Al-Imām Muslim Ben Al-Ḥajāj Al-Naysābūri

ṢAḤĪḤ MUSLIM

The authentic hadiths of Muslim

With full arabic text

صحيح مسلم

Translated by
Muḥammad Mahdi Al-Šarif

Volume 1

Dar Al-Kotob Al-Ilmiyah
Beirut - Lebanon

http://www.al-ilmiyah.com info@al-ilmiyah.com sales @al-ilmiyah.com baydoun@al-ilmiyah.com

Title : ṢAḤĪḤ MUSLIM
The authentic hadiths of Muslim

Classification: Hadith
Author : Al-Imām Muslim Bin Al-Ḥajjāj Al-Naysābūrī
Translator : Muḥammed Mahdī Al-Šarīf
Publisher : Dar Al-Kotob Al-Ilmiyah - Beirut
Pages : 3256 (4 volumes)
Size : 17* 24
Year : 2012 A.D -1433 H.
Printed in : Lebanon
Edition : 2nd

الكتاب : صحيح مسلم
التصنيف : حديث
المؤلف : الإمام مسلم بن الحجاج
المترجم : محمد مهدي الشريف
الناشر : دار الكتب العلميـــة - بيـــروت
عدد الصفحات : 3256 (4أجزاء)
قياس الصفحات: 24 *17
سنة الطباعة : 2012 م - 1433هـ
بلد الطباعة : لبنـــان
الطبعة : الثانية

ISBN 978-2-7451-4424-9
ISBN 2-7451-4424-3

DKi
Dar Al-Kotob Al-ilmiyah
Est. by Mohamad Ali Baydoun
1971 Beirut - Lebanon

Aramoun, al-Quebbah,
Dar Al-Kotob Al-ilmiyah Bldg.
Tel : +961 5 804 810/11/12
Fax: +961 5 804813
P.o.Box: 11-9424 Beirut-Lebanon,
Riyad al-Soloh Beirut 1107 2290

عرمون،القبة،مبنى دار الكتب العلمية
هاتف: ١٢/١١/٨٠٤٨١٠ ٥ ٩٦١+
فاكس: ٨٠٤٨١٣ ٥ ٩٦١+
ص.ب:١١-٩٤٢٤ بيروت-لبنان
رياض الصلح-بيروت ١١٠٧٢٢٩٠

The Contents

فهرس المحتويات

The Contents

فهرس المحتويات

Contents

فهرس المحتويات

Contents

فهرس المحتويات

In the name of Allah, The Most Gracious, The Most Merciful

"If the men of Hadith went on compiling the narrations for two hundred years, all of their traditions would be based mainly upon this composition, whose narrations I collected from among three hundred thousand traditions" Muslim Ibn Al-Hajjaj said.

Allah Almighty said: "It is Who hath sent among the unlettered ones a messenger of their own, to recite unto them His revelations and to make them grow, and to teach them the Scripture and Wisdom, though heretofore they were indeed in error manifest". (Friday "Al-Jumu'a" 2)

Introduction

Praise be to Allah, the Lord of all worlds, and the good end be for the righteous pious people. Allah's [illegible] and peace be upon Muhammad, the seal of The Prophets as well as upon all The Prophets and Messengers. Now and then: you, (Allah's mercy be upon you!) mentioned that you intended to investigate the [illegible] of knowledge granted to you by Allah, the entire traditions transmitted from The Prophet (Allah's blessing and peace be upon him) on the [illegible] and judgements, and what is concerned with reward and punishment (getting into the Garden as a result of the good deeds, and [illegible] into the Hellfire as a result of the evil deeds), as well as [illegible] various religious matters); how they have been transmitted, [illegible] narrations that became in circulation among the Muslim scholars.

No doubt, you wanted to be acquainted with all of those (traditions) as fully collected, and exactly composed (between two binders). (Perhaps) you might ask me to compose them entirely, with no repetition (of narrations). If you decided so, in order to satisfy your concerns of understanding them, and bringing about (the required judgements) from them, and (if you thought that) whatever you asked (me) for would have a valuable consequence and a good benefit, considering, while asking me, that I would work hard by doing so, then, you should know that in case I was given the power to do it, and achieve it to the full, I, in particular, before the others, would be the first to benefit from it, for many reasons, which are too much to mention.

But all what could be said in this case is that it is easier for one to edit and deal perfectly with a few quantity of this matter than to treat a greater quantity (which you might not be able to treat), particularly (when you come to deal) with (traditions that should be presented to) those ordinary people, who have no ability of distinguishing (what is right from what is

In the name of Allah, The Most Gracious, The Most Merciful

"If the men of Hadith went on compiling the narrations for two hundred years, all of their traditions would be based mainly upon this composition, whose narrations I collected from among three hundred thousand traditions" Muslim Ibn Al-Hajjaj said.

Allah Almighty said: "It is Who hath sent among the unlettered ones a messenger of their own, to recite unto them His revelations and to make them grow, and to teach them the Scripture and Wisdom, though heretofore they were indeed in error manifest". (Friday "Al-Jumu'a" 2)

Introduction

Praise be to Allah, the Lord of all worlds, and the good end be for the righteous pious people. Allah's blessing and peace be upon Muhammad, the seal of The Prophets, as well as upon all The Prophets and Messengers. Now and then: you, "Allah's mercy be upon you" mentioned that you intended to investigate, by virtue of success granted to you by Allah, the entire traditions transmitted from The Prophet "Allah's blessing and peace be upon him" in the religion's Sunna and judgements, and what is concerned with reward and punishment, promising (of the Garden as a result of the good deeds), and threatening (from the (Hell) fire as a result of the evil deeds), as well as with the other things (of religious matters): how they have been transmitted with their attributions and became in circulation among the Muslim scholars.

No doubt, you wanted to be acquainted with all of those (traditions) as fully collected, and exactly composed (between two binders). (Perhaps) you might ask me to compose them entirely, with no repetition (of narrations). If you decided so, in order to satisfy your concerns of understanding them, and bringing about (the required judgements) from them, and (if you thought that) whatever you asked (me) for would have a valuable consequence and a good benefit, considering, while asking me, that I would work hard by doing so, then, you should know that in case I was given the power to do it, and achieve it to the full, I, in particular, before the others, would be the first to benefit from it, for many reasons, which are too much to mention.

But, all what could be said in this issue is that it is easier for one to edit and deal perfectly with a few quantity of this matter than to treat a greater quantity (which you might not be able to treat), particularly (when you come to deal) with (traditions that should be presented to) those ordinary people, who have no ability of distinguishing (what is right from what is

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ ﴿٢﴾﴾ [الجمعة: ٢]

مُقَدِّمَة

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَالْعَاقِبَةُ لِلْمُتَّقِينَ، وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ خَاتَمِ النَّبِيِّينَ، وَعَلَى جَمِيعِ الأَنْبِيَاءِ وَالْمُرْسَلِينَ.

أَمَّا بَعْدُ، فَإِنَّكَ ـ يَرْحَمُكَ اللَّهُ بِتَوْفِيقِ خَالِقِكَ ـ ذَكَرْتَ أَنَّكَ هَمَمْتَ بِالْفَحْصِ عَنْ تَعَرُّفِ جُمْلَةِ الأَخْبَارِ الْمَأْثُورَةِ عَنْ رَسُولِ اللَّهِ ﷺ، فِي سُنَنِ الدِّينِ وَأَحْكَامِهِ، وَمَا كَانَ مِنْهَا فِي الثَّوَابِ وَالْعِقَابِ، وَالتَّرْغِيبِ وَالتَّرْهِيبِ، وَغَيْرِ ذَلِكَ مِنْ صُنُوفِ الأَشْيَاءِ، بِالأَسَانِيدِ الَّتِي بِهَا نُقِلَتْ، وَتَدَاوَلَهَا أَهْلُ الْعِلْمِ فِيمَا بَيْنَهُمْ فَأَرَدْتَ ـ أَرْشَدَكَ اللَّهُ ـ أَنْ تُوَقَّفَ عَلَى جُمْلَتِهَا مُؤَلَّفَةً مُحْصَاةً.

وَسَأَلْتَنِي أَنْ أُلَخِّصَهَا لَكَ فِي التَّأْلِيفِ بِلاَ تَكْرَارٍ يَكْثُرُ، فَإِنَّ ذَلِكَ زَعَمْتَ ـ مِمَّا يَشْغَلُكَ عَمَّا لَهُ قَصَدْتَ، مِنَ التَّفَهُّمِ فِيهَا، وَالاسْتِنْبَاطِ مِنْهَا. وَلِلَّذِي سَأَلْتَ ـ أَكْرَمَكَ اللَّهُ ـ حِينَ رَجَعْتُ إِلَى تَدَبُّرِهِ، وَمَا تَؤُولُ بِهِ الْحَالُ إِنْ شَاءَ اللَّهُ، عَاقِبَةٌ مَحْمُودَةٌ، وَمَنْفَعَةٌ مَوْجُودَةٌ.

وَظَنَنْتُ، حِينَ سَأَلْتَنِي تَجَشُّمَ ذَلِكَ، أَنْ لَوْ عُزِمَ لِي عَلَيْهِ، وَقُضِيَ لِي تَمَامُهُ، كَانَ أَوَّلُ مَنْ يُصِيبُهُ نَفْعُ ذَلِكَ إِيَّايَ خَاصَّةً، قَبْلَ غَيْرِي مِنَ النَّاسِ، لأَسْبَابٍ كَثِيرَةٍ، يَطُولُ

wrong) except by the help of others (who have this ability such as the scholars and specialists).

Such being the case, then what is little and rightly true is more beneficial than what is much and controversial. But in spite of that, an advantage might be in what is much of that work precisely for many people, who have been granted with some attentiveness to, and knowledge of its reasons and causes; and only this is, by Allah's will, the benefit of what has been brought and regarded as so much narrations and repetitions.

As for the ordinary people, who are different from those characteristic of attentiveness and knowledge, there would be no significance in giving them more narrations, since they are unable to go through the less.

On the other hand, we, Allah willing, are going to direct whatever (narrations) you asked me for, following a certain method, which we will explain to you. We are going to divide all of what we have of the traditions transmitted from The Messenger of Allah "Allah's blessing and peace be upon him" into three parts, and three classes of people, with no repetition except in some cases, when it is incumbent to repeat a tradition, having an additional meaning or different attribution, for some reasons.

That is because the additional required meaning of a certain tradition might stand for a complete tradition. So, the tradition as such should be repeated for whatever addition it has, though the additional meaning it contains should be offered as brief as it could be. But, since, in most cases, it is difficult to abridge whatever additional meaning it has, it would be better to repeat it in full. Allah willing, we will not repeat in full any tradition, unless we find it necessary to do so.

In the first part (of the three parts into which we divided the traditions in value), we would mention only the narrations, which are much more valid and far from faults and defects, i.e. those narrations, whose transmitters are truly straight in their speech, and perfectly knowledgeable of what they transmitted; and their narrations should be as far as it could be from differences and confusion.

When the narrations of such good people are mentioned in full, they would be followed by those narrations, some of whose transmitters might not be described as standing on the same degree of keeping and perfection as those presented before them (in the first class). But, though they might be, as we described them, lesser in degree than those of the first class, they are under the protection of truthfulness and knowledge (of tradition) such

بِذِكْرِهَا الْوَصْفُ، إِلاَّ أَنَّ جُمْلَةَ ذٰلِكَ، أَنَّ ضَبْطَ الْقَلِيلِ مِنْ هٰذَا الشَّأْنِ وَإِتْقَانَهُ، أَيْسَرُ عَلَى الْمَرْءِ مِنْ مُعَالَجَةِ الْكَثِيرِ مِنْهُ، وَلاَ سِيَّمَا عِنْدَ مَنْ لاَ تَمْيِيزَ عِنْدَهُ مِنَ الْعَوَامِّ، إِلاَّ بِأَنْ يُوَقِّفَهُ عَلَى التَّمْيِيزِ غَيْرُهُ، فَإِذَا كَانَ الأَمْرُ فِي هٰذَا كَمَا وَصَفْنَا، فَالْقَصْدُ مِنْهُ إِلَى الصَّحِيحِ الْقَلِيلِ، أَوْلَى بِهِمْ مِنَ ازْدِيَادِ السَّقِيمِ.

وَإِنَّمَا يُرْجَى بَعْضُ الْمَنْفَعَةِ فِي الاسْتِكْثَارِ مِنْ هٰذَا الشَّأْنِ، وَجَمْعِ الْمُكَرَّرَاتِ مِنْهُ، لِخَاصَّةٍ مِنَ النَّاسِ. مِمَّنْ رُزِقَ فِيهِ بَعْضَ التَّيَقُّظِ، وَالْمَعْرِفَةِ بِأَسْبَابِهِ وَعِلَلِهِ. فَذٰلِكَ إِنْ شَاءَ اللَّهُ، يَهْجُمُ بِمَا أُوتِيَ مِنْ ذٰلِكَ عَلَى الْفَائِدَةِ فِي الاسْتِكْثَارِ مِنْ جَمْعِهِ. فَأَمَّا عَوَامُّ النَّاسِ الَّذِينَ هُمْ بِخِلاَفِ مَعَانِي الْخَاصِّ، مِنْ أَهْلِ التَّيَقُّظِ وَالْمَعْرِفَةِ، فَلاَ مَعْنَى لَهُمْ فِي طَلَبِ الْكَثِيرِ، وَقَدْ عَجَزُوا عَنْ مَعْرِفَةِ الْقَلِيلِ.

ثُمَّ إِنَّا، إِنْ شَاءَ اللَّهُ مُبْتَدِئُونَ فِي تَخْرِيجِ مَا سَأَلْتَ وَتَأْلِيفِهِ، عَلَى شَرِيطَةٍ سَوْفَ أَذْكُرُهَا لَكَ، وَهُوَ إِنَّا نَعْمِدُ إِلَى جُمْلَةِ مَا أُسْنِدَ مِنَ الأَخْبَارِ عَنْ رَسُولِ اللَّهِ ﷺ فَنَقْسِمُهَا عَلَى ثَلاَثَةِ أَقْسَامٍ، وَثَلاَثِ طَبَقَاتٍ مِنَ النَّاسِ، عَلَى غَيْرِ تَكْرَارٍ. إِلاَّ أَنْ يَأْتِيَ مَوْضِعٌ لاَ يُسْتَغْنَى فِيهِ عَنْ تَرْدَادِ حَدِيثٍ فِيهِ زِيَادَةُ مَعْنًى، أَوْ إِسْنَادٌ يَقَعُ إِلَى جَنْبِ إِسْنَادٍ، لِعِلَّةٍ تَكُونُ هُنَاكَ، لأَنَّ الْمَعْنَى الزَّائِدَ فِي الْحَدِيثِ الْمُحْتَاجَ إِلَيْهِ، يَقُومُ مَقَامَ حَدِيثٍ تَامٍّ، فَلاَ بُدَّ مِنْ إِعَادَةِ الْحَدِيثِ الَّذِي فِيهِ مَا وَصَفْنَا مِنَ الزِّيَادَةِ، أَوْ أَنْ يُفَصَّلَ ذٰلِكَ الْمَعْنَى مِنْ جُمْلَةِ الْحَدِيثِ عَلَى اخْتِصَارِهِ إِذَا أَمْكَنَ. وَلٰكِنْ تَفْصِيلُهُ رُبَّمَا عَسُرَ مِنْ جُمْلَتِهِ، فَإِعَادَتُهُ بِهَيْئَتِهِ إِذَا ضَاقَ ذٰلِكَ أَسْلَمُ.

فَأَمَّا مَا وَجَدْنَا بُدًّا مِنْ إِعَادَتِهِ بِجُمْلَتِهِ، مِنْ غَيْرِ حَاجَةٍ مِنَّا إِلَيْهِ، فَلاَ نَتَوَلَّى فِعْلَهُ إِنْ شَاءَ اللَّهُ تَعَالَى.

فَأَمَّا الْقِسْمُ الأَوَّلُ، فَإِنَّا نَتَوَخَّى أَنْ نُقَدِّمَ الأَخْبَارَ الَّتِي هِيَ أَسْلَمُ مِنَ الْعُيُوبِ مِنْ غَيْرِهَا وَأَنْقَى مِنْ أَنْ يَكُونَ نَاقِلُوهَا أَهْلَ اسْتِقَامَةٍ فِي الْحَدِيثِ، وَإِتْقَانٍ لِمَا نَقَلُوا، لَمْ يُوجَدْ فِي رِوَايَتِهِم اخْتِلاَفٌ شَدِيدٌ، وَلاَ تَخْلِيطٌ فَاحِشٌ. كَمَا قَدْ عُثِرَ فِيهِ عَلَى كَثِيرٍ مِنَ الْمُحَدِّثِينَ، وَبَانَ ذٰلِكَ فِي حَدِيثِهِمْ.

فَإِذَا نَحْنُ تَقَصَّيْنَا أَخْبَارَ هٰذَا الصِّنْفِ مِنَ النَّاسِ، أَتْبَعْنَاهَا أَخْبَاراً يَقَعُ فِي أَسَانِيدِهَا بَعْضُ مَنْ لَيْسَ بِالْمَوْصُوفِ بِالْحِفْظِ وَالإِتْقَانِ، كَالصِّنْفِ الْمُقَدَّمِ قَبْلَهُمْ. عَلَى أَنَّهُمْ وَإِنْ

as Ata Ibn As-Sa'ib, Yazid Ibn Abu Ziyad, Laith Ibn Abu Sulaim, and their fellows of the tradition holders and news transmitters.

Though they (the narrators of the second class), as we described them, were known for their being under the protection of knowledge (of tradition), in the sight of the scholars, those (of the first class), with their famous perfection and uprightness of narration are better in status and position than the former. That is because those of perfection and uprightness are considered by the scholars to be of a high degree and superior merit.

Do you not think that if you made a comparison between those three persons we mentioned above, i.e. Ata, Yazid and Laith from one side, and Mansur Ibn Al-Mu'tamir, Sulaiman Al-A'mash and Isma'il Ibn Abu Khalid from the other side, concerning their perfection and straightness of narrating the tradition, you would find the latter undoubtedly different, to a great extent, from the former, particularly in the sight of the scholars, for the news they learnt about the perfect keeping of the traditions of Mansur, Al-A'mash and Isma'il, to such a degree which had not been attained by Ata, Yazid and Laith?

On the other hand, if you made such a contrast as between Ibn Awn and Aiyub As-Sikhtiani, and Awf Ibn Abu Jamila and Ash'ath Al-Humrani, you would find them, though all were companions of both Al-Hasan and Ibn Sirin, distinctively different as regards the perfection of the virtue (of keeping the traditions) and the correctness of the transmission (of the narrations). Though both Awf and Ash'ath are considered to be true and honest in the sight of the scholars, the preferentiality, according to those scholars, is based upon the degree and position (of keeping and perfection).

We mentioned only those representatives, in order that they would be typical of the way of understanding the right way of classifying the men of knowledge (depending upon their degrees of understanding and perfection). In this way, one should not under-estimate the man of a high degree of knowledge, nor should he over-estimate the man of a lesser degree. But, on the contrary, he should give everyone his right of estimation and put him in the position, which he deserves.

In this context, A'isha "Allah be pleased with her" was reported to have said: The Messenger of Allah "Allah's blessing and peace be upon him" ordered us to put everyone in his right position of which he is worthy, according to what has been declared by The Holy Quran: "but over all endued with knowledge is one, the All Knowing". (Yusuf 76)

كَانُوا فِيمَا وَصَفْنَا دُونَهُمْ، فَإِنَّ اسْمَ السِّتْرِ وَالصِّدْقِ وَتَعَاطِي الْعِلْمِ يَشْمَلُهُمْ: كَعَطَاءِ بْنِ السَّائِبِ، وَيَزِيدَ بْنِ أَبِي زِيَادٍ، وَلَيْثِ بْنِ أَبِي سُلَيْمٍ، وَأَضْرَابِهِمْ، مِنْ حُمَّالِ الآثَارِ وَنُقَّالِ الأَخْبَارِ.

فَهُمْ وَإِنْ كَانُوا بِمَا وَصَفْنَا مِنَ الْعِلْمِ وَالسَّتْرِ عِنْدَ أَهْلِ الْعِلْمِ مَعْرُوفِينَ، فَغَيْرُهُمْ مِنْ أَقْرَانِهِمْ مِمَّنْ عِنْدَهُمْ مَا ذَكَرْنَا مِنَ الإِتْقَانِ وَالاسْتِقَامَةِ فِي الرِّوَايَةِ يَفْضُلُونَهُمْ فِي الْحَالِ وَالْمَرْتَبَةِ، لأَنَّ هٰذَا عِنْدَ أَهْلِ الْعِلْمِ دَرَجَةٌ رَفِيعَةٌ وَخَصْلَةٌ سَنِيَّةٌ.

أَلاَ تَرَى أَنَّكَ إِذَا وَازَنْتَ هٰؤُلاَءِ الثَّلاَثَةَ الَّذِينَ سَمَّيْنَاهُمْ: عَطَاءً، وَيَزِيدَ، وَلَيْثاً، بِمَنْصُورِ بْنِ الْمُعْتَمِرِ، وَسُلَيْمَانَ الأَعْمَشِ، وَإِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، فِي إِتْقَانِ الْحَدِيثِ وَالاسْتِقَامَةِ فِيهِ، وَجَدْتَهُمْ مُبَايِنِينَ لَهُمْ، لاَ يُدَانُونَهُمْ؟! لاَ شَكَّ عِنْدَ أَهْلِ الْعِلْمِ بِالْحَدِيثِ فِي ذٰلِكَ. لِلَّذِي اسْتَفَاضَ عِنْدَهُمْ مِنْ صِحَّةِ حِفْظِ مَنْصُورٍ وَالأَعْمَشِ وَإِسْمَاعِيلَ، وَإِتْقَانِهِمْ لِحَدِيثِهِمْ، وَأَنَّهُمْ لَمْ يَعْرِفُوا مِثْلَ ذٰلِكَ مِنْ عَطَاءٍ وَيَزِيدَ وَلَيْثٍ.

وَفِي مِثْلِ مَجْرَى هٰؤُلاَءِ إِذَا وَازَنْتَ بَيْنَ الأَقْرَانِ، كَابْنِ عَوْنٍ وَأَيُّوبَ السَّخْتِيَانِيِّ، مَعَ عَوْفِ بْنِ أَبِي جَمِيلَةَ وَأَشْعَثَ الْحُمْرَانِيِّ - وَهُمَا صَاحِبَا الْحَسَنِ وَابْنِ سِيرِينَ - كَمَا أَنَّ ابْنَ عَوْنٍ وَأَيُّوبَ صَاحِبَاهُمَا، إِلاَّ أَنَّ الْبَوْنَ بَيْنَهُمَا وَبَيْنَ هٰذَيْنِ بَعِيدٌ فِي كَمَالِ الْفَضْلِ وَصِحَّةِ النَّقْلِ. وَإِنْ كَانَ عَوْفٌ وَأَشْعَثُ غَيْرَ مَدْفُوعَيْنِ عَنْ صِدْقٍ وَأَمَانَةٍ عِنْدَ أَهْلِ الْعِلْمِ. وَلٰكِنَّ الْحَالَ مَا وَصَفْنَا مِنَ الْمَنْزِلَةِ عِنْدَ أَهْلِ الْعِلْمِ.

وَإِنَّمَا مَثَّلْنَا هٰؤُلاَءِ فِي التَّسْمِيَةِ، لِيَكُونَ تَمْثِيلُهُمْ سِمَةً يَصْدُرُ عَنْ فَهْمِهَا مَنْ غَبِيَ عَلَيْهِ طَرِيقُ أَهْلِ الْعِلْمِ فِي تَرْتِيبِ أَهْلِهِ فِيهِ، فَلاَ يُقَصَّرُ بِالرَّجُلِ الْعَالِي الْقَدْرِ عَنْ دَرَجَتِهِ، وَلاَ يُرْفَعُ مُتَّضِعُ الْقَدْرِ فِي الْعِلْمِ فَوْقَ مَنْزِلَتِهِ، وَيُعْطَى كُلُّ ذِي حَقٍّ فِيهِ حَقَّهُ، وَيُنَزَّلُ مَنْزِلَتَهُ.

وَقَدْ ذُكِرَ عَنْ عَائِشَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا أَنَّهَا قَالَتْ: أَمَرَنَا رَسُولُ اللَّهِ ﷺ أَنْ نُنَزِّلَ النَّاسَ مَنَازِلَهُمْ مَعَ مَا نَطَقَ بِهِ الْقُرْآنُ مِنْ قَوْلِ اللَّهِ تَعَالَى: ﴿وَفَوْقَ كُلِّ ذِى عِلْمٍ عَلِيمٌ﴾ [يوسف: ٧٦].

According to those points I mentioned, we are going to compose (this book) which you asked me for, of the traditions of The Messenger of Allah "Allah's blessing and peace be upon him".

As for those, who are, entirely or mostly doubtful, in the sight of the men of tradition, we would not be concerned with (mentioning and) directing their narrations, such as Abdullah Ibn Al-Miswar: Abu Ja'far Al-Mada'ini, Amr Ibn Khalid, Abd Al-Quddus Ash-Shami, Muhammad Ibn Sa'id Al-Masloob, Ghaiyyath Ibn Ibrahim, Sulaiman Ibn Amr: Abu Dawood An-Nakh'i, and their fellows, who have been accused of inventing the forged traditions and creating the false news.

Furthermore, we also would stop from transmitting those narrations containing what is faulty or unacceptable. The sign of the unacceptability is that whenever you review such a narration of a certain tradition to other narrations of those men of right knowledge with whose degree of perfection the scholars are satisfied, it would be different from, if not agree with them at all.

Such narrations should be abandoned, if not used at all. From among the narrators who are famous for such type of traditions, we can mention Abdullah Ibn Muharrar, Yahya Ibn Abu Unaisa, Al-Jarrah Ibn Al-Minhal: Abu Al-Utuf, Abbad Ibn Kathir, Husain Ibn Abdullah Ibn Dumaira, Umar Ibn Suhban, and their fellows, who were known to have narrated the unacceptable traditions. We would neither stop at their narrations, nor would we be concerned with them.

That is because the judgement of the scholars and their way of accepting a narration of a certain man, of which he is unique, depends upon the necessity of his agreement with the reliable narrators in some of their narrations. If he was as such, and then he added something, which was not mentioned by his companions of narrators, then his addition would be admitted.

But, as for those, who are concerned much more with such men as Az-Zuhri, famous for his respectability and the multitude of the perfect keepers of his traditions, or those of the others, or concerned with Hisham Ibn Urwa, who shares with him (Az-Zuhri) the prevalence of traditions among the people, from whom their companions of narrators transmitted their traditions, which came, at the most, in accordance (with that of the other reliable narrators), there might be narrated from them some traditions which none of their companions knew, by men, who have not shared with them (narrating) any of their true traditions. Those narrations of such people should not be admitted; and Allah Almighty knows best.

فَعَلَى نَحْوِ مَا ذَكَرْنَا مِنَ الْوُجُوهِ، نُؤَلِّفُ مَا سَأَلْتَ مِنَ الأَخْبَارِ عَنْ رَسُولِ اللَّهِ ﷺ.

فَأَمَّا مَا كَانَ مِنْهَا عَنْ قَوْمٍ هُمْ عِنْدَ أَهْلِ الْحَدِيثِ مُتَّهَمُونَ، أَوْ عِنْدَ الأَكْثَرِ مِنْهُمْ، فَلَسْنَا نَتَشَاغَلُ بِتَخْرِيجِ حَدِيثِهِمْ، كَعَبْدِ اللَّهِ بْنِ مِسْوَرٍ أَبِي جَعْفَرٍ الْمَدَائِنِيِّ، وَعَمْرِو بْنِ خَالِدٍ، وَعَبْدِ الْقُدُّوسِ الشَّامِيِّ، وَمُحَمَّدِ بْنِ سَعِيدٍ الْمَصْلُوبِ، وَغِيَاثِ بْنِ إِبْرَاهِيمَ، وَسُلَيْمَانَ بْنِ عَمْرٍو أَبِي دَاوُدَ النَّخَعِيِّ، وَأَشْبَاهِهِمْ مِمَّنِ اتُّهِمَ بِوَضْعِ الأَحَادِيثِ وَتَوْلِيدِ الأَخْبَارِ.

وَكَذَلِكَ، مَنِ الْغَالِبُ عَلَى حَدِيثِهِ الْمُنْكَرُ أَوِ الْغَلَطُ، أَمْسَكْنَا أَيْضاً عَنْ حَدِيثِهِمْ.

وَعَلَامَةُ الْمُنْكَرِ فِي حَدِيثِ الْمُحَدِّثِ، إِذَا مَا عُرِضَتْ رِوَايَتُهُ لِلْحَدِيثِ عَلَى رِوَايَةِ غَيْرِهِ مِنْ أَهْلِ الْحِفْظِ وَالرِّضَا، خَالَفَتْ رِوَايَتُهُ رِوَايَتَهُمْ، أَوْ لَمْ تَكَدْ تُوَافِقُهَا. فَإِذَا كَانَ الأَغْلَبُ مِنْ حَدِيثِهِ كَذَلِكَ، كَانَ مَهْجُورَ الْحَدِيثِ، غَيْرَ مَقْبُولِهِ وَلاَ مُسْتَعْمَلِهِ.

فَمِنْ هٰذَا الضَّرْبِ مِنَ الْمُحَدِّثِينَ عَبْدُ اللَّهِ بْنُ مُحَرَّرٍ، وَيَحْيَىٰ بْنُ أَبِي أُنَيْسَةَ، وَالْجَرَّاحُ بْنُ الْمِنْهَالِ أَبُو الْعَطُوفِ، وَعَبَّادُ بْنُ كَثِيرٍ، وَحُسَيْنُ بْنُ عَبْدِ اللَّهِ بْنِ ضُمَيْرَةَ، وَعُمَرُ بْنُ صُهْبَانَ. وَمَنْ نَحَا نَحْوَهُمْ فِي رِوَايَةِ الْمُنْكَرِ مِنَ الْحَدِيثِ، فَلَسْنَا نُعَرِّجُ عَلَى حَدِيثِهِمْ، وَلاَ نَتَشَاغَلُ بِهِ.

لأَنَّ حُكْمَ أَهْلِ الْعِلْمِ، وَالَّذِي نَعْرِفُ مِنْ مَذْهَبِهِمْ فِي قَبُولِ مَا يَتَفَرَّدُ بِهِ الْمُحَدِّثُ مِنَ الْحَدِيثِ، أَنْ يَكُونَ قَدْ شَارَكَ الثِّقَاتِ مِنْ أَهْلِ الْعِلْمِ وَالْحِفْظِ فِي بَعْضِ مَا رَوَوْا، وَأَمْعَنَ فِي ذٰلِكَ عَلَى الْمُوَافَقَةِ لَهُمْ، فَإِذَا وُجِدَ كَذٰلِكَ، ثُمَّ زَادَ بَعْدَ ذٰلِكَ شَيْئاً لَيْسَ عِنْدَ أَصْحَابِهِ، قُبِلَتْ زِيَادَتُهُ.

فَأَمَّا مَنْ تَرَاهُ يَعْمِدُ لِمِثْلِ الزُّهْرِيِّ فِي جَلاَلَتِهِ وَكَثْرَةِ أَصْحَابِهِ الْحُفَّاظِ الْمُتْقِنِينَ لِحَدِيثِهِ وَحَدِيثِ غَيْرِهِ، أَوْ لِمِثْلِ هِشَامِ بْنِ عُرْوَةَ، وَحَدِيثُهُمَا عِنْدَ أَهْلِ الْعِلْمِ مَبْسُوطٌ مُشْتَرَكٌ، قَدْ نَقَلَ أَصْحَابُهُمَا عَنْهُمَا حَدِيثَهُمَا عَلَى الاتِّفَاقِ مِنْهُمْ فِي أَكْثَرِهِ، فَيَرْوِي عَنْهُمَا أَوْ عَنْ أَحَدِهِمَا الْعَدَدَ مِنَ الْحَدِيثِ، مِمَّا لاَ يَعْرِفُهُ أَحَدٌ مِنْ أَصْحَابِهِمَا، وَلَيْسَ مِمَّنْ قَدْ شَارَكَهُمْ فِي الصَّحِيحِ مِمَّا عِنْدَهُمْ، فَغَيْرُ جَائِزٍ قَبُولُ حَدِيثِ هٰذَا الضَّرْبِ مِنَ النَّاسِ. وَاللَّهُ أَعْلَمُ.

Thus, we explained from the ways of the people of tradition, some trends for those who wanted to understand and follow them. Allah willing, we would add more explanations and comments in some locations of this book, when we come to narrate the associated news, in their right places fitting for explanation of this book.

Now and then: May Allah's mercy be upon you! But for what we have seen of the bad conduct of those, who made of themselves transmitters of the traditions, putting the suspicious traditions and the unaccepted narrations (beside the true ones), abandoning (the process of) leaving out all but the true traditions, transmitted by the reliable people, famous for their truthfulness and honesty, though they (those transmitters) themselves acknowledge that most of what they raise to the indiscreet and ignorant people is unacceptable, and transmitted from unsatisfying people, the transmission from whom has been criticized by such grand imams as Malik Ibn Anas, Shu'ba Ibn Al-Hajjaj, Sufyan Ibn Uyaina, Yahya Ibn Sa'id Al-Qattan, Abd Ar-Rahman Ibn Mahdi and others, we would not feel it easy to achieve such composition and investigation (of traditions) as what you asked for. But, as we informed you, in view of spreading the rejected traditions, based upon chains of suspicious and unknown transmitters, and throwing them to the ordinary people who never know what they contain of faults and defects, we felt it comfortable to respond to you in achieving what you asked for.

قَدْ شَرَحْنا مِنْ مَذْهَبِ الْحَدِيثِ وَأَهْلِهِ بَعْضَ مَا يَتَوَجَّهُ بِهِ مَنْ أَرَادَ سَبِيلَ الْقَوْمِ، وَوُفِّقَ لَهَا، وَسَنَزِيدُ إِنْ شَاءَ اللَّهُ تَعَالَى شَرْحاً وَإِيضاحاً فِي مَوَاضِعَ مِنَ الْكِتَابِ، عِنْدَ ذِكْرِ الأَخْبَارِ الْمُعَلَّلَةِ، إِذَا أَتَيْنَا عَلَيْهَا فِي الأَمَاكِنِ الَّتِي يَلِيقُ بِهَا الشَّرْحُ وَالإِيضَاحُ، إِنْ شَاءَ اللَّهُ تَعَالَى.

وَبَعْدُ: يَرْحَمُكَ اللَّهُ، فَلَوْلا الَّذِي رَأَيْنَا مِنْ سُوءِ صَنِيعِ كَثِيرٍ مِمَّنْ نَصَبَ نَفْسَهُ مُحَدِّثاً، فِيمَا يَلْزَمُهُمْ مِنْ طَرْحِ الأَحَادِيثِ الضَّعِيفَةِ، وَالرِّوَايَاتِ الْمُنْكَرَةِ، وَتَرْكِهِمُ الاقْتِصَارَ عَلَى الأَحَادِيثِ الصَّحِيحَةِ الْمَشْهُورَةِ، مِمَّا نَقَلَهُ الثِّقَاتُ الْمَعْرُوفُونَ بِالصِّدْقِ وَالأَمَانَةِ، بَعْدَ مَعْرِفَتِهِمْ وَإِقْرَارِهِمْ بِأَلْسِنَتِهِمْ، أَنَّ كَثِيراً مِمَّا يَقْذِفُونَ بِهِ إِلَى الأَغْبِيَاءِ مِنَ النَّاسِ هُوَ مُسْتَنْكَرٌ، وَمَنْقُولٌ عَنْ قَوْمٍ غَيْرِ مَرْضِيِّينَ، مِمَّنْ ذَمَّ الرِّوَايَةَ عَنْهُمْ أَئِمَّةُ أَهْلِ الْحَدِيثِ، مِثْلُ: مَالِكِ بْنِ أَنَسٍ، وَشُعْبَةَ بْنِ الْحَجَّاجِ، وَسُفْيَانَ بْنِ عُيَيْنَةَ، وَيَحْيَى بْنِ سَعِيدٍ الْقَطَّانِ، وَعَبْدِ الرَّحْمٰنِ بْنِ مَهْدِيٍّ، وَغَيْرِهِمْ مِنَ الأَئِمَّةِ، لَمَا سَهُلَ عَلَيْنَا الانْتِصَابُ لِمَا سَأَلْتَ مِنَ التَّمْيِيزِ وَالتَّحْصِيلِ.

وَلَكِنْ مِنْ أَجْلِ مَا أَعْلَمْنَاكَ مِنْ نَشْرِ الْقَوْمِ الأَخْبَارَ الْمُنْكَرَةَ، بِالأَسَانِيدِ الضِّعَافِ الْمَجْهُولَةِ، وَقَذْفِهِمْ بِهَا إِلَى الْعَوَامِّ الَّذِينَ لاَ يَعْرِفُونَ عُيُوبَهَا، خَفَّ عَلَى قُلُوبِنَا إِجَابَتُكَ إِلَى مَا سَأَلْتَ.

[1] You should narrate only from the reliable people, and let the liars, and beware of telling lies about The Messenger of Allah "Allah's blessing and peace be upon him"

You should know "May Allah grant you success" that it is incumbent upon everyone, who knows how to distinguish the right narrations from the false ones, as well as the reliable narrators from the doubtful ones, to narrate only whatever narrations which are thought to be correctly true, whose transmitters are known to be reliably truthful, and to abandon those narrations transmitted by those suspected people, known for their inventing (those lies and forged traditions).

The proof of the fact that what we mentioned, apart from any different opinion, is obligatory, is Allah Almighty's saying: "O ye who believe! If a wicked person comes to you with any news, ascertain the truth, lest ye harm people unwittingly, and afterwards become full of repentance for what ye have done". (The Chambers "Al-Hujurat" 6) He "Exalted be He," said: "Such as ye choose of witnesses". (The Heifer "Al-Baqara" 282)

He indicated with those Holy Verses we mentioned that the news of the wicked person is to be rejected, as well as the witness of the unjust person is to be cancelled. Though the meaning of the news might be different in some points from that of the witness, in most cases, their meaning could be compatible. However, the news brought by the wicked man is to be rejected, in the sight of the people of knowledge, as well as his witness should be cancelled, according to all of them.

On the other hand, the Sunna asserted the negation of narrating the unacceptable narrations, with the same emphasis of The Holy Quran upon rejecting the news of the wicked person, according to the famous tradition narrated from The Messenger of Allah "Allah's blessing and peace be upon him": "He, who told a narration about me, which he thought to be a lie, is one of the liars".

This narration was confirmed by both of Samura Ibn Jundub and Al-Mughira Ibn Shu'ba, who told that The Messenger of Allah "Allah's blessing and peace be upon him" had said so.

[2] The grievous punishment of attributing lies to The Messenger of Allah "Allah's blessing and peace be upon him"

1-(1) Rib'i Ibn Hirash narrated that he heard Ali "Allah be pleased with him" saying: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not attribute lies to me, for anyone who attributes lies to me will be doomed to enter into the (Hell) Fire".

١ ـ بابُ وُجوبِ الرِّوايةِ عَنِ الثِّقاتِ وتركِ الكَذّابِينَ والتَّحْذِيرِ مِنَ الكَذِبِ على رَسولِ الله ﷺ

وَاعْلَمْ وَفَّقَكَ اللَّهُ تَعالَى، أَنَّ الْوَاجِبَ عَلَى كُلِّ أَحَدٍ عَرَفَ التَّمْيِيزَ بَيْنَ صَحِيحِ الرِّوَايَاتِ وَسَقِيمِهَا، وَثِقَاتِ النَّاقِلِينَ لَهَا، مِنَ الْمُتَّهَمِينَ، أَنْ لَا يَرْوِيَ مِنْهَا إِلَّا مَا عَرَفَ صِحَّةَ مَخَارِجِهِ، وَالسِّتَارَةَ فِي نَاقِلِيهِ، وَأَنْ يَتَّقِيَ مِنْهَا مَا كَانَ مِنْهَا عَنْ أَهْلِ التُّهَمِ وَالْمُعَانِدِينَ، مِنْ أَهْلِ الْبِدَعِ.

وَالدَّلِيلُ عَلَى أَنَّ الَّذِي قُلْنَا مِنْ هٰذَا هُوَ اللَّازِمُ دُونَ مَا خَالَفَهُ، قَوْلُ اللَّهِ جَلَّ ذِكْرُهُ: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِن جَآءَكُمۡ فَاسِقُۢ بِنَبَإٍ فَتَبَيَّنُوٓاْ أَن تُصِيبُواْ قَوۡمَۢا بِجَهَٰلَةٖ فَتُصۡبِحُواْ عَلَىٰ مَا فَعَلۡتُمۡ نَٰدِمِينَ ۝٦﴾ [الحجرات: ٦]. وَقَالَ جَلَّ ثَنَاؤُهُ: ﴿مِمَّن تَرۡضَوۡنَ مِنَ ٱلشُّهَدَآءِ﴾ [البقرة: ٢٨٢].

وَقَالَ عَزَّ وَجَلَّ: ﴿وَأَشۡهِدُواْ ذَوَيۡ عَدۡلٖ مِّنكُمۡ﴾ [الطلاق: ٢]، فَدَلَّ بِمَا ذَكَرْنَا مِنْ هٰذِهِ الآيِ، أَنَّ خَبَرَ الْفَاسِقِ سَاقِطٌ غَيْرُ مَقْبُولٍ، وَأَنَّ شَهَادَةَ غَيْرِ الْعَدْلِ مَرْدُودَةٌ.

وَالْخَبَرُ، وَإِنْ فَارَقَ مَعْنَاهُ مَعْنَى الشَّهَادَةِ فِي بَعْضِ الْوُجُوهِ، فَقَدْ يَجْتَمِعَانِ فِي أَعْظَمِ مَعَانِيهِمَا، إِذْ كَانَ خَبَرُ الْفَاسِقِ غَيْرَ مَقْبُولٍ عِنْدَ أَهْلِ الْعِلْمِ، كَمَا أَنَّ شَهَادَتَهُ مَرْدُودَةٌ عِنْدَ جَمِيعِهِمْ. وَدَلَّتِ السُّنَّةُ عَلَى نَفْيِ رِوَايَةِ الْمُنْكَرِ مِنَ الأَخْبَارِ، كَنَحْوِ دَلَالَةِ الْقُرْآنِ عَلَى نَفْيِ خَبَرِ الْفَاسِقِ. وَهُوَ الأَثَرُ الْمَشْهُورُ عَنْ رَسُولِ اللَّهِ ﷺ: «مَنْ حَدَّثَ عَنِّي بِحَدِيثٍ يُرَى أَنَّهُ كَذِبٌ فَهُوَ أَحَدُ الْكَاذِبِينَ».

حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنِ الْحَكَمِ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَى، عَنْ سَمُرَةَ بْنِ جُنْدَبٍ.

(ح) وَ**حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ أَيْضاً: حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ وَسُفْيَانَ، عَنْ حَبِيبٍ، عَنْ مَيْمُونِ بْنِ أَبِي شَبِيبٍ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ؛ قَالَا: قَالَ رَسُولُ اللَّهِ ﷺ ذٰلِكَ.

٢ ـ بابُ تَغْليظِ الكَذِبِ على رَسُولِ الله ﷺ

١ ـ (١) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ، قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ مَنْصُورٍ، عَنْ رِبْعِيِّ بْنِ حِرَاشٍ. أَنَّهُ سَمِعَ عَلِيًّا رضي الله عنه يَخْطُبُ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَكْذِبُوا عَلَيَّ، فَإِنَّهُ مَنْ يَكْذِبْ عَلَيَّ يَلِجِ النَّارَ».

2-(2) Abd Al-Aziz Ibn Suhaib told that Anas Ibn Malik had said: What prevents me from narrating to you much traditions is that I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "He, who told lies about me intentionally, then let him occupy his seat in the (Hell) fire".

3-(3) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who told lies about me intentionally, let him occupy his seat in the (Hell) fire".

4-(4) Ali Ibn Rabie'a narrated: I entered into the mosque (of Kufa) at the time when Al-Mughira (Ibn Shu'ba) was the governor of Kufa. Al-Mughira said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Telling lies about me is (much more dangerous to the extent that it is) unlike telling lies about anyone (of people). So, he, who told lies about me, then let him occupy his seat in the (Hell) fire".

Narrated Ali Ibn Rabie'a Al-Azdi from Al-Mughira Ibn Shu'ba the same, except the first sentence: "Telling lies about me is (much more dangerous to the extent that it is) unlike telling lies about anyone".

[3] One should not narrate all he had heard

5-(5) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is enough for one to narrate all he had heard in order to become a liar".

Abu Uthman An-Nahdi narrated from Umar Ibn Al-Khattab "Allah be pleased with him": "It is enough for one to narrate all he had heard in order to become a liar". (i.e. that narrating what one had heard is enough for him to make him tell lies, because some of what he heard might be lies).

Narrated Ibn Wahb: Malik (Ibn Anas) said to me: "One would not be free (from telling lies or committing mistakes) if he talked of all he had heard; and one would not be a (good) imam in case he told (the people) all he had learnt".

Narrated Abu Al-Ahwas from Abdullah: "It is enough for one to narrate all he had heard in order to become a liar".

Abd Ar-Rahman Ibn Mahdi told: "One would not become an imam whom people (take as an example to) follow unless he stops from narrating some of what he had heard".

Narrated Sufyan Ibn Husain: Iyas Ibn Mu'awiya asked me: "I see you interested in the knowledge of The Holy Quran. Recite a Sura to me, and

٢ ـ (٢) ـ وحدّثني زُهَيرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ ـ يَعْنِي ابْنَ عُلَيَّةَ ـ عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّهُ قَالَ: إِنَّهُ لَيَمْنَعُنِي أَنْ أُحَدِّثَكُمْ حَدِيثاً كَثِيراً، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ تَعَمَّدَ عَلَيَّ كَذِباً فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ».

٣ ـ (٣) ـ وحدّثنا مُحَمَّدُ بْنُ عُبَيْدٍ الْغُبَرِيُّ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ أَبِي حَصِينٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ كَذَبَ عَلَيَّ مُتَعَمِّداً فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ».

٤ ـ (٤) ـ وحدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا سَعِيدُ بْنُ عُبَيْدٍ: حَدَّثَنَا عَلِيُّ بْنُ رَبِيعَةَ؛ قَالَ: أَتَيْتُ الْمَسْجِدَ وَالْمُغِيرَةُ أَمِيرُ الْكُوفَةِ، قَالَ: فَقَالَ الْمُغِيرَةُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ كَذِباً عَلَيَّ لَيْسَ كَكَذِبٍ عَلَى أَحَدٍ، فَمَنْ كَذَبَ عَلَيَّ مُتَعَمِّداً فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ».

وحدّثني عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ: أَخْبَرَنَا مُحَمَّدُ بْنُ قَيْسٍ الأَسَدِيُّ، عَنْ عَلِيِّ بْنِ رَبِيعَةَ الأَسَدِيِّ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِهِ. وَلَمْ يَذْكُرْ: «إِنَّ كَذِباً عَلَيَّ لَيْسَ كَكَذِبٍ عَلَى أَحَدٍ».

٣ ـ بابُ النهي عن الحديثِ بكلِّ ما سَمِع

٥ ـ (٥) ـ وحدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ. قَالا: حَدَّثَنَا شُعْبَةُ، عَنْ خُبَيْبِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «كَفَى بِالْمَرْءِ كَذِباً أَنْ يُحَدِّثَ بِكُلِّ مَا سَمِعَ».

وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ حَفْصٍ: حَدَّثَنَا شُعْبَةُ، عَنْ خُبَيْبِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِ ذٰلِكَ.

وحدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا هُشَيْمٌ، عَنْ سُلَيْمَانَ التَّيْمِيِّ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ؛ قَالَ: قَالَ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ تَعَالَى عَنْهُ: بِحَسْبِ الْمَرْءِ مِنَ الْكَذِبِ أَنْ يُحَدِّثَ بِكُلِّ مَا سَمِعَ.

وحدّثني أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرِو بْنِ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ سَرْحٍ قَالَ: أَخْبَرَنَا ابْنُ وَهْبٍ؛ قَالَ: قَالَ لِي مَالِكٌ: اعْلَمْ أَنَّهُ لَيْسَ يَسْلَمُ رَجُلٌ حَدَّثَ بِكُلِّ مَا سَمِعَ، وَلا يَكُونُ إِمَاماً أَبَداً، وَهُوَ يُحَدِّثُ بِكُلِّ مَا سَمِعَ.

حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي

explain it so that I could consider it". I did accordingly. Then he said to me: "Understand from me what I'm going to say to you: beware of telling the unacceptable denied narrations. Indeed, there is no one, who has this characteristic, but that he would be humiliated and disbelieved by people".

Narrated Ubaidullah Ibn Abdullah Ibn Utba that Abdullah Ibn Mas'ud had told: "You never tell some people a certain narration which they might not understand properly except that it would be for some of them a (source of) distress".

[4] One should not transmit traditions from the suspicious narrators, and he should be cautious of having it

6-(6) Abu Huraira narrated from The Messenger of Allah "Allah's blessing and peace be upon him": "Towards the last (generation) of my nation, there will be some people, who will tell you many traditions which neither you nor your forefathers knew; so beware of (responding to) them".

7-(7) Abu Huraira narrated from The Messenger of Allah "Allah's blessing and peace be upon him": "Towards the end of the time, there will appear many liars and fakers, who will bring you many traditions which neither you nor your forefathers learnt; so, beware of (responding to) them, and let them neither misguide, nor turn you away (from the right path)".

Narrated Amer Ibn Abda that Abdullah said: "(Sometimes) the Satan comes in a shape of a certain man and tells lies to the people who will disperse with some of them saying: "I heard a certain man whose face I know, though I do not recognize him, telling (us a certain tradition)".

Tawus narrated from Abdullah Ibn Amr Ibn Al-Ass: "In the sea, there are many inhibited Satans, fascinated by (The Prophet) Solomon, which are about to come out and recite (false) Quran to the people".

Narrated Tawus that this (Bashir Ibn Ka'b) came to Ibn Abbas and went on telling him many narrations. Ibn Abbas said to him: "Repeat such-and-such a narration". He repeated it. Then he resumed telling him another narration, but Ibn Abbas said to him: "Repeat such-and-such a narration", which he repeated. Then, he (Bashir) said to him: "Indeed, I do not know whether you learn all of my narrations except that (which you told me to repeat many times), or you deny all of my narrations except that (which you asked me to repeat)". Upon this, Ibn Abbas said to him: "We used to tell the traditions about The Messenger of Allah "Allah's blessing and peace be upon him" when there was no one to tell lies about him. But, since (many) people went on telling false as well as true narrations about him, we gave up telling narrations about him".

إِسْحَاق، عَنْ أَبِي الأَحْوص، عَنْ عَبْدِ اللَّهِ؛ قَالَ: بِحَسْبِ الْمَرْءِ مِنَ الْكَذِبِ أَنْ يُحدث بِكُلِّ مَا سَمِعَ.

وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ: سَمِعْتُ عَبْدَ الرَّحْمٰنِ بْنَ مَهْدِيٍّ يَقُولُ: لاَ يَكُونُ الرَّجُلُ إماماً يُقْتدى به حتَّى يُمسك عَنْ بَعْض ما سمِعَ.

وحدّثنا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا عُمَرُ بْنُ عَلِيِّ بْنِ مُقَدَّم، عَنْ سُفْيَانَ بْن حُسَيْن؛ قَالَ: سَأَلَنِي إِيَاسُ بْنُ مَعَاوية فقال: إِنِّي أَرَاكَ قَدْ كَلفت بعِلم الْقُرْآن، فاقرأْ عَلَيَّ سُورَةً وَفَسِّرْ، حتَّى أَنْظرَ فِيمَا عَلِمت. قَالَ فَفعَلْتُ، فَقَالَ لِي: احْفَظْ عَلَيَّ مَا أَقُولُ لَكَ: إِيَاكَ وَالشَّناعة فِي الْحَدِيث، فإنَّه قَلَّما حملها أحدٌ إلا ذلَّ فِي نَفْسِه، وكُذِّبَ فِي حَدِيثِه.

وحدّثني أَبُو الطَّاهِرِ وَحَرْمَلَةُ بْنُ يَحْيَى. قَالا: أَخْبَرَنَا ابْنُ وَهْبٍ. قَالَ: أَخْبَرَنِي يُونُس، عَن ابْنِ شِهَاب، عَنْ عُبَيْدِ اللَّه بن عبْدِ اللَّهِ بن عُتْبَة: أَنَّ عَبْد اللَّهِ بْنَ مَسْعُودٍ قَالَ: مَا أَنْتَ بِمُحَدِّث قَوْماً حَدِيثاً لا تَبْلُغُهُ عُقُولُهُم، إلاَّ كَانَ لِبَعْضِهِمْ فِتْنَةً.

٤ ـ بابُ النَّهْيِ عَنِ الرِّواية عن الضُّعفاء والاحْتِيَاطِ في تَحَمُّلِهَا

٦ ـ (٦) ـ وحدّثني مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْن نُمَيْر وَزُهَيْرُ بْنُ حَرْبٍ قَالا: حَدَّثَنا عَبْدُ اللَّه بْنُ يَزِيد، قَالَ: حَدَّثَنِي سَعِيدُ بْنُ أَبِي أَيُّوبَ، قَالَ: حَدَّثَنِي أَبُو هَانِىءٍ، عَنْ أَبِي عُثْمَانَ مُسْلِمِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَة، عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «سَيَكُونُ فِي آخِرِ أُمَّتِي أُنَاسٌ يُحَدِّثُونَكُمْ مَا لَمْ تَسمعُوا أَنْتُم ولا آبَاؤُكُم، فَإِيَّاكُمْ وَإِيَّاهُمْ».

٧ ـ (٧) ـ وحدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ بْن عَبْدِ اللَّهِ بْن حَرْمَلَةَ بْن عِمْرَانَ التُّجِيبِيُّ قَالَ: حَدَّثَنا ابْنُ وَهْبٍ، قَالَ: حَدَّثَنِي أَبُو شُرَيْح: أَنَّهُ سَمِعَ شَرَاحِيلَ بْنَ يَزِيدَ يَقُولُ: أَخْبَرَنِي مُسْلِمُ بْنُ يَسَارٍ: أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَكُونُ فِي آخِرِ الزَّمَانِ دَجَّالُونَ كَذَّابُونَ، يَأْتُونَكُمْ مِنَ الأَحَادِيثِ بِمَا لَمْ تَسْمَعُوا أَنْتُمْ وَلا آبَاؤُكُمْ، فَإِيَّاكُمْ وَإِيَّاهُمْ، لا يُضِلُّونَكُم وَلا يَفْتِنُونَكُمْ».

وحدّثني أَبُو سَعِيدٍ الأَشَجُّ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الأَعْمَشُ، عَنِ الْمُسَيَّبِ بْنِ رَافِعٍ، عَنْ عَامِرِ بْنِ عَبدَة؛ قَالَ: قَالَ عَبْدُ اللَّهِ: إِنَّ الشَّيْطَانَ لَيَتَمَثَّلُ فِي صُورَةِ الرَّجُلِ، فَيَأْتِي الْقَوْمَ فَيُحَدِّثُهُمْ بِالْحَدِيثِ مِنَ الْكَذِبِ، فَيَتَفَرَّقُونَ، فَيَقُولُ الرَّجُلُ مِنْهُمْ: سَمِعْتُ رَجُلاً أَعْرِفُ وَجْهَهُ، وَلا أَدْرِي مَا اسْمُهُ يُحَدِّثُ.

وحدّثني مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بنِ عَمْرِو بْنِ الْعَاصِ؛ قَالَ: إِنَّ فِي الْبَحْرِ شَيَاطِينَ مَسْجُونَةً

Tawus narrated from Ibn Abbas: "We used to keep and then tell narrations about The Messenger of Allah "Allah's blessing and peace be upon him". But, since you started to tell false as well as true narrations about him, then how far (your narrations are from being reliable)".

Narrated Mujahid: Bashir Al-Adawi came to Ibn Abbas and went on telling: The Messenger of Allah "Allah's blessing and peace be upon him" said (so-and-so), The Messenger of Allah "Allah's blessing and peace be upon him" said (so-and-so), while Ibn Abbas was paying no attention to his speech. Upon this he asked him: "Why am I seeing you O Ibn Abbas paying no attention to my speech, though I'm telling you about The Messenger of Allah "Allah's blessing and peace be upon him"?" Ibn Abbas said commenting: "In the past, whenever a man told us a certain narration about The Messenger of Allah "Allah's blessing and peace be upon him", we would pay attention to him (when there was no one to tell lies about him). But, since (some) people started telling false as well as true narrations about him, we intended to take from them nothing other than what we know " (i.e. the reliable narration which we heard and consequently learnt as true).

Narrated Ibn Abu Mulaika: I wrote a letter to Ibn Abbas, asking him to write to me a book (of religious matters), in which he would choose (only what is true) and keep from me (what is false or suspicious). Ibn Abbas said: "Well, he (Ibn Abu Mulaika) is an intelligent man (since he asked for such a demand), for whom I would choose (only the true reliable matters), and keep from him (the false or suspicious ones)".

He ordered that the (book containing the) judgements of Ali should be brought to him, from which he wrote something. He used to comment, whenever anything doubtful (which he did not write) passed by him: "By Allah! Ali was not to judge as such except in case he was misguided".

Narrated Tawus: Ibn Abbas brought a book containing the judgements of Ali (Ibn Abu Talib), which he erased except for a little portion, as small as a cubit. (Sufyan Ibn Uyaina, the sub-narrator pointed with his arm to signify that it was very little).

Narrated Al-A'mash from Abu Ishaq: When those (religiously Secessionists) invented those unacceptable innovations after (the death of) Ali (in his judgements and religious verdicts), one of Ali's companions said commenting: "Might Allah curse them! What (a good and wonderful) knowledge they wasted (with their conduct)".

أَوْثَقَهَا سُلَيْمَانُ، يُوشِكُ أَنْ تَخْرُجَ فَتَقْرَأَ عَلَى النَّاسِ قُرْآنًا.

وحدّثني مُحَمَّدُ بْنُ عَبَّادٍ وَسَعِيدُ بْنُ عَمْرٍو الأَشْعَثِيُّ جَمِيعاً، عَنِ ابْنِ عُيَيْنَةَ. قَالَ سَعِيدٌ: أَخْبَرَنَا سُفْيَانُ عَنْ هِشَامِ بْنِ حُجَيْرٍ، عَنْ طَاوُسٍ؛ قَالَ: جَاءَ هٰذَا إِلَى ابْنِ عَبَّاسٍ ـ يَعْنِي بُشَيْرَ بْنَ كَعْبٍ ـ فَجَعَلَ يُحَدِّثُهُ. فَقَالَ لَهُ ابْنُ عَبَّاسٍ: عُدْ لِحَدِيثِ كَذَا وَكَذَا، فَعَادَ لَهُ. ثُمَّ حَدَّثَهُ. فَقَالَ لَهُ: عُدْ لِحَدِيثِ كَذَا وَكَذَا، فَعَادَ لَهُ. فَقَالَ لَهُ: مَا أَدْرِي، أَعَرَفْتَ حَدِيثِي كُلَّهُ وَأَنْكَرْتَ هٰذَا؟ أَمْ أَنْكَرْتَ حَدِيثِي كُلَّهُ وَعَرَفْتَ هٰذَا؟ فَقَالَ لَهُ ابْنُ عَبَّاسٍ: إِنَّا كُنَّا نُحَدِّثُ عَنْ رَسُولِ اللَّهِ ﷺ إِذْ لَمْ يَكُنْ يُكْذَبُ عَلَيْهِ، فَلَمَّا رَكِبَ النَّاسُ الصَّعْبَ وَالذَّلُولَ، تَرَكْنَا الْحَدِيثَ عَنْهُ.

وحدّثني مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: إِنَّمَا كُنَّا نَحْفَظُ الْحَدِيثَ، وَالْحَدِيثُ يُحْفَظُ عَنْ رَسُولِ اللَّهِ ﷺ، فَأَمَّا إِذْ رَكِبْتُمْ كُلَّ صَعْبٍ وَذَلُولٍ، فَهَيْهَاتَ.

وحدّثني أَبُو أَيُّوبَ سُلَيْمَانُ بْنُ عُبَيْدِ اللَّهِ الْغَيْلَانِيُّ: حَدَّثَنَا أَبُو عَامِرٍ ـ يَعْنِي الْعَقَدِيَّ ـ: حَدَّثَنَا رَبَاحٌ، عَنْ قَيْسِ بْنِ سَعْدٍ، عَنْ مُجَاهِدٍ؛ قَالَ: جَاءَ بُشَيْرٌ الْعَدَوِيُّ إِلَى ابْنِ عَبَّاسٍ، فَجَعَلَ يُحَدِّثُ وَيَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ، قَالَ رَسُولُ اللَّهِ ﷺ، فَجَعَلَ ابْنُ عَبَّاسٍ لَا يَأْذَنُ لِحَدِيثِهِ وَلَا يَنْظُرُ إِلَيْهِ. فَقَالَ: يَا ابْنَ عَبَّاسٍ، مَا لِي لَا أَرَاكَ تَسْمَعُ لِحَدِيثِي؟ أُحَدِّثُكَ عَنْ رَسُولِ اللَّهِ ﷺ وَلَا تَسْمَعُ؟! فَقَالَ ابْنُ عَبَّاسٍ: إِنَّا كُنَّا مَرَّةً إِذَا سَمِعْنَا رَجُلاً يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ ابْتَدَرَتْهُ أَبْصَارُنَا، وَأَصْغَيْنَا إِلَيْهِ بِآذَانِنَا، فَلَمَّا رَكِبَ النَّاسُ الصَّعْبَ وَالذَّلُولَ، لَمْ نَأْخُذْ مِنَ النَّاسِ إِلَّا مَا نَعْرِفُ.

وحدّثنا دَاوُدُ بْنُ عَمْرٍو الضَّبِّيُّ: حَدَّثَنَا نَافِعُ بْنُ عُمَرَ، عَنِ ابْنِ أَبِي مُلَيْكَةَ؛ قَالَ: كَتَبْتُ إِلَى ابْنِ عَبَّاسٍ أَسْأَلُهُ أَنْ يَكْتُبَ لِي كِتَاباً وَيُخْفِي عَنِّي، فَقَالَ: وَلَدٌ نَاصِحٌ، أَنَا أَخْتَارُ لَهُ الأُمُورَ اخْتِيَاراً وَأُخْفِي عَنْهُ. قَالَ فَدَعَا بِقَضَاءِ عَلِيٍّ، فَجَعَلَ يَكْتُبُ مِنْهُ أَشْيَاءَ، وَيَمُرُّ بِهِ الشَّيْءُ فَيَقُولُ: وَاللَّهِ مَا قَضَى بِهٰذَا عَلِيٌّ، إِلَّا أَنْ يَكُونَ ضَلَّ.

حدّثنا عَمْرٌو النَّاقِدُ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ هِشَامِ بْنِ حُجَيْرٍ، عَنْ طَاوُسٍ؛ قَالَ: أُتِيَ ابْنُ عَبَّاسٍ بِكِتَابٍ فِيهِ قَضَاءُ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ فَمَحَاهُ، إِلَّا قَدْرَ، وَأَشَارَ سُفْيَانُ بْنُ عُيَيْنَةَ بِذِرَاعِهِ.

حدّثنا حَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنِ الأَعْمَشِ، عَنْ أَبِي إِسْحَاقَ؛ قَالَ: لَمَّا أَحْدَثُوا تِلْكَ الأَشْيَاءَ بَعْدَ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ رَجُلٌ مِنْ أَصْحَابِ عَلِيٍّ: قَاتَلَهُمُ اللَّهُ، أَيَّ عِلْمٍ أَفْسَدُوا.

Narrated Al-Mughira: No one told true narrations about Ali except for the companions of Abdullah Ibn Mas'ud".

[5] Explaining that the attribution (of narrations) is a part of religion, that the narration must be from only the reliable people, and that criticizing the narrators with whatever defects they have is permissible, if not obligatory, for it is not so much out of prohibited jealousy, as it is out of defending the dignified (Islamic) law

Narrated Hisham from Muhammad Ibn Sirin: "This discipline (of narrating traditions) is (a source of) religion, so, consider from whom you take your religion.

Narrated Asim Al-Ahwal from Ibn Sirin: "In the past, people used not to be concerned with the attribution (of the narrations). But, when they started to be befallen by distresses, they said: "Nominate to us your narrators". So, the people of true Sunna are to be considered in order to take the tradition from them, and the people of religious innovations are to be considered in order to abandon their narrations".

Narrated Sulaiman Ibn Musa: I met Tawus and said to him: "So-and-so told me such-and-such a narration". He commented: "If your narrator is reliable and perfect keeper of traditions, then you could take from him".

Narrated Sulaiman Ibn Musa: I told Tawus: "So-and-so told me such-and-such a narration". He commented: "If your narrator is reliable and perfect keeper of traditions, then you could take from him".

Narrated Ibn Abu Az-Zinad from his father: "I saw in Medina about a hundred men (of narrators), whenever it was narrated from any of whom, it would be said: "He is not (too reliable to be) from among the trustworthy men of tradition".

Narrated Sa'd Ibn Ibrahim: "One should not admit the narrations about The Messenger of Allah "Allah's blessing and peace be upon him" except from the reliable trustworthy people".

Narrated Abdan Ibn Uthman: I heard Abdullah Ibn Al-Mubarak saying: "The attribution (of traditions to their narrators) is an essential part of religion. But for the attribution, everyone could say whatever he wanted".

Abdullah told: "What makes us accept from the people (their narrations) is the sides, i.e. the attribution". (he meant that the narration could not stand as true without its attribution, likely as the animal, which could not stand without its sides).

حدّثنا عَلِيُّ بْنُ خَشْرَمٍ: أَخْبَرَنَا أَبُو بَكْرٍ ـ يَعْنِي ابْنَ عَيَّاشٍ ـ قَالَ: سَمِعْتُ الْمُغِيرَةَ يَقُولُ: لَمْ يَكُنْ يَصْدُقُ عَلَى عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ فِي الْحَدِيثِ عَنْهُ إِلاَّ مِنْ أَصْحَابِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ.

٥ ـ باب بيان أنَّ الإسْنَادَ مِنَ الدِّينِ وأنَّ الرِّوَايَةَ لأَ تكُونُ إلا عَنِ الثِّقَاتِ وأنَّ جَرْحَ الرُّواة بما هو فيهم جَائِزٌ، بَلْ وَاجِبٌ، وأنَّهُ لَيْسَ مِنَ الغيبة المحرَّمة، بل من الذَّبِّ عَنِ الشَّرِيعَةِ الْمُكَرَّمَةِ

حدّثنا حَسَنُ بْنُ الرَّبِيعِ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ وَهِشَامٍ، عَنْ مُحَمَّدٍ. وَحَدَّثَنَا فُضَيْلٌ، عَنْ هِشَامٍ قَالَ وَحَدَّثَنَا مَخْلَدُ بْنُ حُسَيْنٍ، عَنْ هِشَامٍ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ؛ قَالَ: إِنَّ هٰذَا الْعِلْمَ دِينٌ، فَانْظُرُوا عَمَّنْ تَأْخُذُونَ دِينَكُمْ.

حدّثنا أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ الصَّبَّاحِ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ زَكَرِيَّاءَ، عَنْ عَاصِمٍ الأَحْوَلِ، عَنِ ابْنِ سِيرِينَ؛ قَالَ: لَمْ يَكُونُوا يَسْأَلُونَ عَنِ الإِسْنَادِ، فَلَمَّا وَقَعَتِ الْفِتْنَةُ، قَالُوا: سَمُّوا لَنَا رِجَالَكُمْ فَيُنْظَرُ إِلَى أَهْلِ السُّنَّةِ فَيُؤْخَذُ حَدِيثُهُمْ، وَيُنْظَرُ إِلَى أَهْلِ الْبِدَعِ فَلاَ يُؤْخَذُ حَدِيثُهُمْ.

حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا عِيسَى وَهُوَ ابْنُ يُونُسَ ـ: حَدَّثَنَا الأَوْزَاعِيُّ، عَنْ سُلَيْمَانَ بْنِ مُوسَى؛ قَالَ: لَقِيتُ طَاوُساً فَقُلْتُ: حَدَّثَنِي فُلاَنٌ كَيْتَ وَكَيْتَ! قَالَ: إِنْ كَانَ صَاحِبُكَ مَلِيًّا فَخُذْ عَنْهُ.

وحدّثنا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمٰنِ الدَّارِمِيُّ: أَخْبَرَنَا مَرْوَانُ ـ يَعْنِي ابْنَ مُحَمَّدٍ الدِّمَشْقِيَّ ـ: حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الْعَزِيزِ، عَنْ سُلَيْمَانَ بْنِ مُوسَى، قَالَ: قُلْتُ لِطَاوُسٍ: إِنَّ فُلاَناً حَدَّثَنِي بِكَذَا وَكَذَا! قَالَ: إِنْ كَانَ صَاحِبُكَ مَلِيًّا فَخُذْ عَنْهُ.

حدّثنا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا الأَصْمَعِيُّ، عَنِ ابْنِ أَبِي الزِّنَادِ، عَنْ أَبِيهِ، قَالَ: أَدْرَكْتُ بِالْمَدِينَةِ مِائَةً كُلُّهُمْ مَأْمُونٌ، مَا يُؤْخَذُ عَنْهُمُ الْحَدِيثُ، يُقَالُ: لَيْسَ مِنْ أَهْلِهِ.

حدّثنا مُحَمَّدُ بْنُ أَبِي عُمَرَ الْمَكِّيُّ: حَدَّثَنَا سُفْيَانُ. (ح) وَحَدَّثَنِي أَبُو بَكْرِ بْنُ خَلاَّدٍ الْبَاهِلِيُّ ـ وَاللَّفْظُ لَهُ ـ قَالَ: سَمِعْتُ سُفْيَانَ بْنَ عُيَيْنَةَ، عَنْ مِسْعَرٍ. قَالَ: سَمِعْتُ سَعْدَ بْنَ إِبْرَاهِيمَ يَقُولُ: لاَ يُحَدِّثُ عَنْ رَسُولِ اللَّهِ ﷺ إِلاَّ الثِّقَاتُ.

وحدّثني مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ قُهْزَاذَ ـ مِنْ أَهْلِ مَرْوَ ـ قَالَ: سَمِعْتُ عَبْدَانَ بْنَ عُثْمَانَ يَقُولُ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ الْمُبَارَكِ يَقُولُ: الإِسْنَادُ مِنَ الدِّينِ، وَلَوْلاَ الإِسْنَادُ لَقَالَ مَنْ شَاءَ مَا شَاءَ.

وَقَالَ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنِي الْعَبَّاسُ بْنُ أَبِي رِزْمَةَ، قَالَ: سَمِعْتُ عَبْدَ اللَّهِ

Narrated Abu Ishaq Ibrahim Ibn Isa: I said to Abdullah Ibn Al-Mubarak: "O Abu Abd Ar-Rahman! What about the Hadith: "It is out of loyalty after loyalty to offer the prayers (and grant their reward) to your parents, and observe fasts (and make their reward) to your parents, beside your own prayers and fasts"? he asked: "O Abu Abdullah! From whom did you take this narration?" I said: "From the narrations of Shihab Ibn Khirash". He said: "He is a trustworthy. From whom did he take it?" I said: "From Al-Hajjaj Ibn Dinar". He said: "He is a reliable narrator. From whom did he narrate it?" I said: "From The Messenger of Allah "Allah's blessing and peace be upon him".

He said: "O Abu Abdullah! Between The Messenger of Allah "Allah's blessing and peace be upon him" and Al-Hajjaj Ibn Dinar, there is a great impassable (time and space)". (Though this narration is not to be taken as a proof for something) there is no difference as to the matter of charity" (He meant that whoever wanted to be loyal to his parents, he could give in charity on their behalf, and the reward would reach them).

Narrated Ali Ibn Shaqiq: I heard Abdullah Ibn Al-Mubarak saying publicly: "Do not take the narrations from Amr Ibn Thabit, for he used to insult the predecessors".

Narrated Abu Aqil: I was sitting with Al-Qasim Ibn Ubaidullah and Yahya Ibn Sa'id, when Yahya said to Al-Qasim: "O Abu Muhammad! It is greatly ugly that sometimes, whenever you were asked about some of the matters of this religion, you would have no knowledge or solution of them". Al-Qasim asked him: "Why is it (ugly)?" Yahya said: "Because you are a son of the two imams of guidance, i.e. Abu Bakr and Umar".

Al-Qasim commented: "What is more ugly is in the sight of him, who learns and understands well (what is right and what is wrong) that I should tell (about religion) anything, of which I have no knowledge, or take the narrations from unreliable narrators". He (Yahya) kept silent, and did not reply.

Narrated Sufyan Ibn Uyaina: I was told that Abu Aqil was once asked by some of Abdullah Ibn Umar's sons about something of which he had no knowledge. Yahya said to him: "It is greatly ugly that you are asked about something, of which you have no knowledge or solution though you are a son of the two imams of guidance, i.e. Abu Bakr and Umar".

He commented: "What is more ugly, by Allah, in Allah's sight, as well as in the sight of him, who learns and understands well (what is right and what is wrong) that I should tell (about religion) anything, of which I have

يَقُولُ: بَيْنَنَا وَبَيْنَ الْقَوْمِ الْقَوَائِمُ - يَعْنِي الإِسْنَادَ -.

وَقَالَ مُحَمَّدٌ: سَمِعْتُ أَبَا إِسْحَاقَ إِبْرَاهِيمَ بْنَ عِيسَى الطَّالَقَانِيَّ، قَالَ: قُلْتُ لِعَبْدِ اللَّهِ بْنِ الْمُبَارَكِ: يَا أَبَا عَبْدِ الرَّحْمٰنِ، الْحَدِيثُ الَّذِي جَاءَ: «إِنَّ مِنَ الْبِرِّ بَعْدَ الْبِرِّ، أَنْ تُصَلِّيَ لأَبَوَيْكَ مَعَ صَلاَتِكَ، وَتَصُومَ لَهُمَا مَعَ صَوْمِكَ» قَالَ: فَقَالَ عَبْدُ اللَّهِ: يَا أَبَا إِسْحَاقَ عَمَّنْ هٰذَا؟ قَالَ قُلْتُ لَهُ: هٰذَا مِنْ حَدِيثِ شِهَابِ بْنِ خِرَاشٍ، فَقَالَ: ثِقَةٌ. عَمَّنْ؟ قَالَ قُلْتُ: عَنِ الْحَجَّاجِ بْنِ دِينَارٍ. قَالَ: ثِقَةٌ. عَمَّنْ؟ قَالَ: قُلْتُ: قَالَ رَسُولُ اللَّهِ ﷺ، قَالَ: يَا أَبَا إِسْحَاقَ، إِنَّ بَيْنَ الْحَجَّاجِ بْنِ دِينَارٍ وَبَيْنَ النَّبِيِّ ﷺ مَفَاوِزَ، تَنْقَطِعُ فِيهَا أَعْنَاقُ الْمَطِيِّ، وَلٰكِنْ لَيْسَ فِي الصَّدَقَةِ اخْتِلاَفٌ.

وَقَالَ مُحَمَّدٌ: سَمِعْتُ عَلِيَّ بْنَ شَقِيقٍ يَقُولُ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ الْمُبَارَكِ يَقُولُ عَلَى رُؤُوسِ النَّاسِ: دَعُوا حَدِيثَ عَمْرِو بْنِ ثَابِتٍ، فَإِنَّهُ كَانَ يَسُبُّ السَّلَفَ.

وحدّثني أَبُو بَكْرِ بْنُ النَّضْرِ بْنِ أَبِي النَّضْرِ، قَالَ: حَدَّثَنِي أَبُو النَّضْرِ هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا أَبُو عَقِيلٍ - صَاحِبُ بُهَيَّةَ - قَالَ: كُنْتُ جَالِساً عِنْدَ الْقَاسِمِ بْنِ عُبَيْدِ اللَّهِ وَيَحْيَى بْنِ سَعِيدٍ، فَقَالَ يَحْيَى لِلْقَاسِمِ: يَا أَبَا مُحَمَّدٍ، إِنَّهُ قَبِيحٌ عَلَى مِثْلِكَ، عَظِيمٌ أَنْ تُسْأَلَ عَنْ شَيْءٍ مِنْ أَمْرِ هٰذَا الدِّينِ، فَلاَ يُوجَدَ عِنْدَكَ مِنْهُ عِلْمٌ، وَلاَ فَرَجٌ، أَوْ عِلْمٌ وَلا مَخْرَجٌ. فَقَالَ لَهُ الْقَاسِمُ: وَعَمَّ ذَاكَ؟ قَالَ: لأَنَّكَ ابْنُ إِمَامَيْ هُدًى: ابْنُ أَبِي بَكْرٍ وَعُمَرَ. قَالَ يَقُولُ لَهُ الْقَاسِمُ: أَقْبَحُ مِنْ ذَاكَ عِنْدَ مَنْ عَقَلَ عَنِ اللَّهِ، أَنْ أَقُولَ بِغَيْرِ عِلْمٍ، أَوْ آخُذَ عَنْ غَيْرِ ثِقَةٍ. قَالَ فَسَكَتَ، فَمَا أَجَابَهُ.

وحدّثني بِشْرُ بْنُ الْحَكَمِ الْعَبْدِيُّ. قَالَ: سَمِعْتُ سُفْيَانَ بْنَ عُيَيْنَةَ يَقُولُ: أَخْبَرُونِي عَنْ أَبِي عَقِيلٍ - صَاحِبِ بُهَيَّةَ - أَنَّ أَبْنَاءً لِعَبْدِ اللَّهِ بْنِ عُمَرَ سَأَلُوهُ عَنْ شَيْءٍ لَمْ يَكُنْ عِنْدَهُ فِيهِ عِلْمٌ. فَقَالَ لَهُ يَحْيَى بْنُ سَعِيدٍ: وَاللَّهِ إِنِّي لأُعْظِمُ أَنْ يَكُونَ مِثْلُكَ، وَأَنْتَ ابْنُ إِمَامَيِ الْهُدَى: يَعْنِي عُمَرَ وَابْنَ عُمَرَ - تُسْأَلُ عَنْ أَمْرٍ لَيْسَ عِنْدَكَ فِيهِ عِلْمٌ، فَقَالَ: أَعْظَمُ مِنْ ذٰلِكَ، وَاللَّهِ، عِنْدَ اللَّهِ، وَعِنْدَ مَنْ عَقَلَ عَنِ اللَّهِ، أَنْ أَقُولَ بِغَيْرِ عِلْمٍ، أَوْ أُخْبِرَ عَنْ غَيْرِ ثِقَةٍ.

no knowledge, or take the narrations from unreliable narrators". Abu Aqil: Yahya Ibn Al-Mutawakkil was present when they said so.

Narrated Yahya Ibn Sa'id: I asked Sufyan Ath-Thawri, Shu'ba, Ibn Uyaina and Malik about the unreliable narrator of traditions, of whom the people would come and ask me. All of them said to me: "Tell them that he is not reliable (concerning this matter of narrations)".

Narrated An-Nadr: Once, Ibn Awn was asked about a certain narration transmitted by Shahr, while he (Ibn Awn) was standing on the threshold of his door. He said: "Indeed, Shahr has been criticized (so that he became doubtful as to the matter of narration)".

Narrated Shababa: Shu'ba said: "Once I met Shahr, whom I did not regard as a trustworthy narrator (and did not take from him)".

Narrated Abdullah Ibn Al-Mubarak: I said to Sufyan Ath-Thawri: "Abbad Ibn Kathir is as you know. Whenever he narrated he would tell what is unacceptable. Do you not think that I should warn the people of taking from him?" he said: "You should do". After that, whenever I was in a gathering, in which Abbad was mentioned, I would to praise him concerning his religion, and say to people: "But, do not take from him".

Narrated Abdullah Ibn Al-Mubarak: I went to Shu'ba, who said: "This is (the state of) Abbad Ibn Kathir. Beware of taking from him".

Al-Fadl Ibn Sahl narrated: I asked Mu'alla Ar-Razi about Muhammad Ibn Sa'id, from whom Abbad had taken his narrations. He reported from Isa Ibn Yunus: I was at his door, while Sufyan was with him, whom I asked about him when he came out. He told me that he (Muhammad Ibn Sa'id) was a liar.

Narrated Muhammad Ibn Yahya Ibn Sa'id Al-Qattan from his father: "We did not know that the good people were more liars than they were in telling the narrations". Ibn Abu Attab said: I met Muhammad Ibn Yahya Ibn Sa'id Al-Qattan, whom I asked about this saying. He reported from his father: "We did not know that the people of goodness were more liars than they were in telling the narrations".

Muslim commented: the lies used to come out through their tongues, though unintentionally.

Narrated Khalifa Ibn Musa: I entered into Ghalib Ibn Ubaidullah who started to dictate to me: "Narrated Makhool, narrated Makhool". Then he stood up and went to pass urine. I looked at a notebook (which was in front

قَالَ وَشَهِدَهُمَا أَبُو عَقِيلٍ يَحْيَىٰ بْنُ الْمُتَوَكِّلِ حِينَ قَالا ذٰلِكَ.

وحدّثنا عَمْرُو بْنُ عَلِيٍّ، أَبُو حَفْصٍ، قَالَ: سَمِعْتُ يَحْيَىٰ بْنَ سَعِيدٍ، قَالَ: سَأَلْتُ سُفْيَانَ الثَّوْرِيَّ وَشُعْبَةَ، وَمَالِكاً، وَابْنَ عُيَيْنَةَ عَنِ الرَّجُلِ لاَ يَكُونُ ثَبْتاً فِي الْحَدِيثِ، فَيَأْتِينِي الرَّجُلُ فَيَسْأَلُنِي عَنْهُ، قَالُوا: أَخْبِرْ عَنْهُ أَنَّهُ لَيْسَ بِثَبْتٍ.

وحدّثنا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ، قَالَ سَمِعْتُ النَّضْرَ يَقُولُ: سُئِلَ ابْنُ عَوْنٍ عَنْ حَدِيثٍ لِشَهْرٍ وَهُوَ قَائِمٌ عَلَى أُسْكُفَّةِ الْبَابِ، فَقَالَ: إِنَّ شَهْراً نَزَكُوهُ، إِنَّ شَهْراً نَزَكُوهُ.

قَالَ مُسْلِمٌ رَحِمَهُ اللَّهُ: يَقُولُ: أَخَذَتْهُ أَلْسِنَةُ النَّاسِ، تَكَلَّمُوا فِيهِ.

وحدّثني حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا شَبَابَةُ، قَالَ: قَالَ شُعْبَةُ: وَقَدْ لَقِيتُ شَهْراً فَلَمْ أَعْتَدَّ بِهِ.

وحدّثني مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ قُهْزَاذَ ـ مِنْ أَهْلِ مَرْوَ ـ قَالَ: أَخْبَرَنِي عَلِيُّ بْنُ حُسَيْنِ بْنِ وَاقِدٍ، قَالَ: قَالَ عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ: قُلْتُ لِسُفْيَانَ الثَّوْرِيِّ: إِنَّ عَبَّادَ بْنَ كَثِيرٍ مَنْ تَعْرِفُ حَالَهُ. وَإِذَا حَدَّثَ جَاءَ بِأَمْرٍ عَظِيمٍ، فَتَرَى أَنْ أَقُولَ لِلنَّاسِ: لاَ تَأْخُذُوا عَنْهُ؟ قَالَ سُفْيَانُ: بَلَى. قَالَ عَبْدُ اللَّهِ: فَكُنْتُ، إِذَا كُنْتُ فِي مَجْلِسٍ ذُكِرَ فِيهِ عَبَّادٌ، أَثْنَيْتُ عَلَيْهِ فِي دِينِهِ، وَأَقُولُ: لاَ تَأْخُذُوا عَنْهُ.

وَقَالَ مُحَمَّدٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُثْمَانَ، قَالَ: قَالَ أَبِي: قَالَ عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ: انْتَهَيْتُ إِلَى شُعْبَةَ فَقَالَ: هٰذَا عَبَّادُ بْنُ كَثِيرٍ فَاحْذَرُوهُ.

وحدّثني الْفَضْلُ بْنُ سَهْلٍ قَالَ: سَأَلْتُ مُعَلَّى الرَّازِيَّ عَنْ مُحَمَّدِ بْنِ سَعِيدٍ، الَّذِي رَوَى عَنْهُ عَبَّادٌ، فَأَخْبَرَنِي عَنْ عِيسَى بْنِ يُونُسَ، قَالَ: كُنْتُ عَلَى بَابِهِ وَسُفْيَانُ عِنْدَهُ، فَلَمَّا خَرَجَ سَأَلْتُهُ عَنْهُ، فَأَخْبَرَنِي أَنَّهُ كَذَّابٌ.

وحدّثني مُحَمَّدُ بْنُ أَبِي عَتَّابٍ، قَالَ: حَدَّثَنِي عَفَّانُ، عَنْ مُحَمَّدِ بْنِ يَحْيَىٰ بْنِ سَعِيدٍ الْقَطَّانِ، عَنْ أَبِيهِ، قَالَ: لَمْ نَرَ الصَّالِحِينَ فِي شَيْءٍ أَكْذَبَ مِنْهُمْ فِي الْحَدِيثِ.

قَالَ ابْنُ أَبِي عَتَّابٍ: فَلَقِيتُ أَنَا مُحَمَّدَ بْنَ يَحْيَىٰ بْنِ سَعِيدٍ الْقَطَّانِ، فَسَأَلْتُهُ عَنْهُ: فَقَالَ عَنْ أَبِيهِ: لَمْ تَرَ أَهْلَ الْخَيْرِ فِي شَيْءٍ، أَكْذَبَ مِنْهُمْ فِي الْحَدِيثِ.

قَالَ مُسْلِمٌ: يَقُولُ: يَجْرِي الْكَذِبُ عَلَى لِسَانِهِمْ وَلا يَتَعَمَّدُونَ الْكَذِبَ.

حدّثني الْفَضْلُ بْنُ سَهْلٍ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: أَخْبَرَنِي خَلِيفَةُ بْنُ مُوسَى، قَالَ: دَخَلْتُ عَلَى غَالِبِ بْنِ عُبَيْدِ اللَّهِ، فَجَعَلَ يُمْلِي عَلَيَّ: حَدَّثَنِي مَكْحُولٌ:

of him), in which there was written: "Narrated Aban from Anas, and narrated Aban from so-and-so". So, I went out and left him.

Narrated Al-Hasan Ibn Ali Al-Halwani: I saw in a book belonging to Affan a narration transmitted by Hisham Abu Al-Miqdam, from Umar Ibn Abd Al-Aziz. Hisham said: Narrated a man called Yahya Ibn so-and-so, from Muhammad Ibn Ka'b". I said to Affan: "They (some narrators) say that Hisham heard it from Muhammad Ibn Ka'b". he replied: "Indeed, he was befallen (by distress) because of that narration. At first he said that he narrated it from Yahya who reported it from Muhammad. Then he claimed that he heard it (directly) from Muhammad".

Narrated Abdullah Ibn Uthman Ibn Jabala: I said to Abdullah Ibn Al-Mubarak: "From whom did you hear this narration of Abdullah Ibn Amr: "The day of the breaking fast is the day of rewards"?" he said: "Sulaiman Ibn Al-Hajjaj. Consider whatever you took from him".

Narrated Sufyan Ibn Abd Al-Malik: Abdullah (Ibn Al-Mubarak) said: I saw Rawh Ibn Ghatif, the narrator of (the tradition he transmitted from Abu Huraira) "The prayer should be repeated if one was befallen by the blood even though as little as equal to the Dirham" with whom I sat. then, I felt shy to be seen by my companions while sitting with him (in reference to his rejection of his narrations).

Narrated Wahb from Sufyan that Abdullah Ibn Al-Mubarak told: "Baqiyya is a true in his speech. But he used to take his narrations from reliable as well as doubtful narrators".

Narrated Mughira from Ash'sha'bi: It was narrated to me by Al-Harith Al-A'war Al-Hamadani, and he was a liar.

Narrated Mughira from Ash'sha'bi: It was narrated to me by Al-Harith Al-A'war (and he (Ash'sha'bi), according to the narrator, testified that he (Al-Harith) was from among the liars).

Narrated Jarir from Mughira from Ibrahim that Alqama said: "I learnt to recite The Holy Quran in two years". Al-Harith commented: "Reciting The Holy Quran is very easy in comparison with the revelation which is very hard task".

Narrated Za'ida from Al-A'mash from Ibrahim that Al-Harith said: "I learnt (how to recite) The Holy Quran in three years, and the revelation in two years" (or said "The revelation in three years and The Holy Quran in two years").

حَدَّثَنِي مَكْحُولٌ. فَأَخَذَهُ الْبَوْلُ فَقَامَ، فَنَظَرْتُ فِي الْكُرَّاسَةِ، فَإِذَا فِيهَا: حَدَّثَنِي أَبَانٌ، عَنْ أَنَسٍ، وَأَبَانُ عَنْ فُلاَنٍ، فَتَرَكْتُهُ وَقُمْتُ.

قَالَ: وَسَمِعْتُ الْحَسَنَ بْنَ عَلِيٍّ الْحُلْوَانِيَّ يَقُولُ: رَأَيْتُ فِي كِتَابِ عَفَّانَ حَدِيثَ هِشَامٍ أَبِي الْمِقْدَامِ، حَدِيثَ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ. قَالَ هِشَامٌ: حَدَّثَنِي رَجُلٌ يُقَالُ لَهُ يَحْيَىٰ بْنُ فُلاَنٍ، عَنْ مُحَمَّدِ بْنِ كَعْبٍ، قَالَ قُلْتُ لِعَفَّانَ: إِنَّهُمْ يَقُولُونَ: هِشَامٌ سَمِعَهُ مِنْ مُحَمَّدِ بْنِ كَعْبٍ! فَقَالَ: إِنَّمَا ابْتُلِيَ مِنْ قِبَلِ هٰذَا الْحَدِيثِ، كَانَ يَقُولُ: حَدَّثَنِي يَحْيَىٰ عَنْ مُحَمَّدٍ، ثُمَّ ادَّعَى بَعْدُ، أَنَّهُ سَمِعَهُ مِنْ مُحَمَّدٍ.

حدّثني مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ قُهْزَاذَ، قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عُثْمَانَ بْنِ جَبَلَةَ يَقُولُ: قُلْتُ لِعَبْدِ اللَّهِ بْنِ الْمُبَارَكِ: مَنْ هٰذَا الرَّجُلُ الَّذِي رَوَيْتَ عَنْهُ حَدِيثَ عَبْدِ اللَّهِ بْنِ عَمْرٍو: «يَوْمُ الْفِطْرِ يَوْمُ الْجَوَائِزِ»؟ قَالَ: سُلَيْمَانُ بْنُ الْحَجَّاجِ. انْظُرْ مَا وَضَعْتَ فِي يَدِكَ مِنْهُ.

قَالَ ابْنُ قُهْزَاذَ: وَسَمِعْتُ وَهْبَ بْنَ زَمْعَةَ يَذْكُرُ عَنْ سُفْيَانَ بْنِ عَبْدِ الْمَلِكِ، قَالَ: قَالَ عَبْدُ اللَّهِ ـ يَعْنِي ابْنَ الْمُبَارَكِ ـ: رَأَيْتُ رَوْحَ بْنَ غُطَيْفٍ، صَاحِبَ الدَّمِ قَدْرِ الدِّرْهَمِ، وَجَلَسْتُ إِلَيْهِ مَجْلِساً، فَجَعَلْتُ أَسْتَحْيِي مِنْ أَصْحَابِي أَنْ يَرَوْنِي جَالِساً مَعَهُ، كُرْهَ حَدِيثِهِ.

حدّثني ابْنُ قُهْزَاذَ، قَالَ: سَمِعْتُ وَهْباً يَقُولُ عَنْ سُفْيَانَ، عَنِ ابْنِ الْمُبَارَكِ، قَالَ: بَقِيَّةُ صَدُوقُ اللِّسَانِ، وَلٰكِنَّهُ يَأْخُذُ عَمَّنْ أَقْبَلَ وَأَدْبَرَ.

حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنِ الشَّعْبِيِّ، قَالَ: حَدَّثَنِي الْحَارِثُ الأَعْوَرُ الْهَمْدَانِيُّ، وَكَانَ كَذَّاباً.

حدّثنا أَبُو عَامِرٍ، عَبْدُ اللَّهِ بْنُ بَرَّادٍ الأَشْعَرِيُّ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ مُفَضَّلٍ، عَنْ مُغِيرَةَ، قَالَ: سَمِعْتُ الشَّعْبِيَّ يَقُولُ: حَدَّثَنِي الْحَارِثُ الأَعْوَرُ، وَهُوَ يَشْهَدُ أَنَّهُ أَحَدُ الْكَاذِبِينَ.

حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: قَالَ عَلْقَمَةُ: قَرَأْتُ الْقُرْآنَ فِي سَنَتَيْنِ، فَقَالَ الْحَارِثُ: الْقُرْآنُ هَيِّنٌ، الْوَحْيُ أَشَدُّ.

وحدّثني حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا أَحْمَدُ ـ يَعْنِي ابْنَ يُونُسَ ـ: حَدَّثَنَا زَائِدَةُ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ: أَنَّ الْحَارِثَ قَالَ: تَعَلَّمْتُ الْقُرْآنَ فِي ثَلاَثِ سِنِينَ وَالْوَحْيَ فِي سَنَتَيْنِ ـ: أَوْ قَالَ: الْوَحْيَ فِي ثَلاَثِ سِنِينَ، وَالْقُرْآنَ فِي سَنَتَيْنِ.

Narrated Za'ida from Mansur and Mughira from Ibrahim that Al-Harith was accused (of telling lies).

Narrated Hamza Az-Zaiyyat that Murra Al-Hamadani heard from Al-Harith something (which he doubted). He ordered him to wait at the door of the house. Then he entered and took his sword. Felt the evil (of being killed), Al-Harith went out and left him.

Narrated Ibrahim Ibn Mahdi from Hammad Ibn Zaid from Ibn Awn that Ibrahim had said to us: "Beware of (taking narrations from) Al-Mughira Ibn Sa'id and Abu Abd Ar-Rahim, for they are liars".

Narrated Hammad Ibn Zaid from Asim: We used to come to Abd Ar-Rahman As-Sulami, while we were still young men. He used to say to us: "Do not sit with (and take from) the storytellers except Abu Al-Ahwas, and beware of (taking from) Shaqiq". (Shaqiq used to adopt the views and opinions of the religious Secessionists).

Narrated Jarir: I met Jaber Ibn Yazid Al-Ja'fi, from whom I took nothing. That is because he believed in what the rejecters said, i.e. that Ali Ibn Abu Talib exists in the cloud, and they would not set out to support anyone of his (Ali's) sons, unless he calls for them from the heaven to set out with him.

Narrated Mis'ar: It was narrated to us by Jaber Ibn Yazid (from whom we accepted) before he did what he did (i.e. adopted such a belief as we mentioned in the previous paragraph).

Narrated Al-Humaidi from Sufyan: "The people used to narrate from Jaber (Ibn Yazid) before he declared what he had declared (of such a belief). But, when he announced what he had announced, he was accused of telling false narrations". It was said to Sufyan: "What did he announce?" he replied: "His belief in the opinions adopted by the Rejecters".

Narrated Qabisa and his brother from Al-Jarrah Ibn Malih who said: I heard Jaber saying: "I have seventy thousand narrations transmitted to me by Abu Ja'far, who narrated all of them from The Messenger of Allah "Allah's blessing and peace be upon him".

Narrated Ahmad Ibn Yunus from Zuhair: Jaber said, or I heard Jaber saying: "I have fifty thousand narrations, which I did not tell anyone". Once, he narrated a certain tradition of which he said: "It is from among the fifty thousand narrations (which I have)".

وحدّثني حَجّاجُ، قَالَ: حَدَّثَنِي أَحْمَدُ ـ وَهُوَ ابْنُ يُونُس ـ: حَدَّثَنَا زَائِدَةُ، عَنْ مَنْصُورٍ وَالْمُغِيرَةِ، عَنْ إِبْرَاهِيمَ، أَنَّ الْحَارِثَ اتُّهِمَ.

وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا جَرِيرٌ، عَنْ حَمْزَةَ الزَّيَّاتِ. قَالَ: سَمِعَ مُرَّةُ الْهَمْدَانِيُّ مِنَ الْحَارِثِ شَيْئاً، فَقَالَ لَهُ: اقْعُدْ بِالْبَابِ، قَالَ، فَدَخَلَ مُرَّةُ وَأَخَذَ سَيْفَهُ، قَالَ: وَأَحَسَّ الْحَارِثُ بِالشَّرِّ، فَذَهَبَ.

وحدّثني عُبَيْدُ اللهِ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ ـ يَعْنِي ابْنَ مَهْدِيٍّ ـ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنِ ابْنِ عَوْنٍ، قَالَ: قَالَ لَنَا إِبْرَاهِيمُ: إِيَّاكُمْ وَالْمُغِيرَةَ بْنَ سَعِيدٍ، وَأَبَا عَبْدِ الرَّحِيمِ، فَإِنَّهُمَا كَذَّابَانِ.

حدّثنا أَبُو كَامِلٍ الْجَحْدَرِيُّ: حَدَّثَنَا حَمَّادٌ ـ وَهُوَ ابْنُ زَيْدٍ ـ قَالَ: حَدَّثَنَا عَاصِمٌ، قَالَ: كُنَّا نَأْتِي أَبَا عَبْدِ الرَّحْمٰنِ السُّلَمِيَّ ـ وَنَحْنُ غِلْمَةٌ أَيْفَاعٌ ـ فَكَانَ يَقُولُ لَنَا: لَا تُجَالِسُوا الْقُصَّاصَ غَيْرَ أَبِي الأَحْوَصِ، وَإِيَّاكُمْ وَشَقِيقاً. قَالَ وَكَانَ شَقِيقٌ هٰذَا يَرَى رَأْيَ الْخَوَارِجِ، وَلَيْسَ بِأَبِي وَائِلٍ.

وحدّثنا أَبُو غَسَّانَ، مُحَمَّدُ بْنُ عَمْرٍو الرَّازِيُّ، قَالَ: سَمِعْتُ جَرِيراً يَقُولُ: لَقِيتُ جَابِرَ بْنَ يَزِيدَ الْجُعْفِيَّ، فَلَمْ أَكْتُبْ عَنْهُ. كَانَ يُؤْمِنُ بِالرَّجْعَةِ.

حدّثنا الْحَسَنُ الْحُلْوَانِيُّ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا مِسْعَرٌ. قَالَ: حَدَّثَنَا جَابِرُ بْنُ يَزِيد، قَبْلَ أَنْ يُحْدِثَ مَا أَحْدَثَ.

وحدّثني سَلَمَةُ بْنُ شَبِيبٍ: حَدَّثَنَا الْحُمَيْدِيُّ: حَدَّثَنَا سُفْيَانُ، قَالَ: كَانَ النَّاسُ يَحْمِلُونَ عَنْ جَابِرٍ قَبْلَ أَنْ يُظْهِرَ مَا أَظْهَرَ، فَلَمَّا أَظْهَرَ مَا أَظْهَرَ اتَّهَمَهُ النَّاسُ فِي حَدِيثِهِ، وَتَرَكَهُ بَعْضُ النَّاسِ. فَقِيلَ لَهُ: وَمَا أَظْهَرَ؟ قَالَ: الإِيمَانَ بِالرَّجْعَةِ.

وحدّثنا حَسَنٌ الْحُلْوَانِيُّ: حَدَّثَنَا أَبُو يَحْيَىٰ الْحِمَّانِيُّ: حَدَّثَنَا قَبِيصَةُ وَأَخُوهُ، أَنَّهُمَا سَمِعَا الْجَرَّاحَ بْنَ مَلِيحٍ يَقُولُ: سَمِعْتُ جَابِراً يَقُولُ: عِنْدِي سَبْعُونَ أَلْفَ حَدِيثٍ عَنْ أَبِي جَعْفَرٍ، عَنِ النَّبِيِّ ﷺ كُلُّهَا.

وحدّثني حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا أَحْمَدُ بْنُ يُونُس، قَالَ، سَمِعْتُ زُهَيْراً يَقُولُ: قَالَ جَابِرٌ: أَوْ سَمِعْتُ جَابِراً يَقُولُ: إِنَّ عِنْدِي لَخَمْسِينَ أَلْفَ حَدِيثٍ، مَا حَدَّثْتُ مِنْهَا بِشَيْءٍ، قَالَ ثُمَّ حَدَّثَ يَوْماً بِحَدِيثٍ فَقَالَ: هٰذَا مِنَ الْخَمْسِينَ أَلْفاً.

Narrated Salam Ibn Muti: I heard Jaber Ibn Yazid Al-Ja'fi saying: "I have fifty thousand traditions, transmitted to me from The Messenger of Allah "Allah's blessing and peace be upon him".

Narrated Al-Humaidi from Sufyan: Once, a man came and asked Jaber about Allah Almighty's saying: "therefore will I not leave this land until my father permits me, or Allah commands me; and he is the best to command". Jaber said: "Nothing was narrated concerning the interpretation of this Verse". Sufyan said: "Indeed, he is a liar". We asked Sufyan: "What does he want (by this lie)?" Sufyan said: "(He adopted the opinions of the Rejecters); and the Rejecters believe that Ali (Ibn Abu Talib) exists in the cloud. Therefore, they claim that they would not set out to support anyone of his sons unless he (Ali) calls for them from above the cloud to set out with him. Jaber applies this Verse to that situation; and of course, he is a liar, because this Verse has been in connection with the brothers of (The Prophet) Joseph".

Narrated Al-Humaidi from Sufyan: I heard Jaber telling about thirty thousand narrations, and I find it illegal to mention to the people anyone of them even if I should have so-and-so, and so-and-so".

Narrated Muslim from Abu Ghassan Muhammad Ibn Amr Ar-Razi: I asked Jarir Ibn Abd Al-Hamid: "Did you meet Al-Harith Ibn Hasira?" he replied: "Yes. He was an old man, who used to keep silent for long periods, and insist upon (telling) what is dangerous (of lies)".

Narrated Abd Ar-Rahman Ibn Mahdi from Hammad Ibn Zaid: Once, Aiyub mentioned a man (from among the narrators), of whom he said: "He was of no true speech". He mentioned another man, of whom he said: "He used to make many additions to the narrations".

Narrated Hammad Ibn Zaid: Once, Aiyub said: "I have a good neighbour", and he mentioned some of his good merits, but he said: "Therefore, if he bore testimony before me that those two dates are indeed (two dates), I would not think that his witness is permissible".

Narrated Abd Ar-Razzaq: "I have never seen Aiyub abusing anyone in his absence except for Abd Al-Karim". He meant Abu Umaiyya, whom he "Allah's mercy be upon him" mentioned and said: "He is unreliable. Once, he asked me about a certain tradition narrated by Ikrima. Then, in telling the people of it, he said that he himself heard it from Ikrima".

Narrated Hammam: Once, Abu Dawood Al-A'ma came and said to us: "Al-Bara told us (such-and-such a narration), and Zaid Ibn Arqam told us (such-and-such a narration)". We asked Quatada about that, and he said:

وحدّثني إِبْرَاهِيمُ بْنُ خَالِدٍ الْيَشْكُرِيُّ، قَالَ سَمِعْتُ أَبَا الْوَلِيدِ يَقُولُ: سَمِعْتُ سَلاَّمَ بْنَ أَبِي مُطِيعٍ يَقُولُ: سَمِعْتُ جَابِراً الْجُعْفِيَّ يَقُولُ: عِنْدِي خَمْسُونَ أَلْفَ حَدِيثٍ عَنِ النَّبِيِّ ﷺ.

وحدّثني سَلَمَةُ بْنُ شَبِيبٍ: حَدَّثَنَا الْحُمَيْدِيُّ: حَدَّثَنَا سُفْيَانُ قَالَ: سَمِعْتُ رَجُلاً سَأَلَ جَابِراً عَنْ قَوْلِهِ عَزَّ وجَلَّ: ﴿فَلَنْ أَبْرَحَ ٱلْأَرْضَ حَتَّىٰ يَأْذَنَ لِىٓ أَبِىٓ أَوْ يَحْكُمَ ٱللَّهُ لِى وَهُوَ خَيْرُ ٱلْحَٰكِمِينَ﴾ [يوسف: ٨٠]. فَقَالَ جَابِرٌ: لَمْ يَجِىءْ تَأْوِيلُ هٰذِهِ. قَالَ سُفْيَانُ: وَكَذَبَ فَقُلْنَا لِسُفْيَانَ: وَمَا أَرَادَ بِهٰذَا؟ فَقَالَ: إِنَّ الرَّافِضَةَ تَقُولُ: إِنَّ عَلِيًّا فِي السَّحَابِ، فَلاَ نَخْرُجُ مَعَ مَنْ خَرَجَ مِنْ وَلَدِهِ، حَتَّى يُنَادِيَ مُنَادٍ مِنَ السَّمَاءِ، يُرِيدُ عَلِيًّا أَنَّهُ يُنَادِي اخْرُجُوا مَعَ فُلاَنٍ. يَقُولُ جَابِرٌ: فَذَا تَأْوِيلُ هٰذِهِ الآيَةِ، وَكَذَبَ. كَانَتْ فِي إِخْوَةِ يُوسُفَ ﷺ.

وحدّثني سَلَمَةُ: حَدَّثَنَا الْحُمَيْدِيُّ: حَدَّثَنَا سُفْيَانُ، قَالَ: سَمِعْتُ جَابِراً يُحَدِّثُ بِنَحْوٍ مِنْ ثَلاَثِينَ أَلْفَ حَدِيثٍ: مَا أَسْتَحِلُّ أَنْ أَذْكُرَ مِنْهَا شَيْئاً، وَأَنَّ لِي كَذَا وَكَذَا.

قَالَ مُسْلِمٌ: وَسَمِعْتُ أَبَا غَسَّانَ، مُحَمَّدَ بْنَ عَمْرٍو الرَّازِيَّ. قَالَ: سَأَلْتُ جَرِيرَ بْنَ عَبْدِ الْحَمِيدِ. فَقُلْتُ: الْحَارِثَ بْنَ حَصِيرَةَ لَقِيتَهُ؟ قَالَ: نَعَمْ، شَيْخٌ طَوِيلُ السُّكُوتِ، يُصِرُّ عَلَى أَمْرٍ عَظِيمٍ.

حدّثني أَحْمَدُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ، قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ، عَنْ حَمَّادِ بْنِ زَيْدٍ، قَالَ: ذَكَرَ أَيُّوبُ رَجُلاً يَوْماً، فَقَالَ: لَمْ يَكُنْ بِمُسْتَقِيمِ اللِّسَانِ. وَذَكَرَ آخَرَ فَقَالَ: هُوَ يَزِيدُ فِي الرَّقْمِ.

حدّثني حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ. قَالَ: قَالَ أَيُّوبُ: إِنَّ لِي جَاراً - ثُمَّ ذَكَرَ مِنْ فَضْلِهِ - وَلَوْ شَهِدَ عِنْدِي عَلَى تَمْرَتَيْنِ مَا رَأَيْتُ شَهَادَتَهُ جَائِزَةً.

وحدّثنا مُحَمَّدُ بْنُ رَافِعٍ، وَحَجَّاجُ بْنُ الشَّاعِرِ قَالاَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، قَالَ: قَالَ مَعْمَرٌ: مَا رَأَيْتُ أَيُّوبَ اغْتَابَ أَحَداً قَطُّ إِلاَّ عَبْدَ الْكَرِيمِ - يَعْنِي أَبَا أُمَيَّةَ - فَإِنَّهُ ذَكَرَهُ فَقَالَ: رَحِمَهُ اللَّهُ، كَانَ غَيْرَ ثِقَةٍ. لَقَدْ سَأَلَنِي عَنْ حَدِيثٍ لِعِكْرِمَةَ، ثُمَّ قَالَ: سَمِعْتُ عِكْرِمَةَ.

حدّثني الْفَضْلُ بْنُ سَهْلٍ، قَالَ: حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ: حَدَّثَنَا هَمَّامٌ، قَالَ: قَدِمَ عَلَيْنَا أَبُو دَاوُدَ الأَعْمَى، فَجَعَلَ يَقُولُ: حَدَّثَنَا الْبَرَاءُ، قَالَ: وَحَدَّثَنَا زَيْدُ بْنُ أَرْقَمَ، فَذَكَرْنَا ذٰلِكَ لِقَتَادَةَ.

"He is a liar. He has never heard from them. He was a beggar at the time of the sweeping plague".

Narrated Hammam: Once, Abu Dawood entered into Quatada. When he left and went out, the people who were present said: "This (Abu Dawood) claims that he met eighteen men of those who took part in (the holy battle of) Badr". Quatada said: "(He is a liar.) He was a beggar before the coming of the sweeping plague. He neither had interest in Hadith, nor did he use to speak in it at all. By Allah! Neither Al-Hasan nor Sa'id Ibn Al-Musaiyyab (claimed that they) narrated from any of Badr participants orally, except from Sa'd Ibn Malik".

Narrated Raqaba that Abu Ja'far Al-Hashimi Al-Madani used to compose many narrations, which were correct in meaning and contained good wisdom, but they were not of the true traditions of The Messenger of Allah "Allah's blessing and peace be upon him", though he attributed them to The Prophet "Allah's blessing and peace be upon him".

Narrated Abu Dawood At-Taialisi from Shu'ba from Yunus Ibn Ubaid that Amr Ibn Ubaid used to tell false narrations.

Narrated Amr Ibn Ali: Abu Hafs: I heard Mu'adh Ibn Mu'adh telling: I said to Awf Ibn Abu Jamila that Amr Ibn Ubaid narrated to us from Al-Hasan that The Prophet "Allah's blessing and peace be upon him" said: "He, who carried the arms against us (the Muslims), is not from us (concerning faith and the right way of guidance)". Awf said: "Amr is a liar, by Allah! (not because the narration is untrue, but because of his attributing it to Al-Hasan, who did not narrate it, and Amr himself did not hear it from him, though it is, indeed, a true narration). However, Amr wanted (by this narration) to support his evil doctrine". (He meant the isolative doctrine, which pretends that committing a great sin would have the sinner come out from the (Muslim) nation. Though he is not described as an unbeliever, he, according to their opinion, is described as a wicked person, who would stay eternally in the (Hell) fire).

Narrated Hammad Ibn Zaid: A certain man used to stick to Aiyub and listen from him (the narrations and traditions). Sometime later, he was missed. Asked about him, Aiyub was informed that he sticked to Amr Ibn Ubaid. Once, while I was with Aiyub in the market, this man received Aiyub who greeted him. Aiyub asked him: "I was reported that you had sticked to this man (whom he called by name), Amr Ibn Ubaid". The man said: "Yes, O Abu Bakr! He (Amr) used to tell us many strange things".

فقَالَ: كَذَبَ، مَا سَمِعَ مِنْهُمْ، إِنَّمَا كَانَ ذٰلِكَ سَائِلاً يَتَكَفَّفُ النَّاسَ زَمَنَ طَاعُونِ الْجَارِفِ.

وحدّثني حَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ، قَالَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا هَمَّامٌ، قَالَ: دَخَلَ أَبُو دَاوُدَ الأَعْمَى عَلَى قَتَادَةَ، فَلَمَّا قَامَ قَالُوا: إِنَّ هٰذَا يَزْعُمُ أَنَّهُ لَقِيَ ثَمَانِيَةَ عَشَرَ بَدْرِيًّا. فَقَالَ قَتَادَةُ: هٰذَا كَانَ سَائِلاً قَبْلَ الْجَارِفِ، لاَ يَعْرِضُ فِي شَيْءٍ مِنْ هٰذَا، وَلا يَتَكَلَّمُ فِيهِ. فَوَاللَّهِ مَا حَدَّثَنَا الْحَسَنُ عَنْ بَدْرِيٍّ مُشَافَهَةً، وَلا حَدَّثَنَا سَعِيدُ بْنُ الْمُسَيَّبِ عَنْ بَدْرِيٍّ مُشَافَهَةً، إِلاَّ عَنْ سَعْدِ بْنِ مَالِكٍ.

حدّثنا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، عَنْ رَقَبَةَ، أَنَّ أَبَا جَعْفَرٍ الْهَاشِمِيَّ الْمَدَنِيَّ كَانَ يَضَعُ أَحَادِيثَ ـ كَلاَمَ حَقٍّ ـ وَلَيْسَتْ مِنْ أَحَادِيثِ النَّبِيِّ ﷺ، وَكَانَ يَرْوِيهَا عَنِ النَّبِيِّ ﷺ.

حدّثنا الْحَسَنُ الْحُلْوَانِيُّ، قَالَ: حَدَّثَنَا نُعَيْمُ بْنُ حَمَّادٍ، قَالَ أَبُو إِسْحَاقَ إِبْرَاهِيمُ بْنُ مُحَمَّدِ بْنِ سُفْيَانَ: وَحَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ، قَالَ حَدَّثَنَا نُعَيْمُ بْنُ حَمَّادٍ: حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ، عَنْ شُعْبَةَ، عَنْ يُونُسَ بْنِ عُبَيْدٍ؛ قَالَ: كَانَ عَمْرُو بْنُ عُبَيْدٍ يَكْذِبُ فِي الْحَدِيثِ.

حدّثني عَمْرُو بْنُ عَلِيٍّ، أَبُو حَفْصٍ، قَالَ سَمِعْتُ مُعَاذَ بْنَ مُعَاذٍ يَقُولُ: قُلْتُ لِعَوْفِ بْنِ أَبِي جَمِيلَةَ: إِنَّ عَمْرَو بْنَ عُبَيْدٍ حَدَّثَنَا عَنِ الْحَسَنِ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ حَمَلَ عَلَيْنَا السِّلاَحَ فَلَيْسَ مِنَّا». قَالَ: كَذَبَ وَاللَّهِ عَمْرٌو. وَلٰكِنَّهُ أَرَادَ أَنْ يَحُوزَهَا إِلَى قَوْلِهِ الْخَبِيثِ.

وحدّثنا عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، قَالَ: كَانَ رَجُلٌ قَدْ لَزِمَ أَيُّوبَ وَسَمِعَ مِنْهُ، فَفَقَدَهُ أَيُّوبُ، فَقَالُوا: يَا أَبَا بَكْرٍ إِنَّهُ قَدْ لَزِمَ عَمْرَو بْنَ عُبَيْدٍ. قَالَ حَمَّادٌ: فَبَيْنَا أَنَا يَوْماً مَعَ أَيُّوبَ وَقَدْ بَكَّرْنَا إِلَى السُّوقِ، فَاسْتَقْبَلَهُ الرَّجُلُ، فَسَلَّمَ عَلَيْهِ أَيُّوبُ وَسَأَلَهُ، ثُمَّ قَالَ لَهُ أَيُّوبُ: بَلَغَنِي أَنَّكَ لَزِمْتَ ذَاكَ الرَّجُلَ. قَالَ حَمَّادٌ: سَمَّاهُ ـ يَعْنِي عَمْراً ـ قَالَ: نَعَمْ، يَا أَبَا بَكْرٍ إِنَّهُ يَجِيئُنَا بِأَشْيَاءَ غَرَائِبَ، قَالَ يَقُولُ لَهُ

Aiyub said to him: "Indeed, we should escape from (and not accept) those odd things".

Narrated Sulaiman Ibn Harb from Hammad Ibn Zaid: It was said to Aiyub that Amr Ibn Ubaid had narrated from Al-Hasan: "The intoxicated (person) would not be lashed because of drinking the wine". Aiyub replied: "He is a liar. I heard Al-Hasan saying: "The intoxicated (person) should be lashed because of drinking the wine"".

Narrated Sulaiman Ibn Harb from Salam Ibn Muti: Aiyub was informed that I used to visit (and sit with) Amr (Ibn Ubaid). He (Aiyub) came to me and said: "If you see a man who is untrustworthy to his religion, then how would you trust him concerning the tradition?"

Narrated Al-Humaidi from Sufyan: I heard Abu Musa saying: "It was narrated to us by Amr Ibn Ubaid (to whom we listened) before he did what he did (i.e. before he turned to be an isolative).

Narrated Ubai: I sent to Shu'ba, asking him about the status of Abu Shaiba, the judge of (the town of) Wasit (in order that I might accept narrations and write from him). He (Shu'ba) replied: "Do not (take or) write from him". Furthermore, he tore my letter to pieces.

Narrated Al-Halwani: I heard Affan saying: I told Hammad Ibn Salama about a narration transmitted by Salih Al-Murri from Thabit, and he (Hammad) said: "He (Salih) is a liar)". I also told Hammam about a certain narration transmitted by Salih Al-Murri, and he said: "He (Salih) told lies".

Narrated Abu Dawood: Shu'ba said to me: "Go to Jarir Ibn Hazim and said to him: "It is not fitting for you to transmit narrations from Al-Hasan Ibn Imara, for he used to tell lies". I asked Shu'ba about the reason, and he said: "He told us many narrations he claimed he transmitted from Al-Hakam, which I did not find them".

I asked Shu'ba: "What are those?" he replied: "Once, I asked Al-Hakam: "Did The Prophet "Allah's blessing and peace be upon him" offer the prayers upon the killed people of (the holy battle of) Uhud?" he said: "No, he did not offer the prayers on them". Then, Al-Hasan Ibn Imara narrated to me (and he claimed he transmitted it) from Al-Hakam from Miqsam from Ibn Abbas that The Prophet "Allah's blessing and peace be upon him" offered the prayers on them, and then buried them.

Moreover, I asked Al-Hakam: "What do you see concerning the prayer upon the illegal children (when they die)?" he replied: "The prayers should be offered for them (when they die)". I asked him: "From whom was this

أَيُوبُ: إِنَّما نَفِرُّأَوْ نَفْرَقُ مِنْ تِلْكَ الْغَرَائِبِ.

وحدّثني حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا ابْنُ زَيْدٍ - يَعْنِي حَمَّاداً - قَالَ: قِيلَ لأَيُّوبَ: إِنَّ عَمْرَو بْنَ عُبَيْدٍ رَوَى عَنِ الْحَسَنِ قَالَ: لاَ يُجْلَدُ السَّكْرَانُ مِنَ النَّبِيذِ، فَقَالَ: كَذَبَ. أَنَا سَمِعْتُ الْحَسَنَ يَقُولُ: يُجْلَدُ السَّكْرَانُ مِنَ النَّبِيذِ.

وحدّثني حَجَّاجُ: حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، قَالَ: سَمِعْتُ سَلاَّمَ بْنَ أَبِي مُطِيعٍ يَقُولُ: بَلَغَ أَيُّوبَ أَنِّي آتِي عَمْراً، فَأَقْبَلَ عَلَيَّ يَوْماً فَقَالَ: أَرَأَيْتَ رَجُلاً لاَ تَأْمَنُهُ عَلَى دِينِهِ، كَيْفَ تَأْمَنُهُ عَلَى الْحَدِيثِ؟

وحدّثني سَلَمَةُ بْنُ شَبِيبٍ: حَدَّثَنَا الْحُمَيْدِيُّ: حَدَّثَنَا سُفْيَانُ، قَالَ: سَمِعْتُ أَبَا مُوسَى يَقُولُ: حَدَّثَنَا عَمْرُو بْنُ عُبَيْدٍ قَبْلَ أَنْ يُحْدِثَ.

حدّثني عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي، قَالَ: كَتَبْتُ إِلَى شُعْبَةَ أَسْأَلُهُ عَنْ أَبِي شَيْبَةَ قَاضِي وَاسِطٍ، فَكَتَبَ إِلَيَّ: لاَ تَكْتُبْ عَنْهُ شَيْئاً. وَمَزِّقْ كِتَابِي.

وحدّثنا الْحَلْوَانِيُّ. قَالَ: سَمِعْتُ عَفَّانَ قَالَ: حَدَّثْتُ حَمَّادَ بْنَ سَلَمَةَ عَنْ صَالِحٍ الْمُرِّيِّ بِحَدِيثٍ عَنْ ثَابِتٍ. فَقَالَ: كَذَبَ. وَحَدَّثْتُ هَمَّاماً عَنْ صَالِحٍ الْمُرِّيِّ بِحَدِيثٍ، فَقَالَ: كَذَبَ.

وحدّثنا مَحْمُودُبْنُ غَيْلاَنَ: حَدَّثَنَا أَبُو دَاوُدَ، قَالَ: قَالَ لِي شُعْبَةُ: ايْتِ جَرِيرَ بْنَ حَازِمٍ فَقُلْ لَهُ: لاَ يَحِلُّ لَكَ أَنْ تَرْوِيَ عَنِ الْحَسَنِ بْنِ عُمَارَةَ، فَإِنَّهُ يَكْذِبُ. قَالَ أَبُو دَاوُدَ: قُلْتُ لِشُعْبَةَ: وَكَيْفَ ذَاكَ؟ فَقَالَ: حَدَّثَنَا عَنِ الْحَكَمِ بِأَشْيَاءَ لَمْ أَجِدْ لَهَا أَصْلاً. قَالَ: قُلْتُ لَهُ: بِأَيِّ شَيْءٍ؟ قَالَ: قُلْتُ لِلْحَكَمِ: أَصَلَّى النَّبِيُّ ﷺ عَلَى قَتْلَى أُحُدٍ؟ فَقَالَ: لَمْ يُصَلِّ عَلَيْهِمْ. فَقَالَ الْحَسَنُ بْنُ عُمَارَةَ، عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ: إِنَّ النَّبِيَّ ﷺ صَلَّى عَلَيْهِمْ وَدَفَنَهُمْ، قُلْتُ لِلْحَكَمِ: مَا تَقُولُ فِي أَوْلاَدِ الزِّنَا؟ قَالَ: يُصَلَّى عَلَيْهِمْ، قُلْتُ: مِنْ حَدِيثِ مَنْ

Hadith narrated?" he said: "From Al-Hasan Al-Basri". But, Al-Hasan Ibn Imara said: It (this tradition) was narrated to us by Al-Hakam from Yahya Ibn Al-Jazzar from Ali".

Narrated Al-Hasan Al-Halwani: I heard Yazid Ibn Haroon, when Ziyad Ibn Maimun was mentioned, saying: "I took an oath not to narrate from him or from Khalid Ibn Mahdooq anything forever". He resumed: "Once, I met Ziyad Ibn Maimun, whom I asked about a certain tradition. He narrated it to me (and he claimed he transmitted it) from Abdullah Al-Muzani. Then I returned and asked him about the same tradition once again, and he narrated it to me (claiming to me that he transmitted it) from Mu'arraq. Then, I asked him for the third time about the same tradition, which he narrated to me from Al-Hasan". He (Yazid) used to describe them (i.e. Ziyad and Khalid) as liars.

Narrated Al-Halwani: I heard Abd As-Samad, when Ziyad Ibn Maimun was mentioned in his presence, describing him as a liar.

Narrated Mahmud Ibn Ghailan: I said to Abu Dawood At-Taialisi: "You took many narrations from Abbad Ibn Mansur. Then, why did you not take from him the narration of the she-perfumer, which was narrated to us by An-Nadr Ibn Shumail?" (i.e. the narration transmitted by Ziyad Ibn Maimun from Anas that a woman who was a perfumer in Medina, once entered into A'isha, and told her about the state of her husband. Then The Messenger of Allah "Allah's blessing and peace be upon him" reminded her of the virtue of the husband. It is a long and untrue tradition).

He said to me: "Keep silent! Once, I and Abd Ar-Rahman Ibn Mahdi met Ziyad Ibn Maimun and asked him: "What are those traditions which you narrate from Anas?" he replied: "Do you think that if a man committed a sin and then he repented, would Allah not accept his repentance?" we said: "Yes (Allah would accept his repentance)". He said: "Indeed, I have never heard from Anas more or less. If the people do not know, then you should know that I have never met (and seen) Anas at all"".

Abu Dawood resumed: "I and Abd Ar-Rahman (Ibn Mahdi) were informed that he (Ziyad) was still narrating traditions. We went to him (and asked him to stop from narrating and repent to Allah from telling those lies). He said: "I'm going to repent (to Allah)". But, he continued narrating. So, we left him".

Narrated Hasan Al-Halwani: I heard Shababa saying: Abd Al-Quddus narrated to us (from) Sowaid Ibn Aqla. He (Shababa) said: I heard Abd Al-Quddus saying: "The Messenger of Allah "Allah's blessing and peace be

يُرْوَى؟ قَالَ: يُرْوَى عَنِ الْحَسَنِ الْبَصْرِيِّ، فَقَالَ الْحَسَنُ بْنُ عُمَارَةَ: حَدَّثَنَا الْحَكَمُ، عَنْ يَحْيَىٰ بْنِ الْجَزَّارِ، عَنْ عَلِيٍّ.

وحدّثنا الْحَسَنُ الْحُلْوَانِيُّ، قَالَ: سَمِعْتُ يَزِيدَ بْنَ هَارُونَ، وَذَكَرَ زِيَادَ بْنَ مَيْمُونٍ، فَقَالَ: حَلَفْتُ أَلا أَرْوِيَ عَنْهُ شَيْئاً، وَلا عَنْ خَالِدِ بْنِ مَحْدُوجٍ. وَقَالَ: لَقِيتُ زِيَادَ بْنَ مَيْمُونٍ. فَسَأَلْتُهُ عَنْ حَدِيثٍ فَحَدَّثَنِي بِهِ عَنْ بَكْرٍ الْمُزَنِيِّ، ثُمَّ عُدْتُ إِلَيْهِ فَحَدَّثَنِي بِهِ عَنْ مُوَرِّقٍ، ثُمَّ عُدْتُ إِلَيْهِ فَحَدَّثَنِي بِهِ عَنِ الْحَسَنِ، وَكَانَ يَنْسُبُهُمَا إِلَى الْكَذِبِ.

قَالَ الْحُلْوَانِيُّ: سَمِعْتُ عَبْدَ الصَّمَدِ، وَذَكَرْتُ عِنْدَهُ زِيَادَ بْنَ مَيْمُونٍ، فَنَسَبَهُ إِلَى الْكَذِبِ.

وحدّثنا مَحْمُودُ بْنُ غَيْلاَنَ، قَالَ: قُلْتُ لأَبِي دَاوُدَ الطَّيَالِسِيِّ: قَدْ أَكْثَرْتَ عَنْ عَبَّادِ بْنِ مَنْصُورٍ، فَمَالَكَ لَمْ تَسْمَعْ مِنْهُ حَدِيثَ الْعَطَّارَةِ الَّذِي رَوَى لَنَا النَّضْرُ بْنُ شُمَيْلٍ؟ قَالَ لِي: اسْكُتْ، فَأَنَا لَقِيتُ زِيَادَ بْنَ مَيْمُونٍ، وَعَبْدَ الرَّحْمٰنِ بْنُ مَهْدِيٍّ، فَسَأَلْنَاهُ فَقُلْنَا لَهُ: هٰذِهِ الأَحَادِيثُ الَّتِي تَرْوِيهَا عَنْ أَنَسٍ؟ فَقَالَ أَرَأَيْتُمَا رَجُلاً يُذْنِبُ فَيَتُوبُ، أَلَيْسَ يَتُوبُ اللَّهُ عَلَيْهِ؟ قَالَ قُلْنَا: نَعَمْ، قَالَ: مَا سَمِعْتُ مِنْ أَنَسٍ، مِنْ ذَا قَلِيلاً وَلاَ كَثِيراً. إِنْ كَانَ لاَ يَعْلَمُ النَّاسُ، فَأَنْتُمَا لاَ تَعْلَمَانِ أَنِّي لَمْ أَلْقَ أَنَساً.

قَالَ أَبُو دَاوُدَ: فَبَلَغَنَا بَعْدُ أَنَّهُ يَرْوِي، فَأَتَيْنَاهُ أَنَا وَعَبْدُ الرَّحْمٰنِ فَقَالَ: أَتُوبُ. ثُمَّ كَانَ، بَعْدُ، يُحَدِّثُ، فَتَرَكْنَاهُ.

حدّثنا حَسَنٌ الْحُلْوَانِيُّ قَالَ: سَمِعْتُ شَبَابَةَ، قَالَ: كَانَ عَبْدُ الْقُدُّوسِ يُحَدِّثُنَا فَيَقُولُ: سُوَيْدُ بْنُ عَقَلَةَ. قَالَ شَبَابَةُ: وَسَمِعْتُ عَبْدَ الْقُدُّوسِ يَقُولُ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يُتَّخَذَ الرَّوْحُ عَرْضاً. قَالَ: فَقِيلَ لَهُ: أَيُّ شَيْءٍ هٰذَا؟ قَالَ: يَعْنِي تُتَّخَذُ كُوَّةٌ فِي حَائِطٍ لِيَدْخُلَ عَلَيْهِ الرَّوْحُ.

upon him" prevented making the living animal as a target (to be thrown with the arrows)".

Narrated Muslim: I heard Ubaidullah Ibn Umar Al-Qawariri saying: I heard Hammad Ibn Zaid saying to a certain man, some days after Mahdi Ibn Hilal sat (in gatherings to tell narrations): "What is this (weak narrator who is as bitter as the) salty well which stemmed beside you?" the man said affirmatively: "yes, O Abu Isma'il".

Narrated Al-Hasan Al-Halwani from Affan: I heard Abu Awana saying: "I never was reported of any tradition from Al-Hasan (and he was a liar because what he said meant that he used to narrate from Al-Hasan every tradition he was asked about) except that I would come and review it with Aban Ibn Abu Aiyyash".

Narrated Sowaid Ibn Sa'id: Ali Ibn Muzhir said: Hamza Az-Zaiyyat and I heard from Aban Ibn Abu Aiyyash about one thousand narrations. Ali said: "Once I met Hamza, who told me that he saw in a dream The Prophet "Allah's blessing and peace be upon him", to whom he offered what he had heard from Aban. But The Prophet recognized nothing except for a very little, nearly five or six narrations".

Narrated Zakariyya Ibn Udai: Abu Ishaq Al-Fazari said to me: "Write to me the remaining traditions he (Aban) transmitted from the well-known narrators, and do not write what he transmitted from the unknown narrators. But, do not write what Isma'il Ibn Aiyyash had transmitted from even the well-known narrators and from anyone".

Narrated Ishaq Ibn Ibrahim Al-Hanzali from one of Abdullah's companions: Ibn Al-Mubarak said: "What a good narrator Baqiyya was! But, whenever he narrated from a person known by his name, he would mention only his title, and whenever he narrated from a person known by his title, he would mention only his name. For sometime, he used to narrate to us from Abu Sa'id Al-Wuhazi. Then we came to know that he (Abu Sa'id) was Abd Al-Quddus".

Narrated Ahmad Ibn Yusuf Al-Azdi: I have never heard Ibn Al-Mubarak openly describing anyone as a liar except Abd Al-Quddus, whom he described as a liar.

Narrated Abdullah Ibn Abd Ar-Rahman Ad-Darimi: When it was mentioned before him that Al-Mu'alla Ibn Urfan narrated from Abu Wa'il that Abdullah Ibn Mas'ud appeared to us following the battle of Siffin, Abu Nu'aim exclaimed: "Do you think he was resurrected after death?"

قَالَ مُسْلِمٌ: وَسَمِعْتُ عُبَيْدَ اللَّهِ بْنَ عُمَرَ الْقَوَارِيرِيَّ يَقُولُ: سَمِعْتُ حَمَّادَ بْنَ زَيْدٍ يَقُولُ لِرَجُلٍ، بَعْدَ مَا جَلَسَ مَهْدِيُّ بْنُ هِلالٍ بِأَيَّامٍ: مَا هٰذِهِ الْعَيْنُ الْمَالِحَةُ الَّتِي نَبَعَتْ قِبَلَكُمْ؟ قَالَ: نَعَمْ، يَا أَبَا إِسْمَاعِيلَ.

وحدّثنا الْحَسَنُ الْحُلْوَانِيُّ، قَالَ: سَمِعْتُ عَفَّانَ قَالَ: سَمِعْتُ أَبَا عَوَانَةَ قَالَ: مَا بَلَغَنِي عَنِ الْحَسَنِ حَدِيثٌ، إِلاَّ أَتَيْتُ بِهِ أَبَانَ بْنَ أَبِي عَيَّاشٍ، فَقَرَأَهُ عَلَيَّ.

وحدّثنا سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، قَالَ: سَمِعْتُ أَنَا وَحَمْزَةُ الزَّيَّاتُ مِنْ أَبَانَ بْنِ أَبِي عَيَّاشٍ نَحْواً مِنْ أَلْفِ حَدِيثٍ.

قَالَ عَلِيٌّ: فَلَقِيتُ حَمْزَةَ فَأَخْبَرَنِي أَنَّهُ رَأَى النَّبِيَّ ﷺ فِي الْمَنَامِ، فَعَرَضَ عَلَيْهِ مَا سَمِعَ مِنْ أَبَانَ، فَمَا عَرَفَ مِنْهَا إِلاَّ شَيْئاً يَسِيراً، خَمْسَةً أَوْ سِتَّةً.

حدّثنا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمٰنِ الدَّارِمِيُّ: أَخْبَرَنَا زَكَرِيَّاءُ بْنُ عَدِيٍّ، قَالَ: قَالَ لِي أَبُو إِسْحَاقَ الْفَزَارِيُّ: اكْتُبْ عَنْ بَقِيَّةَ مَا رَوَى عَنِ الْمَعْرُوفِينَ، وَلا تَكْتُبْ عَنْهُ مَا رَوَى عَنْ غَيْرِ الْمَعْرُوفِينَ، وَلاَ تَكْتُبْ عَنْ إِسْمَاعِيلَ بْنِ عَيَّاشٍ مَا رَوَى عَنِ الْمَعْرُوفِينَ، وَلاَ عَنْ غَيْرِهِمْ.

وحدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ. قَالَ: سَمِعْتُ بَعْضَ أَصْحَابِ عَبْدِ اللَّهِ قَالَ: قَالَ ابْنُ الْمُبَارَكِ: نِعْمَ الرَّجُلُ بَقِيَّةُ، لَوْلا أَنَّهُ كَانَ يَكْنِي الأَسَامِيَ وَيُسَمِّي الْكُنَى. كَانَ دَهْراً يُحَدِّثُنَا عَنْ أَبِي سَعِيدٍ الْوُحَاظِيِّ، فَنَظَرْنَا فَإِذَا هُوَ عَبْدُ الْقُدُّوسِ.

وحدّثني أَحْمَدُ بْنُ يُوسُفَ الأَزْدِيُّ، قَالَ سَمِعْتُ عَبْدَ الرَّزَّاقِ يَقُولُ: مَا رَأَيْتُ ابْنَ الْمُبَارَكِ يُفْصِحُ بِقَوْلِهِ: كَذَّابٌ إِلاَّ لِعَبْدِ الْقُدُّوسِ، فَإِنِّي سَمِعْتُهُ يَقُولُ لَهُ: كَذَّابٌ.

وحدّثني عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمٰنِ الدَّارِمِيُّ، قَالَ: سَمِعْتُ أَبَا نُعَيْمٍ. وَذَكَرَ الْمُعَلَّى بْنَ عُرْفَانَ، فَقَالَ: قَالَ: حَدَّثَنَا أَبُو وَائِلٍ قَالَ: خَرَجَ عَلَيْنَا ابْنُ مَسْعُودٍ بِصِفِّينَ، فَقَالَ أَبُو نُعَيْمٍ: أَتُرَاهُ بُعِثَ بَعْدَ الْمَوْتِ؟

Narrated both Amr Ibn Ali and Hasan Al-Halwani from Affan Ibn Muslim: We were with Isma'il Ibn Ulaiyya, when a man narrated a tradition, which he claimed he transmitted from a certain man. I said: "This narrator is unreliable". The man said to me: "Do you mention him badly though he is absent?" Isma'il said: "He did not do. He only told that he was unreliable (concerning the narrations)".

Narrated Abu Ja'far Ad-Darimi from Bishr Ibn Umar: I asked Malik Ibn Anas about Muhammad Ibn Abd Ar-Rahman, who used to narrate from Sa'id Ibn Al-Musaiyyab, and Malik told me: "He is unreliable". I asked him about Salih, the freed slave of Taw'ama, and he said: "He is not trustworthy". I asked him about Abu Al-huwairith, and he said: "He is not dependable". I asked him about Shu'ba from whom Ibn Abu Dhi'b narrated, and he said: "He is unreliable". I asked him about Haram Ibn Uthman, and he said: "He is not reliable". Indeed, I asked Malik about all of those five narrators, and he described all of them as unreliable in narrating the traditions. I asked him about another narrator, whose name I forgot, and he asked me: "Did you see him in my books?" I replied: "No". He said: "Had he been reliable, you would have seen him in my books".

Narrated Al-Fadl Ibn Sahl from Yahya Ibn Ma'een from Hajjaj from Ibn Abu Dhi'b from Sharhabil Ibn Sa'd, and he was a suspect (i.e. accused of telling lies).

Narrated Muhammad Ibn Abdullah Ibn Qahzaz: I heard Abdullah At-Talqani saying: I heard Abdullah Ibn Al-Mubarak saying: "If I was given the choice to enter into Paradise or to meet Abdullah Ibn Al-Muharrar, I would choose to meet him and then enter into Paradise. But, when I met him, (I detested him so much that) a dung was better to me than him".

Narrated Al-Fadl Ibn Sahl from Al-Walid Ibn Salih: Ubaid Ibn Amr said: Zaid Ibn Abu Unaisa said: "Do not take narrations from my brother".

Narrated Ubaid Ibn Amr: "Yahya Ibn Abu Unaisa was a liar (in what he used to narrate)".

Narrated Sulaiman Ibn Harb from Hammad Ibn Zaid: Once, Farqad was mentioned in the presence of Aiyub, who commented: "Farqad is not the one from whom the tradition could be taken".

Narrated Abd Ar-Rahman Ibn Bishr Al-Abdi: When Muhammad Ibn Abdullah Ibn Ubaid Ibn Umair Al-Laithi was mentioned before Yahya Ibn Sa'id Al-Qattan, he considered him as very doubtful (narrator). He was asked: "Is he more doubtful than Ya'qub Ibn Ata?" he answered in the

حدّثني عَمْرُو بْنُ عَلِيٍّ وَحَسَنٌ الْحُلْوَانِيُّ، كِلاَهُمَا عَنْ عَفَّانَ بْنِ مُسْلِمٍ، قَالَ: كُنَّا عِنْدَ إِسْمَاعِيلَ بْنِ عُلَيَّةَ، فَحَدَّثَ رَجُلٌ عَنْ رَجُلٍ، فَقُلْتُ: إِنَّ هٰذَا لَيْسَ بِثَبْتٍ، قَالَ فَقَالَ الرَّجُلُ: اغْتَبْتَهُ. قَالَ إِسْمَاعِيلُ: مَا اغْتَابَهُ، وَلٰكِنَّهُ حَكَمَ أَنَّهُ لَيْسَ بِثَبْتٍ.

وحدّثنا أَبُو جَعْفَرٍ الدَّارِمِيُّ: حَدَّثَنَا بِشْرُ بْنُ عُمَرَ، قَالَ: سَأَلْتُ مَالِكَ بْنَ أَنَسٍ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ الَّذِي يَرْوِي عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ؟ فَقَالَ: لَيْس بِثِقَةٍ. وَسَأَلْتُهُ عَنْ صَالِحٍ مَوْلَى التَّوْأَمَةِ؟ فَقَالَ: لَيْس بِثِقَةٍ. وَسَأَلْتُهُ عَنْ أَبِي الْحُوَيْرِثِ؟ فَقَالَ: لَيْس بِثِقَةٍ. وَسَأَلْتُهُ عَنْ شُعْبَةَ الَّذِي رَوَى عَنْهُ ابْنُ أَبِي ذِئْبٍ؟ فَقَالَ: لَيْس بِثِقَةٍ. وَسَأَلْتُهُ عَنْ حَرَامِ بْنِ عُثْمَانَ؟ فَقَالَ: لَيْس بِثِقَةٍ. وسَأَلْتُ مَالِكاً عَنْ هٰؤُلاَءِ الْخَمْسَةِ؟ فَقَالَ: لَيْسُوا بِثِقَةٍ فِي حَدِيثِهِمْ. وَسَأَلْتُهُ عَنْ رَجُلٍ آخَرَ نَسِيتُ اسْمَهُ؟ فَقَالَ: هَلْ رَأَيْتَهُ فِي كُتُبِي؟ قُلْتُ: لاَ. قَالَ: لَوْ كَانَ ثِقَةً لَرَأَيْتَهُ فِي كُتُبِي.

وحدّثني الْفَضْلُ بْنُ سَهْلٍ، قَالَ حَدَّثَنِي يَحْيَىٰ بْنُ مَعِينٍ: حَدَّثَنَا حَجَّاجٌ: حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ، عَنْ شُرَحْبِيلَ بْنِ سَعْدٍ، وَكَانَ مُتَّهَماً.

وحدّثني مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ قُهْزَاذَ، قَالَ: سَمِعْتُ أَبَا إِسْحَاقَ الطَّالَقَانِيَّ يَقُولُ: سَمِعْتُ ابْنَ الْمُبَارَكِ يَقُولُ: لَوْ خُيِّرْتُ بَيْنَ أَنْ أَدْخُلَ الْجَنَّةَ وَبَيْنَ أَنْ أَلْقَىٰ عَبْدَ اللَّهِ بْنَ مُحَرَّرٍ، لاَخْتَرْتُ أَنْ أَلْقَاهُ ثُمَّ أَدْخُلَ الْجَنَّةَ، فَلَمَّا رَأَيْتُهُ، كَانَتْ بَعْرَةٌ أَحَبَّ إِلَيَّ مِنْهُ.

وحدّثني الْفَضْلُ بْنُ سَهْلٍ: حَدَّثَنَا وَلِيدُ بْنُ صَالِحٍ، قَالَ: قَالَ عُبَيْدُ اللَّهِ بْنُ عَمْرٍو، قَالَ زَيْدٌ ـ يَعْنِي ابْنَ أَبِي أُنَيْسَةَ ـ: لاَ تَأْخُذُوا عَنْ أَخِي.

حدّثني أَحْمَدُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ، قَالَ: حَدَّثَنِي عَبْدُ السَّلاَمِ الْوَابِصِيُّ، قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ جَعْفَرٍ الرَّقِّيُّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَمْرٍو؛ قَالَ: كَانَ يَحْيَىٰ بْنُ أَبِي أُنَيْسَةَ كَذَّاباً.

حدّثني أَحْمَدُ بْنُ إِبْرَاهِيمَ، قَالَ: حَدَّثَنِي سُلَيْمَانُ بْنُ حَرْبٍ، عَنْ حَمَّادِ بْنِ زَيْدٍ، قَالَ: ذُكِرَ فَرْقَدٌ عِنْدَ أَيُّوبَ، فَقَالَ: إِنَّ فَرْقَداً لَيْسَ صَاحِبَ حَدِيثٍ.

وحدّثني عَبْدُ الرَّحْمٰنِ بْنُ بِشْرٍ الْعَبْدِيُّ، قَالَ: سَمِعْتُ يَحْيَىٰ بْنَ سَعِيدٍ الْقَطَّانَ، ذُكِرَ عِنْدَهُ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عُبَيْدِ بْنِ عُمَيْرٍ اللَّيْثِيُّ، فَضَعَّفَهُ جِدّاً، فَقِيلَ لِيَحْيَىٰ:

affirmative and said: "No one should narrate from Muhammad Ibn Abdullah Ibn Ubaid (Al-Laithi)".

Narrated Bishr Ibn Al-Hakam: Yahya Ibn Sa'id Al-Qattan regarded both Hakim Ibn Jubair and Abd Al-A'la as doubtful narrators. He also regarded as doubtful Yahya Ibn Musa Ibn Dinar describing his narrations as (false as) the wind. He considered as suspicious Musa Ibn Dihqan, Isa Ibn Abu Isa Al-Madani. He said: I heard Al-Hasan Ibn Isa narrating from Ibn Al-Mubarak: "If you came to Jarir, write from him whatever knowledge he has, except his narrations from three transmitters: Ubaid Ibn Mu'tib, As-Sari Ibn Isma'il and Muhammad Ibn Salim".

Muslim said: There are as many suspects of telling false narrations as we mentioned. If we wanted to survey all of them, this composition would be too long to imply all of them. What we mentioned is very sufficient for the one, who would understand well the ways of the people (of narrations) as shown in their sayings and statements.

However, they (the men of narrations) abided by uncovering the defects of those (false) narrators, giving their opinions in this matter, whenever they were asked, in view of its serious importance and danger.

That is because all of the narrations (from The Prophet or the companions) should come within the terms of the religion in order to make lawful or unlawful a certain matter, to order (that something should be done) or prevent (something from being done), to promise (of entering into Paradise as a result of doing good things) and to threaten (of entering into the Hell fire because of doing evil things).

So, if the narrator of traditions is not trustworthy and honest (in his narrations), and the one who transmits from him and does not uncover his reality, though he clearly knows it, to the people, then, this transmitter would be considered as a sinner, and a cheater of the Muslims, for anyone who hears those (false) narrations could not be safe from applying them, or at least some of them, though most of them are false narrations and untrue baseless lies. At the same time, the true narrations transmitted from the reliable and trustworthy narrators are so much that one should not resort to transmit those false narrations and lies from the unreliable and doubtful narrators.

Indeed, I do not think that those people, who rely upon those weak doubtful narrations, as we described, and the unknown attributions, regarding as important narrating them, though they know very well their weakness and blameworthiness, except that they wanted only to raise to the

أَضْعَفُ مِنْ يَعْقُوبَ بْنِ عَطاءٍ؟ قَالَ: نَعَمْ. ثُمَّ قَالَ: مَا كُنْتُ أَرَى أَنَّ أَحَداً يَرْوِي عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ عُبَيْدِ بْنِ عُمَيْرٍ.

حدّثني بِشْرُ بْنُ الْحَكَمِ، قَالَ: سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ الْقَطَّانَ، ضَعَّفَ حَكِيمَ بْنَ جُبَيْرٍ وَعَبْدَ الأَعْلَى، وَضَعَّفَ يَحْيَى بْنَ مُوسَى بْنِ دِينَارٍ. قَالَ: حَدِيثُهُ رِيحٌ. وَضَعَّفَ مُوسَى بْنَ دِهْقَانَ، وَعِيسَى بْنَ أَبِي عِيسَى الْمَدَنِيَّ.

قَالَ: وَسَمِعْتُ الْحَسَنَ بْنَ عِيسَى يَقُولُ: قَالَ لِي ابْنُ الْمُبَارَكِ: إِذَا قَدِمْتَ عَلَى جَرِيرٍ فَاكْتُبْ عِلْمَهُ كُلَّهُ إِلاَّ حَدِيثَ ثَلاَثَةٍ: لاَ تَكْتُبْ حَدِيثَ عُبَيْدَةَ بْنِ مُعَتِّبٍ، وَالسَّرِيِّ بْنِ إِسْمَاعِيلَ، وَمُحَمَّدِ بْنِ سَالِمٍ.

قَالَ مُسْلِمٌ: وَأَشْبَاهُ مَا ذَكَرْنَا مِنْ كَلاَمِ أَهْلِ الْعِلْمِ فِي مُتَّهَمِي رُوَاةِ الْحَدِيثِ وَإِخْبَارِهِمْ عَنْ مَعَايِبِهِمْ كَثِيرٌ، يَطُولُ الْكِتَابُ بِذِكْرِهِ، عَلَى اسْتِقْصَائِهِ. وَفِيمَا ذَكَرْنَا كِفَايَةٌ لِمَنْ تَفَهَّمَ وَعَقَلَ مَذْهَبَ الْقَوْمِ فِيمَا قَالُوا مِنْ ذَلِكَ وَبَيَّنُوا.

وَإِنَّمَا أَلْزَمُوا أَنْفُسَهُمُ الْكَشْفَ عَنْ مَعَايِبِ رُوَاةِ الْحَدِيثِ، وَنَاقِلِي الأَخْبَارِ، وَأَفْتَوْا بِذَلِكَ حِينَ سُئِلُوا، لِمَا فِيهِ مِنْ عَظِيمِ الْخَطَرِ، إِذِ الأَخْبَارُ فِي أَمْرِ الدِّينِ إِنَّمَا تَأْتِي بِتَحْلِيلٍ، أَوْ تَحْرِيمٍ، أَوْ أَمْرٍ، أَوْ نَهْيٍ، أَوْ تَرْغِيبٍ، أَوْ تَرْهِيبٍ. فَإِذَا كَانَ الرَّاوِي لَهَا لَيْسَ بِمَعْدِنٍ لِلصِّدْقِ وَالأَمَانَةِ، ثُمَّ أَقْدَمَ عَلَى الرِّوَايَةِ عَنْهُ مَنْ قَدْ عَرَفَهُ وَلَمْ يُبَيِّنْ مَا فِيهِ لِغَيْرِهِ، مِمَّنْ جَهِلَ مَعْرِفَتَهُ، كَانَ آثِماً بِفِعْلِهِ ذَلِكَ، غَاشًّا لِعَوَامِّ الْمُسْلِمِينَ، إِذْ لاَ يُؤْمَنُ عَلَى بَعْضِ مَنْ سَمِعَ تِلْكَ الأَخْبَارَ أَنْ يَسْتَعْمِلَهَا، أَوْ يَسْتَعْمِلَ بَعْضَهَا، وَلَعَلَّهَا أَوْ أَكْثَرَهَا أَكَاذِيبُ لاَ أَصْلَ لَهَا، مَعَ أَنَّ الأَخْبَارَ الصِّحَاحَ مِنْ رِوَايَةِ الثِّقَاتِ وَأَهْلِ الْقَنَاعَةِ أَكْثَرُ مِنْ أَنْ يُضْطَرَّ إِلَى نَقْلِ مَنْ لَيْسَ بِثِقَةٍ، وَلاَ مَقْنَعٍ.

وَلاَ أَحْسِبُ كَثِيراً مِمَّنْ يُعَرِّجُ مِنَ النَّاسِ عَلَى مَا وَصَفْنَا مِنْ هٰذِهِ الأَحَادِيثِ الضِّعَافِ وَالأَسَانِيدِ الْمَجْهُولَةِ، وَيَعْتَدُّ بِرِوَايَتِهَا بَعْدَ مَعْرِفَتِهِ بِمَا فِيهَا، مِنَ التَّوَهُّنِ وَالضَّعْفِ، إِلاَّ أَنَّ الَّذِي يَحْمِلُهُ عَلَى رِوَايَتِهَا، وَالاعْتِدَادِ بِهَا، إِرَادَةُ التَّكَثُّرِ بِذَلِكَ عِنْدَ

people as much narrations as they could, so that it might be said: "How much narrations so-and-so introduced (in his composition)!"

But, whoever went on that way of such a knowledge (of the tradition), would have no good fortune in it, and he is more entitled to be described as an ignorant than to be described as knowledgeable.

Some of the people of false narrations in our time discussed the matter of how to consider as true or doubtful the attributions of the traditions, (in a very bad and wrong way that) it would be better and more appropriate not to mention what they had said. Verily, to leave mentioning such a bad saying is to help to cause it to pass away, and to cause the one who said it to be abandoned, as well as it is more fitting not to alarm the ignorant of it.

But, since we were afraid of whatever evil consequences might happen, and the admiration the ignorant people have of what is new and innovative, in addition to their hurry to believe in the mistakes of those wrongdoers, as well as in the suspicious sayings of the knowledge claimers, we thought that to uncover the invalidity of such a saying, and cease it with introducing the true opinion, would be much more advantageous to the people, and would have a praiseworthy consequence, Allah willing.

Let's start this speech by coming across the saying, and uncovering the invalid thought of the one (who claimed) that whenever a certain narration by somebody from another, who were supposed to have lived in the same time, and it might be possible that he narrated it from him orally, though we might have no proof or knowledge that they had met face-to-face once at least, or that the former had heard such a narration from the latter, then no proof should be established in favour of any narration that was transmitted in such a way, unless it is known that they met at least once or more, or that the transmitter took orally such a narration from the narrator, and unless there is a news item, showing that they gathered and met at least once or more. If there is no knowledge or true news item showing that this transmitter met that narrator once at least, or heard anything from him, then his transmission of such a narration would be, as we mentioned above, pointless. In this way, it would be, in his sight, regarded as a suspended narration, until he gets the same narration, or some of it, even more or less, through another chain of transmitters.

[6] The validity of regarding as true the Hadith narrated from one to one

This saying of criticizing such attributions "Allah's mercy upon you" is newly invented and unprecedented, as well as it is not supported by anyone of those of knowledge. That is because the opinion which is prevalent and agreed upon by the people of knowledge of narrations, whither in the past

الْعَوَامِ، وَلأَنْ يُقَالَ: مَا أَكْثَرَ مَا جَمَعَ فُلاَنٌ مِنَ الْحَدِيثِ، وَأَلَّفَ مِنَ الْعَدَدِ.

وَمَنْ ذَهَبَ فِي الْعِلْمِ هٰذَا الْمَذْهَبَ، وَسَلَكَ هٰذَا الطَّرِيقَ فَلاَ نَصِيبَ لَهُ فِيهِ، وَكَانَ بِأَنْ يُسَمَّى جَاهِلاً، أَوْلَىٰ مِنْ أَنْ يُنْسَبَ إِلَى عِلْمٍ.

وَقَدْ تَكَلَّمَ بَعْضُ مُنْتَحِلِي الْحَدِيثِ مِنْ أَهْلِ عَصْرِنَا فِي تَصْحِيحِ الأَسَانِيدِ وَتَسْقِيمِهَا بِقَوْلٍ، لَوْ ضَرَبْنَا عَنْ حِكَايَتِهِ وَذِكْرِ فَسَادِهِ صَفْحاً، لَكَانَ رَأْياً مَتِيناً، وَمَذْهَباً صَحِيحاً. إِذِ الإِعْرَاضُ عَنِ الْقَوْلِ الْمُطَّرَحِ، أَحْرَى لإِمَاتَتِهِ، وَإِخْمَالِ ذِكْرِ قَائِلِهِ، وَأَجْدَرُ أَنْ لا يَكُونَ ذٰلِكَ تَنْبِيهاً لِلْجُهَّالِ عَلَيْهِ. غَيْرَ أَنَّا لَمَّا تَخَوَّفْنَا مِنْ شُرُورِ الْعَوَاقِبِ وَاغْتِرَارِ الْجَهَلَةِ بِمُحْدَثَاتِ الأُمُورِ، وَإِسْرَاعِهِمْ إِلَى اعْتِقَادِ خَطَأِ الْمُخْطِئِينَ، وَالأَقْوَالِ السَّاقِطَةِ عِنْدَ الْعُلَمَاءِ، رَأَيْنَا الْكَشْفَ عَنْ فَسَادِ قَوْلِهِ، وَرَدَّ مَقَالَتِهِ بِقَدْرِ مَا يَلِيقُ بِهَا مِنَ الرَّدِّ أَجْدَى عَلَى الأَنَامِ، وَأَحْمَدَ لِلْعَاقِبَةِ إِنْ شَاءَ اللَّهُ.

وَزَعَمَ الْقَائِلُ الَّذِي افْتَتَحْنَا الْكَلاَمَ عَلَى الْحِكَايَةِ عَنْ قَوْلِهِ، وَالإِخْبَارِ عَنْ سُوءِ رَوِيَّتِهِ، أَنَّ كُلَّ إِسْنَادٍ لِحَدِيثٍ فِيهِ فُلاَنٌ عَنْ فُلاَنٍ، وَقَدْ أَحَاطَ الْعِلْمُ بِأَنَّهُمَا قَدْ كَانَا فِي عَصْرٍ وَاحِدٍ، وَجَائِزٌ أَنْ يَكُونَ الْحَدِيثُ الَّذِي رَوَى الرَّاوِي عَمَّنْ رَوَى عَنْهُ قَدْ سَمِعَهُ مِنْهُ وَشَافَهَهُ بِهِ، غَيْرَ أَنَّهُ لا نَعْلَمُ لَهُ مِنْهُ سَمَاعاً، وَلَمْ نَجِدْ فِي شَيْءٍ مِنَ الرِّوَايَاتِ أَنَّهُمَا الْتَقَيَا قَطُّ، أَوْ تَشَافَهَا بِحَدِيثٍ، أَنَّ الْحُجَّةَ لا تَقُومُ عِنْدَهُ بِكُلِّ خَبَرٍ جَاءَ هٰذَا الْمَجِيءَ، حَتَّى يَكُونَ عِنْدَهُ الْعِلْمُ بِأَنَّهُمَا قَدِ اجْتَمَعَا مِنْ دَهْرِهِمَا مَرَّةً فَصَاعِداً، أَوْ تَشَافَهَا بِالْحَدِيثِ بَيْنَهُمَا، أَوْ يَرِدَ خَبَرٌ فِيهِ بَيَانُ اجْتِمَاعِهِمَا، وَتَلاَقِيهِمَا مَرَّةً مِنْ دَهْرِهِمَا فَمَا فَوْقَهَا.

فَإِنْ لَمْ يَكُنْ عِنْدَهُ عِلْمُ ذٰلِكَ، وَلَمْ تَأْتِ رِوَايَةٌ صَحِيحَةٌ تُخْبِرُ أَنَّ هٰذَا الرَّاوِيَ عَنْ صَاحِبِهِ قَدْ لَقِيَهُ مَرَّةً، وَسَمِعَ مِنْهُ شَيْئاً، لَمْ يَكُنْ فِي نَقْلِهِ الْخَبَرَ عَمَّنْ رَوَى عَنْهُ ذٰلِكَ ـ وَالأَمْرُ كَمَا وَصَفْنَا ـ حُجَّةٌ. وَكَانَ الْخَبَرُ عِنْدَهُ مَوْقُوفاً، حَتَّى يَرِدَ عَلَيْهِ سَمَاعُهُ مِنْهُ لِشَيْءٍ مِنَ الْحَدِيثِ ـ قَلَّ أَوْ كَثُرَ ـ فِي رِوَايَةٍ مِثْلِ مَا وَرَدَ.

٦ ـ بَابُ صِحَّةِ الاحْتِجَاجِ بِالْحَدِيثِ الْمُعَنْعَنِ

وَهٰذَا الْقَوْلُ ـ يَرْحَمُكَ اللَّهُ ـ فِي الطَّعْنِ فِي الأَسَانِيدِ، قَوْلٌ مُخْتَرَعٌ مُسْتَحْدَثٌ

or at present, is that it is valid to accept the tradition narrated by every reliable transmitter from another reliable narrator, supposed to have lived in the same age and time, though there might not be any news showing that they met or gathered, or even talked to one another directly.

In this way, such a narration should be considered as true, and using it as a proof (of anything concerning the matters of religion) should be regarded as obligatory, unless there is a clear evidence that both of them (i.e. the narrator and the transmitter) did not meet and gather at all. But, since it is unclear as we showed, then the narration should be dependable (and regarded as true) until there appears such a clear evidence as we illustrated.

It might be said to the inventor of such an opinion, as well as to his supporter that you suggested, according to your opinion, that the tradition narrated by a certain transmitter from a certain narrator should be regarded as true and using it as a proof (of affirming or denying anything concerning the religious matters) should be considered as obligatory, but on the condition you put, i.e. that we should be informed that both of them (i.e. the narrator and the transmitter) met or gathered at least once or more. But, do you find that such a condition as you pretended, has been regarded as necessary by anyone? Then, where is your sign of that you claimed?

If he (the inventor of such a condition) claimed that anyone of the ancient religious scholars had suggested such a condition as a sign of affirming the narration, then he (the inventor) should be required to prove his claim, which he could find no way to prove it.

If he claimed that he has an evidence of his suggested condition, then he should be asked to introduce such an evidence. If he said that since I found that the narrators, in the past and at present, used to narrate the traditions, from one another without seeing or meeting, and since I saw them regarding as possible to narrate without this restriction the traditions in such a way, putting in consideration that the Hadith transmitted without this restriction, should not be taken as a religious proof, in the sight of the people of knowledge, there was a need for such a condition as I described, i.e. I sought for an evidence showing that a certain transmitter must have (met and) heard the Hadith from its narrator.

If that transmitter was proved to have (met and) heard from the narrator, even once at least, then all of the narrations he transmitted would be regarded as certain, in my view. But, if I was not able to verify of that, the Hadith would be, in my sight, suspended, and it should not be fitting to be used as a proof (of certain religious matters).

غَيْرُ مَسْبُوقٍ صَاحِبُهُ إِلَيْهِ، وَلا مُسَاعِدَ لَهُ مِنْ أَهْلِ الْعِلْمِ عَلَيْهِ. وَذٰلِكَ أَنَّ الْقَوْلَ الشَّائِعَ الْمُتَّفَقَ عَلَيْهِ بَيْنَ أَهْلِ الْعِلْمِ بِالأَخْبَارِ وَالرِّوَايَاتِ قَدِيماً وَحَدِيثاً: أَنَّ كُلَّ رَجُلٍ ثِقَةٍ رَوَى عَنْ مِثْلِهِ حَدِيثاً، وَجَائِزٌ مُمْكِنٌ لَهُ لِقَاؤُهُ، وَالسَّمَاعُ مِنْهُ، لِكَوْنِهِمَا جَمِيعاً كَانَا فِي عَصْرٍ وَاحِدٍ، وَإِنْ لَمْ يَأْتِ فِي خَبَرٍ قَطُّ أَنَّهُمَا اجْتَمَعَا، وَلا تَشَافَهَا بِكَلامٍ؛ فَالرِّوَايَةُ ثَابِتَةٌ، وَالْحُجَّةُ بِهَا لازِمَةٌ. إلا أَنْ يَكُونَ هُنَاكَ دَلالَةٌ بَيِّنَةٌ، أَنَّ هٰذَا الرَّاوِيَ لَمْ يَلْقَ مَنْ رَوَى عَنْهُ، أَوْ لَمْ يَسْمَعْ مِنْهُ شَيْئاً. فَأَمَّا وَالأَمْرُ مُبْهَمٌ عَلَى الإِمْكَانِ الَّذِي فَسَّرْنَا، فَالرِّوَايَةُ عَلَى السَّمَاعِ أَبَداً، حَتَّى تَكُونَ الدَّلالَةُ الَّتِي بَيَّنَّا.

فَيُقَالُ لِمُخْتَرِعِ هٰذَا الْقَوْلِ الَّذِي وَصَفْنَا مَقَالَتَهُ، أَوْ لِلذَّابِّ عَنْهُ: قَدْ أَعْطَيْتَ فِي جُمْلَةِ قَوْلِكَ: أَنَّ خَبَرَ الْوَاحِدِ الثِّقَةِ، عَنِ الْوَاحِدِ الثِّقَةِ، حُجَّةٌ يَلْزَمُ بِهِ الْعَمَلُ، ثُمَّ أَدْخَلْتَ فِيهِ الشَّرْطَ بَعْدُ، فَقُلْتَ: حَتَّى نَعْلَمَ أَنَّهُمَا قَدْ كَانَا الْتَقَيَا مَرَّةً فَصَاعِداً، أَوْ سَمِعَ مِنْهُ شَيْئاً، فَهَلْ تَجِدُ هٰذَا الشَّرْطَ الَّذِي اشْتَرَطْتَهُ عَنْ أَحَدٍ يَلْزَمُ قَوْلُهُ؟ وَإِلا فَهَلُمَّ دَلِيلاً عَلَى مَا زَعَمْتَ.

فَإِنِ ادَّعَى قَوْلَ أَحَدٍ مِنْ عُلَمَاءِ السَّلَفِ بِمَا زَعَمَ مِنْ إِدْخَالِ الشَّرِيطَةِ فِي تَثْبِيتِ الْخَبَرِ، طُولِبَ بِهِ. وَلَنْ يَجِدَ هُوَ وَلا غَيْرُهُ إِلَى إِيجَادِهِ سَبِيلاً. وَإِنْ هُوَ ادَّعَى فِيمَا زَعَمَ دَلِيلاً يَحْتَجُّ بِهِ، قِيلَ لَهُ: وَمَا ذَاكَ الدَّلِيلُ؟

فَإِنْ قَالَ: قُلْتُهُ لأَنِّي وَجَدْتُ رُوَاةَ الأَخْبَارِ قَدِيماً وَحَدِيثاً يَرْوِي أَحَدُهُمْ عَنِ الآخَرِ الْحَدِيثَ وَلَمَّا يُعَايِنْهُ، وَلا سَمِعَ مِنْهُ شَيْئاً قَطُّ، فَلَمَّا رَأَيْتُهُمْ اسْتَجَازُوا رِوَايَةَ الْحَدِيثِ بَيْنَهُمْ هٰكَذَا عَلَى الإِرْسَالِ مِنْ غَيْرِ سَمَاعٍ - وَالْمُرْسَلُ مِنَ الرِّوَايَاتِ فِي أَصْلِ قَوْلِنَا وَقَوْلِ أَهْلِ الْعِلْمِ بِالأَخْبَارِ لَيْسَ بِحُجَّةٍ -، احْتَجْتُ لِمَا وَصَفْتُ مِنَ الْعِلَّةِ، إِلَى الْبَحْثِ عَنْ سَمَاعِ رَاوِي كُلِّ خَبَرٍ عَنْ رَاوِيهِ، فَإِذَا أَنَا هَجَمْتُ عَلَى سَمَاعِهِ مِنْهُ لأَدْنَى شَيْءٍ، ثَبَتَ عنه عِنْدِي بِذٰلِكَ جَمِيعُ مَا يَرْوِي عَنْهُ بَعْدُ، فَإِنْ عَزَبَ عَنِّي مَعْرِفَةُ ذٰلِكَ،

However, it might be said in reply to him (i.e. the one who invented that opinion) that if the reason of regarding as doubtful a certain tradition and not using it as a religious proof is the possibility of its being narrated by one from another with no restriction (i.e. without stating that the transmitter heard it directly from the narrator from whom he transmitted it), then, the inevitable result would be that you should not affirm a certain attribution (of any Hadith) unless you verify that all the parties of the chain of transmitters heard it, one from another.

For example, when a certain tradition is narrated to us by Hisham Ibn Urwa, from his father, from A'isha, from The Prophet "Allah's blessing and peace be upon him", we know, for certain, that Hisham heard it from his father, who heard it from A'isha, who heard it from The Prophet "Allah's blessing and peace be upon him".

In some cases, it would be possible that Hisham might not say, concerning a certain narration, that he heard it from his father, or that his father told him of it, or that there was a mediator between him and his father, who might have heard it from his father and then told Hisham of it, who might not have heard it directly from his father, particularly, when he wanted to narrate it with no restriction, i.e. without attributing it to such a mediator, from whom he heard it.

Since this is possible in the case of Hisham who narrated from his father, it also applies to his father who narrated from A'isha, and to every attribution of a certain tradition, in which the incident of hearing it directly is not mentioned.

It is true that each of them (the transmitters) was known to have heard so much narrations from one another. But, in some cases, it is possible that they could transmit certain traditions from mediators, who heard them directly from those narrators, to whom those traditions are attributed, and not attributed to those mediators from whom they (the transmitters) heard those traditions directly. But sometimes, the transmitter might mention the name of the mediator, from whom he transmitted the tradition directly, leaving the unrestricted way of transmission (in which the statement of the direct hearing-from the narrator is not mentioned).

There are as many examples of what we said, made by the reliable narrators and transmitters, as well as by the learnt people and men of tradition. We will mention some as representatives of their most narrations.

Narrated, for example, Aiyub As-Sikhtiani, Ibn Al-Mubarak, Waki Ibn Numair, as well as others, from Hisham Ibn Urwa from his father from

أَوْقَفْتُ الْخَبَرَ وَلَمْ يَكُنْ عِنْدِي مَوْضِعَ حُجَّةٍ لإِمْكَانِ الإِرْسَالِ فيه.

فَيُقَالُ لَهُ: فَإِنْ كَانَتِ الْعِلَّةُ فِي تَضْعِيفِكَ الْخَبَرَ وَتَرْكِكَ الاحْتِجَاجَ بِهِ إِمْكَانَ الإِرْسَالِ فِيهِ، لَزِمَكَ أَنْ لا تُثْبِتَ إِسْنَاداً مُعَنْعَناً حَتَّى تَرَى فِيهِ السَّمَاعَ مِنْ أَوَّلِهِ إِلَى آخِرِهِ.

وَذٰلِكَ أَنَّ الْحَدِيثَ الْوَارِدَ عَلَيْنَا بِإِسْنَادِ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، فَبِيَقِينٍ نَعْلَمُ أَنَّ هِشَاماً قَدْ سَمِعَ مِنْ أَبِيهِ، وَأَنَّ أَبَاهُ قَدْ سَمِعَ مِنْ عَائِشَةَ، كَمَا نَعْلَمُ أَنَّ عَائِشَةَ قَدْ سَمِعَتْ مِنَ النَّبِيِّ ﷺ.

وَقَدْ يَجُوزُ، إِذَا لَمْ يَقُلْ هِشَامٌ، فِي رِوَايَةٍ يَرْوِيهَا عَنْ أَبِيهِ: سَمِعْتُ، أَوْ أَخْبَرَنِي، أَنْ يَكُونَ بَيْنَهُ وَبَيْنَ أَبِيهِ فِي تِلْكَ الرِّوَايَةِ إِنْسَانٌ آخَرُ، أَخْبَرَهُ بِهَا عَنْ أَبِيهِ، وَلَمْ يَسْمَعْهَا هُوَ مِنْ أَبِيهِ، لَمَّا أَحَبَّ أَنْ يَرْوِيَهَا مُرْسَلاً، وَلاَ يُسْنِدَهَا إِلَى مَنْ سَمِعَهَا مِنْهُ.

وَكَمَا يُمْكِنُ ذٰلِكَ فِي هِشَامٍ عَنْ أَبِيهِ، فَهُوَ أَيْضاً مُمْكِنٌ فِي أَبِيهِ عَنْ عَائِشَةَ.

وَكَذٰلِكَ كُلُّ إِسْنَادٍ لِحَدِيثٍ لَيْسَ فِيهِ ذِكْرُ سَمَاعِ بَعْضِهِمْ مِنْ بَعْضٍ.

وَإِنْ كَانَ قَدْ عُرِفَ فِي الْجُمْلَةِ أَنَّ كُلَّ وَاحِدٍ مِنْهُمْ قَدْ سَمِعَ مِنْ صَاحِبِهِ سَمَاعاً كَثِيراً، فَجَائِزٌ لِكُلِّ وَاحِدٍ مِنْهُمْ أَنْ يَنْزِلَ فِي بَعْضِ الرِّوَايَةِ فَيَسْمَعَ مِنْ غَيْرِهِ عَنْهُ بَعْضَ أَحَادِيثِهِ، ثُمَّ يُرْسِلَهُ عَنْهُ أَحْيَاناً، وَلاَ يُسَمِّيَ مَنْ سَمِعَ مِنْهُ، وَيَنْشَطَ أَحْيَاناً، فَيُسَمِّيَ الرَّجُلَ الَّذِي حَمَلَ عَنْهُ الْحَدِيثَ وَيَتْرُكَ الإِرْسَالَ.

وَمَا قُلْنَا مِنْ هٰذَا مَوْجُودٌ فِي الْحَدِيثِ مُسْتَفِيضٌ، مِنْ فِعْلِ ثِقَاتِ الْمُحَدِّثِينَ، وَأَئِمَّةِ أَهْلِ الْعِلْمِ.

وَسَنَذْكُرُ مِنْ رِوَايَاتِهِمْ عَلَى الْجِهَةِ الَّتِي ذَكَرْنَا عَدَداً يُسْتَدَلُّ بِهَا عَلَى أَكْثَرَ مِنْهَا إِنْ شَاءَ اللّٰهُ تَعَالَى.

فَمِنْ ذٰلِكَ: أَنَّ أَيُّوبَ السَّخْتِيَانِيَّ، وَابْنَ الْمُبَارَكِ، وَوَكِيعاً، وَابْنَ نُمَيْرٍ وَجَمَاعَةً غَيْرَهُمْ رَوَوْا عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللّٰهُ عَنْهَا؛ قَالَتْ: كُنْتُ

A'isha "Allah be pleased with her" that she had said: "I used to perfume The Messenger of Allah "Allah's blessing and peace be upon him" whenever he assumed Ihram as well as whenever he finished from his state of Ihram with the best scent I could find".

The same Hadith was narrated by Al-Laith Ibn Sa'd, Dawood Al-Attar, Humaid Ibn Al-Aswad, Wahib Ibn Khalid and Abu Usama from Hisham Ibn Urwa, who said: I was told by Uthman Ibn Urwa from Urwa from A'isha from The Prophet "Allah's blessing and peace be upon him".

Narrated Hisham Ibn Urwa from his father from A'isha that she had said: "Whenever The Prophet "Allah's blessing and peace be upon him" was in the mosque, in a state of seclusion, he used to get his head (into my chamber to be) closer to me in order to comb it, while I was menstruating".

The same Hadith was narrated by Malik Ibn Anas from Az-Zuhri from Urwa from Amra from A'isha from The Prophet "Allah's blessing and peace be upon him".

Narrated Az-Zuhri and Salih Ibn Abu Hassan from Abu Salama from A'isha that The Prophet "Allah's blessing and peace be upon him" used to kiss (his wives) while he was fasting. Concerning this narration, Yahya Ibn Abu Kathir said: Abu Salama Ibn Abd Ar-Rahman told me that Umar Ibn Abd Al-Aziz told him that Urwa told him that A'isha told him that The Prophet "Allah's blessing and peace be upon him" used to kiss her while he was fasting.

Narrated Ibn Uyaina from Amr Ibn Dinar and others that Jaber Ibn Abdullah said: "The Messenger of Allah "Allah's blessing and peace be upon him" permitted us to eat the meat of the horses, and prohibited eating the meat of the donkeys".

The same Hadith was narrated by Hammad Ibn Zaid from Amr from Muhammad Ibn Ali from Jaber (Ibn Abdullah) from The Prophet "Allah's blessing and peace be upon him".

However, there are so much narrations of this type; and what we mentioned is enough for those of understanding.

Thus, if, in the sight of the one whose opinion we described earlier, the reason of regarding as doubtful the Hadith, in which the incident of direct hearing (by the transmitter from the narrator) is not known clearly, is the possibility of unrestricted transmission, then, according to his opinion, he would not regard as true the Hadith , narrated by a transmitter, known to

أُطَيِّبُ رَسُولَ اللهِ ﷺ لِحِلِّهِ وَلِحُرْمِهِ بِأَطْيَبِ مَا أَجِدُ.

فَرَوَى هٰذِهِ الرِّوَايَةَ بِعَيْنِهَا: اللَّيْثُ بْنُ سَعْدٍ، وَدَاوُدُ الْعَطَّارُ، وَحُمَيْدُ بْنُ الأَسْوَدِ، وَوُهَيْبُ بْنُ خَالِدٍ، وَأَبُو أُسَامَةَ عَنْ هِشَامٍ، قَالَ: أَخْبَرَنِي عُثْمَانُ بْنُ عُرْوَةَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ ﷺ.

وَرَوَى هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ: كَانَ النَّبِيُّ ﷺ إِذَا اعْتَكَفَ يُدْنِي إِلَيَّ رَأْسَهُ فَأُرَجِّلُهُ وَأَنَا حَائِضٌ.

فَرَوَاهَا بِعَيْنِهَا مَالِكُ بْنُ أَنَسٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ ﷺ.

وَرَوَى الزُّهْرِيُّ وَصَالِحُ بْنُ أَبِي حَسَّانَ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ: كَانَ النَّبِيُّ ﷺ يُقَبِّلُ وَهُوَ صَائِمٌ.

فَقَالَ يَحْيَى بْنُ أَبِي كَثِيرٍ فِي هٰذَا الْخَبَرِ فِي الْقُبْلَةِ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ: أَنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ أَخْبَرَهُ: أَنَّ عُرْوَةَ أَخْبَرَهُ: أَنَّ عَائِشَةَ أَخْبَرَتْهُ أَنَّ النَّبِيَّ ﷺ كَانَ يُقَبِّلُهَا وَهُوَ صَائِمٌ.

وَرَوَى ابْنُ عُيَيْنَةَ وَغَيْرُهُ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ جَابِرٍ؛ قَالَ: أَطْعَمَنَا رَسُولُ اللهِ ﷺ لُحُومَ الْخَيْلِ وَنَهَانَا عَنْ لُحُومِ الْحُمُرِ.

فَرَوَاهُ حَمَّادُ بْنُ زَيْدٍ، عَنْ عَمْرٍو، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ جَابِرٍ، عَنِ النَّبِيِّ ﷺ.

وَهٰذَا النَّحْوُ فِي الرِّوَايَاتِ كَثِيرٌ يَكْثُرُ تَعْدَادُهُ. وَفِيمَا ذَكَرْنَا مِنْهَا كِفَايَةٌ لِذَوِي الْفَهْمِ.

فَإِذَا كَانَتِ الْعِلَّةُ عِنْدَ مَنْ وَصَفْنَا قَوْلَهُ مِنْ قَبْلُ، فِي فَسَادِ الْحَدِيثِ وَتَوْهِينِهِ، إِذَا لَمْ يُعْلَمْ أَنَّ الرَّاوِيَ قَدْ سَمِعَ مِمَّنْ رَوَى عَنْهُ شَيْئاً، إِمْكَانَ الإِرْسَالِ فِيهِ، لَزِمَهُ تَرْكُ الاحْتِجَاجِ فِي قِيَادِ قَوْلِهِ بِرِوَايَةِ مَنْ يُعْلَمُ أَنَّهُ قَدْ سَمِعَ مِمَّنْ رَوَى عَنْهُ، إِلا فِي نَفْسِ الْخَبَرِ الَّذِي فِيهِ ذِكْرُ السَّمَاعِ، لِمَا بَيَّنَّا مِنْ قَبْلُ عَنِ الأَئِمَّةِ الَّذِينَ نَقَلُوا الأَخْبَارَ، أَنَّهُمْ كَانَتْ لَهُمْ تَارَاتٌ يُرْسِلُونَ فِيهَا الْحَدِيثَ إِرْسَالاً، وَلاَ يَذْكُرُونَ مَنْ سَمِعُوهُ مِنْهُ. وَتَارَاتٌ يَنْشَطُونَ فِيهَا فَيُسْنِدُونَ الْخَبَرَ عَلَى هَيْئَةِ مَا سَمِعُوا، فَيُخْبِرُونَ بِالنُّزُولِ فِيهِ إِنْ

have met and heard from the narrator (other narrations), except for the Hadith in issue.

As we mentioned earlier, the great narrators of traditions and news would sometimes narrate their traditions unrestrictedly, i.e. without naming those mediators from whom they heard, (and instead, they would directly attribute the traditions to the narrators, from whom the mediators took them). It is true that sometimes, they would name them, and, in this way, narrate the traditions in the very way they were told of it.

Furthermore, we have never known that anyone of the great narrators, who used to scrutinize the news and traditions, in order to verify of their validity and certainty, such as Aiyub As-Sikhtiani, Ibn Awn, Malik Ibn Anas, Shu'ba Ibn Al-Hajjaj, Yahya Ibn Sa'id Al-Qattan, Abd Ar-Rahman Ibn Mahdi, and those who came after them, had investigated (and sought for) the incidents of direct hearing while driving their attributions, as claimed by the one (who invented such an opinion) as we described earlier.

But, as for those from among them, who inspected for the incidents of the direct hearing of the tradition by the transmitter from the narrator, they did so only with the transmitter, who was suspect, and was famous for telling lies. In this case, they used to investigate and verify of his direct hearing (of such a tradition from its narrator) in order to remove away the reasons of inventing the news. But, as for seeking for that, in case the transmitter was not accused of inventing false narrations, we have never learnt that this was made by anyone of those great narrators, whom we named or did not name.

For instance, although Abdullah Ibn Yazid Al-Ansari saw and met (and of course heard from) The Prophet "Allah's blessing and peace be upon him", he narrated from Hudhaifa and Abu Mas'ud Al-Ansari a Hadith from each, which he attributed to The Prophet "Allah's blessing and peace be upon him". This narration of him from both of them does not imply mentioning the incident of his hearing from them. Moreover, neither we have known that he heard directly from Hudhaifa and Abu Mas'ud even a single tradition, nor have we found out any mention made of his seeing both of them.

But, in spite of that, we have not heard that anyone of the great-learnt men and narrators, whether in the past or at present had criticized those two narrations transmitted by Abdullah Ibn Yazid from both of Hudhaifa and Abu Mas'ud. On the contrary, they, with the other narrations of their type, have been considered by whomever we met from among the learnt people and great narrators, as true and certain traditions, applicable to be

نَزَلُوا، وبِالصُّعُودِ إِنْ صَعِدُوا، كَما شَرَحْنَا ذٰلِكَ عَنْهُمْ.

وَمَا عَلِمْنَا أَحَداً مِنْ أَئِمَّةِ السَّلَفِ، مِمَّنْ يَسْتَعْمِلُ الأَخْبَارَ، وَيَتَفَقَّدُ صِحَّةَ الأَسَانِيدِ وسَقَمَها، مِثْل: أَيُّوبَ السَّخْتِيَانِيِّ، وابْنِ عَوْنٍ، ومَالِكِ بْنِ أَنَسٍ، وَشُعْبَةَ بْنِ الْحَجَّاجِ، وَيَحْيىٰ بْنِ سَعِيدٍ الْقَطَّانِ، وَعَبْدِ الرَّحْمٰنِ بْنِ مَهْدِيٍّ وَمَنْ بَعْدَهُمْ مِنْ أَهْلِ الْحَدِيثِ، فَتَّشُوا عَنْ مَوْضِعِ السَّمَاعِ فِي الأَسَانِيدِ، كَمَا ادَّعَاهُ الَّذِي وَصَفْنَا قَوْلَهُ مِنْ قَبْلُ.

وَإِنَّمَا كَانَ تَفَقُّدُ مَنْ تَفَقَّدَ مِنْهُمْ سَمَاعَ رُوَاةِ الْحَدِيثِ مِمَّنْ رَوى عَنْهُمْ ـ إِذَا كَانَ الرَّاوِي مِمَّنْ عُرِفَ بِالتَّدْلِيسِ فِي الْحَدِيثِ وَشُهِرَ بِه، فَحِينَئِذٍ يَبْحَثُونَ عَنْ سَمَاعِهِ فِي رِوَايَتِهِ، وَيَتَفَقَّدُونَ ذٰلِكَ مِنْهُ كَي تَنْزَاحَ عَنْهُمْ عِلَّةُ التَّدْلِيسِ.

فَمَنِ ابْتَغَى ذٰلِكَ مِنْ غَيْرِ مُدَلِّسٍ، عَلَى الْوَجْهِ الَّذِي زَعَمَ مَنْ حَكَيْنَا قَوْلَهُ، فَمَا سَمِعْنَا ذٰلِكَ عَنْ أَحَدٍ مِمَّنْ سَمَّيْنَا، وَلَمْ نُسَمِّ، مِنَ الأَئِمَّةِ.

فَمِنْ ذٰلِكَ أَنَّ عَبْدَ اللَّهِ بْنَ يَزِيدَ الأَنْصَارِيَّ، وَقَدْ رَأَى النَّبِيَّ ﷺ، قَدْ رَوَى عَنْ حُذَيْفَةَ وَعَنْ أَبِي مَسْعُودٍ الأَنْصَارِيِّ وَعَنْ كُلٍّ وَاحِدٍ مِنْهُمَا حَدِيثاً يُسْنِدُهُ إِلَى النَّبِيِّ ﷺ، وَلَيْسَ فِي رِوَايَتِهِ عَنْهُمَا ذِكْرُ السَّمَاعِ مِنْهُمَا، وَلا حَفِظْنَا فِي شَيْءٍ مِنَ الرِّوَايَاتِ أَنَّ عَبْدَ اللَّهِ بْنَ يَزِيدَ شَافَهَ حُذَيْفَةَ وَأَبَا مَسْعُودٍ بِحَدِيثٍ قَطُّ، وَلا وَجَدْنَا ذِكْرَ رُؤْيَتِهِ إِيَّاهُمَا فِي رِوَايَةٍ بِعَيْنِهَا.

وَلَمْ نَسْمَعْ عَنْ أَحَدٍ مِنْ أَهْلِ الْعِلْمِ مِمَّنْ مَضَى، وَلا مِمَّنْ أَدْرَكْنَا، أَنَّهُ طَعَنَ فِي هٰذَيْنِ الْخَبَرَيْنِ، اللَّذَيْنِ رَوَاهُمَا عَبْدُ اللَّهِ بْنُ يَزِيدَ، عَنْ حُذَيْفَةَ وَأَبِي مَسْعُودٍ، بِضَعْفٍ فِيهِمَا، بَلْ هُمَا وَمَا أَشْبَهَهُمَا عِنْدَ مَنْ لاقَيْنَا مِنْ أَهْلِ الْعِلْمِ بِالْحَدِيثِ، مِنْ صِحَاحِ الأَسَانِيدِ وَقَوِيِّهَا، يَرَوْنَ اسْتِعْمَالَ مَا نُقِلَ بِهَا، وَالاحْتِجَاجَ

used as proofs of certain religious matters, though they might be, according to the one whose opinion we described earlier, regarded as weak (if not doubtful), until the incident of the transmitter's direct hearing (of such a tradition) from the narrator is verified.

However, if we went on counting the true certain traditions, regarded as weak and doubtful by the inventor of such an opinion as we mentioned earlier, then we would be unable to survey all of them (in view of their being incalculable). But, we want to set many of them as examples of all.

For instance, both of Abu Uthman An-Nahdi and Abu Rafi As-Sa'igh, who lived during the pre-Islamic period of ignorance, and then accompanied (after embracing Islam) the companions of The Messenger of Allah "Allah's blessing and peace be upon him", beginning from those who attended (the holy battle of) Badr and those who came after them, from whom they transmitted many traditions and news, as they transmitted from such people as Abu Huraira and Umar. Each of them (transmitted from, and) attributed to Ubai Ibn Ka'b a certain Hadith narrated from The Prophet "Allah's blessing and peace be upon him". But, we did not learn that both of them had seen, met, or heard anything directly from Ubai.

Furthermore, each of Abu Amr Ash'shaibani, who lived in the pre-Islamic period of ignorance, and he was mature when Islam appeared, and Abu Ma'mar Abdullah Ibn Sakhbara (transmitted from, and) attributed to Abu Mas'ud Al-Ansari a certain Hadith narrated from The Prophet "Allah's blessing and peace be upon him".

Ubaid Ibn Umair transmitted a certain Hadith from Umm Salama, the wife of The Messenger of Allah, (who narrated it) from The Messenger of Allah "Allah's blessing and peace be upon him". Ubaid Ibn Umair was born during the lifetime of The Prophet "Allah's blessing and peace be upon him".

Qais Ibn Abu Hazim, who caught (a portion of) the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him" transmitted from Abu Mas'ud Al-Ansari three traditions (he narrated) from The Prophet "Allah's blessing and peace be upon him".

Abd Ar-Rahman Ibn Abu Laila, who kept so much traditions from Umar Ibn Al-Khattab, and accompanied Ali (Ibn Abu Talib), transmitted from Anas a single Hadith.

Rib'i Ibn Hirash transmitted two traditions from Imran Ibn Husain (which he narrated) from The Prophet "Allah's blessing and peace be upon him", and a single Hadith from Abu Bakra (he narrated) from The Prophet "Allah's blessing and peace be upon him", though he (Rib'i was known to have) heard and transmitted many traditions from Ali Ibn Abu Talib.

بِمَا أَتَتْ مِنْ سُنَنٍ وَآثَارٍ.

وَهِيَ فِي زَعْمِ مَنْ حَكَيْنَا قَوْلَهُ، مِنْ قَبْلُ، وَاهِيَةٌ مُهْمَلَةٌ، حَتَّى يُصِيبَ سَمَاعَ الرَّاوِي عَمَّنْ رَوَى.

وَلَوْ ذَهَبْنَا نُعَدِّدُ الأَخْبَارَ الصِّحَاحَ عِنْدَ أَهْلِ الْعِلْمِ مِمَّنْ يَهِنُ بِزَعْمِ هٰذَا الْقَائِلِ، وَنُحْصِيهَا لَعَجَزْنَا عَنْ تَقَصِّي ذِكْرِهَا وَإِحْصَائِهَا كُلِّهَا.

وَلٰكِنَّا أَحْبَبْنَا أَنْ نَنْصِبَ مِنْهَا عَدَداً يَكُونُ سِمَةً لِمَا سَكَتْنَا عَنْهُ مِنْهَا.

وَهٰذَا أَبُو عُثْمَانَ النَّهْدِيُّ وَأَبُو رَافِعٍ الصَّائِغُ، وَهُمَا مِمَّنْ أَدْرَكَ الْجَاهِلِيَّةَ وَصَحِبَا أَصْحَابَ رَسُولِ اللَّهِ ﷺ مِنَ الْبَدْرِيِّينَ هَلُمَّ جَرّاً، وَنَقَلاَ عَنْهُمُ الأَخْبَارَ حَتَّى نَزَلاَ إِلَى مِثْلِ أَبِي هُرَيْرَةَ وَابْنِ عُمَرَ وَذَوِيهِمَا، قَدْ أَسْنَدَ كُلُّ وَاحِدٍ مِنْهُمَا عَنْ أُبَيِّ بْنِ كَعْبٍ، عَنِ النَّبِيِّ ﷺ حَدِيثاً. وَلَمْ نَسْمَعْ فِي رِوَايَةٍ بِعَيْنِهَا أَنَّهُمَا عَايَنَا أُبَيّاً أَوْ سَمِعَا مِنْهُ شَيْئاً.

وَأَسْنَدَ أَبُو عَمْرٍو الشَّيْبَانِيُّ - وَهُوَ مِمَّنْ أَدْرَكَ الْجَاهِلِيَّةَ وَكَانَ فِي زَمَنِ النَّبِيِّ ﷺ رَجُلاً - وَأَبُو مَعْمَرٍ عَبْدُ اللَّهِ بْنُ سَخْبَرَةَ: كُلُّ وَاحِدٍ مِنْهُمَا عَنْ أَبِي مَسْعُودٍ الأَنْصَارِيِّ، عَنِ النَّبِيِّ ﷺ، خَبَرَيْنِ.

وَأَسْنَدَ عُبَيْدُ بْنُ عُمَيْرٍ عَنْ أُمِّ سَلَمَةَ، زَوْجِ النَّبِيِّ ﷺ، عَنِ النَّبِيِّ ﷺ حَدِيثاً.

وَعُبَيْدُ بْنُ عُمَيْرٍ وُلِدَ فِي زَمَنِ النَّبِيِّ ﷺ.

وَأَسْنَدَ قَيْسُ بْنُ أَبِي حَازِمٍ، وَقَدْ أَدْرَكَ زَمَنَ النَّبِيِّ ﷺ عَنْ أَبِي مَسْعُودٍ الأَنْصَارِيِّ، عَنِ النَّبِيِّ ﷺ ثَلاَثَةَ أَخْبَارٍ.

وَأَسْنَدَ عَبْدُ الرَّحْمٰنِ بْنُ أَبِي لَيْلَى، وَقَدْ حَفِظَ عَنْ عُمَرَ بْنِ الْخَطَّابِ، وَصَحِبَ عَلِيًّا، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ ﷺ حَدِيثاً.

وَأَسْنَدَ رِبْعِيُّ بْنُ حِرَاشٍ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ، عَنِ النَّبِيِّ ﷺ، حَدِيثَيْنِ، وَعَنْ أَبِي بَكْرَةَ عَنِ النَّبِيِّ ﷺ حَدِيثاً. وَقَدْ سَمِعَ رِبْعِيٌّ مِنْ عَلِيِّ بْنِ أَبِي طَالِبٍ، وَرَوَى عَنْهُ.

Nafi Ibn Jubair Ibn Mut'im transmitted a single Hadith from Abu Shuraih Al-Khuza'i (who narrated it) from The Prophet "Allah's blessing and peace be upon him".

An-Nu'man Ibn Abu Aiyyash transmitted from Abu Sa'id Al-Khudri three traditions (he narrated) from The Prophet "Allah's blessing and peace be upon him".

Ata Al-Laithi transmitted a single Hadith from Tamim Ad-Dari (he narrated) from The Prophet "Allah's blessing and peace be upon him".

Sulaiman Ibn Yasar transmitted a single Hadith from Rafi Ibn Khadij (he narrated) from The Prophet "Allah's blessing and peace be upon him".

Abu Humaid Ibn Abd Ar-Rahman Al-Himyari transmitted several traditions from Abu Huraira (which he narrated) from The Prophet "Allah's blessing and peace be upon him".

All of those successors mentioned above, whose narrations from the companions we brought up, were neither reported to have heard any certain Hadith directly from them, nor were they known to have met them in (order to take) any Hadith. But, in spite of that, their narrations and attributions are considered as true and certain, by those learnt people and great scholars of Hadith, who did neither criticize nor make doubtful any of them, nor sought for verifying that a direct hearing from one another had happened, for the occurrence of direct hearing of anyone of them from the other is possible, since they lived in the same time and generation.

In this way, the result is that this opinion suggested by such an inventor as we described earlier, who would regard as weak and doubtful any tradition on the basis of the reason we illustrated, is to be undependable and pointless. That is because, it is an innovatively invented saying, and false opinion, which no one of the ancient learnt people had said, and all of the trustworthy men of knowledge who followed them denied.

So, we have no need to nullify it with more than we explained, since the opinion and its claimant are as insignificant as we showed; and Allah is The One, from Whom we seek for help, to push away him, who deviated from the right doctrine of the learnt people, and upon Whom, we rely.

وَأَسْنَدَ نَافِعُ بْنُ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ أَبِي شُرَيْحٍ الْخُزَاعِيِّ، عَنِ النَّبِيِّ ﷺ حَدِيثاً.

وَأَسْنَدَ النُّعْمَانُ بْنُ أَبِي عَيَّاشٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، ثَلَاثَةَ أَحَادِيث عَنِ النَّبِيِّ ﷺ.

وَأَسْنَدَ عَطَاءُ بْنُ يَزِيدَ اللَّيْثِيُّ، عَنْ تَمِيمٍ الدَّارِيِّ، عَنِ النَّبِيِّ ﷺ حَدِيثاً.

وَأَسْنَدَ سُلَيْمَانُ بْنُ يَسَارٍ، عَنْ رَافِعِ بْنِ خَدِيجٍ، عَنِ النَّبِيِّ ﷺ حَدِيثاً.

وَأَسْنَدَ حُمَيْدُ بْنُ عَبْدِ الرَّحْمٰنِ الْحِمْيَرِيُّ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ أَحَادِيث.

فَكُلُّ هٰؤُلَاءِ التَّابِعِينَ الَّذِين نَصَبْنَا رِوَايَتَهُمْ عَنِ الصَّحَابَةِ الَّذِين سَمَّيْنَاهُم، لَمْ يُحْفَظْ عَنْهُمْ سَمَاعٌ عَلِمْنَاهُ مِنْهُمْ فِي رِوَايَةٍ بِعَيْنِهَا، وَلا أَنَّهُمْ لَقُوهُمْ فِي نَفْسِ خَبَرٍ بِعَيْنِهِ.

وَهِيَ أَسَانِيدُ عِنْدَ ذَوِي الْمَعْرِفَةِ بِالأَخْبَارِ وَالرِّوَايَاتِ مِنْ صِحَاحِ الأَسَانِيدِ، لا نَعْلَمُهُمْ وَهَّنُوا مِنْهَا شَيْئاً قَطُّ، وَلا الْتَمَسُوا فِيهَا سَمَاعَ بَعْضِهِمْ مِنْ بَعْضٍ.

إِذِ السَّمَاعُ لِكُلِّ وَاحِدٍ مِنْهُمْ مُمْكِنٌ مِنْ صَاحِبِهِ غَيْرُ مُسْتَنْكَرٍ، لِكَوْنِهِمْ جَمِيعاً كَانُوا فِي الْعَصْرِ الَّذِي اتَّفَقُوا فِيهِ.

وَكَانَ هٰذَا الْقَوْلُ الَّذِي أَحْدَثَهُ الْقَائِلُ الَّذِي حَكَيْنَاهُ فِي تَوْهِينِ الْحَدِيثِ، بِالْعِلَّةِ الَّتِي وَصَفَ، أَقَلَّ مِنْ أَنْ يُعَرَّجَ عَلَيْهِ وَيُثَارَ ذِكْرُهُ.

إِذْ كَانَ قَوْلاً مُحْدَثاً، وَكَلَاماً خَلْفاً، لَمْ يَقُلْهُ أَحَدٌ مِنْ أَهْلِ الْعِلْمِ سَلَفَ، وَيَسْتَنْكِرُهُ مَنْ بَعْدَهُمْ خَلَفَ، فَلاَ حَاجَةَ بِنَا فِي رَدِّهِ بِأَكْثَرَ مِمَّا شَرَحْنَا، إِذْ كَانَ قَدْرُ الْمَقَالَةِ وَقَائِلِهَا الْقَدْرَ الَّذِي وَصَفْنَاهُ، وَاللَّهُ الْمُسْتَعَانُ عَلَى دَفْعِ مَا خَالَفَ مَذْهَبَ الْعُلَمَاءِ، وَعَلَيْهِ التُّكْلَانُ.

(1) The Book Of Faith

[1] The (difference between the) faith, Islam and faithfulness, and to have faith, it is obligatory to affirm (and believe in) the Divine decree, and the proof of (the punishment of) the one who does not believe in the Divine decree

Abu Al-Husain: Muslim Ibn Al-Hajjaj Al-Qushairi said: "With the help of Allah, we are going to begin (our book), and with Whom alone, we are satisfied. Indeed, our success would be achieved only by the help of Allah, "Exalted be He"".

1-(8) Abdullah Ibn Buraida narrated from Yahya Ibn Ya'mur: The first man who argued about (and denied the matter of) the Divine Decree in Basra was Ma'bad Al-Juhani. I and Humaid Ibn Abd Ar-Rahman Al-Himyari were leaving for pilgrimage or Umra when we said: "Would that we meet one of the Companions of The Messenger of Allah "Allah's blessing and peace be upon him", so as to ask him about what has been said concerning the (matter of the) Divine decree".

Our presence coincided with Abdullah Ibn Umar Ibn Al-Khattab's entering into the mosque. My companion and I surrounded him. One of us (stood) on his right and the other stood on his left. I expected that my companion would allow me to speak. I said: "O Abu Abd Ar-Rahman! Many people in our region came to recite the Holy Quran and seek for and collect knowledge". (He mentioned some of their affairs, their good qualities and great concern of religious knowledge.

Then he resumed) "They claim that there is no such a thing as Divine Decree and that the events are not predestined". He (Abdullah Ibn Umar) said: "When you meet them, inform them that I am free from (the sin of) them, as well as they are free from me, since they are not responsible for (the belief of) me. By Him (Allah), with Whom Abdullah Ibn Umar used to swear! If anyone of them had with him gold as much as equal to (the mountain of) Uhud which he spent (in the way of Allah), Allah would not accept it unless he believed in Divine Decree".

He added: My father, Umar Ibn Al-Khattab told me: One day we were with The Messenger of Allah "Allah's blessing and peace be upon him", when appeared before us a man, wearing very white clothes, having very deep black hair, on whom, there were no traces of travel. Furthermore, none amongst us recognized him. He sat with The Prophet "Allah's blessing and peace be upon him".

١ ـ كِتَابُ الإيمَانِ

١ ـ بابُ بيانِ الإيمَانِ والإِسْلام والإِحْسَانِ ووُجُوب الإيمان بإِثْبَاتِ قَدَرِ الله سبحانه وتعالى، وبَيَانِ الدَّليل على التَّبَرِّي ممَّنْ لا يُؤْمِنُ بالقَدَرِ، وإغلاظ القَوْل في حَقِّهِ

قَالَ أَبُو الْحُسَيْنِ مُسْلِمُ بْنُ الْحَجَّاجِ الْقُشَيْرِيُّ رَحِمَهُ اللَّهُ: بِعَوْنِ اللَّهِ نَبْتَدِئ، وَإِيَّاهُ نَسْتَكْفِي، وَمَا تَوْفِيقُنَا إِلاَّ بِاللَّهِ جَلَّ جَلاَلُهُ.

١ ـ (٨) ـ حدّثني أَبُو خَيْثَمَةَ زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا وَكِيعٌ، عَنْ كَهْمَسٍ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ يَحْيَىٰ بْنِ يَعْمَرَ. (ح) وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ. وَهٰذَا حَدِيثُهُ: حَدَّثَنَا أَبِي: حَدَّثَنَا كهمسٌ، عَنِ ابْنِ بُرَيْدَةَ، عَنْ يَحْيَى بْنِ يَعْمَرَ؛ قَالَ: كَانَ أَوَّلَ مَنْ قَالَ فِي الْقَدَرِ بِالْبَصْرَةِ مَعْبَدٌ الْجُهَنِيُّ، فَانْطَلَقْتُ أَنَا وَحُمَيْدُ بْنُ عَبْدِ الرَّحْمٰنِ الْحِمْيَرِيُّ حاجَّيْنِ أَوْ مُعْتَمِرَيْنِ فَقُلْنَا: لَوْ لَقِينَا أَحَداً مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ فَسَأَلْنَاهُ عَمَّا يَقُولُ هٰؤُلاَءِ فِي الْقَدَرِ.

فَوُفِّقَ لَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ بْنِ الْخَطَّابِ دَاخِلاً الْمَسْجِدَ. فَاكْتَنَفْتُهُ أَنَا وَصَاحِبِي، أَحَدُنَا عَنْ يَمِينِهِ وَالآخَرُ عَنْ شِمَالِهِ، فَظَنَنْتُ أَنَّ صَاحِبِي سَيَكِلُ الْكَلاَمَ إِلَيَّ، فَقُلْتُ: أَبَا عَبْدِ الرَّحْمٰنِ، إِنَّهُ قَدْ ظَهَرَ قِبَلَنَا نَاسٌ يَقْرَؤُونَ الْقُرْآنَ وَيَتَقَفَّرُونَ الْعِلْمَ، وَذَكَرَ مِنْ شَأْنِهِمْ. وَأَنَّهُمْ يَزْعُمُونَ أَنْ لاَ قَدَرَ، وَأَنَّ الأَمْرَ أُنُفٌ. قَالَ: فَإِذَا لَقِيتَ أُولٰئِكَ فَأَخْبِرْهُمْ أَنِّي بَرِيءٌ مِنْهُمْ، وَأَنَّهُمْ بُرَآءُ مِنِّي. وَالَّذِي يَحْلِفُ بِهِ عَبْدُ اللَّهِ بْنُ عُمَرَ، لَوْ أَنَّ لأَحَدِهِمْ مِثْلَ أُحُدٍ ذَهَباً فَأَنْفَقَهُ، مَا قَبِلَ اللَّهُ مِنْهُ حَتَّى يُؤْمِنَ بِالْقَدَرِ.

ثُمَّ قَالَ: حَدَّثَنِي أَبِي عُمَرُ بْنُ الْخَطَّابِ، قَالَ: بَيْنَمَا نَحْنُ عِنْدَ رَسُولِ اللَّهِ ﷺ ذَاتَ يَوْمٍ، إِذْ طَلَعَ عَلَيْنَا رَجُلٌ شَدِيدُ بَيَاضِ الثِّيَابِ، شَدِيدُ سَوَادِ الشَّعَرِ، لا يُرَى عَلَيْهِ أَثَرُ السَّفَرِ، وَلا يَعْرِفُهُ مِنَّا أَحَدٌ. حَتَّى جَلَسَ إِلَى النَّبِيِّ ﷺ، فَأَسْنَدَ رُكْبَتَيْهِ إِلَى رُكْبَتَيْهِ،

He knelt in front of him, with his palms on his (the stranger's) thighs and said: "O Muhammad, tell me what is Islam". The Messenger of Allah "Allah's blessing and peace be upon him" said: "Islam is to testify that there is no god but Allah and that Muhammad is The Messenger of Allah, to establish the prayer, pay the obligatory charity, observe the fasts of (the month of) Ramadan, and perform pilgrimage to the House (i.e. Ka'ba) in case you are able to do".

He said: "You have told the truth". However, we were astonished that he raised the question and, at the same time, confirmed that it (the answer) was true. He said: "Tell me what is faith". He (The Prophet) answered: "It is to believe in Allah, His angels, His Books, His Messengers, The Day of Judgment, and the Divine Decree about good and evil". He said: "You are true". Then, He said: "Tell me what is faithfulness". He (The Prophet) replied: "It is to worship Allah as if you see Him. However, though you don't see Him, He sees you".

He said: "Tell me about The Doomed hour". He (The Prophet) commented: "The one who was asked knows no more than the one who asked". He said: "Tell me some of its portents". He (The Prophet) answered: "(Some of its portents are): That the slave-girl will give birth to her mistress and master, that you will find barefooted, destitute goat herds (so much wealthy that they will be) competing one another in constructing the great huge buildings".

Then he (the stranger) went on his way and I stayed with him (The Prophet) for a long time, after which He said to me: "O Umar, do you know who this asker was?" I replied: "Allah and His Messenger know best". He commented: "He was (the angel) Gabriel, who came in order to teach you the matters of your religion".

2-(...) Abdullah Ibn Buraida narrated from Ibn Ya'mur: "When Ma'bad (Al-Juhani) argued about (and negated the matter of) the Divine decree, we rejected that (i.e. what he had said). Then, I and Humaid Ibn Abd Ar-Rahman Al-Himyari set out for pilgrimage" (and he mentioned the remaining of the narration, with little change in words).

3-(...) Abdullah Ibn Buraida narrated from Yahya Ibn Ya'mur and Humaid Ibn Abd Ar-Rahman that they said: "We met Abdullah Ibn Umar to whom we talked about the Divine Decree, and what they argued about it" (and he mentioned the Hadith narrated by Umar "Allah be pleased with him" from the Prophet "Allah's blessing and peace be upon him", with some little change in it).

وَوَضَعَ كَفَّيْهِ عَلَى فَخِذَيْهِ. وَقَالَ: يا مُحَمَّدُ، أَخْبِرْنِي عَنِ الإِسْلاَمِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «الإِسْلاَمُ أَنْ تَشْهَدَ أَنْ لا إِلٰهَ إِلاَّ اللَّهُ وَأَنَّ مُحَمَّداً رَسُولُ اللَّهِ ﷺ، وَتُقِيمَ الصَّلاَةَ، وَتُؤْتِيَ الزَّكَاةَ، وَتَصُومَ رَمَضَانَ، وَتَحُجَّ الْبَيْتَ، إِنِ اسْتَطَعْتَ إِلَيْهِ سَبِيلاً». قَالَ: صَدَقْتَ. قَالَ: فَعَجِبْنَا لَهُ يَسْأَلُهُ وَيُصَدِّقُهُ. قَالَ: فَأَخْبِرْنِي عَنِ الإِيمَانِ، قَالَ: «أَنْ تُؤْمِنَ بِاللَّهِ، وَمَلاَئِكَتِهِ، وَكُتُبِهِ، وَرُسُلِهِ، وَالْيَوْمِ الآخِرِ. وَتُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ». قَالَ: صَدَقْتَ. قَالَ: فَأَخْبِرْنِي عَنِ الإِحْسَانِ، قَالَ: «أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ، فَإِنَّهُ يَرَاكَ». قَالَ: فَأَخْبِرْنِي عَنِ السَّاعَةِ. قَالَ: «مَا الْمَسْؤُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ». قَالَ: فَأَخْبِرْنِي عَنْ أَمَارَتِهَا. قَالَ: «أَنْ تَلِدَ الأَمَةُ رَبَّتَهَا، وَأَنْ تَرَى الْحُفَاةَ الْعُرَاةَ، الْعَالَةَ، رِعَاءَ الشَّاءِ، يَتَطَاوَلُونَ فِي الْبُنْيَانِ». قَالَ: ثُمَّ انْطَلَقَ. فَلَبِثْتُ مَلِيًّا. ثُمَّ قَالَ لِي: «يَا عُمَرُ، أَتَدْرِي مَنِ السَّائِلُ»؟ قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: «فَإِنَّهُ جِبْرِيلُ، أَتَاكُمْ يُعَلِّمُكُمْ دِينَكُمْ».

٢ ـ (...) ـ حدّثني مُحَمَّدُ بْنُ عُبَيْدٍ الْغُبَرِيُّ، وَأَبُو كَامِلٍ الْجَحْدَرِيُّ، وَأَحْمَدُ بْنُ عَبْدَةَ. قَالُوا: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ مَطَرٍ الْوَرَّاقِ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ يَحْيَىٰ بْنِ يَعْمَرَ؛ قَالَ: لَمَّا تَكَلَّمَ مَعْبَدٌ بِمَا تَكَلَّمَ بِهِ فِي شَأْنِ الْقَدَرِ، أَنْكَرْنَا ذٰلِكَ. قَالَ: فَحَجَجْتُ أَنَا وَحُمَيْدُ بْنُ عَبْدِ الرَّحْمٰنِ الْحِمْيَرِيُّ حَجَّةً. وَسَاقُوا الْحَدِيثَ، بِمَعْنَى حَدِيثِ كَهْمَسٍ وَإِسْنَادِهِ.

وَفِيهِ بَعْضُ زِيَادَةٍ وَنُقْصَانُ أَحْرُفٍ.

٣ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ الْقَطَّانُ: حَدَّثَنَا عُثْمَانُ بْنُ غِيَاثٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ، عَنْ يَحْيَىٰ بْنِ يَعْمَرَ، وَحُمَيْدِ بْنِ عَبْدِ الرَّحْمٰنِ؛ قَالاَ: لَقِينَا عَبْدَ اللَّهِ بْنَ عُمَرَ. فَذَكَرْنَا الْقَدَرَ وَمَا يَقُولُونَ فِيهِ. فَاقْتَصَّ الْحَدِيثَ كَنَحْوِ حَدِيثِهِمْ. عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ، وَفِيهِ شَيْءٌ مِنْ زِيَادَةٍ، وَقَدْ نَقَصَ مِنْهُ شَيْئاً.

4-(...) Yahya Ibn Ya'mur narrated from Abdullah Ibn Umar from Umar from The Prophet "Allah's blessing and peace be upon him" the same previous Hadith.

5-(9) Abu Huraira narrated: One day The Messenger of Allah "Allah's blessing and peace be upon him" appeared before the people, when a man came and asked him: "O Prophet of Allah! What is faith?" He (The Prophet) replied: "It is to believe in Allah, His angels, His Books, His meeting, His Messengers, and in the Resurrection of the hereafter".

He asked (once again): "O Messenger of Allah! What is Islam?" He (The Prophet) answered: "Islam is to worship Allah and not associate anything with Him, to establish the obligatory prayers, to pay the obligatory charity, and to observe the fasts of (the month of) Ramadan".

He asked: "O Messenger of Allah! What is faithfulness?" He (The Prophet) answered: "It is to worship Allah as if you see Him. Indeed, if you are unable to (feel that you) see Him, you should put in mind that He sees you". He asked: "O Messenger of Allah! When would the doomed hour be?" He (The Prophet) replied: "The one who was asked has no better knowledge of it than the inquirer. But, I'm going to tell you some of its portents: When the slave-girl would give birth to her owner, and when the naked, barefooted would become the chiefs of the people; and those are some of its portents. When the shepherds of the beasts would compete in (constructing the huge) buildings, this is one of its portents. (The Hour) is one of the five (unseen events) which no one knows but Allah". Then he (The Messenger of Allah) recited (Allah's saying): .

"Verily the knowledge of the Hour is with Allah (alone). It is He Who knows rain, and He Who knows what is in the wombs. Nor does any one know what it is that he will earn on the morrow: nor does any one know in what land he is to die. Verily with Allah is full knowledge and He is acquainted (with all things)". (Luqman 34)

He (Abu Huraira) said: Then the man turned back and went away. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Bring that man back to me!" They (the Companions present in the gathering) went in his pursuit, but they failed to see him. The Messenger of Allah "Allah's blessing and peace be upon him" commented: "He was Gabriel, and he came to teach people their religion".

6-(...) This Hadith was transmitted by Muhammad Ibn Abdullah Ibn Numair, from Muhammad Ibn Bishr, from Abu Haiyyan At-Taimi, but it

٤ ـ (...) ـ وحدّثني حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ: حَدَّثَنَا الْمُعْتَمِرُ عَنْ أَبِيهِ، عَنْ يَحْيَىٰ بْنِ يَعْمَرَ، عَنِ ابْنِ عُمَرَ، عَنْ عُمَرَ، عَنِ النَّبِيِّ ﷺ، بِنَحْوِ حَدِيثِهِمْ.

٥ ـ (٩) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَزُهَيْرُ بْنُ حَرْبٍ جَمِيعاً، عَنِ ابْنِ عُلَيَّةَ. قَالَ زُهَيْرٌ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ أَبِي حَيَّانَ، عَنْ أَبِي زُرْعَةَ بْنِ عَمْرِو بْنِ جَرِيرٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَوْماً بَارِزاً لِلنَّاسِ، فَأَتَاهُ رَجُلٌ، فَقَالَ: يَا رَسُولَ اللَّهِ، مَا الإِيمَانُ؟ قَالَ: «أَنْ تُؤْمِنَ بِاللَّهِ، وَمَلاَئِكَتِهِ، وَكِتَابِهِ، وَلِقَائِهِ، وَرُسُلِهِ، وَتُؤْمِنَ بِالْبَعْثِ الآخِرِ». قَالَ: يَا رَسُولَ اللَّهِ، مَا الإِسْلاَمُ؟ قَالَ: «الإِسْلاَمُ أَنْ تَعْبُدَ اللَّهَ وَلاَ تُشْرِكَ بِهِ شَيْئاً، وَتُقِيمَ الصَّلاَةَ الْمَكْتُوبَةَ، وَتُؤَدِّيَ الزَّكَاةَ الْمَفْرُوضَةَ، وَتَصُومَ رَمَضَانَ». قَالَ: يَا رَسُولَ اللَّهِ، مَا الإِحْسَانُ؟ قَالَ: «أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنَّكَ إِنْ لاَ تَرَاهُ، فَإِنَّهُ يَرَاكَ». قَالَ: يَا رَسُولَ اللَّهِ، مَتَى السَّاعَةُ؟ قَالَ: «مَا الْمَسْؤُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ، وَلٰكِنْ سَأُحَدِّثُكَ عَنْ أَشْرَاطِهَا: إِذَا وَلَدَتِ الأَمَةُ رَبَّهَا فَذَاكَ مِنْ أَشْرَاطِهَا، وَإِذَا كَانَتِ الْعُرَاةُ الْحُفَاةُ رُؤُوسَ النَّاسِ، فَذَاكَ مِنْ أَشْرَاطِهَا، وَإِذَا تَطَاوَلَ رِعَاءُ الْبَهْمِ فِي الْبُنْيَانِ، فَذَاكَ مِنْ أَشْرَاطِهَا. فِي خَمْسٍ لاَ يَعْلَمُهُنَّ إِلاَّ اللَّهُ». ثُمَّ تَلاَ ﷺ: ﴿إِنَّ ٱللَّهَ عِندَهُۥ عِلْمُ ٱلسَّاعَةِ وَيُنَزِّلُ ٱلْغَيْثَ وَيَعْلَمُ مَا فِى ٱلْأَرْحَامِ وَمَا تَدْرِى نَفْسٌ مَّاذَا تَكْسِبُ غَدًا وَمَا تَدْرِى نَفْسٌۢ بِأَىِّ أَرْضٍ تَمُوتُ إِنَّ ٱللَّهَ عَلِيمٌ خَبِيرٌۢ ﴿٣٤﴾﴾ [لقمان: ٣٤].

قَالَ: ثُمَّ أَدْبَرَ الرَّجُلُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «رُدُّوا عَلَيَّ الرَّجُلَ». فَأَخَذُوا لِيَرُدُّوهُ فَلَمْ يَرَوْا شَيْئاً، فَقَالَ رَسُولُ اللَّهِ ﷺ: «هٰذَا جِبْرِيلُ، جَاءَ لِيُعَلِّمَ النَّاسَ دِينَهُمْ».

[البخاري: كتاب الإيمان، باب سؤال جبريل النبي ﷺ عن الإيمان...، رقم: ٥٠].

٦ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ: حَدَّثَنَا أَبُو حَيَّانَ التَّيْمِيُّ، بِهٰذَا الأَسْنَادِ، مِثْلَهُ.

implied the phrase: "When the slave-woman would give birth to her master" (instead of her owner).

7-(10) Abu Huraira narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Ask me (about the matters of your religion)". But they (the Companions) were too shy, out of great respect for him, to ask him (about anything). Then a man came and asked him: "O Messenger of Allah! What is Islam?" He (The Prophet) answered: "Islam is to worship Allah and not associate anything with Him, to establish the obligatory prayers, to pay the obligatory charity, and to observe the fasts of (the month of) Ramadan".

The man said: "You are true". He asked (once again): "O Prophet of Allah! What is faith?" He (The Prophet) replied: "It is to believe in Allah, His angels, His Books, His meeting, His Messengers, in the Divine decree in full, and in the Resurrection of the hereafter". He said: "You are true".

He asked: "O Messenger of Allah! What is faithfulness?" He (The Prophet) answered: "It is to fear Allah as if you see Him. Indeed, if you are unable to feel that you see Him, you should put in mind that He sees you". The man said: "You are true".

He asked: "O Messenger of Allah! When would the doomed hour be?" He (The Prophet) replied: "The one who was asked has no better knowledge of it than the inquirer. But, I'm going to tell you some of its portents: When you see the slave-girl giving birth to her owner, this is one of its portents. When you see the naked, barefooted, ignorant, foolish persons turning to be the rulers of the earth, this is one of its portents. When you see the shepherds of the beasts competing in (constructing the huge) buildings, this is one of its portents. (The Hour) is one of the five unseen events which no one knows but Allah". Then he (The Messenger of Allah) recited (Allah's saying):

"Verily the knowledge of the Hour is with Allah (alone). It is He Who knows rain, and He Who knows what is in the wombs. Nor does any one know what it is that he will earn on the morrow: nor does any one know in what land he is to die. Verily with Allah is full knowledge and He is acquainted (with all things)". (Luqman 34)

He (Abu Huraira) said: Then the man turned back and went away. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Bring that man back to me!" he was sought for, but he was not found. The Messenger of Allah "Allah's blessing and peace be upon him" commented:

غَيْرَ أَنَّ فِي رِوَايَتِهِ: «إِذَا وَلَدَتِ الأَمَةُ بَعْلَهَا» يَعْنِي السَّرَارِيَّ.

٧ ـ (١٠) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ، عَنْ عُمَارَةَ ـ وَهُوَ ابْنُ الْقَعْقَاعِ ـ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «سَلُونِي» فَهَابُوهُ أَنْ يَسْأَلُوهُ، فَجَاءَ رَجُلٌ فَجَلَسَ عِنْدَ رُكْبَتَيْهِ. فَقَالَ: يَا رَسُولَ اللَّهِ مَا الإِسْلاَمُ؟ قَالَ: «لاَ تُشْرِكُ بِاللَّهِ شَيْئاً، وَتُقِيمُ الصَّلاَةَ، وَتُؤْتِي الزَّكَاةَ، وَتَصُومُ رَمَضَانَ». قَالَ: صَدَقْتَ. قَالَ: يَا رَسُولَ اللَّهِ، مَا الإِيمَانُ؟ قَالَ: «أَنْ تُؤْمِنَ بِاللَّهِ، وَمَلاَئِكَتِهِ، وَكِتَابِهِ، وَلِقَائِهِ، وَرُسُلِهِ، وَتُؤْمِنَ بِالْبَعْثِ، وَتُؤْمِنَ بِالْقَدَرِ كُلِّهِ» قَالَ: صَدَقْتَ. قَالَ: يَا رَسُولَ اللَّهِ، مَا الإِحْسَانُ؟ قَالَ: «أَنْ تَخْشَى اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنَّكَ إِنْ لاَ تَكُنْ تَرَاهُ، فَإِنَّهُ يَرَاكَ». قَالَ: صَدَقْتَ. قَالَ: يَا رَسُولَ اللَّهِ، مَتَى تَقُومُ السَّاعَةُ؟ قَالَ: «مَا الْمَسْؤُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ. وَسَأُحَدِّثُكَ عَنْ أَشْرَاطِهَا: إِذَا رَأَيْتَ الْمَرْأَةَ تَلِدُ رَبَّهَا، فَذَاكَ مِنْ أَشْرَاطِهَا، وَإِذَا رَأَيْتَ الْحُفَاةَ الْعُرَاةَ الصُّمَّ الْبُكْمَ مُلُوكَ الأَرْضِ، فَذَاكَ مِنْ أَشْرَاطِهَا، وَإِذَا رَأَيْتَ رِعَاءَ الْبَهْمِ يَتَطَاوَلُونَ فِي الْبُنْيَانِ، فَذَاكَ مِنْ أَشْرَاطِهَا، فِي خَمْسٍ مِنَ الْغَيْبِ لاَ يَعْلَمُهُنَّ إِلاَّ اللَّهُ». ثُمَّ قَرَأَ: ﴿إِنَّ ٱللَّهَ عِندَهُۥ عِلْمُ ٱلسَّاعَةِ وَيُنَزِّلُ ٱلْغَيْثَ وَيَعْلَمُ مَا فِى ٱلْأَرْحَامِ وَمَا تَدْرِى نَفْسٌ مَّاذَا تَكْسِبُ غَدًا وَمَا تَدْرِى نَفْسٌۢ بِأَىِّ أَرْضٍ تَمُوتُ إِنَّ ٱللَّهَ عَلِيمٌ خَبِيرٌۢ ﴿٣٤﴾﴾ [لقمان: ٣٤].

قَالَ: ثُمَّ قَامَ الرَّجُلُ فَقَالَ رَسُولُ اللَّهِ ﷺ: «رُدُّوهُ عَلَيَّ». فَالْتُمِسَ فَلَمْ يَجِدُوهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «هٰذَا جِبْرِيلُ أَرَادَ أَنْ تَعَلَّمُوا إِذْ لَمْ تَسْأَلُوا».

"He was Gabriel, and he wanted you to learn what you did not ask for (concerning the matters of religion)".

[2] What about the obligatory prayer, which is one of Islamic pillars

8-(11) Malik Ibn Anas narrated from Abu Suhail from his father that he heard Talha Ibn Ubaidullah saying: a man, with unkempt hair, from the people of Najd, came to The Messenger of Allah "Allah's blessing and peace be upon him". The humming of his voice was heard, though what he had been saying was unclear. Then, he came close to The Messenger of Allah "Allah's blessing and peace be upon him". It was then (clear) that he was asking about Islam.

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Five prayers during the day and the night". He said: "Am I in need to offer more besides these (prayers)?" He (The Prophet) said: "No, except if you wanted to pray voluntarily. (You should also observe) the fasts of (the month of) Ramadan". The man asked: "Am I forced to observe more in addition to it?" He (The Prophet) said: "No, except if you wanted to do voluntarily". The Messenger of Allah "Allah's blessing and peace be upon him" told him about the obligatory charity. The man asked: "Have I to pay more than that?" He (The Prophet) said: "No, except if you wanted to pay voluntarily". The man turned back while he was saying: "I would neither add more to this, nor will I decrease anything from it". The Prophet "Allah's blessing and peace be upon him" commented: "He will be successful, if he is true (to what he said)".

9-(...) Abu Suhail narrated from his father from Talha Ibn Ubaidullah a similar narration, with the difference that The Messenger of Allah "Allah's blessing and peace be upon him" commented: "He, by his father, would be prosperous, if he was true (to what he said)" or "he, by his father, would enter into Paradise if he was true (to what he said)".

[3] Asking about the pillars of Islam

10-(12) Thabit narrated from Anas: We were prevented to ask The Messenger of Allah "Allah's blessing and peace be upon him" any questions (in case there was no necessity). So, we used to be pleased whenever an intelligent person from the Bedouins (i.e. dwellers of the desert) came and asked him (The Prophet), and we were to listen to that.

A man from the desert dwellers came (to The Prophet) and said: "O Muhammad! Your representative came to us and informed us that you have been sent by Allah (as a Messenger)". He (The Prophet) commented: "He told the truth". He (the Bedouin) said: "Who did create the heaven?"

٢ ـ بابُ بَيَانِ الصَّلَوَاتِ التي هي أَحَدُ أركانِ الإسْلامِ

٨ ـ (١١) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدِ بْنِ جَمِيلِ بْنِ طَرِيفِ بْنِ عَبْدِ اللَّهِ الثَّقَفِيُّ، عَنْ مَالِكِ بْنِ أَنَسٍ ـ فِيمَا قُرِئَ عَلَيْهِ ـ، عَنْ أَبِي سُهَيْلٍ، عَنْ أَبِيهِ؛ أَنَّهُ سَمِعَ طَلْحَةَ بْنَ عُبَيْدِ اللَّهِ يَقُولُ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ مِنْ أَهْلِ نَجْدٍ، ثَائِرُ الرَّأْسِ، نَسْمَعُ دَوِيَّ صَوْتِهِ وَلاَ نَفْقَهُ مَا يَقُولُ، حَتَّى دَنَا مِنْ رَسُولِ اللَّهِ ﷺ، فَإِذَا هُوَ يَسْأَلُ عَنِ الإِسْلاَمِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «خَمْسُ صَلَوَاتٍ فِي الْيَوْمِ وَاللَّيْلَةِ». فَقَالَ: هَلْ عَلَيَّ غَيْرُهُنَّ؟ قَالَ: «لا، إلا أَنْ تَطَّوَّعَ، وَصِيَامُ شَهْرِ رَمَضَانَ». فَقَالَ: هَلْ عَلَيَّ غَيْرُهُ؟ فَقَالَ: «لاَ، إِلاَّ أَنْ تَطَّوَّعَ». وَذَكَرَ لَهُ رَسُولُ اللَّهِ ﷺ الزَّكَاةَ، فَقَالَ: هَلْ عَلَيَّ غَيْرُهَا؟ قَالَ: «لاَ، إِلاَّ أَنْ تَطَّوَّعَ». قَالَ: فَأَدْبَرَ الرَّجُلُ وَهُوَ يَقُولُ: وَاللَّهِ، لاَ أَزِيدُ عَلَى هٰذَا وَلاَ أَنْقُصُ مِنْهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَفْلَحَ إِنْ صَدَقَ».

[البخاري: كتاب الإيمان، باب الزكاة من الإسلام، رقم: ٤٦].

٩ ـ (...) ـ حدّثني يَحْيَىٰ بْنُ أَيُّوبَ وَقُتَيْبَةُ بْنُ سَعِيدٍ جَمِيعاً، عَنْ إِسْمَاعِيلَ بْنِ جَعْفَرٍ، عَنْ أَبِي سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ، عَنِ النَّبِيِّ ﷺ. بِهٰذَا الْحَدِيثِ. نَحْوَ حَدِيثِ مَالِكٍ. غَيْرَ أَنَّهُ قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَفْلَحَ، وَأَبِيهِ، إِنْ صَدَقَ». أَوْ: «دَخَلَ الْجَنَّةَ، وَأَبِيهِ، إِنْ صَدَقَ».

٣ ـ بابُ السُّؤَالِ عَنْ أرْكَانِ الإِسْلامِ

١٠ ـ (١٢) ـ حدّثني عَمْرُو بْنُ مُحَمَّدِ بْنِ بُكَيْرٍ النَّاقِدُ: حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ أَبُو النَّضْرِ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ، عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: نُهِينَا أَنْ نَسْأَلَ رَسُولَ اللَّهِ ﷺ عَنْ شَيْءٍ، فَكَانَ يُعْجِبُنَا أَنْ يَجِيءَ الرَّجُلُ مِنْ أَهْلِ الْبَادِيَةِ، الْعَاقِلُ، فَيَسْأَلَهُ وَنَحْنُ نَسْمَعُ، فَجَاءَ رَجُلٌ مِنْ أَهْلِ الْبَادِيَةِ، فَقَالَ: يَا مُحَمَّدُ، أَتَانَا رَسُولُكَ. فَزَعَمَ لَنَا أَنَّكَ تَزْعُمُ أَنَّ اللَّهَ أَرْسَلَكَ؟ قَالَ: «صَدَقَ». قَالَ: فَمَنْ خَلَقَ السَّمَاءَ؟ قَالَ: «اللَّهُ». قَالَ: فَمَنْ خَلَقَ الأَرْضَ؟ قَالَ: «اللَّهُ». قَالَ:

He (The Prophet) said: "Allah". He (the Bedouin) asked: "Who did create the earth?" He (The Prophet) said: "Allah". He (the Bedouin) asked: "Who did set up these mountains, and create in them whatever is created?" He (The Prophet) said: "Allah". He (the Bedouin) said: "By Him Who created the heaven and created the earth and set up mountains, has Allah (really) sent you?" He (The Prophet) said: "Yes".

He (the Bedouin) said: "Your representative informed us that five prayers (had been made) obligatory for us during the day and the night". He (The Prophet) said: "He told the truth". He (the Bedouin) asked: "By Him Who has sent you, is it Allah Who ordered you of this (performing those prayers)?" He (The Prophet) answered: "Yes".

He (the Bedouin) said: "Your representative told us that Zakat (i.e. a payment of a portion of our wealth to the poor and needy) had been enjoined upon our wealthy people". He (The Prophet) said: "He told the truth". He (the Bedouin) said: "By Him Who has sent you (as a Messenger), is it Allah Who ordered you to do it?" He (The Prophet) replied: "Yes".

He (the Bedouin) said: "Your representative told us that observing fasts during the month of Ramadan every year had been enjoined upon us". He (The Prophet) said: "He has told the truth". He (the Bedouin) asked: "By Him Who has sent you (as a Messenger), is it Allah Who ordered you of it?" He (The Prophet) replied: "Yes".

He (the Bedouin) said: "Your representative informed us that pilgrimage (Hajj) to the House (of Ka'ba) had been enjoined upon the one, who could do". He (The Prophet) said: "Yes".

The narrator said: he (the Bedouin) set out in the end of this reply. While he was going out, he said: "By Him Who has sent you with the Truth, I would neither add more to that, nor decrease anything from that". The Prophet "Allah's blessing and peace be upon him" commented: "If he were true (to what he said) he would be admitted in Paradise".

11-(...) Thabit narrated: Anas said: "We were forbidden by The Holy Quran, to ask The Messenger of Allah "Allah's blessing and peace be upon him" about anything (particularly when there was no crucial need)". (Then, he narrated the Hadith in full).

[4] The faith, by which one could enter into Paradise; and whoever sticked to whatever he was ordered (by Allah) to do, would be admitted in Paradise

12-(13) Musa Ibn Talha narrated that Abu Aiyub had told him: while The Prophet "Allah's blessing and peace be upon him" was on journey, a

فَمَنْ نصَبَ هٰذِهِ الْجِبَالَ، وَجَعَلَ فِيهَا مَا جَعَلَ. قَالَ: «اللَّهُ». قَالَ: فَبِالَّذِي خَلَقَ السَّمَاءَ وَخَلَقَ الأَرْضَ وَنَصَبَ هٰذِهِ الْجِبَالَ. آللَّهُ أَرْسَلَكَ؟ قَالَ: «نَعَمْ». قَالَ: وَزَعَمَ رَسُولُكَ أَنَّ عَلَيْنَا خَمْسَ صَلَوَاتٍ فِي يَوْمِنَا وَلَيْلَتِنَا. قَالَ: «صَدَقَ». قَالَ: فَبِالَّذِي أَرْسَلَكَ آللَّهُ أَمَرَكَ بِهٰذا؟ قَالَ: «نَعَمْ». قَالَ: وَزَعَمَ رَسُولُكَ أَنَّ عَلَيْنَا زَكَاةً فِي أَمْوالِنَا. قَالَ: «صَدَقَ» قَالَ: فَبِالَّذِي أَرْسَلَكَ آللَّهُ أَمَرَكَ بِهٰذا؟ قَالَ: «نَعَمْ». قَالَ: وَزَعَمَ رَسُولُكَ أَنَّ عَلَيْنَا صَوْمَ شَهْرِ رَمَضَانَ فِي سَنَتِنَا. قَالَ: «صَدَقَ». قَالَ: فَبِالَّذِي أَرْسَلَكَ آللَّهُ أَمَرَكَ بِهٰذا؟ قَالَ: «نَعَمْ». قَالَ: وَزَعَمَ رَسُولُكَ أَنَّ عَلَيْنَا حَجَّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلاً. قَالَ: «صَدَقَ». قَالَ: ثُمَّ وَلَّى. قَالَ: وَالَّذِي بَعَثَكَ بِالْحَقِّ، لاَ أَزِيدُ عَلَيْهِنَّ وَلاَ أَنْقُصُ مِنْهُنَّ. فَقَالَ النَّبِيُّ ﷺ: «لَئِنْ صَدَقَ لَيَدْخُلَنَّ الْجَنَّةَ».

[البخاري: كتاب العلم، باب ما جاء في العلم وقوله تعالى: ﴿وقل رب زدني علماً﴾، رقم: ٦٣].

١١ ـ (...) ـ **حدّثني** عَبْدُ اللَّهِ بْنُ هَاشِمٍ الْعَبْدِيُّ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ، عَنْ ثَابِتٍ؛ قَالَ: قَالَ أَنَسٌ: كُنَّا نُهِينَا فِي الْقُرْآنِ أَنْ نَسْأَلَ رَسُولَ اللَّهِ ﷺ عَنْ شَيْءٍ. وَسَاقَ الْحَدِيثَ بِمِثْلِهِ.

٤ ـ باب بيان الإيمانِ الذي يَدْخُلُ بِهِ الجَنَّةَ، وأنَّ من تَمَسَّكَ بما أُمِرَ به دَخَلَ الجَنَّةَ

١٢ ـ (١٣) ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ: حَدَّثَنَا مُوسَى بْنُ طَلْحَةَ. قَالَ: حَدَّثَنِي أَبُو أَيُّوبَ: أَنَّ أَعْرَابِيًّا عَرَضَ لِرَسُولِ اللَّهِ ﷺ وَهُوَ فِي سَفَرٍ، فَأَخَذَ بِخِطَامِ نَاقَتِهِ أَوْ بِزِمَامِهَا، ثُمَّ قَالَ:

Bedouin appeared before him. He caught hold of the nose string of his she-camel and said: "O Messenger of Allah (or O Muhammad)! Tell me about that (good deed) which makes me close to Paradise and draws me away from the (Hell) Fire". The Prophet "Allah's blessing and peace be upon him" stopped for a while, casting a glance upon his companions.

Then he said: "He (this Bedouin) has got a good opportunity (or he has been well-guided)". He (The Prophet) said, addressing the Bedouin: (Repeat) what you asked for". He repeated it. The Prophet "Allah's blessing and peace be upon him" commented: "The good deed which can get you close to Paradise and draw you away from the (Hell) fire is to worship Allah and associate none with Him, to establish prayers, to pay the obligatory charity, and to keep good relations with your kith and kin". "Let the nose string of the she-camel!" The Prophet "Allah's blessing and peace be upon him" ordered the Bedouin.

13-(...) Muhammad Ibn Uthman Ibn Abdullah Ibn Mawhab and his father Uthman narrated that they had heard Musa Ibn Talha relating the same Hadith from Abu Aiyub from The Prophet "Allah's blessing and peace be upon him".

14-(...) Abu Ishaq narrated from Musa Ibn Talha from Abu Aiyub that a man came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "Guide me to a good deed, which could get me close to Paradise, and draw me away from the (Hell) fire". He (The Prophet) said: "It is to worship Allah and associate none with Him, to establish prayers, to pay the obligatory charity, and to keep good relations with your kith and kin".

When he (the man) turned back, The Messenger of Allah "Allah's blessing and peace be upon him" said commenting: "If he sticked to what he was ordered to do (or, according to the narration of Abu Shaiba, a sub-narrator, "if he sticked to it"), he would be admitted in Paradise".

15-(14) Abu Huraira narrated: Once, a Bedouin came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! Guide me to a good deed, which, if I did, I would be admitted in Paradise". He (The Prophet) said: "It is to worship Allah and associate none with Him, to establish the obligatory prayers, to pay the obligatory charity, and to observe fasts of (the month of) Ramadan".

The man said: "By Him, in Whose hands my soul is! I would not add more to this, nor would I cut anything from it". When he turned back, The Messenger of Allah "Allah's blessing and peace be upon him" said: "He,

يَا رَسُولَ اللَّه، أَوْ يَا مُحَمَّدُ، أَخْبِرْنِي بِمَا يُقَرِّبُنِي مِنَ الْجَنَّةِ وَمَا يُبَاعِدُنِي مِنَ النَّارِ.

قَالَ: فَكَفَّ النَّبِيُّ ﷺ، ثُمَّ نَظَرَ فِي أَصْحَابِهِ. ثُمَّ قَالَ: «لَقَدْ وُفِّقَ، أَوْ لَقَدْ هُدِيَ». قَالَ: «كَيْفَ قُلْتَ؟» قَالَ فَأَعَادَ. فَقَالَ النَّبِيُّ ﷺ: «تَعْبُدُ اللَّه لاَ تُشْرِكُ بِهِ شَيْئاً، وَتُقِيمُ الصَّلاَةَ، وَتُؤْتِي الزَّكَاةَ، وَتَصِلُ الرَّحِمَ. دَعِ النَّاقَةَ».

[البخاري: كتاب الزكاة، باب وجوب الزكاة، رقم: ١٣٩٦]

١٣ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ حَاتِمٍ، وَعَبْدُ الرَّحْمٰنِ بْنُ بِشْرٍ قَالاَ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا مُحَمَّدُ بْنُ عُثْمَانَ بْنِ عَبْدِ اللَّهِ بْنِ مَوْهَبٍ، وَأَبُوهُ عُثْمَانُ؛ أَنَّهُمَا سَمِعَا مُوسَى بْنَ طَلْحَةَ يُحَدِّثُ عَنْ أَبِي أَيُّوبَ، عَنِ النَّبِيِّ ﷺ، بِمِثْلِ هٰذَا الْحَدِيثِ.

١٤ ـ (...) ـ حدّثنا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ: أَخْبَرَنَا أَبُو الأَحْوَصِ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنْ مُوسَى بْنِ طَلْحَةَ، عَنْ أَبِي أَيُّوبَ؛ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ، فَقَالَ: دُلَّنِي عَلَى عَمَلٍ أَعْمَلُهُ يُدْنِينِي مِنَ الْجَنَّةِ وَيُبَاعِدُنِي مِنَ النَّارِ؟ قَالَ: «تَعْبُدُ اللَّه لا تُشْرِكُ بِهِ شَيْئاً، وَتُقِيمُ الصَّلاَةَ، وَتُؤْتِي الزَّكَاةَ، وَتَصِلُ ذَا رَحِمِكَ». فَلَمَّا أَدْبَرَ، قَالَ رَسُولُ اللَّهِ ﷺ: «إِنْ تَمَسَّكَ بِمَا أُمِرَ بِهِ دَخَلَ الْجَنَّةَ».

وَفِي رِوَايَةِ ابْنِ أَبِي شَيْبَةَ: «إِنْ تَمَسَّكَ بِهِ».

١٥ ـ (١٤) ـ وحدّثني أَبُو بَكْرِ بْنُ إِسْحَاقَ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ أَعْرَابِيًّا جَاءَ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّه، دُلَّنِي عَلَى عَمَلٍ إِذَا عَمِلْتُهُ دَخَلْتُ الْجَنَّةَ. قَالَ: «تَعْبُدُ اللَّه لاَ تُشْرِكُ بِهِ شَيْئاً، وَتُقِيمُ الصَّلاَةَ الْمَكْتُوبَةَ، وَتُؤَدِّي الزَّكَاةَ الْمَفْرُوضَةَ، وَتَصُومُ رَمَضَانَ». قَالَ: وَالَّذِي نَفْسِي بِيَدِهِ، لاَ أَزِيدُ عَلَى هٰذَا شَيْئاً أَبَداً، وَلاَ أَنْقُصُ مِنْهُ. فَلَمَّا وَلَّى، قَالَ النَّبِيُّ ﷺ: «مَنْ سَرَّهُ أَنْ يَنْظُرَ إِلَى رَجُلٍ مِنْ أَهْلِ الْجَنَّةِ، فَلْيَنْظُرْ إِلَى هٰذَا».

[البخاري: كتاب الزكاة: باب وجوب الزكاة، رقم: ١٣٩٧].

who would like to be pleased to look at a person from the people of Paradise, let him cast a glance at this (Bedouin)".

16-(15) Jaber narrated: An-Nu'man Ibn Qawqal came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! Do you think, if I offered the obligatory prayers, made lawful what is legal, and prevented myself from what is illegal, would I be admitted in Paradise?" The Prophet "Allah's blessing and peace be upon him" said: "Yes".

17-(...) Both of Abu Salih and Abu Sufyan narrated from Jaber that An-Nu'man Ibn Qawqal said: "O Messenger of Allah!" (and he mentioned the same Hadith, adding in the end: "I would not add any more to it").

18-(...) Jaber narrated: A man came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! Do you think, if I offered the obligatory prayers, observed fasts of (the month of) Ramadan, made lawful what is legal, and prevented myself from what is illegal, without adding any more to that, would I be admitted in Paradise,?" The Prophet "Allah's blessing and peace be upon him" said: "Yes". The man said: "By Allah! I would not add any more to it".

[5] The great fundaments and bases of Islam

19-(16) Ibn Umar narrated from The Prophet "Allah's blessing and peace be upon him": "Islam is based upon five (fundaments): (To believe in) the oneness of Allah, to establish the prayer, to pay the obligatory charity, to observe the fasts of Ramadan, and to perform the pilgrimage". A man said: "(Which of the two is first in the narration, i.e.) the pilgrimage and the fasting of Ramadan?" Ibn Umar replied: "The fasting of Ramadan and the pilgrimage. As such I heard it from The Messenger of Allah "Allah's blessing and peace be upon him".

20-(...) Ibn Umar narrated from The Prophet "Allah's blessing and peace be upon him": "Islam is based upon five (fundaments): To worship Allah alone and disbelieve in anything other than Him, to establish the prayer, to pay the obligatory charity, to perform the pilgrimage to the House (of Ka'ba), and to observe the fasts of (the month of) Ramadan".

21-(...) Abdullah Ibn Umar narrated from The Prophet "Allah's blessing and peace be upon him": "Islam is based upon five (fundaments): To testify that there is no god but Allah and that Muhammad is His slave and Messenger, to establish the prayer, to pay the obligatory charity, to perform the pilgrimage to the House (of Ka'ba), and to observe the fasts of (the month of) Ramadan".

١٦ ـ (١٥) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ ـ وَاللَّفْظُ لأَبِي كُرَيْبٍ ـ قَالاَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ؛ قَالَ: أَتَى النَّبِيَّ ﷺ النُّعْمَانُ بْنُ قَوْقَلٍ، فَقَالَ: يَا رَسُولَ اللَّهِ، أَرَأَيْتَ إِذَا صَلَّيْتُ الْمَكْتُوبَةَ، وَحَرَّمْتُ الْحَرَامَ، وَأَحْلَلْتُ الْحَلاَلَ. أَأَدْخُلُ الْجَنَّةَ؟ فَقَالَ النَّبِيُّ ﷺ: «نَعَمْ».

١٧ ـ (...) ـ **وحدّثني** حَجَّاجُ بْنُ الشَّاعِرِ، وَالْقَاسِمُ بْنُ زَكَرِيَّاءَ، قَالاَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ شَيْبَانَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، وَأَبِي سُفْيَانَ، عَنْ جَابِرٍ؛ قَالَ: قَالَ النُّعْمَانُ بْنُ قَوْقَلٍ: يَا رَسُولَ اللَّهِ... بِمِثْلِهِ. وَزَادَا فِيهِ: وَلَمْ أَزِدْ عَلَى ذٰلِكَ شَيْئاً.

١٨ ـ (...) ـ **وحدّثني** سَلَمَةُ بْنُ شَبِيبٍ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ: حَدَّثَنَا مَعْقِلٌ ـ وَهُوَ ابْنُ عُبَيْدِ اللَّهِ ـ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ: أَنَّ رَجُلاً سَأَلَ رَسُولَ اللَّهِ ﷺ فَقَالَ: أَرَأَيْتَ إِذَا صَلَّيْتُ الصَّلَوَاتِ الْمَكْتُوبَاتِ، وَصُمْتُ رَمَضَانَ، وَأَحْلَلْتُ الْحَلاَلَ وَحَرَّمْتُ الْحَرَامَ، وَلَمْ أَزِدْ عَلَى ذٰلِكَ شَيْئاً، أَأَدْخُلُ الْجَنَّةَ؟ قَالَ: «نَعَمْ». قَالَ: وَاللَّهِ لاَ أَزِيدُ عَلَى ذٰلِكَ شَيْئاً.

٥ ـ بَابُ بَيَانِ أَرْكَانِ الإِسْلامِ وَدَعَائِمِهِ العِظَامِ

١٩ ـ (١٦) ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ الْهَمْدَانِيُّ: حَدَّثَنَا أَبُو خَالِدٍ ـ يَعْنِي سُلَيْمَانَ بْنَ حَيَّانَ الأَحْمَرَ ـ عَنْ أَبِي مَالِكٍ الأَشْجَعِيِّ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ قَالَ: «بُنِيَ الإِسْلاَمُ عَلَى خَمْسَةٍ: عَلَى أَنْ يُوَحَّدَ اللَّهُ، وَإِقَامِ الصَّلاَةِ، وَإِيتَاءِ الزَّكَاةِ، وَصِيَامِ رَمَضَانَ، وَالْحَجِّ».
فَقَالَ رَجُلٌ: الْحَجِّ وَصِيَامِ رَمَضَانَ؟ قَالَ: لاَ، «صِيَامِ رَمَضَانَ وَالْحَجِّ». هٰكَذَا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ.

٢٠ ـ (...) ـ **وحدّثنا** سَهْلُ بْنُ عُثْمَانَ الْعَسْكَرِيُّ: حَدَّثَنَا يَحْيَىٰ بْنُ زَكَرِيَّاءَ: حَدَّثَنَا سَعْدُ بْنُ طَارِقٍ، قَالَ: حَدَّثَنِي سَعْدُ بْنُ عُبَيْدَةَ السُّلَمِيُّ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ؛ قَالَ: «بُنِيَ الإِسْلاَمُ عَلَى خَمْسٍ: عَلَى أَنْ يُعْبَدَ اللَّهُ وَيُكْفَرَ بِمَا دُونَهُ، وَإِقَامِ الصَّلاَةِ، وَإِيتَاءِ الزَّكَاةِ، وَحَجِّ الْبَيْتِ، وَصَوْمِ رَمَضَانَ».

٢١ ـ (...) ـ **حدّثنا** عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عَاصِمٌ ـ وَهُوَ ابْنُ مُحَمَّدِ بْنِ زَيْدِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ ـ عَنْ أَبِيهِ؛ قَالَ: قَالَ عَبْدُ اللَّهِ: قَالَ رَسُولُ اللَّهِ ﷺ: «بُنِيَ الإِسْلاَمُ عَلَى خَمْسٍ: شَهَادَةِ أَنْ لاَ إِلٰهَ إِلا اللَّهُ وَأَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ، وَإِقَامِ الصَّلاَةِ، وَإِيتَاءِ الزَّكَاةِ، وَحَجِّ الْبَيْتِ، وَصَوْمِ رَمَضَانَ».

22-(…) Tawus narrated that a man had asked Ibn Umar: "Why do you not take part in the holy wars?" he replied: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "Islam is based upon five (fundaments): To testify that there is no god but Allah, to establish the prayer, to pay the obligatory charity, to observe the fasts of Ramadan, and to perform the pilgrimage to the House (of Ka'ba)".

[6] Ordering (Muslims) to believe in Allah Almighty and His Messenger "Allah's blessing and peace be upon him", and in the religious laws and regulations, and (ordering also to) call for it, ask to understand it, and report it

23-(17) Abu Jamra reported from Ibn Abbas: Once, the delegate of the tribe of Abd Al-Qais came to The Prophet "Allah's blessing and peace be upon him". They said: "We are from the tribe of Rabie'a. We cannot come to you except in the sacred months since there is the infidel tribe of Mudar intervening between you and us. So please order us to do something good (concerning religion) by which we may enter Paradise, and of which we may inform our people whom we have left behind".

The Prophet "Allah's blessing and peace be upon him" said: "I order you to do four things and forbid you (to use) four things. I order you to believe in Allah Alone". He explained it for them: "To testify that there is no god (to be worshipped) but Allah and that Muhammad is Allah's Apostle; to offer prayers perfectly; to pay the obligatory charity; to observe fasts during the month of Ramadan; and to pay one fifth of the booty to be given for Allah's sake. Then I forbid you (to use) four things, namely dry gourds, green-coloured jars, hollowed stumps of palm-trees, and receptacles". (All of them are used as containers of wine. The Prophet used the names of the pots to designate the prohibited drinks brewed in them).

Khalaf Ibn Hisham added in his narration: "To testify that there is no god but Allah", and pointed out to the oneness of the Lord with his finger.

24-(…) Abu Jamra narrated: I was an interpreter between Ibn Abbas and the people when a woman came and asked about the wine pitcher. He replied: when the people (or delegate) of the tribe of Abd Al-Qais came to The Prophet, The Prophet asked them: "Who are the people (You)?" Or "who is the delegate?" They replied: "We are from the tribe of Rabie'a". Then The Prophet said to them: "Welcome! O people (or O delegate) of Abd Al-Qais! Neither will you have disgrace nor will you regret". They said: "O Allah's Apostle! We come to you through a long journey (or from a far distance). We cannot come to you except in the sacred months since

٢٢ ـ (...) ـ وحدّثني ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا حَنْظَلَةُ، قَالَ: سَمِعْتُ عِكْرِمَةَ بْنَ خَالِدٍ يُحَدِّثُ طَاوُساً: أَنَّ رَجُلاً قَالَ لِعَبْدِ اللَّهِ بْنِ عُمَرَ: أَلا تَغْزُو؟ فَقَالَ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ الإِسْلاَمَ بُنِيَ عَلَى خَمْسٍ: شَهَادَةِ أَنْ لا إِلٰهَ إِلاَّ اللَّهُ، وَإِقَامِ الصَّلاَةِ، وَإِيتَاءِ الزَّكَاةِ، وَصِيَامِ رَمَضَانَ، وَحَجِّ الْبَيْتِ».

[البخاري: كتاب الإيمان، باب دعاؤكم إيمانكم، رقم: ٨].

٦ ـ بابُ الأمرِ بالإيمانِ بالله تَعالى ورَسُولِهِ ﷺ وشَرائِعِ الدِّينِ، والدُّعاءِ إليه، والسُّؤالِ عنه، وحِفظِهِ، وتَبْلِيغِهِ مَن لَمْ يَبْلُغْهُ

٢٣ ـ (١٧) ـ حدّثنا خَلَفُ بْنُ هِشَامٍ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَبِي جَمْرَةَ؛ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ. (ح) وَحَدَّثَنَا يَحْيَىٰ بْنُ يَحْيَىٰ وَاللَّفْظُ لَهُ: أَخْبَرَنَا عَبَّادُ بْنُ عَبَّادٍ، عَنْ أَبِي جَمْرَةَ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: قَدِمَ وَفْدُ عَبْدِ الْقَيْسِ عَلَى رَسُولِ اللَّهِ ﷺ، فَقَالُوا: يَا رَسُولَ اللَّهِ، إِنَّا، هٰذَا الْحَيَّ مِنْ رَبِيعَةَ، وَقَدْ حَالَتْ بَيْنَنَا وَبَيْنَكَ كُفَّارُ مُضَرَ. فَلاَ نَخْلُصُ إِلَيْكَ إِلا فِي شَهْرِ الْحَرَامِ، فَمُرْنَا بِأَمْرٍ نَعْمَلُ بِهِ، وَنَدْعُو إِلَيْهِ مَنْ وَرَاءَنَا. قَالَ: «آمُرُكُمْ بِأَرْبَعٍ، وَأَنْهَاكُمْ عَنْ أَرْبَعٍ: الإِيمَانِ بِاللَّهِ، ثُمَّ فَسَّرَهَا لَهُمْ فَقَالَ: شَهَادَةِ أَنْ لا إِلٰهَ إِلا اللَّهُ وَأَنَّ مُحَمَّداً رَسُولُ اللَّهِ، وَإِقَامِ الصَّلاَةِ، وَإِيتَاءِ الزَّكَاةِ، وَأَنْ تُؤَدُّوا خُمُسَ مَا غَنِمْتُمْ. وَأَنْهَاكُمْ عَنِ: الدُّبَّاءِ، وَالْحَنْتَمِ، وَالنَّقِيرِ، وَالْمُقَيَّرِ».

زَادَ خَلَفٌ فِي رِوَايَتِهِ: «شَهَادَةِ أَنْ لا إِلٰهَ إِلا اللَّهُ» وَعَقَدَ وَاحِدَةً.

[البخاري: كتاب الإيمان، باب أداء الخمس من الإيمان، رقم: ٥٣].

٢٤ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَمُحَمَّدُ بْنُ الْمُثَنَّى، وَمُحَمَّدُ بْنُ بَشَّارٍ وَأَلْفَاظُهُمْ مُتَقَارِبَةٌ. قَالَ أَبُو بَكْرٍ: حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ. وَقَالَ الآخَرَانِ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي جَمْرَةَ؛ قَالَ: كُنْتُ أُتَرْجِمُ بَيْنَ يَدَي ابْنِ عَبَّاسٍ، وَبَيْنَ النَّاسِ، فَأَتَتْهُ امْرَأَةٌ تَسْأَلُهُ عَنْ نَبِيذِ الْجَرِّ، فَقَالَ: إِنَّ وَفْدَ عَبْدِ الْقَيْسِ أَتَوْا رَسُولَ اللَّهِ ﷺ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنِ الْوَفْدُ ـ أَوْ مَنِ الْقَوْمُ ـ؟ قَالُوا: رَبِيعَةُ. قَالَ: «مَرْحَباً بِالْقَوْمِ ـ أَوْ بِالْوَفْدِ ـ غَيْرَ خَزَايَا وَلاَ النَّدَامَى». قَالَ: فَقَالُوا: يَا رَسُولَ اللَّهِ، إِنَّا نَأْتِيكَ مِنْ شُقَّةٍ بَعِيدَةٍ، وَإِنَّ بَيْنَنَا وَبَيْنَكَ هٰذَا الْحَيَّ مِنَ

there is the infidel tribe of Mudar intervening between you and us. So please order us to do something good (concerning religion) in order that we may inform our people whom we have left behind, and that we may enter Paradise (by acting upon it)".

The Prophet ordered them to do four things and forbade them (to use) four things. He ordered them to believe in Allah Alone and asked them: "Do you know what is meant by believing in Allah Alone?" They replied: "Allah and His Apostle know best". Thereupon The Prophet said: "It means to testify that there is no god (to be worshipped) but Allah and that Muhammad is Allah's Apostle; to offer prayers perfectly; to pay the obligatory charity; to observe fast during the month of Ramadan; and to pay one fifth of the booty to be given for Allah's sake".

Then he forbade them (to use) dry gourds, green-coloured jars, receptacles (and hollowed stumps of palm-trees, according to Shu'ba, a sub-narrator). The Prophet further said (to them): "Memorize those (instructions) and convey them to the people whom you left behind".

25-(...) Abu Jamra narrated from Ibn Abbas from The Prophet "Allah's blessing and peace be upon him" the same previous Hadith of Shu'ba, adding: "I forbid you to prepare wine in dry gourds, green-coloured jars, receptacles, and hollowed stumps of palm-trees".

Ibn Mu'adh added from his father that The Messenger of Allah "Allah's blessing and peace be upon him" said to Al-Ashajj, i.e. Ashajj of the tribe of Abd Al-Qais: "You have two good qualities which Allah likes: intelligence and deliberateness.

26-(18) Quatada narrated from one who was involved in the delegate of Abd Al-Qais which came to meet The Messenger of Allah "Allah's blessing and peace be upon him", (Sa'id mentioned that Quatada named him as Abu Nadra), on the authority of Abu Sa'id Al-Khudri: Once, the delegate of the tribe of Abd Al-Qais came to The Prophet "Allah's blessing and peace be upon him". They said: "We are from the tribe of Rabie'a. We cannot come to you except in the sacred months since there is the infidel tribe of Mudar intervening between you and us. So please order us to do something good (concerning religion) by which we may enter Paradise, and of which we may inform our people whom we have left behind".

The Prophet "Allah's blessing and peace be upon him" said: "I order you to do four things and forbid you (to use) four things. I order you to worship Allah alone and not associate anyone with Him, to offer prayers

كُفَّارِ مُضَرَ، وَإِنَّا لا نَسْتَطِيعُ أَنْ نَأْتِيَكَ إلا فِي شَهْرِ الْحَرَامِ. فَمُرْنَا بِأَمْرٍ فَصْلٍ نُخْبِرُ بِهِ مَنْ وَرَاءَنَا، نَدْخُلُ بِهِ الْجَنَّةَ. قَالَ: فَأَمَرَهُمْ بِأَرْبَعٍ، وَنَهَاهُمْ عَنْ أَرْبَعٍ. قَالَ: أَمَرَهُمْ: بِالإِيمَانِ بِاللَّهِ وَحْدَهُ، وَقَالَ: «هَلْ تَدْرُونَ مَا الإِيمَانُ بِاللَّهِ؟» قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «شَهَادَةُ أَنْ لا إِلَهَ إِلا اللَّهُ وَأَنَّ مُحَمَّداً رَسُولُ اللَّهِ، وَإِقَامُ الصَّلَاةِ، وَإِيتَاءُ الزَّكَاةِ، وَصَوْمُ رَمَضَانَ، وَأَنْ تُؤَدُّوا خُمُساً مِنَ الْمَغْنَمِ» وَنَهَاهُمْ عَنِ: الدُّبَّاءِ، وَالْحَنْتَمِ، وَالْمُزَفَّتِ.

قَالَ شُعْبَةُ: وَرُبَّمَا قَالَ: النَّقِيرِ. قَالَ شُعْبَةُ: وَرُبَّمَا قَالَ: الْمُقَيَّرِ.

وَقَالَ: «احْفَظُوهُ وَأَخْبِرُوا بِهِ مِنْ وَرَائِكُمْ».

وَقَالَ أَبُو بَكْرٍ فِي رِوَايَتِهِ: «مَنْ وَرَاءَكُمْ» وَلَيْسَ فِي رِوَايَتِهِ الْمُقَيَّرِ.

٢٥ ـ (...) ـ وحدّثني عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي. (ح) وَحَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ. قَالَ: أَخْبَرَنِي أَبِي، قَالا جَمِيعاً: حَدَّثَنَا قُرَّةُ بْنُ خَالِدٍ، عَنْ أَبِي جَمْرَةَ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ بِهٰذَا الْحَدِيثِ نَحْوَ حَدِيثِ شُعْبَةَ. وَقَالَ: «أَنْهَاكُمْ عَمَّا يُنْبَذُ فِي الدُّبَّاءِ، وَالنَّقِيرِ، وَالْحَنْتَمِ، وَالْمُزَفَّتِ».

وَزَادَ ابْنُ مُعَاذٍ فِي حَدِيثِهِ عَنْ أَبِيهِ قَالَ: وَقَالَ رَسُولُ اللَّهِ ﷺ لِلأَشَجِّ، أَشَجِّ عَبْدِ الْقَيْسِ: «إِنَّ فِيكَ خَصْلَتَيْنِ يُحِبُّهُمَا اللَّهُ: الْحِلْمُ وَالأَنَاةُ».

٢٦ ـ (١٨) ـ حدّثنا يَحْيَىٰ بْنُ أَيُّوبَ: حَدَّثَنَا ابْنُ عُلَيَّةَ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، قَالَ: حَدَّثَنَا مَنْ لَقِيَ الْوَفْدَ الَّذِينَ قَدِمُوا عَلَى رَسُولِ اللَّهِ ﷺ مِنْ عَبْدِ الْقَيْسِ. قَالَ سَعِيدٌ: وَذَكَرَ قَتَادَةُ أَبَا نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ فِي حَدِيثِهِ هٰذَا: أَنَّ أُنَاساً مِنْ عَبْدِ الْقَيْسِ قَدِمُوا عَلَى رَسُولِ اللَّهِ ﷺ فَقَالُوا: يَا نَبِيَّ اللَّهِ، إِنَّا حَيٌّ مِنْ رَبِيعَةَ، وَبَيْنَنَا وَبَيْنَكَ كُفَّارُ مُضَرَ، وَلا نَقْدِرُ عَلَيْكَ إِلاَّ فِي أَشْهُرِ الْحُرُمِ، فَمُرْنَا بِأَمْرٍ نَأْمُرُ بِهِ مَنْ وَرَاءَنَا، وَنَدْخُلُ بِهِ الْجَنَّةَ، إِذَا نَحْنُ أَخَذْنَا بِهِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «آمُرُكُمْ بِأَرْبَعٍ، وَأَنْهَاكُمْ عَنْ أَرْبَعٍ: اعْبُدُوا اللَّهَ وَلا تُشْرِكُوا بِهِ شَيْئاً، وَأَقِيمُوا الصَّلَاةَ،

perfectly, to pay the obligatory charity, to observe fast during the month of Ramadan, and to pay one-fifth of the booty to be given for Allah's sake.

Then I forbid you (to use) four things, namely dry gourds, green-coloured jars, hollowed stumps of palm-trees, and receptacles".

They said: "O Messenger of Allah! Do you know what the hollowed stump of palm tree is?" He said: "Yes! It is a hollowed stump, in which you throw small fruits of dates, over which, you sprinkle water. When its ebullition subsides, you drink it (and become so intoxicated) that one of you or them would strike his cousin with the sword".

He (the narrator) added: There was a man amongst the people, having injury on this very occasion (of intoxication). He told that he tried to hide it out of shame from The Messenger of Allah "Allah's blessing and peace be upon him". I asked: "O Messenger of Allah! Then in what sort of pots should we drink (water or whatever legal drinks)?" He (The Prophet) replied: "In the water-skins, the mouths of which are tied (with a string)". They said: "O Prophet of Allah! There are, in our land, a great quantity of rats and water-skins cannot remain preserved (from them)". The Prophet "Allah's blessing and peace be upon him" said: "(Drink in those water-skins) even if they are nibbled by rats, even if they are nibbled by rats, even if they are nibbled by rats".

Then The Prophet "Allah's blessing and peace be upon him" said, addressing Al-Ashajj of (the tribe of) Abd Al-Qais: "You have two good characteristics, which Allah likes: intelligence and deliberateness".

27-(...) Quatada narrated that more than one of those involved in the delegate of Abd Al-Qais, and he named Abu Nadra, narrated from Abu Sa'id Al-Khudri that when the delegate of (the tribe of) Abd Al-Qais came to The Messenger of Allah "Allah's blessing and peace be upon him" (and he mentioned the same narration of Ibn Ulaiyya, telling that (The Prophet said to them, while explaining to them what the hollowed stump of palm trees was) "you mix in it the date fruits with water".

28-(...) Abu Sa'id Al-Khudri narrated that when the delegate of the tribe of Abdul-Qais came to the Prophet of Allah "Allah's blessing and peace be upon him", they said: "O Prophet of Allah! May Allah make us sacrifice our lives for you (i.e. may He save you from evil)! Which drink is fitting for us?" He said: "(Let aside the drinks, for I'm going to tell you that) you should not drink in the hollowed stumps of palm trees". They asked: "O Messenger of Allah! May Allah make us sacrifice our lives for you! Do you know what the hollowed stump of palm trees is?" He said: "Yes, it is a stump whose middle is hollowed out". Then he added: "Do not

وَآتوا الزَّكَاةَ، وَصُومُوا رَمَضَانَ، وَأَعْطُوا الْخُمُسَ مِنَ الْغَنَائِمِ. وَأَنْهَاكُمْ عَنْ أَرْبَعٍ: عَنِ الدُّبَّاءِ، وَالْحَنْتَمِ، وَالْمُزَفَّتِ، وَالنَّقِيرِ». قَالُوا: يَا نَبِيَّ اللَّهِ، مَا عِلْمُكَ بِالنَّقِيرِ؟ قَالَ: «بَلَى، جِذْعٌ تَنْقُرُونَهُ. فَتَقْذِفُونَ فِيهِ مِنَ الْقُطَيْعَاءِ» ـ قَالَ سَعِيدٌ: أَوْ قَالَ: «مِنَ التَّمْرِ ـ ثُمَّ تَصُبُّونَ فِيهِ مِنَ الْمَاءِ. حَتَّى إِذَا سَكَنَ غَلَيَانُهُ شَرِبْتُمُوهُ. حَتَّى إِنَّ أَحَدَكُمْ ـ أَوْ إِنَّ أَحَدَهُمْ ـ لَيَضْرِبُ ابْنَ عَمِّهِ بِالسَّيْفِ». قَالَ: وَفِي الْقَوْمِ رَجُلٌ أَصَابَتْهُ جِرَاحَةٌ كَذٰلِكَ، قَالَ: وَكُنْتُ أَخْبَأُهَا حَيَاءً مِنْ رَسُولِ اللَّهِ ﷺ، فَقُلْتُ: فَفِيمَ نَشْرَبُ يَا رَسُولَ اللَّهِ؟ قَالَ: «فِي أَسْقِيَةِ الأَدَمِ، الَّتِي يُلاَثُ عَلَى أَفْوَاهِهَا» قَالُوا: يَا رَسُولَ اللَّهِ، إِنَّ أَرْضَنَا كَثِيرَةُ الْجِرْذَانِ. وَلاَ تَبْقَى بِهَا أَسْقِيَةُ الأَدَمِ. فَقَالَ نَبِيُّ اللَّهِ ﷺ: «وَإِنْ أَكَلَتْهَا الْجِرْذَانُ. وَإِنْ أَكَلَتْهَا الْجِرْذَانُ. وَإِنْ أَكَلَتْهَا الْجِرْذَانُ». قَالَ: وَقَالَ نَبِيُّ اللَّهِ ﷺ لأَشَجِّ عَبْدِ الْقَيْسِ: «إِنَّ فِيكَ لَخَصْلَتَيْنِ يُحِبُّهُمَا اللَّهُ: الْحِلْمُ وَالأَنَاةُ».

٢٧ ـ (...) ـ حدّثني مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ، قَالا: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ؛ قَالَ: حَدَّثَنِي غَيْرُ وَاحِدٍ لَقِيَ ذَاكَ الْوَفْدَ. وَذَكَرَ أَبَا نَضْرَةَ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ: أَنَّ وَفْدَ عَبْدِ الْقَيْسِ لَمَّا قَدِمُوا عَلَى رَسُولِ اللَّهِ ﷺ... بِمِثْلِ حَدِيثِ ابْنِ عُلَيَّةَ. غَيْرَ أَنَّ فِيهِ «وَتَذِيفُونَ فِيهِ مِنَ الْقُطَيْعَاءِ أَوِ التَّمْرِ وَالْمَاءِ». وَلَمْ يَقُلْ: ـ قَالَ سَعِيدٌ أَوْ قَالَ مِنَ التَّمْرِ ـ.

٢٨ ـ (...) ـ حدّثني مُحَمَّدُ بْنُ بَكَّارٍ الْبَصْرِيُّ: حَدَّثَنَا أَبُو عَاصِمٍ، عَنِ ابْنِ جُرَيْجٍ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ وَاللَّفْظُ لَهُ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ، قَالَ: أَخْبَرَنِي أَبُو قَزْعَةَ: أَنَّ أَبَا نَضْرَةَ أَخْبَرَهُ، وَحَسَناً أَخْبَرَهُمَا: أَنَّ أَبَا سَعِيدٍ الْخُدْرِيَّ أَخْبَرَهُ؛ أَنَّ وَفْدَ عَبْدِ الْقَيْسِ لَمَّا أَتَوْا نَبِيَّ اللَّهِ ﷺ قَالُوا: يَا نَبِيَّ اللَّهِ، جَعَلَنَا اللَّهُ فِدَاءَكَ، مَاذَا يَصْلُحُ لَنَا مِنَ الأَشْرِبَةِ؟ فَقَالَ: «لا تَشْرَبُوا فِي النَّقِيرِ». قَالُوا: يَا نَبِيَّ اللَّهِ، جَعَلَنَا اللَّهُ فِدَاءَكَ، أَوَ تَدْرِي مَا النَّقِيرُ؟ قَالَ: «نَعَمْ. الْجِذْعُ يُنْقَرُ وَسَطُهُ، وَلا فِي الدُّبَّاءِ، وَلا فِي الْحَنْتَمَةِ، وَعَلَيْكُمْ بِالْمُوكَى».

drink in the dry gourd or receptacle. But, drink in the water-skin the mouth of which is tied with a string".

[7] Calling for stating the two testimonies, and for the laws of Islam

29-(19) Ibn Abbas narrated that Mu'adh said: The Messenger of Allah "Allah's blessing and peace be upon him" sent me (as a governor of Yemen). He said to me: "You will come to people of Scriptures. So you should call them first to testify that there is no god but Allah, and that I (Muhammad) am The Messenger of Allah. If they accepted this, then you should inform them that Allah has enjoined upon them five prayers during the day and the night. If they accepted that, then you should inform them that Allah has enjoined upon them to pay obligatory charity, and it should be taken from the rich and distributed among the poor. If they agreed to do it, then avoid picking up (for the obligatory charity) the best of their wealth. Beware of the supplication of the oppressed (from among them), for there is no veil between him and Allah" (i.e. that such a supplication is to be responded to by Allah).

30-(...) Ibn Abbas narrated that The Prophet "Allah's blessing and peace be upon him" had sent Mu'adh (Ibn Jabal) to Yemen, and said to him (as instructing): "You will go to people of Scriptures". (Then he mentioned the same Hadith of Waki).

31-(...) Ibn Abbas narrated: When The Messenger of Allah "Allah's blessing and peace be upon him" sent Mu'adh (Ibn Jabal) as a governor of Yemen, he said to him: "You will come to people of Scriptures. So, the first thing you should call them to is to worship Allah Almighty. If they knew Allah, then you should inform them that Allah has enjoined upon them five prayers during the day and the night. If they started to perform it, then you should inform them that Allah has enjoined upon them to pay obligatory charity, and it should be taken from the rich among them and distributed among the poor among them. If they accepted to do it, then avoid taking (for the obligatory charity) the best of their properties".

[8] The order of fighting the people until they testify that there is no god but Allah and that Muhammad is The Messenger of Allah, to establish the prayer, give the obligatory charity, and to believe in whatever was brought by The Prophet "Allah's blessing and peace be upon him"; and whoever did so, would save his life and property except legally, and his reckoning would be with Allah Almighty; and (the order of) fighting whomever stopped from paying the obligatory charity or from doing anything of Islamic laws

32-(20) Az-Zuhri narrated from Ubaidullah Ibn Abdullah Ibn Utba Ibn Mas'ud that Abu Huraira had told him: when The Messenger of Allah "Allah's blessing and peace be upon him" died and Abu Bakr was appointed as his successor, and those amongst the Arabs who wanted to

٧ ـ بابُ الدُّعاءِ إلى الشَّهادتَيْنِ وشَرائِعِ الإسْلامِ

٢٩ ـ (١٩) ـ حدّثنا أبو بَكْرِ بْنُ أبي شَيْبَةَ وأَبو كُرَيْبٍ وإسْحاقُ بْنُ إِبْرَاهِيمَ، جَمِيعاً عَنْ وَكِيعٍ، قالَ أَبو بَكْرٍ: حَدَّثَنا وَكِيعٌ، عَنْ زَكَرِيَّاءَ بْنِ إِسْحاقَ، قالَ: حَدَّثَنِي يَحْيَىٰ بْنُ عَبْدِ اللهِ بْنِ صَيْفِيٍّ، عَنْ أبي مَعْبَدٍ، عَنِ ابْنِ عَبَّاسٍ، عَنْ مُعاذِ بْنِ جَبَلٍ. قالَ أَبو بَكْرٍ: رُبَّما قالَ وَكِيعٌ: عَنِ ابْنِ عَبَّاسٍ: أَنَّ مُعاذاً قالَ: بَعَثَنِي رَسُولُ اللهِ ﷺ، قالَ: «إِنَّكَ تَأْتي قَوْماً مِنْ أَهْلِ الْكِتابِ، فادْعُهُمْ إِلَى شَهادَةِ أَنْ لا إِلٰهَ إِلا اللهُ وأَنِّي رَسُولُ اللهِ، فَإِنْ هُمْ أَطاعُوا لِذٰلِكَ، فَأَعْلِمْهُمْ أَنَّ اللهَ افْتَرَضَ عَلَيْهِمْ خَمْسَ صَلَواتٍ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ، فَإِنْ هُمْ أَطاعُوا لِذٰلِكَ، فَأَعْلِمْهُمْ أَنَّ اللهَ افْتَرَضَ عَلَيْهِمْ صَدَقَةً تُؤْخَذُ مِنْ أَغْنِيَائِهِمْ فَتُرَدُّ فِي فُقَرائِهِمْ، فَإِنْ هُمْ أَطاعُوا لِذٰلِكَ، فَإِيَّاكَ وكَرائِمَ أَمْوالِهِمْ، واتَّقِ دَعْوَةَ الْمَظْلُومِ، فَإِنَّهُ لَيْسَ بَيْنَها وبَيْنَ اللهِ حِجابٌ». [البخاري: كتاب الزكاة، باب وجوب الزكاة، رقم: ١٣٩٥].

٣٠ ـ (...) ـ حدّثنا ابْنُ أبي عُمَرَ: حَدَّثَنا بِشْرُ بْنُ السَّرِيِّ: حَدَّثَنا زَكَرِيَّاءُ بْنُ إِسْحاقَ، (ح) وحَدَّثَنا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنا أَبو عاصِمٍ، عَنْ زَكَرِيَّاءَ بْنِ إِسْحاقَ، عَنْ يَحْيَىٰ بْنِ عَبْدِ اللهِ بْنِ صَيْفِيٍّ، عَنْ أبي مَعْبَدٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ بعَثَ مُعاذاً إِلَى الْيَمَنِ. فَقالَ: «إِنَّكَ سَتَأْتِي قَوْماً...» بِمِثْلِ حَدِيثِ وَكِيعٍ.

٣١ ـ (...) ـ حدّثنا أُمَيَّةُ بْنُ بِسْطامَ الْعَيْشِيُّ: حَدَّثَنا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنا رَوْحٌ وَهُوَ ابْنُ الْقاسِمِ، عَنْ إِسْماعِيلَ بْنِ أُمَيَّةَ، عَنْ يَحْيَىٰ بْنِ عَبْدِ اللهِ بْنِ صَيْفِيٍّ، عَنْ أبي مَعْبَدٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللهِ ﷺ لَمَّا بَعَثَ مُعاذاً إِلَى الْيَمَنِ قالَ: «إِنَّكَ تَقْدَمُ عَلَى قَوْمٍ أَهْلِ كِتابٍ، فَلْيَكُنْ أَوَّلَ ما تَدْعُوهُمْ إِلَيْهِ عِبادَةُ اللهِ عَزَّ وَجَلَّ، فَإِذا عَرَفُوا اللهَ، فَأَخْبِرْهُمْ أَنَّ اللهَ فَرَضَ عَلَيْهِمْ خَمْسَ صَلَواتٍ فِي يَوْمِهِمْ ولَيْلَتِهِمْ، فَإِذا فَعَلُوا، فَأَخْبِرْهُمْ أَنَّ اللهَ قَدْ فَرَضَ عَلَيْهِمْ زَكاةً تُؤْخَذُ مِنْ أَغْنِيائِهِمْ فَتُرَدُّ عَلَى فُقَرائِهِمْ، فَإِذا أَطاعُوا بِهَا، فَخُذْ مِنْهُمْ وَتَوَقَّ كَرائِمَ أَمْوالِهِمْ».

٨ ـ بابُ الأمرِ بقتالِ النَّاسِ حتَّى يَقُولُوا: لا إِلٰهَ إلا اللهُ مُحَمَّدٌ رَسُولُ اللهِ، ويُقِيمُوا الصَّلاةَ، ويُؤتُوا الزَّكاةَ، ويُؤمِنُوا بجَمِيعِ ما جاءَ بِهِ النَّبِيُّ ﷺ. وأَنَّ مَنْ فَعَلَ ذلك عَصَمَ نفسَه ومالَهُ إلا بحقِّها، ووُكِلَتْ سَرِيرَتُهُ إلى اللهِ تَعالَى، وقِتالِ مَنْ مَنَعَ الزَّكاةَ أو غيرَها من حقوقِ الإسلام، واهتمامِ الإمامِ بشَعائِرِ الإسْلامِ

٣٢ ـ (٢٠) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنا لَيْثُ بْنُ سَعْدٍ، عَنْ عُقَيْلٍ، عَنِ الزُّهْرِيِّ. قالَ: أَخْبَرَنِي عُبَيْدُ اللهِ بْنُ عَبْدِ اللهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، عَنْ أَبي هُرَيْرَةَ؛

renegade became apostates, (Abu Bakr intended to fight them). Umar Ibn Al-Khattab said to Abu Bakr: "Why would you fight against the people, since The Messenger of Allah "Allah's blessing and peace be upon him" stated: "I have been ordered to fight the people until they say: There is no god but Allah; and he who uttered it, his property and life would be protected from being damaged except legally, and his reckoning (concerning his intention) would be with Allah"?"

Abu Bakr said: "By Allah, I would decisively fight the one who separated (in treatment) prayer from obligatory charity, for it (the latter) is a right (that should be taken from the people) of wealth. By Allah, I would fight them even if they withheld giving (as obligatory charity) the string (of hobbling the feet of a camel) which they used to give to The Messenger of Allah "Allah's blessing and peace be upon him"".

Umar Ibn Al-Khattab commented: "By Allah, it was nothing but that Allah had expanded the heart of Abu Bakr for fighting (those who stopped from giving the obligatory charity) and I came to know that he was right".

33-(21) Sa'id Ibn Al-Musaiyyab narrated that Abu Huraira had told: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I have been ordered to fight the people until they say: There is no god but Allah; and he who uttered it, his property and life would be protected from being damaged except legally, and his reckoning (concerning his intention) would be with Allah".

34-(...) Abu Huraira narrated that he heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "I have been ordered to fight the people until they testify that there is no god but Allah, and believe in me (as a Messenger) and in whatever I have been sent with; and if they did so, their properties and lives would be protected from being damaged except rightfully and legally, and their reckoning (concerning their intentions) would be with Allah".

35-(...) Jaber narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I have been ordered to fight the people until they say: There is no god but Allah; and if they uttered that there is no god but Allah, their properties and lives would be saved from being damaged except legally (i.e. within the right of Islamic law), and their reckoning (concerning their intentions) would be with Allah". Then he recited Allah's saying: "Therefore do thou give admonition, for thou art one to admonish. Thou arte not one to manage (men's) affairs".

36-(22) Abdullah Ibn Umar narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I have been ordered (by Allah) to

قَالَ: لَمَّا تُوُفِّيَ رَسُولُ اللَّهِ ﷺ وَاسْتُخْلِفَ أَبُو بَكْرٍ بَعْدَهُ، وَكَفَرَ مَنْ كَفَرَ مِنَ الْعَرَبِ، قَالَ عُمَرُ بْنُ الْخَطَّابِ لأَبِي بَكْرٍ: كَيْفَ تُقَاتِلُ النَّاسَ، وَقَدْ قَالَ رَسُولُ اللَّهِ ﷺ: «أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَقُولُوا: لا إِلَهَ إِلا اللَّهُ، فَمَنْ قَالَ: لا إِلَهَ إِلا اللَّهُ فَقَدْ عَصَمَ مِنِّي مَالَهُ وَنَفْسَهُ إِلا بِحَقِّهِ، وَحِسَابُهُ عَلَى اللَّهِ». فَقَالَ أَبُو بَكْرٍ: وَاللَّهِ، لأُقَاتِلَنَّ مَنْ فَرَّقَ بَيْنَ الصَّلاَةِ وَالزَّكَاةِ، فَإِنَّ الزَّكَاةَ حَقُّ الْمَالِ. وَاللَّهِ لَوْ مَنَعُونِي عِقَالاً كَانُوا يُؤَدُّونَهُ إِلَى رَسُولِ اللَّهِ ﷺ لَقَاتَلْتُهُمْ عَلَى مَنْعِهِ، فَقَالَ عُمَرُ بْنُ الْخَطَّابِ: فَوَاللَّهِ مَا هُوَ إِلا أَنْ رَأَيْتُ اللَّهَ عَزَّ وَجَلَّ قَدْ شَرَحَ صَدْرَ أَبِي بَكْرٍ لِلْقِتَالِ، فَعَرَفْتُ أَنَّهُ الْحَقُّ.

[البخاري: كتاب الزكاة، باب وجوب الزكاة، رقم: ١٣٩٩].

٣٣ ـ (٢١) ـ وحدّثنا أَبُو الطَّاهِرِ وَحَرْمَلَةُ بْنُ يَحْيَى وَأَحْمَدُ بْنُ عِيسَى، قَالَ أَحْمَدُ: حَدَّثَنَا، وَقَالَ الآخَرَانِ: أَخْبَرَنَا ابْنُ وَهْبٍ، قَالَ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، قَالَ: حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ: أَنَّ أَبَا هُرَيْرَةَ أَخْبَرَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَقُولُوا: لا إِلَهَ إِلا اللَّهُ، فَمَنْ قَالَ: لا إِلَهَ إِلا اللَّهُ، عَصَمَ مِنِّي مَالَهُ وَنَفْسَهُ إِلا بِحَقِّهِ، وَحِسَابُهُ عَلَى اللَّهِ».

٣٤ ـ (...) ـ حدّثنا أَحْمَدُ بْنُ عَبْدَةَ الضَّبِّيُّ: أَخْبَرَنَا عَبْدُ الْعَزِيزِ ـ يَعْنِي الدَّرَاوَرْدِيَّ ـ، عَنِ الْعَلاءِ. (ح) وحَدَّثَنَا أُمَيَّةُ بْنُ بِسْطَامَ، وَاللَّفْظُ لَهُ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا رَوْحٌ عَنِ الْعَلاَءِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ يَعْقُوبَ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لا إِلَهَ إِلا اللَّهُ، وَيُؤْمِنُوا بِي وَبِمَا جِئْتُ بِهِ، فَإِذَا فَعَلُوا ذٰلِكَ، عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلا بِحَقِّهَا، وَحِسَابُهُمْ عَلَى اللَّهِ».

٣٥ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ. وَعَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالا: قَالَ رَسُولُ اللَّهِ ﷺ: «أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ...» بِمِثْلِ حَدِيثِ ابْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ. ـ (ح) ـ وَحَدَّثَنِي أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ ـ يَعْنِي ابْنَ مَهْدِيٍّ ـ قَالا جَمِيعاً: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَقُولُوا: لا إِلَهَ إِلاَّ اللَّهُ، فَإِذَا قَالُوا: لا إِلَهَ إِلاَّ اللَّهُ، عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلاَّ بِحَقِّهَا، وَحِسَابُهُمْ عَلَى اللَّهِ» ثُمَّ قَرَأَ: ﴿إِنَّمَآ أَنتَ مُذَكِّرٌ ﴿٢١﴾ لَّسْتَ عَلَيْهِم بِمُصَيْطِرٍ ﴿٢٢﴾﴾ [الغاشية: ٢١ ـ ٢٢].

٣٦ ـ (٢٢) ـ وحدّثنا أَبُو غَسَّانَ الْمِسْمَعِيُّ، مَالِكُ بْنُ عَبْدِ الْوَاحِدِ: حَدَّثَنَا عَبْدُ

fight against the people until they testify that there is no god (to be worshipped) but Allah and that Muhammad is Allah's Apostle, to offer the prayers perfectly and give the obligatory charity. If they did that, then they would save their lives and properties from me except rightfully (i.e. within the Islamic laws), and their reckoning would be with Allah".

37-(23) Abu Malik narrated from his father: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "He, who uttered that there is no god but Allah and disbelieved (and abandoned) whatever people used to worship other than Allah, his property and blood would become inviolable, and his account would be with Allah".

38-(...) Abu Malik narrated from his father that he had heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "He, who has faith in the oneness of Allah" and mentioned the same narration.

[9] The proof of the validity of the faith of the one, who accepted Islam at the death bed, before the real death agony, and nullifying the possibility of asking for Allah's forgiveness for the polytheists, and he, who died as a polytheist, would be from the dwellers of the (hell) fire, and nothing would be able to save him from it

39-(24) Sa'id Ibn Al-Musaiyyab narrated from his father (Al-Musaiyyab Ibn Huzn): When the time of the death of Abu Talib approached, Allah's Apostle "Allah's blessing and peace be upon him" went to him and found Abu Jahl Ibn Hisham and Abdullah Ibn Abu Umaiyya Ibn Al-Mughira by his side. Allah's Apostle "Allah's blessing and peace be upon him" said to Abu Talib: "O uncle! Say: There is no god (to be worshipped) but Allah, a sentence with which I shall be a witness (to argue) for you before Allah".

Abu Jahl and Abdullah Ibn Abu Umaiyya said: "O Abu Talib! Are you going to denounce the religion of Abd Al-Muttalib?" Allah's Apostle "Allah's blessing and peace be upon him" kept on inviting Abu Talib to say it but they (Abu Jahl and Abdullah) kept on repeating their statement till Abu Talib said as his last statement that he was on the religion of Abd Al-Muttalib and refused to say: There is no god but Allah.

Then Allah's Apostle "Allah's blessing and peace be upon him" said: "I will keep on asking Allah's forgiveness for you unless I am forbidden (by Allah) to do so". So Allah revealed (the verse) concerning him: "It is not fitting for The Prophet and those who believe that they should invoke (Allah) for forgiveness for pagans even though they be of kin, after it has become clear to them that they are companions of the fire". (At-Tawba 113)

الْمَلِكِ بْنُ الصَّبَّاحِ، عَنْ شُعْبَةَ، عَنْ وَاقِدِ بْنِ مُحَمَّدِ بْنِ زَيْدِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لا إِلٰهَ إِلا اللَّهُ وَأَنَّ مُحَمَّداً رَسُولُ اللَّهِ، وَيُقِيمُوا الصَّلاَةَ، وَيُؤْتُوا الزَّكَاةَ، فَإِذَا فَعَلُوا عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلا بِحَقِّهَا، وَحِسَابُهُمْ عَلَى اللَّهِ».

[البخاري: كتاب الإيمان، باب ﴿فإن تابوا وأقاموا الصلاة...﴾، رقم: ٢٥].

٣٧ ـ (٢٣) ـ وحدّثنا سُوَيْدُ بْنُ سَعِيدٍ وَابْنُ أَبِي عُمَرَ. قَالا: حَدَّثَنَا مَرْوَانُ ـ يَعْنِيَانِ الْفَزَارِيَّ ـ عَنْ أَبِي مَالِكٍ، عَنْ أَبِيهِ؛ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ قَالَ: لا إِلَهَ إِلا اللَّهُ، وَكَفَرَ بِمَا يُعْبَدُ مِنْ دُونِ اللَّهِ، حَرُمَ مَالُهُ وَدَمُهُ، وَحِسَابُهُ عَلَى اللَّهِ».

٣٨ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ. (ح) وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَزِيدُ بْنُ هارُونَ، كِلاَهُمَا عَنْ أَبِي مَالِكٍ، عَنْ أَبِيهِ: أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: «مَنْ وَحَّدَ اللَّهَ...» ثُمَّ ذَكَرَ بِمِثْلِهِ.

٩ ـ بابُ الدَّليل على صِحَّةِ إسْلامِ مَنْ حَضَرَهُ المَوْتُ، ما لَمْ يَشْرَعْ في النَّزْعِ، وهُوَ الغَرْغَرَةُ. ونَسْخِ جَوَازِ الاسْتِغْفار للمشركين. والدَّليل على أنَّ مَنْ مَاتَ على الشِّرْكِ فهُوَ في أصْحَابِ الجَحِيم ولا يُنْقِذُهُ من ذلك شَيْءٌ مِنَ الوَسَائِلِ

٣٩ ـ (٢٤) ـ وحدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ التُّجِيبِيُّ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ وَهْبٍ، قَالَ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، قَالَ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، عَنْ أَبِيهِ؛ قَالَ: لَمَّا حَضَرَتْ أَبَا طَالِبٍ الْوَفَاةُ، جَاءَهُ رَسُولُ اللَّهِ ﷺ، فَوَجَدَ عِنْدَهُ أَبَا جَهْلٍ، وَعَبْدَ اللَّهِ بْنَ أَبِي أُمَيَّةَ بْنِ الْمُغِيرَةِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «يَا عَمِّ، قُلْ: لا إِلٰهَ إِلا اللَّهُ، كَلِمَةً أَشْهَدُ لَكَ بِهَا عِنْدَ اللَّهِ». فَقَالَ أَبُو جَهْلٍ وَعَبْدُ اللَّهِ بْنُ أَبِي أُمَيَّةَ: يَا أَبَا طَالِبٍ، أَتَرْغَبُ عَنْ مِلَّةِ عَبْدِ الْمُطَّلِبِ؟ فَلَمْ يَزَلْ رَسُولُ اللَّهِ ﷺ يَعْرِضُهَا عَلَيْهِ، وَيُعِيدُ لَهُ تِلْكَ الْمَقَالَةَ، حَتَّى قالَ أَبُو طَالِبٍ آخِرَ مَا كَلَّمَهُمْ: هُوَ عَلَى مِلَّةِ عَبْدِ الْمُطَّلِبِ. وَأَبَى أَنْ يَقُولَ: لاَ إِلَهَ إِلاَّ اللَّهُ. فقَالَ رسُولُ اللَّهِ ﷺ: «أَمَا وَاللَّهِ، لأَسْتَغْفِرَنَّ لَكَ مَا لَمْ أُنْهَ عَنْكَ»، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ ءَامَنُوٓاْ أَن يَسْتَغْفِرُواْ لِلْمُشْرِكِينَ وَلَوْ كَانُوٓاْ أُوْلِى قُرْبَىٰ مِنۢ بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَٰبُ الْجَحِيمِ﴾ [التوبة: ١١٣].

As regards The Messenger's uncle (Abu Talib) Allah Almighty sent down His saying: "It is true thou will not be able to guide every one whom thou lovest; but Allah guides those whom He will. And He knows best those who receive guidance". (The Narrations "Al-Qasas" 56)

40-(...) Salih narrated from Az-Zuhri the same previous Hadith, which ended at the phrase: "Then, Allah sent down His saying", and the two Verses were not mentioned.

41-(25) Abu Huraira narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said to his uncle (Abu Talib) when death approached him: "Testify that there is no god but Allah, a sentence, with which I would be a witness to argue for you on The Day of Judgement". But, he rejected. So, Allah sent down His saying: "It is true thou will not be able to guide every one whom thou lovest; but Allah guides those whom He will. And He knows best those who receive guidance". (Narrations 56)

42-(...) Abu Huraira narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said to his uncle (Abu Talib) when death approached him: "Testify that there is no god but Allah, a sentence, with which I would be a witness to argue for you on The Day of Judgement".

He said: "But for the fact that Quraish would bring shame on me, saying that I only said it for fear of death, I would please you by saying it". So, Allah sent down His saying: "It is true thou will not be able to guide every one whom thou lovest; but Allah guides those whom He will. And He knows best those who receive guidance". (The Narrations "Al-Qasas" 56)

[10] The proof that whoever died while having faith in the oneness of Allah, would surely be admitted in Paradise

43-(26) Uthman narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "He who died while being well-aware that there is no god but Allah, would be admitted in Paradise".

Humran narrated that he heard Uthman saying: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying the same (previous) statement.

44-(27) Abu Salih narrated from Abu Huraira: We were in the company of The Prophet "Allah's blessing and peace be upon him" in a march when the provisions with the people were almost used up (And their state became so critical that) they decided to slaughter some of their camels. But, Umar said: "O Messenger of Allah! Would that you collect what has been left out of the provisions with the people and then invoke Allah upon

وأَنْزَلَ اللَّهُ تعالَى فِي أبي طَالِبٍ، فقَالَ لِرَسُولِ اللَّه ﷺ: ﴿إِنَّكَ لَا تَهْدِى مَنْ أَحْبَبْتَ وَلَٰكِنَّ ٱللَّهَ يَهْدِى مَن يَشَآءُ وَهُوَ أَعْلَمُ بِٱلْمُهْتَدِينَ ﴿٥٦﴾﴾ [القصص: ٥٦].

[البخاري: كتاب الجنائز، باب إذا قال المشرك عند الموت: لا إله إلا الله، رقم: ١٣٦٠].

٤٠ ـ (...) ـ وحدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ، قَالا: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ. (ح) وَحَدَّثَنَا حَسَنٌ الْحُلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ، قَالاَ: حَدَّثَنَا يَعْقُوبُ، ـ وَهُوَ ابْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ ـ قَالَ: حَدَّثَنِي أَبِي، عَنْ صَالِحٍ، كِلاَهُمَا عَنِ الزُّهْرِيِّ بِهٰذَا الإِسْنَادِ.. مِثْلَهُ. غَيْرَ أَنَّ حَدِيثَ صَالِحٍ انْتَهَى عِنْدَ قَوْلِهِ: فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ فِيهِ، وَلَمْ يَذْكُرِ الآيَتَيْنِ. وَقَالَ فِي حَدِيثِهِ: وَيَعُودَانِ فِي تِلْكَ الْمَقَالَةِ. وَفِي حَدِيثِ مَعْمَرٍ مَكَانَ هٰذِهِ الْكَلِمَةِ: فَلَمْ يَزَالا بِهِ.

٤١ ـ (٢٥) ـ حدّثنا مُحَمَّدُ بْنُ عَبَّادٍ وَابْنُ أَبِي عُمَرَ، قَالاَ: حَدَّثَنَا مَرْوَانُ، عَنْ يَزِيدَ ـ وَهُوَ ابْنُ كَيْسَانَ ـ عَنْ أبي حَازِم، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللهِ ﷺ لِعَمِّهِ عِنْدَ الْمَوْتِ: «قُلْ: لا إِلٰهَ إِلا اللَّهُ، أَشْهَدُ لَكَ بِهَا يَوْمَ الْقِيَامَةِ»، فَأَبَى، فَأَنْزَلَ اللَّهُ: ﴿إِنَّكَ لَا تَهْدِى مَنْ أَحْبَبْتَ ...﴾ الآية [القصص: ٥٦].

٤٢ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ حَاتِمِ بْنِ مَيْمُونٍ: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ: حَدَّثَنَا يَزِيدُ بْنُ كَيْسَانَ، عَنْ أَبِي حَازِمٍ الأَشْجَعِيِّ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لِعَمِّهِ: «قُلْ: لا إِلٰهَ إِلاَّ اللَّهُ، أَشْهَدُ لَكَ بِهَا يَوْمَ الْقِيَامَةِ». قَالَ: لَوْلا أَنْ تُعَيِّرَنِي قُرَيْشٌ، يَقُولُونَ: إِنَّمَا حَمَلَهُ عَلَىٰ ذٰلِكَ الْجَزَعُ، لأَقْرَرْتُ بِهَا عَيْنَكَ، فَأَنْزَلَ اللَّهُ: ﴿إِنَّكَ لَا تَهْدِى مَنْ أَحْبَبْتَ وَلَٰكِنَّ ٱللَّهَ يَهْدِى مَن يَشَآءُ﴾ [القصص: ٥٦].

١٠ ـ بابُ الدَّليلِ على أنَّ مَنْ ماتَ على التَّوْحِيدِ دَخَلَ الجَنَّةَ قَطْعاً

٤٣ ـ (٢٦) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَزُهَيْرُ بْنُ حَرْبٍ، كِلاَهُمَا عَنْ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ، قَالَ أَبُو بَكْرٍ: حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ خَالِدٍ. قَالَ: حَدَّثَنِي الْوَلِيدُ بْنُ مُسْلِمٍ، عَنْ حُمْرَانَ، عَنْ عُثْمَانَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ مَاتَ وَهُوَ يَعْلَمُ أَنَّهُ لا إِلٰهَ إِلاَّ اللَّهُ دَخَلَ الْجَنَّةَ».

وحدّثنا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ: حَدَّثَنَا خَالِدٌ الْحَذَّاءُ، عَنِ الْوَلِيدِ أَبِي بِشْرٍ؛ قَالَ: سَمِعْتُ حُمْرَانَ يَقُولُ: سَمِعْتُ عُثْمَانَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ مِثْلَهُ سَوَاءً.

٤٤ ـ (٢٧) ـ حدّثنا أبو بَكْرِ بْنُ النَّضْرِ بْنِ أَبِي النَّضْرِ، قَالَ: حَدَّثَنِي أَبُو النَّضْرِ

it". He (The Prophet) did so. He, who had wheat, came with his wheat, he, who had dates, came with his dates, (And, according to Mujahid, he who had stones of dates came with his stones. I (the sub-narrator) said: "What did they do with the stones of dates?" He said: "They used to suck them and then drink water over them").

Then, He (The Prophet) invoked (Allah's) blessings upon those (provisions). (The stocks increased so much that) the people refilled (the vessels of) their provisions. Then, he (The Prophet) said: "I testify that there is no god but Allah, and I am His messenger. Whoever meets Allah having no doubt in these (two testimonies) would be admitted in Paradise".

45-(...) Abu Salih narrated from Abu Huraira (or Abu Sa'id, Al-A'mash, a sub-narrator doubted): During the journey towards (the holy battle of) Tabuk, the (provisions) ran short and the men (of the army) were stricken by a difficult starvation. They said: "O Messenger of Allah! Would you give us permission to slaughter our camels, so that we might eat them and use their fat?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "You could do".

Then Umar came and said: "O Messenger of Allah! If you did that (and they started to slaughter their camels), the mounts would run short. But you could send for them to come along with the remaining of their provisions. Then invoke Allah's blessings on those (left out provisions), and Allah is expected to bless them". The Messenger of Allah "Allah's blessing and peace be upon him" approved.

He called for a leather sheet to be spread out as a tablecloth. Then he called people along with the remaining of their provisions. There was someone who came with handful of mote, another with a handful of dates, and a third with a fragment of bread, and so on till small quantities of these items were collected on the tablecloth. The Messenger of Allah "Allah's blessing and peace be upon him" invoked (Allah's) blessing (on them) and said (addressing the people): "Fill your utensils with these provisions".

Their utensils were filled with them to the brim, with none of the army (soldiers) left even with a single empty utensil. Though they ate their fill, there was still a surplus (food). The Messenger of Allah "Allah's blessing and peace be upon him" commented: "I testify that there is no god but Allah and I am The Messenger of Allah. He, who meets his Lord having no doubt in these two (principles) would never be prevented from Paradise".

46-(28) Ubada Ibn As-Samit narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He who said:" There is no god but

هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا عُبَيْدُ اللَّهِ الأَشْجَعِيُّ، عَنْ مَالِكِ بْنِ مِغْوَلٍ، عَنْ طَلْحَةَ بْنِ مُصَرِّفٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ فِي مَسِيرٍ، قَالَ: فَنَفِدَتْ أَزْوَادُ الْقَوْمِ، قَالَ: حَتَّى هَمَّ بِنَحْرِ بَعْضِ حَمَائِلِهِمْ، قَالَ: فَقَالَ عُمَرُ: يَا رَسُولَ اللَّهِ، لَوْ جَمَعْتَ مَا بَقِيَ مِنْ أَزْوَادِ الْقَوْمِ، فَدَعَوْتَ اللَّهَ عَلَيْهَا، قَالَ فَفَعَلَ. قَالَ: فَجَاءَ ذُو الْبُرِّ بِبُرِّهِ. وَذُو التَّمْرِ بِتَمْرِهِ. قَالَ ـ وَقَالَ مُجَاهِدٌ وَذُو النَّوَاةِ بِنَوَاهُ ـ قُلْتُ: وَمَا كَانُوا يَصْنَعُونَ بِالنَّوَى؟ قَالَ: كَانُوا يَمَصُّونَهُ وَيَشْرَبُونَ عَلَيْهِ الْمَاءَ، قَالَ: فَدَعَا عَلَيْهَا حَتَّى مَلأَ الْقَوْمُ أَزْوِدَتَهُمْ، قَالَ: فَقَالَ عِنْدَ ذٰلِكَ: «أَشْهَدُ أَنْ لاَ إِلٰهَ إِلاَّ اللَّهُ وَأَنِّي رَسُولُ اللَّهِ، لاَ يَلْقَى اللَّهَ بِهِمَا عَبْدٌ، غَيْرَ شَاكٍّ فِيهِمَا، إِلا دَخَلَ الْجَنَّةَ».

٤٥ ـ (...) ـ حدّثنا سَهْلُ بْنُ عُثْمَانَ وَأَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلاَءِ، جَمِيعاً عَنْ أَبِي مُعَاوِيَةَ، قَالَ أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، أَوْ عَنْ أَبِي سَعِيدٍ ـ شَكَّ الأَعْمَشُ ـ قَالَ: لَمَّا كَانَ غَزْوَةُ تَبُوكَ، أَصَابَ النَّاسَ مَجَاعَةٌ. قَالُوا: يَا رَسُولَ اللَّهِ، لَوْ أَذِنْتَ لَنَا فَنَحَرْنَا نَوَاضِحَنَا فَأَكَلْنَا وَادَّهَنَّا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «افْعَلُوا». قَالَ: فَجَاءَ عُمَرُ، فَقَالَ: يَا رَسُولَ اللَّهِ، إِنْ فَعَلْتَ قَلَّ الظَّهْرُ، وَلٰكِنِ ادْعُهُمْ بِفَضْلِ أَزْوَادِهِمْ، ثُمَّ ادْعُ اللَّهَ لَهُمْ عَلَيْهَا بِالْبَرَكَةِ، لَعَلَّ اللَّهَ أَنْ يَجْعَلَ فِي ذٰلِكَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «نَعَمْ». قَالَ: فَدَعَا بِنِطَعٍ فَبَسَطَهُ، ثُمَّ دَعَا بِفَضْلِ أَزْوَادِهِمْ، قَالَ: فَجَعَلَ الرَّجُلُ يَجِيءُ بِكَفِّ ذُرَةٍ، قَالَ: وَيَجِيءُ الآخَرُ بِكَفِّ تَمْرٍ. قَالَ: وَيَجِيءُ الآخَرُ بِكِسْرَةٍ، حَتَّى اجْتَمَعَ عَلَى النِّطَعِ مِنْ ذٰلِكَ شَيْءٌ يَسِيرٌ، قَالَ: فَدَعَا رَسُولُ اللَّهِ ﷺ عَلَيْهِ بِالْبَرَكَةِ، ثُمَّ قَالَ: «خُذُوا فِي أَوْعِيَتِكُمْ». قَالَ: فَأَخَذُوا فِي أَوْعِيَتِهِمْ، حَتَّى مَا تَرَكُوا فِي الْعَسْكَرِ وِعَاءً إِلاَّ مَلأُوهُ، قَالَ: فَأَكَلُوا حَتَّى شَبِعُوا. وَفَضَلَتْ فَضْلَةٌ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَشْهَدُ أَنْ لاَ إِلٰهَ إِلاَّ اللَّهُ، وَأَنِّي رَسُولُ اللَّهِ، لاَ يَلْقَى اللَّهَ بِهِمَا عَبْدٌ، غَيْرَ شَاكٍّ، فَيُحْجَبَ عَنِ الْجَنَّةِ».

٤٦ ـ (٢٨) ـ حدّثنا دَاوُدُ بْنُ رُشَيْدٍ. حَدَّثَنَا الْوَلِيدُ ـ يَعْنِي ابْنَ مُسْلِمٍ ـ عَنِ ابْنِ جَابِرٍ. قَالَ: حَدَّثَنِي عُمَيْرُ بْنُ هَانِىءٍ، قَالَ: حَدَّثَنِي جُنَادَةُ بْنُ أَبِي أُمَيَّةَ: حَدَّثَنَا عُبَادَةُ بْنُ الصَّامِتِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَالَ: أَشْهَدُ أَنْ لاَ إِلٰهَ إِلاَّ اللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ، وَأَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ، وَأَنَّ عِيسَى عَبْدُ اللَّهِ وَابْنُ أَمَتِهِ،

Allah, He is One with no partner with Him, that Muhammad is his servant and His messenger, that (The Prophet) Jesus is servant and the son of (Mary) His slave-girl, and is His word which He communicated to Mary, as well as is His Spirit, (and testified) that Paradise is a fact and Hell is a fact," then, Allah would make him enter Paradise through anyone of its eight doors he would like".

(...) Umair Ibn Hani narrated the same Hadith, with the same chain of transmitters, with a light change, in which he (The Messenger) said: "Allah would make him enter into Paradise depending upon what he used to do (of good deeds)". He did not mention "through whichever he wanted of its eight doors".

47-(29) Sunabihi narrated that he went to visit Ubada Ibn As-Samit who was at his last breaths. (the narrator said): I burst into tears. He said to me: "(Be quiet and) give me some time (so that I may tell you something). Why do you weep? By Allah, if I am made to be a witness, I would surely testify for you (that you are a faithful believer). If I am asked to intercede, I would surely intercede for you. Moreover, if I have the power, I would surely do good to you.

By Allah, I have never heard anything from The Messenger of Allah "Allah's blessing and peace be upon him" which could have been of benefit to you, which I reported to you except this narration, which I'm going to narrate to you now, since I am about to die. I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "He who testifies that there is no god but Allah and that Muhammad is The Messenger of Allah, Allah would forbid the (Hell) fire from him"".

48-(30) Mu'adh Ibn Jabal narrated: While I was riding behind The Prophet "Allah's blessing and peace be upon him", with only the back of the saddle between him and me, he said: "O Mu'adh!" I replied: "Here I'm responding to your call, O Allah's Apostle, all happiness be for you!" he proceeded for a while after which he said once again: "O Mu'adh!" I replied: "Here I'm responding to your call, O Allah's Apostle, all happiness be for you!" He proceeded for sometime and then said (for the third time): "O Mu'adh!" I replied: "Here I'm responding to your call, O Allah's Apostle, all happiness be for you!"

He said: "Do you know what Allah's right upon his slaves is?" I said: "Allah and His Apostle know best". He said: "Allah's right upon his slaves is that they should worship Him alone and not associate anything with him". He proceeded for a while and then said: "O Mu'adh Ibn Jabal!"

وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَم وَرُوحٌ مِنْه، وَأَنَّ الْجَنَّةَ حَقٌّ، وَأَنَّ النَّارَ حَقٌّ، أَدْخَلَهُ اللَّهُ مِنْ أَيِّ أَبْوَابِ الْجَنَّةِ الثَّمَانِيَةِ شَاءَ».

[البخاري: كتاب أحاديث الأنبياء، باب قوله: ﴿يا أهل الكتاب لا تغلوا في دينكم...﴾، رقم: ٣٤٣٥].

وحدّثني أَحْمَدُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ: حَدَّثَنَا مُبَشِّرُ بْنُ إِسْمَاعِيلَ، عَنِ الأَوْزَاعِيِّ، عَنْ عُمَيْرِ بْنِ هَانِيءٍ، فِي هٰذَا الإِسْنَادِ بِمِثْلِهِ. غَيْرَ أَنَّهُ قَالَ: «أَدْخَلَهُ اللَّهُ الْجَنَّةَ عَلَى مَا كَانَ مِنْ عَمَلٍ». وَلَمْ يَذْكُرْ: «مِنْ أَيِّ أَبْوَابِ الْجَنَّةِ الثَّمَانِيَةِ شَاءَ».

٤٧ ـ (٢٩) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنِ ابْنِ عَجْلاَنَ، عَنْ مُحَمَّدِ بْنِ يَحْيَىٰ بْنِ حَبَّانَ، عَنِ ابْنِ مُحَيْرِيزٍ، عَنِ الصُّنَابِحِيِّ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ: أَنَّهُ قَالَ: دَخَلْتُ عَلَيْهِ وَهُوَ فِي الْمَوْتِ، فَبَكَيْتُ. فَقَالَ: مَهْلاً، لِمَ تَبْكِي؟ فَوَاللَّهِ، لَئِنِ اسْتُشْهِدْتُ لأَشْهَدَنَّ لَكَ، وَلَئِنْ شُفِّعْتُ لأَشْفَعَنَّ لَكَ، وَلَئِنِ اسْتَطَعْتُ لأَنْفَعَنَّكَ. ثُمَّ قَالَ: وَاللَّهِ، مَا مِنْ حَدِيثٍ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ لَكُمْ فِيهِ خَيْرٌ إِلاَّ حَدَّثْتُكُمُوهُ، إِلاَّ حَدِيثاً وَاحِداً. وَسَوْفَ أُحَدِّثُكُمُوهُ الْيَوْمَ، وَقَدْ أُحِيطَ بِنَفْسِي. سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ شَهِدَ أَنْ لا إِلٰهَ إِلا اللَّهُ، وَأَنَّ مُحَمَّداً رَسُولُ اللَّهِ، حَرَّمَ اللَّهُ عَلَيْهِ النَّارَ».

٤٨ ـ (٣٠) ـ حدّثنا هَدَّابُ بْنُ خَالِدٍ الأَزْدِيُّ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ عَنْ مُعَاذِ بْنِ جَبَلٍ، قَالَ: كُنْتُ رِدْفَ النَّبِيِّ ﷺ، لَيْسَ بَيْنِي وَبَيْنَهُ إِلاَّ مُؤْخِرَةُ الرَّحْلِ فَقَالَ: «يَا مُعَاذُ بْنَ جَبَل» قُلْتُ: لَبَّيْكَ رَسُولَ اللَّهِ وَسَعْدَيْكَ، ثُمَّ سَارَ سَاعَةً، ثُمَّ قَالَ: «يَا مُعَاذُ بْنَ جَبَلٍ» قُلْتُ: لَبَّيْكَ رَسُولَ اللَّهِ وَسَعْدَيْكَ، ثُمَّ سَارَ سَاعَةً، ثُمَّ قَالَ: «يَا مُعَاذ بْنَ جَبَلٍ» قُلْتُ: لَبَّيْكَ رَسُولَ اللَّهِ وَسَعْدَيْكَ، قَالَ: «هَلْ تَدْرِي مَا حَقُّ اللَّهِ عَلَى الْعِبَادِ؟» قَالَ: قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: «فَإِنَّ حَقَّ اللَّهِ عَلَى الْعِبَادِ أَنْ يَعْبُدُوهُ وَلاَ يُشْرِكُوا بِهِ شَيْئاً»، ثُمَّ سَارَ سَاعَةً، ثُمَّ قَالَ: «يَا مُعَاذ بْنَ جَبَلٍ» قُلْتُ:

I replied: "Here I'm, responding to your call, O Allah's Apostle, all happiness be for you!" He said: "Do you know what the right of the slaves upon Allah is if they do that?" I replied: "Allah and His Apostle know best". He said: "The right of the slaves upon Allah is that He will not punish them".

49-(...) Amr Ibn Maimun narrated from Mu'adh Ibn Jabal: While I was riding behind The Prophet "Allah's blessing and peace be upon him", on a donkey called Ufair, he asked me: "O Mu'adh! Do you know what Allah's right upon his slaves is, and what the right of the slaves upon Allah is?" I said: "Allah and His Messenger know better". He said: "Allah's right upon his slaves is that they should worship Him alone and not associate anything with him, and the right of the slaves upon Allah Almighty is that He would not torture him, who did not associate anything with Him". I said: "O Messenger of Allah! Would I not give those glad tidings to the people?" he replied: "Do not give them those glad tidings, lest they might rely only upon them (and leave the deeds)".

50-(...) Al-Aswad Ibn Hilal narrated from Mu'adh Ibn Jabal: The Messenger of Allah "Allah's blessing and peace be upon him" said to me: "O Mu'adh! Do you know what Allah's right upon his slaves is?" I said: "Allah and His Apostle know best". He said: "Allah's right upon his slaves is that they should worship Him alone and not associate anything with him". He further asked: "Do you know what the right of the slaves upon Allah is if they do that?" I replied: "Allah and His Apostle know best". He said: "The right of the slaves upon Allah is that He will not punish them".

51-(...) Al-Aswad Ibn Hilal narrated: I heard Mu'adh Ibn Jabal saying: The Messenger of Allah "Allah's blessing and peace be upon him" called me, and I responded to him. He asked: "Do you know what the right of Allah upon the people?" (and he mentioned the same previous Hadith).

52-(31) Abu Huraira narrated: We were sitting around The Messenger of Allah "Allah's blessing and peace be upon him", in a gathering of people, including Abu Bakr, Umar and others. Then, The Messenger of Allah got up and left us. He delayed in coming back to us so much that we grew anxious that he might be attacked by some enemy when he was alone.

Being scared (by such an idea), we got up. I was the first to be frightened(and to get up). I went out in pursuit of The Messenger of Allah "Allah's blessing and peace be upon him", and came to a garden belonging to Banu An-Najjar, a sect of the Ansar. I walked round it looking for a gate

لَبَّيْكَ رَسُولَ اللَّهِ وَسَعْدَيْكَ، قَالَ: «هَلْ تَدْرِي مَا حَقُّ العِبَادِ عَلَى اللَّهِ إِذَا فَعَلُوا ذٰلِكَ؟» قَالَ: قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «أَنْ لاَ يُعَذِّبَهُمْ».

[البخاري: كتاب اللباس، باب إرداف الرجل خلف الرجل، رقم: ٥٩٦٧].

٤٩ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو الأَحْوَصِ سَلاَّمُ بْنُ سُلَيْمٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ مُعَاذِ بْنِ جَبَلٍ؛ قَالَ: كُنْتُ رِدْفَ رَسُولِ اللَّهِ ﷺ عَلَى حِمَارٍ يُقَالُ لَهُ: عُفَيْرٌ، قَالَ: فَقَالَ: «يَا مُعَاذُ، تَدْرِي مَا حَقُّ اللَّهِ عَلَى الْعِبَادِ، وَمَا حَقُّ الْعِبَادِ عَلَى اللَّهِ؟» قَالَ: قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: «فَإِنَّ حَقَّ اللَّهِ عَلَى الْعِبَادِ أَنْ يَعْبُدُوا اللَّهَ وَلاَ يُشْرِكُوا بِهِ شَيْئاً، وَحَقُّ الْعِبَادِ عَلَى اللَّهِ عَزَّ وَجَلَّ أَنْ لاَ يُعَذِّبَ مَنْ لاَ يُشْرِكُ بِهِ شَيْئاً» قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، أَفَلاَ أُبَشِّرُ النَّاسَ؟ قَالَ: «لاَ تُبَشِّرْهُمْ فَيَتَّكِلُوا».

[البخاري: كتاب الجهاد، باب اسم الفرس والحمار، رقم: ٢٧٠١]

٥٠ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ، قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي حَصِينٍ وَالأَشْعَثِ بْنِ سُلَيْمٍ: أَنَّهُمَا سَمِعَا الأَسْوَدَ بْنَ هِلاَلٍ يُحَدِّثُ عَنْ مُعَاذِ بْنِ جَبَلٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَا مُعَاذُ، أَتَدْرِي مَا حَقُّ اللَّهِ عَلَى الْعِبَادِ؟» قَالَ: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: «أَنْ يُعْبَدَ اللَّهُ وَلا يُشْرَكَ بِهِ شَيْءٌ» قَالَ: «أَتَدْرِي مَا حَقُّهُمْ عَلَيْهِ إِذَا فَعَلُوا ذٰلِكَ؟» فَقَالَ: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: «أَنْ لا يُعَذِّبَهُمْ».

[البخاري: كتاب التوحيد، باب ما جاء في دعاء النبي ﷺ أمته...، رقم: ٧٣٧٣].

٥١ ـ (...) ـ حدّثنا الْقَاسِمُ بْنُ زَكَرِيَّاءَ: حَدَّثَنَا حُسَيْنٌ، عَنْ زَائِدَةَ، عَنْ أَبِي حَصِينٍ، عَنِ الأَسْوَدِ بْنِ هِلاَلٍ؛ قَالَ: سَمِعْتُ مُعَاذاً يَقُولُ: دَعَانِي رَسُولُ اللَّهِ ﷺ فَأَجَبْتُهُ، فَقَالَ: «هَلْ تَدْرِي مَا حَقُّ اللَّهِ عَلَى النَّاسِ؟» نَحْوَ حَدِيثِهِمْ.

٥٢ ـ (٣١) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عُمَرُ بْنُ يُونُسَ الْحَنَفِيُّ: حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ، قَالَ: حَدَّثَنِي أَبُو كَثِيرٍ، قَالَ: حَدَّثَنِي أَبُو هُرَيْرَةَ، قَالَ: كُنَّا قُعُوداً حَوْلَ رَسُولِ اللَّهِ ﷺ، مَعَنَا أَبُو بَكْرٍ وَعُمَرُ، فِي نَفَرٍ، فَقَامَ رَسُولُ اللَّهِ ﷺ مِنْ بَيْنِ أَظْهُرِنَا، فَأَبْطَأَ عَلَيْنَا، وَخَشِينَا أَنْ يُقْتَطَعَ دُونَنَا، وَفَزِعْنَا فَقُمْنَا، فَكُنْتُ أَوَّلَ مَنْ فَزِعَ،

but found none. Seeing a brook flowing into the garden from a well outside, I joined the parts of my body together, like a fox, so tight that I could creep through it. I entered into The Messenger of Allah "Allah's blessing and peace be upon him".

He said: "Are you Abu Huraira?" I replied: "Yes, O Messenger of Allah". He said: "What is the matter with you?" I replied: "You were amongst us and then you got up, went away and delayed for sometime. So, feeling afraid that you might be attacked by some enemy when you were alone, we became scared (and we got up). I was the first to be scared(and to get up). So when I came to this garden, I joined the parts of my body together as tight as a fox used to do, and these people are following me".

He called me, and gave me his sandals and said: "Take away these sandals of mine, and when you meet anyone outside this garden who testifies that there is no god but Allah, with certainty in his heart, rejoice him that he shall be admitted in Paradise".

The first one I met was Umar, who asked: "What are those sandals, O Abu Huraira?" I said: "Those are the sandals of The Messenger of Allah "Allah's blessing and peace be upon him", with which he has sent me to rejoice anybody I meet who testifies that there is no god but Allah, with certainty in his heart, that he would be admitted in Paradise".

Umar struck me on my breast (so strong that) I fell on my back. He then said: "Go back, O Abu Huraira!" I returned to The Messenger of Allah "Allah's blessing and peace be upon him", and was about to burst into tears. Umar followed me closely and there he was behind me. The Messenger of Allah "Allah's blessing and peace be upon him" said: "What is the matter with you, O Abu Huraira?" I said: "I met Umar whom I told the message with which you sent me. He struck me on my breast (so violent that) I fell down on my back. He ordered me to return".

The Messenger of Allah "Allah's blessing and peace be upon him" said: "What did lead you to do this, O Umar?" He said: "O Messenger of Allah, let my mother and father be sacrificed for you! Did you send Abu Huraira with your sandals to inform anyone he met who testified that there is no god but Allah, with certainty in his heart, that he would be admitted in Paradise?" He replied in the affirmative. Umar said: "Then, do not do, for I am afraid that people will rely only upon it (and leave doing the good deeds). So, let them go on doing (good) deeds". The Messenger of Allah "Allah's blessing and peace be upon him" said: "Well, let them do".

فَخَرَجْتُ أَبْتَغِي رَسُولَ اللَّهِ ﷺ، حَتَّى أَتَيْتُ حَائِطاً لِلأَنْصَارِ لِبَنِي النَّجَّارِ، فَدُرْتُ بِهِ هَلْ أَجِدُ لَهُ بَاباً. فَلَمْ أَجِدْ، فَإِذَا رَبِيعٌ يَدْخُلُ فِي جَوْفِ حَائِطٍ مِنْ بِئْرٍ خَارِجَةٍ ـ وَالرَّبِيعُ الْجَدْوَلُ ـ فَاحْتَفَزْتُ كَمَا يَحْتَفِزُ الثَّعْلَبُ، فَدَخَلْتُ عَلَى رَسُولِ اللَّهِ ﷺ، فَقَالَ «أَبُو هُرَيْرَةَ؟» فَقُلْتُ: نَعَمْ يَا رَسُولَ اللَّهِ، قَالَ: «مَا شَأْنُكَ؟» قُلْتُ: كُنْتَ بَيْنَ أَظْهُرِنَا، فَقُمْتَ فَأَبْطَأْتَ عَلَيْنَا، فَخَشِينَا أَنْ تُقْتَطَعَ دُونَنَا، فَفَزِعْنَا، فَكُنْتُ أَوَّلَ مَنْ فَزِعَ، فَأَتَيْتُ هٰذَا الْحَائِطَ، فَاحْتَفَزْتُ كَمَا يَحْتَفِزُ الثَّعْلَبُ، وَهٰؤُلاَءِ النَّاسُ وَرَائِي. فَقَالَ: «يَا أَبَا هُرَيْرَةَ» ـ وَأَعْطَانِي نَعْلَيْهِ ـ قَالَ: «اذْهَبْ بِنَعْلَيَّ هَاتَيْنِ، فَمَنْ لَقِيتَ مِنْ وَرَاءِ هٰذَا الْحَائِطِ يَشْهَدُ أَنْ لاَ إِلٰهَ إِلاَّ اللَّهُ، مُسْتَيْقِناً بِهَا قَلْبُهُ، فَبَشِّرْهُ بِالْجَنَّةِ»، فَكَانَ أَوَّلَ مَنْ لَقِيتُ عُمَرُ. فَقَالَ: مَا هَاتَانِ النَّعْلاَنِ يَا أَبَا هُرَيْرَةَ؟ فَقُلْتُ: هَاتَانِ نَعْلاَ رَسُولِ اللَّهِ ﷺ، بَعَثَنِي بِهِمَا، مَنْ لَقِيتُ يَشْهَدُ أَنْ لاَ إِلٰهَ إِلاَّ اللَّهُ مُسْتَيْقِناً بِهَا قَلْبُهُ، بَشَّرْتُهُ بِالْجَنَّةِ، فَضَرَبَ عُمَرُ بِيَدِهِ بَيْنَ ثَدْيَيَّ. فَخَرَرْتُ لاِسْتِي، فَقَالَ: ارْجِعْ يَا أَبَا هُرَيْرَةَ، فَرَجَعْتُ إِلَى رَسُولِ اللَّهِ ﷺ. فَأَجْهَشْتُ بُكَاءً. وَرَكِبَنِي عُمَرُ، فَإِذَا هُوَ عَلَى أَثَرِي، فَقَالَ لِي رَسُولُ اللَّهِ ﷺ: «مَا لَكَ يَا أَبَا هُرَيْرَةَ؟» قُلْتُ: لَقِيتُ عُمَرَ فَأَخْبَرْتُهُ بِالَّذِي بَعَثْتَنِي بِهِ، فَضَرَبَ بَيْنَ ثَدْيَيَّ ضَرْبَةً، خَرَرْتُ لاِسْتِي، قَالَ: ارْجِعْ. فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «يَا عُمَرُ مَا حَمَلَكَ عَلَى مَا فَعَلْتَ؟» فَقَالَ: يَا رَسُولَ اللَّهِ، بِأَبِي أَنْتَ وَأُمِّي، أَبَعَثْتَ أَبَا هُرَيْرَةَ بِنَعْلَيْكَ، مَنْ لَقِيَ يَشْهَدُ أَنْ لاَ إِلٰهَ إِلاَّ اللَّهُ مُسْتَيْقِناً بِهَا قَلْبُهُ، بَشَّرَهُ بِالْجَنَّةِ؟ قَالَ: «نَعَمْ» قَالَ: فَلاَ تَفْعَلْ، فَإِنِّي أَخْشَى أَنْ يَتَّكِلَ النَّاسُ عَلَيْهَا فَخَلِّهِمْ يَعْمَلُونَ، قَالَ رَسُولُ اللَّهِ ﷺ: «فَخَلِّهِمْ».

53-(32) Anas narrated from Mu'adh Ibn Jabal that while he was riding behind The Messenger of Allah "Allah's blessing and peace be upon him", The Messenger of Allah said to him: "O Mu'adh!" He replied: "Here I'm, responding to your call, O Allah's Apostle, all happiness be for you!" he said once again: "O Mu'adh!" He replied: "Here I'm, responding to your call, O Allah's Apostle, all happiness be for you!" he said (for the third time): "O Mu'adh!" He replied: "Here I'm, responding to your call, O Allah's Apostle, all happiness be for you!"

he said: "There is no slave, who testifies that there is no god but Allah and that Muhammad is The Messenger of Allah, but that Allah would forbid him to (enter into) the (Hell) fire". He (Mu'adh) said: "O Messenger of Allah! Would I not tell the people of it, so that they should be happy?" The Messenger of Allah replied: "No, (for fear that) they would depend only upon it (and leave doing the good deeds)". But, Mu'adh uttered it at the time of his death, in order to avoid being a sinful (in case he concealed something of religious knowledge he learnt from The Messenger of Allah, with the result that a great thing might miss the people after his death).

54-(33) Anas narrated from Mahmud Ibn Ar-Rabie that he came to Medina and met Itban Ibn Malik to whom he said: "There is a certain Hadith, which I was informed you are narrating". He said: "I was befallen in my eyesight. I sent for The Messenger of Allah "Allah's blessing and peace be upon him" (saying): "I have a great desire that you might come and offer prayer in (one corner of) my house, so that I should make it (that corner) a place of worship".

The Prophet "Allah's blessing and peace be upon him" came there, accompanied by whomever Allah willed of the companions. He entered and then performed prayer at my house. His Companions started to talk amongst themselves (and they were concerned precisely in their talks with the hypocrites). However, Malik Ibn Dukhshum, was made (in their talks) to take the lead (of such a hypocrisy), and they wished that he (The Prophet) should invoke evil against him, so that he (Malik) should die or be befallen by some calamity. At the same time, The Messenger of Allah "Allah's blessing and peace be upon him" finished his prayer and said: "Does Malik Ibn Dukhshum not testify that there is no god but Allah and that I am The Messenger of Allah?" They replied: "He utters it, though not from his heart". He (The Prophet) said: "He who testifies that there is no god but Allah and I am The Messenger of Allah would not enter into the (Hell) fire, or it would not consume him"". Anas said: I was astonished by this Hadith so much that I told my son to write it down, and he did so.

٥٣ ـ (٣٢) ـ حدّثنا إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا مُعَاذُ بْنُ هِشَامٍ، قَالَ: حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ قَالَ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ؛ أَنَّ نَبِيَّ اللَّهِ ﷺ، وَمُعَاذُ بْنُ جَبَلٍ رَدِيفُهُ عَلَى الرَّحْلِ، قَالَ: «يَا مُعَاذُ» قَالَ: لَبَّيْكَ رَسُولَ اللَّهِ وَسَعْدَيْكَ، قَالَ: «يَا مُعَاذُ» قَالَ: لَبَّيْكَ رَسُولَ اللَّهِ وَسَعْدَيْكَ، قَالَ: «يَا مُعَاذُ» قَالَ: لَبَّيْكَ رَسُولَ اللَّهِ وَسَعْدَيْكَ، قَالَ: «مَا مِنْ عَبْدٍ يَشْهَدُ أَنْ لا إِلٰهَ إِلا اللَّهُ، وَأَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ، إِلاَّ حَرَّمَهُ اللَّهُ عَلَى النَّارِ» قَالَ: يَا رَسُولَ اللَّهِ، أَفَلا أُخْبِرُ بِهَا النَّاسَ فَيَسْتَبْشِرُوا؟ قَالَ: «إِذاً يَتَّكِلُوا»، فَأَخْبَرَ بِهَا مُعَاذٌ عِنْدَ مَوْتِهِ، تَأَثُّماً.

[البخاري: كتاب العلم، باب من خص بالعلم قوماً دون قوم، رقم: ١٢٨].

٥٤ ـ (٣٣) ـ حدّثنا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا سُلَيْمَانُ ـ يَعْنِي ابْنَ الْمُغِيرَةِ ـ قَالَ: حَدَّثَنَا ثَابِتٌ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: حَدَّثَنِي مَحْمُودُ بْنُ الرَّبِيعِ، عَنْ عِتْبَانَ بْنِ مَالِكٍ، قَالَ: قَدِمْتُ الْمَدِينَةَ. فَلَقِيتُ عِتْبَانَ، فَقُلْتُ: حَدِيثٌ بَلَغَنِي عَنْكَ، قَالَ: أَصَابَنِي فِي بَصَرِي بَعْضُ الشَّيْءِ، فَبَعَثْتُ إِلَى رَسُولِ اللَّهِ ﷺ أَنِّي أُحِبُّ أَنْ تَأْتِيَنِي فَتُصَلِّيَ فِي مَنْزِلِي، فَأَتَّخِذَهُ مُصَلًّى، قَالَ: فَأَتَى النَّبِيُّ ﷺ وَمَنْ شَاءَ اللَّهُ مِنْ أَصْحَابِهِ. فَدَخَلَ وَهُوَ يُصَلِّي فِي مَنْزِلِي وَأَصْحَابُهُ يَتَحَدَّثُونَ بَيْنَهُمْ، ثُمَّ أَسْنَدُوا عُظْمَ ذٰلِكَ وَكِبْرَهُ إِلَى مَالِكِ بْنِ دُخْشُمٍ، قَالُوا: وَدُّوا أَنَّهُ دَعَا عَلَيْهِ فَهَلَكَ. وَوَدُّوا أَنَّهُ أَصَابَهُ شَرٌّ، فَقَضَى رَسُولُ اللَّهِ ﷺ الصَّلاَةَ. وَقَالَ: «أَلَيْسَ يَشْهَدُ أَنْ لا إِلٰهَ إِلا اللَّهُ وَأَنِّي رَسُولُ اللَّهِ؟» قَالُوا: إِنَّهُ يَقُولُ ذٰلِكَ وَمَا هُوَ فِي قَلْبِهِ، قَالَ: «لاَ يَشْهَدُ أَحَدٌ أَنْ لا إِلٰهَ إِلا اللَّهُ وَأَنِّي رَسُولُ اللَّهِ فَيَدْخُلَ النَّارَ، أَوْ تَطْعَمَهُ».

قَالَ أَنَسٌ: فَأَعْجَبَنِي هٰذَا الْحَدِيثُ. فَقُلْتُ لابْنِي: اكْتُبْهُ، فَكَتَبَهُ.

[البخاري: كتاب الصلاة، باب إذا دخل بيتاً يصلي حيث شاء، رقم: ٤٢٤].

55-(...) Anas narrated from Itban Ibn Malik that he became blind. He sent for The Messenger of Allah "Allah's blessing and peace be upon him" (saying): "Would that you might come to me, and mark to me (a corner in my house, so that I would take it as) a place of worship".

The Messenger of Allah "Allah's blessing and peace be upon him" came, accompanied by his people. Then there was some talk among them about a man called Malik Ibn Dukhshum. (And the remaining of the Hadith is the same as narrated by Sulaiman Ibn Al-Mughira).

[11] The proof of the fact that whoever accepted Allah as his Lord, Islam as his religion and Muhammad as his Messenger, would be considered as a believer, even if he committed great sins

56-(34) Amer Ibn Sa'd narrated from Al-Abbas Ibn Abd Al-Muttalib that he heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "The one who is satisfied with Allah as (his) Lord, Islam as (his) religion, and Muhammad as (his) messenger, would be considered to (be a believer and) have tasted the flavor of faith".

[12] The branches of faith, the best and the least of them, and the virtue of modesty, as being a part of faith

57-(35) Abu Salih narrated from Abu Huraira that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Faith contains more than seventy branches; and the modesty (pious shyness from committing religious indiscretions) is a branch of faith".

58-(...) Abu Salih narrated from Abu Huraira that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Faith contains more than seventy (or more than sixty) branches, the best of which (in reward) is to say "There is no god but Allah", and the least of which is to remove away the harmful things from the way; and the modesty (pious shyness from committing religious indiscretions) is a branch of faith".

59-(36) Salim narrated from his father that The Prophet "Allah's blessing and peace be upon him" once heard a man advising his brother (not to stick to) modesty. So, The Prophet "Allah's blessing and peace be upon him" commented: "Verily, modesty is an essential part of religion".

(...) Ma'mar narrated from Az-Zuhri the same and said: "Once heard a man from the Ansar instructing his brother (concerning modesty)".

60-(37) Imran Ibn Husain narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Modesty produces nothing but good". Bushair Ibn Ka'b said: "It is written in the books of

٥٥ ـ (...) ـ حدّثني أَبُو بَكْرِ بْنُ نَافِعٍ الْعَبْدِيُّ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا ثَابِتٌ، عَنْ أَنَسٍ، قَالَ: حَدَّثَنِي عِتْبَانُ بْنُ مَالِكٍ، أَنَّهُ عَمِيَ، فَأَرْسَلَ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: تَعَالَ فَخُطَّ لِي مَسْجِداً، فَجَاءَ رَسُولُ اللَّهِ ﷺ، وَجَاءَ قَوْمُهُ. وَنُعِتَ رَجُلٌ مِنْهُمْ يُقَالُ لَهُ: مَالِكُ بْنُ الدُّخْشُمِ. ثُمَّ ذَكَرَ نَحْوَ حَدِيثِ سُلَيْمَانَ بْنِ الْمُغِيرَةِ.

١١ ـ بابُ الدَّليلِ على أنَّ مَن رَضِيَ باللهِ ربًّا وبالإسلامِ دِيناً وبمحمدٍ ﷺ رَسُولاً فَهُوَ مُؤْمِنٌ وإِن ارْتَكَبَ المَعَاصِي

٥٦ ـ (٣٤) ـ حدّثنا مُحَمَّدُ بْنُ يَحْيَىٰ بْنِ أَبِي عُمَرَ الْمَكِّيُّ، وَبِشْرُ بْنُ الْحَكَمِ، قَالاَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ـ وَهُوَ ابْنُ مُحَمَّدٍ ـ الدَّرَاوَرْدِيُّ، عَنْ يَزِيدَ بْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنِ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ؛ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «ذَاقَ طَعْمَ الإِيمَانِ: مَنْ رَضِيَ بِاللَّهِ رَبًّا، وَبِالإِسْلاَمِ دِيناً، وَبِمُحَمَّدٍ رَسُولاً».

١٢ ـ بابُ بَيَانِ عَدَدِ شُعَبِ الإيمانِ وأفْضَلِها وأدْناها، فَضِيلَةِ الحَيَاءِ، وكَوْنِهِ مِنَ الإيمانِ

٥٧ ـ (٣٥) ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ، وَعَبْدُ بْنُ حُمَيْدٍ، قَالاَ: حَدَّثَنَا أَبُو عَامِرٍ الْعَقَدِيُّ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلاَلٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «الإِيمَانُ بِضْعٌ وَسَبْعُونَ شُعْبَةً، وَالْحَيَاءُ شُعْبَةٌ مِنَ الإِيمَانِ».

[البخاري: كتاب الإيمان، باب أمور الإيمان، رقم: ٩].

٥٨ ـ (...) ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ، عَنْ سُهَيْلٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الإِيمَانُ بِضْعٌ وَسَبْعُونَ، أَوْ بِضْعٌ وَسِتُّونَ شُعْبَةً، فَأَفْضَلُهَا قَوْلُ: لا إِلٰهَ إِلا اللَّهُ، وَأَدْنَاهَا إِمَاطَةُ الأَذَى عَنِ الطَّرِيقِ، وَالْحَيَاءُ شُعْبَةٌ مِنَ الإِيمَانِ».

٥٩ ـ (٣٦) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَمْرٌو النَّاقِدُ، وَزُهَيْرُ بْنُ حَرْبٍ، قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، سَمِعَ النَّبِيُّ ﷺ رَجُلاً يَعِظُ أَخَاهُ فِي الْحَيَاءِ، فَقَالَ: «الْحَيَاءُ مِنَ الإِيمَانِ».

(...) ـ حدّثنا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، بِهٰذَا الإِسْنَادِ. وَقَالَ: مَرَّ بِرَجُلٍ مِنَ الأَنْصَارِ يَعِظُ أَخَاهُ.

٦٠ ـ (٣٧) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى، وَمُحَمَّدُ بْنُ بَشَّارٍ، وَاللَّفْظُ لاِبْنِ الْمُثَنَّى، قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ؛ قَالَ: سَمِعْتُ أَبَا

wisdom that it (modesty) implies clear-headedness and tranquility". Imran said: "I narrate to you (a Hadith) from The Messenger "Allah's blessing and peace be upon him", and you tell me about your books (of wisdom)!"

61-(...) Abu Quatada narrated: We were sitting with Imran Ibn Husain in a gathering of people, including Bushair Ibn Ka'b. Imran told us that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Modesty as a whole is a good merit", or said: "Modesty is fully good".

Bushair Ibn Ka'b said: "Indeed, we find in some books or (books of) wisdom that it has tranquility or clear-headedness for the sake of Allah and it implies also some weakness". Imran grew so much angry that his eyes turned red and he said: "I tell you the Hadith of The Messenger of Allah "Allah's blessing and peace be upon him" and you contradict it". Then, Imran narrated the Hadith. But, Bushair repeated (the same reply). Imran grew furious. We kept on saying (to Imran): "Verily Bushair is from us O Abu Nujaid! There is nothing wrong with him (Bushair)" (i.e. he is not of such hypocrites or religious innovators, as to contradict Islam and the people of uprightness, nor is he to argue in defense of them).

Narrated Ishaq Ibn Ibrahim through another chain of transmitters from Imran Ibn Husain from The Prophet "Allah's blessing and peace be upon him" a Hadith like that of Hammad Ibn Zaid.

[13] The comprehensive characteristics of Islam

62-(38) Hisham Ibn Urwa narrated from Sufyan Ibn Abdullah Ath'thaqafi: I said to The Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! Tell me about something in Islam, of which I should not ask anyone after (or other than) you". The Messenger of Allah "Allah's blessing and peace be upon him" said: "Say: "I believed in Allah", and then, stick to it".

[14] The preferentiality of Islam, and which deed is better in it

63-(39) Abdullah Ibn Amr narrated that a man asked The Messenger of Allah "Allah's blessing and peace be upon him": "Which (good deed in) Islam is better?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is to feed (the poor and needy people), and greet whomever you might or might not know".

64-(40) Abdullah Ibn Amr narrated that a man asked The Messenger of Allah "Allah's blessing and peace be upon him": "Which (man) of the Muslims is better?" he replied: "It is the one, from whose tongue and hand

السَّوَّارِ يُحَدِّثُ: أَنَّهُ سَمِعَ عِمْرَانَ بْنَ حُصَيْنٍ يُحَدِّثُ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «الْحَيَاءُ لا يَأْتِي إِلا بِخَيْرٍ». فَقَالَ بُشَيْرُ بْنُ كَعْبٍ: إِنَّهُ مَكْتُوبٌ فِي الْحِكْمَةِ: أَنَّ مِنْهُ وَقَاراً وَمِنْهُ سَكِينَةً. فَقَالَ عِمْرَانُ: أُحَدِّثُكَ عَنْ رَسُولِ اللَّهِ ﷺ وَتُحَدِّثُنِي عَنْ صُحُفِكَ.

[البخاري: كتاب الأدب، باب الحياء، رقم: ٥٧٦٦].

٦١ ـ (...) ـ حدّثنا يَحْيَىٰ بْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ إِسْحاقَ؛ (وَهُو ابْنُ سُوَيْدٍ) أَنَّ أَبَا قَتَادَةَ حَدَّثَ، قَالَ: كُنَّا عِنْدَ عِمْرَانَ بْنِ حُصَيْنٍ فِي رَهْطٍ مِنَّا. وَفِينَا بُشَيْرُ بْنُ كَعْبٍ، فَحَدَّثَنَا عِمْرَانُ يَوْمَئِذٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْحَيَاءُ خَيْرٌ كُلُّهُ». قَالَ: أَوْ قَالَ: «الْحَيَاءُ كُلُّهُ خَيْرٌ». فَقَالَ بُشَيْرُ بْنُ كَعْبٍ: إِنَّا لَنَجِدُ فِي بَعْضِ الْكُتُبِ أَوِ الْحِكْمَةِ أَنَّ مِنْهُ سَكِينَةً وَوَقَاراً لِلَّهِ. وَمِنْهُ ضَعْفٌ. قَالَ: فَغَضِبَ عِمْرَانُ حَتَّى احْمَرَّتَا عَيْنَاهُ، وَقَالَ: أَلا أَرَانِي أُحَدِّثُكَ عَنْ رَسُولِ اللَّهِ ﷺ وَتُعَارِضُ فِيهِ؟ قَالَ: فَأَعَادَ عِمْرَانُ الْحَدِيثَ. قَالَ: فَأَعَادَ بُشَيْرٌ، فَغَضِبَ عِمْرَانُ، قَالَ: فَمَا زِلْنَا نَقُولُ فِيهِ: إِنَّهُ مِنَّا يَا أَبَا نُجَيْدٍ، إِنَّهُ لا بَأْسَ بِهِ.

حدّثنا إِسْحاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا النَّضْرُ: حَدَّثَنَا أَبُو نَعَامَةَ الْعَدَوِيُّ. قَالَ: سَمِعْتُ حُجَيْرَ بْنَ الرَّبِيعِ الْعَدَوِيَّ يَقُولُ: عَنْ عِمْرانَ بْنِ حُصَيْنٍ، عَنِ النَّبِيِّ ﷺ... نَحْوَ حَدِيثِ حَمَّادِ بْنِ زَيْدٍ.

١٣ ـ باب جَامِعِ أَوْصَافِ الإِسْلامِ

٦٢ ـ (٣٨) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ، قَالا: حَدَّثَنَا ابْنُ نُمَيْرٍ. (ح) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَإِسْحاقُ بْنُ إِبْرَاهِيمَ، جَمِيعاً عَنْ جَرِيرٍ. (ح) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ، كُلُّهُمْ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ سُفْيَانَ بْنِ عَبْدِ اللَّهِ الثَّقَفِيِّ؛ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، قُلْ لِي فِي الإِسْلامِ قَوْلاً، لا أَسْأَلُ عَنْهُ أَحَداً بَعْدَكَ ـ وَفِي حَدِيثِ أَبِي أُسَامَةَ: غَيْرَكَ ـ قَالَ: «قُلْ آمَنْتُ بِاللَّهِ فَاسْتَقِمْ».

١٤ ـ باب بَيَانِ تَفَاضُلِ الإِسْلامِ وَأَيُّ أُمُورِهِ أَفْضَلُ

٦٣ ـ (٣٩) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحِ بْنِ الْمُهَاجِرِ: أَخْبَرَنَا اللَّيْثُ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، أَنَّ رَجُلاً سَأَلَ رَسُولَ اللَّهِ ﷺ: أَيُّ الإِسْلامِ خَيْرٌ؟ قَالَ: «تُطْعِمُ الطَّعَامَ، وَتَقْرَأُ السَّلامَ عَلَى مَنْ عَرَفْتَ وَمَنْ لَمْ تَعْرِفْ». [البخاري: كتاب الإيمان، باب إطعام الطعام في الإسلام، رقم: ١٢].

٦٤ ـ (٤٠) ـ وحدّثنا أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرِو بْنِ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ سَرْحٍ الْمِصْرِيُّ: أَخْبَرَنَا ابْنُ وَهْبٍ، عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ: أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عَمْرِو بْنِ الْعَاصِ يَقُولُ: إِنَّ رَجُلاً سَأَلَ رَسُولَ اللَّهِ ﷺ: أَيُّ الْمُسْلِمِينَ خَيْرٌ؟ قَالَ: «مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ».

all of the Muslims are safe" (i.e. it is the one, who used not to hurt the Muslims with saying or acting).

65-(41) Jaber narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "The (true) Muslim is the one, from whose tongue and hand all of the Muslims are safe".

66-(42) Abu Burda narrated from Abu Musa that he asked: "O Messenger of Allah! Which (type) of Muslims is better?" he said: "It is the one, from whose tongue and hand the Muslims are safe".

Buraid Ibn Abdullah narrated the same previous tradition, saying: The Messenger of Allah "Allah's blessing and peace be upon him" was asked: "Who among the Muslims is better?" (and he mentioned the narration).

[15] The characteristics, which if one has, he would get the sweetness of faith

67-(43) Abu Qilaba narrated from Anas from The Messenger of Allah "Allah's blessing and peace be upon him": "Whoever possesses the following three qualities will have the sweetness of faith: The one to whom Allah and His Apostle become dearer than anything else. Who loves a person and he loves him only for Allah's sake. Who hates to revert to Atheism (disbelief) as he hates to be thrown into the fire".

68-(...) Thabit narrated from Anas from The Messenger of Allah "Allah's blessing and peace be upon him" the same previous tradition, but with little change, according to which he said: "Who hates to revert to Judaism or Christianity" (instead of atheism).

[16] The obligation of loving The Messenger of Allah "Allah's blessing and peace be upon him" more than one's parents, children and all people, and the one who does not love him as such is regarded to have no faith

69-(44) Anas narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Any slave (or man, according to the narration of Abd Al-Warith) would not be a (completely) believer unless I become dearer to him than his family, properties and all of the people".

70-(...) Anas narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "One would not be a (completely) believer unless I become dearer to him than his family, properties and all of the people".

٦٥ ـ (٤١) ـ حدّثنا حَسَنٌ الْحُلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ، جَمِيعاً عَنْ أَبِي عَاصِمٍ، قَالَ عَبْدٌ: أَنْبَأَنَا أَبُو عَاصِمٍ، عَنِ ابْنِ جُرَيْجٍ؛ أَنَّهُ سَمِعَ أَبَا الزُّبَيْرِ يَقُولُ: سَمِعْتُ جَابِراً يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ».

٦٦ ـ (٤٢) ـ وحدّثني سَعِيدُ بْنُ يَحْيَىٰ بْنِ سَعِيدٍ الأُمَوِيُّ، قَالَ: حَدَّثَنِي أَبِي: حَدَّثَنَا أَبُو بُرْدَةَ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي بُرْدَةَ بْنِ أَبِي مُوسَى، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى، قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، أَيُّ الإِسْلَامِ أَفْضَلُ؟ قَالَ: «مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ». [البخاري: كتاب الإيمان، باب أي الإسلام أفضل، رقم: ١١].

وحدَّثَنِيهِ إِبْرَاهِيمُ بْنُ سَعِيدٍ الْجَوْهَرِيُّ: حَدَّثَنَا أَبُو أُسَامَةَ، قَالَ: حَدَّثَنِي بُرَيْدُ بْنُ عَبْدِ اللَّهِ بِهَٰذَا الإِسْنَادِ. قَالَ: سُئِلَ رَسُولُ اللَّهِ ﷺ: أَيُّ الْمُسْلِمِينَ أَفْضَلُ؟... فَذَكَرَ مِثْلَهُ.

١٥ ـ بابُ بيانِ خِصَالٍ مَن اتصفَ بهنَّ وَجدَ حَلاوَةَ الإِيمَانِ

٦٧ ـ (٤٣) حدّثنا إِسْحاقُ بْنُ إِبْرَاهِيمَ، وَمُحَمَّدُ بْنُ يَحْيَىٰ بْنِ أَبِي عُمَرَ، وَمُحَمَّدُ بْنُ بَشَّارٍ، جَمِيعاً عَنِ الثَّقَفِيِّ، قَالَ ابْنُ أَبِي عُمَرَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ ﷺ. قَالَ: «ثَلَاثٌ مَنْ كُنَّ فِيهِ وَجَدَ بِهِنَّ حَلَاوَةَ الإِيمَانِ: مَنْ كَانَ اللَّهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا، وَأَنْ يُحِبَّ الْمَرْءَ لَا يُحِبُّهُ إِلَّا لِلَّهِ، وَأَنْ يَكْرَهَ أَنْ يَعُودَ فِي الْكُفْرِ بَعْدَ أَنْ أَنْقَذَهُ اللَّهُ مِنْهُ، كَمَا يَكْرَهُ أَنْ يُقْذَفَ فِي النَّارِ». [البخاري: كتاب الإيمان، باب حلاوة الإيمان، رقم: ١٦].

٦٨ ـ (...) حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ بَشَّارٍ، قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ أَنَسٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «ثَلَاثٌ مَنْ كُنَّ فِيهِ وَجَدَ طَعْمَ الإِيمَانِ: مَنْ كَانَ يُحِبُّ الْمَرْءَ لَا يُحِبُّهُ إِلَّا لِلَّهِ، وَمَنْ كَانَ اللَّهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا، وَمَنْ كَانَ أَنْ يُلْقَى فِي النَّارِ أَحَبَّ إِلَيْهِ مِنْ أَنْ يَرْجِعَ فِي الْكُفْرِ بَعْدَ أَنْ أَنْقَذَهُ اللَّهُ مِنْهُ».

(...) ـ حدّثنا إِسْحاقُ بْنُ مَنْصُورٍ: أَنْبَأَنَا النَّضْرُ بْنُ شُمَيْلٍ: أَنْبَأَنَا حَمَّادٌ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ... بِنَحْوِ حَدِيثِهِمْ. غَيْرَ أَنَّهُ قَالَ: «مِنْ أَنْ يَرْجِعَ يَهُودِيًّا، أَوْ نَصْرَانِيًّا».

١٦ ـ باب وُجُوبِ مَحَبَّةِ رَسُولِ اللهِ ﷺ أكثرَ من الأَهْلِ والوَلَدِ والوالِدِ والنَّاسِ أجمعين، وإِطْلاقِ عَدَمِ الإيمانِ على مَنْ لم يُحِبَّهُ هذه المَحَبَّةَ

٦٩ ـ (٤٤) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ. (ح) وَحَدَّثَنَا شَيْبَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الْوَارِثِ، كِلَاهُمَا عَنْ عَبْدِ الْعَزِيزِ، عَنْ أَنَسٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يُؤْمِنُ عَبْدٌ ـ وَفِي حَدِيثِ عَبْدِ الْوَارِثِ: الرَّجُلُ ـ حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ مِنْ أَهْلِهِ وَمَالِهِ وَالنَّاسِ أَجْمَعِينَ».

[البخاري: كتاب الإيمان، باب حب الرسول ﷺ من الإيمان، رقم: ١٥].

٧٠ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ، قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. حَدَّثَنَا شُعْبَةُ، قَالَ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَلَدِهِ وَوَالِدِهِ وَالنَّاسِ أَجْمَعِينَ».

[البخاري: كتاب الإيمان، باب حب الرسول ﷺ من الإيمان، رقم: ١٥].

[17] The proof that one of the characteristics of faith is that one should love for his (Muslim) brother whatever he loves for himself

71-(45) Anas narrated from The Messenger of Allah "Allah's blessing and peace be upon him": "One should not be a (completely) believer unless he loves for his brother (or his neighbour) whatever he loves for himself".

72-(...) Anas narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "By Him, in Whose hand my soul is! One would not be a (completely) believer unless he loves for his neighbour (or his brother) whatever he loves for himself".

[18] It is prohibited to hurt one's neighbour

73-(46) Abu Huraira narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "One would not enter into Paradise unless his neighbour feels safe from his evil behaviour".

[19] The exhortation to treat generously one's neighbour and guest, and the obligation of one's keeping silent except in goodness, and regarding all of that as essential in one's faith

74-(47) Abu Huraira narrated from The Messenger of Allah "Allah's blessing and peace be upon him": "He, who believes in Allah and The Day of Judgement, should say (nothing but) good or (otherwise) keep silent. He, who believes in Allah and The Day of Judgement, should treat his neighbour generously. He, who believes in Allah and The Day of Judgement, should treat his guest generously".

75-(...) Abu Salih narrated from Abu Huraira from The Messenger of Allah "Allah's blessing and peace be upon him": "He, who believes in Allah and The Day of Judgement, should not hurt his neighbour. He, who believes in Allah and The Day of Judgement, should treat his guest generously. He, who believes in Allah and The Day of Judgement, should say (nothing but) good, or (otherwise) keep silent".

76-(...) Abu Salih narrated from Abu Huraira from The Messenger of Allah "Allah's blessing and peace be upon him" the same previous Hadith of Abu Al-Husain (with slight change) according to which he said: "should do good to his neighbour".

77-(48) Nafi Ibn Jubair narrated from Abu Shuraih Al-Khuza'i that The Prophet "Allah's blessing and peace be upon him" said: "He, who believes in Allah and The Day of Judgement, should do good to his neighbour. He, who believes in Allah and The Day of Judgement, should treat his guest generously. He, who believes in Allah and The Day of Judgement, should say (nothing but) good, or (otherwise) keep silent".

١٧ ـ بابُ الدَّليلِ على أنَّ مِنْ خِصالِ الإيمانِ أنْ يُحِبَّ لأَخِيهِ المُسْلِمِ ما يُحِبُّ لنَفْسِهِ مِنَ الخَيْرِ

٧١ ـ (٤٥) ـ حدَّثنا مُحمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ، قالا: حَدَّثَنا مُحَمَّدُ بْنُ جَعْفَرٍ. حَدَّثَنا شُعْبَةُ، قَالَ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ ﷺ. قَالَ: «لا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لأَخِيهِ ـ أَوْ قَالَ لِجَارِهِ ـ مَا يُحِبُّ لِنَفْسِهِ».

[البخاري: كتاب الإيمان، باب من الإيمان أن يحب لأخيه ما يحب لنفسه، رقم: ١٣].

٧٢ ـ (...) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنا يَحْيَىٰ بْنُ سَعِيدٍ عَنْ حُسَيْنٍ الْمُعَلِّمِ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ ﷺ. قَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ، لا يُؤْمِنُ عَبْدٌ حَتَّى يُحِبَّ لِجَارِهِ ـ أَوْ قَالَ: لأَخِيهِ ـ مَا يُحِبُّ لِنَفْسِهِ». [البخاري: كتاب الإيمان، باب من الإيمان أن يحب لأخيه ما يحب لنفسه، رقم: ١٣].

١٨ ـ بابُ بَيَانِ تَحْرِيمِ إِيذَاءِ الجَارِ

٧٣ ـ (٤٦) ـ حدّثنا يَحْيَىٰ بْنُ أَيُّوبَ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَعَلِيُّ بْنُ حُجْرٍ، جَمِيعاً عَنْ إِسْمَاعِيلَ بْنِ جَعْفَرٍ، قَالَ ابْنُ أَيُّوبَ: حَدَّثَنَا إِسْمَاعِيلُ، قَالَ: أَخْبَرَنِي الْعَلاءُ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لا يَدْخُلُ الْجَنَّةَ مَنْ لا يَأْمَنُ جَارُهُ بَوَائِقَهُ».

١٩ ـ بابُ الحَثِّ على إِكْرامِ الجَارِ والضَّيْفِ، ولُزُومِ الصَّمْتِ إلا عن الخَيْرِ، وكَوْنِ ذلك كُلِّهِ من الإيمانِ

٧٤ ـ (٤٧) ـ حدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ: أَنْبَأَنَا ابْنُ وَهْبٍ، قَالَ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ، قَالَ: «مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ فَلْيَقُلْ خَيْراً أَوْ لِيَصْمُتْ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ فَلْيُكْرِمْ جَارَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ فَلْيُكْرِمْ ضَيْفَهُ».

٧٥ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ أَبِي حَصِينٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ فَلاَ يُؤْذِي جَارَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ فَلْيُكْرِمْ ضَيْفَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ فَلْيَقُلْ خَيْراً أَوْ لِيَسْكُتْ». [البخاري: كتاب الأدب، باب من كان يؤمن بالله واليوم الآخر فلا يؤذ جاره، رقم: ٦٠١٨].

٧٦ ـ (...) ـ وحدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا عِيسَى بْنُ يُونُسَ عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ... بِمِثْلِ حَدِيثِ أَبِي حَصِينٍ، غَيْرَ أَنَّهُ قَالَ: «فَلْيُحْسِنْ إِلَى جَارِهِ».

٧٧ ـ (٤٨) ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، جَمِيعاً عَنِ ابْنِ عُيَيْنَةَ، قَالَ ابْنُ نُمَيْرٍ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو؛ أَنَّهُ سَمِعَ نَافِعَ بْنَ جُبَيْرٍ يُخْبِرُ عَنْ أَبِي شُرَيْحٍ الْخُزَاعِيِّ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ فَلْيُحْسِنْ إِلَى جَارِهِ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ فَلْيُكْرِمْ ضَيْفَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ فَلْيَقُلْ خَيْراً أَوْ لِيَسْكُتْ». [البخاري: كتاب الأدب، باب من كان يؤمن بالله واليوم الآخر فلا يؤذ جاره، رقم: ٦٠١٩].

[20] Preventing (the people) from doing what is abominable is an essential part of faith, and one's faith could increase and decrease, and preventing (people) from doing what is abominable, and ordering (them) to do what is good are obligatory (for anyone)

78-(49) Tariq Ibn Shihab narrated: It was Marwan (Ibn Al-Hakam) who started (the practice of) delivering the sermon before the prayer on the Feast day. A man stood up and said: "Prayer should be delivered before the sermon". He (Marwan) said: "This (convention) has been given up".

Abu Sa'id said: "This man has done whatever (duty) is incumbent upon him. I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "Whoever amongst you sees something abominable should set right it with his hand; if he has no enough power to do it, then he should do it with his tongue; and if he has no enough power to do it then he should (deny it) from his heart, and that is the least of faith".

79-(...) Tariq Ibn Shihab narrated the story of Marwan, and from Abu Sa'id Al-Khudri from The Messenger of Allah "Allah's blessing and peace be upon him" the same Hadith narrated by Shu'ba and Sufyan.

80-(50) Abu Rafi narrated from Abdullah Ibn Mas'ud that The Messenger of Allah "Allah's blessing and peace be upon him" said: "There was no Prophet, sent before me by Allah to his nation, but that he had from among his nation many disciples and companions who followed his ways and obeyed his orders. Then there came following them their successors, who said whatever they did not do, and did whatever they were not ordered to do. Whoever strove against them with his hand was a believer; he who strove against them with his tongue was a believer; and he who strove against them with his heart was a believer; and beyond that there is no faith (even as little as) equal to a mustard seed".

Abu Rafi said: "I narrated this Hadith to Abdullah Ibn Umar, who denied it. (Sometime later), Abdullah Ibn Mas'ud came and stayed at Qanat (one of Medina's valleys). Abdullah Ibn Umar asked me to accompany him for visiting him (because he was ill),. So I went along with him. While being sitting, I asked Ibn Mas'ud about this Hadith. He related it in the same way as I narrated it to Ibn Umar".

(...) Abd Ar-Rahman Ibn Al-Miswar Ibn Makhrama narrated from Abu Rafi, the freed slave of The Prophet "Allah's blessing and peace be upon him" from Abdullah Ibn Mas'ud that The Messenger of Allah "Allah's blessing and peace be upon him" said: "There was no Prophet (before me) except that he had many disciples, who followed his ways and traditions, and abided by his conventions". (Then, he mentioned the narration in full.

٢٠ ـ بابُ بَيَانِ كَوْنِ النَّهْيِ عن المُنْكَرِ من الإيمانِ، وأَنَّ الإيمانَ يَزِيدُ وَيَنْقُصُ، وأَنَّ الأَمْرَ بالمَعْرُوف والنَّهْيَ عن المُنْكَر واجِبَانِ

٧٨ ـ (٤٩) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، كِلاَهُمَا عَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شِهَابٍ. وَهٰذَا حَدِيثُ أَبِي بَكْرٍ. قَالَ: أَوَّلُ مَنْ بَدَأَ بِالْخُطْبَةِ، يَوْمَ الْعِيدِ قَبْلَ الصَّلاَةِ، مَرْوَانُ، فَقَامَ إِلَيْهِ رَجُلٌ. فَقَالَ: الصَّلاَةُ قَبْلَ الْخُطْبَةِ. فَقَالَ: قَدْ تُرِكَ مَا هُنَالِكَ، فَقَالَ أَبُو سَعِيدٍ: أَمَّا هٰذَا فَقَدْ قَضَى مَا عَلَيْهِ. سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ رَأَى مِنْكُمْ مُنْكراً فَلْيُغَيِّرْهُ بِيَدِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ، وَذٰلِكَ أَضْعَفُ الإِيمَانِ».

٧٩ ـ (...) ـ حدّثنا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلاَءِ. حَدَّثَنَا أَبُو مُعَاوِيَةَ. حَدَّثَنَا الأَعْمَشُ عَنْ إِسْمَاعِيلَ بْنِ رَجَاءٍ، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ. وَعَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شِهَابٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ. فِي قِصَّةِ مَرْوَانَ، وَحَدِيثِ أَبِي سَعِيدٍ عَنِ النَّبِيِّ ﷺ، بِمِثْلِ حَدِيثِ شُعْبَةَ وَسُفْيَانَ.

٨٠ ـ (٥٠) ـ حدّثني عَمْرٌو النَّاقِدُ، وَأَبُو بَكْرِ بْنُ النَّضْرِ، وَعَبْدُ بْنُ حُمَيْدٍ، وَاللَّفْظُ لِعَبْدٍ. قَالُوا: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ، قَالَ: حَدَّثَنِي أَبِي، عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنِ الْحَارِثِ، عَنْ جَعْفَرِ بْنِ عَبْدِ اللَّهِ بْنِ الْحَكَمِ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْمِسْوَرِ، عَنْ أَبِي رَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَا مِنْ نَبِيٍّ بَعَثَهُ اللَّهُ فِي أُمَّةٍ قَبْلِي، إِلا كَانَ لَهُ مِنْ أُمَّتِهِ حَوَارِيُّونَ وَأَصْحَابٌ، يَأْخُذُونَ بِسُنَّتِهِ وَيَقْتَدُونَ بِأَمْرِهِ. ثُمَّ إِنَّهَا تَخْلُفُ مِنْ بَعْدِهِمْ خُلُوفٌ، يَقُولُونَ مَا لا يَفْعَلُونَ، وَيَفْعَلُونَ مَا لاَ يُؤْمَرُونَ، فَمَنْ جَاهَدَهُمْ بِيَدِهِ فَهُوَ مُؤْمِنٌ، وَمَنْ جَاهَدَهُمْ بِلِسَانِهِ فَهُوَ مُؤْمِنٌ، وَمَنْ جَاهَدَهُمْ بِقَلْبِهِ فَهُوَ مُؤْمِنٌ، وَلَيْسَ وَرَاءَ ذٰلِكَ مِنَ الإِيمَانِ حَبَّةُ خَرْدَلٍ».

قَالَ أَبُو رَافِعٍ: فَحَدَّثْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ فَأَنْكَرَهُ عَلَيَّ، فَقَدِمَ ابْنُ مَسْعُودٍ فَنَزَلَ بِقَنَاةَ، فَاسْتَتْبَعَنِي إِلَيْهِ عَبْدُ اللَّهِ بْنُ عُمَرَ يَعُودُهُ. فَانْطَلَقْتُ مَعَهُ، فَلَمَّا جَلَسْنَا سَأَلْتُ ابْنَ مَسْعُودٍ عَنْ هٰذَا الْحَدِيثِ فَحَدَّثَنِيهِ كَمَا حَدَّثْتُهُ ابْنَ عُمَرَ.

قَالَ صَالِحٌ: وَقَدْ تُحُدِّثَ بِنَحْوِ ذٰلِكَ عَنْ أَبِي رَافِعٍ.

(...) وَحدَّثَنِيهِ أَبُو بَكْرِ بْنُ إِسْحَاقَ بْنِ مُحَمَّدٍ: أَخْبَرَنَا ابْنُ أَبِي مَرْيَمَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ. قَالَ: أَخْبَرَنِي الْحَارِثُ بْنُ الْفُضَيْلِ الْخَطْمِيُّ، عَنْ جَعْفَرِ بْنِ عَبْدِ اللَّهِ بْنِ الْحَكَمِ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ، عَنْ أَبِي رَافِعٍ مَوْلَى النَّبِيِّ ﷺ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَا كَانَ مِنْ نَبِيٍّ إِلَّا وَقَدْ كَانَ لَهُ حَوَارِيُّونَ، يَهْتَدُونَ بِهَدْيِهِ، وَيَسْتَنُّونَ بِسُنَّتِهِ...» مِثْلَ حَدِيثِ صَالِحٍ. وَلَمْ يَذْكُرْ

But he did not mention the coming of Ibn Mas'ud (to Medina) and the meeting of Ibn Umar).

[21] The preference of the believers to one another concerning their faith, and the superiority of the people of Yemen in this regard

81-(51) Abu Mas'ud narrated that The Messenger of Allah "Allah's blessing and peace be upon him" pointed with his hand towards the direction of Yemen and said: "Verily, the (true) faith is there (at this direction), while harshness and heartlessness is prevalent among the owners of the camels who drive them from behind their tails (towards the direction) where there appear the two sides of the head of Satan. They are (the tribes of) Rabie'a and Mudar"

82-(52) Abu Huraira narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "The people of Yemen came. They have much smoother hearts. Verily, the (true) belief is that of the Yemenites, the (understanding of) religious knowledge is that of the Yemenites; and the (real) wisdom is that of the Yemenites".

83-(...) Abu Huraira narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said the same.

84-(...) Abu Huraira narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The Yemenites came to you. Indeed, they are of smoother hearts and milder feelings. The (understanding of) religious knowledge is that of the Yemenites, as well as the wisdom is that of the Yemenites".

85-(...) Abu Huraira narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "The peak of disbelief is towards the East. Both pride and haughtiness are prevalent among the owners of horses and camels who are harsh and lacking in manners, i.e. the dwellers of tents. Tranquility is prevalent among the owners of goats and sheep".

86-(...) Abu Huraira narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "The (true) belief is that of the Yemenites. The disbelief is towards the East. Tranquility is prevalent among the owners of goats and sheep. Both pride and showing off are prevalent among the owners of horses and camels who are harsh and ill-mannered, i.e. the inhabitants of tents".

87-(...) Abu Huraira narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "Both pride and haughtiness are dominant among the harsh rude owners of camels, i.e. the people of tents, and tranquility is prevalent among the owners of goats and sheep".

قُدُومَ ابْنِ مَسْعُودٍ وَاجْتِمَاعَ ابْنِ عُمَرَ مَعَهُ.

٢١ ـ باب تَفَاضُلِ أَهْلِ الإِيمَانِ فيه، ورُجْحَان أَهْلِ اليَمَنِ فيهِ

٨١ ـ (٥١) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ.(ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي. (ح) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ إِدْرِيسَ، كُلُّهُمْ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ. (ح) وَحَدَّثَنَا يَحْيَىٰ بْنُ حَبِيبٍ الْحَارِثِيُّ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا مُعْتَمِرٌ، عَنْ إِسْمَاعِيلَ، قَالَ: سَمِعْتُ قَيْساً يَرْوِي عَنْ أَبِي مَسْعُودٍ، قَالَ: أَشَارَ النَّبِيُّ ﷺ بِيَدِهِ نَحْوَ الْيَمَنِ، فَقَالَ: «أَلاَ إِنَّ الإِيمَانَ هٰهُنَا، وَإِنَّ الْقَسْوَةَ وَغِلَظَ الْقُلُوبِ فِي الْفَدَّادِينَ، عِنْدَ أُصُولِ أَذْنَابِ الإِبِلِ، حَيْثُ يَطْلُعُ قَرْنَا الشَّيْطَانِ، فِي رَبِيعَةَ وَمُضَرَ».

[البخاري: كتاب بدء الخلق، باب خير مال المسلم غنم...، رقم: ٣١٢٦].

٨٢ ـ (٥٢) ـ حدّثنا أَبُو الرَّبِيعِ الزَّهْرَانِيُّ: أَنْبَأَنَا حَمَّادٌ: حَدَّثَنَا أَيُّوبُ: حَدَّثَنَا مُحَمَّدٌ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «جَاءَ أَهْلُ الْيَمَنِ، هُمْ أَرَقُّ أَفْئِدَةً. الإِيمَانُ يَمَانٍ، وَالْفِقْهُ يَمَانٍ، وَالْحِكْمَةُ يَمَانِيَةٌ».

٨٣ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ. (ح) وَحَدَّثَنِي عَمْرٌو النَّاقِدُ: حَدَّثَنَا إِسْحَاقُ بْنُ يُوسُفَ الأَزْرَقُ، كِلاَهُمَا عَنِ ابْنِ عَوْنٍ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ ... بِمِثْلِهِ.

٨٤ ـ (...) ـ وحدّثني عَمْرٌو النَّاقِدُ وَحَسَنٌ الْحُلْوَانِيُّ، قَالاَ: حَدَّثَنَا يَعْقُوبُ ـ وَهُوَ ابْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ ـ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنِ الأَعْرَجِ، قَالَ: قَالَ أَبُو هُرَيْرَةَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَتَاكُمْ أَهْلُ الْيَمَنِ، هُمْ أَضْعَفُ قُلُوباً وَأَرَقُّ أَفْئِدَةً: الْفِقْهُ يَمَانٍ، وَالْحِكْمَةُ يَمَانِيَةٌ».

٨٥ ـ (...) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «رَأْسُ الْكُفْرِ نَحْوَ الْمَشْرِقِ، وَالْفَخْرُ وَالْخُيَلاَءُ فِي أَهْلِ الْخَيْلِ وَالإِبِلِ، الْفَدَّادِينَ، أَهْلِ الْوَبَرِ، وَالسَّكِينَةُ فِي أَهْلِ الْغَنَمِ».

[البخاري: كتاب بدء الخلق، باب خير مال المسلم غنم...، رقم: ٣١٢٥].

٨٦ ـ (...) ـ وحدّثني يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ، عَنْ إِسْمَاعِيلَ بْنِ جَعْفَرٍ، قَالَ ابْنُ أَيُّوبَ: حَدَّثَنَا إِسْمَاعِيلُ: قَالَ: أَخْبَرَنِي الْعَلاَءُ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الإِيمَانُ يَمَانٍ، وَالْكُفْرُ قِبَلَ الْمَشْرِقِ، وَالسَّكِينَةُ فِي أَهْلِ الْغَنَمِ، وَالْفَخْرُ وَالرِّيَاءُ فِي الْفَدَّادِينَ، أَهْلِ الْخَيْلِ وَالْوَبَرِ».

٨٧ ـ (...) ـ وحدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ، قَالَ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ: أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «الْفَخْرُ وَالْخُيَلاَءُ فِي الْفَدَّادِينَ أَهْلِ الْوَبَرِ، وَالسَّكِينَةُ فِي أَهْلِ الْغَنَمِ».

88-(...) Shu'aib narrated from Az-Zuhri the same, and added: "The belief is that of the Yemenites, and the wisdom is that of the Yemenites".

89-(...) Abu Huraira narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The Yemenites came to you. Indeed, they are of much smoother hearts and milder feelings. The belief is that of the Yemenites, and the wisdom is that of the Yemenites. Tranquility is characteristic of the owners of goats and sheep. Both pride and haughtiness are prevalent among the harsh impolite owners of camels, i.e. the people of tents, towards the direction of the sunrise".

90-(...) Abu Huraira narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The Yemenites came to you. Indeed, they are of much more leniency and tender hearts. The belief is that of the Yemenites, and the wisdom is that of the Yemenites. The peak of disbelief is towards the East".

(...) Jarir narrated from Al-A'mash the same, but he did not mention: "The peak of disbelief is towards the East".

91-(...) Shu'ba narrated from Al-A'mash the same as that of Jarir, and added: "Both pride and haughtiness are characteristic of the owners of camels, while tranquility and clear-headedness are characteristic of the owners of goats and sheep".

92-(53) Jaber Ibn Abdullah narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Both heartlessness and harshness are characteristic of (the people of) East, while faith is characteristic of the people of Hijaz".

[22] None but the believers should be admitted in Paradise, and the love of the believers is an essential part of one's faith, one of whose causes is to greet (the believers) with peace

93-(54) Abu Huraira narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "You would not enter into Paradise until you believe; and your belief would not be regarded as complete and valid until you love one another. Would I not guide you to something, which if you did, you would love one another? It is to greet with peace one another, whomever one might or might not know".

94-(...) Zuhair Ibn Harb narrated from Jarir from Al-A'mash with the same chain of transmitters the same Hadith of Abu Mu'awiya and Waki, in which, The Messenger of Allah "Allah's blessing and peace be upon him"

٨٨ ـ (...) ـ وحدّثنا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمٰنِ الدَّارِمِيُّ: أَخْبَرَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، بِهٰذَا الإِسْنَادِ... مِثْلَهُ وَزَادَ: «الإِيمَانُ يَمَانٍ، وَالْحِكْمَةُ يَمَانِيَةٌ». [البخاري: كتاب المناقب، باب قول الله تعالى: ﴿يا أيها الناس إنا خلقناكم من ذكر وأنثى﴾...، رقم: ٣٣٠٨].

٨٩ ـ (...) ـ حدّثنا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمٰنِ: أَخْبَرَنَا أَبُو الْيَمَانِ، عَنْ شُعَيْبٍ، عَنِ الزُّهْرِيِّ: حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ: أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «جَاءَ أَهْلُ الْيَمَنِ، هُمْ أَرَقُّ أَفْئِدَةً وَأَضْعَفُ قُلُوباً، الإِيمَانُ يَمَانٍ وَالْحِكْمَةُ يَمَانِيَةٌ، السَّكِينَةُ فِي أَهْلِ الْغَنَمِ، وَالْفَخْرُ وَالْخُيَلاَءُ فِي الْفَدَّادِينَ أَهْلِ الْوَبَرِ، قِبَلَ مَطْلِعِ الشَّمْسِ».

٩٠ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ، قَالاَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَتَاكُمْ أَهْلُ الْيَمَنِ، هُمْ أَلْيَنُ قُلُوباً وَأَرَقُّ أَفْئِدَةً، الإِيمَانُ يَمَانٍ وَالْحِكْمَةُ يَمَانِيَةٌ، رَأْسُ الْكُفْرِ قِبَلَ الْمَشْرِقِ».

(...) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ وَزُهَيْرُ بْنُ حَرْبٍ، قَالاَ: حَدَّثَنَا جَرِيرٌ عَنِ الأَعْمَشِ ... بِهٰذَا الإِسْنَادِ. وَلَمْ يَذْكُرْ: «رَأْسُ الْكُفْرِ قِبَلَ الْمَشْرِقِ».

٩١ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ. (ح) وَحَدَّثَنِي بِشْرُ بْنُ خَالِدٍ: حَدَّثَنَا مُحَمَّدٌ ـ يَعْنِي ابْنَ جَعْفَرٍ ـ قَالاَ: حَدَّثَنَا شُعْبَةُ، عَنِ الأَعْمَشِ بِهٰذَا الإِسْنَادِ مِثْلَ حَدِيثِ جَرِيرٍ.

وَزَادَ: «وَالْفَخْرُ وَالْخُيَلاَءُ فِي أَصْحَابِ الإِبِلِ، وَالسَّكِينَةُ وَالْوَقَارُ فِي أَصْحَابِ الشَّاءِ». [البخاري: كتاب المغازي، باب قدوم الأشعريين وأهل اليمن، رقم: ٤١٢٧].

٩٢ ـ (٥٣) ـ وحدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْحَارِثِ الْمَخْزُومِيُّ، عَنِ ابْنِ جُرَيْجٍ، قَالَ: أَخْبَرَنِي أَبُو الزُّبَيْرِ: أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «غِلَظُ الْقُلُوبِ وَالْجَفَاءُ فِي الْمَشْرِقِ، وَالإِيمَانُ فِي أَهْلِ الْحِجَازِ».

٢٢ ـ بابُ بيان أنه لا يَدْخُلُ الجَنَّةَ إلا المؤمنون، وأنَّ مَحَبَّةَ الْمُؤْمِنِينَ من الإيمان، وأن إفشاءَ السَّلامِ سببٌ لِحُصُولِهَا

٩٣ ـ (٥٤) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ وَوَكِيعٌ عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ تَدْخُلُونَ الْجَنَّةَ حَتَّى تُؤْمِنُوا، وَلاَ تُؤْمِنُوا حَتَّى تَحَابُّوا، أَوَلاَ أَدُلُّكُمْ عَلَى شَيْءٍ إِذَا فَعَلْتُمُوهُ تَحَابَبْتُمْ؟ أَفْشُوا السَّلاَمَ بَيْنَكُمْ».

٩٤ ـ (...) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ: أَنْبَأَنَا جَرِيرٌ عَنِ الأَعْمَشِ بِهٰذَا الإِسْنَادِ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «وَالَّذِي نَفْسِي بِيَدِهِ، لاَ تَدْخُلُونَ الْجَنَّةَ حَتَّى تُؤْمِنُوا...» بِمِثْلِ

said: "By Him, in Whose hand my soul is! You would not enter into Paradise until you believe". (Then, he completed the whole narration).

[23] The religion is to be sincere

95-(55) Ata Ibn Yazid narrated from Tamim Ad-Dari that The Prophet "Allah's blessing and peace be upon him" said: "The religion is to be sincere (in advice)". We asked (The Messenger of Allah): "To whom (one should be sincere)?" he said: "To Allah (by believing in Him alone, and not associating anyone with him in worship), His Book (of Quran by believing that it is the speech of Allah Almighty, which has no like of human speech, as well as by acting upon it), His Messenger (by trusting him as regards his message he was sent down with by Allah, and believing in whatever he came with from Allah), and the grand imams of Muslims (by helping them bring about the truth, obeying them, and ordering them to abide by it) as well as their public (by guiding them to their interests, in both their hereafter and world)".

96-(...) Ata Ibn Yazid Al-Laithi narrated from Tamim Ad-Dari from The Prophet "Allah's blessing and peace be upon him" the same.

(...) Ata Ibn Yazid narrated from Tamim Ad-Dari from The Messenger of Allah "Allah's blessing and peace be upon him" the same.

97-(56) Jarir narrated: "I gave the pledge of allegiance to The Messenger of Allah "Allah's blessing and peace be upon him" to establish the prayer, give the obligatory charity, and to be sincere (in advice) to every Muslim".

98-(...) Jarir Ibn Abdullah narrated: "I gave the pledge of allegiance to The Prophet "Allah's blessing and peace be upon him" to be sincere (in advice) to every Muslim".

99-(...) Jarir narrated: "I gave the pledge of allegiance to The Messenger of Allah "Allah's blessing and peace be upon him" to listen and obey (the Muslim leaders and imams), and he (The Prophet) said to me: "As possible as you could". (I also gave the pledge of allegiance to him) to be sincere (in advice) to every Muslim".

[24] One's belief could decrease by disobedience, and could be negated, i.e. become incomplete at the time of committing the sin

100-(57) Both of Abu Salama Ibn Abd Ar-Rahman and Sa'id Ibn Al-Musaiyyab narrated that Abu Huraira told: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The adulterer is not to be a (completely) believer at the time he commits adultery. A thief is not to be

حَدِيثِ أَبِي مُعَاوِيَةَ وَوَكِيع.

٢٣ ـ بابُ بَيَانِ أَنَّ الدِّينَ النَّصِيحَةُ

٩٥ ـ (٥٥) ـ حدّثنا مُحَمَّدُ بْنُ عَبَّادٍ الْمَكِّيُّ: حَدَّثَنَا سُفْيَانُ، قَالَ: قُلْتُ لِسُهَيْلٍ: إِنَّ عَمْراً حَدَّثَنَا عَنِ الْقَعْقَاعِ، عَنْ أَبِيكَ. قَالَ: وَرَجَوْتُ أَنْ يُسْقِطَ عَنِّي رَجُلاً، قَالَ: فَقَالَ: سَمِعْتُهُ مِنَ الَّذِي سَمِعَهُ مِنْهُ أَبِي، كَانَ صَدِيقاً لَهُ بِالشَّامِ. ثُمَّ حَدَّثَنَا سُفْيَانُ عَنْ سُهَيْلٍ، عَنْ عَطَاءِ بْنِ يَزِيدَ، عَنْ تَمِيمٍ الدَّارِيِّ أَنَّ النَّبِيَّ ﷺ قَالَ: «الدِّينُ النَّصِيحَةُ». قُلْنَا: لِمَنْ؟ قَالَ: «لِلَّهِ، وَلِكِتَابِهِ، وَلِرَسُولِهِ، وَلأَئِمَّةِ الْمُسْلِمِينَ، وَعَامَّتِهِمْ».

٩٦ ـ (...) ـ حدّثني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا ابْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ، عَنْ تَمِيمٍ الدَّارِيِّ، عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ.

(...) ـ وحدّثني أُمَيَّةُ بْنُ بِسْطَامَ: حَدَّثَنَا يَزِيدُ ـ يَعْنِي ابْنَ زُرَيْعٍ ـ: حَدَّثَنَا رَوْحٌ ـ وَهُوَ ابْنُ الْقَاسِمِ ـ: حَدَّثَنَا سُهَيْلٌ، عَنْ عَطَاءِ بْنِ يَزِيدَ، سَمِعَهُ وَهُوَ يُحَدِّثُ أَبَا صَالِحٍ، عَنْ تَمِيمٍ الدَّارِيِّ، عَنْ رَسُولِ اللَّهِ ﷺ بِمِثْلِهِ.

٩٧ ـ (٥٦) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ وَأَبُو أُسَامَةَ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ قَيْسٍ، عَنْ جَرِيرٍ، قَالَ: بَايَعْتُ رَسُولَ اللَّهِ ﷺ عَلَى إِقَامِ الصَّلَاةِ، وَإِيتَاءِ الزَّكَاةِ، وَالنُّصْحِ لِكُلِّ مُسْلِمٍ.

[البخاري: كتاب الإيمان، باب قول النبي ﷺ: «الدين النصيحة...»، رقم: ٥٧].

٩٨ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَابْنُ نُمَيْرٍ، قَالُوا: حَدَّثَنَا سُفْيَانُ، عَنْ زِيَادِ بْنِ عِلَاقَةَ، سَمِعَ جَرِيرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: بَايَعْتُ النَّبِيَّ ﷺ عَلَى النُّصْحِ لِكُلِّ مُسْلِمٍ.

[البخاري: كتاب الإيمان، باب قول النبي ﷺ: «الدين النصيحة...»، رقم: ٥٨].

٩٩ ـ (...) ـ حدّثنا سُرَيْجُ بْنُ يُونُسَ وَيَعْقُوبُ الدَّوْرَقِيُّ، قَالَا: حَدَّثَنَا هُشَيْمٌ عَنْ سَيَّارٍ، عَنِ الشَّعْبِيِّ، عَنْ جَرِيرٍ، قَالَ: بَايَعْتُ النَّبِيَّ ﷺ عَلَى السَّمْعِ وَالطَّاعَةِ، فَلَقَّنَنِي: «فِيمَا اسْتَطَعْتَ»، وَالنُّصْحِ لِكُلِّ مُسْلِمٍ.

قَالَ يَعْقُوبُ فِي رِوَايَتِهِ: قَالَ: حَدَّثَنَا سَيَّارٌ.

[البخاري: كتاب الأحكام، باب كيف يبايع الإمام الناس، رقم: ٦٧٧٨].

٢٤ ـ بابُ بَيَانِ نُقْصَانِ الإيمانِ بالمعاصي وَنَفْيِهِ عن المُتَلَبِّسِ بالمَعْصِيَةِ على إرادة نَفْيِ كَمَالِهِ

١٠٠ ـ (٥٧) ـ حدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ بْنِ عَبْدِ اللَّهِ بْنِ عِمْرَانَ التُّجِيبِيُّ: أَنْبَأَنَا ابْنُ وَهْبٍ، قَالَ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، قَالَ: سَمِعْتُ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمٰنِ

a believer at the time he steals. The drunk is not to be a believer at the time he drinks wine". (Abd Al-Malik Ibn Abu Bakr Ibn Abd Ar-Rahman narrated from Abu Bakr that Abu Huraira used to narrate to them this tradition, adding to it: "And the robber is not to be a believer at the time he robs a valuable thing, because of which the people raise their eyes to him").

101-(...) Abu Huraira narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "The adulterer is not to be a (completely) believer ...". (and he narrated the whole tradition, and mentioned the robbery, but did not described the thing as valuable). Ibn Shihab said: Both of Sa'id Ibn Al-Musaiyyab and Abu Salama Ibn Abd Ar-Rahman narrated from Abu Huraira the same tradition of Abu Bakr, but without mentioning the robbery.

102-(...) Sa'id Ibn Al-Musaiyyab, Abu Salama, Abu Bakr Ibn Abd Ar-Rahman Ibn Al-Harith Ibn Hisham narrated from Abu Huraira from The Prophet "Allah's blessing and peace be upon him" the same tradition narrated by Uqail from Az-Zuhri from Abu Bakr Ibn Abd Ar-Rahman from Abu Huraira, and mentioned the robbery, without describing it as valuable.

103-(...) Ata Ibn Yasar, the freed slave of Maimuna and Humaid Ibn Abd Ar-Rahman narrated from Abu Huraira from The Prophet "Allah's blessing and peace be upon him" (the same). Hammam Ibn Munabbih narrated from Abu Huraira from The Prophet "Allah's blessing and peace be upon him" (the same).

(...) Al-Ala Ibn Abd Ar-Rahman narrated from his father from Abu Huraira from The Prophet "Allah's blessing and peace be upon him" the same tradition of Az-Zuhri, but the narration of Safwan Ibn Sulaim and Al-Ala did not imply the phrase "because of which the people raise their eyes to him". Hammam added in his narration: "The believers raise their eyes to him, is not to be a (completely) believer at the time he robs". This narration has this addition: "And the one who misappropriates is not to be a (completely) believer at the time he misappropriates (something). So, beware (of doing such evil acts)".

104-(...) Abu Huraira narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The adulterer is not to be a (completely) believer at the time he commits adultery. A thief is not to be a believer at the time he steals. The drunk is not to be a believer at the time he drinks wine. But the repentance might be acceptable after (giving up) such (evil acts)".

وَسَعِيدَ بْنَ الْمُسَيَّبِ يَقُولاَنِ: قَالَ أَبُو هُرَيْرَةَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لاَ يَزْنِي الزَّانِي حِينَ يَزْنِي وَهُوَ مُؤْمِنٌ، وَلاَ يَسرِقُ السَّارِقُ حِينَ يَسرِقُ وَهُوَ مُؤْمِنٌ، وَلاَ يَشْرَبُ الْخَمْرَ حِينَ يَشْرَبُهَا وَهُوَ مُؤْمِنٌ».

قَالَ ابْنُ شِهَابٍ: فَأَخْبَرَنِي عَبْدُ الْمَلِكِ بْنُ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمٰنِ: أَنَّ أَبَا بَكْرٍ كَانَ يُحَدِّثُهُمْ هٰؤُلاَءِ عَنْ أَبِي هُرَيْرَةَ ثُمَّ يَقُولُ: وَكَانَ أَبُو هُرَيْرَةَ يُلْحِقُ مَعَهُنَّ: «وَلاَ يَنْتَهِبُ نُهْبَةً ذَاتَ شَرَفٍ، يَرْفَعُ النَّاسُ إِلَيْهِ فِيهَا أَبْصَارَهُمْ، حِينَ يَنْتَهِبُهَا، وَهُوَ مُؤْمِنٌ». [البخاري: كتاب الأشربة، باب قول الله تعالى: ﴿إنما الخمر والميسر...﴾ رقم: ٥٥٧٨].

١٠١ ـ (...) ـ وحدّثني عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ بْنِ سَعْدٍ قَالَ: حَدَّثَنِي أَبِي، عَنْ جَدِّي، قَالَ: حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ، قَالَ: قَالَ ابْنُ شِهَابٍ: أَخْبَرَنِي أَبُو بَكْرِ بْنُ عَبْدِ الرَّحْمٰنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّهُ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لاَ يَزْنِي الزَّانِي...» وَاقْتَصَّ الْحَدِيثَ بِمِثْلِهِ. يَذْكُرُ مَعَ ذِكْرِ النُّهْبَةِ، وَلَمْ يَذْكُرْ ذَاتَ شَرَفٍ. قَالَ ابْنُ شِهَابٍ: حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ ... بِمِثْلِ حَدِيثِ أَبِي بَكْرٍ هٰذَا، إِلاَّ النُّهْبَةَ.

١٠٢ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ مِهْرَانَ الرَّازِيُّ، قَالَ: أَخْبَرَنِي عِيسَى بْنُ يُونُسَ: حَدَّثَنَا الأَوْزَاعِيُّ، عَنِ الزُّهْرِيِّ، عَنِ ابْنِ الْمُسَيَّبِ وَأَبِي سَلَمَةَ وَأَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ ... بِمِثْلِ حَدِيثِ عُقَيْلٍ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي هُرَيْرَةَ. وَذَكَرَ النُّهْبَةَ وَلَمْ يَقُلْ: ذَاتَ شَرَفٍ.

١٠٣ ـ (...) ـ وحدّثني حَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ الْمُطَّلِبِ، عَنْ صَفْوَانَ بْنِ سُلَيْمٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، مَوْلَى مَيْمُونَةَ، وَحُمَيْدِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ.

(...) **حدثنا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ـ يَعْنِي الدَّرَاوَرْدِيَّ ـ، عَنِ الْعَلاَءِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ. كُلُّ هٰؤُلاَءِ بِمِثْلِ حَدِيثِ الزُّهْرِيِّ. غَيْرَ أَنَّ الْعَلاَءَ وَصَفْوَانَ بْنَ سُلَيْمٍ لَيْسَ فِي حَدِيثِهِمَا: «يَرْفَعُ النَّاسُ إِلَيْهِ فِيهَا أَبْصَارَهُمْ».

وَفِي حَدِيثِ هَمَّامٍ: «يَرْفَعُ إِلَيْهِ الْمُؤْمِنُونَ أَعْيُنَهُمْ فِيهَا، وَهُوَ حِينَ يَنْتَهِبُهَا مُؤْمِنٌ». وَزَادَ: «وَلاَ يَغُلُّ أَحَدُكُمْ حِينَ يَغُلُّ وَهُوَ مُؤْمِنٌ، فَإِيَّاكُمْ إِيَّاكُمْ».

١٠٤ ـ (...) ـ حدّثني مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ شُعْبَةَ، عَنْ سُلَيْمَانَ، عَنْ ذَكْوَانَ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ قَالَ: «لاَ يَزْنِي الزَّانِي حِينَ يَزْنِي وَهُوَ مُؤْمِنٌ، وَلاَ يَسْرِقُ حِينَ يَسْرِقُ وَهُوَ مُؤْمِنٌ، وَلاَ يَشْرَبُ الْخَمْرَ حِينَ يَشْرَبُهَا وَهُوَ مُؤْمِنٌ، وَالتَّوْبَةُ مَعْرُوضَةٌ بَعْدُ». [البخاري: كتاب الحدود، باب إثم الزناة، رقم: ٦٤٢٥].

105-(...) Sufyan narrated from Al-A'mash from Dhakwan from Abu Huraira who traced (to The Prophet): "The adulterer is not to be a believer..." then he mentioned the same tradition of Shu'ba.

[25] The characteristics of the hypocrite

106-(58) Masruq narrated from Abdullah Ibn Amr: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone has those following four characteristics, he will be a clear hypocrite, and if he has anyone of them, he will have a characteristic of hypocrisy until he gives up it: If he talked (to anyone) he would tell a lie; if he made a treaty (with anyone) he would prove to be treacherous; if he made a promise, he would break it; and if he quarrelled (anyone), he would deviate from the truth".

107-(59) Abu Huraira narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "The sign of a hypocrite is to have those following three characteristics: If he talked he would tell a lie; if he made a promise, he would break it; and if he was entrusted, he would prove to be treacherous".

108-(...) Abu Huraira narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "From amongst the signs of a hypocrite are three characteristics: If he talked he would tell a lie; if he made a promise, he would break it; and if he was entrusted, he would prove to be treacherous".

109-(...) Al-Ala Ibn Abd Ar-Rahman narrated this tradition with the same chain of transmitters, (according to which The Messenger of Allah) said: "The sign of a hypocrite is to have those three characteristics... even if he offered the prayers, observed the fasts, and claimed to be a Muslim".

110-(...) Sa'id Ibn Al-Musaiyyab narrated from Abu Huraira: The Messenger of Allah "Allah's blessing and peace be upon him" said (the same tradition of Yahya Ibn Muhammad which he narrated from Al-Ala, in which he mentioned the phrase: "even if he offered the prayers, observed the fasts, and claimed to be a Muslim").

[26] The case of the belief of the one, who called his Muslim brother as unbeliever

111-(60) Nafi narrated from Ibn Umar that The Messenger of Allah "Allah's blessing and peace be upon him" said: "If a Muslim described his Muslim brother as an unbeliever, it would return to (at least) one of them".

(...) Abdullah Ibn Dinar narrated that he heard Ibn Umar saying: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Anyone who called his Muslim brother as an unbeliever, then it (the

١٠٥ ـ (...) ـ حدّثني مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا سُفْيَانُ، عَنِ الأَعْمَشِ، عَنْ ذَكْوَانَ، عَنْ أَبِي هُرَيْرَةَ، رَفَعَهُ، قَالَ: «لاَ يَزْنِي الزَّانِي...» ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ شُعْبَةَ.

٢٥ ـ بابُ بيانِ خِصَالِ المُنافق

١٠٦ ـ (٥٨) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الأَعْمَشُ. (ح) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ، عَنِ الأَعْمَشِ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَرْبَعٌ مَنْ كُنَّ فِيهِ كَانَ مُنَافِقاً خَالِصاً، وَمَنْ كَانَتْ فِيهِ خَلَّةٌ مِنْهُنَّ كَانَتْ فِيهِ خَلَّةٌ مِنْ نِفَاقٍ حَتَّى يَدَعَهَا: إِذَا حَدَّثَ كَذَبَ، وَإِذَا عَاهَدَ غَدَرَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا خَاصَمَ فَجَرَ». غَيْرَ أَنَّ فِي حَدِيثِ سُفْيَانَ: «وَإِنْ كَانَتْ فِيهِ خَصْلَةٌ مِنْهُنَّ كَانَتْ فِيهِ خَصْلَةٌ مِنَ النِّفَاقِ». [البخاري: كتاب الإيمان، باب علامة المنافق، رقم: ٣٤].

١٠٧ ـ (٥٩) ـ حدّثنا يَحْيَىٰ بْنُ أَيُّوبَ وَقُتَيْبَةُ بْنُ سَعِيدٍ، وَاللَّفْظُ لِيَحْيَىٰ، قَالا: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، قَالَ: أَخْبَرَنِي أَبُو سُهَيْلٍ نَافِعُ بْنُ مَالِكِ بْنِ أَبِي عَامِرٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «آيَةُ الْمُنَافِقِ ثَلاَثٌ: إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا اؤْتُمِنَ خَانَ». [البخاري: كتاب الإيمان، باب علامة المنافق، رقم: ٣٣].

١٠٨ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ إِسْحَاقَ: أَخْبَرَنَا ابْنُ أَبِي مَرْيَمَ: أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، قَالَ: أَخْبَرَنِي الْعَلاَءُ بْنُ عَبْدِ الرَّحْمٰنِ بْنِ يَعْقُوبَ، مَوْلَى الْحُرَقَةِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مِنْ عَلاَمَاتِ الْمُنَافِقِ ثَلاَثَةٌ: إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا اؤْتُمِنَ خَانَ».

١٠٩ ـ (...) ـ حدّثنا عُقْبَةُ بْنُ مُكْرَمٍ الْعَمِّيُّ: حَدَّثَنَا يَحْيَىٰ بْنُ مُحَمَّدِ بْنِ قَيْسٍ أَبُو زُكَيْرٍ، قَالَ: سَمِعْتُ الْعَلاَءَ بْنَ عَبْدِ الرَّحْمٰنِ يُحَدِّثُ بِهٰذَا الإِسْنَادِ وَقَالَ: «آيَةُ الْمُنَافِقِ ثَلاَثٌ... وَإِنْ صَامَ وَصَلَّى وَزَعَمَ أَنَّهُ مُسْلِمٌ».

١١٠ ـ (...) ـ وحدّثني أَبُو نَصْرٍ التَّمَّارُ وَعَبْدُ الأَعْلَىٰ بْنُ حَمَّادٍ، قَالا: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ ... بِمِثْلِ حَدِيثِ يَحْيَىٰ بْنِ مُحَمَّدٍ، عَنِ الْعَلاَءِ. ذَكَرَ فِيهِ: «وَإِنْ صَامَ وَصَلَّى وَزَعَمَ أَنَّهُ مُسْلِمٌ».

٢٦ ـ بابُ بَيَانِ حَالِ إيمانِ مَنْ قال لأخِيهِ المُسْلِمِ: يا كَافِرُ

١١١ ـ (٦٠) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ وَعَبْدُ اللَّهِ بْنُ نُمَيْرٍ، قَالا: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا كَفَّرَ الرَّجُلُ أَخَاهُ فَقَدْ بَاءَ بِهَا أَحَدُهُمَا».

(...) ـ وحدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ التَّمِيمِيُّ، وَيَحْيَىٰ بْنُ أَيُّوبَ، وَقُتَيْبَةُ بْنُ سَعِيدٍ،

unbelief) would return (at least) to one of them: Either he (whom he called an unbeliever) would be so, or it (unbelief) would return to him (who called his brother as such)".

[27] The case of the belief of him, who denied his father knowingly

112-(61) Yahya Ibn Ya'mur narrated that Al-Aswad told him that Abu Dharr reported that he heard The Prophet "Allah's blessing and peace be upon him" saying: "There is no one, who knowingly claims to (belong to) somebody other than his real father, but that he would do an (act of) unbelief. He, who claims something, which never belongs to him, is not from us, and furthermore, let him occupy his seat in the (Hell) fire. Whoever calls somebody as an unbeliever or an enemy of Allah though he (the latter) is not so, then it would return to him (the caller)".

113-(62) Abu Huraira narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not deny your fathers, for denying one's father is regarded as (an act of) infidelity".

114-(63) Abu Uthman narrated: When Ziyad was claimed (to belong to Abu Sufyan) I met Abu Bakra to whom I said: "What is that which you did? Verily, I heard Sa'd Ibn Abu Waqqas saying: my ears heard from The Messenger of Allah "Allah's blessing and peace be upon him" his saying: "Whoever claimed in Islam to belong to somebody other than his (real) father, and he knows that he (whom he claimed) is not his (real) father, would be forbidden to enter Paradise". Abu Bakra asserted: "I also heard it from The Messenger of Allah "Allah's blessing and peace be upon him"".

115-(...) Abu Uthman narrated from Sa'd Ibn Abu Waqqas and Abu Bakra, each of them said: My ears heard and my mind kept that (The Prophet) Muhammad "Allah's blessing and peace be upon him" said: "Whoever claimed in Islam to belong to somebody other than his (real) father, and he knows that he (whom he claimed) is not his (real) father, would be forbidden to enter into Paradise".

[28] The saying of The Prophet "Allah's blessing and peace be upon him": "Insulting a Muslim is wickedness and fighting him is unbelief

116-(64) Abu Wa'il narrated from Abdullah Ibn Mas'ud: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Insulting a Muslim is wickedness, and fighting him is (an act of) unbelief". (Zubaid, (a sub-narrator) said : I asked Abu Wa'il: "Did you hear it from Abdullah Ibn Mas'ud narrating it from The Messenger of Allah "Allah's blessing and peace be upon him?" he answered in the affirmative. But the Hadith of Shu'ba did not imply the saying of Zubaid to Abu Wa'il).

وَعَلِيُّ بْنُ حُجْرٍ، جَمِيعاً عَنْ إِسْمَاعِيلَ بْنِ جَعْفَرٍ، قَالَ يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ: أَنَّهُ سَمِعَ ابْنَ عُمَرَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَيُّمَا امْرِىءٍ قَالَ لأَخِيهِ: يَا كَافِرُ، فَقَدْ بَاءَ بِهَا أَحَدُهُمَا، إِنْ كَانَ كَمَا قَالَ، وَإِلا رَجَعَتْ عَلَيْهِ».

٢٧ ـ باب بَيَانِ حَالِ إيمانِ مَنْ رَغِبَ عن أبيه وهو يَعْلَمُ

١١٢ ـ (٦١) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ: حَدَّثَنَا أَبِي: حَدَّثَنَا حُسَيْنٌ الْمُعَلِّمُ، عَنِ ابْنِ بُرَيْدَةَ، عَنْ يَحْيَىٰ بْنِ يَعْمَرَ، أَنَّ أَبَا الأَسْوَدِ حَدَّثَهُ عَنْ أَبِي ذَرٍّ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَيْسَ مِنْ رَجُلٍ ادَّعَى لِغَيْرِ أَبِيهِ وَهُوَ يَعْلَمُهُ، إِلاَّ كَفَرَ. وَمَنِ ادَّعَى مَا لَيْسَ لَهُ فَلَيْسَ مِنَّا، وَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ. وَمَنْ دَعَا رَجُلاً بِالْكُفْرِ، أَوْ قَالَ: عَدُوَّ اللَّهِ، وَلَيْسَ كَذٰلِكَ، إِلاَّ حَارَ عَلَيْهِ».

[البخاري: كتاب المناقب، باب نسبة اليمن إلى إسماعيل، رقم: ٣٣١٧].

١١٣ ـ (٦٢) ـ حدّثني هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ، قَالَ: أَخْبَرَنِي عَمْرٌو، عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنْ عِرَاكِ بْنِ مَالِكٍ: أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لاَ تَرْغَبُوا عَنْ آبَائِكُمْ، فَمَنْ رَغِبَ عَنْ أَبِيهِ فَهُوَ كُفْرٌ».

[البخاري: كتاب الفرائض، باب من ادعى إلى غير أبيه، رقم: ٦٣٨٦].

١١٤ ـ (٦٣) ـ حدّثني عَمْرٌو النَّاقِدُ: حَدَّثَنَا هُشَيْمُ بْنُ بَشِيرٍ. أَخْبَرَنَا خَالِدٌ، عَنْ أَبِي عُثْمَانَ، قَالَ: لَمَّا ادُّعِيَ زِيَادٌ، لَقِيتُ أَبَا بَكْرَةَ فَقُلْتُ لَهُ: مَا هٰذَا الَّذِي صَنَعْتُمْ؟ إِنِّي سَمِعْتُ سَعْدَ بْنَ أَبِي وَقَّاصٍ يَقُولُ: سَمِعَ أُذُنَايَ مِنْ رَسُولِ اللَّهِ ﷺ وَهُوَ يَقُولُ: «مَنِ ادَّعَى أَباً فِي الإِسْلاَمِ غَيْرَ أَبِيهِ، يَعْلَمُ أَنَّهُ غَيْرُ أَبِيهِ، فَالْجَنَّةُ عَلَيْهِ حَرَامٌ». فَقَالَ أَبُو بَكْرَةَ: وَأَنَا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ. [البخاري: كتاب المغازي، باب غزوة الطائف...، رقم: ٤٣٦٦].

١١٥ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَىٰ بْنُ زَكَرِيَّاءَ بْنِ أَبِي زَائِدَةَ وَأَبُو مُعَاوِيَةَ، عَنْ عَاصِمٍ، عَنْ أَبِي عُثْمَانَ، عَنْ سَعْدٍ وَأَبِي بَكْرَةَ، كِلاَهُمَا يَقُولُ: سَمِعَتْهُ أُذُنَايَ، وَوَعَاهُ قَلْبِي، مُحَمَّداً ﷺ يَقُولُ: «مَنِ ادَّعَى إِلَى غَيْرِ أَبِيهِ، وَهُوَ يَعْلَمُ أَنَّهُ غَيْرُ أَبِيهِ، فَالْجَنَّةُ عَلَيْهِ حَرَامٌ».

٢٨ ـ بابُ بيان قَوْلِ النَّبِيِّ ﷺ: «سِبابُ المُسْلِم فُسوقٌ، وقِتَالُهُ كفرٌ»

١١٦ ـ (٦٤) ـ حدّثنا مُحَمَّدُ بْنُ بَكَّارِ بْنِ الرَّيَّانِ، وَعَوْنُ بْنُ سَلاَّمٍ، قَالا: حَدَّثَنَا مُحَمَّدُ بْنُ طَلْحَةَ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ: كُلُّهُمْ عَنْ زُبَيْدٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «سِبَابُ الْمُسْلِمِ فُسُوقٌ، وَقِتَالُهُ كُفْرٌ». قَالَ زُبَيْدٌ: فَقُلْتُ لأَبِي وَائِلٍ: أَنْتَ سَمِعْتَهُ مِنْ عَبْدِ اللَّهِ يَرْوِيهِ عَنْ رَسُولِ اللَّهِ ﷺ؟ قَالَ: نَعَمْ. وَلَيْسَ فِي حَدِيثِ شُعْبَةَ قَوْلُ زُبَيْدٍ لأَبِي وَائِلٍ.

[البخاري: كتاب الإيمان، باب خوف المؤمن من أن يحبط عمله وهو لا يشعر، رقم: ٤٨].

117-(...) Abu Wa'il narrated from Abdullah from The Prophet "Allah's blessing and peace be upon him" the same.

[29] The meaning of the saying of The Prophet "Allah's blessing and peace be upon him": "Do not become renegades after me, striking the necks (i.e. killing) of one another".

118-(65) Jarir narrated: The Prophet "Allah's blessing and peace be upon him" said to me in the farewell greater pilgrimage: "Tell the people to (keep silent in order to) pay attention to me". Then he said (addressing them): "Do not become renegades after me, striking the necks (i.e. killing) of one another".

119-(66) Ibn Umar narrated from The Prophet "Allah's blessing and peace be upon him" the same.

120-(...) Abdullah Ibn Umar narrated that The Prophet "Allah's blessing and peace be upon him" said in the farewell greater pilgrimage (addressing the people): "Woe to you! Do not become renegades after me, striking the necks of one another".

(...)Harmala Ibn Yahya narrated from Abdullah Ibn Wahb from Umar Ibn Muhammad from his father from Ibn Umar from The Prophet "Allah's blessing and peace be upon him" the same tradition of Shu'ba from Waqid.

[30] Describing with the word "unbelief" the case of slandering one's lineage or the state of lamentation

121-(67) Abu Salih narrated from Abu Huraira: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There are two acts (prevalent) among the people, which are identical to unbelief: Slandering one's lineage, and weeping on the dead".

[31] Calling as unbeliever the escapee slave

122-(68) Jarir narrated that he heard The Prophet "Allah's blessing and peace be upon him" saying: "Any slave who escaped from his masters (would be considered to have) committed (an act of) infidelity until he comes back to them". Mansur (a sub-narrator) said: "By Allah! Although this tradition was narrated from The Prophet "Allah's blessing and peace be upon him", I dislike that it should be narrated from me here in Basra".

123-(69) Jarir narrated: The Prophet "Allah's blessing and peace be upon him" said: "If any slave fled from his masters, then he would lose the protection and safety (granted to him)".

١١٧ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ الْمُثَنَّى، عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ، عَنْ شُعْبَةَ، عَنْ مَنْصُورٍ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا شُعْبَةُ، عَنِ الأَعْمَشِ، كِلاَهُمَا عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ ﷺ، بِمِثْلِهِ.

[البخاري: كتاب الأدب، باب ما ينهى عن السباب واللعن، رقم: ٦٠٤٤].

٢٩ ـ باب بيان معنى قول النبي ﷺ: «لا تَرجِعُوا بعدي كُفَّاراً يَضْرِبُ بعضُكم رقابَ بعض»

١١٨ ـ (٦٥) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَمُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ بَشَّارٍ، جَمِيعاً، عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ، عَنْ شُعْبَةَ. (ح) وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ عَلِيِّ بْنِ مُدْرِكٍ، سَمِعَ أَبَا زُرْعَةَ يُحَدِّثُ عَنْ جَدِّهِ جَرِيرٍ قَالَ: قَالَ لِي النَّبِيُّ ﷺ فِي حَجَّةِ الْوَدَاعِ: «اسْتَنْصِتِ النَّاسَ»، ثُمَّ قَالَ: «لاَ تَرْجِعُوا بَعْدِي كُفَّاراً، يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ». [البخاري: كتاب العلم، باب الإنصات للعلماء، رقم: ١٢١].

١١٩ ـ (٦٦) ـ وحدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ وَاقِدِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ، بِمِثْلِهِ.

[البخاري: كتاب المغازي، باب حجة الوداع، رقم: ٤٤٠٢].

١٢٠ ـ (...) ـ وحدّثني أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو بَكْرِ بْنُ خَلاَّدٍ الْبَاهِلِيُّ، قَالا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ وَاقِدِ بْنِ مُحَمَّدِ بْنِ زَيْدٍ: أَنَّهُ سَمِعَ أَبَاهُ يُحَدِّثُ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ: أَنَّهُ قَالَ فِي حَجَّةِ الْوَدَاعِ: «وَيْحَكُمْ ـ أَوْ قَالَ: وَيْلَكُمْ ـ لاَ تَرْجِعُوا بَعْدِي كُفَّاراً، يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ».

(...) ـ حدّثني حَرْمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، قَالَ: حَدَّثَنِي عُمَرُ بْنُ مُحَمَّدٍ: أَنَّ أَبَاهُ حَدَّثَهُ عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ، بِمِثْلِ حَدِيثِ شُعْبَةَ عَنْ وَاقِدٍ.

٣٠ ـ بابُ إطلاقِ اسمِ الكُفْرِ على الطَّعْنِ في النَّسَبِ والنِّيَاحة على المَيِّتِ

١٢١ ـ (٦٧) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ، وَاللَّفْظُ لَهُ: حَدَّثَنَا أَبِي وَمُحَمَّدُ بْنُ عُبَيْدٍ، كُلُّهُمْ عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اثْنَتَانِ فِي النَّاسِ هُمَا بِهِمْ كُفْرٌ: الطَّعْنُ فِي النَّسَبِ، وَالنِّيَاحَةُ عَلَى الْمَيِّتِ».

٣١ ـ بابُ تَسْمِيَةِ العَبْدِ الآبِقِ كافِراً

١٢٢ ـ (٦٨) ـ حدّثنا عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ: حَدَّثَنَا إِسْمَاعِيلُ ـ يَعْنِي ابْنَ عُلَيَّةَ ـ، عَنْ مَنْصُورِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنِ الشَّعْبِيِّ، عَنْ جَرِيرٍ أَنَّهُ سَمِعَهُ يَقُولُ: «أَيُّمَا عَبْدٍ أَبَقَ مِنْ مَوَالِيهِ فَقَدْ كَفَرَ حَتَّى يَرْجِعَ إِلَيْهِمْ».

قَالَ مَنْصُورٌ: قَدْ وَاللَّهِ رُوِيَ عَنِ النَّبِيِّ ﷺ، وَلٰكِنِّي أَكْرَهُ أَنْ يُرْوَى عَنِّي هَا هُنَا بِالْبَصْرَةِ.

١٢٣ ـ (٦٩) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ دَاوُدَ، عَنِ الشَّعْبِيِّ، عَنْ جَرِيرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَيُّمَا عَبْدٍ أَبَقَ فَقَدْ بَرِئَتْ مِنْهُ الذِّمَّةُ».

124-(70) Jarir narrated from The Prophet "Allah's blessing and peace be upon him": "If a slave escaped from his masters, then no prayer would be accepted (by Allah) from him".

[32] The unbelief of the one who said: "We have got rain by the (help of the) rising of a particular star".

125-(71) Ubaidullah Ibn Abdullah Ibn Utba narrated from Zaid Ibn Khalid Al-Juhani: The Prophet "Allah's blessing and peace be upon him" led us in the Fajr prayer at Al-Hudaibiya after a rainy night. Following the prayer, he faced the people and said: "Do you know what your Lord has said (revealed)?" The people replied: "Allah and His Apostle know better". He said: "Allah has said: "In this morning some of my slaves remained as true believers and some became non-believers. Whoever said that the rain was due to the Blessings and the Mercy of Allah had belief in Me; and he disbelieved in the stars. Whoever said that it rained because of (the help of) a particular star had no belief in Me but believed in that star"".

126-(72) Ubaidullah Ibn Abdullah Ibn Utba narrated from Abu Huraira that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do you not see what your Lord said? He said: "I have never bestowed a favour upon My slaves but that a party of people would disbelieve in it. They would say: (It is) the stars (which have bestowed it) and (such a favour has been granted to us) by the stars"".

(...) Abu Yunus, the freed slave of Abu Huraira narrated from Abu Huraira that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah has never sent down a blessing from the heaven but that a party of the people would disbelieve in it. Allah sends down the rain, and they would say: it is due to such-and-such a star, (or by (the help of) such-and-such a star, according to the narration of Al-Muradi)".

127-(73) Ibn Abbas narrated: Once, during the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him", the people were endowed (by Allah) with the rain. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Some people became grateful (to Allah) and others became unthankful (to Allah). They (the grateful) said: "This (rain) is (due to) Allah's mercy", and the others said: "Such-and-such a star is true". So, Allah Almighty revealed:

"Furthermore I call to witness the setting of the Stars, And that is indeed a mighty adjuration if ye but knew, That this is indeed a Quran most honourable, In a Book well guarded Which none shall touch but those who

١٢٤ ـ (٧٠) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنِ الشَّعْبِيِّ قَالَ: كَانَ جَرِيرُ بْنُ عَبْدِ اللَّهِ يُحَدِّثُ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا أَبَقَ الْعَبْدُ لَمْ تُقْبَلْ لَهُ صَلاَةٌ».

٣٢ ـ باب بَيَانِ كُفْرِ مَن قَالَ: مُطِرْنَا بالنَّوْءِ

١٢٥ ـ (٧١) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ، قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ قَالَ: صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ صَلاَةَ الصُّبْحِ بِالْحُدَيْبِيَةِ فِي إِثْرِ السَّمَاءِ كَانَتْ مِنَ اللَّيْلِ، فَلَمَّا انْصَرَفَ أَقْبَلَ عَلَى النَّاسِ فَقَالَ: «هَلْ تَدْرُونَ مَاذَا قَالَ رَبُّكُمْ؟» قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «قَالَ: أَصْبَحَ مِنْ عِبَادِي مُؤْمِنٌ بِي وَكَافِرٌ، فَأَمَّا مَنْ قَالَ: مُطِرْنَا بِفَضْلِ اللَّهِ وَرَحْمَتِهِ، فَذٰلِكَ مُؤْمِنٌ بِي كَافِرٌ بِالْكَوْكَبِ، وَأَمَّا مَنْ قَالَ: مُطِرْنَا بِنَوْءِ كَذَا وَكَذَا، فَذٰلِكَ كَافِرٌ بِي مُؤْمِنٌ بِالْكَوْكَبِ».

[البخاري: كتاب الصلاة، باب يستقبل الإمام الناس إذا سلم، رقم: ٨١٠].

١٢٦ ـ (٧٢) ـ حدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ، وَعَمْرُو بْنُ سَوَّادٍ الْعَامِرِيُّ، وَمُحَمَّدُ بْنُ سَلَمَةَ الْمُرَادِيُّ، قَالَ الْمُرَادِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ عَنْ يُونُسَ، وَقَالَ الآخَرَانِ: أَخْبَرَنَا ابْنُ وَهْبٍ. قَالَ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، قَالَ: حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ: أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَلَمْ تَرَوْا إِلَى مَا قَالَ رَبُّكُمْ؟ قَالَ: مَا أَنْعَمْتُ عَلَى عِبَادِي مِنْ نِعْمَةٍ إِلا أَصْبَحَ فَرِيقٌ مِنْهُمْ بِهَا كَافِرِينَ، يَقُولُونَ: الْكَوَاكِبُ، وَبِالْكَوَاكِبِ».

(...) ـ وحدّثني مُحَمَّدُ بْنُ سَلَمَةَ الْمُرَادِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ عَنْ عَمْرِو بْنِ الْحَارِثِ. (ح) وَحَدَّثَنِي عَمْرُو بْنُ سَوَّادٍ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنَا عَمْرُو بْنُ الْحَارِثِ: أَنَّ أَبَا يُونُسَ مَوْلَى أَبِي هُرَيْرَةَ حَدَّثَهُ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «مَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ بَرَكَةٍ إِلا أَصْبَحَ فَرِيقٌ مِنَ النَّاسِ بِهَا كَافِرِينَ، يُنْزِلُ اللَّهُ الْغَيْثَ، فَيَقُولُونَ: الْكَوْكَبُ كَذَا وَكَذَا. وَفِي حَدِيثِ الْمُرَادِيِّ «بِكَوْكَبِ كَذَا وَكَذَا».

١٢٧ ـ (٧٣) ـ وحدّثني عَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَنْبَرِيُّ: حَدَّثَنَا النَّضْرُ بْنُ مُحَمَّدٍ: حَدَّثَنَا عِكْرِمَةُ، وَهُوَ ابْنُ عَمَّارٍ: حَدَّثَنَا أَبُو زُمَيْلٍ، قَالَ: حَدَّثَنِي ابْنُ عَبَّاسٍ، قَالَ: مُطِرَ النَّاسُ عَلَى عَهْدِ النَّبِيِّ ﷺ، فَقَالَ النَّبِيُّ ﷺ: «أَصْبَحَ مِنَ النَّاسِ شَاكِرٌ

are clean: A Revelation from the Lord of the Worlds. - Is it such a Message that ye would hold in light esteem? And have ye made it your livelihood that ye should declare it false?" (The Inevitable "Al-Waqi'a" 75:82)

[33] The proof that one's love of the Ansar and of Ali Ibn Abu Talib is essential part of faith, as well as one of its signs, and that one's dislike of them is a sign of hypocrisy

128-(74) Anas narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "One of a hypocrite's signs is to dislike the Ansar, and one of a believer's signs is to love the Ansar".

(...) Anas narrated that The Prophet "Allah's blessing and peace be upon him" said: "The love of the Ansar is a sign of one's faith, and the dislike of the Ansar is a sign of hypocrisy".

129-(75) Al-Bara narrated that The Prophet "Allah's blessing and peace be upon him" said, concerning the Ansar: "None but a believer would love them, and none but a hypocrite would dislike them. Whoever loved them, Allah would love him, and whoever hated them, Allah would hate him".

130-(76) Abu Huraira narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "No one, who believes in Allah and The Last Day hates the Ansar".

(77) Abu Salih narrated from Abu Sa'id that The Messenger of Allah "Allah's blessing and peace be upon him" said: "No one, who believes in Allah and The Last Day hates the Ansar".

131-(78) Adi Ibn Thabit narrated from Zirr that Ali (Ibn Abu Talib) said to him: "By Him, who split the seed and created the living being! It was the covenant of The Prophet, who knew not how to read and write "Allah's blessing and peace be upon him" to me that no one but a believer loves me, and no one but a hypocrite hates me".

[34] The decrease of one's faith by his failure of submission (to Allah), and calling as nonbeliever the one who is ungrateful to things other than Allah as the ungratefulness to the blessing and rights

132-(79) Ibn Umar narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "O community of women! Give alms, and ask for Allah's forgiveness for you so much, for I have seen that the majority of the dwellers of Hell-Fire were (from amongst) you (women)". A wise lady asked: "O Allah's Apostle! What is the reason for it?" He replied: "You curse frequently, and are ungrateful to your husbands. I have not seen anyone, more deficient in brains and religion than you, who can lead a cautious

وَمِنْهُمْ كافِرٌ، قالُوا: هٰذِهِ رَحْمَةُ اللَّهِ. وَقالَ بَعْضُهُمْ: لَقَدْ صَدَقَ نَوْءُ كَذَا وَكَذَا» قالَ: فَنَزَلَتْ هٰذِهِ الآيَةُ: ﴿فَلَآ أُقْسِمُ بِمَوَٰقِعِ ٱلنُّجُومِ ﴿٧٥﴾﴾ [الواقعة: ٧٥] حَتَّى بَلَغَ: ﴿وَتَجْعَلُونَ رِزْقَكُمْ أَنَّكُمْ تُكَذِّبُونَ ﴿٨٢﴾﴾ [الواقعة: ٨٢].

٣٣ ـ بابُ الدَّلِيلِ على أَنَّ حُبَّ الأَنْصَارِ وعَلِيٍّ رضي الله عنهم من الإِيمانِ وعَلَامَاتِهِ، وبُغْضَهم من علامَاتِ النِّفَاقِ

١٢٨ ـ (٧٤) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ، عَنْ شُعْبَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ جَبْرٍ، قَالَ: سَمِعْتُ أَنَساً قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «آيَةُ الْمُنَافِقِ بُغْضُ الأَنْصَارِ، وَآيَةُ الْمُؤْمِنِ حُبُّ الأَنْصَارِ». [البخاري: كتاب الإيمان، باب علامة الإيمان حب الأنصار، رقم: ١٧].

(...) ـ حدّثنا يَحْيَىٰ بْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا خَالِدٌ ـ يَعْنِي ابْنَ الْحَارِثِ ـ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «حُبُّ الأَنْصَارِ آيَةُ الإِيمَانِ، وَبُغْضُهُمْ آيَةُ النِّفَاقِ».

١٢٩ ـ (٧٥) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ، قَالَ: حَدَّثَنِي مُعَاذُ بْنُ مُعَاذٍ. (ح) وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ عَدِيِّ بْنِ ثَابِتٍ، قَالَ: سَمِعْتُ الْبَرَاءَ يُحَدِّثُ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ، فِي الأَنْصَارِ: «لا يُحِبُّهُمْ إِلا مُؤْمِنٌ وَلا يُبْغِضُهُمْ إِلا مُنَافِقٌ، مَنْ أَحَبَّهُمْ أَحَبَّهُ اللَّهُ، وَمَنْ أَبْغَضَهُمْ أَبْغَضَهُ اللَّهُ». قَالَ شُعْبَةُ: قُلْتُ لِعَدِيٍّ: سَمِعْتَهُ مِنَ الْبَرَاءِ؟ قَالَ: إِيَّايَ حَدَّثَ. [البخاري: كتاب مناقب الأنصار، باب حب الأنصار من الإيمان، رقم: ٣٥٧٢].

١٣٠ ـ (٧٦) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ ـ يَعْنِي ابْنَ عَبْدِ الرَّحْمٰنِ الْقَارِيَّ ـ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لا يُبْغِضُ الأَنْصَارَ رَجُلٌ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ».

(٧٧) ـ وحدّثنا عُثْمَانُ بْنُ مُحَمَّدِ بْنِ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ، كِلاهُمَا عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لا يُبْغِضُ الأَنْصَارَ رَجُلٌ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ».

١٣١ ـ (٧٨) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ وَأَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ. (ح) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ ـ وَاللَّفْظُ لَهُ ـ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنْ زِرٍّ، قَالَ: قَالَ عَلِيٌّ: وَالَّذِي فَلَقَ الْحَبَّةَ وَبَرَأَ النَّسَمَةَ، إِنَّهُ لَعَهْدُ النَّبِيِّ الأُمِّيِّ ﷺ إِلَيَّ: «أَنْ لا يُحِبَّنِي إِلا مُؤْمِنٌ، وَلا يُبْغِضَنِي إِلا مُنَافِقٌ».

٣٤ ـ باب نُقْصَانِ الإِيمانِ بنَقْصِ الطَّاعَاتِ، وبَيَانِ إِطْلاقِ لَفْظِ الكُفْرِ على غيرِ الكُفْرِ باللَّه، ككُفْرِ النِّعْمَةِ والحُقُوقِ

١٣٢ ـ (٧٩) ـ حدّثنا مُحَمَّدُ بْنُ رُمْحِ بْنِ الْمُهَاجِرِ الْمِصْرِيُّ: أَخْبَرَنَا اللَّيْثُ، عَنِ ابْنِ الْهَادِ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ رَسُولِ اللَّهِ ﷺ: أَنَّهُ قَالَ: «يَا مَعْشَرَ

wise man astray". She asked: "What is deficient in our brains and religion, O Messenger of Allah?" The Messenger of Allah "Allah's blessing and peace be upon him" answered: "As for the deficiency of brains, it is that the two women's witness is considered to be equal only to one man's witness; and, that is the women's deficiency of brains. As for the deficiency of religion, the menstruating woman would spend many nights without offering even a single prayer, and she would not fast for many days in (the month of) Ramadan; and that is the shortage of religion".

This Hadith was narrated by Abu At-Tahir from Ibn Wahb from Bakr Ibn Mudar with the same chain of transmitters.

(80) Both of Abu Sa'id Al-Khudri and Abu Huraira narrated the like of the Hadith of Ibn Umar, which he narrated from The Prophet "Allah's blessing and peace be upon him".

[35] Calling as unbeliever the one who gives up the prayer

133-(81) Abu Huraira narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whenever the son of Adam recites the Holy Verse of prostration and then falls down in prostration, Satan would turn in seclusion and weep saying: "Alas! (or, according to the narration of Abu Kuraib, Woe to me)! The son of Adam was ordered to fall down in prostration, and he prostrated. In this way, Paradise has been granted to him; and I was ordered to fall down in prostration, and I rejected. In this way, I have been doomed to (enter into) the (Hell) fire"".

(...) Zuhair Ibn Harb narrated from Waki from Al-A'mash the same with the same chain of transmitters, but with a little change, according to which Satan said: "But, I disobeyed and, thus, have been doomed to (Hell) fire".

134-(82) Jaber narrated: I heard The Prophet "Allah's blessing and peace be upon him" saying: "(The only limit which is) between the (believer) one and the unbelief and polytheism is to give up the prayer". (i.e. if he left the prayer, he would become an unbeliever).

(...) Abu Az-Zubair narrated that he heard Jaber Ibn Abdullah saying: I heard The Prophet "Allah's blessing and peace be upon him" saying: "(The only limit which is) between the (believer) one and the unbelief and polytheism is to give up the prayer".

[36] One's belief in Allah is the best deed

135-(83) Sa'id Ibn Al-Musaiyyab narrated from Abu Huraira: Once, The Messenger of Allah "Allah's blessing and peace be upon him" was asked about the best deed (one can do). He said: "It is to believe in Allah". He was asked: "Then, what is next?" he replied: "To practice Jihad in the

النِّسَاءِ، تَصَدَّقْنَ وَأَكْثِرْنَ الاسْتِغْفَارَ، فَإِنِّي رَأَيْتُكُنَّ أَكْثَرَ أَهْلِ النَّارِ». فَقَالَتِ امْرَأَةٌ مِنْهُنَّ، جَزْلَةٌ: وَمَا لَنَا يَا رَسُولَ اللهِ أَكْثَرَ أَهْلِ النَّارِ؟ قَالَ: «تُكْثِرْنَ اللَّعْنَ، وَتَكْفُرْنَ الْعَشِيرَ، وَمَا رَأَيْتُ مِنْ نَاقِصَاتِ عَقْلٍ وَدِينٍ أَغْلَبَ لِذِي لُبٍّ مِنْكُنَّ». قَالَتْ: يَا رَسُولَ اللهِ، وَمَا نُقْصَانُ الْعَقْلِ وَالدِّينِ؟ قَالَ: «أَمَّا نُقْصَانُ الْعَقْلِ، فَشَهَادَةُ امْرَأَتَيْنِ تَعْدِلُ شَهَادَةَ رَجُلٍ، فَهٰذَا نُقْصَانُ الْعَقْلِ، وَتَمْكُثُ اللَّيَالِيَ مَا تُصَلِّي، وَتُفْطِرُ فِي رَمَضَانَ، فَهٰذَا نُقْصَانُ الدِّينِ».

وَحَدَّثَنِيهِ أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ، عَنْ بَكْرِ بْنِ مُضَرَ، عَنِ ابْنِ الْهَادِ، بِهٰذَا الإِسْنَادِ... مِثْلَهُ.

(٨٠) ـ **وحدّثني** الْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ، وَأَبُو بَكْرِ بْنُ إِسْحَاقَ، قَالا: حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ: أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، قَالَ: أَخْبَرَنِي زَيْدُ بْنُ أَسْلَمَ، عَنْ عِيَاضِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنِ النَّبِيِّ ﷺ.

(ح) **وَحدَّثَنَا** يَحْيَىٰ بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ، قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ، وَهُوَ ابْنُ جَعْفَرٍ، عَنْ عَمْرِو بْنِ أَبِي عَمْرٍو، عَنِ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِ مَعْنَى حَدِيثِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ.

٣٥ ـ بابُ بَيَانِ إِطْلاقِ اسْمِ الْكُفْرِ على مَنْ تَرَكَ الصَّلاةَ

١٣٣ ـ (٨١) ـ **حَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ، قَالا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا قَرَأَ ابْنُ آدَمَ السَّجْدَةَ فَسَجَدَ، اعْتَزَلَ الشَّيْطَانُ يَبْكِي، يَقُولُ: يَا وَيْلَهُ، ـ وَفِي رِوَايَةِ أَبِي كُرَيْبٍ: يَا وَيْلِي ـ أُمِرَ ابْنُ آدَمَ بِالسُّجُودِ فَسَجَدَ، فَلَهُ الْجَنَّةُ، وَأُمِرْتُ بِالسُّجُودِ فَأَبَيْتُ، فَلِيَ النَّارُ».

(...) ـ **حدّثني** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الأَعْمَشُ، بِهٰذَا الإِسْنَادِ، مِثْلَهُ. غَيْرَ أَنَّهُ قَالَ: «فَعَصَيْتُ، فَلِيَ النَّارُ».

١٣٤ ـ (٨٢) ـ **حدّثنا** يَحْيَىٰ بْنُ يَحْيَىٰ التَّمِيمِيُّ، وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ، كِلاَهُمَا عَنْ جَرِيرٍ. قَالَ يَحْيَىٰ: أَخْبَرَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ. قَالَ: سَمِعْتُ جَابِراً يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ، يَقُولُ: «إِنَّ بَيْنَ الرَّجُلِ وَبَيْنَ الشِّرْكِ وَالْكُفْرِ تَرْكَ الصَّلاَةِ».

(...) ـ **حدّثنا** أَبُو غَسَّانَ الْمِسْمَعِيُّ: حَدَّثَنَا الضَّحَّاكُ بْنُ مَخْلَدٍ، عَنِ ابْنِ جُرَيْجٍ، قَالَ: أَخْبَرَنِي أَبُو الزُّبَيْرِ: أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «بَيْنَ الرَّجُلِ وَبَيْنَ الشِّرْكِ وَالْكُفْرِ تَرْكُ الصَّلاَةِ».

٣٦ ـ بابُ بيانِ كَوْنِ الإيمانِ بالله تعالى أَفْضَلُ الأَعْمَالِ

١٣٥ ـ (٨٣) ـ **وحدّثنا** مَنْصُورُ بْنُ أَبِي مُزَاحِمٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرِ بْنِ زِيَادٍ: أَخْبَرَنَا إِبْرَاهِيمُ ـ يَعْنِي ابْنَ سَعْدٍ ـ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: سُئِلَ رَسُولُ اللَّهِ ﷺ: أَيُّ الأَعْمَالِ أَفْضَلُ؟ قَالَ: «إِيمَانٌ بِاللَّهِ». قَالَ: ثُمَّ مَاذَا؟ قَالَ: «الْجِهَادُ فِي سَبِيلِ اللَّهِ». قَالَ: ثُمَّ مَاذَا؟ قَالَ: «حَجٌّ مَبْرُورٌ».

cause of Allah". He was asked: "Then, what is next?" he said: "To perform a major pilgrimage which is to be free from sins, and admitted by Allah". (In the narration of Muhammad Ibn Ja'far, he (The Prophet) said: "To believe in Allah and His Messenger").

This Hadith was narrated by Ma'mar from Az-Zuhri with the same chain of transmitters.

136-(84) Hisham Ibn Urwa narrated from his father from Abu Murawah Al-Laithi from Abu Dharr: I said: "O Messenger of Allah! Which deed is the best?" he replied: "To believe in Allah and practice Jihad in His way". I asked him: "Which slave whose emancipation is best?" he said: "The most valuable in the sight of his masters, whose price is the highest".

I asked again: "But, if I cannot afford for it, (what could I do)?" he said: "You can help an artisan,, or make anything for the unskillful (laborer)". I asked: "O Messenger of Allah! If I have no power to do some of such deeds (then, what could I do)?" he said: "Then, you could stop from doing evil to the people; indeed, this is a charity from you to yourself".

(...) Urwa Ibn Az-Zubair narrated from Abu Murawah from Abu Dharr from The Prophet "Allah's blessing and peace be upon him" the same, but here he (The Prophet) said: "You could help an artisan or make something for the one who is unskillful laborer".

137-(85) Abdullah Ibn Mas'ud narrated: I asked The Prophet "Allah's blessing and peace be upon him": "Which deed is the best?" he said: "To offer the prayer in its prescribed fixed time". I asked once again: "Then, what is next?" he said: "To be dutiful to the parents". I asked: "Then, what is next?" he said: "To practice Jihad in the cause of Allah". However, I did not leave asking him for more but in order not to trouble him.

138-(...) Abdullah Ibn Mas'ud narrated: I said: "O Prophet of Allah! Which deed does get one closer to Paradise?" he said: "To perform the prayer in its prescribed fixed time". I asked once again: "Then, what is next, O Prophet of Allah?" he said: "To be dutiful to the parents". I asked: "Then, what is next, O Prophet of Allah?" he said: "To practice Jihad in the way of Allah".

139-(...) Abu Amr Ash'shaibani narrated: The owner of this home (and he pointed to the home of Ibn Mas'ud) told me: I asked The Messenger of Allah "Allah's blessing and peace be upon him": "Which deed is dearer to Allah?" he said: "To offer the prayer in its prescribed due time". I asked once again: "Then, what is next?" he said: "To be dutiful to the parents". I asked: "Then, what is next?" he said: "To practice Jihad in the cause of

وَفِي رِوَايَةِ مُحَمَّدِ بْنِ جَعْفَرٍ قَالَ: «إِيمَانٌ بِاللَّهِ وَرَسُولِهِ».

وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ، عَنْ عَبْدِ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، بِهٰذَا الإِسْنَادِ... مِثْلَهُ. [البخاري: كتاب الإيمان، باب من قال: إن الإيمان هو العمل، رقم: ٢٦].

١٣٦ ـ (٨٤) ـ حدّثني أَبُو الرَّبِيعِ الزَّهْرَانِيُّ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ. (ح) وَحَدَّثَنَا خَلَفُ بْنُ هِشَامٍ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ أَبِي مُرَاوِحٍ اللَّيْثِيِّ، عَنْ أَبِي ذَرٍّ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، أَيُّ الأَعْمَالِ أَفْضَلُ؟ قَالَ: «الإِيمَانُ بِاللَّهِ، وَالْجِهَادُ فِي سَبِيلِهِ». قَالَ: قُلْتُ: أَيُّ الرِّقَابِ أَفْضَلُ؟ قَالَ: «أَنْفَسُهَا عِنْدَ أَهْلِهَا، وَأَكْثَرُهَا ثَمَناً». قَالَ: قُلْتُ: فَإِنْ لَمْ أَفْعَلْ؟ قَالَ: «تُعِينُ صَانِعاً أَوْ تَصْنَعُ لأَخْرَقَ». قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، أَرَأَيْتَ إِنْ ضَعُفْتُ عَنْ بَعْضِ الْعَمَلِ؟ قَالَ: «تَكُفُّ شَرَّكَ عَنِ النَّاسِ، فَإِنَّهَا صَدَقَةٌ مِنْكَ عَلَى نَفْسِكَ». [البخاري: كتاب العتق، باب أي الرقاب أفضل، رقم: ٢٥١٨].

(...) ـ حدّثنا مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ (قَالَ عَبْدٌ: أَخْبَرَنَا. وَقَالَ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ) أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ حَبِيبٍ مَوْلَى عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ أَبِي مُرَاوِحٍ، عَنْ أَبِي ذَرٍّ عَنِ النَّبِيِّ ﷺ بِنَحْوِهِ. غَيْرَ أَنَّهُ قَالَ: «فَتُعِينُ الصَّانِعَ أَوْ تَصْنَعُ لأَخْرَقَ».

١٣٧ ـ (٨٥) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنِ الشَّيْبَانِيِّ، عَنِ الْوَلِيدِ بْنِ الْعَيْزَارِ، عَنْ سَعْدِ بْنِ إِيَاسٍ أَبِي عَمْرٍو الشَّيْبَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ أَيُّ الْعَمَلِ أَفْضَلُ؟ قَالَ: «الصَّلاَةُ لِوَقْتِهَا». قَالَ: قُلْتُ: ثُمَّ أَيٌّ؟ قَالَ: «بِرُّ الْوَالِدَيْنِ». قَالَ: قُلْتُ: ثُمَّ أَيٌّ؟ قَالَ: «الْجِهَادُ فِي سَبِيلِ اللَّهِ». فَمَا تَرَكْتُ أَسْتَزِيدُهُ إِلاَّ إِرْعَاءً عَلَيْهِ.

[البخاري: كتاب مواقيت الصلاة، باب فضل الصلاة لوقتها، رقم: ٥٠٤].

١٣٨ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ أَبِي عُمَرَ الْمَكِّيُّ: حَدَّثَنَا مَرْوَانُ الْفَزَارِيُّ: حَدَّثَنَا أَبُو يَعْفُورٍ، عَنِ الْوَلِيدِ بْنِ الْعَيْزَارِ، عَنْ أَبِي عَمْرٍو الشَّيْبَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: قُلْتُ: يَا نَبِيَّ اللَّهِ، أَيُّ الأَعْمَالِ أَقْرَبُ إِلَى الْجَنَّةِ؟ قَالَ: «الصَّلاَةُ عَلَى مَوَاقِيتِهَا». قُلْتُ: وَمَاذَا يَا نَبِيَّ اللَّهِ؟ قَالَ: «بِرُّ الْوَالِدَيْنِ». قُلْتُ: وَمَاذَا يَا نَبِيَّ اللَّهِ؟ قَالَ: «الْجِهَادُ فِي سَبِيلِ اللَّهِ».

١٣٩ ـ (...) ـ وحدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنِ الْوَلِيدِ بْنِ الْعَيْزَارِ: أَنَّهُ سَمِعَ أَبَا عَمْرٍو الشَّيْبَانِيَّ قَالَ: حَدَّثَنِي صَاحِبُ هٰذِهِ الدَّارِ، وَأَشَارَ إِلَى دَارِ عَبْدِ اللَّهِ، قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ: أَيُّ الأَعْمَالِ أَحَبُّ إِلَى اللَّهِ؟ قَالَ:

Allah". (he (Ibn Mas'ud) commented: He (The Prophet) told me of all of them, and had I asked him for more, he would have told me more").

(...) Shu'ba narrated this tradition with the same chain of transmitters, and said: He pointed to the home of Abdullah (Ibn Mas'ud), and did not mention his name to us.

140-(...) Abu Amr Ash'shaibani narrated from Abdullah (Ibn Mas'ud) from The Prophet "Allah's blessing and peace be upon him": "The best deeds (or deed) are to offer the prayer in its prescribed stated time, and to be dutiful to the parents".

[37] The polytheism is the ugliest sin, and the greatest sin next to it

141-(86) Abdullah narrated: I asked The Prophet "Allah's blessing and peace be upon him": "What is the greatest sin in the Sight of Allah?" He said: "That you set up a rival unto Allah though He Alone created you". I said: "That is indeed a great sin". Then I asked: "What is next?" He said: "To kill your son lest he should share your food with you". I asked: "What is next?" He said: "To commit adultery with the wife of your neighbour".

142-(...) Abdullah narrated: A man asked The Prophet "Allah's blessing and peace be upon him": "What is the greatest sin in the Sight of Allah?" He said: "That you set up a rival unto Allah though He Alone created you". He asked: "What is next?" He said: "To kill your son lest he should share your food with you". He asked: "What is next?" He said: "To commit adultery with the wife of your neighbour". Then Allah Almighty revealed the confirmation of that:

"Those who invoke not, with Allah, any other god, nor slay such life as Allah has made sacred, except for just cause, nor commit fornication; and any that does this (not only) meets punishment". (The Criterion 68)

[38] The major sins, and the greatest of them all

143-(87) Abd Ar-Rahman Ibn Abu Bakra narrated from his father that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Would I not tell you of the greatest of the major sins? (They are three): to associate others with Allah (in worship), to be undutiful to one's parents (i.e. to disobey them, and severe the relation with them), and to bear false witness (or tell a false speech)". The Messenger of Allah "Allah's blessing and peace be upon him" was reclining (against something, and after he had said this) he sat and kept on repeating this so much that we said (to ourselves): "Would that he stopped".

«الصَّلاةُ عَلَى وَقْتِهَا». قُلْتُ: ثُمَّ أَيٌّ؟ قَالَ: «ثُمَّ بِرُّ الْوَالِدَيْنِ». قُلْتُ: ثُمَّ أَيٌّ؟ قَالَ: «ثُمَّ الْجِهَادُ فِي سَبِيلِ اللَّهِ». قَالَ: حَدَّثَنِي بِهِنَّ، وَلَوِ اسْتَزَدْتُهُ لَزَادَنِي.

(...) ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ بِهٰذَا الإِسْنَادِ، مِثْلَهُ. وَزَادَ: وَأَشَارَ إِلَى دَارِ عَبْدِ اللَّهِ، وَمَا سَمَّاهُ لَنَا.

١٤٠ ـ (...) ـ حدّثنا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ عَنِ الْحَسَنِ بْنِ عُبَيْدِ اللَّهِ، عَنْ أَبِي عَمْرٍو الشَّيْبَانِيِّ، عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ ﷺ قَالَ: «أَفْضَلُ الأَعْمَالِ ـ أَوِ الْعَمَلِ ـ الصَّلاةُ لِوَقْتِهَا، وَبِرُّ الْوَالِدَيْنِ».

٣٧ ـ باب بَيَانِ كَوْنِ الشِّرْكِ أَقْبَحَ الذُّنُوبِ، وَبَيَانِ أَعْظَمِهَا بَعْدَهُ

١٤١ ـ (٨٦) ـ حدّثنا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، قَالَ إِسْحَاقُ: أَخْبَرَنَا جَرِيرٌ. وَقَالَ عُثْمَانُ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَمْرِو بْنِ شُرَحْبِيلَ، عَنْ عَبْدِ اللَّهِ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ: أَيُّ الذَّنْبِ أَعْظَمُ عِنْدَ اللَّهِ؟ قَالَ: «أَنْ تَجْعَلَ لِلَّهِ نِدًّا وَهُوَ خَلَقَكَ». قَالَ: قُلْتُ لَهُ: إِنَّ ذٰلِكَ لَعَظِيمٌ. قَالَ: قُلْتُ: ثُمَّ أَيٌّ؟ قَالَ: «ثُمَّ أَنْ تَقْتُلَ وَلَدَكَ مَخَافَةَ أَنْ يَطْعَمَ مَعَكَ». قَالَ: قُلْتُ: ثُمَّ أَيٌّ؟ قَالَ: «ثُمَّ أَنْ تُزَانِيَ حَلِيلَةَ جَارِكَ».

[البخاري: كتاب التفسير، باب قوله تعالى: ﴿فلا تجعلوا لله أنداداً وأنتم تعلمون﴾، رقم: ٤٢٠٧].

١٤٢ ـ (...) ـ حدّثنا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، جَمِيعاً عَنْ جَرِيرٍ. قَالَ عُثْمَانُ: حَدَّثَنَا جَرِيرٌ عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ عَمْرِو بْنِ شُرَحْبِيلَ، قَالَ: قَالَ عَبْدُ اللَّهِ: قَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، أَيُّ الذَّنْبِ أَكْبَرُ عِنْدَ اللَّهِ؟ قَالَ: «أَنْ تَدْعُوَ لِلَّهِ نِدًّا وَهُوَ خَلَقَكَ». قَالَ: ثُمَّ أَيٌّ؟ قَالَ: «أَنْ تَقْتُلَ وَلَدَكَ مَخَافَةَ أَنْ يَطْعَمَ مَعَكَ». قَالَ: ثُمَّ أَيٌّ؟ قَالَ: «أَنْ تُزَانِيَ حَلِيلَةَ جَارِكَ»، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ تَصْدِيقَهَا: ﴿وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَٰهًا ءَاخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ وَمَن يَفْعَلْ ذَٰلِكَ يَلْقَ أَثَامًا ﴿٦٨﴾﴾ [الفرقان: ٦٨].

٣٨ ـ باب بَيَانِ الْكَبَائِرِ وَأَكْبَرِهَا

١٤٣ ـ (٨٧) ـ حدّثني عَمْرُو بْنُ مُحَمَّدِ بْنِ بُكَيْرِ بْنِ مُحَمَّدٍ النَّاقِدُ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ، عَنْ سَعِيدٍ الْجُرَيْرِيِّ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ أَبِي بَكْرَةَ، عَنْ أَبِيهِ، قَالَ: كُنَّا عِنْدَ رَسُولِ اللَّهِ ﷺ فَقَالَ: «أَلا أُنَبِّئُكُمْ بِأَكْبَرِ الْكَبَائِرِ؟ ـ ثَلاثاً ـ: الإِشْرَاكُ بِاللَّهِ، وَعُقُوقُ الْوَالِدَيْنِ، وَشَهَادَةُ الزُّورِ، أَوْ قَوْلُ الزُّورِ». وَكَانَ رَسُولُ اللَّهِ ﷺ مُتَّكِئاً فَجَلَسَ، فَمَا زَالَ يُكَرِّرُهَا حَتَّى قُلْنَا: لَيْتَهُ سَكَتَ.

[البخاري: كتاب الشهادات، باب ما قيل في شهادة الزور، رقم: ٢٥١١].

144-(88) Anas narrated that The Prophet "Allah's blessing and peace be upon him" said, concerning the major sins: "(They are) to associate others with Allah (in worship), to be undutiful to one's parents, to kill a human being unlawfully, and to give a false witness".

(...)Anas narrated that The Messenger of Allah "Allah's blessing and peace be upon him" mentioned (or was asked about) the major sins: "(They are) to associate others with Allah (in worship), to kill a human being unlawfully, and to be undutiful to one's parents". Then, he said: "Would I not tell you of the greatest of the major sins? It is to tell a false speech (or to give a false witness)". (Shu'ba, (a sub-narrator) said: I think mostly that it (what The Prophet said) is "to give false witness").

145-(89) Abu Huraira narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Avoid committing the seven destructive (major) sins". It was said: "O Messenger of Allah! What are they?" he said: "To associate others with Allah (in worship), to practice sorcery, to unlawfully kill the human which Allah prohibited except legally, to consume the orphan's property, to consume the usury, to flee on the day of the advance (of the enemy), and to slander the chaste innocent believing women".

146-(90) Abd Ar-Rahman Ibn Humaid narrated from Abdullah Ibn Amr Ibn Al-Ass that The Messenger of Allah "Allah's blessing and peace be upon him" said: "One of the great sins is that one insults his parents". They asked: "O Messenger of Allah! Does the man insult his parents?" he said: "Yes (he does). A man might insult the father of another, who, in turn, would insult his (the former's) father. He also might abuse the mother of another man, who, in turn, would abuse his (the former's) mother".

(...) Muhammad Ibn Ja'far narrated from Shu'ba the same tradition, which was also narrated by Muhammad Ibn Hatim from Yahya Ibn Sa'id from Sufyan from Sa'd Ibn Ibrahim, with the same chain of narrators.

[39] The prohibition of haughtiness

147-(91) Alqama narrated from Abdullah Ibn Mas'ud from The Prophet "Allah's blessing and peace be upon him": "No one would be admitted in Paradise in case there is in his heart an atom's weight of haughtiness". A man said: "But one likes that his garment be elegant, and his shoes be fine". He said: "Verily, Allah is beautiful, and He loves beauty. But haughtiness is to deny the truth (out of arrogance) and to scorn the people".

148-(...) Alqama narrated from Abdullah Ibn Mas'ud from The Prophet "Allah's blessing and peace be upon him": "No one would enter into the (Hell) fire in case there is in his heart a mustard seed weight of

١٤٤ ـ (٨٨) ـ وحدّثني يَحْيَىٰ بْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا خَالِدٌ ـ وَهُوَ: ابْنُ الْحَارِثِ ـ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ أَبِي بَكْرٍ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ ﷺ، فِي الْكَبَائِرِ قَالَ: «الشِّرْكُ بِاللَّهِ، وَعُقُوقُ الْوَالِدَيْنِ، وَقَتْلُ النَّفْسِ، وَقَوْلُ الزُّورِ».

(...) ـ وحدّثنا مُحَمَّدُ بْنُ الْوَلِيدِ بْنِ عَبْدِ الْحَمِيدِ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، قَالَ: حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ أَبِي بَكْرٍ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ قَالَ: ذَكَرَ رَسُولُ اللَّهِ ﷺ الْكَبَائِرَ ـ أَوْ سُئِلَ عَنِ الْكَبَائِرِ ـ فَقَالَ: «الشِّرْكُ بِاللَّهِ، وَقَتْلُ النَّفْسِ، وَعُقُوقُ الْوَالِدَيْنِ»، وَقَالَ: «أَلَا أُنَبِّئُكُمْ بِأَكْبَرِ الْكَبَائِرِ»؟ قَالَ: «قَوْلُ الزُّورِ ـ أَوْ قَالَ: شَهَادَةُ الزُّورِ ـ». قَالَ شُعْبَةُ: وَأَكْبَرُ ظَنِّي أَنَّهُ: «شَهَادَةُ الزُّورِ».

[البخاري: كتاب الشهادات، باب ما قيل في شهادة الزور، رقم: ٢٥١٠].

١٤٥ ـ (٨٩) ـ حدّثني هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ، قَالَ: حَدَّثَنِي سُلَيْمَانُ بْنُ بِلَالٍ، عَنْ ثَوْرِ بْنِ زَيْدٍ، عَنْ أَبِي الْغَيْثِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «اجْتَنِبُوا السَّبْعَ الْمُوبِقَاتِ». قِيلَ: يَا رَسُولَ اللَّهِ، وَمَا هُنَّ؟ قَالَ: «الشِّرْكُ بِاللَّهِ، وَالسِّحْرُ، وَقَتْلُ النَّفْسِ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ، وَأَكْلُ مَالِ الْيَتِيمِ، وَأَكْلُ الرِّبَا، وَالتَّوَلِّي يَوْمَ الزَّحْفِ، وَقَذْفُ الْمُحْصَنَاتِ الْغَافِلَاتِ الْمُؤْمِنَاتِ».

١٤٦ ـ (٩٠) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ الْهَادِ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مِنَ الْكَبَائِرِ شَتْمُ الرَّجُلِ وَالِدَيْهِ». قَالُوا: يَا رَسُولَ اللَّهِ، وَهَلْ يَشْتِمُ الرَّجُلُ وَالِدَيْهِ؟ قَالَ: «نَعَمْ، يَسُبُّ أَبَا الرَّجُلِ، فَيَسُبُّ أَبَاهُ، وَيَسُبُّ أُمَّهُ، فَيَسُبُّ أُمَّهُ».

[البخاري: كتاب الوصايا، باب قول الله تعالى: ﴿إن الذين يأكلون أموال اليتامى ظلماً...﴾ رقم: ٢٧٦٦].

(...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ، جَمِيعاً، عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ، عَنْ شُعْبَةَ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ: حَدَّثَنَا سُفْيَانُ، كِلَاهُمَا، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، بِهٰذَا الإِسْنَادِ، مِثْلَهُ.

[البخاري: كتاب الأدب، باب لا يسب الرجل والديه، رقم: ٥٦٢٨].

٣٩ ـ باب تَحْرِيمِ الكِبْرِ وبَيَانه

١٤٧ ـ (٩١) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَمُحَمَّدُ بْنُ بَشَّارٍ وَإِبْرَاهِيمُ بْنُ دِينَارٍ، جَمِيعاً عَنْ يَحْيَىٰ بْنِ حَمَّادٍ، قَالَ ابْنُ الْمُثَنَّىٰ: حَدَّثَنِي يَحْيَىٰ بْنُ حَمَّادٍ: أَخْبَرَنَا شُعْبَةُ، عَنْ أَبَانِ بْنِ تَغْلِبَ، عَنْ فُضَيْلٍ الْفُقَيْمِيِّ، عَنْ إِبْرَاهِيمَ النَّخَعِيِّ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ كِبْرٍ». قَالَ رَجُلٌ: إِنَّ الرَّجُلَ يُحِبُّ أَنْ يَكُونَ ثَوْبُهُ حَسَناً وَنَعْلُهُ حَسَنَةً. قَالَ: «إِنَّ اللَّهَ جَمِيلٌ يُحِبُّ الْجَمَالَ، الْكِبْرُ: بَطَرُ الْحَقِّ وَغَمْطُ النَّاسِ».

١٤٨ ـ (...) ـ حدّثنا مِنْجَابُ بْنُ الْحَارِثِ التَّمِيمِيُّ وَسُوَيْدُ بْنُ سَعِيدٍ، كِلَاهُمَا عَنْ عَلِيِّ بْنِ مُسْهِرٍ. قَالَ مِنْجَابٌ: أَخْبَرَنَا ابْنُ مُسْهِرٍ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ

faith; and no one would be admitted in Paradise in case there is in his heart a mustard seed weight of haughtiness".

149-(...) Abdullah Ibn Mas'ud narrated from The Prophet "Allah's blessing and peace be upon him": "No one would be admitted in Paradise if there is in his heart an atom's weight of haughtiness".

[40] Whoever died without associating anything with Allah (in worship) would be admitted in Paradise, and whoever died as polytheist would enter into the (Hell) fire

150-(92) Abdullah narrated: (According to the narration of Waki: The Messenger of Allah "Allah's blessing and peace be upon him" said, but Ibn Numair emphasized that (Abdullah told) I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying): "Whoever died while associating others with Allah (in worship) would enter into the (Hell) fire". I (Abdullah) said: "Whoever died, associating none with Allah (in worship) would be admitted in Paradise".

151-(93) Jaber narrated: A man came to The Prophet "Allah's blessing and peace be upon him" and asked him: "O Messenger of Allah! What are the two mandatory things?" (i.e. the two things, which would make it necessary for the one to enter into Paradise or Hell, according to what he did of them). He replied: "Whoever died as associating none with Allah (in worship) would be admitted in Paradise; and whoever died as associating others with Allah (in worship) would enter into the (Hell) fire".

152-(...) Jaber Ibn Abdullah narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "Whoever (died and) met Allah as associating none with Allah (in worship) would be admitted in Paradise; and whoever (died and) met Allah as associating others with Allah (in worship) would enter into the (Hell) fire".

(...) Abu Az-Zubair narrated from Jaber that The Prophet of Allah "Allah's blessing and peace be upon him" said the same.

153-(94) Abu Dharr narrated from The Prophet "Allah's blessing and peace be upon him": "Gabriel came and gave me the glad tidings: Whoever of your (Muslim) nation died, associating none with Allah (in worship) would be admitted in Paradise". I asked him: "Even if he committed adultery and theft?" he said: "Even if he committed adultery and theft".

154-(...) Abu Dharr narrated: Once, I went to The Messenger of Allah "Allah's blessing and peace be upon him", who was sleeping, having a white garment on him. (I returned and) went to him once again, and he was still sleeping. (I returned and then) went to him (for the third time) after he

عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ يَدْخُلُ النَّارَ أَحَدٌ فِي قَلْبِهِ مِثْقَالُ حَبَّةِ خَرْدَلٍ مِنْ إِيمَانٍ، وَلاَ يَدْخُلُ الْجَنَّةَ أَحَدٌ فِي قَلْبِهِ مِثْقَالُ حَبَّةِ خَرْدَلٍ مِنْ كِبْرِيَاءَ».

١٤٩ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبَانِ بْنِ تَغْلِبَ، عَنْ فُضَيْلٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ ﷺ قَالَ: «لاَ يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ كِبْرٍ».

٤٠ ـ بَابُ مَنْ مَاتَ لا يُشْرِكُ بالله شَيئاً دَخَلَ الجَنَّةَ، وَمَنْ ماتَ مُشْرِكاً دَخَلَ النَّارَ

١٥٠ ـ (٩٢) ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي وَوَكِيعٌ، عَنِ الأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ. قَالَ وَكِيعٌ: قَالَ رَسُولُ اللَّهِ ﷺ. وَقَالَ ابْنُ نُمَيْرٍ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ مَاتَ يُشْرِكُ بِاللَّهِ شَيْئاً دَخَلَ النَّارَ». وَقُلْتُ أَنَا: وَمَنْ مَاتَ لاَ يُشْرِكُ بِاللَّهِ شَيْئاً دَخَلَ الْجَنَّةَ.

[البخاري: كتاب الجنائز، باب في الجنائز ٠٠٠، رقم: ١١٨١].

١٥١ ـ (٩٣) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالا: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ، قَالَ: أَتَى النَّبِيَّ ﷺ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ، مَا الْمُوجِبَتَانِ؟ فَقَالَ: «مَنْ مَاتَ لاَ يُشْرِكُ بِاللَّهِ شَيْئاً دَخَلَ الْجَنَّةَ، وَمَنْ مَاتَ يُشْرِكُ بِاللَّهِ شَيْئاً دَخَلَ النَّارَ».

١٥٢ ـ (...) ـ وحدّثني أَبُو أَيُّوبَ الْغَيْلاَنِيُّ، سُلَيْمَانُ بْنُ عَبْدِ اللَّهِ، وَحَجَّاجُ بْنُ الشَّاعِرِ، قَالاَ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عَمْرٍو: حَدَّثَنَا قُرَّةُ، عَنْ أَبِي الزُّبَيْرِ: حَدَّثَنَا جَابِرُ بْنُ عَبْدِ اللَّهِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ لَقِيَ اللَّهَ لاَ يُشْرِكُ بِهِ شَيْئاً دَخَلَ الْجَنَّةَ، وَمَنْ لَقِيَهُ يُشْرِكُ بِهِ دَخَلَ النَّارَ». قَالَ أَبُو أَيُّوبَ: قَالَ أَبُو الزُّبَيْرِ: عَنْ جَابِرٍ.

(...) ـ وحدّثني إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا مُعَاذٌ ـ وَهُوَ ابْنُ هِشَامٍ ـ قَالَ: حَدَّثَنِي أَبِي، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ أَنَّ نَبِيَّ اللَّهِ ﷺ قَالَ، بِمِثْلِهِ.

١٥٣ ـ (٩٤) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ وَاصِلٍ الأَحْدَبِ، عَنِ الْمَعْرُورِ بْنِ سُوَيْدٍ، قَالَ: سَمِعْتُ أَبَا ذَرٍّ يُحَدِّثُ عَنِ النَّبِيِّ ﷺ؛ أَنَّهُ قَالَ: «أَتَانِي جِبْرِيلُ عَلَيْهِ السَّلاَمُ، فَبَشَّرَنِي أَنَّهُ مَنْ مَاتَ مِنْ أُمَّتِكَ لا يُشْرِكُ بِاللَّهِ شَيْئاً دَخَلَ الْجَنَّةَ. قُلْتُ: وَإِنْ زَنَى وَإِنْ سَرَقَ؟ قَالَ: وَإِنْ زَنَى وَإِنْ سَرَقَ».

[البخاري: كتاب الجنائز، باب في الجنائز، رقم: ١١٨٠]

١٥٤ ـ (...) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ وَأَحْمَدُ بْنُ خِرَاشٍ، قَالا: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ: حَدَّثَنَا أَبِي، قَالَ: حَدَّثَنِي حُسَيْنٌ الْمُعَلِّمُ، عَنِ ابْنِ بُرَيْدَةَ: أَنَّ يَحْيَىٰ بْنَ يَعْمَرَ حَدَّثَهُ: أَنَّ أَبَا الأَسْوَدِ الدِّيلِيَّ حَدَّثَهُ: أَنَّ أَبَا ذَرٍّ حَدَّثَهُ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ

had got up. I sat beside him. He said: "There is no slave, who said "There is no god but Allah" and then died while being on that state, except that he would be admitted in Paradise". I asked him: "Even if he committed adultery and theft?" he said: "Even if he committed adultery and theft". I asked him: "Even if he committed adultery and theft?" he said: "Even if he committed adultery and theft" thrice; and he added in the fourth: "In spite of the objection of Abu Dharr". He (the sub-narrator) said: Then, Abu Dharr went out repeating (the phrase): "In spite of the objection of Abu Dharr".

[41] The prohibition of killing the unbeliever after his saying: "There is no god but Allah"

155-(95) Ubaidullah Ibn Adi Ibn Al-Khiyar narrated that Al-Miqdad Ibn Al-Aswad told him: I said: "O Messenger of Allah! Suppose I met one of the infidels and we fought, and he struck one of my hands with his sword and cut it off; then he took refuge in a tree and said: "I surrender to Allah" (as becoming a Muslim), could I kill him, O Allah's Apostle, after he had said this?" Allah's Apostle "Allah's blessing and peace be upon him" said: "You should not kill him". Al-Miqdad said: "O Allah's Apostle! But he had cut off one of my two hands, and then he uttered those words". Allah's Apostle "Allah's blessing and peace be upon him" replied: "You should not kill him, for if you killed him, he would be in your position where you had been before killing him, and you would be in his position where he had been before uttering those words".

156-(...) Ma'mar, Al-Awza'i and Ibn Juraij narrated from Az-Zuhri the same Hadith with the same chain of transmitters, but in the Hadith of Ma'mar and Ibn Juraij, he said: "I surrendered to Allah", the same as was mentioned in the narration of Al-Laithi. According to the narration of Ma'mar, he said: "When I turned over upon to kill him, he said: There is no god but Allah".

157-(...) Ubaidullah Ibn Adi Ibn Al-Khiyar narrated that Al-Miqdad Ibn Al-Aswad Al-Kindi, who was an ally to the sons of Zuhra, and was of those who attended (the holy battle of) Badr, told him: I said: "O Messenger of Allah! Suppose I met one of the infidels..." and mentioned the narration like that transmitted by Al-Laith.

158-(96) Usama Ibn Zaid narrated: The Messenger of Allah "Allah's blessing and peace be upon him" sent us in military detachment. We attacked Al-Huruqat of Juhaina in the morning. I caught hold of a man who said: "There is no god but Allah". But, I pierced (and killed) him with a spear. It once occurred to me and I talked about it to the Prophet "Allah's

وَهُوَ نَائِمٌ، عَلَيْهِ ثَوْبٌ أَبْيَضُ، ثُمَّ أَتَيْتُهُ فَإِذَا هُوَ نَائِمٌ، ثُمَّ أَتَيْتُهُ وَقَدِ اسْتَيْقَظَ، فَجَلَسْتُ إِلَيْهِ. فَقَالَ: «مَا مِنْ عَبْدٍ قَالَ: لا إِلَهَ إِلا اللَّهُ ثُمَّ مَاتَ عَلَى ذٰلِكَ إِلا دَخَلَ الْجَنَّةَ». قُلْتُ: وَإِنْ زَنَى وَإِنْ سَرَقَ؟ قَالَ: «وَإِنْ زَنَى وَإِنْ سَرَقَ». قُلْتُ: وَإِنْ زَنَى وَإِنْ سَرَقَ؟ قَالَ: «وَإِنْ زَنَى وَإِنْ سَرَقَ» ثَلاثاً. ثُمَّ قَالَ فِي الرَّابِعَةِ: «عَلَى رَغْمِ أَنْفِ أَبِي ذَرٍّ».

قَالَ: فَخَرَجَ أَبُو ذَرٍّ وَهُوَ يَقُولُ: وَإِنْ رَغِمَ أَنْفُ أَبِي ذَرٍّ.

[البخاري: كتاب اللباس، باب الثياب البيض، رقم: ٥٤٨٩].

٤١ ـ بابُ تحريم قَتْلِ الكافِرِ بعْدَ أن قال: لا إلَه إلا اللّهُ

١٥٥ ـ (٩٥) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْح ـ وَاللَّفْظُ مُتَقَارِبٌ ـ: أَخْبَرَنَا اللَّيْثُ، عَنِ ابْنِ شِهَابٍ، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَدِيِّ بْنِ الْخِيَارِ، عَنِ الْمِقْدَادِ بْنِ الأَسْوَدِ، أَنَّهُ أَخْبَرَهُ أَنَّهُ قَالَ: يَا رَسُولَ اللَّهِ، أَرَأَيْتَ إِنْ لَقِيتُ رَجُلاً مِنَ الْكُفَّارِ، فَقَاتَلَنِي، فَضَرَبَ إِحْدَى يَدَيَّ بِالسَّيْفِ فَقَطَعَهَا، ثُمَّ لاَذَ مِنِّي بِشَجَرَةٍ، فَقَالَ: أَسْلَمْتُ لِلَّهِ. أَفَأَقْتُلُهُ يَا رَسُولَ اللَّهِ بَعْدَ أَنْ قَالَهَا؟ قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ تَقْتُلْهُ». قَالَ: فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّهُ قَدْ قَطَعَ يَدِي، ثُمَّ قَالَ ذٰلِكَ بَعْدَ أَنْ قَطَعَهَا، أَفَأَقْتُلُهُ؟ قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ تَقْتُلْهُ، فَإِنْ قَتَلْتَهُ فَإِنَّهُ بِمَنْزِلَتِكَ قَبْلَ أَنْ تَقْتُلَهُ. وَإِنَّكَ بِمَنْزِلَتِهِ قَبْلَ أَنْ يَقُولَ كَلِمَتَهُ الَّتِي قَالَ».

[البخاري: كتاب المغازي، باب شهود الملائكة بدراً، رقم: ٣٧٩٤].

١٥٦ ـ (...) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ، قَالا: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنَا مَعْمَرٌ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى الأَنْصَارِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، عَنِ الأَوْزَاعِيِّ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ، جَمِيعاً عَنِ الزُّهْرِيِّ، بِهٰذَا الإِسْنَادِ.

أَمَّا الأَوْزَاعِيُّ وَابْنُ جُرَيْجٍ، فَفِي حَدِيثِهِمَا قَالَ: أَسْلَمْتُ لِلَّهِ. كَمَا قَالَ اللَّيْثُ فِي حَدِيثِهِ. وَأَمَّا مَعْمَرٌ فَفِي حَدِيثِهِ: فَلَمَّا أَهْوَيْتُ لأَقْتُلَهُ قَالَ: لا إِلَهَ إِلا اللَّهُ.

١٥٧ ـ (...) ـ وحدّثني حَرْمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ، قَالَ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، قَالَ: حَدَّثَنِي عَطَاءُ بْنُ يَزِيدَ اللَّيْثِيُّ، ثُمَّ الْجُنْدَعِيُّ: أَنَّ عُبَيْدَ اللَّهِ بْنَ عَدِيِّ بْنِ الْخِيَارِ أَخْبَرَهُ: أَنَّ الْمِقْدَادَ بْنَ عَمْرِو ابْنَ الأَسْوَدِ الْكِنْدِيَّ ـ وَكَانَ حَلِيفاً لِبَنِي زُهْرَةَ، وَكَانَ مِمَّنْ شَهِدَ بَدْراً مَعَ رَسُولِ اللَّهِ ﷺ ـ أَنَّهُ قَالَ: يَا رَسُولَ اللَّهِ، أَرَأَيْتَ إِنْ لَقِيتُ رَجُلاً مِنَ الْكُفَّارِ؟ ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ اللَّيْثِ.

١٥٨ ـ (٩٦) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ. (ح) وَحَدَّثَنَا أَبُو كُرَيْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، عَنْ أَبِي مُعَاوِيَةَ، كِلاَهُمَا عَنِ الأَعْمَشِ، عَنْ أَبِي ظِبْيَانَ، عَنْ أُسَامَةَ بْنِ زَيْدٍ. وَهٰذَا حَدِيثُ ابْنِ أَبِي شَيْبَةَ ـ قَالَ: بَعَثَنَا رَسُولُ اللَّهِ ﷺ فِي سَرِيَّةٍ، فَصَبَّحْنَا الْحُرُقَاتِ مِنْ جُهَيْنَةَ، فَأَدْرَكْتُ رَجُلاً، فَقَالَ: لا إِلَهَ إِلا اللَّهُ، فَطَعَنْتُهُ

blessing and peace be upon him". The Messenger of Allah "Allah's blessing and peace be upon him" asked: "Did he declare that "There is no god but Allah" and even you killed him?" I said: "O Messenger of Allah! He only said it for fear of the weapon". He (the Prophet) said: "Did you split open his heart to find out whether he had declared it (out of belief in it) or not?" He went on repeating it to me till I wished I had embraced Islam (only from) that day.

Sa'd said: "By Allah, I would never kill any Muslim whom the heavy-bellied man, i.e. Usama, would not kill. Somebody said: "Did Allah not say: "And fight them on until there is no more tumult or oppression, and there prevail justice and Faith in Allah altogether and everywhere; but if they cease, verily Allah doth see all that they do"?" (The War Booty "Al-Anfal" 39) Sa'd said: "We fought so that there should be no tumult, but you and your companions wish to fight so that there should be tumult".

159-(...) Usama Ibn Zaid narrated: The Messenger of Allah "Allah's blessing and peace be upon him" sent us in military detachment. We attacked the people of Al-Huruqa of Juhaina in the morning, whom we defeated. I and an Ansari man pursued a person, and when we caught hold of him, he said: "There is no god but Allah". The Ansari man stopped from attacking him. But, I pierced (and killed) him with a spear.

When we arrived in Medina, The Messenger of Allah "Allah's blessing and peace be upon him" was informed of this news. He said to me: "O Usama! Did you kill him even after he had said: There is no god but Allah?" I said: "O Messenger of Allah! He did that in order to take refuge (from the weapon)". He said: "Did you kill him even after he had said: There is no god but Allah?" he kept on repeating it until I wished I had not embraced Islam before that day.

160-(97) Safwan Ibn Muhriz, the nephew of Jundub Ibn Abdullah narrated that Jundub Ibn Abdullah Al-Bajali sent a message to As'as Ibn Salama, during the unsettled days of Ibn Az-Zubair, saying: "Collect some men of your family in order that I would like to talk to them". He (As'as) sent an envoy to them. When they gathered, Jundub came, putting a yellow hooded cloak on him. He said: "Go on speaking about what you were occupied by in your talks". The talk went on by turns, till there came his (Jundub's) turn. He took off the hooded cloak from his head and said:

"I came to you only with the intention to tell you a certain narration from your Messenger. Once, The Messenger of Allah "Allah's blessing and peace be upon him" sent a (military) group of Muslims to a tribe of

فَوَقَعَ فِي نَفْسِي مِنْ ذٰلِكَ، فَذَكَرْتُهُ لِلنَّبِيِّ ﷺ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَقَالَ: لا إِلٰهَ إِلا اللَّهُ وَقَتَلْتَهُ؟» قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّمَا قَالَهَا خَوْفاً مِنَ السِّلاحِ. قَالَ: «أَفَلاَ شَقَقْتَ عَنْ قَلْبِهِ حَتَّى تَعْلَمَ أَقَالَهَا أَمْ لاَ».

فَمَا زَالَ يُكَرِّرُهَا عَلَيَّ حَتَّى تَمَنَّيْتُ أَنِّي أَسْلَمْتُ يَوْمَئِذٍ. قَالَ: فَقَالَ سَعْدٌ: وَأَنَا وَاللَّهِ لا أَقْتُلُ مُسْلِماً حَتَّى يَقْتُلَهُ ذُو الْبُطَيْنِ، يَعْنِي أُسَامَةَ. قَالَ: قَالَ رَجُلٌ: أَلَمْ يَقُلِ اللَّهُ: ﴿وَقَٰتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونَ ٱلدِّينُ كُلُّهُۥ لِلَّهِ﴾ [الأنفال: ٣٩]، فَقَالَ سَعْدٌ: قَدْ قَاتَلْنَا حَتَّى لا تَكُونَ فِتْنَةٌ، وَأَنْتَ وَأَصْحَابُكَ تُرِيدُونَ أَنْ تُقَاتِلُوا حَتَّى تَكُونَ فِتْنَةٌ.

[البخاري: كتاب المغازي، باب بعث النبي ﷺ أسامة بن زيد...، رقم ٤٠٢١].

١٥٩ ـ (...) ـ حدّثنا يَعْقُوبُ الدَّوْرَقِيُّ: حَدَّثَنَا هُشَيْمٌ: أَخبَرنَا حُصَيْنٌ: حَدَّثَنَا أَبُو ظِبْيَانَ، قَالَ: سَمِعْتُ أُسَامَةَ بْنَ زَيْدِ بْنِ حَارِثَةَ يُحَدِّثُ، قَالَ: بَعَثَنَا رَسُولُ اللَّهِ ﷺ إِلَى الْحُرَقَةِ مِنْ جُهَيْنَةَ، فَصَبَّحْنَا الْقَوْمَ، فَهَزَمْنَاهُمْ. وَلَحِقْتُ أَنَا وَرَجُلٌ مِنَ الأَنْصَارِ رَجُلاً مِنْهُمْ، فَلَمَّا غَشِينَاهُ قَالَ: لاَ إِلٰهَ إِلاَّ اللَّهُ، فَكَفَّ عَنْهُ الأَنْصَارِيُّ. وَطَعَنْتُهُ بِرُمْحِي حَتَّى قَتَلْتُهُ. قَالَ: فَلَمَّا قَدِمْنَا، بَلَغَ ذٰلِكَ النَّبِيَّ ﷺ فَقَالَ لِي: «يَا أُسَامَةُ، أَقَتَلْتَهُ بَعْدَ مَا قَالَ: لا إِلٰهَ إِلا اللَّهُ؟» قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّمَا كَانَ مُتَعَوِّذاً. قَالَ: فَقَالَ: «أَقَتَلْتَهُ بَعْدَ مَا قَالَ: لا إِلٰهَ إِلا اللَّهُ؟». قَالَ: فَمَا زَالَ يُكَرِّرُهَا عَلَيَّ حَتَّى تَمَنَّيْتُ أَنِّي لَمْ أَكُنْ أَسْلَمْتُ قَبْلَ ذٰلِكَ الْيَوْمِ.

١٦٠ ـ (٩٧) ـ حدّثنا أَحْمَدُ بْنُ الْحَسَنِ بْنِ خِرَاشٍ: حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ: حَدَّثَنَا مُعْتَمِرٌ، قَالَ: سَمِعْتُ أَبِي يُحَدِّثُ: أَنَّ خَالِداً الأَثْبَجَ، ابْنَ أَخِي صَفْوَانَ بْنِ مُحْرِزٍ، حَدَّثَ عَنْ صَفْوَانَ بْنِ مُحْرِزٍ: أَنَّهُ حَدَّثَ: أَنَّ جُنْدَبَ بْنَ عَبْدِ اللَّهِ الْبَجَلِيَّ بَعَثَ إِلَى عَسْعَسِ بْنِ سَلاَمَةَ، زَمَنَ فِتْنَةِ ابْنِ الزُّبَيْرِ، فَقَالَ: اجْمَعْ لِي نَفَراً مِنْ إِخْوَانِكَ حَتَّى أُحَدِّثَهُمْ، فَبَعَثَ رَسُولاً إِلَيْهِمْ، فَلَمَّا اجْتَمَعُوا جَاءَ جُنْدَبٌ وَعَلَيْهِ بُرْنُسٌ أَصْفَرُ، فَقَالَ: تَحَدَّثُوا بِمَا كُنْتُمْ تَحَدَّثُونَ بِهِ حَتَّى دَارَ الْحَدِيثُ، فَلَمَّا دَارَ الْحَدِيثُ إِلَيْهِ حَسَرَ الْبُرْنُسَ عَنْ رَأْسِهِ فَقَالَ: إِنِّي أَتَيْتُكُمْ وَلاَ أُرِيدُ أَنْ أُخْبِرَكُمْ عَنْ نَبِيِّكُمْ إِنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ بَعْثاً مِنَ الْمُسْلِمِينَ إِلَى قَوْمٍ مِنَ الْمُشْرِكِينَ، وَإِنَّهُمُ الْتَقَوْا، فَكَانَ

polytheists. The two armies faced one another. There was a man among the army of polytheists who (was so darting that) whenever he intended to kill a man from among the Muslims, he would kill him. From amongst the Muslims, there was a man expecting for (an opportunity of) his (the polytheist's) heedlessness. We talked that he was Usama Ibn Zaid.

When he raised his sword, he (the polytheist) uttered: "There is no god but Allah" But he (Usama Ibn Zaid) killed him. When The glad tidings giver came to The Prophet "Allah's blessing and peace be upon him" he asked him (about the battlefield), and he informed him of him (Usama) and what he had done. He (The Prophet) sent for him and asked him: "Why did you kill him?" He (Usama) said: "O Messenger of Allah! He struck the Muslims and killed so-and-so, and so-and-so. (He mentioned the names of some of them). I attacked him, and when he saw the sword he said: "There is no god but Allah"".

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Did you kill him?" He (Usama) replied: "Yes (I killed him)". He (The Prophet) said: "Then, what would you do with (the phrase): "There is no god but Allah" if it comes (with him) on The Day of Judgment?" He (Usama) said: "O Messenger of Allah! Ask for Allah's forgiveness for me". He (The Prophet) said: "What would you do with: "There is no god but Allah" if it comes (with him) on The Day of Judgment?" He (The Prophet) added no more than saying: "What would you do with: "There is no god but Allah" if it comes (with him) on The Day of Judgment?"

[42] The saying of The Prophet "Allah's blessing and peace be upon him": "Whoever takes up the arms against us is not from us".

161-(98) Nafi narrated from Ibn Umar that The Prophet "Allah's blessing and peace be upon him" said: "Whoever takes up the arms (unlawfully) against us is not from us (the Muslims)".

162-(99) Iyas Ibn Salama narrated from his father that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever draws the arms (unlawfully) against us is not from us (the Muslims)".

163-(100) Abu Burda narrated from Abu Musa that The Prophet "Allah's blessing and peace be upon him" said: "Whoever takes up the arms (unlawfully) against us is not from us (the Muslims)".

[43] The saying of The Prophet "Allah's blessing and peace be upon him": "Whoever cheats us is not of us (Muslims)".

رَجُلٌ مِنَ الْمُشْرِكِينَ إِذَا شَاءَ أَنْ يَقْصِدَ إِلَى رَجُلٍ مِنَ الْمُسْلِمِينَ قَصَدَ لَهُ فَقَتَلَهُ، وَإِنَّ رَجُلاً مِنَ الْمُسْلِمِينَ قَصَدَ غَفْلَتَهُ. قَالَ: وَكُنَّا نُحَدَّثُ أَنَّهُ أُسَامَةُ بْنُ زَيْدٍ، فَلَمَّا رَفَعَ عَلَيْهِ السَّيْفَ قَالَ: لا إِلٰهَ إِلا اللَّهُ، فَقَتَلَهُ، فَجَاءَ الْبَشِيرُ إِلَى النَّبِيِّ ﷺ، فَسَأَلَهُ، فَأَخْبَرَهُ حَتَّى أَخْبَرَهُ خَبَرَ الرَّجُلِ كَيْفَ صَنَعَ، فَدَعَاهُ، فَسَأَلَهُ، فَقَالَ: «لِمَ قَتَلْتَهُ؟» قَالَ: يَا رَسُولَ اللَّهِ أَوْجَعَ فِي الْمُسْلِمِينَ، وَقَتَلَ فُلاناً وَفُلاناً. وَسَمَّى لَهُ نَفَراً، وَإِنِّي حَمَلْتُ عَلَيْهِ. فَلَمَّا رَأَى السَّيْفَ قَالَ: لا إِلٰهَ إِلا اللَّهُ. قَالَ رَسُولُ اللَّهِ ﷺ: «أَقَتَلْتَهُ؟» قَالَ: نَعَمْ. قَالَ: «فَكَيْفَ تَصْنَعُ بِـ: لا إِلٰهَ إِلا اللَّهُ إِذَا جَاءَتْ يَوْمَ الْقِيَامَةِ؟» قَالَ: يَا رَسُولَ اللَّهِ، اسْتَغْفِرْ لِي، قَالَ: «وَكَيْفَ تَصْنَعُ بِـ: لا إِلٰهَ إِلا اللَّهُ إِذَا جَاءَتْ يَوْمَ الْقِيَامَةِ؟» قَالَ: فَجَعَلَ لاَ يَزِيدُهُ عَلَى أَنْ يَقُولَ: «كَيْفَ تَصْنَعُ بِـ: لا إِلٰهَ إِلا اللَّهُ إِذَا جَاءَتْ يَوْمَ الْقِيَامَةِ؟».

٤٢ ـ باب قَوْلِ النَّبِيِّ ﷺ: «مَنْ حَمَلَ عَلَيْنَا السِّلاحَ فليس مِنَّا»

١٦١ ـ (٩٨) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى، قَالاَ: حَدَّثَنَا يَحْيَىٰ ـ وَهُوَ الْقَطَّانُ ـ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ وَابْنُ نُمَيْرٍ، كُلُّهُمْ عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ. (ح) وَحَدَّثَنَا يَحْيَىٰ بْنُ يَحْيَىٰ ـ وَاللَّفْظُ لَهُ ـ قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ حَمَلَ عَلَيْنَا السِّلاحَ فَلَيْسَ مِنَّا».

١٦٢ ـ (٩٩) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ، قَالاَ: حَدَّثَنَا مُصْعَبٌ ـ وَهُوَ ابْنُ الْمِقْدَامِ ـ: حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ، عَنْ إِيَاسِ بْنِ سَلَمَةَ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ سَلَّ عَلَيْنَا السَّيْفَ فَلَيْسَ مِنَّا».

١٦٣ ـ (١٠٠) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَبْدُ اللَّهِ بْنُ بَرَّادٍ الأَشْعَرِيُّ وَأَبُو كُرَيْبٍ، قَالُوا: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى، عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ حَمَلَ عَلَيْنَا السِّلاحَ فَلَيْسَ مِنَّا».

[البخاري: كتاب الفتن، باب قول النبي ﷺ: «من حمل علينا السلاح...» رقم: ٦٦٦٠].

٤٣ ـ باب قَوْلِ النَّبِيِّ ﷺ: «مَنْ غَشَّنَا فليس مِنَّا»

١٦٤ ـ (١٠١) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ ـ وَهُوَ ابْنُ عَبْدِ الرَّحْمٰنِ

164-(101) Suhail Ibn Abu Salih narrated from his father from Abu Huraira that The Prophet "Allah's blessing and peace be upon him" said: "Whoever takes up the arms (unlawfully) against us (the Muslims) is not from us, and whoever acts dishonestly against us is not from us".

(102) Al-Ala narrated from his father that once The Messenger of Allah "Allah's blessing and peace be upon him" passed by a heap of foodstuff, in which he thrust his hand, with his fingers moistened. He said to the owner of that heap of foodstuff: "What is this?" He replied: "O Messenger of Allah! It has been wetted by rainfall". He (The Messenger of Allah) said: "Would not you place this (the wet portion of the heap) over the other parts of the foodstuff, so that the people could see it? Whoever cheats is not from me" (i.e. he is not to belong to my followers).

[44] The prohibition of slapping the cheeks, tearing the (garments') pockets and calling by the call of the pre-Islamic period of ignorance

165-(103) Abdullah Ibn Murra narrated from Masruq from Abdullah that The Prophet "Allah's blessing and peace be upon him" said: "The one, who slaps the cheeks, tears the pockets (of the garments) and calls with the call of the pre-Islamic period of ignorance (such as to weep or wail for the dead people) is not from us" (i.e. not a Muslim).

166-(...) Uthman Ibn Abu Shaiba narrated from Jarir, and Ishaq Ibn Ibrahim and Ali Ibn Khashram narrated from Isa Ibn Yunus, and all narrated the same from Al-A'mash with the same chain of transmitters.

167-(104) Abu Burda Ibn Abu Musa narrated that once Abu Musa had a great pain which caused him to fall unconscious, with his head in the lap of one of his wives. One of his wives cried. Since he had no power to prevent her, when he returned to his senses, he said: "I disavow what The Messenger of Allah "Allah's blessing and peace be upon him" disavowed. Verily, The Messenger of Allah "Allah's blessing and peace be upon him" disavowed the woman who cries, gets her head shaved, or tears the front opening of her garment (at the time of calamities)".

(...) Abd Ar-Rahman Ibn Yazid and Abu Burda Ibn Abu Musa narrated that once Abu Musa fell unconscious. His wife, the mother of Abdullah came and cried loudly. When he recovered, he said to her: "Did not you know that The Messenger of Allah "Allah's blessing and peace be upon him" said: "I disavow the woman who gets her head shaved, cries, or tears the front opening of her garment (at the time of calamities)"?"

(...) The wife of Abu Musa, Safwan Ibn Muhriz and Rib'i Ibn Hirash narrated from Abu Musa from The Prophet "Allah's blessing and peace

الْقَارِيُّ ـ. (ح) وَحَدَّثَنَا أَبُو الأَحْوَصِ مُحَمَّدُ بْنُ حَيَّانَ: حَدَّثَنَا ابْنُ أَبِي حَازِمٍ، كِلاَهُمَا عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ حَمَلَ عَلَيْنَا السِّلاَحَ فَلَيْسَ مِنَّا، وَمَنْ غَشَّنَا فَلَيْسَ مِنَّا».

(١٠٢) ـ وحدّثني يَحْيَىٰ بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ، جَمِيعاً عَنْ إِسْمَاعِيلَ بْنِ جَعْفَرٍ، قَالَ ابْنُ أَيُّوبَ: حَدَّثَنَا إِسْمَاعِيلُ قَالَ: أَخْبَرَنِي الْعَلاَءُ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ مَرَّ عَلَى صُبْرَةِ طَعَامٍ، فَأَدْخَلَ يَدَهُ فِيهَا. فَنَالَتْ أَصَابِعُهُ بَلَلاً. فَقَالَ: «مَا هٰذَا يَا صَاحِبَ الطَّعَامِ؟» قَالَ: أَصَابَتْهُ السَّمَاءُ، يَا رَسُولَ اللَّهِ، قَالَ: «أَفَلاَ جَعَلْتَهُ فَوْقَ الطَّعَامِ كَيْ يَرَاهُ النَّاسُ؟ مَنْ غَشَّ فَلَيْسَ مِنِّي».

٤٤ ـ باب تَحْرِيم ضَرْبِ الخُدُودِ وشَقِّ الجُيوبِ والدُّعاء بدَعْوَى الجَاهِلِيَّة

١٦٥ ـ (١٠٣) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ وَوَكِيعٌ (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: جَمِيعاً عَنِ الأَعْمَشِ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ مِنَّا مَنْ ضَرَبَ الْخُدُودَ، أَوْ شَقَّ الْجُيُوبَ، أَوْ دَعَا بِدَعْوَى الْجَاهِلِيَّةِ».

هٰذَا حَدِيثُ يَحْيَىٰ. وَأَمَّا ابْنُ نُمَيْرٍ وَأَبُو بَكْرٍ فَقَالاَ: «وَشَقَّ وَدَعَا» بِغَيْرِ أَلِفٍ.

[البخاري: كتاب الجنائز، باب ليس منا من ضرب الخدود، رقم: ١٢٩٧].

١٦٦ ـ (...) ـ وحدّثنا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَلِيُّ بْنُ خَشْرَمٍ، قَالاَ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ، جَمِيعاً عَنِ الأَعْمَشِ... بِهٰذَا الإِسْنَادِ. وَقَالاَ: «وَشَقَّ وَدَعَا».

١٦٧ ـ (١٠٤) ـ حدّثنا الْحَكَمُ بْنُ مُوسَى الْقَنْطَرِيُّ: حَدَّثَنَا يَحْيَىٰ بْنُ حَمْزَةَ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ يَزِيدَ بْنِ جَابِرٍ: أَنَّ الْقَاسِمَ بْنَ مُخَيْمِرَةَ حَدَّثَهُ قَالَ: حَدَّثَنِي أَبُو بُرْدَةَ بْنُ أَبِي مُوسَى، قَالَ: وَجِعَ أَبُو مُوسَى وَجَعاً فَغُشِيَ عَلَيْهِ، وَرَأْسُهُ فِي حَجْرِ امْرَأَةٍ مِنْ أَهْلِهِ، فَصَاحَتِ امْرَأَةٌ مِنْ أَهْلِهِ، فَلَمْ يَسْتَطِعْ أَنْ يَرُدَّ عَلَيْهَا شَيْئاً، فَلَمَّا أَفَاقَ قَالَ: أَنَا بَرِيءٌ مِمَّا بَرِىءَ مِنْهُ رَسُولُ اللَّهِ ﷺ، فَإِنَّ رَسُولَ اللَّهِ ﷺ بَرِىءَ مِنَ الصَّالِقَةِ وَالْحَالِقَةِ وَالشَّاقَّةِ.

(...) ـ حدّثنا عَبْدُ بْنُ حُمَيْدٍ وَإِسْحَاقُ بْنُ مَنْصُورٍ، قَالاَ: أَخْبَرَنَا جَعْفَرُ بْنُ عَوْنٍ: أَخْبَرَنَا أَبُو عُمَيْسٍ قَالَ: سَمِعْتُ أَبَا صَخْرَةَ يَذْكُرُ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ يَزِيدَ وَأَبِي بُرْدَةَ بْنِ أَبِي مُوسَى، قَالاَ: أُغْمِيَ عَلَى أَبِي مُوسَى وَأَقْبَلَتِ امْرَأَتُهُ أُمُّ عَبْدِ اللَّهِ تَصِيحُ بِرَنَّةٍ، قَالاَ: ثُمَّ أَفَاقَ قَالَ: أَلَمْ تَعْلَمِي ـ وَكَانَ يُحَدِّثُهَا ـ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَنَا بَرِيءٌ مِمَّنْ حَلَقَ وَسَلَقَ وَخَرَقَ»؟!

[البخاري: كتاب الجنائز، باب ما ينهى من الحلق عند المصيبة، رقم: ١٢٣٤].

(...) ـ حدّثنا عَبْدُ اللَّهِ بْنُ مُطِيعٍ: حَدَّثَنَا هُشَيْمٌ عَنْ حُصَيْنٍ، عَنْ عِيَاضٍ الأَشْعَرِيِّ، عَنِ امْرَأَةِ أَبِي مُوسَى، عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ ﷺ.

(ح) وَحَدَّثَنِيهِ حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا عَبْدُ الصَّمَدِ، قَالَ: حَدَّثَنِي أَبِي: حَدَّثَنَا دَاوُدُ ـ يَعْنِي ابْنَ أَبِي هِنْدٍ ـ: حَدَّثَنَا عَاصِمٌ، عَنْ صَفْوَانَ بْنِ مُحْرِزٍ، عَنْ أَبِي مُوسَى، عَنِ النَّبِيِّ ﷺ.

(ح) وَحَدَّثَنِي الْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ: حَدَّثَنَا عَبْدُ الصَّمَدِ: أَخْبَرَنَا شُعْبَةُ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ رِبْعِيِّ بْنِ حِرَاشٍ، عَنْ أَبِي مُوسَى، عَنِ النَّبِيِّ ﷺ، بِهٰذَا الْحَدِيثِ. غَيْرَ أَنَّ

be upon him" the same Hadith, but in the narration of Iyad, he said: "(Such a woman) is not from us (Muslims)" instead of "I disavow".

[45] The serious prohibition of talebearing

168-(105) Abu Wa'il narrated from Hudhaifa that he (the latter) was informed that a man used to go with calumnies. Upon this he said: I heard Allah's Messenger "Allah's blessing and peace be upon him" saying: "The talebearer should not be admitted in Paradise".

169-(...) Hammam Ibn Al-Harith narrated: There was a man who used to transmit the tales of the people to the governor. Once, we were sitting in the mosque, when the people said: "This is of those who transmit the tales (of people) to the governor". Then, he came and sat with us. Hudhaifa said: I heard Allah's Messenger "Allah's blessing and peace be upon him" saying: "The talebearer should not be admitted in Paradise".

170-(...) Hammam Ibn Al-Harith narrated: Once, we were sitting in the mosque with Hudhaifa. Then, a man came and sat with us. The people said to Hudhaifa: "This is one who transmits the tales (of people) to the governor". Hudhaifa said, with the intention of reporting to him: I heard Allah's Messenger "Allah's blessing and peace be upon him" saying: "The talebearer should not be admitted in Paradise".

[46] the great prohibition of hanging down one's lower garment, of reminding (others) of one's gift, of selling goods by false oaths, and what about those three with whom Allah would neither speak on the day of judgement, nor would He look at them nor would He purify them, and for them is a painful penalty

171-(106) Abu Dharr narrated from The Prophet "Allah's blessing and peace be upon him": "There are three with whom Allah would neither speak on the day of judgement, nor would He look at them nor would He purify them (of their sins), and for them is a painful penalty". The Prophet "Allah's blessing and peace be upon him" repeated it thrice. Then I said: "Disgraced and lost be they! What are those, O Messenger of Allah?" he said: "They are: The one who hangs down his lower garment (out of haughtiness), the one who reminds others of his gifts he bestows upon them, and the one who sells his goods by false oaths".

(...)Abu Dharr narrated from The Prophet "Allah's blessing and peace be upon him": "There are three with whom Allah would not speak on the day of judgement. They are: the one who never gives a gift (to people) but that he reminds them of it, the one who sells his goods by false oaths, and The one who hangs down his lower garment (out of haughtiness)".

فِي حَدِيثِ عِيَاضٍ الأَشْعَرِيِّ قَالَ: «لَيْسَ مِنَّا» وَلَمْ يَقُلْ: «بَرِيءٌ».

٤٥ ـ باب بَيَانِ غِلَظِ تَحْرِيمِ النَّمِيمَةِ

١٦٨ ـ (١٠٥) ـ وحدّثني شَيْبَانُ بْنُ فَرُّوخَ وَعَبْدُ اللهِ بْنُ مُحَمَّدِ بْنِ أَسْمَاءَ الضُّبَعِيُّ، قَالا: حَدَّثَنَا مَهْدِيٌّ، وَهُوَ ابْنُ مَيْمُونٍ: حَدَّثَنَا وَاصِلٌ الأَحْدَبُ، عَنْ أَبِي وَائِلٍ، عَنْ حُذَيْفَةَ: أَنَّهُ بَلَغَهُ أَنَّ رَجُلاً يَنِمُّ الْحَدِيثَ. فَقَالَ حُذَيْفَةُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «لا يَدْخُلُ الْجَنَّةَ نَمَّامٌ».

١٦٩ ـ (...) ـ حدّثنا عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ. قَالَ إِسْحَاقُ: أَخْبَرَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ هَمَّامِ بْنِ الْحَارِثِ، قَالَ: كَانَ رَجُلٌ يَنْقُلُ الْحَدِيثَ إِلَى الأَمِيرِ، فَكُنَّا جُلُوساً فِي الْمَسْجِدِ، فَقَالَ الْقَوْمُ: هٰذَا مِمَّنْ يَنْقُلُ الْحَدِيثَ إِلَى الأَمِيرِ، قَالَ: فَجَاءَ حَتَّى جَلَسَ إِلَيْنَا، فَقَالَ حُذَيْفَةُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «لا يَدْخُلُ الْجَنَّةَ قَتَّاتٌ».

[البخاري: كتاب الأدب، باب ما يكره من النميمة رقم: ٥٧٠٩]

١٧٠ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ وَوَكِيعٌ، عَنِ الأَعْمَشِ. (ح) وَحَدَّثَنَا مِنْجَابُ بْنُ الْحَارِثِ التَّمِيمِيُّ ـ وَاللَّفْظُ لَهُ ـ: أَخْبَرَنَا ابْنُ مُسْهِرٍ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ هَمَّامِ بْنِ الْحَارِثِ، قَالَ: كُنَّا جُلُوساً مَعَ حُذَيْفَةَ فِي الْمَسْجِدِ، فَجَاءَ رَجُلٌ حَتَّى جَلَسَ إِلَيْنَا. فَقِيلَ لِحُذَيْفَةَ: إِنَّ هٰذَا يَرْفَعُ إِلَى السُّلْطَانِ أَشْيَاءَ، فَقَالَ حُذَيْفَةُ، إِرَادَةَ أَنْ يُسْمِعَهُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «لا يَدْخُلُ الْجَنَّةَ قَتَّاتٌ».

٤٦ ـ باب بَيَانِ غِلَظِ تَحْرِيمِ إِسْبَالِ الإِزَارِ وَالْمَنِّ بِالْعَطِيَّةِ وَتَنْفِيقِ السِّلْعَةِ بِالْحَلِفِ، وَبَيَانِ الثَّلاثَةِ الَّذِينَ لا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ وَلا يَنْظُرُ إِلَيْهِمْ وَلا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ

١٧١ ـ (١٠٦) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَمُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ بَشَّارٍ، قَالُوا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ شُعْبَةَ، عَنْ عَلِيِّ بْنِ مُدْرِكٍ، عَنْ أَبِي زُرْعَةَ، عَنْ خَرَشَةَ بْنِ الْحُرِّ، عَنْ أَبِي ذَرٍّ، عَنِ النَّبِيِّ ﷺ. قَالَ: «ثَلاثَةٌ لا يُكَلِّمُهُمُ اللهُ يَوْمَ الْقِيَامَةِ، وَلاَ يَنْظُرُ إِلَيْهِمْ، وَلا يُزَكِّيهِمْ، وَلَهُمْ عَذَابٌ أَلِيمٌ». قَالَ: فَقَرَأَهَا رَسُولُ اللهِ ﷺ ثَلاثَ مِرَارٍ. قَالَ أَبُو ذَرٍّ: خَابُوا وَخَسِرُوا، مَنْ هُمْ يَا رَسُولَ اللَّهِ؟ قَالَ: «الْمُسْبِلُ، وَالْمَنَّانُ، وَالْمُنَفِّقُ سِلْعَتَهُ بِالْحَلِفِ الْكَاذِبِ».

(...) ـ وحدّثني أَبُو بَكْرِ بْنُ خَلاَّدٍ الْبَاهِلِيُّ: حَدَّثَنَا يَحْيَى ـ وَهُوَ الْقَطَّانُ ـ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا سُلَيْمَانُ الأَعْمَشُ، عَنْ سُلَيْمَانَ بْنِ مُسْهِرٍ، عَنْ خَرَشَةَ بْنِ الْحُرِّ، عَنْ أَبِي ذَرٍّ، عَنِ النَّبِيِّ ﷺ قَالَ: «ثَلاثَةٌ لا يُكَلِّمُهُمُ اللهُ يَوْمَ الْقِيَامَةِ: الْمَنَّانُ الَّذِي لا يُعْطِي شَيْئاً إِلا مَنَّهُ، وَالْمُنَفِّقُ سِلْعَتَهُ بِالْحَلِفِ الْفَاجِرِ، وَالْمُسْبِلُ إِزَارَهُ».

This Hadith was narrated by Bishr Ibn Khalid from Muhammad (Ibn Ja'far) who told: I heard Sulaiman narrating it with the same chain of transmitters, adding: "There are three with whom Allah would neither speak on the day of judgement, nor would He look at them nor would He purify them (of their sins), and for them is a painful penalty".

172-(107) Abu Hazim narrated from Abu Huraira that The Prophet "Allah's blessing and peace be upon him" said: "There are three with whom Allah would neither speak on the day of judgement, nor would He purify them (of their sins), (nor would He look at them, according to the narration of Abu Mu'awiya) and for them is a painful penalty. They are: an old man who is adulterer, a liar king, and a proud destitute".

173-(108) Abu Salih narrated from Abu Huraira that The Messenger of Allah "Allah's blessing and peace be upon him" said: "There are three with whom Allah would neither speak on the day of judgement, nor would He look at them nor would He purify them (of their sins), and for them is a grievous torment. They are: a person who had more water (than his needs)in the waterless desert , which he refused to give to the wayfarer, a person who sold a commodity to another in the afternoon, and took an oath by Allah that he had bought it at such and such price and he (the buyer) admitted it as true though it was not so, and a person who gave a pledge of allegiance to an Imam only for the sake of the world (benefits). If the Imam gave him (something) of those (benefits) he would stick to his allegiance, and if he did not give him, he would not fulfill his allegiance".

(...) Zuhair Ibn Harb narrated from Jarir from Al-A'mash the same with the same chain of transmitters, but here he added: "And a man, offered for sale a commodity to another man".

174-(...) Abu Huraira narrated from The Messenger of Allah "Allah's blessing and peace be upon him": "There are three with whom Allah would neither speak on the day of judgement, nor would He look at them, and they would receive a painful torment. They are: a person who took an oath on a property of another Muslim in the afternoon and seized it (depending upon such a false oath)". (The remaining of the narration is the same as narrated by Al-A'mash).

[47] The great prohibition of suicide, and whoever killed himself with such a thing, would be tortured by that very thing (on The Day of Judgement), and none but a Muslim should be admitted in Paradise

175-(109) Abu Huraira narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever killed himself with (a

وَحَدَّثَنِيهِ بِشْرُ بْنُ خَالِدٍ: حَدَّثَنَا مُحَمَّدٌ - يَعْنِي ابْنَ جَعْفَرٍ - عَنْ شُعْبَةَ، قَالَ: سَمِعْتُ سُلَيْمَانَ، بِهٰذَا الإِسْنَادِ. وَقَالَ: «ثَلَاثَةٌ لَا يُكَلِّمُهُمُ اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ».

١٧٢ - (١٠٧) - وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ وَأَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «ثَلَاثَةٌ لَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ - قَالَ أَبُو مُعَاوِيَةَ: وَلَا يَنْظُرُ إِلَيْهِمْ - وَلَهُمْ عَذَابٌ أَلِيمٌ: شَيْخٌ زَانٍ، وَمَلِكٌ كَذَّابٌ، وَعَائِلٌ مُسْتَكْبِرٌ».

١٧٣ - (١٠٨) - وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ، قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ - وَهٰذَا حَدِيثُ أَبِي بَكْرٍ - قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «ثَلَاثٌ لَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ، وَلَا يَنْظُرُ إِلَيْهِمْ وَلَا يُزَكِّيهِمْ، وَلَهُمْ عَذَابٌ أَلِيمٌ: رَجُلٌ عَلَى فَضْلِ مَاءٍ بِالْفَلَاةِ يَمْنَعُهُ مِنِ ابْنِ السَّبِيلِ، وَرَجُلٌ بَايَعَ رَجُلًا بِسِلْعَةٍ بَعْدَ الْعَصْرِ فَحَلَفَ لَهُ بِاللَّهِ لَأَخَذَهَا بِكَذَا وَكَذَا فَصَدَّقَهُ، وَهُوَ عَلَى غَيْرِ ذٰلِكَ، وَرَجُلٌ بَايَعَ إِمَامًا لَا يُبَايِعُهُ إِلَّا لِدُنْيَا، فَإِنْ أَعْطَاهُ مِنْهَا وَفَى، وَإِنْ لَمْ يُعْطِهِ مِنْهَا لَمْ يَفِ».

(...) - **وحدّثني** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ. (ح) وحدّثنا سَعِيدُ بْنُ عَمْرٍو الأَشْعَثِيُّ: أَخْبَرَنَا عَبْثَرٌ، كِلَاهُمَا عَنِ الأَعْمَشِ، بِهٰذَا الإِسْنَادِ... مِثْلَهُ. غَيْرَ أَنَّ فِي حَدِيثِ جَرِيرٍ: «وَرَجُلٌ سَاوَمَ رَجُلًا بِسِلْعَةٍ».

[البخاري: كتاب المساقاة، باب من رأى صاحب الحوض والقربة أحق بمائه، رقم: ٢٢٤٠].

١٧٤ - (...) - وحدّثني عَمْرٌو النَّاقِدُ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: أُرَاهُ مَرْفُوعًا. قَالَ: «ثَلَاثَةٌ لَا يُكَلِّمُهُمُ اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ: رَجُلٌ حَلَفَ عَلَى يَمِينٍ بَعْدَ صَلَاةِ الْعَصْرِ عَلَى مَالِ مُسْلِمٍ فَاقْتَطَعَهُ». وَبَاقِي حَدِيثِهِ نَحْوُ حَدِيثِ الأَعْمَشِ.

٤٧ - باب غِلَظِ تَحْرِيمِ قَتْلِ الإنسانِ نَفْسَه، وأَنَّ مَن قَتَلَ نَفْسَه بشيءٍ عُذِّبَ به في النَّارِ وأنَّهُ لا يَدْخُلُ الجَنَّةَ إلا نَفْسٌ مُسْلِمَةٌ

١٧٥ - (١٠٩) - حدثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو سَعِيدٍ الأَشَجُّ، قَالَا: حَدَّثَنَا وَكِيعٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَتَلَ نَفْسَهُ بِحَدِيدَةٍ فَحَدِيدَتُهُ فِي يَدِهِ يَتَوَجَّأُ بِهَا فِي بَطْنِهِ فِي نَارِ جَهَنَّمَ خَالِدًا مُخَلَّدًا

piece of) steel would be an eternal resident of the Hell fire, having that steel (piece) in his hand which he would be thrusting in his stomach forever; whoever drank poison and killed himself would sip that (poison) in the Hell Fire wherein he would stay forever; and whoever killed himself by throwing himself from (the top of) a mountain would continuously fall in the Hell Fire wherein he would live forever".

(...) Zuhair Ibn Harb narrated from Jarir from Shu'ba the same with the same chain of transmitters, but, according to the narration of Shu'ba from Sulaiman, the sub-narrator said: I heard Dhakwan.

176-(110) Abu Qilaba narrated that Thabit Ibn Ad-Dahhak told him that he gave the pledge of allegiance to The Messenger of Allah "Allah's blessing and peace be upon him" under the tree (in the year of Al-Hudaibiya). The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever took an oath by a religion other than Islam, in the state of being a liar, would become so, as he uttered. He who killed himself with a thing would be tortured on The Day of Judgement with that very thing. One is not to vow to offer a thing which he doesn't have".

(...) Yahya Ibn Kathir narrated from Abu Qilaba from Thabit Ibn Ad-Dahhak from The Prophet "Allah's blessing and peace be upon him": "One is not to vow to offer a thing which he doesn't have. Cursing a believer is as killing him (in grievousness of sin). He who killed himself with a thing would be tortured with that very thing on The Day of Judgement. Whoever claimed a false claim in order to increase whatever he has, then Allah would give him more than paucity, which also applies to the one who perjured".

177-(...) Abu Qilaba narrated from Thabit Ibn Ad-Dahhak that The Prophet "Allah's blessing and peace be upon him" said: "Whoever took an oath by a religion other than Islam, with the intention of being a liar, would become so, as he uttered. He who killed himself with a thing would be tortured on The Day of Judgement with that very thing".

This is the narration of Sufyan. In the narration of Shu'ba The Prophet said: "Whoever took an oath by a religion other than Islam, in the state of being a liar, would become so, as he uttered. He who slew himself with a thing would be slain with that very thing on The Day of Judgement".

178-(111) Az-Zuhri narrated from Ibn Al-Musaiyyab from Abu Huraira: We took part in (the holy Battle of) Hunain with the Messenger of Allah "Allah's blessing and peace be upon him". He (the Prophet) said about a man who claimed to be a Muslim that he was one of the dwellers of the

فِيهَا أَبَداً، وَمَنْ شَرِبَ سَمًّا، فَقَتَلَ نَفْسَهُ، فَهُوَ يَتَحَسَّاهُ فِي نَارِ جَهَنَّمَ خَالِداً مُخَلَّداً فِيهَا أَبَداً، وَمَنْ تَرَدَّى مِنْ جَبَلٍ، فَقَتَلَ نَفْسَهُ، فَهُوَ يَتَرَدَّى فِي نَارِ جَهَنَّمَ خَالِداً مُخَلَّداً فِيهَا أَبَداً».

(...) ـ **وحدّثني** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ. (ح) وَحَدَّثَنَا سَعِيدُ بْنُ عَمْرٍو الأَشْعَثِيُّ: حَدَّثَنَا عَبْثَرٌ. (ح) وَحَدَّثَنِي يَحْيَىٰ بْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا خَالِدٌ ـ يَعْنِي ابْنَ الْحَارِثِ ـ: حَدَّثَنَا شُعْبَةُ. كُلُّهُمْ بِهٰذَا الإِسْنَادِ مِثْلَهُ.

وَفِي رِوَايَةِ شُعْبَةَ عَنْ سُلَيْمَانَ قَالَ: سَمِعْتُ ذَكْوَانَ.

[البخاري: كتاب الطب، باب شرب السم والدواء به...، رقم: ٥٤٤٢].

١٧٦ ـ (١١٠) ـ **حدّثنا** يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا مُعَاوِيَةُ بْنُ سَلاَّمِ بْنِ أَبِي سَلاَّمٍ الدِّمَشْقِيُّ، عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ: أَنَّ أَبَا قِلاَبَةَ أَخْبَرَهُ: أَنَّ ثَابِتَ بْنَ الضَّحَّاكِ أَخْبَرَهُ: أَنَّهُ بَايَعَ رَسُولَ اللَّهِ ﷺ تَحْتَ الشَّجَرَةِ، وَأَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ حَلَفَ عَلَى يَمِينٍ بِمِلَّةٍ غَيْرِ الإِسْلاَمِ كَاذِباً فَهُوَ كَمَا قَالَ، وَمَنْ قَتَلَ نَفْسَهُ بِشَيْءٍ عُذِّبَ بِهِ يَوْمَ الْقِيَامَةِ، وَلَيْسَ عَلَى رَجُلٍ نَذْرٌ فِي شَيْءٍ لاَ يَمْلِكُهُ».

[البخاري: كتاب الجنائز، باب ما جاء في قاتل النفس، رقم: ١٣٦٣].

(...) ـ **حدّثني** أَبُو غَسَّانَ الْمِسْمَعِيُّ: حَدَّثَنَا مُعَاذٌ ـ وَهُوَ ابْنُ هِشَامٍ ـ قَالَ: حَدَّثَنِي أَبِي، عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ، قَالَ: حَدَّثَنِي أَبُو قِلاَبَةَ، عَنْ ثَابِتِ بْنِ الضَّحَّاكِ، عَنِ النَّبِيِّ ﷺ قَالَ: «لَيْسَ عَلَى رَجُلٍ نَذْرٌ فِيمَا لاَ يَمْلِكُ، وَلَعْنُ الْمُؤْمِنِ كَقَتْلِهِ، وَمَنْ قَتَلَ نَفْسَهُ بِشَيْءٍ فِي الدُّنْيَا عُذِّبَ بِهِ يَوْمَ الْقِيَامَةِ، وَمَنِ ادَّعَى دَعْوَى كَاذِبَةً لِيَتَكَثَّرَ بِهَا لَمْ يَزِدْهُ اللَّهُ إِلاَّ قِلَّةً، وَمَنْ حَلَفَ عَلَى يَمِينِ صَبْرٍ فَاجِرَةٍ».

١٧٧ ـ (...) ـ **حدّثنا** إِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَإِسْحَاقُ بْنُ مَنْصُورٍ، وَعَبْدُ الْوَارِثِ بْنُ عَبْدِ الصَّمَدِ، كُلُّهُمْ عَنْ عَبْدِ الصَّمَدِ بْنِ عَبْدِ الْوَارِثِ، عَنْ شُعْبَةَ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلاَبَةَ، عَنْ ثَابِتِ بْنِ الضَّحَّاكِ الأَنْصَارِيِّ. (ح) وحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، عَنْ عَبْدِ الرَّزَّاقِ، عَنِ الثَّوْرِيِّ، عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ أَبِي قِلاَبَةَ، عَنْ ثَابِتِ بْنِ الضَّحَّاكِ قَالَ: قَالَ النَّبِيُّ ﷺ: «مَنْ حَلَفَ بِمِلَّةٍ سِوَى الإِسْلاَمِ كَاذِباً مُتَعَمِّداً فَهُوَ كَمَا قَالَ، وَمَنْ قَتَلَ نَفْسَهُ بِشَيْءٍ عَذَّبَهُ اللَّهُ بِهِ فِي نَارِ جَهَنَّمَ».

هٰذَا حَدِيثُ سُفْيَانَ، وَأَمَّا شُعْبَةُ فَحَدِيثُهُ: أَنَّ رَسُولَ ٱللَّهِ ﷺ قَالَ: «مَنْ حَلَفَ بِمِلَّةٍ سِوَىٰ الإِسْلاَمِ كَاذِباً فَهُوَ كَمَا قَالَ، وَمَنْ ذَبَحَ نَفْسَهُ بِشَيْءٍ ذُبِحَ بِهِ يَوْمَ الْقِيَامَةِ».

١٧٨ ـ (١١١) ـ **وحدّثنا** مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ، جَمِيعاً عَنْ عَبْدِ الرَّزَّاقِ، قَالَ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنِ ابْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: شَهِدْنَا مَعَ رَسُولِ اللَّهِ ﷺ حُنَيْناً، فَقَالَ لِرَجُلٍ مِمَّنْ يُدْعَى بِالإِسْلاَمِ: «هٰذَا مِنْ أَهْلِ النَّارِ». فَلَمَّا حَضَرْنَا الْقِتَالَ قَاتَلَ الرَّجُلُ قِتَالاً شَدِيداً

(Hell) Fire. When we were overwhelmed by the fighting, that man fought to a great extent and was seriously wounded.

It was said: "O Messenger of Allah! The man whom you described sometime earlier as a dweller of the (Hell) Fire fought very much and died". The Messenger of Allah "Allah's blessing and peace be upon him" commented: "He was doomed to the (Hell) Fire". Some men were on the verge of suspicion (about his fate). At the same time, it was said that he had not died, but he had been fatally wounded. In the night, he could not be patient for the (pain of his) injury. But, he killed himself. Being informed of that, The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah is greater! I testify that I am the servant of Allah as well as His Messenger". Then, He ordered Bilal to announce to the people that none but a Muslim would enter Paradise. Verily Allah supports this religion (of Islam) even by a wicked person".

179-(112) Abu Hazim narrated from Sahl Ibn Sa'd As-Sa'idi: The Messenger of Allah "Allah's blessing and peace be upon him" (accompanied by the Muslims) and the pagans faced each other and started fighting. When The Messenger of Allah "Allah's blessing and peace be upon him" returned (with the Muslims) to his camp and the pagans returned to their camp, somebody talked about a man amongst the companions of The Messenger of Allah "Allah's blessing and peace be upon him" who would follow and kill with his sword any pagan going alone. They said: "None did his job (of fighting) today better than that man". The Messenger of Allah "Allah's blessing and peace be upon him" said: "Indeed, he is amongst the people of the (Hell) Fire".

A man amongst the people said: "I shall accompany him (to observe what he does)". Thus he accompanied him, and wherever he stood, he would stand with him, and wherever he ran, he would run with him. Then the (brave) man got wounded seriously and he hastily decided to bring about his death quickly. He planted the blade of the sword in the ground directing its sharp end towards his chest between his two breasts. Then he leaned on the sword and killed himself.

The other man came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "I testify that you are Allah's Apostle". The Prophet "Allah's blessing and peace be upon him" asked: "What is the matter?" He replied: "(Concerning) the man whom you had described as one of the people of the (Hell) Fire. The people were deeply surprised at what you said. I said: "I will find out his reality for you". So, I came out seeking him. He got seriously wounded, and hastened to die by planting

فَأَصَابَتْهُ جِرَاحَةٌ. فَقِيلَ: يَا رَسُولَ اللَّهِ، الرَّجُلُ الَّذِي قُلْتَ لَهُ آنِفاً: «إِنَّهُ مِنْ أَهْلِ النَّارِ»، فَإِنَّهُ قَاتَلَ الْيَوْمَ قِتَالاً شَدِيداً، وَقَدْ مَاتَ. فَقَالَ النَّبِيُّ ﷺ: «إِلَى النَّارِ»! فَكَادَ بَعْضُ الْمُسْلِمِينَ أَنْ يَرْتَابَ. فَبَيْنَمَا هُمْ عَلَى ذٰلِكَ إِذْ قِيلَ: إِنَّهُ لَمْ يَمُتْ، وَلٰكِنَّ بِهِ جِرَاحاً شَدِيداً، فَلَمَّا كَانَ مِنَ اللَّيْلِ لَمْ يَصْبِرْ عَلَى الْجِرَاحِ فَقَتَلَ نَفْسَهُ، فَأُخْبِرَ النَّبِيُّ ﷺ بِذٰلِكَ فَقَالَ: «اللَّهُ أَكْبَرُ، أَشْهَدُ أَنِّي عَبْدُ اللَّهِ وَرَسُولُهُ»، ثُمَّ أَمَرَ بِلاَلاً فَنَادَى فِي النَّاسِ: «إِنَّهُ لا يَدْخُلُ الْجَنَّةَ إِلا نَفْسٌ مُسْلِمَةٌ، وَإِنَّ اللَّهَ يُؤَيِّدُ هٰذَا الدِّينَ بِالرَّجُلِ الْفَاجِرِ».

[البخاري: كتاب الجهاد، باب إن الله يؤيد الدين بالرجل الفاجر، رقم: ٢٨٩٧].

١٧٩ ـ (١١٢) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ ـ وَهُوَ ابْنُ عَبْدِ الرَّحْمٰنِ الْقَارِيُّ ـ حَيٌّ مِنَ الْعَرَبِ ـ عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ: أَنَّ رَسُولَ اللَّهِ ﷺ الْتَقَى هُوَ وَالْمُشْرِكُونَ فَاقْتَتَلُوا، فَلَمَّا مَالَ رَسُولُ اللَّهِ ﷺ إِلَى عَسْكَرِهِ، وَمَالَ الآخَرُونَ إِلَى عَسْكَرِهِمْ، وَفِي أَصْحَابِ رَسُولِ اللَّهِ ﷺ رَجُلٌ لا يَدَعُ لَهُمْ شَاذَّةً إِلا اتَّبَعَهَا يَضْرِبُهَا بِسَيْفِهِ. فَقَالُوا: مَا أَجْزَأَ مِنَّا الْيَوْمَ أَحَدٌ كَمَا أَجْزَأَ فُلاَنٌ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَمَا إِنَّهُ مِنْ أَهْلِ النَّارِ». فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: أَنَا صَاحِبُهُ أَبَداً، قَالَ: فَخَرَجَ مَعَهُ، كُلَّمَا وَقَفَ وَقَفَ مَعَهُ، وَإِذَا أَسْرَعَ أَسْرَعَ مَعَهُ، قَالَ: فَجُرِحَ الرَّجُلُ جُرْحاً شَدِيداً، فَاسْتَعْجَلَ الْمَوْتَ فَوَضَعَ نَصْلَ سَيْفِهِ بِالأَرْضِ وَذُبَابَهُ بَيْنَ ثَدْيَيْهِ، ثُمَّ تَحَامَلَ عَلَى سَيْفِهِ فَقَتَلَ نَفْسَهُ، فَخَرَجَ الرَّجُلُ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: أَشْهَدُ أَنَّكَ رَسُولُ اللَّهِ. قَالَ: «وَمَا ذَاكَ؟» قَالَ: الرَّجُلُ الَّذِي ذَكَرْتَ آنِفاً أَنَّهُ مِنْ أَهْلِ النَّارِ، فَأَعْظَمَ النَّاسُ ذٰلِكَ، فَقُلْتُ: أَنَا لَكُمْ بِهِ. فَخَرَجْتُ فِي طَلَبِهِ حَتَّى جُرِحَ جُرْحاً شَدِيداً،

the blade of his sword in the ground directing its sharp end towards his chest between his two breasts. He leaned on his sword and killed himself".

The Messenger of Allah "Allah's blessing and peace be upon him" said: "A man might do what seems to people as if they were the deeds of people of Paradise while in fact he is from people of the (Hell) Fire. (On the contrary), another man may do what seems to people as if they were the deeds of people of (Hell) Fire, while in fact he is from people of Paradise".

180-(113) Shaiban narrated from Al-Hasan: A man from the people who preceded you suffered from a boil. When he felt pain because of it, he drew out an arrow from the quiver and pierced it. And the bleeding did not stop until he died. Your Lord said: "I forbade Paradise from him".

Then, he (Al-Hasan) stretched his hand towards the mosque and said: "By Allah! Jundub narrated This tradition to me from The Messenger of Allah "Allah's blessing and peace be upon him" in this mosque".

181-(...) Al-Hasan narrated: Jundub Ibn Abdullah Al-Bajali related to us (a certain tradition) in this mosque, and we did not forget (it), and we are certain that Jundub did not tell a lie about The Messenger of Allah "Allah's blessing and peace be upon him" (in such a narration). He said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "A man from the people who preceded you had a boil" (Then he mentioned the same narration).

[48] The great prohibition of misappropriation, and none but the faithful believers would be admitted in Paradise

182-(114) Umar Ibn Al-Khattab narrated: When it was the day of (the holy battle of) Khaibar, a group of the companions of The Prophet "Allah's blessing and peace be upon him" came (and passed by some martyrs) and said: "So-and-so is a martyr. So-and-so is a martyr". They kept on repeating so (as they were passing by the martyrs) until they passed by a man, of whom they said: "So-and-so is a martyr".

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Nay! I saw him in the (Hell) fire, because of a Burda or garment he had misappropriated". Then he (The Prophet) said: "O Ibn Al-Khattab! Go and announce publicly that none but the faithful believers would be admitted in Paradise". I went out and announced publicly: "Verily, none but the faithful believers would be admitted in Paradise".

183-(115) Abu Huraira narrated: We set out to Khaibar in the company of the Prophet "Allah's blessing and peace be upon him" and Allah granted

فَاسْتَعْجَلَ الْمَوْتَ، فَوَضَعَ نَصْلَ سَيْفِهِ بِالأَرْضِ وَذُبَابَهُ بَيْنَ ثَدْيَيْهِ، ثُمَّ تَحَامَلَ عَلَيْهِ فَقَتَلَ نَفْسَهُ. فَقَالَ رَسُولُ اللهِ ﷺ، عِنْدَ ذٰلِكَ: «إِنَّ الرَّجُلَ لَيَعْمَلُ عَمَلَ أَهْلِ الْجَنَّةِ فِيمَا يَبْدُو لِلنَّاسِ وَهُوَ مِنْ أَهْلِ النَّارِ، وَإِنَّ الرَّجُلَ لَيَعْمَلُ عَمَلَ أَهْلِ النَّارِ فِيمَا يَبْدُو لِلنَّاسِ وَهُوَ مِنْ أَهْلِ الْجَنَّةِ».

[البخاري: كتاب المغازي، باب غزوة خيبر، رقم: ٣٩٦٦]

١٨٠ ـ (١١٣) ـ **حدّثني** مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا الزُّبَيْرِيُّ ـ وَهُوَ مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ الزُّبَيْرِ ـ: حَدَّثَنَا شَيْبَانُ قَالَ: سَمِعْتُ الْحَسَنَ يَقُولُ: «إِنَّ رَجُلاً مِمَّنْ كَانَ قَبْلَكُمْ خَرَجَتْ بِهِ قَرْحَةٌ، فَلَمَّا آذَتْهُ انْتَزَعَ سَهْماً مِنْ كِنَانَتِهِ، فَنَكَأَهَا، فَلَمْ يَرْقَإِ الدَّمُ حَتَّى مَاتَ. قَالَ رَبُّكُمْ: قَدْ حَرَّمْتُ عَلَيْهِ الْجَنَّةَ». ثُمَّ مَدَّ يَدَهُ إِلَى الْمَسْجِدِ فَقَالَ: إِي وَاللهِ، لَقَدْ حَدَّثَنِي بِهٰذَا الْحَدِيثِ جُنْدَبٌ، عَنْ رَسُولِ اللهِ ﷺ، فِي هٰذَا الْمَسْجِدِ.

[البخاري: كتاب الجنائز، باب ما جاء في قاتل النفس، رقم: ١٢٩٨].

١٨١ ـ (...) ـ **وحدّثنا** مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا أَبِي، قَالَ: سَمِعْتُ الْحَسَنَ يَقُولُ: حَدَّثَنَا جُنْدَبُ بْنُ عَبْدِ اللهِ الْبَجَلِيُّ فِي هٰذَا الْمَسْجِدِ، فَمَا نَسِينَا، وَمَا نَخْشَى أَنْ يَكُونَ جُنْدَبٌ كَذَبَ عَلَى رَسُولِ اللهِ ﷺ، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «خَرَجَ بِرَجُلٍ فِيمَنْ كَانَ قَبْلَكُمْ خُرَاجٌ...» فَذَكَرَ نَحْوَهُ.

٤٨ ـ باب غِلَظِ تَحْرِيمِ الْغُلُولِ، وأنّه لا يَدْخُلُ الْجَنَّةَ إلاّ الْمُؤْمِنُونَ

١٨٢ ـ (١١٤) ـ **حدّثني** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ، قَالَ: حَدَّثَنِي سِمَاكٌ الْحَنَفِيُّ، أَبُو زُمَيْلٍ، قَالَ: حَدَّثَنِي عَبْدُ اللهِ بْنُ عَبَّاسٍ، قَالَ: حَدَّثَنِي عُمَرُ بْنُ الْخَطَّابِ قَالَ: لَمَّا كَانَ يَوْمُ خَيْبَرَ أَقْبَلَ نَفَرٌ مِنْ صَحَابَةِ النَّبِيِّ ﷺ، فَقَالُوا: فُلاَنٌ شَهِيدٌ، فُلاَنٌ شَهِيدٌ، حَتَّى مَرُّوا عَلَى رَجُلٍ فَقَالُوا: فُلاَنٌ شَهِيدٌ، فَقَالَ رَسُولُ اللهِ ﷺ: «كَلاَّ، إِنِّي رَأَيْتُهُ فِي النَّارِ، فِي بُرْدَةٍ غَلَّهَا، أَوْ عَبَاءَةٍ». ثُمَّ قَالَ رَسُولُ اللهِ ﷺ: «يَا ابْنَ الْخَطَّابِ، اذْهَبْ فَنَادِ فِي النَّاسِ: أَنَّهُ لاَ يَدْخُلُ الْجَنَّةَ إِلا الْمُؤْمِنُونَ». قَالَ: فَخَرَجْتُ فَنَادَيْتُ: «أَلا إِنَّهُ لا يَدْخُلُ الْجَنَّةَ إِلا الْمُؤْمِنُونَ».

١٨٣ ـ (١١٥) ـ **حدّثني** أَبُو الطَّاهِرِ، قَالَ: أَخْبَرَنِي ابْنُ وَهْبٍ، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ ثَوْرِ بْنِ زَيْدٍ الدُّؤَلِيِّ، عَنْ سَالِمٍ أَبِي الْغَيْثِ، مَوْلَى ابْنِ مُطِيعٍ، عَنْ أَبِي هُرَيْرَةَ. (ح) وحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ. وَهٰذَا حَدِيثُهُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ـ يَعْنِي ابْنَ مُحَمَّدٍ ـ عَنْ ثَوْرٍ، عَنْ أَبِي الْغَيْثِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: خَرَجْنَا مَعَ النَّبِيِّ ﷺ إِلَى

us victory. We gained neither gold nor silver but we had got goods, corn and clothes. Then we bent our steps to a valley. The Messenger of Allah "Allah's blessing and peace be upon him" had a slave who was presented to him by Rifa'a Ibn Zaid, from the family of Judham, a tribe of Dubaib.

When we got down into the valley, the slave of The Messenger of Allah "Allah's blessing and peace be upon him" stood up and began to unpack the saddlebag. Then, he was suddenly thrown by a (stray) arrow, which caused him to die. We said: "Congratulations to him O Messenger of Allah, since he is a martyr". The Messenger of Allah "Allah's blessing and peace be upon him" said: "Nay, it is not so. By Him in Whose hand is the soul of Muhammad! The garment which he stole from the booty on the Day of Khaibar which did not (legally) fall in his lot is burning like the (Hell) Fire on him". The people became greatly anxious (because of hearing this). A man came there with a lace or two laces and said: "O Messenger of Allah! I got (it illegally) on the Day of (the holy battle of) Khaibar". He (the Prophet) said: "This is a lace (or two laces) of fire".

[49] The proof that suicide never causes the one who killed himself to become an unbeliever

184-(116) Jaber narrated: At-Tufail Ibn Amr Ad-Dawsi came to The Prophet "Allah's blessing and peace be upon him" and said: "Do you want (to be supported by) a strong, fortified protection?" The tribe of Daws had a fort in the pre-Islamic period of ignorance. The Prophet "Allah's blessing and peace be upon him" refused this offer, since it (the honour of protecting The Prophet) had already been kept for the Ansar.

When The Prophet "Allah's blessing and peace be upon him" emigrated to Medina, At-Tufail Ibn Amr also emigrated to it, accompanying with him a man of his tribe, whom, the climate of Medina did not suit, and he fell sick. He felt very hard. So he took hold of an iron head of an arrow and cut his finger-joints. The blood burst forth from his hands until he died.

At-Tufail Ibn Amr saw him in a dream. He was in a good state, and he saw him, with his hands wrapped up. He (At-Tufail) asked him: "What did your Lord do with you?" He replied: "Allah forgave me for my emigration to The Prophet "Allah's blessing and peace be upon him"". He (At-Tufail) asked: "Why am I seeing you wrapping up your hands?" He replied: "I was informed (by Allah): "We would not set right whatever you damaged in yourself"". At-Tufail related this (dream) to The Messenger of Allah "Allah's blessing and peace be upon him", who supplicated: "O Allah! Forgive even his hands!"

خَيْبَرَ، فَفَتَحَ اللَّهُ عَلَيْنَا، فَلَمْ نَغْنَمْ ذَهَباً وَلا وَرِقاً، غَنِمْنَا الْمَتَاعَ وَالطَّعَامَ وَالثِّيَابَ. ثُمَّ انْطَلَقْنَا إِلَى الْوَادِي، وَمَعَ رَسُولِ اللهِ ﷺ عَبْدٌ لَهُ، وَهَبَهُ لَهُ رَجُلٌ مِنْ جُذَامَ، يُدْعَى رِفَاعَةَ بْنَ زَيْدٍ مِنْ بَنِي الضُّبَيْبِ، فَلَمَّا نَزَلْنَا الْوَادِيَ قَامَ عَبْدُ رَسُولِ اللَّهِ ﷺ يَحُلُّ رَحْلَهُ، فَرُمِيَ بِسَهْمٍ، فَكَانَ فِيهِ حَتْفُهُ. فَقُلْنَا: هَنِيئاً لَهُ الشَّهَادَةُ يَا رَسُولَ اللَّهِ، قَالَ رَسُولُ اللَّهِ ﷺ: «كَلاَّ، وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، إِنَّ الشَّمْلَةَ لَتَلْتَهِبُ عَلَيْهِ نَاراً، أَخَذَهَا مِنَ الْغَنَائِمِ يَوْمَ خَيْبَرَ، لَمْ تُصِبْهَا الْمَقَاسِمُ». قَالَ: فَفَزِعَ النَّاسُ، فَجَاءَ رَجُلٌ بِشِرَاكٍ أَوْ شِرَاكَيْنِ. فَقَالَ: يَا رَسُولَ اللَّهِ، أَصَبْتُ يَوْمَ خَيْبَرَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «شِرَاكٌ مِنْ نَارٍ أَوْ شِرَاكَانِ مِنْ نَارٍ».

[البخاري: كتاب المغازي، باب غزوة خيبر، رقم: ٣٩٩٣].

٤٩ ـ باب الدَّلِيلِ على أنَّ قاتِلَ نَفْسِهِ لا يُكَفَّرُ

١٨٤ ـ (١١٦) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، جَمِيعاً عَنْ سُلَيْمَانَ، قَالَ أَبُو بَكْرٍ: حَدَّثَنَا سُلَيْمَانُ بن حَرْبٍ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ حَجَّاجٍ الصَّوَّافِ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، أَنَّ الطُّفَيْلَ بْنَ عَمْرٍو الدَّوْسِيَّ أَتَى النَّبِيَّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، هَلْ لَكَ فِي حِصْنٍ حَصِينٍ وَمَنَعَةٍ؟ - قَالَ: حِصْنٌ كَانَ لِدَوسٍ فِي الْجَاهِلِيَّةِ - فَأَبَى ذٰلِكَ النَّبِيُّ ﷺ، لِلَّذِي ذَخَرَ اللَّهُ لِلأَنْصَارِ، فَلَمَّا هَاجَرَ النَّبِيُّ ﷺ إِلَى الْمَدِينَةِ، هَاجَرَ إِلَيْهِ الطُّفَيْلُ بْنُ عَمْرٍو، وَهَاجَرَ مَعَهُ رَجُلٌ مِنْ قَوْمِهِ، فَاجْتَوَوُا الْمَدِينَةَ، فَمَرِضَ، فَجَزِعَ، فَأَخَذَ مَشَاقِصَ لَهُ، فَقَطَعَ بِهَا بَرَاجِمَهُ، فَشَخَبَتْ يَدَاهُ حَتَّى مَاتَ، فَرَآهُ الطُّفَيْلُ بْنُ عَمْرٍو فِي مَنَامِهِ، فَرَآهُ وَهَيْئَتُهُ حَسَنَةٌ، وَرَآهُ مُغَطِّياً يَدَيْهِ. فَقَالَ لَهُ: مَا صَنَعَ بِكَ رَبُّكَ؟ فَقَالَ: غَفَرَ لِي بِهِجْرَتِي إِلَى نَبِيِّهِ ﷺ. فَقَالَ: مَا لِي أَرَاكَ مُغَطِّياً يَدَيْكَ؟ قَالَ: قِيلَ لِي: لَنْ نُصْلِحَ مِنْكَ مَا أَفْسَدْتَ، فَقَصَّهَا الطُّفَيْلُ عَلَى رَسُولِ اللَّهِ ﷺ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ وَلِيَدَيْهِ فَاغْفِرْ».

[50] The wind which would blow a short while earlier than The Day of Judgement, and which would kill everyone having in his heart whatever (little) portion of faith

185-(117) Abu Huraira narrated: The Prophet "Allah's blessing and peace be upon him" said: "Verily, Allah would send a wind from (the direction of) Yemen, softer than the silk. It would not let anyone having in his heart faith equal to a weight of a grain (according to the narration of Abu Alqama) or an atom (according to the narration of Abd Al-Aziz) but that it would cause him to die".

[51] Exhortation to hasten towards doing (good) deeds before the emergence of afflictions

186-(118) Abu Huraira narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Be prompt to do good deeds (before you would be occupied from them) by afflictions which would be as the parts of the dark night, During which, a man would be a Muslim in the morning and an unbeliever in the evening, or he would be a believer in the evening and an unbeliever in the morning, and would sell his faith for world benefits".

[52] The believer's fear of the failure of his deeds

187-(119) Anas narrated: When it was revealed (Allah's saying): "O ye who believe! Raise not your voices above the voice of the Prophet, nor speak aloud to him in talk, as ye may speak aloud to one another, lest your deeds become vain and ye perceive not" (The Chambers "Al-Hujurat" 2), Thabit Ibn Qais confined himself in his house and said: "I am one of the dwellers of the (Hell) Fire".

He kept himself from coming to The Prophet "Allah's blessing and peace be upon him". The Prophet "Allah's blessing and peace be upon him" asked Sa'd Ibn Mu'adh about him saying: "O Abu Amr! How is Thabit? Is he ill?" Sa'd said: "He is my neighbor, but I do not know anything of his illness". Sa'd visited him (Thabit), whom he told the message of The Messenger of Allah "Allah's blessing and peace be upon him". Thabit said: "This verse was revealed, and you know well that from among all of you, my voice is louder than that of The Messenger of Allah "Allah's blessing and peace be upon him". For this reason, I am one of the inhabitants of the (Hell) Fire".

Sa'd told the Prophet "Allah's blessing and peace be upon him" about it. The Messenger of Allah "Allah's blessing and peace be upon him" commented: "(It is not so), but he is one of the inhabitants of Paradise".

٥٠ ـ بابٌ في الرِّيحِ التي تكُونُ قُرْبَ القيامَةِ تقْبِضُ مَنْ في قَلْبِهِ شيءٌ من الإيمانِ

١٨٥ ـ (١١٧) ـ حدّثنا أَحْمدُ بْنُ عَبْدَةَ الضَّبِّيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحمَّدٍ وَأَبُو عَلْقَمَةَ الْفَرْوِيُّ، قَالا: حَدَّثَنا صَفْوَانُ بْنُ سُلَيْمٍ، عَنْ عَبْدِ اللَّهِ بْنِ سَلْمَانَ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ يَبْعَثُ رِيحاً مِنَ الْيَمَنِ، أَلْيَنَ مِنَ الْحَرِيرِ، فَلاَ تَدَعُ أَحداً في قَلْبِهِ ـ قَالَ أَبُو عَلْقَمَةَ: مِثْقَالُ حَبَّةٍ. وَقَالَ عَبْدُ الْعَزِيزِ: «مِثْقَالُ ذَرَّةٍ ـ مِنْ إِيمانٍ إِلا قَبَضتْهُ».

٥١ ـ باب الحثّ على المُبادرةِ بالأعمالِ قبلَ تَظاهُرِ الفِتَنِ

١٨٦ ـ (١١٨) ـ حدّثني يحيى بْنُ أَيُّوبَ وقُتَيْبَةُ وابْنُ حُجْرٍ، جَمِيعاً عَنْ إِسْمَاعِيلَ بْنِ جَعْفَرٍ، قَالَ ابْنُ أَيُّوبَ: حَدَّثَنَا إِسْمَاعِيلُ، قَالَ: أَخْبَرَنِي الْعَلاَءُ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «بَادِرُوا بِالأَعْمَالِ، فِتَناً كَقِطَعِ اللَّيْلِ الْمُظْلِمِ، يُصْبِحُ الرَّجُلُ مُؤْمِناً وَيُمْسِي كَافِراً، أَوْ يُمْسِي مُؤْمِناً وَيُصْبِحُ كَافِراً، يَبِيعُ دِينَهُ بِعَرَضٍ مِنَ الدُّنْيَا».

٥٢ ـ باب مَخافَةِ المُؤْمِنِ أَنْ يَحْبَطَ عَمَلُهُ

١٨٧ ـ (١١٩) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ الْبُنَانِيِّ، عَنْ أَنَسِ بنِ مَالِكٍ: أَنَّهُ قَالَ: لَمَّا نَزَلَتْ هٰذِهِ الآيَةُ: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَرْفَعُوٓاْ أَصْوَٰتَكُمْ فَوْقَ صَوْتِ ٱلنَّبِيِّ﴾ [الحجرات: ٢] إلى آخِرِ الآيَةِ. جَلَسَ ثَابِتُ بْنُ قَيْسٍ فِي بَيْتِهِ وَقَالَ: أَنَا مِنْ أَهْلِ النَّارِ. وَاحْتَبَسَ عَنِ النَّبِيِّ ﷺ، فَسَأَلَ النَّبِيُّ ﷺ سَعْدَ بْنَ مُعَاذٍ فَقَالَ: «يَا أَبَا عَمْرٍو، مَا شَأْنُ ثَابِتٍ؟ أَشْتَكَى؟» قَالَ سَعْدٌ: إِنَّهُ لَجَارِي، وَمَا عَلِمْتُ لَهُ بِشَكْوَى، قَالَ: فَأَتَاهُ سَعْدٌ فَذَكَرَ لَهُ قَوْلَ رَسُولِ اللَّهِ ﷺ. فَقَالَ ثَابِتٌ: أُنْزِلَتْ هٰذِهِ الآيَةُ، وَلَقَدْ عَلِمْتُمْ أَنِّي مِنْ أَرْفَعِكُمْ صَوْتاً عَلَى رَسُولِ اللَّهِ ﷺ، فَأَنَا مِنْ أَهْلِ النَّارِ، فَذَكَرَ ذٰلِكَ سَعْدٌ لِلنَّبِيِّ ﷺ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «بَلْ هُوَ مِنْ أَهْلِ الْجَنَّةِ».

188-(...) Anas narrated: Thabit Ibn Qais Ibn Shammas, was the orator of the Ansar. When this Holy Verse was revealed (and he mentioned the same narration of Hammad, but his narration is void of mentioning Sa'd Ibn Mu'adh).

It was narrated by Anas who said: When Allah revealed: "O ye who believe! Raise not your voices above the voice of the Prophet, nor speak aloud to him in talk, as ye may speak aloud to one another, lest your deeds become vain and ye perceive not" (The Chambers "Al-Hujurat" 2) (and he mentioned the same, without mentioning Sa'd Ibn Mu'adh).

(...) Thabit narrated from Anas: When Allah revealed this Verse (and he mentioned the narration in full, and did not mention Sa'd Ibn Mu'adh. But, he added: "We used to see him walking amongst us, i.e. a man of the inhabitants of Paradise".

[53] Would one be blamed (and accounted) for the acts of the pre-Islamic period of ignorance?

189-(120) Abu Wa'il narrated from Abdullah: Some people said to The Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! Would we be blamed (and accounted) for what we had done in the pre-Islamic period of ignorance?" he said: "Whoever amongst you did well in Islam would not be blamed (and accounted) for them; and whoever did evil would be blamed (and accounted) for his (bad) deeds in both the pre-Islamic period of ignorance as well as in Islam".

190-(...) Abu Wa'il narrated from Abdullah: We said: "O Messenger of Allah! Would we be blamed (and accounted) for what we had done in the pre-Islamic period of ignorance?" he said: "Whoever amongst you did well in Islam would not be blamed (and accounted) for what he had done in the pre-Islamic period of ignorance; and whoever did evil would be blamed (and accounted) for his earlier as well as his later (bad) deeds".

191-(...) Ali Ibn Muzhir narrated from Al-A'mash the same tradition with this chain of transmitters.

[54] Islam, as well as both migration and Hajj always efface whatever previous sins

192-(121) Ibn Shumasa Al-Mahri narrated: We were attending when Amr Ibn Al-Ass was in his last breaths. He wept for a long time before he directed his face towards the wall. His son said to him: "O my father! Did not The Messenger of Allah "Allah's blessing and peace be upon him" give you the glad tidings of such-and-such a thing? Did not The Messenger

١٨٨ ـ (...) وحدّثنا قَطَنُ بْنُ نُسَيْرٍ: حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ: حَدَّثَنَا ثَابِتٌ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ ثَابِتُ بْنُ قَيْسِ بْنِ شَمَّاسٍ خَطِيبَ الأَنْصَارِ، فَلَمَّا نَزَلَتْ هٰذِهِ الآيَةُ... بِنَحْوِ حَدِيثِ حَمَّادٍ. وَلَيْسَ فِي حَدِيثِهِ ذِكْرُ سَعْدِ بْنِ مُعَاذٍ.

وَحَدَّثَنِيهِ أَحْمَدُ بْنُ سَعِيدِ بْنِ صَخْرٍ الدَّارِمِيُّ: حَدَّثَنَا حَبَّانُ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، قَالَ: لَمَّا نَزَلَتْ ﴿لَا تَرْفَعُوٓا۟ أَصْوَٰتَكُمْ فَوْقَ صَوْتِ ٱلنَّبِىِّ﴾ [الحجرات: ٢]. وَلَمْ يَذْكُرْ سَعْدَ ابْنَ مُعَاذٍ فِي الْحَدِيثِ.

(...) ـ وحدّثنا هُرَيْمُ بْنُ عَبْدِ الأَعْلَى الأَسَدِيُّ: حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ، قَالَ: سَمِعْتُ أَبِي يَذْكُرُ عَنْ ثَابِتٍ، عَنْ أَنَسٍ، قَالَ: لَمَّا نَزَلَتْ هٰذِهِ الآيَةُ... وَاقْتَصَّ الْحَدِيثَ. وَلَمْ يَذْكُرْ سَعْدَ بْنَ مُعَاذٍ. وَزَادَ: فَكُنَّا نَرَاهُ يَمْشِي بَيْنَ أَظْهُرِنَا رَجُلٌ مِنْ أَهْلِ الْجَنَّةِ.

٥٣ ـ بابٌ هل يُؤَاخَذُ بأعمالِ الجَاهِلِيَّةِ؟

١٨٩ ـ (١٢٠) ـ حدّثنا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ، قَالَ: قَالَ أُنَاسٌ لِرَسُولِ اللَّهِ ﷺ: يَا رَسُولَ اللَّهِ، أَنُؤَاخَذُ بِمَا عَمِلْنَا فِي الْجَاهِلِيَّةِ؟ قَالَ: «أَمَّا مَنْ أَحْسَنَ مِنْكُمْ فِي الإِسْلامِ فَلا يُؤَاخَذُ بِهَا، وَمَنْ أَسَاءَ أُخِذَ بِعَمَلِهِ فِي الْجَاهِلِيَّةِ وَالإِسْلامِ».

[البخاري: كتاب استتابة المرتدين، باب إثم من أشرك بالله... رقم: ٦٩٢٣].

١٩٠ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي وَوَكِيعٌ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا وَكِيعٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قُلْنَا: يَا رَسُولَ اللَّهِ، أَنُؤَاخَذُ بِمَا عَمِلْنَا فِي الْجَاهِلِيَّةِ؟ قَالَ: «مَنْ أَحْسَنَ فِي الإِسْلامِ لَمْ يُؤَاخَذْ بِمَا عَمِلَ فِي الْجَاهِلِيَّةِ، وَمَنْ أَسَاءَ فِي الإِسْلامِ أُخِذَ بِالأَوَّلِ وَالآخِرِ».

[البخاري: كتاب استتابة المرتدين، باب إثم من أشرك بالله... رقم: ٦٩٢٣].

١٩١ ـ (...) ـ حدّثنا مِنْجَابُ بْنُ الْحَارِثِ التَّمِيمِيُّ: أَخْبَرَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنِ الأَعْمَشِ، بِهَذَا الإِسْنَادِ مِثْلَهُ.

٥٤ ـ باب كَوْنِ الإِسْلامِ يَهدِمُ ما قَبْلَه، وكذا الهِجْرَةُ والحَجُّ

١٩٢ ـ (١٢١) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى الْعَنَزِيُّ وَأَبُو مَعْنٍ الرَّقَاشِيُّ وَإِسْحَاقُ بْنُ مَنْصُورٍ، كُلُّهُمْ عَنْ أَبِي عَاصِمٍ ـ وَاللَّفْظُ لابْنِ الْمُثَنَّى ـ: حَدَّثَنَا الضَّحَّاكُ ـ يَعْنِي أَبَا عَاصِمٍ ـ قَالَ: أَخْبَرَنَا حَيْوَةُ بْنُ شُرَيْحٍ قَالَ: حَدَّثَنِي يَزِيدُ بْنُ أَبِي حَبِيبٍ، عَنِ ابْنِ شَمَاسَةَ

of Allah "Allah's blessing and peace be upon him" give you the glad tidings of such-and-such a thing?"

He turned his face (towards us) and said: "The best thing which we can depend upon is the testimony that there is no god but Allah and that Muhammad is The Messenger of Allah. Indeed, I passed through three states. (The first one was that, in which) I found myself disliking no one more than I was disliking The Messenger of Allah "Allah's blessing and peace be upon him"; and I had no desire stronger than my desire to overpower and kill him. Had I died in this state, I would have been definitely one of the dwellers of Fire.

When Allah put the love of Islam in my heart, I came to The Prophet "Allah's blessing and peace be upon him" and said: "Stretch out your right hand so that I would give you the pledge of allegiance". But, when he stretched out his right hand, I withdrew mine. He said: "What is the matter with you, O Amr?" I replied: "I want to put a certain condition". He asked: "What condition do you want to put?" I said: "It is that I should be granted forgiveness". He said: "Do you not know that Islam effaces all the (previous) misdeeds, And so migration effaces all the (previous) misdeeds, as well as Hajj effaces all the (previous) misdeeds?" Then no one became dearer to me than The Messenger of Allah "Allah's blessing and peace be upon him", and no one grew more respectable in my eyes than him, to the extent that I could not have the courage to catch a full glimpse of his face, because of its splendour. So if I am required to describe him, I cannot do so, for I have not eyed him fully. Had I died in this state, I would have had every reason to hope to bee from the dwellers of Paradise.

Then we were made to be responsible for certain things, for which, I do not know what my position would be. When I die, let neither female mourner nor fire accompany me. When you bury me, fill my grave well with earth, then stand around it for a time sufficient for a camel to be slaughtered and its meat to be distributed so that I may rest assured by your closeness, and consider what answer I can give to The Messengers (angels) of Allah".

193-(122) Sa'id Ibn Jubair narrated from Ibn Abbas that some persons amongst the pagans had committed a great number of murders and perpetrated lots of fornication crimes. Then they came to (The Prophet) Muhammad "Allah's blessing and peace be upon him" and said: "Whatever you declare and whatever you call to is really good. But if you tell us that there is expiation for what we had done (of previous misdeeds we would embrace Islam)". Then Allah Almighty revealed:

الْمَهْرِيِّ، قَالَ: حَضَرْنَا عَمْرَو بْنَ الْعَاصِ وَهُوَ فِي سِيَاقَةِ الْمَوْتِ، فَبَكَىٰ طَوِيلاً وَحَوَّلَ وَجْهَهُ إِلَى الْجِدَارِ، فَجَعَلَ ابْنُهُ يَقُولُ: يَا أَبَتَاهُ أَمَا بَشَّرَكَ رَسُولُ اللَّهِ ﷺ بِكَذَا؟ أَمَا بَشَّرَكَ رَسُولُ اللَّهِ ﷺ بِكَذَا؟ قَالَ: فَأَقْبَلَ بِوَجْهِهِ فَقَالَ: إِنَّ أَفْضَلَ مَا نُعِدُّ شَهَادَةُ أَنْ لا إِلَهَ إِلا اللَّهُ وَأَنَّ مُحَمَّداً رَسُولُ اللَّهِ، إِنِّي قَدْ كُنْتُ عَلَى أَطْبَاقٍ ثَلاثٍ. لَقَدْ رَأَيْتُنِي وَمَا أَحَدٌ أَشَدَّ بُغْضاً لِرَسُولِ اللَّهِ ﷺ مِنِّي، وَلا أَحَبَّ إِلَيَّ أَنْ أَكُونَ قَد اسْتَمْكَنْتُ مِنْهُ فَقَتَلْتُهُ، فَلَوْ مُتُّ عَلَى تِلْكَ الْحَالِ لَكُنْتُ مِنْ أَهْلِ النَّارِ، فَلَمَّا جَعَلَ اللَّهُ الإِسْلامَ فِي قَلْبِي أَتَيْتُ النَّبِيِّ ﷺ فَقُلْتُ: ابْسُطْ يَمِينَكَ فَلأُبَايِعْكَ، فَبَسَطَ يَمِينَهُ. قَالَ: فَقَبَضْتُ يَدِي. قَالَ: «مَالَكَ يَا عَمْرُو؟» قَالَ: قُلْتُ: أَرَدْتُ أَنْ أَشْتَرِطَ. قَالَ: «تَشْتَرِطُ بِمَاذَا؟» قُلْتُ: أَنْ يُغْفَرَ لِي. قَالَ: «أَمَا عَلِمْتَ أَنَّ الإِسْلامَ يَهْدِمُ مَا كَانَ قَبْلَهُ؟ وَأَنَّ الْهِجْرَةَ تَهْدِمُ مَا كَانَ قَبْلَهَا؟ وَأَنَّ الْحَجَّ يَهْدِمُ مَا كَانَ قَبْلَهُ؟» وَمَا كَانَ أَحَدٌ أَحَبَّ إِلَيَّ مِنْ رَسُولِ اللَّهِ ﷺ وَلا أَجَلَّ فِي عَيْنِي مِنْهُ، وَمَا كُنْتُ أُطِيقُ أَنْ أَمْلأَ عَيْنَيَّ مِنْهُ إِجْلالاً لَهُ. وَلَوْ سُئِلْتُ أَنْ أَصِفَهُ مَا أَطَقْتُ، لأَنِّي لَمْ أَكُنْ أَمْلأُ عَيْنَيَّ مِنْهُ، وَلَوْ مُتُّ عَلَى تِلْكَ الْحَالِ لَرَجَوْتُ أَنْ أَكُونَ مِنْ أَهْلِ الْجَنَّةِ. ثُمَّ وَلِينَا أَشْيَاءَ مَا أَدْرِي مَا حَالِي فِيهَا، فَإِذَا أَنَا مُتُّ، فَلاَ تَصْحَبْنِي نَائِحَةٌ وَلاَ نَارٌ، فَإِذَا دَفَنْتُمُونِي فَشُنُّوا عَلَيَّ التُّرابَ شَنّاً، ثُمَّ أَقِيمُوا حَوْلَ قَبْرِي قَدْرَ مَا تُنْحَرُ جَزُورٌ، وَيُقسَمُ لَحْمُهَا، حَتَّى أَسْتَأْنِسَ بِكُمْ، وَأَنْظُرَ مَاذَا أُرَاجِعُ بِهِ رُسُلَ رَبِّي.

١٩٣ ـ (١٢٢) ـ حدّثني مُحَمَّدُ بْنُ حَاتِمِ بْنِ مَيْمُونٍ، وَإِبْرَاهِيمُ بْنُ دِينَارٍ ـ وَاللَّفْظُ لإِبْرَاهِيمَ ـ قَالا: حَدَّثَنَا حَجَّاجٌ، وَهُوَ ابْنُ مُحَمَّدٍ، عَنِ ابْنِ جُرَيْجٍ، قَالَ: أَخْبَرَنِي يَعْلَى بْنُ مُسْلِمٍ: أَنَّهُ سَمِعَ سَعِيدَ بْنَ جُبَيْرٍ يُحَدِّثُ عَنِ ابْنِ عَبَّاسٍ: أَنَّ نَاساً مِنْ أَهْلِ الشِّرْكِ قَتَلُوا فَأَكْثَرُوا، وَزَنَوْا فَأَكْثَرُوا، ثُمَّ أَتَوْا مُحَمَّداً ﷺ، فَقَالُوا: إِنَّ الَّذِي تَقُولُ

"Those who invoke not, with Allah, any other god, nor slay such life as Allah has made sacred, except for just cause, nor commit fornication; and any that does this (not only) meets punishment". (Al-Furqan 68) he also said: "Say: O my Servants who have transgressed against their souls. Despair not of the Mercy of Allah: for Allah forgives all sins: for He is Oft-Forgiving, Most Merciful". (Az-Zumar 53)

[55] The status of the (good) deed of a previously unbeliever when he embraces Islam

194-(123) Urwa Ibn Az-Zubair narrated: Hakim Ibn Hezam told him that he asked The Messenger of Allah "Allah's blessing and peace be upon him": "During the pre-Islamic period of ignorance, I used to do good deeds for religious purification. Do you think that I would have anything (of the reward) for those deeds?" The Prophet "Allah's blessing and peace be upon him" replied: "You became Muslim with all those good deeds (Without losing anything of their reward)".

195-(...) Urwa Ibn Az-Zubair narrated: Hakim Ibn Hezam told him that he asked The Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! During the pre-Islamic period of ignorance, I used to do good deeds for religious purification such as giving in charity, manumitting slaves and keeping good relation with my kith and kin,. Do you think that I would be rewarded for those deeds?" The Prophet "Allah's blessing and peace be upon him" replied: "You became Muslim with all those good deeds (Without losing anything of their reward)".

(...) Ma'mar narrated from Az-Zuhri the same with the same chain of transmitters. On the other hand, Hisham Ibn Urwa narrated from his father from Hakim Ibn Hezam that he said: I said: "O Messenger of Allah! (Would I be rewarded for) good deeds I used to do (i.e. acts of piety, according to the interpretation of Hisham) during the pre-Islamic period of ignorance?" The Messenger of Allah "Allah's blessing and peace be upon him" replied: "You became Muslim with all those good deeds (Without losing anything of their reward)". I said: "By Allah! I would let nothing (of good deeds) I used to do during the pre-Islamic period of ignorance except that I shall do in Islam the like of it".

196-(...) Hisham Ibn Urwa narrated from his father that Hakim Ibn Hezam manumitted one hundred slaves and presented one hundred mounts for the sake of Allah, during the pre-Islamic time of ignorance. Then, he manumitted one hundred slaves and presented one hundred mounts for the sake of Allah after his embracing Islam. He came to The Messenger of

وَتَدْعُو لَحَسَنٌ، وَلَوْ تُخْبِرُنَا أَنَّ لِمَا عَمِلْنَا كَفَّارَةً، فَنَزَلَ: ﴿وَٱلَّذِينَ لَا يَدْعُونَ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ وَلَا يَقْتُلُونَ ٱلنَّفْسَ ٱلَّتِي حَرَّمَ ٱللَّهُ إِلَّا بِٱلْحَقِّ وَلَا يَزْنُونَ ۚ وَمَن يَفْعَلْ ذَٰلِكَ يَلْقَ أَثَامًا﴾ [الفرقان: ٦٨]، وَنَزَلَ: ﴿يَٰعِبَادِيَ ٱلَّذِينَ أَسْرَفُوا۟ عَلَىٰٓ أَنفُسِهِمْ لَا تَقْنَطُوا۟ مِن رَّحْمَةِ ٱللَّهِ﴾ [الزمر: ٥٣].

[البخاري: كتاب التفسير، باب: ﴿يا عبادي الذين أسرفوا على أنفسهم﴾، رقم: ٤٥٣٢].

٥٥ ـ باب بَيَانِ حُكْمِ عَمَلِ الكَافِرِ إذا أَسْلَمَ بَعْدَهُ

١٩٤ ـ (١٢٣) ـ حدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ، قَالَ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ: أَنَّ حَكِيمَ بْنَ حِزَامٍ أَخْبَرَهُ: أَنَّهُ قَالَ لِرَسُولُ اللَّهِ ﷺ: أَرَأَيْتَ أُمُوراً كُنْتُ أَتَحَنَّثُ بِهَا فِي الْجَاهِلِيَّةِ، هَلْ لِي فِيهَا مِنْ شَيْءٍ؟ فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «أَسْلَمْتَ عَلَى مَا أَسْلَفْتَ مِنْ خَيْرٍ» وَالتَّحَنُّثُ: التَّعَبُّدُ.

[البخاري: كتاب الزكاة، باب من تصدق في الشرك ثم أسلم، رقم: ١٣٦٩].

١٩٥ ـ (...) ـ وحدّثنا حَسَنٌ الْحُلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ. قَالَ الْحُلْوَانِيُّ: حَدَّثَنَا، وَقَالَ عَبْدٌ: حَدَّثَنِي يَعْقُوبُ ـ وَهُوَ ابْنُ إِبْرَاهِيم بْنِ سَعْدٍ ـ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ، قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ: أَنَّ حَكِيمَ بْنَ حِزَامٍ أَخْبَرَهُ: أَنَّهُ قَالَ لِرَسُولِ اللَّهِ ﷺ: أَيْ رَسُولَ اللَّهِ، أَرَأَيْتَ أُموراً كُنْتُ أَتَحَنَّثُ بِهَا فِي الْجَاهِلِيَّةِ: مِنْ صَدَقَةٍ أَوْ عَتَاقَةٍ أَوْ صِلَةِ رَحِمٍ، أَفِيهَا أَجْرٌ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَسْلَمْتَ عَلَى مَا أَسْلَفْتَ مِنْ خَيْرٍ».

(...) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ، قَالا: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، بِهٰذَا الإِسْنَادِ.

(ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ حَكِيمِ بْنِ حِزَامٍ. قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ أَشْيَاءَ كُنْتُ أَفْعَلُهَا فِي الْجَاهِلِيَّةِ ـ قَالَ هِشَامٌ: يَعْنِي أَتَبَرَّرُ بِهَا ـ فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَسْلَمْتَ عَلَى مَا أَسْلَفْتَ لَكَ مِنَ الْخَيْرِ». قُلْتُ: فَوَاللَّهِ، لا أَدَعُ شَيْئاً صَنَعْتُهُ فِي الْجَاهِلِيَّةِ إِلا فَعَلْتُ فِي الإِسْلَامِ مِثْلَهُ.

١٩٦ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ: أَنَّ حَكِيمَ بْنَ حِزَامٍ أَعْتَقَ فِي الْجَاهِلِيَّةِ مِئَةَ رَقَبَةٍ، وَحمل

Allah "Allah's blessing and peace be upon him" (and he mentioned the same previous narration).

[56] The authenticity and sincerity of faith

197-(124) Alqama narrated from Abdullah (Ibn Mas'ud): When the following Verse was revealed: " It is those who believe and confuse not their beliefs with wrong that are (truly) in security, for they are on (right) guidance" (The Cattle "Al-An'am" 82), the companions of The Messenger of Allah "Allah's blessing and peace be upon him" asked: "Who is amongst us who had not done wrong?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is not as you said. But it is as Luqman said to his son: " join not in worship (others) with Allah: for false worship is indeed the highest wrong doing"". (Luqman 13)

198-(...) Ishaq Ibn Ibrahim and Ali Ibn Khashram narrated that Isa (Ibn Yunus) told them (the same tradition) from Al-A'mash; it was also narrated by Minjab Ibn Al-Harith At-Tamimi from Ibn Muzhir from Al-A'mash; it was also narrated by Abu Kuraib from Ibn Idris from Al-A'mash. Abu Kuraib narrated from Ibn Idris that he said: This narration was related to me first by my father from Aban Ibn Taghlib from Al-A'mash, then I heard it from him directly.

[57] On no soul doth Allah place a burden greater than it can bear

199-(125) Al-Ala narrated from his father from Abu Huraira: When Allah Almighty revealed: "To Allah belongeth all that is in the heavens and on earth. Whether ye show what is in your minds or conceal it, Allah calleth you to account for it. He forgiveth whom he pleaseth, and punisheth whom he pleaseth. For Allah hath power over all things" (Heifer "Al-Baqara" 284), the companions of The Messenger of Allah "Allah's blessing and peace be upon him" felt it hard. They went to The Messenger of Allah "Allah's blessing and peace be upon him" and knelt down. They said to him: "O Messenger of Allah! We have been order to do the deeds, which are within our capacity, such as performing the prayer, observing fast, practicing Jihad and giving in charity. Then, this Verse has been revealed to you, which we cannot bear". The Messenger of Allah "Allah's blessing and peace be upon him" said (to them): "Do you want to say the same as those of the two Scriptures (i.e. Jews and Christians)said: "We hear and disobey"? no! you should say: "We hear, and we obey: (we seek) Thy forgiveness, our Lord, and to Thee is the end of all journeys"".

Accordingly, they said: "We hear, and we obey: (we seek) Thy forgiveness, our Lord, and to Thee is the end of all journeys". When they recited it, and it flowed smoothly on their tongues, Allah Almighty

عَلَى مِئَةِ بَعِيرٍ، ثُمَّ أَعْتَقَ فِي الإِسْلاَمِ مِئَةَ رَقَبَةٍ، وَحَمَلَ عَلَى مِئَةِ بَعِيرٍ. ثُمَّ أَتَى النَّبِيَّ ﷺ... فَذَكَرَ نَحْوَ حَدِيثِهِمْ.

٥٦ ـ باب صِدْقِ الإيمَانِ وإخْلاصِهِ

١٩٧ ـ (١٢٤) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ وَأَبُو مُعَاوِيَةَ وَوَكِيعٌ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ، قَالَ: لَمَّا نَزَلَتْ: ﴿ٱلَّذِينَ ءَامَنُوا۟ وَلَمْ يَلْبِسُوٓا۟ إِيمَـٰنَهُم بِظُلْمٍ﴾ [الأنعام: ٨٢] شَقَّ ذٰلِكَ عَلَى أَصْحَابِ رَسُولِ اللَّهِ ﷺ وَقَالُوا: أَيُّنَا لا يَظْلِمُ نَفْسَهُ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ هُوَ كَمَا تَظُنُّونَ، إِنَّمَا هُوَ كَمَا قَالَ لُقْمَانُ لابْنِهِ: ﴿يَـٰبُنَىَّ لَا تُشْرِكْ بِٱللَّهِ إِنَّ ٱلشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾ [لقمان: ١٣].

[البخاري: كتاب الإيمان، باب ظلم دون ظلم، رقم: ٣٢]

١٩٨ ـ (...) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَلِيُّ بْنُ خَشْرَمٍ، قَالا: أَخْبَرَنَا عِيسَى، وَهُوَ ابْنُ يُونُسَ. (ح) وَحَدَّثَنَا مِنْجَابُ بْنُ الْحَارِثِ التَّمِيمِيُّ: أَخْبَرَنَا ابْنُ مُسْهِرٍ. (ح) وَحَدَّثَنَا أَبُو كُرَيْبٍ: أَخْبَرَنَا ابْنُ إِدْرِيسَ كُلُّهُمْ عَنِ الأَعْمَشِ بِهَذَا الإِسْنَادِ.

قَالَ أَبُو كُرَيْبٍ: قَالَ ابْنُ إِدْرِيسَ: حَدَّثَنِيهِ أَوَّلاً أَبِي، عَنْ أَبَانَ بْنِ تَغْلِبَ، عَنِ الأَعْمَشِ، ثُمَّ سَمِعْتُهُ مِنْهُ.

٥٧ ـ باب بَيَانِ أَنَّهُ سُبْحَانَهُ وتَعَالَى لم يُكَلِّفْ إلا ما يُطَاقُ

١٩٩ ـ (١٢٥) ـ حدّثني مُحَمَّدُ بْنُ مِنْهَالٍ الضَّرِيرُ، وَأُمَيَّةُ بْنُ بِسْطَامَ الْعَيْشِيُّ ـ وَاللَّفْظُ لأُمَيَّةَ ـ قَالا: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا رَوْحٌ ـ وَهُوَ ابْنُ الْقَاسِمِ ـ، عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: لَمَّا نَزَلَتْ عَلَى رَسُولِ اللَّهِ ﷺ: ﴿لِّلَّهِ مَا فِى ٱلسَّمَـٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۗ وَإِن تُبْدُوا۟ مَا فِىٓ أَنفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُم بِهِ ٱللَّهُ ۖ فَيَغْفِرُ لِمَن يَشَآءُ وَيُعَذِّبُ مَن يَشَآءُ ۗ وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٢٨٤﴾﴾ [البقرة: ٢٨٤] قَالَ: فَاشْتَدَّ ذٰلِكَ عَلَى أَصْحَابِ رَسُولِ اللَّهِ ﷺ فَأَتَوْا رَسُولَ اللَّهِ ﷺ، ثُمَّ بَرَكُوا عَلَى الرُّكَبِ، فَقَالُوا: أَيْ رَسُولَ اللَّهِ، كُلِّفْنَا مِنَ الأَعْمَالِ مَا نُطِيقُ: الصَّلاَةَ، وَالصِّيَامَ وَالْجِهَادَ، وَالصَّدَقَةَ، وَقَدْ أُنْزِلَتْ عَلَيْكَ هٰذِهِ الآيَةُ، وَلا نُطِيقُهَا.

قَالَ رَسُولُ اللَّهِ ﷺ: «أَتُرِيدُونَ أَنْ تَقُولُوا كَمَا قَالَ أَهْلُ الْكِتَابَيْنِ مِنْ قَبْلِكُمْ: سَمِعْنَا وَعَصَيْنَا؟ بَلْ قُولُوا: سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ». قَالُوا: سَمِعْنَا

revealed: "The Messenger believeth in what hath been revealed to him from his Lord, as do the men of Faith. Each one (of them) believeth in Allah, His angels, His books, and His Messengers. "We make no distinction (they say) between one and another of His Messengers". And they say: "We hear, and we obey: (we seek) Thy forgiveness, our Lord, and to Thee is the end of all journeys"". (Heifer 285)

When they did so, Allah Almighty annulled it by the following Holy Verse: "On no soul doth Allah place a burden greater than it can bear. It gets every good that it earns, and it suffers every ill that it earns. (pray:) our Lord! condemn us not if we forget or fall into error; (The Prophet said: "Yes") our Lord! lay not on us a burden like that which thou didst lay on those before us; (The Prophet said: "Yes") our Lord! lay not on us a burden greater than we have strength to bear. (The Prophet said: "Yes") Blot out our sins, and grant us forgiveness. Have mercy on us. Thou art our protector; help us against those who stand against Faith" (The Prophet said: "Yes"). (Heifer 286)

200-(126) Sa'id Ibn Jubair narrated from Ibn Abbas: When Allah revealed: "To Allah belongeth all that is in the heavens and on earth. Whether ye show what is in your minds or conceal it, Allah calleth you to account for it. He forgiveth whom he pleaseth, and punisheth whom he pleaseth. For Allah hath power over all things" (Heifer 284), they felt in their hearts something (of fear) as they had never felt before.

The Messenger of Allah "Allah's blessing and peace be upon him" said to them: "You should say: "We hear, then we obey and surrender (to Allah)"". (When they did) Allah installed faith in their hearts. Then, He Almighty revealed His saying: "On no soul doth Allah place a burden greater than it can bear. It gets every good that it earns, and it suffers every ill that it earns. (pray:) our Lord! condemn us not if we forget or fall into error; (The Lord said: "I did") our Lord! lay not on us a burden like that which thou didst lay on those before us; (The Lord said: "I did") our Lord! lay not on us a burden greater than we have strength to bear. (The Lord said: "I did")Blot out our sins, and grant us forgiveness. Have mercy on us. Thou art our protector; (The Lord said: "I did"). (Heifer 286)

[58] Allah's disregard of the heart (evil) premonitions or whispers as long as they do not come into force

201-(127) Abu Huraira narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah (accepted to) forgive

وَأَطَعنا غُفْرَانَكَ رَبَّنا وَإِلَيكَ الْمَصِيرُ. فَلَمَّا اقْتَرَأَهَا الْقَوْمُ ذَلَّتْ بِهَا أَلْسِنَتُهُمْ، فَأَنْزَلَ اللَّهُ فِـي إِثْـرِهـا: ﴿ءَامَنَ ٱلرَّسُولُ بِمَآ أُنزِلَ إِلَيْهِ مِن رَّبِّهِۦ وَٱلْمُؤْمِنُونَۚ كُلٌّ ءَامَنَ بِٱللَّهِ وَمَلَٰٓئِكَتِهِۦ وَكُتُبِهِۦ وَرُسُلِهِۦ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّن رُّسُلِهِۦۚ وَقَالُوا۟ سَمِعْنَا وَأَطَعْنَاۖ غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ ٱلْمَصِيرُ ﴿٢٨٥﴾﴾ [البقرة: ٢٨٥] فَلَمَّا فَعَلُوا ذٰلِكَ نَسَخَهَا اللَّهُ تَعَالَى، فَأَنْزَلَ اللَّهُ عَزَّ وَجَـلَّ: ﴿لَا يُكَلِّفُ ٱللَّهُ نَفْسًا إِلَّا وُسْعَهَاۚ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا ٱكْتَسَبَتْۗ رَبَّنَا لَا تُؤَاخِذْنَآ إِن نَّسِينَآ أَوْ أَخْطَأْنَاۚ﴾ قَالَ: نَعَمْ ﴿رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَآ إِصْرًا كَمَا حَمَلْتَهُۥ عَلَى ٱلَّذِينَ مِن قَبْلِنَاۚ﴾ قَالَ: نَعَمْ ﴿رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِۦۖ﴾ قَالَ: نَعَمْ ﴿وَٱعْفُ عَنَّا وَٱغْفِرْ لَنَا وَٱرْحَمْنَآۚ أَنتَ مَوْلَىٰنَا فَٱنصُرْنَا عَلَى ٱلْقَوْمِ ٱلْكَٰفِرِينَ﴾ [البقرة: ٢٨٦] قَالَ: نَعَمْ.

٢٠٠ ـ (١٢٦) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ ـ وَاللَّفْظُ لأَبِي بَكْرٍ ـ قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ الآخَرَانِ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ آدَمَ بْنِ سُلَيْمَانَ، مَوْلَى خَالِدٍ، قَالَ: سَمِعْتُ سَعِيدَ بْنَ جُبَيْرٍ يُحَدِّثُ عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمَّا نَزَلَتْ هٰذِهِ الآيَةُ: ﴿وَإِن تُبْدُوا۟ مَا فِىٓ أَنفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُم بِهِ ٱللَّهُۖ﴾ [البقرة: ٢٨٤]. قَالَ: دَخَلَ قُلُوبَهُمْ مِنْهَا شَيْءٌ لَمْ يَدْخُلْ قُلُوبَهُمْ مِنْ شَيْءٍ. فَقَالَ النَّبِيُّ ﷺ: «قُولُوا: سَمِعْنَا وَأَطَعْنَا وَسَلَّمْنَا». قَالَ: فَأَلْقَى اللَّهُ الإِيمَانَ فِي قُلُوبِهِمْ، فَأَنْزَلَ اللَّهُ تعالى: ﴿لَا يُكَلِّفُ ٱللَّهُ نَفْسًا إِلَّا وُسْعَهَاۚ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا ٱكْتَسَبَتْۗ رَبَّنَا لَا تُؤَاخِذْنَآ إِن نَّسِينَآ أَوْ أَخْطَأْنَاۚ﴾ قَالَ: قَدْ فَعَلْتُ ﴿رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَآ إِصْرًا كَمَا حَمَلْتَهُۥ عَلَى ٱلَّذِينَ مِن قَبْلِنَاۚ﴾ [البقرة: ٢٨٦] ـ قَالَ: قَدْ فَعَلْتُ ﴿وَٱغْفِرْ لَنَا وَٱرْحَمْنَآۚ أَنتَ مَوْلَىٰنَا﴾ [البقرة: ٢٨٦] قَالَ: قَدْ فَعَلْتُ ـ.

٥٨ ـ باب تَجاوُزِ اللَّهِ عن حَدِيثِ النَّفْسِ والخَواطِرِ بالقَلْبِ إذا لم تَسْتَقِرَّ

٢٠١ ـ (١٢٧) ـ حدّثنا سَعِيدُ بْنُ مَنْصُورٍ، وَ قُتَيْبَةُ بْنُ سَعِيدٍ، وَمُحَمَّدُ بْنُ عُبَيْدٍ الْغُبَرِيُّ ـ وَاللَّفْظُ لِسَعِيدٍ ـ قَالُوا: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ قَتَادَةَ، عَنْ زُرَارَةَ بْنِ أَوْفَى،

whatever whispers in the hearts of my nation, unless they put them into action or utter them".

202-(...) Abu Huraira narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah Almighty (accepted to) forgive whatever whispers in the hearts of my nation, unless they put them into action or utter them".

It was narrated by Quatada, with the same chain of transmitters.

[59] if a slave intends to do a good deed (and does not really do it), it will be written down (as a good deed) for him; and if he intends to do an evil deed (and does not do it) it will not be accounted against him

203-(128) Abu Huraira narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: Allah "Exalted be He" said to His angels: "If My slave intended to do an evil deed and did not really do it, then you should not record it, and if he did it, then record it as a single evil deed for him; and if he intended to do a good deed and did not really do it, you should record it as a single good deed for him, but if he did it, then you should record it as (equal to) ten good deeds for him".

204-(...) Al-Ala narrated from his father from Abu Huraira from The Messenger of Allah "Allah's blessing and peace be upon him": Allah "Exalted be He" said: "if My slave intended to do a good deed and did not really do it, I would record it as a single good deed for him, but if he did it, then I would record it as (equal to) ten good deeds for him; and if he intended to do an evil deed and did not really do it, then I would not record it, and if he did it, then I would record it as a single evil deed for him".

205-(129) Hammam Ibn Munabbih narrated: These (traditions) are what Abu Huraira narrated to us from Muhammad, The Messenger of Allah "Allah's blessing and peace be upon him". (He mentioned many narrations, the following is one of them) The Messenger of Allah "Allah's blessing and peace be upon him" said: Allah Almighty said: "If My slave intended to do a good deed, I would write it as a good deed in his record as long as he did not do it; and if he really did it, I would write it for him as ten times like it. If My slave intended to do an evil deed, I would forgive him for it, as long as he did not really do it; and if he did it, I would write it as only a single evil deed in his record".

The Messenger of Allah "Allah's blessing and peace be upon him" further said: The angels say: "O Lord! This is Your slave, having the intention to do an evil deed" (and of course, He is more aware of him). He says: "Observe him: If he did it, then you should record it as a single evil

عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ اللَّهَ تَجَاوَزَ لأُمَّتِي مَا حَدَّثَتْ بِهِ أَنْفُسَهَا مَا لَمْ يَتَكَلَّمُوا، أَوْ يَعْمَلُوا بِهِ».

[البخاري: كتاب العتق، باب الخطأ في العتاقة والطلاق...، رقم: ٢٥٢٨].

٢٠٢ ـ (...) ـ **حدّثني** عَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ، قَالا: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ. (ح) وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ وَعَبْدَةُ بْنُ سُلَيْمَانَ. (ح) وَحَدَّثَنَا ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ، قَالا: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ: كُلُّهُمْ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ زُرَارَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ تَجَاوَزَ لأُمَّتِي عَمَّا حَدَّثَتْ بِهِ أَنْفُسَهَا مَا لَمْ تَعْمَلْ أَوْ تَكَلَّمْ بِهِ».

وحدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا مِسْعَرٌ وَهِشَامٌ. (ح) وَحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا الْحُسَيْنُ بْنُ عَلِيٍّ، عَنْ زَائِدَةَ، عَنْ شَيْبَانَ، جَمِيعاً عَنْ قَتَادَةَ، بِهٰذَا الإِسْنَادِ... مِثْلَهُ.

٥٩ ـ باب إذا هَمَّ العَبْدُ بحَسَنَةٍ كُتِبَتْ، وإذا هَمَّ بسيِّئةٍ لم تُكْتَبْ

٢٠٣ ـ (١٢٨) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَزُهَيْرُ بْنُ حَرْبٍ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ ـ وَاللَّفْظُ لأَبِي بَكْرٍ ـ قَالَ إِسْحَاقُ: أَخْبَرَنَا سُفْيَانُ. وَقَالَ الآخَرَانِ: حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «قَالَ اللهُ عَزَّ وَجَلَّ: إِذَا هَمَّ عَبْدِي بِسَيِّئَةٍ فَلاَ تَكْتُبُوهَا عَلَيْهِ، فَإِنْ عَمِلَهَا فَاكْتُبُوهَا سَيِّئَةً، وَإِذَا هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا فَاكْتُبُوهَا حَسَنَةً، فَإِنْ عَمِلَهَا فَاكْتُبُوهَا عَشْراً».

٢٠٤ ـ (...) ـ **حدّثنا** يَحْيَىٰ بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ ـ وَهُوَ ابْنُ جَعْفَرٍ ـ عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «قَالَ اللَّهُ عَزَّ وَجَلَّ: إِذَا هَمَّ عَبْدِي بِحَسَنَةٍ وَلَمْ يَعْمَلْهَا كَتَبْتُهَا لَهُ حَسَنَةً، فَإِنْ عَمِلَهَا كَتَبْتُهَا عَشْرَ حَسَنَاتٍ إِلَى سَبْعِمِائَةِ ضِعْفٍ، وَإِذَا هَمَّ بِسَيِّئَةٍ وَلَمْ يَعْمَلْهَا لَمْ أَكْتُبْهَا عَلَيْهِ، فَإِنْ عَمِلَهَا كَتَبْتُهَا سَيِّئَةً وَاحِدَةً».

٢٠٥ ـ (١٢٩) ـ **وحدّثنا** مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ: هٰذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ مُحَمَّدٍ رَسُولِ اللَّهِ ﷺ فَذَكَرَ أَحَادِيثَ مِنْهَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «قَالَ اللَّهُ عَزَّ وَجَلَّ: إِذَا تَحَدَّثَ عَبْدِي بِأَنْ يَعْمَلَ حَسَنَةً، فَأَنَا أَكْتُبُهَا لَهُ حَسَنَةً مَا لَمْ يَعْمَلْ، فَإِذَا عَمِلَهَا فَأَنَا أَكْتُبُهَا بِعَشْرِ أَمْثَالِهَا، وَإِذَا تَحَدَّثَ بِأَنْ يَعْمَلَ سَيِّئَةً، فَأَنَا أَغْفِرُهَا لَهُ مَا لَمْ يَعْمَلْهَا، فَإِذَا عَمِلَهَا فَأَنَا أَكْتُبُهَا لَهُ بِمِثْلِهَا».

وَقَالَ رَسُولُ اللَّهِ ﷺ: «قَالَتِ الْمَلاَئِكَةُ: رَبِّ، ذَاكَ عَبْدُكَ يُرِيدُ أَنْ يَعْمَلَ سَيِّئَةً، (وَهُوَ

deed; and if he did not do it, then you should record it as a good deed for him. Indeed, he did not do it for My sake".

The Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone of you did well in Islam, then every good deed he does would be recorded as ten to seven hundred times the like of it, and every evil deed he does would be recorded as a single evil deed until he meets Allah".

206-(130) Abu Huraira narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If one intended to do a good deed, and he did not do it, it would be written as a good deed in his record; and if he really did it, it would be written down for him as ten to seven hundred times like it. If he intended to do an evil deed, and he did not do it, it would not be recorded; and if he did it, it would be written down as only a single evil deed in his record".

207-(131) Ibn Abbas narrated from The Messenger of Allah "Allah's blessing and peace be upon him", who related from (Allah) The Lord "Exalted be He": "Verily, Allah has written down (the record of) both good deeds and evil deeds, and then explained that: If one intended to do a good deed, and he did not do it, Allah would write it as a full good deed in his record; and if he really did it, He would write it for him as ten to seven hundred to much more times like it. If he intended to do an evil deed, and he did not do it, Allah would record it as a full good deed; and if he did it, He would write it as only a single evil deed in his record".

208-(...) This tradition was narrated from Al-Ja'd Abu Uthman and he added in this narration: "And He would efface all of them (i.e. the evil deeds); and no one but the loser would be destroyed by Allah" (and doomed to the fire since He put on his way all this abundance of good deeds and effaced the evil deeds to such an extent as mentioned above).

[60] The premonition of one concerning faith, and what would be said in case it occurred

209-(132) Abu Huraira narrated: some of the Companions of The Prophet "Allah's blessing and peace be upon him" came to him and said: "Verily we find in our minds that which everyone of us regards too severe to utter". He (The Prophet) said: "Do you really find it?" They answered in the affirmative. He commented: "That is the (sign of the) pure faith".

210-(...) Abu Salih narrated the same Hadith from Abu Huraira from The Prophet "Allah's blessing and peace be upon him".

أَبْصرُ بِهِ) فقَالَ: ارْقُبُوهُ، فَإِنْ عَمِلَهَا فَاكْتُبُوهَا لَهُ بِمِثْلِهَا، وَإِنْ تَرَكَهَا فَاكْتُبُوهَا لَهُ حَسَنَةً، إِنَّمَا تَرَكَهَا مِنْ جَرَّايَ».

وَقَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أَحْسَنَ أَحَدُكُمْ إِسْلاَمَهُ فَكُلُّ حَسَنَةٍ يَعْمَلُهَا تُكْتَبُ بِعَشْرِ أَمْثَالِهَا إِلَى سَبْعِمِائَةِ ضِعْفٍ، وَكلُّ سَيِّئَةٍ يَعْمَلُهَا تُكْتَبُ بِمِثْلِهَا حَتَّى يَلْقَى اللَّهَ».

[البخاري: كتاب الإيمان، باب حسن إسلام المرء، رقم: ٤٢].

٢٠٦ ـ (١٣٠) ـ وحدّثنا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ، عَنْ هِشَامٍ، عَنِ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا كُتِبَتْ لَهُ حَسَنَةً، وَمَنْ هَمَّ بِحَسَنَةٍ فَعَمِلَهَا كُتِبَتْ لَهُ عَشْراً إِلَى سَبْعِمائَةِ ضِعْفٍ، وَمَنْ هَمَّ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا، لَمْ تُكْتَبْ، وَإِنْ عَمِلَهَا، كُتِبَتْ».

٢٠٧ ـ (١٣١) ـ حدّثنا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنِ الْجَعْدِ أَبِي عُثْمَانَ: حَدَّثَنَا أَبُو رَجَاءٍ الْعُطَارِدِيُّ، عَنِ ابْنِ عَبَّاسٍ، عَنْ رَسُولِ اللَّهِ ﷺ، فِيمَا يَرْوِي عَنْ رَبِّهِ تَبَارَكَ وَتَعَالَى قَالَ: «إِنَّ اللَّهَ كَتَبَ الْحَسَنَاتِ وَالسَّيِّئَاتِ، ثُمَّ بَيَّنَ ذٰلِكَ، فَمَنْ هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللَّهُ عِنْدَهُ حَسَنَةً كَامِلَةً، وَإِنْ هَمَّ بِهَا فَعَمِلَهَا كَتَبَهَا اللَّهُ عَزَّ وَجَلَّ عِنْدَهُ عَشْرَ حَسَنَاتٍ إِلَى سَبْعِمائَةِ ضِعْفٍ إِلَى أَضْعَافٍ كَثِيرَةٍ، وَإِنْ هَمَّ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللَّهُ عِنْدَهُ حَسَنَةً كَامِلَةً، وَإِنْ هَمَّ بِهَا فَعَمِلَهَا، كَتَبَهَا اللَّهُ سَيِّئَةً وَاحِدَةً».

[البخاري: كتاب الرقاق، باب من همّ بحسنة أو بسيئة رقم: ٦١٢٦]

٢٠٨ ـ (...) ـ وحدّثنا يَحْيَى بْنُ يَحْيَى: حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ، عَنِ الْجَعْدِ أَبِي عُثْمَانَ، فِي هٰذَا الإِسْنَادِ، بِمَعْنَى حَدِيثِ عَبْدِ الْوَارِثِ. وَزَادَ: «وَمَحَاهَا اللَّهُ، وَلا يَهْلِكُ عَلَى اللَّهِ إِلاَّ هَالِكٌ».

٦٠ ـ باب بَيَانِ الوَسْوَسَةِ في الإيمان وما يَقُولُهُ مَنْ وَجَدَهَا

٢٠٩ ـ (١٣٢) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: جَاءَ نَاسٌ مِنْ أَصْحَابِ النَّبِيِّ ﷺ فَسَأَلُوهُ: إِنَّا نَجِدُ فِي أَنْفُسِنَا مَا يَتَعَاظَمُ أَحَدُنَا أَنْ يَتَكَلَّمَ بِهِ. قَالَ: «وَقَدْ وَجَدْتُمُوهُ؟». قَالُوا: نَعَمْ، قَالَ: «ذَاكَ صَرِيحُ الإِيمَانِ».

٢١٠ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ شُعْبَةَ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ عَمْرِو بْنِ جَبَلَةَ بْنِ أَبِي رَوَّادٍ وَأَبُو بَكْرِ بْنُ إِسْحَاقَ، قَالا: حَدَّثَنَا أَبُو الْجَوَّابِ، عَنْ عَمَّارِ بْنِ رُزَيْقٍ، كِلاَهُمَا عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ... بِهٰذَا الْحَدِيثِ.

211-(133) Alqama narrated from Abdullah that once The Prophet "Allah's blessing and peace be upon him" was asked about one's premonition (concerning faith). He said: "It (i.e. such a premonition) is the (sign of the) clear faith".

212-(134) Hisham narrated from his father from Abu Huraira that The Messenger of Allah "Allah's blessing and peace be upon him" said: "The people would keep on asking (about creation) until it would be said: "Allah has created the creatures; then, who has created Allah?" so, if anyone felt something of that in himself, he should (turn away from such a false premonition, take refuge to Allah and) say: "I believe in Allah"".

213-(...) It was narrated by Mahmud Ibn Ghailan through another chain of transmitters that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Satan would come to anyone of you, whispering to him: "Who has created the heaven? Who has created the earth?" it would be said: "Allah". (Then, he mentioned the same previous narration, and added "(Who has created Allah) and His Messengers?"

214-(...) Urwa Ibn Az-Zubair narrated from Abu Huraira that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Satan comes to anyone of you and whispers to him: "Who has created such-and-such a thing, and such-and-such a thing?" he would keep on whispering to him as such until he says to him: "Who has created your Lord?" if anyone reached such a point, he should seek refuge with Allah (from Satan) and stop" (from raising such questions, through occupying himself by a different thing other than the whispers of Satan).

(...)Urwa Ibn Az-Zubair narrated from Abu Huraira that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Satan comes to anyone of you and whispers to him: "Who has created such-and-such a thing, and such-and-such a thing?" (Then, he mentioned the same narration of the nephew of Ibn Shihab).

215-(135) Muhammad Ibn Sirin narrated from Abu Huraira from The Prophet "Allah's blessing and peace be upon him": "People would continue asking you about the knowledge (of religion) until they would say: "This is Allah Who has created us, then, who has created Allah?""

he (the narrator) said, while catching hold of the hand of a certain man: "Allah and His Messenger are true. Two men asked me as such, and this is the third, (or a man asked me as such and this is the second)".

This tradition was narrated by Zuhair Ibn Harb and Ya'qub Ad-Dawraqi who said: We were told by Isma'il (Ibn Ulaiyya) from Aiyub from

٢١١ ـ (١٣٣) ـ حدّثنا يُوسُفُ بْنُ يَعْقُوبَ الصَّفَّار: حَدَّثَنِي عَلِيُّ بْنُ عَثَّامٍ، عَنْ سُعَيْرِ بْنِ الْخِمْسِ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: سُئِلَ النَّبِيُّ ﷺ عَنِ الوَسْوَسَةِ؟ قَالَ: «تِلْكَ مَحْضُ الإِيمَانِ».

٢١٢ ـ (١٣٤) ـ حدّثنا هَارُونُ بْنُ مَعْرُوفٍ وَمُحَمَّدُ بْنُ عَبَّادٍ ـ وَاللَّفْظُ لِهَارُونَ ـ قَالا: حَدَّثَنَا سُفْيَانُ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لا يَزَالُ النَّاسُ يَتَسَاءَلُونَ حَتَّى يُقَالَ: هَٰذَا: خَلَقَ اللَّهُ الْخَلْقَ، فَمَنْ خَلَقَ اللَّهَ؟ فَمَنْ وَجَدَ مِنْ ذٰلِكَ شَيْئاً فَلْيَقُلْ: آمَنْتُ بِاللَّهِ».

[البخاري: كتاب بدء الخلق، باب صفة إبليس وجنوده، رقم: ٣١٠٢].

٢١٣ ـ (...) ـ وحدّثنا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو النَّضْرِ: حَدَّثَنَا أَبُو سَعِيدٍ الْمُؤَدِّبُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، بِهٰذَا الإِسْنَادِ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يَأْتِي الشَّيْطَانُ أَحَدَكُمْ فَيَقُولُ: مَنْ خَلَقَ السَّمَاءَ؟ مَنْ خَلَقَ الأَرْضَ؟ فَيَقُولُ: اللَّهُ...»، ثُمَّ ذَكَرَ بِمِثْلِهِ. وَزَادَ: «وَرُسُلِهِ».

٢١٤ ـ (...) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ وعَبْدُ بْنُ حُمَيْدٍ، جَمِيعاً عَنْ يَعْقُوبَ. قَالَ زُهَيْرٌ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا ابْنُ أَخِي ابْنِ شِهَابٍ، عَنْ عَمِّهِ قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ: أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَأْتِي الشَّيْطَانُ أَحَدَكُمْ فَيَقُولُ: مَنْ خَلَقَ كَذَا وَكَذَا؟ حَتّى يَقُولَ لَهُ: مَنْ خَلَقَ رَبَّكَ؟ فَإِذَا بَلَغَ ذٰلِكَ فَلْيَسْتَعِذْ بِاللَّهِ وَلْيَنْتَهِ».

(...) ـ حدّثني عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْث، قَالَ: حَدَّثَنِي أَبِي، عَنْ جَدِّي. قَالَ: حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ، قَالَ: قَالَ ابْنُ شِهَابٍ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ: أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَأْتِي الْعَبْدَ الشَّيْطَانُ فَيَقُولُ: مَنْ خَلَقَ كَذَا وَكَذَا؟...»؟ مِثْلَ حَدِيثِ ابْنِ أَخِي ابْنِ شِهَابٍ.

٢١٥ ـ (١٣٥) ـ حدّثني عَبْدُ الْوَارِثِ بْنُ عَبْدِ الصَّمد، قالَ: حَدَّثَنِي أَبِي عَنْ جَدِّي، عَنْ أَيُّوبَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «لا يَزَالُ النَّاسُ يَسْأَلُونَكُمْ عَنِ الْعِلْمِ، حَتَّى يَقُولُوا: هٰذَا اللَّهُ خَلَقَنَا، فَمَنْ خَلَقَ اللَّهَ؟».

قَالَ: وَهُوَ آخِذٌ بِيَدِ رَجُلٍ فَقَالَ: صَدَقَ اللَّهُ وَرَسُولُهُ، قَدْ سَأَلَنِي اثْنَانِ وَهٰذَا الثَّالِثُ، أَوْ قَالَ: سَأَلَنِي واحِدٌ وَهٰذَا الثَّانِي.

وَحدّثنيهِ زُهَيْرُ بْنُ حَرْبٍ وَيَعْقُوبُ الدَّوْرَقِيُّ قَالا: حَدَّثَنَا إِسْمَاعِيلُ ـ وَهُوَ ابْنُ

Muhammad who told: Abu Huraira said: "People would continue" and mentioned the same narration of Abd Al-Warith, without mentioning The Prophet "Allah's blessing and peace be upon him" in the chain of transmitters, but he said in the end of this Hadith: "Allah and His Messenger have told the truth".

(...) Abu Salama narrated from Abu Huraira: The Messenger of Allah "Allah's blessing and peace be upon him" told me: "The people would go on asking you O Abu Huraira, until they would say: "This is Allah, then, who has created Allah?""

he (Abu Huraira) further said: while I was in the mosque, some Bedouins came to me and asked: "O Abu Huraira! This is Allah, then, who has created Allah?" he (Abu Huraira) picked some pebbles in his hand, with which, he threw them and said: "Go away! Go away! (The Prophet) My bosom friend has told the truth".

216-(...) Abu Huraira narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The people would ask you about every thing until they would say: "This is Allah, Who has created all things. Then, who has created Allah?"

217-(136) Anas narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: Allah Almighty said: "Your nation would ask so much: "What is such-and-such (concerning His state) what is such-and-such (regarding His affair)" until they would say: "This is Allah Who has created the creatures. Then, who has created Allah?""

this tradition was narrated by Anas from The Prophet "Allah's blessing and peace be upon him" through another chain of transmitters, but Ishaq did not mention: "Allah said: "Your nation"".

[61] Whoever takes a right of a muslim by a false oath is threatened to enter into the (Hell) fire

218-(137) Abu Umama narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever took a right of a Muslim by a false oath, then Allah would make the (Hell) fire obligatory to him, and would forbid Paradise from him". A man asked: "Even if it (such a right) was something little O Messenger of Allah?" he replied: "Even if it was (as trivial as) a wood stick".

219-(...) Abdullah Ibn Ka'b narrated that Abu Umama told him that he heard The Messenger of Allah "Allah's blessing and peace be upon him" saying the same.

عُلَيَّةَ ـ عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ قَالَ: قَالَ أَبُو هُرَيْرَةَ: «لا يَزَالُ النَّاسُ...» بِمِثْلِ حَدِيثِ عَبْدِ الْوَارِثِ، غَيْرَ أَنَّهُ لَمْ يَذْكُرِ النَّبِيَّ ﷺ فِي الإِسْنَادِ، وَلٰكِنْ قَدْ قَالَ فِي آخِرِ الْحَدِيثِ: صَدَقَ اللَّهُ وَرَسُولُهُ.

وَحدّثني عَبْدُ اللَّهِ بْنُ الرُّومِيِّ: حَدَّثَنَا النَّضْرُ بْنُ مُحَمَّدٍ: حَدَّثَنَا عِكْرِمَةُ، وَهُوَ ابْنُ عَمَّارٍ: حَدَّثَنَا يَحْيَىٰ: حَدَّثَنَا أَبُو سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «لا يَزَالُونَ يَسْأَلُونَكَ، يَا أَبَا هُرَيْرَةَ، حَتَّى يَقُولُوا: هٰذَا اللَّهُ، فَمَنْ خَلَقَ اللَّهَ؟» قَالَ: فَبَيْنَا أَنَا فِي الْمَسْجِدِ إِذْ جَاءَنِي نَاسٌ مِنَ الأَعْرَابِ. فَقَالُوا: يَا أَبَا هُرَيْرَةَ، هٰذَا اللَّهُ، فَمَنْ خَلَقَ اللَّهَ؟ قَالَ: فَأَخَذَ حَصًى بِكَفِّهِ فَرَمَاهُمْ، ثُمَّ قَالَ: قُومُوا، قُومُوا، صَدَقَ خَلِيلِي.

٢١٦ ـ (...) ـ حدّثني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا كَثِيرُ بْنُ هِشَامٍ: حَدَّثَنَا جَعْفَرُ بْنُ بُرْقَانَ: حَدَّثَنَا يَزِيدُ بْنُ الأَصَمِّ، قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيَسْأَلَنَّكُمُ النَّاسُ عَنْ كُلِّ شَيْءٍ، حَتَّى يَقُولُوا: اللَّهُ خَلَقَ كُلَّ شَيْءٍ، فَمَنْ خَلَقَهُ؟».

٢١٧ ـ (١٣٦) ـ حدّثنا عَبْدُ اللَّهِ بْنُ عَامِرِ بْنِ زُرَارَةَ الْحَضْرَمِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ مُخْتَارِ بْنِ فُلْفُلٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «قَالَ اللَّهُ عَزَّ وَجَلَّ: إِنَّ أُمَّتَكَ لا يَزَالُونَ يَقُولُونَ: مَا كَذَا؟ مَا كَذَا؟ حَتَّى يَقُولُوا: هٰذَا اللَّهُ خَلَقَ الْخَلْقَ، فَمَنْ خَلَقَ اللَّهَ؟».

حدّثناه إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ، عَنْ زَائِدَةَ، كِلاهُمَا عَنِ الْمُخْتَارِ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ ﷺ، بِهٰذَا الْحَدِيثِ. غَيْرَ أَنَّ إِسْحَاقَ لَمْ يَذْكُرْ: «قَالَ: قَالَ اللَّهُ: إِنَّ أُمَّتَكَ».

٦١ ـ باب وَعِيدِ مَنِ اقتَطَعَ حَقَّ مُسْلِمٍ بيمينٍ فَاجرةٍ بالنَّارِ

٢١٨ ـ (١٣٧) ـ حدّثنا يَحْيَىٰ بْنُ أَيُّوبَ، وَقُتَيْبَةُ بْنُ سَعِيدٍ، وَعَلِيُّ بْنُ حُجْرٍ، جَمِيعاً عَنْ إِسْمَاعِيلَ بْنِ جَعْفَرٍ، قَالَ ابْنُ أَيُّوبَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ قَالَ: أَخْبَرَنَا الْعَلاءُ ـ وَهُوَ ابْنُ عَبْدِ الرَّحْمٰنِ مَوْلَى الْحُرَقَةِ ـ عَنْ مَعْبَدِ بْنِ كَعْبٍ السَّلَمِيِّ، عَنْ أَخِيهِ عَبْدِ اللَّهِ بْنِ كَعْبٍ، عَنْ أَبِي أُمَامَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنِ اقْتَطَعَ حَقَّ امْرِىءٍ مُسْلِمٍ بِيَمِينِهِ، فَقَدْ أَوْجَبَ اللَّهُ لَهُ النَّارَ، وَحَرَّمَ عَلَيْهِ الْجَنَّةَ». فَقَالَ لَهُ رَجُلٌ: وَإِنْ كَانَ شَيْئاً يَسِيراً، يَا رَسُولَ اللَّهِ؟ قَالَ: «وَإِنْ قَضِيباً مِنْ أَرَاكٍ».

٢١٩ ـ (...) ـ وَحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَهَارُونُ بْنُ عَبْدِاللَّهِ، جَمِيعاً عَنْ أَبِي أُسَامَةَ، عَنِ الْوَلِيدِ بْنِ كَثِيرٍ، عَنْ مُحَمَّدِ بْنِ كَعْبٍ: أَنَّهُ سَمِعَ أَخَاهُ عَبْدَ اللَّهِ بْنَ كَعْبٍ يُحَدِّثُ: أَنَّ أَبَا أُمَامَةَ الْحَارِثِيَّ حَدَّثَهُ: أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ... بِمِثْلِهِ.

220-(138) Abu Wa'il narrated from Abdullah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever took a false oath in order to have a Muslim's property (unlawfully) and he was a liar (in that oath) will meet Allah while Allah will be angry with him". Allah revealed the following verse to confirm that: "As for those who sell the Faith they own to Allah and their own plighted word for a small price, they shall have no portion in the Hereafter: nor will Allah (deign to) speak to them or look at them on the day of judgment, nor will he cleanse them (of sin): they shall have a grievous penalty". (Al Imran 77)

Al-Ash'ath Ibn Qais came to us and asked: "What was Abu Abd Ar-Rahman telling you?" We related the story to him. On that he said: "Abu Abd Ar-Rahman has told the truth. This was revealed about me. I had a dispute with another man regarding a (piece of) land in Yemen and we took the case before Allah's Apostle. The Messenger of Allah "Allah's blessing and peace be upon him" said (to me): "Do you have an evidence (to support your claim)?" I said: "No". He said: "Then, he should take an oath (to refute your claim)". I said: "The defendant would not mind to take a false oath". The Messenger of Allah "Allah's blessing and peace be upon him" then said: "Whoever took a false oath in order to get a Muslim's property, and he was a liar (in such an oath) will meet Allah, who will be angry with him". Allah then revealed: "As for those who sell the Faith they own to Allah and their own plighted word for a small price, they shall have no portion in the Hereafter: nor will Allah (deign to) speak to them or look at them on the day of judgment, nor will he cleanse them (of sin): they shall have a grievous penalty". (Al Imran 77)

221-(...) Abu Wa'il narrated from Abdullah (Ibn Mas'ud): The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever took a false oath in order to have a Muslim's property (unlawfully) and he was a liar (in such an oath) will meet Allah while Allah will be angry with him".

(He mentioned the same narration of Al-A'mash but here he added: (When Al-Ash'ath Ibn Qais came he said) "There was a dispute between me and somebody over a well and we put the case before The Messenger of Allah "Allah's blessing and peace be upon him", who said (to me): "Bring your two witnesses (to support your claim) or let him (the defendant) take an oath (to refute the claim)".

222-(...) Shaqiq Ibn Salama narrated: I heard Abdullah Ibn Mas'ud saying: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "Whoever took a false oath in order to have a Muslim's

٢٢٠ ـ (١٣٨) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ وَوَكِيعٌ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ ـ وَاللَّفْظُ لَهُ ـ: أَخْبَرَنَا وَكِيعٌ: حَدَّثَنَا الأَعْمَشُ عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ، عَنْ رَسُولِ اللَّهِ ﷺ؛ قَالَ: «مَنْ حَلَفَ عَلَى يَمِينِ صَبْرٍ يَقْتَطِعُ بِهَا مَالَ امْرِىءٍ مُسْلِمٍ، هُوَ فِيهَا فَاجِرٌ، لَقِيَ اللَّهَ وَهُوَ عَلَيْهِ غَضْبَانُ». قَالَ: فَدَخَلَ الأَشْعَثُ بْنُ قَيْسٍ فَقَالَ: مَا يحَدِّثُكُمْ أَبُو عَبْدِ الرَّحْمٰنِ؟ قَالُوا: كَذَا وَكَذَا. قَالَ: صَدَقَ أَبُو عَبْدِ الرَّحْمٰنِ، فِيَّ نَزَلَتْ. كَانَ بَيْنِي وَبَيْنَ رَجُلٍ أَرْضٌ بِالْيَمَنِ، فَخَاصَمْتُهُ إِلَى النَّبِيِّ ﷺ. فَقَالَ: «هَلْ لَكَ بَيِّنَةٌ؟» فَقُلْتُ: لا. قَالَ: «فَيَمِينُهُ». قُلْتُ: إِذَنْ يَحْلِفَ. فَقَالَ رَسُولُ اللَّهِ ﷺ، عِنْدَ ذٰلِكَ: «مَنْ حَلَفَ عَلَى يَمِينِ صَبْرٍ، يَقْتَطِعُ بِهَا مَالَ امْرِىءٍ مُسْلِمٍ، هُوَ فِيهَا فَاجِرٌ، لَقِيَ اللَّهَ وَهُوَ عَلَيْهِ غَضْبَانُ»، فَنَزَلَتْ: ﴿إِنَّ ٱلَّذِينَ يَشْتَرُونَ بِعَهْدِ ٱللَّهِ وَأَيْمَـٰنِهِمْ ثَمَنًا قَلِيلًا﴾ [آل عمران: ٧٧] إِلَى آخِرِ الآيَةِ.

[البخاري: كتاب المساقاة، باب الخصومة في البئر والقضاء فيها، رقم: ٢٣٥٦].

٢٢١ ـ (...) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ قَالَ: مَنْ حَلَفَ عَلَى يَمِينٍ يَسْتَحِقُّ بِهَا مَالاً هُوَ فِيهَا فَاجِرٌ، لَقِيَ اللَّهَ وَهُوَ عَلَيْهِ غَضْبَانُ. ثُمَّ ذَكَرَ نَحْوَ حَدِيثِ الأَعْمَشِ، غَيْرَ أَنَّهُ قَالَ: كَانَتْ بَيْنِي وَبَيْنَ رَجُلٍ خُصُومَةٌ فِي بِئْرٍ، فَاخْتَصَمْنَا إِلَى رَسُولِ اللَّهِ ﷺ. فَقَالَ: «شَاهِدَاكَ، أَوْ يَمِينُهُ».

٢٢٢ ـ (...) ـ وحدّثنا ابْنُ أَبِي عُمَرَ الْمَكِّيُّ: حَدَّثَنَا سُفْيَانُ، عَنْ جَامِعِ بْنِ أَبِي رَاشِدٍ، وَعَبْدِ الْمَلِكِ بْنِ أَعْيَنَ، سَمِعَا شَقِيقَ بْنَ سَلَمَةَ يَقُولُ: سَمِعْتُ ابْنَ مَسْعُودٍ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ حَلَفَ عَلَى مَالِ امْرِىءٍ مُسْلِمٍ بِغَيْرِ حَقِّهِ، لَقِيَ اللَّهَ وَهُوَ عَلَيْهِ غَضْبَانُ». قَالَ عَبْدُ اللَّهِ: ثُمَّ قَرَأَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ مِصْدَاقَهُ مِنْ

property unlawfully will meet Allah while Allah will be angry with him". Then, The Messenger of Allah "Allah's blessing and peace be upon him" recited what confirmed this (from Allah's Book): "As for those who sell the Faith they own to Allah and their own plighted word for a small price, they shall have no portion in the Hereafter: nor will Allah (deign to) speak to them or look at them on the day of judgment, nor will he cleanse them (of sin): they shall have a grievous penalty". (Al Imran 77)

223-(139) Alqama Ibn Wa'il narrated from his father: Two men, one from Hadramaut and the other from Kinda came to The Messenger of Allah "Allah's blessing and peace be upon him" (to present their case before him). The man from Hadramaut said: "O Messenger of Allah! This (man of Kinda) took by force a land of mine, which was owned by my father". The other man (from Kinda) said: "This is my land, which is in my possession, and which I'm cultivating".

The Messenger of Allah "Allah's blessing and peace be upon him" said to the man of Hadramaut: "Do you have an evidence (to support your claim)?" he said: "No". he said to him: "Then let him take an oath (to refute your claim)". He said: "O Messenger of Allah! This man is a liar, who is careless to take an oath, whatever false it might be, and he has no regard to do anything". He (The Prophet) said: "You can take from him nothing other than that". The man went to take an oath (to refute the claim against him). When he turned his back, The Messenger of Allah "Allah's blessing and peace be upon him" said: "If he took an oath to usurp the property of him (the man of Hadramaut) unlawfully, then he would meet Allah while He is turning away from him".

224-(...) Alqama Ibn Wa'il narrated from Wa'il: I was with The Messenger of Allah "Allah's blessing and peace be upon him" when two foes came to him, having a dispute over a (piece of) land. The first said: "He usurped my land since the pre-Islamic period of ignorance". (He was Imru Al-Qais Ibn Abis Al-Kindi, and his foe was Rabie'a Ibn Ibdan).

He (The Prophet) said (to him): "Bring your evidence (to support your claim)". He said: "I have no evidence". He (The Prophet) said: "Then, let him take an oath (to refute the claim)". The man said: "Then he would surely usurp it (depending upon his false oath)". He said: "You can get (from him) nothing other that". When he got up to swear, The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever usurped a (piece of) land (unlawfully) would meet Allah while He is angry with him". (Ishaq said in his narration: Rabie'a Ibn Idan).

كِتَابِ اللَّهِ: ﴿إِنَّ ٱلَّذِينَ يَشْتَرُونَ بِعَهْدِ ٱللَّهِ وَأَيْمَٰنِهِمْ ثَمَنًا قَلِيلًا﴾ [آل عمران: ٧٧] إِلَى آخِرِ الآيَةِ.

[البخاري: كتاب التوحيد، باب قول الله تعالى: ﴿وجوه يومئذٍ ناضرة...﴾ رقم: ٧٠٠٧].

٢٢٣ - (١٣٩) - حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ، وأبو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَهَنَّادُ بْنُ السَّرِيِّ، وأبو عَاصِمٍ الْحَنَفِيُّ، - وَاللَّفْظُ لِقُتَيْبَةَ - قَالُوا: حَدَّثَنَا أَبُو الأَحْوَصِ عَنْ سِمَاكٍ، عَنْ عَلْقَمَةَ بْنِ وَائِلٍ، عَنْ أَبِيهِ قَالَ: جَاءَ رَجُلٌ مِنْ حَضْرَمَوْتَ وَرَجُلٌ مِنْ كِنْدَةَ إِلَى النَّبِيِّ ﷺ. فَقَالَ الْحَضْرَمِيُّ: يَا رَسُولَ اللَّهِ، إِنَّ هَٰذَا قَدْ غَلَبَنِي عَلَى أَرْضٍ لِي كَانَتْ لأَبِي، فَقَالَ الْكِنْدِيُّ: هِيَ أَرْضِي فِي يَدِي أَزْرَعُهَا لَيْسَ لَهُ فِيهَا حَقٌّ. فَقَالَ رَسُولُ اللَّهِ ﷺ لِلْحَضْرَمِيِّ: «أَلَكَ بَيِّنَةٌ؟» قَالَ: لاَ. قَالَ: «فَلَكَ يَمِينُهُ». قَالَ: يَا رَسُولَ اللَّهِ، إِنَّ الرَّجُلَ فَاجِرٌ لاَ يُبَالِي عَلَى مَا حَلَفَ عَلَيْهِ، وَلَيْسَ يَتَوَرَّعُ مِنْ شَيْءٍ. فَقَالَ: «لَيْسَ لَكَ مِنْهُ إِلا ذٰلِكَ». فَانْطَلَقَ لِيَحْلِفَ. فَقَالَ رَسُولُ اللَّهِ ﷺ، لَمَّا أَدْبَرَ: «أَمَا لَئِنْ حَلَفَ عَلَى مَالِهِ لِيَأْكُلَهُ ظُلْماً، لَيَلْقَيَنَّ اللَّهَ وَهُوَ عَنْهُ مُعْرِضٌ».

٢٢٤ ـ (...) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ، وإِسْحَاقُ بْنُ إِبْرَاهِيمَ، جَمِيعاً عَنْ أَبِي الْوَلِيدِ. قَالَ زُهَيْرٌ: حَدَّثَنَا هِشَامُ بْنُ عَبْدِ الْمَلِكِ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ عَلْقَمَةَ بْنِ وَائِلٍ، عَنْ وَائِلِ بْنِ حُجْرٍ قَالَ: كُنْتُ عِنْدَ رَسُولِ اللَّهِ ﷺ، فَأَتَاهُ رَجُلاَنِ يَخْتَصِمَانِ فِي أَرْضٍ، فَقَالَ أَحَدُهُمَا: إِنَّ هٰذا انْتَزَى عَلَى أَرْضِي، يَا رَسُولَ اللَّهِ، فِي الْجَاهِلِيَّةِ ـ وَهُوَ امْرُؤُ الْقَيْسِ بْنُ عَابِسٍ الْكِنْدِيُّ، وَخَصْمُهُ رَبِيعَةُ بْنُ عِبْدَانَ ـ. قَالَ: «بَيِّنَتُكَ». قَالَ: لَيْسَ لِي بَيِّنَةٌ. قَالَ «يَمِينُهُ». قَالَ: إِذَنْ يَذْهَبُ بِهَا. قَالَ: «لَيْسَ لَكَ إِلا ذَاكَ». قَالَ: فَلَمَّا قَامَ لِيَحْلِفَ، قَالَ رَسُولُ اللَّهِ ﷺ: «مَنِ اقْتَطَعَ أَرْضاً ظَالِماً، لَقِيَ اللَّهَ وَهُوَ عَلَيْهِ غَضْبَانُ».

قَالَ إِسْحَاقُ فِي رِوَايَتِهِ: رَبِيعَةُ بْنُ عَيْدَانَ.

[62] The proof that whoever intended to usurp a property of another one unlawfully, then, shedding the blood of the one of such an intention would be lawful, taking in consideration that if he was killed he would be doomed to the (Hell) fire, but if the one defending his property was killed, he would be regarded as a martyr

225-(140) Al-Ala Ibn Abd Ar-Rahman narrated from his father from Abu Huraira: A man came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! What do you think (I would do) if a man came to usurp my property unlawfully?" he said: "You should give him nothing". The man asked: "Then, what do you think (I would do) if he fought me?" he said: "You should fight him". The man said: "What do you think (my destiny would be) If he killed me?" he (The Prophet) said: "You would be a martyr". The man asked: "Then, what do you think (his destiny would be) if I killed him?" he (The Prophet) said: "He would be doomed to the (Hell) fire".

226-(141) Thabit, the freed slave of Umar Ibn Abd Ar-Rahman narrated: When the dispute between Abdullah Ibn Amr and Anbasa Ibn Abu Sufyan broke up, both of them got ready for fighting each other. Khalid Ibn Al-Ass rode (his mount and went) to Abdullah Ibn Amr and advised him. Abdullah Ibn Amr said to him: Did you not know that The Messenger of Allah "Allah's blessing and peace be upon him" said: "The one who was killed while protecting his property would be regarded as a martyr"?

this tradition was narrated on the authority of Ibn Juraij with the same chain of transmitters.

[63] The governor who oppresses his subjects is entitled to enter fire

227-(142) Al-Hasan narrated: Ubaidullah Ibn Ziyad visited Ma'qil Ibn Yasar (to inquire about his health) during his fatal illness. Ma'qil said to him: I'm going to tell you a narration I heard from The Messenger of Allah "Allah's blessing and peace be upon him", and had I known I would live (after such an illness) I would not have narrated it to you.

Verily, I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "There is no slave, to whom Allah confides to be responsible for some people, and then he dies while oppressing his subjects, but that Allah would forbid Paradise from him".

228-(...) Al-Hasan narrated: Ubaidullah Ibn Ziyad visited Ma'qil Ibn Yasar who was fatally ill. He asked him (to narrate something to him) Ma'qil said to him: I'm going to tell you a narration, which I've never told you before. Verily, The Messenger of Allah "Allah's blessing and peace be

٦٢ - باب الدَّلِيلِ على أنَّ مَنْ قَصَدَ أَخْذَ مَالِ غَيْرِه بغيرِ حقٍّ كان القَاصِدُ مُهْدَرَ الدَّمِ في حَقِّه، وإنْ قتلَ كان في النَّارِ، وأَنَّ مَنْ قُتِلَ دُونَ مَالِهِ فهو شَهِيدٌ

٢٢٥ ـ (١٤٠) ـ حدّثني أبو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلاءِ: حَدَّثَنَا خالِدٌ ـ يَعْنِي ابْنَ مَخْلَدٍ ـ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، عَنِ الْعَلاَءِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: جاءَ رَجُلٌ إِلى رَسُولِ اللَّهِ ﷺ. فَقَالَ: يَا رَسُولَ اللهِ، أَرَأَيت إِنْ جاءَ رَجُلٌ يُرِيدُ أَخْذَ مَالِي ؟ قَالَ: «فَلاَ تُعْطِهِ مَالَكَ». قَالَ: أَرَأَيْتَ إِنْ قَاتَلَنِي ؟ قَالَ: «قَاتِلْهُ». قَالَ: أَرَأَيْتَ إِنْ قَتَلَنِي ؟ قَالَ: «فَأَنْتَ شَهِيدٌ». قَالَ: أَرَأَيْت إِنْ قَتَلْتُهُ؟ قَالَ: «هُوَ فِي النَّارِ».

٢٢٦ ـ (١٤١) ـ حدّثني الْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ، وَإِسْحَاقُ بْنُ مَنْصُورٍ، وَمُحَمَّدُ بْنُ رَافِعٍ. وَأَلْفَاظُهُمْ مُتَقَارِبَةٌ ـ قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ الآخرَانِ: حَدَّثَنَا ـ عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ، قَالَ: أَخْبرَنِي سُلَيْمَانُ الأَحْوَلُ: أَنَّ ثَابِتاً مَوْلَى عُمَرَ بْنِ عَبْدِ الرَّحْمٰنِ أَخْبَرَهُ أَنَّهُ لَمَّا كَانَ بَيْنَ عَبْدِ اللهِ بْنِ عَمْرٍو وَبَيْنَ عَنْبَسَةَ بْنِ أَبِي سُفْيَانَ مَا كَانَ، تَيَسَّرُوا لِلْقِتَالِ، فَرَكِبَ خَالِدُ بْنُ الْعَاصِ إِلَى عَبْدِ اللَّهِ بْنِ عَمْرٍو، فَوَعَظَهُ خَالِدٌ. فَقَالَ عَبْدُ اللَّهِ بْنُ عَمْرٍو: أَمَا عَلِمْتَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ قُتِلَ دُونَ مَالِهِ فَهُوَ شَهِيدٌ».

وحدّثنيه مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ. (ح) وحدَّثَنا أَحْمَدُ بْنُ عُثْمَانَ النَّوْفَلِيُّ: حَدَّثَنَا أَبُو عَاصِمٍ كِلاَهُمَا عَنِ ابْنِ جُرَيْجٍ، بِهٰذَا الإِسْنَادِ... مِثْلَهُ.

٦٣ - باب استِحْقَاقِ الوَالِي الغَاشِّ لِرَعِيَّتِهِ النَّار

٢٢٧ ـ (١٤٢) ـ حدّثنا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا أَبُو الأَشْهَبِ، عَنِ الْحَسَنِ قَالَ: عَادَ عُبَيْدُ اللَّهِ بْنُ زِيَادٍ مَعْقِلَ بْنَ يَسَارٍ الْمُزَنِيَّ فِي مَرَضِهِ الَّذِي مَاتَ فِيهِ. قَالَ مَعْقِلٌ: إِنِّي مُحَدِّثُكَ حَدِيثاً سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ، لَوْ عَلِمْتُ أَنَّ لِي حَيَاةً مَا حَدَّثْتُكَ، إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَا مِنْ عَبْدٍ يَسْتَرْعِيهِ اللَّهُ رَعِيَّةً، يَمُوتُ يَوْمَ يَمُوتُ وَهُوَ غَاشٌّ لِرَعِيَّتِهِ، إِلا حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ».

[البخاري: كتاب الأحكام، باب من استرعى رعية فلم ينصح، رقم: ٦٧٣١].

٢٢٨ ـ (...) ـ حدّثنا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا يَزِيدُ بْنُ زُرَيْعٍ، عَنْ يُونُسَ، عَنِ الْحَسَنِ قَالَ: دَخَلَ عُبَيْدُ اللَّهِ بْنُ زِيَادٍ عَلَى مَعْقِلِ بْنِ يَسَارٍ، وَهُوَ وَجِعٌ، فَسَأَلَهُ، فَقَالَ: إِنِّي مُحَدِّثُكَ حَدِيثاً لَمْ أَكُنْ حَدَّثْتُكَهُ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لاَ يَسْتَرْعِي اللَّهُ عَبْداً

upon him" said: "There is no slave, to whom Allah confides to be responsible for some people, and then he dies while oppressing his subjects, but that Allah would forbid Paradise from him". He (Ubaidullah) said (to Ma'qil): "Didn't you narrate to me such a tradition before that day?" he replied: "I did not tell you, or I was not to narrate it to you".

229-(...) Al-Hasan narrated: We were with Ma'qil Ibn Yasar (to inquire about his health during his fatal illness) when Ubaidullah Ibn Ziyad entered into him. Ma'qil said to him: I'm going to tell you a narration I heard from The Messenger of Allah "Allah's blessing and peace be upon him". (and he mentioned a Hadith like the previous two narrations).

(...) Quatada narrated from Abu Malih: Ubaidullah Ibn Ziyad visited Ma'qil Ibn Yasar (to inquire about his health during his fatal illness). Ma'qil said to him: I'm going to tell you a narration, and had I not known I'm about to die, I would not have narrated it to you. Verily, I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "There is no governor, who is held responsible for the Muslims, and then he is not concerned with their matters and interests and not sincere to them but that he would not enter into Paradise with them".

[64] Taking away honesty and faith from some hearts, and offering the affliction to some of them

230-(143) Hudhaifa narrated: Allah's Apostle "Allah's blessing and peace be upon him" told us two narrations, one of which I have seen (happening) and I am waiting for the other. He told that honesty was preserved in the roots of the hearts of men (in the beginning). Then, The Holy Quran was revealed, and they learnt it (honesty) from the Quran, and then they learnt it from the (Prophets) Sunna. He also told us about its disappearance, saying: "A man will go to sleep whereupon honesty will be taken away from his heart, and only its trace will remain, resembling a faint mark. He then will sleep again whereupon the remainder of the honesty will also be taken away (from his heart) with its trace resembling a blister, as if you rolled down an ember on your foot, and it was vesicle; and in fact, you would see it as swelling, though it does not contain anything". (He (The Prophet) then picked up a pebble, which he rolled down over his foot) "So there will come a day when people will deal in business with each other but there will hardly be any trustworthy persons among them. Then it will be said that in such-and-such a tribe there is such-and-such a person who is honest. Though a man will be admired for his intelligence, good manners and strength, he, in fact, will not have belief equal to a mustard seed in his heart".

رَعِيَّةً، يَمُوتُ حِينَ يَمُوتُ وَهُوَ غَاشٌّ لَهَا، إِلا حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ». قَالَ: أَلا كُنْتَ حَدَّثْتَنِي هَٰذَا قَبْلَ الْيَوْمِ؟ قَالَ: مَا حَدَّثْتُكَ، أَوْ لَمْ أَكُنْ لأُحَدِّثَكَ.

٢٢٩ ـ (...) ـ وحدّثني الْقَاسِمُ بْنُ زَكَرِيَّاءَ: حَدَّثَنَا حُسَيْنٌ ـ يَعْنِي الْجُعْفِيَّ ـ، عَنْ زَائِدَةَ، عَنْ هِشَامٍ قَالَ: قَالَ الْحَسَنُ: كُنَّا عِنْدَ مَعْقِلِ بْنِ يَسَارٍ نَعُودُهُ، فَجَاءَ عُبَيْدُ اللَّهِ بْنُ زِيَادٍ. فَقَالَ لَهُ مَعْقِلٌ: إِنِّي سَأُحَدِّثُكَ حَدِيثاً سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ. ثُمَّ ذَكَرَ بِمَعْنَىٰ حَدِيثِهِمَا.

(...) ـ وحدّثنا أَبُو غَسَّانَ الْمِسْمَعِيُّ، وَمُحَمَّدُ بْنُ الْمُثَنَّى، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ. ـ قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ الآخَرَانِ: حَدَّثَنَا ـ مُعَاذُ بْنُ هِشَامٍ. قَالَ: حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، عَنْ أَبِي الْمَلِيحِ أَنَّ عُبَيْدَ اللَّهِ بْنَ زِيَادٍ عَادَ مَعْقِلَ بْنَ يَسَارٍ فِي مَرَضِهِ، فَقَالَ لَهُ مَعْقِلٌ: إِنِّي مُحَدِّثُكَ بِحَدِيثٍ لَوْلا أَنِّي فِي الْمَوْتِ لَمْ أُحَدِّثْكَ بِهِ، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَا مِنْ أَمِيرٍ يَلِي أَمْرَ الْمُسْلِمِينَ، ثُمَّ لاَ يَجْهَدُ لَهُمْ وَيَنْصَحُ، إِلا لَمْ يَدْخُلْ مَعَهُمُ الْجَنَّةَ».

٦٤ ـ باب رَفْعِ الأَمَانَةِ والإيمانِ مِن بَعْضِ الْقُلُوبِ، وعَرْضِ الفِتَنِ على القُلُوبِ

٢٣٠ ـ (١٤٣) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ وَوَكِيعٌ. (ح) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ زَيْدِ بْنِ وَهْبٍ، عَنْ حُذَيْفَةَ قَالَ: حَدَّثَنَا رَسُولُ اللَّهِ ﷺ حَدِيثَيْنِ، قَدْ رَأَيْتُ أَحَدَهُمَا وَأَنَا أَنْتَظِرُ الآخَرَ: حَدَّثَنَا: «أَنَّ الأَمَانَةَ نَزَلَتْ فِي جِذْرِ قُلُوبِ الرِّجَالِ، ثُمَّ نَزَلَ الْقُرْآنُ، فَعَلِمُوا مِنَ الْقُرْآنِ وَعَلِمُوا مِنَ السُّنَّةِ». ثُمَّ حَدَّثَنَا عَنْ رَفْعِ الأَمَانَةِ قَالَ: «يَنَامُ الرَّجُلُ النَّوْمَةَ فَتُقْبَضُ الأَمَانَةُ مِنْ قَلْبِهِ، فَيَظَلُّ أَثَرُهَا مِثْلَ الْوَكْتِ، ثُمَّ يَنَامُ النَّوْمَةَ فَتُقْبَضُ الأَمَانَةُ مِنْ قَلْبِهِ، فَيَظَلُّ أَثَرُهَا مِثْلَ الْمَجْلِ، كَجَمْرٍ دَحْرَجْتَهُ عَلَى رِجْلِكَ، فَنَفِطَ، فَتَرَاهُ مُنْتَبِراً وَلَيْسَ فِيهِ شَيْءٌ»، ثُمَّ أَخَذَ حَصًى فَدَحْرَجَهُ عَلَى رِجْلِهِ، «فَيُصْبِحُ النَّاسُ يَتَبَايَعُونَ، لاَ يَكَادُ أَحَدٌ يُؤَدِّي الأَمَانَةَ حَتَّى يُقَالَ: إِنَّ فِي بَنِي فُلاَنٍ رَجُلاً أَمِيناً. حَتَّى يُقَالَ لِلرَّجُلِ: مَا أَجْلَدَهُ، مَا أَظْرَفَهُ، مَا أَعْقَلَهُ، وَمَا فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ خَرْدَلٍ مِنْ إِيمَانٍ».

وَلَقَدْ أَتَى عَلَيَّ زَمَانٌ وَمَا أُبَالِي أَيُّكُمْ بَايَعْتُ، لَئِنْ كَانَ مُسْلِماً لَيَرُدَّنَّهُ عَلَيَّ دِينُهُ، وَلَئِنْ كَانَ نَصْرَانِيّاً، أَوْ يَهُودِيّاً، لَيَرُدَّنَّهُ عَلَيَّ سَاعِيهِ، وَأَمَّا الْيَوْمَ فَمَا كُنْتُ لأُبَايِعَ مِنْكُمْ إِلا فُلاَناً وَفُلاَناً.

[البخاري: كتاب الرقاق، باب رفع الأمانة، رقم: ٦٤٩٧].

The narrator added: "There came upon me a time when I did not mind dealing with anyone of you, for if he was a Muslim, his religion would prevent him from cheating; and if he was a Christian or a Jew, his Muslim ruler would prevent him from cheating. But today I cannot deal except with so-and-so and so-and-so".

The like of it was narrated on the authority of Al-A'mash with the same chain of transmitters.

[65] The fact that Islam started as (something) strange and would return (to its old state) as (something) strange, just as it started, and it would go back between the two mosques

231-(144) Hudhaifa narrated: We were sitting with Umar when he asked: "Who amongst you heard The Messenger of Allah "Allah's blessing and peace be upon him" mentioning the distresses?" some said: "We heard him". He said: "You might mean (his mentioning) one's distress in his family and neighbour". They answered in the affirmative. He said: "Such (a distress) is expiated by one's performing prayer, observing fasts, and giving in charity. But, who amongst you heard The Prophet "Allah's blessing and peace be upon him" mentioning the distresses which are heaving up and down like the waves of the sea?" the people kept silent. I (Hudhaifa) said: "I heard him". He (Umar) said: "You! What a blessing of Allah be upon your father! Tell me of it". I said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "The distresses would attach to the hearts as a straw mat stick by stick. The heart, which drank (the taint of) any of them, then a black point would be set in it, and the heart, which denied any of them, then a white point would be set in it. The result is that there would be two types of hearts (concerning such distresses): A heart which is likely as white (because of strong full faith it has) as (the mountain of) Safa, which no distress would befall it so long as both heavens and earth survive, and a heart, which is likely as black (because of its powerful faithlessness it has) as the overturned mace, which neither accepts any favour, nor does it deny any evil, except for what it was mixed up with it from its desires".

Hudhaifa further said: I told him that there was a closed door between you and it, which was about to be broken. Umar said: "Would it be broken, no father be for you? For, if it was to be opened, it might be made to close once again". I said to him: "No, it would be broken". I told him that such a door was a man, who would be killed or would die. (I told him) a true narration, which was not forged.

وحدّثنا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي وَوَكِيعٌ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا عِيسَىٰ بْنُ يونُسَ، جَمِيعاً عَنِ الأعْمَشِ، بِهٰذَا الإِسْنَادِ، مِثْلَهُ.

٦٥ ـ باب بَيَانِ أَنَّ الإِسْلاَمَ بَدَأَ غَرِيباً وَسَيَعُودُ غَرِيباً، وأنه يَأْرِزُ بين المَسْجِدَيْنِ

٢٣١ ـ (١٤٤) ـ وحدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبُو خَالِدٍ ـ يَعْنِي سُلَيْمَانَ بْنَ حَيَّانَ ـ، عَنْ سَعْدِ بْنِ طَارِقٍ، عَنْ رِبْعِيٍّ، عَنْ حُذَيْفَةَ قَالَ: كُنَّا عِنْدَ عُمَرَ، فَقَالَ: أَيُّكُمْ سَمِعَ رَسُولَ اللَّهِ ﷺ يَذْكُرُ الْفِتَنَ؟ فَقَالَ قَوْمٌ: نَحْنُ سَمِعْنَاهُ، فَقَالَ: لَعَلَّكُمْ تَعْنُونَ فِتْنَةَ الرَّجُلِ فِي أَهْلِهِ وَجَارِهِ؟ قَالُوا: أَجَلْ، قَالَ: تِلْكَ تُكَفِّرُهَا الصَّلاَةُ وَالصِّيَامُ وَالصَّدَقَةُ، وَلٰكِنْ أَيُّكُمْ سَمِعَ النَّبِيَّ ﷺ يَذْكُرُ الْفِتَنَ الَّتِي تَمُوجُ مَوْجَ الْبَحْرِ؟ قَالَ حُذَيْفَةُ: فَأَسْكَتَ الْقَوْمُ، فَقُلْتُ: أَنَا، قَالَ: أَنْتَ، لِلَّهِ أَبُوكَ!.

قَالَ حُذَيْفَةُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «تُعْرَضُ الْفِتَنُ عَلَى الْقُلُوبِ كَالْحَصِيرِ عُوداً عُوداً، فَأَيُّ قَلْبٍ أُشْرِبَهَا نُكِتَ فِيهِ نُكْتَةٌ سَوْدَاءُ، وَأَيُّ قَلْبٍ أَنْكَرَهَا نُكِتَ فِيهِ نُكْتَةٌ بَيْضَاءُ، حَتَّى تَصِيرَ عَلَى قَلْبَيْنِ: عَلَى أَبْيَضَ مِثْلِ الصَّفَا، فَلاَ تَضُرُّهُ فِتْنَةٌ مَا دَامَتِ السَّمَاوَاتُ وَالأَرْضُ، وَالآخَرُ أَسْوَدُ مُرْبَادّاً، كَالْكُوزِ مُجَخِّياً: لا يَعْرِفُ مَعْرُوفاً وَلا يُنْكِرُ مُنْكَراً، إِلا مَا أُشْرِبَ مِنْ هَوَاهُ».

قَالَ حُذَيْفَةُ: وَحَدَّثْتُهُ: أَنَّ بَيْنَكَ وَبَيْنَهَا بَاباً مُغْلَقاً يُوشِكُ أَنْ يُكْسَرَ، قَالَ عُمَرُ: أَكَسْراً، لا أَبَا لَكَ، فَلَوْ أَنَّهُ فُتِحَ لَعَلَّهُ كَانَ يُعَادُ، قُلْتُ: لا، بَلْ يُكْسَرُ. وَحَدَّثْتُهُ أَنَّ ذٰلِكَ الْبَابَ رَجُلٌ يُقْتَلُ أَوْ يَمُوتُ، حَدِيثاً لَيْسَ بِالأَغَالِيطِ.

قَالَ أَبُو خَالِدٍ: فَقُلْتُ لِسَعْدٍ: يَا أَبَا مَالِكٍ، مَا: «أَسْوَدُ مُرْبَادّاً»؟ قَالَ: شِدَّةُ الْبَيَاضِ فِي سَوَادٍ، قَالَ: قُلْتُ: فَمَا الْكُوزُ مُجَخِّياً؟ قَالَ: مَنْكُوساً.

(...) Rib'i narrated: When Hudhaifa came from Umar, he sat with us and said: "Sometime earlier, while I was sitting with The Commander of The Believers he asked his companions: "Who from amongst you reserved the saying of The Prophet "Allah's blessing and peace be upon him" about the distresses?"" (and he mentioned the narration of Abu Khalid).

(...) Rib'i Ibn Hirash narrated from Hudhaifa that Umar asked (his companions): "Who could tell us, (or who amongst you, including Hudhaifa could narrate to us) what The Messenger of Allah "Allah's blessing and peace be upon him" had said about the distresses?" Hudhaifa said: "I (could do)". (and he mentioned the remaining of the narration, which is like that of Abu Malik which he narrated from Rib'i. In the end of the narration he told: Hudhaifa said: "I told him an authentic narration, which is not a lie". He meant that it (this tradition) was narrated from The Messenger of Allah "Allah's blessing and peace be upon him").

232-(145) Abu Hazim narrated from Abu Huraira that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Islam started as (something) strange, and it would return as it began as (something) strange. So, good tidings be for the strangers!"

(146) Ibn Umar narrated that The Prophet "Allah's blessing and peace be upon him" said: "Islam started as (something) strange and would return (to its old state) as (something) strange, just as it started, and it would go back between the two mosques, as the serpent crawls back into its hole".

233-(147) Abu Huraira narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Faith (in Islam) would go back to Medina, just as the serpent crawls back into its hole".

[66] The faith's going away towards the end of the time

234-(148) Thabit narrated from Anas that The Prophet "Allah's blessing and peace be upon him" said: "The hour (of Doom) would not be established so long as Allah is supplicated (by the people) in the world".

Thabit narrated from Anas that The Prophet "Allah's blessing and peace be upon him" said: "The hour (of Doom) would not be established so long as there is somebody supplicating Allah".

[67] it is permissible to conceal one's faith in case of fear

235-(149) Shaqiq narrated from Hudhaifa: We were with The Messenger of Allah "Allah's blessing and peace be upon him" when he said: "Count to me the number of the people who (believe in and) utter (the word of) Islam". We said: "O Messenger of Allah! Do you fear for us,

(...) ـ وحدّثني ابْنُ أَبِي عُمَرَ: حَدَّثَنَا مَرْوَانُ الْفَزَارِيُّ: حَدَّثَنَا أَبُو مَالِكٍ الأَشْجَعِيُّ، عَنْ رِبْعِيٍّ قَالَ: لَمَّا قَدِمَ حُذَيْفَةُ مِنْ عِنْدِ عُمَرَ، جَلَسَ فَحَدَّثَنَا. فَقَالَ: إِنَّ أَمِيرَ الْمُؤْمِنِينَ أَمْسِ لَمَّا جَلَسْتُ إِلَيْهِ سَأَلَ أَصْحَابَهُ: أَيُّكُمْ يَحْفَظُ قَوْلَ رَسُولِ اللَّهِ ﷺ فِي الْفِتَنِ؟... وَسَاقَ الْحَدِيثَ بِمِثْلِ حَدِيثِ أَبِي خَالِدٍ، وَلَمْ يَذْكُرْ تَفْسِيرَ أَبِي مَالِكٍ لِقَوْلِهِ: «مُرْبَادّاً مُجَخِّياً».

(...) ـ وحدّثني مُحَمَّدُ بْنُ الْمُثَنَّى، وَعَمْرُو بْنُ عَلِيٍّ، وَعُقْبَةُ بْنُ مُكْرَمٍ الْعَمِّيُّ. قَالُوا: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ، عَنْ سُلَيْمَانَ التَّيْمِيِّ، عَنْ نُعَيْمِ بْنِ أَبِي هِنْدٍ، عَنْ رِبْعِيِّ بْنِ حِرَاشٍ، عَنْ حُذَيْفَةَ: أَنَّ عُمرَ قَالَ: مَنْ يُحَدِّثُنَا، أَوْ قَالَ: أَيُّكُمْ يُحَدِّثُنَا ـ وَفِيهِمْ حُذَيْفَةُ ـ مَا قَالَ رَسُولُ اللَّهِ ﷺ فِي الْفِتْنَةِ؟ قَالَ حُذَيْفَةُ: أَنَا. وَسَاقَ الْحَدِيثَ كَنَحْوِ حَدِيثِ أَبِي مَالِكٍ عَنْ رِبْعِيٍّ. وَقَالَ فِي الْحَدِيثِ: قَالَ حُذَيْفَةُ: حَدَّثْتُهُ حَدِيثاً لَيْسَ بِالأَغَالِيطِ. وَقَالَ: يَعْنِي أَنَّهُ عَنْ رَسُولِ اللَّهِ ﷺ.

٢٣٢ ـ (١٤٥) ـ حدّثنا مُحَمَّدُ بْنُ عَبَّادٍ وَابْنُ أَبِي عُمَرَ، جَمِيعاً عَنْ مَرْوَانَ الْفَزَارِيِّ. قَالَ ابْنُ عَبَّادٍ: حَدَّثَنَا مَرْوَانُ، عَنْ يَزِيدَ ـ يَعْنِي ابْنَ كَيْسَانَ ـ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «بَدَأَ الإِسْلاَمُ غَرِيباً، وَسَيَعُودُ كَمَا بَدَأَ غَرِيباً، فَطُوبَىٰ لِلْغُرَبَاءِ».

(١٤٦) ـ وحدّثني مُحَمَّدُ بْنُ رَافِعٍ، وَالْفَضْلُ بْنُ سَهْلٍ الأَعْرَجُ قَالا: حَدَّثَنَا شَبَابَةُ بْنُ سَوَّارٍ: حَدَّثَنَا عَاصِمٌ ـ وَهُوَ ابْنُ مُحَمَّدٍ الْعُمَرِيُّ ـ، عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ الإِسلاَمَ بَدَأَ غَرِيباً، وَسَيَعُودُ غَرِيباً كَمَا بَدَأَ، وَهُوَ يَأْرِزُ بَيْنَ الْمَسْجِدَيْنِ كَمَا تَأْرِزُ الْحَيَّةُ فِي جُحْرِهَا».

٢٣٣ ـ (١٤٧) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ وَأَبُو أُسَامَةَ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ خُبَيْبِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ الإِيمَانَ لَيَأْرِزُ إِلَى الْمَدِينَةِ كَمَا تَأْرِزُ الْحَيَّةُ إِلَى جُحْرِهَا».

[البخاري: كتاب فضائل المدينة، باب الإيمان يأرز إلى المدينة، رقم: ١٨٧٦].

٦٦ ـ باب ذَهَابِ الإِيمانِ آخِرَ الزَّمَانِ

٢٣٤ ـ (١٤٨) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادٌ: أَخْبَرَنَا ثَابِتٌ، عَنْ أَنَسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لا تَقُومُ السَّاعَةُ حَتَّى لا يُقَالَ فِي الأَرْضِ: اللَّهُ، اللَّهُ».

حدّثنا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ ثَابِتٍ، عَنْ أَنَسٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لا تَقُومُ السَّاعَةُ عَلَى أَحَدٍ يَقُولُ: اللَّهُ، اللَّهُ».

٦٧ ـ باب جواز الاسْتِسْرَارِ بالإِيمانِ للخَائِفِ

٢٣٥ ـ (١٤٩) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، وَأَبُو كُرَيْبٍ ـ وَاللَّفْظُ لأَبِي كُرَيْبٍ ـ قَالُوا: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ حُذَيْفَةَ، قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فَقَالَ: «أَحْصُوا لِي كَمْ يَلْفِظُ الإِسْلاَمَ». قَالَ: فَقُلْنَا:

since we are between six hundred and seven hundred (Muslims)?" he (The Prophet) said: "You do not know, you might be put to trial". (The narrator said): Indeed, we were distressed to the extent that some of us used to offer the prayer secretly.

[68] Habituating the heart of the one who fears in view of his weakness, and prevention of affirming one's faith with no clear proof

236-(150) Amer Ibn Sa'd (Ibn Abu Waqqas) narrated from his father: Allah's Apostle distributed some property amongst (a group of) people. I said: "O Allah's Apostle! Give that person. Verily, he is a faithful believer". The Messenger of Allah "Allah's blessing and peace be upon him" commented: "Or merely a Muslim". I repeated my suggestion thrice, and he (The Prophet) repeated his reply "Or nearly a Muslim" thrice. Then, The Prophet said: "O Sa'd! I give to a person (to habituate his heart for fear of reverting to disbelief) while another is dearer to me, for fear that he might be thrown on his face in the Fire by Allah".

237-(...) Amer Ibn Sa'd Ibn Abu Waqqas narrated from his father Sa'd that Allah's Apostle "Allah's blessing and peace be upon him" distributed some property amongst (a group of) people while Sa'd was sitting there. Sa'd said: But Allah's Apostle left a man whom I thought the best of them. I asked: "O Allah's Apostle! Why have you left that person? By Allah I regard him as a faithful believer". The Prophet commented: "Or merely a Muslim". I remained quiet for a while, but could not give up repeating my question because of what I knew about him. Then I asked Allah's Apostle: "Why have you left so and so? By Allah! He is a faithful believer". The Prophet again said: "Or merely a Muslim". I kept silent for a while, and I could not give up repeating my question because of what I knew about him. Then I asked Allah's Apostle: "Why have you left so and so? By Allah! He is a faithful believer". The Prophet again said: "Or merely a Muslim. I give to a person while another is dearer to me, for fear that he might be thrown on his face in the Fire by Allah".

(...)Amer Ibn Sa'd Ibn Abu Waqqas narrated from his father Sa'd: Allah's Apostle "Allah's blessing and peace be upon him" distributed some property amongst (a group of) people while I was sitting there. (Then, he mentioned the same previous narration of the nephew of Ibn Shihab from his paternal uncle Shihab, and added here: (Sa'd said): I got up to The Messenger and asked him secretly: "Why did you not give so-and-so?"

(...) Muhammad Ibn Sa'd narrated this tradition and added here: Then, The Messenger of Allah "Allah's blessing and peace be upon him" batted

يَا رَسُولَ اللَّهِ، أَتخَافُ عَلَيْنَا وَنَحْنُ مَا بَيْنَ السِّتِّمَائَةِ إِلَى السَّبْعِمَائَةِ؟ قَالَ: «إِنَّكُمْ لاَ تَدْرُونَ، لَعَلَّكُمْ أَنْ تُبْتَلَوْا». قَالَ: فَابْتُلِينَا، حَتَّى جَعَلَ الرَّجُلُ مِنَّا لاَ يُصَلِّي إِلا سِرّاً.

[البخاري: كتاب الجهاد، باب كتابة الإمام الناس، رقم: ٣٠٦٠].

٦٨ ـ باب تَأَلُّفِ قَلْبِ مَنْ يُخَافُ على إيمانِهِ لِضَعْفِهِ، والنَّهْيِ عن القَطْعِ بالإيمان من غير دليلٍ قَاطِعٍ

٢٣٦ ـ (١٥٠) ـ حدّثنا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ أَبِيهِ قَالَ: قَسَمَ رَسُولُ اللَّهِ ﷺ قَسْماً، فَقُلْتُ: يَا رَسُولَ اللَّهِ، أَعْطِ فُلاَناً، فَإِنَّهُ مُؤْمِنٌ، فَقَالَ النَّبِيُّ ﷺ: «أَوْ مُسْلِمٌ». أَقُولُهَا ثَلاَثاً. وَيُرَدِّدُهَا عَلَيَّ ثَلاَثاً: «أَوْ مُسْلِمٌ»، ثُمَّ قَالَ: «إِنِّي لأُعْطِي الرَّجُلَ وَغَيْرُهُ أَحَبُّ إِلَيَّ مِنْهُ، مَخَافَةَ أَنْ يَكُبَّهُ اللَّهُ فِي النَّارِ».

[البخاري: كتاب الإيمان، باب إذا لم يكن الإسلام على الحقيقة وكان على الاستسلام... رقم: ٢٧].

٢٣٧ ـ (...) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا ابْنُ أَخِي ابْنِ شِهَابٍ عَنْ عَمِّهِ قَالَ: أَخْبَرَنِي عَامِرُ بْنُ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ أَبِيهِ سَعْدٍ: أَنَّ رَسُولَ اللَّهِ ﷺ أَعْطَى رَهْطاً ـ وَسَعْدٌ جَالِسٌ فِيهِمْ ـ قَالَ سَعْدٌ: فَتَرَكَ رَسُولُ اللَّهِ ﷺ مِنْهُمْ مَنْ لَمْ يُعْطِهِ ـ وَهُوَ أَعْجَبُهُمْ إِلَيَّ ـ فَقُلْتُ: يَا رَسُولَ اللَّهِ، مَالَكَ عَنْ فُلاَنٍ؟ فَوَاللَّهِ إِنِّي لأَرَاهُ مُؤْمِناً! فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَوْ مُسْلِماً». قَالَ: فَسَكَتُّ قَلِيلاً، ثُمَّ غَلَبَنِي مَا أَعْلَمُ مِنْهُ، فَقُلْتُ: يَا رَسُولَ اللَّهِ، مَالَكَ عَنْ فُلاَنٍ، فَوَاللَّهِ إِنِّي لأَرَاهُ مُؤْمِناً! فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَوْ مُسْلِماً». قَالَ: فَسَكَتُّ قَلِيلاً، ثُمَّ غَلَبَنِي مَا عَلِمْتُ مِنْهُ. فَقُلْتُ: يَا رَسُولَ اللَّهِ، مَالَكَ عَنْ فُلاَنٍ، فَوَاللَّهِ إِنِّي لأَرَاهُ مُؤْمِناً، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَوْ مُسْلِماً، إِنِّي لأُعْطِي الرَّجُلَ وَغَيْرُهُ أَحَبُّ إِلَيَّ مِنْهُ، خَشْيَةَ أَنْ يُكَبَّ فِي النَّارِ عَلَى وَجْهِهِ».

(...) ـ حدّثنا الْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ، وَعَبْدُ بْنُ حُمَيْدٍ. قَالا: حَدَّثَنَا يَعْقُوبُ ـ وَهُوَ ابْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ ـ. حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ قَالَ: حَدَّثَنِي عَامِرُ بْنُ سَعْدٍ، عَنْ أَبِيهِ سَعْدٍ: أَنَّهُ قَالَ: أَعْطَى رَسُولُ اللَّهِ ﷺ رَهْطاً وَأَنَا جَالِسٌ فِيهِمْ. بِمِثْلِ حَدِيثِ ابْنِ أَخِي ابْنِ شِهَابٍ عَنْ عَمِّهِ، وَزَادَ: فَقُمْتُ إِلَى رَسُولِ اللَّهِ ﷺ فَسَارَرْتُهُ. فَقُلْتُ: مَالَكَ عَنْ فُلاَنٍ.

(...) ـ وحدّثنا الْحَسَنُ الْحُلْوَانِيُّ: حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدٍ قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ سَعْدٍ يُحَدِّثُ هٰذَا، فَقَالَ فِي حَدِيثِهِ: فَضَرَبَ

(the area) between my shoulder and neck, and said: "Do you fight with me O Sa'd for I gave (something) to a certain person?"

[69] The heart becomes more satisfied by emergence of more proofs

238-(151) Abu Salama Ibn Abd Ar-Rahman and Sa'id Ibn Al-Musaiyyab narrated from Abu Huraira: Allah's Apostle "Allah's blessing and peace be upon him" said: "We are more apt to be in doubt than Abraham when he said: "Behold! Abraham said: my Lord! Show me how thou givest life to the dead. He said: dost thou not then believe? He said: yea! But to satisfy my own understanding". (The Heifer "Al-Baqara" 260) (Moreover), may Allah send His Mercy on Lut! He wished to have a powerful support. If I were to stay in prison for such a long time as (The Prophet) Joseph did I would have accepted the offer (of freedom without insisting on having my guiltless case declared)".

(...)Malik narrated from Az-Zuhri from Sa'id Ibn Al-Musaiyyab and Abu Ubaid from Abu Huraira from The Messenger of Allah "Allah's blessing and peace be upon him" the same narration of Yunus from Az-Zuhri. According to the narration of Malik, (Abraham said): "But to satisfy my own understanding". Then, he (The Prophet) recited the Verse until he finished it.

Abd Ibn Humaid narrated from Ya'qub, (Ibn Ibrahim Ibn Sa'd), from Abu Uwais from Az-Zuhri a narration like the one narrated by Malik with the same chain of transmitters and said: He (The Prophet) recited the Verse until he completed it.

[70] The obligation of believing in the message of our Prophet Muhammad "Allah's blessing and peace be upon him" to all mankind, and abrogating all previous religions with his (The Prophet's) religion

239-(152) Abu Huraira narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "From amongst The Prophets, there was no Prophet, but that he was given signs (of Prophethood) according to which the people (to whom he was sent) believed; and (the sign) which I was given is a Divine revelation inspired to me by Allah, because of which, I hope I would have more followers on The Day of Judgement".

240-(153) Abu Huraira narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "By Him, in Whose hand the soul of Muhammad is! No one from amongst those people, Jew or Christian, heard of me (as a Prophet sent to all mankind), then he died and did not believe in me, but that he would be from the dwellers of the (Hell) fire".

رَسُولُ اللَّهِ ﷺ بِيَدِهِ بَيْنَ عُنُقِي وَكَتِفِي، ثُمَّ قَالَ: «أَقِتَالاً؟ أَيْ سَعْدُ، إِنِّي لأُعْطِي الرَّجُلَ...».

[البخاري: كتاب الزكاة، باب قول الله تعالى: ﴿لا يسألون الناس إلحافاً﴾، رقم: ١٤٧٨].

٦٩ ـ باب زِيَادَةِ طُمَأْنِينَةِ الْقَلْبِ بِتَظَاهُرِ الأَدِلَّةِ

٢٣٨ ـ (١٥١) ـ وَحدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، وَسَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «نَحْنُ أَحَقُّ بِالشَّكِّ مِنْ إِبْرَاهِيمَ ﷺ، إِذْ قَالَ: ﴿رَبِّ أَرِنِي كَيْفَ تُحْيِ الْمَوْتَىٰ قَالَ أَوَلَمْ تُؤْمِن قَالَ بَلَىٰ وَلَٰكِن لِّيَطْمَئِنَّ قَلْبِي﴾ [البقرة: ٢٦٠]. قَالَ: «وَيَرْحَمُ اللَّهُ لُوطاً، لَقَدْ كَانَ يَأْوِي إِلَى رُكْنٍ شَدِيدٍ، وَلَوْ لَبِثْتُ فِي السِّجْنِ طُولَ لَبْثِ يُوسُفَ لأَجَبْتُ الدَّاعِيَ».

[البخاري: كتاب التفسير، باب: ﴿وإذ قال إبراهيم رب أرني...﴾، رقم: ٤٥٣٧].

(...) وحَدَّثَنِي بِهِ ـ إِنْ شَاءَ اللَّهُ ـ عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ أَسْمَاءَ الضُّبَعِيُّ: حَدَّثَنَا جُوَيْرِيَةُ عَنْ مَالِكٍ، عَنِ الزُّهْرِيِّ: أَنَّ سَعِيدَ بْنَ الْمُسَيَّبِ وَأَبَا عُبَيْدٍ أَخْبَرَاهُ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ بِمِثْلِ حَدِيثِ يُونُسَ عَنِ الزُّهْرِيِّ. وَفِي حَدِيثِ مَالِكٍ: ﴿وَلَٰكِن لِّيَطْمَئِنَّ قَلْبِي﴾ [البقرة: ٢٦٠]. قَالَ: ثُمَّ قَرَأَ هَٰذِهِ الآيَةَ حَتَّى جَازَهَا.

[البخاري: كتاب أحاديث الأنبياء، باب قول الله تعالى: ﴿لقد كان في يوسف وإخوته...﴾ رقم: ٣٣٨٧].

حدّثناه عَبْدُ بْنُ حُمَيْدٍ، قَالَ: حَدَّثَنِي يَعْقُوبُ ـ يَعْنِي ابْنَ إِبْرَاهِيمَ بْنِ سَعْدٍ ـ: حَدَّثَنَا أَبُو أُوَيْسٍ، عَنِ الزُّهْرِيِّ، كَرِوَايَةِ مَالِكٍ بِإِسْنَادِهِ. وَقَالَ: ثُمَّ قَرَأَ هَٰذِهِ الآيَةَ حَتَّى أَنْجَزَهَا.

٧٠ ـ باب وُجُوبِ الإِيمَانِ بِرِسَالَةِ نَبِيِّنَا مُحَمَّدٍ ﷺ إِلى جَمِيعِ النَّاسِ وَنَسْخِ الْمِلَلِ بِمِلَّتِهِ

٢٣٩ ـ (١٥٢) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حدّثنا لَيْثٌ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَا مِنَ الأَنْبِيَاءِ مِنْ نَبِيٍّ إِلا قَدْ أُعْطِيَ مِنَ الآيَاتِ مَا مِثْلُهُ آمَنَ عَلَيْهِ الْبَشَرُ، وَإِنَّمَا كَانَ الَّذِي أُوتِيتُ وَحْياً أَوْحَى اللَّهُ إِلَيَّ، فَأَرْجُو أَنْ أَكُونَ أَكْثَرَهُمْ تَابِعاً يَوْمَ الْقِيَامَةِ».

[البخاري: كتاب فضائل القرآن، باب كيف نزل الوحي...، رقم: ٤٩٨١].

٢٤٠ ـ (١٥٣) ـ حدّثني يُونُسُ بْنُ عَبْدِ الأَعْلَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ، قَالَ: وَأَخْبَرَنِي عَمْرٌو: أَنَّ أَبَا يُونُسَ حَدَّثَهُ عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، لا يَسْمَعُ بِي أَحَدٌ مِنْ هَٰذِهِ الأُمَّةِ: يَهُودِيٌّ وَلا نَصْرَانِيٌّ، ثُمَّ يَمُوتُ وَلَمْ يُؤْمِنْ بِالَّذِي أُرْسِلْتُ بِهِ، إِلاَّ كَانَ مِنْ أَصْحَابِ النَّارِ».

241-(154) Salih Ibn Salih Al-Hamadani narrated that a man from Khurasan said to Ash'sha'bi: "O Abu Amr! There are some from among our people of Khurasan who say that if a man manumitted his slave-girl and then married her, he would be as the one who rode his mount". Ash'sha'bi said: Abu Burda Ibn Abu Musa narrated to me from Abu Musa that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Three persons will have a double reward: A Person from the people of the scriptures who believed in his prophet (Jesus or Moses) and then believed in The Prophet Muhammad will have a double reward; A slave who discharges his duties to Allah and his master will have a double reward; and a master of a slave-woman who teaches her good manners and educates her in the best possible way (the religion), then he manumits and marries her will have a double reward". Then, Ash'sha'bi said to the man of Khurasan: Take (and keep) this narration undoubtedly, for one used to travel to Medina to take (and keep) less than that.

This Hadith was narrated on the authority of Salih Ibn Salih through different chain of transmitters.

[71] The coming down of (The Prophet) Jesus, son of Mary as a ruler according to the law of our Prophet Muhammad

242-(155) Sa'id Ibn Al-Musaiyyab narrated that he heard Abu Huraira telling: Allah's Apostle "Allah's blessing and peace be upon him" said: "By Him, in Whose Hands my soul is, son of Mary (Jesus) is about to descend amongst you people (Muslims) as a just ruler. He will break the Cross, kill the pig and abolish the tribute. Then there will be abundance of money and there will be nobody to accept charitable gifts".

This tradition was narrated on the authority of Az-Zuhri with the same chain of transmitters. According to the narration of Sufyan Ibn Uyaina: "as a right imam and a just ruler". According to the narration of Yunus: "as a just ruler" and he did not mention (the phrase): "as a right imam". According to the narration of Salih: "as a right ruler" as mentioned by Al-Laith, with the addition: "until the single prostration would be better than this world and whatever is in it". Abu Huraira said: Recite, if you want, Allah's saying: "And there is no one of the People of the Book but must believe in him before his death; and on the day of judgment he will be a witness against them". (The Women "An-Nisa" 159).

243-(...) Abu Huraira narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "By Allah, son of Mary (Jesus) would (soon) descend amongst you people (Muslims) as a just ruler. He will break the

٢٤١ ـ (١٥٤) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا هُشَيْمٌ عَنْ صَالِحِ بْنِ صَالِحٍ الْهَمْدَانِيِّ، عَنِ الشَّعْبِيِّ قَالَ: رَأَيْتُ رَجُلاً مِنْ أَهْلِ خُرَاسَانَ سَأَلَ الشَّعْبِيَّ فَقَالَ: يَا أَبَا عَمْرٍو: إِنَّ مَنْ قِبَلَنَا مِنْ أَهْلِ خُرَاسَانَ يَقُولُونَ، فِي الرَّجُلِ، إِذَا أَعْتَقَ أَمَتَهُ ثُمَّ تَزَوَّجَهَا: فَهُوَ كَالرَّاكِبِ بَدَنَتَهُ، فَقَالَ الشَّعْبِيُّ: حَدَّثَنِي أَبُو بُرْدَةَ بْنُ أَبِي مُوسَىٰ، عَنْ أَبِيهِ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «ثَلَاثَةٌ يُؤْتَوْنَ أَجْرَهُمْ مَرَّتَيْنِ: رَجُلٌ مِنْ أَهْلِ الْكِتَابِ آمَنَ بِنَبِيِّهِ وَأَدْرَكَ النَّبِيَّ ﷺ، فَآمَنَ بِهِ وَاتَّبَعَهُ وَصَدَّقَهُ، فَلَهُ أَجْرَانِ، وَعَبْدٌ مَمْلُوكٌ أَدَّى حَقَّ اللَّهِ تَعَالَى وَحَقَّ سَيِّدِهِ، فَلَهُ أَجْرَانِ، وَرَجُلٌ كَانَتْ لَهُ أَمَةٌ فَغَذَاهَا فَأَحْسَنَ غِذَاءَهَا، ثُمَّ أَدَّبَهَا فَأَحْسَنَ أَدَبَهَا، ثُمَّ أَعْتَقَهَا وَتَزَوَّجَهَا، فَلَهُ أَجْرَانِ».

ثُمَّ قَالَ الشَّعْبِيُّ لِلْخُرَاسَانِيِّ: خُذْ هٰذَا الْحَدِيثَ بِغَيْرِ شَيْءٍ، فَقَدْ كَانَ الرَّجُلُ يَرْحَلُ فِيمَا دُونَ هٰذَا إِلَى الْمَدِينَةِ.

[البخاري: كتاب العلم، باب تعليم الرجل أمته وأهله، رقم: ٩٧].

وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ. (ح) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ. (ح) وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، كُلُّهُمْ عَنْ صَالِحِ بْنِ صَالِحٍ، بِهَذَا الإِسْنَادِ... نَحْوَهُ.

٧١ ـ بابُ نُزُولِ عِيسَى ابنِ مَرْيَمَ حاكِماً بشَرِيعَةِ نَبِيِّنا مُحَمَّدٍ ﷺ

٢٤٢ ـ (١٥٥) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ، عَنِ ابْنِ شِهَابٍ، عَنِ ابْنِ الْمُسَيَّبِ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «وَالَّذِي نَفْسِي بِيَدِهِ، لَيُوشِكَنَّ أَنْ يَنْزِلَ فِيكُمُ ابْنُ مَرْيَمَ ﷺ حَكَماً مُقْسِطاً، فَيَكْسِرَ الصَّلِيبَ، وَيَقْتُلَ الْخِنْزِيرَ، وَيَضَعَ الْجِزْيَةَ، وَيَفِيضَ الْمَالُ حَتَّى لا يَقْبَلَهُ أَحَدٌ».

[البخاري: كتاب البيوع، باب قتل الخنزير، رقم: ٢٢٢٢].

وحدّثناه عَبْدُ الأَعْلَىٰ بْنُ حَمَّادٍ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَزُهَيْرُ بْنُ حَرْبٍ. قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ. (ح) وَحَدَّثَنِيهِ حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ: حَدَّثَنِي يُونُسُ. (ح) وَحَدَّثَنَا حَسَنٌ الْحُلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ، عَنْ يَعْقُوبَ بْنِ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، كُلُّهُمْ عَنِ الزُّهْرِيِّ بِهَذَا الإِسْنَادِ.

وَفِي رِوَايَةِ ابْنِ عُيَيْنَةَ: «إِمَاماً مُقْسِطاً وَحَكَماً عَدْلاً».

وَفِي رِوَايَةِ يُونُسَ: «حَكَماً عَادِلاً» وَلَمْ يَذْكُرْ: «إِمَاماً مُقْسِطاً».

وَفِي حَدِيثِ صَالِحٍ: «حَكَماً مُقْسِطاً» كَمَا قَالَ اللَّيْثُ. وَفِي حَدِيثِهِ، مِنَ الزِّيَادَةِ: «وَحَتَّى تَكُونَ السَّجْدَةُ الْوَاحِدَةُ خَيْراً مِنَ الدُّنْيَا وَمَا فِيهَا».

ثُمَّ يَقُولُ أَبُو هُرَيْرَةَ: اقْرَؤُوا إِنْ شِئْتُمْ: ﴿وَإِن مِّنْ أَهْلِ الْكِتَٰبِ إِلَّا لَيُؤْمِنَنَّ بِهِۦ قَبْلَ مَوْتِهِۦ﴾ [النساء: ١٥٩] الآيَةَ.

[البخاري: كتاب أحاديث الأنبياء، باب نزول عيسى ابن مريم عليهما السلام، رقم: ٣٤٤٨].

٢٤٣ ـ (...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ عَطَاءِ بْنِ مِينَاءَ، عَنْ أَبِي هُرَيْرَةَ: أَنَّهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «وَاللَّهِ، لَيَنْزِلَنَّ ابْنُ مَرْيَمَ

Cross, kill the pig and abolish the tribute. The young she-camels (symbolizing the most valuable of wealth in the sight of the Arabs) would be abandoned, with no one riding them to collect charity (in view of the abundance of money at a time there would be no need for it). Moreover, there would be no mutual hatred, resentment and jealousy against one another. The people would be called to get money, but no one would accept it".

244-(...) Abu Huraira narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "How will you be when son of Mary descends among you, and there will be an Imam from among you?"

245-(...) Abu Huraira narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "How will you be when son of Mary descends among you, and leads you?"

246-(...) Abu Huraira narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "How will you be when son of Mary descends among you, and leads you as one amongst you?"

I (Al-Walid Ibn Muslim, a sub-narrator) said to Ibn Abu Dhi'b: "Verily, Al-Awza'i narrated from Az-Zuhri from Nafi from Abu Huraira (that The Prophet said): "as your leader among you". Ibn Abu Dhi'b said: "Do you know what (the phrase):" "He would lead you as one amongst you" means?" I said: "(No) tell me (what it means)". He said: "He would lead you according to the Book of your Lord "Sacred and Exalted be He", and the Sunna of your Messenger "Allah's blessing and peace be upon him"".

247-(156) Jaber Ibn Abdullah narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "A sector of my people will not stop from fighting for the Truth and will be triumphant until The Day of Judgement. Then, Jesus Ibn Mary would descend and their (Muslims') leader would call upon him to come and lead them in prayer, but he would say: "No, some from among you are (made to be) leaders over some (from among you). This is the honour from Allah for this (Muslim) nation".

[72] The time, at which one's faith would not be accepted (by Allah)

248-(157) Al-Ala Ibn Abd Ar-Rahman narrated from his father from Abu Huraira: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The Hour (of Doom) would not be established until The sun will rise from its setting place. So when the sun rises from its setting place and even all the people believe (in Islam, that will be the time when) "no

حَكَماً عَادِلاً، فَلَيَكْسِرَنَّ الصَّلِيبَ، وَلَيَقْتُلَنَّ الْخِنْزِيرَ، وَلَيَضَعَنَّ الْجِزْيَةَ، وَلَتُتْرَكَنَّ الْقِلاصُ فَلاَ يُسْعَىٰ عَلَيْهَا، وَلَتَذْهَبَنَّ الشَّحْنَاءُ وَالتَّبَاغُضُ وَالتَّحَاسُدُ، وَلَيَدْعُوَنَّ إِلَى الْمَالِ فَلاَ يَقْبَلُهُ أَحَدٌ».

٢٤٤ ـ (...) ـ حدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، قَالَ: أَخْبَرَنِي نَافِعٌ، مَوْلَىٰ أَبِي قَتَادَةَ الأَنْصَارِيِّ: أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «كَيْفَ أَنْتُمْ إِذَا نَزَلَ ابْنُ مَرْيَمَ فِيكُمْ، وَإِمَامُكُمْ مِنْكُمْ؟».

[البخاري: كتاب أحاديث الأنبياء، باب نزول عيسى ابن مريم عليهما السلام، رقم: ٣٤٤٩].

٢٤٥ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا ابْنُ أَخِي ابْنِ شِهَابٍ، عَنْ عَمِّهِ، قَالَ: أَخْبَرَنِي نَافِعٌ مَوْلَىٰ أَبِي قَتَادَةَ الأَنْصَارِيِّ: أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «كَيْفَ أَنْتُمْ إِذَا نَزَلَ ابْنُ مَرْيَمَ فِيكُمْ وَأَمَّكُمْ؟».

٢٤٦ ـ (...) ـ وحدّثنا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنِي الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ، عَنِ ابْنِ شِهَابٍ، عَنْ نَافِعٍ، مَوْلَىٰ أَبِي قَتَادَةَ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «كَيْفَ أَنْتُمْ إِذَا نَزَلَ فِيكُمُ ابْنُ مَرْيَمَ فَأَمَّكُمْ مِنْكُمْ؟».

فَقُلْتُ لابْنِ أَبِي ذِئْبٍ: إِنَّ الأَوْزَاعِيَّ حَدَّثَنَا عَنِ الزُّهْرِيِّ، عَنْ نَافِعٍ، عَنْ أَبِي هُرَيْرَةَ: «وَإِمَامُكُمْ مِنْكُمْ»! قَالَ ابْنُ أَبِي ذِئْبٍ: تَدْرِي مَا أَمَّكُمْ مِنْكُمْ؟ قُلْتُ: تُخْبِرُنِي، قَالَ: «فَأَمَّكُمْ بِكِتَابِ رَبِّكُمْ تَبَارَكَ وَتَعَالَى وَسُنَّةِ نَبِيِّكُمْ ﷺ».

٢٤٧ ـ (١٥٦) ـ حدّثنا الْوَلِيدُ بْنُ شُجَاعٍ، وَهَارُونُ بْنُ عَبْدِ اللَّهِ، وَحَجَّاجُ بْنُ الشَّاعِرِ. قَالُوا: حَدَّثَنَا حَجَّاجٌ ـ وَهُوَ ابْنُ مُحَمَّدٍ ـ عَنِ ابْنِ جُرَيْجٍ. قَالَ: أَخْبَرَنِي أَبُو الزُّبَيْرِ: أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «لا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي يُقَاتِلُونَ عَلَى الْحَقِّ ظَاهِرِينَ إِلَى يَوْمِ الْقِيَامَةِ، قَالَ: فَيَنْزِلُ عِيسَىٰ بْنُ مَرْيَمَ ﷺ فَيَقُولُ أَمِيرُهُمْ: تَعَالَ صَلِّ لَنَا، فَيَقُولُ: لا، إِنَّ بَعْضَكُمْ عَلَى بَعْضٍ أُمَرَاءُ، تَكْرِمَةَ اللَّهِ هٰذِهِ الأُمَّةَ».

٧٢ ـ بابُ بيانِ الزَّمَنِ الذي لا يُقبلُ فيه الإيمانُ

٢٤٨ ـ (١٥٧) ـ حدّثنا يَحْيَىٰ بْنُ أَيُّوبَ، وَقُتَيْبَةُ بْنُ سَعِيدٍ، وَعَلِيُّ بْنُ حُجْرٍ قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ ـ يَعْنُونَ ابْنَ جَعْفَرٍ ـ، عَنِ الْعَلاءِ ـ وَهُوَ ابْنُ عَبْدِ الرَّحْمٰنِ ـ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لا تَقُومُ السَّاعَةُ حَتَّى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا، فَإِذَا طَلَعَتْ مِنْ مَغْرِبِهَا آمَنَ النَّاسُ كُلُّهُمْ أَجْمَعُونَ، فَيَوْمَئِذٍ ﴿لَا يَنفَعُ نَفْسًا إِيمَٰنُهَا

good will it do to a soul to believe in them then, if it believed not before nor earned righteousness through its Faith"". (Cattle "Al-An'am" 158)

The same Hadith of Al-Ala was narrated on the authority of Abu Huraira through different chain of transmitters.

249-(158) Abu Hazim narrated from Abu Huraira that The Messenger of Allah "Allah's blessing and peace be upon him" said: "If (the following) three things appeared, then "no good will it do to a soul to believe in them then, if it believed not before nor earned righteousness through its Faith": The sunrise from its setting place, (the appearance of) the Charlatan "Ad-Dajjal", and (the emergence of) the earth beast".

250-(159) Abu Dharr narrated: The Prophet "Allah's blessing and peace be upon him" once asked (his companions): "Do you know where this sun goes?" they replied: "Allah and His Messenger know best". He said: "This (sun) runs until it reaches its fixed place underneath the Throne (of Allah), where it prostrates itself. It remains as such until it is said to it: "Go up, and return whence you came. It returns and rises in the morning from its rising place. Then, it runs until it reaches its fixed place underneath the Throne (of Allah), where it prostrates itself. It remains as such until it is said to it: "Go up, and return whence you came. It returns and rises in the morning from its rising place. Then, it runs as usual, and the people do not see anything strange in it, until it reaches its fixed place underneath the Throne (of Allah). Then, it will be said to it: "Go up, and rise in the morning from your setting place". Then, it will rise in the morning from its setting place".

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do you know when this will happen? This will be at the time when "no good will it do to a soul to believe in them then, if it believed not before nor earned righteousness through its Faith". (Cattle "Al-An'am" 158)

(...) it was narrated on the authority of Abu Dharr that The Messenger of Allah "Allah's blessing and peace be upon him" said one day (to his companions): "Do you know where this sun goes?" (and he mentioned a narration like that of Ibn Ulaiyya).

(...)Ibrahim At-Taimi narrated from his father: Abu Dharr told: I entered the mosque where The Prophet "Allah's blessing and peace be upon him" was sitting. When the sun set, he asked me: "O Abu Dharr! Do you know where this (sun) goes (at the time of sunset)?" I replied: "Allah and His Apostle know better". He said: "It goes (Travelling) till it takes the permission to prostrate itself (underneath the Throne); and it is given permission. But (one day, it will not be permitted) as if it will be said to it:

لَمْ تَكُنْ ءَامَنَتْ مِن قَبْلُ أَوْ كَسَبَتْ فِىٓ إِيمَـٰنِهَا خَيْرًاۗ﴾ [الأنعام: ١٥٨].

حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَابْنُ نُمَيْرٍ، وَأَبُو كُرَيْبٍ. قَالُوا: حَدَّثَنَا ابْنُ فُضَيْلٍ. (ح) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ، كِلاَهُمَا عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ.

(ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ، عَنْ زَائِدَةَ، عَنْ عَبْدِ اللَّهِ بْنِ ذَكْوَانَ، عَنْ عَبْدِ الرَّحْمٰنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ.

(ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ بِمِثْلِ حَدِيثِ الْعَلاَءِ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ.

[البخاري: كتاب التفسير، باب: ﴿قل هلم شهداءكم﴾، رقم: ٤٦٣٥].

٢٤٩ ـ (١٥٨) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَزُهَيْرُ بْنُ حَرْبٍ، قَالا: حَدَّثَنَا وَكِيعٌ. (ح) وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْحَاقُ بْنُ يُوسُفَ الأَزْرَقُ، جَمِيعاً عَنْ فُضَيْلِ بْنِ غَزْوَانَ. (ح) وَحَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلاَءِ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «ثَلاَثٌ إِذَا خَرَجْنَ، لا يَنْفَعُ نَفْساً إِيمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْراً: طُلُوعُ الشَّمْسِ مِنْ مَغْرِبِهَا، وَالدَّجَّالُ، وَدَابَّةُ الأَرْضِ».

٢٥٠ ـ (١٥٩) ـ حدّثنا يَحْيَىٰ بْنُ أَيُّوبَ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، جَمِيعاً عَنِ ابْنِ عُلَيَّةَ، قَالَ ابْنُ أَيُّوبَ: حَدَّثَنَا ابْنُ عُلَيَّةَ: حَدَّثَنَا يُونُسُ، عَنْ إِبْرَاهِيمَ بْنِ يَزِيدَ التَّيْمِيِّ ـ سَمِعَهُ فِيمَا أَعْلَمُ ـ عَنْ أَبِيهِ، عَنْ أَبِي ذَرٍّ: أَنَّ النَّبِيَّ ﷺ قَالَ يَوْماً: «أَتَدْرُونَ أَيْنَ تَذْهَبُ هَـٰذِهِ الشَّمْسُ؟» قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «إِنَّ هَـٰذِهِ تَجْرِي حَتَّى تَنْتَهِيَ إِلَى مُسْتَقَرِّهَا تَحْتَ الْعَرْشِ، فَتَخِرُّ سَاجِدَةً، فَلاَ تَزَالُ كَذٰلِكَ حَتَّى يُقَالَ لَهَا: ارْتَفِعِي، ارْجِعِي مِنْ حَيْثُ جِئْتِ، فَتَرْجِعُ، فَتُصْبِحُ طَالِعَةً مِنْ مَطْلِعِهَا، ثُمَّ تَجْرِي حَتَّى تَنْتَهِي إِلَى مُسْتَقَرِّهَا تَحْتَ الْعَرْشِ، فَتَخِرُّ سَاجِدَةً. وَلا تَزَالُ كَذٰلِكَ حَتَّى يُقَالَ لَهَا: ارْتَفِعِي، ارْجِعِي مِنْ حَيْثُ جِئْتِ، فَتَرْجِعُ، فَتُصْبِحُ طَالِعَةً مِنْ مَطْلِعِهَا، ثُمَّ تَجْرِي لاَ يَسْتَنْكِرُ النَّاسُ مِنْهَا شَيْئاً حَتَّى تَنْتَهِيَ إِلَى مُسْتَقَرِّهَا ذَاكَ، تَحْتَ الْعَرْشِ، فَيُقَالُ لَهَا: ارْتَفِعِي، أَصْبِحِي طَالِعَةً مِنْ مَغْرِبِكِ، فَتُصْبِحُ طَالِعَةً مِنْ مَغْرِبِهَا». فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَتَدْرُونَ مَتَى ذَاكُمْ؟ ذَاكَ حِينَ ﴿لَا يَنفَعُ نَفْسًا إِيمَـٰنُهَا لَمْ تَكُنْ ءَامَنَتْ مِن قَبْلُ أَوْ كَسَبَتْ فِىٓ إِيمَـٰنِهَا خَيْرًاۗ﴾» [الأنعام: ١٥٨].

[البخاري: كتاب بدء الخلق، باب صفة الشمس والقمر، رقم: ٣١٩٩].

(...) ـ **وحدّثني** عَبْدُ الْحَمِيدِ بْنُ بَيَانٍ الْوَاسِطِيُّ: أَخْبَرَنَا خَالِدٌ ـ يَعْنِي ابْنَ عَبْدِ اللَّهِ ـ، عَنْ يُونُسَ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي ذَرٍّ: أَنَّ النَّبِيَّ ﷺ قَالَ يَوْماً: «أَتَدْرُونَ أَيْنَ تَذْهَبُ هَـٰذِهِ الشَّمْسُ؟...» بِمِثْلِ مَعْنَىٰ حَدِيثِ ابْنِ عُلَيَّةَ.

(...) ـ **وحدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ ـ وَاللَّفْظُ لأَبِي كُرَيْبٍ ـ قَالا: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الأَعْمَشُ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي ذَرٍّ قَالَ: دَخَلْتُ الْمَسْجِدَ

"Go back from where you came". This is why it will rise from the West". Then The Prophet "Allah's blessing and peace be upon him" recited: "And the sun Runs its fixed course for a term (decreed)" (Ya Sin 38) according to Abdullah's recitation.

251-(...) Abu Dharr "Allah be pleased with him" narrated: I asked The Prophet "Allah's blessing and peace be upon him" about (the meaning of Allah's saying): "And the Sun runs to its fixed resting place: that is the decree of (Him), The Exalted in Might, the All knowing". (Ya Sin 38) He said: "Its fixed resting place is underneath Allah's Throne".

[73] The beginning of the revelation to The Messenger of Allah "Allah's blessing and peace be upon him"

252-(160) A'isha, The Mother of Believers narrated: The commencement of the revelation to Allah's Apostle was in the form of good dreams which came true like bright day light. Then the love of seclusion was bestowed upon him. He used to go in seclusion in the cave of Hira where he worshiped (Allah alone) continuously for many days (especially the odd ones) before his desire to see his family. He used to take with him the journey food for the stay and then come back to Khadija to be supplied likewise again until suddenly the Truth came down upon him while he was in the cave of Hira. The angel came and asked him to read. The Prophet replied: "I do not know how to read".

The Prophet added: "The angel caught me (violently) and pressed me so hard that I could not bear it any more. He then released me and again asked me to read and I replied: "I do not know how to read". Thereupon he caught me again and pressed me a second time until I could not bear it any more. He then released me and again asked me to read but again I replied: "I do not know how to read (or what shall I read)". Thereupon he caught me for the third time and pressed me, and then released me and said: "Proclaim! (or Read!) In the name of thy Lord and Cherisher, who created; Created man, out of a (mere) leech-like clot of congealed blood: Proclaim! And thy Lord is Most Bountiful". (Al-Alaq 1:3) Then Allah's Apostle returned having the Inspiration, with his heart beating severely. He went to Khadija Bint Khuwailid and said: "Cover me! Cover me!" They covered him until his fear was over. He told her everything that had happened and said: "I fear that something may happen to me". Khadija replied: "Never! By Allah, Allah will never disgrace you. You keep good relations with your Kith and kin, help the poor and the destitute, entertain your guests generously and assist the deserving calamity-afflicted ones".

وَرَسُولُ اللَّهِ ﷺ جَالِسٌ، فَلَمَّا غَابَتِ الشَّمْسُ قَالَ: «يَا أَبَا ذَرٍّ، هَلْ تَدْرِي أَيْنَ تَذْهَبُ هَٰذِهِ؟» قَالَ، قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: «فَإِنَّهَا تَذْهَبُ فَتَسْتَأْذِنُ فِي السُّجُودِ، فَيُؤْذَنُ لَهَا. وَكَأَنَّهَا قَدْ قِيلَ لَهَا: ارْجِعِي مِنْ حَيْثُ جِئْتِ، فَتَطْلُعُ مِنْ مَغْرِبِهَا».

قَالَ، ثُمَّ قَرَأَ فِي قِرَاءَةِ عَبْدِ اللَّهِ: وَذَٰلِكَ مُسْتَقَرٌّ لَهَا.

٢٥١ ـ (...) ـ حدّثنا أَبُو سَعِيدٍ الأَشَجُّ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، ـ قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ الأَشَجُّ: حَدَّثَنَا ـ وَكِيعٌ: حَدَّثَنَا الأَعْمَشُ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي ذَرٍّ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنْ قَوْلِ اللَّهِ تَعَالَى: ﴿وَالشَّمْسُ تَجْرِى لِمُسْتَقَرٍّ لَّهَا﴾؟ [يس: ٣٨] قَالَ: «مُسْتَقَرُّهَا تَحْتَ الْعَرْشِ».

٧٣ ـ باب بدءِ الوَحْيِ إلى رَسُولِ اللَّهِ ﷺ

٢٥٢ ـ (١٦٠) ـ حدّثني أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرِو بْنِ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ سَرْحٍ: أَخْبَرَنَا ابْنُ وَهْبٍ. قَالَ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، قَالَ: حَدَّثَنِي عُرْوَةُ بْنُ الزُّبَيْرِ: أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ أَخْبَرَتْهُ أَنَّهَا قَالَتْ: كَانَ أَوَّلُ مَا بُدِىءَ بِهِ رَسُولُ اللَّهِ ﷺ مِنَ الْوَحْيِ الرُّؤْيَا الصَّادِقَةَ فِي النَّوْمِ، فَكَانَ لا يَرَى رُؤْيَا إِلا جَاءَتْ مِثْلَ فَلَقِ الصُّبْحِ، ثُمَّ حُبِّبَ إِلَيْهِ الخَلاءُ، فَكَانَ يَخْلُو بِغَارِ حِرَاءٍ يَتَحَنَّثُ فِيهِ ـ وَهُوَ التَّعَبُّدُ ـ اللَّيَالِيَ أُولاتِ الْعَدَدِ، قَبْلَ أَنْ يَرْجِعَ إِلَى أَهْلِهِ، وَيَتَزَوَّدُ لِذَٰلِكَ، ثُمَّ يَرْجِعُ إِلَى خَدِيجَةَ فَيَتَزَوَّدُ لِمِثْلِهَا، حَتَّى فَجِئَهُ الْحَقُّ وَهُوَ فِي غَارِ حِرَاءٍ، فَجَاءَهُ الْمَلَكُ فَقَالَ: اقْرَأْ، قَالَ مَا أَنَا بِقَارِىءٍ، قَالَ: فَأَخَذَنِي فَغَطَّنِي حَتَّىٰ بَلَغَ مِنِّي الْجَهْدَ، ثُمَّ أَرْسَلَنِي، فَقَالَ: ٱقْرَأْ، قَالَ: قُلْتُ: مَا أَنَا بِقَارِىءٍ، قَالَ: فَأَخَذَنِي فَغَطَّنِي الثَّانِيَةَ حَتَّى بَلَغَ مِنِّي الْجَهْدَ، ثُمَّ أَرْسَلَنِي فَقَالَ: اقْرَأْ، فَقُلْتُ: مَا أَنَا بِقَارِىءٍ، فَأَخَذَنِي فَغَطَّنِي الثَّالِثَةَ حَتَّى بَلَغَ مِنِّي الْجَهْدَ، ثُمَّ أَرْسَلَنِي فَقَالَ: ﴿ٱقْرَأْ بِٱسْمِ رَبِّكَ ٱلَّذِى خَلَقَ ﴿١﴾ خَلَقَ ٱلْإِنسَٰنَ مِنْ عَلَقٍ ﴿٢﴾ ٱقْرَأْ وَرَبُّكَ ٱلْأَكْرَمُ ﴿٣﴾ ٱلَّذِى عَلَّمَ بِٱلْقَلَمِ ﴿٤﴾ عَلَّمَ ٱلْإِنسَٰنَ مَا لَمْ يَعْلَمْ ﴿٥﴾﴾ [العلق: ١ ـ ٥] فَرَجَعَ بِهَا رَسُولُ اللَّهِ ﷺ تَرْجُفُ بَوَادِرُهُ حَتَّى دَخَلَ عَلَى خَدِيجَةَ فَقَالَ: «زَمِّلُونِي زَمِّلُونِي»، فَزَمَّلُوهُ حَتَّى ذَهَبَ عَنْهُ الرَّوْعُ. ثُمَّ قَالَ لِخَدِيجَةَ: «أَيْ خَدِيجَةُ، مَالِي»؟ وَأَخْبَرَهَا الْخَبَرَ، قَالَ: «لَقَدْ خَشِيتُ عَلَى نَفْسِي». قَالَتْ لَهُ خَدِيجَةُ: كَلاَّ، أَبْشِرْ، فَوَاللَّهِ، لا يُخْزِيكَ اللَّهُ أَبَداً، وَاللَّهِ، إِنَّكَ لَتَصِلُ الرَّحِمَ، وَتَصْدُقُ الْحَدِيثَ، وَتَحْمِلُ الْكَلَّ، وَتَكْسِبُ المَعْدُومَ، وَتَقْرِي الضَّيْفَ، وَتُعِينُ عَلَى نَوَائِبِ الْحَقِّ. فَانْطَلَقَتْ بِهِ خَدِيجَةُ حَتَّى أَتَتْ بِهِ وَرَقَةَ بْنَ نَوْفَلِ بْنِ أَسَدِ بْنِ عَبْدِ الْعُزَّى ـ وَهُوَ ابْنُ عَمِّ خَدِيجَةَ،

Khadija then accompanied him to her cousin Waraqa Ibn Nawfal Ibn Asad Ibn Abd Al-Uzza, who, during the pre Islamic Period, became a Christian and used to write the scriptures with Arabic letters. He wrote from the Gospel in Arabic as much as Allah wished him to write. He was an old man and had lost his eyesight. Khadija said to Waraqa: "Listen to the story of your nephew, O my cousin!" Waraqa asked: "O my nephew! What have you seen?" Allah's Apostle described what he had seen. Waraqa said: "He is the angel Gabriel, who keeps the secrets, whom Allah had sent to Moses. I wish I were young and could live up to the time when your people drive you out". Allah's Apostle asked: "Will they drive me out?" Waraqa replied: "Yes". He added: "Anyone who came with something similar to what you have brought was treated with hostility; and if I remained Alive till the day when you will be driven out then I would support you strongly".

253-(...) Az-Zuhri narrated that Urwa Ibn Az-Zubair told him that A'isha said: The commencement of the revelation to Allah's Apostle (was in the form of good dreams) (and he mentioned a narration like that of Yunus, but here, he mentioned that Khadija said: "By Allah! Allah would never grieve you". She also said (to Waraqa): "O my paternal cousin! Listen from (Muhammad) the son of your brother".

254-(...) Urwa narrated that A'isha, the wife of The Prophet "Allah's blessing and peace be upon him" said: "(The Prophet) returned to Khadija, with his heart trembling". (He mentioned the same narration of Yunus and Ma'mar, and he did not narrate the beginning of this tradition, i.e. the saying of A'isha: The commencement of the revelation to Allah's Apostle was in the form of good dreams. He followed the narration of Yunus in the phrase (of Khadija): "By Allah! Allah would never disgrace you". He also mentioned her statement (to Waraqa): "O my paternal cousin! Listen from the son of your brother".

255-(161) Jaber Ibn Abdullah Al-Ansari, who was one of the companions of The Messenger of Allah "Allah's blessing and peace be upon him", narrated, while talking about the period of pause in revelation, reporting the speech of The Prophet "Allah's blessing and peace be upon him": "While I was walking, suddenly I heard a voice from the sky. I looked up and saw the same angel who had visited me at the cave of Hira sitting on a chair between the sky and the earth. I got afraid of him and came back home and said: "wrap me (in a mantle)". Then Allah revealed the following Holy Verses (of Quran): "O thou wrapped up (in a mantle)! Arise and deliver thy warning! And thy Lord do thou magnify! And thy

أَخِي أَبِيهَا ـ وَكَانَ امْرَءاً تَنَصَّرَ فِي الْجَاهِلِيَّةِ، وَكَانَ يَكْتُبُ الْكِتَابَ الْعَرَبِيَّ وَيَكْتُبُ مِنَ الإِنْجِيلِ بِالْعَرَبِيَّةِ مَا شَاءَ اللَّهُ أَنْ يَكْتُبَ، وَكَانَ شَيْخاً كَبِيراً قَدْ عَمِيَ، فَقَالَتْ لَهُ خَدِيجَةُ: أَيْ عَمِّ، اسْمَعْ من ابنِ أَخِيكَ، قَالَ وَرَقَةُ بْنُ نَوْفَلٍ: يَا ابْنَ أَخِي، مَاذَا تَرَى؟ فَأَخْبَرَهُ رَسُولُ اللَّهِ ﷺ خَبَرَ مَا رَآهُ. فَقَالَ لَهُ وَرَقَةُ: هٰذَا النَّامُوسُ الَّذِي أُنزِلَ عَلَى مُوسَىٰ ﷺ، يَا لَيْتَنِي فِيهَا جَذَعاً، يَا لَيْتَنِي أَكُونُ حَيّاً حِينَ يُخْرِجُكَ قَوْمُكَ. قَالَ رَسُولُ اللَّهِ ﷺ: «أَوَ مُخْرِجِيَّ هُمْ؟» قَالَ وَرَقَةُ: نَعَمْ، لَمْ يَأْتِ رَجُلٌ قَطُّ بِمَا جِئْتَ بِهِ إِلا عُودِيَ، وَإِنْ يُدْرِكْنِي يَوْمُكَ أَنْصُرْكَ نَصْراً مُؤَزَّراً.

[البخاري: كتاب التفسير، باب ﴿اقرأ باسم ربك الذي خلق﴾، رقم: ٤٩٥٣].

٢٥٣ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، قَالَ: قَالَ الزُّهْرِيُّ: وأَخْبَرَنِي عُرْوَةُ عَنْ عَائِشَةَ: أَنَّهَا قَالَتْ: أَوَّلُ مَا بُدِىءَ بِهِ رَسُولُ اللَّهِ ﷺ مِنَ الْوَحْيِ... وَسَاقَ الْحَدِيثَ بِمِثْلِ حَدِيثِ يُونُس. غَيْرَ أَنَّهُ قَالَ: فَوَاللَّهِ لاَ يُحْزِنُكَ اللَّهُ أَبَداً. وَقَالَ: قَالَتْ خَدِيجَةُ: أَيِ ابْنَ عَمِّ، اسْمَعْ مِنِ ابْنِ أَخِيكَ.

[البخاري: كتاب التعبير، باب أول ما بدىء به رسول الله ﷺ من الوحي، رقم: ٦٩٨٢].

٢٥٤ ـ (...) ـ وحدّثني عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بنِ اللَّيْثِ، قَالَ: حَدَّثَنِي أَبِي عَنْ جَدِّي. قَالَ: حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ، قَالَ ابْنُ شِهَابٍ: سَمِعْتُ عُرْوَةَ بْنَ الزُّبَيْرِ يَقُولُ: قَالَتْ عَائِشَةُ زَوْجُ النَّبِيِّ ﷺ: فَرَجَعَ إِلَى خَدِيجَةَ يَرْجُفُ فُؤَادُهُ.. وَاقْتَصَّ الْحَدِيثَ بِمِثْلِ حديثِ يونُسَ وَمَعْمَرٍ. وَلَمْ يَذْكُرْ أَوَّلَ حَدِيثِهِمَا. مِنْ قَوْلِهِ: أَوَّلُ مَا بُدِىءَ بِهِ رَسُولُ اللَّهِ ﷺ مِنَ الْوَحْيِ الرُّؤْيَا الصَّادِقَةُ. وَتَابَعَ يُونُسَ عَلَى قَوْلِهِ: فَوَاللَّهِ لا يُخْزِيكَ اللَّهُ أَبَداً. وَذَكَرَ قَوْلَ خَدِيجَةَ: أَيِ ابْنَ عَمِّ، اسْمَعْ مِنِ ابْنِ أَخِيكَ.

[البخاري: كتاب بدء الخلق، باب كيف كان بدء الوحي إلى رسول الله ﷺ، رقم: ٣].

٢٥٥ ـ (١٦١) ـ وحدّثني أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ، قَالَ: حَدَّثَنِي يُونُسُ. قَالَ: قَالَ ابْنُ شِهَابٍ: أَخْبَرَنِي أَبُو سلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ: أَنَّ جَابِرَ بْنَ عَبْدِ اللَّهِ الأَنْصَارِيَّ ـ وَكَانَ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ ـ كَانَ يُحَدِّثُ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ وَهُوَ يُحَدِّثُ عَنْ فَتْرَةِ الْوَحْيِ ـ قَالَ فِي حَدِيثِهِ ـ: «فَبَيْنَا أَنَا أَمْشِي سَمِعْتُ صَوْتاً مِنَ السَّمَاءِ، فَرَفَعْتُ رَأْسِي، فَإِذَا الْمَلَكُ الَّذِي جَاءَنِي بِحِرَاءٍ جَالِساً عَلَى كُرْسِيٍّ بَيْنَ السَّمَاءِ والأَرْضِ». قَالَ رَسُولُ اللَّهِ ﷺ: «فَجُئِثْتُ مِنْهُ فَرَقاً، فَرَجَعْتُ فَقُلْتُ: زَمِّلُونِي زَمِّلُونِي. فَدَثَّرُونِي. فَأَنْزَلَ اللَّهُ تَبَارَكَ وَتَعَالَى: ﴿يَٰٓأَيُّهَا ٱلْمُدَّثِّرُ ۝١ قُمْ

garments keep free from stain! And all abomination shun!" (One Wrapped up "Al-Muddaththir" 1:5) After this the revelation started coming strongly, frequently and regularly".

256-(...) Abu Salama Ibn Abd Ar-Rahman narrated that Jaber Ibn Abdullah told him: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "Then, the Divine revelation paused (to come) to me for sometime. While I was walking..." and he mentioned the narration of Yunus, but here he (The Prophet) said: "I got so afraid of him that I fell down on the ground". Abu Salama interpreted abomination as the idols. He (The Prophet) resumed: "After this the revelation started coming strongly, frequently and regularly".

This Hadith was narrated on the authority of Ma'mar from Az-Zuhri with the same chain of transmission, according to which he (The Prophet) said: Allah Almighty revealed: "O thou wrapped up (in a mantle)! Arise and deliver thy warning! And thy Lord do thou magnify! And thy garments keep free from stain! And all abomination shun!" (One Wrapped up "Al-Muddaththir" 1:5) (and that was) before the prayer was enjoined.

257-(...) Yahya narrated: I asked Abu Salama: "Which (Sura) of The Holy Quran was sent first?" he said: "O thou wrapped up (in a mantle)!". I asked: "Then, is it not "Read in the Name of your Lord"?" Abu Salama said: No doubt, I asked Jaber: "Which (Sura) of The Holy Quran was sent first?" he said: "O thou wrapped up (in a mantle)!". I asked: "Then, is it not "Read in the Name of your Lord"?" Jaber said: "I am telling you what The Messenger of Allah "Allah's blessing and peace be upon him" narrated to us. He said: "I stayed in Hira' for a month after which, I came down and went into the middle of the valley. Somebody called me loudly. I looked in front of me, behind me, on my right and on my left, but I saw nobody. I was called once again, and I looked about but saw nothing. I was called (for the third time) and when I raised my head, he I. e. Gabriel "Peace be upon him" was sitting there on the Throne in the open atmosphere. I started to tremble because of fear. I came to Khadija and said: "Wrap me up". They wrapped me up and threw water on me. Then, Allah (Exalted and Glorified be He" sent down the following:

"O thou wrapped up (in a mantle)! Arise and deliver thy warning! And thy Lord do thou magnify! And thy garments keep free from stain!""

258-(...) Yahya Ibn Abu Kathir narrated, this Hadith with the same chain of transmitters, according to which he (The Prophet) said: "And he was sitting there, on the Throne between the heaven and the earth".

فَأَنذِرْ ﴿٢﴾ وَرَبَّكَ فَكَبِّرْ ﴿٣﴾ وَثِيَابَكَ فَطَهِّرْ ﴿٤﴾ وَالرُّجْزَ فَاهْجُرْ ﴿٥﴾﴾ [المدثر: ١ ـ ٥]. وَهِيَ الأَوْثَانُ. قَالَ: ثُمَّ تَتَابَعَ الْوَحْيُ.

[البخاري: كتاب بدء الوحي، باب كيف كان بدء الوحي إلى رسول الله ﷺ، رقم: ٤].

٢٥٦ ـ (...) ـ وحدّثني عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ، قَالَ: حَدَّثَنِي أَبِي، عَنْ جَدِّي، قَالَ: حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ، عَنِ ابْنِ شِهَابٍ، قَالَ: سَمِعْتُ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمٰنِ يَقُولُ: أَخْبَرَنِي جَابِرُ بْنُ عَبْدِ اللَّهِ: أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «ثُمَّ فَتَرَ الْوَحْيُ عَنِّي فَتْرَةً، فَبَيْنَا أَنَا أَمْشِي»... ثُمَّ ذَكَرَ مِثْلَ حَدِيثِ يُونُسَ غَيْرَ أَنَّهُ قَالَ: «فَجُثِثْتُ مِنْهُ فَرَقاً حَتَّى هَوَيْتُ إِلَى الأَرْضِ». قَالَ: وَقَالَ أَبُو سَلَمَةَ: وَالرُّجْزُ: الأَوْثَانُ. قَالَ: ثُمَّ حَمِيَ الْوَحْيُ بَعْدُ، وَتَتَابَعَ.

وحدّثني مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ... بِهَذَا الإِسْنَادِ. نَحْوَ حَدِيثِ يُونُسَ وَقَالَ: فَأَنْزَلَ اللَّهُ تَبَارَكَ وَتَعَالَى: ﴿يَا أَيُّهَا الْمُدَّثِّرُ ﴿١﴾﴾ إِلَى قَوْلِهِ ﴿وَالرُّجْزَ فَاهْجُرْ ﴿٥﴾﴾ [المدثر: ١ ـ ٥] قَبْلَ أَنْ تُفْرَضَ الصَّلَاةُ ـ وَهِيَ الأَوْثَانُ ـ وَقَالَ: «فَجُثِثْتُ مِنْهُ» كَمَا قَالَ عُقَيْلٌ.

٢٥٧ ـ (...) ـ وحدّثنا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا الأَوْزَاعِيُّ. قَالَ: سَمِعْتُ يَحْيَىٰ يَقُولُ: سَأَلْتُ أَبَا سَلَمَةَ: أَيُّ الْقُرْآنِ أُنْزِلَ قَبْلُ؟ قَالَ: ﴿يَا أَيُّهَا الْمُدَّثِّرُ﴾. فَقُلْتُ: أَوِ ﴿اقْرَأْ﴾. فَقَالَ: سَأَلْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ: أَيُّ الْقُرْآنِ أُنْزِلَ قَبْلُ؟ قَالَ: ﴿يَا أَيُّهَا الْمُدَّثِّرُ﴾. فَقُلْتُ: أَوِ ﴿اقْرَأْ﴾؟ قَالَ جَابِرٌ: أُحَدِّثُكُمْ مَا حَدَّثَنَا رَسُولُ اللَّهِ ﷺ. قَالَ: «جَاوَرْتُ بِحِرَاءٍ شَهْراً، فَلَمَّا قَضَيْتُ جِوَارِي نَزَلْتُ فَاسْتَبْطَنْتُ بَطْنَ الْوَادِي، فَنُودِيتُ، فَنَظَرْتُ أَمَامِي وَخَلْفِي، وَعَنْ يَمِينِي وَعَنْ شِمَالِي، فَلَمْ أَرَ أَحَداً، ثُمَّ نُودِيتُ، فَنَظَرْتُ فَلَمْ أَرَ أَحَداً، ثُمَّ نُودِيتُ فَرَفَعْتُ رَأْسِي، فَإِذَا هُوَ عَلَى الْعَرْشِ فِي الْهَوَاءِ ـ يَعْنِي جِبْرِيلَ عَلَيْهِ السَّلَامُ ـ فَأَخَذَتْنِي رَجْفَةٌ شَدِيدَةٌ، فَأَتَيْتُ خَدِيجَةَ فَقُلْتُ: دَثِّرُونِي، فَدَثَّرُونِي، فَصَبُّوا عَلَيَّ مَاءً، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿يَا أَيُّهَا الْمُدَّثِّرُ ﴿١﴾ قُمْ فَأَنذِرْ ﴿٢﴾ وَرَبَّكَ فَكَبِّرْ ﴿٣﴾ وَثِيَابَكَ فَطَهِّرْ ﴿٤﴾﴾ [المدثر: ١ ـ ٤]».

٢٥٨ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ: أَخْبَرَنَا عَلِيُّ بْنُ الْمُبَارَكِ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ. بِهَذَا الإِسْنَادِ. وَقَالَ: «فَإِذَا هُوَ جَالِسٌ عَلَى عَرْشٍ بَيْنَ السَّمَاءِ وَالأَرْضِ».

[74] The night journey of The Messenger of Allah "Allah's blessing and peace be upon him" to the heaven, and enjoining the prayer

259-(162) Anas Ibn Malik narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The Buraq was brought to me (a white and long animal, bigger than a donkey but smaller than a mule, placing his hoof as far as the range of its sight). I mounted it and came to Jerusalem then fascinated it to the ring used by the prophets. I entered the mosque wherein I offered a two-rak'a prayer. Then I came out and Gabriel brought me a vessel of wine and a vessel of milk. I chose the milk. Upon this, Gabriel said: "You have chosen the (sign of) true religion (of Islam)".

Then he took me to heaven. Gabriel "Peace be upon him" then asked (the gate of the heaven) to be opened. He was asked: "Who is you?" He replied: "Gabriel". He was asked: "Who is with you"? He said: "Muhammad". He was asked: "Has he been revealed to"? Gabriel replied: "Verily, he has been revealed to". Then, it (the gate) was opened for us. There, we saw Adam. He welcomed me and invoked good upon me.

Then we ascended to the second heaven. Gabriel "Peace be upon him" then asked (the gate of the heaven) to be opened. He was asked: "Who is you?" He replied: "Gabriel". He was asked: "Who is with you"? He said: "Muhammad". He was asked: "Has he been revealed to"? Gabriel replied: "Verily, he has been revealed to". Then, it (the gate of the heaven) was opened for us. There, I found the two maternal cousins: Jesus, son of Mary, and John the Baptist son of Zakariyya "peace be upon them". They welcomed me and invoked good upon me.

Then I was taken to the third heaven. Gabriel "Peace be upon him" then asked (the gate of the heaven) to be opened. He was asked: "Who is you?" He replied: "Gabriel". He was asked: "Who is with you"? He said: "Muhammad". He was asked: "Has he been revealed to"? Gabriel replied: "Verily, he has been revealed to". Then, it (the gate of the heaven) was opened for us. I saw Joseph "peace be upon him" who was given half of the beauty (of all the world). He welcomed me and invoked good upon me.

Then we were taken up to the fourth heaven. Gabriel "Peace be upon him" then asked (the gate of the heaven) to be opened. He was asked: "Who is you?" He replied: "Gabriel". He was asked: "Who is with you"? He said: "Muhammad". He was asked: "Has he been revealed to"? Gabriel replied: "Verily, he has been revealed to". Then, it (the gate of the heaven) was opened for us. Lo! Enoch "Idris" was there. He welcomed me and

٧٤ ـ باب الإِسْرَاءِ بِرَسُولِ اللَّهِ ﷺ إلى السَّموات[١] وفَرْضِ الصَّلَوَاتِ

٢٥٩ ـ (١٦٢) ـ حدّثنا شَيْبَانُ بْنُ فَرُّوخ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: حَدَّثَنَا ثَابِتٌ الْبُنَانِيُّ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أُتِيتُ بِالْبُرَاقِ ـ وَهُوَ دَابَّةٌ أَبْيَض طَوِيلٌ فَوْقَ الْحِمَارِ ودُونَ الْبَغْلِ. يَضَعُ حافِرَهُ عِنْدَ مُنْتَهَىٰ طَرْفِهِ ـ. قَالَ: فَرَكِبْتُهُ حَتَّى أَتَيْتُ بَيْتَ الْمَقْدِسِ، قَالَ: فَرَبَطْتُهُ بِالْحَلْقَةِ الَّتِي يَرْبِطُ بِهِ الأَنْبِيَاءُ، قَالَ: ثُمَّ دَخَلْتُ الْمَسْجِدَ فَصَلَّيْتُ فِيهِ رَكْعَتَيْنِ، ثُمَّ خَرَجْتُ، فَجَاءَنِي جِبْرِيلُ عَلَيْهِ السَّلاَمُ بِإِنَاءٍ مِنْ خَمْرٍ وَإِنَاءٍ مِنْ لَبَنٍ، فاخْتَرْتُ اللَّبَنَ، فَقَال جِبْرِيلُ ﷺ: اخْتَرْتَ الْفِطْرَةَ، ثُمَّ عَرَجَ بِنَا إِلَى السَّمَاءِ، فَاسْتَفْتَحَ جِبْرِيلُ فَقِيلَ: مَنْ أَنْتَ؟ قَالَ: جِبْرِيلُ، قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ، قِيلَ: وَقَدْ بُعِثَ إِلَيْهِ؟ قَالَ: قَدْ بُعِثَ إِلَيْهِ، فَفُتِحَ لَنَا، فَإِذَا أَنَا بِآدَمَ، فَرَحَّبَ بِي وَدَعَا لِي بِخَيْرٍ

ثُمَّ عَرَجَ بِنَا إِلَى السَّمَاءِ الثَّانِيَةِ، فَاسْتَفْتَحَ جِبْرِيلُ عَلَيْهِ السَّلاَمُ، فَقِيلَ: مَنْ أَنْتَ؟ قَالَ: جِبْرِيلُ، قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ، قِيلَ: وَقَدْ بُعِثَ إِلَيْهِ؟ قَالَ: قَدْ بُعِثَ إِلَيْهِ، فَفُتِحَ لَنَا، فَإِذَا أَنَا بِابْنَي الْخَالَةِ عِيسَى ابْنِ مَرْيَمَ وَيَحْيَىٰ بْنِ زَكَرِيَّاءَ صَلَوَاتُ ٱللَّهِ عَلَيْهِمَا، فَرَحَّبَا وَدَعَوَا لِي بِخَيْرٍ.

ثُمَّ عَرَجَ بِي إِلَى السَّمَاءِ الثَّالِثَةِ، فَاسْتَفْتَحَ جِبْرِيلُ، فَقِيلَ: مَنْ أَنْتَ؟ قَالَ: جِبْرِيلُ، قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ ﷺ، قِيلَ: وَقَدْ بُعِثَ إِلَيْهِ؟ قَالَ: قَدْ بُعِثَ إِلَيْهِ، فَفُتِحَ لَنَا، فَإِذَا أَنَا بِيُوسُفَ ﷺ، إِذَا هُوَ قَدْ أُعْطِيَ شَطْرَ الْحُسْنِ، فَرَحَّبَ وَدَعَا لِي بِخَيْرٍ.

ثُمَّ عَرَجَ بِنَا إِلَى السَّمَاءِ الرَّابِعَةِ، فَاسْتَفْتَحَ جِبْرِيلُ عَلَيْهِ السَّلاَمُ، قِيلَ: مَنْ هٰذَا؟ قَالَ: جِبْرِيلُ، قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ، قَالَ: وَقَدْ بُعِثَ إِلَيْهِ؟ قَالَ: قَدْ بُعِثَ إِلَيْهِ،

invoked good upon me. (About him) Allah "Exalted and Glorified be He" said: " We elevated him (Idris) to an exalted position ". (Mary 57)

Then we were taken up to the fifth heaven. Gabriel "Peace be upon him" then asked (the gate of the heaven) to be opened. He was asked: "Who is you?" He replied: "Gabriel". He was asked: "Who is with you"? He said: "Muhammad". He was asked: "Has he been revealed to"? Gabriel replied: "Verily, he has been revealed to". Then, it (the gate of the heaven) was opened for us. Then I was with Aaron "peace be upon him". He welcomed me and invoked good upon me.

Then I was taken to the sixth heaven. Gabriel "Peace be upon him" then asked (the gate of the heaven) to be opened. He was asked: "Who is you?" He replied: "Gabriel". He was asked: "Who is with you"? He said: "Muhammad". He was asked: "Has he been revealed to"? Gabriel replied: "Verily, he has been revealed to". Then, it (the gate of the heaven) was opened for us. There, I was with Moses "peace be upon him". He welcomed me and invoked good upon me.

Then I was taken up to the seventh heaven. Gabriel "Peace be upon him" then asked (the gate of the heaven) to be opened. He was asked: "Who is you?" He replied: "Gabriel". He was asked: "Who is with you"? He said: "Muhammad". He was asked: "Has he been revealed to"? Gabriel replied: "Verily, he has been revealed to". Then, it (the gate of the heaven) was opened for us. there I found Abraham "peace be upon him" reclining against The Populous House, into which seventy thousand angels enter every day, and never visit (it) again.

Then I was taken to The Furthest Lote, whose leaves were like elephant ears and its fruits like big earthenware vessels. When it was given a cover by the Command of Allah, it changed to the extent that none among the creatures could be able to describe its beauty.

Then Allah inspired to me a revelation and enjoined upon me fifty Prayers every day and night (i.e. every twenty-four hours). Then I went down to Moses "peace be upon him" who asked: "What has your Lord enjoined upon your (Muslim) nation?" I said: "Fifty Prayers (a day)". He said: "Return to your Lord and ask (Him) for reduction (in number), for your people will not be able to bear this burden. Indeed, I treated with and tried the Children of Israel (and they proved to be too weak to bear such a heavy burden)". He (the Prophet) said: "I returned to my Lord and said: "O My Lord! make it lighter for my nation". He (Allah) cut five Prayers for me. I went down to Moses and said: "He (Allah) reduced five (Prayers) for

فَفُتِحَ لَنَا. فَإِذَا أَنَا بِإِدْرِيسَ ﷺ، فَرَحَّبَ وَدَعَا لِي بِخَيْرٍ، قَالَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَرَفَعْنَٰهُ مَكَانًا عَلِيًّا ﴿٥٧﴾﴾ [مريم: ٥٧].

ثُمَّ عَرَجَ بِنَا إِلَى السَّمَاءِ الْخَامِسَةِ، فَاسْتَفْتَحَ جِبْرِيلُ، قِيلَ: مَنْ هَٰذَا؟ قَالَ: جِبْرِيلُ. قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ، قِيلَ: وَقَدْ بُعِثَ إِلَيهِ؟ قَالَ: قَدْ بُعِثَ إِلَيْهِ، فَفُتِحَ لَنَا، فَإِذَا أَنَا بِهَارُونَ ﷺ، فَرَحَّبَ وَدَعَا لِي بِخَيْرٍ، ثُمَّ عَرَجَ بِنَا إِلَى السَّمَاءِ السَّادِسَةِ، فَاسْتَفْتَحَ جبْرِيلُ عَلَيْهِ السَّلَامُ، قِيلَ: مَنْ هَٰذَا؟ قَالَ: جِبْرِيلُ، قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ، قِيلَ: وَقَدْ بُعِثَ إِلَيْهِ؟ قَالَ: قَدْ بُعِثَ إِلَيْهِ، فَفُتِحَ لَنَا فَإِذَا أَنَا بِمُوسَىٰ ﷺ، فَرَحَّبَ وَدَعَا لِي بِخَيْرٍ.

ثُمَّ عَرَجَ بِنَا إِلَى السَّمَاءِ السَّابِعَةِ، فَاسْتَفْتَحَ جِبْرِيلُ، فَقِيلَ: مَنْ هَٰذَا؟ قَالَ: جِبْرِيلُ، قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ ﷺ، قِيلَ: وَقَدْ بُعِثَ إِلَيْهِ؟ قَالَ: قَدْ بُعِثَ إِلَيْهِ، فَفُتِحَ لَنَا، فَإِذَا أَنَا بِإِبْرَاهِيمَ ﷺ، مُسْنِداً ظَهْرَهُ إِلَى الْبَيتِ الْمَعْمُورِ، وَإِذَا هُوَ يَدْخُلُهُ كُلَّ يَوْمٍ سَبْعُونَ أَلْفَ مَلَكٍ لا يَعُودُونَ إِلَيْهِ.

ثُمَّ ذَهَبَ بِي إِلَى السِّدْرَةِ الْمُنْتَهى، وَإِذَا وَرَقُهَا كَآذَانِ الْفِيلَةِ، وَإِذَا ثَمَرُهَا كَالْقِلالِ. قَالَ: فَلَمَّا غَشِيَهَا مِنْ أَمْرِ اللَّهِ مَا غَشِيَ تَغَيَّرَتْ، فَمَا أَحَدٌ مِنْ خَلْقِ اللَّهِ يَسْتَطِيعُ أَنْ يَنْعَتَهَا مِنْ حُسْنِها، فَأَوْحَى اللَّهُ إِلَيَّ مَا أَوْحَىٰ، فَفَرَضَ عَلَيَّ خَمْسِينَ صَلاةً فِي كُلِّ يَوْمٍ وَلَيْلَةٍ، فَنَزَلْتُ إِلَى مُوسَىٰ ﷺ، فَقَالَ: مَا فَرَضَ رَبُّكَ عَلَىٰ أُمَّتِكَ؟ قُلْتُ: خَمْسِينَ صَلاةً، قَالَ: ارْجِعْ إِلَى رَبِّكَ، فَاسْأَلْهُ التَّخْفِيفَ، فَإِنَّ أُمَّتَكَ لا يُطِيقُونَ ذٰلِكَ، فَإِنِّي قَدْ بَلَوْتُ بَنِي إِسْرَائِيلَ وَخَبَرْتُهُمْ، قَالَ: فَرَجَعْتُ إِلَى رَبِّي فَقُلْتُ: يَا رَبِّ، خَفِّفْ عَلَى أُمَّتِي، فَحَطَّ عَنِّي خَمْساً، فَرَجَعْتُ إِلَى مُوسَىٰ فَقُلْتُ: حَطَّ عَنِّي خَمْساً. قَالَ: إِنَّ أُمَّتَكَ لا يُطِيقُونَ ذٰلِكَ، فَارْجِعْ إِلَى رَبِّكَ فَاسْأَلْهُ التَّخْفِيفَ، قَالَ: فَلَمْ أَزَلْ أَرْجِعُ بَيْنَ

me". He said: "Indeed, your nation will have no power to bear this burden; go back to your Lord and ask Him to make it lighter".

I kept going back and forth between my Lord "Blessed and Exalted be He" and Moses, until He said: "O Muhammad! There are five Prayers every day and night, each of which is recorded as ten (in reward). so this makes fifty Prayers (a day). He who intends to do a good deed and does not do it will have a good deed recorded for him; and if he does it, it will be recorded as ten for him; and he who intends to do an evil deed and does not do it, it will not be recorded for him; and if he does it, only one evil deed will be recorded (for him)".

I then came down, and when I reached Moses and informed him, he said: "Return to your Lord and ask Him to make it lighter". Upon this The Messenger of Allah "Allah's blessing and peace be upon him" commented: "I returned to my Lord (and asked Him for reduction so much) until I felt shy before Him".

260-(...) Anas narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I was brought (by the angels) and they went with me to the water of (the well of) Zamzam, where my breast was split open and washed up by the water of Zamzam. Then, I was left".

261-(...) Anas Ibn Malik narrated that Gabriel "Peace be upon him" came to The Messenger of Allah "Allah's blessing and peace be upon him" while he was (still a child) playing with the children. He took him and made him lie (on the ground). Then, he split open (his breast) to (see) his heart, which he took out and from which he took a blood-clot and said: "This (blood-clot) is only the portion which Satan had from you". Then he washed it (the heart) in a golden vessel by the water of Zamzam. Then, it was joined together and restored to its natural place.

The boys came running to his foster mother and said: "Verily Muhammad has been murdered". They all rushed to him. (Though he was well) His color changed. Anas said: I saw the effect of needle on his breast.

262-(...) Anas Ibn Malik narrated, while talking about the Night journey of the Messenger of Allah "Allah's blessing and peace be upon him", from the mosque of Ka'ba: "Three angels came to him in the mosque of Ka'ba, while he was sleeping in the sacred mosque before it (the order of Night Journey and Ascension to the heaven) was revealed to him". (Then, he mentioned the tradition, which is like that of Thabit Al-Banani. However, some incidents were placed before the others, and some incidents were placed after the others; and some were added and others were deleted).

رَبِّي تَبَارَكَ وَتَعَالَى وَبَيْنَ مُوسىٰ عَلَيْهِ السَّلاَمُ حَتَّى قَالَ: يَا مُحَمَّدُ، إِنَّهُنَّ خَمْسُ صَلَوَاتٍ كُلَّ يَوْمٍ وَلَيْلَةٍ، لِكُلِّ صَلاَةٍ عَشْرٌ، فَذٰلِكَ خَمْسُونَ صَلاَةً. وَمَنْ هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا كُتِبَتْ لَهُ حَسَنَةً، فَإِنْ عَمِلَهَا كُتِبَتْ لَهُ عَشْراً، وَمَنْ هَمَّ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا لَمْ تُكْتَبْ شَيْئاً، فَإِن عَمِلَهَا كُتِبَتْ سَيِّئَةً وَاحِدَةً، قَالَ: فَنَزَلْتُ حَتَّى انْتَهَيْتُ إِلَى مُوسىٰ ﷺ فَأَخْبَرْتُهُ، فَقَالَ: ارْجِعْ إِلَى رَبِّكَ فَاسْأَلْهُ التَّخْفِيفَ، فَقَالَ رَسُولُ اللَّهِ ﷺ فَقُلْتُ: قَدْ رَجَعْتُ إِلَى رَبِّي حَتَّى اسْتَحْيَيْتُ مِنْهُ».

٢٦٠ ـ (...) ـ حدّثني عَبْدُ اللَّهِ بْنُ هَاشِمٍ الْعَبْدِيُّ: حَدَّثَنَا بَهْزُ بْنُ أَسَدٍ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ: حَدَّثَنَا ثَابِتٌ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أُتِيتُ، فَانْطَلَقُوا بِي إِلَى زَمْزَمَ فَشُرِحَ عَنْ صَدْرِي، ثُمَّ غُسِلَ بِمَاءِ زَمْزَمَ، ثُمَّ أُنْزِلْتُ».

٢٦١ ـ (...) ـ حدّثنا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: حَدَّثَنَا ثَابِتٌ الْبُنَانِيُّ، عَنْ أَنَسِ ابْنِ مَالِكٍ: أَنَّ رَسُولَ اللَّهِ ﷺ أَتَاهُ جِبْرِيلُ ﷺ وَهُوَ يَلْعَبُ مَعَ الْغِلْمَانِ، فَأَخَذَهُ فَصَرَعَهُ فَشَقَّ عَنْ قَلْبِهِ، فَاسْتَخْرَجَ الْقَلْبَ، فَاسْتَخْرَجَ مِنْهُ عَلَقَةً. فَقَالَ: هٰذَا حَظُّ الشَّيْطَانِ مِنْكَ، ثُمَّ غَسَلَهُ فِي طَسْتٍ مِنْ ذَهَبٍ بِمَاءِ زَمْزَمَ، ثُمَّ لأَمَهُ، ثُمَّ أَعَادَهُ فِي مَكَانِهِ، وَجَاءَ الْغِلْمَانُ يَسْعَوْنَ إِلَى أُمِّهِ ـ يَعْنِي ظِئْرَهُ ـ فَقَالُوا: إِنَّ مُحَمَّداً قَدْ قُتِلَ، فَاسْتَقْبَلُوهُ وَهُوَ مُنْتَقِعُ اللَّوْنِ، قَالَ أَنَسٌ: وَقَدْ كُنْتُ أَرَى أَثَرَ ذٰلِكَ الْمِخْيَطِ فِي صَدْرِهِ.

٢٦٢ ـ (...) ـ حدّثنا هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ، قَالَ: أَخْبَرَنِي سُلَيْمَانُ ـ وَهُوَ ابْنُ بِلاَلٍ ـ قَالَ: حَدَّثَنِي شَرِيكُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي نَمِرٍ. قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يُحَدِّثُنَا عَنْ لَيْلَةِ أُسْرِيَ بِرَسُولِ اللَّهِ ﷺ مِنْ مَسْجِدِ الْكَعْبَةِ: أَنَّهُ جَاءَهُ ثَلاَثَةُ نَفَرٍ قَبْلَ أَنْ يُوحَىٰ إِلَيْهِ، وَهُوَ نَائِمٌ فِي الْمَسْجِدِ الْحَرَامِ... وَسَاقَ الْحَدِيثَ بِقِصَّتِهِ، نَحْوَ حَدِيثِ ثَابِتٍ الْبُنَانِيِّ، وَقَدَّمَ فِيهِ شَيْئاً وَأَخَّرَ، وَزَادَ وَنَقَصَ.

[البخاري: كتاب المناقب، باب كان النبي ﷺ تنام عينه ولا ينام قلبه، رقم: ٣٥٧٠].

263-(163) Anas Ibn Malik narrated: Abu Dharr said to people: The Prophet “Allah’s blessing and peace be upon him” said: "While I was at Mecca the roof of my house was opened and Gabriel descended, opened my chest, and washed it with Zamzam water. Then he brought a golden tray full of wisdom and faith. Having poured its contents into my chest, he closed it. Then he took my hand and ascended with me to the nearest heaven. When I reached it, Gabriel said to the gatekeeper of the heaven: Open (the gate). The gatekeeper asked: Who is it? Gabriel answered: Gabriel. He asked: Is there anyone with you? Gabriel replied: Yes, Muhammad is with me. He asked: Has he been revealed to? Gabriel said: Yes. Therefore, the gate was opened and we went over the nearest heaven where we saw a man sitting with some people on his right and some on his left. When he looked towards his right, he laughed and when he looked towards his left, he wept. Then he said: Welcome! O pious Prophet and pious son. I asked Gabriel: Who is he? He replied: He is Adam and the people on his right and left are the souls of his offspring. Those on his right are the people of Paradise and those on his left are the people of Hell. When he looks towards his right he laughs and when he looks towards his left he weeps. Then he ascended with me until he reached the second heaven and he (Gabriel) said to its gatekeeper: Open (the gate). The gatekeeper said to him the same as the gatekeeper of the first heaven had said and he opened the gate”.

Anas said: "Abu Dharr added that The Prophet "Allah's blessing and peace be upon him" met Adam, Idris, Moses, Jesus and Abraham. But he (Abu Dharr) did not mention in which heaven they were. But he mentioned that he (The Prophet "Allah's blessing and peace be upon him") met Adam in the nearest heaven and Abraham “Peace be upon him” in the sixth”.

Anas said: "When Gabriel along with The Prophet "Allah's blessing and peace be upon him" passed by Idris, the latter said: Welcome! O pious Prophet and pious brother. The Prophet "Allah's blessing and peace be upon him" asked: Who is he? Gabriel replied: He is Idris”.

The Prophet "Allah's blessing and peace be upon him" added: "I passed by Moses who said: Welcome! O pious Prophet and pious brother. I asked Gabriel: Who is he? Gabriel replied: He is Moses. Then I passed by Jesus who said: Welcome! O pious brother and pious Prophet. I asked: Who is he? Gabriel replied: He is Jesus, son of Mary.

Then I passed by Abraham who said: Welcome! O pious Prophet and pious son. I asked Gabriel: Who is he? Gabriel replied: He is Abraham “Peace be upon him””.

٢٦٣ ـ (١٦٣) ـ وحدّثني حَرْمَلَةُ بْنُ يَحْيَى التُّجِيبِيُّ: أَخْبَرَنَا ابْنُ وَهْبٍ، قَالَ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ أَبُو ذَرٍّ يُحَدِّثُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «فُرِجَ سَقْفُ بَيْتِي وَأَنَا بِمَكَّةَ، فَنَزَلَ جِبْرِيلُ ﷺ، فَفَرَجَ صَدْرِي، ثُمَّ غَسَلَهُ مِنْ مَاءِ زَمْزَمٍ، ثُمَّ جَاءَ بِطَسْتٍ مِنْ ذَهَبٍ مُمْتَلِئٍ حِكْمَةً وَإِيماناً، فَأَفْرَغَهَا فِي صَدْرِي، ثُمَّ أَطْبَقَهُ، ثُمَّ أَخَذَ بِيَدِي فَعَرَجَ بِي إِلَى السَّمَاءِ، فَلَمَّا جِئْنَا السَّمَاءَ الدُّنْيَا، قَالَ جِبْرِيلُ عَلَيْهِ السَّلَامُ لِخَازِنِ السَّمَاءِ الدُّنْيَا: افْتَحْ، قَالَ: مَنْ هَٰذَا؟ قَالَ: هَٰذَا جِبْرِيلُ، قَالَ: هَلْ مَعَكَ أَحَدٌ؟ قَالَ: نَعَمْ، مَعِي مُحَمَّدٌ ﷺ. قَالَ: فَأُرْسِلَ إِلَيهِ؟ قَالَ: نَعَمْ، فَفَتَحَ. قَالَ: فَلَمَّا عَلَوْنَا السَّمَاءَ الدُّنْيَا، فَإِذَا رَجُلٌ عَنْ يَمِينِهِ أَسْوِدَةٌ، وَعَنْ يَسَارِهِ أَسْوِدَةٌ، قَالَ: فَإِذَا نَظَرَ قِبَلَ يَمِينِهِ ضَحِكَ، وَإِذَا نَظَرَ قِبَلَ شِمَالِهِ بَكَىٰ. قَالَ: فَقَالَ: مَرْحَباً بِالنَّبِيِّ الصَّالِحِ وَالابْنِ الصَّالِحِ، قَالَ: قُلْتُ: يَا جِبْرِيلُ، مَنْ هَٰذَا؟ قَالَ: هَٰذَا آدَمُ ﷺ، وَهَٰذِهِ الأَسْوِدَةُ عَنْ يَمِينِهِ وَعَنْ شِمَالِهِ نَسَمُ بَنِيهِ، فَأَهْلُ الْيَمِينِ أَهْلُ الْجَنَّةِ، وَالأَسْوِدَةُ الَّتِي عَنْ شِمَالِهِ أَهْلُ النَّارِ، فَإِذَا نَظَرَ قِبَلَ يَمِينِهِ ضَحِكَ، وَإِذَا نَظَرَ قِبَلَ شِمَالِهِ بَكَىٰ.

قَالَ: ثُمَّ عَرَجَ بِي جِبْرِيلُ حَتَّى أَتَىٰ السَّمَاءَ الثَّانِيَةَ، فَقَالَ لِخَازِنِهَا: افْتَحْ، قَالَ: فَقَالَ لَهُ خَازِنُهَا مِثْلَ مَا قَالَ خَازِنُ السَّمَاءِ الدُّنْيَا، فَفَتَحَ».

فَقَالَ أَنَسُ بْنُ مَالِكٍ: فَذَكَرَ أَنَّهُ وَجَدَ فِي السَّمَاوَاتِ آدَمَ وَإِدْرِيسَ وَعِيسَىٰ وَمُوسَىٰ وَإِبْرَاهِيمَ صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ. وَلَمْ يُثْبِتْ كَيْفَ مَنَازِلُهُمْ، غَيْرَ أَنَّهُ ذَكَرَ أَنَّهُ قَدْ وَجَدَ آدَمَ عَلَيْهِ السَّلَامُ فِي السَّمَاءِ الدُّنْيَا، وَإِبْرَاهِيمَ فِي السَّمَاءِ السَّادِسَةِ.

قَالَ: فَلَمَّا مَرَّ جِبْرِيلُ وَرَسُولُ اللَّهِ ﷺ بِإِدْرِيسَ صَلَوَاتُ ٱللهِ عَلَيْهِ قَالَ: مَرْحَباً بِالنَّبِيِّ الصَّالِحِ وَالأَخِ الصَّالِحِ، قَالَ: ثُمَّ مَرَّ فَقُلْتُ: مَنْ هَٰذَا؟ فَقَالَ: هَٰذَا إِدْرِيسُ. قَالَ: ثُمَّ مَرَرْتُ بِمُوسَىٰ عَلَيْهِ السَّلَامُ. فَقَالَ: مَرْحَباً بِالنَّبِيِّ الصَّالِحِ وَالأَخِ الصَّالِحِ، قَالَ: قُلْتُ: مَنْ هَٰذَا؟ قَالَ: هَٰذَا مُوسَىٰ. قَالَ: ثُمَّ مَرَرْتُ بِعِيسَىٰ. فَقَالَ: مَرْحَباً بِالنَّبِيِّ الصَّالِحِ وَالْأَخِ الصَّالِحِ. قُلْتُ: مَنْ هَٰذَا؟ قَالَ: هَٰذَا عِيسَى ابْنُ مَرْيَمَ، قَالَ: ثُمَّ مَرَرْتُ بِإِبْرَاهِيمَ عَلَيْهِ السَّلَامُ، فَقَالَ: مَرْحَباً بِالنَّبِيِّ الصَّالِحِ وَالابْنِ الصَّالِحِ، قَالَ: قُلْتُ: مَنْ هَٰذَا؟ قَالَ: هَٰذَا إِبْرَاهِيمُ.

On the other hand, Ibn Abbas reported: The Prophet "Allah's blessing and peace be upon him" added: "Then Gabriel ascended with me to a place where I heard the creaking of the pens".

Anas Ibn Malik added: The Prophet "Allah's blessing and peace be upon him" said: "Then Allah enjoined fifty prayers on my followers. When I returned with this order of Allah, I passed by Moses who asked me: what has Allah enjoined on your followers? I replied: He has enjoined fifty prayers on them. Moses said: Go back to your Lord (and appeal for reduction) for your followers will not be able to bear it. Therefore, I went back to Allah and requested for reduction. He cut it to half. When I passed by Moses again and informed him about it, he said: Go back to your Lord, as your followers will not be able to bear it. So, I returned to Allah and requested for further reduction. (A further reduction was made) and He said: These are five prayers and they are all (equal to) fifty (in reward) for My Word does not change. I returned to Moses and he told me to go back once again. I replied: Now I feel shy of asking my Lord again.

Then Gabriel took me until we reached The Furthest Lote, which was shrouded in colours, indescribable. Then I was made to enter into Paradise where I found small (tents or) walls of pearls and its earth was of musk".

264-(164) Anas Ibn Malik narrated from Malik Ibn Sa'sa'a: The Prophet "Allah's blessing and peace be upon him" said: "While I was at the House in a state midway between sleep and wakefulness, (an angel recognized me) as the man lying between two men. He took me with him. A golden tray full of wisdom and belief was brought to me. My body was cut open to such-and-such a part". Quatada said: I asked the man who was with me (i.e. the narrator): "What did he mean by (the phrase) "to such-and-such a part"?" he said: "to the lower part of the Abdomen".

(The Prophet resumed): "Then, my heart was taken out and was washed with Zamzam water. Being restored to its natural location, it was filled with wisdom and belief. The Buraq (derived from lightning in speed), a white animal, smaller than a mule and bigger than a donkey, whose steps are as long as the furthest point its sight can reach, was brought to me and I was carried on it.

I set out with Gabriel. When I reached the nearest heaven, Gabriel said to the heaven gatekeeper: "Open the gate". The gatekeeper asked: "Who is it?" He said: "Gabriel". The gatekeeper asked: "Who is with you?" Gabriel said: "Muhammad". The gatekeeper asked: "Has he been called?" Gabriel

قَالَ ابْنُ شِهَابٍ: وَأَخْبَرَنِي ابْنُ حَزْمٍ أَنَّ ابْنَ عَبَّاسٍ وَأَبَا حَبَّةَ الأَنْصَارِيَّ كَانَا يَقُولانِ: قَالَ رَسُولُ اللَّهِ ﷺ: «ثُمَّ عَرَجَ بِي حَتَّى ظَهَرْتُ لِمُسْتَوًى أَسْمَعُ فِيهِ صَرِيفَ الأَقْلَامِ».

قَالَ ابْنُ حَزْمٍ وَأَنَسُ بنُ مَالِكٍ: قَالَ رَسُولُ اللَّهِ ﷺ: «فَفَرَضَ اللَّهُ عَلَى أُمَّتِي خَمْسِينَ صَلاَةً، قَالَ: فَرَجَعْتُ بِذٰلِكَ حَتَّى أَمُرَّ بِمُوسَىٰ فَقَالَ مُوسَىٰ عَلَيْهِ السَّلَامُ: مَاذَا فَرَضَ رَبُّكَ عَلَى أُمَّتِكَ؟ قَالَ قُلْتُ: فَرَضَ عَلَيْهِمْ خَمْسِينَ صَلاَةً. قَالَ لِي مُوسَىٰ عَلَيْهِ السَّلَامُ: فَرَاجِعْ رَبَّكَ، فَإِنَّ أُمَّتَكَ لا تُطِيقُ ذٰلِكَ. قَالَ: فَرَاجَعْتُ رَبِّي فَوَضَعَ شَطْرَهَا. قَالَ: فَرَجَعْتُ إِلَى مُوسَىٰ عَلَيْهِ السَّلَامُ فَأَخْبَرْتُهُ، قَالَ: رَاجِعْ رَبَّكَ، فَإِنَّ أُمَّتَكَ لا تُطِيقُ ذٰلِكَ، قَالَ: فَرَاجَعْتُ رَبِّي، فَقَالَ: هِيَ خَمْسٌ وَهِيَ خَمْسُونَ، لا يُبَدَّلُ الْقَوْلُ لَدَيَّ. قَالَ: فَرَجَعْتُ إِلَى مُوسَىٰ، فَقَالَ: رَاجِعْ رَبَّكَ، فَقُلْتُ: قَدِ اسْتَحْيَيْتُ مِنْ رَبِّي. قَالَ: ثُمَّ انْطَلَقَ بِي جِبْرِيلُ حَتَّى نَأْتِيَ سِدْرَةَ الْمُنْتَهَىٰ، فَغَشِيَهَا أَلْوَانٌ لا أَدْرِي مَا هِيَ. قَالَ: ثُمَّ أُدْخِلْتُ الْجَنَّةَ، فَإِذَا فِيهَا جَنَابِذُ اللُّؤْلُؤِ، وَإِذَا تُرَابُهَا الْمِسْكُ».

[البخاري: كتاب الصلاة، باب كيف فرضت الصلوات في الإسراء، رقم: ٣٤٩].

٢٦٤ ـ (١٦٤) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ ـ لَعَلَّهُ قَالَ ـ عَنْ مَالِكِ بْنِ صَعْصَعَةَ ـ رَجُلٍ مِنْ قَوْمِهِ ـ قَالَ: قَالَ نَبِيُّ اللَّهِ ﷺ: «بَيْنَا أَنَا عِنْدَ الْبَيْتِ بَيْنَ النَّائِمِ وَالْيَقْظَانِ، إِذْ سَمِعْتُ قَائِلاً يَقُولُ: أَحَدُ الثَّلاثَةِ بَيْنَ الرَّجُلَيْنِ، فَأُتِيتُ فَانْطُلِقَ بِي، فَأُتِيتُ بِطَسْتٍ مِنْ ذَهَبٍ فِيهَا مِنْ مَاءِ زَمْزَمَ، فَشُرِحَ صَدْرِي إِلَى كَذَا وَكَذَا ـ قَالَ قَتَادَةُ: فَقُلْتُ لِلَّذِي مَعِي: مَا يَعْنِي؟ قَالَ: إِلَى أَسْفَلِ بَطْنِهِ ـ فَاسْتُخْرِجَ قَلْبِي، فَغُسِلَ بِمَاءِ زَمْزَمَ، ثُمَّ أُعِيدَ مَكَانَهُ، ثُمَّ حُشِيَ إِيمَاناً وَحِكْمَةً، ثُمَّ أُتِيتُ بِدَابَّةٍ أَبْيَضَ يُقَالُ لَهُ: الْبُرَاقُ. فَوْقَ الْحِمَارِ وَدُونَ الْبَغْلِ، يَقَعُ خَطْوُهُ عِنْدَ أَقْصَى طَرْفِهِ فَحُمِلْتُ عَلَيْهِ، ثُمَّ انْطَلَقْنَا حَتَّى أَتَيْنَا السَّمَاءَ الدُّنْيَا، فَاسْتَفْتَحَ جِبْرِيلُ ﷺ. فَقِيلَ: مَنْ هٰذَا؟ قَالَ: جِبْرِيلُ. قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ ﷺ، قيل: وَقَدْ بُعِثَ إِلَيْهِ؟ قَالَ: نَعَمْ، قَالَ فَفَتَحَ لَنَا، وَقَالَ: مَرْحَباً بِهِ، وَلَنِعْمَ

said: "Yes". Then it was said: "He is welcomed. What a wonderful visit his is!" Then I met Adam "Peace be upon him".

(Then, he mentioned the narration in full, and mentioned that he met in the second heaven both Jesus and John "Peace be upon them", and Joseph in the third, Idris in the fourth, Aaron "Peace be upon him" in the fifth).

(The Prophet resumed): "Then we ascended to the sixth heaven, where I met and greeted Moses who said: "You are welcomed O brother and a Prophet". When I proceeded on, he started weeping. Being asked why he was weeping, he said: "O Lord! Followers of this youth who was sent after me will enter Paradise in greater number than my followers". Then we ascended to the seventh heaven. There I met and greeted Abraham".

The narrator said that The Prophet "Allah's blessing and peace be upon him" told that he saw four rivers, which stem from the furthest Lote: two visible rivers and two hidden rivers. I (The Prophet) said: "O Gabriel! What are those rivers?" He replied: "The two hidden rivers are those of Paradise, and the two visible ones are the Nile and the Euphrates". Then the Sacred Populous House was raised up to me. I said: "O Gabriel! What is this?" He replied: "It is the Sacred Populous House, into which Seventy thousand angels enter daily and after they come out, they never return".

Two vessels were then brought to me. The first one contained wine and the other contained milk, and both of them were placed before me. I chose milk. It was said: "You have been rightly guided. Allah will guide through you your (Muslim) nation to the true faith". Then fifty prayers daily were enjoined upon me". (And he narrated the rest of the Hadith to the end).

265-(...) Anas Ibn Malik narrated from Malik Ibn Sa'sa'a that The Messenger of Allah "Allah's blessing and peace be upon him" said (and he mentioned the same Hadith, and added here: "A golden tray full of wisdom and belief was brought to me. My body was cut open from the throat to the lower part of the Abdomen and then my Abdomen was washed with Zamzam water and (my heart was) filled with wisdom and belief").

266-(165) Quatada narrated that he heard Abu Al-aliya saying that the cousin of your Prophet "Allah's blessing and peace be upon him", i.e. Ibn Abbas, told him: The Messenger of Allah "Allah's blessing and peace be upon him" said, while talking about his night journey: "Moses "Peace be upon him" is a brown-complexioned man, of a high stature as if he was of the people of Shanu'a (tribe), and Jesus is a well-built man, of a medium height". He also mentioned Malik, the guardian of Hell, and Ad-Dajjal.

الْمَجِيءُ جَاءَ، قَالَ: فَأَتَيْنَا عَلَى آدَمَ ﷺ... وَسَاقَ الْحَدِيثَ بِقِصَّتِهِ.

وَذَكَرَ أَنَّهُ لَقِيَ فِي السَّمَاءِ الثَّانِيَةِ عِيسَىٰ وَيَحْيَىٰ عَلَيْهِمَا السَّلَام، وَفِي الثَّالِثَةِ يُوسُفَ، وَفِي الرَّابِعَةِ إِدْرِيسَ، وَفِي الْخَامِسَةِ هَارُونَ صَلَّى اللَّهُ عَلَيْهِمْ وَسَلَّم. قَالَ: «ثُمَّ انْطَلَقْنَا حَتَّى انْتَهَيْنَا إِلَى السَّمَاءِ السَّادِسَةِ، فَأَتَيْتُ عَلَى مُوسَىٰ عَلَيْهِ السَّلَامُ فَسَلَّمْتُ عَلَيْهِ، فَقَالَ: مَرْحَباً بِالأَخِ الصَّالِحِ وَالنَّبِيِّ الصَّالِحِ، فَلَمَّا جَاوَزْتُهُ بَكَىٰ، فَنُودِيَ: مَا يُبْكِيكَ؟ قَالَ: رَبِّ، هَٰذَا غُلَامٌ بَعَثْتَهُ بَعْدِي، يَدْخُلُ مِنْ أُمَّتِهِ الْجَنَّةَ أَكْثَرُ مِمَّا يَدْخُلُ مِنْ أُمَّتِي، قَالَ: ثُمَّ انْطَلَقْنَا حَتَّى انْتَهَيْنَا إِلَى السَّمَاءِ السَّابِعَةِ، فَأَتَيْتُ عَلَىٰ إِبْرَاهِيمَ». وَقَالَ فِي الْحَدِيثِ: وَحَدَّثَ نَبِيُّ اللَّهِ ﷺ أَنَّهُ رَأَى أَرْبَعَةَ أَنْهَارٍ، يَخْرُجُ مِنْ أَصْلِهَا نَهْرَانِ ظَاهِرَانِ وَنَهْرَانِ بَاطِنَانِ «فَقُلْتُ: يَا جِبْرِيلُ، مَا هَٰذِهِ الأَنْهَارُ؟ قَالَ: أَمَّا النَّهْرَانِ الْبَاطِنَانِ فَنَهْرَانِ فِي الْجَنَّةِ، وَأَمَّا الظَّاهِرَانِ: فَالنِّيلُ وَالْفُرَاتُ، ثُمَّ رُفِعَ لِي الْبَيْتُ الْمَعْمُورُ، فَقُلْتُ: يَا جِبْرِيلُ، مَا هَٰذَا؟ قَالَ: هَٰذَا الْبَيْتُ الْمَعْمُورُ، يَدْخُلُهُ كُلَّ يَوْمٍ سَبْعُونَ أَلْفَ مَلَكٍ، إِذَا خَرَجُوا مِنْهُ لَمْ يَعُودُوا فِيهِ آخِرُ مَا عَلَيْهِمْ، ثُمَّ أُتِيتُ بِإِنَاءَيْنِ أَحَدُهُمَا خَمْرٌ وَالآخَرُ لَبَنٌ، فَعُرِضَا عَلَيَّ، فَاخْتَرْتُ اللَّبَنَ، فَقِيلَ: أَصَبْتَ، أَصَابَ اللَّهُ بِكَ، أُمَّتُكَ عَلَى الْفِطْرَةِ، ثُمَّ فُرِضَتْ عَلَيَّ كُلَّ يَوْمٍ خَمْسُونَ صَلَاةً...»، ثُمَّ ذَكَرَ قِصَّتَها إِلَى آخِرِ الْحَدِيثِ.

[البخاري: كتاب بدء الخلق، باب ذكر الملائكة، رقم ٣٢٠٧].

٢٦٥ ـ (...) ـ حدّثني مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ، قَالَ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ، عَنْ مَالِكِ بْنِ صَعْصَعَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: فَذَكَرَ نَحْوَهُ. وَزَادَ فِيهِ: «فَأُتِيتُ بِطَسْتٍ مِنْ ذَهَبٍ مُمْتَلِىءٍ حِكْمَةً وَإِيمَاناً. فَشُقَّ مِنَ النَّحْرِ إِلَى مَرَاقِّ الْبَطْنِ، فَغُسِلَ بِمَاءِ زَمْزَمَ، ثُمَّ مُلِئَ حِكْمَةً وَإِيمَاناً».

٢٦٦ ـ (١٦٥) ـ حدّثني مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ، قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ قَالَ: سَمِعْتُ أَبَا الْعَالِيَةِ يَقُولُ: حَدَّثَنِي ابْنُ عَمِّ نَبِيِّكُمْ ﷺ ـ يَعْنِي ابْنَ عَبَّاسٍ ـ قَالَ: ذَكَرَ رَسُولُ اللَّهِ ﷺ حِينَ أُسْرِيَ بِهِ فَقَالَ: «مُوسَىٰ آدَمُ طُوَالٌ، كَأَنَّهُ مِنْ رِجَالِ شَنُوءَةَ». وَقَالَ: «عِيسَىٰ جَعْدٌ مَرْبُوعٌ»، وَذَكَرَ مَالِكاً خَازِنَ جَهَنَّمَ، وَذَكَرَ الدَّجَّالَ.

[البخاري: كتاب بدء الخلق، باب إذا قال: آمين والملائكة في السماء...، رقم: ٣٢٣٩].

267-(...) Quatada narrated that he heard Abu Al-aliya saying that the cousin of your Prophet "Allah's blessing and peace be upon him" (Ibn Abbas) told him: The Messenger of Allah "Allah's blessing and peace be upon him" said, while talking about his night journey: "During my night journey, I passed by Moses Ibn Imran "Peace be upon him". He was a brown-complexioned well-built man, of a high stature as if he was of the people of Shanu'a (tribe). I also saw Jesus, son of Mary, and he was of a medium height, white and red complexion, and crisp hair". He also was shown Malik, the guardian of Hell, and Ad-Dajjal, from amongst many signs shown to him by Allah. The narrator then recited Allah's saying: "be not then in doubt of its reaching (thee)". (Prostration "As-Sajda" 23)

Quatada used to interpret it as The Prophet "Allah's blessing and peace be upon him" met Moses "Peace be upon him" (on his night journey).

268-(166) Ibn Abbas narrated that The Messenger of Allah "Allah's blessing and peace be upon him" passed by the valley of Al-Azraq, about which he asked: "Which valley is this?" They said: "This is the valley of Al-Azraq". He said: (It seems) as if I am seeing Moses "Peace be upon him" coming down from a mountain track, supplicating Allah by saying: Here I am responding to Your call!"

Then he came to the mountain track of Harsha, and asked: "Which mountain track is this?" They said: "It is the mountain track of Harsha". He said: "(It seems) as If I am seeing (The Prophet) Jonah "Peace be upon him", son of Matta on a well- built red she-camel, wearing a cloak of wool and the rein of his she-camel is made of the fibers of date-palm, and he is supplicating Allah by saying: Here I am responding to Your call!"

269-(...) Ibn Abbas narrated: We were in the company of The Messenger of Allah "Allah's blessing and peace be upon him" between Mecca and Medina when we passed by a certain valley, about which he asked: "Which valley is this?" They said: "This is the valley of Al-Azraq". He said: (It seems) as if I am seeing Moses "Peace be upon him", (and he talked about the colour of his complexion and his hair in addition to something which Dawood did not kept) passing by this valley, supplicating Allah by saying: Here I am responding to Your call!"

Then he came to a mountain track, and asked: "Which mountain track is this?" They said: "It is the mountain track of Harsha (or Lift)". He said: "(It seems) as If I am seeing (The Prophet) Jonah "Peace be upon him", son of Matta on a well- built red she-camel, wearing a cloak of wool and

٢٦٧ ـ (...) ـ وحدّثنا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا يُونُسُ بْنُ مُحَمَّدٍ: حَدَّثَنَا شَيْبَانُ بْنُ عَبْدِ الرَّحْمٰنِ، عَنْ قَتَادَةَ، عَنْ أَبِي الْعَالِيَةِ: حَدَّثَنَا ابْنُ عَمِّ نَبِيِّكُمْ ﷺ ـ ابْنُ عَبَّاسٍ ـ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَرَرْتُ لَيْلَةَ أُسْرِيَ بِي عَلَى مُوسَى بْنِ عِمْرَانَ عَلَيْهِ السَّلاَمُ ـ رَجُلٌ آدَمُ طُوَالٌ جَعْدٌ ـ كَأَنَّهُ مِنْ رِجَالِ شَنُوءَةَ، وَرَأَيْتُ عِيسَىٰ ابْنَ مَرْيَمَ مَرْبُوعَ الْخَلْقِ، إِلَى الْحُمْرَةِ وَالْبَيَاضِ، سَبِطَ الرَّأْسِ». وَأُرِيَ مَالِكاً خَازِنَ النَّارِ، وَالدَّجَّالَ. فِي آيَاتٍ أَرَاهُنَّ اللَّهُ إِيَّاهُ: ﴿فَلَا تَكُن فِى مِرْيَةٍ مِّن لِّقَآئِهِۦ﴾ [السجدة: ٢٣].

قَالَ: كَانَ قَتَادَةُ يُفَسِّرُهَا أَنَّ نَبِيَّ اللَّهِ ﷺ قَدْ لَقِيَ مُوسَىٰ عَلَيْهِ السَّلاَمُ.

٢٦٨ ـ (١٦٦) ـ حدّثنا أَحْمَدُ بْنُ حَنْبَلٍ وَسُرَيْجُ بْنُ يُونُسَ قَالا: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا دَاوُدُ بْنُ أَبِي هِنْدٍ عَنْ أَبِي الْعَالِيَةِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ مَرَّ بِوَادِي الأَزْرَقِ فَقَالَ: «أَيُّ وَادٍ هٰذَا؟» فَقَالُوا: هٰذَا وَادِي الأَزْرَقِ، قَالَ: «كَأَنِّي أَنْظُرُ إِلَى مُوسَىٰ عَلَيْهِ السَّلاَمُ هَابِطاً مِنَ الثَّنِيَّةِ وَلَهُ جُؤَارٌ إِلَى اللَّهِ بِالتَّلْبِيَةِ»، ثُمَّ أَتَى عَلَى ثَنِيَّةِ هَرْشَىٰ، فَقَالَ: «أَيُّ ثَنِيَّةٍ هٰذِهِ؟» قَالُوا: ثَنِيَّةُ هَرْشَىٰ، قَالَ: «كَأَنِّي أَنْظُرُ إِلَى يُونُسَ بْنِ مَتَّى عَلَيْهِ السَّلاَمُ عَلَى نَاقَةٍ حَمْرَاءَ جَعْدَةٍ، عَلَيْهِ جُبَّةٌ مِنْ صُوفٍ، خِطَامُ نَاقَتِهِ خُلْبَةٌ، وَهُوَ يُلَبِّي».

قَالَ ابْنُ حَنْبَلٍ فِي حَدِيثِهِ: قَالَ هُشَيْمٌ: يَعْنِي لِيفاً.

٢٦٩ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ دَاوُدَ، عَنْ أَبِي الْعَالِيَةِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: سِرْنَا مَعَ رَسُولِ اللَّهِ ﷺ بَيْنَ مَكَّةَ وَالْمَدِينَةِ، فَمَرَرْنَا بِوَادٍ، فَقَالَ: «أَيُّ وَادٍ هٰذَا؟» فَقَالُوا: وَادِي الأَزْرَقِ، فَقَالَ: «كَأَنِّي أَنْظُرُ إِلَى مُوسَى ﷺ، فَذَكَرَ مِنْ لَوْنِهِ وَشَعْرِهِ شَيْئاً لَمْ يَحْفَظْهُ دَاوُدُ، وَاضِعاً إِصْبَعَيْهِ فِي أُذُنَيْهِ، لَهُ جُؤَارٌ إِلَى اللَّهِ بِالتَّلْبِيَةِ، مَارّاً بِهٰذَا الْوَادِي». قَالَ: «ثُمَّ سِرْنَا حَتَّى أَتَيْنَا عَلَى ثَنِيَّةٍ، فَقَالَ: «أَيُّ ثَنِيَّةٍ هٰذِهِ؟» قَالُوا: هَرْشَىٰ، أَوْ لِفْتٌ. فَقَالَ: «كَأَنِّي أَنْظُرُ إِلَى يُونُسَ عَلَىٰ نَاقَةٍ

the rein of his she-camel is made of the fibers of date-palm, passing by this valley, supplicating Allah by saying: Here I am responding to Your call!"

270-(...) Mujahid narrated: We were with Ibn Abbas when they mentioned to him Ad-Dajjal. One of the attendants said: In between his eyes the word "unbeliever" would be written. Ibn Abbas said: I did not hear it. But The Prophet "Allah's blessing and peace be upon him" said: "If you want to see Abraham, then look at your companion (The Prophet Muhammad). But Moses is a curly-haired brown-complexioned man, (riding) on a red camel, the reins of which was made of fibers of date-palms, as if I am now looking at him coming down in a valley, supplicating Allah by saying: I'm here, responding to Your call".

271-(167) Jaber narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "The Prophets were shown to me: Moses was among men as if he was one of the people of Shanu'a. I saw Jesus, son of Mary "Peace be upon him", the nearest to whom in resemblance is Urwa Ibn Mas'ud. I saw Ibrahim "Blessings of Allah be upon him" the most similar to whom is your companion (meaning himself). I saw Gabriel "Peace be upon him" the nearest to whom in resemblance is Dihya (or Dihya Ibn Khalifa, according to the narration of Ibn Rumh)".

272-(168) Abu Huraira narrated: The Prophet "Allah's blessing and peace be upon him" said: "I met Moses on the night of my Ascension to heaven". The Prophet "Allah's blessing and peace be upon him" described him saying, as I think: "He was a tall person with lank hair as if he belonged to the people of (the tribe of) Shanu'a". The Prophet "Allah's blessing and peace be upon him" further said: "I met Jesus". The Prophet "Allah's blessing and peace be upon him" described him saying: "He was one of moderate height and was red-faced as if he had just come out of a bathroom. I saw Abraham whom I resemble more than anyone of his offspring does". The Prophet "Allah's blessing and peace be upon him" further said: "(That night) I was given two cups: one full of milk and the other full of wine. I was told to take one of them, which I liked; and I took the milk, which I drank. On that it was said to me: "You have been guided to (or you have got) the right path (religion). If you had taken the wine, your (Muslim) nation would have gone astray"".

[75] Mentioning the Christ, son of Mary, and Ad-Dajjal

273-(169) Abdullah Ibn Umar narrated: The Prophet "Allah's blessing and peace be upon him" said: " While sleeping near the Ka'ba last night, I saw in my dream a man of brown colour the best one can ever see amongst

حَمْرَاءَ، عَلَيْهِ جُبَّةُ صُوفٍ، خِطَامُ نَاقَتِهِ لِيفُ خُلْبَةٍ، مَارّاً بِهٰذَا الْوَادِي مُلَبِّياً».

٢٧٠ ـ (...) ـ حدّثني مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنِ ابْنِ عَوْنٍ، عَنْ مُجَاهِدٍ قَالَ: كُنَّا عِنْدَ ابْنِ عَبَّاسٍ، فَذَكَرُوا الدَّجَّالَ. فَقَالَ: إِنَّهُ مَكْتُوبٌ بَيْنَ عَيْنَيْهِ: كَافِرٌ. قَالَ: فَقَالَ ابْنُ عَبَّاسٍ: لَمْ أَسْمَعْهُ قَالَ ذَاكَ، وَلٰكِنَّهُ قَالَ: «أَمَّا إِبْرَاهِيمُ، فَانْظُرُوا إِلَىٰ صَاحِبِكُمْ. وَأَمَّا مُوسَىٰ، فَرَجُلٌ آدَمُ جَعْدٌ عَلَى جَمَلٍ أَحْمَرَ مَخْطُومٍ بِخُلْبَةٍ، كَأَنِّي أَنْظُرُ إِلَيْهِ إِذَا انْحَدَرَ فِي الْوَادِي يُلَبِّي».

[البخاري: كتاب الحج، باب التلبية إذا انحدر في الوادي، رقم: ١٥٥٥].

٢٧١ ـ (١٦٧) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «عُرِضَ عَلَيَّ الأَنْبِيَاءُ. فَإِذَا مُوسَىٰ ضَرْبٌ مِنَ الرِّجَالِ، كَأَنَّهُ مِنْ رِجَالِ شَنُوءَةَ، وَرَأَيْتُ عِيسَى ابْنَ مَرْيَمَ عَلَيْهِ السَّلاَمُ، فَإِذَا أَقْرَبُ مَنْ رَأَيْتُ بِهِ شَبَهاً عُرْوَةُ بْنُ مَسْعُودٍ، وَرَأَيْتُ إِبْرَاهِيمَ صَلَوَاتُ اللَّهِ عَلَيْهِ، فَإِذَا أَقْرَبُ مَنْ رَأَيْتُ بِهِ شَبَهاً صَاحِبُكُمْ ـ يَعْنِي نَفْسَهُ ـ، وَرَأَيْتُ جِبْرِيلَ عَلَيْهِ السَّلاَمُ، فَإِذَا أَقْرَبُ مَنْ رَأَيْتُ بِهِ شَبَهاً دِحْيَةُ». وَفِي رِوَايَةِ ابْنِ رُمْحٍ: «دِحْيَةُ بْنُ خَلِيفَةَ».

٢٧٢ ـ (١٦٨) ـ وحدّثني مُحَمَّدُ بْنُ رَافِعٍ وعَبْدُ بْنُ حُمَيْدٍ ـ وَتَقَارَبَا فِي اللَّفْظِ، قَالَ ابْنُ رَافِعٍ: حَدَّثَنَا. وَقَالَ عَبْدٌ: أَخْبَرَنَا ـ عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، قَالَ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ النَّبِيُّ ﷺ: «حِينَ أُسْرِيَ بِي لَقِيتُ مُوسَىٰ عَلَيْهِ السَّلاَمُ ـ فَنَعَتَهُ النَّبِيُّ ﷺ ـ، فَإِذَا رَجُلٌ ـ حَسِبْتُهُ قَالَ ـ مُضْطَرِبٌ، رَجِلُ الرَّأْسِ، كَأَنَّهُ مِنْ رِجَالِ شَنُوءَةَ. قَالَ: وَلَقِيتُ عِيسَىٰ، ـ فَنَعَتَهُ النَّبِيّ ﷺ ـ، فَإِذَا رَبْعَةٌ أَحْمَرُ كَأَنَّمَا خَرَجَ مِنْ دِيمَاسٍ» ـ يَعْنِي حَمَّاماً ـ قَالَ: «وَرَأَيْتُ إِبْرَاهِيمَ صَلَوَاتُ اللَّهِ عَلَيْهِ، وَأَنَا أَشْبَهُ وَلَدِهِ بِهِ. قَالَ: فَأُتِيتُ بِإِنَاءَيْنِ فِي أَحَدِهِمَا لَبَنٌ وَفِي الآخَرِ خَمْرٌ، فَقِيلَ لِي: خُذْ أَيَّهُمَا شِئْتَ، فَأَخَذْتُ اللَّبَنَ فَشَرِبْتُهُ، فَقَالَ: هُدِيتَ الْفِطْرَةَ، أَوْ أَصَبْتَ الْفِطْرَةَ، أَمَا إِنَّكَ لَوْ أَخَذْتَ الْخَمْرَ غَوَتْ أُمَّتُكَ».

[البخاري: كتاب أحاديث الأنبياء، باب قول الله: ﴿وهل أتاك حديث موسى...﴾، رقم: ٣٣٩٤].

٧٥ ـ بابُ ذِكْرِ المَسِيحِ ابْنِ مَرْيَمَ والمَسِيحِ الدَّجَّالِ

٢٧٣ ـ (١٦٩) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ، قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَرَانِي لَيْلَةً عِنْدَ الْكَعْبَةِ، فَرَأَيْتُ

the brown-coloured men, having a lock of hair, the best one can ever see among the locks, which he combed. His hair was lank and water was dribbling from his head. He was placing his hands on two men (or on the shoulders of two men) while circumambulating the Ka'ba. I asked: "Who is this?" They replied: "This is the Christ, son of Mary". Behind him I saw a stout man who had very curly hair and was blind in the right eye, as if his eye was a bulging out grape. I asked: "Who is this?" They replied: "Ad-Dajjal".

274-(...) Abdullah Ibn Umar narrated: The Prophet "Allah's blessing and peace be upon him" mentioned the Charlatan of Bulging out eye "Al-Masih Ad-Dajjal" in front of the people saying: "Allah is not one-eyed while The Charlatan of bulging out eye "Al-Masih Ad-Dajjal" is blind in the right eye; and his eye looks like a bulging out grape".

Ibn Umar further said: The Prophet "Allah's blessing and peace be upon him" said: " While sleeping near the Ka'ba last night, I saw in my dream a man of brown colour the best one can ever see amongst brown-coloured men, and his hair was so long that it fell between his shoulders. His hair was lank and water was dribbling from his head. He was placing his hands on the shoulders of two men while circumambulating the Ka'ba. I asked: "Who is this?" They replied: "This is Jesus, son of Mary". Behind him I saw a man who had very curly hair and was blind in the right eye, resembling Ibn Qatan (An infidel) in appearance. He was placing his hands on the shoulder of a person while compassing round Ka'ba. I asked: "Who is this?" They replied: "Ad-Dajjal".

275-(...) Ibn Umar narrated: The Prophet "Allah's blessing and peace be upon him" said: " While sleeping near the Ka'ba last night, I saw in my dream a brown-complexioned man, of lank hair, with water dribbling from his head. He was placing his hands on the shoulders of two men (while circumambulating the Ka'ba). I asked: "Who is this?" They replied: "This is Jesus, son of Mary" (or "This is the Christ, son of Marry", we don't know which of those two sentences he (The Prophet) uttered). Behind him I saw a man who had very curly hair and was blind in the right eye, and the nearest to him in resemblance was Ibn Qatan (An infidel). I asked: "Who is this?" They replied: "Ad-Dajjal".

276-(170) Abu Salama Ibn Abd Ar-Rahman narrated from Jaber Ibn Abdullah that The Messenger of Allah "Allah's blessing and peace be upon him" said: "When Quraish did not trust me (concerning my night journey to Jerusalem), I stood in Al-Hijr and Allah displayed to me Jerusalem, which I started to describe to them, as I was looking at it".

رَجُلاً آدَمَ كَأَحْسَنِ مَا أَنْتَ رَاءٍ مِنْ أُدْمِ الرِّجَالِ، لَهُ لِمَّةٌ كَأَحْسَنِ مَا أَنْتَ رَاءٍ مِنَ اللِّمَمِ، قَدْ رَجَّلَهَا فَهِيَ تَقْطُرُ مَاءً، مُتَّكِئاً عَلَى رَجُلَيْنِ أَوْ عَلَى عَوَاتِقِ رَجُلَيْنِ، يَطُوفُ بِالْبَيْتِ، فَسَأَلْتُ: مَنْ هٰذَا؟ فَقِيلَ: هٰذَا الْمَسِيحُ ابْنُ مَرْيَمَ، ثُمَّ إِذَا أَنَا بِرَجُلٍ جَعْدٍ قَطَطٍ، أَعْوَرِ الْعَيْنِ الْيُمْنَى، كَأَنَّهَا عِنَبَةٌ طَافِيَةٌ، فَسَأَلْتُ: مَنْ هٰذَا؟ فَقِيلَ: هٰذَا الْمَسِيحُ الدَّجَّالُ».

[البخاري: كتاب اللباس، باب الجعد، رقم: ٥٩٠٢].

٢٧٤ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ إِسْحَاقَ الْمُسَيَّبِيُّ: حَدَّثَنَا أَنَسٌ ـ يَعْنِي ابْنَ عِيَاضٍ ـ، عَنْ مُوسَىٰ ـ وَهُوَ ابْنُ عُقْبَةَ ـ، عَنْ نَافِعٍ قَالَ: قَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ: ذَكَرَ رَسُولُ اللَّهِ ﷺ يَوْماً، بَيْنَ ظَهْرَانَيِ النَّاسِ، الْمَسِيحَ الدَّجَّالَ، فَقَالَ: «إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى لَيْسَ بِأَعْوَرَ، أَلَا إِنَّ الْمَسِيحَ الدَّجَّالَ أَعْوَرُ عَيْنِ الْيُمْنَى، كَأَنَّ عَيْنَهُ عِنَبَةٌ طَافِيَةٌ». قَالَ: وَقَالَ رَسُولُ اللَّهِ ﷺ: «أَرَانِي اللَّيْلَةَ فِي الْمَنَامِ عِنْدَ الْكَعْبَةِ، فَإِذَا رَجُلٌ آدَمُ كَأَحْسَنِ مَا تَرَى مِنْ أُدْمِ الرِّجَالِ، تَضْرِبُ لِمَّتُهُ بَيْنَ مَنْكِبَيْهِ، رَجِلُ الشَّعْرِ، يَقْطُرُ رَأْسُهُ مَاءً، وَاضِعاً يَدَيْهِ عَلَى مَنْكِبَيْ رَجُلَيْنِ، وَهُوَ بَيْنَهُمَا يَطُوفُ بِالْبَيْتِ، فَقُلْتُ: مَنْ هٰذَا؟ فَقَالُوا: الْمَسِيحُ بْنُ مَرْيَمَ، وَرَأَيْتُ وَرَاءَهُ رَجُلاً جَعْداً قَطَطاً، أَعْوَرَ عَيْنِ الْيُمْنَى، كَأَشْبَهِ مَنْ رَأَيْتُ مِنَ النَّاسِ بِابْنِ قَطَنٍ، وَاضِعاً يَدَيْهِ عَلَى مَنْكِبَيْ رَجُلَيْنِ، يَطُوفُ بِالْبَيْتِ. فَقُلْتُ: مَنْ هٰذَا؟ قَالُوا: هٰذَا الْمَسِيحُ الدَّجَّالُ».

[البخاري: كتاب أحاديث الأنبياء، باب قول الله: ﴿واذكر في الكتاب مريم...﴾، رقم: ٣٤٣٩].

٢٧٥ ـ (...) ـ حدّثنا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا حَنْظَلَةُ عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «رَأَيْتُ عِنْدَ الْكَعْبَةِ رَجُلاً آدَمَ سَبِطَ الرَّأْسِ. وَاضِعاً يَدَيْهِ عَلَى رَجُلَيْنِ يَسْكُبُ رَأْسُهُ ـ أَوْ يَقْطُرُ رَأْسُهُ ـ فَسَأَلْتُ: مَنْ هٰذَا؟ فَقَالُوا: عِيسَى بْنُ مَرْيَمَ، أَوِ الْمَسِيحُ بْنُ مَرْيَمَ ـ لا نَدْرِي أَيَّ ذٰلِكَ قَالَ، وَرَأَيْتُ وَرَاءَهُ رَجُلاً أَحْمَرَ، جَعْدَ الرَّأْسِ، أَعْوَرَ الْعَيْنِ الْيُمْنَى. أَشْبَهُ مَنْ رَأَيْتُ بِهِ ابْنُ قَطَنٍ، فَسَأَلْتُ: مَنْ هٰذَا؟ فَقَالُوا: الْمَسِيحُ الدَّجَّالُ».

٢٧٦ ـ (١٧٠) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ عُقَيْلٍ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَمَّا كَذَّبَتْنِي قُرَيْشٌ، قُمْتُ فِي الْحِجْرِ فَجَلَا اللَّهُ لِي بَيْتَ الْمَقْدِسِ، فَطَفِقْتُ أُخْبِرُهُمْ عَنْ آيَاتِهِ وَأَنَا أَنْظُرُ إِلَيْهِ».

[البخاري: كتاب التفسير، باب: ﴿أسرى بعبده ليلاً من المسجد الحرام﴾، رقم: ٤٧١٠].

277-(171) Salim Ibn Abdullah Ibn Umar Ibn Al-Khattab narrated from his father that The Messenger of Allah "Allah's blessing and peace be upon him" said: "While I was asleep circumambulating the Ka'ba (in my dream), suddenly I saw a man of brown complexion and lank hair, walking between two men, with water dropping from his head. I asked: "Who is this?" The people said: "He is the son of Mary". Then I looked behind and I saw a red-complexioned, fat, curly-haired man, blind in the right eye, which looked like a bulging out grape. I asked: "Who is this?" They replied: "He is The Charlatan (Ad-Dajjal)". The one who resembled him most from amongst the people was Ibn Qatan". (A pagan who died in the Pre-Islamic period of ignorance)

278-(172) Abu Huraira narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "I was in Al-Hijr (of Ka'ba) when the people of Quraish started to ask me about my night journey. I was asked about things in connection with Jerusalem, which I could not memorize. I was troubled so much as I had never been before. Then Allah raised it (Jerusalem) before my sight. I looked at it, and told them whatever they asked me about.

I also saw myself among the group of Prophets. I saw Moses standing for the prayer and he was a well-built man as if he was a man of (the tribe of) Shanu'a. I saw Jesus son of Mary "Peace be upon him" standing for the prayer. From among all of men, the nearest to him in resemblance is Urwa Ibn Mas'ud Ath'thaqafi. I saw Ibrahim "Allah's blessing and peace be upon him" standing for the prayer, and the closest to him in resemblance is your companion (meaning himself).

When the due time of prayer came I led them. Having finished from the prayer, someone said: "Here is Malik, the guardian of the (Hell) fire; greet him". I turned to him, but he hastened to greet me".

[76] Mentioning the Furthest Lote

279-(173) Abdullah narrated that when The Messenger of Allah "Allah's blessing and peace be upon him" was taken to the Night journey, he was made to ascend to the Furthest Lote, which is situated on the sixth heaven, where there terminates everything that comes up from the earth and is held there, as well as there terminates everything that comes down from above it and is held there. Allah said (pointing to that): " Behold, the Lote tree was shrouded (in mystery unspeakable!)". (Star "An-Najm" 16) He (the narrator) said (explaining): i.e. gold moths. He (the narrator) added: The Messenger of Allah "Allah's blessing and peace be upon him"

٢٧٧ ـ (١٧١) ـ حدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ: حَدَّثَنَا ابْنُ وَهْبٍ، قَالَ: أَخْبَرَنِي يُونُسُ بْنُ يَزِيدَ عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ الْخَطَّابِ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «بَيْنَمَا أَنَا نَائِمٌ رَأَيْتُنِي أَطُوفُ بِالْكَعْبَةِ، فَإِذَا رَجُلٌ آدَمُ سَبِطُ الشَّعَرِ بَيْنَ رَجُلَيْنِ، يَنْطُفُ رَأْسُهُ مَاءً ـ أَوْ يُهَرَاقُ رَأْسُهُ مَاءً ـ. قُلْتُ: مَنْ هَٰذَا؟ قَالُوا: هَٰذَا ابْنُ مَرْيَمَ. ثُمَّ ذَهَبْتُ أَلْتَفِتُ فَإِذَا رَجُلٌ أَحْمَرُ جَسِيمٌ، جَعْدُ الرَّأْسِ، أَعْوَرُ الْعَيْنِ، كَأَنَّ عَيْنَهُ عِنَبَةٌ طَافِيَةٌ. قُلْتُ: مَنْ هَٰذَا؟ قَالُوا: الدَّجَّالُ. أَقْرَبُ النَّاسِ بِهِ شَبَهاً ابْنُ قَطَنٍ».

٢٧٨ ـ (١٧٢) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا حُجَيْنُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ـ وَهُوَ ابْنُ أَبِي سَلَمَةَ ـ عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَقَدْ رَأَيْتُنِي فِي الْحِجْرِ، وَقُرَيْشٌ تَسْأَلُنِي عَنْ مَسْرَايَ، فَسَأَلَتْنِي عَنْ أَشْيَاءَ مِنْ بَيْتِ الْمَقْدِسِ لَمْ أُثْبِتْهَا، فَكُرِبْتُ كُرْبَةً مَا كُرِبْتُ مِثْلَهُ قَطُّ. قَالَ: فَرَفَعَهُ اللَّهُ لِي أَنْظُرُ إِلَيْهِ، مَا يَسْأَلُونِي عَنْ شَيْءٍ إِلا أَنْبَأْتُهُمْ بِهِ. وَقَدْ رَأَيْتُنِي فِي جَمَاعَةٍ مِنَ الأَنْبِيَاءِ، فَإِذَا مُوسَىٰ قَائِمٌ يُصَلِّي، فَإِذَا رَجُلٌ ضَرْبٌ جَعْدٌ كَأَنَّهُ مِنْ رِجَالِ شَنُوءَةَ. وَإِذَا عِيسَى بْنُ مَرْيَمَ عَلَيْهِ السَّلَامُ قَائِمٌ يُصَلِّي، أَقْرَبُ النَّاسِ بِهِ شَبَهاً عُرْوَةُ بْنُ مَسْعُودٍ الثَّقَفِيُّ. وَإِذَا إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ قَائِمٌ يُصَلِّي، أَشْبَهُ النَّاسِ بِهِ صَاحِبُكُمْ ـ يَعْنِي نَفْسَهُ ـ فَحَانَتِ الصَّلَاةُ فَأَمَمْتُهُمْ، فَلَمَّا فَرَغْتُ مِنَ الصَّلَاةِ قَالَ قَائِلٌ: يَا مُحَمَّدُ، هَٰذَا مَالِكٌ صَاحِبُ النَّارِ فَسَلِّمْ عَلَيْهِ، فَالْتَفَتُّ إِلَيْهِ فَبَدَأَنِي بِالسَّلَامِ».

٧٦ ـ باب في ذِكْرِ سِدْرَةِ الْمُنْتَهَىٰ

٢٧٩ ـ (١٧٣) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا مَالِكُ بْنُ مِغْوَلٍ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ وَزُهَيْرُ بْنُ حَرْبٍ، جَمِيعاً عَنْ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. وَأَلْفَاظُهُمْ مُتَقَارِبَةٌ. قَالَ ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا مَالِكُ بْنُ مِغْوَلٍ، عَنِ الزُّبَيْرِ بْنِ عَدِيٍّ، عَنْ طَلْحَةَ، عَنْ مُرَّةَ، عَنْ عَبْدِ اللَّهِ قَالَ: لَمَّا أُسْرِيَ بِرَسُولِ اللَّهِ ﷺ انْتُهِيَ بِهِ إِلَى سِدْرَةِ الْمُنْتَهَى ـ وَهِيَ فِي السَّمَاءِ السَّادِسَةِ ـ إِلَيْهَا يَنْتَهِي مَا يُعْرَجُ بِهِ مِنَ الأَرْضِ، فَيُقْبَضُ مِنْهَا. وَإِلَيْهَا يَنْتَهِي مَا يُهْبَطُ بِهِ مِنْ فَوْقِهَا، فَيُقْبَضُ مِنْهَا. قَالَ: ﴿إِذْ يَغْشَى ٱلسِّدْرَةَ مَا يَغْشَىٰ ﴿١٦﴾﴾ [النجم: ١٦] قال: فَرَاشٌ مِنْ ذَهَبٍ. قَالَ: فَأُعْطِيَ

was given three (things): five prayers (everyday), the last verses of The Sura of the Heifer "Al-Baqara", and a forgiveness (by erasing) the destructive sins for those of his (Muslim) nation, who associate nothing (in worship) with Allah.

280-(174) Ash'shaibani narrated: I asked Zirr Ibn Hubaish about Allah's saying: "And was at a distance of but two bow lengths or (even) nearer". (The Star 9) he said: Ibn Mas'ud told me that The Prophet "Allah's blessing and peace be upon him" saw Gabriel (on his night journey) having six hundred wings.

281-(...) Ash'shaibani narrated from Zirr Ibn Hubaish that Abdullah Ibn Mas'ud said, concerning Allah's saying: "The (Prophet's mind and) heart in no way falsified that which he saw" (The Star 11): He (The Prophet) saw Gabriel "Peace be upon him" having six hundred wings.

282-(...) Zirr Ibn Hubaish narrated from Abdullah Ibn Mas'ud, commenting on Allah's saying: "For truly did he see, of the Signs of his Lord, the Greatest!" (The Star 18): He (The Prophet) saw Gabriel in his real shape, having six hundred wings.

[77] The meaning of Allah's saying: "For indeed he saw him at a second descent" (The Star 13), and did The Messenger of Allah "Allah's blessing and peace be upon him" really see his Lord (on his night journey)?

283-(175) Abu Huraira narrated, concerning the Verse: "For indeed he saw him at a second descent" (The Star 13): He (The Prophet) saw Gabriel.

284-(176) Ibn Abbas narrated (concerning the previous Verse): He (The Prophet) saw Him (his Lord but) with his heart.

285-(...) Ibn Abbas narrated, concerning Allah's saying: "The (Prophet's mind and) heart in no way falsified that which he saw" (The Star 11) and: "For indeed he saw him at a second descent" (The Star 13): He (The Prophet) saw Him (his Lord) with his heart twice.

286-(...) This tradition was narrated by Abu Bakr Ibn Abu Shaiba from Hafs Ibn Ghaiyyath from Al-A'mash from Abu Jahma.

287-(177) Masruq narrated: I was resting (at the house of) A'isha when she said: "O Abu A'isha! There are three things, whoever affirmed anyone of which would be regarded to fabricate the greatest lie against Allah". I asked: "What are they?" She said: "He who pretended that Muhammad "Allah's blessing and peace be upon him" really saw his Lord (with his sight) would be considered to fabricate the greatest lie against Allah".

رَسُولُ اللَّهِ ﷺ ثَلاثاً: أُعْطِيَ الصَّلَوَاتِ الْخَمسَ، وأُعطِيَ خَوَاتِيمَ سُورَةِ الْبَقَرَةِ، وَغُفِرَ لِمَنْ لَمْ يُشْرِكْ بِاللَّهِ مِنْ أُمَّتِهِ شَيْئاً، الْمُقْحِمَاتُ.

٢٨٠ ـ (١٧٤) ـ وحدّثني أَبُو الرَّبِيعِ الزَّهْرَانِيُّ: حَدَّثَنَا عَبَّادٌ ـ وَهُوَ ابْنُ الْعَوَّامِ ـ: حَدَّثَنَا الشَّيْبَانِيُّ قَالَ: سَأَلْتُ زِرَّ بْنَ حُبَيْشٍ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ: ﴿فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ ۝٩﴾ [النجم: ٩] قَالَ: أَخْبَرَنِي ابْنُ مَسْعُودٍ: أَنَّ النَّبِيَّ ﷺ رَأَى جِبْرِيلَ لَهُ سِتُّ مِئَةِ جَنَاحٍ.

[البخاري: كتاب التفسير، باب ﴿فكان قاب قوسين أو أدنى﴾، رقم: ٤٨٥٦].

٢٨١ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ عَنِ الشَّيْبَانِيِّ، عَنْ زِرٍّ، عَنْ عَبْدِ اللَّهِ قَالَ: ﴿مَا كَذَبَ ٱلْفُؤَادُ مَا رَأَىٰٓ ۝١١﴾ [النجم: ١١]. قَالَ: رَأَى جِبْرِيلَ عَلَيْهِ السَّلَامُ لَهُ سِتُّ مِئَةِ جَنَاحٍ.

٢٨٢ ـ (...) ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ سُلَيْمَانَ الشَّيْبَانِيِّ، سَمِعَ زِرَّ بْنَ حُبَيْشٍ، عَنْ عَبْدِ اللَّهِ قَالَ: ﴿لَقَدْ رَأَىٰ مِنْ ءَايَٰتِ رَبِّهِ ٱلْكُبْرَىٰٓ ۝١٨﴾ [النجم: ١٨]. قَالَ: رَأَى جِبْرِيلَ فِي صُورَتِهِ، لَهُ سِتُّ مِئَةِ جَنَاحٍ.

٧٧ ـ باب مَعْنَى قولِ اللَّهِ عَزَّ وَجَلَّ: ﴿وَلَقَدْ رَءَاهُ نَزْلَةً أُخْرَىٰ﴾ وهل رأى النَّبيُّ ﷺ رَبَّهُ ليلةَ الإسراءِ؟

٢٨٣ ـ (١٧٥) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ عَبْدِ الْمَلِكِ، عَنْ عَطَاءٍ، عَنْ أَبِي هُرَيْرَةَ. ﴿وَلَقَدْ رَءَاهُ نَزْلَةً أُخْرَىٰ ۝١٣﴾ [النجم: ١٣]. قَالَ: رَأَى جِبْرِيلَ.

٢٨٤ ـ (١٧٦) ـ حدّثنا أبو بَكْر بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَفْصٌ، عَنْ عَبْدِ الْمَلِكِ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: رَآهُ بِقَلْبِهِ.

٢٨٥ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو سَعِيدٍ الأَشَجُّ، جَمِيعاً عَنْ وَكِيعٍ. قَالَ الأَشَجُّ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الأَعْمَشُ، عَنْ زِيَادِ بْنِ الْحُصَيْنِ أَبِي جَهْمَةَ، عَنْ أَبِي الْعَالِيَةِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: ﴿مَا كَذَبَ ٱلْفُؤَادُ مَا رَأَىٰٓ ۝١١﴾ [النجم: ١١] ﴿وَلَقَدْ رَءَاهُ نَزْلَةً أُخْرَىٰ ۝١٣﴾ [النجم: ١٣]. قَالَ: رَآهُ بِفُؤَادِهِ مَرَّتَيْنِ.

٢٨٦ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنِ الأَعْمَشِ: حَدَّثَنَا أَبُو جَهْمَةَ بِهَذَا الإِسْنَادِ.

٢٨٧ ـ (١٧٧) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ دَاوُدَ، عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ قَالَ: كُنْتُ مُتَّكِئاً عِنْدَ عَائِشَةَ. فَقَالَتْ: يَا أَبَا عَائِشَةَ، ثَلَاثٌ مَنْ تَكَلَّمَ بِوَاحِدَةٍ مِنْهُنَّ فَقَدْ أَعْظَمَ عَلَى اللَّهِ الْفِرْيَةَ، قُلْتُ: مَا هُنَّ؟ قَالَتْ: مَنْ زَعَمَ أَنَّ مُحَمَّداً ﷺ

I was reclining but (when I heard that) I sat up and said: "O Mother of the Believers! Wait for a while, and be not in a hurry with me. Has not Allah "Exalted be He" said: " And truly he saw him on the clear horizon " And " He saw Him in a second descent "?" She said: "I was the first of this (Muslim) nation to asked The Messenger of Allah "Allah's blessing and peace be upon him" about it. And he said: "No doubt, he is Gabriel. I have never seen him in his real shape in which he was created except on those two occasions (to which those two verses refer):

I saw him descending from the heaven and filling (the space) from the sky to the earth with the greatness of his bodily structure". She (addressing me) asked: "Have you not heard Allah saying: " Eyes comprehend Him not, but He comprehends (all) visions, and He is Subtle, and All-Aware "? (Cattle "Al-An'am" 103) Have you not heard Allah's saying: "And it is not vouchsafed to a human being that Allah should speak unto him other than by revelation, or from behind a veil, or that He sendeth a messenger (angel), so that he revealeth whatsoever He wills. Verily He is Exalted, Wise "? (Consultation "Ash'shura" 51)

She added: "Whoever pretended that The Messenger of Allah "Allah's blessing and peace be upon him" concealed anything from the Book of Allah would be regarded to fabricate the greatest lie against Allah, since Allah says: " O Messenger! Deliver that which has been revealed to you from thy Lord; and if thou do (it) not, thou hast not delivered His message". (The Repast "Al-Ma'ida" 67)

She added: "Whoever pretended that he (The Prophet) used to tell of what would happen tomorrow would be considered to fabricate the greatest lie against Allah, since Allah says: " Say thou (Muhammad): None in the heavens and the earth knoweth the unseen except Allah ". (Ants 65)

288-(...) Muhammad Ibn Al-Muthanna narrated from Abd Al-Wahhab from Dawood a tradition like that of Ibn Ulaiyya, with the same chain of transmission, and added here that A'isha said: "Had Muhammad "Allah's blessing and peace be upon him" concealed anything from what was sent to him (by Allah), then, he would have concealed the following Verse:

"Behold thou didst say to one who had received the Grace of Allah and thy favour: Retain thou (in wedlock) thy wife, and fear Allah. But thou didst hide in thy heart that which Allah was about to make manifest thou didst fear the people, But it is more fitting that thou shouldst fear Allah. Then when Zaid had dissolved (his marriage) with her, with the necessary (formality), We joined her in marriage to thee: in order that (in future)

رَأَى رَبَّهُ فَقَدْ أَعْظَمَ عَلَى اللَّهِ الْفِرْيَةَ. قَالَ: وَكُنْتُ مُتَّكِئاً فَجَلَسْتُ، فَقُلْتُ: يَا أُمَّ الْمُؤْمِنِينَ، أَنْظِرِينِي وَلا تَعْجَلِينِي. أَلَمْ يَقُلِ اللَّهُ عَزَّ وَجَلَّ: ﴿وَلَقَدْ رَءَاهُ بِٱلْأُفُقِ ٱلْمُبِينِ ﴿٢٣﴾﴾ [التكوير: ٢٣] ﴿وَلَقَدْ رَءَاهُ نَزْلَةً أُخْرَىٰ ﴿١٣﴾﴾ [النجم: ١٣] فَقَالَتْ: أَنَا أَوَّلُ هَـٰذِهِ الأُمَّةِ سَأَلَ عَنْ ذَلِكَ رَسُولَ اللَّهِ ﷺ. فَقَالَ: «إِنَّمَا هُوَ جِبْرِيلُ، لَمْ أَرَهُ عَلَى صُورَتِهِ الَّتِي خُلِقَ عَلَيْهَا غَيْرَ هَاتَيْنِ الْمَرَّتَيْنِ، رَأَيْتُهُ مُنْهَبِطاً مِنَ السَّمَاءِ، سَادّاً عِظَمُ خَلْقِهِ مَا بَيْنَ السَّمَاءِ إِلَى الأَرْضِ».

فَقَالَتْ: أَوَ لَمْ تَسْمَعْ أَنَّ اللَّهَ يَقُولُ: ﴿لَّا تُدْرِكُهُ ٱلْأَبْصَـٰرُ وَهُوَ يُدْرِكُ ٱلْأَبْصَـٰرَ ۖ وَهُوَ ٱللَّطِيفُ ٱلْخَبِيرُ ﴿١٠٣﴾﴾ [الأنعام: ١٠٣]، أَوَ لَمْ تَسْمَعْ أَنَّ اللَّهَ يَقُولُ: ﴿۞ وَمَا كَانَ لِبَشَرٍ أَن يُكَلِّمَهُ ٱللَّهُ إِلَّا وَحْيًا أَوْ مِن وَرَآئِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِىَ بِإِذْنِهِۦ مَا يَشَآءُ ۚ إِنَّهُۥ عَلِىٌّ حَكِيمٌ ﴿٥١﴾﴾ [الشورى: ٥١].

قَالَتْ: وَمَنْ زَعَمَ أَنَّ رَسُولَ اللَّهِ ﷺ كَتَمَ شَيْئاً مِنْ كِتَابِ اللَّهِ فَقَدْ أَعْظَمَ عَلَى اللَّهِ الْفِرْيَةَ. وَاللَّهُ يَقُولُ: ﴿يَـٰٓأَيُّهَا ٱلرَّسُولُ بَلِّغْ مَآ أُنزِلَ إِلَيْكَ مِن رَّبِّكَ ۖ وَإِن لَّمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُۥ ۚ﴾ [المائدة: ٦٧].

قَالَتْ: وَمَنْ زَعَمَ أَنَّهُ يُخْبِرُ بِمَا يَكُونُ فِي غَدٍ فَقَدْ أَعْظَمَ عَلَى اللَّهِ الْفِرْيَةَ. وَاللَّهُ يَقُولُ: ﴿قُل لَّا يَعْلَمُ مَن فِى ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ ٱلْغَيْبَ إِلَّا ٱللَّهُ ۚ﴾ [النمل: ٦٥].

[البخاري: كتاب التفسير، باب ﴿يا أيها الرسول بلغ ما أنزل إليك من ربك﴾، رقم: ٤٦١٢].

٢٨٨ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ: حَدَّثَنَا دَاوُدُ بِهَـٰذَا الإِسْنَادِ، نَحْوَ حَدِيثِ ابْنِ عُلَيَّةَ.

وَزَادَ: قَالَتْ: وَلَوْ كَانَ مُحَمَّدٌ ﷺ كَاتِماً شَيْئاً مِمَّا أُنْزِلَ عَلَيْهِ لَكَتَمَ هَـٰذِهِ الآيَةَ: ﴿وَإِذْ تَقُولُ لِلَّذِىٓ أَنْعَمَ ٱللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ زَوْجَكَ وَٱتَّقِ ٱللَّهَ وَتُخْفِى فِى

there may be no difficulty to the Believers In (the matter of) marriage with the wives of their adopted sons, when the latter have dissolved with the necessary (formality their marriage) with them. And Allah's command must be fulfilled". (The Confederates "Al-Ahzab" 37)

289-(...) Masruq narrated: I asked A'isha: "Did Muhammad "Allah's blessing and peace be upon him" really see his Lord (with his eyes)?" She replied: "Hallowed be Allah! My hair stood on end (because of being scared) when you said this". (And he (Masruq) mentioned the Hadith as narrated above. But The Hadith of Dawood is more complete and longer.

290-(...) Masruq narrated: I asked A'isha: "Then, what about Allah's saying: "Then he approached and came closer And was at a distance of but two bow lengths or (even) nearer; So did (Allah) convey the inspiration to His Servant (conveyed) what He (meant) to convey" (Star 8:10)

She replied: "This was Gabriel "Peace be upon him". He used to come to him in a form of a man. But on this occasion, he saw him in his real shape in which he was created, which filled the horizon of the sky".

[78] The saying of The Prophet "Allah's blessing and peace be upon him": "(His veil is) light, then how could I see Him?" and: "I saw light"

291-(178) Abu Dharr narrated: I asked The Messenger of Allah "Allah's blessing and peace be upon him": "Did you see your Lord?" he replied: "(His veil is) light, then how could I see Him (Allah)?"

292-(...) Abdullah Ibn Shaqiq narrated: I said to Abu Dharr: "Had I seen The Messenger of Allah "Allah's blessing and peace be upon him", I would have asked him (about something)". Abu Dharr asked me: "About which did you want to ask him?" he said: "I wanted to ask him: Did you see your Lord?" Abu Dharr said: "No doubt, I asked him, and he replied: "I (only) saw light".

[79] The saying of The Prophet "Allah's blessing and peace be upon him": "Allah never sleeps", and: "His (Allah's) veil is light, and if he uncovered it, the splendour of His face would burn his creatures, as far as His sight could reach

293-(179) Abu Musa narrated: The Messenger of Allah "Allah's blessing and peace be upon him" addressed us with five things. He said: "Allah never sleeps, and He is not to sleep; He lowers and raises the scale (of balance); the night's deeds are raised to Him before those of the day; and the day's deeds are raised to Him before those of the night; and His veil is the light (or the fire, according to the narration of Abu Bakr), and

نَفۡسِكَ مَا ٱللَّهُ مُبۡدِيهِ وَتَخۡشَى ٱلنَّاسَ وَٱللَّهُ أَحَقُّ أَن تَخۡشَىٰهُۖ ﴾ [الأحزاب: ٣٧].

٢٨٩ ـ (...) ـ وحدّثنا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا إِسْمَاعِيلُ، عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ؛ قَالَ: سَأَلْتُ عَائِشَةَ: هَلْ رَأَى مُحَمَّدٌ ﷺ رَبَّهُ؟ فَقَالَتْ: سُبْحَانَ اللَّهِ، لَقَدْ قَفَّ شَعْرِي لِمَا قُلْتَ... وَسَاقَ الْحَدِيثَ بِقِصَّتِهِ. وَحَدِيثُ دَاوُدَ أَتَمُّ وَأَطْوَلُ.

٢٩٠ ـ (...) ـ وحدّثنا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا زَكَرِيَّاءُ، عَنِ ابْنِ أَشْوَعَ، عَنْ عَامِرٍ، عَنْ مَسْرُوقٍ قَالَ: قُلْتُ لِعَائِشَةَ: فَأَيْنَ قَوْلُهُ: ﴿ثُمَّ دَنَا فَتَدَلَّىٰ ﴿٨﴾ فَكَانَ قَابَ قَوۡسَيۡنِ أَوۡ أَدۡنَىٰ ﴿٩﴾ فَأَوۡحَىٰٓ إِلَىٰ عَبۡدِهِۦ مَآ أَوۡحَىٰ ﴿١٠﴾ مَا كَذَبَ ٱلۡفُؤَادُ مَا رَأَىٰٓ ﴿١١﴾﴾ [النجم: ٨ ـ ١١] قَالَتْ: إِنَّمَا ذَاكَ جِبْرِيلُ ﷺ، كَانَ يَأْتِيهِ فِي صُورَةِ الرِّجَالِ وَإِنَّهُ أَتَاهُ فِي هَٰذِهِ الْمَرَّةِ فِي صُورَتِهِ الَّتِي هِيَ صُورَتُهُ، فَسَدَّ أُفُقَ السَّمَاءِ.

[البخاري: كتاب بدء الخلق، باب إذا قال أحدكم: آمين والملائكة...، رقم: ٣٢٣٤].

٧٨ ـ بابٌ في قَوْلِهِ عَليه الصلاةُ والسَّلام: «نُورٌ أَنَّى أَرَاهُ» وفي قوله: «رَأَيْتُ نُوراً»

٢٩١ ـ (١٧٨) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ، عَنْ يَزِيدَ بْنِ إِبْرَاهِيمَ، عَنْ قَتَادَةَ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، عَنْ أَبِي ذَرٍّ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ هَلْ رَأَيْتَ رَبَّكَ؟ قَالَ: «نُورٌ أَنَّى أَرَاهُ».

٢٩٢ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنَا أَبِي. (ح) وَحَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ: حَدَّثَنَا هَمَّامٌ، كِلَاهُمَا عَنْ قَتَادَةَ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، قَالَ قُلْتُ لِأَبِي ذَرٍّ: لَوْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ لَسَأَلْتُهُ، فَقَالَ: عَنْ أَيِّ شَيْءٍ كُنْتَ تَسْأَلُهُ؟ قَالَ: كُنْتُ أَسْأَلُهُ هَلْ رَأَيْتَ رَبَّكَ؟ قَالَ أَبُو ذَرٍّ: قَدْ سَأَلْتُ فَقَالَ: «رَأَيْتُ نُوراً».

٧٩ ـ باب في قوله عليه الصلاة السلام: «إِنَّ اللَّهَ لا يَنَامُ»، وفي قوله: «حِجَابُهُ النُّورُ لو كَشَفَهُ لأَحْرَقَتْ سُبُحَاتُ وَجْهِهِ ما انتهى إليه بَصَرُهُ مِن خَلْقِهِ»

٢٩٣ ـ (١٧٩) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ، قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الأَعْمَشُ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ أَبِي عُبَيْدَةَ، عَنْ أَبِي مُوسَىٰ قَالَ: قَامَ فِينَا رَسُولُ اللَّهِ ﷺ بِخَمْسِ كَلِمَاتٍ. فَقَالَ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ لا يَنَامُ وَلا يَنْبَغِي لَهُ أَنْ يَنَامَ، يَخْفِضُ الْقِسْطَ وَيَرْفَعُهُ، يُرْفَعُ إِلَيْهِ عَمَلُ اللَّيْلِ قَبْلَ عَمَلِ النَّهَارِ، وَعَمَلُ النَّهَارِ قَبْلَ عَمَلِ اللَّيْلِ، حِجَابُهُ النُّورُ ـ وَفِي رِوَايَةِ أَبِي بَكْرٍ: النَّارُ ـ لَوْ كَشَفَهُ لَأَحْرَقَتْ سُبُحَاتُ وَجْهِهِ مَا انْتَهَى إِلَيْهِ بَصَرُهُ مِنْ خَلْقِهِ».

had He uncovered it, the splendour of His face would have burnt His creatures as far as His sight could reach".

294-(…) Jarir narrated from Al-A'mash the same, with the same chain of transmission, according to which, he (the narrator) said: The Messenger of Allah "Allah's blessing and peace be upon him" addressed us with four things. (Then, he mentioned the same narration of Abu Mu'awiya, and he did not mention "His creatures", but he said: "His veil is the light").

295-(…) Abu Musa narrated: The Messenger of Allah "Allah's blessing and peace be upon him" addressed us with four things. He said: "Allah never sleeps, and He is not to sleep; He lowers and raises the scale (of balance); the night's deeds are raised to Him before those of the day; and the day's deeds are raised to Him before those of the night".

[80] Affirming the fact that the faithful believers would see their Lord "Exalted be He" in the hereafter

296-(180) Abdullah Ibn Qais narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Two gardens, the utensils and the contents of which are of silver, and two other gardens, the utensils and contents of which are of gold. Nothing will prevent the people who will be in the Garden of Eden from seeing their Lord except the curtain of Majesty over His Face".

297-(181) Thabit Al-Banani narrated from Abd Ar-Rahman Ibn Abu Laila from Suhaib from The Prophet "Allah's blessing and peace be upon him": "When the people of Paradise enter into Paradise, Allah would address them saying: "Do you want me to give you anything more?" they would reply: "Did not you (O Lord) make our faces bright? Did you not admit us in Paradise and save us from the (Hell) fire?" then, he (Allah) would uncover the veil (of light), and in this way, they would not be given anything better than their seeing their Lord "Exalted be He"".

298-(…) Hammad Ibn Salama narrated the same with the same chain of transmission, and added: Then, he (The Prophet) recited the following Verse: "To those who do right is a goodly (reward)- yea, more (than in measure)! Neither darkness nor shame shall cover their faces! They are Companions of the Garden; they will abide therein (for aye)!" (Yunus 26)

[81] Knowing the way of seeing (Allah in the hereafter)

299-(182) Abu Huraira "Allah be pleased with him" narrated: The people said: "O Allah's Apostle! Shall we see our Lord on the Day of Judgement?" He replied: "Do you have any doubt in seeing the full moon on a clear (not cloudy) night?" They replied: "No, O Allah's Apostle!" He

وَفِي رِوَايَةِ أَبِي بَكْرٍ: عَنِ الأَعْمَشِ وَلَمْ يَقُلْ: حَدَّثَنَا.

٢٩٤ ـ (...) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، بِهٰذَا الإِسْنَادِ. قَالَ: قَامَ فِينَا رَسُولُ اللَّهِ ﷺ بِأَرْبَعِ كَلِمَاتٍ، ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ أَبِي مُعَاوِيَةَ. وَلَمْ يَذْكُرْ: «مِنْ خَلْقِهِ». وَقَالَ: «حِجَابُهُ النُّورُ».

٢٩٥ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ، قَالا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، قَالَ: حَدَّثَنِي شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ أَبِي عُبَيْدَةَ، عَنْ أَبِي مُوسَىٰ قَالَ: قَامَ فِينَا رَسُولُ اللَّهِ ﷺ بِأَرْبَعٍ: «إِنَّ اللَّهَ لا يَنَامُ وَلا يَنْبَغِي لَهُ أَنْ يَنَامَ، يَرْفَعُ الْقِسْطَ وَيَخْفِضُهُ، وَيُرْفَعُ إِلَيْهِ عَمَلُ النَّهَارِ بِاللَّيْلِ، وَعَمَلُ اللَّيْلِ بِالنَّهَارِ».

٨٠ ـ باب إِثْبَاتِ رُؤْيَةِ الْمُؤْمِنِينَ فِي الآخِرَةِ رَبَّهُم سُبْحَانَهُ وَتَعَالَى

٢٩٦ ـ (١٨٠) ـ حدّثنا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ، وَأَبُو غَسَّانَ الْمِسْمَعِيُّ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، جَمِيعاً عَنْ عَبْدِ الْعَزِيزِ بْنِ عَبْدِ الصَّمَدِ ـ وَاللَّفْظُ لأَبِي غَسَّانَ ـ قَالَ: حَدَّثَنَا أَبُو عَبْدِ الصَّمَدِ: حَدَّثَنَا أَبُو عِمْرَانَ الْجَوْنِيُّ، عَنْ أَبِي بَكْرِ بْنِ عَبْدِ اللَّهِ بْنِ قَيْسٍ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ؛ قَالَ: «جَنَّتَانِ مِنْ فِضَّةٍ، آنِيَتُهُمَا وَمَا فِيهِمَا، وَجَنَّتَانِ مِنْ ذَهَبٍ آنِيَتُهُمَا وَمَا فِيهِمَا، وَمَا بَيْنَ الْقَوْمِ وَبَيْنَ أَنْ يَنْظُرُوا إِلَى رَبِّهِمْ إِلا رِدَاءُ الْكِبْرِيَاءِ عَلَى وَجْهِهِ، فِي جَنَّةِ عَدْنٍ».

[البخاري: كتاب التفسير، باب ﴿ومن دونهما جنتان﴾، رقم: ٤٨٧٨].

٢٩٧ ـ (١٨١) ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ عُمَرَ بْنِ مَيْسَرَةَ: حَدَّثَنِي عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ الْبُنَانِيِّ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَىٰ، عَنْ صُهَيْبٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا دَخَلَ أَهْلُ الْجَنَّةِ الْجَنَّةَ، قَالَ: يَقُولُ اللَّهُ تَبَارَكَ وَتَعَالَى: تُرِيدُونَ شَيْئاً أَزِيدُكُمْ؟ فَيَقُولُونَ: أَلَمْ تُبَيِّضْ وُجُوهَنَا؟ أَلَمْ تُدْخِلْنَا الْجَنَّةَ وَتُنَجِّنَا مِنَ النَّارِ؟ قَالَ: فَيَكْشِفُ الْحِجَابَ فَمَا أُعْطُوا شَيْئاً أَحَبَّ إِلَيْهِمْ مِنَ النَّظَرِ إِلَى رَبِّهِمْ عَزَّ وَجَلَّ».

٢٩٨ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ حَمَّادِ بْنِ سَلَمَةَ، بِهٰذَا الإِسْنَادِ. وَزَادَ: ثُمَّ تَلاَ هٰذِهِ الآيَةَ: ﴿لِّلَّذِينَ أَحْسَنُوا۟ الْحُسْنَىٰ وَزِيَادَةٌ﴾ [يونس: ٢٦].

٨١ ـ باب مَعْرِفَةِ طَرِيقِ الرُّؤْيَةِ

٢٩٩ ـ (١٨٢) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبِي، عَنِ ابْنِ شِهَابٍ، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ: أَنَّ أَبَا هُرَيْرَةَ أَخْبَرَهُ: أَنَّ نَاساً قَالُوا لِرَسُولِ اللَّهِ ﷺ: يَا رَسُولَ اللَّهِ، هَلْ نَرَى رَبَّنَا يَوْمَ الْقِيَامَةِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «هَلْ تُضَارُّونَ فِي رُؤْيَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ؟» قَالُوا: لا يَا رَسُولَ اللَّهِ. قَالَ: «هَلْ تُضَارُّونَ فِي الشَّمْسِ لَيْسَ دُونَهَا سَحَابٌ؟» قَالُوا: لا يَا رَسُولَ اللَّهِ. قَالَ: «فَإِنَّكُمْ تَرَوْنَهُ كَذَلِكَ. يَجْمَعُ اللَّهُ النَّاسَ يَوْمَ الْقِيَامَةِ.

said: "Do you have any difficulty or doubt in seeing the sun when there are no clouds?" They replied: "No, O Allah's Apostle!" He said: "You will see Allah (your Lord) in the same way. On the Day of Judgement, people will be gathered and He will order the people to follow what they used to worship. So some of them will follow the sun, some will follow the moon, and some will follow other deities; and only this nation (of Muslims) will be left with its hypocrites.

Allah will come to them in a shape, different from that they know, and will say: "I am Your Lord". They will say: "We seek refuge to Allah from you! We shall stay in this place till our Lord comes to us. When our Lord comes, we will recognize Him". Then Allah comes to them again in His shape they know and say: "I am your Lord". They will say: "you are our Lord". Then, they will follow Him, and The Bridge will be laid across Hell and I (Muhammad) will be the first to cross it with my followers. Nobody except the Apostles will then be able to speak. Their speech will be: "O Allah! Save us. O Allah! Save us".

There will be hooks like the thorns of Sa'dan In Hell. (The Prophet asked them): Have you seen the thorns of Sa'dan?" The people said: "Yes". He said: "These hooks will be like the thorns of Sa'dan. But nobody except Allah knows their hugeness in size. These will entangle the people according to their deeds: The believers from amongst them would escape by their (good) deeds, and some would be punished (according to their misdeeds) till they get salvation. When Allah finishes His judgements among the slaves, He decides, out of mercy, to take out of Hell such people as He wants. He will order the angels to take out of Hell, by His mercy, those who worshipped none but Him alone, i.e. those upon whom Allah wants to bestow His mercy, who used to say: "There is no god but Allah". The angels will recognize them by the traces of prostrations (Sujud), for the fire never eats away those traces of prostration. Indeed, Allah has forbidden the (Hell) fire to eat away those traces. At that time they will come out of the Fire as mere skeletons. The Water of Life will be poured on them and as a result they will grow like the seeds growing on the bank of the torrent.

Then when Allah achieves the Judgments amongst his creations, one man will be left between Hell and Paradise and he will be the last man from the people of Hell to enter paradise. He will be facing Hell, and will say: "O Allah! Turn my face from the fire as its wind has dried me and its steam has burnt me". He will keep on invoking Allah as much as Allah wishes. Then, Allah will ask him: "Will you ask for anything more in case this favour is granted to you?" He will say: "No by Your Power!" And he will give to his

فَيَقُولُ: مَنْ كَانَ يَعْبُدُ شَيْئاً فَلْيَتَّبِعْهُ، فَيَتَّبِعُ مَنْ كَانَ يَعْبُدُ الشَّمْسَ الشَّمْسَ، وَيَتَّبِعُ مَنْ كَانَ يَعْبُدُ الْقَمَرَ الْقَمَرَ، وَيَتَّبِعُ مَنْ كَانَ يَعْبُدُ الطَّوَاغِيتَ الطَّوَاغِيتَ. وَتَبْقَى هَٰذِهِ الأُمَّةُ فِيهَا مُنَافِقُوهَا، فَيَأْتِيهِمُ اللَّهُ، تَبَارَكَ وَتَعَالَى، فِي صُورَةٍ غَيْرِ صُورَتِهِ الَّتِي يَعْرِفُونَ، فَيَقُولُ: أَنَا رَبُّكُمْ. فَيَقُولُونَ: نَعُوذُ بِاللَّهِ مِنْكَ. هَٰذَا مَكَانُنَا حَتَّى يَأْتِيَنَا رَبُّنَا، فَإِذَا جَاءَ رَبُّنَا عَرَفْنَاهُ، فَيَأْتِيهِمُ اللَّهُ تَعَالَى فِي صُورَتِهِ الَّتِي يَعْرِفُونَ، فَيَقُولُ: أَنَا رَبُّكُمْ، فَيَقُولُونَ: أَنْتَ رَبُّنَا فَيَتَّبِعُونَهُ.

وَيُضْرَبُ الصِّرَاطُ بَيْنَ ظَهْرَيْ جَهَنَّمَ، فَأَكُونُ أَنَا وَأُمَّتِي أَوَّلَ مَنْ يُجِيزُ، وَلَا يَتَكَلَّمُ يَوْمَئِذٍ إِلاَّ الرُّسُلُ. وَدَعْوَى الرُّسُلِ يَوْمَئِذٍ: اللَّهُمَّ سَلِّمْ، سَلِّمْ. وَفِي جَهَنَّمَ كَلَالِيبُ مِثْلُ شَوْكِ السَّعْدَانِ. هَلْ رَأَيْتُمُ السَّعْدَانَ؟» قَالُوا: نَعَمْ يَا رَسُولَ اللَّهِ. قَالَ: «فَإِنَّهَا مِثْلُ شَوْكِ السَّعْدَانِ، غَيْرَ أَنَّهُ لَا يَعْلَمُ مَا قَدْرُ عِظَمِهَا إِلا اللَّهُ، تَخْطَفُ النَّاسَ بِأَعْمَالِهِمْ. فَمِنْهُمُ الْمُؤْمِنُ بَقِيَ بِعَمَلِهِ، وَمِنْهُمُ الْمُجَازَى حَتَّى يُنَجَّى.

حَتَّى إِذَا فَرَغَ اللَّهُ مِنَ الْقَضَاءِ بَيْنَ الْعِبَادِ، وَأَرَادَ أَنْ يُخْرِجَ بِرَحْمَتِهِ مَنْ أَرَادَ مِنْ أَهْلِ النَّارِ، أَمَرَ الْمَلَائِكَةَ أَنْ يُخْرِجُوا مِنَ النَّارِ مَنْ كَانَ لَا يُشْرِكُ بِاللَّهِ شَيْئاً، مِمَّنْ أَرَادَ اللَّهُ تَعَالَى أَنْ يَرْحَمَهُ، مِمَّنْ يَقُولُ: لَا إِلَٰهَ إِلا اللَّهُ، فَيَعْرِفُونَهُمْ فِي النَّارِ، يَعْرِفُونَهُمْ بِأَثَرِ السُّجُودِ، تَأْكُلُ النَّارُ مِنِ ابْنِ آدَمَ إِلا أَثَرَ السُّجُودِ، حَرَّمَ اللَّهُ عَلَى النَّارِ أَنْ تَأْكُلَ أَثَرَ السُّجُودِ، فَيُخْرَجُونَ مِنَ النَّارِ وَقَدِ امْتَحَشُوا، فَيُصَبُّ عَلَيْهِمْ مَاءُ الْحَيَاةِ، فَيَنْبُتُونَ مِنْهُ كَمَا تَنْبُتُ الْحِبَّةُ فِي حَمِيلِ السَّيْلِ.

ثُمَّ يَفْرُغُ اللَّهُ تَعَالَى مِنَ الْقَضَاءِ بَيْنَ الْعِبَادِ، وَيَبْقَى رَجُلٌ مُقْبِلٌ بِوَجْهِهِ عَلَى النَّارِ، وَهُوَ آخِرُ أَهْلِ الْجَنَّةِ دُخُولاً الْجَنَّةَ. فَيَقُولُ: أَيْ رَبِّ، اصْرِفْ وَجْهِي عَنِ النَّارِ، فَإِنَّهُ قَدْ قَشَبَنِي رِيحُهَا وَأَحْرَقَنِي ذَكَاؤُهَا، فَيَدْعُو اللَّهَ مَا شَاءَ اللَّهُ أَنْ يَدْعُوَهُ، ثُمَّ يَقُولُ اللَّهُ تَبَارَكَ وَتَعَالَى: هَلْ عَسَيْتَ إِنْ فَعَلْتُ ذَلِكَ بِكَ أَنْ تَسْأَلَ غَيْرَهُ؟ فَيَقُولُ: لَا أَسْأَلُكَ

Lord (Allah) what he wishes of the pledges and the covenants. Allah will then turn his face from the Fire.

When he will face Paradise and will see its charm, he will remain quiet as long as Allah wills. He then will say: "O my Lord! Let me go to the gate of Paradise". Allah will ask him: "Didn't you give pledges and make covenants that you would not ask for anything more than what you requested at first? Allah's mercy be upon you, O son of Adam! What a treacherous you are!" He will say: "O my Lord!" he will keep invoking Allah until Allah will say: "If this request is granted, will you then ask for anything else?" He will say: "No! By Your Power! I shall not ask for anything else". Then he will give to his Lord what He wills of pledges and covenants. Allah will then let him go to the gate of Paradise.

When he reaches there, it will be opened to him, and on seeing its life, charm, and pleasure, he will remain quiet as long as Allah wills and then will say: "O my Lord! Let me enter Paradise". Allah will say: "Haven't you made covenants and given pledges that you will not ask for anything more than what you have been given? May Allah be merciful unto you, O son of Adam! How treacherous you are!" He will say: "O my Lord! Do not make me the most miserable amongst your creatures". He will keep invoking Allah until Allah laughs and allows him to enter Paradise.

When he enters into Paradise, He will ask him to request as much as he likes. He will do so and Allah will remind him (to ask) of such-and-such a thing, and such-and-such a thing. When all his desires and wishes are fulfilled, Allah will say: "All of this is granted to you and the like of it"".

Ata Ibn Yazid said: Abu Sa'id (Al-Khudri) was sitting with Abu Huraira while narrating this Hadith, without objecting to anything in his narration, until he (Abu Huraira) reached (the point) that Allah said to this man: "All of this is granted to you and the like of it". Then, Abu Sa'id Al-Khudri said to Abu Huraira: (Allah's Apostle "Allah's blessing and peace be upon him" said: "Allah said): "That is for you and ten times more like it"." Abu Huraira said: I do not remember from Allah's Apostle "Allah's blessing and peace be upon him" except (his saying): "All of this is granted to you and a similar amount besides". Abu Sa'id said: I testify that he said: (Allah will say): "That is for you and ten times more like it". Abu Huraira commented: "This man will be the last to enter into Paradise".

300-(...) Both of Sa'id Ibn Al-Musaiyyab and Ata Ibn Yazid Al-Laithi narrated that Abu Huraira told them: The people asked The Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah!

غَيْرَهُ، وَيُعْطِي رَبَّهُ مِنْ عُهُودٍ وَمَوَاثِيقَ مَا شَاءَ اللَّهُ، فَيَصْرِفُ اللَّهُ وَجْهَهُ عَنِ النَّارِ.

فَإِذَا أَقْبَلَ عَلَى الْجَنَّةِ وَرَآهَا، سَكَتَ مَا شَاءَ اللَّهُ أَنْ يَسْكُتَ، ثُمَّ يَقُولُ: أَيْ رَبِّ، قَدِّمْنِي إِلَى بَابِ الْجَنَّةِ، فَيَقُولُ اللَّهُ لَهُ: أَلَيْسَ قَدْ أَعْطَيْتَ عُهُودَكَ وَمَوَاثِيقَكَ لا تَسْأَلُنِي غَيْرَ الَّذِي أَعْطَيْتُكَ، وَيْلَكَ يَا ابْنَ آدَمَ، مَا أَغْدَرَكَ، فَيَقُولُ: أَيْ رَبِّ، وَيَدْعُو اللَّهَ حَتَّىٰ يَقُولَ لَهُ: فَهَلْ عَسَيْتَ إِنْ أَعْطَيْتُكَ ذلِكَ أَنْ تَسْأَلَ غَيْرَهُ؟ فَيَقُولُ: لا، وَعِزَّتِكَ. فَيُعْطِي رَبَّهُ مَا شَاءَ اللَّهُ مِنْ عُهُودٍ وَمَوَاثِيقَ، فَيُقَدِّمُهُ إِلَى بَابِ الْجَنَّةِ.

فَإِذَا قَامَ عَلَى بَابِ الْجَنَّةِ انْفَهَقَتْ لَهُ الْجَنَّةُ، فَرَأَى مَا فِيهَا مِنَ الْخَيْرِ وَالسُّرُورِ، فَيَسْكُتُ مَا شَاءَ اللَّهُ أَنْ يَسْكُتَ، ثُمَّ يَقُولُ: أَيْ رَبِّ، أَدْخِلْنِي الْجَنَّةَ، فَيَقُولُ اللَّهُ تَبَارَكَ وَتَعَالَى لَهُ: أَلَيْسَ قَدْ أَعْطَيْتَ عُهُودَكَ وَمَوَاثِيقَكَ أَنْ لا تَسْأَلَ غَيْرَ مَا أُعْطِيتَ، وَيْلَكَ يَا ابْنَ آدَمَ، مَا أَغْدَرَكَ، فَيَقُولُ: أَيْ رَبِّ، لا أَكُونُ أَشْقَىٰ خَلْقِكَ، فَلاَ يَزَالُ يَدْعُو اللَّهَ حَتَّى يَضْحَكَ اللَّهُ تَبَارَكَ وَتَعَالَى مِنْهُ. فَإِذَا ضَحِكَ اللَّهُ مِنْهُ، قَالَ: ادْخُلِ الْجَنَّةَ، فَإِذَا دَخَلَهَا قَالَ اللَّهُ لَهُ: تَمَنَّهْ، فَيَسْأَلُ رَبَّهُ وَيَتَمَنَّىٰ، حَتَّىٰ إِنَّ اللَّهَ لَيُذَكِّرُهُ مِنْ كَذَا وَكَذَا، حَتَّى إِذَا انْقَطَعَتْ بِهِ الأَمَانِيُّ، قَالَ اللَّهُ تَعَالَى: ذلِكَ لَكَ وَمِثْلُهُ مَعَهُ».

قَالَ عَطَاءُ بْنُ يَزِيدَ: وَأَبُو سَعِيدٍ الْخُدْرِيُّ مَعَ أَبِي هُرَيْرَةَ لا يَرُدُّ عَلَيْهِ مِنْ حَدِيثِهِ شَيْئاً، حَتَّى إِذَا حَدَّثَ أَبُو هُرَيْرَةَ: أَنَّ اللَّهَ قَالَ لِذَلِكَ الرَّجُلِ: «وَمِثْلُهُ مَعَهُ». قَالَ أَبُو سَعِيدٍ: وَعَشَرَةُ أَمْثَالِهِ مَعَهُ يَا أَبَا هُرَيْرَةَ. قَالَ أَبُو هُرَيْرَةَ: مَا حَفِظْتُ إِلا قَوْلَهُ: «ذَلِكَ لَكَ وَمِثْلُهُ مَعَهُ». قَالَ أَبُو سَعِيدٍ: أَشْهَدُ أَنِّي حَفِظْتُ مِنْ رَسُولِ اللَّهِ ﷺ قَوْلَهُ: «ذَلِكَ لَكَ وَعَشَرَةُ أَمْثَالِهِ».

قَالَ أَبُو هُرَيْرَةَ: وَذَلِكَ الرَّجُلُ آخِرُ أَهْلِ الْجَنَّةِ دُخُولاً الْجَنَّةَ.

[البخاري: كتاب التوحيد، باب قول الله تعالى: ﴿وجوه يومئذٍ ناضرة...﴾، رقم: ٧٤٣٧].

٣٠٠ ـ (...) ـ حدّثنا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمٰنِ الدَّارِمِيُّ: أَخْبَرَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ وَعَطَاءُ بْنُ يَزِيدَ اللَّيْثِيُّ: أَنَّ أَبَا هُرَيْرَةَ أَخْبَرَهُمَا: أَنَّ النَّاسَ قَالُوا لِلنَّبِيِّ ﷺ: يَا رَسُولَ اللَّهِ، هَلْ نَرَى رَبَّنَا يَوْمَ

Would we really see our Lord on The Day of Judgement?" (Then, he mentioned the narration, which is like that of Ibrahim Ibn Sa'd).

301-(...) Hammam Ibn Munabbih narrated: These are what Abu Huraira narrated to us from The Messenger of Allah "Allah's blessing and peace be upon him". (He mentioned some traditions including the following): The Messenger of Allah "Allah's blessing and peace be upon him" said: "It will be said to anyone of you, who will have the least place in Paradise: "Ask (to be given as much as you like)". When he requests (whatever he wants and likes), it will be said to him: "You will have whatever you asked for and the like of it besides".

302-(183) Abu Sa'id Al-Khudri narrated: During the lifetime of The Prophet "Allah's blessing and peace be upon him" some people said: "O Allah's Apostle! Shall we see our Lord on the Day of Judgement?" The Prophet "Allah's blessing and peace be upon him" said: "Yes. Do you have any difficulty in seeing the sun at midday when it is bright and there is no cloud in the sky? Do you have any difficulty in seeing the moon at a full moon night when it is bright and there is no cloud in the sky?" They replied: "No". The Prophet "Allah's blessing and peace be upon him" said: "(Then) you will have no difficulty in seeing Allah on the Day of Judgement as you have no difficulty in seeing both of them.

On the Day of Judgement, a call-maker will announce: "Let every nation follow that which they used to worship". Every nation, which used to worship anything other than Allah such idles, will fall into the (Hell) fire. There will remain none but those who used to worship Allah, whether they were obedient (Good) or disobedient (evil) and the remaining party of the people of the Scripture.

Then the Jews will be called upon and it will be said to them: "Whom did you use to worship?" They will say: "We used to worship Ezra, the son of Allah". It will be said to them: "You are liars, for Allah has never taken anyone as a wife or a son. What do you want now?" They will say: "O our Lord! We are thirsty, and we want to drink". They will be directed and addressed thus: "wouldn't you drink?" whereupon they will be mustered into The Hell, which will be like a mirage, with each part destroying the other. Then, they will fall into the (Hell) fire.

Afterwards the Christians will be called upon and it will be said to them: "Whom did you use to worship?" They will say: "We used to worship Jesus, the son of Allah". It will be said to them: "You are liars, for Allah has never taken anyone as a wife or a son". Then it will be said to

الْقِيامَةِ؟... وَساقَ الْحَدِيثَ بِمِثْلِ مَعْنَىٰ حَدِيثِ إِبْرَاهِيمَ بْنِ سَعْدٍ.

[البخاري: كتاب الأذان، باب فضل السجود، رقم: ٨٠٦]

٣٠١ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ؛ قَالَ: هَٰذَا ما حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ، فَذَكَرَ أَحَادِيثَ مِنْهَا: وقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَدْنَىٰ مَقْعَدِ أَحَدِكُمْ مِنَ الْجَنَّةِ أَنْ يَقُولَ لَهُ: تَمَنَّ، فَيَتمنَّىٰ ويَتمنَّىٰ، فَيقُولُ لَهُ: هَلْ تَمَنَّيْتَ؟ فَيَقُولُ: نَعَمْ. فَيَقُولُ لَهُ: فَإِنَّ لَكَ مَا تَمَنَّيْتَ وَمِثْلَهُ مَعَهُ».

٣٠٢ ـ (١٨٣) ـ وحدّثني سُوَيْدُ بْنُ سَعِيدٍ. قَالَ: حَدَّثَنِي حَفْصُ بْنُ مَيْسَرَةَ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ: أَنَّ نَاساً فِي زَمَنِ رَسُولِ اللَّهِ ﷺ قَالُوا: يَا رَسُولَ اللَّهِ، هَلْ نَرَى رَبَّنَا يَوْمَ الْقِيَامَةِ؟ قَالَ رَسُولُ اللَّهِ ﷺ: «نَعَمْ». قَالَ: «هَلْ تُضَارُّونَ فِي رُؤْيَةِ الشَّمْسِ بِالظَّهِيرَةِ صَحْواً لَيْسَ مَعَهَا سَحَابٌ؟ وَهَلْ تُضَارُّونَ فِي رُؤْيَةِ الْقَمرِ لَيْلَةَ الْبَدْرِ صَحْواً لَيْس فِيهَا سَحَابٌ؟» قَالُوا: لا يَا رَسُولَ اللَّهِ. قَالَ: «مَا تُضَارُّونَ فِي رُؤْيَةِ اللَّهِ تَبَارَكَ وَتَعَالَى يَوْمَ الْقِيَامَةِ إِلاَّ كَمَا تُضَارُّونَ فِي رُؤْيَةِ أَحَدِهِمَا. إِذَا كَانَ يَوْمُ الْقِيَامَةِ أَذَّنَ مُؤَذِّنٌ: لِيَتَّبِعْ كُلُّ أُمَّةٍ مَا كَانَتْ تَعْبُدُ، فَلاَ يَبْقَىٰ أَحَدٌ كَانَ يَعْبُدُ غَيْرَ اللَّهِ سُبْحَانَهُ مِنَ الأَصْنَامِ وَالأَنْصَابِ، إِلا يَتَسَاقَطُونَ فِي النَّارِ، حَتَّى إِذَا لَمْ يَبْقَ إِلا مَنْ كَانَ يَعْبُدُ اللَّهَ مِنْ بَرٍّ وَفَاجِرٍ، وَغُبَّرِ أَهْلِ الْكِتَابِ.

فَيُدْعَى الْيَهُودُ فَيُقَالُ لَهُمْ: مَا كُنْتُمْ تَعْبُدُونَ؟ قَالُوا: كُنَّا نَعْبُدُ عُزَيْرَ ابْنَ اللَّهِ، فَيُقَالُ: كَذَبْتُمْ مَا اتَّخَذَ اللَّهُ مِنْ صَاحِبَةٍ وَلاَ وَلَدٍ، فَمَاذَا تَبْغُونَ؟ قَالُوا: عَطِشْنَا، يَا رَبَّنَا فَاسْقِنَا، فَيُشَارُ إِلَيْهِمْ: أَلاَ تَرِدُونَ؟ فَيُحْشَرُونَ إِلَى النَّارِ كَأَنَّهَا سَرَابٌ يَحْطِمُ بَعْضُهَا بَعْضاً، فَيَتَسَاقَطُونَ فِي النَّارِ.

ثُمَّ يُدْعَى النَّصَارَى فَيُقَالُ لَهُمْ: مَا كُنْتُمْ تَعْبُدُونَ؟ قَالُوا: كُنَّا نَعْبُدُ الْمَسِيحَ ابْنَ اللَّهِ، فَيُقَالُ لَهُمْ: كَذَبْتُمْ. مَا اتَّخَذَ اللَّهُ مِنْ صَاحِبَةٍ وَلاَ وَلَدٍ، فَيُقَالُ لَهُمْ: مَاذَا تَبْغُونَ؟

them: "What do you want?" They will say: "O Lord! We are thirsty, and We want to drink". They will be directed and addressed: "wouldn't you drink?" they will be gathered into the Hell, which will be like a mirage, with each part destroying the other. Then they will fall into The (Hell) fire.

Then, when there remain (in the gathering) none but those who used to worship Allah whether they were obedient or disobedient, The Lord of all the worlds "Exalted be He" will come to them in a shape, different from that they saw (at first), and he will say to them: "What are you waiting for? Every nation has followed what they used to worship". They will reply: "We left the people in the world when we were in great need of them and we did not take them as friends. Now we are waiting for our Lord Whom we used to worship". He will say: "I am your Lord". They will say: "We seek refuge from you! We never associate anything with Allah". (They will say so twice or thrice), to the extent that some of them will be about to revert.

Then it will be said to them: "Do you know any sign by which you can recognize Him?" They will say: "yes (It is The Shin)". Allah will then uncover the Shin whereupon every believer, who used to prostrate to Allah out of faith will be allowed to prostrate before Him, but there is no one, who used to prostrate before Him just for showing off and getting good reputation but that Allah will make his back as a vertebra. The more he will try to prostrate the more (his back will be as rigid as a piece of wood so that) he will fall on his back.

When they will raise up their heads (after the prostration), There, he will change into the shape they saw at the first time. He will say (to them): "I'm your Lord". They will confirm: "Indeed, You are our Lord" Then the bridge will be laid across Hell; and the intercession will be permitted, and they will say: "O Allah, save us! O Allah, save us!""

The Prophet "Allah's blessing and peace be upon him" was asked: "O Allah's Apostle! What is the bridge?" He said: "It is a slippery (bridge) on which there are clamps and (Hooks like) thorny seeds, which are wide at one side and narrow at the other, having thorns with bent ends. Such thorny seeds are found in Najd and are called Sa'dan. Some of the believers will cross the bridge as quick as the wink of an eye, some others as quick as lightning, (others as fast as) a strong wind, (others as quick as) birds, fast horses or she-camels. Moreover, some will be safe without any harm; some will be safe after receiving some scratches, and some will fall down into Hell (Fire).

فَيَقُولُونَ: عَطِشْنَا يَا رَبَّنَا، فَاسْقِنَا. قَالَ: فَيُشَارُ إِلَيْهِمْ: أَلاَ تَرِدُونَ؟ فَيُحْشَرُونَ إِلَى جَهَنَّمَ كَأَنَّهَا سَرَابٌ يَحْطِمُ بَعْضُهَا بَعْضاً. فَيَتَسَاقَطُونَ فِي النَّارِ. حَتَّى إِذَا لَمْ يَبْقَ إِلاَّ مَنْ كَانَ يَعْبُدُ اللَّهَ تَعَالَى مِنْ بَرٍّ وَفَاجِرٍ، أَتَاهُمْ رَبُّ الْعَالَمِينَ سُبْحَانَهُ وَتَعَالَى فِي أَدْنَىٰ صُورَةٍ مِنَ الَّتِي رَأَوْهُ فِيهَا.

قَالَ: فَمَا تَنْتَظِرُونَ؟ تَتْبَعُ كُلُّ أُمَّةٍ مَا كَانَتْ تَعْبُدُ. قَالُوا: يَا رَبَّنَا فَارَقْنَا النَّاسَ فِي الدُّنْيَا أَفْقَرَ مَا كُنَّا إِلَيْهِمْ وَلَمْ نُصَاحِبْهُمْ، فَيَقُولُ: أَنَا رَبُّكُمْ فَيَقُولُونَ: نَعُوذُ بِاللَّهِ مِنْكَ، لاَ نُشْرِكُ بِاللَّهِ شَيْئاً - مَرَّتَيْنِ أَوْ ثَلاَثاً - حَتَّى إِنَّ بَعْضَهُمْ لَيَكَادُ أَنْ يَنْقَلِبَ.

فَيَقُولُ: هَلْ بَيْنَكُمْ وَبَيْنَهُ آيَةٌ فَتَعْرِفُونَهُ بِهَا؟ فَيَقُولُونَ: نَعَمْ، فَيُكْشَفُ عَنْ سَاقٍ، فَلاَ يَبْقَىٰ مَنْ كَانَ يَسْجُدُ لِلَّهِ مِنْ تِلْقَاءِ نَفْسِهِ إِلاَّ أَذِنَ اللَّهُ لَهُ بِالسُّجُودِ، وَلاَ يَبْقَىٰ مَنْ كَانَ يَسْجُدُ اتِّقَاءً وَرِيَاءً إِلاَّ جَعَلَ اللَّهُ ظَهْرَهُ طَبَقَةً وَاحِدَةً. كُلَّمَا أَرَادَ أَنْ يَسْجُدَ خَرَّ عَلَى قَفَاهُ. ثُمَّ يَرْفَعُونَ رُؤُوسَهُمْ، وَقَدْ تَحَوَّلَ فِي صُورَتِهِ الَّتِي رَأَوْهُ فِيهَا أَوَّلَ مَرَّةٍ.

فَقَالَ: أَنَا رَبُّكُمْ، فَيَقُولُونَ: أَنْتَ رَبُّنَا. ثُمَّ يُضْرَبُ الْجِسْرُ عَلَى جَهَنَّمَ، وَتَحِلُّ الشَّفَاعَةُ. وَيَقُولُونَ: اللَّهُمَّ، سَلِّمْ سَلِّمْ».

قِيلَ: يَا رَسُولَ اللَّهِ، وَمَا الْجِسْرُ؟ قَالَ: «دَحْضٌ مَزِلَّةٌ: فِيهِ خَطَاطِيفُ وَكَلاَلِيبُ وَحَسَكٌ. تَكُونُ بِنَجْدٍ فِيهَا شُوَيْكَةٌ يُقَالُ لَهَا السَّعْدَانُ، فَيَمُرُّ الْمُؤْمِنُونَ: كَطَرْفِ الْعَيْنِ، وَكَالْبَرْقِ، وَكَالرِّيحِ، وَكَالطَّيْرِ، وَكَأَجَاوِيدِ الْخَيْلِ وَالرِّكَابِ، فَنَاجٍ مُسَلَّمٌ، وَمَخْدُوشٌ مُرْسَلٌ، وَمَكْدُوسٌ فِي نَارِ جَهَنَّمَ. حَتَّى إِذَا خَلَصَ الْمُؤْمِنُونَ مِنَ النَّارِ.

By Him, in Whose hand my soul is! There will be no one of you (Muslims) more pressing in claiming a right that has been clearly proved to be yours than the believers in intercession with Allah for their (Muslim) brothers on The Day of Judgement, when they see themselves safe. They will say: "O Allah! (Save) our brothers (for they) used to pray with us, fast with us and also perform pilgrimage with us". Allah will say (to them): "Go and take out whomever you recognize". The fire will be forbidden to burn their (the sinners') faces. They will go and take out from the fire a lot of creatures, some of whom, the fire will burn up to the half of their legs, some up to their knees. Then, they will say (to Allah): "O our Lord! There remains no one of those whom You ordered to take out". Allah will say: "Go back and take out (of Hell) anyone in whose heart you find goodness equal to the weight of a Dinar". They will go and take out a lot of creatures. They will say (to Allah): "O our Lord! We no longer recognize anyone remaining of those whom You ordered us to take out (of the fire)". Allah will say: "Go and take out (of Hell) anyone in whose heart you find goodness equal to the weight of half a Dinar". They will take out a lot of creatures. Then they will say (to Allah): "O our Lord! We no longer find anyone remaining of those whom You ordered us to take out". Allah will say: "Go and take out (of Hell) anyone in whose heart you find goodness equal to the weight of an atom (or a smallest ant)". They will take out a lot of creatures. Then, they will say (to Allah): "O our Lord! We no longer find any (creature having) goodness"".

Abu Sa'id said: If you do not believe me then you can recite: "Allah is never unjust in the least degree: if there is any good (done), he doubleth it, and giveth from his own presence a great reward". (Women 40)

The Prophet "Allah's blessing and peace be upon him" further said: "Allah Almighty will say: "The Prophets, the Angels, and the believers interceded, and there remains only (the Intercession of) The Most Merciful". He will hold a handful of the Fire from which He will take out some people who did never do good (in this world), whose bodies have been burnt. They will be thrown into a river at the entrance of Paradise, called the water of life. They will grow on its banks, as a seed carried by the torrent grows. Perhaps you observed how it grows beside a rock or beside a tree, and how the side facing the sun is usually green, while the side facing the shade is white".

The companions of The Prophet "Allah's blessing and peace be upon him" said: "O Messenger of Allah! It seemed as if you used to shepherd the cattle and sheep in the desert". (Then The Prophet resumed): "Those

فَوالَّذِي نَفْسي بِيَدِهِ، مَا مِنْكُمْ مِنْ أَحَدٍ بِأَشَدَّ مُنَاشَدَةً لِلَّهِ، فِي اسْتِقْصَاءِ الْحَقِّ، مِنَ الْمُؤْمِنِينَ لِلَّهِ يَوْمَ الْقِيَامَةِ لإِخْوَانِهِمُ الَّذِينَ فِي النَّارِ، يَقُولُونَ: رَبَّنَا، كَانُوا يَصُومُونَ مَعَنَا وَيُصَلُّونَ وَيَحُجُّونَ، فَيُقَالُ لَهُمْ: أَخْرِجُوا مَنْ عَرَفْتُمْ، فَتُحَرَّمُ صُوَرُهُمْ عَلَى النَّارِ. فَيُخْرِجُونَ خَلْقاً كَثِيراً قَدْ أَخَذَتِ النَّارُ إِلَى نِصْفِ سَاقَيْهِ وَإِلَى رُكْبَتَيْهِ، ثُمَّ يَقُولُونَ: رَبَّنَا، مَا بَقِيَ فِيهَا أَحَدٌ مِمَّنْ أَمَرْتَنَا بِهِ، فَيَقُولُ: ارْجِعُوا، فَمَنْ وَجَدْتُمْ فِي قَلْبِهِ مِثْقَالَ دِينَارٍ مِنْ خَيْرٍ فَأَخْرِجُوهُ، فَيُخْرِجُونَ خَلْقاً كَثِيراً، ثُمَّ يَقُولُونَ: رَبَّنَا، لَمْ نَذَرْ فِيهَا أَحَداً مِمَّنْ أَمَرْتَنَا. ثُمَّ يَقُولُ: ارْجِعُوا، فَمَنْ وَجَدْتُمْ فِي قَلْبِهِ مِثْقَالَ نِصْفِ دِينَارٍ مِنْ خَيْرٍ فَأَخْرِجُوهُ، فَيُخْرِجُونَ خَلْقاً كَثِيراً. ثُمَّ يَقُولُونَ: رَبَّنَا، لَمْ نَذَرْ فِيهَا مِمَّنْ أَمَرْتَنَا أَحَداً. ثُمَّ يَقُولُ: ارْجِعُوا، فَمَنْ وَجَدْتُمْ فِي قَلْبِهِ مِثْقَالَ ذَرَّةٍ مِنْ خَيْرٍ فَأَخْرِجُوهُ، فَيُخْرِجُونَ خَلْقاً كَثِيراً، ثُمَّ يَقُولُونَ: رَبَّنَا، لَمْ نَذَرْ فِيهَا خَيْراً».

وَكَانَ أَبُو سَعِيدٍ الْخُدْرِيُّ يَقُولُ: إِنْ لَمْ تُصَدِّقُونِي بِهَذَا الْحَدِيثِ فَاقْرَؤُوا إِنْ شِئْتُمْ: ﴿إِنَّ ٱللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِن تَكُ حَسَنَةً يُضَٰعِفْهَا وَيُؤْتِ مِن لَّدُنْهُ أَجْرًا عَظِيمًا ﴿٤٠﴾﴾ [النساء: ٤٠] «فَيَقُولُ اللَّهُ عَزَّ وَجَلَّ: شَفَعَتِ الْمَلاَئِكَةُ وَشَفَعَ النَّبِيُّونَ وَشَفَعَ الْمُؤْمِنُونَ. وَلَمْ يَبْقَ إِلاَّ أَرْحَمُ الرَّاحِمِينَ، فَيَقْبِضُ قَبْضَةً مِنَ النَّارِ فَيُخْرِجُ مِنْهَا قَوْماً لَمْ يَعْمَلُوا خَيْراً قَطُّ، قَدْ عَادُوا حُمَماً، فَيُلْقِيهِمْ فِي نَهْرٍ فِي أَفْوَاهِ الْجَنَّةِ يُقَالُ لَهُ نَهْرُ الْحَيَاةِ، فَيَخْرُجُونَ كَمَا تَخْرُجُ الْحِبَّةُ فِي حَمِيلِ السَّيْلِ. أَلاَ تَرَوْنَهَا تَكُونُ إِلَى الْحَجَرِ أَوْ إِلَى الشَّجَرِ. مَا يَكُونُ إِلَى الشَّمْسِ أُصَيْفِرُ وَأُخَيْضِرُ، وَمَا يَكُونُ مِنْهَا إِلَى الظِّلِّ يَكُونُ أَبْيَضَ؟».

فَقَالُوا: يَا رَسُولَ اللَّهِ، كَأَنَّكَ كُنْتَ تَرْعَى بِالْبَادِيَةِ. قَالَ: «فَيَخْرُجُونَ كَاللُّؤْلُؤِ فِي رِقَابِهِمُ الْخَوَاتِمُ، يَعْرِفُهُمْ أَهْلُ الْجَنَّةِ، هَؤُلاَءِ عُتَقَاءُ اللَّهِ الَّذِينَ أَدْخَلَهُمُ اللَّهُ الْجَنَّةَ بِغَيْرِ عَمَلٍ عَمِلُوهُ وَلاَ خَيْرٍ قَدَّمُوهُ. ثُمَّ يَقُولُ: ادْخُلُوا الْجَنَّةَ فَمَا رَأَيْتُمُوهُ فَهُوَ لَكُمْ، فَيَقُولُونَ: رَبَّنَا،

people will come out (of the River of Life) like pearls, wearing necklaces. Then they will enter into Paradise whereupon the people of Paradise will say: "Those are the people set free by The Most Gracious. He has admitted them into Paradise though they did no good deeds nor did they sent forth any good (for themselves)". Then it will be said to them: "All of what you have seen is For you, in addition to an amount equal to it as well".

They will say: "O our Lord! You have given us what you have not given anyone of the worlds". Allah will reply: "There remains better than that with me to give you". They will ask: "O our Lord! Which thing is better than that?" he will say: "My pleasure (with you), after which, I would never be angry with you".

This Hadith was narrated on the authority of Isa Ibn Hammad from Al-Laith Ibn Sa'd, that Abu Sa'id Al-Khudri reported: We said: "O Messenger of Allah! Would we see our Lord (on The Day of Judgement)?" he said: "Do you have any difficulty in seeing the sun on a bright and not cloudy day?" we said: "No". (Then he mentioned the narration, which is like that of Hafs Ibn Maisara).

Abu Sa'id said: "I came to know that the bridge will be thinner than a single hair, and sharper than a sword". On the other hand, the Hadith of Al-Laith is void of the phrase: They will say: "O our Lord! You have given us what you have not given anyone of the worlds" and what is next to it, though this was confirmed by Isa Ibn Hammad.

303-(...) Zaid Ibn Aslam narrated this tradition, which is like that of Hafs Ibn Maisara, and he added something (in certain locations) and omitted something (in certain locations).

[82] Affirming the intercession, and taking out the monotheists from the (Hell) fire

304-(184) Abu Sa'id Al-Khudri narrated: The Prophet "Allah's blessing and peace be upon him" said: "When people of Paradise are admitted by Allah in Paradise, and people of Hell go to the (Hell) fire, Allah will order that those who have faith equal to the weight of a grain of mustard seed should be taken out from Hell. Therefore, they will be taken out but they will be blackened (charred). Then they will be put in the river of life, and they will revive like a grain that grows near the bank of a torrent. Don't you see that it comes out yellow and twisted?"

305-(...) This tradition was narrated on the authority of Amr Ibn Yahya, with the same chain of transmission, according to which he (The Prophet) said: "They would be thrown in a river called The Life". According to the

أَعْطَيْتَنَا مَا لَمْ تُعْطِ أَحَداً مِنَ الْعَالَمِينَ، فَيَقُولُ: لَكُمْ عِنْدِي أَفْضَلُ مِنْ هٰذَا، فَيَقُولُونَ: يَا رَبَّنَا، أَيُّ شَيْءٍ أَفْضَلُ مِنْ هٰذَا؟ فَيَقُولُ: رِضَايَ، فَلاَ أَسْخَطُ عَلَيْكُمْ بَعْدَهُ أَبَداً».

قَالَ مُسْلِمٌ قَرَأْتُ عَلَى عِيسَى بْنِ حَمَّادٍ زُغْبَةَ الْمِصْرِيِّ هٰذَا الْحَدِيثَ فِي الشَّفَاعَةِ وَقُلْتُ لَهُ: أُحَدِّثُ بِهٰذَا الْحَدِيثِ عَنْكَ أَنَّكَ سَمِعْتَ مِنَ اللَّيْثِ بْنِ سَعْدٍ؟ فَقَالَ: نَعَمْ. قُلْتُ لِعِيسَى بْنِ حَمَّادٍ: أَخْبَرَكُمُ اللَّيْثُ بْنُ سَعْدٍ، عَنْ خَالِدِ بْنِ يَزِيدَ، عَنْ سَعِيدِ بْنِ أَبِي هِلاَلٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ: أَنَّهُ قَالَ: قُلْنَا: يَا رَسُولَ اللَّهِ، أَنَرَى رَبَّنَا؟ قَالَ رَسُولُ اللَّهِ ﷺ: «هَلْ تُضَارُّونَ فِي رُؤْيَةِ الشَّمْسِ إِذَا كَانَ يَوْمٌ صَحْوٌ؟» قُلْنَا: لا... وَسُقْتُ الْحَدِيثَ حَتَّى انْقَضَى آخِرُهُ وَهُوَ نَحْوُ حَدِيثِ حَفْصِ بْنِ مَيْسَرَةَ. وَزَادَ بَعْدَ قَوْلِهِ: بِغَيْرِ عَمَلٍ عَمِلُوهُ وَلا قَدَمٍ قَدَّمُوهُ: «فَيُقَالُ لَهُمْ: لَكُمْ مَا رَأَيْتُمْ وَمِثْلُهُ مَعَهُ».

قَالَ أَبُو سَعِيدٍ: بَلَغَنِي أَنَّ الْجِسْرَ أَدَقُّ مِنَ الشَّعْرَةِ وَأَحَدُّ مِنَ السَّيْفِ.

وَلَيْسَ فِي حَدِيثِ اللَّيْثِ: «فَيَقُولُونَ: رَبَّنَا أَعْطَيْتَنَا مَا لَمْ تُعْطِ أَحَداً مِنَ الْعَالَمِينَ وَمَا بَعْدَهُ». فَأَقَرَّ بِهِ عِيسَى بْنُ حَمَّادٍ.

[البخاري: كتاب التفسير، باب ﴿إن الله لا يظلم مثقال ذرة﴾، رقم: ٤٥٨١].

٣٠٣ ـ (...) ـ وحدّثناه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَعْفَرُ بْنُ عَوْنٍ: حَدَّثَنَا هِشَامُ بْنُ سَعْدٍ: حَدَّثَنَا زَيْدُ بْنُ أَسْلَمَ، بِإِسْنَادِهِمَا... نَحْوَ حَدِيثِ حَفْصِ بْنِ مَيْسَرَةَ إِلَى آخِرِهِ. وَقَدْ زَادَ وَنَقَصَ شَيْئاً.

٨٢ ـ باب إِثْبَاتِ الشَّفَاعَةِ وإِخْرَاجِ الْمُوَحِّدِينَ من النَّارِ

٣٠٤ ـ (١٨٤) ـ وحدّثني هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ؛ قَالَ: أَخْبَرَنِي مَالِكُ بْنُ أَنَسٍ، عَنْ عَمْرِو بْنِ يَحْيَىٰ بْنِ عُمَارَةَ قَالَ: حَدَّثَنِي أَبِي، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يُدْخِلُ اللَّهُ أَهْلَ الْجَنَّةِ الْجَنَّةَ، يُدْخِلُ مَنْ يَشَاءُ بِرَحْمَتِهِ. وَيُدْخِلُ أَهْلَ النَّارِ النَّارَ. ثُمَّ يَقُولُ: انْظُرُوا مَنْ وَجَدْتُمْ فِي قَلْبِهِ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ مِنْ إِيمَانٍ فَأَخْرِجُوهُ، فَيُخْرَجُونَ مِنْهَا حُمَماً قَدِ امْتَحَشُوا. فَيُلْقَوْنَ فِي نَهْرِ الْحَيَاةِ ـ أَوِ الْحَيَا ـ فَيَنْبُتُونَ فِيهِ كَمَا تَنْبُتُ الْحِبَّةُ إِلَىٰ جَانِبِ السَّيْلِ، أَلَمْ تَرَوْهَا كَيْفَ تَخْرُجُ صَفْرَاءَ مُلْتَوِيَةً».

[البخاري: كتاب الإيمان، باب تفاضل أهل الإيمان في الأعمال، رقم: ٢٢].

٣٠٥ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا وُهَيْبٌ. (ح) وَحَدَّثَنَا حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ: أَخْبَرَنَا خَالِدٌ، كِلاَهُمَا عَنْ عَمْرِو بْنِ يَحْيَىٰ، بِهٰذَا الإِسْنَادِ. وَقَالاَ: فَيُلْقَوْنَ فِي نَهْرٍ يُقَالُ لَهُ: الْحَيَاةُ. وَلَمْ يَشُكَّا.

narration of Khalid, he said: "like a seed that grows near the bank of a torrent". According to the narration of Wuhaib, he said: "like a grain that grows in a black soil, or near the bank of a torrent".

306-(185) Abu Sa'id narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "As for the people of the (Hell) fire, who are its denizens, they neither die nor revive in it. But, (there are) people, whom the fire will burn according to their sins (they committed in the world), and as a result, He (Allah) will cause them to die to a certain extent. When they will turn into coal, the intercession will be permitted. They will be brought in groups and distributed on the different rivers of Paradise. It will be said to the people of Paradise: "O people of Paradise! Provide them (with water)". Then, they will revive as a grain grows on the bank of a torrent". Somebody said: "It seemed that The Messenger of Allah "Allah's blessing and peace be upon him" lived in the desert".

307-(...) This Hadith was narrated on the authority of Abu Sa'id from The Prophet "Allah's blessing and peace be upon him" to his saying: "on the bank of a torrent", and nothing was mentioned after that.

[83] The last one of the people of the (Hell) fire to come out

308-(186) Abdullah Ibn Mas'ud narrated: The Prophet "Allah's blessing and peace be upon him" said: "I know the last one from the denizens of the (Hell) fire to come out of the (Hell) Fire, (who will be) the last one to enter Paradise. He will be a man, coming out of the (Hell) Fire crawling, to whom Allah will say: "Go and enter Paradise". He will go to it, but he will imagine that it is full. Then he will return and say: "O Lord! I have found it full". Allah will say to him: "Go and enter Paradise". He will go to it, but he will imagine that it is full. Then he will return and say: "O Lord! I have found it full". Allah will say to him: "Go and enter Paradise, and you will have as much as the like of the world and ten times more (or, you will have as much as ten times the like of the world)". Then the man will say: "Do you mock (or laugh) at me though You are the King?" (The narrator said): I saw The Messenger of Allah "Allah's blessing and peace be upon him" (while saying that) smiling so much that his premolar teeth became visible. It is said that this will be the lowest in degree of the people of Paradise.

309-(...) Abdullah Ibn Mas'ud narrated: The Prophet "Allah's blessing and peace be upon him" said: "I know the last one from the denizens of the (Hell) fire to (come out of the Hell Fire and) enter Paradise. He will be a man, coming out of the (Hell) Fire crawling, to whom it will be said (by Allah): "Go and enter Paradise". He will go and enter Paradise. There, he

وَفِي حَدِيثِ خَالِدٍ: كَمَا تَنْبُتُ الْغُثَاءَةُ فِي جَانِبِ السَّيْلِ.

وَفِي حَدِيثِ وُهَيْبٍ: كَمَا تَنْبُتُ الْحِبَّةُ فِي حَمِئَةٍ أَوْ: حَمِيلَةِ السَّيْلِ.

٣٠٦ ـ (١٨٥) ـ وحدّثني نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا بِشْرٌ ـ يَعْنِي ابْنَ الْمُفَضَّلِ ـ، عَنْ أَبِي مَسْلَمَةَ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَمَّا أَهْلُ النَّارِ الَّذِينَ هُمْ أَهْلُهَا، فَإِنَّهُمْ لاَ يَمُوتُونَ فِيهَا وَلاَ يَحْيَوْنَ. وَلَكِنْ نَاسٌ أَصَابَتْهُمُ النَّارُ بِذُنُوبِهِمْ ـ أَوْ قَالَ بِخَطَايَاهُمْ ـ فَأَمَاتَهُمْ إِمَاتَةً، حَتَّى إِذَا كَانُوا فَحْماً، أُذِنَ بِالشَّفَاعَةِ، فَجِيءَ بِهِمْ ضَبَائِرَ ضَبَائِرَ، فَبُثُّوا عَلَى أَنْهَارِ الْجَنَّةِ. ثُمَّ قِيلَ: يَا أَهْلَ الْجَنَّةِ أَفِيضُوا عَلَيْهِمْ، فَيَنْبُتُونَ نَبَاتَ الْحِبَّةِ تَكُونُ فِي حَمِيلِ السَّيْلِ». فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: كَأَنَّ رَسُولَ اللَّهِ ﷺ قَدْ كَانَ بِالْبَادِيَةِ.

٣٠٧ ـ (...) ـ وحدّثناه مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي مَسْلَمَةَ قَالَ: سَمِعْتُ أَبَا نَضْرَةَ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِهِ. إِلَى قَوْلِهِ: «فِي حَمِيلِ السَّيْلِ». وَلَمْ يَذْكُرْ مَا بَعْدَهُ.

٨٣ ـ باب آخِرِ أَهْلِ النَّارِ خُرُوجاً

٣٠٨ ـ (١٨٦) ـ حدّثنا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ كِلاَهُمَا عَنْ جَرِيرٍ. قَالَ عُثْمَانُ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَبِيدَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي لأَعْلَمُ آخِرَ أَهْلِ النَّارِ خُرُوجاً مِنْهَا، وَآخِرَ أَهْلِ الْجَنَّةِ دُخُولاً الْجَنَّةَ، رَجُلٌ يَخْرُجُ مِنَ النَّارِ حَبْواً، فَيَقُولُ اللَّهُ تَبَارَكَ وَتَعَالَى لَهُ: اذْهَبْ فَادْخُلِ الْجَنَّةَ، فَيَأْتِيهَا فَيُخَيَّلُ إِلَيْهِ أَنَّهَا مَلأَى، فَيَرْجِعُ فَيَقُولُ: يَا رَبِّ، وَجَدْتُهَا مَلأَى، فَيَقُولُ اللَّهُ تَبَارَكَ وَتَعَالَى لَهُ: اذْهَبْ فَادْخُلِ الْجَنَّةَ، قَالَ فَيَأْتِيهَا فَيُخَيَّلُ إِلَيْهِ أَنَّهَا مَلأَى، فَيَرْجِعُ فَيَقُولُ: يَا رَبِّ، وَجَدْتُهَا مَلأَى، فَيَقُولُ اللَّهُ لَهُ: اذْهَبْ فَادْخُلِ الْجَنَّةَ، فَإِنَّ لَكَ مِثْلَ الدُّنْيَا وَعَشَرَةَ أَمْثَالِهَا ـ أَوْ إِنَّ لَكَ عَشَرَةَ أَمْثَالِ الدُّنْيَا ـ قَالَ فَيَقُولُ: أَتَسْخَرُ بِي ـ أَوْ: أَتَضْحَكُ بِي ـ وَأَنْتَ الْمَلِكُ؟» قَالَ: لَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ ضَحِكَ حَتَّى بَدَتْ نَوَاجِذُهُ.

قَالَ فَكَانَ يُقَالُ: ذَاكَ أَدْنَى أَهْلِ الْجَنَّةِ مَنْزِلَةً.

[البخاري: كتاب الرقاق، باب صفة الجنة والنار، رقم: ٦٥٧١].

٣٠٩ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ ـ وَاللَّفْظُ لأَبِي كُرَيْبٍ ـ قَالاَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَبِيدَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي لأَعْرِفُ آخِرَ أَهْلِ النَّارِ خُرُوجاً مِنَ النَّارِ، رَجُلٌ يَخْرُجُ مِنْهَا زَحْفاً، فَيُقَالُ لَهُ: انْطَلِقْ فَادْخُلِ الْجَنَّةَ. قَالَ: فَيَذْهَبُ فَيَدْخُلُ الْجَنَّةَ. فَيَجِدُ النَّاسَ قَدْ

will find that the people have taken the positions (and high degrees). It will be said to him: "Do you remember the time in which you lived (in the world)?" he will answer in the affirmative. It will be said to him: "Ask for whatever you want". He will request (whatever he want). Then it will be said to him: "You will have whatever you asked for, and as much as ten times the world more". Then the man will say: "Do you mock at me though You are the King?" (The narrator said): I saw The Messenger of Allah "Allah's blessing and peace be upon him" (while narrating this) smiling so much that his premolar teeth became visible.

310-(187) Thabit narrated from Anas from Abdullah Ibn Mas'ud that The Messenger of Allah "Allah's blessing and peace be upon him" said: "The last one to come out of the (Hell) fire will be a man, who will come out walking once, stumbling once, and being burnt by the fire once. Having crossed it, he will say: "Blessed and Exalted be He, who rescued me from you (O fire), and gave me something He did not give to anyone of the earlier and later people".

Then, a certain tree will be raised to him. He will say: "O my Lord! Get me closer to this tree, so that I could take refuge to its shade and drink from its water". Allah will say to him: "O son of Adam! If I gave you such a request then you would ask me for something else". He will say: "No O my Lord!" then, he will give him a covenant that he will not ask him for anything else. Indeed, his Lord (Allah) excuses him, for he sees what he could not help desiring for. He would bring him closer to it, so as to take shelter in its shade and drink from its water.

Then, another tree, better than the first, will be raised to him. He will say: "O my Lord! Get me closer to this tree, so that I could drink from its water and take refuge to its shade, and I will not ask You for something else". Allah will say to him: "O son of Adam! Did not you give me a covenant that you would not ask me for anything else? If I gave you such a request then you would ask me for something else". So, he will give him a covenant that he will not ask him for anything else. Indeed, his Lord (Allah) excuses him, for he sees what he could not help desiring for. He will bring him closer to it, so as to take shelter in its shade and drink from its water.

Then, a third tree at the gate of Paradise, better than the previous two, will be raised to him. He will say: "O my Lord! Get me closer to this tree, so that I could take shelter in its shade and drink from its water, and I will not ask You for anything else". Allah will say to him: "O son of Adam! Did not you give me a covenant that you would not ask me for anything else?" he will say: "Yes, O my Lord! But as for this, I would not ask You

أَخَذُوا الْمَنَازِلَ فَيُقَالُ لَهُ: أَتَذْكُرُ الزَّمَانَ الَّذِي كُنْتَ فِيهِ؟ فَيَقُولُ: نَعَمْ، فَيُقَالُ لَهُ: تَمَنَّ، فَيَتَمَنَّى، فَيُقَالُ لَهُ: لَكَ الَّذِي تَمَنَّيْتَ وَعَشَرَةُ أَضْعَافِ الدُّنْيَا. قَالَ: فَيَقُولُ: أَتَسْخَرُ بِي وَأَنْتَ الْمَلِكُ؟». قَالَ: فَلَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ ضَحِكَ حَتَّى بَدَتْ نَوَاجِذُهُ.

٣١٠ ـ (١٨٧) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: حَدَّثَنَا ثَابِتٌ، عَنْ أَنَسٍ، عَنِ ابْنِ مَسْعُودٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «آخِرُ مَنْ يَدْخُلُ الْجَنَّةَ رَجُلٌ، فَهُوَ يَمْشِي مَرَّةً وَيَكْبُو مَرَّةً، وَتَسْفَعُهُ النَّارُ مَرَّةً، فَإِذَا مَا جَاوَزَهَا الْتَفَتَ إِلَيْهَا فَقَالَ: تَبَارَكَ الَّذِي نَجَّانِي مِنْكِ، لَقَدْ أَعْطَانِيَ اللَّهُ شَيْئاً مَا أَعْطَاهُ أَحَداً مِنَ الأَوَّلِينَ وَالآخِرِينَ، فَتُرْفَعُ لَهُ شَجَرَةٌ، فَيَقُولُ: أَيْ رَبِّ، أَدْنِنِي مِنْ هَذِهِ الشَّجَرَةِ فَلأَسْتَظِلَّ بِظِلِّهَا وَأَشْرَبَ مِنْ مَائِهَا، فَيَقُولُ اللَّهُ عَزَّ وَجَلَّ: يَا ابْنَ آدَمَ، لَعَلِّي إِنْ أَعْطَيْتُكَهَا سَأَلْتَنِي غَيْرَهَا، فَيَقُولُ: لاَ يَا رَبِّ، وَيُعَاهِدُهُ أَنْ لاَ يَسْأَلَهُ غَيْرَهَا. وَرَبُّهُ يَعْذِرُهُ لأَنَّهُ يَرَى مَا لاَ صَبْرَ لَهُ عَلَيْهِ، فَيُدْنِيهِ مِنْهَا، فَيَسْتَظِلُّ بِظِلِّهَا وَيَشْرَبُ مِنْ مَائِهَا.

ثُمَّ تُرْفَعُ لَهُ شَجَرَةٌ هِيَ أَحْسَنُ مِنَ الأُولَى، فَيَقُولُ: أَيْ رَبِّ! أَدْنِنِي مِنْ هَذِهِ لأَشْرَبَ مِنْ مَائِهَا وَأَسْتَظِلَّ بِظِلِّهَا، لاَ أَسْأَلُكَ غَيْرَهَا، فَيَقُولُ: يَا ابْنَ آدَمَ، أَلَمْ تُعَاهِدْنِي أَنْ لاَ تَسْأَلَنِي غَيْرَهَا؟ فَيَقُولُ: لَعَلِّي إِنْ أَدْنَيْتُكَ مِنْهَا تَسْأَلُنِي غَيْرَهَا؟ فَيُعَاهِدُهُ أَنْ لاَ يَسْأَلَهُ غَيْرَهَا، وَرَبُّهُ يَعْذِرُهُ، لأَنَّهُ يَرَى مَا لاَ صَبْرَ لَهُ عَلَيْهِ فَيُدْنِيهِ مِنْهَا، فَيَسْتَظِلُّ بِظِلِّهَا وَيَشْرَبُ مِنْ مَائِهَا.

ثُمَّ تُرْفَعُ لَهُ شَجَرَةٌ عِنْدَ بَابِ الْجَنَّةِ هِيَ أَحْسَنُ مِنَ الأُولَيَيْنِ، فَيَقُولُ: أَيْ رَبِّ، أَدْنِنِي مِنْ هَذِهِ لأَسْتَظِلَّ بِظِلِّهَا وَأَشْرَبَ مِنْ مَائِهَا، لاَ أَسْأَلُكَ غَيْرَهَا. فَيَقُولُ: يَا ابْنَ آدَمَ، أَلَمْ تُعَاهِدْنِي أَنْ لاَ تَسْأَلَنِي غَيْرَهَا؟ قَالَ: بَلَى يَا رَبِّ، هَذِهِ لاَ أَسْأَلُكَ غَيْرَهَا،

for anything else". Indeed, his Lord (Allah) excuses him, for he sees what he could not help desiring for.

But, When He brings him closer to it, he will hear the voices of the people of Paradise. Upon this, he will say: "O my Lord! Admit me in it (Paradise)". Allah will say: "O son of Adam! What shall (satisfy you and) end your requests from me? Wouldn't you pleased that I give you as much as this world and the like of it besides?" he will say: "O Lord! Are You mocking at me and You are The Lord of the worlds?"

Ibn Mas'ud laughed and asked (those present with him): "Wouldn't you ask me why I'm laughing?" they asked: "Why are you laughing?" he said: "As such The Messenger of Allah "Allah's blessing and peace be upon him" laughed. Being asked about the reason, he said: "Because of the laugh of The Lord of the worlds, when such a man said to Him: "Are you mocking at me, and You are The Lord of the worlds?" Allah will say to him: "I'm not mocking at you, but I have power to do whatever I want"".

[84] The least in degree and position among the people of Paradise

311-(188) Abu Sa'id Al-Khudri narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "The least one in degree and position amongst the people of Paradise will be a man, whose face Allah would turn away from the (Hell) fire and direct towards Paradise, where there will be a tree of shade. Upon this, such a man will say: "O Lord! Bring me forward to this tree so as to take shelter in its shade"".

(Then, he mentioned the Hadith, which is like that of Ibn Mas'ud, but he did not mention (Allah's saying): "O son of Adam! What shall (satisfy you and) end your requests from me?" to the end of the Hadith. But, he added here: "Allah will remind him to ask from such-and-such a thing, and such-and-such a thing. When his desires are fulfilled, Allah will say to him: "All of this is granted to you, and ten times its like more".

When he enters into his house (in Paradise), his two wives of the women of big lustrious eyes will enter into him and say: "Praise be to Allah that He caused you to revive for us, and caused us to live for you". He will say: "Verily, no one was given the like of what I was given").

312-(189) Ash'sha'bi narrated that Al-Mughira Ibn Shu'ba related, while being on the pulpit, to the people, attributing to The Messenger of Allah "Allah's blessing and peace be upon him": Moses asked his Lord: "Who from amongst the dwellers of Paradise is the least in position?" He said: "He is the last to be admitted in Paradise among the inhabitants of Paradise. It would be said to him: "Enter Paradise". He would say: "O my

وَرَبُّهُ يَعْذِرُهُ، لأَنَّهُ يَرَى مَا لاَ صَبْرَ لَهُ عَلَيْهَا، فَيُدْنِيهِ مِنْهَا، فَإِذَا أَدْنَاهُ مِنْهَا، فَيَسْمَعُ أَصْوَاتَ أَهْلِ الْجَنَّةِ، فَيَقُولُ: أَيْ رَبِّ، أَدْخِلْنِيهَا، فَيَقُولُ: يَا ابْنَ آدَمَ، مَا يَصْرِينِي مِنْكَ؟ أَيُرْضِيكَ أَنْ أُعْطِيَكَ الدُّنْيَا وَمِثْلَهَا مَعَهَا؟ قَالَ: يَا رَبِّ، أَتَسْتَهْزِئُ مِنِّي وَأَنْتَ رَبُّ الْعَالَمِينَ».

فَضَحِكَ ابْنُ مَسْعُودٍ فَقَالَ: أَلاَ تَسْأَلُونِّي مِمَّ أَضْحَكُ؟ فَقَالُوا: مِمَّ تَضْحَكُ؟ قَالَ: هٰكَذَا ضَحِكَ رَسُولُ اللَّهِ ﷺ. فَقَالُوا: مِمَّ تَضْحَكُ يَا رَسُولَ اللَّهِ؟ قَالَ: مِنْ ضِحْكِ رَبِّ الْعَالَمِينَ حِينَ قَالَ: «أَتَسْتَهْزِئُ مِنِّي وَأَنْتَ رَبُّ الْعَالَمِينَ؟ فَيَقُولُ: إِنِّي لاَ أَسْتَهْزِئُ مِنْكَ، وَلٰكِنِّي عَلَى مَا أَشَاءُ قَادِرٌ».

٨٤ ـ باب أدنى أَهْلِ الْجَنَّةِ مَنْزِلَةً فِيها

٣١١ ـ (١٨٨) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَىٰ بْنُ أَبِي بُكَيْرٍ: حَدَّثَنَا زُهَيْرُ بْنُ مُحَمَّدٍ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنِ النُّعْمَانِ بْنِ أَبِي عَيَّاشٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ أَدْنَىٰ أَهْلِ الْجَنَّةِ مَنْزِلَةً رَجُلٌ صَرَفَ اللَّهُ وَجْهَهُ عَنِ النَّارِ قِبَلَ الْجَنَّةِ، وَمَثَّلَ لَهُ شَجَرَةً ذَاتَ ظِلٍّ، فَقَالَ: أَيْ رَبِّ، قَدِّمني إِلَى هٰذِهِ الشَّجَرَةِ أَكُونُ فِي ظِلِّهَا...» وَسَاقَ الْحَدِيثَ بِنَحْوِ حَدِيثِ ابْنِ مَسْعُودٍ. وَلَمْ يَذْكُرْ: «فَيَقُولُ: يَا ابْنَ آدَمَ، مَا يَصْرِينِي مِنْكَ» إِلَى آخِرِ الْحَدِيثِ. وَزَادَ فِيهِ: «وَيُذَكِّرُهُ اللَّهُ سَلْ كَذَا وَكَذَا، فَإِذَا انْقَطَعَتْ بِهِ الأَمَانِيُّ قَالَ اللَّهُ: هُوَ لَكَ وَعَشَرَةُ أَمْثَالِهِ». قَالَ: «ثُمَّ يَدْخُلُ بَيْتَهُ فَتَدْخُلُ عَلَيْهِ زَوْجَتَاهُ مِنَ الْحُورِ الْعِينِ، فَتَقُولاَنِ: الْحَمْدُ لِلَّهِ الَّذِي أَحْيَاكَ لَنَا وَأَحْيَانَا لَكَ. قَالَ: فَيَقُولُ: مَا أُعْطِيَ أَحَدٌ مِثْلَ مَا أُعْطِيتُ».

٣١٢ ـ (١٨٩) ـ حدّثنا سَعِيدُ بْنُ عَمْرٍو الأَشْعَثِيُّ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ مُطَرِّفٍ وَابْنِ أَبْجَرَ، عَنِ الشَّعْبِيِّ قَالَ: سَمِعْتُ الْمُغِيرَةَ بْنَ شُعْبَةَ؛ رِوَايَةً إِنْ شَاءَ اللَّهُ. (ح) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا مُطَرِّفُ بْنُ طَرِيفٍ وَعَبْدُ الْمَلِكِ بْنُ سَعِيدٍ: سَمِعَا الشَّعْبِيَّ يُخْبِرُ عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ؛ قَالَ: سَمِعْتُهُ عَلَى الْمِنْبَرِ، يَرْفَعُهُ إِلَى رَسُولِ اللَّهِ ﷺ. قَالَ: وَحَدَّثَنِي بِشْرُ بْنُ الْحَكَمِ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ: حَدَّثَنَا مُطَرِّفٌ وَابْنُ أَبْجَرَ: سَمِعَا الشَّعْبِيَّ يَقُولُ: سَمِعْتُ الْمُغِيرَةَ بْنَ شُعْبَةَ يُخْبِرُ بِهِ النَّاسَ عَلَى الْمِنْبَرِ. قَالَ سُفْيَانُ: رَفَعَهُ أَحَدُهُمَا ـ أُرَاهُ ابْنَ أَبْجَرَ ـ قَالَ «سَأَلَ مُوسَىٰ رَبَّهُ: مَا أَدْنَى أَهْلِ الْجَنَّةِ مَنْزِلَةً؟ قَالَ: هُوَ رَجُلٌ يَجِيءُ بَعْدَمَا أُدْخِلَ أَهْلُ الْجَنَّةِ الْجَنَّةَ

Lord! how (would I enter) since the people got their positions and took their shares?" It would be said to him: "Would you be pleased to have as much as the kingdom of a world king?" He would say: "I am pleased O my Lord". He (Allah) would say: "That is for you, (in addition to what is) like that, like that, like that, and like that". He would say at the fifth: "I am pleased O My Lord". He (Allah) would say: "Then, that is for you and ten times like it more, and whatever your self desires and your eye enjoys is also for you". He would say: "I am pleased O my Lord".

He (Moses) asked: "What about the highest (in degree) of them (i.e. the inhabitants of Paradise)?" He (Allah) said: "They are those whom I select. I establish with My own hand their honour over which I set a seal (and what I prepare and establish for them of blessings is) what no eye has seen, no ear has heard and no human mind has perceived". This is confirmed by Allah's Book: "Now no person knows what delights of the eye are kept hidden (in reserve) for them as a reward for their (good) Deeds". (The Prostration 17)

313-(...) Ash'sha'bi narrated: I heard Al-Mughira Ibn Shu'ba talking while being on the pulpit that once Moses asked his Lord about the least one in position and degree among the people of Paradise. (Then he mentioned the same narration).

314-(190) Abu Dharr narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, I know the last one of the people of Paradise to enter into Paradise, (who is) the last one of the dwellers of the (Hell) fire to come out of it. He is a man, who will be brought on The Day of Judgement, and it will be said: "Show him his lesser sins, and remove away from him his major sins". His lesser sins will be shown to him. It will be said to him: "On such-and-such a day and on such-and-such a day, you did such-and-such a thing, and such-and-such a thing". He will answer in the affirmative, and he could not deny any of them. But, he will be afraid that his major sins might be shown to him. Then, it will be said to him: "You will have a good deed instead of every evil deed". He will say: "O my Lord! I did other (evil) things, which I do not find here (in my record)". (The narrator commented): Verily, I saw The Messenger of Allah "Allah's blessing and peace be upon him" laughing until his premolar teeth became visible.

315-(...) This Hadith was narrated on the authority of Al-A'mash through another chain of transmitters.

316-(191) Abu Az-Zubair narrated that Jaber Ibn Abdullah was asked about the Advent (of people on The Day of Judgement). He said: We

فَيُقَالُ لَهُ: ادْخُلِ الْجَنَّةَ. فَيَقُولُ: أَيْ رَبِّ، كَيْفَ؟ وَقَدْ نَزَلَ النَّاسُ مَنَازِلَهُمْ وَأَخَذُوا أَخَذَاتِهِم؟ فَيُقَالُ لَهُ: أَتَرْضَىٰ أَنْ يَكُونَ لَكَ مِثْلُ مُلْكِ مَلِكٍ مِنْ مُلُوكِ الدُّنْيَا؟ فَيَقُولُ: رَضِيتُ، رَبِّ، فَيَقُولُ: لَكَ ذٰلِكَ وَمِثْلُهُ وَمِثْلُهُ وَمِثْلُهُ وَمِثْلُهُ، فَقَالَ فِي الْخَامِسَةِ: رَضِيتُ، رَبِّ، فَيَقُولُ: هٰذَا لَكَ وَعَشَرَةُ أَمْثَالِهِ. وَلَكَ مَا اشْتَهَتْ نَفْسُكَ وَلَذَّتْ عَيْنُكَ، فَيَقُولُ: رَضِيتُ، رَبِّ. قَالَ: رَبِّ، فَأَعْلاَهُمْ مَنْزِلَةً؟ قَالَ: أُولٰئِكَ الَّذِينَ أَرَدْتُ غَرَسْتُ كَرَامَتَهُمْ بِيَدِي، وَخَتَمْتُ عَلَيْهَا، فَلَمْ تَرَ عَيْنٌ وَلَمْ تَسْمَعْ أُذُنٌ وَلَمْ يَخْطُرْ عَلَى قَلْبِ بَشَرٍ». قَالَ: وَمِصْدَاقُهُ فِي كِتَابِ اللَّهِ عَزَّ وَجَلَّ: ﴿فَلَا تَعْلَمُ نَفْسٌ مَّآ أُخْفِىَ لَهُم مِّن قُرَّةِ أَعْيُنٍ﴾ الآية [السجدة: ١٧].

٣١٣ ـ (...) ـ حدّثنا أبو كُرَيْبٍ: حَدَّثَنَا عُبَيْدُ اللَّهِ الأَشْجَعِيُّ، عَنْ عَبْدِ الْمَلِكِ بْنِ أَبْجَرَ قَالَ: سَمِعْتُ الشَّعْبِيَّ يَقُولُ: سَمِعْتُ الْمُغِيرَةَ بْنَ شُعْبَةَ يَقُولُ عَلَى الْمِنْبَرِ: إِنَّ مُوسَىٰ عَلَيْهِ السَّلاَمُ سَأَلَ اللَّهَ عَزَّ وَجَلَّ عَنْ أَخَسِّ أَهْلِ الْجَنَّةِ مِنْهَا حَظّاً. وَسَاقَ الْحَدِيثَ بِنَحْوِهِ.

٣١٤ ـ (١٩٠) ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الأَعْمَشُ، عَنِ الْمَعْرُورِ بْنِ سُوَيْدٍ، عَنْ أَبِي ذَرٍّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي لأَعْلَمُ آخِرَ أَهْلِ الْجَنَّةِ دُخُولاً الْجَنَّةَ، وَآخِرَ أَهْلِ النَّارِ خُرُوجاً مِنْهَا. رَجُلٌ يُؤْتَىٰ بِهِ يَوْمَ الْقِيَامَةِ، فَيُقَالُ: اعْرِضُوا عَلَيْهِ صِغَارَ ذُنُوبِهِ وَارْفَعُوا عَنْهُ كِبَارَهَا. فَتُعْرَضُ عَلَيْهِ صِغَارُ ذُنُوبِهِ. فَيُقَالُ: عَمِلْتَ يَوْمَ كَذَا وَكَذَا، كَذَا وَكَذَا. وَعَمِلْتَ يَوْمَ كَذَا وَكَذَا، كَذَا وَكَذَا. فَيَقُولُ: نَعَمْ. لاَ يَسْتَطِيعُ أَنْ يُنْكِرَ. وَهُوَ مُشْفِقٌ مِنْ كِبَارِ ذُنُوبِهِ أَنْ تُعْرَضَ عَلَيْهِ. فَيُقَالُ لَهُ: فَإِنَّ لَكَ مَكَانَ كُلِّ سَيِّئَةٍ حَسَنَةً، فَيَقُولُ: رَبِّ، قَدْ عَمِلْتُ أَشْيَاءَ لا أَرَاهَا هٰهُنَا».

فَلَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ ضَحِكَ حَتَّى بَدَتْ نَوَاجِذُهُ.

٣١٥ ـ (...) ـ وحدّثنا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ وَوَكِيعٌ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ. (ح) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ: كِلاَهُمَا عَنِ الأَعْمَشِ، بِهٰذَا الإِسْنَادِ.

٣١٦ ـ (١٩١) ـ حدّثني عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ وَإِسْحَاقُ بْنُ مَنْصُورٍ؛ كِلاَهُمَا عَنْ رَوْحٍ. قَالَ عُبَيْدُ اللَّهِ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ الْقَيْسِيُّ: حَدَّثَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي أَبُو الزُّبَيْرِ: أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يُسْأَلُ عَنِ الْوُرُودِ، فَقَالَ: نَجِيءُ نَحْنُ يَوْمَ الْقِيَامَةِ عَنْ

(Muslims) would be mustered on The Day of Judgement on such-and-such (a hill), and the other (nations) on such-and-such (a hill), and we will be superior to all the people. Then the people would be invited in the company of their idols, which they used to worship, one after another. Then our Lord would come to us and say: "Whom are you waiting for?" They would say: "We are waiting for our Lord". He would say: "I am your Lord". They would say: "(We are not certain) until we gaze at You". He would show Himself to them smilingly, and would go along with them and they would follow Him.

every person, a hypocrite or a believer he might be, would be given a light. There would be spikes and hooks on the bridge of Hell, which would catch hold of whomever Allah willed. Then the light of the hypocrites would be extinguished, and the believers would get salvation. The first group to fulfill salvation would consist of seventy thousand men whose faces would be as bright as a full moon, and they would not be called to account. Then those succeeding them would have their faces as (luminous as) the brightest stars in the heaven. This is the way (the groups would follow one after another).

Then the intercession would be permitted, and they (who are allowed to intercede) would intercede, till he who testified that "There is no god but Allah" and had in his heart goodness equal to the weight of a barley grain would come out of the Fire. They would be brought in the courtyard of Paradise and the inhabitants of Paradise would begin to sprinkle water over them till they would grow as a thing grows in a torrent, and their burns would disappear. They would ask their Lord until they would be granted as much as this world and ten times the like of it more.

317-(...) Jaber narrated that he heard with his ears The Messenger of Allah "Allah's blessing and peace be upon him" saying: "Verily, Allah would take out people of the (Hell) fire and admit them in Paradise".

318-(...) Hammad Ibn Zaid narrated: I said to Amr Ibn Dinar: "Did you hear Jaber telling from The Messenger of Allah "Allah's blessing and peace be upon him" that Allah would take out people of the (Hell) fire by (virtue of) intercession?" he answered in the affirmative.

319-(...) Jaber Ibn Abdullah narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Some people would be taken out of the (Hell) fire, in which they would be burnt except for what is surrounding their faces, until they enter Paradise".

كَذَا وَكَذَا، انْظُرْ أَيْ ذٰلِكَ فَوْقَ النَّاسِ. قَالَ: فَتُدْعَى الأُمَمُ بِأَوْثَانِهَا وَمَا كَانَتْ تَعْبُدُ. الأَوَّلُ فَالأَوَّلُ، ثُمَّ يَأْتِينَا رَبُّنَا بَعْدَ ذٰلِكَ فَيَقُولُ: مَنْ تَنْظُرُونَ؟ فَيَقُولُونَ: نَنْظُرُ رَبَّنَا، فَيَقُولُ: أَنَا رَبُّكُمْ، فَيَقُولُونَ: حَتَّى نَنْظُرَ إِلَيْكَ، فَيَتَجَلَّى لَهُمْ يَضْحَكُ. قَالَ: فَيَنْطَلِقُ بِهِمْ وَيَتَّبِعُونَهُ، وَيُعْطَى كُلُّ إِنْسَانٍ مِنْهُمْ، مُنَافِقٍ أَوْ مُؤْمِنٍ، نُوراً، ثُمَّ يَتَّبِعُونَهُ، وَعَلَى جِسْرِ جَهَنَّمَ كَلاَلِيبُ وَحَسَكٌ، تَأْخُذُ مَنْ شَاءَ اللَّهُ. ثُمَّ يَطْفَأُ نُورُ الْمُنَافِقِينَ، ثُمَّ يَنْجُو الْمُؤْمِنُونَ، فَتَنْجُو أَوَّلُ زُمْرَةٍ وُجُوهُهُمْ كَالْقَمَرِ لَيْلَةَ الْبَدْرِ: سَبْعُونَ أَلْفاً لاَ يُحَاسَبُونَ، ثُمَّ الَّذِينَ يَلُونَهُمْ كَأَضْوَإِ نَجْمٍ فِي السَّمَاءِ، ثُمَّ كَذٰلِكَ، ثُمَّ تَحِلُّ الشَّفَاعَةُ. وَيَشْفَعُونَ حَتَّى يَخْرُجَ مِنَ النَّارِ مَنْ قَالَ: لاَ إِلٰهَ إِلاَّ اللَّهُ، وَكَانَ فِي قَلْبِهِ مِنَ الْخَيْرِ مَا يَزِنُ شَعِيرَةً، فَيُجْعَلُونَ بِفِنَاءِ الْجَنَّةِ. وَيَجْعَلُ أَهْلُ الْجَنَّةِ يَرُشُّونَ عَلَيْهِمُ الْمَاءَ حَتَّى يَنْبُتُوا نَبَاتَ الشَّيْءِ فِي السَّيْلِ، وَيَذْهَبُ حُرَاقُهُ، ثُمَّ يَسْأَلُ حَتَّى تُجْعَلَ لَهُ الدُّنْيَا وَعَشَرَةُ أَمْثَالِهَا مَعَهَا.

٣١٧ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرٍو، سَمِعَ جَابِراً يَقُولُ: سَمِعَهُ مِنَ النَّبِيِّ ﷺ بِأُذُنِهِ يَقُولُ: «إِنَّ اللَّهَ يُخْرِجُ نَاساً مِنَ النَّارِ فَيُدْخِلُهُمُ الْجَنَّةَ».

٣١٨ ـ (...) ـ حدّثنا أَبُو الرَّبِيعِ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، قَالَ: قُلْتُ لِعَمْرِو بْنِ دِينَارٍ: أَسَمِعْتَ جَابِرَ بْنَ عَبْدِ اللَّهِ يُحَدِّثُ عَنْ رَسُولِ اللَّهِ ﷺ: «إِنَّ اللَّهَ يُخْرِجُ قَوْماً مِنَ النَّارِ بِالشَّفَاعَةِ؟» قَالَ: «نَعَمْ».

[البخاري: كتاب الرقاق، باب صفة الجنة والنار، رقم: ٦٥٥٨].

٣١٩ ـ (...) ـ حدّثنا حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ: حَدَّثَنَا قَيْسُ بْنُ سُلَيْمٍ الْعَنْبَرِيُّ، قَالَ: حَدَّثَنِي يَزِيدُ الْفَقِيرُ: حَدَّثَنَا جَابِرُ بْنُ عَبْدِ اللَّهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ قَوْماً يُخْرَجُونَ مِنَ النَّارِ يَحْتَرِقُونَ فِيهَا، إِلاَّ دَارَاتِ وُجُوهِهِمْ، حَتَّى يَدْخُلُونَ الْجَنَّةَ».

320-(...) Yazid Al-Faqir said: A certain opinion adopted by the religious Dissenters (i.e. those who commit major sins would be eternally doomed to Hell) had appealed to me. We set out in a large group with the intention of performing the major pilgrimage and then going to the people (for proclaiming the opinions of the religious Dissenters).

We passed by Medina where we found Jaber Ibn Abdullah sitting beside a column relating to the people (some narrations) from the Prophet "Allah's blessing and peace be upon him". When he mentioned the dwellers of Hell, I said: "O companion of The Messenger of Allah! what is that which you are narrating, and Allah says: "Our Lord any whom thou dost admit to fire, truly thou coverest with shame, and never will wrongdoers find any helpers", and: "As to those who are rebellious and wicked, their abode will be the Fire: every time they wish to get away therefrom, they will be forced there into, and it will be said to them: Taste ye the Penalty of the Fire, The which ye were wont to reject as false". (The Prostration 20) So what is that which you say?"

He said: "Do you read (and keep by heart) The Quran?" I answered in the affirmative. He said: "Did you hear about the station of Muhammad "Allah's blessing and peace be upon him", i.e. to which Allah would raise, him?" I answered in the affirmative. He said: "Indeed, it is the exalted station of Muhammad "Allah's blessing and peace be upon him", and it is that, by which Allah would take out (of fire) whomever He wills to take out".

He then described the Bridge and the passing of the people over it. He (the sub-narrator) said: "I am afraid that I could not remember that (i.e. what Jaber said concerning the bridge), but he (Jaber) pretended that people would come out of the Hell after having gone into it, and he said: "They would come out of it as if they were the wood of the ebony tree. They would enter one of the rivers of Paradise, so as to take bath in it, and then come out as if they were (as white as) paper".

We then returned and said: "Woe to you! How can this old man tell a lie about The Messenger of Allah "Allah's blessing and peace be upon him"?" We reverted (from such opinions adopted by the religious Dissenters). By Allah! All of us abandoned this (pact of those religious dissenters) except for a man. (This is similar to the statement made by Abu Nu'aim).

321-(192) Anas narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Four persons would be taken out of the (Hell) fire and would be brought before Allah. One of them would turn and

٣٢٠ ـ (...) ـ وحدّثنا حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ: حَدَّثَنَا أَبُو عَاصِمٍ ـ يَعْنِي مُحَمَّدَ بْنَ أَبِي أَيُّوبَ ـ قَالَ: حَدَّثَنِي يَزِيدُ الْفَقِيرُ: قَالَ: كُنْتُ قَدْ شَغَفَنِي رَأْيٌ مِنْ رَأْيِ الْخَوَارِجِ، فَخَرَجْنَا فِي عِصَابَةٍ ذَوِي عَدَدٍ نُرِيدُ أَنْ نَحُجَّ، ثُمَّ نَخْرُجَ عَلَى النَّاسِ.

قَالَ: فَمَرَرْنَا عَلَى الْمَدِينَةِ، فَإِذَا جَابِرُ بْنُ عَبْدِ اللَّهِ يُحَدِّثُ الْقَوْمَ ـ جَالِسٌ إِلَى سَارِيَةٍ ـ عَنْ رَسُولِ اللَّهِ ﷺ.

قَالَ: فَإِذَا هُوَ قَدْ ذَكَرَ الْجَهَنَّمِيِّينَ قَالَ: فَقُلْتُ لَهُ: يَا صَاحِبَ رَسُولِ اللَّهِ، مَا هَٰذَا الَّذِي تُحَدِّثُونَ؟ وَاللَّهُ يَقُولُ: ﴿إِنَّكَ مَن تُدْخِلِ ٱلنَّارَ فَقَدْ أَخْزَيْتَهُۥ﴾ [آل عمران: ١٩٢]، وَ ﴿كُلَّمَآ أَرَادُوٓاْ أَن يَخْرُجُواْ مِنْهَآ أُعِيدُواْ فِيهَا﴾ [السجدة: ٢٠] فَمَا هَٰذَا الَّذِي تَقُولُونَ؟

قَالَ: فَقَالَ: أَتَقْرَأُ الْقُرْآنَ؟ قُلْتُ: نَعَمْ، قَالَ: فَهَلْ سَمِعْتَ بِمَقَامِ مُحَمَّدٍ عَلَيْهِ السَّلَامُ ـ يَعْنِي الَّذِي يَبْعَثُهُ اللَّهُ فِيهِ؟ ـ قُلْتُ: نَعَمْ. قَالَ: فَإِنَّهُ مَقَامُ مُحَمَّدٍ ﷺ الْمَحْمُودُ الَّذِي يُخْرِجُ اللَّهُ بِهِ مَنْ يُخْرِجُ.

قَالَ: ثُمَّ نَعَتَ وَضْعَ الصِّرَاطِ وَمَرَّ النَّاسِ عَلَيْهِ. قَالَ: وَأَخَافُ أَنْ لَا أَكُونَ أَحْفَظُ ذَاكَ. قَالَ: غَيْرَ أَنَّهُ قَدْ زَعَمَ أَنَّ قَوْماً يَخْرُجُونَ مِنَ النَّارِ بَعْدَ أَنْ يَكُونُوا فِيهَا. قَالَ: يَعْنِي فَيَخْرُجُونَ كَأَنَّهُمْ عِيدَانُ السَّمَاسِمِ. قَالَ: فَيَدْخُلُونَ نَهْراً مِنْ أَنْهَارِ الْجَنَّةِ فَيَغْتَسِلُونَ فِيهِ، فَيَخْرُجُونَ كَأَنَّهُمُ الْقَرَاطِيسُ.

فَرَجَعْنَا قُلْنَا: وَيْحَكُمْ، أَتُرَوْنَ الشَّيْخَ يَكْذِبُ عَلَى رَسُولِ اللَّهِ ﷺ؟ فَرَجَعْنَا. فَلَا وَاللَّهِ، مَا خَرَجَ مِنَّا غَيْرُ رَجُلٍ وَاحِدٍ. أَوْ كَمَا قَالَ أَبُو نُعَيْمٍ.

٣٢١ ـ (١٩٢) ـ حدّثنا هَدَّابُ بْنُ خَالِدٍ الأَزْدِيُّ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ أَبِي عِمْرَانَ وَثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يُخْرَجُ مِنَ النَّارِ

say: "O my Lord! Since you brought me out of it, then (please) do not return me to it". So, Allah would rescue him from it".

322-(193) Anas narrated: The Prophet "Allah's blessing and peace be upon him" said: "On the Day of Judgement, the people would be gathered by Allah, and would be concerned with (and inspired by Allah to ask for) it (i.e. intercession). They would say: "Let us ask somebody to intercede for us with our Lord, so that He might relieve us from this situation of ours". They will go to Adam and say: "You are the father of all the people. Allah created you with His Own Hand, breathed in you from His own spirit, and ordered the angels to prostrate to you; so please intercede for us with your Lord, in order that He may relieve us from this situation". Adam will say: "I am not fitting for this (intercession)". Then Adam will mention his sin thereof and feel shy of his Lord. He will say: "Go to Noah, who was the first Messenger Allah sent to the inhabitants of the earth".

They will go to him who will say: "I am not fitting for this task". He will mention his sin thereof and feel shy of his Lord. He will say: "Go to Abraham, The Bosom Friend of (Allah) The Most Gracious", to whom They will go and he will say: "I am not fitting for this task". Then he will mention his sins and feel shy of his Lord. He will say: "Go to Moses, the slave to whom Allah spoke (directly), and he gave him the Torah". They will go to him and he will say: "I am not fitting for this task". He will mention his sin thereof, and feel shy of his Lord. He will say: "Go to Jesus, Allah's Slave, His Messenger, and Allah's Word and a Spirit coming from Him". They will go to Jesus who will say: "I am not fitting for this job, go to Muhammad, the Slave of Allah, whose earlier and later sins were forgiven by Allah".

They will come to me and I will proceed till I will ask for my Lord's Permission, which I will be given. When I see my Lord, I will fall down in Prostration and He will let me remain in that state as long as He wishes. Then, I will be addressed: "Raise (your head) O Muhammad. Ask, and your request will be granted; say, and your saying will be listened to; intercede, and your intercession will be accepted". I will raise my head and praise Allah with an invocation He will teach me, and then I will intercede. He will fix a limit (number of people) to me (to intercede for) whom I will bring out of the (Hell) fire and admit into Paradise.

Then I will come back again to Allah, and when I see my Lord, I will fall down in prostration and He will let me remain in that state as long as He wishes. Then I will be addressed: "Raise (your head) O Muhammad. Ask, and your request will be granted; say, and your saying will be listened to; intercede, and your intercession will be accepted". I will raise my head

أَرْبَعَةٌ فَيُعْرَضُونَ عَلَى اللَّهِ، فَيَلْتَفِتُ أَحَدُهُمْ فَيَقُولُ: أَيْ رَبِّ، إِذْ أَخْرَجْتَنِي مِنْهَا فَلاَ تُعِدْنِي فِيهَا، فَيُنْجِيهِ اللَّهُ مِنْهَا».

٣٢٢ ـ (١٩٣) ـ حدّثنا أَبُو كَامِلٍ فُضَيْلُ بْنُ حُسَيْنٍ الْجَحْدَرِيُّ، وَمُحَمَّدُ بْنُ عُبَيْدٍ الْغُبَرِيُّ ـ وَاللَّفْظُ لأَبِي كَامِلٍ ـ قَالاَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَجْمَعُ اللَّهُ النَّاسَ يَوْمَ الْقِيَامَةِ فَيَهْتَمُّونَ لِذٰلِكَ ـ وَقَالَ ابْنُ عُبَيْدٍ: فَيُلْهَمُونَ لِذٰلِكَ ـ فَيَقُولُونَ: لَوِ اسْتَشْفَعْنَا عَلَى رَبِّنَا حَتَّى يُرِيحَنَا مِنْ مَكَانِنَا هٰذَا، قَالَ: فَيَأْتُونَ آدَمَ ﷺ فَيَقُولُونَ: أَنْتَ آدَمُ أَبُو الْخَلْقِ، خَلَقَكَ اللَّهُ بِيَدِهِ، وَنَفَخَ فِيكَ مِنْ رُوحِهِ، وَأَمَرَ الْمَلاَئِكَةَ فَسَجَدُوا لَكَ، اشْفَعْ لَنَا عِنْدَ رَبِّكَ حَتَّى يُرِيحَنَا مِنْ مَكَانِنَا هٰذَا، فَيَقُولُ: لَسْتُ هُنَاكُمْ. فَيَذْكُرُ خَطِيئَتَهُ الَّتِي أَصَابَ، فَيَسْتَحْيِي رَبَّهُ مِنْهَا، وَلٰكِنِ ائْتُوا نُوحاً، أَوَّلَ رَسُولٍ بَعَثَهُ اللَّهُ. قَالَ: فَيَأْتُونَ نُوحاً ﷺ، فَيَقُولُ: لَسْتُ هُنَاكُمْ. فَيَذْكُرُ خَطِيئَتَهُ الَّتِي أَصَابَ، فَيَسْتَحْيِي رَبَّهُ مِنْهَا، وَلٰكِنِ ائْتُوا إِبْرَاهِيمَ ﷺ الَّذِي اتَّخَذَهُ اللَّهُ خَلِيلاً، فَيَأْتُونَ إِبْرَاهِيمَ ﷺ فَيَقُولُ: لَسْتُ هُنَاكُمْ. وَيَذْكُرُ خَطِيئَتَهُ الَّتِي أَصَابَ، فَيَسْتَحْيِي رَبَّهُ مِنْهَا، وَلٰكِنِ ائْتُوا مُوسَىٰ ﷺ، الَّذِي كَلَّمَهُ ٱللَّهُ وَأَعْطَاهُ التَّوْرَاةَ. قَالَ: فَيَأْتُونَ مُوسَىٰ عَلَيْهِ السَّلاَمُ، فَيَقُولُ: لَسْتُ هُنَاكُمْ. وَيَذْكُرُ خَطِيئَتَهُ الَّتِي أَصَابَ، فَيَسْتَحْيِي رَبَّهُ مِنْهَا، وَلٰكِنِ ائْتُوا عِيسَىٰ رُوحَ اللَّهِ وَكَلِمَتَهُ، فَيَأْتُونَ عِيسَىٰ رُوحَ اللَّهِ وَكَلِمَتَهُ، فَيَقُولُ: لَسْتُ هُنَاكُمْ. وَلٰكِنِ ائْتُوا مُحَمَّداً ﷺ، عَبْداً قَدْ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ».

قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «فَيَأْتُونِي، فَأَسْتَأْذِنُ عَلَى رَبِّي فَيُؤْذَنُ لِي، فَإِذَا أَنَا رَأَيْتُهُ وَقَعْتُ سَاجِداً. فَيَدَعُنِي مَا شَاءَ اللَّهُ. فَيُقَالُ: يَا مُحَمَّدُ، ارْفَعْ رَأْسَكَ، قُلْ تُسْمَعْ، سَلْ تُعْطَهْ، اشْفَعْ تُشَفَّعْ. فَأَرْفَعُ رَأْسِي، فَأَحْمَدُ رَبِّي بِتَحْمِيدٍ يُعَلِّمُنِيهِ رَبِّي، ثُمَّ أَشْفَعُ، فَيَحُدُّ لِي حَدًّا فَأُخْرِجُهُمْ مِنَ النَّارِ، وَأُدْخِلُهُمُ الْجَنَّةَ، ثُمَّ أَعُودُ فَأَقَعُ سَاجِداً، فَيَدَعُنِي مَا شَاءَ اللَّهُ أَنْ يَدَعَنِي ثُمَّ يُقَالُ: ارْفَعْ رَأْسَكَ يَا مُحَمَّدُ، قُلْ تُسْمَعْ، سَلْ تُعْطَهْ، اشْفَعْ تُشَفَّعْ، فَأَرْفَعُ رَأْسِي، فَأَحْمَدُ رَبِّي بِتَحْمِيدٍ يُعَلِّمُنِيهِ ثُمَّ أَشْفَعُ، فَيَحُدُّ لِي حَدًّا فَأُخْرِجُهُمْ مِنَ النَّارِ، وَأُدْخِلُهُمُ الْجَنَّةَ، ـ قَالَ: فَلاَ أَدْرِي فِي الثَّالِثَةِ أَوْ فِي الرَّابِعَةِ قَالَ ـ: فَأَقُولُ: يَا

and praise Allah with an invocation He will teach me, and then I will intercede. Allah will fix a limit to me to intercede for, whom I will take out of (Hell) fire and admit into Paradise".

(The narrator said: I do not know whether in the third or the fourth time The Prophet will say): "None remains in Hell but those whom the Quran has imprisoned wherein they have been destined to stay eternally".

323-(...) Anas narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The believers would assemble on The Day of Judgement, and they would be concerned with that (and inspired by Allah to ask for intercession). (Then, he mentioned the tradition, which is like that of Abu Awana. In the end of this narration, The Prophet said: "Then, in the fourth time, I would come back (to Him) and say: "O my Lord! None remains in Hell but those whom the Quran has imprisoned (wherein they have been destined to stay eternally)").

324-(...) Anas narrated: The Prophet of Allah "Allah's blessing and peace be upon him" said: "The believers would be gathered by Allah on The Day of Judgement, and they would be concerned with that (and inspired by Allah to ask for intercession). (Then, he mentioned the same tradition. In the end of this narration, The Prophet said: "Then, in the fourth time, I would come back (to Him) and say: "O my Lord! None remains in Hell but those whom the Quran has imprisoned (in the Hell fire) wherein they have been destined to stay eternally").

325-(...) Anas narrated: The Prophet "Allah's blessing and peace be upon him" said: "He, who testified that there is no god but Allah, and even in whose heart there was goodness equal to the weight of a parley grain, would be taken out of the (Hell) fire; and he, who testified that there is no god but Allah, and even in whose heart there was goodness equal to the weight of a wheat grain, would be taken out of the (Hell) fire; and he, who testified that there is no god but Allah, and even in whose heart there was goodness equal to the weight of an atom, would be taken out of the (Hell) fire".

Ibn Minhal added (those words) in his narration: Yazid said: I met Shu'ba to whom I narrated this Hadith. Shu'ba said: Quatada transmitted to us this Hadith from Anas Ibn Malik who heard it from The Messenger of Allah "Allah's blessing and peace be upon him" substituting the word grain for atom. Yazid said: Abu Bistam changed it.

326-(...) Ma'bad Ibn Hilal Al-Anzi narrated: We, i.e. some people from Basra gathered and went to Anas Ibn Malik. We went with Thabit Al-Banani so that he might ask him about the Hadith of Intercession on our

رَب، مَا بَقِيَ فِي النَّارِ إِلاَّ مَنْ حَبَسَهُ الْقُرْآنُ، أَيْ وَجَبَ عَلَيْهِ الْخُلُودُ». قَالَ ابْنُ عُبَيْدٍ فِي رِوَايَتِهِ: قَالَ قَتَادَةُ: أَيْ وَجَبَ عَلَيْهِ الْخُلُودُ.

قَالَ ابْنُ عُبَيْدٍ فِي رِوَايَتِهِ: قَالَ قَتَادَةُ: أَيْ وَجَبَ عَلَيْهِ الْخُلُودُ.

[البخاري: كتاب الرقاق، باب صفة الجنة والنار، رقم: ٦٥٦٥].

٣٢٣ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى، ومُحَمَّدُ بْنُ بَشَّارٍ، قَالاَ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَجْتَمِعُ الْمُؤْمِنُونَ يَوْمَ الْقِيَامَةِ، فَيَهْتَمُّونَ بِذٰلِكَ» ـ أَوْ يُلْهَمُونَ ذٰلِكَ ... بِمِثْلِ حَدِيثِ أَبِي عَوَانَةَ. وَقَالَ فِي الْحَدِيثِ: «ثُمَّ آتِيهِ الرَّابِعَةَ ـ أَوْ أَعُودُ الرَّابِعَةَ ـ فَأَقُولُ: يَا رَبِّ، مَا بَقِيَ إِلا مَنْ حَبَسَهُ الْقُرْآنُ».

[البخاري: كتاب التفسير، باب قول الله: ﴿وعلم آدم الأسماء كلها﴾، رقم: ٤٤٧٦]

٣٢٤ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ، قَالَ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ نَبِيَّ اللَّهِ ﷺ قَالَ: «يَجْمَعُ اللَّهُ الْمُؤْمِنِينَ يَوْمَ الْقِيَامَةِ فَيُلْهَمُونَ لِذٰلِكَ...» بِمِثْلِ حَدِيثِهِمَا. وَذَكَرَ فِي الرَّابِعَةِ: «فَأَقُولُ: يَا رَبِّ، مَا بَقِيَ فِي النَّارِ إِلاَّ مَنْ حَبَسَهُ الْقُرْآنُ، أَيْ وَجَبَ عَلَيْهِ الْخُلُودُ».

[البخاري: كتاب التفسير، باب قول الله: ﴿وعلم آدم الأسماء كلها﴾، رقم: ٤٤٧٦].

٣٢٥ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ مِنْهَالٍ الضَّرِيرُ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ وَهِشَامٌ صَاحِبُ الدَّسْتَوَائِيِّ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ. (ح) وَحَدَّثَنِي أَبُو غَسَّانَ الْمِسْمَعِيُّ وَمُحَمَّدُ بْنُ الْمُثَنَّى، قَالاَ: حَدَّثَنَا مُعَاذٌ ـ وَهُوَ ابْنُ هِشَامٍ ـ قَالَ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ: أَنَّ النَّبِيَّ ﷺ قَالَ: «يَخْرُجُ مِنَ النَّارِ مَنْ قَالَ: لاَ إِلَهَ إِلاَّ اللَّهُ، وكَانَ فِي قَلْبِهِ مِنَ الْخَيْرِ مَا يَزِنُ شَعِيرَةً. ثُمَّ يَخْرُجُ مِنَ النَّارِ مَنْ قَالَ: لاَ إِلَهَ إِلاَّ اللَّهُ وَكَانَ فِي قَلْبِهِ مِنَ الْخَيْرِ مَا يَزِنُ بُرَّةً. ثُمَّ يَخْرُجُ مِنَ النَّارِ مَنْ قَالَ: لاَ إِلَهَ إِلاَّ اللَّهُ وَكَانَ فِي قَلْبِهِ مِنَ الْخَيْرِ مَا يَزِنُ ذَرَّةً».

زَادَ ابْنُ مِنْهَالٍ فِي رِوَايَتِهِ: قَالَ يَزِيدُ: فَلَقِيتُ شُعْبَةَ فَحَدَّثْتُهُ بِالْحَدِيثِ فَقَالَ شُعْبَةُ: حَدَّثَنَا بِهِ قَتَادَةُ عَنْ أَنَسِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ ﷺ بِالْحَدِيثِ. إِلاَّ أَنَّ شُعْبَةَ جَعَلَ، مَكَانَ الذَّرَّةِ، ذُرَةً. قَالَ يَزِيدُ: صَحَّفَ فِيهَا أَبُو بِسْطَامٍ.

[البخاري: كتاب الإيمان، باب زيادة الإيمان ونقصانه، رقم: ٤٤].

٣٢٦ ـ (...) ـ حدّثنا أَبُو الرَّبِيعِ الْعَتَكِيُّ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ: حَدَّثَنَا مَعْبَدُ بْنُ هِلاَلٍ الْعَنَزِيُّ. (ح) وَحَدَّثَنَاهُ سَعِيدُ بْنُ مَنْصُورٍ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ: حَدَّثَنَا مَعْبَدُ بْنُ

behalf. Behold, Anas was in his palace. We just arrived at the time he was performing Duha prayer. Thabit asked permission for us to enter and we were admitted. He seated Thabit beside him on his bed. Thabit said: "O Abu Hamza! There are your brethren from Basra coming to ask you about the Hadith of Intercession".

Anas said: (The Prophet) Muhammad "Allah's blessing and peace be upon him" said: "On the Day of Judgement the people will surge with each other like waves, and then they will come to Adam and say: "Please intercede for us with your Lord". He will say: "I am not fitting for that but it is better for you to go to Abraham, since he is the bosom friend of Allah, The Most Gracious". They will go to Abraham who will say: "I am not fitting for that. It is better for you to go to Moses since he is the one to whom Allah spoke directly". So they will go to Moses who will say: "I am not fitting for that. It is better for you to go to Jesus, who is a soul created by Allah, in addition to being His Word ("Be" And really it was)". they will go to Jesus who will say: "I am not fitting for that. It is better for you to go to Muhammad".

They would come to me; and I will say: "I am (fitting) for that". Then I will ask for my Lord's permission, which will be given. Then He will inspire me to praise Him with such praises, as I do not know now. So I will praise Him with those praises and will fall down in prostration before Him. Then it will be said: "O Muhammad! Raise your head and speak, for you will be listened to; ask, for you will be granted (your request); and intercede, for your intercession will be accepted". I will say: "O Lord, my followers! My followers!" Then it will be said: "Go and take out of Hell all those who have faith in their hearts, equal to the weight of a barley grain".

I will go and do so and return to praise Him with the same praises, and fall down in prostration before Him. Then it will be said: "O Muhammad! Raise your head and speak, for you will be listened to; ask, for you will be granted (your request); and intercede, for your intercession will be accepted". I will say: "O Lord! My followers! My followers!" It will be said: "Go and take out of it (The Hell) all those who have faith in their hearts equal to the weight of a mustard seed".

I will go and do so, and then return to praise Him with the same praises, and fall down in prostration before Him. It will be said: "O Muhammad! Raise your head and speak, for you will be listened to; ask, for you will be granted (your request); and intercede, for your intercession will be accepted". I will say: "O Lord! My followers! My followers!" Then He will say: "Go and take out (of the fire) all of those in whose hearts there is

هِلاَلٍ الْعَنَزِيُّ، قَالَ: انْطَلَقْنَا إِلَى أَنَسِ بْنِ مَالِكٍ وَتَشَفَّعْنَا بِثَابِتٍ، فَانْتَهَيْنَا إِلَيْهِ وَهْوَ يُصَلِّي الضُّحَى، فَاسْتَأْذَنَ لَنَا ثَابِتٌ، فَدَخَلْنَا عَلَيْهِ، وَأَجْلَسَ ثَابِتاً مَعَهُ عَلَى سَرِيرِهِ. فَقَالَ لَهُ: يَا أَبَا حَمْزَةَ، إِنَّ إِخْوَانَكَ مِنْ أَهْلِ الْبَصْرَةِ يَسْأَلُونَكَ أَنْ تُحَدِّثَهُمْ حَدِيثَ الشَّفَاعَةِ.

قَالَ: حَدَّثَنَا مُحَمَّدٌ ﷺ قَالَ: «إِذَا كَانَ يَوْمُ الْقِيَامَةِ مَاجَ النَّاسُ بَعْضُهُمْ إِلَى بَعْضٍ. فَيَأْتُونَ آدَمَ فَيَقُولُونَ لَهُ: اشْفَعْ لِذُرِّيَّتِكَ، فَيَقُولُ: لَسْتُ لَهَا، وَلَكِنْ عَلَيْكُمْ بِإِبْرَاهِيمَ عَلَيْهِ السَّلاَمُ، فَإِنَّهُ خَلِيلُ اللَّهِ، فَيَأْتُونَ إِبْرَاهِيمَ، فَيَقُولُ: لَسْتُ لَهَا، وَلَكِنْ عَلَيْكُمْ بِمُوسَى عَلَيْهِ السَّلاَمُ، فَإِنَّهُ كَلِيمُ اللَّهِ، فَيُؤْتَى مُوسَى فَيَقُولُ: لَسْتُ لَهَا، وَلَكِنْ عَلَيْكُمْ بِعِيسَى عَلَيْهِ السَّلاَمُ فَإِنَّهُ رُوحُ اللَّهِ وَكَلِمَتُهُ، فَيُؤْتَى عِيسَى.

فَيَقُولُ: لَسْتُ لَهَا، وَلَكِنْ عَلَيْكُمْ بِمُحَمَّدٍ ﷺ، فَأُوتَى، فَأَقُولُ: أَنَا لَهَا، فَأَنْطَلِقُ فَأَسْتَأْذِنُ عَلَى رَبِّي. فَيُؤْذَنُ لِي، فَأَقُومُ بَيْنَ يَدَيْهِ، فَأَحْمَدُهُ بِمَحَامِدَ لاَ أَقْدِرُ عَلَيْهِ الآنَ، يُلْهِمُنِيهِ اللَّهُ. ثُمَّ أَخِرُّ لَهُ سَاجِداً، فَيُقَالُ لِي: يَا مُحَمَّدُ، ارْفَعْ رَأْسَكَ، وَقُلْ يُسْمَعْ لَكَ، وَسَلْ تُعْطَهْ، وَاشْفَعْ تُشَفَّعْ.

فَأَقُولُ: رَبِّ، أُمَّتِي أُمَّتِي، فَيُقَالُ: انْطَلِقْ. فَمَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ بُرَّةٍ أَوْ شَعِيرَةٍ مِنْ إِيمَانٍ فَأَخْرِجْهُ مِنْهَا، فَأَنْطَلِقُ فَأَفْعَلُ ثُمَّ أَرْجِعُ إِلَى رَبِّي فَأَحْمَدُهُ بِتِلْكَ الْمَحَامِدِ، ثُمَّ أَخِرُّ لَهُ سَاجِداً. فَيُقَالُ لِي: يَا مُحَمَّدُ، ارْفَعْ رَأْسَكَ، وَقُلْ يُسْمَعْ لَكَ، وَسَلْ تُعْطَهْ. وَاشْفَعْ تُشَفَّعْ.

فَأَقُولُ: أُمَّتِي، أُمَّتِي. فَيُقَالُ لِي: انْطَلِقْ، فَمَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ خَرْدَلٍ مِنْ إِيمَانٍ فَأَخْرِجْهُ مِنْهَا، فَأَنْطَلِقُ فَأَفْعَلُ، ثُمَّ أَعُودُ إِلَى رَبِّي فَأَحْمَدُهُ بِتِلْكَ الْمَحَامِدِ. ثُمَّ أَخِرُّ لَهُ سَاجِداً، فَيُقَالُ لِي: يَا مُحَمَّدُ، ارْفَعْ رَأْسَكَ، وَقُلْ يُسْمَعْ لَكَ، وَسَلْ تُعْطَهْ، وَاشْفَعْ تُشَفَّعْ، فَأَقُولُ: يَا رَبِّ، أُمَّتِي، أُمَّتِي.

فَيُقَالُ لِي: انْطَلِقْ، فَمَنْ كَانَ فِي قَلْبِهِ أَدْنَى أَدْنَى أَدْنَى مِنْ مِثْقَالِ حَبَّةٍ مِنْ خَرْدَلٍ

faith equal to the weight of even the lightest, lightest, lightest mustard seed". I will go and do so".

(Ma'bad said): This is the Hadith, which Anas narrated to us. When we left Anas, and reached the upper part of the graveyard, We said: "Let's pass by Al-Hasan to greet him. He was hiding himself in the house of Abu Khalifa". So we went and greeted him. He admitted us. We said to him: "O Abu Sa'id! We came to you from your brother Anas Ibn Malik who related to us a Hadith about the intercession the like of which we have never heard". He said: "What is that?" We told him the Hadith. He said: "What then?" We said: "He did add nothing to that". He said: "Anas related the Hadith to us twenty years ago when he was younger, stronger and healthier. I don't know whether he forgot or he did not like to let you depend on what he might have said". We said: "O Abu Sa'id ! Relate that to us". He smiled and said: "Man was created hasty. I did not mention it but that of which I wanted to inform you.

Anas told me the same as he told you and said that The Prophet "Allah's blessing and peace be upon him" further added: "I then will return for the fourth time, praise Him similarly, and prostrate myself before Him. It will be said to me the same as it had been said: "O Muhammad! Raise your head and speak, for you will be listened to; ask, for you will be granted (your request); and intercede, for your intercession will be accepted". I will say: "O Lord! Allow me to intercede for him, who said: "There is no god (to be worshiped) but Allah"". Then Allah will say: "That is not for you. But, by my Power, by my Majesty, by My Supremacy, and by My Greatness! I will take out of Hell whoever said: "There is no god but Allah"".

327-(194) Abu Huraira narrated: Some (cooked) meat was brought to Allah's Apostle "Allah's blessing and peace be upon him" and the meat of a forearm was presented to him as he used to like it. He ate a morsel of it and said: "I will be the chief of all the people on the Day of Judgement. Do you know the reason for it? Allah will gather all the human beings of early as well as late generations on one plain so that the announcer will be able to make them all hear his voice and the watcher will be able to see all of them. The sun will come so close to the people that they will suffer such distress and trouble to the extent that they will not be able to bear or stand.

Then the people will say: "Don't you see what state you have reached? Won't you look for someone who can intercede for you with your Lord?" Some people will say to others: "Go to Adam". So they will go to Adam and say to him: "You are the father of mankind; Allah created you with His Own Hand, and breathed into you from His Spirit; and ordered the angels

مِنْ إِيمَانٍ فَأَخْرِجْهُ مِنَ النَّارِ، فَأَنْطَلِقُ فَأَفْعَلُ».

هَٰذَا حَدِيثُ أَنَسٍ الَّذِي أَنْبَأَنَا بِهِ. فَخَرَجْنَا مِنْ عِنْدِهِ، فَلَمَّا كُنَّا بِظَهْرِ الْجَبَّانِ قُلْنَا: لَوْ مِلْنَا إِلَى الْحَسَنِ فَسَلَّمْنَا عَلَيْهِ، وَهُوَ مُسْتَخْفٍ فِي دَارِ أَبِي خَلِيفَةَ. قَالَ: فَدَخَلْنَا عَلَيْهِ فَسَلَّمْنَا عَلَيْهِ، فَقُلْنَا: يَا أَبَا سَعِيدٍ، جِئْنَا مِنْ عِنْدِ أَخِيكَ أَبِي حَمْزَةَ، فَلَمْ نَسْمَعْ مِثْلَ حَدِيثٍ حَدَّثَنَاهُ فِي الشَّفَاعَةِ. قَالَ: هِيهِ، فَحَدَّثْنَاهُ الْحَدِيثَ، فَقَالَ: هِيهِ، قُلْنَا: مَا زَادَنَا. قَالَ: قَدْ حَدَّثَنَا بِهِ مُنْذُ عِشْرِينَ سَنَةً وَهُوَ يَوْمَئِذٍ جَمِيعٌ وَلَقَدْ تَرَكَ شَيْئاً مَا أَدْرِي أَنَسِيَ الشَّيْخُ أَوْ كَرِهَ أَنْ يُحَدِّثَكُمْ فَتَتَّكِلُوا، قُلْنَا لَهُ: حَدِّثْنَا، فَضَحِكَ وَقَالَ: خُلِقَ الإِنْسَانُ مِنْ عَجَلٍ. مَا ذَكَرْتُ لَكُمْ هَٰذَا إِلاَّ وَأَنَا أُرِيدُ أَنْ أُحَدِّثَكُمُوهُ: «ثُمَّ أَرْجِعُ إِلَى رَبِّي فِي الرَّابِعَةِ فَأَحْمَدُهُ بِتِلْكَ الْمَحَامِدِ. ثُمَّ أَخِرُّ لَهُ سَاجِداً. فَيُقَالُ لِي: يَا مُحَمَّدُ، ارْفَعْ رَأْسَكَ، وَقُلْ يُسْمَعْ لَكَ، وَسَلْ تُعْطَ، وَاشْفَعْ تُشَفَّعْ، فَأَقُولُ: يَا رَبِّ، ائْذَنْ لِي فِيمَنْ قَالَ: لاَ إِلَٰهَ إِلاَّ اللَّهُ. قَالَ: لَيْسَ ذَاكَ لَكَ، ـ أَوْ قَالَ: لَيْسَ ذَاكَ إِلَيْكَ ـ، وَلَٰكِنْ، وَعِزَّتِي، وَكِبْرِيَائِي، وَعَظَمَتِي، وَجِبْرِيَائِي، لأُخْرِجَنَّ مَنْ قَالَ: لاَ إِلَٰهَ إِلاَّ اللَّهُ».

قَالَ: فَأَشْهَدُ عَلَى الْحَسَنِ أَنَّهُ حَدَّثَنَا بِهِ أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ، أُرَاهُ قَالَ: قَبْلَ عِشْرِينَ سَنَةً، وَهُوَ يَوْمَئِذٍ جَمِيعٌ.

[البخاري: كتاب التوحيد، باب كلام الرب عز وجل يوم القيامة...، رقم: ٧٥١٠].

٣٢٧ ـ (١٩٤) ـ حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ ـ وَاتَّفَقَا فِي سِيَاقِ الْحَدِيثِ، إِلاَّ مَا يَزِيدُ أَحَدُهُمَا مِنَ الْحَرْفِ بَعْدَ الْحَرْفِ ـ قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ: حَدَّثَنَا أَبُو حَيَّانَ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: أُتِيَ رَسُولُ اللَّهِ ﷺ يَوْماً بِلَحْمٍ، فَرُفِعَ إِلَيْهِ الذِّرَاعُ، وَكَانَتْ تُعْجِبُهُ، فَنَهَسَ مِنْهَا نَهْسَةً فَقَالَ: «أَنَا سَيِّدُ النَّاسِ يَوْمَ الْقِيَامَةِ. وَهَلْ تَدْرُونَ بِمَ ذَاكَ؟ يَجْمَعُ اللَّهُ يَوْمَ الْقِيَامَةِ الأَوَّلِينَ وَالآخِرِينَ فِي صَعِيدٍ وَاحِدٍ، فَيُسْمِعُهُمُ الدَّاعِي وَيَنْفُذُهُمُ الْبَصَرُ، وَتَدْنُو الشَّمْسُ، فَيَبْلُغُ النَّاسَ مِنَ الْغَمِّ وَالْكَرْبِ مَا لاَ يُطِيقُونَ، وَمَا لاَ يَحْتَمِلُونَ. فَيَقُولُ بَعْضُ النَّاسِ لِبَعْضٍ: أَلاَ تَرَوْنَ مَا أَنْتُمْ فِيهِ؟ أَلاَ تَرَوْنَ مَا قَدْ بَلَغَكُمْ؟ أَلاَ تَنْظُرُونَ مَنْ يَشْفَعُ لَكُمْ إِلَى رَبِّكُمْ؟

فَيَقُولُ بَعْضُ النَّاسِ لِبَعْضٍ: ائْتُوا آدَمَ، فَيَأْتُونَ آدَمَ. فَيَقُولُونَ: يَا آدَمُ، أَنْتَ أَبُو الْبَشَرِ، خَلَقَكَ اللَّهُ بِيَدِهِ وَنَفَخَ فِيكَ مِنْ رُوحِهِ وَأَمَرَ الْمَلاَئِكَةَ فَسَجَدُوا لَكَ، اشْفَعْ لَنَا

to prostrate before you; so (please) intercede for us with your Lord. Don't you see in what state we are? Don't you see what condition we have reached?" Adam will say: "Today my Lord has become angry as He has never become before, nor will ever become thereafter. He forbade me (to eat of the fruit of) the tree, but I disobeyed Him. Myself! Myself! Myself! Go to someone else; go to Noah".

So they will go to Noah and say (to him): "O Noah! You are the first Messenger sent by Allah to the people of the earth, and Allah has named you a thankful slave; (please) intercede for us with your Lord. Don't you see in what state we are? don't you see what condition we have reached?" He will say: "Today my Lord has become angry as He has never become before, nor will ever become thereafter. I had (in the world) the right to make one definitely accepted invocation, and I made it against my nation. Myself! Myself! Myself! Go to someone else; go to Abraham".

They will go to Abraham and say: "O Abraham! You are Allah's Apostle and His bosom friend from among the people of the earth; so (please) intercede for us with your Lord. Don't you see in what state we are? don't you see what condition we have reached?" He will say to them: "My Lord has today become angry as He has never become before, nor will ever become thereafter. I had told three lies (in the world). Myself! Myself! Myself! Go to someone else; go to Moses".

The people will then go to Moses and say: "O Moses! You are Allah's Apostle and Allah gave you superiority above the others with this message and with His direct Talk to you; (please) intercede for us with your Lord. Don't you see in what state we are? don't you see what condition we have reached?" Moses will say: "My Lord has today become angry as He has never become before, nor will ever become thereafter. I killed a person whom I had not been ordered to kill. Myself! Myself! Myself! Go to someone else; go to Jesus".

So they will go to Jesus and say: "O Jesus! You are Allah's Apostle and His Word, which He sent to Mary, and a superior soul created by Him, and you talked to the people while still young in the cradle. (Please) intercede for us with your Lord. Don't you see in what state we are? don't you see what condition we have reached?" Jesus will say: "My Lord has today become angry as He has never become before nor will ever become thereafter". Jesus will not mention any sin, but will say: "Myself! Myself! Myself! Go to someone else; go to Muhammad".

إِلَى رَبِّكَ، أَلاَ تَرَى إِلَى مَا نَحْنُ فِيهِ؟ أَلاَ تَرَى إِلَى مَا قَدْ بَلَغَنَا؟ فَيَقُولُ آدَمُ: إِنَّ رَبِّي غَضِبَ الْيَوْمَ غَضَباً لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ، وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ، وَإِنَّهُ نَهَانِي عَنِ الشَّجَرَةِ فَعَصَيْتُهُ. نَفْسِي، نَفْسِي. اذْهَبُوا إِلَى غَيْرِي. اذْهَبُوا إِلَى نُوحٍ.

فَيَأْتُونَ نُوحاً فَيَقُولُونَ: يَا نُوحُ، أَنْتَ أَوَّلُ الرُّسُلِ إِلَى الأَرْضِ، وَسَمَّاكَ اللَّهُ: عَبْداً شَكُوراً، اشْفَعْ لَنَا إِلَى رَبِّكَ. أَلاَ تَرَى مَا نَحْنُ فِيهِ؟ أَلاَ تَرَى مَا قَدْ بَلَغَنَا؟ فَيَقُولُ لَهُمْ: إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَباً لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ، وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ، وَإِنَّهُ قَدْ كَانَتْ لِي دَعْوَةٌ دَعَوْتُ بِهَا عَلَى قَوْمِي. نَفْسِي، نَفْسِي. اذْهَبُوا إِلَى إِبْرَاهِيمَ ﷺ.

فَيَأْتُونَ إِبْرَاهِيمَ فَيَقُولُونَ: أَنْتَ نَبِيُّ اللَّهِ وَخَلِيلُهُ مِنْ أَهْلِ الأَرْضِ، اشْفَعْ لَنَا إِلَى رَبِّكَ. أَلاَ تَرَى إِلَى مَا نَحْنُ فِيهِ؟ أَلاَ تَرَى إِلَى مَا قَدْ بَلَغَنَا؟ فَيَقُولُ لَهُمْ إِبْرَاهِيمُ: إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَباً لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ وَلاَ يَغْضَبُ بَعْدَهُ مِثْلَهُ. وَذَكَرَ كَذَبَاتِهِ. نَفْسِي، نَفْسِي. اذْهَبُوا إِلَى غَيْرِي، اذْهَبُوا إِلَى مُوسَىٰ.

فَيَأْتُونَ مُوسَىٰ ﷺ فَيَقُولُونَ: يَا مُوسَىٰ، أَنْتَ رَسُولُ اللَّهِ، فَضَّلَكَ اللَّهُ بِرِسَالاَتِهِ وَبِتَكْلِيمِهِ عَلَى النَّاسِ، اشْفَعْ لَنَا إِلَى رَبِّكَ. أَلاَ تَرَى إِلَى مَا نَحْنُ فِيهِ؟ أَلاَ تَرَى مَا قَدْ بَلَغَنَا؟ فَيَقُولُ لَهُمْ مُوسَىٰ ﷺ: إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَباً لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ. وَإِنِّي قَتَلْتُ نَفْساً لَمْ أُومَرْ بِقَتْلِهَا، نَفْسِي. نَفْسِي. اذْهَبُوا إِلَى عِيسَى ﷺ.

فَيَأْتُونَ عِيسَىٰ فَيَقُولُونَ: يَا عِيسَىٰ، أَنْتَ رَسُولُ اللَّهِ، وَكَلَّمْتَ النَّاسَ فِي الْمَهْدِ، وَكَلِمَةٌ مِنْهُ أَلْقَاهَا إِلَى مَرْيَمَ، وَرُوحٌ مِنْهُ، فَاشْفَعْ لَنَا إِلَى رَبِّكَ. أَلاَ تَرَى مَا نَحْنُ فِيهِ؟ أَلاَ تَرَى مَا قَدْ بَلَغَنَا؟ فَيَقُولُ لَهُمْ عِيسَى ﷺ: إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَباً لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ. وَلَمْ يَذْكُرْ لَهُ ذَنْباً. نَفْسِي. نَفْسِي. اذْهَبُوا إِلَى غَيْرِي. اذْهَبُوا إِلَى مُحَمَّدٍ ﷺ.

So they will come to me and say: "O Muhammad! You are Allah's Apostle and the last of The Prophets, and Allah forgave your earlier and later sins. (Please) intercede for us with your Lord. Don't you see in what state we are? don't you see what condition we have reached?""

The Prophet "Allah's blessing and peace be upon him" added: "Then I will go beneath Allah's Throne and fall in prostration before my Lord. Then Allah will guide me to such praises and glorifications to Him as He has never guided anybody else before me. Then it will be said: "O Muhammad! Raise your head. Ask, and you will be granted. Intercede and it (your intercession) will be accepted". So I will raise my head and Say: "My followers, O my Lord! My followers, O my Lord!" It will be said: "O Muhammad! Let those of your followers who have no accounts, enter through that gate of those of Paradise which lies on the right; and they will share the other gates with the people"".

The Prophet "Allah's blessing and peace be upon him" further said: "By Him, in Whose Hand my soul is, the distance between every two gate-posts of Paradise is as long as the distance between Mecca and Hajar (of Bahrain or Busra of Sham)".

328-(...) Abu Huraira narrated: A dish containing porridge and meat was presented to The Messenger of Allah "Allah's blessing and peace be upon him", who took the forearm, the part of the sheep which was the most favorite to him. He ate a morsel of it and said: "I will be the chief of all the people on the Day of Judgement". He ate another morsel of it and said: "I will be the chief of all the people on the Day of Judgement". When he saw that his companions did not ask him about the reason, he said to them: "Wouldn't you ask me how (this would be)?" they asked him: "Then, how (would this be) O Messenger of Allah?" he said: "(On such a day) the people would stand before The Lord of the worlds" (and he mentioned the narration which is like that of Abu Haiyyan. He added in the story of Abraham: "He related (to them) his saying concerning the planet, and his saying about their gods: "It is this (god which is the) biggest of them, which did it" (i.e. destroyed all the idles). and his saying: "I'm faint"". Then he (The Prophet) said: "By Him, in Whose hand is the soul of Muhammad! The distance between every two gate-posts from their sides is as long as the distance between Mecca and Hajar" (of Yemen, or between Hajar and Mecca, I (the narrator) do not know which of the two he (The Prophet) uttered).

329-(195) Both of Abu Huraira and Hudhaifa narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "The

فَيَأْتُونِي فَيَقُولُونَ: يَا مُحَمَّدُ، أَنْتَ رَسُولُ اللَّهِ وَخَاتَمُ الأَنْبِيَاءِ. وَغَفَرَ اللَّهُ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ، اشْفَعْ لَنَا إِلَى رَبِّكَ. أَلاَ تَرَى مَا نَحْنُ فِيهِ؟ أَلاَ تَرَى مَا قَدْ بَلَغَنَا؟ فَأَنْطَلِقُ فَآتِي تَحْتَ الْعَرْشِ فَأَقَعُ سَاجِداً لِرَبِّي. ثُمَّ يَفْتَحُ اللَّهُ عَلَيَّ وَيُلْهِمُنِي مِنْ مَحَامِدِهِ وَحُسْنِ الثَّنَاءِ عَلَيْهِ شَيْئاً لَمْ يَفْتَحْهُ لأَحَدٍ قَبْلِي. ثُمَّ يُقَالُ: يَا مُحَمَّدُ، ارْفَعْ رَأْسَكَ، سَلْ تُعْطَهْ، اشْفَعْ تُشَفَّعْ، فَأَرْفَعُ رَأْسِي فَأَقُولُ: يَا رَبِّ، أُمَّتِي. أُمَّتِي فَيُقَالُ: يَا مُحَمَّدُ، أَدْخِلِ الْجَنَّةَ مِنْ أُمَّتِكَ، مَنْ لاَ حِسَابَ عَلَيْهِ، مِنَ الْبَابِ الأَيْمَنِ مِنْ أَبْوَابِ الْجَنَّةِ. وَهُمْ شُرَكَاءُ النَّاسِ فِيمَا سِوَى ذٰلِكَ مِنَ الأَبْوَابِ. وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، إِنَّ مَا بَيْنَ الْمِصْرَاعَيْنِ مِنْ مَصَارِيعِ الْجَنَّةِ لَكَمَا بَيْنَ مَكَّةَ وَهَجَرٍ ـ أَوْ كَمَا بَيْنَ مَكَّةَ وَبُصْرَى ـ».

[البخاري: كتاب أحاديث الأنبياء، باب يزفون النسلان في المشي، رقم: ٣٣٦١].

٣٢٨ ـ (...) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ، عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: وُضِعَتْ بَيْنَ يَدَيْ رَسُولِ اللَّهِ ﷺ قَصْعَةٌ مِنْ ثَرِيدٍ وَلَحْمٍ، فَتَنَاوَلَ الذِّرَاعَ. وَكَانَتْ أَحَبَّ الشَّاةِ إِلَيْهِ، فَنَهَسَ نَهْسَةً فَقَالَ: «أَنَا سَيِّدُ النَّاسِ يَوْمَ الْقِيَامَةِ»، ثُمَّ نَهَسَ أُخْرَى فَقَالَ: «أَنَا سَيِّدُ النَّاسِ يَوْمَ الْقِيَامَةِ»، فَلَمَّا رَأَى أَصْحَابَهُ لاَ يَسْأَلُونَهُ قَالَ: «أَلاَ تَقُولُونَ كَيْفَهْ؟» قَالُوا: كَيْفَهْ يَا رَسُولَ اللَّهِ؟ قَالَ: «يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ...» وَسَاقَ الْحَدِيثَ بِمَعْنَىٰ حَدِيثِ أَبِي حَيَّانَ عَنْ أَبِي زُرْعَةَ. وَزَادَ فِي قِصَّةِ إِبْرَاهِيمَ فَقَالَ: وَذَكَرَ قَوْلَهُ فِي الْكَوْكَبِ: ﴿هَٰذَا رَبِّي﴾ [الأنعام: ٧٧]. وَقَوْلَهُ لآلِهَتِهِمْ: ﴿بَلْ فَعَلَهُ كَبِيرُهُمْ هَٰذَا﴾ [الأنبياء: ٦٣]. وَقَوْلَهُ: ﴿إِنِّي سَقِيمٌ﴾ [الصافات: ٨٩] قَالَ: «وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، إِنَّ مَا بَيْنَ الْمِصْرَاعَيْنِ مِنْ مَصَارِيعِ الْجَنَّةِ إِلَى عِضَادَتَيِ الْبَابِ لَكَمَا بَيْنَ مَكَّةَ وَهَجَرٍ ـ أَوْ هَجَرٍ وَمَكَّةَ ـ». قَالَ: لاَ أَدْرِي أَيَّ ذٰلِكَ قَالَ.

٣٢٩ ـ (١٩٥) ـ حدّثنا مُحَمَّدُ بْنُ طَرِيفِ بْنِ خَلِيفَةَ الْبَجَلِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ: حَدَّثَنَا أَبُو مَالِكٍ الأَشْجَعِيُّ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ. وَأَبُو مَالِكٍ، عَنْ رِبْعِيٍّ، عَنْ حُذَيْفَةَ؛ قَالاَ: قَالَ: رَسُولُ اللَّهِ ﷺ: «يَجْمَعُ اللَّهُ تَبَارَكَ وَتَعَالَى

people would be gathered by Allah "Blessed and Exalted be He". The believers would stand till the Paradise would be brought close to them. They would come to Adam and say: "O our father, open Paradise for us". He would say: "was not it the sin of your father Adam which drove you out from Paradise? I am not appropriate to do that. You'd better go to my son Ibrahim, the bosom Friend of Allah".

(When they go to Abraham) he would say: "I am not appropriate to do that. Verily I had been the bosom Friend (of Allah) from beyond, beyond. You'd better go to Moses "Peace be upon him" whom Allah talked directly". They would come to Moses "Peace be upon him", who would say: "I am not appropriate to do that; you'd better go to Jesus, Allah's Word and Spirit". (When they come to Jesus) Jesus "Peace be upon him" would say: "I am not appropriate to do that".

So they would come to (The Prophet) Muhammad "Allah's blessing and peace be upon him", who would stand (and proceed to do that). He would be given the permission (to open the gate of Paradise). Honesty and kinship would be sent out, and they would stand on the right and left sides of the Path. The first of you would pass (as fast) as lightning".

He (the narrator) said: I said: "O you, who is dearer to me than my father and my mother! which thing is like the passing of lightning?" He said: "Did you not see lightning, how it passes and returns within an eye twinkle? Then (those of the second group who are lesser than the first in deeds would pass) like the passing of the wind, then like the passing of a bird; and the fastness of persons would be according to their deeds.

your Prophet (Muhammad) would be standing on the Path saying: "Save us, O my Lord! Save us!" (The people would keep passing) till the deeds of the slaves would be so much unable (to support their holders) that a man would come and find it hard to cross (that Path) but as crawling".

He (the narrator) said: On the sides of the Path there would be hanged hooks, ready to catch whomever they would be ordered (to catch). There would be some, who would succeed in crossing that Path and some who would be piled up in Hell. By Him in Whose Hand the soul of Abu Huraira is ! It would take one seventy years to go through the depth of Hell.

[85] The saying of The Prophet "I would be the first to intercede in Paradise; and from among the Prophets, I would have the greatest number of followers"

330-(196) Anas Ibn Malik narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I would be the first to intercede in

النَّاس، فَيَقُومُ الْمُؤْمِنُونَ حَتَّى تُزْلَفَ لَهُمُ الْجَنَّةُ، فَيَأْتُونَ آدَمَ فَيَقُولُونَ: يَا أَبَانَا اسْتَفْتِحْ لَنَا الْجَنَّةَ، فَيَقُولُ: وَهَلْ أَخْرَجَكُمْ مِنَ الْجَنَّةِ إِلاَّ خَطِيئَةُ أَبِيكُمْ آدَمَ، لَسْتُ بِصَاحِبِ ذَلِكَ.

اذْهَبُوا إِلَى ابْنِي إِبْرَاهِيمَ خَلِيلِ اللَّهِ. قَالَ: فَيَقُولُ إِبْرَاهِيمُ: لَسْتُ بِصَاحِبِ ذَلِكَ، إِنَّمَا كُنْتُ خَلِيلاً مِنْ وَرَاءَ وَرَاءَ.

اعْمِدُوا إِلَى مُوسَى ﷺ الَّذِي كَلَّمَهُ اللَّهُ تَكْلِيماً، فَيَأْتُونَ مُوسَى ﷺ فَيَقُولُ: لَسْتُ بِصَاحِبِ ذَلِكَ.

اذْهَبُوا إِلَى عِيسَى كَلِمَةِ اللَّهِ وَرُوحِهِ، فَيَقُولُ عِيسَى ﷺ: لَسْتُ بِصَاحِبِ ذَلِكَ، فَيَأْتُونَ مُحَمَّداً ﷺ، فَيَقُومُ فَيُؤْذَنُ لَهُ.

وتُرْسَلُ الأَمَانَةُ وَالرَّحِمُ. فتقُومَانِ جَنَبَتَيِ الصِّرَاطِ يَمِيناً وشِمَالاً، فَيَمُرُّ أَوَّلُكُم كَالْبَرْقِ».

قَالَ: قُلْتُ: بِأَبِي أَنْتَ وَأُمِّي، أَيُّ شَيْءٍ كَمَرِّ الْبَرْقِ؟ قَالَ: «أَلَمْ تَرَوْا إِلَى الْبَرْقِ كَيْفَ يَمُرُّ وَيَرْجِعُ فِي طَرْفَةِ عَيْنٍ؟ ثُمَّ كَمَرِّ الرِّيحِ، ثُمَّ كَمَرِّ الطَّيْرِ وَشَدِّ الرِّجَالِ.

تجْرِي بِهِمْ أَعْمَالُهُمْ، ونَبِيُّكُمْ قَائِمٌ عَلى الصِّرَاطِ يَقُولُ: رَبِّ، سَلِّمْ سَلِّمْ، حَتَّى تَعْجِزَ أَعْمَالُ الْعِبَادِ، حَتَّى يَجِيءَ الرَّجُلُ فَلاَ يَسْتَطِيعُ السَّيْرَ إِلاَّ زَحْفاً. قَالَ: وَفِي حَافَتَيِ الصِّرَاطِ كَلاَلِيبُ مُعَلَّقَةٌ: مَأْمُورَةٌ بِأَخْذِ مَنْ أُمِرَتْ بِهِ، فَمَخْدُوشٌ نَاجٍ وَمَكْدُوسٌ فِي النَّارِ».

وَالَّذِي نَفْسُ أَبِي هُرَيْرَةَ بِيَدِهِ، إِنَّ قَعْرَ جَهَنَّمَ لَسَبْعُونَ خَرِيفاً.

٨٥ ـ باب في قولِ النَّبِيِّ ﷺ: «أنا أَوَّلُ النَّاسِ يَشْفَعُ في الجَنَّةِ، وأنا أَكْثَرُ الأَنْبِيَاء تَبَعاً»

٣٣٠ ـ (١٩٦) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، قَالَ قُتَيْبَةُ: حَدَّثَنَا جَرِيرٌ، عَنِ الْمُخْتَارِ بْنِ فُلْفُلٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَنَا أَوَّلُ

Paradise; and from among the Prophets, I would have the greatest number of followers (on The Day of Judgement)".

331-(...) Anas Ibn Malik narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: " From among the Prophets, I would have the greatest number of followers on The Day of Judgement; and I would be the first to knock at (and open) the door of Paradise".

332-(...) Anas narrated: The Prophet "Allah's blessing and peace be upon him" said: "I would be the first interceder (in Paradise) on The Day of Judgement. (Furthermore) no Prophet has been trusted (by greater number of followers) as I have been trusted. There would be, from among the Prophets a Prophet who has been trusted by only a follower from among his nation".

333-(197) Anas narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "(On The Day of Judgement) I would come to the gate of Paradise, and ask its keeper to open it. The keeper would ask: "Who is you?" I would answer: "Muhammad". He would say: "I have been ordered not to open it but for you, and not for anyone before you".

[86] The Prophet "Allah's blessing and peace be upon him" preserves his invocation to intercede for his nation

334-(198) Abu Salama Ibn Abd Ar-Rahman narrated from Abu Huraira that The Prophet "Allah's blessing and peace be upon him" said: "Every Prophet has a private invocation (responded to by Allah), and I intend to keep my invocation to intercede for my nation on The Day of Judgement".

335-(...) Abu Salama Ibn Abd Ar-Rahman narrated from Abu Huraira that The Prophet "Allah's blessing and peace be upon him" said: "Every Prophet has a private invocation (responded to by Allah), and, Allah willing, I intend to keep my invocation to intercede for my nation on The Day of Judgement".

336-(...) This Hadith was narrated on the authority of Abu Huraira.

337-(...) Amr Ibn Abu Sufyan Ibn Asid Ibn Jariya Ath'thaqafi narrated that Abu Huraira told Ka'b Al-Ahbar that The Prophet "Allah's blessing and peace be upon him" said: "Every Prophet has a private invocation (responded to by Allah), with which he supplicates (Allah), and, Allah willing, I intend to keep my invocation to intercede for my nation on The Day of Judgement". Ka'b asked Abu Huraira: "Did you hear that from The Messenger of Allah "Allah's blessing and peace be upon him"?" Abu Huraira replied in the affirmative.

النَّاسِ يَشْفَعُ فِي الْجَنَّةِ، وَأَنَا أَكْثَرُ الأَنْبِيَاءِ تَبَعاً».

٣٣١ - (...) - وحدّثنا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلاَءِ: حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ، عَنْ سُفْيَانَ، عَنْ مُخْتَارِ بْنِ فُلْفُلٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَنَا أَكْثَرُ الأَنْبِيَاءِ تَبَعاً يَوْمَ الْقِيَامَةِ، وَأَنَا أَوَّلُ مَنْ يَقْرَعُ بَابَ الْجَنَّةِ».

٣٣٢ - (...) - وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ، عَنْ زَائِدَةَ، عَنِ الْمُخْتَارِ بْنِ فُلْفُلٍ قَالَ: قَالَ أَنَسُ بْنُ مَالِكٍ: قَالَ النَّبِيُّ ﷺ: «أَنَا أَوَّلُ شَفِيعٍ فِي الْجَنَّةِ. لَمْ يُصَدَّقْ نَبِيٌّ مِنَ الأَنْبِيَاءِ مَا صُدِّقْتُ. وَإِنَّ مِنَ الأَنْبِيَاءِ نَبِيًّا مَا يُصَدِّقُهُ مِنْ أُمَّتِهِ إِلاَّ رَجُلٌ وَاحِدٌ».

٣٣٣ - (١٩٧) - وحدّثني عَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ، قَالاَ: حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «آتِي بَابَ الْجَنَّةِ يَوْمَ الْقِيَامَةِ، فَأَسْتَفْتِحُ، فَيَقُولُ الْخَازِنُ: مَنْ أَنْتَ؟ فَأَقُولُ: مُحَمَّدٌ. فَيَقُولُ: بِكَ أُمِرْتُ لاَ أَفْتَحُ لأَحَدٍ قَبْلَكَ».

٨٦ - باب اخْتِبَاءِ النَّبِيِّ ﷺ دَعْوَةَ الشَّفَاعَةِ لأُمَّتِهِ

٣٣٤ - (١٩٨) - حدّثني يُونُسُ بْنُ عَبْدِ الأَعْلَىٰ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ. قَالَ: أَخْبَرَنِي مَالِكُ ابْنُ أَنَسٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لِكُلِّ نَبِيٍّ دَعْوَةٌ يَدْعُوهَا، فَأُرِيدُ أَنْ أَخْتَبِىءَ دَعْوَتِي شَفَاعَةً لأُمَّتِي يَوْمَ الْقِيَامَةِ».

٣٣٥ - (...) - وحدّثني زُهَيْرُ بْنُ حَرْبٍ وَعَبْدُ بْنُ حُمَيْدٍ. قَالَ زُهَيْرٌ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا ابْنُ أَخِي ابْنِ شِهَابٍ، عَنْ عَمِّهِ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ: أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لِكُلِّ نَبِيٍّ دَعْوَةٌ، وَأَرَدْتُ - إِنْ شَاءَ اللَّهُ - أَنْ أَخْتَبِىءَ دَعْوَتِي شَفَاعَةً لأُمَّتِي يَوْمَ الْقِيَامَةِ».

٣٣٦ - (...) - حدّثني زُهَيْرُ بْنُ حَرْبٍ وَعَبْدُ بْنُ حُمَيْدٍ، قَالَ زُهَيْرٌ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا ابْنُ أَخِي ابْنِ شِهَابٍ، عَنْ عَمِّهِ: حَدَّثَنِي عَمْرُو بْنُ أَبِي سُفْيَانَ بْنِ أَسِيدِ بْنِ جَارِيَةَ الثَّقَفِيُّ، مِثْلَ ذٰلِكَ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ.

٣٣٧ - (...) - وحدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: أَنَّ عَمْرَو بْنَ أَبِي سُفْيَانَ بْنِ أَسِيدِ بْنِ جَارِيَةَ الثَّقَفِيَّ أَخْبَرَهُ: أَنَّ أَبَا هُرَيْرَةَ قَالَ لِكَعْبِ الأَحْبَارِ: إِنَّ نَبِيَّ اللَّهِ ﷺ قَالَ: «لِكُلِّ نَبِيٍّ دَعْوَةٌ يَدْعُوهَا، فَأَنَا أُرِيدُ - إِنْ شَاءَ اللَّهُ - أَنْ أَخْتَبِىءَ دَعْوَتِي شَفَاعَةً لأُمَّتِي يَوْمَ الْقِيَامَةِ».

فَقَالَ كَعْبٌ لأَبِي هُرَيْرَةَ: أَنْتَ سَمِعْتَ هٰذَا مِنْ رَسُولِ اللَّهِ ﷺ؟ قَالَ أَبُو هُرَيْرَةَ: نَعَمْ.

338-(199) Abu Salih narrated from Abu Huraira that The Prophet "Allah's blessing and peace be upon him" said: "Every Prophet had a private invocation responded to (by Allah). However, every Prophet was hasty in using his own invocation (in this world), but, I kept my invocation to intercede for my nation on The Day of Judgement. It would, Allah willing, involve everyone of my (Muslim) nation, who died and did not associate anything with Allah (in worship)".

339-(...) Abu Huraira narrated that The Prophet "Allah's blessing and peace be upon him" said: "Every Prophet has a private invocation responded to (by Allah), with which he supplicates Allah, and, as a result, it would be responded to and granted to him (by Allah). But, I kept my invocation to intercede for my nation on The Day of Judgement".

340-(...) Abu Huraira narrated that The Prophet "Allah's blessing and peace be upon him" said: "Every Prophet had a private invocation responded to (by Allah), with which he supplicated Allah for his nation, and, as a result, it was responded to by Allah. But, I intend to postpone my invocation to intercede for my nation on The Day of Judgement".

341-(200) Anas narrated that The Prophet "Allah's blessing and peace be upon him" said: "Every Prophet had a private invocation responded to (by Allah), with which he supplicated (Allah) for his nation. But, I preserved my invocation to intercede for my nation on The Day of Judgement".

342-(...) The same Hadith was narrated on the authority of Shu'ba from Quatada with the same chain of transmission.

343-(...) The same Hadith was narrated on the authority of Quatada, with the same chain of transmission. But in the narration of Waki, he said: "he was endowed" and in the narration of Abu Usama he said: It is reported from The Messenger of Allah "Allah's blessing and peace be upon him".

344-(...) Al-Mu'tamir narrated from his father from Anas from The Prophet "Allah's blessing and peace be upon him" the same Hadith narrated by Quatada from Anas.

345-(201) Jaber Ibn Abdullah narrated that The Prophet "Allah's blessing and peace be upon him" said: "Every Prophet had a private invocation responded to (by Allah), with which he supplicated Allah for his nation. But, I preserved my invocation to intercede for my nation on The Day of Judgement".

٣٣٨ ـ (١٩٩) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ ـ وَاللَّفْظُ لأَبِي كُرَيْبٍ ـ قَالاَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لِكُلِّ نَبِيٍّ دَعْوَةٌ مُسْتَجَابَةٌ. فَتَعَجَّلَ كُلُّ نَبِيٍّ دَعْوَتَهُ. وَإِنِّي اخْتَبَأْتُ دَعْوَتِي شَفَاعَةً لأُمَّتِي يَوْمَ الْقِيَامَةِ، فَهِيَ نَائِلَةٌ ـ إِنْ شَاءَ اللَّهُ ـ مَنْ مَاتَ مِنْ أُمَّتِي لاَ يُشْرِكُ بِاللَّهِ شَيْئاً».

٣٣٩ ـ (...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا جَرِيرٌ، عَنْ عُمَارَةَ ـ وَهُوَ ابْنُ الْقَعْقَاعِ ـ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لِكُلِّ نَبِيٍّ دَعْوَةٌ مُسْتَجَابَةٌ يَدْعُو بِهَا، فَيُسْتَجَابُ لَهُ فَيُؤْتَاهَا. وَإِنِّي اخْتَبَأْتُ دَعْوَتِي شَفَاعَةً لأُمَّتِي يَوْمَ الْقِيَامَةِ».

٣٤٠ ـ (...) ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ مُحَمَّدٍ ـ وَهُوَ ابْنُ زِيَادٍ ـ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لِكُلِّ نَبِيٍّ دَعْوَةٌ دَعَا بِهَا فِي أُمَّتِهِ فَاسْتُجِيبَ لَهُ. وَإِنِّي أُرِيدُ ـ إِنْ شَاءَ اللَّهُ ـ أَنْ أُؤَخِّرَ دَعْوَتِي شَفَاعَةً لأُمَّتِي يَوْمَ الْقِيَامَةِ».

٣٤١ ـ (٢٠٠) ـ حدّثني أَبُو غَسَّانَ الْمِسْمَعِيُّ، وَمُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ بَشَّارٍ حَدَّثَانَا ـ وَاللَّفْظُ لأَبِي غَسَّانَ ـ قَالُوا: حَدَّثَنَا مُعَاذٌ ـ يَعْنُونَ ابْنَ هِشَامٍ ـ قَالَ: حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ: أَنَّ نَبِيَّ اللَّهِ ﷺ قَالَ: «لِكُلِّ نَبِيٍّ دَعْوَةٌ دَعَاهَا لأُمَّتِهِ، وَإِنِّي اخْتَبَأْتُ دَعْوَتِي شَفَاعَةً لأُمَّتِي يَوْمَ الْقِيَامَةِ».

٣٤٢ ـ (...) ـ وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ وَابْنُ أَبِي خَلَفٍ، قَالاَ: حَدَّثَنَا رَوْحٌ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، بِهَذَا الإِسْنَادِ.

٣٤٣ ـ (...) ـ (ح) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا وَكِيعٌ. (ح) وَحَدَّثَنِيهِ إِبْرَاهِيمُ بْنُ سَعِيدٍ الْجَوْهَرِيُّ: حَدَّثَنَا أَبُو أُسَامَةَ، جَمِيعاً عَنْ مِسْعَرٍ، عَنْ قَتَادَةَ، بِهَذَا الإِسْنَادِ. غَيْرَ أَنَّ فِي حَدِيثِ وَكِيعٍ قَالَ: قَالَ: «أُعْطِيَ» وَفِي حَدِيثِ أَبِي أُسَامَةَ، عَنِ النَّبِيِّ ﷺ.

٣٤٤ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى: حَدَّثَنَا الْمُعْتَمِرُ عَنْ أَبِيهِ، عَنْ أَنَسٍ: أَنَّ نَبِيَّ اللَّهِ ﷺ قَالَ:... فَذَكَرَ نَحْوَ حَدِيثِ قَتَادَةَ عَنْ أَنَسٍ.

[البخاري: كتاب الدعوات، باب لكل نبي دعوة مستجابة، رقم: ٦٣٠٥].

٣٤٥ ـ (٢٠١) ـ وحدّثني مُحَمَّدُ بْنُ أَحْمَدَ بْنِ أَبِي خَلَفٍ: حَدَّثَنَا رَوْحٌ: حَدَّثَنَا ابْنُ جُرَيْجٍ. قَالَ: أَخْبَرَنِي أَبُو الزُّبَيْرِ: أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ، عَنِ النَّبِيِّ ﷺ: «لِكُلِّ نَبِيٍّ دَعْوَةٌ قَدْ دَعَا بِهَا فِي أُمَّتِهِ، وَخَبَأْتُ دَعْوَتِي شَفَاعَةً لأُمَّتِي يَوْمَ الْقِيَامَةِ».

[87] The invocation of The Prophet "Allah's blessing and peace be upon him" for his nation, and his weeping out of pity for them

346-(202) Abdullah Ibn Amr Ibn Al-Ass narrated that The Messenger of Allah "Allah's blessing and peace be upon him" recited Allah's saying on Abraham's tongue: "O my Lord they have indeed led astray many among mankind; he then who follows my (ways) is of me, and he that disobeys me, but thou art indeed Oft-Forgiving, Most Merciful". (Abraham 36)

(He then recited) the saying of Jesus(in The Holy Quran): "If Thou dost punish them, they are Thy servants: if Thou dost forgive them, Thou are the Exalted in power, the Wise". (The Repast 118)

He (The Prophet) raised his hands and start weeping and said: "O Allah! (save) my nation! (Save) my nation!" Allah Almighty said to Gabriel: "O Gabriel! Go to Muhammad –and your Lord knows best- and ask him about the reason of his weeping". Gabriel "Peace be upon him" came to Muhammad and asked him (about the reason of his weeping). The Messenger of Allah "Allah's blessing and peace be upon him" told him about what He (Allah) said, and He (Allah) knows best. Then, Allah said : "O Gabriel! Go to Muhammad and tell him: "O Muhammad! We would satisfy you concerning your nation, and We would not grieve you"".

[88] Whoever died as an unbeliever would be doomed to the (Hell) fire, with neither intercession nor kinship to benefit him

347-(203) Anas narrated that once a man asked The Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! Where is my father?" He (The Prophet) said: "In the (Hell) fire". When the man turned his back, he (The Prophet) called him and said: "No doubt, my father and your father are in the (Hell) fire".

[89] Allah's saying: "And admonish thy nearest Kinsmen"

348-(204) Abu Huraira narrated: When the following Verse was revealed: "And admonish thy nearest Kinsmen" (The Poets 214), The Messenger of Allah "Allah's blessing and peace be upon him" invited (the people of) Quraish, and addressed them generally and namely saying: "O sons of Ka'b Ibn Lu'ai! Save yourselves from the (Hell) fire! O sons of Murra Ibn Ka'b! save yourselves from the (Hell) fire! O sons of Abd Shams! Save yourselves from the (Hell) fire! O sons of Abd Manaf! Save yourselves from the (Hell) fire! O sons of Hashim! Save yourselves from the (Hell) fire! O sons of Abd Al-Muttalib! Save yourselves from the (Hell) fire! O Fatima! Save yourself from the (Hell) fire! No doubt, I

٨٧ ـ باب دُعَاءِ النَّبِيِّ ﷺ لأُمَّتِهِ وبُكَائِهِ شَفَقَةً عَلَيهِم

٣٤٦ ـ (٢٠٢) ـ حدّثني يُونُسُ بْنُ عَبْدِ الأَعْلَى الصَّدَفِيُّ: أَخْبَرَنا ابْنُ وَهْبٍ. قَالَ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ: أَنَّ بَكْرَ بْنَ سَوَادَةَ حَدَّثَهُ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ جُبَيْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ: أَنَّ النَّبِيَّ ﷺ تَلاَ قَوْلَ اللَّهِ عَزَّ وَجَلَّ فِي إِبْرَاهِيمَ: ﴿رَبِّ إِنَّهُنَّ أَضْلَلْنَ كَثِيرًا مِّنَ ٱلنَّاسِ فَمَن تَبِعَنِى فَإِنَّهُۥ مِنِّى﴾ [إبراهيم: ٣٦] الآيَةَ. وَقَالَ عِيسَى عَلَيْهِ السَّلاَمُ: ﴿إِن تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِن تَغْفِرْ لَهُمْ فَإِنَّكَ أَنتَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿١١٨﴾﴾ [المائدة: ١١٨] فَرَفَعَ يَدَيْهِ وَقَالَ: «اللّهُمَّ، أُمَّتِي أُمَّتِي» وَبَكَى. فَقَالَ اللَّهُ عَزَّ وَجَلَّ: يَا جِبْرِيلُ، اذْهَبْ إِلَى مُحَمَّدٍ ـ وَرَبُّكَ أَعْلَمُ ـ فَسَلْهُ مَا يُبْكِيكَ؟ فَأَتَاهُ جِبْرِيلُ عَلَيْهِ الصَّلاَةُ وَالسَّلاَمُ فَسَأَلَهُ، فَأَخْبَرَهُ رَسُولُ اللَّهِ ﷺ بِمَا قَالَ ـ وَهُوَ أَعْلَمُ ـ فَقَالَ اللَّهُ: يَا جِبْرِيلُ، اذْهَبْ إِلَى مُحَمَّدٍ فَقُلْ: إِنَّا سَنُرْضِيكَ فِي أُمَّتِكَ وَلاَ نَسُوؤُكَ.

٨٨ ـ باب بَيَانِ أَنَّ مَنْ مَاتَ على الكُفْرِ فَهُوَ في النَّارِ ولا تَنَالُهُ شَفَاعَةٌ ولا تَنْفَعُهُ قَرَابَةُ المُقَرَّبِينَ

٣٤٧ ـ (٢٠٣) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ: أَنَّ رَجُلاً قَالَ: يَا رَسُولَ اللَّهِ، أَيْنَ أَبِي؟ قَالَ: «فِي النَّارِ»، فَلَمَّا قَفَّى دَعَاهُ فَقَالَ: «إِنَّ أَبِي وَأَبَاكَ فِي النَّارِ».

٨٩ ـ باب في قوله تعالى: ﴿وَأَنذِرْ عَشِيرَتَكَ ٱلْأَقْرَبِينَ ﴿٢١٤﴾﴾

٣٤٨ ـ (٢٠٤) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ وَزُهَيْرُ بْنُ حَرْبٍ، قَالاَ: حَدَّثَنَا جَرِيرٌ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ مُوسَى بْنِ طَلْحَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: لَمَّا أُنْزِلَتْ هٰذِهِ الآيَةُ: ﴿وَأَنذِرْ عَشِيرَتَكَ ٱلْأَقْرَبِينَ ﴿٢١٤﴾﴾ [الشعراء: ٢١٤] دَعَا رَسُولُ اللَّهِ ﷺ قُرَيْشاً، فَاجْتَمَعُوا، فَعَمَّ وَخَصَّ. فَقَالَ: «يَا بَنِي كَعْبِ بْنِ لُؤَيٍّ، أَنْقِذُوا أَنْفُسَكُمْ مِنَ النَّارِ. يَا بَنِي مُرَّةَ بْنِ كَعْبٍ، أَنْقِذُوا أَنْفُسَكُمْ مِنَ النَّارِ. يَا بَنِي عَبْدِ شَمْسٍ، أَنْقِذُوا أَنْفُسَكُمْ مِنَ النَّارِ. يَا بَنِي عَبْدِ مَنَافٍ، أَنْقِذُوا أَنْفُسَكُمْ مِنَ النَّارِ. يَا بَنِي هَاشِمٍ، أَنْقِذُوا أَنْفُسَكُمْ مِنَ النَّارِ. يَا بَنِي عَبْدِ الْمُطَّلِبِ، أَنْقِذُوا أَنْفُسَكُمْ مِنَ النَّارِ. يَا فَاطِمَةُ، أَنْقِذِي

cannot protect you from Allah (if He wanted to punish you). But you have relation with me, which I would keep (and support)".

349-(...) The same Hadith was narrated on the authority of Abd Al-Malik Ibn Umair with the same chain of transmission, but the narration of Jarir is more complete and comprehensive.

350-(205) Hisham Ibn Urwa narrated from his father from A'isha: When the following Verse was revealed: "And admonish thy nearest Kinsmen" (The Poets 214), The Messenger of Allah "Allah's blessing and peace be upon him" came up (the mountain of) Safa and said: "O Fatima Bint Muhammad! O Safiyya Bint Abd Al-Muttalib! O sons of Abd Al-Muttalib! I have no power to protect you from Allah (in case he wanted to punish you). Ask me for whatever you wanted from my own property".

351-(206) Abu Huraira narrated: When the following Verse was revealed: "And admonish thy nearest Kinsmen" (The Poets 214), The Messenger of Allah "Allah's blessing and peace be upon him" said: "O community of Quraish! Buy yourselves from Allah! I could not benefit you against Allah. O sons of Abd Al-Muttalib! I could not benefit you against Allah. O Abbas Ibn Abd Al-Muttalib! I could not benefit you against Allah. O Safiyya, the paternal aunt of The Messenger of Allah! I could not benefit you against Allah. O Fatima, daughter of The Messenger of Allah! Ask me for whatever you wanted (in this world), because I could not benefit you against Allah (in the hereafter)".

352-(...) The same Hadith was narrated on the authority of Abu Huraira, through another chain of transmitters.

353-(207) Qabisa Ibn Mukhariq and Zuhair Ibn Amr narrated: When the following verse was revealed: "And admonish thy nearest Kinsmen" (The Poets 214), The Messenger of Allah "Allah's blessing and peace be upon him" set out towards a hill rock and came up the highest rock and proclaimed: "O sons of Abd Manaf! I am a warner; The example of me and you is like a man who saw the enemy and went to reconnoiter for his people. But, since he feared they might get there before him, he shouted: Be on the alert!"

354-(...) The same Hadith was narrated on the authority of Zuhair Ibn Amr and Qabisa Ibn Mukhariq, and another chain of transmitters.

355-(208) Ibn Abbas narrated: When Allah revealed: "And admonish thy nearest Kinsmen" (The Poets 214) and the selected persons among your clan, The Messenger of Allah "Allah's blessing and peace be upon him" went out, came up Safa mountain, and shouted: "Be on your guard!"

نَفْسَكِ مِنَ النَّارِ، فَإِنِّي لاَ أَمْلِكُ لَكُمْ مِنَ اللَّهِ شَيْئاً. غَيْرَ أَنَّ لَكُمْ رَحِماً سَأَبُلُّهَا بِبِلاَلِهَا».

٣٤٩ ـ (...) ـ وحدّثنا عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ... بِهٰذَا الإِسْنَادِ. وَحَدِيثُ جَرِيرٍ أَتَمُّ وَأَشْبَعُ.

٣٥٠ ـ (٢٠٥) ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا وَكِيعٌ وَيُونُسُ بْنُ بُكَيْرٍ، قَالا: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: لَمَّا نَزَلَتْ: ﴿وَأَنذِرْ عَشِيرَتَكَ ٱلْأَقْرَبِينَ ﴿٢١٤﴾﴾ [الشعراء: ٢١٤] قَامَ رَسُولُ اللَّهِ ﷺ عَلَى الصَّفَا فَقَالَ: «يَا فَاطِمَةُ بِنْتَ مُحَمَّدٍ، يَا صَفِيَّةُ بِنْتَ عَبْدِ الْمُطَّلِبِ، يَا بَنِي عَبْدِ الْمُطَّلِبِ، لاَ أَمْلِكُ لَكُمْ مِنَ اللَّهِ شَيْئاً. سَلُونِي مِنْ مَالِي مَا شِئْتُمْ».

٣٥١ ـ (٢٠٦) ـ وحدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ. قَالَ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ؛ قَالَ: أَخْبَرَنِي ابْنُ الْمُسَيَّبِ وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ: أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ حِينَ أُنْزِلَ عَلَيْهِ: ﴿وَأَنذِرْ عَشِيرَتَكَ ٱلْأَقْرَبِينَ ﴿٢١٤﴾﴾ [الشعراء: ٢١٤] «يَا مَعْشَرَ قُرَيْشٍ، ٱشْتَرُوا أَنْفُسَكُمْ مِنَ اللَّهِ، لاَ أُغْنِي عَنْكُمْ مِنَ اللَّهِ شَيْئاً. يَا بَنِي عَبْدِ الْمُطَّلِبِ، لاَ أُغْنِي عَنْكُمْ مِنَ اللَّهِ شَيْئاً. يَا عَبَّاسُ بْنَ عَبْدِ الْمُطَّلِبِ، لاَ أُغْنِي عَنْكَ مِنَ ٱللَّهِ شَيْئاً. يَا صَفِيَّةُ عَمَّةَ رَسُولِ اللَّهِ، لاَ أُغْنِي عَنْكِ مِنَ اللَّهِ شَيْئاً. يَا فَاطِمَةُ بِنْتَ رَسُولِ اللَّهِ، سَلِينِي بِمَا شِئْتِ. لاَ أُغْنِي عَنْكِ مِنَ اللَّهِ شَيْئاً».

[البخاري: كتاب الوصايا، باب هل يدخل النساء والولد في الأقارب، رقم: ٢٧٥٣].

٣٥٢ ـ (...) ـ وحدّثني عَمْرُو النَّاقِدُ: حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو: حَدَّثَنَا زَائِدَةُ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ ذَكْوَانَ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ... نَحْوَ هٰذَا.

٣٥٣ ـ (٢٠٧) ـ حدّثنا أَبُو كَامِلٍ الْجَحْدَرِيُّ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا التَّيْمِيُّ، عَنْ أَبِي عُثْمَانَ، عَنْ قَبِيصَةَ بْنِ الْمُخَارِقِ، وَزُهَيْرِ بْنِ عَمْرٍو قَالاَ: لَمَّا نَزَلَتْ: ﴿وَأَنذِرْ عَشِيرَتَكَ ٱلْأَقْرَبِينَ ﴿٢١٤﴾﴾ [الشعراء: ٢١٤] قَالَ: انْطَلَقَ نَبِيُّ اللَّهِ ﷺ إِلَى رَضْمَةٍ مِنْ جَبَلٍ، فَعَلاَ أَعْلاَهَا حَجَراً. ثُمَّ نَادَى «يَا بَنِي عَبْدِ مَنَافَاهْ، إِنِّي نَذِيرٌ، إِنَّمَا مَثَلِي وَمَثَلُكُمْ كَمَثَلِ رَجُلٍ رَأَى الْعَدُوَّ فَانْطَلَقَ يَرْبَأُ أَهْلَهُ، فَخَشِيَ أَنْ يَسْبِقُوهُ فَجَعَلَ يَهْتِفُ: يَا صَبَاحَاهُ».

٣٥٤ ـ (...) ـ وحَدّثَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَىٰ: حَدَّثَنَا الْمُعْتَمِرُ عَنْ أَبِيهِ: حَدَّثَنَا أَبُو عُثْمَانَ، عَنْ زُهَيْرِ بْنِ عَمْرٍو وَقَبِيصَةَ بْنِ مُخَارِقٍ، عَنِ النَّبِيِّ ﷺ... بِنَحْوِهِ.

٣٥٥ ـ (٢٠٨) ـ وحدّثنا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلاَءِ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنِ الأَعْمَشِ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمَّا نَزَلَتْ هٰذِهِ الآيَةُ: ﴿وَأَنذِرْ عَشِيرَتَكَ ٱلْأَقْرَبِينَ ﴿٢١٤﴾﴾ [الشعراء: ٢١٤] وَرَهْطَكَ مِنْهُمُ الْمُخْلَصِينَ، خَرَجَ رَسُولُ اللَّهِ ﷺ حَتَّى صَعِدَ الصَّفَا، فَهَتَفَ «يَا صَبَاحَاهُ!» فَقَالُوا: مَنْ هٰذَا الَّذِي يَهْتِفُ؟ قَالُوا:

The people said: "Who is that?" it was said: "Muhammad". Then they gathered around him, whereupon he said: "O sons of so-and-so! O sons of so-and-so! O sons of so-and-so! O sons of Abd Manaf! O sons of Abd Al-Muttalib!" they gathered around him. He said addressing them: "Do you see if I inform you that cavalrymen are proceeding up the side of this mountain, will you believe me?" They said: "We have never experienced you as a liar". Then he said: "I am a plain warner in face of severe punishment". Abu Lahab (Father of Flame) said: "May you perish! Did you gather us only for this reason?" Then Abu Lahab went away. On this occasion, The Sura of The Plaited Rope (Al-Masad) was revealed: "Perish the hands of the Father of Flame! Perish he! No profit to him from all his wealth, and all his gains! Burnt soon will he be in a Fire of blazing Flame!" (The Plaited Rope "Al-Masad" 1:3)

356-(...) The same Hadith was narrated on the authority of Al-A'mash, with the same chain of transmission. He said: Once, The Messenger of Allah "Allah's blessing and peace be upon him" came up (the mountain of) Safa and called (loudly): "Be on your guard! Be on your guard!" the remaining of the Hadith is like the Hadith of Abu Usama, but he did not mention the revealing of the Verse: "And admonish thy nearest Kinsmen".

[90] The intercession of The Prophet "Allah's blessing and peace be upon him" for Abu Talib, and diluting his torture because of him

357-(209) Al-Abbas Ibn Abd Al-Muttalib reported that he said to The Prophet "Allah's blessing and peace be upon him": "Have you been of any benefit to (your uncle) Abu Talib? He used to protect you and used to become angry on your behalf". The Prophet "Allah's blessing and peace be upon him" said: "Yes, he is in a shallow fire, and had it not been for me, he would have been in the bottom of the (Hell) Fire".

358-(...) Al-Abbas Ibn Abd Al-Muttalib reported that he said to The Prophet "Allah's blessing and peace be upon him": "O Messenger of Allah! (Your uncle) Abu Talib used to protect and support you. Has this been of any benefit for him?" he (The Prophet) said: "Yes, I found him in the deepest part of the fire (of Hell), and I brought him to a shallow fire".

359-(...) The same Hadith of Abu Awana was narrated from The Prophet "Allah's blessing and peace be upon him" by another chain of transmitters.

360-(210) Abu Sa'id Al-Khudri reported that once Abu Talib was mentioned in the presence of The Messenger of Allah "Allah's blessing and peace be upon him", who said: "Would that my intercession might benefit him on The Day of Judgement, with the result that he would be

مُحَمَّدٌ. فَاجْتَمَعُوا إِلَيْهِ، فَقَالَ: «يَا بَنِي فُلَانٍ، يَا بَنِي فُلَانٍ، يَا بَنِي فُلَانٍ، يَا بَنِي عَبْدِ مَنَافٍ، يَا بَنِي عَبْدِ الْمُطَّلِبِ» فَاجْتَمَعُوا إِلَيْهِ فَقَالَ: «أَرَأَيْتَكُمْ لَوْ أَخْبَرْتُكُمْ أَنَّ خَيْلاً تَخْرُجُ بِسَفْحِ هَٰذَا الْجَبَلِ أَكُنْتُمْ مُصَدِّقِيَّ؟» قَالُوا: مَا جَرَّبْنَا عَلَيْكَ كَذِباً. قَالَ: «فَإِنِّي نَذِيرٌ لَكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ».

قَالَ: فَقَالَ أَبُو لَهَبٍ: تَبّاً لَكَ، أَمَا جَمَعْتَنَا إِلاَّ لِهَٰذَا؟ ثُمَّ قَامَ. فَنَزَلَتْ هَٰذِهِ السُّورَةُ: ﴿تَبَّتْ يَدَا أَبِي لَهَبٍ وَقَدْ تَبَّ﴾ [المسد: ١].

كَذَا قَرَأَ الأَعْمَشُ إِلَى آخِرِ السُّورَةِ.

[البخاري: كتاب الجنائز، باب ذكر شرار الموتى، رقم: ١٣٩٤].

٣٥٦ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ، قَالاَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، بِهَٰذَا الإِسْنَادِ. قَالَ: صَعِدَ رَسُولُ اللَّهِ ﷺ ذَاتَ يَوْمِ الصَّفَا فَقَالَ: «يَا صَبَاحَاهْ!...» بِنَحْوِ حَدِيثِ أَبِي أُسَامَةَ. وَلَمْ يَذْكُرْ نُزُولَ الآيَةِ: ﴿وَأَنذِرْ عَشِيرَتَكَ ٱلْأَقْرَبِينَ ﴿٢١٤﴾﴾ [الشعراء: ٢١٤].

٩٠ ـ باب شَفَاعَةِ النَّبِيِّ ﷺ لأَبِي طَالِبٍ وَالتَّخْفِيفِ عَنْهُ بِسَبَبِهِ

٣٥٧ ـ (٢٠٩) ـ وحدّثنا عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ، وَمُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ، وَمُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ الأُمَوِيُّ، قَالُوا: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ بْنِ نَوْفَلٍ، عَنِ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ: أَنَّهُ قَالَ: يَا رَسُولَ اللَّهِ، هَلْ نَفَعْتَ أَبَا طَالِبٍ بِشَيْءٍ، فَإِنَّهُ كَانَ يَحُوطُكَ وَيَغْضَبُ لَكَ؟ قَالَ: «نَعَمْ، هُوَ فِي ضَحْضَاحٍ مِنْ نَارٍ. وَلَوْلاَ أَنَا لَكَانَ فِي الدَّرْكِ الأَسْفَلِ مِنَ النَّارِ».

[البخاري: كتاب مناقب الانصار، باب قصة أبي طالب، رقم: ٣٨٨٣].

٣٥٨ ـ (...) ـ حدّثنا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ قَالَ: سَمِعْتُ الْعَبَّاسَ يَقُولُ: قُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّ أَبَا طَالِبٍ كَانَ يَحُوطُكَ وَيَنْصُرُكَ، فَهَلْ نَفَعَهُ ذَلِكَ؟ قَالَ: «نَعَمْ، وَجَدْتُهُ فِي غَمَرَاتٍ مِنَ النَّارِ فَأَخْرَجْتُهُ إِلَى ضَحْضَاحٍ».

٣٥٩ ـ (...) ـ وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ، عَنْ سُفْيَانَ قَالَ: حَدَّثَنِي عَبْدُ الْمَلِكِ بْنُ عُمَيْرٍ، قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ الْحَارِثِ قَالَ: أَخْبَرَنِي الْعَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ. (ح) وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، بِهَٰذَا الإِسْنَادِ، عَنِ النَّبِيِّ ﷺ... بِنَحْوِ حَدِيثِ أَبِي عَوَانَةَ.

٣٦٠ ـ (٢١٠) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، عَنِ ابْنِ الْهَادِ، عَنْ عَبْدِ اللَّهِ بْنِ خَبَّابٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ: أَنَّ رَسُولَ اللَّهِ ﷺ ذُكِرَ عِنْدَهُ عَمُّهُ أَبُو طَالِبٍ. فَقَالَ: «لَعَلَّهُ

brought to a shallow fire, reaching up (only) to his ankles, from which his brain would be boiling".

[91] The least tortured among the dwellers of the (Hell) fire

361-(211) Abu Sa'id Al-Khudri narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, the least tortured among the dwellers of the (Hell) fire would be one, who would put on two shoes of fire, from whose severe heat his brain would be boiling".

362-(212) Ibn Abbas narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, the least tortured among the dwellers of the (Hell) fire would be Abu Talib, who would put on two shoes of fire, from whose severe heat his brain would be boiling".

363-(213) An-Nu'man Ibn Bashir said, while delivering a speech: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The least to suffer from among the dwellers of the (Hell) fire on The Day of Judgement would be one, under whose soles, two pieces of fire would be put, from which his brain would be boiling".

364-(...) An-Nu'man Ibn Bashir said, while delivering a speech: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The least to suffer from among the dwellers of the (Hell) fire on The Day of Judgement would be one, having two shoes and laces of fire, from which, his brain would be as boiling as a cooking vessel,. Though he would think that no one is more suffering than him, he would be, in fact, the least of them (people of the Hell fire) to suffer".

[92] The proof that whoever died as an unbeliever, any deed would be of no benefit for him

365-(214) Masruq narrated from A'isha: Once, I said: "O Messenger of Allah! (Abdullah) Ibn Jud'an in the pre-Islamic period of ignorance, used to keep good relation with his kith and kin, and feed the needy and destitute; would that benefit him (on The Day of Judgement)?" he (The Prophet) said: "No, that would not benefit him. However, he never said even once: O my Lord! Forgive my sin for me on The Day of Judgement".

[93] Taking the believers as friends, and boycotting and disavowing the others (of non-believers)

366-(215) Amr Ibn Al-Ass narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying, openly not secretly: "No doubt, the posterity of my fathers (i.e. so-and-so) are not my friends. But my friends are Allah and the faithful believers".

تَنفَعُهُ شَفَاعَتِي يَوْمَ الْقِيَامَةِ، فَيُجْعَلُ فِي ضَحْضَاحٍ مِنْ نَارٍ، يَبْلُغُ كَعْبَيْهِ، يَغْلِي مِنْهُ دِمَاغُهُ».

[البخاري: كتاب مناقب الأنصار، باب قصة أبي طالب، رقم: ٣٨٨٥].

٩١ ـ باب أَهْوَنِ أَهْلِ النَّارِ عذاباً

٣٦١ ـ (٢١١) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَىٰ بْنُ أَبِي بُكَيْرٍ: حَدَّثَنَا زُهَيْرُ بْنُ مُحَمَّدٍ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنِ النُّعْمَانِ بْنِ أَبِي عَيَّاشٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ أَدْنَىٰ أَهْلِ النَّارِ عَذَاباً، يَنْتَعِلُ بِنَعْلَيْنِ مِنْ نَارٍ، يَغْلِي دِمَاغُهُ مِنْ حَرَارَةِ نَعْلَيْهِ».

٣٦٢ ـ (٢١٢) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: حَدَّثَنَا ثَابِتٌ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَهْوَنُ أَهْلِ النَّارِ عَذَاباً أَبُو طَالِبٍ، وَهُوَ مُنْتَعِلٌ بِنَعْلَينِ يَغْلِي مِنْهُمَا دِمَاغُهُ».

٣٦٣ ـ (٢١٣) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّار ـ وَاللَّفْظُ لابْنِ الْمُثَنَّىٰ ـ قَالا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ أَبَا إِسْحَاقَ يَقُولُ: سَمِعْتُ النُّعْمَانَ بْنَ بَشِيرٍ يَخْطُبُ وَهُوَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ أَهْوَنَ أَهْلِ النَّارِ عَذَاباً يَوْمَ الْقِيَامَةِ، لَرَجُلٌ تُوضَعُ فِي أَخْمَصِ قَدَمَيْهِ جَمْرَتَانِ، يَغْلِي مِنْهُمَا دِمَاغُهُ».

[البخاري: كتاب الرقاق، باب صفة الجنة والنار، رقم: ٦٥٦١].

٣٦٤ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنِ الأَعْمَشِ، عَنْ أَبِي إِسْحَاقَ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَهْوَنَ أَهْلِ النَّارِ عَذَاباً مَنْ لَهُ نَعْلاَنِ وَشِرَاكَانِ مِنْ نَارٍ، يَغْلِي مِنْهُمَا دِمَاغُهُ، كَمَا يَغْلِي الْمِرْجَلُ، مَا يَرَى أَنَّ أَحَداً أَشَدُّ مِنْهُ عَذَاباً، وَإِنَّهُ لأَهْوَنُهُمْ عَذَاباً».

٩٢ ـ باب الدليلِ على أنَّ مَنْ مات على الكُفْرِ لا يَنفعُه عملٌ

٣٦٥ ـ (٢١٤) ـ حدّثني أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ دَاوُدَ، عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ، ابْنُ جُدْعَانَ، كَانَ فِي الْجَاهِلِيَّةِ يَصِلُ الرَّحِمَ، وَيُطْعِمُ الْمِسْكِينَ، فَهَلْ ذَاكَ نَافِعُهُ؟ قَالَ: «لاَ يَنْفَعُهُ، إِنَّهُ لَمْ يَقُلْ يَوْماً: رَبِّ اغْفِرْ لِي خَطِيئَتِي يَوْمَ الدِّينِ».

٩٣ ـ باب مُوالاة المؤمنينَ ومقاطعةِ غيرهم والبَراءَة منهم

٣٦٦ ـ (٢١٥) ـ حدّثني أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ قَيْسٍ، عَنْ عَمْرِو بْنِ الْعَاصِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ، جِهَاراً غَيْرَ سِرٍّ، يَقُولُ: «أَلاَ إِنَّ آلَ أَبِي، يَعْنِي فُلاَناً، لَيْسُوا لِي بِأَوْلِيَاءَ، إِنَّمَا وَلِيِّيَ اللَّهُ وَصَالِحُ الْمُؤْمِنِينَ».

[البخاري: كتاب الأدب، باب تبلّ الرحم ببلالها، رقم: ٥٩٩٠].

[94] The proof that many groups of Muslims would be admitted in Paradise with neither reckoning nor torment

367-(216) Abu Huraira narrated that The Prophet "Allah's blessing and peace be upon him" said: "From among my (Muslim) nation, seventy thousand would be admitted in Paradise with no reckoning". A man stood up and said: "O Messenger of Allah! Invoke Allah for me to be one of them". The Messenger of Allah said: "O Allah! Make him one of them". Another man stood up and said: "O Messenger of Allah! Supplicate Allah for me to be one of them". The Messenger of Allah said: "Ukasha preceded you in such an issue".

368-(...) Abu Huraira narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying (the same Hadith narrated by Ar-Rabie).

369-(...) Abu Huraira narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "From among my followers, about seventy thousand will enter Paradise without reckoning, whose faces will be shining like the moon". Ukasha Ibn Muhsin Al-Asadi got up, lifting his covering sheet and said: "O Messenger of Allah! Invoke Allah for me to be one of them". The Prophet "Allah's blessing and peace be upon him" said: "O Allah! Make him one of them". Then another man from The Ansar got up and said: "O Allah's Apostle! Invoke Allah for me to be one of them". The Messenger of Allah "Allah's blessing and peace be upon him" said: "Ukasha anticipated you".

370-(217) Abu Huraira narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "From among my followers, about seventy thousand will enter Paradise as one group (in a time), the faces of many of whom will be as shining as the moon".

371-(218) Imran Ibn Husain narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "From amongst my nation, seventy thousand shall enter Paradise without reckoning". The people asked: "Who are they O Messenger of Allah?" he said: "They are those, who do not get themselves cauterized, nor do they treat themselves by practising charm. But they put their trust (only) in their Lord". On that Ukasha Ibn Muhsin said: "Invoke Allah for me to be one of them". The Prophet "Allah's blessing and peace be upon him" said: "You would be one of them". Then another person got up and said: "Invoke Allah for me to be one of them". The Prophet "Allah's blessing and peace be upon him" said: "Ukasha has anticipated you".

٩٤ ـ باب الدَّلِيلِ على دُخُولِ طَوَائِفَ من المُسْلِمِين الجَنَّةَ بغير حسابٍ ولا عذابٍ

٣٦٧ ـ (٢١٦) ـ حدّثنا عَبْدُ الرَّحْمٰنِ بْنُ سَلاَّمِ بْنِ عُبَيْدِ اللَّهِ الْجُمَحِيُّ: حَدَّثَنَا الرَّبِيعُ ـ يَعْنِي ابْنَ مُسْلِمٍ ـ عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ قَالَ: «يَدْخُلُ مِنْ أُمَّتِي الْجَنَّةَ سَبْعُونَ أَلْفاً بِغَيْرِ حِسَابٍ». فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، ادْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ. قَالَ: «اللَّهُمَّ اجْعَلْهُ مِنْهُمْ»، ثُمَّ قَامَ آخَرُ فَقَالَ: يَا رَسُولَ اللَّهِ، ادْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ. قَالَ: «سَبَقَكَ بِهَا عُكَّاشَةُ».

٣٦٨ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ زِيَادٍ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ... بِمِثْلِ حَدِيثِ الرَّبِيعِ.

٣٦٩ ـ (...) ـ حدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ، قَالَ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، قَالَ: حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ: أَنَّ أَبَا هُرَيْرَةَ حَدَّثَهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «يَدْخُلُ مِنْ أُمَّتِي زُمْرَةٌ هُمْ سَبْعُونَ أَلْفاً، تُضِيءُ وُجُوهُهُمْ إِضَاءَةَ الْقَمَرِ لَيْلَةَ الْبَدْرِ».

قَالَ أَبُو هُرَيْرَةَ: فَقَامَ عُكَّاشَةُ بْنُ مِحْصَنٍ الأَسَدِيُّ، يَرْفَعُ نَمِرَةً عَلَيْهِ. فَقَالَ: يَا رَسُولَ اللَّهِ، ادْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ اجْعَلْهُ مِنْهُمْ». ثُمَّ قَامَ رَجُلٌ مِنَ الأَنْصَارِ فَقَالَ: يَا رَسُولَ اللَّهِ، ادْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «سَبَقَكَ بِهَا عُكَّاشَةُ».

[البخاري: كتاب الرقاق، باب يدخل الجنة سبعون ألفاً بغير حساب، رقم: ٦٥٤٢].

٣٧٠ ـ (٢١٧) ـ وحدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي حَيْوَةُ قَالَ: حَدَّثَنِي أَبُو يُونُسَ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يَدْخُلُ الْجَنَّةَ مِنْ أُمَّتِي سَبْعُونَ أَلْفاً، زُمْرَةٌ وَاحِدَةٌ مِنْهُمْ، عَلَى صُورَةِ الْقَمَرِ».

٣٧١ ـ (٢١٨) ـ حدّثنا يَحْيَىٰ بْنُ خَلَفٍ الْبَاهِلِيُّ: حَدَّثَنَا الْمُعْتَمِرُ، عَنْ هِشَامِ بْنِ حَسَّانَ، عَنْ مُحَمَّدٍ ـ يَعْنِي ابْنَ سِيرِينَ ـ قَالَ: حَدَّثَنِي عِمْرَانُ قَالَ: قَالَ نَبِيُّ اللَّهِ ﷺ: «يَدْخُلُ الْجَنَّةَ مِنْ أُمَّتِي سَبْعُونَ أَلْفاً بِغَيْرِ حِسَابٍ». قَالُوا: وَمَنْ هُمْ يَا رَسُولَ اللَّهِ؟ قَالَ: «هُمُ الَّذِينَ لاَ يَكْتَوُونَ وَلاَ يَسْتَرْقُونَ، وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ»، فَقَامَ عُكَّاشَةُ فَقَالَ: ادْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ. قَالَ: «أَنْتَ مِنْهُمْ». قَالَ: فَقَامَ رَجُلٌ فَقَالَ: يَا نَبِيَّ اللَّهِ، ادْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ. قَالَ: «سَبَقَكَ بِهَا عُكَّاشَةُ».

372-(...) Imran Ibn Husain narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "From amongst my nation, seventy thousand shall enter Paradise without reckoning". The people asked: "Who are they O Messenger of Allah?" he said: "They are those, who do not get themselves cauterized, nor do they believe in bad or good omen (from birds etc.), nor do they treat themselves by practising charm. But they put their trust (only) in their Lord".

373-(219) Abu Hazim narrated from Sahl Ibn Sa'd that The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, seventy thousand (or seven hundred thousand, Abu Hazim doubted which of the two he uttered) from amongst my nation would be admitted in Paradise, holding one another, the first of whom would not enter before the last would enter (at the same time), whose faces would be as bright as a full moon".

374-(220) Husain Ibn Abd Ar-Rahman narrated: I was sitting with Sa'id Ibn Jubair when he asked: "Who of you saw the star which fell down yester day?" I answered: "I (saw it)". Then I said: "No doubt, I was not in a prayer, but I was stung (by a poisonous insect)". He asked: "Then, what did you do?" I answered: "I practiced charm". He asked: "What did lead you to do so?" I said: "A Hadith narrated to us by Ash'sha'bi". He said: "What did Ash'sha'bi narrate to you?" I said: "He narrated to us from Buraida Ibn Husaib Al-Aslami that he said: "There is no (practicing) charm except for preventing the (effects of the) evil eye or the poison".

Sa'id Ibn Jubair said: "He did well, who acted upon what he heard (from The Prophet). But, Ibn Abbas narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Nations were displayed before me; I saw a Prophet passing by with a few followers; a Prophet passing by with a man or two (of his followers); and a Prophet passing by with nobody. Then a big crowd of people passed in front of me whom I thought to be my followers. It was said: "No. It is Moses "Peace be upon him" and his followers. but, look at the horizon". Behold! There was a multitude of people (filling the horizon). Then it was said to me: "Look there and there about the stretching sky!" Behold! There was a multitude of people (filling the horizon). It was said to me: "This is your nation out of whom seventy thousand shall enter Paradise with neither reckoning nor torture"".

Then The Prophet "Allah's blessing and peace be upon him" entered his house without telling his companions who they (the 70,000) were. So the people started talking about the issue. Some of them said: "They might be those, who (believed in and) accompanied The Messenger of Allah "Allah's blessing and peace be upon him"". Others said: "They might be

٣٧٢ ـ (...) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ: حَدَّثَنَا حَاجِبُ بْنُ عُمَرَ أَبُو خُشَيْنَةَ الثَّقَفِيُّ: حَدَّثَنَا الْحَكَمُ بْنُ الأَعْرَجِ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يَدْخُلُ الْجَنَّةَ مِنْ أُمَّتِي سَبْعُونَ أَلْفاً بِغَيْرِ حِسَابٍ». قَالُوا: مَنْ هُمْ يَا رَسُولَ اللَّهِ؟ قَالَ: «هُمُ الَّذِينَ لا يَسْتَرْقُونَ، وَلا يَتَطَيَّرُونَ وَلا يَكْتَوُونَ، وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ».

٣٧٣ ـ (٢١٩) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ـ يَعْنِي ابْنَ أَبِي حَازِمٍ ـ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَيَدْخُلَنَّ الْجَنَّةَ مِنْ أُمَّتِي سَبْعُونَ أَلْفاً، أَوْ سَبْعُ مِئَةِ أَلْفٍ ـ لا يَدْرِي أَبُو حَازِمٍ أَيَّهُمَا قَالَ ـ مُتَمَاسِكُونَ، آخِذٌ بَعْضُهُمْ بَعْضاً، لا يَدْخُلُ أَوَّلُهُمْ حَتَّى يَدْخُلَ آخِرُهُمْ، وُجُوهُهُمْ عَلَى صُورَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ».

[البخاري: كتاب الرقاق، باب صفة الجنة والنار، رقم: ٦٥٥٤]

٣٧٤ ـ (٢٢٠) ـ حدّثنا سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا حُصَيْنُ بْنُ عَبْدِ الرَّحْمٰنِ؛ قَالَ: كُنْتُ عِنْدَ سَعِيدِ بْنِ جُبَيْرٍ فَقَالَ: أَيُّكُمْ رَأَى الْكَوْكَبَ الَّذِي انْقَضَّ الْبَارِحَةَ؟ قُلْتُ: أَنَا. ثُمَّ قُلْتُ: أَمَا إِنِّي لَمْ أَكُنْ فِي صَلاةٍ، وَلٰكِنِّي لُدِغْتُ. قَالَ: فَمَاذَا صَنَعْتَ؟ قُلْتُ: اسْتَرْقَيْتُ. قَالَ: فَمَا حَمَلَكَ عَلَى ذَلِكَ؟ قُلْتُ: حَدِيثٌ حَدَّثَنَاهُ الشَّعْبِيُّ، فَقَالَ: وَمَا حَدَّثَكُمُ الشَّعْبِيُّ؟ قُلْتُ: حَدَّثَنَا عَنْ بُرَيْدَةَ بْنِ حُصَيْبٍ الأَسْلَمِيِّ: أَنَّهُ قَالَ: لا رُقْيَةَ إِلا مِنْ عَيْنٍ أَوْ حُمَةٍ، فَقَالَ: قَدْ أَحْسَنَ مَنِ انْتَهَى إِلَى مَا سَمِعَ. وَلٰكِنْ حَدَّثَنَا ابْنُ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «عُرِضَتْ عَلَيَّ الأُمَمُ، فَرَأَيْتُ النَّبِيَّ وَمَعَهُ الرُّهَيْطُ، وَالنَّبِيَّ وَمَعَهُ الرَّجُلُ وَالرَّجُلانِ، وَالنَّبِيَّ لَيْسَ مَعَهُ أَحَدٌ. إِذْ رُفِعَ لِي سَوَادٌ عَظِيمٌ، فَظَنَنْتُ أَنَّهُمْ أُمَّتِي. فَقِيلَ لِي: هٰذَا مُوسَى ﷺ وَقَوْمُهُ، وَلٰكِنِ انْظُرْ إِلَى الأُفُقِ، فَنَظَرْتُ، فَإِذَا سَوَادٌ عَظِيمٌ، فَقِيلَ لِي: انْظُرْ إِلَى الأُفُقِ الآخَرِ، فَإِذَا سَوَادٌ عَظِيمٌ، فَقِيلَ لِي: هٰذِهِ أُمَّتُكَ، وَمَعَهُمْ سَبْعُونَ أَلْفاً يَدْخُلُونَ الْجَنَّةَ بِغَيْرِ حِسَابٍ وَلا عَذَابٍ».

those, who have been born in the Islamic era, and have not associated anything with Allah (in worship)". They mentioned other things.

Then, The Prophet "Allah's blessing and peace be upon him" came out and asked them: "What is that about which you are talking?" they told him. Upon this he said: "They are those who do not treat themselves by practising charm, or asking others to practice it, nor do they believe in bad or good omen (from birds etc.). But they put their trust (only) in their Lord". On that, Ukasha Ibn Muhsin got up and said: "Invoke Allah for me to be one of them". The Prophet "Allah's blessing and peace be upon him" said: "You would be one of them". Then another person got up and said: "Invoke Allah for me to be one of them". The Prophet "Allah's blessing and peace be upon him" said: "Ukasha has anticipated you".

375-(...) Sa'id Ibn Jubair narrated that Ibn Abbas told him: The Prophet "Allah's blessing and peace be upon him" said: "The nations were displayed before me" (and he mentioned the narration, which is like that of Hushaim, but he did not mentioned the beginning of it).

[95] This (Muslim) nation would constitute half the people of Paradise

376-(221) Amr Ibn Maimun narrated from Abdullah: The Messenger of Allah "Allah's blessing and peace be upon him" said to us: "Aren't you satisfied that you would constitute one-fourth the people of Paradise?" we magnified Allah. Then he said: "Aren't you pleased that you would constitute one-third the people of Paradise?" we magnified Allah. Then, he said: "I expect that you would constitute half the people of Paradise. I'm going to tell you about that. The Muslims compared (in number) with the unbelievers are like a white hair in the skin of a black ox, or like a black hair in the skin of a white ox".

377-(...) Amr Ibn Maimun narrated from Abdullah: We were with The Messenger of Allah "Allah's blessing and peace be upon him" in a tent, and we were about forty, when he said to us: "Aren't you satisfied that you would constitute one-fourth the people of Paradise?" we said: "Yes (we are satisfied)". Then he said: "Aren't you pleased that you would constitute one-third the people of Paradise?" we said: "Yes (we are pleased)". Then, he said: "By Him, in Whose hand my soul is! I hope that you would constitute half the people of Paradise. That is because non but a Muslim would be admitted in Paradise. Moreover, you (Muslims) among the unbelievers are like a white hair in the skin of a black ox, or like a black hair in the skin of a red ox".

378-(...) Amr Ibn Maimun narrated from Abdullah: Once, The Messenger of Allah "Allah's blessing and peace be upon him" delivered a speech to us, while he was reclining against a leather tent. He said: "No

ثُمَّ نَهَضَ فَدَخَلَ مَنْزِلَهُ، فَخَاضَ النَّاسُ فِي أُولَئِكَ الَّذِينَ يَدْخُلُونَ الْجَنَّةَ بِغَيْرِ حِسَابٍ وَلا عَذَابٍ، فَقَالَ بَعْضُهُمْ: فَلَعَلَّهُمُ الَّذِينَ صَحِبُوا رَسُولَ اللَّهِ ﷺ، وَقَالَ بَعْضُهُمْ: فَلَعَلَّهُمُ الَّذِينَ وُلِدُوا فِي الإِسْلَامِ وَلَمْ يُشْرِكُوا بِاللَّهِ، وَذَكَرُوا أَشْيَاءَ، فَخَرَجَ عَلَيْهِمْ رَسُولُ اللَّهِ ﷺ فَقَالَ: «مَا الَّذِي تَخُوضُونَ فِيهِ؟» فَأَخْبَرُوهُ، فَقَالَ: «هُمُ الَّذِينَ لا يَرْقُونَ، وَلا يَسْتَرْقُونَ، وَلا يَتَطَيَّرُونَ، وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ»، فَقَامَ عُكَّاشَةُ بْنُ مِحْصَنٍ فَقَالَ: ادْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ. فَقَالَ: «أَنْتَ مِنْهُمْ». ثُمَّ قَامَ رَجُلٌ آخَرُ فَقَالَ: ادْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ، فَقَالَ: «سَبَقَكَ بِهَا عُكَّاشَةُ».

[البخاري: كتاب أحاديث الأنبياء، باب وفاة موسى... رقم: ٣٤١٠].

٣٧٥ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ حُصَيْنٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ: حَدَّثَنَا ابْنُ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «عُرِضَتْ عَلَيَّ الأُمَمُ...» ثُمَّ ذَكَرَ بَاقِيَ الْحَدِيثِ، نَحْوَ حَدِيثِ هُشَيْمٍ، وَلَمْ يَذْكُرْ أَوَّلَ حَدِيثِهِ.

٩٥ ـ باب كَوْنِ هذه الأمةِ نصفَ أهلِ الجنَّة

٣٧٦ ـ (٢٢١) ـ حدّثنا هَنَّادُ بْنُ السَّرِيِّ: حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ لَنَا رَسُولُ اللَّهِ ﷺ: «أَمَا تَرْضَوْنَ أَنْ تَكُونُوا رُبُعَ أَهْلِ الْجَنَّةِ؟» قَالَ فَكَبَّرْنَا، ثُمَّ قَالَ: «أَمَا تَرْضَوْنَ أَنْ تَكُونُوا ثُلُثَ أَهْلِ الْجَنَّةِ؟» قَالَ: فَكَبَّرْنَا، ثُمَّ قَالَ: «إِنِّي لأَرْجُو أَنْ تَكُونُوا شَطْرَ أَهْلِ الْجَنَّةِ. وَسَأُخْبِرُكُمْ عَنْ ذَلِكَ: مَا الْمُسْلِمُونَ فِي الْكُفَّارِ إِلا كَشَعْرَةٍ بَيْضَاءَ فِي ثَوْرٍ أَسْوَدَ، أَوْ كَشَعْرَةٍ سَوْدَاءَ فِي ثَوْرٍ أَبْيَضَ».

[البخاري: كتاب الرقاق، باب الحشر، رقم: ٦٥٢٨]

٣٧٧ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ ـ وَاللَّفْظُ لابْنِ الْمُثَنَّى ـ قَالا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ عَبْدِ اللَّهِ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي قُبَّةٍ، نَحْواً مِنْ أَرْبَعِينَ رَجُلاً فَقَالَ: «أَتَرْضَوْنَ أَنْ تَكُونُوا رُبُعَ أَهْلِ الْجَنَّةِ؟» قَالَ: قُلْنَا: نَعَمْ، فَقَالَ: «أَتَرْضَوْنَ أَنْ تَكُونُوا ثُلُثَ أَهْلِ الْجَنَّةِ؟» فَقُلْنَا: نَعَمْ، فَقَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ، إِنِّي لأَرْجُو أَنْ تَكُونُوا نِصْفَ أَهْلِ الْجَنَّةِ. وَذَاكَ أَنَّ الْجَنَّةَ لا يَدْخُلُهَا إِلا نَفْسٌ مُسْلِمَةٌ، وَمَا أَنْتُمْ فِي أَهْلِ الشِّرْكِ إِلا كَالشَّعْرَةِ الْبَيْضَاءِ فِي جِلْدِ الثَّوْرِ الأَسْوَدِ. أَوْ كَالشَّعْرَةِ السَّوْدَاءِ فِي جِلْدِ الثَّوْرِ الأَحْمَرِ».

٣٧٨ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا مَالِكٌ ـ وَهُوَ ابْنُ مِغْوَلٍ ـ عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ عَبْدِ اللَّهِ قَالَ: خَطَبَنَا رَسُولُ اللَّهِ ﷺ

doubt, non but a Muslim would be admitted in Paradise. O Allah! I have reported (the message). O Allah! Be a witness! Do you like that you would constitute one-fourth the people of Paradise?" we said: "Yes O Allah's Messenger!" Then he said: "Do you like that you would constitute one-third the people of Paradise?" They said: "Yes O Messenger of Allah!" Then, he said: "I expect that you would constitute half the people of Paradise, for, you (Muslims) among the other nations (of unbelievers) are like a black hair in the skin of a white ox, or like a white hair in the skin of a black ox".

[96] The saying (of The Prophet): "Allah would say to Adam: "Bring out the people of the (Hell) fire: from every one thousand, nine hundred and ninety-nine"

379-(222) Abu Sa'id Al-Khudri narrated: The Prophet "Allah's blessing and peace be upon him" said: "Allah will say (on the Day of Judgement): "O Adam!" Adam will reply: "Yes, I am responding to your call, and all goodness be in Your Hand". Allah will say: "Bring out the people of the fire". Adam will say: "O Allah! How many are the people of the Fire?" Allah will reply: "From every one thousand, take out nine-hundred-and ninety-nine". At that time children will become hoary-headed, every pregnant female will have a miscarriage, and one will see mankind as drunken, yet they will not be drunken, but dreadful will be the Wrath of Allah". (Pilgrimage "Al-Hajj" 2) The companions of The Prophet "Allah's blessing and peace be upon him" asked: "O Allah's Apostle! Who is that (excluded) one?" He said: "Rejoice with glad tidings; one person will be (selected to enter Paradise) from you and one-thousand will be (selected to enter the Hell fire) from Gog and Magog".

The Prophet "Allah's blessing and peace be upon him" further said: "By Him, in Whose Hands my life is, I hope that you will be one-fourth of the people of Paradise". We praised and magnified Allah. He added: "By Him, in Whose hand my life is! I hope that you will be one-third of the people of Paradise". We praised and magnified Allah. He said: "By Him, in Whose hand my life is! I hope that you will be half the people of Paradise". We praised and magnified Allah. He further said: "The example of you (Muslims compared in number) with the other nations (of non-Muslims) is like a white hair in the skin of a black ox, or like a round hairless spot on the foreleg of a donkey".

380-(...) The same Hadith was narrated on the authority of Al-A'mash, ending it with: "You (Muslims) among the other people (of non Muslims) are, on such a day (of Judgement), like a white hair in the skin of a black ox, or like a black hair in the skin of a white ox". He did not mention "or like a round hairless spot in the foreleg of a donkey".

فَأَسْنَدَ ظَهْرَهُ إِلَى قُبَّةِ أَدَمٍ، فَقَالَ: «أَلا لا يَدْخُلُ الْجَنَّةَ إِلا نَفْسٌ مُسْلِمَةٌ. اللَّهُمَّ هَلْ بَلَّغْتُ؟ اللَّهُمَّ اشْهَدْ. أَتُحِبُّونَ أَنَّكُمْ رُبُعُ أَهْلِ الْجَنَّةِ؟» فَقُلْنَا: نَعَمْ يَا رَسُولَ اللَّهِ. فَقَالَ: «أَتُحِبُّونَ أَنْ تَكُونُوا ثُلُثَ أَهْلِ الْجَنَّةِ؟» قَالُوا: نَعَمْ، يَا رَسُولَ اللَّهِ. قَالَ: «إِنِّي لأَرْجُو أَنْ تَكُونُوا شَطْرَ أَهْلِ الْجَنَّةِ، مَا أَنْتُمْ فِي سِوَاكُمْ مِنَ الأُمَمِ إِلاَّ كَالشَّعْرَةِ السَّوْدَاءِ فِي الثَّوْرِ الأَبْيَضِ، أَوْ كَالشَّعْرَةِ الْبَيْضَاءِ فِي الثَّوْرِ الأَسْوَدِ».

٩٦ ـ باب قوله: «يَقُولُ اللَّهُ لآدمَ: أَخرِجْ بَعْثَ النَّارِ، مِنْ كلِّ ألفٍ تِسعَمِائَةٍ وتسعةً وتسعين»

٣٧٩ ـ (٢٢٢) ـ حدّثنا عُثْمَانُ بْنُ أَبِي شَيْبَةَ الْعَبْسِيُّ: حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَقُولُ اللَّهُ عَزَّ وَجَلَّ: يَا آدَمُ فَيَقُولُ: لَبَّيْكَ وَسَعْدَيْكَ وَالْخَيْرُ فِي يَدَيْكَ. قَالَ: يَقُولُ: أَخْرِجْ بَعْثَ النَّارِ، قَالَ: وَمَا بَعْثُ النَّارِ؟ قَالَ: مِنْ كُلِّ أَلْفٍ تِسْعَ مِئَةٍ وَتِسْعَةً وَتِسْعِينَ، قَالَ: فَذَاكَ حِينَ يَشِيبُ الصَّغِيرُ، وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا، وَتَرَى النَّاسَ سُكَارَى وَمَا هُمْ بِسُكَارَى وَلَكِنَّ عَذَابَ اللَّهِ شَدِيدٌ» قَالَ: فَاشْتَدَّ ذَلِكَ عَلَيْهِمْ. قَالُوا: يَا رَسُولَ اللَّهِ، أَيُّنَا ذَلِكَ الرَّجُلُ؟ فَقَالَ: «أَبْشِرُوا، فَإِنَّ مِنْ يَأْجُوجَ وَمَأْجُوجَ أَلْفاً، وَمِنْكُمْ رَجُلٌ» قَالَ: ثُمَّ قَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ، إِنِّي لأَطْمَعُ أَنْ تَكُونُوا رُبُعَ أَهْلِ الْجَنَّةِ». فَحَمِدْنَا اللَّهَ وَكَبَّرْنَا. ثُمَّ قَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ، إِنِّي لأَطْمَعُ أَنْ تَكُونُوا ثُلُثَ أَهْلِ الْجَنَّةِ». فَحَمِدْنَا اللَّهَ وَكَبَّرْنَا. ثُمَّ قَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ، إِنِّي لأَطْمَعُ أَنْ تَكُونُوا شَطْرَ أَهْلِ الْجَنَّةِ، إِنَّ مَثَلَكُمْ فِي الأُمَمِ كَمَثَلِ الشَّعْرَةِ الْبَيْضَاءِ فِي جِلْدِ الثَّوْرِ الأَسْوَدِ، أَوْ كَالرَّقْمَةِ فِي ذِرَاعِ الْحِمَارِ».

[البخاري: كتاب أحاديث الأنبياء، باب قصة يأجوج ومأجوج، رقم: ٣٣٤٨].

٣٨٠ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ. (ح) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، كِلاهُمَا عَنِ الأَعْمَشِ، بِهٰذَا الإِسْنَادِ. غَيْرَ أَنَّهُمَا قَالا: «مَا أَنْتُمْ يَوْمَئِذٍ فِي النَّاسِ إِلا كَالشَّعْرَةِ الْبَيْضَاءِ فِي الثَّوْرِ الأَسْوَدِ أَوْ كَالشَّعْرَةِ السَّوْدَاءِ فِي الثَّوْرِ الأَبْيَضِ»، وَلَمْ يَذْكُرَا: أَوْ كَالرَّقْمَةِ فِي ذِرَاعِ الْحِمَارِ.

(2) The Book Of Purification

[1] The merit of ablution

1-(223) Abu Malik Al-Ash'ari narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The purification constitutes half of the faith, (the phrase) "Praise be to Allah" fills one's balance of acts, (the phrases) "Glory be to Allah" and "Praise be to Allah" fill what is between the sky and the earth, the prayer is a light (which guides one to goodness and favour, and prevents him from doing evil), the charity is an evidence (of one's good faith), the patience is a luminosity and The Holy Quran is a proof, whither for you (in case you kept reciting it and acting upon its principles) or against you (in case you abandoned it and ignored its principles). Everyone of the people goes in the morning (and seeks for deeds), and sells himself in such a way as either to emancipate it (from torture if he sold it to Allah), or to destroy it (if he sold it to Satan)".

[2] The obligation of one's purification for performing the prayer

(224) Mus'ab Ibn Sa'd narrated: Once, Abdullah visited Ibn Amer in order to inquire about his health. He said to him: "Wouldn't you invoke Allah for me O Ibn Umar?" he replied: No doubt, I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "One's prayer would not be accepted without purification, and no charity would be accepted in case it was gained from misappropriation". And you (O Ibn Amer) acted as a governor of Basra".

(...) A similar tradition was narrated from The Prophet "Allah's blessing and peace be upon him" on the authority of Simak Ibn Harb, with the same chain of transmitters.

2-(225) Hammam Ibn Munabbih, the brother of Wahb Ibn Munabbih narrated: This is what Abu Huraira narrated to us from Muhammad, The Messenger of Allah "Allah's blessing and peace be upon him". (He mentioned some traditions including the following): The Messenger of Allah "Allah's blessing and peace be upon him" said: "The prayer of anyone of you would not be accepted if he broke his ablution until he performs ablution".

[3] How one performs ablution and what about its validity

3-(226) Ata Ibn Yazid Al-Laithi narrated that Humran, Uthman's freed slave reported: Uthman Ibn Affan "Allah be pleased with him" asked for some water to perform ablution. He poured water over his hands and washed them thrice. Then he rinsed his mouth, washed his

٢ ـ كِتَابُ الطَّهَارَةِ

١ ـ باب فَضْلِ الوُضُوءِ

١ ـ (٢٢٣) ـ حدّثنا إِسْحَاقُ بْنُ مَنْصُورٍ: حَدَّثَنَا حَبَّانُ بْنُ هِلالٍ: حَدَّثَنَا أَبَانُ: حَدَّثَنَا يَحْيَى: أَنَّ زَيْداً حَدَّثَهُ: أَنَّ أَبَا سَلاَّمٍ حَدَّثَهُ، عَنْ أَبِي مَالِكٍ الأَشْعَرِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الطُّهُورُ شَطْرُ الإِيمَانِ، وَالْحَمْدُ للّهِ تَمْلأُ الْمِيزَانَ، وَسُبْحَانَ اللهِ وَالْحَمْدُ للّهِ تَمْلآَنِ ـ أَوْ تَمْلأُ ـ مَا بَيْنَ السَّمَاوَاتِ وَالأَرْضِ، وَالصَّلاَةُ نُورٌ، وَالصَّدَقَةُ بُرْهَانٌ، وَالصَّبْرُ ضِيَاءٌ، وَالْقُرْآنُ حُجَّةٌ لَكَ أَوْ عَلَيْكَ: كُلُّ النَّاسِ يَغْدُو، فَبَايِعٌ نَفْسَهُ، فَمُعْتِقُهَا أَوْ مُوبِقُهَا».

٢ ـ باب وُجُوبِ الطَّهَارَةِ للصَّلاةِ

(٢٢٤) ـ حدّثنا سَعِيدُ بْنُ مَنْصُورٍ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو كَامِلٍ الْجَحْدَرِيُّ ـ وَاللَّفْظُ لِسَعِيدٍ ـ قَالُوا: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ مُصْعَبِ بْنِ سَعْدٍ، قَالَ: دَخَلَ عَبْدُ اللَّهِ بْنُ عُمَرَ عَلَى ابْنِ عَامِرٍ يَعُودُهُ وَهُوَ مَرِيضٌ. فَقَالَ: أَلا تَدْعُو اللَّهَ لِي يَا ابْنَ عُمَرَ؟ قَالَ: إِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «لا تُقْبَلُ صَلاةٌ بِغَيْرِ طُهُورٍ، وَلا صَدَقَةٌ مِنْ غُلُولٍ»، وَكُنْتَ عَلَى الْبَصْرَةِ.

(...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ، قَالا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ، عَنْ زَائِدَةَ. قَالَ أَبُو بَكْرٍ وَوَكِيعٌ: عَنْ إِسْرَائِيلَ، كُلُّهُمْ عَنْ سِمَاكِ بْنِ حَرْبٍ، بِهَذَا الإِسْنَادِ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِهِ.

٢ ـ (٢٢٥) ـ حدّثنا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ بْنُ هَمَّامٍ: حَدَّثَنَا مَعْمَرُ بْنُ رَاشِدٍ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ ـ أَخِي وَهْبِ بْنِ مُنَبِّهٍ ـ قَالَ: هٰذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ مُحَمَّدٍ رَسُولِ اللهِ ﷺ، فَذَكَرَ أَحَادِيثَ مِنْهَا: وَقَالَ رَسُولُ اللهِ ﷺ: «لا تُقْبَلُ صَلاةُ أَحَدِكُمْ، إِذَا أَحْدَثَ، حَتَّى يَتَوَضَّأَ». [البخاري: كتاب الوضوء، باب لا تقبل صلاة بغير طهور، رقم: ١٣٥].

٣ ـ باب صفةِ الوُضُوءِ وكَماله

٣ ـ (٢٢٦) ـ حدّثني أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرِو بْنِ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ سَرْحٍ، وَحَرْمَلَةُ بْنُ يَحْيَى التُّجِيبِيُّ، قَالا: أَخْبَرَنَا ابْنُ وَهْبٍ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ: أَنَّ عَطَاءَ بْنَ يَزِيدَ اللَّيْثِيَّ أَخْبَرَهُ: أَنَّ حُمْرَانَ مَوْلَى عُثْمَانَ أَخْبَرَهُ: أَنَّ عُثْمَانَ بْنَ عَفَّانَ رضي اللَّهُ

nose by putting water in it and then blowing it out. Then he washed his face thrice, and his right forearm up to the elbow thrice, and then washed his left forearm up to the elbow thrice. Then he passed his wet hands over his head. Then he washed his right foot up to the ankles thrice and his left foot up to the ankles thrice. Then he said: "I saw The Messenger of Allah "Allah's blessing and peace be upon him" offering ablution like this". He added: Allah's Messenger "Allah's blessing and peace be upon him" said: "If anyone Performs ablution like that of mine, then stands up and prays two Rak'as, during which he does not think of anything else (other than the present prayer) then his past sins will be forgiven". Ibn Shihab said: Our religious scholars used to say: "This ablution (performed by Uthman) is the most perfect ablution one could perform for the prayer".

4-(...) Ata Ibn Yazid Al-Laithi narrated from Humran, the freed slave of Uthman that Uthman Ibn Affan "Allah be pleased with him" asked for a tumbler of water from which he poured water over his hands and washed them thrice and then put his right hand in the water container and rinsed his mouth, washed his nose by putting water in it and then blowing it out. Then he washed his face and forearms up to the elbows thrice, passed his wet hands over his head and washed his feet up to the ankles thrice. Then he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "If anyone Performs ablution like that of mine and prays two Rak'as, during which he does not think of anything else (other than the present prayer) then his past sins will be forgiven".

[4] The merit of performing ablution and then offering prayer after it

5-(227) Hisham Ibn Urwa narrated from his father from Humran, the freed slave of Uthman: Uthman was at the courtyard of the mosque when the caller announced the call for Asr prayer. He asked for a tumbler of water to perform ablution. Then he said: "I am going to tell you a tradition which I would not have told you, had I not been compelled by a certain Holy Verse. I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "There is no Muslim person, who performs ablution perfectly and then offers the prayer, except that Allah will forgive his sins committed between that (current prayer) and the (next) prayer".

(...) The same Hadith was narrated on the authority of Hisham with the same chain of transmission, but according to the narration of Abu Usama, he (The Prophet) said: "who performs ablution perfectly and then offers the compulsory (congregational) prayer".

عنه دَعَا بِوَضُوءٍ فَتَوَضَّأَ، فَغَسَلَ كَفَّيْهِ ثَلاَثَ مَرَّاتٍ، ثُمَّ مَضْمَضَ وَاسْتَنْثَر، ثُمَّ غَسَلَ وَجْهَهُ ثَلاَثَ مَرَّاتٍ، ثُمَّ غَسَلَ يَدَهُ الْيُمْنَى إِلَى الْمِرْفَقِ ثَلاَثَ مَرَّاتٍ، ثُمَّ غَسَلَ يَدَهُ الْيُسْرَى مِثْلَ ذٰلِكَ، ثُمَّ مَسَحَ رَأْسَهُ، ثُمَّ غَسَلَ رِجْلَهُ الْيُمْنَى إِلَى الْكَعْبَيْنِ ثَلاَثَ مَرَّاتٍ، ثُمَّ غَسَلَ الْيُسْرَى مِثْلَ ذٰلِكَ، ثُمَّ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ تَوَضَّأَ نَحْوَ وُضُوئِي هٰذَا، ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ تَوَضَّأَ نَحْوَ وُضُوئِي هٰذَا، ثُمَّ قَامَ فَرَكَعَ رَكْعَتَيْنِ، لا يُحَدِّثُ فِيهِمَا نَفْسَهُ، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

قَالَ ابْنُ شِهَابٍ: وَكَانَ عُلَمَاؤُنَا يَقُولُونَ: هٰذَا الْوُضُوءُ أَسْبَغُ مَا يَتَوَضَّأُ بِهِ أَحَدٌ لِلصَّلاَةِ.

[البخاري: كتاب الوضوء، باب الوضوء ثلاثاً ثلاثاً، رقم: ١٥٩].

٤ ـ (...) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبِي، عَنِ ابْنِ شِهَابٍ، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ، عَنْ حُمْرَانَ مَوْلَى عُثْمَانَ: أَنَّهُ رَأَى عُثْمَانَ دَعَا بِإِنَاءٍ، فَأَفْرَغَ عَلَى كَفَّيْهِ ثَلاَثَ مِرَارٍ، فَغَسَلَهُمَا، ثُمَّ أَدخل يَمِينَهُ فِي الإِنَاءِ، فَمَضْمَضَ وَاسْتَنْثَرَ، ثُمَّ غَسَلَ وَجْهَهُ ثَلاَثَ مَرَّاتٍ، وَيَدَيْهِ إِلَى الْمِرفَقَيْنِ ثَلاَثَ مَرَّاتٍ، ثُمَّ مَسَحَ بِرَأْسِهِ، ثُمَّ غَسَلَ رِجْلَيْهِ ثَلاَثَ مَرَّاتٍ، ثُمَّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ تَوَضَّأَ نَحْوَ وُضُوئِي هٰذَا، ثُمَّ صَلَّى رَكْعَتَيْنِ، لا يُحَدِّثُ فِيهِمَا نَفْسَهُ، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

٤ ـ باب فَضْلِ الْوُضُوءِ والصلاةِ عَقِبَهُ

٥ ـ (٢٢٧) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ، وَعُثْمَانُ بْنُ مُحَمَّدِ بْنِ أَبِي شَيْبَةَ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ ـ وَاللَّفْظُ لِقُتَيْبَةَ ـ. قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ الآخَرَانِ: حَدَّثَنَا جَرِيرٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ حُمْرَانَ، مَوْلَى عُثْمَانَ قَالَ: سَمِعْتُ عُثْمَانَ بْنَ عَفَّانَ وَهُوَ بِفِنَاءِ الْمَسْجِدِ، فَجَاءَهُ الْمُؤَذِّنُ عِنْدَ الْعَصْرِ. فَدَعَا بِوَضُوءٍ فَتَوَضَّأَ، ثُمَّ قَالَ: وَاللَّهِ، لأُحَدِّثَنَّكُمْ حَدِيثاً، لَوْلا آيَةٌ فِي كِتَابِ اللَّهِ مَا حَدَّثْتُكُمْ، إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لا يَتَوَضَّأُ رَجُلٌ مُسْلِمٌ فَيُحْسِنُ الْوُضُوءَ، فَيُصَلِّي صَلاَةً، إِلا غَفَرَ اللَّهُ لَهُ مَا بَيْنَهُ وَبَيْنَ الصَّلاَةِ الَّتِي تَلِيهَا».

[البخاري: كتاب الوضوء، باب الوضوء ثلاثاً ثلاثاً، رقم: ١٦٠].

(...) ـ وحدّثناه أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ. (ح) وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَأَبُو كُرَيْبٍ، قَالاَ: حَدَّثَنَا وَكِيعٌ. (ح) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، جَمِيعاً عَنْ هِشَامٍ، بِهٰذَا الإِسْنَادِ. وَفِي حَدِيثِ أَبِي أُسَامَةَ: «فَيُحْسِنُ وُضُوءَهُ ثُمَّ يُصَلِّي الْمَكْتُوبَةَ».

6-(…) Urwa narrated from Humran: After Uthman had performed ablution, he said: "By Allah! I am going to tell you a tradition, which, by Allah, I would not have told you, had I not been compelled by a certain Holy Verse. I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "No man performs ablution perfectly and then offers the prayer, except that Allah will forgive his sins committed between that (current prayer) and the (next) prayer". (Urwa said: This verse is: "Those who conceal the clear (Signs) We have sent down, and the Guidance, after We have made it clear for the People in the Book - on them shall be Allah's curse, and the curse of those entitled to curse") (Heifer "Al-Baqara" 159).

7-(228) Amr Ibn Sa'id Ibn Al-Ass narrated: I was with Uthman when he asked for water to perform ablution. Then he said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "There is no Muslim person, who, at the due time of a prescribed compulsory prayer, performs ablution perfectly, and then offers such a prayer very well with humility and bowing, except that it will be expiation for his past sins, so long as he has not committed a major sin; and this is applicable for all the time".

8-(229) Humran, the freed slave of Uthman, narrated: I brought water to Uthman in order to perform ablution. When he performed ablution he said: "No doubt, there are some people, who used to tell narrations from The Messenger of Allah "Allah's blessing and peace be upon him"; and indeed, I do not know what those narrations are. but, all what I know is that I saw The Messenger of Allah "Allah's blessing and peace be upon him" performing ablution in such a way as that of mine. Then he said: "Whoever performed ablution like that, then all his previous sins would be forgiven, and his prayer and walking to the mosque would have an extra reward".

According to the narration of Ibn Abda (Humran said): I came to Uthman and he performed ablution.

9-(230) Abu Anas narrated that Uthman performed ablution at Maqa'id (a place near the mosque) and said: "Would I not show you the ablution The Messenger of Allah "Allah's blessing and peace be upon him" had performed?" Then, he washed (the different parts of his body) thrice. Qutaiba added in his narration: With him (Uthman) there were some Companions of Allah's Messenger "Allah's blessing and peace be upon him".

10-(231) Humran Ibn Aban narrated: I used to bring water for Uthman for his purification. There passed no day but that he took a bath (even) with little water. Uthman said: At the time of our returning from our (Asr,

٦ ـ (...) ـ وحدّثنا زُهَيرُ بْنُ حَرْبٍ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، قَالَ ابْنُ شِهَابٍ: وَلَكِنْ عُرْوَةُ يُحَدِّثُ عَنْ حُمْرَانَ: أَنَّهُ قَالَ: فَلَمَّا تَوَضَّأَ عُثْمَانُ قَالَ: وَاللَّهِ، لأُحَدِّثَنَّكُمْ حَدِيثاً. وَاللَّهِ، لَوْلا آيَةٌ فِي كِتَابِ اللَّهِ مَا حَدَّثْتُكُمُوهُ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لا يَتَوَضَّأُ رَجُلٌ فَيُحْسِنُ وُضُوءَهُ، ثُمَّ يُصَلِّي الصَّلاةَ، إلا غُفِرَ لَهُ مَا بَيْنَهُ وَبَيْنَ الصَّلاةِ الَّتِي تَلِيهَا».

قَالَ عُرْوَةُ: الآيَةُ: ﴿إِنَّ ٱلَّذِينَ يَكْتُمُونَ مَآ أَنزَلْنَا مِنَ ٱلْبَيِّنَٰتِ وَٱلْهُدَىٰ﴾، إِلَى قَوْلِهِ: ﴿ٱللَّٰعِنُونَ﴾ [البقرة: ١٥٩].

٧ ـ (٢٢٨) ـ حدّثنا عَبْدُ بْنُ حُمَيْدٍ وَحَجَّاجُ بْنُ الشَّاعِرِ، كِلاهُمَا عَنْ أَبِي الْوَلِيدِ: قَالَ عَبْدٌ: حَدَّثَنِي أَبُو الْوَلِيدِ: حَدَّثَنَا إِسْحَاقُ بْنُ سَعِيدِ بْنِ عَمْرِو بْنِ سَعِيدِ بْنِ الْعَاصِ: حَدَّثَنِي أَبِي، عَنْ أَبِيهِ قَالَ: كُنْتُ عِنْدَ عُثْمَانَ، فَدَعَا بِطَهُورٍ فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَا مِنِ امْرِئٍ مُسْلِمٍ تَحْضُرُهُ صَلاةٌ مَكْتُوبَةٌ، فَيُحْسِنُ وُضُوءَهَا وَخُشُوعَهَا وَرُكُوعَهَا، إِلاَّ كَانَتْ كَفَّارَةً لِمَا قَبْلَهَا مِنَ الذُّنُوبِ، مَا لَمْ يُؤْتِ كَبِيرَةً، وَذَلِكَ الدَّهْرَ كُلَّهُ».

٨ ـ (٢٢٩) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ، وَأَحْمَدُ بْنُ عَبْدَةَ الضَّبِّيُّ، قَالا: حَدَّثَنَا عَبْدُ الْعَزِيزِ ـ وَهُوَ الدَّرَاوَرْدِيُّ ـ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ حُمْرَانَ مَوْلَى عُثْمَانَ قَالَ: أَتَيْتُ عُثْمَانَ بْنَ عَفَّانَ بِوَضُوءٍ، فَتَوَضَّأَ ثُمَّ قَالَ: إِنَّ نَاساً يَتَحَدَّثُونَ عَنْ رَسُولِ اللَّهِ ﷺ أَحَادِيثَ، لا أَدْرِي مَا هِيَ؟ إلا أَنِّي رَأَيْتُ رَسُولَ اللَّهِ ﷺ تَوَضَّأَ مِثْلَ وُضُوئِي هَذَا، ثُمَّ قَالَ: «مَنْ تَوَضَّأَ هَكَذَا، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ، وَكَانَتْ صَلاتُهُ وَمَشْيُهُ إِلَى الْمَسْجِدِ نَافِلَةً».

وَفِي رِوَايَةِ ابْنِ عَبْدَةَ: أَتَيْتُ عُثْمَانَ فَتَوَضَّأَ.

٩ ـ (٢٣٠) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ ـ وَاللَّفْظُ لِقُتَيْبَةَ وَأَبِي بَكْرٍ ـ قَالُوا: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي النَّضْرِ، عَنْ أَبِي أَنَسٍ: أَنَّ عُثْمَانَ تَوَضَّأَ بِالْمَقَاعِدِ. فَقَالَ: أَلا أُرِيكُمْ وُضُوءَ رَسُولِ اللَّهِ ﷺ؟ ثُمَّ تَوَضَّأَ ثَلاثاً ثَلاثاً.

وَزَادَ قُتَيْبَةُ فِي رِوَايَتِهِ: قَالَ سُفْيَانُ: قَالَ أَبُو النَّضْرِ عَنْ أَبِي أَنَسٍ. قَالَ: وَعِنْدَهُ رِجَالٌ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ.

١٠ ـ (٢٣١) ـ حدّثنا أَبُو كُرَيْبٍ، مُحَمَّدُ بْنُ الْعَلاءِ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، جَمِيعاً عَنْ وَكِيعٍ. قَالَ أَبُو كُرَيْبٍ: حَدَّثَنَا وَكِيعٌ، عَنْ مِسْعَرٍ، عَنْ جَامِعِ بْنِ شَدَّادٍ، أَبِي صَخْرَةَ قَالَ: سَمِعْتُ حُمْرَانَ بْنَ أَبَانَ قَالَ: كُنْتُ أَضَعُ لِعُثْمَانَ طَهُورَهُ، فَمَا أَتَى عَلَيْهِ يَوْمٌ إِلا وَهُوَ يُفِيضُ عَلَيْهِ نُطْفَةً. وَقَالَ عُثْمَانُ: حَدَّثَنَا رَسُولُ اللَّهِ ﷺ عِنْدَ انْصِرَافِنَا مِنْ صَلاتِنَا هَذِهِ ـ قَالَ

according to Mis'ar, a sub-narrator) prayer The Messenger of Allah "Allah's blessing and peace be upon him" said addressing us: "I do not know whether to tell you a thing or keep silent". We said: "O Messenger of Allah! If it is good, you might tell us, otherwise, Allah and His Messenger know better". Upon this he said: "There is no Muslim, who purifies (himself) and completes purification enjoined upon him by Allah and then offers those five (compulsory) prayers, but that they will be expiations for whatever (sins committed) between them".

11-(...) Jami Ibn Shaddad narrated: I heard Humran, the freed slave of Uthman, telling Abu Burda in this mosque, during the governorship of Bishr, that Uthman said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If one performed ablution as perfectly as enjoined by Allah, (and then offered the prayers), then, the compulsory prayers would be expiations for whatever (sins committed) between them".

This is the narration of Ibn Mu'adh. But as for the narration of Ghundur, it did not imply "during the governorship of Bishr", and it did not imply also the word "compulsory" for the prayers.

12-(232) Humran, the freed slave of Uthman, narrated: Once, Uthman performed ablution perfectly and then said: I saw The Messenger of Allah "Allah's blessing and peace be upon him" performing ablution as perfect as it could be. Then he said: "He, who performed ablution as such, and then went out to the mosque, with nothing motivating him (to go out) except the prayer, then, his past sins would be forgiven for him".

13-(...) Humran, the freed slave of Uthman, narrated from Uthman Ibn Affan that The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who performed ablution perfectly for the prayer and (went out and) walked to offer the obligatory prayer, and then prayed it with the people, or with a congregation or in the mosque, all his sins would be forgiven for him by Allah".

[5] The five (obligatory) prayers, (the prayer of) Friday to the next Friday, (the fasting of) Ramadan to Ramadan (of the coming year) are expiations for whatever (sins committed in the intervals) between them, so long as the major sins are not committed

14-(233) Abu Huraira narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The five (daily obligatory) prayers, and the (prayer of) Friday to the next Friday are expiations for whatever (sins committed in the intervals) between them, so long as the major sins are not committed".

مِسْعَرٌ: أُرَاهَا الْعَصْرَ ـ فَقَالَ: «مَا أَدْرِي، أُحَدِّثُكُمْ بِشَيْءٍ أَوْ أَسْكُتُ؟» فَقُلْنَا: يَا رَسُولَ اللَّهِ، إِنْ كَانَ خَيْراً فَحَدِّثْنَا، وَإِنْ كَانَ غَيْرَ ذٰلِكَ فَاللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «مَا مِنْ مُسْلِمٍ يَتَطَهَّرُ، فَيُتِمُّ الطُّهُورَ الَّذِي كَتَبَ اللَّهُ عَلَيْهِ، فَيُصَلِّي هٰذِهِ الصَّلَوَاتِ الْخَمْسَ، إِلا كَانَتْ كَفَّارَاتٍ لِمَا بَيْنَهَا».

١١ ـ (...) ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ، قَالا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، قَالا جَمِيعاً: حَدَّثَنَا شُعْبَةُ، عَنْ جَامِعِ بْنِ شَدَّادٍ. قَالَ: سَمِعْتُ حُمْرَانَ بْنَ أَبَانَ يُحَدِّثُ أَبَا بُرْدَةَ فِي هٰذَا الْمَسْجِدِ، فِي إِمَارَةِ بِشْرٍ: أَنَّ عُثْمَانَ بْنَ عَفَّانَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَتَمَّ الْوُضُوءَ كَمَا أَمَرَهُ اللَّهُ تَعَالَى، فَالصَّلَوَاتُ الْمَكْتُوبَاتُ كَفَّارَاتٌ لِمَا بَيْنَهُنَّ».

هٰذَا حَدِيثُ ابْنِ مُعَاذٍ، وَلَيْس فِي حَدِيثِ غُنْدَرٍ: فِي إِمَارَةِ بِشْرٍ، وَلاَ ذِكْرُ الْمَكْتُوبَاتِ.

١٢ ـ (٢٣٢) ـ حدّثنا هٰارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ، قَالَ: وَأَخْبَرَنِي مَخْرَمَةُ بْنُ بُكَيْرٍ، عَنْ أَبِيهِ، عَنْ حُمْرَانَ مَوْلَى عُثْمَانَ؛ قَالَ: تَوَضَّأَ عُثْمَانُ بْنُ عَفَّانَ يَوماً وُضُوءاً حَسَناً، ثُمَّ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ، ثُمَّ قَالَ: «مَنْ تَوَضَّأَ هٰكَذَا، ثُمَّ خَرَجَ إِلَى الْمَسْجِدِ لا يَنْهَزُهُ إِلا الصَّلاَةُ، غُفِرَ لَهُ مَا خَلاَ مِنْ ذَنْبِهِ».

١٣ ـ (...) ـ وحدّثني أَبُو الطَّاهِرِ وَيُونُسُ بْنُ عَبْدِ الأَعْلَىٰ، قَالا: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، عَنْ عَمْرِو بْنِ الْحَارِثِ: أَنَّ الْحُكَيْمَ بْنَ عَبْدِ اللَّهِ الْقُرَشِيَّ حَدَّثَهُ: أَنَّ نَافِعَ بْنَ جُبَيْرٍ وَعَبْدَ اللَّهِ بْنَ أَبِي سَلَمَةَ حَدَّثَاهُ: أَنَّ مُعَاذَ بْنَ عَبْدِ الرَّحْمٰنِ حَدَّثَهُمَا، عَنْ حُمْرَانَ مَوْلَى عُثْمَانَ بْنِ عَفَّانَ، عَنْ عُثْمَانَ بْنِ عَفَّانَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ تَوَضَّأَ لِلصَّلاَةِ فَأَسْبَغَ الْوُضُوءَ، ثُمَّ مَشَىٰ إِلَى الصَّلاَةِ الْمَكْتُوبَةِ، فَصَلاَّهَا مَعَ النَّاسِ، أَوْ مَعَ الْجَمَاعَةِ، أَوْ فِي الْمَسْجِدِ، غَفَرَ اللَّهُ لَهُ ذُنُوبَهُ».

[البخاري: كتاب الرقاق، باب قول الله تعالى: ﴿يا أيها الناس إن وعد الله حق...﴾، رقم: ٦٤٣٣].

٥ ـ بَابُ الصَّلَوَاتُ الْخَمْسُ وَالْجُمُعَةُ إِلى الْجُمُعَةِ وَرَمَضَانُ إِلى رَمَضَانَ مُكَفِّرَاتٌ لما بينهنَّ ما اجتُنِبَت الكبائر

١٤ ـ (٢٣٣) ـ حدّثنا يَحْيَىٰ بْنُ أَيُّوبَ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَعَلِيُّ بْنُ حُجْرٍ، كُلُّهُمْ عَنْ إِسْمَاعِيلَ. قَالَ ابْنُ أَيُّوبَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ: أَخْبَرَنِي الْعَلاَءُ بْنُ عَبْدِ الرَّحْمٰنِ بْنِ يَعْقُوبَ، مَوْلَى الْحُرَقَةِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الصَّلاَةُ الْخَمْسُ، وَالْجُمُعَةُ إِلَى الْجُمُعَةِ، كَفَّارَةٌ لِمَا بَيْنَهُنَّ مَا لَمْ تُغْشَ الْكَبَائِرُ».

15-(...) Abu Huraira narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The five (daily obligatory) prayers, and the (prayer of) Friday to the next Friday are expiations for whatever (sins committed in the intervals) between them".

16-(...) Abu Huraira narrated: The Messenger of Allah "Allah's blessing and peace be upon him" used to say: "The five (daily obligatory) prayers, the (prayer of) Friday to the next Friday, and (the fasting of) Ramadan to Ramadan (of the coming year) are expiations for whatever (sins committed in the intervals) between them, so long as the major sins are avoided".

[6] The preferred celebration (of Allah) one could say after ablution

17-(234) Uqba Ibn Amer narrated: We used to take care of camels by turns. On my turn, after grazing them in the pastures, and returning them in the evening, I came back and saw The Messenger of Allah "Allah's blessing and peace be upon him" standing and addressing the people. I heard from his saying: "There is no Muslim, who performs ablution perfectly, then stands and offers two Rak'as, receiving them with his heart as well as his face, but that Paradise would be obligatory to him". I said: "What a good (statement or glad news or worship) this is!"

behold! There was a man standing in front of me, saying: "the first is better". I cast a glance and saw that he (the speaker) was Umar who said: "I saw that you have just come. Indeed, he said: "There is no one from amongst you, who performs ablution perfectly, and then testifies that there is no god but Allah, and that Muhammad is The Messenger of Allah, but that the eight gates of Paradise would be opened for him, from whichever gate he wishes of them he would enter".

(...) The same tradition was narrated on the authority of Uqba Ibn Amer Al-Juhani from The Prophet "Allah's blessing and peace be upon him". But in this narration he (The Prophet) said: "He, who performs ablution and then says: I testify that there is no god but Allah Alone, with Whom there is no partner, and that Muhammad is His servant and Messenger".

[7] The ablution of The Prophet "Allah's blessing and peace be upon him"

18-(235) Abdullah Ibn Zaid Ibn Asim Al-Ansari, who was one of the companions of The Messenger of Allah "Allah's blessing and peace be upon him" was reported to have been asked: "Can you show us how Allah's Apostle "Allah's blessing and peace be upon him" used to perform ablution?" Abdullah Ibn Zaid asked for water. He poured from it on his hands and washed them thrice, then he put his hand in the pot and took it

١٥ ـ (...) ـ حدّثني نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: أَخْبَرَنَا عَبْدُ الأَعْلَىٰ: حَدَّثَنَا هِشَامٌ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «الصَّلَوَاتُ الْخَمْسُ، وَالْجُمُعَةُ إِلَى الْجُمُعَةِ، كَفَّارَاتٌ لِمَا بَيْنَهُنَّ».

١٦ ـ (...) ـ حدّثني أَبُو الطَّاهِرِ وَهَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ، قَالا: أَخْبَرَنَا ابْنُ وَهْبٍ، عَنْ أَبِي صَخْرٍ: أَنَّ عُمَرَ بْنَ إِسْحَاقَ مَوْلَى زَائِدَةَ حَدَّثَهُ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقُولُ: «الصَّلَوَاتُ الْخَمْسُ، وَالْجُمُعَةُ إِلَى الْجُمُعَةِ، وَرَمَضَانُ إِلَى رَمَضَانَ، مُكَفِّرَاتٌ مَا بَيْنَهُنَّ، إِذَا اجْتَنَبَ الْكَبَائِرَ».

٦ ـ بابُ الذِّكْرِ الْمُسْتَحَبِّ عَقِبَ الْوُضُوءِ

١٧ ـ (٢٣٤) ـ حدّثني مُحَمَّدُ بْنُ حَاتِمِ بْنِ مَيْمُونٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا مُعَاوِيَةُ بْنُ صَالِحٍ، عَنْ رَبِيعَةَ ـ يَعْنِي ابْنَ يَزِيدَ ـ، عَنْ أَبِي إِدْرِيسَ الْخَوْلانِيِّ، عَنْ عُقْبَةَ بْنِ عَامِرٍ.

(ح) وَحدّثني أَبُو عُثْمَانَ، عَنْ جُبَيْرِ بْنِ نُفَيْرٍ، عَنْ عُقْبَةَ بْنِ عَامِرٍ؛ قَالَ: كَانَتْ عَلَيْنَا رِعَايَةُ الإِبِلِ، فَجَاءَتْ نَوْبَتِي، فَرَوَّحْتُهَا بِعَشِيٍّ، فَأَدْرَكْتُ رَسُولَ اللَّهِ ﷺ قَائِماً يُحَدِّثُ النَّاسَ، فَأَدْرَكْتُ مِنْ قَوْلِهِ: «مَا مِنْ مُسْلِمٍ يَتَوَضَّأُ فَيُحْسِنُ وُضُوءَهُ، ثُمَّ يَقُومُ فَيُصَلِّي رَكْعَتَيْنِ، مُقْبِلٌ عَلَيْهِمَا بِقَلْبِهِ وَوَجْهِهِ، إِلا وَجَبَتْ لَهُ الْجَنَّةُ». قَالَ: فَقُلْتُ: مَا أَجْوَدَ هٰذِهِ، فَإِذَا قَائِلٌ بَيْنَ يَدَيَّ يَقُولُ: الَّتِي قَبْلَهَا أَجْوَدُ، فَنَظَرْتُ فَإِذَا عُمَرُ. قَالَ: إِنِّي قَدْ رَأَيْتُكَ جِئْتَ آنِفاً. قَالَ: «مَا مِنْكُمْ مِنْ أَحَدٍ يَتَوَضَّأُ فَيُبْلِغُ ـ أَوْ فَيُسْبِغُ ـ الْوُضُوءَ ثُمَّ يَقُولُ: أَشْهَدُ أَنْ لا إِلٰهَ إِلا اللَّهُ وَأَنَّ مُحَمَّداً عَبْدُ اللَّهِ وَرَسُولُهُ، إِلا فُتِحَتْ لَهُ أَبْوَابُ الْجَنَّةِ الثَّمَانِيَةُ، يَدْخُلُ مِنْ أَيِّهَا شَاءَ».

(...) ـ وحدّثناه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ: حَدَّثَنَا مُعَاوِيَةُ بْنُ صَالِحٍ، عَنْ رَبِيعَةَ بْنِ يَزِيدَ، عَنْ أَبِي إِدْرِيسَ الْخَوْلانِيِّ وَأَبِي عُثْمَانَ، عَنْ جُبَيْرِ بْنِ نُفَيْرِ بْنِ مَالِكٍ الْحَضْرَمِيِّ، عَنْ عُقْبَةَ بْنِ عَامِرٍ الْجُهَنِيِّ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ ... فَذَكَرَ مِثْلَهُ، غَيْرَ أَنَّهُ قَالَ: «مَنْ تَوَضَّأَ فَقَالَ: أَشْهَدُ أَنْ لا إِلٰهَ إِلا اللَّهُ وَحْدَهُ لا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ».

٧ ـ بابٌ في وُضُوءِ النَّبِيِّ ﷺ

١٨ ـ (٢٣٥) ـ حدّثني مُحَمَّدُ بْنُ الصَّبَّاحِ: حَدَّثَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ، عَنْ عَمْرِو بْنِ يَحْيَىٰ بْنِ عُمَارَةَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ زَيْدِ بْنِ عَاصِمٍ الأَنْصَارِيِّ ـ وَكَانَتْ لَهُ صُحْبَةٌ ـ قَالَ: قِيلَ لَهُ: تَوَضَّأْ لَنَا وُضُوءَ رَسُولِ اللَّهِ ﷺ. فَدَعَا بِإِنَاءٍ، فَأَكْفَأَ مِنْهَا عَلَى يَدَيْهِ، فَغَسَلَهُمَا ثَلاثاً، ثُمَّ أَدْخَلَ يَدَهُ فَاسْتَخْرَجَهَا، فَمَضْمَضَ وَاسْتَنْشَقَ مِنْ كَفٍّ وَاحِدَةٍ، فَفَعَلَ ذَلِكَ ثَلاثاً، ثُمَّ أَدْخَلَ يَدَهُ فَاسْتَخْرَجَهَا فَغَسَلَ وَجْهَهُ ثَلاثاً، ثُمَّ أَدْخَلَ يَدَهُ فَاسْتَخْرَجَهَا فَغَسَلَ

out and rinsed his mouth and then snuffed water into his nostrils and blew it out, using one palm, and he did that thrice. He put his hand in the pot and took it out and washed his face thrice and after that he put his hand again in the pot and took it out and washed his forearms up to the elbows twice. Then he put his hand in the pot and took it out and passed his wet hands over his head bringing them to the front and returning with them to the back. Then, he put his hand in the pot and took it out and washed his feet up to the ankles. Then, he said: "This is the way, The Messenger of Allah "Allah's blessing and peace be upon him" used to perform ablution".

(...) This Hadith was narrated on the authority of Amr Ibn Yahya with the same chain of transmission, and did not mention up to the ankles.

(...) The same was transmitted on the authority of Amr Ibn Yahya, with little change. Here he said: he rinsed his mouth and snuffed water into his nostrils and then blew it out thrice. He did not say: using one palm. After the saying: "bringing them to the front and returning with them to the back": "he started from the front of his head, to its back up to the nape of his neck and then returned with them to the very place from which he started. Then, he washed his feet".

(...) The same was narrated on the authority of Amr Ibn Yahya, with the same chain of transmission, but he said here: "He rinsed his mouth and snuffed (water into his nostrils) and cleaned his nose using three handfuls (of water)". He also said: "He passed his wet hands over his head, bringing them to the front and returning with them to the back only once".

Bahz said: Wuhaib narrated this Hadith to me. Wuhaib said: Amr Ibn Yahya narrated it to me twice.

19-(236) Abdullah Ibn Zaid Ibn Asim Al-Mazini reported that he saw The Messenger of Allah "Allah's blessing and peace be upon him" performing ablution as follows: he rinsed his mouth, snuffed water into his nostrils and blew it out, and washed his face thrice. Then he washed his right hand (to the elbow) thrice, and washed his other (i.e. his left) hand (to the elbow) thrice. Then, he passed his wet hands over his head, using water other than the remaining of that with which he washed his hands. Then, he washed his feet until he cleaned them.

[8] Sweeping one's private parts with pebbles (after answering the call of nature) odd number of times, and snuffing water into the nostrils and blowing it out odd number of times

20-(237) Abu Huraira narrated, attributing to The Messenger of Allah "Allah's blessing and peace be upon him": "If anyone of you swept his

يَدَيْهِ إِلَى الْمِرفقَيْنِ، مَرَّتَيْنِ مَرَّتَيْنِ، ثُمَّ أَدْخَلَ يَدَهُ فَاسْتَخْرَجَهَا فَمَسَحَ بِرَأْسِهِ، فَأَقْبَلَ بِيَدَيْهِ وَأَدْبَرَ، ثُمَّ غَسَلَ رِجْلَيْهِ إِلَى الْكَعْبَيْنِ، ثُمَّ قَالَ: هَكَذَا كَانَ وُضُوءُ رَسُولِ اللَّهِ ﷺ.

[البخاري: كتاب الوضوء، باب مسح الرأس كله، رقم: ١٨٥].

(...) ـ **وحدّثني** الْقَاسِمُ بْنُ زَكَرِيَّاءَ: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، عَنْ سُلَيْمَانَ ـ هُوَ ابْنُ بِلاَلٍ ـ، عَنْ عَمْرِو بْنِ يَحْيَىٰ، بِهٰذَا الإِسْنَادِ،... نَحْوَهُ، وَلَمْ يَذْكُرِ الْكَعْبَيْنِ.

(...) ـ **وحدّثني** إِسْحَاقُ بْنُ مُوسَىٰ الأَنْصَارِيُّ: حَدَّثَنَا مَعْنٌ: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ، عَنْ عَمْرِو بْنِ يَحْيَىٰ، بِهٰذَا الإِسْنَادِ، وَقَالَ: مَضْمَضَ وَاسْتَنْثَرَ ثَلاَثاً. وَلَمْ يَقُلْ: مِنْ كَفٍّ وَاحِدَةٍ. وَزَادَ بَعْدَ قَوْلِهِ: فَأَقْبَلَ بِهِمَا وَأَدْبَرَ: بَدَأَ بِمُقَدَّمِ رَأْسِهِ ثُمَّ ذَهَبَ بِهِمَا إِلَى قَفَاهُ. ثُمَّ رَدَّهُمَا حَتَّى رَجَعَ إِلَى الْمَكَانِ الَّذِي بَدَأَ مِنْهُ، وَغَسَلَ رِجْلَيْهِ.

(...) ـ **حدّثنا** عَبْدُ الرَّحْمٰنِ بْنُ بِشْرٍ الْعَبْدِيُّ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا عَمْرُو بْنُ يَحْيَىٰ، بِمِثْلِ إِسْنَادِهِمْ، وَاقْتَصَّ الْحَدِيثَ. وَقَالَ فِيهِ: فَمَضْمَضَ وَاسْتَنْشَقَ وَاسْتَنْثَرَ مِنْ ثَلاَثِ غَرَفَاتٍ. وَقَالَ أَيْضاً: فَمَسَحَ بِرَأْسِهِ فَأَقْبَلَ بِهِ وَأَدْبَرَ مَرَّةً وَاحِدَةً.

قَالَ بَهْزٌ: أَمْلَىٰ عَلَيَّ وُهَيْبٌ هٰذَا الْحَدِيثَ. وَقَالَ وُهَيْبٌ: أَمْلَىٰ عَلَيَّ عَمْرُو بْنُ يَحْيَىٰ هٰذَا الْحَدِيثَ مَرَّتَيْنِ.

١٩ ـ (٢٣٦) ـ حدّثنا هَارُونُ بْنُ مَعْرُوفٍ. (ح) وَحَدَّثَنِي هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ وَأَبُو الطَّاهِرِ، قَالُوا: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ: أَنَّ حَبَّانَ بْنَ وَاسِعٍ حَدَّثَهُ: أَنَّ أَبَاهُ حَدَّثَهُ: أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ زَيْدِ بْنِ عَاصِمٍ الْمَازِنِيَّ يَذْكُرُ أَنَّهُ رَأَى رَسُولَ اللَّهِ ﷺ تَوَضَّأَ، فَمَضْمَضَ، ثُمَّ اسْتَنْثَرَ، ثُمَّ غَسَلَ وَجْهَهُ ثَلاَثاً، وَيَدَهُ الْيُمْنَى ثَلاَثاً، وَالأُخْرَى ثَلاَثاً، وَمَسَحَ بِرَأْسِهِ بِمَاءٍ غَيْرِ فَضْلِ يَدِهِ، وَغَسَلَ رِجْلَيْهِ حَتَّى أَنْقَاهُمَا.

قَالَ أَبُو الطَّاهِرِ: حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ عَمْرِو بْنِ الْحَارِثِ.

٨ ـ بَابُ الإِيتَارِ فِي الاسْتِنْثَارِ وَالاسْتِجْمَارِ

٢٠ ـ (٢٣٧) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ وَعَمْرٌو النَّاقِدُ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، جَمِيعاً عَنِ ابْنِ عُيَيْنَةَ. قَالَ قُتَيْبَةُ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ،

privates with pebbles (after answering the call of nature), he should do it odd number of times (i.e. once, thrice, etc.), and if anyone of you performed ablution, he should snuff water into his nostrils and then blow it out".

21-(...) Hammam Ibn Munabbih said: This is what Abu Huraira narrated to us from (The Prophet) Muhammad "Allah's blessing and peace be upon him". (He mentioned many traditions, from among them is the following": The Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone of you performed ablution, he should snuff water in his nostrils, and then blow it out (to clean them)".

22-(...) Abu Huraira narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever performed ablution, should snuff water into his nostrils and then blow it out; and whoever swept his privates with pebbles (after answering the call of nature) should do that odd number of times".

(...) Both of Abu Huraira and Abu Sa'id Al-Khudri narrated the same.

23-(238) Abu Huraira narrated that The Prophet "Allah's blessing and peace be upon him" said: "If anyone of you awakes (and performs ablution), he should snuff water into his nose and blow it out thrice. However, Satan always stays the night in the interior of one's nose".

24-(239) Jaber Ibn Abdullah narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone of you swept his privates with pebbles (after answering the call of nature), he should do that odd number of times".

[9] It is obligatory to wash one's feet in full (in performing ablution)

25-(240) Salim, the freed slave of Shaddad narrated: I entered into A'isha, on the day Sa'd Ibn Abu Waqqas died. Then, Abd Ar-Rahman Ibn Abu Bakr entered and performed ablution in her chamber. She said to him: "O Abd Ar-Rahman! Perform the ablution perfectly. No doubt, I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "Save your heels from the fire"".

(...) It was narrated on the authority of Abu Abdullah, the freed slave of Shaddad, who mentioned that he entered into A'isha, and narrated from her from The Prophet "Allah's blessing and peace be upon him" the same.

(...) It was also narrated on the authority of Salim, the freed slave of Al-Mahri, who said: I and Abd Ar-Rahman Ibn Abu Bakr set out to attend the funeral of Sa'd Ibn Abu Waqqas. We passed by the gate of the chamber of

عَنْ أَبِي هُرَيْرَةَ يَبْلُغُ بِهِ النَّبِيَّ ﷺ قَالَ: «إِذَا اسْتَجْمَرَ أَحَدُكُمْ فَلْيَسْتَجْمِرْ وِتْراً، وَإِذَا تَوَضَّأَ أَحَدُكُمْ فَلْيَجْعَلْ فِي أَنْفِهِ مَاءً، ثُمَّ لِيَنْتَثِرْ».

٢١ - (...) - حدّثني مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ بْنُ هَمَّامٍ: أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، قَالَ: هَٰذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ مُحَمَّدٍ رَسُولِ اللَّهِ ﷺ، فَذَكَرَ أَحَادِيثَ مِنْهَا: وَقَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا تَوَضَّأَ أَحَدُكُمْ فَلْيَسْتَنْشِقْ بِمَنْخِرَيْهِ مِنَ الْمَاءِ ثُمَّ لِيَنْتَثِرْ».

٢٢ - (...) - حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ، قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ تَوَضَّأَ فَلْيَسْتَنْثِرْ، وَمَنِ اسْتَجْمَرَ فَلْيُوتِرْ». [البخاري: كتاب الوضوء، باب الاستنثار في الوضوء، رقم: ١٦١].

(...) - حدّثنا سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا حَسَّانُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا يُونُسُ بْنُ يَزِيدَ. (ح) وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي أَبُو إِدْرِيسَ الْخَوْلَانِيُّ: أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ وَأَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولَانِ: قَالَ رَسُولُ اللَّهِ ﷺ... بِمِثْلِهِ.

٢٣ - (٢٣٨) - حدّثني بِشْرُ بْنُ الْحَكَمِ الْعَبْدِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ - يَعْنِي الدَّرَاوَرْدِيَّ - عَنِ ابْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ عِيسَى بْنِ طَلْحَةَ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا اسْتَيْقَظَ أَحَدُكُمْ مِنْ مَنَامِهِ فَلْيَسْتَنْثِرْ ثَلَاثَ مَرَّاتٍ، فَإِنَّ الشَّيْطَانَ يَبِيتُ عَلَى خَيَاشِيمِهِ».

[البخاري: كتاب بدء الخلق، باب صفة إبليس وجنوده، رقم: ٣٢٩٥].

٢٤ - (٢٣٩) - حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ رَافِعٍ. قَالَ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ: أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا اسْتَجْمَرَ أَحَدُكُمْ فَلْيُوتِرْ».

٩ - بَابُ وُجُوبِ غَسْلِ الرِّجْلَيْنِ بِكَمَالِهِمَا

٢٥ - (٢٤٠) - حدّثنا هَارُونُ بْنُ سَعِيدٍ الْأَيْلِيُّ وَأَبُو الطَّاهِرِ وَأَحْمَدُ بْنُ عِيسَى، قَالُوا: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، عَنْ مَخْرَمَةَ بْنِ بُكَيْرٍ، عَنْ أَبِيهِ، عَنْ سَالِمٍ مَوْلَىٰ شَدَّادٍ. قَالَ: دَخَلْتُ عَلَى عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ يَوْمَ تُوُفِّيَ سَعْدُ بْنُ أَبِي وَقَّاصٍ، فَدَخَلَ عَبْدُ الرَّحْمَٰنِ بْنُ أَبِي بَكْرٍ فَتَوَضَّأَ عِنْدَهَا. فَقَالَتْ: يَا عَبْدَ الرَّحْمَٰنِ أَسْبِغِ الْوُضُوءَ، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «وَيْلٌ لِلْأَعْقَابِ مِنَ النَّارِ».

(...) - وحدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي حَيْوَةُ: أَخْبَرَنِي مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَٰنِ: أَنَّ أَبَا عَبْدِ اللَّهِ مَوْلَىٰ شَدَّادِ بْنِ الْهَادِ حَدَّثَهُ: أَنَّهُ دَخَلَ عَلَى عَائِشَةَ، فَذَكَرَ عَنْهَا، عَنِ النَّبِيِّ ﷺ... بِمِثْلِهِ.

(...) - وحدّثني مُحَمَّدُ بْنُ حَاتِمٍ وَأَبُو مَعْنٍ الرَّقَاشِيُّ، قَالَا: حَدَّثَنَا عُمَرُ بْنُ يُونُسَ: حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ: حَدَّثَنِي يَحْيَىٰ بْنُ أَبِي كَثِيرٍ، قَالَ: حَدَّثَنِي - أَوْ حَدَّثَنَا - أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَٰنِ:

A'isha. (Then, he narrated from her from The Prophet "Allah's blessing and peace be upon him" the same).

(…) Salim, the freed slave of Shaddad Ibn Al-Had narrated: I was with A'isha "Allah be pleased with her" (and narrated from her from The Prophet "Allah's blessing and peace be upon him" the same).

26-(241) Abdullah Ibn Amr narrated: We returned with The Prophet "Allah's blessing and peace be upon him" from Mecca to Medina. When we passed by (a well of) water on the way, some people were hasty to offer Asr prayer (which was overdue). They performed ablution hastily. We reached them and their heels were appearing with no water touching them. Upon this, The Messenger of Allah "Allah's blessing and peace be upon him" said: "Save your heels from the fire! Perform ablution perfectly".

(…) This Hadith was narrated on the authority of Shu'ba, with the same chain of transmission, but the narration of Shu'ba is void of the phrase "Perform ablution perfectly".

27-(…) Abdullah Ibn Amr narrated: Once The Prophet "Allah's blessing and peace be upon him" remained behind us in a journey. He joined us when the time of Asr prayer was due. We were performing ablution for the prayer, And We were just passing wet hands over our feet (and not washing them properly). So The Prophet "Allah's blessing and peace be upon him" addressed us saying: "Save your heels from the fire".

28-(242) Abu Huraira narrated that once The Prophet "Allah's blessing and peace be upon him" saw man who did not wash his heels (while performing ablution). Upon this he (The Prophet) said: "Save your heels from the fire".

29-(…) Abu Huraira was reported to have passed by a group of people while performing ablution. He said to them: Perform ablution perfectly. No doubt, I heard Abu Al-Qasim (Allah's Messenger) "Allah's blessing and peace be upon him" saying: "Save your heels from the fire (of Hell)".

30-(…) Abu Huraira narrated: Allah's Messenger "Allah's blessing and peace be upon him" said: "Save your heels from the fire (of Hell)".

[10] It is obligatory to wash all body parts necessary to be purified

31-(243) Jaber narrated that Umar Ibn Al-Khattab told them: Once, a man left a spot (as small as a) nail (unwashed) over his foot while performing ablution. When The Prophet "Allah's blessing and peace be upon him" saw him, he said to him: "Return and (once again) perform ablution well". He returned and (performed ablution well once again and then) offered the prayer.

حَدَّثَنِي سَالِمٌ مَوْلَى الْمَهْرِيِّ. قَالَ: خَرَجْتُ أَنَا وَعَبْدُ الرَّحْمٰنِ بْنُ أَبِي بَكْرٍ فِي جَنَازَةِ سَعْدِ بْنِ أَبِي وَقَّاصٍ، فَمَرَرْنَا عَلَى بَابِ حُجْرَةِ عَائِشَةَ، فَذَكَرَ عَنْهَا، عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

(...) ـ **حدّثني** سَلَمَةُ بْنُ شَبِيبٍ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ: حَدَّثَنَا فُلَيْحٌ: حَدَّثَنِي نُعَيْمُ بْنُ عَبْدِ اللَّهِ، عَنْ سَالِمٍ مَوْلَى شَدَّادِ بْنِ الْهَادِ؛ قَالَ: كُنْتُ أَنَا مَعَ عَائِشَةَ رضي اللَّهُ عنها. فَذَكَرَ عَنْهَا، عَنِ النَّبِيِّ ﷺ... بِمِثْلِهِ.

٢٦ ـ (٢٤١) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ. (ح) وَحَدَّثَنَا إِسْحَاقُ: أَخْبَرَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ هِلاَلِ بْنِ يَسَافٍ، عَنْ أَبِي يَحْيَىٰ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو؛ قَالَ: رَجَعْنَا مَعَ رَسُولِ اللَّهِ ﷺ مِنْ مَكَّةَ إِلَى الْمَدِينَةِ، حَتَّى إِذَا كُنَّا بِمَاءٍ بِالطَّرِيقِ، تَعَجَّلَ قَوْمٌ عِنْدَ الْعَصْرِ، فَتَوَضَّؤُوا، وَهُمْ عِجَالٌ، فَانْتَهَيْنَا إِلَيْهِمْ وَأَعْقَابُهُمْ تَلُوحُ لَمْ يَمَسَّهَا الْمَاءُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَيْلٌ لِلأَعْقَابِ مِنَ النَّارِ، أَسْبِغُوا الْوُضُوءَ».

(...) ـ **وحدّثناه** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ. (ح) وَحَدَّثَنَا ابْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، قَالَ: حَدَّثَنَا شُعْبَةُ، كِلاَهُمَا عَنْ مَنْصُورٍ، بِهٰذَا الإِسْنَادِ. وَلَيْسَ فِي حَدِيثِ شُعْبَةَ: «أَسْبِغُوا الْوُضُوءَ»، وَفِي حَدِيثِهِ: عَنْ أَبِي يَحْيَىٰ الأَعْرَجِ.

٢٧ ـ (...) ـ حدّثنا شَيْبَانُ بْنُ فَرُّوخَ وَأَبُو كَامِلٍ الْجَحْدَرِيُّ، جَمِيعاً عَنْ أَبِي عَوَانَةَ. قَالَ أَبُو كَامِلٍ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ أَبِي بِشْرٍ، عَنْ يُوسُفَ بْنِ مَاهَكَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو؛ قَالَ: تَخَلَّفَ عَنَّا النَّبِيُّ ﷺ فِي سَفَرٍ سَافَرْنَاهُ، فَأَدْرَكَنَا وَقَدْ حَضَرَتْ صَلاَةُ الْعَصْرِ، فَجَعَلْنَا نَمْسَحُ عَلَى أَرْجُلِنَا. فَنَادَى: «وَيْلٌ لِلأَعْقَابِ مِنَ النَّارِ».

[البخاري: كتاب العلم، باب من رفع صوته بالعلم، رقم: ٦٠].

٢٨ ـ (٢٤٢) ـ حدّثنا عَبْدُ الرَّحْمٰنِ بْنُ سَلاَّمٍ الْجُمَحِيُّ: حَدَّثَنَا الرَّبِيعُ ـ يَعْنِي ابْنَ مُسْلِمٍ ـ، عَنْ مُحَمَّدٍ ـ وَهُوَ ابْنُ زِيَادٍ ـ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ رَأَى رَجُلاً لَمْ يَغْسِلْ عَقِبَيْهِ فَقَالَ: «وَيْلٌ لِلأَعْقَابِ مِنَ النَّارِ».

٢٩ ـ (...) ـ حدّثنا قُتَيْبَةُ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ، قَالُوا: حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ: أَنَّهُ رَأَى قَوْماً يَتَوَضَّؤُونَ مِنَ الْمِطْهَرَةِ. فَقَالَ: أَسْبِغُوا الْوُضُوءَ، فَإِنِّي سَمِعْتُ أَبَا الْقَاسِمِ ﷺ يَقُولُ: «وَيْلٌ لِلْعَرَاقِيبِ مِنَ النَّارِ».

[البخاري: كتاب الوضوء، باب غسل الأعقاب، رقم: ١٦٥].

٣٠ ـ (...) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «وَيْلٌ لِلأَعْقَابِ مِنَ النَّارِ».

١٠ ـ بَابُ وُجُوبِ اسْتِيعَابِ جَمِيعِ أَجْزَاءِ مَحَلِّ الطَّهَارَةِ

٣١ ـ (٢٤٣) ـ حدّثني سَلَمَةُ بْنُ شَبِيبٍ: حَدَّثَنَا الْحَسَنُ بْنُ مُحَمَّدِ بْنِ أَعْيَنَ: حَدَّثَنَا مَعْقِلٌ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ: أَخْبَرَنِي عُمَرُ بْنُ الْخَطَّابِ: أَنَّ رَجُلاً تَوَضَّأَ فَتَرَكَ مَوْضِعَ ظُفُرٍ عَلَى قَدَمِهِ، فَأَبْصَرَهُ النَّبِيُّ ﷺ فَقَالَ: «ارْجِعْ فَأَحْسِنْ وُضُوءَكَ»، فَرَجَعَ ثُمَّ صَلَّى.

[11] Washing out one's sins with the ablution water

32-(244) Abu Huraira narrated: The Prophet "Allah's blessing and peace be upon him" said: "When the Muslim (or the faithful believer) slave performs ablution: If he washed his face, then all sins he committed with his sight would be effaced from his face with the water (or with the last drop of water); if he washed his hand, then all sins he committed with his hand would be removed away from his hand with the water (or with the last water drop); if he washed his feet, then all sins to which his feet walked would be washed away from his feet with the water (or with the last water drop), until he would become pure of sins".

33-(245) Humran narrated from Uthman Ibn Affan that The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who performed ablution well and perfectly, his sins would be effaced from (the different parts of) his body until they come out from beneath his nails".

[12] In performing ablution, it is desirable to imply one's forehead in washing the face, elbow and ankles in washing hands and feet

34-(246) Nu'aim Ibn Abdullah Al-Mujmir narrated: I saw Abu Huraira performing ablution. He washed his face perfectly. Then he washed his right hand and a part of the arm. Then he washed his left hand and a part of the arm. He passed his wet hands over his head. Then he washed his right foot and a portion of the leg, then his left foot and a portion of the leg. Then he commented: "This is the way I saw The Messenger of Allah "Allah's blessing and peace be upon him" performing ablution". Then he narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "You would have your faces (including foreheads), hands and feet bright on The Day of Judgement because of the perfection of your ablution. So, whoever could, let him increase the brightness of his forehead, hand and feet (by perfecting his ablution as possible as he can)".

35-(...) Nu'aim Ibn Abdullah Al-Mujmir narrated that he saw Abu Huraira performing ablution. He washed his face and then his hands (up to his arms) until he was about to reach his shoulders. Then he washed his feet up to the legs. Then, he commented: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "No doubt, my (Muslim) nation would come on The Day of Judgement, with their faces (including their foreheads), hands and feet bright because of the marks of ablution. So, he, who could do, let him increase the brightness of his face, hand and feet".

36-(247) Abu Huraira narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "(On The Day of Judgement) my fount would be wider than the distance between Aila and Aden, (its water)

١١ - باب خُرُوجِ الخَطَايَا مَعَ مَاءِ الوُضُوءِ

٣٢ ـ (٢٤٤) ـ حدّثنا سُوَيْدُ بْنُ سَعيد، عَنْ مَالِكِ بْنِ أَنَس. (ح) وَحَدَّثَنَا أَبُو الطَّاهِرِ ـ وَاللَّفْظُ لَهُ ـ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا تَوَضَّأَ الْعَبْدُ الْمُسْلِمُ، أَوِ الْمُؤْمِنُ، فَغَسَلَ وَجْهَهُ، خَرَجَ مِنْ وَجْهِهِ كُلُّ خَطِيئَةٍ نَظَرَ إِلَيْهَا بِعَيْنَيْهِ مَعَ الْمَاءِ ـ أَوْ مَعَ آخِرِ قَطْرِ الْمَاءِ ـ، فَإِذَا غَسَلَ يَدَيْهِ خَرَجَ مِنْ يَدَيْهِ كُلُّ خَطِيئَةٍ كَانَ بَطَشَتْهَا يَدَاهُ مَعَ الْمَاءِ ـ أَوْ مَعَ آخِرِ قَطْرِ الْمَاءِ ـ، فَإِذَا غَسَلَ رِجْلَيْهِ خَرَجَتْ كُلُّ خَطِيئَةٍ مَشَتْهَا رِجْلَاهُ مَعَ الْمَاءِ ـ أَوْ مَعَ آخِرِ قَطْرِ الْمَاءِ ـ حَتَّى يَخْرُجَ نَقِيّاً مِنَ الذُّنُوبِ».

٣٣ ـ (٢٤٥) ـ حدّثنا مُحَمَّدُ بْنُ مَعمر بْنِ رِبْعِيٍّ الْقَيْسِيُّ: حَدَّثَنَا أَبُو هِشَامٍ الْمَخْزُومِيُّ، عَنْ عَبْدِ الْوَاحِدِ ـ وَهُوَ ابْنُ زِيَادٍ ـ: حَدَّثَنَا عُثْمَانُ بْنُ حَكِيمٍ: حَدَّثَنَا مُحَمَّدُ بْنُ الْمُنْكَدِرِ، عَنْ حُمْرَانَ، عَنْ عُثْمَانَ بْنِ عَفَّانَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ، خَرَجَتْ خَطَايَاهُ مِنْ جَسَدِهِ، حَتَّى تَخْرُجَ مِنْ تَحْتِ أَظْفَارِهِ».

١٢ ـ بابُ اسْتِحْبَابِ إِطَالَةِ الغُرَّةِ والتَّحْجِيلِ في الوضوء

٣٤ ـ (٢٤٦) ـ حدّثني أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ وَالْقَاسِمُ بْنُ زَكَرِيَّاءَ بْنِ دِينَارٍ وَعَبْدُ بْنُ حُمَيْدٍ، قَالُوا: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، عَنْ سُلَيْمَانَ بْنِ بلال: حَدَّثَنِي عُمَارَةُ بْنُ غَزِيَّةَ الأَنْصَارِيُّ، عَنْ نُعَيْمِ بْنِ عَبْدِ اللَّهِ الْمُجْمِرِ؛ قَالَ: رَأَيْتُ أَبَا هُرَيْرَةَ يَتَوَضَّأُ، فَغَسَلَ وَجْهَهُ فَأَسْبَغَ الْوُضُوءَ، ثُمَّ غَسَلَ يَدَهُ الْيُمْنَى حَتَّى أَشْرَعَ فِي الْعَضُدِ، ثُمَّ يَدَهُ الْيُسْرَى حَتَّى أَشْرَعَ فِي الْعَضُدِ، ثُمَّ مَسَحَ رَأْسَهُ، ثُمَّ غَسَلَ رِجْلَهُ الْيُمْنَى حَتَّى أَشْرَعَ فِي السَّاقِ، ثُمَّ غَسَلَ رِجْلَهُ الْيُسْرَى حَتَّى أَشْرَعَ فِي السَّاقِ، ثُمَّ قَالَ: هَكَذَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَتَوَضَّأُ. وَقَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَنْتُمُ الْغُرُّ الْمُحَجَّلُونَ يَوْمَ الْقِيَامَةِ مِنْ إِسْبَاغِ الْوُضُوءِ، فَمَنِ اسْتَطَاعَ مِنْكُمْ فَلْيُطِلْ غُرَّتَهُ وَتَحْجِيلَهُ».

[البخاري: كتاب الوضوء، باب فضل الوضوء، والغرّ المحجلون...، رقم: ٣].

٣٥ ـ (...) ـ وحدّثني هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ: حَدَّثَنِي ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، عَنْ سَعِيدِ بْنِ أَبِي هِلَالٍ، عَنْ نُعَيْمِ بْنِ عَبْدِ اللَّهِ: أَنَّهُ رَأَى أَبَا هُرَيْرَةَ يَتَوَضَّأُ، فَغَسَلَ وَجْهَهُ وَيَدَيْهِ حَتَّى كَادَ يَبْلُغُ الْمَنْكِبَيْنِ، ثُمَّ غَسَلَ رِجْلَيْهِ حَتَّى رَفَعَ إِلَى السَّاقَيْنِ، ثُمَّ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ أُمَّتِي يَأْتُونَ يَوْمَ الْقِيَامَةِ غُرًّا مُحَجَّلِينَ مِنْ أَثَرِ الْوُضُوءِ، فَمَنِ اسْتَطَاعَ مِنْكُمْ أَنْ يُطِيلَ غُرَّتَهُ فَلْيَفْعَلْ».

٣٦ ـ (٢٤٧) ـ حدّثنا سُوَيْدُ بْنُ سَعِيدٍ وَابْنُ أَبِي عُمَرَ، جَمِيعاً عَنْ مَرْوَانَ الْفَزَارِيِّ. قَالَ ابْنُ أَبِي عُمَرَ: حَدَّثَنَا مَرْوَانُ، عَنْ أَبِي مَالِكٍ الأَشْجَعِيِّ سَعْدِ بْنِ طَارِقٍ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ حَوْضِي أَبْعَدُ مِنْ أَيْلَةَ مِنْ عَدَنٍ، لَهُوَ أَشَدُّ

whiter than the ice, more delicious than the honey mixed with milk, and its utensils would be greater (in number) than the stars. I would (be standing at it to) prevent the (non-Muslim) people from it as well as one prevents the camels of other people from his own fount". They (the companions) asked: "O Messenger of Allah! Would you recognize us?" he replied: "Yes. Indeed, you would have certain marks, which the people of the other nations would not have. You would come to me, with your faces, hands and feet bright because of the marks of the ablution".

37-(...) Abu Hazim narrated from Abu Huraira that The Messenger of Allah "Allah's blessing and peace be upon him" said: "(On The Day of Judgement) my nation would come to me at my fount, while I would be standing, driving away the (non-Muslim) people from it as well as one drives away the camels of another person from his own fount". They (the companions) asked: "O Prophet of Allah! Would you recognize us?" he replied: "Yes. Indeed, you would have certain signs, which the people of the other nations would not have. You would come to me, with your faces, hands and feet bright because of the marks of the ablution. But, some of you would be prevented from reaching me. I would say: "O my Lord! They are of my companions". An angel would reply to me: "Do you know what they have done after you?""

38-(248) Rib'i Ibn Hirash narrated from Hudhaifa that The Messenger of Allah "Allah's blessing and peace be upon him" said: "(On The Day of Judgement) my fount would be much wider than the distance between Aila and Aden. By Him, in Whose hand my life is! I would be standing, driving away the people (of other nations) from it as well as one drives away the strange camels (of other men) from his own fount". They (the companions) asked: "O Messenger of Allah! Would you recognize us?" he replied: "Yes. Indeed, you would come to me, with your faces, hands and feet bright because of the marks of the ablution, i.e. a certain sign, which the people of the other nations would not have".

39-(249) Al-Ala narrated from his father from Abu Huraira: The Messenger of Allah "Allah's blessing and peace be upon him" came to the graveyard and said: "Peace be upon you! The abode of the believing people and we, Allah willing, are about to join you. Would that I could see my brothers". They (the companions) asked: "Are we not your brothers, O Messenger of Allah?" He said: "You are my Companions, and our brothers are those who have not yet come into the world".

They asked: "O Messenger of Allah! How would you recognize those persons of your nation who have not yet come?" He said: "Suppose that a

بَيَاضاً مِنَ الثَّلْجِ، وَأَحْلَىٰ مِنَ الْعَسَلِ بِاللَّبَنِ، وَلآنِيَتُهُ أَكْثَرُ مِنْ عَدَدِ النُّجُومِ، وَإِنِّي لأَصُدُّ النَّاسَ عَنْهُ كَمَا يَصُدُّ الرَّجُلُ إِبِلَ النَّاسِ عَنْ حَوْضِهِ»، قَالُوا: يَا رَسُولَ اللَّهِ، أَتَعْرِفُنَا يَوْمَئِذٍ؟ قَالَ: «نَعَمْ، لَكُمْ سِيمَا لَيْسَتْ لأَحَدٍ مِنَ الأُمَمِ، تَرِدُونَ عَلَيَّ غُرًّا مُحَجَّلِينَ مِنْ أَثَرِ الْوُضُوءِ».

٣٧ ـ (...) ـ وحدّثنا أَبُو كُرَيْبٍ وَوَاصِلُ بْنُ عَبْدِ الأَعْلَىٰ ـ وَاللَّفْظُ لِوَاصِلٍ ـ قَالا: حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ أَبِي مَالِكٍ الأَشْجَعِيِّ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «تَرِدُ عَلَيَّ أُمَّتِي الْحَوْضَ، وَأَنَا أَذُودُ النَّاسَ عَنْهُ، كَمَا يَذُودُ الرَّجُلُ إِبِلَ الرَّجُلِ عَنْ إِبِلِهِ»، قَالُوا: يَا نَبِيَّ اللَّهِ، أَتَعْرِفُنَا؟ قَالَ: «نَعَمْ، لَكُمْ سِيمَا لَيْسَتْ لأَحَدٍ غَيْرِكُمْ، تَرِدُونَ عَلَيَّ غُرًّا مُحَجَّلِينَ مِنْ آثَارِ الْوُضُوءِ، وَلَيُصَدَّنَّ عَنِّي طَائِفَةٌ مِنْكُمْ فَلاَ يَصِلُونَ، فَأَقُولُ: يَا رَبِّ، هَٰؤُلاءِ مِنْ أَصْحَابِي! فَيُجِيبُنِي مَلَكٌ فَيَقُولُ: وَهَلْ تَدْرِي مَا أَحْدَثُوا بَعْدَكَ؟».

٣٨ ـ (٢٤٨) ـ وحدّثنا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ سَعْدِ بْنِ طَارِقٍ، عَنْ رِبْعِيِّ بْنِ حِرَاشٍ، عَنْ حُذَيْفَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ حَوْضِي لأَبْعَدُ مِنْ أَيْلَةَ مِنْ عَدَنٍ، وَالَّذِي نَفْسِي بِيَدِهِ، إِنِّي لأَذُودُ عَنْهُ الرِّجَالَ كَمَا يَذُودُ الرَّجُلُ الإِبِلَ الْغَرِيبَةَ عَنْ حَوْضِهِ»، قَالُوا: يَا رَسُولَ اللَّهِ، وَتَعْرِفُنَا؟ قَالَ: «نَعَمْ، تَرِدُونَ عَلَيَّ غُرًّا مُحَجَّلِينَ مِنْ آثَارِ الْوُضُوءِ، لَيْسَتْ لأَحَدٍ غَيْرِكُمْ».

٣٩ ـ (٢٤٩) ـ حدّثنا يَحْيَىٰ بْنُ أَيُّوبَ وَسُرَيْجُ بْنُ يُونُسَ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَعَلِيُّ بْنُ حُجْرٍ، جَمِيعاً عَنْ إِسْمَاعِيلَ بْنِ جَعْفَرٍ. قَالَ ابْنُ أَيُّوبَ: حَدَّثَنَا إِسْمَاعِيلُ: أَخْبَرَنِي الْعَلاَءُ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ أَتَى الْمَقْبُرَةَ فَقَالَ: «السَّلاَمُ عَلَيْكُمْ دَارَ قَوْمٍ مُؤْمِنِينَ، وَإِنَّا إِنْ شَاءَ اللَّهُ بِكُمْ لاحِقُونَ، وَدِدْتُ أَنَّا قَدْ رَأَيْنَا إِخْوَانَنَا». قَالُوا: أَوَلَسْنَا إِخْوَانَكَ يَا رَسُولَ اللَّهِ؟ قَالَ: «أَنْتُمْ أَصْحَابِي، وَإِخْوَانُنَا الَّذِينَ لَمْ يَأْتُوا بَعْدُ». فَقَالُوا: كَيْفَ تَعْرِفُ مَنْ لَمْ يَأْتِ بَعْدُ مِنْ أُمَّتِكَ يَا رَسُولَ اللَّهِ؟ فَقَالَ: «أَرَأَيْتَ لَوْ أَنَّ رَجُلاً لَهُ خَيْلٌ غُرٌّ مُحَجَّلَةٌ، بَيْنَ ظَهْرَيْ خَيْلٍ دُهْمٍ بُهْمٍ، أَلا يَعْرِفُ

man had horses with blazing foreheads and legs among horses which are all black, would he not be able to recognize his own horses?" They said: "He would recognize them O Messenger of Allah". He said: "They (our brothers) would come with bright faces, arms and legs because of the marks of ablution. I would be ahead of them at the Fountain. Some people would be driven away from my fount as well as a stray camel is driven away. I would address them saying: "Come! Come!" Then it would be said (to me): "Indeed, they deviated after you". I would say: "Be off! Be off!"

[13] An adornment would reach the places where ablution reaches

40-(250) Abu Hazim narrated: I was behind Abu Huraira while he was performing ablution. He used to stretch his hand until the water would reach his armpit. I said to him: "O Abu Huraira! What is this ablution?" upon this, Abu Huraira said: "Are you here o son of (the tribe of) Farukh? Had I learnt that you were here, I would not have performed such an ablution. No doubt, I heard my friend (The Messenger of Allah) "Allah's blessing and peace be upon him" saying: "An adornment (i.e. the light on The Day of Judgement) would reach from a believer's body the places where the ablution reaches".

[14] Performing ablution perfectly, no matter harmful it might be

41-(251) Al-Ala narrated from his father from Abu Huraira that The Messenger of Allah "Allah's blessing and peace be upon him" said (to his companions): "Wouldn't I guide you to that, with which Allah obliterates the sins and raises the ranks (of people)?" they said: "Yes, O Messenger of Allah". He said: "It is to perform ablution perfectly, no matter harmful it might be, to increase paces (i.e. going so much) to the mosque, and to wait the coming prayer after offering the current one; and that is the (certain) halter (of the desired obedience)".

(...) This Hadith was narrated on the authority of Al-Ala Ibn Abd Ar-Rahman, with the same chain of transmission. But, in the narration of Shu'ba, the word "halter" was not mentioned, while it was mentioned twice in the narration of Malik.

[15] The teeth cleanser stick (Siwak)

42-(252) Abu Huraira narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Had I not found it hard for the believers (or my nation, according to the narration of Zuhair), I would have ordered them to use the teeth cleanser stick at every (obligatory) prayer".

خَيْلَهُ؟» قَالُوا: بَلَىٰ. يَا رَسُولَ اللَّهِ، قَالَ: «فَإِنَّهُمْ يَأْتُونَ غُرًّا مُحَجَّلِينَ مِنَ الْوُضوءِ، وَأَنَا فَرَطُهُمْ عَلَى الْحَوضِ، أَلا لَيُذَادَنَّ رِجَالٌ عَنْ حَوْضِي كَمَا يُذَادُ الْبَعِيرُ الضَّالُّ. أُنَادِيهِمْ: أَلا هَلُمَّ. فَيُقَالُ: إِنَّهُمْ قَدْ بَدَّلُوا بَعْدَكَ. فَأَقُولُ: سُحْقاً سُحْقاً».

(...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ـ يَعْنِي الدَّرَاوَرْدِيَّ ـ (ح) وَحَدَّثَنِي إِسْحَاقُ بْنُ مُوسَىٰ الأَنْصَارِيُّ: حَدَّثَنَا مَعْنٌ: حَدَّثَنَا مَالِكٌ، جَمِيعاً عَنِ الْعَلاَءِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ إِلَى الْمَقْبُرَةِ فَقَالَ: «السَّلاَمُ عَلَيْكُمْ دَارَ قَوْمٍ مُؤْمِنِينَ، وَإِنَّا إِنْ شَاءَ اللَّهُ بِكُمْ لاحِقُونَ»... بِمِثْلِ حَدِيثِ إِسْمَاعِيلَ بْنِ جَعْفَرٍ. غَيْرَ أَنَّ حَدِيثَ مَالِكٍ: «فَلَيُذَادَنَّ رِجَالٌ عَنْ حَوْضِي».

١٣ ـ بابُ تبلُغُ الحِلْيَة حيث يبلغ الوَضُوء

٤٠ ـ (٢٥٠) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا خَلَفٌ ـ يَعْنِي ابْنَ خَلِيفَةَ ـ، عَنْ أَبِي مَالِكٍ الأَشْجَعِيِّ، عَنْ أَبِي حَازِمٍ، قَالَ: كُنْتُ خَلْفَ أَبِي هُرَيْرَةَ وَهُوَ يَتَوَضَّأُ لِلصَّلاَةِ، فَكَانَ يَمُدُّ يَدَهُ حَتَّى تَبْلُغَ إِبْطَهُ، فَقُلْتُ لَهُ: يَا أَبَا هُرَيْرَةَ، مَا هٰذَا الْوُضوءُ؟ فَقَالَ: يَا بَنِي فَرُّوخَ، أَنْتُمْ هَا هُنَا؟ لَوْ عَلِمْتُ أَنَّكُمْ هَا هُنَا مَا تَوَضَّأْتُ هٰذَا الْوُضوءَ. سَمِعْتُ خَلِيلِي ﷺ يَقُولُ: «تَبْلُغُ الْحِلْيَةُ مِنَ الْمُؤْمِنِ حَيْثُ يَبْلُغُ الْوَضُوءُ».

١٤ ـ باب فضلِ إسباغِ الوضوءِ على المَكَارِه

٤١ ـ (٢٥١) ـ حدّثنا يَحْيَىٰ بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ، جَمِيعاً عَنْ إِسْمَاعِيلَ بْنِ جَعْفَرٍ. قَالَ ابْنُ أَيُّوبَ: حَدَّثَنَا إِسْمَاعِيلُ: أَخْبَرَنِي الْعَلاَءُ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَلا أَدُلُّكُمْ عَلَى مَا يَمْحُو اللَّهُ بِهِ الْخَطَايَا وَيَرْفَعُ بِهِ الدَّرَجَاتِ؟» قَالُوا: بَلَىٰ يَا رَسُولَ اللَّهِ. قَالَ: «إِسْبَاغُ الْوُضُوءِ عَلَى الْمَكَارِهِ، وَكَثْرَةُ الْخُطَا إِلَى الْمَسَاجِدِ، وَانْتِظَارُ الصَّلاَةِ بَعْدَ الصَّلاَةِ، فَذَلِكُمُ الرِّبَاطُ».

(...) ـ حدّثني إِسْحَاقُ بْنُ مُوسىٰ الأَنْصَارِيُّ: حَدَّثَنَا مَعْنٌ: حَدَّثَنَا مَالِكٌ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، جَمِيعاً عَنِ الْعَلاَءِ بْنِ عَبْدِ الرَّحْمٰنِ، بِهٰذَا الإِسْنَادِ. وَلَيْسَ فِي حَدِيثِ شُعْبَةَ ذِكْرُ الرِّبَاطِ.

وَفِي حَدِيثِ مَالِكٍ ثِنْتَيْنِ: «فَذَلِكُمُ الرِّبَاطُ، فَذَلِكُمُ الرِّبَاطُ».

١٥ ـ بابُ السِّوَاكِ

٤٢ ـ (٢٥٢) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ، قَالُوا: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ، قَالَ: «لَوْلا أَنْ أَشُقَّ عَلَى الْمُؤْمِنِينَ ـ وَفِي حَدِيثِ زُهَيْرٍ: عَلَى أُمَّتِي ـ لأَمَرْتُهُمْ بِالسِّوَاكِ عِنْدَ كُلِّ صَلاَةٍ».

43-(253) Al-Miqdam Ibn Shuraih narrated from his father: I asked A'isha: "What was the first thing The Prophet "Allah's blessing and peace be upon him" used to do whenever he would enter his house?" She replied: " (It was to clean his teeth) with the teeth cleanser stick".

44-(...) Al-Miqdam Ibn Shuraih narrated from his father from A'isha that whenever The Prophet "Allah's blessing and peace be upon him" entered his house, the first thing he used to do was (to clean his teeth with) the teeth cleanser stick.

45-(254) Abu Burda narrated from Abu Musa: Once, I entered into The Prophet "Allah's blessing and peace be upon him", while the stick end of the teeth cleanser was on his tongue.

46-(255) Abu Wa'il narrated from Hudhaifa: Whenever The Messenger of Allah "Allah's blessing and peace be upon him" got up for the night prayers, he would brush his teeth with the teeth cleanser stick.

(...) Abu Wa'il narrated from Hudhaifa: Whenever The Messenger of Allah "Allah's blessing and peace be upon him" got up in the night (and he mentioned the same narration, but without "for the night prayers").

47-(...) Abu Wa'il narrated from Hudhaifa: Whenever The Messenger of Allah "Allah's blessing and peace be upon him" got up in the night, he would brush his teeth with the teeth cleanser stick.

48-(256) Ibn Abbas narrated that once he spent the night in the house of The Prophet "Allah's blessing and peace be upon him". At the last portion of the night, The Prophet "Allah's blessing and peace be upon him" awoke up, went out, looked up to the sky, and then recited the following Verses of the Sura of Al Imran: "Behold in the creation of the heavens and the earth, and the alternation of night and day, there are indeed Signs for men of understanding, Men who celebrate the praises of Allah, standing, sitting, and lying down on their sides, and contemplate the (wonders of) creation in the heavens and the earth, (with the thought): our Lord not for naught hast thou created (all) this glory to thee give us salvation from the penalty of the fire". (190:191)

Then, he returned home, brushed his teeth with the teeth cleanser stick, performed ablution and stood for the (night) prayers. Then he lay down (for sometime), after which he got up, went out, looked up to the sky, and recited the previous Verses. Then, he returned home, brushed his teeth with the teeth cleanser stick, performed ablution and stood and offered the (remaining of the night) prayers.

٤٣ ـ (٢٥٣) ـ حدّثنا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلاءِ: حَدَّثَنَا ابْنُ بِشْرٍ، عَنْ مِسْعَرٍ، عَنِ الْمِقْدَامِ بْنِ شُرَيْحٍ، عَنْ أَبِيهِ؛ قَالَ: سَأَلْتُ عَائِشَةَ، قُلْتُ: بِأَيِّ شَيْءٍ كَانَ يَبْدَأُ النَّبِيُّ ﷺ إِذَا دَخَلَ بَيْتَهُ؟ قَالَتْ: بِالسِّوَاكِ.

٤٤ ـ (...) ـ وحدّثني أَبُو بَكْرِ بْنُ نَافِعٍ الْعَبْدِيُّ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ، عَنْ سُفْيَانَ، عَنِ الْمِقْدَامِ ابْنِ شُرَيْحٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا دَخَلَ بَيْتَهُ بَدَأَ بِالسِّوَاكِ.

[البخاري: كتاب الوضوء، باب السواك، رقم: ٢٤٤].

٤٥ ـ (٢٥٤) ـ حدّثنا يَحْيَىٰ بْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ غَيْلاَنَ ـ وَهُوَ ابْنُ جَرِيرٍ الْمَعْوَلِيُّ ـ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَىٰ؛ قَالَ: دَخَلْتُ عَلَى النَّبِيِّ ﷺ وَطَرَفُ السِّوَاكِ عَلَى لِسَانِهِ.

٤٦ ـ (٢٥٥) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا هُشَيْمٌ، عَنْ حُصَيْنٍ، عَنْ أَبِي وَائِلٍ، عَنْ حُذَيْفَةَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا قَامَ لِيَتَهَجَّدَ، يَشُوصُ فَاهُ بِالسِّوَاكِ.

[البخاري: كتاب الوضوء، باب السواك، رقم: ٢٤٥].

(...) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ عَنْ مَنْصُورٍ: (ح) وَحدَّثنا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي وَأَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، كِلاَهُمَا عَنْ أَبِي وَائِلٍ، عَنْ حُذَيْفَةَ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا قَامَ مِنَ اللَّيْلِ... بِمِثْلِهِ. وَلَمْ يَقُولُوا: لِيَتَهَجَّدَ.

٤٧ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ، قَالا: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ: حَدَّثَنَا سُفْيَانُ عَنْ مَنْصُورٍ وَحُصَيْنٌ والأَعْمَشُ، عَنْ أَبِي وَائِلٍ، عَنْ حُذَيْفَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا قَامَ مِنَ اللَّيْلِ يَشُوصُ فَاهُ بِالسِّوَاكِ.

٤٨ ـ (٢٥٦) ـ حدّثنا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُسْلِمٍ: حَدَّثَنَا أَبُو الْمُتَوَكِّلِ: أَنَّ ابْنَ عَبَّاسٍ حَدَّثَهُ: أَنَّهُ بَاتَ عِنْدَ النَّبِيِّ ﷺ ذَاتَ لَيْلَةٍ، فَقَامَ نَبِيُّ اللَّهِ ﷺ مِنْ آخِرِ اللَّيْلِ، فَخَرَجَ فَنَظَرَ فِي السَّمَاءِ. ثُمَّ تَلاَ هٰذِهِ الآيَةَ فِي آلِ عِمْرَانَ: ﴿إِنَّ فِي خَلْقِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَٱخْتِلَٰفِ ٱلَّيْلِ وَٱلنَّهَارِ﴾، حَتَّى بَلَغَ: ﴿فَقِنَا عَذَابَ ٱلنَّارِ﴾ [آل عمران: ١٩٠ ـ ١٩١] ثُمَّ رَجَعَ إِلَى الْبَيْتِ فَتَسَوَّكَ وَتَوَضَّأَ، ثُمَّ قَامَ فَصَلَّى، ثُمَّ اضْطَجَعَ، ثُمَّ قَامَ فَخَرَجَ فَنَظَرَ إِلَى السَّمَاءِ فَتَلاَ هٰذِهِ الآيَةَ، ثُمَّ رَجَعَ فَتَسَوَّكَ فَتَوَضَّأَ، ثُمَّ قَامَ فَصَلَّى.

[16] The characteristics of the true tradition (of the creation)

49-(257) Sa'id Ibn Al-Musaiyyab narrated from Abu Huraira: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The characteristics of the true tradition (of creation or of Prophets) are five (or there are five characteristics of the true tradition): circumcision, shaving the pubic region, clipping the nails, depilating the armpits hair, and cutting the moustaches short".

50-(...) Sa'id Ibn Al-Musaiyyab narrated from Abu Huraira: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The characteristics of the true tradition (of creation or of Prophets) are five: circumcision, shaving the pubic region, cutting the moustaches short, clipping the nails, and depilating the armpits hair".

51-(258) Abu Imran Al-Jawni narrated that Anas Ibn Malik said: "We have been licensed to leave cutting the mustaches short, clipping the nails, depilating the hair of the armpits and shaving the (hair of the) pubic area for no more than forty days".

52-(259) Nafi narrated from Ibn Umar that The Prophet "Allah's blessing and peace be upon him" said: "Trim the moustaches, and let the beards grow (no more than a fist length)".

53-(...) Ibn Umar narrated that The Prophet "Allah's blessing and peace be upon him" ordered to trim closely the moustaches and let the beards grow (no more than a fist length).

54-(...) Ibn Umar narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Oppose the non-believers, i.e. cut short the moustaches and let the beards grow".

55-(260) Abu Huraira narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Trim closely the moustaches and let the beards grow, i.e. oppose the Magians".

56-(261) Abdullah Ibn Az-Zubair narrated from A'isha that The Messenger of Allah "Allah's blessing and peace be upon him" said: "There are ten (characteristics) of the true tradition: cutting short the moustache, letting the beard grow (no more than a fist length), (brushing the teeth with) the teeth cleanser stick, snuffing the water in the nose, clipping the nails, washing the finger joints, depilating the (hair of the) armpits, shaving the (hair of the) pubic area, and washing the privates with the water (after answering the call of nature)". (Mus'ab, a sub-narrator, said: I forgot the tenth (characteristic), except that it might be rinsing the mouth).

١٦ ـ باب خِصَالِ الْفِطْرَةِ

٤٩ ـ (٢٥٧) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ، جَمِيعاً عَنْ سُفْيَانَ. قَالَ أَبُو بَكْرٍ: حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «الْفِطْرَةُ خَمْسٌ ـ أَوْ خَمْسٌ مِنَ الْفِطْرَةِ ـ: الْخِتَانُ، وَالاسْتِحْدَادُ، وَتَقْلِيمُ الأَظْفَارِ، وَنَتْفُ الإِبْطِ، وَقَصُّ الشَّارِبِ».

[البخاري: كتاب اللباس، باب قص الشارب، رقم: ٥٨٨٩].

٥٠ ـ (...) ـ حدّثني أَبُو الطَّاهِرِ وَحَرْمَلَةُ بْنُ يَحْيَىٰ، قَالا: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ: أَنَّهُ قَالَ: «الْفِطْرَةُ خَمْسٌ: الاخْتِتَانُ، وَالاسْتِحْدَادُ، وَقَصُّ الشَّارِبِ، وَتَقْلِيمُ الأَظْفَارِ، وَنَتْفُ الإِبْطِ».

٥١ ـ (٢٥٨) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ وَقُتَيْبَةُ بْنُ سَعِيدٍ، كِلاَهُمَا عَنْ جَعْفَرٍ. قَالَ يَحْيَىٰ: أَخْبَرَنَا جَعْفَرُ بْنُ سُلَيْمَانَ، عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: قَالَ أَنَسٌ: وُقِّتَ لَنَا فِي قَصِّ الشَّارِبِ، وَتَقْلِيمِ الأَظْفَارِ، وَنَتْفِ الإِبْطِ، وَحَلْقِ الْعَانَةِ، أَنْ لاَ نَتْرُكَ أَكْثَرَ مِنْ أَرْبَعِينَ لَيْلَةً.

٥٢ ـ (٢٥٩) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا يَحْيَىٰ ـ يَعْنِي ابْنَ سَعِيدٍ ـ (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي، جَمِيعاً عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ؛ قَالَ: «أَحْفُوا الشَّوَارِبَ، وَأَعْفُوا اللِّحَى».

٥٣ ـ (...) ـ وحدّثناه قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ أَبِي بَكْرِ بْنِ نَافِعٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ: أَنَّهُ أَمَرَ بِإِحْفَاءِ الشَّوَارِبِ، وَإِعْفَاءِ اللِّحْيَةِ.

٥٤ ـ (...) ـ حدّثنا سَهْلُ بْنُ عُثْمَانَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، عَنْ عُمَرَ بْنِ مُحَمَّدٍ: حَدَّثَنَا نَافِعٌ عَنِ ابْنِ عُمَرَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَالِفُوا الْمُشْرِكِينَ، أَحْفُوا الشَّوَارِبَ وَأَوْفُوا اللِّحَىٰ».

[البخاري: كتاب اللباس، باب تقليم الأظفار، رقم: ٥٨٩٢].

٥٥ ـ (٢٦٠) ـ حدّثني أَبُو بَكْرِ بْنُ إِسْحَاقَ: أَخْبَرَنَا ابْنُ أَبِي مَرْيَمَ: أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: أَخْبَرَنِي الْعَلاَءُ بْنُ عَبْدِ الرَّحْمَٰنِ بْنِ يَعْقُوبَ، مَوْلَى الْحُرَقَةِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «جُزُّوا الشَّوَارِبَ، وَأَرْخُوا اللِّحَىٰ. خَالِفُوا الْمَجُوسَ».

٥٦ ـ (٢٦١) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ. قَالُوا: حَدَّثَنَا وَكِيعٌ، عَنْ زَكَرِيَّاءَ بْنِ أَبِي زَائِدَةَ، عَنْ مُصْعَبِ بْنِ شَيْبَةَ، عَنْ طَلْقِ بْنِ حَبِيبٍ، عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ؛ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «عَشْرٌ مِنَ الْفِطْرَةِ: قَصُّ الشَّارِبِ، وَإِعْفَاءُ اللِّحْيَةِ، وَالسِّوَاكُ، وَاسْتِنْشَاقُ الْمَاءِ، وَقَصُّ الأَظْفَارِ، وَغَسْلُ الْبَرَاجِمِ، وَنَتْفُ الإِبْطِ، وَحَلْقُ الْعَانَةِ، وَانْتِقَاصُ الْمَاءِ». قَالَ زَكَرِيَّاءُ: قَالَ مُصْعَبٌ: وَنَسِيتُ الْعَاشِرَةَ، إِلا أَنْ تَكُونَ الْمَضْمَضَةَ. زَادَ قُتَيْبَةُ: قَالَ وَكِيعٌ: انْتِقَاصُ الْمَاءِ: يَعْنِي الاسْتِنْجَاءَ.

(...) This Hadith was narrated on the authority of Mus'ab Ibn Shaiba, with the same chain of transmission, but with this change: His father said: "I forgot the tenth (characteristic)".

[17] Cleansing oneself after answering the call of nature

57-(262) Salman narrated that it was said to him: "Your Prophet teaches you everything, even excrement". He said: "Yes. He has prevented us from facing the Qibla at the time of excretion or urination, as well as from cleansing with right hand, or with less than three pebbles, or with dung or bone".

(...) Salman narrated that (one from amongst) the unbelievers said to him: "Indeed, your companion (The Prophet) teaches you everything, to the extent that he even teaches you (how to do concerning) the excrement". He (Salman) said: "Yes. Verily, he forbade that none of us should clean his privates (after answering the call of nature) with his right hand, nor should he face the Qibla (while excreting). He also prevented using dung and bones (in cleaning one's privates), and said: "None of you should clean his private parts with less than three pebbles"".

58-(263) Jaber narrated that The Messenger of Allah "Allah's blessing and peace be upon him" forbade to clean one's privates (after answering the call of nature) with bones or dung.

59-(264) Yahya Ibn Yahya narrated: I said to Sufyan Ibn Uyaina: "Did you hear Yazid Ibn Ata Al-Laithi narrating from Abu Aiyub Al-Ansari that Allah's Apostle "Allah's blessing and peace be upon him" said: "If anyone of you goes to an open space for answering the call of nature he should neither face nor turn his back towards the Qibla; he should face either the east or the west". Abu Aiyub said: Later, we came to Sham and found there many lavatories built facing the Qibla. We turned our faces away from them and asked for Allah's pardon"? He said: Yes.

60-(265) Abu Huraira narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone of you sat to answer the call of nature, he should neither face, nor turn his back towards the Qibla".

61-(266) Ibn Umar said: People say: "Whenever you sit for answering the call of nature, you should not face the Qibla or Jerusalem". I told them: "Once I went up the roof of our house and I saw Allah's Apostle "Allah's blessing and peace be upon him" sitting on two bricks, answering the call of nature while facing Jerusalem".

62-(...) Ibn Umar narrated: "Once I went up the roof of the house of my sister Hafsa, and I saw Allah's Apostle "Allah's blessing and peace

(...) ـ وحدّثناه أَبُو كُرَيْبٍ: أَخْبَرَنَا ابْنُ أَبِي زَائِدَةَ، عَنْ أَبِيهِ، عَنْ مُصْعَبِ بْنِ شَيْبَةَ، فِي هَذَا الإِسْنَادِ،... مِثْلَهُ، غَيْرَ أَنَّهُ قَالَ: قَالَ أَبُوهُ: وَنَسِيتُ الْعَاشِرَةَ.

١٧ ـ بابُ الاسْتِطَابَة

٥٧ ـ (٢٦٢) ـ حدَّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ وَوَكِيعٌ، عَنِ الأَعْمَشِ. (ح) وَحَدَّثَنَا يَحْيَىٰ بْنُ يَحْيَىٰ ـ وَاللَّفْظُ لَهُ ـ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ يَزِيدَ، عَنْ سَلْمَانَ؛ قَالَ: قِيلَ لَهُ: قَدْ عَلَّمَكُمْ نَبِيُّكُمْ ﷺ كُلَّ شَيْءٍ، حَتَّى الْخِرَاءَةَ. قَالَ: فَقَالَ: أَجَلْ. لَقَدْ نَهَانَا أَنْ نَسْتَقْبِلَ الْقِبْلَةَ لِغَائِطٍ أَوْ بَوْلٍ، أَوْ أَنْ نَسْتَنْجِيَ بِالْيَمِينِ، أَوْ أَنْ نَسْتَنْجِيَ بِأَقَلَّ مِنْ ثَلاَثَةِ أَحْجَارٍ، أَوْ أَنْ نَسْتَنْجِيَ بِرَجِيعٍ أَوْ بِعَظْمٍ.

(...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ: حَدَّثَنَا سُفْيَانُ، عَنِ الأَعْمَشِ وَمَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ يَزِيدَ، عَنْ سَلْمَانَ؛ قَالَ: قَالَ لَنَا الْمُشْرِكُونَ: إِنِّي أَرَى صَاحِبَكُمْ يُعَلِّمُكُمْ، حَتَّى يُعَلِّمَكُمُ الْخِرَاءَةَ. فَقَالَ: أَجَلْ. إِنَّهُ نَهَانَا أَنْ يَسْتَنْجِيَ أَحَدُنَا بِيَمِينِهِ، أَوْ يَسْتَقْبِلَ الْقِبْلَةَ. وَنَهَىٰ عَنِ الرَّوْثِ وَالْعِظَامِ. وَقَالَ: «لا يَسْتَنْجِي أَحَدُكُمْ بِدُونِ ثَلاَثَةِ أَحْجَارٍ».

٥٨ ـ (٢٦٣) ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا زَكَرِيَّاءُ بْنُ إِسْحَاقَ: حَدَّثَنَا أَبُو الزُّبَيْرِ: أَنَّهُ سَمِعَ جَابِراً يَقُولُ: نَهَىٰ رَسُولُ اللَّهِ ﷺ أَنْ يُتَمَسَّحَ بِعَظْمٍ أَوْ بِبَعَرٍ.

٥٩ ـ (٢٦٤) ـ وحدّثنا زُهَيْرُ بْنُ حَرْبٍ وَابْنُ نُمَيْرٍ، قالا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ. (ح) قَالَ: وَحَدَّثَنَا يَحْيَىٰ بْنُ يَحْيَىٰ ـ وَاللَّفْظُ لَهُ ـ قَالَ: قُلْتُ لِسُفْيَانَ بْنِ عُيَيْنَةَ: سَمِعْتَ الزُّهْرِيَّ يَذْكُرُ عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ، عَنْ أَبِي أَيُّوبَ: أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا أَتَيْتُمُ الْغَائِطَ فَلاَ تَسْتَقْبِلُوا الْقِبْلَةَ وَلا تَسْتَدْبِرُوهَا بِبَوْلٍ وَلا غَائِطٍ، وَلَكِنْ شَرِّقُوا أَوْ غَرِّبُوا».

قَالَ أَبُو أَيُّوبَ: فَقَدِمْنَا الشَّامَ، فَوَجَدْنَا مَرَاحِيضَ قَدْ بُنِيَتْ قِبَلَ الْقِبْلَةِ، فَنَنْحَرِفُ عَنْهَا وَنَسْتَغْفِرُ اللَّهَ؟ قَالَ: نَعَمْ. [البخاري: كتاب الوضوء، باب لا تستقبل القبلة بغائط أو بول...، رقم: ١٤٤].

٦٠ ـ (٢٦٥) ـ وحدّثنا أَحْمَدُ بْنُ الْحَسَنِ بْنِ خِرَاشٍ: حَدَّثَنَا عُمَرُ بْنُ عَبْدِ الْوَهَّابِ: حَدَّثَنَا يَزِيدُ ـ يَعْنِي ابْنَ زُرَيْعٍ ـ: حَدَّثَنَا رَوْحٌ، عَنْ سُهَيْلٍ، عَنِ الْقَعْقَاعِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ؛ قَالَ: «إِذَا جَلَسَ أَحَدُكُمْ عَلَى حَاجَتِهِ، فَلا يَسْتَقْبِلِ الْقِبْلَةَ وَلاَ يَسْتَدْبِرْهَا».

٦١ ـ (٢٦٦) ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا سُلَيْمَانُ ـ يَعْنِي ابْنَ بِلاَلٍ ـ، عَنْ يَحْيَىٰ بْنِ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ يَحْيَىٰ، عَنْ عَمِّهِ وَاسِعِ بْنِ حَبَّانَ؛ قَالَ: كُنْتُ أُصَلِّي فِي الْمَسْجِدِ. وَعَبْدُ اللَّهِ بْنُ عُمَرَ مُسْنِدٌ ظَهْرَهُ إِلَى الْقِبْلَةِ، فَلَمَّا قَضَيْتُ صَلاَتِي انْصَرَفْتُ إِلَيْهِ مِنْ شِقِّي. فَقَالَ عَبْدُ اللَّهِ: يَقُولُ نَاسٌ: إِذَا قَعَدْتَ لِلْحَاجَةِ تَكُونُ لَكَ، فَلاَ تَقْعُدْ مُسْتَقْبِلَ الْقِبْلَةِ وَلا بَيْتِ الْمَقْدِسِ. قَالَ عَبْدُ اللَّهِ: وَلَقَدْ رَقِيتُ عَلَى ظَهْرِ بَيْتٍ، فَرَأَيْتُ رَسُولَ اللَّهِ ﷺ قَاعِداً عَلَى لَبِنَتَيْنِ مُسْتَقْبِلاً بَيْتَ الْمَقْدِسِ، لِحَاجَتِهِ.

٦٢ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ الْعَبْدِيُّ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ، عَنْ مُحَمَّدِ بْنِ يَحْيَىٰ بْنِ حَبَّانَ، عَنْ عَمِّهِ وَاسِعِ بْنِ حَبَّانَ، عَنِ ابْنِ عُمَرَ؛ قَالَ: رَقِيتُ عَلَى

be upon him" sitting on two bricks, answering the call of nature while facing Sham, and turning his back towards The Qibla".

[18] It is forbidden to clean one's privates with the right hand

63-(267) Abdullah Ibn Abu Quatada narrated from his father: The Messenger of Allah "Allah's blessing and peace be upon him" said: "None of you should hold his penis with his right hand while urinating, nor should he wipe his privates with his right hand in privy, nor should he breathe into the vessel".

64-(...) Abdullah Ibn Abu Quatada narrated from his father: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone of you entered into the privy, he should not hold his penis with his right hand".

65-(...) Abdullah Ibn Abu Quatada narrated from his father: The Messenger of Allah "Allah's blessing and peace be upon him" forbade that one should breathe into the vessel, hold his penis (while urinating) with his right hand, and wipe his privates with his right hand.

[19] Starting with the right side in performing ablution and all things

66-(268) A'isha narrated: No doubt, The Messenger of Allah "Allah's blessing and peace be upon him" used to like to start from the right side in performing ablution, combing (his hair) and wearing his shoes.

67-(...) A'isha narrated: The Messenger of Allah "Allah's blessing and peace be upon him" used to like to start from the right side in all of his affairs: In wearing his shoes, combing (his hair) and performing ablution.

[20] It is forbidden to excrete on the ways or under the shadows

68-(269) Al-Ala narrated from his father from Abu Huraira that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Beware of the (deserving of the) two curses!" they asked: "What is the (deserving of the) two curses, O Messenger of Allah?" He replied: "It is to excrete on the way of the people (by which they pass), or under their shadows (by which the people shade themselves)".

[21] Cleaning the privates with the water after excrement

69-(270) Anas Ibn Malik narrated: The Messenger of Allah "Allah's blessing and peace be upon him" entered an enclosed garden, while a servant who was the youngest of us was following him with a jar of water which he placed by the side of a lote tree. Then, The Messenger of Allah "Allah's blessing and peace be upon him" answered the call of nature and came out to us, and he had cleaned his privates with water.

بَيْتِ أُخْتِي حَفْصَةَ، فَرَأَيْتُ رَسُولَ اللَّهِ ﷺ قَاعِداً لِحَاجَتِهِ، مُسْتَقْبِلَ الشَّامِ، مُسْتَدْبِرَ الْقِبْلَةِ.

١٨ ـ باب النَّهي عن الاستنجاء باليَمين

٦٣ ـ (٢٦٧) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ، عَنْ هَمَّامٍ، عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لا يُمْسِكَنَّ أَحَدُكُمْ ذَكَرَهُ بِيَمِينِهِ وَهُوَ يَبُولُ، وَلا يَتَمَسَّحْ مِنَ الْخَلاَءِ بِيَمِينِهِ، وَلا يَتَنَفَّسْ فِي الإِنَاءِ».

[البخاري: كتاب الوضوء، باب النهي عن الاستنجاء باليمين، رقم: ١٥٣].

٦٤ ـ (...) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا وَكِيعٌ، عَنْ هِشَامٍ الدَّسْتَوَائِيِّ، عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا دَخَلَ أَحَدُكُمُ الْخَلاَءَ فَلاَ يَمَسَّ ذَكَرَهُ بِيَمِينِهِ».

٦٥ ـ (...) ـ حدّثنا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا الثَّقَفِيُّ عَنْ أَيُّوبَ، عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِي قَتَادَةَ: أَنَّ النَّبِيَّ ﷺ نَهَىٰ أَنْ يَتَنَفَّسَ فِي الإِنَاءِ، وَأَنْ يَمَسَّ ذَكَرَهُ بِيَمِينِهِ، وَأَنْ يَسْتَطِيبَ بِيَمِينِهِ.

١٩ ـ باب التَّيمُّن في الطُّهُور وغيره

٦٦ ـ (٢٦٨) ـ وحدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ التَّمِيمِيُّ: أَخْبَرَنَا أَبُو الأَحْوَصِ عَنْ أَشْعَثَ، عَنْ أَبِيهِ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ؛ قَالَتْ: إِنْ كَانَ رَسُولُ اللَّهِ ﷺ لَيُحِبُّ التَّيَمُّنَ فِي طُهُورِهِ إِذَا تَطَهَّرَ، وَفِي تَرَجُّلِهِ إِذَا تَرَجَّلَ، وَفِي انْتِعَالِهِ إِذَا انْتَعَلَ.

[البخاري: كتاب الوضوء، باب التيمن في الوضوء والغسل، رقم: ١٦٨].

٦٧ ـ (...) ـ وحدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنِ الأَشْعَثِ، عَنْ أَبِيهِ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ؛ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُحِبُّ التَّيَمُّنَ فِي شَأْنِهِ كُلِّهِ: فِي نَعْلَيْهِ، وَتَرَجُّلِهِ، وَطُهُورِهِ.

٢٠ ـ باب النَّهي عن التَّخلي في الطُّرُق والظِّلال

٦٨ ـ (٢٦٩) ـ حدّثنا يَحْيَىٰ بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ، جَمِيعاً عَنْ إِسْمَاعِيلَ بْنِ جَعْفَرٍ. قَالَ ابْنُ أَيُّوبَ: حَدَّثَنَا إِسْمَاعِيلُ: أَخْبَرَنِي الْعَلاَءُ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «اتَّقُوا اللَّعَّانَيْنِ»، قَالُوا: وَمَا اللَّعَّانَانِ يَا رَسُولَ اللَّهِ؟ قَالَ: «الَّذِي يَتَخَلَّى فِي طَرِيقِ النَّاسِ، أَوْ فِي ظِلِّهِمْ».

٢١ ـ باب الاستِنْجاء بالماء من التَّبرُّز

٦٩ ـ (٢٧٠) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ، عَنْ خَالِدٍ، عَنْ عَطَاءِ بْنِ أَبِي مَيْمُونَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ حَائِطاً، وَتَبِعَهُ غُلاَمٌ مَعَهُ مِيضَأَةٌ ـ هُوَ أَصْغَرُنَا ـ فَوَضَعَهَا عِنْدَ سِدْرَةٍ، فَقَضَىٰ رَسُولُ اللَّهِ ﷺ حَاجَتَهُ، فَخَرَجَ عَلَيْنَا وَقَدِ اسْتَنْجَىٰ بِالْمَاءِ. [البخاري: كتاب الوضوء، باب الاستنجاء بالماء، رقم: ١٥٠].

70-(271) Anas Ibn Malik narrated: The Messenger of Allah "Allah's blessing and peace be upon him" used to enter into the privy, and I and another boy like me used to carry a pot of water and a headed stick (or short spear) for him. But, he used to cleanse his privates (after answering the call of nature) with the water.

71-(...) Anas narrated: Whenever The Messenger of Allah "Allah's blessing and peace be upon him" (entered into the privy and) excreted, I would bring the water to him, with which he would clean his privates.

[22] Passing wet hands over the leather socks

72-(272) Hammam narrated: Once, Jarir urinated. Then he performed ablution and passed his wet hands over his leather socks. It was said to him: "Do you do so (i.e. pass wet hands over your socks instead of washing your feet)?" he said: "I saw that whenever The Messenger of Allah "Allah's blessing and peace be upon him" urinated, and then performed ablution, he would pass his wet hands over his leather socks".

Al-A'mash told: Ibrahim said: "This Hadith used to surprise the people, because Jarir's conversion into Islam was after the revealing of the Sura of The Repast "Al-Ma'ida"".

(...) A Hadith like that of Abu Mu'awiya was narrated on the authority of Al-A'mash through another chain of transmission. But, in the narration of Isa and Sufyan it was mentioned: "The companions of Abdullah used to be astonished by this Hadith because Jarir's conversion into Islam was after revealing the Sura of The Repast "Al-Ma'ida"".

73-(273) Hudhaifa narrated: Once I went with The Prophet "Allah's blessing and peace be upon him" to the dumps of some people where he urinated while standing. I turned away, but he beckoned to me to approach him. I approached till I stood behind him. Then, he performed ablution and passed his wet hands over his socks.

74-(...) Abu Wa'il narrated that Abu Musa was extremely rigorous concerning the matter of urination. He used to urinate in a bottle, and used to say: "If the skin of anyone of the children of Israel was touched by the urine, he would file that piece of skin". Upon this, Hudhaifa said: I wished that your companion (Abu Musa) would not be rigorous to such an extreme point concerning the matter of urination. Once, The Prophet "Allah's blessing and peace be upon him" and I walked till we reached the dumps of some people. He stood, as any one of you stands, behind a wall and urinated. I went away, but he beckoned me to come. So I approached him and stood behind him till he finished".

٧٠ ـ (٢٧١) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ وَغُنْدَرٌ، عَنْ شُعْبَةَ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ عَطَاءِ بْنِ أَبِي مَيْمُونَةَ؛ أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ يَدْخُلُ الْخَلاَءَ، فَأَحْمِلُ أَنَا، وَغُلاَمٌ نَحْوِي، إِدَاوَةً مِنْ مَاءٍ وَعَنَزَةً، فَيَسْتَنْجِي بِالْمَاءِ.

٧١ ـ (...) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ وَأَبُو كُرَيْبٍ ـ وَاللَّفْظُ لِزُهَيْرَ ـ: حَدَّثَنَا إِسْمَاعِيلُ ـ يَعْنِي ابْنَ عُلَيَّةَ ـ: حَدَّثَنِي رَوْحُ بْنُ الْقَاسِمِ، عَنْ عَطَاءِ بْنِ أَبِي مَيْمُونَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَتَبَرَّزُ لِحَاجَتِهِ، فَآتِيهِ بِالْمَاءِ، فَيَتَغَسَّلُ بِهِ.

٢٢ ـ بابُ المسحِ على الخُفَّين

٧٢ ـ (٢٧٢) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ التَّمِيمِيُّ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَأَبُو كُرَيْبٍ، جَمِيعاً عَنْ أَبِي مُعَاوِيَةَ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ وَوَكِيعٌ ـ وَاللَّفْظُ لِيَحْيَىٰ ـ قَالَ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ هَمَّامٍ؛ قَالَ: بَالَ جَرِيرٌ، ثُمَّ تَوَضَّأَ، وَمَسَحَ عَلَى خُفَّيْهِ، فَقِيلَ: تَفْعَلُ هَٰذَا؟ فَقَالَ: نَعَمْ، رَأَيْتُ رَسُولَ اللَّهِ ﷺ بَالَ، ثُمَّ تَوَضَّأَ وَمَسَحَ عَلَى خُفَّيْهِ.

قَالَ الأَعْمَشُ: قَالَ إِبْرَاهِيمُ: كَانَ يُعْجِبُهُمْ هَٰذَا الْحَدِيثُ، لأَنَّ إِسْلاَمَ جرير كَانَ بَعْدَ نُزُولِ الْمَائِدَةِ.

[البخاري: كتاب الصلاة، باب الصلاة في الخفاف، رقم: ٣٨٧].

(...) ـ وحدّثناه إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَلِيُّ بْنُ خَشْرَمٍ، قَالا: أَخْبَرَنَا عِيسَىٰ بْنُ يُونُسَ. (ح) وَحَدَّثَنَاهُ مُحَمَّدُ بْنُ أَبِي عُمَرَ. قَالَ: حَدَّثَنَا سُفْيَانُ. (ح) وَحَدَّثَنَا مِنْجَابُ بْنُ الْحَارِثِ التَّمِيمِيُّ: أَخْبَرَنَا ابْنُ مُسْهِرٍ كُلُّهُمْ عَنِ الأَعْمَشِ، فِي هَٰذَا الإِسْنَادِ، بِمَعْنَىٰ حَدِيثِ أَبِي مُعَاوِيَةَ، غَيْرَ أَنَّ فِي حَدِيثِ عِيسَىٰ وَسُفْيَانَ: قَالَ: فَكَانَ أَصْحَابُ عَبْدِ اللَّهِ يُعْجِبُهُمْ هَٰذَا الْحَدِيثُ، لأَنَّ إِسْلاَمَ جَرِيرٍ كَانَ بَعْدَ نُزُولِ الْمَائِدَةِ.

٧٣ ـ (٢٧٣) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ التَّمِيمِيُّ: أَخْبَرَنَا أَبُو خَيْثَمَةَ، عَنِ الأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ حُذَيْفَةَ؛ قَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ، فَانْتَهَىٰ إِلَى سُبَاطَةِ قَوْمٍ، فَبَالَ قَائِماً، فَتَنَحَّيْتُ، فَقَالَ: «ادْنُهْ» فَدَنَوْتُ حَتَّى قُمْتُ عِنْدَ عَقِبَيْهِ. فَتَوَضَّأَ، فَمَسَحَ عَلَى خُفَّيْهِ.

[البخاري: كتاب الوضوء، باب البول عند صاحبه والتستر بالحائط، رقم: ٢٢٥].

٧٤ ـ (...) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ؛ قَالَ: كَانَ أَبُو مُوسَىٰ يُشَدِّدُ فِي الْبَوْلِ. وَيَبُولُ فِي قَارُورَةٍ وَيَقُولُ: إِنَّ بَنِي إِسْرَائِيلَ كَانَ إِذَا أَصَابَ جِلْدَ أَحَدِهِمْ بَوْلٌ قَرَضَهُ بِالْمَقَارِيضِ. فَقَالَ حُذَيْفَةُ: لَوَدِدْتُ أَنَّ صَاحِبَكُمْ لا يُشَدِّدُ هَٰذَا التَّشْدِيدَ، فَلَقَدْ رَأَيْتُنِي أَنَا وَرَسُولُ اللَّهِ ﷺ نَتَمَاشَىٰ، فَأَتَى سُبَاطَةً خَلْفَ حَائِطٍ، فَقَامَ كَمَا يَقُومُ أَحَدُكُمْ، فَبَالَ. فَانْتَبَذْتُ مِنْهُ، فَأَشَارَ إِلَيَّ فَجِئْتُ، فَقُمْتُ عِنْدَ عَقِبِهِ حَتَّى فَرَغَ.

75-(274) The son of Al-Mughira narrated from his father Al-Mughira Ibn Shu'ba that once The Messenger of Allah "Allah's blessing and peace be upon him" went out (to the open space) to answer the call of nature. Al-Mughira followed him with a pot of water. When he (The Messenger) finished, Al-Mughira poured water for him, and he (The Prophet) performed ablution and passed his wet hands over his leather socks.

(...) The same was narrated on the authority of Yahya Ibn Sa'id. But he (the narrator) said in this narration: He (The Prophet) washed his face, his hands, then he wiped his head and his leather socks.

76-(...) Al-Mughira Ibn Shu'ba narrated: One night, I was with The Messenger of Allah "Allah's blessing and peace be upon him" when he went (to the open space) and answered the call of nature. When he came back, I poured (water) for him from a pot, which was with me. He performed ablution and wiped over his leather socks.

77-(...) Al-Mughira Ibn Shu'ba narrated: Once I was travelling with The Prophet and he said: "O Mughira! Take this container of water". I took it and Allah's Apostle went far away till he disappeared. He answered the call of nature. Then, he came back and he was wearing a Syrian cloak of tight sleeves. He tried to take out his hands from its sleeves but it was very tight. So he took out his hands from under it. I poured water for him to perform ablution for prayer. He passed his wet hands over his leather socks and then prayed.

78-(...) Al-Mughira Ibn Shu'ba narrated: Once, The Messenger of Allah "Allah's blessing and peace be upon him" went out to answer the call of nature. When he returned, I received him with the container of water, from which I poured for him. He washed his face, then his hands. He tried to wash his arms, but the cloak was very tight. So, he tried to wash them from under the cloak. He washed them, wiped his head and passed his wet hands over his leather socks. Then he led us in the prayer.

79-(...) Urwa Ibn Al-Mughira narrated from his father: One night, I was in the company of The Messenger of Allah "Allah's blessing and peace be upon him" on journey, when he asked me: "Do you have water?" I answered in the affirmative. He dismounted and walked until he disappeared in the darkness of the night. Then he came back and I poured water from the pot for him. He washed his face, and could not take out his arms since he was wearing a (tight) woollen cloak. So, he took them out from under it. He washed his arms, wiped his head. Then, I bent down to take off his leather socks, but he said to me: "Let them since I put on them

٧٥ ـ (٢٧٤) ـ **حدّثنا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحِ بْنِ الْمُهَاجِرِ: أَخْبَرَنَا اللَّيْثُ، عَنْ يَحْيَىٰ بْنِ سَعِيدٍ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ نَافِعِ بْنِ جُبَيْرٍ، عَنْ عُرْوَةَ بْنِ الْمُغِيرَةِ، عَنْ أَبِيهِ الْمُغِيرَةِ بْنِ شُعْبَةَ، عَنْ رَسُولِ اللَّهِ ﷺ: أَنَّهُ خَرَجَ لِحَاجَتِهِ، فَاتَّبَعَهُ الْمُغِيرَةُ بِإِدَاوَةٍ فِيهَا مَاءٌ، فَصَبَّ عَلَيْهِ حِينَ فَرَغَ مِنْ حَاجَتِهِ. فَتَوَضَّأَ وَمَسَحَ عَلَى الْخُفَّيْنِ.

وَفِي رِوَايَةِ ابْنِ رُمْحٍ مَكَانَ «حِينَ»، «حَتَّى».

[البخاري: كتاب الوضوء، باب الرجل يوضىء صاحبه، رقم: ١٨٢].

(...) ـ **وحدّثناه** مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الْوَهَّابِ. قَالَ: سَمِعْتُ يَحْيَىٰ بْنَ سَعِيدٍ، بِهَٰذَا الإِسْنَادِ. وَقَالَ: فَغَسَلَ وَجْهَهُ وَيَدَيْهِ، وَمَسَحَ بِرَأْسِهِ، ثُمَّ مَسَحَ عَلَى الْخُفَّيْنِ.

٧٦ ـ (...) ـ **وحدّثنا** يَحْيَىٰ بْنُ يَحْيَىٰ التَّمِيمِيُّ: أَخْبَرَنَا أَبُو الأَحْوَصِ، عَنْ أَشْعَثَ، عَنِ الأَسْوَدِ بْنِ هِلَالٍ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ؛ قَالَ: بَيْنَا أَنَا مَعَ رَسُولِ اللَّهِ ﷺ ذَاتَ لَيْلَةٍ. إِذْ نَزَلَ فَقَضَى حَاجَتَهُ، ثُمَّ جَاءَ فَصَبَبْتُ عَلَيْهِ مِنْ إِدَاوَةٍ كَانَتْ مَعِي. فَتَوَضَّأَ وَمَسَحَ عَلَى خُفَّيْهِ.

٧٧ ـ (...) ـ **وحدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ: قَالَ أَبُو بَكْرٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ؛ قَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ، فَقَالَ: «يَا مُغِيرَةُ، خُذِ الإِدَاوَةَ» فَأَخَذْتُهَا، ثُمَّ خَرَجْتُ مَعَهُ، فَانْطَلَقَ رَسُولُ اللَّهِ ﷺ حَتَّى تَوَارَى عَنِّي، فَقَضَىٰ حَاجَتَهُ. ثُمَّ جَاءَ وَعَلَيْهِ جُبَّةٌ شَامِيَّةٌ ضَيِّقَةُ الْكُمَّيْنِ، فَذَهَبَ يُخْرِجُ يَدَهُ مِنْ كُمِّهَا فَضَاقَتْ عَلَيْهِ، فَأَخْرَجَ يَدَهُ مِنْ أَسْفَلِهَا، فَصَبَبْتُ عَلَيْهِ، فَتَوَضَّأَ وُضُوءَهُ لِلصَّلَاةِ، ثُمَّ مَسَحَ عَلَى خُفَّيْهِ ثُمَّ صَلَّى.

[البخاري: كتاب الصلاة، باب الصلاة في الجبة الشامية، رقم: ٣٦٣].

٧٨ ـ (...) ـ **وحدّثنا** إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَلِيُّ بْنُ خَشْرَمٍ، جَمِيعاً عَنْ عِيسَى بْنِ يُونُسَ، قَالَ إِسْحَاقُ: أَخْبَرَنَا عِيسَىٰ: حَدَّثَنَا الأَعْمَشُ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ؛ قَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ لِيَقْضِيَ حَاجَتَهُ، فَلَمَّا رَجَعَ تَلَقَّيْتُهُ بِالإِدَاوَةِ، فَصَبَبْتُ عَلَيْهِ فَغَسَلَ يَدَيْهِ، ثُمَّ غَسَلَ وَجْهَهُ، ثُمَّ ذَهَبَ لِيَغْسِلَ ذِرَاعَيْهِ فَضَاقَتِ الْجُبَّةُ فَأَخْرَجَهُمَا مِنْ تَحْتِ الْجُبَّةِ، فَغَسَلَهُمَا وَمَسَحَ رَأْسَهُ وَمَسَحَ عَلَى خُفَّيْهِ ثُمَّ صَلَّى بِنَا.

٧٩ ـ (...) ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا زَكَرِيَّاءُ، عَنْ عَامِرٍ، قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الْمُغِيرَةِ، عَنْ أَبِيهِ؛ قَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ ذَاتَ لَيْلَةٍ فِي مَسِيرٍ. فَقَالَ لِي: «أَمَعَكَ مَاءٌ»؟ قُلْتُ: نَعَمْ، فَنَزَلَ عَنْ رَاحِلَتِهِ، فَمَشَىٰ حَتَّى تَوَارَى فِي سَوَادِ اللَّيْلِ. ثُمَّ جَاءَ فَأَفْرَغْتُ عَلَيْهِ مِنَ الإِدَاوَةِ، فَغَسَلَ وَجْهَهُ، وَعَلَيْهِ جُبَّةٌ مِنْ صُوفٍ، فَلَمْ يَسْتَطِعْ أَنْ يُخْرِجَ ذِرَاعَيْهِ مِنْهَا. حَتَّى أَخْرَجَهُمَا مِنْ أَسْفَلِ الْجُبَّةِ، فَغَسَلَ ذِرَاعَيْهِ،

while my feet were clean (i.e. after performing ablution)". Then, he passed his wet hands over them.

80-(...) Urwa Ibn Al-Mughira narrated from his father that once he poured water for The Prophet "Allah's blessing and peace be upon him" to perform ablution. He performed ablution and passed his hands over his leather socks. Being asked about that by Al-Mughira, he (The Prophet) replied: "No doubt, I put on them while my feet were clean (i.e. after performing ablution)".

[23] Wiping over one's forelock and turban

81-(275) Urwa Ibn Al-Mughira Ibn Shu'ba narrated from his father: Once, The Messenger of Allah "Allah's blessing and peace be upon him" remained behind the people (during a certain journey to answer the call of nature) and I was in his company. Having relieved himself, he asked me: "Do you have water?" I brought a jug of water to him from which he washed his face and hands. When he wanted to uncover his arms (to wash them) the sleeves of his cloak were tight. So, he brought out his hands from under the cloak, and put the cloak over his shoulders. Then, he washed his arms, and wiped over his forelock, turban and leather socks.

Then, he rode his mount, and so did I. When we reached the people, they were standing for the prayer, led by Abd Ar-Rahman Ibn Awf, who had offered the first Rak'a. When he felt the coming of The Prophet "Allah's blessing and peace be upon him" he started to return back (to enable The Prophet to lead them), but The Prophet beckoned to him (to remain in his position and continue leading the prayer). When he (Abd Ar-Rahman) finished the prayer, The Prophet "Allah's blessing and peace be upon him" and I stood and prayed the Rak'a which we missed.

82-(...) Ibn Al-Mughira narrated from his father that The Prophet "Allah's blessing and peace be upon him" passed his wet hands over his socks, forelock and turban.

(...) Al-Hasan narrated from Ibn Al-Mughira from his father the same.

83-(...) Ibn Al-Mughira narrated from his father that The Prophet "Allah's blessing and peace be upon him" performed ablution, in which he wiped over his forelock, turban and leather socks.

84-(276) Abd Ar-Rahman Ibn Abu Laila narrated from Ka'b Ibn Ujra from Bilal that The Messenger of Allah "Allah's blessing and peace be upon him" wiped over his leather socks and turban.

وَمَسَحَ بِرأْسِهِ، ثُمَّ أَهْوَيْتُ لأنْزِعَ خُفَّيْهِ فَقَالَ: «دَعْهُمَا، فَإِنِّي أَدْخَلْتُهُمَا طَاهِرَتَيْنِ» وَمَسَحَ عَلَيْهِمَا.

٨٠ ـ (...) ـ **وحدّثني** مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: حَدَّثَنَا عُمَرُ بْنُ أَبِي زَائِدَةَ عَنِ الشَّعْبِيِّ، عَنْ عُرْوَةَ بْنِ الْمُغِيرَةِ، عَنْ أَبِيهِ: أَنَّهُ وَضَّأَ النَّبِيَّ ﷺ، فَتَوَضَّأَ وَمَسَحَ عَلَى خُفَّيْهِ. فَقَالَ لَهُ، فَقَالَ: «إِنِّي أَدْخَلْتُهُمَا طَاهِرَتَيْنِ».

٢٣ ـ بابُ المَسْحِ على النَّاصِيَة والعِمَامة

٨١ ـ (...) ـ **وحدّثني** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ بَزِيعٍ: حَدَّثَنَا يَزِيدُ ـ يَعْنِي ابْنَ زُرَيْعٍ ـ: حَدَّثَنَا حُمَيْدٌ الطَّوِيلُ: حَدَّثَنَا بَكْرُ بْنُ عَبْدِ اللَّهِ الْمُزَنِيُّ، عَنْ عُرْوَةَ بْنِ الْمُغِيرَةِ بْنِ شُعْبَةَ، عَنْ أَبِيهِ قَالَ: تَخَلَّفَ رَسُولُ اللَّهِ ﷺ وَتَخَلَّفْتُ مَعَهُ، فَلَمَّا قَضَىٰ حَاجَتَهُ قَالَ: «أَمَعَكَ مَاءٌ؟» فَأَتَيْتُهُ بِمَطْهَرَةٍ، فَغَسَلَ كَفَّيْهِ وَوَجْهَهُ، ثُمَّ ذَهَبَ يَحْسِرُ عَنْ ذِرَاعَيْهِ فَضَاقَ كُمُّ الْجُبَّةِ، فَأَخْرَجَ يَدَهُ مِنْ تَحْتِ الْجُبَّةِ، وَأَلْقَى الْجُبَّةَ عَلَى مَنْكِبَيْهِ، وَغَسَلَ ذِرَاعَيْهِ، وَمَسَحَ بِنَاصِيَتِهِ وَعَلَى الْعِمَامَةِ وَعَلَى خُفَّيْهِ، ثُمَّ رَكِبَ وَرَكِبْتُ، فَانْتَهَيْنَا إِلَى الْقَوْمِ وَقَدْ قَامُوا فِي الصَّلاَةِ. يُصَلِّي بِهِمْ عَبْدُ الرَّحْمٰنِ بْنُ عَوْفٍ وَقَدْ رَكَعَ بِهِمْ رَكْعَةً. فَلَمَّا أَحَسَّ بِالنَّبِيِّ ﷺ ذَهَبَ يَتَأَخَّرُ، فَأَوْمَأَ إِلَيْهِ فَصَلَّى بِهِمْ. فَلَمَّا سَلَّمَ قَامَ النَّبِيُّ ﷺ وَقُمْتُ، فَرَكَعْنَا الرَّكْعَةَ الَّتِي سَبَقَتْنَا.

٨٢ ـ (...) ـ **حدّثنا** أُمَيَّةُ بْنُ بِسْطَامَ وَمُحَمَّدُ بْنُ عَبْدِ الأَعْلَىٰ، قَالا: حَدَّثَنَا الْمُعْتَمِرُ عَنْ أَبِيهِ، قَالَ: حَدَّثَنِي بَكْرُ بْنُ عَبْدِ اللَّهِ، عَنِ ابْنِ الْمُغِيرَةِ، عَنْ أَبِيهِ: أَنَّ النَّبِيَّ ﷺ مَسَحَ عَلَى الْخُفَّيْنِ، وَمُقَدَّمِ رَأْسِهِ، وَعَلَى عِمَامَتِهِ.

(...) ـ **وحدّثنا** مُحَمَّدُ بْنُ عَبْدِ الأَعْلَىٰ: حَدَّثَنَا الْمُعْتَمِرُ، عَنْ أَبِيهِ، عَنْ بَكْرٍ، عَنِ الْحَسَنِ، عَنِ ابْنِ الْمُغِيرَةِ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ،... بِمِثْلِهِ.

٨٣ ـ (...) ـ **وحدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ وَمُحَمَّدُ بْنُ حَاتِمٍ، جَمِيعاً عَنْ يَحْيَىٰ الْقَطَّانِ. قَالَ ابْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ، عَنِ التَّيْمِيِّ، عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ، عَنِ الْحَسَنِ، عَنِ ابْنِ الْمُغِيرَةِ بْنِ شُعْبَةَ، عَنْ أَبِيهِ؛ ـ قَالَ بَكْرٌ: وَقَدْ سَمِعْتُ مِنَ ابْنِ الْمُغِيرَةِ ـ: أَنَّ النَّبِيَّ ﷺ تَوَضَّأَ، فَمَسَحَ بِنَاصِيَتِهِ، وَعَلَى الْعِمَامَةِ، وَعَلَى الْخُفَّيْنِ.

٨٤ ـ (٢٧٥) ـ **وحدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْعَلاَءِ. قَالا: حَدَّثَنَا أَبُو مُعَاوِيَةَ (ح) وَحَدَّثَنَا إِسْحَاقُ: أَخْبَرَنَا عِيسَىٰ بْنُ يُونُسَ، كِلاَهُمَا عَنِ الأَعْمَشِ، عَنِ الْحَكَمِ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَىٰ، عَنْ كَعْبِ بْنِ عُجْرَةَ، عَنْ بِلاَلٍ: أَنَّ رَسُولَ اللَّهِ ﷺ مَسَحَ عَلَى الْخُفَّيْنِ وَالْخِمَارِ.

وَفِي حَدِيثِ عِيسَىٰ: حَدَّثَنِي الْحَكَمُ: حَدَّثَنِي بِلاَلٌ. وَحَدَّثَنِيهِ سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا

The same was narrated on the authority of Al-A'mash, in which he (the narrator) said: I saw The Messenger of Allah "Allah's blessing and peace be upon him" (and completed the narration).

[24] The period within which the wiping over the socks is allowed

85-(276) Shuraih Ibn Hani narrated: I came and asked A'isha about wiping over the leather socks. She said: "Go and ask Ali Ibn Abu Talib. Indeed, he used to accompany The Messenger of Allah "Allah's blessing and peace be upon him" on journey". We asked him and he said: "The Messenger of Allah "Allah's blessing and peace be upon him" gave a three-night allowance for the traveller and a day and a night-allowance for the resident (during which he could wipe over the leather socks in performing ablution)".

(...) The like of this Hadith was narrated on the authority of Al-Hakam, with the same chain of transmitters.

(...) Shuraih Ibn Hani narrated: I came and asked A'isha about wiping over the leather socks. She said: "Go and ask Ali Ibn Abu Talib, for he knows (about that matter) better than me". Then Ali narrated from The Prophet "Allah's blessing and peace be upon him" (the same Hadith).

[25] It is permissible to offer all the (daily obligatory) prayers with one ablution

86-(277) Sulaiman Ibn Buraida narrated from his father that on the day of the conquest (of Mecca), The Prophet "Allah's blessing and peace be upon him" offered all the (obligatory) prayers with one ablution. He also wiped over his socks (in ablution). Upon this Umar said to him: "Today, you made something which you have never done before". He (The Prophet) commented: "Verily, I did it intentionally O Umar" (so that the people would know that it is permissible).

[26] It is unfavorable for the ablution performer or anyone else to dip in the vessel his hand, which might probably be impure, before washing it thrice

87-(278) Abu Huraira narrated: The Prophet "Allah's blessing and peace be upon him" said: "When anyone among you wakes up from sleep, he should not dip his hand in the utensil till he has washed it thrice, for he does not know where his hand was during the night".

(...) This Hadith was narrated on the authority of Abu Salih from Abu Huraira. But, in the narration of Abu Mu'awiya, he said: The Messenger of

عَلِيٌّ ـ يَعْنِي ابْنَ مُسْهِرٍ ـ عَنِ الأَعْمَشِ، بِهَذَا الإِسْنَادِ.
وَقَالَ فِي الْحَدِيثِ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ.

٢٤ ـ بابُ التَّوْقِيتِ في المَسْحِ على الخُفَّيْن

٨٥ ـ (٢٧٦) ـ وحدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا الثَّوْرِيُّ، عَنْ عَمْرِو بْنِ قَيْسٍ الْمُلَائِيِّ، عَنِ الْحَكَمِ بْنِ عُتَيْبَةَ، عَنِ الْقَاسِمِ بْنِ مُخَيْمِرَةَ، عَنْ شُرَيْحِ بْنِ هَانِيءٍ، قَالَ: أَتَيْتُ عَائِشَةَ أَسْأَلُهَا عَنِ الْمَسْحِ عَلَى الْخُفَّيْنِ. فَقَالَتْ: عَلَيْكَ بِابْنِ أَبِي طَالِبٍ فَسَلْهُ، فَإِنَّهُ كَانَ يُسَافِرُ مَعَ رَسُولِ اللَّهِ ﷺ. فَسَأَلْنَاهُ فَقَالَ: جَعَلَ رَسُولُ اللَّهِ ﷺ ثَلَاثَةَ أَيَّامٍ وَلَيَالِيَهُنَّ لِلْمُسَافِرِ، وَيَوْماً وَلَيْلَةً لِلْمُقِيمِ.

قَالَ: وكانَ سُفْيَانُ إِذَا ذَكَرَ عَمْراً أَثْنَى عَلَيْهِ.

(...) ـ وحدّثنا إِسْحَاقُ: أَخْبَرَنَا زَكَرِيَّاءُ بْنُ عَدِيٍّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَمْرٍو، عَنْ زَيْدِ بْنِ أَبِي أُنَيْسَةَ، عَنِ الْحَكَمِ، بِهَذَا الإِسْنَادِ،... مِثْلَهُ.

(...) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنِ الْحَكَمِ، عَنِ الْقَاسِمِ بْنِ مُخَيْمِرَةَ، عَنْ شُرَيْحِ بْنِ هَانِيءٍ، قَالَ: سَأَلْتُ عَائِشَةَ عَنِ الْمَسْحِ عَلَى الْخُفَّيْنِ. فَقَالَتْ: ائْتِ عَلِيّاً، فَإِنَّهُ أَعْلَمُ بِذَلِكَ مِنِّي، فَأَتَيْتُ عَلِيّاً، فَذَكَرَ عَنِ النَّبِيِّ ﷺ،... بِمِثْلِهِ.

٢٥ ـ بابُ جَوَازِ الصَّلَوَاتِ كُلِّها بوُضُوءٍ واحِدٍ

٨٦ ـ (٢٧٧) ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا سُفْيَانُ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ سُفْيَانَ. قَالَ: حَدَّثَنِي عَلْقَمَةُ بْنُ مَرْثَدٍ، عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ: أَنَّ النَّبِيَّ ﷺ: «صَلَّى الصَّلَوَاتِ يَوْمَ الْفَتْحِ بِوُضُوءٍ وَاحِدٍ، وَمَسَحَ عَلَى خُفَّيْهِ، فَقَالَ لَهُ عُمَرُ: لَقَدْ صَنَعْتَ الْيَوْمَ شَيْئاً لَمْ تَكُنْ تَصْنَعُهُ. قَالَ: «عَمْداً صَنَعْتُهُ يَا عُمَرُ».

٢٦ ـ بابُ كَرَاهَةِ غَمْسِ المُتَوَضِّىءِ وغَيْرِهِ يَدَهُ المَشْكُوكَ في نَجَاسَتِها في الإِنَاءِ قبل غَسْلِهَا ثلاثاً

٨٧ ـ (٢٧٨) ـ وحدّثنا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ وَحَامِدُ بْنُ عُمَرَ الْبَكْرَاوِيُّ، قَالا: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ، عَنْ خَالِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا اسْتَيْقَظَ أَحَدُكُمْ مِنْ نَوْمِهِ، فَلا يَغْمِسْ يَدَهُ فِي الإِنَاءِ حَتَّى يَغْسِلَهَا ثَلَاثاً، فَإِنَّهُ لا يَدْرِي أَيْنَ بَاتَتْ يَدُهُ».

(...) ـ حدّثنا أَبُو كُرَيْبٍ وَأَبُو سَعِيدٍ الأَشَجُّ، قَالا: حَدَّثَنَا وَكِيعٌ. (ح) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، كِلَاهُمَا عَنِ الأَعْمَشِ، عَنْ أَبِي رَزِينٍ وَأَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ. فِي حَدِيثِ أَبِي مُعَاوِيَةَ: قَالَ: قَالَ رَسُولُ اللهِ ﷺ.
وَفِي حَدِيثِ وَكِيعٍ: قَالَ يَرْفَعُهُ بِمِثْلِهِ.

(...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ. قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ

Allah "Allah's blessing and peace be upon him". While in the narration of Waki, he said: Attributing it (to The Prophet) (and he mentioned the same).

(...) The same previous Hadith was narrated on the authority of Az-Zuhri, who narrated from Abu Salama and Sa'id Ibn Al-Musaiyyab.

88-(...) Abu Huraira narrated: The Prophet "Allah's blessing and peace be upon him" said: "When anyone among you wakes up from sleep, he should pour (water) on his hand thrice before dipping it in the utensil, for he does not know where his hand was during the night".

(...) The same Hadith was narrated on the authority of Abu Huraira, through different transmitters. All of them said: "Until he has washed it (his hand)". None of them mentioned "thrice" except the narration which we mentioned earlier.

[27] The judgement of a dog's licking (in a utensil)

89-(279) Abu Huraira narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If a dog licked in the utensil, one should spill (what it contains) over and then wash it seven times".

(...) This Hadith was narrated on the authority of Al-A'mash, through different transmitters, but here he did not say: "He should spill (what it contains) over".

90-(...) Abu Huraira narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If a dog drank from the utensil of any of you, he should wash it seven times".

91-(...) Abu Huraira narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "the utensil of any of you should be purified, if a dog licked in it, by washing it seven times, the first of which should be with the earth".

92-(...) Hammam Ibn Munabbih narrated: This is what Abu Huraira narrated to us from (The Prophet) Muhammad "Allah's blessing and peace be upon him". (He mentioned many narrations, including the following): The Messenger of Allah "Allah's blessing and peace be upon him" said: "the utensil of any of you should be purified, if a dog licked in it, by washing it seven times".

93-(280) Ibn Mughaffal narrated: At first, The Messenger of Allah "Allah's blessing and peace be upon him" gave a license of killing dogs. Then, he gave a permission (for one to keep) the dogs of hunting and

عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ.

(ح) وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنِ ابْنِ الْمُسَيَّبِ، كِلَاهُمَا عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ، بِمِثْلِهِ.

٨٨ ـ (...) ـ وحدّثني سَلَمَةُ بْنُ شَبِيبٍ، قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ: حَدَّثَنَا مَعْقِلٌ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، عَنْ أَبِي هُرَيْرَةَ: أَنَّهُ أَخْبَرَهُ: أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا اسْتَيْقَظَ أَحَدُكُمْ فَلْيُفْرِغْ عَلَى يَدِهِ ثَلَاثَ مَرَّاتٍ، قَبْلَ أَنْ يُدْخِلَ يَدَهُ فِي إِنَائِهِ، فَإِنَّهُ لَا يَدْرِي فِيمَ بَاتَتْ يَدُهُ».

(...) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا الْمُغِيرَةُ ـ يَعْنِي الْحِزَامِيَّ ـ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ.

(ح) وَحَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ: حَدَّثَنَا عَبْدُ الْأَعْلَى: حَدَّثَنَا عَنْ هِشَامٍ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ.

وَحَدَّثَنِي أَبُو كُرَيْبٍ: حَدَّثَنَا خَالِدٌ ـ يَعْنِي ابْنَ مَخْلَدٍ ـ عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ، عَنِ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ.

وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ.

(ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ. (ح) وَحَدَّثَنَا الْحُلْوَانِيُّ وَابْنُ رَافِعٍ، قَالَا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، قَالَا جَمِيعاً: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي زِيَادٌ: أَنَّ ثَابِتاً مَوْلَى عَبْدِ الرَّحْمَٰنِ بْنِ زَيْدٍ أَخْبَرَهُ: أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ فِي رِوَايَتِهِمْ جَمِيعاً عَنِ النَّبِيِّ ﷺ، بِهَٰذَا الْحَدِيثِ. كُلُّهُمْ يَقُولُ: حَتَّى يَغْسِلَهَا. وَلَمْ يَقُلْ وَاحِدٌ مِنْهُمْ: ثَلَاثاً، إِلَّا مَا قَدَّمْنَا مِنْ رِوَايَةِ جَابِرٍ، وَابْنِ الْمُسَيَّبِ، وَأَبِي سَلَمَةَ، وَعَبْدِ اللَّهِ بْنِ شَقِيقٍ، وَأَبِي صَالِحٍ، وَأَبِي رَزِينٍ، فَإِنَّ فِي حَدِيثِهِمْ ذِكْرَ الثَّلَاثِ.

٢٧ ـ بابُ حُكْمِ وُلوغِ الكلبِ

٨٩ ـ (٢٧٩) ـ وحدّثني عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ: أَخْبَرَنَا الْأَعْمَشُ عَنْ أَبِي رَزِينٍ وَأَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا وَلَغَ الْكَلْبُ فِي إِنَاءِ أَحَدِكُمْ فَلْيُرِقْهُ، ثُمَّ لِيَغْسِلْهُ سَبْعَ مِرَارٍ».

(...) ـ وحدّثني مُحَمَّدُ بْنُ الصَّبَّاحِ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ زَكَرِيَّاءَ، عَنِ الْأَعْمَشِ، بِهَٰذَا الْإِسْنَادِ...، مِثْلَهُ. وَلَمْ يَقُلْ: فَلْيُرِقْهُ.

٩٠ ـ (...) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ، قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا شَرِبَ الْكَلْبُ فِي إِنَاءِ أَحَدِكُمْ فَلْيَغْسِلْهُ سَبْعَ مَرَّاتٍ».

[البخاري: كتاب الوضوء، باب الماء الذي يغسل به شعر الإنسان، رقم: ١٧٢].

٩١ ـ (...) ـ وحدّثنا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ هِشَامِ بْنِ حَسَّانَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «طَهُورُ إِنَاءِ أَحَدِكُمْ، إِذَا وَلَغَ فِيهِ الْكَلْبُ، أَنْ يَغْسِلَهُ سَبْعَ مَرَّاتٍ، أُولَاهُنَّ بِالتُّرَابِ».

٩٢ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، قَالَ: هَٰذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ مُحَمَّدٍ رَسُولِ اللَّهِ ﷺ، فَذَكَرَ أَحَادِيثَ مِنْهَا. وَقَالَ رَسُولُ اللَّهِ ﷺ: «طَهُورُ إِنَاءِ أَحَدِكُمْ، إِذَا وَلَغَ الْكَلْبُ فِيهِ، أَنْ يَغْسِلَهُ سَبْعَ مَرَّاتٍ».

٩٣ ـ (٢٨٠) ـ وحدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي التَّيَّاحِ:

guarding cattle and sheep. He (The Prophet) said: "If a dog licked in the utensil, wash it seven times, and in the eighth time, rub it with the earth".

(...) This Hadith was narrated on the authority of Al-A'mash, with the same chain of transmitters. But according to the narration of Yahya Ibn Sa'id, he said: "He gave a license (for one to keep) the dogs of hunting, guarding cattle and sheep and watching the cultivated land". This addition was not mentioned by anyone other than Yahya.

[28] It is forbidden to urinate in the stagnant water

94-(281) Jaber narrated that The Messenger of Allah "Allah's blessing and peace be upon him" prevented urinating in the stagnant water.

95-(282) Abu Huraira narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "None of you should urinate in the stagnant water and then wash himself from it".

96-(...) Hammam Ibn Munabbih narrated: This is what Abu Huraira narrated to us from Muhammad, The Messenger of Allah "Allah's blessing and peace be upon him". (He mentioned many narration, from among which is the following): The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not urinate in the stagnant water and then wash yourself in it".

[29] It is forbidden to take bath in the stagnant water

97-(283) Abu Huraira narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "None of you should take bath in the stagnant water, while being in the state of ceremonial impurity". It was said: "Then, what one should do O Abu Huraira?" upon this he said: "One should take from it (and pour over himself)".

[30] The obligation of washing off the urine or other impurities in case they existed in the mosque, and the land would be purified with the water, with no need to dig it

98-(284) Anas narrated: A Bedouin came and passed urine in (one corner of) the mosque. The people got up (and started to hurt him), but the Prophet "Allah's blessing and peace be upon him" ordered them to let him (continue) and not to interrupt him. When he finished urinating, The Messenger of Allah "Allah's blessing and peace be upon him" ordered that a bucket of water should be brought and then spilled over that place.

99-(...) Anas narrated: A Bedouin came and passed urine in one corner of the mosque. The people shouted at him, but the Prophet "Allah's

سَمِعَ مُطَرِّفَ بْنَ عَبْدِ اللَّهِ يُحَدِّثُ عَنِ ابْنِ الْمُغَفَّلِ قَالَ: أَمَرَ رَسُولُ اللَّهِ ﷺ بِقَتْلِ الْكِلَابِ. ثُمَّ قَالَ: «مَا بَالُهُمْ وَبَالُ الْكِلَابِ؟» ثُمَّ رَخَّصَ فِي كَلْبِ الصَّيْدِ وَكَلْبِ الْغَنَمِ. وَقَالَ: «إِذَا وَلَغَ الْكَلْبُ فِي الإِنَاءِ فَاغْسِلُوهُ سَبْعَ مَرَّاتٍ، وَعَفِّرُوهُ الثَّامِنَةَ فِي التُّرَابِ».

(...) ـ وحدّثنيهِ يَحْيَىٰ بْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا خَالِدٌ ـ يَعْنِي ابْنَ الْحَارِثِ ـ (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ الْوَلِيدِ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، كُلُّهُمْ عَنْ شُعْبَةَ، فِي هَٰذَا الإِسْنَادِ بِمِثْلِهِ. غَيْرَ أَنَّ فِي رِوَايَةِ يَحْيَىٰ بْنِ سَعِيدٍ مِنَ الزِّيَادَةِ: وَرَخَّصَ فِي كَلْبِ الْغَنَمِ وَالصَّيْدِ وَالزَّرْعِ. وَلَيْسَ ذَكَرَ الزَّرْعَ فِي الرِّوَايَةِ غَيْرُ يَحْيَىٰ.

٢٨ ـ باب النَّهي عن البولِ في الماءِ الرَّاكِدِ

٩٤ ـ (٢٨١) ـ وحدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ وَمُحَمَّدُ بْنُ رُمْحٍ، قَالَا: أَخْبَرَنَا اللَّيْثُ. (ح) وَحَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، عَنْ رَسُولِ اللَّهِ ﷺ: أَنَّهُ نَهَىٰ أَنْ يُبَالَ فِي الْمَاءِ الرَّاكِدِ.

٩٥ ـ (٢٨٢) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ، عَنْ هِشَامٍ، عَنِ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ؛ قَالَ: «لَا يَبُولَنَّ أَحَدُكُمْ فِي الْمَاءِ الدَّائِمِ ثُمَّ يَغْتَسِلُ مِنْهُ».

٩٦ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ؛ قَالَ: هَٰذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ مُحَمَّدٍ رَسُولِ اللَّهِ ﷺ. فَذَكَرَ أَحَادِيثَ مِنْهَا. وَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَبُلْ فِي الْمَاءِ الدَّائِمِ الَّذِي لَا يَجْرِي، ثُمَّ تَغْتَسِلُ مِنْهُ».

٢٩ ـ باب النَّهي عن الاغتسال في الماءِ الرَّاكِدِ

٩٧ ـ (٢٨٣) ـ وحدّثنا هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ وَأَبُو الطَّاهِرِ وَأَحْمَدُ بْنُ عِيسَىٰ، جَمِيعاً عَنِ ابْنِ وَهْبٍ. قَالَ هَارُونُ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، عَنْ بُكَيْرِ بْنِ الأَشَجِّ: أَنَّ أَبَا السَّائِبِ، مَوْلَىٰ هِشَامِ بْنِ زُهْرَةَ، حَدَّثَهُ: أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَغْتَسِلُ أَحَدُكُمْ فِي الْمَاءِ الدَّائِمِ وَهُوَ جُنُبٌ» فَقَالَ: كَيْفَ يَفْعَلُ يَا أَبَا هُرَيْرَةَ؟ قَالَ: يَتَنَاوَلُهُ تَنَاوُلاً.

٣٠ ـ بابُ وجُوبِ غَسْلِ البَوْلِ وغيره من النَّجَاسَاتِ إذا حَصَلَتْ في المَسْجِدِ، وأنَّ الأَرْضَ تَطْهُرُ بالماء من غير حاجة إلى حَفْرِهَا

٩٨ ـ (٢٨٤) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا حَمَّادٌ ـ وَهُوَ ابْنُ زَيْدٍ ـ عَنْ ثَابِتٍ، عَنْ أَنَسٍ: أَنَّ أَعْرَابِيًّا بَالَ فِي الْمَسْجِدِ، فَقَامَ إِلَيْهِ بَعْضُ الْقَوْمِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «دَعُوهُ وَلَا تُزْرِمُوهُ» قَالَ: فَلَمَّا فَرَغَ دَعَا بِدَلْوٍ مِنْ مَاءٍ، فَصَبَّهُ عَلَيْهِ.

[البخاري: كتاب الأدب، باب الرفق في الأمر كله، رقم ٦٠٢٥].

٩٩ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ الْقَطَّانُ، عَنْ يَحْيَىٰ بْنِ

blessing and peace be upon him" ordered them to let him (continue). When he finished urinating, The Messenger of Allah "Allah's blessing and peace be upon him" ordered that a bucket of water should be brought and then spilled over that place where he urinated.

100-(285) Anas "Allah be pleased with him" narrated: **While we were in the mosque with The Messenger of Allah "Allah's blessing and peace be upon him",** a Bedouin came and passed urine in one corner of the mosque. The people shouted at him, but the Prophet "Allah's blessing and peace be upon him" ordered them to let him (continue) and not to disturb him. When he finished urinating, The Messenger of Allah "Allah's blessing and peace be upon him" called him and addressed him saying: "Verily, these mosques are not fitting for such urine and filthy impure things. They are made only for celebrating Allah Almighty, offering the prayers, and reciting The Holy Quran" or as The Messenger of Allah "Allah's blessing and peace be upon him" said (in the same meaning). Then, The Messenger of Allah "Allah's blessing and peace be upon him" ordered a man to bring a bucket of water, which he spilled over that place (where the Bedouin urinated).

[31] What about the infant's urine (on one's garment) and how would it be washed off

101-(286) Hisham Ibn Urwa narrated from his father from A'isha, the wife of The Prophet "Allah's blessing and peace be upon him" that the people used to bring their children to The Prophet "Allah's blessing and peace be upon him" in order to bless them, and put in their mouths chewed dates mixed with his (The Prophet's) saliva. Once, a child was brought and then he urinated in the lap of The Prophet "Allah's blessing and peace be upon him". Some water was brought to him, which he splashed over the traces of the urine, and he did not wash the whole garment.

102-(...) Hisham Ibn Urwa narrated from his father from A'isha that once a child was brought to The Prophet "Allah's blessing and peace be upon him" and he urinated in his lap. The Prophet "Allah's blessing and peace be upon him" ordered that some water should be brought, which he poured over it (the trace of the urine).

(...) This Hadith, which is like that of Ibn Numair, was narrated on the authority of Hisham.

103-(287) Ubaidullah Ibn Abdullah narrated from Umm Qais Bint Muhsin that she once brought an infant of hers to The Messenger of Allah "Allah's blessing and peace be upon him" (to invoke Allah for him). Then

سَعِيدٍ الأَنْصَارِيِّ. (ح) وحَدَّثَنا يَحْيَىٰ بْنُ يَحْيَىٰ وَقُتَيْبَةُ بْنُ سَعِيدٍ، جَمِيعاً عَنِ الدَّرَاوَرْدِيِّ. قَالَ يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ الْمَدَنِيُّ، عَنْ يَحْيَىٰ بْنِ سَعِيدٍ: أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ يَذْكُرُ أَنَّ أَعْرَابِيًّا قَامَ إِلَى نَاحِيَةٍ فِي الْمَسْجِدِ، فَبَالَ فِيهَا، فَصَاحَ بِهِ النَّاسُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «دَعُوهُ» فَلَمَّا فَرَغَ أَمَرَ رَسُولُ اللَّهِ ﷺ بِذَنُوبٍ فَصُبَّ عَلَى بَوْلِهِ.

[البخاري: كتاب الوضوء، باب صب الماء على البول في المسجد، رقم: ٢٢١]

١٠٠ ـ (٢٨٥) ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عُمَرُ بْنُ يُونُسَ الْحَنَفِيُّ: حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ: حَدَّثَنَا إِسْحَاقُ بْنُ أَبِي طَلْحَةَ: حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ ـ وَهُوَ عَمُّ إِسْحَاقَ ـ قَالَ: بَيْنَمَا نَحْنُ فِي الْمَسْجِدِ مَعَ رَسُولِ اللَّهِ ﷺ إِذْ جَاءَ أَعْرَابِيٌّ، فَقَامَ يَبُولُ فِي الْمَسْجِدِ، فَقَالَ أَصْحَابُ رَسُولِ اللَّهِ ﷺ: مَهْ مَهْ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لا تُزْرِمُوهُ، دَعُوهُ» فَتَرَكُوهُ حَتَّى بَالَ. ثُمَّ إِنَّ رَسُولَ اللَّهِ ﷺ دَعَاهُ فَقَالَ لَهُ: «إِنَّ هَٰذِهِ الْمَسَاجِدَ لا تَصْلُحُ لِشَيْءٍ مِنْ هَٰذَا الْبَوْلِ وَلا الْقَذَرِ، إِنَّمَا هِيَ لِذِكْرِ اللَّهِ عَزَّ وَجَلَّ، وَالصَّلاَةِ، وَقِرَاءَةِ الْقُرْآنِ»، أَوْ كَمَا قَالَ رَسُولُ اللَّهِ ﷺ. قَالَ: فَأَمَرَ رَجُلاً مِنَ الْقَوْمِ، فَجَاءَ بِدَلْوٍ مِنْ مَاءٍ، فَشَنَّهُ عَلَيْهِ.

٣١ ـ بابُ حُكْمِ بَوْلِ الطِّفْلِ الرَّضِيعِ وَكَيْفِيَّةِ غَسْلِهِ

١٠١ ـ (٢٨٦) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ، قَالا: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ: حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُؤْتَىٰ بِالصِّبْيَانِ فَيُبَرِّكُ عَلَيْهِمْ وَيُحَنِّكُهُمْ، فَأُتِيَ بِصَبِيٍّ فَبَالَ عَلَيْهِ، فَدَعَا بِمَاءٍ فَأَتْبَعَهُ بَوْلَهُ وَلَمْ يَغْسِلْهُ.

١٠٢ ـ (...) ـ وحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: أُتِيَ رَسُولُ اللَّهِ ﷺ بِصَبِيٍّ يَرْضَعُ، فَبَالَ فِي حِجْرِهِ، فَدَعَا بِمَاءٍ فَصَبَّهُ عَلَيْهِ.

(...) ـ وحدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَىٰ: حَدَّثَنَا هِشَامٌ، بِهَٰذَا الإِسْنَادِ مِثْلَ حَدِيثِ ابْنِ نُمَيْرٍ.

١٠٣ ـ (٢٨٧) ـ حدّثنا مُحَمَّدُ بْنُ رُمْحِ بْنِ الْمُهَاجِرِ: أَخْبَرَنَا اللَّيْثُ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ أُمِّ قَيْسٍ بِنْتِ مِحْصَنٍ: أَنَّهَا أَتَتْ رَسُولَ اللَّهِ ﷺ بِابْنٍ لَهَا لَمْ يَأْكُلِ الطَّعَامَ، فَوَضَعَتْهُ فِي حِجْرِهِ فَبَالَ. قَالَ: فَلَمْ يَزِدْ

he urinated in his (The Prophet's) lap. The Prophet did nothing more than he sprayed water over the place of urine.

(...) The same was narrated by Az-Zuhri with the same transmission, and said in this narration: He asked for water, which he sprayed (over it).

104-(...) Ubaidullah Ibn Abdullah Ibn Utba Ibn Mas'ud narrated that once Umm Qais Bint Muhsin, who was among the early immigrant women who gave the pledge of allegiance to The Messenger of Allah "Allah's blessing and peace be upon him", brought one of her infants to The Messenger of Allah "Allah's blessing and peace be upon him" (in order to invoke blessing upon him). Then, this child of hers urinated in the lap of The Messenger of Allah "Allah's blessing and peace be upon him". Upon this, The Messenger of Allah "Allah's blessing and peace be upon him" asked for water, which he sprayed over (the trace of the urine), and he did not wash the whole garment.

[32] What about the seamen

105-(288) Alqama reported that a person stayed in the house of A'isha and in the morning, he began to wash his garment. A'isha said: In case you saw it (i.e. drop of seamen), it would have served the purpose (of purifying the garment) if you had simply washed that spot; and in case you did not see it, it would have been enough to sprinkle water around it, for when I saw that on the garment of The Messenger of Allah "Allah's blessing and peace be upon him", I simply scrubbed it off and he offered the Prayer, while putting that garment on.

106-(...) Both of Al-Aswad and Hammam narrated from A'isha, concerning the seamen drops: I used to scrape it off the garment of The Messenger of Allah "Allah's blessing and peace be upon him".

107-(...) The same narration of scraping the seamen drops off the garment of The Messenger of Allah "Allah's blessing and peace be upon him", which is like that transmitted by Khalid from Abu Ma'shar was narrated on the authority of Ibrahim from Al-Aswad from A'isha.

(...) The same was narrated by Ibrahim from Hammam from A'isha.

108-(289) Amr Ibn Maimun narrated: I asked Sulaiman Ibn Yasar about the seamen drops, which could be found in one's garment: Would he wash it off (the garment) or wash the (whole) garment? He said: A'isha told me that The Prophet "Allah's blessing and peace be upon him" used to wash the seamen drops off (the garment) and then come out to offer the prayer, while putting on that garment; and the traces of the washing could be visible on it.

عَلَى أَنْ نَضَحَ بِالْمَاءِ. [البخاري: كتاب الوضوء، باب بول الصبيان، رقم: ٢٢٣].

(...) ـ وحدّثناه يَحْيَىٰ بْنُ يَحْيَىٰ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ. جَمِيعاً عَنِ ابْنِ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، بِهَٰذَا الإِسْنَادِ. وَقَالَ: فَدَعَا بِمَاءٍ فَرَشَّهُ.

١٠٤ ـ (...) ـ وحدّثنيه حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ بْنُ يَزِيدَ: أَنَّ ابْنَ شِهَابٍ أَخْبَرَهُ قَالَ: أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ: أَنَّ أُمَّ قَيْسٍ بِنْتَ مِحْصَنٍ، وَكَانَتْ مِنَ الْمُهَاجِرَاتِ الأُوَلِ اللاَّتِي بَايَعْنَ رَسُولَ اللَّهِ ﷺ، وَهِيَ أُخْتُ عُكَّاشَةَ بْنِ مِحْصَنٍ أَحَدِ بَنِي أَسَدِ بْنِ خُزَيْمَةَ، قَالَ: أَخْبَرَتْنِي أَنَّهَا أَتَتْ رَسُولَ اللَّهِ ﷺ بِابْنٍ لَهَا لَمْ يَبْلُغْ أَنْ يَأْكُلَ الطَّعَامَ. قَالَ عُبَيْدُ اللَّهِ: أَخْبَرَتْنِي؛ أَنَّ ابْنَهَا ذَاكَ بَالَ فِي حِجْرِ رَسُولِ اللَّهِ ﷺ، فَدَعَا رَسُولُ اللَّهِ ﷺ بِمَاءٍ فَنَضَحَهُ عَلَى ثَوْبِهِ، وَلَمْ يَغْسِلْهُ غَسْلاً.

٣٢ ـ بابُ حُكْمِ المَنِيِّ

١٠٥ ـ (٢٨٨) ـ وحدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ، عَنْ خَالِدٍ، عَنْ أَبِي مَعْشَرٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ وَالأَسْوَدِ: أَنَّ رَجُلاً نَزَلَ بِعَائِشَةَ، فَأَصْبَحَ يَغْسِلُ ثَوْبَهُ، فَقَالَتْ عَائِشَةُ: إِنَّمَا كَانَ يُجْزِئُكَ، إِنْ رَأَيْتَهُ، أَنْ تَغْسِلَ مَكَانَهُ، فَإِنْ لَمْ تَرَ، نَضَحْتَ حَوْلَهُ. وَلَقَدْ رَأَيْتُنِي أَفْرُكُهُ مِنْ ثَوْبِ رَسُولِ اللَّهِ ﷺ فَرْكاً، فَيُصَلِّي فِيهِ.

١٠٦ ـ (...) ـ وحدّثنا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ: حَدَّثَنَا أَبِي، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ وَهَمَّامٍ، عَنْ عَائِشَةَ فِي الْمَنِيِّ. قَالَتْ: كُنْتُ أَفْرُكُهُ مِنْ ثَوْبِ رَسُولِ اللَّهِ ﷺ.

١٠٧ ـ (...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا حَمَّادٌ ـ يَعْنِي ابْنَ زَيْدٍ ـ عَنْ هِشَامِ بْنِ حَسَّانَ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَبْدَةُ بْنُ سُلَيْمَانَ: حَدَّثَنَا ابْنُ أَبِي عَرُوبَةَ، جَمِيعاً عَنْ أَبِي مَعْشَرٍ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا هُشَيْمٌ عَنْ مُغِيرَةَ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ بْنُ مَهْدِيٍّ، عَنْ مَهْدِيِّ بْنِ مَيْمُونٍ، عَنْ وَاصِلٍ الأَحْدَبِ. (ح) وَحَدَّثَنِي ابْنُ حَاتِمٍ: حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: حَدَّثَنَا إِسْرَائِيلُ، عَنْ مَنْصُورٍ وَمُغِيرَةَ. كُلُّ هَٰؤُلاَءِ عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ، فِي حَتِّ الْمَنِيِّ مِنْ ثَوْبِ رَسُولِ اللَّهِ ﷺ نَحْوَ حَدِيثِ خَالِدٍ، عَنْ أَبِي مَعْشَرٍ.

(...) ـ وحدّثني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ هَمَّامٍ، عَنْ عَائِشَةَ. بِنَحْوِ حَدِيثِهِمْ.

١٠٨ ـ (٢٨٩) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، قَالَ: سَأَلْتُ سُلَيْمَانَ بْنَ يَسَارٍ عَنِ الْمَنِيِّ يُصِيبُ ثَوْبَ الرَّجُلِ، أَيَغْسِلُهُ أَمْ يَغْسِلُ الثَّوْبَ؟ فَقَالَ: أَخْبَرَتْنِي عَائِشَةُ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَغْسِلُ الْمَنِيَّ، ثُمَّ يَخْرُجُ إِلَى الصَّلاَةِ فِي ذَٰلِكَ الثَّوْبِ، وَأَنَا أَنْظُرُ إِلَى أَثَرِ الْغَسْلِ فِيهِ.

[البخاري: كتاب الوضوء، باب غسل المني وفركه...، رقم: ٢٢٩].

(...) The same was narrated on the authority of Amr Ibn Maimun. As for the narration of Ibn Abu Za'ida, according to Ibn Bishr, The Prophet "Allah's blessing and peace be upon him" used to wash the seamen drops off (the garment). According to the narration of Ibn Al-Mubarak and Abd Al-Wahid, she (A'isha) said: I used to wash the seamen drops off the garment of The Prophet "Allah's blessing and peace be upon him".

109-(290) Abdullah Ibn Shihab Al-Khawlani narrated: I was staying in the house of A'isha when I had a wet dream whose traces I observed on my garment. In the morning, I put my two garments in the water (to wash and purify them). A slave-girl of A'isha saw me and told A'isha, who sent to me and said: "What did lead you to do what you did in your garments?" I said: "I saw what a sleeping person sees in his dream". She asked: "Did you observe any trace (of the fluid) on them?" I answered in the negative. She said: "Had you seen any trace (of the fluid), you would have washed it. Indeed, whenever I found it (the seamen traces) dried up on the garment of The Messenger of Allah "Allah's blessing and peace be upon him", I would scrape it with my nail".

[33] The impurity of the menses, and the way of washing it off

110-(291) Hisham Ibn Urwa narrated that Fatima told him that Asma reported: A woman came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "If the blood of menses stains the garment of the one from among us, What should she do?" He (the Prophet) replied: "She should scrub it ,then rub it with water, then pour water over it and then perform the Prayer in it".

(...) The same, which is like that of Yahya Ibn Sa'id, was narrated on the authority of Hisham Ibn Urwa, with the same chain of transmitters.

[34] The proof of the impurity of the urine, and the obligation of getting rid of it

111-(292) Ibn Abbas narrated: Once The Prophet "Allah's blessing and peace be upon him" passed by two graves and said: "These two persons are being tortured not for a great sin. Indeed, one of them used to go about with calumny (to make enmity between friends), while the other never saved himself from being soiled with his urine". The Prophet "Allah's blessing and peace be upon him" then asked for a green leaf of a date-palm tree, which he broke into two pieces and put one on each grave. Then, he said: "I hope that their torture might be lessened, so long as these never get dried".

(...) The same was narrated on the authority of Sulaiman Al-A'mash, with the same chain of transmitters, but he said here "the other never purified himself from the urine.

(...) ـ وحدّثنا أَبُو كَامِلٍ الْجَحْدَرِيُّ: حَدَّثَنَا عَبْدُ الْوَاحِدِ ـ يَعْنِي ابْنَ زِيَادٍ ـ (ح) وَحَدَّثَنَا أَبُو كُرَيْبٍ: أَخْبَرَنَا ابْنُ الْمُبَارَكِ وَابْنُ أَبِي زَائِدَةَ. كُلُّهُمْ عَنْ عَمْرِو بْنِ مَيْمُونٍ، بِهَٰذَا الإِسْنَادِ.

أَمَّا ابْنُ أَبِي زَائِدَةَ فَحَدِيثُهُ كَمَا قَالَ ابْنُ بِشْرٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَغْسِلُ الْمَنِيَّ.

وَأَمَّا ابْنُ الْمُبَارَكِ وَعَبْدُ الْوَاحِدِ فَفِي حَدِيثِهِمَا قَالَتْ: كُنْتُ أَغْسِلُهُ مِنْ ثَوْبِ رَسُولِ اللَّهِ ﷺ.

١٠٩ ـ (٢٩٠) ـ وحدّثنا أَحْمَدُ بْنُ جَوَّاسٍ الْحَنَفِيُّ أَبُو عَاصِمٍ: حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ شَبِيبِ بْنِ غَرْقَدَةَ، عَنْ عَبْدِ اللَّهِ بْنِ شِهَابٍ الْخَوْلاَنِيِّ، قَالَ: كُنْتُ نَازِلاً عَلَى عَائِشَةَ، فَاحْتَلَمْتُ فِي ثَوْبَيَّ، فَغَمَسْتُهُمَا فِي الْمَاءِ، فَرَأَتْنِي جَارِيَةٌ لِعَائِشَةَ، فَأَخْبَرَتْهَا، فَبَعَثَتْ إِلَيَّ عَائِشَةُ فَقَالَتْ: مَا حَمَلَكَ عَلَى مَا صَنَعْتَ بِثَوْبَيْكَ؟ قَالَ: قُلْتُ: رَأَيْتُ مَا يَرَى النَّائِمُ فِي مَنَامِهِ. قَالَتْ: هَلْ رَأَيْتَ فِيهِمَا شَيْئاً؟ قُلْتُ: لا. قَالَتْ: فَلَوْ رَأَيْتَ شَيْئاً غَسَلْتَهُ، لَقَدْ رَأَيْتُنِي وَإِنِّي لأَحُكُّهُ مِنْ ثَوْبِ رَسُولِ اللَّهِ ﷺ يَابِساً بِظُفُرِي.

٣٣ ـ باب نَجَاسَةِ الدَّمِ وكيفية غَسْلِه

١١٠ ـ (٢٩١) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ ـ وَاللَّفْظُ لَهُ ـ حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، قَالَ: حَدَّثَتْنِي فَاطِمَةُ، عَنْ أَسْمَاءَ، قَالَتْ: جَاءَتِ امْرَأَةٌ إِلَى النَّبِيِّ ﷺ، فَقَالَتْ: إِحْدَانَا يُصِيبُ ثَوْبَهَا مِنْ دَمِ الْحَيْضَةِ، كَيْفَ تَصْنَعُ بِهِ؟ قَالَ «تَحُتُّهُ، ثُمَّ تَقْرُصُهُ بِالْمَاءِ، ثُمَّ تَنْضَحُهُ، ثُمَّ تُصَلِّي فِيهِ».

[البخاري: كتاب الوضوء، باب غسل الدم، رقم: ٢٢٧].

(...) ـ وحدّثنا أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ نُمَيْرٍ. (ح) وَحَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنِي ابْنُ وَهْبٍ، أَخْبَرَنِي يَحْيَىٰ بْنُ عَبْدِ اللَّهِ بْنِ سَالِمٍ وَمَالِكُ بْنُ أَنَسٍ وَعَمْرُو بْنُ الْحَارِثِ، كُلُّهُمْ عَنْ هِشَامِ بْنِ عُرْوَةَ، بِهَٰذَا الإِسْنَادِ... مِثْلَ حَدِيثِ يَحْيَىٰ بْنِ سَعِيدٍ.

٣٤ ـ بابُ الدَّلِيلِ على نَجَاسَةِ البَوْلِ وَوُجُوبِ الاسْتِبْراءِ منه

١١١ ـ (٢٩٢) ـ وحدّثنا أَبُو سَعِيدٍ الأَشَجُّ وَأَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلاَءِ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ الآخَرَانِ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الأَعْمَشُ قَالَ: سَمِعْتُ مُجَاهِداً يُحَدِّثُ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: مَرَّ رَسُولُ اللَّهِ ﷺ عَلَى قَبْرَيْنِ فَقَالَ: «أَمَا إِنَّهُمَا لَيُعَذَّبَانِ، وَمَا يُعَذَّبَانِ فِي كَبِيرٍ: أَمَّا أَحَدُهُمَا فَكَانَ يَمْشِي بِالنَّمِيمَةِ. وَأَمَّا الآخَرُ فَكَانَ لا يَسْتَتِرُ مِنْ بَوْلِهِ» قَالَ: فَدَعَا بِعَسِيبٍ، رَطْبٍ فَشَقَّهُ بِاثْنَيْنِ، ثُمَّ غَرَسَ عَلَى هَٰذَا وَاحِداً، وَعَلَى هَٰذَا وَاحِداً، ثُمَّ قَالَ: «لَعَلَّهُ أَنْ يُخَفَّفَ عَنْهُمَا، مَا لَمْ يَيْبَسَا».

[البخاري: كتاب الوضوء، باب ما جاء في غسل البول، رقم: ٢١٨].

(...) حَدَّثَنِيهِ أَحْمَدُ بْنُ يُوسُفَ الأَزْدِيُّ: حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ: حَدَّثَنَا عَبْدُ الْوَاحِدِ، عَنْ سُلَيْمَانَ الأَعْمَشِ، بِهَٰذَا الإِسْنَادِ. غَيْرَ أَنَّهُ قَالَ: «وَكَانَ الآخَرُ لا يَسْتَنْزِهُ عَنِ الْبَوْلِ، أَوْ مِنَ الْبَوْلِ».

(3) The Book Of Menstruation

[1] Approaching the menstruating woman above the waist-sheet

1-(293) Al-Aswad narrated from A'isha: If anyone of us (i.e. the wives of The Prophet) got her menses, The Messenger of Allah "Allah's blessing and peace be upon him" would order her to wear a waist-sheet, above which he could approach her.

2-(...) Abd Ar-Rahman Ibn Al-Aswad narrated from his father that A'isha said: If anyone of us (i.e. the wives of The Prophet) was menstruating, The Messenger of Allah "Allah's blessing and peace be upon him" would order her, though at the time the blood of the menses was flowing abundantly, to wear a waist-sheet, then (above which) he could approach her. But, who among you could have control over his desires as The Messenger of Allah "Allah's blessing and peace be upon him" had control over his desires!

3-(294) Maimuna narrated: The Messenger of Allah "Allah's blessing and peace be upon him" used to approach his wives (sexually) while they were menstruating.

[2] Lying with the menstruating woman under a single quilt

4-(295) Maimuna, the wife of The Prophet "Allah's blessing and peace be upon him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" used to lie with me while I was menstruating, with a mantle between me and him.

5-(296) Zainab Bint Abu Salama narrated that Umm Salama told her: While I was lying with The Prophet "Allah's blessing and peace be upon him" under a single woollen sheet, I got the menses. I slipped away and put on the clothes for menses. He said: "Have you got menses?" I replied: "Yes". He then called me and made me lie with him under the same sheet.

She (Umm Salama) further said that she and The Messenger of Allah "Allah's blessing and peace be upon him" used to take their bath (to purify themselves) from ceremonial impurity from the same container of water.

[3] It is permissible for the menstruating woman to wash and comb the head of her husband, and her leftover is clean, and it is permissible for him to recline in her lap and recite the Quran

6-(297) Amra narrated that A'isha said: Whenever The Prophet "Allah's blessing and peace be upon him" was in the mosque in seclusion, he would approach his head to me so that I could comb it. On the other hand, he used

٣ ـ كِتَابُ الحَيْضِ

١ ـ باب مُباشرةِ الحائض فوق الإزار

١ ـ (٢٩٣) ـ حدّثنا أَبو بَكرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، ـ قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ الآخَرَانِ: حَدَّثَنَا جَرِيرٌ ـ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ، قَالَتْ: كَانَ إِحْدَانَا، إِذَا كَانَتْ حَائِضاً، أَمَرَهَا رَسُولُ اللَّهِ ﷺ فَتَأْتَزِرُ بِإِزَارٍ، ثُمَّ يُبَاشِرُهَا.

[البخاري: كتاب الحيض، باب مباشرة الحائض، رقم: ٣٠٠].

٢ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنِ الشَّيْبَانِيِّ. (ح) وَحَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ ـ وَاللَّفْظُ لَهُ ـ: أَخْبَرَنَا عَلِيُّ بْنُ مُسْهِرٍ: أَخْبَرَنَا أَبُو إِسْحَاقَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الأَسْوَدِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ: كَانَ إِحْدَانَا، إِذَا كَانَتْ حَائِضاً، أَمَرَهَا رَسُولُ اللَّهِ ﷺ أَنْ تَأْتَزِرَ فِي فَوْرِ حَيْضَتِهَا ثُمَّ يُبَاشِرُهَا. قَالَتْ: وَأَيُّكُمْ يَمْلِكُ إِرْبَهُ كَمَا كَانَ رَسُولُ اللَّهِ ﷺ يَمْلِكُ إِرْبَهُ. [البخاري: كتاب الحيض، باب مباشرة الحائض، رقم: ٣٠٢].

٣ ـ (٢٩٤) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ، عَنِ الشَّيْبَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ شَدَّادٍ، عَنْ مَيْمُونَةَ، قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُبَاشِرُ نِسَاءَهُ فَوْقَ الإِزَارِ، وَهُنَّ حُيَّضٌ.

[البخاري: كتاب الحيض، باب مباشرة الحائض، رقم: ٣٠٣].

٢ ـ بابُ الاضْطِجاعِ مع الحائض في لِحَافٍ واحد

٤ ـ (٢٩٥) ـ حدّثني أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ عَنْ مَخْرَمَةَ. (ح) وَحَدَّثَنَا هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ وَأَحْمَدُ بْنُ عِيسَىٰ، قَالاَ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي مَخْرَمَةُ، عَنْ أَبِيهِ، عَنْ كُرَيْبٍ، مَوْلَى ابْنِ عَبَّاسٍ؛ قَالَ: سَمِعْتُ مَيْمُونَةَ زَوْجَ النَّبِيِّ ﷺ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَضْطَجِعُ مَعِي وَأَنَا حَائِضٌ، وَبَيْنِي وَبَيْنَهُ ثَوْبٌ.

٥ ـ (٢٩٦) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي، عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ: حَدَّثَنَا أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ: أَنَّ زَيْنَبَ بِنْتَ أُمِّ سَلَمَةَ حَدَّثَتْهُ: أَنَّ أُمَّ سَلَمَةَ حَدَّثَتْهَا قَالَتْ: بَيْنَمَا أَنَا مُضْطَجِعَةٌ مَعَ رَسُولِ اللَّهِ ﷺ فِي الْخَمِيلَةِ، إِذْ حِضْتُ، فَانْسَلَلْتُ فَأَخَذْتُ ثِيَابَ حَيْضَتِي. فَقَالَ لِي رَسُولُ اللَّهِ ﷺ: «أَنُفِسْتِ؟» قُلْتُ: نَعَمْ، فَدَعَانِي، فَاضْطَجَعْتُ مَعَهُ فِي الْخَمِيلَةِ.

قَالَتْ: وَكَانَتْ هِيَ وَرَسُولُ اللَّهِ ﷺ يَغْتَسِلاَنِ، فِي الإِنَاءِ الْوَاحِدِ مِنَ الْجَنَابَةِ.

[البخاري: كتاب الحيض، باب من سمى النفاس حيضاً، رقم: ٢٩٨].

٣ ـ بابُ جَوَازِ غَسْلِ الحَائِضِ رَأْسَ زَوْجِها وتَرْجِيلِهِ وطَهَارَةِ سُؤْرِهَا والاتِّكَاء في حَجْرِهَا وقراءة القرآن فيه

٦ ـ (٢٩٧) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ،

not to enter his house (during such a period of seclusion) except for (answering) the natural calls.

7-(...) Amra Bint Abd Ar-Rahman narrated that A'isha, the wife of The Prophet "Allah's blessing and peace be upon him" said: I (while being in seclusion) used not to enter the house except for a natural call; and if there was a sick person in the house, I would inquire about his health while I was passing. Furthermore, The Messenger of Allah "Allah's blessing and peace be upon him" (while being in the mosque in seclusion) used to enter his head into me, so that I could comb it; and in case he was in the mosque in seclusion (or, according to Ibn Rumh, they (The Prophet and his wives) were in seclusion), he would not enter the house except for a natural call.

8-(...) Urwa narrated from A'isha: The Prophet "Allah's blessing and peace be upon him", while being in seclusion, used to put out his head from the mosque towards me, so that I could wash it, and I was menstruating.

9-(...) Urwa narrated that A'isha said: The Prophet "Allah's blessing and peace be upon him" (while being in the mosque in seclusion) used to approach his head (and enter it) to me in my chamber, so that I could comb it, and I was menstruating.

10-(...) Al-Aswad narrated that A'isha said: I used to wash the head of The Prophet "Allah's blessing and peace be upon him" while I was menstruating.

11-(298) Al-Qasim Ibn Muhammad narrated that A'isha said: Once, The Messenger of Allah "Allah's blessing and peace be upon him" said to me (and he was in the mosque): "Bring me the mat from (outside) the mosque". I said: "I'm in a state of menstruation". He said: "No doubt, your menses is not in your hand".

12-(...) Al-Qasim Ibn Muhammad narrated from A'isha: The Messenger of Allah "Allah's blessing and peace be upon him" ordered me to bring him the mat from (outside) the mosque. I said to him: "I'm in a state of menstruation". Upon this, he said: "Get (and bring me) it, for the menses is not in your hand".

13-(299) Abu Hazim narrated from Abu Huraira: While The Messenger of Allah "Allah's blessing and peace be upon him" was in the mosque, he said: "O A'isha! Bring me the garment". She said to him: "I'm in a state of menstruation". He said to her: "No doubt, your menses is not in your hand". So, she gave it to him.

14-(300) A'isha narrated: I would drink while I was in a state of menstruation, then I would give it (the utensil) to The Prophet "Allah's

عَنْ عَمْرَةَ، عَنْ عَائِشَةَ، قَالَتْ: كَانَ النَّبِيُّ ﷺ إِذَا اعْتَكَفَ، يُدْنِي إِلَيَّ رَأْسَهُ فَأُرَجِّلُهُ، وَكَانَ لا يَدْخُلُ الْبَيْتَ إِلا لِحَاجَةِ الإِنْسَانِ.

٧ ـ (...) ـ **وحدّثنا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ قَالَ: أَخْبَرَنَا اللَّيْثُ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ وَعَمْرَةَ بِنْتِ عَبْدِ الرَّحْمٰنِ: أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ قَالَتْ: إِنْ كُنْتُ لأَدْخُلُ الْبَيْتَ لِلْحَاجَةِ، وَالْمَرِيضُ فِيهِ، فَمَا أَسْأَلُ عَنْهُ إِلا وَأَنَا مَارَّةٌ. وَإِنْ كَانَ رَسُولُ اللَّهِ ﷺ لَيُدْخِلُ عَلَيَّ رَأْسَهُ وَهُوَ فِي الْمَسْجِدِ فَأُرَجِّلُهُ. وَكَانَ لا يَدْخُلُ الْبَيْتَ إِلا لِحَاجَةٍ، إِذَا كَانَ مُعْتَكِفاً.

وَقَالَ ابْنُ رُمْحٍ: إِذَا كَانُوا مُعْتَكِفِينَ.

[البخاري: كتاب الاعتكاف، باب لا يدخل البيت إلا لحاجة، رقم: ٢٠٢٩].

٨ ـ (...) ـ **وحدّثني** هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ نَوْفَلٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ، أَنَّهَا قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُخْرِجُ إِلَيَّ رَأْسَهُ مِنَ الْمَسْجِدِ ـ وَهُوَ مُجَاوِرٌ ـ فَأَغْسِلُهُ وَأَنَا حَائِضٌ.

٩ ـ (...) ـ **وحدّثنا** يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا أَبُو خَيْثَمَةَ، عَنْ هِشَامٍ: أَخْبَرَنَا عُرْوَةُ، عَنْ عَائِشَةَ، أَنَّهَا قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُدْنِي إِلَيَّ رَأْسَهُ وَأَنَا فِي حُجْرَتِي، فَأُرَجِّلُ رَأْسَهُ وَأَنَا حَائِضٌ.

١٠ ـ (...) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ، عَنْ زَائِدَةَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ، قَالَتْ: كُنْتُ أَغْسِلُ رَأْسَ رَسُولِ اللَّهِ ﷺ وَأَنَا حَائِضٌ.

[البخاري: كتاب الحيض، باب مباشرة الحائض، رقم: ٣٠١].

١١ ـ (٢٩٨) ـ **وحدّثنا** يَحْيَىٰ بْنُ يَحْيَىٰ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ ـ قَالَ يَحْيَىٰ: أَخْبَرَنَا. وَقَالَ الآخَرَانِ: حَدَّثَنَا أَبُو مُعَاوِيَةَ ـ، عَنِ الأَعْمَشِ، عَنْ ثَابِتِ بْنِ عُبَيْدٍ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ، قَالَتْ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «نَاوِلِينِي الْخُمْرَةَ مِنَ الْمَسْجِدِ» قَالَتْ: فَقُلْتُ: إِنِّي حَائِضٌ. فَقَالَ: «إِنَّ حَيْضَتَكِ لَيْسَتْ فِي يَدِكِ».

١٢ ـ (...) ـ **حدّثنا** أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ، عَنْ حَجَّاجٍ وَابْنِ أَبِي غَنِيَّةَ، عَنْ ثَابِتِ بْنِ عُبَيْدٍ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ، قَالَتْ: أَمَرَنِي رَسُولُ اللَّهِ ﷺ أَنْ أُنَاوِلَهُ الْخُمْرَةَ مِنَ الْمَسْجِدِ، فَقُلْتُ: إِنِّي حَائِضٌ، فَقَالَ: «تَنَاوَلِيهَا، فَإِنَّ الْحَيْضَةَ لَيْسَتْ فِي يَدِكِ».

١٣ ـ (٢٩٩) ـ **وحدّثني** زُهَيْرُ بْنُ حَرْبٍ وَأَبُو كَامِلٍ وَمُحَمَّدُ بْنُ حَاتِمٍ، كُلُّهُمْ عَنْ يَحْيَى بْنِ سَعِيدٍ، قَالَ زُهَيْرٌ: حَدَّثَنَا يَحْيَىٰ، عَنْ يَزِيدَ بْنِ كَيْسَانَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: بَيْنَمَا رَسُولُ اللَّهِ ﷺ فِي الْمَسْجِدِ. فَقَالَ: «يَا عَائِشَةُ، نَاوِلِينِي الثَّوْبَ» فَقَالَتْ: إِنِّي حَائِضٌ، فَقَالَ: «إِنَّ حَيْضَتَكِ لَيْسَتْ فِي يَدِكِ» فَنَاوَلَتْهُ.

١٤ ـ (٣٠٠) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ، قَالا: حَدَّثَنَا وَكِيعٌ، عَنْ مِسْعَرٍ وَسُفْيَانَ، عَنِ الْمِقْدَامِ بْنِ شُرَيْحٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ: كُنْتُ أَشْرَبُ وَأَنَا حَائِضٌ،

blessing and peace be upon him" who would put his mouth where mine had been. Moreover, I would eat flesh from a bone while I was in a state of menstruation, then I would give it to The Prophet "Allah's blessing and peace be upon him" who would put his mouth where mine had been. Zuhair made no mention of (the Prophet's) drinking.

15-(301) A'isha narrated: The Messenger of Allah "Allah's blessing and peace be upon him" used to recline on my lap while I was in a state of menstruation, and recite The Holy Quran.

16-(302) Thabit narrated from Anas: Among the Jews, when a woman menstruated, they did neither have food, nor did they live with them in their houses. So the Companions of The Prophet "Allah's blessing and peace be upon him" asked The Prophet "Allah's blessing and peace be upon him", and Allah, the Exalted revealed: "They ask thee concerning women's courses. Say: they are a hurt and pollution, so keep away from women in their courses, and do not approach them until they are clean. But when they have purified themselves, ye may approach them in any manner, time, or place ordained for you by Allah. For Allah loves those who turn to him constantly and he loves those who keep themselves pure and clean". (The Heifer "Al-Baqara" 222)

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do everything except sexual intercourse". Learnt that, The Jews said: "This man wants to leave nothing we do but that he would oppose us in it". Usaid Ibn Hudair and Abbad Ibn Bishr came and said: "O Messenger of Allah! The Jews say such-and-such a thing, and such-and-such a thing. Shouldn't we approach them (in contradiction to what the Jews do)?" The face of The Messenger of Allah "Allah's blessing and peace be upon him" changed so much that we thought he became angry with them. But when they went out, they received a gift of milk sent to The Messenger of Allah "Allah's blessing and peace be upon him". He (The Prophet) invited and had them drink. In this way, we knew that he was not angry with them.

[4] What about the urethral discharge

17-(303) Ali Ibn Abu Talib told: I used to get the pre-seamen urethral discharge frequently. I used to feel ashamed to ask The Prophet "Allah's blessing and peace be upon him" in view of (my being the husband of) his daughter. So I requested Al-Miqdad Ibn Al-Aswad to ask The Prophet "Allah's blessing and peace be upon him" about it. Al-Miqdad asked him and he replied: "One has to wash his penis and then perform ablution (after it)".

ثُمَّ أُنَاوِلُهُ النَّبِيَّ ﷺ، فَيَضَعُ فَاهُ عَلَى مَوْضِعِ فِيَّ، فَيَشْرَبُ، وَأَتَعَرَّقُ الْعَرْقَ وَأَنَا حَائِضٌ، ثُمَّ أُنَاوِلُهُ النَّبِيَّ ﷺ، فَيَضَعُ فَاهُ عَلَى مَوْضِعِ فِيَّ.

وَلَمْ يَذْكُرْ زُهَيْرٌ: فَيَشْرَبُ.

١٥ ـ (٣٠١) ـ حدّثنا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا دَاوُدُ بْنُ عَبْدِ الرَّحْمٰنِ الْمَكِّيُّ، عَنْ مَنْصُورٍ، عَنْ أُمِّهِ، عَنْ عَائِشَةَ: أَنَّهَا قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يَتَّكِىءُ فِي حِجْرِي وَأَنَا حَائِضٌ، فَيَقْرَأُ الْقُرْآنَ.

[البخاري: كتاب الحيض، باب قراءة الرجل في حجر امرأته وهي حائض، رقم: ٢٩٧].

١٦ ـ (٣٠٢) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: حَدَّثَنَا ثَابِتٌ، عَنْ أَنَسٍ: أَنَّ الْيَهُودَ كَانُوا، إِذَا حَاضَتِ الْمَرْأَةُ فِيهِمْ، لَمْ يُؤَاكِلُوهَا وَلَمْ يُجَامِعُوهُنَّ فِي الْبُيُوتِ، فَسَأَلَ أَصْحَابُ النَّبِيِّ ﷺ النَّبِيَّ ﷺ، فَأَنْزَلَ اللَّهُ تَعَالَى: ﴿وَيَسْـَٔلُونَكَ عَنِ ٱلْمَحِيضِ قُلْ هُوَ أَذًى فَٱعْتَزِلُوا۟ ٱلنِّسَآءَ فِى ٱلْمَحِيضِ﴾ [البقرة: ٢٢٢] إِلَى آخِرِ الآيَةِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «اصْنَعُوا كُلَّ شَيْءٍ إِلا النِّكَاحَ» فَبَلَغَ ذٰلِكَ الْيَهُودَ فَقَالُوا: مَا يُرِيدُ هٰذَا الرَّجُلُ أَنْ يَدَعَ مِنْ أَمْرِنَا شَيْئاً إِلا خَالَفَنَا فِيهِ، فَجَاءَ أُسَيْدُ بْنُ حُضَيْرٍ وَعَبَّادُ بْنُ بِشْرٍ فَقَالَا: يَا رَسُولَ اللَّهِ، إِنَّ الْيَهُودَ تَقُولُ كَذَا وَكَذَا، فَلا نُجَامِعُهُنَّ؟ فَتَغَيَّرَ وَجْهُ رَسُولِ اللَّهِ ﷺ حَتَّى ظَنَنَّا أَنْ قَدْ وَجَدَ عَلَيْهِمَا، فَخَرَجَا فَاسْتَقْبَلَهُمَا هَدِيَّةٌ مِنْ لَبَنٍ إِلَى النَّبِيِّ ﷺ، فَأَرْسَلَ فِي آثَارِهِمَا، فَسَقَاهُمَا. فَعَرَفَا أَنْ لَمْ يَجِدْ عَلَيْهِمَا.

٤ باب المَذْي

١٧ ـ (٣٠٣) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ وَأَبُو مُعَاوِيَةَ وَهُشَيْمٌ، عَنِ الأَعْمَشِ، عَنْ مُنْذِرِ بْنِ يَعْلَىٰ ـ وَيُكْنَىٰ أَبَا يَعْلَىٰ ـ عَنِ ابْنِ الْحَنَفِيَّةِ، عَنْ عَلِيٍّ، قَالَ: كُنْتُ رَجُلاً مَذَّاءً وَكُنْتُ أَسْتَحْيِي أَنْ أَسْأَلَ النَّبِيَّ ﷺ لِمَكَانِ ابْنَتِهِ، فَأَمَرْتُ الْمِقْدَادَ بْنَ الأَسْوَدِ، فَسَأَلَهُ فَقَالَ: «يَغْسِلُ ذَكَرَهُ وَيَتَوَضَّأُ».

[البخاري: كتاب العلم، باب من استحيا فأمر غيره بالسؤال، رقم: ١٣٢].

18-(...) Ali narrated: I felt shy to ask The Messenger of Allah "Allah's blessing and peace be upon him" about the pre-seamen urethral fluid in view of the position of Fatima (The Prophet's daughter) from me (as being my wife). So, I requested Al-Miqdad to ask him. He asked him, and The Prophet said: "One should perform ablution after it".

19-(...) Ibn Abbas narrated: Ali Ibn Abu Talib said: We sent Al-Miqdad Ibn Al-Aswad to The Messenger of Allah "Allah's blessing and peace be upon him" to ask him about the pre-seamen urethral fluid: "What should one do with it?" The Messenger of Allah "Allah's blessing and peace be upon him" replied: "You should perform ablution, and wash your penis".

[5] Washing one's face and hands after waking up from sleep

20-(304) Ibn Abbas narrated that once The Prophet "Allah's blessing and peace be upon him" awoke up from his sleep in the night. He answered the call of nature, washed his face and hands, and then slept once again.

[6] It is permissible to sleep while being in a state of ceremonial impurity, and it is favorable (for such a person) to perform ablution and wash his penis, if he wanted to eat, drink, sleep or have sexual intercourse (with his wife)

21-(305) Abu Salama Ibn Abd Ar-Rahman narrated from A'isha that Whenever The Messenger of Allah "Allah's blessing and peace be upon him" wanted to sleep while being in a state of ceremonial impurity, he would perform ablution (like that offered) for the prayer before sleeping.

22-(...) Al-Aswad narrated that A'isha said: If The Messenger of Allah "Allah's blessing and peace be upon him" was in a state of ceremonial impurity and wanted to eat or sleep, he would perform ablution (like that offered) for the prayer.

(...) The same was narrated on the authority of Shu'ba, with the same chain of transmitters.

23-(306) Ibn Umar narrated that Umar asked: "O Messenger of Allah! Could one sleep while being in a state of ceremonial impurity?" he (The Prophet) replied: "Yes, if he performed ablution (before sleeping)".

24-(...) Nafi narrated from Ibn Umar that Umar asked for the religious verdict of The Prophet "Allah's blessing and peace be upon him", saying: "Could anyone of us sleep while being in a state of ceremonial impurity?" he (The Prophet) replied: "Yes, but, let him perform ablution and then sleep until he takes a bath whenever he likes".

١٨ ـ (...) ـ وحدّثنا يَحْيَىٰ بْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا خَالِدٌ ـ يَعْنِي ابْنَ الْحَارِثِ ـ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنِي سُلَيْمَانُ قَالَ: سَمِعْتُ مُنْذِراً، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ عَلِيٍّ أَنَّهُ قَالَ: اسْتَحْيَيْتُ أَنْ أَسْأَلَ النَّبِيَّ ﷺ عَنِ الْمَذْيِ مِنْ أَجْلِ فَاطِمَةَ، فَأَمَرْتُ الْمِقْدَادَ فَسَأَلَهُ، فَقَالَ: «مِنْهُ الْوُضُوءُ».

١٩ ـ (...) ـ وحدّثني هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ وَأَحْمَدُ بْنُ عِيسَىٰ، قَالاَ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي مَخْرَمَةُ بْنُ بُكَيْرٍ، عَنْ أَبِيهِ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ: أَرْسَلْنَا الْمِقْدَادَ بْنَ الأَسْوَدِ إِلَى رَسُولِ اللَّهِ ﷺ، فَسَأَلَهُ عَنِ الْمَذْيِ يَخْرُجُ مِنَ الإِنْسَانِ، كَيْفَ يَفْعَلُ بِهِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «تَوَضَّأْ وَانْضَحْ فَرْجَكَ».

٥ ـ باب غَسْل الوجه واليدين إذا استيقظ من النَّوم

٢٠ ـ (٣٠٤) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ، قَالا: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ قَامَ مِنَ اللَّيْلِ فَقَضَىٰ حَاجَتَهُ، ثُمَّ غَسَلَ وَجْهَهُ وَيَدَيْهِ، ثُمَّ نَامَ.

[البخاري: كتاب الدعوات، باب الدعاء إذا انتبه من الليل، رقم: ٦٣١٦].

٦ ـ بابُ جَوَازِ نَوْمِ الجُنُبِ واستحباب الوضوء له، وغَسْلِ الفَرْجِ إذا أراد أن يأكل أو يشرب أو ينام أو يُجامع

٢١ ـ (٣٠٥) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَى التَّمِيمِيُّ وَمُحَمَّدُ بْنُ رُمْحٍ، قَالا: أَخْبَرَنَا اللَّيْثُ. (ح) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا أَرَادَ أَنْ يَنَامَ، وَهُوَ جُنُبٌ، تَوَضَّأَ وُضُوءَهُ لِلصَّلاَةِ، قَبْلَ أَنْ يَنَامَ.

٢٢ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ عُلَيَّةَ وَوَكِيعٌ وَغُنْدَرٌ، عَنْ شُعْبَةَ، عَنِ الْحَكَمِ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ، قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ، إِذَا كَانَ جُنُباً، فَأَرَادَ أَنْ يَأْكُلَ، أَوْ يَنَامَ، تَوَضَّأَ وُضُوءَهُ لِلصَّلاَةِ.

(...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ، قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. (ح) وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، قَالَ: حَدَّثَنَا أَبِي، قَالَ: حَدَّثَنَا شُعْبَةُ، بِهٰذَا الإِسْنَادِ.

قَالَ ابْنُ الْمُثَنَّى فِي حَدِيثِهِ: حَدَّثَنَا الْحَكَمُ، سَمِعْتُ إِبْرَاهِيمَ يُحَدِّثُ.

٢٣ ـ (٣٠٦) ـ وحدّثني مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ وَزُهَيْرُ بْنُ حَرْبٍ، قَالا: حَدَّثَنَا يَحْيَىٰ ـ وَهُوَ ابْنُ سَعِيدٍ ـ عَنْ عُبَيْدِ اللَّهِ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ ـ وَاللَّفْظُ لَهُمَا ـ قَالَ ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي. وَقَالَ أَبُو بَكْرٍ: حَدَّثَنَا أَبُو أُسَامَةَ، قَالا: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ عُمَرَ قَالَ: يَا رَسُولَ اللَّهِ، أَيَرْقُدُ أَحَدُنَا وَهُوَ جُنُبٌ؟ قَالَ: «نَعَمْ، إِذَا تَوَضَّأَ».

٢٤ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عن ابْنِ جُرَيْجٍ: أَخْبَرَنِي نَافِعٌ عن ابْنِ عُمَرَ: أَنَّ عُمَرَ اسْتَفْتَى النَّبِيَّ ﷺ فَقَالَ: هَلْ يَنَامُ أَحَدُنَا وَهُوَ جُنُبٌ؟ قَالَ: «نَعَمْ، لِيَتَوَضَّأْ ثُمَّ لِيَنَمْ، حَتَّى يَغْتَسِلَ إِذَا شَاءَ».

25-(...) Abdullah Ibn Dinar narrated from Ibn Umar: Once, Umar Ibn Al-Khattab mentioned to The Messenger of Allah "Allah's blessing and peace be upon him" that he (sometimes) would become in a state of ceremonial impurity during the night (what should he do). Upon this, The Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Perform ablution, wash your penis, and then sleep".

26-(307) Abdullah Ibn Abu Qais narrated: I asked A'isha about the Witr (prayer) of The Messenger of Allah "Allah's blessing and peace be upon him" and mentioned a Hadith. Then I said: "What did he use to do after having sexual intercourse? Did he use to take a bath before going to sleep or did he use to go to sleep before taking a bath?" She said: "He used to do both. Sometimes, he took a bath and then went to sleep, and sometimes, he only performed ablution and went to sleep". I said: "Praise be to Allah Who has made it easy (for the people)".

(...) The same was narrated on the authority of Mu'awiya Ibn Salih, with the same chain of transmitters.

27-(308) Abu Sa'id Al-Khudri narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone of you had sexual relation with his wife and then wanted to have it once again (before taking a bath), he should perform ablution (before the second time)".

Abu Bakr added in his narration: "There must be an ablution between the two times". He (the narrator) said: "Or he intended to repeat it".

28-(309) Anas reported: The Messenger of Allah "Allah's blessing and peace be upon him" used to go round (in order to have sexual relation with) his wives with a single bath.

[7] It is obligatory for the woman to take a bath in case she experienced orgasm or a wet dream

29-(310) Anas narrated: Umm Sulaim (the grandmother of Ishaq) came to The Messenger of Allah "Allah's blessing and peace be upon him" and A'isha was with him. She (Umm Sulaim) said: "O Messenger of Allah! A woman could see in a dream what man sees in a dream, and could experience what he experiences (concerning orgasm) (Then, what should she do)?" upon this A'isha said to her: "O Umm Sulaim! You have scandalized women, may your right hand be covered with dust!" he (The Prophet) said (to A'isha): "It is you, whose right hand might be covered with dust!" (Then, he addressed Umm Sulaim saying) "Yes, Umm Sulaim! She should take a bath if she experienced such a thing".

٢٥ ـ (...) ـ وحدّثني يَحْيَىٰ بْنُ يَحْيَىٰ، قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ، قَالَ: ذَكَرَ عُمَرُ بْنُ الْخَطَّابِ لِرَسُولِ اللَّهِ ﷺ أَنَّهُ تُصِيبُهُ جَنَابَةٌ مِنَ اللَّيْلِ. فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «تَوَضَّأْ، وَاغْسِلْ ذَكَرَكَ، ثُمَّ نَمْ».

[البخاري: كتاب الغسل، باب الجنب يتوضأ ثم ينام، رقم: ٢٩٠].

٢٦ ـ (٣٠٧) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَيْسٍ، قَالَ: سَأَلْتُ عَائِشَةَ عَنْ وِتْرِ رَسُولِ اللَّهِ ﷺ... فَذَكَرَ الْحَدِيثَ. قُلْتُ: كَيْفَ كَانَ يَصْنَعُ فِي الْجَنَابَةِ؟ أَكَانَ يَغْتَسِلُ قَبْلَ أَنْ يَنَامَ أَمْ يَنَامُ قَبْلَ أَنْ يَغْتَسِلَ؟ قَالَتْ: كُلُّ ذٰلِكَ قَدْ كَانَ يَفْعَلُ: رُبَّمَا اغْتَسَلَ فَنَامَ، وَرُبَّمَا تَوَضَّأَ فَنَامَ.

قُلْتُ: الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ فِي الأَمْرِ سَعَةً.

(...) وَحدّثنيه زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ. (ح) وَحَدَّثَنِيهِ هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ، جَمِيعاً عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، بِهَٰذَا الإِسْنَادِ... مِثْلَهُ.

٢٧ ـ (٣٠٨) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ. (ح) وَحَدَّثَنَا أَبُو كُرَيْبٍ: أَخْبَرَنَا ابْنُ أَبِي زَائِدَةَ. (ح) وَحَدَّثَنِي عَمْرٌو النَّاقِدُ وابْنُ نُمَيْرٍ، قَالاَ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ الْفَزَارِيُّ، كُلُّهُمْ عَنْ عَاصِمٍ، عَنْ أَبِي الْمُتَوَكِّلِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أَتَىٰ أَحَدُكُمْ أَهْلَهُ، ثُمَّ أَرَادَ أَنْ يَعُودَ، فَلْيَتَوَضَّأْ».

زَادَ أَبُو بَكْرٍ فِي حَدِيثِهِ: بَيْنَهُمَا وُضُوءاً. وَقَالَ: ثُمَّ أَرَادَ أَنْ يُعَاوِدَ.

٢٨ ـ (٣٠٩) ـ وحدّثنا الْحَسَنُ بْنُ أَحْمَدَ بْنِ أَبِي شُعَيْبٍ الْحَرَّانِيُّ: حَدَّثَنَا مِسْكِينٌ ـ يَعْنِي ابْنَ بُكَيْرٍ الْحَذَّاءَ ـ عَنْ شُعْبَةَ، عَنْ هِشَامِ بْنِ زَيْدٍ، عَنْ أَنَسٍ: أَنَّ النَّبِيَّ ﷺ كَانَ يَطُوفُ عَلَى نِسَائِهِ بِغُسْلٍ وَاحِدٍ.

٧ ـ بَابُ وُجُوبِ الْغُسْلِ على المرأة بخروج المنيّ منها

٢٩ ـ (٣١٠) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عُمَرُ بْنُ يُونُسَ الْحَنَفِيُّ: حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ، قَالَ: قَالَ إِسْحَاقُ بْنُ أَبِي طَلْحَةَ: حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ، قَالَ: جَاءَتْ أُمُّ سُلَيْمٍ ـ وَهِيَ جَدَّةُ إِسْحَاقَ ـ إِلَى رَسُولِ اللَّهِ ﷺ. فَقَالَتْ لَهُ ـ وَعَائِشَةُ عِنْدَهُ ـ: يَا رَسُولَ اللَّهِ، الْمَرْأَةُ تَرَى مَا يَرَىٰ الرَّجُلُ فِي الْمَنَامِ، فَتَرَى مِنْ نَفْسِهَا مَا يَرَى الرَّجُلُ مِنْ نَفْسِهِ، فَقَالَتْ عَائِشَةُ: يَا أُمَّ سُلَيْمٍ فَضَحْتِ النِّسَاءَ تَرِبَتْ يَمِينُكِ، فَقَالَ لِعَائِشَةَ: «بَلْ أَنْتِ، فَتَرِبَتْ يَمِينُكِ. نَعَمْ، فَلْتَغْتَسِلْ يَا أُمَّ سُلَيْمٍ إِذَا رَأَتْ ذَاكِ».

30-(311) Anas narrated that Umm Sulaim told that once she asked The Prophet of Allah "Allah's blessing and peace be upon him" about the woman who would experience in her dream what man would experience. Upon this, The Messenger of Allah "Allah's blessing and peace be upon him" said: "If the woman experienced such a thing, she should take a bath". Umm Sulaim further said: I felt shy because of that and said: "Does it happen?" Upon this The Messenger of Allah "Allah's blessing and peace be upon him" said: "Yes (it happens), otherwise how can (a child) resemble her? Man's discharge (sperm) is thick and white while the discharge of woman (ovum central portion) is thin and yellow; so the resemblance comes from the one whose genes prevail or dominate".

31-(312) Anas Ibn Malik narrated: A woman came and asked The Messenger of Allah "Allah's blessing and peace be upon him" about the fact that the woman could experience in her dream what man used to experience in his dream (concerning orgasm). Upon this he said: "If she experienced (in her dream) what the man used to experience (concerning orgasm), she should take a bath".

32-(313) Hisham Ibn Urwa narrated from his father from Zainab Bint Abu Salama that Umm Salama told her: Umm Sulaim came to Allah's Apostle "Allah's blessing and peace be upon him" and said: "Verily, Allah is not shy of (telling you) the truth. Is it necessary for a woman to take a bath after she has a wet dream (nocturnal sexual discharge)?" The Prophet "Allah's blessing and peace be upon him" replied: "Yes, if she notices a discharge". Umm Salama said: "O Messenger of Allah! Does a woman get a sexual (discharge in her) dream?" He replied: "Yes, let your right hand be covered with dust! That is why the son resembles his mother".

(...) The same in meaning was narrated on the authority of Hisham Ibn Urwa, with the same chain of transmitters, and he added here that she (Umm Salama) said: "I said: You have scandalized the women".

(314) Urwa narrated that A'isha told him: Once, Umm Sulaim (the mother of the sons of Abu Talha) came to The Messenger of Allah "Allah's blessing and peace be upon him" (and mentioned the same narration of Hisham, but here he told that A'isha said: "I said to her: What a shame! Does the woman see such a thing (as orgasm or nocturnal sexual discharge)?"

33-(...) Urwa Ibn Az-Zubair narrated from A'isha that once, a woman asked The Messenger of Allah "Allah's blessing and peace be upon him": "Should the woman take a bath if she experienced a wet dream and noticed

٣٠ ـ (٣١١) ـ حدّثنا عَبّاسُ بْنُ الْوَلِيدِ: حَدَّثَنا يزيدُ بْنُ زُرَيْعٍ: حَدَّثَنا سَعِيدٌ، عَنْ قَتادَةَ: أَنَّ أَنَسَ بْنَ مَالِكٍ حَدَّثَهُمْ: أَنَّ أُمَّ سُلَيْمٍ حَدَّثَتْ: أَنَّهَا سَأَلَتْ نَبِيَّ اللَّهِ ﷺ عَنِ الْمَرْأَةِ تَرَى فِي مَنَامِهَا مَا يَرَى الرَّجُلُ، فقالَ رَسُولُ اللَّهِ ﷺ: «إِذَا رَأَتْ ذَلِكَ الْمَرْأَةُ فَلْتَغْتَسِلْ» فَقَالَتْ أُمُّ سُلَيْمٍ: وَاسْتَحْيَيْتُ مِنْ ذَلِكَ. قَالَتْ: وَهَلْ يَكُونُ هٰذَا؟ فَقَالَ نَبِيُّ اللَّهِ ﷺ: «نَعَم، فَمِنْ أَيْنَ يَكُونُ الشَّبَهُ، إِنَّ مَاءَ الرَّجُلِ غَلِيظٌ أَبْيَضُ، وَمَاءَ الْمَرْأَةِ رَقِيقٌ أَصْفَرُ، فَمِنْ أَيِّهِمَا عَلا، أَوْ سَبَقَ، يَكُونُ مِنْهُ الشَّبَهُ».

٣١ ـ (٣١٢) ـ حدّثنا دَاوُدُ بْنُ رُشَيْدٍ: حَدَّثَنَا صَالِحُ بْنُ عُمَرَ: حَدَّثَنَا أَبُو مَالِكٍ الأَشْجَعِيُّ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: سَأَلَتِ امْرَأَةٌ رَسُولَ اللَّهِ ﷺ: عَنِ الْمَرْأَةِ تَرَى فِي مَنَامِهَا مَا يَرَى الرَّجُلُ فِي مَنَامِهِ؟ فَقَالَ: «إِذَا كَانَ مِنْهَا مَا يَكُونُ مِنَ الرَّجُلِ، فَلْتَغْتَسِلْ».

٣٢ ـ (٣١٣) ـ وحدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ التَّمِيمِيُّ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ زَيْنَبَ بِنْتِ أَبِي سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ، قَالَتْ: جَاءَتْ أُمُّ سُلَيْمٍ إِلَى النَّبِيِّ ﷺ: فَقَالَتْ: يَا رَسُولَ اللَّهِ، إِنَّ اللَّهَ لا يَسْتَحْيِي مِنَ الْحَقِّ، فَهَلْ عَلَى الْمَرْأَةِ مِنْ غُسْلٍ إِذَا احْتَلَمَتْ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «نَعَمْ، إِذَا رَأَتِ الْمَاءَ» فَقَالَتْ أُمُّ سَلَمَةَ: يَا رَسُولَ اللَّهِ، وَتَحْتَلِمُ الْمَرْأَةُ؟ فَقَالَ: «تَرِبَتْ يَدَاكِ، فَبِمَ يُشْبِهُهَا وَلَدُهَا».

[البخاري: كتاب العلم، باب الحياء في العلم، رقم: ١٣٠].

(...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ، قَالا: حَدَّثَنَا وَكِيعٌ. (ح) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، جَمِيعاً عَنْ هِشَامِ بْنِ عُرْوَةَ، بِهَذَا الإِسْنَادِ... مِثْلَ مَعْنَاهُ. وَزَادَ: قَالَتْ: قُلْتُ: فَضَحْتِ النِّسَاءَ.

(٣١٤) ـ وحدّثنا عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ: حَدَّثَنِي أَبِي عَنْ جَدِّي: حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ عَنِ ابْنِ شِهَابٍ: أَنَّهُ قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ: أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ أَخْبَرَتْهُ: أَنَّ أُمَّ سُلَيْمٍ ـ أُمَّ بَنِي أَبِي طَلْحَةَ ـ٣، دَخَلَتْ عَلَى رَسُولِ اللَّهِ ﷺ. بِمَعْنَى حَدِيثِ هِشَامٍ، غَيْرَ أَنَّ فِيهِ قَالَ: قَالَتْ عَائِشَةُ: فَقُلْتُ لَهَا: أُفٍّ لَكِ، أَتَرَى الْمَرْأَةُ ذَلِكِ؟.

٣٣ ـ (...) ـ حدّثنا إِبْرَاهِيمُ بْنُ مُوسَى الرَّازِيُّ وَسَهْلُ بْنُ عُثْمَانَ وَأَبُو كُرَيْبٍ ـ وَاللَّفْظُ لأَبِي كُرَيْبٍ ـ قَالَ سَهْلٌ: حَدَّثَنَا. وَقَالَ الآخَرَانِ: أَخْبَرَنَا ابْنُ أَبِي

the sexual discharge?" he answered in the affirmative. Upon this A'isha said: "Let your right hand be covered with dust and hurt with a spear!"

The Messenger of Allah "Allah's blessing and peace be upon him" commented: "Let her! Does the resemblance (between the children and their parents) come except from such a thing? If the woman's reproductive substance (genes and chromosomes) prevailed that of the man, the child would resemble his maternal uncles; and if the man's reproductive substance (genes and chromosomes) prevailed that of the woman, the child would resemble his paternal uncles".

[8] The constitution of the reproductive substance of both man and woman, and the fact that the child is created from them

34-(315) Thawban, the freed slave of The Messenger of Allah "Allah's blessing and peace be upon him" narrated: I was standing beside the Messenger of Allah "Allah's blessing and peace be upon him" when a Jewish rabbi came and said: "Peace be upon you O Muhammad". I pushed him so violently that I was about to knock him down. He asked me: "Why did you push me?" I said to him: "Wouldn't you call (The Prophet): O Messenger of Allah?" he said: "I call him with the name his family named him". The Messenger of Allah "Allah's blessing and peace be upon him" said: "My name is Muhammad, which is the name my family named me with". The Jew said: "I came to ask you (about something)". The Messenger of Allah "Allah's blessing and peace be upon him" said: "If I talked to you (with what you wanted) would it benefit you?" He said: "Let me (first) hear with my ear (so as to decide whether it would benefit me)".

The Messenger of Allah "Allah's blessing and peace be upon him" scraped a stick he had (in the land) and said: "Ask about whatever you liked". The Jew asked: "Where would the people be on the day when the earth would be changed with another earth and so would be the heavens?" he (The Prophet) said: "They would be in the darkness, before the bridge". He asked: "Who of the people would cross first?" he (The Prophet) said: "The poor people of the Emigrants".

The Jew asked: "What would they be gifted (to eat) just after they enter into Paradise?" he (The Prophet) replied: "The extra lope of a fish's liver". He asked: "Then, what would their food (or lunch) be following that?" he said: "An ox of Paradise, which used to eat from its quarters, would be slaughtered for them". He (the Jew) asked: "What would their drink on it be?" he (The Prophet) said: "They would drink from a well in it (Paradise) called Salsabil". He (the Jew) commented: "You have told the truth".

زَائِدَةَ، عَنْ أَبِيهِ، عَنْ مُصْعَبِ بْنِ شَيْبَةَ، عَنْ مُسَافِعِ بْنِ عَبْدِ اللَّهِ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ: أَنَّ امْرَأَةً قَالَتْ لِرَسُولِ اللَّهِ ﷺ: هَلْ تَغْتَسِلُ الْمَرْأَةُ إِذَا احْتَلَمَتْ وَأَبْصَرَتِ الْمَاءَ؟ فَقَالَ «نَعَمْ» فَقَالَتْ لَهَا عَائِشَةُ: تَرِبَتْ يَدَاكَ، وَأُلَّتْ.

قَالَتْ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «دَعِيهَا، وَهَلْ يَكُونُ الشَّبَهُ إِلا مِنْ قِبَلِ ذَلِكَ. إِذَا عَلا مَاؤُهَا مَاءَ الرَّجُلِ أَشْبَهَ الْوَلَدُ أَخْوَالَهُ، وَإِذَا عَلا مَاءُ الرَّجُلِ مَاءَهَا أَشْبَهَ أَعْمَامَهُ».

٨ ـ باب بيان صفة مَنِيِّ الرَّجُلِ والمَرْأة، وأنَّ الوَلَدَ مخلوقٌ من مائهما

٣٤ ـ (٣١٥) ـ حدّثني الْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ: حَدَّثَنَا أَبُو تَوْبَةَ ـ وَهُوَ الرَّبِيعُ بْنُ نَافِعٍ ـ: حَدَّثَنَا مُعَاوِيَةُ يَعْنِي ابْنَ سَلَّامٍ ـ عَنْ زَيْدٍ ـ يَعْنِي أَخَاهُ ـ: أَنَّهُ سَمِعَ أَبَا سَلَّامٍ قَالَ: حَدَّثَنِي أَبُو أَسْمَاءَ الرَّحَبِيُّ: أَنَّ ثَوْبَانَ مَوْلَى رَسُولِ اللَّهِ ﷺ حَدَّثَهُ قَالَ: كُنْتُ قَائِماً عِنْدَ رَسُولِ اللَّهِ ﷺ فَجَاءَ حِبْرٌ مِنْ أَحْبَارِ الْيَهُودِ فَقَالَ: السَّلامُ عَلَيْكَ يَا مُحَمَّدُ، فَدَفَعْتُهُ دَفْعَةً كَادَ يُصْرَعُ مِنْهَا. فَقَالَ: لِمَ تَدْفَعُنِي؟ فَقُلْتُ: أَلا تَقُولُ يَا رَسُولَ اللَّهِ، فَقَالَ الْيَهُودِيُّ: إِنَّمَا نَدْعُوهُ بِاسْمِهِ الَّذِي سَمَّاهُ بِهِ أَهْلُهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اسْمِي مُحَمَّدٌ الَّذِي سَمَّانِي بِهِ أَهْلِي» فَقَالَ الْيَهُودِيُّ: جِئْتُ أَسْأَلُكَ.

فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «أَيَنْفَعُكَ شَيْءٌ إِنْ حَدَّثْتُكَ؟» قَالَ: أَسْمَعُ بِأُذُنَيَّ فَنَكَتَ رَسُولُ اللَّهِ ﷺ بِعُودٍ مَعَهُ. فَقَالَ: «سَلْ» فَقَالَ الْيَهُودِيُّ: أَيْنَ يَكُونُ النَّاسُ يَوْمَ تُبَدَّلُ الأَرْضُ غَيْرَ الأَرْضِ وَالسَّمَاوَاتُ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «هُمْ فِي الظُّلْمَةِ دُونَ الْجِسْرِ» قَالَ: فَمَنْ أَوَّلُ النَّاسِ إِجَازَةً؟ قَالَ: «فُقَرَاءُ الْمُهَاجِرِينَ».

قَالَ الْيَهُودِيُّ: فَمَا تُحْفَتُهُمْ حِينَ يَدْخُلُونَ الْجَنَّةَ؟ قَالَ: «زِيَادَةُ كَبِدِ النُّونِ». قَالَ: فَمَا غِذَاؤُهُمْ عَلَى إِثْرِهَا؟ قَالَ: «يُنْحَرُ لَهُمْ ثَوْرُ الْجَنَّةِ الَّذِي كَانَ يَأْكُلُ مِنْ أَطْرَافِهَا» قَالَ: فَمَا شَرَابُهُمْ عَلَيْهِ؟ قَالَ: «مِنْ عَيْنٍ فِيهَا تُسَمَّى سَلْسَبِيلاً» قَالَ: صَدَقْتَ.

(He resumed) "Furthermore, I came to ask you about something, which none of the people of the earth knows except for a Prophet, or a man or two men". He (The Prophet) said: "If I told you (what you wanted) would it benefit you?" he (the Jew) said: "I came to ask you about the child: (from which thing it is created)". He (The Prophet) said: "A man's reproductive substance is white, while that of a woman (i.e. the ovum central part) is yellow. When both come together (after sexual intercourse): then, if the reproductive substance (genes and chromosomes) of a man prevailed over that of a woman, it (the child) would be a male (Allah willing); and if the reproductive substance of a woman prevailed over that of a man, it would be female (Allah willing)".

Upon this, the Jew said: "You have told the truth; and verily, you are a Prophet". Then, he went away. The Messenger of Allah "Allah's blessing and peace be upon him" commented: "This (man) asked me about such-and-such a thing which he asked me about, of which I had no knowledge, until Allah inspired me".

(...) The same was narrated on the authority of Mu'awiya Ibn Salam, with the same chain of transmitters. But here, the narrator said: I was sitting with The Messenger of Allah "Allah's blessing and peace be upon him". And he (The Prophet) said, according to that narration: "The caudate lope of a fish's liver".

[9] The way of taking bath from the ceremonial impurity

35-(316) A'isha narrated: Whenever The Messenger of Allah "Allah's blessing and peace be upon him" took a bath to get rid of the state of ceremonial impurity (as a result of sexual intercourse), he would first wash his hands: he would then pour water with his right hand on his left hand and wash his private parts. He then would perform ablution like that offered for the Prayer. He would then take some water and put his fingers and move them through the roots of his hair. Whenever he found that they had been fully moistened, he would pour three handfuls (of water) on his head, then pour water over his body and then wash his feet.

(...) The same was narrated on the authority of Hisham, with the same chain of transmitters, but there is no mention of washing the feet in their narrations.

36-(...) Hisham narrated from his father from A'isha that The Messenger of Allah "Allah's blessing and peace be upon him" took a bath (to get rid) of the state of ceremonial impurity (after sexual intercourse). He started with washing his hands thrice. (Then, he mentioned the same Hadith of Abu Mu'awiya, and he did not mentioned washing the feet).

قَالَ: وَجِئْتُ أَسْأَلُكَ عَنْ شَيْءٍ لا يَعْلَمُهُ أَحَدٌ مِنْ أَهْلِ الأَرْضِ إلا نَبِيٌّ، أَوْ رَجُلٌ، أَوْ رَجُلانِ. قَالَ: «يَنْفَعُكَ إِنْ حَدَّثْتُكَ؟» قَالَ: أَسْمَعُ بِأُذُنَيَّ. قَالَ: جِئْتُ أَسْأَلُكَ عَنِ الْوَلَدِ؟ قَالَ: «مَاءُ الرَّجُلِ أَبْيَضُ وَمَاءُ الْمَرْأَةِ أَصْفَرُ، فَإِذَا اجْتَمَعَا، فَعَلا مَنِيُّ الرَّجُلِ مَنِيَّ الْمَرْأَةِ، أَذْكَرَا بِإِذْنِ اللَّهِ، وَإِذَا عَلا مَنِيُّ الْمَرْأَةِ مَنِيَّ الرَّجُلِ، آنَثَا بِإِذْنِ اللَّهِ» قَالَ: الْيَهُودِيُّ: لَقَدْ صَدَقْتَ. وَإِنَّكَ لَنَبِيٌّ، ثُمَّ انْصَرَفَ فَذَهَبَ.

فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَقَدْ سَأَلَنِي هَٰذَا عَنِ الَّذِي سَأَلَنِي عَنْهُ، وَمَا لِي عِلْمٌ بِشَيْءٍ مِنْهُ حَتَّى أَتَانِيَ اللَّهُ بِهِ».

(...) ـ **وَحَدَّثَنِيهِ** عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمٰنِ الدَّارِمِيُّ: أَخْبَرَنَا يَحْيَىٰ بْنُ حَسَّانَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ سَلَّامٍ، فِي هَٰذَا الإِسْنَادِ بِمِثْلِهِ، غَيْرَ أَنَّهُ قَالَ: كُنْتُ قَاعِداً عِنْدَ رَسُولِ اللَّهِ ﷺ. وَقَالَ: زَائِدَةُ كَبِدِ النُّونِ. وَقَالَ: أَذْكَرَ وَآنَثَ. وَلَمْ يَقُلْ: أَذْكَرَا وَآنَثَا.

٩ ـ باب صِفة غُسْل الجَنابة

٣٥ ـ (٣١٦) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ التَّمِيمِيُّ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ، إِذَا اغْتَسَلَ مِنَ الْجَنَابَةِ، يَبْدَأُ فَيَغْسِلُ يَدَيْهِ، ثُمَّ يُفْرِغُ بِيَمِينِهِ عَلَى شِمَالِهِ، فَيَغْسِلُ فَرْجَهُ، ثُمَّ يَتَوَضَّأُ وُضوءَهُ لِلصَّلاةِ، ثُمَّ يَأْخُذُ الْمَاءَ، فَيُدْخِلُ أَصَابِعَهُ فِي أُصُولِ الشَّعْرِ، حَتَّى إِذَا رَأَى أَنْ قَدِ اسْتَبْرَأَ، حَفَنَ عَلَى رَأْسِهِ ثَلاثَ حَفَنَاتٍ، ثُمَّ أَفَاضَ عَلَى سَائِرِ جَسَدِهِ، ثُمَّ غَسَلَ رِجْلَيْهِ.

(...) ـ **وحدّثناه** قُتَيْبَةُ بْنُ سَعِيدٍ وَزُهَيْرُ بْنُ حَرْبٍ قَالا: حَدَّثَنَا جَرِيرٌ. (ح) وَحَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ. (ح) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ نُمَيْرٍ، كُلُّهُمْ عَنْ هِشَامٍ، فِي هَٰذَا الإِسْنَادِ. وَلَيْسَ فِي حَدِيثِهِمْ غَسْلُ الرِّجْلَيْنِ.

٣٦ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ، عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ اغْتَسَلَ مِنَ الْجَنَابَةِ، فَبَدَأَ فَغَسَلَ كَفَّيْهِ ثَلاثاً ثُمَّ ذَكَرَ نَحْوَ حَدِيثِ أَبِي مُعَاوِيَةَ. وَلَمْ يَذْكُرْ غَسْلَ الرِّجْلَيْنِ.

(...) Hisham narrated that Urwa told him that A'isha reported that whenever The Prophet "Allah's blessing and peace be upon him" intended to take a bath (to purify himself) from the state of ceremonial impurity (after sexual intercourse), he would start with washing his hands thrice before dipping them in the vessel. Then, he would perform ablution like that offered for the prayer.

37-(317) Ibn Abbas narrated: My aunt Maimuna told me: I placed water near the Messenger of Allah "Allah's blessing and peace be upon him" to take a bath (to get rid) of the state of ceremonial impurity (because of sexual intercourse). He washed both palms twice or thrice and then put his hand in the basin, poured water over his private parts and washed them with his left hand. He then struck his hand against the earth and rubbed it powerfully. Then he performed ablution (like that offered) for the Prayer and then poured three handfuls of water on his head and then washed his whole body. Then, he moved aside from that place and washed his feet. I brought a towel (so as to dry his body), but he returned it.

(...) The same Hadith was narrated on the authority of Waki and Al-A'mash, with the same chain of transmitters. But, in their narration, there is no mention of "Pouring three handfuls of water on the head". In the narration of Waki, he described the ablution in detail, implying both rinsing and snuffing. In the narration of Abu Mu'awiya, there is no mention of the towel.

38-(...) Ibn Abbas narrated from Maimuna that once The Prophet "Allah's blessing and peace be upon him" was given a towel (so as to wipe his body), which he did not touch. But, he pointed with the water "As such" i.e. shaking (the water) off it.

39-(318) A'isha narrated: Whenever The Messenger of Allah "Allah's blessing and peace be upon him" took the bath of ceremonial impurity he would ask for a vessel, from which he would take a handful (of water) and (first) wash the right side of his head and then the left side of it. Then, he would take a handful (of water) and pour it over his head.

[10] The quantity of water preferred for taking the bath of ceremonial impurity, and the fact that the man and his wife could take bath (of ceremonial impurity) from one basin at the same time, and that one of them could take bath with the remaining water of the other

40-(319) A'isha reported: The Prophet "Allah's blessing and peace be upon him" used to take bath of ceremonial impurity (because of sexual intercourse) from a single pot called Faraq (equal to three Sa's).

(...) ـ وحدّثناه عَمْرٌو النَّاقِدُ: حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو: حَدَّثَنَا زَائِدَةُ عَنْ هِشَامٍ. قَالَ: أَخْبَرَنِي عُرْوَةُ عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ، إِذَا اغْتَسَلَ مِنَ الْجَنَابَةِ، بَدَأَ فَغَسَلَ يَدَيْهِ قَبْلَ أَنْ يُدْخِلَ يَدَهُ فِي الإِنَاءِ، ثُمَّ تَوَضَّأَ مِثْلَ وُضُوئِهِ لِلصَّلاةِ.

٣٧ ـ (٣١٧) ـ وحدّثني عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ: حَدَّثَنِي عِيسَى بْنُ يُونُسَ: حَدَّثَنَا الأَعْمَشُ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: حَدَّثَتْنِي خَالَتِي مَيْمُونَةُ قَالَتْ: أَدْنَيْتُ لِرَسُولِ اللَّهِ ﷺ غُسْلَهُ مِنَ الْجَنَابَةِ، فَغَسَلَ كَفَّيْهِ مَرَّتَيْنِ أَوْ ثَلاثاً، ثُمَّ أَدْخَلَ يَدَهُ فِي الإِنَاءِ، ثُمَّ أَفْرَغَ بِهِ عَلَى فَرْجِهِ، وَغَسَلَهُ بِشِمَالِهِ. ثُمَّ ضَرَبَ بِشِمَالِهِ الأَرْضَ، فَدَلَكَهَا دَلْكاً شَدِيداً، ثُمَّ تَوَضَّأَ وُضُوءَهُ لِلصَّلاةِ، ثُمَّ أَفْرَغَ عَلَى رَأْسِهِ ثَلاثَ حَفَنَاتٍ مِلْءَ كَفِّهِ، ثُمَّ غَسَلَ سَائِرَ جَسَدِهِ، ثُمَّ تَنَحَّىٰ عَنْ مَقَامِهِ ذَلِكَ، فَغَسَلَ رِجْلَيْهِ، ثُمَّ أَتَيْتُهُ بِالْمِنْدِيلِ فَرَدَّهُ.

[البخاري: كتاب الغسل، باب مسح اليد بالتراب لتكون أنقى، رقم: ٢٦٠].

(...) ـ وحدّثنا مُحَمَّدُ بْنُ الصَّبَّاحِ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ، وَالأَشَجُّ، وَإِسْحَاقُ كُلُّهُمْ عَنْ وَكِيعٍ. (ح) وَحَدَّثَنَاهُ يَحْيَىٰ بْنُ يَحْيَىٰ وَأَبُو كُرَيْبٍ. قَالا: حَدَّثَنَا أَبُو مُعَاوِيَةَ، كِلاهُمَا عَنِ الأَعْمَشِ، بِهَٰذَا الإِسْنَادِ. وَلَيْسَ فِي حَدِيثِهِمَا إِفْرَاغُ ثَلاثِ حَفَنَاتٍ عَلَى الرَّأْسِ. وَفِي حَدِيثِ وَكِيعٍ وَصْفُ الْوُضُوءِ كُلِّهِ، يَذْكُرُ الْمَضْمَضَةَ وَالاسْتِنْشَاقَ فِيهِ. وَلَيْسَ فِي حَدِيثِ أَبِي مُعَاوِيَةَ ذِكْرُ الْمِنْدِيلِ.

٣٨ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنِ الأَعْمَشِ، عَنْ سَالِمٍ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ، عَنْ مَيْمُونَةَ: أَنَّ النَّبِيَّ ﷺ أُتِيَ بِمِنْدِيلٍ، فَلَمْ يَمَسَّهُ، وَجَعَلَ يَقُولُ بِالْمَاءِ هَكَذَا، يَعْنِي يَنْفُضُهُ.

٣٩ ـ (٣١٨) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ الْعَنَزِيُّ: حَدَّثَنِي أَبُو عَاصِمٍ، عَنْ حَنْظَلَةَ بْنِ أَبِي سُفْيَانَ، عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ، قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا اغْتَسَلَ مِنَ الْجَنَابَةِ، دَعَا بِشَيْءٍ نَحْوِ الْحِلابِ، فَأَخَذَ بِكَفِّهِ، بَدَأَ بِشِقِّ رَأْسِهِ الأَيْمَنِ، ثُمَّ أَخَذَ بِكَفَّيْهِ، فَقَالَ بِهِمَا عَلَى رَأْسِهِ.

[البخاري: كتاب الغسل، باب من بدأ بالحلاب أو الطيب...، رقم: ٢٥٨].

١٠ ـ بابُ القَدْرِ المُسْتَحَبِّ من الماء في غُسْل الجنابة، وغُسْل الرَّجُلِ والمرأة في إناءٍ واحد في حالة واحدة وغُسْلِ أحدهما بفَضْلِ الآخر

٤٠ ـ (٣١٩) ـ وحدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ، قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَغْتَسِلُ مِنْ إِنَاءٍ، هُوَ الْفَرَقُ، مِنَ الْجَنَابَةِ.

41-(...) Urwa narrated from A'isha that The Messenger of Allah "Allah's blessing and peace be upon him" used to take a bath from a vessel (of water) called Faraq (equal to three Sa's). he and I used to take bath in (or from, according to the narration of Sufyan) a single pot. Sufyan said that a Faraq is equal to three Sa's.

42-(320) Abu Salama Ibn Abd Ar-Rahman narrated: I went to A'isha along with her foster-brother who asked her about the bath of the Prophet "Allah's blessing and peace be upon him" of ceremonial impurity (because of sexual intercourse). She called for a vessel equal to a Sa and took a bath, with a curtain between her and us. She poured water on her head thrice. He (the narrator) said: The wives of the Prophet "Allah's blessing and peace be upon him" used to take from (the hair of) their heads until it reached up to their earlobes.

43-(321) Abu Salama Ibn Abd Ar-Rahman narrated that A'isha said: Whenever The Messenger of Allah "Allah's blessing and peace be upon him" took a bath to get rid of the state of ceremonial impurity (as a result of sexual intercourse), he would start with his right hand, which he would wash. Then, he would pour water with his right hand on his privates, which he would wash with his left hand. When he finished, he would pour water on his head. A'isha further said: The Messenger of Allah "Allah's blessing and peace be upon him" and I used to take bath from a single pot (of water) while we were in the state of ceremonial impurity (because of sexual intercourse).

44-(...) Hafsa Bint Abd Ar-Rahman Ibn Abu Bakr (who was the wife of Al-Mundher Ibn Az-Zubair) reported that A'isha told her that she and The Prophet "Allah's blessing and peace be upon him" used to take bath in a single basin, equal to three Mudds (a Mudd is equal to two pounds) or similar to that

45-(...) Al-Qasim Ibn Muhammad narrated that A'isha said: The Messenger of Allah "Allah's blessing and peace be upon him" and I used to take bath (to get rid) of the state of ceremonial impurity (because of sexual intercourse) from a single basin, with our hands moving in it.

46-(...) A'isha narrated: The Messenger of Allah "Allah's blessing and peace be upon him" and I used to take bath (and they were in the state of ceremonial impurity because of sexual intercourse) from a single basin between us. He would precede me (in washing himself) to the extent that I would say to him: "Let (some water) for me! Let (some water) for me!"

٤١ ـ (...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ. (ح) وَحَدَّثَنَا ابْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ. (ح) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ، قَالُوا: حَدَّثَنَا سُفْيَانُ، كِلاهُمَا عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَغْتَسِلُ فِي الْقَدَحِ، وَهُوَ الْفَرَقُ، وَكُنْتُ أَغْتَسِلُ أَنَا وَهُوَ فِي الإِنَاءِ الْوَاحِدِ.

وَفِي حَدِيثِ سُفْيَانَ: مِنْ إِنَاءٍ وَاحِدٍ.

قَالَ قُتَيْبَةُ: قَالَ سُفْيَانُ: وَالْفَرَقُ ثَلاثَةُ آصُعٍ.

٤٢ ـ (٣٢٠) ـ وحدّثني عُبَيْدُاللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ. قَالَ: حَدَّثَنَا أَبِي، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي بَكْرِ بْنِ حَفْصٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ. قَالَ: دَخَلْتُ عَلَى عَائِشَةَ، أَنَا وَأَخُوهَا مِنَ الرَّضَاعَةِ، فَسَأَلَهَا عَنْ غُسْلِ النَّبِيِّ ﷺ مِنَ الْجَنَابَةِ؟ فَدَعَتْ بِإِنَاءٍ قَدْرِ الصَّاعِ، فَاغْتَسَلَتْ، وَبَيْنَنَا وَبَيْنَهَا سِتْرٌ. وَأَفْرَغَتْ عَلَى رَأْسِهَا ثَلاثاً. قَالَ: وَكَانَ أَزْوَاجُ النَّبِيِّ ﷺ يَأْخُذْنَ مِنْ رُؤُوسِهِنَّ حَتَّى تَكُونَ كَالْوَفْرَةِ.

[البخاري: كتاب الغسل، باب الغسل بالصاع ونحوه، رقم: ٢٥١].

٤٣ ـ (٣٢١) ـ حدّثنا هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي مَخْرَمَةُ بْنُ بُكَيْرٍ، عَنْ أَبِيهِ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، قَالَ: قَالَتْ عَائِشَةُ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا اغْتَسَلَ بَدَأَ بِيَمِينِهِ، فَصَبَّ عَلَيْهَا مِنَ الْمَاءِ فَغَسَلَهَا، ثُمَّ صَبَّ الْمَاءَ عَلَى الأَذَى الَّذِي بِهِ، بِيَمِينِهِ. وَغَسَلَ عَنْهُ بِشِمَالِهِ، حَتَّى إِذَا فَرَغَ مِنْ ذَلِكَ صَبَّ عَلَى رَأْسِهِ.

قَالَتْ عَائِشَةُ: كُنْتُ أَغْتَسِلُ أَنَا وَرَسُولُ اللَّهِ ﷺ مِنْ إِنَاءٍ وَاحِدٍ وَنَحْنُ جُنُبَانِ.

٤٤ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا شَبَابَةُ: حَدَّثَنَا لَيْثٌ عَنْ يَزِيدَ، عَنْ عِرَاكٍ، عَنْ حَفْصَةَ بِنْتِ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي بَكْرٍ، وَكَانَتْ تَحْتَ الْمُنْذِرِ بْنِ الزُّبَيْرِ ـ أَنَّ عَائِشَةَ أَخْبَرَتْهَا ـ أَنَّهَا كَانَتْ تَغْتَسِلُ هِيَ وَالنَّبِيُّ ﷺ فِي إِنَاءٍ وَاحِدٍ. يَسَعُ ثَلاثَةَ أَمْدَادٍ، أَوْ قَرِيباً مِنْ ذَلِكَ.

٤٥ ـ (...) ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ، قَالَ: حَدَّثَنَا أَفْلَحُ بْنُ حُمَيْدٍ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ، قَالَتْ: كُنْتُ أَغْتَسِلُ أَنَا وَرَسُولُ اللَّهِ ﷺ مِنْ إِنَاءٍ وَاحِدٍ. تَخْتَلِفُ أَيْدِينَا فِيهِ مِنَ الْجَنَابَةِ.

[البخاري: كتاب الغسل، باب هل يدخل الجنب يده في الإناء قبل أن يغسلها...، رقم: ٢٦١].

٤٦ ـ (...) ـ وحدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا أَبُو خَيْثَمَةَ، عَنْ عَاصِمٍ الأَحْوَلِ، عَنْ مُعَاذَةَ، عَنْ عَائِشَةَ، قَالَتْ: كُنْتُ أَغْتَسِلُ أَنَا وَرَسُولُ اللَّهِ ﷺ مِنْ إِنَاءٍ، بَيْنِي وَبَيْنَهُ، وَاحِدٍ، فَيُبَادِرُنِي حَتَّى أَقُولَ: دَعْ لِي، دَعْ لِي. قَالَتْ: وَهُمَا جُنُبَانِ.

47-(322) Ibn Abbas narrated: My aunt Maimuna told me that she and The Prophet "Allah's blessing and peace be upon him" used to take bath in a single pot (of water).

48-(323) Amr Ibn Dinar reported: To the best of my knowledge, and what I think is that Abu Ash-Sha'tha narrated to me that Ibn Abbas told him that The Messenger of Allah "Allah's blessing and peace be upon him" used to take bath with the remaining water of Maimuna.

49-(324) Abu Salama Ibn Abd Ar-Rahman narrated that Zainab Bint Umm Salama told him that Umm Salama told her that she and The Prophet "Allah's blessing and peace be upon him" used to take bath of ceremonial impurity from a single pot (of water).

50-(325) Anas narrated that The Messenger of Allah "Allah's blessing and peace be upon him" used to take bath with five Mudds, and perform ablution with only a Mudd.

51-(...) Anas narrated: The Prophet "Allah's blessing and peace be upon him" used to perform ablution with a Mudd, and take bath with a Sa, up to five Mudds.

52-(326) Safina narrated: The Messenger of Allah "Allah's blessing and peace be upon him" used to take a bath with a Sa, and perform ablution with only a Mudd.

53-(...) Safina (a companion of The Messenger of Allah "Allah's blessing and peace be upon him", according to Abu Bakr) narrated that The Messenger of Allah "Allah's blessing and peace be upon him" used to take a bath with a Sa, and purify with only a Mudd. (Abu Raihana, a sub-narrator, said that Safina was old and I was no longer sure of his narration).

[11] It is desirable to Pour water upon the head or any other part of the body thrice (in taking bath)

54-(327) Jubair Ibn Mut'im narrated: The people argued about (the quantity of water required for) bathing in the presence of The Messenger of Allah "Allah's blessing and peace be upon him". One said: "As for me, I always wash my head as such-and-such". The Messenger of Allah "Allah's blessing and peace be upon him" said: "As for me, I always pour three handfuls of water on my head".

55-(...) Jubair Ibn Mut'im narrated that once, the (way of) bathing of (getting purified from) ceremonial impurity was mentioned in the presence of The Messenger of Allah "Allah's blessing and peace be upon him" who said: "As for me, I always pour three (handfuls of water) on my head".

٤٧ ـ (٣٢٢) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، جَمِيعاً عَنِ ابْنِ عُيَيْنَةَ. قَالَ قُتَيْبَةُ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو، عَنْ أَبِي الشَّعْثَاءِ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: أَخْبَرَتْنِي مَيْمُونَةُ: أَنَّهَا كَانَتْ تَغْتَسِلُ هِيَ وَالنَّبِيُّ ﷺ فِي إِنَاءٍ وَاحِدٍ.

٤٨ ـ (٣٢٣) ـ وحدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ حَاتِمٍ ـ، قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ ابْنُ حَاتِمٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ ـ أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ قَالَ: أَكْبَرُ عِلْمِي، وَالَّذِي يَخْطُرُ عَلَى بَالِي: أَنَّ أَبَا الشَّعْثَاءِ أَخْبَرَنِي: أَنَّ ابْنَ عَبَّاسٍ أَخْبَرَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَغْتَسِلُ بِفَضْلِ مَيْمُونَةَ. [البخاري: كتاب الغسل، باب الغسل بالصاع ونحوه، رقم: ٢٥٣].

٤٩ ـ (٣٢٤) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ، قَالَ: حَدَّثَنِي أَبِي، عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ: حَدَّثَنَا أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ: أَنَّ زَيْنَبَ بِنْتَ أُمِّ سَلَمَةَ حَدَّثَتْهُ: أَنَّ أُمَّ سَلَمَةَ حَدَّثَتْهَا قَالَتْ: كَانَتْ هِيَ وَرَسُولُ اللَّهِ ﷺ يَغْتَسِلَانِ فِي الْإِنَاءِ الْوَاحِدِ مِنَ الْجَنَابَةِ.

[البخاري: كتاب الحيض، باب النوم مع الحائض وهي في ثيابها، رقم: ٣٢٢].

٥٠ ـ (٣٢٥) ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ ـ يَعْنِي ابْنَ مَهْدِيٍّ ـ قَالَا: حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ جَبْرٍ، قَالَ: سَمِعْتُ أَنَساً يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ يَغْتَسِلُ بِخَمْسِ مَكَاكِيكَ، وَيَتَوَضَّأُ بِمَكُّوكٍ.

وَقَالَ ابْنُ الْمُثَنَّىٰ: بِخَمْسِ مَكَاكِيَّ. وَقَالَ ابْنُ مُعَاذٍ: عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ. وَلَمْ يَذْكُرِ ابْنَ جَبْرٍ. [البخاري: كتاب الوضوء، باب الوضوء بالمد، رقم: ٢٠١].

٥١ ـ (...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا وَكِيعٌ، عَنْ مِسْعَرٍ، عَنِ ابْنِ جَبْرٍ، عَنْ أَنَسٍ، قَالَ: كَانَ النَّبِيُّ ﷺ يَتَوَضَّأُ بِالْمُدِّ وَيَغْتَسِلُ بِالصَّاعِ إِلَى خَمْسَةِ أَمْدَادٍ.

٥٢ ـ (٣٢٦) ـ وحدّثنا أَبُو كَامِلٍ الْجَحْدَرِيُّ وَعَمْرُو بْنُ عَلِيٍّ، كِلَاهُمَا عَنْ بِشْرِ بْنِ الْمُفَضَّلِ. قَالَ أَبُو كَامِلٍ: حَدَّثَنَا بِشْرٌ: حَدَّثَنَا أَبُو رَيْحَانَةَ، عَنْ سَفِينَةَ، قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُغَسِّلُهُ الصَّاعُ مِنَ الْمَاءِ، مِنَ الْجَنَابَةِ، وَيُوَضِّؤُهُ الْمُدُّ.

٥٣ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ عُلَيَّةَ. (ح) وَحَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا إِسْمَاعِيلُ، عَنْ أَبِي رَيْحَانَةَ، عَنْ سَفِينَةَ ـ قَالَ أَبُو بَكْرٍ: صَاحِبِ رَسُولِ اللَّهِ ﷺ ـ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَغْتَسِلُ بِالصَّاعِ وَيَتَطَهَّرُ بِالْمُدِّ. وَفِي حَدِيثِ ابْنِ حُجْرٍ، أَوْ قَالَ: وَيُطَهِّرُهُ الْمُدُّ. وَقَالَ: وَقَدْ كَانَ كَبِرَ وَمَا كُنْتُ أَثِقُ بِحَدِيثِهِ.

١١ ـ بابُ اسْتِحْبَابِ إِفَاضَةِ الماءِ على الرأسِ وغيره ثلاثاً

٥٤ ـ (٣٢٧) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ، وَقُتَيْبَةُ بْنُ سَعِيدٍ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، ـ قَالَ يَحْيَىٰ: أَخْبَرَنَا. وَقَالَ الْآخَرَانِ: حَدَّثَنَا أَبُو الْأَحْوَصِ ـ، عَنْ أَبِي إِسْحَاقَ، عَنْ سُلَيْمَانَ بْنِ صُرَدٍ، عَنْ جُبَيْرِ بْنِ مُطْعِمٍ قَالَ: تَمَارَوْا فِي الْغُسْلِ عِنْدَ رَسُولِ اللَّهِ ﷺ، فَقَالَ بَعْضُ الْقَوْمِ: أَمَّا أَنَا، فَإِنِّي أَغْسِلُ رَأْسِي كَذَا وَكَذَا. فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَمَّا أَنَا، فَإِنِّي أُفِيضُ عَلَى رَأْسِي ثَلَاثَ أَكُفٍّ».

[البخاري: كتاب الغسل، باب من أفاض على رأسه ثلاثاً، رقم: ٢٥٤].

٥٥ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، عَنْ سُلَيْمَانَ بْنِ صُرَدٍ، عَنْ جُبَيْرِ بْنِ مُطْعِمٍ، عَنِ النَّبِيِّ ﷺ: أَنَّهُ ذُكِرَ عِنْدَهُ الْغُسْلُ مِنَ الْجَنَابَةِ، فَقَالَ: «أَمَّا أَنَا، فَأُفْرِغُ عَلَى رَأْسِي ثَلَاثاً».

56-(328) Jaber Ibn Abdullah narrated that once the delegate of Thaqif asked The Messenger of Allah "Allah's blessing and peace be upon him" about bathing: "Our land is of cold atmosphere, then, how could we take bath?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "As for me, I always pour three (handfuls of water) on my head".

Ibn Salim added in his narration that the delegate of Thaqif said: "O Messenger of Allah!"

57-(329) Jaber Ibn Abdullah narrated: Whenever The Messenger of Allah "Allah's blessing and peace be upon him" took a bath (to get rid) of ceremonial impurity, he would pour three handfuls of water on his head.

Al-Hasan Ibn Muhammad said to him: But, I have much hair. Jaber replied: Verily The Messenger of Allah "Allah's blessing and peace be upon him" had much more and better hair than you.

[12] What about the braids of the one who is bathing

58-(330) Umm Salama narrated: I said: "O Messenger of Allah! I always braid my hair, would I unloose them whenever I wanted to take a bath of ceremonial impurity?" he (The Prophet) replied: "No! but, it is sufficient for you to put three handfuls (of water) on your head, and then pour the water on your body so as to become clean".

(...) The same was narrated on the authority of Aiyub Ibn Musa, with the same chain of transmission. In the narration of Abd Ar-Razzaq, she said: "Would I unloose it (to take bath and have myself clean) from both menses and ceremonial impurity?" he (The Prophet) said: "No!" (and then he mentioned the Hadith, which is like that of Ibn Uyaina).

(...) The same was narrated on the authority of Aiyub Ibn Musa, with the same chain of transmitters, and here she (Umm Salama) said: "Would I unloose it so as to wash it (while taking bath to get clean) from the ceremonial impurity?" he did not mention the menses.

59-(331) Ubaid Ibn Umair narrated that A'isha was informed that Abdullah Ibn Amr ordered the women to undo their (braids of hair on their) heads whenever they intended to take bath. So she exclaimed: How strange Ibn Amr is that he orders the women to undo the braids of their heads while taking bath. Why doesn't he order them also to get their heads shaved? I and The Messenger of Allah "Allah's blessing and peace be upon him" used to take bath from one pot. I used to do no more than pouring three handfuls of water over my head.

٥٦ ـ (٣٢٨) ـ وحدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ، وَإِسْمَاعِيلُ بْنُ سَالِمٍ، قَالا: أَخْبَرَنَا هُشَيْمٌ، عَنْ أَبِي بِشْرٍ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ: أَنَّ وَفْدَ ثَقِيفٍ سَأَلُوا النَّبِيَّ ﷺ فَقَالُوا: إِنَّ أَرْضَنَا أَرْضٌ بَارِدَةٌ، فَكَيْفَ بِالْغُسْلِ؟ فَقَالَ: «أَمَّا أَنَا، فَأُفْرِغُ عَلَى رَأْسِي ثَلاثاً».

قَالَ ابْنُ سَالِمٍ فِي رِوَايَتِهِ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا أَبُو بِشْرٍ. وَقَالَ: إِنَّ وَفْدَ ثَقِيفٍ قَالُوا: يَا رَسُولَ اللَّهِ.

٥٧ ـ (٣٢٩) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الْوَهَّابِ ـ يَعْنِي الثَّقَفِيَّ ـ: حَدَّثَنَا جَعْفَرٌ، عَنْ أَبِيهِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ، إِذَا اغْتَسَلَ مِنْ جَنَابَةٍ، صَبَّ عَلَى رَأْسِهِ ثَلَاثَ حَفَنَاتٍ مِنْ مَاءٍ.

فَقَالَ لَهُ الْحَسَنُ بْنُ مُحَمَّدٍ: إِنَّ شَعَرِي كَثِيرٌ. قَالَ جَابِرٌ: فَقُلْتُ لَهُ: يَا ابْنَ أَخِي كَانَ شَعَرُ رَسُولِ اللَّهِ ﷺ أَكْثَرَ مِنْ شَعَرِكَ وَأَطْيَبَ.

١٢ ـ باب حكم ضَفَائر المُغْتَسِلَة

٥٨ ـ (٣٣٠) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَمْرٌو النَّاقِدُ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَابْنُ أَبِي عُمَرَ، كُلُّهُمْ عَنِ ابْنِ عُيَيْنَةَ. قَالَ إِسْحَاقُ: أَخْبَرَنَا سُفْيَانُ، عَنْ أَيُّوبَ بْنِ مُوسَىٰ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ رَافِعٍ، مَوْلَى أُمِّ سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ، قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ، إِنِّي امْرَأَةٌ أَشُدُّ ضَفْرَ رَأْسِي، فَأَنْقُضُهُ لِغُسْلِ الْجَنَابَةِ؟ قَالَ: «لا، إِنَّمَا يَكْفِيكِ أَنْ تَحْثِي عَلَى رَأْسِكِ ثَلاثَ حَثَيَاتٍ، ثُمَّ تُفِيضِينَ عَلَيْكِ الْمَاءَ فَتَطْهُرِينَ».

(...) ـ وحدّثنا عَمْرٌو النَّاقِدُ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ. (ح) وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ قَالا: أَخْبَرَنَا الثَّوْرِيُّ، عَنْ أَيُّوبَ بْنِ مُوسَىٰ، فِي هَٰذَا الإِسْنَادِ. وَفِي حَدِيثِ عَبْدِ الرَّزَّاقِ: فَأَنْقُضُهُ لِلْحَيْضَةِ وَالْجَنَابَةِ؟ فَقَالَ: «لا» ثُمَّ ذَكَرَ بِمَعْنَىٰ حَدِيثِ ابْنِ عُيَيْنَةَ.

(...) حَدَّثَنِيهِ أَحْمَدُ الدَّارِمِيُّ: حَدَّثَنَا زَكَرِيَّاءُ بْنُ عَدِيٍّ: حَدَّثَنَا يَزِيدُ ـ يَعْنِي ابْنَ زُرَيْعٍ ـ عَنْ رَوْحِ ابْنِ الْقَاسِمِ: حَدَّثَنَا أَيُّوبُ بْنُ مُوسَىٰ، بِهَٰذَا الإِسْنَادِ. وَقَالَ: أَفَأَحُلُّهُ فَأَغْسِلُهُ مِنَ الْجَنَابَةِ؟ وَلَمْ يَذْكُرِ الْحَيْضَةَ.

٥٩ ـ (٣٣١) ـ وحدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَلِيُّ بْنُ حُجْرٍ، جَمِيعاً عَنِ ابْنِ عُلَيَّةَ. قَالَ يَحْيَىٰ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ، عَنْ أَيُّوبَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ عُبَيْدِ بْنِ عُمَيْرٍ. قَالَ: بَلَغَ عَائِشَةَ أَنَّ عَبْدَ اللَّهِ بْنَ عَمْرٍو يَأْمُرُ النِّسَاءَ، إِذَا اغْتَسَلْنَ، أَنْ يَنْقُضْنَ رُؤُسَهُنَّ فَقَالَتْ: يَا عَجَباً لابْنِ عَمْرٍو هَٰذَا! يَأْمُرُ النِّسَاءَ، إِذَا اغْتَسَلْنَ، أَنْ يَنْقُضْنَ رُؤُسَهُنَّ، أَفَلا يَأْمُرُهُنَّ أَنْ يَحْلِقْنَ رُؤُسَهُنَّ، لَقَدْ كُنْتُ أَغْتَسِلُ أَنَا وَرَسُولُ اللَّهِ ﷺ مِنْ إِنَاءٍ وَاحِدٍ، وَلا أَزِيدُ عَلَى أَنْ أُفْرِغَ عَلَى رَأْسِي ثَلاثَ إِفْرَاغَاتٍ.

[13] It is desirable for the one bathing from menses to apply a piece of cotton (or clothing) with musk to the trace of the blood

60-(332) A'isha narrated: A woman asked the Messenger of Allah "Allah's blessing and peace be upon him" how to wash herself from menses. She mentioned that he taught her how to take bath and then told her to take a piece of cotton (or clothing) with musk and purify herself.

She asked: "How should I purify myself with that?" He (the Prophet) said: "purify yourself with it. Glory be to Allah!" Then, he turned his face away. (Sufyan Ibn Uyaina gestured to us by covering his face, the same as the Prophet had done). A'isha resumed: I drew her to me, since I understood what the Messenger of Allah "Allah's blessing and peace be upon him" intended. Then, I said to her: "Apply this piece of cotton (or clothing) with musk to the trace of blood".

(...) A'isha narrated that a woman asked The Messenger of Allah "Allah's blessing and peace be upon him": "How would I take a bath to get clean (from menses)?" he said: "Take a piece of cotton (or clothing) with musk and purify yourself with it". (Then, he mentioned the Hadith, which is like that narrated by Sufyan).

61-(...) A'isha narrated: Asma (daughter of Shakal) asked The Messenger of Allah "Allah's blessing and peace be upon him" how to take a bath to get clean from menses. He said: "Let anyone of you use water mixed with (the leaves of) the lote tree and purify herself well. Then she should pour water on her head and rub it strongly till it reaches the roots of the hair. Then she should pour water on it. She should take a piece of cotton (or clothing) with musk and purify herself with it".

Asma asked: "How should she purify herself with it?" He (The Prophet) said: "Glory be to Allah! She should purify herself". A'isha said in a low tone that she should apply it to the trace of blood. She (Asma) then further asked about bathing from ceremonial impurity (because of sexual intercourse). He (The Prophet) said: "She should take water and purify herself well or complete the ablution. Then (she should pour water) on her head and rub it till it reaches the roots of the hair. Then she should pour water on her". A'isha said: "What good women those of Ansar are that their shyness does not prevent them from getting religious knowledge".

(...) The same was narrated on the authority of Shu'ba, with the same chain of transmission, and said (that The Prophet had said): "Glory be to Allah! Purify yourself with it" and then he covered his face (because of shyness).

١٣ ـ بابُ اسْتِحْبابِ اسْتِعْمالِ الْمُغْتَسِلَةِ مِنَ الحَيْضِ فِرصَةً مِنْ مِسْكٍ فِي مَوْضِعِ الدَّمِ

٦٠ ـ (٣٣٢) ـ حدّثنا عَمْرُو بْنُ مُحَمَّدٍ النَّاقِدُ وَابْنُ أَبِي عُمَرَ، جَمِيعاً عَنِ ابْنِ عُيَيْنَةَ. قالَ عَمْرُو: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ مَنْصُورِ بْنِ صَفِيَّةَ، عَنْ أُمِّهِ، عَنْ عَائِشَةَ، قَالَتْ: سَأَلَتِ امْرَأَةٌ النَّبِيَّ ﷺ: كَيْفَ تَغْتَسِلُ مِنْ حَيْضَتِهَا؟ قَالَ: فَذَكَرَتْ أَنَّهُ عَلَّمَهَا كَيْفَ تَغْتَسِلُ، ثُمَّ تَأْخُذُ فِرْصَةً مِنْ مِسْكٍ فَتَطَهَّرُ بِهَا، قَالَتْ: كَيْفَ أَتَطَهَّرُ بِهَا؟ قَالَ: «تَطَهَّرِي بِهَا، سُبْحَانَ اللَّهِ» وَاسْتَتَر ـ وَأَشَارَ لَنَا سُفْيَانُ بْنُ عُيَيْنَةَ بِيَدِهِ عَلَى وَجْهِهِ ـ قَالَ: قَالَتْ عَائِشَةُ: وَاجْتَذَبْتُهَا إِلَيَّ، وَعَرَفْتُ مَا أَرَادَ النَّبِيُّ ﷺ. فَقُلْتُ: تَتَبَّعِي بِهَا أَثَرَ الدَّمِ. وَقَالَ ابْنُ أَبِي عُمَرَ فِي رِوَايَتِهِ: فَقُلْتُ: تَتَبَّعِي بِهَا آثَارَ الدَّمِ.

[البخاري: كتاب الحيض، باب دلك المرأة نفسها إذا تطهرت...، رقم: ٣١٤].

(...) ـ وحدّثني أَحْمَدُ بْنُ سَعِيدٍ الدَّارِمِيُّ: حَدَّثَنَا حَبَّانُ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا مَنْصُورٌ عَنْ أُمِّهِ، عَنْ عَائِشَةَ: أَنَّ امْرَأَةً سَأَلَتِ النَّبِيَّ ﷺ: كَيْفَ أَغْتَسِلُ عِنْدَ الطُّهْرِ؟ فَقَالَ: «خُذِي فِرْصَةً مُمَسَّكَةً فَتَوَضَّئِي بِهَا...» ثُمَّ ذَكَرَ نَحْوَ حَدِيثِ سُفْيَانَ.

٦١ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ، قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ إِبْرَاهِيمَ بْنِ الْمُهَاجِرِ، قَالَ: سَمِعْتُ صَفِيَّةَ تُحَدِّثُ عَنْ عَائِشَةَ: أَنَّ أَسْمَاءَ سَأَلَتِ النَّبِيَّ ﷺ عَنْ غُسْلِ الْمَحِيضِ؟ فَقَالَ: «تَأْخُذُ إِحْدَاكُنَّ مَاءَهَا وَسِدْرَتَهَا فَتَطَهَّرُ، فَتُحْسِنُ الطُّهُورَ، ثُمَّ تَصُبُّ عَلَى رَأْسِهَا فَتَدْلُكُهُ دَلْكاً شَدِيداً، حَتَّى تَبْلُغَ شُؤُونَ رَأْسِهَا، ثُمَّ تَصُبُّ عَلَيْهَا الْمَاءَ، ثُمَّ تَأْخُذُ فِرْصَةً مُمَسَّكَةً فَتَطَهَّرُ بِهَا» فَقَالَتْ أَسْمَاءُ: وَكَيْفَ تَطَهَّرُ بِهَا؟ فَقَالَ: «سُبْحَانَ اللَّهِ، تَطَهَّرِينَ بِهَا» فَقَالَتْ عَائِشَةُ. كَأَنَّهَا تُخْفِي ذَلِكَ، تَتَبَّعِينَ أَثَرَ الدَّمِ.

وَسَأَلَتْهُ عَنْ غُسْلِ الْجَنَابَةِ؟ فَقَالَ: «تَأْخُذُ مَاءً فَتَطَهَّرُ، فَتُحْسِنُ الطُّهُورَ ـ أَوْ تُبْلِغُ الطُّهُورَ ـ ثُمَّ تَصُبُّ عَلَى رَأْسِهَا فَتَدْلُكُهُ، حَتَّى تَبْلُغَ شُؤُونَ رَأْسِهَا، ثُمَّ تُفِيضُ عَلَيْهَا الْمَاءَ». فَقَالَتْ عَائِشَةُ: نِعْمَ النِّسَاءُ نِسَاءُ الأَنْصَارِ، لَمْ يَكُنْ يَمْنَعُهُنَّ الْحَيَاءُ أَنْ يَتَفَقَّهْنَ فِي الدِّينِ.

(...) ـ وحدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، فِي هَٰذَا الإِسْنَادِ نَحْوَهُ. وَقَالَ: قَالَ: «سُبْحَانَ اللَّهِ، تَطَهَّرِي بِهَا» وَاسْتَتَرَ.

(…) A'isha narrated that once Asma Bint Shakal entered into The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! How would anyone of us take a bath to get clean from her menses?" (Then, he mentioned the Hadith, with the exception of bathing from the ceremonial impurity after sexual intercourse).

[14] What about the woman of persistent bleeding from uterus, concerning her bathing and prayer

62-(333) Hisham Ibn Urwa narrated from his father from A'isha: Fatima Bint "daughter of" Abu Hubaish came to The Prophet "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! I get persistent bleeding from the uterus and do not become clean. Shall I give up my prayers?" Allah's Apostle "Allah's blessing and peace be upon him" replied: "No, because it is from a blood vessel and not the menses. So when your real menses begins give up your prayers and when it finishes wash the blood off yourself (by taking a bath) and offer your prayers".

(…) The same Hadith with its chain of transmitters was narrated on the authority of Hisham Ibn Urwa, which is like that of Waki. But, in the narration of Qutaiba from Jarir, she (A'isha) said: Fatima Bint Abu Hubaish Ibn Abd Al-Muttalib Ibn Asad, a woman from us, came. In the narration of Hammad Ibn Zaid, there is an addition, which we gave up mentioning it. (It is his (The Prophet's) saying: "and perform ablution" after his saying: "wash the blood off yourself". It seemed that Muslim did not mention it because it was narrated by Hammad solely).

63-(334) Urwa narrated that A'isha told: Once, Umm Habiba Bint Jahsh asked for the religious verdict of The Prophet "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! I get persistent bleeding from the uterus and do not become clean. (What would I do concerning the prayers?)" upon this, The Messenger of Allah said: "It is from a blood vessel and not the menses. So, you should take a bath and then perform the prayers". She used to take a bath at the time of every (obligatory) prayer.

Al-Laith Ibn Sa'd commented: Ibn Shihab did not mention that The Messenger of Allah "Allah's blessing and peace be upon him" had ordered Umm Habiba to take a bath at the time of every (obligatory) prayer. But, it was something she did optionally and voluntarily. Ibn Rumh said in his narration: Bint Jahsh, and did not say Umm Habiba.

64-(…) Urwa and Amra Bint Abd Ar-Rahman narrated that A'isha reported: Umm Habiba Bint Jahsh, the sister-in-law of The Messenger of Allah "Allah's blessing and peace be upon him" (because she was the

(...) ـ وحدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، كِلاهُمَا عَنْ أَبِي الأَحْوَصِ، عَنْ إِبْرَاهِيمَ بْنِ مُهَاجِرٍ، عَنْ صَفِيَّةَ بِنْتِ شَيْبَةَ، عَنْ عَائِشَةَ. قَالَتْ: دَخَلَتْ أَسْمَاءُ بِنْتُ شَكَلٍ عَلَى رَسُولِ اللَّهِ ﷺ. فَقَالَتْ: يَا رَسُولَ اللَّهِ، كَيْفَ تَغْتَسِلُ إِحْدَانَا إِذَا طَهُرَتْ مِنَ الْحَيْضِ؟ وَسَاقَ الْحَدِيثَ. وَلَمْ يَذْكُرْ فِيهِ غُسْلَ الْجَنَابَةِ.

١٤ ـ بابُ المُسْتَحاضة وغُسْلِها وصَلاتِها

٦٢ ـ (٣٣٣) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالا: حَدَّثَنَا وَكِيعٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ: جَاءَتْ فَاطِمَةُ بِنْتُ أَبِي حُبَيْشٍ إِلَى النَّبِيِّ ﷺ. فَقَالَتْ: يَا رَسُولَ اللَّهِ، إِنِّي امْرَأَةٌ أُسْتَحَاضُ فَلا أَطْهُرُ، أَفَأَدَعُ الصَّلاةَ؟ فَقَالَ: «لا، إِنَّمَا ذٰلِكِ عِرْقٌ وَلَيْسَ بِالْحَيْضَةِ، فَإِذَا أَقْبَلَتِ الْحَيْضَةُ فَدَعِي الصَّلاةَ، وَإِذَا أَدْبَرَتْ فَاغْسِلِي عَنْكِ الدَّمَ وَصَلِّي».

(...) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ وَأَبُو مُعَاوِيَةَ. (ح) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا جَرِيرٌ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي. (ح) وَحَدَّثَنَا خَلَفُ بْنُ هِشَامٍ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، كُلُّهُمْ عَنْ هِشَامِ بْنِ عُرْوَةَ، بِمِثْلِ حَدِيثِ وَكِيعٍ وَإِسْنَادِهِ.

وَفِي حَدِيثِ قُتَيْبَةَ عَنْ جَرِيرٍ: جَاءَتْ فَاطِمَةُ بِنْتُ أَبِي حُبَيْشِ بْنِ عَبْدِ الْمُطَّلِبِ بْنِ أَسَدٍ، وَهِيَ امْرَأَةٌ مِنَّا.

قَالَ: وَفِي حَدِيثِ حَمَّادِ بْنِ زَيْدٍ زِيَادَةُ حَرْفٍ، تَرَكْنَا ذِكْرَهُ.

[البخاري: كتاب الوضوء، باب غسل الدم، رقم: ٢٢٨].

٦٣ ـ (٣٣٤) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: أَنَّهَا قَالَتْ: اسْتَفْتَتْ أُمُّ حَبِيبَةَ بِنْتُ جَحْشٍ رَسُولَ اللَّهِ ﷺ، فَقَالَتْ: إِنِّي أُسْتَحَاضُ، فَقَالَ: «إِنَّمَا ذٰلِكِ عِرْقٌ فَاغْتَسِلِي، ثُمَّ صَلِّي».

فَكَانَتْ تَغْتَسِلُ عِنْدَ كُلِّ صَلاةٍ.

قَالَ اللَّيْثُ بْنُ سَعْدٍ: لَمْ يَذْكُرِ ابْنُ شِهَابٍ أَنَّ رَسُولَ اللَّهِ ﷺ أَمَرَ أُمَّ حَبِيبَةَ بِنْتَ جَحْشٍ أَنْ تَغْتَسِلَ عِنْدَ كُلِّ صَلاةٍ، وَلٰكِنَّهُ شَيْءٌ فَعَلَتْهُ هِيَ.

وَقَالَ ابْنُ رُمْحٍ فِي رِوَايَتِهِ: ابْنَةُ جَحْشٍ. وَلَمْ يَذْكُرْ أُمَّ حَبِيبَةَ.

٦٤ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ سَلَمَةَ الْمُرَادِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ وَعَمْرَةَ بِنْتِ عَبْدِ الرَّحْمٰنِ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ: أَنَّ أُمَّ حَبِيبَةَ بِنْتَ جَحْشٍ خَتَنَةَ رَسُولِ اللَّهِ ﷺ، وَتَحْتَ

sister of Zainab Bint Jahsh the wife of The Messenger of Allah "Allah's blessing and peace be upon him"), and she was the wife of Abd Ar-Rahman Ibn Awf, got persistent bleeding from her uterus for seven years. She asked for the religious verdict of The Messenger of Allah "Allah's blessing and peace be upon him" concerning that matter. Upon this, The Messenger of Allah "Allah's blessing and peace be upon him" said: "This (bleeding) is not menses, but it is from a blood vessel. So, take a bath (to purify yourself from the menses) and then perform the prayer".

A'isha resumed: She (Umm Habiba) used to take a bath in a washing tub at the chamber of her sister Zainab Bint Jahsh, and (the blood was so abundant that) the redness of the blood would prevail the water.

Ibn Shihab said: I narrated this (Hadith) to Abu Bakr Ibn Abd Ar-Rahman Ibn Al-Harith Ibn Hisham, who said: "Allah's mercy be upon Hind! Had she learnt such a religious verdict, by Allah, she would have kept weeping, because she used not to offer the prayers (because of this persistent bleeding from the uterus)".

(...)Amra Bint Abd Ar-Rahman narrated that A'isha reported: Umm Habiba Bint Jahsh came to The Messenger of Allah "Allah's blessing and peace be upon him", and she got persistent bleeding from her uterus for seven years. (And mentioned the like of the narration of Amr Ibn Al-Harith to A'isha's saying: (and the blood was so abundant that) the redness of the blood would prevail the water. He did not mention what is next to that).

(...) Amra narrated from A'isha that the daughter of Jahsh got persistent bleeding from her uterus for seven years (and mentioned the like of the previous narration).

65-(...) Urwa narrated from A'isha that Umm Habiba (daughter of Jahsh) asked The Messenger of Allah "Allah's blessing and peace be upon him" about the blood (which used to flow beyond the period of the menses). A'isha said: "I saw her washing tub (in which she used to take bath), and it was full of blood". Upon this, The Messenger of Allah "Allah's blessing and peace be upon him" said: "Stay (without prayer) as long as your menses used to constrain you and then take a bath and perform the prayers".

66-(...)Urwa Ibn Az-Zubair narrated from A'isha, the wife of The Prophet "Allah's blessing and peace be upon him", that Umm Habiba, daughter of Jahsh, who was the wife of Abd Ar-Rahman Ibn Awf, complained to The Messenger of Allah "Allah's blessing and peace be upon him" about the blood (which used to flow beyond the course of the

عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ، اسْتُحِيضَتْ سَبْعَ سِنِينَ، فَاسْتَفْتَتْ رَسُولَ اللَّهِ ﷺ فِي ذَٰلِكَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ هَٰذِهِ لَيْسَتْ بِالْحَيْضَةِ، وَلٰكِنَّ هَٰذَا عِرْقٌ، فَاغْتَسِلِي وَصَلِّي».

قَالَتْ عَائِشَةُ: فَكَانَتْ تَغْتَسِلُ فِي مِرْكَنٍ فِي حُجْرَةِ أُخْتِهَا زَيْنَبَ بِنْتِ جَحْشٍ، حَتَّى تَعْلُوَ حُمْرَةُ الدَّمِ الْمَاءَ.

قَالَ ابْنُ شِهَابٍ: فَحَدَّثْتُ بِذَلِكَ أَبَا بَكْرِ بْنَ عَبْدِ الرَّحْمٰنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ. فَقَالَ: يَرْحَمُ اللَّهُ هِنْداً لَوْ سَمِعَتْ بِهٰذِهِ الْفُتْيَا، وَاللَّهِ، إِنْ كَانَتْ لَتَبْكِي، لأَنَّهَا كَانَتْ لا تُصَلِّي.

[البخاري: كتاب الحيض، باب عرق الاستحاضة، رقم: ٣٢٧].

(...) ـ **وحدّثني** أَبُو عِمْرَانَ مُحَمَّدُ بْنُ جَعْفَرِ بْنِ زِيَادٍ: أَخْبَرَنَا إِبْرَاهِيمُ ـ يَعْنِي ابْنَ سَعْدٍ ـ عَنِ ابْنِ شِهَابٍ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمٰنِ، عَنْ عَائِشَةَ، قَالَتْ: جَاءَتْ أُمُّ حَبِيبَةَ بِنْتُ جَحْشٍ إِلَى رَسُولِ اللَّهِ ﷺ، وَكَانَتِ اسْتُحِيضَتْ سَبْعَ سِنِينَ... بِمِثْلِ حَدِيثِ عَمْرِو بْنِ الْحَارِثِ إِلَى قَوْلِهِ: تَعْلُو حُمْرَةُ الدَّمِ الْمَاءَ. وَلَمْ يَذْكُرْ مَا بَعْدَهُ.

(...) ـ **وحدّثني** مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ: أَنَّ ابْنَةَ جَحْشٍ كَانَتْ تُسْتَحَاضُ سَبْعَ سِنِينَ... بِنَحْوِ حَدِيثِهِمْ.

٦٥ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ. (ح) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ جَعْفَرٍ، عَنْ عِرَاكٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: أَنَّهَا قَالَتْ: إِنَّ أُمَّ حَبِيبَةَ سَأَلَتْ رَسُولَ اللَّهِ ﷺ عَنِ الدَّمِ؟ فَقَالَتْ عَائِشَةُ: رَأَيْتُ مِرْكَنَهَا مَلآنَ دَماً. فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ: «امْكُثِي قَدْرَ مَا كَانَتْ تَحْبِسُكِ حَيْضَتُكِ، ثُمَّ اغْتَسِلِي وَصَلِّي».

٦٦ ـ (...) ـ حدّثني مُوسَى بْنُ قُرَيْشٍ التَّمِيمِيُّ: حَدَّثَنَا إِسْحَاقُ بْنُ بَكْرِ بْنِ مُضَرَ: حَدَّثَنِي أَبِي حَدَّثَنِي جَعْفَرُ بْنُ رَبِيعَةَ، عَنْ عِرَاكِ بْنِ مَالِكٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ، زَوْجِ النَّبِيِّ ﷺ: أَنَّهَا قَالَتْ: إِنَّ أُمَّ حَبِيبَةَ بِنْتَ جَحْشٍ ـ الَّتِي كَانَتْ تَحْتَ

menses). The Messenger of Allah "Allah's blessing and peace be upon him" said: "Stay (without prayer) as long as your menses used to constrain you and then take a bath (and perform the prayers)". She used to take a bath at the time of every prayer.

[15] It is obligatory for the menstruating woman to observe the fasts of the days she missed during her menses, but this applies not to the prayer

67-(335) Mu'adha narrated that once a woman asked A'isha: "Is it obligatory for the woman to offer the prayers she missed during her menses?" A'isha asked her: "Are you from (the village of) Harura? Anyone of us would get her menses during the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him" but she used not to be ordered to offer them (the prayers missed during the menses)".

68-(...) Shu'ba narrated from Yazid that once Mu'adha asked A'isha: "Is it obligatory for the woman to offer the prayers she missed during her menses?" A'isha asked her: "Are you from (the village of) Harura? Anyone of us would get her menses during the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him", but did he order us to compensate for them (the prayers missed during the menses)?" Muhammad Ibn Ja'far (a sub-narrator) said: She meant to perform them.

69-(...) Mu'adha narrated: I asked A'isha: "Why does a woman observe the fasts (abandoned during the period of menses) and does not offer the prayers (she missed during such a period)?" A'isha asked her: "Are you from Harura?" she said: "No, I'm not from Harura. But I just inquire (about the matter)". Upon this A'isha said: "We used to get menses, and we used to be ordered to observe the fasts (missed during the period of menses) and not to offer the prayers (abandoned during such a period)".

[16] The bathing person screens himself with a garment or its like

70-(336) Abu Murra, the freed slave of Umm Hani, daughter of Abu Talib, narrated: I heard Umm Hani saying: On the day of the Conquest (of Mecca), I went to The Messenger of Allah "Allah's blessing and peace be upon him" and found him bathing, and his daughter Fatima was screening him with a mantle.

71-(...) Abu Murra, the freed slave of Aqil, narrated that Umm Hani told him that when it was the day of the Conquest (of Mecca), she went to The Messenger of Allah "Allah's blessing and peace be upon him", who was at the upper part of Mecca. The Messenger of Allah "Allah's blessing and peace be upon him" entered into his bathing place (to take a bath), while Fatima, his daughter was screening him. (When he finished) he took

عَبْدِ الرَّحْمَٰنِ بْنِ عَوْفٍ - شَكَتْ إِلَى رَسُولِ اللَّهِ ﷺ الدَّمَ. فَقَالَ لَهَا: «امْكُثِي قَدْرَ مَا كَانَتْ تَحْبِسُكِ حَيْضَتُكِ، ثُمَّ اغْتَسِلِي».

فَكَانَتْ تَغْتَسِلُ عِنْدَ كُلِّ صَلَاةٍ.

١٥ - بابُ وُجُوبِ قضاءِ الصَّوْمِ على الحائض دونَ الصلاة

٦٧ - (٣٣٥) - حدّثنا أَبُو الرَّبِيعِ الزَّهْرَانِيُّ: حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ، عَنْ مُعَاذَةَ. (ح) وَحَدَّثَنَا حَمَّادٌ، عَنْ يَزِيدَ الرِّشْكِ، عَنْ مُعَاذَةَ: أَنَّ امْرَأَةً سَأَلَتْ عَائِشَةَ فَقَالَتْ: أَتَقْضِي إِحْدَانَا الصَّلَاةَ أَيَّامَ مَحِيضِهَا؟ فَقَالَتْ عَائِشَةُ: أَحَرُورِيَّةٌ أَنْتِ؟ قَدْ كَانَتْ إِحْدَانَا تَحِيضُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ ثُمَّ لَا تُؤْمَرُ بِقَضَاءٍ.

[البخاري: كتاب الحيض، باب لا تقضي الحائض الصلاة، رقم: ٣٢١].

٦٨ - (...) - وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ يَزِيدَ. قَالَ: سَمِعْتُ مُعَاذَةَ: أَنَّهَا سَأَلَتْ عَائِشَةَ: أَتَقْضِي الْحَائِضُ الصَّلَاةَ؟ فَقَالَتْ عَائِشَةُ: أَحَرُورِيَّةٌ أَنْتِ؟ قَدْ كُنَّ نِسَاءُ رَسُولِ اللَّهِ ﷺ يَحِضْنَ، أَفَأَمَرَهُنَّ أَنْ يَجْزِينَ؟.

قَالَ مُحَمَّدُ بْنُ جَعْفَرٍ: تَعْنِي يَقْضِينَ.

٦٩ - (...) - وحدّثنا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ عَاصِمٍ، عَنْ مُعَاذَةَ قَالَتْ: سَأَلْتُ عَائِشَةَ فَقُلْتُ: مَا بَالُ الْحَائِضِ تَقْضِي الصَّوْمَ وَلَا تَقْضِي الصَّلَاةَ؟ فَقَالَتْ: أَحَرُورِيَّةٌ أَنْتِ؟ قُلْتُ: لَسْتُ بِحَرُورِيَّةٍ، وَلَكِنِّي أَسْأَلُ. قَالَتْ: كَانَ يُصِيبُنَا ذَلِكَ فَنُؤْمَرُ بِقَضَاءِ الصَّوْمِ وَلَا نُؤْمَرُ بِقَضَاءِ الصَّلَاةِ.

١٦ - باب تَسَتُّرِ الْمُغْتَسِلِ بثوبٍ ونحوه

٧٠ - (٣٣٦) - وحدّثنا يَحْيَى بْنُ يَحْيَى: قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ أَبِي النَّضْرِ: أَنَّ أَبَا مُرَّةَ - مَوْلَى أُمِّ هَانِئٍ بِنْتِ أَبِي طَالِبٍ - أَخْبَرَهُ: أَنَّهُ سَمِعَ أُمَّ هَانِئٍ بِنْتَ أَبِي طَالِبٍ تَقُولُ: ذَهَبْتُ إِلَى رَسُولِ اللَّهِ ﷺ عَامَ الْفَتْحِ، فَوَجَدْتُهُ يَغْتَسِلُ. وَفَاطِمَةُ ابْنَتُهُ تَسْتُرُهُ بِثَوْبٍ.

[البخاري: كتاب الغسل، باب التستر في الغسل عند الناس، رقم: ٢٨٠].

٧١ - (...) - حدّثنا مُحَمَّدُ بْنُ رُمْحِ بْنِ الْمُهَاجِرِ: أَخْبَرَنَا اللَّيْثُ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ سَعِيدِ بْنِ أَبِي هِنْدٍ: أَنَّ أَبَا مُرَّةَ مَوْلَى عَقِيلٍ حَدَّثَهُ: أَنَّ أُمَّ هَانِئٍ بِنْتَ أَبِي طَالِبٍ حَدَّثَتْهُ: أَنَّهُ لَمَّا كَانَ عَامُ الْفَتْحِ، أَتَتْ رَسُولَ اللَّهِ ﷺ وَهُوَ بِأَعْلَى مَكَّةَ. قَامَ رَسُولُ اللَّهِ ﷺ إِلَى غُسْلِهِ، فَسَتَرَتْ عَلَيْهِ فَاطِمَةُ، ثُمَّ أَخَذَ ثَوْبَهُ فَالْتَحَفَ بِهِ، ثُمَّ صَلَّى

his garment, which he put on and offered eight Rak'as, the supererogatory prayer of the Forenoon.

72-(...) The same was narrated on the authority of Sa'id Ibn Abu Hind with the same chain of transmitters. He said in this narration: His daughter Fatima screened him with his garment, which he took and put on after he had finished bathing. Then he stood and offered eight Rak'as; and that was at forenoon.

73-(337) Ibn Abbas narrated from Maimuna: I placed some water to The Messenger of Allah "Allah's blessing and peace be upon him" and screened him and he took a bath.

[17] It is forbidden to look at the privates of another person

74-(338) Abd Ar-Rahman Ibn Abu Sa'id Al-Khudri narrated from his father that The Messenger of Allah "Allah's blessing and peace be upon him" said: "No man should look at the privates of another man; and no woman should look at the privates of another woman. Furthermore, no man should lie with another man under one covering; and no woman should lie with another woman under one covering".

(...) The same was narrated on the authority of Ad-Dahhak Ibn Uthman.

[18] It is permissible to take a bath as naked in seclusion

75-(339) Hammam Ibn Munabbih narrated: This is what Abu Huraira narrated to us from The Messenger of Allah "Allah's blessing and peace be upon him" (and he mentioned many narrations, including the following): **Abu Huraira narrated: The Prophet said: "Israelites used to take bath naked (all together) looking at the privates of each other. The Prophet Moses used to take a bath alone in privacy. They said: "By Allah! Nothing prevents Moses from taking a bath with us except that he has a scrotal hernia. " So once Moses went out to take a bath and put his clothes over a stone which ran away with his clothes. Moses followed that stone saying: "My clothes, O stone! My clothes, O stone!" till the Israelites saw his privates and said: "By Allah, Moses has got no defect in his body". The stone stopped until they were be able to look at him. Moses took his clothes and began to beat the stone". Abu Huraira added: "By Allah! There are still six or seven marks present on the stone from that excessive beating of Moses".**

[19] One should be careful in keeping his privates

76-(340) Amr Ibn Dinar narrated that he heard Jaber Ibn Abdullah saying: When Ka'ba was being built, The Prophet "Allah's blessing and

ثَمَانَ رَكَعَاتٍ سُبْحَةَ الضُّحَىٰ.

٧٢ ـ (...) ـ وحدّثناه أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنِ الْوَلِيدِ بْنِ كَثِيرٍ، عَنْ سَعِيدِ بْنِ أَبِي هِنْدٍ، بِهَٰذَا الإِسْنَادِ. وَقَالَ: فَسَتَرَتْهُ ابْنَتُهُ فَاطِمَةُ بِثَوْبِهِ، فَلَمَّا اغْتَسَلَ أَخَذَهُ فَالتَحَفَ بِهِ، ثُمَّ قَامَ فَصَلَّى ثَمَانَ سَجَدَاتٍ. وَذَلِكَ ضُحًى.

٧٣ ـ (٣٣٧) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا مُوسَى الْقَارِىءُ: حَدَّثَنَا زَائِدَةُ، عَنِ الأَعْمَشِ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ، عَنْ مَيْمُونَةَ، قَالَتْ: وَضَعْتُ لِلنَّبِيِّ ﷺ مَاءً وَسَتَرْتُهُ فَاغْتَسَلَ.

١٧ ـ باب تحريم النَّظر إلى العَوْرات

٧٤ ـ (٣٣٨) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، عَنِ الضَّحَّاكِ بْنِ عُثْمَانَ، قَالَ: أَخْبَرَنِي زَيْدُ بْنُ أَسْلَمَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنْ أَبِيهِ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لا يَنْظُرُ الرَّجُلُ إِلَى عَوْرَةِ الرَّجُلِ، وَلا الْمَرْأَةُ إِلَى عَوْرَةِ الْمَرْأَةِ، وَلا يُفْضِي الرَّجُلُ إِلَى الرَّجُلِ فِي ثَوْبٍ وَاحِدٍ، وَلا تُفْضِي الْمَرْأَةُ إِلَى الْمَرْأَةِ فِي الثَّوْبِ الْوَاحِدِ».

(...) ـ وحَدَّثَنِيهِ هَارُونُ بْنُ عَبْدِ اللَّهِ وَمُحَمَّدُ بْنُ رَافِعٍ. قَالا: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: أَخْبَرَنَا الضَّحَّاكُ بْنُ عُثْمَانَ، بِهَٰذَا الإِسْنَادِ. وَقَالا مَكَانَ عَوْرَةِ عُرْيَةِ الرَّجُلِ وَعُرْيَةِ الْمَرْأَةِ.

١٨ ـ بابُ جَوَازِ الاغْتِسَالِ عرياناً في الخلوة

٧٥ ـ (٣٣٩) ـ وحدّثنا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، قَالَ: هٰذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ مُحَمَّدٍ رَسُولِ اللَّهِ ﷺ. فَذَكَرَ أَحَادِيثَ مِنْهَا. وَقَالَ رَسُولُ اللَّهِ ﷺ: «كَانَتْ بَنُو إِسْرَائِيلَ يَغْتَسِلُونَ عُرَاةً، يَنْظُرُ بَعْضُهُمْ إِلَى سَوْأَةِ بَعْضٍ. وَكَانَ مُوسَىٰ عَلَيْهِ السَّلامُ يَغْتَسِلُ وَحْدَهُ، فَقَالُوا: وَاللَّهِ، مَا يَمْنَعُ مُوسَىٰ أَنْ يَغْتَسِلَ مَعَنَا إِلا أَنَّهُ آدَرُ، قَالَ: فَذَهَبَ مَرَّةً يَغْتَسِلُ. فَوَضَعَ ثَوْبَهُ عَلَى حَجَرٍ. فَفَرَّ الْحَجَرُ بِثَوْبِهِ. قَالَ: فَجَمَحَ مُوسَىٰ بِإِثْرِهِ يَقُولُ: ثَوْبِي حَجَرُ، ثَوْبِي حَجَرُ، حَتَّى نَظَرَتْ بَنُو إِسْرَائِيلَ إِلَى سَوْأَةِ مُوسَىٰ. قَالُوا: وَاللَّهِ، مَا بِمُوسَىٰ مِنْ بَأْسٍ، فَقَامَ الْحَجَرُ حَتَّى نُظِرَ إِلَيْهِ. قَالَ: فَأَخَذَ ثَوْبَهُ فَطَفِقَ بِالْحَجَرِ ضَرْباً».

قَالَ أَبُو هُرَيْرَةَ: وَاللَّهِ، إِنَّهُ بِالْحَجَرِ نَدَبٌ سِتَّةٌ أَوْ سَبْعَةٌ. ضَرْبُ مُوسَىٰ بِالْحَجَرِ.

[البخاري: كتاب الغسل، باب من اغتسل عرياناً في الخلوة...، رقم ٢٧٨].

١٩ ـ بابُ الاعْتِنَاءِ بِحِفْظِ العَوْرَة

٧٦ ـ (٣٤٠) ـ وحدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ، ومُحَمَّدُ بْنُ حَاتِمِ بْنِ مَيْمُونٍ، جَمِيعاً عَنْ مُحَمَّدِ بْنِ بَكْرٍ. قَالَ: أَخْبَرَنَا ابْنُ جُرَيْجٍ. (ح) وَحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ وَمُحَمَّدُ بْنُ رَافِعٍ ـ وَاللَّفْظُ لَهُمَا ـ قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ:

peace be upon him" and Abbas (his paternal uncle) went to carry the stones. Abbas said to The Prophet: "Put your waist sheet upon your shoulder (so as to save you) from the stones". He did, and afterwards, he fell down to the ground, with his eyes rising up to the sky. Then, he got up and said: "My waist sheet! My waist sheet!" then, he tied his waist sheet upon him. (Muhammad Ibn Rafi said in his narration "On your neck" and not "on your shoulder").

77-(...) Amr Ibn Dinar narrated that he heard Jaber Ibn Abdullah saying: The Prophet "Allah's blessing and peace be upon him" went to carry the stones with the people for building Ka'ba. His paternal uncle Abbas said to The Prophet: "O my nephew! It would be better if you untie your waist sheet and put it upon your shoulder (so as to save you) from the stones". He did, and afterwards, he fell unconscious. From that day on, he had never been seen as naked.

78-(341) Al-Miswar Ibn Makhrama narrated: Once, I came carrying a heavy stone, and I was wearing a loose waist sheet, which slipped off while I was carrying the stone, which I could not put until I carried it to its proper place. Upon this, The Messenger of Allah "Allah's blessing and peace be upon him" said: "Return to your garment and take (and put on) it; and do not walk as naked".

[20] What one screens himself with to answer the call of nature

79-(342) Abdullah Ibn Ja'far narrated: Once, The Messenger of Allah "Allah's blessing and peace be upon him" made me ride behind him, and told me something secret, of which I should not inform anyone. The Messenger of Allah "Allah's blessing and peace be upon him" used to like most to screen himself behind a lofty place or an enclosed cluster of date palms while answering the call of nature.

[21] Verily, the water (of bathing) is obligatory for orgasm

80-(343) Abd Ar-Rahman Ibn Abu Sa'id Al-Khudri narrated from his father: On a Monday, I set out with The Messenger of Allah "Allah's blessing and peace be upon him" until we came to the homes of Banu Salim, where The Messenger of Allah "Allah's blessing and peace be upon him" stood at the door of (the house of) Itban, and called him loudly (so as to get out to meet The Prophet). He came out, dragging his lower garment. Upon this, The Messenger of Allah "Allah's blessing and peace be upon him" asked: "Have we put the man (meaning Itban) to haste (by having him depart from his wife before orgasm)?"

أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ: أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: لَمَّا بُنِيَتِ الْكَعْبَةُ ذَهَبَ النَّبِيُّ ﷺ وَعَبَّاسٌ يَنْقُلانِ حِجَارَةً. فَقَالَ الْعَبَّاسُ لِلنَّبِيِّ ﷺ: اجْعَلْ إِزَارَكَ عَلَى عَاتِقِكَ، مِنَ الْحِجَارَةِ، فَفَعَلَ، فَخَرَّ إِلَى الأَرْضِ، وَطَمَحَتْ عَيْنَاهُ إِلَى السَّمَاءِ، ثُمَّ قَامَ فَقَالَ: «إِزَارِي، إِزَارِي» فَشَدَّ عَلَيْهِ إِزَارَهُ.

قَالَ ابْنُ رَافِعٍ فِي رِوَايَتِهِ: عَلَى رَقَبَتِكَ. وَلَمْ يَقُلْ: عَلَى عَاتِقِكَ

[البخاري: كتاب الحج، باب فضل مكة وبنيانها...، رقم: ١٥٨٢].

٧٧ ـ (...) ـ وحدّثنا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا زَكَرِيَّاءُ بْنُ إِسْحَاقَ: حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ، قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يُحَدِّثُ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَنْقُلُ مَعَهُمُ الْحِجَارَةَ لِلْكَعْبَةِ وَعَلَيْهِ إِزَارُهُ. فَقَالَ لَهُ الْعَبَّاسُ، عَمُّهُ: يَا ابْنَ أَخِي، لَوْ حَلَلْتَ إِزَارَكَ، فَجَعَلْتَهُ عَلَى مَنْكِبِكَ، دُونَ الْحِجَارَةِ. قَالَ: فَحَلَّهُ، فَجَعَلَهُ عَلَى مَنْكِبِهِ، فَسَقَطَ مَغْشِيًّا عَلَيْهِ. قَالَ: فَمَا رُؤِيَ بَعْدَ ذَلِكَ الْيَوْمِ عُرْيَاناً.

[البخاري: كتاب الصلاة، باب التعري في الصلاة وغيرها، رقم: ٣٦٤].

٧٨ ـ (٣٤١) ـ حدّثنا سعيدُ بْنُ يَحْيَىٰ الأُمَوِيُّ: حَدَّثَنِي أَبِي: حَدَّثَنَا عُثْمَانُ بْنُ حَكِيمِ بْنِ عَبَّادِ بن حُنَيْفٍ الأَنْصَارِيُّ: أَخْبَرَنِي أَبُو أُمَامَةَ بْنُ سَهْلِ بْنِ حُنَيْفٍ، عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ، قَالَ: أَقْبَلْتُ بِحَجَرٍ، أَحْمِلُهُ، ثَقِيلٍ وَعَلَيَّ إِزَارٌ خَفِيفٌ. قَالَ: فَانْحَلَّ إِزَارِي وَمَعِيَ الْحَجَرُ، لَمْ أَسْتَطِعْ أَنْ أَضَعَهُ حَتَّى بَلَغْتُ بِهِ إِلَى مَوْضِعِهِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «ارْجِعْ إِلَى ثَوْبِكَ فَخُذْهُ، ولا تَمْشُوا عُرَاةً».

٢٠ ـ باب ما يَستَتِرُ به لقضاء الحَاجة

٧٩ ـ (٣٤٢) ـ حدّثنا شَيْبَانُ بْنُ فَرُّوخَ، وَعَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ أَسْمَاءَ الضُّبَعِيُّ، قَالا: حَدَّثَنَا مَهْدِيٌّ ـ وَهُوَ ابْنُ مَيْمُونٍ ـ حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي يَعْقُوبَ، عَنِ الْحَسَنِ بْنِ سَعْدٍ، مَوْلَى الْحَسَنِ بْنِ عَلِيٍّ، عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ، قَالَ: أَرْدَفَنِي رَسُولُ اللَّهِ ﷺ ذَاتَ يَوْمٍ خَلْفَهُ، فَأَسَرَّ إِلَيَّ حَدِيثاً لا أُحَدِّثُ بِهِ أَحَداً مِنَ النَّاسِ. وَكَانَ أَحَبَّ مَا اسْتَتَرَ بِهِ رَسُولُ اللَّهِ ﷺ لِحَاجَتِهِ، هَدَفٌ أَوْ حَائِشُ نَخْلٍ.

قَالَ ابْنُ أَسْمَاءَ فِي حَدِيثِهِ: يَعْنِي حَائِطَ نَخْلٍ.

٢١ ـ بابٌ: «إِنَّمَا الماءُ من الماءِ»

٨٠ ـ (٣٤٣) ـ وحدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ وَيَحْيَىٰ بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ. قَالَ يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا. وَقَالَ الآخَرُونَ: حَدَّثَنَا إِسْمَاعِيلُ ـ وَهُوَ ابْنُ جَعْفَرٍ ـ عَنْ شَرِيكٍ ـ يَعْنِي ابْنَ أَبِي نَمِرٍ ـ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنْ أَبِيهِ؛ قَالَ: خَرَجْتُ مَعَ رَسُولِ اللَّهِ ﷺ يَوْمَ الاثْنَيْنِ إِلَى قُبَاءَ، حَتَّى إِذَا كُنَّا فِي بَنِي سَالِمٍ وَقَفَ رَسُولُ اللَّهِ ﷺ عَلَى بَابِ عِتْبَانَ، فَصَرَخَ بِهِ، فَخَرَجَ يَجُرُّ إِزَارَهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ:

Itban asked: "O Messenger of Allah! What would a man do if he became in a hurry (and departed from his wife) and did not emit seamen?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily, the water (of bathing) is obligatory for orgasm".

81-(...) Abu Salama Ibn Abd Ar-Rahman narrated from Abu Sa'id Al-Khudri that The Prophet "Allah's blessing and peace be upon him" said: "Verily, the water (of bathing) is obligatory for orgasm".

82-(344) Abu Al-ala Ibn Ash-Shikhkhir narrated: The Messenger of Allah "Allah's blessing and peace be upon him" used (sometimes) to abrogate some of his narrations, one by another, as well as The Holy Quran abrogated a part of it by another.

83-(345) Abu Sa'id Al-Khudri narrated: Once, The Messenger of Allah "Allah's blessing and peace be upon him" passed by (the house of) a man from Ansar, for whom he sent. The man came out (so hastily that) sweat was dribbling from his head. The Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Perhaps we put you to haste (to the extent that you departed from your wife hurriedly before orgasm)?" the man answered in the affirmative. Upon this, The Messenger of Allah "Allah's blessing and peace be upon him" said: "If you were put to haste or seamen was not emitted, then there would be no bathing obligatory for you, but you have to perform ablution".

84-(346) Ubai Ibn Ka'b narrated: I asked The Messenger of Allah "Allah's blessing and peace be upon him" about the man, who (sometimes) has sexual intercourse with his wife but without emitting seamen. The Messenger of Allah "Allah's blessing and peace be upon him" said: "He should wash the secretion he got from the woman and then perform ablution and offer the prayer".

85-(...) Ubai Ibn Ka'b narrated from The Messenger of Allah "Allah's blessing and peace be upon him" concerning the man who has sexual intercourse with his wife but without emitting seamen: "He should wash his penis and then perform ablution".

86-(347) Zaid Ibn Khalid Al-Juhani narrated that he asked Uthman: "What would a man do if he had sexual intercourse with his wife and did not emit semen?" he said: "He should perform ablution like that offered for the prayer, and wash his penis". Uthman resumed: "I heard it from The Messenger of Allah "Allah's blessing and peace be upon him"".

(...) Abu Aiyub narrated that he had heard the same from The Messenger of Allah "Allah's blessing and peace be upon him".

«أَعْجَلْنَا الرَّجُلَ» فَقَالَ عِتْبَانُ: يَا رَسُولَ اللَّهِ، أَرَأَيْتَ الرَّجُلَ يُعْجَلُ عَنِ امْرَأَتِهِ وَلَمْ يُمْنِ، مَاذَا عَلَيْهِ؟ قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا الْمَاءُ مِنَ الْمَاءِ».

٨١ ـ (...) ـ حدّثنا هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، عَنِ ابْنِ شِهَابٍ حَدَّثَهُ: أَنَّ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمٰنِ حَدَّثَهُ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «إِنَّمَا الْمَاءُ مِنَ الْمَاءِ».

٨٢ ـ (٣٤٤) ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا الْمُعْتَمِرُ: حَدَّثَنَا أَبِي: حَدَّثَنَا أَبُو الْعَلاءِ ابْنُ الشِّخِّيرِ، قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَنْسَخُ حَدِيثُهُ بَعْضُهُ بَعْضاً، كَمَا يَنْسَخُ الْقُرْآنُ بَعْضُهُ بَعْضاً.

٨٣ ـ (٣٤٥) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا غُنْدَرٌ عَنْ شُعْبَةَ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ، قَالا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ، عَنْ ذَكْوَانَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ: أَنَّ رَسُولَ اللَّهِ ﷺ مَرَّ عَلَىٰ رَجُلٍ مِنَ الأَنْصَارِ فَأَرْسَلَ إِلَيْهِ، فَخَرَجَ وَرَأْسُهُ يَقْطُرُ. فَقَالَ: «لَعَلَّنَا أَعْجَلْنَاكَ؟» قَالَ: نَعَمْ. يَا رَسُولَ اللَّهِ. قَالَ: «إِذَا أُعْجِلْتَ ـ أَوْ أَقْحَطْتَ ـ فَلا غُسْلَ عَلَيْكَ، وَعَلَيْكَ الْوُضُوءُ».

وَقَالَ ابْنُ بَشَّارٍ: إِذَا أُعْجِلْتَ أَوْ أُقْحِطْتَ.

[البخاري: كتاب الوضوء، باب من لم ير الوضوء إلا من المخرجين...، رقم: ١٨٠].

٨٤ ـ (٣٤٦) ـ حدّثنا أَبُو الرَّبِيعِ الزَّهْرَانِيُّ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ. (ح) وَحَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلاءِ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ أَبِي أَيُّوبَ، عَنْ أُبَيِّ بْنِ كَعْبٍ، قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنِ الرَّجُلِ يُصِيبُ مِنَ الْمَرْأَةِ ثُمَّ يُكْسِلُ؟ فَقَالَ: «يَغْسِلُ مَا أَصَابَهُ مِنَ الْمَرْأَةِ، ثُمَّ يَتَوَضَّأُ وَيُصَلِّي».

[البخاري: كتاب الغسل، باب غسل ما يصيب من فرج المرأة، رقم: ٢٩٣].

٨٥ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ هِشَامِ بْنِ عُرْوَةَ: حَدَّثَنِي أَبِي، عَنِ الْمَلِيِّ، عَنِ الْمَلِيِّ ـ يَعْنِي بِقَوْلِهِ: الْمَلِيِّ عَنِ الْمَلِيِّ، أَبُو أَيُّوبَ ـ عَنْ أُبَيِّ بْنِ كَعْبٍ، عَنْ رَسُولِ اللَّهِ ﷺ: أَنَّهُ قَالَ فِي الرَّجُلِ يَأْتِي أَهْلَهُ ثُمَّ لا يُنْزِلُ قَالَ: «يَغْسِلُ ذَكَرَهُ وَيَتَوَضَّأُ».

٨٦ ـ (٣٤٧) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ وَعَبْدُ بْنُ حُمَيْدٍ، قَالا: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ. (ح) وَحَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ عَبْدِ الصَّمَدِ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنِي أَبِي، عَنْ جَدِّي، عَنِ الْحُسَيْنِ بْنِ ذَكْوَانَ، عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ: أَخْبَرَنِي أَبُو سَلَمَةَ: أَنَّ عَطَاءَ بْنَ يَسَارٍ أَخْبَرَهُ: أَنَّ زَيْدَ بْنَ خَالِدٍ الْجُهَنِيَّ أَخْبَرَهُ: أَنَّهُ سَأَلَ عُثْمَانَ بْنَ عَفَّانَ. قَالَ: قُلْتُ: أَرَأَيْتَ إِذَا جَامَعَ الرَّجُلُ امْرَأَتَهُ وَلَمْ يُمْنِ؟ قَالَ عُثْمَانُ: «يَتَوَضَّأُ كَمَا يَتَوَضَّأُ لِلصَّلاةِ، وَيَغْسِلُ ذَكَرَهُ». قَالَ عُثْمَانُ: سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ.

[البخاري: كتاب الوضوء، باب من لم ير الوضوء إلا من المخرجين...، رقم: ١٧٩].

(...) ـ وحدّثنا عَبْدُ الْوَارِثِ بْنُ عَبْدِ الصَّمَدِ: حَدَّثَنِي أَبِي، عَنْ جَدِّي، عَنِ الْحُسَيْنِ. قَالَ يَحْيَىٰ: وَأَخْبَرَنِي أَبُو سَلَمَةَ: أَنَّ عُرْوَةَ بْنَ الزُّبَيْرِ أَخْبَرَهُ: أَنَّ أَبَا أَيُّوبَ أَخْبَرَهُ: أَنَّهُ سَمِعَ ذَلِكَ مِنْ رَسُولِ اللَّهِ ﷺ.

[22] Abrogating (the prophet's saying) "The water (of bathing) is obligatory only for orgasm" and the fact that bathing is obligatory in case the two male and female organs contact each other

87-(348) Abu Huraira narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "If he sat between her four parts (and had sexual intercourse with her), bathing would be obligatory for both (even if seamen was not emitted", as in the narration of Matar).

(...) The same was narrated on the authority of Shu'ba from Quatada, with the same chain of transmitters. But in the narration of Shu'ba he said: "and had sexual intercourse with her" and he did not mention "even if seamen was not emitted".

88-(349) Abu Burda narrated from Abu Musa: Some people from the Emigrants and the Ansar differed about this matter (of the obligation of bathing because of sexual intercourse even without orgasm). The Ansar said: "Bathing is not obligatory unless there is ejaculation or orgasm". But the Emigrants said: "Bathing is obligatory even if the two male and female organs contact each other". Abu Musa said: "I would satisfy you concerning this matter". I got up and asked permission to enter into A'isha, and I was admitted. I said to her: "O mother! (or O Mother of The Believers)! I want to ask you about something because of which I feel shy before you". She said: "Do not feel shy to ask me about anything about which you would ask your mother who begot you, for I'm your mother".

Upon this, I said: "What would cause bathing to be obligatory?" she said: "You happened to find such an expert (as me who knows well the matter). The Messenger of Allah "Allah's blessing and peace be upon him" said: "If he sat between her four parts and he entered his male organ into hers, then bathing would become obligatory (for both even if seamen was not emitted)".

89-(350) Jaber Ibn Abdullah narrated from Umm Kolthoom from A'isha that once a man asked The Messenger of Allah "Allah's blessing and peace be upon him": "If a man had sexual intercourse with his wife and did not emit seamen, would bathing be obligatory for both?" A'isha was sitting when The Messenger of Allah "Allah's blessing and peace be upon him" replied: "(Sometimes) I and this (lady) do that, after which we both take bath".

[23] Ablution is necessary when eating something cooked with fire

90-(351) Kharija Ibn Zaid Al-Ansari narrated from his father Zaid Ibn Thabit that The Messenger of Allah "Allah's blessing and peace be upon

٢٢ ـ بابُ نَسْخِ «الْمَاءُ مِنَ الْمَاءِ»، وَوُجُوبِ الْغُسْلِ بِالْتِقَاءِ الْخِتَانَيْنِ

٨٧ ـ (٣٤٨) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ وَأَبُو غَسَّانَ الْمِسْمَعِيُّ. (ح) وَحَدَّثَنَاه مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ، قَالُوا: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ، قَالَ: حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ وَمَطَرٌ، عَنِ الْحَسَنِ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ نَبِيَّ اللَّهِ ﷺ قَالَ: «إِذَا جَلَسَ بَيْنَ شُعَبِهَا الأَرْبَعِ ثُمَّ جَهَدَهَا، فَقَدْ وَجَبَ عَلَيْهِ الْغُسْلُ».

وَفِي حَدِيثِ مَطَرٍ: «وَإِنْ لَمْ يُنْزِلْ».

قَالَ زُهَيْرٌ مِنْ بَيْنِهِمْ: «بَيْنَ أَشْعُبِهَا الأَرْبَعِ».

[البخاري: كتاب الغسل، باب إذا التقى الختانان، رقم: ٢٩١].

(...) ـ حدّثنا مُحَمَّدُ بْنُ عَمْرِو بْنِ عَبَّادِ بْنِ جَبَلَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنِي وَهْبُ بْنُ جَرِيرٍ، كِلاهُمَا عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، بِهٰذَا الإِسْنَادِ... مِثْلَهُ. غَيْرَ أَنَّ فِي حَدِيثِ شُعْبَةَ: «ثُمَّ اجْتَهَدَ» وَلَمْ يَقُلْ: «وَإِنْ لَمْ يُنْزِلْ».

٨٨ ـ (٣٤٩) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الأَنْصَارِيُّ: حَدَّثَنَا هِشَامُ بْنُ حَسَّانَ: حَدَّثَنَا حُمَيْدُ بْنُ هِلالٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى الأَشْعَرِيِّ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الأَعْلَىٰ ـ وَهَٰذَا حَدِيثُهُ ـ: حَدَّثَنَا هِشَامٌ، عَنْ حُمَيْدِ بْنِ هِلالٍ. قَالَ: وَلا أَعْلَمُهُ إِلا عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَىٰ قَالَ: اخْتَلَفَ فِي ذَٰلِكَ رَهْطٌ مِنَ الْمُهَاجِرِينَ وَالأَنْصَارِ، فَقَالَ الأَنْصَارِيُّونَ: لا يَجِبُ الْغُسْلُ إِلا مِنَ الدَّفْقِ أَوْ مِنَ الْمَاءِ. وَقَالَ الْمُهَاجِرُونَ: بَلْ إِذَا خَالَطَ فَقَدْ وَجَبَ الْغُسْلُ.

قَالَ: قَالَ أَبُو مُوسَىٰ: فَأَنَا أَشْفِيكُمْ مِنْ ذَلِكَ، فَقُمْتُ فَاسْتَأْذَنْتُ عَلَى عَائِشَةَ، فَأَذِنَ لِي، فَقُلْتُ لَهَا: يَا أُمَّاهْ ـ أَوْ يَا أُمَّ الْمُؤْمِنِينَ ـ إِنِّي أُرِيدُ أَنْ أَسْأَلَكِ عَنْ شَيْءٍ، وَإِنِّي أَسْتَحْيِيكِ، فَقَالَتْ لا تَسْتَحْيِي أَنْ تَسْأَلَنِي عَمَّا كُنْتَ سَائِلاً عَنْهُ أُمَّكَ الَّتِي وَلَدَتْكَ، فَإِنَّمَا أَنَا أُمُّكَ. قُلْتُ: فَمَا يُوجِبُ الْغُسْلَ؟ قَالَتْ: عَلَى الْخَبِيرِ سَقَطْتَ. قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا جَلَسَ بَيْنَ شُعَبِهَا الأَرْبَعِ، وَمَسَّ الْخِتَانُ الْخِتَانَ، فَقَدْ وَجَبَ الْغُسْلُ».

٨٩ ـ (٣٥٠) ـ حدّثنا هَارُونُ بْنُ مَعْرُوفٍ، وَهَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ، قَالا: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عِيَاضُ بْنُ عَبْدِ اللَّهِ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، عَنْ أُمِّ كُلْثُومٍ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ. قَالَتْ: إِنَّ رَجُلاً سَأَلَ رَسُولَ اللَّهِ ﷺ عَنِ الرَّجُلِ يُجَامِعُ أَهْلَهُ ثُمَّ يُكْسِلُ، هَلْ عَلَيْهِمَا الْغُسْلُ؟ وَعَائِشَةُ جَالِسَةٌ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي لأَفْعَلُ ذَلِكَ، أَنَا وَهَٰذِهِ، ثُمَّ نَغْتَسِلُ».

٢٣ ـ باب الوضوءِ مما مَسَّت النارُ

٩٠ ـ (٣٥١) ـ وحدّثنا عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ قَالَ: حَدَّثَنِي أَبِي، عَنْ جَدِّي: حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ، قَالَ: قَالَ ابْنُ شِهَابٍ: أَخْبَرَنِي عَبْدُ الْمَلِكِ بْنُ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمَٰنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ: أَنَّ خَارِجَةَ بْنَ زَيْدٍ الأَنْصَارِيَّ أَخْبَرَهُ: أَنَّ أَبَاهُ زَيْدَ بْنَ

him" said: "Performing ablution is necessary when eating something touched (and cooked) with fire".

(352) Abdullah Ibn Ibrahim Ibn Qariz narrated that he found Abu Huraira performing ablution in the mosque. He said: "I'm performing ablution because of (the traces of) some pieces of dried butter I ate, for I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "Performing ablution is necessary when eating something touched (and cooked) with fire".

(353) Ibn Shihab narrated that Sa'id Ibn Khalid Ibn Amr Ibn Uthman told me, while I was relating this Hadith to him, that he asked Urwa Ibn Az-Zubair about the obligation of performing ablution because of eating anything cooked with fire, and Urwa said that he heard A'isha, the wife of The Prophet "Allah's blessing and peace be upon him", saying that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Perform ablution after eating anything touched (and cooked) with fire".

[24] Abrogating (the command that) ablution is necessary when eating anything touched (and cooked) with fire

91-(354) Ibn Abbas narrated that once The Messenger of Allah "Allah's blessing and peace be upon him" ate the (cooked meat of) a goat's shoulder and then offered prayer without repeating the ablution.

(...) Ibn Abbas narrated that once The Messenger of Allah "Allah's blessing and peace be upon him" ate from a (cooked meat of a) bone covered with flesh (or meat) and then offered the prayer, without repeating ablution or even touching the water.

92-(355) Ja'far Ibn Amr Ibn Umaiyya Ad-Damari narrated from his father: I saw The Messenger of Allah "Allah's blessing and peace be upon him" cutting with the knife slices from a (cooked meat of a) shoulder of a goat, from which he ate. Then, he offered the prayer without repeating the ablution.

93-(...) Ja'far Ibn Amr Ibn Umaiyya Ad-Damari reported that his father told: I saw Allah's Apostle "Allah's blessing and peace be upon him" taking a piece of (cooked) mutton from the shoulder of a sheep when he was called for prayer. He put his knife down and offered the prayer without repeating ablution.

Ibn Shihab said: Ali Ibn Abdullah Ibn Abbas narrated the same to me from his father from The Messenger of Allah "Allah's blessing and peace be upon him".

ثَابِتٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «الْوُضُوءُ مِمَّا مَسَّتِ النَّارُ».

(٣٥٢) ـ قَالَ ابْنُ شِهَابٍ: أَخْبَرَنِي عُمَرُ بْنُ عَبْدِ الْعَزِيزِ: أَنَّ عَبْدَ اللَّهِ بْنَ إِبْرَاهِيمَ بْنِ قَارِظٍ أَخْبَرَهُ: أَنَّهُ وَجَدَ أَبَا هُرَيْرَةَ يَتَوَضَّأُ عَلَى الْمَسْجِدِ. فَقَالَ: إِنَّمَا أَتَوَضَّأُ مِنْ أَثْوَارِ أَقِطٍ أَكَلْتُهَا، لأَنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «تَوَضَّأُوا مِمَّا مَسَّتِ النَّارُ».

(٣٥٣) ـ قَالَ ابْنُ شِهَابٍ: أَخْبَرَنِي سَعِيدُ بْنُ خَالِدِ بْنِ عَمْرِو بْنِ عُثْمَانَ، وَأَنَا أُحَدِّثُهُ هٰذَا الْحَدِيثَ؛ أَنَّهُ سَأَلَ عُرْوَةَ بْنَ الزُّبَيْرِ عَنِ الْوُضُوءِ مِمَّا مَسَّتِ النَّارُ؟ فَقَالَ عُرْوَةُ: سَمِعْتُ عَائِشَةَ، زَوْجَ النَّبِيِّ ﷺ تَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «تَوَضَّأُوا مِمَّا مَسَّتِ النَّارُ».

٢٤ ـ باب نسخ الوضوءِ مما مَسَّتِ النارُ

٩١ ـ (٣٥٤) ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا مَالِكٌ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ أَكَلَ كَتِفَ شَاةٍ ثُمَّ صَلَّى وَلَمْ يَتَوَضَّأْ.

[البخاري: كتاب الوضوء، باب من لم يتوضأ من لحم الشاة والسويق، رقم: ٢٠٧].

(...) ـ وحدّثنا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ: أَخْبَرَنِي وَهْبُ بْنُ كَيْسَانَ عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ.

(ح) وَحَدَّثَنِي الزُّهْرِيُّ، عَنْ عَلِيِّ بْنِ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، عَنِ ابْنِ عَبَّاسٍ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ عَلِيٍّ عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ أَكَلَ عَرْقاً، أَوْ لَحْماً، ثُمَّ صَلَّى وَلَمْ يَتَوَضَّأْ وَلَمْ يَمَسَّ مَاءً.

٩٢ ـ (٣٥٥) ـ وحدّثنا مُحَمَّدُ بْنُ الصَّبَّاحِ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ: حَدَّثَنَا الزُّهْرِيُّ، عَنْ جَعْفَرِ بْنِ عَمْرِو بْنِ أُمَيَّةَ الضَّمْرِيِّ، عَنْ أَبِيهِ: أَنَّهُ رَأَى رَسُولَ اللَّهِ ﷺ يَحْتَزُّ مِنْ كَتِفٍ يَأْكُلُ مِنْهَا. ثُمَّ صَلَّى وَلَمْ يَتَوَضَّأْ.

[البخاري: كتاب الوضوء، باب من لم يتوضأ من لحم الشاة والسويق، رقم: ٢٠٨].

٩٣ ـ (...) ـ حدّثني أَحْمَدُ بْنُ عِيسَىٰ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، عَنِ ابْنِ شِهَابٍ، عَنْ جَعْفَرِ بْنِ عَمْرِو بْنِ أُمَيَّةَ الضَّمْرِيِّ، عَنْ أَبِيهِ، قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَحْتَزُّ مِنْ كَتِفِ شَاةٍ فَأَكَلَ مِنْهَا، فَدُعِيَ إِلَى الصَّلاةِ، فَقَامَ وَطَرَحَ السِّكِّينَ وَصَلَّى وَلَمْ يَتَوَضَّأْ.

قَالَ ابْنُ شِهَابٍ: وَحَدَّثَنِي عَلِيُّ بْنُ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، عَنْ أَبِيهِ، عَنْ رَسُولِ اللَّهِ ﷺ بِذَلِكَ.

(356) Maimuna, the wife of The Prophet "Allah's blessing and peace be upon him", narrated that once The Messenger of Allah "Allah's blessing and peace be upon him" ate in her house a (cooked meat of a) shoulder (of a goat), and did not repeat the ablution (when he offered the prayer).

(...) The same was narrated on the authority of Maimuna.

94-(357) Abu Rafi narrated: I testify that I (sometimes) used to roast a goat's liver and contents to The Messenger of Allah "Allah's blessing and peace be upon him" from which he ate and did not repeat the ablution (when he offered the prayer).

95-(358) Ubaidullah Ibn Abdullah narrated from Ibn Abbas that once The Prophet "Allah's blessing and peace be upon him" drank some milk, and then he asked for water with which he rinsed his mouth and said: "Indeed, it (the milk) has fat".

(...) The same was narrated on the authority of Ibn Shihab with the transmission of Uqail from Az-Zuhri.

96-(359) Ibn Abbas narrated that once The Messenger of Allah "Allah's blessing and peace be upon him" put on his garment and then went out for the prayer. Then, he was given a gift containing bread and meat, from which he took three morsels. Then, he led the people in the prayer, without (repeating the ablution and even) touching the water.

(...) Muhammad Ibn Amr Ibn Ata reported: I was with Ibn Abbas (and mentioned the narration which is like that of Ibn Halhala, according to which, he said that Ibn Abbas witnessed that act from The Prophet "Allah's blessing and peace be upon him". He (Ibn Abbas) also said in this narration that he (The Prophet) "offered the prayer", and did not mention the phrase "with the people").

[25] Performing ablution after eating the meat of camels

97-(360) Jaber Ibn Samura narrated that a man asked The Prophet "Allah's blessing and peace be upon him": "Should I perform ablution after eating the meat of goats?" The Messenger of Allah said: "If you wanted, you could perform ablution, and if you wanted, you would not perform ablution". He asked once again: "Should I perform ablution after eating the meat of camels?" he (The Prophet) replied: "Yes, you should perform ablution after eating the meat of camels". The man asked: "Could I offer the prayer in the folds of sheep?" he (The Prophet) said: "Yes, you could do". The man asked again: "Could I offer the prayer in the kneeling places of camels?" he (The Prophet) said: "No, you could not do".

(٣٥٦) ـ قَالَ عَمْرٌو: وَحَدَّثَنِي بُكَيْرُ بْنُ الأَشَجِّ، عَنْ كُرَيْبٍ مَوْلَى ابْنِ عَبَّاسٍ، عَنْ مَيْمُونَةَ زَوجِ النَّبِيِّ ﷺ: أَنَّ النَّبِيَّ ﷺ أَكَلَ عِنْدَهَا كِتِفاً ثُمَّ صَلَّى وَلَمْ يَتَوَضَّأْ.

[البخاري: كتاب الوضوء، باب من مضمض من السويق ولم يتوضأ، رقم: ٢١٠].

(...) ـ قَالَ عَمْرٌو: وَحَدَّثَنِي جَعْفَرُ بْنُ رَبِيعَةَ، عَنْ يَعْقُوبَ بْنِ الأَشَجِّ، عَنْ كُرَيْبٍ مَوْلَى ابْنِ عَبَّاسٍ، عَنْ مَيْمُونَةَ زَوجِ النَّبِيِّ ﷺ بِذَلِكَ.

٩٤ ـ (٣٥٧) ـ قَالَ عَمْرٌو: وَحَدَّثَنِي سَعِيدُ بْنُ أَبِي هِلَالٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ، عَنْ أَبِي غَطَفَانَ، عَنْ أَبِي رَافِعٍ، قَالَ: أَشْهَدُ لَكُنْتُ أَشْوِي لِرَسُولِ اللَّهِ ﷺ بَطْنَ الشَّاةِ، ثُمَّ صَلَّى وَلَمْ يَتَوَضَّأْ.

٩٥ ـ (٣٥٨) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، عَنْ عُقَيْلٍ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ شَرِبَ لَبَناً، ثُمَّ دَعَا بِمَاءٍ فَتَمَضْمَضَ وَقَالَ: «إِنَّ لَهُ دَسَماً».

[البخاري: كتاب الوضوء، باب هل يمضمض من اللبن، رقم: ٢١١].

(...) ـ وحدّثني أَحْمَدُ بْنُ عِيسَىٰ: حَدَّثَنَا ابْنُ وَهْبٍ: وأَخْبَرَنِي عَمْرٌو. (ح) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ عَنِ الأَوْزَاعِيِّ. (ح) وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: حَدَّثَنِي يُونُسُ، كُلُّهُمْ عَنِ ابْنِ شِهَابٍ، بِإِسْنَادِ عُقَيْلٍ، عَنِ الزُّهْرِيِّ... مِثْلَهُ.

٩٦ ـ (٣٥٩) ـ وحدّثني عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرِو بْنِ حَلْحَلَةَ، عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ جَمَعَ عَلَيْهِ ثِيَابَهُ ثُمَّ خَرَجَ إِلَى الصَّلَاةِ، فَأُتِيَ بِهَدِيَّةٍ خُبْزٍ وَلَحْمٍ، فَأَكَلَ ثَلَاثَ لُقَمٍ، ثُمَّ صَلَّى بِالنَّاسِ وَمَا مَسَّ مَاءً.

(...) وَحَدَّثَنَاهُ أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنِ الْوَلِيدِ بْنِ كَثِيرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرِو بْنِ عَطَاءٍ. قَالَ: كُنْتُ مَعَ ابْنِ عَبَّاسٍ... وَسَاقَ الْحَدِيثَ بِمَعْنَىٰ حَدِيثِ ابْنِ حَلْحَلَةَ، وَفِيهِ: أَنَّ ابْنَ عَبَّاسٍ شَهِدَ ذٰلِكَ مِنَ النَّبِيِّ ﷺ. وَقَالَ: صَلَّىٰ. وَلَمْ يَقُلْ: بِالنَّاسِ.

٢٥ ـ بابُ الوُضوءِ من لحومِ الإبِلِ

٩٧ ـ (٣٦٠) ـ حدّثنا أَبُو كَامِلٍ فُضَيْلُ بْنُ حُسَيْنٍ الْجَحْدَرِيُّ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ عُثْمَانَ بْنِ عَبْدِ اللَّهِ بْنِ مَوْهَبٍ، عَنْ جَعْفَرِ بْنِ أَبِي ثَوْرٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ: أَنَّ رَجُلاً سَأَلَ رَسُولَ اللَّهِ ﷺ: أَأَتَوَضَّأُ مِنْ لُحُومِ الْغَنَمِ؟ قَالَ: «إِنْ شِئْتَ فَتَوَضَّأْ، وَإِنْ شِئْتَ فَلَا تَوَضَّأْ» قَالَ: أَتَوَضَّأُ مِنْ لُحُومِ الإِبِلِ؟ قَالَ: «نَعَمْ، فَتَوَضَّأْ مِنْ لُحُومِ الإِبِلِ» قَالَ: أُصَلِّي فِي مَرَابِضِ الْغَنَمِ؟ قَالَ: «نَعَمْ» قَالَ: أُصَلِّي فِي مَبَارِكِ الإِبِلِ؟ قَالَ: «لَا».

(...) The like of the Hadith of Abu Kamil which he transmitted from Abu Awana was narrated on the authority of Ja'far Ibn Thawr from Jaber Ibn Samura from The Prophet "Allah's blessing and peace be upon him",.

[26] The proof that whoever was certain of his purification and then doubted that something happened which might break it, could offer the prayer safely without repeating ablution

98-(361) Abbad Ibn Tamim reported that his uncle had asked Allah's Apostle "Allah's blessing and peace be upon him" about a person who imagined to have passed wind during the prayer. Allah's Apostle "Allah's blessing and peace be upon him" replied: "He should not leave his prayer unless he hears sound or smells something".

99-(362) Abu Huraira narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone of you had pain in his abdomen and did not know whether he passed something (like wind),, he should not leave the mosque unless he hears sound or smells something".

[27] The cleanness of the skin of the dead animal by tanning it

100-(363) Ubaidullah Ibn Abdullah narrated that Ibn Abbas said: Once, a goat was given as a gift to a freed slave-girl of Maimuna, which died. Then, The Messenger of Allah "Allah's blessing and peace be upon him" passed by it and said: "Wouldn't you take its skin, then tan and make use of it?" they said: "It is dead". Upon this he (The Prophet) said: "What is prohibited is only to eat it". Both Abu Bakr and Ibn Abu Umar said in their narration: It is narrated from Maimuna "Allah be pleased with her".

101-(...) Ubaidullah Ibn Abdullah Ibn Utba narrated from Ibn Abbas that once The Messenger of Allah "Allah's blessing and peace be upon him" passed by a (dead body of a) goat, which was given in charity (before it died) to a freed slave-girl of Maimuna. He (The Prophet) said: "Wouldn't you make use of its skin?" they said: "It is dead". Upon this, he (The Prophet) said: "Only eating it is prohibited".

(...) The same Hadith, which is like that of Yunus, was narrated on the authority of Ibn Shihab, with the same chain of transmitters.

102-(...) Ibn Abbas narrated that once The Messenger of Allah "Allah's blessing and peace be upon him" passed by a goat thrown away (because of death), which was given in charity (before it died) to a freed slave-girl of Maimuna. He (The Prophet) said: "Wouldn't they took off its skin, tan and make use of it?"

(...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو: حَدَّثَنَا زَائِدَةُ عَنْ سِمَاكٍ. (ح) وَحَدَّثَنِي الْقَاسِمُ بْنُ زَكَرِيَّاءَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَىٰ، عَنْ شَيْبَانَ، عَنْ عُثْمَانَ بْنِ عَبْدِ اللَّهِ بْنِ مَوْهَبٍ، وَأَشْعَثَ بْنِ أَبِي الشَّعْثَاءِ، كُلُّهُمْ عَنْ جَعْفَرِ بْنِ أَبِي ثَوْرٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِ حَدِيثِ أَبِي كَامِلٍ، عَنْ أَبِي عَوَانَةَ.

٢٦ ـ بابُ الدَّليل على أَنَّ مَنْ تَيَقَّنَ الطهارةَ ثم شَكَّ في الحَدَثِ فله أن يُصَلِّيَ بطهارته تلك

٩٨ ـ (٣٦١) ـ وحدّثني عَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، جَمِيعاً عَنِ ابْنِ عُيَيْنَةَ. قَالَ عَمْرٌو: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ وَعَبَّادِ بْنِ تَمِيمٍ، عَنْ عَمِّهِ؛ شُكِيَ إِلَى النَّبِيِّ ﷺ الرَّجُلُ، يُخَيَّلُ إِلَيْهِ أَنَّهُ يَجِدُ الشَّيْءَ فِي الصَّلاةِ. قَالَ: «لا يَنْصَرِفُ حَتَّى يَسْمَعَ صَوْتاً، أَوْ يَجِدَ رِيحاً». قَالَ أَبُو بَكْرٍ وَزُهَيْرُ بْنُ حَرْبٍ فِي رِوَايَتِهِمَا: هُوَ عَبْدُ اللَّهِ بْنُ زَيْدٍ. [البخاري: كتاب الوضوء، باب لا يتوضأ من الشك حتى يستيقن، رقم: ١٣٧].

٩٩ ـ (٣٦٢) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا وَجَدَ أَحَدُكُمْ فِي بَطْنِهِ شَيْئاً فَأَشْكَلَ عَلَيْهِ، أَخَرَجَ مِنْهُ شَيْءٌ أَمْ لا، فَلا يَخْرُجَنَّ مِنَ الْمَسْجِدِ حَتَّى يَسْمَعَ صَوْتاً أَوْ يَجِدَ رِيحاً».

٢٧ ـ بابُ طَهَارَةِ جُلُودِ المَيْتَةِ بالدِّبَاغِ

١٠٠ ـ (٣٦٣) ـ وحدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَمْرٌو النَّاقِدُ، وَابْنُ أَبِي عُمَرَ، جَمِيعاً عَنِ ابْنِ عُيَيْنَةَ، قَالَ يَحْيَىٰ: أَخْبَرَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: تُصُدِّقَ عَلَى مَوْلاةٍ لِمَيْمُونَةَ بِشَاةٍ، فَمَاتَتْ، فَمَرَّ بِهَا رَسُولُ اللَّهِ ﷺ فَقَالَ: «هَلا أَخَذْتُمْ إِهَابَهَا، فَدَبَغْتُمُوهُ، فَانْتَفَعْتُمْ بِهِ؟» فَقَالُوا: إِنَّهَا مَيْتَةٌ. فَقَالَ: «إِنَّمَا حَرُمَ أَكْلُهَا». [البخاري: كتاب الزكاة، باب الصدقة على موالي أزواج النبي ﷺ، رقم: ١٤٩٢].

قَالَ أَبُو بَكْرٍ وَابْنُ أَبِي عُمَرَ فِي حَدِيثِهِمَا: عَنْ مَيْمُونَةَ رضي اللَّهُ عَنْهَا.

١٠١ ـ (...) ـ وحدّثني أَبُو الطَّاهِرِ وَحَرْمَلَةُ، قَالا: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ وَجَدَ شَاةً مَيْتَةً، أُعْطِيَتْهَا مَوْلاةٌ لِمَيْمُونَةَ، مِنَ الصَّدَقَةِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «هَلا انْتَفَعْتُمْ بِجِلْدِهَا؟» قَالُوا: «إِنَّهَا مَيْتَةٌ» فَقَالَ: «إِنَّمَا حَرُمَ أَكْلُهَا».

(...) ـ حدّثنا حَسَنٌ الْحُلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ، جَمِيعاً عَنْ يَعْقُوبَ بْنِ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنِي أَبِي عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ، بِهَٰذَا الإِسْنَادِ... بِنَحْوِ رِوَايَةِ يُونُسَ.

١٠٢ ـ (...) ـ وحدّثنا ابْنُ أَبِي عُمَرَ وَعَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الزُّهْرِيُّ ـ وَاللَّفْظُ لابْنِ أَبِي عُمَرَ ـ قَالا: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ مَرَّ بِشَاةٍ مَطْرُوحَةٍ، أُعْطِيَتْهَا مَوْلاةٌ لِمَيْمُونَةَ، مِنَ الصَّدَقَةِ. فَقَالَ النَّبِيُّ ﷺ: «أَلاَّ أَخَذُوا إِهَابَهَا فَدَبَغُوهُ فَانْتَفَعُوا بِهِ؟».

103-(364) Ibn Abbas narrated that Maimuna told him that there was a domestic animal owned by one of the wives of The Messenger of Allah "Allah's blessing and peace be upon him", and then it died. Upon this, The Messenger of Allah "Allah's blessing and peace be upon him" said: "Wouldn't you take off and make use of its skin?"

104-(365) Ibn Abbas narrated that once The Prophet "Allah's blessing and peace be upon him" passed by a (dead) goat of a freed slave-girl of Maimuna, and said: "Wouldn't you make use of its skin?"

105-(366) Abdullah Ibn Abbas narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "If the skin (of the dead animal) was tanned, then it would become clean".

(...) The same was narrated on the authority of Ibn Abbas, through another chain of transmitters.

106-(...) Abu Al-Khair narrated: I saw Ibn Wa'la As-Saba'i wearing a fur, which I touched. He said: Why are you touching it? I asked Ibn Abbas saying: "We are the inhabitants of the western regions, where there are with us Berbers and Magians, who bring with them rams which they slaughter. But we do not eat (the meat of the animals) slaughtered by them. Moreover, sometimes they come with skins full of fat". Upon that, Ibn Abbas said: We asked The Messenger of Allah "Allah's blessing and peace be upon him" about this, and he said: "Tanning it (the skin) makes it pure".

107-(...) Abu Al-Khair narrated that Ibn Wa'la As-Saba'i told me that he asked Ibn Abbas saying: "We are the inhabitants of the western regions, where Magians bring us skins full of water and fat". Ibn Abbas replied: "You could drink (from them)". I asked: "Is it your own opinion?" Ibn Abbas said: "I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "Tanning it (the skin) makes it pure"".

[28] What about Tayammum

108-(367) A'isha narrated: We set out with Allah's Apostle "Allah's blessing and peace be upon him" on one of his journeys till we reached Al-Baida or Dhat Al-Jaish, where a necklace of mine was broken (and lost). Allah's Apostle "Allah's blessing and peace be upon him" stayed there in search for it, and so did the people along with him.

There was no water at that place, and they had no water with them, so the people went to Abu Bakr As-Siddiq and said: "Don't you see what A'isha has done? She has made Allah's Apostle "Allah's blessing and peace be upon him" and the people stay where there is no water and they have no

١٠٣ ـ (٣٦٤) ـ حدّثنا أَحْمَدُ بْنُ عُثْمَانَ النَّوْفَلِيُّ: حَدَّثَنَا أَبُو عَاصِمٍ: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ: أَخْبَرَنِي عَطَاءٌ مُنْذُ حِينٍ. قَالَ: أَخْبَرَنِي ابْنُ عَبَّاسٍ: أَنَّ مَيْمُونَةَ أَخْبَرَتْهُ: أَنَّ دَاجِنَةً كَانَتْ لِبَعْضِ نِسَاءِ رَسُولِ اللَّهِ ﷺ، فَمَاتَتْ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَلاَّ أَخَذْتُمْ إِهَابَهَا فَاسْتَمْتَعْتُمْ بِهِ؟».

١٠٤ ـ (٣٦٥) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي سُلَيْمَانَ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ مَرَّ بِشَاةٍ لِمَوْلاَةٍ لِمَيْمُونَةَ. فَقَالَ: «أَلاَّ انْتَفَعْتُمْ بِإِهَابِهَا؟».

١٠٥ ـ (٣٦٦) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا سُلَيْمَانُ بْنُ بِلاَلٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ: أَنَّ عَبْدَ الرَّحْمٰنِ بْنَ وَعْلَةَ أَخْبَرَهُ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا دُبِغَ الإِهَابُ فَقَدْ طَهُرَ».

(...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرو النَّاقِدُ، قَالا: حَدَّثَنَا ابْنُ عُيَيْنَةَ. (ح) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ـ يَعْنِي ابْنَ مُحَمَّدٍ ـ. (ح) وَحَدَّثَنَا أَبُو كُرَيْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، جَمِيعاً عَنْ وَكِيعٍ، عَنْ سُفْيَانَ. كُلُّهُمْ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ وَعْلَةَ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِهِ، يَعْنِي حَدِيثَ يَحْيَىٰ بْنِ يَحْيَىٰ.

١٠٦ ـ (...) ـ حدّثني إِسْحَاقُ بْنُ مَنْصُورٍ وَأَبُو بَكْرِ بْنُ إِسْحَاقَ. قَالَ أَبُو بَكْرٍ: حَدَّثَنَا. وَقَالَ ابْنُ مَنْصُورٍ: أَخْبَرَنَا عَمْرُو بْنُ الرَّبِيعِ: أَخْبَرَنَا يَحْيَىٰ بْنُ أَيُّوبَ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ: أَنَّ أَبَا الْخَيْرِ حَدَّثَهُ، قَالَ: رَأَيْتُ عَلَى ابْنِ وَعْلَةَ السَّبَئِيِّ فَرْواً، فَمَسِسْتُهُ. فَقَالَ: مَالَكَ تَمَسُّهُ؟ قَدْ سَأَلْتُ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ، قُلْتُ: إِنَّا نَكُونُ بِالْمَغْرِبِ وَمَعَنَا الْبَرْبَرُ وَالْمَجُوسُ، نُؤْتَىٰ بِالْكَبْشِ، قَدْ ذَبَحُوهُ، وَنَحْنُ لا نَأْكُلُ ذَبَائِحَهُمْ. وَيَأْتُونَا بِالسِّقَاءِ يَجْعَلُونَ فِيهِ الْوَدَكَ. فَقَالَ ابْنُ عَبَّاسٍ: قَدْ سَأَلْنَا رَسُولَ اللَّهِ ﷺ عَنْ ذَلِكَ، فَقَالَ: «دِبَاغُهُ طَهُورُهُ».

١٠٧ ـ (...) ـ وحدّثني إِسْحَاقُ بْنُ مَنْصُورٍ وَأَبُو بَكْرِ بْنُ إِسْحَاقَ، عَنْ عَمْرِو بْنِ الرَّبِيعِ: أَخْبَرَنَا يَحْيَىٰ بْنُ أَيُّوبَ، عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنْ أَبِي الْخَيْرِ: حَدَّثَهُ قَالَ: حَدَّثَنِي ابْنُ وَعْلَةَ السَّبَإِيُّ، قَالَ: سَأَلْتُ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ، قُلْتُ: إِنَّا نَكُونُ بِالْمَغْرِبِ، فَيَأْتِينَا الْمَجُوسُ بِالأَسْقِيَةِ فِيهَا الْمَاءُ وَالْوَدَكُ. فَقَالَ: اشْرَبْ. فَقُلْتُ: أَرَأْيٌ تَرَاهُ؟ فَقَالَ ابْنُ عَبَّاسٍ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «دِبَاغُهُ طَهُورُهُ».

٢٨ ـ باب التيمم

١٠٨ ـ (٣٦٧) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ، قَالَ: قَرَأْتُ عَلَى مَالِكٍ: عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، أَنَّهَا قَالَتْ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي بَعْضِ أَسْفَارِهِ، حَتَّى إِذَا كُنَّا بِالْبَيْدَاءِ أَوْ بِذَاتِ الْجَيْشِ انْقَطَعَ عِقْدٌ لِي، فَأَقَامَ رَسُولُ اللَّهِ ﷺ عَلَى الْتِمَاسِهِ، وَأَقَامَ النَّاسُ مَعَهُ وَلَيْسُوا عَلَى مَاءٍ، وَلَيْسَ مَعَهُمْ مَاءٌ، فَأَتَى النَّاسُ إِلَى أَبِي بَكْرٍ فَقَالُوا: أَلا تَرَى إِلَى مَا صَنَعَتْ عَائِشَةُ؟ أَقَامَتْ بِرَسُولِ اللَّهِ ﷺ وَبِالنَّاسِ مَعَهُ، وَلَيْسُوا عَلَى مَاءٍ، وَلَيْسَ

water with them". Abu Bakr came while Allah's Apostle "Allah's blessing and peace be upon him" was sleeping with his head on my thigh. He said to me: "You have detained Allah's Apostle "Allah's blessing and peace be upon him" and the people where there is no water and they have no water with them".

A'isha further added: So he admonished me, said what Allah wished him to say, and hit me on my flank with his hand. Nothing prevented me from moving (as a result of pain) but the position of Allah's Apostle "Allah's blessing and peace be upon him" on my thigh. Allah's Apostle "Allah's blessing and peace be upon him" got up when dawn broke and there was no water. So Allah revealed the Divine Verse of Tayammum. Accordingly, they all performed Tayammum. Usaid Ibn Hudair said: "O the family of Abu Bakr! This is not the first blessing of yours". A'isha further said: Then the camel on which I was riding was caused to move from its place and the necklace was found beneath it.

109-(...) A'isha narrated: I borrowed a necklace from Asma and it was lost. So Allah's Apostle sent some men in search for it. Then the time of the prayer became due when there was no water. They prayed (without ablution) and complained to Allah's Apostle of it. So the verse of Tayammum was revealed". Usaid Ibn Hudair said to A'isha: "May Allah reward you! By Allah, whenever anything happened which you disliked, Allah brought in it good for you and for the Muslims".

110-(368) Shaqiq Ibn Salama narrated: I was sitting down with Abdullah (Ibn Mas'ud) and Abu Musa Al-Ash'ari when the latter asked the former: "If a person becomes in the state of ceremonial impurity and does not find water for one month, can he perform Tayammum and offer his prayer? "He replied in the negative. Abu Musa said: "What do you say about this verse from The Sura of Al-Ma'ida: "But if ye are ill, or on a journey, or one of you cometh from offices of nature, or ye have been in contact with women, and ye find no water, then take for yourselves clean sands or earth, and rub therewith your faces and hands. Allah doth not wish to place you in a difficulty, but to make you clean, and to complete his favour to you, that ye may be grateful" (Al-Ma'ida 6)? Abdullah replied: "If we allowed it, then they would probably perform Tayammum with clean earth, even though water was available but cold".

Abu Musa said: "Haven't you heard the statement of Ammar? He said: I was sent out by Allah's Apostle for some job and I became in the state of ritual impurity. I could not find water so I rolled myself over the dust (clean earth) like an animal does. When I told the Prophet of that he said: "Like this would have been sufficient. " The Prophet (while saying so)

مَعَهُمْ مَاءٌ، فَجَاءَ أَبُو بَكْرٍ وَرَسُولُ اللَّهِ ﷺ وَاضِعٌ رَأْسَهُ عَلَى فَخِذِي قَدْ نَامَ، فَقَالَ: حَبَسْتِ رَسُولَ اللَّهِ ﷺ وَالنَّاسَ، وَلَيْسُوا عَلَى مَاءٍ وَلَيْسَ مَعَهُمْ مَاءٌ، قَالَتْ فَعَاتَبَنِي أَبُو بَكْرٍ، وَقَالَ مَا شَاءَ اللَّهُ أَنْ يَقُولَ، وَجَعَلَ يَطْعُنُ بِيَدِهِ فِي خَاصِرَتِي، فَلا يَمْنَعُنِي مِنَ التَّحَرُّكِ إِلا مَكَانُ رَسُولِ اللَّهِ ﷺ عَلَى فَخِذِي، فَنَامَ رَسُولُ اللَّهِ ﷺ حَتَّى أَصْبَحَ عَلَى غَيْرِ مَاءٍ. فَأَنْزَلَ اللَّهُ آيَةَ التَّيَمُّمِ فَتَيَمَّمُوا، فَقَالَ أُسَيْدُ بْنُ الْحُضَيْرِ ـ وَهُوَ أَحَدُ النُّقَبَاءِ ـ: مَا هِيَ بِأَوَّلِ بَرَكَتِكُمْ يَا آلَ أَبِي بَكْرٍ. فَقَالَتْ عَائِشَةُ: فَبَعَثْنَا الْبَعِيرَ الَّذِي كُنْتُ عَلَيْهِ، فَوَجَدْنَا الْعِقْدَ تَحْتَهُ.

[البخاري: كتاب التيمم، باب حدثنا عبد الله بن يوسف... رقم: ٣٣٤].

١٠٩ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ. (ح) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ وَابْنُ بِشْرٍ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ: أَنَّهَا اسْتَعَارَتْ مِنْ أَسْمَاءَ قِلادَةً، فَهَلَكَتْ، فَأَرْسَلَ رَسُولُ اللَّهِ ﷺ نَاساً مِنْ أَصْحَابِهِ فِي طَلَبِهَا، فَأَدْرَكَتْهُمُ الصَّلاةُ فَصَلَّوْا بِغَيْرِ وُضُوءٍ، فَلَمَّا أَتَوُا النَّبِيَّ ﷺ شَكَوْا ذٰلِكَ إِلَيْهِ. فَنَزَلَتْ آيَةُ التَّيَمُّمِ، فَقَالَ أُسَيْدُ بْنُ حُضَيْرٍ: جَزَاكِ اللَّهُ خَيْراً، فَوَاللَّهِ، مَا نَزَلَ بِكِ أَمْرٌ قَطُّ إِلا جَعَلَ اللَّهُ لَكِ مِنْهُ مَخْرَجاً، وَجَعَلَ لِلْمُسْلِمِينَ فِيهِ بَرَكَةً.

[البخاري: كتاب النكاح، باب استعارة الثياب للعروس وغيرها، رقم: ٥١٦٤].

١١٠ ـ (٣٦٨) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ، جَمِيعاً عَنْ أَبِي مُعَاوِيَةَ قَالَ أَبُو بَكْرٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ شَقِيقٍ؛ قَالَ: كُنْتُ جَالِساً مَعَ عَبْدِ اللَّهِ وَأَبِي مُوسَىٰ. فَقَالَ أَبُو مُوسَىٰ: يَا أَبَا عَبْدِ الرَّحْمٰنِ، أَرَأَيْتَ لَوْ أَنَّ رَجُلاً أَجْنَبَ فَلَمْ يَجِدِ الْمَاءَ شَهْراً. كَيْفَ يَصْنَعُ بِالصَّلاةِ؟ فَقَالَ عَبْدُ اللَّهِ: لا يَتَيَمَّمُ وَإِنْ لَمْ يَجِدِ الْمَاءَ شَهْراً. فَقَالَ أَبُو مُوسَىٰ: فَكَيْفَ بِهٰذِهِ الآيَةِ فِي سُورَةِ الْمَائِدَةِ: ﴿فَلَمْ تَجِدُوا مَآءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا﴾ [النساء: ٤٣] فَقَالَ عَبْدُ اللَّهِ: لَوْ رُخِّصَ لَهُمْ فِي هٰذِهِ الآيَةِ، لأَوْشَكَ، إِذَا بَرَدَ عَلَيْهِمُ الْمَاءُ، أَنْ يَتَيَمَّمُوا بِالصَّعِيدِ. فَقَالَ أَبُو مُوسَىٰ لِعَبْدِ اللَّهِ: أَلَمْ تَسْمَعْ قَوْلَ عَمَّارٍ: بَعَثَنِي رَسُولُ اللَّهِ ﷺ فِي حَاجَةٍ فَأَجْنَبْتُ، فَلَمْ أَجِدِ الْمَاءَ، فَتَمَرَّغْتُ فِي الصَّعِيدِ كَمَا تَمَرَّغُ الدَّابَّةُ، ثُمَّ أَتَيْتُ النَّبِيَّ ﷺ فَذَكَرْتُ ذٰلِكَ لَهُ. فَقَالَ: «إِنَّمَا كَانَ يَكْفِيكَ أَنْ تَقُولَ بِيَدَيْكَ هٰكَذَا» ثُمَّ ضَرَبَ بِيَدَيْهِ الأَرْضَ

lightly struck the earth with his hand once, then passed his (left) hand over the back of his right hand and then wiped his palms and face". So Abdullah said to Abu Musa: "Don't you know that Umar was not satisfied with Ammar's statement?"

111-(...) Shaqiq Ibn Salama narrated: Abu Musa Al-Ash'ari said to Abdullah Ibn Mas'ud (and he mentioned the Hadith in full, which is like that narrated by Abu Mu'awiya. But he said in this narration that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Like this would have been sufficient". The Prophet (while saying so) lightly struck the earth with his hand once and blew it off, then he wiped his face and hands).

112-(...) Abd Ar-Rahman Ibn Abza reported: A man came to Umar Ibn Al-Khattab and said: "I became in a state of ceremonial impurity (after sexual intercourse); and I had no water (to take a bath and perform ablution)". Umar said to him: "Then do not offer the prayer (until you find water to take a bath and perform ablution)". Upon this, Ammar Ibn Yaser said to Umar Ibn Al-Khattab: "Do you remember, O Commander of The Believers, that you and I were together on a journey and we became in a state of ceremonial impurity (after sexual intercourse) and we had no water; and you didn't pray but I rolled myself on the ground and prayed? Then (when I informed The Prophet) The Messenger of Allah "Allah's blessing and peace be upon him" said: "It would have been sufficient for you to strike the earth with your hand once and blow it off, then wipe your face and hands"?" Umar said to Ammar: "Fear Allah O Ammar (and keep silent for perhaps you forgot because I was with you and did hear nothing of it)". Ammar replied: "If you like, I would not tell anyone of it".

The same was narrated by Al-Hakam, with the same chain of transmitters, but here he (Umar) said in the end: "We would make you responsible for what you said".

113-(...) Abd Ar-Rahman Ibn Abza narrated from his father that once a man came to Umar and said to him: "I became in a state of ceremonial impurity and had no water (to take bath or perform ablution) (and he mentioned the remaining of the Hadith, and told in the end that Ammar had said: "O Commander of The Believers! If you like, for the right Allah Almighty has made for you upon me, I would tell no one of it").

114-(369) Umair, the freed slave of Ibn Abbas, narrated that he heard him saying: I and Abd Ar-Rahman Ibn Yasar came to Abu Juhaim Ibn Al-Harith Al-Ansari who said to us: The Prophet "Allah's blessing and

ضَرْبَةً وَاحِدَةً، ثُمَّ مَسَحَ الشِّمَالَ عَلَى الْيَمِينِ، وَظَاهِرَ كَفَّيْهِ، وَوَجْهَهُ؟ فَقَالَ عَبْدُ اللَّهِ: أَوَلَمْ تَرَ عُمَرَ لَمْ يَقْنَعْ بِقَوْلِ عَمَّارٍ؟.

[البخاري: كتاب التيمم، باب إذا خاف الجنب على نفسه المرض...، رقم: ٣٤٥].

١١١ ـ (...) ـ وحدّثنا أَبُو كَامِلٍ الْجَحْدَرِيُّ: حَدَّثَنَا عَبْدُ الْوَاحِدِ: حَدَّثَنَا الأَعْمَشُ، عَنْ شَقِيقٍ قَالَ: قَالَ أَبُو مُوسَىٰ لِعَبْدِ اللَّهِ. وَسَاقَ الْحَدِيثَ بِقِصَّتِهِ... نَحْوَ حَدِيثِ أَبِي مُعَاوِيَةَ. غَيْرَ أَنَّهُ قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا كَانَ يَكْفِيكَ أَنْ تَقُولَ هَكَذَا» وَضَرَبَ بِيَدَيْهِ إِلَى الأَرْضِ، فَنَفَضَ يَدَيْهِ فَمَسَحَ وَجْهَهُ وَكَفَّيْهِ.

١١٢ ـ (...) ـ حدّثني عَبْدُ اللَّهِ بْنُ هَاشِمٍ الْعَبْدِيُّ: حَدَّثَنَا ـ يَحْيَىٰ يَعْنِي ابْنَ سَعِيدٍ الْقَطَّانَ ـ عَنْ شُعْبَةَ، قَالَ: حَدَّثَنِي الْحَكَمُ عَنْ ذَرٍّ، عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبْزَىٰ، عَنْ أَبِيهِ: أَنَّ رَجُلاً أَتَى عُمَرَ فَقَالَ: إِنِّي أَجْنَبْتُ فَلَمْ أَجِدْ مَاءً. فَقَالَ: لا تُصَلِّ. فَقَالَ عَمَّارٌ: أَمَا تَذْكُرُ، يَا أَمِيرَ الْمُؤْمِنِينَ إِذْ أَنَا وَأَنْتَ فِي سَرِيَّةٍ فَأَجْنَبْنَا، فَلَمْ نَجِدْ مَاءً، فَأَمَّا أَنْتَ فَلَمْ تُصَلِّ، وَأَمَّا أَنَا فَتَمَعَّكْتُ فِي التُّرَابِ وَصَلَّيْتُ. فَقَالَ النَّبِيُّ ﷺ: «إِنَّمَا كَانَ يَكْفِيكَ أَنْ تَضْرِبَ بِيَدَيْكَ الأَرْضَ، ثُمَّ تَنْفُخَ، ثُمَّ تَمْسَحَ بِهِمَا وَجْهَكَ وَكَفَّيْكَ» فَقَالَ عُمَرُ: اتَّقِ اللَّهَ يَا عَمَّارُ. قَالَ: إِنْ شِئْتَ لَمْ أُحَدِّثْ بِهِ.

قَالَ الْحَكَمُ: وَحَدَّثَنِيهِ ابْنُ عَبْدِ الرَّحْمٰنِ بْنِ أَبْزَى عَنْ أَبِيهِ، مِثْلَ حَدِيثِ ذَرٍّ. قَالَ: وَحَدَّثَنِي سَلَمَةُ، عَنْ ذَرٍّ، فِي هٰذَا الإِسْنَادِ الَّذِي ذَكَرَ الْحَكَمُ. فَقَالَ عُمَرُ: نُوَلِّيكَ مَا تَوَلَّيْتَ.

[البخاري: كتاب التيمم، باب المتيمم هل ينفخ فيهما، رقم: ٣٣٨].

١١٣ ـ (...) ـ وحدّثني إِسْحَاقُ بْنُ مَنْصُورٍ: حَدَّثَنَا النَّضْرُ بْنُ شُمَيْلٍ: أَخْبَرَنَا شُعْبَةُ، عَنِ الْحَكَمِ قَالَ: سَمِعْتُ ذَرًّا، عَنِ ابْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبْزَى. قَالَ: قَالَ الْحَكَمُ: وَقَدْ سَمِعْتُهُ مِنِ ابْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبْزَى، عَنْ أَبِيهِ: أَنَّ رَجُلاً أَتَى عُمَرَ فَقَالَ: إِنِّي أَجْنَبْتُ فَلَمْ أَجِدْ مَاءً. وَسَاقَ الْحَدِيثَ. وَزَادَ فِيهِ: قَالَ عَمَّارٌ: يَا أَمِيرَ الْمُؤْمِنِينَ، إِنْ شِئْتَ ـ لِمَا جَعَلَ اللَّهُ عَلَيَّ مِنْ حَقِّكَ ـ لا أُحَدِّثُ بِهِ أَحَداً وَلَمْ يَذْكُرْ: حَدَّثَنِي سَلَمَةُ، عَنْ ذَرٍّ.

١١٤ ـ (٣٦٩) ـ قَالَ مُسْلِمٌ: وَرَوَى اللَّيْثُ بْنُ سَعْدٍ، عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنْ عَبْدِ الرَّحْمٰنِ ابْنِ هُرْمُزَ، عَنْ عُمَيْرٍ مَوْلَى ابْنِ عَبَّاسٍ: أَنَّهُ سَمِعَهُ يَقُولُ: أَقْبَلْتُ أَنَا وَعَبْدُ الرَّحْمٰنِ بْنُ يَسَارٍ، مَوْلَى مَيْمُونَةَ، زَوْجِ النَّبِيِّ ﷺ، حَتَّى دَخَلْنَا عَلَى أَبِي الْجَهْمِ بْنِ الْحَارِثِ بْنِ الصِّمَّةِ الأَنْصَارِيِّ. فَقَالَ أَبُو الْجَهْمِ: أَقْبَلَ رَسُولُ اللَّهِ ﷺ مِنْ نَحْوِ بِئْرِ جَمَلٍ،

peace be upon him" came from the direction of Bir-Jamal. A man met him as greeting. But he did not reply till he went to a (mud) wall and smeared his hands and face with its dust (as performing Tayammum) and then returned back the greeting.

115-(370) Nafi, the freed slave of Ibn Umar, narrated from Ibn Umar that once, a man passed by The Messenger of Allah "Allah's blessing and peace be upon him" who was urinating. The man greeted him, but he (The Prophet) did not return back the greeting.

[29] The proof that the Muslim never becomes impure

(371) Abu Huraira narrated: The Prophet "Allah's blessing and peace be upon him" came beside me in one of the streets of Medina and at that time I was in a state of ceremonial impurity (after sexual intercourse). So I slipped away from him and went to take a bath. Sometime later, The Messenger of Allah "Allah's blessing and peace be upon him" looked for me and did not find me. (On my return) The Prophet "Allah's blessing and peace be upon him" said: "O Abu Huraira! Where have you been?" I replied: "I was in a state of ceremonial impurity (after sexual intercourse), so I disliked to sit in your company". The Prophet "Allah's blessing and peace be upon him" said: "Glory be to Allah! A Muslim never gets impure".

116-(372) Abu Wa'il narrated from Hudhaifa that once, The Messenger of Allah "Allah's blessing and peace be upon him" met him while he (Hudhaifa) was in a state of ceremonial impurity (after sexual intercourse). So, he turned away from him and went and took a bath. When he returned he said (to The Prophet): "I was in a state of ceremonial impurity (after sexual intercourse)". Upon this he (The Prophet) said: "Verily, a Muslim never gets impure".

[30] Celebrating Allah Almighty while being in a state of ceremonial impurity (after sexual intercourse) or in any state else

117-(373) Urwa narrated from A'isha that The Prophet "Allah's blessing and peace be upon him" used to celebrate Allah at any time (and in any state he was).

[31] It is permissible for the one who broke his ablution to eat without performing ablution, since there is no revulsion in it, and it is not obligatory for him to perform ablution immediately (after breaking it)

118-(374) Ibn Abbas narrated that once The Prophet "Allah's blessing and peace be upon him" came out of a privy and then food was brought to

فَلَقِيَهُ رَجُلٌ فَسَلَّمَ عَلَيْهِ، فَلَمْ يَرُدَّ رَسُولُ اللَّهِ ﷺ عَلَيْهِ، حَتَّى أَقْبَلَ عَلَى الْجِدَارِ فَمَسَحَ وَجْهَهُ وَيَدَيْهِ، ثُمَّ رَدَّ عَلَيْهِ السَّلَامَ.

[البخاري: كتاب التيمم، باب التيمم في الحضر إذا لم يجد الماء...، رقم: ٣٢٩].

١١٥ ـ (٣٧٠) ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا سُفْيَانُ، عَنِ الضَّحَّاكِ بْنِ عُثْمَانَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ رَجُلاً مَرَّ، وَرَسُولُ اللَّهِ ﷺ يَبُولُ، فَسَلَّمَ، فَلَمْ يَرُدَّ عَلَيْهِ.

٢٩ ـ باب الدليل على أن المسلمَ لا يَنْجُس

(٣٧١) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَحْيَىٰ ـ يَعْنِي ابْنَ سَعِيدٍ ـ قَالَ: حُمَيْدٌ حَدَّثَنَا. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ، عَنْ حُمَيْدٍ الطَّوِيلِ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ: أَنَّهُ لَقِيَهُ النَّبِيُّ ﷺ فِي طَرِيقٍ مِنْ طُرُقِ الْمَدِينَةِ وَهُوَ جُنُبٌ، فَانْسَلَّ فَذَهَبَ فَاغْتَسَلَ. فَتَفَقَّدَهُ النَّبِيُّ ﷺ، فَلَمَّا جَاءَهُ قَالَ «أَيْنَ كُنْتَ يَا أَبَا هُرَيْرَةَ؟» قَالَ: يَا رَسُولَ اللَّهِ، لَقِيتَنِي وَأَنَا جُنُبٌ، فَكَرِهْتُ أَنْ أُجَالِسَكَ حَتَّى أَغْتَسِلَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «سُبْحَانَ اللَّهِ، إِنَّ الْمُؤْمِنَ لا يَنْجُسُ».

[البخاري: كتاب الغسل، باب عرق الجنب، وأن المسلم لا ينجس، رقم: ٢٨٣].

١١٦ ـ (٣٧٢) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ، قَالا: حَدَّثَنَا وَكِيعٌ، عَنْ مِسْعَرٍ، عَنْ وَاصِلٍ، عَنْ أَبِي وَائِلٍ، عَنْ حُذَيْفَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ لَقِيَهُ وَهُوَ جُنُبٌ، فَحَادَ عَنْهُ فَاغْتَسَلَ، ثُمَّ جَاءَ فَقَالَ: كُنْتُ جُنُباً. قَالَ: «إِنَّ الْمُسْلِمَ لا يَنْجُسُ».

٣٠ ـ بابُ ذِكْرِ الله تعالى في حال الجَنابَةِ وغيرها

١١٧ ـ (٣٧٣) ـ حدّثنا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ وَإِبْرَاهِيمُ بْنُ مُوسَىٰ، قَالا: حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ، عَنْ أَبِيهِ، عَنْ خَالِدِ بْنِ سَلَمَةَ، عَنِ الْبَهِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، قَالَتْ: كَانَ النَّبِيُّ ﷺ يَذْكُرُ اللَّهَ عَلَى كُلِّ أَحْيَانِهِ.

[البخاري: كتاب الأذان، باب هل يتتبع المؤذن فاه ها هنا...، رقم: ٦٣٤].

٣١ ـ بابُ جَوَازِ أَكْلِ المُحْدِثِ الطَّعَامَ وأنه لا كراهة في ذلك، وأنَّ الوُضُوءَ ليس على الفَوْرِ

١١٨ ـ (٣٧٤) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَى التَّمِيمِيُّ وَأَبُو الرَّبِيعِ الزَّهْرَانِيُّ، قَالَ يَحْيَىٰ: أَخْبَرَنَا حَمَّادُ بْنُ زَيْدٍ. وَقَالَ أَبُو الرَّبِيعِ: حَدَّثَنَا حَمَّادٌ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ

him. When they (the companions) mentioned ablution to him, he said: "Would I intend to offer the prayer now so that I would perform ablution?"

119-(...) Ibn Abbas narrated: We were in the house of The Prophet "Allah's blessing and peace be upon him" who came out of a privy and then food was brought to him. They (the companions) said to him: "Shouldn't you perform ablution?" He said: "Why? Am I going to offer the prayer now so that I would perform ablution?"

120-(...) Abdullah Ibn Abbas narrated: The Prophet "Allah's blessing and peace be upon him" went to a privy (to answer the call of nature). When he returned, food was brought to him. They (the companions) said to him: "O Messenger of Allah! Shouldn't you perform ablution?" He said: "Why? Am I going to offer the prayer now to perform ablution?"

121-(...) Ibn Abbas narrated that once The Prophet "Allah's blessing and peace be upon him" answered the call of nature, then the food was served to him, from which he ate without (performing ablution and even) touching water. Amr Ibn Dinar added from Sa'id Ibn Huwairith that he (The Prophet) was asked: "Wouldn't you perform ablution?" he replied: "I don't intend to pray now to perform ablution".

[32] What one says if he intends to enter into the privy

122-(375) Anas narrated that whenever The Messenger of Allah "Allah's blessing and peace be upon him" intended to enter the privy (or the lavatory, according to the narration of Hushaim), he used to say: "O Allah! I seek refuge with you from devils and evil spirits".

(...) The same was narrated on the authority of Abd Al-Aziz, with the same chain of transmitters, according to which he (The Prophet) said: "I seek refuge with Allah from devils and evil spirits".

[33] The proof that one's dozing while sitting does not break ablution

123-(376) Anas narrated: Once, the prayer was established while The Messenger of Allah "Allah's blessing and peace be upon him" was speaking privately to somebody until the people slumbered (while sitting).

124-(...) Anas narrated: Once, the prayer was established while The Messenger of Allah "Allah's blessing and peace be upon him" was speaking privately to somebody. He kept talking to him privately until his companions slumbered (while sitting). Then, (after finishing the talk) he came and led them in the prayer.

سَعِيدِ بْنِ الْحُوَيْرِثِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ خَرَجَ مِنَ الْخَلاَءِ، فَأُتِيَ بِطَعَامٍ، فَذَكَرُوا لَهُ الْوُضُوءَ فَقَالَ: «أُرِيدُ أَنْ أُصَلِّيَ فَأَتَوَضَّأَ؟».

١١٩ ـ (...) ـ **وحدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرٍو، عَنْ سَعِيدِ بْنِ الْحُوَيْرِثِ: سَمِعْتُ ابْنَ عَبَاسٍ يَقُولُ: كُنَّا عِنْدَ النَّبِيِّ ﷺ، فَجَاءَ مِنَ الْغَائِطِ، وَأُتِيَ بِطَعَامٍ، فَقِيلَ لَهُ: أَلَا تَوَضَّأُ؟ فَقَالَ: «لِمَ؟ أَأُصَلِّي فَأَتَوَضَّأَ؟».

١٢٠ ـ (...) ـ **وحدّثنا** يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا مُحَمَّدُ بْنُ مُسْلِمٍ الطَّائِفِيُّ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ سَعِيدِ بْنِ الْحُوَيْرِثِ، مَوْلَىٰ آلِ السَّائِبِ: أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ قَالَ: ذَهَبَ رَسُولُ ٱللَّهِ ﷺ إِلَىٰ الْغَائِطِ، فَلَمَّا جَاءَ قُدِّمَ لَهُ طَعَامٌ، فَقِيلَ: يَا رَسُولَ ٱللَّهِ، أَلاَ تَوَضَّأُ؟ قَالَ: «لِمَ، أَلِلصَّلاَةِ؟».

١٢١ ـ (...) ـ **وَحَدَّثَنِي** مُحَمَّدُ بْنُ عَمْرِو بْنِ عَبَّادِ بْنِ جَبَلَةَ: حَدَّثَنَا أَبُو عَاصِمٍ، عَنِ ابْنِ جُرَيْجٍ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ حُوَيْرِثٍ: أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ يَقُولُ: إِنَّ النَّبِيَّ ﷺ قَضَى حَاجَتَهُ مِنَ الْخَلاَءِ فَقُرِّبَ إِلَيْهِ طَعَامٌ فَأَكَلَ وَلَمْ يَمَسَّ مَاءً.

قَالَ: وَزَادَنِي عَمْرُو بْنُ دِينَارٍ، عَنْ سَعِيدِ بْنِ الْحُوَيْرِثِ: أَنَّ النَّبِيَّ ﷺ قِيلَ لَهُ: إِنَّكَ لَمْ تَوَضَّأْ؟ قَالَ: «مَا أَرَدْتُ صَلاَةً فَأَتَوَضَّأَ».

وَزَعَمَ عَمْرٌو أَنَّهُ سَمِعَ مِنْ سَعِيدِ بْنِ الْحُوَيْرِثِ.

٣٢ ـ باب ما يقولُ إذا أرادَ دخولَ الخَلاءِ

١٢٢ ـ (٣٧٥) ـ **حدّثنا** يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا حَمَّادُ بْنُ زَيْدٍ، وَقَالَ يَحْيَىٰ أَيْضاً: أَخْبَرَنَا هُشَيْمٌ، كِلاَهُمَا عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسٍ. فِي حَدِيثِ حَمَّادٍ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا دَخَلَ الْخَلاَءَ. وَفِي حَدِيثِ هُشَيْمٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا دَخَلَ الْكَنِيفَ قَالَ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبُثِ وَالْخَبَائِثِ».

(...) ـ **وحدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ، قَالا: حَدَّثَنَا إِسْمَاعِيلُ ـ وَهُوَ ابْنُ عُلَيَّةَ ـ عَنْ عَبْدِ الْعَزِيزِ، بِهَٰذَا الإِسْنَادِ. وَقَالَ: «أَعُوذُ بِاللَّهِ مِنَ الْخُبُثِ وَالْخَبَائِثِ».

٣٣ ـ بابُ الدَّليل على أنَّ نَوْمَ الجَالِسِ لا يَنْقُضُ الوُضُوءَ

١٢٣ ـ (٣٧٦) ـ **حدّثني** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ. (ح) وَحَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا عَبْدُ الْوَارِثِ، كِلاَهُمَا عَنْ عَبْدِ الْعَزِيزِ، عَنْ أَنَسٍ، قَالَ: أُقِيمَتِ الصَّلاَةُ وَرَسُولُ اللَّهِ ﷺ نَجِيٌّ لِرَجُلٍ ـ وَفِي حَدِيثِ عَبْدِ الْوَارِثِ: وَنَبِيُّ اللَّهِ ﷺ يُنَاجِي الرَّجُلَ ـ، فَمَا قَامَ إِلَى الصَّلاَةِ حَتَّى نَامَ الْقَوْمُ.

١٢٤ ـ (...) ـ **حدّثنا** عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، سَمِعَ أَنَسَ بْنَ مَالِكٍ قَالَ: أُقِيمَتِ الصَّلاَةُ وَالنَّبِيُّ ﷺ يُنَاجِي رَجُلاً، فَلَمْ يَزَلْ يُنَاجِيهِ حَتَّى نَامَ أَصْحَابُهُ، ثُمَّ جَاءَ فَصَلَّى بِهِمْ.

[البخاري: كتاب الاستئذان، باب طول النجوى، رقم: ٦١٩٢].

125-(...) Quatada narrated that he heard Anas saying: The companions of The Messenger of Allah "Allah's blessing and peace be upon him" used to slumber and then offer the prayer without repeating the ablution. He (Quatada) was asked: "Did you really hear it from Anas?" he replied: "Yes, by Allah".

126-(...) Thabit narrated from Anas: Once, the Isha prayer was established, and then somebody said (to The Prophet): "I've a certain problem". The Prophet "Allah's blessing and peace be upon him" stood up and spoke to him privately until the people (or some of the people) dozed. Then they offered the prayer (without repeating the ablution).

١٢٥ ـ (...) ـ وحدّثني يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا خَالِدٌ ـ وَهُوَ ابْنُ الْحَارِثِ ـ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ. قَالَ: سَمِعْتُ أَنَساً يَقُولُ: كَانَ أَصْحَابُ رَسُولِ اللَّهِ ﷺ يَنَامُونَ، ثُمَّ يُصَلُّونَ وَلا يَتَوَضَّؤُونَ.

قَالَ: قُلْتُ: سَمِعْتَهُ مِنْ أَنَسٍ؟ قَالَ: إِي وَاللَّهِ!

١٢٦ ـ (...) ـ حدّثني أَحْمَدُ بْنُ سَعِيدِ بْنِ صَخْرٍ الدَّارِمِيُّ: حَدَّثَنَا حَبَّانُ: حَدَّثَنَا حَمَّادٌ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ: أَنَّهُ قَالَ: أُقِيمَتْ صَلاةُ الْعِشَاءِ، فَقَالَ رَجُلٌ: لِي حَاجَةٌ، فَقَامَ النَّبِيُّ ﷺ يُنَاجِيهِ، حَتَّى نَامَ الْقَوْمُ، أَوْ بَعْضُ الْقَوْمِ، ثُمَّ صَلَّوْا.

(4) The Book Of Prayer

[1] The beginning of (the emergence of) the call for prayer

1-(377) Nafi, the freed slave of Ibn Umar, narrated that Abdullah Ibn Umar said: When the Muslims arrived in Medina, they used to assemble for the prayer (i.e. they used to guess the time for it). During those days, the practice of Adhan for the prayers had not been introduced yet. Once they discussed this problem regarding the call for prayer. Some people suggested using a bell like the Christians, others proposed a trumpet like the horn used by the Jews, but Umar was the first to suggest: "Might not you order a man to call for the prayer!" so Allah's Apostle "Allah's blessing and peace be upon him" said: "O Bilal! Get up and call for the prayer".

[2] The order to repeat the wording of the call for prayer (Adhan) twice, and recite the call for prayer establishment (Iqama) once

2-(378) Anas narrated: Bilal was ordered (by The Prophet) to repeat the wording of the call for prayer (Adhan) twice, and pronounce the wording of the call for prayer establishment (Iqama) once.

Yahya added: I (the narrator) mentioned this to Abu Aiyub, who commented: "Except for the phrase: "The prayer has been established"" (which is to be repeated twice).

3-(...) Anas narrated: They (the Muslims) talked about (the possibility of) discriminating the prayer times with something they know. They talked about (the possibility of) setting fire or ringing a bill. However, Bilal was ordered to repeat the wording of the Adhan for prayers twice, and to pronounce the wording of establishing prayer (Iqama) once.

4-(...) The same was narrated by Khalid Al-Hadhdha with the same chain of transmitters, with the beginning: When they (the Muslims) grew more, they discussed the possibility of discriminating (the time of the prayer) (and mentioned the remaining of the narration).

5-(...) Anas narrated: Bilal was ordered (by The Prophet) to repeat the wording of the call for prayer (Adhan) twice, and pronounce the wording of the call for prayer establishment (Iqama) once.

[3] The way of pronouncing the Adhan

6-(379) Abdullah Ibn Muhairiz narrated from Abu Mahdhura that The Prophet of Allah "Allah's blessing and peace be upon him" taught him (the wording of) Adhan as follows: "Allah is greater! Allah is greater! I testify that there is no god but Allah! I testify that there is no god but Allah! I

٤ ـ كِتَابُ الصَّلاةِ

١ ـ باب بَدْءِ الأذانِ

١ ـ (٣٧٧) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، قَالا: أَخْبَرَنَا ابْنُ جُرَيْجٍ (ح) وَحَدَّثَنِي هَارُونُ بْنُ عَبْدِ اللَّهِ ـ وَاللَّفْظُ لَهُ ـ قَالَ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ، قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي نَافِعٌ مَوْلَى ابْنِ عُمَرَ: عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ؛ أَنَّهُ قَالَ: كَانَ الْمُسْلِمُونَ حِينَ قَدِمُوا الْمَدِينَةَ يَجْتَمِعُونَ، فَيَتَحَيَّنُونَ الصَّلَوَاتِ. وَلَيْسَ يُنَادِي بِهَا أَحَدٌ، فَتَكَلَّمُوا يَوْماً فِي ذٰلِكَ. فَقَالَ بَعْضُهُمْ: اتَّخِذُوا نَاقُوساً مِثْلَ نَاقُوسِ النَّصَارَى. وَقَالَ بَعْضُهُمْ: قَرْناً مِثْلَ قَرْنِ الْيَهُودِ. فَقَالَ عُمَرُ: أَوَلا تَبْعَثُونَ رَجُلاً يُنَادِي بِالصَّلاَةِ؟ قَالَ رَسُولُ اللَّهِ ﷺ: «يَا بِلاَلُ، قُمْ فَنَادِ بِالصَّلاَةِ».

[البخاري: كتاب الأذان، باب بدء الأذان، رقم: ٦٠٤].

٢ ـ باب الأمرِ بشفعِ الأذان وإيتارِ الإقامة

٢ ـ (٣٧٨) ـ حدّثنا خَلَفُ بْنُ هِشَامٍ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ. (ح) وَحَدَّثَنَا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ، جَمِيعاً عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَنَسٍ قَالَ: أُمِرَ بِلاَلٌ أَنْ يَشْفَعَ الأَذَانَ، وَيُوتِرَ الإِقَامَةَ.

زَادَ يَحْيَىٰ فِي حَدِيثِهِ عَنِ ابْنِ عُلَيَّةَ: فَحَدَّثْتُ بِهِ أَيُّوبَ، فَقَالَ: إِلا الإِقَامَةَ.

[البخاري: كتاب الأذان، باب بدء الأذان، رقم: ٦٠٣].

٣ ـ (...) ـ وحدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ: حَدَّثَنَا خَالِدٌ الْحَذَّاءُ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: ذَكَرُوا أَنْ يُعْلِمُوا وَقْتَ الصَّلاَةِ بِشَيْءٍ يَعْرِفُونَهُ، فَذَكَرُوا أَنْ يُنَوِّرُوا نَاراً أَوْ يَضْرِبُوا نَاقُوساً، فَأُمِرَ بِلاَلٌ أَنْ يَشْفَعَ الأَذَانَ وَيُوتِرَ الإِقَامَةَ.

٤ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا خَالِدٌ الْحَذَّاءُ، بِهٰذَا الإِسْنَادِ: لَمَّا كَثُرَ النَّاسُ ذَكَرُوا أَنْ يُعْلِمُوا... بِمِثْلِ حَدِيثِ الثَّقَفِيِّ، غَيْرَ أَنَّهُ قَالَ: أَنْ يُورُوا نَاراً.

[البخاري: كتاب الأذان، باب بدء الأذان، رقم: ٦٠٣].

٥ ـ (...) ـ وحدّثني عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ: حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ وَعَبْدُ الْوَهَّابِ بْنُ عَبْدِ الْمَجِيدِ، قَالا: حَدَّثَنَا أَيُّوبُ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَنَسٍ قَالَ: أُمِرَ بِلاَلٌ أَنْ يَشْفَعَ الأَذَانَ، وَيُوتِرَ الإِقَامَةَ.

٣ ـ باب صفةِ الأذانِ

٦ ـ (٣٧٩) ـ حدّثني أَبُو غَسَّانَ الْمِسْمَعِيُّ مَالِكُ بْنُ عَبْدِ الْوَاحِدِ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، قَالَ أَبُو غَسَّانَ: حَدَّثَنَا مُعَاذٌ. وَقَالَ إِسْحَاقُ: أَخْبَرَنَا مُعَاذُ بْنُ هِشَامٍ صَاحِبِ الدَّسْتَوَائِيِّ، وَحَدَّثَنِي أَبِي عَنْ عَامِرٍ الأَحْوَلِ، عَنْ مَكْحُولٍ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَيْرِيزٍ، عَنْ أَبِي مَحْذُورَةَ: أَنَّ

testify that Muhammad Is The Messenger of Allah! I testify that Muhammad is The Messenger of Allah! (Then, it should be repeated): I testify that there is no god but Allah! I testify that there is no god but Allah! I testify that Muhammad Is The Messenger of Allah! I testify that Muhammad is The Messenger of Allah! Come to the prayer! (twice) Come to success! (twice). (Ishaq added): Allah is greater! Allah is greater! there is no god but Allah".

[4] It is desirable to have two callers of the prayer for a mosque

7-(380) Nafi narrated from Ibn Umar: The Messenger of Allah "Allah's blessing and peace be upon him" had two callers for the prayer: Bilal and (Abdullah) Ibn Umm Maktum, the blind.

(...) The same was narrated on the authority of Al-Qasim from A'isha.

[5] It is permissible for a blind man to pronounce the call for the prayer in case he has a sighted person with him

8-(381) Hisham narrated from his father from A'isha: Ibn Umm Maktum, and he was blind, used to pronounce the call of the prayers for The Messenger "Allah's blessing and peace be upon him".

(...) The same was narrated on the authority of Hisham, with the same chain of transmitters.

[6] Refraining from attacking the people in the homeland of unbelief on hearing the Adhan from them

9-(382) Anas Ibn Malik reported: The Messenger of Allah "Allah's blessing and peace be upon him" used to attack the enemy at the time of dawn. He used to listen to Adhan: If he heard an Adhan, he would stop, otherwise he would attack it. Once on hearing a man saying: "Allah is greater! Allah is greater!" The Messenger of Allah "Allah's blessing and peace be upon him" commented: "He is following the true religion (of Islam)". Then on hearing him saying: "I testify that there is no god but Allah! I testify that there is no god but Allah!" The Messenger of Allah "Allah's blessing and peace be upon him" said: "You came out of the (Hell) Fire". Looked at him, they found that he was a goat shepherd.

[7] It is desirable to repeat whatever the Mu'adhdhin says, on hearing him, and then invoke for Allah's blessing and peace upon The Prophet, and ask Allah to give him the access (of intercession)

10-(383) Abu Sa'id Al-Khudri narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If you heard the call (for prayer) you should say what the Mu'adhdhin says".

نَبِيَّ اللَّهِ ﷺ عَلَّمَهُ هٰذَا الأَذَانَ: «اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ. أَشْهَدُ أَنْ لا إِلَٰهَ إِلا اللَّهُ أَشْهَدُ أَنْ لا إِلَٰهَ إِلا اللَّهُ. أَشْهَدُ أَنَّ مُحَمَّداً رَسُولُ اللَّهِ أَشْهَدُ أَنَّ مُحَمَّداً رَسُولُ اللَّهِ». ثُمَّ يَعُودُ فَيَقُولُ: أَشْهَدُ أَنْ لا إِلَٰهَ إِلا اللَّهُ أَشْهَدُ أَنْ لا إِلَٰهَ إِلا اللَّهُ. أَشْهَدُ أَنَّ مُحَمَّداً رَسُولُ اللَّهِ أَشْهَدُ أَنَّ مُحَمَّداً رَسُولُ اللَّهِ. حَيَّ عَلَى الصَّلاةِ، مَرَّتَيْنِ، حَيَّ عَلَى الْفَلاحِ، مَرَّتَيْنِ. زَادَ إِسْحَاقُ «اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، لا إِلَٰهَ إِلا اللَّهُ».

٤ ـ باب اسْتِحْبَابِ اتِّخَاذِ مؤَذِّنَيْنِ للمَسْجِدِ الوَاحِدِ

٧ ـ (٣٨٠) ـ حدّثنا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: كَانَ لِرَسُولِ اللَّهِ ﷺ مُؤَذِّنَانِ: بِلَالٌ وَابْنُ أُمِّ مَكْتُومٍ الأَعْمَىٰ.

(...) ـ وحدّثنا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللَّهِ: حَدَّثَنَا الْقَاسِمُ، عَنْ عَائِشَةَ... مِثْلَهُ.

[البخاري: كتاب الأذان، باب الأذان قبل الفجر، رقم: ٦٢٢].

٥ ـ باب جواز أذانِ الأعْمَى إذا كان معه بَصِيرٌ

٨ ـ (٣٨١) ـ حدّثني أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلاءِ الْهَمْدَانِيُّ: حَدَّثَنَا خَالِدٌ ـ يَعْنِي ابْنَ مَخْلَدٍ ـ عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ: حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ ابْنُ أُمِّ مَكْتُومٍ يُؤَذِّنُ لِرَسُولِ اللَّهِ ﷺ، وَهُوَ أَعْمَىٰ.

(...) ـ وحدّثنا مُحَمَّدُ بْنُ سَلَمَةَ الْمُرَادِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، عَنْ يَحْيَىٰ بْنِ عَبْدِ اللَّهِ وَسَعِيدِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ هِشَامٍ، بِهٰذَا الإِسْنَادِ... مِثْلَهُ.

٦ ـ باب الإمساكِ عن الإغارَةِ على قومٍ في دَارِ الكُفْرِ إذا سُمِعَ فيهم الأذانُ

٩ ـ (٣٨٢) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَحْيَىٰ ـ يَعْنِي ابْنَ سَعِيدٍ ـ عَنْ حَمَّادِ بْنِ سَلَمَةَ: حَدَّثَنَا ثَابِتٌ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُغِيرُ إِذَا طَلَعَ الْفَجْرُ، وَكَانَ يَسْتَمِعُ الأَذَانَ، فَإِنْ سَمِعَ أَذَاناً أَمْسَكَ وَإِلا أَغَارَ، فَسَمِعَ رَجُلاً يَقُولُ: اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «عَلَى الْفِطْرَةِ» ثُمَّ قَالَ: أَشْهَدُ أَنْ لا إِلَٰهَ إِلا اللَّهُ أَشْهَدُ أَنْ لا إِلَٰهَ إِلا اللَّهُ. فَقَالَ: رَسُولُ اللَّهِ ﷺ: «خَرَجْتَ مِنَ النَّارِ» فَنَظَرُوا فَإِذَا هُوَ رَاعِي مِعْزًى.

٧ ـ باب اسْتِحْبَابِ القول مِثْلَ قَوْلِ المُؤَذِّن لمن سَمِعَهُ، ثم يُصَلِّي على النبي ﷺ ثم يسأل الله له الوَسِيلَةَ

١٠ ـ (٣٨٣) ـ حَدَّثَنِي يَحْيَىٰ بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا سَمِعْتُمُ النِّدَاءَ، فَقُولُوا مِثْلَ مَا يَقُولُ الْمُؤَذِّنُ».

[البخاري: كتاب الأذان، باب ما يقول إذا سمع المنادي، رقم: ٦١١].

11-(384) Abdullah Ibn Amr Ibn Al-Ass narrated that he heard The Prophet "Allah's blessing and peace be upon him" saying: "If you heard the call (for prayer) then you should say what the Mu'adhdhin says, and then invoke for Allah's blessing and peace upon me. Indeed, he, who invoked for Allah's blessing and peace upon me once, Allah would bless him ten times. Then, you should ask Allah to give me the access (of intercession). Verily, it is a (high) position in Paradise, which none except one of Allah's slaves would get, and I hope I would be that slave. He, who asked Allah to give me the access of intercession, then my intercession would be obligatory for him".

12-(385) Hafs Ibn Asim Ibn Umar Ibn Al-Khattab narrated from his father from his grandfather Umar that The Messenger of Allah "Allah's blessing and peace be upon him" said: "If the Mu'adhdhin said: "Allah is greater, Allah is greater" and anyone of you responded to him saying: "Allah is greater, Allah is greater" then he (the Mu'adhdhin) said: "I testify that there is no god but Allah", and he responded to him saying: "I testify that there is no god but Allah", then he (the Mu'adhdhin) said: "I testify that Muhammad is The Messenger of Allah", and he responded to him saying: "I testify that Muhammad is The Messenger of Allah", then he (the Mu'adhdhin) said: "Come to the prayer", and he responded to him saying: "There is neither might nor power except with Allah", and he (the Mu'adhdhin) said: "Come to success", and he responded to him saying: "There is neither might nor power except with Allah", then he (the Mu'adhdhin) said: "Allah is greater, Allah is greater", and he responded to him saying: "Allah is greater, Allah is greater", and then he (the Mu'adhdhin) said: "There is no god but Allah", and he responded to him saying: "There is no god but Allah", (and in all of that he responded to the Mu'adhdhin) from his heart, he would be admitted in Paradise".

13-(386) Amer Ibn Sa'd Ibn Abu Waqqas narrated from his father Sa'd Ibn Abu Waqqas that The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who said, on hearing the Mu'adhdhin: "I testify that there is no god but Allah, The One and Only, with Whom there is no partner, and that Muhammad is His slave and Messenger; I accepted Allah as (my) Lord, Muhammad as (my) Prophet, and Islam as (my) religion", then all his sins would be forgiven for him".

Ibn Rumh said in his narration: "And I testify", but Qutaiba did not mention "and I" in his narration.

١١ ـ (٣٨٤) ـ حدّثنا مُحَمَّدُ بْنُ سَلَمَةَ الْمُرَادِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، عَنْ حَيْوَةَ وَسَعِيدِ بْنِ أَبِي أَيُّوبَ وَغَيْرِهِمَا، عَنْ كَعْبِ بْنِ عَلْقَمَةَ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ جُبَيْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ: أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: «إِذَا سَمِعْتُمُ الْمُؤَذِّنَ فَقُولُوا مِثْلَ مَا يَقُولُ، ثُمَّ صَلُّوا عَلَيَّ، فَإِنَّهُ مَنْ صَلَّى عَلَيَّ صَلَاةً صَلَّى اللَّهُ عَلَيْهِ بِهَا عَشْراً، ثُمَّ سَلُوا اللَّهَ لِيَ الْوَسِيلَةَ، فَإِنَّهَا مَنْزِلَةٌ فِي الْجَنَّةِ لا تَنْبَغِي إِلا لِعَبْدٍ مِنْ عِبَادِ اللَّهِ، وَأَرْجُو أَنْ أَكُونَ أَنَا هُوَ، فَمَنْ سَأَلَ لِيَ الْوَسِيلَةَ حَلَّتْ لَهُ الشَّفَاعَةُ».

١٢ ـ (٣٨٥) ـ حدّثني إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ جَهْضَمٍ الثَّقَفِيُّ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ عُمَارَةَ بْنِ غَزِيَّةَ، عَنْ خُبَيْبِ بْنِ عَبْدِ الرَّحْمَٰنِ بْنِ إِسَافٍ، عَنْ حَفْصِ بْنِ عَاصِمِ بْنِ عُمَرَ بْنِ الْخَطَّابِ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عُمَرَ بْنِ الْخَطَّابِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا قَالَ الْمُؤَذِّنُ: اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ. فَقَالَ أَحَدُكُمْ: اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، ثُمَّ قَالَ: أَشْهَدُ أَنْ لا إِلَهَ إِلا اللَّهُ. قَالَ: أَشْهَدُ أَنْ لا إِلَهَ إِلا اللَّهُ. ثُمَّ قَالَ: أَشْهَدُ أَنَّ مُحَمَّداً رَسُولُ اللَّهِ. قَالَ: أَشْهَدُ أَنَّ مُحَمَّداً رَسُولُ اللَّهِ. ثُمَّ قَالَ: حَيَّ عَلَى الصَّلاةِ. قَالَ: لا حَوْلَ وَلا قُوَّةَ إِلا بِاللَّهِ. ثُمَّ قَالَ: حَيَّ عَلَى الْفَلاحِ. قَالَ: لا حَوْلَ وَلا قُوَّةَ إِلا بِاللَّهِ. ثُمَّ قَالَ: اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ. قَالَ: اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ. ثُمَّ قَالَ: لا إِلَهَ إِلا اللَّهُ. قَالَ: لا إِلَهَ إِلا اللَّهُ مِنْ قَلْبِهِ، دَخَلَ الْجَنَّةَ».

١٣ ـ (٣٨٦) ـ حدّثنا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ، عَنِ الْحُكَيْمِ بْنِ عَبْدِ اللَّهِ بْنِ قَيْسٍ الْقُرَشِيِّ. (ح) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، عَنِ الْحُكَيْمِ بْنِ عَبْدِ اللَّهِ، عَنْ عَامِرِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ رَسُولِ اللَّهِ ﷺ: أَنَّهُ قَالَ: «مَنْ قَالَ حِينَ يَسْمَعُ الْمُؤَذِّنَ: أَشْهَدُ أَنْ لا إِلَهَ إِلا اللَّهُ وَحْدَهُ لا شَرِيكَ لَهُ، وَأَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ، رَضِيتُ بِاللَّهِ رَبّاً وَبِمُحَمَّدٍ رَسُولاً، وَبِالإِسْلامِ دِيناً، غُفِرَ لَهُ ذَنْبُهُ».

قَالَ ابْنُ رُمْحٍ فِي رِوَايَتِهِ: «مَنْ قَالَ، حِينَ يَسْمَعُ الْمُؤَذِّنَ: وَأَنَا أَشْهَدُ» وَلَمْ يَذْكُرْ قُتَيْبَةُ قَوْلَهُ: وَأَنَا.

[8] The merit of the call for prayer, and Satan's flight on hearing it

14-(387) Yahya narrated from his uncle that he was sitting with Mu'awiya Ibn Abu Sufyan, when the Mu'adhdhin called for the prayer. Mu'awiya said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "The callers for prayers would have the longest necks on The Day of Judgement". (i.e. they would be the most looking forward to the mercy of Allah Almighty in view of the abundance of His rewards they would see; or, according to another interpretation, when the sweat reaches up to the ears of the people, their necks would prolong so that such distress and sweat would not befall them).

(...) The same was narrated on the authority of Isa Ibn Talha, who said: I heard Mu'awiya saying (the same).

15-(388) Jaber narrated: I heard The Prophet "Allah's blessing and peace be upon him" saying: "If Satan heard the call for prayer, he would flee away (as long as the distance from Medina) to (the place of) Rawha". (Sulaiman, a sub-narrator, said: I asked him about Rawha, and he replied: It is thirty-six miles from Medina).

(...) The same was narrated on the authority of Al-A'mash, with the same chain of transmitters.

16-(389) Abu Huraira narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "When the Adhan is pronounced Satan turns on his heels and passes wind with noise during his flight in order not to hear the Adhan. When the Adhan reaches its end he comes back and distracts (the minds of those in prayer). When the prayer establishment (Iqama) is pronounced he turns on his heels in order not to hear its sounding. (After its completion) he returns and distracts (the minds of those in prayer)".

17-(...) Abu Huraira narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "When the Adhan is pronounced, Satan turns on his heels excitedly".

18-(...) Suhail narrated that his father sent him to Banu Haritha with a boy or a man. Somebody called him by his name from an enclosure. He (the narrator) said: The person with me looked towards the enclosure, but saw nothing. I mentioned that to my father who said: had I known that you would meet such a situation, I would have never sent you (there). However, whenever you hear such a call (from the devil), pronounce the Adhan, for I heard Abu Huraira saying that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whenever Adhan is proclaimed, Satan turns back excitedly (breaking wind)".

٨ - بابُ فَضْلِ الأَذانِ، وهَرَبِ الشَّيْطانِ عند سَماعِهِ

١٤ - (٣٨٧) - حدّثنا مُحمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنا عَبْدَةُ، عَنْ طَلْحَةَ بْنِ يَحْيَىٰ، عَنْ عَمِّهِ، قالَ: كُنْتُ عِنْدَ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ، فَجَاءَهُ الْمُؤَذِّنُ يَدْعُوهُ إِلَى الصَّلاَةِ، فَقَالَ مُعَاوِيَةُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «الْمُؤَذِّنُونَ أَطْوَلُ النَّاسِ أَعْنَاقاً يَوْمَ الْقِيَامَةِ».

(...) - وَحَدَّثَنِيهِ إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا أَبُو عَامِرٍ: حَدَّثَنَا سُفْيَانُ، عَنْ طَلْحَةَ بْنِ يَحْيَىٰ، عَنْ عِيسَى بْنِ طَلْحَةَ قَالَ: سَمِعْتُ مُعَاوِيَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ... بِمِثْلِهِ.

١٥ - (٣٨٨) - حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ - قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ الآخَرَانِ: حَدَّثَنَا - جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «إِنَّ الشَّيْطَانَ إِذَا سَمِعَ النِّدَاءَ بِالصَّلاَةِ، ذَهَبَ حَتَّى يَكُونَ مَكَانَ الرَّوْحَاءِ».

قَالَ سُلَيْمَانُ: فَسَأَلْتُهُ عَنِ الرَّوْحَاءِ؟ فَقَالَ: هِيَ مِنَ الْمَدِينَةِ سِتَّةٌ وَثَلاَثُونَ مِيلاً.

(...) - وحدّثناه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالاَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، بِهٰذَا الإِسْنَادِ.

١٦ - (٣٨٩) - حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ وَزُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ - وَاللَّفْظُ لِقُتَيْبَةَ - قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ الآخَرَانِ: حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ الشَّيْطَانَ إِذَا سَمِعَ النِّدَاءَ بِالصَّلاَةِ أَحَالَ لَهُ ضُرَاطٌ حَتَّى لاَ يَسْمَعَ صَوْتَهُ، فَإِذَا سَكَتَ رَجَعَ فَوَسْوَسَ، فَإِذَا سَمِعَ الإِقَامَةَ ذَهَبَ حَتَّى لاَ يَسْمَعَ صَوْتَهُ، فَإِذَا سَكَتَ رَجَعَ فَوَسْوَسَ».

١٧ - (...) - حدّثني عَبْدُ الْحَمِيدِ بْنُ بَيَانٍ الْوَاسِطِيُّ: حَدَّثَنَا خَالِدٌ - يَعْنِي ابْنَ عَبْدِ اللَّهِ - عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أَذَّنَ الْمُؤَذِّنُ أَدْبَرَ الشَّيْطَانُ وَلَهُ حُصَاصٌ».

١٨ - (...) - حدّثني أُمَيَّةُ بْنُ بِسْطَامَ: حَدَّثَنَا يَزِيدُ - يَعْنِي ابْنَ زُرَيْعٍ -: حَدَّثَنَا رَوْحٌ، عَنْ سُهَيْلٍ. قَالَ: أَرْسَلَنِي أَبِي إِلَى بَنِي حَارِثَةَ. قَالَ: وَمَعِي غُلاَمٌ لَنَا، أَوْ صَاحِبٌ لَنَا، فَنَادَاهُ مُنَادٍ مِنْ حَائِطٍ بِاسْمِهِ. قَالَ: وَأَشْرَفَ الَّذِي مَعِي عَلَى الْحَائِطِ فَلَمْ يَرَ شَيْئاً، فَذَكَرْتُ ذٰلِكَ لأَبِي فَقَالَ: لَوْ شَعَرْتُ أَنَّكَ تَلْقَىٰ هٰذَا لَمْ أُرْسِلْكَ، وَلٰكِنْ إِذَا سَمِعْتَ صَوْتاً فَنَادِ بِالصَّلاَةِ، فَإِنِّي سَمِعْتُ أَبَا هُرَيْرَةَ يُحَدِّثُ عَنْ رَسُولِ اللَّهِ ﷺ، أَنَّهُ قَالَ: «إِنَّ الشَّيْطَانَ، إِذَا نُودِيَ بِالصَّلاَةِ، وَلَّى وَلَهُ حُصَاصٌ».

19-(...) Abu Huraira narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "When the Adhan is pronounced, Satan turns on his heels and passes wind with noise during his flight in order not to hear the Adhan. When the Adhan reaches its end he comes back and again turns on his heels when the prayer establishment (Iqama) is pronounced. After its completion he returns again till he whispers into the heart of the person (to divert his attention from his prayer) saying to him: "Remember such-and-such a thing, and such-and-such a thing", making him remember things, which he has not recalled to his mind before the prayer to the extent that he would forget how much he has prayed".

20-(...) Hammam Ibn Munabbih narrated from Abu Huraira from The Prophet "Allah's blessing and peace be upon him" the same, but he said in the end: "to the extent that he would forget how he has prayed".

[9] It is desirable to raise one's hands up to the level of the shoulders, at the (Ihram)magnification of starting the prayer, as well as at bowing, and at raising from bowing, but not from prostration

21-(390) Salim narrated from his father: I saw The Messenger of Allah "Allah's blessing and peace be upon him" raising his hands up to the level of his shoulders, whenever he started the prayer, before he bowed, and whenever he raised his head from bowing; but not between the two prostrations.

22-(...) Salim Ibn Abdullah narrated from Ibn Umar: Whenever The Messenger of Allah "Allah's blessing and peace be upon him" got up (and started) the prayer, he used to raise his hands up to the level of his shoulders and then magnify Allah. He used to do the same whenever he intended to bow, and whenever he raised his head from bowing he used to do the same too. But he would not do whenever he raised his head from prostration.

23-(...) The same was narrated on the authority of Az-Zuhri, with the same chain of transmitters. Ibn Juraij said in his narration: Whenever The Messenger of Allah "Allah's blessing and peace be upon him" got up for the prayer, he would raise his hands up to the level of his shoulders, and then magnify Allah.

24-(391) Abu Qilaba narrated that he saw Malik Ibn Al-Huwairith, whenever he intended to pray, he would magnify Allah and then raise his hands, whenever he intended to bow, he would raise his hands, and whenever he raised his head from bowing, he would also raise his hands. He (Malik) told that The Messenger of Allah "Allah's blessing and peace be upon him" used to do the same.

١٩ ـ (...) ـ حدّثنا قُتَيبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا الْمُغِيرَةُ ـ يَعْنِي الْحِزَامِيَّ ـ عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا نُودِيَ لِلصَّلاَةِ أَدْبَرَ الشَّيْطَانُ لَه ضُرَاطٌ حَتَّى لا يَسْمَعَ التَّأْذِينَ، فَإِذَا قُضِيَ التَّأْذِينُ أَقْبَلَ، حَتَّى إِذَا ثُوِّبَ بِالصَّلاَةِ أَدْبَرَ، حَتَّى إِذَا قُضِيَ التَّثْوِيبُ أَقْبَلَ، حَتَّى يَخْطُرَ بَيْنَ الْمَرْءِ وَنَفْسِهِ. يَقُولُ لَهُ: اذْكُرْ كَذَا وَاذْكُرْ كَذَا، لِمَا لَمْ يَكُنْ يَذْكُرُ مِنْ قَبْلُ. حَتَّى يَظَلَّ الرَّجُلُ مَا يَدْرِي كَمْ صَلَّى».

٢٠ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِهِ، غَيْرَ أَنَّهُ قَالَ: «حَتَّى يَظَلَّ الرَّجُلُ إِنْ يَدْرِي كَيْفَ صَلَّى».

٩ ـ بابُ اسْتِحْبَابِ رَفْعِ الْيَدَيْنِ حَذْوَ الْمَنْكِبَيْنِ مع تكبيرة الإحرام والرُّكُوعِ، وفي الرَّفْعِ مِنَ الرُّكُوعِ، وأنه لا يفعله إذا رَفَعَ من السُّجُودِ

٢١ ـ (٣٩٠) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَى التَّمِيمِيُّ وَسَعِيدُ بْنُ مَنْصُورٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ وَابْنُ نُمَيْرٍ. كُلُّهُمْ عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ ـ وَاللَّفْظُ لِيَحْيَىٰ ـ قَالَ: أَخْبَرَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ إِذَا افْتَتَحَ الصَّلاَةَ رَفَعَ يَدَيْهِ حَتَّى يُحَاذِيَ مَنْكِبَيْهِ، وَقَبْلَ أَنْ يَرْكَعَ، وَإِذَا رَفَعَ مِنَ الرُّكُوعِ، وَلا يَرْفَعُهُمَا بَيْنَ السَّجْدَتَيْنِ.

٢٢ ـ (...) ـ حدّثني مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: حَدَّثَنِي ابْنُ شِهَابٍ عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ: أَنَّ ابْنَ عُمَرَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ، إِذَا قَامَ لِلصَّلاَةِ، رَفَعَ يَدَيْهِ حَتَّى تَكُونَا حَذْوَ مَنْكِبَيْهِ، ثُمَّ كَبَّرَ، فَإِذَا أَرَادَ أَنْ يَرْكَعَ فَعَلَ مِثْلَ ذَلِكَ، وَإِذَا رَفَعَ مِنَ الرُّكُوعِ فَعَلَ مِثْلَ ذَلِكَ، وَلا يَفْعَلُهُ حِينَ يَرْفَعُ رَأْسَهُ مِنَ السُّجُودِ.

٢٣ ـ (...) ـ حدّثني مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا حُجَيْنٌ ـ وَهُوَ ابْنُ الْمُثَنَّى ـ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ قُهْزَاذَ: حَدَّثَنَا سَلَمَةُ بْنُ سُلَيْمَانَ: أَخْبَرَنَا يُونُسُ، كِلاَهُمَا عَنِ الزُّهْرِيِّ، بِهَذَا الإِسْنَادِ. كَمَا قَالَ ابْنُ جُرَيْجٍ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا قَامَ لِلصَّلاَةِ، رَفَعَ يَدَيْهِ حَتَّى تَكُونَا حَذْوَ مَنْكِبَيْهِ، ثُمَّ كَبَّرَ.

[البخاري: كتاب الأذان، باب رفع اليدين إذا كبر وإذا ركع...، رقم: ٧٣٦].

٢٤ ـ (٣٩١) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ عَنْ خَالِدٍ، عَنْ أَبِي قِلاَبَةَ: أَنَّهُ رَأَى مَالِكَ بْنَ الْحُوَيْرِثِ، إِذَا صَلَّى كَبَّرَ، ثُمَّ رَفَعَ يَدَيْهِ، وَإِذَا أَرَادَ أَنْ يَرْكَعَ رَفَعَ يَدَيْهِ، وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ رَفَعَ يَدَيْهِ، وَحَدَّثَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَفْعَلُ هَكَذَا.

[البخاري: كتاب الأذان، باب رفع اليدين إذا كبر وإذا ركع...، رقم: ٧٣٧].

25-(...) Nasr Ibn Asim narrated from Malik Ibn Al-Huwairith that whenever The Messenger of Allah "Allah's blessing and peace be upon him" magnified Allah (at the beginning of the prayer), he would raise his hands up to the level of his ears, and whenever he intended to bow, he would raise his hands up to the level of his ears, and whenever he raised his head from bowing and said: "Allah hears him, who sends praises to Him", he would do the same.

26-(...) The same was narrated on the authority of Quatada, with the same chain of narrators, and he said (that the narrator told that) he saw The Messenger of Allah "Allah's blessing and peace be upon him" raising his hands up until he reached them at the level of his ears.

[10] Affirming the magnification of Allah at every moving down or up in the prayer, except at raising from bowing, in which one should say: "Allah hears him, who sends praises to Him"

27-(392) Abu Salama Ibn Abd Ar-Rahman narrated that once Abu Huraira led the people in the prayer. He would magnify Allah whenever he lowered or raised (his head). After he had finished he said: "By Allah! I'm the nearest of you to The Messenger of Allah "Allah's blessing and peace be upon him" in the (way of) prayer".

28-(...) Abu Bakr Ibn Abd Ar-Rahman narrated that he heard Abu Huraira saying: "If The Messenger of Allah "Allah's blessing and peace be upon him" got up for the prayer, he would magnify Allah whenever he stood up, then would magnify Allah whenever he bowed, then would say: "Allah hears him, who sends praises to Him" whenever he raised his head from bowing, then would say: "O our Lord! All praises be to You!" while standing, then would magnify Allah whenever he fell in prostration, then would magnify Allah whenever he raised his head from prostration, then would magnify Allah whenever he prostrated once again, and would magnify Allah whenever he raised his head from prostration. He used to do the same in his prayer until he finished it. He also used to magnify Allah whenever he stood up after the second Rak'a and sitting (for reciting half the declaration)". Abu Huraira said: "I'm the nearest of you to The Messenger of Allah "Allah's blessing and peace be upon him" in the (way of) prayer".

29-(...) Abu Bakr Ibn Abd Ar-Rahman Ibn Al-Harith narrated that he heard Abu Huraira saying: "If The Messenger of Allah "Allah's blessing and peace be upon him" got up for the prayer" (and he mentioned the same Hadith of Ibn Juraij, but without the commenting phrase of Abu Huraira:

٢٥ ـ (...) ـ حدّثني أَبُو كَامِلٍ الْجَحْدَرِيُّ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ، عَنْ نَصْرِ بْنِ عَاصِمٍ، عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا كَبَّرَ رَفَعَ يَدَيْهِ حَتَّى يُحَاذِيَ بِهِمَا أُذُنَيْهِ، وَإِذَا رَكَعَ رَفَعَ يَدَيْهِ حَتَّى يُحَاذِيَ بِهِمَا أُذُنَيْهِ، وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ، فَقَالَ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ»، فَعَلَ مِثْلَ ذٰلِكَ.

٢٦ ـ (...) ـ وحدّثناه مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، بِهٰذَا الإِسْنَادِ؛ أَنَّهُ رَأَى نَبِيَّ اللَّهِ ﷺ. وَقَالَ: حَتَّى يُحَاذِيَ بِهِمَا فُرُوعَ أُذُنَيْهِ.

١٠ ـ باب إثباتِ التَّكبيرِ في كلِّ خفضٍ ورفعٍ في الصلاة، إلا رفعهُ من الركوع فيقول فيه: سَمِع اللَّهُ لمن حمده

٢٧ ـ (٣٩٢) ـ وحدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ، قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ: أَنَّ أَبَا هُرَيْرَةَ كَانَ يُصَلِّي لَهُمْ فَيُكَبِّرُ كُلَّمَا خَفَضَ وَرَفَعَ، فَلَمَّا انْصَرَفَ قَالَ: وَاللَّهِ، إِنِّي لأَشْبَهُكُمْ صَلاَةً بِرَسُولِ اللَّهِ ﷺ.

[البخاري: كتاب الأذان، باب إتمام التكبير في الركوع، رقم: ٧٨٥].

٢٨ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي ابْنُ شِهَابٍ عَنْ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمٰنِ: أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا قَامَ إِلَى الصَّلاَةِ يُكَبِّرُ حِينَ يَقُومُ، ثُمَّ يُكَبِّرُ حِينَ يَرْكَعُ، ثُمَّ يَقُولُ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ» حِينَ يَرْفَعُ صُلْبَهُ مِنَ الرُّكُوعِ، ثُمَّ يَقُولُ وَهُوَ قَائِمٌ: «رَبَّنَا وَلَكَ الْحَمْدُ»، ثُمَّ يُكَبِّرُ حِينَ يَهْوِي سَاجِداً، ثُمَّ يُكَبِّرُ حِينَ يَرْفَعُ رَأْسَهُ، ثُمَّ يُكَبِّرُ حِينَ يَسْجُدُ، ثُمَّ يُكَبِّرُ حِينَ يَرْفَعُ رَأْسَهُ، ثُمَّ يَفْعَلُ مِثْلَ ذٰلِكَ فِي الصَّلاَةِ كُلِّهَا حَتَّى يَقْضِيَهَا، وَيُكَبِّرُ حِينَ يَقُومُ مِنَ الْمَثْنَى بَعْدَ الْجُلُوسِ.

ثُمَّ يَقُولُ أَبُو هُرَيْرَةَ: إِنِّي لأَشْبَهُكُمْ صَلاَةً بِرَسُولِ اللَّهِ ﷺ.

[البخاري: كتاب الأذان، باب التكبير إذا قام من السجود، رقم: ٧٨٩].

٢٩ ـ (...) ـ حدّثني مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا حُجَيْنٌ: حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي أَبُو بَكْرِ بْنُ عَبْدِ الرَّحْمٰنِ بْنِ الْحَارِثِ: أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا قَامَ إِلَى الصَّلاَةِ يُكَبِّرُ حِينَ يَقُومُ... بِمِثْلِ حَدِيثِ ابْنِ

"I'm the nearest of you to The Messenger of Allah "Allah's blessing and peace be upon him" in the (way of) prayer").

30-(...) Abu Salama Ibn Abd Ar-Rahman narrated that whenever Marwan appointed Abu Huraira to succeed him as the governor of Medina, and he (Abu Huraira) got up for the obligatory prayer, he would magnify Allah (and he mentioned the same narration of Ibn Juraij. But here he told that whenever Abu Huraira finished it with the end salutation "Taslim" he would face the people in the mosque and say: "By Him, in Whose hand the soul of Abu Huraira is! I'm the nearest of you to The Messenger of Allah "Allah's blessing and peace be upon him" in the (way of) prayer").

31-(...) Abu Salama narrated that Abu Huraira used to magnify Allah whenever he lowered or raised (his head) in the prayer. We asked him: "O Abu Huraira! What about this magnification?" he said: "That is the prayer of The Messenger of Allah "Allah's blessing and peace be upon him"".

32-(...) Suhail narrated that Abu Huraira used to magnify Allah in the prayer whenever he lowered or raised his head. He told that The Messenger of Allah "Allah's blessing and peace be upon him" used to do the same (in the prayer).

33-(393) Mutarrif narrated: Imran Ibn Husain and I offered the prayer behind Ali Ibn Abu Talib. He magnified Allah when he prostrated, then magnified Allah when he raised his head, and then magnified Allah when he rose up at the end of the two Rak'as (after sitting for reciting the first declaration). After we had finished our prayer, Imran caught hold of my hand and said: "He (Ali) led prayer like that of (The Prophet) Muhammad "Allah's blessing and peace be upon him"", or he said: "He recalled to my memory the prayer of (The Prophet) Muhammad "Allah's blessing and peace be upon him"".

[11] The obligation of reciting the Opening Sura "Al-Fatiha" in every Rak'a of the prayer, and if one is not able to recite or hear it well, he could recite whatever available to him from The Holy Quran

34-(394) Mahmud Ibn Ar-Rabie narrated from Ubada Ibn As-Samit that The Prophet "Allah's blessing and peace be upon him" said: "No prayer would be considered as valid for him, who did not recite Al-Fatiha".

35-(...) Mahmud Ibn Ar-Rabie narrated from Ubada Ibn As-Samit that The Prophet "Allah's blessing and peace be upon him" said: "No prayer would be considered as valid for him, who did not recite The Mother of The Quran (i.e. Al-Fatiha)".

جُرَيْجٍ. وَلَمْ يَذْكُرْ قَوْلَ أَبِي هُرَيْرَةَ: إِنِّي أَشْبَهُكُمْ صَلاَةً بِرَسُولِ اللَّهِ ﷺ.

٣٠ ـ (...) ـ وحدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَٰنِ: أَنَّ أَبَا هُرَيْرَةَ كَانَ حِينَ يَسْتَخْلِفُهُ مَرْوَانُ عَلَى الْمَدِينَةِ، إِذَا قَامَ لِلصَّلاَةِ الْمَكْتُوبَةِ كَبَّرَ... فَذَكَرَ نَحْوَ حَدِيثِ ابْنِ جُرَيْجٍ. وَفِي حَدِيثِهِ: فَإِذَا قَضَاهَا وَسَلَّمَ أَقْبَلَ عَلَى أَهْلِ الْمَسْجِدِ قَالَ: وَالَّذِي نَفْسِي بِيَدِهِ، إِنِّي لأَشْبَهُكُمْ صَلاَةً بِرَسُولِ اللَّهِ ﷺ.

٣١ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ مِهْرَانَ الرَّازِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا الأَوْزَاعِيُّ عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ: أَنَّ أَبَا هُرَيْرَةَ كَانَ يُكَبِّرُ فِي الصَّلاَةِ كُلَّمَا رَفَعَ وَوَضَعَ. فَقُلْنَا: يَا أَبَا هُرَيْرَةَ، مَا هَٰذَا التَّكْبِيرُ؟ قَالَ: إِنَّهَا لَصَلاَةُ رَسُولِ اللَّهِ ﷺ.

٣٢ ـ (...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ ـ يَعْنِي ابْنَ عَبْدِ الرَّحْمَٰنِ ـ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّهُ كَانَ يُكَبِّرُ كُلَّمَا خَفَضَ وَرَفَعَ. وَيُحَدِّثُ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَفْعَلُ ذٰلِكَ.

٣٣ ـ (٣٩٣) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ وَخَلَفُ بْنُ هِشَامٍ، جَمِيعاً عَنْ حَمَّادٍ. قَالَ يَحْيَىٰ: أَخْبَرَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ غَيْلاَنَ، عَنْ مُطَرِّفٍ، قَالَ: صَلَّيْتُ أَنَا وَعِمْرَانُ بْنُ حُصَيْنٍ خَلْفَ عَلِيِّ بْنِ أَبِي طَالِبٍ، فَكَانَ إِذَا سَجَدَ كَبَّرَ، وَإِذَا رَفَعَ رَأْسَهُ كَبَّرَ، وَإِذَا نَهَضَ مِنَ الرَّكْعَتَيْنِ كَبَّرَ، فَلَمَّا انْصَرَفْنَا مِنَ الصَّلاَةِ قَالَ: أَخَذَ عِمْرَانُ بِيَدِي ثُمَّ قَالَ: لَقَدْ صَلَّى بِنَا هَٰذَا صَلاَةَ مُحَمَّدٍ ﷺ، أَوْ قَالَ: قَدْ ذَكَّرَنِي هَٰذَا صَلاَةَ مُحَمَّدٍ ﷺ.

[البخاري: كتاب الأذان، باب إتمام التكبير في السجود، رقم: ٧٨٦].

١١ ـ بابُ وُجُوبِ قراءةِ الفاتحة في كل رَكْعَةٍ، وأَنَّه إذا لم يُحْسِنِ الفَاتِحَةَ ولا أَمْكَنَهُ تَعَلُّمُها قَرَأَ مَا تَيَسَّرَ له من غيرها

٣٤ ـ (٣٩٤) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، جَمِيعاً عَنْ سُفْيَانَ. قَالَ أَبُو بَكْرٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ مَحْمُودِ بْنِ الرَّبِيعِ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ، يَبْلُغُ بِهِ النَّبِيَّ ﷺ: «لا صَلاَةَ لِمَنْ لَمْ يَقْرَأْ بِفَاتِحَةِ الْكِتَابِ».

[البخاري: كتاب الأذان، باب وجوب القراءة للإمام والمأموم...، رقم: ٧٥٦].

٣٥ ـ (...) ـ حدّثني أَبُو الطَّاهِرِ: حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ يُونُسَ. (ح) وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي مَحْمُودُ بْنُ الرَّبِيعِ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لا صَلاَةَ لِمَنْ لَمْ يَقْرَأْ بِأُمِّ الْقُرْآنِ».

[البخاري: كتاب الأذان، باب وجوب القراءة للإمام والمأموم...، رقم: ٧٥٦].

36-(…) Mahmud Ibn Ar-Rabie on whose face The Messenger of Allah "Allah's blessing and peace be upon him" squirted water from the well, narrated from Ubada Ibn As-Samit that The Prophet "Allah's blessing and peace be upon him" said: "No prayer would be considered as valid for him, who did not recite The Mother of The Quran (i.e. Al-Fatiha)".

37-(…) The same was narrated on the authority of Az-Zuhri, with the same chain of transmitters, and he added: "And more".

38-(395) Al-Ala narrated from his father from Abu Huraira that The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who offered a prayer in which he did not recite The Mother of The Book "Al-Fatiha", then his prayer would be regarded as deficient and incomplete" (and he said it thrice).

Abu Huraira was asked: "We (offer the prayer while we) are behind the imam (how would we recite it?)" Abu Huraira said: Recite it in yourself, for I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "Allah Almighty said: "I divided (Al-Fatiha recited in) the prayer into two parts between Me and My slave, and he would have whatever he asked for". If the slave said: "Praise be to Allah", Allah Almighty would say: "My slave praised me". If he said: "The Most Gracious, The Most Merciful", Allah Almighty would say: "My slave commended Me". If he said: "The Cherisher of The Day of Judgement", Allah Almighty would say: "My slave glorified Me" or: "My slave entrusted to me (his matter)". If he said: "Thy we worship and from Thy we seek for help", Allah Almighty would say: "This is something between Me and My slave, and he would have whatever he asked for". If he said: "Guide us to the straight path; the path of those upon whom You have bestowed grace, and not those upon whom wrath falls, nor those who are perverse", Allah Almighty would say: "This is for My slave, and he would get whatever he asked for"".

39-(…) The same was narrated on the authority of Al-Ala Ibn Abd Ar-Rahman from Abu As-Sa'ib, the freed slave of Hisham Ibn Zuhra, who told: I heard Abu Huraira saying: The Messenger of Allah "Allah's blessing and peace be upon him" said.

40-(…) The same, which is like that of Sufyan, was narrated on the authority of Al-Ala Ibn Abd Ar-Rahman Ibn Ya'qub, from Abu As-Sa'ib, the freed slave of the sons of Abdullah Ibn Hisham Ibn Zuhra, who told that he heard Abu Huraira saying: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who offered a prayer, in which

٣٦ ـ (...) ـ حدّثنا الْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ: أَنَّ مَحْمُودَ بْنَ الرَّبِيعِ ـ الَّذِي مَجَّ رَسُولُ اللَّهِ ﷺ فِي وَجْهِهِ مِنْ بِئْرِهِمْ ـ أَخْبَرَهُ: أَنْ عُبَادَةَ بْنَ الصَّامِتِ أَخْبَرَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لا صَلاَةَ لِمَنْ لَمْ يَقْرَأْ بِأُمِّ الْقُرْآنِ».

٣٧ ـ (...) ـ وحدّثناه إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ. قَالا: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، بِهَٰذَا الإِسْنَادِ... مِثْلَهُ. وَزَادَ: فَصَاعِداً.

٣٨ ـ (٣٩٥) ـ وحدّثناه إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ صَلَّى صَلاَةً لَمْ يَقْرَأْ فِيهَا بِأُمِّ الْقُرْآنِ، فَهِيَ خِدَاجٌ» ثَلاثاً، غَيْرُ تَمَامٍ.

فَقِيلَ لأَبِي هُرَيْرَةَ: إِنَّا نَكُونُ وَرَاءَ الإِمَامِ. فَقَالَ: اقْرَأْ بِهَا فِي نَفْسِكَ، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «قَالَ اللَّهُ تَعَالَى: قَسَمْتُ الصَّلاَةَ بَيْنِي وَبَيْنَ عَبْدِي نِصْفَيْنِ، وَلِعَبْدِي مَا سَأَلَ، فَإِذَا قَالَ الْعَبْدُ: ﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾. قَالَ اللَّهُ تَعَالَىٰ: حَمِدَنِي عَبْدِي، وَإِذَا قَالَ: ﴿الرَّحْمَٰنِ الرَّحِيمِ﴾. قَالَ اللَّهُ تَعَالَى: أَثْنَىٰ عَلَيَّ عَبْدِي، وَإِذَا قَالَ: ﴿مَالِكِ يَوْمِ الدِّينِ﴾. قَالَ: مَجَّدَنِي عَبْدِي. وَقَالَ مَرَّةً: فَوَّضَ إِلَيَّ عَبْدِي، فَإِذَا قَالَ: ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾. قَالَ: هَٰذَا بَيْنِي وَبَيْنَ عَبْدِي وَلِعَبْدِي مَا سَأَلَ، فَإِذَا قَالَ: ﴿اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلا الضَّالِّينَ﴾. قَالَ: هَٰذَا لِعَبْدِي وَلِعَبْدِي مَا سَأَلَ».

قَالَ سُفْيَانُ: حَدَّثَنِي بِهِ الْعَلاَءُ بْنُ عَبْدِ الرَّحْمَٰنِ بْنِ يَعْقُوبَ. دَخَلْتُ عَلَيْهِ وَهُوَ مَرِيضٌ فِي بَيْتِهِ، فَسَأَلْتُهُ أَنَا عَنْهُ.

٣٩ ـ (...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنِ الْعَلاَءِ بْنِ عَبْدِ الرَّحْمَٰنِ: أَنَّهُ سَمِعَ أَبَا السَّائِبِ، مَوْلَىٰ هِشَامِ بْنِ زُهْرَةَ، يَقُولُ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ...

٤٠ ـ (...) ـ (ح) وحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي الْعَلاَءُ بْنُ عَبْدِ الرَّحْمَٰنِ بْنِ يَعْقُوبَ: أَنَّ أَبَا السَّائِبِ، مَوْلَىٰ بَنِي عَبْدِ اللَّهِ بْنِ هِشَامِ بْنِ زُهْرَةَ، أَخْبَرَهُ: أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ:

he did not recite The Mother of The Book "Al-Fatiha" (and completed the narration, in which Allah Almighty said: "I divided (Al-Fatiha recited in) the prayer into two parts: a part for Me and a part for My slave").

41-(...) Al-Ala narrated: I heard from both my father and Abu As-Sa'ib, who were sitting with Abu Huraira, that Abu Huraira told: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who offered a prayer in which he did not recite The Mother of The Book "Al-Fatiha", then his prayer would be regarded as deficient and incomplete" (and he said it thrice).

42-(396) Abu Huraira narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No prayer would be considered as valid without reciting (anything of The Quran)". Abu Huraira commented: "We informed you of what The Messenger of Allah "Allah's blessing and peace be upon him" told, and we concealed from you what he did not mention".

43-(...) Ata narrated that Abu Huraira said: "In every prayer, one must recite (whatever available to him from The Quran). We informed you of what The Messenger of Allah "Allah's blessing and peace be upon him" told, and we concealed from you what he did not tell". A man asked him: "But, what would it be if I did not recite more than Al-Fatiha?" Abu Huraira said: "If you recited more than it, it would be better, but if you recited it only, that would be sufficient for you".

44-(...) Ata narrated that Abu Huraira said: "In every prayer, one must recite (whatever available to him from The Quran). We informed you of what The Messenger of Allah "Allah's blessing and peace be upon him" told us, and we concealed from you what he did not mention to us. Whoever recited only The Mother of The Book "Al-Fatiha", that would be sufficient for him, and whoever recited more than it, it would be better".

45-(397) Abu Huraira narrated: The Messenger of Allah "Allah's blessing and peace be upon him" entered the mosque and a person also entered therein and offered the Prayer, and then came and paid salutation to the Messenger of Allah "Allah's blessing and peace be upon him". The Messenger of Allah "Allah's blessing and peace be upon him" returned his salutation and said: "Go back and pray, for you have not offered the Prayer". He again prayed as he had prayed before, and came to the Messenger of Allah "Allah's blessing and peace be upon him" and saluted him. The Messenger of Allah "Allah's blessing and peace be upon him" returned the salutation and said: "Go back and perform the Prayer, for you have not offered the Prayer". This (act of repeating the Prayer) was done

«مَنْ صَلَّى صَلاةً فَلَمْ يَقْرَأْ فيهَا بِأُمِّ الْقُرْآنِ...» بِمِثْلِ حَدِيثِ سُفْيَانَ. وَفِي حَدِيثِهِمَا: «قَالَ اللَّهُ تَعَالَى: قَسَمْتُ الصَّلاةَ بَيْنِي وَبَيْنَ عَبْدِي نِصْفَيْنِ. فَنِصْفُهَا لِي وَنِصْفُهَا لِعَبْدِي».

٤١ ـ (...) ـ حدّثني أَحْمَدُ بْنُ جَعْفَرٍ الْمَعْقِرِيُّ: حَدَّثَنَا النَّضْرُ بْنُ مُحَمَّدٍ: حَدَّثَنَا أَبُو أُوَيْسٍ: أَخْبَرَنِي الْعَلاءُ. قَالَ: سَمِعْتُ مِنْ أَبِي وَمِنْ أَبِي السَّائِبِ، وَكَانَا جَلِيسَيْ أَبِي هُرَيْرَةَ، قَالا: قَالَ أَبُو هُرَيْرَةَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ صَلَّى صَلاةً لَمْ يَقْرَأْ فِيهَا بِفَاتِحَةِ الْكِتَابِ فَهِيَ خِدَاجٌ» يَقُولُهَا ثَلاثاً... بِمِثْلِ حَدِيثِهِمْ.

٤٢ ـ (٣٩٦) ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ حَبِيبِ بْنِ الشَّهِيدِ، قَالَ: سَمِعْتُ عَطَاءً يُحَدِّثُ عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لا صَلاةَ إِلا بِقِرَاءَةٍ».

قَالَ أَبُو هُرَيْرَةَ: فَمَا أَعْلَنَ رَسُولُ اللَّهِ ﷺ أَعْلَنَّاهُ لَكُمْ، وَمَا أَخْفَاهُ أَخْفَيْنَاهُ لَكُمْ.

٤٣ ـ (...) ـ حدّثنا عَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ ـ وَاللَّفْظُ لِعَمْرٍو ـ قَالا: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا ابْنُ جُرَيْجٍ، عَنْ عَطَاءٍ، قَالَ: قَالَ أَبُو هُرَيْرَةَ: فِي كُلِّ الصَّلاةِ يَقْرَأُ، فَمَا أَسْمَعَنَا رَسُولُ اللَّهِ ﷺ أَسْمَعْنَاكُمْ، وَمَا أَخْفَى مِنَّا أَخْفَيْنَا مِنْكُمْ.

فَقَالَ لَهُ رَجُلٌ: إِنْ لَمْ أَزِدْ عَلَى أُمِّ الْقُرْآنِ؟ فَقَالَ: إِنْ زِدْتَ عَلَيْهَا فَهُوَ خَيْرٌ، وَإِنِ انْتَهَيْتَ إِلَيْهَا أَجْزَأَتْ عَنْكَ.

[البخاري: كتاب الاذان، باب القراءة في الفجر، رقم: ٧٧٢].

٤٤ ـ (...) ـ حدّثنا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا يَزِيدُ ـ يَعْنِي ابْنَ زُرَيْعٍ ـ عَنْ حَبِيبٍ الْمُعَلِّمِ، عَنْ عَطَاءٍ، قَالَ: قَالَ أَبُو هُرَيْرَةَ: فِي كُلِّ صَلاةٍ قِرَاءَةٌ، فَما أَسْمَعَنَا النَّبِيُّ ﷺ أَسْمَعْنَاكُمْ، وَمَا أَخْفَى مِنَّا أَخْفَيْنَاهُ مِنْكُمْ. وَمَنْ قَرَأَ بِأُمِّ الْكِتَابِ فَقَدْ أَجْزَأَتْ عَنْهُ، وَمَنْ زَادَ فَهُوَ أَفْضَلُ.

٤٥ ـ (٣٩٧) ـ حدّثني مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ عُبَيْدِ اللَّهِ، قَالَ: حَدَّثَنِي سَعِيدُ بْنُ أَبِي سَعِيدٍ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ الْمَسْجِدَ فَدَخَلَ رَجُلٌ فَصَلَّى، ثُمَّ جَاءَ فَسَلَّمَ عَلَى رَسُولِ اللَّهِ ﷺ، فَرَدَّ رَسُولُ اللَّهِ ﷺ السَّلامَ. قَالَ: «ارْجِعْ فَصَلِّ، فَإِنَّكَ لَمْ تُصَلِّ» فَرَجَعَ الرَّجُلُ فَصَلَّى كَمَا كَانَ صَلَّى، ثُمَّ

thrice. Upon this the person said: "By Him, Who has sent you with the Truth! I could do no better than this. So, please teach me".

He (the Prophet) said: "When you get up to pray, magnify Allah, and then recite whatever available to you from The Quran, then bow down until you feel at ease in that position, then raise yourself and stand erect: then prostrate yourself until you feel at ease in that position, then, raise yourself and sit until you feel at ease while sitting; and do that in all your Prayers".

46-(...) Abu Huraira narrated that once a man entered the mosque, and then offered the prayer, while The Messenger of Allah "Allah's blessing and peace be upon him" was sitting in one of its corners. (Then, he mentioned the same previous narration, with the following addition: "If you got up for the prayer, perform ablution perfectly, then face the Qibla, and then magnify Allah").

[12] The one led in prayer is forbidden to recite loudly behind his imam

47-(398) Imran Ibn Husain narrated: Once, The Messenger of Allah "Allah's blessing and peace be upon him" led us in the Dhuhr (or Asr) prayer. Then he said (after ending the prayer): "Who amongst you recited behind me (the Sura of) "Glorify the name of your Lord, The Highest"?" a man said: "I did, and I did want nothing with it but good". He (The Prophet) said: "I felt that one of you was disputing me in it (i.e. taking it from my tongue)".

48-(...) Imran Ibn Husain narrated: Once, The Messenger of Allah "Allah's blessing and peace be upon him" led the Dhuhr prayer. One of the praying people behind him recited (loudly) (the Sura of) "Glorify the name of your Lord, The Most High". After he had finished from the prayer he (The Prophet) asked: "Who amongst you recited (or who was the reciter behind me)?" a man said: "It was I". He (The Prophet) said: "I thought that one of you was disputing me in it (i.e. taking it from my tongue)".

49-(...) it was narrated on the authority of Quatada, with the same chain of transmitters, in which he said: The Messenger of Allah "Allah's blessing and peace be upon him" led the Dhuhr prayer and then said: "I felt that one of you was disputing me in it".

[13] The proof of the one who said that one should not recite loudly: "In the name of Allah, The Most Gracious, The Most Merciful"

50-(399) Quatada narrated from Anas: I offered the prayer with The Prophet "Allah's blessing and peace be upon him", Abu Bakr, Umar and

جَاءَ إِلَى النَّبِيِّ ﷺ فَسَلَّمَ عَلَيْهِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَعَلَيْكَ السَّلامُ». ثُمَّ قَالَ: «ارْجِعْ فَصَلِّ، فَإِنَّكَ لَمْ تُصَلِّ» حَتَّى فَعَلَ ذَلِكَ ثَلاثَ مَرَّاتٍ. فَقَالَ الرَّجُلُ: وَالَّذِي بَعَثَكَ بِالْحَقِّ، مَا أُحْسِنُ غَيْرَ هَٰذَا، عَلِّمْنِي. قَالَ: «إِذَا قُمْتَ إِلَى الصَّلاةِ فَكَبِّرْ، ثُمَّ اقْرَأْ مَا تَيَسَّرَ مَعَكَ مِنَ الْقُرْآنِ، ثُمَّ ارْكَعْ حَتَّىٰ تَطْمَئِنَّ رَاكِعاً، ثُمَّ ارْفَعْ حَتَّىٰ تَعْتَدِلَ قَائِماً، ثُمَّ اسْجُدْ حَتَّىٰ تَطْمَئِنَّ سَاجِداً، ثُمَّ ارْفَعْ حَتَّى تَطْمَئِنَّ جَالِساً، ثُمَّ افْعَلْ ذَلِكَ فِي صَلاتِكَ كُلِّهَا».

[البخاري: كتاب الأذان، باب وجوب القراءة للإمام والمأموم....، رقم: ٧٥٧].

٤٦ ـ (...) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ وَعَبْدُ اللَّهِ بْنُ نُمَيْرٍ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي، قَالا: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَجُلاً دَخَلَ الْمَسْجِدَ فَصَلَّى، وَرَسُولُ اللَّهِ ﷺ فِي نَاحِيَةٍ. وَسَاقَا الْحَدِيثَ بِمِثْلِ هَٰذِهِ الْقِصَّةِ، وَزَادَا فِيهِ: «إِذَا قُمْتَ إِلَى الصَّلاةِ فَأَسْبِغِ الْوُضُوءَ، ثُمَّ اسْتَقْبِلِ الْقِبْلَةَ فَكَبِّرْ».

[البخاري: كتاب الاستئذان، باب من رد فقال: عليك السلام، رقم: ٦٢٥١].

١٢ ـ باب نهي المأموم عن جهره بالقراءة خلف إمامه

٤٧ ـ (٣٩٨) ـ **حدّثنا** سَعِيدُ بْنُ مَنْصُورٍ وَقُتَيْبَةُ بْنُ سَعِيدٍ، كِلاهُمَا عَنْ أَبِي عَوَانَةَ. قَالَ سَعِيدٌ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ قَتَادَةَ، عَنْ زُرَارَةَ بْنِ أَوْفَىٰ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ؛ قَالَ: صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ صَلاةَ الظُّهْرِ أَوِ الْعَصْرِ فَقَالَ: أَيُّكُمْ قَرَأَ خَلْفِي بِـ: ﴿سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى ۝١﴾ [الأعلى: ١] فَقَالَ رَجُلٌ: أَنَا، وَلَمْ أُرِدْ بِهَا إِلاَّ الْخَيْرَ. قَالَ: «قَدْ عَلِمْتُ أَنَّ بَعْضَكُمْ خَالَجَنِيهَا».

٤٨ ـ (...) ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَمُحَمَّدُ بْنُ بَشَّارٍ، قَالا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ قَالَ: سَمِعْتُ زُرَارَةَ بْنَ أَوْفَىٰ يُحَدِّثُ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ: أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى الظُّهْرَ، فَجَعَلَ رَجُلٌ يَقْرَأُ خَلْفَهُ بِـ: ﴿سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى ۝١﴾ [الأعلى: ١]. فَلَمَّا انْصَرَفَ قَالَ: «أَيُّكُمْ قَرَأَ» ـ أَوْ «أَيُّكُمُ الْقَارِىءُ» ـ فَقَالَ رَجُلٌ: أَنَا. فَقَالَ: «قَدْ ظَنَنْتُ أَنَّ بَعْضَكُمْ خَالَجَنِيهَا».

٤٩ ـ (...) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، كِلاهُمَا عَنِ ابْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، بِهَٰذَا الإِسْنَادِ: أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى الظُّهْرَ وَقَالَ: «قَدْ عَلِمْتُ أَنَّ بَعْضَكُمْ خَالَجَنِيهَا».

١٣ ـ باب حجة من قال: لا يُجْهَرُ بالبَسْمَلَةِ

٥٠ ـ (٣٩٩) ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ، كِلاهُمَا عَنْ غُنْدَرٍ. قَالَ ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، قَالَ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ أَنَسٍ قَالَ:

then Uthman, and I heard none reciting (loudly) (the Verse): "In the name of Allah, The Most Gracious, The Most Merciful".

51-(...) The same was narrated on the authority of Shu'ba from Quatada, with the same chain of narrators, but he added here that Shu'ba asked Quatada: "Did you really hear it from Anas?" he replied: "Yes, we asked him about it".

52-(...) Abda narrated that Umar Ibn Al-Khattab used to recite loudly those words: "Glory be to You, o Allah, and with Your praise (I glorify You)! Blessed be Your Name, and exalted be Your Power! And there is no god but You".

Quatada narrated from Anas: I offered the prayer with The Prophet "Allah's blessing and peace be upon him", Abu Bakr, Umar and then Uthman, all of whom used to start recitation with "Praise be to Allah, the Lord of worlds", and none of them used to start (loudly) with (the Verse): "In the name of Allah, The Most Gracious, The Most Merciful", either in the beginning or in the end of recitation.

(...) Ishaq Ibn Abdullah Ibn Abu Talha narrated that he heard Anas mentioning the same.

[14] The proof of the one who claimed that (the Verse) "In the name of Allah, The Most Gracious, The Most Merciful" is an essential Verse in the beginning of any Sura except that of the Disavowal

53-(400) Anas Ibn Malik narrated: One day The Messenger of Allah "Allah's blessing and peace be upon him" was sitting among us when he slumbered (for a while) after which he then raised his head while smiling. We asked: "What does cause you to smile, O Messenger of Allah?" He said: "A Sura has just been revealed to me. He then recited: "In the name of Allah, the Most Gracious, the Most Merciful. Verily We have given you the Fount of Abundance. Therefore turn to thy Lord for the Prayer and offer sacrifice, and surely thy enemy is cut off (from goodness".

Then he (the Prophet) asked: "Do you know what the Fount of Abundance is?" We said: "Allah and His Messenger know best". The Prophet "Allah's blessing and peace be upon him" said: "It is a river, my Lord "Exalted and Glorified be He" has promised me, in which there is an abundance of goodness. It is a fount, to which my followers would come on the Day of Judgement. Its utensils would be as numerous as the stars. A certain slave (of my followers) would be turned away from it, and I would say: "O My Lord! He is one of my followers!" He (Allah) would reply: "You don't know what he innovated (of bad things in religion) after you"".

صَلَّيْتُ مَع رَسُولِ اللَّهِ ﷺ، وَأَبِي بَكْرٍ، وَعُمَرَ، وَعُثْمَانَ، فَلَمْ أَسْمَعْ أَحداً مِنْهُمْ يَقْرأُ بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ.

[البخاري: كتاب الأذان، باب ما يقول بعد التكبير، رقم: ٤٧٣].

٥١ ـ (...) ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا شُعْبَةُ، فِي هَٰذَا الإِسْنَادِ. وَزَادَ: قَالَ شُعْبَةُ: فَقُلْتُ لِقَتَادَةَ: أَسَمِعْتَهُ مِنْ أَنَسٍ؟ قَالَ: نَعَمْ، نَحْنُ سَأَلْنَاهُ عَنْهُ.

٥٢ ـ (...) ـ **حدّثنا** مُحَمَّدُ بْنُ مِهْرَانَ الرَّازِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا الأَوْزَاعِيُّ عَنْ عَبْدَةَ: أَنَّ عُمَرَ بْنَ الْخَطَّابِ كَانَ يَجْهَرُ بِهَٰؤُلاءِ الْكَلِمَاتِ يَقُولُ: سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، تَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ، وَلا إِلَٰهَ غَيْرُكَ.

وَعَنْ قَتَادَةَ أَنَّهُ كَتَبَ إِلَيْهِ يُخْبِرُهُ عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّهُ حَدَّثَهُ قَالَ: صَلَّيْتُ خَلْفَ النَّبِيِّ ﷺ، وَأَبِي بَكْرٍ وَعُمَرَ وَعُثْمَانَ، فَكَانُوا يَسْتَفْتِحُونَ بِـ: ﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾. لا يَذْكُرُونَ بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ فِي أَوَّلِ قِرَاءَةٍ، وَلا فِي آخِرِهَا.

(...) ـ **حدّثنا** مُحَمَّدُ بْنُ مِهْرَانَ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، عَنِ الأَوْزَاعِيِّ: أَخْبَرَنِي إِسْحَاقُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ؛ أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ يَذْكُرُ ذَلِكَ.

١٤ ـ بابُ حُجَّةِ مَنْ قَالَ: البَسْمَلَةُ آيةٌ مِنْ أوّلِ كلّ سُورةٍ، سِوَى بَرَاءَةَ

٥٣ ـ (٤٠٠) ـ **حدّثنا** عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ: أَخْبَرَنَا الْمُخْتَارُ بْنُ فُلْفُلٍ عَنْ أَنَسِ بْنِ مَالِكٍ. (ح) وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنِ الْمُخْتَارِ عَنْ أَنَسٍ: قَالَ: بَيْنَا رَسُولُ اللَّهِ ﷺ ذَاتَ يَوْمٍ بَيْنَ أَظْهُرِنَا، إِذْ أَغْفَى إِغْفَاءَةً، ثُمَّ رَفَعَ رَأْسَهُ مُتَبَسِّماً، فَقُلْنَا: مَا أَضْحَكَكَ يَا رَسُولَ اللَّهِ؟ قَالَ: «أُنْزِلَتْ عَلَيَّ آنِفاً سُورَةٌ»، فَقَرَأَ: ﴿بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ * إِنَّآ أَعْطَيْنَٰكَ ٱلْكَوْثَرَ ۝١ فَصَلِّ لِرَبِّكَ وَٱنْحَرْ ۝٢ إِنَّ شَانِئَكَ هُوَ ٱلْأَبْتَرُ ۝٣﴾ ثُمَّ قَالَ: «أَتَدْرُونَ مَا الْكَوْثَرُ؟» فَقُلْنَا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «فَإِنَّهُ نَهْرٌ وَعَدَنِيهِ رَبِّي عَزَّ وَجَلَّ، عَلَيْهِ خَيْرٌ كَثِيرٌ ـ هُوَ حَوْضٌ تَرِدُ عَلَيْهِ أُمَّتِي يَوْمَ الْقِيَامَةِ ـ آنِيَتُهُ عَدَدُ النُّجُومِ، فَيُخْتَلَجُ الْعَبْدُ مِنْهُمْ، فَأَقُولُ: رَبِّ، إِنَّهُ مِنْ أُمَّتِي، فَيَقُولُ: مَا تَدْرِي مَا أَحْدَثَتْ بَعْدَكَ».

زَادَ ابْنُ حُجْرٍ فِي حَدِيثِهِ: بَيْنَ أَظْهُرِنَا فِي الْمَسْجِدِ. وَقَالَ: «مَا أَحْدَثَ بَعْدَكَ».

(...) The same which is like that of Ibn Muzhir was narrated on the authority of Anas Ibn Malik, with the following change: "It is a river, which my Lord "Exalted and glorified be He" has promised me in Paradise, on which there lies a Fount". He did not mention that its utensils would be as numerous as the stars.

[15] Putting one's right hand over the left hand under the chest and over the umbilicus, just after the magnification of assuming the prayer, and putting both hands on the ground at the level of the shoulders in prostration

54-(401) Wa'il Ibn Hajar narrated that he saw The Prophet "Allah's blessing and peace be upon him" having raised his hands when he assumed the prayer and magnified Allah, up to the level of his ears (according to Hammam's description). Then, he wrapped himself in his garment, putting his right hand on his left hand. When he intended to kneel down in bowing, he took out his hands from the (sleeves of the) garment and raised them and magnified Allah. Then, he knelt down in bowing. When he said: "Allah hears him, who praises Him", he raised his hands. When he fell down in prostration, he prostrated (putting his head) between his palms.

[16] The testification "Tashahhud" in the prayer

55-(402) Abu Wa'il narrated from Abdullah: Whenever we prayed behind The Prophet "Allah's blessing and peace be upon him" we used to recite (in sitting): "Peace be on Allah, peace be on so-and-so and so-and-so". Once Allah's Apostle "Allah's blessing and peace be upon him" looked back at us and said: "Allah Himself is the Peace, and if anyone of you prays then he should say: "All the compliments, prayers and good things are due to Allah; peace and Allah's mercy and blessings are on you, O Prophet. Peace be on us an on the pious slaves of Allah. (At-tahiyyatu lillah, was-salawatu wat-taiyyibat. As-Salamu alayka aiyuhan-nabiyu warahmatollahi wabarakatuh. As-Salamu alayna wa'ala ibadillahi As-Salihin).

(The Prophet added: "If you say that, it will reach all the righteous slaves in the heaven and the earth"). I testify that there is no god but Allah, and I testify that Muhammad is His slave and His Apostle". (Ash'hadu an la ilaha illallahu; wa'ash'hadu anna Muhammadan abduhu warasuluh). Then he would ask Allah for whatever he wanted".

56-(...) The same was narrated by Shu'ba from Mansur, with the exception of "Then he would ask for whatever he wanted".

(...) ـ حدّثنا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلاءِ: أَخْبَرَنَا ابْنُ فُضَيْلٍ، عَنْ مُخْتَارِ بْنِ فُلْفُلٍ، قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: أَغْفَىٰ رَسُولُ اللَّهِ ﷺ إِغْفَاءَةً... بِنَحْوِ حَدِيثِ ابْنِ مُسْهِرٍ. غَيْرَ أَنَّهُ قَالَ: «نَهْرٌ وَعَدَنِيهِ رَبِّي عَزَّ وَجَلَّ فِي الْجَنَّةِ، عَلَيْهِ حَوْضٌ» وَلَمْ يَذْكُرْ: «آنِيَتُهُ عَدَدُ النُّجُومِ».

١٥ ـ بابُ وَضْعِ يَدِهِ اليُمنى على اليُسرى بعد تكبيرةِ الإحرام، تحت صدره فوق سُرَّتِهِ، ووضعهما في السجود على الأرض حَذْوَ منكبيه

٥٤ ـ (٤٠١) ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا مُحَمَّدُ بْنُ جُحَادَةَ: حَدَّثَنِي عَبْدُ الْجَبَّارِ بْنُ وَائِلٍ، عَنْ عَلْقَمَةَ بْنِ وَائِلٍ، وَمَوْلًىٰ لَهُمْ؛ أَنَّهُمَا حَدَّثَاهُ عَنْ أَبِيهِ وَائِلِ بْنِ حُجْرٍ: أَنَّهُ رَأَى النَّبِيَّ ﷺ رَفَعَ يَدَيْهِ حِينَ دَخَلَ فِي الصَّلاةِ كَبَّرَ ـ وَصَفَ هَمَّامٌ حِيَالَ أُذُنَيْهِ ـ ثُمَّ الْتَحَفَ بِثَوْبِهِ، ثُمَّ وَضَعَ يَدَهُ الْيُمْنَىٰ عَلَى الْيُسْرَىٰ، فَلَمَّا أَرَادَ أَنْ يَرْكَعَ أَخْرَجَ يَدَيْهِ مِنَ الثَّوْبِ. ثُمَّ رَفَعَهُمَا، ثُمَّ كَبَّرَ فَرَكَعَ، فَلَمَّا قَالَ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ» رَفَعَ يَدَيْهِ، فَلَمَّا سَجَدَ، سَجَدَ بَيْنَ كَفَّيْهِ.

١٦ ـ باب التَّشهُّدِ في الصلاة

٥٥ ـ (٤٠٢) ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ، وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ ـ قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ الآخَرَانِ: حَدَّثَنَا جَرِيرٌ ـ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ؛ قَالَ: كُنَّا نَقُولُ فِي الصَّلاةِ خَلْفَ رَسُولِ اللَّهِ ﷺ: السَّلامُ عَلَى اللَّهِ. السَّلامُ عَلَى فُلانٍ، فَقَالَ لَنَا رَسُولُ اللَّهِ ﷺ ذَاتَ يَوْمٍ: «إِنَّ اللَّهَ هُوَ السَّلامُ، فَإِذَا قَعَدَ أَحَدُكُمْ فِي الصَّلاةِ فَلْيَقُلِ: التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ ـ فَإِذَا قَالَهَا أَصَابَتْ كُلَّ عَبْدٍ لِلَّهِ صَالِحٍ، فِي السَّمَاءِ وَالأَرْضِ ـ أَشْهَدُ أَنْ لا إِلَهَ إِلاَّ اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ. ثُمَّ يَتَخَيَّرُ مِنَ الْمَسْأَلَةِ مَا شَاءَ».

[البخاري: كتاب الدعوات، باب الدعاء في الصلاة، رقم: ٦٣٢٨].

٥٦ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ، قَالا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ مَنْصُورٍ، بِهَذَا الإِسْنَادِ... مِثْلَهُ. وَلَمْ يَذْكُرْ: «ثُمَّ يَتَخَيَّرُ مِنَ الْمَسْأَلَةِ مَا شَاءَ».

57-(...) The same was narrated by Za'ida from Mansur, and added: "Then he would ask for whatever he wanted or liked".

58-(...) Abdullah Ibn Mas'ud narrated: Whenever we were sitting in the prayer with The Prophet "Allah's blessing and peace be upon him" (and mentioned the same narration of Mansur, with the ending phrase: "Then, he would choose whatever supplication (he liked)").

59-(...) Abdullah Ibn Mas'ud narrated: The Prophet "Allah's blessing and peace be upon him" taught me the testification "Tashahhud", with my hand in his hands, in the same way he used to teach me a Sura of The Holy Quran. (Then, he mentioned it "Tashahhud" as they narrated it).

60-(403) Ibn Abbas narrated: The Messenger of Allah "Allah's blessing and peace be upon him" taught us the testification "Tashahhud" in the same way he taught us a Sura of The Holy Quran. He said: "All the blessed compliments, prayers and good things are due to Allah; peace and Allah's mercy and blessings are on you, O Prophet. Peace be on us an on the pious slaves of Allah. I testify that there is no god but Allah, and I testify that Muhammad is The Messenger of Allah". (At-tahiyyatu Al-mubarakat, was-salawatu at-taiyyibat lillah. As-Salamu alayka aiyuhan-nabiyu warahmatollahi wabarakatuh. As-Salamu alayna wa'ala ibadillahi As-Salihin. Ash'hadu an la ilaha illallahu; wa'ash'hadu anna Muhammadan rasulullah).

61-(...) Tawus narrated from Ibn Abbas: The Messenger of Allah "Allah's blessing and peace be upon him" taught us the testification "Tashahhud" in the same way he taught us a Sura of The Holy Quran.

62-(404) Hattan Ibn Abdullah Ar-Raqishi narrated: I offered prayer with Abu Musa Al-Ash'ari and when he was in the sitting posture (after the second Rak'a), one from the people said: "The prayer has been made obligatory along with piety and charity". After Abu Musa had finished the prayer with the end salutation, he faced (the people) and said: "Who amongst you said such-and-such a thing?" The people kept silent. He again said: "Who amongst you said such-and-such a thing?" The people kept silent. He said: "O Hattan! Perhaps it is you who uttered it!" He (Hattan) said: "No. I did not utter it. I feared that you might blame me for it".

A person amongst the people said: "It is I who uttered it, with which I intended nothing but goodness". Abu Musa said: "Don't you know what you should recite in your prayers? Verily The Messenger of Allah "Allah's blessing and peace be upon him" addressed us and explained to us all Its aspects and taught us how to offer prayer (properly). He (The Prophet) said: "When you offer the prayer, make your rows straight and let anyone

٥٧ ـ (...) ـ حدّثنا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا حُسَيْنٌ الْجُعْفِيُّ، عَنْ زَائِدَةَ، عَنْ مَنْصُورٍ. بِهٰذَا الإِسْنَادِ، مِثْلَ حَدِيثِهِمَا. وَذَكَرَ فِي الْحَدِيثِ: «ثُمَّ لْيَتَخَيَّرْ بَعْدُ مِنَ الْمَسْأَلَةِ مَا شَاءَ أَوْ مَا أَحَبَّ».

٥٨ ـ (...) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ. قَالَ: كُنَّا إِذَا جَلَسْنَا مَعَ النَّبِيِّ ﷺ فِي الصَّلاةِ بِمِثْلِ حَدِيثِ مَنْصُورٍ. وَقَالَ: «ثُمَّ يَتَخَيَّرُ، بَعْدُ، مِنَ الدُّعَاءِ».

[البخاري: كتاب الأذان، باب التشهد في الآخرة، رقم: ٨٣١].

٥٩ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا سَيْفُ بْنُ سُلَيْمَانَ. قَالَ: سَمِعْتُ مُجَاهِداً يَقُولُ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ سَخْبَرَةَ؛ قَالَ: سَمِعْتُ ابْنَ مَسْعُودٍ يَقُولُ: عَلَّمَنِي رَسُولُ اللَّهِ ﷺ التَّشَهُّدَ. كَفِّي بَيْنَ كَفَّيْهِ. كَمَا يُعَلِّمُنِي السُّورَةَ مِنَ الْقُرْآنِ... وَاقْتَصَّ التَّشَهُّدَ بِمِثْلِ مَا اقْتَصُّوا.

[البخاري: كتاب الاستئذان، باب الأخذ باليد، رقم: ٦٢٦٥].

٦٠ ـ (٤٠٣) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحِ بْنِ الْمُهَاجِرِ: أَخْبَرَنَا اللَّيْثُ، عَنْ أَبِي الزُّبَيْرِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، وَعَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ. أَنَّهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُعَلِّمُنَا التَّشَهُّدَ كَمَا يُعَلِّمُنَا السُّورَةَ مِنَ الْقُرْآنِ، فَكَانَ يَقُولُ: «التَّحِيَّاتُ الْمُبَارَكَاتُ الصَّلَوَاتُ الطَّيِّبَاتُ لِلَّهِ، السَّلامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لا إِلَٰهَ إِلاَّ اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّداً رَسُولُ اللَّهِ».

وَفِي رِوَايَةِ ابْنِ رُمْحٍ: كَمَا يُعَلِّمُنَا الْقُرْآنَ.

٦١ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ حُمَيْدٍ: حَدَّثَنِي أَبُو الزُّبَيْرِ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُعَلِّمُنَا التَّشَهُّدَ كَمَا يُعَلِّمُنَا السُّورَةَ مِنَ الْقُرْآنِ.

٦٢ ـ (٤٠٤) ـ حدّثنا سَعِيدُ بْنُ مَنْصُورٍ، وَقُتَيْبَةُ بْنُ سَعِيدٍ، وَأَبُو كَامِلٍ الْجَحْدَرِيُّ، وَمُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ الأُمَوِيُّ ـ وَاللَّفْظُ لأَبِي كَامِلٍ ـ قَالُوا: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ قَتَادَةَ، عَنْ يُونُسَ بْنِ جُبَيْرٍ، عَنْ حِطَّانَ بْنِ عَبْدِ اللَّهِ الرَّقَاشِيِّ؛ قَالَ: صَلَّيْتُ مَعَ أَبِي مُوسَى الأَشْعَرِيِّ صَلاةً، فَلَمَّا كَانَ عِنْدَ الْقَعْدَةِ قَالَ رَجُلٌ مِنَ الْقَوْمِ: أُقِرَّتِ الصَّلاةُ بِالْبِرِّ وَالزَّكَاةِ. قَالَ: فَلَمَّا قَضَى أَبُو مُوسَى الصَّلاةَ وَسَلَّمَ انْصَرَفَ فَقَالَ: أَيُّكُمُ الْقَائِلُ كَلِمَةَ كَذَا وَكَذَا؟ قَالَ: فَأَرَمَّ الْقَوْمُ. ثُمَّ قَالَ: أَيُّكُمُ الْقَائِلُ كَلِمَةَ كَذَا وَكَذَا؟ فَأَرَمَّ الْقَوْمُ، فَقَالَ: لَعَلَّكَ يَا حِطَّانُ قُلْتَهَا؟ قَالَ: مَا قُلْتُهَا. وَلَقَدْ رَهِبْتُ أَنْ تَبْكَعَنِي بِهَا، فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: أَنَا قُلْتُهَا. وَلَمْ أُرِدْ بِهَا إِلاَّ الْخَيْرَ. فَقَالَ أَبُو مُوسَىٰ: أَمَا تَعْلَمُونَ كَيْفَ تَقُولُونَ فِي صَلاتِكُمْ؟ إِنَّ رَسُولَ اللَّهِ ﷺ خَطَبَنَا

amongst you lead you. Recite the Takbir when he recites it. When he recites: "Not of those upon whom wrath falls, nor those who are perverse", say: "Amen". Verily, Allah would respond to you.

When he (the imam) magnifies Allah and kneels down in bowing, you should also magnify Allah and bow, for the imam bows before you and raises himself before you". Then The Messenger of Allah "Allah's blessing and peace be upon him" said: "The one is equal to the other" (i.e. the one moment with which the imam preceded you in bowing is equal to the moment in which you bowed after him, and in this way, his bowing becomes equivalent to yours). "When he says: "Allah hears him who send praises to Him", you should say: "Allah, our Lord, to Thee be the praise", for Allah "Exalted and Glorified be He" would listen (and respond) to you, because he has said, through the tongue of His Prophet "Allah's blessing and peace be upon him" that "Allah hears him who send praises to Him".

When he (the imam) recites the Takbir and prostrates, you should also recite the Takbir and prostrate, for the imam prostrates before you and raises himself before you". The Messenger' of Allah "Allah's blessing and peace be upon him" said: "The one is equal to the other". "When he (the imam) comes to the sitting posture (after the second Rak'a for Tashahhud) the first words of every one amongst you should be:

"All the compliments, prayers and good things are due to Allah; peace and Allah's mercy and blessings are upon you, O Prophet. Peace be upon us an upon the pious slaves of Allah. I testify that there is no god but Allah, and I testify that Muhammad is His slave and His Messenger". (At-tahiyyatu, was-salawatu wat-taiyyibat lillah. As-Salamu alayka aiyuhan-nabiyu warahmatollahi wabarakatuh. As-Salamu alayna wa'ala ibadillahi As-Salihin. Ash'hadu an la ilaha illallahu; wa'ash'hadu anna Muhammadan abduhu warasuluh).

63-(...) A Hadith like this was narrated on the authority of Quatada, with another chain of transmitters. In the narration transmitted by Jarir on the authority of Sulaiman, Quatada added: "When (the Quran) is recited (in prayer), you should keep silent". No narration except that transmitted by Abu Kamil who heard it from Abu Awana, had a mention of those words: "Verily Allah said through the tongue of His Prophet "Allah's blessing and peace be upon him": "Allah hears him who send praises to Him"".

Abu Ishaq said: Abu Bakr the son of Abu An-Nadr's sister criticized this Hadith. Imam Muslim said: "Which transmitter of Hadith can you find more authentic than Sulaiman?" Abu Bakr said to him: "What about the

فَبَيَّنَ لَنا سُنَّتَنا وَعَلَّمَنا صلاتَنا، فَقَال: «إِذَا صَلَّيْتُم فَأَقِيمُوا صُفوفَكُم، ثُمَّ لِيَؤُمَّكُمْ أَحَدُكُمْ، فَإِذَا كَبَّرَ فَكَبِّرُوا، وَإِذَا قَالَ: ﴿غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ﴾ [الفاتحة: ٦]، فَقُولُوا: آمِينَ. يُجِبْكُمُ اللَّهُ، فَإِذَا كَبَّرَ وَرَكَعَ فَكَبِّرُوا وَارْكَعُوا، فَإِنَّ الإِمَامَ يَرْكَعُ قَبْلَكُمْ وَيَرْفَعُ قَبْلَكُمْ».

فَقَال رَسُولُ اللَّهِ ﷺ: «فَتِلْكَ بِتِلْكَ، وَإِذَا قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ. فَقُولُوا: اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ، يَسْمَعُ اللَّهُ لَكُمْ، فَإِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى قَالَ عَلَى لِسَانِ نَبِيِّهِ ﷺ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، وَإِذَا كَبَّرَ وَسَجَدَ فَكَبِّرُوا وَاسْجُدُوا، فَإِنَّ الإِمَامَ يَسْجُدُ قَبْلَكُمْ وَيَرْفَعُ قَبْلَكُمْ».

فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَتِلْكَ بِتِلْكَ، وَإِذَا كَانَ عِنْدَ الْقَعْدَةِ فَلْيَكُنْ مِنْ أَوَّلِ قَوْلِ أَحَدِكُمْ: التَّحِيَّاتُ الطَّيِّبَاتُ الصَّلَوَاتُ لِلَّهِ، السَّلامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلامُ عَلَيْنَا وَعلى عِبَادِ اللَّهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لا إِلَهَ إِلاَّ اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ».

٦٣ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ. (ح) وَحَدَّثَنَا أَبُو غَسَّانَ الْمِسْمَعِيُّ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنَا أَبِي. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ، عَنْ سُلَيْمَانَ التَّيْمِيِّ. كُلُّ هٰؤُلاءِ عَنْ قَتَادَةَ، فِي هَٰذَا الإِسْنَادِ... بِمِثْلِهِ.

وَفِي حَدِيثِ جَرِيرٍ عَنْ سُلَيْمَانَ، عَنْ قَتَادَةَ، مِنَ الزِّيَادَةِ: «وَإِذَا قَرَأَ فَأَنْصِتُوا».

وَلَيْسَ فِي حَدِيثِ أَحَدٍ مِنْهُمْ: «فَإِنَّ اللَّهَ قَالَ عَلَى لِسَانِ نَبِيِّهِ ﷺ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ» إِلاَّ فِي رِوَايَةِ أَبِي كَامِلٍ وَحْدَهُ عَنْ أَبِي عَوَانَةَ.

قَالَ أَبُو إِسْحَاقَ: قَالَ أَبُو بَكْرِ بْنُ أُخْتِ أَبِي النَّضْرِ فِي هَٰذَا الْحَدِيثِ. فَقَالَ مُسْلِمٌ: تُرِيدُ أَحْفَظَ مِنْ سُلَيْمَانَ؟ فَقَالَ لَهُ أَبُو بَكْرٍ: فَحَدِيثُ أَبِي هُرَيْرَةَ؟ فَقَالَ: هُوَ

Hadith narrated by Abu Huraira, i.e. "When the Quran is recited (in prayer) you should keep silent"? Why have you not included it (in your compilation)?" He (Imam Muslim) said: "I have not included in this (compilation) every Hadith I regard as authentic. I have written down only those narrations which are agreed upon (among all the narrators)".

64-(...) The same was narrated on the authority of Quatada, with the same chain of transmitters, in which he said: "Verily Allah said through the tongue of His Prophet "Allah's blessing and peace be upon him": "Allah hears him who send praises to Him"".

[17] Invoking for Allah's blessing upon The Prophet "Allah's blessing and peace be upon him" after reciting Tashahhud

65-(405) Abu Mas'ud Al-Ansari narrated: The Messenger of Allah "Allah's blessing and peace be upon him" came to us, while we were sitting with Sa'd Ibn Ubada. Bashir Ibn Sa'd said to him: "O Messenger of Allah! Allah ordered us to invoke for His blessing upon you. Then, how could we invoke for His blessing upon you?" The Messenger of Allah "Allah's blessing and peace be upon him" kept so silent that we hoped he (Bashir) might not have asked him. Then The Messenger of Allah "Allah's blessing and peace be upon him" said: "You could say: "O Allah! Bestow Your prayer upon Muhammad and upon the family of Muhammad, as you've bestowed Your prayer upon the family of Abraham, and bestow Your blessing upon Muhammad and upon the family of Muhammad as You've bestowed Your blessing upon the family of Abraham in the worlds, You are Praiseworthy and Glorious". As for salutation it is as you learnt" (from Allah in the declaration, i.e. "Peace and Allah's mercy and blessings be upon you, O Prophet").

66-(406) Abd Ar-Rahman Ibn Abu Laila narrated: Ka'b Ibn Ujra met me and said: "Won't I present to you something I got from The Prophet "Allah's blessing and peace be upon him"?" Abd Ar-Rahman said: "Yes, give it to me". Ka'b said: "We asked The Messenger of Allah "Allah's blessing and peace be upon him" saying: "O Allah's Apostle! How should one (ask Allah to) send blessings on you, the Members of the Family, for Allah has taught us how to salute you (in the prayer)?" He said: "Say: "O Allah! Send Your prayer upon Muhammad and upon the family of Muhammad, as You've sent Your prayer upon the family of Abraham, indeed, You are Praiseworthy and Glorious. O Allah! Send Your Blessings upon Muhammad and upon the family of Muhammad, as You've sent Your Blessings upon the family of Abraham, indeed, You are Praiseworthy and Glorious"".

صَحِيحٌ؛ يَعْنِي: «وَإِذَا قَرَأَ فَأَنْصِتُوا». فقال: هُوَ عِنْدِي صَحِيحٌ. فَقَالَ: لِمَ لَمْ تَضَعْهُ هَاهُنَا؟ قَالَ: لَيْسَ كُلُّ شَيْءٍ عِنْدِي، صَحِيحٍ وَضَعْتُهُ هَاهُنَا، إِنَّمَا وَضَعْتُ هَاهُنَا مَا أَجْمَعُوا عَلَيْهِ.

٦٤ ـ (...) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَابْنُ أَبِي عُمَرَ، عَنْ عَبْدِ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ قَتَادَةَ بِهٰذَا الإِسْنَادِ. وَقَالَ فِي الْحَدِيثِ: «فَإِنَّ اللَّهَ عَزَّ وَجَلَّ قَضَىٰ عَلَى لِسَانِ نَبِيِّهِ ﷺ: سمِعَ اللَّهُ لِمَنْ حَمِدَهُ».

١٧ ـ بابُ الصلاةِ على النَّبِيِّ ﷺ بعد التشهد

٦٥ ـ (٤٠٥) ـ حدّثنا يَحيىٰ بْنُ يَحيىٰ التَّمِيمِيُّ. قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ نُعَيْمِ بْنِ عَبْدِ اللَّهِ الْمُجْمِرِ: أَنَّ مُحَمَّدَ بْنَ عَبْدِ اللَّهِ بْنِ زَيْدٍ الأَنْصَارِيَّ، وَعَبْدُ اللَّهِ بْنُ زَيْدٍ هُوَ الَّذِي كَانَ أُرِيَ النِّدَاءَ بِالصَّلاةِ، أَخْبَرَهُ عَنْ أَبِي مَسْعُودٍ الأَنْصَارِيِّ؛ قَالَ: أَتَانَا رَسُولُ اللَّهِ ﷺ وَنَحْنُ فِي مَجْلِسِ سَعْدِ بْنِ عُبَادَةَ، فَقَالَ لَهُ بَشِيرُ بْنُ سَعْدٍ: أَمَرَنَا اللَّهُ تَعَالَى أَنْ نُصَلِّيَ عَلَيْكَ يَا رَسُولَ اللَّهِ، فَكَيْفَ نُصَلِّي عَلَيْكَ؟ قَالَ: فَسَكَتَ رَسُولُ اللَّهِ ﷺ، حَتَّى تَمَنَّيْنَا أَنَّهُ لَمْ يَسْأَلْهُ، ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «قُولُوا: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ، وَبَارِكْ عَلَىٰ مُحَمَّدٍ وَعَلَىٰ آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَىٰ آلِ إِبْرَاهِيمَ، فِي الْعَالَمِينَ إِنَّكَ حَمِيدٌ مَجِيدٌ. وَالسَّلامُ كَمَا قَدْ عَلِمْتُمْ».

٦٦ ـ (٤٠٦) ـ حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَمُحَمَّدُ بْنُ بَشَّارٍ ـ وَاللَّفْظُ لابْنِ الْمُثَنَّىٰ ـ قَالا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ. قَالَ: سَمِعْتُ ابْنَ أَبِي لَيْلَىٰ. قَالَ: لَقِيَنِي كَعْبُ بْنُ عُجْرَةَ فَقَالَ: أَلا أُهْدِي لَكَ هَدِيَّةً؟ خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ، فَقُلْنَا: قَدْ عَرَفْنَا كَيْفَ نُسَلِّمُ عَلَيْكَ، فَكَيْفَ نُصَلِّي عَلَيْكَ؟ قَالَ: «قُولُوا: اللَّهُمَّ صَلِّ عَلَىٰ مُحَمَّدٍ وَعَلَىٰ آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَىٰ آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ، اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ. كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ».

[البخاري: كتاب أحاديث الأنبياء، باب حدثنا موسى بن إسماعيل... رقم: ٣٣٧٠].

67-(...) The same was narrated on the authority of Al-Hakam, with the same chain of transmitters, and in the narration of Mis'ar, there is no mention of: "Wouldn't I give you a present?"

68-(...) The same was narrated on the authority of Al-Hakam, with the same chain of transmitters. But here he said: "Send Your blessings upon Muhammad" and did not mention "O Allah".

69-(407) Abu Humaid As-Sa'idi narrated: We said: "O Messenger of Allah! How should we invoke for Allah's blessing upon you?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "Say: "O Allah! Send Your prayer upon Muhammad, his wives and offspring, as You've sent Your prayer upon Abraham. O Allah! Send Your Blessings upon Muhammad, his wives and offspring, as You sent Your Blessings upon the family of Abraham, indeed, You are Praiseworthy and Glorious"".

70-(408) Al-Ala narrated from his father from Abu Huraira that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever invoked for Allah's prayer and blessing upon me once, Allah would bless him ten times".

[18] Saying: "Allah listens to him who praises Him", "O our Lord! All praises be to You", and "Amen"

71-(409) Abu Huraira narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If the imam said: "Allah listens to him who praises Him", you should reply: "O our Lord! All praises be to You", for if the saying of anyone of you coincided with the saying of the angels, his previous sins would be forgiven for him".

(...) The same was narrated on the authority of Abu Huraira from The Prophet "Allah's blessing and peace be upon him".

72-(410) Both of Sa'id Ibn Al-Musaiyyab and Abu Salama Ibn Abd Ar-Rahman narrated from Abu Huraira that The Messenger of Allah "Allah's blessing and peace be upon him" said: "If the imam said "amen" you should say "amen" for if the "amen" of anyone of you coincided with the "amen" of the angels, his previous sins would be forgiven for him".

(Ibn Shihab, a sub-narrator, said that The Messenger of Allah "Allah's blessing and peace be upon him" used to say "amen").

73-(...) Abu Huraira narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying (the same narration of Malik, and he did not mention in this Hadith the comment of Ibn Shihab).

٦٧ ـ (...) ـ حدّثنا زُهَيرُ بْنُ حَرْبٍ وَأَبُو كُرَيْبٍ، قَالا: حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ وَمِسْعَرٍ، عَنِ الحَكَمِ. بِهَٰذَا الإِسْنَادِ... مِثْلَهُ. وَلَيْسَ فِي حَدِيثِ مِسْعَرٍ: أَلا أُهْدِي لَكَ هَدِيَّةً.

٦٨ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ بَكَّارٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ زَكَرِيَّاءَ، عَنِ الأَعْمَشِ، وَعَنْ مِسْعَرٍ، وَعَنْ مَالِكِ بْنِ مِغْوَلٍ، كُلُّهُمْ عَنِ الْحَكَمِ، بِهَٰذَا الإِسْنَادِ... مِثْلَهُ. غَيْرَ أَنَّهُ قَالَ: «وَبَارِكْ عَلَى مُحَمَّدٍ» وَلَمْ يَقُلِ: «اللَّهُمَّ».

٦٩ ـ (٤٠٧) ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا رَوْحٌ وَعَبْدُ اللَّهِ بْنُ نَافِعٍ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ ـ وَاللَّفْظُ لَهُ ـ قَالَ: أَخْبَرَنَا رَوْحٌ، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ أَبِيهِ، عَنْ عَمْرِو بْنِ سُلَيْمٍ: أَخْبَرَنِي أَبُو حُمَيْدٍ السَّاعِدِيُّ؛ أَنَّهُمْ قَالُوا: يَا رَسُولَ اللَّهِ، كَيْفَ نُصَلِّي عَلَيْكَ؟ قَالَ: «قُولُوا: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى أَزْوَاجِهِ وَذُرِّيَّتِهِ، كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ، وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى أَزْوَاجِهِ وَذُرِّيَّتِهِ. كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ».

[البخاري: كتاب أحاديث الأنبياء، باب حدثنا موسى بن إسماعيل... رقم: ٣٣٦٩].

٧٠ ـ (٤٠٨) ـ حدّثنا يَحْيَىٰ بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ. قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ ـ وَهُوَ ابْنُ جَعْفَرٍ ـ عَنِ الْعَلاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ صَلَّى عَلَيَّ وَاحِدَةً، صَلَّى اللَّهُ عَلَيْهِ عَشْراً».

١٨ ـ بابُ التَّسْمِيعِ والتَّحْمِيدِ والتَّأمِينِ

٧١ ـ (٤٠٩) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ. قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ سُمَيٍّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا قَالَ الإِمَامُ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، فَقُولُوا: اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ، فَإِنَّهُ مَنْ وَافَقَ قَوْلُهُ قَوْلَ الْمَلائِكَةِ، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

(...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ ـ يَعْنِي ابْنَ عَبْدِ الرَّحْمٰنِ ـ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ... بِمَعْنَىٰ حَدِيثِ سُمَيٍّ.

[البخاري: كتاب الأذان، باب فضل اللّهم لك الحمد، رقم: ٧٩٦].

٧٢ ـ (٤١٠) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ، قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ وَأَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ: أَنَّهُمَا أَخْبَرَاهُ عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا أَمَّنَ الإِمَامُ فَأَمِّنُوا، فَإِنَّهُ مَنْ وَافَقَ تَأْمِينُهُ تَأْمِينَ الْمَلائِكَةِ، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ». قَالَ ابْنُ شِهَابٍ: كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ: «آمِينَ».

[البخاري: كتاب الأذان، باب جهر الإمام بالتأمين، رقم: ٧٨٠].

٧٣ ـ (...) ـ حدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ. أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي ابْنُ الْمُسَيَّبِ وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ: أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ... بِمِثْلِ حَدِيثِ مَالِكٍ. وَلَمْ يَذْكُرْ قَوْلَ ابْنِ شِهَابٍ.

74-(...) Abu Huraira narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone of you said "amen" in the prayer, at the time the angels said in the heaven "amen", and the "amen" of both coincided with one another, his previous sins would be forgiven for him".

75-(...) Abu Huraira narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone of you said "amen" in the prayer, at the time the angels said in the heaven "amen", and then they coincided with one another, his previous sins would be forgiven for him".

(...) Hammam Ibn Munabbih narrated from Abu Huraira from The Prophet "Allah's blessing and peace be upon him" (the same).

76-(...) Suhail narrated from his father from Abu Huraira that The Messenger of Allah "Allah's blessing and peace be upon him" said: "If the reciter (i.e. the imam in the prayer) said: "And not of those, upon whom wrath falls, nor those who are perverse", and the one (who is praying) behind him said "amen", and his saying coincided with the saying of the inhabitants of the heaven, his previous sins would be forgiven for him".

[19] The one led in the prayer should follow the imam

77-(411) Anas Ibn Malik narrated: Once Allah's Apostle fell down from a horse and the right side (of his body) was injured. We visited him in order to inquire about his health. Then, the time of the prayer was due, and he offered the prayer while sitting and we also prayed behind him sitting. When he completed the prayer, he said: "The Imam is to be followed. Magnify Allah if he magnifies Allah, fall down in prostration if he falls down in prostration, and rise when he rises; and if he says: Allah hears him who sends praises to him, say then: O our lord! All praises be to you. Pray sitting if he prays sitting".

78-(...) Anas Ibn Malik narrated: Once Allah's Apostle fell down from a horse and he was injured. (When we came to visit him) he led us in the prayer as sitting, (and mentioned the same).

79-(...) Anas Ibn Malik narrated: Once Allah's Apostle fell down from a horse and the right side (of his body) was injured. (Then, he mentioned the same narration and added: "And pray standing if he prays standing").

80-(...) Anas narrated: Once Allah's Apostle rode a horse and fell down and the right side (of his body) was injured. (Then, he mentioned the same narration and added: "And pray standing if he prays standing").

٧٤ ـ (...) ـ حدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ: حَدَّثَنِي ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرٌو: أَنَّ أَبَا يُونُسَ حَدَّثَهُ عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا قَالَ أَحَدُكُمْ فِي الصَّلاةِ: آمِينَ، وَالْمَلائِكَةُ فِي السَّمَاءِ: آمِينَ. فَوَافَقَ إِحْدَاهُمَا الأُخْرَى، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

٧٥ ـ (...) ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ: حَدَّثَنَا الْمُغِيرَةُ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا قَالَ أَحَدُكُمْ: آمِينَ وَالْمَلائِكَةُ فِي السَّمَاءِ: آمِينَ، فَوَافَقَتْ إِحْدَاهُمَا الأُخْرَى. غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

(...) ـ حدّثنا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ... بِمِثْلِهِ.

٧٦ ـ (...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ ـ يَعْنِي ابْنَ عَبْدِ الرَّحْمٰنِ ـ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا قَالَ الْقَارِئُ: ﴿غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلا الضَّالِّينَ﴾ فَقَالَ مَنْ خَلْفَهُ: آمِينَ، فَوَافَقَ قَوْلُهُ قَوْلَ أَهْلِ السَّمَاءِ، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

١٩ ـ بابُ ائْتِمَامِ الْمَأْمُومِ بالإمام

٧٧ ـ (٤١١) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ، وَقُتَيْبَةُ بْنُ سَعِيدٍ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَمْرٌو النَّاقِدُ، وَزُهَيْرُ بْنُ حَرْبٍ، وَأَبُو كُرَيْبٍ، جَمِيعاً عَنْ سُفْيَانَ. قَالَ أَبُو بَكْرٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ. قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: سَقَطَ النَّبِيُّ ﷺ عَنْ فَرَسٍ، فَجُحِشَ شِقُّهُ الأَيْمَنُ، فَدَخَلْنَا عَلَيْهِ نَعُودُهُ. فَحَضَرَتِ الصَّلاةُ، فَصَلَّى بِنَا قَاعِداً، فَصَلَّيْنَا وَرَاءَهُ قُعُوداً. فَلَمَّا قَضَى الصَّلاةَ قَالَ: «إِنَّمَا جُعِلَ الإِمَامُ لِيُؤْتَمَّ بِهِ، فَإِذَا كَبَّرَ فَكَبِّرُوا، وَإِذَا سَجَدَ فَاسْجُدُوا، وَإِذَا رَفَعَ فَارْفَعُوا، وَإِذَا قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، فَقُولُوا: رَبَّنَا وَلَكَ الْحَمْدُ، وَإِذَا صَلَّى قَاعِداً فَصَلُّوا قُعُوداً أَجْمَعُونَ».

[البخاري: كتاب الأذان، باب يهوي بالتكبير حين يسجد، رقم: ٨٠٥].

٧٨ ـ (...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: خَرَّ رَسُولُ اللَّهِ ﷺ عَنْ فَرَسٍ، فَجُحِشَ، فَصَلَّى لَنَا قَاعِداً ثُمَّ ذَكَرَ نَحْوَهُ.

[البخاري: كتاب الأذان، باب إيجاب التكبير وافتتاح الصلاة، رقم: ٧٣٣].

٧٩ ـ (...) ـ حدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ: أَنَّ رَسُولَ اللَّهِ ﷺ صُرِعَ عَنْ فَرَسٍ، فَجُحِشَ شِقُّهُ الأَيْمَنُ بِنَحْوِ حَدِيثِهِمَا. وَزَادَ: «فَإِذَا صَلَّى قَائِماً، فَصَلُّوا قِيَاماً».

[البخاري: كتاب تقصير الصلاة، باب صلاة القاعد، رقم: ١١١٤].

٨٠ ـ (...) ـ حدّثنا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا مَعْنُ بْنُ عِيسَىٰ، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنِ الزُّهْرِيِّ، عَنْ أَنَسٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ رَكِبَ فَرَساً فَصُرِعَ عَنْهُ، فَجُحِشَ شِقُّهُ الأَيْمَنُ بِنَحْوِ حَدِيثِهِمْ. وَفِيهِ: «إِذَا صَلَّى قَائِماً، فَصَلُّوا قِيَاماً».

[البخاري: كتاب الأذان، باب إنما جعل الإمام ليؤتم به، رقم: ٦٨٩].

81-(...) Anas Ibn Malik narrated: Once Allah's Apostle fell down from a horse and the right side (of his body) was injured. (Then, he mentioned the same narration without the addition of Malik and Yunus).

82-(412) A'isha narrated: Allah's Apostle "Allah's blessing and peace be upon him" became ill, whereas some people entered into him to visit him (and inquire about his health). The Messenger of Allah "Allah's blessing and peace be upon him" offered the prayer as sitting, and they prayed behind him as standing. The Prophet "Allah's blessing and peace be upon him" beckoned to them to sit down. Following the prayer, he said: "The Imam is to be followed: bow when he bows, raise up your heads when he raises his head, and If he prays sitting then pray sitting".

83-(...) The same was narrated on the authority of Hisham Ibn Urwa, with the same chain of transmitters.

84-(413) Jaber narrated: When The Messenger of Allah "Allah's blessing and peace be upon him" became ill, he led the prayer while he was sitting, and we offered the prayer behind him. Abu Bakr was magnifying loudly so that the people (praying behind The Prophet) would listen. When he (The Prophet) turned to us, he saw us standing. He beckoned to us (to pray as sitting) and we sat and prayed following him while sitting. When he finished with the end salutation, he said: "A while ago, you were about to do the same as the Persians and the Romans used to do: i.e. to stand for their kings who were sitting. So, do not do that, and follow your imams. If he (your imam) prayed standing, then you should pray standing; and if he prayed sitting, then you should pray sitting".

85-(...) Jaber narrated: Once, The Messenger of Allah "Allah's blessing and peace be upon him" led us in the prayer (while he was sitting), and Abu Bakr was behind him. Whenever The Messenger of Allah "Allah's blessing and peace be upon him" magnified Allah, Abu Bakr would magnify Allah loudly so that the people would listen. (and the remaining is like the Hadith of Al-Laith).

86-(414) Abu Huraira narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The Imam is to be followed, so do not be at variance with him. Recite Takbir when he recites it; bow when he bows and when he says: "Allah listens to him who send praises to Him", say: "O Allah, our Lord, to You be all the Praises". Prostrate when he prostrates; and if he offers Prayer sitting you all should offer it sitting".

(...) Hammam Ibn Munabbih narrated from Abu Huraira from The Prophet "Allah's blessing and peace be upon him" the same.

٨١ ـ (...) ـ حدّثنا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ: أَخْبَرَنِي أَنَسٌ: أَنَّ النَّبِيَّ ﷺ سَقَطَ مِنْ فَرَسِهِ، فَجُحِشَ شِقُّهُ الأَيْمَنُ... وَسَاقَ الْحَدِيثَ. وَلَيْسَ فِيهِ زِيَادَةُ يُونُسَ وَمَالِكٍ.

٨٢ ـ (٤١٢) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ قَالَتْ: اشْتَكَى رَسُولُ اللَّهِ ﷺ. فَدَخَلَ عَلَيْهِ نَاسٌ مِنْ أَصْحَابِهِ يَعُودُونَهُ، فَصَلَّى رَسُولُ اللَّهِ ﷺ جَالِساً. فَصَلَّوْا بِصَلاتِهِ قِيَاماً، فَأَشَارَ إِلَيْهِمْ: أَنِ اجْلِسُوا، فَجَلَسُوا، فَلَمَّا انْصَرَفَ قَالَ: «إِنَّمَا جُعِلَ الإِمَامُ لِيُؤْتَمَّ بِهِ، فَإِذَا رَكَعَ فَارْكَعُوا، وَإِذَا رَفَعَ فَارْفَعُوا، وَإِذَا صَلَّى جَالِساً فَصَلُّوا جُلُوساً».

٨٣ ـ (...) ـ حدّثنا أَبُو الرَّبِيعِ الزَّهْرَانِيُّ: حَدَّثَنَا حَمَّادٌ ـ يَعْنِي ابْنَ زَيْدٍ ـ (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ، قَالا: حَدَّثَنَا ابْنُ نُمَيْرٍ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ قَالَ: حَدَّثَنَا أَبِي، جَمِيعاً عَنْ هِشَامِ بْنِ عُرْوَةَ، بِهَذَا الإِسْنَادِ... نَحْوَهُ.

٨٤ ـ (٤١٣) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ؛ قَالَ: اشْتَكَى رَسُولُ اللَّهِ ﷺ. فَصَلَّيْنَا وَرَاءَهُ وَهُوَ قَاعِدٌ. وَأَبُو بَكْرٍ يُسْمِعُ النَّاسَ تَكْبِيرَهُ، فَالْتَفَتَ إِلَيْنَا فَرَآنَا قِيَاماً، فَأَشَارَ إِلَيْنَا فَقَعَدْنَا، فَصَلَّيْنَا بِصَلاتِهِ قُعُوداً. فَلَمَّا سَلَّمَ قَالَ: «إِنْ كِدْتُمْ آنِفاً لَتَفْعَلُونَ فِعْلَ فَارِسَ وَالرُّومِ، يَقُومُونَ عَلَى مُلُوكِهِمْ وَهُمْ قُعُودٌ، فَلا تَفعلُوا، ائْتَمُّوا بِأَئِمَّتِكُمْ. إِنْ صَلَّى قَائِماً فَصَلُّوا قِيَاماً، وَإِنْ صَلَّى قَاعِداً فَصَلُّوا قُعُوداً».

٨٥ ـ (...) ـ حدّثنا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمٰنِ الرُّؤَاسِيُّ، عَنْ أَبِيهِ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ؛ قَالَ: صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ وَأَبُو بَكْرٍ خَلْفَهُ، فَإِذَا كَبَّرَ رَسُولُ اللَّهِ ﷺ كَبَّرَ أَبُو بَكْرٍ. لِيُسْمِعَنَا. ثُمَّ ذَكَرَ نَحْوَ حَدِيثِ اللَّيْثِ.

[البخاري: كتاب الأذان، باب الائتمام بمن يأتم بالإمام، رقم: ٧٩٧].

٨٦ ـ (٤١٤) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا الْمُغِيرَةُ ـ يَعْنِي الْحِزَامِيَّ ـ عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّمَا الإِمَامُ لِيُؤْتَمَّ بِهِ، فَلا تَخْتَلِفُوا عَلَيْهِ، فَإِذَا كَبَّرَ فَكَبِّرُوا، وَإِذَا رَكَعَ فَارْكَعُوا، وَإِذَا قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، فَقُولُوا: اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ، وَإِذَا سَجَدَ فَاسْجُدُوا، وَإِذَا صَلَّى جَالِساً فَصَلُّوا جُلُوساً أَجْمَعُونَ».

(...) ـ حدّثنا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ.... بِمِثْلِهِ.

[البخاري: كتاب الأذان، باب إقامة الصف من تمام الصلاة، رقم: ٧٢٢].

[20] It is forbidden to take the initiative of saying the Takbir or doing anything (in the prayer) before the imam

87-(415) Abu Huraira narrated: The Messenger of Allah "Allah's blessing and peace be upon him" used to instruct us saying: "Do not take the initiative (of anything in the prayer) before the imam: When he says Takbir, then say Takbir, and when he says: "And not those who are perverse" say: "amen". When he bows, then bow, and when he says: "Allah listens to him, who praises Him", then say (in reply): "O Allah, our Lord! To You be all the praises"".

(...) The same was narrated on the authority of Abu Huraira from The Prophet "Allah's blessing and peace be upon him" except for the words: "When he says: "And not those who are perverse", then say: "amen". But, he added in this narration: "And do not raise yourselves before he does".

88-(416) Abu Huraira narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The imam is a shield: If he prayed sitting then you should pray sitting. If he said: "Allah listens to him, who send praises to Him", you should say: "O Allah, our Lord! To You be all the praises". Indeed, if such a saying of the people of the earth coincided with the saying of the inhabitants of the heaven, then all the previous sins of the one (who replied as such to the imam) would be forgiven for him".

89-(417) Abu Huraira narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The Imam is to be followed. Recite Takbir when he recites it; bow when he bows and when he says: "Allah listens to him who send praises to Him", say: "O Allah, our Lord, to You be all the Praises". If he offered the prayer standing, you should offer the prayer standing, and if he offers the Prayer sitting you all should offer the prayer sitting".

[21] The imam is permitted to appoint one as his deputy if he has such excuses as illness or journey etc., and if an imam leads the prayer sitting as he cannot offer it standing, his followers should offer the prayer standing on condition they can do it in view of the abrogation of offering the prayer sitting when the imam offers the prayer sitting

90-(418) Ubaidullah Ibn Abdullah Ibn Utba narrated: I visited A'isha whom I asked to tell me about the illness of The Messenger of Allah "Allah's blessing and peace be upon him". She agreed and said: The Prophet "Allah's blessing and peace be upon him" became fatally ill and he asked whether the people had prayed. We said: "No, they are waiting for you, O Messenger of Allah". He said: "Put some water in the tub for

٢٠ ـ بابُ النَّهيِ عَنْ مُبادَرَةِ الإمامِ بالتَّكْبيرِ وغيره

٨٧ ـ (٤١٥) ـ حدّثنا إِسْحاقُ بْنُ إِبْرَاهِيمَ وَابْنُ خَشْرَمٍ، قالا: أَخْبَرَنا عِيسَىٰ بْنُ يُونُسَ: حَدَّثَنَا الأَعْمَشُ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُعَلِّمُنَا. يَقُولُ: «لا تُبادِرُوا الإِمَامَ: إِذَا كَبَّرَ فَكَبِّرُوا، وَإِذَا قَالَ: ﴿وَلا الضَّالِّينَ﴾، فَقُولُوا: آمِينَ، وَإِذَا رَكَعَ فَارْكَعُوا، وَإِذَا قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، فَقُولُوا: اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ».

(...) ـ حدّثنا قُتَيْبَةُ: حَدَّثَنا عَبْدُ الْعَزِيزِ ـ يَعْنِي الدَّرَاوَرْدِيَّ ـ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ بِنَحْوِهِ. إِلاَّ قَوْلَهُ: ﴿وَلا الضَّالِّينَ﴾ فَقُولُوا: «آمِينَ» وَزَادَ: «وَلا تَرْفَعُوا قَبْلَهُ».

٨٨ ـ (٤١٦) ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ. (ح) وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ يَعْلَىٰ ـ وَهُوَ ابْنُ عَطَاءٍ ـ سَمِعَ أَبَا عَلْقَمَةَ، سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّما الإِمامُ جُنَّةٌ، فَإِذَا صَلَّى قَاعِداً فَصَلُّوا قُعُوداً، وَإِذَا قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، فَقُولُوا: اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ، فَإِذَا وَافَقَ قَوْلُ أَهْلِ الأَرْضِ قَوْلَ أَهْلِ السَّمَاءِ، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

٨٩ ـ (٤١٧) ـ حدّثني أَبُو الطَّاهِرِ: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ حَيْوَةَ: أَنَّ أَبَا يُونُسَ مَوْلَىٰ أَبِي هُرَيْرَةَ حَدَّثَهُ. قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ عَنْ رَسُولِ اللَّهِ ﷺ: أَنَّهُ قَالَ: «إِنَّمَا جُعِلَ الإِمَامُ لِيُؤْتَمَّ بِهِ، فَإِذَا كَبَّرَ فَكَبِّرُوا، وَإِذَا رَكَعَ فَارْكَعُوا، وَإِذَا قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، فَقُولُوا: اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ، وَإِذَا صَلَّى قَائِماً فَصَلُّوا قِيَاماً، وَإِذَا صَلَّى قَاعِداً فَصَلُّوا قُعُوداً أَجْمَعُونَ».

٢١ ـ بابُ اسْتِخْلافِ الإمامِ إذ عَرَضَ له عُذْرٌ من مَرَضٍ وسَفَرٍ وغيرهما من يُصَلِّي بالناس وأنَّ مَنْ صَلَّى خلف إمام جالس لعَجْزِهِ عن القيام لَزِمَهُ القيامُ إذا قَدر عليه، ونَسْخِ القُعودِ خَلْفَ القاعد في حَقِّ مَنْ قَدَرَ على القيام

٩٠ ـ (٤١٨) ـ حدّثنا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ: حَدَّثَنَا زَائِدَةُ: حَدَّثَنَا مُوسَى بْنُ أَبِي عَائِشَةَ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ؛ قَالَ: دَخَلْتُ عَلَى عَائِشَةَ فَقُلْتُ لَهَا: أَلا تُحَدِّثِينِي عَنْ مَرَضِ رَسُولِ اللَّهِ ﷺ؟ قَالَتْ: بَلَى. ثَقُلَ النَّبِيُّ ﷺ. فَقَالَ: «أَصَلَّى النَّاسُ؟» قُلْنَا: لا، وَهُمْ يَنْتَظِرُونَكَ يا رَسُولَ اللَّهِ، قَالَ: «ضَعُوا لِي مَاءً فِي الْمِخْضَبِ» فَفَعَلْنَا، فَاغْتَسَلَ، ثُمَّ ذَهَبَ لِيَنُوءَ فَأُغْمِيَ عَلَيْهِ، ثُمَّ أَفَاقَ فَقَالَ: «أَصَلَّى النَّاسُ؟» قُلْنَا: لا، وَهُمْ يَنْتَظِرُونَكَ، يَا رَسُولَ اللَّهِ، فَقَالَ: «ضَعُوا لِي مَاءً فِي الْمِخْضَبِ» فَفَعَلْنَا فَاغْتَسَلَ. ثُمَّ ذَهَبَ لِيَنُوءَ فَأُغْمِيَ

me". We did accordingly and he took a bath. When he was about to move with difficulty, he fell unconscious. When he recovered, he again asked: "Did the people perform the Prayer?" We said: "No, they are waiting for you, O Messenger of Allah". He said: "Put some water for me in the tub". We did accordingly and he took a bath. When he was about to move with difficulty, he fell unconscious. When he recovered, he asked: "Did the people offer the prayer?" We said: "No, they are waiting for you, O Messenger of Allah". He said: "Put some water for me in the tub". We did accordingly and he took a bath. When he was about to move with difficulty he fell unconscious. When he came to senses, he asked: "Did the people offer the Prayer?" We said: "No, they are waiting for you, O Messenger of Allah".

However, The people were staying in the mosque and waiting for The Messenger of Allah "Allah's blessing and peace be upon him" to lead the last (Isha) Prayer. The Messenger of Allah "Allah's blessing and peace be upon him" sent to Abu Bakr to lead the people in the Prayer. When the envoy came, he said to him (Abu Bakr): "The Messenger of Allah "Allah's blessing and peace be upon him" orders you to lead the people in the Prayer". Abu Bakr, a man of smooth feelings, asked Umar to lead the Prayer. Umar said: "You have more right to do that".

Abu Bakr led the Prayers during those days. Sometime later, The Messenger of Allah "Allah's blessing and peace be upon him" felt some relief and, consequently, he went out, supported by two men, one of them was Al-Abbas, to the Noon (Dhuhr) Prayer. Abu Bakr was leading the people in the Prayer. Saw him, Abu Bakr began to return back, but the Messenger of Allah "Allah's blessing and peace be upon him" beckoned to him not to return. He told his two (companions) to seat him down beside him (Abu Bakr). He was seated beside Abu Bakr.

Abu Bakr offered the Prayer standing while following the Prayer of the Prophet "Allah's blessing and peace be upon him", and the people performed the Prayer as standing, following the Prayer of Abu Bakr. The Prophet "Allah's blessing and peace be upon him" was sitting.

Ubaidullah resumed: I entered into Abdullah Ibn Abbas and said to him: "Would I relate to you what A'isha told me about the illness of The Messenger of Allah "Allah's blessing and peace be upon him"?" he replied in the affirmative. I told him the narration of A'isha, of which he denied nothing, but he asked me: "Did she named to you the other man who was with Abbas?" I answered in the negative. He said: "He was Ali".

عَلَيْهِ، ثُمَّ أَفَاقَ فَقَالَ: «أَصَلَّى النَّاسُ؟» قُلْنَا: لا، وَهُمْ يَنْتَظِرُونَكَ يَا رَسُولَ اللَّهِ فَقَالَ: «ضَعُوا لِي مَاءً فِي الْمِخْضَبِ» فَفَعَلْنَا، فَاغْتَسَلَ ثُمَّ ذَهَبَ لِيَنُوءَ فَأُغْمِيَ عَلَيْهِ، ثُمَّ أَفَاقَ فَقَالَ: «أَصَلَّى النَّاسُ؟» فَقُلْنَا: لا، وَهُمْ يَنْتَظِرُونَكَ يَا رَسُولَ اللَّهِ.

قَالَتْ وَالنَّاسُ عُكُوفٌ فِي الْمَسْجِدِ يَنْتَظِرُونَ رَسُولَ اللَّهِ ﷺ لِصَلاةِ الْعِشَاءِ

الآخِرَةِ. قَالَتْ: فَأَرْسَلَ رَسُولُ اللَّهِ ﷺ إِلَى أَبِي بَكْرٍ، أَنْ يُصَلِّيَ بِالنَّاسِ، فَأَتَاهُ الرَّسُولُ فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ يَأْمُرُكَ أَنْ تُصَلِّيَ بِالنَّاسِ.

فَقَالَ أَبُو بَكْرٍ، وَكَانَ رَجُلاً رَقِيقاً: يَا عُمَرُ صَلِّ بِالنَّاسِ. قَالَ: فَقَالَ عُمَرُ: أَنْتَ أَحَقُّ بِذَلِكَ.

قَالَتْ: فَصَلَّى بِهِمْ أَبُو بَكْرٍ تِلْكَ الأَيَّامَ. ثُمَّ إِنَّ رَسُولَ اللَّهِ ﷺ وَجَدَ مِنْ نَفْسِهِ خِفَّةً فَخَرَجَ بَيْنَ رَجُلَيْنِ ـ أَحَدُهُمَا الْعَبَّاسُ ـ لِصَلاةِ الظُّهْرِ، وَأَبُو بَكْرٍ يُصَلِّي بِالنَّاسِ، فَلَمَّا رَآهُ أَبُو بَكْرٍ ذَهَبَ لِيَتَأَخَّرَ، فَأَوْمَأَ إِلَيْهِ النَّبِيُّ ﷺ أَنْ لا يَتَأَخَّرَ.

وَقَالَ لَهُمَا: «أَجْلِسَانِي إِلَى جَنْبِهِ»، فَأَجْلَسَاهُ إِلَى جَنْبِ أَبِي بَكْرٍ.

وَكَانَ أَبُو بَكْرٍ يُصَلِّي وَهُوَ قَائِمٌ بِصَلاةِ النَّبِيِّ ﷺ، وَالنَّاسُ يُصَلُّونَ بِصَلاةِ أَبِي بَكْرٍ. وَالنَّبِيُّ ﷺ قَاعِدٌ.

قَالَ عُبَيْدُ اللَّهِ: فَدَخَلْتُ عَلَى عَبْدِ اللَّهِ بْنِ عَبَّاسٍ فَقُلْتُ لَهُ: أَلا أَعْرِضُ عَلَيْكَ مَا حَدَّثَتْنِي عَائِشَةُ عَنْ مَرَضِ رَسُولِ اللَّهِ ﷺ؟ فَقَالَ: هَاتِ، فَعَرَضْتُ حَدِيثَهَا عَلَيْهِ فَمَا أَنْكَرَ مِنْهُ شَيْئاً. غَيْرَ أَنَّهُ قَالَ: أَسَمَّتْ لَكَ الرَّجُلَ الَّذِي كَانَ مَعَ الْعَبَّاسِ؟ قُلْتُ: لا. قَالَ: هُوَ عَلِيٌّ.

[البخاري: كتاب الأذان، باب إنما جعل الإمام ليؤتم به، رقم: ٦٨٧].

91-(...) Ubaidullah Ibn Abdullah narrated: A'isha said: "When The Prophet "Allah's blessing and peace be upon him" became seriously ill, he was in the house of Maimuna. He requested his wives to allow him to be treated in my house, and they allowed him. He came out leaning on two men, Al-Fadl Ibn Abbas and another one, while his feet were dragging on the ground. Ubaidullah said: "When I informed Ibn Abbas of what A'isha had said, he asked me: "Do you know who was the second man whom A'isha had not named? He was Ali (Ibn Abu Talib)"".

92-(...) Ubaidullah Ibn Abdullah Ibn Utba Ibn Mas'ud narrated: A'isha, the wife of The Prophet "Allah's blessing and peace be upon him", said: "When The Prophet "Allah's blessing and peace be upon him" became seriously ill, he requested his wives to allow him to be treated in my house, and they allowed him. He came out leaning on two men while his feet were dragging on the ground. He was walking between Al-Abbas and another man". Ubaidullah said: "When I informed Ibn Abbas of what A'isha had said, he asked me: "Do you know who was the second man whom A'isha had not named?" I replied: "No". He said: "He was Ali"".

93-(...) Ubaidullah Ibn Abdullah Ibn Utba Ibn Mas'ud narrated: A'isha, the wife of The Prophet "Allah's blessing and peace be upon him" said: "I asked The Messenger of Allah "Allah's blessing and peace be upon him" to change his mind concerning this matter (of having Abu Bakr lead the prayers during the period of The Prophet's illness), just because I expected that the people would never love such a man as standing in his (The Prophet's) position (of leading the Muslims). Furthermore, I thought that anyone standing in his position would cause the people to be pessimistic of him (because that would remind them of the death of The Prophet). So, I wanted that The Messenger of Allah "Allah's blessing and peace be upon him" would divert from (choosing) Abu Bakr".

94-(...) A'isha narrated: When The Messenger of Allah "Allah's blessing and peace be upon him" (fell ill and) entered into my house, he ordered that Abu Bakr should lead the people in the prayer. I said to him: "O Messenger of Allah! Abu Bakr is a softhearted man, who could not help weeping if he read The Holy Quran (with the result that the people might not be able to hear him). So, why would you not order another man to lead the prayer?" she said: "By Allah! I felt nothing but that the people might be pessimistic from the first man who would stand in the position of The Messenger of Allah "Allah's blessing and peace be upon him"". So, I asked him (The Prophet) to change his mind twice or thrice, after which he

٩١ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ رَافِعٍ وعَبْدُ بْنُ حُمَيْدٍ ـ وَاللَّفْظُ لابْنِ رَافِعٍ ـ قَالا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، قَالَ: قَالَ الزُّهْرِيُّ: وَأَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ: أَنَّ عَائِشَةَ أَخْبَرَتْهُ قَالَتْ: أَوَّلُ مَا اشْتَكَىٰ رَسُولُ اللَّهِ ﷺ فِي بَيْتِ مَيْمُونَةَ، فَاسْتَأْذَنَ أَزْوَاجَهُ أَنْ يُمَرَّضَ فِي بَيْتِهَا. وَأَذِنَّ لَهُ. قَالَتْ: فَخَرَجَ وَيَدٌ لَهُ عَلَى الْفَضْلِ بْنِ عَبَّاسٍ. وَيَدٌ لَهُ عَلَى رَجُلٍ آخَرَ. وَهُوَ يَخُطُّ بِرِجْلَيْهِ فِي الأَرْضِ.

فَقَالَ عُبَيْدُ اللَّهِ: فَحَدَّثْتُ بِهِ ابْنَ عَبَّاسٍ. فَقَالَ: أَتَدْرِي مَنِ الرَّجُلُ الَّذِي لَمْ تُسَمِّ عَائِشَةُ؟ هُوَ عَلِيٌّ. [البخاري: كتاب الوضوء، باب الغسل والوضوء من المخضب...، رقم: ١٩٨].

٩٢ ـ (...) ـ حدّثني عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ: حَدَّثَنِي أَبِي، عَنْ جَدِّي. قَالَ: حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ، قَالَ: قَالَ ابْنُ شِهَابٍ: أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِاللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ. أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ قَالَتْ: لَمَّا ثَقُلَ رَسُولُ اللَّهِ ﷺ وَاشْتَدَّ بِهِ وَجَعُهُ، اسْتَأْذَنَ أَزْوَاجَهُ أَنْ يُمَرَّضَ فِي بَيْتِي، فَأَذِنَّ لَهُ فَخَرَجَ بَيْنَ رَجُلَيْنِ، تَخُطُّ رِجْلاهُ فِي الأَرْضِ. بَيْنَ عَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ وَبَيْنَ رَجُلٍ آخَرَ.

قَالَ عُبَيْدُ اللَّهِ: فَأَخْبَرْتُ عَبْدَاللَّهِ بِالَّذِي قَالَتْ عَائِشَةُ. فَقَالَ لِي عَبْدُاللَّهِ بْنُ عَبَّاسٍ: هَلْ تَدْرِي مَنِ الرَّجُلُ الآخَرُ الَّذِي لَمْ تُسَمِّ عَائِشَةُ؟ قَالَ: قُلْتُ: لا، قَالَ: ابْنُ عَبَّاسٍ: هُوَ عَلِيٌّ.

٩٣ ـ (...) ـ حدّثنا عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ: حَدَّثَنِي أَبِي، عَنْ جَدِّي: حَدَّثَنِي عُقَيْلُ ابْنُ خَالِدٍ. قَالَ: قَالَ ابْنُ شِهَابٍ: أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ: أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ قَالَتْ: لَقَدْ رَاجَعْتُ رَسُولَ اللَّهِ ﷺ فِي ذَلِكَ. وَمَا حَمَلَنِي عَلَى كَثْرَةِ مُرَاجَعَتِهِ إِلا أَنَّهُ لَمْ يَقَعْ فِي قَلْبِي أَنْ يُحِبَّ النَّاسُ بَعْدَهُ رَجُلاً قَامَ مَقَامَهُ أَبَداً، وَإِلاَّ أَنِّي كُنْتُ أَرَى أَنَّهُ لَنْ يَقُومَ مَقَامَهُ أَحَدٌ إِلا تَشَاءَمَ النَّاسُ بِهِ، فَأَرَدْتُ أَنْ يَعْدِلَ ذَلِكَ رَسُولُ اللَّهِ ﷺ عَنْ أَبِي بَكْرٍ.

[البخاري: كتاب المغازي، باب مرض النبي ﷺ ووفاته، رقم: ٤٤٤٥].

٩٤ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ رَافِعٍ، وَعَبْدُ بْنُ حُمَيْدٍ ـ وَاللَّفْظُ لابْنِ رَافِعٍ ـ قَالَ عَبْدٌ: أَخْبَرَنَا. وَقَالَ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ. قَالَ الزُّهْرِيُّ: وَأَخْبَرَنِي حَمْزَةُ بْنُ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ عَائِشَةَ، قَالَتْ: لَمَّا دَخَلَ رَسُولُ اللَّهِ ﷺ بَيْتِي، قَالَ: «مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ» قَالَتْ: فَقُلْتُ: يَا رَسُولَ اللَّهِ إِنَّ أَبَا بَكْرٍ رَجُلٌ رَقِيقٌ، إِذَا قَرَأَ الْقُرْآنَ لا يَمْلِكُ دَمْعَهُ، فَلَوْ أَمَرْتَ غَيْرَ أَبِي بَكْرٍ، قَالَتْ: وَاللَّهِ، مَا بِي إِلا كَرَاهِيَةُ أَنْ يَتَشَاءَمَ النَّاسُ بِأَوَّلِ مَنْ يَقُومُ فِي مَقَامِ رَسُولِ اللَّهِ ﷺ. قَالَتْ:

said: "Let Abu Bakr lead the people in the prayer! Verily, you (women) are (behaving like) the women who were around Joseph".

95-(...) A'isha narrated: When Allah's Apostle became seriously ill, Bilal came to him for the prayer. He said: "Tell Abu Bakr to lead the people in the prayer". I said: "O Allah's Apostle! Abu Bakr is a softhearted man and if he stands in your place, he would not be able to make the people hear him. Would you order Umar (to lead the prayer)?" The Prophet said: "Tell Abu Bakr to lead the people in the prayer". Then I said to Hafsa: "Tell him that Abu Bakr is a softhearted man and if he stands in his place, he would not be able to make the people hear him. Would you order Umar to lead the prayer? " Hafsa did so. The Prophet said: "Verily you are (behaving like) the women who were around Joseph. Tell Abu Bakr to lead the people in the prayer".

So Abu Bakr stood for the prayer. In the meantime Allah's Apostle felt better a little, and came out with the help of two persons with both of his legs dragging on the ground till he entered the mosque. When Abu Bakr heard him coming, he tried to retreat but Allah's Apostle gestured to him to carry on. The Prophet sat on his left side. Abu Bakr was praying while standing and Allah's Apostle "Allah's blessing and peace be upon him" was leading the prayer while sitting. Abu Bakr was following the Prophet "Allah's blessing and peace be upon him" and the people were following Abu Bakr (in the prayer).

96-(...) The like of this Hadith was narrated on the authority of Al-A'mash, with some additions such as: "When The Messenger of Allah "Allah's blessing and peace be upon him" became fatally ill..." According to the narration of Ibn Muzhir: "The Messenger of Allah "Allah's blessing and peace be upon him" was brought until he was seated by his (Abu Bakr's) side. The Messenger of Allah "Allah's blessing and peace be upon him" led the people in the prayer, and Abu Bakr uttered Takbirs loudly so that the people would listen". According to the narration of Isa: "The Messenger of Allah "Allah's blessing and peace be upon him" sat, and led the people in the prayer (while sitting), and Abu Bakr was beside him. Abu Bakr uttered (Takbirs) loudly so that the people would listen".

97-(...) A'isha narrated: "When The Messenger of Allah "Allah's blessing and peace be upon him" became ill he ordered that Abu Bakr should lead people in prayer. Abu Bakr led the prayer". Urwa resumed: Once, The Messenger of Allah "Allah's blessing and peace be upon him" felt better a little. So he came out to the mosque. Abu Bakr was leading the people in the prayer. Seeing him, Abu Bakr retreated for The Messenger of

فَرَاجَعْتُهُ مَرَّتَيْنِ، أَوْ ثَلَاثاً. فقالَ: «لِيُصَلِّ بِالنَّاسِ أَبُو بَكْرٍ، فَإِنَّكُنَّ صَوَاحِبُ يُوسُفَ».

٩٥ ـ (...) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ وَوَكِيعٌ. (ح) وَحَدَّثَنَا يَحْيَىٰ بْنُ يَحْيَىٰ ـ وَاللَّفْظُ لَهُ ـ قَالَ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ؛ قَالَتْ: لَمَا ثَقُلَ رَسُولُ اللَّهِ ﷺ جَاءَ بِلَالٌ يُؤْذِنُهُ بِالصَّلَاةِ. فَقَالَ: «مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ» قَالَتْ: فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّ أَبَا بَكْرٍ رَجُلٌ أَسِيفٌ، وَإِنَّهُ مَتَى يَقُمْ مَقَامَكَ لا يُسْمِعِ النَّاسَ، فَلَوْ أَمَرْتَ عُمَرَ. فَقَالَ: «مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ» قَالَتْ: فَقُلْتُ لِحَفْصَةَ: قُولِي لَهُ: إِنَّ أَبَا بَكْرٍ رَجُلٌ أَسِيفٌ. وَإِنَّهُ مَتَى يَقُمْ مَقَامَكَ لا يُسْمِعِ النَّاسَ، فَلَوْ أَمَرْتَ عُمَرَ، فَقَالَتْ لَهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّكُنَّ لأَنْتُنَّ صَوَاحِبُ يُوسُفَ، مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ» قَالَتْ: فَأَمَرُوا أَبَا بَكْرٍ يُصَلِّي بِالنَّاسِ. قَالَتْ: فَلَمَّا دَخَلَ فِي الصَّلَاةِ وَجَدَ رَسُولُ اللَّهِ ﷺ مِنْ نَفْسِهِ خِفَّةً، فَقَامَ يُهَادَىٰ بَيْنَ رَجُلَيْنِ، وَرِجْلَاهُ تَخُطَّانِ فِي الأَرْضِ، قَالَتْ: فَلَمَّا دَخَلَ الْمَسْجِدَ سَمِعَ أَبُو بَكْرٍ حِسَّهُ، ذَهَبَ يَتَأَخَّرُ، فَأَوْمَأَ إِلَيْهِ رَسُولُ اللَّهِ ﷺ قُمْ مَكَانَكَ. فَجَاءَ رَسُولُ اللَّهِ ﷺ حَتَّى جَلَسَ عَنْ يَسَارِ أَبِي بَكْرٍ. قَالَتْ: فَكَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي بِالنَّاسِ جَالِساً. وَأَبُو بَكْرٍ قَائِماً. يَقْتَدِي أَبُو بَكْرٍ بِصَلَاةِ النَّبِيِّ ﷺ، وَيَقْتَدِي النَّاسُ بِصَلَاةِ أَبِي بَكْرٍ.

[البخاري: كتاب الأذان، باب حد المريض أن يشهد الجماعة، رقم: ٦٦٤].

٩٦ ـ (...) ـ **حدّثنا**مِنْجَابُ بْنُ الْحَارِثِ التَّمِيمِيُّ: أَخْبَرَنَا ابْنُ مُسْهِرٍ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَىٰ بْنُ يُونُسَ، كِلَاهُمَا عَنِ الأَعْمَشِ، بِهَٰذَا الإِسْنَادِ... نَحْوَهُ. وَفِي حَدِيثِهِمَا: لَمَّا مَرِضَ رَسُولُ اللَّهِ ﷺ مَرَضَهُ الَّذِي تُوُفِّيَ فِيهِ.

وَفِي حَدِيثِ ابْنِ مُسْهِرٍ: فَأُتِيَ بِرَسُولِ اللَّهِ ﷺ حَتَّى أُجْلِسَ إِلَى جَنْبِهِ. وَكَانَ النَّبِيُّ ﷺ يُصَلِّي بِالنَّاسِ، وَأَبُو بَكْرٍ يُسْمِعُهُمُ التَّكْبِيرَ.

وَفِي حَدِيثِ عِيسَىٰ: فَجَلَسَ رَسُولُ اللَّهِ ﷺ يُصَلِّي وَأَبُو بَكْرٍ إِلَى جَنْبِهِ، وَأَبُو بَكْرٍ يُسْمِعُ النَّاسَ.

٩٧ ـ (...) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ، قَالَا: حَدَّثَنَا ابْنُ نُمَيْرٍ، عَنْ هِشَامٍ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ ـ وَأَلْفَاظُهُمْ مُتَقَارِبَةٌ ـ قَالَ: حَدَّثَنَا أَبِي. قَالَ: حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ قَالَتْ: أَمَرَ رَسُولُ اللَّهِ ﷺ أَبَا بَكْرٍ أَنْ يُصَلِّيَ بِالنَّاسِ فِي

Allah to lead the prayer. But The Messenger of Allah gestured to him to keep in his place. The Messenger of Allah sat on Abu Bakr's side. Abu Bakr was following the prayer of The Messenger of Allah, while people were following Abu Bakr's prayer.

98-(419) Anas Ibn Malik narrated: Abu Bakr used to lead the people in prayer during the fatal illness of The Prophet "Allah's blessing and peace be upon him" till it was Monday. When the people aligned (in rows) for the prayer, The Prophet "Allah's blessing and peace be upon him" lifted the curtain of his house and started looking at us as he was standing at that time. His face was (glittering) like a page of the Quran and he smiled cheerfully. We were about to be put to trial for the pleasure of seeing The Prophet. Abu Bakr retreated to join the row as he thought that The Prophet "Allah's blessing and peace be upon him" would lead the prayer. The Prophet "Allah's blessing and peace be upon him" gestured to us to complete the prayer and he let the curtain fall. On the same day he died.

99-(...) Anas narrated: The last time I looked at The Messenger of Allah "Allah's blessing and peace be upon him" was on Monday, when he lifted the curtain (and he mentioned the previous story, but the narration of Salih is more complete and comprehensive).

(...) Az-Zuhri narrated: Anas Ibn Malik told me: When it was Monday, (and he mentioned the like of the previous narration).

100-(...) Anas narrated: The Prophet "Allah's blessing and peace be upon him" did not come out for three days. The people stood for the prayer and Abu Bakr went ahead to lead the prayer. (At the same time) the Prophet caught hold of the curtain and lifted it. When the face of the Prophet appeared we had never seen a scene more pleasing than the face of the Prophet as it appeared then. The Prophet gestured to Abu Bakr to lead the people in the prayer and then let the curtain fall. We did not see him (again) till he died.

101-(420) Abu Burda narrated from Abu Musa: When Allah's Apostle became seriously ill, and his illness was aggravated, he said: "Tell Abu Bakr to lead the people in the prayer". A'isha said: "O Allah's Apostle! Abu Bakr is a softhearted man and if he stands in your place, he would not be able to make the people hear him". The Prophet "Allah's blessing and peace be upon him" said: "Tell Abu Bakr to lead the people in the prayer; you (women) are (behaving like) the females who were around Joseph". So, Abu Bakr led the people in the prayer until The Messenger of Allah "Allah's blessing and peace be upon him" died.

مَرَضِهِ، فَكَانَ يُصَلِّي بِهِمْ. قَالَ عُرْوَةُ: فَوَجَدَ رَسُولُ اللَّهِ ﷺ مِنْ نَفْسِهِ خِفَّةً، فَخَرَجَ وَإِذَا أَبُو بَكْرٍ يَؤُمُّ النَّاسَ، فَلَمَّا رَآهُ أَبُو بَكْرٍ اسْتَأْخَرَ، فَأَشَارَ إِلَيْهِ رَسُولُ اللَّهِ ﷺ أَي كَمَا أَنْتَ، فَجَلَسَ رَسُولُ اللَّهِ حِذَاءَ أَبِي بَكْرٍ إِلَى جَنْبِهِ، فَكَانَ أَبُو بَكْرٍ يُصَلِّي بِصَلاَةِ رَسُولِ اللَّهِ ﷺ، وَالنَّاسُ يُصَلُّونَ بِصَلاَةِ أَبِي بَكْرٍ.

[البخاري: كتاب الأذان، باب من قام إلى جنب الإمام لعلة، رقم: ٦٨٣].

٩٨ ـ (٤١٩) ـ **حدّثني** عَمْرٌو النَّاقِدُ وَحَسَنٌ الْحُلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ، قَالَ عَبْدٌ: أَخْبَرَنِي. وَقَالَ الآخَرَانِ: حَدَّثَنَا يَعْقُوبُ ـ وَهُوَ ابْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ ـ وَحَدَّثَنِي أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ؛ قَالَ: أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ: أَنَّ أَبَا بَكْرٍ كَانَ يُصَلِّي لَهُمْ فِي وَجَعِ رَسُولِ اللَّهِ ﷺ الَّذِي تُوُفِّيَ فِيهِ. حَتَّى إِذَا كَانَ يَوْمُ الاثْنَيْنِ، وَهُمْ صُفُوفٌ فِي الصَّلاَةِ، كَشَفَ رَسُولُ اللَّهِ ﷺ سِتْرَ الْحُجْرَةِ، فَنَظَرَ إِلَيْنَا وَهُوَ قَائِمٌ، كَأَنَّ وَجْهَهُ وَرَقَةُ مُصْحَفٍ، ثُمَّ تَبَسَّمَ رَسُولُ اللَّهِ ﷺ ضَاحِكاً. قَالَ: فَبُهِتْنَا وَنَحْنُ فِي الصَّلاَةِ، مِنْ فَرَحٍ بِخُرُوجِ رَسُولِ اللَّهِ ﷺ، وَنَكَصَ أَبُو بَكْرٍ عَلَى عَقِبَيْهِ لِيَصِلَ الصَّفَّ، وَظَنَّ أَنَّ رَسُولَ اللَّهِ ﷺ خَارِجٌ لِلصَّلاَةِ. فَأَشَارَ إِلَيْهِمْ رَسُولُ اللَّهِ ﷺ بِيَدِهِ أَنْ أَتِمُّوا صَلاَتَكُمْ. قَالَ: ثُمَّ دَخَلَ رَسُولُ اللَّهِ ﷺ فَأَرْخَى السِّتْرَ. قَالَ: فَتُوُفِّيَ رَسُولُ اللَّهِ ﷺ مِنْ يَوْمِهِ ذَلِكَ.

٩٩ ـ (...) ـ **وَحَدَّثَنِيهِ** عَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ. قَالا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ أَنَسٍ؛ قَالَ: آخِرُ نَظْرَةٍ نَظَرْتُهَا إِلَى رَسُولِ اللَّهِ ﷺ، كَشَفَ السِّتَارَةَ يَوْمَ الاثْنَيْنِ، بِهَٰذِهِ الْقِصَّةِ، وَحَدِيثُ صَالِحٍ أَتَمُّ وَأَشْبَعُ.

(...) ـ **وحدّثني** مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ، جَمِيعاً عَنْ عَبْدِ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ؛ قَالَ: أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ؛ قَالَ: لَمَّا كَانَ يَوْمُ الإِثْنَيْنِ... بِنَحْوِ حَدِيثِهِمَا.

١٠٠ ـ (...) ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّى وَهَارُونُ بْنُ عَبْدِ اللَّهِ قَالا: حَدَّثَنَا عَبْدُ الصَّمَدِ. قَالَ: سَمِعْتُ أَبِي يُحَدِّثُ. قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ، عَنْ أَنَسٍ؛ قَالَ: لَمْ يَخْرُجْ إِلَيْنَا نَبِيُّ اللَّهِ ﷺ ثَلاَثاً، فَأُقِيمَتِ الصَّلاَةُ، فَذَهَبَ أَبُو بَكْرٍ يَتَقَدَّمُ، فَقَالَ نَبِيُّ اللَّهِ ﷺ بِالْحِجَابِ فَرَفَعَهُ، فَلَمَّا وَضَحَ لَنَا وَجْهُ نَبِيِّ اللَّهِ ﷺ، مَا نَظَرْنَا مَنْظَراً قَطُّ كَانَ أَعْجَبَ إِلَيْنَا مِنْ وَجْهِ النَّبِيِّ ﷺ حِينَ وَضَحَ لَنَا. قَالَ: فَأَوْمَأَ نَبِيُّ اللَّهِ ﷺ بِيَدِهِ إِلَى أَبِي بَكْرٍ أَنْ يَتَقَدَّمَ، وَأَرْخَى نَبِيُّ اللَّهِ ﷺ الْحِجَابَ، فَلَمْ نَقْدِرْ عَلَيْهِ حَتَّى مَاتَ.

[البخاري: كتاب الأذان، باب أهل العلم والفضل أحق بالإمامة، رقم: ٦٨١].

١٠١ ـ (٤٢٠) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ، عَنْ زَائِدَةَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَىٰ؛ قَالَ: مَرِضَ رَسُولُ اللَّهِ ﷺ فَاشْتَدَّ مَرَضُهُ. فَقَالَ: «مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ» فَقَالَتْ عَائِشَةُ: يَا رَسُولَ اللَّهِ، إِنَّ أَبَا بَكْرٍ رَجُلٌ رَقِيقٌ، مَتَى يَقُمْ مَقَامَكَ لا يَسْتَطِعْ أَنْ يُصَلِّيَ بِالنَّاسِ، فَقَالَ: «مُرِي أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ، فَإِنَّكُنَّ صَوَاحِبُ يُوسُفَ».

قَالَ: فَصَلَّى بِهِمْ أَبُو بَكْرٍ حَيَاةَ رَسُولِ اللَّهِ ﷺ.

[البخاري: كتاب أحاديث الأنبياء، باب قول الله تعالى: ﴿لقد كان في يوسف وإخوته...﴾، رقم: ٣٣٨٥].

[22] The group (of praying people) is to present the one who would lead them in the prayer in case the original imam delayed, particularly when there is no fear of such an act

102-(421) Sahl Ibn Sa'd As-Sa'idi reported: Allah's Apostle "Allah's blessing and peace be upon him" went to make reconciliation among Banu Amr Ibn Awf. In the meantime the time of prayer was due and the Mu'adhdhin went to Abu Bakr and said: "Will you lead the prayer, so that I may pronounce the establishment?" Abu Bakr replied: "Well". He led the prayer. Allah's Apostle "Allah's blessing and peace be upon him" came while the people were still praying and he entered the rows of the praying people till he stood in the (first) row. The people clapped their hands. Abu Bakr never glanced sideways in his prayer but when the people continued clapping, Abu Bakr looked and saw Allah's Apostle.

Allah's Apostle "Allah's blessing and peace be upon him" beckoned to him to stay at his place. Abu Bakr raised his hands and thanked Allah for that order of Allah's Apostle "Allah's blessing and peace be upon him" and then he retreated till he reached the first row. Allah's Apostle "Allah's blessing and peace be upon him" went forward and resumed leading the prayer. When Allah's Apostle "Allah's blessing and peace be upon him" finished the prayer, he said: "O Abu Bakr! What did prevent you from staying when I ordered you to do so?" Abu Bakr replied: "How can Ibn Abu Quhafa dare to lead the prayer in the presence of Allah's Apostle?" Then Allah's Apostle "Allah's blessing and peace be upon him" said (addressing people): "Why did you clap so much? If something doubtful happens to anyone during his prayer he should say: "Glory be to Allah". If he says so he will be responded to, because clapping is for women".

103-(...) Abu Hazim narrated from Sahl Ibn Sa'd the same narration of Malik, but here, he said: "Abu Bakr raised his hands and praised Allah. Then, he retreated until he joined the (first) row".

104-(...) Abu Hazim narrated from Sahl Ibn Sa'd As-Sa'idi: Allah's Apostle "Allah's blessing and peace be upon him" went to make reconciliation among Banu Amr Ibn Awf. (The remaining of the Hadith is the same, But with the addition: "Then, The Messenger of Allah "Allah's blessing and peace be upon him" came across the rows until he stood in the first row. Abu Bakr retreated back (to join the row))".

105-(274) Urwa Ibn Al-Mughira Ibn Shu'ba narrated from his father: I was with The Messenger of Allah "Allah's blessing and peace be upon him" in the (holy battle of) Tabuk. Once, The Messenger of Allah "Allah's

٢٢ ـ بابُ تَقْدِيمِ الجماعة مَنْ يُصلي بهم إذا تأخر الإمامُ ولم يخافوا مفسدة بالتقديم

١٠٢ ـ (٤٢١) ـ حدّثني يحْيَى بْنُ يَحْيَى، قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ: أَنَّ رَسُولَ اللَّهِ ﷺ ذَهَبَ إِلَى بَنِي عَمْرِو بْنِ عَوْفٍ لِيُصْلِحَ بَيْنَهُمْ، فَحَانَتِ الصَّلاَةُ، فَجَاءَ الْمُؤَذِّنُ إِلَى أَبِي بَكْرٍ، فَقَالَ: أَتُصَلِّي بِالنَّاسِ فَأُقِيمَ؟ قَالَ: نَعَمْ. قَالَ: فَصَلَّى أَبُو بَكْرٍ، فَجَاءَ رَسُولُ اللَّهِ ﷺ وَالنَّاسُ فِي الصَّلاَةِ، فَتَخَلَّصَ حَتَّى وَقَفَ فِي الصَّفِّ، فَصَفَّقَ النَّاسُ. وَكَانَ أَبُو بَكْرٍ لا يَلْتَفِتُ فِي الصَّلاَةِ، فَلَمَّا أَكْثَرَ النَّاسُ التَّصْفِيقَ الْتَفَتَ فَرَأَى رَسُولَ اللَّهِ ﷺ، فَأَشَارَ إِلَيْهِ رَسُولُ اللَّهِ ﷺ أَنِ امْكُثْ مَكَانَكَ. فَرَفَعَ أَبُو بَكْرٍ يَدَيْهِ، فَحَمِدَ اللَّهَ عَزَّ وَجَلَّ عَلَى مَا أَمَرَهُ بِهِ رَسُولُ اللَّهِ ﷺ مِنْ ذَلِكَ، ثُمَّ اسْتَأْخَرَ أَبُو بَكْرٍ حَتَّى اسْتَوَى فِي الصَّفِّ. وَتَقَدَّمَ النَّبِيُّ ﷺ فَصَلَّى. ثُمَّ انْصَرَفَ فَقَالَ: «يَا أَبَا بَكْرٍ، مَا مَنَعَكَ أَنْ تَثْبُتَ إِذْ أَمَرْتُكَ» قَالَ أَبُو بَكْرٍ: مَا كَانَ لابْنِ أَبِي قُحَافَةَ أَنْ يُصَلِّيَ بَيْنَ يَدَيْ رَسُولِ اللَّهِ ﷺ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَا لِي رَأَيْتُكُمْ أَكْثَرْتُمُ التَّصْفِيقَ؟ مَنْ نَابَهُ شَيْءٌ فِي صَلاَتِهِ فَلْيُسَبِّحْ، فَإِنَّهُ إِذَا سَبَّحَ الْتُفِتَ إِلَيْهِ. وَإِنَّمَا التَّصْفِيحُ لِلنِّسَاءِ».

[البخاري: كتاب الأذان، باب من دخل ليؤم الناس فجاء الإمام الأول...، رقم: ٦٨٤].

١٠٣ ـ (...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ـ يَعْنِي ابْنَ أَبِي حَازِمٍ ـ وَقَالَ قُتَيْبَةُ: حَدَّثَنَا يَعْقُوبُ ـ وَهُوَ ابْنُ عَبْدِ الرَّحْمَنِ الْقَارِيُّ ـ كِلاهُمَا عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ... بِمِثْلِ حَدِيثِ مَالِكٍ. وَفِي حَدِيثِهِمَا: فَرَفَعَ أَبُو بَكْرٍ يَدَيْهِ، فَحَمِدَ اللَّهَ وَرَجَعَ الْقَهْقَرَى وَرَاءَهُ، حَتَّى قَامَ فِي الصَّفِّ.

[البخاري: كتاب السهو، باب الإشارة في الصلاة، رقم: ١٢٣٤].

١٠٤ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ بَزِيعٍ: أَخْبَرَنَا عَبْدُ الأَعْلَى: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ؛ قَالَ: ذَهَبَ نَبِيُّ اللَّهِ ﷺ يُصْلِحُ بَيْنَ بَنِي عَمْرِو بْنِ عَوْفٍ... بِمِثْلِ حَدِيثِهِمْ. وَزَادَ: فَجَاءَ رَسُولُ اللَّهِ ﷺ فَخَرَقَ الصُّفُوفَ، حَتَّى قَامَ عِنْدَ الصَّفِّ الْمُقَدَّمِ. وَفِيهِ: أَنَّ أَبَا بَكْرٍ رَجَعَ الْقَهْقَرَى.

١٠٥ ـ (٢٧٤) ـ حدّثني مُحَمَّدُ بْنُ رَافِعٍ وَحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ، جَمِيعاً عَنْ عَبْدِ الرَّزَّاقِ. قَالَ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: حَدَّثَنِي ابْنُ شِهَابٍ، عَنْ حَدِيثِ عَبَّادِ بْنِ زِيَادٍ: أَنَّ عُرْوَةَ بْنَ الْمُغِيرَةِ بْنِ شُعْبَةَ أَخْبَرَهُ: أَنَّ الْمُغِيرَةَ بْنَ شُعْبَةَ أَخْبَرَهُ: أَنَّهُ غَزَا مَعَ رَسُولِ اللَّهِ ﷺ تَبُوكَ. قَالَ الْمُغِيرَةُ: فَتَبَرَّزَ رَسُولُ اللَّهِ ﷺ قِبَلَ

blessing and peace be upon him" went to the privy to answer the call of nature and I went with him, carrying a pot of water, and that was before the dawn prayer. When he returned to me (after relieving himself), I started pouring water on him. He washed his hands thrice, and then washed his face. When he wanted to uncover his arms (to wash them) the sleeves of his cloak were tight. So, he brought out his hands from under the cloak, and washed them and wiped over his leather socks.

Then, he came (to the people) and so did I. When we reached the people, we found them standing for the prayer, having Abd Ar-Rahman Ibn Awf lead them. The Messenger of Allah "Allah's blessing and peace be upon him" caught one of the two Rak'as (of the Fajr prayer). He offered the last Rak'a with the people. When Abd Ar-Rahman finished the prayer, The Prophet "Allah's blessing and peace be upon him" stood and completed his prayer. That troubled the people who went on glorifying Allah. So, when The Messenger of Allah "Allah's blessing and peace be upon him" finished the prayer, he turned to the people and said: "You have done well". Or he said joyfully: "You have done the right thing when you offered the prayer in its due time".

[23] A man's glorification of Allah, and a woman's clapping, in case something doubtful happens in the prayer

106-(422) Both of Sa'id Ibn Al-Musaiyyab and Abu Salama Ibn Abd Ar-Rahman narrated that they heard Abu Huraira saying: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Glorification of Allah is for men and clapping of hands is for women (in case something doubtful happens in the Prayer)".

107-(...) The like of it was narrated on the authority of Al-A'mash, from Abu Salih from Abu Huraira from The Prophet "Allah's blessing and peace be upon him".

(...) Hammam narrated from Abu Huraira from The Prophet "Allah's blessing and peace be upon him" the same, and added "in the prayer".

[24] Perfecting and completing the prayer submissively

108-(423) Abu Huraira narrated: One day The Messenger of Allah "Allah's blessing and peace be upon him" led us in the Prayer. Then he turned (towards his Companions) and asked: "O so-and-so! Why do you not offer your Prayer perfectly? Shouldn't the performer of the Prayer see how he is performing it? He only performs the Prayer for himself. By Allah! I see (you) behind me as I see in front of me".

الْغَائِطِ: فَحَمَلْتُ مَعَهُ إِدَاوَةً قَبْلَ صَلاَةِ الْفَجْرِ، فَلَمَّا رَجَعَ رَسُولُ اللَّهِ ﷺ إِلَيَّ أَخَذْتُ أُهَرِيقُ عَلَى يَدَيْهِ مِنَ الإِدَاوَةِ، وَغَسَلَ يَدَيْهِ ثَلاَثَ مَرَّاتٍ، ثُمَّ غَسَلَ وَجْهَهُ، ثُمَّ ذَهَبَ يُخْرِجُ جُبَّتَهُ عَنْ ذِرَاعَيْهِ فَضَاقَ كُمَّا جُبَّتِهِ، فَأَدْخَلَ يَدَيْهِ فِي الْجُبَّةِ، حَتَّى أَخْرَجَ ذِرَاعَيْهِ مِنْ أَسْفَلِ الْجُبَّةِ، وَغَسَلَ ذِرَاعَيْهِ إِلَى الْمِرْفَقَيْنِ، ثُمَّ تَوَضَّأَ عَلَى خُفَّيْهِ، ثُمَّ أَقْبَلَ.

قَالَ الْمُغِيرَةُ: فَأَقْبَلْتُ مَعَهُ حَتَّى نَجِدُ النَّاسَ قَدْ قَدَّمُوا عَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ فَصَلَّى لَهُمْ، فَأَدْرَكَ رَسُولُ اللَّهِ ﷺ إِحْدَى الرَّكْعَتَيْنِ. فَصَلَّى مَعَ النَّاسِ الرَّكْعَةَ الآخِرَةَ، فَلَمَّا سَلَّمَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ قَامَ رَسُولُ اللَّهِ ﷺ يُتِمُّ صَلاَتَهُ، فَأَفْزَعَ ذَلِكَ الْمُسْلِمِينَ، فَأَكْثَرُوا التَّسْبِيحَ. فَلَمَّا قَضَى النَّبِيُّ ﷺ صَلاَتَهُ أَقْبَلَ عَلَيْهِمْ ثُمَّ قَالَ: «أَحْسَنْتُمْ»، أَوْ قَالَ: «قَدْ أَصَبْتُمْ» يَغْبِطُهُمْ أَنْ صَلَّوُا الصَّلاَةَ لِوَقْتِهَا.

(...) ـ حدّثنا مُحَمَّدُ بْنُ رَافِعٍ وَالْحُلْوَانِيُّ، قَالا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنِ ابْنِ جُرَيجٍ: حَدَّثَنِي ابْنُ شِهَابٍ، عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدِ بْنِ سَعْدٍ، عَنْ حَمْزَةَ بْنِ الْمُغِيرَةِ... نَحْوَ حَدِيثِ عَبَّادٍ. قَالَ الْمُغِيرَةُ: فَأَرَدْتُ تَأْخِيرَ عَبْدِ الرَّحْمَنِ. فَقَالَ النَّبِيُّ ﷺ: «دَعْهُ».

٢٣ ـ بابُ تسبيحِ الرجلِ وتصفيقِ المرأة إذا نابهما شيءٌ في الصلاة

١٠٦ ـ (٤٢٢) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ، قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ؛ عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ. (ح) وَحَدَّثَنَا هَارُونُ بْنُ مَعْرُوفٍ وَحَرْمَلَةُ بْنُ يَحْيَىٰ، قَالا: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ: أَنَّهُمَا سَمِعَا أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «التَّسْبِيحُ لِلرِّجَالِ وَالتَّصْفِيقُ لِلنِّسَاءِ»

[البخاري: كتاب العمل في الصلاة، باب التصفيق للنساء، رقم ١٢٠٣].

زَادَ حَرْمَلَةُ فِي رِوَايَتِهِ: قَالَ ابْنُ شِهَابٍ: وَقَدْ رَأَيْتُ رِجَالاً مِنْ أَهْلِ الْعِلْمِ يُسَبِّحُونَ وَيُشِيرُونَ.

١٠٧ ـ (...) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا الْفُضَيْلُ ـ يَعْنِي ابْنَ عِيَاضٍ ـ (ح) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَىٰ بْنُ يُونُسَ، كُلُّهُمْ عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِهِ.

(...) ـ حدّثنا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ هَمَّامٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ. بِمِثْلِهِ... وزاد: «فِي الصَّلاَةِ».

٢٤ ـ بابُ الأمرِ بتحسينِ الصلاةِ وإتمامها والخشوع فيها

١٠٨ ـ (٤٢٣) ـ حدّثنا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلاَءِ الْهَمْدَانِيُّ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنِ الْوَلِيدِ ـ يَعْنِي ابْنَ كَثِيرٍ ـ: حَدَّثَنِي سَعِيدُ بْنُ أَبِي سَعِيدٍ الْمَقْبُرِيُّ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ يَوْماً. ثُمَّ انْصَرَفَ فَقَالَ: «يَا فُلاَنُ، أَلا تُحْسِنُ صَلاَتَكَ؟ أَلا يَنْظُرُ الْمُصَلِّي إِذَا صَلَّى كَيْفَ يُصَلِّي؟ فَإِنَّمَا يُصَلِّي لِنَفْسِهِ، إِنِّي وَاللَّهِ لأُبْصِرُ مِنْ وَرَائِي كَمَا أُبْصِرُ مِنْ بَيْنِ يَدَيَّ».

109-(424) Abu Huraira narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do you see my Qibla here? By Allah! Neither your bowings nor your prostrations are hidden from my sight. Verily, I see you (from) behind my back".

110-(425) Anas Ibn Malik narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Establish your bowings and prostrations (well in the prayer). By Allah! Verily, I would see you from behind me (or perhaps he said from behind my back) whenever you bowed or prostrated".

111-(...) Anas Ibn Malik narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Complete your bowings and prostrations (i.e. perform them well in the prayer). By Allah! Verily, I would see you from behind my back whenever you bowed or prostrated".

[25] It is forbidden to bow or prostrate before the imam

112-(426) Anas narrated: Once, The Messenger of Allah "Allah's blessing and peace be upon him" led us in the prayer. When he finished, he turned towards us and said: "O people! I'm your imam. So, do not precede me neither with bowing nor with prostration, neither with standing nor with finishing (the prayer with the end salutation). Indeed, I see you in front of me and from behind me". Then he resumed: "By Him, in Whose hand the life of Muhammad is! Had you seen what I saw, you would have laughed little and wept so much". They asked: "What did you see O Messenger of Allah?" he said: "I saw both Paradise and (Hell) fire".

113-(...) The same was narrated on the authority of Anas from The Prophet "Allah's blessing and peace be upon him". In the narration of Jarir, there is no mention of (the phrase): "nor with finishing (the prayer with the end salutation)".

114-(427) Abu Huraira narrated: (The Prophet) Muhammad "Allah's blessing and peace be upon him" said: "Doesn't the one, who raises his head before the imam (in the prayer) fear that Allah might change his head into that of an ass?"

115-(...) Abu Huraira narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The one, who raises his head before the imam in the prayer, should not be safe from the fact that Allah might change his face into that of a donkey".

١٠٩ ـ (٤٢٤) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «هَلْ تَرَوْنَ قِبْلَتِي هَاهُنَا؟ فَوَاللَّهِ، مَا يَخْفَى عَلَيَّ رُكُوعُكُمْ وَلا سُجُودُكُمْ، إِنِّي لأَرَاكُمْ وَرَاءَ ظَهْرِي».

[البخاري: كتاب الصلاة، باب عظة الإمام في إتمام الصلاة...، رقم: ٤١٨].

١١٠ ـ (٤٢٥) ـ حدّثني مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ، قالا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ. قَالَ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ ﷺ؛ قَالَ: «أَقِيمُوا الرُّكُوعَ وَالسُّجُودَ، فَوَاللَّهِ، إِنِّي لأَرَاكُمْ مِنْ بَعْدِي ـ وَرُبَّمَا قَالَ: مِنْ بَعْدِ ظَهْرِي ـ إِذَا رَكَعْتُمْ وَسَجَدْتُمْ».

[البخاري: كتاب الأذان، باب الخشوع في الصلاة، رقم: ٧٤٢].

١١١ ـ (...) ـ حدّثني أَبُو غَسَّانَ الْمِسْمَعِيُّ: حَدَّثَنَا مُعَاذٌ ـ يَعْنِي ابْنَ هِشَامٍ ـ: حَدَّثَنِي أَبِي. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ سَعِيدٍ، كِلاهُمَا عَنْ قَتَادَةَ، عَنْ أَنَسٍ: أَنَّ نَبِيَّ اللَّهِ ﷺ قَالَ: «أَتِمُّوا الرُّكُوعَ وَالسُّجُودَ، فَوَاللَّهِ، إِنِّي لأَرَاكُمْ مِنْ بَعْدِ ظَهْرِي، إِذَا مَا رَكَعْتُمْ وَإِذَا مَا سَجَدْتُمْ».

وَفِي حَدِيثِ سَعِيدٍ: «إِذَا رَكَعْتُمْ وَإِذَا سَجَدْتُمْ».

٢٥ ـ باب النَّهي عن سَبْق الإمامِ بركوعٍ أو سجودٍ ونحوهما

١١٢ ـ (٤٢٦) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَلِيُّ بْنُ حُجْرٍ ـ وَاللَّفْظُ لأَبِي بَكْرٍ ـ قَالَ ابْنُ حُجْرٍ: أَخْبَرَنَا. وَقَالَ أَبُو بَكْرٍ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنِ الْمُخْتَارِ بْنِ فُلْفُلٍ، عَنْ أَنَسٍ؛ قَالَ: صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ ذَاتَ يَوْمٍ، فَلَمَّا قَضَى الصَّلاةَ أَقْبَلَ عَلَيْنَا بِوَجْهِهِ، فَقَالَ: «أَيُّهَا النَّاسُ، إِنِّي إِمَامُكُمْ، فَلاَ تَسْبِقُونِي بِالرُّكُوعِ وَلا بِالسُّجُودِ، وَلا بِالْقِيَامِ وَلا بِالانْصِرَافِ، فَإِنِّي أَرَاكُمْ أَمَامِي وَمِنْ خَلْفِي» ثُمَّ قَالَ: «وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، لَوْ رَأَيْتُمْ مَا رَأَيْتُ لَضَحِكْتُمْ قَلِيلاً وَلَبَكَيْتُمْ كَثِيراً» قَالُوا: وَمَا رَأَيْتَ يَا رَسُولَ اللَّهِ؟ قَالَ: «رَأَيْتُ الْجَنَّةَ وَالنَّارَ».

١١٣ ـ (...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا جَرِيرٌ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، عَنِ ابْنِ فُضَيْلٍ، جَمِيعاً عَنِ الْمُخْتَارِ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ ﷺ، بِهَذَا الْحَدِيثِ، وَلَيْسَ فِي حَدِيثِ جَرِيرٍ: «وَلا بِالانْصِرَافِ».

١١٤ ـ (٤٢٧) ـ حدّثنا خَلَفُ بْنُ هِشَامٍ وَأَبُو الرَّبِيعِ الزَّهْرَانِيُّ وَقُتَيْبَةُ بْنُ سَعِيدٍ، كُلُّهُمْ عَنْ حَمَّادٍ. قَالَ خَلَفٌ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ مُحَمَّدِ بْنِ زِيَادٍ: حَدَّثَنَا أَبُو هُرَيْرَةَ؛ قَالَ: قَالَ مُحَمَّدٌ ﷺ: «أَمَا يَخْشَى الَّذِي يَرْفَعُ رَأْسَهُ قَبْلَ الإِمَامِ أَنْ يُحَوِّلَ اللَّهُ رَأْسَهُ رَأْسَ حِمَارٍ؟».

١١٥ ـ (...) ـ حدّثنا عَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ، قَالا: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ يُونُسَ، عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا يَأْمَنُ الَّذِي يَرْفَعُ رَأْسَهُ فِي صَلاتِهِ قَبْلَ الإِمَامِ، أَنْ يُحَوِّلَ اللَّهُ صُورَتَهُ فِي صُورَةِ حِمَارٍ».

116-(...) Abu Huraira narrated from The Prophet "Allah's blessing and peace be upon him" the same, but in the narration transmitted by Ar-Rabie Ibn Muslim, he said: "that Allah might make his face a face of a donkey".

[26] It is forbidden to raise one's eyes to the sky in the prayer

117-(428) Jaber Ibn Samura narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The people should refrain from raising their sights to the sky in the prayer lest they (such sights) would not return to them once again (and they would become sightless)".

118-(429) Abu Huraira narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The people should refrain from raising their sights to the sky during their supplication in the prayer lest they (such sights) would be taken from them".

[27] The order to keep quiet in the prayer, and the forbiddance to point with the hand or raise it at salutation (in the prayer), and (the order to) complete and join together in the rows

119-(430) Jaber Ibn Samura narrated: Once, The Messenger of Allah "Allah's blessing and peace be upon him" came out to us (while we were standing for the prayer) and said: "Why am I seeing you raising your hands as if they were tails of headstrong horses? Be quiet in the prayer".

Once again, he came out to us, and saw us (sitting) in circles. He said addressing us: "Why am I seeing you as dispersed groups?" then, he came to us and said: "Shouldn't you align in rows as the angels align before their Lord?" we said: "O Messenger of Allah! How do the angels align before their Lord?" he replied: "They complete the first row (and then the next to it), and they also join together in rows".

(...) The like of it was narrated on the authority of Al-A'mash, with the same chain of transmitters.

120-(431) Jaber Ibn Samura narrated: Whenever we offered the prayer with The Messenger of Allah "Allah's blessing and peace be upon him" we would finish it with the end salutation: "Peace and Allah's mercy be upon you", "Peace and Allah's mercy be upon you", pointing with the hand on both sides. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Why do you wave with your hands as if they were tails of headstrong horses? It is very enough for anyone of you to put his hand on his thigh and then salute his (praying) brother on his right and then that one on his left".

١١٦ ـ (...) ـ حدّثنا عَبْدُ الرَّحْمَنِ بْنُ سَلاَّمٍ الْجُمَحِيُّ وَعَبْدُ الرَّحْمَنِ بْنُ الرَّبِيعِ بْنِ مُسْلِمٍ، جَمِيعاً عَنِ الرَّبِيعِ بْنِ مُسْلِمٍ. (ح) وَحَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ، عَنْ حَمَّادِ بْنِ سَلَمَةَ، كُلُّهُمْ عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ، بِهَذَا، غَيْرَ أَنَّ فِي حَدِيثِ الرَّبِيعِ بْنِ مُسْلِمٍ: «أَنْ يَجْعَلَ اللَّهُ وَجْهَهُ وَجْهَ حِمَارٍ».

[البخاري: كتاب الصلاة، باب إثم من رفع رأسه قبل الإمام، رقم: ٦٩١].

٢٦ ـ باب النَّهي عن رفع البصر إلى السَّماء في الصلاة

١١٧ ـ (٤٢٨) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ، قَالا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنِ الْمُسَيَّبِ، عَنْ تَمِيمِ بْنِ طَرَفَةَ، عَنْ جَابِرِ بْنِ سَمُرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيَنْتَهِيَنَّ أَقْوَامٌ يَرْفَعُونَ أَبْصَارَهُمْ إِلَى السَّمَاءِ فِي الصَّلاَةِ، أَوْ لا تَرْجِعُ إِلَيْهِمْ».

١١٨ ـ (٤٢٩) ـ حدّثني أَبُو الطَّاهِرِ وَعَمْرُو بْنُ سَوَّادٍ، قَالا: أَخْبَرَنَا ابْنُ وَهْبٍ: حَدَّثَنِي اللَّيْثُ بْنُ سَعْدٍ، عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنْ عَبْدِ الرَّحْمَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَيَنْتَهِيَنَّ أَقْوَامٌ عَنْ رَفْعِهِمْ أَبْصَارَهُمْ، عِنْدَ الدُّعَاءِ فِي الصَّلاَةِ إِلَى السَّمَاءِ، أَوْ لَتُخْطَفَنَّ أَبْصَارُهُمْ».

٢٧ ـ باب الأمر بالسكون في الصلاة، والنَّهي عن الإشارة باليدِ ورفعها عند السلام، وإتمام الصفوف الأُوَلِ والتَّراصِّ فيها والأمر بالاجتماع

١١٩ ـ (٤٣٠) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وأَبُو كُرَيْبٍ. قَالا: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ عَنِ الْمُسَيَّبِ بْنِ رَافِعٍ، عَنْ تَمِيمِ بْنِ طَرَفَةَ، عَنْ جَابِرِ بْنِ سَمُرَةَ؛ قَالَ: خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ. فَقَالَ: «مَا لِي أَرَاكُمْ رَافِعِي أَيْدِيكُمْ كَأَنَّهَا أَذْنَابُ خَيْلٍ شُمْسٍ؟ اسْكُنُوا فِي الصَّلاَةِ» قَالَ: ثُمَّ خَرَجَ عَلَيْنَا فَرَآنَا حِلَقاً. فَقَالَ: «مَا لِي أَرَاكُمْ عِزِينَ؟» قَالَ: ثُمَّ خَرَجَ عَلَيْنَا فَقَالَ: «أَلا تَصُفُّونَ كَمَا تَصُفُّ الْمَلاَئِكَةُ عِنْدَ رَبِّهَا؟» فَقُلْنَا: يَا رَسُولَ اللَّهِ، وَكَيْفَ تَصُفُّ الْمَلاَئِكَةُ عِنْدَ رَبِّهَا؟ قَالَ: «يُتِمُّونَ الصُّفُوفَ الأُوَلَ، وَيَتَرَاصُّونَ فِي الصَّفِّ».

(...) ـ وحدّثني أَبُو سَعِيدٍ الأَشَجُّ: حَدَّثَنَا وَكِيعٌ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، قَالا جَمِيعاً: حَدَّثَنَا الأَعْمَشُ، بِهَذَا الإِسْنَادِ... نَحْوَهُ.

١٢٠ ـ (٤٣١) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ مِسْعَرٍ. (ح) وَحَدَّثَنَا أَبُو كُرَيْبٍ ـ وَاللَّفْظُ لَهُ ـ قَالَ: أَخْبَرَنَا ابْنُ أَبِي زَائِدَةَ، عَنْ مِسْعَرٍ، حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ الْقِبْطِيَّةِ، عَنْ جَابِرِ بْنِ سَمُرَةَ؛ قَالَ: كُنَّا إِذَا صَلَّيْنَا مَعَ رَسُولِ اللَّهِ ﷺ، قُلْنَا: السَّلاَمُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ، السَّلاَمُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ. وَأَشَارَ بِيَدِهِ إِلَى الْجَانِبَيْنِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «عَلاَمَ تُومِئُونَ بِأَيْدِيكُمْ كَأَنَّهَا أَذْنَابُ خَيْلٍ شُمُسٍ؟ إِنَّمَا يَكْفِي أَحَدَكُمْ أَنْ يَضَعَ يَدَهُ عَلَى فَخِذِهِ. ثُمَّ يُسَلِّمُ عَلَى أَخِيهِ مَنْ عَلَى يَمِينِهِ وَشِمَالِهِ».

121-(...) Jaber Ibn Samura narrated: I offered the prayer with The Messenger of Allah "Allah's blessing and peace be upon him". Whenever we uttered the end salutation, we would say (pointing) with our hands: "Peace be upon you", "Peace be upon you". Then, The Messenger of Allah "Allah's blessing and peace be upon him" looked at us and said: "What is the matter with you? You point with your hands as if they were tails of headstrong horses. Indeed, if anyone of you uttered the end salutation, he should turn his face towards his brother (on his right and left) and should not point with the hand".

[28] Straightening and establishing the rows, and the superiority of the first row, and then the subsequent rows, and competing with others for the first one, and presenting ahead and making the people of good qualities closer to the imam

122-(432) Abu Mas'ud narrated: The Messenger of Allah "Allah's blessing and peace be upon him" used to wipe over our shoulders in the prayer and say: "Straighten yourselves, and do not be at variance (with one another), with the result that your hearts might dissent. Let those of deliberateness and good reasons be closer to me, followed by those who succeed them and then those who succeed them (in superiority of mind)". Abu Mas'ud commented: But today, you are more different (from one another than you were during the lifetime of The Prophet).

(...) The like of it was narrated on the authority of Ibn Uyaina, with the same chain of transmitters.

123-(...) Abdullah Ibn Mas'ud narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Let those of deliberateness and good reasons be closer to me, followed by those who succeed them (in superiority of mind) (saying it thrice); and beware of the noise and dispute of markets".

124-(433) Anas Ibn Malik narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Straighten your rows. for the straightening of a row is an essential part of the perfection of prayer".

125-(434) Anas Ibn Malik narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Complete the rows (in the prayer), for I see you (from) behind my back".

126-(435) Hammam Ibn Munabbih narrated: This is what Abu Huraira related to us from The Messenger of Allah "Allah's blessing and peace be upon him". (He mentioned many narrations including the following): The Messenger of Allah "Allah's blessing and peace be upon him" said:

١٢١ ـ (...) ـ **وحدّثنا** الْقَاسِمُ بْنُ زَكَرِيَّاءَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَىٰ، عَنْ إِسْرَائِيلَ، عَنْ فُرَاتٍ ـ يَعْنِي الْقَزَّازَ ـ عَنْ عُبَيْدِ اللَّهِ، عَنْ جَابِرِ بْنِ سَمُرَةَ؛ قَالَ: صَلَّيْتُ مَعَ رَسُولِ اللَّهِ ﷺ. فَكُنَّا إِذَا سَلَّمْنَا، قُلْنَا بِأَيْدِينَا: السَّلَامُ عَلَيْكُمْ. السَّلَامُ عَلَيْكُمْ، فَنَظَرَ إِلَيْنَا رَسُولُ اللَّهِ ﷺ فَقَالَ: «مَا شَأْنُكُمْ تُشِيرُونَ بِأَيْدِيكُمْ كَأَنَّهَا أَذْنَابُ خَيْلٍ شُمُسٍ؟ إِذَا سَلَّمَ أَحَدُكُمْ فَلْيَلْتَفِتْ إِلَى صَاحِبِهِ وَلَا يُومِئْ بِيَدِهِ».

٢٨ ـ باب تَسْوِيَةِ الصفوفِ وإقامَتِها وفضل الأول فالأول منها، والازدحام على الصف الأول والمسابقة إليها، وتقديم أُولي الفضلِ وتَقْرِيبِهم من الإمام

١٢٢ ـ (٤٣٢) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ وَأَبُو مُعَاوِيَةَ وَوَكِيعٌ، عَنِ الأَعْمَشِ، عَنْ عُمَارَةَ بْنِ عُمَيْرٍ التَّيْمِيِّ، عَنْ أَبِي مَعْمَرٍ، عَنْ أَبِي مَسْعُودٍ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَمْسَحُ مَنَاكِبَنَا فِي الصَّلَاةِ وَيَقُولُ: «اسْتَوُوا وَلَا تَخْتَلِفُوا، فَتَخْتَلِفَ قُلُوبُكُمْ، لِيَلِنِي مِنْكُمْ أُولُو الأَحْلَامِ وَالنُّهَى، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ».

قَالَ أَبُو مَسْعُودٍ: فَأَنْتُمُ الْيَوْمَ أَشَدُّ اخْتِلَافاً.

(...) ـ **وحدّثناه** إِسْحَاقُ: أَخْبَرَنَا جَرِيرٌ (ح) قَالَ: وَحَدَّثَنَا ابْنُ خَشْرَمٍ: أَخْبَرَنَا عِيسَىٰ ـ يَعْنِي ابْنَ يُونُسَ ـ (ح) قَالَ: وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا ابْنُ عُيَيْنَةَ، بِهَٰذَا الإِسْنَادِ... نَحْوَهُ.

١٢٣ ـ (...) ـ **حدّثنا** يَحْيَىٰ بْنُ حَبِيبٍ الْحَارِثِيُّ وَصَالِحُ بْنُ حَاتِمِ بْنِ وَرْدَانَ، قَالَا: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنِي خَالِدٌ الْحَذَّاءُ، عَنْ أَبِي مَعْشَرٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لِيَلِنِي مِنْكُمْ أُولُو الأَحْلَامِ وَالنُّهَىٰ، ثُمَّ الَّذِينَ يَلُونَهُمْ ـ ثَلَاثاً ـ وَإِيَّاكُمْ وَهَيْشَاتِ الأَسْوَاقِ».

١٢٤ ـ (٤٣٣) ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ. قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، قَالَ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «سَوُّوا صُفُوفَكُمْ، فَإِنَّ تَسْوِيَةَ الصَّفِّ مِنْ تَمَامِ الصَّلَاةِ».

[البخاري: كتاب الأذان، باب إقامة الصف من تمام الصلاة، رقم: ٧٢٣].

١٢٥ ـ (٤٣٤) ـ **حدّثنا** شَيْبَانُ بْنُ فَرُّوخَ حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ عَبْدِ الْعَزِيزِ ـ وَهُوَ ابْنُ صُهَيْبٍ ـ عَنْ أَنَسٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَتِمُّوا الصُّفُوفَ، فَإِنِّي أَرَاكُمْ خَلْفَ ظَهْرِي».

[البخاري: كتاب الأذان، باب تسوية الصفوف عند الإقامة وبعدها، رقم: ٧١٨].

١٢٦ ـ (٤٣٥) ـ **حدّثنا** مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، قَالَ: هَٰذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ. فَذَكَرَ أَحَادِيثَ مِنْهَا.

"Establish rows in the Prayer, for making (straight) a row is one of the merits of the Prayer".

127-(436) An-Nu'man Ibn Bashir narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "You should rather straighten your rows (in the prayer) lest Allah would create dissension (and hatred) among you".

128-(...) An-Nu'man Ibn Bashir narrated: The Messenger of Allah "Allah's blessing and peace be upon him" used to straighten our rows (and they would become as much upright) as if he were straightening arrow shafts by their help, until he felt that we understood that from him. One day, he came out (for the prayer) and he was about to say Takbir when he saw a man, whose chest was bulging out of the row. Upon this, he said: "O slaves of Allah! You should rather straighten your rows or Allah would create dissention (and hatred) among you".

(...) The like of it was narrated on the authority of Abu Awana, with the same chain of transmitters.

129-(437) Abu Huraira narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "If the people knew the virtue and reward of pronouncing the Adhan and of standing in the first row (in congregational prayers) and found no other way to get that except by drawing lots they would draw lots. If they knew the virtue and reward of performing the prayer at the very early moments of its due time, they would race for it (i.e. go to offer it early). If they knew the virtue and reward of Isha and Fajr (morning) prayers in congregation, they would come to offer them even if they had to come crawling".

130-(438) Abu Sa'id Al-Khudri narrated: Once, The Messenger of Allah "Allah's blessing and peace be upon him" saw a desire among his companions to keep back (in the prayer). So, he said: "Come forward, and follow me, and let those who would succeed you follow (my tradition through) you. Indeed, there would be some people, who would keep back until Allah would put them in the back".

(...) Abu Sa'id Al-Khudri narrated: Once, The Messenger of Allah "Allah's blessing and peace be upon him" saw some people in the back of the mosque (and mentioned the same previous narration).

131-(439) Abu Huraira narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If they know (or if you know) what (virtue) lies in the forefront (in the prayer), then there would have been

وَقَالَ: «أَقِيمُوا الصَّفَّ فِي الصَّلاَةِ، فَإِنَّ إِقَامَةَ الصَّفِّ مِنْ حُسْنِ الصَّلاَةِ».

١٢٧ ـ (٤٣٦) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ. قَالا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةَ. قَالَ: سَمِعْتُ سَالِمَ بْنَ أَبِي الْجَعْدِ الْغَطَفَانِيَّ. قَالَ: سَمِعْتُ النُّعْمَانَ بْنَ بَشِيرٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَتُسَوُّنَّ صُفُوفَكُمْ، أَوْ لَيُخَالِفَنَّ اللَّهُ بَيْنَ وُجُوهِكُمْ».

[البخاري: كتاب الأذان، باب تسوية الصفوف عند الإقامة وبعدها، رقم: ٧١٧].

١٢٨ ـ (...) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا أَبُو خَيْثَمَةَ، عَنْ سِمَاكِ بْنِ حَرْبٍ. قَالَ: سَمِعْتُ النُّعْمَانَ بْنَ بَشِيرٍ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ يُسَوِّي صُفُوفَنَا. حَتَّى كَأَنَّمَا يُسَوِّي بِهَا الْقِدَاحَ، حَتَّى رَأَى أَنَّا قَدْ عَقَلْنَا عَنْهُ. ثُمَّ خَرَجَ يَوْماً فَقَامَ حَتَّى كَادَ يُكَبِّرُ، فَرَأَى رَجُلاً بَادِياً صَدْرُهُ مِنَ الصَّفِّ. فَقَالَ: «عِبَادَ اللَّهِ، لَتُسَوُّنَّ صُفُوفَكُمْ، أَوْ لَيُخَالِفَنَّ اللَّهُ بَيْنَ وُجُوهِكُمْ».

(...) ـ حدّثنا حَسَنُ بْنُ الرَّبِيعِ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. قَالا: حَدَّثَنَا أَبُو الأَحْوَصِ. (ح) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا أَبُو عَوَانَةَ، بِهَذَا الإِسْنَادِ، نَحْوَهُ.

١٢٩ ـ (٤٣٧) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ. قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ سُمَيٍّ، مَوْلَىٰ أَبِي بَكْرٍ، عَنْ أَبِي صَالِحٍ السَّمَّانِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَوْ يَعْلَمُ النَّاسُ مَا فِي النِّدَاءِ وَالصَّفِّ الأَوَّلِ، ثُمَّ لَمْ يَجِدُوا إِلا أَنْ يَسْتَهِمُوا عَلَيْهِ لاسْتَهَمُوا. وَلَوْ يَعْلَمُونَ مَا فِي التَّهْجِيرِ، لاسْتَبَقُوا إِلَيْهِ. وَلَوْ يَعْلَمُونَ مَا فِي الْعَتَمَةِ وَالصُّبْحِ لأَتَوْهُمَا وَلَو حَبْواً».

[البخاري: كتاب الأذان، باب الاستهام في الأذان، رقم: ٦١٥].

١٣٠ ـ (٤٣٨) ـ حدّثنا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا أَبُو الأَشْهَبِ، عَنْ أَبِي نَضْرَةَ الْعَبْدِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ: أَنَّ رَسُولَ اللَّهِ ﷺ رَأَى فِي أَصْحَابِهِ تَأَخُّراً، فَقَالَ لَهُمْ: «تَقَدَّمُوا فَائْتَمُّوا بِي، وَلْيَأْتَمَّ بِكُمْ مَنْ بَعْدَكُمْ، لا يَزَالُ قَوْمٌ يَتَأَخَّرُونَ حَتَّى يُؤَخِّرَهُمُ اللَّهُ».

(...) ـ حدّثنا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَٰنِ الدَّارِمِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الرَّقَاشِيُّ: حَدَّثَنَا بِشْرُ بْنُ مَنْصُورٍ عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ قَالَ: رَأَى رَسُولُ اللَّهِ ﷺ قَوْماً فِي مُؤَخَّرِ الْمَسْجِدِ... فَذَكَرَ مِثْلَهُ.

١٣١ ـ (٤٣٩) ـ حدّثنا إِبْرَاهِيمُ بْنُ دِينَارٍ وَمُحَمَّدُ بْنُ حَرْبٍ الْوَاسِطِيُّ. قَالا: حَدَّثَنَا عَمْرُو بْنُ الْهَيْثَمِ أَبُو قَطَنٍ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ خِلاسٍ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ؛ قَالَ: «لَوْ تَعْلَمُونَ، أَوْ يَعْلَمُونَ، مَا فِي الصَّفِّ الْمُقَدَّمِ،

drawing lots (for filling it"". (Ibn Harb said: "In the first row, there would have been no other way except drawing lots for (occupying) it").

132-(440) Abu Huraira narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The best row for men (in the prayer) is the first, and the worst one for them is the last. The best row for women is the last, and the worst row for them is the first".

(...) The like of it was narrated on the authority of Suhail with the same chain of transmitters.

[29] The order that the woman praying with the men should not raise their heads from prostration before men raise theirs

133-(441) Sahl Ibn Sa'd As-Sa'idi narrated: I saw men having tied (the ends of) their lower garments around their necks, like children, in view of the shortage of cloth and offering their Prayers behind the Messenger of Allah "Allah's blessing and peace be upon him". One of the proclaimers said: "O women! Do not raise your heads until men raise (theirs)".

[30] The women's coming out to the mosque if that would cause no wickedness, and a woman should not perfume herself if she comes out

134-(442) Salim narrated from his father (Abdullah Ibn Umar): The Messenger of Allah "Allah's blessing and peace be upon him" said: "If the wife of anyone of you asks permission for going to the mosque, he should not prevent her".

135-(...) Salim narrated that Abdullah Ibn Umar told: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "You should not prevent your wives from coming out to the mosques, if they ask your permission to go to them". Bilal Ibn Abdullah said: "By Allah! Verily, we shall prevent them". Abdullah Ibn Umar turned towards him and insulted him as harshly as I have never heard him doing before. Then, He said: "Do I narrate to you (a Hadith) from The Messenger of Allah "Allah's blessing and peace be upon him" and you (dare to) say: By Allah, verily, we shall prevent them?"

136-(...) Nafi narrated from Ibn Umar that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not prevent the slave-girls of Allah from (going to) the mosques of Allah".

137-(...) Salim narrated: I heard Ibn Umar saying: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "if your wives ask your permission to go out to the mosques, then give them permission".

لَكَانَتْ قُرْعَةً». وَقَالَ ابْنُ حَرْبٍ: «الصَّفِّ الأَوَّلِ مَا كَانَتْ إِلا قُرْعَةً».

١٣٢ ـ (٤٤٠) ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ، عَنْ سُهَيلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَيْرُ صُفُوفِ الرِّجَالِ أَوَّلُهَا، وَشَرُّهَا آخِرُهَا، وَخَيْرُ صُفُوفِ النِّسَاءِ آخِرُهَا، وَشَرُّهَا أَوَّلُهَا».

حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ. قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ - يَعْنِي الدَّرَاوَرْدِيَّ - عَنْ سُهَيْلٍ، بِهَذَا الإِسْنَادِ.

٢٩ ـ بابُ أَمْرِ النِّسَاءِ المُصَلِّيَاتِ وَرَاءَ الرِّجَالِ أَنْ لا يَرْفَعْنَ رُؤُوسَهُنَّ مِنَ السُّجُودِ حتى يرْفعَ الرجالُ

١٣٣ ـ (٤٤١) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ؛ قَالَ: لَقَدْ رَأَيْتُ الرِّجَالَ عَاقِدِي أُزُرِهِم فِي أَعْنَاقِهِمْ، مِثْلَ الصِّبْيَانِ، مِنْ ضِيقِ الأُزُرِ، خلفَ النَّبِيِّ ﷺ. فَقَالَ قَائِلٌ: يَا مَعْشَرَ النِّسَاءِ، لا تَرْفَعْنَ رُؤوسَكُنَّ حَتَّى يَرْفَعَ الرِّجَالُ.

[البخاري: كتاب الصلاة، باب إذا كان الثوب ضيقاً، رقم: ٣٦٢].

٣٠ ـ بابُ خُرُوجِ النساءِ إلى المساجدِ إذا لم يَتَرَتَّبْ عليه فِتْنَةٌ، وأنها لا تَخْرُجُ مُطَيَّبَةً

١٣٤ ـ (٤٤٢) ـ حدّثني عَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ، جَمِيعاً عَنِ ابْنِ عُيَيْنَةَ. قَالَ زُهَيْرٌ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ؛ سَمِعَ سَالِماً يُحَدِّثُ، عَنْ أَبِيهِ، يَبْلُغُ بِهِ النَّبِيَّ ﷺ. قَالَ: «إِذَا اسْتَأْذَنَتْ أَحَدَكُمُ امْرَأَتُهُ إِلَى الْمَسْجِدِ فَلاَ يَمْنَعْهَا».

[البخاري: كتاب النكاح، باب استئذان المرأة زوجها في الخروج إلى المسجد، رقم: ٥٢٣٨].

١٣٥ ـ (...) ـ حدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخبَرنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، قَالَ: أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ: أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ قَالَ: سَمِعتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لا تَمْنَعُوا نِسَاءَكُمُ الْمَسَاجِدَ إِذَا اسْتَأْذَنَّكُمْ إِلَيْهَا».

قَالَ: فَقَالَ بِلالُ بْنُ عَبْدِ اللَّهِ: وَاللَّهِ، لَنَمْنَعُهُنَّ. قَالَ: فَأَقْبَلَ عَلَيْهِ عَبْدُ اللَّهِ فَسَبَّهُ سَبًّا سَيِّئاً، مَا سَمِعْتُهُ سَبَّهُ مِثْلَهُ قَطُّ. وَقَالَ: أُخْبِرُكَ عَنْ رَسُولِ اللَّهِ ﷺ، وَتَقُولُ: وَاللَّهِ لَنَمْنَعُهُنَّ!.

١٣٦ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بنِ نُمَيْرٍ: حَدَّثَنَا أَبِي وَابْنُ إِدْرِيسَ، قَالاَ: حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لا تَمْنَعُوا إِمَاءَ اللَّهِ مَسَاجِدَ اللَّهِ».

١٣٧ ـ (...) ـ حدّثنا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا حَنْظَلَةُ، قَالَ: سَمِعْتُ سَالِماً يَقُولُ: سَمِعْتُ ابْنَ عُمَرَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا اسْتَأْذَنَكُمْ نِسَاؤُكُمْ إِلَى الْمَسَاجِدِ فَأْذَنُوا لَهُنَّ».

[البخاري: كتاب الأذان، باب خروج النساء إلى المساجد بالليل والغلس، رقم: ٨٦٥].

138-(...) Mujahid narrated from Ibn Umar that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not prevent the women from going out to the mosques at night". One of Ibn Umar's sons said: "We should not let them go out so as not to be befallen by doubtful and evil things". Upon that, Ibn Umar scolded him and said: "Do I tell you that The Messenger of Allah "Allah's blessing and peace be upon him" said (such-and-such a thing) and you say: We would never let them?"

(...) The like of it was narrated on the authority of Al-A'mash, with the same chain of transmitters.

139-(...) Mujahid narrated from Ibn Umar that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Give permission to the women to go out to the mosques at night". One of Ibn Umar's sons called Waqid said: "(No) for they might be befallen by doubtful and evil things". Upon that, Ibn Umar struck him on his chest and said: "Do I tell you something from The Messenger of Allah "Allah's blessing and peace be upon him" and you say: No?"

140-(...) Bilal Ibn Abdullah Ibn Umar narrated from his father: The Messenger of Allah "Allah's blessing and peace be upon him" said: "You should not forbid your wives their fortunes of going out to the mosques if they ask for your permission". Bilal said: "By Allah! Verily, we shall prevent them". Abdullah Ibn Umar said: "Do I tell that The Messenger of Allah "Allah's blessing and peace be upon him" said such-and-such a thing and you (dare to) say: Verily, we shall prevent them?"

141-(443) Busr Ibn Sa'id narrated from Zainab Ath-Thaqafiyya that The Messenger of Allah "Allah's blessing and peace be upon him" said: "If any one of your women attended the Night (Isha) prayer (in the mosque), she should not have herself perfumed (in case she went out) that night".

142-(...) Busr Ibn Sa'id narrated from Zainab, the wife of Abdullah Ibn Umar that The Messenger of Allah "Allah's blessing and peace be upon him" said to us: "If any woman of you attended (the prayer) in the mosque, then she should not have herself perfumed".

143-(444) Busr Ibn Sa'id narrated from Abu Huraira that The Messenger of Allah "Allah's blessing and peace be upon him" said: "If any woman applied (the scent of) cense, then she should not attend the last Night (Isha) prayer with us (in the mosque)".

144-(445) Yahya (Ibn Sa'id) narrated from Amra, daughter of Abd Ar-Rahman that she heard A'isha, the wife of the Prophet "Allah's blessing and peace be upon him" saying: "Had The Messenger of Allah "Allah's

١٣٨ ـ (...) ـ حدّثنا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَش، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عُمَرَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لا تَمْنَعُوا النِّسَاءَ مِنَ الْخُرُوجِ إِلَى الْمَسَاجِدِ بِاللَّيْلِ».

فَقَالَ ابْنٌ لِعَبْدِ اللَّهِ بْنِ عُمَرَ: لا نَدَعُهُنَّ يَخْرُجْنَ فَيَتَّخِذْنَهُ دَغَلاً. قَالَ: فَزَبَرَهُ ابْنُ عُمَرَ وَقَالَ: أَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ. وَتَقُولُ: لا نَدَعُهُنَّ!.

[البخاري: كتاب الجمعة، رقم: ٨٩٩]

(...) ـ حدّثنا عَلِيُّ بْنُ خَشْرَمٍ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، عَنِ الأَعْمَشِ، بِهَذَا الإِسْنَادِ... مِثْلَهُ.

١٣٩ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ حَاتِمٍ وَابْنُ رَافِعٍ. قَالا: حَدَّثَنَا شَبَابَةُ: حَدَّثَنِي وَرْقَاءُ، عَنْ عَمْرٍو، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «ائْذَنُوا لِلنِّسَاءِ بِاللَّيْلِ إِلَى الْمَسَاجِدِ».

فَقَالَ ابْنٌ لَهُ، يُقَالُ لَهُ: وَاقِدٌ: إِذَنْ يَتَّخِذْنَهُ دَغَلاً. قَالَ: فَضَرَبَ فِي صَدْرِهِ وَقَالَ: أُحَدِّثُكَ عَنْ رَسُولِ اللَّهِ ﷺ، وَتَقُولُ: لا!.

١٤٠ ـ (...) ـ حدّثنا هَارُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ الْمُقْرِىءُ: حَدَّثَنَا سَعِيدٌ ـ يَعْنِي ابْنَ أَبِي أَيُّوبَ ـ: حَدَّثَنَا كَعْبُ بْنُ عَلْقَمَةَ، عَنْ بِلالِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ أَبِيهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لا تَمْنَعُوا النِّسَاءَ حُظُوظَهُنَّ مِنَ الْمَسَاجِدِ، إِذَا اسْتَأْذَنُوكُمْ».

فَقَالَ بِلالٌ: وَاللَّهِ لَنَمْنَعُهُنَّ، فَقَالَ لَهُ عَبْدُ اللَّهِ: أَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ. وَتَقُولُ أَنْتَ: لَنَمْنَعُهُنَّ!.

١٤١ ـ (٤٤٣) ـ حدّثنا هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي مَخْرَمَةُ، عَنْ أَبِيهِ، عَنْ بُسْرِ بْنِ سَعِيدٍ: أَنَّ زَيْنَبَ الثَّقَفِيَّةَ كَانَتْ تُحَدِّثُ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «إِذَا شَهِدَتْ إِحْدَاكُنَّ الْعِشَاءَ، فَلاَ تَطَيَّبْ تِلْكَ اللَّيْلَةَ».

١٤٢ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ، عَنْ مُحَمَّدِ بْنِ عَجْلاَنَ. حَدَّثَنِي بُكَيْرُ بْنُ عَبْدِ اللَّهِ بْنِ الأَشَجِّ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ زَيْنَبَ امْرَأَةِ عَبْدِ اللَّهِ؛ قَالَتْ: قَالَ لَنَا رَسُولُ اللَّهِ ﷺ: «إِذَا شَهِدَتْ إِحْدَاكُنَّ الْمَسْجِدَ فَلاَ تَمَسَّ طِيباً».

١٤٣ ـ (٤٤٤) ـ حدّثنا يَحْيَى بْنُ يَحْيَى وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ. قَالَ يَحْيَى: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي فَرْوَةَ، عَنْ يَزِيدَ بْنِ خُصَيْفَةَ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَيُّمَا امْرَأَةٍ أَصَابَتْ بَخُوراً، فَلا تَشْهَدْ مَعَنَا الْعِشَاءَ الآخِرَةَ».

١٤٤ ـ (٤٤٥) ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا سُلَيْمَانُ ـ يَعْنِي ابْنَ بِلالٍ ـ عَنْ يَحْيَى ـ وَهُوَ ابْنُ سَعِيدٍ ـ عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمٰنِ: أَنَّهَا سَمِعَتْ عَائِشَةَ زَوْجَ

blessing and peace be upon him" seen what the women innovated (concerning their adornment, clothes and perfume) he would have surely prevented them from going to the mosque, as the women of the Children of Israel were prevented". I asked Amra: "Were the women of the Children of Israel prevented from going to the mosque?" She answered: "Yes".

(...) The same was narrated on the authority of Yahya Ibn Sa'id, with the same chain of transmitters.

[31] Reciting in a middle course in the (obligatory) loud prayers, in case something doubtful might happen because of a loud recitation

145-(446) Ibn Abbas narrated, concerning Allah's saying: **"Neither speak thy prayer aloud, nor speak it in a low tone, but seek a middle course between". (Al-Isra 110)**: This verse was revealed just as The Prophet "Allah's blessing and peace be upon him" was hidden from unbelievers in Mecca. The more The Prophet "Allah's blessing and peace be upon him" prayed with his companions, the more he raised his voice as reciting The Holy Quran. The more the unbelievers heard it (The Holy Quran), the more they abused The Holy Quran, who sent it down, and who came with it. In this way, Allah said to him: "Neither speak thy prayer aloud (by reciting the Holy Quran loudly lest the pagans might abuse it), nor speak it in a low tone, (for fear that it might be unheard by your companions, but let them listen to it clearly) but seek a middle course between" (i.e. between the loud recitation and the recitation in a low tone).

146-(447) Hisham Ibn Urwa narrated from his father from A'isha that she said concerning Allah's saying: **"Neither speak thy prayer aloud, nor speak it in a low tone, but seek a middle course between". (Al-Isra 110)**: "It has been revealed in connection with one's supplication".

(...) The same was narrated on the authority of Hisham, with the same chain of transmitters.

[32] Listening to the recitation

147-(448) Ibn Abbas narrated concerning Allah's saying: "Move not thy tongue concerning (the Quran) to make haste therewith: It is for Us to collect it and to promulgate it: But when We have promulgated it, follow thou its recital (as promulgated): Nay, more, it is for us to explain it (and make it clear)" (The Resurrection "Al-Qiyama" 16:19): When Gabriel revealed the Divine Inspiration to The Messenger of Allah "Allah's blessing and peace be upon him", he (The Prophet) moved his tongue and lips, and that state used to be very hard for him; and that was noticeable on him. So Allah revealed the Verses: "Move not thy tongue concerning the

النَّبِيِّ ﷺ تَقُولُ: لَوْ أَنَّ رَسُولَ اللَّهِ ﷺ رَأَى مَا أَحْدَثَ النِّسَاءُ لَمَنَعَهُنَّ الْمَسْجِدَ. كَمَا مُنِعَتْ نِسَاءُ بَنِي إِسْرَائِيلَ. قَالَ: فَقُلْتُ لِعَمْرَةَ: أَنِسَاءُ بَنِي إِسْرَائِيلَ مُنِعْنَ الْمَسْجِدَ؟ قَالَتْ: نَعَمْ.

[البخاري: كتاب الأذان، باب انتظار الناس قيام الإمام العالم، رقم: ٨٦٩]

(...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ ـ يَعْنِي الثَّقَفِيَّ ـ (ح) قَالَ: وَحَدَّثَنَا عَمْرٌو النَّاقِدُ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ. (ح) قَالَ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ. (ح) قَالَ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ. قَالَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، كُلُّهُمْ عَنْ يَحْيَىٰ بْنِ سَعِيدٍ، بِهَٰذَا الإِسْنَادِ... مِثْلَهُ.

٣١ ـ بابُ التَّوَسُّطِ في القراءة في الصلاة الجَهْرِيَّة بين الجَهْرِ والإِسْرار إذا خاف من الجَهْر مفسدةً

١٤٥ ـ (٤٤٦) ـ حدّثنا أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ الصَّبَّاحِ وَعَمْرٌو النَّاقِدُ، جَمِيعاً عَنْ هُشَيْمٍ، قَالَ ابْنُ الصَّبَّاحِ: حَدَّثَنَا هُشَيْمٌ، أَخْبَرَنَا أَبُو بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، فِي قَوْلِهِ عَزَّ وَجَلَّ: ﴿وَلَا تَجْهَرْ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا﴾ [الإسراء: ١١٠] قَالَ: نَزَلَتْ وَرَسُولُ اللَّهِ ﷺ مُتَوَارٍ بِمَكَّةَ، فَكَانَ إِذَا صَلَّى بِأَصْحَابِهِ رَفَعَ صَوْتَهُ بِالْقُرْآنِ، فَإِذَا سَمِعَ ذَٰلِكَ الْمُشْرِكُونَ سَبُّوا الْقُرْآنَ، وَمَنْ أَنْزَلَهُ، وَمَنْ جَاءَ بِهِ، فَقَالَ اللَّهُ تَعَالَى لِنَبِيِّهِ ﷺ: ﴿وَلَا تَجْهَرْ بِصَلَاتِكَ﴾ فَيَسْمَعَ الْمُشْرِكُونَ قِرَاءَتَكَ. ﴿وَلَا تُخَافِتْ بِهَا﴾ عَنْ أَصْحَابِكَ، أَسْمِعْهُمُ الْقُرْآنَ. وَلَا تَجْهَرْ ذَٰلِكَ الْجَهْرَ. ﴿وَٱبْتَغِ بَيْنَ ذَٰلِكَ سَبِيلًا﴾ [الإسراء: ١١٠]. يَقُولُ بَيْنَ الْجَهْرِ وَالْمُخَافَتَةِ.

[البخاري: كتاب التفسير، باب: ﴿ولا تجهر بصلاتك ولا تخافت بها﴾، رقم: ٤٧٢٢].

١٤٦ ـ (٤٤٧) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا يَحْيَىٰ بْنُ زَكَرِيَّاءَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، فِي قَوْلِهِ عَزَّ وَجَلَّ: ﴿وَلَا تَجْهَرْ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا﴾ [الإسراء: ١١٠] قَالَتْ: أُنْزِلَ هَٰذَا فِي الدُّعَاءِ.

(...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا حَمَّادٌ ـ يَعْنِي ابْنَ زَيْدٍ ـ (ح) قَالَ: وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ وَوَكِيعٌ. (ح) قَالَ وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، كُلُّهُمْ عَنْ هِشَامٍ، بِهَٰذَا الإِسْنَادِ... مِثْلَهُ.

٣٢ ـ باب الاسْتِمَاع للقراءة

١٤٧ ـ (٤٤٨) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، كُلُّهُمْ عَنْ جَرِيرٍ. قَالَ أَبُو بَكْرٍ: حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ، عَنْ مُوسَى بْنِ أَبِي عَائِشَةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، فِي قَوْلِهِ عَزَّ وَجَلَّ: ﴿لَا تُحَرِّكْ بِهِۦ لِسَانَكَ...﴾ [القيامة: ١٦ ـ ١٩] قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا نَزَلَ عَلَيْهِ جِبْرِيلُ بِالْوَحْيِ، كَانَ مِمَّا يُحَرِّكُ بِهِ لِسَانَهُ وَشَفَتَيْهِ، فَيَشْتَدُّ عَلَيْهِ، فَكَانَ ذَٰلِكَ يُعْرَفُ مِنْهُ.

(Quran) to make haste therewith. It is for us to collect it and to promulgate it". (16:17) that is: We would collect it in your chest, so as to recite it. "But when We have promulgated it, follow thou its recital (as promulgated)": When We reveal it, listen. "Then it is for us to explain it" means: It is for us to explain it through your tongue. So whenever Gabriel came to The Messenger of Allah "Allah's blessing and peace be upon him", he would keep quiet (listening), and whenever he left, he (The Prophet) would recite that revelation as Allah promised him.

148-(...) Sa'id Ibn Jubair narrated: Ibn Abbas said, concerning Allah's saying: "Move not thy tongue concerning the (Quran) to make haste therewith" (The Resurrection "Al-Qiyama" 16): The Prophet "Allah's blessing and peace be upon him" used to suffer from a hard condition because of the Divine revelation. He used to move his lips (quickly) during its revealing. (Ibn Abbas said to me: "I would move my lips in the same way as The Prophet "Allah's blessing and peace be upon him" used to move his lips". Sa'id said: "I would move my lips in the same way as Ibn Abbas moved them". Then, he moved his lips.) So Allah revealed: "Move not thy tongue concerning the (Quran) to make haste therewith. It is for us to collect it and to promulgate it" i.e. to collect it in your chest and make you recite it. "But when we have promulgated it" i.e. revealed it to you. "follow thou its recital (as promulgated): i.e. listen to it quietly. Then it is for us (Allah) to make you able to recite it. So, whenever Gabriel came to The Messenger of Allah "Allah's blessing and peace be upon him" he would listen to him; and whenever he (Gabriel) went out, he (The Prophet) would recite it in the same way he taught him to recite.

[33] Reciting (in) the Morning (prayer) loudly, and reciting to Jinn

149-(449) Ibn Abbas narrated: The Messenger of Allah "Allah's blessing and peace be upon him" neither recited the Quran to the Jinn nor did he see them. The Messenger of Allah "Allah's blessing and peace be upon him" set out with some of his Companions to Ukaz market. At the same time, Satans were prevented from getting news from the heaven, and they were flung with flames. So Satans went back to their people who asked them: "What happened to you?" They said: "We have been obstructed from getting news from the heaven; And we were flung with flames". They said: "Such a thing cannot happen but for some (important) event. So go over the Eastern and the Western parts of the earth and find out that which obstructed us from getting the news from the heaven".

So they went forth and crossed the Eastern and Western parts of the earth. Some of them proceeded towards Tihama. While The Prophet

فأَنْزَلَ اللَّهُ تَعالَى: ﴿لَا تُحَرِّكْ بِهِۦ لِسَانَكَ لِتَعْجَلَ بِهِۦٓ ﴿١٦﴾﴾ أَخْذَهُ. ﴿إِنَّ عَلَيْنَا جَمْعَهُۥ وَقُرْءَانَهُۥ ﴿١٧﴾﴾ [القيامة: ١٧]. إِنَّ عَلَيْنَا أَنْ نَجْمَعَهُ فِي صَدْرِكَ. وَقُرْآنَهُ فَتَقْرَأُهُ. ﴿فَإِذَا قَرَأْنَٰهُ فَٱتَّبِعْ قُرْءَانَهُۥ ﴿١٨﴾﴾ [القيامة: ١٨]. قَالَ: أَنْزَلْنَاهُ فَاسْتَمِعْ لَهُ. ﴿إِنَّ عَلَيْنَا بَيَانَهُۥ﴾ [القيامة: ١٩]. أَنْ نُبَيِّنَهُ بِلِسانِكَ، فَكَانَ إِذَا أَتَاهُ جِبْرِيلُ أَطْرَقَ. فَإِذَا ذَهَبَ قَرَأَهُ كَمَا وَعَدَهُ اللَّهُ.

[البخاري: كتاب بدء الوحي، باب حدثنا عبدان... رقم: ٥].

١٤٨ ـ (...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ مُوسَىٰ بْنِ أَبِي عَائِشَةَ، عَنْ سَعِيدِ ابْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، فِي قَوْلِهِ: ﴿لَا تُحَرِّكْ بِهِۦ لِسَانَكَ لِتَعْجَلَ بِهِۦٓ ﴿١٦﴾﴾ [القيامة: ١٦]. قَالَ: كَانَ النَّبِيُّ ﷺ يُعَالِجُ مِنَ التَّنْزِيلِ شِدَّةً. كَانَ يُحَرِّكُ شَفَتَيْهِ. فَقَالَ لِي ابْنُ عَبَّاسٍ: أَنَا أُحَرِّكُهُمَا كَمَا كَانَ رَسُولُ اللَّهِ ﷺ يُحَرِّكُهُمَا، فَقَالَ سَعِيدٌ: أَنَا أُحَرِّكُهُمَا كَمَا كَانَ ابْنُ عَبَّاسٍ يُحَرِّكُهُمَا، فَحَرَّكَ شَفَتَيْهِ. فَأَنْزَلَ اللَّهُ تَعَالَى: ﴿لَا تُحَرِّكْ بِهِۦ لِسَانَكَ لِتَعْجَلَ بِهِۦٓ ﴿١٦﴾ إِنَّ عَلَيْنَا جَمْعَهُۥ وَقُرْءَانَهُۥ ﴿١٧﴾﴾ [القيامة: ١٦ ـ ١٧]. قَالَ: جَمْعَهُ فِي صَدْرِكَ، ثُمَّ تَقْرَأُهُ ﴿فَإِذَا قَرَأْنَٰهُ فَٱتَّبِعْ قُرْءَانَهُۥ ﴿١٨﴾﴾ [القيامة: ١٨] قَالَ: فَاسْتَمِعْ وَأَنْصِتْ. ﴿ثُمَّ إِنَّ عَلَيْنَا﴾ [القيامة: ١٩] أَنْ تَقْرَأَهُ. قَالَ: فَكَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَتَاهُ جِبْرِيلُ اسْتَمَعَ. فَإِذَا انْطَلَقَ جِبْرِيلُ، قَرَأَهُ النَّبِيُّ ﷺ كَمَا أَقْرَأَهُ.

٣٣ ـ بابُ الجَهْرِ بالقراءة في الصُّبْحِ والقراءة على الجنّ

١٤٩ ـ (٤٤٩) ـ حدّثنا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: مَا قَرَأَ رَسُولُ اللَّهِ ﷺ عَلَى الْجِنِّ وَمَا رَآهُمْ. انْطَلَقَ رَسُولُ اللَّهِ ﷺ فِي طَائِفَةٍ مِنْ أَصْحَابِهِ عَامِدِينَ إِلَى سُوقِ عُكَاظٍ. وَقَدْ حِيلَ بَيْنَ الشَّيَاطِينِ وَبَيْنَ خَبَرِ السَّمَاءِ. وَأُرْسِلَتْ عَلَيْهِمُ الشُّهُبُ، فَرَجَعَتِ الشَّيَاطِينُ إِلَى قَوْمِهِمْ، فَقَالُوا: مَالَكُمْ؟ قَالُوا: حِيلَ بَيْنَنَا وَبَيْنَ خَبَرِ السَّمَاءِ، وَأُرْسِلَتْ عَلَيْنَا الشُّهُبُ، قَالُوا: مَا ذَاكَ إِلاَّ مِنْ شَيْءٍ حَدَثَ، فَاضْرِبُوا مَشَارِقَ الأَرْضِ وَمَغَارِبَهَا، فَانْظُرُوا مَا هٰذَا الَّذِي حَالَ بَيْنَنَا وَبَيْنَ خَبَرِ السَّمَاءِ، فَانْطَلَقُوا يَضْرِبُونَ مَشَارِقَ الأَرْضِ وَمَغَارِبَهَا. فَمَرَّ النَّفَرُ الَّذِينَ أَخَذُوا نَحْوَ تِهَامَةَ ـ وَهُوَ بِنَخْلٍ، عَامِدِينَ إِلَى سُوقِ عُكَاظٍ، وَهُوَ

"Allah's blessing and peace be upon him" was leading his Companions in the Morning Prayer in (the place of) Nakhla, they proceeded towards the Ukaz market. When they (the Jinns) heard the Quran, they paid attention to it and said: "It is this which obstructed us from getting news from the heaven". They went back to their people and said: "O our people! We heard a strange Quran which directs us to the right path; so we affirm our faith in it and we would never associate anyone with our Lord ". Allah, "Exalted and glorified be He" revealed to His Messenger Muhammad "Allah's blessing and peace be upon him" :"Say: It has been revealed to me that a group of Jinn listened to it " (The Jinn 1).

150-(450) Amer narrated: I asked Alqama: "Did Abdullah Ibn Mas'ud attend with The Messenger of Allah "Allah's blessing and peace be upon him" the night of the Jinns?" he (Ibn Mas'ud) said: "No. but, one night, we were in the company of The Messenger of Allah "Allah's blessing and peace be upon him" when we missed him. We searched for him in the valleys and mountain passes, and we did not find him. We said (to ourselves): "Perhaps, he (The Prophet) might be taken up (by the Jinns) or assassinated". As a result, we stayed the worst night people could ever stay (during their lives).

In the morning, he (The Prophet) came from the direction of (the cave of) Hira. We said to him: "O Messenger of Allah! We missed you, so we searched for you but we did not find you. So, we stayed the worst night people could ever stay (during their lives)". Upon this, he (The Prophet) said: "The caller of the Jinn came to me, with whom I went, and recited The Holy Quran to them". He (The Prophet) went with us, and showed us their traces and the remaining of their fires. They (the Jinns) asked him about the (lawful) food. He said: "You can have the bones (of the slaughtered animals) upon which the name of Allah was mentioned. (The time you will have it) it would be covered with flesh. You can also have the dung (of camels) as fodder for your animals". For this reason, The Messenger of Allah "Allah's blessing and peace be upon him" said: "Don't clean your privates with those (things) since they are the food of your brothers (of Jinns)"".

(...) It was narrated on the authority of Dawood, with the same chain of transmitters, to his saying: "and the traces of their fires".

(...) Ash'sha'bi said (resuming the narration): They (the Jinns) asked him about the provisions, and they were from the Jinns of the Peninsula. (to the end of the narration in details, transmitted from that of Abdullah).

يُصَلِّي بِأَصْحَابِهِ صَلاَةَ الْفَجْرِ ـ، فَلَمَّا سَمِعُوا الْقُرْآنَ اسْتَمَعُوا لَهُ. وَقَالُوا: هٰذَا الَّذِي حَالَ بَيْنَنَا وَبَيْنَ خَبَرِ السَّمَاءِ، فَرَجَعُوا إِلَى قَوْمِهِمْ فَقَالُوا: يَا قَوْمَنَا ﴿إِنَّا سَمِعْنَا قُرْءَانًا عَجَبًا ۝ يَهْدِىٓ إِلَى ٱلرُّشْدِ فَـَٔامَنَّا بِهِۦ ۖ وَلَن نُّشْرِكَ بِرَبِّنَآ أَحَدًا﴾[الجن: ١ ـ ٢] . فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ عَلَىٰ نَبِيِّهِ مُحَمَّدٍ ﷺ: ﴿قُلْ أُوحِىَ إِلَىَّ أَنَّهُ ٱسْتَمَعَ نَفَرٌ مِّنَ ٱلْجِنِّ﴾ [الجن: ١].

[البخاري: كتاب الأذان، باب الجهر بقراءة صلاة الفجر، رقم: ٧٧٣].

١٥٠ ـ (٤٥٠) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الأَعْلَى عَنْ دَاوُدَ، عَنْ عَامِرٍ، قَالَ: سَأَلْتُ عَلْقَمَةَ: هَلْ كَانَ ابْنُ مَسْعُودٍ شَهِدَ مَعَ رَسُولِ اللَّهِ ﷺ لَيْلَةَ الْجِنِّ؟ قَالَ فَقَالَ عَلْقَمَةُ: أَنَا سَأَلْتُ ابْنَ مَسْعُودٍ. فَقُلْتُ: هَلْ شَهِدَ أَحَدٌ مِنْكُمْ مَعَ رَسُولِ اللَّهِ ﷺ لَيْلَةَ الْجِنِّ؟ قَالَ: لا، وَلٰكِنَّا كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ ذَاتَ لَيْلَةٍ، فَفَقَدْنَاهُ، فَالْتَمَسْنَاهُ فِي الأَوْدِيَةِ وَالشِّعَابِ.

فَقُلْنَا: اسْتُطِيرَ أَوِ اغْتِيلَ. قَالَ: فَبِتْنَا بِشَرِّ لَيْلَةٍ بَاتَ بِهَا قَوْمٌ. فَلَمَّا أَصْبَحْنَا إِذَا هُوَ جَاءٍ مِنْ قِبَلِ حِرَاءَ، قَالَ فَقُلْنَا: يَا رَسُولَ اللَّهِ، فَقَدْنَاكَ فَطَلَبْنَاكَ فَلَمْ نَجِدْكَ فَبِتْنَا بِشَرِّ لَيْلَةٍ بَاتَ بِهَا قَوْمٌ.

فَقَالَ: «أَتَانِي دَاعِي الْجِنِّ، فَذَهَبْتُ مَعَهُ، فَقَرَأْتُ عَلَيْهِمُ الْقُرْآنَ» قَالَ: فَانْطَلَقَ بِنَا فَأَرَانَا آثَارَهُمْ وَآثَارَ نِيرَانِهِمْ. وَسَأَلُوهُ الزَّادَ.

فَقَالَ: «لَكُمْ كُلُّ عَظْمٍ ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ يَقَعُ فِي أَيْدِيكُمْ، أَوْفَرَ مَا يَكُونُ لَحماً. وَكُلُّ بَعْرَةٍ عَلَفٌ لِدَوَابِّكُمْ».

فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَلا تَسْتَنْجُوا بِهِمَا، فَإِنَّهُمَا طَعَامُ إِخْوَانِكُمْ».

(...) ـ وَحَدَّثَنِيهِ عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ دَاوُدَ، بِهٰذَا الإِسْنَادِ، إِلَى قَوْلِهِ: وَآثَارَ نِيرَانِهِمْ.

(...) ـ قَالَ الشَّعْبِيُّ: وَسَأَلُوهُ الزَّادَ ـ وَكَانُوا مِنْ جِنِّ الْجَزِيرَةِ ـ إِلَى آخِرِ الْحَدِيثِ مِنْ قَوْلِ الشَّعْبِيِّ. مُفَصَّلاً مِنْ حَدِيثِ عَبْدِ اللَّهِ.

151-(...) The same was narrated on the authority of Dawood from Ash'sha'bi from Alqama from Abdullah from The Prophet "Allah's blessing and peace be upon him" to his saying: "and the traces of their fires". But he did not mention what is next to it.

152-(...) Alqama narrated that Abdullah (Ibn Mas'ud) said: "I was not with The Prophet "Allah's blessing and peace be upon him" at the night (when he met) the Jinns, though I wished I had been with him".

153-(...) Ma'n narrated: I heard my father saying: I asked Masruq: "Who did inform The Messenger of Allah "Allah's blessing and peace be upon him" of (the presence of) the Jinns at the night when they heard the Quran?" He said: "Your father, Ibn Mas'ud narrated to me that a tree informed him of that".

[34] The recitation in both Dhuhr and Asr prayers

154-(451) Abu Quatada narrated: The Messenger of Allah "Allah's blessing and peace be upon him" led us in the Prayer and recited in the first two Rak'as of the Noon (Dhuhr) and Afternoon (Asr) Prayers the Sura of Al-Fatiha and two (other) Suras. Sometimes, he would recite loud so enough that we could hear the Verses. He would prolong the first rak'a more than the second. He did the same in the Morning (Fajr) Prayer.

155-(...) Abdullah Ibn Abu Quatada narrated from his father: The Messenger of Allah "Allah's blessing and peace be upon him" used to recite in the first two Rak'as of the Noon (Dhuhr) and Afternoon (Asr) Prayers the Sura of Al-Fatiha and two (other) Suras. Sometimes, he would recite loud so enough that we could hear the Verses. In the last two Rak'as he would recite only the Sura of Al-Fatiha.

156-(452) Abu Sa'id Al-Khudri narrated: We used to guess (the time of) the standing of The Messenger of Allah "Allah's blessing and peace be upon him" in both the Noon (Dhuhr) and Afternoon (Asr) prayers. We guessed (the time of) his standing in the first two Rak'as in the Noon (Dhuhr) prayer as long as it takes to recite: "A. L. M. (This is) the revelation of the Book in which there is no doubt, from the Lord of the Worlds".... (The Prostration "As-Sajda"). As for (the time of) his standing in the last two Rak'as, it was equal to the half of that. We guessed (the time of) his standing in the first two Rak'as of the Asr prayer as equal to his standing in the last two Rak'as of the Dhuhr prayer, and (his standing in) the last two Rak'as of Asr prayer as equal to the half of that.

However, Abu Bakr did not mention in his narration (Allah's saying): "A. L. M. (This is) the revelation of the Book in which there is no doubt,

١٥١ ـ (...) ـ وحدّثناه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ دَاوُدَ، عَنِ الشَّعْبِيِّ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ ﷺ إِلَى قَوْلِهِ: وَآثَارَ نِيرَانِهِمْ. وَلَمْ يَذْكُرْ مَا بَعْدَهُ.

١٥٢ ـ (...) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ، عَنْ خَالِدٍ، عَنْ أَبِي مَعْشَرٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ. قَالَ: لَمْ أَكُنْ لَيْلَةَ الْجِنِّ مَعَ رَسُولِ اللَّهِ ﷺ. وَوَدِدْتُ أَنِّي كُنْتُ مَعَهُ.

١٥٣ ـ (...) ـ حدّثنا سَعِيدُ بْنُ مُحَمَّدٍ الْجَرْمِيُّ وَعُبَيْدُ اللَّهِ بْنُ سَعِيدٍ، قَالا: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ مِسْعَرٍ، عَنْ مَعْنٍ؛ قَالَ: سَمِعْتُ أَبِي. قَالَ: سَأَلْتُ مَسْرُوقاً: مَنْ آذَنَ النَّبِيَّ ﷺ بِالْجِنِّ لَيْلَةَ اسْتَمَعُوا الْقُرْآنَ؟ فَقَالَ: حَدَّثَنِي أَبُوكَ ـ يَعْنِي ابْنَ مَسْعُودٍ ـ أَنَّهُ آذَنَتْهُ بِهِمْ شَجَرَةٌ.

[البخاري: كتاب مناقب الأنصار، باب ذكر الجن...، رقم: ٣٨٥٩]

٣٤ ـ باب القراءة في الظهر والعصر

١٥٤ ـ (٤٥١) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ الْعَنَزِيُّ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنِ الْحَجَّاجِ ـ يَعْنِي الصَّوَّافَ ـ عَنْ يَحْيَىٰ، وَهُوَ ابْنُ أَبِي كَثِيرٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ وَأَبِي سَلَمَةَ، عَنْ أَبِي قَتَادَةَ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي بِنَا. فَيَقْرَأُ فِي الظُّهْرِ وَالْعَصْرِ فِي الرَّكْعَتَيْنِ الأُولَيَيْنِ بِفَاتِحَةِ الْكِتَابِ وَسُورَتَيْنِ، وَيُسْمِعُنَا الآيَةَ أَحْيَاناً، وَكَانَ يُطَوِّلُ الرَّكْعَةَ الْأُولَىٰ مِنَ الظُّهْرِ، وَيُقَصِّرُ الثَّانِيَةَ، وَكَذٰلِكَ فِي الصُّبْحِ.

[البخاري: كتاب الأذان، باب القراءة في الظهر، رقم: ٧٥٩].

١٥٥ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا هَمَّامٌ وَأَبَانُ بْنُ يَزِيدَ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ: أَنَّ النَّبِيَّ ﷺ كَانَ يَقْرَأُ فِي الرَّكْعَتَيْنِ الأُولَيَيْنِ مِنَ الظُّهْرِ وَالْعَصْرِ بِفَاتِحَةِ الْكِتَابِ وَسُورَةٍ، وَيُسْمِعُنَا الآيَةَ أَحْيَاناً، وَيَقْرَأُ فِي الرَّكْعَتَيْنِ الأُخْرَيَيْنِ بِفَاتِحَةِ الْكِتَابِ.

١٥٦ ـ (٤٥٢) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، جَمِيعاً عَنْ هُشَيْمٍ. قَالَ يَحْيَىٰ: أَخْبَرَنَا هُشَيْمٌ، عَنْ مَنْصُورٍ، عَنِ الْوَلِيدِ بْنِ مُسْلِمٍ، عَنْ أَبِي الصِّدِّيقِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ قَالَ: كُنَّا نَحْزُرُ قِيَامَ رَسُولِ اللَّهِ ﷺ فِي الظُّهْرِ وَالْعَصْرِ، فَحَزَرْنَا قِيَامَهُ فِي الرَّكْعَتَيْنِ الأُولَيَيْنِ مِنَ الظُّهْرِ قَدْرَ قِرَاءَةِ: ـ الۤمۤ تَنْزِيلُ السَّجْدَةِ ـ، وَحَزَرْنَا قِيَامَهُ فِي الأُخْرَيَيْنِ قَدْرَ النِّصْفِ مِنْ ذٰلِكَ، وَحَزَرْنَا قِيَامَهُ فِي الرَّكْعَتَيْنِ الأُولَيَيْنِ مِنَ الْعَصْرِ عَلَىٰ قَدْرِ قِيَامِهِ فِي الأُخْرَيَيْنِ مِنَ الظُّهْرِ. وَفِي الأُخْرَيَيْنِ مِنَ الْعَصْرِ عَلَى النِّصْفِ مِنْ

from the Lord of the Worlds", but he mentioned: "as (long as it takes to recite) thirty Verses".

157-(...) Abu Sa'id Al-Khudri narrated: The Prophet "Allah's blessing and peace be upon him" used to recite in each one of the two first Rak'as of the Dhuhr prayer as long as it takes to recite thirty Verses; and in each one of the last two Rak'as as long as it takes to recite fifteen Verses (or said half of what he recited in the first two Rak'as). He also used to recite in each one of the first two Rak'as of the Asr prayer as long as it takes to recite fifteen Verses, and in each one of the last two Rak'as what is equal to half of that.

158-(453) Jaber Ibn Samura narrated: The people of Kufa complained Sa'd to Umar Ibn Al-Khattab and alleged that he did not pray properly. He sent for him and mentioned to him their allegation that he did not pray properly. Upon this, he said: "Verily, I used to offer with them a prayer similar to that of Allah's Apostle "Allah's blessing and peace be upon him" and I never reduced anything of it. I used to prolong the first two Rak'as of the prayer and shorten the last two". Umar said: "O Abu Ishaq! this is what I thought about you".

(...) It was narrated on the authority of Abd Al-Malik Ibn Umair, with the same chain of transmitters.

159-(...) Jaber Ibn Samura narrated: Umar said to Sa'd: "They (i.e. the people of Kufa) complained from you in everything you used to do, even in the prayer". Sa'd replied: "As for me, I used to prolong the first two Rak'as of the prayer and shorten the last two; and I never committed any deficiency in following the prayer of The Messenger of Allah "Allah's blessing and peace be upon him" ". Umar said: "This is what I thought about you".

160-(...) Jaber Ibn Samura narrated the same, with the following addition: Sa'd said: "The Bedouins presume to teach me the prayer".

161-(454) Abu Sa'id Al-Khudri narrated: The Dhuhr prayer would be established and one could go to Baqi and answer the call of nature, then perform ablution and return to find that The Messenger of Allah "Allah's blessing and peace be upon him" was still offering the first Rak'a, in view of the fact that he used to prolong it so much.

162-(...) Qaz'a narrated: I came to Abu Sa'id Al-Khudri, who was surrounded by lots of people. When they dispersed, I asked him: "I would not ask you about what those people asked you, but I want to ask you about the prayer of The Messenger of Allah "Allah's blessing and peace be upon him". Abu Sa'id said: "You would have no good for you from this"

ذٰلِكَ. وَلَمْ يَذْكُرْ أَبُو بَكْرٍ فِي رِوَايَتِهِ: ﴿الٓمٓ تَنْزِيلُ﴾. وَقَالَ: قَدْرَ ثَلَاثِينَ آيَةً.

١٥٧ ـ (...) ـ **حدّثنا** شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ مَنْصُورٍ، عَنِ الْوَلِيدِ أَبِي بِشْرٍ، عَنْ أَبِي الصِّدِّيقِ النَّاجِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ: أَنَّ النَّبِيَّ ﷺ كَانَ يَقْرَأُ فِي صَلَاةِ الظُّهْرِ فِي الرَّكْعَتَيْنِ الأُولَيَيْنِ فِي كُلِّ رَكْعَةٍ قَدْرَ ثَلَاثِينَ آيَةً، وَفِي الأُخْرَيَيْنِ قَدْرَ خَمْسَ عَشْرَةَ آيَةً. أَوْ قَالَ: نِصْفَ ذٰلِكَ. وَفِي الْعَصْرِ فِي الرَّكْعَتَيْنِ الأُولَيَيْنِ فِي كُلِّ رَكْعَةٍ قَدْرَ قِرَاءَةِ خَمْسَ عَشْرَةَ آيَةً. وَفِي الأُخْرَيَيْنِ قَدْرَ نِصْفِ ذٰلِكَ.

١٥٨ ـ (٤٥٣) ـ **حدّثنا** يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا هُشَيْمٌ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ: أَنَّ أَهْلَ الْكُوفَةِ شَكَوْا سَعْداً إِلَى عُمَرَ بْنِ الْخَطَّابِ، فَذَكَرُوا مِنْ صَلَاتِهِ، فَأَرْسَلَ إِلَيْهِ عُمَرُ فَقَدِمَ عَلَيْهِ، فَذَكَرَ لَهُ مَا عَابُوهُ بِهِ مِنْ أَمْرِ الصَّلَاةِ، فَقَالَ: إِنِّي لأُصَلِّي بِهِمْ صَلَاةَ رَسُولِ اللَّهِ ﷺ مَا أَخْرِمُ عَنْهَا. إِنِّي لأَرْكُدُ بِهِمْ فِي الأُولَيَيْنِ وَأَحْذِفُ فِي الأُخْرَيَيْنِ. فَقَالَ: ذَاكَ الظَّنُّ بِكَ أَبَا إِسْحَاقَ.

[البخاري: كتاب الأذان، باب وجوب القراءة للإمام والمأموم...، رقم: ٧٥٥].

(...) ـ **حدّثنا** قُتَيْبَةُ بْنُ سَعِيدٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، عَنْ جَرِيرٍ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، بِهٰذَا الإِسْنَادِ.

١٥٩ ـ (...) ـ **وحدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي عَوْنٍ، قَالَ: سَمِعْتُ جَابِرَ بْنَ سَمُرَةَ. قَالَ: قَالَ عُمَرُ لِسَعْدٍ: قَدْ شَكَوْكَ فِي كُلِّ شَيْءٍ حَتَّى فِي الصَّلَاةِ. قَالَ: أَمَّا أَنَا فَأَمُدُّ فِي الأُولَيَيْنِ وَأَحْذِفُ فِي الأُخْرَيَيْنِ. وَمَا آلُو مَا اقْتَدَيْتُ بِهِ مِنْ صَلَاةِ رَسُولِ اللَّهِ ﷺ. فَقَالَ: ذَاكَ الظَّنُّ بِكَ ـ أَوْ ذَاكَ ظَنِّي بِكَ ـ.

١٦٠ ـ (...) ـ **وحدّثنا** أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ بِشْرٍ، عَنْ مِسْعَرٍ، عَنْ عَبْدِ الْمَلِكِ وَأَبِي عَوْنٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ... بِمَعْنَىٰ حَدِيثِهِمْ. وَزَادَ: فَقَالَ: تُعَلِّمُنِي الأَعْرَابُ بِالصَّلَاةِ؟

١٦١ ـ (٤٥٤) ـ **حدّثنا** دَاوُدُ بْنُ رُشَيْدٍ: حَدَّثَنَا الْوَلِيدُ ـ يَعْنِي ابْنَ مُسْلِمٍ ـ عَنْ سَعِيدٍ ـ وَهُوَ ابْنُ عَبْدِ الْعَزِيزِ ـ عَنْ عَطِيَّةَ بْنِ قَيْسٍ، عَنْ قَزَعَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ قَالَ: لَقَدْ كَانَتْ صَلَاةُ الظُّهْرِ تُقَامُ، فَيَذْهَبُ الذَّاهِبُ إِلَى الْبَقِيعِ، فَيَقْضِي حَاجَتَهُ ثُمَّ يَتَوَضَّأُ، ثُمَّ يَأْتِي وَرَسُولُ اللَّهِ ﷺ فِي الرَّكْعَةِ الأُولَىٰ، مِمَّا يُطَوِّلُهَا.

١٦٢ ـ (...) ـ **وحدّثني** مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ بْنُ مَهْدِيٍّ، عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، عَنْ رَبِيعَةَ. قَالَ: حَدَّثَنِي قَزَعَةُ. قَالَ: أَتَيْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ وَهُوَ مَكْثُورٌ عَلَيْهِ، فَلَمَّا تَفَرَّقَ النَّاسُ عَنْهُ، قُلْتُ: إِنِّي لَا أَسْأَلُكَ عَمَّا يَسْأَلُكَ هٰؤُلَاءِ عَنْهُ. قُلْتُ: أَسْأَلُكَ عَنْ صَلَاةِ رَسُولِ اللَّهِ ﷺ. فَقَالَ: مَا لَكَ فِي ذَاكَ مِنْ خَيْرٍ، فَأَعَادَهَا عَلَيْهِ. فَقَالَ:

(because he would not be able to offer the same prayer in view of its so much length and devotion. In this way, he would seem as if he learnt the tradition of The Prophet, but did not follow it completely). But, I repeated my request. He said: "The Dhuhr prayer would be established and anyone of us could go to Baqi and answer the call of nature, then come to his family and perform ablution, and then return to the mosque, to find that The Messenger of Allah "Allah's blessing and peace be upon him" was still offering the first Rak'a".

[35] The recitation in the Morning (prayer)

163-(455) Abdullah Ibn As-Sa'ib narrated: The Messenger of Allah "Allah's blessing and peace be upon him" led us in the morning prayer in Mecca, and started reciting the Sura of The Believers. When he came to the mention of Moses and Aaron (Verse) or the mention of Jesus (Verse), a cough caught him, and he bowed. Abdullah Ibn As-Sa'ib was present there. According to the narration of Abd Ar-Razzaq: He shortened (the recitation) and then bowed.

164-(456) Amr Ibn Huwairith narrated that he had heard The Messenger of Allah "Allah's blessing and peace be upon him" reciting in the Morning prayer: "And the Night as it dissipates". (Folding Up "At-Takwir" 17)

165-(457) Qutba Ibn Malik narrated: Once, I offered the prayer, led by The Messenger of Allah "Allah's blessing and peace be upon him", in which he recited: "Qaf, and by the glorious Quran" (Qaf 1) until he came to: "And tall (and stately) palm trees" (Qaf 10). I start repeating it, but I could not follow what he had said.

166-(...) Qutba Ibn Malik narrated that he had heard The Prophet "Allah's blessing and peace be upon him" reciting in the Fajr prayer: "And tall (and stately) palm trees, with shoots of fruit stalks, piled one over another" (Qaf 10)

167-(...) Ziyad Ibn Ilaqa narrated from his paternal uncle that he offered the Morning prayer with The Messenger of Allah "Allah's blessing and peace be upon him" who recited in the first Rak'a: "And tall (and stately) palm trees, with shoots of fruit stalks, piled one over another". (or perhaps he (the narrator) said "Qaf").

168-(458) Jaber Ibn Samura narrated: The Messenger of Allah "Allah's blessing and peace be upon him" used to recite in the morning prayer: "Qaf. By the Glorious Quran". and his prayer afterward was shortened.

كَانَتْ صَلاةُ الظُّهْرِ تُقَامُ، فَيَنْطَلِقُ أَحَدُنَا إِلَى الْبَقِيعِ، فَيَقْضِي حَاجَتَهُ ثُمَّ يَأْتِي أَهْلَهُ فَيَتَوَضَّأُ، ثُمَّ يَرْجِعُ إِلَى الْمَسْجِدِ وَرَسُولُ اللَّهِ ﷺ فِي الرَّكْعَةِ الأُولَى.

٣٥ ـ بابُ القراءةِ في الصبح

١٦٣ ـ (٤٥٥) ـ وحدّثنا هَارُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ، عَنِ ابْنِ جُرَيْجٍ. (ح) قَالَ: وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ ـ وَتَقَارَبَا فِي اللَّفْظِ ـ حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ. قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ عَبَّادِ بْنِ جَعْفَرٍ يَقُولُ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ سُفْيَانَ وَعَبْدُ اللَّهِ بْنُ عَمْرِو بْنِ الْعَاصِ وَعَبْدُ اللَّهِ بْنُ الْمُسَيَّبِ الْعَابِدِيُّ، عَنْ عَبْدِ اللَّهِ بْنِ السَّائِبِ. قَالَ: صَلَّى لَنَا النَّبِيُّ ﷺ الصُّبْحَ بِمَكَّةَ، فَاسْتَفْتَحَ سُورَةَ الْمُؤْمِنِينَ، حَتَّى جَاءَ ذِكْرُ مُوسَىٰ وَهَارُونَ. أَوْ ذِكْرُ عِيسَىٰ ـ، مُحَمَّدُ بْنُ عَبَّادٍ يَشُكُّ، أَوِ اخْتَلَفُوا عَلَيْهِ ـ أَخَذَتِ النَّبِيَّ ﷺ سَعْلَةٌ، فَرَكَعَ، وَعَبْدُ اللَّهِ بْنُ السَّائِبِ حَاضِرٌ ذٰلِكَ.

وَفِي حَدِيثِ عَبْدِ الرَّزَّاقِ: فَحَذَفَ، فَرَكَعَ.

وَفِي حَدِيثِهِ: وَعَبْدُ اللَّهِ بْنُ عَمْرٍو. وَلَمْ يَقُلِ: ابْنِ الْعَاصِ.

[البخاري: كتاب الأذان، باب الجمع بين السورتين في الركعة والقراءة بالخواتيم...، رقم: ٧٧٤].

١٦٤ ـ (٤٥٦) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ. (ح) قَالَ: وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ. (ح) وَحَدَّثَنِي أَبُو كُرَيْبٍ ـ وَاللَّفْظُ لَهُ ـ أَخْبَرَنَا ابْنُ بِشْرٍ عَنْ مِسْعَرٍ. قَالَ: حَدَّثَنِي الْوَلِيدُ بْنُ سَرِيعٍ عَنْ عَمْرِو بْنِ حُرَيْثٍ: أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقْرَأُ فِي الْفَجْرِ: ﴿وَٱلَّيۡلِ إِذَا عَسۡعَسَ ۝١٧﴾ [التكوير: ١٧].

١٦٥ ـ (٤٥٧) ـ حدّثني أَبُو كَامِلٍ الْجَحْدَرِيُّ فُضَيْلُ بْنُ حُسَيْنٍ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ زِيَادِ بْنِ عِلَاقَةَ، عَنْ قُطْبَةَ بْنِ مَالِكٍ؛ قَالَ: صَلَّيْتُ وَصَلَّى بِنَا رَسُولُ اللَّهِ ﷺ، فَقَرَأَ ﴿قٓۚ وَٱلۡقُرۡءَانِ ٱلۡمَجِيدِ ۝١﴾ [ق: ١] حَتَّى قَرَأَ: ﴿وَٱلنَّخۡلَ بَاسِقَٰتٖ﴾ [ق: ١٠] قَالَ: فَجَعَلْتُ أُرَدِّدُهَا. وَلا أَدْرِي مَا قَالَ.

١٦٦ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا شَرِيكٌ وَابْنُ عُيَيْنَةَ. (ح) وَحَدَّثَنِي زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ زِيَادِ بْنِ عِلَاقَةَ، عَنْ قُطْبَةَ بْنِ مَالِكٍ، سَمِعَ النَّبِيَّ ﷺ يَقْرَأُ فِي الْفَجْرِ: ﴿وَٱلنَّخۡلَ بَاسِقَٰتٖ لَّهَا طَلۡعٞ نَّضِيدٞ ۝١٠﴾ [ق: ١٠].

١٦٧ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ زِيَادِ بْنِ عِلَاقَةَ، عَنْ عَمِّهِ: أَنَّهُ صَلَّى مَعَ النَّبِيِّ ﷺ الصُّبْحَ، فَقَرَأَ فِي أَوَّلِ رَكْعَةٍ: ﴿وَٱلنَّخۡلَ بَاسِقَٰتٖ لَّهَا طَلۡعٞ نَّضِيدٞ ۝١٠﴾ [ق: ١٠]. وَرُبَّمَا قَالَ: ﴿قٓ﴾.

١٦٨ ـ (٤٥٨) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ عَنْ زَائِدَةَ: حَدَّثَنَا سِمَاكُ بْنُ حَرْبٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ؛ قَالَ: إِنَّ النَّبِيَّ ﷺ كَانَ يَقْرَأُ فِي الْفَجْرِ بِـ: ﴿قٓۚ وَٱلۡقُرۡءَانِ ٱلۡمَجِيدِ ۝١﴾ [ق: ١]. وَكَانَ صَلاتُهُ بَعْدُ تَخْفِيفاً.

169-(...) Simak narrated: I asked Jaber Ibn Samura about the prayer of The Prophet "Allah's blessing and peace be upon him". He said: He (The Prophet) used to shorten the prayer and he did not pray like such people (as use to prolong the prayer exaggeratingly). He told me that The Messenger of Allah "Allah's blessing and peace be upon him" used to recite" Qaf. By the (Glorious) Quran," and its like.

170-(459) Simak narrated from Jaber Ibn Samura that The Messenger of Allah "Allah's blessing and peace be upon him" used to recite in the Dhuhr prayer: "By the Night as it conceals (the light)" (The Night 1), and the like of it in the Asr prayer, and longer than that in the Morning prayer.

171-(460) Simak narrated from Jaber Ibn Samura that The Prophet "Allah's blessing and peace be upon him" used to recite in the Noon (Dhuhr) prayer: "Glorify the name of your Lord, the Most High" (The Most High "Al-A'la" 1) and longer than that in the Morning prayer.

172-(461) Abu Barza narrated that The Messenger of Allah "Allah's blessing and peace be upon him" used to recite in the Morning prayer from sixty to one hundred Verses.

(...)Abu Barza Al-Aslami narrated that The Messenger of Allah "Allah's blessing and peace be upon him" used to recite in the Dawn (Fajr) prayer from sixty to one hundred Verses.

173-(462) Ubaidullah Ibn Abdullah narrated from Ibn Abbas that (his mother) Umm Al-Fadl heard him reciting the Sura of Al-Mursalat (Those were sent forth) and said: "O my son! By Allah, your recitation made me remember (that it was) the last Sura I heard from Allah's Apostle "Allah's blessing and peace be upon him" which he recited in Maghrib prayer".

(...) It was narrated on the authority of Az-Zuhri with the same chain of transmitters. But according to the narration of Salih, he added: "After which, he (The Prophet) never led the prayer until he (died and) was taken up by Allah".

174-(463) Muhammad Ibn Jubair Ibn Mut'im narrated from his father: I heard The Messenger of Allah "Allah's blessing and peace be upon him" reciting: "By the (mountain of) Tur" in the Maghrib prayer.

(...) The like of it was narrated on the authority of Az-Zuhri, with the same chain of transmitters.

١٦٩ ـ (...) ـ **وحدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ رَافِعٍ ـ وَاللَّفْظُ لابْنِ رَافِعٍ ـ قَالا: حَدَّثَنَا يَحْيَىٰ بْنُ آدَمَ: حَدَّثَنَا زُهَيْرٌ، عَنْ سِمَاكٍ. قَالَ: سَأَلْتُ جَابِرَ بْنَ سَمُرَةَ عَنْ صَلاةِ النَّبِيِّ ﷺ؟ فَقَالَ: كَانَ يُخَفِّفُ الصَّلاةَ، وَلا يُصَلِّي صَلاةَ هَؤُلاءِ.

قَالَ: وَأَنْبَأَنِي أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقْرَأُ فِي الْفَجْرِ بِـ: ﴿قٓ وَٱلْقُرْءَانِ﴾، وَنَحْوِهَا.

١٧٠ ـ (٤٥٩) ـ **وحدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا شُعْبَةُ، عَنْ سِمَاكٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ؛ قَالَ: كَانَ النَّبِيُّ ﷺ يَقْرَأُ فِي الظُّهْرِ بِـ ﴿وَٱلَّيْلِ إِذَا يَغْشَىٰ ۝١﴾ [الليل: ١] وَفِي الْعَصْرِ، نَحْوَ ذَٰلِكَ. وَفِي الصُّبْحِ، أَطْوَلَ مِنْ ذَٰلِكَ.

١٧١ ـ (٤٦٠) ـ **وحدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ، عَنْ شُعْبَةَ، عَنْ سِمَاكٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ يَقْرَأُ فِي الظُّهْرِ بِـ: ﴿سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى ۝١﴾ [الأعلى: ١]. وَفِي الصُّبْحِ، بِأَطْوَلَ مِنْ ذَٰلِكَ.

١٧٢ ـ (٤٦١) ـ **وحدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنِ التَّيْمِيِّ، عَنْ أَبِي الْمِنْهَالِ، عَنْ أَبِي بَرْزَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقْرَأُ فِي صَلاةِ الْغَدَاةِ مِنَ السِّتِّينَ إِلَى الْمِئَةِ.

(...) ـ **وحدّثنا** أَبُو كُرَيْبٍ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ أَبِي الْمِنْهَالِ، عَنْ أَبِي بَرْزَةَ الأَسْلَمِيِّ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَقْرَأُ فِي الْفَجْرِ مَا بَيْنَ السِّتِّينَ إِلَى الْمِائَةِ آيَةً. [البخاري: كتاب الاذان، باب القراءة في المغرب، رقم: ٧٦٣].

١٧٣ ـ (٤٦٢) ـ **حدّثنا** يَحْيَىٰ بْنُ يَحْيَىٰ. قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: إِنَّ أُمَّ الْفَضْلِ بِنْتَ الْحَارِثِ سَمِعَتْهُ وَهُوَ يَقْرَأُ: ﴿وَٱلْمُرْسَلَٰتِ عُرْفًا ۝١﴾ [المرسلات: ١] فَقَالَتْ: يَا بُنَيَّ، لَقَدْ ذَكَّرْتَنِي بِقِرَاءَتِكَ هَٰذِهِ السُّورَةَ، إِنَّهَا لآخِرُ مَا سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقْرَأُ بِهَا فِي الْمَغْرِبِ.

[البخاري: كتاب الاذان، باب الجهر في المغرب، رقم: ٧٦٥].

(...) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ، قَالا: حَدَّثَنَا سُفْيَانُ. (ح) قَالَ: وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ. (ح) قَالَ: وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ، قَالا: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ. (ح) قَالَ وَحَدَّثَنَا عَمْرٌو النَّاقِدُ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، كُلُّهُمْ عَنِ الزُّهْرِيِّ، بِهَٰذَا الإِسْنَادِ.

وَزَادَ فِي حَدِيثِ صَالِحٍ: ثُمَّ مَا صَلَّى بَعْدُ حَتَّى قَبَضَهُ اللَّهُ عَزَّ وَجَلَّ.

١٧٤ ـ (٤٦٣) ـ **حدّثنا** يَحْيَىٰ بْنُ يَحْيَىٰ، قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنِ ابْنِ شِهَابٍ، عَنْ مُحَمَّدِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ أَبِيهِ؛ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقْرَأُ بِالطُّورِ، فِي الْمَغْرِبِ.

(...) ـ **وحدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ، قَالا: حَدَّثَنَا سُفْيَانُ. (ح) قَالَ: وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ. (ح) قَالَ: وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ، قَالا: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، كُلُّهُمْ عَنِ الزُّهْرِيِّ، بِهَٰذَا الإِسْنَادِ... مِثْلَهُ.

[36] Reciting in the Night "Isha" prayer

175-(464) Al-Bara narrated that once, The Prophet "Allah's blessing and peace be upon him" was on journey, when he recited in one of the Rak'as of the last Night "Isha" prayer: "By the fig, and the olive" (The Fig 1).

176-(...) Al-Bara Ibn Azib narrated: I offered the Night "Isha" prayer with The Messenger of Allah "Allah's blessing and peace be upon him", in which he recited: "By the fig and the olive".

177-(...) Adi Ibn Thabit narrated: I heard Al-Bara Ibn Azib saying: Once, I heard The Messenger of Allah "Allah's blessing and peace be upon him" reciting in the Night "Isha" prayer: "By the fig and the olive". However, I have never heard any recitation of sweeter voice than his.

178-(465) Jaber Ibn Abdullah narrated: Mu'adh Ibn Jabal used to pray with The Prophet "Allah's blessing and peace be upon him" and then go to lead his people in prayer. Once he led the Isha prayer and recited The Sura of The Heifer (Al-Baqara). Somebody turned his side and (finished the prayer with the end salutation and then) prayed alone and departed. The people said to him: "Have you become a hypocrite O so-and-so?" he said: "No, by Allah! Verily, I would come to The Messenger of Allah "Allah's blessing and peace be upon him" tomorrow, and inform him".

The man went to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! We look after camels for watering, and work by day. Mu'adh offered Isha prayer with you and then came and led us in the prayer, in which he recited the Sura of The Heifer".

The Messenger of Allah "Allah's blessing and peace be upon him" turned to Mu'adh and said to him: "O Mu'adh! Are you putting the people (praying behind you) to trial? Recite (in the prayer) such-and-such a Sura, and such-and-such a Sura".

Sufyan said: I said to Amr that Abu Az-Zubair narrated to us from Jaber (that The Prophet said to Mu'adh): "Recite: "By the son and its (glorious) splendour", "By the (glorious) morning light", "By the night as it conceals (the light)", "Glorify the name of your Lord, the Most High'"". Amr said: Like that.

179-(...) Jaber Ibn Abdullah narrated: Once, Mu'adh Ibn Jabal Al-Ansari led the Isha prayer with his people and prolonged it for them. Somebody among us left the (congregational) prayer and prayed alone. Being informed of him, Mu'adh said: "He is a hypocrite". When the man

٣٦ ـ باب القراءةِ في العِشاء

١٧٥ ـ (٤٦٤) ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ عَدِيٍّ. قَالَ: سَمِعْتُ الْبَرَاءَ يُحَدِّثُ عَنِ النَّبِيِّ ﷺ: أَنَّهُ كَانَ فِي سَفَرٍ، فَصَلَّى الْعِشَاءَ الآخِرَةَ، فَقَرَأَ فِي إِحْدَى الرَّكْعَتَيْنِ: ﴿وَالتِّينِ وَالزَّيْتُونِ ۝١﴾ [التين: ١].

[البخاري: كتاب الأذان، باب الجهر في العشاء، رقم: ٧٦٧].

١٧٦ ـ (...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، عَنْ يَحْيَىٰ ـ وَهُوَ ابْنُ سَعِيدٍ ـ عَنْ عَدِيٍّ بْنِ ثَابِتٍ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ: أَنَّهُ قَالَ: صَلَّيْتُ مَعَ رَسُولِ اللَّهِ ﷺ الْعِشَاءَ، فَقَرَأَ بِـ: ﴿التِّينِ والزَّيْتُونِ﴾.

١٧٧ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا مِسْعَرٌ عَنْ عَدِيٍّ بْنِ ثَابِتٍ. قَالَ: سَمِعْتُ الْبَرَاءَ بْنَ عَازِبٍ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ قَرَأَ فِي الْعِشَاءِ بِـ: ﴿وَالتِّينِ وَالزَّيْتُونِ ۝١﴾. فَمَا سَمِعْتُ أَحَداً أَحْسَنَ صَوْتاً مِنْهُ.

١٧٨ ـ (٤٦٥) ـ حدّثني مُحَمَّدُ بْنُ عَبَّادٍ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، عَنْ جَابِرٍ؛ قَالَ: كَانَ مُعَاذٌ يُصَلِّي مَعَ النَّبِيِّ ﷺ، ثُمَّ يَأْتِي فَيَؤُمُّ قَوْمَهُ. فَصَلَّى لَيْلَةً مَعَ النَّبِيِّ ﷺ الْعِشَاءَ، ثُمَّ أَتَى قَوْمَهُ فَأَمَّهُمْ، فَافْتَتَحَ بِسُورَةِ الْبَقَرَةِ، فَانْحَرَفَ رَجُلٌ فَسَلَّمَ، ثُمَّ صَلَّى وَحْدَهُ وَانْصَرَفَ. فَقَالُوا لَهُ: أَنَافَقْتَ يَا فُلانُ، قَالَ: لا، وَاللَّهِ، وَلآتِيَنَّ رَسُولَ اللَّهِ ﷺ فَلأُخْبِرَنَّهُ. فَأَتَى رَسُولَ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، إِنَّا أَصْحَابُ نَوَاضِحَ، نَعْمَلُ بِالنَّهَارِ، وَإِنَّ مُعَاذاً صَلَّى مَعَكَ الْعِشَاءَ. ثُمَّ أَتَى فَافْتَتَحَ بِسُورَةِ الْبَقَرَةِ، فَأَقْبَلَ رَسُولُ اللَّهِ ﷺ عَلَى مُعَاذٍ. فَقَالَ: «يَا مُعَاذُ، أَفَتَّانٌ أَنْتَ؟ اقْرَأْ بِكَذَا، وَاقْرَأْ بِكَذَا».

قَالَ سُفْيَانُ: فَقُلْتُ لِعَمْرٍو: إِنَّ أَبَا الزُّبَيْرِ حَدَّثَنَا عَنْ جَابِرٍ: أَنَّهُ قَالَ: «اقْرَأْ ﴿وَالشَّمْسِ وَضُحَاهَا ۝١﴾. ﴿وَالضُّحَىٰ ۝١﴾. ﴿وَاللَّيْلِ إِذَا يَغْشَىٰ ۝١﴾. و ﴿سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى ۝١﴾». فَقَالَ عَمْرٌو: نَحْوَ هَذَا.

١٧٩ ـ (...) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ: (ح) قَالَ: وَحَدَّثَنَا ابْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ: أَنَّهُ قَالَ: صَلَّى مُعَاذُ بْنُ جَبَلٍ الأَنْصَارِيُّ لأَصْحَابِهِ الْعِشَاءَ، فَطَوَّلَ عَلَيْهِمْ، فَانْصَرَفَ رَجُلٌ مِنَّا، فَصَلَّى، فَأُخْبِرَ مُعَاذٌ عَنْهُ. فَقَالَ: إِنَّهُ مُنَافِقٌ، فَلَمَّا بَلَغَ ذٰلِكَ الرَّجُلَ، دَخَلَ عَلَى رَسُولِ اللَّهِ ﷺ، فَأَخْبَرَهُ مَا

knew that, he went to The Messenger of Allah "Allah's blessing and peace be upon him" and informed him of what Mu'adh had said about him.

The Prophet "Allah's blessing and peace be upon him" said to Mu'adh: "Are you putting people behind you to trial O Mu'adh? If you led the people in prayer, you would recite any of (such Suras as): "By the sun and its (glorious) splendour" (91), "Glorify the name of your lord the Most High" (87), "Read in the name of your Lord" (96), "By the night, as it conceals (the light)" (92)".

180-(...) Jaber Ibn Abdullah narrated that Mu'adh used to offer the last Night "Isha" prayer with The Messenger of Allah "Allah's blessing and peace be upon him" and then go to lead his people in that prayer.

181-(...) Jaber Ibn Abdullah narrated that Mu'adh used to offer the Night "Isha" prayer with The Messenger of Allah "Allah's blessing and peace be upon him" and then go to the mosque of his people in order to lead them (in that prayer).

[37] The imams should be brief and perfect in the prayer

182-(466) Abu Mas'ud Al-Ansari narrated: Once a man came and said to Allah's Apostle "Allah's blessing and peace be upon him": "O Allah's Apostle! I may not attend the (congregational) Fajr prayer because so and so (the Imam) prolongs the prayer when he leads us for it". The narrator added: "I never saw The Prophet "Allah's blessing and peace be upon him" more furious in giving advice than he was on that day". The Prophet "Allah's blessing and peace be upon him" said: "O people! Some of you make others dislike good deeds (the prayers). Therefore, whoever leads the people in prayer should shorten it because among them there are the sick, the weak, and the one having some jobs to do".

(...) The like of the Hadith of Hushaim was narrated on the authority of Isma'il, with the same chain of transmitters.

183-(467) Abu Huraira narrated: The Prophet "Allah's blessing and peace be upon him" said: "If anyone of you led the people in the prayer, then he should shorten it, because among them, there is the young, the old, the weak and the sick. But, if he offered the prayer alone, he could pray (as long) as he wished".

184-(...) Hammam Ibn Munabbih narrated: This is what Abu Huraira related to us from Muhammad, The Messenger of Allah "Allah's blessing and peace be upon him". (He mentioned many traditions, including the following): The Messenger of Allah "Allah's blessing and peace be upon

قَالَ مُعَاذٌ. فَقَالَ لَهُ النَّبِيُّ ﷺ: «أَتُرِيدُ أَنْ تَكُونَ فَتَّاناً يَا مُعَاذُ؟ إِذَا أَمَمْتَ النَّاسَ فَاقْرَأْ بِـ ﴿وَالشَّمْسِ وَضُحَاهَا ۝١﴾ وَ﴿سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى ۝١﴾. وَ﴿اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ۝١﴾. ﴿وَاللَّيْلِ إِذَا يَغْشَى ۝١﴾».

١٨٠ ـ (...) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا هُشَيْمٌ، عَنْ مَنْصُورٍ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ أَنَّ مُعَاذَ بْنَ جَبَلٍ كَانَ يُصَلِّي مَعَ رَسُولِ اللَّهِ ﷺ الْعِشَاءَ الآخِرَةَ ثُمَّ يَرْجِعُ إِلَى قَوْمِهِ فَيُصَلِّي بِهِمْ تِلْكَ الصَّلاةَ.

١٨١ ـ (...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو الرَّبِيعِ الزَّهْرَانِيُّ، قَالَ أَبُو الرَّبِيعِ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا أَيُّوبُ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ قَالَ: كَانَ مُعَاذٌ يُصَلِّي مَعَ رَسُولِ اللَّهِ ﷺ الْعِشَاءَ، ثُمَّ يَأْتِي مَسْجِدَ قَوْمِهِ فَيُصَلِّي بِهِمْ.

٣٧ ـ بابُ أَمْرِ الأئمّة بتَخْفِيفِ الصَّلاة في تَمَامٍ

١٨٢ ـ (٤٦٦) ـ وحدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا هُشَيْمٌ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ قَيْسٍ، عَنْ أَبِي مَسْعُودٍ الأَنْصَارِيِّ؛ قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: إِنِّي لأَتَأَخَّرُ عَنْ صَلاةِ الصُّبْحِ مِنْ أَجْلِ فُلانٍ، مِمَّا يُطِيلُ بِنَا، فَمَا رَأَيْتُ النَّبِيَّ ﷺ غَضِبَ فِي مَوْعِظَةٍ قَطُّ أَشَدَّ مِمَّا غَضِبَ يَوْمَئِذٍ، فَقَالَ: «يَا أَيُّهَا النَّاسُ، إِنَّ مِنْكُمْ مُنَفِّرِينَ، فَأَيُّكُمْ أَمَّ النَّاسَ فَلْيُوجِزْ، فَإِنَّ مِنْ وَرَائِهِ الْكَبِيرَ وَالضَّعِيفَ وَذَا الْحَاجَةِ».

[البخاري: كتاب العلم، باب الغضب في الموعظة والتعليم...، رقم: ٩٠].

(...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا هُشَيْمٌ وَوَكِيعٌ. (ح) قَالَ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي. (ح) وحدّثنا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، كُلُّهُمْ عَنْ إِسْمَاعِيلَ، فِي هَٰذَا الإِسْنَادِ... بِمِثْلِ حَدِيثِ هُشَيْمٍ.

١٨٣ ـ (٤٦٧) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا الْمُغِيرَةُ ـ وَهُوَ ابْنُ عَبْدِ الرَّحْمَٰنِ الْحِزَامِيُّ ـ عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا أَمَّ أَحَدُكُمُ النَّاسَ فَلْيُخَفِّفْ. فَإِنَّ فِيهِمُ الصَّغِيرَ وَالْكَبِيرَ وَالضَّعِيفَ وَالْمَرِيضَ، فَإِذَا صَلَّى وَحْدَهُ فَلْيُصَلِّ كَيْفَ شَاءَ».

١٨٤ ـ (...) ـ حدّثنا ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، قَالَ: هَٰذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ مُحَمَّدٍ رَسُولِ اللَّهِ ﷺ. فَذَكَرَ أَحَادِيثَ مِنْهَا.

him" said: "If anyone of you stood to lead the people (in the prayer), he should shorten the prayer, because among them, there is the old and the weak; and if he stood to pray alone, then he could prolong it as he wished".

185-(...) Abu Huraira narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone of you led the people in the prayer, he should shorten it, because among them, there is the weak, the infirm and the one having some jobs to do".

(...) Abu Bakr Ibn Abd Ar-Rahman narrated that he had heard Abu Huraira telling that The Messenger of Allah "Allah's blessing and peace be upon him" said the same, but he substituted the word "the aged" for that of "the infirm".

186-(468) Musa Ibn Talha narrated that Uthman Ibn Abu Al-ass Ath'thaqafi told him: The Messenger of Allah "Allah's blessing and peace be upon him" said to me: "Lead your people (in the prayer)". I said: "O Messenger of Allah! I find something doubtful in myself". The Messenger of Allah said: "Come closer to me". He seated me in front of him and then put his palm on my chest, between my breasts. Then he said: "Turn round". He put his palm on my back and said: "Lead your people (in the prayer), and whoever led people (in the prayer) should be brief because amongst them, there is the old, there is the sick, there is the weak, and there is the one having some jobs to do. But, if anyone of you offered the prayer alone, he could pray (as long) as he wished".

187-(...) Sa'id Ibn Al-Musaiyyab narrated that Uthman Ibn Abu Al-ass told him: The last thing The Messenger of Allah "Allah's blessing and peace be upon him" recommended me to do is that "If you led the people (in the prayer), you should shorten it".

188-(469) Anas narrated that The Prophet "Allah's blessing and peace be upon him" used to be brief and perfect in the prayer.

189-(...) Anas narrated that The Messenger of Allah "Allah's blessing and peace be upon him" was the briefest and the most perfect in the prayer.

190-(...) Anas Ibn Malik reported: I have never prayed behind an imam, more brief and perfect in the prayer than The Messenger of Allah "Allah's blessing and peace be upon him".

191-(470) Thabit Al-Banani narrated that Anas Ibn Malik said: Whenever The Messenger of Allah "Allah's blessing and peace be upon him" (while leading the prayer) heard the child's cry with his mother, he would recite the light Sura (or the short Sura) (so as to finish the prayer).

وَقَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا مَا قَامَ أَحَدُكُمْ لِلنَّاسِ فَلْيُخَفِّفِ الصَّلاةَ، فَإِنَّ فِيهِمُ الْكَبِيرَ وَفِيهِمُ الضَّعِيفَ، وَإِذَا قَامَ وَحْدَهُ فَلْيُطِلْ صَلاتَهُ مَا شَاءَ».

١٨٥ ـ (...) ـ **وحدّثنا** حَرْمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ. قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَٰنِ: أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا صَلَّى أَحَدُكُمْ لِلنَّاسِ فَلْيُخَفِّفْ، فَإِنَّ فِي النَّاسِ الضَّعِيفَ وَالسَّقِيمَ وَذَا الْحَاجَةِ».

(...) ـ **وحدّثنا** عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ: حَدَّثَنِي أَبِي: حَدَّثَنِي اللَّيْثُ بْنُ سَعْدٍ: حَدَّثَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي أَبُو بَكْرِ بْنُ عَبْدِ الرَّحْمَٰنِ: أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ. بِمِثْلِهِ. غَيْرَ أَنَّهُ قَالَ ـ بَدَلَ «السَّقِيمِ» ـ: «الْكَبِيرَ».

١٨٦ ـ (٤٦٨) ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ: حَدَّثَنَا مُوسَى بْنُ طَلْحَةَ: حَدَّثَنِي عُثْمَانُ بْنُ أَبِي الْعَاصِ الثَّقَفِيُّ: أَنَّ النَّبِيَّ ﷺ قَالَ لَهُ: «أُمَّ قَوْمَكَ» قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، إِنِّي أَجِدُ فِي نَفْسِي شَيْئاً. قَالَ: «ادْنُهْ» فَجَلَّسَنِي بَيْنَ يَدَيْهِ، ثُمَّ وَضَعَ كَفَّهُ فِي صَدْرِي بَيْنَ ثَدْيَيَّ، ثُمَّ قَالَ: «تَحَوَّلْ» فَوَضَعَهَا فِي ظَهْرِي بَيْنَ كَتِفَيَّ. ثُمَّ قَالَ: «أُمَّ قَوْمَكَ. فَمَنْ أَمَّ قَوْماً فَلْيُخَفِّفْ. فَإِنَّ فِيهِمُ الْكَبِيرَ، وَإِنَّ فِيهِمُ الْمَرِيضَ، وَإِنَّ فِيهِمُ الضَّعِيفَ، وَإِنَّ فِيهِمْ ذَا الْحَاجَةِ. وَإِذَا صَلَّى أَحَدُكُمْ وَحْدَهُ، فَلْيُصَلِّ كَيْفَ شَاءَ».

١٨٧ ـ (...) ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ، قَالا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةَ. قَالَ: سَمِعْتُ سَعِيدَ بْنَ الْمُسَيَّبِ قَالَ: حَدَّثَ عُثْمَانُ بْنُ أَبِي الْعَاصِ قَالَ: آخِرُ مَا عَهِدَ إِلَيَّ رَسُولُ اللَّهِ ﷺ: «إِذَا أَمَمْتَ قَوْماً فَأَخِفَّ بِهِمُ الصَّلاةَ».

١٨٨ ـ (٤٦٩) ـ **وحدّثنا** خَلَفُ بْنُ هِشَامٍ وَأَبُو الرَّبِيعِ الزَّهْرَانِيُّ. قَالا: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسٍ: أَنَّ النَّبِيَّ ﷺ كَانَ يُوجِزُ فِي الصَّلاةِ وَيُتِمُّ.

١٨٩ ـ (...) ـ **حدّثنا** يَحْيَى بْنُ يَحْيَى وَقُتَيْبَةُ بْنُ سَعِيدٍ ـ قَالَ يَحْيَى: أَخْبَرَنَا. وَقَالَ قُتَيْبَةُ: حَدَّثَنَا أَبُو عَوَانَةَ ـ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ مِنْ أَخَفِّ النَّاسِ صَلاةً فِي تَمَامٍ.

١٩٠ ـ (...) ـ **وحدّثنا** يَحْيَى بْنُ يَحْيَى، وَيَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ بْنُ سَعِيدٍ، وَعَلِيُّ بْنُ حُجْرٍ ـ، قَالَ يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا. وَقَالَ الآخَرُونَ: حَدَّثَنَا إِسْمَاعِيلُ ـ يَعْنُونَ ابْنَ جَعْفَرٍ ـ عَنْ شَرِيكِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي نَمِرٍ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّهُ قَالَ: مَا صَلَّيْتُ وَرَاءَ إِمَامٍ قَطُّ أَخَفَّ صَلاةً، وَلا أَتَمَّ صَلاةً مِنْ رَسُولِ اللَّهِ ﷺ.

[البخاري: كتاب الأذان، باب من أخفَّ الصلاة عند بكاء الصبي، رقم: ٧٠٨]

١٩١ ـ (٤٧٠) ـ **وحدّثنا** يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا جَعْفَرُ بْنُ سُلَيْمَانَ، عَنْ ثَابِتٍ الْبُنَانِيِّ، عَنْ أَنَسٍ؛ قَالَ أَنَسٌ: كَانَ رَسُولُ اللَّهِ ﷺ يَسْمَعُ بُكَاءَ الصَّبِيِّ مَعَ أُمِّهِ ـ وَهُوَ فِي الصَّلاةِ ـ فَيَقْرَأُ بِالسُّورَةِ الْخَفِيفَةِ أَوْ بِالسُّورَةِ الْقَصِيرَةِ.

192-(...) Quatada narrated from Ànas Ibn Malik: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I would enter into the prayer with the intention to prolong it, but on hearing the cry of a lad, I would shorten it, because of his mother's (occupation and) grief of him".

[38] Moderation and being brief and perfect in the prayer's articles

193-(471) Abd Ar-Rahman Ibn Abu Laila narrated from Al-Bara Ibn Azib: I observed the prayer with (The Prophet) Muhammad "Allah's blessing and peace be upon him", and found his standing, then his bowing, then his standing erect after bowing, then his prostration, then his sitting between the two prostrations, then his second prostration, and then his sitting between his salutation and finishing the prayer, nearly proportionate. (i.e. if he prolonged or shortened such a certain article of the prayer as recitation, he would prolong or shorten the remaining articles).

194-(...) Shu'ba narrated from Al-Hakam: A man (and he named him as Zaman Ibn Al-Ash'ath) took control over Kufa, and ordered Abu Ubaida Ibn Abdullah to lead the people in the prayer, and he did. Whenever he raised his head from bowing, he would stand as long as it takes for me to say: "O Allah, our Lord! To You be all the praises, as much as filling the heavens, filling the earth, and filling everything You wished afterwards, O (Allah, Who is) worthy of praise and glory: There is none to withhold whatever You have given, nor is there anyone to give whatever You have withheld; and no fortune and richness would benefit the rich and fortunate one without (or against) You".

Al-Hakam said: I mentioned that to Abd Ar-Rahman Ibn Abu Laila, who said that Al-Bara Ibn Azib said: The prayer of The Messenger of Allah "Allah's blessing and peace be upon him", his bowing, (his standing erect) whenever he raised his head from bowing, his prostration, and (his sitting) between the two prostrations, were nearly proportionate.

Shu'ba said: I mentioned that to Amr Ibn Murra, who commented: I saw Abd Ar-Rahman Ibn Abu Laila, whose prayer was not as such.

(...) Shu'ba narrated from Al-Hakam that when Matar Ibn Najiya took control over Kufa, he ordered Abu Ubaida Ibn Abdullah to lead the people in prayer (and then he mentioned the same previous narration).

195-(472) Thabit narrated from Anas: "I never fail to lead you in the prayer in the same way as I saw The Messenger of Allah "Allah's blessing and peace be upon him" leading us in the prayer". He (Thabit) said: "Anas used to do a thing, which I have never seen you doing: Whenever he raised his head from bowing he would stand erect (for a long time) that one might

١٩٢ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ مِنْهَالٍ الضَّرِيرُ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي لأَدْخُلُ الصَّلاةَ أُرِيدُ إِطَالَتَهَا، فَأَسْمَعُ بُكَاءَ الصَّبِيِّ، فَأُخَفِّفُ مِنْ شِدَّةِ وَجْدِ أُمِّهِ بِهِ».

[البخاري: كتاب الأذان، باب من أخفَّ الصلاة عند بكاء الصبي، رقم: ٧٠٩].

٣٨ ـ بابُ اعْتِدَالِ أَرْكَانِ الصَّلاةِ وتَخْفِيفِهَا فِي تَمَامٍ

١٩٣ ـ (٤٧١) ـ وحدّثنا حَامِدُ بْنُ عُمَرَ الْبَكْرَاوِيُّ وَأَبُو كَامِلٍ فُضَيْلُ بْنُ حُسَيْنٍ الْجَحْدَرِيُّ. كِلاهُمَا عَنْ أَبِي عَوَانَةَ. قَالَ حَامِدٌ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ هِلالِ بْنِ أَبِي حُمَيْدٍ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ أَبِي لَيْلَىٰ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ؛ قَالَ: رَمَقْتُ الصَّلاةَ مَعَ مُحَمَّدٍ ﷺ، فَوَجَدْتُ قِيَامَهُ، فَرَكْعَتَهُ، فَاعْتِدَالَهُ بَعْدَ رُكُوعِهِ، فَسَجْدَتَهُ فَجَلْسَتَهُ بَيْنَ السَّجْدَتَيْنِ، فَسَجْدَتَهُ، فَجَلْسَتَهُ مَا بَيْنَ التَّسْلِيمِ والانْصِرَافِ، قَرِيباً مِنَ السَّوَاءِ.

[البخاري: كتاب الأذان، باب حد إتمام الركوع والاعتدال فيه والطمأنينة، رقم: ٧٩٢].

١٩٤ ـ (...) ـ وحدّثنا عُبَيْدُ اللهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ. قَالَ: غَلَبَ عَلَى الْكُوفَةِ رَجُلٌ، قَدْ سَمَّاهُ، زَمَنَ ابْنِ الأَشْعَثِ، فَأَمَرَ أَبَا عُبَيْدَةَ بْنَ عَبْدِ اللهِ أَنْ يُصَلِّيَ بِالنَّاسِ، فَكَانَ يُصَلِّي، فَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ قَامَ قَدْرَ مَا أَقُولُ: اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ مِلْءَ السَّمَاوَاتِ وَمِلْءَ الأَرْضِ. وَمِلْءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ، أَهْلَ الثَّنَاءِ وَالْمَجْدِ، لا مَانِعَ لِمَا أَعْطَيْتَ. وَلا مُعْطِيَ لِمَا مَنَعْتَ وَلا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ.

قَالَ الْحَكَمُ: فَذَكَرْتُ ذٰلِكَ لِعَبْدِ الرَّحْمَٰنِ بْنِ أَبِي لَيْلَىٰ. فَقَالَ: سَمِعْتُ الْبَرَاءَ بْنَ عَازِبٍ يَقُولُ: كَانَتْ صَلاةُ رَسُولِ اللَّهِ ﷺ وَرُكُوعُهُ، وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ، وَسُجُودُهُ، وَمَا بَيْنَ السَّجْدَتَيْنِ، قَرِيباً مِنَ السَّوَاءِ.

قَالَ شُعْبَةُ: فَذَكَرْتُهُ لِعَمْرِو بْنِ مُرَّةَ. فَقَالَ: قَدْ رَأَيْتُ ابْنَ أَبِي لَيْلَىٰ، فَلَمْ تَكُنْ صَلاتُهُ هَكَذَا.

(...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ، قَالا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ: أَنَّ مَطَرَ بْنَ نَاجِيَةَ لَمَّا ظَهَرَ عَلَى الْكُوفَةِ، أَمَرَ أَبَا عُبَيْدَةَ أَنْ يُصَلِّيَ بِالنَّاسِ... وَسَاقَ الْحَدِيثَ.

١٩٥ ـ (٤٧٢) ـ حدّثنا خَلَفُ بْنُ هِشَامٍ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ؛ قَالَ: إِنِّي لا آلُو أَنْ أُصَلِّيَ بِكُمْ كَمَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُصَلِّي بِنَا.

قَالَ: فَكَانَ أَنَسٌ يَصْنَعُ شَيْئاً لا أَرَاكُمْ تَصْنَعُونَهُ، كَانَ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ

say: "He forgot (to fall down in prostration)"; and whenever he raised his head from prostration, he would remain in that position (of sitting for a long time) that one might say: "He forgot (to fall for the second prostration)"".

196-(473) Anas Ibn Malik reported: I have never prayed behind an imam, more brief and perfect in the prayer than The Messenger of Allah "Allah's blessing and peace be upon him". The prayer of The Messenger of Allah "Allah's blessing and peace be upon him" was proportionate, and so was the prayer of Abu Bakr. When Umar came, he prolonged the Fajr prayer. Furthermore, whenever The Messenger of Allah "Allah's blessing and peace be upon him" (raised from bowing and) said: "Allah listens to him, who praises Him", he would remain in that position so long that we would say: "He forgot (or left what follows that)". But, he would fall down in prostration, and then sit between the two prostrations so long that we would say: "He forgot (or left what is next to that)".

[39] Following the imam and acting after him (in the prayer)

197-(474) Abdullah Ibn Yazid narrated: Al-Bara told me –and he is not a liar- that they used to perform the Prayer behind the Messenger of Allah "Allah's blessing and peace be upon him": I never saw anyone bending his back at the time while he (the Prophet) was raising his head, till the Messenger of Allah "Allah's blessing and peace be upon him" placed his forehead on the ground. Then, they would fall in prostration after him.

198-(…) Abdullah Ibn Yazid narrated: Al-Bara told me –and he is not a liar- that whenever The Messenger of Allah "Allah's blessing and peace be upon him" (raised his head from bowing and) said: "Allah listens to him who praises Him", none of us would bend his back (for prostration) until he (The Prophet) fell in prostration. Then, we would fall in prostration after him.

199-(…) Muharib Ibn Dithar narrated: I heard Abdullah Ibn Yazid talking upon the pulpit: Al-Bara told us that they used to pray with The Messenger of Allah "Allah's blessing and peace be upon him". Whenever he (The Prophet) bowed, they would bow (after him); "and whenever he raised his head (from bowing) and said: "Allah listens to him who praises Him", we would remain standing until we saw that he placed his forehead on the ground (in prostration); and then, we would follow him".

200-(…) Abd Ar-Rahman Ibn Abu Laila narrated from Al-Bara: We were (praying) with The Prophet "Allah's blessing and peace be upon him", and none of us would bend his back until we saw that he fell in prostration. Zuhair said (in his narration): "Until we saw him prostrating".

أَنْتَصَبَ قَائِماً حَتَّى يَقُولَ الْقَائِلُ: قَدْ نَسِيَ. وَإِذَا رَفَعَ رَأْسَهُ مِنَ السَّجْدَةِ مَكَثَ. حَتَّى يَقُولَ الْقَائِلُ: قَدْ نَسِيَ.

[البخاري: كتاب الأذان، باب المكث بين السجدتين، رقم: ٨٢١].

١٩٦ ـ (٤٧٣) ـ وحدّثني أَبُو بَكْرِ بْنُ نَافِعٍ الْعَبْدِيُّ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا حَمَّادٌ: أَخْبَرَنَا ثَابِتٌ، عَنْ أَنَسٍ؛ قَالَ: مَا صَلَّيْتُ خَلْفَ أَحَدٍ أَوْجَزَ صَلاَةً مِنْ صَلاَةِ رَسُولِ اللَّهِ ﷺ، فِي تَمَامٍ. كَانَتْ صَلاَةُ رَسُولِ اللَّهِ ﷺ مُتَقَارِبَةً. وَكَانَتْ صَلاَةُ أَبِي بَكْرٍ مُتَقَارِبَةً، فَلَمَّا كَانَ عُمَرُ بْنُ الْخَطَّابِ مَدَّ فِي صَلاَةِ الْفَجْرِ. وَكَانَ رَسُولُ اللَّهِ ﷺ إِذَا قَالَ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ» قَامَ، حَتَّى نَقُولَ: قَدْ أَوْهَمَ، ثُمَّ يَسْجُدُ، وَيَقْعُدُ بَيْنَ السَّجْدَتَيْنِ، حَتَّى نَقُولَ: قَدْ أَوْهَمَ.

٣٩ ـ بابُ مُتَابَعَةِ الإِمَامِ والعَمَلِ بَعْدَهُ

١٩٧ ـ (٤٧٤) ـ حدّثنا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو إِسْحَاقَ. (ح) قَالَ: وَحدَّثَنَا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا أَبُو خَيْثَمَةَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ اللَّهِ بْنِ يزيد. قَالَ: حَدَّثَنِي الْبَرَاءُ ـ وَهُوَ غَيْرُ كَذُوبٍ ـ أَنَّهُمْ كَانُوا يُصَلُّونَ خَلْفَ رَسُولِ اللَّهِ ﷺ، فَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ لَمْ أَرَ أَحَداً يَحْنِي ظَهْرَهُ حَتَّى يَضَعَ رَسُولُ اللَّهِ ﷺ جَبْهَتَهُ عَلَى الأَرْضِ، ثُمَّ يَخِرُّ مَنْ وَرَاءَهُ سُجَّداً.

[البخاري: كتاب الأذان، باب متى يسجد من خلف الإمام، رقم: ٦٩٠].

١٩٨ ـ (...) ـ وحدّثني أَبُو بَكْرِ بْنُ خَلاَّدٍ الْبَاهِلِيُّ: حَدَّثَنَا يَحْيَىٰ ـ يَعْنِي ابْنَ سَعِيدٍ ـ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنِي أَبُو إِسْحَاقَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ يَزِيدَ: حَدَّثَنِي الْبَرَاءُ ـ وَهُوَ غَيْرُ كَذُوبٍ ـ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا قَالَ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ» لَمْ يَحْنِ أَحَدٌ مِنَّا ظَهْرَهُ حَتَّى يَقَعَ رَسُولُ اللَّهِ ﷺ سَاجِداً، ثُمَّ نَقَعُ سُجُوداً بَعْدَهُ.

١٩٩ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَٰنِ بْنِ سَهْمٍ الأَنْطَاكِيُّ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُحَمَّدٍ أَبُو إِسْحَاقَ الْفَزَارِيُّ، عَنْ أَبِي إِسْحَاقَ الشَّيْبَانِيِّ، عَنْ مُحَارِبِ بْنِ دِثَارٍ؛ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ يَزِيدَ يَقُولُ عَلَى الْمِنْبَرِ: حَدَّثَنَا الْبَرَاءُ: أَنَّهُمْ كَانُوا يُصَلُّونَ مَعَ رَسُولِ اللَّهِ ﷺ، فَإِذَا رَكَعَ رَكَعُوا، وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ فَقَالَ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ» لَمْ نَزَلْ قِيَاماً حَتَّى نَرَاهُ قَدْ وَضَعَ وَجْهَهُ فِي الأَرْضِ، ثُمَّ نَتَّبِعُهُ.

٢٠٠ ـ (...) ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ وَابْنُ نُمَيْرٍ، قَالاَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ: حَدَّثَنَا أَبَانُ وَغَيْرُهُ عَنِ الْحَكَمِ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ أَبِي لَيْلَىٰ، عَنِ الْبَرَاءِ؛ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ لاَ يَحْنُو أَحَدٌ مِنَّا ظَهْرَهُ حَتَّى نَرَاهُ قَدْ سَجَدَ.

فَقَالَ زُهَيْرٌ: حَدَّثَنَا سُفْيَانُ. قَالَ: حَدَّثَنَا الْكُوفِيُّونَ: أَبَانُ وَغَيْرُهُ. قَالَ: حَتَّى نَرَاهُ يَسْجُدُ.

201-(475) Amr Ibn Huwairith narrated: I offered the Dawn "Fajr" prayer behind The Messenger of Allah "Allah's blessing and peace be upon him", in which he recited: "So verily I call to witness the Planets that recede, Go straight, or hide". (At-Takwir 15:16) Indeed, none of us would bend his back until he (The Prophet) fully prostrated.

[40] What one says on raising his head from bowing

202-(476) Ibn Abu Awfa narrated: Whenever The Messenger of Allah "Allah's blessing and peace be upon him" lifted his back from bowing, he would say: "Allah listens to him who praises Him! O Allah, our Lord! To You be all the praises, as much as filling the heavens, filling the earth, and filling whatever thing You wished afterwards".

203-(…) Abdullah Ibn Abu Awfa reported: The Messenger of Allah "Allah's blessing and peace be upon him" used to invoke Allah with the following supplication: "O Allah, our Lord! To You be all the praises, as much as filling the heavens, filling the earth, and filling whatever thing You wished afterwards".

204-(…) Abdullah Ibn Abu Awfa reported: The Messenger of Allah "Allah's blessing and peace be upon him" used to say (in the prayer): "O Allah, our Lord! To You be all the praises, as much as filling the heavens, filling the earth, and filling whatever thing You wished afterwards. O Allah! Purify me with the snow, the (water of) hail and the cold water! O Allah! Cleanse me from sins and errors in the same way as the white garment is cleansed from dirt".

(…) The same was narrated on the authority of Shu'ba, with the same chain of transmitters. But, he said in the narration of Mu'adh: "As the white garment is washed from filth". And he said "from dirt" in the narration of Yazid.

205-(477) Abu Sa'id Al-Khudri narrated: Whenever The Messenger of Allah "Allah's blessing and peace be upon him" raised his head from bowing, he would say: "O Allah, our Lord! To You be all the praises, as much as filling the heavens, the earth, and everything You wished besides, O (Allah, Who is) worthy of praise and glory: The truest word a slave can say –and all of us are slaves for You- is: There is none to withhold whatever You have given, nor is there anyone to give whatever You have withheld; and no fortune and richness would benefit the rich fortunate one without (or against) You".

206-(478) Ibn Abbas narrated: Whenever The Messenger of Allah "Allah's blessing and peace be upon him" raised his head from bowing, he

٢٠١ ـ (٤٧٥) ـ حدّثنا مُحرزُ بْنُ عَوْنِ بْنِ أَبِي عَوْنٍ: حَدَّثَنَا خَلَفُ بْنُ خَلِيفَةَ الأَشْجَعِيُّ أَبُو أَحْمَدَ، عَنِ الْوَلِيدِ بْنِ سَرِيعٍ، مَوْلَىٰ آلِ عَمْرِو بْنِ حُرَيْثٍ، عَنْ عَمْرِو بْنِ حُرَيْثٍ؛ قَالَ: صَلَّيْتُ خَلْفَ النَّبِيِّ ﷺ الْفَجْرَ، فَسَمِعْتُهُ يَقْرَأُ: ﴿فَلَآ أُقْسِمُ بِٱلْخُنَّسِ ﴿١٥﴾ ٱلْجَوَارِ ٱلْكُنَّسِ ﴿١٦﴾﴾ [التكوير: ١٥ ـ ١٦]. وَكَانَ لاَ يَحْنِي رَجُلٌ مِنَّا ظَهْرَهُ حَتَّى يَسْتَتِمَّ سَاجِداً.

٤٠ ـ بابُ ما يقولُ إذا رَفَعَ رأسَهُ من الركوع

٢٠٢ ـ (٤٧٦) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ وَوَكِيعٌ، عَنِ الأَعْمَشِ، عَنْ عُبَيْدِ بْنِ الْحَسَنِ، عَنِ ابْنِ أَبِي أَوْفَىٰ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ، إِذَا رَفَعَ ظَهْرَهُ مِنَ الرُّكُوعِ قَالَ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ مِلْءَ السَّمَاوَاتِ وَمِلْءَ الأَرْضِ، وَمِلْءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ».

٢٠٣ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ، قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ عُبَيْدِ بْنِ الْحَسَنِ؛ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ أَبِي أَوْفَىٰ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَدْعُو بِهَٰذَا الدُّعَاءِ: «اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ، مِلْءَ السَّمَاوَاتِ وَمِلْءَ الأَرْضِ، وَمِلْءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ».

٢٠٤ ـ (...) ـ حدّثني مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ، قَالَ ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ مَجْزَأَةَ بْنِ زَاهِرٍ؛ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ أَبِي أَوْفَىٰ يُحَدِّثُ عَنِ النَّبِيِّ ﷺ: أَنَّهُ كَانَ يَقُولُ: «اللَّهُمَّ لَكَ الْحَمْدُ مِلْءَ السَّمَاءِ وَمِلْءَ الأَرْضِ، وَمِلْءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ. اللَّهُمَّ طَهِّرْنِي بِالثَّلْجِ وَالْبَرَدِ وَالْمَاءِ الْبَارِدِ. اللَّهُمَّ طَهِّرْنِي مِنَ الذُّنُوبِ وَالْخَطَايَا كَمَا يُنَقَّى الثَّوْبُ الأَبْيَضُ مِنَ الْوَسَخِ».

(...) ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي. (ح) قَالَ: وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، كِلاَهُمَا عَنْ شُعْبَةَ، بِهَٰذَا الإِسْنَادِ.

فِي رِوَايَةِ مُعَاذٍ: «كَمَا يُنَقَّى الثَّوْبُ الأَبْيَضُ مِنَ الدَّرَنِ».

وَفِي رِوَايَةِ يَزِيدَ: «مِنَ الدَّنَسِ».

٢٠٥ ـ (٤٧٧) ـ حدّثنا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَٰنِ الدَّارِمِيُّ: أَخْبَرَنَا مَرْوَانُ بْنُ مُحَمَّدٍ الدِّمَشْقِيُّ: حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الْعَزِيزِ، عَنْ عَطِيَّةَ بْنِ قَيْسٍ، عَنْ قَزَعَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ قَالَ: «رَبَّنَا لَكَ الْحَمْدُ مِلْءَ السَّمَاوَاتِ وَالأَرْضِ، وَمِلْءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ، أَهْلَ الثَّنَاءِ وَالْمَجْدِ. أَحَقُّ مَا قَالَ الْعَبْدُ، وَكُلُّنَا لَكَ عَبْدٌ. اللَّهُمَّ لاَ مَانِعَ لِمَا أَعْطَيْتَ، وَلاَ مُعْطِيَ لِمَا مَنَعْتَ، وَلاَ يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ».

٢٠٦ ـ (٤٧٨) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا هُشَيْمُ بْنُ بَشِيرٍ: أَخْبَرَنَا هِشَامُ بْنُ حَسَّانَ، عَنْ قَيْسِ بْنِ سَعْدٍ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ، كَانَ إِذَا رَفَعَ رَأْسَهُ

would say: "O Allah, our Lord! To You be all the praises, as much as filling the heavens, the earth, and everything You wished besides, O (Allah, Who is) worthy of praise and glory: There is none to prevent whatever You have given, nor is there anyone to give whatever You have prevented; and no fortune and richness would benefit the rich fortunate one without (or against) You".

(...) Ata narrated from Ibn Abbas, from The Prophet "Allah's blessing and peace be upon him" the same until his saying: "and filling everything You wished besides", and he did not mention what follows it.

[41] It is forbidden to recite Quran in bowing and prostration

207-(479) Ibn Abbas narrated: The Messenger of Allah "Allah's blessing and peace be upon him" uncovered the curtain (of his chamber) and (saw) people in rows (performing the prayer) behind Abu Bakr. Then, he said: "O people! Nothing remains of the glad tidings of the Prophethood, but good visions (in dreams), which a Muslim sees, or somebody is made to see for him. You should know that I have been forbidden to recite the Quran in the state of bowing and prostration. So, as for bowing, you should glorify Allah The Great, and as for prostration, be earnest in supplication, for it is entitled to be responded to".

208-(...) Abdullah Ibn Abbas narrated: The Messenger of Allah "Allah's blessing and peace be upon him" uncovered the curtain (of his chamber) and his head was bandaged during his fatal illness. Then he said: "O Allah! Is it not that I have reported (Your message)? (He said it thrice) Nothing remains of the glad tidings of the Prophethood, but good visions (in dreams) which a pious slave sees or somebody is made to see for him". (Then, he mentioned the same Hadith of Sufyan).

209-(480) Ali Ibn Abu Talib narrated: The Messenger of Allah "Allah's blessing and peace be upon him" forbade me to recite (Quran) while being in the state of bowing or prostration.

210-(...) Ali Ibn Abu Talib narrated: The Messenger of Allah "Allah's blessing and peace be upon him" forbade me to recite The Holy Quran while being in the state of bowing or prostration.

211-(...) Ali Ibn Abu Talib narrated: The Messenger of Allah "Allah's blessing and peace be upon him" forbade me to recite (Quran) while being in the state of bowing or prostration, and I do not say that he forbade you.

مِنَ الرُّكُوعِ. قَالَ: «اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ مِلْءَ السَّمَاوَاتِ وَمِلْءَ الأَرْضِ، وَمَا بَيْنَهُمَا. وَمِلْءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ، أَهْلَ الثَّنَاءِ وَالْمَجْدِ، لا مَانِعَ لِمَا أَعْطَيْتَ، وَلاَ مُعْطِيَ لِمَا مَنَعْتَ، وَلاَ يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ».

(...) ـ **حدّثنا** ابْنُ نُمَيْرٍ: حَدَّثَنَا حَفْصٌ: حَدَّثَنَا هِشَامُ بْنُ حَسَّانَ: حَدَّثَنَا قَيْسُ بْنُ سَعْدٍ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ... إِلَى قَوْلِهِ: «وَمِلْءُ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ» وَلَمْ يَذْكُرْ مَا بَعْدَهُ.

٤١ ـ باب النَّهْيِ عن قراءةِ القرآنِ في الرُّكوعِ والسجودِ

٢٠٧ ـ (٤٧٩) ـ **حدّثنا** سَعِيدُ بْنُ مَنْصُورٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ، قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ: أَخْبَرَنِي سُلَيْمَانُ بْنُ سُحَيْمٍ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ مَعْبَدٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: كَشَفَ رَسُولُ اللَّهِ ﷺ السِّتَارَةَ، وَالنَّاسُ صُفُوفٌ خَلْفَ أَبِي بَكْرٍ. فَقَالَ: «أَيُّهَا النَّاسُ، إِنَّهُ لَمْ يَبْقَ مِنْ مُبَشِّرَاتِ النُّبُوَّةِ إِلاَّ الرُّؤْيَا الصَّالِحَةُ يَرَاهَا الْمُسْلِمُ، أَوْ تُرَى لَهُ، أَلاَ وَإِنِّي نُهِيتُ أَنْ أَقْرَأَ الْقُرآنَ رَاكِعاً أَوْ سَاجِداً، فَأَمَّا الرُّكُوعُ فَعَظِّمُوا فِيهِ الرَّبَّ عَزَّ وَجَلَّ. وَأَمَّا السُّجُودُ فَاجْتَهِدُوا فِي الدُّعَاءِ، فَقَمِنٌ أَنْ يُسْتَجَابَ لَكُمْ».

٢٠٨ ـ (...) ـ قَالَ أَبُو بَكْرٍ: حَدَّثَنَا سُفْيَانُ عَنْ سُلَيْمَانَ. حَدَّثَنَا يَحْيَىٰ بْنُ أَيُّوبَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ: أَخْبَرَنِي سُلَيْمَانُ بْنُ سُحَيْمٍ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ مَعْبَدِ بْنِ عَبَّاسٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ؛ قَالَ: كَشَفَ رَسُولُ اللَّهِ ﷺ السِّتْرَ. وَرَأْسُهُ مَعْصُوبٌ فِي مَرَضِهِ الَّذِي مَاتَ فِيهِ فَقَالَ: «اللَّهُمَّ هَلْ بَلَّغْتُ؟» ثَلاَثَ مَرَّاتٍ، «إِنَّهُ لَمْ يَبْقَ مِنْ مُبَشِّرَاتِ النُّبُوَّةِ إِلاَّ الرُّؤْيَا يَرَاهَا الْعَبْدُ الصَّالِحُ أَوْ تُرَى لَهُ...» ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ سُفْيَانَ.

٢٠٩ ـ (٤٨٠) ـ **حدّثني** أَبُو الطَّاهِرِ وَحَرْمَلَةُ قَالاَ: أَخْبَرَنَا ابْنُ وَهْبٍ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ؛ قَالَ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ عَبْدِ اللَّهِ بْنِ حُنَيْنٍ: أَنَّ أَبَاهُ حَدَّثَهُ؛ أَنَّهُ سَمِعَ عَلِيَّ بْنَ أَبِي طَالِبٍ قَالَ: نَهَانِي رَسُولُ اللَّهِ ﷺ أَنْ أَقْرَأَ رَاكِعاً أَوْ سَاجِداً.

٢١٠ ـ (...) ـ **وحدّثنا** أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلاَءِ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنِ الْوَلِيدِ ـ يَعْنِي ابْنَ كَثِيرٍ ـ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ عَبْدِ اللَّهِ بْنِ حُنَيْنٍ، عَنْ أَبِيهِ؛ أَنَّهُ سَمِعَ عَلِيَّ بْنَ أَبِي طَالِبٍ يَقُولُ: نَهَانِي رَسُولُ اللَّهِ ﷺ عَنْ قِرَاءَةِ الْقُرْآنِ وَأَنَا رَاكِعٌ أَوْ سَاجِدٌ.

٢١١ ـ (...) ـ **وحدّثني** أَبُو بَكْرِ بْنُ إِسْحَاقَ: أَخْبَرَنَا ابْنُ أَبِي مَرْيَمَ: أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: أَخْبَرَنِي زَيْدُ بْنُ أَسْلَمَ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ حُنَيْنٍ، عَنْ أَبِيهِ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ؛ أَنَّهُ قَالَ: نَهَانِي رَسُولُ اللَّهِ ﷺ عَنِ الْقِرَاءَةِ فِي الرُّكُوعِ وَالسُّجُودِ. وَلاَ أَقُولُ: نَهَاكُمْ.

212-(...) Ibn Abbas narrated from Ali Ibn Abu Talib: My beloved one (i.e. The Prophet) "Allah's blessing and peace be upon him" forbade me to recite (Quran) while being in the state of bowing or prostration.

213-(...) Ali Ibn Abu Talib narrated: The Messenger of Allah "Allah's blessing and peace be upon him" forbade me to recite (Quran) while being in the state of bowing. (But, none of the transmitters mentioned such a forbiddance in the state of prostration), as mentioned by Az-Zuhri, Zaid Ibn Aslam, Al-Walid Ibn Kathir, and Dawood Ibn Qais

(...) The same was narrated on the authority of Ali, in which there is no mention of (such a forbiddance) in the state of prostration.

214-(481) Ibn Abbas narrated: I was forbidden (by The Prophet) to recite (Quran) while being in the state of bowing. (He did not mention Ali in the chain of transmission).

[42] What could be said in both bowing and prostration

215-(482) Abu Huraira narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "The slave would be the nearest to (the mercy of) his Lord when he is in the state of prostration; so, supplicate (Allah) so much (while being in such a state)".

216-(483) Abu Huraira narrated that The Messenger of Allah "Allah's blessing and peace be upon him" used to say in his prostration: "O Allah! Forgive me all of my sins: the minor and the major, the first and the last, and the secret and the open".

217-(484) Masruq narrated from A'isha: The Messenger of Allah "Allah's blessing and peace be upon him" used to say, in his bowing and prostration: "Glory be to You O Allah, with Your praise (I glorify You); for give me". In this way, he would comply to (the order of) The Quran.

218-(...) Masruq narrated from A'isha: The Messenger of Allah "Allah's blessing and peace be upon him" used to say frequently before his death: "Glory be to You, with Your praise I ask for Your forgiveness, and I turn in repentance to You". I asked him: "O Messenger of Allah! What are those words which I find you saying?" he replied: "there has been made a sign for me in my nation, and when I saw it, I uttered them. (It is): "When comes the Help of Allah, and Victory, And thou dost see the People enter Allah's Religion in crowds, Celebrate the Praises of thy Lord, and pray for His Forgiveness: for He is Oft-Returning (in Grace and Mercy)"".

219-(...) Masruq narrated from A'isha: I never saw The Messenger of Allah "Allah's blessing and peace be upon him", since it was revealed to

٢١٢ ـ (...) ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ وإِسْحَاقُ، قَالاَ: أَخْبَرَنَا أَبُو عَامِرٍ الْعَقَدِيُّ: حَدَّثَنَا دَاوُدُ بْنُ قَيْسٍ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ عَبْدِ اللَّهِ بْنِ حُنَيْنٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ، عَنْ عَلِيٍّ؛ قَالَ: نَهَانِي حِبِّي ﷺ أَنْ أَقْرَأَ رَاكِعاً، أَوْ سَاجِداً.

٢١٣ ـ (...) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ. قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ نَافِعٍ. (ح) وَحَدَّثَنِي عِيسَىٰ بْنُ حَمَّادٍ الْمِصْرِيُّ: أَخْبَرَنَا اللَّيْثُ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ. (ح) قَالَ: وَحَدَّثَنِي هَارُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: حَدَّثَنَا الضَّحَّاكُ بْنُ عُثْمَانَ. (ح) قَالَ: وَحَدَّثَنَا الْمُقَدَّمِيُّ: حَدَّثَنَا يَحْيَىٰ ـ وَهُوَ الْقَطَّانُ ـ عَنِ ابْنِ عَجْلاَنَ.

(ح) وَحَدَّثَنِي هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: حَدَّثَنِي أُسَامَةُ بْنُ زَيْدٍ. (ح) قَالَ: وَحَدَّثَنَا يَحْيَىٰ بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ، قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ ـ يَعْنُونَ ابْنَ جَعْفَرٍ ـ أَخْبَرَنِي مُحَمَّدٌ ـ وَهُوَ ابْنُ عَمْرٍو ـ (ح) قَالَ: وَحَدَّثَنِي هَنَّادُ بْنُ السَّرِيِّ: حَدَّثَنَا عَبْدَةُ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، كُلُّ هٰؤُلاءِ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ حُنَيْنٍ، عَنْ أَبِيهِ، عَنْ عَلِيٍّ، ـ إِلاَّ الضَّحَّاكَ وَابْنَ عَجْلاَنَ فَإِنَّهُمَا زَادَا: عَنِ ابْنِ عَبَّاسٍ عَنْ عَلِيٍّ ـ عَنِ النَّبِيِّ ﷺ. كُلُّهُمْ قَالُوا: نَهَانِي عَنْ قِرَاءَةِ الْقُرْآنِ وَأَنَا رَاكِعٌ. وَلَمْ يَذْكُرُوا فِي رِوَايَتِهِمُ النَّهْيَ عَنْهَا فِي السُّجُودِ. كَمَا ذَكَرَ الزُّهْرِيُّ وَزَيْدُ بْنُ أَسْلَمَ وَالْوَلِيدُ بْنُ كَثِيرٍ وَدَاوُدُ بْنُ قَيْسٍ.

(...) ـ وحدّثناه قُتَيْبَةُ، عَنْ حَاتِمِ بْنِ إِسْمَاعِيلَ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ عَبْدِ اللَّهِ بْنِ حُنَيْنٍ، عَنْ عَلِيٍّ. وَلَمْ يَذْكُرْ فِي السُّجُودِ.

٢١٤ ـ (٤٨١) ـ وحدّثني عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي بَكْرِ بْنِ حَفْصٍ، عَنْ عَبْدِ اللَّهِ بْنِ حُنَيْنٍ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّهُ قَالَ: نُهِيتُ أَنْ أَقْرَأَ وَأَنَا رَاكِعٌ، لاَ يَذْكُرُ فِي الإِسْنَادِ عَلِيّاً.

٤٢ ـ بابُ ما يُقالُ في الرُّكُوعِ والسُّجُودِ

٢١٥ ـ (٤٨٢) ـ وحدّثنا هَارُونُ بْنُ مَعْرُوفٍ وَعَمْرُو بْنُ سَوَّادٍ، قَالاَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنْ عُمَارَةَ بْنِ غَزِيَّةَ، عَنْ سُمَيٍّ مَوْلَىٰ أَبِي بَكْرٍ: أَنَّهُ سَمِعَ أَبَا صَالِحٍ ذَكْوَانَ يُحَدِّثُ عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَقْرَبُ مَا يَكُونُ الْعَبْدُ مِنْ رَبِّهِ وَهُوَ سَاجِدٌ، فَأَكْثِرُوا الدُّعَاءَ».

٢١٦ ـ (٤٨٣) ـ وحدّثني أَبُو الطَّاهِرِ وَيُونُسُ بْنُ عَبْدِ الأَعْلَىٰ، قَالاَ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يَحْيَىٰ بْنُ أَيُّوبَ، عَنْ عُمَارَةَ بْنِ غَزِيَّةَ، عَنْ سُمَيٍّ مَوْلَىٰ أَبِي بَكْرٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقُولُ فِي سُجُودِهِ: «اللَّهُمَّ اغْفِرْ لِي ذَنْبِي كُلَّهُ. دِقَّهُ وَجِلَّهُ. وَأَوَّلَهُ وَآخِرَهُ. وَعَلاَنِيَتَهُ وَسِرَّهُ».

٢١٧ ـ (٤٨٤) ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ. قَالَ زُهَيْرٌ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبِي الضُّحَىٰ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ. قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُكْثِرُ أَنْ يَقُولَ فِي رُكُوعِهِ وَسُجودِهِ: «سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ، اللَّهُمَّ اغْفِرْ لِي» يَتَأَوَّلُ الْقُرآنَ. [البخاري: كتاب الأذان، باب الدعاء في الركوع، رقم: ٧٩٤].

٢١٨ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالاَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ؛ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُكْثِرُ أَنْ يَقُولَ، قَبْلَ أَنْ يَمُوتَ: «سُبْحَانَكَ وَبِحَمْدِكَ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ». قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ، مَا هٰذِهِ الْكَلِمَاتُ الَّتِي أَرَاكَ أَحْدَثْتَها تَقُولُهَا؟ قَالَ: «جُعِلَتْ لِي عَلاَمَةٌ فِي أُمَّتِي إِذَا رَأَيْتُهَا قُلْتُهَا. ﴿إِذَا جَآءَ نَصْرُ ٱللَّهِ وَٱلْفَتْحُ ۝١﴾» [النصر: ١] إِلَى آخِرِ السُّورَةِ.

٢١٩ ـ (...) ـ حدّثني مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا يَحْيَىٰ بْنُ آدَمَ: حَدَّثَنَا مُفَضَّلٌ، عَنِ الأَعْمَشِ،

him: "When comes the Help of Allah", offering a prayer but that he supplicated or said: "Glory be to You, o my Lord, with Your praise (I glorify You)! O Allah! Forgive me".

220-(…) Masruq narrated from A'isha: The Messenger of Allah "Allah's blessing and peace be upon him" used to say frequently: "Glory be to Allah, with Whose praise (I glorify Him). I ask for Allah's forgiveness, and I turn in repentance to Him". I asked him: "O Messenger of Allah! I see you saying frequently: "Glory be to Allah, with Whose praise (I glorify Him). I ask for Allah's forgiveness, and I turn in repentance to Him"". He replied: "My Lord told me that I would see a sign in my nation; and when I see it I should say frequently: "Glory be to Allah, with Whose praise (I glorify Him). I ask for Allah's forgiveness, and I turn in repentance to Him". And, I saw it: "When comes the Help of Allah, and Victory (i.e. the conquest of Mecca), And thou dost see the People enter Allah's Religion in crowds, Celebrate the Praises of thy Lord, and pray for His Forgiveness: for He is Oft-Returning (in Grace and Mercy)"".

221-(485) Ibn Juraij narrated: I asked Ata: "What do you use to say in the state of bowing?" he said: "As for (the statement): "Glory be to You, with Your praise (I glorify You); there is no god but You", Ibn Abu Mulaika told me that A'isha said: One night, I missed The Messenger of Allah "Allah's blessing and peace be upon him", and I thought he had gone to one of his wives. I looked for him. But, when I returned, I found him, in a state of bowing or prostration, saying: "Glory be to You, with Your praise (I glorify You); there is no god but You". I said: "Let my father and my mother be sacrificed for you! I'm thinking in a state (of jealousy), while you are in another state (with your Lord)"".

222-(486) A'isha narrated: One night, I missed The Messenger of Allah "Allah's blessing and peace be upon him" from the bed. I searched for him, and then my hand touched the soles of his feet, which were raised, as he was in the state of prostration, saying: "O Allah! I seek refuge with Your pleasure from Your anger, with Your forgiveness from Your punishment, and with (the mercy of) You from (the anger of) You. I cannot reckon Your praise, for You are as You applauded Yourself".

223-(487) A'isha narrated that The Messenger of Allah "Allah's blessing and peace be upon him" used to say in his bowing and prostration: "Glorified be You, sanctified be You, The Lord of angels and spirits".

224-(…) This Hadith was narrated on the authority of A'isha from The Prophet "Allah's blessing and peace be upon him".

عَنْ مُسْلِمِ بْنِ صُبَيْحٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ؛ قَالَتْ: مَا رَأَيْتُ النَّبِيَّ ﷺ مُنْذُ نَزَلَ عَلَيْهِ: ﴿إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ﴾ يُصَلِّي صَلاَةً إِلا دَعَا. أَوْ قَالَ فِيهَا: «سُبْحَانَكَ رَبِّي وَبِحَمْدِكَ، اللَّهُمَّ اغْفِرْ لِي».

٢٢٠ ـ (...) ـ **حدّثني** مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنِي عَبْدُ الأَعْلَىٰ: حَدَّثَنَا دَاوُدُ عَنْ عَامِرٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ؛ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُكْثِرُ مِنْ قَوْلِ: «سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، أَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ». قَالَتْ: فَقُلْتُ: يَا رَسُولَ اللَّهِ، أَرَاكَ تُكْثِرُ مِنْ قَوْلِ: «سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، أَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ؟» فَقَالَ: «خَبَّرَنِي رَبِّي أَنِّي سَأَرَى عَلاَمَةً فِي أُمَّتِي، فَإِذَا رَأَيْتُهَا أَكْثَرْتُ مِنْ قَوْلِ: سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، أَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ، فَقَدْ رَأَيْتُهَا. ﴿إِذَا جَآءَ نَصْرُ ٱللَّهِ وَٱلْفَتْحُ ①﴾. فَتْحُ مَكَّةَ. ﴿وَرَأَيْتَ ٱلنَّاسَ يَدْخُلُونَ فِى دِينِ ٱللَّهِ أَفْوَاجًا ② فَسَبِّحْ بِحَمْدِ رَبِّكَ وَٱسْتَغْفِرْهُ إِنَّهُۥ كَانَ تَوَّابًۢا ③﴾ [النصر: ١ ـ ٣]».

٢٢١ ـ (٤٨٥) ـ **وحدّثني** حَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ وَمُحَمَّدُ بْنُ رَافِعٍ قَالاَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ. قَالَ: قُلْتُ لِعَطَاءٍ: كَيْفَ تَقُولُ أَنْتَ فِي الرُّكُوعِ؟ قَالَ: أَمَّا سُبْحَانَكَ وَبِحَمْدِكَ لاَ إِلَهَ إِلاَّ أَنْتَ، فَأَخْبَرَنِي ابْنُ أَبِي مُلَيْكَةَ عَنْ عَائِشَةَ؛ قَالَتْ: افْتَقَدْتُ النَّبِيَّ ﷺ ذَاتَ لَيْلَةٍ. فَظَنَنْتُ أَنَّهُ ذَهَبَ إِلَى بَعْضِ نِسَائِهِ. فَتَحَسَّسْتُ ثُمَّ رَجَعْتُ، فَإِذَا هُوَ رَاكِعٌ أَوْ سَاجِدٌ يَقُولُ: «سُبْحَانَكَ وَبِحَمْدِكَ لاَ إِلَهَ إِلاَّ أَنْتَ». فَقُلْتُ: بِأَبِي أَنْتَ وَأُمِّي، إِنِّي لَفِي شَأْنٍ وَإِنَّكَ لَفِي آخَرَ.

٢٢٢ ـ (٤٨٦) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عُمَرَ، عَنْ مُحَمَّدِ بْنِ يَحْيَىٰ بْنِ حَبَّانَ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ عَائِشَةَ؛ قَالَتْ: فَقَدْتُ رَسُولَ اللَّهِ ﷺ لَيْلَةً مِنَ الْفِرَاشِ، فَالْتَمَسْتُهُ، فَوَقَعَتْ يَدِي عَلَى بَطْنِ قَدَمَيْهِ وَهُوَ فِي الْمَسْجِدِ ـ وَهُمَا مَنْصُوبَتَانِ ـ وَهُوَ يَقُولُ: «اللَّهُمَّ أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ، وَبِمُعَافَاتِكَ مِنْ عُقُوبَتِكَ. وَأَعُوذُ بِكَ مِنْكَ لاَ أُحْصِي ثَنَاءً عَلَيْكَ، أَنْتَ كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ».

٢٢٣ ـ (٤٨٧) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ الْعَبْدِيُّ: حَدَّثَنَا سَعِيدُ ابْنُ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ مُطَرِّفِ بْنِ عَبْدِ اللَّهِ بْنِ الشِّخِّيرِ: أَنَّ عَائِشَةَ نَبَّأَتْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقُولُ فِي رُكُوعِهِ وَسُجُودِهِ: «سُبُّوحٌ قُدُّوسٌ. رَبُّ الْمَلاَئِكَةِ وَالرُّوحِ».

٢٢٤ ـ (...) ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا شُعْبَةُ أَخْبَرَنِي قَتَادَةُ. قَالَ: سَمِعْتُ مُطَرِّفَ بْنَ عَبْدِ اللَّهِ بْنِ الشِّخِّيرِ. قَالَ أَبُو دَاوُدَ: وَحَدَّثَنِي هِشَامٌ، عَنْ قَتَادَةَ، عَنْ مُطَرِّفٍ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ ﷺ... بِهَذَا الْحَدِيثِ.

[43] The merit of the prostration, and the exhortation to offer it

225-(488) Ma'dan Ibn Abu Talha Al-Ya'muri narrated: I met Thawban, the freed slave of The Messenger of Allah "Allah's blessing and peace be upon him", to whom I said: "Tell me of a (good) deed, by which Allah would admit me in Paradise (or tell me of the dearest deed to Allah)". He kept silent. I asked him once again, and he kept silent. I asked him for the third time, and he replied: "I asked about that The Messenger of Allah "Allah's blessing and peace be upon him", who said: "Offer the prostration to Allah so much, for you never fall in prostration to Allah once, but that Allah would raise you by it a degree (in reward), and remove a sin from you"". Ma'dan resumed: "Later, I met Abu Ad-Darda, whom I asked (about this matter), and he said to me the same as Thawban had said".

226-(489) Rabie'a Ibn Ka'b Al-Aslami narrated: I was staying the night with The Messenger of Allah "Allah's blessing and peace be upon him" when I brought to him his (water of) ablution and other needs. He said to me: "Ask (me whatever you wanted)". I said: "I ask you (to be given the privilege of) accompanying you in Paradise". He said: "Ask for something besides". I said: "It is just that (which I wanted)". He said: "Then, support me to do that for you by offering so much prostrations (to Allah)".

[44] The limbs of prostration, and the forbiddance of folding the hair and clothes, as well as of plaiting the hair in the prayer

227-(490) Tawus narrated from Ibn Abbas: The Prophet "Allah's blessing and peace be upon him" has been ordered to prostrate on seven (bones), and not to fold his hair and clothes.

(This is the narration of Yahya, but, according to the narration of Abu Ar-Rabie: (He has been ordered to prostrate) on seven bones: the palms, the knees, the feet, and the forehead, and he has been forbidden to fold his hair and clothes).

228-(...) Tawus narrated from Ibn Abbas: The Prophet "Allah's blessing and peace be upon him" said: "I have been ordered to prostrate on seven bones, and not to fold hair or clothes".

229-(...) Tawus narrated from Ibn Abbas: The Prophet "Allah's blessing and peace be upon him" has been ordered to prostrate on seven (bones), and he has been forbidden to fold back the hair and clothes.

230-(...) Tawus narrated from Ibn Abbas: The Prophet "Allah's blessing and peace be upon him" said. "I have been ordered to prostrate on seven bones: The forehead, (and he pointed with his hand to his nose), the

٤٣ ـ بابُ فَضلِ السُّجود والحَثِّ عليه

٢٢٥ ـ (٤٨٨) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، قَالَ: سَمِعْتُ الأَوْزَاعِيَّ قَالَ: حَدَّثَنِي الْوَلِيدُ بْنُ هِشَامٍ الْمُعَيْطِيُّ: حَدَّثَنِي مَعْدَانُ بْنُ أَبِي طَلْحَةَ الْيَعْمَرِيُّ. قَالَ: لَقِيتُ ثَوْبَانَ مَوْلَىٰ رَسُولِ اللَّهِ ﷺ، فَقُلْتُ: أَخْبِرْنِي بِعَمَلٍ أَعْمَلُهُ يُدْخِلُنِي اللَّهُ بِهِ الْجَنَّةَ. أَوْ قَالَ: قُلْتُ: بِأَحبِّ الأَعْمَالِ إِلَى اللَّهِ، فَسَكَتَ، ثُمَّ سَأَلْتُهُ الثَّالِثَةَ فَقَالَ: سَأَلْتُ عَنْ ذَلِكَ رَسُولَ اللَّهِ ﷺ. فَقَالَ: «عَلَيْكَ بِكَثْرَةِ السُّجُودِ لِلَّهِ، فَإِنَّكَ لاَ تَسْجُدُ لِلَّهِ سَجْدَةً إِلاَّ رَفَعَكَ اللَّهُ بِهَا دَرَجَةً، وَحَطَّ عَنْكَ بِهَا خَطِيئَةً».

قَالَ مَعْدَانُ: ثُمَّ لَقِيتُ أَبَا الدَّرْدَاءِ فَسَأَلْتُهُ. فَقَالَ لِي مِثْلَ مَا قَالَ لِي ثَوْبَانُ.

٢٢٦ ـ (٤٨٩) ـ حدّثنا الْحَكَمُ بْنُ مُوسَىٰ أَبُو صَالِحٍ: حَدَّثَنَا هِقْلُ بْنُ زِيَادٍ، قَالَ: سَمِعْتُ الأَوْزَاعِيَّ. قَالَ: حَدَّثَنِي يَحْيَىٰ بْنُ أَبِي كَثِيرٍ: حَدَّثَنِي أَبُو سَلَمَةَ: حَدَّثَنِي رَبِيعَةُ بْنُ كَعْبٍ الأَسْلَمِيُّ؛ قَالَ: كُنْتُ أَبِيتُ مَعَ رَسُولِ اللَّهِ ﷺ، فَأَتَيْتُهُ بِوَضُوئِهِ وَحَاجَتِهِ، فَقَالَ لِي: «سَلْ». فَقُلْتُ: أَسْأَلُكَ مُرَافَقَتَكَ فِي الْجَنَّةِ. قَالَ: «أَوْ غَيْرَ ذَلِكَ؟» قُلْتُ: هُوَ ذَاكَ. قَالَ: «فَأَعِنِّي عَلَى نَفْسِكَ بِكَثْرَةِ السُّجُودِ».

٤٤ ـ بابُ أعضاءِ السجود والنهي عن كَفِّ الشعر والثوب وعَقْصِ الرأس في الصلاة

٢٢٧ ـ (٤٩٠) ـ وحدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ وَأَبُو الرَّبِيعِ الزَّهْرَانِيُّ، ـ قَالَ يَحْيَىٰ: أَخْبَرَنَا. وَقَالَ أَبُو الرَّبِيعِ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، ـ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: أُمِرَ النَّبِيُّ ﷺ أَنْ يَسْجُدَ عَلَى سَبْعَةٍ. وَنُهِيَ أَنْ يَكُفَّ شَعْرَهُ وَثِيَابَهُ.

هٰذَا حَدِيثُ يَحْيَىٰ.

وَقَالَ أَبُو الرَّبِيعِ: عَلَى سَبْعَةِ أَعْظُمٍ. وَنُهِيَ أَنْ يَكُفَّ شَعْرَهُ وَثِيَابَهُ. الْكَفَّيْنِ وَالرُّكْبَتَيْنِ وَالْقَدَمَيْنِ وَالْجَبْهَةِ.

[البخاري: كتاب الأذان، باب السجود على سبعة أعظم، رقم: ٨٠٩].

٢٢٨ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدٌ ـ وَهُوَ ابْنُ جَعْفَرٍ ـ: حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «أُمِرْتُ أَنْ أَسْجُدَ عَلَى سَبْعَةِ أَعْظُمٍ. وَلاَ أَكُفَّ ثَوْباً وَلاَ شَعْراً».

[البخاري: كتاب الأذان، باب السجود على الأنف، رقم: ٨١٢].

٢٢٩ ـ (...) ـ حدّثنا عَمْرٌو النَّاقِدُ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ: أُمِرَ النَّبِيُّ ﷺ أَنْ يسجُدَ على سبعٍ. ونُهِيَ أَنْ يَكفِتَ الشَّعْرَ والثِّيابَ.

٢٣٠ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ طَاوُسٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أُمِرْتُ أَنْ أَسْجُدَ عَلَى سَبْعَةِ

hands, the knees, and the extremities of the feet, and not to fold back clothes or hair".

231-(...) Tawus narrated from Abdullah Ibn Abbas: The Prophet "Allah's blessing and peace be upon him" said: "I have been ordered to prostrate on seven (bones): the forehead and nose, the hands, the knees, and the feet, and not to fold back the hair and clothes".

(491) Amer Ibn Sa'd narrated from Al-Abbas Ibn Abd Al-Muttalib that he heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "When one prostrates, then, seven limbs prostrate with him: His face, his hands, his knees and his feet".

232-(492) Kuraib, the freed slave of Ibn Abbas, narrated that once Abdullah Ibn Abbas saw Abdullah Ibn Al-Harith offering the prayer, with his hair plaited from behind him. He got up and started undoing it. When he (Ibn Al-Harith) finished the prayer, he came to Ibn Abbas and asked him: "What is your business with my head?" he (Ibn Abbas) replied: "I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "Such a person (as praying with his hair plaited from behind him) is like the one, who is praying while fascinated"".

[45] The moderation in prostration, and putting the hands on the ground, and raising the elbows from the sides, and keeping away the abdomen from the thighs in prostration

233-(493) Anas narrated: The Prophet "Allah's blessing and peace be upon him" said: "Be moderate in prostration (Sajda) and do not put your forearms flat (with elbows touching the ground) like a dog".

(...) The same was narrated on the authority of Shu'ba, with the same chain of transmitters. But, in the narration of Ibn Ja'far, he said: "None of you should stretch his forearms like the stretching of a dog".

234-(494) Al-Bara narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If you prostrated (in the prayer), then, you should put your hands (on the ground) and raise your elbows".

[46] The description of the prayer: What one starts it with, and what he ends it with, and what about prostration and the moderation in it, and what about the testification "Tashahhud" after every two Rak'as of the four-Rak'a prayer, and what about the sitting position between the two prostrations, and what about the first Tashahhud

235-(495) Abdullah Ibn Malik Ibn Buhaina narrated that whenever The Messenger of Allah "Allah's blessing and peace be upon him" prostrated

أَعْظُمٍ: الْجَبْهَةِ ـ وَأَشَارَ بِيَدِهِ عَلَى أَنْفِهِ ـ وَالْيَدَيْنِ، وَالرِّجْلَيْنِ، وَأَطْرَافِ الْقَدَمَيْنِ. وَلاَ نَكْفِتَ الثِّيَابَ وَلاَ الشَّعْرَ».

٢٣١ ـ (...) ـ حدّثنا أَبُو الطَّاهِرِ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: حَدَّثَنِي ابْنُ جُرَيْجٍ، عَنْ عَبْدِ اللَّهِ بْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أُمِرْتُ أَنْ أَسْجُدَ عَلَى سَبْعٍ. وَلاَ أَكْفِتَ الشَّعْرَ وَلاَ الثِّيَابَ: الْجَبْهَةِ، وَالأَنْفِ، وَالْيَدَيْنِ، وَالرُّكْبَتَيْنِ، وَالْقَدَمَيْنِ».

(٤٩١) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا بَكْرٌ ـ وَهُوَ ابْنُ مُضَرَ ـ عَنِ ابْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنِ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ: أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا سَجَدَ الْعَبْدُ سَجَدَ مَعَهُ سَبْعَةُ أَطْرَافٍ: وَجْهُهُ، وَكَفَّاهُ، وَرُكْبَتَاهُ، وَقَدَمَاهُ».

٢٣٢ ـ (٤٩٢) ـ حدّثنا عَمْرُو بْنُ سَوَّادٍ الْعَامِرِيُّ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنَا عَمْرُو بْنُ الْحَارِثِ: أَنَّ بُكَيْراً حَدَّثَهُ: أَنَّ كُرَيْباً مَوْلَى ابْنِ عَبَّاسٍ حَدَّثَهُ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ: أَنَّهُ رَأَى عَبْدَ اللَّهِ بْنَ الْحَارِثِ يُصَلِّي وَرَأْسُهُ مَعْقُوصٌ مِنْ وَرَائِهِ، فَقَامَ فَجَعَلَ يَحُلُّهُ، فَلَمَّا انْصَرَفَ أَقْبَلَ إِلَى ابْنِ عَبَّاسٍ، فَقَالَ: مَالَكَ وَرَأْسِي؟ فَقَالَ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّمَا مَثَلُ هَذَا مَثَلُ الَّذِي يُصَلِّي وَهُوَ مَكْتُوفٌ».

٤٥ ـ باب الاعتدالِ في السجود، ووضعِ الكَفَّين على الأرض، ورفع المِرْفقين عن الجَنْبَيْن ورفع البطن عَنِ الفَخِذَيْنِ في السُّجُودِ

٢٣٣ ـ (٤٩٣) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اعْتَدِلُوا فِي السُّجُودِ، وَلا يَبْسُطْ أَحَدُكُمْ ذِرَاعَيْهِ انْبِسَاطَ الْكَلْبِ».

[البخاري: كتاب الاذان، باب لا يفترش ذراعيه في السجود، رقم: ٨٢٢].

(...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ، قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. (ح) قَالَ: وَحَدَّثَنِيهِ يَحْيَى بْنُ حَبِيبٍ: حَدَّثَنَا خَالِدٌ ـ يَعْنِي ابْنَ الْحَارِثِ ـ قَالاَ: حَدَّثَنَا شُعْبَةُ... بِهَذَا الإِسْنَادِ.

وَفِي حَدِيثِ ابْنِ جَعْفَرٍ: «وَلا يَتَبَسَّطْ أَحَدُكُمْ ذِرَاعَيْهِ انْبِسَاطَ الْكَلْبِ».

٢٣٤ ـ (٤٩٤) ـ حدّثنا يَحْيَى بْنُ يَحْيَى، قَالَ: أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ إِيَادٍ، عَنْ إِيَادٍ، عَنِ الْبَرَاءِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا سَجَدْتَ فَضَعْ كَفَّيْكَ وَارْفَعْ مِرْفَقَيْكَ».

٤٦ ـ بابُ ما يَجْمَعُ صِفَةَ الصَّلاة وما يُفْتَتَحُ به ويُخْتَمُ به وصِفَةِ الرُّكوعِ والاعتدال منه، والسُّجود والاعتدال منه، والتشهّد بعد كل رَكْعَتَيْنِ من الرُّبَاعِيَّةِ وصِفَةِ الجُلُوسِ بين السَّجْدَتَيْنِ، وفي التَّشَهُّدِ الأَوَّلِ

٢٣٥ ـ (٤٩٥) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا بَكْرٌ ـ وَهُوَ ابْنُ مُضَرَ ـ عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنِ الأَعْرَجِ، عَنْ عَبْدِ اللَّهِ بْنِ مَالِكٍ ابْنِ بُحَيْنَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا صَلَّى

(in the prayer), he used to spread out his arms (from his sides) so much that the whiteness of his armpits would be visible.

236-(...) The same was narrated on the authority of Ja'far Ibn Rabie'a. according to the narration of Amr Ibn Al-Harith: whenever The Messenger of Allah "Allah's blessing and peace be upon him" prostrated (in the prayer), he used to spread out his arms so much that the whiteness of his armpits would be visible. According to that of Al-Laith: whenever The Messenger of Allah "Allah's blessing and peace be upon him" prostrated (in the prayer), he used to spread out his arms from his armpits so much that I could see their whiteness.

237-(496) Maimuna narrated: Whenever The Prophet "Allah's blessing and peace be upon him" prostrated (in the prayer, he would spread out his arms so much that) if a little sheep wanted to pass between his hands, it would do.

238-(497) Maimuna, the wife of The Prophet "Allah's blessing and peace be upon him", narrated: Whenever The Prophet "Allah's blessing and peace be upon him" prostrated (in the prayer), he would spread out his arms so much that the whiteness of his armpits would be visible from behind him; and whenever he sat, he would rest on his left thigh.

239-(...) Maimuna Bint Al-Harith narrated: Whenever The Messenger of Allah "Allah's blessing and peace be upon him" prostrated (in the prayer), he would spread out his arms so much that the whiteness of his armpits would be visible from behind him.

240-(498) A'isha narrated: The Messenger of Allah "Allah's blessing and peace be upon him" used to start the prayer with magnifying Allah (Allah is greater), and (start) the recitation with: "Praise be to Allah, The Lord of the worlds". Whenever he bowed, he would neither lift his head (to the sky), nor would he lower it so much, but he would keep it between the two extremes. Whenever he raised his head from bowing, he would not fall in prostration until he stood straightly. Whenever he raised his head from prostration, he would not prostrate (once again) until he sat straightly. He used to recite the testification "Tashahhud" following every two Rak'as. He also used to put his left foot flat (on the ground) and raise his right one. He forbade the Devil's (way of sitting on the) heels; and he also prohibited placing the arms flat like that of the beast. He used to finish the prayer with the end salutation "Taslim".

[47] The thing a praying man takes in front of him to pray towards it

241-(499) Musa Ibn Talha narrated from his father: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone of you

فَرَّجَ بَيْنَ يَدَيْهِ، حَتَّى يَبْدُوَ بَيَاضُ إِبْطَيْهِ.

[البخاري: كتاب الصلاة، باب يبدي ضبعيه ويجافي في السجود، رقم: ٣٩٠].

٢٣٦ ـ (...) ـ حدّثنا عَمْرُو بْنُ سَوَّادٍ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنَا عَمْرُو بْنُ الْحَارِثِ وَاللَّيْثُ بْنُ سَعْدٍ، كِلَاهُمَا عَنْ جَعْفَرِ بْنِ رَبِيعَةَ... بِهَٰذَا الإِسْنَادِ.

وَفِي رِوَايَةِ عَمْرِو بْنِ الْحَارِثِ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا سَجَدَ، يُجَنِّحُ فِي سُجُودِهِ، حَتَّى يُرَى وَضَحُ إِبْطَيْهِ. وَفِي رِوَايَةِ اللَّيْثِ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا سَجَدَ، فَرَّجَ يَدَيْهِ عَنْ إِبْطَيْهِ، حَتَّى إِنِّي لأَرَى بَيَاضَ إِبْطَيْهِ.

٢٣٧ ـ (٤٩٦) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ وَابْنُ أَبِي عُمَرَ، جَمِيعاً عَنْ سُفْيَانَ. قَالَ يَحْيَىٰ: أَخْبَرَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ الأَصَمِّ، عَنْ عَمِّهِ يَزِيدَ بْنِ الأَصَمِّ، عَنْ مَيْمُونَةَ؛ قَالَتْ: كَانَ النَّبِيُّ ﷺ إِذَا سَجَدَ، لَوْ شَاءَتْ بَهْمَةٌ أَنْ تَمُرَّ بَيْنَ يَدَيْهِ لَمَرَّتْ.

٢٣٨ ـ (٤٩٧) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ الْفَزَارِيُّ. قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ الأَصَمِّ: عَنْ يَزِيدَ بْنِ الأَصَمِّ؛ أَنَّهُ أَخْبَرَهُ عَنْ مَيْمُونَةَ زَوْجِ النَّبِيِّ ﷺ؛ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا سَجَدَ خَوَّى بِيَدَيْهِ ـ يَعْنِي جَنَّحَ ـ حَتَّى يُرَى وَضَحُ إِبْطَيْهِ مِنْ وَرَائِهِ. وَإِذَا قَعَدَ اطْمَأَنَّ عَلَى فَخِذِهِ الْيُسْرَى.

٢٣٩ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ، وَزُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ ـ وَاللَّفْظُ لِعَمْرٍو ـ قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ الآخَرُونَ: حَدَّثَنَا وَكِيعٌ ـ حَدَّثَنَا جَعْفَرُ بْنُ بُرْقَانَ، عَنْ يَزِيدَ بْنِ الأَصَمِّ، عَنْ مَيْمُونَةَ بِنْتِ الْحَارِثِ؛ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا سَجَدَ، جَافَىٰ حَتَّى يَرَى مَنْ خَلْفَهُ وَضَحَ إِبْطَيْهِ. قَالَ وَكِيعٌ: يَعْنِي بَيَاضَهُمَا.

٢٤٠ ـ (٤٩٨) ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبُو خَالِدٍ ـ يَعْنِي الأَحْمَرَ ـ عَنْ حُسَيْنٍ الْمُعَلِّمِ. (ح) قَالَ: وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ ـ وَاللَّفْظُ لَهُ ـ قَالَ: أَخْبَرَنَا عِيسَىٰ بْنُ يُونُسَ. حَدَّثَنَا حُسَيْنٌ الْمُعَلِّمُ، عَنْ بُدَيْلِ بْنِ مَيْسَرَةَ، عَنْ أَبِي الْجَوْزَاءِ، عَنْ عَائِشَةَ؛ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَسْتَفْتِحُ الصَّلَاةَ، بِالتَّكْبِيرِ وَالْقِرَاءَةَ، بِـ: ﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾. وَكَانَ إِذَا رَكَعَ لَمْ يُشْخِصْ رَأْسَهُ وَلَمْ يُصَوِّبْهُ وَلَٰكِنْ بَيْنَ ذَٰلِكَ. وَكَانَ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ لَمْ يَسْجُدْ حَتَّى يَسْتَوِيَ قَائِماً. وَكَانَ إِذَا رَفَعَ رَأْسَهُ مِنَ السَّجْدَةِ لَمْ يَسْجُدْ حَتَّى يَسْتَوِيَ جَالِساً. وَكَانَ يَقُولُ، فِي كُلِّ رَكْعَتَيْنِ، التَّحِيَّةَ. وَكَانَ يَفْرِشُ رِجْلَهُ الْيُسْرَى وَيَنْصِبُ رِجْلَهُ الْيُمْنَىٰ. وَكَانَ يَنْهَىٰ عَنْ عُقْبَةِ الشَّيْطَانِ. وَيَنْهَىٰ أَنْ يَفْتَرِشَ الرَّجُلُ ذِرَاعَيْهِ افْتِرَاشَ السَّبُعِ. وَكَانَ يَخْتِمُ الصَّلَاةَ بِالتَّسْلِيمِ.

وَفِي رِوَايَةِ ابْنِ نُمَيْرٍ عَنْ أَبِي خَالِدٍ: وَكَانَ يَنْهَىٰ عَنْ عَقِبِ الشَّيْطَانِ.

٤٧ ـ باب سُتْرَة المُصَلّي

٢٤١ ـ (٤٩٩) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. ـ قَالَ يَحْيَىٰ: أَخْبَرَنَا، وَقَالَ الآخَرَانِ: حَدَّثَنَا أَبُو الأَحْوَصِ، ـ عَنْ سِمَاكٍ، عَنْ مُوسَى بْنِ

puts in front of him such thing as the back of a saddle, he should pray, no matter who would pass in front of it".

242-(...) Musa Ibn Talha narrated from his father: We used to offer the prayer, and the animals would pass in front of us. We mentioned that to The Messenger of Allah "Allah's blessing and peace be upon him" who said: "If anyone of you puts in front of him such a thing as the back of a saddle, then, (he should pray and) whatever passes in front of it would not harm him".

243-(500) Urwa narrated from A'isha: The Messenger of Allah "Allah's blessing and peace be upon him" was asked about the thing the praying man takes in front of him to pray towards it. He said: "(He could take) such a thing as the back of a saddle".

244-(...) Urwa narrated from A'isha: The Messenger of Allah "Allah's blessing and peace be upon him" was asked during the holy battle of Tabuk about the thing the praying man takes in front of him to pray towards it. He said: "(He could take) such a thing as the back of a saddle".

245-(501) Nafi narrated from Ibn Umar: "Whenever the Messenger of Allah "Allah's blessing and peace be upon him" went out on the (Id) day of (Muslim) festivity, he would order that a spear should be fixed in front of him, towards which he would perform the Prayer, with the people behind him. He used to do so on journey". That is why the rulers took it.

246-(...) Nafi narrated from Ibn Umar that The Prophet "Allah's blessing and peace be upon him" used to fix a short spear (or stick) towards which he would offer the prayer. Ibn Abu Shaiba added: Ubaidullah said: It is the spear.

247-(502) Nafi narrated from Ibn Umar that The Messenger of Allah "Allah's blessing and peace be upon him" used to place his mount (between him and the Qibla), towards which he would offer the prayer.

248-(...) Nafi narrated from Ibn Umar that The Messenger of Allah "Allah's blessing and peace be upon him" used to pray towards (the direction of) his mount. Ibn Numair said that The Prophet "Allah's blessing and peace be upon him" offered the prayer towards a camel (which he placed between him and the Qibla).

249-(503) Awn Ibn Abu Juhaifa narrated from his father: I came to the Messenger of Allah "Allah's blessing and peace be upon him" in Mecca and he was at (a place of) Al-Abtah in a red leather tent. Bilal stepped out with ablution water for him, the remaining of which some of them (the companions) got and rubbed the others with. Then the Messenger of Allah

طَلْحَةَ، عَنْ أَبِيهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا وَضَعَ أَحَدُكُمْ بَيْنَ يَدَيْهِ مِثْلَ مُؤْخِرَةِ الرَّحْلِ فَلْيُصَلِّ، وَلاَ يُبَالِ مَنْ مَرَّ وَرَاءَ ذٰلِكَ».

٢٤٢ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ. ـ قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ ابْنُ نُمَيْرٍ: حَدَّثَنَا عُمَرُ بْنُ عُبَيْدٍ الطَّنَافِسِيُّ، ـ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ مُوسَى بْنِ طَلْحَةَ، عَنْ أَبِيهِ؛ قَالَ: كُنَّا نُصَلِّي وَالدَّوَابُّ تَمُرُّ بَيْنَ أَيْدِينَا. فَذَكَرْنَا ذٰلِكَ لِرَسُولِ اللَّهِ ﷺ فَقَالَ: «مِثْلُ مُؤْخِرَةِ الرَّحْلِ تَكُونُ بَيْنَ يَدَيْ أَحَدِكُمْ. ثُمَّ لاَ يَضُرُّهُ مَا مَرَّ بَيْنَ يَدَيْهِ». وَقَالَ ابْنُ نُمَيْرٍ: «فَلاَ يَضُرُّهُ مَنْ مَرَّ بَيْنَ يَدَيْهِ».

٢٤٣ ـ (٥٠٠) ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ: أَخْبَرَنَا سَعِيدُ بْنُ أَبِي أَيُّوبَ عَنْ أَبِي الأَسْوَدِ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ؛ أَنَّهَا قَالَتْ: سُئِلَ رَسُولُ اللَّهِ ﷺ عَنْ سُتْرَةِ الْمُصَلِّي؟ فَقَالَ: «مِثْلُ مُؤْخِرَةِ الرَّحْلِ».

٢٤٤ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ: أَخْبَرَنَا حَيْوَةُ، عَنْ أَبِي الأَسْوَدِ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ سُئِلَ، فِي غَزْوَةِ تَبُوكَ، عَنْ سُتْرَةِ الْمُصَلِّي؟ فَقَالَ: «كَمُؤْخِرَةِ الرَّحْلِ».

٢٤٥ ـ (٥٠١) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا خَرَجَ يَوْمَ الْعِيدِ، أَمَرَ بِالْحَرْبَةِ فَتُوضَعُ بَيْنَ يَدَيْهِ، فَيُصَلِّي إِلَيْهَا وَالنَّاسُ وَرَاءَهُ. وَكَانَ يَفْعَلُ ذٰلِكَ فِي السَّفَرِ. فَمِنْ ثَمَّ اتَّخَذَهَا الأُمَرَاءُ.

[البخاري: كتاب الصلاة، باب سترة الإمام سترة من خلفه، رقم: ٤٩٤].

٢٤٦ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ النَّبِيَّ ﷺ كَانَ يَرْكُزُ، وَقَالَ أَبُو بَكْرٍ: يَغْرِزُ، الْعَنَزَةَ وَيُصَلِّي إِلَيْهَا. زَادَ ابْنُ أَبِي شَيْبَةَ: قَالَ عُبَيْدُ اللَّهِ: وَهِيَ الْحَرْبَةُ.

٢٤٧ ـ (٥٠٢) ـ حدّثنا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ النَّبِيَّ ﷺ كَانَ يَعْرِضُ رَاحِلَتَهُ وَهُوَ يُصَلِّي إِلَيْهَا.

[البخاري: كتاب الصلاة، باب الصلاة إلى الراحلة والبعير...، رقم: ٥٠٧].

٢٤٨ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ، قَالاَ: حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ النَّبِيَّ ﷺ كَانَ يُصَلِّي إِلَى رَاحِلَتِهِ. وَقَالَ ابْنُ نُمَيْرٍ: إِنَّ النَّبِيَّ ﷺ صَلَّى إِلَى بَعِيرٍ.

٢٤٩ ـ (٥٠٣) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ، جَمِيعاً عَنْ وَكِيعٍ. قَالَ زُهَيْرٌ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا عَوْنُ بْنُ أَبِي جُحَيْفَةَ عَنْ أَبِيهِ؛ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ بِمَكَّةَ وَهُوَ بِالأَبْطَحِ، فِي قُبَّةٍ لَهُ حَمْرَاءَ مِنْ أَدَمٍ. قَالَ: فَخَرَجَ بِلاَلٌ بِوَضُوئِهِ، فَمِنْ نَائِلٍ وَنَاضِحٍ. قَالَ فَخَرَجَ النَّبِيُّ ﷺ عَلَيْهِ حُلَّةٌ حَمْرَاءُ، كَأَنِّي أَنْظُرُ إِلَى بَيَاضِ سَاقَيْهِ. قَالَ: فَتَوَضَّأَ وَأَذَّنَ بِلاَلٌ. قَالَ: فَجَعَلْتُ أَتَتَبَّعُ فَاهُ هَاهُنَا وَهَاهُنَا ـ يَقُولُ: يَمِيناً وَشِمَالاً ـ يَقُولُ: حَيَّ

"Allah's blessing and peace be upon him" came out wearing a red garment on him, as if I was looking at the whiteness of his shanks.

He (the Prophet) performed the ablution, and Bilal pronounced the call (for the prayer). I followed his mouth (turning) this side and that as he said on the right and the left: "Come to the Prayer, come to success". Then, a short spear (or stick) was planted for him (on the ground). He stepped forward and performed two Rak'as of Dhuhr, while there passed in front of the spear a donkey and a dog, which were not prevented. Then, he performed two Rak'as for the Asr Prayer. He kept performing two Rak'as (for Dhuhr and Asr) until he came back to Medina.

250-(...) Awn Ibn Abu Juhaifa narrated that his father saw The Prophet "Allah's blessing and peace be upon him" in a red leather tent. (Abu Juhaifa resumed): I saw Bilal bringing out ablution (water for The Prophet), from which I saw the people hurrying to get: Whoever could get from it, would rub his body with it, and whoever could not get from it, would take from the wet hand of his friend. Then, I saw Bilal bringing out a short spear (or stick), which he fixed (in the ground). Then, The Messenger of Allah "Allah's blessing and peace be upon him" came out, wearing a red garment, which he raised up to the half of his shanks. Then, he led the people in a two-Rak'a prayer, facing that short spear. However, I saw both people and animals passing in front of the short spear (or stick).

251-(...) The like of the Hadith of Sufyan and Umar Ibn Abu Za'ida was narrated on the authority of Awn Ibn Abu Juhaifa from his father from The Prophet "Allah's blessing and peace be upon him", each of whom adding something. According to the Hadith of Malik Ibn Mighwal: When it was the very hot midday, Bilal came out and called for the prayer.

252-(...) Al-Hakam narrated: I heard Abu Juhaifa saying: The Messenger of Allah "Allah's blessing and peace be upon him" came out at the very hot midday to Al-Batha, where he offered ablution. Then, he offered two Rak'as for the Noon "Dhuhr" prayer and two Rak'as for the Afternoon "Asr" prayer; and there was a short spear (or stick) in front of him. Shu'ba told: Awn added from his father Abu Juhaifa: A woman and a donkey passed from behind it.

253-(...) The same was narrated on the authority of Shu'ba, depending upon the two chains of transmitters, and according to the narration of Al-Hakam, he (the narrator) said: Then, the people started to take from the remaining of his ablution water.

عَلَى الصَّلاَةِ حَيَّ عَلَى الْفَلاَحِ. قَالَ: ثُمَّ رُكِزَتْ لَهُ عَنَزَةٌ، فَتَقَدَّمَ فَصَلَّى الظُّهْرَ رَكْعَتَيْنِ، يَمُرُّ بَيْنَ يَدَيْهِ الْحِمَارُ وَالْكَلْبُ، لاَ يُمْنَعُ. ثُمَّ صَلَّى الْعَصْرَ رَكْعَتَيْنِ. ثُمَّ لَمْ يَزَلْ يُصَلِّي رَكْعَتَيْنِ حَتَّى رَجَعَ إِلَى الْمَدِينَةِ.

٢٥٠ ـ (...) ـ حدّثني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا عُمَرُ بْنُ أَبِي زَائِدَةَ: حَدَّثَنَا عَوْنُ بْنُ أَبِي جُحَيْفَةَ: أَنَّ أَبَاهُ رَأَى رَسُولَ اللَّهِ ﷺ فِي قُبَّةٍ حَمْرَاءَ مِنْ أَدَمٍ. وَرَأَيْتُ بِلاَلاً أَخْرَجَ وَضُوءاً، فَرَأَيْتُ النَّاسَ يَبْتَدِرُونَ ذَلِكَ الْوَضُوءَ، فَمَنْ أَصَابَ مِنْهُ شَيْئاً تَمَسَّحَ بِهِ، وَمَنْ لَمْ يُصِبْ مِنْهُ أَخَذَ مِنْ بَلَلِ يَدِ صَاحِبِهِ، ثُمَّ رَأَيْتُ بِلاَلاً أَخْرَجَ عَنَزَةً فَرَكَزَهَا. وَخَرَجَ رَسُولُ اللَّهِ ﷺ فِي حُلَّةٍ حَمْرَاءَ مُشَمِّراً، فَصَلَّى إِلَى الْعَنَزَةِ بِالنَّاسِ رَكْعَتَيْنِ. وَرَأَيْتُ النَّاسَ وَالدَّوَابَّ يَمُرُّونَ بَيْنَ يَدَيِ الْعَنَزَةِ.

[البخاري: كتاب الصلاة، باب الصلاة في الثوب الأحمر، رقم: ٣٧٦].

٢٥١ ـ (...) ـ حدّثني إِسْحَاقُ بْنُ مَنْصُورٍ وَعَبْدُ بْنُ حُمَيْدٍ، قَالاَ: أَخْبَرَنَا جَعْفَرُ بْنُ عَوْنٍ: أَخْبَرَنَا أَبُو عُمَيْسٍ. (ح) قَالَ: وَحَدَّثَنِي الْقَاسِمُ بْنُ زَكَرِيَّاءَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ، عَنْ زَائِدَةَ. قَالَ: حَدَّثَنَا مَالِكُ بْنُ مِغْوَلٍ. كِلاَهُمَا عَنْ عَوْنِ بْنِ أَبِي جُحَيْفَةَ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ... بِنَحْوِ حَدِيثِ سُفْيَانَ وَعُمَرَ بْنِ أَبِي زَائِدَةَ، يَزِيدُ بَعْضُهُمْ عَلَى بَعْضٍ.

وَفِي حَدِيثِ مَالِكِ بْنِ مِغْوَلٍ: فَلَمَّا كَانَ بِالْهَاجِرَةِ خَرَجَ بِلاَلٌ فَنَادَى بِالصَّلاَةِ.

[البخاري: كتاب الاذان، باب الأذان للمسافر إذا كانوا جماعة، رقم: ٦٣٣].

٢٥٢ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ، قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ؛ قَالَ: سَمِعْتُ أَبَا جُحَيْفَةَ قَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ بِالْهَاجِرَةِ إِلَى الْبَطْحَاءِ، فَتَوَضَّأَ فَصَلَّى الظُّهْرَ رَكْعَتَيْنِ، وَالْعَصْرَ رَكْعَتَيْنِ. وَبَيْنَ يَدَيْهِ عَنَزَةٌ.

قَالَ شُعْبَةُ: وَزَادَ فِيهِ عَوْنٌ عَنْ أَبِيهِ أَبِي جُحَيْفَةَ: وَكَانَ يَمُرُّ مِنْ وَرَائِهَا الْمَرْأَةُ وَالْحِمَارُ.

[البخاري: كتاب الوضوء، باب استعمال فضل وضوء الناس، رقم: ١٨٧].

٢٥٣ ـ (...) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ حَاتِمٍ، قَالاَ: حَدَّثَنَا ابْنُ مَهْدِيٍّ: حَدَّثَنَا شُعْبَةُ بِالإِسْنَادَيْنِ جَمِيعاً... مِثْلَهُ.

وَزَادَ فِي حَدِيثِ الْحَكَمِ: فَجَعَلَ النَّاسُ يَأْخُذُونَ مِنْ فَضْلِ وَضُوئِهِ.

254-(504) Ubaidullah Ibn Abdullah narrated from Ibn Abbas: Once I came riding a she-ass when I had (just) attained the age of puberty. Allah's Apostle "Allah's blessing and peace be upon him" was leading the people in the prayer at Mina. I passed in front of the row (of the praying people while they were offering their prayer). I dismounted and let loose the she-ass to graze and entered the row, but nobody objected to that.

255-(...) Ubaidullah Ibn Abdullah Ibn Utba narrated that Abdullah Ibn Abbas told him that once he came riding a donkey, while The Messenger of Allah "Allah's blessing and peace be upon him" was standing for the prayer at Mina in the Farewell Pilgrimage. He was leading the people in the prayer. Then, the donkey passed in front of some (people) of the row. He dismounted and joined the row (of the praying people).

256-(...) The same was narrated on the authority of Az-Zuhri, with the same chain of transmitters, and he said here that The Prophet "Allah's blessing and peace be upon him" was performing the prayer at Arafat.

257-(...) The same was narrated on the authority of Az-Zuhri, with the same chain of transmitters, with no mention of Mina or Arafat, but he said: In the Farewell Pilgrimage, or on the day of Conquest.

[48] Preventing anyone to pass in front of the praying man

258-(505) Abu Sa'id narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If anybody amongst you is praying (behind something to hide him from people), he should not let anyone pass in front of him, and he should repulse him. If he refuses, he should use force against him for he is a Satan".

259-(...) Humaid Ibn Hilal narrated: While I and one of my companions were studying a certain tradition, Abu Salih As-Samman said: Let me tell you what I heard and saw from Abu Sa'id: While I was with Abu Sa'id who was offering the prayer on Friday, behind something to hide him from people, a young man from Abu Mu'ait's sons wanted to pass in front of him, but Abu Sa'id repulsed him with a push on his chest. Finding no alternative he again tried to pass but Abu Sa'id pushed him with a greater force. The young man abused Abu Sa'id and went to Marwan and complained of Abu Sa'id who followed the young man to Marwan. Marwan asked him: "O Abu Sa'id! What has happened between you and the son of your brother?" Abu Sa'id said to him: "I heard The Prophet "Allah's blessing and peace be upon him" saying: "If anybody amongst you is praying behind something to hide him from the people, and somebody

٢٥٤ ـ (٥٠٤) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: أَقْبَلْتُ رَاكِباً عَلَى أَتَانٍ ـ وَأَنَا يَوْمَئِذٍ قَدْ نَاهَزْتُ الاحْتِلاَمَ ـ وَرَسُولُ اللَّهِ ﷺ يُصَلِّي بِالنَّاسِ بِمِنًى، فَمَرَرْتُ بَيْنَ يَدَيِ الصَّفِّ، فَنَزَلْتُ، فَأَرْسَلْتُ الأَتَانَ تَرْتَعُ، وَدَخَلْتُ فِي الصَّفِّ، فَلَمْ يُنْكِرْ ذٰلِكَ عَلَيَّ أَحَدٌ.

[البخاري: كتاب العلم، باب متى يصح سماع الصغير، رقم: ٧٦].

٢٥٥ ـ (...) ـ حدّثنا حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ: أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ أَخْبَرَهُ: أَنَّهُ أَقْبَلَ يَسِيرُ عَلَى حِمَارٍ، وَرَسُولُ اللَّهِ ﷺ قَائِمٌ يُصَلِّي بِمِنًى، فِي حَجَّةِ الْوَدَاعِ، يُصَلِّي بِالنَّاسِ. قَالَ فَسَارَ الْحِمَارُ بَيْنَ يَدَيْ بَعْضِ الصَّفِّ، ثُمَّ نَزَلَ عَنْهُ، فَصَفَّ مَعَ النَّاسِ.

٢٥٦ ـ (...) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ، وَعَمْرٌو النَّاقِدُ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ عَنِ ابْنِ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، بِهٰذَا الإِسْنَادِ، قَالَ: وَالنَّبِيُّ ﷺ يُصَلِّي بِعَرَفَةَ.

٢٥٧ ـ (...) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ. قَالا: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، بِهٰذَا الإِسْنَادِ. وَلَمْ يَذْكُرْ فِيهِ مِنًى وَلا عَرَفَةَ. وَقَالَ: فِي حَجَّةِ الْوَدَاعِ أَوْ يَوْمَ الْفَتْحِ.

٤٨ ـ بابُ منع المارِّ بين يَدَي المُصَلِّي

٢٥٨ ـ (٥٠٥) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ، قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا كَانَ أَحَدُكُمْ يُصَلِّي فَلاَ يَدَعْ أَحَداً يَمُرُّ بَيْنَ يَدَيْهِ، وَلْيَدْرَأْهُ مَا اسْتَطَاعَ، فَإِنْ أَبَىٰ فَلْيُقَاتِلْهُ، فَإِنَّمَا هُوَ شَيْطَانٌ».

٢٥٩ ـ (...) ـ حدّثنا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ: حَدَّثَنَا ابْنُ هِلاَلٍ ـ يَعْنِي حُمَيْداً ـ قَالَ: بَيْنَمَا أَنَا وَصَاحِبٌ لِي نَتَذَاكَرُ حَدِيثاً، إِذْ قَالَ أَبُو صَالِحٍ السَّمَّانُ: أَنَا أُحَدِّثُكَ مَا سَمِعْتُ مِنْ أَبِي سَعِيدٍ وَرَأَيْتُ مِنْهُ. قَالَ: بَيْنَمَا أَنَا مَعَ أَبِي سَعِيدٍ يُصَلِّي يَوْمَ الْجُمُعَةِ إِلَى شَيْءٍ يَسْتُرُهُ مِنَ النَّاسِ، إِذْ جَاءَ رَجُلٌ شَابٌّ مِنْ بَنِي أَبِي مُعَيْطٍ، أَرَادَ أَنْ يَجْتَازَ بَيْنَ يَدَيْهِ، فَدَفَعَ فِي نَحْرِهِ، فَنَظَرَ فَلَمْ يَجِدْ مَسَاغاً إِلاَّ بَيْنَ يَدَيْ أَبِي سَعِيدٍ، فَعَادَ، فَدَفَعَ فِي نَحْرِهِ أَشَدَّ مِنَ الدَّفْعَةِ الأُولَىٰ، فَمَثَلَ قَائِماً، فَنَالَ مِنْ أَبِي سَعِيدٍ. ثُمَّ زَاحَمَ النَّاسَ، فَخَرَجَ، فَدَخَلَ عَلَى مَرْوَانَ، فَشَكَا إِلَيْهِ مَا لَقِيَ. قَالَ: وَدَخَلَ أَبُو سَعِيدٍ عَلَى مَرْوَانَ. فَقَالَ لَهُ مَرْوَانُ: مَالَكَ وَلابْنِ أَخِيكَ جَاءَ يَشْكُوكَ؟ فَقَالَ أَبُو سَعِيدٍ: سَمِعْتُ

tries to pass in front of him, then he should repulse him. If he refuses, he should use force against him for he is a Satan"".

260-(506) Abdullah Ibn Umar narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If anybody amongst you is praying, he should not let anyone pass in front of him. If he refuses, he should use force against him for he then has a devil with him".

(...) Ibn Umar narrated from The Messenger of Allah "Allah's blessing and peace be upon him" the same.

261-(507) Busr Ibn Sa'id reported that Zaid Ibn Khalid had sent him to Abu Juhaim to know what The Messenger of Allah "Allah's blessing and peace be upon him" had said concerning the sin of him, who passed in front of the praying man. Abu Juhaim narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If the person who passed in front of another in prayer knew the magnitude of his sin, he would prefer to wait for 40 rather than to pass in front of him". The sub narrator Abu An-Nadr said: "I do not remember exactly whether he said 40 days, months or years".

(...) Busr Ibn Sa'id narrated that Khalid Ibn Zaid Al-Juhani had sent to Abu Juhaim Al-Ansari to know what he heard from The Prophet "Allah's blessing and peace be upon him" (and the remaining is like Malik's Hadith).

[49] The praying man's getting close to the thing towards which he prays

262-(508) Sahl Ibn Sa'd As-Sa'idi narrated: Between the praying place of The Messenger of Allah "Allah's blessing and peace be upon him" and the wall, there was a (distance enough for a) goat to pass.

263-(509) Yazid Ibn Abu Ubaid reported: Salama Ibn Al-Akwa used to seek for the place where the Mus'haf (manuscript of The Holy Quran) was kept in order to (offer the supererogatory prayers and) glorify Allah there. He mentioned that Allah's Apostle "Allah's blessing and peace be upon him" used to seek for that place, and there was, between the pulpit and the Qibla, a (distance enough for a) goat to pass.

264-(...) Yazid Ibn Abu Ubaid reported: Salama Ibn Al-Akwa used to pray behind the pillar, which was near the place where the Mus'haf (manuscript of The Holy Quran) was kept. I said: "O Abu Muslim! I see you always seeking to pray behind this pillar". He replied: "I saw Allah's Apostle "Allah's blessing and peace be upon him" always seeking to pray near that pillar".

رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا صَلَّى أَحَدُكُمْ إِلَى شَيْءٍ يَسْتُرُهُ مِنَ النَّاسِ، فَأَرَادَ أَحَدٌ أَنْ يَجْتَازَ بَيْنَ يَدَيْهِ، فَلْيَدْفَعْ فِي نَحْرِهِ، فَإِنْ أَبَى فَلْيُقَاتِلْهُ، فَإِنَّمَا هُوَ شَيْطَانٌ».

[البخاري: كتاب الصلاة، باب يرد المصلي على من مر بين يديه، رقم: ٥٠٩].

٢٦٠ ـ (٥٠٦) ـ حَدَّثَنِي هَارُونُ بْنُ عَبْدِ اللَّهِ وَمُحَمَّدُ بْنُ رَافِعٍ، قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ أَبِي فُدَيْكٍ، عَنِ الضَّحَّاكِ بْنِ عُثْمَانَ، عَنْ صَدَقَةَ بْنِ يَسَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا كَانَ أَحَدُكُمْ يُصَلِّي، فَلاَ يَدَعْ أَحَداً يَمُرُّ بَيْنَ يَدَيْهِ، فَإِنْ أَبَى فَلْيُقَاتِلْهُ، فَإِنَّ مَعَهُ الْقَرِينَ».

(...) ـ حدّثني إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا أَبُو بَكْرٍ الْحَنَفِيُّ: حَدَّثَنَا الضَّحَّاكُ بْنُ عُثْمَانَ: حَدَّثَنَا صَدَقَةُ بْنُ يَسَارٍ؛ قَالَ: سَمِعْتُ ابْنَ عُمَرَ يَقُولُ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ... بِمِثْلِهِ.

٢٦١ ـ (٥٠٧) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ أَبِي النَّضْرِ، عَنْ بُسْرِ بْنِ سَعِيدٍ: أَنَّ زَيْدَ بْنَ خَالِدٍ الْجُهَنِيَّ أَرْسَلَهُ إِلَى أَبِي جُهَيْمٍ، يَسْأَلُهُ: مَاذَا سَمِعَ مِنْ رَسُولِ اللَّهِ ﷺ فِي الْمَارِّ بَيْنَ يَدَيِ الْمُصَلِّي؟ قَالَ أَبُو جُهَيْمٍ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ يَعْلَمُ الْمَارُّ بَيْنَ يَدَيِ الْمُصَلِّي مَاذَا عَلَيْهِ، لَكَانَ أَنْ يَقِفَ أَرْبَعِينَ خَيْراً لَهُ مِنْ أَنْ يَمُرَّ بَيْنَ يَدَيْهِ». قَالَ أَبُو النَّضْرِ: لاَ أَدْرِي. قَالَ: أَرْبَعِينَ يَوْماً، أَوْ شَهْراً، أَوْ سَنَةً؟

[البخاري: كتاب الصلاة، باب إثم المار بين يدي المصلي، رقم: ٥١٠].

(...) ـ حدّثنا عَبْدُ اللَّهِ بْنُ هَاشِمِ بْنِ حَيَّانَ الْعَبْدِيُّ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ سَالِمٍ أَبِي النَّضْرِ، عَنْ بُسْرِ بْنِ سَعِيدٍ: أَنَّ زَيْدَ بْنَ خَالِدٍ الْجُهَنِيَّ أَرْسَلَ إِلَى أَبِي جُهَيْمٍ الأَنْصَارِيِّ: مَا سَمِعْتَ النَّبِيَّ ﷺ يَقُولُ؟... فَذَكَرَ بِمَعْنَىٰ حَدِيثِ مَالِكٍ.

٤٩ ـ بابُ دُنُوِّ الْمُصَلِّي من السُّتْرَة

٢٦٢ ـ (٥٠٨) ـ حدّثني يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ: حَدَّثَنَا ابْنُ أَبِي حَازِمٍ: حَدَّثَنِي أَبِي، عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ قَالَ: كَانَ بَيْنَ مُصَلَّى رَسُولِ اللَّهِ ﷺ وَبَيْنَ الْجِدَارِ مَمَرُّ الشَّاةِ.

[البخاري: كتاب الصلاة، باب قدر كم ينبغي أن يكون بين المصلي والسترة، رقم: ٤٩٦].

٢٦٣ ـ (٥٠٩) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ الْمُثَنَّىٰ ـ وَاللَّفْظُ لابْنِ الْمُثَنَّىٰ ـ قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا حَمَّادُ بْنُ مَسْعَدَةَ، عَنْ يَزِيدَ ـ يَعْنِي ابْنَ أَبِي عُبَيْدٍ ـ عَنْ سَلَمَةَ ـ وَهُوَ ابْنُ الأَكْوَعِ ـ: أَنَّهُ كَانَ يَتَحَرَّى مَوْضِعَ مَكَانِ الْمُصْحَفِ يُسَبِّحُ فِيهِ. وَذَكَرَ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَتَحَرَّى ذٰلِكَ الْمَكَانَ. وَكَانَ بَيْنَ الْمِنْبَرِ وَالْقِبْلَةِ قَدْرُ مَمَرِّ الشَّاةِ.

[البخاري: كتاب الصلاة، باب قدر كم ينبغي أن يكون بين المصلي والسترة، رقم: ٤٩٧].

٢٦٤ ـ (...) ـ حدّثناه مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا مَكِّيٌّ. قَالَ: يَزِيدُ أَخْبَرَنَا، قَالَ: كَانَ سَلَمَةُ يَتَحَرَّى الصَّلاَةَ عِنْدَ الأُسْطُوَانَةِ الَّتِي عِنْدَ الْمُصْحَفِ. فَقُلْتُ لَهُ: يَا أَبَا مُسْلِمٍ، أَرَاكَ تَتَحَرَّى الصَّلاَةَ عِنْدَ هٰذِهِ الأُسْطُوَانَةِ، قَالَ: رَأَيْتُ النَّبِيَّ ﷺ يَتَحَرَّى الصَّلاَةَ عِنْدَهَا.

[50] What could cover the praying man

265-(510) Abdullah Ibn As-Samit narrated that Abu Dharr told: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If any one of you stands for prayer, there should be (at least) a thing in front of him equal to the back of a saddle so as to cover him. But, in case there is nothing in front of him, equal to the back of a saddle, his prayer would be interrupted by (the passage of) an ass, a woman, and a black dog". I (the sub-narrator) said: "O Abu Dharr! What does distinguish the black dog from the red dog and the yellow dog"? He said: "O my brother's son! I asked The Messenger of Allah "Allah's blessing and peace be upon him" as you ask me, and he said: "The black dog is (likely equal to) a Satan"".

(...) The same was narrated by Humaid Ibn Hilal depending upon the transmission of Yunus.

266-(511) Abu Huraira narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The prayer would be interrupted by (the passage of) an ass, a woman and a dog, unless (one takes a thing in front of him even) like the back of a saddle to cover him".

[51] One's lying in front of the praying person

267-(512) A'isha narrated: The Messenger of Allah "Allah's blessing and peace be upon him" used (sometimes) to offer the prayers at night, while I was lying across (in front of him) between him and the Qibla.

268-(...) A'isha narrated: The Messenger of Allah "Allah's blessing and peace be upon him" used (sometimes) to offer all of his prayers at night, while I was lying (in front of him) between him and the Qibla. Whenever he wanted me to offer the Witr, he would awaken me, and I would offer it.

269-(...) Urwa Ibn Az-Zubair narrated: A'isha asked: "What does annul the prayer?" we said: "A (passing of a) woman or a donkey (in front of the praying person)". A'isha commented: "Then, a woman would be (equal to) an evil animal. I used to lie across in front of The Messenger of Allah "Allah's blessing and peace be upon him" while he was offering prayer".

270-(...) Masruq reported that the things which annul the prayers were mentioned before A'isha: i.e. a dog, a donkey and a woman (in state of their passing in front of the praying people). A'isha said: "You have made us (women) equal to donkeys and dogs. By Allah! I saw the Prophet "Allah's blessing and peace be upon him" praying while I used to lie in my bed between him and the Qibla. Whenever I was in need of something, I would dislike to sit (facing him) lest I would trouble The Messenger of

٥٠ ـ باب قَدْرِ ما يَسْتُرُ المُصَلِّي

٢٦٥ ـ (٥١٠) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ. (ح) قَالَ: وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ يُونُسَ، عَنْ حُمَيْدِ بْنِ هِلَالٍ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ: قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا قَامَ أَحَدُكُمْ يُصَلِّي، فَإِنَّهُ يَسْتُرُهُ إِذَا كَانَ بَيْنَ يَدَيْهِ مِثْلُ آخِرَةِ الرَّحْلِ، فَإِذَا لَمْ يَكُنْ بَيْنَ يَدَيْهِ مِثْلُ آخِرَةِ الرَّحْلِ، فَإِنَّهُ يَقْطَعُ صَلَاتَهُ الْحِمَارُ وَالْمَرْأَةُ وَالْكَلْبُ الأَسْوَدُ».

قُلْتُ: يَا أَبَا ذَرٍّ، مَا بَالُ الْكَلْبِ الأَسْوَدِ مِنَ الْكَلْبِ الأَحْمَرِ مِنَ الْكَلْبِ الأَصْفَرِ؟ قَالَ: يَا ابْنَ أَخِي، سَأَلْتُ رَسُولَ اللَّهِ ﷺ كَمَا سَأَلْتَنِي فَقَالَ: «الْكَلْبُ الأَسْوَدُ شَيْطَانٌ».

(...) ـ **حدّثنا** شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ. (ح) قَالَ: وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ، قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ. (ح) قَالَ: وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا أَبِي. (ح) قَالَ: وَحَدَّثَنَا إِسْحَاقُ أَيْضاً: أَخْبَرَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ. قَالَ: سَمِعْتُ سَلْمَ بْنَ أَبِي الذَّيَّالِ. (ح) قَالَ: وَحَدَّثَنِي يُوسُفُ بْنُ حَمَّادٍ الْمَعْنِيُّ: حَدَّثَنَا زِيَادٌ الْبَكَّائِيُّ، عَنْ عَاصِمٍ الأَحْوَلِ: كُلُّ هَؤُلَاءِ عَنْ حُمَيْدِ بْنِ هِلَالٍ. بِإِسْنَادِ يُونُسَ... كَنَحْوِ حَدِيثِهِ.

٢٦٦ ـ (٥١١) ـ **وحدّثنا** إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا الْمَخْزُومِيُّ: حَدَّثَنَا عَبْدُ الْوَاحِدِ ـ وَهُوَ ابْنُ زِيَادٍ ـ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ الأَصَمِّ: حَدَّثَنَا يَزِيدُ بْنُ الأَصَمِّ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَقْطَعُ الصَّلَاةَ الْمَرْأَةُ وَالْحِمَارُ وَالْكَلْبُ، وَيَقِي ذَلِكَ مِثْلُ مُؤْخِرَةِ الرَّحْلِ».

٥١ ـ باب الاعْتِراضِ بين يَدَي المُصَلِّي

٢٦٧ ـ (٥١٢) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ. قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ يُصَلِّي مِنَ اللَّيْلِ، وَأَنَا مُعْتَرِضَةٌ بَيْنَهُ وَبَيْنَ الْقِبْلَةِ، كَاعْتِرَاضِ الْجَنَازَةِ.

٢٦٨ ـ (...) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ النَّبِيُّ ﷺ يُصَلِّي صَلَاتَهُ مِنَ اللَّيْلِ، كُلَّهَا ـ وَأَنَا مُعْتَرِضَةٌ بَيْنَهُ وَبَيْنَ الْقِبْلَةِ ـ فَإِذَا أَرَادَ أَنْ يُوتِرَ أَيْقَظَنِي فَأَوْتَرْتُ.

٢٦٩ ـ (...) ـ **وحدّثني** عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي بَكْرِ بْنِ حَفْصٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ؛ قَالَ: قَالَتْ عَائِشَةُ: مَا يَقْطَعُ الصَّلَاةَ؟ قَالَ: فَقُلْنَا: الْمَرْأَةُ وَالْحِمَارُ. فَقَالَتْ: إِنَّ الْمَرْأَةَ لَدَابَّةُ سَوْءٍ، لَقَدْ رَأَيْتُنِي بَيْنَ يَدَيْ رَسُولِ اللَّهِ ﷺ مُعْتَرِضَةً، كَاعْتِرَاضِ الْجَنَازَةِ، وَهُوَ يُصَلِّي.

٢٧٠ ـ (...) ـ **حدّثنا** عَمْرٌو النَّاقِدُ وَأَبُو سَعِيدٍ الأَشَجُّ. قَالَا: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ. (ح) قَالَ: وَحَدَّثَنَا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا أَبِي: حَدَّثَنَا الأَعْمَشُ: حَدَّثَنِي إِبْرَاهِيمُ عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ. [البخاري: كتاب الصلاة، باب من لا يقطع الصلاة شيء، رقم: ٥١٤].

قَالَ الأَعْمَشُ: وَحَدَّثَنِي مُسْلِمٌ عَنْ مَسْرُوقٍ عَنْ عَائِشَةَ. وَذُكِرَ عِنْدَهَا مَا يَقْطَعُ الصَّلَاةَ: الْكَلْبُ وَالْحِمَارُ وَالْمَرْأَةُ، فَقَالَتْ عَائِشَةُ: قَدْ شَبَّهْتُمُونَا بِالْحَمِيرِ وَالْكِلَابِ. وَاللَّهِ، لَقَدْ رَأَيْتُ

Allah "Allah's blessing and peace be upon him". So, I would slip away from the foot (of the bed)".

271-(...) Al-Aswad narrated from A'isha: "Do you make us (women) equal to dogs and donkeys? I used to lie in my bed, and The Prophet "Allah's blessing and peace be upon him" would come and pray facing the middle of the bed. I used to consider it not good to stand in front of him in his prayers. So I used to slip away slowly and quietly from the foot of the bed till I got out of my quilt".

272-(...) Abu Salama Ibn Abd Ar-Rahman narrated from A'isha: "I used to sleep in front of Allah's Apostle "Allah's blessing and peace be upon him" and my legs were opposite to his Qibla. In prostration he would push my legs and I would withdraw them. Whenever he stood, I would stretch them". A'isha added: "In those days the homes were without lights".

273-(513) Maimuna narrated: "The Messenger of Allah "Allah's blessing and peace be upon him" would offer the prayer, while I was opposite to him, having my menses. Whenever he prostrated, (some of) his garment would sometimes touch me".

274-(514) A'isha narrated: "(Sometimes) The Messenger of Allah "Allah's blessing and peace be upon him" would offer the prayers at night, while I was beside him, having my menses, with a mantle upon me, some of which would be on his side".

[52] Praying in a single garment and the way of wearing it

275-(515) Abu Huraira narrated that once a man asked The Messenger of Allah "Allah's blessing and peace be upon him" about offering the prayer in a single garment. Upon this, The Messenger of Allah "Allah's blessing and peace be upon him" said: "Does everyone of you have two garments?"

(...)Sa'id Ibn Al-Musaiyyab and Abu Salama narrated from Abu Huraira from The Prophet "Allah's blessing and peace be upon him" the same.

276-(...) Ibn Sirin narrated from Abu Huraira that once a man asked The Messenger of Allah "Allah's blessing and peace be upon him": "Can one offer the prayer in a single garment?" Upon this, The Messenger of Allah "Allah's blessing and peace be upon him" said: "Does all of you have two garments?"

277-(516) Abu Huraira narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "None of you should pray in a single garment, which is not covering his shoulders".

رَسُولَ اللَّهِ ﷺ يُصَلِّي وَإِنِّي عَلَى السَّرِيرِ، بَيْنَهُ وَبَيْنَ الْقِبْلَةِ مُضْطَجِعَةً، فَتَبْدُو لِي الْحَاجَةُ، فَأَكْرَهُ أَنْ أَجْلِسَ فَأُوذِيَ رَسُولَ اللَّهِ ﷺ، فَأَنْسَلُّ مِنْ عِنْدِ رِجْلَيْهِ.

٢٧١ ـ (...) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ؛ قَالَتْ: عَدَلْتُمُونَا بِالْكِلاَبِ وَالْحُمُرِ. لَقَدْ رَأَيْتُنِي مُضْطَجِعَةً عَلَى السَّرِيرِ فَيَجِيءُ رَسُولُ اللَّهِ ﷺ فَيَتَوَسَّطُ السَّرِيرَ، فَيُصَلِّي، فَأَكْرَهُ أَنْ أَسْنَحَهُ، فَأَنْسَلُّ مِنْ قِبَلِ رِجْلَيِ السَّرِيرِ، حَتَّى أَنْسَلَّ مِنْ لِحَافِي.

[البخاري: كتاب الصلاة، باب الصلاة إلى السرير، رقم: ٥٠٨].

٢٧٢ ـ (...) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ، قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ أَبِي النَّضْرِ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ؛ قَالَتْ: كُنْتُ أَنَامُ بَيْنَ يَدَيْ رَسُولِ اللَّهِ ﷺ. وَرِجْلاَيَ فِي قِبْلَتِهِ. فَإِذَا سَجَدَ غَمَزَنِي فَقَبَضْتُ رِجْلَيَّ، وَإِذَا قَامَ بَسَطْتُهُمَا. قَالَتْ: وَالْبُيُوتُ يَوْمَئِذٍ لَيْسَ فِيهَا مَصَابِيحُ.

[البخاري: كتاب الصلاة، باب الصلاة إلى الفراش، رقم: ٣٨٢].

٢٧٣ ـ (٥١٣) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ. (ح) قَالَ: وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبَّادُ بْنُ الْعَوَّامِ، جَمِيعاً عَنِ الشَّيْبَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ شَدَّادِ بْنِ الْهَادِ. قَالَ: حَدَّثَتْنِي مَيْمُونَةُ زَوْجُ النَّبِيِّ ﷺ؛ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي وَأَنَا حِذَاءَهُ ـ وَأَنَا حَائِضٌ ـ وَرُبَّمَا أَصَابَنِي ثَوْبُهُ إِذَا سَجَدَ.

[البخاري: كتاب الحيض، باب حدثنا الحسن بن مدرك... رقم: ٣٣٣].

٢٧٤ ـ (٥١٤) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ. قَالَ زُهَيْرٌ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا طَلْحَةُ بْنُ يَحْيَىٰ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ. قَالَ: سَمِعْتُهُ عَنْ عَائِشَةَ؛ قَالَتْ: كَانَ النَّبِيُّ ﷺ يُصَلِّي مِنَ اللَّيْلِ وَأَنَا إِلَى جَنْبِهِ ـ وَأَنَا حَائِضٌ ـ وَعَلَيَّ مِرْطٌ، وَعَلَيْهِ بَعْضُهُ إِلَى جَنْبِهِ.

٥٢ ـ بابُ الصَّلاةِ في ثَوْبٍ واحدٍ وصِفَةِ لُبْسِهِ

٢٧٥ ـ (٥١٥) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ سَائِلاً سَأَلَ رَسُولَ اللَّهِ ﷺ عَنِ الصَّلاَةِ فِي الثَّوْبِ الْوَاحِدِ؟ فَقَالَ: «أَوَ لِكُلِّكُمْ ثَوْبَانِ؟». [البخاري: كتاب الصلاة، باب الصلاة في الثوب الواحد ملتحفاً به، رقم: ٣٥٨].

(...) ـ حدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ. (ح) قَالَ: وَحَدَّثَنِي عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ: وَحَدَّثَنِي أَبِي، عَنْ جَدِّي. قَالَ: حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ، كِلاَهُمَا عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ وَأَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِهِ.

٢٧٦ ـ (...) ـ حدّثني عَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ، قَالَ عَمْرٌو: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: نَادَى رَجُلٌ النَّبِيَّ ﷺ فَقَالَ: أَيُصَلِّي أَحَدُنَا فِي ثَوْبٍ وَاحِدٍ؟ فَقَالَ: «أَوَ كُلُّكُمْ يَجِدُ ثَوْبَيْنِ؟».

٢٧٧ ـ (٥١٦) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ، جَمِيعاً عَنِ ابْنِ عُيَيْنَةَ. قَالَ زُهَيْرٌ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لاَ يُصَلِّي أَحَدُكُمْ فِي الثَّوْبِ الْوَاحِدِ، لَيْسَ عَلَى عَاتِقَيْهِ مِنْهُ شَيْءٌ».

278-(517) Hisham Ibn Urwa narrated from his father that Umar Ibn Abu Salama had told him: I saw The Messenger of Allah "Allah's blessing and peace be upon him" praying in a single garment, putting its ends upon his shoulders, in the house of Umm Salama, crossing its two ends. (i.e. taking the right end from underneath his left arm, and the left end from underneath his right arm, and tying both on his chest).

(...) The same was narrated on the authority of Hisham Ibn Urwa, with the same chain of transmitters.

279-(...) Hisham Ibn Urwa narrated from his father that Umar Ibn Abu Salama had told him: I saw The Messenger of Allah "Allah's blessing and peace be upon him" praying in the house of Umm Salama, in a single garment, with its ends crossing each other.

280-(...) Umar Ibn Abu Salama narrated: I saw The Messenger of Allah "Allah's blessing and peace be upon him" praying, in a single garment, with its ends crossing each other. (Isa Ibn Hammad, a sub-narrator, added: upon his shoulders).

281-(518) Jaber Ibn Abdullah narrated: I saw The Prophet "Allah's blessing and peace be upon him" praying in a single garment, crossing its two ends (taking the end he put upon his right shoulder from under his left arm, and the end he put upon his left shoulder from under his right arm, and tying both on his chest).

282-(...) The same was narrated on the authority of Sufyan, with the same chain of transmitters. In the Hadith of Ibn Numair, he (the narrator) said: I entered into The Prophet "Allah's blessing and peace be upon him.

283-(...) Abu Az-Zubair narrated that he saw Jaber praying in a single garment, with its two ends crossing each other (i.e. taking the end he put upon his right shoulder from under his left arm, and the end he put upon his left shoulder from under his right arm, and tying both on his chest), though he had many garments. He (Jaber) said that he had seen The Messenger of Allah "Allah's blessing and peace be upon him" doing the same.

284-(519) Abu Sa'id Al-Khudri narrated: Once, I entered into The Messenger of Allah "Allah's blessing and peace be upon him" and found him offering the prayer on a (straw) mat. I also saw him offering the prayer in a single garment, with its two ends crossing each other.

285-(...) The same was narrated on the authority of Al-A'mash, with the same chain of transmitters. In the narration of Abu Kuraib, he said (that The Prophet was) putting its ends upon his shoulders. But, in the narration of both Abu Bakr and Suwaid: with its two ends crossing each other.

٢٧٨ - (٥١٧) - حدّثنا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ: أَنَّ عُمَرَ ابْنَ أَبِي سَلَمَةَ أَخْبَرَهُ؛ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُصَلِّي فِي ثَوْبٍ وَاحِدٍ مُشْتَمِلاً بِهِ، فِي بَيْتِ أُمِّ سَلَمَةَ، وَاضِعاً طَرَفَيْهِ عَلى عَاتِقَيْهِ.

[البخاري: كتاب الصلاة، باب الصلاة في الثوب الواحد ملتحفاً به، رقم: ٣٥٤].

(...) - حدّثناه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، عَنْ وَكِيعٍ، قَالَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، بِهٰذَا الإِسْنَادِ. غَيْرَ أَنَّهُ قَالَ: مُتَوَشِّحاً. وَلَمْ يَقُلْ: مُشْتَمِلاً.

٢٧٩ - (...) - وحدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ؛ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُصَلِّي فِي بَيْتِ أُمِّ سَلَمَةَ فِي ثَوْبٍ، قَدْ خَالَفَ بَيْنَ طَرَفَيْهِ.

٢٨٠ - (...) - حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ وَعِيسَى بْنُ حَمَّادٍ، قَالاَ: حَدَّثَنَا اللَّيْثُ، عَنْ يَحْيَىٰ بْنِ سَعِيدٍ، عَنْ أَبِي أُمَامَةَ بْنِ سَهْلِ بْنِ حُنَيْفٍ، عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ؛ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُصَلِّي فِي ثَوْبٍ وَاحِدٍ مُلْتَحِفاً، مُخَالِفاً بَيْنَ طَرَفَيْهِ.

زَادَ عِيسَى بْنُ حَمَّادٍ فِي رِوَايَتِهِ، قَالَ: عَلَى مَنْكِبَيْهِ.

٢٨١ - (٥١٨) - حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ؛ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ يُصَلِّي فِي ثَوْبٍ وَاحِدٍ، مُتَوَشِّحاً بِهِ.

٢٨٢ - (...) - حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا سُفْيَانُ. (ح) قَالَ: وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ، عَنْ سُفْيَانَ، جَمِيعاً بِهٰذَا الإِسْنَادِ.

وَفِي حَدِيثِ ابْنِ نُمَيْرٍ قَالَ: دَخَلْتُ عَلَى رَسُولِ اللَّهِ ﷺ.

٢٨٣ - (...) - حدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرٌو: أَنَّ أَبَا الزُّبَيْرِ الْمَكِّيَّ حَدَّثَهُ: أَنَّهُ رَأَى جَابِرَ بْنَ عَبْدِ اللَّهِ يُصَلِّي فِي ثَوْبٍ، مُتَوَشِّحاً بِهِ، وَعِنْدَهُ ثِيَابُهُ. وَقَالَ جَابِرٌ: إِنَّهُ رَأَى رَسُولَ اللَّهِ ﷺ يَصْنَعُ ذٰلِكَ.

٢٨٤ - (٥١٩) - حدّثني عَمْرٌو النَّاقِدُ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ - وَاللَّفْظُ لِعَمْرٍو - قَالَ: حَدَّثَنِي عِيسَى بْنُ يُونُسَ: حَدَّثَنَا الأَعْمَشُ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ: حَدَّثَنِي أَبُو سَعِيدٍ الْخُدْرِيُّ: أَنَّهُ دَخَلَ عَلَى النَّبِيِّ ﷺ قَالَ: فَرَأَيْتُهُ يُصَلِّي عَلَى حَصِيرٍ يَسْجُدُ عَلَيْهِ. قَالَ: وَرَأَيْتُهُ يُصَلِّي فِي ثَوْبٍ وَاحِدٍ، مُتَوَشِّحاً بِهِ.

٢٨٥ - (...) - حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ، قَالاَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ. (ح) قَالَ: وَحَدَّثَنِيهِ سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، كِلاَهُمَا عَنِ الأَعْمَشِ، بِهٰذَا الإِسْنَادِ.

وَفِي رِوَايَةِ أَبِي كُرَيْبٍ: وَاضِعاً طَرَفَيْهِ عَلَى عَاتِقَيْهِ. وَرِوَايَةُ أَبِي بَكْرٍ وَسُوَيْدٍ: مُتَوَشِّحاً بِهِ.

(5) The Book Of Mosques And Places Of Prayer

1-(520) Ibrahim At-Taimi narrated from his father: Abu Dharr told: I asked (The Prophet): "O Messenger of Allah! Which mosque was constructed first on the earth?" he (The Messenger) answered: "It was The Sacred Mosque (of Mecca)". I asked: "Then, which was next?" he said: "It was the furthest mosque (of Jerusalem)". I asked again: "How long was the period between (constructing) them?" he said: "Forty years; and wherever (you are and) the time of the prayer came upon you, then you should offer the prayer, for it (wherever you are) would be regarded as a place of prayer".

2-(...) Ibrahim Ibn Yazid At-Taimi narrated: I used to recite The Holy Quran to my father while we were in the area surrounding the mosque. Whenever I recited a certain Verse of prostration, he would fall in prostration. I asked him: O my father! Do you prostrate on the way? he replied: I heard Abu Dharr saying: I asked (The Prophet): "O Messenger of Allah! Which mosque was constructed first on the earth?" he (The Messenger) answered: "It was The Sacred Mosque (of Mecca)". I asked: "Then, which was next?" he said: "It was the furthest mosque (of Jerusalem)". I asked again: "How long was the period between (constructing) them?" he said: "Forty years; and all of the earth is considered as place of prayer for you. So, wherever (you are and)the time of the prayer came upon you, then you should offer the prayer".

3-(521) Jaber Ibn Abdullah Al-Ansari narrated: The Prophet "Allah's blessing and peace be upon him" said: "I have been given five (things) which were not given to anyone before me: Every Prophet was sent to his own people in particular, and I have been sent to all people, red and black; the war booty has been made lawful for me, and it was never made lawful for anyone before me; the earth has been made sacred, pure and place of prayer for me, so whenever the time of the Prayer comes upon anyone of you, he should pray wherever he is; I have been given victory by terror, (cast in the hearts of the enemy) from a distance (as long as covered in) a month; and I have been given intercession (in the hereafter)".

(...) Jaber Ibn Abdullah narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: (the same previous narration).

4-(522) Hudhaifa narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "We have been given preference over all of the people by three characteristics: Our rows (in the prayer) have been made to be as those of the angels; all of the land has been made as (pure as to be a) place of prayer for us (to offer the prayer wherever we might be);

٥ ـ كِتَابُ الْمَسَاجِدِ وَمَوَاضِعِ الصَّلاةِ

١ ـ (٥٢٠) ـ حدّثني أَبُو كَامِلٍ الْجَحْدَرِيُّ: حَدَّثَنَا عَبْدُ الْوَاحِدِ: حَدَّثَنَا الأَعْمَشُ. (ح) قَالَ: وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالاَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي ذَرٍّ؛ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، أَيُّ مَسْجِدٍ وُضِعَ فِي الأَرْضِ أَوَّلُ؟ قَالَ: «الْمَسْجِدُ الْحَرَامُ». قُلْتُ: ثُمَّ أَيٌّ؟ قَالَ: «الْمَسْجِدُ الأَقْصَىٰ». قُلْتُ: كَمْ بَيْنَهُمَا؟ قَالَ: «أَرْبَعُونَ سَنَةً. وَأَيْنَمَا أَدْرَكَتْكَ الصَّلاةُ فَصَلِّ فَهُوَ مَسْجِدٌ».

وَفِي حَدِيثِ أَبِي كَامِلٍ: «ثُمَّ حَيْثُمَا أَدْرَكَتْكَ الصَّلاةُ فَصَلِّهْ، فَإِنَّهُ مَسْجِدٌ».

[البخاري: كتاب أحاديث الأنبياء، باب حثنا موسى بن إسماعيل...، رقم: ٣٣٦٦].

٢ ـ (...) ـ حدّثني عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ: أَخْبَرَنَا عَلِيُّ بْنُ مُسْهِرٍ: حَدَّثَنَا الأَعْمَشُ، عَنْ إِبْرَاهِيمَ بْنِ يَزِيدَ التَّيْمِيِّ. قَالَ: كُنْتُ أَقْرَأُ، عَلَى أَبِي، الْقُرْآنَ فِي السُّدَّةِ، فَإِذَا قَرَأْتُ السَّجْدَةَ سَجَدَ. فَقُلْتُ لَهُ: يَا أَبَتِ، أَتَسْجُدُ فِي الطَّرِيقِ؟ قَالَ: إِنِّي سَمِعْتُ أَبَا ذَرٍّ يَقُولُ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنْ أَوَّلِ مَسْجِدٍ وُضِعَ فِي الأَرْضِ؟ قَالَ: «الْمَسْجِدُ الْحَرَامُ». قُلْتُ: ثُمَّ أَيٌّ؟ قَالَ: «الْمَسْجِدُ الأَقْصَىٰ». قُلْتُ: كَمْ بَيْنَهُمَا؟ قَالَ: «أَرْبَعُونَ عَاماً، ثُمَّ الأَرْضُ لَكَ مَسْجِدٌ، فَحَيْثُمَا أَدْرَكَتْكَ الصَّلاةُ فَصَلِّ».

٣ ـ (٥٢١) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا هُشَيْمٌ، عَنْ سَيَّارٍ، عَنْ يَزِيدَ الْفَقِيرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الأَنْصَارِيِّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أُعْطِيتُ خَمْساً لَمْ يُعْطَهُنَّ أَحَدٌ قَبْلِي: كَانَ كُلُّ نَبِيٍّ يُبْعَثُ إِلَىٰ قَوْمِهِ خَاصَّةً، وَبُعِثْتُ إِلَىٰ كُلِّ أَحْمَرَ وَأَسْوَدَ، وَأُحِلَّتْ لِيَ الْغَنَائِمُ، وَلَمْ تُحَلَّ لأَحَدٍ قَبْلِي، وَجُعِلَتْ لِيَ الأَرْضُ طَيِّبَةً طَهُوراً وَمَسْجِداً، فَأَيُّمَا رَجُلٍ أَدْرَكَتْهُ الصَّلاةُ صَلَّى حَيْثُ كَانَ، وَنُصِرْتُ بِالرُّعْبِ بَيْنَ يَدَيْ مَسِيرَةِ شَهْرٍ. وَأُعْطِيتُ الشَّفَاعَةَ».

[البخاري: كتاب التيمم، باب التيمم، رقم: ٣٣٥].

(...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا سَيَّارٌ: حَدَّثَنَا يَزِيدُ الْفَقِيرُ: أَخْبَرَنَا جَابِرُ بْنُ عَبْدِ اللَّهِ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ... فَذَكَرَ نَحْوَهُ.

٤ ـ (٥٢٢) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ أَبِي مَالِكٍ الأَشْجَعِيِّ، عَنْ رِبْعِيٍّ، عَنْ حُذَيْفَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «فُضِّلْنَا عَلَى النَّاسِ بِثَلاثٍ: جُعِلَتْ صُفُوفُنَا كَصُفُوفِ الْمَلائِكَةِ، وَجُعِلَتْ لَنَا الأَرْضُ كُلُّهَا مَسْجِداً، وَجُعِلَتْ تُرْبَتُهَا لَنَا طَهُوراً، إِذَا لَمْ نَجِدِ الْمَاءَ». وَذَكَرَ خَصْلَةً أُخْرَى.

and its earth has been made as clean (to offer Tayammum) in case there is no water". (He (the narrator) said: He mentioned another characteristic).

(...) Rib'i Ibn Hirash narrated from Hudhaifa: The Messenger of Allah "Allah's blessing and peace be upon him" said (the same).

5-(523) Abu Huraira narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I have been given superiority over the other prophets by six things: I have been given (the ability of expression with) words which are though briefly concise, but totally comprehensive in meaning; I have been given victory by terror (cast in the hearts of enemies); the war booty has been made lawful to me; the earth has been made for me clean and a place of worship; I have been sent to all mankind; and The prophets are sealed with me (as being the last of them)".

6-(...) Abu Huraira narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "I have been sent with the shortest expressions bearing the widest meanings, and I have been made victorious with terror (cast in the hearts of the enemy), and while I was sleeping, the keys of the treasures of the world were brought to me and put in my hand". Abu Huraira added: Allah's Apostle "Allah's blessing and peace be upon him" (died and) left the world and now you, people, are bringing out those treasures.

(...) Sa'id Ibn Al-Musaiyyab and Abu Salama Ibn Abd Ar-Rahman narrated that Abu Huraira said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying (the same narration of Yunus).

(...) Az-Zuhri narrated from both Sa'id Ibn Al-Musaiyyab and Abu Salama from Abu Huraira from The Prophet "Allah's blessing and peace be upon him" the same.

7-(...) Abu Huraira narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: " I have been made victorious over the enemies with terror (cast in the hearts of the enemies), and I have been sent with the shortest expressions bearing the widest meanings, and while I was sleeping, the keys of the treasures of the world were brought to me and put in my hand".

8-(...) Hammam Ibn Munabbih narrated: This is what Abu Huraira narrated to us from The Prophet "Allah's blessing and peace be upon him". (He mentioned many narrations, including the following): The Messenger of Allah "Allah's blessing and peace be upon him" said: " I have been made

(...) ـ حدّثنا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلاَءِ: أَخْبَرَنَا ابْنُ أَبِي زَائِدَةَ، عَنْ سَعْدِ بْنِ طَارِقٍ: حَدَّثَنِي رِبْعِيُّ بْنُ حِرَاشٍ، عَنْ حُذَيْفَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ... بِمِثْلِهِ.

٥ ـ (٥٢٣) ـ وحدّثنا يَحْيَىٰ بْنُ أَيُّوبَ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَعَلِيُّ بْنُ حُجْرٍ. قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ ـ وَهُوَ ابْنُ جَعْفَرٍ ـ، عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «فُضِّلْتُ عَلَى الأَنْبِيَاءِ بِسِتٍّ: أُعْطِيتُ جَوَامِعَ الْكَلِمِ، وَنُصِرْتُ بِالرُّعْبِ، وَأُحِلَّتْ لِيَ الْغَنَائِمُ، وَجُعِلَتْ لِيَ الأَرْضُ طَهُوراً وَمَسْجِداً، وَأُرْسِلْتُ إِلَى الْخَلْقِ كَافَّةً، وَخُتِمَ بِيَ النَّبِيُّونَ».

٦ ـ (...) ـ حدّثني أَبُو الطَّاهِرِ وَحَرْمَلَةُ، قَالاَ: أَخْبَرَنَا ابْنُ وَهْبٍ: حَدَّثَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «بُعِثْتُ بِجَوَامِعِ الْكَلِمِ، وَنُصِرْتُ بِالرُّعْبِ، وَبَيْنَا أَنَا نَائِمٌ أُتِيتُ بِمَفَاتِيحِ خَزَائِنِ الأَرْضِ فَوُضِعَتْ بين يَدَيَّ». قَالَ أَبُو هُرَيْرَةَ: فَذَهَبَ رَسُولُ اللَّهِ ﷺ، وَأَنْتُمْ تَنْتَثِلُونَهَا.

(...) ـ وحدّثنا حَاجِبُ بْنُ الْوَلِيدِ: حَدَّثَنَا مُحمَّدُ بْنُ حَرْبٍ، عَنِ الزُّبَيْدِيِّ، عَنِ الزُّهْرِيِّ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ: أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ... مِثْلَ حَدِيثِ يُونُسَ.

(...) ـ حدّثنا مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ. قَالاَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنِ ابْنِ الْمُسَيَّبِ وَأَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِهِ.

٧ ـ (...) ـ وحدّثني أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ، عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنْ أَبِي يُونُسَ مَوْلَىٰ أَبِي هُرَيْرَةَ: أَنَّهُ حَدَّثَهُ عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «نُصِرْتُ بِالرُّعْبِ عَلَى الْعَدُوِّ، وَأُوتِيتُ جَوَامِعَ الْكَلِمِ، وَبَيْنَمَا أَنَا نَائِمٌ أُتِيتُ بِمَفَاتِيحِ خَزَائِنِ الأَرْضِ، فَوُضِعَتْ فِي يَدَيَّ».

٨ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ، عَنْ

victorious over the enemies with terror (cast in their hearts),, and I have been sent with the shortest expressions bearing the widest meanings".

[1] Building the mosque of The Prophet "Peace be upon him"

9-(524) Anas narrated: When The Prophet "Allah's blessing and peace be upon him" arrived in Medina he dismounted at the heights of Medina amongst a tribe called Banu Amr Ibn Awf. He stayed there for fourteen nights. Then he sent for Banu An-Najjar and they came, armed with their swords; as if I am looking (just now) at The Prophet "Allah's blessing and peace be upon him", sitting on his Mount with Abu Bakr riding behind him and all Banu An-Najjar around him till he dismounted at the courtyard of Abu Aiyub's house. The Prophet "Allah's blessing and peace be upon him" would pray wherever he was even if he was at sheepfolds, whenever the time for prayer was due.

Later on he ordered that a mosque should be built. He sent for some people of Banu An-Najjar and said: "O Banu An-Najjar! Suggest to me the price of this (walled) piece of land of yours". They replied: "No! By Allah! We do not demand its price except from Allah". Anas added: In it, there was what I'm telling you: there were some date-palm trees and some graves of pagans, and some of it was unleveled.

The Prophet "Allah's blessing and peace be upon him" ordered that the date-palm trees be cut down, the graves of the pagans be dug out, and the unleveled land be leveled. They aligned these cut date-palm trees towards the Qibla of the mosque (as a wall) and they also built two stone sidewalls (of the mosque). They (his companions brought the stones while they) were reciting some poetic verses, and The Prophet "Allah's blessing and peace be upon him" was with them. They kept on saying: "There is no goodness except that of the Hereafter, O Allah! So please support the Ansar and the emigrants".

10-(...) Anas narrated that The Messenger of Allah "Allah's blessing and peace be upon him" used to pray at the sheepfolds (whenever the time of the prayer was due) before the mosque was constructed.

(...) Anas narrated that The Messenger of Allah "Allah's blessing and peace be upon him"...(and he mentioned the same previous narration).

[2] Changing the Qibla from Jerusalem to Ka'ba

11-(525) Al-Bara Ibn Azib reported: I prayed with Allah's Apostle "Allah's blessing and peace be upon him" facing Jerusalem for sixteen months, until Allah revealed the holy Verse of the Sura of Heifer: " Turn

هَمَّامِ بْنِ مُنَبِّهٍ. قَالَ: هٰذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ، فَذَكَرَ أَحَادِيثَ مِنْهَا، وَقَالَ رَسُولُ اللَّهِ ﷺ: «نُصِرْتُ بِالرُّعْبِ، وَأُوتِيتُ جَوَامِعَ الْكَلِمِ».

١ ـ بابُ ابتناء مَسجِدِ النَّبيِّ ﷺ

٩ ـ (٥٢٤) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ وَشَيْبَانُ بْنُ فَرُّوخَ، كِلاَهُمَا عَنْ عَبْدِ الْوَارِثِ. قَالَ يَحْيَىٰ: أَخْبَرَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ، عَنْ أَبِي التَّيَّاحِ الضُّبَعِيِّ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَدِمَ الْمَدِينَةَ، فَنَزَلَ فِي عُلْوِ الْمَدِينَةِ، فِي حَيٍّ يُقَالُ لَهُمْ: بَنُو عَمْرِو بْنِ عَوْفٍ. فَأَقَامَ فِيهِمْ أَرْبَعَ عَشْرَةَ لَيْلَةً، ثُمَّ إِنَّهُ أَرْسَلَ إِلَى مَلَإِ بَنِي النَّجَّارِ، فَجَاؤُوا مُتَقَلِّدِينَ بِسُيُوفِهِمْ. قَالَ فَكَأَنِّي أَنْظُرُ إِلَى رَسُولِ اللَّهِ ﷺ عَلَى رَاحِلَتِهِ، وَأَبُو بَكْرٍ رِدْفُهُ، وَمَلأُ بَنِي النَّجَّارِ حَوْلَهُ حَتَّى أَلْقَىٰ بِفِنَاءِ أَبِي أَيُّوبَ. قَالَ: فَكَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي حَيْثُ أَدْرَكَتْهُ الصَّلاَةُ، وَيُصَلِّي فِي مَرَابِضِ الْغَنَمِ، ثُمَّ إِنَّهُ أَمَرَ بِالْمَسْجِدِ. قَالَ: فَأَرْسَلَ إِلَى مَلإِ بَنِي النَّجَّارِ فَجَاؤُوا. فَقَالَ: «يَا بَنِي النَّجَّارِ، ثَامِنُونِي بِحَائِطِكُمْ هٰذَا». قَالُوا: لا، وَاللَّهِ لا نَطْلُبُ ثَمَنَهُ إِلا إِلَى اللَّهِ. قَالَ أَنَسٌ: فَكَانَ فِيهِ مَا أَقُولُ: كَانَ فِيهِ نَخْلٌ وَقُبُورُ الْمُشْرِكِينَ وَخَرِبٌ. فَأَمَرَ رَسُولُ اللَّهِ ﷺ بِالنَّخْلِ فَقُطِعَ، وَبِقُبُورِ الْمُشْرِكِينَ فَنُبِشَتْ. وَبِالْخَرِبِ فَسُوِّيَتْ. قَالَ: فَصَفُّوا النَّخْلَ قِبْلَةً، وَجَعَلُوا عِضَادَتَيْهِ حِجَارَةً. قَالَ: فَكَانُوا يَرْتَجِزُونَ، وَرَسُولُ اللَّهِ ﷺ مَعَهُمْ. وَهُمْ يَقُولُونَ:

اللَّهُمَّ! إِنَّهُ لا خَيْرَ إِلا خَيْرُ الآخِرَه ... فَانْصُرِ الأَنْصَارَ وَالْمُهَاجِرَه

[البخاري: كتاب الصلاة، باب هل تنبش قبور مشركي الجاهلية...، رقم: ٤٢٨].

١٠ ـ (...) ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ: حَدَّثَنِي أَبُو التَّيَّاحِ، عَنْ أَنَسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي فِي مَرَابِضِ الْغَنَمِ، قَبْلَ أَنْ يُبْنَى الْمَسْجِدُ.

[البخاري: كتاب الوضوء، باب أبوال الإبل والدواب والغنم ومرابضها، رقم: ٢٣٤].

(...) ـ وحدّثناه يَحْيَىٰ بْنُ يَحْيَىٰ: حَدَّثَنَا خَالِدٌ ـ يَعْنِي ابْنَ الْحَارِثِ ـ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي التَّيَّاحِ. قَالَ: سَمِعْتُ أَنَساً يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ... بِمِثْلِهِ.

٢ ـ بابُ تحويلِ القِبْلَة من القُدْسِ إلى الكعبة

١١ ـ (٥٢٥) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ؛ قَالَ: صَلَّيْتُ مَعَ النَّبِيِّ ﷺ إِلَى بَيْتِ الْمَقْدِسِ سِتَّةَ عَشَرَ شَهْراً. حَتَّى نَزَلَتِ الآيَةُ الَّتِي فِي الْبَقَرَةِ: ﴿وَحَيْثُ مَا كُنتُمْ فَوَلُّوا۟ وُجُوهَكُمْ شَطْرَهُۥ﴾ [البقرة:

then thy face in the direction of the Sacred Mosque: wherever ye are, turn your faces in that direction". (The Heifer "Al-Baqara" 144) it was revealed just after The Prophet "Allah's blessing and peace be upon him" had offered the prayer. A man from the people went out and passed by some of the Ansar who were performing the prayer (with their faces towards Jerusalem). he talked to them (about that Verse). So, they turned their faces towards Ka'ba.

12-(...) Al-Bara narrated: We have been offering the prayers with The Prophet "Allah's blessing and peace be upon him" facing Jerusalem for sixteen or seventeen months, when we were ordered to turn our faces towards Ka'ba.

13-(526) Ibn Umar reported: While people were performing the Morning (Fajr) prayer at the mosque of Quba, somebody came to them and said: "Tonight, The Messenger of Allah "Allah's blessing and peace be upon him" was revealed (through a divine verse) that faces must be turned towards Ka'ba in prayer. So, you must face it". They were praying with their faces towards Jerusalem. They turned towards Ka'ba.

14-(...) Ibn Umar reported: While people were performing the Morning prayer, a man came to them...(and mentioned the same narration of Malik)

15-(527) Thabit narrated from Anas: The Messenger of Allah "Allah's blessing and peace be upon him" used (at first) to offer the prayers facing Jerusalem. Then Allah revealed: "We see the turning of thy face (for guidance) to the heavens: now shall We turn thee to a Qibla that shall please thee. Turn then thy face in the direction of the Sacred Mosque" (The Heifer "Al-Baqara" 144).

A man from Banu Salama passed (by some people) and they were bowing, performing the Fajr prayer. However, they just had offered the first Rak'a when he said addressing them: "Verily! The Qibla has been turned (from Jerusalem to Ka'ba)". They turned their faces while they were in their state in the prayer to the direction of the Qibla (of Ka'ba).

[3] It is forbidden to build mosques over the graves, putting pictures in them, and it is forbidden to take graves as places of worship

16-(528) A'isha narrated: Both of Umm Salama and Umm Habiba mentioned before The Messenger of Allah "Allah's blessing and peace be upon him" a church they had seen in Ethiopia in which there were pictures. The Messenger of Allah "Allah's blessing and peace be upon him" commented: "If any religious man died amongst those people (of Ethiopia who used to practice such an act) they would build a place of worship at

١٤٤] فَنَزَلَتْ بَعْدَمَا صَلَّى النَّبِيُّ ﷺ، فَانْطَلَقَ رَجُلٌ مِنَ الْقَوْمِ فَمَرَّ بِنَاسٍ مِنَ الأَنْصَارِ وَهُمْ يُصَلُّونَ، فَحَدَّثَهُمْ، فَوَلَّوْا وُجُوهَهُمْ قِبَلَ الْبَيْتِ.

١٢ ـ (...) ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَأَبُو بَكْرِ بْنُ خَلَّادٍ، جَمِيعاً عَنْ يَحْيَىٰ. قَالَ ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ، عَنْ سُفْيَانَ: حَدَّثَنِي أَبُو إِسْحَاقَ؛ قَالَ: سَمِعْتُ الْبَرَاءَ يَقُولُ: صَلَّيْنَا مَعَ رَسُولِ اللَّهِ ﷺ نَحْوَ بَيْتِ الْمَقْدِسِ سِتَّةَ عَشَرَ شَهْراً أَوْ سَبْعَةَ عَشَرَ شَهْراً، ثُمَّ صُرِفْنَا نَحْوَ الْكَعْبَةِ.

[البخاري: كتاب الصلاة، باب ما جاء في القبلة، رقم: ٤٠٣].

١٣ ـ (٥٢٦) ـ **حدّثنا** شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُسْلِمٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دِينَارٍ عَنِ ابْنِ عُمَرَ. (ح) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ ـ وَاللَّفْظُ لَهُ ـ، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: بَيْنَمَا النَّاسُ فِي صَلَاةِ الصُّبْحِ بِقُبَاءٍ، إِذْ جَاءَهُمْ آتٍ فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَدْ أُنْزِلَ عَلَيْهِ اللَّيْلَةَ. وَقَدْ أُمِرَ أَنْ يَسْتَقْبِلَ الْكَعْبَةَ فَاسْتَقْبِلُوهَا. وَكَانَتْ وُجُوهُهُمْ إِلَى الشَّامِ، فَاسْتَدَارُوا إِلَى الْكَعْبَةِ.

١٤ ـ (...) ـ **حدّثني** سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنِي حَفْصُ بْنُ مَيْسَرَةَ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ. وَعَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: بَيْنَمَا النَّاسُ فِي صَلَاةِ الْغَدَاةِ. إِذْ جَاءَهُمْ رَجُلٌ... بِمِثْلِ حَدِيثِ مَالِكٍ.

١٥ ـ (٥٢٧) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي نَحْوَ بَيْتِ الْمَقْدِسِ، فَنَزَلَتْ: ﴿قَدْ نَرَىٰ تَقَلُّبَ وَجْهِكَ فِي ٱلسَّمَآءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَىٰهَا فَوَلِّ وَجْهَكَ شَطْرَ ٱلْمَسْجِدِ ٱلْحَرَامِ﴾ [البقرة: ١٤٤].

فَمَرَّ رَجُلٌ مِنْ بَنِي سَلِمَةَ وَهُمْ رُكُوعٌ فِي صَلَاةِ الْفَجْرِ ـ وَقَدْ صَلَّوْا رَكْعَةً ـ فَنَادَى: أَلَا إِنَّ الْقِبْلَةَ قَدْ حُوِّلَتْ، فَمَالُوا كَمَا هُمْ نَحْوَ الْقِبْلَةِ.

٣ ـ بابُ النَّهي عن بناءِ المساجِدِ على القبُور، واتخاذِ الصور فيها، والنَّهي عن اتخاذِ القبُورِ مَسَاجِد

١٦ ـ (٥٢٨) ـ **وحدّثني** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا هِشَامٌ: أَخْبَرَنِي أَبِي عَنْ عَائِشَةَ: أَنَّ أُمَّ حَبِيبَةَ وَأُمَّ سَلَمَةَ ذَكَرَتَا كَنِيسَةً رَأَيْنَهَا بِالْحَبَشَةِ، فِيهَا تَصَاوِيرُ، لِرَسُولِ اللَّهِ ﷺ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أُولَئِكَ، إِذَا كَانَ فِيهِمُ الرَّجُلُ الصَّالِحُ، فَمَاتَ، بَنَوْا عَلَىٰ قَبْرِهِ مَسْجِداً، وَصَوَّرُوا فِيهِ تِلْكَ الصُّوَرَ. أُولَئِكَ شِرَارُ

his grave and make these pictures in it. They will be the worst creatures in the sight of Allah on the Day of Judgement".

17-(...) Hisham Ibn Urwa narrated from his father from A'isha that once, they talked before The Messenger of Allah "Allah's blessing and peace be upon him" during his fatal illness. Then, both of Umm Salama and Umm Habiba mentioned a church...(and he mentioned the same).

18-(...) Hisham narrated from his father that A'isha said: (Some) wives of The Prophet "Allah's blessing and peace be upon him" mentioned a church they had seen in the land of Ethiopia called Mariyya...(and the remaining is the same).

19-(529) Urwa Ibn Az-Zubair narrated that A'isha had told: The Messenger of Allah "Allah's blessing and peace be upon him" said during his fatal illness: "Allah's curse be upon both the Jews and the Christians, for they took the graves of their Prophets as places of worship".

A'isha further said: "But for that, his (The Prophet's) grave would have been made visible. But even, it was not done so for fear that it might be taken as a place of worship".

20-(530) Sa'id Ibn Al-Musaiyyab narrated from Abu Huraira: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Might Allah curse both the Jews and the Christians, for they took the graves of their Prophets as places of worship".

21-(...) Abu Huraira narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Might Allah curse both the Jews and the Christians, for they took the graves of their Prophets as places of worship".

22-(531) both of A'isha and Abdullah Ibn Abbas narrated: When the last moment of the life of Allah's Apostle "Allah's blessing and peace be upon him" came, he started putting a marked garment of his on his face. When he felt hot and short of breath he took it off his face and said: "May Allah curse the Jews and the Christians for they built the places of worship at the graves of their Prophets". The Prophet "Allah's blessing and peace be upon him" was warning (Muslims) of what those had done.

23-(532) Jundub narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying, five (days) before his death: "I refuse to take anyone of you as a bosom friend of me, for Allah Almighty has taken me as a bosom friend as well as He has taken (The Prophet) Abraham as a bosom friend. However, had I taken anyone of you as a bosom friend of me, I would have taken Abu Bakr as a bosom friend of

الْخَلْقِ عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ».

[البخاري: كتاب الصلاة، باب هل تنبش قبور مشركي الجاهلية...، رقم: ٤٢٧].

١٧ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ، قَالاَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ: أَنَّهُمْ تَذَاكَرُوا عِنْدَ رَسُولِ اللَّهِ ﷺ فِي مَرَضِهِ. فَذَكَرَتْ أُمُّ سَلَمَةَ وَأُمُّ حَبِيبَةَ كَنِيسَةً... ثُمَّ ذَكَرَ نَحْوَهُ.

١٨ ـ (...) ـ حدّثنا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ قَالَتْ: ذَكَرْنَ أَزْوَاجُ النَّبِيِّ ﷺ كَنِيسَةً رَأَيْنَهَا بِأَرْضِ الْحَبَشَةِ. يُقَالُ لَهَا مَارِيَةُ... بِمِثْلِ حَدِيثِهِمْ.

١٩ ـ (٥٢٩) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ، قَالاَ: حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا شَيْبَانُ، عَنْ هِلاَلِ بْنِ أَبِي حُمَيْدٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ؛ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ فِي مَرَضِهِ الَّذِي لَمْ يَقُمْ مِنْهُ: «لَعَنَ اللَّهُ الْيَهُودَ وَالنَّصَارَىٰ، اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ».

قَالَتْ: فَلَوْلاَ ذَاكَ أُبْرِزَ قَبْرُهُ، غَيْرَ أَنَّهُ خُشِيَ أَنْ يُتَّخَذَ مَسْجِداً.

وَفِي رِوَايَةِ ابْنِ أَبِي شَيْبَةَ: وَلَوْلاَ ذَاكَ. لَمْ يَذْكُرْ: قَالَتْ.

[البخاري: كتاب الجنائز، باب ما يكره من اتخاذ المساجد على القبور، رقم: ١٣٣٠].

٢٠ ـ (٥٣٠) ـ حدّثنا هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ وَمَالِكٌ، عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيِّبِ: أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «قَاتَلَ اللَّهُ الْيَهُودَ، اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ».

[البخاري: كتاب الصلاة، باب حدثنا أبو اليمان...، رقم: ٤٣٧].

٢١ ـ (...) ـ وحدّثني قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا الْفَزَارِيُّ، عَنْ عُبَيْدِ اللَّهِ بْنِ الأَصَمِّ: حَدَّثَنَا يَزِيدُ بْنُ الأَصَمِّ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَعَنَ اللَّهُ الْيَهُودَ وَالنَّصَارَىٰ، اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ».

٢٢ ـ (٥٣١) ـ وحدّثني هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ وَحَرْمَلَةُ بْنُ يَحْيَىٰ، ـ قَالَ حَرْمَلَةُ: أَخْبَرَنَا. وَقَالَ هَارُونُ: حَدَّثَنَا ابْنُ وَهْبٍ ـ أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ: أَنَّ عَائِشَةَ وَعَبْدَ اللَّهِ بْنَ عَبَّاسٍ قَالاَ: لَمَّا نُزِلَ بِرَسُولِ اللَّهِ ﷺ، طَفِقَ يَطْرَحُ خَمِيصَةً لَهُ عَلَى وَجْهِهِ، فَإِذَا اغْتَمَّ كَشَفَهَا عَنْ وَجْهِهِ. فَقَالَ، وَهُوَ كَذٰلِكَ: «لَعْنَةُ اللَّهِ عَلَى الْيَهُودِ وَالنَّصَارَىٰ، اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ»، يُحَذِّرُ مِثْلَ مَا صَنَعُوا.

[البخاري: كتاب الصلاة، باب حدثنا أبو اليمان...، رقم: ٤٣٥، ٤٣٦].

٢٣ ـ (٥٣٢) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ ـ وَاللَّفْظُ لأَبِي بَكْرٍ ـ قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ أَبُو بَكْرٍ: حَدَّثَنَا زَكَرِيَّاءُ بْنُ عَدِيٍّ ـ عَنْ عُبَيْدِ اللَّهِ بْنِ عَمْرٍو؛ عَنْ زَيْدِ بْنِ أَبِي أُنَيْسَةَ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ النَّجْرَانِيِّ؛ قَالَ:

me. Verily, those of the earlier generations used to take the graves of their Prophets and righteous people as places of worship. Do not take the graves as places of worship. I forbid you to do so".

[4] The merit of constructing mosques, and the exhortation to do it

24-(533) Ubaidullah Al-Khawlani narrated that he heard Uthman Ibn Affan saying, when the people talked about him, after he intended to extend the mosque of The Prophet "Allah's blessing and peace be upon him": You have talked so much (concerning this matter). However, I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "He, who built a mosque for the sake of Allah Almighty, (Bukair said: I thought he said: "Aiming at the pleasure of Allah Almighty"), then, Allah would build for him a house in Paradise (or, according to the narration of Isa, the like of it in Paradise)".

25-(...) Mahmud Ibn Labid narrated: When Uthman intended to extend the mosque (of The Prophet), the people disliked that, and wished that he would leave it as it was. Upon this, he said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "He, who constructed a mosque for the sake of Allah, then Allah would build for him the like of it in Paradise".

[5] Putting the hands on the knees in bowing, and the abrogation of intertwining the fingers

26-(534) Both of Al-Aswad and Alqama narrated: We came to Abdullah Ibn Mas'ud in his house, and he said: "Did those behind you offer the prayer?" we answered in the negative. He said: "Stand and offer the prayer". He did not tell us to announce call or proclaim establishment for the prayer. We got up to stand behind him, but he took hold of our hands, and made one of us on his right and the other on his left.

When he bowed, we (bowed after him and) put our hands on our knees. He struck our hands, intertwined (the fingers of) his two palms and put them together between his thighs. After he had finished the prayer he said: "There will come some rulers over you, who will delay the prayer from its fixed stated time, in such a way as to be offered a little time before sunset. So when you see them doing so, offer the prayer in its fixed stated time and then perform the prayer with them with the intention of regarding it as voluntary (in your sight). When you are three, pray together (standing in one row), and when you are more than three, let one from amongst you be your Imam. When any one of you bows he must put his hands upon his thighs and kneel down, intertwining (the fingers of) his palms (putting

حَدَّثَنِي جُنْدَبٌ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ، قَبْلَ أَنْ يَمُوتَ بِخَمْسٍ، وَهُوَ يَقُولُ: «إِنِّي أَبْرَأُ إِلَى اللهِ أَنْ يَكُونَ لِي مِنْكُمْ خَلِيلٌ، فَإِنَّ اللهَ تَعَالَى قَدِ اتَّخَذَنِي خَلِيلاً، كَمَا اتَّخَذَ إِبْرَاهِيمَ خَلِيلاً، وَلَوْ كُنْتُ مُتَّخِذاً مِنْ أُمَّتِي خَلِيلاً لاَتَّخَذْتُ أَبَا بَكْرٍ خَلِيلاً، أَلاَ وَإِنَّ مَنْ كَانَ قَبْلَكُمْ كَانُوا يَتَّخِذُونَ قُبُورَ أَنْبِيَائِهِمْ وَصَالِحِيهِمْ مَسَاجِدَ، أَلاَ فَلاَ تَتَّخِذُوا الْقُبُورَ مَسَاجِدَ، إِنِّي أَنْهَاكُمْ عَنْ ذَلِكَ».

٤ ـ بابُ فَضْلِ بِناءِ المَسَاجِدِ والحَثِّ عليها

٢٤ ـ (٥٣٣) ـ حدّثني هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ وَأَحْمَدُ بْنُ عِيسَى، قَالاَ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرٌو: أَنَّ بُكَيْراً حَدَّثَهُ: أَنَّ عَاصِمَ بْنَ عُمَرَ بْنِ قَتَادَةَ حَدَّثَهُ: أَنَّهُ سَمِعَ عُبَيْدَ اللَّهِ الْخَوْلاَنِيَّ يَذْكُرُ: أَنَّهُ سَمِعَ عُثْمَانَ بْنَ عَفَّانَ، عِنْدَ قَوْلِ النَّاسِ فِيهِ حِينَ بَنَىٰ مَسْجِدَ الرَّسُولِ ﷺ: إِنَّكُمْ قَدْ أَكْثَرْتُمْ، وَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ بَنَىٰ مَسْجِداً لِلَّهِ تَعَالَى ـ قَالَ بُكَيْرٌ: حَسِبْتُ أَنَّهُ قَالَ: يَبْتَغِي بِهِ وَجْهَ اللَّهِ ـ بَنَى اللَّهُ لَهُ بَيْتاً فِي الْجَنَّةِ». وَقَالَ ابْنُ عِيسَىٰ فِي رِوَايَتِهِ: «مِثْلَهُ فِي الْجَنَّةِ».

[البخاري: كتاب الصلاة، باب من بنى مسجداً، رقم: ٤٠٥].

٢٥ ـ (...) ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّىٰ ـ وَاللَّفْظُ لاِبْنِ الْمُثَنَّىٰ ـ قَالاَ: حَدَّثَنَا الضَّحَّاكُ بْنُ مَخْلَدٍ: أَخْبَرَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ: حَدَّثَنِي أَبِي، عَنْ مَحْمُودِ بْنِ لَبِيدٍ: أَنَّ عُثْمَانَ بْنَ عَفَّانَ أَرَادَ بِنَاءَ الْمَسْجِدِ، فَكَرِهَ النَّاسُ ذَلِكَ، فَأَحَبُّوا أَنْ يَدَعَهُ عَلَى هَيْئَتِهِ، فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ بَنَىٰ مَسْجِداً لِلَّهِ بَنَى اللَّهُ لَهُ فِي الْجَنَّةِ مِثْلَهُ».

٥ ـ بابُ النَّدْبِ إلى وَضعِ الأَيدِي على الرُّكَبِ في الركوع، ونَسْخِ التَّطْبِيقِ

٢٦ ـ (٥٣٤) ـ حدّثنا مُحَمَّدُ بْنُ الْعَلاَءِ الْهَمْدَانِيُّ، أَبُو كُرَيْبٍ، قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ وَعَلْقَمَةَ. قَالاَ: أَتَيْنَا عَبْدَ اللَّهِ بْنَ مَسْعُودٍ فِي دَارِهِ. فَقَالَ: أَصَلَّى هَؤُلاَءِ خَلْفَكُمْ؟ فَقُلْنَا: لاَ. قَالَ: فَقُومُوا فَصَلُّوا. فَلَمْ يَأْمُرْنَا بِأَذَانٍ وَلاَ إِقَامَةٍ. قَالَ: وَذَهَبْنَا لِنَقُومَ خَلْفَهُ. فَأَخَذَ بِأَيْدِينَا فَجَعَلَ أَحَدَنَا عَنْ يَمِينِهِ وَالآخَرَ عَنْ شِمَالِهِ. قَالَ: فَلَمَّا رَكَعَ وَضَعْنَا أَيْدِيَنَا عَلَى رُكَبِنَا. قَالَ: فَضَرَبَ أَيْدِيَنَا وَطَبَّقَ بَيْنَ كَفَّيْهِ، ثُمَّ أَدْخَلَهُمَا بَيْنَ فَخِذَيْهِ. قَالَ: فَلَمَّا صَلَّى قَالَ: إِنَّهُ سَتَكُونُ عَلَيْكُمْ أُمَرَاءُ يُؤَخِّرُونَ الصَّلاَةَ عَنْ مِيقَاتِهَا، وَيَخْنُقُونَهَا إِلَى شَرَقِ الْمَوْتَى، فَإِذَا رَأَيْتُمُوهُمْ قَدْ فَعَلُوا ذَلِكَ، فَصَلُّوا الصَّلاَةَ لِمِيقَاتِهَا، وَاجْعَلُوا صَلاَتَكُمْ مَعَهُمْ سُبْحَةً. وَإِذَا كُنْتُمْ ثَلاَثَةً فَصَلُّوا جَمِيعاً، وَإِذَا كُنْتُمْ أَكْثَرَ

them between his knees). I feel as if I am seeing the gap between the fingers of Allah's Messenger "Allah's blessing and peace be upon him"".

27-(...) Al-A'mash narrated, through another chain of narrators from Ibrahim that both Al-Aswad and Alqama entered into Abdullah (Ibn Mas'ud, and mentioned a Hadith like that of Abu Mu'awiya). He said, according to the narration of Ibn Muzhir and Jarir: I feel as if I am seeing the gap between the fingers of Allah's Messenger "Allah's blessing and peace be upon him" while he was bowing.

28-(...) Ibrahim narrated that both Alqama and Al-Aswad entered into Abdullah (Ibn Mas'ud) who said: "Did those behind you offer the prayer?" they answered in the affirmative. He stood between them, making one of them on his right, and the other on his left. (The narrator resumed): We bowed, and put our hands upon our knees. He struck our hands. Then, he intertwined (the fingers of) his palms and placed them between his thighs. When he finished the prayer, he said: "So did The Messenger of Allah "Allah's blessing and peace be upon him"".

29-(535) Mus'ab Ibn Sa'd (Ibn Abu Waqqas) narrated: I performed the Prayer by the side of my father. When I bowed, I put my palms together between my knees. But, my father said to me: "Put your palms upon your knees". I did the same once again. He (my father) struck my hands and said: "We were forbidden to do that. Instead, we were ordered to put the palms on the knees".

(...) The same was narrated on the authority of Abu Ya'fur, with the same chain of transmitters, to his saying: "We were forbidden to do so" and he did not mention what is next.

30-(...) Mus'ab Ibn Sa'd narrated: Once, I bowed (while being in the prayer) and made my hands as such (meant that he intertwined (the fingers of) his palms together and put them between his thighs). Upon this, my father said: "We were ordered to do that at first; but later, we were ordered to put our palms on our knees".

31-(...) Mus'ab Ibn Sa'd (Ibn Abu Waqqas) narrated: I performed the Prayer by the side of my father. When I bowed, I intertwined my fingers and put them between my knees. But, he struck my hands. When he finished the prayer, he said: "We used to do that at first. But later, we were ordered to put the palms on the knees".

مِنْ ذَلِكَ، فَلْيَؤُمَّكُمْ أَحَدُكُمْ. وَإِذَا رَكَعَ أَحَدُكُمْ فَلْيُفْرِشْ ذِرَاعَيْهِ عَلَى فَخِذَيْهِ وَلْيَجْنَأْ، وَلْيُطَبِّقْ بَيْنَ كَفَّيْهِ، فَلَكَأَنِّي أَنْظُرُ إِلَى اخْتِلاَفِ أَصَابِعِ رَسُولِ اللَّهِ ﷺ، فَأَرَاهُمْ.

٢٧ ـ (...) ـ وحدّثنا مِنْجَابُ بْنُ الْحَارِثِ التَّمِيمِيُّ: أَخْبَرَنَا ابْنُ مُسْهِرٍ. (ح) قَالَ: وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ. (ح) قَالَ: وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا يَحْيَىٰ بْنُ آدَمَ: حَدَّثَنَا مُفَضَّلٌ، كُلُّهُمْ عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ وَالأَسْوَدِ؛ أَنَّهُمَا دَخَلاَ عَلَى عَبْدِ اللَّهِ... بِمَعْنَىٰ حَدِيثِ أَبِي مُعَاوِيَةَ.

وَفِي حَدِيثِ ابْنِ مُسْهِرٍ وَجَرِيرٍ: فَلَكَأَنِّي أَنْظُرُ إِلَى اخْتِلاَفِ أَصَابِعِ رَسُولِ اللَّهِ ﷺ وَهُوَ رَاكِعٌ.

٢٨ ـ (...) ـ حدّثنا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمٰنِ الدَّارِمِيُّ: أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَىٰ، عَنْ إِسْرَائِيلَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ وَالأَسْوَدِ: أَنَّهُمَا دَخَلاَ عَلَى عَبْدِ اللَّهِ. فَقَالَ: أَصَلَّى مَنْ خَلْفَكُمْ؟ قَالاَ: نَعَمْ. فَقَامَ بَيْنَهُمَا، وَجَعَلَ أَحَدَهُمَا عَنْ يَمِينِهِ وَالآخَرَ عَنْ شِمَالِهِ. ثُمَّ رَكَعْنَا، فَوَضَعْنَا أَيْدِيَنَا عَلَى رُكَبِنَا، فَضَرَبَ أَيْدِيَنَا، ثُمَّ طَبَّقَ بَيْنَ يَدَيْهِ، ثُمَّ جَعَلَهُمَا بَيْنَ فَخِذَيْهِ، فَلَمَّا صَلَّى قَالَ: هٰكَذَا فَعَلَ رَسُولُ اللَّهِ ﷺ.

٢٩ ـ (٥٣٥) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو كَامِلٍ الْجَحْدَرِيُّ ـ وَاللَّفْظُ لِقُتَيْبَةَ ـ قَالاَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ أَبِي يَعْفُورٍ، عَنْ مُصْعَبِ بْنِ سَعْدٍ. قَالَ: صَلَّيْتُ إِلَى جَنْبِ أَبِي. قَالَ: وَجَعَلْتُ يَدَيَّ بَيْنَ رُكْبَتَيَّ، فَقَالَ لِي أَبِي: اضْرِبْ بِكَفَّيْكَ عَلَى رُكْبَتَيْكَ. قَالَ: ثُمَّ فَعَلْتُ ذَلِكَ مَرَّةً أُخْرَى. فَضَرَبَ يَدَيَّ وَقَالَ: إِنَّا نُهِينَا عَنْ هٰذَا. وَأُمِرْنَا أَنْ نَضْرِبَ بِالأَكُفِّ عَلَى الرُّكَبِ.

[البخاري: كتاب الأذان، باب وضع الأكف على الركب في الركوع، رقم: ٧٩٠].

(...) ـ حدّثنا خَلَفُ بْنُ هِشَامٍ: حَدَّثَنَا أَبُو الأَحْوَصِ (ح) قَالَ: وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ كِلاَهُمَا عَنْ أَبِي يَعْفُورٍ، بِهٰذَا الإِسْنَادِ. إِلَى قَوْلِهِ: فَنُهِينَا عَنْهُ. وَلَمْ يَذْكُرَا مَا بَعْدَهُ.

٣٠ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنِ الزُّبَيْرِ بْنِ عَدِيٍّ، عَنْ مُصْعَبِ بْنِ سَعْدٍ؛ قَالَ: رَكَعْتُ فَقُلْتُ بِيَدَيَّ هٰكَذَا ـ يَعْنِي طَبَّقَ بِهِمَا وَوَضَعَهُمَا بَيْنَ فَخِذَيْهِ ـ فَقَالَ أَبِي: قَدْ كُنَّا نَفْعَلُ هٰذَا، ثُمَّ أُمِرْنَا بِالرُّكَبِ.

٣١ ـ (...) ـ حدّثني الْحَكَمُ بْنُ مُوسَىٰ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، عَنِ الزُّبَيْرِ بْنِ عَدِيٍّ، عَنْ مُصْعَبِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ؛ قَالَ: صَلَّيْتُ إِلَى جَنْبِ أَبِي، فَلَمَّا رَكَعْتُ شَبَّكْتُ أَصَابِعِي وَجَعَلْتُهُمَا بَيْنَ رُكْبَتَيَّ، فَضَرَبَ يَدَيَّ، فَلَمَّا صَلَّى قَالَ: قَدْ كُنَّا نَفْعَلُ هٰذَا. ثُمَّ أُمِرْنَا أَنْ نَرْفَعَ إِلَى الرُّكَبِ.

[6] It is permissible to sit on one's buttocks (in prayer)

32-(536) Tawus narrated: We asked Ibn Abbas about sitting on one's buttocks (in prayer). He said: "It is the (followed) tradition". We said to him: "We see it a (kind of) cruelty to the foot". Ibn Abbas said: "It is the tradition of your Prophet "Allah's blessing and peace be upon him"".

[7] It is forbidden to talk during the prayer, and the abrogation of the previous permission

33-(537) Mu'awiya Ibn Al-Hakam As-Sulami reported: I was praying behind The Messenger of Allah "Allah's blessing and peace be upon him" when a man sneezed. I said: "Allah's mercy be upon you!" The people stared at me disapprovingly. I said: "Let my Mother be bereaved of me! What is the matter?" They started striking their hands on their thighs. Saw them urging me to keep silent I said nothing (though I got angry).

When The Messenger of Allah "Allah's blessing and peace be upon him" finished the prayer, he, by Allah, did neither scold, beat, nor berate me, -let my father and mother be sacrificed for him, neither before nor after whom, I have seen a tutor who used to give instructions better than him- but he said: "Talking to persons is not permissible during the prayer, for it consists of glorifying and magnifying Allah, and reciting The Quran" or as The Messenger of Allah "Allah's blessing and peace be upon him" said.

I said: "O Messenger of Allah! Until recently, I was a pagan, but Allah has brought Islam to us. From among us, there are men who use to have recourse to priests. (What about them?)" He said: "Do not have recourse to them". I said: "There are men who use to believe in omens". He said: "That is something in their breasts, but let it not keep them off (from what is right)". I said: "From among us, there are men who use to draw lines". He said: "There was a prophet who used to draw lines. If they do it as he did, that is permissible".

I had a slave-girl who used to keep an eye on goats by the side of (the mountain of) Uhud and Jawwaniya. One day, I was passing by that way when I saw that a wolf had carried a goat from her flock. I am, anyway, a man from the sons of Adam. I felt sorry as they (people) feel sorry. So I slapped her. I came to The Messenger of Allah "Allah's blessing and peace be upon him". Felt (what I had done) as something of seriousness, I said: "O Messenger of Allah! Would I not emancipate her?" He said: "Bring her to me". I brought her to him. He asked her: "Where is Allah?" She said: "He is in the heaven". He said: "Who am I?" She said: "You are The

٦ ـ باب جواز الإِقْعَاءِ على العَقِبَيْن

٣٢ ـ (٥٣٦) ـ حدّثنا إِسْحاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا مُحَمَّدُ بْنُ بَكْرٍ. (ح) قَالَ: وَحَدَّثَنَا حسَنٌ الْحُلْوَانِيُّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ ـ وَتَقَارَبَا فِي اللَّفْظِ ـ قَالا جَمِيعاً: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ: أَنَهُ سَمِعَ طَاوُساً يَقُولُ: قُلْنَا لابْنِ عَبَّاسٍ فِي الإِقْعَاءِ عَلَى الْقَدَمَيْنِ. فَقَالَ: هِيَ السُّنَّةُ. فَقُلْنَا لَهُ: إِنَّا لَنَرَاهُ جَفَاءً بِالرَّجُلِ. فَقَالَ ابْنُ عَبَّاسٍ: بَلْ هِيَ سُنَّةُ نَبِيِّكَ ﷺ.

٧ ـ بابُ تحريمِ الكلامِ في الصَّلاة، ونَسْخِ ما كان من إِباحَةٍ

٣٣ ـ (٥٣٧) ـ حدّثنا أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ الصَّبَّاحِ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ ـ وَتَقَارَبَا فِي لَفْظِ الْحَدِيثِ ـ قَالاَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ حَجَّاجٍ الصَّوَّافِ، عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ، عَنْ هِلاَلِ بْنِ أَبِي مَيْمُونَةَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ مُعَاوِيَةَ بْنِ الْحَكَمِ السُّلَمِيِّ؛ قَالَ: بَيْنَا أَنَا أُصَلِّي مَعَ رَسُولِ اللَّهِ ﷺ. إِذْ عَطَسَ رَجُلٌ مِنَ الْقَوْمِ. فَقُلْتُ: يَرْحَمُكَ اللَّهُ، فَرَمَانِي الْقَوْمُ بِأَبْصَارِهِم، فَقُلْتُ: وَاثُكْلَ أُمِّيَاهْ، مَا شَأْنُكُمْ تَنْظُرُونَ إِلَيَّ؟ فَجَعَلُوا يَضْرِبُونَ بِأَيْدِيهِمْ عَلَى أَفْخَاذِهِم. فَلَمَّا رَأَيْتُهُمْ يُصَمِّتُونَنِي لَكِنِّي سَكَتُّ. فَلَمَّا صَلَّى رَسُولُ اللَّهِ ﷺ ـ فَبِأَبِي هُوَ وَأُمِّي ـ مَا رَأَيْتُ مُعَلِّماً قَبْلَهُ وَلاَ بَعْدَهُ أَحْسَنَ تَعْلِيماً مِنْهُ. فَوَاللَّهِ، مَا كَهَرَنِي وَلاَ ضَرَبَنِي وَلاَ شَتَمَنِي. قَالَ: «إِنَّ هَٰذِهِ الصَّلاَةَ لاَ يَصْلُحُ فِيهَا شَيْءٌ مِنْ كَلاَمِ النَّاسِ، إِنَّمَا هُوَ التَّسْبِيحُ وَالتَّكْبِيرُ وَقِرَاءَةُ الْقُرْآنِ». أَوْ كَمَا قَالَ رَسُولُ اللَّهِ ﷺ. قُلْتُ: يَا رَسُولَ اللَّهِ، إِنِّي حَدِيثُ عَهْدٍ بِجَاهِلِيَّةٍ، وَقَدْ جَاءَ اللَّهُ بِالإِسْلاَمِ، وَإِنَّ مِنَّا رِجَالاً يَأْتُونَ الْكُهَّانَ! قَالَ: «فَلاَ تَأْتِهِمْ» قَالَ: وَمِنَّا رِجَالٌ يَتَطَيَّرُونَ! قَالَ: «ذَاكَ شَيْءٌ يَجِدُونَهُ فِي صُدُورِهِمْ، فَلاَ يَصُدَّنَّهُمْ»، قَالَ ابْنُ الصَّبَّاحِ: «فَلاَ يَصُدَّنَّكُمْ». قَالَ قُلْتُ: وَمِنَّا رِجَالٌ يَخُطُّونَ. قَالَ: «كَانَ نَبِيٌّ مِنَ الأَنْبِيَاءِ يَخُطُّ، فَمَنْ وَافَقَ خَطَّهُ فَذَاكَ». قَالَ: وَكَانَتْ لِي جَارِيَةٌ تَرْعَىٰ غَنَماً لِي قِبَلَ أُحُدٍ وَالْجَوَّانِيَّةِ، فَاطَّلَعْتُ ذَاتَ يَوْمٍ فَإِذَا الذِّيبُ قَدْ ذَهَبَ بِشَاةٍ مِنْ غَنَمِهَا. وَأَنَا رَجُلٌ مِنْ بَنِي آدَمَ. آسَفُ كَمَا يَأْسَفُونَ، لَكِنِّي صَكَكْتُهَا صَكَّةً، فَأَتَيْتُ رَسُولَ اللَّهِ ﷺ، فَعَظَّمَ ذَلِكَ عَلَيَّ، قُلْتُ: يَا رَسُولَ اللَّهِ، أَفَلاَ أُعْتِقُهَا؟ قَالَ: «ائْتِنِي بِهَا»، فَأَتَيْتُهُ بِهَا، فَقَالَ لَهَا: «أَيْنَ اللَّهُ؟» قَالَتْ: فِي السَّمَاءِ. قَالَ: «مَنْ أَنَا؟» قَالَتْ: أَنْتَ رَسُولُ اللَّهِ.

Messenger of Allah". He said (addressing me): "Manumit her, for she is a believing woman".

(…) Yahya Ibn Abu Kathir narrated its like with the same chain of narrators.

34-(538) Alqama narrated from Abdullah: We used to greet The Prophet "Allah's blessing and peace be upon him" while he was praying and he used to answer our greetings. When we returned from Negus, we greeted him, but he did not answer us (during the prayer). We said to him: "O Messenger of Allah! We used to greet you while you were praying, and you used to reply to us (then, what had happened?)" He said: "In the prayer one is occupied (by a more serious matter)".

The same was narrated on the authority of Al-A'mash, with the same chain of transmitters.

35-(539) Zaid Ibn Arqam narrated: We used to speak while praying, i.e. anyone of us would talk to the other who was by his side during the prayer, until the following verse was revealed: "Guard strictly your (habit of) Prayers, especially the middle prayer; and stand before Allah in a devout (frame of mind)". (The Heifer "Al-Baqara" 238). Since then, we were ordered to remain silent and we were forbidden to talk (to one another while praying).

(…) The same was narrated on the authority of Isma'il Ibn Abu Khalid, with the same chain of transmitters.

36-(540) Jaber narrated: Once, The Messenger of Allah "Allah's blessing and peace be upon him" sent me to fulfill something. (After I had finished from it) I returned and joined him while he was proceeding (offering the prayer, according to Qutaiba). When I greeted him, he pointed to me (and did not reply). After he had finished (from the prayer), he invited me and said: "When you greeted me, I was offering the prayer". At this time, he was directing his face and mount towards the East.

37-(…) Jaber narrated: While The Messenger of Allah "Allah's blessing and peace be upon him" was proceeding towards Banu Al-Mustaliq, he sent me to fulfill something. (After I had finished) I came to him and he was offering the prayer on his mount. I talked to him, and he pointed to me with his hand (to wait). (Zuhair, a sub-narrator, pointed with his hand (to illustrate the movement of The Prophet)) I talked to him once again, and he pointed to me with his hand (to wait). (Zuhair, a sub-narrator, pointed also with his hand towards the ground) I was hearing him reciting, nodding with his head. After he had finished (from the prayer), he said to me:

قَالَ: «أَعْتِقْهَا، فَإِنَّهَا مُؤْمِنَةٌ».

(...) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسى بْنُ يُونُسَ: حَدَّثَنَا الأَوْزَاعِيُّ، عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ، بِهَٰذَا الإِسْنَادِ... نَحْوَهُ.

٣٤ ـ (٥٣٨) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَزُهَيْرُ بْنُ حَرْبٍ، وَابْنُ نُمَيْرٍ، وَأَبُو سَعِيدٍ الأَشَجُّ ـ وَأَلْفَاظُهُمْ مُتَقَارِبَةٌ ـ قَالُوا: حَدَّثَنَا ابْنُ فُضَيْلٍ: حَدَّثَنَا الأَعْمَشُ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: كُنَّا نُسَلِّمُ عَلَى رَسُولِ اللَّهِ ﷺ وَهُوَ فِي الصَّلاَةِ، فَيَرُدُّ عَلَيْنَا، فَلَمَّا رَجَعْنَا مِنْ عِنْدِ النَّجَاشِيِّ، سَلَّمْنَا عَلَيْهِ فَلَمْ يَرُدَّ عَلَيْنَا، فَقُلْنَا: يَا رَسُولَ اللَّهِ، كُنَّا نُسَلِّمُ عَلَيْكَ فِي الصَّلاَةِ فَتَرُدُّ عَلَيْنَا، فَقَالَ: «إِنَّ فِي الصَّلاَةِ شُغُلاً».

(...) ـ حدّثني ابْنُ نُمَيْرٍ: حَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ السَّلُولِيُّ: حَدَّثَنَا هُرَيْمُ بْنُ سُفْيَانَ، عَنِ الأَعْمَشِ بِهَٰذَا الإِسْنَادِ... نَحْوَهُ.

٣٥ ـ (٥٣٩) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا هُشَيْمٌ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنِ الْحَارِثِ بْنِ شُبَيْلٍ، عَنْ أَبِي عَمْرٍو الشَّيْبَانِيِّ، عَنْ زَيْدِ بْنِ أَرْقَمَ؛ قَالَ: كُنَّا نَتَكَلَّمُ فِي الصَّلاَةِ: يُكَلِّمُ الرَّجُلُ صَاحِبَهُ وَهُوَ إِلَى جَنْبِهِ فِي الصَّلاَةِ. حَتَّى نَزَلَتْ: ﴿وَقُومُواْ لِلَّهِ قَـٰنِتِينَ﴾ [البقرة: ٢٣٨] فَأُمِرْنَا بِالسُّكُوتِ، وَنُهِينَا عَنِ الْكَلاَمِ.

(...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ وَوَكِيعٌ. (ح) قَالَ وَحَدَّثَنَا إِسْحَاقُ ابْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، كُلُّهُمْ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، بِهَٰذَا الإِسْنَادِ... نَحْوَهُ.

٣٦ ـ (٥٤٠) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حدّثنا لَيْثٌ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ: أَنَّهُ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ بَعَثَنِي لِحَاجَةٍ. ثُمَّ أَدْرَكْتُهُ وَهُوَ يَسِيرُ قَالَ قُتَيْبَةُ: يُصَلِّي، فَسَلَّمْتُ عَلَيْهِ، فَأَشَارَ إِلَيَّ، فَلَمَّا فَرَغَ دَعَانِي فَقَالَ: «إِنَّكَ سَلَّمْتَ آنِفاً وَأَنَا أُصَلِّي»، وَهُوَ مُوَجِّهٌ حِينَئِذٍ قِبَلَ الْمَشْرِقِ.

٣٧ ـ (...) ـ حدّثنا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنِي أَبُو الزُّبَيْرِ، عَنْ جَابِرٍ؛ قَالَ: أَرْسَلَنِي رَسُولُ اللَّهِ ﷺ وَهُوَ مُنْطَلِقٌ إِلَى بَنِي الْمُصْطَلِقِ، فَأَتَيْتُهُ وَهُوَ يُصَلِّي عَلَى بَعِيرِهِ. فَكَلَّمْتُهُ. فَقَالَ لِي بِيَدِهِ هٰكَذَا ـ وَأَوْمَأَ زُهَيْرٌ بِيَدِهِ ـ ثُمَّ كَلَّمْتُهُ، فَقَالَ لِي هٰكَذَا ـ فَأَوْمَأَ زُهَيْرٌ أَيْضاً بِيَدِهِ نَحْوَ الأَرْضِ ـ وَأَنَا أَسْمَعُهُ يَقْرَأُ، يُومِىءُ بِرَأْسِهِ، فَلَمَّا فَرَغَ قَالَ: «مَا فَعَلْتَ فِي الَّذِي أَرْسَلْتُكَ لَهُ؟ فَإِنَّهُ لَمْ يَمْنَعْنِي أَنْ أُكَلِّمَكَ إِلاَّ أَنِّي كُنْتُ أُصَلِّي».

"What did you do, concerning the matter for which I sent you? Nothing prevented me from replying to you except that I was offering the prayer".

Zuhair said that Abu Az-Zubair was sitting (while narrating this Hadith), with his face towards Ka'ba. Abu Az-Zubair pointed with his hand towards (the direction of) Banu Al-Mustaliq, and the direction towards which he pointed his hand was not that of Ka'ba.

38-(...) Jaber narrated: We were in the company of The Prophet "Allah's blessing and peace be upon him" when he sent me to fulfill something. (After I had finished) I returned and he was offering the prayer on his mount, with his face towards a direction other than the Qibla. I greeted him, but he did not reply to me. After he had finished (from the prayer), he said: "Nothing prevented me from replying to you except that I was performing the prayer".

(...) Jaber narrated: The Messenger of Allah "Allah's blessing and peace be upon him" sent me to fulfill something... (and the rest is like the Hadith of Hammad).

[8] It is permissible to curse the Satan during the prayer, and seek refuge from him; and it is permissible to do minor acts in the prayer

39-(541) Abu Huraira narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Last night a big demon from the Jinns came to me and wanted to interrupt (or confuse) my prayer, but I was enabled (by Allah) to overpower him. I wanted to fasten him to one of the pillars of the mosque so that all of you could see him in the morning. But I remembered the statement of my brother Solomon: "O my Lord forgive me, and grant me a Kingdom which, (it may be), suits not another after me: for Thou art the Grantor of Bounties (without measure)". (Sad 35) Then, Allah dismissed him as humiliated".

(...) Shu'ba narrated the same through another chain of transmitters. In the narration of Ibn Ja'far, there is no mention of his saying "I was enabled to overpower him". in the narration of Ibn Abu Shaiba, he said: "I pushed him away so much violently".

40-(542) Abu Ad-Darda narrated: Once, The Messenger of Allah "Allah's blessing and peace be upon him" stood (for the prayer). We heard him saying (while being in the prayer): "I seek refuge with Allah from you!" then he said: "I curse you with the curse of Allah" thrice. Then, he stretched his hand, as if he started to take something. After he had finished from the prayer, we said: "O Messenger of Allah! We heard you saying something we have never heard you saying before (in the prayer), and we

قَالَ زُهَيْرٌ: وَأَبُو الزُّبَيْرِ جَالِسٌ مُسْتَقْبِلَ الْكَعْبَةِ، فَقَالَ بِيَدِهِ أَبُو الزُّبَيْرِ إِلَى بَنِي الْمُصْطَلِقِ، فَقَالَ بِيَدِهِ إِلَى غَيْرِ الْكَعْبَةِ.

٣٨ ـ (...) ـ حدّثنا أَبُو كَامِلٍ الْجَحْدَرِيُّ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ كَثِيرٍ، عَنْ عَطَاءٍ، عَنْ جَابِرٍ؛ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ. فَبَعَثَنِي فِي حَاجَةٍ، فَرَجَعْتُ وَهُوَ يُصَلِّي عَلَى رَاحِلَتِهِ، وَوَجْهُهُ عَلَى غَيْرِ الْقِبْلَةِ، فَسَلَّمْتُ عَلَيْهِ فَلَمْ يَرُدَّ عَلَيَّ. فَلَمَّا انْصَرَفَ قَالَ: «إِنَّهُ لَمْ يَمْنَعْنِي أَنْ أَرُدَّ عَلَيْكَ إِلاَّ أَنِّي كُنْتُ أُصَلِّي».

[البخاري: كتاب العمل في الصلاة، باب لا يرد السلام في الصلاة، رقم: ١٢١٧].

(...) ـ وحدّثني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا مُعَلَّى بن مَنْصُورٍ: حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ: حَدَّثَنَا كَثِيرُ بْنُ شِنْظِيرٍ، عَنْ عَطَاءٍ، عَنْ جَابِرٍ؛ قَالَ: بَعَثَنِي رَسُولُ اللَّهِ ﷺ فِي حَاجَةٍ... بِمَعْنَى حَدِيثِ حَمَّادٍ.

٨ ـ بابُ جوَازِ لَعْنِ الشَّيطانِ في أثناءِ الصَّلاة، والتَّعوُّذِ منه، وجَوَازِ العَمَلِ القليلِ في الصَّلاة

٣٩ ـ (٥٤١) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَإِسْحَاقُ بْنُ مَنْصُورٍ، قَالا: أَخْبَرَنَا النَّضْرُ بْنُ شُمَيْلٍ: أَخْبَرَنَا شُعْبَةُ: حَدَّثَنَا مُحَمَّدٌ ـ وَهُوَ ابْنُ زِيَادٍ ـ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ عِفْرِيتاً مِنَ الْجِنِّ جَعَلَ يَفْتِكُ عَلَيَّ الْبَارِحَةَ، لِيَقْطَعَ عَلَيَّ الصَّلاَةَ، وَإِنَّ اللَّهَ أَمْكَنَنِي مِنْهُ فَذَعَتُّهُ، فَلَقَدْ هَمَمْتُ أَنْ أَرْبِطَهُ إِلَى جَنْبِ سَارِيَةٍ مِنْ سَوَارِي الْمَسْجِدِ، حَتَّى تُصْبِحُوا تَنْظُرُونَ إِلَيْهِ أَجْمَعُونَ ـ أَوْ كُلُّكُمْ ـ، ثُمَّ ذَكَرْتُ قَوْلَ أَخِي سُلَيْمَانَ ﷺ: ﴿رَبِّ اغْفِرْ لِي وَهَبْ لِي مُلْكًا لَّا يَنۢبَغِي لِأَحَدٍ مِّنۢ بَعْدِيٓ﴾ [ص: ٣٥]. فَرَدَّهُ اللَّهُ خَاسِئاً». وَقَالَ ابْنُ مَنْصُورٍ: شُعْبَةُ عَنْ مُحَمَّدِ بْنِ زِيَادٍ.

[البخاري: كتاب الصلاة، باب الأسير أو الغريم يربط في المسجد، رقم: ٤٦١].

(...) ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدٌ ـ هُوَ ابْنُ جَعْفَرٍ ـ (ح) قَالَ: وَحَدَّثَنَاه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا شَبَابَةُ، كِلاَهُمَا عَنْ شُعْبَةَ، فِي هَذَا الإِسْنَادِ.

وَلَيْسَ فِي حَدِيثِ ابْنِ جَعْفَرٍ قَوْلُهُ: «فَذَعَتُّهُ». وَأَمَّا ابْنُ أَبِي شَيْبَةَ فَقَالَ فِي رِوَايَتِهِ: «فَدَعَتُّهُ».

٤٠ ـ (٥٤٢) ـ حدّثنا مُحَمَّدُ بْنُ سَلَمَةَ الْمُرَادِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ يَقُولُ: حَدَّثَنِي رَبِيعَةُ بْنُ يَزِيدَ عَنْ أَبِي إِدْرِيسَ الْخَوْلاَنِيِّ، عَنْ أَبِي الدَّرْدَاءِ؛ قَالَ: قَامَ رَسُولُ اللَّهِ ﷺ. فَسَمِعْنَاهُ يَقُولُ: «أَعُوذُ بِاللَّهِ مِنْكَ» ثُمَّ قَالَ: «أَلْعَنُكَ بِلَعْنَةِ اللَّهِ» ثَلاَثاً. وَبَسَطَ يَدَهُ كَأَنَّهُ يَتَنَاوَلُ شَيْئاً، فَلَمَّا فَرَغَ مِنَ الصَّلاَةِ قُلْنَا: يَا رَسُولَ اللَّهِ، قَدْ سَمِعْنَاكَ تَقُولُ فِي الصَّلاَةِ شَيْئاً لَمْ نَسْمَعْكَ تَقُولُهُ قَبْلَ ذَلِكَ. وَرَأَيْنَاكَ بَسَطْتَ يَدَكَ! قَالَ: «إِنَّ عَدُوَّ

saw you stretching your hand (what is the matter?)" he said: "Iblis, Allah's enemy, came with a blaze of fire in order to put it on my face. I said: "I seek refuge with Allah from you" thrice. Then I said: "I curse you with the curse of Allah". But he did not return. (I said it) thrice. Then I intended to take him. by Allah! But for the invocation of our brother (The Prophet) Solomon, he would have become fascinated, with whom the children of Medina would have played".

[9] It is permissible to carry the babies during the prayer

41-(543) Yahya Ibn Yahya narrated: I asked Malik: "Did Amer Ibn Abdullah Ibn Az-Zubair narrate to you from Amr Ibn Sulaim Az-Zuraqi from Abu Quatada that The Messenger of Allah "Allah's blessing and peace be upon him" offered the prayer, while he was carrying Umama, the daughter of Zainab Bint The Messenger of Allah "Allah's blessing and peace be upon him" (whom she had) from Abu Al-ass Ibn Ar-Rabie, and whenever he stood, he would carry her, and whenever he prostrated, he would put her (on the ground)?" Malik answered in the affirmative.

42-(...) Amer Ibn Abdullah Ibn Az-Zubair narrated from Amr Ibn Sulaim Az-Zuraqi that Abu Quatada Al-Ansari said: I saw The Prophet "Allah's blessing and peace be upon him" leading the people in the prayer, having Umama, the daughter of Abu Al-ass Ibn Ar-Rabie and Zainab Bint The Prophet "Allah's blessing and peace be upon him" on his shoulder. Whenever he bowed, he would put her (on the ground), and whenever he rose up, he would carry her again.

43-(...) Amr Ibn Sulaim Az-Zuraqi narrated that Abu Quatada Al-Ansari said: I saw The Prophet "Allah's blessing and peace be upon him" leading the people in the prayer, having Umama, the daughter of Abu Al-ass on his shoulder. Whenever he prostrated, he would put her (on the ground).

(...) Amr Ibn Sulaim Az-Zuraqi narrated that he heard Abu Quatada saying: While we were sitting in the mosque, The Messenger of Allah "Allah's blessing and peace be upon him" came to us...(and told the same narration, but he did not mention that The Messenger of Allah led the people in that prayer).

[10] It is permissible to take one or two steps during the prayer

44-(544) Abd Al-Aziz Ibn Abu Hazim narrated from his father: Some people came to Sahl Ibn Sa'd and they were different about the sort of wood of which the pulpit (of The Prophet) was made. He said: By Allah, I know the (sort of) wood of which it was made, who made it, and the first

اللَّهِ إِبْلِيسَ، جَاءَ بِشِهَابٍ مِنْ نَارٍ لِيَجْعَلَهُ فِي وَجْهِي، فَقُلْتُ: أَعُوذُ بِاللَّهِ مِنْكَ. ثَلَاثَ مَرَّاتٍ. ثُمَّ قُلْتُ: أَلْعَنُكَ بِلَعْنَةِ اللَّهِ التَّامَّةِ، فَلَمْ يَسْتَأْخِرْ، ثَلَاثَ مَرَّاتٍ. ثُمَّ أَرَدْتُ أَخْذَهُ. وَاللَّهِ لَوْلَا دَعْوَةُ أَخِينَا سُلَيْمَانَ لَأَصْبَحَ مُوثَقاً يَلْعَبُ بِهِ وِلْدَانُ أَهْلِ الْمَدِينَةِ».

٩ ـ بابُ جَوازِ حَمْلِ الصِّبْيانِ في الصَّلاة

٤١ ـ (٥٤٣) ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ وَقُتَيْبَةُ بْنُ سَعِيدٍ، قَالَا: حَدَّثَنَا مَالِكٌ، عَنْ عَامِرِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ. (ح) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ: قُلْتُ لِمَالِكٍ: حَدَّثَكَ عَامِرُ بْنُ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ عَمْرِو بْنِ سُلَيْمٍ الزُّرَقِيِّ، عَنْ أَبِي قَتَادَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي وَهُوَ حَامِلٌ أُمَامَةَ بِنْتَ زَيْنَبَ بِنْتِ رَسُولِ اللَّهِ ﷺ، وَلِأَبِي الْعَاصِ بْنِ الرَّبِيعِ، فَإِذَا قَامَ حَمَلَهَا وَإِذَا سَجَدَ وَضَعَهَا؟ قَالَ يَحْيَى: قَالَ مَالِكٌ: نَعَمْ.

[البخاري: كتاب الأدب، باب رحمة الولد وتقبيله ومعانقته، رقم: ٥٩٩٦]

٤٢ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، عَنْ عُثْمَانَ بْنِ أَبِي سُلَيْمَانَ وَابْنِ عَجْلَانَ. سَمِعَا عَامِرَ بْنَ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ يُحَدِّثُ، عَنْ عَمْرِو بْنِ سُلَيْمٍ الزُّرَقِيِّ، عَنْ أَبِي قَتَادَةَ الْأَنْصَارِيِّ؛ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ يَؤُمُّ النَّاسَ وَأُمَامَةُ بِنْتُ أَبِي الْعَاصِ ـ وَهِيَ ابْنَةُ زَيْنَبَ بِنْتِ النَّبِيِّ ﷺ ـ عَلَى عَاتِقِهِ، فَإِذَا رَكَعَ وَضَعَهَا، وَإِذَا رَفَعَ مِنَ السُّجُودِ أَعَادَهَا.

٤٣ ـ (...) ـ حدّثني أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ، عَنْ مَخْرَمَةَ بْنِ بُكَيْرٍ. (ح) قَالَ: وَحَدَّثَنَا هَارُونُ بْنُ سَعِيدٍ الْأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي مَخْرَمَةُ، عَنْ أَبِيهِ، عَنْ عَمْرِو بْنِ سُلَيْمٍ الزُّرَقِيِّ. قَالَ: سَمِعْتُ أَبَا قَتَادَةَ الْأَنْصَارِيَّ يَقُولُ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُصَلِّي لِلنَّاسِ وَأُمَامَةُ بِنْتُ أَبِي الْعَاصِ عَلَى عُنُقِهِ، فَإِذَا سَجَدَ وَضَعَهَا.

(...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ. (ح) قَالَ: وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا أَبُو بَكْرٍ الْحَنَفِيُّ: حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ جَمِيعاً عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ عَمْرِو بْنِ سُلَيْمٍ الزُّرَقِيِّ: سَمِعَ أَبَا قَتَادَةَ يَقُولُ: بَيْنَا نَحْنُ فِي الْمَسْجِدِ جُلُوسٌ، خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ... بِنَحْوِ حَدِيثِهِمْ. غَيْرَ أَنَّهُ لَمْ يَذْكُرْ أَنَّهُ أَمَّ النَّاسَ فِي تِلْكَ الصَّلَاةِ.

١٠ ـ بابُ جَوازِ الخُطوةِ والخُطوتينِ في الصلاة

٤٤ ـ (٥٤٤) ـ حدّثنا يَحْيَى بْنُ يَحْيَى وَقُتَيْبَةُ بْنُ سَعِيدٍ، كِلَاهُمَا عَنْ عَبْدِ الْعَزِيزِ. قَالَ يَحْيَى: أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ، عَنْ أَبِيهِ: أَنَّ نَفَراً جَاؤُوا إِلَى سَهْلِ بْنِ سَعْدٍ، قَدْ تَمَارَوْا فِي الْمِنْبَرِ، مِنْ أَيِّ عُودٍ هُوَ؟ فَقَالَ: أَمَا وَاللَّهِ، إِنِّي لَأَعْرِفُ مِنْ أَيِّ عُودٍ هُوَ، وَمَنْ

day I saw the Messenger of Allah "Allah's blessing and peace be upon him" sitting on it. I said to him: O Abu Abbas! Tell us (about that).

He said: The Messenger of Allah "Allah's blessing and peace be upon him" sent for a woman, saying: "Allow your slave, a carpenter, to make some wood sticks (from which he would prepare a pulpit) so that I should talk to the people (while sitting on it)". (Abu Hazim said: He (Sahl) named (this woman) on that day). He (the carpenter) made (the pulpit) with those three steps. Then the Messenger of Allah "Allah's blessing and peace be upon him" ordered that it should be put here (as it is lying now). It was made of the wood of Al-Ghaba (a place near the heights of Medina).

I saw the Messenger of Allah "Allah's blessing and peace be upon him" standing upon it and glorifying Allah and then the people glorified Allah after him, while he was on the pulpit. Then, he raised (his head from prostration) and stepped back (on his heels) till he prostrated at the base of the pulpit. Then, he returned (to the place where he was, and he kept moving one or two steps) until the Prayer was complete. He then turned towards the people and said: "O people, I have done so in order that you should follow me and learn my (way of) Prayer".

45-(...) Abu Hazim narrated that some people came to Sahl Ibn Sa'd and asked him: "From which thing was the pulpit of The Prophet "Allah's blessing and peace be upon him" made?" (and the rest of the Hadith is like that narrated by Ibn Abu Hazim).

[11] The undesirability to pray while keeping the hands on the waist

46-(545) Abu Huraira narrated that The Messenger of Allah "Allah's blessing and peace be upon him" forbade keeping one's hands on one's waist while praying.

[12] It is undesirable to remove pebbles or level the earth in prayer

47-(546) Mu'aiqib narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said concerning one's leveling the earth where he would prostrate: "(Do not do it, but) if it is necessary to do so, you could do it only once".

48-(...) Mu'aiqib narrated that they (the people) asked The Prophet "Allah's blessing and peace be upon him" about the removal (of the pebbles) during the prayer, and he said: "(If necessary, you could do it) only once".

عَمِلَهُ. وَرَأَيْتُ رَسُولَ اللّٰهِ ﷺ أَوَّلَ يَوْمِ جَلَسَ عَلَيْهِ. قَالَ: فَقُلْتُ لَهُ: يَا أَبَا عَبَّاسٍ، فَحدِّثْنَا. قَالَ: أَرْسَلَ رَسُولُ اللّٰهِ ﷺ إِلَى امْرَأَةٍ. - قَالَ أَبُو حَازِمٍ: إِنَّهُ لَيُسَمِّيهَا يَوْمَئِذٍ -: «انْظُرِي غُلَامَكِ النَّجَّارَ، يَعْمَلْ لِي أَعْوَاداً أُكَلِّمُ النَّاسَ عَلَيْهَا». فَعَمِلَ هٰذِهِ الثَّلَاثَ دَرَجَاتٍ. ثُمَّ أَمَرَ بِهَا رَسُولُ اللّٰهِ ﷺ، فَوُضِعَتْ هٰذَا الْمَوْضِعَ، فَهِيَ مِنْ طَرْفَاءِ الْغَابَةِ. وَلَقَدْ رَأَيْتُ رَسُولَ اللّٰهِ ﷺ قَامَ عَلَيْهِ فَكَبَّرَ، وَكَبَّرَ النَّاسُ وَرَاءَهُ - وَهُوَ عَلَى الْمِنْبَرِ -، ثُمَّ رَفَعَ فَنَزَلَ الْقَهْقَرَى حَتَّى سَجَدَ فِي أَصْلِ الْمِنْبَرِ، ثُمَّ عَادَ حَتَّى فَرَغَ مِنْ آخِرِ صَلَاتِهِ. ثُمَّ أَقْبَلَ عَلَى النَّاسِ فَقَالَ: «يَا أَيُّهَا النَّاسُ، إِنِّي إِنَّمَا صَنَعْتُ هٰذَا لِتَأْتَمُّوا بِي، وَلِتَعَلَّمُوا صَلَاتِي».

[البخاري: كتاب الصلاة، باب الاستعانة بالنجار والصناع...، رقم: ٤٤٨].

٤٥ - (...) - حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمٰنِ بْنِ مُحَمَّدِ بْنِ عَبْدِ اللّٰهِ بْنِ عَبْدٍ الْقَارِيُّ الْقُرَشِيُّ: حَدَّثَنِي أَبُو حَازِمٍ: أَنَّ رِجَالاً أَتَوْا سَهْلَ بْنَ سَعْدٍ. (ح) قَالَ: وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَابْنُ أَبِي عُمَرَ، قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَبِي حَازِمٍ؛ قَالَ: أَتَوْا سَهْلَ بْنَ سَعْدٍ فَسَأَلُوهُ: مِنْ أَيِّ شَيْءٍ مِنْبَرُ النَّبِيِّ ﷺ؟... وَسَاقُوا الْحَدِيثَ نَحْوَ حَدِيثِ ابْنِ أَبِي حَازِمٍ.

[البخاري: كتاب الصلاة، باب الصلاة في السطوح والمنبر والخشب، رقم: ٣٧٧].

١١ - بابُ كَرَاهَةِ الاخْتِصَارِ في الصَّلاة

٤٦ - (٥٤٥) - وَحَدَّثَنِي الْحَكَمُ بْنُ مُوسَىٰ الْقَنْطَرِيُّ: حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ الْمُبَارَكِ. (ح) قَالَ: وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو خَالِدٍ وَأَبُو أُسَامَةَ، جَمِيعاً عَنْ هِشَامٍ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ: أَنَّهُ نَهَىٰ أَنْ يُصَلِّيَ الرَّجُلُ مُخْتَصِراً.

وَفِي رِوَايَةِ أَبِي بَكْرٍ قَالَ: نَهَىٰ رَسُولُ اللّٰهِ ﷺ.

١٢ - بابُ كَرَاهَةِ مَسْحِ الحَصَى وتَسْوِيَةِ التُّراب في الصَّلاة

٤٧ - (٥٤٦) - حدّثنا أبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا هِشَامٌ الدَّسْتَوَائِيُّ، عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ مُعَيْقِيبٍ؛ قَالَ: ذَكَرَ النَّبِيُّ ﷺ الْمَسْحَ فِي الْمَسْجِدِ - يَعْنِي الْحَصَى - قَالَ: «إِنْ كُنْتَ لا بُدَّ فَاعِلاً، فَوَاحِدَةً».

[البخاري: كتاب العمل في الصلاة، باب مسح الحصى في الصلاة، رقم: ١٢٠٧].

٤٨ - (...) - حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ، عَنْ هِشَامٍ. قَالَ: حَدَّثَنِي ابْنُ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ مُعَيْقِيبٍ: أَنَّهُمْ سَأَلُوا النَّبِيَّ ﷺ عَنِ الْمَسْحِ فِي الصَّلَاةِ؟ فَقَالَ: «وَاحِدَةٌ».

(...) The same was narrated on the authority of Hisham, with the same chain of transmitters.

49-(...) Mu'aiqib narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said concerning one's leveling the earth where he would prostrate: "(Do not do it, but) if it is necessary to do so, you could do it only once".

[13] It is forbidden to spit in the mosque, whether or not in prayer

50-(547) Nafi narrated from Abdullah Ibn Umar: Allah's Apostle "Allah's blessing and peace be upon him" saw sputum on the wall of the mosque in the direction of the Qibla which he scraped off. He faced the people and said: "Whenever any one of you is praying, he mustn't spit in front of him in view of the fact that in the prayer Allah is in front of him".

51-(...) It was narrated on the authority of Nafi that Ibn Umar told that once The Prophet "Allah's blessing and peace be upon him" saw a sputum in the (direction of the) Qibla in the mosque (and the rest is like that of Malik, but in the narration of Ad-Dahhak, "a sputum in the (direction of the) Qibla").

52-(548) Abu Sa'id Al-Khudri reported: Allah's Apostle "Allah's blessing and peace be upon him" saw a sputum on the wall of the mosque. He took a gravel with which he scraped it off, and told that one should spit neither in front of him nor on his right but he could spit either on his left or under his left foot.

(...) Both of Abu Huraira and Abu Sa'id narrated that once The Prophet "Allah's blessing and peace be upon him" saw a sputum ...(and the rest of the Hadith is the same as narrated by Ibn Uyaina).

(549) Hisham Ibn Urwa narrated from his father from A'isha that once, The Messenger of Allah "Allah's blessing and peace be upon him" saw some nasal secretions, sputum or expectoration on the wall of the direction of the Qibla, which he scraped off.

53-(550) Abu Huraira narrated that once The Messenger of Allah "Allah's blessing and peace be upon him" saw a sputum on the (wall of the direction of the) Qibla of the mosque. He turned to the people and said: "Why does anyone of you stand (for the prayer) facing his Lord, and then expectorate before Him? does anyone of you like to be made to stand facing another person and then he would expectorate before him? so, if anyone of you wanted to expectorate, he should expectorate on his left or under his (left) foot. If he has no way to do that, he should do as such" (Al

(...) وَحَدَّثَنِيهِ عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ: حَدَّثَنَا خَالِدٌ ـ يَعْنِي ابْنَ الْحَارِثِ ـ: حَدَّثَنَا هِشَامٌ، بِهَٰذَا الإِسْنَادِ. وَقَالَ فِيهِ: حَدَّثَنِي مُعَيْقِيبٌ.

٤٩ ـ (...) ـ (ح) وَحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا الْحَسَنُ بْنُ مُوسَىٰ: حَدَّثَنَا شَيْبَانُ، عَنْ يَحْيَىٰ، عَنْ أَبِي سَلَمَةَ؛ قَالَ: حَدَّثَنِي مُعَيْقِيبٌ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ فِي الرَّجُلِ يُسَوِّي التُّرَابَ حَيْثُ يَسْجُدُ، قَالَ: «إِنْ كُنْتَ فَاعِلاً، فَوَاحِدَةً».

١٣ ـ بابُ النَّهْيِ عن البُصَاقِ في المَسْجِدِ، في الصَّلاةِ وغَيْرِهَا

٥٠ ـ (٥٤٧) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ التَّمِيمِيُّ، قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ رَأَى بُصَاقاً فِي جِدَارِ الْقِبْلَةِ، فَحَكَّهُ. ثُمَّ أَقْبَلَ عَلَى النَّاسِ فَقَالَ: «إِذَا كَانَ أَحَدُكُمْ يُصَلِّي فَلاَ يَبْصُقْ قِبَلَ وَجْهِهِ، فَإِنَّ اللَّهَ قِبَلَ وَجْهِهِ إِذَا صَلَّى».

[البخاري: كتاب الصلاة، باب حك البزاق باليد في المسجد، رقم: ٤٠٦].

٥١ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ وَأَبُو أُسَامَةَ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي، جَمِيعاً عَنْ عُبَيْدِ اللَّهِ. (ح) وَحَدَّثَنَا قُتَيْبَةُ وَمُحَمَّدُ بْنُ رُمْحٍ، عَنِ اللَّيْثِ بْنِ سَعْدٍ. (ح) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ ـ يَعْنِي ابْنَ عُلَيَّةَ ـ عَنْ أَيُّوبَ. (ح) وَحَدَّثَنَا ابْنُ رَافِعٍ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: أَخْبَرَنَا الضَّحَّاكُ ـ يَعْنِي ابْنَ عُثْمَانَ ـ. (ح) وَحَدَّثَنِي هَارُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ. قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي مُوسَى بْنُ عُقْبَةَ. كُلُّهُمْ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ؛ أَنَّهُ رَأَى نُخَامَةً فِي قِبْلَةِ الْمَسْجِدِ. إِلاَّ الضَّحَّاكَ، فَإِنَّ فِي حَدِيثِهِ: نُخَامَةً فِي الْقِبْلَةِ. بِمَعْنَىٰ حَدِيثِ مَالِكٍ.

[البخاري: كتاب الأذان، باب هل يلتفت لأمر ينزل به...، رقم: ٧٥٣].

٥٢ ـ (٥٤٨) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ، جَمِيعاً عَنْ سُفْيَانَ. قَالَ يَحْيَىٰ: أَخْبَرَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ: أَنَّ النَّبِيَّ ﷺ رَأَى نُخَامَةً فِي قِبْلَةِ الْمَسْجِدِ، فَحَكَّهَا بِحَصَاةٍ. ثُمَّ نَهَىٰ أَنْ يَبْزُقَ الرَّجُلُ عَنْ يَمِينِهِ أَوْ أَمَامَهُ، وَلَكِنْ يَبْزُقُ عَنْ يَسَارِهِ أَوْ تَحْتَ قَدَمِهِ الْيُسْرَى.

[البخاري: كتاب الصلاة، باب حك المخاط بالحصى في المسجد، رقم: ٤٠٨].

(...) ـ حدّثني أَبُو الطَّاهِرِ وَحَرْمَلَةُ، قَالاَ: حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ يُونُسَ. (ح) قَالَ: وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبِي، كِلاَهُمَا عَنِ ابْنِ شِهَابٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمٰنِ: أَنَّ أَبَا هُرَيْرَةَ وَأَبَا سَعِيدٍ أَخْبَرَاهُ: أَنَّ رَسُولَ اللَّهِ ﷺ رَأَى نُخَامَةً... بِمِثْلِ حَدِيثِ ابْنِ عُيَيْنَةَ.

(٥٤٩) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكِ بْنِ أَنَسٍ ـ فِيمَا قُرِىءَ عَلَيْهِ ـ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ رَأَى بُصَاقاً فِي جِدَارِ الْقِبْلَةِ أَوْ مُخَاطاً أَوْ نُخَامَةً، فَحَكَّهُ.

[البخاري: كتاب الصلاة، باب حك البزاق باليد في المسجد، رقم: ٤٠٧].

٥٣ ـ (٥٥٠) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ، جَمِيعاً عَنِ ابْنِ عُلَيَّةَ. قَالَ زُهَيْرٌ: حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنِ الْقَاسِمِ بْنِ مِهْرَانَ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ رَأَى نُخَامَةً فِي قِبْلَةِ الْمَسْجِدِ. فَأَقْبَلَ عَلَى النَّاسِ فَقَالَ: «مَا بَالُ أَحَدِكُمْ يَقُومُ مُسْتَقْبِلَ رَبِّهِ فَيَتَنَخَّعُ أَمَامَهُ؟ أَيُحِبُّ

Qasim, a sub-narrator, described: He spat in his garment and then (folded it and) rubbed its parts with one another).

(...) Al-Qasim Ibn Mahran narrated from Abu Rafi from Abu Huraira from The Prophet "Allah's blessing and peace be upon him" (the same Hadith of Ibn Ulaiyya, but added in the narration of Hushaim: Abu Huraira said: As if I am looking to The Messenger of Allah "Allah's blessing and peace be upon him" folding a part of his garment with another.

54-(551) Anas Ibn Malik narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you is in the prayer, he is speaking privately to his Lord. So, he should spit neither in front of him nor on his right, but on his left, underneath his (left) foot".

55-(552) Anas Ibn Malik narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Spitting in the mosque is a sin, whose expiation is to bury it".

56-(...) Shu'ba narrated: I asked Quatada about spitting in the mosque. He said: I heard Anas Ibn Malik saying: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "Spitting in the mosque is a sin, whose expiation is to bury it".

57-(553) Abu Dharr narrated: The Prophet "Allah's blessing and peace be upon him" said: "The deeds of my nation were displayed before me: the good and the bad. I found the removal of the harmful things from the way amongst the good deeds, and I found the sputum in the mosque, without being buried amongst the bad ones,".

58-(554) Yazid Ibn Abdullah Ibn Ash-Shikhkhir narrated from his father: I offered the prayer with The Messenger of Allah "Allah's blessing and peace be upon him", and saw him expectorating (under his left foot). Then, he rubbed it (the sputum) with his sandal.

59-(...) Yazid Ibn Abdullah Ibn Ash-Shikhkhir narrated from his father: I offered the prayer with The Messenger of Allah "Allah's blessing and peace be upon him", and saw him expectorating (under his left foot). Then, he rubbed it (the sputum) with his left sandal.

[14] It is permissible to pray while wearing the sandals

60-(555) Abu Maslama: Sa'id Ibn Yazid narrated: I asked Anas: "Did The Messenger of Allah "Allah's blessing and peace be upon him" use to pray while wearing the sandals?" he answered in the affirmative.

أَحَدُكُمْ أَنْ يُسْتَقْبَلَ فَيُتَنَخَّعَ فِي وَجْهِهِ؟ فَإِذَا تَنَخَّعَ أَحَدُكُمْ فَلْيَتَنَخَّعْ عَنْ يَسَارِهِ تَحْتَ قَدَمِهِ، فَإِنْ لَمْ يَجِدْ فَلْيَقُلْ هَكَذَا». وَوَصَفَ الْقَاسِمُ، فَتَفَلَ فِي ثَوْبِهِ، ثُمَّ مَسَحَ بَعْضَهُ عَلَى بَعْضٍ.

(...) ـ **وحدّثنا** شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا عَبْدُ الْوَارِثِ. (ح) قَالَ: وَحَدَّثَنَا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا هُشَيْمٌ. (ح) قَالَ: وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، كُلُّهُمْ عَنِ الْقَاسِمِ بْنِ مِهْرَانَ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ نَحْوَ حَدِيثِ ابْنِ عُلَيَّةَ.

وَزَادَ فِي حَدِيثِ هُشَيْمٍ: قَالَ أَبُو هُرَيْرَةَ: كَأَنِّي أَنْظُرُ إِلَى رَسُولِ اللَّهِ ﷺ يَرُدُّ ثَوْبَهُ بَعْضَهُ عَلَى بَعْضٍ.

٥٤ ـ (٥٥١) ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ، قَالَ ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا كَانَ أَحَدُكُمْ فِي الصَّلَاةِ فَإِنَّهُ يُنَاجِي رَبَّهُ، فَلَا يَبْزُقَنَّ بَيْنَ يَدَيْهِ وَلَا عَنْ يَمِينِهِ، وَلَكِنْ عَنْ شِمَالِهِ تَحْتَ قَدَمِهِ».

[البخاري: كتاب الصلاة، باب لا يبصق عن يمينه في الصلاة، رقم: ٤١٢].

٥٥ ـ (٥٥٢) ـ **وحدّثنا** يَحْيَىٰ بْنُ يَحْيَىٰ وَقُتَيْبَةُ بْنُ سَعِيدٍ، ـ قَالَ يَحْيَىٰ: أَخْبَرَنَا. وَقَالَ قُتَيْبَةُ: حَدَّثَنَا أَبُو عَوَانَةَ ـ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْبُزَاقُ فِي الْمَسْجِدِ خَطِيئَةٌ، وَكَفَّارَتُها دَفْنُهَا».

٥٦ ـ (...) ـ **حدّثنا** يَحْيَىٰ بْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا خَالِدٌ ـ يَعْنِي ابْنَ الْحَارِثِ ـ: حَدَّثَنَا شُعْبَةُ. قَالَ: سَأَلْتُ قَتَادَةَ عَنِ التَّفْلِ فِي الْمَسْجِدِ؟ فَقَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «التَّفْلُ فِي الْمَسْجِدِ خَطِيئَةٌ، وَكَفَّارَتُهَا دَفْنُهَا».

[البخاري: كتاب الصلاة، باب كفارة البزاق في المسجد، رقم: ٤١٥].

٥٧ ـ (٥٥٣) ـ **حدّثنا** عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ أَسْمَاءَ الضُّبَعِيُّ وَشَيْبَانُ بْنُ فَرُّوخَ، قَالَا: حَدَّثَنَا مَهْدِيُّ بْنُ مَيْمُونٍ: حَدَّثَنَا وَاصِلٌ مَوْلَىٰ أَبِي عُيَيْنَةَ، عَنْ يَحْيَىٰ بْنِ عُقَيْلٍ، عَنْ يَحْيَىٰ بْنِ يَعْمَرَ، عَنْ أَبِي الْأَسْوَدِ الدِّيلِيِّ، عَنْ أَبِي ذَرٍّ، عَنِ النَّبِيِّ ﷺ قَالَ: «عُرِضَتْ عَلَيَّ أَعْمَالُ أُمَّتِي: حَسَنُهَا وَسَيِّئُهَا، فَوَجَدْتُ فِي مَحَاسِنِ أَعْمَالِهَا الْأَذَىٰ يُمَاطُ عَنِ الطَّرِيقِ، وَوَجَدْتُ فِي مَسَاوِىءِ أَعْمَالِهَا النُّخَاعَةَ تَكُونُ فِي الْمَسْجِدِ لَا تُدْفَنُ».

٥٨ ـ (٥٥٤) ـ **حدّثنا** عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا كَهْمَسٌ، عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ الشِّخِّيرِ، عَنْ أَبِيهِ؛ قَالَ: صَلَّيْتُ مَعَ رَسُولِ اللَّهِ ﷺ، فَرَأَيْتُهُ تَنَخَّعَ، فَدَلَكَهَا بِنَعْلِهِ.

٥٩ ـ (...) ـ **وحدّثني** يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا يَزِيدُ بْنُ زُرَيْعٍ، عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي الْعَلَاءِ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ الشِّخِّيرِ، عَنْ أَبِيهِ؛ أَنَّهُ صَلَّى مَعَ النَّبِيِّ ﷺ؛ قَالَ: فَتَنَخَّعَ فَدَلَكَهَا بِنَعْلِهِ الْيُسْرَىٰ.

١٤ ـ بابُ جَوَازِ الصَّلاةِ في النَّعْلَين

٦٠ ـ (٥٥٥) ـ **حدّثنا** يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا بِشْرُ بْنُ الْمُفَضَّلِ، عَنْ أَبِي مَسْلَمَةَ سَعِيدِ بْنِ يَزِيدَ. قَالَ: قُلْتُ لِأَنَسِ بْنِ مَالِكٍ: أَكَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي فِي النَّعْلَيْنِ؟ قَالَ: نَعَمْ.

[البخاري: كتاب الصلاة، باب الصلاة في النعال، رقم: ٣٨٦].

(…) Sa'id Ibn Yazid: Abu Maslama narrated: I asked Anas (and mentioned the same previous narration).

[15] It is undesirable to pray in a garment having marks

61-(556) Az-Zuhri narrated from Urwa from A'isha: The Messenger of Allah "Allah's blessing and peace be upon him" prayed once in a square garment having marks. Then he said: "The marks of this (garment) occupied me (during the prayer). Take it and give it to Abu Jahm and bring me his woollen garment".

62-(…) A'isha narrated: The Messenger of Allah "Allah's blessing and peace be upon him" prayed once in a square garment having marks. He looked at its marks (during the prayer). After he had finished from the prayer, he said: "Take this square garment and give it to Abu Jahm Ibn Hudhaifa, and bring me his woollen garment. Indeed, (the marks of) this (garment) diverted my attention during the prayer".

63-(…) A'isha narrated: The Prophet "Allah's blessing and peace be upon him" had a square garment having marks, by which he used to be occupied during his prayer. So, he gave it to Abu Jahm, and took his woolen garment (having no marks at all).

[16] It is undesirable to pray in the presence of the food, one would eat at the time (of the prayer); and it is unfavorable to pray while motivated by the two evil things (brought by the call of nature)

64-(557) Anas Ibn Malik narrated: The Prophet "Allah's blessing and peace be upon him" said: "If the supper was served, and the prayer was established at the same time, you should start with having the supper".

(…) Anas Ibn Malik narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "If the supper was brought, and then the time of the prayer became due, start with having it before offering the Maghrib prayer, and do not be hasty in having your supper".

65-(558) Hisham narrated from his father from A'isha from The Prophet "Allah's blessing and peace be upon him" the same Hadith narrated by Ibn Uyaina from Az-Zuhri from Anas.

66-(559) Nafi narrated from Ibn Umar that The Messenger of Allah "Allah's blessing and peace be upon him" said: "If the supper of anyone of you was served, and then the prayer was established, then start with having the supper, and do not be hasty (to the prayer) before finishing from it".

(...) ـ حدّثنا أَبُو الرَّبِيعِ الزَّهْرَانِيُّ: حَدَّثَنَا عَبَّادُ بْنُ الْعَوَّامِ: حَدَّثَنَا سَعِيدُ بْنُ يَزِيدَ أَبُو مَسْلَمَةَ. قَالَ: سَأَلْتُ أَنَساً... بِمِثْلِهِ.

١٥ ـ بابُ كَرَاهَةِ الصَّلاة في ثَوْبٍ له أَعْلاَمٌ

٦١ ـ (٥٥٦) ـ حدّثني عَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ. (ح) قَالَ: وَحَدَّثَنِي أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ ـ وَاللَّفْظُ لِزُهَيْرٍ ـ قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ صَلَّى فِي خَمِيصَةٍ، لَهَا أَعْلاَمٌ. وَقَالَ: «شَغَلَتْنِي أَعْلاَمُ هٰذِهِ، فَاذْهَبُوا بِهَا إِلَى أَبِي جَهْمٍ وَائْتُونِي بِأَنْبِجَانِيِّهِ».

[البخاري: كتاب الأذان، باب الالتفات في الصلاة، رقم: ٧٥٢].

٦٢ ـ (...) ـ حدّثنا حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، عَنْ عَائِشَةَ؛ قَالَتْ: قَامَ رَسُولُ اللَّهِ ﷺ يُصَلِّي فِي خَمِيصَةٍ ذَاتِ أَعْلاَمٍ، فَنَظَرَ إِلَى عَلَمِهَا، فَلَمَّا قَضَىٰ صَلاَتَهُ قَالَ: «اذْهَبُوا بِهٰذِهِ الْخَمِيصَةِ إِلَى أَبِي جَهْمِ بْنِ حُذَيْفَةَ وَائْتُونِي بِأَنْبِجَانِيِّهِ، فَإِنَّهَا أَلْهَتْنِي آنِفاً فِي صَلاَتِي».

٦٣ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ: أن النَّبِيَّ ﷺ كَانَتْ لَهُ خَمِيصَةٌ لَهَا عَلَمٌ، فَكَانَ يَتَشَاغَلُ بِهَا فِي الصَّلاَةِ، فَأَعْطَاهَا أَبَا جَهْمٍ، وَأَخَذَ كِسَاءً لَهُ أَنْبِجَانِيّاً.

١٦ ـ بابُ كَرَاهَةِ الصَّلاة بحَضْرَةِ الطَّعَام الذي يريد أَكْلَهُ في الحَالِ، وكَرَاهَةِ الصَّلاة مع مُدَافَعَةِ الأَخْبَثَيْنِ

٦٤ ـ (٥٥٧) ـ أَخْبَرَنِي عَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا حَضَرَ الْعَشَاءُ وَأُقِيمَتِ الصَّلاَةُ، فَابْدَؤُوا بِالْعَشَاءِ».

(...) ـ حدّثنا هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرٌو، عَنِ ابْنِ شِهَابٍ. قَالَ: حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا قُرِّبَ الْعَشَاءُ وَحَضَرَتِ الصَّلاَةُ، فَابْدَؤُوا بِهِ قَبْلَ أَنْ تُصَلُّوا صَلاَةَ الْمَغْرِبِ، وَلاَ تَعْجَلُوا عَنْ عَشَائِكُمْ».

٦٥ ـ (٥٥٨) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ نُمَيْرٍ وَحَفْصٌ وَوَكِيعٌ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِ حَدِيثِ ابْنِ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ أَنَسٍ.

٦٦ ـ (٥٥٩) ـ حدّثنا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي. (ح) قَالَ: وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ ـ وَاللَّفْظُ لَهُ ـ حَدَّثَنَا أَبُو أُسَامَةَ. قَالاَ: حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا وُضِعَ عَشَاءُ أَحَدِكُمْ وَأُقِيمَتِ الصَّلاَةُ، فَابْدَؤُوا بِالْعَشَاءِ، وَلاَ يَعْجَلَنَّ حَتَّى يَفْرُغَ مِنْهُ».

(...) The same was narrated by Nafi from Ibn Umar from The Prophet "Allah's blessing and peace be upon him", through another chain of transmitters.

67-(660) Ibn Abu Atiq narrated: Once, I narrated a Hadith, while Al-Qasim was sitting in the presence of A'isha "Allah be pleased with her". However, Al-Qasim's pronunciation used to contain many errors. He was a son of a freed slave-woman. A'isha asked him: "Why did not you relate narration as this son of my brother use to relate? Indeed, I know the reason for which you have been afflicted (by such a defect). This was brought up by his mother, and you were brought up by your mother".

Upon this, he became angry and displeased with her (A'isha). When the meal of A'isha was served, he stood up (in order to leave). She asked him: "Where are you going?" he said: "I'm going to pray". She said: "Sit down!" he said: "Verily, I should go to offer the prayer". She said: "Sit down, O disloyal! I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "There would be no prayer in the presence of the food (before having the meal first), or in case one is motivated by the two evil things (brought by the call of nature)"".

(...) Abdullah Ibn Abu Atiq narrated from A'isha from The Prophet "Allah's blessing and peace be upon him" the same, but he did not mention the story of Al-Qasim.

[17] It is forbidden to eat garlic, onion, leek or anything of disgusting smell on going to the mosque

68-(561) Nafi narrated from Ibn Umar that The Messenger of Allah "Allah's blessing and peace be upon him" said, while being in the holy battle of Khaibar: "He, who ate from this plant (i.e. garlic) should not come to the mosques". (Zuhair, a sub-narrator, said that he (The Prophet) said that in a certain holy battle, but he did not mention Khaibar).

69-(...) Nafi narrated from Ibn Umar that The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who ate from this plant, must not approach our mosque, till its (offensive) smell goes away". (He meant garlic).

70-(562) Abd Al-Aziz Ibn Suhaib narrated: Anas was asked about the garlic. He said that The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who ate from that plant, should neither approach nor pray with us (in the mosques)".

71-(563) Az-Zuhri narrated from Ibn Al-Musaiyyab from Abu Huraira that The Messenger of Allah "Allah's blessing and peace be upon him"

(...) ـ وحدّثنا مُحَمَّدُ بْنُ إِسْحَاقَ الْمُسَيَّبِيُّ: حَدَّثَنِي أَنَسٌ ـ يَعْنِي ابْنَ عِيَاضٍ ـ، عَنْ مُوسَى بْنِ عُقْبَةَ. (ح) وَحَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا حَمَّادُ بْنُ مَسْعَدَةَ، عَنِ ابْنِ جُرَيْجٍ. (ح) قَالَ: وَحَدَّثَنَا الصَّلْتُ بْنُ مَسْعُودٍ: حَدَّثَنَا سُفْيَانُ بْنُ مُوسَى، عَنْ أَيُّوبَ، كُلُّهُمْ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ... بِنَحْوِهِ.

[البخاري: كتاب الأذان، باب إذا حضر الطعام وأقيمت الصلاة، رقم: ٦٧٣].

٦٧ ـ (٥٦٠) ـ حدّثنا مُحَمَّدُ بْنُ عَبَّادٍ: حَدَّثَنَا حَاتِمٌ ـ هُوَ ابْنُ إِسْمَاعِيلَ ـ، عَنْ يَعْقُوبَ بْنِ مُجَاهِدٍ، عَنِ ابْنِ أَبِي عَتِيقٍ؛ قَالَ: تَحَدَّثْتُ أَنَا وَالْقَاسِمُ عِنْدَ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا حَدِيثاً، وَكَانَ الْقَاسِمُ رَجُلاً لَحَّانَةً، وَكَانَ لأُمِّ وَلَدٍ، فَقَالَتْ لَهُ عَائِشَةُ: مَا لَكَ لاَ تَحَدَّثُ كَمَا يَتَحَدَّثُ ابْنُ أَخِي هٰذَا؟ أَمَا إِنِّي قَدْ عَلِمْتُ مِنْ أَيْنَ أُتِيتَ. هٰذَا أَدَّبَتْهُ أُمُّهُ، وَأَنْتَ أَدَّبَتْكَ أُمُّكَ. قَالَ: فَغَضِبَ الْقَاسِمُ وَأَضَبَّ عَلَيْهَا، فَلَمَّا رَأَى مَائِدَةَ عَائِشَةَ قَدْ أُتِيَ بِهَا قَامَ، قَالَتْ: أَيْنَ؟ قَالَ: أُصَلِّي، قَالَتِ: اجْلِسْ. قَالَ: إِنِّي أُصَلِّي، قَالَتِ: اجْلِسْ غُدَرُ، إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لاَ صَلاَةَ بِحَضْرَةِ الطَّعَامِ، وَلاَ هُوَ يُدَافِعُهُ الأَخْبَثَانِ».

(...) ـ حدّثنا يَحْيَىٰ بْنُ أَيُّوبَ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَابْنُ حُجْرٍ، قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ ـ وَهُوَ ابْنُ جَعْفَرٍ ـ: أَخْبَرَنِي أَبُو حَزْرَةَ الْقَاصُّ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي عَتِيقٍ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِهِ، وَلَمْ يَذْكُرْ فِي الْحَدِيثِ قِصَّةَ الْقَاسِمِ.

١٧ ـ بابُ نَهْيِ مَنْ أَكَلَ ثُوماً أَو بَصَلاً أَو كُرَّاثاً أَو نحوها

٦٨ ـ (٥٦١) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَزُهَيْرُ بْنُ حَرْبٍ. قَالا: حَدَّثَنَا يَحْيَىٰ ـ وَهُوَ الْقَطَّانُ ـ عَنْ عُبَيْدِ اللَّهِ. قَالَ: أَخْبَرَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ، فِي غَزْوَةِ خَيْبَرَ: «مَنْ أَكَلَ مِنْ هٰذِهِ الشَّجَرَةِ ـ يَعْنِي الثُّومَ ـ فَلاَ يَأْتِيَنَّ الْمَسَاجِدَ».

قَالَ زُهَيْرٌ: فِي غَزْوَةٍ، وَلَمْ يَذْكُرْ خَيْبَرَ.

[البخاري: كتاب الأذان، باب ما جاء في الثوم النيء...، رقم: ٨٥٣].

٦٩ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ نُمَيْرٍ. (ح) قَالَ: وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا أَبِي، قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ أَكَلَ مِنْ هٰذِهِ الْبَقْلَةِ فَلاَ يَقْرَبَنَّ مَسَاجِدَنَا، حَتَّى يَذْهَبَ رِيحُهَا» ـ يَعْنِي الثُّومَ ـ.

٧٠ ـ (٥٦٢) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ ـ يَعْنِي ابْنَ عُلَيَّةَ ـ، عَنْ عَبْدِ الْعَزِيزِ، وَهُوَ ابْنُ صُهَيْبٍ، قَالَ: سُئِلَ أَنَسٌ عَنِ الثُّومِ؟ فَقَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَكَلَ مِنْ هٰذِهِ الشَّجَرَةِ فَلاَ يَقْرَبَنَّا، وَلاَ يُصَلِّي مَعَنَا».

٧١ ـ (٥٦٣) ـ وحدّثني مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ ـ قَالَ عَبْدٌ: أَخْبَرَنَا. وَقَالَ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ ـ أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنِ ابْنِ الْمُسَيَّبِ، عَنْ أَبِي

said: "He, who ate from this (garlic) plant, should neither approach our mosque, nor should he harm us by the (disgusting) smell of garlic".

72-(564) Jaber narrated: The Messenger of Allah "Allah's blessing and peace be upon him" forbade eating onion and leek. But, when we were overcome by (our) desire to eat them, we ate them. Consequently, The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who ate from that foul-smelling plant, should not approach our mosque. Indeed, the angels are hurt by whatever hurts man".

73-(...) Ata Ibn Abu Rabah narrated that Jaber said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who ate garlic or onion should leave us (or leave our mosque), and (instead) let him sit in his home". (Jaber resumed) Once, he (The Prophet) was served with a dish of vegetables, having offensive smell. When he asked about that, he was told of what seeds (of garlic or onion) it had. He ordered that it should be brought in front of one of his companions (who was present with him). when he (The Prophet) saw him having disliked to eat from it (in view of the fact that The Prophet himself disliked eating from it), he said to him: "Eat, for (what prevented me from eating of it is that) I speak privately (the angels) whom you do not speak".

74-(...) Ata narrated from Jaber from The Messenger of Allah "Allah's blessing and peace be upon him": "He, who ate from that (offensive) plant (i.e. garlic) (or he once said: Who ate onion, garlic or leek) should not approach our mosque. Indeed, the angels are hurt by whatever hurts the sons of Adam (i.e. mankind)".

75-(...) Ibn Juraij narrated, with the same chain of transmitters (that The Prophet said): "Who ate from that (offensive) plant(i.e. garlic) should not come to us in our mosques". (He did not mention, in this narration, both onion and leek).

76-(565) Abu Sa'id narrated: After Khaibar had been conquered, we, the companions of The Messenger of Allah "Allah's blessing and peace be upon him", came to that plant of garlic, while the people were hungry. We ate from it so much, and then went to the mosque. The Messenger of Allah "Allah's blessing and peace be upon him" felt the (offensive) smell. Upon this, he said: "Who ate from that malodorous plant should not approach us in the mosque". The people said (to one another): "It (i.e. garlic) has been forbidden, it has been forbidden". Being informed of that, The Prophet "Allah's blessing and peace be upon him" said: "O people! I'm not to

هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَكَلَ مِنْ هَٰذِهِ الشَّجَرَةِ فَلاَ يَقْرَبَنَّ مَسْجِدَنَا، وَلا يُؤْذِينَا بِرِيحِ الثُّومِ».

٧٢ ـ (٥٦٤) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا كَثِيرُ بْنُ هِشَامٍ، عَنْ هِشَامٍ الدَّسْتَوَائِيِّ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ. قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنْ أَكْلِ الْبَصَلِ وَالْكُرَّاثِ. فَغَلَبَتْنَا الْحَاجَةُ، فَأَكَلْنَا مِنْهَا. فَقَالَ: «مَنْ أَكَلَ مِنْ هَٰذِهِ الشَّجَرَةِ الْمُنْتِنَةِ، فَلاَ يَقْرَبَنَّ مَسْجِدَنَا، فَإِنَّ الْمَلاَئِكَةَ تَأَذَّى مِمَّا يَتَأَذَّى مِنْهُ الإِنْسُ».

٧٣ ـ (...) ـ وحدّثني أَبُو الطَّاهِرِ وَحَرْمَلَةُ، قَالا: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: قَالَ: حَدَّثَنِي عَطَاءُ بْنُ أَبِي رَبَاحٍ: أَنَّ جَابِرَ بْنَ عَبْدِ اللَّهِ قَالَ: ـ وَفِي رِوَايَةِ حَرْمَلَةَ: ـ وَزَعَمَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ أَكَلَ ثُوماً، أَوْ بَصَلاً، فَلْيَعْتَزِلْنَا ـ أَوْ لِيَعْتَزِلْ مَسْجِدَنَا ـ وَلْيَقْعُدْ فِي بَيْتِهِ». وَإِنَّهُ أُتِيَ بِقِدْرٍ فِيهِ خَضِرَاتٌ مِنْ بُقُولٍ، فَوَجَدَ لَهَا رِيحاً، فَسَأَلَ فَأُخْبِرَ بِمَا فِيهَا مِنَ الْبُقُولِ. فَقَالَ: «قَرِّبُوهَا» إِلَىٰ بَعْضِ أَصْحَابِهِ. فَلَمَّا رَآهُ كَرِهَ أَكْلَهَا، قَالَ: «كُلْ، فَإِنِّي أُنَاجِي مَنْ لا تُنَاجِي».

[البخاري: كتاب الأذان، باب ما جاء في الثوم النيء...، رقم: ٨٥٥].

٧٤ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ، عَنِ ابْنِ جُرَيْجٍ. قَالَ: أَخْبَرَنِي عَطَاءٌ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ ﷺ؛ قَالَ: «مَنْ أَكَلَ مِنْ هَٰذِهِ الْبَقْلَةِ، ـ الثُّومِ ـ وَقَالَ مَرَّةً: مَنْ أَكَلَ الْبَصَلَ وَالثُّومَ وَالْكُرَّاثَ، فَلاَ يَقْرَبَنَّ مَسْجِدَنَا، فَإِنَّ الْمَلاَئِكَةَ تَتَأَذَّى مِمَّا يَتَأَذَّى مِنْهُ بَنُو آدَمَ».

[البخاري: كتاب الأذان، باب ما جاء في الثوم النيء...، رقم: ٨٥٤].

٧٥ ـ (...) ـ وحدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا مُحَمَّدُ بْنُ بَكْرٍ. (ح) قَالَ: وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ. قَالا جَمِيعاً: أَخْبَرَنَا ابْنُ جُرَيْجٍ، بِهَٰذَا الإِسْنَادِ: «مَنْ أَكَلَ مِنْ هَٰذِهِ الشَّجَرَةِ ـ يُرِيدُ الثُّومَ ـ فَلاَ يَغْشَنَا فِي مَسْجِدِنَا»، وَلَمْ يَذْكُرِ الْبَصَلَ وَالْكُرَّاثَ.

٧٦ ـ (٥٦٥) ـ وحدّثني عَمْرٌو النَّاقِدُ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ، عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ؛ قَالَ: لَمْ نَعْدُ أَنْ فُتِحَتْ خَيْبَرُ، فَوَقَعْنَا ـ أَصْحَابَ رَسُولِ اللَّهِ ﷺ ـ فِي تِلْكَ الْبَقْلَةِ: الثُّومِ ـ وَالنَّاسُ جِيَاعٌ ـ فَأَكَلْنَا مِنْهَا أَكْلاً شَدِيداً، ثُمَّ رُحْنَا إِلَى الْمَسْجِدِ فَوَجَدَ رَسُولُ اللَّهِ ﷺ الرِّيحَ. فَقَالَ: «مَنْ أَكَلَ مِنْ هَٰذِهِ الشَّجَرَةِ الْخَبِيثَةِ شَيْئاً فَلاَ يَقْرَبَنَّا فِي الْمَسْجِدِ». فَقَالَ النَّاسُ: حُرِّمَتْ. حُرِّمَتْ.

forbid what Allah has made lawful to me. But, it (i.e. garlic) is a plant, whose (offensive) smell I dislike".

77-(566) Abu Sa'id Al-Khudri narrated that once The Messenger of Allah "Allah's blessing and peace be upon him" and his companions passed by (a piece of) land cultivated with onion. Some of them descended and ate from it, and the others did not eat. When we returned to him, he called to him those who did not eat (onion) and relegated the others who ate from it until their (offensive) smell went away.

78-(567) Ma'dan Ibn Abu Talha narrated that Umar Ibn Al-Khattab once delivered a Friday sermon, in which he mentioned The Prophet of Allah "Allah's blessing and peace be upon him" and Abu Bakr. Then he said: "I saw (in a dream) as if two cocks clicked me thrice, and I interpreted it as nothing but the time of my death. However, some people told me to appoint a successor to me, and Allah is not to waste His religion, His succession, or that, with which He sent His Prophet "Allah's blessing and peace be upon him". If the matter (of death) hurried to come to me, then, (choosing) a successor should be put to consultation, (and be restricted) in those six men, with whom The Messenger of Allah "Allah's blessing and peace be upon him" was pleased when he died. Therefore, I learnt that some people criticized this matter, whom I struck with those hands of mine in order to believe in Islam. If they kept doing so, they would be the perverse unbelieving enemies of Allah.

I never leave anything after me more important than the (matter of) the deceased person, who left neither ascendants nor descendants. I never turned towards the Messenger of Allah "Allah's blessing and peace be upon him" (for guidance) more often than this deceased who left neither ascendants nor descendants; and he (the Prophet) was not annoyed with me on anything more than he was on this, to the extent that he struck his fingers on my chest and said to me: "O Umar! Does this verse, at the end of The Sura of Women, revealed in the summer not suffice you"? If I live longer I would decide this (problem so clearly) that one who recites, or does not recite the Quran, would be able to take (correct) decisions (on the light of it)".

He (Umar) added: "O Allah! I make You witness on these governors of lands, whom I sent (to the people) in order to administer justice among them, teach them their religion in addition to the Sunna of the Messenger of Allah "Allah's blessing and peace be upon him", and distribute among them the war booty, and refer to me whatever they find difficult to

فَبَلَغَ ذَاكَ النَّبِيَّ ﷺ فَقَالَ: «أَيُّهَا النَّاسُ، إِنَّهُ لَيْسَ بِي تَحْرِيمُ مَا أَحَلَّ اللَّهُ لِي، وَلٰكِنَّهَا شَجَرَةٌ أَكْرَهُ رِيحَهَا».

٧٧ ـ (٥٦٦) ـ حدّثنا هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ وَأَحْمَدُ بْنُ عِيسَىٰ قَالا: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرٌو، عَنْ بُكَيْرِ بْنِ الأَشَجِّ، عَنِ ابْنِ خَبَّابٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ: أَنَّ رَسُولَ اللهِ ﷺ مَرَّ عَلَى زَرَّاعَةِ بَصَلٍ هُوَ وَأَصْحَابُهُ، فَنَزَلَ نَاسٌ مِنْهُمْ، فَأَكَلُوا مِنْهُ وَلَمْ يَأْكُلْ آخَرُونَ، فَرُحْنَا إِلَيْهِ، فَدَعَا الَّذِينَ لَمْ يَأْكُلُوا الْبَصَلَ، وَأَخَّرَ الآخَرِينَ حَتَّى ذَهَبَ رِيحُهَا.

٧٨ ـ (٥٦٧) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ: حَدَّثَنَا هِشَامٌ: حَدَّثَنَا قَتَادَةُ عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ مَعْدَانَ بْنِ أَبِي طَلْحَةَ: أَنَّ عُمَرَ بْنَ الْخَطَّابِ خَطَبَ يَوْمَ الْجُمُعَةِ. فَذَكَرَ نَبِيَّ اللَّهِ ﷺ. وَذَكَرَ أَبَا بَكْرٍ. قَالَ: إِنِّي رَأَيْتُ كَأَنَّ دِيكاً نَقَرَنِي ثَلاثَ نَقَرَاتٍ. وَإِنِّي لا أُرَاهُ إِلا حُضُورَ أَجَلِي. وَإِنَّ أَقْوَاماً يَأْمُرُونَنِي أَنْ أَسْتَخْلِفَ. وَإِنَّ اللَّهَ لَمْ يَكُنْ لِيُضَيِّعَ دِينَهُ، وَلا خِلاَفَتَهُ، وَلا الَّذِي بَعَثَ بِهِ نَبِيَّهُ ﷺ، فَإِنْ عَجِلَ بِي أَمْرٌ، فَالْخِلاَفَةُ شُورَىٰ بَيْنَ هٰؤُلاءِ السِّتَّةِ. الَّذِينَ تُوُفِّيَ رَسُولُ اللَّهِ ﷺ وَهُوَ عَنْهُمْ رَاضٍ. وَإِنِّي قَدْ عَلِمْتُ أَنَّ أَقْوَاماً يَطْعَنُونَ فِي هٰذَا الأَمْرِ. أَنَا ضَرَبْتُهُمْ بِيَدِي هٰذِهِ عَلَى الإِسْلامِ، فَإِنْ فَعَلُوا ذٰلِكَ فَأُولٰئِكَ أَعْدَاءُ اللَّهِ، الْكَفَرَةُ الضُّلاَّلُ. ثُمَّ إِنِّي لا أَدَعُ بَعْدِي شَيْئاً أَهَمَّ عِنْدِي مِنَ الْكَلاَلَةِ. مَا رَاجَعْتُ رَسُولَ اللَّهِ ﷺ فِي شَيْءٍ مَا رَاجَعْتُهُ فِي الْكَلاَلَةِ. وَمَا أَغْلَظَ لِي فِي شَيْءٍ مَا أَغْلَظَ لِي فِيهِ، حَتَّى طَعَنَ بِإِصْبَعِهِ فِي صَدْرِي. فَقَالَ: «يَا عُمَرُ، أَلا تَكْفِيكَ آيَةُ الصَّيْفِ الَّتِي فِي آخِرِ سُورَةِ النِّسَاءِ؟» وَإِنِّي إِنْ أَعِشْ أَقْضِ فِيهَا بِقَضِيَّةٍ يَقْضِي بِهَا مَنْ يَقْرَأُ الْقُرْآنَ وَمَنْ لا يَقْرَأُ الْقُرْآنَ. ثُمَّ قَالَ: اللَّهُمَّ، إِنِّي أُشْهِدُكَ عَلَى أُمَرَاءِ الأَمْصَارِ. وَإِنِّي إِنَّمَا بَعَثْتُهُمْ عَلَيْهِمْ لِيَعْدِلُوا عَلَيْهِمْ، وَلِيُعَلِّمُوا النَّاسَ دِينَهُمْ، وَسُنَّةَ نَبِيِّهِمْ ﷺ، وَيَقْسِمُوا فِيهِمْ فَيْئَهُمْ، وَيَرْفَعُوا إِلَيَّ مَا أَشْكَلَ عَلَيْهِمْ مِنْ أَمْرِهِمْ. ثُمَّ إِنَّكُمْ، أَيُّهَا النَّاسُ، تَأْكُلُونَ شَجَرَتَيْنِ لا أَرَاهُمَا إِلا خَبِيثَتَيْنِ. هٰذَا الْبَصَلَ وَالثُّومَ.

perform. O people, you eat these two (offensive) plants and these are onion and garlic, which I find nothing but vicious, in view of the fact that I saw that when the Messenger of Allah "Allah's blessing and peace be upon him" felt the (offensive) smell of these two from a person in the mosque, he would order him to go to Baqi. So, he, who eats them, should cause (their odor) to die by cooking them well".

(...) Quatada narrated the same, through another chain of transmitters.

[18] It is forbidden to cry out for finding one's lost thing in the mosque, and what one, who hears such a crier, would say

79-(568) Abu Huraira narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who hears one crying for finding his lost thing in the mosque, should reply to him, saying: May Allah not bring it back to you! Mosques have not been built for that".

(...) Abu Huraira narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying (the same).

80-(569) Sulaiman Ibn Buraida narrated from his father that a man cried out in the mosque saying: "Who did (find and) call (me) out for the red camel (which is my lost thing)?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "May it not be brought back to you! Verily, mosques have been built only for what they have been built" (i.e. for mentioning Allah, praying, reciting and studying Quran and so on).

81-(...) Sulaiman Ibn Buraida narrated from his father that after The Prophet "Allah's blessing and peace be upon him" had offered the prayer (with the people), a man stood up and cried out in the mosque saying: "Who did (find and) call (me) out for the red camel (which is my lost thing)?" The Prophet "Allah's blessing and peace be upon him" said: "May you not find it! Verily, the mosques have been built only for what they have been built" (i.e. for mentioning Allah, praying, reciting and studying Quran and so on).

(...) Ibn Buraida narrated from his father that once, after The Prophet "Allah's blessing and peace be upon him" had offered the Fajr prayer (with the people), a Bedouin came and entered his head through the gate of the mosque, (and the rest is like the previous narration). (Muslim said that he (the Bedouin) was Shaiba Ibn Na'ama Abu Na'ama).

[19] The forgetfulness in the prayer and its prostration

82-(389) Abu Huraira narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you stands for

لَقَدْ رَأَيْتُ رَسُولَ اللّٰهِ ﷺ، إِذَا وَجَدَ رِيحَهُمَا مِنَ الرَّجُلِ فِي الْمَسْجِدِ، أَمَرَ بِهِ فَأُخْرِجَ إِلَى الْبَقِيعِ، فَمَنْ أَكَلَهُمَا فَلْيُمِتْهُمَا طَبْخاً.

(...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ، عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ. (ح) قَالَ: وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، كِلاَهُمَا عَنْ شَبَابَةَ بْنِ سَوَّارٍ. قَالَ: حَدَّثَنَا شُعْبَةُ جَمِيعاً عَنْ قَتَادَةَ، فِي هٰذَا الإِسْنَادِ... مِثْلَهُ.

١٨ ـ باب النهي عن نشد الضالة في المسجد، وما يقوله من سمع الناشد

٧٩ ـ (٥٦٨) ـ حدّثنا أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرٍو: حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ حَيْوَةَ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي عَبْدِ اللّٰهِ مَوْلَى شَدَّادِ بْنِ الْهَادِ: أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللّٰهِ ﷺ: «مَنْ سَمِعَ رَجُلاً يَنْشُدُ ضَالَّةً فِي الْمَسْجِدِ، فَلْيَقُلْ: لا رَدَّهَا اللّٰهُ عَلَيْكَ، فَإِنَّ الْمَسَاجِدَ لَمْ تُبْنَ لِهٰذَا».

(...) ـ وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا الْمُقْرِئُ: حَدَّثَنَا حَيْوَةُ. قَالَ: سَمِعْتُ أَبَا الأَسْوَدِ يَقُولُ: حَدَّثَنِي أَبُو عَبْدِ اللّٰهِ مَوْلَى شَدَّادٍ: أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: سَمِعْتُ رَسُولَ اللّٰهِ ﷺ... يَقُولُ: بِمِثْلِهِ.

٨٠ ـ (٥٦٩) ـ وحدّثني حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا الثَّوْرِيُّ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ: أَنَّ رَجُلاً نَشَدَ فِي الْمَسْجِدِ. فَقَالَ: مَنْ دَعَا إِلَى الْجَمَلِ الأَحْمَرِ؟ فَقَالَ النَّبِيُّ ﷺ: «لا وَجَدْتَ، إِنَّما بُنِيَتِ الْمَسَاجِدُ لِمَا بُنِيَتْ لَهُ».

٨١ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ، عَنْ أَبِي سِنَانٍ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ: أَنَّ النَّبِيَّ ﷺ لَمَّا صَلَّى قَامَ رَجُلٌ فَقَالَ: مَنْ دَعَا إِلَى الْجَمَلِ الأَحْمَرِ؟ فَقَالَ النَّبِيُّ ﷺ: «لاَ وَجَدْتَ، إِنَّمَا بُنِيَتِ الْمَسَاجِدُ لِمَا بُنِيَتْ لَهُ».

(...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا جَرِيرٌ، عَنْ مُحَمَّدِ بْنِ شَيْبَةَ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنِ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، قَالَ: جَاءَ أَعْرَابِيٌّ بَعْدَمَا صَلَّى النَّبِيُّ ﷺ صَلاَةَ الْفَجْرِ، فَأَدْخَلَ رَأْسَهُ مِنْ بَابِ الْمَسْجِدِ... فَذَكَرَ بِمِثْلِ حَدِيثِهِمَا.

قَالَ مُسْلِمٌ: هُوَ شَيْبَةُ بْنُ نَعَامَةَ، أَبُو نَعَامَةَ، رَوَى عَنْهُ مِسْعَرٌ وَهُشَيْمٌ وَجَرِيرٌ وَغَيْرُهُمْ، مِنَ الْكُوفِيِّينَ.

١٩ ـ باب السهو في الصلاة والسجود له

٨٢ ـ (٣٨٩) ـ حدّثنا يَحْيَى بْنُ يَحْيَى، قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللّٰهِ ﷺ قَالَ: «إِنَّ أَحَدَكُمْ

prayer, Satan would come and distract his mind to the extent that he would not know how much he prayed. So, if anyone of you found such a thing, he should offer two prostrations while sitting (at the end of the prayer, after reciting Tashahhud)".

(...) The like of it was narrated on the authority of Az-Zuhri, with the same chain of transmitters.

83-(...) Abu Huraira narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "When the Adhan is pronounced Satan turns on his heels and passes wind with noise during his flight in order not to hear the Adhan. When the Adhan reaches its end he comes back and again turns on his heels when the prayer establishment (Iqama) is pronounced. After its completion he returns again till he whispers into the heart of the person (to divert his attention from his prayer) saying to him: "Remember such-and-such a thing, and such-and-such a thing", making him remember things, which he has not recalled to his mind before the prayer to the extent that he would forget how much he has prayed. So, if anyone of you did not know (in view of his forgetfulness) how much he prayed, he should offer two prostrations while sitting (after reciting Tashahhud)".

84-(...) Abu Huraira narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Satan turns back on his heels, breaking wind when the prayer establishment is pronounced". (Then he mentioned the same, with this addition: "He (Satan) causes him to think of pleasant things and of things he might wish for, and reminds him of such needs which he had forgotten").

85-(570) Abdullah Ibn Buhaina narrated: Once, The Messenger of Allah "Allah's blessing and peace be upon him" led us in a two-Rak'a prayer. Then, he stood up and did not sit down; and the people stood with him. When he finished from the prayer, we expected for his end salutation. But he magnified Allah and offered two prostrations while he was sitting, before the end salutation. Then, he said the end salutation.

86-(...) Abdullah Ibn Buhaina Al-Asadi, an ally of the sons of Abd Al-Muttalib, narrated: The Messenger of Allah "Allah's blessing and peace be upon him" stood up in the Noon prayer, though he had to sit (after the second Rak'a). When he completed the prayer, he offered two prostrations saying in each: "Allah is Greater", while he was sitting before uttering the end salutation, and the people offered the two prostrations with him, in compensation for the sitting he had forgotten (after the second Rak'a).

إِذَا قَامَ يُصَلِّي جَاءَهُ الشَّيْطَانُ فَلَبَسَ عَلَيْهِ، حَتَّى لا يَدْرِي كَمْ صَلَّى، فَإِذَا وَجَدَ ذٰلِكَ أَحَدُكُمْ، فَلْيَسْجُدْ سَجْدَتَيْنِ وَهُوَ جَالِسٌ».

[البخاري: كتاب السهو، باب السهو في الفرض والتطوع، رقم: ١٢٣٢].

(...) ـ **حدّثني** عَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ، قَالا: حَدَّثَنَا سُفْيَانُ ـ وَهُوَ ابْنُ عُيَيْنَةَ ـ (ح) قَالَ: وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَمُحَمَّدُ بْنُ رُمْحٍ، عَنِ اللَّيْثِ بْنِ سَعْدٍ، كِلاَهُمَا عَنِ الزُّهْرِيِّ، بِهٰذَا الإِسْنَادِ... نَحْوَهُ.

٨٣ ـ (...) ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي، عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ: حَدَّثَنَا أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَٰنِ: أَنَّ أَبَا هُرَيْرَةَ حَدَّثَهُمْ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا نُودِيَ بِالأَذَانِ أَدْبَرَ الشَّيْطَانُ. لَهُ ضُرَاطٌ حَتَّى لا يَسْمَعَ الأَذَانَ، فَإِذَا قُضِيَ الأَذَانُ أَقْبَلَ، فَإِذَا ثُوِّبَ بِهَا أَدْبَرَ، فَإِذَا قُضِيَ التَّثْوِيبُ أَقْبَلَ يَخْطُرُ بَيْنَ الْمَرْءِ وَنَفْسِهِ، يَقُولُ: اذْكُرْ كَذَا، اذْكُرْ كَذَا، لِمَا لَمْ يَكُنْ يَذْكُرُ، حَتَّى يَظَلَّ الرَّجُلُ إِنْ يَدْرِي كَمْ صَلَّى، فَإِذَا لَمْ يَدْرِ أَحَدُكُمْ كَمْ صَلَّى فَلْيَسْجُدْ سَجْدَتَيْنِ وَهُوَ جَالِسٌ».

[البخاري: كتاب السهو، باب إذا لم يدر كم صلى...، رقم: ١٢٣١].

٨٤ ـ (...) ـ **حدّثني** حَرْمَلَةُ بْنُ يَحْيَىٰ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرٌو، عَنْ عَبْدِ رَبِّهِ بْنِ سَعِيدٍ، عَنْ عَبْدِ الرَّحْمَٰنِ الأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ الشَّيْطَانَ إِذَا ثُوِّبَ بِالصَّلاَةِ وَلَّى وَلَهُ ضُرَاطٌ...» فَذَكَرَ نَحْوَهُ. وَزَادَ: «فَهَنَّاهُ وَمَنَّاهُ، وَذَكَّرَهُ مِنْ حَاجَاتِهِ مَا لَمْ يَكُنْ يَذْكُرُ».

٨٥ ـ (٥٧٠) ـ **حدّثنا** يَحْيَىٰ بْنُ يَحْيَىٰ، قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عَبْدِ الرَّحْمَٰنِ الأَعْرَجِ، عَنْ عَبْدِ اللَّهِ بْنِ بُحَيْنَةَ؛ قَالَ: صَلَّى لَنَا رَسُولُ اللَّهِ ﷺ رَكْعَتَيْنِ مِنْ بَعْضِ الصَّلَوَاتِ، ثُمَّ قَامَ فَلَمْ يَجْلِسْ، فَقَامَ النَّاسُ مَعَهُ، فَلَمَّا قَضَىٰ صَلاَتَهُ وَنَظَرْنَا تَسْلِيمَهُ كَبَّرَ، فَسَجَدَ سَجْدَتَيْنِ وَهُوَ جَالِسٌ ـ قَبْلَ التَّسْلِيمِ ـ ثُمَّ سَلَّمَ.

[البخاري: كتاب الأذان، باب من لم ير التشهد الأول واجباً، رقم: ٨٢٩].

٨٦ ـ (...) ـ **وحدّثنا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ. (ح) قَالَ: وَحَدَّثَنَا ابْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ، عَنِ ابْنِ شِهَابٍ، عَنِ الأَعْرَجِ، عَنْ عَبْدِ اللَّهِ بْنِ بُحَيْنَةَ الأَسْدِيِّ، حَلِيفِ بَنِي عَبْدِ الْمُطَّلِبِ: أَنَّ رَسُولَ اللَّهِ ﷺ قَامَ فِي صَلاَةِ الظُّهْرِ وَعَلَيْهِ جُلُوسٌ، فَلَمَّا أَتَمَّ صَلاَتَهُ سَجَدَ سَجْدَتَيْنِ، يُكَبِّرُ فِي كُلِّ سَجْدَةٍ وَهُوَ جَالِسٌ، قَبْلَ أَنْ يُسَلِّمَ، وَسَجَدَهُمَا النَّاسُ مَعَهُ، مَكَانَ مَا نَسِيَ مِنَ الْجُلُوسِ.

87-(...) Abdullah Ibn Malik Ibn Buhaina Al-Asadi narrated: The Messenger of Allah "Allah's blessing and peace be upon him" stood up (at the end of two Rak'as) when he had to sit and went on with the prayer. But when he was at the end of the prayer, he prostrated before the end salutation and then uttered the end salutation.

88-(571) Abu Sa'id Al-Khudri narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone of you has doubt about his prayer and he does not know how much he has prayed, whether three or four (Rak'as), he should leave his suspicion and depend upon that of which he is certain, and offer two prostrations before uttering the end salutation. If he has offered five Rak'as, they will make his prayer an even number for him, and if he has offered just four, they will be regarded as humiliation for Satan".

(...) The like of it was narrated on the authority of Zaid Ibn Aslam, with the same chain of transmitters, and said in this narration: "He should offer two prostrations before the end salutation", as Sulaiman Ibn Bilal, said.

89-(572) Alqama narrated that Abdullah Ibn Mas'ud said: The Messenger of Allah "Allah's blessing and peace be upon him" led us in the Prayer (Ibrahim, a sub-narrator, said: Either he omitted from or increased in it). After he had uttered the end salutation, he was asked: "O Messenger of Allah! Is there anything new about the Prayer?" He (the Prophet) said: "What is it?" They said: "You prayed such and such". He (the Prophet) turned his feet, faced the Qibla and performed two prostrations after which he uttered the end salutation. Then he turned his face towards us and said: "If there is anything new about the Prayer I will inform you of it. But I am a human being and I forget as you forget, so when I forget, remind me. Furthermore, when anyone of you is in doubt about his Prayer, he should aim at what is right (and act upon it), and complete his Prayer in that respect and then offer two prostrations".

90-(...) Mansur narrated the same, with the same chain of transmitters. In the narration of Ibn Bishr he said: "Let him see what is closer to the truth, at which he should aim (and upon which he should act)". In the narration of Waki, he said: "Let him aim at what is right (and act upon it)".

(...) Mansur narrated the same, with the same chain of transmitters, and here, Mansur said: "Let him see what is closer to the truth at which he should aim".

(...) Mansur narrated the same, with the same chain of transmitters, and said: "He should aim at what is right (and act upon it)".

٨٧ ـ (...) ـ وحدّثنا أَبُو الرَّبِيعِ الزَّهْرَانِيُّ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ، عَنْ عَبْدِ الرَّحْمَٰنِ الأَعْرَجِ، عَنْ عَبْدِ اللَّهِ بْنِ مَالِكٍ بْنِ بُحَيْنَةَ الأَزْدِيِّ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَامَ فِي الشَّفْعِ الَّذِي يُرِيدُ أَنْ يَجْلِسَ فِي صَلاَتِهِ، فَمَضَىٰ فِي صَلاَتِهِ، فَلَمَّا كَانَ فِي آخِرِ الصَّلاَةِ سَجَدَ قَبْلَ أَنْ يُسَلِّمَ، ثُمَّ سَلَّمَ.

٨٨ ـ (٥٧١) ـ وحدّثني مُحَمَّدُ بْنُ أَحْمَدَ بْنِ أَبِي خَلَفٍ: حَدَّثَنَا مُوسَىٰ بْنُ دَاوُدَ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلاَلٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا شَكَّ أَحَدُكُمْ فِي صَلاَتِهِ فَلَمْ يَدْرِ كَمْ صَلَّى ـ ثَلاَثاً أَمْ أَرْبَعاً ـ فَلْيَطْرَحِ الشَّكَّ وَلْيَبْنِ عَلَىٰ مَا اسْتَيْقَنَ، ثُمَّ يَسْجُدُ سَجْدَتَيْنِ قَبْلَ أَنْ يُسَلِّمَ، فَإِنْ كَانَ صَلَّى خَمْساً، شَفَعْنَ لَهُ صَلاَتَهُ، وَإِنْ كَانَ صَلَّى إِتْمَاماً لأَرْبَعٍ، كَانَتَا تَرْغِيماً لِلشَّيْطَانِ».

(...) ـ حدّثني أَحْمَدُ بْنُ عَبْدِ الرَّحْمَٰنِ ابْنِ وَهْبٍ: حَدَّثَنِي عَمِّي عَبْدُ اللَّهِ: حَدَّثَنِي دَاوُدُ بْنُ قَيْسٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، بِهَٰذَا الإِسْنَادِ. وَفِي مَعْنَاهُ قَالَ: «يَسْجُدُ سَجْدَتَيْنِ قَبْلَ السَّلاَمِ» كَمَا قَالَ سُلَيْمَانُ بْنُ بِلاَلٍ.

٨٩ ـ (٥٧٢) ـ وحدّثنا عُثْمَانُ وَأَبُو بَكْرٍ ابْنَا أَبِي شَيْبَةَ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، جَمِيعاً عَنْ جَرِيرٍ، قَالَ عُثْمَانُ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، قَالَ: قَالَ عَبْدُ اللَّهِ: صَلَّى رَسُولُ اللَّهِ ﷺ ـ قَالَ إِبْرَاهِيمُ: زَادَ، أَوْ نَقَصَ ـ فَلَمَّا سَلَّمَ قِيلَ لَهُ: يَا رَسُولَ اللَّهِ، أَحَدَثَ فِي الصَّلاَةِ شَيْءٌ؟ قَالَ: «وَمَا ذَاكَ؟» قَالُوا: صَلَّيْتَ كَذَا وَكَذَا. قَالَ: فَثَنَىٰ رِجْلَيْهِ، وَاسْتَقْبَلَ الْقِبْلَةَ، فَسَجَدَ سَجْدَتَيْنِ، ثُمَّ سَلَّمَ، ثُمَّ أَقْبَلَ عَلَيْنَا بِوَجْهِهِ فَقَالَ: «إِنَّهُ لَوْ حَدَثَ فِي الصَّلاَةِ شَيْءٌ أَنْبَأْتُكُمْ بِهِ، وَلَكِنْ إِنَّمَا أَنَا بَشَرٌ أَنْسَىٰ كَمَا تَنْسَوْنَ، فَإِذَا نَسِيتُ فَذَكِّرُونِي، وَإِذَا شَكَّ أَحَدُكُمْ فِي صَلاَتِهِ فَلْيَتَحَرَّ الصَّوَابَ، فَلْيُتِمَّ عَلَيْهِ، ثُمَّ لِيَسْجُدْ سَجْدَتَيْنِ».
[البخاري: كتاب الصلاة، باب التوجه نحو القبلة حيث كان، رقم: ٤٠١]

٩٠ ـ (...) ـ حدّثناه أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ بِشْرٍ. (ح) قَالَ: وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا وَكِيعٌ، كِلاَهُمَا عَنْ مِسْعَرٍ، عَنْ مَنْصُورٍ، بِهَٰذَا الإِسْنَادِ.
وَفِي رِوَايَةِ ابْنِ بِشْرٍ: «فَلْيَنْظُرْ أَحْرَىٰ ذَٰلِكَ لِلصَّوَابِ». وَفِي رِوَايَةِ وَكِيعٍ: «فَلْيَتَحَرَّ الصَّوَابَ».

(...) ـ وحدّثناه عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَٰنِ الدَّارِمِيُّ: أَخْبَرَنَا يَحْيَىٰ بْنُ حَسَّانَ: حَدَّثَنَا وُهَيْبُ بْنُ خَالِدٍ: حَدَّثَنَا مَنْصُورٌ، بِهَٰذَا الإِسْنَادِ. وَقَالَ مَنْصُورٌ: «فَلْيَنْظُرْ أَحْرَىٰ ذَٰلِكَ لِلصَّوَابِ».

(...) ـ حدّثناه إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عُبَيْدُ بْنُ سَعِيدٍ الأُمَوِيُّ: حَدَّثَنَا سُفْيَانُ، عَنْ مَنْصُورٍ، بِهَٰذَا الإِسْنَادِ. وَقَالَ: «فَلْيَتَحَرَّ الصَّوَابَ».

(...) ـ حدّثناه مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ مَنْصُورٍ، بِهَٰذَا الإِسْنَادِ. وَقَالَ: «فَلْيَتَحَرَّ أَقْرَبَ ذَٰلِكَ إِلَى الصَّوَابِ».

(...) The same was narrated on the authority of Mansur, with the same chain of transmitters, and said here: "He should aim at what is likely right (and act upon it)".

(...) It was narrated on the authority of Mansur, with the same chain of transmitters, and said: "He should aim at what he thinks to be right".

(...) It was narrated on the authority of Mansur, and said: "Let him aim at what is right (and act upon it)".

91-(...) Alqama narrated that Abdullah told: Once, The Prophet "Allah's blessing and peace be upon him" offered five Rak'as (instead of four) for Dhuhr prayer. When he uttered the end salutation, he was asked: "Has anything been increased in the prayer?" he said: "What is it?" they said: "You offered five Rak'as (instead of four)". Upon this, he performed two prostrations.

92-(...) Alqama narrated that he offered five Rak'as with them.

(...) Ibrahim Ibn Sowaid narrated that once, Alqama offered five Rak'as (instead of four) with us for the Dhuhr prayer. When he said the end salutation, the people said to him: "O Abu Shibl! You offered five Rak'as with us". He said: "No! I did not do". They said: "No! You did so". The narrator said: I was present with the people and I was still a young boy; and I said: "No! You offered five Rak'as". He said to me: "And you also, O one-eyed man, say that?" I replied in the affirmative.

He turned (to the direction of the Qibla) and offered two prostrations, after which, he uttered the end salutation. Then he said: Abdullah told: Once, The Messenger of Allah "Allah's blessing and peace be upon him" prayed with us five Rak'as (instead of four). After he had (finished and then) turned to us, the people talked to one another in a low tone. Upon this, he (The Prophet) asked them: "What is the matter with you?" they said: "O Messenger of Allah! Has anything been increased in the prayer?" he answered in the negative. They said: "You offered five Rak'as (instead of four)". He turned (towards the direction of the Qibla) and offered two prostrations, after which he uttered the end salutation. Then, he said: "Indeed, I'm only a human being, and I forget as you forget". (Ibn Numair added in his narration: "So, if anyone of you forgot he should offer two prostrations").

93-(...) Abdullah narrated: Once, The Messenger of Allah "Allah's blessing and peace be upon him" prayed with us five (Rak'as instead of four). We asked: "O Messenger of Allah! Has anything been increased in the prayer?" he said: "(No.) What is the matter?" we said: "You offered five (Rak'as instead of four)". Upon this, he said: "I'm only a human being

(...) ـ وحدّثناه يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا فُضَيْلُ بْنُ عِيَاضٍ، عَنْ مَنْصُورٍ، بِهَٰذَا الإِسْنَادِ. وَقَالَ: «فَلْيَتَحَرَّ الَّذِي يَرَىٰ أَنَّهُ الصَّوَابُ».

(...) ـ وحدّثناه ابْنُ أَبِي عُمَرَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ الصَّمَدِ، عَنْ مَنْصُورٍ، بِإِسْنَادِ هَٰؤُلاءِ. وَقَالَ: «فَلْيَتَحَرَّ الصَّوَابَ».

٩١ ـ (...) ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ: أَنَّ النَّبِيَّ ﷺ صَلَّى الظُّهْرَ خَمْساً. فَلَمَّا سَلَّمَ قِيلَ لَهُ: أَزِيدَ فِي الصَّلاةِ؟ قَالَ: «وَمَا ذَاكَ؟» قَالُوا: صَلَّيْتَ خَمْساً، فَسَجَدَ سَجْدَتَيْنِ.

[البخاري: كتاب الصلاة، باب ما جاء في القبلة، رقم: ٤٠٤].

٩٢ ـ (...) ـ وحدّثنا ابْنُ نُمَيْرٍ: حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنِ الْحَسَنِ بْنِ عُبَيْدِ اللَّهِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ؛ أَنَّهُ صَلَّى بِهِمْ خَمْساً.

(...) ـ حدّثنا عُثْمَانُ بْنُ أَبِي شَيْبَةَ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا جَرِيرٌ، عَنِ الْحَسَنِ بْنِ عُبَيْدِ اللَّهِ، عَنْ إِبْرَاهِيمَ بْنِ سُوَيْدٍ؛ قَالَ: صَلَّى بِنَا عَلْقَمَةُ الظُّهْرَ خَمْساً. فَلَمَّا سَلَّمَ قَالَ الْقَوْمُ: يَا أَبَا شِبْلٍ، قَدْ صَلَّيْتَ خَمْساً! قَالَ: كَلاَّ. مَا فَعَلْتُ. قَالُوا: بَلَىٰ. قَالَ: وَكُنْتُ فِي نَاحِيَةِ الْقَوْمِ. وَأَنَا غُلامٌ. فَقُلْتُ: بَلَىٰ. قَدْ صَلَّيْتَ خَمْساً. قَالَ لِي: وَأَنْتَ أَيْضاً، يَا أَعْوَرُ، تَقُولُ ذَاكَ؟ قَالَ: قُلْتُ: نَعَمْ. قَالَ: فَانْفَتَلَ فَسَجَدَ سَجْدَتَيْنِ، ثُمَّ سَلَّمَ، ثُمَّ قَالَ: قَالَ عَبْدُ اللَّهِ: صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ خَمْساً، فَلَمَّا انْفَتَلَ تَوَشْوَشَ الْقَوْمُ بَيْنَهُمْ. فَقَالَ: «مَا شَأْنُكُمْ؟» قَالُوا: يَا رَسُولَ اللَّهِ، هَلْ زِيدَ فِي الصَّلاةِ؟ قَالَ: «لا»، قَالُوا: فَإِنَّكَ قَدْ صَلَّيْتَ خَمْساً. فَانْفَتَلَ ثُمَّ سَجَدَ سَجْدَتَيْنِ، ثُمَّ سَلَّمَ. ثُمَّ قَالَ: «إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ، أَنْسَىٰ كَمَا تَنْسَوْنَ».

وَزَادَ ابْنُ نُمَيْرٍ فِي حَدِيثِهِ: «فَإِذَا نَسِيَ أَحَدُكُمْ فَلْيَسْجُدْ سَجْدَتَيْنِ».

٩٣ ـ (...) ـ وحدّثناه عَوْنُ بْنُ سَلاَّمٍ الْكُوفِيُّ: أَخْبَرَنَا أَبُو بَكْرٍ النَّهْشَلِيُّ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ الأَسْوَدِ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ؛ قَالَ: صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ خَمْساً، فَقُلْنَا: يَا رَسُولَ اللَّهِ، أَزِيدَ فِي الصَّلاةِ؟ قَالَ: «وَمَا ذَاكَ؟» قَالُوا: صَلَّيْتَ

as you; I remember (things) as you remember, and forget (things) as you forget". Then, he performed the two prostrations of forgetfulness.

94-(...) Ibrahim narrated from Alqama from Abdullah: Once, The Messenger of Allah "Allah's blessing and peace be upon him" offered a certain (obligatory) prayer, in which he either omitted or added (Ibrahim said: The suspicion is from me). It was said: "O Messenger of Allah! Has anything been increased in the prayer?" he (replied in the negative and) said: "I'm only a human being as you, and I forget as you forget. However, if anyone of you forgot (something in the prayer) he should offer two prostrations while sitting". Then, The Messenger of Allah "Allah's blessing and peace be upon him" turned (towards the Qibla) and offered two prostrations.

95-(...) Ibrahim narrated from Alqama from Abdullah that The Prophet "Allah's blessing and peace be upon him" offered the two prostrations of forgetfulness after the end salutation and the talk (with the people).

96-(...) Ibrahim narrated from Alqama that Abdullah said: Once, we offered the prayer with The Messenger of Allah "Allah's blessing and peace be upon him", who either added to it or omitted (something) from it (Ibrahim said: By Allah! That suspicion came from me). We asked him: "O Messenger of Allah! Is there anything new about the prayer?" he answered in the negative. Then, we mentioned to him what he had done. Upon this, he said: "If one increased to, or decreased something (from the prayer), he should offer two prostrations (of forgetfulness)". Then, he offered two prostrations.

97-(573) Ibn Sirin narrated: I heard Abu Huraira saying: Allah's Apostle "Allah's blessing and peace be upon him" led us in one of the two evening prayers: either Dhuhr or Asr. He prayed two Rak'as and then finished the prayer with the end salutation. He stood up near a piece of wood Lying across the mosque, against which he leaned in such a way as if he was angry. Amongst the people were Abu Bakr and Umar, but they hesitated to ask (The Prophet). People, who were in a hurry, left the mosque through its gates. They wondered whether the prayer was reduced. (A long-handed man called) Dhul'yadain asked The Prophet "Allah's blessing and peace be upon him": "O Allah's Apostle! Has the prayer been reduced or have you forgotten?" The Prophet "Allah's blessing and peace be upon him" looked to the right and to the left. Then, he asked: "What is that, which Dhul'yadain is saying?" they said: "He has told the truth. You did not offer but two Rak'as". Then, he offered other two Rak'as, and uttered the end salutation (Taslim). He said: "Allah is greater". Then he prostrated. He

خَمْساً. قَالَ: «إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ: أَذْكُرُ كَمَا تَذْكُرُونَ، وَأَنْسَىٰ كَمَا تَنْسَوْنَ». ثُمَّ سَجَدَ سَجْدَتَيِ السَّهْوِ.

٩٤ ـ (...) ـ وحدّثنا مِنْجَابُ بْنُ الْحَارِثِ التَّمِيمِيُّ: أَخْبَرَنَا ابْنُ مُسْهِرٍ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ؛ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ، فَزَادَ، أَوْ نَقَصَ ـ قَالَ إِبْرَاهِيمُ: وَالْوَهْمُ مِنِّي ـ فَقِيلَ: يَا رَسُولَ اللَّهِ، أَزِيدَ فِي الصَّلاَةِ شَيْءٌ؟ فَقَالَ: «إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ أَنْسَىٰ كَمَا تَنْسَوْنَ، فَإِذَا نَسِيَ أَحَدُكُمْ، فَلْيَسْجُدْ سَجْدَتَيْنِ وَهُوَ جَالِسٌ»، ثُمَّ تَحَوَّلَ رَسُولُ اللَّهِ ﷺ فَسَجَدَ سَجْدَتَيْنِ.

٩٥ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالاَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ. (ح) قَالَ: وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا حَفْصٌ وَأَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ: أَنَّ النَّبِيَّ ﷺ سجد سَجْدَتَي السَّهْوِ، بَعْدَ السَّلاَمِ وَالْكَلاَمِ.

٩٦ ـ (...) ـ وحدّثني الْقَاسِمُ بْنُ زَكَرِيَّاءَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ الْجُعْفِيُّ، عَنْ زَائِدَةَ، عَنْ سُلَيْمَانَ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ؛ قَالَ: صَلَّيْنَا مَعَ رَسُولِ اللَّهِ ﷺ. فَإِمَّا زَادَ، أَوْ نَقَصَ ـ قَالَ إِبْرَاهِيمُ: وَايْمُ اللَّهِ، مَا جَاءَ ذَاكَ إِلاَّ مِنْ قِبَلِي ـ قَالَ: فَقُلْنَا: يَا رَسُولَ اللَّهِ، أَحَدَثَ فِي الصَّلاَةِ شَيْءٌ؟ فَقَالَ: «لاَ»، قَالَ: فَقُلْنَا لَهُ الَّذِي صَنَعَ، فَقَالَ: «إِذَا زَادَ الرَّجُلُ، أَوْ نَقَصَ، فَلْيَسْجُدْ سَجْدَتَيْنِ». قَالَ: ثُمَّ سَجَدَ سَجْدَتَيْنِ.

٩٧ ـ (٥٧٣) ـ حدّثني عَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ، جَمِيعاً عَنِ ابْنِ عُيَيْنَةَ. قَالَ عَمْرٌو: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ: حَدَّثَنَا أَيُّوبُ قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ سِيرِينَ يَقُولُ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ إِحْدَى صَلاَتَيِ الْعَشِيِّ، إِمَّا الظُّهْرَ وَإِمَّا الْعَصْرَ، فَسَلَّمَ فِي رَكْعَتَيْنِ، ثُمَّ أَتَىٰ جِذْعاً فِي قِبْلَةِ الْمَسْجِدِ فَاسْتَنَدَ إِلَيْهَا مُغْضَباً، وَفِي الْقَوْمِ أَبُو بَكْرٍ وَعُمَرُ، فَهَابَا أَنْ يَتَكَلَّمَا. وَخَرَجَ سَرَعَانُ النَّاسِ، قُصِرَتِ الصَّلاَةُ، فَقَامَ ذُو الْيَدَيْنِ فَقَالَ: يَا رَسُولَ اللَّهِ، أَقُصِرَتِ الصَّلاَةُ أَمْ نَسِيتَ؟ فَنَظَرَ

then raised his head saying: "Allah is greater". He then again said: "Allah is greater", and prostrated once again. Then he raised his head and said: "Allah is greater". Then, (as I was told on the authority of Imran Ibn Husain) he ended the prayer with the end salutation (Taslim).

98-(...) Abu Huraira narrated: Allah's Apostle "Allah's blessing and peace be upon him" led us in one of the two evening prayers...(and mentioned the same as narrated by Sufyan).

99-(...) Abu Huraira narrated: Allah's Apostle "Allah's blessing and peace be upon him" led us in Asr prayer. He prayed two Rak'as and then finished the prayer with the end salutation. (A long-handed man called) Dhul'yadain stood and asked: "O Allah's Apostle! Has the prayer been reduced or have you forgotten?" The Prophet "Allah's blessing and peace be upon him" replied: "Both them have not happened (i.e. neither I have forgotten nor has the prayer been reduced)". He said: "No! You have forgotten O Messenger of Allah". The Messenger of Allah "Allah's blessing and peace be upon him" faced the people and asked: "is what Dhul'yadain said true?" They said: "Yes, it is true". The Messenger of Allah "Allah's blessing and peace be upon him" (stood up again and) completed the remaining prayer. Then, he offered two prostrations (of forgetfulness) while he was sitting, after the end salutation.

(...) Abu Huraira narrated: Once, The Messenger of Allah "Allah's blessing and peace be upon him" offered only two Rak'as from the Dhuhr prayer, and then uttered the end salutation. A man from (the tribe of) Banu Sulaim came to him and said: "O Messenger of Allah! Has the prayer been reduced, or have you forgotten?" (And he mentioned the same Hadith).

100-(...) Abu Huraira narrated: While I was offering the Dhuhr prayer with The Messenger of Allah "Allah's blessing and peace be upon him", he said the end salutation after the second Rak'a. A man from Banu Sulaim stood up...(and mentioned the same narration).

101-(574) Imran Ibn Husain narrated that once, The Messenger of Allah "Allah's blessing and peace be upon him" offered the Asr prayer, and uttered the end salutation after three Rak'as. Then, he (left the mosque and) entered into his home. A long-handed man called Al-Khirbaq stood up to him and said: "O Messenger of Allah!" (And he mentioned to him what he had done). He (The Prophet) went out angrily, dragging his garment, until he reached the people (in the mosque). He asked them: "Has this (long-handed person) told the truth?" they answered in the affirmative. Then, he

النَّبِيُّ ﷺ يَمِيناً وَشِمَالاً. فَقَالَ: «مَا يَقُولُ ذُو الْيَدَيْنِ؟» قَالُوا: صَدَقَ. لَمْ تُصَلِّ إِلاَّ رَكْعَتَيْنِ، فَصَلَّى رَكْعَتَيْنِ وَسَلَّمَ، ثُمَّ كَبَّرَ ثُمَّ سَجَدَ، ثُمَّ كَبَّرَ فَرَفَعَ، ثُمَّ كَبَّرَ وَسَجَدَ، ثُمَّ كَبَّرَ وَرَفَعَ. قَالَ: وَأُخْبِرْتُ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ، أَنَّهُ قَالَ: وَسَلَّمَ.

٩٨ ـ (...) ـ حدّثنا أَبُو الرَّبِيعِ الزَّهْرَانِيُّ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا أَيُّوبُ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ إِحْدَى صَلاَتَيِ الْعَشِيِّ... بِمَعْنَى حَدِيثِ سُفْيَانَ.

٩٩ ـ (...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ دَاوُدَ بْنِ الْحُصَيْنِ، عَنْ أَبِي سُفْيَانَ مَوْلَى ابْنِ أَبِي أَحْمَدَ؛ أَنَّهُ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: صَلَّى لَنَا رَسُولُ اللَّهِ ﷺ صَلاَةَ الْعَصْرِ، فَسَلَّمَ فِي رَكْعَتَيْنِ، فَقَامَ ذُو الْيَدَيْنِ فَقَالَ: أَقُصِرَتِ الصَّلاَةُ يَا رَسُولَ اللَّهِ، أَمْ نَسِيتَ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «كُلُّ ذٰلِكَ لَمْ يَكُنْ»، فَقَالَ: قَدْ كَانَ بَعْضُ ذٰلِكَ، يَا رَسُولَ اللَّهِ، فَأَقْبَلَ رَسُولُ اللَّهِ ﷺ عَلَى النَّاسِ فَقَالَ: «أَصَدَقَ ذُو الْيَدَيْنِ؟» فَقَالُوا: نَعَمْ. يَا رَسُولَ اللَّهِ، فَأَتَمَّ رَسُولُ اللَّهِ ﷺ مَا بَقِيَ مِنَ الصَّلاَةِ، ثُمَّ سَجَدَ سَجْدَتَيْنِ ـ وَهُوَ جَالِسٌ ـ بَعْدَ التَّسْلِيمِ.

(...) ـ وحدّثني حجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا هَارُونُ بْنُ إِسْمَاعِيلَ الْخَزَّازُ: حَدَّثَنَا عَلِيٌّ ـ وَهُوَ ابْنُ الْمُبَارَكِ ـ: حَدَّثَنَا يَحْيَىٰ: حَدَّثَنَا أَبُو سَلَمَةَ: حَدَّثَنَا أَبُو هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى رَكْعَتَيْنِ مِنْ صَلاَةِ الظُّهْرِ، ثُمَّ سَلَّمَ، فَأَتَاهُ رَجُلٌ مِنْ بَنِي سُلَيْمٍ. فَقَالَ: يَا رَسُولَ اللَّهِ، أَقُصِرَتِ الصَّلاَةُ أَمْ نَسِيتَ؟... وَسَاقَ الْحَدِيثَ.

١٠٠ ـ (...) ـ وحدّثني إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَىٰ، عَنْ شَيْبَانَ، عَنْ يَحْيَىٰ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: بَيْنَا أَنَا أُصَلِّي مَعَ النَّبِيِّ ﷺ صَلاَةَ الظُّهْرِ، سَلَّمَ رَسُولُ اللَّهِ ﷺ مِنَ الرَّكْعَتَيْنِ. فَقَامَ رَجُلٌ مِنْ بَنِي سُلَيْمٍ... وَاقْتَصَّ الْحَدِيثَ.

١٠١ ـ (٥٧٤) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ. جَمِيعاً عَنِ ابْنِ عُلَيَّةَ. قَالَ زُهَيْرٌ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ خَالِدٍ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَبِي الْمُهَلَّبِ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ: أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى الْعَصْرَ فَسَلَّمَ فِي ثَلاَثِ رَكَعَاتٍ. ثُمَّ دَخَلَ مَنْزِلَهُ، فَقَامَ إِلَيْهِ رَجُلٌ يُقَالُ لَهُ: الْخِرْبَاقُ، وَكَانَ فِي يَدَيْهِ طُولٌ. فَقَالَ: يَا رَسُولَ اللَّهِ، فَذَكَرَ لَهُ صَنِيعَهُ. وَخَرَجَ غَضْبَانَ يَجُرُّ رِدَاءَهُ حَتَّى انْتَهَى إِلَى النَّاسِ. فَقَالَ: «أَصَدَقَ هٰذَا؟» قَالُوا: نَعَمْ. فَصَلَّى رَكْعَةً، ثُمَّ سَلَّمَ، ثُمَّ سَجَدَ سَجْدَتَيْنِ، ثُمَّ سَلَّمَ.

offered one Rak'a, uttered the salutation, offered two prostrations, and then said salutation once again.

102-(...) Imran Ibn Husain narrated: Once, The Messenger of Allah "Allah's blessing and peace be upon him" said the end salutation after three Rak'as of Asr prayer (instead of four). Then, he (left the mosque and) entered into his chamber. A long-handed man stood up and said to him: "Has the prayer been reduced, O Messenger of Allah?" upon this, he went out angrily, offered the Rak'a which he forgot, and uttered salutation. Then, he offered the two prostrations of forgetfulness and said salutation.

[20] The prostration of reciting (The Quran)

103-(575) Nafi narrated from Ibn Umar that The Prophet "Allah's blessing and peace be upon him" used to recite The Quran, and whenever he recited a Sura containing a prostration (Verse), he would fall in prostration, and we would fall in prostration with him, (and it might become so much crowded) to the extent that some of us could find no place for his forehead (to prostrate).

104-(...) Nafi narrated that Ibn Umar said: The Messenger of Allah "Allah's blessing and peace be upon him" used to recite The Quran and whenever he passed by a prostration (Verse), he would prostrate, and we would follow him until it would so much crowded with us to the extent that there would be no place for some of us to prostrate, and that was not in the prayer.

105-(576) Al-Aswad narrated that Abdullah said: The Prophet "Allah's blessing and peace be upon him" recited The Sura of Star (at Mecca) and prostrated while reciting it. There was none (of those who were with him) except that he prostrated. But an old man took a handful of small stones or earth and lifted it to his forehead and said: "This is sufficient for me". Later on, I saw him killed as a non-believer.

106-(577) Ata Ibn Yasar narrated that he asked Zaid Ibn Thabit about the recitation with the imam (during the prayer). He told him that there would be no recitation (obligatory) with the imam, and told that he (Zaid) recited the Sura of Star before The Messenger of Allah "Allah's blessing and peace be upon him", and he did not prostrate.

107-(578) Abu Salama Ibn Abd Ar-Rahman narrated that once, Abu Huraira recited (while leading the prayer the Sura): "When the Sky is rent asunder", and then he prostrated in it. After he had finished (from the prayer), he told them that The Messenger of Allah "Allah's blessing and peace be upon him" prostrated in it.

١٠٢ ـ (...) ـ وحدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخبَرَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ: حَدَّثَنَا خَالِدٌ ـ وَهُوَ الْحَذَّاءُ ـ عَنْ أَبِي قِلَابَةَ، عَنْ أَبِي الْمُهَلَّبِ، عَنْ عِمْرَانَ بْنِ الْحُصَيْنِ؛ قَالَ: سَلَّمَ رَسُولُ اللَّهِ ﷺ فِي ثَلَاثِ رَكَعَاتٍ، مِنَ الْعَصْرِ، ثُمَّ قَامَ فَدَخَلَ الْحُجْرَةَ، فَقَامَ رَجُلٌ بَسِيطُ الْيَدَيْنِ. فَقَالَ: أَقُصِرَتِ الصَّلَاةُ يَا رَسُولَ اللَّهِ؟ فَخَرَجَ مُغْضَباً، فَصَلَّى الرَّكْعَةَ الَّتِي كَانَ تَرَكَ، ثُمَّ سَلَّمَ، ثُمَّ سَجَدَ سَجْدَتَيِ السَّهْوِ، ثُمَّ سَلَّمَ.

٢٠ ـ باب سُجُودِ التلاوة

١٠٣ ـ (٥٧٥) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ وَعُبَيْدُ اللَّهِ بْنُ سَعِيدٍ وَمُحَمَّدُ بْنُ الْمُثَنَّىٰ، كُلُّهُمْ عَنْ يَحْيَىٰ الْقَطَّانِ. قَالَ زُهَيْرٌ: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ، عَنْ عُبَيْدِ اللَّهِ. قَالَ: أَخْبَرَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ: أَنَّ النَّبِيَّ ﷺ كَانَ يَقْرَأُ الْقُرْآنَ، فَيَقْرَأُ سُورَةً فِيهَا سَجْدَةٌ فَيَسْجُدُ وَنَسْجُدُ مَعَهُ، حَتَّى مَا يَجِدُ بَعْضُنَا مَوْضِعاً لِمَكَانِ جَبْهَتِهِ.

[البخاري: كتاب سجود القرآن، باب من سجد لسجود القارىء، رقم: ١٠٧٥].

١٠٤ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: رُبَّمَا قَرَأَ رَسُولُ اللَّهِ ﷺ الْقُرْآنَ، فَيَمُرُّ بِالسَّجْدَةِ فَيَسْجُدُ بِنَا، حَتَّى ازْدَحَمْنَا عِنْدَهُ، حَتَّى مَا يَجِدُ أَحَدُنَا مَكَاناً لِيَسْجُدَ فِيهِ فِي غَيْرِ صَلَاةٍ.

١٠٥ ـ (٥٧٦) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ، قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ. قَالَ: سَمِعْتُ الأَسْوَدَ يُحَدِّثُ، عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ ﷺ: أَنَّهُ قَرَأَ: ﴿وَالنَّجْمِ﴾. فَسَجَدَ فِيهَا. وَسَجَدَ مَنْ كَانَ مَعَهُ. غَيْرَ أَنَّ شَيْخاً أَخَذَ كَفّاً مِنْ حَصًى، أَوْ تُرَابٍ، فَرَفَعَهُ إِلَى جَبْهَتِهِ وَقَالَ: يَكْفِينِي هَٰذَا.

قَالَ عَبْدُ اللَّهِ: لَقَدْ رَأَيْتُهُ، بَعْدُ، قُتِلَ كَافِراً.

[البخاري: كتاب سجود القرآن، باب ما جاء في سجود القرآن وسنتها، رقم: ١٠٦٧].

١٠٦ ـ (٥٧٧) ـ حدّثنا يَحْيَى بْنُ يَحْيَىٰ وَيَحْيَىٰ بْنُ أَيُّوبَ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَابْنُ حُجْرٍ ـ، قَالَ يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا. وَقَالَ الآخَرُونَ: حَدَّثَنَا إِسْمَاعِيلُ ـ وَهُوَ ابْنُ جَعْفَرٍ ـ عَنْ يَزِيدَ بْنِ خُصَيْفَةَ، عَنِ ابْنِ قُسَيْطٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ: أَنَّهُ أَخْبَرَهُ أَنَّهُ سَأَلَ زَيْدَ بْنَ ثَابِتٍ عَنِ الْقِرَاءَةِ مَعَ الإِمَامِ؟ فَقَالَ: لَا قِرَاءَةَ مَعَ الإِمَامِ فِي شَيْءٍ. وَزَعَمَ أَنَّهُ قَرَأَ عَلَى رَسُولِ اللَّهِ ﷺ: ﴿وَالنَّجْمِ إِذَا هَوَىٰ ①﴾ [النجم: ١]. فَلَمْ يَسْجُدْ.

[البخاري: كتاب سجود القرآن، باب من قرأ السجدة ولم يسجد، رقم: ١٠٧٢].

١٠٧ ـ (٥٧٨) ـ حدّثنا يَحْيَى بْنُ يَحْيَىٰ، قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ، مَوْلَى الأَسْوَدِ بْنِ سُفْيَانَ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ: أَنَّ أَبَا هُرَيْرَةَ قَرَأَ لَهُمْ: ﴿إِذَا السَّمَاءُ انْشَقَّتْ﴾. فَسَجَدَ فِيهَا، فَلَمَّا انْصَرَفَ أَخْبَرَهُمْ أَنَّ رَسُولَ اللَّهِ ﷺ سَجَدَ فِيهَا.

(...) Abu Salama Ibn Abd Ar-Rahman narrated from Abu Huraira from The Prophet "Allah's blessing and peace be upon him" the same.

108-(...) Abu Huraira narrated: We prostrated with The Messenger of Allah "Allah's blessing and peace be upon him" in (the Suras of): "When the Sky is rent asunder", and: "Read in the name of your Lord".

109-(...) Abu Huraira narrated: The Messenger of Allah "Allah's blessing and peace be upon him" prostrated in (the Suras of): "When the Sky is rent asunder", and: "Read in the name of your Lord".

(...) Abu Huraira narrated from The Messenger of Allah "Allah's blessing and peace be upon him" the same.

110-(...) Abu Rafi narrated: Once, I offered the (Isha) prayer of darkness behind Abu Huraira, who recited: "When the Sky is rent asunder", in which he prostrated. (After he had finished) I asked him: "What is this prostration (you offered in this Sura)?" he said: "I prostrated in it (while praying) behind Abu Al-Qasim (i.e. The Prophet) "Allah's blessing and peace be upon him"; and I would keep prostrating in it until I (die and) meet him".

(...) The same was narrated on the authority of At-Taimi, with the same chain of transmitters, with no mention of "behind Abu Al-Qasim "Allah's blessing and peace be upon him"".

111-(...) Abu Rafi narrated: I saw Abu Huraira having prostrated in (the Sura of): "If the sky rent asunder". I asked him: "Do you prostrate in it?" he answered in the affirmative and said: "Verily, I saw my bosom friend (The Prophet) "Allah's blessing and peace be upon him" having prostrated in it; and I would keep prostrating in it until I (die and) meet him". Shu'ba (a sub-narrator) said: "I asked: "(Did he mean) The Prophet "Allah's blessing and peace be upon him"?" he answered in the affirmative.

[21] Sitting in the prayer, and putting one's hands on his thighs

112-(579) Amer Ibn Abdullah Ibn Az-Zubair narrated from his father: Whenever The Messenger of Allah "Allah's blessing and peace be upon him" sat in the prayer, he would place his left foot between his thigh and leg, stretch his right foot, put his left hand on his left knee, and his right hand on his right thigh, and raise his index finger.

113-(...) Amer Ibn Abdullah Ibn Az-Zubair narrated from his father: Whenever The Messenger of Allah "Allah's blessing and peace be upon him" sat for reciting (Tashahhud in the prayer), he would place his right

(...) ـ **وحدّثني** إِبْرَاهِيمُ بْنُ مُوسَى: أَخْبَرَنَا عِيسَى، عَنِ الأَوْزَاعِيِّ. (ح) قَالَ: وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ هِشَامٍ، كِلاهُمَا عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِهِ.

[البخاري: كتاب سجود القرآن، باب سجدة: ﴿إذا السماء انشقت﴾، رقم: ١٠٧٤].

١٠٨ ـ (...) ـ **وحدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ، قَالا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَيُّوبَ بْنِ مُوسَى، عَنْ عَطَاءِ بْنِ مِينَاءَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: سَجَدْنَا مَعَ النَّبِيِّ ﷺ فِي: ﴿إِذَا السَّمَاءُ انْشَقَّتْ﴾. وَ ﴿اقْرَأْ بِاسْمِ رَبِّكَ﴾.

١٠٩ ـ (...) ـ **وحدّثنا** مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ صَفْوَانَ بْنِ سُلَيْمٍ، عَنْ عَبْدِ الرَّحْمَٰنِ الأَعْرَجِ مَوْلَىٰ بَنِي مَخْزُومٍ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّهُ قَالَ: سَجَدَ رَسُولُ اللَّهِ ﷺ فِي: ﴿إِذَا السَّمَاءُ انْشَقَّتْ﴾ و ﴿اقْرَأْ بِاسْمِ رَبِّكَ﴾.

(...) ـ **وحدّثني** حَرْمَلَةُ بْنُ يَحْيَىٰ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي جَعْفَرٍ، عَنْ عَبْدِ الرَّحْمَٰنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ، مِثْلَهُ.

١١٠ ـ (...) ـ **وحدّثنا** عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ وَمُحَمَّدُ بْنُ عَبْدِ الأَعْلَى، قَالا: حَدَّثَنَا الْمُعْتَمِرُ، عَنْ أَبِيهِ، عَنْ بَكْرٍ، عَنْ أَبِي رَافِعٍ؛ قَالَ: صَلَّيْتُ مَعَ أَبِي هُرَيْرَةَ صَلاةَ الْعَتَمَةِ. فَقَرَأَ: ﴿إِذَا السَّمَاءُ انْشَقَّتْ﴾، فَسَجَدَ فِيهَا، فَقُلْتُ لَهُ: مَا هَٰذِهِ السَّجْدَةُ؟ فَقَالَ: سَجَدْتُ بِهَا خَلْفَ أَبِي الْقَاسِمِ ﷺ، فَلا أَزَالُ أَسْجُدُ بِهَا حَتَّى أَلْقَاهُ. [البخاري: كتاب الأذان، باب الجهر في العشاء، رقم: ٧٦٦].

وَقَالَ ابْنُ عَبْدِ الأَعْلَىٰ: فَلا أَزَالُ أَسْجُدُهَا.

(...) ـ **حدّثني** عَمْرٌو النَّاقِدُ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ. (ح) قَالَ: وَحَدَّثَنَا أَبُو كَامِلٍ: حَدَّثَنَا يَزِيدُ ـ يَعْنِي ابْنَ زُرَيْعٍ ـ. (ح) قَالَ: وَحَدَّثَنَا أَحْمَدُ بْنُ عَبْدَةَ: حَدَّثَنَا سُلَيْمُ بْنُ أَخْضَرَ، كُلُّهُمْ عَنِ التَّيْمِيِّ، بِهَٰذَا الإِسْنَادِ، غَيْرَ أَنَّهُمْ لَمْ يَقُولُوا: خَلْفَ أَبِي الْقَاسِمِ ﷺ.

١١١ ـ (...) ـ **وحدّثني** مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ، قَالا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ عَطَاءِ بْنِ أَبِي مَيْمُونَةَ، عَنْ أَبِي رَافِعٍ؛ قَالَ: رَأَيْتُ أَبَا هُرَيْرَةَ يَسْجُدُ فِي: ﴿إِذَا السَّمَاءُ انْشَقَّتْ﴾. فَقُلْتُ: تَسْجُدُ فِيهَا؟ فَقَالَ: نَعَمْ. رَأَيْتُ خَلِيلِي ﷺ يَسْجُدُ فِيهَا، فَلا أَزَالُ أَسْجُدُ فِيهَا حَتَّى أَلْقَاهُ. قَالَ شُعْبَةُ: قُلْتُ: النَّبِيَّ ﷺ؟ قَالَ: نَعَمْ.

٢١ ـ بَابُ صِفَةِ الْجُلُوسِ فِي الصلاة، وَكَيْفِيَّةِ وَضْعِ الْيَدَيْنِ على الفَخِذين

١١٢ ـ (٥٧٩) ـ **حدّثنا** مُحَمَّدُ بْنُ مَعْمَرِ بْنِ رِبْعِيٍّ الْقَيْسِيُّ: حَدَّثَنَا أَبُو هِشَامٍ الْمَخْزُومِيُّ، عَنْ عَبْدِ الْوَاحِدِ ـ وَهُوَ ابْنُ زِيَادٍ ـ: حَدَّثَنَا عُثْمَانُ بْنُ حَكِيمٍ: حَدَّثَنِي عَامِرُ بْنُ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ أَبِيهِ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ، إِذَا قَعَدَ فِي الصَّلاةِ، جَعَلَ قَدَمَهُ الْيُسْرَىٰ بَيْنَ فَخِذِهِ وَسَاقِهِ، وَفَرَشَ قَدَمَهُ الْيُمْنَىٰ، وَوَضَعَ يَدَهُ الْيُسْرَى عَلَىٰ رُكْبَتِهِ الْيُسْرَىٰ، وَوَضَعَ يَدَهُ الْيُمْنَىٰ عَلَىٰ فَخِذِهِ الْيُمْنَىٰ، وَأَشَارَ بِإِصْبَعِهِ.

١١٣ ـ (...) ـ **حدّثنا** قُتَيْبَةُ: حَدَّثَنَا لَيْثٌ، عَنِ ابْنِ عَجْلانَ. (ح) قَالَ: وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ ـ وَاللَّفْظُ لَهُ ـ قَالَ: حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ، عَنِ ابْنِ عَجْلانَ، عَنْ عَامِرِ بْنِ عَبْدِ اللَّهِ بْنِ

palm on his right thigh, and his left palm on his left thigh, raising his index finger, putting his thumb on his middle finger, covering his knee with his left palm.

114-(580) Nafi narrated from Ibn Umar: Whenever The Prophet "Allah's blessing and peace be upon him" sat in the prayer (for reciting Tashahhud), he would place his palms on his knees, raising his right index finger, next to the thumb, for supplication, with his left hand on his left knee, spreading it.

115-(...) Nafi narrated from Ibn Umar: Whenever The Messenger of Allah "Allah's blessing and peace be upon him" sat for reciting Tashahhud, he would place his left hand on his left knee, and his right hand on his right knee, forming a fifty-three-like ring, raising his index finger.

116-(...) Ali Ibn Abd Ar-Rahman Al-Mu'awi narrated: Once, Ibn Umar saw me playing with the pebbles during the prayer. When he finished (from the prayer), he forbade me (to do so), saying: "Do what The Messenger of Allah "Allah's blessing and peace be upon him" used to do". I asked: "What did The Messenger of Allah "Allah's blessing and peace be upon him" use to do (in the prayer)?" he said: "Whenever he sat (for reciting Tashahhud) in the prayer, he would place his right palm on his right thigh, closing all of his fingers, but raising the index finger, which is next to the thumb, putting his left palm on his left thigh".

(...) Ali Ibn Abd Ar-Rahman Al-Mu'awi narrated: Once, I prayed along with Ibn Umar...(and mentioned a Hadith, which is like that of Malik).

[22] The end salutation for finishing the prayer

117-(581) Abu Ma'mar narrated that a certain governor in Mecca used to say two end salutations (to finish the prayer). Upon this, Abdullah exclaimed: "How did he get it?" Al-Hakam added in his narration that The Messenger of Allah "Allah's blessing and peace be upon him" used to do it.

118-(...) Abu Ma'mar narrated that a certain governor or man used to say two end salutations (for finishing the prayer). Upon this, Abdullah exclaimed: "How did he get it?"

119-(582) Amer Ibn Sa'd narrated from his father: I used to see The Messenger of Allah "Allah's blessing and peace be upon him" saying (two) end salutations (at the end of the prayer), to his right side and to his left side, and I used to see the whiteness of his cheek.

الزُّبَيْرِ، عَنْ أَبِيهِ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ، إِذَا قَعَدَ يَدْعُو، وَضَعَ يَدَهُ الْيُمْنَىٰ عَلَى فَخِذِهِ الْيُمْنَىٰ، وَيَدَهُ الْيُسْرَىٰ عَلَى فَخِذِهِ الْيُسْرَىٰ، وَأَشَارَ بِإِصْبَعِهِ السَّبَّابَةِ، وَوَضَعَ إِبْهَامَهُ عَلَى إِصْبَعِهِ الْوُسْطَىٰ، وَيُلْقِمُ كَفَّهُ الْيُسْرَىٰ رُكْبَتَهُ.

١١٤ ـ (٥٨٠) ـ وحدّثني مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ، ـ قَالَ عَبْدٌ: أَخْبَرَنَا. وَقَالَ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ ـ: أَخْبَرَنَا مَعْمَرٌ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ النَّبِيَّ ﷺ، كَانَ إِذَا جَلَسَ فِي الصَّلاَةِ، وَضَعَ يَدَيْهِ عَلَى رُكْبَتَيْهِ، وَرَفَعَ إِصْبَعَهُ الْيُمْنَىٰ الَّتِي تَلِي الإِبْهَامَ، فَدَعَا بِهَا. وَيَدَهُ الْيُسْرَىٰ عَلَى رُكْبَتِهِ الْيُسْرَىٰ، بَاسِطُهَا عَلَيْهَا.

١١٥ ـ (...) ـ وحدّثنا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ، كَانَ إِذَا قَعَدَ فِي التَّشَهُّدِ وَضَعَ يَدَهُ الْيُسْرَىٰ عَلَى رُكْبَتِهِ الْيُسْرَىٰ، وَوَضَعَ يَدَهُ الْيُمْنَىٰ عَلَى رُكْبَتِهِ الْيُمْنَىٰ، وَعَقَدَ ثَلاَثَةً وَخَمْسِينَ، وَأَشَارَ بِالسَّبَّابَةِ.

١١٦ ـ (...) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ. قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ مُسْلِمِ بْنِ أَبِي مَرْيَمَ، عَنْ عَلِيِّ بْنِ عَبْدِ الرَّحْمَٰنِ الْمُعَاوِيِّ؛ أَنَّهُ قَالَ: رَآنِي عَبْدُ اللَّهِ بْنُ عُمَرَ وَأَنَا أَعْبَثُ بِالْحَصَىٰ فِي الصَّلاَةِ، فَلَمَّا انْصَرَفَ نَهَانِي. فَقَالَ: اصْنَعْ كَمَا كَانَ رَسُولُ اللَّهِ ﷺ يَصْنَعُ. فَقُلْتُ: وَكَيْفَ كَانَ رَسُولُ اللَّهِ ﷺ يَصْنَعُ؟ قَالَ: كَانَ إِذَا جَلَسَ فِي الصَّلاَةِ، وَضَعَ كَفَّهُ الْيُمْنَىٰ عَلَى فَخِذِهِ الْيُمْنَىٰ، وَقَبَضَ أَصَابِعَهُ كُلَّهَا، وَأَشَارَ بِإِصْبَعِهِ الَّتِي تَلِي الإِبْهَامَ. وَوَضَعَ كَفَّهُ الْيُسْرَىٰ عَلَى فَخِذِهِ الْيُسْرَىٰ.

(...) ـ حدّثنا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، عَنْ مُسْلِمِ بْنِ أَبِي مَرْيَمَ، عَنْ عَلِيِّ بْنِ عَبْدِالرَّحْمَٰنِ الْمُعَاوِيِّ؛ قَالَ: صَلَّيْتُ إِلَى جَنْبِ ابْنِ عُمَرَ... فَذَكَرَ نَحْوَ حَدِيثِ مَالِكٍ.

وَزَادَ: قَالَ سُفْيَانُ: فَكَانَ يَحْيَىٰ بْنُ سَعِيدٍ حَدَّثَنَا بِهِ عَنْ مُسْلِمٍ، ثُمَّ حَدَّثَنِيهِ مُسْلِمٌ.

٢٢ ـ بابُ السَّلام للتَّحْلِيلِ مِنَ الصَّلاة عند فراغها وكيفيته

١١٧ ـ (٥٨١) ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ، عَنْ شُعْبَةَ، عَنِ الْحَكَمِ وَمَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ أَبِي مَعْمَرٍ: أَنَّ أَمِيراً كَانَ بِمَكَّةَ يُسَلِّمُ تَسْلِيمَتَيْنِ. فَقَالَ عَبْدُ اللَّهِ: أَنَّىٰ عَلِقَهَا؟ قَالَ الْحَكَمُ فِي حَدِيثِهِ: إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَفْعَلُهُ.

١١٨ ـ (...) ـ وحدّثني أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ شُعْبَةَ، عَنِ الْحَكَمِ، عَنْ مُجَاهِدٍ، عَنْ أَبِي مَعْمَرٍ، عَنْ عَبْدِ اللَّهِ؛ قَالَ شُعْبَةُ ـ رَفَعَهُ مَرَّةً ـ: أَنَّ أَمِيراً أَوْ رَجُلاً سَلَّمَ تَسْلِيمَتَيْنِ. فَقَالَ عَبْدُ اللَّهِ: أَنَّىٰ عَلِقَهَا؟

١١٩ ـ (٥٨٢) ـ وحدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا أَبُو عَامِرٍ الْعَقَدِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدٍ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ أَبِيهِ؛ قَالَ: كُنْتُ أَرَى رَسُولَ اللَّهِ ﷺ يُسَلِّمُ عَنْ يَمِينِهِ وَعَنْ يَسَارِهِ، حَتَّى أَرَى بَيَاضَ خَدِّهِ.

[23] Celebrating (the praises of Allah) after the prayer

120-(583) Ibn Abbas narrated: We used to know the finishing of the prayer of The Prophet "Allah's blessing and peace be upon him" by (hearing his) magnifications (of Allah).

121-(...) Ibn Abbas narrated: We did not know that The Messenger of Allah "Allah's blessing and peace be upon him" finished the prayer except by (hearing his) magnifications (of Allah). (Amr, a sub-narrator, said: I mentioned that to Abu Ma'bad (who narrated it to me), but he denied it and said: "I did not relate that to you". Amr resumed: However, he had narrated it to me earlier.

122-(...) Amr Ibn Dinar narrated from Abu Ma'bad, the freed slave of Ibn Abbas that Ibn Abbas told him that raising one's voice with celebrating (the praises of Allah) after finishing from the obligatory (prayers) was prevalent during the lifetime of The Prophet "Allah's blessing and peace be upon him". He (Abu Ma'bad) told that Ibn Abbas said: "I used to know by this that he had finished (from the prayer) whenever I heard him".

[24] It is better to seek refuge (with Allah) from the grave torture

123-(584) Urwa Ibn Az-Zubair narrated that A'isha had told: Once, The Messenger of Allah "Allah's blessing and peace be upon him" entered into me, while a woman from the Jews was with me. She said: "Do you know that you would be put to trial in the graves?" upon this, The Messenger of Allah "Allah's blessing and peace be upon him" trembled and said: "Verily! It is the Jews who would be put to trial (in the graves)".

A'isha resumed: Many nights had elapsed when The Messenger of Allah "Allah's blessing and peace be upon him" said to me: "Do you know that I have been Divinely revealed that "You (Muslims) would be put to trial in the graves"?" A'isha said: From that time, I used to hear The Messenger of Allah "Allah's blessing and peace be upon him" seeking refuge (with Allah) from the grave torture.

124-(585) Abu Huraira narrated: I used to hear The Messenger of Allah "Allah's blessing and peace be upon him" after that (event) seeking refuge (with Allah) from the grave torture.

125-(586) Masruq narrated from A'isha: Once, two old women of the Jews of Medina entered into me and said: "Verily, the inhabitants of the graves are punished in their graves". But, I made lie of, and disliked to believe them. Then, they came out, and The Messenger of Allah "Allah's blessing and peace be upon him" entered into me, to whom I said: "O

٢٣ ـ بابُ الذِّكْرِ بَعْدَ الصَّلاةِ

١٢٠ ـ (٥٨٣) ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرٍو. قَالَ: أَخْبَرَنِي بِذَا أَبُو مَعْبَدٍ، ثُمَّ أَنْكَرَهُ بَعْدُ عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: كُنَّا نَعْرِفُ انْقِضَاءَ صَلَاةِ رَسُولِ اللَّهِ ﷺ بِالتَّكْبِيرِ. [البخاري: كتاب الأذان، باب الذكر بعد الصلاة، رقم: ٨٤٢].

١٢١ ـ (...) ـ حدّثنا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ أَبِي مَعْبَدٍ، مَوْلَى ابْنِ عَبَّاسٍ: أَنَّهُ سَمِعَهُ يُخْبِرُ عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: مَا كُنَّا نَعْرِفُ انْقِضَاءَ صَلَاةِ رَسُولِ اللَّهِ ﷺ إِلَّا بِالتَّكْبِيرِ.

قَالَ عَمْرٌو: فَذَكَرْتُ ذٰلِكَ لِأَبِي مَعْبَدٍ فَأَنْكَرَهُ. وَقَالَ: لَمْ أُحَدِّثْكَ بِهٰذَا. قَالَ عَمْرٌو: وَقَدْ أَخْبَرَنِيهِ قَبْلَ ذٰلِكَ.

١٢٢ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ حَاتِمٍ: أَخْبَرَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ. (ح) قَالَ: وَحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ ـ وَاللَّفْظُ لَهُ ـ قَالَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ: أَنَّ أَبَا مَعْبَدٍ مَوْلَى ابْنِ عَبَّاسٍ أَخْبَرَهُ: أَنَّ ابْنَ عَبَّاسٍ أَخْبَرَهُ أَنَّ رَفْعَ الصَّوْتِ بِالذِّكْرِ حِينَ يَنْصَرِفُ النَّاسُ مِنَ الْمَكْتُوبَةِ، كَانَ عَلَى عَهْدِ النَّبِيِّ ﷺ.

وَأَنَّهُ قَالَ: قَالَ ابْنُ عَبَّاسٍ: كُنْتُ أَعْلَمُ إِذَا انْصَرَفُوا بِذٰلِكَ، إِذَا سَمِعْتُهُ.

[البخاري: كتاب الأذان، باب الذكر بعد الصلاة، رقم: ٨٤١].

٢٤ ـ باب استحباب التَّعوُّذِ من عَذَابِ القَبْرِ

١٢٣ ـ (٥٨٤) ـ حدّثنا هَارُونُ بْنُ سَعِيدٍ وَحَرْمَلَةُ بْنُ يَحْيَىٰ. ـ قَالَ هَارُونُ: حَدَّثَنَا. وَقَالَ حَرْمَلَةُ: أَخْبَرَنَا ابْنُ وَهْبٍ ـ أَخْبَرَنِي يُونُسُ بْنُ يَزِيدَ، عَنِ ابْنِ شِهَابٍ. قَالَ: حَدَّثَنِي عُرْوَةُ بْنُ الزُّبَيْرِ: أَنَّ عَائِشَةَ قَالَتْ: دَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ وَعِنْدِي امْرَأَةٌ مِنَ الْيَهُودِ. وَهِيَ تَقُولُ: هَلْ شَعَرْتِ أَنَّكُمْ تُفْتَنُونَ فِي الْقُبُورِ؟ قَالَتْ: فَارْتَاعَ رَسُولُ اللَّهِ ﷺ وَقَالَ: «إِنَّمَا تُفْتَنُ يَهُودُ». قَالَتْ عَائِشَةُ: فَلَبِثْنَا لَيَالِيَ. ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «هَلْ شَعَرْتِ أَنَّهُ أُوحِيَ إِلَيَّ أَنَّكُمْ تُفْتَنُونَ فِي الْقُبُورِ؟» قَالَتْ عَائِشَةُ: فَسَمِعْتُ رَسُولَ اللَّهِ ﷺ، بَعْدُ، يَسْتَعِيذُ مِنْ عَذَابِ الْقَبْرِ.

١٢٤ ـ (٥٨٥) ـ وحدّثني هَارُونُ بْنُ سَعِيدٍ وَحَرْمَلَةُ بْنُ يَحْيَىٰ وَعَمْرُو بْنُ سَوَّادٍ ـ قَالَ حَرْمَلَةُ: أَخْبَرَنَا. وَقَالَ الآخَرَانِ: حَدَّثَنَا ابْنُ وَهْبٍ ـ أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ، بَعْدَ ذٰلِكَ، يَسْتَعِيذُ مِنْ عَذَابِ الْقَبْرِ.

١٢٥ ـ (٥٨٦) ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، كِلَاهُمَا عَنْ جَرِيرٍ، قَالَ زُهَيْرٌ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ؛ قَالَتْ: دَخَلَتْ عَلَيَّ عَجُوزَانِ مِنْ عُجُزِ يَهُودِ الْمَدِينَةِ. فَقَالَتَا: إِنَّ أَهْلَ الْقُبُورِ يُعَذَّبُونَ فِي قُبُورِهِمْ. قَالَتْ: فَكَذَّبْتُهُمَا. وَلَمْ أُنْعِمْ أَنْ أُصَدِّقَهُمَا، فَخَرَجَتَا. وَدَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ. فَقُلْتُ لَهُ:

Messenger of Allah! Two old women of the Jews of Medina entered into me and alleged that the inhabitants of the graves are tortured in their graves". He said: "They have told the truth. Indeed, they are tortured so much violently that the beasts could hear it". From that time, I never saw him offering a prayer except that he would seek refuge (with Allah) from the grave torture.

126-(...) Masruq narrated from A'isha the same, and here she said: From that time on, he never offered a prayer but that I heard him seeking refuge (with Allah) from the grave punishment.

[25] What one seeks refuge from in the prayer

127-(587) Urwa Ibn Az-Zubair narrated that A'isha said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" seeking refuge (with Allah) in the prayer from the affliction of Ad-Dajjal.

128-(588) Abu Huraira narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone of you uttered the testification "Tashahhud" (in the prayer), he should seek refuge from four (things): he should say: O Allah! I seek refuge with You from the torture of Hell, from the torture of the grave, from the afflictions of both life and death, and from the evil of the affliction of Al-Masih Ad-Dajjal".

129-(589) Urwa Ibn Az-Zubair reported: A'isha, the wife of The Prophet "Allah's blessing and peace be upon him", told: Allah's Apostle "Allah's blessing and peace be upon him" used to invoke Allah in the prayer saying: " O Allah! I seek refuge with You from the punishment of the grave, from the afflictions of The Charlatan (Ad-Dajjal), and from the afflictions of life and death. O Allah, I seek refuge with you from sins and from (being in) debt". Somebody said to him: "Why do you so frequently seek refuge with Allah from being in debt?" The Prophet "Allah's blessing and peace be upon him" replied: "A debtor tells lies whenever he speaks, and breaks promises whenever he makes them".

130-(588) Abu Huraira narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone of you finished from reciting the last testification "Tashahhud" (in the prayer), he should seek refuge with Allah from four (things): from the torture of Hell, from the torture of the grave, from the afflictions of both life and death, and from the evil of (the affliction of) Al-Masih Ad-Dajjal".

It was narrated on the authority of Al-Awza'i, with the same chain of transmitters, and said: "If anyone of you finished from the testification "Tashahhud""...and did not mention "the last".

يَا رَسُولَ اللَّهِ، إِنَّ عَجُوزَيْنِ مِنْ عُجُزِ يَهُودِ الْمَدِينَةِ دَخَلَتَا عَلَيَّ، فَزَعَمَتَا أَنَّ أَهْلَ الْقُبُورِ يُعَذَّبُونَ فِي قُبُورِهِمْ. فَقَالَ: «صَدَقَتَا. إِنَّهُمْ يُعَذَّبُونَ عَذَاباً تَسْمَعُهُ الْبَهَائِمُ». قَالَتْ: فَمَا رَأَيْتُهُ بَعْدُ فِي صَلاَةٍ، إِلاَّ يَتَعَوَّذُ مِنْ عَذَابِ الْقَبْرِ.

[البخاري: كتاب الدعوات، باب التعوذ من عذاب القبر، رقم: ٦٣٦٦].

١٢٦ ـ (...) ـ حدّثنا هَنَّادُ بْنُ السَّرِيِّ: حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ أَشْعَثَ، عَنْ أَبِيهِ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ، بِهٰذَا الْحَدِيثِ. وَفِيهِ: قَالَتْ: وَمَا صَلَّىٰ صَلاَةً، بَعْدَ ذٰلِكَ، إِلاَّ سَمِعْتُهُ يَتَعَوَّذُ مِنْ عَذَابِ الْقَبْرِ. [البخاري: كتاب الجنائز، باب ما جاء في عذاب القبر، رقم: ١٣٧٢].

٢٥ ـ باب ما يُسْتَعاذُ منه في الصلاة

١٢٧ ـ (٥٨٧) ـ حدّثني عَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ. قَالاَ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ. قَالَ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ؛ قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ: أَنَّ عَائِشَةَ قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَسْتَعِيذُ فِي صَلاَتِهِ مِنْ فِتْنَةِ الدَّجَّالِ.

[البخاري: كتاب الفتن، باب ذكر الدجال، رقم: ٧١٢٩].

١٢٨ ـ (٥٨٨) ـ وحدّثنا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ وَابْنُ نُمَيْرٍ وَأَبُو كُرَيْبٍ وَزُهَيْرُ بْنُ حَرْبٍ، جَمِيعاً عَنْ وَكِيعٍ. قَالَ أَبُو كُرَيْبٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الأَوْزَاعِيُّ، عَنْ حَسَّانَ بْنِ عَطِيَّةَ، عَنْ مُحَمَّدِ بْنِ أَبِي عَائِشَةَ، عَنْ أَبِي هُرَيْرَةَ، وَعَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا تَشَهَّدَ أَحَدُكُمْ فَلْيَسْتَعِذْ بِاللَّهِ مِنْ أَرْبَعٍ. يَقُولُ: اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ، وَمِنْ عَذَابِ الْقَبْرِ، وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، وَمِنْ شَرِّ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ».

١٢٩ ـ (٥٨٩) ـ حدّثني أَبُو بَكْرِ بْنُ إِسْحَاقَ: أَخْبَرَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ: أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ أَخْبَرَتْهُ: أَنَّ النَّبِيَّ ﷺ كَانَ يَدْعُو فِي الصَّلاَةِ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ. اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْمَأْثَمِ وَالْمَغْرَمِ». قَالَتْ: فَقَالَ لَهُ قَائِلٌ: مَا أَكْثَرَ مَا تَسْتَعِيذُ مِنَ الْمَغْرَمِ يَا رَسُولَ اللَّهِ؟ فَقَالَ: «إِنَّ الرَّجُلَ إِذَا غَرِمَ، حَدَّثَ فَكَذَبَ، وَوَعَدَ فَأَخْلَفَ». [البخاري: كتاب الأذان، باب الدعاء قبل السلام، رقم: ٨٣٢].

١٣٠ ـ (٥٨٨) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنِي الأَوْزَاعِيُّ: حَدَّثَنَا حَسَّانُ بْنُ عَطِيَّةَ: حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي عَائِشَةَ: أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا فَرَغَ أَحَدُكُمْ مِنَ التَّشَهُّدِ الآخِرِ، فَلْيَتَعَوَّذْ بِاللَّهِ مِنْ أَرْبَعٍ: مِنْ عَذَابِ جَهَنَّمَ، وَمِنْ عَذَابِ الْقَبْرِ، وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، وَمِنْ شَرِّ الْمَسِيحِ الدَّجَّالِ».

وَحَدَّثَنِيهِ الْحَكَمُ بْنُ مُوسَىٰ: حَدَّثَنَا هِقْلُ بْنُ زِيَادٍ. (ح) قَالَ: وَحَدَّثَنَا عَلِيُّ بْنُ خَشْرَمٍ: أَخْبَرَنَا عِيسَىٰ ـ يَعْنِي ابْنَ يُونُسَ ـ جَمِيعاً عَنِ الأَوْزَاعِيِّ، بِهٰذَا الإِسْنَادِ. وَقَالَ: «إِذَا فَرَغَ

131-(...) Abu Salama narrated: I heard Abu Huraira saying: The Prophet of Allah "Allah's blessing and peace be upon him" said: "O Allah! I seek refuge with You from the grave torture, from the Hell torture, from the afflictions of both life and death, and from the evil of Al-Masih Ad-Dajjal".

132-(...) Tawus narrated: I heard Abu Huraira saying: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Seek refuge with Allah from the punishment of Allah, seek refuge with Allah from the grave torture, seek refuge with Allah from the evil of Al-Masih Ad-Dajjal, and seek refuge with Allah from the afflictions of both life and death".

(...) Ibn Tawus narrated the same from his father from Abu Huraira from The Prophet "Allah's blessing and peace be upon him".

(...) Al-A'raj narrated the same from Abu Huraira from The Prophet "Allah's blessing and peace be upon him".

133-(...) Abdullah Ibn Shaqiq narrated from Abu Huraira that The Prophet "Allah's blessing and peace be upon him" used to seek refuge (with Allah) from the grave torture, from the torture of the Hell, and from the affliction of Ad-Dajjal.

134-(590) Tawus narrated from Ibn Abbas that The Messenger of Allah "Allah's blessing and peace be upon him" used to instruct them the following supplication as he used to teach them a Sura from The Quran. He said: "Say: O Allah! We seek refuge with You from the torture of the Hell, we seek with You from the grave torture, we seek refuge with You from the affliction of Al-Masih Ad-Dajjal, and we seek with You from the afflictions of both life and death".

Muslim Ibn Al-Hajjaj said: I was informed that Tawus asked his son: "Did you invoke with it in your prayer?" he answered in the negative. He said to him: "Then, repeat your prayer (and invoke with it)", for indeed, Tawus narrated it from three or four (or as he said in similar words).

[26] It is desirable to celebrate (Allah) after the prayer

135-(591) Thawban narrated: Whenever The Messenger of Allah "Allah's blessing and peace be upon him" finished from the prayer, he would ask for Allah's forgiveness thrice, and say: "O Allah! You are the (source of) Peace, and from You peace is (hoped for)! Exalted be You, O (Allah Who is worthy) of Magnificence and Glory".

136-(592) A'isha narrated: Whenever The Prophet "Allah's blessing and peace be upon him" uttered the end salutation (of the prayer), he would not sit except as long as it takes him to say: "O Allah! You are the (source

أَحَدُكُمْ مِنَ التَّشَهُّدِ» وَلَمْ يَذْكُرِ «الآخِرَ».

١٣١ ـ (...) ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ هِشَامٍ، عَنْ يَحْيَىٰ، عَنْ أَبِي سَلَمَةَ؛ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ نَبِيُّ اللَّهِ ﷺ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَعَذَابِ النَّارِ، وَفِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، وَشَرِّ الْمَسِيحِ الدَّجَّالِ».

[البخاري: كتاب الجنائز، باب التعوذ من عذاب القبر، رقم: ١٣٧٧].

١٣٢ ـ (...) ـ **وحدّثنا** مُحَمَّدُ بْنُ عَبَّادٍ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، عَنْ طَاوُسٍ؛ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «عُوذُوا بِاللَّهِ مِنْ عَذَابِ اللَّهِ. عُوذُوا بِاللَّهِ مِنْ عَذَابِ الْقَبْرِ. عُوذُوا بِاللَّهِ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ. عُوذُوا بِاللَّهِ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ».

(...) ـ **حدّثنا** مُحَمَّدُ بْنُ عَبَّادٍ: حَدَّثَنَا سُفْيَانُ، عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ... مِثْلَهُ.

(...) ـ **وحدّثنا** مُحَمَّدُ بْنُ عَبَّادٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ. قَالُوا: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ... مِثْلَهُ.

١٣٣ ـ (...) ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ بُدَيْلٍ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ: أَنَّهُ كَانَ يَتَعَوَّذُ مِنْ عَذَابِ الْقَبْرِ، وَعَذَابِ جَهَنَّمَ، وَفِتْنَةِ الدَّجَّالِ.

١٣٤ ـ (٥٩٠) ـ **وحدّثنا** قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكِ بْنِ أَنَسٍ ـ فِيمَا قُرِئَ عَلَيْهِ ـ، عَنْ أَبِي الزُّبَيْرِ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُعَلِّمُهُمْ هَٰذَا الدُّعَاءَ كَمَا يُعَلِّمُهُمُ السُّورَةَ مِنَ الْقُرْآنِ. يَقُولُ: «قُولُوا: اللَّهُمَّ إِنَّا نَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ، وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ».

قَالَ مُسْلِمُ بْنُ الْحَجَّاجِ: بَلَغَنِي أَنَّ طَاوُساً قَالَ لابْنِهِ: أَدَعَوْتَ بِهَا فِي صَلاَتِكَ؟ فَقَالَ: لاَ. قَالَ: أَعِدْ صَلاَتَكَ. لأَنَّ طَاوُساً رَوَاهُ عَنْ ثَلاَثَةٍ أَوْ أَرْبَعَةٍ، أَوْ كَمَا قَالَ.

٢٦ ـ بابُ اسْتِحْبَابِ الذِّكر بعد الصلاة، وَبَيَانِ صِفَتِهِ

١٣٥ ـ (٥٩١) ـ **حدّثنا** دَاوُدُ بْنُ رُشَيْدٍ: حَدَّثَنَا الْوَلِيدُ، عَنِ الأَوْزَاعِيِّ، عَنْ أَبِي عَمَّارٍ ـ اسْمُهُ شَدَّادُ بْنُ عَبْدِ اللَّهِ ـ، عَنْ أَبِي أَسْمَاءَ، عَنْ ثَوْبَانَ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا انْصَرَفَ مِنْ صَلاَتِهِ، اسْتَغْفَرَ ثَلاَثاً. وَقَالَ: «اللَّهُمَّ أَنْتَ السَّلاَمُ وَمِنْكَ السَّلاَمُ، تَبَارَكْتَ ذَا الْجَلاَلِ وَالإِكْرَامِ».

قَالَ الْوَلِيدُ: فَقُلْتُ لِلأَوْزَاعِيِّ: كَيْفَ الاسْتِغْفَارُ؟ قَالَ: تَقُولُ: أَسْتَغْفِرُ اللَّهَ، أَسْتَغْفِرُ اللَّهَ.

١٣٦ ـ (٥٩٢) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ، قَالاَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ عَاصِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنْ عَائِشَةَ؛ قَالَتْ: كَانَ النَّبِيُّ ﷺ، إِذَا سَلَّمَ، لَمْ يَقْعُدْ إِلاَّ مِقْدَارَ مَا يَقُولُ: «اللَّهُمَّ أَنْتَ السَّلاَمُ وَمِنْكَ السَّلاَمُ، تَبَارَكْتَ ذَا الْجَلاَلِ وَالإِكْرَامِ».

of) Peace, and from You peace is (hoped for)! Exalted be You (Allah Who is worthy) of Magnificence and Glory". In the narration of Ibn Numair, he said: "O (Allah) of Magnificence and Glory".

(...) Asim narrated the same, with the same chain of transmitters.

(...) A'isha narrated that The Prophet "Allah's blessing and peace be upon him" used to say the same: "O (Allah) of Magnificence and Glory".

137-(593) Warrad narrated: Al-Mughira wrote to Mu'awiya: The Prophet "Allah's blessing and peace be upon him" used to say after every obligatory prayer: "There is no god but Allah, Alone, with whom there is no Partner. To Him be the dominion, and to Him be the praise; and He has power over all things. O Allah! Nobody can hold back what you gave, nobody can give what you held back, and no fortune can benefit (anyone, whatever lucky he might be) without you".

(...) Warrad narrated the same from Al-Mughira from The Prophet "Allah's blessing and peace be upon him". both of Abu Bakr and Abu Kuraib told in their narration that Warrad said: Al-Mughira dictated it to me, and I wrote it to (be sent to) Mu'awiya.

(...) Warrad narrated: Al-Mughira Ibn Shu'ba wrote to Mu'awiya (the following message which he dictated to Warrad): I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying after uttering the end salutations (in every obligatory prayer)...(the same, without the phrase: "and He has power over all things" which he did not mention).

(...) Warrad, the clerk of Al-Mughira Ibn Shu'ba narrated: Mu'awiya wrote to Al-Mughira (and mentioned a Hadith like that narrated by Mansur and Al-A'mash).

138-(...) Warrad narrated: Mu'awiya wrote to Al-Mughira: "Write to me something you heard from The Messenger of Allah "Allah's blessing and peace be upon him". Al-Mughira wrote to Mu'awiya: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying after every (obligatory) prayer: "There is no god but Allah, Alone, with whom there is no Partner. To Him be the dominion, and to Him be the praise; and He has power over all things. O Allah! Nobody can hold back what you gave, nobody can give what you held back, and no fortune can benefit (anyone, whatever lucky he might be) without you".

139-(594) Abu Az-Zubair narrated: Ibn Az-Zubair used to say following every (obligatory) prayer, after the end salutation: "There is no god but Allah, Alone, with whom there is no Partner. To Him be the dominion,

وَفِي رِوَايَةِ ابْنِ نُمَيْرٍ: «يَا ذَا الْجَلاَلِ وَالإِكْرَامِ».

(...) ـ وحدّثناه ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبُو خَالِدٍ ـ يَعْنِي الأَحْمَرَ ـ، عَنْ عَاصِمٍ، بِهَذَا الإِسْنَادِ. وَقَالَ: «يَا ذَا الْجَلاَلِ وَالإِكْرَامِ».

(...) ـ وحدّثنا عَبْدُ الْوَارِثِ بْنُ عَبْدِ الصَّمَدِ: حَدَّثَنِي أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ عَاصِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ. وَخَالِدٍ عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، كِلاَهُمَا عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ قَالَ... بِمِثْلِهِ. غَيْرَ أَنَّهُ كَانَ يَقُولُ: «يَا ذَا الْجَلاَلِ وَالإِكْرَامِ».

١٣٧ ـ (٥٩٣) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنِ الْمُسَيَّبِ بْنِ رَافِعٍ، عَنْ وَرَّادٍ مَوْلَى الْمُغِيرَةِ بْنِ شُعْبَةَ؛ قَالَ: كَتَبَ الْمُغِيرَةُ بْنُ شُعْبَةَ إِلَى مُعَاوِيَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا فَرَغَ مِنَ الصَّلاَةِ وَسَلَّمَ، قَالَ: «لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. اللَّهُمَّ لاَ مَانِعَ لِمَا أَعْطَيْتَ، وَلاَ مُعْطِيَ لِمَا مَنَعْتَ، وَلاَ يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ».

[البخاري: كتاب الأذان، باب الذكر بعد الصلاة، رقم: ٨٤٤]

(...) ـ وحدّثناه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ وَأَحْمَدُ بْنُ سِنَانٍ، قَالُوا: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنِ الْمُسَيَّبِ بْنِ رَافِعٍ، عَنْ وَرَّادٍ مَوْلَى الْمُغِيرَةِ بْنِ شُعْبَةَ، عَنِ الْمُغِيرَةِ، عَنِ النَّبِيِّ ﷺ... مِثْلَهُ.

قَالَ أَبُو بَكْرٍ وَأَبُو كُرَيْبٍ فِي رِوَايَتِهِمَا: قَالَ: فَأَمْلاَهَا عَلَيَّ الْمُغِيرَةُ. وَكَتَبْتُ بِهَا إِلَى مُعَاوِيَةَ.

(...) ـ وحدّثني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَبْدَةُ بْنُ أَبِي لُبَابَةَ: أَنَّ وَرَّاداً مَوْلَى الْمُغِيرَةِ بْنِ شُعْبَةَ قَالَ: كَتَبَ الْمُغِيرَةُ بْنُ شُعْبَةَ إِلَى مُعَاوِيَةَ ـ كَتَبَ ذٰلِكَ الْكِتَابَ لَهُ وَرَّادٌ ـ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ حِينَ سَلَّمَ بِمِثْلِ حَدِيثِهِمَا. إِلاَّ قَوْلَهُ: «وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ»، فَإِنَّهُ لَمْ يَذْكُرْ.

(...) ـ وحدّثنا حَامِدُ بْنُ عُمَرَ الْبَكْرَاوِيُّ: حَدَّثَنَا بِشْرٌ ـ يَعْنِي ابْنَ الْمُفَضَّلِ ـ. (ح) قَالَ: وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنِي أَزْهَرُ، جَمِيعاً عَنِ ابْنِ عَوْنٍ، عَنْ أَبِي سَعِيدٍ، عَنْ وَرَّادٍ، كَاتِبِ الْمُغِيرَةِ بْنِ شُعْبَةَ؛ قَالَ: كَتَبَ مُعَاوِيَةُ إِلَى الْمُغِيرَةِ... بِمِثْلِ حَدِيثِ مَنْصُورٍ وَالأَعْمَشِ.

١٣٨ ـ (...) ـ وحدّثنا ابْنُ أَبِي عُمَرَ الْمَكِّيُّ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا عَبْدَةُ بْنُ أَبِي لُبَابَةَ وَعَبْدُ الْمَلِكِ بْنُ عُمَيْرٍ، سَمِعَا وَرَّاداً كَاتِبَ الْمُغِيرَةِ بْنِ شُعْبَةَ يَقُولُ: كَتَبَ مُعَاوِيَةُ إِلَى الْمُغِيرَةِ: اكْتُبْ إِلَيَّ بِشَيْءٍ سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ ﷺ. قَالَ: فَكَتَبَ إِلَيْهِ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ إِذَا قَضَى الصَّلاَةَ: «لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. اللَّهُمَّ لاَ مَانِعَ لِمَا أَعْطَيْتَ، وَلاَ مُعْطِيَ لِمَا مَنَعْتَ، وَلاَ يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ».

١٣٩ ـ (٥٩٤) ـ وحدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا هِشَامٌ، عَنْ أَبِي الزُّبَيْرِ؛ قَالَ: كَانَ ابْنُ الزُّبَيْرِ يَقُولُ فِي دُبُرِ كُلِّ صَلاَةٍ، حِينَ يُسَلِّمُ: «لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ

and to Him be the praise; and He has power over all things. There is neither might nor power except with Allah. There is no god but Allah, none but Whom we worship. To Him be the bounty, to Him be the virtue, and to Him be the good praise. There is no god but Allah, to Whom we are sincere in religion, even against the will of the unbelievers". He commented: The Messenger of Allah "Allah's blessing and peace be upon him" used to raise his voice with those (words) following every prayer.

140-(...) Abu Az-Zubair narrated that Abdullah Ibn Az-Zubair used to raise his voice with those (words) after every (obligatory) prayer...(and mentioned a Hadith like that narrated by Ibn Numair, which he ended as follows: Abdullah Ibn Az-Zubair commented: The Messenger of Allah "Allah's blessing and peace be upon him" used to raise his voice with them following every (obligatory) prayer.

(...) Abu Az-Zubair narrated: I heard Abdullah Ibn Az-Zubair delivering a sermon on that pulpit, in which he said: Whenever The Messenger of Allah "Allah's blessing and peace be upon him" uttered the end salutation at the end of the prayer, he would say...(and the remaining is like that narrated by Hisham Ibn Urwa).

141-(...) Abu Az-Zubair narrated that he heard Abdullah Ibn Az-Zubair saying after every (obligatory) prayer whenever he uttered the end salutation...(and mentioned the same previous narration, which he ended as follows: He used to attribute that to The Messenger of Allah "Allah's blessing and peace be upon him").

142-(595) Abu Huraira narrated: The poor persons from amongst the Emigrants came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "The possessors of great wealth have obtained the highest ranks and the lasting bliss". He (the Prophet) asked: "How is that"? They said: "They offer prayers as we offer prayers, observe Fasts as we observe Fasts, give in Charity but we do not give in Charity, and emancipate slaves but we do not emancipate slaves". Upon this the Messenger of Allah "Allah's blessing and peace be upon him" asked: "Might I teach you something by which you will catch up on those who have preceded you, and get ahead of those who come after you, and none but those who do as you do will be more excellent than you"? They said: "Yes, O Messenger of Allah". He said: "Glorify, magnify, and Praise Allah thirty-three times immediately after every (obligatory) Prayer".

Abu Salih (a sub-narrator) resumed: The poor persons of the Emigrants returned to The Messenger of Allah "Allah's blessing and peace be upon

لا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. لا حَوْلَ وَلا قُوَّةَ إِلا بِاللَّهِ. لاَ إِلَهَ إِلاَّ اللَّهُ، وَلاَ نَعْبُدُ إِلاَّ إِيَّاهُ، لَهُ النِّعْمَةُ وَلَهُ الْفَضْلُ، وَلَهُ الثَّنَاءُ الْحَسَنُ. لا إِلَهَ إِلا اللَّهُ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ». وَقَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُهَلِّلُ بِهِنَّ دُبُرَ كُلِّ صَلاَةٍ.

١٤٠ ـ (...) ـ وحدّثناه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِي الزُّبَيْرِ، مَوْلًى لَهُمْ: أَنَّ عَبْدَ اللَّهِ بْنَ الزُّبَيْرِ كَانَ يُهَلِّلُ دُبُرَ كُلِّ صَلاَةٍ... بِمِثْلِ حَدِيثِ ابْنِ نُمَيْرٍ. وَقَالَ فِي آخِرِهِ: ثُمَّ يَقُولُ ابْنُ الزُّبَيْرِ: كَانَ رَسُولُ اللَّهِ ﷺ يُهَلِّلُ بِهِنَّ دُبُرَ كُلِّ صَلاَةٍ.

(...) ـ وحدّثني يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ: حَدَّثَنَا ابْنُ عُلَيَّةَ: حَدَّثَنَا الْحَجَّاجُ بْنُ أَبِي عُثْمَانَ: حَدَّثَنِي أَبُو الزُّبَيْرِ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ الزُّبَيْرِ يَخْطُبُ عَلَىٰ هَٰذَا الْمِنْبَرِ. وَهُوَ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ، إِذَا سَلَّمَ، فِي دُبُرِ الصَّلاَةِ أَوِ الصَّلَوَاتِ... فَذَكَرَ بِمِثْلِ حَدِيثِ هِشَامِ بْنِ عُرْوَةَ.

١٤١ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ سَلَمَةَ الْمُرَادِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، عَنْ يَحْيَىٰ بْنِ عَبْدِ اللَّهِ بْنِ سَالِمٍ، عَنْ مُوسَىٰ بْنِ عُقْبَةَ: أَنَّ أَبَا الزُّبَيْرِ الْمَكِّيَّ حَدَّثَهُ: أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ الزُّبَيْرِ وَهُوَ يَقُولُ، فِي إِثْرِ الصَّلاَةِ إِذَا سَلَّمَ،... بِمِثْلِ حَدِيثِهِمَا. وَقَالَ فِي آخِرِهِ: وَكَانَ يَذْكُرُ ذٰلِكَ عَنْ رَسُولِ اللَّهِ ﷺ.

١٤٢ ـ (٥٩٥) ـ حدّثنا عَاصِمُ بْنُ النَّضْرِ التَّيْمِيُّ: حَدَّثَنَا الْمُعْتَمِرُ: حَدَّثَنَا عُبَيْدُ اللَّهِ. (ح) قَالَ: وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، عَنِ ابْنِ عَجْلاَنَ كِلاَهُمَا عَنْ سُمَيٍّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، ـ وَهَٰذَا حَدِيثُ قُتَيْبَةَ ـ أَنَّ فُقَرَاءَ الْمُهَاجِرِينَ أَتَوْا رَسُولَ اللَّهِ ﷺ. فَقَالُوا: ذَهَبَ أَهْلُ الدُّثُورِ بِالدَّرَجَاتِ الْعُلَىٰ وَالنَّعِيمِ الْمُقِيمِ! فَقَالَ: «وَمَا ذَاكَ؟» قَالُوا: يُصَلُّونَ كَمَا نُصَلِّي، وَيَصُومُونَ كَمَا نَصُومُ، وَيَتَصَدَّقُونَ وَلاَ نَتَصَدَّقُ، وَيُعْتِقُونَ وَلاَ نُعْتِقُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَفَلاَ أُعَلِّمُكُمْ شَيْئاً تُدْرِكُونَ بِهِ مَنْ سَبَقَكُمْ وَتَسْبِقُونَ بِهِ مَنْ بَعْدَكُمْ؟ وَلاَ يَكُونُ أَحَدٌ أَفْضَلَ مِنْكُمْ إِلاَّ مَنْ صَنَعَ مِثْلَ مَا صَنَعْتُمْ»؟ قَالُوا: بَلَى يَا رَسُولَ اللَّهِ. قَالَ: «تُسَبِّحُونَ وَتُكَبِّرُونَ وَتَحْمَدُونَ، دُبُرَ كُلِّ صَلاَةٍ، ثَلاَثاً وَثَلاَثِينَ مَرَّةً».

قَالَ أَبُو صَالِحٍ: فَرَجَعَ فُقَرَاءُ الْمُهَاجِرِينَ إِلَى رَسُولِ اللَّهِ ﷺ، فَقَالُوا: سَمِعَ

him" and said: "Our brothers of great wealth heard of what we have done, and, subsequently, they did the same". Upon this, The Messenger of Allah "Allah's blessing and peace be upon him" commented: "That is the grace of Allah, He confers upon whomever he wants (of His slaves)".

Some transmitters, other than Qutaiba further narrated from Al-Laith from Ibn Ajlan that Sumai said: I narrated this Hadith to one of my family who said: You are mistaken. That is because he (The Prophet) really said: "You should glorify Allah thirty-three times, praise Him thirty-three times, and magnify Him thirty-three times".

I returned to Abu Salih and told him. he took hold of my hand and said: "(You should say): Allah is greater! Glory be to Allah! Praise be to Allah! Allah is greater! Glory be to Allah! Praise be to Allah! Until you reach thirty-three times from all of them".

Ibn Ajlan narrated: I told this narration to Raja Ibn Haiwa, who told me the same, as he narrated from Abu Salih from Abu Huraira from The Messenger of Allah "Allah's blessing and peace be upon him".

143-(...) Suhail narrated from his father from Abu Huraira that they said to The Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! Those of great wealth obtained the highest ranks and ever-lasting bliss...(and the rest is like that narrated by Qutaiba from Al-Laith), but he caught up in the narration of Abu Huraira the saying of Abu Salih: then, the poor persons from amongst the Emigrants returned...to the end of the Hadith. It was also mentioned that Suhail said: "(Glorify Allah) eleven times (praise Him) eleven times (and so on) until the total from all of that becomes thirty-three times".

144-(596) Abd Ar-Rahman Ibn Abu Laila narrated from Ka'b Ibn Ujra: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There are certain ejaculations, the reciter (or performer) of which after every obligatory prayer should never be disappointed: i.e. thirty-three glorifications (Glory be to Allah), thirty-three praises (Praise be to Allah), and thirty-four magnifications (Allah is greater)".

145-(...) Abd Ar-Rahman Ibn Abu Laila narrated from Ka'b Ibn Ujra: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There are certain ejaculations, the reciter (or performer) of which should never be disappointed: i.e. thirty-three glorifications (Glory be to Allah), thirty-three praises (Praise be to Allah), and thirty-four magnifications (Allah is greater) after every obligatory prayer".

إِخْوَانُنَا أَهْلُ الأَمْوَالِ بِمَا فَعَلْنَا، فَفَعَلُوا مِثْلَهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «ذَٰلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ».

وَزَادَ غَيْرُ قُتَيْبَةَ فِي هَٰذَا الْحَدِيثِ عَنِ اللَّيْثِ، عَنِ ابْنِ عَجْلاَنَ: قَالَ سُمَيٌّ: فَحَدَّثْتُ بَعْضَ أَهْلِي هَٰذَا الْحَدِيثَ. فَقَالَ: وَهِمْتَ. إِنَّمَا قَالَ: «تُسَبِّحُ اللَّهَ ثَلاثاً وَثَلاَثِينَ، وَتَحْمَدُ اللَّهَ ثَلاثاً وَثَلاَثِينَ، وَتُكَبِّرُ اللَّهَ ثَلاثاً وَثَلاثِينَ»، فَرَجَعْتُ إِلَى أَبِي صَالِحٍ فَقُلْتُ لَهُ ذٰلِكَ، فَأَخَذَ بِيَدِي فَقَالَ: اللَّهُ أَكْبَرُ وَسُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ، اللَّهُ أَكْبَرُ وَسُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ. حَتَّى تَبْلُغَ مِنْ جَمِيعِهِنَّ ثَلاثَةً وَثَلاَثِينَ.

قَالَ ابْنُ عَجْلاَنَ: فَحَدَّثْتُ بِهَٰذَا الْحَدِيثِ رَجَاءَ بْنَ حَيْوَةَ، فَحَدَّثَنِي بِمِثْلِهِ عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ.

[البخاري: كتاب الأذان، باب الذكر بعد الصلاة، رقم: ٨٤٣].

١٤٣ ـ (...) ـ وحدّثني أُمَيَّةُ بْنُ بِسْطَامَ الْعَيْشِيُّ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا رَوْحٌ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ: أَنَّهُمْ قَالُوا: يَا رَسُولَ اللَّهِ، ذَهَبَ أَهْلُ الدُّثُورِ بِالدَّرَجَاتِ الْعُلَىٰ وَالنَّعِيمِ الْمُقِيمِ... بِمِثْلِ حَدِيثِ قُتَيْبَةَ عَنِ اللَّيْثِ. إِلاَّ أَنَّهُ أَدْرَجَ، فِي حَدِيثِ أَبِي هُرَيْرَةَ، قَوْلَ أَبِي صَالِحٍ: ثُمَّ رَجَعَ فُقَرَاءُ الْمُهَاجِرِينَ... إِلَى آخِرِ الْحَدِيثِ.

وَزَادَ فِي الْحَدِيثِ: يَقُولُ سُهَيْلٌ: إِحْدَى عَشْرَةَ إِحْدَى عَشْرَةَ، فَجَمِيعُ ذٰلِكَ كُلُّهُ ثَلاَثَةٌ وَثَلاَثُونَ.

١٤٤ ـ (٥٩٦) ـ وحدّثنا الْحَسَنُ بْنُ عِيسَىٰ: أَخْبَرَنَا ابْنُ الْمُبَارَكِ: أَخْبَرَنَا مَالِكُ بْنُ مِغْوَلٍ. قَالَ: سَمِعْتُ الْحَكَمَ بْنَ عُتَيْبَةَ يُحَدِّثُ عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ أَبِي لَيْلَىٰ، عَنْ كَعْبِ بْنِ عُجْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «مُعَقِّبَاتٌ لا يَخِيبُ قَائِلُهُنَّ، أَوْ فَاعِلُهُنَّ، دُبُرَ كُلِّ صَلاَةٍ مَكْتُوبَةٍ، ثَلاَثٌ وَثَلاَثُونَ تَسْبِيحَةً، وَثَلاثٌ وَثَلاَثُونَ تَحْمِيدَةً، وَأَرْبَعٌ وَثَلاثُونَ تَكْبِيرَةً».

١٤٥ ـ (...) ـ حدّثنا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا أَبُو أَحْمَدَ: حَدَّثَنَا حَمْزَةُ الزَّيَّاتُ، عَنِ الْحَكَمِ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ أَبِي لَيْلَىٰ، عَنْ كَعْبِ بْنِ عُجْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ؛ قَالَ: «مُعَقِّبَاتٌ لاَ يَخِيبُ قَائِلُهُنَّ، أَوْ فَاعِلُهُنَّ: ثَلاَثٌ وَثَلاَثُونَ تَسْبِيحَةً، وَثَلاثٌ وَثَلاَثُونَ تَحْمِيدَةً، وَأَرْبَعٌ وَثَلاثُونَ تَكْبِيرَةً فِي دُبُرِ كُلِّ صَلاَةٍ».

(...) The same was narrated on the authority of Al-Hakam, with the same chain of transmitters.

146-(597) Abu Huraira narrated from The Messenger of Allah "Allah's blessing and peace be upon him": "Whoever glorifies Allah after every (obligatory) prayer thirty-three times, praises Allah thirty-three times, and magnifies Allah thirty-three times, making a total of ninety-nine times, and completes the hundred with (the following statement): "There is no god but Allah, The One and Only, with Whom there is no partner, to Whom be the dominion, and to Whom be the praise, and He has power over all things", his sins would be forgiven even if they are as much as the foam of a sea".

(...) Ata narrated from Abu Huraira: The Messenger of Allah "Allah's blessing and peace be upon him" said (the same).

[27] What is said between the Ihram magnification (with which one assumes the prayer) and the recitation

147-(598) Abu Huraira narrated: Whenever The Messenger of Allah "Allah's blessing and peace be upon him" said Takbir (of assuming the prayer), he would keep silent for a while. I asked him: "O Messenger of Allah! Let my father and mother be sacrificed for you! Tell me about your silence between the Takbir (of Ihram) and recitation: What do you say?" he said: "I say: O Allah! Make far (the distance) between me and my sins as (long as) You have made far (the distance) between both East and West! O Allah! Cleanse me from my sins as the white garment is cleansed from filth! O Allah! Wash me off my sins with ice, water and hail!"

(...) A Hadith like that of Jarir was narrated on the authority of Imara Ibn Al-Qa'qa, with the same chain of transmitters.

148-(599) Abu Huraira narrated: Whenever The Messenger of Allah "Allah's blessing and peace be upon him" stood from the second Rak'a, he would start (recitation) with (Allah's saying): "Praise be to Allah, The Most Gracious, The Most Merciful), with no silence (before it).

149-(600) Anas narrated: Once, a man came and entered into the row (while the prayer was being performed). Prompted by his breath (because of his hastening to catch up the prayer), he said: "Praise be to Allah, so much, good and blessed". When The Messenger of Allah "Allah's blessing and peace be upon him" finished from the prayer, he asked: "Who from amongst you did say those (previous) words?" the people kept silent. He said (once again): "Who from amongst you did say them? However, there is no harm to him". a man said: "I came (to the prayer), and since I was motivated by my breath (because of my hastening to catch up the prayer), I

(...) ـ حدّثني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا أَسْبَاطُ بْنُ مُحَمَّدٍ: حَدَّثَنَا عَمْرُو بْنُ قَيْسٍ الْمُلاَئِيُّ عَنِ الْحَكَمِ، بِهَذَا الإِسْنَادِ... مِثْلَهُ.

١٤٦ ـ (٥٩٧) ـ حدّثني عَبْدُ الْحَمِيدِ بْنُ بَيَانٍ الْوَاسِطِيُّ: أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ، عَنْ سُهَيْلٍ، عَنْ أَبِي عُبَيْدٍ الْمَذْحِجِيِّ. ـ قَالَ مُسْلِمٌ: أَبُو عُبَيْدٍ مَوْلَى سُلَيْمَانَ بْنِ عَبْدِ الْمَلِكِ ـ عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ «مَنْ سَبَّحَ اللَّهَ فِي دُبُرِ كُلِّ صَلاَةٍ ثَلاَثاً وَثَلاَثِينَ، وَحَمِدَ اللَّهَ ثَلاَثاً وَثَلاَثِينَ، وَكَبَّرَ اللَّهَ ثَلاَثاً وَثَلاَثِينَ، فَتِلْكَ تِسْعَةٌ وَتِسْعُونَ. وَقَالَ: تَمَامَ الْمِئَةِ: لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، غُفِرَتْ خَطَايَاهُ وَإِنْ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ».

(...) ـ **وحدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ زَكَرِيَّاءَ، عَنْ سُهَيْلٍ، عَنْ أَبِي عُبَيْدٍ، عَنْ عَطَاءٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ... بِمِثْلِهِ.

٢٧ ـ بابُ ما يُقال بَيْنَ تكبيرة الإِحْرَام والقِرَاءَةِ

١٤٧ ـ (٥٩٨) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ، عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ، إِذَا كَبَّرَ فِي الصَّلاَةِ، سَكَتَ هُنَيَّةً قَبْلَ أَنْ يَقْرَأَ. فَقُلْتُ: يَا رَسُولَ اللَّهِ، بِأَبِي أَنْتَ وَأُمِّي، أَرَأَيْتَ سُكُوتَكَ بَيْنَ التَّكْبِيرِ وَالْقِرَاءَةِ، مَا تَقُولُ؟ قَالَ: «أَقُولُ: اللَّهُمَّ بَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ. اللَّهُمَّ، نَقِّنِي مِنْ خَطَايَايَ كَمَا يُنَقَّى الثَّوْبُ الأَبْيَضُ مِنَ الدَّنَسِ. اللَّهُمَّ، اغْسِلْنِي مِنْ خَطَايَايَ بِالثَّلْجِ وَالْمَاءِ وَالْبَرَدِ».

[البخاري: كتاب الأذان، باب ما يقول بعد التكبير، رقم: ٧٤٤].

(...) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ. قَالاَ: حَدَّثَنَا ابْنُ فُضَيْلٍ. (ح) وَحَدَّثَنَا أَبُو كَامِلٍ: حَدَّثَنَا عَبْدُ الْوَاحِدِ ـ يَعْنِي ابْنَ زِيَادٍ ـ كِلاَهُمَا عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ، بِهَذَا الإِسْنَادِ... نَحْوَ حَدِيثِ جَرِيرٍ.

١٤٨ ـ (٥٩٩) ـ قَالَ مُسْلِمٌ: وَحُدِّثْتُ عَنْ يَحْيَى بْنِ حَسَّانَ وَيُونُسَ الْمُؤَدِّبِ وَغَيْرِهِمَا، قَالُوا: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ. قَالَ: حَدَّثَنِي عُمَارَةُ بْنُ الْقَعْقَاعِ: حَدَّثَنَا أَبُو زُرْعَةَ. قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا نَهَضَ مِنَ الرَّكْعَةِ الثَّانِيَةِ اسْتَفْتَحَ الْقِرَاءَةَ بِـ: ﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾ وَلَمْ يَسْكُتْ.

١٤٩ ـ (٦٠٠) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادٌ: أَخْبَرَنَا قَتَادَةُ وَثَابِتٌ وَحُمَيْدٌ، عَنْ أَنَسٍ: أَنَّ رَجُلاً جَاءَ، فَدَخَلَ الصَّفَّ، وَقَدْ حَفَزَهُ النَّفَسُ فَقَالَ: الْحَمْدُ لِلَّهِ حَمْداً كَثِيراً طَيِّباً مُبَارَكاً فِيهِ، فَلَمَّا قَضَى رَسُولُ اللَّهِ ﷺ صَلاَتَهُ قَالَ: «أَيُّكُمُ الْمُتَكَلِّمُ بِالْكَلِمَاتِ؟»، فَأَرَمَّ الْقَوْمُ. فَقَالَ: «أَيُّكُمُ الْمُتَكَلِّمُ بِهَا؟ فَإِنَّهُ لَمْ يَقُلْ بَأْساً»، فَقَالَ

said them". He (The Prophet) said: "Indeed, I saw twelve angels hurrying towards them: who would raise them (first to be recorded)".

150-(601) Ibn Umar narrated: While we were praying with The Messenger of Allah "Allah's blessing and peace be upon him", a man said: "Allah is so much really greater! Praise be to Allah, as abundant (as it could be)! Glory be to Allah, in both the morning and the evening!" upon this, The Messenger of Allah "Allah's blessing and peace be upon him" said: "Who did say such-and-such (words)?" a man from amongst the people said: "I did O Messenger of Allah". He (The Prophet) said: "I was astonished by them, for which the gates of the heaven were opened". Ibn Umar commented: Since I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying that, I never failed to say them.

[28] It is desirable to come to the prayer with dignity and calmness, and not to come to it (hurriedly) running

151-(602) Abu Huraira narrated from The Messenger of Allah "Allah's blessing and peace be upon him": "When the prayer establishment is pronounced, do not come to the prayer (hurriedly) running, but come to it walking with tranquility, and pray whatever you can catch up, and complete whatever you miss (of it)".

152-(...) Abu Huraira narrated from The Messenger of Allah "Allah's blessing and peace be upon him": "When the prayer establishment is pronounced, do not come to the prayer (hurriedly) running, but come to it with tranquility, and pray whatever you can catch up, and complete whatever you miss (of it). However, anyone of you is regarded in prayer since he is getting ready for it".

153-(...) Hammam Ibn Munabbih narrated: That is what Abu Huraira told us from The Messenger of Allah "Allah's blessing and peace be upon him". (He mentioned many narrations, including the following): The Messenger of Allah "Allah's blessing and peace be upon him" said: "When it is called for the prayer, do not come to the prayer (hurriedly) running, but come to it with tranquility, and pray whatever you can catch up, and complete whatever you miss (of it)".

154-(...) Muhammad Ibn Sirin narrated from Abu Huraira: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When the prayer establishment is pronounced, do not come to the prayer (hurriedly) running, but come to it with dignity and tranquility, and pray whatever you can catch up, and complete whatever you miss (of it)".

رَجُلٌ: جِئْتُ وَقَدْ حَفَزَنِي النَّفَسُ فَقُلْتُهَا. فَقَالَ: «لَقَدْ رَأَيْتُ اثْنَي عَشَرَ مَلَكاً يَبْتَدِرُونَهَا، أَيُّهُمْ يَرْفَعُهَا».

١٥٠ ـ (٦٠١) ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ: أَخْبَرَنِي الْحَجَّاجُ بْنُ أَبِي عُثْمَانَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ عَوْنِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنِ ابْنِ عُمَرَ؛ قَالَ: بَيْنَمَا نَحْنُ نُصَلِّي مَعَ رَسُولِ اللَّهِ ﷺ، إِذْ قَالَ رَجُلٌ مِنَ الْقَوْمِ: اللَّهُ أَكْبَرُ كَبِيراً، وَالْحَمْدُ لِلَّهِ كَثِيراً، وَسُبْحَانَ اللَّهِ بُكْرَةً وَأَصِيلاً. فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنِ الْقَائِلُ كَلِمَةَ كَذَا وَكَذَا؟» قَالَ رَجُلٌ مِنَ الْقَوْمِ: أَنَا، يَا رَسُولَ اللَّهِ. قَالَ: «عَجِبْتُ لَهَا، فُتِحَتْ لَهَا أَبْوَابُ السَّمَاءِ».

قَالَ ابْنُ عُمَرَ: فَمَا تَرَكْتُهُنَّ مُنْذُ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ ذٰلِكَ.

٢٨ ـ بابُ إتيانِ الصلاةِ بوَقَارٍ وسَكِينَةٍ، والنَّهْيِ عن إتيانها سَعْياً

١٥١ ـ (٦٠٢) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ، قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ.

ح) قَالَ: وَحَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرِ بْنِ زِيَادٍ: أَخْبَرَنَا إِبْرَاهِيمُ ـ يَعْنِي ابْنَ سَعْدٍ ـ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ وَأَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ.

(ح) قَالَ: وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَىٰ ـ وَاللَّفْظُ لَهُ ـ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ. قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَٰنِ: أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا أُقِيمَتِ الصَّلَاةُ فَلَا تَأْتُوهَا تَسْعَوْنَ، وَأْتُوهَا تَمْشُونَ وَعَلَيْكُمُ السَّكِينَةُ، فَمَا أَدْرَكْتُمْ فَصَلُّوا، وَمَا فَاتَكُمْ فَأَتِمُّوا».

١٥٢ ـ (...) ـ حَدَّثَنَا يَحْيَىٰ بْنُ أَيُّوبَ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَابْنُ حُجْرٍ، عَنْ إِسْمَاعِيلَ بْنِ جَعْفَرٍ. قَالَ ابْنُ أَيُّوبَ: حَدَّثَنَا إِسْمَاعِيلُ: أَخْبَرَنِي الْعَلَاءُ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا ثُوِّبَ لِلصَّلَاةِ، فَلَا تَأْتُوهَا وَأَنْتُمْ تَسْعَوْنَ، وَأْتُوهَا وَعَلَيْكُمُ السَّكِينَةُ، فَمَا أَدْرَكْتُمْ فَصَلُّوا، وَمَا فَاتَكُمْ فَأَتِمُّوا، فَإِنَّ أَحَدَكُمْ إِذَا كَانَ يَعْمِدُ إِلَى الصَّلَاةِ فَهُوَ فِي صَلَاةٍ».

١٥٣ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، قَالَ: هَٰذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ، فَذَكَرَ أَحَادِيثَ مِنْهَا: وَقَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا نُودِيَ بِالصَّلَاةِ فَأْتُوهَا وَأَنْتُمْ تَمْشُونَ، وَعَلَيْكُمُ السَّكِينَةُ، فَمَا أَدْرَكْتُمْ فَصَلُّوا، وَمَا فَاتَكُمْ فَأَتِمُّوا».

١٥٤ ـ (...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا الْفُضَيْلُ ـ يَعْنِي ابْنَ عِيَاضٍ ـ، عَنْ هِشَامٍ.

(ح) قَالَ: وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا هِشَامُ بْنُ حَسَّانَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا ثُوِّبَ بِالصَّلَاةِ فَلَا يَسْعَ إِلَيْهَا أَحَدُكُمْ، وَلَكِنْ لِيَمْشِ وَعَلَيْهِ السَّكِينَةُ وَالْوَقَارُ. صَلِّ مَا أَدْرَكْتَ، وَاقْضِ مَا سَبَقَكَ».

155-(603) Abdullah Ibn Abu Quatada narrated from his father: While we were in the prayer with The Messenger of Allah "Allah's blessing and peace be upon him", he observed some noise (among us). Upon this, he asked: "What is the matter with you?" we said: "We came to the prayer in a hurry". He said: "Do not do that. But, if you come to the prayer, (you should come) with tranquility, and pray whatever you can catch up, and complete whatever precedes you".

(...) Shaiban narrated the same, with the same chain of transmitters.

[29] When could people stand for the prayer

156-(604) Abdullah Ibn Abu Quatada narrated from his father: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If the prayer was established (or if it was called for the prayer, according to Ibn Hatim), you should not stand until you see me".

(...) The same was narrated on the authority of Yahya Ibn Abu Kathir, from Abdullah Ibn Abu Quatada from his father from The Prophet "Allah's blessing and peace be upon him", through different chain of transmitters. Ishaq added in his narration: "Until you see me coming out".

157-(605) Abu Huraira narrated: Once, the prayer was established and the rows were straightened before the coming of The Messenger of Allah "Allah's blessing and peace be upon him". then, The Messenger of Allah "Allah's blessing and peace be upon him" came out (and proceeded) until he stood in his praying place. But, before magnifying Allah (for assuming the prayer), he mentioned (that he was in a state of ceremonial impurity because of sexual intercourse). He turned away and addressed us saying: "Keep standing in your places". We kept standing, waiting him, until he came out to us once again, after taking a bath, with his head dribbling water. He magnified Allah (for assuming the prayer) and led us in the prayer.

158-(...) Abu Huraira narrated: Once, the prayer was established and the rows were straightened. then, The Messenger of Allah "Allah's blessing and peace be upon him" came out. When he stood in his praying place, he pointed to the people to keep standing in their places. (A while later) he came out once again, after taking a bath, with his head dribbling water. Then, he led the people in the prayer.

159-(...) Abu Huraira narrated that the prayer used to be established for The Messenger of Allah "Allah's blessing and peace be upon him", and the people would take their places in the rows before The Prophet "Allah's blessing and peace be upon him" would stand in his (leading) position.

١٥٥ ـ (٦٠٣) ـ حدّثني إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُبَارَكِ الصُّورِيُّ: حَدَّثَنَا مُعَاوِيَةُ بْنُ سَلَّامٍ، عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ أَبِي قَتَادَةَ: أَنَّ أَبَاهُ أَخْبَرَهُ؛ قَالَ: بَيْنَمَا نَحْنُ نُصَلِّي مَعَ رَسُولِ اللَّهِ ﷺ فَسَمِعَ جَلَبَةً، فَقَالَ: «ما شَأْنُكُمْ؟» قَالُوا: اسْتَعْجَلْنَا إِلَى الصَّلاةِ. قَالَ: «فَلاَ تَفْعَلُوا، إِذَا أَتَيْتُمُ الصَّلاَةَ، فَعَلَيْكُمُ السَّكِينَةَ، فَمَا أَدْرَكْتُمْ فَصَلُّوا، وَمَا سَبَقَكُمْ فَأَتِمُّوا».

[البخاري: كتاب الأذان، باب قول الرجل فاتتنا الصلاة، رقم: ٦٣٥].

(...) ـ وَحدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ: حَدَّثَنَا شَيْبَانُ، بِهٰذَا الإِسْنَادِ.

٢٩ ـ بابٌ متى يَقُومُ النَّاسُ للصَّلاةِ

١٥٦ ـ (٦٠٤) ـ وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ وَعُبَيْدُ اللَّهِ بْنُ سَعِيدٍ، قَالاَ: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ، عَنْ حَجَّاجٍ الصَّوَّافِ: حَدَّثَنَا يَحْيَىٰ بْنُ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ وَعَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِي قَتَادَةَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أُقِيمَتِ الصَّلاَةُ فَلاَ تَقُومُوا حَتَّىٰ تَرَوْنِي». وَقَالَ ابْنُ حَاتِمٍ: «إِذَا أُقِيمَتْ، أَو نُودِيَ».

[البخاري: كتاب الأذان، باب متى يقوم الناس إذا رأوا الإمام...، رقم: ٦٣٧].

(...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ مَعْمَرٍ. قَالَ أَبُو بَكْرٍ: وَحَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ حَجَّاجِ بْنِ أَبِي عُثْمَانَ. (ح) قَالَ: وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ وَعَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ. وَقَالَ إِسْحَاقُ: أَخْبَرَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، عَنْ شَيْبَانَ، كُلُّهُمْ عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ.

وَزَادَ إِسْحَاقُ فِي رِوَايَتِهِ حَدِيثَ مَعْمَرٍ وَشَيْبَانَ: «حَتَّى تَرَوْنِي قَدْ خَرَجْتُ».

١٥٧ ـ (٦٠٥) ـ حدّثنا هَارُونُ بْنُ مَعْرُوفٍ وَحَرْمَلَةُ بْنُ يَحْيَىٰ، قَالاَ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ. قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَٰنِ بْنِ عَوْفٍ. سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: أُقِيمَتِ الصَّلاَةُ، فَقُمْنَا فَعَدَّلْنَا الصُّفُوفَ قَبْلَ أَنْ يَخْرُجَ إِلَيْنَا رَسُولُ اللَّهِ ﷺ، فَأَتَىٰ رَسُولُ اللَّهِ ﷺ. حَتَّىٰ إِذَا قَامَ فِي مُصَلاَّهُ قَبْلَ أَنْ يُكَبِّرَ، ذَكَرَ فَانْصَرَفَ، وَقَالَ لَنَا: «مَكَانَكُمْ»، فَلَمْ نَزَلْ قِيَاماً نَنْتَظِرُهُ حَتَّىٰ خَرَجَ إِلَيْنَا ـ وَقَدِ اغْتَسَلَ ـ يَنْطُفُ رَأْسُهُ مَاءً، فَكَبَّرَ فَصَلَّىٰ بِنَا.

[البخاري: كتاب الغسل، باب إذا ذكر في المسجد أنه جنب...، رقم: ٢٧٥].

١٥٨ ـ (...) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا أَبُو عَمْرٍو ـ يَعْنِي الأَوْزَاعِيَّ ـ: حَدَّثَنَا الزُّهْرِيُّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: أُقِيمَتِ الصَّلاَةُ، وَصَفَّ النَّاسُ صُفُوفَهُمْ، وَخَرَجَ رَسُولُ اللَّهِ ﷺ فَقَامَ مَقَامَهُ، فَأَوْمَأَ إِلَيْهِمْ بِيَدِهِ، أَنْ «مَكَانَكُمْ»، فَخَرَجَ وَقَدِ اغْتَسَلَ وَرَأْسُهُ يَنْطُفُ الْمَاءَ، فَصَلَّى بِهِمْ.

[البخاري: كتاب الأذان، باب هل يخرج من المسجد لعلة، رقم: ٦٣٩].

١٥٩ ـ (...) ـ وحدّثني إِبْرَاهِيمُ بْنُ مُوسَىٰ: أَخْبَرَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، عَنِ الأَوْزَاعِيِّ، عَنِ الزُّهْرِيِّ قَالَ: حَدَّثَنِي أَبُو سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ الصَّلاَةَ كَانَتْ تُقَامُ لِرَسُولِ اللَّهِ ﷺ، فَيَأْخُذُ النَّاسُ مَصَافَّهُمْ قَبْلَ أَنْ يَقُومَ النَّبِيُّ ﷺ مَقَامَهُ.

160-(606) Jaber Ibn Samura narrated that Bilal used to announce the call for the prayer whenever the sun declined, and would not announce the prayer establishment before The Prophet "Allah's blessing and peace be upon him" came out. Whenever he (The Prophet) came out, he (Bilal) would pronounce the prayer establishment on seeing him.

[30] Whoever caught up (at least) one Rak'a of a certain prayer, would be regarded to have caught that prayer

161-(607) Abu Salama Ibn Abd Ar-Rahman narrated from Abu Huraira that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever caught up (at least) one Rak'a of a certain prayer, would be considered to have caught up that prayer".

162-(...) Abu Salama Ibn Abd Ar-Rahman narrated from Abu Huraira that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever caught up (at least) one Rak'a of a certain prayer with the imam, would be considered to have caught up that prayer".

(...) Az-Zuhri narrated from Abu Salama from Abu Huraira from The Prophet "Allah's blessing and peace be upon him" a Hadith like that narrated by Yahya from Malik. But, there is no mention of "with the imam" in any Hadith narrated by them. In the narration of Ubaidullah he (The Prophet) said: "He would be considered to have caught up the whole prayer".

163-(608) Abu Huraira narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever caught up (at least) one Rak'a of the Morning (prayer) before the sunrise, would be regarded to have caught up the (whole) Morning (prayer), and whoever caught up (at least) one Rak'a of the Asr (prayer) before the sunset, would be considered to have caught up the (whole) Asr (prayer)".

(...) Abu Salama narrated from Abu Huraira a Hadith like that narrated by Malik from Zaid Ibn Aslam.

164-(609) A'isha narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever caught up (at least) one prostration from the Asr (prayer) before sunset, and one prostration from the Morning (prayer) before sunrise, would be regarded to have caught up both (entirely)". (A prostration means here a Rak'a).

165-(608) Abu Huraira narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever caught up (at least) one Rak'a of the Asr (prayer) before sunset, would be regarded to have caught up the (whole Asr prayer), and whoever caught up (at least) one Rak'a of

١٦٠ ـ (٦٠٦) ـ وحدّثني سَلَمَةُ بْنُ شَبِيبٍ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا سِمَاكُ بْنُ حَرْبٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ؛ قَالَ: كَانَ بِلاَلٌ يُؤَذِّنُ إِذَا دَحَضَتْ، فَلاَ يُقِيمُ حَتَّى يَخْرُجَ النَّبِيُّ ﷺ، فَإِذَا خَرَجَ أَقَامَ الصَّلاَةَ حِينَ يَرَاهُ.

٣٠ ـ باب مَنْ أدركَ ركعةً مِنَ الصلاةِ فقد أدْركَ تلك الصلاة

١٦١ ـ (٦٠٧) ـ وحدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ، قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَٰنِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ أَدْرَكَ رَكْعَةً مِنَ الصَّلاَةِ فَقَدْ أَدْرَكَ الصَّلاَةَ». [البخاري: كتاب مواقيت الصلاة، باب من أدرك ركعة من الصلاة، رقم: ٥٨٠].

١٦٢ ـ (...) ـ وحدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَٰنِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ أَدْرَكَ رَكْعَةً مِنَ الصَّلاَةِ مَعَ الإِمَامِ، فَقَدْ أَدْرَكَ الصَّلاَةَ».

(...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ، قَالُوا: حَدَّثَنَا ابْنُ عُيَيْنَةَ. (ح) قَالَ: وَحَدَّثَنَا أَبُو كُرَيْبٍ: أَخْبَرَنَا ابْنُ الْمُبَارَكِ، عَنْ مَعْمَرٍ وَالأَوْزَاعِيِّ وَمَالِكِ بْنِ أَنَسٍ وَيُونُسَ. (ح) قَالَ: وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي. (ح) قَالَ: وَحَدَّثَنَا ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الْوَهَّابِ، جَمِيعاً عَنْ عُبَيْدِ اللَّهِ. كُلُّ هَؤُلاَءِ عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِ حَدِيثِ يَحْيَىٰ عَنْ مَالِكٍ. وَلَيْسَ فِي حَدِيثِ أَحَدٍ مِنْهُمْ: «مَعَ الإِمَامِ». وَفِي حَدِيثِ عُبَيْدِ اللَّهِ. قَالَ: «فَقَدْ أَدْرَكَ الصَّلاَةَ كُلَّهَا».

١٦٣ ـ (٦٠٨) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ. قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ. وَعَنْ بُسْرِ بْنِ سَعِيدٍ. وَعَنِ الأَعْرَجِ: حَدَّثُوهُ عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ أَدْرَكَ رَكْعَةً مِنَ الصُّبْحِ قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ فَقَدْ أَدْرَكَ الصُّبْحَ، وَمَنْ أَدْرَكَ رَكْعَةً مِنَ الْعَصْرِ قَبْلَ أَنْ تَغْرُبَ الشَّمْسُ فَقَدْ أَدْرَكَ الْعَصْرَ». [البخاري: كتاب مواقيت الصلاة، باب من أدرك من الفجر ركعة، رقم: ٥٧٩].

(...) ـ وحدّثنا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ... بِمِثْلِ حَدِيثِ مَالِكٍ عَنْ زَيْدِ بْنِ أَسْلَمَ.

١٦٤ ـ (٦٠٩) ـ وحدّثنا حَسَنُ بْنُ الرَّبِيعِ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ، عَنْ يُونُسَ بْنِ يَزِيدَ، عَنِ الزُّهْرِيِّ. قَالَ: حَدَّثَنَا عُرْوَةُ، عَنْ عَائِشَةَ؛ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ. (ح) قَالَ: وَحَدَّثَنِي أَبُو الطَّاهِرِ وَحَرْمَلَةُ. كِلاَهُمَا عَنِ ابْنِ وَهْبٍ ـ وَالسِّيَاقُ لِحَرْمَلَةَ ـ قَالَ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: أَنَّ عُرْوَةَ بْنَ الزُّبَيْرِ حَدَّثَهُ عَنْ عَائِشَةَ؛ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَدْرَكَ مِنَ الْعَصْرِ سَجْدَةً قَبْلَ أَنْ تَغْرُبَ الشَّمْسُ، أَوْ مِنَ الصُّبْحِ قَبْلَ أَنْ تَطْلُعَ، فَقَدْ أَدْرَكَهَا». وَالسَّجْدَةُ إِنَّمَا هِيَ الرَّكْعَةُ.

١٦٥ـ (٦٠٨) ـ وحدّثنا حَسَنُ بْنُ الرَّبِيعِ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ، عَنْ مَعْمَرٍ، عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ

the Morning (prayer) before sunrise, would be considered to have caught up the (whole Morning prayer)".

(...) The same was narrated on the authority of Ma'mar, with the same chain of transmitters.

[31] The due times of the five (obligatory) prayers

166-(610) Ibn Shihab narrated: Once, Umar Ibn Abd Al-Aziz delayed the Asr prayer. Upon this, Urwa said to him: "No doubt, Gabriel descended and offered the prayers (in their due times) in front of The Messenger of Allah "Allah's blessing and peace be upon him"". Umar said: "Know what you are saying O Urwa!" he said: I heard Bashir Ibn Abu Mas'ud saying: I heard Abu Mas'ud saying: I heard the Messenger of Allah "Allah's blessing and peace be upon him" saying: "Gabriel came down and acted as my Imam, and I prayed with him, then I prayed with him, then I prayed with him, then I prayed with him, and then I prayed with him", counting with his fingers five (obligatory) Prayers.

167-(...) Ibn Shihab narrated that Umar Ibn Abd Al-Aziz once delayed the prayer. Urwa Ibn Az-Zubair entered into him and said: Did not you know that once, Al-Mughira Ibn Shu'ba delayed the prayer while he was in Kufa, and then Abu Mas'ud Al-Ansari went to him, and said: "O, Mughira! What did you have done? Did not you know that Gabriel "peace be unto him" came down and prayed, and The Prophet "Allah's blessing and peace be upon him" prayed after him, then, he prayed, with The Prophet "Allah's blessing and peace be upon him" praying after him, then he performed prayer, and the Messenger of Allah "Allah's blessing and peace be upon him" followed him, then he prayed, and The Messenger of Allah "Allah's blessing and peace be upon him" performed prayer after him, and lastly he prayed, and The Prophet "Allah's blessing and peace be upon him" prayed after him; then he said: "With this I was ordered"?" Umar Ibn Abd Al-Aziz replied: Be aware of what you are saying O Urwa! No doubt, Gabriel came to establish for The Prophet the prayer times. Urwa commented: So narrated Bashir Ibn Abu Mas'ud from his father.

168-(611) Urwa narrated: A'isha told him that The Messenger of Allah "Allah's blessing and peace be upon him" used to perform the afternoon (Asr) prayer, when the light of the sun was there in her chamber before it went out (of it).

(...) Urwa narrated that A'isha reported: "The Messenger of Allah "Allah's blessing and peace be upon him" used to offer the afternoon (Asr) prayer as the sun shone in my chamber, with the afternoon shadow not

أَدْرَكَ مِنَ الْعَصْرِ رَكْعَةً قَبْلَ أَنْ تَغْرُبَ الشَّمْسُ فَقَدْ أَدْرَكَ، وَمَنْ أَدْرَكَ مِنَ الْفَجْرِ رَكْعَةً قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ فَقَدْ أَدْرَكَ».

(...) ـ وحدّثناه عَبْدُ الأَعْلَىٰ بْنُ حَمَّادٍ: حَدَّثَنَا مُعْتَمِرٌ؛ قَالَ: سَمِعْتُ مَعْمَراً، بِهَٰذَا الإِسْنَادِ.

٣١ ـ باب أوْقاتِ الصلواتِ الخَمْس

١٦٦ ـ (٦١٠) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ. (ح) قَالَ وَحَدَّثَنَا ابْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ، عَنِ ابْنِ شِهَابٍ: أَنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ أَخَّرَ الْعَصْرَ شَيْئاً. فَقَالَ لَهُ عُرْوَةُ: أَمَا إِنَّ جِبْرِيلَ قَدْ نَزَلَ، فَصَلَّى إِمَامَ رَسُولِ اللَّهِ ﷺ. فَقَالَ لَهُ عُمَرُ: اعْلَمْ مَا تَقُولُ يَا عُرْوَةُ. فَقَالَ: سَمِعْتُ بَشِيرَ بْنَ أَبِي مَسْعُودٍ يَقُولُ: سَمِعْتُ أَبَا مَسْعُودٍ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «نزل جبريل فَأَمَّنِي، فَصَلَّيْتُ مَعَهُ، ثُمَّ صَلَّيْتُ مَعَهُ، ثُمَّ صَلَّيْتُ مَعَهُ، ثُمَّ صَلَّيْتُ مَعَهُ، ثُمَّ صَلَّيْتُ مَعَهُ». يَحْسُبُ بِأَصَابِعِهِ خَمْسَ صَلَوَاتٍ.

[البخاري: كتاب مواقيت الصلاة، باب مواقيت الصلاة وفضلها، رقم: ٥٢١].

١٦٧ ـ (...) ـ أخبرَنا يَحْيَىٰ بْنُ يَحْيَى التَّمِيمِيُّ، قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنِ ابْنِ شِهَابٍ: أَنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ أَخَّرَ الصَّلاةَ يَوْماً، فَدَخَلَ عَلَيْهِ عُرْوَةُ بْنُ الزُّبَيْرِ، فَأَخْبَرَهُ: أَنَّ الْمُغِيرَةَ بْنَ شُعْبَةَ أَخَّرَ الصَّلاةَ يَوْماً، وَهُوَ بِالْكُوفَةِ، فَدَخَلَ عَلَيْهِ أَبُو مَسْعُودٍ الأَنْصَارِيُّ. فَقَالَ: مَا هَٰذَا يَا مُغِيرَةُ؟ أَلَيْسَ قَدْ عَلِمْتَ أَنَّ جِبْرِيلَ نَزَلَ فَصَلَّىٰ، فَصَلَّى رَسُولُ اللَّهِ ﷺ، ثُمَّ صَلَّى، فَصَلَّى رَسُولُ اللَّهِ ﷺ، ثُمَّ صَلَّى، فَصَلَّى رَسُولُ اللَّهِ ﷺ، ثُمَّ صَلَّى، فَصَلَّى رَسُولُ اللَّهِ ﷺ، ثُمَّ صَلَّى، فَصَلَّى رَسُولِ اللَّهِ ﷺ. ثُمَّ قَالَ: بِهَٰذَا أُمِرْتُ؟

فَقَالَ عُمَرُ لِعُرْوَةَ: انْظُرْ مَا تُحَدِّثُ يَا عُرْوَةُ، أَوَ إِنَّ جِبْرِيلَ عَلَيْهِ السَّلامُ هُوَ أَقَامَ لِرَسُولِ اللَّهِ ﷺ وَقْتَ الصَّلاةِ؟ فَقَالَ عُرْوَةُ: كَذَلِكَ كَانَ بَشِيرُ بْنُ أَبِي مَسْعُودٍ يُحَدِّثُ عَنْ أَبِيهِ.

١٦٨ ـ (٦١١) ـ قَالَ عُرْوَةُ: وَلَقَدْ حَدَّثَتْنِي عَائِشَةُ زَوْجُ النَّبِيِّ ﷺ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي الْعَصْرَ وَالشَّمْسُ فِي حُجْرَتِهَا، قَبْلَ أَنْ تَظْهَرَ

[البخاري: كتاب مواقيت الصلاة، باب مواقيت الصلاة وفضلها، رقم: ٥٢١].

(...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ، قَالَ عَمْرٌو: حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: كَانَ النَّبِيُّ ﷺ يُصَلِّي الْعَصْرَ وَالشَّمْسُ طَالِعَةٌ فِي

extending further". Abu Bakr (a sub-narrator) said: The afternoon shadow did not appear to extend further.

169-(...) Urwa narrated that A'isha, the wife of The Prophet "Allah's blessing and peace be upon him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" used to offer the afternoon (Asr) prayer as the sun shone in her chamber, with the afternoon shadow not extending further.

170-(...) Hisham narrated from his father that A'isha reported: The Messenger of Allah "Allah's blessing and peace be upon him" used to offer the afternoon (Asr) prayer while the sun was still in my chamber.

171-(612) Abdullah Ibn Amr narrated that The Prophet "Allah's blessing and peace be upon him" said: "If you intended to offer the Fajr prayer, then, its time would be fixed (from the announcement of Adhan) until the rise of the first visible part of the sun. if you intended to offer the noon (Dhuhr) prayer, then, it would be timed (between the period from the announcement of Adhan) until the afternoon comes. If you intended to offer the afternoon (Asr) prayer, then its time would be fixed (from the announcement of the call for prayer) until the sun grows pale. If you intended to offer the evening (Maghrib) prayer, then, it would be timed (within the period from the announcement of Adhan) until the redness above the horizon sinks down. If you intended to offer the night (Isha) prayer, then, its time would be fixed (from the announcement of the Adhan) until midnight".

172-(...) Abdullah Ibn Amr narrated that The Prophet "Allah's blessing and peace be upon him" said: "The time of the noon (Dhuhr) prayer (lasts) as long as the afternoon does not come; the time of the afternoon (Asr) prayer (lasts) as long as the sun does not turn pale; the time of the evening (Maghrib) prayer is as long as the spreading redness above the horizon (twilight) does not sink down; the time of the night (Isha) prayer lasts until it is midnight; and the time of the morning (Fajr) prayer lasts as long as the sun does not rise".

(...) The same was narrated on the authority of Shu'ba, with the same chain of transmitters.

173-(...) Abdullah Ibn Amr narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The time of the noon (Dhuhr) prayer is when the sun passes the meridian and a man's shadow is equal to his height (in length), (and it lasts) as long as the time for the afternoon prayer does not come; the time of the afternoon (Asr) prayer is as long as

حُجْرَتِي، لَمْ يَفِئِ الْفَيْءُ بَعْدُ. وَقَالَ أَبُو بَكْرٍ: لَمْ يَظْهَرِ الْفَيْءُ بَعْدُ.

[البخاري: كتاب مواقيت الصلاة، باب وقت العصر، رقم: ٥٤٦].

١٦٩ ـ (...) ـ **وحدّثني** حَرْمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ: أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ أَخْبَرَتْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي الْعَصْرَ وَالشَّمْسُ فِي حُجْرَتِهَا، لَمْ يَظْهَرِ الْفَيْءُ فِي حُجْرَتِهَا.

١٧٠ ـ (...) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ، قَالَا: حَدَّثَنَا وَكِيعٌ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي الْعَصْرَ وَالشَّمْسُ وَاقِعَةٌ فِي حُجْرَتِي.

١٧١ ـ (٦١٢) ـ **حدّثنا** أَبُو غَسَّانَ الْمِسْمَعِيُّ وَمُحَمَّدُ بْنُ الْمُثَنَّى، قَالَا: حَدَّثَنَا مُعَاذٌ ـ وَهُوَ ابْنُ هِشَامٍ ـ: حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، عَنْ أَبِي أَيُّوبَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو: أَنَّ نَبِيَّ اللَّهِ ﷺ قَالَ: «إِذَا صَلَّيْتُمُ الْفَجْرَ فَإِنَّهُ وَقْتٌ إِلَى أَنْ يَطْلُعَ قَرْنُ الشَّمْسِ الْأَوَّلُ، ثُمَّ إِذَا صَلَّيْتُمُ الظُّهْرَ، فَإِنَّهُ وَقْتٌ إِلَى أَنْ يَحْضُرَ الْعَصْرُ، فَإِذَا صَلَّيْتُمُ الْعَصْرَ، فَإِنَّهُ وَقْتٌ إِلَى أَنْ تَصْفَرَّ الشَّمْسُ، فَإِذَا صَلَّيْتُمُ الْمَغْرِبَ، فَإِنَّهُ وَقْتٌ إِلَى أَنْ يَسْقُطَ الشَّفَقُ، فَإِذَا صَلَّيْتُمُ الْعِشَاءَ، فَإِنَّهُ وَقْتٌ إِلَى نِصْفِ اللَّيْلِ».

١٧٢ ـ (...) ـ **حدّثنا** عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَبِي أَيُّوبَ، وَاسْمُهُ يَحْيَىٰ بْنُ مَالِكٍ الْأَزْدِيُّ وَيُقَالُ: الْمَرَاغِيُّ ـ وَالْمَرَاغُ حَيٌّ مِنَ الْأَزْدِ ـ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، عَنِ النَّبِيِّ ﷺ؛ قَالَ: «وَقْتُ الظُّهْرِ مَا لَمْ يَحْضُرِ الْعَصْرُ. وَوَقْتُ الْعَصْرِ مَا لَمْ تَصْفَرَّ الشَّمْسُ، وَوَقْتُ الْمَغْرِبِ مَا لَمْ يَسْقُطْ ثَوْرُ الشَّفَقِ، وَوَقْتُ الْعِشَاءِ إِلَى نِصْفِ اللَّيْلِ، وَوَقْتُ الْفَجْرِ مَا لَمْ تَطْلُعِ الشَّمْسُ».

(...) ـ **حدّثنا** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا أَبُو عَامِرٍ الْعَقَدِيُّ. (ح) قَالَ: وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَىٰ بْنُ أَبِي بُكَيْرٍ. كِلَاهُمَا عَنْ شُعْبَةَ، بِهَٰذَا الْإِسْنَادِ. وَفِي حَدِيثِهِمَا: قَالَ شُعْبَةُ: رَفَعَهُ مَرَّةً، وَلَمْ يَرْفَعْهُ مَرَّتَيْنِ.

١٧٣ ـ (...) ـ **وحدّثني** أَحْمَدُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ: حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ، عَنْ أَبِي أَيُّوبَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «وَقْتُ الظُّهْرِ إِذَا زَالَتِ الشَّمْسُ، وَكَانَ ظِلُّ الرَّجُلِ كَطُولِهِ، مَا لَمْ يَحْضُرِ الْعَصْرُ.

the sun does not turn pale; the time of the evening (Maghrib) prayer is as long as the twilight does not fade away; the time of the night (Isha) prayer lasts until the middle of the average night; and the time of the morning (Fajr) prayer is from the appearance of dawn, and lasts as long as the sun does not rise. But when the sun rises, stop from praying, for it rises between the horns of Satan".

174-(...) Abdullah Ibn Amr Ibn Al-Ass narrated: The Messenger of Allah "Allah's blessing and peace be upon him" was asked about the times of the (obligatory) prayers. Upon this, he said: "The (fixed) time of the Fajr (is from the rise of the dawn and) lasts as long as the first visible part of the sun does not rise, and the (appointed) time of the Noon (Dhuhr) prayer (starts from the time) when the sun declines from the zenith and lasts as long as the time of Asr prayer does not come. As for the time of the Afternoon (Asr) prayer, it lasts as long as the sun does not turn pale, and its first visible part does not fall. The time of the Evening (Maghrib) prayer is when the sun disappears, and it lasts as long as the twilight does not sink down. The time of the Night (Isha) prayer is up to midnight".

175-(...) Abdullah Ibn Yahya Ibn Abu Kathir narrated: I heard my father saying: One cannot acquire knowledge unless he troubles his body (by working hard in getting such a knowledge).

176-(613) Sulaiman Ibn Buraida narrated from his father that once, a man asked The Messenger of Allah "Allah's blessing and peace be upon him" about the time of the prayer. He said: "Pray with us those two (meaning days)". When the sun passed the meridian, he ordered Bilal to announce the call for prayer. then he ordered him to pronounce the establishment for the Noon (Dhuhr) prayer. (At the time of the afternoon prayer) he ordered (Bilal to announce the call for prayer) and the establishment for the afternoon (Asr) prayer was pronounced when the sun was high, white and clear. He ordered (Bilal to announce the call for the Evening prayer) and the establishment for the evening (Maghrib) prayer was pronounced, after the sun had set. He ordered him (to announce the Adhan for Isha prayer) and the establishment for the night (Isha) prayer was pronounced When the twilight had disappeared. He ordered him (to announce the Adhan for Fajr) and the establishment for the morning (Fajr) prayer was pronounced, when the dawn had appeared.

On the next day, he ordered him to delay the Noon (Dhuhr) prayer till the extreme heat had passed and he did so, and he allowed it to be delayed till it became cooler. He performed the Afternoon (Asr) prayer when the sun was high, sometime later than the time he had performed it (on the

وَوَقْتُ الْعَصْرِ مَا لَمْ تَصْفَرَّ الشَّمْسُ. وَوَقْتُ صَلاةِ الْمَغْرِبِ مَا لَمْ يَغِبِ الشَّفَقُ. وَوَقْتُ صَلاةِ الْعِشَاءِ إِلَى نِصْفِ اللَّيْلِ الأَوْسَطِ. وَوَقْتُ صَلاةِ الصُّبْحِ مِنْ طُلُوعِ الْفَجْرِ، مَا لَمْ تَطْلُعِ الشَّمْسُ، فَإِذَا طَلَعَتِ الشَّمْسُ، فَأَمْسِكْ عَنِ الصَّلاةِ، فَإِنَّهَا تَطْلُعُ بَيْنَ قَرْنَيْ شَيْطَانٍ».

١٧٤ ـ (...) ـ وحدّثني أَحْمَدُ بْنُ يُوسُفَ الأَزْدِيُّ: حَدَّثَنَا عُمَرُ بْنُ عَبْدِ اللَّهِ بْنِ رَزِينٍ: حَدَّثَنَا إِبْرَاهِيمُ ـ يَعْنِي ابْنَ طَهْمَانَ ـ، عَنِ الْحَجَّاجِ ـ وَهُوَ ابْنُ حَجَّاجٍ ـ، عَنْ قَتَادَةَ، عَنْ أَبِي أَيُّوبَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ: أَنَّهُ قَالَ: سُئِلَ رَسُولُ اللَّهِ ﷺ عَنْ وَقْتِ الصَّلَوَاتِ؟ فَقَالَ: «وَقْتُ صَلاةِ الْفَجْرِ مَا لَمْ يَطْلُعْ قَرْنُ الشَّمْسِ الأَوَّلُ. وَوَقْتُ صَلاةِ الظُّهْرِ إِذَا زَالَتِ الشَّمْسُ عَنْ بَطْنِ السَّمَاءِ، مَا لَمْ يَحْضُرِ الْعَصْرُ. وَوَقْتُ صَلاةِ الْعَصْرِ مَا لَمْ تَصْفَرَّ الشَّمْسُ، وَيَسْقُطْ قَرْنُهَا الأَوَّلُ. وَوَقْتُ صَلاةِ الْمَغْرِبِ إِذَا غَابَتِ الشَّمْسُ مَا لَمْ يَسْقُطِ الشَّفَقُ. وَوَقْتُ صَلاةِ الْعِشَاءِ إِلَى نِصْفِ اللَّيْلِ».

١٧٥ ـ (...) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ التَّمِيمِيُّ، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ. قَالَ: سَمِعْتُ أَبِي يَقُولُ: لا يُسْتَطَاعُ الْعِلْمُ بِرَاحَةِ الْجِسْمِ.

١٧٦ ـ (٦١٣) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ وَعُبَيْدُ اللَّهِ بْنُ سَعِيدٍ، كِلاهُمَا عَنِ الأَزْرَقِ، قَالَ زُهَيْرٌ: حَدَّثَنَا إِسْحَاقُ بْنُ يُوسُفَ الأَزْرَقُ: حَدَّثَنَا سُفْيَانُ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ: أَنَّ رَجُلاً سَأَلَهُ عَنْ وَقْتِ الصَّلاةِ؟ فَقَالَ لَهُ: «صَلِّ مَعَنَا هٰذَيْنِ» ـ يَعْنِي الْيَوْمَيْنِ ـ، فَلَمَّا زَالَتِ الشَّمْسُ أَمَرَ بِلالاً فَأَذَّنَ، ثُمَّ أَمَرَهُ فَأَقَامَ الظُّهْرَ، ثُمَّ أَمَرَهُ فَأَقَامَ الْعَصْرَ، وَالشَّمْسُ مُرْتَفِعَةٌ بَيْضَاءُ نَقِيَّةٌ، ثُمَّ أَمَرَهُ فَأَقَامَ الْمَغْرِبَ حِينَ غَابَتِ الشَّمْسُ، ثُمَّ أَمَرَهُ فَأَقَامَ الْعِشَاءَ حِينَ غَابَ الشَّفَقُ. ثُمَّ أَمَرَهُ فَأَقَامَ الْفَجْرَ حِينَ طَلَعَ الْفَجْرُ.

فَلَمَّا أَنْ كَانَ الْيَوْمُ الثَّانِي أَمَرَهُ فَأَبْرَدَ بِالظُّهْرِ، فَأَبْرَدَ بِهَا. فَأَنْعَمَ أَنْ يُبْرِدَ بِهَا. وَصَلَّى الْعَصْرَ وَالشَّمْسُ مُرْتَفِعَةٌ، أَخَّرَهَا فَوْقَ الَّذِي كَانَ. وَصَلَّى الْمَغْرِبَ قَبْلَ أَنْ

prior day). He offered the Evening (Maghrib) prayer before the twilight had faded away. He offered the Night (Isha) prayer when the (first) third of the night had passed. Then, he performed the Morning (Fajr) prayer when it was clear daylight.

Then, He (The Prophet) said: "Where is the man who asked about the time of prayer?" He (the asker) said: "O Messenger of Allah! Here I am". He (The Prophet) said: "The time for your prayer is within the limits of what you saw".

177-(...) Sulaiman Ibn Buraida narrated from his father that a man came to The Prophet "Allah's blessing and peace be upon him" and asked him about the times of prayer. He said: "Offer the prayer with us".

He ordered Bilal to announce the call for prayer in the darkness of night before daybreak and then he offered the morning (Fajr) prayer when dawn had appeared. He then ordered him to announce the call for the Noon (Dhuhr) prayer when the sun had declined from the zenith. He then ordered him to announce the call for the Afternoon (Asr) prayer when the sun was high. He ordered him to announce the call for the Evening (Maghrib) prayer when the sun had set. Then, he ordered him to call for the Night (Isha) prayer when the twilight had disappeared.

On the next day he ordered him (to call for the Fajr prayer) when there was light in the morning. Then, he ordered him (to call) for the noon (Dhuhr) prayer when it was cooler. Then, he ordered him (to announce the call) for the afternoon (Asr) prayer when the sun was bright and clear, and void of yellowness. Then, he ordered him (to call) for the Evening (Maghrib) prayer before the twilight sank down. Then, he ordered him (to call) for the Night (Isha) prayer when the (first) third of the night passed or a bit less. (Harami (a sub-narrator) was in doubt about that). In the next morning, he (The Prophet) said: "Where is the asker? (Then he said): The time of the prayer lies between (those two extremes)".

178-(614) Abu Bakr Ibn Abu Musa narrated from his father that once, somebody came to The Messenger of Allah "Allah's blessing and peace be upon him" and asked him about the times of the (obligatory) prayers. But, he gave him no reply. Therefore, he established the Morning prayer when it was daybreak, and the people could hardly recognize one another. Then, he ordered that the Noon (Dhuhr) prayer should be established when the sun had passed the meridian and one would say that it was midday –and he (The Prophet) knew better than them-. Then, he ordered that the Afternoon (Asr) prayer should be established when the sun was high. Then, he

يَغِيبَ الشَّفَقُ. وَصلى الْعِشَاءَ بَعْدَ ما ذَهَبَ ثُلُثُ اللَّيلِ. وَصَلَّى الْفَجْرَ فَأَسْفَرَ بِهَا.

ثُمَّ قَالَ: «أَيْنَ السَّائِلُ عَنْ وَقْتِ الصَّلاةِ؟» فَقَالَ الرَّجُلُ: أَنَا يَا رَسُولَ اللَّهِ. قَالَ: «وَقْتُ صَلاتِكُمْ بَيْنَ ما رَأَيْتُمْ».

١٧٧ ـ (...) ـ وحدّثني إِبْرَاهِيمُ بْنُ مُحَمَّدِ بْنِ عَرْعَرَةَ السَّامِيُّ: حَدَّثَنَا حَرَمِيُّ بْنُ عُمارَةَ: حَدَّثَنَا شُعْبَةُ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ: أَنَّ رَجُلاً أَتَى النَّبِيَّ ﷺ. فَسأَلَهُ عَنْ مَواقِيتِ الصَّلاةِ؟

فَقَالَ: «اشْهَدْ مَعَنا الصَّلاةَ»، فَأَمَرَ بِلالاً فَأَذَّنَ بِغَلَسٍ، فَصَلَّى الصُّبْحَ حِينَ طَلَعَ الْفَجْرُ، ثُمَّ أَمَرَهُ بِالظُّهْرِ، حِينَ زَالَتِ الشَّمْسُ عَنْ بَطْنِ السَّمَاءِ، ثُمَّ أَمَرَهُ بِالْعَصْرِ وَالشَّمْسُ مُرْتَفِعَةٌ، ثُمَّ أَمَرَهُ بِالْمَغْرِبِ حِينَ وَجَبَتِ الشَّمْسُ.

ثُمَّ أَمَرَهُ بِالْعِشَاءِ حِينَ وَقَعَ الشَّفَقُ، ثُمَّ أَمَرَهُ الْغَدَ، فَنَوَّرَ بِالصُّبْحِ، ثُمَّ أَمَرَهُ بِالظُّهْرِ فَأَبْرَدَ، ثُمَّ أَمَرَهُ بِالْعَصْرِ وَالشَّمْسُ بَيْضَاءُ نَقِيَّةٌ لَمْ تُخَالِطْهَا صُفْرَةٌ، ثُمَّ أَمَرَهُ بِالْمَغْرِبِ قَبْلَ أَنْ يَقَعَ الشَّفَقُ، ثُمَّ أَمَرَهُ بِالْعِشَاءِ عِنْدَ ذَهَابِ ثُلُثِ اللَّيْلِ أَوْ بَعْضِهِ ـ شَكَّ حَرَمِيٌّ ـ فَلَمَّا أَصْبَحَ قَالَ: «أَيْنَ السَّائِلُ؟ مَا بَيْنَ مَا رَأَيْتَ وَقْتٌ».

١٧٨ ـ (٦١٤) ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا بَدْرُ بْنُ عُثْمانَ: حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي مُوسَى، عَنْ أَبِيهِ، عَنْ رسُولِ اللَّهِ ﷺ؛ أَنَّهُ أَتَاهُ سَائِلٌ يَسْأَلُهُ عَنْ مَوَاقِيتِ الصَّلاةِ؟ فَلَمْ يَرُدَّ عَلَيْهِ شَيْئاً. قَالَ: فَأَقَامَ الْفَجْرَ حِينَ انْشَقَّ الْفَجْرُ، وَالنَّاسُ لا يَكَادُ يَعْرِفُ بَعْضُهُمْ بَعْضاً، ثُمَّ أَمَرَهُ فَأَقَامَ بِالظُّهْرِ.

حِينَ زَالَتِ الشَّمْسُ، وَالْقَائِلُ يَقُولُ: قَدِ انْتَصَفَ النَّهارُ ـ وَهُوَ كَانَ أَعْلَمَ مِنْهُمْ ـ ثُمَّ أَمَرَهُ فَأَقَامَ بِالْعَصْرِ وَالشَّمْسُ مُرْتَفِعَةٌ، ثُمَّ أَمَرَهُ فَأَقَامَ بِالْمَغْرِبِ حِينَ وَقَعَتِ الشَّمْسُ، ثُمَّ أَمَرَهُ فَأَقَامَ الْعِشَاءَ حِينَ غَابَ الشَّفَقُ، ثُمَّ أَخَرَ الْفَجْرَ مِنَ الْغَدِ حَتَّى انْصَرَفَ مِنْهَا.

ordered that the Evening (Maghrib) prayer should be established when the sun had sunk. Then, he ordered that the Night (Isha) prayer should be established when the twilight had disappeared.

On the next day, he delayed the Morning (Fajr) prayer so much that after finishing from it, one would say that the sun rose or it was about to rise. Then, he delayed the Noon prayer till it was near the time of afternoon prayer, as offered the day before. Then, he delayed the Afternoon prayer to the extent that after finishing from it, one would say that the sun turned red. Then, he delayed the Evening prayer till the twilight was about to disappear. He then delayed the Night prayer till it was one-third of the night. He then called the asker in the (next) morning and said: "The time of the (obligatory) prayers lies between those two (extremes)".

179-(...) Abu Bakr Ibn Abu Musa narrated on the authority of his father that once, somebody asked The Prophet "Allah's blessing and peace be upon him" about the (fixed) times of the (obligatory) prayers...(and mentioned a Hadith like that narrated on the authority of Ibn Numair, and said here that he offered the Evening (Maghrib) prayer on the next day before the twilight disappeared).

[32] It is desirable to delay the Noon prayer in the extreme heat until it becomes cooler, particularly for the one, who would go to some people (after the prayer) and on his way, he would be troubled by the extreme heat

180-(615) (Sa'id) Ibn Al-Musaiyyab and Abu Salama Ibn Abd Ar-Rahman narrated that Abu Huraira reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When it is very hot, perform (the Noon) Prayer when the extreme heat passes away, for the intensity of heat is from the exhalation of Hell".

(...) Sa'id Ibn Al-Musaiyyab and Abu Salama narrated that they heard Abu Huraira saying: The Messenger of Allah "Allah's blessing and peace be upon him" said (the same).

181-(...) Abu Huraira reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When it is very hot, perform (the Noon) Prayer when the extreme heat passes away, for the intensity of heat is from the exhalation of Hell".

Amr told: Abu Yunus narrated to me from Abu Huraira that The Messenger of Allah "Allah's blessing and peace be upon him" said: "(When it is very hot) delay (the Noon) Prayer until it becomes cooler, for the intensity of heat is from the exhalation of Hell".

وَالْقَائِلِ يَقُولُ: قَدْ طَلَعَتِ الشَّمْسُ أَوْ كَادَتْ! ثُمَّ أَخَّرَ الظُّهْرَ حَتَّى كَانَ قَرِيباً مِنْ وَقْتِ الْعَصْرِ بِالأَمْسِ، ثُمَّ أَخَّرَ الْعَصْرَ حَتَّى انْصَرَفَ مِنْهَا، وَالْقَائِلُ يَقُولُ: قَدِ احْمَرَّتِ الشَّمْسُ! ثُمَّ أَخَّرَ الْمَغْرِبَ حَتَّى كَانَ عِنْدَ سُقُوطِ الشَّفَقِ، ثُمَّ أَخَّرَ الْعِشَاءَ حَتَّى كَانَ ثُلُثُ اللَّيْلِ الأَوَّلُ، ثُمَّ أَصْبَحَ فَدَعَا السَّائِلَ فَقَالَ: «الْوَقْتُ بَيْنَ هٰذَيْنِ».

١٧٩ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ، عَنْ بَدْرِ بْنِ عُثْمَانَ، عَنْ أَبِي بَكْرِ بْنِ أَبِي مُوسَىٰ. سَمِعَهُ مِنْهُ عَنْ أَبِيهِ: أَنَّ سَائِلاً أَتَى النَّبِيَّ ﷺ، فَسَأَلَهُ عَنْ مَوَاقِيتِ الصَّلاةِ؟... بِمِثْلِ حَدِيثِ ابْنِ نُمَيْرٍ. غَيْرَ أَنَّهُ قَالَ: فَصَلَّى الْمَغْرِبَ قَبْلَ أَنْ يَغِيبَ الشَّفَقُ فِي الْيَوْمِ الثَّانِي.

٣٢ ـ بابُ اسْتِحْبابِ الإِبْرادِ بالظُّهْرِ في شِدَّةِ الحَرِّ لِمَنْ يَمْضي إلى جماعةٍ ويناله الحَرُّ في طريقه

١٨٠ ـ (٦١٥) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ، عَنِ ابْنِ شِهَابٍ، عَنِ ابْنِ الْمُسَيَّبِ وَأَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّهُ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا اشْتَدَّ الْحَرُّ فَأَبْرِدُوا بِالصَّلاةِ، فَإِنَّ شِدَّةَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ».

(...) ـ **وحدّثني** حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ: أَنَّ ابْنَ شِهَابٍ أَخْبَرَهُ قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ وَسَعِيدُ بْنُ الْمُسَيَّبِ: أَنَّهُمَا سَمِعَا أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ... بِمِثْلِهِ، سَوَاءً.

١٨١ ـ (...) ـ وحدّثني هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ وَعَمْرُو بْنُ سَوَّادٍ وَأَحْمَدُ بْنُ عِيسَىٰ. قَالَ عَمْرٌو: أَخْبَرَنَا. وَقَالَ الآخَرَانِ: حَدَّثَنَا ابْنُ وَهْبٍ: قَالَ: أَخْبَرَنِي عَمْرٌو: أَنَّ بُكَيْراً حَدَّثَهُ عَنْ بُسْرِ بْنِ سَعِيدٍ وَسَلْمَانَ الأَغَرِّ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا كَانَ الْيَوْمُ الْحَارُّ فَأَبْرِدُوا بِالصَّلاةِ، فَإِنَّ شِدَّةَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ».

قَالَ عَمْرٌو: وَحَدَّثَنِي أَبُو يُونُسَ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَبْرِدُوا عَنِ الصَّلاةِ، فَإِنَّ شِدَّةَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ».

Amr reported: Ibn Shihab narrated the same to me from both Ibn Al-Musaiyyab and Abu Salama from Abu Huraira from The Messenger of Allah "Allah's blessing and peace be upon him".

182-(...) Al-Ala narrated from his father from Abu Huraira that The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, the extreme heat is from the exhalation of the Hell. So, (when it is very hot) delay the (Noon) prayer until it becomes cooler".

183-(...) Hammam Ibn Munabbih narrated: This is what Abu Huraira reported to us from the traditions of The Messenger of Allah "Allah's blessing and peace be upon him". (He mentioned many traditions, including the following): The Messenger of Allah "Allah's blessing and peace be upon him" said: "Delay the (Noon) prayer until the extreme heat passes away. indeed, the intensity of heat is from the exhalation of Hell".

184-(616) Abu Dharr narrated: The caller for the prayer of the Messenger of Allah "Allah's blessing and peace be upon him" called for the Noon Prayer. Upon this the Messenger of Allah "Allah's blessing and peace be upon him" said: "Let it cool down, let it cool down", or he said: "Wait, wait, for the intensity of heat is from the exhalation of Hell. When it is very hot, delay the Prayer till it becomes cooler". Abu Dharr commented: (He delayed it so much) until we saw (the shadow of) the mounds.

185-(617) Abu Huraira narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The Fire (of Hell) complained to the Lord saying: "O Lord! Some parts of me have consumed the others". So it was allowed to take two exhalations, one exhalation in winter and the other in summer. That is why you find extreme heat (in summer) and extreme cold (in winter)".

186-(...) Abu Huraira reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When it is very hot, perform (the Noon) Prayer until the extreme heat passes away, for the intensity of heat is from the exhalation of Hell". He mentioned that the Fire (of Hell) complained to the Lord that some parts of it had consumed the others. So it was allowed to take two exhalations in the year: one exhalation in winter and the other in summer.

187-(...) Abu Huraira narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The Fire (of Hell) complained to the Lord saying: "O Lord! Some parts of me have consumed the others. So, allow me to exhale". So it was allowed to take two exhalations, one exhalation in winter and the other in summer. Whatever extreme cold you

قَالَ عَمْرٌو: وَحَدَّثَنِي ابْنُ شِهَابٍ، عَنِ ابْنِ الْمُسَيَّبِ وَأَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ... بِنَحْوِ ذَلِكَ.

١٨٢ ـ (...) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ، عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ هَـٰذَا الْحَرَّ مِنْ فَيْحِ جَهَنَّمَ، فَأَبْرِدُوا بِالصَّلاَةِ».

١٨٣ ـ (...) ـ حدّثنا ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ؛ قَالَ: هَـٰذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ، فَذَكَرَ أَحَادِيثَ مِنْهَا، وَقَالَ رَسُولُ اللَّهِ ﷺ: «أَبْرِدُوا عَنِ الْحَرِّ فِي الصَّلاَةِ، فَإِنَّ شِدَّةَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ».

١٨٤ ـ (٦١٦) ـ حدّثني مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ. قَالَ: سَمِعْتُ مُهَاجِراً أَبَا الْحَسَنِ يُحَدِّثُ: أَنَّهُ سَمِعَ زَيْدَ بْنَ وَهْبٍ يُحَدِّثُ عَنْ أَبِي ذَرٍّ. قَالَ: أَذَّنَ مُؤَذِّنُ رَسُولِ اللَّهِ ﷺ بِالظُّهْرِ، فَقَالَ النَّبِيُّ ﷺ: «أَبْرِدْ أَبْرِدْ». أَوْ قَالَ: «انْتَظِرِ انْتَظِرْ»، وَقَالَ: «إِنَّ شِدَّةَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ، فَإِذَا اشْتَدَّ الْحَرُّ فَأَبْرِدُوا عَنِ الصَّلاَةِ».

قَالَ أَبُو ذَرٍّ: حَتَّى رَأَيْنَا فَيْءَ التُّلُولِ.

[البخاري: كتاب مواقيت الصلاة، باب الإبراد بالظهر في شدة الحر، رقم: ٥٣٥].

١٨٥ ـ (٦١٧) ـ وحدّثني عَمْرُو بْنُ سَوَّادٍ وَحَرْمَلَةُ بْنُ يَحْيَىٰ ـ وَاللَّفْظُ لِحَرْمَلَةَ ـ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ؛ قَالَ: حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَـٰنِ: أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «اشْتَكَتِ النَّارُ إِلَى رَبِّهَا. فَقَالَتْ: يَا رَبِّ، أَكَلَ بَعْضِي بَعْضاً، فَأَذِنَ لَهَا بِنَفَسَيْنِ: نَفَسٍ فِي الشِّتَاءِ وَنَفَسٍ فِي الصَّيْفِ، فَهُوَ أَشَدُّ مَا تَجِدُونَ مِنَ الْحَرِّ. وَأَشَدُّ مَا تَجِدُونَ مِنَ الزَّمْهَرِيرِ».

١٨٦ ـ (...) ـ وحدّثني إِسْحَاقُ بْنُ مُوسَى الأَنْصَارِيُّ: حَدَّثَنَا مَعْنٌ: حَدَّثَنَا مَالِكٌ، عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ مَوْلَى الأَسْوَدِ بْنِ سُفْيَانَ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَـٰنِ وَمُحَمَّدِ بْنِ عَبْدِ الرَّحْمَـٰنِ بْنِ ثَوْبَانَ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا كَانَ الْحَرُّ فَأَبْرِدُوا عَنِ الصَّلاَةِ. فَإِنَّ شِدَّةَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ». وَذَكَرَ: «أَنَّ النَّارَ اشْتَكَتْ إِلَى رَبِّهَا، فَأَذِنَ لَهَا فِي كُلِّ عَامٍ بِنَفَسَيْنِ: نَفَسٍ فِي الشِّتَاءِ وَنَفَسٍ فِي الصَّيْفِ».

١٨٧ ـ (...) ـ وحدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنَا حَيْوَةُ. قَالَ: حَدَّثَنِي يَزِيدُ بْنُ عَبْدِ اللَّهِ بْنِ أُسَامَةَ بْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ؛ قَالَ: «قَالَتِ النَّارُ: رَبِّ، أَكَلَ بَعْضِي بَعْضاً، فَأْذَنْ لِي أَتَنَفَّسْ، فَأَذِنَ لَهَا بِنَفَسَيْنِ: نَفَسٍ فِي الشِّتَاءِ وَنَفَسٍ فِي الصَّيْفِ، فَمَا وَجَدْتُمْ مِنْ

find (in winter)is from the exhalation of the Hell, and whatever extreme heat you find (in summer) is from the exhalation of the Hell".

[33] It is desirable to offer the Noon prayer at the earliest hour (of its stated time) when it is not very hot

188-(618) Jaber Ibn Samura narrated: The Prophet "Allah's blessing and peace be upon him" used to offer the Noon prayer whenever the sun declined.

189-(619) Khabbab narrated: We complained to The Messenger of Allah "Allah's blessing and peace be upon him" of (the difficulty of) performing (the Noon) prayer on the scorching heated (ground or sand), but he paid no attention to our complaint.

190-(...) Khabbab narrated: We came to The Messenger of Allah "Allah's blessing and peace be upon him" and complained to him of (offering the prayer on) the scorching heated ground (or sand), but he paid no attention to our complaint. (Zuhair, a sub-narrator, said: I asked Abu Ishaq: "Did he mean the Noon (Dhuhr) prayer?" he answered in the affirmative. I asked him once again: "Did he mean offering it at the earliest hour (of its fixed stated time)?" he replied in the affirmative).

191-(620) Anas Ibn Malik narrated: We used to perform (the Noon) prayer with The Messenger of Allah "Allah's blessing and peace be upon him" in the scorching heat. But if anyone of us found it hard to place his forehead on the ground (for prostration), he would spread his garment on which he would prostrate.

[34] It is desirable to offer the Afternoon prayer at the earliest moments of its stated time

192-(621) Anas narrated that The Messenger of Allah "Allah's blessing and peace be upon him" used to perform the Afternoon (Asr) prayer when the sun was high and bright, and one could leave for the Heights (four miles from Medina) and reach there while the sun was still high.

But, Qutaiba (a sub-narrator) did not mention (leave for the Heights).

(...) Anas narrated that The Messenger of Allah "Allah's blessing and peace be upon him" used to offer the Afternoon prayer...(and mentioned the same previous narration).

193-(...) Anas narrated: We used to perform the Afternoon (Asr) prayer with The Messenger of Allah "Allah's blessing and peace be upon him" and one could leave for Quba and reach there while the sun was still high.

بَرْدٍ أَوْ زَمْهَرِيرٍ فَمِنْ نَفَسِ جَهَنَّمَ، وَمَا وَجَدْتُمْ مِنْ حَرٍّ أَوْ حَرُورٍ فَمِنْ نَفَسِ جَهَنَّمَ».

٣٣ ـ بابُ اسْتِحبابِ تقديمِ الظُّهرِ في أَوَّلِ الوَقْتِ في غيرِ شِدَّةِ الحرِّ

١٨٨ ـ (٦١٨) ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَمُحَمَّدُ بْنُ بَشَّارٍ، كِلاهُمَا عَنْ يَحْيَىٰ الْقَطَّانِ وَابْنِ مَهْدِيٍّ. قَالَ ابْنُ الْمُثَنَّىٰ: حَدَّثَنِي يَحْيَىٰ بْنُ سَعِيدٍ، عَنْ شُعْبَةَ. قَالَ: حَدَّثَنَا سِمَاكُ بْنُ حَرْبٍ عَنْ جَابِرِ بْنِ سَمُرَةَ. قَالَ ابْنُ الْمُثَنَّىٰ: وَحَدَّثَنَا عَبْدُ الرَّحْمَٰنِ بْنُ مَهْدِيٍّ، عَنْ شُعْبَةَ، عَنْ سِمَاكٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ؛ قَالَ: كَانَ النَّبِيُّ ﷺ يُصَلِّي الظُّهْرَ إِذَا دَحَضَتِ الشَّمْسُ.

١٨٩ ـ (٦١٩) ـ **وحدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو الأَحْوَصِ سَلاَّمُ بْنُ سُلَيْمٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ سَعِيدِ بْنِ وَهْبٍ، عَنْ خَبَّابٍ؛ قَالَ: شَكَوْنَا إِلَى رَسُولِ اللَّهِ ﷺ الصَّلاَةَ فِي الرَّمْضَاءِ، فَلَمْ يُشْكِنَا.

١٩٠ ـ (...) ـ **وحدّثنا** أَحْمَدُ بْنُ يُونُسَ وَعَوْنُ بْنُ سَلاَّمٍ، ـ قَالَ عَوْنٌ: أَخْبَرَنَا. وَقَالَ ابْنُ يُونُسَ ـ وَاللَّفْظُ لَهُ ـ حَدَّثَنَا زُهَيْرٌ ـ قَالَ: حَدَّثَنَا أَبُو إِسْحَاقَ، عَنْ سَعِيدِ بْنِ وَهْبٍ، عَنْ خَبَّابٍ؛ قَالَ: أَتَيْنَا رَسُولَ اللَّهِ ﷺ فَشَكَوْنَا إِلَيْهِ حَرَّ الرَّمْضَاءِ فَلَمْ يُشْكِنَا.

قَالَ زُهَيْرٌ: قُلْتُ لأَبِي إِسْحَاقَ: أَفِي الظُّهْرِ؟ قَالَ: نَعَمْ. قُلْتُ: أَفِي تَعْجِيلِهَا؟ قَالَ: نَعَمْ.

١٩١ ـ (٦٢٠) ـ **حدّثنا** يَحْيَىٰ بْنُ يَحْيَىٰ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ، عَنْ غَالِبٍ الْقَطَّانِ، عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: كُنَّا نُصَلِّي مَعَ رَسُولِ اللَّهِ ﷺ فِي شِدَّةِ الْحَرِّ، فَإِذَا لَمْ يَسْتَطِعْ أَحَدُنَا أَنْ يُمَكِّنَ جَبْهَتَهُ مِنَ الأَرْضِ، بَسَطَ ثَوْبَهُ، فَسَجَدَ عَلَيْهِ.

[البخاري: كتاب الصلاة، باب السجود على الثوب من شدة الحر، رقم: ٣٨٥].

٣٤ ـ بابُ استحبابِ التَّبكيرِ بالعصرِ

١٩٢ ـ (٦٢١) ـ **حدّثنا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ.(ح) قَالَ: وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ، عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّهُ أَخْبَرَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي الْعَصْرَ وَالشَّمْسُ مُرْتَفِعَةٌ حَيَّةٌ، فَيَذْهَبُ الذَّاهِبُ إِلَى الْعَوَالِي، فَيَأْتِي الْعَوَالِيَ، وَالشَّمْسُ مُرْتَفِعَةٌ. وَلَمْ يَذْكُرْ قُتَيْبَةُ: فَيَأْتِي الْعَوَالِيَ.

(...) ـ **وحدّثني** هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرٌو، عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي الْعَصْرَ... بِمِثْلِهِ، سَوَاءً.

١٩٣ ـ (...) ـ **وحدّثنا** يَحْيَىٰ بْنُ يَحْيَىٰ، قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: كُنَّا نُصَلِّي الْعَصْرَ ثُمَّ يَذْهَبُ الذَّاهِبُ إِلَى قُبَاءٍ، فَيَأْتِيهِمْ وَالشَّمْسُ مُرْتَفِعَةٌ.

[البخاري: كتاب مواقيت الصلاة، باب استحباب التبكير بالعصر، رقم: ٥٤٨].

194-(...) Anas Ibn Malik narrated: We used to offer the Afternoon (Asr) prayer (with The Prophet) and then anyone of us would leave for (the district of) Banu Amr Ibn Awf (two miles from Medina) and find them (having started to) perform the Afternoon (Asr) prayer.

195-(622) Al-Ala narrated: Once, we came to the house of Anas Ibn Malik in Basra after performing the Noon Prayer. His (Anas's) house was situated by the side of the mosque. He asked us: "Have you performed the Afternoon (Asr) Prayer?" We said: "Just a few minutes earlier, we finished the Noon (Dhuhr) Prayer". He said: "Then, perform the Afternoon (Asr) Prayer". We stood up and performed our Prayer. When we finished from it, he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" saying: "This is the (way of the) prayer of a hypocrite: i.e. he sits watching the sun, and when it lies between the horns of Satan, he rises and strikes the ground four times (hastily), during which, he never mentions Allah but a little".

196-(623) Abu Umama narrated: we prayed The Dhuhr behind Umar Ibn Abd Al-Aziz. When we got out, we left for Anas Ibn Malik and found him praying The Asr. I asked him: "O uncle! What is this prayer you offered?" he said: "This is The Asr prayer; and that is (its due time) fixed by The Messenger of Allah "Allah's blessing and peace be upon him", (in which) we used to offer with him".

197-(624) Anas Ibn Malik narrated: Once, The Messenger of Allah "Allah's blessing and peace be upon him" led us in the Afternoon (Asr) prayer. After he had finished, a man from Banu Salama came and said to him: "O Messenger of Allah! We intended to butcher a camel of us, and we wished that you would be present (with us)". He (The Prophet) answered in the affirmative. Then, he set out, and we set out with him. (When we arrived there) we found that the camel had not yet been butchered. It was butchered, cut (to parts) and cooked, and from which we ate (and all of that was) before the sun disappeared.

198-(625) Rafi Ibn Khadij narrated: We used to perform the Afternoon (Asr) Prayer with the Messenger of Allah "Allah's blessing and peace be upon him", then the camel would be slaughtered, ten parts (of it) would be distributed, then it would be cooked and from whose cooked meat we would eat (and all of that would be) before the sinking of the sun.

199-(...) The same was narrated on the authority of Al-Awza'i, with the same chain of transmitters. But here he said: During the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him", we used to

١٩٤ ـ (...) ـ وحدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ. قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كُنَّا نُصَلِّي الْعَصْرَ ثُمَّ يَخْرُجُ الإِنْسَانُ إِلَى بَنِي عَمْرِو بْنِ عَوْفٍ، فَيَجِدُهُمْ يُصَلُّونَ الْعَصْرَ.

١٩٥ ـ (٦٢٢) ـ وحدّثنا يَحْيَىٰ بْنُ أَيُّوبَ وَمُحَمَّدُ بْنُ الصَّبَّاحِ وَقُتَيْبَةُ وَابْنُ حُجْرٍ، قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنِ الْعَلاَءِ بْنِ عَبْدِ الرَّحْمٰنِ: أَنَّهُ دَخَلَ عَلَى أَنَسِ بْنِ مَالِكٍ فِي دَارِهِ بِالْبَصْرَةِ حِينَ انْصَرَفَ مِنَ الظُّهْرِ ـ وَدَارُهُ بِجَنْبِ الْمَسْجِدِ ـ، فَلَمَّا دَخَلْنَا عَلَيْهِ قَالَ: أَصَلَّيْتُمُ الْعَصْرَ؟ فَقُلْنَا لَهُ: إِنَّمَا انْصَرَفْنَا السَّاعَةَ مِنَ الظُّهْرِ. قَالَ: فَصَلُّوا الْعَصْرَ، فَقُمْنَا فَصَلَّيْنَا، فَلَمَّا انْصَرَفْنَا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «تِلْكَ صَلاةُ الْمُنَافِقِ يَجْلِسُ يَرْقُبُ الشَّمْسَ، حَتَّى إِذَا كَانَتْ بَيْنَ قَرْنَيِ الشَّيْطَانِ، قَامَ فَنَقَرَهَا أَرْبَعاً. لا يَذْكُرُ اللَّهَ فِيهَا إِلا قَلِيلاً».

١٩٦ ـ (٦٢٣) ـ وحدّثنا مَنْصُورُ بْنُ أَبِي مُزَاحِمٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ، عَنْ أَبِي بَكْرِ بْنِ عُثْمَانَ بْنِ سَهْلِ بْنِ حُنَيْفٍ؛ قَالَ: سَمِعْتُ أَبَا أُمَامَةَ بْنَ سَهْلٍ يَقُولُ: صَلَّيْنَا مَعَ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ الظُّهْرَ. ثُمَّ خَرَجْنَا حَتَّى دَخَلْنَا عَلَى أَنَسِ بْنِ مَالِكٍ. فَوَجَدْنَاهُ يُصَلِّي الْعَصْرَ. فَقُلْتُ: يَا عَمِّ، مَا هٰذِهِ الصَّلاةُ الَّتِي صَلَّيْتَ؟ قَالَ: الْعَصْرُ. وَهٰذِهِ صَلاةُ رَسُولِ اللَّهِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ الَّتِي كُنَّا نُصَلِّي مَعَهُ.

[البخاري: كتاب مواقيت الصلاة، باب وقت العصر، رقم: ٥٤٩].

١٩٧ ـ (٦٢٤) ـ حدّثنا عَمْرُو بْنُ سَوَّادٍ الْعَامِرِيُّ وَمُحَمَّدُ بْنُ سَلَمَةَ الْمُرَادِيُّ وَأَحْمَدُ بْنُ عِيسَىٰ، ـ وَأَلْفَاظُهُمْ مُتَقَارِبَةٌ ـ قَالَ عَمْرٌو: أَخْبَرَنَا. وَقَالَ الآخَرَانِ: حَدَّثَنَا ابْنُ وَهْبٍ ـ أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ: أَنَّ مُوسَى بْنَ سَعْدٍ الأَنْصَارِيَّ حَدَّثَهُ عَنْ حَفْصِ بْنِ عُبَيْدِ اللَّهِ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّهُ قَالَ: صَلَّى لَنَا رَسُولُ اللَّهِ ﷺ الْعَصْرَ، فَلَمَّا انْصَرَفَ أَتَاهُ رَجُلٌ مِنْ بَنِي سَلِمَةَ. فَقَالَ: يَا رَسُولَ اللَّهِ، إِنَّا نُرِيدُ أَنْ نَنْحَرَ جَزُوراً لَنَا، وَنَحْنُ نُحِبُّ أَنْ تَحْضُرَهَا. قَالَ: «نَعَمْ»، فَانْطَلَقَ وَانْطَلَقْنَا مَعَهُ، فَوَجَدْنَا الْجَزُورَ لَمْ تُنْحَرْ، فَنُحِرَتْ، ثُمَّ قُطِّعَتْ، ثُمَّ طُبِخَ مِنْهَا، ثُمَّ أَكَلْنَا، قَبْلَ أَنْ تَغِيبَ الشَّمْسُ.

وَقَالَ الْمُرَادِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ عَنِ ابْنِ لَهِيعَةَ وَعَمْرِو بْنِ الْحَارِثِ، فِي هٰذَا الْحَدِيثِ.

١٩٨ ـ (٦٢٥) ـ حدّثنا مُحَمَّدُ بْنُ مِهْرَانَ الرَّازِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا الأَوْزَاعِيُّ، عَنْ أَبِي النَّجَاشِيِّ. قَالَ: سَمِعْتُ رَافِعَ بْنَ خَدِيجٍ يَقُولُ: كُنَّا نُصَلِّي الْعَصْرَ مَعَ رَسُولِ اللَّهِ ﷺ. ثُمَّ تُنْحَرُ الْجَزُورُ، فَتُقْسَمُ عَشَرَ قِسَمٍ، ثُمَّ تُطْبَخُ، فَنَأْكُلُ لَحْماً نَضِيجاً قَبْلَ مَغِيبِ الشَّمسِ.

[البخاري: كتاب الشركة، باب الشركة في الطعام والنهد والعروض، رقم: ٢٤٨٥].

١٩٩ ـ (...) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ وَشُعَيْبُ بْنُ إِسْحَاقَ الدِّمَشْقِيُّ. قَالا: حَدَّثَنَا الأَوْزَاعِيُّ، بِهٰذَا الإِسْنَادِ. غَيْرَ أَنَّهُ قَالَ: كُنَّا نَنْحَرُ الْجَزُورَ عَلَى

butcher the camel after the Asr prayer... and did not say: We used to offer (the Asr) prayer with him.

[35] The severity of punishment for missing the Asr prayer

200-(626) Ibn Umar narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever misses the Afternoon (Asr) Prayer, would be as if he has been deprived of his family and property".

(...) Salim narrated the same from his father (Ibn Umar) who attributed it to The Prophet "Allah's blessing and peace be upon him".

201-(...) Salim Ibn Abdullah narrated from his father: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever misses the Afternoon (Asr) Prayer, would be as if he has been deprived of his family and property".

202-(627) Ali narrated: When it was the day of the (holy battle of the) Confederates, The Messenger of Allah "Allah's blessing and peace be upon him" said (invoking evil against the unbelievers): "Might Allah fill their graves and houses with fire as they have detained and occupied us from performing the middle (i.e. the Afternoon) prayer till the sun sank".

(...) The same was narrated on the authority of Hisham, with the same chain of transmitters.

[36] The proof that the middle prayer is the Afternoon (Asr) prayer

203-(...) Ali narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said on the day of the (holy Battle of the) Confederates: "We were occupied from offering the middle (i.e. Asr) prayer, till the sun set. Might Allah fill their graves, houses, or stomachs with fire". (Shu'ba, a sub-narrator is in doubt about "houses" and "stomachs").

(...) The same was narrated on the authority of Quatada, with the same chain of transmitters, and said: "Their houses and graves" with no doubt.

204-(...) Ali narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said on the day of the (holy Battle of the) Confederates, while he was sitting on one of the openings of the trench: "They (the unbelievers) occupied us from offering the middle (i.e. Asr) prayer, till the sun set. Might Allah fill their graves and houses, (or said their graves and stomachs) with fire".

205-(...) Ali narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said on the day of the (holy Battle of the) Confederates: "They (the unbelievers) occupied us from performing the

عَهْدِ رَسُولِ اللَّهِ ﷺ، بَعْدَ الْعَصْرِ. وَلَمْ يَقُلْ: كُنَّا نُصَلِّي مَعَهُ.

٣٥ ـ بابُ التَّغْلِيظِ في تَفْوِيتِ صَلاةِ العَصْرِ

٢٠٠ ـ (٦٢٦) ـ **وحدّثنا** يَحْيَىٰ بْنُ يَحْيَىٰ. قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الَّذِي تَفُوتُهُ صَلاةُ الْعَصْرِ كَأَنَّمَا وُتِرَ أَهْلَهُ وَمَالَهُ».

(...) ـ **وحدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ. قَالا: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ. قَالَ عَمْرٌو: يَبْلُغُ بِهِ. وَقَالَ أَبُو بَكْرٍ: رَفَعَهُ.

[البخاري: كتاب مواقيت الصلاة، باب إثم من فاتته العصر، رقم: ٥٥٢].

٢٠١ ـ (...) ـ **وحدّثني** هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ ـ وَاللَّفْظُ لَهُ ـ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ فَاتَتْهُ الْعَصْرُ فَكَأَنَّمَا وُتِرَ أَهْلَهُ وَمَالَهُ».

٢٠٢ ـ (٦٢٧) ـ **وحدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ مُحَمَّدٍ، عَنْ عَبِيدَةَ، عَنْ عَلِيٍّ، قَالَ: لَمَّا كَانَ يَوْمُ الأَحْزَابِ قَالَ رَسُولُ اللَّهِ ﷺ: «مَلأَ اللَّهُ قُبُورَهُمْ وَبُيُوتَهُمْ نَاراً، كَمَا حَبَسُونَا وَشَغَلُونَا عَنِ الصَّلاةِ الْوُسْطَىٰ، حَتَّى غَابَتِ الشَّمْسُ».

[البخاري: كتاب الجهاد، باب الدعاء على المشركين بالهزيمة والزلزلة، رقم: ٢٩٣١].

(...) ـ **وحدّثنا** مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ. (ح) وَحَدَّثَنَاهُ إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ، جَمِيعاً عَنْ هِشَامٍ، بِهَٰذَا الإِسْنَادِ.

٣٦ ـ بابُ الدَّليلِ لمَنْ قال: الصَّلاةُ الوُسْطى هي صَلاةُ العَصْرِ

٢٠٣ ـ (...) ـ **وحدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَمُحَمَّدُ بْنُ بَشَّارٍ. قَالَ ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ. قَالَ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ أَبِي حَسَّانَ، عَنْ عَبِيدَةَ، عَنْ عَلِيٍّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ، يَوْمَ الأَحْزَابِ: «شَغَلُونَا عَنْ صَلاةِ الْوُسْطَىٰ حَتَّىٰ آبَتِ الشَّمْسُ. مَلأَ اللَّهُ قُبُورَهُمْ نَاراً. أَوْ: بُيُوتَهُمْ أَوْ: بُطُونَهُمْ».

شَكَّ شُعْبَةُ فِي الْبُيُوتِ وَالْبُطُونِ.

(...) ـ **وحدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، بِهَٰذَا الإِسْنَادِ. وَقَالَ: بُيُوتَهُمْ وَقُبُورَهُمْ. وَلَمْ يَشُكَّ..

٢٠٤ ـ (...) ـ **وحدّثناه** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ، قَالا: حَدَّثَنَا وَكِيعٌ عَنْ شُعْبَةَ، عَنِ الْحَكَمِ، عَنْ يَحْيَىٰ بْنِ الْجَزَّارِ، عَنْ عَلِيٍّ. (ح) وَحَدَّثَنَاهُ عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ ـ وَاللَّفْظُ لَهُ ـ قَالَ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ، عَنْ يَحْيَىٰ، سَمِعَ عَلِيّاً يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ، يَوْمَ الأَحْزَابِ، وَهُوَ قَاعِدٌ عَلَى فُرْضَةٍ مِنْ فُرَضِ الْخَنْدَقِ: «شَغَلُونَا عَنِ الصَّلاةِ الْوُسْطَىٰ، حَتَّى غَرَبَتِ الشَّمْسُ. مَلأَ اللَّهُ قُبُورَهُمْ وَبُيُوتَهُمْ ـ أَوْ قَالَ: قُبُورَهُمْ وَبُطُونَهُمْ ـ نَاراً».

٢٠٥ ـ (...) ـ **وحدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَأَبُو كُرَيْبٍ، قَالُوا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ مُسْلِمِ بْنِ صُبَيْحٍ، عَنْ شُتَيْرِ بْنِ شَكَلٍ، عَنْ عَلِيٍّ؛ قَالَ:

middle prayer, i.e. the Asr prayer. Might Allah fill their houses and graves with fire". Then, he performed it (in the period) between the Evening (Maghrib) prayer and the Night (Isha) prayer.

206-(628) Abdullah narrated: (On the day of the holy battle of the Confederates) the unbelievers detained The Messenger of Allah "Allah's blessing and peace be upon him" from offering the Afternoon (Asr) prayer, until the sun turned red (or pale). Upon this, he (The Prophet) commented: "They occupied us from offering the middle prayer, i.e. the Afternoon (Asr) prayer. Might Allah fill (or stuff) their bellies and graves with fire".

207-(629) Abu Yunus, the freed slave of A'isha said: A'isha ordered me to transcribe a copy of the Quran for her and said: When you reach this verse: "Guard strictly the prayers and (particularly) the middle prayer" (The Heifer "Al-Baqara" 238), inform me. When I reached it, I informed her and she dictated to me (the following): "Guard strictly the prayers and (particularly) the middle prayer and the Afternoon (Asr) prayer, and stand up devoutly obedient to Allah". A'isha said: No doubt, I heard that from The Messenger of Allah "Allah's blessing and peace be upon him".

208-(630) Al-Bara Ibn Azib narrated: (At first) the following Verse was revealed: "Guard strictly the prayers, and (particularly) the Afternoon (Asr) prayer", which we recited as much as Allah willed. Then it was annulled by Allah in this way: "Guard strictly the prayers and (particularly) the middle prayer". (A man, who was present with Shaqiq, asked: "Is it then the Asr prayer?" Al-Bara said: "I told you how it was revealed (at first), and how it was annulled (by Allah), and Allah knows best").

Muslim said: Al-Ashja'i narrated it from Sufyan Ath-Thawri, from Al-Aswad Ibn Qais, from Shaqiq Ibn Uqba, from Al-Bara Ibn Azib, who said: We recited it (the previous Verse) for a long time with The Prophet "Allah's blessing and peace be upon him" (before being annulled).

209-(631) Jaber Ibn Abdullah narrated: Umar Ibn Al-Khattab had been cursing the pagans of Quraish on the day of the (holy Battle of the) Trench. He came (to the Prophet) and said: "O Messenger of Allah! By Allah, I could not perform the Afternoon (Asr) Prayer till the sun set". The Prophet "Allah's blessing and peace be upon him" said: "By Allah, I, too, have not offered it yet". So we went to (the valley of) But'han. The Messenger of Allah "Allah's blessing and peace be upon him" performed ablution and we too performed ablution. Then the Messenger of Allah "Allah's blessing and peace be upon him" performed the Afternoon (Asr) Prayer after the sun had set, and then performed the Evening (Maghrib) Prayer after it.

قَالَ رَسُولُ اللَّهِ ﷺ، يَوْمَ الأَحْزَابِ: «شَغَلُونَا عَنِ الصَّلاةِ الْوُسْطَى صَلاةِ الْعَصْرِ. مَلأَ اللَّهُ بُيُوتَهُمْ وَقُبُورَهُمْ نَاراً»، ثُمَّ صَلاَّهَا بَيْنَ الْعِشَاءَيْنِ، بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ.

٢٠٦ ـ (٦٢٨) ـ وحدّثنا عَوْنُ بْنُ سَلاَّمٍ الْكُوفِيُّ: أَخْبَرَنَا مُحَمَّدُ بْنُ طَلْحَةَ الْيَامِيُّ، عَنْ زُبَيْدٍ، عَنْ مُرَّةَ، عَنْ عَبْدِ اللَّهِ. قَالَ: حَبَسَ الْمُشْرِكُونَ رَسُولَ اللَّهِ ﷺ عَنْ صَلاةِ الْعَصْرِ. حَتَّى احْمَرَّتِ الشَّمْسُ أَوِ اصْفَرَّتْ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «شَغَلُونَا عَنِ الصَّلاةِ الْوُسْطَىٰ صَلاةِ الْعَصْرِ. مَلأَ اللَّهُ أَجْوَافَهُمْ وَقُبُورَهُمْ نَاراً»، أَوْ قَالَ: «حَشَا اللَّهُ أَجْوَافَهُمْ وَقُبُورَهُمْ نَاراً».

٢٠٧ ـ (٦٢٩) ـ وحدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ التَّمِيمِيُّ، قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنِ الْقَعْقَاعِ بْنِ حَكِيمٍ، عَنْ أَبِي يُونُسَ مَوْلَىٰ عَائِشَةَ: أَنَّهُ قَالَ: أَمَرَتْنِي عَائِشَةُ أَنْ أَكْتُبَ لَهَا مُصْحَفاً. وَقَالَتْ: إِذَا بَلَغْتَ هٰذِهِ الآيَةَ فَآذِنِّي: ﴿حَٰفِظُواْ عَلَى ٱلصَّلَوَٰتِ وَٱلصَّلَوٰةِ ٱلْوُسْطَىٰ﴾ [البقرة: ٢٣٨] قال: فَلَمَّا بَلَغْتُهَا آذَنْتُهَا، فَأَمْلَتْ عَلَيَّ: حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلاةِ الْوُسْطَىٰ وَصَلاةِ الْعَصْرِ، وَقُومُوا لِلَّهِ قَانِتِينَ. قَالَتْ عَائِشَةُ: سَمِعْتُهَا مِنْ رَسُولِ اللَّهِ ﷺ.

٢٠٨ ـ (٦٣٠) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا يَحْيَىٰ بْنُ آدَمَ: حَدَّثَنَا الْفُضَيْلُ بْنُ مَرْزُوقٍ، عَنْ شَقِيقِ بْنِ عُقْبَةَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ؛ قَالَ: نَزَلَتْ هٰذِهِ الآيَةُ: حَافِظُوا عَلَى الصَّلَوَاتِ وَصَلاةِ الْعَصْرِ، فَقَرَأْنَاهَا مَا شَاءَ اللَّهُ. ثُمَّ نَسَخَهَا اللَّهُ. فَنَزَلَتْ: ﴿حَٰفِظُواْ عَلَى ٱلصَّلَوَٰتِ وَٱلصَّلَوٰةِ ٱلْوُسْطَىٰ﴾، فَقَالَ رَجُلٌ كَانَ جَالِساً عِنْدَ شَقِيقٍ لَهُ: هِيَ إِذَنْ صَلاةُ الْعَصْرِ. فَقَالَ الْبَرَاءُ: قَدْ أَخْبَرْتُكَ كَيْفَ نَزَلَتْ. وَكَيْفَ نَسَخَهَا اللَّهُ. وَاللَّهُ أَعْلَمُ.

قَالَ مُسْلِمٌ: وَرَوَاهُ الأَشْجَعِيُّ عَنْ سُفْيَانَ الثَّوْرِيِّ، عَنِ الأَسْوَدِ بْنِ قَيْسٍ، عَنْ شَقِيقِ بْنِ عُقْبَةَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ. قَالَ: قَرَأْنَاهَا مَعَ النَّبِيِّ ﷺ زَمَاناً... بِمِثْلِ حَدِيثِ فُضَيْلِ بْنِ مَرْزُوقٍ.

٢٠٩ ـ (٦٣١) ـ وحدّثني أَبُو غَسَّانَ الْمِسْمَعِيُّ، وَمُحَمَّدُ بْنُ الْمُثَنَّىٰ، عَنْ مُعَاذِ بْنِ هِشَامٍ، قَالَ أَبُو غَسَّانَ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي، عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ. قَالَ: حَدَّثَنَا أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَٰنِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ: أَنَّ عُمَرَ بْنَ الْخَطَّابِ، يَوْمَ الْخَنْدَقِ، جَعَلَ يَسُبُّ كُفَّارَ قُرَيْشٍ. وَقَالَ: يَا رَسُولَ اللَّهِ، وَاللَّهِ مَا كِدْتُ أَنْ أُصَلِّيَ الْعَصْرَ حَتَّىٰ كَادَتْ أَنْ تَغْرُبَ الشَّمْسُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَوَاللَّهِ، إِنْ صَلَّيْتُهَا»، فَنَزَلْنَا إِلَى بُطْحَانَ، فَتَوَضَّأَ رَسُولُ اللَّهِ ﷺ وَتَوَضَّأْنَا، فَصَلَّىٰ رَسُولُ اللَّهِ ﷺ الْعَصْرَ بَعْدَ مَا غَرَبَتِ الشَّمْسُ، ثُمَّ صَلَّى بَعْدَهَا الْمَغْرِبَ.

[البخاري: كتاب مواقيت الصلاة، باب من صلى بالناس جماعة بعد ذهاب الوقت، رقم: ٥٩٦].

(...) It was narrated on the authority of Yahya Ibn Abu Kathir, with the same chain of transmitters.

[37] The excellence of offering both the Morning and the Afternoon prayers, and guarding them strictly

210-(632) Abu Huraira narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Angels come to you in succession, by night and by day, and they all gather at the Dawn and Afternoon Prayers. Those (angels) who spend the night among you ascend, with their Lord asking them, though He is the best to know about them: "How did you leave My slaves?" They reply: "We left them while they were praying and we came to them while they were praying"".

(...) Hammam Ibn Munabbih narrated from Abu Huraira from The Prophet "Allah's blessing and peace be upon him": "Angels take turns among you..." (and mentioned the same previous narration).

211-(633) Jarir Ibn Abdullah narrated: We were sitting with the Messenger of Allah "Allah's blessing and peace be upon him" when he looked at the full moon and remarked: "You will see your Lord as you are seeing this moon, and you will not be troubled in seeing Him. So if you can, do not let yourselves be overpowered (and detained from) offering the Prayer before the rising of the sun and before its setting, i.e. the Afternoon Prayer and the Morning Prayer". Jarir recited: " Celebrate (the praises of) thy Lord before the rising of the sun and before its setting ". (Ta Ha 130)

212-(...) Both of Abu Usama and Waki narrated the same, with the same chain of transmitters, and said: "Verily, you would be shown to your Lord, Whom you would see as if you see this (full) moon". then, he recited (directly) and did not say that Jarir had recited.

213-(634) Abu Bakr Ibn Imara Ibn Ruwaiba narrated from his father: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "No one, who offered prayer before the rise of the sun and before its setting, i.e. both Fajr and Asr prayers, would be admitted in the (Hell) fire". A man from the people of Basra asked him: "Did you hear that from The Messenger of Allah "Allah's blessing and peace be upon him"?" he replied in the affirmative. The man said: "I bear testimony that I heard it from The Messenger of Allah "Allah's blessing and peace be upon him": My ears heard it, and my heart kept (and understood) it".

214-(...) Abu Bakr Ibn Imara Ibn Ruwaiba narrated from his father: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "No one, who offered prayer before the rise of the sun and before

(...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ ـ قَالَ أَبُو بَكْرٍ: حَدَّثَنَا. وَقَالَ إِسْحَاقُ: أَخْبَرَنَا وَكِيعٌ ـ عَنْ عَلِيِّ بْنِ الْمُبَارَكِ، عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ، فِي هٰذَا الإِسْنَادِ... بِمِثْلِهِ.

٣٧ ـ باب فَضْل صلاتَي الصبح والعصر والمُحَافَظة عليهما

٢١٠ ـ (٦٣٢) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ، قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «يَتَعَاقَبُونَ فِيكُمْ مَلاَئِكَةٌ بِاللَّيْلِ، وَمَلاَئِكَةٌ بِالنَّهَارِ. وَيَجْتَمِعُونَ فِي صَلاَةِ الْفَجْرِ وَصَلاَةِ الْعَصْرِ. ثُمَّ يَعْرُجُ الَّذِينَ بَاتُوا فِيكُمْ، فَيَسْأَلُهُمْ رَبُّهُمْ ـ وَهُوَ أَعْلَمُ بِهِم ـ: كَيْفَ تَرَكْتُمْ عِبَادِي؟ فَيَقُولُونَ: تَرَكْنَاهُمْ وَهُمْ يُصَلُّونَ وَأَتَيْنَاهُمْ وَهُمْ يُصَلُّونَ».

[البخاري: كتاب مواقيت الصلاة، باب فضل صلاة العصر، رقم: ٥٥٥].

(...) ـ وحدّثنا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «وَالْمَلاَئِكَةُ يَتَعَاقَبُونَ فِيكُمْ...» بِمِثْلِ حَدِيثِ أَبِي الزِّنَادِ.

٢١١ ـ (٦٣٣) ـ وحدّثنا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ الْفَزَارِيُّ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ: حَدَّثَنَا قَيْسُ بْنُ أَبِي حَازِمٍ. قَالَ: سَمِعْتُ جَرِيرَ بْنَ عَبْدِ اللهِ وَهُوَ يَقُولُ: كُنَّا جُلُوساً عِنْدَ رَسُولِ اللهِ ﷺ. إِذْ نَظَرَ إِلَى الْقَمَرِ لَيْلَةَ الْبَدْرِ فَقَالَ: «أَمَا إِنَّكُمْ سَتَرَوْنَ رَبَّكُمْ كَمَا تَرَوْنَ هٰذَا الْقَمَرَ، لا تُضَامُّونَ فِي رُؤْيَتِهِ. فَإِنِ اسْتَطَعْتُمْ أَنْ لا تُغْلَبُوا عَلَى صَلاَةٍ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا» يَعْنِي: الْعَصْرَ وَالْفَجْرَ. ثُمَّ قَرَأَ جَرِيرٌ: ﴿وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ ٱلشَّمْسِ وَقَبْلَ غُرُوبِهَا﴾ [طه: ١٣٠].

[البخاري: كتاب مواقيت الصلاة، باب فضل صلاة العصر، رقم: ٥٥٤].

٢١٢ ـ (...) ـ وحدّثنا أبو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ وَأَبُو أُسَامَةَ وَوَكِيعٌ، بِهٰذَا الإِسْنَادِ. وَقَالَ: «أَمَا إِنَّكُمْ سَتُعْرَضُونَ عَلَى رَبِّكُمْ، فَتَرَوْنَهُ كَمَا تَرَوْنَ هٰذَا الْقَمَرَ» وَقَالَ: ثُمَّ قَرَأَ. وَلَمْ يَقُلْ: جَرِيرٌ.

٢١٣ ـ (٦٣٤) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ. جَمِيعاً عَنْ وَكِيعٍ. قَالَ أَبُو كُرَيْبٍ: حَدَّثَنَا وَكِيعٌ، عَنِ ابْنِ أَبِي خَالِدٍ وَمِسْعَرٍ وَالْبَخْتَرِيِّ بْنِ الْمُخْتَارِ. سَمِعُوهُ مِنْ أَبِي بَكْرِ بْنِ عُمَارَةَ بْنِ رُؤَيْبَةَ، عَنْ أَبِيهِ. قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «لَنْ يَلِجَ النَّارَ أَحَدٌ صَلَّى قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا» يَعْنِي: الْفَجْرَ وَالْعَصْرَ. فَقَالَ لَهُ رَجُلٌ مِنْ أَهْلِ الْبَصْرَةِ. آنْتَ سَمِعْتَ هٰذَا مِنْ رَسُولِ اللهِ ﷺ؟ قَالَ: نَعَمْ. قَالَ الرَّجُلُ: وَأَنَا أَشْهَدُ أَنِّي سَمِعْتُهُ مِنْ رَسُولِ اللهِ ﷺ، سَمِعَتْهُ أُذُنَايَ وَوَعَاهُ قَلْبِي.

٢١٤ ـ (...) ـ وَحَدَّثَنِي يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ: حَدَّثَنَا يَحْيَىٰ بْنُ أَبِي بُكَيْرٍ: حَدَّثَنَا شَيْبَانُ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنِ ابْنِ عُمَارَةَ بْنِ رُؤَيْبَةَ، عَنْ أَبِيهِ. قَالَ: قَالَ

its setting, would be admitted in the (Hell) fire". With him, there was a man from the people of Basra, who asked him: "Did you hear that from The Prophet "Allah's blessing and peace be upon him"?" he replied: "Yes, and I bear testimony on that". The man said: "I also bear testimony that I heard it from The Prophet "Allah's blessing and peace be upon him" in the same place where you heard it".

215-(635) Abu Bakr narrated from his father: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He who offered two Prayers at two cool (hours) would be admitted in Paradise".

(...) The same Hadith was narrated on the authority of Hammam, with the same chain of transmitters, and said Abu Musa, instead of Abu Bakr.

[38] The (stated) time of the Evening prayer starts just after sunset

216-(636) Salama Ibn Al-Akwa narrated: The Messenger of Allah "Allah's blessing and peace be upon him" used to perform the Evening Prayer when sun had Just set and disappeared (behind the horizon).

217-(637) Rafi Ibn Khadij narrated: We used to offer the Evening Prayer with the Messenger of Allah "Allah's blessing and peace be upon him" and then one of us would go away and he could see the (far) place where his arrow would reach.

(...) Rafi Ibn Khadij narrated: We used to offer the Evening (Maghrib) prayer...(and mentioned the same previous narration).

[39] The time of the Night (Isha) prayer, and delaying it

218-(638) Urwa Ibn Az-Zubair narrated that A'isha, the wife of The Prophet "Allah's blessing and peace be upon him" told him: Once, The Messenger of Allah "Allah's blessing and peace be upon him" delayed (offering) the Night (Isha) prayer, called (according to some ancient Arabs) the Darkness (prayer) until it was dark (in the night). The Messenger of Allah "Allah's blessing and peace be upon him" did not come out (of his dwelling place) until Umar Ibn Al-Khattab said (loudly): "Both women and children went to sleep". When The Messenger of Allah "Allah's blessing and peace be upon him" came out, he said to the people in the mosque: "None waits it (the Isha prayer) but you from amongst the people of the earth". That was before Islam grew widespread among the people. (Harmala added in his narration that Ibn Shihab had told him that The Messenger of Allah "Allah's blessing and peace be upon him" further said: "You are not to coerce The Messenger of Allah "Allah's blessing and

رَسُولَ اللَّهِ ﷺ: «لا يَلِجُ النَّارَ مَنْ صَلَّىٰ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا»، وَعِنْدَهُ رَجُلٌ مِنْ أَهْلِ الْبَصْرَةِ فَقَالَ: أَنْتَ سَمِعْتَ هَٰذَا مِنَ النَّبِيِّ ﷺ؟ قَالَ: نَعَمْ. أَشْهَدُ بِهِ عَلَيْهِ. قَالَ: وَأَنَا أَشْهَدُ. لَقَدْ سَمِعْتُ النَّبِيَّ ﷺ يَقُولُهُ، بِالْمَكَانِ الَّذِي سَمِعْتَهُ مِنْهُ.

٢١٥ ـ (٦٣٥) ـ وحدّثنا هَدَّابُ بْنُ خَالِدٍ الأَزْدِيُّ: حَدَّثَنَا هَمَّامُ بْنُ يَحْيَىٰ: حَدَّثَنِي أَبُو جَمْرَةَ الضُّبَعِيُّ، عَنْ أَبِي بَكْرٍ، عَنْ أَبِيهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ صَلَّى الْبَرْدَيْنِ دَخَلَ الْجَنَّةَ».

[البخاري: كتاب مواقيت الصلاة، باب فضل صلاة الفجر، رقم: ٥٧٤].

(...) ـ حدّثنا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا بِشْرُ بْنُ السَّرِيِّ. (ح) قَالَ: وَحَدَّثَنَا ابْنُ خِرَاشٍ: حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ، قَالا جَمِيعاً: حَدَّثَنَا هَمَّامٌ، بِهَٰذَا الإِسْنَادِ وَنَسَبَا أَبَا بَكْرٍ فَقَالا: ابْنُ أَبِي مُوسَىٰ.

٣٨ ـ باب بَيَانِ أَنَّ أَوَّلَ وَقْتِ المَغْرِبِ عند غُرُوبِ الشَّمْسِ

٢١٦ ـ (٦٣٦) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا حَاتِمٌ ـ وَهُوَ ابْنُ إِسْمَاعِيلَ ـ عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ، عَنْ سَلَمَةَ بْنِ الأَكْوَعِ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي الْمَغْرِبَ إِذَا غَرَبَتِ الشَّمْسُ وَتَوَارَتْ بِالْحِجَابِ.

[البخاري: كتاب مواقيت الصلاة، باب وقت المغرب، رقم: ٥٦١].

٢١٧ ـ (٦٣٧) ـ وحدّثنا مُحَمَّدُ بْنُ مِهْرَانَ الرَّازِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا الأَوْزَاعِيُّ: حَدَّثَنِي أَبُو النَّجَاشِيِّ. قَالَ: سَمِعْتُ رَافِعَ بْنَ خَدِيجٍ يَقُولُ: كُنَّا نُصَلِّي الْمَغْرِبَ، مَعَ رَسُولِ اللَّهِ ﷺ، فَيَنْصَرِفُ أَحَدُنَا وَإِنَّهُ لَيُبْصِرُ مَوَاقِعَ نَبْلِهِ.

[البخاري: كتاب مواقيت الصلاة، باب وقت المغرب، رقم: ٥٥٩].

(...) ـ وحدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا شُعَيْبُ بْنُ إِسْحَاقَ الدِّمَشْقِيُّ: حَدَّثَنَا الأَوْزَاعِيُّ: حَدَّثَنِي أَبُو النَّجَاشِيِّ: حَدَّثَنِي رَافِعُ بْنُ خَدِيجٍ، قَالَ: كُنَّا نُصَلِّي الْمَغْرِبَ... بِنَحْوِهِ.

٣٩ ـ بابُ وقتِ العِشَاء وتأخِيرها

٢١٨ ـ (٦٣٨) ـ وحدّثنا عَمْرُو بْنُ سَوَّادٍ الْعَامِرِيُّ وَحَرْمَلَةُ بْنُ يَحْيَىٰ، قَالا: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ: أَنَّ ابْنَ شِهَابٍ أَخْبَرَهُ. قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ: أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ قَالَتْ: أَعْتَمَ رَسُولُ اللَّهِ ﷺ لَيْلَةً مِنَ اللَّيَالِي بِصَلاةِ الْعِشَاءِ ـ وَهِيَ الَّتِي تُدْعَى الْعَتَمَةَ ـ فَلَمْ يَخْرُجْ رَسُولُ اللَّهِ ﷺ حَتَّى قَالَ عُمَرُ بْنُ الْخَطَّابِ: نَامَ النِّسَاءُ وَالصِّبْيَانُ، فَخَرَجَ رَسُولُ اللَّهِ ﷺ، فَقَالَ لأَهْلِ الْمَسْجِدِ حِينَ خَرَجَ عَلَيْهِمْ: «مَا يَنْتَظِرُهَا أَحَدٌ مِنْ أَهْلِ الأَرْضِ غَيْرُكُمْ»، وَذَلِكَ قَبْلَ أَنْ يَفْشُوَ الإِسْلامُ فِي النَّاسِ.

زَادَ حَرْمَلَةُ فِي رِوَايَتِهِ: قَالَ ابْنُ شِهَابٍ: وَذُكِرَ لِي أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «وَمَا كَانَ

peace be upon him" to the prayer". That was when Umar Ibn Al-Khattab shouted (as shown above).

(...) It was narrated on the authority of Ibn Shihab, with the same chain of transmitters, but he did not mention the saying of Az-Zuhri: "It was mentioned to me...".

219-(...) A'isha narrated: Once, The Messenger of Allah "Allah's blessing and peace be upon him" delayed (performing) the Night prayer till a great portion of the night had elapsed and the people in the mosque had gone to sleep. Then, he (The Prophet) came out and offered the prayer. (Following the prayer) he said: "This is the proper time for it; were it not that I would overburden my people (I would offer the Isha prayer at this time)". In the Hadith narrated by Abd Ar-Razzaq (he said): "Were it not that it would overburden my people".

220-(639) Nafi narrated from Abdullah Ibn Umar: Once, we sat (in the mosque) waiting The Messenger of Allah "Allah's blessing and peace be upon him" for the last prayer of the night. Then, he came out to us when one-third of the night had elapsed or sometime later. However, we do not know whether he had been occupied with family business or something else. When he came out he said: "You are waiting prayer, which no followers of any other religion wait except you. Had it not been hard for my nation, I would have led them (in the Night prayer) at this hour". Then, he ordered the caller for prayer to announce the prayer establishment. Then, he stood up and offered the prayer.

221-(...) Nafi narrated that Abdullah Ibn Umar said: One night, The Messenger of Allah "Allah's blessing and peace be upon him" was diverted from it (i.e. offering Isha prayer), which he delayed so much that we lay down in the mosque, then got up, then lay once again, and then got up. Then, The Messenger of Allah "Allah's blessing and peace be upon him" came out to us and said: "There is none, from amongst the people of the earth but you, waiting for the prayer (of Isha)".

222-(640) Thabit narrated: The people asked Anas about the ring of The Messenger of Allah "Allah's blessing and peace be upon him". Anas said: The Prophet "Allah's blessing and peace be upon him" delayed the Isha prayer till midnight, or till half of the night likely elapsed. Then he came out and said: "The people prayed and slept but you have been in prayer as long as you have been waiting for it (the prayer)". Anas added: As if I am looking at the glitter of the ring of The Prophet "Allah's blessing and peace be upon him", made of silver, as he was raising his left little finger.

لَكُمْ أَنْ تَنْزُرُوا رَسُولَ اللَّهِ ﷺ عَلَى الصَّلاةِ»، وذاكَ حِينَ صَاحَ عُمَرُ بْنُ الْخَطَّاب.

(...) ـ **وحدّثني** عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ: حَدَّثَنِي أَبِي عَنْ جَدِّي، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، بِهَٰذَا الإِسْنَادِ... مِثْلَهُ. وَلَمْ يَذْكُرْ قَوْلَ الزُّهْرِيِّ: وَذُكِرَ لِي، وَمَا بَعْدَهُ.

[البخاري: كتاب مواقيت الصلاة، باب فضل العشاء، رقم: ٥٦٦]

٢١٩ ـ (...) ـ حدّثني إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ حَاتِمٍ، كِلاهُمَا عَنْ مُحَمَّدِ بْنِ بَكْرٍ. (ح) قَالَ وَحَدَّثَنِي هَارُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ. (ح) قَالَ: وحَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ وَمُحَمَّدُ بْنُ رَافِعٍ. قَالا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ. ـ وَأَلْفَاظُهُمْ مُتَقَارِبَةٌ ـ قَالُوا جَمِيعاً: عَنِ ابْنِ جُرَيْجٍ. قَالَ: أَخْبَرَنِي الْمُغِيرَةُ بْنُ حَكِيمٍ، عَنْ أُمِّ كُلْثُومِ بِنْتِ أَبِي بَكْرٍ. أَنَّهَا أَخْبَرَتْهُ عَنْ عَائِشَةَ، قَالَتْ: أَعْتَمَ النَّبِيُّ ﷺ ذَاتَ لَيْلَةٍ حَتَّى ذَهَبَ عَامَّةُ اللَّيْلِ، وَحَتَّى نَامَ أَهْلُ الْمَسْجِدِ. ثُمَّ خَرَجَ فَصَلَّى، فَقَالَ: «إِنَّهُ لَوَقْتُهَا. لَوْلا أَنْ أَشُقَّ عَلَىٰ أُمَّتِي».

وَفِي حَدِيثِ عَبْدِ الرَّزَّاقِ: «لَوْلا أَنْ يَشُقَّ عَلَىٰ أُمَّتِي».

٢٢٠ ـ (٦٣٩) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ: قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ زُهَيْرٌ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنِ الْحَكَمِ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، قَالَ: مَكَثْنَا ذَاتَ لَيْلَةٍ نَنْتَظِرُ رَسُولَ اللَّهِ ﷺ لِصَلاةِ الْعِشَاءِ الآخِرَةِ، فَخَرَجَ إِلَيْنَا حِينَ ذَهَبَ ثُلُثُ اللَّيْلِ أَوْ بَعْدَهُ فَلا نَدْرِي أَشَيْءٌ شَغَلَهُ فِي أَهْلِهِ أَوْ غَيْرُ ذٰلِكَ، فَقَالَ حِينَ خَرَجَ: «إِنَّكُمْ لَتَنْتَظِرُونَ صَلاةً مَا يَنْتَظِرُهَا أَهْلُ دِينٍ غَيْرُكُمْ. وَلَوْلا أَنْ يَثْقُلَ عَلَىٰ أُمَّتِي لَصَلَّيْتُ بِهِمْ هٰذِهِ السَّاعَةَ»، ثُمَّ أَمَرَ الْمُؤَذِّنَ فَأَقَامَ الصَّلاةَ وَصَلَّى.

٢٢١ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي نَافِعٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ شُغِلَ عَنْهَا لَيْلَةً فَأَخَّرَهَا. حَتَّى رَقَدْنَا فِي الْمَسْجِدِ ثُمَّ اسْتَيْقَظْنَا، ثُمَّ رَقَدْنَا، ثُمَّ اسْتَيْقَظْنَا، ثُمَّ خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ، ثُمَّ قَالَ: «لَيْسَ أَحَدٌ مِنْ أَهْلِ الأَرْضِ، اللَّيْلَةَ، يَنْتَظِرُ الصَّلاةَ غَيْرُكُمْ».

[البخاري: كتاب مواقيت الصلاة، باب النوم قبل العشاء لمن غلب، رقم: ٥٧٠]

٢٢٢ ـ (٦٤٠) ـ وحدّثني أَبُو بَكْرِ بْنُ نَافِعٍ الْعَبْدِيُّ: حَدَّثَنَا بَهْزُ بْنُ أَسَدٍ الْعَمِّيُّ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ: أَنَّهُمْ سَأَلُوا أَنَساً عَنْ خَاتَمِ رَسُولِ اللَّهِ ﷺ. فَقَالَ: أَخَّرَ رَسُولُ اللَّهِ ﷺ الْعِشَاءَ ذَاتَ لَيْلَةٍ إِلَى شَطْرِ اللَّيْلِ ـ أَوْ كَادَ يَذْهَبُ شَطْرُ اللَّيْلِ ـ ثُمَّ جَاءَ فَقَالَ: «إِنَّ النَّاسَ قَدْ صَلَّوْا وَنَامُوا، وَإِنَّكُمْ لَمْ تَزَالُوا فِي صَلاةٍ مَا انْتَظَرْتُمُ الصَّلاةَ».

قَالَ أَنَسٌ: كَأَنِّي أَنْظُرُ إِلَى وَبِيصِ خَاتَمِهِ مِنْ فِضَّةٍ. وَرَفَعَ إِصْبَعَهُ الْيُسْرَىٰ بِالْخِنْصِرِ.

223-(...) Anas Ibn Malik narrated: One night, we kept waiting The Messenger of Allah "Allah's blessing and peace be upon him" (to lead the Isha prayer) until it was likely midnight. Then, he came and led the prayer. He (turned and) faced us, as if I am looking at the glitter of his ring, made of silver, in his hand,.

(...) It was narrated on the authority of Qurra, with the same chain of transmitters, and he did not mention "He (turned and) faced us".

224-(641) Abu Musa narrated: I and my companions who had sailed along with me in the ship landed in the (large) valley of But'han while the Messenger of Allah "Allah's blessing and peace be upon him" was staying in Medina. We used to go to the Messenger of Allah "Allah's blessing and peace be upon him" by turns every night at the time of the Night Prayer. Abu Musa said: (One night) we went to the Messenger of Allah "Allah's blessing and peace be upon him" and he was occupied by a certain matter till there was much delay in the Prayer to the extent that it was midnight. Then, The Messenger of Allah "Allah's blessing and peace be upon him" came out and led them in the Prayer. After he had finished his Prayer he said to the people who were present: "Be quiet! I am going to inform you, and give you glad tidings that it is the blessing of Allah upon you that there is none among the people, except you, praying at this hour (of the night)", (or he said): "None except you offered the Prayer at this hour". He (the narrator) said: I am not sure which of these statements he really said. Abu Musa said: We came back as joyful for what we heard from the Messenger of Allah "Allah's blessing and peace be upon him".

225-(642) Ibn Juraij narrated: I asked Ata: Which time you prefer for me to offer the Isha prayer, which the people call the Darkness (prayer), whether as an imam (in congregation) or alone? he replied: I heard Ibn Abbas saying: One night, The Messenger of Allah "Allah's blessing and peace be upon him" delayed the Night Prayer until some people went to sleep. They woke up and again went to sleep and again woke up. Then Umar Ibn Al-Khattab stood up and said (loudly): "Prayer!" Ata further reported that Ibn Abbas said: The Messenger of Allah "Allah's blessing and peace be upon him" came out, as if I am still seeing him with water trickling from his head, with his hand placed on one side of the head, and he said: "Had it not been hard for my nation, I would have ordered them to offer this Prayer like this (i.e. at late hours as such)". I inquired from Ata how the Messenger of Allah "Allah's blessing and peace be upon him" placed his hand upon his head as Ibn Abbas had told. Ata spread his fingers a little and then placed the ends of his fingers on the side of his

٢٢٣ ـ (...) ـ وحدّثني حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا أَبُو زَيْدٍ سَعِيدُ بْنُ الرَّبِيعِ: حَدَّثَنَا قُرَّةُ بْنُ خَالِدٍ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: نَظَرْنَا رَسُولَ اللَّهِ ﷺ لَيْلَةً، حَتَّى كَانَ قَرِيبٌ مِنْ نِصْفِ اللَّيْلِ، ثُمَّ جَاءَ فَصَلَّىٰ، ثُمَّ أَقْبَلَ عَلَيْنَا بِوَجْهِهِ، فَكَأَنَّمَا أَنْظُرُ إِلَى وَبِيصِ خَاتَمِهِ، فِي يَدِهِ، مِنْ فِضَّةٍ.

(...) ـ وحدّثني عَبْدُ اللَّهِ بْنُ الصَّبَّاحِ الْعَطَّارُ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عَبْدِ الْمَجِيدِ الْحَنَفِيُّ: حَدَّثَنَا قُرَّةُ، بِهَٰذَا الإِسْنَادِ. وَلَمْ يَذْكُرْ: ثُمَّ أَقْبَلَ عَلَيْنَا بِوَجْهِهِ.

٢٢٤ ـ (٦٤١) ـ وحدّثنا أَبُو عَامِرٍ الأَشْعَرِيُّ وَأَبُو كُرَيْبٍ، قالا: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَىٰ. قَالَ: كُنْتُ أَنَا وَأَصْحَابِي، الَّذِينَ قَدِمُوا مَعِي فِي السَّفِينَةِ، نُزُولاً فِي بَقِيعِ بُطْحَانَ. وَرَسُولُ اللَّهِ ﷺ بِالْمَدِينَةِ، فَكَانَ يَتَنَاوَبُ رَسُولَ اللَّهِ ﷺ عِنْدَ صَلاةِ الْعِشَاءِ، كُلَّ لَيْلَةٍ، نَفَرٌ مِنْهُمْ. قَالَ أَبُو مُوسَىٰ: فَوَافَقْنَا رَسُولَ اللَّهِ ﷺ أَنَا وَأَصْحَابِي ـ وَلَهُ بَعْضُ الشُّغْلِ فِي أَمْرِهِ ـ حَتَّىٰ أَعْتَمَ بِالصَّلاةِ. حَتَّى ابْهَارَّ اللَّيْلُ. ثُمَّ خَرَجَ رَسُولُ اللَّهِ ﷺ فَصَلَّىٰ بِهِمْ، فَلَمَّا قَضَى صَلاتَهُ قَالَ لِمَنْ حَضَرَهُ: «عَلَى رِسْلِكُمْ، أُعْلِمُكُمْ، وَأَبْشِرُوا، أَنَّ مِنْ نِعْمَةِ اللَّهِ عَلَيْكُمْ أَنَّهُ لَيْسَ مِنَ النَّاسِ أَحَدٌ يُصَلِّي هَٰذِهِ السَّاعَةَ غَيْرُكُمْ»، أَوْ قَالَ: «مَا صَلَّى هَٰذِهِ السَّاعَةَ أَحَدٌ غَيْرُكُمْ». ـ لا نَدْرِي أَيَّ الْكَلِمَتَيْنِ قَالَ ـ قَالَ أَبُو مُوسَىٰ: فَرَجَعْنَا فَرِحِينَ بِمَا سَمِعْنَا مِنْ رَسُولِ اللَّهِ ﷺ.

[البخاري: كتاب مواقيت الصلاة، باب فضل العشاء، رقم: ٥٦٧].

٢٢٥ ـ (٦٤٢) ـ وحدّثنا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ. قَالَ: قُلْتُ لِعَطَاءٍ: أَيُّ حِينٍ أَحَبُّ إِلَيْكَ أَنْ أُصَلِّيَ الْعِشَاءَ، الَّتِي يَقُولُهَا النَّاسُ: الْعَتَمَةَ، إِمَاماً وَخِلْواً؟ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: أَعْتَمَ نَبِيُّ اللَّهِ ﷺ ذَاتَ لَيْلَةٍ الْعِشَاءَ. قَالَ: حَتَّى رَقَدَ نَاسٌ وَاسْتَيْقَظُوا. وَرَقَدُوا وَاسْتَيْقَظُوا، فَقَامَ عُمَرُ بْنُ الْخَطَّابِ فَقَالَ: الصَّلاةَ، فَقَالَ عَطَاءٌ: قَالَ ابْنُ عَبَّاسٍ: فَخَرَجَ نَبِيُّ اللَّهِ ﷺ كَأَنِّي أَنْظُرُ إِلَيْهِ الآنَ. يَقْطُرُ رَأْسُهُ مَاءً. وَاضِعاً يَدَهُ عَلَى شِقِّ رَأْسِهِ. قَالَ: «لَوْلا أَنْ يَشُقَّ عَلَىٰ أُمَّتِي لأَمَرْتُهُمْ أَنْ يُصَلُّوهَا كَذَٰلِكَ».

head. He then moved them like this over his head till the thumb touched that part of the ear near the face and then the earlock and the part of the beard. It (the hand) neither held nor caught anything except in that way.

I asked Ata: How long did The Prophet "Allah's blessing and peace be upon him" delay it at such a night, as he mentioned to you? He said: I do not know. Ata further said: I prefer to offer the (Isha) prayer, whether as an Imam or alone at late hours as The Messenger of Allah "Allah's blessing and peace be upon him" did that night. But, if It is hard upon you while being alone or upon people in congregation and you are their Imam, then offer the (Isha) prayer at the middle hours, i.e. neither too early nor too late.

226-(643) Jaber Ibn Samura narrated: The Messenger of Allah "Allah's blessing and peace be upon him" used to delay the last prayer of Isha.

227-(...) Jaber Ibn Samura narrated: The Messenger of Allah "Allah's blessing and peace be upon him" used to perform prayers like yours, but he used to delay the prayer after nightfall, sometime later than the time you use to offer it. He also used to shorten the prayer.

228-(644) Abdullah Ibn Umar narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "Do not let the Bedouins overcome you concerning the name of your prayer. Verily, it is the Isha (prayer) which the Bedouins call Darkness (because) they delay milking their camels to late hours (of night, till it becomes very dark)".

229-(...) Abdullah Ibn Umar narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "Do not let the Bedouins overcome you concerning the name of your prayer. Verily, it is the Isha (prayer) according to Allah's Book, and they (the Bedouins call it Darkness because they) delay milking their camels to late hours (of night, until it becomes dark)".

[40] It is desirable to offer the Morning prayer at the earliest hour (of its time), when it is still dark, and how much is the recitation in it

230-(645) A'isha narrated: The believing women used to pray the Morning Prayer with the Messenger of Allah "Allah's blessing and peace be upon him", and then return wrapped in their mantles, and No one could recognize them.

231-(...) A'isha narrated: The believing women used to perform the Morning Prayer with the Messenger of Allah "Allah's blessing and peace be upon him", and then return to their homes, wrapped in their mantles, and No one could recognize them in view of the fact that The Messenger of

قَالَ: فَاسْتَثْبَتُّ عَطَاءً كَيْفَ وَضَعَ النَّبِيُّ ﷺ يَدَهُ عَلَى رَأْسِهِ كَمَا أَنْبَأَهُ ابْنُ عَبَّاسٍ. فَبَدَّدَ لِي عَطَاءٌ بَيْنَ أَصَابِعِهِ شَيْئاً مِنْ تَبْدِيدٍ. ثُمَّ وَضَعَ أَطْرَافَ أَصَابِعِهِ عَلَى قَرْنِ الرَّأْسِ. ثُمَّ صَبَّهَا. يُمِرُّهَا كَذٰلِكَ عَلَى الرَّأْسِ حَتَّى مَسَّتْ إِبْهَامُهُ طَرَفَ الأُذُنِ مِمَّا يَلِي الْوَجْهَ. ثُمَّ عَلَى الصُّدْغِ وَنَاحِيَةِ اللِّحْيَةِ، لا يُقَصِّرُ وَلا يَبْطِشُ بِشَيْءٍ إِلا كَذٰلِكَ. قُلْتُ لِعَطَاءٍ: كَمْ ذُكِرَ لَكَ أَخَّرَهَا النَّبِيُّ ﷺ لَيْلَتَئِذٍ؟ قَالَ: لا أَدْرِي. قَالَ عَطَاءٌ: أَحَبُّ إِلَيَّ أَنْ أُصَلِّيَهَا، إِمَاماً وَخِلْواً، مُؤَخَّرَةً، كَمَا صَلاَّهَا النَّبِيُّ ﷺ لَيْلَتَئِذٍ. فَإِنْ شَقَّ عَلَيْكَ ذٰلِكَ خِلْواً أَوْ عَلَى النَّاسِ فِي الْجَمَاعَةِ، وَأَنْتَ إِمَامُهُمْ، فَصَلِّهَا وَسَطاً، لا مُعَجَّلَةً وَلا مُؤَخَّرَةً.

[البخاري: كتاب مواقيت الصلاة، باب النوم قبل العشاء لمن غُلب، رقم: ٥٧١].

٢٢٦ ـ (٦٤٣) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ ـ قَالَ يَحْيَىٰ: أَخْبَرَنَا. وَقَالَ الآخَرَانِ: حَدَّثَنَا أَبُو الأَحْوَصِ ـ عَنْ سِمَاكٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُؤَخِّرُ صَلاةَ الْعِشَاءِ الآخِرَةِ.

٢٢٧ ـ (...) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو كَامِلٍ الْجَحْدَرِيُّ. قَالا: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ سِمَاكٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي الصَّلَوَاتِ نَحْواً مِنْ صَلاتِكُمْ. وَكَانَ يُؤَخِّرُ الْعَتَمَةَ بَعْدَ صَلاتِكُمْ شَيْئاً، وَكَانَ يُخِفُّ الصَّلاةَ.

وَفِي رِوَايَةِ أَبِي كَامِلٍ: يُخَفِّفُ.

٢٢٨ ـ (٦٤٤) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ وَابْنُ أَبِي عُمَرَ. قَالَ زُهَيْرٌ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ ابْنِ أَبِي لَبِيدٍ، عَنْ أَبِي سَلَمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ؛ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لا تَغْلِبَنَّكُمُ الأَعْرَابُ عَلَى اسْمِ صَلاتِكُمْ، أَلاَ إِنَّهَا الْعِشَاءُ. وَهُمْ يُعْتِمُونَ بِالإِبِلِ».

٢٢٩ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي لَبِيدٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَـٰنِ، عَنِ ابْنِ عُمَرَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لا تَغْلِبَنَّكُمُ الأَعْرَابُ عَلَى اسْمِ صَلاتِكُمُ الْعِشَاءِ، فَإِنَّهَا فِي كِتَابِ اللَّهِ: الْعِشَاءُ، وَإِنَّهَا تُعْتِمُ بِحِلابِ الإِبِلِ».

٤٠ ـ بابُ استحباب التَّبْكِير بالصبح في أولِ وقتها، ـ وهو التَّغْلِيسُ ـ وبيان قَدْرِ القراءَةِ فيها

٢٣٠ ـ (٦٤٥) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ، كُلُّهُمْ عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ. قَالَ عَمْرٌو: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: أَنَّ نِسَاءَ الْمُؤْمِنَاتِ كُنَّ يُصَلِّينَ الصُّبْحَ مَعَ النَّبِيِّ ﷺ، ثُمَّ يَرْجِعْنَ مُتَلَفِّعَاتٍ بِمُرُوطِهِنَّ، لا يَعْرِفُهُنَّ أَحَدٌ.

٢٣١ ـ (...) ـ وحدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ: أَنَّ ابْنَ شِهَابٍ أَخْبَرَهُ، قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ: أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ قَالَتْ: لَقَدْ كَانَ نِسَاءٌ

Allah "Allah's blessing and peace be upon him" used to offer the (Morning) prayer when it was still dark just after the appearance of dawn.

232-(...) A'isha narrated: Verily, the Messenger of Allah "Allah's blessing and peace be upon him" used to offer the Morning prayer and the women (who attended the prayer with him) would return, wrapped in their mantles, and no one would (be able to) recognize them because he (The Prophet) used to offer the (Morning) prayer when it was still dark just after the appearance of dawn.

233-(646) Muhammad Ibn Amr Ibn Al-Hasan Ibn Ali narrated: When Al-Hajjaj arrived in Medina (as a governor appointed by Abd Al-Malik Ibn Marwan), (he used to delay offering the prayers from its due times. So) we asked Jaber Ibn Abdullah (about the exact times of offering the obligatory Prayers). He said that the Messenger of Allah "Allah's blessing and peace be upon him" used to perform the Noon (Dhuhr) Prayer in the midday heat, the Afternoon (Asr) Prayer when the sun was bright, the Evening (Maghrib) Prayer when the sun had just set, and he sometimes delayed and sometimes offered the Night (Isha) Prayer at earlier hours. Whenever he found them (his Companions) gathering (at earlier hours) he would offer the prayer early, and whenever he found them coming late, he would delay the Prayer. The Messenger of Allah "Allah's blessing and peace be upon him" used to offer the Morning Prayer when it was still dark, just after the appearance of dawn.

234-(...) Muhammad Ibn Amr Ibn Al-Hasan Ibn Ali narrated: Al-Hajjaj used to delay offering the prayers (when he came to Medina). So, we asked Jaber Ibn Abdullah...(and mentioned the same previous narration).

235-(647) Saiyyar Ibn Salama reported: My father asked Abu Barza: "How did The Messenger of Allah "Allah's blessing and peace be upon him" use to perform the written (obligatory) prayers (concerning their times)?" Abu Barza replied: "The Prophet "Allah's blessing and peace be upon him" did not mind delaying it (i.e. the Isha prayer) to the midnight, and he disliked sleeping before it or speaking after it". Shu'ba reported: Later, I met him once again, and asked him (about the due time of the remaining prayers). He said: "He (The Prophet) used to offer the Dhuhr prayer at midday when the sun had just declined, The Asr prayer at a time when after the prayer, a man could go to the farthest place in Medina (and arrive) while the sun was still hot. (I do not know which time he mentioned for the Maghrib prayer)". He (Shu'ba) said: Later, I met him (for the third time) and asked him. he said: "He used to offer the Morning prayer and (after finishing it) one would turn, look at the face of the person sitting by

مِنَ الْمُؤْمِنَاتِ يَشْهَدْنَ الْفَجْرَ مَعَ رَسُولِ اللَّهِ ﷺ ـ مُتَلَفِّعَاتٍ بِمُرُوطِهِنَّ ـ ثُمَّ يَنْقَلِبْنَ إِلَىٰ بُيُوتِهِنَّ وَمَا يُعْرَفْنَ مِنْ تَغْلِيسِ رَسُولِ اللَّهِ ﷺ بِالصَّلاةِ.

٢٣٢ ـ (...) ـ وحدّثنا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ وَإِسْحَاقُ بْنُ مُوسَىٰ الأَنْصَارِيُّ. قَالا: حَدَّثَنَا مَعْنٌ، عَنْ مَالِكٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ قَالَتْ: إِنْ كَانَ رَسُولُ اللَّهِ ﷺ لَيُصَلِّي الصُّبْحَ، فَيَنْصَرِفُ النِّسَاءُ مُتَلَفِّعَاتٍ بِمُرُوطِهِنَّ، مَا يُعْرَفْنَ مِنَ الْغَلَسِ.

وَقَالَ الأَنْصَارِيُّ فِي رِوَايَتِهِ: مُتَلَفِّفَاتٍ.

[البخاري: كتاب الأذان، باب انتظار الناس قيام الإمام العالم، رقم: ٨٦٧].

٢٣٣ ـ (٦٤٦) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا غُنْدَرٌ عَنْ شُعْبَةَ. (ح) قَالَ: وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ. قَالا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ الْحَسَنِ بْنِ عَلِيٍّ قَالَ: لَمَّا قَدِمَ الْحَجَّاجُ الْمَدِينَةَ فَسَأَلْنَا جَابِرَ بْنَ عَبْدِ اللَّهِ، فَقَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي الظُّهْرَ بِالْهَاجِرَةِ، وَالْعَصْرَ وَالشَّمْسُ نَقِيَّةٌ، وَالْمَغْرِبَ إِذَا وَجَبَتْ، وَالْعِشَاءَ أَحْيَاناً يُؤَخِّرُهَا، وَأَحْيَاناً يُعَجِّلُ. كَانَ إِذَا رَآهُمْ قَدِ اجْتَمَعُوا عَجَّلَ، وَإِذَا رَآهُمْ قَدْ أَبْطَؤُوا أَخَّرَ. وَالصُّبْحَ، كَانُوا أَوْ ـ قَالَ ـ: كَانَ النَّبِيُّ ﷺ يُصَلِّيهَا بِغَلَسٍ.

[البخاري: كتاب مواقيت الصلاة، باب وقت المغرب، رقم: ٥٦٠].

٢٣٤ ـ (...) ـ وحدّثناه عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ سَعْدٍ: سَمِعَ مُحَمَّدَ بْنَ عَمْرِو بْنِ الْحَسَنِ بْنِ عَلِيٍّ قَالَ: كَانَ الْحَجَّاجُ يُؤَخِّرُ الصَّلَوَاتِ، فَسَأَلْنَا جَابِرَ بْنَ عَبْدِ اللَّهِ... بِمِثْلِ حَدِيثِ غُنْدَرٍ.

٢٣٥ ـ (٦٤٧) ـ وحدّثنا يَحْيَىٰ بْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنِي سَيَّارُ بْنُ سَلامَةَ قَالَ: سَمِعْتُ أَبِي يَسْأَلُ أَبَا بَرْزَةَ عَنْ صَلاةِ رَسُولِ اللَّهِ ﷺ. قَالَ: قُلْتُ: آنْتَ سَمِعْتَهُ؟ قَالَ: فَقَالَ: كَأَنَّمَا أَسْمَعُكَ السَّاعَةَ. قَالَ: سَمِعْتُ أَبِي يَسْأَلُهُ عَنْ صَلاةِ رَسُولِ اللَّهِ ﷺ، فَقَالَ: كَانَ لا يُبَالِي بَعْضَ تَأْخِيرِهَا. قَالَ: ـ يَعْنِي الْعِشَاءَ ـ إِلَى نِصْفِ اللَّيْلِ، وَلا يُحِبُّ النَّوْمَ قَبْلَهَا وَلا الْحَدِيثَ بَعْدَهَا.

قَالَ شُعْبَةُ: ثُمَّ لَقِيتُهُ بَعْدُ، فَسَأَلْتُهُ فَقَالَ: وَكَانَ يُصَلِّي الظُّهْرَ حِينَ تَزُولُ الشَّمْسُ. وَالْعَصْرَ، يَذْهَبُ الرَّجُلُ إِلَىٰ أَقْصَى الْمَدِينَةِ، وَالشَّمْسُ حَيَّةٌ. قَالَ: وَالْمَغْرِبَ، لا أَدْرِي أَيَّ حِينٍ ذَكَرَ.

قَالَ: ثُمَّ لَقِيتُهُ بَعْدُ، فَسَأَلْتُهُ. فَقَالَ: وَكَانَ يُصَلِّي الصُّبْحَ فَيَنْصَرِفُ الرَّجُلُ فَيَنْظُرُ إِلَى

his side, and recognize him; and he (The Prophet) used to recite between 60 to 100 verses in the Fajr prayer".

236-(...) Saiyyar Ibn Salama reported: My father asked Abu Barza: "How did The Messenger of Allah "Allah's blessing and peace be upon him" use to perform the written (obligatory) prayers (concerning their times)?" Abu Barza replied: "The Prophet "Allah's blessing and peace be upon him" did not mind delaying it (i.e. the Isha prayer) to the midnight, and he disliked sleeping before it or speaking after it". Shu'ba reported: Later, I met him once again (and asked him), and he said: "Or to the one-third of the night".

237-(...) Saiyyar Ibn Salama: Abu Al-Minhal narrated: I heard Abu Barza Al-Aslami saying: The Messenger of Allah "Allah's blessing and peace be upon him" used to delay (offering) the Night (Isha) prayer to the one-third of the night, and he disliked sleeping before it and talking after it. He used to recite in the Morning (Fajr) prayer between sixty and one hundred Verses, and he used to finish (the prayer) at a time we could (be able to see and) recognize one another.

[41] The rejection of delaying the prayer from its due time, and what one, led by another in the prayer, could do if the imam delayed it

238-(648) Abu Dharr narrated: The Messenger of Allah "Allah's blessing and peace be upon him" asked me: "What would you do in case you are governed by rulers who would delay the prayer from its (stated) prescribed time, or make prayer dead (by delaying it) from its due time?" I said: "What do you order me (to do)?" He said: "Offer the prayer at Its due time, and if you can perform it along with them (once again), then do so, because it would be regarded as a supererogatory prayer for you". Khalaf (a sub-narrator) did not mention " from their (stated prescribed) time".

239-(...) Abu Dharr narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said to me: "O Abu Dharr! Very soon, you would find after me rulers who would make their prayers dead. You should perform prayer at its (stated) prescribed time. If you offer prayer at its (stated) prescribed time, that (prayer of theirs in which you would join them) would be regarded as a supererogatory prayer for you, otherwise (if you did not join them), you would be considered to have saved your prayer".

240-(...) Abu Dharr narrated: My friend (The Prophet) recommended me to listen and obey (the ruler) even if he is a slave having his feet and arms cut off, and perform prayer at its (stated) prescribed time. (He further said): "If you found people having performed the prayer, you, really,

وَجْهِ جَلِيسِهِ الَّذِي يَعْرِفُ فَيَعْرِفُهُ. قَالَ: وَكَانَ يَقْرَأُ فِيهَا بِالسِّتِّينَ إِلَى الْمِئَةِ.

[البخاري: كتاب مواقيت الصلاة، باب وقت الظهر عند الزوال، رقم: ٥٤١].

٢٣٦ ـ (...) ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ سَيَّارِ بْنِ سَلامَةَ قَالَ: سَمِعْتُ أَبَا بَرْزَةَ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ لا يُبَالِي بَعْضَ تَأْخِيرِ صَلاةِ الْعِشَاءِ إِلَىٰ نِصْفِ اللَّيْلِ، وَكَانَ لا يُحِبُّ النَّوْمَ قَبْلَهَا وَلا الْحَدِيثَ بَعْدَهَا.

قَالَ شُعْبَةُ: ثُمَّ لَقِيتُهُ مَرَّةً أُخْرَى فَقَالَ: أَوْ ثُلُثِ اللَّيْلِ.

٢٣٧ ـ (...) ـ وحدّثناه أَبُو كُرَيْبٍ: حَدَّثَنَا سُوَيْدُ بْنُ عَمْرٍو الْكَلْبِيُّ، عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ سَيَّارِ بْنِ سَلامَةَ أَبِي الْمِنْهَالِ قَالَ: سَمِعْتُ أَبَا بَرْزَةَ الأَسْلَمِيَّ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ يُؤَخِّرُ الْعِشَاءَ إِلَىٰ ثُلُثِ اللَّيْلِ، وَيَكْرَهُ النَّوْمَ قَبْلَهَا، وَالْحَدِيثَ بَعْدَهَا. وَكَانَ يَقْرَأُ فِي صَلاةِ الْفَجْرِ مِنَ الْمِئَةِ إِلَى السِّتِّينَ، وَكَانَ يَنْصَرِفُ حِينَ يَعْرِفُ بَعْضُنَا وَجْهَ بَعْضٍ.

٤١ ـ بابُ كَرَاهِيَةِ تَأْخِيرِ الصَّلاةِ عن وَقْتِها المُخْتَارِ، وما يَفْعَلُهُ المَأْمُومُ إذا أخَّرها الإمامُ

٢٣٨ ـ (٦٤٨) ـ حدّثنا خلفُ بْنُ هشام: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ. (ح) قَالَ: وَحَدَّثَنِي أَبُو الرَّبِيعِ الزَّهْرَانِيُّ وَأَبُو كَامِلٍ الْجَحْدَرِيُّ. قَالا: حَدَّثَنَا حَمَّادٌ، عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «كَيْفَ أَنْتَ إِذَا كَانَتْ عَلَيْكَ أُمَرَاءُ يُؤَخِّرُونَ الصَّلاةَ عَنْ وَقْتِهَا، أَوْ يُمِيتُونَ الصَّلاةَ عَنْ وَقْتِهَا؟» قَالَ: قُلْتُ: فَمَا تَأْمُرُنِي؟ قَالَ: «صَلِّ الصَّلاةَ لِوَقْتِهَا، فَإِنْ أَدْرَكْتَهَا مَعَهُمْ فَصَلِّ، فَإِنَّهَا لَكَ نَافِلَةٌ».

وَلَمْ يَذْكُرْ خَلَفٌ: عَنْ وَقْتِهَا.

٢٣٩ ـ (...) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا جَعْفَرُ بْنُ سُلَيْمَانَ، عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «يَا أَبَا ذَرٍّ، إِنَّهُ سَيَكُونُ بَعْدِي أُمَرَاءُ يُمِيتُونَ الصَّلاةَ، فَصَلِّ الصَّلاةَ لِوَقْتِهَا، فَإِنْ صَلَّيْتَ لِوَقْتِهَا كَانَتْ لَكَ نَافِلَةً، وَإِلاَّ كُنْتَ قَدْ أَحْرَزْتَ صَلاتَكَ».

٢٤٠ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ شُعْبَةَ، عَنْ أَبِي عِمْرَانَ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ قَالَ: إِنَّ خَلِيلِي أَوْصَانِي أَنْ أَسْمَعَ وَأُطِيعَ، وَإِنْ كَانَ عَبْداً مُجَدَّعَ الأَطْرَافِ، وَأَنْ أُصَلِّيَ الصَّلاةَ

would be considered to have saved your prayer, otherwise (if you joined them in their prayer) it would be regarded as a supererogatory prayer for you".

241-(...) Abu Dharr narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said to me, as striking my thigh (to draw his attention to what he would say to him): "What would you do if you stay among the people who would delay prayers from their (stated) prescribed time?" He said: "What do you order (me to do)?" He (The Prophet) said: "perform prayer at its (stated) prescribed time, then go to (fulfill) your needs. If the prayer establishment is pronounced, while you are in the mosque, then offer prayer (in congregation)".

242-(...) Abu Al-aliya Al-Bara narrated: Once, Ibn Ziyad delayed (offering) the prayer (from its prescribed time). Abdullah Ibn As-Samit came to me. I put a chair for him, on which he sat down. I mentioned to him what Ibn Ziyad had done (concerning his delaying the prayer). He bit his lips (out of hatred and anger) and struck my thigh and said: No doubt, I asked Abu Dharr the same as you asked me now, and he struck my thigh as I struck your thigh now, and said: No doubt, I asked The Messenger of Allah "Allah's blessing and peace be upon him" the same as you asked me and he struck my thigh as I struck your thigh and said to me: "Offer the prayer at its prescribed time, and if you can offer the prayer with them, do so, and do not say: I offered it, so I would not offer it (with them)".

243-(...) Abdullah Ibn As-Samit narrated: Abu Dharr said: (The Messenger of Allah said): "What would you people, or what would you do if you stay among people who delay prayer from its prescribed time?" (The narrator said: "What do you order me to do?") He said: "Offer prayer at its prescribed time. But if the establishment is pronounced for congregational prayer, then perform prayer with them. for that would be an extra virtue".

244-(...) Abu Al-aliya Al-Bara narrated: I said to Abdullah Ibn As-Samit: We offer our Friday prayer behind those rulers who delay the prayer (from its stated prescribed time). He struck my thigh which pained me and said: I asked Abu Dharr about it, and he struck my thigh and said: I asked The Messenger of Allah "Allah's blessing and peace be upon him" about it, and he said: "Offer prayer at its (stated) prescribed time, and make the prayer you offer with them as a supererogatory prayer". Abdullah said: It was mentioned to me that The Messenger of Allah "Allah's blessing and peace be upon him" had struck the thigh of Abu Dharr.

لِوَقْتِهَا. «فَإِنْ أَدْرَكْتَ الْقَوْمَ وَقَدْ صَلَّوْا كُنْتَ قَدْ أَحْرَزْتَ صَلاتَكَ، وَإِلاَّ كَانَتْ لَكَ نَافِلَةً».

٢٤١ ـ (...) ـ وحدّثني يَحْيَىٰ بْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا شُعْبَةُ، عَنْ بُدَيْلٍ قَالَ: سَمِعْتُ أَبَا الْعَالِيَةِ يُحَدِّثُ عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ، وَضَرَبَ فَخِذِي: «كَيْفَ أَنْتَ إِذَا بَقِيتَ فِي قَوْمٍ يُؤَخِّرُونَ الصَّلاةَ عَنْ وَقْتِهَا؟» قَالَ: قَالَ: مَا تَأْمُرُ؟ قَالَ: «صَلِّ الصَّلاةَ لِوَقْتِهَا، ثُمَّ اذْهَبْ لِحَاجَتِكَ، فَإِنْ أُقِيمَتِ الصَّلاةُ وَأَنْتَ فِي الْمَسْجِدِ، فَصَلِّ».

٢٤٢ ـ (...) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ أَيُّوبَ، عَنْ أَبِي الْعَالِيَةِ الْبَرَّاءِ قَالَ: أَخَّرَ ابْنُ زِيَادٍ الصَّلاةَ، فَجَاءَنِي عَبْدُ اللَّهِ بْنُ الصَّامِتِ، فَأَلْقَيْتُ لَهُ كُرْسِيًّا، فَجَلَسَ عَلَيْهِ، فَذَكَرْتُ لَهُ صَنِيعَ ابْنِ زِيَادٍ، فَعَضَّ عَلَى شَفَتِهِ وَضَرَبَ فَخِذِي. وَقَالَ: إِنِّي سَأَلْتُ أَبَا ذَرٍّ كَمَا سَأَلْتَنِي، فَضَرَبَ فَخِذِي كَمَا ضَرَبْتُ فَخِذَكَ وَقَالَ: إِنِّي سَأَلْتُ رَسُولَ اللَّهِ ﷺ كَمَا سَأَلْتَنِي، فَضَرَبَ فَخِذِي كَمَا ضَرَبْتُ فَخِذَكَ وَقَالَ: «صَلِّ الصَّلاةَ لِوَقْتِهَا، فَإِنْ أَدْرَكَتْكَ الصَّلاةُ مَعَهُمْ فَصَلِّ، وَلا تَقُلْ: إِنِّي قَدْ صَلَّيْتُ فَلا أُصَلِّي».

٢٤٣ ـ (...) ـ وحدّثنا عَاصِمُ بْنُ النَّضْرِ التَّيْمِيُّ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي نَعَامَةَ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ «كَيْفَ أَنْتُمْ»، أَوْ قَالَ: «كَيْفَ أَنْتَ إِذَا بَقِيتَ فِي قَوْمٍ يُؤَخِّرُونَ الصَّلاةَ عَنْ وَقْتِهَا، فَصَلِّ الصَّلاةَ لِوَقْتِهَا، ثُمَّ إِنْ أُقِيمَتِ الصَّلاةُ فَصَلِّ مَعَهُمْ، فَإِنَّهَا زِيَادَةُ خَيْرٍ».

٢٤٤ ـ (...) ـ وحدّثني أَبُو غَسَّانَ الْمِسْمَعِيُّ: حَدَّثَنَا مُعَاذٌ ـ وَهُوَ ابْنُ هِشَامٍ ـ: حَدَّثَنِي أَبِي، عَنْ مَطَرٍ، عَنْ أَبِي الْعَالِيَةِ الْبَرَّاءِ قَالَ قُلْتُ لِعَبْدِ اللَّهِ بْنِ الصَّامِتِ: نُصَلِّي يَوْمَ الْجُمُعَةِ خَلْفَ أُمَرَاءَ، فَيُؤَخِّرُونَ الصَّلاةَ. قَالَ فَضَرَبَ فَخِذِي ضَرْبَةً أَوْجَعَتْنِي وَقَالَ: سَأَلْتُ أَبَا ذَرٍّ عَنْ ذٰلِكَ، فَضَرَبَ فَخِذِي، وَقَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنْ ذٰلِكَ، فَقَالَ: «صَلُّوا الصَّلاةَ لِوَقْتِهَا وَاجْعَلُوا صَلاتَكُمْ مَعَهُمْ نَافِلَةً».

قَالَ: وَقَالَ عَبْدُاللَّهِ: ذُكِرَ لِي أَنَّ نَبِيَّ اللَّهِ ﷺ ضَرَبَ فَخِذَ أَبِي ذَرٍّ.

[42] The superiority of the congregational prayer, and the great punishment of the one, who fails to attend it

245-(649) Abu Huraira narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The congregational prayer is twenty-five times greater than the prayer offered by anyone of you alone".

246-(...) Abu Huraira narrated: The Prophet "Allah's blessing and peace be upon him" said: "The (reward of the) prayer in congregation is twenty-five times better than (that of) the prayer performed by a person alone. The angels of the night and the angels of the day gather at the time of Fajr prayer". Abu Huraira then added: "Recite (from the Holy Book) if you wish: "And the morning prayer and reading: for the prayer and reading in the morning carry their testimony". (The Night Journey "Al-Isra" 78)

(...) Both of Sa'id (Ibn Al-Musaiyyab) and Abu Salama narrated that Abu Huraira said: I heard The Prophet "Allah's blessing and peace be upon him" saying (a Hadith like that narrated by Abd Al-A'la Ibn Ma'mar).

247-(...) Abu Huraira narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The congregational prayer is equal to twenty-five prayers offered by an individual alone".

248-(...) Ibn Juraij narrated: Umar Ibn Ata Ibn Abu Al-Khuwar told him that while he was sitting with Nafi Ibn Jubair Ibn Mut'im, Abu Abdullah, the son-in-law of Zaid Ibn Zabban, the freed slave of Al-Juhani, passed by them. Nafi invited him and said: I heard Abu Huraira saying: The Messenger of Allah "Allah's blessing and peace be upon him" said: "One's (congregational) prayer with the imam is better than twenty-five prayers offered by him alone".

249-(650) Ibn Umar narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "(The reward of) one's prayer in congregation is twenty-seven times greater than (the reward of) one's prayer which he performs alone".

250-(...) Nafi narrated from Ibn Umar that The Prophet "Allah's blessing and peace be upon him" said: "A man's prayer in congregation is twenty-seven times greater than his prayer he offers alone".

(...) The same was narrated on the authority of Abu Ubaid, with the same chain of transmitters. But, in the narration of Ibn Numair from his father, he (The Prophet) said: "Over than twenty (times greater)". Abu Bakr mentioned in his narration: "(It is superior to the prayer one offers alone by) twenty-seven degrees".

٤٢ ـ بابُ فَضل صلاة الجَمَاعة، وبيان التشديد في التخلف عنها

٢٤٥ ـ (٦٤٩) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «صَلاةُ الْجَمَاعَةِ أَفْضَلُ مِنْ صَلاةِ أَحَدِكُمْ وَحْدَهُ بِخَمْسَةٍ وَعِشْرِينَ جُزْءاً».

٢٤٦ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الأَعْلَىٰ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «تَفْضُلُ صَلاةٌ فِي الْجَمِيعِ عَلَى صَلاةِ الرَّجُلِ وَحْدَهُ خَمْساً وَعِشْرِينَ دَرَجَةً». قَالَ: «وَتَجْتَمِعُ مَلائِكَةُ اللَّيْلِ وَمَلائِكَةُ النَّهَارِ فِي صَلاةِ الْفَجْرِ». قَالَ أَبُو هُرَيْرَةَ: اقْرَأوا إِنْ شِئْتُمْ: ﴿وَقُرْءَانَ ٱلْفَجْرِ إِنَّ قُرْءَانَ ٱلْفَجْرِ كَانَ مَشْهُودًا﴾ [الإسراء: ٧٨].

[البخاري: كتاب التفسير، باب: ﴿إن قرآن الفجر كان مشهوداً﴾، رقم: ٤٧١٧].

(...) ـ وحدّثني أَبُو بَكْرِ بْنُ إِسْحَاقَ: حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي سَعِيدٌ وَأَبُو سَلَمَةَ: أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ... بِمِثْلِ حَدِيثِ عَبْدِ الأَعْلَىٰ عَنْ مَعْمَرٍ، إِلاَّ أَنَّهُ قَالَ: «بِخَمْسٍ وَعِشْرِينَ جُزْءاً».

[البخاري: كتاب الأذان، باب فضل صلاة الفجر في جماعة، رقم: ٦٤٨].

٢٤٧ ـ (...) ـ وحدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا أَفْلَحُ، عَنْ أَبِي بَكْرِ بْنِ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَزْمٍ، عَنْ سَلْمَانَ الأَغَرِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «صَلاةُ الْجَمَاعَةِ تَعْدِلُ خَمْساً وَعِشْرِينَ مِنْ صَلاةِ الْفَذِّ».

٢٤٨ ـ (...) ـ حَدّثني هَارُونُ بْنُ عَبْدِ اللَّهِ وَمُحَمَّدُ بْنُ حَاتِمٍ، قَالا: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي عُمَرُ بْنُ عَطَاءِ بْنِ أَبِي الْخُوَارِ: أَنَّهُ بَيْنَا هُوَ جَالِسٌ مَعَ نَافِعِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، إِذْ مَرَّ بِهِمْ أَبُو عَبْدِ اللَّهِ ـ خَتَنُ زَيْدِ بْنِ زَبَّانَ، مَوْلَى الْجُهَنِيِّينَ ـ فَدَعَاهُ نَافِعٌ فَقَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «صَلاةٌ مَعَ الإِمَامِ أَفْضَلُ مِنْ خَمْسٍ وَعِشْرِينَ صَلاةً يُصَلِّيهَا وَحْدَهُ».

٢٤٩ ـ (٦٥٠) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «صَلاةُ الْجَمَاعَةِ أَفْضَلُ مِنْ صَلاةِ الْفَذِّ بِسَبْعٍ وَعِشْرِينَ دَرَجَةً».

[البخاري: كتاب الأذان، باب فضل صلاة الجماعة، رقم: ٦٤٥].

٢٥٠ ـ (...) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى، قَالا: حَدَّثَنَا يَحْيَىٰ عَنْ عُبَيْدِ اللَّهِ قَالَ: أَخْبَرَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ قَالَ: «صَلاةُ الرَّجُلِ فِي الْجَمَاعَةِ تَزِيدُ عَلَى صَلاتِهِ وَحْدَهُ سَبْعاً وَعِشْرِينَ».

(...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ وَابْنُ نُمَيْرٍ. (ح) قَالَ: وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي، قَالا: حَدَّثَنَا عُبَيْدُ اللَّهِ، بِهَذَا الإِسْنَادِ. قَالَ ابْنُ نُمَيْرٍ عَنْ أَبِيهِ: «بِضْعاً وَعِشْرِينَ». وَقَالَ أَبُو بَكْرٍ فِي رِوَايَتِهِ: «سَبْعاً وَعِشْرِينَ دَرَجَةً».

(...) Nafi narrated from Ibn Umar that The Prophet "Allah's blessing and peace be upon him" said: "Over twenty (times)".

251-(651) Abu Huraira reported: Once, Allah's Apostle "Allah's blessing and peace be upon him" missed some people in the congregational prayer. Upon this, he said: "I was about to order Someone to lead the prayer. Then I would go from behind to men who did not present themselves for the (compulsory congregational) prayer and order that their houses be burn by sticks of firewood. If anyone of them had known that he would get a bone covered with good meat, he would have turned up for it (i.e. the Isha prayer)".

252-(...) Abu Huraira reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No prayer is heavier for the hypocrites than the Fajr and the Isha prayers. If they knew the reward for these prayers at their prescribed times, they would certainly proceed (to the mosques) even if they had to crawl. I was about to order that the prayer be established and order someone to lead the prayer. Then I would go with some people, having sticks of firewood to those men who did not attend the (obligatory congregational) prayer, in order to burn their houses by fire".

253-(...) Hammam Ibn Munabbih reported: That is what Abu Huraira narrated to us from The Messenger of Allah "Allah's blessing and peace be upon him". (He mentioned many traditions, including the following): The Messenger of Allah "Allah's blessing and peace be upon him" said: "I was about to order my servants to collect sticks of firewood for me, then order a man to lead the prayer, and then (order that) the houses (of those men who did not attend the obligatory congregational prayer) should be burnt with their inhabitants (of men)".

(...) The same was narrated on the authority of Abu Huraira.

254-(652) Abdullah narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said, addressing those who failed to attend the Friday (congregational) prayer: "I was about to order a man to lead the prayer, and then (I would go and) burn the houses of those who fail to attend the Friday prayer".

[43] The one who hears the call for prayer should go to the mosque (in order to offer the obligatory congregational prayer)

255-(653) Abu Huraira narrated: Once, a blind man came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! I have no guide to lead me to the mosque", and asked him to give him a license to pray at home. However, he (The Messenger of

(...) ـ وحدّثناه ابْنُ رَافِعٍ: أَخْبَرَنَا ابْنُ أَبِي فُدَيْكٍ: أَخْبَرَنَا الضَّحَّاكُ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ قَالَ: «بِضْعاً وَعِشْرِينَ».

٢٥١ ـ (٦٥١) ـ وحدّثني عَمْرٌو النَّاقِدُ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ فَقَدَ نَاساً فِي بَعْضِ الصَّلَوَاتِ فَقَالَ: «لَقَدْ هَمَمْتُ أَنْ آمُرَ رَجُلاً يُصَلِّي بِالنَّاسِ، ثُمَّ أُخَالِفَ إِلَى رِجَالٍ يَتَخَلَّفُونَ عَنْهَا، فَآمُرَ بِهِمْ فَيُحَرِّقُوا عَلَيْهِمْ، بِحُزَمِ الْحَطَبِ، بُيُوتَهُمْ. وَلَوْ عَلِمَ أَحَدُهُمْ أَنَّهُ يَجِدُ عَظْماً سَمِيناً لَشَهِدَهَا» يَعْنِي صَلاَةَ الْعِشَاءِ.

٢٥٢ ـ (...) ـ حدّثنا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الأَعْمَشُ. (ح) وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ ـ وَاللَّفْظُ لَهُمَا ـ قَالاَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَثْقَلَ صَلاَةٍ عَلَى الْمُنَافِقِينَ صَلاَةُ الْعِشَاءِ وَصَلاَةُ الْفَجْرِ. وَلَوْ يَعْلَمُونَ مَا فِيهِمَا لأَتَوْهُمَا وَلَوْ حَبْواً. وَلَقَدْ هَمَمْتُ أَنْ آمُرَ بِالصَّلاَةِ فَتُقَامَ، ثُمَّ آمُرَ رَجُلاً فَيُصَلِّيَ بِالنَّاسِ، ثُمَّ أَنْطَلِقَ مَعِي بِرِجَالٍ مَعَهُمْ حُزَمٌ مِنْ حَطَبٍ، إِلَى قَوْمٍ لا يَشْهَدُونَ الصَّلاَةَ، فَأُحَرِّقَ عَلَيْهِمْ بُيُوتَهُمْ بِالنَّارِ».

٢٥٣ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ: هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ. فَذَكَرَ أَحَادِيثَ مِنْهَا. وَقَالَ رَسُولُ اللَّهِ ﷺ: «لَقَدْ هَمَمْتُ أَنْ آمُرَ فِتْيَانِي أَنْ يَسْتَعِدُّوا لِي بِحُزَمٍ مِنْ حَطَبٍ، ثُمَّ آمُرَ رَجُلاً يُصَلِّي بِالنَّاسِ، ثُمَّ تُحَرَّقُ بُيُوتٌ عَلَى مَنْ فِيهَا».

(...) ـ وحدّثنا زُهَيْرُ بْنُ حَرْبٍ وَأَبُو كُرَيْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، عَنْ وَكِيعٍ، عَنْ جَعْفَرِ بْنِ بُرْقَانَ، عَنْ يَزِيدَ بْنِ الأَصَمِّ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ... بِنَحْوِهِ.

٢٥٤ ـ (٦٥٢) ـ وحدّثنا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو إِسْحَاقَ، عَنْ أَبِي الأَحْوَصِ: سَمِعَهُ مِنْهُ عَنْ عَبْدِ اللَّهِ: أَنَّ النَّبِيَّ ﷺ قَالَ لِقَوْمٍ يَتَخَلَّفُونَ عَنِ الْجُمُعَةِ: «لَقَدْ هَمَمْتُ أَنْ آمُرَ رَجُلاً يُصَلِّي بِالنَّاسِ، ثُمَّ أُحَرِّقَ عَلَى رِجَالٍ يَتَخَلَّفُونَ، عَنِ الْجُمُعَةِ، بُيُوتَهُمْ».

٤٣ ـ بابٌ يَجِبُ إتيانُ المَسْجِدِ على مَنْ سَمِعَ النِّداء

٢٥٥ ـ (٦٥٣) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَسُوَيْدُ بْنُ سَعِيدٍ وَيَعْقُوبُ الدَّوْرَقِيُّ، كُلُّهُمْ عَنْ مَرْوَانَ الْفَزَارِيِّ. قَالَ قُتَيْبَةُ: حَدَّثَنَا الْفَزَارِيُّ، عَنْ عُبَيْدِ اللَّهِ بْنِ الأَصَمِّ، قَالَ: حَدَّثَنَا يَزِيدُ بْنُ الأَصَمِّ عَنْ أَبِي هُرَيْرَةَ قَالَ: أَتَى النَّبِيَّ ﷺ رَجُلٌ أَعْمَى،

Allah) gave him such a license. But, when he (the blind man) turned away (in order to leave) he (The Messenger of Allah) called him and asked: "Do you hear the call for prayer?" the man answered in the affirmative. He (The Prophet) said: "Then, respond (to it by going and praying in the mosque)".

[44] The congregational prayer is one of the ways of right guidance

256-(654) Abdullah narrated: I witnessed the time when no one failed to attend the (congregational) prayer except a hypocrite, whose hypocrisy was clear, or a sick man, though a sick man, who could walk between two persons (as being supported by them) would come to prayer. The Messenger of Allah "Allah's blessing and peace be upon him" taught us the ways of right guidance, from amongst which is prayer in the mosque in which the call for prayer is pronounced.

257-(...) Abdullah narrated: He, who likes to meet Allah tomorrow as Muslim, should keep on offering those (obligatory congregational) prayers, when a call for prayer is pronounced for them. That is because Allah has laid down for your Prophet the ways of right guidance, from amongst which are those (prayers). If you prayed in your houses as this man who fails to attend (the congregational prayer in the mosque and) prays in his house, you would give up the tradition of your Prophet; and if you gave up the tradition of your Prophet, you would go astray. No man, purifies himself (by performing ablution) perfectly, then aims at one of those mosques except that Allah would record a good deed in his favour for every step he takes, raise him a degree, and efface a sin from him because of it. I witnessed the time when no one failed to attend it, except a hypocrite, who was famous for his hypocrisy. Therefore, a (sick) man would be brought with the help of two men till he was set up in a row.

[45] It is forbidden to get out of the mosque if the Mu'adhdhin called (for the prayer)

258-(655) Abu Ash-Sha'tha narrated: Once, we were sitting with Abu Huraira in the mosque when the Mu'adhdhin called (for the prayer). Then, a man stood up and walked out of the mosque, with Abu Huraira's eyes following him, until he got out of the mosque. Upon this, Abu Huraira said: "As for this man, he disobeyed Abu Al-Qasim (The Messenger of Allah) "Allah's blessing and peace be upon him"".

259-(...) Abu Ash-Sha'tha narrated: I heard Abu Huraira saying, when he saw a man getting out of the mosque after the Mu'adhdhin had called for the prayer: "As for this man, he disobeyed Abu Al-Qasim (The Messenger of Allah) "Allah's blessing and peace be upon him"".

فَقَالَ: يَا رَسُولَ اللَّهِ، إِنَّهُ لَيْسَ لِي قَائِدٌ يَقُودُنِي إِلَى الْمَسْجِدِ، فَسَأَلَ رَسُولَ اللَّهِ ﷺ أَنْ يُرَخِّصَ لَهُ فَيُصَلِّيَ فِي بَيْتِهِ، فَرَخَّصَ لَهُ، فَلَمَّا وَلَّىٰ دَعَاهُ فَقَالَ: «هَلْ تَسْمَعُ النِّدَاءَ بِالصَّلاةِ؟» فَقَالَ: نَعَمْ، قَالَ: «فَأَجِبْ».

٤٤ ـ بابُ صَلاةُ الجَمَاعَةِ مِنْ سُنَنِ الهُدَى

٢٥٦ ـ (٦٥٤) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ الْعَبْدِيُّ: حَدَّثَنَا زَكَرِيَّاءُ بْنُ أَبِي زَائِدَةَ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عُمَيْرٍ، عَنْ أَبِي الأَحْوَصِ قَالَ: قَالَ عَبْدُ اللَّهِ: لَقَدْ رَأَيْتُنَا وَمَا يَتَخَلَّفُ عَنِ الصَّلاةِ إِلاَّ مُنَافِقٌ قَدْ عُلِمَ نِفَاقُهُ، أَوْ مَرِيضٌ إِنْ كَانَ الْمَرِيضُ لَيَمْشِي بَيْنَ رَجُلَيْنِ حَتَّى يَأْتِيَ الصَّلاةَ. وَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ عَلَّمَنَا سُنَنَ الْهُدَىٰ، وَإِنَّ مِنْ سُنَنِ الْهُدَى الصَّلاةَ فِي الْمَسْجِدِ الَّذِي يُؤَذَّنُ فِيهِ.

٢٥٧ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ، عَنْ أَبِي الْعُمَيْسِ، عَنْ عَلِيِّ بْنِ الأَقْمَرِ، عَنْ أَبِي الأَحْوَصِ، عَنْ عَبْدِ اللهِ، قَالَ: مَنْ سَرَّهُ أَنْ يَلْقَى اللَّهَ غَداً مُسْلِماً فَلْيُحَافِظْ عَلَى هٰؤُلاءِ الصَّلَوَاتِ حَيْثُ يُنَادَىٰ بِهِنَّ، فَإِنَّ اللَّهَ شَرَعَ لِنَبِيِّكُمْ ﷺ سُنَنَ الْهُدَىٰ، وَ إِنَّهُنَّ مِنْ سُنَنِ الْهُدَىٰ، وَلَوْ أَنَّكُمْ صَلَّيْتُمْ فِي بُيُوتِكُمْ كَمَا يُصَلِّي هٰذَا الْمُتَخَلِّفُ فِي بَيْتِهِ لَتَرَكْتُمْ سُنَّةَ نَبِيِّكُمْ، وَلَوْ تَرَكْتُمْ سُنَّةَ نَبِيِّكُمْ لَضَلَلْتُمْ. وَمَا مِنْ رَجُلٍ يَتَطَهَّرُ فَيُحْسِنُ الطُّهُورَ ثُمَّ يَعْمِدُ إِلَى مَسْجِدٍ مِنْ هٰذِهِ الْمَسَاجِدِ إِلاَّ كَتَبَ اللَّهُ لَهُ بِكُلِّ خَطْوَةٍ يَخْطُوهَا حَسَنَةً، وَيَرْفَعُهُ بِهَا دَرَجَةً، وَيَحُطُّ عَنْهُ بِهَا سَيِّئَةً، وَلَقَدْ رَأَيْتُنَا وَمَا يَتَخَلَّفُ عَنْهَا إِلاَّ مُنَافِقٌ، مَعْلُومُ النِّفَاقِ. وَلَقَدْ كَانَ الرَّجُلُ يُؤْتَىٰ بِهِ يُهَادَىٰ بَيْنَ الرَّجُلَيْنِ حَتَّى يُقَامَ فِي الصَّفِّ.

٤٥ ـ بابُ النَّهي عن الخروج من المسجد إذا أَذَّن المُؤَذِّنُ

٢٥٨ ـ (٦٥٥) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ إِبْرَاهِيمَ بْنِ الْمُهَاجِرِ، عَنْ أَبِي الشَّعْثَاءِ قَالَ: كُنَّا قُعُوداً فِي الْمَسْجِدِ مَعَ أَبِي هُرَيْرَةَ، فَأَذَّنَ الْمُؤَذِّنُ، فَقَامَ رَجُلٌ مِنَ الْمَسْجِدِ يَمْشِي، فَأَتْبَعَهُ أَبُو هُرَيْرَةَ بَصَرَهُ حَتَّى خَرَجَ مِنَ الْمَسْجِدِ، فَقَالَ أَبُو هُرَيْرَةَ: أَمَّا هٰذَا فَقَدْ عَصَى أَبَا الْقَاسِمِ ﷺ.

٢٥٩ ـ (...) ـ وحدّثنا ابْنُ أَبِي عُمَرَ الْمَكِّيُّ: حَدَّثَنَا سُفْيَانُ ـ هُوَ ابْنُ عُيَيْنَةَ ـ عَنْ عُمَرَ بْنِ سَعِيدٍ، عَنْ أَشْعَثَ بْنِ أَبِي الشَّعْثَاءِ الْمُحَارِبِيِّ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ، وَرَأَى رَجُلاً يَجْتَازُ الْمَسْجِدَ خَارِجاً، بَعْدَ الأَذَانِ، فَقَالَ: أَمَّا هٰذَا فَقَدْ عَصَىٰ أَبَا الْقَاسِمِ ﷺ.

[46] The merit of praying both Isha and Fajr in congregation

260-(656) Abd Ar-Rahman Ibn Abu Amra narrated: Once, Uthman Ibn Affan entered the mosque after offering the Evening (Maghrib) prayer. He sat alone, and I sat with him. He said to me: "O son of my brother! No doubt, I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "He, who offered the Isha prayer in congregation, would get a reward equal to the one who stood for half the night in prayer, and he, who offered the Fajr prayer in congregation, would get a reward equal to the one who stood for all the night in prayer".

(...) The same was narrated on the authority of Uthman Ibn Hakim, with the same chain of transmitters.

261-(657) Anas Ibn Sirin narrated: I heard Jundub Ibn Abdullah saying: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who offered the Morning prayer (in congregation), would be under the safety (granted to him by) Allah; and Allah never demands anything from you (by which one committed deficiency) concerning His safety except that He would get it (for reckoning), with the result that He would throw him in the fire of Hell".

262-(...) Anas Ibn Sirin narrated: I heard Jundub Al-Qasri saying: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He who offered the morning prayer (in congregation), would be under the protection of Allah; and Allah never demands anything from you concerning His protection. That is because Allah never demands anything concerning (one's deficiency in) His protection except that He would get it, with the result that he would throw him in the fire of Hell".

(...) This Hadith has been narrated by Jundub Ibn Sufyan from The Messenger of Allah "Allah's blessing and peace be upon him" with the same chain of transmitters, but he did not mention: "He would throw him in the fire of Hell"

[47] The license of not attending the congregational prayer (in the mosque) for a certain excuse

263-(33) Mahmud Ibn Ar-Rabie narrated: Itban Ibn Malik, who was one of the companions of Allah's Apostle "Allah's blessing and peace be upon him", and one of the Ansar who took part in the battle of Badr, told: I came to Allah's Apostle "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! I have weak eyesight and I lead my people in prayers. When it rains the water flows in the valley between my people and me so I cannot go to their mosque to lead them in prayer. O Allah's Apostle! I wish

٤٦ ـ بابُ فَضْلِ صلاةِ العِشَاء والصُّبح في جَمَاعةٍ

٢٦٠ ـ (٦٥٦) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا الْمُغِيرَةُ بْنُ سَلَمَةَ الْمَخْزُومِيُّ: حَدَّثَنَا عَبْدُ الْوَاحِدِ ـ وَهُوَ ابْنُ زِيَادٍ ـ: حَدَّثَنَا عُثْمَانُ بْنُ حَكِيمٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ أَبِي عَمْرَةَ. قَالَ: دَخَلَ عُثْمَانُ بْنُ عَفَّانَ الْمَسْجِدَ بَعْدَ صَلاةِ الْمَغْرِبِ، فَقَعَدَ وَحْدَهُ، فَقَعَدْتُ إِلَيْهِ. فَقَالَ: يَا ابْنَ أَخِي، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ صَلَّى الْعِشَاءَ فِي جَمَاعَةٍ فَكَأَنَّمَا قَامَ نِصْفَ اللَّيْلِ، وَمَنْ صَلَّى الصُّبْحَ فِي جَمَاعَةٍ فَكَأَنَّمَا صَلَّى اللَّيْلَ كُلَّهُ».

(...) ـ وحدّثنيهِ زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الأَسَدِيُّ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، جَمِيعاً عَنْ سُفْيَانَ، عَنْ أَبِي سَهْلٍ عُثْمَانَ بْنِ حَكِيمٍ، بِهٰذَا الإِسْنَادِ.... مِثْلَهُ.

٢٦١ ـ (٦٥٧) ـ وحدّثني نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا بِشْرٌ ـ يَعْنِي ابْنَ مُفَضَّلٍ ـ عَنْ خَالِدٍ، عَنْ أَنَسِ بْنِ سِيرِينَ؛ قَالَ: سَمِعْتُ جُنْدَبَ بْنَ عَبْدِ اللَّهِ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ صَلَّى الصُّبْحَ فَهُوَ فِي ذِمَّةِ اللَّهِ، فَلا يَطْلُبَنَّكُمُ اللَّهُ مِنْ ذِمَّتِهِ بِشَيْءٍ فَيُدْرِكَهُ فَيَكُبَّهُ فِي نَارِ جَهَنَّمَ».

٢٦٢ ـ (...) ـ وَحَدَّثَنيه يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ: حَدَّثَنَا إِسْمَاعِيلُ، عَنْ خَالِدٍ، عَنْ أَنَسِ بْنِ سِيرِينَ قَالَ: سَمِعْتُ جُنْدَباً الْقَسْرِيَّ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ صَلَّى صَلاةَ الصُّبْحِ فَهُوَ فِي ذِمَّةِ اللَّهِ، فَلا يَطْلُبَنَّكُمُ اللَّهُ مِنْ ذِمَّتِهِ بِشَيْءٍ، فَإِنَّهُ مَنْ يَطْلُبْهُ مِنْ ذِمَّتِهِ بِشَيْءٍ يُدْرِكْهُ، ثُمَّ يَكُبَّهُ عَلَى وَجْهِهِ فِي نَارِ جَهَنَّمَ».

(...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ، عَنِ الْحَسَنِ، عَنْ جُنْدَبِ بْنِ سُفْيَانَ، عَنِ النَّبِيِّ ﷺ، بِهٰذَا، وَلَمْ يَذْكُرْ: «فَيَكُبَّهُ فِي نَارِ جَهَنَّمَ».

٤٧ ـ بابُ الرُّخصةِ في التَّخلُّفِ عن الجَماعة بِعُذْرٍ

٢٦٣ ـ (٣٣) ـ حدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ التُّجِيبِيُّ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ: أَنَّ مَحْمُودَ بْنَ الرَّبِيعِ الأَنْصَارِيَّ حَدَّثَهُ: أَنَّ عِتْبَانَ بْنَ مَالِكٍ ـ وَهُوَ مِنْ أَصْحَابِ النَّبِيِّ ﷺ، مِمَّنْ شَهِدَ بَدْراً، مِنَ الأَنْصَارِ ـ أَنَّهُ أَتَىٰ رَسُولَ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، إِنِّي قَدْ أَنْكَرْتُ بَصَرِي، وَأَنَا أُصَلِّي لِقَوْمِي، وَإِذَا كَانَتِ الأَمْطَارُ سَالَ الْوَادِي الَّذِي بَيْنِي وَبَيْنَهُمْ وَلَمْ أَسْتَطِعْ أَنْ آتِيَ مَسْجِدَهُمْ، فَأُصَلِّيَ

you would come to my house and pray in it so that I could take that part as a place of prayer". Allah's Apostle "Allah's blessing and peace be upon him" said: "I shall do, Allah willing".

Next day after the sun rose high, Allah's Apostle "Allah's blessing and peace be upon him" and Abu Bakr came and Allah's Apostle "Allah's blessing and peace be upon him" asked for permission to enter. I gave him permission and he did not sit on entering the house but said to me: "Where do you like me to pray?" I pointed to a certain place in my house. So Allah's Apostle "Allah's blessing and peace be upon him" stood there and said: "Allah is greater", and we all got up and aligned behind him. We offered a two-Rak'a prayer, and ended it with the end salutation.

We requested him (The Prophet) to stay for a meat curry, which we had prepared for him. Some members of our district gathered around us until there assembled in the house many of them, one of whom said: "Where is Malik Ibn Ad-Dukhshun?" One of them replied: "He is a hypocrite and does not love Allah and His Messenger". Hearing that, Allah's Apostle "Allah's blessing and peace be upon him" said: "Do not say so. Haven't you seen that he said: "There is no god (to be worshipped) but Allah" just for Allah's sake only?" He said: "Allah and His Apostle know better. We have seen him helping and advising hypocrites". Allah's Apostle "Allah's blessing and peace be upon him" said: "Allah has forbidden the (Hell) fire from those who say: "There is no god (to be worshipped) but Allah" just for Allah's sake". Ibn Shihab said: Later, I asked Al-Husain Ibn Muhammad Al-Ansari, one of Banu Salim's chiefs, about this Hadith narrated by Mahmud Ibn Ar-Rabie, and he confirmed it.

264-(...) Az-Zuhri narrated from Mahmud Ibn Ar-Rabie that Once, Itban Ibn Malik came to The Messenger of Allah "Allah's blessing and peace be upon him"...(and mentioned a Hadith like that narrated by Yunus, but here he mentioned that one of them (the men present in the house) asked: "Where is Malik Ibn Ad-Dukhshun or Ibn Ad-Dukhaishin?" He further added in this narration: Mahmud Ibn Ar-Rabie told: I narrated this Hadith to some men, including Abu Aiyub Al-Ansari, who said: "I do not think that The Messenger of Allah "Allah's blessing and peace be upon him" said what you had said". I swore that if I returned to Itban, I would ask him (about it). Then, I returned and found that Itban had grown an old man, who lost his eyesight, and he was the imam of his people. I sat by his side and asked him about that narration. He narrated it to me in the same way he had narrated it to me for the first time).

لَهُمْ، وَوَدِدْتُ أَنَّكَ يَا رَسُولَ اللهِ تَأْتِي فَتُصَلِّي فِي مُصَلَّى، فَأَتَّخِذَهُ مُصَلًّى. قَالَ: فَقَالَ رَسُولُ اللهِ ﷺ: «سَأَفْعَلُ إِنْ شَاءَ اللَّهُ». قَالَ عِتْبَانُ: فَغَدَا رَسُولُ اللَّهِ ﷺ وَأَبُو بَكْرٍ الصِّدِّيقُ حِينَ ارْتَفَعَ النَّهَارُ، فَاسْتَأْذَنَ رَسُولُ اللهِ ﷺ، فَأَذِنْتُ لَهُ، فَلَمْ يَجْلِسْ حَتَّى دَخَلَ الْبَيْتَ ثُمَّ قَالَ: «أَيْنَ تُحِبُّ أَنْ أُصَلِّيَ مِنْ بَيْتِكَ؟» قَالَ: فَأَشَرْتُ إِلَى نَاحِيَةٍ مِنَ الْبَيْتِ، فَقَامَ رَسُولُ اللَّهِ ﷺ فَكَبَّرَ، فَقُمْنَا وَرَاءَهُ، فَصَلَّى رَكْعَتَيْنِ ثُمَّ سَلَّمَ. قَالَ: وَحَبَسْنَاهُ عَلَى خَزِيرٍ صَنَعْنَاهُ لَهُ، قَالَ فَثَابَ رِجَالٌ مِنْ أَهْلِ الدَّارِ حَوْلَنَا، حَتَّى اجْتَمَعَ فِي الْبَيْتِ رِجَالٌ ذَوُو عَدَدٍ، فَقَالَ قَائِلٌ مِنْهُمْ: أَيْنَ مَالِكُ بْنُ الدُّخْشُنِ؟ فَقَالَ بَعْضُهُمْ: ذَلِكَ مُنَافِقٌ لا يُحِبُّ اللَّهَ وَرَسُولَهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «لا تَقُلْ لَهُ ذَلِكَ، أَلا تَرَاهُ قَدْ قَالَ: لا إِلَهَ إِلاَّ اللَّهُ، يُرِيدُ بِذَلِكَ وَجْهَ اللَّهِ؟» قَالَ: قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: فَإِنَّمَا نَرَى وَجْهَهُ وَنَصِيحَتَهُ لِلْمُنَافِقِينَ. قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَإِنَّ اللَّهَ قَدْ حَرَّمَ عَلَى النَّارِ مَنْ قَالَ: لا إِلَهَ إِلا اللَّهُ، يَبْتَغِي بِذَلِكَ وَجْهَ اللَّهِ».

قَالَ ابْنُ شِهَابٍ: ثُمَّ سَأَلْتُ الْحُصَيْنَ بْنَ مُحَمَّدٍ الأَنْصَارِيَّ - وَهُوَ أَحَدُ بَنِي سَالِمٍ، وَهُوَ مِنْ سَرَاتِهِمْ - عَنْ حَدِيثِ مَحْمُودِ بْنِ الرَّبِيعِ، فَصَدَّقَهُ بِذَلِكَ.

٢٦٤ ـ (٠٠٠) ـ وحدّثنا مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ، كِلاهُمَا عَنْ عَبْدِ الرَّزَّاقِ. قَالَ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ قَالَ: حَدَّثَنِي مَحْمُودُ بْنُ رَبِيعٍ، عَنْ عِتْبَانَ بْنِ مَالِكٍ قَالَ: أَتَيْتُ رَسُولَ اللَّهِ ﷺ... وَسَاقَ الْحَدِيثَ بِمَعْنَى حَدِيثِ يُونُسَ.

غَيْرَ أَنَّهُ قَالَ: فَقَالَ رَجُلٌ: أَيْنَ مَالِكُ بْنُ الدُّخْشُنِ أَوِ الدُّخَيْشِنِ؟ وَزَادَ فِي الْحَدِيثِ: قَالَ مَحْمُودٌ: فَحَدَّثْتُ بِهَذَا الْحَدِيثِ نَفَراً، فِيهِمْ أَبُو أَيُّوبَ الأَنْصَارِيُّ. فَقَالَ: مَا أَظُنُّ رَسُولَ اللَّهِ ﷺ قَالَ: مَا قُلْتَ. قَال: فَحَلَفْتُ، إِنْ رَجَعْتُ إِلَى عِتْبَانَ أَنْ أَسْأَلَهُ. قَالَ: فَرَجَعْتُ إِلَيْهِ فَوَجَدْتُهُ شَيْخاً كَبِيراً قَدْ ذَهَبَ بَصَرُهُ - وَهُوَ إِمَامُ قَوْمِهِ - فَجَلَسْتُ إِلَى جَنْبِهِ، فَسَأَلْتُهُ عَنْ هَذَا الْحَدِيثِ، فَحَدَّثَنِيهِ كَمَا حَدَّثَنِيهِ أَوَّلَ مَرَّةٍ.

قَالَ الزُّهْرِيُّ: ثُمَّ نَزَلَتْ بَعْدَ ذَلِكَ فَرَائِضُ وَأُمُورٌ نَرَى أَنَّ الأَمْرَ انْتَهَى إِلَيْهَا،

Az-Zuhri commented: Then many other obligatory acts and commands were revealed which we see having been completed. So he, who is able not to be deceived, should not be deceived.

265-(...) Mahmud Ibn Ar-Rabie narrated: I well remember the ejection (of water) made by The Messenger of Allah "Allah's blessing and peace be upon him" from a bucket of our house. Mahmud further said: Itban Ibn Malik reported that he had said: "O Messenger of Allah! I have lost my eyesight..." and the remaining of the Hadith is the same up to this statement: "He led us in a two-Rak'a prayer and we requested The Messenger of Allah "Allah's blessing and peace be upon him" to stay for the pudding we prepared for him" and there is no mention of what is next according to the addition made by Yunus and Ma'mar.

[48] It is permissible to offer the supererogatory prayers in congregation and it is permissible to pray on a mat, carpet, mantle or whatever pure things

266-(658) Anas Ibn Malik reported: My grandmother Mulaika invited Allah's Apostle "Allah's blessing and peace be upon him" for a meal which she herself had prepared. He ate from it and said: "Get up! I will lead you in the prayer". Anas added: "I took a (straw) mat of us, which I washed with water for it had become dark because of long use, on which, Allah's Apostle "Allah's blessing and peace be upon him" stood. The orphan (Damir Ibn Sa'd) and I aligned behind him and the old lady (Mulaika) stood behind us. Allah's Apostle "Allah's blessing and peace be upon him" led us in a two Rak'a-prayer and then left".

267-(659) Anas Ibn Malik narrated: The Messenger of Allah "Allah's blessing and peace be upon him" was the best of all in character. Occasionally, the time of the Prayer would come while he was in our house. He would order that the mat lying under him, should be cleaned, with water sprinkled over it. Then he would start the Prayer and we would align behind him. Then, The Messenger of Allah "Allah's blessing and peace be upon him" would lead us in the Prayer. The mat was made of leafstalks of date palms.

268-(660) Thabit narrated from Anas: The Prophet "Allah's blessing and peace be upon him" came to us and there was none in our house but my mother, my aunt Umm Haram and I. He (the Prophet) said: "Stand up in order that I would lead you in the prayer"; and it was not a time of any (obligatory) Prayer. He led us in the Prayer. A person asked Thabit: "Where did he (The Prophet) make Anas stand with him?" He replied: "He

فَمَنِ اسْتَطَاعَ أَنْ لا يَغْتَرَّ فَلا يَغْتَرَّ.

٢٦٥ ـ (...) ـ وحدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، عَنِ الأَوْزَاعِيِّ قَالَ: حَدَّثَنِي الزُّهْرِيُّ، عَنْ مَحْمُودِ بْنِ الرَّبِيعِ قَالَ: إِنِّي لأَعْقِلُ مَجَّةً مَجَّهَا رَسُولُ اللَّهِ ﷺ مِنْ دَلْوٍ فِي دَارِنَا.

قَالَ مَحْمُودٌ: فَحَدَّثَنِي عِتْبَانُ بْنُ مَالِكٍ. قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّ بَصَرِي قَدْ سَاءَ... وَسَاقَ الْحَدِيثَ إِلَى قَوْلِهِ: فَصَلَّى بِنَا رَكْعَتَيْنِ، وَحَبَسْنَا رَسُولَ اللَّهِ ﷺ عَلَى حَشِيشَةٍ صَنَعْنَاهَا لَهُ. وَلَمْ يَذْكُرْ مَا بَعْدَهُ مِنْ زِيَادَةِ يُونُسَ وَمَعْمَرٍ.

٤٨ ـ بابُ جَوَازِ الْجَمَاعَةِ فِي النَّافِلَةِ، والصَّلاةِ عَلَى حَصِيرٍ وخُمْرَةٍ وثَوْبٍ وغيرها من الطاهرات

٢٦٦ ـ (٦٥٨) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ جَدَّتَهُ مُلَيْكَةَ دَعَتْ رَسُولَ اللَّهِ ﷺ لِطَعَامٍ صَنَعَتْهُ ـ فَأَكَلَ مِنْهُ، ثُمَّ قَالَ: «قُومُوا فَأُصَلِّيَ لَكُمْ» قَالَ أَنَسُ بْنُ مَالِكٍ: فَقُمْتُ إِلَى حَصِيرٍ لَنَا قَدِ اسْوَدَّ مِنْ طُولِ مَا لُبِسَ، فَنَضَحْتُهُ بِمَاءٍ، فَقَامَ عَلَيْهِ رَسُولُ اللَّهِ ﷺ، وَصَفَفْتُ أَنَا وَالْيَتِيمُ وَرَاءَهُ وَالْعَجُوزُ مِنْ وَرَائِنَا، فَصَلَّى لَنَا رَسُولُ اللَّهِ ﷺ رَكْعَتَيْنِ، ثُمَّ انْصَرَفَ.

[البخاري: كتاب الصلاة، باب الصلاة على الحصير، رقم: ٣٨٠].

٢٦٧ ـ (٦٥٩) ـ وحدّثنا شَيْبَانُ بْنُ فَرُّوخَ وَأَبُو الرَّبِيعِ، كِلاهُمَا عَنْ عَبْدِ الْوَارِثِ. قَالَ شَيْبَانُ: حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ أَبِي التَّيَّاحِ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ أَحْسَنَ النَّاسِ خُلُقاً. فَرُبَّمَا تَحْضُرُ الصَّلاةُ وَهُوَ فِي بَيْتِنَا، فَيَأْمُرُ بِالْبِسَاطِ الَّذِي تَحْتَهُ فَيُكْنَسُ، ثُمَّ يُنْضَحُ، ثُمَّ يَؤُمُّ رَسُولُ اللَّهِ ﷺ، وَنَقُومُ خَلْفَهُ فَيُصَلِّي بِنَا، وَكَانَ بِسَاطُهُمْ مِنْ جَرِيدِ النَّخْلِ.

[البخاري: كتاب الأدب، باب الانبساط إلى الناس، رقم: ٦١٢٩].

٢٦٨ ـ (٦٦٠) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا سُلَيْمَانُ عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: دَخَلَ النَّبِيُّ ﷺ عَلَيْنَا، وَمَا هُوَ إِلا أَنَا وَأُمِّي وَأُمُّ حَرَامٍ خَالَتِي، فَقَالَ: «قُومُوا فَلأُصَلِّيَ بِكُمْ» ـ فِي غَيْرِ وَقْتِ صَلاةٍ، فَصَلَّى بِنَا، فَقَالَ رَجُلٌ لِثَابِتٍ: أَيْنَ جَعَلَ أَنَساً مِنْهُ؟ قَالَ: جَعَلَهُ عَلَى يَمِينِهِ، ثُمَّ دَعَا لَنَا، أَهْلَ الْبَيْتِ، بِكُلِّ خَيْرٍ مِنْ خَيْرِ الدُّنْيَا وَالآخِرَةِ. فَقَالَتْ أُمِّي: يَا رَسُولَ اللَّهِ، خُوَيْدِمُكَ، ادْعُ اللَّهَ لَهُ. قَالَ:

made him stand on his right side". (Anas resumed): Then, he invoked blessing upon us, the members of the household, of every good of this world and the Hereafter. My mother said (to The Prophet): "O Messenger of Allah! Here is your little servant (pointing to me)! Invoke Allah's blessing upon him too". Then, he invoked blessing upon me of every good, and the last statement of his invocation of blessings for me is his saying: "O Allah! Increase his wealth and children, and bless him in them".

269-(...) Musa Ibn Anas narrated from Anas Ibn Malik that once The Messenger "Allah's blessing and peace be upon him" led the prayer with him and his mother (or aunt). He (Anas) said: He (The Prophet) made me stand on his right, and made the woman stand behind us.

(...) The same was narrated on the authority of Shu'ba, with the same chain of transmitters.

270-(513) Abdullah Ibn Shaddad narrated: Maimuna said: "The Messenger of Allah "Allah's blessing and peace be upon him" would offer the prayer, while I was opposite to him. Whenever he prostrated, (some of) his garment would touch me. He offered the prayers on a small carpet".

271-(661) Abu Sa'id Al-Khudri narrated that once he entered into The Messenger of Allah "Allah's blessing and peace be upon him" and found him offering prayer on a (straw) mat, on which he would prostrate.

[49] The superiority of the prayer in congregation and of waiting for the prayer

272-(649) Abu Huraira narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "(The reward of) one's prayer in congregation is over twenty times greater than (that of) the prayer offered in his home or in the market (alone). This is because if he performs ablution perfectly and then proceeds to the mosque prompted by nothing except for the prayer, i.e. having the sole intention of prayer, then for every step he takes towards the mosque, he is upgraded one degree in reward and one sin is taken off (erased) from his accounts (of deeds) until he enters the mosque. When he enters the mosque, he would be regarded in prayer, as long as he is detained by (nothing but) the prayer. The angels keep asking Allah's Blessings for him as long as he is in his praying place. They say: "O Allah! Bestow Your blessings upon him, be Merciful to him, and accept his repentance", as long as he does not do harm in it, and as long as his ablution is not broken in it".

(...) A Hadith like that was narrated on the authority of Al-A'mash, through different chain of transmitters.

فَدَعَا لِي بِكُلِّ خَيْرٍ، وَكَانَ فِي آخِرِ مَا دَعَا لِي بِهِ أَنْ قَالَ: «اللَّهُمَّ أَكْثِرْ مَالَهُ وَوَلَدَهُ وَبَارِكْ لَهُ فِيهِ».

٢٦٩ ـ (...) ـ وحدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ اللَّهِ بْنِ الْمُخْتَارِ، سَمِعَ مُوسَى بْنَ أَنَسٍ يُحَدِّثُ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى بِهِ وَبِأُمِّهِ أَوْ خَالَتِهِ. قَالَ: فَأَقَامَنِي عَنْ يَمِينِهِ، وَأَقَامَ الْمَرْأَةَ خَلْفَنَا.

(...) ـ وحدّثناه مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. (ح) وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ ـ يَعْنِي ابْنَ مَهْدِيٍّ ـ قَالَ: حَدَّثَنَا شُعْبَةُ، بِهَٰذَا الإِسْنَادِ.

٢٧٠ ـ (٥١٣) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ التَّمِيمِيُّ: أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا عَبَّادُ بْنُ الْعَوَّامِ، كِلاهُمَا عَنِ الشَّيْبَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ شَدَّادٍ، قَالَ: حَدَّثَتْنِي مَيْمُونَةُ زَوجُ النَّبِيِّ ﷺ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي وَأَنَا حِذَاءَهُ، وَرُبَّمَا أَصَابَنِي ثَوْبُهُ إِذَا سَجَدَ، وَكَانَ يُصَلِّي عَلَى خُمْرَةٍ.

[البخاري: كتاب الحيض، باب حدثنا الحسن بن مدرك...، رقم: ٣٣٣].

٢٧١ ـ (٦٦١) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالا: حَدَّثَنَا أَبُو مُعَاوِيَةَ. (ح) وحَدَّثَنِي سُوَيْدُ بْنُ سَعِيدٍ. قَالَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، جَمِيعاً عَنِ الأَعْمَشِ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ ـ وَاللَّفْظُ لَهُ ـ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ: حَدَّثَنَا الأَعْمَشُ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ قَالَ: حَدَّثَنَا أَبُو سَعِيدٍ الْخُدْرِيُّ، أَنَّهُ دَخَلَ عَلَى رَسُولِ اللَّهِ ﷺ فَوَجَدَهُ يُصَلِّي عَلَى حَصِيرٍ يَسْجُدُ عَلَيْهِ.

٤٩ ـ باب فَضْلِ صلاة الجماعة وانتظارِ الصَّلاة

٢٧٢ـ (٦٤٩) ـ حدّثنا أبو بكرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ جَمِيعاً عَنْ أَبِي مُعَاوِيَةَ. قَالَ أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «صَلاةُ الرَّجُلِ فِي جَمَاعَةٍ تَزِيدُ عَلَى صَلاتِهِ فِي بَيْتِهِ، وَصَلاتِهِ فِي سُوقِهِ، بِضْعاً وَعِشْرِينَ دَرَجَةً، وَذَلِكَ أَنَّ أَحَدَهُمْ إِذَا تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ ثُمَّ أَتَى الْمَسْجِدَ لا يَنْهَزُهُ إِلا الصَّلاةُ، لا يُرِيدُ إِلا الصَّلاةَ، فَلَمْ يَخْطُ خُطْوَةً إِلا رُفِعَ لَهُ بِهَا دَرَجَةٌ، وَحُطَّ عَنْهُ بِهَا خَطِيئَةٌ، حَتَّى يَدْخُلَ الْمَسْجِدَ، فَإِذَا دَخَلَ الْمَسْجِدَ كَانَ فِي الصَّلاةِ مَا كَانَتِ الصَّلاةُ هِيَ تَحْبِسُهُ. وَالْمَلائِكَةُ يُصَلُّونَ عَلَى أَحَدِكُمْ مَا دَامَ فِي مَجْلِسِهِ الَّذِي صَلَّى فِيهِ. يَقُولُونَ: اللَّهُمَّ ارْحَمْهُ، اللَّهُمَّ اغْفِر لَهُ، اللَّهُمَّ تُبْ عَلَيْهِ، مَا لَمْ يُؤْذِ فِيهِ، مَا لَمْ يُحْدِثْ فِيهِ».

[البخاري: كتاب الصلاة، باب الصلاة في مسجد السوق، رقم: ٤٧٧].

(...) ـ حدّثنا سعِيدُ بْنُ عَمْرٍو الأَشْعَثِيُّ: أَخْبَرَنَا عَبْثَرٌ. (ح) وحَدَّثَنِي مُحَمَّدُ بْنُ بَكَّارِ بْنِ الرَّيَّانِ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ زَكَرِيَّاءَ. (ح) وَحَدَّثَنَا ابْنُ الْمُثَنَّى. قَالَ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ شُعْبَةَ، كُلُّهُمْ عَنِ الأَعْمَشِ، فِي هَٰذَا الإِسْنَادِ... بِمِثْلِ مَعْنَاهُ.

273-(...) Abu Huraira narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The angels keep asking Allah's Blessings for him as long as he is in his praying place. They say: "O Allah! Bestow Your blessings upon him, be Merciful to him", as long as his ablution is not broken in it. One would be regarded in prayer, as long as he is detained by (nothing but) the prayer".

274-(...) Abu Huraira narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "One would be regarded in prayer as long as he is in his praying place, waiting for the prayer. The angels say concerning him: "O Allah! Forgive him! O Allah! Be merciful to him!" till he turns away or his ablution is broken". I (the sub-narrator) asked: "What do you mean by "breaking ablution"?" he said: "To pass wind or sound".

275-(...) Abu Huraira narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "One would be regarded in prayer as long as he is detained by the prayer, and nothing prevents him from returning to his family except for the prayer".

276-(...) Abu Huraira narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Since one is sitting, expecting for the prayer, he is regarded in prayer, as long as his ablution is not broken. The angels would invoke (Allah) for him saying: "O Allah! Forgive him! O Allah! Be merciful to him!""

(...) Hammam Ibn Munabbih narrated from Abu Huraira from The Prophet "Allah's blessing and peace be upon him" (a Hadith) like this.

[50] The merit of walking a long distance to the mosques

277-(662) Abu Musa reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The most eminent from amongst the human beings to get reward in the prayer is the one who has to walk the longest distance to perform it (since he lives far away from the mosque), then the one who has to walk a longer distance, etc. Also the one who waits for the Prayer to perform it with the Imam (or with the imam in congregation, according to the narration of Abu Kuraib), will receive a greater reward than one who prays (alone) and then goes to sleep".

278-(663) Ubai Ibn Ka'b narrated: There was a man, and I have never known anyone, whose house was farther from the mosque than his, though he never missed a prayer (in congregation). It was said to him (or I said to him): "Why do you not buy a donkey to ride during the very dark nights and the very scorching sand (at noon)?" he said: "I would not be pleased if my house was beside the mosque. That's because I would like that my

٢٧٣ ـ (...) ـ وحدّثنا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، عَنْ أَيُّوبَ السَّخْتِيَانِيِّ، عَنِ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الْمَلائِكَةَ تُصَلِّي عَلَى أَحَدِكُمْ مَا دَامَ فِي مَجْلِسِهِ، تَقُولُ: اللَّهُمَّ اغْفِرْ لَهُ، اللَّهُمَّ ارْحَمْهُ، مَا لَمْ يُحْدِثْ، وَأَحَدُكُمْ فِي صَلاةٍ مَا كَانَتِ الصَّلاةُ تَحْبِسُهُ».

٢٧٤ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لا يَزَالُ الْعَبْدُ فِي صَلاةٍ مَا كَانَ فِي مُصَلاَّهُ، يَنْتَظِرُ الصَّلاةَ، وَتَقُولُ الْمَلائِكَةُ: اللَّهُمَّ، اغْفِرْ لَهُ، اللَّهُمَّ ارْحَمْهُ حَتَّى يَنْصَرِفَ، أَوْ يُحْدِثَ».

قُلْتُ: مَا يُحْدِثُ؟ قَالَ: يَفْسُو، أَوْ يَضْرِطُ.

٢٧٥ ـ (...) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لا يَزَالُ أَحَدُكُمْ فِي صَلاةٍ مَا دَامَتِ الصَّلاةُ تَحْبِسُهُ، لا يَمْنَعُهُ أَنْ يَنْقَلِبَ إِلَى أَهْلِهِ إِلا الصَّلاةُ».

[البخاري: كتاب الأذان، باب من جلس في المسجد ينتظر الصلاة...، رقم: ٦٥٩].

٢٧٦ ـ (...) ـ حدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ سَلَمَةَ الْمُرَادِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، عَنِ ابْنِ هُرْمُزَ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَحَدُكُمْ مَا قَعَدَ يَنْتَظِرُ الصَّلاةَ، فِي صَلاةٍ، مَا لَمْ يُحْدِثْ، تَدْعُو لَهُ الْمَلائِكَةُ: اللَّهُمَّ اغْفِرْ لَهُ، اللَّهُمَّ ارْحَمْهُ».

(...) ـ وحدّثنا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ... بِنَحْوِ هٰذَا.

٥٠ ـ بابُ فَضْلِ كَثْرَةِ الْخُطَا إِلَى الْمَسَاجِدِ

٢٧٧ ـ (٦٦٢) ـ حدّثنا عَبْدُ اللَّهِ بْنُ بَرَّادٍ الأَشْعَرِيُّ وَأَبُو كُرَيْبٍ. قَالا: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَىٰ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَعْظَمَ النَّاسِ أَجْراً فِي الصَّلاةِ أَبْعَدُهُمْ إِلَيْهَا مَمْشًى، فَأَبْعَدُهُمْ، وَالَّذِي يَنْتَظِرُ الصَّلاةَ حَتَّى يُصَلِّيَهَا مَعَ الإِمَامِ أَعْظَمُ أَجْراً مِنَ الَّذِي يُصَلِّيهَا ثُمَّ يَنَامُ».

وَفِي رِوَايَةِ أَبِي كُرَيْبٍ: «حَتَّى يُصَلِّيَهَا مَعَ الإِمَامِ فِي جَمَاعَةٍ».

[البخاري: كتاب الأذان، باب فضل صلاة الفجر في جماعة، رقم: ٦٥١].

٢٧٨ ـ (٦٦٣) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا عَبْثَرٌ، عَنْ سُلَيْمَانَ التَّيْمِيِّ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، عَنْ أُبَيِّ بْنِ كَعْبٍ؛ قَالَ: كَانَ رَجُلٌ، لا أَعْلَمُ رَجُلاً أَبْعَدَ مِنَ الْمَسْجِدِ مِنْهُ، وَكَانَ لا تُخْطِئُهُ صَلاةٌ. قَالَ: فَقِيلَ لَهُ، أَوْ قُلْتُ لَهُ: لَوِ اشْتَرَيْتَ حِمَاراً تَرْكَبُهُ فِي الظَّلْمَاءِ وَفِي الرَّمْضَاءِ. قَالَ: مَا يَسُرُّنِي أَنَّ مَنْزِلِي إِلَى جَنْبِ الْمَسْجِدِ، إِنِّي أُرِيدُ أَنْ يُكْتَبَ لِي

steps to the mosque (to perform the prayer), and back (from the mosque) to my family, would be recorded for me". Upon this, The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah has gathered (the reward of) all of that for you".

(...) The same was narrated on the authority of At-Taimi, with the same chain of transmitters.

(...) Ubai Ibn Ka'b narrated: There was a man from amongst the Ansar whose house was at the farthest end of Medina, but he never missed a (congregational) prayer with The Messenger of Allah "Allah's blessing and peace be upon him". Sympathized him, we said to him: "O so-and-so! If you bought a donkey, it would save you from the burning sand and the reptiles of the earth". He said: "Listen by Allah! I do not like my house to be beside (The Messenger) Muhammad "Allah's blessing and peace be upon him"". I felt (those words of his) hard and came to The Messenger of Allah "Allah's blessing and peace be upon him" whom I told (of those words). He (The Prophet) invited him and he (the man) said likely the same (as he had said to Ubai Ibn Ka'b), and told him that he wanted a reward for his steps. Upon this The Messenger of Allah "Allah's blessing and peace be upon him" said: "The reward which you expect (from Allah) would be given to you".

(...) The same was narrated on the authority of Asim, with the same chain of transmitters.

279-(664) Jaber Ibn Abdullah narrated: Our houses were far away from the mosque, and we wanted to sell them in order to (buy nearer houses and) become closer to the mosque. But The Messenger of Allah "Allah's blessing and peace be upon him" forbade us and said: "You would have a degree (of reward) by every step (you walk from your houses to the mosque for congregational prayer)".

280-(665) Jaber Ibn Abdullah reported: There were some vacant places around the mosque. Banu Salama decided to turn themselves (towards this land) and come closer to the mosque. This (news) reached The Messenger of Allah "Allah's blessing and peace be upon him" who said to them: "I learnt that you have the intention to turn yourselves near the mosque". They said: "Yes, O Messenger of Allah, we intended to do so". Upon this he (The Prophet) said: "O Banu Salama! Stay in your houses, for your steps are recorded (as good deeds for you); stay in your houses, for your steps are recorded (as good deeds for you)".

مَمْشَايَ إِلَى الْمَسْجِدِ، وَرُجُوعِي إِذَا رَجَعْتُ إِلَى أَهْلِي. فَقَالَ رَسُولُ اللَّهِ ﷺ: «قَدْ جَمَعَ اللَّهُ لَكَ ذَلِكَ كُلَّهُ».

(...) ـ **وحدّثنا** مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى: حَدَّثَنَا مُعْتَمِرٌ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ. قَالَ: أَخْبَرَنَا جَرِيرٌ. كِلاهُمَا عَنِ التَّيْمِيِّ، بِهَذَا الإِسْنَادِ... بِنَحْوِهِ.

(...) ـ **حدّثنا** مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ: حَدَّثَنَا عَبَّادُ بْنُ عَبَّادٍ: حَدَّثَنَا عَاصِمٌ، عَنْ أَبِي عُثْمَانَ، عَنْ أُبَيِّ بْنِ كَعْبٍ، قَالَ: كَانَ رَجُلٌ مِنَ الأَنْصَارِ بَيْتُهُ أَقْصَىٰ بَيْتٍ فِي الْمَدِينَةِ، فَكَانَ لا تُخْطِئُهُ الصَّلاةُ مَعَ رَسُولِ اللَّهِ ﷺ. قَالَ: فَتَوَجَّعْنَا لَهُ. فَقُلْتُ لَهُ: يَا فُلانُ، لَوْ أَنَّكَ اشْتَرَيْتَ حِمَاراً يَقِيكَ مِنَ الرَّمْضَاءِ وَيَقِيكَ مِنْ هَوَامِّ الأَرْضِ. قَالَ: أَمَ وَاللَّهِ، مَا أُحِبُّ أَنَّ بَيْتِي مُطَنَّبٌ بِبَيْتِ مُحَمَّدٍ ﷺ. قَالَ: فَحَمَلْتُ بِهِ حِمْلاً حَتَّى أَتَيْتُ نَبِيَّ اللَّهِ ﷺ فَأَخْبَرْتُهُ. قَالَ: فَدَعَاهُ، فَقَالَ لَهُ مِثْلَ ذَلِكَ، وَذَكَرَ لَهُ أَنَّهُ يَرْجُو فِي أَثَرِهِ الأَجْرَ، فَقَالَ لَهُ النَّبِيُّ ﷺ: «إِنَّ لَكَ مَا احْتَسَبْتَ».

(...) ـ **وحدّثنا** سَعِيدُ بْنُ عَمْرٍو الأَشْعَثِيُّ وَمُحَمَّدُ بْنُ أَبِي عُمَرَ، كِلاهُمَا عَنِ ابْنِ عُيَيْنَةَ. (ح) وَحَدَّثَنَا سَعِيدُ بْنُ أَزْهَرَ الْوَاسِطِيُّ. قَالَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا أَبِي. كُلُّهُمْ عَنْ عَاصِمٍ، بِهَذَا الإِسْنَادِ... نَحْوَهُ.

٢٧٩ ـ (٦٦٤) ـ وحدّثنا حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا زَكَرِيَّاءُ بْنُ إِسْحَاقَ: حَدَّثَنَا أَبُو الزُّبَيْرِ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ قَالَ: كَانَتْ دِيَارُنَا نَائِيَةً عَنِ الْمَسْجِدِ، فَأَرَدْنَا أَنْ نَبِيعَ بُيُوتَنَا فَنَقْتَرِبَ مِنَ الْمَسْجِدِ، فَنَهَانَا رَسُولُ اللَّهِ ﷺ، فَقَالَ: «إِنَّ لَكُمْ بِكُلِّ خَطْوَةٍ دَرَجَةً».

٢٨٠ ـ (٦٦٥) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ قَالَ: سَمِعْتُ أَبِي يُحَدِّثُ، قَالَ: حَدَّثَنِي الْجُرَيْرِيُّ، عَنْ أَبِي نَضْرَةَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: خَلَتِ الْبِقَاعُ حَوْلَ الْمَسْجِدِ. فَأَرَادَ بَنُو سَلِمَةَ أَنْ يَنْتَقِلُوا إِلَى قُرْبِ الْمَسْجِدِ، فَبَلَغَ ذَلِكَ رَسُولَ اللَّهِ ﷺ، فَقَالَ لَهُمْ: «إِنَّهُ بَلَغَنِي أَنَّكُمْ تُرِيدُونَ أَنْ تَنْتَقِلُوا قُرْبَ الْمَسْجِدِ» قَالُوا: نَعَمْ يَا رَسُولَ اللَّهِ، قَدْ أَرَدْنَا ذَلِكَ. فَقَالَ: «يَا بَنِي سَلِمَةَ، دِيَارَكُمْ، تُكْتَبْ آثَارُكُمْ، دِيَارَكُمْ، تُكْتَبْ آثَارُكُمْ».

281-(...) Jaber Ibn Abdullah narrated that Banu Salama intended to turn themselves to come closer to the mosque since there were some vacant places (around it). This (news) reached The Messenger of Allah "Allah's blessing and peace be upon him", who said: "O Banu Salama! It is better for you to stay in your houses (where you are living), for your footsteps are recorded (as good deeds for you)". They said: "Had we turned (to be closer to the mosque), We would not have been pleased (since we would lose such a privilege)".

[51] By one's walking to (perform) the prayer (in the mosque), sins would be erased, and degrees (of reward) would be raised

282-(666) Abu Huraira narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who purified himself in his house, and then walked to one of the houses of Allah for performing one of the obligatory acts of Allah, his steps would be as one to obliterate a sin of his, and the other to raise him a degree (of reward)".

283-(667) Abu Huraira reported: The Messenger of Allah "Allah's blessing and peace be upon him" said (or, according to the narration of Bakra, I heard the Messenger of Allah "Allah's blessing and peace be upon him" saying): "Just see! If there were a river at the door of anyone of you in which he would wash himself five times daily, would anything of his filthiness remain (on his body)?" They said: "Nothing of his filthiness would remain (on his body)". He said: "That is like the five Prayers by which Allah erases sins".

284-(668) Jaber Ibn Abdullah narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "The example of the (daily obligatory) five prayers is like an overflowing river, running at the door of anyone of you in which he washes himself five times a day". Hasan said: "No filth would remain on him".

285-(669) Ata Ibn Yasar narrated from Abu Huraira that The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who went to the mosque in the morning or in the evening, Allah would arrange a feast for him in Paradise whenever he went in the morning or in the evening".

[52] The merit of sitting in one's praying place after offering the Morning prayer, and the superiority of the mosques

286-(670) Simak Ibn Harb narrated: I asked Jaber Ibn Samura: "Did you use to sit with The Messenger of Allah "Allah's blessing and peace be upon him"?" he said: "Yes, (and that used to happen) more often. The Messenger of Allah "Allah's blessing and peace be upon him" used not to

٢٨١ ـ (...) ـ حدّثنا عاصِمُ بْنُ النَّضْرِ التَّيْمِيُّ: حَدَّثَنا مُعْتَمِرٌ قَالَ: سَمِعْتُ كَهْمَساً يُحَدِّثُ، عَنْ أَبِي نَضْرَةَ، عَنْ جابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: أَرادَ بَنُو سَلِمَةَ أَنْ يَتَحَوَّلُوا إِلَى قُرْبِ الْمَسْجِدِ. قَالَ وَالْبِقاعُ خالِيَةٌ، فَبَلَغَ ذٰلِكَ النَّبِيَّ ﷺ فَقالَ: «يا بَنِي سَلِمَةَ، دِيارَكُمْ تُكْتَبْ آثارُكُمْ». فَقالُوا: ما كانَ يَسُرُّنا أَنَّا كُنَّا تَحَوَّلْنا.

٥١ ـ بابُ الْمَشْيِ إلى الصَّلاة تُمْحى به الخَطايا وتُرْفَعُ به الدَّرَجاتُ

٢٨٢ ـ (٦٦٦) ـ حدّثني إِسْحاقُ بْنُ مَنْصُورٍ: أَخْبَرَنا زَكَرِيَّاءُ بْنُ عَدِيٍّ: أَخْبَرَنا عُبَيْدُ اللَّهِ ـ يَعْنِي ابْنَ عَمْرٍو ـ عَنْ زَيْدِ بْنِ أَبِي أُنَيْسَةَ، عَنْ عَدِيِّ بْنِ ثابِتٍ، عَنْ أَبِي حازِمٍ الأَشْجَعِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ تَطَهَّرَ فِي بَيْتِهِ ثُمَّ مَشَىٰ إِلَى بَيْتٍ مِنْ بُيُوتِ اللَّهِ، لِيَقْضِيَ فَرِيضَةً مِنْ فَرائِضِ اللَّهِ، كانَتْ خَطْوَتاهُ إِحْداهُما تَحُطُّ خَطِيئَةً، وَالأُخْرَىٰ تَرْفَعُ دَرَجَةً».

٢٨٣ ـ (٦٦٧) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنا لَيْثٌ. (ح) وَقالَ قُتَيْبَةُ: حَدَّثَنا بَكْرٌ ـ يَعْنِي ابْنَ مُضَرَ ـ كِلاهُما عَنِ ابْنِ الْهادِ، عَنْ مُحَمَّدِ بْنِ إِبْراهِيمَ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ، وَفِي حَدِيثِ بَكْرٍ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «أَرَأَيْتُمْ لَوْ أَنَّ نَهْراً بِبابِ أَحَدِكُمْ يَغْتَسِلُ مِنْهُ كُلَّ يَوْمٍ خَمْسَ مَرَّاتٍ. هَلْ يَبْقَىٰ مِنْ دَرَنِهِ شَيْءٌ؟» قالُوا: لا يَبْقَىٰ مِنْ دَرَنِهِ شَيْءٌ. قالَ: «فَذٰلِكَ مَثَلُ الصَّلَوَاتِ الْخَمْسِ، يَمْحُو اللَّهُ بِهِنَّ الْخَطايا».

[البخاري: كتاب مواقيت الصلاة، باب الصلوات الخمس كفارة، رقم: ٥٢٨]

٢٨٤ ـ (٦٦٨) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قالا: حَدَّثَنا أَبُو مُعاوِيَةَ، عَنِ الأَعْمَشِ عَنْ أَبِي سُفْيانَ، عَنْ جابِرٍ، وَهُوَ ابْنُ عَبْدِ اللَّهِ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَثَلُ الصَّلَوَاتِ الْخَمْسِ كَمَثَلِ نَهْرٍ جارٍ غَمْرٍ عَلَى بابِ أَحَدِكُمْ، يَغْتَسِلُ مِنْهُ كُلَّ يَوْمٍ خَمْسَ مَرَّاتٍ».

قَالَ: قَالَ الْحَسَنُ: وَما يُبْقِي ذٰلِكَ مِنَ الدَّرَنِ؟.

٢٨٥ ـ (٦٦٩) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ. قالا: حَدَّثَنا يَزِيدُ بْنُ هارُونَ: أَخْبَرَنا مُحَمَّدُ بْنُ مُطَرِّفٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطاءِ بْنِ يَسارٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ: «مَنْ غَدا إِلَى الْمَسْجِدِ أَوْ راحَ، أَعَدَّ اللَّهُ لَهُ فِي الْجَنَّةِ نُزُلاً، كُلَّما غَدا، أَوْ راحَ».

[البخاري: كتاب الأذان، باب فضل من غدا إلى المسجد ومن راح، رقم: ٦٦٢]

٥٢ ـ باب فضل الجُلوسِ في المُصَلَّى بعد الصُّبْح، وفضل المساجد

٢٨٦ ـ (٦٧٠) ـ حدّثنا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ: حَدَّثَنا زُهَيْرٌ: حَدَّثَنا سِماكٌ. (ح) وَحَدَّثَنا يَحْيَىٰ بْنُ يَحْيَىٰ ـ وَاللَّفْظُ لَهُ ـ قَالَ: أَخْبَرَنا أَبُو خَيْثَمَةَ، عَنْ سِماكِ بْنِ حَرْبٍ قَالَ: قُلْتُ لِجابِرِ بْنِ سَمُرَةَ: أَكُنْتَ تُجالِسُ رَسُولَ اللَّهِ ﷺ؟ قَالَ: نَعَمْ، كَثِيراً، كانَ لا يَقُومُ

leave his praying place wherein he offered the Morning prayer until sun rose. Whenever the sun rose, he would get up. They (the people sitting with The Prophet) used to talk and mention the things of the pre-Islamic period of ignorance, whereupon they would laugh and he would smile.

287-(…) Simak narrated from Jaber Ibn Samura that whenever The Messenger of Allah "Allah's blessing and peace be upon him" offered the Morning prayer, he would sit in his praying place till sun rose enough.

(…) The same was narrated on the authority of Simak, with the same chain of transmitters, with no mention of "enough".

288-(671) Abu Huraira narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "The dearest (parts of the) land in Allah's sight are its mosques, and the most hateful (parts of the) land in Allah's sight are its markets".

[53] Who has more right to be the imam (in the prayer)

289-(672) Abu Sa'id Al-Khudri narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If they are three persons, then, let anyone of them lead them (in the prayer); and the one, who has more right to be the imam, is the most competent in (the knowledge and) the recitation (of The Holy Quran)".

(…) A Hadith like it was narrated on the authority of Quatada, with the same chain of transmitters.

(…) The same was narrated on the authority of Abu Sa'id from The Prophet "Allah's blessing and peace be upon him".

290-(673) Abu Mas'ud Al-Ansari narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The most perfect in (knowing and) reciting Allah's Book (i.e. The Holy Quran) should lead the people in the prayer. If they are all equal in (the competence of) the recitation (of Allah's Book), then the most knowledgeable of Sunna (should lead them in the prayer). If they are all equal in (their knowledge of) Sunna, then, the earliest from amongst them in emigration (should lead them). If they are all equal in (their time of) emigration, then the earliest of them in embracing Islam (should lead them). Moreover, a man should not lead another in his (the latter's) authority, nor should he sit on his place of honour in his home without his permission". (Al-Ashajj used the word "age" instead of "embracing Islam").

(…) The same was narrated on the authority of Al-A'mash, with the same chain of transmitters.

مِنْ مُصَلاَّهُ الَّذِي يُصَلِّي فِيهِ الصُّبْحَ، أَوِ الْغَدَاةَ، حَتَّى تَطْلُعَ الشَّمْسُ، فَإِذَا طَلَعَتِ الشَّمْسُ قَامَ وَكَانُوا يَتَحَدَّثُونَ، فَيَأْخُذُونَ فِي أَمْرِ الْجَاهِلِيَّةِ، فَيَضْحَكُونَ وَيَتَبَسَّمُ.

٢٨٧ ـ (...) ـ **وحدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ. قَالَ أَبُو بَكْرٍ: وَحَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، عَنْ زَكَرِيَّاءَ، كِلاهُمَا عَنْ سِمَاكٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا صَلَّى الْفَجْرَ جَلَسَ فِي مُصَلاَّهُ حَتَّى تَطْلُعَ الشَّمْسُ حَسَناً.

(...) ـ **وَحَدَّثَنَا** قُتَيْبَةُ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. قَالاَ: حَدَّثَنَا أَبُو الأَحْوَصِ. (ح) قَالَ: وَحَدَّثَنَا ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، كِلاَهُمَا عَنْ سِمَاكٍ، بِهَذَا الإِسْنَادِ، وَلَمْ يَقُولا: حَسَناً.

٢٨٨ ـ (٦٧١) ـ **وحدّثنا** هَارُونُ بْنُ مَعْرُوفٍ وَإِسْحَاقُ بْنُ مُوسَى الأَنْصَارِيُّ. قَالا: حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ ـ حَدَّثَنِي ابْنُ أَبِي ذُبَابٍ، فِي رِوَايَةِ هَارُونَ، وَفِي حَدِيثِ الأَنْصَارِيِّ: حَدَّثَنِي الْحَارِثُ ـ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ مِهْرَانَ ـ مَوْلَى أَبِي هُرَيْرَةَ ـ عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَحَبُّ الْبِلادِ إِلَى اللَّهِ مَسَاجِدُهَا، وَأَبْغَضُ الْبِلادِ إِلَى اللَّهِ أَسْوَاقُهَا».

٥٣ ـ باب مَنْ أَحَقُّ بالإمَامَةِ

٢٨٩ ـ (٦٧٢) ـ **حدّثنا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ قَتَادَةَ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا كَانُوا ثَلاثَةً فَلْيَؤُمَّهُمْ أَحَدُهُمْ، وَأَحَقُّهُمْ بِالإِمَامَةِ أَقْرَؤُهُمْ».

(...) ـ **وحدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا شُعْبَةُ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ، عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ. (ح) وَحَدَّثَنِي أَبُو غَسَّانَ الْمِسْمَعِيُّ: حَدَّثَنَا مُعَاذٌ ـ وَهُوَ ابْنُ هِشَامٍ ـ: حَدَّثَنِي أَبِي. كُلُّهُمْ عَنْ قَتَادَةَ، بِهَذَا الإِسْنَادِ... مِثْلَهُ.

(...) ـ **وحدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا سَالِمُ بْنُ نُوحٍ. (ح) وَحَدَّثَنَا حَسَنُ بْنُ عِيسَى: حَدَّثَنَا ابْنُ الْمُبَارَكِ. جَمِيعاً عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِهِ.

٢٩٠ ـ (٦٧٣) ـ **وحدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو سَعِيدٍ الأَشَجُّ. كِلاهُمَا عَنْ أَبِي خَالِدٍ. قَالَ أَبُو بَكْرٍ: حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ، عَنِ الأَعْمَشِ، عَنْ إِسْمَاعِيلَ بْنِ رَجَاءٍ، عَنْ أَوْسِ بْنِ ضَمْعَجٍ، عَنْ أَبِي مَسْعُودٍ الأَنْصَارِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَؤُمُّ الْقَوْمَ أَقْرَؤُهُمْ لِكِتَابِ اللَّهِ، فَإِنْ كَانُوا فِي الْقِرَاءَةِ سَوَاءً، فَأَعْلَمُهُمْ بِالسُّنَّةِ، فَإِنْ كَانُوا فِي السُّنَّةِ سَوَاءً، فَأَقْدَمُهُمْ هِجْرَةً، فَإِنْ كَانُوا فِي الْهِجْرَةِ سَوَاءً، فَأَقْدَمُهُمْ سِلْماً. وَلا يَؤُمَّنَّ الرَّجُلُ الرَّجُلَ فِي سُلْطَانِهِ، وَلا يَقْعُدْ فِي بَيْتِهِ عَلَى تَكْرِمَتِهِ إِلا بِإِذْنِهِ». قَالَ الأَشَجُّ فِي رِوَايَتِهِ مَكَانَ «سِلْماً»، «سِنّاً».

(...) ـ **حدّثنا** أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ. (ح) وَحَدَّثَنَا إِسْحَاقُ: أَخْبَرَنَا جَرِيرٌ وَأَبُو مُعَاوِيَةَ (ح) وَحَدَّثَنَا الأَشَجُّ: حَدَّثَنَا ابْنُ فُضَيْلٍ. (ح) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، كُلُّهُمْ عَنِ الأَعْمَشِ، بِهَذَا الإِسْنَادِ... مِثْلَهُ.

291-(...) Abu Mas'ud Al-Ansari narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said to us: "The most perfect and earliest in (knowing, learning and) reciting Allah's Book (i.e. The Holy Quran) should lead the people in the prayer. If they are all equal in (the competence of) the recitation (of Allah's Book), then, the earliest from amongst them in emigration (should lead them). If they are all equal in (their time of) emigration, then the oldest of them (should lead them). Moreover, you should not lead another in his (the latter's) house or in his authority, nor should you sit on his place of honour in his home unless he gives you permission (or without his permission)".

292-(674) Malik Ibn Al-Huwairith narrated: I came to The Prophet "Allah's blessing and peace be upon him" with some men from my tribe. We were all young, of nearly equal ages. We stayed with him for twenty nights. He was kind and merciful to us. When he realized our longing for our families, he asked us about those we left behind. when we told him, he said to us: "Go back and stay with your families to teach them the religion, and order them (to do good). When the time of the prayer comes, one of you should pronounce the call (Adhan) for the prayer, as well as the oldest one amongst you should lead the prayer".

(...) The same was narrated on the authority of Hammad from Aiyub, with the same chain of transmitters.

(...)Malik Ibn Al-Huwairith narrated: I came to The Prophet "Allah's blessing and peace be upon him" with some men from my tribe. We were all young, of nearly equal ages...(and mentioned the whole narration, which is like that transmitted by Ibn Ulaiyya).

293-(...) Malik Ibn Al-Huwairith narrated: I came to The Prophet "Allah's blessing and peace be upon him" with one of my companions. When we intended to (be given permission by The Prophet to) return from him, he said to us: "When the time of the prayer comes, (let one of you) pronounce the call for the prayer, and (let one of you) announce the prayer establishment. But, let the older one of you lead you (in the prayer)".

(...) The same was narrated on the authority of Khalid Al-Hadhdha, with the same chain of narrators, and he added: They were nearly equal in (the competence of) the recitation (of The Holy Quran).

[54] It is desirable to apply Qunut (invoking Allah after rising from bowing) in all prayers, particularly if Muslims suffered from calamity

294-(675) Both of Sa'id Ibn Al-Musaiyyab and Abu Salama Ibn Abd Ar-Rahman narrated: Abu Huraira said: "In the Dawn (Fajr) prayer,

٢٩١ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ. قَالَ ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ شُعْبَةَ، عَنْ إِسْمَاعِيلَ بْنِ رَجَاءٍ. قَالَ: سَمِعْتُ أَوْسَ بْنَ ضَمْعَجٍ يَقُولُ: سَمِعْتُ أَبَا مَسْعُودٍ يَقُولُ. قَالَ لَنَا رَسُولُ اللَّهِ ﷺ: «يَؤُمُّ الْقَوْمَ أَقْرَؤُهُمْ لِكِتَابِ اللَّهِ وَأَقْدَمُهُمْ قِرَاءَةً، فَإِنْ كَانَتْ قِرَاءَتُهُمْ سَوَاءً، فَلْيَؤُمَّهُمْ أَقْدَمُهُمْ هِجْرَةً، فَإِنْ كَانُوا فِي الْهِجْرَةِ سَوَاءً فَلْيَؤُمَّهُمْ أَكْبَرُهُمْ سِنًّا. وَلا تَؤُمَّنَّ الرَّجُلَ فِي أَهْلِهِ وَلا فِي سُلْطَانِهِ، وَلا تَجْلِسْ عَلَى تَكْرِمَتِهِ، فِي بَيْتِهِ، إِلا أَنْ يَأْذَنَ لَكَ ـ أَوْ بِإِذْنِهِ ـ».

٢٩٢ ـ (٦٧٤) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَيُّوبُ، عَنْ أَبِي قِلابَةَ، عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ؛ قَالَ: أَتَيْنَا رَسُولَ اللَّهِ ﷺ ـ وَنَحْنُ شَبَبَةٌ مُتَقَارِبُونَ ـ فَأَقَمْنَا عِنْدَهُ عِشْرِينَ لَيْلَةً. وَكَانَ رَسُولُ اللَّهِ ﷺ رَحِيماً رَقِيقاً، فَظَنَّ أَنَّا قَدِ اشْتَقْنَا أَهْلَنَا، فَسَأَلَنَا عَنْ مَنْ تَرَكْنَا مِنْ أَهْلِنَا، فَأَخْبَرْنَاهُ. فَقَالَ: «ارْجِعُوا إِلَىٰ أَهْلِيكُمْ، فَأَقِيمُوا فِيهِمْ، وَعَلِّمُوهُمْ، وَمُرُوهُمْ، فَإِذَا حَضَرَتِ الصَّلاةُ فَلْيُؤَذِّنْ لَكُمْ أَحَدُكُمْ، ثُمَّ لِيَؤُمَّكُمْ أَكْبَرُكُمْ».

[البخاري: كتاب الأذان، باب الأذان للمسافر إذا كانوا جماعة...، رقم: ٦٣٠].

(...) ـ وحدّثنا أَبُو الرَّبِيعِ الزَّهْرَانِيُّ وَخَلَفُ بْنُ هِشَامٍ. قَالا: حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، بِهَٰذَا الإِسْنَادِ.

(...) ـ وحدّثناه ابْنُ أَبِي عُمَرَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ، عَنْ أَيُّوبَ. قَالَ: قَالَ لِي أَبُو قِلابَةَ: حَدَّثَنَا مَالِكُ بْنُ الْحُوَيْرِثِ أَبُو سُلَيْمَانَ قَالَ: أَتَيْتُ رَسُولَ اللَّهِ ﷺ فِي نَاسٍ ـ وَنَحْنُ شَبَبَةٌ مُتَقَارِبُونَ ـ وَاقْتَصَّا جَمِيعاً الْحَدِيثَ... بِنَحْوِ حَدِيثِ ابْنِ عُلَيَّةَ.

٢٩٣ ـ (...) ـ وحدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ، عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ أَبِي قِلابَةَ، عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ؛ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ أَنَا وَصَاحِبٌ لِي، فَلَمَّا أَرَدْنَا الإِقْفَالَ مِنْ عِنْدِهِ قَالَ لَنَا: «إِذَا حَضَرَتِ الصَّلاةُ فَأَذِّنَا، ثُمَّ أَقِيمَا وَلْيَؤُمَّكُمَا أَكْبَرُكُمَا».

(...) ـ وحدّثناه أَبُو سَعِيدٍ الأَشَجُّ. حَدَّثَنَا حَفْصٌ، يَعْنِي ابْنَ غِيَاثٍ، حَدَّثَنَا خَالِدٌ الْحَذَّاءُ، بِهَٰذَا الإِسْنَادِ. وَزَادَ: قَالَ الْحَذَّاءُ: وَكَانَا مُتَقَارِبَيْنِ فِي الْقِرَاءَةِ.

٥٤ ـ بابُ استحباب القُنُوتِ في جميع الصلاة، إذا نَزَلَتْ بالمسلمين نَازِلَةٌ

٢٩٤ ـ (٦٧٥) ـ حدّثني أَبُو الطَّاهِرِ وَحَرْمَلَةُ بْنُ يَحْيَىٰ. قَالا: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ بْنُ يَزِيدَ، عَنِ ابْنِ شِهَابٍ. قَالَ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ وَأَبُو سَلَمَةَ بْنُ

whenever Allah's Apostle "Allah's blessing and peace be upon him" finished from recitation, then magnified Allah (and bowed), and then raised his head (from bowing), he used to say: "Allah hears him who praises Him, O, our Lord! To You be all praises". Then, he would invoke Allah while standing: "O Allah! Save Al-Walid Ibn Al-Walid, Salama Ibn Hisham, Aiyyash Ibn Abu Rabie'a, and the weak and the helpless people among the faithful believers. O Allah! Be hard on the tribe of Mudar and let them suffer from years of famine like that of the time of Joseph. O Allah! Send Your curse upon (the tribes of) Lihyan, Ra'l, Dhakwan and Usaiyya, which disobeyed Allah and His Messenger".

But we were informed that he, later, left it (i.e. invoking evil upon the unbelievers) particularly when it was revealed: "Not for thee, (but for Allah), is the decision: whether he turn in mercy to them, or punish them; for they are indeed wrongdoers". (Al Imran 128)

(...) The same was narrated on the authority of Sa'id Ibn Al-Musaiyyab from Abu Huraira from The Prophet "Allah's blessing and peace be upon him" to his saying: "and let them suffer from years of famine like that of the time of Joseph". He did not mention what is next to that.

295-(...) Abu Salama narrated that Abu Huraira had told him: Allah's Apostle "Allah's blessing and peace be upon him" invoked Allah for a month after (raising his head from) bowing. he used to invoke, after his saying: "Allah hears him who praises Him": "O Allah! Save Al-Walid Ibn Al-Walid, Salama Ibn Hisham, Aiyyash Ibn Abu Rabie'a, and the weak and the helpless people among the faithful believers. O Allah! Be hard on (the tribe of) Mudar and let them suffer from years of famine like that of the time of Joseph". Abu Huraira resumed: Later, The Messenger of Allah "Allah's blessing and peace be upon him" left such an invocation. I said: "I saw that The Messenger of Allah "Allah's blessing and peace be upon him" left invoking good upon them". It was said to me: "Do not you see that they (for whom The Prophet invoked Allah) had been saved?"

(...) Abu Salama narrated that Abu Huraira had told him that while The Messenger of Allah "Allah's blessing and peace be upon him" was offering the Night (Isha) prayer, he said (after rising from bowing): "Allah hears him, who praises Him". then he said before he prostrated (invoking): "O Allah! Save Aiyyash Ibn Abu Rabie'a..." (and mentioned a Hadith like that transmitted by Al-Awza'i, to his saying "like that of the time of Joseph", and did not mention what follows that).

عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ: أَنَّهُمَا سَمِعَا أَبَا هُرَيْرَةَ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ، حِينَ يَفْرُغُ مِنْ صَلاةِ الْفَجْرِ مِنَ الْقِرَاءَةِ، وَيُكَبِّرُ، وَيَرْفَعُ رَأْسَهُ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ. رَبَّنَا وَلَكَ الْحَمْدُ»، ثُمَّ يَقُولُ وَهُوَ قَائِمٌ: «اللَّهُمَّ أَنْجِ الْوَلِيدَ بْنَ الْوَلِيدِ، وَسَلَمَةَ بْنَ هِشَامٍ، وَعَيَّاشَ بْنَ أَبِي رَبِيعَةَ، وَالْمُسْتَضْعَفِينَ مِنَ الْمُؤْمِنِينَ. اللَّهُمَّ اشْدُدْ وَطْأَتَكَ عَلَى مُضَرَ، وَاجْعَلْهَا عَلَيْهِمْ كَسِنِي يُوسُفَ. اللَّهُمَّ الْعَنْ لِحْيَانَ وَرِعْلاً وَذَكْوَانَ وَعُصَيَّةَ. عَصَتِ اللَّهَ وَرَسُولَهُ» ثُمَّ بَلَغَنَا أَنَّهُ تَرَكَ ذَلِكَ لَمَّا أُنْزِلَ: ﴿لَيْسَ لَكَ مِنَ ٱلْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ ظَٰلِمُونَ ﴿١٢٨﴾﴾ [آل عمران: ١٢٨].

(...) ـ وحدّثناه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ. قَالا: حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ، إِلَى قَوْلِهِ: «وَاجْعَلْهَا عَلَيْهِمْ كَسِنِي يُوسُفَ»، وَلَمْ يَذْكُرْ مَا بَعْدَهُ.

[البخاري: كتاب الأدب، باب تسمية الوليد، رقم: ٦٢٠٠].

٢٩٥ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ مِهْرَانَ الرَّازِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا الأَوْزَاعِيُّ، عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ: أَنَّ أَبَا هُرَيْرَةَ حَدَّثَهُمْ: أَنَّ النَّبِيَّ ﷺ قَنَتَ بَعْدَ الرَّكْعَةِ، فِي صَلاةٍ شَهْراً. إِذَا قَالَ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ» يَقُولُ فِي قُنُوتِهِ: «اللَّهُمَّ أَنْجِ الْوَلِيدَ بْنَ الْوَلِيدِ. اللَّهُمَّ نَجِّ سَلَمَةَ بْنَ هِشَامٍ. اللَّهُمَّ نَجِّ عَيَّاشَ بْنَ أَبِي رَبِيعَةَ. اللَّهُمَّ نَجِّ الْمُسْتَضْعَفِينَ مِنَ الْمُؤْمِنِينَ. اللَّهُمَّ اشْدُدْ وَطْأَتَكَ عَلَى مُضَرَ. اللَّهُمَّ اجْعَلْهَا عَلَيْهِمْ سِنِينَ كَسِنِي يُوسُفَ».

قَالَ أَبُو هُرَيْرَةَ: ثُمَّ رَأَيْتُ رَسُولَ اللَّهِ ﷺ تَرَكَ الدُّعَاءَ بَعْدُ. فَقُلْتُ: أُرَىٰ رَسُولَ اللَّهِ ﷺ قَدْ تَرَكَ الدُّعَاءَ لَهُمْ. قَالَ: فَقِيلَ: وَمَا تُرَاهُمْ قَدْ قَدِمُوا؟.

(...) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا حُسَيْنُ بْنُ مُحَمَّدٍ: حَدَّثَنَا شَيْبَانُ، عَنْ يَحْيَىٰ، عَنْ أَبِي سَلَمَةَ: أَنَّ أَبَا هُرَيْرَةَ أَخْبَرَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ بَيْنَمَا هُوَ يُصَلِّي الْعِشَاءَ إِذْ قَالَ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ» ثُمَّ قَالَ قَبْلَ أَنْ يَسْجُدَ: «اللَّهُمَّ نَجِّ عَيَّاشَ بْنَ أَبِي رَبِيعَةَ...» ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ الأَوْزَاعِيِّ، إِلَى قَوْلِهِ: «كَسِنِي يُوسُفَ»، وَلَمْ يَذْكُرْ مَا بَعْدَهُ.

[البخاري: كتاب التفسير، باب: ﴿فأولئك عسى الله أن يعفو عنهم...﴾ رقم: ٤٥٩٨].

296-(676) Abu Salama Ibn Abd Ar-Rahman narrated that he heard Abu Huraira saying: "By Allah! I would make The Prophet's prayer much closer to you". Then, he used to stand for Qunut (invoking Allah before prostration after saying: "Allah hears him who praises Him"), in the Dhuhr, Isha and Morning prayers. He used to invoke good upon believers and curse upon unbelievers.

297-(677) Anas narrated: The Messenger of Allah "Allah's blessing and peace be upon him" invoked Allah to curse the pagans who killed those (Muslims) of Bir-Ma'oona for thirty mornings. He invoked Allah against the tribes of Ra'l, Dhakwan, Lihyan and Usaiyya who disobeyed Allah and his Messenger. Anas added: On those who were killed at Bir-Ma'oona a Quranic verse was revealed which we recited and which was annulled: "Inform our people that we met our lord who got pleased with us and made us pleased".

298-(...) Muhammad reported: I asked Anas: "Did The Messenger of Allah "Allah's blessing and peace be upon him" offer Qunut in the dawn prayer?" He said: "Yes, (he did) after bowing, for a short time".

299-(...) Anas narrated: The Messenger of Allah "Allah's blessing and peace be upon him" practiced Qunut for a month in the Morning prayer, after rising from bowing, invoking evil against both (the tribes of) Ra'l and Dhakwan, and saying (concerning the tribe of Usaiyya): "(And let Your curse be upon) Usaiyya which disobeyed Allah and His Messenger".

300-(...) Anas Ibn Sirin narrated from Anas Ibn Malik that The Messenger of Allah "Allah's blessing and peace be upon him" performed Qunut for a month after (rising from) bowing in the Dawn (Fajr) prayer, invoking evil against (the tribe of) Banu Usaiyya.

301-(...) Asim narrated: I asked Anas whether the Qunut should be performed before or after bowing. He said: "(It should be done) before bowing". I said: "But, some people pretend that The Messenger of Allah "Allah's blessing and peace be upon him" performed Qunut after bowing". He said: "No doubt, The Messenger of Allah "Allah's blessing and peace be upon him" performed Qunut for a month, invoking evil against many people, who killed some of his companions, known as the Reciters".

302-(...) Asim narrated: I heard Anas Ibn Malik saying: I have never seen The Messenger of Allah "Allah's blessing and peace be upon him" much more grieved for (the loss of) a (Muslim) detachment than he was for the seventy men, who were killed on the day of (the event of) Bir-Ma'oona; and they were known as the Reciters. He kept for a month, invoking evil against their murderers.

٢٩٦ ـ (٦٧٦) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي، عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ. قَالَ: حَدَّثَنَا أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَٰنِ: أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: وَاللَّهِ، لأُقَرِّبَنَّ بِكُمْ صَلاةَ رَسُولِ اللَّهِ ﷺ، فَكَانَ أَبُو هُرَيْرَةَ يَقْنُتُ فِي الظُّهْرِ. وَالْعِشَاءِ الآخِرَةِ. وَصَلاةِ الصُّبْحِ. وَيَدْعُو لِلْمُؤْمِنِينَ، وَيَلْعَنُ الْكُفَّارَ.

[البخاري: كتاب الأذان، رقم: ٧٩٧].

٢٩٧ ـ (٦٧٧) ـ وحدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ. قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: دَعَا رَسُولُ اللَّهِ ﷺ عَلَى الَّذِينَ قَتَلُوا أَصْحَابَ بِئْرِ مَعُونَةَ ثَلاثِينَ صَبَاحاً، يَدْعُو عَلَى رِعْلٍ وَذَكْوَانَ وَلِحْيَانَ وَعُصَيَّةَ عَصَتِ اللَّهَ وَرَسُولَهُ. قَالَ أَنَسٌ: أَنْزَلَ اللَّهُ عَزَّ وَجَلَّ فِي الَّذِينَ قُتِلُوا بِبِئْرِ مَعُونَةَ قُرْآناً قَرَأْنَاهُ حَتَّى نُسِخَ بَعْدُ: أَنْ بَلِّغُوا قَوْمَنَا أَنْ قَدْ لَقِينَا رَبَّنَا، فَرَضِيَ عَنَّا وَرَضِينَا عَنْهُ.

[البخاري: كتاب المغازي، باب غزوة الرجيع ورعل...، رقم: ٤٠٩٥].

٢٩٨ ـ (...) ـ وحدّثني عَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ. قَالا: حَدَّثَنَا إِسْمَاعِيلُ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ. قَالَ: قُلْتُ لأَنَسٍ: هَلْ قَنَتَ رَسُولُ اللَّهِ ﷺ فِي صَلاةِ الصُّبْحِ؟ قَالَ: نَعَمْ. بَعْدَ الرُّكُوعِ يَسِيراً. [البخاري: كتاب الوتر، باب القنوت قبل الركوع وبعده، رقم: ١٠٠١].

٢٩٩ ـ (...) ـ وحدّثني عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ وَأَبُو كُرَيْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ عَبْدِ الأَعْلَىٰ ـ وَاللَّفْظُ لابْنِ مُعَاذٍ ـ: حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ أَبِيهِ، عَنْ أَبِي مِجْلَزٍ، عَنْ أَنَسِ بْنِ مَالِكٍ: قَنَتَ رَسُولُ اللَّهِ ﷺ شَهْراً بَعْدَ الرُّكُوعِ ـ فِي صَلاةِ الصُّبْحِ ـ يَدْعُو عَلَى رِعْلٍ وَذَكْوَانَ. وَيَقُولُ: «عُصَيَّةُ عَصَتِ اللَّهَ وَرَسُولَهُ».

[البخاري: كتاب الوتر، باب القنوت قبل الركوع وبعده، رقم: ١٠٠٣].

٣٠٠ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا بَهْزُ بْنُ أَسَدٍ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: أَخْبَرَنَا أَنَسُ بْنُ سِيرِينَ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَنَتَ شَهْراً، بَعْدَ الرُّكُوعِ فِي صَلاةِ الْفَجْرِ، يَدْعُو عَلَى بَنِي عُصَيَّةَ.

٣٠١ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالا: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ عَاصِمٍ، عَنْ أَنَسٍ؛ قَالَ: سَأَلْتُهُ عَنِ الْقُنُوتِ قَبْلَ الرُّكُوعِ، أَوْ بَعْدَ الرُّكُوعِ؟ فَقَالَ: قَبْلَ الرُّكُوعِ. قَالَ: قُلْتُ: فَإِنَّ نَاساً يَزْعُمُونَ أَنَّ رَسُولَ اللَّهِ ﷺ قَنَتَ بَعْدَ الرُّكُوعِ. فَقَالَ: إِنَّمَا قَنَتَ رَسُولُ اللَّهِ ﷺ شَهْراً يَدْعُو عَلَى أُنَاسٍ قَتَلُوا أُنَاساً مِنْ أَصْحَابِهِ. يُقَالُ لَهُمْ: الْقُرَّاءُ.

[البخاري: كتاب الوتر، باب القنوت قبل الركوع وبعده، رقم: ١٠٠٢].

٣٠٢ ـ (...) ـ حدّثنا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَاصِمٍ. قَالَ: سَمِعْتُ أَنَساً يَقُولُ: مَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ وَجَدَ عَلَى سَرِيَّةٍ مَا وَجَدَ عَلَى السَّبْعِينَ الَّذِينَ أُصِيبُوا يَوْمَ بِئْرِ مَعُونَةَ، كَانُوا يُدْعَوْنَ الْقُرَّاءَ، فَمَكَثَ شَهْراً يَدْعُو عَلَى قَتَلَتِهِمْ.

(...) The same Hadith was narrated on the authority of Asim from Anas from The Prophet "Allah's blessing and peace be upon him", with little changes in each narration.

303-(...) Anas Ibn Malik narrated that The Messenger of Allah "Allah's blessing and peace be upon him" performed Qunut for a month, invoking (Allah's) curse upon (the tribes of) Ra'l, Dhakwan and Usaiyya, which disobeyed Allah and His Messenger.

(...) The same was narrated on the authority of Musa Ibn Anas from Anas from The Prophet "Allah's blessing and peace be upon him".

304-(...) Quatada narrated from Anas that The Messenger of Allah "Allah's blessing and peace be upon him" performed Qunut for a month, invoking evil upon some of Arab tribes, and later, he abandoned that.

305-(678) Abd Ar-Rahman Ibn Abu Laila narrated from Al-Bara Ibn Azib that The Messenger of Allah "Allah's blessing and peace be upon him" used to perform Qunut in both the Morning and Evening prayers.

306-(...) Abd Ar-Rahman Ibn Abu Laila narrated from Al-Bara Ibn Azib: The Messenger of Allah "Allah's blessing and peace be upon him" performed Qunut in both the Morning and Evening prayers.

307-(679) Khufaf Ibn Ima Al-Ghifari narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said in his prayer: "O Allah! Send Your curse upon (the tribes of) Lihyan, Ra'l, Dhakwan, and Usaiyya, which disobeyed Allah and His Messenger. As for (the tribe of) Ghifar, Allah pardoned it, and as for (the tribe of) Aslam, Allah (save it and) granted peace to it".

308-(...) Khufaf Ibn Ima narrated: Once, The Messenger of Allah "Allah's blessing and peace be upon him" bowed (during the prayer). Then he raised his head (from bowing) and said: "As for (the tribe of) Ghifar, Allah has forgiven it, and as for (the tribe of) Aslam, Allah has (saved it and) granted peace to it. As for (the tribe of) Usaiyya, it disobeyed Allah and His Messenger. O Allah! Send Your curse upon (the tribes of) Banu Lihyan, Ra'l and Dhakwan". Then, he fell in prostration. Khufaf said: for that, invoking curse against the unbelievers has been authorized.

(...) The same was narrated on the authority of Khufaf Ibn Ima, but without the statement: for that, invoking curse against the unbelievers has been authorized.

(...) ـ وحدّثنا أَبُو كُرَيْبٍ: حَدَّثَنَا حَفْصٌ وَابْنُ فُضَيْلٍ. (ح) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا مَرْوَانُ، كُلُّهُمْ عَنْ عَاصِمٍ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ ﷺ، بِهٰذَا الْحَدِيثِ، يَزِيدُ بَعْضُهُمْ عَلَى بَعْضٍ.

٣٠٣ ـ (...) ـ وحدّثنا عَمْرٌو النَّاقِدُ: حَدَّثَنَا الأَسْوَدُ بْنُ عَامِرٍ: أَخْبَرَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ النَّبِيَّ ﷺ قَنَتَ شَهْراً، يَلْعَنُ رِعْلاً وَذَكْوَانَ، وَعُصَيَّةَ عَصَوُا اللَّهَ وَرَسُولَهُ.

(...) ـ وحدّثنا عَمْرٌو النَّاقِدُ: حَدَّثَنَا الأَسْوَدُ بْنُ عَامِرٍ: أَخْبَرَنَا شُعْبَةُ، عَنْ مُوسَى بْنِ أَنَسٍ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ ﷺ... بِنَحْوِهِ.

٣٠٤ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ: حَدَّثَنَا هِشَامٌ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَنَتَ شَهْراً، يَدْعُو عَلَى أَحْيَاءٍ مِنْ أَحْيَاءِ الْعَرَبِ. ثُمَّ تَرَكَهُ.

[البخاري: كتاب المغازي، باب غزوة الرجيع ورعل...، رقم: ٤٠٨٩]

٣٠٥ ـ (٦٧٨) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ. قَالا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةَ. قَالَ: سَمِعْتُ ابْنَ أَبِي لَيْلَىٰ. قَالَ: حَدَّثَنَا الْبَرَاءُ بْنُ عَازِبٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقْنُتُ فِي الصُّبْحِ وَالْمَغْرِبِ.

٣٠٦ ـ (...) ـ وحدّثنا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَىٰ، عَنِ الْبَرَاءِ. قَالَ: قَنَتَ رَسُولُ اللَّهِ ﷺ فِي الْفَجْرِ وَالْمَغْرِبِ.

٣٠٧ ـ (٦٧٩) ـ حدّثني أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرِو بْنِ سَرْحٍ الْمِصْرِيُّ. قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ، عَنِ اللَّيْثِ، عَنْ عِمْرَانَ بْنِ أَبِي أَنَسٍ، عَنْ حَنْظَلَةَ بْنِ عَلِيٍّ، عَنْ خُفَافِ بْنِ إِيمَاءٍ الْغِفَارِيِّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ، فِي صَلاةٍ: «اللَّهُمَّ الْعَنْ بَنِي لِحْيَانَ وَرِعْلاً وَذَكْوَانَ، وَعُصَيَّةَ عَصَوُا اللَّهَ وَرَسُولَهُ، غِفَارُ غَفَرَ اللَّهُ لَهَا، وَأَسْلَمُ سَالَمَهَا اللَّهُ».

٣٠٨ ـ (...) ـ وحدّثنا يَحْيَىٰ بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ. قَالَ ابْنُ أَيُّوبَ: حَدَّثَنَا إِسْمَاعِيلُ. قَالَ: أَخْبَرَنِي مُحَمَّدٌ ـ وَهُوَ ابْنُ عَمْرٍو ـ عَنْ خَالِدِ بْنِ عَبْدِ اللهِ بْنِ حَرْمَلَةَ، عَنِ الْحَارِثِ بْنِ خُفَافٍ: أَنَّهُ قَالَ: قَالَ خُفَافُ بْنُ إِيمَاءٍ: رَكَعَ رَسُولُ اللَّهِ ﷺ ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ: «غِفَارُ غَفَرَ اللَّهُ لَهَا، وَأَسْلَمُ سَالَمَهَا اللَّهُ، وَعُصَيَّةُ عَصَتِ اللَّهَ وَرَسُولَهُ. اللَّهُمَّ الْعَنْ بَنِي لِحْيَانَ، وَالْعَنْ رِعْلاً وَذَكْوَانَ» ثُمَّ وَقَعَ سَاجِداً.

قَالَ خُفَافٌ: فَجُعِلَتْ لَعْنَةُ الْكَفَرَةِ مِنْ أَجْلِ ذٰلِكَ.

(...) ـ حدّثنا يَحْيَىٰ بْنُ أَيُّوبَ: حَدَّثَنَا إِسْمَاعِيلُ. قَالَ: وَأَخْبَرَنِيهِ عَبْدُ الرَّحْمٰنِ بْنُ حَرْمَلَةَ، عَنْ حَنْظَلَةَ بْنِ عَلِيِّ بْنِ الأَسْقَعِ، عَنْ خُفَافِ بْنِ إِيمَاءٍ... بِمِثْلِهِ. إِلا أَنَّهُ لَمْ يَقُلْ: فَجُعِلَتْ لَعْنَةُ الْكَفَرَةِ مِنْ أَجْلِ ذٰلِكَ.

[55] Performing the missed (obligatory) prayer, and the desirability of hastening to offer it

309-(680) Abu Huraira narrated: When The Messenger of Allah "Allah's blessing and peace be upon him" returned from the holy battle of Khaibar, he travelled for one night. Then, when he intended to (take rest for) sleep, he descended (at some place) and said to Bilal: "Keep on guard at night for us (to tell us when the time of Fajr prayer comes)".

Bilal prayed as much as he was doomed to do, and The Messenger of Allah "Allah's blessing and peace be upon him" and his companions fell asleep. When the time of the dawn approached, Bilal reclined against the back of his mount, facing the (direction from which the) dawn (would rise). He was overwhelmed by sleep while leaning against the back of his camel. Neither The Messenger of Allah "Allah's blessing and peace be upon him", nor Bilal nor anyone of his companions got up until the sun rose upon them. The Messenger of Allah "Allah's blessing and peace be upon him" was the first of them to get up.

The Messenger of Allah "Allah's blessing and peace be upon him" was shocked and he said: "O Bilal! (What has happened?)" he said: "O Messenger of Allah! Let my father and mother be sacrificed for you! I was taken up by the same, which took up you". He (The Prophet) ordered them to drive (their mounts). They drove their mounts to some distance. Then, The Messenger of Allah "Allah's blessing and peace be upon him" offered ablution (followed by his companions), and ordered Bilal to pronounce the prayer establishment, and he led the Morning prayer with them.

When he finished the prayer he said: "Whoever forgot a certain (obligatory) prayer should offered it immediately if he remembered it, for Allah says: "and establish regulate prayer for celebrating my praise"". (Ta Ha 14) (Yunus said that Ibn Shihab recited it: "for remembrance").

310-(...) Abu Huraira narrated: Once, we descended (at some place for rest) with The Messenger of Allah "Allah's blessing and peace be upon him". We (slept and) did not get up until the sun rose. The Messenger of Allah "Allah's blessing and peace be upon him" said to us: "Let everybody of you take hold of his camel's nose string (in order to go away from this place). However, it is a place where Satan visited us". We did so. He called for water, performed ablution and offered two prostrations. Ya'qub said that he prayed two prostrations. then the prayer establishment was pronounced and he led the Morning prayer.

٥٥ ـ بَابُ قَضَاءِ الصَّلاةِ الفَائِتَةِ واسْتِحْبَابِ تَعْجِيلِ قَضَائِهَا

٣٠٩ ـ (٦٨٠) ـ حدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ التُّجِيبِيُّ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ، حِينَ قَفَلَ مِنْ غَزْوَةِ خَيْبَرَ، سَارَ لَيْلَهُ. حَتَّى إِذَا أَدْرَكَهُ الْكَرَىٰ عَرَّسَ.

وَقَالَ لِبِلالٍ: «اكْلأْ لَنَا اللَّيْلَ»، فَصَلَّى بِلالٌ مَا قُدِّرَ لَهُ. وَنَامَ رَسُولُ اللَّهِ ﷺ وَأَصْحَابُهُ. فَلَمَّا تَقَارَبَ الْفَجْرُ اسْتَنَدَ بِلالٌ إِلَى رَاحِلَتِهِ مُوَاجِهَ الْفَجْرِ. فَغَلَبَتْ بِلالاً عَيْنَاهُ وَهُوَ مُسْتَنِدٌ إِلَى رَاحِلَتِهِ، فَلَمْ يَسْتَيْقِظْ رَسُولُ اللَّهِ ﷺ وَلا بِلالٌ وَلا أَحَدٌ مِنْ أَصْحَابِهِ حَتَّى ضَرَبَتْهُمُ الشَّمْسُ.

فَكَانَ رَسُولُ اللَّهِ ﷺ أَوَّلَهُمُ اسْتِيقَاظاً، فَفَزِعَ رَسُولُ اللَّهِ ﷺ فَقَالَ: «أَيْ بِلالُ» فَقَالَ بِلالٌ: أَخَذَ بِنَفْسِي الَّذِي أَخَذَ ـ بِأَبِي أَنْتَ وَأُمِّي، يَا رَسُولَ اللَّهِ ـ بِنَفْسِكَ. قَالَ: «اقْتَادُوا» فَاقْتَادُوا رَوَاحِلَهُمْ شَيْئاً، ثُمَّ تَوَضَّأَ رَسُولُ اللَّهِ ﷺ. وَأَمَرَ بِلالاً فَأَقَامَ الصَّلاةَ. فَصَلَّى بِهِمُ الصُّبْحَ.

فَلَمَّا قَضَى الصَّلاةَ قَالَ: «مَنْ نَسِيَ الصَّلاةَ فَلْيُصَلِّهَا إِذَا ذَكَرَهَا. فَإِنَّ اللَّهَ قَالَ: أَقِمِ الصَّلاةَ لِذِكْرِي».

قَالَ يُونُسُ: وَكَانَ ابْنُ شِهَابٍ يَقْرَؤُهَا: لِلذِّكْرَىٰ.

٣١٠ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ حَاتِمٍ وَيَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ. كِلاهُمَا عَنْ يَحْيَىٰ. قَالَ ابْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ: حَدَّثَنَا يَزِيدُ بْنُ كَيْسَانَ: حَدَّثَنَا أَبُو حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ. قَالَ عَرَّسْنَا مَعَ نَبِيِّ اللَّهِ ﷺ. فَلَمْ نَسْتَيْقِظْ حَتَّى طَلَعَتِ الشَّمْسُ. فَقَالَ النَّبِيُّ ﷺ: «لِيَأْخُذْ كُلُّ رَجُلٍ بِرَأْسِ رَاحِلَتِهِ، فَإِنَّ هَذَا مَنْزِلٌ حَضَرَنَا فِيهِ الشَّيْطَانُ» قَالَ فَفَعَلْنَا. ثُمَّ دَعَا بِالْمَاءِ فَتَوَضَّأَ، ثُمَّ سَجَدَ سَجْدَتَيْنِ.. ـ وَقَالَ يَعْقُوبُ: ثُمَّ صَلَّى سَجْدَتَيْنِ ـ ثُمَّ أُقِيمَتِ الصَّلاةُ فَصَلَّى الْغَدَاةَ.

311-(681) Abu Quatada narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said addressing us: "You would travel in the evening and the night until (Allah willing) you would come to a place of water in the morning". So the people traveled, paying no attention to one another. The Messenger of Allah "Allah's blessing and peace be upon him" also traveled till it was midnight. I was by his side. The Messenger of Allah "Allah's blessing and peace be upon him" began to be overwhelmed by slumber and he leaned (to one side) of his camel. I came and supported him without awaking him till he sat poised on his mount. He went on traveling till a major part of the night was over and (he again) leaned (to one side) of his camel. I supported him without awaking him till he sat poised on his mount. Then, he traveled till the time of dawn approached. He (for the third time) leaned, and this time, he was more leaning than the two earlier times and he was about to fall down.

I came and supported him and he raised his head and asked: "Who is this?" I said: "This is Abu Quatada". He asked: "How long have you been traveling along with me as such?" I said: "I have been traveling as such since the night started". He said: "May Allah save you, as you saved His Prophet (from falling down)". Then, he asked: "Do you see that we are hidden from the people?" He asked once again: "Do you see anyone?" I said: "Here is a rider". I said once again: "Here is another rider". (I kept saying so) until we gathered together and we were seven riders.

The Messenger of Allah "Allah's blessing and peace be upon him" stepped aside of the highway and placed his head (for sleep) and said: "Keep on guard of our Prayer for us". The Messenger of Allah "Allah's blessing and peace be upon him" was the first to get up while the rays of sun were falling on his back. We got up in a state of shock. He (the Prophet) said: "Ride on". We rode on till the sun had risen high. Then, he came down from his camel and called for a jug of water, which I had with me, in which, there was little water. He performed ablution with that which was less than his usual ablutions and some water of that had been left.

He said to Abu Quatada: "Keep with you your jug of water, for it would have a great condition (out of miracle)". Then, Bilal pronounced the Prayer establishment, and The Messenger of Allah "Allah's blessing and peace be upon him" offered two Rak'as and then performed the Morning Prayer as he used to do everyday. Then, The Messenger of Allah "Allah's blessing and peace be upon him" rode on and we rode with him. Some of us whispered to the others saying: "How would the expiation be for our negligence in our Prayers?" Upon this he (the Prophet) asked: "Isn't there

٣١١ ـ (٦٨١) ـ وحدّثنا شَيْبَانُ بْنُ فَرُّوخ: حَدَّثَنَا سُلَيْمَانُ ـ يَعْنِي ابْنَ الْمُغِيرَةِ ـ: حَدَّثَنَا ثَابِتٌ، عَنْ عَبْدِ اللَّهِ بْنِ رَبَاحٍ، عَنْ أَبِي قَتَادَةَ؛ قَالَ: خَطَبَنَا رَسُولُ اللَّهِ ﷺ فَقَالَ: «إِنَّكُمْ تَسِيرُونَ عَشِيَّتَكُمْ وَلَيْلَتَكُمْ، وَتَأْتُونَ الْمَاءَ، إِنْ شَاءَ اللَّهُ، غَداً»، فَانْطَلَقَ النَّاسُ لا يَلْوِي أَحَدٌ عَلَى أَحَدٍ.

قَالَ أَبُو قَتَادَةَ: فَبَيْنَمَا رَسُولُ اللَّه ﷺ يَسِيرُ حَتَّى ابْهَارَّ اللَّيْلُ وَأَنَا إِلَى جَنْبِهِ. قَالَ: فَنَعَسَ رَسُولُ اللَّهِ ﷺ، فَمَالَ عَنْ رَاحِلَتِهِ. فَأَتَيْتُهُ فَدَعَمْتُهُ ـ مِنْ غَيْرِ أَنْ أُوقِظَهُ ـ حَتَّى اعْتَدَلَ عَلَى رَاحِلَتِهِ. قَالَ: ثُمَّ سَارَ حَتَّى تَهَوَّرَ اللَّيْلُ مَالَ عَنْ رَاحِلَتِهِ. قَالَ: فَدَعَمْتُهُ ـ مِنْ غَيْرِ أَنْ أُوقِظَهُ ـ حَتَّى اعْتَدَلَ عَلَىٰ رَاحِلَتِهِ. قَالَ: ثُمَّ سَارَ حَتَّىٰ إِذَا كَانَ مِنْ آخِرِ السَّحَرِ مَالَ مَيْلَةً هِيَ أَشَدُّ مِنَ الْمَيْلَتَيْنِ الأُولَيَيْنِ. حَتَّى كَادَ يَنْجَفِلُ، فَأَتَيْتُهُ فَدَعَمْتُهُ، فَرَفَعَ رَأْسَهُ فَقَالَ: «مَنْ هَٰذَا؟» قُلْتُ: أَبُو قَتَادَةَ. قَالَ: «مَتَى كَانَ هَٰذَا مَسِيرَكَ مِنِّي؟» قُلْتُ: مَا زَالَ هَٰذَا مَسِيرِي مُنْذُ اللَّيْلَة. قَالَ: «حَفِظَكَ اللَّهُ بِمَا حَفِظْتَ بِهِ نَبِيَّهُ» ثُمَّ قَالَ: «هَلْ تَرَانَا نَخْفَىٰ عَلَى النَّاسِ؟» ثُمَّ قَالَ: «هَلْ تَرَىٰ مِنْ أَحَدٍ؟» قُلْتُ: هَٰذَا رَاكِبٌ. ثُمَّ قُلْتُ: هَٰذَا رَاكِبٌ آخَرُ. حَتَّى اجْتَمَعْنَا فَكُنَّا سَبْعَةَ رَكْبٍ. قَالَ: فَمَالَ رَسُولُ اللَّهِ ﷺ عَنِ الطَّرِيقِ. فَوَضَعَ رَأْسَهُ. ثُمَّ قَالَ: «احْفَظُوا عَلَيْنَا صَلاتَنَا».

فَكَانَ أَوَّلَ مَنِ اسْتَيْقَظَ رَسُولُ اللَّهِ ﷺ وَالشَّمْسُ فِي ظَهْرِهِ. قَالَ: فَقُمْنَا فَزِعِينَ. ثُمَّ قَالَ: «ارْكَبُوا» فَرَكِبْنَا، فَسِرْنَا، حَتَّى إِذَا ارْتَفَعَتِ الشَّمْسُ نَزَلَ، ثُمَّ دَعَا بِمِيضَأَةٍ كَانَتْ مَعِي فِيهَا شَيْءٌ مِنْ مَاءٍ. قَالَ: فَتَوَضَّأَ مِنْهَا وُضُوءاً دُونَ وُضُوءٍ. قَالَ: وَبَقِيَ فِيهَا شَيْءٌ مِنْ مَاءٍ،

ثُمَّ قَالَ لأَبِي قَتَادَةَ: «احْفَظْ عَلَيْنَا مِيضَأَتَكَ، فَسَيَكُونُ لَهَا نَبَأٌ» ثُمَّ أَذَّنَ بِلالٌ بِالصَّلاةِ. فَصَلَّى رَسُولُ اللَّهِ ﷺ رَكْعَتَيْنِ. ثُمَّ صَلَّى الْغَدَاةَ فَصَنَعَ كَمَا كَانَ يَصْنَعُ كُلَّ يَوْمٍ. قَالَ: وَرَكِبَ رَسُولُ اللَّهِ ﷺ وَرَكِبْنَا مَعَهُ. قَالَ: فَجَعَلَ بَعْضُنَا يَهْمِسُ إِلَىٰ بَعْضٍ: مَا كَفَّارَةُ مَا صَنَعْنَا بِتَفْرِيطِنَا فِي صَلاتِنَا؟

in me a good pattern for you? There is no negligence in sleeping, the (true) negligence accounts for the fact that one would not perform the Prayer (intentionally) till the time of the next Prayer comes. He who did so (i.e. neglected the Prayer because of sleep or other unavoidable circumstances) should perform the Prayer when he remembers it, and on the next day he should offer it at its prescribed time".

He (the Prophet) asked: "What do you think the people would have done (at this hour)? In the morning, they would have found their Prophet missing from among them and then Abu Bakr and Umar would have told them that the Messenger of Allah "Allah's blessing and peace be upon him" must be behind you, for he cannot leave you behind (him), but the people said: The Messenger of Allah "Allah's blessing and peace be upon him" is ahead of you. So, if you had obeyed Abu Bakr and Umar, you would have been on the right path".

We proceeded on till we came up to the people (behind whom we had been). (Sometime later) the day rose enough, and everything became hot. They (the Companions) said: "O Messenger of Allah! We are dying of thirst". Upon this he said: "No destruction could befall you". He said once again: "Bring that small cup of mine". Then, he asked for the jug of water to be brought to him. The Messenger of Allah "Allah's blessing and peace be upon him" started to pour water (in that small cup) and Abu Quatada would present to them to drink. When the people saw that there was (a little) water in the jug, they fell upon it. Upon this the Messenger of Allah "Allah's blessing and peace be upon him" said: "Behave well! The water is (sufficient) to satisfy all of you".

Then they (the Companions) began to get (their shares of) water quietly, and the Messenger of Allah "Allah's blessing and peace be upon him" began to fill (the cup), and I began to serve them till no one was left except for the Messenger of Allah "Allah's blessing and peace be upon him" and I. He filled (the cup) with water and said to me: "Drink it". I said: "O Messenger of Allah! I am not to drink till you do". he said: "The server of the people is the last to drink". I drank and the Messenger of Allah "Allah's blessing and peace be upon him" also drank, and the people came to the place of water very happy and satisfied.

Abdullah Ibn Rabah said: I was narrating this Hadith in the great mosque, when Imran Ibn Husain said: "O young man! pay attention to what you are telling, for I was also one of the riders on that night". I said: "It is for this reason that you must know this Hadith well". He asked: "Who are you?" I said: "I am one of the Ansar". He said: "You should

ثُمَّ قَالَ: «أَمَالَكُمْ فِيَّ أُسْوَةٌ؟» ثُمَّ قَالَ: «أَمَا إِنَّهُ لَيْسَ فِي النَّوْمِ تَفْرِيطٌ، إِنَّمَا التَّفْرِيطُ عَلَى مَنْ لَمْ يُصَلِّ الصَّلاةَ حَتَّى يَجِيءَ وَقْتُ الصَّلاةِ الأُخْرَىٰ، فَمَنْ فَعَلَ ذَلِكَ فَلْيُصَلِّهَا حِينَ يَنْتَبِهُ لَهَا، فَإِذَا كَانَ الْغَدُ فَلْيُصَلِّهَا عِنْدَ وَقْتِهَا».

ثُمَّ قَالَ: «مَا تَرَوْنَ النَّاسَ صَنَعُوا؟» قَالَ: ثُمَّ قَالَ: «أَصْبَحَ النَّاسُ فَقَدُوا نَبِيَّهُمْ. فَقَالَ أَبُو بَكْرٍ وَعُمَرُ: رَسُولُ اللَّهِ ﷺ بَعْدَكُمْ، لَمْ يَكُنْ لِيُخَلِّفَكُمْ.

وَقَالَ النَّاسُ: إِنَّ رَسُولَ اللَّهِ ﷺ بَيْنَ أَيْدِيكُمْ، فَإِنْ يُطِيعُوا أَبَا بَكْرٍ وَعُمَرَ يَرْشُدُوا».

قَالَ: فَانْتَهَيْنَا إِلَى النَّاسِ حِينَ امْتَدَّ النَّهَارُ وَحَمِيَ كُلُّ شَيْءٍ. وَهُمْ يَقُولُونَ: يَا رَسُولَ اللَّهِ، هَلَكْنَا. عَطِشْنَا. فَقَالَ: «لا هُلْكَ عَلَيْكُمْ» ثُمَّ قَالَ: «أَطْلِقُوا لِي غُمَرِي» قَالَ: وَدَعَا بِالْمِيضَأَةِ.

فَجَعَلَ رَسُولُ اللَّهِ ﷺ يَصُبُّ وَأَبُو قَتَادَةَ يَسْقِيهِم. فَلَمْ يَعْدُ أَنْ رَأَى النَّاسُ مَاءً فِي الْمِيضَأَةِ تَكَابُّوا عَلَيْهَا. فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَحْسِنُوا الْمَلأَ. كُلُّكُمْ سَيَرْوَى» قَالَ: فَفَعَلُوا، فَجَعَلَ رَسُولُ اللَّهِ ﷺ يَصُبُّ وَأَسْقِيهِمْ. حَتَّىٰ مَا بَقِيَ غَيْرِي وَغَيْرُ رَسُولِ اللَّهِ ﷺ.

قَالَ: ثُمَّ صَبَّ رَسُولُ اللَّهِ ﷺ فَقَالَ لِي: «اشْرَبْ» فَقُلْتُ: لا أَشْرَبُ حَتَّى تَشْرَبَ يَا رَسُولَ اللَّهِ. قَالَ: «إِنَّ سَاقِيَ الْقَوْمِ آخِرُهُمْ شُرْباً» قَالَ: فَشَرِبْتُ. وَشَرِبَ رَسُولُ اللَّهِ ﷺ. قَالَ: فَأَتَى النَّاسُ الْمَاءَ جَامِّينَ رِوَاءً.

قَالَ: فَقَالَ عَبْدُ اللَّهِ بْنُ رَبَاحٍ: إِنِّي لأُحَدِّثُ هَذَا الْحَدِيثَ فِي مَسْجِدِ الْجَامِعِ.

إِذْ قَالَ عِمْرَانُ بْنُ حُصَيْنٍ: انْظُرْ أَيُّهَا الْفَتَىٰ كَيْفَ تُحَدِّثُ. فَإِنِّي أَحَدُ الرَّكْبِ تِلْكَ اللَّيْلَةَ. قَالَ: قُلْتُ: فَأَنْتَ أَعْلَمُ بِالْحَدِيثِ. فَقَالَ: مِمَّنْ أَنْتَ؟ قُلْتُ: مِنَ الأَنْصَارِ. قَالَ: حَدِّثْ فَأَنْتُمْ أَعْلَمُ بِحَدِيثِكُمْ. قَالَ: فَحَدَّثْتُ الْقَوْمَ، فَقَالَ عِمْرَانُ: لَقَدْ شَهِدْتُ

narrate (it), for you know your Hadith better". I narrated it to the people. Imran said: "I also attended that night, but I do not know anyone else who kept it so well as you have kept it".

312-(682) Imran Ibn Husain narrated: I was with the Messenger of Allah "Allah's blessing and peace be upon him" in a journey. We traveled along the whole night, and when it was about to dawn, we got down for rest, and we were overpowered (by sleep) till the sun rose. Abu Bakr was the first to wake among us, and we used not to awake the Messenger of Allah "Allah's blessing and peace be upon him" from his sleep, in order to give him the opportunity to wake up (according to his own will). Then, Umar woke up. He stood by the side of the Messenger of Allah "Allah's blessing and peace be upon him" and recited Takbir loudly till the Messenger of Allah "Allah's blessing and peace be upon him" woke up.

When he rose up his head, he saw that the sun shone. He said: "Proceed on". He traveled along with us till the sun became bright. He dismounted and led us in the Morning Prayer. A person, however, remained away from the people and did not perform the Prayer along with us. After having completed the Prayer, the Messenger of Allah "Allah's blessing and peace be upon him" asked him: "O so-and-so! What did prevent you from offering the Prayer with us?" He said: "O Messenger of Allah! I am in a state of ceremonial impurity (after a wet dream)". The Messenger of Allah "Allah's blessing and peace be upon him" ordered him to perform Tayammum with dust and offer the Prayer.

He ordered me to go ahead immediately along with other riders to find out water, for we were very thirsty. We were traveling when we came across a woman who was sitting (on a camel) with her legs hanging over two leather water skins. We asked her: "How far could water be found?" She said: "Far, very far, very far. You cannot get water". We asked: "How long is the distance between (the houses of) your family and water?" She said: "It is (as long as covered in) a day and night". We said to her: "You should go to the Messenger of Allah "Allah's blessing and peace be upon him"". She asked: "Who is the Messenger of Allah?" However, we could be able to bring her to the Messenger of Allah "Allah's blessing and peace be upon him" who asked her (about water), and she informed him the same as she had told us and added that she was a widow having orphan children.

He ordered that her camel should be made to kneel down and he gargled in the openings (of her leather water skins). The camel was then raised up and we all, forty thirsty men, drank water till we were completely satisfied. We filled all leather water skins we had with us and we washed our

تِلْكَ اللَّيْلَةَ وَمَا شَعَرْتُ أَنَّ أَحَداً حَفِظَهُ كَمَا حَفِظْتُهُ.

٣١٢ ـ (٦٨٢) ـ وحدّثني أَحْمَدُ بْنُ سَعِيدِ بْنِ صَخْرٍ الدَّارِمِيُّ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عَبْدِ الْمَجِيدِ: حَدَّثَنَا سَلْمُ بْنُ زَرِيرٍ الْعُطَارِدِيُّ. قَالَ: سَمِعْتُ أَبَا رَجَاءٍ الْعُطَارِدِيَّ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ. قَالَ: كُنْتُ مَعَ نَبِيِّ اللَّهِ ﷺ فِي مَسِيرٍ لَهُ، فَأَدْلَجْنَا لَيْلَتَنَا حَتَّى إِذَا كَانَ فِي وَجْهِ الصُّبْحِ عَرَّسْنَا، فَغَلَبَتْنَا أَعْيُنُنَا حَتَّى بَزَغَتِ الشَّمْسُ. قَالَ: فَكَانَ أَوَّلَ مَنِ اسْتَيْقَظَ مِنَّا أَبُو بَكْرٍ. وَكُنَّا لاَ نُوقِظُ نَبِيَّ اللَّهِ ﷺ مِنْ مَنَامِهِ إِذَا نَامَ حَتَّى يَسْتَيْقِظَ. ثُمَّ اسْتَيْقَظَ عُمَرُ، فَقَامَ عِنْدَ نَبِيِّ اللَّهِ ﷺ.

فَجَعَلَ يُكَبِّرُ وَيَرْفَعُ صَوْتَهُ بِالتَّكْبِيرِ. حَتَّى اسْتَيْقَظَ رَسُولُ اللَّهِ ﷺ، فَلَمَّا رَفَعَ رَأْسَهُ وَرَأَى الشَّمْسَ قَدْ بَزَغَتْ قَالَ: «ارْتَحِلُوا» فَسَارَ بِنَا. حَتَّى إِذَا ابْيَضَّتِ الشَّمْسُ نَزَلَ فَصَلَّى بِنَا الْغَدَاةَ، فَاعْتَزَلَ رَجُلٌ مِنَ الْقَوْمِ لَمْ يُصَلِّ مَعَنَا، فَلَمَّا انْصَرَفَ قَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «يَا فُلاَنُ، مَا مَنَعَكَ أَنْ تُصَلِّيَ مَعَنَا؟» قَالَ: يَا نَبِيَّ اللَّهِ، أَصَابَتْنِي جَنَابَةٌ، فَأَمَرَهُ رَسُولُ اللَّهِ ﷺ فَتَيَمَّمَ بِالصَّعِيدِ، فَصَلَّى.

ثُمَّ عَجَّلَنِي، فِي رَكْبٍ بَيْنَ يَدَيْهِ، نَطْلُبُ الْمَاءَ. وَقَدْ عَطِشْنَا عَطَشاً شَدِيداً. فَبَيْنَمَا نَحْنُ نَسِيرُ إِذَا نَحْنُ بِامْرَأَةٍ سَادِلَةٍ رِجْلَيْهَا بَيْنَ مَزَادَتَيْنِ، فَقُلْنَا لَهَا: أَيْنَ الْمَاءُ؟ قَالَتْ: أَيْهَاهْ أَيْهَاهْ. لاَ مَاءَ لَكُمْ. قُلْنَا: فَكَمْ بَيْنَ أَهْلِكِ وَبَيْنَ الْمَاءِ؟ قَالَتْ: مَسِيرَةُ يَوْمٍ وَلَيْلَةٍ. قُلْنَا: انْطَلِقِي إِلَى رَسُولِ اللَّهِ ﷺ. قَالَتْ: وَمَا رَسُولُ اللَّهِ؟ فَلَمْ نُمَلِّكْهَا مِنْ أَمْرِهَا شَيْئاً حَتَّى انْطَلَقْنَا بِهَا. فَاسْتَقْبَلْنَا بِهَا رَسُولَ اللَّهِ ﷺ، فَسَأَلَهَا فَأَخْبَرَتْهُ مِثْلَ الَّذِي أَخْبَرَتْنَا. وَأَخْبَرَتْهُ أَنَّهَا مُوتِمَةٌ ـ لَهَا صِبْيَانٌ أَيْتَامٌ ـ فَأَمَرَ بِرَاوِيَتِهَا، فَأُنِيخَتْ، فَمَجَّ فِي الْعَزْلاَوَيْنِ الْعُلْيَاوَيْنِ ثُمَّ بَعَثَ بِرَاوِيَتِهَا، فَشَرِبْنَا. وَنَحْنُ أَرْبَعُونَ رَجُلاً عِطَاشٌ حَتَّى رَوِينَا، وَمَلأْنَا كُلَّ قِرْبَةٍ مَعَنَا وَإِدَاوَةٍ. وَغَسَّلْنَا صَاحِبَنَا. غَيْرَ أَنَّا لَمْ نَسْقِ بَعِيراً. وَهِيَ تَكَادُ تَنْضَرِجُ مِنَ الْمَاءِ ـ يَعْنِي الْمَزَادَتَيْنِ ـ.

ثُمَّ قَالَ: «هَاتُوا مَا كَانَ عِنْدَكُمْ» فَجَمَعْنَا لَهَا مِنْ كِسَرٍ وَتَمْرٍ. وَصَرَّ لَهَا صُرَّةً.

companion (who was in a state of ceremonial impurity), but we made no camel drink, and they (the leather water skins) were about to burst (because of excessive water). Then, he said: "Bring whatever you have with you". So we collected the fragments (of food) and dates, which we packed up in a bundle, and said to her: "Take it away. This is for your children, and you should know that we decreased nothing from your water".

When she returned to her family, she said: "No doubt, I have met the greatest magician from amongst the human beings, or (it must be that) he is a Prophet, as he claims to be". Then, she related (to them) what had happened and Allah guided those people (to the right path) through that woman. She embraced Islam, and so did the people.

(...)Imran Ibn Husain narrated: Once, we were in the company of The Messenger of Allah "Allah's blessing and peace be upon him" in a journey. We travelled throughout the night until there came the end of the night, a short while before dawn, we lay down (to take rest), in such a way as nothing is sweeter for a traveller than it. Nothing awakened us but the heat of the sun. (Then, he narrated the whole Hadith, which is like the same previous narration. But here he added): When Umar Ibn Al-Khattab woke up, he saw what had happened to the people. And he was a big-bellied and strong-built man. He recited Takbir loudly till The Messenger of Allah "Allah's blessing and peace be upon him" woke up by the loudness of his voice in Takbir. When The Messenger of Allah "Allah's blessing and peace be upon him" got up, the people complained to him what had happened. Upon this The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no harm; you'd better proceed on". (and he narrated the (remaining of the) Hadith).

313-(683) Abu Quatada narrated that whenever The Messenger of Allah "Allah's blessing and peace be upon him" was in a journey and dismounted for rest at night, he would lie down on his right side, and whenever he lay down for rest before the dawn, he would stretch his forearm and place his head over his palm.

314-(684) Anas Ibn Malik narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who forgets a certain (obligatory) prayer, should offer it immediately when he remembers it, and there is no compensation for it except that (performing)". Quatada commented (quoting Allah's saying): "And establish the regulate prayers for celebrating My praises".

فَقَال لَهَا: «اذْهَبِي فَأَطْعِمِي هَذَا عِيَالَكِ، وَاعْلَمِي أَنَّا لَمْ نَرْزَأْ مِنْ مَائِكِ» فَلَمَّا أَتَتْ أَهْلَهَا قَالَتْ: لَقَدْ لَقِيتُ أَسْحَرَ الْبَشَرِ، أَوْ إِنَّهُ لَنَبِيٌّ كَمَا زَعَمَ. كَانَ مِنْ أَمْرِهِ ذَيْتَ وَذَيْتَ، فَهَدَى اللَّهُ ذَاكَ الصِّرْمَ بِتِلْكَ الْمَرْأَةِ، فَأَسْلَمَتْ وَأَسْلَمُوا.

[البخاري: كتاب المناقب، باب علامات النبوة في الإسلام، رقم: ٣٥٧١].

(...) ـ **حدّثنا** إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا النَّضْرُ بْنُ شُمَيْلٍ: حَدَّثَنَا عَوْفُ بْنُ أَبِي جَمِيلَةَ الأَعْرَابِيُّ، عَنْ أَبِي رَجَاءٍ الْعُطَارِدِيِّ، عَنْ عِمْرَانَ بْنِ الْحُصَيْنِ؛ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي سَفَرٍ، فَسَرَيْنَا لَيْلَةً. حَتَّى إِذَا كَانَ مِنْ آخِرِ اللَّيْلِ ـ قُبَيْلَ الصُّبْحِ ـ وَقَعْنَا تِلْكَ الْوَقْعَةَ الَّتِي لاَ وَقْعَةَ عِنْدَ الْمُسَافِرِ أَحْلَىٰ مِنْهَا، فَمَا أَيْقَظَنَا إِلاَّ حَرُّ الشَّمْسِ... وَسَاقَ الْحَدِيثَ بِنَحْوِ حَدِيثِ سَلْمِ بْنِ زَرِيرٍ. وَزَادَ وَنَقَصَ. وَقَالَ فِي الْحَدِيثِ: فَلَمَّا اسْتَيْقَظَ عُمَرُ بْنُ الْخَطَّابِ وَرَأَى مَا أَصَابَ النَّاسَ ـ وَكَانَ أَجْوَفَ جَلِيداً ـ فَكَبَّرَ وَرَفَعَ صَوْتَهُ بِالتَّكْبِيرِ. حَتَّى اسْتَيْقَظَ رَسُولُ اللَّهِ ﷺ لِشِدَّةِ صَوْتِهِ بِالتَّكْبِيرِ، فَلَمَّا اسْتَيْقَظَ رَسُولُ اللَّهِ ﷺ شَكَوْا إِلَيْهِ الَّذِي أَصَابَهُمْ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لاَ ضَيْرَ. ارْتَحِلُوا»... وَاقْتَصَّ الْحَدِيثَ.

٣١٣ ـ (٦٨٣) ـ حدّثني إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ حُمَيْدٍ، عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ رَبَاحٍ، عَنْ أَبِي قَتَادَةَ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا كَانَ فِي سَفَرٍ، فَعَرَّسَ بِلَيْلٍ، اضْطَجَعَ عَلَى يَمِينِهِ، وَإِذَا عَرَّسَ قُبَيْلَ الصُّبْحِ، نَصَبَ ذِرَاعَهُ، وَوَضَعَ رَأْسَهُ عَلَى كَفِّهِ.

٣١٤ ـ (٦٨٤) ـ حدّثنا هَدَّابُ بْنُ خَالِدٍ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ نَسِيَ صَلاَةً فَلْيُصَلِّهَا إِذَا ذَكَرَهَا، لاَ كَفَّارَةَ لَهَا إِلاَّ ذَلِكَ».

قَالَ قَتَادَةُ: ﴿وَأَقِمِ ٱلصَّلَوٰةَ لِذِكۡرِيٓ﴾ [طه: ١٤].

[البخاري: كتاب مواقيت الصلاة، باب من نسي صلاة فليصل إذا ذكرها...، رقم: ٥٩٧].

(...) The same was narrated on the authority of Abu Awana from Quatada from Anas Ibn Malik from The Prophet "Allah's blessing and peace be upon him", without mentioning (the statement): "and there is no compensation for it except for that".

315-(...) Anas Ibn Malik narrated that The Prophet of Allah "Allah's blessing and peace be upon him" said: "Whoever forgot a certain (obligatory) prayer or slept without performing it, then, the compensation for it is to offer it immediately in case he remembered it".

316-(...) Anas Ibn Malik narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever failed to offer a certain (obligatory) prayer, because of sleep or forgetting, should perform it immediately if he remembered it, for Allah says: "And establish the regulate prayers for celebrating My praises"".

(...) ـ وحدّثناه يَحْيَىٰ بْنُ يَحْيَىٰ، وَسَعِيدُ بْنُ مَنْصُورٍ، وَقُتَيْبَةُ بْنُ سَعِيدٍ، جَمِيعاً عَنْ أَبِي عَوَانَةَ، عَنْ قَتَادَةَ عَنْ أَنَسٍ، عَنِ النَّبِيِّ ﷺ. وَلَمْ يَذْكُرْ: «لاَ كَفَّارَةَ لَهَا إِلاَّ ذٰلِكَ».

٣١٥ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الأَعْلَىٰ: حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: قَالَ نَبِيُّ اللّٰهِ ﷺ: «مَنْ نَسِيَ صَلاَةً أَوْ نَامَ عَنْهَا، فَكَفَّارَتُهَا أَنْ يُصَلِّيَهَا إِذَا ذَكَرَهَا».

٣١٦ ـ (...) ـ وحدّثنا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنِي أَبِي: حَدَّثَنَا الْمُثَنَّىٰ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: قَالَ رَسُولُ اللّٰهِ ﷺ: «إِذَا رَقَدَ أَحَدُكُمْ عَنِ الصَّلاَةِ أَوْ غَفَلَ عَنْهَا، فَلْيُصَلِّهَا إِذَا ذَكَرَهَا، فَإِنَّ اللّٰهَ يَقُولُ: ﴿وَأَقِمِ ٱلصَّلَوٰةَ لِذِكۡرِىٓ﴾ [طه: ١٤]».

(6) The Book Of Travellers' Prayer And Shortening It

[1] The prayer of the travellers and shortening it

1-(685) A'isha narrated: When the prayer was enjoined, it was of two Rak'as only (in every prayer) whether in residence or on journey. Then the prayers offered on journey remained the same, but the Rak'as of the prayers in residence (for non-travellers) were increased.

2-(...) Urwa Ibn Az-Zubair narrated that A'isha, the wife of The Prophet "Allah's blessing and peace be upon him" said: When Allah enjoined the prayer, it was of two Rak'as. Then, He completed it in residence, and the prayer on journey remained as it was enjoined at first.

3-(...) Urwa narrated that A'isha told that when the prayer was enjoined at first, it was of two Rak'as. The prayer on journey remained the same, while the prayer in residence was completed. Az-Zuhri said: I asked Urwa: "Then, why did A'isha use to complete the prayer on journey?" he said: "She interpreted the matter as Uthman did".

4-(686) Ya'li Ibn Umaiyya narrated: I said to Umar Ibn Al-Khattab: "(Allah said): "When ye travel through the earth, there is no blame on you if ye shorten your prayers, for fear the Unbelievers may attack you: for the Unbelievers are unto you open enemies". (Women 101) and now the people became safe". He said: "Indeed, I considered that which you consider, about which I asked The Messenger of Allah "Allah's blessing and peace be upon him", who said: "It is a charity, which Allah has bestowed upon you; and you should accept His charity"".

(...) Ya'li Ibn Umaiyya narrated: I said to Umar Ibn Al-Khattab...(and mentioned a Hadith like that transmitted by Ibn Idris).

5-(687) Ibn Abbas narrated: Allah has enjoined the prayer through the tongue of your Prophet as four Rak'as in residence, two Rak'as on journey, and one Rak'a in the state of fear.

6-(...) Ibn Abbas narrated: Allah has enjoined the prayer through the tongue of your Prophet as two Rak'as for the traveller, four Rak'as for the resident, and one Rak'a in the state of fear.

7-(688) Quatada narrated from Musa Ibn Salama Al-Hudhali: I asked Ibn Abbas: "How much would I pray if I am in Mecca, in case I do not pray with the imam?" he said: "Two Rak'as, according to the tradition of Abu Al-Qasim (The Prophet) "Allah's blessing and peace be upon him"".

٦ ـ كِتَابُ صَلاةِ المُسَافِرِينَ وقَصْرِهَا

١ ـ بابُ صَلاةِ المُسافِرِينَ وقَصْرِهَا

١ ـ (٦٨٥) ـ حدّثنا يَحْيَى بْنُ يَحْيَى. قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ: أَنَّهَا قَالَتْ: فُرِضَتِ الصَّلاةُ رَكْعَتَيْنِ رَكْعَتَيْنِ، فِي الْحَضَرِ وَالسَّفَرِ، فَأُقِرَّتْ صَلاةُ السَّفَرِ وَزِيدَ فِي صَلاةِ الْحَضَرِ.

[البخاري: كتاب الصلاة، باب كيف فرضت الصلوات في الإسراء، رقم: ٣٥٠].

٢ ـ (...) ـ وحدّثني أَبُو الطَّاهِرِ وَحَرْمَلَةُ بْنُ يَحْيَى. قَالاَ: حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ. قَالَ: حَدَّثَنِي عُرْوَةُ بْنُ الزُّبَيْرِ: أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ قَالَتْ: فَرَضَ اللَّهُ الصَّلاةَ، حِينَ فَرَضَهَا، رَكْعَتَيْنِ، ثُمَّ أَتَمَّهَا فِي الْحَضَرِ، فَأُقِرَّتْ صَلاةُ السَّفَرِ عَلَى الْفَرِيضَةِ الأُولَىٰ.

٣ ـ (...) ـ وحدّثني عَلِيُّ بْنُ خَشْرَمٍ: أَخْبَرَنَا ابْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: أَنَّ الصَّلاةَ أَوَّلَ مَا فُرِضَتْ رَكْعَتَيْنِ، فَأُقِرَّتْ صَلاةُ السَّفَرِ وَأُتِمَّتْ صَلاةُ الْحَضَرِ.

قَالَ الزُّهْرِيُّ: فَقُلْتُ لِعُرْوَةَ: مَا بَالُ عَائِشَةَ تُتِمُّ فِي السَّفَرِ؟ قَالَ: إِنَّهَا تَأَوَّلَتْ كَمَا تَأَوَّلَ عُثْمَانُ.

[البخاري: كتاب تقصير الصلاة، باب يقصر إذا خرج من موضعه، رقم: ١٠٩٠].

٤ ـ (٦٨٦) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ وَزُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ ـ قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ الآخَرُونَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ ـ عَنِ ابْنِ جُرَيْجٍ، عَنِ ابْنِ أَبِي عَمَّارٍ، عَنْ عَبْدِ اللَّهِ بْنِ بَابَيْهِ، عَنْ يَعْلَى بْنِ أُمَيَّةَ؛ قَالَ: قُلْتُ لِعُمَرَ بْنِ الْخَطَّابِ: ﴿فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَقْصُرُوا مِنَ الصَّلَوٰةِ إِنْ خِفْتُمْ أَن يَفْتِنَكُمُ الَّذِينَ كَفَرُوٓا﴾ [النساء: ١٠١] فَقَدْ أَمِنَ النَّاسُ! فَقَالَ: عَجِبْتُ مِمَّا عَجِبْتَ مِنْهُ، فَسَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنْ ذَلِكَ. فَقَالَ: «صَدَقَةٌ تَصَدَّقَ اللَّهُ بِهَا عَلَيْكُمْ، فَاقْبَلُوا صَدَقَتَهُ».

(...) ـ وحدّثنا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ: حَدَّثَنَا يَحْيَىٰ عَنِ ابْنِ جُرَيْجٍ. قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمٰنِ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي عَمَّارٍ، عَنْ عَبْدِ اللَّهِ بْنِ بَابَيْهِ، عَنْ يَعْلَىٰ بْنِ أُمَيَّةَ؛ قَالَ: قُلْتُ لِعُمَرَ بْنِ الْخَطَّابِ... بِمِثْلِ حَدِيثِ ابْنِ إِدْرِيسَ.

٥ ـ (٦٨٧) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ وَسَعِيدُ بْنُ مَنْصُورٍ وَأَبُو الرَّبِيعِ وَقُتَيْبَةُ بْنُ سَعِيدٍ ـ قَالَ يَحْيَىٰ: أَخْبَرَنَا. وَقَالَ الآخَرُونَ: حَدَّثَنَا أَبُو عَوَانَةَ ـ عَنْ بُكَيْرِ بْنِ الأَخْنَسِ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: فَرَضَ اللَّهُ الصَّلاةَ عَلَى لِسَانِ نَبِيِّكُمْ ﷺ فِي الْحَضَرِ أَرْبَعاً، وَفِي السَّفَرِ رَكْعَتَيْنِ، وَفِي الْخَوْفِ رَكْعَةً.

٦ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ. جَمِيعاً عَنِ الْقَاسِمِ بْنِ مَالِكٍ. قَالَ عَمْرٌو: حَدَّثَنَا قَاسِمُ بْنُ مَالِكٍ الْمُزَنِيُّ: حَدَّثَنَا أَيُّوبُ بْنُ عَائِذٍ الطَّائِيُّ، عَنْ بُكَيْرِ بْنِ الأَخْنَسِ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: إِنَّ اللَّهَ فَرَضَ الصَّلاةَ عَلَى لِسَانِ نَبِيِّكُمْ ﷺ: عَلَى الْمُسَافِرِ رَكْعَتَيْنِ، وَعَلَى الْمُقِيمِ أَرْبَعاً، وَفِي الْخَوْفِ رَكْعَةً.

٧ ـ (٦٨٨) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا

(...) The same was narrated on the authority of Quatada, with the same chain of transmitters.

8-(689) Isa Ibn Hafs Ibn Asim Ibn Umar Ibn Al-Khattab narrated from his father: I accompanied Ibn Umar on the way to Mecca and he led us in a two-Rak'a prayer for the noon (Dhuhr) prayer. Then, he went forward and we too went with him to a place where he dismounted and sat and we sat with him. He cast a glance over the side where he offered prayer and saw people standing. He asked: "What are they doing?" I said: "They are glorifying Allah (i.e. offering the Sunna prayer)". He said: "Had I done so, I would have rather completed my (obligatory) prayer. O my nephew! I accompanied the Messenger of Allah "Allah's blessing and peace be upon him" on a journey, and he made no addition to two Rak'as, until Allah caused him to die. Then, I accompanied Abu Bakr who added nothing to two Rak'as until Allah caused him to die. Then, I accompanied Umar who added nothing to two Rak'as until Allah caused him to die. Then, I accompanied Uthman who added nothing to two Rak'as until Allah caused him to die. Indeed, Allah said: " Verily in the Messenger of Allah you have a good pattern"". (The Confederates "Al-Ahzab" 21)

9-(...) Hafs Ibn Asim narrated: Once, I became ill, and Ibn Umar came to visit me (and inquire about my health). I asked him about glorifying Allah (i.e. offering the Sunna prayers) on journey. He said: "I accompanied The Messenger of Allah "Allah's blessing and peace be upon him" on journey, and I did not see him glorifying (i.e. offering such Sunna prayers). Had I glorified (i.e. performed the Sunna prayers), I would have rather completed (my obligatory prayers which I shorten on journey). No doubt, Allah has said: "In The Messenger of Allah, you have a good pattern"".

10-(690) Anas narrated that The Messenger of Allah "Allah's blessing and peace be upon him" offered four Rak'as for the Noon prayer in Medina, and offered two Rak'as for the Afternoon prayer in Dhul'hulaifa.

11-(...) Anas Ibn Malik narrated: I offered with The Messenger of Allah "Allah's blessing and peace be upon him" four Rak'as for the Noon prayer in Medina, and two Rak'as for the Afternoon prayer in Dhul'hulaifa.

12-(691) Yahya Ibn Yazid Al-Hana'i narrated: I asked Anas about shortening the prayer, and he said: Whenever The Messenger of Allah "Allah's blessing and peace be upon him" set out (as long as) a three-mile or a three-Farsakh distance, (Shu'ba, a sub-narrator, was in doubt) he would offer two Rak'as (for each obligatory prayer).

شُعْبَةُ. قَالَ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ مُوسَى بْنِ سَلَمَةَ الْهُذَلِيِّ؛ قَالَ: سَأَلْتُ ابْنَ عَبَّاسٍ: كَيْفَ أُصَلِّي إِذَا كُنْتُ بِمَكَّةَ، إِذَا لَمْ أُصَلِّ مَعَ الإِمَامِ؛ فَقَالَ: رَكْعَتَيْنِ. سُنَّةَ أَبِي الْقَاسِمِ ﷺ.

(...) ـ **وحدّثناه** مُحَمَّدُ بْنُ مِنْهَالٍ الضَّرِيرُ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنَا أَبِي، جَمِيعاً عَنْ قَتَادَةَ، بِهَٰذَا الإِسْنَادِ... نَحْوَهُ.

٨ ـ (٦٨٩) ـ وحدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا عِيسَى بْنُ حَفْصِ بْنِ عَاصِمِ بْنِ عُمَرَ بْنِ الْخَطَّابِ، عَنْ أَبِيهِ؛ قَالَ: صَحِبْتُ ابْنَ عُمَرَ فِي طَرِيقِ مَكَّةَ. قَالَ: فَصَلَّى لَنَا الظُّهْرَ رَكْعَتَيْنِ. ثُمَّ أَقْبَلَ وَأَقْبَلْنَا مَعَهُ ـ حَتَّى جَاءَ رَحْلَهُ ـ وَجَلَسَ وَجَلَسْنَا مَعَهُ، فَحَانَتْ مِنْهُ الْتِفَاتَةٌ نَحْوَ حَيْثُ صَلَّى، فَرَأَى نَاساً قِيَاماً، فَقَالَ: مَا يَصْنَعُ هَوُلاَءِ؟ قُلْتُ: يُسَبِّحُونَ. قَالَ: لَوْ كُنْتُ مُسَبِّحاً لأَتْمَمْتُ صَلاَتِي. يَا ابْنَ أَخِي، إِنِّي صَحِبْتُ رَسُولَ اللَّهِ ﷺ فِي السَّفَرِ، فَلَمْ يَزِدْ عَلَى رَكْعَتَيْنِ حَتَّى قَبَضَهُ اللَّهُ. وَصَحِبْتُ أَبَا بَكْرٍ فَلَمْ يَزِدْ عَلَى رَكْعَتَيْنِ حَتَّى قَبَضَهُ اللَّهُ. وَصَحِبْتُ عُمَرَ فَلَمْ يَزِدْ عَلَى رَكْعَتَيْنِ حَتَّى قَبَضَهُ اللَّهُ. ثُمَّ صَحِبْتُ عُثْمَانَ فَلَمْ يَزِدْ عَلَى رَكْعَتَيْنِ حَتَّى قَبَضَهُ اللَّهُ. وَقَدْ قَالَ اللَّهُ تَعَالَى: ﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ ٱللَّهِ أُسْوَةٌ حَسَنَةٌ﴾ [الأحزاب: ٢١].

[البخاري: كتاب تقصير الصلاة، باب من لم يتطوع في السفر دبر الصلاة، رقم: ١١٠١].

٩ ـ (...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَزِيدُ ـ يَعْنِي ابْنَ زُرَيْعٍ ـ عَنْ عُمَرَ بْنِ مُحَمَّدٍ، عَنْ حَفْصِ بْنِ عَاصِمٍ؛ قَالَ: مَرِضْتُ مَرَضاً. فَجَاءَ ابْنُ عُمَرَ يَعُودُنِي. قَالَ: وَسَأَلْتُهُ عَنِ السُّبْحَةِ فِي السَّفَرِ؟ فَقَالَ: صَحِبْتُ رَسُولَ اللَّهِ ﷺ فِي السَّفَرِ، فَمَا رَأَيْتُهُ يُسَبِّحُ. وَلَوْ كُنْتُ مُسَبِّحاً لأَتْمَمْتُ. وَقَدْ قَالَ اللَّهُ تَعَالَى: ﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ ٱللَّهِ أُسْوَةٌ حَسَنَةٌ﴾ [الأحزاب: ٢١].

١٠ ـ (٦٩٠) ـ حدّثنا خَلَفُ بْنُ هِشَامٍ وَأَبُو الرَّبِيعِ الزَّهْرَانِيُّ وَقُتَيْبَةُ بْنُ سَعِيدٍ. قَالُوا: حَدَّثَنَا حَمَّادٌ ـ وَهُوَ ابْنُ زَيْدٍ ـ (ح) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ وَيَعْقُوبُ بْنُ إِبْرَاهِيمَ. قَالاَ: حَدَّثَنَا إِسْمَاعِيلُ. كِلاَهُمَا عَنْ أَيُّوبَ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَنَسٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى الظُّهْرَ بِالْمَدِينَةِ أَرْبَعاً، وَصَلَّى الْعَصْرَ بِذِي الْحُلَيْفَةِ رَكْعَتَيْنِ.

[البخاري: كتاب الحج، باب من بات بذي الحليفة حتى أصبح، رقم: ١٥٤٧].

١١ ـ (...) ـ حدّثنا سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا مُحَمَّدُ بْنُ الْمُنْكَدِرِ وَإِبْرَاهِيمُ بْنُ مَيْسَرَةَ. سَمِعَا أَنَسَ بْنَ مَالِكٍ يَقُولُ: صَلَّيْتُ مَعَ رَسُولِ اللَّهِ ﷺ الظُّهْرَ بِالْمَدِينَةِ أَرْبَعاً، وَصَلَّيْتُ مَعَهُ الْعَصْرَ بِذِي الْحُلَيْفَةِ رَكْعَتَيْنِ.

[البخاري: كتاب تقصير الصلاة، باب يقصر إذا خرج من موضعه، رقم: ١٠٨٩].

١٢ ـ (٦٩١) ـ وحدّثناه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ بَشَّارٍ. كِلاَهُمَا عَنْ غُنْدَرٍ. قَالَ أَبُو بَكْرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ غُنْدَرٌ، عَنْ شُعْبَةَ، عَنْ يَحْيَىٰ بْنِ يَزِيدَ الْهُنَائِيِّ؛ قَالَ: سَأَلْتُ أَنَسَ بْنَ مَالِكٍ عَنْ قَصْرِ الصَّلاَةِ؟ فَقَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا خَرَجَ، مَسِيرَةَ ثَلاَثَةِ أَمْيَالٍ أَوْ ثَلاَثَةِ فَرَاسِخَ ـ شُعْبَةُ الشَّاكُّ ـ صَلَّى رَكْعَتَيْنِ.

13-(692) Jubair Ibn Nafir narrated: Once, I set out in the company of Sharhabil Ibn As-Samit to a village as far as seventeen or eighteen miles. He offered two Rak'as (for the obligatory prayer). I asked him about the reason, and he replied: I saw Umar offering two Rak'as (for the obligatory prayer) in Dhul'hulaifa. When I asked him about that, he said: I only do the same as I saw The Messenger of Allah "Allah's blessing and peace be upon him" doing.

14-(...) The same was narrated on the authority of Shu'ba, with the same chain of transmitters. He narrated it from Ibn As-Samit, and did not name Sharhabil. He mentioned that he (Ibn As-Samit) left for a region called Dumin, from Hims, as far as eighteen miles.

15-(693) Yahya Ibn Abu Ishaq narrated from Anas Ibn Malik: We set out with The Messenger of Allah "Allah's blessing and peace be upon him" from Medina to Mecca. He kept offering two Rak'as (for each obligatory prayer) until he returned (to Medina). I asked Anas: "How long did he (The Prophet) stay in Mecca?" he replied: "Ten (days)".

(...) Yahya Ibn Abu Ishaq narrated from Anas from The Prophet "Allah's blessing and peace be upon him" a Hadith like that transmitted by Hushaim.

(...) Yahya Ibn Abu Ishaq narrated: I heard Anas Ibn Malik saying: We set out from Medina, aiming at (Mecca for performing) Hajj (and mentioned a Hadith like that narrated above).

(...) Ath-Thawri narrated from Yahya Ibn Abu Ishaq from Anas from The Prophet "Allah's blessing and peace be upon him" a Hadith like that, without mentioning "Hajj".

[2] Shortening the prayer at Mina

16-(694) Salim Ibn Abdullah (Ibn Umar) narrated from his father that The Messenger of Allah "Allah's blessing and peace be upon him" offered the traveller prayer at Mina and other places, and it was of two Rak'as. Abu Bakr and Umar also offered it as two Rak'as. So did Uthman during the first part of his caliphate, and then he completed it to four Rak'as.

(...) The same was narrated on the authority of Az-Zuhri, with the same chain of transmitters. He mentioned "Mina" but not "and other places".

17-(...) Nafi narrated from Ibn Umar: The Messenger of Allah "Allah's blessing and peace be upon him" offered two Rak'as (for each obligatory prayer) at Mina. So did Abu Bakr after him, Umar after Abu Bakr, and Uthman during the first part of his caliphate. Later, Uthman offered four

١٣ ـ (٦٩٢) ـ **حدّثنا** زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ بَشَّارٍ. جَمِيعاً عَنِ ابْنِ مَهْدِيٍّ. قَالَ زُهَيْرٌ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا شُعْبَةُ، عَنْ يَزِيدَ بْنِ خُمَيْرٍ، عَنْ حَبِيبِ بْنِ عُبَيْدٍ، عَنْ جُبَيْرِ بْنِ نُفَيْرٍ؛ قَالَ: خَرَجْتُ مَعَ شُرَحْبِيلَ بْنِ السِّمْطِ إِلَىٰ قَرْيَةٍ، عَلَى رَأْسِ سَبْعَةَ عَشَرَ أَوْ ثَمَانِيَةَ عَشَرَ مِيلاً، فَصَلَّىٰ رَكْعَتَيْنِ، فَقُلْتُ لَهُ. فَقَالَ: رَأَيْتُ عُمَرَ صَلَّىٰ بِذِي الْحُلَيْفَةِ رَكْعَتَيْنِ. فَقُلْتُ لَهُ. فَقَالَ: إِنَّمَا أَفْعَلُ كَمَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَفْعَلُ.

١٤ ـ (...) ـ **وحدّثنيه** مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، بِهٰذَا الإِسْنَادِ. وَقَالَ: عَنِ ابْنِ السِّمْطِ. وَلَمْ يُسَمِّ شُرَحْبِيلَ. وَقَالَ: إِنَّهُ أَتَىٰ أَرْضاً يُقَالُ لَهَا: دَوْمِينُ مِنْ حِمْصَ، عَلَى رَأْسِ ثَمَانِيَةَ عَشَرَ مِيلاً.

١٥ ـ (٦٩٣) ـ **حدّثنا** يَحْيَىٰ بْنُ يَحْيَىٰ التَّمِيمِيُّ: أَخْبَرَنَا هُشَيْمٌ، عَنْ يَحْيَىٰ بْنِ أَبِي إِسْحَاقَ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ مِنَ الْمَدِينَةِ إِلَىٰ مَكَّةَ. فَصَلَّىٰ رَكْعَتَيْنِ رَكْعَتَيْنِ. حَتَّىٰ رَجَعَ. قُلْتُ: كَمْ أَقَامَ بِمَكَّةَ؟ قَالَ: عَشْراً.

[البخاري: كتاب تقصير الصلاة، باب ما جاء في تقصير الصلاة، رقم: ١٠٨١].

(...) ـ **وحدّثناه** قُتَيْبَةُ: حَدَّثَنَا أَبُو عَوَانَةَ. (ح) وَحَدَّثَنَاهُ أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ عُلَيَّةَ، جَمِيعاً عَنْ يَحْيَىٰ بْنِ أَبِي إِسْحَاقَ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِ حَدِيثِ هُشَيْمٍ.

(...) ـ **وحدّثنا** عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ. قَالَ: حَدَّثَنِي يَحْيَىٰ بْنُ أَبِي إِسْحَاقَ. قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: خَرَجْنَا مِنَ الْمَدِينَةِ إِلَى الْحَجِّ... ثُمَّ ذَكَرَ مِثْلَهُ.

(...) ـ **وحدّثنا** ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي. (ح) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ، جَمِيعاً عَنِ الثَّوْرِيِّ، عَنْ يَحْيَىٰ بْنِ أَبِي إِسْحَاقَ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِهِ. وَلَمْ يَذْكُرِ الْحَجَّ.

٢ ـ باب قَصْر الصلاة بِمِنًى

١٦ ـ (٦٩٤) ـ **وحدّثني** حَرْمَلَةُ بْنُ يَحْيَىٰ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرٌو ـ وَهُوَ ابْنُ الْحَارِثِ ـ عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ، عَنْ رَسُولِ اللَّهِ ﷺ؛ أَنَّهُ صَلَّىٰ صَلَاةَ الْمُسَافِرِ، بِمِنًى وَغَيْرِهِ، رَكْعَتَيْنِ. وَأَبُو بَكْرٍ وَعُمَرُ، وَعُثْمَانُ رَكْعَتَيْنِ، صَدْراً مِنْ خِلَافَتِهِ، ثُمَّ أَتَمَّهَا أَرْبَعاً.

(...) ـ **وحدّثناه** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، عَنِ الأَوْزَاعِيِّ. (ح) وَحَدَّثَنَاهُ إِسْحَاقُ وَعَبْدُ بْنُ حُمَيْدٍ. قَالَا: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ. جَمِيعاً عَنِ الزُّهْرِيِّ، بِهٰذَا الإِسْنَادِ. قَالَ: بِمِنًى. وَلَمْ يَقُلْ: وَغَيْرِهِ.

١٧ ـ (...) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: صَلَّىٰ رَسُولُ اللَّهِ ﷺ بِمِنًى رَكْعَتَيْنِ، وَأَبُو بَكْرٍ بَعْدَهُ، وَعُمَرُ بَعْدَ أَبِي بَكْرٍ، وَعُثْمَانُ صَدْراً مِنْ خِلَافَتِهِ. ثُمَّ إِنَّ عُثْمَانَ صَلَّىٰ، بَعْدُ، أَرْبَعاً.

Rak'as (instead of two). So, if Ibn Umar prayed with the imam, he would offer four Rak'as, and if he prayed alone, he would pray two.

(...) The same was narrated on the authority of Ubaidullah, with the same chain of transmitters.

18-(...) Hafs Ibn Asim narrated from Ibn Umar: The Messenger of Allah "Allah's blessing and peace be upon him" offered the traveller prayer in Mina, and so did Abu Bakr, Umar and then Uthman during the first eight (or he said six) years of his caliphate. Hafs said: Ibn Umar used to offer two Rak'as in Mina and then come to his bed. I said to him: "O my uncle! (What would happen) if you offered other Rak'as after those (two you had offered)?" he said: "Had I done, I would have completed the prayer (and deviated from the true tradition of The Prophet)".

(...) The same was narrated on the authority of Shu'ba, with the same chain of transmitters, and he did not mention "at Mina" but he said: He prayed (the prayer of one) on journey".

19-(695) Abd Ar-Rahman Ibn Yazid reported: Uthman had prayed with us at Mina four Rak'as (instead of two). When Abdullah Ibn Mas'ud was informed, He said: "Truly to Allah we belong and truly to Him we shall return". He added: "I prayed two Rak'as with Allah's Apostle "Allah's blessing and peace be upon him" at Mina and similarly with Abu Bakr and Umar "Allah be pleased with both"". He further said: "May I be lucky enough to have from the four Rak'as two accepted (by Allah)".

(...) The same was narrated on the authority of Al-A'mash, with the same chain of transmitters.

20-(696) Haritha Ibn Wahb narrated: I and most of the people offered two Rak'as with The Messenger of Allah "Allah's blessing and peace be upon him" at Mina when they felt safe (during the peace time).

21-(...) Haritha Ibn Wahb Al-Khuza'i narrated: I prayed (two Rak'as) behind The Messenger of Allah "Allah's blessing and peace be upon him" at Mina, while there were a great number of people, who prayed also two Rak'as in the Farewell Hajj. Muslim said: Haritha Ibn Wahb Al-Khuza'i was a half-brother of Ubaidullah Ibn Umar Ibn Al-Khattab, from the side of mother.

[3] Praying in houses when it rains

22-(697) Nafi narrated that once Ibn Umar announced the call for prayer on a cold, windy night. He said: "Pray in your houses". He further said: Whenever it was a cold, rainy night, The Messenger of Allah "Allah's

فَكَانَ ابْنُ عُمَرَ إِذَا صَلَّىٰ مَعَ الإِمَامِ صَلَّىٰ أَرْبَعاً، وَإِذَا صَلاَّهَا وَحْدَهُ صَلَّىٰ رَكْعَتَيْنِ.

(...) ـ وحدّثناه ابْنُ الْمُثَنَّىٰ وَعُبَيْدُ اللَّهِ بْنُ سَعِيدٍ. قَالاَ: حَدَّثَنَا يَحْيَىٰ ـ وَهُوَ الْقَطَّانُ ـ (ح) وَحَدَّثَنَاهُ أَبو كُرَيْبٍ: أَخْبَرَنَا ابْنُ أَبِي زَائِدَةَ. (ح) وَحَدَّثَنَاهُ ابْنُ نُمَيْرٍ: حَدَّثَنَا عُقْبَةُ بْنُ خَالِدٍ. كُلُّهُمْ عَنْ عُبَيْدِ اللَّهِ، بِهَذَا الإِسْنَادِ... نَحْوَهُ.

١٨ ـ (...) ـ وحدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ خُبَيْبِ بْنِ عَبْدِ الرَّحْمَٰنِ. سَمِعَ حَفْصَ بْنَ عَاصِمٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: صَلَّى النَّبِيُّ ﷺ بِمِنًى صَلاَةَ الْمُسَافِرِ، وَأَبُو بَكْرٍ وَعُمَرُ، وَعُثْمَانُ ثَمَانِيَ سِنِينَ. أَوْ قَالَ: سِتَّ سِنِينَ.

قَالَ: حَفْصٌ: وَكَانَ ابْنُ عُمَرَ يُصَلِّي بِمِنًى رَكْعَتَيْنِ، ثُمَّ يَأْتِي فِرَاشَهُ. فَقُلْتُ: أَيْ عَمِّ، لَوْ صَلَّيْتَ بَعْدَهَا رَكْعَتَيْنِ. قَالَ: لَوْ فَعَلْتُ لأَتْمَمْتُ الصَّلاَةَ.

(...) ـ وحدّثناه يَحْيَىٰ بْنُ حَبِيبٍ: حَدَّثَنَا خَالِدٌ ـ يَعْنِي ابْنَ الْحَارِثِ ـ (ح) وَحَدَّثَنَا ابْنُ الْمُثَنَّىٰ. قَالَ: حَدَّثَنِي عَبْدُ الصَّمَدِ. قَالاَ: حَدَّثَنَا شُعْبَةُ، بِهَذَا الإِسْنَادِ. وَلَمْ يَقُولاَ فِي الْحَدِيثِ: بِمِنًى. وَلَكِنْ قَالاَ: صَلَّىٰ فِي السَّفَرِ.

١٩ ـ (٦٩٥) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْوَاحِدِ، عَنِ الأَعْمَشِ: حَدَّثَنَا إِبْرَاهِيمُ. قَالَ: سَمِعْتُ عَبْدَ الرَّحْمَٰنِ بْنَ يَزِيدَ يَقُولُ: صَلَّىٰ بِنَا عُثْمَانُ بِمِنًى أَرْبَعَ رَكَعَاتٍ. فَقِيلَ ذَٰلِكَ لِعَبْدِ اللَّهِ بْنِ مَسْعُودٍ، فَاسْتَرْجَعَ. ثُمَّ قَالَ: صَلَّيْتُ مَعَ رَسُولِ اللَّهِ ﷺ بِمِنًى رَكْعَتَيْنِ، وَصَلَّيْتُ مَعَ أَبِي بَكْرٍ الصِّدِّيقِ بِمِنًى رَكْعَتَيْنِ، وَصَلَّيْتُ مَعَ عُمَرَ بْنِ الْخَطَّابِ بِمِنًى رَكْعَتَيْنِ. فَلَيْتَ حَظِّي مِنْ أَرْبَعِ رَكَعَاتٍ، رَكْعَتَانِ مُتَقَبَّلَتَانِ.

[البخاري: كتاب تقصير الصلاة، باب الصلاة بمنى، رقم: ١٠٨٤].

(...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالاَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ. (ح) وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ. قَالَ: حَدَّثَنَا جَرِيرٌ. (ح) وَحَدَّثَنَا إِسْحَاقُ وَابْنُ خَشْرَمٍ. قَالاَ: أَخْبَرَنَا عِيسَىٰ. كُلُّهُمْ عَنِ الأَعْمَشِ، بِهَذَا الإِسْنَادِ... نَحْوَهُ.

٢٠ ـ (٦٩٦) ـ وحدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ وَقُتَيْبَةُ. ـ قَالَ يَحْيَىٰ: أَخْبَرَنَا. وقَالَ قُتَيْبَةُ: حَدَّثَنَا أَبُو الأَحْوَصِ ـ عَنْ أَبِي إِسْحَاقَ، عَنْ حَارِثَةَ بْنِ وَهْبٍ؛ قَالَ: صَلَّيْتُ مَعَ رَسُولِ اللَّهِ ﷺ بِمِنًى، آمَنَ مَا كَانَ النَّاسُ وَأَكْثَرَهُ، رَكْعَتَيْنِ. [البخاري: كتاب تقصير الصلاة، باب الصلاة بمنى، رقم: ١٠٨٣].

٢١ ـ (...) ـ حدّثنا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو إِسْحَاقَ: حَدَّثَنِي حَارِثَةُ بْنُ وَهْبٍ الْخُزَاعِيُّ؛ قَالَ: صَلَّيْتُ خَلْفَ رَسُولِ اللَّهِ ﷺ بِمِنًى، وَالنَّاسُ أَكْثَرُ مَا كَانُوا، فَصَلَّى رَكْعَتَيْنِ فِي حَجَّةِ الْوَدَاعِ.

قَالَ مُسْلِمٌ: حَارِثَةُ بْنُ وَهْبٍ الْخُزَاعِيُّ، هُوَ أَخُو عُبَيْدِ اللَّهِ بْنِ عُمَرَ بْنِ الْخَطَّابِ، لأُمِّهِ.

٣ ـ بابُ الصلاة في الرِّحَال في المَطَر

٢٢ ـ (٦٩٧) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ. قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ نَافِعٍ: أَنَّ ابْنَ عُمَرَ أَذَّنَ بِالصَّلاَةِ فِي لَيْلَةٍ ذَاتِ بَرْدٍ وَرِيحٍ. فَقَالَ: أَلاَ صَلُّوا فِي الرِّحَالِ. ثُمَّ قَالَ: كَانَ

blessing and peace be upon him" would order the Mu'adhdhin to say: "Pray in your houses"".

23-(...) Nafi narrated that once Ibn Umar announced the call for prayer on a cold, windy night. He said at the end of his call: "Pray in your houses. Pray in your houses". He further said: "Whenever it was a cold, rainy night, while being on journey, The Messenger of Allah "Allah's blessing and peace be upon him" would order the Mu'adhdhin to say: "Pray in your houses"".

24-(...) Nafi narrated that Once Ibn Umar announced the call for the prayer in (the place of) Dajnan...(and mentioned the same previous narration, and said: "Pray in your houses", and he did not repeat the words of Ibn Umar: "Pray in your houses").

25-(698) Jaber narrated: Once, we set out with The Messenger of Allah "Allah's blessing and peace be upon him" on a certain journey, and it rained. Upon this, he (The Prophet) said: "Let anyone of you pray in his dwelling place, if he wanted".

26-(699) Ibn Abbas was reported to have told the Mu'adhdhin that after saying the statement: "I testify that there is no god but Allah, I testify that Muhammad is Allah's Messenger" he would not say: "Come for the prayer" but he should say: "Pray at your homes. " The people began to look at each other (surprisingly). Ibn Abbas said: "Are you surprised by that? It was done by one (i.e. The Prophet) who was much better than me. It (Friday prayer) is really obligatory, but, I disliked to trouble you (and force you) to get out and walk in mud and slippery ground".

27-(...) Abdullah Ibn Al-Harith narrated: Abdullah Ibn Abbas said to us on a rainy day...(and the rest is the same as narrated by Ibn Ulaiyya, and he did not mention "Friday prayer", but he added: "That was done by him, who was better than me", i.e. The Prophet "Allah's blessing and peace be upon him").

Abu Kamil said: The same was narrated to us by Hammad from Asim from Abdullah Ibn Al-Harith.

(...) The same was narrated by Hammad Ibn Zaid, who narrated it from Aiyub and Asim Al-Ahwal, with the same chain of transmitters, but he did not mention "i.e. The Prophet "Allah's blessing and peace be upon him"".

28-(...) Abdullah Ibn Al-Harith narrated:, the Mu'adhdhin of Ibn Abbas called for prayer on Friday, and it was a rainy day...(and mentioned the same Hadith narrated by Ibn Ulaiyya, and said: "I disliked that you might walk in the slippery ground and mud").

رَسُولُ اللَّهِ ﷺ يَأْمُرُ الْمُؤَذِّنَ، إِذَا كَانَتْ لَيْلَةٌ بَارِدَةٌ ذَاتُ مَطَرٍ، يَقُولُ: أَلاَ صَلُّوا فِي الرِّحَالِ.

[البخاري: كتاب الأذان، باب الرخصة في المطر والعلة أن يصلي في رحله، رقم: ٦٦٦].

٢٣ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللَّهِ: حَدَّثَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ: أَنَّهُ نَادَىٰ بِالصَّلاَةِ فِي لَيْلَةٍ ذَاتِ بَرْدٍ وَرِيحٍ وَمَطَرٍ. فَقَالَ فِي آخِرِ نِدَائِهِ: أَلاَ صَلُّوا فِي رِحَالِكُمْ. أَلاَ صَلُّوا فِي الرِّحَالِ. ثُمَّ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَأْمُرُ الْمُؤَذِّنَ، إِذَا كَانَتْ لَيْلَةٌ بَارِدَةٌ أَوْ ذَاتُ مَطَرٍ، فِي السَّفَرِ، أَنْ يَقُولَ: أَلاَ صَلُّوا فِي رِحَالِكُمْ.

٢٤ ـ (...) ـ وحدّثناه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّهُ نَادَىٰ بِالصَّلاَةِ بِضَجْنَانَ... ثُمَّ ذَكَرَ بِمِثْلِهِ، وَقَالَ: أَلاَ صَلُّوا فِي رِحَالِكُمْ. وَلَمْ يُعِدْ ثَانِيَةً: أَلاَ صَلُّوا فِي الرِّحَالِ، مِنْ قَوْلِ ابْنِ عُمَرَ.

٢٥ ـ (٦٩٨) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا أَبُو خَيْثَمَةَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ. (ح) وَحَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ. قَالَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو الزُّبَيْرِ، عَنْ جَابِرٍ؛ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي سَفَرٍ، فَمُطِرْنَا، فَقَالَ: «لِيُصَلِّ مَنْ شَاءَ مِنْكُمْ فِي رَحْلِهِ».

٢٦ ـ (٦٩٩) ـ وحدّثني عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ حَدَّثَنَا إِسْمَاعِيلُ، عَنْ عَبْدِ الْحَمِيدِ صَاحِبِ الزِّيَادِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ؛ أَنَّهُ قَالَ، لِمُؤَذِّنِهِ فِي يَوْمٍ مَطِيرٍ: إِذَا قُلْتَ: أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ أَشْهَدُ أَنَّ مُحَمَّداً رَسُولُ اللَّهِ، فَلاَ تَقُلْ: حَيَّ عَلَى الصَّلاَةِ. قُلْ: صَلُّوا فِي بُيُوتِكُمْ.

قَالَ: فَكَأَنَّ النَّاسَ اسْتَنْكَرُوا ذَاكَ. فَقَالَ: أَتَعْجَبُونَ مِنْ ذَا؟ قَدْ فَعَلَ ذَا مَنْ هُوَ خَيْرٌ مِنِّي. إِنَّ الْجُمُعَةَ عَزْمَةٌ. وَإِنِّي كَرِهْتُ أَنْ أُحْرِجَكُمْ، فَتَمْشُوا فِي الطِّينِ وَالدَّحْضِ.

[البخاري: كتاب الأذان، باب الكلام في الأذان، رقم: ٦١٦].

٢٧ ـ (...) ـ وحدّثنيهِ أَبُو كَامِلٍ الْجَحْدَرِيُّ: حَدَّثَنَا حَمَّادٌ ـ يَعْنِي ابْنَ زَيْدٍ ـ عَنْ عَبْدِ الْحَمِيدِ. قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ الْحَارِثِ قَالَ: خَطَبَنَا عَبْدُ اللَّهِ بْنُ عَبَّاسٍ، فِي يَوْمٍ ذِي رَدْغٍ... وَسَاقَ الْحَدِيثَ بِمَعْنَىٰ حَدِيثِ ابْنِ عُلَيَّةَ. وَلَمْ يَذْكُرِ الْجُمُعَةَ. وَقَالَ: قَدْ فَعَلَهُ مَنْ هُوَ خَيْرٌ مِنِّي. يَعْنِي النَّبِيَّ ﷺ.

وَقَالَ أَبُو كَامِلٍ: حَدَّثَنَا حَمَّادٌ، عَنْ عَاصِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ... بِنَحْوِهِ.

(...) ـ وَحَدَّثَنِيهِ أَبُو الرَّبِيعِ الْعَتَكِيُّ ـ هُوَ الزَّهْرَانِيُّ ـ: حَدَّثَنَا حَمَّادٌ ـ يَعْنِي ابْنَ زَيْدٍ ـ حَدَّثَنَا أَيُّوبُ وَعَاصِمٌ الأَحْوَلُ، بِهَذَا الإِسْنَادِ، وَلَمْ يَذْكُرْ فِي حَدِيثِهِ: يَعْنِي النَّبِيَّ ﷺ.

٢٨ ـ (...) ـ وحدّثني إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا ابْنُ شُمَيْلٍ: أَخْبَرَنَا شُعْبَةُ: حَدَّثَنَا عَبْدُ الْحَمِيدِ صَاحِبُ الزِّيَادِيِّ. قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ الْحَارِثِ قَالَ: أَذَّنَ مُؤَذِّنُ ابْنِ عَبَّاسٍ يَوْمَ جُمُعَةٍ فِي يَوْمٍ مَطِيرٍ... فَذَكَرَ نَحْوَ حَدِيثِ ابْنِ عُلَيَّةَ. وَقَالَ: وَكَرِهْتُ أَنْ تَمْشُوا فِي الدَّحْضِ وَالزَّلَلِ.

29-(...) Abdullah Ibn Al-Harith narrated that Ibn Abbas ordered his Mu'adhdhin (on Friday, according to Ma'mar's narration), and it was a rainy day...(and mentioned the same previous narration, and said, according to the narration of Ma'mar: "That was done by him, who was much better than me" i.e. The Prophet "Allah's blessing and peace be upon him").

30-(...) Abdullah Ibn Al-Harith narrated: Ibn Abbas ordered his Mu'adhdhin on Friday, when it was rainy (and mentioned the same Hadith).

[4] It is permissible to offer the supererogatory prayer while riding a mount on journey, whatever direction it turns

31-(700) Nafi narrated from Ibn Umar that The Messenger of Allah "Allah's blessing and peace be upon him" used to offer his supererogatory prayers (while riding his mount) whatever direction his she-camel turned.

32-(...) Nafi narrated from Ibn Umar that The Messenger of Allah "Allah's blessing and peace be upon him" used to offer his supererogatory prayers on his mount whatever direction it took him.

33-(...) Sa'id Ibn Jubair narrated from Ibn Umar: The Messenger of Allah "Allah's blessing and peace be upon him" offered (the supererogatory) prayers on his mount, while coming from Mecca to Medina, whatever direction it took him. On that occasion, it was revealed: "To Allah belong the East and the West: whithersoever ye turn, there is the presence of Allah. For Allah is All-Embracing, All-Knowing". (Heifer 115)

34-(...) The same was narrated on the authority of Abd Al-Malik, with the same chain of transmitters, and in the narration of both Ibn Al-Mubarak and Ibn Za'ida, it was mentioned: Then, Ibn Umar recited: "To Allah belong the East and the West: whithersoever ye turn, there is the presence of Allah. For Allah is All-Embracing, All-Knowing". He said: It was on that occasion that it was revealed.

35-(...) Ibn Umar narrated: I saw The Messenger of Allah "Allah's blessing and peace be upon him" offering (the supererogatory) prayer on (the back of) a donkey, which he was directing towards Khaibar.

36-(...) Sa'id Ibn Yasar narrated: I was travelling in the company of Ibn Umar on the way to Mecca. When I felt (the approach of) dawn, I dismounted and offered the Witr prayer. Then I joined him. Ibn Umar said to me: "Where were you?" I said: "I felt the approach of dawn, so I dismounted and offered the Witr prayer". Abdullah said: "Isn't there a good pattern for you in The Messenger of Allah "Allah's blessing and peace be upon him"?" I said: "Yes, by Allah!" He said: "The Messenger of

٢٩ ـ (...) ـ وحدّثناه عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا سَعِيدُ بْنُ عَامِرٍ، عَنْ شُعْبَةَ. (ح) وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ. كِلاَهُمَا عَنْ عَاصِمٍ الأَحْوَلِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ: أَنَّ ابْنَ عَبَّاسٍ أَمَرَ مُؤَذِّنَهُ، فِي حَدِيثِ مَعْمَرٍ، فِي يَوْمِ جُمُعَةٍ فِي يَوْمٍ مَطِيرٍ... بِنَحْوِ حَدِيثِهِمْ. وَذَكَرَ فِي حَدِيثِ مَعْمَرٍ: فَعَلَهُ مَنْ هُوَ خَيْرٌ مِنِّي. يَعْنِي النَّبِيَّ ﷺ.

٣٠ ـ (...) ـ وحدّثناه عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا أَحْمَدُ بْنُ إِسْحَاقَ الْحَضْرَمِيُّ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا أَيُّوبُ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ ـ قَالَ وُهَيْبٌ: لَمْ يَسْمَعْهُ مِنْهُ ـ قَالَ: أَمَرَ ابْنُ عَبَّاسٍ مُؤَذِّنَهُ فِي يَوْمِ جُمُعَةٍ، فِي يَوْمٍ مَطِيرٍ... بِنَحْوِ حَدِيثِهِمْ.

٤ ـ بابُ جواز صلاةِ النَّافلة علىٰ الدَّابة في السَّفرِ حيث تَوَجَّهتْ

٣١ ـ (٧٠٠) ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي سُبْحَتَهُ حَيْثُمَا تَوَجَّهَتْ بِهِ نَاقَتُهُ.

٣٢ ـ (...) ـ وحدّثناه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ النَّبِيَّ ﷺ كَانَ يُصَلِّي عَلَى رَاحِلَتِهِ حَيْثُ تَوَجَّهَتْ بِهِ.

٣٣ ـ (...) ـ وحدّثني عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ، عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي سُلَيْمَانَ؛ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ جُبَيْرٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي، وَهُوَ مُقْبِلٌ مِنْ مَكَّةَ إِلَى الْمَدِينَةِ، عَلَى رَاحِلَتِهِ حَيْثُ كَانَ وَجْهُهُ. قَالَ: وَفِيهِ نَزَلَتْ: ﴿فَأَيْنَمَا تُوَلُّوا فَثَمَّ وَجْهُ اللَّهِ﴾ [البقرة: ١١٥].

٣٤ ـ (...) ـ وحدّثناه أَبُو كُرَيْبٍ. أَخْبَرَنَا ابْنُ الْمُبَارَكِ وَابْنُ أَبِي زَائِدَةَ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ. حَدَّثَنَا أَبِي. كُلُّهُمْ عَنْ عَبْدِ الْمَلِكِ، بِهَٰذَا الإِسْنَادِ، نَحْوَهُ. وَفِي حَدِيثِ ابْنِ مُبَارَكٍ وَابْنِ أَبِي زَائِدَةَ: ثُمَّ تَلاَ ابْنُ عُمَرَ: ﴿فَأَيْنَمَا تُوَلُّوا فَثَمَّ وَجْهُ اللَّهِ﴾. وَقَالَ: فِي هَٰذَا نَزَلَتْ.

٣٥ ـ (...) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ. قَالَ: قَرَأْتُ عَلَى مَالِكٍ: عَنْ عَمْرِو بْنِ يَحْيَىٰ الْمَازِنِيِّ، عَنْ سَعِيدِ بْنِ يَسَارٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُصَلِّي عَلَىٰ حِمَارٍ، وَهُوَ مُوَجِّهٌ إِلَى خَيْبَرَ.

٣٦ ـ (...) ـ وحدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ. قَالَ: قَرَأْتُ عَلَى مَالِكٍ: عَنْ أَبِي بَكْرِ بْنِ عُمَرَ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ الْخَطَّابِ، عَنْ سَعِيدِ بْنِ يَسَارٍ؛ أَنَّهُ قَالَ: كُنْتُ أَسِيرُ مَعَ ابْنِ عُمَرَ بِطَرِيقِ مَكَّةَ. قَالَ سَعِيدٌ: فَلَمَّا خَشِيتُ الصُّبْحَ نَزَلْتُ فَأَوْتَرْتُ. ثُمَّ أَدْرَكْتُهُ. فَقَالَ لِي ابْنُ عُمَرَ: أَيْنَ كُنْتَ؟ فَقُلْتُ لَهُ: خَشِيتُ الْفَجْرَ فَنَزَلْتُ فَأَوْتَرْتُ. فَقَالَ

Allah "Allah's blessing and peace be upon him" used to offer the Witr prayer on the (back of the) camel".

37-(...) Abdullah Ibn Dinar narrated from Ibn Umar: The Messenger of Allah "Allah's blessing and peace be upon him" used to offer (the extra voluntary) prayer while being on (the back of) his mount, whatever direction it took him. Abdullah Ibn Dinar told that Ibn Umar used to do so.

38-(...) Abdullah Ibn Dinar narrated that Abdullah Ibn Umar said: The Messenger of Allah "Allah's blessing and peace be upon him" used to offer the Witr prayer while being on (the back of) his mount.

39-(...) Salim Ibn Abdullah narrated from his father that The Messenger of Allah "Allah's blessing and peace be upon him" used to offer the supererogatory prayer on (the back of) his mount, whatever direction it turned, on which he also used to perform the Witr prayer. But he did not perform the obligatory prayer on it.

40-(701) Abdullah Ibn Amer Ibn Rabie'a narrated that his father told him that he saw The Messenger of Allah "Allah's blessing and peace be upon him" on journey offering the supererogatory prayer at night while being on the back of his mount, whatever direction it took him.

41-(702) Anas Ibn Sirin narrated: We met Anas Ibn Malik who was coming to Sham at (the place of) Ain At-Tamar. We saw him offering (the supererogatory) prayer on the back of his donkey with his face turned to that direction, (Hammam, a sub-narrator pointed) to the left of Qibla. I said to him: "I see you offering prayer to a direction other than that of Qibla". He said: "Had I not seen The Messenger of Allah "Allah's blessing and peace be upon him" doing the same, I would not have done so".

[5] It is permissible to combine two (obligatory) prayers on journey

42-(703) Nafi narrated from Ibn Umar that whenever The Messenger of Allah "Allah's blessing and peace be upon him" wanted to hasten in proceeding (while being on journey) he would offer both the Evening (Maghrib) and the Night (Isha) prayers together.

43-(...) Ubaidullah narrated that Nafi told him that if Ibn Umar wanted to hasten in proceeding he would offer both the Evening and the Night prayers together, after the disappearance of the twilight. Ibn Umar said that whenever The Messenger of Allah "Allah's blessing and peace be upon him" wanted to hasten in proceeding (while being on journey) he would offer both the Evening (Maghrib) and the Night (Isha) prayers together.

عَبْدُ اللَّهِ: أَلَيْسَ لَكَ فِي رَسُولِ اللَّهِ ﷺ أُسْوَةٌ؟ فَقُلْتُ: بَلَىٰ، وَاللَّهِ. قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُوتِرُ عَلَى الْبَعِيرِ.

[البخاري: كتاب الوتر، باب الوتر على الدابة، رقم: ٩٩٩].

٣٧ ـ (...) ـ وحدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ. قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ: أَنَّهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي عَلَى رَاحِلَتِهِ حَيْثُمَا تَوَجَّهَتْ بِهِ.

قَالَ عَبْدُ اللَّهِ بْنُ دِينَارٍ: كَانَ ابْنُ عُمَرَ يَفْعَلُ ذَلِكَ.

٣٨ ـ (...) ـ وحدّثني عِيسَى بْنُ حَمَّادٍ الْمِصْرِيُّ: أَخْبَرَنَا اللَّيْثُ: حَدَّثَنِي ابْنُ الْهَادِ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ: أَنَّهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُوتِرُ عَلَى رَاحِلَتِهِ.

٣٩ ـ (...) ـ وحدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُسَبِّحُ عَلَى الرَّاحِلَةِ قِبَلَ أَيِّ وَجْهٍ تَوَجَّهَ، وَيُوتِرُ عَلَيْهَا، غَيْرَ أَنَّهُ لاَ يُصَلِّي عَلَيْهَا الْمَكْتُوبَةَ.

[البخاري: كتاب تقصير الصلاة، باب ينزل للمكتوبة، رقم: ١٠٩٨].

٤٠ ـ (٧٠١) ـ وحدّثنا عَمْرُو بْنُ سَوَّادٍ وَحَرْمَلَةُ. قَالاَ: أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَامِرِ بْنِ رَبِيعَةَ. أَخْبَرَهُ: أَنَّ أَبَاهُ أَخْبَرَهُ: أَنَّهُ رَأَى رَسُولَ اللَّهِ ﷺ يُصَلِّي السُّبْحَةَ بِاللَّيْلِ، فِي السَّفَرِ، عَلَىٰ ظَهْرِ رَاحِلَتِهِ، حَيْثُ تَوَجَّهَتْ.

[البخاري: كتاب تقصير الصلاة، باب صلاة التطوع على الدواب...، رقم: ١٠٩٣].

٤١ ـ (٧٠٢) ـ وحدّثني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا أَنَسُ بْنُ سِيرِينَ؛ قَالَ: تَلَقَّيْنَا أَنَسَ بْنَ مَالِكٍ حِينَ قَدِمَ الشَّامَ، فَتَلَقَّيْنَاهُ بِعَيْنِ التَّمْرِ، فَرَأَيْتُهُ يُصَلِّي عَلَىٰ حِمَارٍ وَوَجْهُهُ ذَلِكَ الْجَانِبَ ـ وَأَوْمَأَ هَمَّامٌ عَنْ يَسَارِ الْقِبْلَةِ ـ فَقُلْتُ لَهُ: رَأَيْتُكَ تُصَلِّي لِغَيْرِ الْقِبْلَةِ. قَالَ: لَوْلاَ أَنِّي رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَفْعَلُهُ، لَمْ أَفْعَلْهُ.

[البخاري: كتاب تقصير الصلاة، باب صلاة التطوع على الحمار، رقم: ١١٠٠].

٥ ـ بابُ جواز الجَمْعِ بينَ الصَّلاتَيْن في السَّفَرِ

٤٢ ـ (٧٠٣) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ. قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا عَجِلَ بِهِ السَّيْرُ، جَمَعَ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ.

٤٣ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا يَحْيَىٰ، عَنْ عُبَيْدِ اللَّهِ. قَالَ: أَخْبَرَنِي نَافِعٌ: أَنَّ ابْنَ عُمَرَ كَانَ إِذَا جَدَّ بِهِ السَّيْرُ، جَمَعَ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ، بَعْدَ أَنْ يَغِيبَ الشَّفَقُ، وَيَقُولُ: إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا جَدَّ بِهِ السَّيْرُ، جَمَعَ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ.

44-(...) Salim narrated from his father: I saw The Messenger of Allah "Allah's blessing and peace be upon him" combining both Maghrib and Isha prayers, whenever he wanted to hasten in proceeding.

45-(...) Salim Ibn Abdullah narrated: my father told me: I saw that whenever The Messenger of Allah "Allah's blessing and peace be upon him" wanted to hasten in proceeding while being on journey, he would delay offering Maghrib prayer, and then perform it along with Isha prayer.

46-(704) Anas Ibn Malik narrated: Whenever The Messenger of Allah "Allah's blessing and peace be upon him" set out on a journey before the sun declined, he would delay offering the Noon (Dhuhr) prayer to the time of the Afternoon (Asr) prayer, when he would dismount and perform both of them together. But, if the sun declined before his departure, he would offer the Noon prayer before setting out.

47-(...) Az-Zuhri narrated from Anas: If The Prophet "Allah's blessing and peace be upon him" intended to combine two (obligatory) prayers on journey, he would delay (offering) the Noon prayer to the commencement of the time of the Afternoon (Asr) prayer, when he would pray both of them together.

48-(...) Anas narrated: If The Prophet "Allah's blessing and peace be upon him" wanted to hasten in proceeding on journey, he would delay (offering) the Noon (Dhuhr) prayer to the first hour of the time of Asr prayer, and he would combine both of them. He would also delay (offering) the Evening (Maghrib) prayer to perform it along with the Night (Isha) prayer after the disappearance of the twilight.

[6] Combining two (obligatory) prayers in residence

49-(705) Sa'id Ibn Jubair narrated that Ibn Abbas said: The Messenger of Allah "Allah's blessing and peace be upon him" combined both the Noon (Dhuhr) and the Afternoon (Asr) prayers, and offered both the Evening (Maghrib) and the Night (Isha) prayers together, when there was neither fear, nor was he on journey.

50-(...) Sa'id Ibn Jubair narrated from Ibn Abbas that The Messenger of Allah "Allah's blessing and peace be upon him" combined both Dhuhr and Asr prayers in Medina, when there was no fear, and he was not on journey. (Abu Az-Zubair said: I asked Sa'id: "Why did he do that?" he said: "I asked Ibn Abbas as you ask me, and he said to me: "He wanted not to trouble anyone of his (Muslim) nation"").

51-(...) Sa'id Ibn Jubair narrated from Ibn Abbas that The Messenger of Allah "Allah's blessing and peace be upon him" combined (two

٤٤ ـ (...) ـ وحدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ. كُلُّهُمْ عَنِ ابْنِ عُيَيْنَةَ. قَالَ عَمْرٌو: حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَجْمَعُ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ، إِذَا جَدَّ بِهِ السَّيْرُ.

[البخاري: كتاب تقصير الصلاة، باب الجمع في السفر بين المغرب والعشاء، رقم: ١١٠٦].

٤٥ ـ (...) ـ وحدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ. قَالَ: أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ؛ أَنَّ أَبَاهُ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ، إِذَا أَعْجَلَهُ السَّيْرُ فِي السَّفَرِ، يُؤَخِّرُ صَلَاةَ الْمَغْرِبِ حَتَّى يَجْمَعَ بَيْنَهَا وَبَيْنَ صَلَاةِ الْعِشَاءِ.

[البخاري: كتاب تقصير الصلاة، باب يصلي المغرب ثلاثاً في السفر، رقم: ١٠٩١].

٤٦ ـ (٧٠٤) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ حَدَّثَنَا الْمُفَضَّلُ ـ يَعْنِي ابْنَ فَضَالَةَ ـ عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ، إِذَا ارْتَحَلَ قَبْلَ أَنْ تَزِيغَ الشَّمْسُ، أَخَّرَ الظُّهْرَ إِلَىٰ وَقْتِ الْعَصْرِ. ثُمَّ نَزَلَ فَجَمَعَ بَيْنَهُمَا، فَإِنْ زَاغَتِ الشَّمْسُ قَبْلَ أَنْ يَرْتَحِلَ، صَلَّى الظُّهْرَ ثُمَّ رَكِبَ.

[البخاري: كتاب تقصير الصلاة، باب ما يؤخر الظهر إلى العصر إذا ارتحل...، رقم: ١١١١].

٤٧ ـ (...) ـ وحدّثني عَمْرٌو النَّاقِدُ: حَدَّثَنَا شَبَابَةُ بْنُ سَوَّارٍ الْمَدَائِنِيُّ: حَدَّثَنَا لَيْثُ بْنُ سَعْدٍ، عَنْ عُقَيْلِ بْنِ خَالِدٍ، عَنِ الزُّهْرِيِّ، عَنْ أَنَسٍ؛ قَالَ: كَانَ النَّبِيُّ ﷺ، إِذَا أَرَادَ أَنْ يَجْمَعَ بَيْنَ الصَّلَاتَيْنِ فِي السَّفَرِ، أَخَّرَ الظُّهْرَ حَتَّى يَدْخُلَ أَوَّلُ وَقْتِ الْعَصْرِ، ثُمَّ يَجْمَعُ بَيْنَهُمَا.

٤٨ ـ (...) ـ وحدّثني أَبُو الطَّاهِرِ وَعَمْرُو بْنُ سَوَّادٍ. قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ: حَدَّثَنِي جَابِرُ بْنُ إِسْمَاعِيلَ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ ﷺ: إِذَا عَجِلَ عَلَيْهِ السَّفَرُ، يُؤَخِّرُ الظُّهْرَ إِلَىٰ أَوَّلِ وَقْتِ الْعَصْرِ، فَيَجْمَعُ بَيْنَهُمَا، وَيُؤَخِّرُ الْمَغْرِبَ حَتَّى يَجْمَعَ بَيْنَهَا وَبَيْنَ الْعِشَاءِ، حِينَ يَغِيبُ الشَّفَقُ.

٦ ـ بابُ الجمع بين الصّلاتَيْن في الحَضَر

٤٩ ـ (٧٠٥) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ. قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنْ أَبِي الزُّبَيْرِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ الظُّهْرَ وَالْعَصْرَ جَمِيعاً، وَالْمَغْرِبَ وَالْعِشَاءَ جَمِيعاً. فِي غَيْرِ خَوْفٍ وَلَا سَفَرٍ.

٥٠ ـ (...) ـ وحدّثنا أَحْمَدُ بْنُ يُونُسَ وَعَوْنُ بْنُ سَلَّامٍ. جَمِيعاً عَنْ زُهَيْرٍ: قَالَ ابْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ. حَدَّثَنَا أَبُو الزُّبَيْرِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ الظُّهْرَ وَالْعَصْرَ جَمِيعاً بِالْمَدِينَةِ، فِي غَيْرِ خَوْفٍ وَلَا سَفَرٍ.

قَالَ أَبُو الزُّبَيْرِ: فَسَأَلْتُ سَعِيداً: لِمَ فَعَلَ ذَلِكَ؟ فَقَالَ: سَأَلْتُ ابْنَ عَبَّاسٍ كَمَا سَأَلْتَنِي. فَقَالَ: أَرَادَ أَنْ لَا يُحْرِجَ أَحَداً مِنْ أُمَّتِهِ.

٥١ ـ (...) ـ وحدّثنا يَحْيَىٰ بْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا خَالِدٌ ـ يَعْنِي ابْنَ الْحَارِثِ ـ:

obligatory) prayers (many times) while he was on a certain journey, (i.e.) during the holy battle of Tabuk. He combined both Dhuhr and Asr prayers, and both Maghrib and Isha prayers. Sa'id said: I asked Ibn Abbas: "What did cause him to do so?" he replied: "He did not want to trouble (anyone of) his (Muslim) nation".

52-(706) Amer Ibn Mu'adh narrated: We set out with The Messenger of Allah "Allah's blessing and peace be upon him" in the holy battle of Tabuk, during which he combined both the Noon (Dhuhr) and the Afternoon (Asr) prayers, and both the Evening (Maghrib) and the Night (Isha) prayers.

53-(...) Mu'adh Ibn Jabal narrated: During the holy battle of Tabuk, The Messenger of Allah "Allah's blessing and peace be upon him" combined both the Noon (Dhuhr) and the Afternoon (Asr) prayers, and both the Evening (Maghrib) and the Night (Isha) prayers. I (the sub-narrator) said: I asked: "What did cause him to do so?" it was said: "He did not want to trouble his nation".

54-(705) Sa'id Ibn Jubair narrated that Ibn Abbas said: The Messenger of Allah "Allah's blessing and peace be upon him" combined both the Noon (Dhuhr) and the Afternoon (Asr) prayers, and offered both the Evening (Maghrib) and the Night (Isha) prayers together in Medina, when there was neither fear, nor was it rainy. I (Sa'id, according to the narration of Waki) said to Ibn Abbas: "What did lead him to do so?" he said: "He wanted not to trouble his nation". It was said to Ibn Abbas (according to the narration of Abu Mu'awiya): "What did he want from that?" he said: "He wanted not to trouble his nation".

55-(...) Jaber Ibn Zaid narrated that Ibn Abbas said: I offered with The Prophet "Allah's blessing and peace be upon him" eight (Rak'as for both Dhuhr and Asr prayers) together, and seven (Rak'as for both Maghrib and Isha prayers) together. I (the sub-narrator) said: "O Abu Ash-Sha'tha! I think he delayed Dhuhr and prayed Asr early, as well as he delayed Maghrib and prayed Isha early". He replied: "So do I".

56-(...) Jaber Ibn Zaid narrated from Ibn Abbas that The Messenger of Allah "Allah's blessing and peace be upon him" prayed in Medina seven (Rak'as) and eight (Rak'as) for Dhuhr, Asr, Maghrib and Isha.

57-(...) Abdullah Ibn Shaqiq narrated: Once, Ibn Abbas delivered a sermon after Asr until the sun set and the stars appeared, and the people started to say: "The prayer! The prayer!" then, a man from (the tribe of) Banu Tamim came straightly, without slackening or turning away (and

حَدَّثَنَا قُرَّةُ: حَدَّثَنَا أَبُو الزُّبَيْرِ: حَدَّثَنَا سَعِيدُ بْنُ جُبَيْرٍ: حَدَّثَنَا ابْنُ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ جَمَعَ بَيْنَ الصَّلاةِ فِي سَفْرَةٍ سَافَرَهَا، فِي غَزْوَةِ تَبُوكَ، فَجَمَعَ بَيْنَ الظُّهْرِ وَالْعَصْرِ، وَالْمَغْرِبِ وَالْعِشَاءِ.

قَالَ سَعِيدٌ: فَقُلْتُ لابْنِ عَبَّاسٍ: مَا حَمَلَهُ عَلَى ذَلِكَ؟ قَالَ: أَرَادَ أَنْ لا يُحْرِجَ أُمَّتَهُ.

٥٢ ـ (٧٠٦) ـ حدّثنا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو الزُّبَيْرِ، عَنْ أَبِي الطُّفَيْلِ عَامِرٍ، عَنْ مُعَاذٍ. قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي غَزْوَةِ تَبُوكَ، فَكَانَ يُصَلِّي الظُّهْرَ وَالْعَصْرَ جَمِيعاً وَالْمَغْرِبَ وَالْعِشَاءَ جَمِيعاً.

٥٣ ـ (...) ـ حدّثنا يَحْيَى بْنُ حَبِيبٍ: حَدَّثَنَا خَالِدٌ ـ يَعْنِي ابْنَ الْحَارِثِ ـ: حَدَّثَنَا قُرَّةُ بْنُ خَالِدٍ: حَدَّثَنَا أَبُو الزُّبَيْرِ: حَدَّثَنَا عَامِرُ بْنُ وَاثِلَةَ أَبُو الطُّفَيْلِ: حَدَّثَنَا مُعَاذُ بْنُ جَبَلٍ. قَالَ: جَمَعَ رَسُولُ اللَّهِ ﷺ فِي غَزْوَةِ تَبُوكَ بَيْنَ الظُّهْرِ وَالْعَصْرِ، وَبَيْنَ الْمَغْرِبِ وَالْعِشَاءِ.

قَالَ: فَقُلْتُ: مَا حَمَلَهُ عَلَى ذَلِكَ؟ قَالَ: فَقَالَ: أَرَادَ أَنْ لا يُحْرِجَ أُمَّتَهُ.

٥٤ ـ (٧٠٥) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالا: حَدَّثَنَا أَبُو مُعَاوِيَةَ. (ح) وَحَدَّثَنَا أَبُو كُرَيْبٍ وَأَبُو سَعِيدٍ الأَشَجُّ ـ وَاللَّفْظُ لأَبِي كُرَيْبٍ ـ قَالا: حَدَّثَنَا وَكِيعٌ، كِلاهُمَا عَنِ الأَعْمَشِ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: جَمَعَ رَسُولُ اللَّهِ ﷺ بَيْنَ الظُّهْرِ وَالْعَصْرِ، وَالْمَغْرِبِ وَالْعِشَاءِ بِالْمَدِينَةِ، فِي غَيْرِ خَوْفٍ وَلا مَطَرٍ.

ـ فِي حَدِيثِ وَكِيعٍ ـ قَالَ: قُلْتُ لابْنِ عَبَّاسٍ: لِمَ فَعَلَ ذَلِكَ؟ قَالَ: كَيْ لا يُحْرِجَ أُمَّتَهُ.

وَفِي حَدِيثِ أَبِي مُعَاوِيَةَ، قِيلَ لابْنِ عَبَّاسٍ: مَا أَرَادَ إِلَى ذَلِكَ؟ قَالَ: أَرَادَ أَنْ لا يُحْرِجَ أُمَّتَهُ.

٥٥ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرٍو، عَنْ جَابِرِ بْنِ زَيْدٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: صَلَّيْتُ مَعَ النَّبِيِّ ﷺ ثَمَانِياً جَمِيعاً. وَسَبْعاً جَمِيعاً.

قَالَ: قُلْتُ: يَا أَبَا الشَّعْثَاءِ، أَظُنُّهُ أَخَّرَ الظُّهْرَ وَعَجَّلَ الْعَصْرَ، وَأَخَّرَ الْمَغْرِبَ وَعَجَّلَ الْعِشَاءَ. قَالَ: وَأَنَا أَظُنُّ ذَاكَ.

[البخاري: كتاب مواقيت الصلاة، باب تأخير الظهر إلى العصر، رقم: ٥٤٣].

٥٦ ـ (...) ـ حدّثنا أَبُو الرَّبِيعِ الزَّهْرَانِيُّ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ جَابِرِ بْنِ زَيْدٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى بِالْمَدِينَةِ سَبْعاً وَثَمَانِياً، الظُّهْرَ وَالْعَصْرَ، وَالْمَغْرِبَ وَالْعِشَاءَ.

٥٧ ـ (...) ـ وحدّثني أَبُو الرَّبِيعِ الزَّهْرَانِيُّ: حَدَّثَنَا حَمَّادٌ، عَنِ الزُّبَيْرِ بْنِ الْخِرِّيتِ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، قَالَ: خَطَبَنَا ابْنُ عَبَّاسٍ يَوْماً بَعْدَ الْعَصْرِ حَتَّى غَرَبَتِ الشَّمْسُ وَبَدَتِ النُّجُومُ. وَجَعَلَ النَّاسُ يَقُولُونَ: الصَّلاةَ، الصَّلاةَ. قَالَ: فَجَاءَهُ رَجُلٌ مِنْ بَنِي تَمِيمٍ، لا يَفْتُرُ

kept shouting): "The prayer! The prayer!" upon this, Ibn Abbas said: "Do you teach me the Sunna? Let you be deprived of your mother!" then, he said: "No doubt, I saw The Messenger of Allah "Allah's blessing and peace be upon him" having combined both Dhuhr and Asr prayers, and both Maghrib and Isha prayers". Abdullah Ibn Shaqiq said: I had some doubt in my mind about it. So I came to Abu Huraira and asked him and he confirmed it.

58-(...) Abdullah Ibn Shaqiq Al-Uqaili narrated: A person said to Ibn Abbas (who once delayed the prayer): "The prayer!" He kept silent. He said once again: "The prayer!" He kept silent. The man said (for the third time): "The prayer!" But, he kept silent and said: "Let you be deprived of your mother! Do you teach us the prayer? We used to combine two (obligatory) prayers during the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him"".

[7] It is permissible to turn to the right and the left at the end of prayer

59-(707) Abdullah narrated: None of you should give a share to Satan out of your self. He should not consider as necessary for him to turn only to the right (at the end of the prayer). More often, I saw The Messenger of Allah "Allah's blessing and peace be upon him" turning to the left.

(...) The same was narrated on the authority of Al-A'mash, with the same chain of transmitters.

60-(708) Abu Awana narrated from As-Suddi: I asked Anas: "To what direction could I turn after finishing from the prayer: to my right or to my left?" Anas replied: "As for me, more often, I saw The Messenger of Allah "Allah's blessing and peace be upon him" turning to his right".

61-(...) As-Suddi narrated from Anas that The Prophet "Allah's blessing and peace be upon him" used to turn to his right (at the end of the prayer).

[8] The desirability of the right side of the imam

62-(709) Al-Bara reported: Whenever we offered the prayer behind The Messenger of Allah "Allah's blessing and peace be upon him", we loved to be on his right side, in order that he would face us (at the end of the prayer). He (the narrator) said: I heard him (The Prophet) saying: "O my Lord! Save me from Your torture, on the day You resurrect or gather Your slaves".

(...) This was narrated on the authority of Mis'ar, with the same chain of transmitters, without mentioning: "to face us (at the end of the prayer)".

وَلاَ يَنْثَنِي: الصَّلاَةَ. الصَّلاَةَ. فَقَالَ ابْنُ عَبَّاسٍ: أَتُعَلِّمُنِي بِالسُّنَّةِ؟ لاَ أُمَّ لَكَ. ثُمَّ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ جَمَعَ بَيْنَ الظُّهْرِ وَالْعَصْرِ، وَالْمَغْرِبِ وَالْعِشَاءِ.

قَالَ عَبْدُ اللَّهِ بْنُ شَقِيقٍ: فَحَاكَ فِي صَدْرِي مِنْ ذٰلِكَ شَيْءٌ. فَأَتَيْتُ أَبَا هُرَيْرَةَ، فَسَأَلْتُهُ، فَصَدَّقَ مَقَالَتَهُ.

٥٨ ـ (...) ـ وحدّثنا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا عِمْرَانُ بْنُ حُدَيْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ الْعُقَيْلِيِّ؛ قَالَ: قَالَ رَجُلٌ لابْنِ عَبَّاسٍ: الصَّلاَةَ. فَسَكَتَ. ثُمَّ قَالَ: الصَّلاَةَ. فَسَكَتَ. ثُمَّ قَالَ: الصَّلاَةَ. فَسَكَتَ. ثُمَّ قَالَ: لا أُمَّ لَكَ، أَتُعَلِّمُنَا بِالصَّلاَةِ؟ وَكُنَّا نَجْمَعُ بَيْنَ الصَّلاَتَيْنِ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ.

٧ ـ بابُ جوازِ الانصرافِ من الصَّلاةِ عن اليمينِ والشِّمالِ

٥٩ ـ (٧٠٧) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ وَوَكِيعٌ، عَنِ الأَعْمَشِ، عَنْ عُمَارَةَ، عَنِ الأَسْوَدِ، عَنْ عَبْدِ اللَّهِ؛ قَالَ: لا يَجْعَلَنَّ أَحَدُكُمْ لِلشَّيْطَانِ مِنْ نَفْسِهِ جُزْءاً، لا يَرَىٰ إِلا أَنَّ حَقّاً عَلَيْهِ، أَنْ لاَ يَنْصَرِفَ إِلاَّ عَنْ يَمِينِهِ. أَكْثَرُ مَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَنْصَرِفُ عَنْ شِمَالِهِ.

[البخاري: كتاب الاذان، باب الانفتال والانصراف عن اليمين والشمال...، رقم: ٨٥٢]

(...) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ وَعِيسَى بْنُ يُونُسَ. (ح) وَحَدَّثَنَاهُ عَلِيُّ بْنُ خَشْرَمٍ: أَخْبَرَنَا عِيسَىٰ. جَمِيعاً عَنِ الأَعْمَشِ، بِهَٰذَا الإِسْنَادِ... مِثْلَهُ.

٦٠ ـ (٧٠٨) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنِ السُّدِّيِّ. قَالَ: سَأَلْتُ أَنَساً: كَيْفَ أَنْصَرِفُ إِذَا صَلَّيْتُ؟ عَنْ يَمِينِي أَوْ عَنْ يَسَارِي؟ قَالَ: أَمَّا أَنَا فَأَكْثَرُ مَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَنْصَرِفُ عَنْ يَمِينِهِ.

٦١ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ. قَالاَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنِ السُّدِّيِّ، عَنْ أَنَسٍ؛ أَنَّ النَّبِيَّ ﷺ كَانَ يَنْصَرِفُ عَنْ يَمِينِهِ.

٨ ـ بابُ استحبابِ يَمِينِ الإِمَامِ

٦٢ ـ (٧٠٩) ـ وحدّثنا أَبُو كُرَيْبٍ: أَخْبَرَنَا ابْنُ أَبِي زَائِدَةَ، عَنْ مِسْعَرٍ، عَنْ ثَابِتِ بْنِ عُبَيْدٍ، عَنِ ابْنِ الْبَرَاءِ، عَنِ الْبَرَاءِ؛ قَالَ: كُنَّا إِذَا صَلَّيْنَا خَلْفَ رَسُولِ اللَّهِ ﷺ، أَحْبَبْنَا أَنْ نَكُونَ عَنْ يَمِينِهِ، يُقْبِلُ عَلَيْنَا بِوَجْهِهِ. قَالَ: فَسَمِعْتُهُ يَقُولُ: «رَبِّ قِنِي عَذَابَكَ يَوْمَ تَبْعَثُ ـ أَوْ تَجْمَعُ ـ عِبَادَكَ».

(...) ـ وحدّثناه أَبُو كُرَيْبٍ وَزُهَيْرُ بْنُ حَرْبٍ. قَالاَ: حَدَّثَنَا وَكِيعٌ، عَنْ مِسْعَرٍ، بِهَٰذَا الإِسْنَادِ. وَلَمْ يَذْكُرْ: يُقْبِلُ عَلَيْنَا بِوَجْهِهِ.

[9] The undesirability to start offering a supererogatory prayer when the Mu'adhdhin begins the call for the prayer (establishment)

63-(710) Abu Huraira narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "If the prayer was established, then there should be no prayer (to be performed) except for the obligatory one".

It was narrated by Warqa, with the same chain of transmitters.

64-(...) Abu Huraira narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "If the prayer was established, then there should be no prayer (to be performed) except for the obligatory one".

(...) The same was narrated on the authority of Zakariyya Ibn Ishaq, with the same chain of transmitters.

(...) Hammad Ibn Zaid narrated the same from Aiyub from Amr Ibn Dinar from Ata Ibn Yasar from Abu Huraira from The Prophet "Allah's blessing and peace be upon him". Hammad said: Later, I met Amr, who narrated it to me, without attributing it (to The Prophet).

65-(711) Abdullah Ibn Malik Ibn Buhaina narrated: Once, The Messenger of Allah "Allah's blessing and peace be upon him" passed by a man, who was offering prayer, when the Morning prayer was established. He said something to him, which we could not apprehend. When we finished (the prayer) we surrounded him and asked him: "What did The Messenger of Allah "Allah's blessing and peace be upon him" say to you?" He told: "He (The Prophet) said to me: "Some of you are about to offer four (Rak'as instead of two) for the Morning prayer"".

66-(...) Ibn Buhaina narrated: Once, the Morning prayer was established, while a man was offering prayer. Upon this, The Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Are you offering four (Rak'as instead of two) for the Morning prayer?"

67-(712) Abdullah Ibn Sarjis reported: A person entered the mosque, while The Messenger of Allah "Allah's blessing and peace be upon him" was leading the dawn prayer. He offered two Rak'as in a corner of the mosque, and then joined The Messenger of Allah "Allah's blessing and peace be upon him" in prayer. When The Messenger of Allah "Allah's blessing and peace be upon him" had said the end salutations, he said: "O so-and-so! Which one of these two prayers did you regard (as your obligatory prayer): The one that you offered alone or the prayer that you performed with us?"

٩ ـ بابُ كَرَاهَةِ الشُّرُوعِ في نَافِلَةٍ بعد شُرُوعِ المُؤَذِّنِ

٦٣ ـ (٧١٠) ـ وحدّثني أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ وَرْقَاءَ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ؛ قَالَ: «إِذَا أُقِيمَتِ الصَّلاَةُ فَلاَ صَلاَةَ إِلا الْمَكْتُوبَةُ».

وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ حَاتِمٍ وَابْنُ رَافِعٍ. قَالاَ: حَدَّثَنَا شَبَابَةُ: حَدَّثَنِي وَرْقَاءُ... بِهٰذَا الإِسْنَادِ.

٦٤ ـ (...) ـ وَحَدَّثَنِي يَحْيَىٰ بْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا رَوْحٌ: حَدَّثَنَا زَكَرِيَّاءُ بْنُ إِسْحَاقَ: حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ. قَالَ: سَمِعْتُ عَطَاءَ بْنَ يَسَارٍ يَقُولُ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ، أَنَّهُ قَالَ: «إِذَا أُقِيمَتِ الصَّلاَةُ، فَلاَ صَلاَةَ إِلاَّ الْمَكْتُوبَةُ».

(...) ـ وحدّثناه عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا زَكَرِيَّاءُ بْنُ إِسْحَاقَ، بِهٰذَا الإِسْنَادِ... مِثْلَهُ.

(...) ـ وحدّثنا حَسَنٌ الْحُلْوَانِيُّ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ عَمْرِو بْنِ دِينَارٍ، عن عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِهِ.

قَالَ حَمَّادٌ: ثُمَّ لَقِيتُ عَمْراً فَحَدَّثَنِي بِهِ. وَلَمْ يَرْفَعْهُ.

٦٥ ـ (٧١١) ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ أَبِيهِ، عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَالِكٍ ابْنِ بُحَيْنَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ مَرَّ بِرَجُلٍ يُصَلِّي ـ وَقَدْ أُقِيمَتْ صَلاَةُ الصُّبْحِ ـ فَكَلَّمَهُ بِشَيْءٍ، لاَ نَدْرِي مَا هُوَ، فَلَمَّا انْصَرَفْنَا أَحَطْنَا نَقُولُ: مَاذَا قَالَ لَكَ رَسُولُ اللَّهِ ﷺ؟ قَالَ: قَالَ لِي: «يُوشِكُ أَنْ يُصَلِّيَ أَحَدُكُمُ الصُّبْحَ أَرْبَعاً».

قَالَ الْقَعْنَبِيُّ: عَبْدُ اللَّهِ بْنُ مَالِكٍ ابْنُ بُحَيْنَةَ عَنْ أَبِيهِ.

ـ قَالَ أَبُو الْحُسَيْنِ مُسْلِمٌ ـ: وَقَوْلُهُ: عَنْ أَبِيهِ، فِي هٰذَا الْحَدِيثِ، خَطَأٌ.

[البخاري: كتاب الاذان، باب إذا أقيمت الصلاة فلا صلاة إلا المكتوبة، رقم: ٦٦٣].

٦٦ ـ (...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنِ ابْنِ بُحَيْنَةَ؛ قَالَ: أُقِيمَتْ صَلاَةُ الصُّبْحِ، فَرَأَى رَسُولُ اللَّهِ ﷺ رَجُلاً يُصَلِّي، وَالْمُؤَذِّنُ يُقِيمُ، فَقَالَ: «أَتُصَلِّي الصُّبْحَ أَرْبَعاً».

٦٧ ـ (٧١٢) ـ حدّثنا أَبُو كَامِلٍ الْجَحْدَرِيُّ: حَدَّثَنَا حَمَّادٌ ـ يَعْنِي ابْنَ زَيْدٍ ـ (ح) وَحَدَّثَنِي حَامِدُ بْنُ عُمَرَ الْبَكْرَاوِيُّ: حَدَّثَنَا عَبْدُ الْوَاحِدِ ـ يَعْنِي ابْنَ زِيَادٍ ـ (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ. كُلُّهُمْ عَنْ عَاصِمٍ. (ح) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ الْفَزَارِيُّ، عَنْ عَاصِمٍ الأَحْوَلِ، عَنْ عَبْدِ اللَّهِ بْنِ سَرْجِسَ، قَالَ: دَخَلَ رَجُلٌ الْمَسْجِدَ، وَرَسُولُ اللَّهِ ﷺ فِي صَلاَةِ الْغَدَاةِ، فَصَلَّىٰ رَكْعَتَيْنِ فِي جَانِبِ الْمَسْجِدِ، ثُمَّ دَخَلَ مَعَ رَسُولِ اللَّهِ ﷺ. فَلَمَّا سَلَّمَ رَسُولُ اللَّهِ ﷺ قَالَ: «يَا فُلاَنُ، بِأَيِّ الصَّلاَتَيْنِ اعْتَدَدْتَ؟ أَبِصَلاَتِكَ وَحْدَكَ، أَمْ بِصَلاَتِكَ مَعَنَا؟».

[10] What one says when he enters into the Mosque

68-(713) Abu Humaid (or Abu Usaid) narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone of you entered into the mosque, he should say: "O Allah! Open to me the gates of Your mercy"; and if he came out of it, he should say: "O Allah! I ask You from Your blessings"". Muslim said that Yahya Ibn Yahya had told: I recorded this Hadith from the book of Sulaiman Ibn Bilal.

(...) The same was narrated on the authority of Abu Humaid or Abu Usaid.

[11] It is desirable to greet the mosque (when one enters into it) by offering two Rak'as and it is disagreeable for one to sit (in the mosque) before praying them, and offering them is legal at any time

69-(714) Abu Quatada narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone of you entered into the mosque, he should pray two Rak'as before sitting".

70-(...) Abu Quatada narrated: Once, I entered into the mosque, where The Messenger of Allah "Allah's blessing and peace be upon him" was sitting among the people. When I sat down, The Messenger of Allah "Allah's blessing and peace be upon him" said: "What did prevent you from praying two Rak'as before you sat down?" I said: "O Messenger of Allah! I saw you sitting and the people were sitting too. He said: "If anyone of you entered the mosque, he should pray two Rak'as before he sits".

71-(715) Muharib Ibn Dithar narrated that Jaber Ibn Abdullah said: The Messenger of Allah "Allah's blessing and peace be upon him" owed me some money, which he fulfilled to me and gave more (than my right). When I entered the mosque, he said to me: "Pray two Rak'as".

[12] Praying two Rak'as in the mosque is desirable for anyone who has just returned from journey

72-(...) Jaber Ibn Abdullah narrated: The Messenger of Allah "Allah's blessing and peace be upon him" bought a camel from me. When he came to Medina, he ordered me to come to the mosque and pray two Rak'as.

73-(...) Jaber Ibn Abdullah narrated: I was with The Messenger of Allah "Allah's blessing and peace be upon him" in a certain holy battle, when my camel was slow and exhausted. Then, The Messenger of Allah "Allah's blessing and peace be upon him" came (and reached Medina) before me. I came in the morning, and went to the mosque, and found him (sitting) at the gate of the mosque. He asked me: "Have you come just

١٠ ـ بابُ ما يقولُ إذا دَخَلَ المَسْجد

٦٨ ـ (٧١٣) ـ حدّثنا يَحيَىٰ بْنُ يَحيَىٰ: أَخْبَرَنَا سُلَيْمَانُ بْنُ بلاَلٍ، عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَٰنِ، عَنْ عَبْدِ الْمَلِكِ بْنِ سعِيدٍ، عَنْ أَبِي حُمَيْدٍ ـ أَوْ عَنْ أَبِي أَسِيْدٍ ـ قالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا دَخَلَ أَحَدُكُمُ الْمَسْجِدَ، فَلْيَقُلِ: اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ، وَإِذَا خَرَجَ، فَلْيَقُلِ: اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ». قَالَ مُسْلِمٌ: سَمِعْتُ يَحْيَىٰ بْنَ يَحْيَىٰ يَقُولُ: كَتَبْتُ هَٰذَا الْحَدِيثَ مِنْ كِتَابِ سُلَيْمَانَ بْنِ بِلاَلٍ. قَالَ: بَلَغَنِي أَنَّ يَحْيَىٰ الْحِمَّانِيَّ يَقُولُ: وَأَبِي أُسَيْدٍ.

(...) ـ وحدّثنا حَامِدُ بْنُ عُمَرَ الْبَكْرَاوِيُّ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ: حَدَّثَنَا عُمَارَةُ بْنُ غَزِيَّةَ، عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَٰنِ، عَنْ عَبْدِ الْمَلِكِ بْنِ سَعِيدِ بْنِ سُوَيْدٍ الأَنْصَارِيِّ، عَنْ أَبِي حُمَيْدٍ أَوْ عَنْ أَبِي أَسَيْدٍ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِهِ.

١١ ـ بابُ اسْتِحْبَابِ تَحِيَّةِ المسجد بركعتين، وكراهةِ الجُلوسِ قبل صلاتهما، وأنّها مشروعةٌ في جميع الأوقات

٦٩ ـ (٧١٤) ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ وَقُتَيْبَةُ بْنُ سَعِيدٍ. قَالاَ: حَدَّثَنَا مَالِكٌ. (ح) وَحَدَّثَنَا يَحْيَىٰ بْنُ يَحْيَىٰ. قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ عَامِرِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ عَمْرِو بْنِ سُلَيْمٍ الزُّرَقِيِّ، عَنْ أَبِي قَتَادَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا دَخَلَ أَحَدُكُمُ الْمَسْجِدَ، فَلْيَرْكَعْ رَكْعَتَيْنِ قَبْلَ أَنْ يَجْلِسَ». [البخاري: كتاب الصلاة، باب إذا دخل المسجد فليركع ركعتين، رقم: ٤٤٤].

٧٠ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ، عَنْ زَائِدَةَ. قَالَ: حَدَّثَنِي عَمْرُو بْنُ يَحْيَىٰ الأَنْصَارِيُّ: حَدَّثَنِي مُحَمَّدُ بْنُ يَحْيَىٰ بْنِ حَبَّانَ، عَنْ عَمْرِو بْنِ سُلَيْمِ بْنِ خَلْدَةَ الأَنْصَارِيِّ، عَنْ أَبِي قَتَادَةَ، صَاحِبِ رَسُولِ اللَّهِ ﷺ. قَالَ: دَخَلْتُ الْمَسْجِدَ وَرَسُولُ اللَّهِ ﷺ جَالِسٌ بَيْنَ ظَهْرَانَي النَّاسِ. قَالَ: فَجَلَسْتُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَا مَنَعَكَ أَنْ تَرْكَعَ رَكْعَتَيْنِ قَبْلَ أَنْ تَجْلِسَ؟» قَالَ: فَقُلْتُ: يَا رَسُولَ اللَّهِ، رَأَيْتُكَ جَالِساً وَالنَّاسُ جُلُوسٌ. قَالَ: «فَإِذَا دَخَلَ أَحَدُكُمُ الْمَسْجِدَ، فَلاَ يَجْلِسْ حَتَّى يَرْكَعَ رَكْعَتَيْنِ».

٧١ ـ (٧١٥) ـ حدّثنا أَحْمَدُ بْنُ جَوَّاسٍ الْحَنَفِيُّ أَبُو عَاصِمٍ: حَدَّثَنَا عُبَيْدُ اللَّهِ الأَشْجَعِيُّ، عَنْ سُفْيَانَ، عَنْ مُحَارِبِ بْنِ دِثَارٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ قَالَ: كَانَ لِي عَلَى النَّبِيِّ ﷺ دَيْنٌ، فَقَضَانِي وَزَادَنِي، وَدَخَلْتُ عَلَيْهِ الْمَسْجِدَ. فَقَالَ لِي: «صَلِّ رَكْعَتَيْنِ».

[البخاري: كتاب الصلاة، باب الصلاة إذا قدم من السفر، رقم: ٤٤٣].

١٢ ـ باب استحباب الرَّكعتينِ في المسجدِ لِمَن قَدِمَ من سَفَرٍ أَوَّلَ قُدُومِهِ

٧٢ ـ (...) ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ مُحَارِبٍ. سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: اشْتَرَىٰ مِنِّي رَسُولُ اللَّهِ ﷺ بَعِيراً، فَلَمَّا قَدِمَ الْمَدِينَةَ أَمَرَنِي أَنْ آتِيَ الْمَسْجِدَ، فَأُصَلِّيَ رَكْعَتَيْنِ.

٧٣ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الْوَهَّابِ ـ يَعْنِي الثَّقَفِيَّ ـ: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ وَهْبِ بْنِ كَيْسَانَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ قَالَ: خَرَجْتُ مَعَ رَسُولِ اللَّهِ ﷺ فِي غَزَاةٍ، فَأَبْطَأَ بِي جَمَلِي وَأَعْيَىٰ. ثُمَّ قَدِمَ رَسُولُ اللَّهِ ﷺ قَبْلِي. وَقَدِمْتُ بِالْغَدَاةِ، فَجِئْتُ الْمَسْجِدَ

now?" I said: "Yes". He said: "Then, let your camel and enter (the mosque) and offer two Rak'as". I entered and prayed, and then I returned.

74-(716) Ka'b Ibn Malik narrated that The Messenger of Allah "Allah's blessing and peace be upon him" never returned from his journeys except by day, particularly at forenoon. Whenever he returned, he would start by (going to) the mosque, wherein he would offer two Rak'as, and then sit.

[13] It is desirable to offer the Forenoon "Duha" prayer, the minimum of which is two Rak'as, the maximum of which is eight, and the average is to offer four, and the exhortation to pray it

75-(717) Abdullah Ibn Shaqiq narrated: I asked A'isha: "Did The Messenger of Allah "Allah's blessing and peace be upon him" use to offer the Forenoon prayer?" she replied: "No, except that if he returned from a journey".

76-(...) Abdullah Ibn Shaqiq narrated: I asked A'isha: "Did The Prophet "Allah's blessing and peace be upon him" use to offer the Forenoon prayer?" she replied: "No, except that if he came back from a journey".

77-(718) Urwa narrated that A'isha said: I have never seen The Messenger of Allah "Allah's blessing and peace be upon him" offering the supererogatory Forenoon "Duha" prayer, though I offer it. However, if the Messenger of Allah "Allah's blessing and peace be upon him" gave up an act, which he loved, it was for fear that if the people practiced it, it would become obligatory for them.

78-(719) Mu'adha narrated that she asked A'isha: "How many Rak'as did The Messenger of Allah "Allah's blessing and peace be upon him" use to offer for the Forenoon prayer?" she said: "Four Rak'as, and he used to increase as much as he wanted".

(...) The same was narrated on the authority of Shu'ba Ibn Yazid, with the same chain of transmitters, and said: "He would pray more, as Allah wills".

79-(...) Quatada narrated that Mu'adha Al-Adawiyya reported to them from A'isha that The Messenger of Allah "Allah's blessing and peace be upon him" used to offer four Rak'as for the Forenoon prayer, and he used to increase as much as he wanted.

(...) The same was narrated on the authority of Quatada, with the same chain of transmitters.

80-(336) Abd Ar-Rahman Ibn Abu Laila narrated: No one other than Umm Hani told me that The Messenger of Allah "Allah's blessing and peace be upon him" had offered the Forenoon "Duha" prayer. She told that

فَوَجَدْتُهُ عَلَى بَابِ الْمَسْجِدِ. قَالَ: «الآنَ حِينَ قَدِمْتَ»؟ قُلْتُ: نَعَمْ. قَالَ: «فَدَعْ جَمَلَكَ، وادْخُلْ فَصَلِّ رَكْعَتَيْنِ» قَالَ: فَدَخَلْتُ فَصَلَّيْتُ، ثُمَّ رَجَعْتُ.

[البخاري: كتاب البيوع، باب شراء الدواب والحمير، رقم: ٢٠٩٧].

٧٤ ـ (٧١٦) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا الضَّحَّاكُ ـ يَعْنِي أَبَا عَاصِمٍ ـ (ح) وحَدَّثَنِي مَحْمُودُ بْنُ غَيْلاَنَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ. قَالاَ جمِيعاً: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي ابْنُ شِهَابٍ؛ أَنَّ عَبْدَ الرَّحْمَنِ بْنَ عَبْدِ اللَّهِ بْنِ كَعْبٍ أَخْبَرَهُ عَنْ أَبِيهِ، عَبْدِ اللَّهِ بْنِ كَعْبٍ، وَعَنْ عَمِّهِ عُبَيْدِ اللَّهِ بْنِ كَعْبٍ، عَنْ كَعْبِ بْنِ مَالِكٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ لاَ يَقْدَمُ مِنْ سَفَرٍ إِلاَّ نَهَاراً فِي الضُّحَىٰ، فَإِذَا قَدِمَ، بَدَأَ بِالْمَسْجِدِ، فَصَلَّىٰ فِيهِ رَكْعَتَيْنِ، ثُمَّ جَلَسَ فِيهِ.

[البخاري: كتاب الجهاد، باب الصلاة إذا قدم من سفر، رقم: ٣٠٨٨].

١٣ ـ بابُ اسْتِحبَابِ صَلاةِ الضُّحَى وأنَّ أَقَلَّهَا رَكْعَتَانِ وأَكْمَلَها ثَمَان رَكَعَاتٍ وأَوْسَطها أَرْبَعُ رَكَعاتٍ أو سِتٌ، والحَثُّ على المحافظة عليها

٧٥ ـ (٧١٧) ـ وحدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا يَزِيدُ بْنُ زُرَيْعٍ، عَنْ سَعِيدٍ الْجُرَيْرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ؛ قَالَ: قُلْتُ لِعَائِشَةَ: هَلْ كَانَ النَّبِيُّ ﷺ يُصَلِّي الضُّحَىٰ؟ قَالَتْ: لاَ. إِلاَّ أَنْ يَجِيءَ مِنْ مَغِيبِهِ.

٧٦ ـ (...) ـ وحدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا كَهْمَسُ بْنُ الْحَسَنِ الْقَيْسِيُّ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ. قَالَ: قُلْتُ لِعَائِشَةَ: أَكَانَ النَّبِيُّ ﷺ يُصَلِّي الضُّحَىٰ؟ قَالَتْ: لاَ. إِلا أَنْ يَجِيءَ مِنْ مَغِيبِهِ.

٧٧ ـ (٧١٨) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ. قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: أَنَّهَا قَالَتْ: مَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُصَلِّي سُبْحَةَ الضُّحَىٰ قَطُّ. وَإِنِّي لأُسَبِّحُهَا. وَإِنْ كَانَ رَسُولُ اللَّهِ ﷺ لَيَدَعُ الْعَمَلَ، وَهُوَ يُحِبُّ أَنْ يَعْمَلَ بِهِ، خَشْيَةَ أَنْ يَعْمَلَ بِهِ النَّاسُ، فَيُفْرَضَ عَلَيْهِمْ.

[البخاري: كتاب التهجد، باب تحريض النبي ﷺ على صلاة الليل...، رقم: ١١٢٨].

٧٨ ـ (٧١٩) ـ حدّثنا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا يَزِيدُ ـ يَعْنِي الرِّشْكَ ـ: حَدَّثَتْنِي مُعَاذَةُ: أَنَّهَا سَأَلَتْ عَائِشَةَ رضي اللَّهُ عنها: كَمْ كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي صَلاَةَ الضُّحَىٰ؟ قَالَتْ: أَرْبَعَ رَكَعَاتٍ. وَيَزِيدُ مَا شَاءَ.

(...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ يَزِيدَ، بِهَٰذَا الإِسْنَادِ... مِثْلَهُ. وَقَالَ يَزِيدُ: مَا شَاءَ اللَّهُ.

٧٩ ـ (...) ـ وحدّثني يَحْيَىٰ بْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ، عَنْ سَعِيدٍ: حَدَّثَنَا قَتَادَةُ: أَنَّ مُعَاذَةَ الْعَدَوِيَّةَ حَدَّثَتْهُمْ عَنْ عَائِشَةَ. قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي الضُّحَىٰ أَرْبَعاً. وَيَزِيدُ مَا شَاءَ اللَّهُ.

(...) ـ وحدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَابْنُ بَشَّارٍ. جَمِيعاً عَنْ مُعَاذِ بْنِ هِشَامٍ. قَالَ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، بِهَٰذَا الإِسْنَادِ... مِثْلَهُ.

٨٠ ـ (٣٣٦) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ:

he had come into her home on the day of the Conquest of Mecca, and offered eight Rak'as, lighter than which "I have never seen him praying, but he performed both bowings and prostrations perfectly".

81-(...) Abdullah Ibn Al-Harith Ibn Nawfal reported: I investigated, and I was eager to find anyone, who could tell me that The Messenger of Allah "Allah's blessing and peace be upon him" offered the supererogatory Forenoon (prayer). However, I found no one to tell me about that, but Umm Hani, daughter of Abu Talib told me that The Messenger of Allah "Allah's blessing and peace be upon him" came, after the day rose, on the day of the Conquest of Mecca. A garment was brought to him, with which he was screened, and he took a bath, after which he got up and offered eight Rak'as. I do not know, whether his standing, bowing or prostration was longer (than the others) for they were proportionate. She said: "I have never seen him offering such a supererogatory prayer, whether before or after it". Al-Muradi narrated from Yunus and did not mention that "he told me".

82-(...) Abu Murra, the freed slave of Umm Hani, daughter of Abu Talib, narrated: I heard Umm Hani saying: On the day of the Conquest (of Mecca), I went to The Messenger of Allah "Allah's blessing and peace be upon him" and found him bathing, and his daughter Fatima was screening him with a mantle. I greeted him. He asked: "Who is she?" I replied: "I am Umm Hani Bint Abu Talib". He said: "Welcome! O Umm Hani". After he had finished his bath he stood up and prayed eight Rak'as, while wearing a single garment wrapped round his body.

When he came to the end I said: "O Allah's Apostle! My brother Ali Ibn Abu Talib told me that he will kill a person whom I gave shelter and that person is so and so the son of Hubaira". The Prophet "Allah's blessing and peace be upon him" said: "We shelter the person whom you have sheltered O Umm Hani". Umm Hani further said: "And that was at forenoon".

83-(...) Abu Murra, the freed slave of Aqil narrated that Umm Hani told him that on the day of the Conquest of Mecca, The Messenger of Allah "Allah's blessing and peace be upon him" prayed in her house eight Rak'as, wearing a single garment, crossing its two ends.

84-(720) Abu Dharr narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Every bone of the body of anyone of you has to give in (its share of) charity: Every glorification (of Allah) is an act of charity, every praise (of Allah) is an act of charity, every magnification (of Allah) is an act of charity, exhorting (others) to do good is an act of

حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ أَبِي لَيْلَىٰ. قَالَ: مَا أَخْبَرَنِي أَحَدٌ أَنَّهُ رَأَى النَّبِيَّ ﷺ يُصَلِّي الضُّحَىٰ إِلاَّ أُمُّ هَانِىءٍ، فَإِنَّهَا حَدَّثَتْ: أَنَّ النَّبِيَّ ﷺ دَخَلَ بَيْتَهَا يَوْمَ فَتْحِ مَكَّةَ. فَصَلَّى ثَمَانِيَ رَكَعَاتٍ. مَا رَأَيْتُهُ صَلَّىٰ صَلاَةً قَطُّ أَخَفَّ مِنْهَا. غَيْرَ أَنَّهُ كَانَ يُتِمُّ الرُّكُوعَ وَالسُّجُودَ.

وَلَمْ يَذْكُرِ ابْنُ بَشَّارٍ، فِي حَدِيثِهِ، قَوْلَهُ: قَطُّ.

[البخاري: كتاب تقصير الصلاة، باب من تطوع في السفر...، رقم: ١١٠٣].

٨١ ـ (...) ـ **وحدّثني** حَرْمَلَةُ بْنُ يَحْيَىٰ وَمُحَمَّدُ بْنُ سَلَمَةَ الْمُرَادِيُّ. قَالاَ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ. قَالَ: حَدَّثَنِي ابْنُ عَبْدِ اللَّهِ بْنِ الْحَارِثِ: أَنَّ أَبَاهُ عَبْدَ اللَّهِ بْنَ الْحَارِثِ بْنِ نَوْفَلٍ قَالَ: سَأَلْتُ وَحَرَصْتُ عَلَىٰ أَنْ أَجِدَ أَحَداً مِنَ النَّاسِ يُخْبِرُنِي أَنَّ رَسُولَ اللَّهِ ﷺ سَبَّحَ سُبْحَةَ الضُّحَىٰ. فَلَمْ أَجِدْ أَحَداً يُحَدِّثُنِي ذٰلِكَ، غَيْرَ أَنَّ أُمَّ هَانِىءٍ بِنْتَ أَبِي طَالِبٍ، أَخْبَرَتْنِي: أَنَّ رَسُولَ اللَّهِ ﷺ أَتَىٰ بَعْدَ مَا ارْتَفَعَ النَّهَارُ، يَوْمَ الْفَتْحِ، فَأُتِيَ بِثَوْبٍ فَسُتِرَ عَلَيْهِ، فَاغْتَسَلَ، ثُمَّ قَامَ فَرَكَعَ ثَمَانِيَ رَكَعَاتٍ. لا أَدْرِي أَقِيَامُهُ فِيهَا أَطْوَلُ، أَمْ رُكُوعُهُ، أَمْ سُجُودُهُ، كُلُّ ذٰلِكَ مِنْهُ مُتَقَارِبٌ. قَالَتْ: فَلَمْ أَرَهُ سَبَّحَهَا قَبْلُ وَلاَ بَعْدُ.

قَالَ الْمُرَادِيُّ: عَنْ يُونُسَ. وَلَمْ يَقُلْ: أَخْبَرَنِي.

٨٢ ـ (...) ـ **حدّثنا** يَحْيَىٰ بْنُ يَحْيَىٰ. قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنْ أَبِي النَّضْرِ: أَنَّ أَبَا مُرَّةَ مَوْلَىٰ أُمِّ هَانِىءٍ بِنْتِ أَبِي طَالِبٍ، أَخْبَرَهُ: أَنَّهُ سَمِعَ أُمَّ هَانِىءٍ بِنْتَ أَبِي طَالِبٍ تَقُولُ: ذَهَبْتُ إِلَىٰ رَسُولِ اللَّهِ ﷺ عَامَ الْفَتْحِ، فَوَجَدْتُهُ يَغْتَسِلُ. وَفَاطِمَةُ ابْنَتُهُ تَسْتُرُهُ بِثَوْبٍ. قَالَتْ: فَسَلَّمْتُ. فَقَالَ: «مَنْ هٰذِهِ؟» قُلْتُ: أُمُّ هَانِىءٍ بِنْتُ أَبِي طَالِبٍ. قَالَ: «مَرْحَباً بِأُمِّ هَانِىءٍ» فَلَمَّا فَرَغَ مِنْ غُسْلِهِ قَامَ فَصَلَّىٰ ثَمَانِيَ رَكَعَاتٍ. مُلْتَحِفاً فِي ثَوْبٍ وَاحِدٍ، فَلَمَّا انْصَرَفَ قُلْتُ: يَا رَسُولَ اللَّهِ، زَعَمَ ابْنُ أُمِّي عَلِيُّ بْنُ أَبِي طَالِبٍ أَنَّهُ قَاتِلٌ رَجُلاً أَجَرْتُهُ، فُلاَنَ ابْنَ هُبَيْرَةَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «قَدْ أَجَرْنَا مَنْ أَجَرْتِ يَا أُمَّ هَانِىءٍ» قَالَتْ أُمُّ هَانِىءٍ: وَذٰلِكَ ضُحًى.

٨٣ ـ (...) ـ **وحدّثني** حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ: حَدَّثَنَا وُهَيْبُ بْنُ خَالِدٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ أَبِي مُرَّةَ مَوْلَىٰ عَقِيلٍ، عَنْ أُمِّ هَانِىءٍ: أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّىٰ فِي بَيْتِهَا عَامَ الْفَتْحِ ثَمَانِيَ رَكَعَاتٍ فِي ثَوْبٍ وَاحِدٍ قَدْ خَالَفَ بَيْنَ طَرَفَيْهِ.

٨٤ ـ (٧٢٠) ـ **حدّثنا** عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ أَسْمَاءَ الضُّبَعِيُّ: حَدَّثَنَا مَهْدِيٌّ ـ وَهُوَ ابْنُ مَيْمُونٍ ـ: حَدَّثَنَا وَاصِلٌ مَوْلَىٰ أَبِي عُيَيْنَةَ، عَنْ يَحْيَىٰ بْنِ عُقَيْلٍ، عَنْ يَحْيَىٰ بْنِ يَعْمَرَ، عَنْ أَبِي الأَسْوَدِ الدُّؤَلِيِّ، عَنْ أَبِي ذَرٍّ، عَنِ النَّبِيِّ ﷺ، أَنَّهُ قَالَ: «يُصْبِحُ عَلَىٰ كُلِّ سُلاَمَىٰ مِنْ أَحَدِكُمْ صَدَقَةٌ: فَكُلُّ تَسْبِيحَةٍ صَدَقَةٌ، وَكُلُّ تَحْمِيدَةٍ صَدَقَةٌ، وَكُلُّ تَهْلِيلَةٍ صَدَقَةٌ، وَكُلُّ تَكْبِيرَةٍ

charity, and forbidding (others) to do evil is an act of charity. The compensation for all of that is to offer two Rak'as at forenoon".

85-(721) Abu Huraira narrated: My bosom friend (The Prophet) "Allah's blessing and peace be upon him" recommended me to do three things: To observe three fasts monthly, to pray the two Rak'as of the Forenoon (prayer), and to offer the Witr prayer before sleeping.

(...) Abu Uthman An-Nahdi narrated the same from Abu Huraira from The Prophet "Allah's blessing and peace be upon him".

(...)Abu Huraira narrated: My bosom friend Abu Al-Qasim "Allah's blessing and peace be upon him" recommended me to do three things...(and mentioned a Hadith like that narrated on the authority of Abu Uthman from Abu Huraira.

86-(722) Abu Murra narrated from Abu Ad-Darda: My dear person (The Prophet) "Allah's blessing and peace be upon him" recommended me to do three things, which I would never give up as long as I live: To observe three fasts monthly, to offer the Forenoon "Duha" prayer, and to offer the Witr prayer before going to bed.

[14] The desirability of offering the Two Rak'as of the Fajr's Sunna, exhortation to offer them, lightening them, keeping on them, and what is recited in them

87-(723) Ibn Umar narrated that Hafsa, the Mother of the Believers told him that whenever the caller for prayer finished announcing the call for the Morning prayer, and the dawn appeared, The Messenger of Allah "Allah's blessing and peace be upon him" would offer two light Rak'as, before the (Morning) prayer establishment was pronounced.

(...) The same as transmitted by Malik was narrated on the authority of Nafi, with the same chain of transmitters.

88-(...) Nafi narrated from Ibn Umar that Hafsa said: Whenever the dawn appeared, The Messenger of Allah "Allah's blessing and peace be upon him" would pray no more than two light Rak'as.

(...) (A Hadith) like it was narrated on the authority of Shu'ba, with the same chain of transmitters.

89-(...) Salim narrated from his father: Hafsa told me that whenever the dawn lighted for The Prophet "Allah's blessing and peace be upon him" he would pray two Rak'as.

صَدَقَةٌ، وَأَمْرٌ بِالْمَعْرُوفِ صَدَقَةٌ، وَنَهْيٌ عَنِ الْمُنْكَرِ صَدَقَةٌ. وَيُجْزِىءُ، مِنْ ذٰلِكَ رَكْعَتَانِ يَرْكَعُهُمَا مِنَ الضُّحَىٰ».

٨٥ ـ (٧٢١) ـ **حدّثنا** شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا أَبُو التَّيَّاحِ: حَدَّثَنِي أَبُو عُثْمَانَ النَّهْدِيُّ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: أَوْصَانِي خَلِيلِي ﷺ بِثَلاَثٍ: بِصِيَامِ ثَلاَثَةِ أَيَّامٍ مِنْ كُلِّ شَهْرٍ، وَرَكْعَتَيِ الضُّحَىٰ، وَأَنْ أُوتِرَ قَبْلَ أَنْ أَرْقُدَ.

[البخاري: كتاب التهجد، باب صلاة الضحى في الحضر، رقم: ١١٧٨].

(...) ـ **وحدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ عَبَّاسٍ الْجُرَيْرِيِّ وَأَبِي شِمْرٍ الضُّبَعِيِّ. قَالاَ: سَمِعْنَا أَبَا عُثْمَانَ النَّهْدِيَّ يُحَدِّثُ عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِهِ.

(...) ـ **وحدّثني** سُلَيْمَانُ بْنُ مَعْبَدٍ: حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُخْتَارٍ، عَنْ عَبْدِ اللَّهِ الدَّانَاجِ. قَالَ: حَدَّثَنِي أَبُو رَافِعٍ الصَّائِغُ. قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ قَالَ: أَوْصَانِي خَلِيلِي أَبُو الْقَاسِمِ ﷺ بِثَلاَثٍ... فَذَكَرَ مِثْلَ حَدِيثِ أَبِي عُثْمَانَ عَنْ أَبِي هُرَيْرَةَ.

٨٦ ـ (٧٢٢) ـ **وحدّثني** هَارُونُ بْنُ عَبْدِ اللَّهِ وَمُحَمَّدُ بْنُ رَافِعٍ. قَالاَ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ، عَنِ الضَّحَّاكِ بْنِ عُثْمَانَ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ حُنَيْنٍ، عَنْ أَبِي مُرَّةَ مَوْلَىٰ أُمِّ هَانِىءٍ، عَنْ أَبِي الدَّرْدَاءِ؛ قَالَ: أَوْصَانِي حَبِيبِي ﷺ بِثَلاَثٍ. لَنْ أَدَعَهُنَّ مَا عِشْتُ: بِصِيَامِ ثَلاَثَةِ أَيَّامٍ مِنْ كُلِّ شَهْرٍ، وَصَلاَةِ الضُّحَىٰ، وَبِأَنْ لاَ أَنَامَ حَتَّىٰ أُوتِرَ.

١٤ ـ بابُ اسْتِحْبابِ رَكْعَتَي سُنَّةِ الْفَجْرِ، والحَثِّ عليهما وتخفيفهما والمحافظةِ عليهما، وبيانِ ما يُستحبُّ أنْ يُقْرأَ فيهما

٨٧ ـ (٧٢٣) ـ **حدّثنا** يَحْيَىٰ بْنُ يَحْيَىٰ. قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ حَفْصَةَ أُمَّ الْمُؤْمِنِينَ أَخْبَرَتْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ، إِذَا سَكَتَ الْمُؤَذِّنُ مِنَ الأَذَانِ لِصَلاَةِ الصُّبْحِ، وَبَدَا الصُّبْحُ، رَكَعَ رَكْعَتَيْنِ خَفِيفَتَيْنِ، قَبْلَ أَنْ تُقَامَ الصَّلاَةُ.

[البخاري: كتاب الأذان، باب الأذان بعد الفجر، رقم: ٦١٨].

(...) ـ **وحدّثنا** يَحْيَىٰ بْنُ يَحْيَىٰ وَقُتَيْبَةُ وَابْنُ رُمْحٍ، عَنِ اللَّيْثِ بْنِ سَعْدٍ. (ح) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ وَعُبَيْدُ اللَّهِ بْنُ سَعِيدٍ. قَالاَ: حَدَّثَنَا يَحْيَىٰ عَنْ عُبَيْدِ اللَّهِ. (ح) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ عَنْ أَيُّوبَ. كُلُّهُمْ عَنْ نَافِعٍ، بِهٰذَا الإِسْنَادِ، كَمَا قَالَ مَالِكٌ.

٨٨ ـ (...) ـ **وحدّثني** أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ الْحَكَمِ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ زَيْدِ بْنِ مُحَمَّدٍ. قَالَ: سَمِعْتُ نَافِعاً يُحَدِّثُ عَنِ ابْنِ عُمَرَ، عَنْ حَفْصَةَ؛ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ، إِذَا طَلَعَ الْفَجْرُ، لا يُصَلِّي إِلا رَكْعَتَيْنِ خَفِيفَتَيْنِ.

(...) ـ **وحدّثناه** إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا النَّضْرُ: حَدَّثَنَا شُعْبَةُ، بِهٰذَا الإِسْنَادِ... مِثْلَهُ.

٨٩ ـ (...) ـ **حدّثنا** مُحَمَّدُ بْنُ عَبَّادٍ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ؛ أَخْبَرَتْنِي حَفْصَةُ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا أَضَاءَ لَهُ الْفَجْرُ، صَلَّىٰ رَكْعَتَيْنِ.

90-(724) Hisham Ibn Urwa narrated from his father that A'isha said: Whenever The Messenger of Allah "Allah's blessing and peace be upon him" heard the call for the (Fajr) prayer, he would pray two Rak'as, and he would lighten them.

(...) The same was narrated on the authority of Hisham, with the same chain of transmitters; and in the narration of Abu Usama: Whenever the dawn appeared.

91-(...) Abu Salama narrated from A'isha that The Prophet "Allah's blessing and peace be upon him" used to pray two Rak'as (in the period) between the Adhan and the establishment of the Morning prayer.

92-(...) Amra narrated that A'isha said: The Prophet "Allah's blessing and peace be upon him" used to offer the two Rak'as of the (Sunna of the) Dawn prayer so much lightly that I would wonder whether he recited in them The Mother of The Book "Al-Fatiha".

93-(...) Amra, daughter of Abd Ar-Rahman narrated that A'isha said: Whenever the dawn appeared, The Messenger of Allah "Allah's blessing and peace be upon him" would offer two Rak'as (so much lightly) that I would wonder whether he recited in them The Mother of The Book.

94-(...) A'isha narrated that The Prophet "Allah's blessing and peace be upon him" never was constant on offering a supererogatory prayer than he was on offering two Rak'as before (performing) the Morning prayer.

95-(...) A'isha narrated: I have never seen The Messenger of Allah "Allah's blessing and peace be upon him" much fast in offering a supererogatory prayer except in case of offering those two Rak'as before the Dawn (Fajr) prayer.

96-(725) A'isha narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "The two Rak'as of the (Sunna of the) Dawn (Fajr) are better than this world, and all of what it contains".

97-(...) A'isha narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said, concerning the two Rak'as (which should be offered) at the appearance of the dawn: "They are much dearer to me than all of this world".

98-(726) Abu Huraira narrated that The Messenger of Allah "Allah's blessing and peace be upon him" recited in the two Rak'as of the dawn: "Say: O ye that reject Faith!" and: "Say: He is Allah, the One and Only".

٩٠ ـ (٧٢٤) ـ حدّثنا عَمْرٌو النَّاقِدُ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي رَكْعَتَيِ الْفَجْرِ إِذَا سَمِعَ الأَذَانَ، وَيُخَفِّفُهُمَا.

(...) ـ وحَدَّثَنِيهِ عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا عَلِيٌّ ـ يَعْنِي ابْنَ مُسْهِرٍ ـ (ح) وَحَدَّثَنَاهُ أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ. (ح) وَحَدَّثَنَاهُ أَبُو بَكْرٍ وَأَبُو كُرَيْبٍ وَابْنُ نُمَيْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. (ح) وَحَدَّثَنَاهُ عَمْرٌو النَّاقِدُ: حَدَّثَنَا وَكِيعٌ. كُلُّهُمْ عَنْ هِشَامٍ، بِهَٰذَا الإِسْنَادِ. وَفِي حَدِيثِ أَبِي أُسَامَةَ: إِذَا طَلَعَ الْفَجْرُ.

٩١ ـ (...) ـ وحدّثناه مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ هِشَامٍ، عَنْ يَحْيَىٰ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ: أَنَّ نَبِيَّ اللَّهِ ﷺ كَانَ يُصَلِّي رَكْعَتَيْنِ، بَيْنَ النِّدَاءِ وَالإِقَامَةِ، مِنْ صَلَاةِ الصُّبْحِ. [البخاري: كتاب الأذان، باب الأذان بعد الفجر، رقم: ٦١٩].

٩٢ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الْوَهَّابِ. قَالَ: سَمِعْتُ يَحْيَىٰ بْنَ سَعِيدٍ. قَالَ: أَخْبَرَنِي مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَٰنِ: أَنَّهُ سَمِعَ عَمْرَةَ تُحَدِّثُ عَنْ عَائِشَةَ؛ أَنَّهَا كَانَتْ تَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي رَكْعَتَيِ الْفَجْرِ، فَيُخَفِّفُ حَتَّىٰ إِنِّي أَقُولُ: هَلْ قَرَأَ فِيهِمَا بِأُمِّ الْقُرْآنِ. [البخاري: كتاب التهجد، باب ما يقرأ في ركعتي الفجر، رقم: ١١٧١].

٩٣ ـ (...) ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَٰنِ الأَنْصَارِيِّ. سَمِعَ عَمْرَةَ بِنْتَ عَبْدِ الرَّحْمَٰنِ، عَنْ عَائِشَةَ؛ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ، إِذَا طَلَعَ الْفَجْرُ، صَلَّىٰ رَكْعَتَيْنِ. أَقُولُ: هَلْ يَقْرَأُ فِيهِمَا بِفَاتِحَةِ الْكِتَابِ.

٩٤ ـ (...) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ، عَنِ ابْنِ جُرَيْجٍ. قَالَ: حَدَّثَنِي عَطَاءٌ، عَنْ عُبَيْدِ بْنِ عُمَيْرٍ، عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ لَمْ يَكُنْ عَلَىٰ شَيْءٍ مِنَ النَّوَافِلِ، أَشَدَّ مُعَاهَدَةً مِنْهُ، عَلَىٰ رَكْعَتَيْنِ قَبْلَ الصُّبْحِ. [البخاري: كتاب التهجد، باب تعاهد ركعتي الفجر...، رقم: ١١٦٩].

٩٥ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ. جَمِيعاً عَنْ حَفْصِ بْنِ غِيَاثٍ. قَالَ ابْنُ نُمَيْرٍ: حَدَّثَنَا حَفْصٌ عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنْ عُبَيْدِ بْنِ عُمَيْرٍ، عَنْ عَائِشَةَ؛ قَالَتْ: مَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ، فِي شَيْءٍ مِنَ النَّوَافِلِ، أَسْرَعَ مِنْهُ إِلَى الرَّكْعَتَيْنِ قَبْلَ الْفَجْرِ.

٩٦ ـ (٧٢٥) ـ حدّثنا مُحَمَّدُ بْنُ عُبَيْدٍ الْغُبَرِيُّ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ قَتَادَةَ، عَنْ زُرَارَةَ بْنِ أَوْفَىٰ، عَنْ سَعْدِ بْنِ هِشَامٍ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ ﷺ؛ قَالَ: «رَكْعَتَا الْفَجْرِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا».

٩٧ ـ (...) ـ وحدّثنا يَحْيَىٰ بْنُ حَبِيبٍ: حَدَّثَنَا مُعْتَمِرٌ. قَالَ: قَالَ أَبِي: حَدَّثَنَا قَتَادَةُ، عَنْ زُرَارَةَ، عَنْ سَعْدِ بْنِ هِشَامٍ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ ﷺ؛ أَنَّهُ قَالَ فِي شَأْنِ الرَّكْعَتَيْنِ عِنْدَ طُلُوعِ الْفَجْرِ: «لَهُمَا أَحَبُّ إِلَيَّ مِنَ الدُّنْيَا جَمِيعاً».

٩٨ ـ (٧٢٦) ـ حدّثني مُحَمَّدُ بْنُ عَبَّادٍ وَابْنُ أَبِي عُمَرَ. قَالَا: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ، عَنْ يَزِيدَ ـ هُوَ ابْنُ كَيْسَانَ ـ عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَرَأَ فِي رَكْعَتَيِ الْفَجْرِ: ﴿قُلْ يَا أَيُّهَا الْكَافِرُونَ﴾ وَ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾.

99-(727) Ibn Abbas narrated that The Messenger of Allah "Allah's blessing and peace be upon him" used to recite (the following two Verses)in the two Rak'as of the dawn: In the first, he would recite: "Say ye: "We believe in Allah, and the revelation given to us, and to Abraham, Isma'il, Isaac, Jacob, and the Tribes, and that given to Moses and Jesus, and that given to (all) Prophets from their Lord: we make no difference between one and another of them: and we bow to Allah (in Islam)"". (The Heifer "Al-Baqara" 136) in the second, he would recite: "we believe in Allah, and do thou bear witness that we are Muslims". (Al Imran 52).

100-(...) Ibn Abbas narrated that The Messenger of Allah "Allah's blessing and peace be upon him" used to recite (the following two Verses)in the two Rak'as of the dawn: "Say ye: "We believe in Allah, and the revelation given to us, and to Abraham, Isma'il, Isaac, Jacob, and the Tribes, and that given to Moses and Jesus, and that given to (all) Prophets from their Lord: we make no difference between one and another of them: and we bow to Allah (in Islam)"". (The Heifer "Al-Baqara" 136) and from the Sura of Al Imran: "Say: "O People of the Book! come to common terms as between us and you: that we worship none but Allah; that we associate no partners with Him; that we erect not, from among ourselves, Lords and patrons other than Allah". If then they turn back, say ye: "Bear witness that we (at least) are Muslims (bowing to Allah's Will)"". (64).

(...) A Hadith like that transmitted by Marwan Al-Fazari, was narrated on the authority of Uthman Ibn Hakim.

[15] The excellence of the supererogatory prayers before and after the obligatory ones, and how many are they

101-(728) Umm Habiba narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "He, who offered twelve Rak'as during a day and night (i.e. as supererogatory prayers during every twenty-four hours before and after obligatory prayers), then a house in Paradise would be constructed for him because of them". Umm Habiba commented: Since I heard it, I have not left them.

Anbasa (a sub-narrator) said: Since I heard it from Umm Habiba, I have never left them. Amr Ibn Aws (another sub-narrator) said: Since I heard that from Anbasa, I have never left them. An-Nu'man Ibn Salim said: Since I heard it from Amr Ibn Aws, I've never left them.

102-(...) An-Nu'man Ibn Salim narrated, with the same chain of transmitters: "He, who daily prayed twelve prostrations (i.e. Rak'as) voluntarily, then, a house in Paradise would be built for him".

٩٩ ـ (٧٢٧) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا الْفَزَارِيُّ ـ يَعْنِي مَرْوَانَ بْنَ مُعَاوِيَةَ ـ عَنْ عُثْمَانَ بْنِ حَكِيمٍ الأَنْصَارِيِّ. قَالَ: أَخْبَرَنِي سَعِيدُ بْنُ يَسَارٍ: أَنَّ ابْنَ عَبَّاسٍ أَخْبَرَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقْرَأُ فِي رَكْعَتَيِ الْفَجْرِ، فِي الأُولَىٰ مِنْهُمَا: ﴿قُولُوٓاْ ءَامَنَّا بِٱللَّهِ وَمَآ أُنزِلَ إِلَيْنَا﴾ [البقرة: ١٣٦]. الآيَةَ الَّتِي فِي الْبَقَرَةِ. وَفِي الآخِرَةِ مِنْهُمَا: ﴿ءَامَنَّا بِٱللَّهِ وَٱشْهَدْ بِأَنَّا مُسْلِمُونَ﴾ [آل عمران: ٥٢].

١٠٠ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ، عَنْ عُثْمَانَ بْنِ حَكِيمٍ، عَنْ سَعِيدِ بْنِ يَسَارٍ، عَنِ ابْنِ عَبَّاسٍ. قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَقْرَأُ فِي رَكْعَتَيِ الْفَجْرِ: ﴿قُولُوٓاْ ءَامَنَّا بِٱللَّهِ وَمَآ أُنزِلَ إِلَيْنَا﴾ [البقرة: ١٣٦]. وَالَّتِي فِي آلِ عِمْرَانَ: ﴿تَعَالَوْاْ إِلَىٰ كَلِمَةٍ سَوَآءٍ بَيْنَنَا وَبَيْنَكُمْ﴾ [آل عمران: ٦٤].

(...) ـ وحدّثني عَلِيُّ بْنُ خَشْرَمٍ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، عَنْ عُثْمَانَ بْنِ حَكِيمٍ، فِي هَٰذَا الإِسْنَادِ... بِمِثْلِ حَدِيثِ مَرْوَانَ الْفَزَارِيِّ.

١٥ ـ بابُ فَضْلِ السُّنَنِ الرَّاتبة قبل الفرائض وبعدهنّ وبيانِ عَدَدِهِنَّ

١٠١ ـ (٧٢٨) ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبُو خَالِدٍ ـ يَعْنِي سُلَيْمَانَ بْنَ حَيَّانَ ـ عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ، عَنِ النُّعْمَانِ بْنِ سَالِمٍ، عَنْ عَمْرِو بْنِ أَوْسٍ. قَالَ: حَدَّثَنِي عَنْبَسَةُ بْنُ أَبِي سُفْيَانَ، فِي مَرَضِهِ الَّذِي مَاتَ فِيهِ، بِحَدِيثٍ يَتَسَارُّ إِلَيْهِ. قَالَ: سَمِعْتُ أُمَّ حَبِيبَةَ تَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ صَلَّى اثْنَتَيْ عَشْرَةَ رَكْعَةً فِي يَوْمٍ وَلَيْلَةٍ، بُنِيَ لَهُ بِهِنَّ بَيْتٌ فِي الْجَنَّةِ».

قَالَتْ أُمُّ حَبِيبَةَ: فَمَا تَرَكْتُهُنَّ مُنْذُ سَمِعْتُهُنَّ مِنْ رَسُولِ اللَّهِ ﷺ.

وَقَالَ عَنْبَسَةُ: فَمَا تَرَكْتُهُنَّ مُنْذُ سَمِعْتُهُنَّ مِنْ أُمِّ حَبِيبَةَ.

وَقَالَ عَمْرُو بْنُ أَوْسٍ: مَا تَرَكْتُهُنَّ مُنْذُ سَمِعْتُهُنَّ مِنْ عَنْبَسَةَ.

وَقَالَ النُّعْمَانُ بْنُ سَالِمٍ: مَا تَرَكْتُهُنَّ مُنْذُ سَمِعْتُهُنَّ مِنْ عَمْرِو بْنِ أَوْسٍ.

١٠٢ ـ (...) ـ حدّثني أَبُو غَسَّانَ الْمِسْمَعِيُّ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ: حَدَّثَنَا دَاوُدُ، عَنِ النُّعْمَانِ بْنِ سَالِمٍ، بِهَٰذَا الإِسْنَادِ: «مَنْ صَلَّىٰ فِي يَوْمٍ ثِنْتَيْ عَشْرَةَ سَجْدَةً، تَطَوُّعاً، بُنِيَ لَهُ بَيْتٌ فِي الْجَنَّةِ».

103-(...) An-Nu'man Ibn Salim narrated from Amr Ibn Aws from Anbasa Ibn Abu Sufyan from Umm Habiba that she heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "There is no Muslim slave, who prayed everyday for the sake of Allah twelve Rak'as voluntarily, other than the obligatory prayers, but that Allah would built for him a house in Paradise (or except that a house in Paradise would be constructed for him)". She said: Indeed, I've never left them. Amr said: I've never left them. So said An-Nu'man.

(...)An-Nu'man Ibn Salim narrated from Amr Ibn Aws from Anbasa Ibn Abu Sufyan from Umm Habiba that she heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "There is no Muslim slave, who performed ablution perfectly and then prayed for the sake of Allah..." (and mentioned the same previous narration).

104-(729) Nafi narrated that Ibn Umar said: I prayed with The Messenger of Allah "Allah's blessing and peace be upon him" two Rak'as before and two after the Noon "Dhuhr" (prayer), two Rak'as after the Evening "Maghrib" (prayer), two Rak'as after the Night "Isha" (prayer), and two Rak'as after the Friday (Jumu'a obligatory prayer). As for the (two Rak'as following the) Maghrib, Isha, and Jumu'a, I offered them with The Messenger of Allah "Allah's blessing and peace be upon him" in his home.

[16] It is permissible to offer the supererogatory voluntary prayer or some of it as standing or sitting

105-(730) Abdullah Ibn Shaqiq said: I asked A'isha about the voluntary prayers of The Messenger of Allah "Allah's blessing and peace be upon him", and she said: Before the Noon prayer, he used to pray four Rak'as in my house. Then, he would go out and lead the people in prayer, after which he would enter (my house) and pray two Rak'as. After leading the people in the Evening prayer, he would enter into (the house) and pray two Rak'as. After leading the people in the Night prayer, he would enter into my house and pray two Rak'as. He would pray nine Rak'as during the night, including Witr. At night, he would pray for a long time standing and for a long time sitting. Whenever he recited the Holy Quran while standing, he would bow and prostrate from the standing position, and whenever he recited while sitting, he would bow and prostrate from the sitting position. When it was dawn, he would pray two Rak'as.

106-107(...)A'isha narrated that The Messenger of Allah "Allah's blessing and peace be upon him" used to pray at night for a long time.

١٠٣ ـ (...) ـ **وحدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنِ النُّعْمَانِ بْنِ سَالِمٍ، عَنْ عَمْرِو بْنِ أَوْسٍ، عَنْ عَنْبَسَةَ بْنِ أَبِي سُفْيَانَ، عَنْ أُمِّ حَبِيبَةَ زَوْجِ النَّبِيِّ ﷺ: أَنَّهَا قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَا مِنْ عَبْدٍ مُسْلِمٍ يُصَلِّي لِلَّهِ كُلَّ يَوْمٍ ثِنْتَيْ عَشْرَةَ رَكْعَةً تَطَوُّعاً، غَيْرَ فَرِيضَةٍ، إِلاَّ بَنَى اللَّهُ لَهُ بَيْتاً فِي الْجَنَّةِ ـ أَوْ إِلا بُنِيَ لَهُ بَيْتٌ فِي الْجَنَّةِ ـ».

قَالَتْ أُم حَبِيبَةَ: فَمَا بَرِحْتُ أُصَلِّيهِنَّ بَعْدُ.

وَقَالَ عَمْرٌو: مَا بَرِحْتُ أُصَلِّيهِنَّ بَعْدُ. وَقَالَ النُّعْمَانُ، مِثْلَ ذٰلِكَ.

(...) ـ **وحدّثني** عَبْدُ الرَّحْمَنِ بْنُ بِشْرٍ وَعَبْدُ اللَّهِ بْنُ هَاشِمٍ الْعَبْدِيُّ. قَالا: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا شُعْبَةُ. قَالَ: النُّعْمَانُ بْنُ سَالِمٍ أَخْبَرَنِي. قَالَ: سَمِعْتُ عَمْرَو بْنَ أَوْسٍ يُحَدِّثُ عَنْ عَنْبَسَةَ، عَنْ أُمِّ حَبِيبَةَ؛ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ عَبْدٍ مُسْلِمٍ تَوَضَّأَ فَأَسْبَغَ الْوُضُوءَ ثُمَّ صَلَّى لِلَّهِ كُلَّ يَوْمٍ...» فَذَكَرَ بِمِثْلِهِ.

١٠٤ ـ (٧٢٩) ـ **وحدّثني** زُهَيْرُ بْنُ حَرْبٍ وَعُبَيْدُ اللَّهِ بْنُ سَعِيدٍ. قَالا: حَدَّثَنَا يَحْيَىٰ ـ وَهُوَ ابْنُ سَعِيدٍ ـ عَنْ عُبَيْدِ اللَّهِ. قَالَ: أَخْبَرَنِي نَافِعٌ عَنِ ابْنِ عُمَرَ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: صَلَّيْتُ مَعَ رَسُولِ اللَّهِ ﷺ قَبْلَ الظُّهْرِ سَجْدَتَيْنِ، وَبَعْدَهَا سَجْدَتَيْنِ، وَبَعْدَ الْمَغْرِبِ سَجْدَتَيْنِ، وَبَعْدَ الْعِشَاءِ سَجْدَتَيْنِ، وَبَعْدَ الْجُمُعَةِ سَجْدَتَيْنِ. فَأَمَّا الْمَغْرِبُ وَالْعِشَاءُ وَالْجُمُعَةُ، فَصَلَّيْتُ مَعَ النَّبِيِّ ﷺ فِي بَيْتِهِ.

[البخاري: كتاب التهجد، باب التطوع بعد المكتوبة، رقم: ١١٧٢].

١٦ ـ بابُ جوازِ النَّافلةِ قَائماً وقَاعِداً وفِعْلِ بَعْضِ الركعة قائماً وبَعْضِهَا قاعداً

١٠٥ ـ (٧٣٠) ـ **حدّثنا** يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا هُشَيْمٌ، عَنْ خَالِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ. قَالَ: سَأَلْتُ عَائِشَةَ عَنْ صَلاَةِ رَسُولِ اللَّهِ ﷺ، عَنْ تَطَوُّعِهِ؟ فَقَالَتْ: كَانَ يُصَلِّي فِي بَيْتِي قَبْلَ الظُّهْرِ أَرْبعاً، ثُمَّ يَخْرُجُ فَيُصَلِّي بِالنَّاسِ، ثُمَّ يَدْخُلُ فَيُصَلِّي رَكْعَتَيْنِ. وَكَانَ يُصَلِّي بِالنَّاسِ الْمَغْرِبَ، ثُمَّ يَدْخُلُ فَيُصَلِّي رَكْعَتَيْنِ. وَيُصَلِّي بِالنَّاسِ الْعِشَاءَ. وَيَدْخُلُ بَيْتِي فَيُصَلِّي رَكْعَتَيْنِ. وَكَانَ يُصَلِّي مِنَ اللَّيْلِ تِسْعَ رَكَعَاتٍ، فِيهِنَّ الْوِتْرُ. وَكَانَ يُصَلِّي لَيْلاً طَوِيلاً قَائِماً. وَلَيْلاً طَوِيلاً قَاعِداً. وَكَانَ إِذَا قَرَأَ وَهُوَ قَائِمٌ، رَكَعَ وَسَجَدَ وَهُوَ قَائِمٌ. وَإِذَا قَرَأَ قَاعِداً، رَكَعَ وَسَجَدَ وَهُوَ قَاعِدٌ. وَكَانَ إِذَا طَلَعَ الْفَجْرُ، صَلَّىٰ رَكْعَتَيْنِ.

١٠٦/١٠٧ ـ (...) ـ **حدّثنا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا حَمَّادٌ، عَنْ بُدَيْلٍ وَأَيُّوبَ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، عَنْ عَائِشَةَ؛ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي لَيْلاً طَوِيلاً، فَإِذَا صَلَّى قَائِماً،

Whenever he prayed standing he would bow from a standing position, and whenever he prayed sitting, he would bow from a sitting position.

108-(...) Abdullah Ibn Shaqiq narrated: I grew ill while I was in Persia and because of that, I prayed in a sitting position. I asked A'isha about it and she said: The Messenger of Allah "Allah's blessing and peace be upon him" prayed as sitting for a long time at night...(and mentioned the same).

109-(...) Abdullah Ibn Shaqiq Al-Uqaili narrated: I asked A'isha about the prayer of The Messenger of Allah "Allah's blessing and peace be upon him" at night. She said: The Messenger of Allah "Allah's blessing and peace be upon him" used to offer (the supererogatory) prayer for a long time standing and for a long time sitting at night. Whenever he recited (The Quran) as standing, he would bow from the standing position, and whenever he recited as sitting, he would bow from the sitting position.

110-(...) Abdullah Ibn Shaqiq Al-Uqaili reported: I asked A'isha about the prayer of The Messenger of Allah "Allah's blessing and peace be upon him". She said: The Messenger of Allah "Allah's blessing and peace be upon him" used to offer (the supererogatory) prayer in a standing position as well as in a sitting position. When he started the prayer as standing, he would bow from the standing position, and whenever he started the prayer as sitting, he would bow from the sitting position.

111-(731) Hisham Ibn Urwa narrated: My father told me that A'isha said: I've never seen The Messenger of Allah "Allah's blessing and peace be upon him" reciting (The Holy Quran) while offering the (supererogatory) night prayer as sitting, except that when he grew old. (During that age) he would recite (Quran) as sitting, and when thirty or forty Verses remained of the Sura, he would stand up, recite them and bow.

112-(...) Abu Salama Ibn Abd Ar-Rahman narrated that A'isha said: The Messenger of Allah "Allah's blessing and peace be upon him" used to pray as sitting (when he grew old). he used to recite in this posture, and when thirty or forty verses remained, he would stand up and recite as standing, then bow and prostrate. He used to do the same in the second Rak'a.

113-(...) Amra narrated that A'isha said: The Messenger of Allah "Allah's blessing and peace be upon him" used to recite (The Quran in the supererogatory prayer at night) as sitting (particularly when he grew old). If he intended to bow, he would stand up (and continue reciting) when there remained a time enough for one to recite forty Verses (before bowing).

114-(...) Alqama Ibn Waqqas narrated: I asked A'isha: How did The Messenger of Allah "Allah's blessing and peace be upon him" use to do

رَكَعَ قَائِماً، وَإِذَا صَلَّى قَاعِداً، رَكَعَ قَاعِداً.

١٠٨ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ بُدَيْلٍ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ. قَالَ: كُنْتُ شَاكِياً بِفَارِسَ. فَكُنْتُ أُصَلِّي قَاعِداً. فَسَأَلْتُ عَنْ ذٰلِكَ عَائِشَةَ؟ فَقَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي لَيْلاً طَوِيلاً قَائِماً... فَذَكَرَ الْحَدِيثَ.

١٠٩ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ عَنْ حُمَيْدٍ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ الْعُقَيْلِيِّ؛ قَالَ: سَأَلْتُ عَائِشَةَ عَنْ صَلَاةِ رَسُولِ اللَّهِ ﷺ بِاللَّيْلِ؟ فَقَالَتْ: كَانَ يُصَلِّي لَيْلاً طَوِيلاً قَائِماً. وَلَيْلاً طَوِيلاً قَاعِداً. وَكَانَ إِذَا قَرَأَ قَائِماً، رَكَعَ قَائِماً. وَإِذَا قَرَأَ قَاعِداً، رَكَعَ قَاعِداً.

١١٠ ـ (...) ـ وحدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ، عَنْ هِشَامِ بْنِ حَسَّانَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ الْعُقَيْلِيِّ. قَالَ: سَأَلْنَا عَائِشَةَ عَنْ صَلَاةِ رَسُولِ اللَّهِ ﷺ؟ فَقَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُكْثِرُ الصَّلَاةَ قَائِماً وَقَاعِداً، فَإِذَا افْتَتَحَ الصَّلَاةَ قَائِماً، رَكَعَ قَائِماً، وَإِذَا افْتَتَحَ الصَّلَاةَ قَاعِداً، رَكَعَ قَاعِداً.

١١١ ـ (٧٣١) ـ وحدّثني أَبُو الرَّبِيعِ الزَّهْرَانِيُّ: أَخْبَرَنَا حَمَّادٌ ـ يَعْنِي ابْنَ زَيْدٍ ـ (ح) قَالَ: وَحَدَّثَنَا حَسَنُ بْنُ الرَّبِيعِ: حَدَّثَنَا مَهْدِيُّ بْنُ مَيْمُونٍ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ. (ح) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ نُمَيْرٍ. جَمِيعاً عَنْ هِشَامِ بْنِ عُرْوَةَ. (ح) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ ـ وَاللَّفْظُ لَهُ ـ قَالَ: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ. قَالَ: أَخْبَرَنِي أَبِي عَنْ عَائِشَةَ. قَالَتْ: مَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَقْرَأُ فِي شَيْءٍ مِنْ صَلَاةِ اللَّيْلِ جَالِساً، حَتَّىٰ إِذَا كَبِرَ قَرَأَ جَالِساً. حَتَّىٰ إِذَا بَقِيَ عَلَيْهِ مِنَ السُّورَةِ ثَلَاثُونَ أَوْ أَرْبَعُونَ آيَةً، قَامَ فَقَرَأَهُنَّ، ثُمَّ رَكَعَ.

١١٢ ـ (...) ـ وحدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ. قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ وَأَبِي النَّضْرِ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَٰنِ، عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي جَالِساً. فَيَقْرَأُ وَهُوَ جَالِسٌ، فَإِذَا بَقِيَ مِنْ قِرَاءَتِهِ قَدْرُ مَا يَكُونُ ثَلَاثِينَ أَوْ أَرْبَعِينَ آيَةً. قَامَ فَقَرَأَ وَهُوَ قَائِمٌ، ثُمَّ رَكَعَ، ثُمَّ سَجَدَ، ثُمَّ يَفْعَلُ فِي الرَّكْعَةِ الثَّانِيَةِ مِثْلَ ذٰلِكَ.

[البخاري: كتاب تقصير الصلاة، باب إذا صلى قاعداً ثم صحّ أو وجد خفة...، رقم: ١١١٩].

١١٣ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ. قَالَ أَبُو بَكْرٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ، عَنِ الْوَلِيدِ بْنِ أَبِي هِشَامٍ، عَنْ أَبِي بَكْرِ بْنِ مُحَمَّدٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ. قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَقْرَأُ وَهُوَ قَاعِدٌ، فَإِذَا أَرَادَ أَنْ يَرْكَعَ، قَامَ قَدْرَ مَا يَقْرَأُ إِنْسَانٌ أَرْبَعِينَ آيَةً.

١١٤ ـ (...) ـ وحدّثنا ابْنُ نُمَيْرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو: حَدَّثَنِي مُحَمَّدُ بْنُ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ بْنِ وَقَّاصٍ؛ قَالَ: قُلْتُ لِعَائِشَةَ: كَيْفَ كَانَ يَصْنَعُ رَسُولُ اللَّهِ ﷺ فِي

while offering (each) two Rak'as (of the supererogatory night prayer) as sitting? She said: He used to recite (The Holy Quran) in them, and whenever he intended to bow, he would stand up and then bow.

115-(732) Abdullah Ibn Shaqiq narrated: I asked A'isha: Did The Messenger of Allah "Allah's blessing and peace be upon him" use to offer (the supererogatory) prayer as sitting? She said: "Yes, particularly when people made him old.

(...) Abdullah Ibn Shaqiq narrated: I asked A'isha...(and she mentioned about The Prophet "Allah's blessing and peace be upon him" the same).

116-(...) A'isha narrated that The Prophet "Allah's blessing and peace be upon him" did not die before he (grew so old that he) offered most of his (supererogatory) prayers as sitting (towards the end of his life).

117-(...) A'isha narrated: When The Messenger of Allah "Allah's blessing and peace be upon him" grew old, and (his body) became heavy, he offered most of his (supererogatory) prayers as sitting.

118-(733) Hafsa narrated: I have never seen The Messenger of Allah "Allah's blessing and peace be upon him" offering his supererogatory prayers in a sitting posture until a year before his death, when he used to offer his supererogatory prayers as sitting. He used to recite the Sura of The Quran so slowly that it seemed to be longer than that one longer than it.

(...) The same was narrated on the authority of Az-Zuhri, with the same chain of transmitters, but said: A year or two (before his death).

119-(734) Jaber Ibn Samura narrated that The Prophet "Allah's blessing and peace be upon him" did not die until he (grew old to the extent that he) offered (the supererogatory) prayer as sitting.

120-(735) Abdullah Ibn Amr narrated: I was told that The Messenger of Allah "Allah's blessing and peace be upon him" said: "One's prayer in a sitting position is regarded as half a prayer (in reward)". I came to him, and found him praying as sitting. I put my hand on his head. He asked me: "What is the matter with you O Abdullah Ibn Amr?" I replied: "I was told, O Messenger of Allah, that you said that one's prayer as sitting is regarded as half a prayer (in reward); and now, you are praying as sitting". Upon this, he said: "Yes (I said so), but I'm not like anyone of you".

(...) The same was narrated on the authority of Mansur, with the same chain of transmitters.

الرَّكْعَتَيْنِ وَهُوَ جَالِسٌ؟ قَالَتْ: كَانَ يَقْرَأُ فِيهِمَا، فَإِذَا أَرَادَ أَنْ يَرْكَعَ، قَامَ فَرَكَعَ.

١١٥ ـ (٧٣٢) ـ وحدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا يَزِيدُ بْنُ زُرَيْعٍ، عَنْ سَعِيدٍ الْجُرَيْرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ؛ قَالَ: قُلْتُ لِعَائِشَةَ: هَلْ كَانَ النَّبِيُّ ﷺ يُصَلِّي وَهُوَ قَاعِدٌ؟ قَالَتْ: نَعَمْ. بَعْدَ مَا حَطَمَهُ النَّاسُ.

(...) ـ وحدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا كَهْمَسٌ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ. قَالَ: قُلْتُ لِعَائِشَةَ. فَذَكَرَ عَنِ النَّبِيِّ ﷺ... بِمِثْلِهِ.

١١٦ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ حَاتِمٍ وَهَارُونُ بْنُ عَبْدِ اللَّهِ. قَالاَ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ. قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي عُثْمَانُ بْنُ أَبِي سُلَيْمَانَ: أَنَّ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمٰنِ أَخْبَرَهُ: أَنَّ عَائِشَةَ أَخْبَرَتْهُ: أَنَّ النَّبِيَّ ﷺ لَمْ يَمُتْ، حَتَّى كَانَ كَثِيرٌ مِنْ صَلاَتِهِ، وَهُوَ جَالِسٌ.

١١٧ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ حَاتِمٍ وَحَسَنٌ الْحُلْوَانِيُّ. كِلاَهُمَا عَنْ زَيْدٍ. قَالَ حَسَنٌ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ: حَدَّثَنِي الضَّحَّاكُ بْنُ عُثْمَانَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ. قَالَتْ: لَمَّا بَدَّنَ رَسُولُ اللَّهِ ﷺ وَثَقُلَ، كَانَ أَكْثَرُ صَلاَتِهِ جَالِساً.

١١٨ ـ (٧٣٣) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ. قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنِ السَّائِبِ بْنِ يَزِيدَ، عَنِ الْمُطَّلِبِ بْنِ أَبِي وَدَاعَةَ السَّهْمِيِّ، عَنْ حَفْصَةَ؛ أَنَّهَا قَالَتْ: مَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ صَلَّىٰ فِي سُبْحَتِهِ قَاعِداً، حَتَّى كَانَ قَبْلَ وَفَاتِهِ بِعَامٍ، فَكَانَ يُصَلِّي فِي سُبْحَتِهِ قَاعِداً، وَكَانَ يَقْرَأُ بِالسُّورَةِ فَيُرَتِّلُهَا. حَتَّى تَكُونَ أَطْوَلَ مِنْ أَطْوَلَ مِنْهَا.

(...) ـ وحدّثني أَبُو الطَّاهِرِ وَحَرْمَلَةُ. قَالاَ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ. قَالاَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ. جَمِيعاً عَنِ الزُّهْرِيِّ، بِهَٰذَا الإِسْنَادِ مِثْلَهُ... غَيْرَ أَنَّهُمَا قَالاَ: بِعَامٍ وَاحِدٍ، أَوِ اثْنَيْنِ.

١١٩ ـ (٧٣٤) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَىٰ، عَنْ حَسَنِ بْنِ صَالِحٍ، عَنْ سِمَاكٍ؛ قَالَ: أَخْبَرَنِي جَابِرُ بْنُ سَمُرَةَ: أَنَّ النَّبِيَّ ﷺ لَمْ يَمُتْ، حَتَّى صَلَّىٰ قَاعِداً.

١٢٠ ـ (٧٣٥) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ هِلاَلِ بْنِ يَسَافٍ، عَنْ أَبِي يَحْيَىٰ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو؛ قَالَ: حُدِّثْتُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «صَلاَةُ الرَّجُلِ قَاعِداً نِصْفُ الصَّلاَةِ» قَالَ: فَأَتَيْتُهُ فَوَجَدْتُهُ يُصَلِّي جَالِساً، فَوَضَعْتُ يَدِي عَلَى رَأْسِهِ. فَقَالَ: مَالَكَ يَا عَبْدَ اللَّهِ بْنَ عَمْرٍو؟ قُلْتُ: حُدِّثْتُ، يَا رَسُولَ اللَّهِ أَنَّكَ قُلْتَ: «صَلاَةُ الرَّجُلِ قَاعِداً عَلَى نِصْفِ الصَّلاَةِ» وَأَنْتَ تُصَلِّي قَاعِداً! قَالَ: «أَجَلْ، وَلٰكِنِّي لَسْتُ كَأَحَدٍ مِنْكُمْ».

(...) ـ وحدّثناه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. جَمِيعاً عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ، عَنْ شُعْبَةَ. (ح) وَحَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا سُفْيَانُ. كِلاَهُمَا عَنْ مَنْصُورٍ، بِهَٰذَا الإِسْنَادِ.

وَفِي رِوَايَةِ شُعْبَةَ: عَنْ أَبِي يَحْيَى الأَعْرَجِ.

[17] The (supererogatory) night prayer, and how many Rak'as did The Prophet use to pray at night, and the Witr is a single Rak'a, and a single Rak'a is regarded as a valid prayer

121-(736) A'isha narrated: the Messenger of Allah "Allah's blessing and peace be upon him" used to pray eleven Rak'as at night, offering a single Rak'a for the Witr. Whenever he finished them, he would lie down on his right side, until the Mu'adhdhin came to him. Then, he (the Prophet) would offer two light Rak'as (before obligatory Dawn prayer).

122-(...) Urwa Ibn Az-Zubair narrated that A'isha, the wife of The Messenger of Allah "Allah's blessing and peace be upon him" said: The Messenger of Allah "Allah's blessing and peace be upon him" used to pray (in the period) between his finishing from Isha prayer, which the people call Darkness, and the Fajr prayer, eleven Rak'as, and he used to utter the end salutations between every two Rak'as. He used to offer a single Rak'a for the Witr. Whenever the Mu'adhdhin became silent (after finishing the call for prayer), and the dawn appeared to him, and the Mu'adhdhin came to him, he would get up and pray two Rak'as, after which he would lie down on his right side until the Mu'adhdhin came to pronounce the prayer establishment.

(...) The same was narrated on the authority of Ibn Shihab, with the same chain of transmitters. Harmala narrated the same Hadith, without mentioning "and the dawn appeared to him, and the Mu'adhdhin came to him" and without mentioning "the prayer establishment", and the remaining of the Hadith is the same as that of Amr.

123-(737) Hisham Ibn Urwa narrated from his father that A'isha said: The Messenger of Allah "Allah's blessing and peace be upon him" used to offer thirteen Rak'as (for the supererogatory prayer) at night, including five Rak'as for the Witr, and he never sat except at the end of them.

(...) The same was narrated on the authority of Hisham, with the same chain of transmitters.

124-(...) Urwa narrated that A'isha told him that The Prophet "Allah's blessing and peace be upon him" used to offer thirteen Rak'as (for the Night supererogatory prayer), including the two Rak'as of the dawn.

125-(738) Abu Salama Ibn Abd Ar-Rahman narrated that he asked A'isha about the (Night supererogatory) Prayer of the Messenger of Allah "Allah's blessing and peace be upon him" during the month of Ramadan. She said: The Messenger of Allah "Allah's blessing and peace be upon him" never offered, either in Ramadan or in any other month, more than eleven Rak'as (for the Night supererogatory Prayer). He (firstly) would

١٧ ـ بابُ صَلاةِ اللَّيْلِ وعَدَدِ رَكَعَاتِ النَّبيِّ ﷺ في اللَّيْلِ، وأنَّ الوِتْرِ رَكْعَةٌ، وأنّ الركعة صلاةٌ صحيحةٌ

١٢١ ـ (٧٣٦) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ. قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي بِاللَّيْلِ إِحْدَىٰ عَشْرَةَ رَكْعَةً، يُوتِرُ مِنْهَا بِوَاحِدَةٍ، فَإِذَا فَرَغَ مِنْهَا اضْطَجَعَ عَلَى شِقِّهِ الأَيْمَنِ، حَتَّىٰ يَأْتِيَهُ الْمُؤَذِّنُ فَيُصَلِّي رَكْعَتَيْنِ خَفِيفَتَيْنِ.

١٢٢ ـ (...) ـ وحدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ؛ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي فِيمَا بَيْنَ أَنْ يَفْرُغَ مِنْ صَلاةِ الْعِشَاءِ ـ وَهِيَ الَّتِي يَدْعُو النَّاسُ الْعَتَمَةَ ـ إِلَى الْفَجْرِ، إِحْدَىٰ عَشْرَةَ رَكْعَةً، يُسَلِّمُ بَيْنَ كُلِّ رَكْعَتَيْنِ. وَيُوتِرُ بِوَاحِدَةٍ، فَإِذَا سَكَتَ الْمُؤَذِّنُ مِنْ صَلاةِ الْفَجْرِ، وَتَبَيَّنَ لَهُ الْفَجْرُ، وَجَاءَهُ الْمُؤَذِّنُ، قَامَ فَرَكَعَ رَكْعَتَيْنِ خَفِيفَتَيْنِ. ثُمَّ اضْطَجَعَ عَلَىٰ شِقِّهِ الأَيْمَنِ. حَتَّىٰ يَأْتِيَهُ الْمُؤَذِّنُ لِلإِقَامَةِ.

(...) ـ وَحَدَّثَنِيهِ حَرْمَلَةُ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، بِهَٰذَا الإِسْنَادِ... وَسَاقَ حَرْمَلَةُ الْحَدِيثَ بِمِثْلِهِ. غَيْرَ أَنَّهُ لَمْ يَذْكُرْ: وَتَبَيَّنَ لَهُ الْفَجْرُ، وَجَاءَهُ الْمُؤَذِّنُ وَلَمْ يَذْكُرِ الإِقَامَةَ. وَسَائِرُ الْحَدِيثِ، بِمِثْلِ حَدِيثِ عَمْرٍو، سَوَاءً.

١٢٣ ـ (٧٣٧) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالا: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ. قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي مِنَ اللَّيْلِ ثَلاثَ عَشْرَةَ رَكْعَةً. يُوتِرُ مِنْ ذَٰلِكَ بِخَمْسٍ. لا يَجْلِسُ فِي شَيْءٍ إِلا فِي آخِرِهَا.

(...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ. (ح) وَحَدَّثَنَاهُ أَبُو كُرَيْبٍ: حَدَّثَنَا وَكِيعٌ وَأَبُو أُسَامَةَ. كُلُّهُمْ عَنْ هِشَامٍ، بِهَٰذَا الإِسْنَادِ.

١٢٤ ـ (...) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ عِرَاكِ بْنِ مَالِكٍ، عَنْ عُرْوَةَ: أَنَّ عَائِشَةَ أَخْبَرَتْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي ثَلاثَ عَشْرَةَ رَكْعَةً بِرَكْعَتَيِ الْفَجْرِ.

١٢٥ ـ (٧٣٨) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ. قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَٰنِ: أَنَّهُ سَأَلَ عَائِشَةَ: كَيْفَ كَانَتْ صَلاةُ رَسُولِ اللَّهِ ﷺ فِي رَمَضَانَ؟

قَالَتْ: مَا كَانَ رَسُولُ اللَّهِ ﷺ يَزِيدُ فِي رَمَضَانَ، وَلا فِي غَيْرِهِ، عَلَىٰ إِحْدَىٰ عَشْرَةَ

offer four Rak'as, do not ask about their excellence and length, (since they were inimitable in perfection and length). He (secondly) would offer four Rak'as, do not ask about their excellence and length. Then, he would offer three Rak'as (for the Witr). I asked him: "O Messenger of Allah! Would you sleep before offering the Witr Prayer?" He said: "O A'isha! my eyes sleep but my heart never sleeps".

126-(...) Abu Salama narrated: I asked A'isha about the (Night supererogatory) prayer of The Messenger of Allah "Allah's blessing and peace be upon him". She said: He used to pray thirteen Rak'as. He would pray eight Rak'as, then he would offer the Witr prayer. Then, he would offer two Rak'as in a sitting posture, and if he intended to bow, he would stand up and then bow. He also used to pray two Rak'as (in the period) between the Adhan and the establishment of the Morning prayer

(...) Abu Salama narrated that he asked A'isha about the (Night supererogatory) prayer of The Messenger of Allah "Allah's blessing and peace be upon him"...(and mentioned the same previous narration, but here he mentioned (that The Prophet used to pray) nine Rak'as in a standing position, including the Witr).

127-(...) Abu Salama narrated: I came to A'isha and asked her: O mother! Tell me about the (Night supererogatory) prayer of The Messenger of Allah "Allah's blessing and peace be upon him". She said: His prayer at night, either in Ramadan or in any month else, consisted of thirteen Rak'as, including the two Rak'as of the dawn.

128-(...) A'isha narrated: The (supererogatory) prayer of The Messenger of Allah "Allah's blessing and peace be upon him" at night was ten Rak'as. Then, he would offer a single Rak'a (for the Witr prayer). Then, he would offer the two Rak'as of the dawn. The total was then thirteen Rak'as.

129-(739) Abu Ishaq narrated: I asked Al-Aswad about what A'isha told him concerning the (Night supererogatory) Prayer of The Messenger of Allah" Allah's blessing and peace be upon him". She said: "He used to sleep in the first portion of the night, and wake up in the latter portion. If he had a desire of having sexual relation with his wife, he would satisfy his desire, and then go to bed. whenever the first call for the Prayer was pronounced, he would jump". (By Allah! She did not say that he would stand up, and pour water over him. By Allah! She did not say that he would take a bath but I know what she meant). "If he did not have a sexual

رَكْعَةً. يُصَلِّي أَرْبَعاً فَلا تَسْأَلْ عَنْ حُسْنِهِنَّ وَطُولِهِنَّ. ثُمَّ يُصَلِّي أَرْبَعاً فَلا تَسْأَلْ عَنْ حُسْنِهِنَّ وَطُولِهِنَّ. ثُمَّ يُصَلِّي ثَلاثاً.

فَقَالَتْ عَائِشَةُ: فَقُلْتُ: يَا رَسُولَ اللَّهِ، أَتَنَامُ قَبْلَ أَنْ تُوتِرَ؟ فَقَالَ: «يَا عَائِشَةُ، إِنَّ عَيْنَيَّ تَنَامَانِ وَلا يَنَامُ قَلْبِي».

[البخاري: كتاب التهجد، باب قيام النبي ﷺ بالليل في رمضان، رقم: ١١٤٧].

١٢٦ ـ (...) ـ **وحدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ: حَدَّثَنَا هِشَامٌ، عَنْ يَحْيَىٰ، عَنْ أَبِي سَلَمَةَ؛ قَالَ: سَأَلْتُ عَائِشَةَ عَنْ صَلاةِ رَسُولِ اللَّهِ ﷺ؟ فَقَالَتْ: كَانَ يُصَلِّي ثَلاثَ عَشْرَةَ رَكْعَةً. يُصَلِّي ثَمَانَ رَكَعَاتٍ ثُمَّ يُوتِرُ. ثُمَّ يُصَلِّي رَكْعَتَيْنِ وَهُوَ جَالِسٌ، فَإِذَا أَرَادَ أَنْ يَرْكَعَ قَامَ فَرَكَعَ. ثُمَّ يُصَلِّي رَكْعَتَيْنِ بَيْنَ النِّدَاءِ وَالإِقَامَةِ، مِنْ صَلاةِ الصُّبْحِ.

(...) ـ **وحدّثني** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا حُسَيْنُ بْنُ مُحَمَّدٍ: حَدَّثَنَا شَيْبَانُ، عَنْ يَحْيَىٰ. قَالَ: سَمِعْتُ أَبَا سَلَمَةَ. (ح) وَحَدَّثَنِي يَحْيَىٰ بْنُ بِشْرٍ الْحَرِيرِيُّ: حَدَّثَنَا مُعَاوِيَةُ ـ يَعْنِي ابْنَ سَلامٍ ـ عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ. قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ، أَنَّهُ سَأَلَ عَائِشَةَ عَنْ صَلاةِ رَسُولِ اللَّهِ ﷺ... بِمِثْلِهِ. غَيْرَ أَنَّ فِي حَدِيثِهِمَا: تِسْعَ رَكَعَاتٍ قَائِماً، يُوتِرُ مِنْهُنَّ.

١٢٧ ـ (...) ـ **وحدّثنا** عَمْرٌو النَّاقِدُ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي لَبِيدٍ. سَمِعَ أَبَا سَلَمَةَ قَالَ: أَتَيْتُ عَائِشَةَ فَقُلْتُ: أَيْ أُمَّهْ، أَخْبِرِينِي عَنْ صَلاةِ رَسُولِ اللَّهِ ﷺ. فَقَالَتْ: كَانَتْ صَلاتُهُ، فِي شَهْرِ رَمَضَانَ وَغَيْرِهِ، ثَلاثَ عَشْرَةَ رَكْعَةً بِاللَّيْلِ، مِنْهَا رَكْعَتَا الْفَجْرِ.

١٢٨ ـ (...) ـ **حدّثنا** ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا حَنْظَلَةُ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ. قَالَ: سَمِعْتُ عَائِشَةَ تَقُولُ: كَانَتْ صَلاةُ رَسُولِ اللَّهِ ﷺ مِنَ اللَّيْلِ عَشْرَ رَكَعَاتٍ. وَيُوتِرُ بِسَجْدَةٍ. وَيَرْكَعُ رَكْعَتَيِ الْفَجْرِ. فَتِلْكَ ثَلاثَ عَشْرَةَ رَكْعَةً.

[البخاري: كتاب التهجد، باب كيف صلاة النبي ﷺ...، رقم: ١١٤٠].

١٢٩ ـ (٧٣٩) ـ **وحدّثنا** أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو إِسْحَاقَ. (ح) وَحَدَّثَنَا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا أَبُو خَيْثَمَةَ، عَنْ أَبِي إِسْحَاقَ. قَالَ: سَأَلْتُ الأَسْوَدَ بْنَ يَزِيدَ عَمَّا حَدَّثَتْهُ عَائِشَةُ عَنْ صَلاةِ رَسُولِ اللَّهِ ﷺ؟ قَالَتْ: كَانَ يَنَامُ أَوَّلَ اللَّيْلِ وَيُحْيِي آخِرَهُ. ثُمَّ إِنْ كَانَتْ لَهُ حَاجَةٌ إِلَىٰ أَهْلِهِ قَضَىٰ حَاجَتَهُ، ثُمَّ يَنَامُ، فَإِذَا كَانَ عِنْدَ النِّدَاءِ الأَوَّلِ، قَالَتْ: وَثَبَ ـ وَلا وَاللَّهِ مَا قَالَتْ: قَامَ ـ فَأَفَاضَ عَلَيْهِ الْمَاءَ ـ وَلا وَاللَّهِ مَا قَالَتِ: اغْتَسَلَ ـ وَأَنَا أَعْلَمُ مَا تُرِيدُ ـ وَإِنْ لَمْ يَكُنْ جُنُباً تَوَضَّأَ

relation (with his wife), he would perform ablution, just as a man performs ablution for the Prayer and then would offer two Rak'as.

130-(740) Abu Ishaq narrated from Al-Aswad that A'isha told that The Messenger of Allah "Allah's blessing and peace be upon him" used to offer (supererogatory) prayer at night, and the last of his prayer was Witr.

131-(741) Masruq narrated: I asked A'isha about the (favourite) act of The Messenger of Allah "Allah's blessing and peace be upon him". She said: "He liked the regular one". I asked: "Which time did he use to pray (at night)?" she said: "Whenever he heard the (crowing of the) cock, he would get up and pray".

132-(742) Abu Salama narrated that A'isha said: The Messenger of Allah "Allah's blessing and peace be upon him" never witnessed the last portion of the night (a short while before dawn) in my house or with me except as sleeping.

133-(743) Abu Salama narrated that A'isha said: Whenever The Messenger of Allah "Allah's blessing and peace be upon him" prayed the two Rak'as of the dawn, he would talk to me in case I was awake; otherwise, he would lie down.

(...) Abu Salama narrated the same from A'isha from The Prophet "Allah's blessing and peace be upon him".

134-(744) Urwa Ibn Az-Zubair narrated that A'isha said: Whenever The Messenger of Allah "Allah's blessing and peace be upon him" offered the (supererogatory) prayer at night and then prayed the Witr, he would say addressing me: "Get up and pray the Witr O A'isha".

135-(...) Al-Qasim Ibn Muhammad narrated from A'isha that The Messenger of Allah "Allah's blessing and peace be upon him" used to offer the (supererogatory) prayer at night, while she was lying across in front of him. When there remained only the Witr, he would awaken her and she would pray it.

136-(745) Masruq narrated that A'isha said: The Messenger of Allah "Allah's blessing and peace be upon him" happened to pray the Witr at every portion of the night (the first, the middle and the last), and the utmost point of time at which he prayed the Witr was the last portion of the night (a short while before dawn).

137-(...) Masruq narrated that A'isha said: The Messenger of Allah "Allah's blessing and peace be upon him" happened to pray the Witr at every portion of the night i.e. the first, the middle and the last, and the

وُضُوءِ الرَّجُلِ لِلصَّلاةِ، ثُمَّ صَلَّى الرَّكْعَتَيْنِ.

١٣٠ ـ (٧٤٠) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالا: حَدَّثَنَا يَحْيَىٰ بْنُ آدَمَ: حَدَّثَنَا عَمَّارُ بْنُ رُزَيْقٍ، عَنْ أَبِي إِسْحَاقَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ؛ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي مِنَ اللَّيْلِ، حَتَّى يَكُونَ آخِرُ صَلاتِهِ الْوِتْرُ.

١٣١ ـ (٧٤١) ـ حدّثني هَنَّادُ بْنُ السَّرِيِّ: حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ أَشْعَثَ، عَنْ أَبِيهِ، عَنْ مَسْرُوقٍ. قَالَ: سَأَلْتُ عَائِشَةَ عَنْ عَمَلِ رَسُولِ اللَّهِ ﷺ؟ فَقَالَتْ: كَانَ يُحِبُّ الدَّائِمَ. قَالَ: قُلْتُ: أَيَّ حِينٍ كَانَ يُصَلِّي؟ فَقَالَتْ: كَانَ إِذَا سَمِعَ الصَّارِخَ، قَامَ فَصَلَّى.

[البخاري: كتاب التهجد، باب من نام عند السحر، رقم: ١١٣٢].

١٣٢ ـ (٧٤٢) ـ حدّثنا أَبُو كُرَيْبٍ: أَخْبَرَنَا ابْنُ بِشْرٍ، عَنْ مِسْعَرٍ، عَنْ سَعْدٍ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ. قَالَتْ: مَا أَلْفَى رَسُولَ اللَّهِ ﷺ السَّحَرُ الأَعْلَىٰ فِي بَيْتِي، أَوْ عِنْدِي، إِلا نَائِماً.

[البخاري: كتاب التهجد، باب من نام عند السحر، رقم: ١١٣٣].

١٣٣ ـ (٧٤٣) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَنَصْرُ بْنُ عَلِيٍّ وَابْنُ أَبِي عُمَرَ. قَالَ أَبُو بَكْرٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَبِي النَّضْرِ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ: قَالَتْ: كَانَ النَّبِيُّ ﷺ إِذَا صَلَّىٰ رَكْعَتَيِ الْفَجْرِ، فَإِنْ كُنْتُ مُسْتَيْقِظَةً، حَدَّثَنِي، وَإِلا اضْطَجَعَ.

[البخاري: كتاب التهجد، باب من تحدث بعد الركعتين ولم يضطجع، رقم: ١١٦١].

(...) ـ وحدّثنا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، عَنْ زِيَادِ بْنِ سَعْدٍ، عَنِ ابْنِ أَبِي عَتَّابٍ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ ﷺ... مِثْلَهُ.

١٣٤ ـ (٧٤٤) ـ وحدّثنا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ تَمِيمِ بْنِ سَلَمَةَ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ. قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي مِنَ اللَّيْلِ، فَإِذَا أَوْتَرَ قَالَ: «قُومِي، فَأَوْتِرِي يَا عَائِشَةُ».

١٣٥ ـ (...) ـ وحدّثني هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي سُلَيْمَانُ بْنُ بِلالٍ، عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمٰنِ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي صَلاتَهُ بِاللَّيْلِ، وَهِيَ مُعْتَرِضَةٌ بَيْنَ يَدَيْهِ، فَإِذَا بَقِيَ الْوِتْرُ أَيْقَظَهَا فَأَوْتَرَتْ.

١٣٦ ـ (٧٤٥) ـ وحدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَبِي يَعْفُورٍ ـ وَاسْمُهُ وَاقِدٌ، وَلَقَبُهُ وَقْدَانُ ـ (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالا: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، كِلاهُمَا عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ. قَالَتْ: مِنْ كُلِّ اللَّيْلِ قَدْ أَوْتَرَ رَسُولُ اللَّهِ ﷺ، فَانْتَهَىٰ وِتْرُهُ إِلَى السَّحَرِ.

[البخاري: كتاب الوتر، باب ساعات الوتر، رقم: ٩٩٦].

١٣٧ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ. قَالا: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي حَصِينٍ، عَنْ يَحْيَىٰ بْنِ وَثَّابٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ. قَالَتْ: مِنْ كُلِّ

utmost point of time at which he prayed the Witr was the last portion of the night (a short while before dawn).

138-(...) Masruq narrated that A'isha said: The Messenger of Allah "Allah's blessing and peace be upon him" happened to pray the Witr at every portion of the night (the first, the middle and the last), and the utmost point of time at which he prayed the Witr was the last portion of the night.

[18] The total of the (supererogatory) Night prayer, and what about him, who failed to offer it in view of sleep or illness

139-(746) Quatada narrated from Zurara that Sa'd Ibn Hisham Ibn Amer decided to participate in a holy battle in the cause of Allah. When he came to Medina, he intended to sell a house of his there, by whose price he would buy arms and horses and fight against the Romans until death. When he came to Medina, he met some of its people. They dissuaded him from doing such a thing ,and informed him that a group of six men had decided to do so during the lifetime of the Prophet of Allah "Allah's blessing and peace be upon him" and the Prophet of Allah "Allah's blessing and peace be upon him" forbade them to do it, and asked: "Is there not in me a good pattern for you?""

When they narrated this to him, he returned his wife, whom he had divorced and made (people) witnesses of her return. Then, he came to Ibn Abbas and asked him about the Witr of the Messenger of Allah "Allah's blessing and peace be upon him". Ibn Abbas asked: "Wouldn't I guide you to one who knows best from amongst the people of the world about the Witr of the Messenger of Allah "Allah's blessing and peace be upon him"?" He asked: "Who is it?" He said: "It is A'isha. Go to her and ask her (about that) and then come and inform me about her reply to you".

I came to Hakim Ibn Aflah and requested him to take me to her. He said: "I would not go to her, for I forbade her to speak anything (about the dispute) between the two factions, but she refused (my advice) and went on (taking part in that dispute)". I took an oath that he should guide me to her.

We went to A'isha and asked her permission to enter into her. She granted us permission and we entered. She asked: "Are you Hakim?" She recognized him. He replied in the affirmative. She asked: "Who is that person with you?" He said: "He is Sa'd Ibn Hisham". She asked: "Which Hisham (do you mean)?" He said: "Hisham Ibn Amer". She invoked mercy (from Allah) upon him (Amer) and spoke good of him. (Quatada said that he died as a martyr in (the holy battle of) Uhud).

اللَّيْلِ قَدْ أَوْتَرَ رَسُولُ اللَّهِ ﷺ، مِنْ أَوَّلِ اللَّيْلِ وَأَوْسَطِهِ وَآخِرِهِ، فَانْتَهَى وِتْرُهُ إِلَى السَّحَرِ.

١٣٨ ـ (...) ـ حدّثني عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا حَسَّانُ ـ قَاضِي كِرْمَانَ ـ عَنْ سَعِيدِ بْنِ مَسْرُوقٍ، عَنْ أَبِي الضُّحَى، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ. قَالَتْ: كُلَّ اللَّيْلِ قَدْ أَوْتَرَ رَسُولُ اللَّهِ ﷺ، فَانْتَهَى وِتْرُهُ إِلَى آخِرِ اللَّيْلِ.

١٨ ـ بابُ جامِعِ صلاةِ اللَّيْلِ، ومن نام عنه أو مرض

١٣٩ ـ (٧٤٦) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى الْعَنَزِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ زُرَارَةَ: أَنَّ سَعْدَ بْنَ هِشَامِ بْنِ عَامِرٍ أَرَادَ أَنْ يَغْزُوَ فِي سَبِيلِ اللَّهِ، فَقَدِمَ الْمَدِينَةَ، فَأَرَادَ أَنْ يَبِيعَ عَقَاراً لَهُ بِهَا، فَيَجْعَلَهُ فِي السِّلاَحِ وَالْكُرَاعِ، وَيُجَاهِدَ الرُّومَ حَتَّى يَمُوتَ، فَلَمَّا قَدِمَ الْمَدِينَةَ، لَقِيَ أُنَاساً مِنْ أَهْلِ الْمَدِينَةِ. فَنَهَوْهُ عَنْ ذَلِكَ. وَأَخْبَرُوهُ؛ أَنَّ رَهْطاً سِتَّةً أَرَادُوا ذَلِكَ فِي حَيَاةِ نَبِيِّ اللَّهِ ﷺ، فَنَهَاهُمْ نَبِيُّ اللَّهِ ﷺ، وَقَالَ: «أَلَيْسَ لَكُمْ فِيَّ أُسْوَةٌ؟» فَلَمَّا حَدَّثُوهُ بِذَلِكَ رَاجَعَ امْرَأَتَهُ.

وَقَدْ كَانَ طَلَّقَهَا. وَأَشْهَدَ عَلَى رَجْعَتِهَا، فَأَتَى ابْنَ عَبَّاسٍ فَسَأَلَهُ عَنْ وِتْرِ رَسُولِ اللَّهِ ﷺ؟ فَقَالَ ابْنُ عَبَّاسٍ: أَلاَ أَدُلُّكَ عَلَى أَعْلَمِ أَهْلِ الأَرْضِ بِوِتْرِ رَسُولِ اللَّهِ ﷺ؟ قَالَ: مَنْ؟ قَالَ: عَائِشَةُ، فَأْتِهَا فَاسْأَلْهَا، ثُمَّ ائْتِنِي فَأَخْبِرْنِي بِرَدِّهَا عَلَيْكَ. فَانْطَلَقْتُ إِلَيْهَا، فَأَتَيْتُ عَلَى حَكِيمِ بْنِ أَفْلَحَ، فَاسْتَلْحَقْتُهُ إِلَيْهَا.

فَقَالَ: مَا أَنَا بِقَارِبِهَا. لأَنِّي نَهَيْتُهَا أَنْ تَقُولَ فِي هَاتَيْنِ الشِّيعَتَيْنِ شَيْئاً فَأَبَتْ فِيهِمَا إِلاَّ مُضِيًّا. قَالَ: فَأَقْسَمْتُ عَلَيْهِ فَجَاءَ، فَانْطَلَقْنَا إِلَى عَائِشَةَ، فَاسْتَأْذَنَّا عَلَيْهَا، فَأَذِنَتْ لَنَا، فَدَخَلْنَا عَلَيْهَا. فَقَالَتْ: أَحَكِيمٌ؟. ـ فَعَرَفَتْهُ ـ. فَقَالَ: نَعَمْ، فَقَالَتْ: مَنْ مَعَكَ؟ قَالَ: سَعْدُ بْنُ هِشَامٍ. قَالَتْ: مَنْ هِشَامٌ؟ قَالَ: ابْنُ عَامِرٍ. فَتَرَحَّمَتْ عَلَيْهِ. وَقَالَتْ خَيْراً.

I said: "O Mother of the Believers! Tell me about the character of the Messenger of Allah "Allah's blessing and peace be upon him"". She asked: "Do you not read The Quran?" I said: "Yes (I read it)". She said: "The character of the Messenger of Allah "Allah's blessing and peace be upon him" was (taken from) The Quran". It seemed to me to get up and not to ask anything (more than that) till I die. But I changed my mind and said: "Tell me about the standing of the Messenger of Allah "Allah's blessing and peace be upon him" (for the supererogatory Night prayer)". She asked: "Did you not recite (Allah's saying): "O thou wrapped up"?" I answered in the affirmative. She said: "Allah "Exalted and Glorified be He" enjoined the Night Prayer at the beginning of this Sura. So the Messenger of Allah "Allah's blessing and peace be upon him" and his Companions offered this (Night Prayer) for one year. Allah held back the conclusion of this Sura for twelve months in the heaven, after which He revealed the concluding Verses of this Sura, which lightened (the burden of that Prayer). The result was that the Night Prayer became supererogatory after being obligatory".

I said: "O Mother of the Believers! Tell me about the Witr of the Messenger of Allah "Allah's blessing and peace be upon him"". She said: "We used to bring the teeth cleanser for him, water for his ablution, and Allah would awaken him whenever He wished during the night. He would use the teeth cleanser, perform ablution, and offer nine Rak'as, and would not sit except in the eighth of them. He would celebrate Allah, praise and supplicate Him. Then he would get up without uttering the salutation and pray the ninth Rak'a. Then, he would sit, celebrate Allah, praise and supplicate Him, and then utter the salutation so loud that we would hear it. Then, he would pray two Rak'as in a sitting position, after uttering the salutation. The total then was eleven Rak'as.

O my son! when the Messenger of Allah "Allah's blessing and peace be upon him" grew old and put on flesh, he offered seven (Rak'as instead of nine) for the Witr, doing in the two Rak'as the same as he had done early. In this way, the total became nine. O my son! Whenever the Messenger of Allah "Allah's blessing and peace be upon him" offered the Prayer, he liked to be regular on offering it. Whenever he was overpowered by sleep or pain and he failed to offer the Prayer at night, he would offer twelve Rak'as by day. I never knew that Allah's Prophet "Allah's blessing and peace be upon him" recited the whole Quran in a single night, or kept praying through the night till morning, or observed fast for a complete month except (the month of) Ramadan".

قَالَ قَتَادَةُ: ـ وَكَانَ أُصِيبَ يَوْمَ أُحُدٍ ـ فَقُلْتُ: يَا أُمَّ الْمُؤْمِنِينَ، أَنْبِئِينِي عَنْ خُلُقِ رَسُولِ اللَّهِ ﷺ، قَالَتْ: أَلَسْتَ تَقْرَأُ الْقُرْآنَ؟ قُلْتُ: بَلَىٰ.

قَالَتْ: فَإِنَّ خُلُقَ نَبِيِّ اللَّهِ ﷺ كَانَ الْقُرْآنَ. قَالَ فَهَمَمْتُ أَنْ أَقُومَ، وَلا أَسْأَلَ أَحَداً عَنْ شَيْءٍ حَتَّىٰ أَمُوتَ.

ثُمَّ بَدَا لِي فَقُلْتُ: أَنْبِئِينِي عَنْ قِيَامِ رَسُولِ اللَّهِ ﷺ، فَقَالَتْ: أَلَسْتَ تَقْرَأُ: يَا أَيُّهَا الْمُزَّمِّلُ؟ قُلْتُ: بَلَىٰ. قَالَتْ: فَإِنَّ اللَّهَ عَزَّ وَجَلَّ افْتَرَضَ قِيَامَ اللَّيْلِ فِي أَوَّلِ هَٰذِهِ السُّورَةِ، فَقَامَ نَبِيُّ اللَّهِ ﷺ وَأَصْحَابُهُ حَوْلاً.

وَأَمْسَكَ اللَّهُ خَاتِمَتَهَا اثْنَيْ عَشَرَ شَهْراً فِي السَّمَاءِ. حَتَّىٰ أَنْزَلَ اللَّهُ فِي آخِرِ هَذِهِ السُّورَةِ التَّخْفِيفَ، فَصَارَ قِيَامُ اللَّيْلِ تَطَوُّعاً بَعْدَ فَرِيضَةٍ.

قَالَ: قُلْتُ: يَا أُمَّ الْمُؤْمِنِينَ، أَنْبِئِينِي عَنْ وِتْرِ رَسُولِ اللَّهِ ﷺ، فَقَالَتْ: كُنَّا نُعِدُّ لَهُ سِوَاكَهُ وَطَهُورَهُ. فَيَبْعَثُهُ اللَّهُ مَا شَاءَ أَنْ يَبْعَثَهُ مِنَ اللَّيْلِ، فَيَتَسَوَّكُ وَيَتَوَضَّأُ وَيُصَلِّي تِسْعَ رَكَعَاتٍ، لا يَجْلِسُ فِيهَا إِلا فِي الثَّامِنَةِ.

فَيَذْكُرُ اللَّهَ وَيَحْمَدُهُ وَيَدْعُوهُ. ثُمَّ يَنْهَضُ وَلا يُسَلِّمُ. ثُمَّ يَقُومُ فَيُصَلِّي التَّاسِعَةَ. ثُمَّ يَقْعُدُ فَيَذْكُرُ اللَّهَ وَيَحْمَدُهُ وَيَدْعُوهُ. ثُمَّ يُسَلِّمُ تَسْلِيماً يُسْمِعُنَا. ثُمَّ يُصَلِّي رَكْعَتَيْنِ بَعْدَمَا يُسَلِّمُ وَهُوَ قَاعِدٌ. فَتِلْكَ إِحْدَىٰ عَشْرَةَ رَكْعَةً يَا بُنَيَّ.

فَلَمَّا أَسَنَّ نَبِيُّ اللَّهِ ﷺ، وَأَخَذَهُ اللَّحْمُ، أَوْتَرَ بِسَبْعٍ. وَصَنَعَ فِي الرَّكْعَتَيْنِ مِثْلَ صَنِيعِهِ الأَوَّلِ. فَتِلْكَ تِسْعٌ يَا بُنَيَّ.

وَكَانَ نَبِيُّ اللَّهِ ﷺ إِذَا صَلَّىٰ صَلاةً أَحَبَّ أَنْ يُدَاوِمَ عَلَيْهَا. وَكَانَ إِذَا غَلَبَهُ نَوْمٌ، أَوْ وَجَعٌ، عَنْ قِيَامِ اللَّيْلِ صَلَّىٰ مِنَ النَّهَارِ ثِنْتَيْ عَشْرَةَ رَكْعَةً. وَلا أَعْلَمُ نَبِيَّ اللَّهِ ﷺ قَرَأَ الْقُرْآنَ كُلَّهُ فِي لَيْلَةٍ. وَلا صَلَّىٰ لَيْلَةً إِلَى الصُّبْحِ. وَلا صَامَ شَهْراً كَامِلاً غَيْرَ رَمَضَانَ.

Then, I went to Ibn Abbas to whom I narrated that Hadith. He said: "She has told the truth. Had I gone to her and got into her presence, I would have listened to it orally from her". He said: "Had I known that you do not go to her, I would not have related her narration to you".

(...) Quatada narrated from Zurara Ibn Awfa that Sa'd Ibn Hisham had divorced his wife. Then he went to Medina in order to sell a property of his (there), (and mentioned the same previous narration).

(...) Quatada narrated from Zurara Ibn Awfa that Sa'd Ibn Hisham said: I went to Abdullah Ibn Abbas, whom I asked about (offering) the Witr (prayer of The Prophet)...(and mentioned the same Hadith, in which she (A'isha) asked: "Which Hisham (do you mean)?" I said: "Ibn Amer". She said: "What a good man Amer was! He was martyred on the day of (the holy battle of) Uhud").

(...) Quatada narrated from Zurara Ibn Awfa that Sa'd Ibn Hisham was his neighbour, and he told him that he had divorced his wife...(and mentioned the same narration as that of Sa'id, in which she (A'isha) asked: "Which Hisham?" I said: "Ibn Amer". She said: "What a good man he was! He was martyred while he was (taking part in the battle of Uhud) with The Messenger of Allah "Allah's blessing and peace be upon him"". In this Hadith too, Hakim Ibn Aflah said (to Ibn Abbas): "Had I known that you do not visit her, I would not have related her narration to you".

140-(...) Quatada narrated from Zurara Ibn Awfa from Sa'd Ibn Hisham from A'isha that whenever The Messenger of Allah "Allah's blessing and peace be upon him" missed the (supererogatory) prayer at night because of pain or anything else, he would pray twelve Rak'as by day.

141-(...) Quatada narrated from Zurara from Sa'd Ibn Hisham that A'isha told that whenever The Messenger of Allah "Allah's blessing and peace be upon him" intended to do a certain act, he would be regular on doing it. Whenever he slept at night or fell ill, he would offer twelve Rak'as by day. I never learnt that Allah's Prophet "Allah's blessing and peace be upon him" offered prayer through the night till morning, or fasted a whole month continuously except (the month of) Ramadan.

142-(747) Umar Ibn Al-Khattab narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone slept and then failed to recite his portion of The Quran (he used to recite every night), or some of it and then he recited it (in the period) between the Dawn "Fajr" and the Noon "Dhuhr" prayers, (the same reward of)it would be recorded for him as if he had recited it at night".

قَالَ: فَانْطَلَقْتُ إِلَى ابْنِ عَبَّاسٍ فَحَدَّثْتُهُ بِحَدِيثِهَا. فَقَالَ: صَدَقَتْ. لَوْ كُنْتُ أَقْرَبُهَا أَوْ أَدْخُلُ عَلَيْهَا لأَتَيْتُهَا حَتَّى تُشَافِهَنِي بِهِ. قَالَ: قُلْتُ: لَوْ عَلِمْتُ أَنَّكَ لا تَدْخُلُ عَلَيْهَا مَا حَدَّثْتُكَ حَدِيثَهَا.

(...) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، عَنْ زُرَارَةَ بْنِ أَوْفَى، عَنْ سَعْدِ بْنِ هِشَامٍ؛ أَنَّهُ طَلَّقَ امْرَأَتَهُ. ثُمَّ انْطَلَقَ إِلَى الْمَدِينَةِ لِيَبِيعَ عَقَارَهُ... فَذَكَرَ نَحْوَهُ.

(...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ: حَدَّثَنَا قَتَادَةُ، عَنْ زُرَارَةَ بْنِ أَوْفَى، عَنْ سَعْدِ بْنِ هِشَامٍ؛ أَنَّهُ قَالَ: انْطَلَقْتُ إِلَى عَبْدِ اللَّهِ بْنِ عَبَّاسٍ. فَسَأَلْتُهُ عَنِ الْوِتْرِ... وَسَاقَ الْحَدِيثَ بِقِصَّتِهِ. وَقَالَ فِيهِ: قَالَتْ: مَنْ هِشَامٌ؟ قُلْتُ: ابْنُ عَامِرٍ. قَالَتْ: نِعْمَ الْمَرْءُ كَانَ عَامِرٌ، أُصِيبَ يَوْمَ أُحُدٍ.

(...) ـ وحدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ رَافِعٍ. كِلاهُمَا عَنْ عَبْدِ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ قَتَادَةَ، عَنْ زُرَارَةَ بْنِ أَوْفَى: أَنَّ سَعْدَ بْنَ هِشَامٍ كَانَ جَاراً لَهُ فَأَخْبَرَهُ أَنَّهُ طَلَّقَ امْرَأَتَهُ... وَاقْتَصَّ الْحَدِيثَ بِمَعْنَى حَدِيثِ سَعِيدٍ. وَفِيهِ، قَالَتْ: مَنْ هِشَامٌ؟ قَالَ: ابْنُ عَامِرٍ. قَالَتْ: نِعْمَ الْمَرْءُ كَانَ أُصِيبَ مَعَ رَسُولِ اللَّهِ ﷺ، يَوْمَ أُحُدٍ. وَفِيهِ: فَقَالَ حَكِيمُ بْنُ أَفْلَحَ: أَمَا إِنِّي لَوْ عَلِمْتُ أَنَّكِ لا تَدْخُلُ عَلَيْهَا مَا أَنْبَأْتُكَ بِحَدِيثِهَا.

١٤٠ ـ (...) ـ حدّثنا سَعِيدُ بْنُ مَنْصُورٍ وَقُتَيْبَةُ بْنُ سَعِيدٍ. جَمِيعاً عَنْ أَبِي عَوَانَةَ. قَالَ سَعِيدٌ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ قَتَادَةَ، عَنْ زُرَارَةَ بْنِ أَوْفَى، عَنْ سَعْدِ بْنِ هِشَامٍ، عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا فَاتَتْهُ الصَّلاةُ مِنَ اللَّيْلِ مِنْ وَجَعٍ، أَوْ غَيْرِهِ، صَلَّى مِنَ النَّهَارِ ثِنْتَيْ عَشْرَةَ رَكْعَةً.

١٤١ ـ (...) ـ وحدّثنا عَلِيُّ بْنُ خَشْرَمٍ، أَخْبَرَنَا عِيسَىٰ، وَهُوَ ابْنُ يُونُسَ، عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ زُرَارَةَ، عَنْ سَعْدِ بْنِ هِشَامٍ الأَنْصَارِيِّ، عَنْ عَائِشَةَ؛ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا عَمِلَ عَمَلاً أَثْبَتَهُ، وَكَانَ إِذَا نَامَ مِنَ اللَّيْلِ، أَوْ مَرِضَ، صَلَّى مِنَ النَّهَارِ ثِنْتَيْ عَشْرَةَ رَكْعَةً.

قَالَتْ: وَمَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ قَامَ لَيْلَةً حَتَّى الصَّبَاحِ، وَمَا صَامَ شَهْراً مُتَتَابِعاً إِلاَّ رَمَضَانَ.

١٤٢ ـ (٧٤٧) ـ حدّثنا هَارُونُ بْنُ مَعْرُوفٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ. (ح) وَحَدَّثَنِي أَبُو الطَّاهِرِ وَحَرْمَلَةُ. قَالا: أَخْبَرَنَا ابْنُ وَهْبٍ، عَنْ يُونُسَ بْنِ يَزِيدَ، عَنِ ابْنِ شِهَابٍ، عَنِ السَّائِبِ بْنِ يَزِيدَ، وَعُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ أَخْبَرَاهُ، عَنْ عَبْدِ الرَّحْمنِ بْنِ عَبْدٍ الْقَارِيِّ. قَالَ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ نَامَ عَنْ حِزْبِهِ، أَوْ عَنْ شَيْءٍ مِنْهُ، فَقَرَأَهُ فِيمَا بَيْنَ صَلاةِ الْفَجْرِ وَصَلاةِ الظُّهْرِ، كُتِبَ لَهُ كَأَنَّمَا قَرَأَهُ مِنَ اللَّيْلِ».

[19] Offering the (Forenoon) prayer by the repenting people when (it becomes so much hot that) the weaned camels feel the (extreme) heat of the scorching sand

143-(748) Al-Qasim Ash'shaibani narrated that Zaid Ibn Arqam saw some people praying in the forenoon, and said: Indeed, they are well-aware of the fact that prayer at another hour than that is better, for The Messenger of Allah "Allah's blessing and peace be upon him" said: "The prayer of repenting people is offered when (it is so much hot that) the weaned camels feel the heat of the scorching sand".

144-(...) Al-Qasim Ash'shaibani narrated from Zaid Ibn Arqam: Once, The Messenger of Allah "Allah's blessing and peace be upon him" came out to the people of Quba, who were praying. Upon this, he said: "The prayer of repenting people is offered when (it is very hot to the extent that) the weaned camels feel the heat of the scorching sand".

[20] The (supererogatory) Night prayer is to be offered as two by two Rak'as, and the Witr is to be a single Rak'a at the last portion of the night

145-(749) Both of Nafi and Abdullah Ibn Dinar narrated from Ibn Umar that a man asked The Messenger of Allah "Allah's blessing and peace be upon him" about the (supererogatory) Night prayer. He (The Prophet) replied: "The (Supererogatory) Night prayer is to be performed as two by two Rak'as; and if anyone of you feared the approach of the dawn, he should pray a single Rak'a so as to make what he had prayed an odd number".

146-(...) Ibn Umar narrated that a man asked The Prophet "Allah's blessing and peace be upon him" about the (supererogatory) Night prayer. He (The Prophet) replied: "It is to be performed as pairs of Rak'as; and if you feared the approach of the dawn, you should pray a single Rak'a so as to make your prayer an odd number (of Rak'as)".

147-(...) Abdullah Ibn Umar Ibn Al-Khattab narrated that a man got up and said: "O Messenger of Allah! How is the (supererogatory) Night prayer offered?" upon this, The Messenger of Allah "Allah's blessing and peace be upon him" replied: "The (supererogatory) Night prayer is to be performed as pairs of Rak'as; and if you feared the approach of the dawn, you should pray a single Rak'a so as to make it an odd number".

148-(...) Abdullah Ibn Shaqiq narrated from Abdullah Ibn Umar that a man asked The Prophet "Allah's blessing and peace be upon him", while I was between him and the inquirer, who said: "O Messenger of Allah! How is the (supererogatory) Night prayer offered?" upon this, he (The Prophet) replied: "It is to be performed as pairs of Rak'as; and if you feared the

١٩ ـ بابٌ «صلاة الأوَّابين حِين تَرْمَضُ الفِصَالُ»

١٤٣ ـ (٧٤٨) ـ وحدّثنا زُهَيْرُ بْنُ حَرْبٍ وَابْنُ نُمَيْرٍ. قالا: حَدَّثَنَا إِسْمَاعِيلُ ـ وَهُوَ ابْنُ عُلَيَّةَ ـ عَنْ أَيُّوبَ، عَنِ الْقَاسِمِ الشَّيْبَانِيِّ: أَنَّ زَيْدَ بْنَ أَرْقَمَ رَأَىٰ قَوْماً يُصَلُّونَ مِنَ الضُّحَىٰ. فَقَالَ: أَمَا لَقَدْ عَلِمُوا أَنَّ الصَّلاةَ فِي غَيْرِ هَـٰذِهِ السَّاعَةِ أَفْضَلُ. إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «صَلاةُ الأَوَّابِينَ حِينَ تَرْمَضُ الْفِصَالُ».

١٤٤ ـ (...) ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ، عَنْ هِشَامِ بْنِ أَبِي عَبْدِ اللَّهِ. قَالَ: حَدَّثَنَا الْقَاسِمُ الشَّيْبَانِيُّ، عَنْ زَيْدِ بْنِ أَرْقَمَ. قَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ عَلَى أَهْلِ قُبَاءٍ وَهُمْ يُصَلُّونَ. فَقَالَ: «صَلاةُ الأَوَّابِينَ إِذَا رَمِضَتِ الْفِصَالُ».

٢٠ ـ باب صلاة الليل مَثْنَىٰ مثنىٰ، والوِتْر ركعةً من آخر الليل

١٤٥ ـ (٧٤٩) ـ وحدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ. قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ نَافِعٍ وَعَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ: أَنَّ رَجُلاً سَأَلَ رَسُولَ اللَّهِ ﷺ عَنْ صَلاةِ اللَّيْلِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «صَلاةُ اللَّيْلِ مَثْنَىٰ مَثْنَىٰ، فَإِذَا خَشِيَ أَحَدُكُمُ الصُّبْحَ، صَلَّىٰ رَكْعَةً وَاحِدَةً، تُوتِرُ لَهُ مَا قَدْ صَلَّىٰ».

[البخاري: كتاب الوتر، باب ما جاء في الوتر، رقم: ٩٩٠].

١٤٦ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ. قَالَ زُهَيْرٌ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ. سَمِعَ النَّبِيَّ ﷺ يَقُولُ.

(ح) ـ وحدّثنا مُحَمَّدُ بْنُ عَبَّادٍ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا عَمْرٌو، عَنْ طَاوُسٍ، عَنِ ابْنِ عُمَرَ. (ح) وَحَدَّثَنَا الزُّهْرِيُّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ: أَنَّ رَجُلاً سَأَلَ النَّبِيَّ ﷺ عَنْ صَلاةِ اللَّيْلِ؟ فَقَالَ: «مَثْنَىٰ مَثْنَىٰ، فَإِذَا خَشِيتَ الصُّبْحَ فَأَوْتِرْ بِرَكْعَةٍ».

١٤٧ ـ (...) ـ وحدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي عَمْرٌو: أَنَّ ابْنَ شِهَابٍ حَدَّثَهُ: أَنَّ سَالِمَ بْنَ عَبْدِ اللَّهِ بْنِ عُمَرَ وَحُمَيْدَ بْنَ عَبْدِ الرَّحْمَـٰنِ بْنِ عَوْفٍ حَدَّثَاهُ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ الْخَطَّابِ: أَنَّهُ قَالَ: قَامَ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ، كَيْفَ صَلاةُ اللَّيْلِ؟ قَالَ رَسُولُ اللَّهِ ﷺ: «صَلاةُ اللَّيْلِ مَثْنَىٰ مَثْنَىٰ، فَإِذَا خِفْتَ الصُّبْحَ فَأَوْتِرْ بِوَاحِدَةٍ».

١٤٨ ـ (...) ـ وحدّثني أَبُو الرَّبِيعِ الزَّهْرَانِيُّ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا أَيُّوبُ وَبُدَيْلٌ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ: أَنَّ رَجُلاً سَأَلَ النَّبِيَّ ﷺ ـ وَأَنَا بَيْنَهُ وَبَيْنَ السَّائِلِ ـ فَقَالَ: يَا رَسُولَ اللَّهِ، كَيْفَ صَلاةُ اللَّيْلِ؟ قَالَ: «مَثْنَىٰ مَثْنَىٰ، فَإِذَا خَشِيتَ الصُّبْحَ فَصَلِّ رَكْعَةً. وَاجْعَلْ آخِرَ صَلاتِكَ وِتْراً» ثُمَّ سَأَلَهُ رَجُلٌ، عَلَى رَأْسِ الْحَوْلِ، وَأَنَا بِذَلِكَ

approach of the dawn, you should pray a single Rak'a and you should make the end of your prayer as Witr. Then a person asked him (The Prophet) at the end of the year and I was at that place near The Prophet "Allah's blessing and peace be upon him", and I do not know whether he was the same person, but his (The Prophet's) reply was the same.

(...) Abdullah Ibn Shaqiq narrated from Abdullah Ibn Umar that a man asked The Prophet "Allah's blessing and peace be upon him"...(and mentioned the same previous narration, without mentioning "Then a person asked him (The Prophet) at the end of the year" and what follows).

149-(750) Abdullah Ibn Shaqiq narrated from Abdullah Ibn Umar that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Hasten to pray the Witr before (the time of the) dawn comes".

150-(751) Nafi narrated that Ibn Umar said: "Whoever offered the (supererogatory) Night prayer, should make Witr the end of it, for The Messenger of Allah "Allah's blessing and peace be upon him" used to order (the people) to do that".

151-(...) Nafi narrated from Ibn Umar from The Prophet "Allah's blessing and peace be upon him": "Make Witr the end of your (supererogatory) prayer at night".

152-(...) Nafi narrated that Ibn Umar said: "Whoever offered the (supererogatory) Night prayer, should make Witr the end of it before dawn". Indeed, The Messenger of Allah "Allah's blessing and peace be upon him" used to order them to do so.

153-(752) Ibn Umar narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The Witr is one single Rak'a at the end of the (supererogatory prayer at) night".

154-(...) Ibn Umar narrated from The Prophet "Allah's blessing and peace be upon him": "The Witr is one single Rak'a at the end of the (supererogatory prayer at) night".

155-(753) Abu Mijlaz narrated: I asked Ibn Abbas about the Witr and he said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "It is one single Rak'a at the end of the (supererogatory prayer at) night". Then, I asked Ibn Umar who said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "It is one single Rak'a at the end of the (supererogatory prayer at) night".

156-(749) Ibn Umar narrated: A man called The Messenger of Allah "Allah's blessing and peace be upon him" who was in the mosque, saying:

الْمَكَانِ مِنْ رَسُولِ اللَّهِ ﷺ. فَلا أَدْرِي، هُوَ ذَلِكَ الرَّجُلُ، أَوْ رَجُلٌ آخَرُ. فَقَالَ لَهُ مِثْلَ ذَلِكَ.

(...) ـ **وحدّثني** أَبُو كَامِلٍ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا أَيُّوبُ وَبُدَيْلٌ وَعِمْرَانُ بْنُ حُدَيْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، عَنِ ابْنِ عُمَرَ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ الْغُبَرِيُّ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا أَيُّوبُ وَالزُّبَيْرُ بْنُ الْخِرِّيتِ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: سَأَلَ رَجُلٌ النَّبِيَّ ﷺ... فَذَكَرَا بِمِثْلِهِ. وَلَيْسَ فِي حَدِيثِهِمَا: ثُمَّ سَأَلَهُ رَجُلٌ عَلَى رَأْسِ الْحَوْلِ، وَمَا بَعْدَهُ.

١٤٩ ـ (٧٥٠) ـ وحدّثنا هَارُونُ بْنُ مَعْرُوفٍ وَسُرَيْجُ بْنُ يُونُسَ وَأَبُو كُرَيْبٍ. جَمِيعاً عَنِ ابْنِ أَبِي زَائِدَةَ. قَالَ هَارُونُ: حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ: أَخْبَرَنِي عَاصِمٌ الأَحْوَلُ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، عَنِ ابْنِ عُمَرَ: أَنَّ النَّبِيَّ ﷺ قَالَ: «بَادِرُوا الصُّبْحَ بِالْوِتْرِ».

١٥٠ ـ (٧٥١) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ. (ح) وَحَدَّثَنَا ابْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ، عَنْ نَافِعٍ؛ أَنَّ ابْنَ عُمَرَ قَالَ: مَنْ صَلَّىٰ مِنَ اللَّيْلِ فَلْيَجْعَلْ آخِرَ صَلاتِهِ وِتْراً، فَإِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَأْمُرُ بِذَلِكَ.

١٥١ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي. (ح) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ وَابْنُ الْمُثَنَّىٰ. قَالا: حَدَّثَنَا يَحْيَىٰ. كُلُّهُمْ عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ؛ قَالَ: «اجْعَلُوا آخِرَ صَلاتِكُمْ بِاللَّيْلِ وِتْراً».

[البخاري: كتاب الوتر، باب ليجعل آخر صلاته وتراً، رقم: ٩٩٨].

١٥٢ ـ (...) ـ وحدّثني هَارُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ. قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي نَافِعٌ: أَنَّ ابْنَ عُمَرَ كَانَ يَقُولُ: مَنْ صَلَّىٰ مِنَ اللَّيْلِ فَلْيَجْعَلْ آخِرَ صَلاتِهِ وِتْراً قَبْلَ الصُّبْحِ. كَذَلِكَ كَانَ رَسُولُ اللَّهِ ﷺ يَأْمُرُهُمْ.

١٥٣ ـ (٧٥٢) ـ حدّثنا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ أَبِي التَّيَّاحِ. قَالَ: حَدَّثَنِي أَبُو مِجْلَزٍ عَنِ ابْنِ عُمَرَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْوِتْرُ رَكْعَةٌ مِنْ آخِرِ اللَّيْلِ».

١٥٤ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ. قَالَ ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَبِي مِجْلَزٍ؛ قَالَ: سَمِعْتُ ابْنَ عُمَرَ يُحَدِّثُ، عَنِ النَّبِيِّ ﷺ قَالَ: «الْوِتْرُ رَكْعَةٌ مِنْ آخِرِ اللَّيْلِ».

١٥٥ ـ (٧٥٣) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ، عَنْ أَبِي مِجْلَزٍ؛ قَالَ: سَأَلْتُ ابْنَ عَبَّاسٍ عَنِ الْوِتْرِ؟ فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «رَكْعَةٌ مِنْ آخِرِ اللَّيْلِ».

وَسَأَلْتُ ابْنَ عُمَرَ فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «رَكْعَةٌ مِنْ آخِرِ اللَّيْلِ».

١٥٦ ـ (٧٤٩) ـ وحدّثنا أَبُو كُرَيْبٍ وَهَارُونُ بْنُ عَبْدِ اللَّهِ. قَالا: حَدَّثَنَا أَبُو أُسَامَةَ، عَنِ الْوَلِيدِ بْنِ كَثِيرٍ. قَالَ: حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُمَرَ: أَنَّ ابْنَ عُمَرَ حَدَّثَهُمْ: أَنَّ

"O Messenger of Allah! How should I make the (supererogatory) Night prayer an odd number (of Rak'as)?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever offered (the supererogatory Night) prayer should perform it in pairs, but if he felt the approach of the morning, he should offer one single Rak'a so as to make his prayer an odd number (of Rak'as)". (This was narrated by Abu Kuraib who mentioned Ubaidullah Ibn Abdullah and not Ibn Umar).

157-(...) Anas Ibn Sirin narrated: I asked Ibn Umar saying: "What is your opinion concerning the two Rak'as before dawn: Should I prolong the recitation in them?" he said: "The Messenger of Allah "Allah's blessing and peace be upon him" used to offer the (supererogatory) Night prayer as two Rak'as followed by two and so on, and then pray one single Rak'a to make his prayer an odd number (of Rak'as)". I said to him: "I did not ask you about that". He said to me: "What a huge man you are! (In reference to his stupidity and little patience) do you not let me narrate to you the Hadith completely? The Messenger of Allah "Allah's blessing and peace be upon him" used to offer the (supererogatory) Night prayer as two Rak'as, followed by two, and so on, and then make his prayer an odd number (of Rak'as) by offering one single Rak'a. Then, he would pray two Rak'as before dawn, (so much short and light in relation to all of his prayers) as if he was hearing the Adhan (for the prayer establishment)". Khalaf (a sub-narrator) said: "Did you see (him offering) the two Rak'as before dawn?" he did not mention "prayer".

158-(...) Anas Ibn Sirin narrated: I asked Ibn Umar...(and mentioned the same previous narration) and he added: "And he (The Prophet) used to make Witr the end of the (supererogatory) Night prayer by offering one single Rak'a". He also added: "Stop! Stop! What a huge you are!"

159-(...) Ibn Umar narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The (supererogatory) Night prayer is to be offered as pairs (of Rak'as), and if you feel the approach of dawn, you should make it an odd number (of Rak'as) by offering one single Rak'a". It was said to Ibn Umar: "What does the (word) pair mean?" He said: "(It means) that the end salutation should be uttered after every two Rak'as".

160-(754) Abu Sa'id (Al-Khudri) narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Pray Witr before the (time of the) morning comes". Abu Sa'id narrated that they (The Companions) asked The Messenger of Allah "Allah's blessing and peace be upon him" about Witr. He (The Prophet) replied: "Pray Witr before it is morning".

رَجُلاً نَادَى رَسُولَ اللهِ ﷺ وَهُوَ فِي الْمَسْجِدِ. فَقَالَ: يَا رَسُولَ اللهِ، كَيْفَ أُوتِرُ صَلاةَ اللَّيْلِ؟ فَقَالَ رَسُولُ اللهِ ﷺ: «مَنْ صَلَّىٰ فَلْيُصَلِّ مَثْنَىٰ مَثْنَىٰ، فَإِنْ أَحَسَّ أَنْ يُصْبِحَ، سَجَدَ سَجْدَةً، فَأَوْتَرَتْ لَهُ مَا صَلَّىٰ».

قَالَ أَبُو كُرَيْبٍ: عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ. وَلَمْ يَقُلْ: ابْنِ عُمَرَ.

١٥٧ ـ (...) ـ حدّثنا خَلَفُ بْنُ هِشَامٍ وَأَبُو كَامِلٍ. قَالا: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَنَسِ بْنِ سِيرِينَ. قَالَ: سَأَلْتُ ابْنَ عُمَرَ، قُلْتُ: أَرَأَيْتَ الرَّكْعَتَيْنِ قَبْلَ صَلاةِ الْغَدَاةِ أُطِيلُ فِيهِمَا الْقِرَاءَةَ؟ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي مِنَ اللَّيْلِ مَثْنَىٰ مَثْنَىٰ وَيُوتِرُ بِرَكْعَةٍ. قَالَ: قُلْتُ: إِنِّي لَسْتُ عَنْ هٰذَا أَسْأَلُكَ. قَالَ: إِنَّكَ لَضَخْمٌ. أَلا تَدَعُنِي أَسْتَقْرِىءُ لَكَ الْحَدِيثَ؟ كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي مِنَ اللَّيْلِ مَثْنَىٰ مَثْنَىٰ. وَيُوتِرُ بِرَكْعَةٍ. وَيُصَلِّي رَكْعَتَيْنِ قَبْلَ الْغَدَاةِ. كَأَنَّ الأَذَانَ بِأُذُنَيْهِ.

قَالَ خَلَفٌ: أَرَأَيْتَ الرَّكْعَتَيْنِ قَبْلَ الْغَدَاةِ. وَلَمْ يَذْكُرْ: صَلاةِ.

[البخاري: كتاب الوتر، باب ساعات الوتر، رقم: ٩٩٥].

١٥٨ ـ (...) ـ وحدّثنا ابْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ. قَالا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ أَنَسِ بْنِ سِيرِينَ؛ قَالَ: سَأَلْتُ ابْنَ عُمَرَ... بِمِثْلِهِ وَزَادَ: وَيُوتِرُ بِرَكْعَةٍ مِنْ آخِرِ اللَّيْلِ. وَفِيهِ: فَقَالَ: بَهْ بَهْ إِنَّكَ لَضَخْمٌ.

١٥٩ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ. قَالَ: سَمِعْتُ عُقْبَةَ بْنَ حُرَيْثٍ. قَالَ: سَمِعْتُ ابْنَ عُمَرَ يُحَدِّثُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «صَلاةُ اللَّيْلِ مَثْنَىٰ مَثْنَىٰ، فَإِذَا رَأَيْتَ أَنَّ الصُّبْحَ يُدْرِكُكَ فَأَوْتِرْ بِوَاحِدَةٍ».

فَقِيلَ لابْنِ عُمَرَ: مَا مَثْنَىٰ مَثْنَىٰ؟ قَالَ: أَنْ تُسَلِّمَ فِي كُلِّ رَكْعَتَيْنِ.

١٦٠ ـ (٧٥٤) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الأَعْلَىٰ بْنُ عَبْدِ الأَعْلَىٰ، عَنْ مَعْمَرٍ، عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ: أَنَّ النَّبِيَّ ﷺ قَالَ: «أَوْتِرُوا قَبْلَ أَنْ تُصْبِحُوا».

161-(...) Abu Sa'id narrated that they (The Companions) asked The Messenger of Allah "Allah's blessing and peace be upon him" about Witr. He (The Prophet) replied: "Pray Witr before it is morning".

[21] He, who is afraid that he might not be able to stand for Tahajjud prayer at the end of the night, should pray Witr at its beginning

162-(755) Jaber narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who is afraid that he might not be able to get up (for Tahajjud prayer) at the end of the night, should pray Witr at its beginning; and he, who had a desire to get up at the end of the night should pray Witr at the end of the night. However, the prayer at the end of the night is witnessed (or attended by the angels), and that is preferable".

163-(...) Jaber narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "If anyone of you is afraid that he may not be able to get up at the end of the night, then, he should offer Witr (in the first portion of it) and then sleep; and if one is sure of getting up and praying (Tahajjud) at night, then, he should offer it at the end of it, for the recitation at the end of the night is attended (by angels), and that is better".

[22] The best prayer is that in which the (period of) standing is longer

164-(756) Jaber narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The best prayer is that, in which the (period of) standing is longer (for supplication)".

165-(...) Jaber narrated: The Messenger of Allah "Allah's blessing and peace be upon him" was asked about the best prayer (one could offer). Upon this he said: "It is the one of longer standing (for supplication)".

[23] At night, there is a certain hour, in which the supplication is responded to (by Allah)

166-(757) Jaber narrated: I heard The Prophet "Allah's blessing and peace be upon him" saying: "At night, there is a certain hour, and no Muslim person happened (to supplicate in) it, and asked Allah for the good of this world and the hereafter, but that Allah would endow him with it; and that happens every night".

167-(...) Jaber narrated: I heard The Prophet "Allah's blessing and peace be upon him" saying: "At night, there is a certain hour, and no Muslim person happened (to supplicate in) it, and asked Allah for the good of this world and the hereafter, but that Allah would give it to him".

١٦١ ـ (...) ـ وحدّثني إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنِي عُبَيْدُ اللَّهِ عَنْ شَيْبَانَ، عَنْ يَحْيَىٰ. قَالَ: أَخْبَرَنِي أَبُو نَضْرَةَ الْعَوْقِيُّ: أَنَّ أَبَا سَعِيدٍ أَخْبَرَهُمْ: أَنَّهُمْ سَأَلُوا النَّبِيَّ ﷺ عَنِ الْوِتْرِ؟ فَقَالَ: «أَوْتِرُوا قَبْلَ الصُّبْحِ».

٢١ ـ بابٌ «مَنْ خَافَ أَنْ لا يَقُومَ مِنْ آخِرِ اللَّيلِ فَلْيُوتِرْ أَوَّلَهُ»

١٦٢ ـ (٧٥٥) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَفْصٌ وَأَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ خَافَ أَنْ لا يَقُومَ مِنْ آخِرِ اللَّيْلِ فَلْيُوتِرْ أَوَّلَهُ. وَمَنْ طَمِعَ أَنْ يَقُومَ آخِرَهُ فَلْيُوتِرْ آخِرَ اللَّيْلِ، فَإِنَّ صَلاةَ آخِرِ اللَّيْلِ مَشْهُودَةٌ، وَذَلِكَ أَفْضَلُ».

وَقَالَ أَبُو مُعَاوِيَةَ: مَحْضُورَةٌ.

١٦٣ ـ (...) ـ وحدّثني سَلَمَةُ بْنُ شَبِيبٍ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ: حَدَّثَنَا مَعْقِلٌ ـ وَهُوَ ابْنُ عُبَيْدِ اللَّهِ ـ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ؛ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «أَيُّكُمْ خَافَ أَنْ لا يَقُومَ مِنْ آخِرِ اللَّيْلِ، فَلْيُوتِرْ، ثُمَّ لْيَرْقُدْ. وَمَنْ وَثِقَ بِقِيَامٍ مِنَ اللَّيْلِ فَلْيُوتِرْ مِنْ آخِرِهِ، فَإِنَّ قِرَاءَةَ آخِرِ اللَّيْلِ مَحْضُورَةٌ، وَذَلِكَ أَفْضَلُ».

٢٢ ـ بابٌ أَفْضَلُ الصَّلاة طُولُ الْقُنُوت

١٦٤ ـ (٧٥٦) ـ حدّثنا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا أَبُو عَاصِمٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ عَنْ جَابِرٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَفْضَلُ الصَّلاة طُولُ الْقُنُوت».

١٦٥ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالا: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الأَعْمَشُ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ؛ قَالَ: سُئِلَ رَسُولُ اللَّهِ ﷺ: أَيُّ الصَّلاةِ أَفْضَلُ؟ قَالَ: «طُولُ الْقُنُوت».

قَالَ أَبُو بَكْرٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ.

٢٣ ـ بابٌ في الليل سَاعةٌ مُستجابٌ فيها الدُّعاء

١٦٦ ـ (٧٥٧) ـ وحدّثنا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ؛ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «إِنَّ فِي اللَّيْلِ لَسَاعَةً، لا يُوَافِقُهَا رَجُلٌ مُسْلِمٌ يَسْأَلُ اللَّهَ خَيْراً مِنْ أَمْرِ الدُّنْيَا وَالآخِرَةِ، إِلا أَعْطَاهُ إِيَّاهُ، وَذَلِكَ كُلَّ لَيْلَةٍ».

١٦٧ ـ (...) ـ وحدّثني سَلَمَةُ بْنُ شَبِيبٍ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ: حَدَّثَنَا مَعْقِلٌ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ مِنَ اللَّيْلِ سَاعَةً، لا يُوَافِقُهَا عَبْدٌ مُسْلِمٌ يَسْأَلُ اللَّهَ خَيْراً، إِلا أَعْطَاهُ إِيَّاهُ».

[24] Exhortation to supplicate and celebrate (Allah) at the end of the night, and (Allah's) response to it at such a time

168-(758) Abu Huraira narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Our Lord, The Blessed and The Exalted, descends every night to the nearest heaven when there remains one-third of the night, and says: "Who would supplicate Me so that I may respond to him? Who would ask Me so that I may give him (what he asks for)? Who would ask Me forgiveness so that I may forgive him?"".

169-(...) Abu Huraira narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah descends every night to the nearest heaven when there elapses one-third of the night and says: "I am the Lord! I am the Lord! who is there to supplicate Me so that I may respond to him? Who is there to ask Me (for anything) so that I may give him (what he asks for)? Who is there to ask for My forgiveness so that I may forgive him?" He keeps on that till the day breaks".

170-(...) Abu Huraira narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When half of the night or two-third of it elapses, Allah, The Blessed and The Exalted, descends to the nearest heaven and says: "Is there any asker, so that he would be given? Is there any one to supplicate Me so that he would be responded to? Is there any asker for forgiveness so that he would be forgiven?" (He keeps on that) till the day breaks".

171-(...) Abu Huraira narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah descends to the nearest heaven at midnight or when there remains one-third of the night and says: "Who is there to supplicate Me so that I would respond to him? Who is there to ask Me so that I would give him(what he asks for)?" Then He says: "Who will give a loan to One Who is neither destitute nor oppressor?""

The same was narrated by Sa'd Ibn Sa'id with the same chain of transmitters and here he added:" Then (Allah) The Blessed and The Exalted stretches His Hands and says: "Who will give a loan to One Who is neither destitute nor oppressor?"

172-(...) Both of Abu Sa'id and Abu Huraira narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah waits till one-third of the night elapses, when He descends to the nearest heaven and says: "Is there any asker for forgiveness (so that I would forgive him)? Is there any repentant (so that I would accept his

٢٤ ـ بابُ التَّرغِيبِ في الدُّعاءِ والذِّكرِ في آخرِ اللَّيلِ والإجابةِ فيه

١٦٨ ـ (٧٥٨) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ. قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي عَبْدِ اللَّهِ الأَغَرِّ. وَعَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يَنْزِلُ رَبُّنَا تَبَارَكَ وَتَعَالَىٰ كُلَّ لَيْلَةٍ إِلَى السَّمَاءِ الدُّنْيَا ـ حِينَ يَبْقَىٰ ثُلُثُ اللَّيْلِ الآخِرُ ـ فَيَقُولُ: مَنْ يَدْعُونِي فَأَسْتَجِيبَ لَهُ، وَمَنْ يَسْأَلُنِي فَأُعْطِيَهُ، وَمَنْ يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ».

[البخاري: كتاب التوحيد، باب قول الله تعالى: ﴿يريدون أن يبدلوا كلام الله﴾، رقم: ٧٤٩٤].

١٦٩ ـ (...) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ ـ وَهُوَ ابْنُ عَبْدِ الرَّحْمٰنِ الْقَارِيُّ ـ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «يَنْزِلُ اللَّهُ إِلَى السَّمَاءِ الدُّنْيَا كُلَّ لَيْلَةٍ ـ حِينَ يَمْضِي ثُلُثُ اللَّيْلِ الأَوَّلُ ـ فَيَقُولُ: أَنَا الْمَلِكُ. أَنَا الْمَلِكُ. مَنْ ذَا الَّذِي يَدْعُونِي فَأَسْتَجِيبَ لَهُ، مَنْ ذَا الَّذِي يَسْأَلُنِي فَأُعْطِيَهُ، مَنْ ذَا الَّذِي يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ، فَلا يَزَالُ كَذَلِكَ حَتَّى يُضِيءَ الْفَجْرُ».

١٧٠ ـ (...) ـ حدّثنا إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا أَبُو الْمُغِيرَةِ: حَدَّثَنَا الأَوْزَاعِيُّ: حَدَّثَنَا يَحْيَىٰ: حَدَّثَنَا أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي هُرَيْرَةَ: قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا مَضَىٰ شَطْرُ اللَّيْلِ، أَوْ ثُلُثَاهُ، يَنْزِلُ اللَّهُ تَبَارَكَ وَتَعَالَىٰ إِلَى السَّمَاءِ الدُّنْيَا، فَيَقُولُ: هَلْ مِنْ سَائِلٍ يُعْطَىٰ، هَلْ مِنْ دَاعٍ يُسْتَجَابُ لَهُ، هَلْ مِنْ مُسْتَغْفِرٍ يُغْفَرُ لَهُ، حَتَّى يَنْفَجِرَ الصُّبْحُ».

١٧١ ـ (...) ـ حدّثني حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا مُحَاضِرٌ أَبُو الْمُوَرِّعِ: حَدَّثَنَا سَعْدُ بْنُ سَعِيدٍ، قَالَ: أَخْبَرَنِي ابْنُ مَرْجَانَةَ. قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَنْزِلُ اللَّهُ فِي السَّمَاءِ الدُّنْيَا لِشَطْرِ اللَّيْلِ ـ أَوْ لِثُلُثِ اللَّيْلِ الآخِرِ ـ فَيَقُولُ: مَنْ يَدْعُونِي فَأَسْتَجِيبَ لَهُ، أَوْ يَسْأَلُنِي فَأُعْطِيَهُ، ثُمَّ يَقُولُ: مَنْ يُقْرِضُ غَيْرَ عَدِيمٍ وَلا ظَلُومٍ».

قَالَ مُسْلِمٌ: ابْنُ مَرْجَانَةَ هُوَ سَعِيدُ بْنُ عَبْدِ اللَّهِ، وَمَرْجَانَةُ أُمُّهُ.

(...) ـ حدّثنا هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ. قَالَ: أَخْبَرَنِي سُلَيْمَانُ بْنُ بِلالٍ، عَنْ سَعْدِ بْنِ سَعِيدٍ، بِهَٰذَا الإِسْنَادِ، وَزَادَ: «ثُمَّ يَبْسُطُ يَدَيْهِ تَبَارَكَ وَتَعَالَىٰ يَقُولُ: مَنْ يُقْرِضُ غَيْرَ عَدُومٍ وَلا ظَلُومٍ».

١٧٢ ـ (...) ـ حدّثنا عُثْمَانُ وَأَبُو بَكْرٍ ابْنَا أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ ـ وَاللَّفْظُ لِابْنَيْ أَبِي شَيْبَةَ ـ قَالَ إِسْحَاقُ: أَخْبَرَنَا وَقَالَ الآخَرَانِ: حَدَّثَنَا جَرِيرٌ ـ عَنْ مَنْصُورٍ، عَنْ أَبِي إِسْحَاقَ، عَنِ الأَغَرِّ أَبِي مُسْلِمٍ. يَرْوِيهِ عَنْ أَبِي سَعِيدٍ وَأَبِي هُرَيْرَةَ. قَالا: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ يُمْهِلُ. حَتَّىٰ إِذَا ذَهَبَ ثُلُثُ اللَّيْلِ الأَوَّلُ نَزَلَ إِلَى السَّمَاءِ

repentance)? Is there any requester (of Allah's mercy and blessing)? Is there anyone to supplicate Me?" (He keeps on that) till the day breaks".

(...) The same was narrated on the authority of Abu Ishaq, with the same chain of transmitters, but the narration of Mansur is more complete and much longer.

[25] Exhortation to stand for (supererogatory) Night prayer in Ramadan, known as At-Tarawih

173-(759) Abu Huraira narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever establishes (supererogatory) prayers during the nights of Ramadan faithfully out of sincere belief, hoping to attain Allah's rewards (not for showing off), all his past sins will be forgiven".

174-(...) Abu Huraira narrated that The Messenger of Allah "Allah's blessing and peace be upon him" used to encourage the people to stand for the (supererogatory) Night prayer in (the month of) Ramadan, without ordering them to offer it obligatorily. He said: "Whoever establishes (supererogatory) prayers during the nights of Ramadan faithfully out of sincere belief, hoping to attain Allah's rewards (not for showing off), all his past sins will be forgiven". Then, The Messenger of Allah "Allah's blessing and peace be upon him" died, and the matter was as such (i.e. exhortation not obligation). It remained so during the caliphate of Abu Bakr, and the early part of the caliphate of Umar.

175-(760) Abu Huraira narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever observes fasts during (the month of) Ramadan faithfully out of sincere belief, hoping to attain Allah's rewards (not for showing off), all his past sins will be forgiven; and whoever stands for prayer during the Night of Power "Qadr" faithfully out of sincere belief, hoping to attain Allah's rewards (not for showing off), all his past sins will be forgiven".

176-(...) Abu Huraira narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "whoever stands for prayer during the Night of Power "Qadr", and it happened that it was really (the Night of Power), (I saw that he said) faithfully out of sincere belief, hoping to attain Allah's rewards (not for showing off), all his past sins will be forgiven".

177-(761) A'isha narrated: Once Allah's Messenger "Allah's blessing and peace be upon him" went out (at night) and prayed in the mosque and some men prayed with him. In the second night he prayed and more people prayed behind him. But in the third or fourth night, when they assembled

الدُّنْيَا، فَيَقُولُ: هَلْ مِنْ مُسْتَغْفِرٍ، هَلْ مِنْ تَائِبٍ، هَلْ مِنْ سَائِلٍ، هَلْ مِنْ دَاعٍ، حَتَّى يَنْفَجِرَ الْفَجْرُ».

(...) - وحدّثناه مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ. قالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ، بِهٰذَا الإِسْنَادِ. غَيْرَ أَنَّ حَدِيثَ مَنْصُورٍ أَتَمُّ وَأَكْثَرُ.

٢٥ - بابُ التَّرْغِيبِ في قيامِ رَمَضانَ وهو التَّراويحُ

١٧٣ - (٧٥٩) - حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ. قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ قَامَ رَمَضَانَ إِيمَاناً وَاحْتِسَاباً، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

[البخاري: كتاب الإيمان، باب تطوع قيام رضمان من الإيمان، رقم: ٣٧]

١٧٤ - (...) - وحدّثنا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُرَغِّبُ فِي قِيَامِ رَمَضَانَ مِنْ غَيْرِ أَنْ يَأْمُرَهُمْ فِيهِ بِعَزِيمَةٍ. فَيَقُولُ: «مَنْ قَامَ رَمَضَانَ إِيمَاناً وَاحْتِسَاباً، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ». فَتُوُفِّيَ رَسُولُ اللَّهِ ﷺ وَالأَمْرُ عَلَى ذٰلِكَ. ثُمَّ كَانَ الأَمْرُ عَلَىٰ ذٰلِكَ فِي خِلاَفَةِ أَبِي بَكْرٍ. وَصَدْراً مِنْ خِلاَفَةِ عُمَرَ عَلَىٰ ذٰلِكَ.

١٧٥ - (٧٦٠) - وحدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي، عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ. قَالَ: حَدَّثَنَا أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ: أَنَّ أَبَا هُرَيْرَةَ حَدَّثَهُمْ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ صَامَ رَمَضَانَ إِيمَاناً وَاحْتِسَاباً، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ. وَمَنْ قَامَ لَيْلَةَ الْقَدْرِ إِيمَاناً وَاحْتِسَاباً، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

[البخاري: كتاب الصوم، باب من صام رمضان إيماناً واحتساباً ونية، رقم: ١٩٠١]

١٧٦ - (...) - حدّثني مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا شَبَابَةُ: حَدَّثَنِي وَرْقَاءُ عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ يَقُمْ لَيْلَةَ الْقَدْرِ فَيُوَافِقُهَا - أُرَاهُ قَالَ - إِيمَاناً وَاحْتِسَاباً غُفِرَ لَهُ».

١٧٧ - (٧٦١) - حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ. قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّىٰ فِي الْمَسْجِدِ ذَاتَ لَيْلَةٍ، فَصَلَّىٰ بِصَلاَتِهِ نَاسٌ، ثُمَّ صَلَّىٰ مِنَ الْقَابِلَةِ، فَكَثُرَ النَّاسُ. ثُمَّ اجْتَمَعُوا مِنَ اللَّيْلَةِ الثَّالِثَةِ

(in the mosque) The Prophet did not come to them. In the morning he said to them: "Verily I learnt what you had done, but nothing prevented me from coming to you except that I was afraid that this (Tahajjud) prayer might be made obligatory". This was in Ramadan.

178-(...) A'isha narrated: Once at midnight Allah's Messenger "Allah's blessing and peace be upon him" went out and prayed in the mosque and some men prayed with him. The next morning the people spoke about that and so more people gathered and prayed with him (in the second night). They circulated the news in the morning, and so, on the third night the number of people increased greatly. Allah's Messenger "Allah's blessing and peace be upon him" came out and they prayed behind him. On the fourth night the mosque was overwhelmed by the people till it could not accommodate them.

But, The Messenger of Allah "Allah's blessing and peace be upon him" did not come out and some people shouted: "The prayer! The prayer!" however, The Messenger of Allah "Allah's blessing and peace be upon him" came out only for the Fajr prayer. After he had finished the prayer, he faced the people and recited : "I testify that There is no god but Allah and that Muhammad is His Messenger". Then he said: "And then: Verily your presence (in the mosque at night) was not hidden from me, but I was afraid that this (supererogatory) prayer might be made obligatory; and you might fail to perform it".

179-(762) Ubai Ibn Ka'b reported a statement which he attributed to Abdullah Ibn Mas'ud, in which he said: "He who stands for (supererogatory) prayer (every night) during the year, will happen to apprehend the Night of Power". Ubai said: "By Allah, but Whom there is no god, that was in (the month of) Ramadan. (He took an oath with restrictions) By Allah, I know the night; it is the night on which The Messenger of Allah "Allah's blessing and peace be upon him" ordered us to pray. It is that preceding the morning of twenty-seventh day, and its portent is that the sun rises bright on that day without rays".

180-(...) Zirr Ibn Hubaish narrated: Ubai Ibn Ka'b said, concerning the Night of Power: "By Allah! I know it, and the best to my knowledge is that it is that night, on which The Messenger of Allah "Allah's blessing and peace be upon him" ordered us to stand for (supererogatory) prayer. It is the night (preceding) the twenty-seventh (day of the month of Ramadan)". Shu'ba (a sub-narrator) had a doubt concerning the statement: "it is that night, on which The Messenger of Allah "Allah's blessing and peace be

أَوِ الرَّابِعَةِ. فَلَمْ يَخْرُجْ إِلَيْهِمْ رَسُولُ اللَّهِ ﷺ، فَلَمَّا أَصْبَحَ قَالَ: «قَدْ رَأَيْتُ الَّذِي صَنَعْتُمْ، فَلَمْ يَمْنَعْنِي مِنَ الْخُرُوجِ إِلَيْكُمْ إِلا أَنِّي خَشِيتُ أَنْ تُفْرَضَ عَلَيْكُمْ».

قَالَ: وَذٰلِكَ فِي رَمَضَانَ.

[البخاري: كتاب التهجد، باب تحريض النبي ﷺ على صلاة الليل...رقم: ١١٢٩].

١٧٨ ـ (...) ـ **وحدّثني** حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ بْنُ يَزِيدَ، عَنِ ابْنِ شِهَابٍ. قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ ـ أَنَّ عَائِشَةَ أَخْبَرَتْهُ ـ أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ مِنْ جَوْفِ اللَّيْلِ فَصَلَّىٰ فِي الْمَسْجِدِ، فَصَلَّىٰ رِجَالٌ بِصَلاتِهِ، فَأَصْبَحَ النَّاسُ يَتَحَدَّثُونَ بِذٰلِكَ. فَاجْتَمَعَ أَكْثَرُ مِنْهُمْ، فَخَرَجَ رَسُولُ اللَّهِ ﷺ فِي اللَّيْلَةِ الثَّانِيَةِ، فَصَلَّوْا بِصَلاتِهِ. فَأَصْبَحَ النَّاسُ يَذْكُرُونَ ذٰلِكَ، فَكَثُرَ أَهْلُ الْمَسْجِدِ مِنَ اللَّيْلَةِ الثَّالِثَةِ. فَخَرَجَ فَصَلَّوْا بِصَلاتِهِ. فَلَمَّا كَانَتِ اللَّيْلَةُ الرَّابِعَةُ عَجَزَ الْمَسْجِدُ عَنْ أَهْلِهِ. فَلَمْ يَخْرُجْ إِلَيْهِمْ رَسُولُ اللَّهِ ﷺ. فَطَفِقَ رِجَالٌ مِنْهُمْ يَقُولُونَ: الصَّلاةَ، فَلَمْ يَخْرُجْ إِلَيْهِمْ رَسُولُ اللَّهِ ﷺ حَتَّىٰ خَرَجَ لِصَلاةِ الْفَجْرِ. فَلَمَّا قَضَى الْفَجْرَ أَقْبَلَ عَلَى النَّاسِ. ثُمَّ تَشَهَّدَ، فَقَالَ: «أَمَّا بَعْدُ، فَإِنَّهُ لَمْ يَخْفَ عَلَيَّ شَأْنُكُمُ اللَّيْلَةَ، وَلَكِنِّي خَشِيتُ أَنْ تُفْرَضَ عَلَيْكُمْ صَلاةُ اللَّيْلِ، فَتَعْجِزُوا عَنْهَا».

[البخاري: كتاب الجمعة، باب من قال في الخطبة بعد الثناء: أما بعد، رقم: ٩٢٤].

١٧٩ ـ (٧٦٢) ـ **حدّثنا** مُحَمَّدُ بْنُ مِهْرَانَ الرَّازِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا الأَوْزَاعِيُّ: حَدَّثَنِي عَبْدَةُ، عَنْ زِرٍّ. قَالَ: سَمِعْتُ أُبَيَّ بْنَ كَعْبٍ يَقُولُ ـ وَقِيلَ لَهُ: إِنَّ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ يَقُولُ: مَنْ قَامَ السَّنَةَ أَصَابَ لَيْلَةَ الْقَدْرِ ـ فَقَالَ أُبَيٌّ: وَاللَّهِ الَّذِي لا إِلَٰهَ إِلا هُوَ، إِنَّهَا لَفِي رَمَضَانَ ـ يَحْلِفُ مَا يَسْتَثْنِي ـ وَوَاللَّهِ إِنِّي لأَعْلَمُ أَيُّ لَيْلَةٍ هِيَ، هِيَ اللَّيْلَةُ الَّتِي أَمَرَنَا بِهَا رَسُولُ اللَّهِ ﷺ بِقِيَامِهَا. هِيَ لَيْلَةُ صَبِيحَةِ سَبْعٍ وَعِشْرِينَ. وَأَمَارَتُهَا أَنْ تَطْلُعَ الشَّمْسُ فِي صَبِيحَةِ يَوْمِهَا بَيْضَاءَ لاَ شُعَاعَ لَهَا.

١٨٠ ـ (...) ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ. قَالَ: سَمِعْتُ عَبْدَةَ بْنَ أَبِي لُبَابَةَ يُحَدِّثُ عَنْ زِرِّ بْنِ حُبَيْشٍ، عَنْ أُبَيِّ بْنِ كَعْبٍ. قَالَ: قَالَ أُبَيٌّ، فِي لَيْلَةِ الْقَدْرِ: وَاللَّهِ، إِنِّي لأَعْلَمُهَا. وَأَكْثَرُ عِلْمِي هِيَ اللَّيْلَةُ الَّتِي أَمَرَنَا رَسُولُ اللَّهِ ﷺ بِقِيَامِهَا، هِيَ لَيْلَةُ سَبْعٍ وَعِشْرِينَ. وَإِنَّمَا شَكَّ شُعْبَةُ فِي هَٰذَا الْحَرْفِ:

upon him" ordered us to stand for (supererogatory) prayer". That was narrated to me by a companion of mine.

(...) The same was narrated on the authority of Shu'ba, with the same chain of transmitters, but without mentioning "Shu'ba had a doubt" and what is next to that.

[26] The supplication in the (supererogatory) Night prayer

181-(763) Ibn Abbas narrated: I spent a night with my maternal aunt Maimuna. The Messenger of Allah "Allah's blessing and peace be upon him" got up during the night and answered the call of nature, then washed his face and hands and went to sleep. He then got up again and came to the water skin and loosened its straps, then performed good ablution between the two extremes. He then stood up and offered the (supererogatory Night) Prayer. I stood up and stretched my body, for fear that he might feel that I was there to know (what he used to do at night). So I performed ablution and stood up to offer prayer. Because I stood on his left side, he took hold of my hand and turned me to (stand on) his right side.

The Messenger of Allah "Allah's blessing and peace be upon him" offered thirteen Rak'as for his (supererogatory) Night Prayer. Then, he lay down and slept and snored. However, he used to snore while being asleep. Then Bilal came and told him of the (coming of the time of the Fajr) Prayer. He (the Prophet) stood up for the Prayer without repeating ablution. His supplication was as follows: "O Allah! Place light in my heart, light in my sight, light in my hearing, light on my right, light on my left, light above me, light below me, light in front of me, light behind me, and enhance light for me".

Kuraib (a sub-narrator) said: There are (further) seven in my heart (which I forgot). Later, I met some of the descendants of Abbas who narrated them to me, including: "(And make light) in my sinew, in my flesh, in my blood, in my hair, in my skin", and mentioned further two.

182-(...) Kuraib, the freed slave of Ibn Abbas narrated that Ibn Abbas told him that he stayed overnight in the house of Maimuna, The Mother of The Believers, who was his (Ibn Abbas's) maternal aunt. He added: I lay on the bed cushion transversally while Allah's Apostle "Allah's blessing and peace be upon him" and his wife lay in the lengthwise direction of the cushion. Allah's Apostle "Allah's blessing and peace be upon him" slept till the middle of the night, either a bit before or a bit after it and then woke up, rubbing the traces of sleep off his face with his hands. Then, he recited the last ten verses of The Sura of Al Imran, got up and went to a hanging

هِيَ اللَّيْلَةُ الَّتِي أَمَرَنَا بِهَا رَسُولُ اللَّهِ ﷺ. قَالَ: وَحَدَّثَنِي بِهَا صَاحِبٌ لِي عَنْهُ.

(...) ـ وحدّثني عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، بِهَٰذَا الإِسْنَادِ... نَحْوَهُ. وَلَمْ يَذْكُرْ: إِنَّمَا شَكَّ شُعْبَةُ، وَمَا بَعْدَهُ.

٢٦ ـ باب الدُّعَاءِ في صلاة الليل وقيامه

١٨١ ـ (٧٦٣) ـ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ هَاشِمِ بْنِ حَيَّانَ الْعَبْدِيُّ: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ ـ يَعْنِي ابْنَ مَهْدِيٍّ ـ: حَدَّثَنَا سُفْيَانُ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: بِتُّ لَيْلَةً عِنْدَ خَالَتِي مَيْمُونَةَ، فَقَامَ النَّبِيُّ ﷺ مِنَ اللَّيْلِ، فَأَتَىٰ حَاجَتَهُ، ثُمَّ غَسَلَ وَجْهَهُ وَيَدَيْهِ، ثُمَّ نَامَ، ثُمَّ قَامَ، فَأَتَى الْقِرْبَةَ فَأَطْلَقَ شِنَاقَهَا. ثُمَّ تَوَضَّأَ وُضُوءاً بَيْنَ الْوُضُوءَيْنِ. وَلَمْ يُكْثِرْ، وَقَدْ أَبْلَغَ ثُمَّ قَامَ فَصَلَّىٰ، فَقُمْتُ فَتَمَطَّيْتُ كَرَاهِيَةَ أَنْ يَرَى أَنِّي كُنْتُ أَنْتَبِهُ لَهُ، فَتَوَضَّأْتُ، فَقَامَ فَصَلَّىٰ، فَقُمْتُ عَنْ يَسَارِهِ، فَأَخَذَ بِيَدِي فَأَدَارَنِي عَنْ يَمِينِهِ. فَتَتَامَّتْ صَلَاةُ رَسُولِ اللَّهِ ﷺ مِنَ اللَّيْلِ ثَلَاثَ عَشْرَةَ رَكْعَةً، ثُمَّ اضْطَجَعَ، فَنَامَ حَتَّى نَفَخَ، وَكَانَ إِذَا نَامَ نَفَخَ، فَأَتَاهُ بِلَالٌ فَآذَنَهُ بِالصَّلَاةِ. فَقَامَ فَصَلَّىٰ وَلَمْ يَتَوَضَّأْ. وَكَانَ فِي دُعَائِهِ: «اللَّهُمَّ اجْعَلْ فِي قَلْبِي نُوراً، وَفِي بَصَرِي نُوراً، وَفِي سَمْعِي نُوراً، وَعَنْ يَمِينِي نُوراً، وَعَنْ يَسَارِي نُوراً، وَفَوْقِي نُوراً، وَتَحْتِي نُوراً، وَأَمَامِي نُوراً، وَخَلْفِي نُوراً، وَعَظِّمْ لِي نُوراً».

قَالَ كُرَيْبٌ: وَسَبْعاً فِي التَّابُوتِ. فَلَقِيتُ بَعْضَ وَلَدِ الْعَبَّاسِ فَحَدَّثَنِي بِهِنَّ، فَذَكَرَ: عَصَبِي، وَلَحْمِي، وَدَمِي، وَشَعَرِي، وَبَشَرِي. وَذَكَرَ خَصْلَتَيْنِ.

١٨٢ ـ (...) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ. قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ مَخْرَمَةَ بْنِ سُلَيْمَانَ، عَنْ كُرَيْبٍ ـ مَوْلَى ابْنِ عَبَّاسٍ ـ: أَنَّ ابْنَ عَبَّاسٍ أَخْبَرَهُ: أَنَّهُ بَاتَ لَيْلَةً عِنْدَ مَيْمُونَةَ أُمِّ الْمُؤْمِنِينَ. وَهِيَ خَالَتُهُ. قَالَ: فَاضْطَجَعْتُ فِي عَرْضِ الْوِسَادَةِ. وَاضْطَجَعَ رَسُولُ اللَّهِ ﷺ وَأَهْلُهُ فِي طُولِهَا. فَنَامَ رَسُولُ اللَّهِ ﷺ حَتَّى انْتَصَفَ اللَّيْلُ، أَوْ قَبْلَهُ بِقَلِيلٍ، أَوْ بَعْدَهُ بِقَلِيلٍ، اسْتَيْقَظَ رَسُولُ اللَّهِ ﷺ، فَجَعَلَ يَمْسَحُ النَّوْمَ عَنْ وَجْهِهِ بِيَدِهِ، ثُمَّ قَرَأَ الْعَشْرَ الآيَاتِ الْخَوَاتِمَ مِنْ سُورَةِ آلِ عِمْرَانَ، ثُمَّ قَامَ إِلَى شَنٍّ مُعَلَّقَةٍ، فَتَوَضَّأَ

water skin. Then, he performed the ablution perfectly from it, and then stood up to offer the prayer. I, too, got up and did the same he had done. Then I went and stood by his side.

He placed his right hand on my head and caught my right ear and twisted it. He prayed two Rak'as, then two Rak'as, then two Rak'as, then two Rak'as, then two Rak'as and then two Rak'as (separately six times), and finally made (his prayer) odd number (of Rak'as) by offering one single Rak'a. Then he lay down again in the bed till the Mu'adhdhin (caller) came where upon The Prophet "Allah's blessing and peace be upon him" got up, prayed two light Rak'as and went out to lead the Fajr prayer.

183-(...) The same was narrated on the authority of Makhrama Ibn Sulaiman, with the same chain of transmitters, and added here: "Then, he went to the water skin, brushed his teeth and performed ablution perfectly. He did not pour but a little water. Then, he awakened me and I stood up". The remaining of the narration is the same.

184-(...) Kuraib, the freed slave of Ibn Abbas narrated: Ibn Abbas reported: Once I slept at Maimuna's home wherein The Messenger of Allah "Allah's blessing and peace be upon him" was at this night. (When) The Messenger of Allah performed ablution and stood up for prayer, I got up and stood on his left side. But he drew me to his right side. Then he prayed thirteen Rak'as. Then, he slept till his breaths sound was heard. Whenever The Messenger of Allah slept his breaths sound was audible. Later, when the Mu'adhdhin came (to pronounce the call for the prayer) he got up and left for the prayer without repeating the ablution. Amr said: I transmitted it to Bukair Ibn Al-Ashajj who said: Kuraib narrated it to me.

185-(...) Makhrama Ibn Sulaiman narrated from Kuraib, the freed slave of Ibn Abbas that Ibn Abbas said: Once, I stayed the night in the house of my maternal aunt Maimuna, daughter of Al-Harith, to whom I said: "If The Messenger of Allah "Allah's blessing and peace be upon him" got up, then you should awaken me". The Messenger of Allah "Allah's blessing and peace be upon him" got up (and stood for prayer) and I got up (and stood) on his left side. But, he took hold of my hand and made me stand on his right side. Whenever I had a nap, he would take hold of my earlobe. He prayed eleven Rak'as. Then, he sat, with his legs close to his abdomen, and wrapped in his garment, and then he lay down to the extent that his breaths were heard by me while being asleep. When the dawn appeared to him, he got up and offered two light Rak'as.

مِنْهَا، فَأَحْسَنَ وُضُوءَهُ، ثُمَّ قَامَ فَصَلَّىٰ.

قَالَ ابْنُ عَبَّاسٍ: فَقُمْتُ فَصَنَعْتُ مِثْلَ مَا صَنَعَ رَسُولُ اللَّهِ ﷺ، ثُمَّ ذَهَبْتُ فَقُمْتُ إِلَى جَنْبِهِ. فَوَضَعَ رَسُولُ اللَّهِ ﷺ يَدَهُ الْيُمْنَىٰ عَلَىٰ رَأْسِي. وَأَخَذَ بِأُذُنِي الْيُمْنَىٰ يَفْتِلُهَا، فَصَلَّى رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ أَوْتَرَ، ثُمَّ اضْطَجَعَ، حَتَّى جَاءَ الْمُؤَذِّنُ فَقَامَ فَصَلَّى رَكْعَتَيْنِ خَفِيفَتَيْنِ، ثُمَّ خَرَجَ فَصَلَّى الصُّبْحَ.

[البخاري: كتاب الوضوء، باب قراءة القرآن بعد الحديث وغيره، رقم: ١٨٣]

١٨٣ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ سَلَمَةَ الْمُرَادِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، عَنْ عِيَاضِ بْنِ عَبْدِ اللَّهِ الْفِهْرِيِّ، عَنْ مَخْرَمَةَ بْنِ سُلَيْمَانَ، بِهٰذَا الإِسْنَادِ. وَزَادَ: ثُمَّ عَمَدَ إِلَى شَجْبٍ مِنْ مَاءٍ، فَتَسَوَّكَ وَتَوَضَّأَ، وَأَسْبَغَ الْوُضُوءَ وَلَمْ يُهْرِقْ مِنَ الْمَاءِ إِلاَّ قَلِيلاً. ثُمَّ حَرَّكَنِي. فَقُمْتُ. وَسَائِرُ الْحَدِيثِ نَحْوُ حَدِيثِ مَالِكٍ.

١٨٤ ـ (...) ـ حدّثني هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: حَدَّثَنَا عَمْرٌو، عَنْ عَبْدِ رَبِّهِ بْنِ سَعِيدٍ، عَنْ مَخْرَمَةَ بْنِ سُلَيْمَانَ، عَنْ كُرَيْبٍ مَوْلَى ابْنِ عَبَّاسٍ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّهُ قَالَ: نِمْتُ عِنْدَ مَيْمُونَةَ زَوْجِ النَّبِيِّ ﷺ، وَرَسُولُ اللَّهِ ﷺ عِنْدَهَا تِلْكَ اللَّيْلَةَ، فَتَوَضَّأَ رَسُولُ اللَّهِ ﷺ. ثُمَّ قَامَ فَصَلَّىٰ، فَقُمْتُ عَنْ يَسَارِهِ، فَأَخَذَنِي فَجَعَلَنِي عَنْ يَمِينِهِ، فَصَلَّىٰ فِي تِلْكَ اللَّيْلَةِ ثَلاَثَ عَشْرَةَ رَكْعَةً. ثُمَّ نَامَ رَسُولُ اللَّهِ ﷺ حَتَّى نَفَخَ ـ وَكَانَ إِذَا نَامَ نَفَخَ ـ ثُمَّ أَتَاهُ الْمُؤَذِّنُ فَخَرَجَ فَصَلَّىٰ. وَلَمْ يَتَوَضَّأْ.

قَالَ عَمْرٌو: فَحَدَّثْتُ بِهِ بُكَيْرَ بْنَ الأَشَجِّ. فَقَالَ: حَدَّثَنِي كُرَيْبٌ بِذٰلِكَ.

١٨٥ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: أَخْبَرَنَا الضَّحَّاكُ، عَنْ مَخْرَمَةَ بْنِ سُلَيْمَانَ، عَنْ كُرَيْبٍ مَوْلَى ابْنِ عَبَّاسٍ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: بِتُّ لَيْلَةً عِنْدَ خَالَتِي مَيْمُونَةَ بِنْتِ الْحَارِثِ. فَقُلْتُ لَهَا: إِذَا قَامَ رَسُولُ اللَّهِ ﷺ فَأَيْقِظِينِي، فَقَامَ رَسُولُ اللَّهِ ﷺ، فَقُمْتُ إِلَى جَنْبِهِ الأَيْسَرِ، فَأَخَذَ بِيَدِي، فَجَعَلَنِي مِنْ شِقِّهِ الأَيْمَنِ، فَجَعَلْتُ إِذَا أَغْفَيْتُ يَأْخُذُ بِشَحْمَةِ أُذُنِي. قَالَ: فَصَلَّىٰ إِحْدَى عَشْرَةَ رَكْعَةً. ثُمَّ احْتَبَىٰ. حَتَّى إِنِّي لأَسْمَعُ نَفَسَهُ، رَاقِداً. فَلَمَّا تَبَيَّنَ لَهُ الْفَجْرُ صَلَّى رَكْعَتَيْنِ خَفِيفَتَيْنِ.

186-(...) Amr Ibn Dinar narrated from Kuraib, the freed slave of Ibn Abbas that Once, Ibn Abbas stayed the night in the house of his maternal aunt Maimuna. (later) at night, The Messenger of Allah "Allah's blessing and peace be upon him" got up and offered light (but perfect) ablution from a hanging water skin. (The sub-narrator said that he (the narrator) described how he (The Prophet) had offered ablution, illustrating how it was light (though perfect)). Ibn Abbas said: Then, I got up and did the same as The Prophet "Allah's blessing and peace be upon him" had done. Then, I stood on his left side, but he drew me to his right side. He prayed (as much as Allah wished) and then lay down and slept to the extent that he snored. Then, Bilal came and informed him of (the time of) the prayer. He (got up and) went out and led the Morning prayer without repeating ablution. (Sufyan, a sub-narrator said: This was a unique characteristic granted to The Prophet, because we were informed that though the eyes of The Prophet sleep, his heart never sleeps).

187-(...) Ibn Abbas narrated: I spent a night in the house of my maternal aunt Maimuna, and observed how The Messenger of Allah "Allah's blessing and peace be upon him" offered the (supererogatory Night) prayer. The Messenger of Allah "Allah's blessing and peace be upon him" got up during the night and answered the call of nature, then washed his face and hands and went to sleep. He then got up again and came to the water skin, loosened its straps, and poured some water in a bowl and inclined it with his hands (towards himself). Then he performed good ablution between the two extremes. He then stood up and offered the (supererogatory Night) Prayer. I came and stood on his left side, but he took hold of me and made me stand on his right side.

The Messenger of Allah "Allah's blessing and peace be upon him" offered thirteen Rak'as for his (supererogatory) Night Prayer. Then, he lay down and slept and snored. However, we used to know that he slept by his snoring. Then he went out and offered the (Fajr) prayer. His supplication in his prayer or prostration was as follows: "O Allah! Place light in my heart, light in my hearing, light in my sight, light on my right, light on my left, light in front of me, light behind me, light above me, light below me, and make light for me (or make me light)".

(...) Salama reported: I met Kuraib who narrated to me: Ibn Abbas said: Once, I was in the house of my maternal aunt Maimuna, when The Messenger of Allah "Allah's blessing and peace be upon him"...(and mentioned a Hadith like that narrated by Ghundur, and said in the end: "And make light for me" with no doubt (from the narrator)).

١٨٦ ـ (...) ـ حدّثنا ابْنُ أَبِي عُمَرَ وَمُحَمَّدُ بْنُ حَاتِمٍ، عَنِ ابْنِ عُيَيْنَةَ. قَالَ ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ كُرَيْبٍ مَوْلَى ابْنِ عَبَّاسٍ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّهُ بَاتَ عِنْدَ خَالَتِهِ مَيْمُونَةَ. فَقَامَ رَسُولُ اللهِ ﷺ مِنَ اللَّيْلِ. فَتَوَضَّأَ مِنْ شَنٍّ مُعَلَّقٍ وُضُوءاً خَفِيفاً ـ قَالَ: وَصَفَ وُضُوءَهُ وَجَعَلَ يُخَفِّفُهُ وَيُقَلِّلُهُ ـ قَالَ ابْنُ عَبَّاسٍ: فَقُمْتُ فَصَنَعْتُ مِثْلَ مَا صَنَعَ النَّبِيُّ ﷺ. ثُمَّ جِئْتُ فَقُمْتُ عَنْ يَسَارِهِ، فَأَخْلَفَنِي فَجَعَلَنِي عَنْ يَمِينِهِ، فَصَلَّى. ثُمَّ اضْطَجَعَ فَنَامَ حَتَّى نَفَخَ. ثُمَّ أَتَاهُ بِلاَلٌ فَآذَنَهُ بِالصَّلاَةِ، فَخَرَجَ فَصَلَّى الصُّبْحَ وَلَمْ يَتَوَضَّأْ.

قَالَ سُفْيَانُ: وَهٰذَا لِلنَّبِيِّ ﷺ خَاصَّةً. لأَنَّهُ بَلَغَنَا أَنَّ النَّبِيَّ ﷺ تَنَامُ عَيْنَاهُ وَلاَ يَنَامُ قَلْبُهُ.

[البخاري: كتاب الوضوء، باب التخفيف في الوضوء، رقم: ١٣٨].

١٨٧ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدٌ ـ وَهُوَ ابْنُ جَعْفَرٍ ـ حَدَّثَنَا شُعْبَةُ، عَنْ سَلَمَةَ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: بِتُّ فِي بَيْتِ خَالَتِي مَيْمُونَةَ. فَبَقَيْتُ كَيْفَ يُصَلِّي رَسُولُ اللَّهِ ﷺ. قَالَ: فَقَامَ فَبَالَ، ثُمَّ غَسَلَ وَجْهَهُ وَكَفَّيْهِ، ثُمَّ نَامَ، ثُمَّ قَامَ إِلَى الْقِرْبَةِ فَأَطْلَقَ شِنَاقَهَا، ثُمَّ صَبَّ فِي الْجَفْنَةِ أَوِ الْقَصْعَةِ، فَأَكَبَّهُ بِيَدِهِ عَلَيْهَا. ثُمَّ تَوَضَّأَ وُضُوءاً حَسَناً بَيْنَ الْوُضُوءَيْنِ. ثُمَّ قَامَ يُصَلِّي، فَجِئْتُ فَقُمْتُ إِلَى جَنْبِهِ فَقُمْتُ عَنْ يَسَارِهِ. قَالَ: فَأَخَذَنِي فَأَقَامَنِي عَنْ يَمِينِهِ، فَتَكَامَلَتْ صَلاَةُ رَسُولِ اللَّهِ ﷺ ثَلاَثَ عَشْرَةَ رَكْعَةً. ثُمَّ نَامَ حَتَّى نَفَخَ. وَكُنَّا نَعْرِفُهُ إِذَا نَامَ بِنَفْخِهِ. ثُمَّ خَرَجَ إِلَى الصَّلاَةِ. فَصَلَّى. فَجَعَلَ يَقُولُ فِي صَلاَتِهِ أَوْ فِي سُجُودِهِ: «اللَّهُمَّ اجْعَلْ فِي قَلْبِي نُوراً، وَفِي سَمْعِي نُوراً، وَفِي بَصَرِي نُوراً، وَعَنْ يَمِينِي نُوراً، وَعَنْ شِمَالِي نُوراً، وَأَمَامِي نُوراً، وَخَلْفِي نُوراً، وَفَوْقِي نُوراً، وَتَحْتِي نُوراً، وَاجْعَلْ لِي نُوراً، أَوْ قَالَ: وَاجْعَلْنِي نُوراً».

(...) ـ وحدّثني إِسْحَاقُ بْنُ مَنْصُورٍ: حَدَّثَنَا النَّضْرُ بْنُ شُمَيْلٍ: أَخْبَرَنَا شُعْبَةُ: حَدَّثَنَا سَلَمَةُ بْنُ كُهَيْلٍ، عَنْ بُكَيْرٍ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ.

قَالَ سَلَمَةُ: فَلَقِيتُ كُرَيْباً فَقَالَ: قَالَ ابْنُ عَبَّاسٍ: كُنْتُ عِنْدَ خَالَتِي مَيْمُونَةَ، فَجَاءَ رَسُولُ اللَّهِ ﷺ. ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ غُنْدَرٍ. وَقَالَ: «وَاجْعَلْنِي نُوراً» وَلَمْ يَشُكَّ.

188-(...) Ibn Abbas narrated: I spent a night in the house of my maternal aunt Maimuna...(and reported the Hadith, without mentioning washing his face and hands, but he said: Then, he came to the water skin, loosened its straps and performed ablution between the two extremes, and then came to his bed and slept. Then, he got up for the second time, came to the water skin, loosened its straps and performed ablution, which was really perfect. He supplicated (Allah) saying: "Enhance light for me", and he did not mention "Make me light").

189-(...) Kuraib narrated that Ibn Abbas once spent the night in the house of The Messenger of Allah "Allah's blessing and peace be upon him". He said: The Messenger of Allah "Allah's blessing and peace be upon him" came to the water skin from which he poured water and performed ablution, the water he used for which was neither excessive nor too little. (and he mentioned the same previous narration, and told that on that night, the supplication of The Messenger of Allah "Allah's blessing and peace be upon him" to Allah consisted of nineteen words. Kuraib said: I remember twelve words of them, and I forgot the rest. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Place light in my heart, light in my tongue, light in my hearing, light in my sight, light above me, light below me, light on my right, light on my left, light in front of me, light behind me, place light in my soul, and enhance light for me").

190-(...) Ibn Abbas narrated: I slept one night in the house of Maimuna when The Messenger of Allah "Allah's blessing and peace be upon him" was with her (since it was her turn), in order that I could see the (supererogatory) prayer of The Messenger of Allah "Allah's blessing and peace be upon him" at night. The Messenger of Allah "Allah's blessing and peace be upon him" talked to his wife for a while, and then went to sleep. (Then, he mentioned the same narration and told: Then, he got up, performed ablution and brushed his teeth).

191-(...) Ibn Abbas narrated that he once spent the night in the house of The Messenger of Allah "Allah's blessing and peace be upon him". (later at night) he (The Prophet) got up, brushed his teeth and performed ablution, while he was reciting: "Behold in the creation of the heavens and the earth, and the alternation of night and day, there are indeed Signs for men of understanding" (Al Imran 190). He recited those (concluding) Verses until he came to the end of the Sura.

Then, he offered two Rak'as, in which he prolonged standing, bowing and prostration. Then, he lay down (and slept) until he snored. He did the same three times, i.e. (he performed) six Rak'as, and in each time he

١٨٨ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَهَنَّادُ بْنُ السَّرِيِّ. قَالا: حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ سَعِيدِ بْنِ مَسْرُوقٍ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ أَبِي رِشْدِينَ مَوْلَى ابْنِ عَبَّاسٍ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ بِتُّ عِنْدَ خَالَتِي مَيْمُونَةَ... وَاقْتَصَّ الْحَدِيثَ. وَلَمْ يَذْكُرْ غَسْلَ الْوَجْهِ وَالْكَفَّيْنِ. غَيْرَ أَنَّهُ قَالَ: ثُمَّ أَتَى الْقِرْبَةَ فَحَلَّ شِنَاقَهَا، فَتَوَضَّأَ وُضُوءاً بَيْنَ الْوُضُوءَيْنِ. ثُمَّ أَتَىٰ فِرَاشَهُ فَنَامَ. ثُمَّ قَامَ قَوْمَةً أُخْرَىٰ، فَأَتَى الْقِرْبَةَ فَحَلَّ شِنَاقَهَا. ثُمَّ تَوَضَّأَ وُضُوءاً هُوَ الْوُضُوءُ. وَقَالَ: «أَعْظِمْ لِي نُوراً» وَلَمْ يَذْكُرْ: وَاجْعَلْنِي نُوراً.

١٨٩ ـ (...) ـ وحدّثني أَبُو الطَّاهِرِ: حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ سَلْمَانَ الْحَجْرِيِّ، عَنْ عُقَيْلِ بْنِ خَالِدٍ: أَنَّ سَلَمَةَ بْنَ كُهَيْلٍ حَدَّثَهُ: أَنَّ كُرَيْباً حَدَّثَهُ؛ أَنَّ ابْنَ عَبَّاسٍ بَاتَ لَيْلَةً عِنْدَ رَسُولِ اللَّهِ ﷺ. قَالَ: فَقَامَ رَسُولُ اللَّهِ ﷺ إِلَى الْقِرْبَةِ فَسَكَبَ مِنْهَا، فَتَوَضَّأَ وَلَمْ يُكْثِرْ مِنَ الْمَاءِ وَلَمْ يُقَصِّرْ فِي الْوُضُوءِ. وَسَاقَ الْحَدِيثَ. وَفِيهِ: قَالَ: وَدَعَا رَسُولُ اللَّهِ ﷺ لَيْلَتَئِذٍ تِسْعَ عَشْرَةَ كَلِمَةً.

قَالَ سَلَمَةُ: حَدَّثَنِيهَا كُرَيْبٌ، فَحَفِظْتُ مِنْهَا ثِنْتَيْ عَشْرَةَ، وَنَسِيتُ مَا بَقِيَ. قَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ اجْعَلْ لِي فِي قَلْبِي نُوراً، وَفِي لِسَانِي نُوراً، وَفِي سَمْعِي نُوراً، وَفِي بَصَرِي نُوراً، وَمِنْ فَوْقِي نُوراً، وَمِنْ تَحْتِي نُوراً، وَعَنْ يَمِينِي نُوراً، وَعَنْ شِمَالِي نُوراً، وَمِنْ بَيْنِ يَدَيَّ نُوراً، وَمِنْ خَلْفِي نُوراً، وَاجْعَلْ فِي نَفْسِي نُوراً، وَأَعْظِمْ لِي نُوراً».

١٩٠ ـ (...) ـ وحدّثني أَبُو بَكْرِ بْنُ إِسْحَاقَ: أَخْبَرَنَا ابْنُ أَبِي مَرْيَمَ: أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. أَخْبَرَنِي شَرِيكُ بْنُ أَبِي نَمِرٍ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّهُ قَالَ: رَقَدْتُ فِي بَيْتِ مَيْمُونَةَ لَيْلَةَ كَانَ النَّبِيُّ ﷺ عِنْدَهَا. لأَنْظُرَ كَيْفَ صَلاةُ النَّبِيِّ ﷺ بِاللَّيْلِ. قَالَ فَتَحَدَّثَ النَّبِيُّ ﷺ مَعَ أَهْلِهِ سَاعَةً. ثُمَّ رَقَدَ... وَسَاقَ الْحَدِيثَ. وَفِيهِ: ثُمَّ قَامَ فَتَوَضَّأَ وَاسْتَنَّ.

[البخاري: كتاب التفسير، باب: ﴿إن في خلق السموات والأرض﴾، رقم: ٤٥٦٩].

١٩١ ـ (...) ـ حدّثنا وَاصِلُ بْنُ عَبْدِ الأَعْلَىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ حُصَيْنِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ مُحَمَّدِ بْنِ عَلِيِّ بْنِ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ: أَنَّهُ رَقَدَ عِنْدَ رَسُولِ اللَّهِ ﷺ، فَاسْتَيْقَظَ، فَتَسَوَّكَ وَتَوَضَّأَ وَهُوَ يَقُولُ: ﴿إِنَّ فِي خَلْقِ السَّمَٰوَٰتِ وَالْأَرْضِ وَاخْتِلَٰفِ الَّيْلِ وَالنَّهَارِ لَأَيَٰتٍ لِّأُوْلِي الْأَلْبَٰبِ ﴿١٩٠﴾﴾ [آل عمران: ١٩٠] فَقَرَأَ هٰؤُلاءِ الآيَاتِ حَتَّى خَتَمَ السُّورَةَ. ثُمَّ قَامَ فَصَلَّىٰ رَكْعَتَيْنِ، فَأَطَالَ فِيهِمَا الْقِيَامَ وَالرُّكُوعَ وَالسُّجُودَ. ثُمَّ انْصَرَفَ فَنَامَ حَتَّى نَفَخَ. ثُمَّ فَعَلَ ذٰلِكَ ثَلاثَ مَرَّاتٍ سِتَّ رَكَعَاتٍ. كُلَّ ذٰلِكَ يَسْتَاكُ وَيَتَوَضَّأُ وَيَقْرَأُ هٰؤُلاءِ

brushed his teeth, performed ablution, and recited those (concluding) Verses (of Al Imran). Then, he made his prayer an odd number (of Rak'as) by offering three Rak'as. Then, the Mu'adhdhin announced the call for prayer. He went out for the prayer, saying: "Place light in my heart, place light in my tongue, place light in my hearing, place light in my sight, place light behind me, and light in front of me, place light above me, and light below me, and give me light".

192-(...) Ata narrated that Ibn Abbas told: I spent one night in the house of my maternal aunt Maimuna. (Sometime later) The Messenger of Allah "Allah's blessing and peace be upon him" got up to offer the (supererogatory) voluntary prayer at night. The Messenger of Allah "Allah's blessing and peace be upon him" came to the hanging water skin, from which he performed ablution. Then, he stood and offered the prayer. When I saw him doing so, I also got up, performed ablution from the water skin, and stood on his left side. He caught hold of my hand from behind him, and turned me from behind him in order to make me stand on his right side. (the sub-narrator said): I said: "Was that in the voluntary (prayer)?" he said: "Yes".

193-(...) Ata narrated that Ibn Abbas said: (My father) Al-Abbas sent me to The Prophet "Allah's blessing and peace be upon him" who was in the house of my maternal aunt Maimuna. I spent this night with him. (Later) at night he got up to offer the (supererogatory) prayer. I (got up and) stood on his left side. He caught hold of me and turned me from behind him, and made me stand on his right side.

(...) Ata narrated that Ibn Abbas said: Once, I spent the night in the house of my maternal aunt Maimuna...(and mentioned the same Hadith narrated by both Ibn Juraij and Qais Ibn Sa'd).

194-(764) Abu Jamra narrated: I heard Ibn Abbas saying: The Messenger of Allah "Allah's blessing and peace be upon him" used to offer at night thirteen Rak'as (for the supererogatory prayer).

195-(765) Zaid Ibn Khalid Al-Juhani narrated: I'm going to observe the (supererogatory) prayer of The Messenger of Allah "Allah's blessing and peace be upon him" tonight. He (at first) prayed two light Rak'as. Then he prayed two long, long, long Rak'as. Then, he prayed two Rak'as, shorter than those two offered earlier than them. Then, he prayed two Rak'as, shorter than those two offered earlier than them. Then, he prayed two Rak'as, shorter than those two offered earlier than them. Then, he prayed two Rak'as, shorter than those two offered earlier than them. Then, he

الآيَاتِ. ثُمَّ أَوْتَرَ بِثَلاَثٍ، فَأَذَّنَ الْمُؤَذِّنُ فَخَرَجَ إِلَى الصَّلاَةِ. وَهُوَ يَقُولُ: «اللَّهُمَّ اجْعَلْ فِي قَلْبِي نُوراً، وَفِي لِسَانِي نُوراً، وَاجْعَلْ فِي سَمْعِي نُوراً، وَاجْعَلْ فِي بَصَرِي نُوراً، وَاجْعَلْ مِنْ خَلْفِي نُوراً، وَمِنْ أَمَامِي نُوراً، وَاجْعَلْ مِنْ فَوْقِي نُوراً، وَمِنْ تَحْتِي نُوراً، اللَّهُمَّ أَعْطِنِي نُوراً».

١٩٢ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَطَاءٌ عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: بِتُّ ذَاتَ لَيْلَةٍ عِنْدَ خَالَتِي مَيْمُونَةَ، فَقَامَ النَّبِيُّ ﷺ يُصَلِّي مُتَطَوِّعاً مِنَ اللَّيْلِ، فَقَامَ النَّبِيُّ ﷺ إِلَى الْقِرْبَةِ فَتَوَضَّأَ، فَقَامَ فَصَلَّى، فَقُمْتُ لَمَّا رَأَيْتُهُ صَنَعَ ذَلِكَ، فَتَوَضَّأْتُ مِنَ الْقِرْبَةِ. ثُمَّ قُمْتُ إِلَى شِقِّهِ الأَيْسَرِ. فَأَخَذَ بِيَدِي مِنْ وَرَاءِ ظَهْرِهِ، يَعْدِلُنِي كَذَلِكَ مِنْ وَرَاءِ ظَهْرِهِ إِلَى الشِّقِّ الأَيْمَنِ.

قُلْتُ: أَفِي التَّطَوُّعِ كَانَ ذَلِكَ؟ قَالَ: نَعَمْ.

١٩٣ ـ (...) ـ وحدّثني هَارُونُ بْنُ عَبْدِ اللَّهِ وَمُحَمَّدُ بْنُ رَافِعٍ. قَالاَ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: أَخْبَرَنِي أَبِي. قَالَ: سَمِعْتُ قَيْسَ بْنَ سَعْدٍ يُحَدِّثُ عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: بَعَثَنِي الْعَبَّاسُ إِلَى النَّبِيِّ ﷺ، وَهُوَ فِي بَيْتِ خَالَتِي مَيْمُونَةَ، فَبِتُّ مَعَهُ تِلْكَ اللَّيْلَةَ، فَقَامَ يُصَلِّي مِنَ اللَّيْلِ، فَقُمْتُ عَنْ يَسَارِهِ، فَتَنَاوَلَنِي مِنْ خَلْفِ ظَهْرِهِ، فَجَعَلَنِي عَلَى يَمِينِه.

(...) ـ وحدّثنا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عَبْدُ الْمَلِكِ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: بِتُّ عِنْدَ خَالَتِي مَيْمُونَةَ... نَحْوَ حَدِيثِ ابْنِ جُرَيْجٍ وَقَيْسِ بْنِ سَعْدٍ.

١٩٤ ـ (٧٦٤) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ. (ح) وَحَدَّثَنَا ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي جَمْرَةَ. قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي مِنَ اللَّيْلِ ثَلاَثَ عَشْرَةَ رَكْعَةً.

١٩٥ ـ (٧٦٥) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ أَبِيهِ؛ أَنَّ عَبْدَ اللَّهِ بْنَ قَيْسِ بْنِ مَخْرَمَةَ أَخْبَرَهُ عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ: أَنَّهُ قَالَ: لأَرْمُقَنَّ صَلاَةَ رَسُولِ اللَّهِ ﷺ اللَّيْلَةَ. فَصَلَّى رَكْعَتَيْنِ خَفِيفَتَيْنِ. ثُمَّ صَلَّى رَكْعَتَيْنِ طَوِيلَتَيْنِ، طَوِيلَتَيْنِ، طَوِيلَتَيْنِ. ثُمَّ صَلَّى رَكْعَتَيْنِ، وَهُمَا دُونَ اللَّتَيْنِ قَبْلَهُمَا. ثُمَّ صَلَّى رَكْعَتَيْنِ، وَهُمَا دُونَ اللَّتَيْنِ قَبْلَهُمَا. ثُمَّ صَلَّى رَكْعَتَيْنِ، وَهُمَا دُونَ اللَّتَيْنِ قَبْلَهُمَا.

made his prayer an odd number (of Rak'as by praying one single Rak'a). the total was then thirteen Rak'as.

196-(766) Jaber Ibn Abdullah narrated: I was with the Messenger of Allah "Allah's blessing and peace be upon him" in a journey when we reached a watering place. He asked: "O Jaber! Are you not going to enter it?" I answered in the affirmative. The Messenger of Allah "Allah's blessing and peace be upon him" got down and I entered it. Then, he went away to answer the call of nature, and I prepared water for ablution for him. He came back and performed ablution, and then stood and prayed in one garment, having its ends tied from the opposite sides. I stood behind him, but he caught hold of my ear and made me stand on his right side.

197-(767) A'isha narrated: Whenever The Messenger of Allah "Allah's blessing and peace be upon him" (got up and) stood for the (supererogatory) Night prayer, he would commence his prayer with two light Rak'as.

198-(768) Abu Huraira narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone of you (got up and) stood for (supererogatory) prayer at night, he should commence his prayer with two light Rak'as".

199-(769) Ibn Abbas narrated: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" got up at night to offer (supererogatory) prayer, he would say: "O Allah! To You be the praise: You are the Light of the heavens and the earth. To You be the praise: You are the Supporter of the heavens and the earth. To You be the praise: You are the Lord of the heavens and the earth and whatever is therein. You are the Truth, Your promise is True, meeting You is True, Paradise is true, Hell is true, the Hour is true. O Allah! I submit to You, believe in You, put my trust in You, and I turn in repentance to You. By Your help I disputed (Your enemies); and to You I came for judgement, so forgive my earlier and later sins, and whatever (sins) I committed secretly and openly. You are my Lord. There is no god but You".

(...) The same was narrated on the authority of Tawus from Ibn Abbas from The Prophet "Allah's blessing and peace be upon him" through another chain of transmitters. As for the narration of Ibn Juraij, it is the same as narrated by Malik, except in two words: He replaced the word "Supporter" with the word "Custodian", and said: "and what I did secretly". But the narration of Ibn Uyaina has some additions, and is different from that of Ibn Juraij and Malik.

ثُمَّ صَلَّىٰ رَكْعَتَيْنِ، وَهُمَا دُونَ اللَّتَيْنِ قَبْلَهُمَا. ثُمَّ أَوْتَرَ. فَذٰلِكَ ثَلاثَ عَشْرَةَ رَكْعَةً.

[البخاري: كتاب الصلاة، باب كيف صلاة النبي ﷺ...، رقم: ١١٣٨].

١٩٦ ـ (٧٦٦) ـ وحدّثني حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرٍ الْمَدَائِنِيُّ أَبُو جَعْفَرٍ: حَدَّثَنَا وَرْقَاءُ، عَنْ مُحمدِ بنِ الْمُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ؛ قَالَ: كُنْتُ مَعَ رَسُولِ اللّهِ ﷺ فِي سَفَرٍ، فَانْتَهَيْنَا إِلَى مَشْرَعَةٍ. فَقَالَ: «أَلاَ تُشْرِعُ يَا جَابِرُ؟» قُلْتُ: بَلَىٰ. قَالَ: فَنَزَلَ رَسُولُ اللّهِ ﷺ وَأَشْرَعْتُ. قَالَ: ثُمَّ ذَهَبَ لِحَاجَتِهِ وَوَضَعْتُ لَهُ وَضُوءاً. قَالَ: فَجَاءَ فَتَوَضَّأَ. ثُمَّ قَامَ فَصَلَّىٰ فِي ثَوْبٍ وَاحِدٍ خَالَفَ بَيْنَ طَرَفَيْهِ، فَقُمْتُ خَلْفَهُ، فَأَخَذَ بِأُذُنِي فَجَعَلَنِي عَنْ يَمِينِهِ.

١٩٧ ـ (٧٦٧) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. جَمِيعاً عَنْ هُشَيْمٍ قَالَ أَبُو بَكْرٍ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا أَبُو حُرَّةَ، عَنِ الْحَسَنِ، عَنْ سَعْدِ بْنِ هِشَامٍ، عَنْ عَائِشَةَ؛ قَالَتْ: كَانَ رَسُولُ اللّهِ ﷺ، إِذَا قَامَ مِنَ اللَّيْلِ لِيُصَلِّيَ، افْتَتَحَ صَلاَتَهُ بِرَكْعَتَيْنِ خَفِيفَتَيْنِ.

١٩٨ ـ (٧٦٨) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ: عَنْ هِشَامٍ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ؛ قَالَ: «إِذَا قَامَ أَحَدُكُمْ مِنَ اللَّيْلِ، فَلْيَفْتَتِحْ صَلاَتَهُ بِرَكْعَتَيْنِ خَفِيفَتَيْنِ».

١٩٩ ـ (٧٦٩) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ رَسُولَ اللّهِ ﷺ كَانَ يَقُولُ، إِذَا قَامَ إِلَى الصَّلاَةِ مِنْ جَوْفِ اللَّيْلِ: «اللَّهُمَّ لَكَ الْحَمْدُ. أَنْتَ نُورُ السَّمَاوَاتِ وَالأَرْضِ، وَلَكَ الْحَمْدُ، أَنْتَ قَيَّامُ السَّمَاوَاتِ وَالأَرْضِ، وَلَكَ الْحَمْدُ، أَنْتَ رَبُّ السَّمَاوَاتِ وَالأَرْضِ، وَمَنْ فِيهِنَّ، أَنْتَ الْحَقُّ، وَوَعْدُكَ الْحَقُّ، وَقَوْلُكَ الْحَقُّ، وَلِقَاؤُكَ حَقٌّ، وَالْجَنَّةُ حَقٌّ، وَالنَّارُ حَقٌّ، وَالسَّاعَةُ حَقٌّ، اللَّهُمَّ لَكَ أَسْلَمْتُ، وَبِكَ آمَنْتُ، وَعَلَيْكَ تَوَكَّلْتُ وَإِلَيْكَ أَنَبْتُ، وَبِكَ خَاصَمْتُ، وَإِلَيْكَ حَاكَمْتُ، فَاغْفِرْ لِي مَا قَدَّمْتُ وَأَخَّرْتُ، وَأَسْرَرْتُ وَأَعْلَنْتُ أَنْتَ إِلَهِي لا إِلَهَ إِلا أَنْتَ».

(...) ـ حدّثنا عَمْرٌو النَّاقِدُ وَابْنُ نُمَيْرٍ وَابْنُ أَبِي عُمَرَ. قَالُوا: حَدَّثَنَا سُفْيَانُ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ. قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ. كِلاَهُمَا عَنْ سُلَيْمَانَ الأَحْوَلِ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ.

أَمَّا حَدِيثُ ابْنِ جُرَيْجٍ فَاتَّفَقَ لَفْظُهُ مَعَ حَدِيثِ مَالِكٍ. لَمْ يَخْتَلِفَا إِلاَّ فِي حَرْفَيْنِ.

قَالَ ابْنُ جُرَيْجٍ: مَكَانَ قَيَّامُ. قَيِّمُ. وَقَالَ: وَمَا أَسْرَرْتُ. وَأَمَّا حَدِيثُ ابْنِ عُيَيْنَةَ فَفِيهِ بَعْضُ زِيَادَةٍ. وَيُخَالِفُ مَالِكاً وَابْنَ جُرَيْجٍ فِي أَحْرُفٍ.

[البخاري: كتاب التهجد، باب التهجد بالليل، رقم: ١١٢٠].

(...) The same Hadith was narrated on the authority of Tawus from Ibn Abbas from The Prophet "Allah's blessing and peace be upon him", through another chain of transmitters, and its wording is similar to that narrated above.

200-(770) Abu Salama Ibn Abd Ar-Rahman Ibn Awf narrated: I asked A'isha, the Mother of the Believers: "Which (supplication) did The Messenger of Allah "Allah's blessing and peace be upon him" use to inaugurate his (supererogatory) prayer whenever he got up at night?" she said: "Whenever he (The Prophet) got up (for supererogatory prayer) at night, he would commence his prayer by saying: "O Lord of Gabriel, Michael and Israfil! (O) the Creator of the heavens and the earth, Who knows the unseen and the seen! It is You, Who judges among His slaves, concerning their disputes. Guide me with Your permission to the Truth, about which they (the people) are different, for it is You, Who guides whomever You want to the Straight Path"".

201-(771) Ali Ibn Abu Talib narrated that whenever The Messenger of Allah "Allah's blessing and peace be upon him" got up at night for (supererogatory) prayer, he would say: "I turn my face in complete devotion to One Who is the Originator of the heaven and the earth and I'm not of the polytheists. Verily my prayer, my offering, my life and my death are for Allah, the Lord of the worlds, with Whom, There is no partner and this is what I have been ordered (to admit and believe) and I'm of the Muslims. O Allah! You are the King, there is no god but You, You are my Lord, and I am Your slave. I wronged myself and confessed of my Sin. Forgive all my sins, for no one forgives the sins but You, and guide me in the best of conduct for no one but You guides anyone in the best of conduct. Remove sins from me, for no one but You can remove sins from me. Here I am at Your service, and all happiness be to You and the whole goodness be in Your hand, and one cannot approach You through evil. All of my entity (as well as my power and success in this world) be due to You (out of Your blessing) and I turn to You (for supplication). Blessed and Exalted be You! I ask You Your forgiveness and turn to You in repentance".

Whenever he bowed, he would say: "O Allah! It is for You that I bowed. I believe in You and submit to You. All of my hearing, my eyesight, my marrow, my bone, my sinew submit humbly before You".

Whenever he rose (from bowing), he would say: "O Allah, our Lord! Praise be to You (as much as) filling the heavens and the earth, and whatever is between them, and anything that You desires afterwards".

(...) ـ وحدّثنا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا مَهْدِيٌّ ـ وَهُوَ ابْنُ مَيْمُونٍ ـ: حَدَّثَنَا عِمْرَانُ الْقَصِيرُ عَنْ قَيْسِ بْنِ سَعْدٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ، بِهَذَا الْحَدِيثِ وَاللَّفْظُ قَرِيبٌ مِنْ أَلْفَاظِهِمْ.

٢٠٠ ـ (٧٧٠) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَمُحَمَّدُ بْنُ حَاتِمٍ وَعَبْدُ بْنُ حُمَيْدٍ وَأَبُو مَعْنٍ الرَّقَاشِيُّ. قَالُوا: حَدَّثَنَا عُمَرُ بْنُ يُونُسَ: حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ: حَدَّثَنَا يَحْيَىٰ بْنُ أَبِي كَثِيرٍ: حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ. قَالَ: سَأَلْتُ عَائِشَةَ أُمَّ الْمُؤْمِنِينَ: بِأَيِّ شَيْءٍ كَانَ نَبِيُّ اللَّهِ ﷺ يَفْتَتِحُ صَلاَتَهُ إِذَا قَامَ مِنَ اللَّيْلِ؟ قَالَتْ: كَانَ إِذَا قَامَ مِنَ اللَّيْلِ افْتَتَحَ صَلاَتَهُ: «اللَّهُمَّ رَبَّ جَبْرَائِيلَ وَمِيكَائِيلَ وَإِسْرَافِيلَ. فَاطِرَ السَّمَاوَاتِ وَالأَرْضِ. عَالِمَ الْغَيْبِ وَالشَّهَادَةِ. أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ. اهْدِنِي لِمَا اخْتُلِفَ فِيهِ مِنَ الْحَقِّ بِإِذْنِكَ إِنَّكَ تَهْدِي مَنْ تَشَاءُ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ».

٢٠١ ـ (٧٧١) ـ حدّثنا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ: حَدَّثَنَا يُوسُفُ الْمَاجِشُونُ: حَدَّثَنِي أَبِي عَنْ عَبْدِ الرَّحْمٰنِ الأَعْرَجِ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ، عَنْ رَسُولِ اللَّهِ ﷺ؛ أَنَّهُ كَانَ إِذَا قَامَ إِلَى الصَّلاَةِ قَالَ: «وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالأَرْضَ حَنِيفاً، وَمَا أَنَا مِنَ الْمُشْرِكِينَ، إِنَّ صَلاَتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ، لا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا مِنَ الْمُسْلِمِينَ. اللَّهُمَّ أَنْتَ الْمَلِكُ لا إِلَهَ إِلا أَنْتَ، أَنْتَ رَبِّي وَأَنَا عَبْدُكَ. ظَلَمْتُ نَفْسِي وَاعْتَرَفْتُ بِذَنْبِي فَاغْفِرْ لِي ذُنُوبِي جَمِيعاً. إِنَّهُ لا يَغْفِرُ الذُّنُوبَ إِلا أَنْتَ. وَاهْدِنِي لأَحْسَنِ الأَخْلاَقِ. لا يَهْدِي لأَحْسَنِهَا إِلا أَنْتَ. وَاصْرِفْ عَنِّي سَيِّئَهَا. لا يَصْرِفُ عَنِّي سَيِّئَهَا إِلا أَنْتَ. لَبَّيْكَ وَسَعْدَيْكَ، وَالْخَيْرُ كُلُّهُ فِي يَدَيْكَ، وَالشَّرُّ لَيْسَ إِلَيْكَ، أَنَا بِكَ وَإِلَيْكَ، تَبَارَكْتَ وَتَعَالَيْتَ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ». وَإِذَا رَكَعَ قَالَ: «اللَّهُمَّ لَكَ رَكَعْتُ، وَبِكَ آمَنْتُ، وَلَكَ أَسْلَمْتُ، خَشَعَ لَكَ سَمْعِي وَبَصَرِي، وَمُخِّي وَعَظْمِي وَعَصَبِي». وَإِذَا رَفَعَ قَالَ: «اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ مِلْءَ السَّمَاوَاتِ وَمِلْءَ الأَرْضِ

Whenever he prostrated, he would say: "O Allah! It is to You that I prostrate, and it is in You that I believe, and to You I submit. My face submitted to Him, Who created and shaped it, opened its (faculties of) hearing and seeing. Blessed be Allah, the best of Creators".

He also used to say, as his last statement, between Tashahhud and end salutation: "O Allah! Forgive for me the earlier and later (sins), what I committed openly and secretly, and whatever transgression I made, and what You knows better than me. You are the One, Who forwards (to your obedience)whomever You desires, and the One, Who sends back (from You) whomever You desires. There is no god but You".

202-(...) The same was narrated on the authority of Al-A'raj, with the same chain of transmitters, and mentioned here that whenever The Messenger of Allah "Aliah's blessing and peace be upon him" commenced his (supererogatory Night) prayer he would magnify Allah and say: "I turn my face to You...and I'm the first of Muslims". Whenever he raised his head from bowing, he would say: "Allah hears him, who praises Him! O our Lord! To You be all the praises...and shaped it in the best shape". Whenever he uttered the end salutation, he would say: "O Allah! Forgive for me my earlier (sins)..." to the end of the Hadith. He did not mention in this narration: (between reciting Tashahhud and end salutation).

[27] It is desirable to prolong the recitation in the Night prayer

203-(772) Hudhaifa narrated: Once, I offered (supererogatory) Night prayer with The Messenger of Allah "Allah's blessing and peace be upon him". He started (the recitation in the prayer) by the Sura of The Heifer "Al-Baqara". I said to myself: "Perhaps, he would bow at the Verse of one hundred". Since he went on (reciting), I said to myself: "Perhaps, he would recite it in this two-Rak'a prayer". But, he went on. So, I said to myself: "Perhaps he would bow after reciting it". But, (after finishing it) he started (reciting) the Sura of Women "An-Nisa", which he recited entirely. Then, he started (reciting) the Sura of Al Imran, which he recited in full.

However, he was reciting fluently: Whenever he passed by a Verse containing glorification of Allah, he would glorify Allah. Whenever he passed by an inquiry, he would ask (Allah Almighty). Whenever he passed by (a Verse containing) seeking refuge (with Allah), he would seek refuge (with Allah Almighty). Then, he bowed, and said in his bowing: "Glory be to My Lord, The Great". (The time of) his bowing was as long as his standing. Then he (lifted his head and) said: "Allah hears him, who praises Him". He stood for a long time, and his standing was nearly equal (in

وَمِلْءَ مَا بَيْنَهُمَا وَمِلْءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ». وَإِذَا سَجَدَ قَالَ: «اللَّهُمَّ لَكَ سَجَدْتُ، وَبِكَ آمَنْتُ، وَلَكَ أَسْلَمْتُ، سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ وَصَوَّرَهُ، وَشَقَّ سَمْعَهُ وَبَصَرَهُ. تَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ» ثُمَّ يَكُونُ مِنْ آخِرِ مَا يَقُولُ بَيْنَ التَّشَهُّدِ وَالتَّسْلِيمِ: «اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ، وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ، وَمَا أَسْرَفْتُ، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي. أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ. لا إِلَهَ إِلا أَنْتَ».

٢٠٢ ـ (...) ـ وحدّثناه زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا أَبُو النَّضْرِ. قَالاَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي سَلَمَةَ، عَنْ عَمِّهِ الْمَاجِشُونِ بْنِ أَبِي سَلَمَةَ، عَنِ الأَعْرَجِ، بِهٰذَا الإِسْنَادِ. وَقَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا اسْتَفْتَحَ الصَّلاَةَ كَبَّرَ ثُمَّ قَالَ: «وَجَّهْتُ وَجْهِي» وَقَالَ: «وَأَنَا أَوَّلُ الْمُسْلِمِينَ» وَقَالَ: وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ قَالَ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، رَبَّنَا وَلَكَ الْحَمْدُ» وَقَالَ: «وَصَوَّرَهُ فَأَحْسَنَ صُوَرَهُ» وَقَالَ: وَإِذَا سَلَّمَ قَالَ: «اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ» إِلَى آخِرِ الْحَدِيثِ وَلَمْ يَقُلْ: بَيْنَ التَّشَهُّدِ وَالتَّسْلِيمِ.

٢٧ ـ بَابُ اسْتِحْبَابِ تَطْوِيلِ الْقِرَاءَةِ فِي صَلاةِ اللَّيْلِ

٢٠٣ ـ (٧٧٢) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ وَأَبُو مُعَاوِيَةَ. (ح) وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، جَمِيعاً عَنْ جَرِيرٍ. كُلُّهُمْ عَنِ الأَعْمَشِ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ ـ وَاللَّفْظُ لَهُ ـ حَدَّثَنَا أَبِي: حَدَّثَنَا الأَعْمَشُ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنِ الْمُسْتَوْرِدِ بْنِ الأَحْنَفِ، عَنْ صِلَةَ بْنِ زُفَرَ، عَنْ حُذَيْفَةَ؛ قَالَ: صَلَّيْتُ مَعَ النَّبِيِّ ﷺ ذَاتَ لَيْلَةٍ، فَافْتَتَحَ الْبَقَرَةَ، فَقُلْتُ: يَرْكَعُ عِنْدَ الْمِئَةِ. ثُمَّ مَضَى، فَقُلْتُ: يُصَلِّي بِهَا فِي رَكْعَةٍ. فَمَضَى، فَقُلْتُ: يَرْكَعُ بِهَا. ثُمَّ افْتَتَحَ النِّسَاءَ فَقَرَأَهَا. ثُمَّ افْتَتَحَ آلَ عِمْرَانَ فَقَرَأَهَا. يَقْرَأُ مُتَرَسِّلاً. إِذَا مَرَّ بِآيَةٍ فِيهَا تَسْبِيحٌ سَبَّحَ، وَإِذَا مَرَّ بِسُؤَالٍ سَأَلَ، وَإِذَا مَرَّ بِتَعَوُّذٍ تَعَوَّذَ. ثُمَّ رَكَعَ فَجَعَلَ يَقُولُ: «سُبْحَانَ رَبِّيَ الْعَظِيمِ»، فَكَانَ رُكُوعُهُ نَحْواً مِنْ قِيَامِهِ. ثُمَّ قَالَ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ» ثُمَّ قَامَ طَوِيلاً. قَرِيباً مِمَّا

duration) to his bowing. Then, he prostrated and said: "Glory be to my Lord, The Most High". His prostration was nearly as long as his standing.

The following addition is in the narration of Jarir: He said: "Allah hears him, who praises Him! O our Lord! To You be all the praises".

204-(773) Abu Wa'il narrated: Abdullah (Ibn Mas'ud) said: "Once, I prayed with The Messenger of Allah "Allah's blessing and peace be upon him" (the supererogatory Night prayer), in which he prolonged (recitation) to the extent that I intended to do an evil thing". He was asked: "What did you intend to do?" he replied: "I intended to sit down and leave him".

(...) The like of it was narrated on the authority of Al-A'mash, with the same chain of transmitters.

[28] What was narrated (from The Prophet) concerning the one who sleeps the whole night until morning

205-(774) Abu Wa'il narrated from Abdullah (Ibn Mas'ud): Once, it was mentioned before The Messenger of Allah "Allah's blessing and peace be upon him" that a man slept the whole night until it was morning. Upon this, he said: "This is a man, in whose ears (or ear) Satan urinated".

206-(775) Ali Ibn Abu Talib narrated: One night Allah's Apostle" Allah's blessing and peace be upon him" came to me and (my wife) Fatima and asked: "Won't you offer (the night supererogatory) prayer?" I said: "O Allah's Apostle! Our souls are in the hands of Allah and if He wants us to get up He will make us get up". When I said that, he left us without saying a word. But I heard him, while turning away, striking his thigh and saying: " but man is, in most things, contentious". (The Cave "Al-Kahf" 54)

207-(776) Abu Huraira narrated: Allah's Apostle" Allah's blessing and peace be upon him" said: "Satan puts three knots at the back of the head of any of you if he is asleep. On every knot he reads and exhales the following words: "The night is long, so stay asleep". When one wakes up and celebrates Allah, one knot is undone. When he performs ablution, the second knot is undone. When he prays the third knot is undone, and then, one would get up energetic with a good heart in the morning. Otherwise he would get up lazy and with a mischievous heart (if he does not stand for prayer at night with The Satan's knots remaining on his head's back)".

[29] It is preferable to offer the supererogatory prayer at one's home, though it is permissible to pray it in the mosque

208-(777) Nafi narrated from Ibn Umar that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Offer some of your

رَكَعَ. ثُمَّ سَجَدَ فَقَالَ: «سُبْحَانَ رَبِّيَ الأَعْلَىٰ»، فَكَانَ سُجُودُهُ قَرِيباً مِنْ قِيَامِهِ.

قَالَ: وَفِي حَدِيثِ جَرِيرٍ مِنَ الزِّيَادَةِ: فَقَالَ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ. رَبَّنَا لَكَ الْحَمْدُ».

٢٠٤ ـ (٧٧٣) ـ وحدّثنا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ. كِلاَهُمَا عَنْ جَرِيرٍ. قَالَ عُثْمَانُ: حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ. قَالَ: قَالَ عَبْدُ اللَّهِ: صَلَّيْتُ مَعَ رَسُولِ اللَّهِ ﷺ فَأَطَالَ حَتَّىٰ هَمَمْتُ بِأَمْرِ سَوْءٍ. قَالَ: قِيلَ: وَمَا هَمَمْتَ بِهِ؟ قَالَ: هَمَمْتُ أَنْ أَجْلِسَ وَأَدَعَهُ.

[البخاري: كتاب التهجد، باب طول القيام في صلاة الليل، رقم: ١١٣٥]

(...) ـ وحدّثناه إِسْمَاعِيلُ بْنُ الْخَلِيلِ وَسُوَيْدُ بْنُ سَعِيدٍ عَنْ عَلِيِّ بْنِ مُسْهِرٍ، عَنِ الأَعْمَشِ، بِهَٰذَا الإِسْنَادِ... مِثْلَهُ.

٢٨ ـ بابُ ما رُوِيَ فيمَنْ نَامَ اللَّيْلَ أَجْمعَ حتى أَصْبحَ

٢٠٥ ـ (٧٧٤) ـ حدّثنا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ. قَالَ عُثْمَانُ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ؛ قَالَ: ذُكِرَ عِنْدَ رَسُولِ اللَّهِ ﷺ رَجُلٌ نَامَ لَيْلَةً حَتَّى أَصْبَحَ. قَالَ: «ذَاكَ رَجُلٌ بَالَ الشَّيْطَانُ فِي أُذُنَيْهِ» أَوْ قَالَ: «فِي أُذُنِهِ».

[البخاري: كتاب التهجد، باب إذا نام ولم يصل بال الشيطان في أذنه رقم: ١١٤٤].

٢٠٦ ـ (٧٧٥) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ. حَدَّثَنَا لَيْثٌ، عَنْ عُقَيْلٍ، عَنِ الزُّهْرِيِّ، عَنْ عَلِيِّ بْنِ حُسَيْنٍ: أَنَّ الْحُسَيْنَ بْنَ عَلِيٍّ حَدَّثَهُ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ: أَنَّ النَّبِيَّ ﷺ طَرَقَهُ وَفَاطِمَةَ. فَقَالَ: «أَلا تُصَلُّونَ؟» فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّمَا أَنْفُسُنَا بِيَدِ اللَّهِ: فَإِذَا شَاءَ أَنْ يَبْعَثَنَا بَعَثَنَا، فَانْصَرَفَ رَسُولُ اللَّهِ ﷺ حِينَ قُلْتُ لَهُ ذَٰلِكَ. ثُمَّ سَمِعْتُهُ وَهُوَ مُدْبِرٌ يَضْرِبُ فَخِذَهُ وَيَقُولُ: ﴿وَكَانَ ٱلْإِنسَٰنُ أَكْثَرَ شَيْءٍ جَدَلًا﴾ [الكهف: ٥٤].

[البخاري: كتاب التهجد، باب تحريض النبي على صلاة الليل.... رقم: ١١٢٧].

٢٠٧ ـ (٧٧٦) ـ حدّثنا عَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ. قَالَ عَمْرٌو: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ. يَبْلُغُ بِهِ النَّبِيَّ ﷺ: «يَعْقِدُ الشَّيْطَانُ عَلَى قَافِيَةِ رَأْسِ أَحَدِكُمْ ثَلاَثَ عُقَدٍ إِذَا نَامَ. بِكُلِّ عُقْدَةٍ يَضْرِبُ عَلَيْكَ لَيْلاً طَوِيلاً: فَإِذَا اسْتَيْقَظَ، فَذَكَرَ اللَّهَ، انْحَلَّتْ عُقْدَةٌ، وَإِذَا تَوَضَّأَ، انْحَلَّتْ عَنْهُ عُقْدَتَانِ، فَإِذَا صَلَّى انْحَلَّتِ الْعُقَدُ، فَأَصْبَحَ نَشِيطاً طَيِّبَ النَّفْسِ، وَإِلا أَصْبَحَ خَبِيثَ النَّفْسِ كَسْلاَنَ».

٢٩ ـ بابُ اسْتِحْبابِ صَلاةِ النَّافلةِ في بَيْتِهِ وجَوَازِهَا في المَسْجِدِ

٢٠٨ ـ (٧٧٧) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا يَحْيَىٰ، عَنْ عُبَيْدِ اللَّهِ. قَالَ: أَخْبَرَنِي

prayers (i.e. the supererogatory prayers) in your houses, and do not make them (void of prayers as) graves".

209-(...) Nafi narrated from Ibn Umar that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Pray in your houses (particularly the supererogatory prayers), and do not take them as graves".

210-(778) Jaber narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone of you offered the prayer in his mosque, he should assign for his house a portion of his prayer, for verily, Allah would make from his prayer (a means of) good in his house".

211-(779) Abu Burda narrated from Abu Musa that The Prophet "Allah's blessing and peace be upon him" said: "The example of the house in which Allah is mentioned, and the house in which Allah is not mentioned is like the example of the living and the dead (being)".

212-(780) Abu Huraira narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not make your houses (void of celebrating Allah as) graves; for Satan turns away from the house, wherein the Sura of Heifer "Al-Baqara" is recited".

213-(781) Zaid Ibn Thabit narrated: The Messenger of Allah "Allah's blessing and peace be upon him" made an apartment (in the mosque), of the leaves of date palms or of mats, wherein The Messenger of Allah "Allah's blessing and peace be upon him" went out to pray. Some people followed him and came to pray with him. One night, they gathered and waited (for The Prophet), but The Messenger of Allah "Allah's blessing and peace be upon him" delayed in coming out to them. When he did not come out, they cried loudly and threw pebbles at the gate (of his chamber). The Messenger of Allah "Allah's blessing and peace be upon him" came out angrily and said to them: "I thought, in view of what you have been regularly doing, that it (this supererogatory prayer) would be made obligatory for you. So, you should offer (the supererogatory) prayer in your houses, for the best prayer of a man is that offered in his house except for the obligatory prayer".

214-(...) Zaid Ibn Thabit narrated that once, The Messenger of Allah "Allah's blessing and peace be upon him" took an apartment in the mosque with the help of mats, in which he offered prayers for some nights, until many people began to gather around him. (Then, he mentioned the same, with this addition: "If this (supererogatory) prayer was made obligatory for you, you would fail to offer it").

نَافِعٌ عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ قَالَ: «اجْعَلُوا مِنْ صَلاتِكُمْ فِي بُيُوتِكُمْ، وَلا تَتَّخِذُوهَا قُبُوراً».

[البخاري: كتاب الصلاة، باب كراهية الصلاة في المقابر، رقم: ٤٣٢].

٢٠٩ ـ (...) ـ وحدّثنا ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الْوَهَّابِ: أَخْبَرَنَا أَيُّوبُ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ قَالَ: «صَلُّوا فِي بُيُوتِكُمْ وَلا تَتَّخِذُوهَا قُبُوراً».

[البخاري: كتاب التهجد، باب التطوع في البيت، رقم: ١١٨٧].

٢١٠ ـ (٧٧٨) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالا: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا قَضَىٰ أَحَدُكُمُ الصَّلاةَ فِي مَسْجِدِهِ، فَلْيَجْعَلْ لِبَيْتِهِ نَصِيباً مِنْ صَلاتِهِ، فَإِنَّ اللَّهَ جَاعِلٌ فِي بَيْتِهِ مِنْ صَلاتِهِ خَيْراً».

٢١١ ـ (٧٧٩) ـ حدّثنا عَبْدُ اللَّهِ بْنُ بَرَّادٍ الأَشْعَرِيُّ وَمُحَمَّدُ بْنُ الْعَلاءِ. قَالا: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَىٰ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَثَلُ الْبَيْتِ الَّذِي يُذْكَرُ اللَّهُ فِيهِ، وَالْبَيْتِ الَّذِي لا يُذْكَرُ اللَّهُ فِيهِ، مَثَلُ الْحَيِّ وَالْمَيِّتِ».

[البخاري: كتاب الدعوات، باب فضل ذكر الله عز وجل، رقم: ٦٤٠٧].

٢١٢ ـ (٧٨٠) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ ـ وَهُوَ ابْنُ عَبْدِ الرَّحْمَٰنِ الْقَارِيُّ ـ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لا تَجْعَلُوا بُيُوتَكُمْ مَقَابِرَ. إِنَّ الشَّيْطَانَ يَنْفِرُ مِنَ الْبَيْتِ الَّذِي تُقْرَأُ فِيهِ سُورَةُ الْبَقَرَةِ».

٢١٣ ـ (٧٨١) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ: حَدَّثَنَا سَالِمٌ أَبُو النَّضْرِ، مَوْلَىٰ عُمَرَ بْنِ عُبَيْدِ اللَّهِ: عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ زَيْدِ بْنِ ثَابِتٍ. قَالَ: احْتَجَرَ رَسُولُ اللَّهِ ﷺ حُجَيْرَةً بِخَصَفَةٍ، أَوْ حَصِيرٍ، فَخَرَجَ رَسُولُ اللَّهِ ﷺ يُصَلِّي فِيهَا. قَالَ: فَتَتَبَّعَ إِلَيْهِ رِجَالٌ وَجَاؤُوا يُصَلُّونَ بِصَلاتِهِ. قَالَ: ثُمَّ جَاؤُوا لَيْلَةً فَحَضَرُوا، وَأَبْطَأَ رَسُولُ اللَّهِ ﷺ عَنْهُمْ، قَالَ: فَلَمْ يَخْرُجْ إِلَيْهِمْ. فَرَفَعُوا أَصْوَاتَهُمْ وَحَصَبُوا الْبَابَ، فَخَرَجَ إِلَيْهِمْ رَسُولُ اللَّهِ ﷺ مُغْضَباً. فَقَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ: «مَا زَالَ بِكُمْ صَنِيعُكُمْ حَتَّىٰ ظَنَنْتُ أَنَّهُ سَيُكْتَبُ عَلَيْكُمْ، فَعَلَيْكُمْ بِالصَّلاةِ فِي بُيُوتِكُمْ، فَإِنَّ خَيْرَ صَلاةِ الْمَرْءِ فِي بَيْتِهِ. إِلا الصَّلاةَ الْمَكْتُوبَةَ».

[البخاري: كتاب الأذان، باب صلاة الليل، رقم: ٧٣١].

٢١٤ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا مُوسَىٰ بْنُ عُقْبَةَ. قَالَ: سَمِعْتُ أَبَا النَّضْرِ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ زَيْدِ بْنِ ثَابِتٍ: أَنَّ النَّبِيَّ ﷺ اتَّخَذَ حُجْرَةً فِي الْمَسْجِدِ مِنْ حَصِيرٍ، فَصَلَّىٰ رَسُولُ اللَّهِ ﷺ فِيهَا لَيَالِيَ. حَتَّى اجْتَمَعَ إِلَيْهِ نَاسٌ... فَذَكَرَ نَحْوَهُ. وَزَادَ فِيهِ: «وَلَوْ كُتِبَ عَلَيْكُمْ مَا قُمْتُمْ بِهِ».

[30] The merit of such regular acts as standing for Night prayer

215-(782) Abu Salama narrated that A'isha said: The Messenger of Allah "Allah's blessing and peace be upon him" had a (piece of) mat, which he used to take as an apartment every night in order to offer (supererogatory) prayer in it. The people started to (come and) pray following his prayer (at night). He used to spread it by day. One night, they gathered (for prayer), and he said to them: "O people! You should do but those deeds, which you can do regularly. Verily, Allah never gets exhausted (of giving you rewards) even if you got exhausted (of doing good deeds). The deed, which is the dearest to Allah is that which is done regularly, no matter slight it might be. However, whenever the family of (The Prophet) Muhammad "Allah's blessing and peace be upon him" did anything, they would keep on doing it regularly".

216-(...) Abu Salama narrated from A'isha that The Messenger of Allah "Allah's blessing and peace be upon him" was asked: "Which act is the dearest to Allah?" he said: "It is that which is done regularly, no matter slight it might be".

217-(783) Alqama narrated: I asked A'isha saying: "O Mother of the Believers! How was the act of The Messenger of Allah "Allah's blessing and peace be upon him"? Did he use to fix certain days (for certain deeds)?" she said: "No! his act used to be (done by him) regularly; and who from amongst you could do what The Messenger of Allah "Allah's blessing and peace be upon him" used to do?"

218-(...) Al-Qasim Ibn Muhammad narrated that A'isha told: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The deed, which is the dearest to Allah Almighty is that, which is done permanently and regularly, no matter small it might be". He (the sub-narrator) said: Whenever A'isha did anything (of deeds), she would constantly keep on doing it regularly.

[31] If anyone dozed during the prayer, or was not able to recite The Quran or celebrate (Allah), he should lie down until such a state is over

219-(784) Anas Ibn Malik narrated: Once The Prophet "Allah's blessing and peace be upon him" entered the Mosque and saw a rope hanging in between its two pillars. He asked: "What is this rope?" The people said: "This rope is for Zainab. When she feels tired, she holds it to keep standing for the prayer". The Prophet "Allah's blessing and peace be upon him" said: "Don't use it. Remove the rope. You should pray as long as you feel active, and when anyone of you gets tired, sit down" (or he should sit down" according to the narration of Zuhair).

٣٠ ـ باب فَضِيلَةِ العَمَلِ الدَّائمِ مِنْ قيامِ اللَّيْلِ وغيره

٢١٥ ـ (٧٨٢) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الْوَهَّابِ ـ يَعْنِي الثَّقَفِيَّ ـ حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ؛ أَنَّهَا قَالَتْ: كَانَ لِرَسُولِ اللَّهِ ﷺ حَصِيرٌ. وَكَانَ يُحَجِّرُهُ مِنَ اللَّيْلِ فَيُصَلِّي فِيهِ ـ فَجَعَلَ النَّاسُ يُصَلُّونَ بِصَلاتِهِ ـ وَيَبْسُطُهُ بِالنَّهَارِ. فَثَابُوا ذَاتَ لَيْلَةٍ. فَقَالَ: «يَا أَيُّهَا النَّاسُ، عَلَيْكُمْ مِنَ الأَعْمَالِ مَا تُطِيقُونَ، فَإِنَّ اللَّهَ لا يَمَلُّ حَتَّى تَمَلُّوا، وَإِنَّ أَحَبَّ الأَعْمَالِ إِلَى اللَّهِ مَا دُووِمَ عَلَيْهِ وَإِنْ قَلَّ». وَكَانَ آلُ مُحَمَّدٍ ﷺ إِذَا عَمِلُوا عَمَلاً أَثْبَتُوهُ.

[البخاري: كتاب الأذان، باب صلاة الليل، رقم: ٧٣٠].

٢١٦ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ: أَنَّهُ سَمِعَ أَبَا سَلَمَةَ يُحَدِّثُ عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ سُئِلَ: أَيُّ الْعَمَلِ أَحَبُّ إِلَى اللَّهِ؟ قَالَ: «أَدْوَمُهُ وَإِنْ قَلَّ».

[البخاري: كتاب الرقاق، باب القصد والمداومة على العمل، رقم: ٦٤٦٥].

٢١٧ ـ (٧٨٣) ـ وحدّثنا زُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ. قَالَ زُهَيْرٌ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ. قَالَ: سَأَلْتُ أُمَّ الْمُؤْمِنِينَ عَائِشَةَ قَالَ: قُلْتُ: يَا أُمَّ الْمُؤْمِنِينَ، كَيْفَ كَانَ عَمَلُ رَسُولِ اللَّهِ ﷺ؟ هَلْ كَانَ يَخُصُّ شَيْئاً مِنَ الأَيَّامِ؟ قَالَتْ: لا، كَانَ عَمَلُهُ دِيمَةً. وَأَيُّكُمْ يَسْتَطِيعُ مَا كَانَ رَسُولُ اللَّهِ ﷺ يَسْتَطِيعُ؟

[البخاري: كتاب الرقاق، باب القصد والمداومة على العمل، رقم: ٦٤٦٦].

٢١٨ ـ (...) ـ وحدّثنا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا سَعْدُ بْنُ سَعِيدٍ: أَخْبَرَنِي الْقَاسِمُ بْنُ مُحَمَّدٍ عَنْ عَائِشَةَ. قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَحَبُّ الأَعْمَالِ إِلَى اللَّهِ تَعَالَىٰ أَدْوَمُهَا وَإِنْ قَلَّ».

قَالَ: وَكَانَتْ عَائِشَةُ إِذَا عَمِلَتِ الْعَمَلَ لَزِمَتْهُ.

٣١ ـ بابُ أَمْرِ مَنْ نَعِسَ في صَلاتِهِ، أَوِ اسْتَعْجَمَ عليه القُرْآنُ أو الذِّكْرُ بأنْ يَرْقُدَ أو يَقْعُدَ حتى يَذْهَبَ عنه ذلك

٢١٩ ـ (٧٨٤) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ عُلَيَّةَ. (ح) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ، عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسٍ؛ قَالَ: دَخَلَ رَسُولُ اللَّهِ ﷺ الْمَسْجِدَ. وَحَبْلٌ مَمْدُودٌ بَيْنَ سَارِيَتَيْنِ، فَقَالَ: «مَا هَٰذَا؟» قَالُوا: لِزَيْنَبَ تُصَلِّي، فَإِذَا كَسِلَتْ أَوْ فَتَرَتْ أَمْسَكَتْ بِهِ. فَقَالَ: «حُلُّوهُ، لِيُصَلِّ أَحَدُكُمْ نَشَاطَهُ، فَإِذَا كَسِلَ أَوْ فَتَرَ قَعَدَ».

وَفِي حَدِيثِ زُهَيْرٍ «فَلْيَقْعُدْ».

(...) Anas narrated that once, The Prophet "Allah's blessing and peace be upon him"...(and the rest of it is the same).

220-(785) Urwa Ibn Az-Zubair narrated that A'isha, the wife of The Prophet "Allah's blessing and peace be upon him" told him that once, Al-Hawla, daughter of Tuwait Ibn Habib Ibn Asad Ibn Abd Al-Uzza passed by her, while The Messenger of Allah "Allah's blessing and peace be upon him" was with her. I said to him: "This is Al-Hawla, daughter of Tuwait. They (the people) pretend that she (always stands for night supererogatory prayer and) never sleeps during the night". Upon this, The Messenger of Allah "Allah's blessing and peace be upon him" commented disapprovingly: "She never sleeps during the night! Take (and do) from the deeds only what is in your capacity. By Allah! Allah never gets exhausted (from giving your rewards), even if you get exhausted (of doing deeds)".

221-(...) Hisham narrated: my father (Urwa Ibn Az-Zubair) told me that A'isha told: Once, The Messenger of Allah "Allah's blessing and peace be upon him" entered into me and there was a woman sitting with me. He asked: "Who is she?" I replied: "She is a woman, who always stands for prayer (at night) and she never sleeps". He said: "You should do only the deeds which are within your capacity. Indeed, Allah never gets tired (of giving rewards) even if you get tired (of doing good deeds). However, the (act of) religion which is dearer to Allah is that, which one does regularly". She was a woman from Banu Asad, according to the Hadith of Abu Usama.

222-(786) Hisham Ibn Urwa narrated from his father from A'isha that The Prophet "Allah's blessing and peace be upon him" said: "If anyone of you dozed during the prayer, he should lie down until the slumber is over. However, if anyone of you prayed while asleep, he would not know whether he asked forgiveness or insulted himself".

223-(787) Hammam Ibn Munabbih reported: This is what Abu Huraira narrated to us from (The Prophet) Muhammad "Allah's blessing and peace be upon him". (He mentioned many traditions, including the following): The Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone of you got up and stood for (supererogatory) prayer at night, and was not able to recite The Quran fluently and did not know what he was saying (because of slumber),, he should lie down (and continue sleeping)".

(...) ـ وحدّثناه شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ عَبْدِ الْعَزِيزِ، عَنْ أَنسٍ، عَنِ النَّبِيِّ ﷺ... مِثْلَهُ.

[البخاري: كتاب التهجد، باب ما يكره من التشديد في العبادة، رقم: ١١٥٠].

٢٢٠ ـ (٧٨٥) ـ وحدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ وَمُحَمَّدُ بْنُ سَلَمَةَ الْمُرَادِيُّ. قَالا: حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ. قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ: أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ أَخْبَرَتْهُ: أَنَّ الْحَوْلاءَ بِنْتَ تُوَيْتِ بْنِ حَبِيبِ بْنِ أَسَدِ بْنِ عَبْدِ الْعُزَّى مَرَّتْ بِهَا. وَعِنْدَهَا رَسُولُ اللَّهِ ﷺ. فَقُلْتُ: هَٰذِهِ الحَوْلاءُ بِنْتُ تُوَيْتٍ. وَزَعَمُوا أَنَّهَا لا تَنَامُ اللَّيْلَ. فقالَ رَسُولُ اللَّهِ ﷺ: «لا تَنَامُ اللَّيْلَ! خُذُوا مِنَ الْعَمَلِ مَا تُطِيقُونَ، فَوَاللَّهِ لا يَسْأَمُ اللَّهُ حَتَّى تَسْأَمُوا».

٢٢١ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالا: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ. (ح) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ ـ وَاللَّفْظُ لَهُ ـ حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ، عَنْ هِشَامٍ. قَالَ: أَخْبَرَنِي أَبِي عَنْ عَائِشَةَ؛ قَالَتْ: دَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ، وَعِنْدِي امْرَأَةٌ، فَقَالَ: «مَنْ هَٰذِهِ؟» فَقُلْتُ: امْرَأَةٌ. لا تَنَامُ، تُصَلِّي. قَالَ: «عَلَيْكُمْ مِنَ الْعَمَلِ مَا تُطِيقُونَ، فَوَاللَّهِ لا يَمَلُّ اللَّهُ حَتَّى تَمَلُّوا»، وَكَانَ أَحَبَّ الدِّينِ إِلَيْهِ مَا دَاوَمَ عَلَيْهِ صَاحِبُهُ.

وَفِي حَدِيثِ أَبِي أُسَامَةَ: أَنَّهَا امْرَأَةٌ مِنْ بَنِي أَسَدٍ.

٢٢٢ ـ (٧٨٦) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي. (ح) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ. جَمِيعاً عَنْ هِشَامِ بْنِ عُرْوَةَ. (ح) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ ـ وَاللَّفْظُ لَهُ ـ عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا نَعَسَ أَحَدُكُمْ فِي الصَّلاةِ، فَلْيَرْقُدْ حَتَّى يَذْهَبَ عَنْهُ النَّوْمُ، فَإِنَّ أَحَدَكُمْ إِذَا صَلَّىٰ وَهُوَ نَاعِسٌ، لَعَلَّهُ يَذْهَبُ يَسْتَغْفِرُ فَيَسُبُّ نَفْسَهُ».

٢٢٣ ـ (٧٨٧) ـ وحدّثنا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ. قَالَ: هَٰذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ مُحَمَّدٍ رَسُولِ اللَّهِ ﷺ. فَذَكَرَ أَحَادِيثَ مِنْهَا. وَقَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا قَامَ أَحَدُكُمْ مِنَ اللَّيْلِ، فَاسْتَعْجَمَ الْقُرْآنُ عَلَىٰ لِسَانِهِ، فَلَمْ يَدْرِ مَا يَقُولُ، فَلْيَضْطَجِعْ».

[32] The virtues of The Holy Quran

[33] The command of reciting The Quran constantly, and it is undesirable to say: I forgot such-and-such a Verse, but it is permissible to say: I was made to forget it

224-(788) Hisham narrated from his father (Urwa) that A'isha reported: The Prophet "Allah's blessing and peace be upon him" heard a man reciting Quran at night, and he said: "May Allah bestow His Mercy upon him. No doubt, he made me remember such-and-such a Verse of such-and-such a Sura, which I dropped (from my memory)".

225-(...) Hisham narrated from his father that A'isha reported: The Prophet "Allah's blessing and peace be upon him" heard a man reciting Quran in the Mosque, and he said: "May Allah bestow His Mercy upon him. No doubt, he made me remember such-and-such a Verse, which I dropped (from my memory)".

226-(789) Abdullah Ibn Umar narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The example of the person who keeps The Quran is like the example of the person who has (some) hobbled camels: If he was attentive (in taking care of them constantly), he would keep them, and if he loosened the rope, they would flee away".

227-(...) A Hadith like that narrated by Malik, was narrated on the authority of Nafi from Ibn Umar from The Prophet "Allah's blessing and peace be upon him". In the narration of Musa Ibn Uqba, he (The Prophet) further said: "If The Quran holder stands (for supererogatory prayer) and recites it at night and by day, he surely will keep remembering it; and if he does not stand (for prayer and subsequently does not recite it), he surely will forget it".

228-(790) Abu Wa'il narrated from Abdullah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "How bad it is that anyone of them says: "I forgot such-and-such a Verse", (but he should rather say) "I was made to forget it". You should remember The Quran (by reciting it constantly), for it flees away from the breasts of men more than the camels flee away from their tying strings".

229-(...) Shaqiq narrated that Abdullah said: "Be constant on keeping those Mus'hafs (and perhaps he said The Quran), for it (The Quran) flees away from the breasts of men more than the camels escape from their hobbles". On the other hand, The Messenger of Allah "Allah's blessing and peace be upon him" said: "Let none of you say: "I forgot such-and-such a Verse", for he was made to forget".

٣٢ ـ بابُ فَضَائِلِ القرآن وما يتعلَّقُ به

٣٣ ـ بابُ الأَمْرِ بتعَهُّدِ القُرْآن وكراهة قول: نَسِيتُ آية كذا، وجواز قول: أُنْسِيتُها

٢٢٤ ـ (٧٨٨) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالا: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ سَمِعَ رَجُلاً يَقْرَأُ مِنَ اللَّيْلِ. فَقَالَ: «يَرْحَمُهُ اللَّهُ، لَقَدْ أَذْكَرَنِي كَذَا وَكَذَا. آيَةً كُنْتُ أَسْقَطْتُهَا مِنْ سُورَةِ كَذَا وَكَذَا».

[البخاري: كتاب فضائل القرآن، باب نسيان القرآن...، رقم ٥٠٣٨].

٢٢٥ ـ (...) وحدّثنا ابْنُ نُمَيْرٍ: حَدَّثَنَا عَبْدَةُ وَأَبُو مُعَاوِيَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ. قَالَتْ: كَانَ النَّبِيُّ ﷺ يَسْتَمِعُ قِرَاءَةَ رَجُلٍ فِي الْمَسْجِدِ. فَقَالَ: «رَحِمَهُ اللَّهُ، لَقَدْ أَذْكَرَنِي آيَةً كُنْتُ أُنْسِيتُهَا».

٢٢٦ ـ (٧٨٩) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ. قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّمَا مَثَلُ صَاحِبِ الْقُرْآنِ كَمَثَلِ الإِبِلِ الْمُعَقَّلَةِ. إِنْ عَاهَدَ عَلَيْهَا أَمْسَكَهَا، وَإِنْ أَطْلَقَهَا ذَهَبَتْ».

[البخاري: كتاب فضائل القرآن، باب استذكار القرآن وتعاهده، رقم: ٥٠٣١].

٢٢٧ ـ (...) ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّىٰ وَعُبَيْدُ اللَّهِ بْنُ سَعِيدٍ. قَالُوا: حَدَّثَنَا يَحْيَىٰ ـ وَهُوَ الْقَطَّانُ ـ (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي. كُلُّهُمْ عَنْ عُبَيْدِ اللَّهِ. (ح) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ أَيُّوبَ. (ح) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ ـ يَعْنِي ابْنَ عَبْدِ الرَّحْمَٰنِ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ الْمُسَيَّبِيُّ: حَدَّثَنَا أَنَسٌ ـ يَعْنِي ابْنَ عِيَاضٍ ـ جَمِيعاً عَنْ مُوسَى بْنِ عُقْبَةَ. كُلُّ هَٰؤُلاءِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ... بِمَعْنَىٰ حَدِيثِ مَالِكٍ.

وَزَادَ فِي حَدِيثِ مُوسَى بْنِ عُقْبَةَ: «وَإِذَا قَامَ صَاحِبُ الْقُرْآنِ فَقَرَأَهُ بِاللَّيْلِ وَالنَّهَارِ ذَكَرَهُ. وَإِذَا لَمْ يَقُمْ بِهِ نَسِيَهُ».

٢٢٨ ـ (٧٩٠) ـ وحدّثنا زُهَيْرُ بْنُ حَرْبٍ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ ـ قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ الآخَرَانِ: حَدَّثَنَا جَرِيرٌ ـ عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «بِئْسَمَا لأَحَدِهِمْ يَقُولُ: نَسِيتُ آيَةَ كَيْتَ وَكَيْتَ، بَلْ هُوَ نُسِّيَ. اسْتَذْكِرُوا الْقُرْآنَ، فَلَهُوَ أَشَدُّ تَفَصِّياً مِنْ صُدُورِ الرِّجَالِ مِنَ النَّعَمِ بِعُقُلِهَا».

[البخاري: كتاب فضائل القرآن، باب استذكار القرآن وتعاهده، رقم: ٥٠٣٢].

٢٢٩ ـ (...) ـ حدّثنا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي وَأَبُو مُعَاوِيَةَ. (ح) وَحَدَّثَنَا يَحْيَىٰ بْنُ يَحْيَىٰ ـ وَاللَّفْظُ لَهُ ـ قَالَ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ شَقِيقٍ. قَالَ: قَالَ عَبْدُ اللَّهِ: تَعَاهَدُوا هَٰذِهِ الْمَصَاحِفَ. وَرُبَّمَا قَالَ: الْقُرْآنَ. فَلَهُوَ أَشَدُّ تَفَصِّياً مِنْ صُدُورِ الرِّجَالِ مِنَ النَّعَمِ مِنْ عُقُلِهِ.

قَالَ: وَقَالَ رَسُولُ اللَّهِ ﷺ: «لا يَقُلْ أَحَدُكُمْ: نَسِيتُ آيَةَ كَيْتَ وَكَيْتَ، بَلْ هُوَ نُسِّيَ».

230-(...) Abdullah narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "What a miserable one it is who says: "I forgot such-and-such a Sura, and I forgot such-and-such a Verse", for he was made to forget".

231-(791) Abu Burda narrated from Abu Musa that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Refresh your minds constantly by (reciting) this Quran. By Him, in Whose hand the soul of Muhammad is! It is more apt to flee away than camels from their hobbles".

[34] It is desirable to recite Quran in a sweet voice

232-(792) Abu Huraira narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah has not listened to anything as He has listened to a Prophet reciting The Quran in a sweet voice".

(...) The same was narrated on the authority of Ibn Shihab, with the same chain of transmitters, and said here: "As He listens to a Prophet, reciting Quran in a sweet voice".

233-(...) Abu Salama narrated from Abu Huraira that he heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "Allah has not listened to anything as He has listened to a Prophet having a charming voice, reciting The Quran loudly in a sweet voice".

(...) The same was narrated on the authority of Ibn Al-Had, with the same chain of transmitters, and he mentioned that The Messenger of Allah said, and did not mention that he heard from The Messenger of Allah.

234-(...) Abu Huraira narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah has not listened to anything as He listens to a Prophet reciting The Quran loudly in a sweet voice".

(...) Abu Salama narrated from Abu Huraira from The Prophet "Allah's blessing and peace be upon him" through another chain of transmitters, the same Hadith as narrated by Yahya Ibn Abu Kathir, but Ibn Aiyub mentioned in his narration: "As He gives ear".

235-(793) Abdullah Ibn Buraida narrated from his father that The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, Abdullah Ibn Qais (or Al-Ash'ari) has been given (a voice as melodious in reciting The Quran as) an instrumental string of those of the family of (The Prophet) David".

236-(...) Abu Burda narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said to Abu Musa: "Had you seen me,

٢٣٠ ـ (...) ـ **وحدّثني** مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: حَدَّثَنِي عَبْدَةُ بْنُ أَبِي لُبَابَةَ، عَنْ شَقِيقِ بْنِ سَلَمَةَ. قَالَ: سَمِعْتُ ابْنَ مَسْعُودٍ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «بِئْسَمَا لِلرَّجُلِ أَنْ يَقُولَ: نَسِيتُ سُورَةَ كَيْتَ وَكَيْتَ. أَوْ نَسِيتُ آيَةَ كَيْتَ وَكَيْتَ، بَلْ هُوَ نُسِّيَ». [البخاري: كتاب فضائل القرآن، باب استذكار القرآن وتعاهده، رقم: ٥٠٣٢].

٢٣١ ـ (٧٩١) ـ **حدّثنا** عَبْدُ اللَّهِ بْنُ بَرَّادٍ الأَشْعَرِيُّ وَأَبُو كُرَيْبٍ. قَالا: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى، عَنِ النَّبِيِّ ﷺ قَالَ: «تَعَاهَدُوا هَٰذَا الْقُرْآنَ، فَوَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، لَهُوَ أَشَدُّ تَفَلُّتاً مِنَ الإِبِلِ فِي عُقُلِهَا». وَلَفْظُ الْحَدِيثِ لابْنِ بَرَّادٍ.
[البخاري: كتاب فضائل القرآن، باب استذكار القرآن وتعاهده، رقم: ٥٠٣٣].

٣٤ ـ بابُ اسْتِحْبَابِ تَحْسِينِ الصَّوْتِ بِالْقُرآنِ

٢٣٢ ـ (٧٩٢) ـ **حدّثني** عَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ. قَالا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، يَبْلُغُ بِهِ النَّبِيَّ ﷺ قَالَ: «مَا أَذِنَ اللَّهُ لِشَيْءٍ، مَا أَذِنَ لِنَبِيٍّ يَتَغَنَّى بِالْقُرْآنِ».
[البخاري: كتاب فضائل القرآن، باب من لم يتغن بالقرآن، رقم: ٥٠٢٤].

(...) ـ **وحدّثني** حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ. (ح) وَحَدَّثَنِي يُونُسُ بْنُ عَبْدِ الأَعْلَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرٌو. كِلاهُمَا عَنِ ابْنِ شِهَابٍ، بِهَٰذَا الإِسْنَادِ. قَالَ: «كَمَا يَأْذَنُ لِنَبِيٍّ يَتَغَنَّى بِالْقُرْآنِ».

٢٣٣ ـ (...) ـ **حدّثني** بِشْرُ بْنُ الْحَكَمِ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ: حَدَّثَنَا يَزِيدُ ـ وَهُوَ ابْنُ الْهَادِ ـ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ: أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَا أَذِنَ اللَّهُ لِشَيْءٍ، مَا أَذِنَ لِنَبِيٍّ حَسَنِ الصَّوْتِ، يَتَغَنَّى بِالْقُرْآنِ، يَجْهَرُ بِهِ».
[البخاري: كتاب التوحيد، باب قول النبي ﷺ: «الماهر بالقرآن مع الكرام البررة»، رقم: ٧٥٤٤].

(...) ـ **وحدّثني** ابْنُ أَخِي ابْنِ وَهْبٍ: حَدَّثَنَا عَمِّي عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي عُمَرُ بْنُ مَالِكٍ وَحَيْوَةُ بْنُ شُرَيْحٍ، عَنِ ابْنِ الْهَادِ، بِهَٰذَا الإِسْنَادِ، مِثْلَهُ سَوَاءً. وَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ. وَلَمْ يَقُلْ: سَمِعَ.

٢٣٤ ـ (...) ـ **وحدّثنا** الْحَكَمُ بْنُ مُوسَىٰ، حَدَّثَنَا هِقْلٌ، عَنِ الأَوْزَاعِيِّ، عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا أَذِنَ اللَّهُ لِشَيْءٍ كَأَذَنِهِ لِنَبِيٍّ يَتَغَنَّى بِالْقُرْآنِ يَجْهَرُ بِهِ».

(...) ـ **وحدّثنا** يَحْيَىٰ بْنُ أَيُّوبَ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَابْنُ حُجْرٍ. قَالُوا حَدَّثَنَا إِسْمَاعِيلُ ـ وَهُوَ ابْنُ جَعْفَرٍ ـ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ. مِثْلَ حَدِيثِ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ. غَيْرَ أَنَّ ابْنَ أَيُّوبَ قَالَ فِي رِوَايَتِهِ: «كَإِذْنِهِ».

٢٣٥ ـ (٧٩٣) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ حَدَّثَنَا أَبِي: حَدَّثَنَا مَالِكٌ ـ وَهُوَ ابْنُ مِغْوَلٍ ـ عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ عَبْدَ اللَّهِ بْنَ قَيْسٍ، أَوِ الأَشْعَرِيَّ أُعْطِيَ مِزْمَاراً مِنْ مَزَامِيرِ آلِ دَاوُدَ».

٢٣٦ ـ (...) ـ **وحدّثنا** دَاوُدُ بْنُ رُشَيْدٍ: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ: حَدَّثَنَا طَلْحَةُ، عَنْ أَبِي

while I was listening to your recitation (of The Quran) last night (you would have been happy). No doubt, you have been granted a (sweet voice as melodious as) an instrumental string of those of (The Prophet) David".

[35] The Prophet's recitation of the Sura of Al-Fath on the day of Meccan Conquest

237-(794) Abdullah Ibn Mughaffal narrated: On the day of the Conquest of Mecca, The Messenger of Allah "Allah's blessing and peace be upon him" recited the Sura of The Victory "Al-Fath" while proceeding on his mount, in a vibrant quivering tone.

238-(...) Mu'awiya Ibn Qurra narrated that Ibn Mughaffal said: "I saw The Messenger of Allah "Allah's blessing and peace be upon him" on the day of Meccan Conquest, riding his she-camel, reciting the Sura of Al-Fath". Ibn Mughaffal recited in a vibrant quivering tone (illustrating how The Prophet had recited it). Then Mu'awiya commented: "But for the people, I would have adopted what Ibn Mughaffal reported from The Prophet "Allah's blessing and peace be upon him" (concerning his recitation in a vibrant quivering tone)".

239-(...) The same was narrated on the authority of Shu'ba, with the same chain of transmitters. In the narration of Khalid Ibn Al-Harith, he said: "Riding a mount, proceeding while reciting the Sura of Al-Fath".

[36] The coming down of tranquility because of the recitation of Quran

240-(795) Al-Bara narrated: A man was reciting The Sura of The Cave while his horse was tied with two ropes beside him. A cloud came down and spread over that man. It kept on coming closer and closer to him until his horse started jumping (as if it got frightened by something). In the morning, the man came and told The Prophet "Allah's blessing and peace be upon him" of that. The Prophet "Allah's blessing and peace be upon him" said: "That was the tranquility which came down as a result of (the recitation of) The Holy Quran".

241-(...) Al-Bara narrated: Once, a man was reciting (the Sura of) The Cave "Al-Kahf" while in the house, there was a horse, which got startled. He looked and found a cloud, which spread over him. (In the morning) he mentioned that to The Prophet "Allah's blessing and peace be upon him", who said: "Keep on reciting O so-and-so! That was the tranquility, which came down because of (the recitation of) The Quran".

(...) Abu Ishaq narrated: I heard Al-Bara saying (and the rest is the same, but told that it (the horse) started jumping).

بُرْدَةَ، عَنْ أَبِي مُوسَىٰ: قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لأَبِي مُوسَىٰ «لَوْ رَأَيْتَنِي وَأَنَا أَسْتَمِعُ لِقِرَاءَتِكَ الْبَارِحَةَ، لَقَدْ أُوتِيتَ مِزْمَاراً مِنْ مَزَامِيرِ آلِ دَاوُدَ».

٣٥ ـ بابُ ذِكْرِ قراءة النبيّ ﷺ سُورَةَ الْفَتْحِ يَوْمَ فَتْحِ مَكَّةَ

٢٣٧ ـ (٧٩٤) ـ حدّثنا أبو بكر بْنُ أبي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ وَوَكِيعٌ، عَنْ شُعْبَةَ، عَنْ مُعَاوِيَةَ بْنِ قُرَّةَ. قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ مُغَفَّلٍ الْمُزَنِيَّ يَقُولُ: قَرَأَ النَّبِيُّ ﷺ عَامَ الْفَتْحِ، فِي مَسِيرٍ لَهُ، سُورَةَ الْفَتْحِ عَلَىٰ رَاحِلَتِهِ. فَرَجَّعَ فِي قِرَاءَتِهِ.

قَالَ مُعَاوِيَةُ: لَوْلا أَنِّي أَخَافُ أَنْ يَجْتَمِعَ عَلَيَّ النَّاسُ. لَحَكَيْتُ لَكُمْ قِرَاءَتَهُ.

[البخاري: كتاب المغازي، باب أين ركز النبي ﷺ الراية...، رقم: ٤٢٨١].

٢٣٨ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَمُحَمَّدُ بْنُ بَشَّارٍ. قَالَ ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ مُعَاوِيَةَ بْنِ قُرَّةَ؛ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ مُغَفَّلٍ. قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَوْمَ فَتْحِ مَكَّةَ، عَلَىٰ نَاقَتِهِ، يَقْرَأُ سُورَةَ الْفَتْحِ. قَالَ: فَقَرَأَ ابْنُ مُغَفَّلٍ وَرَجَّعَ، فَقَالَ مُعَاوِيَةُ: لَوْلَا النَّاسُ لأَخَذْتُ لَكُمْ بِذٰلِكَ الَّذِي ذَكَرَهُ ابْنُ مُغَفَّلٍ، عَنِ النَّبِيِّ ﷺ.

٢٣٩ ـ (...) ـ وحدّثناه يَحْيَىٰ بْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ. (ح) وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ. حَدَّثَنَا أَبِي. قَالا: حَدَّثَنَا شُعْبَةُ، بِهَٰذَا الإِسْنَادِ... نَحْوَهُ.

وَفِي حَدِيثِ خَالِدِ بْنِ الْحَارِثِ قَالَ: عَلَىٰ رَاحِلَةٍ يَسِيرُ وَهُوَ يَقْرَأُ سُورَةَ الْفَتْحِ.

٣٦ ـ بابُ نُزُولِ السَّكِينَةِ لقراءَةِ الْقُرآنِ

٢٤٠ ـ (٧٩٥) ـ وحدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا أَبُو خَيْثَمَةَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ، قَالَ: كَانَ رَجُلٌ يَقْرَأُ سُورَةَ الْكَهْفِ. وَعِنْدَهُ فَرَسٌ مَرْبُوطٌ بِشَطَنَيْنِ، فَتَغَشَّتْهُ سَحَابَةٌ، فَجَعَلَتْ تَدُورُ وَتَدْنُو. وَجَعَلَ فَرَسُهُ يَنْفِرُ مِنْهَا، فَلَمَّا أَصْبَحَ أَتَى النَّبِيَّ ﷺ، فَذَكَرَ ذٰلِكَ لَهُ. فَقَالَ: «تِلْكَ السَّكِينَةُ، تَنَزَّلَتْ لِلْقُرْآنِ».

[البخاري: كتاب فضائل القرآن، باب فضل الكهف، رقم: ٥٠١١].

٢٤١ ـ (...) ـ وحدّثنا ابْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ ـ وَاللَّفْظُ لابْنِ الْمُثَنَّىٰ ـ قَالا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ. قَالَ: سَمِعْتُ الْبَرَاءَ يَقُولُ: قَرَأَ رَجُلٌ الْكَهْفَ وَفِي الدَّارِ دَابَّةٌ، فَجَعَلَتْ تَنْفِرُ، فَنَظَرَ فَإِذَا ضَبَابَةٌ، أَوْ سَحَابَةٌ، قَدْ غَشِيَتْهُ. قَالَ: فَذَكَرَ ذٰلِكَ لِلنَّبِيِّ ﷺ. فَقَالَ: «اقْرَأْ فُلانُ! فَإِنَّهَا السَّكِينَةُ تَنَزَّلَتْ عِنْدَ الْقُرْآنِ، أَوْ تَنَزَّلَتْ لِلْقُرْآنِ».

[البخاري: كتاب المناقب، باب علامات النبوة في الإسلام، رقم: ٣٦١٤].

(...) ـ وحدّثنا ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ بْنُ مَهْدِيٍّ وَأَبُو دَاوُدَ. قَالا: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ. قَالَ: سَمِعْتُ الْبَرَاءَ يَقُولُ... فَذَكَرَا نَحْوَهُ. غَيْرَ أَنَّهُمَا قَالا: تَنْقُزُ.

242-(796) Abu Sa'id Al-Khudri narrated that Usaid Ibn Hudair told that while he was reciting (The Quran) at night in his enclosure, his horse suddenly started jumping. When he recited again, the horse jumped. He recited again and the horse jumped as it did before. He (Usaid) said: "I was afraid that the horse might trample on (my son) Yahya (who was beside it). I stood to it (and looked towards the sky), and I saw something like a cloud having what seemed to be lamps, which disappeared and became invisible.

In the morning, I went to The Prophet "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! While I was reciting (The Quran) last night in my enclosure, my horse started jumping". The Messenger of Allah "Allah's blessing and peace be upon him" said: "You must have continued reciting, O Ibn Hudair!" I said: "I recited, but it jumped once again". The Messenger of Allah "Allah's blessing and peace be upon him" said: "You must have continued reciting, O Ibn Hudair!" I replied: "I got up (to see the matter), for my son Yahya was near the horse and I feared that it might trample on him. (so I looked towards the sky, and) I saw something like a cloud having what seemed to be lamps, which disappeared and became invisible". The Messenger of Allah "Allah's blessing and peace be upon him" said: "Those were Angels who came close to you for your voice. Had you kept on reciting (till dawn), they would have remained there till morning and people would have seen them as they would not have disappeared".

[37] The superiority of The Quran's keeper

243-(797) Abu Musa narrated: The Prophet "Allah's blessing and peace be upon him" said: "The example of a believer who recites the Quran is like a citron which tastes good and smells good. The example of a believer, who does not recite the Quran is like a date, which tastes good but has no smell. The example of a hypocrite who recites the Quran is like a basil, which smells good, but tastes bitter. The example of a hypocrite who does not recite the Quran is like a colocynth which tastes bitter and has no smell".

(...) The same was narrated on the authority of Quatada, with the same chain of transmitters, but in the narration of Hammam, he replaced the word "hypocrite" with the word "wicked person".

[38] The superiority of the one who keeps and recites The Quran competently, and the one who staggers in reciting it

244-(798) A'isha narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: **"The one, who recites The Quran competently will be (admitted in Paradise) with the honourable,**

٢٤٢ ـ (٧٩٦) ـ **وحدّثني** حَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ وَحَجَّاجُ بْنُ الشَّاعِرِ ـ وَتَقَارَبَا فِي اللَّفْظِ ـ قَالا: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبِي: حَدَّثَنَا يَزِيدُ بْنُ الْهَادِ: أَنَّ عَبْدَ اللَّهِ بْنَ خَبَّابٍ حَدَّثَهُ: أَنَّ أَبَا سَعِيدٍ الْخُدْرِيِّ حَدَّثَهُ: أَنَّ أُسَيْدَ بْنَ حُضَيْرٍ، بَيْنَمَا هُوَ ـ لَيْلَةً ـ يَقْرَأُ فِي مِرْبَدِهِ. إِذْ جَالَتْ فَرَسُهُ، فَقَرَأَ، ثُمَّ جَالَتْ أُخْرَىٰ، فَقَرَأَ، ثُمَّ جَالَتْ أَيْضاً. قَالَ أُسَيْدٌ: فَخَشِيتُ أَنْ تَطَأَ يَحْيَىٰ، فَقُمْتُ إِلَيْهَا، فَإِذَا مِثْلُ الظُّلَّةِ فَوْقَ رَأْسِي، فِيهَا أَمْثَالُ السُّرُجِ. عَرَجَتْ فِي الْجَوِّ حَتَّى مَا أَرَاهَا. قَالَ: فَغَدَوْتُ عَلَىٰ رَسُولِ اللَّهِ ﷺ فَقُلْتُ: يَا رَسُولَ اللَّهِ، بَيْنَمَا أَنَا الْبَارِحَةَ مِنْ جَوْفِ اللَّيْلِ أَقْرَأُ فِي مِرْبَدِي إِذْ جَالَتْ فَرَسِي. فَقَالَ رَسُولُ اللَّهِ ﷺ: «اقْرَإِ ابْنَ حُضَيْرٍ» قَالَ: فَقَرَأْتُ، ثُمَّ جَالَتْ أَيْضاً. فَقَالَ رَسُولُ اللَّهِ ﷺ: «اقْرَإِ ابْنَ حُضَيْرٍ» قَالَ: فَقَرَأْتُ، ثُمَّ جَالَتْ أَيْضاً. فَقَالَ رَسُولُ اللَّهِ ﷺ: «اقْرَإِ ابْنَ حُضَيْرٍ» قَالَ: فَانْصَرَفْتُ، وَكَانَ يَحْيَىٰ قَرِيباً مِنْهَا. خَشِيتُ أَنْ تَطَأَهُ. فَرَأَيْتُ مِثْلَ الظُّلَّةِ. فِيهَا أَمْثَالُ السُّرُجِ. عَرَجَتْ فِي الْجَوِّ حَتَّى مَا أَرَاهَا. فَقَالَ رَسُولُ اللَّهِ ﷺ: «تِلْكَ الْمَلائِكَةُ كَانَتْ تَسْتَمِعُ لَكَ. وَلَوْ قَرَأْتَ لأَصْبَحَتْ يَرَاهَا النَّاسُ. مَا تَسْتَتِرُ مِنْهُمْ».

٣٧ ـ بابُ فَضِيلَةِ حَافِظِ الْقُرْآنِ

٢٤٣ ـ (٧٩٧) ـ **حدّثنا** قُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو كَامِلٍ الْجَحْدَرِيُّ، كِلاهُمَا عَنْ أَبِي عَوَانَةَ. قَالَ قُتَيْبَةُ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، عَنْ أَبِي مُوسَىٰ الأَشْعَرِيِّ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَثَلُ الْمُؤْمِنِ الَّذِي يَقْرَأُ الْقُرْآنَ مَثَلُ الأُتْرُجَّةِ، رِيحُهَا طَيِّبٌ وَطَعْمُهَا طَيِّبٌ، وَمَثَلُ الْمُؤْمِنِ الَّذِي لا يَقْرَأُ الْقُرْآنَ مَثَلُ التَّمْرَةِ، لا رِيحَ لَهَا وَطَعْمُهَا حُلْوٌ، وَمَثَلُ الْمُنَافِقِ الَّذِي يَقْرَأُ الْقُرْآنَ مَثَلُ الرَّيْحَانَةِ، رِيحُهَا طَيِّبٌ وَطَعْمُهَا مُرٌّ، وَمَثَلُ الْمُنَافِقِ الَّذِي لا يَقْرَأُ الْقُرْآنَ كَمَثَلِ الْحَنْظَلَةِ، لَيْسَ لَهَا رِيحٌ وَطَعْمُهَا مُرٌّ».

[البخاري: كتاب فضائل القرآن، باب فضل القرآن على سائر الكلام، رقم: ٥٠٢٠].

(...) ـ **وحدّثنا** هَدَّابُ بْنُ خَالِدٍ: حَدَّثَنَا هَمَّامٌ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ، عَنْ شُعْبَةَ، كِلاهُمَا عَنْ قَتَادَةَ، بِهَذَا الإِسْنَادِ... مِثْلَهُ. غَيْرَ أَنَّ فِي حَدِيثِ هَمَّامٍ: بَدَلَ «الْمُنَافِقِ»، «الْفَاجِرِ».

٣٨ ـ بابُ فَضْلِ الْمَاهِرِ بالقرآن والذي يَتَتَعْتَعُ فيه

٢٤٤ ـ (٧٩٨) ـ **حدّثنا** قُتَيْبَةُ بْنُ سَعِيدٍ وَمُحَمَّدُ بْنُ عُبَيْدٍ الْغُبَرِيُّ، جَمِيعاً عَنْ أَبِي عَوَانَةَ. قَالَ ابْنُ عُبَيْدٍ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ قَتَادَةَ، عَنْ زُرَارَةَ بْنِ أَوْفَىٰ، عَنْ سَعْدِ بْنِ هِشَامٍ، عَنْ عَائِشَةَ. قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْمَاهِرُ بِالْقُرْآنِ مَعَ السَّفَرَةِ الْكِرَامِ

upright and pious angels; and the one, who recites The Quran and falters in it, as he finds it difficult for him, will have a double reward".

(...) The same was narrated on the authority of Quatada, with the same chain of transmitters. In the narration of Waki, he (The Prophet) said: "And he, who recites (Quran) and finds it difficult, will have a double reward".

[39] Reciting The Quran is preferable by the one who is more skilled and competent, and it is desirable for the reciter to be more proficient than the one before whom The Quran is recited

245-(799) Anas narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said to Ubai: "My Lord ordered me to recite The Quran before you". Ubai asked: "Did Allah mention me by name to you?" he (The Prophet) said: "(Yes) Allah mentioned you by name to me". Upon this, he (Ubai) started weeping.

246-(...) Anas narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said to Ubai: "My Lord ordered me to recite to you (His saying): "Those who reject (Truth), among the People of the Book and among the Polytheists, were not going to depart (from their ways) until there should come to them Clear Evidence"". Ubai asked: "Did Allah mention me to you by name?" he (The Prophet) said: "Yes". Upon this, he (Ubai) started weeping.

(...) Quatada narrated: I heard Anas saying: The Messenger of Allah "Allah's blessing and peace be upon him" said to Ubai (Ibn Ka'b, and the rest is the same).

[40] The excellence of listening to The Quran, and requiring the one who keeps it (by heart), to recite it in order that one would listen to it, and what about weeping and considering during recitation

247-(800) Abdullah (Ibn Mas'ud) narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said to me: "Recite The Quran to me". I asked: "O Messenger of Allah! Would I recite to you though on you it has been Divinely revealed?" he replied: "I like to listen to it from anyone other than me". I started reciting the Sura of Women, until I came to Allah's saying: "How then if we brought from each people a witness, and we brought thee as a witness against these people" (Women 41), I lifted my head, (or somebody sitting by my side touched my side and I lifted my head) and found his (The Prophet's) tears flowing.

(...) The same was narrated on the authority of Al-A'mash, with the same chain of transmitters, and added in this narration: The Messenger of

الْبَرَرَةِ، وَالَّذِي يَقْرَأُ الْقُرْآنَ وَيَتَتَعْتَعُ فِيهِ، وَهُوَ عَلَيْهِ شَاقٌّ، لَهُ أَجْرَانِ».

[البخاري: كتاب التفسير، باب سورة عبس، رقم: ٤٩٣٧].

(...) ـ **وحدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ سَعِيدٍ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ، عَنْ هِشَامٍ الدَّسْتَوَائِيِّ. كِلاهُمَا عَنْ قَتَادَةَ، بِهَذَا الإِسْنَادِ. وَقَالَ فِي حَدِيثِ وَكِيعٍ: «وَالَّذِي يَقْرَأُ وَهُوَ يَشْتَدُّ عَلَيْهِ لَهُ أَجْرَانِ».

٣٩ ـ بابُ اسْتِحْبَابِ قِرَاءَةِ القُرآن على أَهْلِ الفَضْلِ والحُذَّاقِ فيه وإن كان القارِىءُ أَفْضَلَ مِنَ المَقْرُوءِ عليه

٢٤٥ ـ (٧٩٩) ـ **حدّثنا** هَدَّابُ بْنُ خَالِدٍ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لأُبَيٍّ: «إِنَّ اللَّهَ أَمَرَنِي أَنْ أَقْرَأَ عَلَيْكَ» قَالَ: آللَّهُ سَمَّانِي لَكَ؟ قَالَ: «اللَّهُ سَمَّاكَ لِي» قَالَ: فَجَعَلَ أُبَيٌّ يَبْكِي.

[البخاري: كتاب التفسير، باب سورة: ﴿لم يكن﴾، رقم: ٤٩٦٠].

٢٤٦ ـ (...) ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ. قَالَ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لأُبَيِّ بْنِ كَعْبٍ: «إِنَّ اللَّهَ أَمَرَنِي أَنْ أَقْرَأَ عَلَيْكَ: ﴿لَمْ يَكُنِ الَّذِينَ كَفَرُوا﴾ [البينة: ١]» قَالَ: وَسَمَّانِي لَكَ؟ قَالَ: «نَعَمْ» قَالَ: فَبَكَى.

[البخاري: كتاب مناقب الأنصار، باب مناقب أُبيّ بن كعب، رقم: ٣٨٠٩].

(...) ـ **حدّثنا** يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ، حَدَّثَنَا خَالِدٌ، يَعْنِي ابْنَ الْحَارِثِ، حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ. قَالَ: سَمِعْتُ أَنَساً يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ لأُبَيٍّ... بِمِثْلِهِ.

٤٠ ـ بابُ فَضْلِ اسْتِمَاعِ القُرْآنِ، وطَلَبِ القراءة من حَافِظِهِ للاستماع، والبُكَاءِ عند القراءة والتَّدَبُّر

٢٤٧ ـ (٨٠٠) ـ **وحدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. جَمِيعاً عَنْ حَفْصٍ. قَالَ أَبُو بَكْرٍ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ. قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «اقْرَأْ عَلَيَّ الْقُرْآنَ» قَالَ: فَقُلْتُ: يَا رَسُولَ اللَّهِ، أَقْرَأُ عَلَيْكَ، وَعَلَيْكَ أُنْزِلَ؟ قَالَ: «إِنِّي أَشْتَهِي أَنْ أَسْمَعَهُ مِنْ غَيْرِي» فَقَرَأْتُ النِّسَاءَ، حَتَّى إِذَا بَلَغْتُ: ﴿فَكَيْفَ إِذَا جِئْنَا مِن كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَىٰ هَٰؤُلَاءِ شَهِيدًا ﴿٤١﴾﴾ [النساء: ٤١] رَفَعْتُ رَأْسِي ـ أَوْ غَمَزَنِي رَجُلٌ إِلَى جَنْبِي فَرَفَعْتُ رَأْسِي ـ فَرَأَيْتُ دُمُوعَهُ تَسِيلُ.

[البخاري: كتاب فضائل القرآن، باب من أحب أن يستمع القرآن من غيره، رقم: ٥٠٤٩].

(...) ـ **حدّثنا** هَنَّادُ بْنُ السَّرِيِّ وَمِنْجَابُ بْنُ الْحَارِثِ التَّمِيمِيُّ، جَمِيعاً عَنْ عَلِيِّ بْنِ مُسْهِرٍ، عَنِ الأَعْمَشِ، بِهَذَا الإِسْنَادِ.

Allah "Allah's blessing and peace be upon him" said to me while he was on the pulpit: "Recite (The Quran) before me".

248-(...) Ibrahim narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said to Abdullah Ibn Mas'ud: "Recite The Quran to me". He asked: "How would I recite it to you though on you it has been Divinely revealed?" he replied: "I wish to listen to it from anyone other than me". He recited from the beginning of the Sura of Women, until he came to Allah's saying: "How then if we brought from each people a witness, and we brought thee as a witness against these people" (Women 41), whereupon he (The Prophet) started weeping.

Mis'ar narrated: Ma'n told me from Ja'far Ibn Amr Ibn Huraith from his father from Ibn Mas'ud that The Messenger of Allah "Allah's blessing and peace be upon him" also said: "(I have been) a witness to them as long as I lived among them (or I had been among them)". (Mis'ar doubted).

249-(801) Alqama narrated that Abdullah (Ibn Mas'ud) said: I was in Hims when somebody said to me: "Recite (The Quran) before us". I recited The Sura of Yusuf. A man objected: "It was not revealed as such". I replied: "I recited it as such before The Prophet "Allah's blessing and peace be upon him" who agreeably said: "It is well-done"." Then, while I was talking to him, I observed the smell of the wine in his mouth. I said: "Do you tell lies regarding Allah's Book, and, at the same time, drink the wine? Do not leave until you should be lashed". I lashed him according to the legal punishment required in this violation.

(...) The same was narrated on the authority of Al-A'mash, with the same chain of transmitters, and in the narration of Abu Mu'awiya, there is no mention of "He (The Prophet) said to me: "It is well-done"".

[41] The excellence of reciting The Quran in the prayer, and learning it

250-(802) Abu Salih narrated from Abu Huraira that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Would anyone of you like, when he returns home, to find three huge fat pregnant she-camels?" we replied in the affirmative. Upon this, he said: "Then, three Verses (of The Quran) which one would recite in his prayer is better for him than three great fat pregnant she-camels".

251-(803) Uqba Ibn Amer narrated: While we were sitting at (the area of) Suffa (in the mosque), The Messenger of Allah "Allah's blessing and peace be upon him" came out and asked us: "Who of you would like to go every morning to But'han or Aqiq (two valleys in Medina), and bring two she-camels of great humps, without committing any sin, or severing any

وزادَ هنَّادٌ في رِوايتِهِ: قَالَ لِي رَسُولُ اللَّهِ ﷺ، وَهُوَ عَلَى الْمِنْبَرِ: «اقْرَأْ عَلَيَّ».

٢٤٨ ـ (...) ـ وحدّثنا أَبُو بَكرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالا: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنِي مِسْعَرٌ. وَقَالَ أَبُو كُرَيْبٍ: عَنْ مِسْعَرٍ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ إِبْرَاهِيمَ. قَالَ: قَالَ النَّبِيُّ ﷺ لِعَبْدِ اللَّهِ بْنِ مَسْعُودٍ: «اقْرَأْ عَلَيَّ» قَالَ: أَقْرَأُ عَلَيْكَ وَعَلَيْكَ أُنْزِلَ؟ قَالَ: «إِنِّي أُحِبُّ أَنْ أَسْمَعَهُ مِنْ غَيْرِي» قَالَ: فَقَرَأَ عَلَيْهِ مِنْ أَوَّلِ سُورَةِ النِّسَاءِ إِلَى قَوْلِهِ: ﴿فَكَيْفَ إِذَا جِئْنَا مِن كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَىٰ هَٰٓؤُلَآءِ شَهِيدًا ﴿٤١﴾﴾ [النساء: ٤١] فَبَكَىٰ.

قَالَ مِسْعَرٌ: فَحَدَّثَنِي مَعْنٌ، عَنْ جَعْفَرِ بْنِ عَمْرِو بْنِ حُرَيْثٍ، عَنْ أَبِيهِ، عَنِ ابْنِ مَسْعُودٍ. قَالَ: قَالَ النَّبِيُّ ﷺ: «شَهِيداً عَلَيْهِمْ مَا دُمْتُ فِيهِمْ، أَوْ مَا كُنْتُ فِيهِمْ». شَكَّ مِسْعَرٌ..

٢٤٩ ـ (٨٠١) ـ حدّثنا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ. قَالَ: كُنْتُ بِحِمْصَ. فَقَالَ لِي بَعْضُ الْقَوْمِ: اقْرَأْ عَلَيْنَا. فَقَرَأْتُ عَلَيْهِمْ سُورَةَ يُوسُفَ. قَالَ: فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: وَاللَّهِ، مَا هَكَذَا أُنْزِلَتْ. قَالَ: قُلْتُ: وَيْحَكَ، وَاللَّهِ، لَقَدْ قَرَأْتُهَا عَلَىٰ رَسُولِ اللَّهِ ﷺ. فَقَالَ لِي: «أَحْسَنْتَ». فَبَيْنَمَا أَنَا أُكَلِّمُهُ إِذْ وَجَدْتُ مِنْهُ رِيحَ الْخَمْرِ. قَالَ: فَقُلْتُ: أَتَشْرَبُ الْخَمْرَ وَتُكَذِّبُ بِالْكِتَابِ؟ لا تَبْرَحُ حَتَّىٰ أَجْلِدَكَ. قَالَ: فَجَلَدْتُهُ الْحَدَّ.

[البخاري: كتاب فضائل القرآن، باب القراء من أصحاب النبي ﷺ، رقم: ٥٠٠١].

(...) ـ وحدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَلِيُّ بْنُ خَشْرَمٍ. قَالا: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالا: حَدَّثَنَا أَبُو مُعَاوِيَةَ، جَمِيعاً عَنِ الأَعْمَشِ، بِهَٰذَا الإِسْنَادِ.

وَلَيْسَ فِي حَدِيثِ أَبِي مُعَاوِيَةَ: فَقَالَ لِي: «أَحْسَنْتَ».

٤١ ـ باب فَضْلِ قراءَةِ القرآنِ في الصلاة وتَعَلُّمِهِ

٢٥٠ ـ (٨٠٢) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو سَعِيدٍ الأَشَجُّ. قَالا: حَدَّثَنَا وَكِيعٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَيُحِبُّ أَحَدُكُمْ إِذَا رَجَعَ إِلَىٰ أَهْلِهِ أَنْ يَجِدَ فِيهِ ثَلاثَ خَلِفَاتٍ عِظَامٍ سِمَانٍ؟» قُلْنَا: نَعَمْ. قَالَ: «فَثَلاثُ آيَاتٍ يَقْرَأُ بِهِنَّ أَحَدُكُمْ فِي صَلاتِهِ، خَيْرٌ لَهُ مِنْ ثَلاثِ خَلِفَاتٍ عِظَامٍ سِمَانٍ».

٢٥١ ـ (٨٠٣) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ، عَنْ مُوسَىٰ بْنِ عُلَيٍّ. قَالَ: سَمِعْتُ أَبِي يُحَدِّثُ عَنْ عُقْبَةَ بْنِ عَامِرٍ. قَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ وَنَحْنُ فِي الصُّفَّةِ. فَقَالَ: «أَيُّكُمْ يُحِبُّ أَنْ يَغْدُوَ كُلَّ يَوْمٍ إِلَىٰ بُطْحَانَ، أَوْ إِلَى الْعَقِيقِ،

relation with kith and kin?" we replied: "O Messenger of Allah! All of us would like to do so". He said: "Wouldn't anyone of you go to the mosque, and either teach (others) or recite two Verses of The Book of Allah "Hallowed and Exalted be He"? That would be better for him than two she-camels (of great humps), (and teaching or reciting) three (Verses) is better for him than having three (she-camels), (and teaching or reciting) four (Verses) is better for him than four (she-camels), and (that applies to whatever Verses with) their number of camels".

[42] The excellence of reciting The Quran and the Sura of Heifer

252-(804) Abu Umama Al-Bahili narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "Recite The Quran, for it would come on The Day of Judgement as an interceder for its holders. Recite the two bright flourishing Suras, i.e. the Suras of the Heifer "Al-Baqara" and Al Imran, for they would come on The Day of Judgement as two clouds or shades, or as two flocks of birds in rows, (spreading their wings in the sky), pushing away from their reciters (both the Hell and its keepers). Recite the Sura of the Heifer "Al-Baqara", for reciting it is a (source of) blessing, and leaving it is a (source of) misery, and the magicians could not face it".

(...) The same was narrated on the authority of Mu'awiya, with the same chain of transmitters.

253-(805) An-Nawwas Ibn Sam'an narrated that he heard from his father that The Prophet "Allah's blessing and peace be upon him" said: "On the Day of Judgement, the Quran and those who were well aware of (and acted upon) it will be brought with the Suras of the Heifer "Al-Baqara" and Al Imran in the lead". The Messenger of Allah "Allah's blessing and peace be upon him" made a similitude between them and three elements, which I never forgot. He (The Prophet) likened them to two clouds, or two black shades with light between them, or two flocks of birds in rows, (spreading their wings in the sky), defending their reciter.

[43] The excellence of the Opening Sura of "Al-Fatiha", the concluding Verses of the Sura of the Heifer "Al-Baqara", and the exhortation to recite its last two Verses

254-(806) Ibn Abbas narrated that while Gabriel was sitting with The Prophet "Allah's blessing and peace be upon him", he heard a creaking sound above him. He raised his head and said: "This is a gate, opened in the heaven today which had never been opened before". Then an angel came down from it (that gate), whereupon he said: "This is an angel

فَيأْتِيَ مِنْهُ بِنَاقَتَيْنِ كَوْمَاوَيْنِ، فِي غَيْرِ إِثْمٍ وَلا قَطْعِ رَحِمٍ؟» فَقُلْنَا: يَا رَسُولَ اللَّهِ، نُحِبُّ ذَلِكَ. قَالَ: «أَفَلا يَغْدُو أَحَدُكُمْ إِلَى الْمَسْجِدِ فَيَعْلَمُ، أَوْ يَقْرَأُ، آيَتَيْنِ مِنْ كِتَابِ اللَّهِ عَزَّ وَجَلَّ خَيْرٌ لَهُ مِنْ نَاقَتَيْنِ، وَثَلاثٌ، خَيْرٌ لَهُ مِنْ ثَلاثٍ، وَأَرْبَعٌ خَيْرٌ لَهُ مِنْ أَرْبَعٍ. وَمِنْ أَعْدَادِهِنَّ مِنَ الإِبِلِ؟».

٤٢ ـ باب فَضْلِ قراءةِ القرآن وسورة البقرة

٢٥٢ ـ (٨٠٤) ـ حدّثني الْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ: حَدَّثَنَا أَبُو تَوْبَةَ ـ وَهُوَ الرَّبِيعُ بْنُ نَافِعٍ ـ: حَدَّثَنَا مُعَاوِيَةُ ـ يَعْنِي ابْنَ سَلَّامٍ ـ عَنْ زَيْدٍ: أَنَّهُ سَمِعَ أَبَا سَلَّامٍ يَقُولُ: حَدَّثَنِي أَبُو أُمَامَةَ الْبَاهِلِيُّ. قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «اقْرَؤُوا الْقُرْآنَ، فَإِنَّهُ يَأْتِي يَوْمَ الْقِيَامَةِ شَفِيعاً لأَصْحَابِهِ. اقْرَؤُوا الزَّهْرَاوَيْنِ: الْبَقَرَةَ وَسُورَةَ آلِ عِمْرَانَ، فَإِنَّهُمَا تَأْتِيَانِ يَوْمَ الْقِيَامَةِ كَأَنَّهُمَا غَمَامَتَانِ، أَوْ كَأَنَّهُمَا غَيَايَتَانِ، أَوْ كَأَنَّهُمَا فِرْقَانِ مِنْ طَيْرٍ صَوَافَّ. تُحَاجَّانِ عَنْ أَصْحَابِهِمَا. اقْرَؤُوا سُورَةَ الْبَقَرَةِ، فَإِنَّ أَخْذَهَا بَرَكَةٌ، وَتَرْكَهَا حَسْرَةٌ، وَلا تَسْتَطِيعُهَا الْبَطَلَةُ».

قَالَ مُعَاوِيَةُ: بَلَغَنِي أَنَّ الْبَطَلَةَ السَّحَرَةُ.

(...) ـ وحدّثنا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ: أَخْبَرَنَا يَحْيَى ـ يَعْنِي ابْنَ حَسَّانَ ـ: حَدَّثَنَا مُعَاوِيَةُ، بِهَذَا الإِسْنَادِ... مِثْلَهُ. غَيْرَ أَنَّهُ قَالَ: «وَكَأَنَّهُمَا» فِي كِلَيْهِمَا. وَلَمْ يَذْكُرْ قَوْلَ مُعَاوِيَةَ: بَلَغَنِي.

٢٥٣ ـ (٨٠٥) ـ حدّثنا إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا يَزِيدُ بْنُ عَبْدِ رَبِّهِ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، عَنْ مُحَمَّدِ بْنِ مُهَاجِرٍ، عَنِ الْوَلِيدِ بْنِ عَبْدِ الرَّحْمَنِ الْجُرَشِيِّ، عَنْ جُبَيْرِ بْنِ نُفَيْرٍ. قَالَ: سَمِعْتُ النَّوَّاسَ بْنَ سَمْعَانَ الْكِلابِيَّ يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «يُؤْتَى بِالْقُرْآنِ يَوْمَ الْقِيَامَةِ وَأَهْلِهِ الَّذِينَ كَانُوا يَعْمَلُونَ بِهِ. تَقْدُمُهُ سُورَةُ الْبَقَرَةِ وَآلِ عِمْرَانَ» وَضَرَبَ لَهُمَا رَسُولُ اللَّهِ ﷺ ثَلاثَةَ أَمْثَالٍ. مَا نَسِيتُهُنَّ بَعْدُ. قَالَ: «كَأَنَّهُمَا غَمَامَتَانِ، أَوْ ظُلَّتَانِ سَوْدَاوَانِ. بَيْنَهُمَا شَرْقٌ. أَوْ كَأَنَّهُمَا حِزْقَانِ مِنْ طَيْرٍ صَوَافَّ، تُحَاجَّانِ عَنْ صَاحِبِهِمَا».

٤٣ ـ باب فضلِ الفاتحة وخواتيم سورة البقرة، والحَثِّ على قراءة الآيتين من آخر البقرة

٢٥٤ ـ (٨٠٦) ـ حدّثنا حَسَنُ بْنُ الرَّبِيعِ وَأَحْمَدُ بْنُ جَوَّاسٍ الْحَنَفِيُّ. قَالا: حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ عَمَّارِ بْنِ رُزَيْقٍ، عَنْ عَبْدِ اللَّهِ بْنِ عِيسَى، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: بَيْنَمَا جِبْرِيلُ قَاعِدٌ عِنْدَ النَّبِيِّ ﷺ، سَمِعَ نَقِيضاً مِنْ فَوْقِهِ، فَرَفَعَ رَأْسَهُ. فَقَالَ:

coming down to the earth, who had never come down before". He greeted and said: "Have the glad tidings of two lights granted to you, which had not been granted to any prophet before you: The Opening (Sura) of The Book, and the concluding verses of the Sura of the Heifer "Al-Baqara", from which you will never recite a letter except that you will be given (a reward) for it".

255-(807) Abd Ar-Rahman Ibn Yazid narrated: Once, I met Abu Mas'ud at the House (of Ka'ba), and said to him: "(Tell me) that Hadith, reported to me on your authority, concerning the (last) two Verses of the Sura of Al-Baqara". He replied: "Well. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever recited the last two Verses of the Sura of Al-Baqara at night, they would suffice him""".

(...) The same was narrated on the authority of Mansur, with the same chain of transmitters.

256-(808) Abd Ar-Rahman Ibn Yazid narrated from Alqama Ibn Qais from Abu Mas'ud Al-Ansari that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever recited the last two Verses of the Sura of Al-Baqara at night, they would suffice him (in pushing evil away from him)". Abd Ar-Rahman said: Later, I met Abu Mas'ud while he was circumambulating the House (of Ka'ba), and asked him about that (Hadith). He narrated to me from The Prophet "Allah's blessing and peace be upon him".

(...) The same was narrated on the authority of Al-A'mash, from Ibrahim, from Alqama and Abd Ar-Rahman Ibn Yazid, from Abu Mas'ud, from The Prophet "Allah's blessing and peace be upon him".

(...) The same was narrated on the authority of Al-A'mash, from Ibrahim, from Abd Ar-Rahman Ibn Yazid, from Abu Mas'ud, from The Prophet "Allah's blessing and peace be upon him".

[44] The excellence of the Sura of the Cave and of the Throne Verse

257-(809) Abu Ad-Darda narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who kept (by heart) the ten Verses from the beginning of the Sura of the Cave "Al-Kahf", would be saved from (the evil affliction of) Ad-Dajjal".

(...) The same was narrated on the authority of Quatada, with the same chain of transmitters. Shu'ba mentioned in his narration: "At the end of the Sura of the Cave", but Hammam mentioned in his narration: "From the beginning of the Sura of the Cave", as Hisham mentioned.

هَٰذَا بَابٌ مِنَ السَّمَاءِ فُتِحَ الْيَوْمَ، لَمْ يُفْتَحْ قَطُّ إِلا الْيَوْمَ. فَنَزَلَ مِنْهُ مَلَكٌ. فَقَالَ: هَٰذَا مَلَكٌ نَزَلَ إِلَى الأَرْضِ. لَمْ يَنْزِلْ قَطُّ إِلا الْيَوْمَ. فَسَلَّمَ وَقَالَ: أَبْشِرْ بِنُورَيْنِ أُوتِيتَهُمَا لَمْ يُؤْتَهُمَا نَبِيٌّ قَبْلَكَ. فَاتِحَةِ الْكِتَابِ وَخَوَاتِيمُ سُورَةِ الْبَقَرَةِ. لَنْ تَقْرَأَ بِحَرْفٍ مِنْهُمَا إِلا أُعْطِيتَهُ.

٢٥٥ ـ (٨٠٧) ـ وحدّثنا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا مَنْصُورٌ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ يَزِيدَ؛ قَالَ: لَقِيتُ أَبَا مَسْعُودٍ عِنْدَ الْبَيْتِ. فَقُلْتُ: حَدِيثٌ بَلَغَنِي عَنْكَ فِي الآيَتَيْنِ فِي سُورَةِ الْبَقَرَةِ. فَقَالَ: نَعَمْ. قَالَ رَسُولُ اللَّهِ ﷺ: «الآيَتَانِ مِنْ آخِرِ سُورَةِ الْبَقَرَةِ، مَنْ قَرَأَهُمَا فِي لَيْلَةٍ، كَفَتَاهُ».

[البخاري: كتاب فضائل القرآن، باب فضل سورة البقرة، رقم: ٥٠٠٨].

(...) ـ وحدّثناه إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ. قَالا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. حَدَّثَنَا شُعْبَةُ. كِلاهُمَا عَنْ مَنْصُورٍ، بِهَٰذَا الإِسْنَادِ.

٢٥٦ ـ (٨٠٨) ـ حدّثنا مِنْجَابُ بْنُ الْحَارِثِ التَّمِيمِيُّ: أَخْبَرَنَا ابْنُ مُسْهِرٍ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ يَزِيدَ، عَنْ عَلْقَمَةَ بْنِ قَيْسٍ، عَنْ أَبِي مَسْعُودٍ الأَنْصَارِيِّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَرَأَ هَاتَيْنِ الآيَتَيْنِ مِنْ آخِرِ سُورَةِ الْبَقَرَةِ، فِي لَيْلَةٍ، كَفَتَاهُ».

قَالَ عَبْدُ الرَّحْمَٰنِ: فَلَقِيتُ أَبَا مَسْعُودٍ، وَهُوَ يَطُوفُ بِالْبَيْتِ. فَسَأَلْتُهُ، فَحَدَّثَنِي بِهِ عَنِ النَّبِيِّ ﷺ.

(...) ـ وحدّثني عَلِيُّ بْنُ خَشْرَمٍ: أَخْبَرَنَا عِيسَىٰ - يَعْنِي ابْنَ يُونُسَ - (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ. جَمِيعاً عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ وَعَبْدِ الرَّحْمَٰنِ بْنِ يَزِيدَ، عَنْ أَبِي مَسْعُودٍ... عَنِ النَّبِيِّ ﷺ... مِثْلَهُ.

وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَفْصٌ وَأَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ يَزِيدَ، عَنْ أَبِي مَسْعُودٍ عَنِ النَّبِيِّ ﷺ... مِثْلَهُ.

٤٤ ـ باب فَضْلِ سُورة الكهف وآية الكرسيّ

٢٥٧ ـ (٨٠٩) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ الْغَطَفَانِيِّ، عَنْ مَعْدَانَ بْنِ أَبِي طَلْحَةَ الْيَعْمَرِيِّ، عَنْ أَبِي الدَّرْدَاءِ: أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ حَفِظَ عَشْرَ آيَاتٍ مِنْ أَوَّلِ سُورَةِ الْكَهْفِ، عُصِمَ مِنَ الدَّجَّالِ».

(...) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ. قَالا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ. (ح) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا هَمَّامٌ. جَمِيعاً عَنْ قَتَادَةَ، بِهَٰذَا الإِسْنَادِ.

قَالَ شُعْبَةُ: مِنْ آخِرِ الْكَهْفِ. وَقَالَ هَمَّامٌ: مِنْ أَوَّلِ الْكَهْفِ. كَمَا قَالَ هِشَامٌ.

258-(810) Ubai Ibn Ka'b narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Abu Al-Mundhir! (Ubai's nickname) Do you know which Verse of Allah's Book you have is greater?" I replied: "Allah and His Messenger know best". He asked once again: "O Abu Al-Mundhir! Do you know which Verse of Allah's Book you have is greater?" I replied: "(Allah's saying): " Allah! there is no god but He, the living, the self subsisting, eternal"".

He (The Prophet) patted on my chest and said: "Let the (religious) knowledge be (a source of) happiness for you, O Abu Al-Mundhir!"

[45] The merit of reciting "Say: He is Allah, The One and Only"

259-(811) Abu Ad-Darda narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Couldn't anyone of you be able to recite one-third of The Quran in one night?" they asked: "How could we recite one-third of The Quran (in one night)?" he said: "(The Sura which begins with Allah's saying) "Say: He is Allah, The One and Only" is equal to one-third of The Quran (in reward)".

260-(...) The same was narrated on the authority of Quatada, with the same chain of transmitters, and in this narration, The Prophet "Allah's blessing and peace be upon him" said: "Allah divided The Quran into three parts, and made (the Sura of) "Say: He is Allah, The One and Only" one of those (three) parts (in reward)".

261-(812) Abu Hazim narrated from Abu Huraira that once, The Messenger of Allah "Allah's blessing and peace be upon him" said (addressing his companions): "Assemble, for I'm going to recite to you one-third of The Quran". Whoever could join there, gathered and then, The Prophet of Allah "Allah's blessing and peace be upon him" came out and recited: "Say: He is Allah, The One and Only". Then, he went in. we said to one another: "We see that it is a news item, which came to him from the Heaven and it is that which caused him to go in". then, The Prophet "Allah's blessing and peace be upon him" came out and said: "I said to you that I would recite to you one-third of The Quran; and it ("Say: He is Allah, The One and Only") is equal to one-third of The Quran".

262-(...) Abu Huraira narrated: Once, The Messenger of Allah "Allah's blessing and peace be upon him" came out to us and said: "I'm going to recite before you one-third of The Quran". Then, he recited: "Say: He is Allah, The One and Only; Allah, The Eternal" to the end of the Sura.

263-(813) A'isha narrated: The Messenger of Allah "Allah's blessing and peace be upon him" sent a man leading a certain expedition. He used

٢٥٨ ـ (٨١٠) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الأَعْلَىٰ بْنُ عَبْدِ الأَعْلَىٰ، عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي السَّلِيلِ، عَنْ عَبْدِ اللَّهِ بْنِ رَبَاحٍ الأَنْصَارِيِّ، عَنْ أُبَيِّ بْنِ كَعْبٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَا أَبَا الْمُنْذِرِ، أَتَدْرِي أَيُّ آيَةٍ مِنْ كِتَابِ اللَّهِ مَعَكَ أَعْظَمُ؟» قَالَ: قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «يَا أَبَا الْمُنْذِرِ، أَتَدْرِي أَيُّ آيَةٍ مِنْ كِتَابِ اللَّهِ مَعَكَ أَعْظَمُ؟» قَالَ: قُلْتُ: ﴿اللَّهُ لا إِلَهَ إِلا هُوَ الْحَيُّ الْقَيُّومُ﴾. قَالَ: فَضَرَبَ فِي صَدْرِي وَقَالَ: «وَاللَّهِ، لِيَهْنِكَ الْعِلْمُ أَبَا الْمُنْذِرِ».

٤٥ ـ بابُ فَضْلِ قِرَاءَةِ: ﴿قل هو اللَّهُ أحد﴾

٢٥٩ ـ (٨١١) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ بَشَّارٍ. قَالَ زُهَيْرٌ: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ مَعْدَانَ بْنِ أَبِي طَلْحَةَ، عَنْ أَبِي الدَّرْدَاءِ، عَنِ النَّبِيِّ ﷺ قَالَ: «أَيَعْجِزُ أَحَدُكُمْ أَنْ يَقْرَأَ فِي لَيْلَةٍ ثُلُثَ الْقُرْآنِ؟» قَالُوا: وَكَيْفَ يَقْرَأُ ثُلُثَ الْقُرْآنِ؟ قَالَ: ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾ تَعْدِلُ ثُلُثَ الْقُرْآنِ».

٢٦٠ ـ (...) ـ وحدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا مُحَمَّدُ بْنُ بَكْرٍ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا أَبَانُ الْعَطَّارُ. جَمِيعاً عَنْ قَتَادَةَ، بِهَٰذَا الإِسْنَادِ. وَفِي حَدِيثِهِمَا مِنْ قَوْلِ النَّبِيِّ ﷺ قَالَ: «إِنَّ اللَّهَ جَزَّأَ الْقُرْآنَ ثَلاثَةَ أَجْزَاءٍ، فَجَعَلَ ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾ جُزْءاً مِنْ أَجْزَاءِ الْقُرْآنِ».

٢٦١ ـ (٨١٢) ـ وحدّثني مُحَمَّدُ بْنُ حَاتِمٍ وَيَعْقُوبُ بْنُ إِبْرَاهِيمَ. جَمِيعاً عَنْ يَحْيَىٰ. قَالَ ابْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ: حَدَّثَنَا يَزِيدُ بْنُ كَيْسَانَ: حَدَّثَنَا أَبُو حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «احْشُدُوا، فَإِنِّي سَأَقْرَأُ عَلَيْكُمْ ثُلُثَ الْقُرْآنِ» فَحَشَدَ مَنْ حَشَدَ. ثُمَّ خَرَجَ نَبِيُّ اللَّهِ ﷺ فَقَرَأَ: ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾. ثُمَّ دَخَلَ. فَقَالَ بَعْضُنَا لِبَعْضٍ: إِنِّي أُرَىٰ هَٰذَا خَبَرٌ جَاءَهُ مِنَ السَّمَاءِ، فَذَاكَ الَّذِي أَدْخَلَهُ، ثُمَّ خَرَجَ نَبِيُّ اللَّهِ ﷺ فَقَالَ: «إِنِّي قُلْتُ لَكُمْ: سَأَقْرَأُ عَلَيْكُمْ ثُلُثَ الْقُرْآنِ، أَلا إِنَّهَا تَعْدِلُ ثُلُثَ الْقُرْآنِ».

٢٦٢ ـ (...) ـ وحدّثنا وَاصِلُ بْنُ عَبْدِ الأَعْلَىٰ: حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ بَشِيرٍ أَبِي إِسْمَاعِيلَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: خَرَجَ إِلَيْنَا رَسُولُ اللَّهِ ﷺ فَقَالَ: «أَقْرَأُ عَلَيْكُمْ ثُلُثَ الْقُرْآنِ» فَقَرَأَ: ﴿قُلْ هُوَ اللَّهُ أَحَدٌ * اللَّهُ الصَّمَدُ﴾ حَتَّىٰ خَتَمَهَا.

٢٦٣ ـ (٨١٣) ـ حدّثنا أَحْمَدُ بْنُ عَبْدِ الرَّحْمَٰنِ بْنِ وَهْبٍ: حَدَّثَنَا عَمِّي عَبْدُ اللَّهِ بْنُ وَهْبٍ: حَدَّثَنَا عَمْرُو بْنُ الْحَارِثِ، عَنْ سَعِيدِ بْنِ أَبِي هِلالٍ: أَنَّ أَبَا الرِّجَالِ مُحَمَّدَ بْنَ

to (lead the prayer and) recite to his companions during their Prayer, ending (his recitation) with: "Say: He is Allah, the One and Only". When they returned, they mentioned that to the Messenger of Allah "Allah's blessing and peace be upon him", who said to them: "ask him why he had used to do so". So they did, and he replied: "Indeed, it is an attribute of (Allah) The Most Gracious, so I like to recite it". The Messenger of Allah "Allah's blessing and peace be upon him" commented: "Tell him that Allah loves him".

[46] The merit of reciting the last two Suras of seeking refuge

264-(814) Uqba Ibn Amer narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "What wonderful Verses were sent down today, the like of which has never been seen! (They are): "Say: I seek refuge with The Lord of the daybreak" (to the end of the Sura) and: "Say: I seek refuge with The Lord of men" (to the end of the Sura)".

265-(...) Uqba Ibn Amer narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said to me: "Tonight, some Verses were sent down to me, the like of which has never been seen. They are the two last Suras of seeking refuge (with Allah from any evil thing)".

(...) The same was narrated on the authority of Isma'il, with the same chain of transmitters. In the narration of Abu Usama, he mentioned: (It was narrated) from Uqba Ibn Amer Al-Juhani, one of the chiefs among the companions of Muhammad "Allah's blessing and peace be upon him".

[47] The superiority of the one who acts upon (the principles of) The Quran, teaches it (to others), learns its rules and judgements, acts upon them and then teaches them

266-(815) Salim narrated from Ibn Umar: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no (justifiable) Envy except in two cases: one who is given (knowledge of) The Quran by Allah, and he (stands for prayer and) recites it at night and by day (and acts upon it), and one, who is given wealth by Allah, which he spends during the night and the day (in Allah's cause)".

267-(...) Salim narrated from Ibn Umar: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no (justifiable) Envy except in two cases: one who was given (knowledge of) this Book (i.e. The Quran) by Allah, and he (stood for prayer and) recited it at night and by day (and acted upon it), and one, who was given wealth by Allah, which he spent during the night and the day (in Allah's cause)".

عَبْدِ الرَّحْمٰنِ؛ حَدَّثَهُ، عَنْ أُمِّهِ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمٰنِ ـ وَكَانَتْ فِي حَجْرِ عَائِشَةَ، زَوْجِ النَّبِيِّ ﷺ ـ عَنْ عَائِشَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ رَجُلاً عَلَىٰ سَرِيَّةٍ. وَكَانَ يَقْرَأُ لأَصْحَابِهِ فِي صَلاَتِهِمْ فَيَخْتِمُ بِـ: ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾، فَلَمَّا رَجَعُوا ذُكِرَ ذٰلِكَ لِرَسُولِ اللَّهِ ﷺ. فَقَالَ: «سَلُوهُ لأَيِّ شَيْءٍ يَصْنَعُ ذٰلِكَ». فَسَأَلُوهُ. فَقَالَ: لأَنَّهَا صِفَةُ الرَّحْمٰنِ، فَأَنَا أُحِبُّ أَنْ أَقْرَأَ بِهَا. فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَخْبِرُوهُ أَنَّ اللَّهَ يُحِبُّهُ».

[البخاري: كتاب التوحيد، باب ما جاء في دعاء النبي ﷺ أمته إلى توحيد الله...، رقم: ٧٣٧٥].

٤٦ ـ باب فَضْلِ قِرَاءَةِ المُعَوِّذَتَين

٢٦٤ ـ (٨١٤) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا جَرِيرٌ، عَنْ بَيَانٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ عُقْبَةَ بْنِ عَامِرٍ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَلَمْ تَرَ آيَاتٍ أُنْزِلَتِ اللَّيْلَةَ لَمْ يُرَ مِثْلُهُنَّ قَطُّ؟ ﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ﴾ وَ ﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ﴾».

٢٦٥ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا إِسْمَاعِيلُ، عَنْ قَيْسٍ، عَنْ عُقْبَةَ بْنِ عَامِرٍ. قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «أُنْزِلَ أَوْ أُنْزِلَتْ عَلَيَّ آيَاتٌ لَمْ يُرَ مِثْلُهُنَّ قَطُّ: الْمُعَوِّذَتَيْنِ».

(...) ـ وحدّثناه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ. (ح) وحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا أَبُو أُسَامَةَ كِلاَهُمَا عَنْ إِسْمَاعِيلَ، بِهٰذَا الإِسْنَادِ... مِثْلَهُ.

وَفِي رِوَايَةِ أَبِي أُسَامَةَ: عَنْ عُقْبَةَ بْنِ عَامِرٍ الْجُهَنِيِّ، وَكَانَ مِنْ رُفَعَاءِ أَصْحَابِ مُحَمَّدٍ ﷺ.

٤٧ ـ بابُ فَضْلِ من يَقُومُ بالقُرْآنِ ويُعَلِّمُهُ، وفَضْلِ من تَعَلَّمَ حِكْمَةً مِنْ فِقْهٍ أو غيرِهِ فعَمِلَ بها وعَلَّمَهَا

٢٦٦ ـ (٨١٥) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ. كُلُّهُمْ عَنِ ابْنِ عُيَيْنَةَ. قَالَ زُهَيْرٌ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ: حَدَّثَنَا الزُّهْرِيُّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ. قَالَ: «لاَ حَسَدَ إِلاَّ فِي اثْنَتَيْنِ: رَجُلٌ آتَاهُ اللَّهُ الْقُرْآنَ، فَهُوَ يَقُومُ بِهِ آنَاءَ اللَّيْلِ. وَآنَاءَ النَّهَارِ، وَرَجُلٌ آتَاهُ اللَّهُ مَالاً، فَهُوَ يُنْفِقُهُ آنَاءَ اللَّيْلِ وَآنَاءَ النَّهَارِ»

[البخاري: كتاب التوحيد، باب قول النبي ﷺ رجل آتاه الله القرآن...، رقم: ٧٥٢٩].

٢٦٧ ـ (...) ـ وحدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ. قَالَ: أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ أَبِيهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ حَسَدَ إِلاَّ عَلَى اثْنَتَيْنِ: رَجُلٌ آتَاهُ اللَّهُ هٰذَا الْكِتَابَ، فَقَامَ بِهِ آنَاءَ اللَّيْلِ وَآنَاءَ النَّهَارِ. وَرَجُلٌ آتَاهُ اللَّهُ مَالاً، فَتَصَدَّقَ بِهِ آنَاءَ اللَّيْلِ وَآنَاءَ النَّهَارِ».

268-(816) Abdullah Ibn Mas'ud narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no (acceptable) envy except in two: a person whom Allah has given wealth and caused him to spend it in the right way, and a person whom Allah has given wisdom (religious knowledge) according to which he gives his decisions and which he teaches to the others".

269-(817) Amer Ibn Wasila narrated that once, Umar met Nafi Ibn Abd Al-Harith at (the valley of) Usfan, whom Umar had appointed as a governor of Mecca. He asked him: "Whom did you leave as your successor to the people of the valley (of Mecca)?" he said: "Ibn Abza". He asked: "Who is Ibn Abza?" he said: "One of our freed slaves". He said: "Then, did you appoint as your successor a freed slave?" he said: "He is a reciter of Allah's Book, and well aware of the religious obligations". Upon this, Umar said: "Verily, your Prophet "Allah's blessing and peace be upon him" said: "Allah raises up by that Book (i.e. The Quran) some people (who well act upon it), and lowers down by it others (who are far from it)".

(...) Amer Ibn Wasila Al-Laithi narrated that Nafi Ibn Abd Al-Harith Al-Khuza'i met Umar Ibn Al-Khattab in Usfan...(and the remaining of the narration is like that reported by Ibrahim Ibn Sa'd from Az-Zuhri).

[48] Showing that The Quran has been revealed in seven ways

270-(818) Umar Ibn Al-Khattab narrated: I heard Hisham Ibn Hakim Ibn Hizam reciting The Sura of The Criterion "Al-Furqan" in a way different from that of mine, which The Messenger of Allah "Allah's blessing and peace be upon him" taught to me. So, I was about to quarrel with him (during the prayer) but I waited till he finished, then I tied his garment round his neck by which I seized and brought him to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "I have heard him reciting The Sura of The Criterion "Al-Furqan" in a way different from the way you taught to me". The Prophet "Allah's blessing and peace be upon him" ordered me: "Release him". He asked Hisham to recite it. When he recited it, The Messenger of Allah "Allah's blessing and peace be upon him" said: "It was revealed in this way". He then asked me to recite it. When I recited it, he said: "It was revealed in this way. The Quran has been revealed in seven different ways, so recite it in the way that is easier for you".

271-(...) Umar Ibn Al-Khattab reported: I heard Hisham Ibn Hakim reciting the Sura of Al-Furqan during the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him"...(and the remaining of the Hadith is the same, and he added here: "I was about to jump upon him

٢٦٨ ـ (٨١٦) ـ وحدّثنا أَبو بكرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنا وَكِيعٌ، عَنْ إِسْمَاعِيل، عَنْ قَيْسٍ. قَالَ: قَالَ عَبْدُ اللهِ بْنُ مَسْعُودٍ. (ح) وَحَدَّثَنا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي وَمُحَمَّدُ بْنُ بِشْرٍ. قَالا: حَدَّثَنَا إِسْمَاعِيلُ، عَنْ قَيْسٍ. قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لا حَسَدَ إِلا فِي اثْنَتَيْنِ: رَجُلٌ آتَاهُ اللَّهُ مَالاً، فَسَلَّطَهُ عَلَىٰ هَلَكَتِهِ فِي الْحَقِّ، وَرَجُلٌ آتَاهُ اللَّهُ حِكْمَةً، فَهُوَ يَقْضِي بِهَا وَيُعَلِّمُهَا».

[البخاري: كتاب العلم، باب الاغتباط في العلم والحكمة، رقم: ٧٣].

٢٦٩ ـ (٨١٧) ـ وحدّثني زُهَيرُ بْنُ حَرْبٍ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنِي أَبِي، عَنِ ابْنِ شِهَابٍ، عَنْ عَامِرِ بْنِ وَاثِلَةَ: أَنَّ نَافِعَ بْنَ عَبْدِ الْحَارِثِ لَقِيَ عُمَرَ بِعُسْفَانَ. وَكَانَ عُمَرُ يَسْتَعْمِلُهُ عَلَىٰ مَكَّةَ. فَقَالَ: مَنِ اسْتَعْمَلْتَ عَلَىٰ أَهْلِ الْوَادِي؟ فَقَالَ: ابْنَ أَبْزَىٰ. قَالَ: وَمَنِ ابْنُ أَبْزَىٰ؟ قَالَ: مَوْلًى مِنْ مَوَالِينَا. قَالَ: فَاسْتَخْلَفْتَ عَلَيْهِمْ مَوْلًى؟ قَالَ: إِنَّهُ قَارِىءٌ لِكِتَابِ اللَّهِ عَزَّ وَجَلَّ، وَإِنَّهُ عَالِمٌ بِالْفَرَائِضِ. قَالَ عُمَرُ: أَمَا إِنَّ نَبِيَّكُمْ ﷺ قَدْ قَالَ: «إِنَّ اللَّهَ يَرْفَعُ بِهَٰذَا الْكِتَابِ أَقْوَاماً وَيَضَعُ بِهِ آخَرِينَ».

(...) ـ وحدّثني عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمٰنِ الدَّارِمِيُّ وَأَبُو بَكْرِ بْنُ إِسْحَاقَ. قَالا: أَخْبَرَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ. قَالَ: حَدَّثَنِي عَامِرُ بْنُ وَاثِلَةَ اللَّيْثِيُّ: أَنَّ نَافِعَ بْنَ عَبْدِ الْحَارِثِ الْخُزَاعِيَّ لَقِيَ عُمَرَ بْنَ الْخَطَّابِ بِعُسْفَانَ. بِمِثْلِ حَدِيثِ إِبْرَاهِيمَ بْنِ سَعْدٍ عَنِ الزُّهْرِيِّ.

٤٨ ـ باب بيانِ أنَّ القرآنَ على سبعةِ أحرُفٍ، وبيَانِ معناه

٢٧٠ ـ (٨١٨) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ. قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَبْدٍ الْقَارِيِّ؛ قَالَ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ يَقُولُ: سَمِعْتُ هِشَامَ بْنَ حَكِيمِ بْنِ حِزَامٍ يَقْرَأُ سُورَةَ الْفُرْقَانِ عَلَىٰ غَيْرِ مَا أَقْرَؤُهَا. وَكَانَ رَسُولُ اللَّهِ ﷺ أَقْرَأَنِيهَا، فَكِدْتُ أَنْ أَعْجَلَ عَلَيْهِ. ثُمَّ أَمْهَلْتُهُ حَتَّى انْصَرَفَ. ثُمَّ لَبَّبْتُهُ بِرِدَائِهِ، فَجِئْتُ بِهِ رَسُولَ اللَّهِ ﷺ. فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنِّي سَمِعْتُ هَٰذَا يَقْرَأُ سُورَةَ الْفُرْقَانِ عَلَىٰ غَيْرِ مَا أَقْرَأْتَنِيهَا. فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَرْسِلْهُ. اقْرَأْ» فَقَرَأَ الْقِرَاءَةَ الَّتِي سَمِعْتُهُ يَقْرَأُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «هٰكَذَا أُنْزِلَتْ». ثُمَّ قَالَ لِيَ: «اقْرَأْ» فَقَرَأْتُ. فَقَالَ: «هٰكَذَا أُنْزِلَتْ. إِنَّ هَٰذَا الْقُرْآنَ أُنْزِلَ عَلَىٰ سَبْعَةِ أَحْرُفٍ. فَاقْرَؤُوا مَا تَيَسَّرَ مِنْهُ».

[البخاري: كتاب الخصومات، باب كلام الخصوم بعضهم في بعض، رقم: ٢٤١٩].

٢٧١ ـ (...) ـ وحدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ: أَنَّ الْمِسْوَرَ بْنَ مَخْرَمَةَ وَعَبْدَ الرَّحْمٰنِ بْنَ عَبْدٍ الْقَارِيَّ أَخْبَرَاهُ: أَنَّهُمَا سَمِعَا عُمَرَ بْنَ الْخَطَّابِ يَقُولُ: سَمِعْتُ هِشَامَ بْنَ حَكِيمٍ يَقْرَأُ سُورَةَ الْفُرْقَانِ

during his prayer, but, I resisted (my desire) and kept patient until he uttered the end salutation").

(...) The same was narrated also on the authority of Az-Zuhri.

272-(819) Ibn Abbas narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Gabriel "Peace be upon him" made me recite (The Quran), in a certain way, which I reviewed with him. I kept asking him for more (ways) until he reached seven ways". Ibn Shihab said: "I was informed that those seven ways apply to the matter which is essentially one, in which there is no difference about what is permissible and what is forbidden".

(...) The same was narrated on the authority of Az-Zuhri, with the same chain of transmitters.

273-(820) Abd Ar-Rahman Ibn Abu Laila narrated that Ubai Ibn Ka'b said: I was in the mosque when a man entered and prayed. He recited (The Quran) in a way, which I rejected. Then, another man entered and recited (The Quran in the prayer) in a way different from that of his companion. When we finished the prayer we all entered into The Messenger of Allah "Allah's blessing and peace be upon him", and I said: "This (man) recited (The Quran) in a way which I rejected, and then another man entered and recited (it) in a way different from that of his companion". The Messenger of Allah "Allah's blessing and peace be upon him" told them to recite, and they did. The Prophet "Allah's blessing and peace be upon him" approved of their state (as he admitted their way of recitation).

There occurred In my mind (by the help of Satan) a kind of renunciation, which did not happen even during the Days of the pre-Islamic period of Ignorance. When The Messenger of Allah "Allah's blessing and peace be upon him" saw how I was impressed (by such a thought), he struck my chest, whereupon I burst into sweat, and felt as if I were looking at Allah fearfully. He said to me: "O Ubai! It was sent to me to recite the Quran in one way, and I replied: "Make it easy for my nation". It was sent to me, for the second time, to recite it in two ways. I said to him: "Make it easy for my nation". It was sent to me, for the third time, to recite it in seven ways. (I was told): "You have got, for every reply that I sent you, a demand, which you should ask Me for". I said: "O Allah! forgive my nation, forgive my nation". However, I deferred the third one for the day on which all of the creatures, and even Ibrahim, will turn to me, (in order to intercede for them)".

فِي حَيَاةِ رَسُولِ اللَّهِ ﷺ. وَسَاقَ الْحَدِيثَ... بِمِثْلِهِ. وزَادَ: فَكِدْتُ أُسَاوِرُهُ فِي الصَّلَاةِ، فَتَصَبَّرْتُ حَتَّىٰ سَلَّمَ.

(...) ـ **حدّثنا** إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ. قَالا: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ... كَرِوَايَةِ يُونُسَ بِإِسْنَادِهِ.

٢٧٢ ـ (٨١٩) ـ وحدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، أَنَّ ابْنَ عَبَّاسٍ حَدَّثَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَقْرَأَنِي جِبْرِيلُ عَلَيْهِ السَّلَامُ عَلَىٰ حَرْفٍ، فَرَاجَعْتُهُ، فَلَمْ أَزَلْ أَسْتَزِيدُهُ فَيَزِيدُنِي. حَتَّى انْتَهَىٰ إِلَىٰ سَبْعَةِ أَحْرُفٍ».

قَالَ ابْنُ شِهَابٍ: بَلَغَنِي أَنَّ تِلْكَ السَّبْعَةَ الأَحْرُفَ إِنَّمَا هِيَ فِي الأَمْرِ الَّذِي يَكُونُ وَاحِداً، لا يَخْتَلِفُ فِي حَلَالٍ وَلا حَرَامٍ.

[البخاري: كتاب فضائل القرآن، باب أنزل القرآن على سبعة أحرف، رقم: ٤٩٩١].

(...) ـ **وحدّثناه** عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، بِهَٰذَا الإِسْنَادِ.

٢٧٣ ـ (٨٢٠) ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ عِيسَى بْنِ عَبْدِ الرَّحْمَٰنِ بْنِ أَبِي لَيْلَىٰ، عَنْ جَدِّهِ، عَنْ أُبَيِّ بْنِ كَعْبٍ؛ قَالَ: كُنْتُ فِي الْمَسْجِدِ، فَدَخَلَ رَجُلٌ يُصَلِّي، فَقَرَأَ قِرَاءَةً أَنْكَرْتُهَا عَلَيْهِ. ثُمَّ دَخَلَ آخَرُ، فَقَرَأَ قِرَاءَةً سِوَىٰ قِرَاءَةِ صَاحِبِهِ. فَلَمَّا قَضَيْنَا الصَّلَاةَ دَخَلْنَا جَمِيعاً عَلَىٰ رَسُولِ اللَّهِ ﷺ. فَقُلْتُ: إِنَّ هَٰذَا قَرَأَ قِرَاءَةً أَنْكَرْتُهَا عَلَيْهِ، وَدَخَلَ آخَرُ فَقَرَأَ سِوَىٰ قِرَاءَةِ صَاحِبِهِ. فَأَمَرَهُمَا رَسُولُ اللَّهِ ﷺ فَقَرَآ، فَحَسَّنَ النَّبِيُّ ﷺ شَأْنَهُمَا، فَسَقَطَ فِي نَفْسِي مِنَ التَّكْذِيبِ وَلا إِذْ كُنْتُ فِي الْجَاهِلِيَّةِ، فَلَمَّا رَأَىٰ رَسُولُ اللَّهِ ﷺ مَا قَدْ غَشِيَنِي ضَرَبَ فِي صَدْرِي. فَفِضْتُ عَرَقاً. وَكَأَنَّمَا أَنْظُرُ إِلَىٰ اللَّهِ عَزَّ وَجَلَّ فَرَقاً. فَقَالَ لِي: «يَا أُبَيُّ، أُرْسِلَ إِلَيَّ: أَنِ اقْرَإِ الْقُرْآنَ عَلَىٰ حَرْفٍ، فَرَدَدْتُ إِلَيْهِ: أَنْ هَوِّنْ عَلَىٰ أُمَّتِي، فَرَدَّ إِلَيَّ الثَّانِيَةَ: اقْرَأْهُ عَلَىٰ حَرْفَيْنِ، فَرَدَدْتُ إِلَيْهِ: أَنْ هَوِّنْ عَلَىٰ أُمَّتِي، فَرَدَّ إِلَيَّ الثَّالِثَةَ: اقْرَأْهُ عَلَىٰ سَبْعَةِ أَحْرُفٍ، فَلَكَ بِكُلِّ رَدَّةٍ رَدَدْتُكَهَا مَسْأَلَةٌ تَسْأَلُنِيهَا. فَقُلْتُ: اللَّهُمَّ اغْفِرْ لأُمَّتِي. اللَّهُمَّ اغْفِرْ لأُمَّتِي. وَأَخَّرْتُ الثَّالِثَةَ لِيَوْمٍ يَرْغَبُ إِلَيَّ الْخَلْقُ كُلُّهُمْ. حَتَّىٰ إِبْرَاهِيمُ ﷺ».

(...) Abd Ar-Rahman Ibn Abu Laila narrated: Ubai Ibn Ka'b told me: while I was sitting in the mosque, a man entered. He prayed and recited (The Quran) in a way...(and the rest of the Hadith is the same as transmitted by Ibn Numair).

274-(821) Ibn Abu Laila narrated from Ubai Ibn Ka'b that once, The Messenger of Allah "Allah's blessing and peace be upon him" was near a fount of (the tribe of) Banu Ghifar when Gabriel "Peace be upon him" came and said to him: "Allah orders you to make your nation recite The Quran in one way". He (The Prophet) replied: "I ask for Allah's pardon and forgiveness! That's beyond my nation's power". Then, he came for the second time and said to him: "Allah orders you to make your nation recite The Quran in two ways". He (The Prophet) replied: "I ask for Allah's pardon and forgiveness! my people are not able to do so". Then, he came for the third time and said to him: "Allah orders you to make your nation recite The Quran in three ways". He (The Prophet) replied: "I ask for Allah's pardon and forgiveness! That's beyond my nation's capability". Then, he came for the fourth time and said to him: "Allah orders you to make your nation recite The Quran in seven ways, and in which way they recited it, they would be right".

(...) The same was narrated by Shu'ba with the same chain of narrators.

[49] Reciting The Quran quietly and distinctively, and refraining from reciting it hurriedly, and the permissibility of recite two Suras or more in one Rak'a

275-(822) Abu Wa'il reported: A person called Nahik Ibn Sinan came to Abdullah and asked: "O Abu Abd Ar-Rahman! How do you recite this letter! (Alif) or (Ya) do you read it "Min ma'in ghair asin" or "Min ma'in ghair yasin)?" Abdullah said: "You (seem to) have kept the whole of The Quran except this". He again said: "I recite all the Mufassal Suras in one Rak'a". Upon this Abdullah said: "(you must have been reciting it) as hurriedly as the recitation of poetry. Verily, there are people who recite The Quran, but it does not go beyond their collarbones. It (The Quran) becomes beneficial only when it settles in the heart and is deeply rooted in it. The best of (the acts in the) Prayer are bowing and prostration. I know well the matches, which the Messenger of Allah "Allah's blessing and peace be upon him" used to combine two Suras in every Rak'a". Abdullah then stood up and left, and Alqama went in his footsteps. Then, he came out and said: "he told me about them". According to the narration of Ibn Numair, he told: "A person from sons of Bajila came to Abdullah", and did not mention Nahik Ibn Sinan.

(...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ: حَدَّثَنِي إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عِيسَىٰ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ أَبِي لَيْلَىٰ: أَخْبَرَنِي أُبَيُّ بْنُ كَعْبٍ: أَنَّهُ كَانَ جَالِساً فِي الْمَسْجِدِ. إِذْ دَخَلَ رَجُلٌ فَصَلَّىٰ. فَقَرَأَ قِرَاءَةً. وَاقْتَصَّ الْحَدِيثَ بِمِثْلِ حَدِيثِ ابْنِ نُمَيْرٍ

٢٧٤ ـ (٨٢١) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ. (ح)

وَحَدَّثَنَاهُ ابْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ. قَالَ ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ أَبِي لَيْلَىٰ، عَنْ أُبَيِّ بْنِ كَعْبٍ: أَنَّ النَّبِيَّ ﷺ كَانَ عِنْدَ أَضَاةِ بَنِي غِفَارٍ. قَالَ فَأَتَاهُ جِبْرِيلُ عَلَيْهِ السَّلاَمُ. فَقَالَ: إِنَّ اللَّهَ يَأْمُرُكَ أَنْ تَقْرَأَ أُمَّتُكَ الْقُرْآنَ عَلَىٰ حَرْفٍ. فَقَالَ: «أَسْأَلُ اللَّهَ مُعَافَاتَهُ وَمَغْفِرَتَهُ، وَإِنَّ أُمَّتِي لا تُطِيقُ ذَلِكَ». ثُمَّ أَتَاهُ الثَّانِيَةَ. فَقَالَ: إِنَّ اللهَ يَأْمُرُكَ أَنْ تَقْرَأَ أُمَّتُكَ الْقُرْآنَ عَلَىٰ حَرْفَيْنِ. فَقَالَ: «أَسْأَلُ اللَّهَ مُعَافَاتَهُ وَمَغْفِرَتَهُ، وَإِنَّ أُمَّتِي لا تُطِيقُ ذٰلِكَ». ثُمَّ جَاءَهُ الثَّالِثَةَ فَقَالَ: إِنَّ اللَّهَ يَأْمُرُكَ أَنْ تَقْرَأَ أُمَّتُكَ الْقُرْآنَ عَلَىٰ ثَلاَثَةِ أَحْرُفٍ. فَقَالَ: «أَسْأَلُ اللَّهَ مُعَافَاتَهُ وَمَغْفِرَتَهُ، وَإِنَّ أُمَّتِي لا تُطِيقُ ذٰلِكَ». ثُمَّ جَاءَهُ الرَّابِعَةَ فَقَالَ: إِنَّ اللهَ يَأْمُرُكَ أَنْ تَقْرَأَ أُمَّتُكَ الْقُرْآنَ عَلَىٰ سَبْعَةِ أَحْرُفٍ، فَأَيُّمَا حَرْفٍ قَرَأُوا عَلَيْهِ، فَقَدْ أَصَابُوا.

(...) ـ وحدّثناه عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ. حَدَّثَنَا أَبِي حَدَّثَنَا شُعْبَةُ، بِهَذَا الإِسْنَادِ... مِثْلَهُ.

٤٩ ـ باب تَرْتِيلِ القِرَاءَةِ واجْتِنَابِ الهَذِّ ـ وهو الإفراطُ في السُّرْعَةِ ـ وإباحةِ سُورَتَيْنِ فأكثر في رَكْعَةٍ

٢٧٥ ـ (٨٢٢) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ، جَمِيعاً عَنْ وَكِيعٍ، قَالَ أَبُو بَكْرٍ: حَدَّثَنَا وَكِيعٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ. قَالَ: جَاءَ رَجُلٌ يُقَالُ لَهُ: نَهِيكُ بْنُ سِنَانٍ إِلَىٰ عَبْدِ اللَّهِ. فَقَالَ: يَا أَبَا عَبْدِ الرَّحْمَٰنِ، كَيْفَ تَقْرَأُ هَٰذَا الْحَرْفَ. أَلِفاً تَجِدُهُ أَمْ يَاءً: مِنْ مَاءٍ غَيْرِ آسِنٍ أَوْ مِنْ مَاءٍ غَيْرِ يَاسِنٍ؟ قَالَ: فَقَالَ عَبْدُ اللَّهِ: وَكُلَّ الْقُرْآنِ قَدْ أَحْصَيْتَ غَيْرَ هَٰذَا؟ قَالَ: إِنِّي لأَقْرَأُ الْمُفَصَّلَ فِي رَكْعَةٍ. فَقَالَ عَبْدُ اللَّهِ: هَذًّا كَهَذِّ الشِّعْرِ؟ إِنَّ أَقْوَاماً يَقْرَؤُونَ الْقُرْآنَ لا يُجَاوِزُ تَرَاقِيَهُمْ. وَلَكِنْ إِذَا وَقَعَ فِي الْقَلْبِ فَرَسَخَ فِيهِ، نَفَعَ. إِنَّ أَفْضَلَ الصَّلاَةِ الرُّكُوعُ وَالسُّجُودُ. إِنِّي لأَعْلَمُ النَّظَائِرَ الَّتِي كَانَ رَسُولُ اللَّهِ ﷺ يَقْرُنُ بَيْنَهُنَّ. سُورَتَيْنِ فِي كُلِّ رَكْعَةٍ. ثُمَّ قَامَ عَبْدُ اللَّهِ فَدَخَلَ عَلْقَمَةُ فِي إِثْرِهِ. ثُمَّ خَرَجَ فَقَالَ: قَدْ أَخْبَرَنِي بِهَا.

قَالَ ابْنُ نُمَيْرٍ فِي رِوَايَتِهِ: جَاءَ رَجُلٌ مِنْ بَنِي بَجِيلَةَ إِلَىٰ عَبْدِ اللَّهِ. وَلَمْ يَقُلْ: نَهِيكُ بْنُ سِنَانٍ. [البخاري: كتاب فضائل القرآن، باب تأليف القرآن، رقم: ٤٩٩٦].

276-(...) Abu Wa'il narrated: a man called Nahik Ibn Sinan came to Abdullah...(and mentioned a Hadith like that narrated by Waki, but he mentioned here that when Alqama intended to enter into him (Abdullah), we said to him: "Ask him about those matches, which The Messenger of Allah "Allah's blessing and peace be upon him" used to combine (two Suras) in one Rak'a". he asked him, and then he came out and said: "They are twenty Suras of Al-Mufassal, according to the compilation of Abdullah".

277-(...) The same was narrated on the authority of Al-A'mash, with the same chain of transmitters, and mentioned here that he (Abdullah) said: "I know well the matches, which The Messenger of Allah "Allah's blessing and peace be upon him" used to combine two Suras in one Rak'a, i.e. twenty Suras in ten Rak'as".

278-(...) Abu Wa'il narrated: One day we went to Abdullah Ibn Mas'ud after offering the Dawn prayer. we greeted (him) at the gate. He gave us permission to enter, but we stayed for a while at the gate, after which the slave-girl came out and asked: "Why don't you enter?" So we entered and he was sitting, occupied by Allah's glorification. He said: "What has prevented you from entering since you were given permission?" We said: "There was nothing except that we thought that some of the house's inhabitants might be asleep". He said: "Do you think of the family of Ibn Umm Abd as jobless?"

He resumed glorification of Allah till he thought that the sun had risen. He said: "O Girl! See whether it has risen". She looked, but it had not yet risen. He resumed glorification (of Allah) until he thought that the sun had risen. (He asked the slave-girl to see it, and) she looked and it had risen (by this time). Upon this he said: "Praise be to Allah Who did not call us to account for our sins today". (Mahdi (a sub-narrator) said: I think that he said: "He did not destroy us for our sins").

One from among the people said: "I recited all the Mufassal Suras during the night". Abdullah said: "(Such a recitation is) like the (recitation of) poetry. I heard (The Messenger of Allah) combining (certain Suras) and I have learnt the combinations, which The Messenger of Allah "Allah's blessing and peace be upon him" made In recitation. They consisted of eighteen Mufassal Suras, in addition to two (beginning with) Ha Mim".

279-(...) Shaqiq narrated: a man from sons of Bajila called Nahik Ibn Sinan came to Abdullah and said: "I recite all of the Mufassal Suras in one Rak'a". Abdullah said: "(Such a recitation is) like the (recitation of)

٢٧٦ ـ (...) ـ وحدّثنا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ. قَالَ: جَاءَ رَجُلٌ إِلَىٰ عَبْدِ اللَّهِ، يُقَالُ لَهُ نَهِيكُ بْنُ سِنَانٍ... بِمِثْلِ حَدِيثِ وَكِيعٍ. غَيْرَ أَنَّهُ قَالَ: فَجَاءَ عَلْقَمَةُ لِيَدْخُلَ عَلَيْهِ. فَقُلْنَا لَهُ: سَلْهُ عَنِ النَّظَائِرِ الَّتِي كَانَ رَسُولُ اللَّهِ ﷺ يَقْرَأُ بِهَا فِي رَكْعَةٍ. فَدَخَلَ عَلَيْهِ فَسَأَلَهُ. ثُمَّ خَرَجَ عَلَيْنَا فَقَالَ: عِشْرُونَ سُورَةً مِنَ الْمُفَصَّلِ. فِي تَأْلِيفِ عَبْدِ اللَّهِ.

٢٧٧ ـ (...) ـ وحدّثناه إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ: حَدَّثَنَا الأَعْمَشُ فِي هَٰذَا الإِسْنَادِ... بِنَحْوِ حَدِيثِهِمَا. وَقَالَ: إِنِّي لأَعْرِفُ النَّظَائِرَ الَّتِي كَانَ يَقْرَأُ بِهِنَّ رَسُولُ اللَّهِ ﷺ. اثْنَتَيْنِ فِي رَكْعَةٍ. عِشْرِينَ سُورَةً فِي عَشْرِ رَكَعَاتٍ.

٢٧٨ ـ (...) ـ حدّثنا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا مَهْدِيُّ بْنُ مَيْمُونٍ: حَدَّثَنَا وَاصِلٌ الأَحْدَبُ، عَنْ أَبِي وَائِلٍ. قَالَ: غَدَوْنَا عَلَىٰ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ يَوْماً بَعْدَ مَا صَلَّيْنَا الْغَدَاةَ. فَسَلَّمْنَا بِالْبَابِ. فَأَذِنَ لَنَا. قَالَ: فَمَكَثْنَا بِالْبَابِ هُنَيَّةً. قَالَ: فَخَرَجَتِ الْجَارِيَةُ فَقَالَتْ: أَلا تَدْخُلُونَ؟ فَدَخَلْنَا، فَإِذَا هُوَ جَالِسٌ يُسَبِّحُ. فَقَالَ: مَا مَنَعَكُمْ أَنْ تَدْخُلُوا وَقَدْ أُذِنَ لَكُمْ؟ فَقُلْنَا: لا، إِلا أَنَّا ظَنَنَّا أَنَّ بَعْضَ أَهْلِ الْبَيْتِ نَائِمٌ. قَالَ ظَنَنْتُمْ بِآلِ ابْنِ أُمِّ عَبْدٍ غَفْلَةً؟ قَالَ: ثُمَّ أَقْبَلَ يُسَبِّحُ حَتَّىٰ ظَنَّ أَنَّ الشَّمْسَ قَدْ طَلَعَتْ. فَقَالَ: يَا جَارِيَةُ انْظُرِي هَلْ طَلَعَتْ؟ قَالَ فَنَظَرَتْ فَإِذَا هِيَ لَمْ تَطْلُعْ. فَأَقْبَلَ يُسَبِّحُ حَتَّى إِذَا ظَنَّ أَنَّ الشَّمْسَ قَدْ طَلَعَتْ قَالَ: يَا جَارِيَةُ انْظُرِي هَلْ طَلَعَتْ؟ فَنَظَرَتْ فَإِذَا هِيَ قَدْ طَلَعَتْ. فَقَالَ: الْحَمْدُ لِلهِ الَّذِي أَقَالَنَا يَوْمَنَا هَٰذَا. ـ فَقَالَ مَهْدِيٌّ وَأَحْسِبُهُ قَالَ ـ وَلَمْ يُهْلِكْنَا بِذُنُوبِنَا. قَالَ: فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: قَرَأْتُ الْمُفَصَّلَ الْبَارِحَةَ كُلَّهُ. قَالَ: فَقَالَ عَبْدُ اللَّهِ: هَذًّا كَهَذِّ الشِّعْرِ؟ إِنَّا لَقَدْ سَمِعْنَا الْقَرَائِنَ. وَإِنِّي لأَحْفَظُ الْقَرَائِنَ الَّتِي كَانَ يَقْرَؤُهُنَّ رَسُولُ اللَّهِ ﷺ. ثَمَانِيَةَ عَشَرَ مِنَ الْمُفَصَّلِ، وَسُورَتَيْنِ مِنْ آلِ حم.

[البخاري: كتاب فضائل القرآن، باب الترتيل في القراءة...، رقم: ٥٠٤٣].

٢٧٩ ـ (...) ـ حدّثنا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ الْجُعْفِيُّ، عَنْ زَائِدَةَ، عَنْ مَنْصُورٍ، عَنْ شَقِيقٍ. قَالَ: جَاءَ رَجُلٌ مِنْ بَنِي بَجِيلَةَ. يُقَالُ لَهُ: نَهِيكُ بْنُ سِنَانٍ، إِلَى عَبْدِ اللَّهِ. فَقَالَ: إِنِّي أَقْرَأُ الْمُفَصَّلَ فِي رَكْعَةٍ. فَقَالَ عَبْدُ اللَّهِ: هَذًّا كَهَذِّ

poetry. I Have learnt the matches, which The Messenger of Allah "Allah's blessing and peace be upon him" used to combine two Suras in a Rak'a".

(...) Abu Wa'il narrated: a man came to Abdullah and said: "I recited all the Mufassal Suras during the night in one Rak'a". Abdullah said: "(Such a recitation is) like the (recitation of) poetry. I have learnt the matches, which The Messenger of Allah "Allah's blessing and peace be upon him" used to combine (two Suras)". He mentioned twenty of Mufassal Suras, two by two in each Rak'a.

[50] Matters related with (the ways of) recitation

280-(823) Abu Ishaq narrated: I saw a man asking Al-Aswad Ibn Yazid, while he was teaching (the people) The Holy Quran in the mosque: "How do you read this Verse: "then is there any that will receive admonition (Muddakir)?": i.e. is it (pronounced with) d or dh?" he said: "It is (to be pronounced with) d. I heard Abdullah Ibn Mas'ud saying: I heard The Messenger of Allah "Allah's blessing and peace be upon him" reciting (Muddakir) with d".

281-(...) Abu Ishaq narrated from Al-Aswad from Abdullah that The Messenger of Allah "Allah's blessing and peace be upon him" used to recite: "then is there any that will receive admonition (Muddakir)?"

282-(824) Alqama narrated: We came to Sham and went to Abu Ad-Darda who asked: "Who from amongst you could recite (The Quran) in the way Abdullah used to recite?" I replied: "I could do". He asked: "How did you hear him reciting: "By the Night as it conceals (the light)"?" I replied: "I heard him reciting: "By the Night as it conceals (the light)...By male and female". He commented: "By Allah! I heard The Prophet "Allah's blessing and peace be upon him" reciting it as such. But those (people of Sham) wanted me to recite: "By (the mystery of) the creation of male and female". I am not to follow them".

283-(...) Ibrahim narrated: Alqama came to Sham, and entered the mosque wherein he offered the prayer. Then, he went to a (place where people were sitting in a) circle and sat therein. A man came and I noticed that the people were disturbed (by his arrival). He sat by my side and asked: "Do you know how Abdullah used to recite (the Quran)?"...(and the remaining of the narration is the same).

284-(...) Alqama narrated: I met Abu Ad-Darda, and he said to me: "From which people are you?" I said: "From the people of Iraq". He asked: "From which (town in Iraq) are you?" I said: "From Kufa". He asked: "Do you recite in the way of Abdullah Ibn Mas'ud?" I replied in the

الشِّعْرِ؟ لَقَدْ عَلِمْتُ النَّظَائِرَ الَّتِي كَانَ رَسُولُ اللَّهِ ﷺ يَقْرَأُ بِهِنَّ، سُورَتَيْنِ فِي رَكْعَةٍ.

(...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ. قَالَ ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةَ: أَنَّهُ سَمِعَ أَبَا وَائِلٍ يُحَدِّثُ؛ أَنَّ رَجُلاً جَاءَ إِلَى ابْنِ مَسْعُودٍ فَقَالَ: إِنِّي قَرَأْتُ الْمُفَصَّلَ اللَّيْلَةَ كُلَّهُ فِي رَكْعَةٍ. فَقَالَ عَبْدُ اللَّهِ: هَذًّا كَهَذِّ الشِّعْرِ؟ فَقَالَ عَبْدُ اللَّهِ: لَقَدْ عَرَفْتُ النَّظَائِرَ الَّتِي كَانَ رَسُولُ اللَّهِ ﷺ يَقْرُنُ بَيْنَهُنَّ. قَالَ: فَذَكَرَ عِشْرِينَ سُورَةً مِنَ الْمُفَصَّلِ، سُورَتَيْنِ سُورَتَيْنِ فِي كُلِّ رَكْعَةٍ.

[البخاري: كتاب الأذان، باب الجمع بين السورتين في الركعة، رقم: ٧٧٥].

٥٠ ـ بابُ ما يَتعَلَّقُ بالقِرَاءَاتِ

٢٨٠ ـ (٨٢٣) ـ حدّثنا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو إِسْحَاقَ. قَالَ: رَأَيْتُ رَجُلاً سَأَلَ الأَسْوَدَ بْنَ يزيد، وَهُوَ يُعَلِّمُ الْقُرْآنَ فِي الْمَسْجِدِ. فَقَالَ: كَيْفَ تَقْرَأُ هَذِهِ الآيَةَ؟ ﴿فَهَلْ مِن مُّدَّكِرٍ﴾ [القمر: ٤٠] أَدَالاً أَمْ ذَالاً؟ قَالَ: بَلْ دَالاً. سَمِعْتُ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مُدَّكِرٍ» دَالاً.

[البخاري: كتاب التفسير، باب: ﴿تجري بأعيننا جزاء لمن كان كفر...﴾، رقم: ٤٨٦٩].

٢٨١ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ. قَالَ ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، عَنِ الأَسْوَدِ، عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ يَقْرَأُ هَذَا الْحَرْفَ: ﴿فَهَلْ مِنْ مُدَّكِرٍ﴾.

٢٨٢ ـ (٨٢٤) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ ـ وَاللَّفْظُ لأَبِي بَكْرٍ ـ قَالا: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ. قَالَ: قَدِمْنَا الشَّامَ. فَأَتَانَا أَبُو الدَّرْدَاءِ فَقَالَ: أَفِيكُمْ أَحَدٌ يَقْرَأُ عَلَى قِرَاءَةِ عَبْدِ اللَّهِ؟ فَقُلْتُ: نَعَم. أَنَا. قَالَ: فَكَيْفَ سَمِعْتَ عَبْدَ اللَّهِ يَقْرَأُ هَذِهِ الآيَةَ؟ ﴿وَاللَّيْلِ إِذَا يَغْشَىٰ﴾. قَالَ: سَمِعْتُهُ يَقْرَأُ: «وَاللَّيْلِ إِذَا يَغْشَىٰ» وَالذَّكَرِ وَالأُنْثَىٰ» قَالَ: وَأَنَا وَاللَّهِ، هٰكَذَا سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقْرَؤُهَا. وَلَكِنْ هَؤُلاءِ يُرِيدُونَ أَنْ أَقْرَأَ: ﴿وَمَا خَلَقَ﴾. فَلا أُتَابِعُهُمْ.

[البخاري: كتاب التفسير، باب ﴿والنهار إذا تجلى﴾، رقم: ٤٩٤٣].

٢٨٣ ـ (...) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ. قَالَ: أَتَىٰ عَلْقَمَةُ الشَّامَ. فَدَخَلَ مَسْجِداً فَصَلَّىٰ فِيهِ. ثُمَّ قَامَ إِلَىٰ حَلْقَةٍ فَجَلَسَ فِيهَا، قَالَ: فَجَاءَ رَجُلٌ فَعَرَفْتُ فِيهِ تَحَوُّشَ الْقَوْمِ وَهَيْئَتَهُمْ. قَالَ: فَجَلَسَ إِلَىٰ جَنْبِي. ثُمَّ قَالَ: أَتَحْفَظُ كَمَا كَانَ عَبْدُ اللَّهِ يَقْرَأُ؟... فَذَكَرَ بِمِثْلِهِ.

٢٨٤ ـ (...) ـ حدّثنا عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ، عَنِ الشَّعْبِيِّ، عَنْ عَلْقَمَةَ؛ قَالَ: لَقِيتُ أَبَا الدَّرْدَاءِ. فَقَالَ لِي: مِمَّنْ أَنْتَ؟ قُلْتُ: مِنْ أَهْلِ الْعِرَاقِ. قَالَ: مِنْ أَيِّهِمْ؟ قُلْتُ: مِنْ أَهْلِ الْكُوفَةِ. قَالَ: هَلْ تَقْرَأُ عَلَىٰ قِرَاءَةِ عَبْدِ اللَّهِ بْنِ

affirmative. He asked me to recite: "By the Night as it conceals (the light)". I recited: "By the Night as it conceals (the light); By the Day as it appears in glory; By male and female". He smiled and said: "As such I heard The Messenger of Allah "Allah's blessing and peace be upon him" reciting it".

(...) Alqama narrated: I came to Sham and met Abu Ad-Darda...(and mentioned a Hadith like that narrated by Ibn Ulaiyya).

[51] The times at which offering prayer is forbidden

285-(825) Abu Huraira narrated that The Messenger of Allah "Allah's blessing and peace be upon him" forbade offering prayer following the Afternoon (Asr prayer) until the sun sets, and after the Morning (prayer) until the sun rises.

286-(826) Ibn Abbas narrated: I heard more than one of the companions of The Messenger of Allah "Allah's blessing and peace be upon him", including Umar Ibn Al-Khattab, and he was the dearest to me, reporting that The Messenger of Allah "Allah's blessing and peace be upon him" forbade offering prayer after the Dawn until the sun rises, and following the Afternoon (prayer) until the sun sets.

287-(...) The same was narrated on the authority of Quatada, with the same chain of transmitters. But, in the narration of Hisham and Sa'id it was mentioned: "After the Morning (instead of Dawn) till the sun rises".

288-(827) Abu Sa'id Al-Khudri narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no prayer (to be offered) following the Afternoon (Asr) prayer until the sun sets, and after the Dawn (Fajr) prayer until the sun rises".

289-(828) Ibn Umar narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "None of you should try to pray at the rising of the sun or at its setting".

290-(...) Ibn Umar narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "You should not try to pray at the rising of the sun or at its setting, for it (the sun) appears between the two horns of Satan".

291-(829) Ibn Umar narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "If the edge of the sun appears (above the horizon) you should delay the prayer till it becomes high, and if the edge of the sun disappears, you must delay the prayer till it sets (i.e. disappears completely)".

292-(830) Abu Basra Al-Ghifari narrated: Once, The Messenger of Allah "Allah's blessing and peace be upon him" led us in the Asr prayer at

مَسْعُودٍ؟ قَالَ قُلْتُ: نَعَمْ. قَالَ: فَاقْرَأْ: وَاللَّيْلِ إِذَا يَغْشَىٰ. قَالَ فَقَرَأْتُ: وَاللَّيْلِ إِذَا يَغْشَىٰ وَالنَّهَارِ إِذَا تَجَلَّىٰ وَالذَّكَرِ وَالأُنْثَىٰ. قَالَ فَضَحِكَ ثُمَّ قَالَ: هٰكَذَا سَمِعْتُ رَسُولَ اللهِ ﷺ يَقْرَؤُهَا.

(...) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنِي عَبْدُ الأَعْلَىٰ: حَدَّثَنَا دَاوُدُ، عَنْ عَامِرٍ، عَنْ عَلْقَمَةَ. قَالَ: أَتَيْتُ الشَّامَ فَلَقِيتُ أَبَا الدَّرْدَاءِ... فَذَكَرَ بِمِثْلِ حَدِيثِ ابْنِ عُلَيَّةَ.

٥١ ـ بابُ الأوقاتِ التي نُهِيَ عن الصلاةِ فيها

٢٨٥ ـ (٨٢٥) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ. قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ مُحَمَّدِ بْنِ يَحْيَىٰ بْنِ حَبَّانَ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ نَهَىٰ عَنِ الصَّلاَةِ بَعْدَ الْعَصْرِ، حَتَّى تَغْرُبَ الشَّمْسُ، وَعَنِ الصَّلاَةِ بَعْدَ الصُّبْحِ، حَتَّىٰ تَطْلُعَ الشَّمْسُ.

٢٨٦ ـ (٨٢٦) ـ وحدّثنا دَاوُدُ بْنُ رُشَيْدٍ وَإِسْمَاعِيلُ بْنُ سَالِمٍ. جَمِيعاً عَنْ هُشَيْمٍ قَالَ دَاوُدُ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا مَنْصُورٌ، عَنْ قَتَادَةَ. قَالَ: أَخْبَرَنَا أَبُو الْعَالِيَةِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: سَمِعْتُ غَيْرَ وَاحِدٍ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ. مِنْهُمْ عُمَرُ بْنُ الْخَطَّابِ، وَكَانَ أَحَبَّهُمْ إِلَيَّ؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَىٰ عَنِ الصَّلاَةِ بَعْدَ الْفَجْرِ، حَتَّى تَطْلُعَ الشَّمْسُ، وَبَعْدَ الْعَصْرِ، حَتَّى تَغْرُبَ الشَّمْسُ. [البخاري: كتاب مواقيت الصلاة، باب الصلاة بعد الفجر حتى ترتفع الشمس، رقم: ٥٨١].

٢٨٧ ـ (...) ـ وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ عَنْ شُعْبَةَ. (ح) وَحَدَّثَنِي أَبُو غَسَّانَ الْمِسْمَعِيُّ: حَدَّثَنَا عَبْدُ الأَعْلَى: حَدَّثَنَا سَعِيدٌ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي، كُلُّهُمْ عَنْ قَتَادَةَ، بِهٰذَا الإِسْنَادِ. غَيْرَ أَنَّ فِي حَدِيثِ سَعِيدٍ وَهِشَامٍ: بَعْدَ الصُّبْحِ حَتَّىٰ تَشْرُقَ الشَّمْسُ.

٢٨٨ ـ (٨٢٧) ـ وحدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ: أَنَّ ابْنَ شِهَابٍ أَخْبَرَهُ، قَالَ: أَخْبَرَنِي عَطَاءُ بْنُ يَزِيدَ اللَّيْثِيُّ: أَنَّهُ سَمِعَ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لا صَلاَةَ بَعْدَ صَلاَةِ الْعَصْرِ حَتَّى تَغْرُبَ الشَّمْسُ، وَلا صَلاَةَ بَعْدَ صَلاَةِ الْفَجْرِ حَتَّى تَطْلُعَ الشَّمْسُ». [البخاري: كتاب مواقيت الصلاة، باب لا يتحرى الصلاة قبل غروب الشمس، رقم: ٥٨٦].

٢٨٩ ـ (٨٢٨) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ، قَالَ: قَرَأْتُ عَلى مَالِكٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لا يَتَحَرَّىٰ أَحَدُكُمْ فَيُصَلِّي عِنْدَ طُلُوعِ الشَّمْسِ وَلَا عِنْدَ غُرُوبِهَا». [البخاري: كتاب مواقيت الصلاة، باب الصلاة بعد الفجر حتى ترتفع الشمس، رقم: ٥٨٢].

٢٩٠ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي وَمُحَمَّدُ بْنُ بِشْرٍ. قَالا جَمِيعاً: حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لا تَحَرَّوْا بِصَلاَتِكُمْ طُلُوعَ الشَّمْسِ وَلا غُرُوبَهَا، فَإِنَّهَا تَطْلُعُ بِقَرْنَيْ شَيْطَانٍ». [البخاري: كتاب مواقيت الصلاة، باب الصلاة بعد الفجر، رقم: ٥٨٢].

٢٩١ ـ (٨٢٩) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي وَابْنُ بِشْرٍ. قَالُوا جَمِيعاً: حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا بَدَا حَاجِبُ الشمْسِ، فَأَخِّرُوا الصَّلاَةَ حَتَّىٰ تَبْرُزَ وَإِذَا غَابَ حَاجِبُ الشَّمْسِ، فَأَخِّرُوا الصَّلاَةَ حَتَّىٰ تَغِيبَ».

٢٩٢ ـ (٨٣٠) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، عَنْ خَيْرِ بْنِ نُعَيْمٍ الْحَضْرَمِيِّ،

(a place called) Mukhammas. Then, he said: "No doubt, this prayer was offered to those (people from the earlier generation) before you, and they wasted it. So, whoever kept on (offering) it would have a double reward for it; and there is no prayer (to be offered) until the onlooker appears". (The onlooker means the evening star).

(...)Abu Basra Al-Ghifari narrated: Once, The Messenger of Allah "Allah's blessing and peace be upon him" led us in the Asr prayer...(and mentioned the same previous narration).

293-(831) Uqba Ibn Amer narrated: There are three times, at which Allah's Messenger "Allah's blessing and peace be upon him" forbade us to offer prayer, or bury our dead: When the sun starts rising till it becomes high, when the sun is at its height (at midday, when there is no shadow for the standing one) till it passes over the meridian, and when the sun declines to setting till it sets.

[52] The conversion of Amr Ibn Abasa to Islam

294-(832) Amr Ibn Abasa As-Sulami narrated: While I was in the state of Ignorance (before Islam), I used to think that the people were in error and they were on nothing (which may be called the straight path) and worshipped the idols. In the meanwhile I heard of a man in Mecca who was giving news (from heaven) . So I rode my mount and went to him. At that time, The Messenger of Allah "Allah's blessing and peace be upon him" was hiding since his people made life hard for him. I adopted a friendly attitude (towards the people of Mecca, in order to be able) to enter Mecca and go to him (The Prophet). (When I came to him) I said to him: "Who are you?" He said: "I am a Prophet (sent by Allah)". I said: "Who is a Prophet?" He said: "I have been sent by Allah". I said: "What is that which you have been sent with?" He said: "I have been sent to join ties of relationship (with kindness and mercy), to break the Idols, and to proclaim the oneness of Allah (in such a way that) nothing is to be associated with Him (in worship)". I said: "Who is with you in this matter?" He said: "A free man and a slave".

He (the narrator) said: Abu Bakr and Bilal were there with him, from among those who had embraced Islam at that time. I said: "I intend to follow you". He said: "During these days you would not be able to do so. Don't you see the (difficult) state in which I and (followers) people are living? You'd better go back to your people and when you hear that I have been granted victory, you could come to me".

عَنِ ابْنِ هُبَيْرَةَ، عَنْ أَبِي تَمِيمٍ الْجَيْشَانِيِّ، عَنْ أَبِي بَصْرَةَ الْغِفَارِيِّ؛ قَالَ: صَلَّىٰ بِنَا رَسُولُ اللَّهِ ﷺ الْعَصْرَ بِالْمُخَمَّصِ. فَقَالَ: «إِنَّ هَـٰذِهِ الصَّلَاةَ عُرِضَتْ عَلَىٰ مَنْ كَانَ قَبْلَكُمْ فَضَيَّعُوهَا، فَمَنْ حَافَظَ عَلَيْهَا كَانَ لَهُ أَجْرُهُ مَرَّتَيْنِ، وَلا صَلَاةَ بَعْدَهَا حَتَّىٰ يَطْلُعَ الشَّاهِدُ». وَالشَّاهِدُ النَّجْمُ.

(...) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبِي، عَنِ ابْنِ إِسْحَاقَ. قَالَ: حَدَّثَنِي يَزِيدُ بْنُ أَبِي حَبِيبٍ، عَنْ خَيْرِ بْنِ نُعَيْمٍ الْحَضْرَمِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ هُبَيْرَةَ السَّبَائِيِّ ـ وَكَانَ ثِقَةً ـ عَنْ أَبِي تَمِيمٍ الْجَيْشَانِيِّ، عَنْ أَبِي بَصْرَةَ الْغِفَارِيِّ، قَالَ: صَلَّىٰ بِنَا رَسُولُ اللَّهِ ﷺ الْعَصْرَ... بِمِثْلِهِ.

٢٩٣ ـ (٨٣١) ـ وحدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، عَنْ مُوسَىٰ بْنِ عَلِيٍّ، عَنْ أَبِيهِ؛ قَالَ: سَمِعْتُ عُقْبَةَ بْنَ عَامِرٍ الْجُهَنِيَّ يَقُولُ: ثَلَاثُ سَاعَاتٍ كَانَ رَسُولُ اللَّهِ ﷺ يَنْهَانَا أَنْ نُصَلِّيَ فِيهِنَّ. أَوْ أَنْ نَقْبُرَ فِيهِنَّ مَوْتَانَا: حِينَ تَطْلُعُ الشَّمْسُ بَازِغَةً حَتَّىٰ تَرْتَفِعَ، وَحِينَ يَقُومُ قَائِمُ الظَّهِيرَةِ حَتَّىٰ تَمِيلَ الشَّمْسُ، وَحِينَ تَضَيَّفُ الشَّمْسُ لِلْغُرُوبِ حَتَّىٰ تَغْرُبَ.

٥٢ ـ بابُ إسلامِ عَمْرِو بْنِ عَبَسَةَ

٢٩٤ ـ (٨٣٢) ـ حدّثني أَحْمَدُ بْنُ جَعْفَرٍ الْمَعْقِرِيُّ: حَدَّثَنَا النَّضْرُ بْنُ مُحَمَّدٍ: حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ: حَدَّثَنَا شَدَّادُ بْنُ عَبْدِ اللَّهِ، أَبُو عَمَّارٍ، وَيَحْيَىٰ بْنُ أَبِي كَثِيرٍ عَنْ أَبِي أُمَامَةَ ـ قَالَ عِكْرِمَةُ: وَلَقِيَ شَدَّادٌ أَبَا أُمَامَةَ وَوَاثِلَةَ. وَصَحِبَ أَنَساً إِلَى الشَّامِ. وَأَثْنَىٰ عَلَيْهِ فَضْلاً وَخَيْراً ـ عَنْ أَبِي أُمَامَةَ قَالَ، قَالَ عَمْرُو بْنُ عَبَسَةَ السُّلَمِيُّ: كُنْتُ، وَأَنَا فِي الْجَاهِلِيَّةِ، أَظُنُّ أَنَّ النَّاسَ عَلَىٰ ضَلَالَةٍ، وَأَنَّهُمْ لَيْسُوا عَلَىٰ شَيْءٍ. وَهُمْ يَعْبُدُونَ الأَوْثَانَ. فَسَمِعْتُ بِرَجُلٍ بِمَكَّةَ يُخْبِرُ أَخْبَاراً. فَقَعَدْتُ عَلَىٰ رَاحِلَتِي، فَقَدِمْتُ عَلَيْهِ، فَإِذَا رَسُولُ اللَّهِ ﷺ مُسْتَخْفِياً، جُرَءَاءُ عَلَيْهِ قَوْمُهُ، فَتَلَطَّفْتُ حَتَّىٰ دَخَلْتُ عَلَيْهِ بِمَكَّةَ. فَقُلْتُ لَهُ: مَا أَنْتَ؟ قَالَ: «أَنَا نَبِيٌّ» فَقُلْتُ: وَمَا نَبِيٌّ؟ قَالَ: «أَرْسَلَنِي اللَّهُ» فَقُلْتُ: وَبِأَيِّ شَيْءٍ أَرْسَلَكَ؟ قَالَ: «أَرْسَلَنِي بِصِلَةِ الأَرْحَامِ، وَكَسْرِ الأَوْثَانِ، وَأَنْ يُوَحَّدَ اللَّهُ لا يُشْرَكُ بِهِ شَيْءٌ» قُلْتُ لَهُ: فَمَنْ مَعَكَ عَلَىٰ هَـٰذَا؟ قَالَ: «حُرٌّ وَعَبْدٌ» ـ قَالَ: وَمَعَهُ يَوْمَئِذٍ أَبُو بَكْرٍ وَبِلَالٌ مِمَّنْ آمَنَ بِهِ ـ فَقُلْتُ: إِنِّي مُتَّبِعُكَ. قَالَ: «إِنَّكَ لا تَسْتَطِيعُ ذَٰلِكَ يَوْمَكَ هَـٰذَا. أَلا تَرَىٰ حَالِي وَحَالَ النَّاسِ؟ وَلَكِنِ ارْجِعْ إِلَى أَهْلِكَ. فَإِذَا سَمِعْتَ بِي قَدْ ظَهَرْتُ فَأْتِنِي».

So I went to my family. I was in my home when The Messenger of Allah "Allah's blessing and peace be upon him" came to Medina. I was among my people and used to try to find news and ask people when he arrived in Medina. Then a group of people belonging to Yathrib (Medina) came. I said (to them): "How is that person who has come to Medina?" They said: "The people are hastening to him, while his people (the pagans of Mecca) decided to kill him, but they could not do so".

Then, I came to Medina and went to him and said: "O Messenger of Allah! Do you recognize me?" He said: "Yes, you are the same man who met me at Mecca". I said: "that's right". I said: "O Prophet of Allah! tell me that which Allah has taught you and which I do not know, tell me about the prayer". He said: "Offer the Dawn prayer, then stop praying when the sun starts to rise till it Is fully high, for when it rises, it comes up between the horns of Satan, and the unbelievers prostrate themselves to it at that time. Then pray, for the prayer is witnessed and attended (by angels) till the shadow becomes nearly equal to a lance in length. Then stop from praying, for at that time Hell is heated up. Then when the shadow moves forward, pray, for the prayer is witnessed and attended (by angels). When you offer the Afternoon prayer, you should refrain from praying till the sun sets, for it sets between the horns of Satan, and at that time the unbelievers prostrate themselves to it".

I said: "O Messenger of Allah! tell me about (performing) ablution". He said: "There is no one from amongst you who uses water for ablution, rinses his mouth, snuffs water and then blows it, but that the sins of his face, his mouth and his nostrils will fall out. When he washes his face, as Allah ordered him, the sins of his face will fall out with water from the end of his beard. When he washes his forearms up to the elbows, the sins of his arms will fall out along with water from his fingertips. When he passes his wet hands over his head, the sins of his head will fall out with water from the points of his hair. When he washes his feet up to the ankles, the sins of his feet will fall out with water from his toes. When he stands for prayer, praising, applauding, and glorifying Allah with what He deserves, showing wholehearted devotion to Him, his sins will depart from him, leaving him (as innocent) as he was on the day he was born".

Amr Ibn Abasa narrated this Hadith to Abu Umama, one of the Companions of The Messenger of Allah "Allah's blessing and peace be upon him", who said to him: "O Amr Ibn Abasa! Consider what you are saying. (Do you say) that such (a great reward) would be given to a man at one station (i.e. performing ablution and prayer)?" Upon this Amr said: "O

قَالَ: فَذَهَبْتُ إِلَى أَهْلِي. وَقَدِمَ رَسُولُ اللَّهِ ﷺ الْمَدِينَةَ ـ وَكُنْتُ فِي أَهْلِي ـ فَجَعَلْتُ أَتَخَبَّرُ الأَخْبَارَ وَأَسْأَلُ النَّاسَ حِينَ قَدِمَ الْمَدِينَةَ. حَتَّىٰ قَدِمَ عَلَيَّ نَفَرٌ مِنْ أَهْلِ يَثْرِبَ مِنْ أَهْلِ الْمَدِينَةِ. فَقُلْتُ: مَا فَعَلَ هَٰذَا الرَّجُلُ الَّذِي قَدِمَ الْمَدِينَةَ؟ فَقَالُوا: النَّاسُ إِلَيْهِ سِرَاعٌ. وَقَدْ أَرَادَ قَوْمُهُ قَتْلَهُ فَلَمْ يَسْتَطِيعُوا ذَٰلِكَ، فَقَدِمْتُ الْمَدِينَةَ، فَدَخَلْتُ عَلَيْهِ. فَقُلْتُ: يَا رَسُولَ اللَّهِ، أَتَعْرِفُنِي؟ قَالَ: «نَعَمْ. أَنْتَ الَّذِي لَقِيتَنِي بِمَكَّةَ؟»

قَالَ: فَقُلْتُ: بَلَىٰ.

فَقُلْتُ: يَا نَبِيَّ اللَّهِ، أَخْبِرْنِي عَمَّا عَلَّمَكَ اللَّهُ وَأَجْهَلُهُ. أَخْبِرْنِي عَنِ الصَّلاَةِ؟

قَالَ: «صَلِّ صَلاَةَ الصُّبْحِ. ثُمَّ أَقْصِرْ عَنِ الصَّلاَةِ حَتَّىٰ تَطْلُعَ الشَّمْسُ حَتَّىٰ تَرْتَفِعَ، فَإِنَّهَا تَطْلُعُ حِينَ تَطْلُعُ بَيْنَ قَرْنَيْ شَيْطَانٍ. وَحِينَئِذٍ يَسْجُدُ لَهَا الْكُفَّارُ. ثُمَّ صَلِّ، فَإِنَّ الصَّلاَةَ مَشْهُودَةٌ مَحْضُورَةٌ، حَتَّىٰ يَسْتَقِلَّ الظِّلُّ بِالرُّمْحِ. ثُمَّ أَقْصِرْ عَنِ الصَّلاَةِ، فَإِنَّ حِينَئِذٍ تُسْجَرُ جَهَنَّمُ، فَإِذَا أَقْبَلَ الْفَيْءُ فَصَلِّ، فَإِنَّ الصَّلاَةَ مَشْهُودَةٌ مَحْضُورَةٌ حَتَّى تُصَلِّيَ الْعَصْرَ. ثمَّ أَقْصِرْ عَنِ الصَّلاَةِ حَتَّىٰ تَغْرُبَ الشَّمْسُ. فَإِنَّهَا تَغْرُبُ بَيْنَ قَرْنَيْ شَيْطَانٍ. وَحِينَئِذٍ يَسْجُدُ لَهَا الْكُفَّارُ». قَالَ فَقُلْتُ: يَا نَبِيَّ اللَّهِ، فَالْوُضُوءُ؟ حَدِّثْنِي عَنْهُ. قَالَ: «مَا مِنْكُمْ رَجُلٌ يُقَرِّبُ وَضُوءَهُ فَيَتَمَضْمَضُ وَيَسْتَنْشِقُ فَيَنْتَثِرُ إِلا خَرَّتْ خَطَايَا وَجْهِهِ وَفِيهِ وَخَيَاشِيمِهِ. ثُمَّ إِذَا غَسَلَ وَجْهَهُ كَمَا أَمَرَهُ اللَّهُ إِلا خَرَّتْ خَطَايَا وَجْهِهِ مِنْ أَطْرَافِ لِحْيَتِهِ مَعَ الْمَاءِ. ثُمَّ يَغْسِلُ يَدَيْهِ إِلَى الْمِرْفَقَيْنِ إِلا خَرَّتْ خَطَايَا يَدَيْهِ مِنْ أَنَامِلِهِ مَعَ الْمَاءِ. ثُمَّ يَمْسَحُ رَأْسَهُ إِلا خَرَّتْ خَطَايَا رَأْسِهِ مِنْ أَطْرَافِ شَعْرِهِ مَعَ الْمَاءِ. ثُمَّ يَغْسِلُ قَدَمَيْهِ إِلَى الْكَعْبَيْنِ إِلاَّ خَرَّتْ خَطَايَا رِجْلَيْهِ مِنْ أَنَامِلِهِ مَعَ الْمَاءِ، فَإِنْ هُوَ قَامَ فَصَلَّىٰ، فَحَمِدَ اللَّهَ وَأَثْنَىٰ عَلَيْهِ، وَمَجَّدَهُ بِالَّذِي هُوَ لَهُ أَهْلٌ، وَفَرَّغَ قَلْبَهُ لِلَّهِ، إِلاَّ انْصَرَفَ مِنْ خَطِيئَتِهِ كَهَيْئَتِهِ يَوْمَ وَلَدَتْهُ أُمُّهُ».

فَحَدَّثَ عَمْرُو بْنُ عَبَسَةَ بِهَٰذَا الْحَدِيثِ أَبَا أُمَامَةَ صَاحِبَ رَسُولِ اللَّهِ ﷺ. فَقَالَ لَهُ أَبُو أُمَامَةَ: يَا عَمْرُو بْنَ عَبَسَةَ، انْظُرْ مَا تَقُولُ، فِي مَقَامٍ وَاحِدٍ يُعْطَىٰ هَٰذَا الرَّجُلُ؟ فَقَالَ عَمْرٌو: يَا أَبَا أُمَامَةَ، لَقَدْ كَبِرَتْ سِنِّي، وَرَقَّ عَظْمِي، وَاقْتَرَبَ أَجَلِي، وَمَا بِي

Abu Umama! I have grown old and my bones have become weak and I am at the threshold of death. what could cause me to attribute a lie to Allah and The Messenger of Allah "Allah's blessing and peace be upon him"? Had I heard it from The Messenger of Allah "Allah's blessing and peace be upon him" once, twice, or thrice, (or even more) I would have never narrated it, but I have heard it from him more than that, on many occasions".

[53] Do not try to offer prayer at (the time of) the rising of the sun or at its setting

295-(833) A'isha narrated: Umar misunderstood the fact that The Messenger of Allah "Allah's blessing and peace be upon him" had forbidden offering prayer at the time of the rising of the sun and at the time of its setting.

296-(...) A'isha narrated: The Messenger of Allah "Allah's blessing and peace be upon him" never gave up offering two Rak'as after Asr (prayer). But, (on the other hand) she narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not try to utilize (the time of) the rising of the sun or its setting and offer prayer at them".

[54] The two Rak'as The Messenger of Allah prayed after Asr

297-(834) Kuraib, the freed slave of Ibn Abbas, narrated: Ibn Abbas, Abd Ar-Rahman Ibn Azhar and Al-Miswar Ibn Makhrama had sent me to A'isha. They told me to greet her on their behalf and to ask her about offering the two Rak'as after the Asr prayer and to say to her: "We were informed that you offer those two Rak'as and we were told that the Prophet had forbidden offering them". Ibn Abbas said: "I along with Umar Ibn Al-Khattab used to beat the people whenever they offered them". I went to A'isha and told her that message. A'isha said: "Go and ask Umm Salama about them". So I returned and informed them about her statement. They then told me to go to Umm Salama with the same question with which they sent me to A'isha. Umm Salama "Allah be pleased with her" replied: "I heard The Prophet "Allah's blessing and peace be upon him" forbidding them. Later I saw him offering them.

He prayed them immediately after he performed the Asr prayer. He then entered my house at a time when some of the Ansari women from the tribe of Banu Haram were sitting with me, so I sent my slave girl to him and said to her: "Stand beside him and tell him that Umm Salama says to you: "O Allah's Apostle! I have heard you forbidding offering these (two Rak'as after the Asr prayer) but I have seen you offering them". If he waves his hand then wait for him".

حَاجَةٌ أَنْ أَكْذِبَ عَلَى اللَّهِ، وَلا عَلَىٰ رَسُولِ اللَّهِ. لَوْ لَمْ أَسْمَعْهُ مِنْ رَسُولِ اللَّهِ ﷺ إِلا مَرَّةً، أَوْ مَرَّتَيْنِ، أَوْ ثَلاثاً ـ حَتَّى عَدَّ سَبْعَ مَرَّاتٍ ـ مَا حَدَّثْتُ بِهِ أَبداً، وَلَكِنِّي سَمِعْتُهُ أَكْثَرَ مِنْ ذَلِكَ.

٥٣ ـ بابٌ «لا تَتَحَرَّوْا بصَلاتِكُمْ طُلُوعَ الشَّمْسِ ولا غُرُوبَهَا»

٢٩٥ ـ (٨٣٣) ـ حدّثنا مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ طَاوُسٍ، عَنْ أَبيهِ، عَنْ عائِشَةَ: أَنَّهَا قَالَتْ: وَهِمَ عُمَرُ. إِنَّمَا نَهَىٰ رَسُولُ اللَّهِ ﷺ أَنْ يُتَحَرَّىٰ طُلُوعُ الشَّمْسِ وَغُرُوبُهَا.

٢٩٦ ـ (...) ـ وحدّثنا حَسَنٌ الْحُلْوَانِيُّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ: أَنَّهَا قَالَتْ: لَمْ يَدَعْ رَسُولُ اللَّهِ ﷺ الرَّكْعَتَيْنِ بَعْد الْعَصْرِ. قَالَ: فَقَالَتْ عَائِشَةُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لا تَتَحَرَّوْا طُلُوعَ الشَّمْسِ وَلا غُرُوبَهَا، فَتُصَلُّوا عِنْدَ ذَلِكَ».

٥٤ ـ بابُ معرفةِ الرَّكعتينِ اللتين كان يُصَلِّيهما النبيّ ﷺ بعد العصر

٢٩٧ ـ (٨٣٤) ـ حدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ التُّجِيبِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي عَمْرٌو ـ وَهُوَ ابْنُ الْحَارِثِ ـ عَنْ بُكَيْرٍ، عَنْ كُرَيْبٍ مَوْلَى ابْنِ عَبَّاسٍ: أَنَّ عَبْدَ اللهِ بْنَ عَبَّاسٍ وَعَبْدَ الرَّحْمٰنِ بْنَ أَزْهَرَ وَالْمِسْوَرَ بْنَ مَخْرَمَةَ أَرْسَلُوهُ إِلَىٰ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ. فَقَالُوا: اقْرَأْ عَلَيْهَا السَّلامَ مِنَّا جَمِيعاً وَسَلْهَا عَنِ الرَّكْعَتَيْنِ بَعْدَ الْعَصْرِ. وَقُلْ: إِنَّا أُخْبِرْنَا أَنَّكِ تُصَلِّينَهُمَا. وَقَدْ بَلَغَنَا أَنَّ رَسُولَ اللَّهِ ﷺ نَهَىٰ عَنْهُمَا. قَالَ ابْنُ عَبَّاسٍ: وَكُنْتُ أَضْرِبُ مَعَ عُمَرَ بْنِ الْخَطابِ النَّاسَ عَلَيْهَا. قَالَ كُرَيْبٌ: فَدَخَلْتُ عَلَيْهَا وَبَلَّغْتُهَا مَا أَرْسَلُونِي بِهِ. فَقَالَتْ: سَلْ أُمَّ سَلَمَةَ. فَخَرَجْتُ إِلَيْهِمْ فَأَخْبَرْتُهُمْ بِقَوْلِهَا. فَرَدُّونِي إِلَىٰ أُمِّ سَلَمَةَ، بِمِثْلِ مَا أَرْسَلُونِي بِهِ إِلَىٰ عَائِشَةَ. فَقَالَتْ أُمُّ سَلَمَةَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَنْهَىٰ عَنْهُمَا. ثُمَّ رَأَيْتُهُ يُصَلِّيهِمَا. أَمَّا حِينَ صَلاَّهُمَا فَإِنَّهُ صَلَّى الْعَصْرَ. ثُمَّ دَخَلَ وَعِنْدِي نِسْوَةٌ مِنْ بَنِي حَرَامٍ مِنَ الأَنْصَارِ، فَصَلاَّهُمَا، فَأَرْسَلْتُ إِلَيْهِ الْجَارِيَةَ فَقُلْتُ: قُومِي بِجَنْبِهِ فَقُولِي لَهُ: تَقُولُ أُمُّ سَلَمَةَ: يَا رَسُولَ اللَّهِ، إِنِّي أَسْمَعُكَ تَنْهَىٰ عَنْ هَاتَيْنِ الرَّكْعَتَيْنِ. وَأَرَاكَ تُصَلِّيهِمَا؟ فَإِنْ أَشَارَ بِيَدِهِ فَاسْتَأْخِرِي عَنْهُ. قَالَ فَفَعَلَتِ الْجَارِيَةُ، فَأَشَارَ بِيَدِهِ، فَاسْتَأْخَرَتْ عَنْهُ. فَلَمَّا انْصَرَفَ قَالَ: «يَا بِنْتَ أَبِي

The slave girl did that. The Prophet "Allah's blessing and peace be upon him" beckoned to her with his hand and she waited for him. When he had finished the prayer he said (addressing me): "O daughter of Banu Umaiyya! You have asked me about the two Rak'as after the Asr prayer. The people of the tribe of Abd Al-Qais came to me in order to embrace Islam, and occupied me from praying the two Rak'as after the Noon (Dhuhr) prayer. These (two Rak'as that I have just prayed) are for those (missed) ones"".

298-(835) Abu Salama narrated that he asked A'isha about the two Rak'as which The Messenger of Allah "Allah's blessing and peace be upon him" used to offer after Asr (prayer). She said: He (at first) used to pray them before Asr (prayer). But he was occupied from them or perhaps he forgot them. So, he prayed them after Asr (prayer). Then, he kept on offering them regularly. However, whenever he offered a certain prayer, he would keep on offering it regularly.

299-(...) Hisham Ibn Urwa narrated from his father that A'isha said: The Messenger of Allah "Allah's blessing and peace be upon him", while being in my house, never left praying two Rak'as after Asr (prayer).

300-(...) Abd Ar-Rahman Ibn Al-Aswad narrated from his father that A'isha said: There are two (supererogatory) prayers, which The Messenger of Allah "Allah's blessing and peace be upon him" never left offering while being in my house, either secretly or openly: Two Rak'as before Dawn (Fajr) and two Rak'as after Asr.

301-(...) Both of Al-Aswad and Masruq narrated: We testify that A'isha said: "There was no day, on which he (The Prophet) was with me (as it was my turn) except that The Messenger of Allah "Allah's blessing and peace be upon him" offered them". She meant the two Rak'as after Asr (prayer).

[55] It is desirable to pray two Rak'as before the Evening prayer

302-(836) Mukhtar Ibn Fulful narrated: I asked Anas Ibn Malik about the voluntary prayer following the Afternoon (obligatory) prayer. He replied: "Umar used to strike the hands on any prayer offered following the Afternoon prayer. Moreover, we used to offer two Rak'as after the sun set before the Evening (Maghrib) prayer during the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him"". I asked him: "Did The Messenger of Allah "Allah's blessing and peace be upon him" use to offer them?" He said: "He saw us offering them, but he neither ordered nor forbade us to do it".

303-(837) Anas Ibn Malik narrated: We were in Medina, and whenever the Mu'adhdhin announced the call for the Evening prayer, the people would hurry to the pillars (of the mosque) and pray two Rak'as. So, any stranger coming into the mosque would think that the obligatory prayer had been offered in view of the multitudes (of people) who were praying.

أُمَيَّةَ، سَأَلْتَ عَنِ الرَّكْعَتَيْنِ بَعْدَ الْعَصْرِ. إِنَّهُ أَتَانِي نَاسٌ مِنْ عَبْدِ الْقَيْسِ بِالإِسْلاَمِ مِنْ قَوْمِهِمْ، فَشَغَلُونِي عَنِ الرَّكْعَتَيْنِ اللَّتَيْنِ بَعْدَ الظُّهْرِ، فَهُمَا هَاتَانِ».

[البخاري: كتاب السهو، باب إذا كُلّم وهو يصلي فأشار بيده واستمع، رقم: ١٢٣٣].

٢٩٨ ـ (٨٣٥) ـ حدّثنا يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ وَعَلِيُّ بْنُ حُجْرٍ. قَالَ ابْنُ أَيُّوبَ: حَدَّثَنَا إِسْمَاعِيلُ ـ وَهُوَ ابْنُ جَعْفَرٍ ـ: أَخْبَرَنِي مُحَمَّدٌ ـ وَهُوَ ابْنُ أَبِي حَرْمَلَةَ ـ قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ؛ أَنَّهُ سَأَلَ عَائِشَةَ عَنِ السَّجْدَتَيْنِ اللَّتَيْنِ كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّيهِمَا بَعْدَ الْعَصْرِ؟ فَقَالَتْ: كَانَ يُصَلِّيهِمَا قَبْلَ الْعَصْرِ. ثُمَّ إِنَّهُ شُغِلَ عَنْهُمَا أَوْ نَسِيَهُمَا فَصَلاَّهُمَا بَعْدَ الْعَصْرِ. ثُمَّ أَثْبَتَهُمَا. وَكَانَ إِذَا صَلَّىٰ صَلاَةً أَثْبَتَهَا ـ قَالَ يَحْيَى بْنُ أَيُّوبَ: قَالَ إِسْمَاعِيلُ: تَعْنِي دَاوَمَ عَلَيْهَا ـ.

٢٩٩ ـ (...) ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي. جَمِيعاً عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ: قَالَتْ: مَا تَرَكَ رَسُولُ اللَّهِ ﷺ رَكْعَتَيْنِ بَعْدَ الْعَصْرِ عِنْدِي قَطُّ.

٣٠٠ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ. (ح) وَحَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ ـ وَاللَّفْظُ لَهُ ـ أَخْبَرَنَا عَلِيُّ بْنُ مُسْهِرٍ: أَخْبَرَنَا أَبُو إِسْحَاقَ الشَّيْبَانِيُّ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الأَسْوَدِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ قَالَتْ: صَلاَتَانِ مَا تَرَكَهُمَا رَسُولُ اللَّهِ ﷺ فِي بَيْتِي قَطُّ، سِرّاً وَلاَ عَلاَنِيَةً، رَكْعَتَيْنِ قَبْلَ الْفَجْرِ، وَرَكْعَتَيْنِ بَعْدَ الْعَصْرِ.

[البخاري: كتاب مواقيت الصلاة، باب ما يصلي بعد العصر من الفوائت ونحوها، رقم: ٥٩٢].

٣٠١ ـ (...) ـ وحدّثنا ابْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ. قَالَ ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، عَنِ الأَسْوَدِ وَمَسْرُوقٍ. قَالاَ: نَشْهَدُ عَلَىٰ عَائِشَةَ أَنَّهَا قَالَتْ: مَا كَانَ يَوْمُهُ الَّذِي كَانَ يَكُونُ عِنْدِي إِلاَّ صَلاَّهُمَا رَسُولُ اللَّهِ ﷺ فِي بَيْتِي ـ تَعْنِي الرَّكْعَتَيْنِ بَعْدَ الْعَصْرِ ـ.

[البخاري: كتاب مواقيت الصلاة، باب ما يصلي بعد العصر، من الفوائت ونحوها، رقم: ٥٩٣].

٥٥ ـ بَابُ اسْتِحْبَابِ رَكْعَتَيْنِ قبل صَلاةِ الْمَغْرِبِ

٣٠٢ ـ (٨٣٦) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. جَمِيعاً عَنِ ابْنِ فُضَيْلٍ. قَالَ أَبُو بَكْرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ مُخْتَارِ بْنِ فُلْفُلٍ. قَالَ: سَأَلْتُ أَنَسَ بْنَ مَالِكٍ عَنِ التَّطَوُّعِ بَعْدَ الْعَصْرِ؟ فَقَالَ: كَانَ عُمَرُ يَضْرِبُ الأَيْدِي عَلَىٰ صَلاَةٍ بَعْدَ الْعَصْرِ. وَكُنَّا نُصَلِّي عَلَىٰ عَهْدِ النَّبِيِّ ﷺ رَكْعَتَيْنِ بَعْدَ غُرُوبِ الشَّمْسِ قَبْلَ صَلاَةِ الْمَغْرِبِ، فَقُلْتُ لَهُ: أَكَانَ رَسُولُ اللَّهِ ﷺ صَلاَّهُمَا؟ قَالَ: كَانَ يَرَانَا نُصَلِّيهِمَا، فَلَمْ يَأْمُرْنَا وَلَمْ يَنْهَنَا.

٣٠٣ ـ (٨٣٧) ـ وحدّثنا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ عَبْدِ الْعَزِيزِ ـ وَهُوَ ابْنُ صُهَيْبٍ ـ عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: كُنَّا بِالْمَدِينَةِ، فَإِذَا أَذَّنَ الْمُؤَذِّنُ لِصَلاَةِ الْمَغْرِبِ ابْتَدَرُوا السَّوَارِيَ، فَيَرْكَعُونَ رَكْعَتَيْنِ رَكْعَتَيْنِ. حَتَّىٰ إِنَّ الرَّجُلَ الْغَرِيبَ لَيَدْخُلُ الْمَسْجِدَ فَيَحْسِبُ أَنَّ الصَّلاَةَ قَدْ صُلِّيَتْ، مِنْ كَثْرَةِ مَنْ يُصَلِّيهِمَا.

[56] There is a prayer (in the period) between each two calls for prayer (The first is for the prayer and the other for establishing it)

304-(838) Abdullah Ibn Mughaffal narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There Is a (voluntary) prayer (in the period) between each two calls (one for prayer and another for establishment)". He said it thrice, and at the third time he said: "for him, who wished to do so".

(...) The same was narrated on the authority of Abdullah Ibn Mughaffal from The Prophet "Allah's blessing and peace be upon him", but he said here in the fourth time: "for him, who wished to do so".

[57] The prayer of fear

305-(839) Salim narrated that Ibn Umar said: The Messenger of Allah "Allah's blessing and peace be upon him" led the fear prayer (and he offered) one Rak'a with one of the two groups (of the army), while the other was (standing) facing the enemy. Then, they (the first group) turned and replaced their companions (of the other group), facing the enemy. Then those (of the second group) came, with whom The Prophet "Allah's blessing and peace be upon him" offered one Rak'a. then, The Prophet "Allah's blessing and peace be upon him" uttered the end salutation, and those (of the first group) prayed (another) Rak'a, and those (of the other group) prayed (another) Rak'a (in order that the fear prayer offered by both groups should become two Rak'as).

(...) Salim Ibn Abdullah Ibn Umar narrated from his father that he talked about the fear prayer offered by The Messenger of Allah "Allah's blessing and peace be upon him" and said: I offered it with The Messenger of Allah "Allah's blessing and peace be upon him" (and told the same).

306-(...) Nafi narrated from Ibn Umar: The Messenger of Allah "Allah's blessing and peace be upon him" offered the fear prayer on some days (of fighting). One group stood with him, and the other (stood) facing the enemy. He prayed one Rak'a with those who were with him, and then they turned and the others (of the second group) came with whom he prayed one Rak'a. then, each of the two groups prayed one Rak'a. Ibn Umar said: "When there is greater danger, pray as riding or as standing by signs".

307-(840) Jaber Ibn Abdullah narrated: I offered prayer of fear with The Messenger of Allah "Allah's blessing and peace be upon him". We drew ourselves up in two rows, one row behind him with the enemy between us and the Qibla. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah is Greater", and we all said it. He then bowed and we all bowed. He then raised his head from bowing, and we all raised (our heads). He then fell down in prostration along with the row close to him, and the rear row faced the enemy. When The Messenger of Allah "Allah's

٥٦ ـ بابٌ «بَيْنَ كُلِّ أذانَيْنِ صلاةٌ»

٣٠٤ ـ (٨٣٨) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ وَوَكِيعٌ عَنْ كَهْمَسٍ. قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مُغَفَّلٍ الْمُزَنِيِّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «بَيْنَ كُلِّ أَذَانَيْنِ صَلَاةٌ». قَالَهَا ثَلَاثاً. قَالَ فِي الثَّالِثَةِ: «لِمَنْ شَاءَ».

[البخاري: كتاب الأذان، باب كم بين الأذان والإقامة...، رقم: ٦٢٤].

(...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الأَعْلَى، عَنِ الْجُرَيْرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مُغَفَّلٍ، عَنِ النَّبِيِّ ﷺ، مِثْلَهُ. إلا أَنَّهُ قَالَ فِي الرَّابِعَةِ: «لِمَنْ شَاءَ».

٥٧ ـ بابُ صلاةِ الخوفِ

٣٠٥ ـ (٨٣٩) ـ حدّثنا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: صَلَّىٰ رَسُولُ اللَّهِ ﷺ صَلَاةَ الْخَوْفِ، بِإِحْدَى الطَّائِفَتَيْنِ رَكْعَةً، وَالطَّائِفَةُ الأُخْرَى مُوَاجِهَةُ الْعَدُوِّ. ثُمَّ انْصَرَفُوا وَقَامُوا فِي مَقَامِ أَصْحَابِهِمْ، مُقْبِلِينَ عَلَى الْعَدُوِّ. وَجَاءَ أُولَئِكَ. ثُمَّ صَلَّى بِهِمُ النَّبِيُّ ﷺ رَكْعَةً. ثُمَّ سَلَّمَ النَّبِيُّ ﷺ. ثُمَّ قَضَىٰ هَؤُلَاءِ رَكْعَةً. وَهَؤُلَاءِ رَكْعَةً.

[البخاري: كتاب المغازي، باب غزوة ذات الرقاع، رقم: ٤١٣٣].

(...) ـ وَحَدَّثَنِيهِ أَبُو الرَّبِيعِ الزَّهْرَانِيُّ: حَدَّثَنَا فُلَيْحٌ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ ابْنِ عُمَرَ، عَنْ أَبِيهِ: أَنَّهُ كَانَ يُحَدِّثُ عَنْ صَلَاةِ رَسُولِ اللَّهِ ﷺ فِي الْخَوْفِ وَيَقُولُ: صَلَّيْتُهَا مَعَ رَسُولِ اللَّهِ ﷺ، بِهَذَا الْمَعْنَى.

٣٠٦ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَىٰ بْنُ آدَمَ، عَنْ سُفْيَانَ، عَنْ مُوسَىٰ بْنِ عُقْبَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: صَلَّىٰ رَسُولُ اللَّهِ ﷺ صَلَاةَ الْخَوْفِ فِي بَعْضِ أَيَّامِهِ. فَقَامَتْ طَائِفَةٌ مَعَهُ وَطَائِفَةٌ بِإِزَاءِ الْعَدُوِّ. فَصَلَّىٰ بِالَّذِينَ مَعَهُ رَكْعَةً، ثُمَّ ذَهَبُوا وَجَاءَ الآخَرُونَ فَصَلَّىٰ بِهِمْ رَكْعَةً. ثُمَّ قَضَتِ الطَّائِفَتَانِ رَكْعَةً رَكْعَةً.

قَالَ: وَقَالَ ابْنُ عُمَرَ: فَإِذَا كَانَ خَوْفٌ أَكْثَرَ مِنْ ذَلِكَ فَصَلِّ رَاكِباً، أَوْ قَائِماً. تُومِئُ إِيمَاءً.

[البخاري: كتاب الخوف، باب صلاة الخوف رجالاً وركباناً، رقم: ٩٤٣].

٣٠٧ ـ (٨٤٠) ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ أَبِي سُلَيْمَانَ، عَنْ عَطَاءٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ. قَالَ: شَهِدْتُ مَعَ رَسُولِ اللَّهِ ﷺ صَلَاةَ الْخَوْفِ. فَصَفَّنَا صَفَّيْنِ: صَفٌّ خَلْفَ رَسُولِ اللَّهِ ﷺ وَالْعَدُوُّ بَيْنَنَا وَبَيْنَ الْقِبْلَةِ، فَكَبَّرَ النَّبِيُّ ﷺ وَكَبَّرْنَا جَمِيعاً، ثُمَّ رَكَعَ وَرَكَعْنَا جَمِيعاً، ثُمَّ رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ وَرَفَعْنَا جَمِيعاً، ثُمَّ انْحَدَرَ بِالسُّجُودِ وَالصَّفُّ الَّذِي يَلِيهِ. وَقَامَ الصَّفُّ الْمُؤَخَّرُ فِي نَحْرِ الْعَدُوِّ، فَلَمَّا قَضَى

blessing and peace be upon him" completed the prostration, and then stood up, the row near to him also did it; then the rear row fell down in prostration. Then they stood up. Then the rear row went to the front and the front row went to the rear. Then The Messenger of Allah "Allah's blessing and peace be upon him" bowed down and we all bowed. He then raised his head from bowing and we also raised (our heads). He and the row close to him which had been in the rear then fell down in prostration In the first Rak'a, whereas the row (which became in the rear) faced the enemy. And when The Messenger of Allah "Allah's blessing and peace be upon him" and the rear row (which became) close to him finished the prostration, the row (which became in the rear) fell down in prostration. Then The Messenger of Allah uttered the end salutation and we also uttered the end salutation, (Jaber commented) as your guards do with their chiefs.

308-(...) Jaber narrated: We took part in a holy battle with The Messenger of Allah "Allah's blessing and peace be upon him" against the tribe of Juhaina. They fought with us terribly. When we had finished the noon prayer, the polytheists said: If we attacked them at once. we would kill them. Gabriel informed The Messenger of Allah "Allah's blessing and peace be upon him" about It (i.e. their evil plan). The Messenger of Allah "Allah's blessing and peace be upon him" mention that to us, adding that they (the polytheists) had also said: Shortly there would be time for the Asr prayer, which is dearer to them (the Muslims) than even their children. So when the time of the Asr prayer came, we formed ourselves into two rows, while the polytheists were between us and the Qibla. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah is Greater", and we also said so. He bowed and we also bowed. He fell down in prostration and the first row prostrated with him. When they stood up, the second row fell down in prostration. Then the first row went into the rear, and the second row came in the front and occupied the place of the first row. The Messenger of Allah "Allah's blessing and peace be upon him" then said: "Allah is Greater", and we also said so. He then bowed, and we also bowed. He then fell down in prostration followed by the row close to him, and the second row remained standing. When the second row also prostrated and all of them sat down, The Messenger of Allah "Allah's blessing and peace be upon him" uttered the end salutation to them. Abu Az-Zubair told: Jaber said: just as your rulers offer prayer.

309-(841) Sahl Ibn Abu Hathma narrated that The Messenger of Allah "Allah's blessing and peace be upon him" prayed with his companions during the danger time. He made them in two rows. He prayed one Rak'a with those close to him, and then stood, and kept standing until those in the

النَّبيُّ ﷺ السُّجود وقَامَ الصَّفُّ الَّذي يَلِيه. انْحَدَرَ الصَّفُّ الْمُؤَخَّرُ بِالسُّجودِ وَقَامُوا. ثُمَّ تَقدَّمَ الصَّفُّ الْمُؤخَرُ، وتَأَخَّرَ الصَّفُّ الْمُقدَّمُ، ثُمَّ رَكَعَ النَّبيُّ ﷺ وركَعْنا جَمِيعاً، ثُمَّ رَفَعَ رَأْسَهُ مِنَ الرُّكوعِ وَرَفَعْنَا جَمِيعاً، ثُمَّ انْحَدَرَ بِالسُّجُودِ والصَّفُّ الَّذِي يَلِيهِ الَّذِي كَانَ مُؤخراً فِي الرَّكْعَةِ الأولَىٰ، وَقَامَ الصَّفُّ الْمُؤَخَّرُ فِي نُحُورِ الْعَدُوِّ، فَلَمَّا قَضَىٰ النَّبِيُّ ﷺ السُّجود والصَّفُّ الَّذي يَلِيهِ انْحَدَرَ الصَّفُّ الْمُؤخَرُ بِالسُّجود. فَسَجَدُوا. ثُمَّ سَلَّمَ النَّبِيُّ ﷺ وَسَلَّمْنَا جَمِيعاً.

قَالَ جَابِرٌ: كَمَا يَصْنَعُ حَرَسُكُمْ هٰؤُلاءِ بِأُمَرَائِهِمْ.

٣٠٨ ـ (...) ـ حدّثنا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو الزُّبَيْرِ، عَنْ جَابِرٍ. قَالَ: غَزَوْنَا مَعَ رَسُولِ اللَّهِ ﷺ قَوْماً مِنْ جُهَيْنَةَ. فَقَاتَلُونَا قِتَالاً شَدِيداً. فَلَمَّا صَلَّيْنَا الظُّهْرَ قَالَ الْمُشْرِكُونَ: لَوْ مِلْنَا عَلَيْهِمْ مَيْلَةً لاقْتَطَعْنَاهُمْ، فَأَخْبَرَ جِبْرِيلُ رَسُولَ اللَّهِ ﷺ ذٰلِكَ. فَذَكَرَ ذٰلِكَ لَنَا رَسُولُ اللَّهِ ﷺ قَالَ وَقَالُوا: إِنَّهُ سَتَأْتِيهِمْ صَلاَةٌ هِيَ أَحَبُّ إِلَيْهِمْ مِنَ الأَوْلادِ. فَلَمَّا حَضَرَتِ الْعَصْرُ، قَالَ: صَفَّنَا صَفَّيْنِ. وَالْمُشْرِكُونَ بَيْنَنَا وَبَيْنَ الْقِبْلَةِ. قَالَ فَكَبَّرَ رَسُولُ اللَّهِ ﷺ وَكَبَّرْنَا. وَرَكَعَ فَرَكَعْنَا. ثُمَّ سَجَدَ وَسَجَدَ مَعَهُ الصَّفُّ الأَوَّلُ. فَلَمَّا قَامُوا سَجَدَ الصَّفُّ الثَّانِي. ثُمَّ تَأَخَّرَ الصَّفُّ الأَوَّلُ وَتَقَدَّمَ الصَّفُّ الثَّانِي. فَقَامُوا مَقَامَ الأَوَّلِ. فَكَبَّرَ رَسُولُ اللَّهِ ﷺ وَكَبَّرْنَا. وَرَكَعَ فَرَكَعْنَا. ثُمَّ سَجَدَ وَسَجَدَ مَعَهُ الصَّفُّ الأَوَّلُ. وَقَامَ الثَّانِي. فَلَمَّا سَجَدَ الصَّفُّ الثَّانِي، ثُمَّ جَلَسُوا جَمِيعاً، سَلَّمَ عَلَيْهِمْ رَسُولُ اللَّهِ ﷺ.

قَالَ أَبُو الزُّبَيْرِ: ثُمَّ خَصَّ جَابِرٌ أَنْ قَالَ: كَمَا يُصَلِّي أُمَرَاؤُكُمْ هٰؤُلاءِ.

٣٠٩ ـ (٨٤١) ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ صَالِحِ بْنِ خَوَّاتِ بْنِ جُبَيْرٍ، عَنْ سَهْلِ بْنِ أَبِي حَثْمَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّىٰ بِأَصْحَابِهِ فِي الْخَوْفِ. فَصَفَّهُمْ خَلْفَهُ صَفَّيْنِ. فَصَلَّىٰ بِالَّذِين يَلُونَهُ رَكْعَةً. ثُمَّ قَامَ. فَلَمْ يَزَلْ قَائِماً حَتَّىٰ صَلَّىٰ الَّذِين خَلْفَهُمْ رَكْعَةً، ثُمَّ

rear prayed one Rak'a. then, those (who were in the rear) went forward (to be close to him), and those, who were in front of them, went back, with whom he prayed one Rak'a. Then, he sat, and remained sitting until those who went back prayed one Rak'a. then, he uttered the end salutation.

310-(842) Salih Ibn Khawat narrated from those, who offered the fear prayer with The Messenger of Allah "Allah's blessing and peace be upon him" on the day of the (holy battle of) Patches, that one of the two groups (into which the army was divided in order to offer the prayer) aligned behind him, and the other stood facing the enemy. He prayed one Rak'a with those who were with him. Then, he kept standing, and they completed their prayer (by performing another Rak'a). then, they turned and aligned facing the enemy, and (those of) the other group came, with whom he prayed the remaining Rak'a. he kept sitting, and they completed their prayer (by offering another Rak'a). then, he uttered the end salutation.

311-(843) Jaber reported: We went forward with the Messenger of Allah "Allah's blessing and peace be upon him" and when we reached Dhat Ar-Riqa, we came to a shady tree which we left for him. One of the polytheists came there and, seeing the sword of the Messenger "Allah's blessing and peace be upon him" hanging by a tree, took it up, drew it from the scabbard and asked the Messenger of Allah "Allah's blessing and peace be upon him": "Are you afraid of me?" He (the Prophet) said: "No". He again asked: "Who would protect you from me?" He said: "Allah will protect me from you". The Companions of the Messenger of Allah "Allah's blessing and peace be upon him" threatened him. He sheathed the sword and hung it up. Then the call to the Prayer was made and he (the Prophet) led a group in two Rak'as. Then they (the members of this group) withdrew and he led the second group in two Rak'as. So the Messenger of Allah "Allah's blessing and peace be upon him" offered four Rak'as and people (of the two groups) offered two Rak'as.

312-(...) Abu Salama Ibn Abd Ar-Rahman narrated that Jaber told him that he offered the fear prayer with The Messenger of Allah "Allah's blessing and peace be upon him". The Messenger of Allah "Allah's blessing and peace be upon him" prayed two Rak'as with (the members of) one of the two groups, and then prayed two Rak'as with (the members of) the other group. In this way, The Messenger of Allah "Allah's blessing and peace be upon him" prayed four Rak'as, and prayed with (the people of) each one of the two groups two Rak'as.

تَقَدَّمُوا وَتَأَخَّرَ الَّذِينَ كَانُوا قُدَّامَهُمْ. فَصَلَّىٰ بِهِمْ رَكْعَةً. ثُمَّ قَعَدَ حَتَّى صَلَّىٰ الَّذِينَ تَخَلَّفُوا رَكْعَةً. ثُمَّ سَلَّمَ.

[البخاري: كتاب المغازي، باب غزوة ذات الرقاع، رقم: ٤١٢٩].

٣١٠ ـ (٨٤٢) ـ حدّثنا يحيىٰ بْنُ يحيىٰ. قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ يَزِيدَ بْنِ رُومَانَ، عَنْ صَالِحِ بْنِ خَوَّاتٍ، عَمَّنْ صَلَّىٰ مَعَ رَسُولِ اللَّهِ ﷺ، يَوْمَ ذَاتِ الرِّقَاعِ، صَلاَةَ الْخَوْفِ؛ أَنَّ طَائِفَةً صَفَّتْ مَعَهُ، وَطَائِفَةٌ وُجَاهَ الْعَدُوِّ، فَصَلَّىٰ بِالَّذِينَ مَعَهُ رَكْعَةً. ثُمَّ ثَبَتَ قَائِماً وَأَتَمُّوا لأَنْفُسِهِمْ. ثُمَّ انْصَرَفُوا فَصَفُّوا وُجَاهَ الْعَدُوِّ. وَجَاءَتِ الطَّائِفَةُ الأُخْرَىٰ، فَصَلَّىٰ بِهِمُ الرَّكْعَةَ الَّتِي بَقِيَتْ. ثُمَّ ثَبَتَ جَالِساً. وَأَتَمُّوا لأَنْفُسِهِمْ. ثُمَّ سَلَّمَ بِهِمْ.

٣١١ ـ (٨٤٣) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا أَبَانُ بْنُ يَزِيدَ: حَدَّثَنَا يَحْيَىٰ بْنُ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ جَابِرٍ؛ قَالَ: أَقْبَلْنَا مَعَ رَسُولِ اللَّهِ ﷺ. حَتَّى إِذَا كُنَّا بِذَاتِ الرِّقَاعِ، قَالَ: كُنَّا إِذَا أَتَيْنَا عَلَىٰ شَجَرَةٍ ظَلِيلَةٍ تَرَكْنَاهَا لِرَسُولِ اللَّهِ ﷺ. قَالَ: فَجَاءَ رَجُلٌ مِنَ الْمُشْرِكِينَ وَسَيْفُ رَسُولِ اللَّهِ ﷺ مُعَلَّقٌ بِشَجَرَةٍ. فَأَخَذَ سَيْفَ نَبِيِّ اللَّهِ ﷺ فَاخْتَرَطَهُ. فَقَالَ لِرَسُولِ اللَّهِ ﷺ: أَتَخَافُنِي؟ قَالَ: «لا» قَالَ: فَمَنْ يَمْنَعُكَ مِنِّي؟ قَالَ: «اللَّهُ يَمْنَعُنِي مِنْكَ» قَالَ: فَتَهَدَّدَهُ أَصْحَابُ رَسُولِ اللَّهِ ﷺ. فَأَغْمَدَ السَّيْفَ وَعَلَّقَهُ. قَالَ: فَنُودِيَ بِالصَّلاَةِ، فَصَلَّىٰ بِطَائِفَةٍ رَكْعَتَيْنِ، ثُمَّ تَأَخَّرُوا، وَصَلَّىٰ بِالطَّائِفَةِ الأُخْرَىٰ رَكْعَتَيْنِ. قَالَ: فَكَانَتْ لِرَسُولِ اللَّهِ ﷺ أَرْبَعُ رَكَعَاتٍ. وَلِلْقَوْمِ رَكْعَتَانِ.

[البخاري: كتاب المغازي، باب غزوة بني المصطلق من خزاعة...، رقم: ٤١٣٩].

٣١٢ ـ (...) ـ وحدّثنا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَٰنِ الدَّارِمِيُّ: أَخْبَرَنَا يَحْيَىٰ ـ يَعْنِي ابْنَ حَسَّانَ ـ: حَدَّثَنَا مُعَاوِيَةُ ـ وَهُوَ ابْنُ سَلاَّمٍ ـ: أَخْبَرَنِي يَحْيَى: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَٰنِ: أَنَّ جَابِراً أَخْبَرَهُ؛ أَنَّهُ صَلَّىٰ مَعَ رَسُولِ اللَّهِ ﷺ صَلاَةَ الْخَوْفِ، فَصَلَّىٰ رَسُولُ اللَّهِ ﷺ بِإِحْدَى الطَّائِفَتَيْنِ رَكْعَتَيْنِ ثُمَّ صَلَّىٰ بِالطَّائِفَةِ الأُخْرَىٰ رَكْعَتَيْنِ، فَصَلَّىٰ رَسُولُ اللَّهِ ﷺ أَرْبَعَ رَكَعَاتٍ. وَصَلَّىٰ بِكُلِّ طَائِفَةٍ رَكْعَتَيْنِ.

In the name of Allah, The Most Gracious, The Most Merciful

Allah Almighty said: "Allah did confer a great favour on the Believers when he sent among them a Messenger from among themselves, rehearsing unto them the Signs of Allah, sanctifying them, and instructing them in Scripture and Wisdom, while, before that, they had been in manifest error." (Al Imran 164)

He also said: "It is He Who has sent amongst the Unlettered a messenger from among themselves, to rehearse to them His Signs, to sanctify them, and to instruct them in Scripture and Wisdom although they had been before in manifest error." (Friday "Al-Jumu'a" 2)

(7) The Book Of Friday

1-(844) Nafi narrated from Abdullah (Ibn Umar) "Allah be pleased with both": I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "If anyone of you intended to attend (the prayer in the mosque on) Friday, he should take a bath (before coming)."

2-(...) Abdullah Ibn Abdullah Ibn Umar narrated from Abdullah Ibn Umar "Allah be pleased with both" that The Messenger of Allah "Allah's blessing and peace be upon him" said while being on the pulpit: "If anyone of you attended (the prayer in the mosque on) Friday, he should take a bath (before coming)."

(...) Both of Salim and Abdullah, sons of Ibn Umar narrated from Abdullah Ibn Umar "Allah be pleased with both" from The Prophet "Allah's blessing and peace be upon him" the same.

(...) Salim narrated from Abdullah from his father "Allah be pleased with him": I heard The Prophet "Allah's blessing and peace be upon him" the same.

3-(845) Ibn Umar "Allah be pleased with both" narrated: While Umar Ibn Al-Khattab was standing and delivering the sermon on a Friday, one of the companions of the Messenger of Allah "Allah's blessing and peace be upon him" came. Umar called (and asked) him: "What is the time now?" He replied: "I was busy and could not go back to my home till I heard the Adhan. I did not perform more than the ablution." Thereupon Umar said to him: "Did you perform only the ablution although you know that Allah's Messenger "Allah's blessing and peace be upon him" used to order us to take a bath (on Fridays)?"

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

﴿هُوَ ٱلَّذِى بَعَثَ فِى ٱلْأُمِّيِّـۧنَ رَسُولًا مِّنْهُمْ يَتْلُوا۟ عَلَيْهِمْ ءَايَٰتِهِۦ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ ٱلْكِتَٰبَ وَٱلْحِكْمَةَ وَإِن كَانُوا۟ مِن قَبْلُ لَفِى ضَلَٰلٍ مُّبِينٍ ۝٢﴾ [الجمعة: ٢]

٧ ـ كِتَابُ الجُمُعَةِ

١ ـ (٨٤٤) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ التَّمِيمِيُّ وَمُحَمَّدُ بْنُ رُمْحِ بْنِ الْمُهَاجِرِ. قَالاَ: أَخْبَرَنَا اللَّيْثُ. (ح) وَحَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا لَيْثٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ؛ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا أَرَادَ أَحَدُكُمْ أَنْ يَأْتِيَ الْجُمُعَةَ، فَلْيَغْتَسِلْ».

٢ ـ (...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ. (ح) وَحَدَّثَنَا ابْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ، عَنِ ابْنِ شِهَابٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ رَسُولِ اللَّهِ ﷺ؛ أَنَّهُ قَالَ، وَهُوَ قَائِمٌ عَلَى الْمِنْبَرِ: «مَنْ جَاءَ مِنْكُمُ الْجُمُعَةَ، فَلْيَغْتَسِلْ».

(...) ـ وحدّثني مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي ابْنُ شِهَابٍ، عَنْ سَالِمٍ وَعَبْدِ اللَّهِ ابْنَيْ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ. بِمِثْلِهِ.

(...) ـ وحدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ؛ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ. بِمِثْلِهِ.

٣ ـ (٨٤٥) ـ وحدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ، عَنْ أَبِيهِ؛ أَنَّ عُمَرَ بْنَ الْخَطَّابِ، بَيْنَا هُوَ يَخْطُبُ النَّاسَ يَوْمَ الْجُمُعَةِ، دَخَلَ رَجُلٌ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ، فَنَادَاهُ عُمَرُ: أَيَّةُ سَاعَةٍ هٰذِهِ؟ فَقَالَ: إِنِّي شُغِلْتُ الْيَوْمَ، فَلَمْ أَنْقَلِبْ إِلَى أَهْلِي حَتَّىٰ سَمِعْتُ النِّدَاءَ، فَلَمْ أَزِدْ عَلَىٰ أَنْ تَوَضَّأْتُ. قَالَ عُمَرُ: وَالْوُضُوءَ أَيْضاً! وَقَدْ عَلِمْتَ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَأْمُرُ بِالْغُسْلِ.

[البخاري: كتاب الجمعة، باب فضل الغسل يوم الجمعة، رقم: ٨٧٧].

4-(...) Abu Huraira "Allah be pleased with him" narrated: while Umar Ibn Al-Khattab was addressing the people on Friday, Uthman Ibn Affan entered (the mosque). Umar referred to him indirectly in his speech saying: "What is the matter with (those) men, who delay in coming after the Adhan?" Uthman replied: "O Commander of the Believers! I did nothing after I heard the Adhan more than I performed ablution and then came." Upon this, Umar said: "Did you only perform ablution? Did you not hear The Messenger of Allah "Allah's blessing and peace be upon him" saying: "If anyone of you attended (the prayer in the mosque on) Friday, he should take a bath (before coming)"?"

[1] Taking a bath on Friday is necessary for every adult, who reached the age of puberty, and what men have been ordered to do

5-(846) Ata Ibn Yasar narrated from Abu Sa'id Al-Khudri "Allah be pleased with him" that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Taking a bath on Friday is fundamental for anyone who reached the age of puberty."

6-(847) Urwa Ibn Az-Zubair narrated that A'isha "Allah be pleased with her" said: The people used to come (to attend the prayer in the mosque on) Friday from their homes in the precincts of Medina, wearing their garments. But, they used to be covered with dust, with the result that they would smell bitter. Once, a man of them (in such a state) came to The Messenger of Allah "Allah's blessing and peace be upon him" while he was in my dwelling place. The Messenger of Allah "Allah's blessing and peace be upon him" said: "If you (people) got clean (by taking a bath) for (attending) this day of yours (it would be better)."

(...) Amra narrated that A'isha "Allah be pleased with her" said: The people used to do their work by themselves, because they had no servants to suffice them (such a work). So, a bad smell used to come out of them. It was said to them: "If you took a bath (it would be better)."

[2] Applying perfume and using the teeth cleansing stick on Friday

7-(846) Abd Ar-Rahman Ibn Abu Sa'id Al-Khudri narrated from his father "Allah be pleased with him" that The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is right on everyone who reached the age of puberty to take a bath on Friday. He should also use the teeth cleansing stick and apply perfume to himself as much as he could." Bukair (a sub-narrator) did not mention Abd Ar-Rahman in his narration and said concerning the perfume: "Even from that perfume used by his lady."

٤ - (...) - حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، عَنِ الأَوْزَاعِيِّ. قَالَ: حَدَّثَنِي يَحْيَىٰ بْنُ أَبِي كَثِيرٍ: حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ: حَدَّثَنِي أَبُو هُرَيْرَةَ؛ قَالَ: بَيْنَمَا عُمَرُ بْنُ الْخَطَّابِ يَخْطُبُ النَّاسَ يَوْمَ الْجُمُعَةِ، إِذْ دَخَلَ عُثْمَانُ بْنُ عَفَّانَ، فَعَرَّضَ بِهِ عُمَرُ. فَقَالَ: مَا بَالُ رِجَالٍ يَتَأَخَّرُونَ بَعْدَ النِّدَاءِ! فَقَالَ عُثْمَانُ: يَا أَمِيرَ الْمُؤْمِنِينَ، مَا زِدْتُ حِينَ سَمِعْتُ النِّدَاءَ أَنْ تَوَضَّأْتُ، ثُمَّ أَقْبَلْتُ. فَقَالَ عُمَرُ: وَالْوُضُوءَ أَيْضاً! أَلَمْ تَسْمَعُوا رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا جَاءَ أَحَدُكُمْ إِلَى الْجُمُعَةِ، فَلْيَغْتَسِلْ».

[البخاري: كتاب الجمعة، باب حدثنا ابو نعيم...، رقم: ٨٨٢].

١ - بابُ وُجُوبِ غُسل الجُمُعة على كل بالغ من الرجال وبيان ما أُمروا به

٥ - (٨٤٦) - حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ. قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ صَفْوَانَ بْنِ سُلَيْمٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْغُسْلُ، يَوْمَ الْجُمُعَةِ، وَاجِبٌ عَلَىٰ كُلِّ مُحْتَلِمٍ».

[البخاري: كتاب الأذان، باب وضوء الصبيان ومتى يجب...، رقم: ٨٥٧].

٦ - (٨٤٧) - حدّثني هارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ وَأَحْمَدُ بْنُ عِيسَىٰ. قَالا: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرٌو، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي جَعْفَرٍ: أَنَّ مُحَمَّدَ بْنَ جَعْفَرٍ حَدَّثَهُ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ؛ أَنَّهَا قَالَتْ: كَانَ النَّاسُ يَنْتَابُونَ الْجُمُعَةَ مِنْ مَنَازِلِهِمْ مِنَ الْعَوَالِي، فَيَأْتُونَ فِي الْعَبَاءِ. وَيُصِيبُهُمُ الْغُبَارُ. فَتَخْرُجُ مِنْهُمُ الرِّيحُ، فَأَتَىٰ رَسُولَ اللَّهِ ﷺ إِنْسَانٌ مِنْهُمْ - وَهُوَ عِنْدِي - فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ أَنَّكُمْ تَطَهَّرْتُمْ لِيَوْمِكُمْ هٰذَا».

[البخاري: كتاب الجمعة، باب من أين تؤتى الجمعة...، رقم: ٩٠٢].

(...) - وحدّثنا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ، عَنْ يَحْيَىٰ بْنِ سَعِيدٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ؛ أَنَّهَا قَالَتْ: كَانَ النَّاسُ أَهْلَ عَمَلٍ، وَلَمْ يَكُنْ لَهُمْ كُفَاةٌ، فَكَانُوا يَكُونُ لَهُمْ تَفَلٌ، فَقِيلَ لَهُمْ: لَوِ اغْتَسَلْتُمْ يَوْمَ الْجُمُعَةِ.

[البخاري: كتاب الجمعة، باب وقت الجمعة إذا زالت الشمس، رقم: ٩٠٣].

٢ - بابُ الطِّيب والسِّواك يَوْمَ الجُمُعَة

٧ - وحدّثنا عَمْرُو بْنُ سَوَّادٍ الْعَامِرِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنَا عَمْرُو بْنُ الْحَارِثِ: أَنَّ سَعِيدَ بْنَ أَبِي هِلَالٍ وَبُكَيْرَ بْنَ الأَشَجِّ، حَدَّثَاهُ عَنْ أَبِي بَكْرِ بْنِ الْمُنْكَدِرِ، عَنْ عَمْرِو بْنِ سُلَيْمٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنْ أَبِيهِ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «غُسْلُ يَوْمِ الْجُمُعَةِ عَلَىٰ كُلِّ مُحْتَلِمٍ، وَسِوَاكٌ، وَيَمَسُّ مِنَ الطِّيبِ مَا قَدَرَ عَلَيْهِ».

إِلاَّ أَنَّ بُكَيْراً لَمْ يَذْكُرْ: عَبْدَ الرَّحْمٰنِ. وَقَالَ فِي الطِّيبِ: «وَلَوْ مِنْ طِيبِ الْمَرْأَةِ».

[البخاري: كتاب الجمعة، باب الطيب للجمعة، رقم: ٨٨٠].

8-(848) Tawus narrated that once Ibn Abbas "Allah be pleased with both" mentioned what The Prophet "Allah's blessing and peace be upon him" had said concerning taking bath on Friday. Tawus said: I said to Ibn Abbas: "One should also apply to himself perfume or oil in case it is available to his wife." Ibn Abbas "Allah be pleased with both" replied: "I have no knowledge of it."

(...) The same was narrated on the authority of Ibn Juraij, with the same chain of transmitters.

9-(849) Abdullah Ibn Tawus narrated from his father from Abu Huraira "Allah be pleased with him" that The Prophet "Allah's blessing and peace be upon him" said: "It is the right of Allah upon every Muslim to take a bath (at least once) every week, i.e. to wash his head and body."

10-(850) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Any person who takes a bath on Friday like the bath of ceremonial impurity (after sexual intercourse) and then goes for the prayer (in the first hour as early as it could be), it is as if he has sacrificed a camel (in Allah's cause). Whoever goes in the second hour, it is as if he has sacrificed a cow. Whoever goes in the third hour, then it is as if he has sacrificed a horned ram. If one goes in the fourth hour, then it is as if he has sacrificed a hen. Whoever goes in the fifth hour, then it is as if he has offered an egg. When the Imam comes out (and Starts delivering the speech), the angels attend to listen to the speech."

[3] Listening to the speech on Friday

11-(851) Sa'id Ibn Al-Musaiyyab narrated that Abu Huraira "Allah be pleased with him" told him: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If you (spoke, even no more than you) said to your companion (sitting by your side): "Pay attention (to the sermon)", while the imam is delivering his speech on Friday, then you would be regarded to have talked nonsense."

(...) Abu Huraira "Allah be pleased with him" narrated: I heard The Prophet "Allah's blessing and peace be upon him" saying the same.

(...) The same Hadith was narrated on the authority of Ibn Shihab, with both chains of transmitters, but Ibn Juraij said in his narration: Ibrahim Ibn Abdullah Ibn Qariz.

12-(...) Abu Huraira "Allah be pleased with him" narrated from The Prophet "Allah's blessing and peace be upon him": "If you (spoke, even no

٨ ـ (٨٤٨) ـ **حدّثنا** حَسَنٌ الْحُلْوَانِيُّ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا ابْنُ جُرَيْجٍ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي إِبْرَاهِيمُ بْنُ مَيْسَرَةَ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّهُ ذَكَرَ قَوْلَ النَّبِيِّ ﷺ فِي الْغُسْلِ يَوْمَ الْجُمُعَةِ.

قَالَ طَاوُسٌ: فَقُلْتُ لِابْنِ عَبَّاسٍ: وَيَمَسُّ طِيباً أَوْ دُهْناً، إِنْ كَانَ عِنْدَ أَهْلِهِ؟ قَالَ: لاَ أَعْلَمُهُ. [البخاري: كتاب الجمعة، باب الدهن للجمعة، رقم: ٨٨٥].

(...) ـ **وحدّثناه** إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا مُحَمَّدُ بْنُ بَكْرٍ. (ح) وَحَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا الضَّحَّاكُ بْنُ مَخْلَدٍ. كِلاَهُمَا عَنِ ابْنِ جُرَيْجٍ، بِهٰذَا الإِسْنَادِ.

٩ ـ (٨٤٩) ـ **وحدّثني** مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ؛ قَالَ: «حَقٌّ لِلَّهِ عَلَى كُلِّ مُسْلِمٍ، أَنْ يَغْتَسِلَ فِي كُلِّ سَبْعَةِ أَيَّامٍ، يَغْسِلُ رَأْسَهُ وَجَسَدَهُ».
[البخاري: كتاب الجمعة، باب هل على من لم يشهد الجمعة غسل...، رقم: ٨٩٦].

١٠ ـ (٨٥٠) ـ **وحدّثنا** قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكِ بْنِ أَنَسٍ ـ فِيمَا قُرِىءَ عَلَيْهِ ـ عَنْ سُمَيٍّ مَوْلَىٰ أَبِي بَكْرٍ، عَنْ أَبِي صَالِحٍ السَّمَّانِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنِ اغْتَسَلَ يَوْمَ الْجُمُعَةِ غُسْلَ الْجَنَابَةِ، ثُمَّ رَاحَ، فَكَأَنَّمَا قَرَّبَ بَدَنَةً، وَمَنْ رَاحَ فِي السَّاعَةِ الثَّانِيَةِ، فَكَأَنَّمَا قَرَّبَ بَقَرَةً، وَمَنْ رَاحَ فِي السَّاعَةِ الثَّالِثَةِ، فَكَأَنَّمَا قَرَّبَ كَبْشاً أَقْرَنَ، وَمَنْ رَاحَ فِي السَّاعَةِ الرَّابِعَةِ، فَكَأَنَّمَا قَرَّبَ دَجَاجَةً، وَمَنْ رَاحَ فِي السَّاعَةِ الْخَامِسَةِ، فَكَأَنَّمَا قَرَّبَ بَيْضَةً، فَإِذَا خَرَجَ الإِمَامُ حَضَرَتِ الْمَلاَئِكَةُ يَسْتَمِعُونَ الذِّكْرَ».
[البخاري: كتاب الجمعة، باب فضل الجمعة، رقم: ٨٨١].

٣ ـ بابٌ في الإنصاتِ يومَ الجُمُعة في الخُطبة

١١ ـ (٨٥١) ـ **وحدّثنا** قُتَيْبَةُ بْنُ سَعِيدٍ وَمُحَمَّدُ بْنُ رُمْحِ بْنِ الْمُهَاجِرِ. قَالَ ابْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ: أَنَّ أَبَا هُرَيْرَةَ أَخْبَرَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا قُلْتَ لِصَاحِبِكَ: أَنْصِتْ ـ يَوْمَ الْجُمُعَةِ، وَالإِمَامُ يَخْطُبُ ـ فَقَدْ لَغَوْتَ». [البخاري: كتاب الجمعة، باب الإنصات يوم الجمعة، رقم: ٩٣٤].

(...) ـ **وحدّثني** عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ: حَدَّثَنِي أَبِي، عَنْ جَدِّي: حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ، عَنْ عَبْدِ اللَّهِ بْنِ إِبْرَاهِيمَ بْنِ قَارِظٍ. وَعَنِ ابْنِ الْمُسَيَّبِ؛ أَنَّهُمَا حَدَّثَاهُ؛ أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ. بِمِثْلِهِ.

(...) ـ **وَحَدَّثَنِيهِ** مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي ابْنُ شِهَابٍ. بِالإِسْنَادَيْنِ جَمِيعاً. فِي هٰذَا الْحَدِيثِ، مِثْلَهُ. غَيْرَ أَنَّ ابْنَ جُرَيْجٍ قَالَ: إِبْرَاهِيمُ بْنُ عَبْدِ اللَّهِ بْنِ قَارِظٍ.

١٢ ـ (...) ـ **وحدّثنا** ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ

more than you) said to your companion (sitting by your side): "Pay attention (to the sermon)", while the imam is delivering his speech on Friday, then you would be regarded to have talked nonsense."

[4] The certain time on Friday (at which the invocation is responded to)

13-(852) Abu Huraira "Allah be pleased with him" narrated that once, The Messenger of Allah "Allah's blessing and peace be upon him" mentioned Friday, and said: "In it, there is a certain time, with which, no Muslim slave coincides while he is praying and asks Allah for anything but that He will grant it to him." Qutaiba, (a sub-narrator) added in his narration that he (The Prophet) pointed with his hand, suggesting that it is very short.

14-(...) Abu Huraira "Allah be pleased with him" narrated: Abu Al-Qasim (The Prophet) "Allah's blessing and peace be upon him" said: "There is a certain time on Friday, with which no praying Muslim coincides and asks Allah for good, except that He will endow him with it." He said (pointing) with his hand that it is very short and narrow.

(...) Abu Huraira "Allah be pleased with him" narrated that Abu Al-Qasim (The Prophet) "Allah's blessing and peace be upon him" said the same.

(...) Abu Huraira "Allah be pleased with him" narrated through another chain of transmitters that Abu Al-Qasim (The Messenger of Allah) "Allah's blessing and peace be upon him" said the same.

15-(...) Abu Huraira "Allah be pleased with him" narrated from The Prophet "Allah's blessing and peace be upon him": "There is a certain time on Friday, with which no Muslim coincides and asks Allah for good, except that He will endow him with it." He said that it is a short time.

(...) The same was narrated on the authority of Hammam Ibn Munabbih, from Abu Huraira, from The Prophet "Allah's blessing and peace be upon him", and he did not mention that it is a short time.

16-(853) Abu Burda Ibn Abu Musa Al-Ash'ari narrated: Abdullah Ibn Umar "Allah be pleased with both" said to me: "Did you hear your father relating (a Hadith) from The Messenger of Allah "Allah's blessing and peace be upon him" concerning the certain time on Friday?" I replied: "Yes, I heard him saying: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "It lies from the time when the imam sits (for delivering the sermon) until the prayer comes to its end"."

أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ؛ قَالَ: «إِذَا قُلْتَ لِصَاحِبِكَ: أَنْصِتْ، يَوْمَ الْجُمُعَةِ، وَالإِمَامُ يَخْطُبُ، فَقَدْ لَغِيتَ».

قَالَ أَبُو الزِّنَادِ: هِيَ لُغَةُ أَبِي هُرَيْرَةَ. وَإِنَّمَا هُوَ: «فَقَدْ لَغَوْتَ».

٤ ـ بابٌ في السَّاعَةِ التي في يَوْمِ الجُمُعة

١٣ ـ (٨٥٢) ـ **وحدّثنا** يَحْيَىٰ بْنُ يَحْيَىٰ. قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ. (ح) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ ذَكَرَ يَومَ الْجُمُعَةِ. فَقَالَ: «فِيهِ سَاعَةٌ، لا يُوَافِقُهَا عَبْدٌ مُسْلِمٌ، وَهُوَ يُصَلِّي، يَسْأَلُ اللَّهَ شَيْئاً، إِلاَّ أَعْطَاهُ إِيَّاهُ».

زَادَ قُتَيْبَةُ فِي رِوَايَتِهِ: وَأَشَارَ بِيَدِهِ يُقَلِّلُهَا.

[البخاري: كتاب الجمعة، باب الساعة التي في يوم الجمعة، رقم: ٩٣٥].

١٤ ـ (...) ـ **حدّثنا** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَيُّوبُ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَالَ أَبُو الْقَاسِمِ ﷺ: «إِنَّ فِي الْجُمُعَةِ لَسَاعَةً، لا يُوَافِقُهَا مُسْلِمٌ قَائِمٌ يُصَلِّي، يَسْأَلُ اللَّهَ خَيْراً، إِلاَّ أَعْطَاهُ إِيَّاهُ».

وَقَالَ بِيَدِهِ يُقَلِّلُهَا، يُزَهِّدُهَا.

[البخاري: كتاب الدعوات، باب الدعاء في الساعة التي في يوم الجمعة، رقم: ٦٤٠٠].

(...) ـ **حدّثنا** ابْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنِ ابْنِ عَوْنٍ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَالَ أَبُو الْقَاسِمِ ﷺ. بِمِثْلِهِ.

(...) ـ **وحدّثني** حُمَيْدُ بْنُ مَسْعَدَةَ الْبَاهِلِيُّ: حَدَّثَنَا بِشْرٌ ـ يَعْنِي ابْنَ مُفَضَّلٍ ـ: حَدَّثَنَا سَلَمَةُ ـ وَهُوَ ابْنُ عَلْقَمَةَ ـ عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ أَبُو الْقَاسِمِ ﷺ. بِمِثْلِهِ.

١٥ ـ (...) ـ **وحدّثنا** عَبْدُ الرَّحْمٰنِ بْنُ سَلاَّمٍ الْجُمَحِيُّ: حَدَّثَنَا الرَّبِيعُ ـ يَعْنِي ابْنَ مُسْلِمٍ ـ عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ؛ أَنَّهُ قَالَ: «إِنَّ فِي الْجُمُعَةِ لَسَاعَةً، لاَ يُوَافِقُهَا مُسْلِمٌ يَسْأَلُ اللَّهَ فِيهَا خَيْراً، إِلاَّ أَعْطَاهُ إِيَّاهُ» قَالَ: وَهِيَ سَاعَةٌ خَفِيفَةٌ.

(...) ـ **وحدّثناه** مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ. وَلَمْ يَقُلْ: وَهِيَ سَاعَةٌ خَفِيفَةٌ.

١٦ ـ (٨٥٣) ـ **وحدّثني** أَبُو الطَّاهِرِ وَعَلِيُّ بْنُ خَشْرَمٍ. قَالاَ: أَخْبَرَنَا ابْنُ وَهْبٍ، عَنْ مَخْرَمَةَ بْنِ بُكَيْرٍ. (ح) وَحَدَّثَنَا هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ وَأَحْمَدُ بْنُ عِيسَىٰ. قَالاَ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنَا مَخْرَمَةُ، عَنْ أَبِيهِ، عَنْ أَبِي بُرْدَةَ بْنِ أَبِي مُوسَى الأَشْعَرِيِّ. قَالَ: قَالَ لِي عَبْدُ اللَّهِ بْنُ عُمَرَ: أَسَمِعْتَ أَبَاكَ يُحَدِّثُ عَنْ رَسُولِ اللَّهِ ﷺ فِي شَأْنِ سَاعَةِ الْجُمُعَةِ؟ قَالَ: قُلْتُ: نَعَمْ، سَمِعْتُهُ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «هِيَ مَا بَيْنَ أَنْ يَجْلِسَ الإِمَامُ إِلَى أَنْ تُقْضَى الصَّلاَةُ».

[5] The superiority of Friday

17-(854) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The best day on which the sun rose is Friday: On which Adam was created (by Allah), on which he was admitted in Paradise, and on which too he was made to come out from it."

18-(...) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The best day on which the sun rose is Friday: On which Adam was created (by Allah), on which he was admitted in Paradise, and on which too he was made to come out from it. However, the Hour (of doom) would not be established except on Friday."

[6] This (Muslim) nation's being guided to Friday

19-(855) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "We (Muslims) would be the last and the foremost on The Day of Judgement, but every nation (other than us) was given the Book before us, and we have been given the Book after them. On the other hand, this (Friday) was the day, which Allah has enjoined upon us , and guided us to it, and all the people came after us concerning it: The Jews observe the day next to it (Saturday) and the Christians observe the day following it (Sunday)."

(...) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "We (Muslims) would be the last, and the foremost on The Day of Judgement..." (and mentioned the same narration).

20-(...) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "We would be the last and the foremost on The Day of Judgement. We would be also the first (nation) to enter Paradise. But, they (both the Jews and the Christians) were given the Book before us, and we (Muslims) have been given it after them. They deviated, and Allah has guided us to the truth about which they differed. This was their day, about which they differed; and Allah has guided us to it. (He said Friday.) That day (i.e. Friday) is for us, the day after it (i.e. Saturday) is for the Jews, and the day next to it (i.e. Sunday) is for the Christians."

21-(...) Hammam Ibn Munabbih, the brother of Wahb Ibn Munabbih, narrated: This is what Abu Huraira "Allah be pleased with him" narrated to us from Muhammad, The Messenger of Allah "Allah's blessing and peace

٥ ـ باب فَضْلِ يوم الجُمعة

١٧ ـ (٨٥٤) ـ **وحدّثني** حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي عَبْدُ الرَّحْمٰنِ الأَعْرَجُ؛ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَيْرُ يَوْمٍ طَلَعَتْ عَلَيْهِ الشَّمْسُ يَوْمُ الْجُمُعَةِ: فِيهِ خُلِقَ آدَمُ، وَفِيهِ أُدْخِلَ الْجَنَّةَ، وَفِيهِ أُخْرِجَ مِنْهَا».

١٨ ـ (...) ـ **وحدّثنا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا الْمُغِيرَةُ ـ يَعْنِي الْحِزَامِيَّ ـ عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «خَيْرُ يَوْمٍ طَلَعَتْ عَلَيْهِ الشَّمْسُ يَوْمُ الْجُمُعَةِ: فِيهِ خُلِقَ آدَمُ، وَفِيهِ أُدْخِلَ الْجَنَّةَ، وَفِيهِ أُخْرِجَ مِنْهَا. وَلاَ تَقُومُ السَّاعَةُ إِلاَّ فِي يَوْمِ الْجُمُعَةِ».

٦ ـ باب هِدَاية هذه الأمة ليوم الجُمعة

١٩ ـ (٨٥٥) ـ **وحدّثنا** عَمْرٌو النَّاقِدُ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «نَحْنُ الآخِرُونَ وَنَحْنُ السَّابِقُونَ يَوْمَ الْقِيَامَةِ. بَيْدَ أَنَّ كُلَّ أُمَّةٍ أُوتِيَتِ الْكِتَابَ مِنْ قَبْلِنَا. وَأُوتِينَاهُ مِنْ بَعْدِهِمْ. ثُمَّ هٰذَا الْيَوْمُ الَّذِي كَتَبَهُ اللَّهُ عَلَيْنَا، هَدَانَا اللَّهُ لَهُ، فَالنَّاسُ لَنَا فِيهِ تَبَعٌ: الْيَهُودُ غَداً، وَالنَّصَارَىٰ بَعْدَ غَدٍ».

(...) ـ **وحدّثنا** ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ. وَابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «نَحْنُ الآخِرُونَ وَنَحْنُ السَّابِقُونَ يَوْمَ الْقِيَامَةِ» بِمِثْلِهِ.

٢٠ ـ (...) ـ **وحدّثنا** قُتَيْبَةُ بْنُ سَعِيدٍ وَزُهَيْرُ بْنُ حَرْبٍ. قَالاَ: حَدَّثَنَا جَرِيرٌ عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «نَحْنُ الآخِرُونَ الأَوَّلُونَ يَوْمَ الْقِيَامَةِ، وَنَحْنُ أَوَّلُ مَنْ يَدْخُلُ الْجَنَّةَ. بَيْدَ أَنَّهُمْ أُوتُوا الْكِتَابَ مِنْ قَبْلِنَا وَأُوتِينَاهُ مِنْ بَعْدِهِمْ. فَاخْتَلَفُوا فَهَدَانَا اللَّهُ لِمَا اخْتَلَفُوا فِيهِ مِنَ الْحَقِّ، فَهٰذَا يَوْمُهُمُ الَّذِي اخْتَلَفُوا فِيهِ. هَدَانَا اللَّهُ لَهُ ـ قَالَ: يَوْمُ الْجُمُعَةِ ـ فَالْيَوْمَ لَنَا، وَغَداً لِلْيَهُودِ، وَبَعْدَ غَدٍ لِلنَّصَارَىٰ».

٢١ ـ (...) ـ **وحدّثنا** مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ ـ أَخِي وَهْبِ بْنِ مُنَبِّهٍ ـ قَالَ: هٰذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ، عَنْ مُحَمَّدٍ

be upon him". He reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "We would be the last and the foremost on The Day of Judgement. But, they (both the Jews and the Christians) were given the Book before us, and we (Muslims) have been given it after them. This (i.e. Friday) was their day, enjoined upon them, about which they differed; and Allah has guided us to it. They are to come after us concerning this: the Jews are to observe the day after it (i.e. Saturday), and the Christians are to observe the day next to it (i.e. Sunday)."

22-(856) Both Abu Huraira and Hudhaifa "Allah be pleased with them" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah caused those (nations) before us to deviate from (observing prayer on) Friday. In this way, Saturday became for the Jews, and Sunday became for the Christians. Then, Allah turned to us (Muslims), and guided us to Friday, and made Friday, Saturday and Sunday (as days of prayer). They also (i.e. both the Jews and the Christians) are to come after us on The Day of Judgement. We would be the last from among the people of this world, and the first to come and be judged on The Day of Judgement, (or to be judged among them, according to the narration of Wasil) before all the creatures (of the other nations)."

23-(...) Hudhaifa "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "We have been guided (by Allah) to (observe prayer on) Friday, from which Allah has diverted those (nations) before us..." (and mentioned a Hadith like that narrated by Ibn Fudail).

[7] The merit of going to prayer early on Friday

24-(850) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When it is Friday, there come at every gate of the mosque many angels to record the first and then the next (to come). If the imam sat down (for delivering the sermon), they would fold up the records and come to listen to the celebration (of Allah). The example of the one who comes early is like the one who offers a camel (as a sacrifice), then (the example of him, who comes next is) like the one who offers a cow, then (the example of the one who comes next is) like him, who offers a ram, then (the example of the one who come next is) like the one who offers a hen, and then (the example of the one who comes next is) like him, who offers an egg."

(...) The same was narrated by Abu Huraira "Allah be pleased with him" from The Prophet "Allah's blessing and peace be upon him".

رَسُولِ اللَّهِ ﷺ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «نَحْنُ الآخِرُونَ السَّابِقُونَ يَوْمَ الْقِيَامَةِ. بَيْدَ أَنَّهُمْ أُوتُوا الْكِتَابَ مِنْ قَبْلِنَا وَأُوتِينَاهُ مِنْ بَعْدِهِمْ، وَهٰذَا يَوْمُهُمُ الَّذِي فُرِضَ عَلَيْهِمْ فَاخْتَلَفُوا فِيهِ، فَهَدَانَا اللَّهُ لَهُ، فَهُمْ لَنَا فِيهِ تَبَعٌ، فَالْيَهُودُ غَداً، وَالنَّصَارَىٰ بَعْدَ غَدٍ».

٢٢ ـ (٨٥٦) ـ وحدّثنا أَبُو كُرَيْبٍ وَوَاصِلُ بْنُ عَبْدِ الأَعْلَىٰ. قَالاَ: حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ أَبِي مَالِكٍ الأَشْجَعِيِّ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ. وَعَنْ رِبْعِيِّ بْنِ حِرَاشٍ، عَنْ حُذَيْفَةَ. قَالاَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَضَلَّ اللَّهُ عَنِ الْجُمُعَةِ مَنْ كَانَ قَبْلَنَا، فَكَانَ لِلْيَهُودِ يَوْمُ السَّبْتِ. وَكَانَ لِلنَّصَارَىٰ يَوْمُ الأَحَدِ، فَجَاءَ اللَّهُ بِنَا، فَهَدَانَا اللَّهُ لِيَوْمِ الْجُمُعَةِ، فَجَعَلَ الْجُمُعَةَ وَالسَّبْتَ وَالأَحَدَ. وَكَذٰلِكَ هُمْ تَبَعٌ لَنَا يَوْمَ الْقِيَامَةِ. نَحْنُ الآخِرُونَ مِنْ أَهْلِ الدُّنْيَا، وَالأَوَّلُونَ يَوْمَ الْقِيَامَةِ، الْمَقْضِيُّ لَهُمْ قَبْلَ الْخَلاَئِقِ».

وَفِي رِوَايَةِ وَاصِلٍ: «الْمَقْضِيُّ بَيْنَهُمْ».

٢٣ ـ (...) ـ حدّثنا أَبُو كُرَيْبٍ: أَخْبَرَنَا ابْنُ أَبِي زَائِدَةَ، عَنْ سَعْدِ بْنِ طَارِقٍ: حَدَّثَنِي رِبْعِيُّ بْنُ حِرَاشٍ، عَنْ حُذَيْفَةَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «هُدِينَا إِلَى الْجُمُعَةِ وَأَضَلَّ اللَّهُ عَنْهَا مَنْ كَانَ قَبْلَنَا» فَذَكَرَ بِمَعْنَىٰ حَدِيثِ ابْنِ فُضَيْلٍ.

٧ ـ باب فَضْل التَّهْجِير يوم الجُمُعة

٢٤ ـ (٨٥٠) ـ وحدّثني أَبُو الطَّاهِرِ وَحَرْمَلَةُ وَعَمْرُو بْنُ سَوَّادٍ الْعَامِرِيُّ ـ قَالَ أَبُو الطَّاهِرِ: حَدَّثَنَا. وَقَالَ الآخَرَانِ: أَخْبَرَنَا ابْنُ وَهْبٍ ـ أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي أَبُو عَبْدِ اللَّهِ الأَغَرُّ؛ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا كَانَ يَوْمُ الْجُمُعَةِ كَانَ عَلَىٰ كُلِّ بَابٍ مِنْ أَبْوَابِ الْمَسْجِدِ مَلاَئِكَةٌ يَكْتُبُونَ الأَوَّلَ فَالأَوَّلَ، فَإِذَا جَلَسَ الإِمَامُ طَوَوُا الصُّحُفَ وَجَاؤُا يَسْتَمِعُونَ الذِّكْرَ. وَمَثَلُ الْمُهَجِّرِ كَمَثَلِ الَّذِي يُهْدِي الْبَدَنَةَ، ثُمَّ كَالَّذِي يُهْدِي بَقَرَةً، ثُمَّ كَالَّذِي يُهْدِي الْكَبْشَ، ثُمَّ كَالَّذِي يُهْدِي الدَّجَاجَةَ، ثُمَّ كَالَّذِي يُهْدِي الْبَيْضَةَ».

[البخاري: كتاب الجمعة، باب الاستماع إلى الخطبة، رقم: ٩٢٩].

(...) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ وَعَمْرٌو النَّاقِدُ، عَنْ سُفْيَانَ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ. بِمِثْلِهِ.

25-(...) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There comes at every gate of the mosque an angel to record the first and then the next (to come for the prayer). (The example of the one who comes early is) like (the one who offers) a camel (and he descended with it until it became like an egg (for the last to come)). If the imam sat down (for the sermon), the records would be folded up, and they (the angels) would attend (to listen to) the celebration (of Allah)."

[8] The merit of him, who listened and kept silent during the sermon

26-(857) Abu Huraira "Allah be pleased with him" narrated that The Prophet "Allah's blessing and peace be upon him" said: "He, who took a bath, then came to (attend the prayer in the mosque on) Friday, then prayed what was fixed for him, then listened and kept silent until he (the imam) has finished his sermon, and then prayed with him, his sins would be forgiven for him (from this Friday) to the next Friday, in addition to three days more."

27-(...) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who performed ablution perfectly, then came (to attend the prayer in the mosque on) Friday, and listened and kept silent (during the sermon) his sins would be forgiven for him during the period between it and the next Friday, in addition to three days more; and he, who touched the pebbles would be regarded to have done an invalid thing."

[9] The Friday prayer is to be offered when the sun declines

28-(858) Jabir Ibn Abdullah "Allah be pleased with both" narrated: We used to offer (the Friday) prayer with The Messenger of Allah "Allah's blessing and peace be upon him". Then we would return and give rest to our camels used for carrying water. Hassan(a sub-narrator) said: I asked Ja'far: What time was that? He said: It was when the sun has declined.

29-(...) Sulaiman Ibn Bilal narrated from Ja'far from his father that he asked Jabir Ibn Abdullah "Allah be pleased with both": "When did The Messenger of Allah "Allah's blessing and peace be upon him" use to offer the Friday prayer?" he replied: "He used to pray (it) and then we would go to our camels and give rest to them (when the sun has passed over the meridian, according to the narration of Abdullah)." (He meant the camels used for carrying water).

30-(859) Abd Al-Aziz Ibn Abu Hazim narrated from his father from Sahl: "We neither had our nap, nor did we take our lunch except after

٢٥ ـ (...) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ ـ يَعْنِي ابْنَ عَبْدِ الرَّحْمٰنِ ـ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «عَلَىٰ كُلِّ بَابٍ مِنْ أَبْوَابِ الْمَسْجِدِ مَلَكٌ يَكْتُبُ الأَوَّلَ فَالأَوَّلَ ـ مَثَّلَ الْجَزُورَ ثُمَّ نَزَّلَهُمْ حَتَّىٰ صَغَّرَ إِلَىٰ مَثَلِ الْبَيْضَةِ ـ فَإِذَا جَلَسَ الإِمَامُ طُوِيَتِ الصُّحُفُ وَحَضَرُوا الذِّكْرَ».

٨ ـ بابُ فَضْلِ من استمع وأنصتَ في الخطبة

٢٦ ـ (٨٥٧) ـ حدّثنا أُمَيَّةُ بْنُ بِسْطَامَ: حَدَّثَنَا يَزِيدُ ـ يَعْنِي ابْنَ زُرَيْعٍ ـ: حَدَّثَنَا رَوْحٌ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَنِ اغْتَسَلَ، ثُمَّ أَتَى الْجُمُعَةَ، فَصَلَّىٰ مَا قُدِّرَ لَهُ، ثُمَّ أَنْصَتَ حَتَّىٰ يَفْرُغَ مِنْ خُطْبَتِهِ، ثُمَّ يُصَلِّيَ مَعَهُ، غُفِرَ لَهُ مَا بَيْنَهُ وَبَيْنَ الْجُمُعَةِ الأُخْرَىٰ، وَفَضْلُ ثَلاثَةِ أَيَّامٍ».

٢٧ ـ (...) ـ وحدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ ـ قَالَ يَحْيَىٰ: أَخْبَرَنَا. وَقَالَ الآخَرَانِ: حَدَّثَنَا أَبُو مُعَاوِيَةَ ـ عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ، ثُمَّ أَتَى الْجُمُعَةَ فَاسْتَمَعَ وَأَنْصَتَ، غُفِرَ لَهُ مَا بَيْنَهُ وَبَيْنَ الْجُمُعَةِ. وَزِيَادَةُ ثَلاثَةِ أَيَّامٍ. وَمَنْ مَسَّ الْحَصَىٰ فَقَدْ لَغَا».

٩ ـ بابُ صَلاةِ الجُمُعَةِ حِينَ تَزُولُ الشَّمْسُ

٢٨ ـ (٨٥٨) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ. قَالَ أَبُو بَكْرٍ: حَدَّثَنَا يَحْيَىٰ بْنُ آدَمَ: حَدَّثَنَا حَسَنُ بْنُ عَيَّاشٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ قَالَ: كُنَّا نُصَلِّي مَعَ رَسُولِ اللَّهِ ﷺ. ثُمَّ نَرْجِعُ فَنُرِيحُ نَوَاضِحَنَا.

قَالَ حَسَنٌ: فَقُلْتُ لِجَعْفَرٍ: فِي أَيِّ سَاعَةٍ تِلْكَ؟ قَالَ: زَوَالَ الشَّمْسِ.

٢٩ ـ (...) ـ وحدّثني الْقَاسِمُ بْنُ زَكَرِيَّاءَ: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ. (ح) وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمٰنِ الدَّارِمِيُّ: حَدَّثَنَا يَحْيَىٰ بْنُ حَسَّانَ. قَالاَ جَمِيعاً: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلاَلٍ، عَنْ جَعْفَرٍ، عَنْ أَبِيهِ؛ أَنَّهُ سَأَلَ جَابِرَ بْنَ عَبْدِ اللَّهِ: مَتَىٰ كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي الْجُمُعَةَ؟ قَالَ: كَانَ يُصَلِّي. ثُمَّ نَذْهَبُ إِلَى جِمَالِنَا فَنُرِيحُهَا.

زَادَ عَبْدُ اللَّهِ فِي حَدِيثِهِ: حِينَ تَزُولُ الشَّمْسُ، يَعْنِي: النَّوَاضِحَ.

٣٠ ـ (٨٥٩) ـ وحدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ وَيَحْيَىٰ بْنُ يَحْيَىٰ وَعَلِيُّ بْنُ حُجْرٍ ـ قَالَ يَحْيَىٰ: أَخْبَرَنَا. وَقَالَ الآخَرَانِ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ

(offering) the Friday (prayer)." (Ibn Hujr added in his narration "during the lifetime of Allah's Apostle "Allah's blessing and peace be upon him"").

31-(860) Iyas Ibn Salama Ibn Al-Akwa' narrated from his father: "We used to offer the Friday prayer with The Messenger of Allah "Allah's blessing and peace be upon him" when the sun declined. Then, we would return and try to pursue the afternoon shadow (of the walls to shade ourselves)."

32-(...) Iyas Ibn Salama Ibn Al-Akwa' narrated from his father: "We used to offer the Friday prayer with The Messenger of Allah "Allah's blessing and peace be upon him" (when the sun declined). Then, we would return and find no shadow of the walls in order to shade ourselves."

[10] What about the two sermons before the (Friday) prayer, and the while-sitting interval between them

33-(861) Nafi narrated from Ibn Umar: "The Messenger of Allah "Allah's blessing and peace be upon him" used to deliver the (first) sermon on Friday as standing. Then he would sit (for a while) after which he would stand (for delivering the second sermon), as they (the imams) do those days."

34-(862) Jabir Ibn Samura narrated: The Prophet "Allah's blessing and peace be upon him" used to deliver two sermons (on Friday), between which, he used to sit (for a while) in order to recite The Qur'an and admonish the people.

35-(...) Simak narrated: Jabir Ibn Samura told me: "The Messenger of Allah "Allah's blessing and peace be upon him" used to deliver the (first) sermon (on Friday) as standing. Then, he would sit (for a while), after which he would stand and deliver the (second) sermon while standing. Whoever told you that he (The Prophet) used to deliver the sermon as sitting has told a lie. By Allah! I prayed with him (The Prophet) more than two thousand (obligatory congregational) prayers."

[11] Allah's saying: "But when they see some bargain or some amusement, they disperse headlong to it, and leave thee standing." (Friday "Al-Jumu'a" 11)

36-(863) Jabir Ibn Abdullah "Allah be pleased with both" reported: While The Prophet "Allah's blessing and peace be upon him" was delivering the sermon as standing on Friday, a caravan (loaded with food) came from Sham. The people turned and went to it (and left the mosque), but only twelve persons remained (with The Prophet). So this verse in the Sura of Friday was revealed: " But when they see some bargain or some amusement, they disperse headlong to it, and leave thee standing." (Friday 11)

ـ عَنْ أَبِيهِ، عَنْ سَهْلٍ. قَالَ: مَا كُنَّا نَقِيلُ وَلاَ نَتَغَدَّى إِلاَّ بَعْدَ الْجُمُعَةِ.
زَادَ ابْنُ حُجْرٍ: فِي عَهْدِ رَسُولِ اللهِ ﷺ.

[البخاري: كتاب الجمعة، باب قول الله تعالى: ﴿فإذا قضيت الصلاة فانتشروا...﴾ رقم: ٩٣٩].

٣١ ـ (٨٦٠) ـ وحدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ. قَالاَ: أَخْبَرَنَا وَكِيعٌ، عَنْ يَعْلَى بْنِ الْحَارِثِ الْمُحَارِبِيِّ، عَنْ إِيَاسِ بْنِ سَلَمَةَ بْنِ الأَكْوَعِ، عَنْ أَبِيهِ؛ قَالَ: كُنَّا نُجَمِّعُ مَعَ رَسُولِ اللَّهِ ﷺ إِذَا زَالَتِ الشَّمْسُ. ثُمَّ نَرْجِعُ نَتَتَبَّعُ الْفَيْءَ.

[البخاري: كتاب المغازي، باب غزوة الحديبية، رقم: ٤١٦٨]

٣٢ ـ (...) ـ وحدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا هِشَامُ بْنُ عَبْدِ الْمَلِكِ: حَدَّثَنَا يَعْلَى بْنُ الْحَارِثِ، عَنْ إِيَاسِ بْنِ سَلَمَةَ بْنِ الأَكْوَعِ، عَنْ أَبِيهِ؛ قَالَ: كُنَّا نُصَلِّي مَعَ رَسُولِ اللَّهِ ﷺ الْجُمُعَةَ، فَنَرْجِعُ وَمَا نَجِدُ لِلْحِيطَانِ فَيْئاً نَسْتَظِلُّ بِهِ.

١٠ ـ بابُ ذِكْرِ الخُطْبَتَيْنِ قبل الصَّلاةِ وما فيهما من الجلسة

٣٣ ـ (٨٦١) ـ وحدّثنا عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ وَأَبُو كَامِلٍ الْجَحْدَرِيُّ. جَمِيعاً عَنْ خَالِدٍ. قَالَ أَبُو كَامِلٍ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَخْطُبُ يَوْمَ الْجُمُعَةِ قَائِماً. ثُمَّ يَجْلِسُ. ثُمَّ يَقُومُ. قَالَ: كَمَا تَفْعَلُونَ الْيَوْمَ.

[البخاري: كتاب الجمعة، باب الخطبة قائماً، رقم: ٩٢٠].

٣٤ ـ (٨٦٢) ـ وحدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ وَحَسَنُ بْنُ الرَّبِيعِ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. ـ قَالَ يَحْيَىٰ: أَخْبَرَنَا. وَقَالَ الآخَرَانِ: حَدَّثَنَا أَبُو الأَحْوَصِ ـ عَنْ سِمَاكٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ؛ قَالَ: كَانَتْ لِلنَّبِيِّ ﷺ خُطْبَتَانِ يَجْلِسُ بَيْنَهُمَا. يَقْرَأُ الْقُرْآنَ وَيُذَكِّرُ النَّاسَ.

٣٥ ـ (...) ـ وحدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا أَبُو خَيْثَمَةَ، عَنْ سِمَاكٍ. قَالَ: أَنْبَأَنِي جَابِرُ بْنُ سَمُرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَخْطُبُ قَائِماً. ثُمَّ يَجْلِسُ. ثُمَّ يَقُومُ فَيَخْطُبُ قَائِماً. فَمَنْ نَبَّأَكَ أَنَّهُ كَانَ يَخْطُبُ جَالِساً فَقَدْ كَذَبَ، فَقَدْ ـ وَاللَّهِ ـ صَلَّيْتُ مَعَهُ أَكْثَرَ مِنْ أَلْفَيْ صَلاَةٍ.

١١ ـ باب في قوله تعالى:

﴿وَإِذَا رَأَوْاْ تِجَـٰرَةً أَوْ لَهْوًا ٱنفَضُّوٓاْ إِلَيْهَا وَتَرَكُوكَ قَآئِمًا﴾ [الجمعة: ١١]

٣٦ ـ (٨٦٣) ـ حدّثنا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ. كِلاَهُمَا عَنْ جَرِيرٍ. قَالَ عُثْمَانُ: حَدَّثَنَا جَرِيرٌ، عَنْ حُصَيْنِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ: أَنَّ النَّبِيَّ ﷺ كَانَ يَخْطُبُ قَائِماً يَوْمَ الْجُمُعَةِ. فَجَاءَتْ عِيرٌ مِنَ الشَّامِ، فَانْفَتَلَ النَّاسُ إِلَيْهَا. حَتَّى لَمْ يَبْقَ إِلاَّ اثْنَا عَشَرَ رَجُلاً، فَأُنْزِلَتْ هٰذِهِ الآيَةُ الَّتِي فِي الْجُمُعَةِ: ﴿وَإِذَا رَأَوْاْ تِجَـٰرَةً أَوْ لَهْوًا ٱنفَضُّوٓاْ إِلَيْهَا وَتَرَكُوكَ قَآئِمًا﴾ [الجمعة: ١١].

[البخاري: كتاب الجمعة، باب إذا نفر الناس عن الإمام في صلاة الجمعة...، رقم ٩٣٦].

(...) The same was narrated on the authority of Husain, with the same chain of transmitters, and mentioned: "While The Messenger of Allah "Allah's blessing and peace be upon him" was delivering the sermon" but he did not mention "as standing."

37-(...) Jabir Ibn Abdullah "Allah be pleased with both" reported: While we were (attending the speech and prayer) with The Prophet "Allah's blessing and peace be upon him" on Friday, some camels loaded with food, arrived. The people turned towards the camels (and left the mosque), but only twelve persons –and I was one of them- remained (with The Prophet). So this verse was revealed by Allah: "But when they see some bargain or some amusement, they disperse headlong to it, and leave thee standing..." to the end of the Verse. (Friday 11)

38-(...) Jabir Ibn Abdullah "Allah be pleased with both" narrated: While The Prophet "Allah's blessing and peace be upon him" was standing (for the sermon) on Friday, a caravan came to Medina. The companions of The Messenger of Allah "Allah's blessing and peace be upon him" ran towards it; and no one remained with him but twelve men, including Abu Bakr and Umar. So, Allah revealed: "But when they see some bargain or some amusement, they disperse headlong to it, and leave thee standing." (Friday 11)

39-(864) Ka'b Ibn Ujra narrated that once he entered the mosque and found Abd Ar-Rahman Ibn Umm Al-Hakam delivering the (Friday) sermon as sitting. Upon this, he said: "Look at that wicked man, who is delivering the sermon while sitting, and Allah Almighty said: "But when they see some bargain or some amusement, they disperse headlong to it, and leave thee standing." (Friday 11)

[12] The grievous punishment for neglecting the Friday (prayer)

40-(865) Both of Abdullah Ibn Umar and Abu Huraira "Allah be pleased with them" narrated that they heard The Messenger of Allah "Allah's blessing and peace be upon him" saying, while being on the wood sticks of his pulpit: "Let those people (who do not attend the Friday congregational prayers) stop from leaving the Friday (congregational prayers), otherwise, Allah would set a seal upon their hearts, and they would become from amongst the negligents."

[13] Shortening both the prayer and the sermon

41-(866) Simak narrated that Jabir Ibn Samura said: I used to offer the prayer with The Messenger of Allah "Allah's blessing and peace be upon him", and his prayer was of moderate length, and his sermon also was of moderate length."

(...) - وحدّثناه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ حُصَيْنٍ، بِهٰذَا الإِسْنَادِ. قَالَ: وَرَسُولُ اللَّهِ ﷺ يَخْطُبُ. وَلَمْ يَقُلْ: «قَائِماً».

٣٧ - (...) - وحدّثنا رِفَاعَةُ بْنُ الْهَيْثَمِ الْوَاسِطِيُّ: حَدَّثَنَا خَالِدٌ - يَعْنِي الطَّحَّانَ - عَنْ حُصَيْنٍ، عَنْ سَالِمٍ وَأَبِي سُفْيَانَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ يَوْمَ الْجُمُعَةِ. فَقَدِمَتْ سُوَيْقَةٌ. قَالَ: فَخَرَجَ النَّاسُ إِلَيْهَا، فَلَمْ يَبْقَ إِلاَّ اثْنَا عَشَرَ رَجُلاً. أَنَا فِيهِمْ. قَالَ: فَأَنْزَلَ اللَّهُ: ﴿وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَضُّوا إِلَيْهَا وَتَرَكُوكَ قَآئِمًا﴾ [الجمعة: ١١]، إِلَىٰ آخِرِ الآيَةِ.

٣٨ - (...) - وحدّثنا إِسْمَاعِيلُ بْنُ سَالِمٍ: أَخْبَرَنَا هُشَيْمٌ: أَخْبَرَنَا حُصَيْنٌ، عَنْ أَبِي سُفْيَانَ وَسَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ قَالَ: بَيْنَا النَّبِيُّ ﷺ قَائِمٌ يَوْمَ الْجُمُعَةِ. إِذْ قَدِمَتْ عِيرٌ إِلَى الْمَدِينَةِ، فَابْتَدَرَهَا أَصْحَابُ رَسُولِ اللَّهِ ﷺ حَتَّىٰ لَمْ يَبْقَ مَعَهُ إِلاَّ اثْنَا عَشَرَ رَجُلاً. فِيهِمْ أَبُو بَكْرٍ وَعُمَرُ. قَالَ: وَنَزَلَتْ هٰذِهِ الآيَةُ: ﴿وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَضُّوا إِلَيْهَا﴾ [الجمعة: ١١].

٣٩ - (٨٦٤) - وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ مَنْصُورٍ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ أَبِي عُبَيْدَةَ، عَنْ كَعْبِ بْنِ عُجْرَةَ؛ قَالَ: دَخَلَ الْمَسْجِدَ وَعَبْدُ الرَّحْمٰنِ بْنُ أُمِّ الْحَكَمِ يَخْطُبُ قَاعِداً. فَقَالَ: انْظُرُوا إِلَىٰ هٰذَا الْخَبِيثِ يَخْطُبُ قَاعِداً. وَقَالَ اللَّهُ تَعَالَىٰ: ﴿وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَضُّوا إِلَيْهَا وَتَرَكُوكَ قَآئِمًا﴾ [الجمعة: ١١].

١٢ - بابُ التَّغْلِيظِ في تَرْكِ الجُمُعَةِ

٤٠ - (٨٦٥) - وحدّثني الْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ: حَدَّثَنَا أَبُو تَوْبَةَ: حَدَّثَنَا مُعَاوِيَةُ - وَهُوَ ابْنُ سَلاَّمٍ - عَنْ زَيْدٍ - يَعْنِي أَخَاهُ - أَنَّهُ سَمِعَ أَبَا سَلاَّمٍ قَالَ: حَدَّثَنِي الْحَكَمُ بْنُ مِينَاءَ؛ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ وَأَبَا هُرَيْرَةَ حَدَّثَاهُ؛ أَنَّهُمَا سَمِعَا رَسُولَ اللَّهِ ﷺ يَقُولُ، عَلَىٰ أَعْوَادِ مِنْبَرِهِ: «لَيَنْتَهِيَنَّ أَقْوَامٌ عَنْ وَدْعِهِمُ الْجُمُعَاتِ، أَوْ لَيَخْتِمَنَّ اللَّهُ عَلَىٰ قُلُوبِهِمْ، ثُمَّ لَيَكُونُنَّ مِنَ الْغَافِلِينَ».

١٣ - بابُ تَخْفِيفِ الصَّلاةِ والخُطْبَةِ

٤١ - (٨٦٦) - حدّثنا حَسَنُ بْنُ الرَّبِيعِ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. قَالاَ: حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ سِمَاكٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ؛ قَالَ: كُنْتُ أُصَلِّي مَعَ رَسُولِ اللَّهِ ﷺ، فَكَانَتْ صَلاَتُهُ قَصْداً، وَخُطْبَتُهُ قَصْداً.

42-(...) Simak Ibn Harb narrated that Jabir Ibn Samura said: I used to offer the prayers with The Prophet "Allah's blessing and peace be upon him", and both his prayer and sermon were of moderate length."

43-(867) Jabir Ibn Abdullah "Allah be pleased with both" narrated: Whenever The Messenger of Allah "Allah's blessing and peace be upon him" delivered a sermon, his eyes would become red, his voice would rise, and his anger would grow so much, really as if he were a warner of an enemy, saying: "The enemy is going to attack you in the morning and in the evening." He also would say: "(The time at which) I have been sent, and the Hour (of doom) are (as close to one another) as those two", joining his index finger and middle finger. He also would say: "Now and then: The best speech is The Book of Allah, and the best guidance is that of Muhammad; the worst of affairs is its innovations (of heresies), and every innovation (of heresy) is an error." He used to say: "I'm much closer to every believer than himself: Whoever left wealth (to be inherited) then it would go to his family, and whoever left debts (to be fulfilled) or (helpless) children, then, I'm responsible to fulfill (his debts) and take care (of his children)."

44-(...) Ja'far Ibn Muhammad narrated from his father: I heard Jabir Ibn Abdullah "Allah be pleased with both" saying: The sermon of The Prophet "Allah's blessing and peace be upon him" on Friday used to go as follows: He used to praise Allah and laud Him, after which he would say, with his voice loud...(and mentioned the same previous narration).

45-(...) Ja'far Ibn Muhammad narrated from his father that Jabir said: Whenever The Messenger of Allah "Allah's blessing and peace be upon him" addressed the people in his sermon, he used to praise Allah and laud Him as He deserves. Then, he would say: "Whomever Allah guides (to the straight path), then no one would be able to lead him astray; and whoever goes astray, then, no one would be able to guide him (to the straight path). The best speech is The Book of Allah..." (and he mentioned a Hadith like that narrated by Ath-Thaqafi).

46-(868) Ibn Abbas "Allah be pleased with both" reported: Dimad came to Mecca and he belonged to the tribe of Azd Shanu'a, and he used to treat the one who was under the influence of magic charm. He heard the foolish people of Mecca saying that Muhammad "Allah's blessing and peace be upon him" was under the influence of magic charm. Upon this he said: "If I happened to meet this man, Allah might cure him at my hand." He met him and said: "O Muhammad! I can treat (one) who is under the influence of magic charm, and Allah cures whomever He desires at my hand. Do you have a desire (for that)?"

٤٢ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ: حَدَّثَنَا زَكَرِيَّاءُ: حَدَّثَنِي سِمَاكُ بْنُ حَرْبٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ؛ قَالَ: كُنْتُ أُصَلِّي مَعَ النَّبِيِّ ﷺ الصَّلَوَاتِ، فَكَانَتْ صَلاَتُهُ قَصْداً، وَخُطْبَتُهُ قَصْداً.

وَفِي رِوَايَةِ أَبِي بَكْرٍ: زَكَرِيَّاءُ عَنْ سِمَاكٍ.

٤٣ ـ (٨٦٧) ـ وحدّثني مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ عَبْدِ الْمَجِيدِ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا خَطَبَ احْمَرَّتْ عَيْنَاهُ، وَعَلاَ صَوْتُهُ، وَاشْتَدَّ غَضَبُهُ. حَتَّىٰ كَأَنَّهُ مُنْذِرُ جَيْشٍ، يَقُولُ: «صَبَّحَكُمْ وَمَسَّاكُمْ». وَيَقُولُ: «بُعِثْتُ أَنَا وَالسَّاعَةَ كَهَاتَيْنِ» وَيَقْرُنُ بَيْنَ إِصْبَعَيْهِ السَّبَّابَةِ وَالْوُسْطَىٰ. وَيَقُولُ: «أَمَّا بَعْدُ، فَإِنَّ خَيْرَ الْحَدِيثِ كِتَابُ اللَّهِ، وَخَيْرُ الْهُدَىٰ هُدَىٰ مُحَمَّدٍ، وَشَرُّ الأُمُورِ مُحْدَثَاتُهَا، وَكُلُّ بِدْعَةٍ ضَلاَلَةٌ». ثُمَّ يَقُولُ: «أَنَا أَوْلَىٰ بِكُلِّ مُؤْمِنٍ مِنْ نَفْسِهِ. مَنْ تَرَكَ مَالاً فَلأَهْلِهِ، وَمَنْ تَرَكَ دَيْناً أَوْ ضَيَاعاً فَإِلَيَّ وَعَلَيَّ».

٤٤ ـ (...) ـ وحدّثنا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ: حَدَّثَنِي سُلَيْمَانُ بْنُ بِلاَلٍ: حَدَّثَنِي جَعْفَرُ بْنُ مُحَمَّدٍ، عَنْ أَبِيهِ؛ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: كَانَتْ خُطْبَةُ النَّبِيِّ ﷺ يَوْمَ الْجُمُعَةِ يَحْمَدُ اللَّهَ وَيُثْنِي عَلَيْهِ. ثُمَّ يَقُولُ عَلَىٰ إِثْرِ ذٰلِكَ، وَقَدْ عَلاَ صَوْتُهُ. ثُمَّ سَاقَ الْحَدِيثَ بِمِثْلِهِ.

٤٥ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ جَعْفَرٍ، عَنْ أَبِيهِ، عَنْ جَابِرٍ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَخْطُبُ النَّاسَ: يَحْمَدُ اللَّهَ وَيُثْنِي عَلَيْهِ بِمَا هُوَ أَهْلُهُ. ثُمَّ يَقُولُ: «مَنْ يَهْدِهِ اللَّهُ فَلاَ مُضِلَّ لَهُ، وَمَنْ يُضْلِلْ فَلاَ هَادِيَ لَهُ. وَخَيْرُ الْحَدِيثِ كِتَابُ اللَّهِ». ثُمَّ سَاقَ الْحَدِيثَ بِمِثْلِ حَدِيثِ الثَّقَفِيِّ.

٤٦ ـ (٨٦٨) ـ وحدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ الْمُثَنَّىٰ. كِلاَهُمَا عَنْ عَبْدِ الأَعْلَىٰ. قَالَ ابْنُ الْمُثَنَّىٰ: حَدَّثَنِي عَبْدُ الأَعْلَىٰ ـ وَهُوَ أَبُو هَمَّامٍ ـ: حَدَّثَنَا دَاوُدُ، عَنْ عَمْرِو بْنِ سَعِيدٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ ضِمَاداً قَدِمَ مَكَّةَ ـ وَكَانَ مِنْ أَزْدِ شَنُوءَةَ. وَكَانَ يَرْقِي مِنْ هٰذِهِ الرِّيحِ ـ فَسَمِعَ سُفَهَاءَ مِنْ أَهْلِ مَكَّةَ يَقُولُونَ: إِنَّ مُحَمَّداً مَجْنُونٌ. فَقَالَ: لَوْ أَنِّي رَأَيْتُ هٰذَا الرَّجُلَ لَعَلَّ اللَّهَ يَشْفِيهِ عَلَى يَدَيَّ. قَالَ: فَلَقِيَهُ. فَقَالَ: يَا مُحَمَّدُ، إِنِّي أَرْقِي مِنْ هٰذِهِ الرِّيحِ، وَإِنَّ اللَّهَ يَشْفِي عَلَىٰ يَدَيَّ مَنْ شَاءَ، فَهَلْ لَكَ؟

Upon this the Messenger of Allah "Allah's blessing and peace be upon him" said: "Praise be to Allah, we praise Him, and ask for His help; and whomever Allah guides (to the straight path) then, none would be able to lead him astray, and whoever is led astray, then, none would be able to guide him. I testify that there is no god but Allah, He is One, with Whom there is no partner, and that Muhammad is His Servant and Messenger. Now and then...." He (Dimad) said: "Repeat these words of yours before me!" The messenger of Allah "Allah's blessing and peace be upon him" repeated them before him thrice. He said: "I heard the words of soothsayers, those of magicians, and those of poets, but I have never heard such words as yours, which reach the depth (of the ocean of eloquence) . Stretch your hand so that I would give you the pledge of allegiance on Islam." He gave him the pledge of allegiance. The Messenger of Allah "Allah's blessing and peace be upon him" said: "It (this pledge of allegiance) is on behalf of your people too." He said: "It is on behalf of my people too."

Once, The Messenger of Allah "Allah's blessing and peace be upon him" sent an expedition and (a portion of it) passed by his people. The leader of the expedition said to the detachment: "Did you get anything from these people?" One of them said: "I got a pot for water." Upon this he said: "Return it, for it (belongs to) one of the people of Dimad."

47-(869) Abu Wa'il narrated: Once, Ammar delivered the sermon before us. Though it was brief, it was so much eloquent. When he (Ammar) came down (from the pulpit) we said to him: "O Abu al-Yaqzan! you delivered a brief and eloquent speech. Would that you had lengthened (it)!" He said: "I heard the Messenger of Allah "Allah's blessing and peace be upon him" saying: "Lengthening the prayer and shortening the sermon by one is the sign of his understanding (of religion). So lengthen the prayer and shorten the sermon, for from among the expressions, some are (as eloquent in their persuasion and influence as) charm"."

48-(870) Adi Ibn Hatim narrated: Once, a man delivered a speech in the presence of The Messenger of Allah "Allah's blessing and peace be upon him" in which he said: "Whoever obeyed Allah and His Messenger, would be guided aright, and whoever disobeyed them would go astray." Upon this, The Messenger of Allah "Allah's blessing and peace be upon him" said to him: "What a bad orator you are! You should say: "And whoever disobeyed Allah and His Messenger (went astray according to Ibn Numair)."

فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الْحَمْدَ لِلَّهِ، نَحْمَدُهُ وَنَسْتَعِينُهُ، مَنْ يَهْدِهِ اللَّهُ فَلاَ مُضِلَّ لَهُ، وَمَنْ يُضْلِلْ فَلاَ هَادِيَ لَهُ، وَأَشْهَدُ أَنْ لاَ إِلٰهَ إِلاَّ اللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ، وَأَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ. أَمَّا بَعْدُ». قَالَ: فَقَالَ: أَعِدْ عَلَيَّ كَلِمَاتِكَ هٰؤُلاَءِ، فَأَعَادَهُنَّ عَلَيْهِ رَسُولُ اللَّهِ ﷺ ثَلاَثَ مَرَّاتٍ. قَالَ: فَقَالَ: لَقَدْ سَمِعْتُ قَوْلَ الْكَهَنَةِ وَقَوْلَ السَّحَرَةِ وَقَوْلَ الشُّعَرَاءِ، فَمَا سَمِعْتُ مِثْلَ كَلِمَاتِكَ هٰؤُلاَءِ. وَلَقَدْ بَلَغْنَ نَاعُوسَ الْبَحْرِ. قَالَ: فَقَالَ: هَاتِ يَدَكَ أُبَايِعْكَ عَلَى الإِسْلاَمِ. قَالَ: فَبَايَعَهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَعَلَىٰ قَوْمِكَ» قَالَ: وَعَلَىٰ قَوْمِي.

قَالَ فَبَعَثَ رَسُولُ اللَّهِ ﷺ سَرِيَّةً فَمَرُّوا بِقَوْمِهِ. فَقَالَ صَاحِبُ السَّرِيَّةِ لِلْجَيْشِ: هَلْ أَصَبْتُمْ مِنْ هٰؤُلاَءِ شَيْئاً؟ فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: أَصَبْتُ مِنْهُمْ مِطْهَرَةً. فَقَالَ: رُدُّوهَا، فَإِنَّ هٰؤُلاَءِ قَوْمُ ضِمَادٍ.

٤٧ ـ (٨٦٩) ـ حدّثني سُرَيْجُ بْنُ يُونُسَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبْجَرَ، عَنْ أَبِيهِ، عَنْ وَاصِلِ بْنِ حَيَّانَ. قَالَ: قَالَ أَبُو وَائِلٍ: خَطَبَنَا عَمَّارٌ. فَأَوْجَزَ وَأَبْلَغَ، فَلَمَّا نَزَلَ قُلْنَا: يَا أَبَا الْيَقْظَانِ، لَقَدْ أَبْلَغْتَ وَأَوْجَزْتَ. فَلَوْ كُنْتَ تَنَفَّسْتَ. فَقَالَ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ طُولَ صَلاَةِ الرَّجُلِ، وَقِصَرَ خُطْبَتِهِ، مَئِنَّةٌ مِنْ فِقْهِهِ، فَأَطِيلُوا الصَّلاَةَ وَاقْصُرُوا الْخُطْبَةَ، وَإِنَّ مِنَ الْبَيَانِ سِحْراً».

٤٨ ـ (٨٧٠) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. قَالاَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ، عَنْ تَمِيمِ بْنِ طَرَفَةَ، عَنْ عَدِيِّ بْنِ حَاتِمٍ، أَنَّ رَجُلاً خَطَبَ عِنْدَ النَّبِيِّ ﷺ فَقَالَ: مَنْ يُطِعِ اللَّهَ وَرَسُولَهُ فَقَدْ رَشَدَ، وَمَنْ يَعْصِهِمَا فَقَدْ غَوَىٰ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «بِئْسَ الْخَطِيبُ أَنْتَ، قُلْ: وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ».

قَالَ ابْنُ نُمَيْرٍ: فَقَدْ غَوِيَ.

49-(871) Safwan Ibn Ya'li narrated from his father that he heard The Prophet "Allah's blessing and peace be upon him" reciting while being on the pulpit (Allah's saying): "They will cry: O Malik!"

50-(872) Amra, daughter of Abd Ar-Rahman narrated from a sister of hers: I kept (Allah's saying): "Qaf: By The Glorious Qur'an!" from the mouth of The Messenger of Allah "Allah's blessing and peace be upon him" on Friday; and he used to recite it on the pulpit every Friday.

(...) Amra narrated from a sister of hers, who was elder than her the same Hadith transmitted by Sulaiman Ibn Bilal.

51-(873) A daughter of Al-Harith Ibn An-Nu'man narrated: "I did not keep (the Sura of) Qaf except from the mouth of The Messenger of Allah "Allah's blessing and peace be upon him" as he used to recite it in the sermon on every Friday." She further said: "Our oven and that of The Messenger of Allah "Allah's blessing and peace be upon him" was one." (She made a metonymy with this illustrating that she was so much close in residence to The Messenger of Allah "Allah's blessing and peace be upon him" to the extent that she used to be well-acquainted with his states).

52-(...) Umm Hisham, the daughter of Haritha Ibn An-Nu'man narrated: Our oven and that of The Messenger of Allah "Allah's blessing and peace be upon him" was one for two years, or for more than a year; and I did not keep (Allah's saying) "Qaf: By The Glorious Qur'an" except from the tongue of The Messenger of Allah "Allah's blessing and peace be upon him", which he used to recite every Friday on the pulpit, whenever he delivered the sermon before the people.

53-(874) Imara Ibn Ruwaiba narrated that once he saw Bishr Ibn Marwan on the pulpit, raising his hands (while delivering the sermon). Upon this, he said: "Might Allah make ugly those hands! No doubt, I saw The Messenger of Allah "Allah's blessing and peace be upon him" (on the pulpit) doing no more than pointing with his hand as such", and he beckoned with his index finger.

(...) Husain Ibn Abd Ar-Rahman narrated: I saw Bishr Ibn Marwan on Friday, raising his hands (while delivering the sermon on the pulpit). Upon this, Imara Ibn Ruwaiba said...(and he mentioned the same narration).

[14] The salutation (of the mosque by offering two Rak'as) while the imam is delivering the sermon

54-(875) Jabir Ibn Abdullah "Allah be pleased with both" narrated: While The Prophet "Allah's blessing and peace be upon him" was

٤٩ ـ (٨٧١) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ الْحَنْظَلِيُّ. جَمِيعاً عَنِ ابْنِ عُيَيْنَةَ. قَالَ قُتَيْبَةُ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، سَمِعَ عَطَاءً يُخْبِرُ عَنْ صَفْوَانَ بْنِ يَعْلَىٰ، عَنْ أَبِيهِ؛ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقْرَأُ عَلَى الْمِنْبَرِ: ﴿وَنَادَوْا يَـٰمَـٰلِكُ﴾ [الزخرف: ٧٧].

[البخاري: كتاب بدء الخلق، باب إذا قال أحدكم: آمين...، رقم: ٣٢٣٠].

٥٠ ـ (٨٧٢) ـ وحدّثني عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمٰنِ الدَّارِمِيُّ: أَخْبَرَنَا يَحْيَىٰ بْنُ حَسَّانَ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلاَلٍ، عَنْ يَحْيَىٰ بْنِ سَعِيدٍ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمٰنِ، عَنْ أُخْتٍ لِعَمْرَةَ؛ قَالَتْ: أَخَذْتُ ﴿قٓ وَٱلْقُرْءَانِ ٱلْمَجِيدِ ①﴾ [ق: ١] مِنْ فِي رَسُولِ اللَّهِ ﷺ، يَوْمَ الْجُمُعَةِ، وَهُوَ يَقْرَأُ بِهَا عَلَى الْمِنْبَرِ، فِي كُلِّ جُمُعَةٍ.

(...) ـ وَحَدَّثَنِيهِ أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ، عَنْ يَحْيَىٰ بْنِ أَيُّوبَ، عَنْ يَحْيَىٰ بْنِ سَعِيدٍ، عَنْ عَمْرَةَ، عَنْ أُخْتٍ لِعَمْرَةَ بِنْتِ عَبْدِ الرَّحْمٰنِ ـ كَانَتْ أَكْبَرَ مِنْهَا ـ بِمِثْلِ حَدِيثِ سُلَيْمَانَ بْنِ بِلاَلٍ.

٥١ ـ (٨٧٣) ـ حدّثني مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ خُبَيْبٍ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ مَعْنٍ، عَنْ بِنْتٍ لِحَارِثَةَ بْنِ النُّعْمَانِ؛ قَالَتْ: مَا حَفِظْتُ (ق) إِلاَّ مِنْ فِي رَسُولِ اللَّهِ ﷺ. يَخْطُبُ بِهَا كُلَّ جُمُعَةٍ. قَالَتْ: وَكَانَ تَنُّورُنَا وَتَنُّورُ رَسُولِ اللَّهِ ﷺ وَاحِداً.

٥٢ ـ (...) ـ وحدّثنا عَمْرٌو النَّاقِدُ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ. قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي بَكْرِ بْنِ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَزْمٍ الأَنْصَارِيُّ، عَنْ يَحْيَىٰ بْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ سَعْدِ بْنِ زُرَارَةَ، عَنْ أُمِّ هِشَامٍ بِنْتِ حَارِثَةَ بْنِ النُّعْمَانِ؛ قَالَتْ: لَقَدْ كَانَ تَنُّورُنَا وَتَنُّورُ رَسُولِ اللَّهِ ﷺ وَاحِداً. سَنَتَيْنِ أَوْ سَنَةً وَبَعْضَ سَنَةٍ. وَمَا أَخَذْتُ ﴿قٓ وَٱلْقُرْءَانِ ٱلْمَجِيدِ ①﴾ إِلاَّ عَنْ لِسَانِ رَسُولِ اللَّهِ ﷺ يَقْرَؤُهَا كُلَّ يَوْمِ جُمُعَةٍ عَلَى الْمِنْبَرِ إِذَا خَطَبَ النَّاسَ.

٥٣ ـ (٨٧٤) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ حُصَيْنٍ، عَنْ عُمَارَةَ بْنِ رُؤَيْبَةَ. قَالَ: رَأَىٰ بِشْرَ بْنَ مَرْوَانَ عَلَى الْمِنْبَرِ رَافِعاً يَدَيْهِ. فَقَالَ: قَبَّحَ اللَّهُ هَاتَيْنِ الْيَدَيْنِ، لَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ مَا يَزِيدُ عَلَىٰ أَنْ يَقُولَ بِيَدِهِ هٰكَذَا. وَأَشَارَ بِإِصْبَعِهِ الْمُسَبِّحَةِ.

(...) ـ وحدّثناه قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ حُصَيْنِ بْنِ عَبْدِ الرَّحْمٰنِ، قَالَ: رَأَيْتُ بِشْرَ بْنَ مَرْوَانَ، يَوْمَ جُمُعَةٍ، يَرْفَعُ يَدَيْهِ. فَقَالَ عُمَارَةُ بْنُ رُؤَيْبَةَ. فَذَكَرَ نَحْوَهُ.

١٤ ـ بابُ التَّحِيَّةِ والإمامُ يخطبُ

٥٤ ـ (٨٧٥) ـ وحدّثنا أَبُو الرَّبِيعِ الزَّهْرَانِيُّ وَقُتَيْبَةُ بْنُ سَعِيدٍ. قَالاَ: حَدَّثَنَا

delivering the sermon on Friday, a man came in. The Prophet "Allah's blessing and peace be upon him" asked him: "Had you offered the prayer (of the salutation of the mosque) O so-and-so?" he answered in the negative. Upon this, The Prophet "Allah's blessing and peace be upon him" said to him: "Then, stand up and pray (two Rak'as)."

(...) A Hadith like that transmitted by Hammad was narrated on the authority of Aiyyub from Amr from Jabir from The Prophet "Allah's blessing and peace be upon him", with no mention of the two Rak'as.

55-(...) Jabir narrated: A man entered the mosque while The Messenger of Allah "Allah's blessing and peace be upon him" was delivering the sermon on Friday. He (The Prophet) asked him: "Did you pray (the two Rak'as of the salutation of the mosque)?" the man answered in the negative. Upon this, he said to him: "Then, stand up and pray two Rak'as", or according to Qutaiba's narration "Then, offer two Rak'as."

56-(...) Jabir Ibn Abdullah "Allah be pleased with both" narrated: A man came in while The Messenger of Allah "Allah's blessing and peace be upon him" was on the pulpit, delivering the sermon on Friday. He (The Prophet) asked him: "Did you offer two Rak'as (as a salutation of the mosque)?" he answered in the negative. Upon this, he (The Prophet) said to him: "Then, pray (them)."

57-(...) Jabir Ibn Abdullah "Allah be pleased with both" narrated that The Prophet "Allah's blessing and peace be upon him" delivered a sermon and said: "If anyone of you came (to attend the prayer in the mosque) on Friday, and (found that) the imam had come out (and started delivering the sermon), he should (even then) offer two Rak'as (as a salutation of the mosque)."

58-(...) Jabir Ibn Abdullah "Allah be pleased with both" narrated: Sulaik Al-Ghatafani came (to the mosque to attend the prayer) on Friday, while The Messenger of Allah "Allah's blessing and peace be upon him" was sitting on the pulpit. Sulaik sat down before praying. Upon this, The Prophet "Allah's blessing and peace be upon him" said to him: "Did you perform two Rak'as (as a salutation of the mosque)?" he answered in the negative. He (The Prophet) ordered him to stand up and offer them.

59-(...) Jabir Ibn Abdullah "Allah be pleased with both" narrated: Sulaik Al-Ghatafani came (to the mosque) and sat down on Friday while The Messenger of Allah "Allah's blessing and peace be upon him" was delivering the sermon. He (The Prophet) said to him: "O Sulaik! Stand up and pray two Rak'as, and shorten them." Then, he said: "If anyone of you

حَمَّادٌ ـ وَهُوَ ابْنُ زَيْدٍ ـ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ قَالَ: بَيْنَا النَّبِيُّ ﷺ يَخْطُبُ يَوْمَ الْجُمُعَةِ، إِذْ جَاءَ رَجُلٌ، فَقَالَ لَهُ النَّبِيُّ ﷺ: «أَصَلَّيْتَ يَا فُلَانُ؟» قَالَ: لَا. قَالَ: «قُمْ فَارْكَعْ».

[البخاري: كتاب الجمعة، باب إذا رأى الإمام رجلاً جاء وهو يخطب...، رقم: ٩٣٠].

(...) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَيَعْقُوبُ الدَّوْرَقِيُّ، عَنِ ابْنِ عُلَيَّةَ، عَنْ أَيُّوبَ، عَنْ عَمْرٍو، عَنْ جَابِرٍ، عَنِ النَّبِيِّ ﷺ. كَمَا قَالَ حَمَّادٌ. وَلَمْ يَذْكُرِ الرَّكْعَتَيْنِ.

٥٥ ـ (...) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ ـ قَالَ قُتَيْبَةُ: حَدَّثَنَا. وَقَالَ إِسْحَاقُ: أَخْبَرَنَا سُفْيَانُ ـ عَنْ عَمْرٍو، سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: دَخَلَ رَجُلٌ الْمَسْجِدَ، وَرَسُولُ اللَّهِ ﷺ يَخْطُبُ، يَوْمَ الْجُمُعَةِ. فَقَالَ: «أَصَلَّيْتَ؟» قَالَ: لَا. قَالَ: «قُمْ فَصَلِّ الرَّكْعَتَيْنِ».

وَفِي رِوَايَةِ قُتَيْبَةَ قَالَ: «صَلِّ رَكْعَتَيْنِ».

[البخاري: كتاب الجمعة، باب من جاء والإمام يخطب...، رقم: ٩٣١].

٥٦ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ. قَالَ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: جَاءَ رَجُلٌ وَالنَّبِيُّ ﷺ عَلَى الْمِنْبَرِ، يَوْمَ الْجُمُعَةِ، يَخْطُبُ. فَقَالَ لَهُ: «أَرَكَعْتَ رَكْعَتَيْنِ؟» قَالَ: لَا. فَقَالَ: «ارْكَعْ».

٥٧ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدٌ ـ وَهُوَ ابْنُ جَعْفَرٍ ـ حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرٍو، قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ، أَنَّ النَّبِيَّ ﷺ خَطَبَ فَقَالَ: «إِذَا جَاءَ أَحَدُكُمْ يَوْمَ الْجُمُعَةِ، وَقَدْ خَرَجَ الإِمَامُ، فَلْيُصَلِّ رَكْعَتَيْنِ».

[البخاري: كتاب التهجد، باب ما جاء في التطوع مثنى مثنى، رقم: ١١٦٦].

٥٨ ـ (...) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، أَنَّهُ قَالَ: «جَاءَ سُلَيْكٌ الْغَطَفَانِيُّ يَوْمَ الْجُمُعَةِ وَرَسُولُ اللَّهِ ﷺ قَاعِدٌ عَلَى الْمِنْبَرِ فَقَعَدَ سُلَيْكٌ قَبْلَ أَنْ يُصَلِّيَ، فَقَالَ لَهُ النَّبِيُّ ﷺ: «أَرَكَعْتَ رَكْعَتَيْنِ؟» قَالَ: لَا. قَالَ: «قُمْ فَارْكَعْهُمَا».

٥٩ ـ (...) ـ وحدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَلِيُّ بْنُ خَشْرَمٍ. كِلَاهُمَا عَنْ عِيسَى بْنِ يُونُسَ. قَالَ ابْنُ خَشْرَمٍ: أَخْبَرَنَا عِيسَى، عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ قَالَ: جَاءَ سُلَيْكٌ الْغَطَفَانِيُّ يَوْمَ الْجُمُعَةِ، وَرَسُولُ اللَّهِ ﷺ يَخْطُبُ، فَجَلَسَ. فَقَالَ لَهُ: «يَا سُلَيْكُ، قُمْ فَارْكَعْ رَكْعَتَيْنِ وَتَجَوَّزْ فِيهِمَا». ثُمَّ قَالَ: «إِذَا جَاءَ أَحَدُكُمْ، يَوْمَ

came (to the mosque) on Friday while the imam is delivering the sermon, he should (even then) pray two Rak'as, and shorten them."

[15] The tradition of instructing (the people) during the sermon

60-(876) Humaid Ibn Hilal narrated: Abu Rifa'a said: I reached The Prophet "Allah's blessing and peace be upon him" while he was delivering the sermon, and said: "O Messenger of Allah! (I'm) a stranger, who came to inquire about his religion, and he does not know what (the principles of) his religion are." Then, he (The Prophet) turned towards me, and left his sermon, until he reached me. A chair, whose sides I thought to be of iron, was brought, on which The Messenger of Allah "Allah's blessing and peace be upon him" sat. then, he started instructing me from what Allah taught him. Then, he returned to (the pulpit to resume) his sermon, and he completed it to its end.

[16] What is recited in the Friday prayer

61-(877) Ibn Abu Rafi narrated: Once, Marwan appointed Abu Huraira "Allah be pleased with him" as his successor in Medina, and he set out to Mecca. Abu Huraira "Allah be pleased with him" led us in the Friday prayer, in which he recited, after the Sura of Friday (in the first Rak'a) (the Sura beginning with): "If the hypocrites came to you." I caught Abu Huraira "Allah be pleased with him" after he had finished (the prayer), to whom I said: "You recited two Suras, which Ali Ibn Abu Talib used to recite in Kufa." Abu Huraira "Allah be pleased with him" said: "No doubt, I heard The Messenger of Allah "Allah's blessing and peace be upon him" reciting them (in the prayer) on Friday."

(...) Ubaidullah Ibn Abu Rafi narrated: Once, Marwan appointed Abu Huraira "Allah be pleased with him" as his successor ...(and mentioned the same narration, but according to the narration of Hatim: He recited the Sura of Friday in the first Rak'a, and "If the hypocrites came to you" in the other). However, the narration of Abd Al-Aziz is like that transmitted by Sulaiman Ibn Bilal.

62-(878) An-Nu'man Ibn Bashir narrated: The Messenger of Allah "Allah's blessing and peace be upon him" used to recite in the (prayers of the) two festivals and in the Friday (prayer) both the Suras of "Glorify the name of your Lord, The Most High" and "Has the story reached thee, of the overwhelming (Event)?." In case the festival came on Friday, he used to recite both in the two prayers.

(...) The same was narrated on the authority of Ibrahim Ibn Muhammad Ibn Al-Muntashir, with the same chain of transmitters.

الْجُمُعَةِ، وَالإِمَامُ يَخْطُبُ، فَلْيَرْكَعْ رَكْعَتَيْنِ، وَلْيَتَجَوَّزْ فِيهِمَا».

١٥ ـ بابُ حَدِيثِ التَّعْلِيمِ في الْخُطْبَةِ

٦٠ ـ (٨٧٦) ـ وحدّثنا شيبانُ بْنُ فَرُّوخَ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ: حَدَّثَنَا حُمَيْدُ بْنُ هِلاَلٍ. قَالَ: قَالَ أَبُو رِفَاعَةَ: انْتَهَيْتُ إِلَى النَّبِيِّ ﷺ وَهُوَ يَخْطُبُ. قَالَ: فَقُلْتُ: يَا رَسُولَ اللّهِ، رَجُلٌ غَرِيبٌ، جَاءَ يَسْأَلُ عَنْ دِينِهِ، لاَ يَدْرِي مَا دِينُهُ. قَالَ: فَأَقْبَلَ عَلَيَّ رَسُولُ اللّهِ ﷺ وَتَرَكَ خُطْبَتَهُ حَتَّىٰ انْتَهَىٰ إِلَيَّ، فَأُتِيَ بِكُرْسِيٍّ، حَسِبْتُ قَوَائِمَهُ حَدِيداً. قَالَ: فَقَعَدَ عَلَيْهِ رَسُولُ اللّهِ ﷺ. وَجَعَلَ يُعَلِّمُنِي مِمَّا عَلَّمَهُ اللّهُ، ثُمَّ أَتَىٰ خُطْبَتَهُ فَأَتَمَّ آخِرَهَا.

١٦ ـ بابُ ما يُقْرَأُ في صَلاةِ الْجُمُعَةِ

٦١ ـ (٨٧٧) ـ حدّثنا عَبْدُ اللّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا سُلَيْمَانُ ـ وَهُوَ ابْنُ بِلاَلٍ ـ عَنْ جَعْفَرٍ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي رَافِعٍ، قَالَ: اسْتَخْلَفَ مَرْوَانُ أَبَا هُرَيْرَةَ عَلَى الْمَدِينَةِ وَخَرَجَ إِلَىٰ مَكَّةَ. فَصَلَّىٰ لَنَا أَبُو هُرَيْرَةَ الْجُمُعَةَ، فَقَرَأَ بَعْدَ سُورَةِ الْجُمُعَةِ فِي الرَّكْعَةِ الآخِرَةِ: ﴿إِذَا جَآءَكَ ٱلْمُنَٰفِقُونَ﴾ [المنافقون: ١]. قَالَ: فَأَدْرَكْتُ أَبَا هُرَيْرَةَ حِينَ انْصَرَفَ. فَقُلْتُ لَهُ: إِنَّكَ قَرَأْتَ بِسُورَتَيْنِ كَانَ عَلِيُّ بْنُ أَبِي طَالِبٍ يَقْرَأُ بِهِمَا بِالْكُوفَةِ، فَقَالَ أَبُو هُرَيْرَةَ: إِنِّي سَمِعْتُ رَسُولَ اللّهِ ﷺ يَقْرَأُ بِهِمَا يَوْمَ الْجُمُعَةِ.

(...) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. قَالاَ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ. (ح) وَحَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ـ يَعْنِي الدَّرَاوَرْدِيَّ ـ. كِلاَهُمَا عَنْ جَعْفَرٍ، عَنْ أَبِيهِ، عَنْ عُبَيْدِ اللّهِ بْنِ أَبِي رَافِعٍ. قَالَ: اسْتَخْلَفَ مَرْوَانُ أَبَا هُرَيْرَةَ، بِمِثْلِهِ. غَيْرَ أَنَّ فِي رِوَايَةِ حَاتِمٍ: فَقَرَأَ بِسُورَةِ الْجُمُعَةِ، فِي السَّجْدَةِ الأُولَىٰ. وَفِي الآخِرَةِ: ﴿إِذَا جَآءَكَ ٱلْمُنَٰفِقُونَ﴾ [المنافقون: ١].

وَرِوَايَةُ عَبْدِ الْعَزِيزِ مِثْلُ حَدِيثِ سُلَيْمَانَ بْنِ بِلاَلٍ.

٦٢ ـ (٨٧٨) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ. جَمِيعاً عَنْ جَرِيرٍ. قَالَ يَحْيَىٰ: أَخْبَرَنَا جَرِيرٌ، عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ الْمُنْتَشِرِ، عَنْ أَبِيهِ، عَنْ حَبِيبِ بْنِ سَالِمٍ مَوْلَى النُّعْمَانِ بْنِ بَشِيرٍ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ، قَالَ: كَانَ رَسُولُ اللّهِ ﷺ يَقْرَأُ فِي الْعِيدَيْنِ وَفِي الْجُمُعَةِ، بِـ: ﴿سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى ۝١﴾ [الأعلى: ١]، وَ﴿هَلْ أَتَىٰكَ حَدِيثُ ٱلْغَٰشِيَةِ ۝١﴾ [الغاشية: ١].

قَالَ: وَإِذَا اجْتَمَعَ الْعِيدُ وَالْجُمُعَةُ، فِي يَوْمٍ وَاحِدٍ، يَقْرَأُ بِهِمَا أَيْضاً فِي الصَّلاَتَيْنِ.

(...) ـ وحدّثناه قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ الْمُنْتَشِرِ، بِهٰذَا الإِسْنَادِ.

63-(...) Ubaidullah Ibn Abdullah narrated: Ad-Dahhak wrote to An-Nu'man Ibn Bashir, asking him about what The Messenger of Allah "Allah's blessing and peace be upon him" used to recite on Friday other than the Sura of Friday. He said: He used to recite: "Has the story reached thee, of the overwhelming (Event)?."

[17] What is recited on Friday

64-(879) Sa'id Ibn Jubair narrated from Ibn Abbas "Allah be pleased with both" that The Prophet "Allah's blessing and peace be upon him" used to recite in the Dawn prayer on Friday (the Sura of) the Prostration "As-Sajda" (in the first Rak'a), and (the Sura of) Man "Al-Insan" (in the second Rak'a). The Prophet "Allah's blessing and peace be upon him" used to recite in the Friday prayer the Suras of Friday and Hypocrites.

(...) A Hadith like this was narrated on the authority of Sufyan, with the same chain of transmitters.

(...) The same was narrated in both the prayers on the authority of Mukhawwil from Sufyan, with the same chain of transmitters.

65-(880) Abu Huraira "Allah be pleased with him" narrated that The Prophet "Allah's blessing and peace be upon him" used to recite in the Morning prayer on Friday the Suras of the Prostration "As-Sajda" and the Man "Al-Insan."

66-(...) Abu Huraira "Allah be pleased with him" narrated that The Prophet "Allah's blessing and peace be upon him" used to recite in the Morning prayer on Friday (the Sura of) the Prostration "As-Sajda" and "Has there not been over Man a long period of Time, when he was nothing (not even) mentioned?."

[18] The (Sunna) prayer after the Friday (obligatory prayer)

67-(881) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you offers the (obligatory two-Rak'a) Friday prayer, he should pray four Rak'as after it."

68-(...) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When you offer prayer after the Friday (obligatory prayer), you should pray four Rak'as." Amr added in his narration that Ibn Idris reported from Suhail: "If you are in a hurry because of something, then, pray two Rak'as in the mosque, and two when you return home."

٦٣ ـ (...) ـ وحدّثنا عَمْرٌو النَّاقِدُ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ ضَمْرَةَ بْنِ سَعِيدٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ؛ قَالَ: كَتَبَ الضَّحَّاكُ بْنُ قَيْسٍ إِلَى النُّعْمَانِ بْنِ بَشِيرٍ يَسْأَلُهُ: أَيَّ شَيْءٍ قَرَأَ رَسُولُ اللَّهِ ﷺ يَوْمَ الْجُمُعَةِ، سِوَىٰ سُورَةِ الْجُمُعَةِ؟ فَقَالَ: كَانَ يَقْرَأُ: ﴿هَلْ أَتَىٰكَ﴾ [الغاشية: ١].

١٧ ـ بابُ ما يُقْرَأُ في يَوْمِ الجُمُعَةِ

٦٤ ـ (٨٧٩) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ سُفْيَانَ، عَنْ مُخَوَّلِ بْنِ رَاشِدٍ، عَنْ مُسْلِمٍ الْبَطِينِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ ﷺ كَانَ يَقْرَأُ فِي صَلاَةِ الْفَجْرِ، يَوْمَ الْجُمُعَةِ: ﴿الٓمٓ * تَنْزِيلُ﴾ [السَّجدَة: ١، ٢]، وَ﴿هَلْ أَتَىٰ عَلَى ٱلْإِنسَٰنِ حِينٌ مِّنَ ٱلدَّهْرِ﴾ [الإنسان: ١]. وَأَنَّ النَّبِيَّ ﷺ كَانَ يَقْرَأُ، فِي صَلاَةِ الْجُمُعَةِ، سُورَةَ الْجُمُعَةِ وَالْمُنَافِقِينَ.

(...) ـ وحدّثنا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي. (ح) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا وَكِيعٌ. كِلاَهُمَا عَنْ سُفْيَانَ، بِهٰذَا الإِسْنَادِ، مِثْلَهُ.

(...) ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ مُخَوَّلٍ، بِهٰذَا الإِسْنَادِ، مِثْلَهُ. فِي الصَّلاَتَيْنِ كِلْتَيْهِمَا. كَمَا قَالَ سُفْيَانُ.

٦٥ ـ (٨٨٠) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمٰنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ؛ أَنَّهُ كَانَ يَقْرَأُ فِي الْفَجْرِ، يَوْمَ الْجُمُعَةِ: ﴿الٓمٓ تَنْزِيلُ﴾، وَ﴿هَلْ أَتَىٰ﴾.

[البخاري: كتاب الجمعة، باب ما يقرأ في صلاة الفجر يوم الجمعة، رقم: ٨٩١]

٦٦ ـ (...) ـ حدّثني أَبُو الطَّاهِرِ: حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ إِبْرَاهِيمَ بْنِ سَعْدٍ، عَنْ أَبِيهِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ النَّبِيَّ ﷺ كَانَ يَقْرَأُ فِي الصُّبْحِ، يَوْمَ الْجُمُعَةِ: بِـ: ﴿الٓمٓ * تَنْزِيلُ﴾، فِي الرَّكْعَةِ الأُولَىٰ. وَفِي الثَّانِيَةِ: ﴿هَلْ أَتَىٰ عَلَى ٱلْإِنسَٰنِ حِينٌ مِّنَ ٱلدَّهْرِ لَمْ يَكُن شَيْـًٔا مَّذْكُورًا ۝١﴾ [الإنسان: ١].

١٨ ـ بابُ الصلاةِ بعد الجُمُعة

٦٧ ـ (٨٨١) ـ وحدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا صَلَّىٰ أَحَدُكُمُ الْجُمُعَةَ فَلْيُصَلِّ بَعْدَهَا أَرْبَعاً».

٦٨ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ: قَالاَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا صَلَّيْتُمْ بَعْدَ الْجُمُعَةِ فَصَلُّوا أَرْبَعاً».

زَادَ عَمْرٌو فِي رِوَايَتِهِ: قَالَ ابْنُ إِدْرِيسَ: قَالَ سُهَيْلٌ: «فَإِنْ عَجِلَ بِكَ شَيْءٌ فَصَلِّ رَكْعَتَيْنِ فِي الْمَسْجِدِ، وَرَكْعَتَيْنِ إِذَا رَجَعْتَ».

69-(...) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you prays after the Friday (obligatory prayer), he should pray four (Rak'as)." (There is no mention of the phrase "of you" in the narration of Jarir).

70-(882) Nafi narrated that whenever Abdullah (Ibn Umar) offered the Friday (obligatory) prayer, he would go and pray two Rak'as in his house. He said that The Messenger of Allah "Allah's blessing and peace be upon him" used to do the same.

71-(...) Nafi narrated that Ibn Umar said, describing the supererogatory prayers of The Messenger of Allah "Allah's blessing and peace be upon him": "He used not to pray after the Friday (obligatory prayer) until he left (for home). Then, he would pray two Rak'as in his house."

72-(...) Salim narrated from his father that The Prophet "Allah's blessing and peace be upon him" used to pray two Rak'as after the Friday (obligatory prayer).

73-(883) Umar Ibn Ata Ibn Abu Khuwar said that Nafi Ibn Jubair sent him to As-Sa'ib, the son of Namir's sister, asking him about what he had seen in the prayer of Mu'awiya. He said: Well, I offered the Friday (obligatory) prayer with him in Maqsura. When the Imam uttered the end salutation, I stood up at my place and prayed. After he had entered (the dwelling place) he sent for me and said: "Do not repeat what you did. Whenever you offered the Friday (obligatory) prayer, you should not pray until you have talked or left, because The Messenger of Allah "Allah's blessing and peace be upon him" ordered us to do so and not to combine two (sorts of) prayers before talking or leaving."

(...) Umar Ibn Ata Ibn Abu Khuwar said that Nafi Ibn Jubair sent him to As-Sa'ib, the son of Namir's sister...(and he mentioned the same, but here he said: "When he uttered the salutation" and did not mention "the imam").

٦٩ ـ (...) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ. (ح) وَحَدَّثَنَا عَمْرٌو النَّاقِدُ وَأَبُو كُرَيْبٍ: قَالاَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ. كِلاَهُمَا عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ كَانَ مِنْكُمْ مُصَلِّياً بَعْدَ الْجُمُعَةِ فَلْيُصَلِّ أَرْبَعاً». وَلَيْسَ فِي حَدِيثِ جَرِيرٍ: «مِنْكُمْ».

٧٠ ـ (٨٨٢) ـ وحدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ وَمُحَمَّدُ بْنُ رُمْحٍ: قَالاَ: أَخْبَرَنَا اللَّيْثُ. (ح) وَحَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا لَيْثٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ، أَنَّه كَانَ إِذَا صَلَّى الْجُمُعَةَ، انْصَرَفَ، فَسَجَدَ سَجْدَتَيْنِ فِي بَيْتِهِ. ثُمَّ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَصْنَعُ ذٰلِكَ.

٧١ ـ (...) ـ وحدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّهُ وَصَفَ تَطَوُّعَ صَلاَةِ رَسُولِ اللَّهِ ﷺ، قَالَ: فَكَانَ لاَ يُصَلِّي بَعْدَ الْجُمُعَةِ حَتَّىٰ يَنْصَرِفَ، فَيُصَلِّي رَكْعَتَيْنِ فِي بَيْتِهِ.

قَالَ يَحْيَىٰ: أَظُنُّنِي قَرَأْتُ: فَيُصَلِّي أَوْ أَلْبَتَّةَ.

[البخاري: كتاب الجمعة، باب الصلاة بعد الجمعة وقبلها، رقم: ٩٣٧].

٧٢ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَابْنُ نُمَيْرٍ. قَالَ زُهَيْرٌ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ: حَدَّثَنَا عَمْرٌو، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، أَنَّ النَّبِيَّ ﷺ كَانَ يُصَلِّي بَعْدَ الْجُمُعَةِ رَكْعَتَيْنِ.

٧٣ ـ (٨٨٣) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا غُنْدَرٌ، عَنِ ابْنِ جُرَيْجٍ، قَالَ: أَخْبَرَنِي عُمَرُ بْنُ عَطَاءِ بْنِ أَبِي الْخُوَارِ، أَنَّ نَافِعَ بْنَ جُبَيْرٍ أَرْسَلَهُ إِلَى السَّائِبِ، ابْنِ أُخْتِ نَمِرٍ، يَسْأَلُهُ عَنْ شَيْءٍ رَآهُ مِنْهُ مُعَاوِيَةُ فِي الصَّلاَةِ. فَقَالَ: نَعَمْ، صَلَّيْتُ مَعَهُ الْجُمُعَةَ فِي الْمَقْصُورَةِ، فَلَمَّا سَلَّمَ الإِمَامُ قُمْتُ فِي مَقَامِي، فَصَلَّيْتُ، فَلَمَّا دَخَلَ أَرْسَلَ إِلَيَّ فَقَالَ: لاَ تَعُدْ لِمَا فَعَلْتَ. إِذَا صَلَّيْتَ الْجُمُعَةَ فَلاَ تَصِلْهَا بِصَلاَةٍ حَتَّىٰ تَكَلَّمَ أَوْ تَخْرُجَ، فَإِنَّ رَسُولَ اللَّهِ ﷺ أَمَرَنَا بِذٰلِكَ، أَنْ لاَ تُوصَلَ صَلاَةٌ بِصَلاَةٍ حَتَّىٰ نَتَكَلَّمَ أَوْ نَخْرُجَ.

(...) ـ وحدّثنا هَارُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي عُمَرُ بْنُ عَطَاءٍ، أَنَّ نَافِعَ بْنَ جُبَيْرٍ أَرْسَلَهُ إِلَى السَّائِبِ بْنِ يَزِيدَ، ابْنِ أُخْتِ نَمِرٍ. وَسَاقَ الْحَدِيثَ بِمِثْلِهِ. غَيْرَ أَنَّهُ قَالَ: فَلَمَّا سَلَّمَ قُمْتُ فِي مَقَامِي. وَلَمْ يَذْكُرِ الإِمَامَ.

(8) The Book Of The Two Festivals' Prayer

1-(884) Ibn Abbas "Allah be pleased with both" narrated: I attended the Prayer of the breaking fast festival "Id Al-Fitr" with the Messenger of Allah "Allah's blessing and peace be upon him", Abu Bakr, Umar and Uthman, and all of them offered this Prayer before the sermon, and then he (the Prophet) delivered the sermon. Then the Messenger of Allah "Allah's blessing and peace be upon him" came down (from the pulpit), as if I am seeing him, ordering the people with (the help of) his hand to sit down. Then, he made his way through them till he came to the women. Bilal was with him. He then recited (Allah's saying): "O Prophet, when believing women come to thee giving thee a pledge that they will not associate aught with Allah " till he finished (addressing) them and then asked: "Do you comply with that?" Only a woman from among them replied: "Yes, O Messenger of Allah." None else answered. (However, the narrator was not certain who actually she was). He (the Prophet) exhorted them to give alms. Bilal stretched his cloth and said: "Come forward with alms. Let my father and mother be sacrificed for you!" They started to throw rings and ringlets in the cloth of Bilal.

2-(...) Ibn Abbas "Allah be pleased with both" narrated: I testify that The Messenger of Allah "Allah's blessing and peace be upon him" offered the (Id) prayer before delivering the sermon. Then, he delivered the speech, but, thinking that he was not able to make the women hear him, he came to them, reminded them (of good deeds), instructed them, and ordered them to give in charity. Bilal was stretching his cloth (to put the alms in it). The women started throwing rings, earrings and ringlets.

(...) The same was narrated on the authority of Aiyyub, with the same chain of transmitters.

3-(885) Jabir Ibn Abdullah "Allah be pleased with both" narrated that on the breaking fast "Al-Fitr" day, The Prophet "Allah's blessing and peace be upon him" got up and prayed. He offered the prayer before delivering the sermon. Then, he delivered the speech before the people. When The Prophet "Allah's blessing and peace be upon him" finished, he came down (from the pulpit) and went to the women, whom he reminded (of their religious duties), while he was reclining against the hand of Bilal, who was stretching his cloth, in which the women were throwing the alms. I (the sub-narrator) asked Ata: "Was it the charity of the day of the breaking fast "Fitr"?" he said: "No, but it was charity which they gave at this time (voluntarily): A woman threw her ring, and then the others threw such-and

٨ ـ كتابُ صَلاةِ العِيدَيْنِ

١ ـ (٨٨٤) ـ **وحدّثني** مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ، جَمِيعاً عَنْ عَبْدِ الرَّزَّاقِ. قَالَ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي الْحَسَنُ بْنُ مُسْلِمٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: شَهِدْتُ صَلاَةَ الْفِطْرِ مَعَ نَبِيِّ اللَّهِ ﷺ وَأَبِي بَكْرٍ وَعُمَرَ وَعُثْمَانَ، فَكُلُّهُمْ يُصَلِّيهَا قَبْلَ الْخُطْبَةِ، ثُمَّ يَخْطُبُ. قَالَ فَنَزَلَ نَبِيُّ اللَّهِ ﷺ كَأَنِّي أَنْظُرُ إِلَيْهِ حِينَ يُجَلِّسُ الرِّجَالَ بِيَدِهِ. ثُمَّ أَقْبَلَ يَشُقُّهُمْ حَتَّىٰ جَاءَ النِّسَاءَ وَمَعَهُ بِلاَلٌ. فَقَالَ: ﴿يَٰٓأَيُّهَا ٱلنَّبِيُّ إِذَا جَآءَكَ ٱلْمُؤْمِنَٰتُ يُبَايِعْنَكَ عَلَىٰٓ أَن لَّا يُشْرِكْنَ بِٱللَّهِ شَيْـًٔا﴾ [الممتحنة: ١٢]. فَتَلاَ هٰذِهِ الآيَةَ حَتَّىٰ فَرَغَ مِنْهَا، ثُمَّ قَالَ حِينَ فَرَغَ مِنْهَا: «أَنْتُنَّ عَلَىٰ ذٰلِكِ؟» فَقَالَتِ امْرَأَةٌ وَاحِدَةٌ، لَمْ يُجِبْهُ غَيْرُهَا مِنْهُنَّ: نَعَمْ، يَا نَبِيَّ اللَّهِ، لاَ يُدْرَىٰ حِينَئِذٍ مَنْ هِيَ. قَالَ: «فَتَصَدَّقْنَ» فَبَسَطَ بِلاَلٌ ثَوْبَهُ. ثُمَّ قَالَ: هَلُمَّ، فِدًى لَكُنَّ أَبِي وَأُمِّي، فَجَعَلْنَ يُلْقِينَ الْفَتَخَ وَالْخَوَاتِمَ فِي ثَوْبِ بِلاَلٍ.

[البخاري: كتاب العيدين، باب الخطبة بعد العيد، رقم: ٩٦٢].

٢ ـ (...) ـ **وحدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ أَبِي عُمَرَ. قَالَ أَبُو بَكْرٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ: حَدَّثَنَا أَيُّوبُ، قَالَ: سَمِعْتُ عَطَاءً قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: أَشْهَدُ عَلَىٰ رَسُولِ اللَّهِ ﷺ لَصَلَّىٰ قَبْلَ الْخُطْبَةِ. قَالَ: ثُمَّ خَطَبَ. فَرَأَىٰ أَنَّهُ لَمْ يُسْمِعِ النِّسَاءَ، فَأَتَاهُنَّ، فَذَكَّرَهُنَّ، وَوَعَظَهُنَّ، وَأَمَرَهُنَّ بِالصَّدَقَةِ، وَبِلاَلٌ قَائِلٌ بِثَوْبِهِ، فَجَعَلَتِ الْمَرْأَةُ تُلْقِي الْخَاتَمَ وَالْخُرْصَ وَالشَّيْءَ.

[البخاري: كتاب الزكاة، باب العرض في الزكاة، رقم: ١٤٤٩].

(...) ـ **وَحَدَّثَنِيهِ** أَبُو الرَّبِيعِ الزَّهْرَانِيُّ: حَدَّثَنَا حَمَّادٌ. (ح) وَحَدَّثَنِي يَعْقُوبُ الدَّوْرَقِيُّ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ. كِلاَهُمَا عَنْ أَيُّوبَ، بِهٰذَا الإِسْنَادِ، نَحْوَهُ.

٣ ـ (٨٨٥) ـ **وحدّثنا** إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ رَافِعٍ. قَالَ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَطَاءٌ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ. قَالَ: سَمِعْتُهُ يَقُولُ: إِنَّ النَّبِيَّ ﷺ قَامَ يَوْمَ الْفِطْرِ، فَصَلَّىٰ، فَبَدَأَ بِالصَّلاَةِ قَبْلَ الْخُطْبَةِ، ثُمَّ خَطَبَ النَّاسَ، فَلَمَّا فَرَغَ نَبِيُّ اللَّهِ ﷺ نَزَلَ وَأَتَى النِّسَاءَ فَذَكَّرَهُنَّ، وَهُوَ يَتَوَكَّأُ عَلَىٰ يَدِ بِلاَلٍ، وَبِلاَلٌ بَاسِطٌ ثَوْبَهُ، يُلْقِينَ النِّسَاءُ صَدَقَةً.

قُلْتُ لِعَطَاءٍ: زَكَاةَ يَوْمِ الْفِطْرِ؟ قَالَ: لاَ، وَلٰكِنْ صَدَقَةً يَتَصَدَّقْنَ بِهَا حِينَئِذٍ: تُلْقِي

such a thing and such-and-such a thing (of their ornaments)."I asked Ata: "Is it right upon the imams to come to the women after finishing from the sermon, in order to remind them (of good deeds)?" he said: "Verily, by my Life! It is right upon them to do so; and why do they not do that?"

4-(...) Jabir Ibn Abdullah "Allah be pleased with both" narrated: I attended with The Messenger of Allah "Allah's blessing and peace be upon him" the prayer on the day of the festival "Id." He started with offering the prayer before delivering the sermon, with neither call for prayer "Adhan" nor call for prayer establishment "Iqama." Then, he got up, leaning on Bilal. He ordered them to fear Allah and exhorted them to obey Him. Then, he instructed the people, and reminded them (of good deeds). Then, he made his way to the women, whom he instructed and reminded (of good deeds). He said to them: "Give in charity, for the majority of you would be the fuel of the Hell." One from among the women, with brown cheeks, stood up and said: "Why is that, O Messenger of Allah?" he replied: "Because your complaints are so much, and you are ungrateful to your husbands." Then, they started giving in charity from their ornaments. They started throwing their earrings and rings in the cloth of Bilal.

5-(886) Ibn Juraij narrated from Ata that both of Ibn Abbas "Allah be pleased with both" and Jabir Ibn Abdullah Al-Ansari "Allah be pleased with both" had told him: There was no call for prayer on the days of breaking fast "Al-Fitr" and sacrifice "Al-Adha." Sometime later, I (the narrator) asked him about that. He told me: Jabir Ibn Abdullah Al-Ansari "Allah be pleased with both" told me: On the day of breaking fast "Al-Fitr" there is no call for prayer whether when the imam comes out (to the mosque) or after his coming out, nor is there a call for prayer establishment, i.e. there is neither Adhan nor Iqama nor any kind of calling to prayer on that day.

6-(...) Ata narrated that when Abdullah Ibn Az-Zubair was given the pledge of allegiance as a caliph, Ibn Abbas "Allah be pleased with both" sent to him (saying) that there was no call to prayer on the day of breaking fast "Al-Fitr"; so do not pronounce Adhan for it. So, Ibn Az-Zubair did not pronounce Adhan for it on that day. On the other hand, he (Ibn Abbas) sent to him (saying) that the sermon should be delivered after offering the prayer, and that used to be done. So, Ibn Az-Zubair offered the (Id) prayer before delivering the sermon.

7-(887) Jabir Ibn Samura narrated: I offered the prayers of the two festivals with The Messenger of Allah "Allah's blessing and peace be upon him" more than once and twice, with neither call to prayer "Adhan" nor call to prayer establishment "Iqama".

الْمَرْأَةُ فَتَخَهَا، وَيُلْقِينَ وَيُلْقِينَ.

قُلْتُ لِعَطَاءٍ: أَحَقًّا عَلَى الإِمَامِ الآنَ أَنْ يَأْتِيَ النِّسَاءَ حِينَ يَفْرُغُ فَيُذَكِّرَهُنَّ؟ قَالَ: إِي، لَعَمْرِي إِنَّ ذٰلِكَ لَحَقٌّ عَلَيْهِمْ، وَمَا لَهُمْ لاَ يَفْعَلُونَ ذٰلِكَ؟.

[البخاري: كتاب العيدين، باب المشي والركوب إلى العيد...، رقم: ٩٥٨].

٤ ـ (...) ـ **وحدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ أَبِي سُلَيْمَانَ، عَنْ عَطَاءٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ: شَهِدْتُ مَعَ رَسُولِ اللَّهِ ﷺ الصَّلاَةَ يَوْمَ الْعِيدِ، فَبَدَأَ بِالصَّلاَةِ قَبْلَ الْخُطْبَةِ بِغَيْرِ أَذَانٍ وَلاَ إِقَامَةٍ، ثُمَّ قَامَ مُتَوَكِّئاً عَلَىٰ بِلاَلٍ، فَأَمَرَ بِتَقْوَى اللَّهِ وَحَثَّ عَلَىٰ طَاعَتِهِ وَوَعَظَ النَّاسَ وَذَكَّرَهُمْ، ثُمَّ مَضَىٰ حَتَّىٰ أَتَىٰ النِّسَاءَ فَوَعَظَهُنَّ وَذَكَّرَهُنَّ، فَقَالَ: «تَصَدَّقْنَ، فَإِنَّ أَكْثَرَكُنَّ حَطَبُ جَهَنَّمَ». فَقَامَتِ امْرَأَةٌ مِنْ سِطَةِ النِّسَاءِ سَفْعَاءُ الْخَدَّيْنِ، فَقَالَتْ: لِمَ يَا رَسُولَ اللَّهِ؟ قَالَ: «لأَنَّكُنَّ تُكْثِرْنَ الشَّكَاةَ، وَتَكْفُرْنَ الْعَشِيرَ» قَالَ: فَجَعَلْنَ يَتَصَدَّقْنَ مِنْ حُلِيِّهِنَّ، يُلْقِينَ فِي ثَوْبِ بِلاَلٍ مِنْ أَقْرِطَتِهِنَّ وَخَوَاتِمِهِنَّ.

٥ ـ (٨٨٦) ـ **وحدّثني** مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَطَاءٌ، عَنِ ابْنِ عَبَّاسٍ وَعَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الأَنْصَارِيِّ، قَالاَ: لَمْ يَكُنْ يُؤَذَّنُ يَوْمَ الْفِطْرِ وَلاَ يَوْمَ الأَضْحَىٰ. ثُمَّ سَأَلْتُهُ بَعْدَ حِينٍ عَنْ ذٰلِكَ؟ فَأَخْبَرَنِي: قَالَ: أَخْبَرَنِي جَابِرُ بْنُ عَبْدِ اللَّهِ الأَنْصَارِيُّ: أَنْ لاَ أَذَانَ لِلصَّلاَةِ يَوْمَ الْفِطْرِ ـ حِينَ يَخْرُجُ الإِمَامُ وَلاَ بَعْدَ مَا يَخْرُجُ ـ وَلاَ إِقَامَةَ وَلاَ نِدَاءَ وَلاَ شَيْءَ، لاَ نِدَاءَ يَوْمَئِذٍ وَلاَ إِقَامَةَ.

[البخاري: كتاب العيدين، باب المشي والركوب إلى العيد...، رقم: ٩٥٩].

٦ ـ (...) ـ **وحدّثني** مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَطَاءٌ، أَنَّ ابْنَ عَبَّاسٍ أَرْسَلَ إِلَى ابْنِ الزُّبَيْرِ أَوَّلَ مَا بُويِعَ لَهُ، أَنَّهُ لَمْ يَكُنْ يُؤَذَّنُ لِلصَّلاَةِ يَوْمَ الْفِطْرِ. فَلاَ تُؤَذِّنْ لَهَا. قَالَ: فَلَمْ يُؤَذِّنْ لَهَا ابْنُ الزُّبَيْرِ يَوْمَهُ. وَأَرْسَلَ إِلَيْهِ مَعَ ذٰلِكَ: إِنَّمَا الْخُطْبَةُ بَعْدَ الصَّلاَةِ، وَإِنَّ ذٰلِكَ قَدْ كَانَ يُفْعَلُ. قَالَ: فَصَلَّى ابْنُ الزُّبَيْرِ قَبْلَ الْخُطْبَةِ.

٧ ـ (٨٨٧) ـ **وحدّثنا** يَحْيَىٰ بْنُ يَحْيَىٰ وَحَسَنُ بْنُ الرَّبِيعِ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ ـ قَالَ يَحْيَىٰ: أَخْبَرَنَا. وَقَالَ الآخَرُونَ: حَدَّثَنَا أَبُو الأَحْوَصِ ـ عَنْ سِمَاكٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ، قَالَ: صَلَّيْتُ مَعَ رَسُولِ اللَّهِ ﷺ الْعِيدَيْنِ غَيْرَ مَرَّةٍ وَلاَ مَرَّتَيْنِ بِغَيْرِ أَذَانٍ وَلاَ إِقَامَةٍ.

8-(888) Nafi narrated from Ibn Umar "Allah be pleased with both" that The Prophet "Allah's blessing and peace be upon him" and then Abu Bakr and Umar used to offer the prayers of the two festivals before delivering the sermon.

9-(889) Abu Sa'id Al-Khudri "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" used to proceed to the place of prayer on the days of Breaking fast and Sacrifice festivals. The first thing to begin with was the prayer and after that he would stand in front of the people who would keep sitting in their rows. If he wished to send an army for an expedition, he would do so; or if he wanted to give an order, he would do so, and he used to say: "Give in charity! Give in charity! Give in charity!" the most people who used to give in charity were the women. Then, he would depart. The people followed this tradition till Marwan Ibn Al-Hakam (became the governor of Medina). I went out walking along with Marwan till we reached the place of prayer.

There was a pulpit made of mud and bricks by Kathir Ibn As-Salt. Marwan started to pull me with his hand, as he was drawing me towards the pulpit, while I was drawing him towards the (place of) prayer. When I observed that from him, I asked him: "Where is (the tradition of) starting with the prayer (before delivering the sermon)?" He replied: "No Abu Sa'id! That which you know has been left." I said: "By Him, in Whose Hand my soul is! You would not bring anything better than what I know" thrice. Then, he went away.

[1] The permissibility of women's getting out to the place of prayer on the days of the two festivals, to attend the sermon, as separate from men

10-(890) Umm Atiyya narrated: He (meaning The Prophet "Allah's blessing and peace be upon him") ordered us: virgins and matrons, to get out on the days of the two festivals (to the place of prayer). He also ordered the menstruating women to keep themselves far from the praying place of the Muslims.

11-(...) Hafsa Bint Sirin narrated that Umm Atiyya told: We, matrons and virgins, were ordered to get out on the days of the two festivals, and menstruating women would come out but they would remain behind people and magnify Allah along with them.

12-(...) Hafsa Bint Sirin narrated that Umm Atiyya said: The Messenger of Allah "Allah's blessing and peace be upon him" ordered us (women) to bring them out, i.e. the virgins, the menstruating women and the matrons on the days of breaking fast "Al-Fitr" and sacrifice "Al-Adha." As for the menstruating women, they would keep themselves away from the prayer,

٨ ـ (٨٨٨) ـ **وحدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ وَأَبُو أُسَامَةَ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ النَّبِيَّ ﷺ وَأَبَا بَكْرٍ وَعُمَرَ، كَانُوا يُصَلُّونَ الْعِيدَيْنِ قَبْلَ الْخُطْبَةِ.

[البخاري: كتاب العيدين، باب الخطبة بعد العيد، رقم: ٩٦٣].

٩ ـ (٨٨٩) ـ **حدّثنا** يَحْيَىٰ بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ. قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ دَاوُدَ بْنِ قَيْسٍ، عَنْ عِيَاضِ بْنِ عَبْدِ اللَّهِ بْنِ سَعْدٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَخْرُجُ يَوْمَ الأَضْحَىٰ وَيَوْمَ الْفِطْرِ فَيَبْدَأُ بِالصَّلاَةِ، فَإِذَا صَلَّىٰ صَلاَتَهُ وَسَلَّمَ قَامَ فَأَقْبَلَ عَلَى النَّاسِ وَهُمْ جُلُوسٌ فِي مُصَلاَّهُمْ، فَإِنْ كَانَ لَهُ حَاجَةٌ بِبَعْثٍ، ذَكَرَهُ لِلنَّاسِ، أَوْ كَانَتْ لَهُ حَاجَةٌ بِغَيْرِ ذٰلِكَ، أَمَرَهُمْ بِهَا. وَكَانَ يَقُولُ: «تَصَدَّقُوا تَصَدَّقُوا تَصَدَّقُوا». وَكَانَ أَكْثَرَ مَنْ يَتَصَدَّقُ النِّسَاءُ، ثُمَّ يَنْصَرِفُ. فَلَمْ يَزَلْ كَذَٰلِكَ حَتَّىٰ كَانَ مَرْوَانُ بْنُ الْحَكَمِ، فَخَرَجْتُ مُخَاصِراً مَرْوَانَ حَتَّىٰ أَتَيْنَا الْمُصَلَّىٰ، فَإِذَا كَثِيرُ بْنُ الصَّلْتِ قَدْ بَنَىٰ مِنْبَراً مِنْ طِينٍ وَلَبِنٍ، فَإِذَا مَرْوَانُ يُنَازِعُنِي يَدَهُ كَأَنَّهُ يَجُرُّنِي نَحْوَ الْمِنْبَرِ، وَأَنَا أَجُرُّهُ نَحْوَ الصَّلاَةِ، فَلَمَّا رَأَيْتُ ذٰلِكَ مِنْهُ قُلْتُ: أَيْنَ الابْتِدَاءُ بِالصَّلاَةِ؟ فَقَالَ: لاَ يَا أَبَا سَعِيدٍ، قَدْ تُرِكَ مَا تَعْلَمُ. قُلْتُ: كَلاَّ، وَالَّذِي نَفْسِي بِيَدِهِ، لاَ تَأْتُونَ بِخَيْرٍ مِمَّا أَعْلَمُ ـ ثَلاَثَ مِرَارٍ ـ ثُمَّ انْصَرَفَ.

١ ـ بابُ ذِكْرِ إِبَاحَةِ خُرُوجِ النِّسَاءِ فِي الْعِيدَيْنِ إِلى الْمُصَلَّى وَشُهُودِ الْخُطْبَةِ مُفَارِقَاتٍ لِلرِّجَالِ

١٠ ـ (٨٩٠) ـ **حدّثني** أَبُو الرَّبِيعِ الزَّهْرَانِيُّ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا أَيُّوبُ، عَنْ مُحَمَّدٍ، عَنْ أُمِّ عَطِيَّةَ قَالَتْ: أَمَرَنَا ـ تَعْنِي النَّبِيَّ ﷺ ـ أَنْ نُخْرِجَ فِي الْعِيدَيْنِ الْعَوَاتِقَ وَذَوَاتِ الْخُدُورِ. وَأَمَرَ الْحُيَّضَ أَنْ يَعْتَزِلْنَ مُصَلَّى الْمُسْلِمِينَ.

[البخاري: كتاب العيدين، باب خروج النساء والحيَّض إلى المصلى، رقم: ٩٧٤].

١١ ـ (...) ـ **حدّثنا** يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا أَبُو خَيْثَمَةَ، عَنْ عَاصِمٍ الأَحْوَلِ، عَنْ حَفْصَةَ بِنْتِ سِيرِينَ، عَنْ أُمِّ عَطِيَّةَ. قَالَتْ: كُنَّا نُؤْمَرُ بِالْخُرُوجِ فِي الْعِيدَيْنِ وَالْمُخَبَّأَةُ وَالْبِكْرُ. قَالَتِ: الْحُيَّضُ يَخْرُجْنَ فَيَكُنَّ خَلْفَ النَّاسِ، يُكَبِّرْنَ مَعَ النَّاسِ.

[البخاري: كتاب العيدين، باب التكبير أيام منى...، رقم: ٩٧١].

١٢ ـ (...) ـ **وحدّثنا** عَمْرٌو النَّاقِدُ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ: حَدَّثَنَا هِشَامٌ، عَنْ حَفْصَةَ بِنْتِ سِيرِينَ، عَنْ أُمِّ عَطِيَّةَ، قَالَتْ: أَمَرَنَا رَسُولُ اللَّهِ ﷺ، أَنْ نُخْرِجَهُنَّ فِي

but they would attend the (sittings of) goodness and the supplications of Muslims. I (Umm Atiyya) said: "O Messenger of Allah! (Perhaps) anyone of us might have no outer garment (to cover her face and body)." He said: "Let her sister cover her with her outer garment."

[2] Leaving the prayer before or after the festival in the praying place

13-(884) Sa'id Ibn Jubair narrated from Ibn Abbas "Allah be pleased with both" that The Prophet "Allah's blessing and peace be upon him" got out (for prayer) on the day of either sacrifice "Adha" or breaking fast "Fitr." He offered a two-Rak'a prayer, before or after which he did not pray anything. Then, he came to women, accompanying Bilal with him. He ordered them to give in charity. (They responded immediately to the extent that) the woman started throwing her ring and throwing her perfumed bid-like collar.

(...) The same was narrated on the authority of Shu'ba, with the same chain of transmitters.

[3] What is recited in the prayer of the two festivals

14-(891) Ubaidullah Ibn Abdullah narrated that Umar Ibn Al-Khattab asked Abu Waqid Al-Laithi about what The Messenger of Allah "Allah's blessing and peace be upon him" used to recite in the (prayer of the) two festivals of Sacrifice "Al-Adha" and Breaking Fast "Al-Fitr." He said: He used to recite in them: "Qaf, by The Glorious Qur'an" and "The Hour (of Judgment) is nigh, and the moon is cleft asunder."

15-(...) Ubaidullah Ibn Abdullah Ibn Utba narrated that Abu Waqid Al-Laithi said: Umar Ibn Al-Khattab asked me about what The Messenger of Allah "Allah's blessing and peace be upon him" recited in the (prayer of the) festival. I said to him: He recited: "The Hour (of Judgment) is nigh, and the moon is cleft asunder" and "Qaf, by The Glorious Qur'an."

[4] Permission for playing in which there is no disobedience during the days of the festival

16-(892) Hisham narrated from his father that A'isha "Allah be pleased with her" said: Abu Bakr came to my home while two small Ansari girls were singing beside me what the Ansar said (of poetry) concerning the Day of Bu'ath (on which the war broke up between the tribes of Khazraj and Aws, and the victory was for the latter). They were not (professional) singers. Abu Bakr said protestingly: "Musical instruments of Satan are in the home of The Messenger of Allah "Allah's blessing and peace be upon him"!" It happened on the day of Festival, and The Messenger of Allah

الْفِطْرِ وَالأَضْحَى، الْعَوَاتِقَ وَالْحُيَّضَ وَذَوَاتِ الْخُدُورِ، فَأَمَّا الْحُيَّضُ فَيَعْتَزِلْنَ الصَّلاَةَ وَيَشْهَدْنَ الْخَيْرَ وَدَعْوَةَ الْمُسْلِمِينَ. قُلْتُ: يَا رَسُولَ اللَّهِ، إِحْدَانَا لاَ يَكُونُ لَهَا جِلْبَابٌ. قَالَ: «لِتُلْبِسْهَا أُخْتُهَا مِنْ جِلْبَابِهَا».

٢ ـ بابُ تَرْكِ الصلاة قَبْل صلاة العِيدِ وبَعْدَها في المُصَلَّى

١٣ ـ (٨٨٤) ـ وحدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ عَدِيٍّ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ يَوْمَ أَضْحَى أَوْ فِطْرٍ، فَصَلَّى رَكْعَتَيْنِ، لَمْ يُصَلِّ قَبْلَهَا وَلاَ بَعْدَهَا، ثُمَّ أَتَى النِّسَاءَ وَمَعَهُ بِلاَلٌ فَأَمَرَهُنَّ بِالصَّدَقَةِ، فَجَعَلَتِ الْمَرْأَةُ تُلْقِي خُرْصَهَا وَتُلْقِي سِخَابَهَا.

[البخاري: كتاب العيدين، باب الخطبة بعد العيد، رقم: ٩٦٤].

(...) ـ وَحَدَّثَنِيهِ عَمْرٌو النَّاقِدُ: حَدَّثَنَا ابْنُ إِدْرِيسَ. (ح) وَحَدَّثَنِي أَبُو بَكْرِ بْنُ نَافِعٍ وَمُحَمَّدُ بْنُ بَشَّارٍ، جَمِيعاً عَنْ غُنْدَرٍ. كِلاَهُمَا عَنْ شُعْبَةَ، بِهٰذَا الإِسْنَادِ، نَحْوَهُ.

٣ ـ بابُ ما يُقرأُ به في صلاةِ العِيدين

١٤ ـ (٨٩١) ـ حدّثنا يَحْيَى بْنُ يَحْيَى. قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ ضَمْرَةَ بْنِ سَعِيدٍ الْمَازِنِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ؛ أَنَّ عُمَرَ بْنَ الْخَطَّابِ سَأَلَ أَبَا وَاقِدٍ اللَّيْثِيَّ: مَا كَانَ يَقْرَأُ بِهِ رَسُولُ اللَّهِ ﷺ فِي الأَضْحَى وَالْفِطْرِ؟ فَقَالَ: كَانَ يَقْرَأُ فِيهِمَا بِـ ﴿قٓ وَٱلْقُرْءَانِ ٱلْمَجِيدِ ۝١﴾ [ق: ١]، وَ﴿ٱقْتَرَبَتِ ٱلسَّاعَةُ وَٱنشَقَّ ٱلْقَمَرُ ۝١﴾ [القمر: ١].

١٥ ـ (...) ـ وحدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا أَبُو عَامِرٍ الْعَقَدِيُّ: حَدَّثَنَا فُلَيْحٌ، عَنْ ضَمْرَةَ بْنِ سَعِيدٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ أَبِي وَاقِدٍ اللَّيْثِيِّ؛ قَالَ: سَأَلَنِي عُمَرُ بْنُ الْخَطَّابِ: عَمَّا قَرَأَ بِهِ رَسُولُ اللَّهِ ﷺ فِي يَوْمِ الْعِيدِ؟ فَقُلْتُ: بِـ ﴿ٱقْتَرَبَتِ ٱلسَّاعَةُ﴾ [القمر: ١]، وَ﴿قٓ وَٱلْقُرْءَانِ ٱلْمَجِيدِ ۝١﴾ [ق: ١].

٤ ـ باب الرُّخْصَة في اللَّعِبِ الذي لا مَعْصِيَة فيه في أيام العيد

١٦ ـ (٨٩٢) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ قَالَتْ: دَخَلَ عَلَيَّ أَبُو بَكْرٍ وَعِنْدِي جَارِيَتَانِ مِنْ جَوَارِي الأَنْصَارِ تُغَنِّيَانِ بِمَا تَقَاوَلَتْ بِهِ الأَنْصَارُ يَوْمَ بُعَاثٍ، قَالَتْ: وَلَيْسَتَا بِمُغَنِّيَتَيْنِ. فَقَالَ أَبُو بَكْرٍ: أَبِمَزْمُورِ الشَّيْطَانِ فِي بَيْتِ رَسُولِ اللَّهِ ﷺ، وَذٰلِكَ فِي يَوْمِ عِيدٍ! فَقَالَ رَسُولُ اللَّهِ ﷺ:

"Allah's blessing and peace be upon him" said: "O Abu Bakr! Every nation has its festival; and this is our festival."

(...) The same was narrated on the authority of Hisham, with the same chain of transmitters, according to which (they were) two small girls, playing on drums.

17-(...) Urwa narrated from A'isha "Allah be pleased with her" that during the Mina days, Abu Bakr came to her, while there where two girls with her, beating drums, and The Prophet "Allah's blessing and peace be upon him" was (lying) covering himself with his garment. Abu Bakr rebuked the two girls, but The Prophet "Allah's blessing and peace be upon him" uncovered his face and said: "O Abu Bakr! Let them, for these are the days of the festival." On the other hand, I saw The Messenger of Allah "Allah's blessing and peace be upon him" screening me with his garment, while I was watching the Ethiopians playing (with spears), and I was still a small girl. So you would consider how a little girl was to listen to amusement.

18-(...) Urwa narrated: A'isha "Allah be pleased with her" said: By Allah! I saw The Messenger of Allah "Allah's blessing and peace be upon him" standing at the door of my chamber, while the Ethiopians were playing with their spears in the mosque of The Messenger of Allah "Allah's blessing and peace be upon him". He was screening me with his garment in order that I would watch their display. He kept standing as such for my sake until I left (after being satisfied). So you would consider how a little girl was keen on watching the amusement.

19-(...) A'isha "Allah be pleased with her" narrated: Allah's Apostle "Allah's blessing and peace be upon him" came to my house while two girls were singing beside me the songs of Bu'ath (a story about the war between the two tribes of the Ansar, Khazraj and Aws, before Islam). The Prophet "Allah's blessing and peace be upon him" lay down and turned his face to the other side. Then Abu Bakr came and spoke to me harshly saying: "Musical instruments of Satan are near The Prophet "Allah's blessing and peace be upon him"!" Allah's Apostle" Allah's blessing and peace be upon him" turned his face towards him and said: "Leave them." When Abu Bakr became inattentive, I signalled to those girls to go out and they left.

It was the day of festival, and the Black people were playing with shields and spears; so either I requested the Prophet "Allah's blessing and peace be upon him" or he asked me whether I would like to see the display. I replied in the affirmative. Then the Prophet "Allah's blessing and peace be upon him" made me stand behind him and my cheek was touching his cheek

«يَا أَبَا بَكْرٍ، إِنَّ لِكُلِّ قَوْمٍ عِيداً، وَهٰذَا عِيدُنَا».

[البخاري: كتاب العيدين، باب سنة العيدين لأهل الإسلام، رقم: ٩٥٢].

(...) ـ **وحدّثناه** يَحْيَىٰ بْنُ يَحْيَىٰ وَأَبُو كُرَيْبٍ جَمِيعاً عَنْ أَبِي مُعَاوِيَةَ، عَنْ هِشَامٍ، بِهٰذَا الإِسْنَادِ. وَفِيهِ: جَارِيَتَانِ تَلْعَبَانِ بِدُفٍّ.

١٧ ـ (...) ـ **حدّثني** هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرٌو؛ أَنَّ ابْنَ شِهَابٍ حَدَّثَهُ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ؛ أَنَّ أَبَا بَكْرٍ دَخَلَ عَلَيْهَا. وَعِنْدَهَا جَارِيَتَانِ فِي أَيَّامِ مِنًى تُغَنِّيَانِ وَتَضْرِبَانِ، وَرَسُولُ اللّٰهِ ﷺ مُسَجًّى بِثَوْبِهِ، فَانْتَهَرَهُمَا أَبُو بَكْرٍ، فَكَشَفَ رَسُولُ اللّٰهِ ﷺ عَنْهُ، وَقَالَ: «دَعْهُمَا يَا أَبَا بَكْرٍ، فَإِنَّهَا أَيَّامُ عِيدٍ». وَقَالَتْ: رَأَيْتُ رَسُولَ اللّٰهِ ﷺ يَسْتُرُنِي بِرِدَائِهِ وَأَنَا أَنْظُرُ إِلَى الْحَبَشَةِ، وَهُمْ يَلْعَبُونَ ـ وَأَنَا جَارِيَةٌ ـ فَاقْدُرُوا قَدْرَ الْجَارِيَةِ الْعَرِبَةِ الْحَدِيثَةِ السِّنِّ.

١٨ ـ (...) ـ **وحدّثني** أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ قَالَ: قَالَتْ عَائِشَةُ: وَاللّٰهِ، لَقَدْ رَأَيْتُ رَسُولَ اللّٰهِ ﷺ يَقُومُ عَلَىٰ بَابِ حُجْرَتِي، وَالْحَبَشَةُ يَلْعَبُونَ بِحِرَابِهِمْ فِي مَسْجِدِ رَسُولِ اللّٰهِ ﷺ. يَسْتُرُنِي بِرِدَائِهِ لِكَيْ أَنْظُرَ إِلَىٰ لَعِبِهِمْ، ثُمَّ يَقُومُ مِنْ أَجْلِي حَتَّىٰ أَكُونَ أَنَا الَّتِي أَنْصَرِفُ، فَاقْدُرُوا قَدْرَ الْجَارِيَةِ الْحَدِيثَةِ السِّنِّ، حَرِيصَةً عَلَى اللَّهْوِ.

[البخاري: كتاب الصلاة، باب أصحاب الحراب في المسجد، رقم: ٤٥٥].

١٩ ـ (...) ـ **حدّثني** هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ وَيُونُسُ بْنُ عَبْدِ الأَعْلَىٰ ـ وَاللَّفْظُ لِهَارُونَ ـ قَالاَ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنَا عَمْرٌو؛ أَنَّ مُحَمَّدَ بْنَ عَبْدِ الرَّحْمٰنِ حَدَّثَهُ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: دَخَلَ رَسُولُ اللّٰهِ ﷺ وَعِنْدِي جَارِيَتَانِ تُغَنِّيَانِ بِغِنَاءِ بُعَاثٍ ، فَاضْطَجَعَ عَلَى الْفِرَاشِ وَحَوَّلَ وَجْهَهُ، فَدَخَلَ أَبُو بَكْرٍ فَانْتَهَرَنِي، وَقَالَ: مِزْمَارُ الشَّيْطَانِ عِنْدَ رَسُولِ اللّٰهِ ﷺ؟ فَأَقْبَلَ عَلَيْهِ رَسُولُ اللّٰهِ ﷺ. فَقَالَ: «دَعْهُمَا»، فَلَمَّا غَفَلَ غَمَزْتُهُمَا فَخَرَجَتَا.

وَكَانَ يَوْمَ عِيدٍ يَلْعَبُ السُّودَانُ بِالدَّرَقِ وَالْحِرَابِ. فَإِمَّا سَأَلْتُ رَسُولَ اللّٰهِ ﷺ. وَإِمَّا قَالَ: «تَشْتَهِينَ تَنْظُرِينَ؟» فَقُلْتُ: نَعَمْ، فَأَقَامَنِي وَرَاءَهُ ـ خَدِّي عَلَىٰ خَدِّهِ ـ وَهُوَ

while he was saying: "Carry on! O Banu Arfida," till I got tired. The Prophet "Allah's blessing and peace be upon him" asked me: "Are you satisfied?" I replied in the affirmative and he told me to leave.

20-(...) A'isha "Allah be pleased with her" narrated: Some Ethiopians came to play with their spears in the mosque on a festival day. The Prophet "Allah's blessing and peace be upon him" invited me. I (came and) put my head on his shoulder and started watching their display, until I (got tired and) turned my sight from them.

(...) The same was narrated on the authority of Hisham, with the same chain of transmitters, without mentioning "in the mosque."

21-(...) Ubaid Ibn Umair narrated: A'isha "Allah be pleased with her" told me: I said concerning the (spear) players: "Would that I could watch them." The Messenger of Allah "Allah's blessing and peace be upon him" and I stood at the door, and I started looking from between his ear and shoulder while they were playing in the mosque. Ata (a sub-narrator) said that they were either Persians or Ethiopians. Ibn Atiq said: "They were Ethiopians."

22-(893) Sa'id Ibn Al-Musaiyyab narrated from Abu Huraira "Allah be pleased with him": While some Ethiopians were playing with their spears in the presence of The Messenger of Allah "Allah's blessing and peace be upon him", Umar came in and picked up (a handful of) pebbles in order to throw them with it. On that The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Umar! Let them (play)."

يَقُولُ: «دُونَكُمْ يَا بَنِي أَرْفَدَةَ» حَتَّىٰ إِذَا مَلِلْتُ قَالَ: «حَسْبُكِ؟» قُلْتُ: نَعَمْ. قَالَ: «فَاذْهَبِي».

[البخاري: كتاب العيدين، باب الحراب والدرق يوم العيد، رقم: ٩٤٩].

٢٠ ـ (...) ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ. قَالَتْ: جَاءَ حَبَشٌ يَزْفِنُونَ فِي يَوْمِ عِيدٍ فِي الْمَسْجِدِ، فَدَعَانِي النَّبِيُّ ﷺ. فَوَضَعْتُ رَأْسِي عَلَىٰ مَنْكِبِهِ، فَجَعَلْتُ أَنْظُرُ إِلَى لَعِبِهِمْ. حَتَّىٰ كُنْتُ أَنَا الَّتِي أَنْصَرِفُ عَنِ النَّظَرِ إِلَيْهِمْ.

(...) ـ **وحدّثنا** يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا يَحْيَىٰ بْنُ زَكَرِيَّاءَ بْنِ أَبِي زَائِدَةَ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ. كِلاَهُمَا عَنْ هِشَامٍ، بِهٰذَا الإِسْنَادِ، وَلَمْ يَذْكُرَا: فِي الْمَسْجِدِ.

٢١ ـ (...) ـ وحدّثني إِبْرَاهِيمُ بْنُ دِينَارٍ وَعُقْبَةُ بْنُ مُكْرَمٍ الْعَمِّيُّ وَعَبْدُ بْنُ حُمَيْدٍ. كُلُّهُمْ عَنْ أَبِي عَاصِمٍ ـ وَاللَّفْظُ لِعُقْبَةَ ـ قَالَ: حَدَّثَنَا أَبُو عَاصِمٍ، عَنِ ابْنِ جُرَيْجٍ. قَالَ: أَخْبَرَنِي عَطَاءٌ: أَخْبَرَنِي عُبَيْدُ بْنُ عُمَيْرٍ: أَخْبَرَتْنِي عَائِشَةُ؛ أَنَّهَا قَالَتْ، لِلَعَّابِينَ: وَدِدْتُ أَنِّي أَرَاهُمْ. قَالَتْ: فَقَامَ رَسُولُ اللهِ ﷺ، وَقُمْتُ عَلَى الْبَابِ أَنْظُرُ بَيْنَ أُذُنَيْهِ وَعَاتِقِهِ، وَهُمْ يَلْعَبُونَ فِي الْمَسْجِدِ.

قَالَ عَطَاءٌ: فُرْسٌ أَوْ حَبَشٌ؟ قَالَ: وَقَالَ لِي ابْنُ عَتِيقٍ: بَلْ حَبَشٌ.

٢٢ ـ (٨٩٣) ـ وحدّثني مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ ـ قَالَ عَبْدٌ: أَخْبَرَنَا. وَقَالَ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ ـ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنِ ابْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: بَيْنَمَا الْحَبَشَةُ يَلْعَبُونَ عِنْدَ رَسُولِ اللَّهِ ﷺ بِحِرَابِهِمْ، إِذْ دَخَلَ عُمَرُ بْنُ الْخَطَّابِ، فَأَهْوَىٰ إِلَى الْحَصْبَاءِ يَحْصِبُهُمْ بِهَا. فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «دَعْهُمْ يَا عُمَرُ».

[البخاري: كتاب الجهاد والسير، باب اللهو بالحراب ونحوها، رقم: ٢٩٠١].

(9) The Book of Istisqa Prayer

1-(894) Abbad Ibn Tamim reported from his uncle Abdullah Ibn Zaid Al-Mazini: The Messenger of Allah "Allah's blessing and peace be upon him" went out to the praying place and offered the Istisqa prayer and turned (and put on) his cloak inside out when he faced the Qibla.

2-(...) Abbad Ibn Tamim reported from his uncle (Abdullah Ibn Zaid): The Prophet "Allah's blessing and peace be upon him" went out to the praying place to offer the Istisqa prayer. He faced the Qibla, turned (and put on) his cloak inside out and then offered two Rak'as.

3-(...) Abbad Ibn Tamim narrated that Abdullah Ibn Zaid Al-Ansari told him that The Messenger of Allah "Allah's blessing and peace be upon him" went out to the praying place to offer the prayer of asking Allah for rain "Istisqa." When he intended to invoke (Allah for rain), he faced the Qibla and turned (and put on) his cloak inside out.

4-(...) Abbad Ibn Tamim Al-Mazini narrated that he heard his uncle (Abdullah Ibn Zaid), who was one of the companions of The Messenger of Allah "Allah's blessing and peace be upon him" saying: One day, The Messenger of Allah "Allah's blessing and peace be upon him" went out (to the praying place) to perform the prayer of invoking Allah for rain. He turned his back to the people and invoked Allah (for rain) while facing the Qibla. He turned (and put on) his cloak inside out and prayed two Rak'as.

[1] Raising the hands while invoking Allah for rain

5-(895) Anas "Allah be pleased with him" narrated: I saw The Messenger of Allah "Allah's blessing and peace be upon him" raising his hands while invoking (Allah) to the extent that the whiteness of his armpits was visible.

6-(...) Anas "Allah be pleased with him" narrated that The Prophet of Allah "Allah's blessing and peace be upon him" never raised his hands in supplication except in invoking Allah for rain, (and he used to raise them so much) that the whiteness of his armpits was visible. Ibn Abd Al-A'la (a sub-narrator) said in his narration: Until the whiteness of his armpit or the whiteness of his armpits was visible.

(...) Quatada narrated that Anas Ibn Malik "Allah be pleased with him" narrated to them about The Prophet "Allah's blessing and peace be upon him" the same.

٩ ـ كِتَابُ صَلاةِ الاسْتِسْقَاءِ

١ ـ (٨٩٤) ـ وحدّثنا يَحيَىٰ بْنُ يَحيَىٰ، قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ عَبدِ اللَّهِ بْنِ أَبِي بَكْرٍ؛ أَنَّهُ سَمِعَ عَبَّادَ بْنَ تَمِيمٍ يَقُولُ: سَمِعْتُ عَبْدَ اللهِ بْنَ زَيْدٍ الْمَازِنِيَّ يَقُولُ: خَرَجَ رَسُولُ اللَّهِ ﷺ إِلَى الْمُصَلَّىٰ فَاسْتَسْقَىٰ، وَحَوَّلَ رِدَاءَهُ حِينَ اسْتَقْبَلَ الْقِبْلَةَ.

[البخاري: كتاب الاستسقاء، باب تحويل الرداء في الاستسقاء، رقم: ١٠١١]

٢ ـ (...) ـ وحدّثنا يَحْيَىٰ بْنُ يَحيَىٰ: أَخْبَرَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَن عَبَّادِ بْنِ تَمِيمٍ، عَنْ عَمِّهِ، قَالَ: خَرَجَ النَّبِيُّ ﷺ إِلَى الْمُصَلَّىٰ فَاسْتَسْقَىٰ وَاسْتَقْبَلَ الْقِبْلَةَ وَقَلَبَ رِدَاءَهُ وَصَلَّىٰ رَكْعَتَيْنِ.

٣ ـ (...) ـ وحدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا سُلَيْمَانُ بْنُ بِلالٍ عَنْ يَحْيَىٰ بْنِ سَعِيدٍ قَالَ: أَخْبَرَنِي أَبُو بَكْرِ بْنُ مُحَمَّدِ بْنِ عَمْرٍو، أَنَّ عَبَّادَ بْنَ تَمِيمٍ أَخْبَرَهُ، أَنَّ عَبْدَ اللهِ بْنَ زَيْدٍ الأَنْصَارِيَّ أَخْبَرَهُ؛ أَنَّ رَسُولَ اللهِ ﷺ خَرَجَ إِلَى الْمُصَلَّىٰ يَسْتَسْقِي، وَأَنَّهُ لَمَّا أَرَادَ أَنْ يَدْعُوَ اسْتَقْبَلَ الْقِبْلَةَ وَحَوَّلَ رِدَاءَهُ.

٤ ـ (...) ـ وحدّثني أَبُو الطَّاهِرِ وحَرْمَلَةُ، قَالاَ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، قَالَ: أَخْبَرَنِي عَبَّادُ بْنُ تَمِيمٍ الْمَازِنِيُّ؛ أَنَّهُ سَمِعَ عَمَّهُ ـ وَكَانَ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ ـ يَقُولُ: خَرَجَ رَسُولُ اللَّهِ ﷺ يَوْماً يَسْتَسْقِي، فَجَعَلَ إِلَى النَّاسِ ظَهْرَهُ ـ يَدْعُو اللهَ ـ وَاسْتَقْبَلَ الْقِبْلَةَ وَحَوَّلَ رِدَاءَهُ، ثُمَّ صَلَّىٰ رَكْعَتَيْنِ.

١ ـ بابُ رفعِ اليَدَين بالدعاءِ في الاستِسْقَاء

٥ ـ (٨٩٥) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَىٰ بْنُ أَبِي بُكَيْرٍ، عَنْ شُعْبَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَرْفَعُ يَدَيْهِ فِي الدُّعَاءِ حَتَّىٰ يُرَىٰ بَيَاضُ إِبْطَيْهِ.

٦ ـ (٨٩٦) ـ وحدّثنا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا الْحَسَنُ بْنُ مُوسَىٰ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ النَّبِيَّ ﷺ اسْتَسْقَىٰ، فَأَشَارَ بِظَهْرِ كَفَّيْهِ إِلَى السَّمَاءِ.

(...) ـ وحدّثنا ابن الْمُثَنَّىٰ: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ، عَنِ ابْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ؛ أَنَّ أَنَسَ بْنَ مَالِكٍ حَدَّثَهُمْ عَنِ النَّبِيِّ ﷺ، نَحْوَهُ.

7-(896) Anas Ibn Malik "Allah be pleased with him" narrated that once, The Prophet "Allah's blessing and peace be upon him" invoked Allah for rain, and pointed with the back of his hands to the sky.

[2] The supplication of asking Allah for rain

8-(897) Anas Ibn Malik "Allah be pleased with him" narrated: On a Friday a person entered the main Mosque through the gate facing Dar Al-Qada while Allah's Apostle "Allah's blessing and peace be upon him" was delivering the Sermon. The man stood in front of Allah's Apostle "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! The livestock are dying and the roads are cut off; so please invoke Allah for rain." Allah's Apostle "Allah's blessing and peace be upon him" raised both his hands and said: "O Allah! Bless us with rain! O Allah! Bless us with rain! O Allah! Bless us with rain!"

Anas added: By Allah, there was no trace of cloud in the sky seen by us, and there was no building or a house between us and (the mountain of) Sal. Anas added: A heavy cloud like a shield appeared from behind it (Sal Mountain). When it came in the middle of the sky, it spread and then rained. Anas further said: By Allah! We could not see the sun for a week. Next Friday a person entered through the same gate and at that time Allah's Apostle "Allah's blessing and peace be upon him" was delivering the Friday's speech. The man stood in front of him and said: "O Allah's Apostle! The livestock are dying and the roads are cut off, please invoke Allah to withhold rain." Anas added: Allah's Apostle "Allah's blessing and peace be upon him" raised both his hands and said: "O Allah! Let it be round us and not on us. O Allah! Let it be on the plateaus, on the mountains, on the hills, in the valleys and on the places where trees grow." So the rain stopped and we came out walking in the sun. Anas was asked: "Was he (who came later) the (same) first man (who came complaining of drought)?" Anas replied: "I do not know."

9-(...) Anas "Allah be pleased with him" narrated: During the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him", the people were stricken by famine. While The Messenger of Allah "Allah's blessing and peace be upon him" was on the pulpit, delivering the sermon to the people on Friday, a Bedouin stood up and said: "O Messenger of Allah! The livestock are dying, and the children are suffering from starvation"...(and the rest is the same, in which he said: "O Allah! Let it be round us and not upon us!." So, in whatever direction he pointed with his hands, the clouds dispersed and cleared away. In this way, (the sky of) Medina became clear as a hole in between the clouds. The valley of Qanat

٧ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ وَعَبْدُ الأَعْلَىٰ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ؛ أَنَّ نَبِيَّ اللَّهِ ﷺ كَانَ لاَ يَرْفَعُ يَدَيْهِ فِي شَيْءٍ مِنْ دُعَائِهِ إِلاَّ فِي الاسْتِسْقَاءِ حَتَّىٰ يُرَىٰ بَيَاضُ إِبْطَيْهِ. غَيْرَ أَنَّ عَبْدَ الأَعْلَىٰ قَالَ: يُرَىٰ بَيَاضُ إِبْطِهِ، أَوْ بَيَاضُ إِبْطَيْهِ.

[البخاري: كتاب الاستسقاء، باب رفع الإمام يده في الاستسقاء، رقم: ١٠٣١].

٢ ـ بابُ الدُّعاء في الاستسقاء

٨ ـ (٨٩٧) ـ وحدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ وَيَحْيَىٰ بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ ـ قَالَ يحْيَىٰ: أَخْبَرَنَا. وَقَالَ الآخَرُونَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ ـ عَنْ شَرِيكِ بْنِ أَبِي نَمِرٍ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ رَجُلاً دَخَلَ الْمَسْجِدَ يَوْمَ جُمُعَةٍ مِنْ بَابٍ كَانَ نَحْوَ دَارِ الْقَضَاءِ ـ وَرَسُولُ اللَّهِ ﷺ قَائِمٌ يَخْطُبُ ـ فَاسْتَقْبَلَ رَسُولَ اللَّهِ ﷺ قَائِماً ثُمَّ قَالَ: يَا رَسُولَ اللَّهِ، هَلَكَتِ الأَمْوَالُ وَانْقَطَعَتِ السُّبُلُ، فَادْعُ اللَّهَ يُغِثْنَا. قَالَ: فَرَفَعَ رَسُولُ اللَّهِ ﷺ يَدَيْهِ، ثُمَّ قَالَ: «اللَّهُمَّ أَغِثْنَا، اللَّهُمَّ أَغِثْنَا، اللَّهُمَّ أَغِثْنَا».

قَالَ أَنَسٌ: وَلاَ وَاللَّهِ، مَا نَرَىٰ فِي السَّمَاءِ مِنْ سَحَابٍ وَلاَ قَزَعَةٍ، وَمَا بَيْنَنَا وَبَيْنَ سَلْعٍ مِنْ بَيْتٍ وَلاَ دَارٍ. قَالَ: فَطَلَعَتْ مِنْ وَرَائِهِ سَحَابَةٌ مِثْلُ التُّرْسِ، فَلَمَّا تَوَسَّطَتِ السَّمَاءَ انْتَشَرَتْ ثُمَّ أَمْطَرَتْ. قَالَ: فَلاَ وَاللَّهِ، مَا رَأَيْنَا الشَّمْسَ سَبْتاً. قَالَ: ثُمَّ دَخَلَ رَجُلٌ مِنْ ذٰلِكَ الْبَابِ فِي الْجُمُعَةِ الْمُقْبِلَةِ ـ وَرَسُولُ اللَّهِ ﷺ قَائِمٌ يَخْطُبُ. فَاسْتَقْبَلَهُ قَائِماً ـ فَقَالَ: يَا رَسُولَ اللَّهِ، هَلَكَتِ الأَمْوَالُ وَانْقَطَعَتِ السُّبُلُ، فَادْعُ اللَّهَ يُمْسِكْهَا عَنَّا. قَالَ: فَرَفَعَ رَسُولُ اللَّهِ ﷺ يَدَيْهِ. ثُمَّ قَالَ: «اللَّهُمَّ حَوْلَنَا وَلاَ عَلَيْنَا، اللَّهُمَّ عَلَىٰ الآكَامِ وَالظِّرَابِ، وَبُطُونِ الأَوْدِيَةِ، وَمَنَابِتِ الشَّجَرِ»، فَانْقَلَعَتْ. وَخَرَجْنَا نَمْشِي فِي الشَّمْسِ.

قَالَ شَرِيكٌ: فَسَأَلْتُ أَنَسَ بْنَ مَالِكٍ: أَهُوَ الرَّجُلُ الأَوَّلُ؟ قَالَ: لاَ أَدْرِي.

[البخاري: كتاب الاستسقاء، باب الاستسقاء في المسجد الجامع، رقم: ١٠١٣].

٩ ـ (...) ـ وحدّثنا دَاوُدُ بْنُ رُشَيْدٍ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، عَنِ الأَوْزَاعِيِّ: حَدَّثَنِي إِسْحَاقُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: أَصَابَتِ النَّاسَ سَنَةٌ عَلَىٰ عَهْدِ رَسُولِ اللَّهِ ﷺ، فَبَيْنَا رَسُولُ اللَّهِ ﷺ يَخْطُبُ النَّاسَ عَلَى الْمِنْبَرِ يَوْمَ الْجُمُعَةِ، إِذْ قَامَ أَعْرَابِيٌّ فَقَالَ: يَا رَسُولَ اللَّهِ، هَلَكَ الْمَالُ وَجَاعَ الْعِيَالُ. وَسَاقَ الْحَدِيثَ بِمَعْنَاهُ. وَفِيهِ قَالَ: «اللَّهُمَّ حَوَالَيْنَا وَلاَ عَلَيْنَا». قَالَ: فَمَا يُشِيرُ بِيَدِهِ إِلَىٰ نَاحِيَةٍ إِلاَّ تَفَرَّجَتْ، حَتَّىٰ رَأَيْتُ الْمَدِينَةَ فِي مِثْلِ الْجَوْبَةِ، وَسَالَ وَادِي قَنَاةَ شَهْراً، وَلَمْ يَجِىءْ

remained flooded for one month. None came from outside but talked about the abundant rain).

10-(...) Anas "Allah be pleased with him" narrated: Once, The Messenger of Allah "Allah's blessing and peace be upon him" was delivering the sermon on Friday when people stood up, shouted and said: "O Allah's Apostle! There is no rain (because of drought), the trees have dried and the livestock are destroyed; please invoke Allah for rain"...(and the rest is the same, in which he mentioned, according to the narration of Abd Al-A'la: So it (the sky) became clear over Medina but it kept on raining over the outskirts (of Medina). No single drop of rain fell over Medina. I looked towards the sky which was as (bright and clear as) the crown).

11-(...) The same was narrated on the authority of Thabit from Anas, according to which he said: Allah gathered the clouds and as we (were forced to) stay back I saw that even the strong man, prompted by a desire to go to his family (could not do so)).

12-(...) Anas "Allah be pleased with him" narrated: Once, a Bedouin came to The Messenger of Allah "Allah's blessing and peace be upon him" while he was delivering the sermon on Friday...(and the rest is the same, in which he added: I saw the cloud clearing away like a sheet when it is folded up).

13-(898) Anas Ibn Malik "Allah be pleased with him" narrated: It rained on us while we were with The Messenger of Allah "Allah's blessing and peace be upon him". The Messenger of Allah "Allah's blessing and peace be upon him" raised his garment (and uncovered a portion of his body) till the rain fell upon it. We asked: "O Messenger of Allah! Why did you do so?" He said: "Because it (the rain is a mercy which) has just come from the Glorious Lord."

[3] Taking refuge (with Allah) when one sees a windstorm and a (dark) cloud, and one's feeling happy because of the rainfall

14-(899) A'isha "Allah be pleased with her", the wife of The Prophet "Allah's blessing and peace be upon him" narrated: Whenever it was a stormy or a cloudy day, it (the sign of anxiety) would be visible in the face of The Messenger of Allah "Allah's blessing and peace be upon him", and he would go coming and returning (because of worry). But, whenever it rained, he would become pleased with that, and that (state of anxiety) would be over. I (A'isha) asked him about (the reason of) that. He said: "I was afraid that perhaps it (that windstorm or dark cloud) was a torment inflicted upon my nation." Whenever he saw rainfall, he would say: "It is a mercy (from Allah)."

أَحَدٌ مِنْ نَاحِيَةٍ إِلاَّ أَخْبَرَ بِجَوْدٍ.

[البخاري: كتاب الجمعة، باب الاستسقاء في الخطبة يوم الجمعة، رقم: ٩٣٣].

١٠ ـ (...) ـ **وحدّثني** عَبْدُ الأَعْلَى بْنُ حَمَّادٍ وَمُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ. قَالاَ: حَدَّثَنَا مُعْتَمِرٌ: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ ثَابِتٍ الْبُنَانِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: كَانَ النَّبِيُّ ﷺ يَخْطُبُ يَوْمَ الْجُمُعَةِ، فَقَامَ إِلَيْهِ النَّاسُ فَصَاحُوا وَقَالُوا: يَا نَبِيَّ اللَّهِ، قَحَطَ الْمَطرُ، وَاحْمَرَّ الشَّجرُ، وَهَلَكَتِ الْبَهَائِمُ. وَسَاقَ الْحَدِيثَ. وَفِيهِ مِنْ رِوَايَةِ عَبْدِ الأَعْلَى: فَتَقَشَّعَتْ عَنِ الْمَدِينَةِ، فَجَعَلَتْ تُمْطِرُ حَوَالَيْهَا وَمَا تُمْطِرُ بِالْمَدِينَةِ قَطْرَةً، فَنَظَرْتُ إِلَى الْمَدِينَةِ وَإِنَّهَا لَفِي مِثْلِ الإِكْلِيلِ.

[البخاري: كتاب الاستسقاء، باب الدعاء إذا كثر المطر...، رقم: ١٠٢١].

١١ ـ (...) ـ **وحدّثناه** أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ سُلَيْمَانَ بْنِ الْمُغِيرَةِ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، بِنَحْوِهِ. وَزَادَ: فَأَلَّفَ اللَّهُ بَيْنَ السَّحَابِ، وَمَكَثْنَا حَتَّى رَأَيْتُ الرَّجُلَ الشَّدِيدَ تُهِمُّهُ نَفْسُهُ أَنْ يَأْتِيَ أَهْلَهُ.

١٢ ـ (...) ـ **وحدّثنا** هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: حَدَّثَنِي أُسَامَةُ، أَنَّ حَفْصَ بْنَ عُبَيْدِ اللَّهِ بْنِ أَنَسِ بْنِ مَالِكٍ حَدَّثَهُ، أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ يَقُولُ: جَاءَ أَعْرَابِيٌّ إِلَىٰ رَسُولِ اللَّهِ ﷺ يَوْمَ الْجُمُعَةِ، وَهُوَ عَلَى الْمِنْبَرِ. وَاقْتَصَّ الْحَدِيثَ. وَزَادَ: فَرَأَيْتُ السَّحَابَ يَتَمَزَّقُ كَأَنَّهُ الْمُلاَءُ حِينَ تُطْوَىٰ.

١٣ ـ (٨٩٨) ـ **وحدّثنا** يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا جَعْفَرُ بْنُ سُلَيْمَانَ، عَنْ ثَابِتٍ الْبُنَانِيِّ، عَنْ أَنَسٍ. قَالَ: قَالَ أَنَسٌ: أَصَابَنَا وَنَحْنُ مَعَ رَسُولِ اللَّهِ ﷺ مَطَرٌ. قَالَ: فَحَسَرَ رَسُولُ اللَّهِ ﷺ ثَوْبَهُ حَتَّىٰ أَصَابَهُ مِنَ الْمَطرِ، فَقُلْنَا: يَا رَسُولَ اللَّهِ، لِمَ صَنَعْتَ هٰذَا؟ قَالَ: «لأَنَّهُ حَدِيثُ عَهْدٍ بِرَبِّهِ تَعَالَىٰ».

٣ ـ بابُ التعوّذ عند رُؤية الرِّيح والغَيْم، والفرح بالمطر

١٤ ـ (٨٩٩) ـ **حدّثنا** عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا سُلَيْمَانُ ـ يَعْنِي ابْنَ بِلاَلٍ ـ عَنْ جَعْفَرٍ ـ وَهُوَ ابْنُ مُحَمَّدٍ ـ عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ؛ أَنَّهُ سَمِعَ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ تَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا كَانَ يَوْمُ الرِّيحِ وَالْغَيْمِ، عُرِفَ ذٰلِكَ فِي وَجْهِهِ، وَأَقْبَلَ وَأَدْبَرَ، فَإِذَا مَطَرَتْ سُرَّ بِهِ وَذَهَبَ عَنْهُ ذٰلِكَ. قَالَتْ عَائِشَةُ: فَسَأَلْتُهُ. فَقَالَ: «إِنِّي خَشِيتُ أَنْ يَكُونَ عَذَاباً سُلِّطَ عَلَى أُمَّتِي». وَيَقُولُ، إِذَا رَأَى الْمَطَرَ: «رَحْمَةٌ».

15-(...) A'isha "Allah be pleased with her", the wife of The Prophet "Allah's blessing and peace be upon him" narrated: Whenever the wind was stormy, The Messenger of Allah "Allah's blessing and peace be upon him" would say (invoking): "O Allah! I ask You for its goodness, for the goodness of what is in it, and for the goodness with which it has been sent; and I take refuge with You from its evil, from the evil of what is in it, and from the evil with which it has been sent." If there was thunder and lightning in the sky, the colour (of his face) would change, and he would get out and in, come forward and backward (because of anxiety). Whenever it rained, he would become reassured, and that (state of worry) would be over, and I observed that in his face. When I asked him, he replied: "O A'isha! Perhaps, it might be as the people of Aad said "When they saw the (Penalty in the shape of) a cloud traversing the sky, coming to meet their valleys, they said: This cloud will give us rain!" (Al-Ahqaf 24)

16-(...) A'isha "Allah be pleased with her", the wife of The Prophet "Allah's blessing and peace be upon him" narrated: I never saw The Messenger of Allah "Allah's blessing and peace be upon him" laughing too loudly to see his uvula, but he used to smile. Whenever he saw clouds or winds, the signs of deep worry would appear on his face. I said: "O Allah's Apostle! Whenever people see clouds they used to feel happy, hoping that it would rain, while I see that whenever you see clouds, the signs of dissatisfaction would be seen on your face." He said: "O A'isha! What does guarantee to me that there will be no punishment in it, since some people were punished with a wind? Behold! Some people saw the Penalty (in the shape of a cloud traversing the sky, coming to meet their valleys), they said, This cloud will give us rain!"

[4] Concerning the winds of As-Saba and Ad-Dabur

17-(900) Ibn Abbas "Allah be pleased with both" narrated that The Prophet "Allah's blessing and peace be upon him" said: "I was made victorious by the (help of the East wind of) As-Saba, and (the people of) Add were destroyed by the (help of the West wind of) Ad-Dabur."

(...) The same was narrated on the authority of Sa'id Ibn Jubair from Ibn Abbas "Allah be pleased with both" from The Prophet "Allah's blessing and peace be upon him".

١٥ ـ (...) ـ وحدّثني أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ، قَالَ: سَمِعْتُ ابْنَ جُرَيْجٍ يُحَدِّثُنَا عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ؛ أَنَّهَا قَالَتْ: كَانَ النَّبِيُّ ﷺ إِذَا عَصَفَتِ الرِّيحُ قَالَ: «اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَهَا وَخَيْرَ مَا فِيهَا وَخَيْرَ مَا أُرْسِلَتْ بِهِ، وَأَعُوذُ بِكَ مِنْ شَرِّهَا وَشَرِّ مَا فِيهَا وَشَرِّ مَا أُرْسِلَتْ بِهِ» قَالَتْ: وَإِذَا تَخَيَّلَتِ السَّمَاءُ، تَغَيَّرَ لَوْنُهُ وَخَرَجَ وَدَخَلَ وَأَقْبَلَ وَأَدْبَرَ، فَإِذَا مَطَرَتْ سُرِّيَ عَنْهُ، فَعَرَفْتُ ذٰلِكَ فِي وَجْهِهِ. قَالَتْ عَائِشَةُ: فَسَأَلْتُهُ. فَقَالَ: «لَعَلَّهُ يَا عَائِشَةُ كَمَا قَالَ قَوْمُ عَادٍ: ﴿فَلَمَّا رَأَوْهُ عَارِضًا مُّسْتَقْبِلَ أَوْدِيَتِهِمْ قَالُوا۟ هَٰذَا عَارِضٌ مُّمْطِرُنَا﴾ [الأحقاف: ٢٤].

١٦ ـ (...) ـ وحدّثني هَارُونُ بْنُ مَعْرُوفٍ: حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ عَمْرِو بْنِ الْحَارِثِ. (ح) وَحدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنَا عَمْرُو بْنُ الْحَارِثِ؛ أَنَّ أَبَا النَّضْرِ حَدَّثَهُ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ؛ أَنَّهَا قَالَتْ: مَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ مُسْتَجْمِعاً ضَاحِكاً. حَتَّى أَرَىٰ مِنْهُ لَهَوَاتِهِ، إِنَّمَا كَانَ يَتَبَسَّمُ. قَالَتْ: وَكَانَ إِذَا رَأَىٰ غَيْماً أَوْ رِيحاً، عُرِفَ ذٰلِكَ فِي وَجْهِهِ. فَقَالَتْ: يَا رَسُولَ اللَّهِ، أَرَى النَّاسَ إِذَا رَأَوُا الْغَيْمَ فَرِحُوا رَجَاءَ أَنْ يَكُونَ فِيهِ الْمَطَرُ، وَأَرَاكَ إِذَا رَأَيْتَهُ عَرَفْتُ فِي وَجْهِكَ الْكَرَاهِيَةَ! قَالَتْ: فَقَالَ: «يَا عَائِشَةُ، مَا يُؤَمِّنُنِي أَنْ يَكُونَ فِيهِ عَذَابٌ؟ قَدْ عُذِّبَ قَوْمٌ بِالرِّيحِ، وَقَدْ رَأَىٰ قَوْمٌ الْعَذَابَ، فَقَالُوا: هٰذَا عَارِضٌ مُمْطِرُنَا».

[البخاري: كتاب التفسير، باب ﴿فلما رأوه عارضاً مستقبل أوديتهم...﴾، رقم: ٤٨٢٨].

٤ ـ بابٌ في رِيحِ الصَّبَا والدَّبُور

١٧ ـ (٩٠٠) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ؛ أَنَّهُ قَالَ: «نُصِرْتُ بِالصَّبَا، وَأُهْلِكَتْ عَادٌ بِالدَّبُورِ».

(...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالاَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ. (ح) وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ بْنِ مُحَمَّدِ بْنِ أَبَانَ الْجُعْفِيُّ: حَدَّثَنَا عَبْدَةُ ـ يَعْنِي ابْنَ سُلَيْمَانَ ـ. كِلاَهُمَا عَنِ الأَعْمَشِ، عَنْ مَسْعُودِ بْنِ مَالِكٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ، بِمِثْلِهِ.

[البخاري: كتاب الاستسقاء، باب قول النبي ﷺ: «نصرت بالصَّبا»، رقم: ١٠٣٥].

(10) The Book Of Eclipse

[1] The prayer of eclipse

1-(901) A'isha "Allah be pleased with her" narrated: In the lifetime of Allah's Apostle "Allah's blessing and peace be upon him" the sun eclipsed, so he led the people in prayer. He stood up and performed a very long standing, then bowed and it was a very long bowing. He raised his head and performed a very long standing but shorter than the first. He bowed again for a very long time but shorter than the first one. Then he prostrated and prolonged the prostration. He got up again (for the second Rak'a) and performed a very long standing but shorter than the first. He bowed again for a very long time but shorter than the first one. He raised his head and performed a very long standing but shorter than the first. He bowed again for a very long time but shorter than the first one. Then he prostrated and prolonged the prostration. Then he finished the prayer. By then the sun (eclipse) cleared. He delivered the sermon and after praising and glorifying Allah he said: "The sun and the moon are two of Allah's signs; they do not eclipse for the death or life of anyone. So when you see the eclipse, remember Allah by saying Takbir (Magnification of Allah), pray and give charity." The Prophet "Allah's blessing and peace be upon him" then said: "O followers of Mohammad! By Allah! There is none who is more protective (for people to have self-respect) than Allah as He has made it unlawful for His slaves, male or female, to commit adultery. O followers of Mohammad! By Allah! If you knew that which I know, you would laugh little and weep much. Have I not conveyed (Allah's message to you)?."

2-(...) The same was narrated on the authority of Hisham Ibn Urwa, with the same chain of transmitters, with the following addition: He (The Prophet) said: "Now and then: Both the sun and the moon are from amongst Allah's signs." He also added: Then, he raised his hands and said: "O Allah! Have I not reported (Your Message)?"

3-(...) A'isha "Allah be pleased with her" narrated: In the lifetime of the Prophet "Allah's blessing and peace be upon him" the sun eclipsed and he went to the Mosque and the people aligned behind him. He said the Takbir (of starting the prayer) and prolonged the recitation (from the Holy Qur'an) and then said Takbir and performed a prolonged bowing; then he (raised his head and) said: "Sami'a Allahu liman hamidah; Rabbana walaka al-hamd" (Allah heard him who praised Him; O our Lord! To You be the praise). He then (did not prostrate but) stood up and recited a prolonged recitation, which was shorter than the first. He again said Takbir and then bowed a

١٠ ـ كِتَابُ صَلاةِ الكُسُوفِ

١ ـ بابُ صَلاةِ الكُسُوفِ

١ ـ (٩٠١) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عائِشَةَ. (ح) وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ ـ وَاللَّفْظُ لَهُ ـ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ: حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ: خَسَفَتِ الشَّمْسُ فِي عَهْدِ رَسُولِ اللَّهِ ﷺ فَقَامَ رَسُولُ اللَّهِ ﷺ يُصَلِّي، فَأَطَالَ الْقِيَامَ جِدًّا، ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ جِدًّا، ثُمَّ رَفَعَ رَأْسَهُ فَأَطَالَ الْقِيَامَ جِدًّا ـ وَهُوَ دُونَ الْقِيَامِ الأَوَّلِ ـ، ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ جِدًّا ـ وَهُوَ دُونَ الرُّكُوعِ الأَوَّلِ ـ ثُمَّ سَجَدَ. ثُمَّ قَامَ فَأَطَالَ الْقِيَامَ ـ وَهُوَ دُونَ الْقِيَامِ الأَوَّلِ ـ، ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ ـ وَهُوَ دُونَ الرُّكُوعِ الأَوَّلِ ـ، ثُمَّ رَفَعَ رَأْسَهُ فَقَامَ فَأَطَالَ الْقِيَامَ ـ وَهُوَ دُونَ الْقِيَامِ الأَوَّلِ ـ، ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ ـ وَهُوَ دُونَ الرُّكُوعِ الأَوَّلِ ـ، ثُمَّ سَجَدَ، ثُمَّ انْصَرَفَ رَسُولُ اللَّهِ ﷺ وَقَدْ تَجَلَّتِ الشَّمْسُ، فَخَطَبَ النَّاسَ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ: «إِنَّ الشَّمْسَ وَالْقَمَرَ مِنْ آيَاتِ اللَّهِ، وَإِنَّهُمَا لاَ يَنْخَسِفَانِ لِمَوْتِ أَحَدٍ وَلاَ لِحَيَاتِهِ، فَإِذَا رَأَيْتُمُوهُمَا فَكَبِّرُوا، وَادْعُوا اللَّهَ وَصَلُّوا وَتَصَدَّقُوا. يَا أُمَّةَ مُحَمَّدٍ، إِنْ مِنْ أَحَدٍ أَغْيَرَ مِنَ اللَّهِ أَنْ يَزْنِيَ عَبْدُهُ أَوْ تَزْنِيَ أَمَتُهُ. يَا أُمَّةَ مُحَمَّدٍ، وَاللَّهِ لَوْ تَعْلَمُونَ مَا أَعْلَمُ لَبَكَيْتُمْ كَثِيراً وَلَضَحِكْتُمْ قَلِيلاً، أَلاَ هَلْ بَلَّغْتُ؟».

وَفِي رِوَايَةِ مَالِكٍ: «إِنَّ الشَّمْسَ وَالْقَمَرَ آيَتَانِ مِنْ آيَاتِ اللَّهِ».

[البخاري: كتاب الكسوف، باب الصدقة في الكسوف، رقم: ١٠٤٤].

٢ ـ (...) ـ حدّثناه يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، بِهٰذَا الإِسْنَادِ. وَزَادَ: ثُمَّ قَالَ: «أَمَّا بَعْدُ، فَإِنَّ الشَّمْسَ وَالْقَمَرَ مِنْ آيَاتِ اللَّهِ» وَزَادَ أَيْضاً: ثُمَّ رَفَعَ يَدَيْهِ فَقَالَ: «اللَّهُمَّ هَلْ بَلَّغْتُ».

٣ ـ (...) ـ حدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنِي ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ. (ح) وَحَدَّثَنِي أَبُو الطَّاهِرِ وَمُحَمَّدُ بْنُ سَلَمَةَ الْمُرَادِيُّ. قَالاَ: حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ. قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ. قَالَتْ: خَسَفَتِ الشَّمْسُ فِي حَيَاةِ رَسُولِ اللَّهِ ﷺ، فَخَرَجَ رَسُولُ اللَّهِ ﷺ إِلَى الْمَسْجِدِ، فَقَامَ وَكَبَّرَ وَصَفَّ النَّاسُ وَرَاءَهُ، فَاقْتَرَأَ رَسُولُ اللَّهِ ﷺ قِرَاءَةً طَوِيلَةً، ثُمَّ كَبَّرَ فَرَكَعَ رُكُوعاً طَوِيلاً،

prolonged bowing but shorter than the first one and then said: "Sami'a Allahu Lyman hamidah; Rabbana walaka al-hamd" (Allah heard him who praised Him; O our lord! To You be the praise) and then prostrated. He did the same in the second rak'a. Thus he completed four bowings and four prostrations. The sun (eclipse) had cleared before he finished the prayer. (After the prayer) he stood up, glorified and praised Allah as He deserved and then said: "The sun and the moon are two of Allah's signs. They do not eclipse because of death or life (birth) of anyone. When you see them hurry to the prayer." He said: "You should pray until Allah relieves you." The Messenger of Allah "Allah's blessing and peace be upon him" also said: "Verily, in that station of mine, I saw everything you have been promised. I even saw myself having the intention of picking a bunch (of grapes) from Paradise (and that was) when you saw me moving forward. And I saw Hell with some of its parts destroying the others (and that was) when you saw me moving backward. I saw in it (the Hell) Ibn Luhai who made the she-camels loiter about." The narration of Abu Tahir ended with his saying: "You should hurry to prayer" and he did not mention what is next to that.

4-(...) A'isha "Allah be pleased with her" narrated that once, there was a solar eclipse during the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him", who sent a caller announcing that ("you should come to) a congregational prayer." They gathered, and he (The Prophet) proceeded and led a two-Rak'a prayer, including four bowings and four prostrations.

5-(...) A'isha "Allah be pleased with her" narrated that The Prophet "Allah's blessing and peace be upon him" recited (the Qur'an) loudly in the eclipse prayer, which he offered as two Rak'as, including four bowings and four prostrations.

(902) Az-Zuhri narrated: Kathir Ibn Abbas told me from Ibn Abbas "Allah be pleased with both" that The Prophet "Allah's blessing and peace be upon him" offered two Rak'as (for the eclipse prayer), including four bowings and four prostrations.

(...) Az-Zuhri narrated: Kathir Ibn Abbas narrated that Ibn Abbas "Allah be pleased with both" told about the prayer of The Prophet "Allah's blessing and peace be upon him" on the day when the sun eclipsed the same as narrated by Urwa from A'isha.

6-(901) Ata narrated: I heard Ubaid Ibn Umair saying: I was told by one whom I consider as truly reliable, (I, the narrator, think that he meant A'isha) that the sun eclipsed during the lifetime of The Messenger of Allah

ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، رَبَّنَا وَلَكَ الْحَمْدُ»، ثُمَّ قَامَ فَاقْتَرَأَ قِرَاءَةً طَوِيلَةً ـ هِيَ أَدْنَىٰ مِنَ الْقِرَاءَةِ الأُولَىٰ ـ، ثُمَّ كَبَّرَ فَرَكَعَ رُكُوعاً طَوِيلاً ـ هُوَ أَدْنَىٰ مِنَ الرُّكُوعِ الأَوَّلِ ـ، ثُمَّ قَالَ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ. رَبَّنَا وَلَكَ الْحَمْدُ» ثُمَّ سَجَدَ ـ وَلَمْ يَذْكُرْ أَبُو الطَّاهِرِ: ثُمَّ سَجَدَ ـ ثُمَّ فَعَلَ فِي الرَّكْعَةِ الأُخْرَىٰ مِثْلَ ذٰلِكَ، حَتَّى اسْتَكْمَلَ أَرْبَعَ رَكَعَاتٍ وَأَرْبَعَ سَجَدَاتٍ، وَانْجَلَتِ الشَّمْسُ قَبْلَ أَنْ يَنْصَرِفَ، ثُمَّ قَامَ فَخَطَبَ النَّاسَ، فَأَثْنَىٰ عَلَىٰ اللَّهِ بِمَا هُوَ أَهْلُهُ، ثُمَّ قَالَ: «إِنَّ الشَّمْسَ وَالْقَمَرَ آيَتَانِ مِنْ آيَاتِ اللَّهِ لاَ يَخْسِفَانِ لِمَوْتِ أَحَدٍ وَلاَ لِحَيَاتِهِ، فَإِذَا رَأَيْتُمُوهَا فَافْزَعُوا لِلصَّلاَةِ». وَقَالَ أَيْضاً: «فَصَلُّوا حَتَّى يُفَرِّجَ اللَّهُ عَنْكُمْ». وَقَالَ رَسُولُ اللَّهِ ﷺ: «رَأَيْتُ فِي مَقَامِي هٰذَا كُلَّ شَيْءٍ وُعِدْتُمْ، حَتَّىٰ لَقَدْ رَأَيْتُنِي أُرِيدُ أَنْ آخُذَ قِطْفاً مِنَ الْجَنَّةِ حِينَ رَأَيْتُمُونِي جَعَلْتُ أُقَدِّمُ ـ وَقَالَ الْمُرَادِيُّ: أَتَقَدَّمُ ـ وَلَقَدْ رَأَيْتُ جَهَنَّمَ يَحْطِمُ بَعْضُهَا بَعْضاً. حِينَ رَأَيْتُمُونِي تَأَخَّرْتُ، وَرَأَيْتُ فِيهَا ابْنَ لُحَيٍّ، وَهُوَ الَّذِي سَيَّبَ السَّوَائِبَ».

وَانْتَهَىٰ حَدِيثُ أَبِي الطَّاهِرِ عِنْدَ قَوْلِهِ: «فَافْزَعُوا لِلصَّلاَةِ». وَلَمْ يَذْكُرْ مَا بَعْدَهُ.

[البخاري: كتاب الكسوف، باب خطبة الإمام في الكسوف، رقم: ١٠٤٦].

٤ ـ (...) ـ **وحدّثنا** مُحَمَّدُ بْنُ مِهْرَانَ الرَّازِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. قَالَ: قَالَ الأَوْزَاعِيُّ أَبُو عَمْرٍو وَغَيْرُهُ: سَمِعْتُ ابْنَ شِهَابٍ الزُّهْرِيَّ يُخْبِرُ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ؛ أَنَّ الشَّمْسَ خَسَفَتْ عَلَىٰ عَهْدِ رَسُولِ اللَّهِ ﷺ. فَبَعَثَ مُنَادِياً: «الصَّلاَةُ جَامِعَةٌ»، فَاجْتَمَعُوا. وَتَقَدَّمَ فَكَبَّرَ وَصَلَّىٰ أَرْبَعَ رَكَعَاتٍ فِي رَكْعَتَيْنِ، وَأَرْبَعَ سَجَدَاتٍ.

[البخاري: كتاب الكسوف، باب الجهر بالقراءة في الكسوف، رقم: ١٠٦٦].

٥ ـ (...) ـ **وحدّثنا** مُحَمَّدُ بْنُ مِهْرَانَ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: أَخْبَرَنَا عَبْدُ الرَّحْمٰنِ بْنُ نَمِرٍ؛ أَنَّهُ سَمِعَ ابْنَ شِهَابٍ يُخْبِرُ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ؛ أَنَّ النَّبِيَّ ﷺ جَهَرَ فِي صَلاَةِ الْخُسُوفِ بِقِرَاءَتِهِ، فَصَلَّىٰ أَرْبَعَ رَكَعَاتٍ فِي رَكْعَتَيْنِ، وَأَرْبَعَ سَجَدَاتٍ.

[البخاري: كتاب الكسوف، باب الجهر بالقراءة في الكسوف، رقم: ١٠٦٥].

(٩٠٢) ـ **قَالَ الزُّهْرِيُّ**: وَأَخْبَرَنِي كَثِيرُ بْنُ عَبَّاسٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ؛ أَنَّهُ صَلَّىٰ أَرْبَعَ رَكَعَاتٍ فِي رَكْعَتَيْنِ، وَأَرْبَعَ سَجَدَاتٍ.

(...) ـ **وحدّثنا** حَاجِبُ بْنُ الْوَلِيدِ: حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ: حَدَّثَنَا مُحَمَّدُ بْنُ الْوَلِيدِ الزُّبَيْدِيُّ، عَنِ الزُّهْرِيِّ. قَالَ: كَانَ كَثِيرُ بْنُ عَبَّاسٍ يُحَدِّثُ؛ أَنَّ ابْنَ عَبَّاسٍ كَانَ يُحَدِّثُ عَنْ صَلاَةِ رَسُولِ اللَّهِ ﷺ يَوْمَ كَسَفَتِ الشَّمْسُ. بِمِثْلِ مَا حَدَّثَ عُرْوَةُ، عَنْ عَائِشَةَ.

٦ ـ (٩٠١) ـ **وحدّثنا** إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ. قَالَ: سَمِعْتُ عَطَاءً يَقُولُ: سَمِعْتُ عُبَيْدَ بْنَ عُمَيْرٍ يَقُولُ: حَدَّثَنِي مَنْ

"Allah's blessing and peace be upon him" who stood up (in the prayer) for a very long time. He then bowed, then stood up, then bowed, then stood up and then bowed, offering (in this way) two Rak'as, including three bowings and four prostrations. He then finished and the sun became bright. Whenever he bowed, he would say: "Allah is Greater." Whenever he raised his head (from bowing) He would say: "Allah heard him who praised Him." Then, he stood up, praised and thanked Allah, and then said: "The sun and the moon do not eclipse because of the death or the life (birth) of anyone. But they are from amongst the signs of Allah, with which Allah frightens His slaves. So when you see their eclipse, celebrate Allah till they become bright."

7-(...) A'isha "Allah be pleased with her" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" offered (for the eclipse prayer) six bowings and four prostrations.

[2] Mentioning the grave punishment in the eclipse prayer

8-(903) Amra narrated that a Jewess came to ask A'isha "Allah be pleased with her" about something. She said to her: "May Allah give you refuge from the punishment of the grave." So A'isha "Allah be pleased with her" asked Allah's Apostle "Allah's blessing and peace be upon him": "Would the people be punished in their graves?" Allah's Apostle "Allah's blessing and peace be upon him", after seeking refuge with Allah from the punishment of the grave, replied in the affirmative. Then one day, Allah's Apostle "Allah's blessing and peace be upon him" rode to go to some place but the sun eclipsed. I came out with some women through the rear of the dwellings (of The Prophet's wives) in the mosque. The Messenger of Allah "Allah's blessing and peace be upon him" came back from his journey and reached his praying place. He stood for the (eclipse) prayer, with people standing behind him. He stood up for a long period and then performed a long bowing. Then he raised (his head) and stood for a long period but shorter than the first standing, and then performed a prolonged bowing which was shorter than the first bowing. Then he raised his head and (at that time) the sun became bright. Then, he said (after finishing the prayer): "I see that you would be put to trial in the graves like that (trial) of Ad-Dajjal." Afterwards, I used to listen to The Messenger of Allah "Allah's blessing and peace be upon him" seeking refuge (with Allah) from the torment of the fire (of Hell) and from the punishment of the grave.

(...) The same Hadith transmitted by Sulaiman Ibn Bilal was also narrated on the authority of Yahya Ibn Sa'id, with the same chain of transmitters.

أُصَدِّقُ ـ حَسِبْتُهُ يُرِيدُ عَائِشَةَ ـ أَنَّ الشَّمْسَ انْكَسَفَتْ عَلَىٰ عَهْدِ رَسُولِ اللَّهِ ﷺ فَقَامَ قِيَاماً شَدِيداً: يَقُومُ قَائِماً ثُمَّ يَرْكَعُ، ثُمَّ يَقُومُ ثُمَّ يَرْكَعُ، ثُمَّ يَقُومُ ثُمَّ يَرْكَعُ: رَكْعَتَيْنِ فِي ثَلاَثِ رَكَعَاتٍ وَأَرْبَعِ سَجَدَاتٍ، فَانْصَرَفَ وَقَدْ تَجَلَّتِ الشَّمْسُ. وَكَانَ إِذَا رَكَعَ قَالَ: «اللَّهُ أَكْبَرُ» ثُمَّ يَرْكَعُ. وَإِذَا رَفَعَ رَأْسَهُ قَالَ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ» فَقَامَ فَحَمِدَ اللَّهَ وَأَثْنَىٰ عَلَيْهِ، ثُمَّ قَالَ: «إِنَّ الشَّمْسَ وَالْقَمَرَ لاَ يَكْسِفَانِ لِمَوْتِ أَحَدٍ وَلاَ لِحَيَاتِهِ، وَلٰكِنَّهُمَا مِنْ آيَاتِ اللَّهِ يُخَوِّفُ اللَّهُ بِهِمَا عِبَادَهُ، فَإِذَا رَأَيْتُمْ كُسُوفاً، فَاذْكُرُوا اللَّهَ حَتَّىٰ يَنْجَلِيَا».

٧ ـ (...) ـ **وحدّثني** أَبُو غَسَّانَ الْمِسْمَعِيُّ وَمُحَمَّدُ بْنُ الْمُثَنَّىٰ. قَالاَ: حَدَّثَنَا مُعَاذٌ ـ وَهُوَ ابْنُ هِشَامٍ ـ: حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنْ عُبَيْدِ بْنِ عُمَيْرٍ، عَنْ عَائِشَةَ؛ أَنَّ نَبِيَّ اللَّهِ ﷺ صَلَّىٰ سِتَّ رَكَعَاتٍ، وَأَرْبَعَ سَجَدَاتٍ.

٢ ـ باب ذِكْرِ عَذَابِ الْقَبْرِ فِي صَلاةِ الْخُسُوفِ

٨ ـ (٩٠٣) ـ **وحدّثنا** عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ: حَدَّثَنَا سُلَيْمَانُ ـ يَعْنِي ابْنَ بِلاَلٍ ـ عَنْ يَحْيَىٰ، عَنْ عَمْرَةَ؛ أَنَّ يَهُودِيَّةً أَتَتْ عَائِشَةَ تَسْأَلُهَا. فَقَالَتْ: أَعَاذَكِ اللَّهُ مِنْ عَذَابِ الْقَبْرِ. قَالَتْ عَائِشَةُ: فَقُلْتُ: يَا رَسُولَ اللَّهِ، يُعَذَّبُ النَّاسُ فِي الْقُبُورِ؟ قَالَتْ عَمْرَةُ: فَقَالَتْ عَائِشَةُ: قَالَ رَسُولُ اللَّهِ ﷺ: «عَائِذاً بِاللَّهِ». ثُمَّ رَكِبَ رَسُولُ اللَّهِ ﷺ ذَاتَ غَدَاةٍ مَرْكَباً، فَخَسَفَتِ الشَّمْسُ. قَالَتْ عَائِشَةُ: فَخَرَجْتُ فِي نِسْوَةٍ بَيْنَ ظَهْرَيِ الْحُجَرِ فِي الْمَسْجِدِ، فَأَتَىٰ رَسُولُ اللَّهِ ﷺ مِنْ مَرْكَبِهِ حَتَّى انْتَهَىٰ إِلَىٰ مُصَلاَّهُ الَّذِي كَانَ يُصَلِّي فِيهِ، فَقَامَ وَقَامَ النَّاسُ وَرَاءَهُ. قَالَتْ عَائِشَةُ: فَقَامَ قِيَاماً طَوِيلاً ثُمَّ رَكَعَ، فَرَكَعَ رُكُوعاً طَوِيلاً ثُمَّ رَفَعَ، فَقَامَ قِيَاماً طَوِيلاً ـ وَهُوَ دُونَ الْقِيَامِ الأَوَّلِ ـ، ثُمَّ رَكَعَ فَرَكَعَ رُكُوعاً طَوِيلاً ـ وَهُوَ دُونَ ذٰلِكَ الرُّكُوعِ ـ، ثُمَّ رَفَعَ وَقَدْ تَجَلَّتِ الشَّمْسُ، فَقَالَ: «إِنِّي قَدْ رَأَيْتُكُمْ تُفْتَنُونَ فِي الْقُبُورِ كَفِتْنَةِ الدَّجَّالِ».

قَالَتْ عَمْرَةُ: فَسَمِعْتُ عَائِشَةَ تَقُولُ: فَكُنْتُ أَسْمَعُ رَسُولَ اللَّهِ ﷺ، بَعْدَ ذٰلِكَ، يَتَعَوَّذُ مِنْ عَذَابِ النَّارِ وَعَذَابِ الْقَبْرِ.

[البخاري: كتاب الكسوف، باب التعوذ من عذاب القبر في الكسوف، رقم: ١٠٤٩].

(...) ـ **وحدّثناه** مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الْوَهَّابِ. (ح) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ. جَمِيعاً عَنْ يَحْيَىٰ بْنِ سَعِيدٍ، فِي هٰذَا الإِسْنَادِ. بِمِثْلِ مَعْنَىٰ حَدِيثِ سُلَيْمَانَ بْنِ بِلاَلٍ.

[3] What was displayed before The Prophet during the eclipse prayer concerning the Paradise and the fire (of Hell)

9-(904) Jabir Ibn Abdullah "Allah be pleased with both" narrated: During the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him", there was a solar eclipse on a very hot day. The Messenger of Allah "Allah's blessing and peace be upon him" led his companions in the (eclipse) prayer, in which he prolonged the standing to the extent that they (the companions) started to fall down. Then, he bowed for a long time. Then he raised (his head from bowing) and prolonged the standing. Then, he bowed for a long period. Then, he raised (his head from bowing) and stood for a long time. Then, he offered two prostrations. Then, he stood up and did the same (in the second Rak'a). in this way, it (the prayer) consisted of (two Rak'as, including) four bowings and four prostrations. Then, he said (after finishing the prayer): "Verily, everything you would enter (whether Paradise or Hell) was displayed to me. The Paradise was shown to me, (and it was so much near to me) that if I (stretched my hand and) picked a bunch (of grapes) from it, I could do, (or he said: I intended to pick a punch from it) but my hand was too short to take it. The fire (of Hell) was shown to me, in which I saw a woman from the children of Israel, who was tortured for the sake of a cat, which she tied (and imprisoned): She did neither feed it, nor did she (release and) let it eat from the insects of the earth. I also saw (in the Hell) Abu Thumama: Amr Ibn Malik, dragging his intestines in the fire. However, it is said (by some people) that both the sun and the moon do not eclipse except for the death of a great person. Verily, they are two of Allah's signs, which He shows you. So, if they eclipsed, then, you should pray until they become bright."

(...) The same was narrated on the authority of Hisham, with the same chain of transmitters, but here he mentioned (that The Prophet said): "I saw in the fire (of Hell) a tall black woman, from Himyar", and did not mention that she was from the children of Israel.

10-(...) Jabir "Allah be pleased with him" narrated: During the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him", the sun eclipsed on the day when Ibrahim, the son of The Messenger of Allah "Allah's blessing and peace be upon him" died. The people said that it eclipsed only for the death of Ibrahim. Then, The Prophet "Allah's blessing and peace be upon him" stood up and led the people in the (eclipse) prayer, which consisted of six bowings and four prostrations (in two Rak'as). He started (the prayer) with magnification. Then, he recited, and prolonged the recitation. Then, he bowed for a long time equal to the duration of his

٣ ـ باب ما عُرِضَ على النَّبيِّ ﷺ في صَلاةِ الكُسُوفِ من أمرِ الجنةِ والنَّارِ

٩ ـ (٩٠٤) ـ وحدّثني يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ، عَنْ هِشَامٍ الدَّسْتَوَائِيِّ قَالَ: حَدَّثَنَا أَبُو الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ. قَالَ: كَسَفَتِ الشَّمْسُ عَلَىٰ عَهْدِ رَسُولِ اللَّهِ ﷺ فِي يَوْمٍ شَدِيدِ الْحَرِّ، فَصَلَّىٰ رَسُولُ اللَّهِ ﷺ بِأَصْحَابِهِ، فَأَطَالَ الْقِيَامَ حَتَّىٰ جَعَلُوا يَخِرُّونَ، ثُمَّ رَكَعَ فَأَطَالَ ثُمَّ رَفَعَ فَأَطَالَ، ثُمَّ رَكَعَ فَأَطَالَ، ثُمَّ رَفَعَ فَأَطَالَ، ثُمَّ سَجَدَ سَجْدَتَيْنِ، ثُمَّ قَامَ فَصَنَعَ نَحْواً مِنْ ذَاكَ، فَكَانَتْ أَرْبَعَ رَكَعَاتٍ وَأَرْبَعَ سَجَدَاتٍ، ثُمَّ قَالَ: «إِنَّهُ عُرِضَ عَلَيَّ كُلُّ شَيْءٍ تُولَجُونَهُ، فَعُرِضَتْ عَلَيَّ الْجَنَّةُ حَتَّىٰ لَوْ تَنَاوَلْتُ مِنْهَا قِطْفاً أَخَذْتُهُ ـ أَوْ قَالَ: تَنَاوَلْتُ مِنْهَا قِطْفاً ـ فَقَصُرَتْ يَدِي عَنْهُ، وَعُرِضَتْ عَلَيَّ النَّارُ: فَرَأَيْتُ فِيهَا امْرَأَةً مِنْ بَنِي إِسْرَائِيلَ تُعَذَّبُ فِي هِرَّةٍ لَهَا، رَبَطَتْهَا فَلَمْ تُطْعِمْهَا، وَلَمْ تَدَعْهَا تَأْكُلُ مِنْ خَشَاشِ الأَرْضِ. وَرَأَيْتُ أَبَا ثُمَامَةَ عَمْرَو بْنَ مَالِكٍ يَجُرُّ قُصْبَهُ فِي النَّارِ، وَإِنَّهُمْ كَانُوا يَقُولُونَ: إِنَّ الشَّمْسَ وَالْقَمَرَ لا يَخْسِفَانِ إِلاَّ لِمَوْتِ عَظِيمٍ. وَإِنَّهُمَا آيَتَانِ مِنْ آيَاتِ اللَّهِ يُرِيكُمُوهُمَا، فَإِذَا خَسَفَا فَصَلُّوا حَتَّىٰ تَنْجَلِيَ».

(...) ـ وَحَدَّثَنِيهِ أَبُو غَسَّانَ الْمِسْمَعِيُّ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ الصَّبَّاحِ، عَنْ هِشَامٍ، بِهٰذَا الإِسْنَادِ، مِثْلَهُ. إِلاَّ أَنَّهُ قَالَ: «وَرَأَيْتُ فِي النَّارِ امْرَأَةً حِمْيَرِيَّةً سَوْدَاءَ طَوِيلَةً». وَلَمْ يَقُلْ: «مِنْ بَنِي إِسْرَائِيلَ».

١٠ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ ـ وَتَقَارَبَا فِي اللَّفْظِ ـ، قَالَ: حَدَّثَنَا أَبِي: حَدَّثَنَا عَبْدُ الْمَلِكِ، عَنْ عَطَاءٍ، عَنْ جَابِرٍ. قَالَ: انْكَسَفَتِ الشَّمْسُ فِي عَهْدِ رَسُولِ اللَّهِ ﷺ يَوْمَ مَاتَ إِبْرَاهِيمُ ابْنُ رَسُولِ اللَّهِ ﷺ، فَقَالَ النَّاسُ: إِنَّمَا انْكَسَفَتْ لِمَوْتِ إِبْرَاهِيمَ، فَقَامَ النَّبِيُّ ﷺ فَصَلَّىٰ بِالنَّاسِ سِتَّ رَكَعَاتٍ بِأَرْبَعِ سَجَدَاتٍ، بَدَأَ فَكَبَّرَ، ثُمَّ قَرَأَ فَأَطَالَ الْقِرَاءَةَ، ثُمَّ رَكَعَ نَحْواً مِمَّا قَامَ. ثُمَّ رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ، فَقَرَأَ قِرَاءَةً دُونَ الْقِرَاءَةِ الأُولَىٰ، ثُمَّ رَكَعَ نَحْواً مِمَّا قَامَ، ثُمَّ رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ، فَقَرَأَ قِرَاءَةً دُونَ الْقِرَاءَةِ

standing. Then, he raised his head from bowing, and recited for a certain period shorter than the (duration of the) first recitation. Then, he bowed for a certain period, equal to the duration of his standing. Then, he raised his head from bowing, and recited for a certain time, shorter than the (duration of the) second recitation. Then, he bowed for a certain time, equal to the duration of his standing. Then, he raised his head from bowing. Then, he fell down in prostration, and offered two prostrations.

Then, he stood up, and offered three bowings, and there was none of them except that the preceding one was longer (in duration) than the subsequent. His bowing was also equal (in duration) to his prostration. Then, he went back, with the rows behind him moving back too, until we (or he, according to the narration of Abu Bakr) reached the women. Then, he proceeded, and the people moved forward with him, until he stood in his place (where he led the prayer). He did not finish the prayer before the sun had become bright.

Then, he said (addressing the people): "O people! Verily, both the sun and the moon are two of Allah's signs, and they never eclipse for the death of anyone (or human, according to the narration of Abu Bakr) of the people. So, if you saw such a thing (as the eclipse), then, you should pray until it becomes bright. However, there was nothing, which you have been promised (in the hereafter) but that I saw in this prayer of mine. The fire (of Hell) was brought, and that was when you saw me having gone back, for fear that its heat might hurt me. In it, I saw the man, famous for his hook, dragging his intestines in the fire. He used to steal the pilgrims with his hook. If he (the pilgrim) was attentive to it, he (the thief) would say: "No doubt, that (stolen thing) was caught unintentionally by my hook"; and if he was inattentive to it, he would take it. I saw in it also the woman, famous for the cat, which she tied (and imprisoned). She neither fed it, nor did she (release and) let it eat from the insects of the earth, until it died of hunger. Then, the Paradise was brought, and that was when you saw me having proceeded until I stood in my place (where I led the prayer). I stretched my hand, with the intention of picking some of its fruits in order to see them, but, it seemed to me not to do so. So, there was nothing which you have been promised (in the hereafter) except that I saw it in that prayer of mine."

11-(905) Asma Bint "daughter of" Abu Bakr "Allah be pleased with both" reported: The sun eclipsed during the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him". I came to A'isha "Allah be pleased with her" while she was praying, and said to her: "What has happened to the people?" She pointed out with her head towards the sky. I

الثَّانِيَةِ. ثُمَّ رَكَعَ نَحْواً مِمَّا قَامَ، ثُمَّ رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ، ثُمَّ انْحَدَرَ بِالسُّجُودِ فَسَجَدَ سَجْدَتَيْنِ.

ثُمَّ قَامَ فَرَكَعَ أَيْضاً ثَلاَثَ رَكَعَاتٍ: لَيْسَ فِيهَا رَكْعَةٌ إِلاَّ الَّتِي قَبْلَهَا أَطْوَلُ مِنَ الَّتِي بَعْدَهَا، وَرُكُوعُهُ نَحْواً مِنْ سُجُودِهِ، ثُمَّ تَأَخَّرَ وَتَأَخَّرَتِ الصُّفُوفُ خَلْفَهُ، حَتَّى انْتَهَيْنَا ـ وَقَالَ أَبُو بَكْرٍ: حَتَّى انْتَهَىٰ إِلَى النِّسَاءِ ـ ثُمَّ تَقَدَّمَ وَتَقَدَّمَ النَّاسُ مَعَهُ حَتَّىٰ قَامَ فِي مَقَامِهِ، فَانْصَرَفَ حِينَ انْصَرَفَ، وَقَدْ آضَتِ الشَّمْسُ.

فَقَالَ: «يَا أَيُّهَا النَّاسُ، إِنَّمَا الشَّمْسُ وَالْقَمَرُ آيَتَانِ مِنْ آيَاتِ اللَّهِ. وَإِنَّهُمَا لاَ يَنْكسِفَانِ لِمَوْتِ أَحَدٍ مِنَ النَّاسِ ـ وَقَالَ أَبُو بَكْرٍ: لِمَوْتِ بَشَرٍ ـ فَإِذَا رَأَيْتُمْ شَيْئاً مِنْ ذٰلِكَ فَصَلُّوا حَتَّىٰ تَنْجَلِيَ. مَا مِنْ شَيْءٍ تُوعَدُونَهُ إِلاَّ قَدْ رَأَيْتُهُ فِي صَلاَتِي هٰذِهِ: لَقَدْ جِيءَ بِالنَّارِ، وَذٰلِكُمْ حِينَ رَأَيْتُمُونِي تَأَخَّرْتُ مَخَافَةَ أَنْ يُصِيبَنِي مِنْ لَفْحِهَا، وَحَتَّىٰ رَأَيْتُ فِيهَا صَاحِبَ الْمِحْجَنِ يَجُرُّ قُصْبَهُ فِي النَّارِ، كَانَ يَسْرِقُ الْحَاجَّ بِمِحْجَنِهِ، فَإِنْ فُطِنَ لَهُ قَالَ: إِنَّمَا تَعَلَّقَ بِمِحْجَنِي، وَإِنْ غُفِلَ عَنْهُ ذَهَبَ بِهِ. وَحَتَّىٰ رَأَيْتُ فِيهَا صَاحِبَةَ الْهِرَّةِ الَّتِي رَبَطَتْهَا فَلَمْ تُطْعِمْهَا. وَلَمْ تَدَعْهَا تَأْكُلُ مِنْ خَشَاشِ الأَرْضِ حَتَّىٰ مَاتَتْ جُوعاً.

ثُمَّ جِيءَ بِالْجَنَّةِ، وَذٰلِكُمْ حِينَ رَأَيْتُمُونِي تَقَدَّمْتُ حَتَّىٰ قُمْتُ فِي مَقَامِي. وَلَقَدْ مَدَدْتُ يَدِي وَأَنَا أُرِيدُ أَنْ أَتَنَاوَلَ مِنْ ثَمَرِهَا لِتَنْظُرُوا إِلَيْهِ. ثُمَّ بَدَا لِي أَنْ لاَ أَفْعَلَ. فَمَا مِنْ شَيْءٍ تُوعَدُونَهُ إِلاَّ قَدْ رَأَيْتُهُ فِي صَلاَتِي هٰذِهِ».

١١ ـ (٩٠٥) ـ حدّثنا مُحَمَّدُ بْنُ الْعَلاءِ الْهَمْدَانِيُّ: حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا هِشَامٌ، عَنْ فَاطِمَةَ، عَنْ أَسْمَاءَ؛ قَالَتْ: خَسَفَتِ الشَّمْسُ عَلَىٰ عَهْدِ رَسُولِ اللَّهِ ﷺ، فَدَخَلْتُ عَلَىٰ عَائِشَةَ وَهِيَ تُصَلِّي. فَقُلْتُ: مَا شَأْنُ النَّاسِ يُصَلُّونَ؟ فَأَشَارَتْ بِرَأْسِهَا إِلَى السَّمَاءِ. فَقُلْتُ: آيَةٌ؟ قَالَتْ: نَعَمْ، فَأَطَالَ رَسُولُ اللَّهِ ﷺ الْقِيَامَ جِدّاً حَتَّىٰ تَجَلاَّنِي الْغَشْيُ، فَأَخَذْتُ قِرْبَةً مِنْ مَاءٍ إِلَىٰ جَنْبِي، فَجَعَلْتُ أَصُبُّ عَلَىٰ رَأْسِي أَوْ عَلَىٰ وَجْهِي

said to her: "Is it a sign?" She said: "Yes." The Messenger of Allah "Allah's blessing and peace be upon him" stood up for prayer for such a long time that I was about to fall unconscious. I caught hold of a water-skin lying by my side, and began to pour water over my head, or on my face. When The Messenger of Allah "Allah's blessing and peace be upon him" finished the prayer, the sun had become bright. The Messenger of Allah "Allah's blessing and peace be upon him" said, addressing the people, after he had praised and glorified Allah: "Just now at this place of mine, there was nothing which I have never seen before but that I saw it including Paradise and Hell. No doubt it has been inspired to me that you will be put to trials in your graves and these trials will be like the trials of Ad-Dajjal (or nearly like it, I do not know which expression was used). You will be asked: "What do you know about this man (The Prophet Muhammad)?" Then the faithful believer (or the assuredly believer) will reply: "He is Muhammad Allah's Apostle "Allah's blessing and peace be upon him" who had come to us with clear evidences and guidance and so we accepted his teachings and followed him." He will repeat it thrice. Then the angels will say to him: "Sleep peacefully as we have come to know that you were a faithful believer." On the other hand, a hypocrite or a doubtful person (I do not know which word was used) will reply: "I do not know, but I heard the people saying something and so I said it"."

12-(...) Asma "Allah be pleased with her" narrated: Once, I came to A'isha "Allah be pleased with her", while the people were standing (for prayer). She was also offering the prayer. I asked her: "What has happened to the people?"...and the rest is the same as narrated by Ibn Numair from Hisham.

13-(...) Az-Zuhri narrated that Urwa said: Do not say "The sun eclipsed" but say: "The sun was eclipsed."

14-(906) Asma' Bint Abu Bakr "Allah be pleased with both" narrated: One day (i.e. on the day when the sun eclipsed), The Messenger of Allah "Allah's blessing and peace be upon him" felt so much anxious that he (hurriedly) took hold of the outer garment (of one of his wives) and later, his (own) cloak was sent to him. He stood in prayer leading the people for such a long time that if a man came and did not know that The Messenger of Allah "Allah's blessing and peace be upon him" had bowed, he would not think that he had bowed, in view of his long standing.

15-(...) This Hadith was narrated on the authority of Abu Juraij, with the same chain of transmitters and added: "He (The Prophet) stood (in prayer) for a long period, after which he bowed." He added too: "I (Asma') looked at a woman who was older than me, and at another who was weaker than me."

مِنَ الْمَاءِ. قَالَتْ: فَانْصَرَفَ رَسُولُ اللَّهِ ﷺ وَقَدْ تَجَلَّتِ الشَّمْسُ، فَخَطَبَ رَسُولُ اللَّهِ ﷺ النَّاسَ: فَحَمِدَ اللَّهَ وَأَثْنَىٰ عَلَيْهِ، ثُمَّ قَالَ: «أَمَّا بَعْدُ. مَا مِنْ شَيْءٍ لَمْ أَكُنْ رَأَيْتُهُ إِلاَّ قَدْ رَأَيْتُهُ فِي مَقَامِي هٰذَا، حَتَّى الْجَنَّةَ وَالنَّارَ، وَإِنَّهُ قَدْ أُوحِيَ إِلَيَّ أَنَّكُمْ تُفْتَنُونَ فِي الْقُبُورِ قَرِيباً أَوْ مِثْلَ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ، ـ لاَ أَدْرِي أَيَّ ذٰلِكَ قَالَتْ أَسْمَاءُ ـ فَيُؤْتَىٰ أَحَدُكُمْ فَيُقَالُ: مَا عِلْمُكَ بِهٰذَا الرَّجُلِ؟ فَأَمَّا الْمُؤْمِنُ أَوِ الْمُوقِنُ ـ لاَ أَدْرِي أَيَّ ذٰلِكَ قَالَتْ أَسْمَاءُ ـ فَيَقُولُ: هُوَ مُحَمَّدٌ، هُوَ رَسُولُ اللَّهِ، جَاءَنَا بِالْبَيِّنَاتِ وَالْهُدَىٰ، فَأَجَبْنَا وَأَطَعْنَا ـ ثَلاَثَ مِرَارٍ ـ، فَيُقَالُ لَهُ: نَمْ، قَدْ كُنَّا نَعْلَمُ إِنَّكَ لَتُؤْمِنُ بِهِ، فَنَمْ صَالِحاً. وَأَمَّا الْمُنَافِقُ أَوِ الْمُرْتَابُ ـ لاَ أَدْرِي أَيَّ ذٰلِكَ قَالَتْ أَسْمَاءُ ـ فَيَقُولُ: لاَ أَدْرِي، سَمِعْتُ النَّاسَ يَقُولُونَ شَيْئاً فَقُلْتُ».

[البخاري: كتاب العلم، باب من أجاب الفتيا بإشارة اليد والرأس، رقم: ٨٦].

١٢ ـ (...) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالاَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ فَاطِمَةَ، عَنْ أَسْمَاءَ، قَالَتْ: أَتَيْتُ عَائِشَةَ فَإِذَا النَّاسُ قِيَامٌ ـ وَإِذَا هِيَ تُصَلِّي ـ فَقُلْتُ: مَا شَأْنُ النَّاسِ؟. وَاقْتَصَّ الْحَدِيثَ بِنَحْوِ حَدِيثِ ابْنِ نُمَيْرٍ عَنْ هِشَامٍ.

١٣ ـ (...) ـ **أَخْبَرَنَا** يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، قَالَ: لاَ تَقُلْ: كَسَفَتِ الشَّمْسُ، وَلٰكِنْ قُلْ: خَسَفَتِ الشَّمْسُ.

١٤ ـ (٩٠٦) ـ **حدّثنا** يَحْيَىٰ بْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا ابْنُ جُرَيْجٍ: حَدَّثَنِي مَنْصُورُ بْنُ عَبْدِ الرَّحْمٰنِ، عَنْ أُمِّهِ صَفِيَّةَ بِنْتِ شَيْبَةَ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ؛ أَنَّهَا قَالَتْ: فَزِعَ النَّبِيُّ ﷺ يَوْماً ـ قَالَتْ: تَعْنِي يَوْمَ كَسَفَتِ الشَّمْسُ ـ فَأَخَذَ دِرْعاً حَتَّىٰ أُدْرِكَ بِرِدَائِهِ، فَقَامَ لِلنَّاسِ قِيَاماً طَوِيلاً. لَوْ أَنَّ إِنْسَاناً أَتَىٰ لَمْ يَشْعُرْ أَنَّ النَّبِيَّ ﷺ رَكَعَ، مَا حَدَّثَ أَنَّهُ رَكَعَ، مِنْ طُولِ الْقِيَامِ.

١٥ ـ (...) ـ **وحدّثني** سَعِيدُ بْنُ يَحْيَىٰ الأُمَوِيُّ: حَدَّثَنِي أَبِي: حَدَّثَنَا ابْنُ جُرَيْجٍ، بِهٰذَا الإِسْنَادِ، مِثْلَهُ. وَقَالَ: قِيَاماً طَوِيلاً. يَقُومُ ثُمَّ يَرْكَعُ. وَزَادَ: فَجَعَلْتُ أَنْظُرُ إِلَى الْمَرْأَةِ أَسَنَّ مِنِّي، وَإِلَى الأُخْرَىٰ هِيَ أَسْقَمُ مِنِّي.

16-(...) Asma Bint Abu Bakr "Allah be pleased with both" narrated: The sun eclipsed during the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him", who felt so much anxious that he (hastily) took, by mistake, an outer garment of one of his wives (instead of his own). Later on, his own cloak was sent to him. After I had answered the call of nature (and performed ablution) I came and entered the mosque, where I saw The Messenger of Allah "Allah's blessing and peace be upon him" standing for prayer.

I stood (for prayer) with him. He prolonged the standing so much that I saw myself having the desire to sit down. But, I looked and found the weak woman, and said: "That woman is weaker than me (though she is still standing)." So, I kept standing. Then, he bowed and prolonged the bowing. Then, he raised his head (from bowing) and prolonged the standing to the extent that if a man came (and did not know that he had bowed), he would think that he (The Prophet) had not bowed.

17-(907) Ibn Abbas "Allah be pleased with both" narrated: The sun eclipsed in the lifetime of The Prophet "Allah's blessing and peace be upon him". Allah's Apostle "Allah's blessing and peace be upon him" offered the eclipse prayer and stood for a long time, equal to the period in which one could recite The Sura of Al-Baqara. Then he bowed for a long time and then stood up for a long period, shorter than that of the first standing, then bowed again for a long time, shorter than that of the first; then he prostrated (twice). Then he stood up (in the second Rak'a) for a long period , shorter than that of the previous standing. Then he bowed for a long time, shorter than that of the previous bowing. Then he raised his head and stood up for a long period, shorter than that of the previous standing. Then he bowed for a long time, shorter than that of the previous bowing. Then he prostrated (twice) and finished the prayer. By then, the sun (eclipse) cleared.

The Prophet "Allah's blessing and peace be upon him" then said: "The sun and the moon are two of the signs of Allah. They eclipse neither because of the death nor because of the life of anybody. So when you see them, remember Allah." The people said: "O Allah's Apostle! We saw you taking something from your place and then we saw you having prevented yourself." The Prophet "Allah's blessing and peace be upon him" replied: "I saw Paradise and stretched my hands towards a bunch (of its fruits) and had I taken it, you would have eaten from it as long as the world remains. I also saw the Hell-fire and I had never seen such a horrible sight. I saw that most of its inhabitants were women." The people asked: "O Allah's Apostle! Why is it so?" The Prophet "Allah's blessing and peace be upon him"

١٦ ـ (...) ـ وحدّثني أَحْمَدُ بْنُ سَعِيدٍ الدَّارِمِيُّ: حَدَّثَنَا حَبَّانُ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا مَنْصُورٌ، عَنْ أُمِّهِ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ. قَالَتْ: كَسَفَتِ الشَّمْسُ عَلَىٰ عَهْدِ النَّبِيِّ ﷺ، فَفَزِعَ، فَأَخْطَأَ بِدِرْعٍ، حَتَّىٰ أُدْرِكَ بِرِدَائِهِ بَعْدَ ذٰلِكَ. قَالَتْ: فَقَضَيْتُ حَاجَتِي ثُمَّ جِئْتُ وَدَخَلْتُ الْمَسْجِدَ، فَرَأَيْتُ رَسُولَ اللَّهِ ﷺ قَائِماً، فَقُمْتُ مَعَهُ، فَأَطَالَ الْقِيَامَ حَتَّىٰ رَأَيْتُنِي أُرِيدُ أَنْ أَجْلِسَ.

ثُمَّ أَلْتَفِتُ إِلَى الْمَرْأَةِ الضَّعِيفَةِ، فَأَقُولُ هٰذِهِ أَضْعَفُ مِنِّي، فَأَقُومُ. فَرَكَعَ فَأَطَالَ الرُّكُوعَ، ثُمَّ رَفَعَ رَأْسَهُ فَأَطَالَ الْقِيَامَ حَتَّىٰ لَوْ أَنَّ رَجُلاً جَاءَ خُيِّلَ إِلَيْهِ أَنَّهُ لَمْ يَرْكَعْ..

١٧ ـ (٩٠٧) ـ حدّثنا سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا حَفْصُ بْنُ مَيْسَرَةَ: حَدَّثَنِي زَيْدُ بْنُ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: انْكَسَفَتِ الشَّمْسُ عَلَىٰ عَهْدِ رَسُولِ اللَّهِ ﷺ، فَصَلَّىٰ رَسُولُ اللَّهِ ﷺ وَالنَّاسُ مَعَهُ: فَقَامَ قِيَاماً طَوِيلاً قَدْرَ نَحْوِ سُورَةِ الْبَقَرَةِ، ثُمَّ رَكَعَ رُكُوعاً طَوِيلاً، ثُمَّ رَفَعَ فَقَامَ قِيَاماً طَوِيلاً ـ وَهُوَ دُونَ الْقِيَامِ الأَوَّلِ ـ، ثُمَّ رَكَعَ رُكُوعاً طَوِيلاً ـ وَهُوَ دُونَ الرُّكُوعِ الأَوَّلِ ـ ثُمَّ سَجَدَ، ثُمَّ قَامَ قِيَاماً طَوِيلاً ـ وَهُوَ دُونَ الْقِيَامِ الأَوَّلِ ـ، ثُمَّ رَكَعَ رُكُوعاً طَوِيلاً ـ وَهُوَ دُونَ الرُّكُوعِ الأَوَّلِ ـ، ثُمَّ رَفَعَ فَقَامَ قِيَاماً طَوِيلاً ـ وَهُوَ دُونَ الْقِيَامِ الأَوَّلِ ـ، ثُمَّ رَكَعَ رُكُوعاً طَوِيلاً ـ وَهُوَ دُونَ الرُّكُوعِ الأَوَّلِ ـ ثُمَّ سَجَدَ، ثُمَّ انْصَرَفَ وَقَدِ انْجَلَتِ الشَّمْسُ.

فَقَالَ: «إِنَّ الشَّمْسَ وَالْقَمَرَ آيَتَانِ مِنْ آيَاتِ اللَّهِ، لاَ يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ وَلاَ لِحَيَاتِهِ، فَإِذَا رَأَيْتُمْ ذٰلِكَ فَاذْكُرُوا اللَّهَ».

قَالُوا: يَا رَسُولَ اللَّهِ، رَأَيْنَاكَ تَنَاوَلْتَ شَيْئاً فِي مَقَامِكَ هٰذَا، ثُمَّ رَأَيْنَاكَ كَفَفْتَ.

فَقَالَ: «إِنِّي رَأَيْتُ الْجَنَّةَ، فَتَنَاوَلْتُ مِنْهَا عُنْقُوداً، وَلَوْ أَخَذْتُهُ لأَكَلْتُمْ مِنْهُ مَا بَقِيَتِ الدُّنْيَا. وَرَأَيْتُ النَّارَ، فَلَمْ أَرَ كَالْيَوْمِ مَنْظَراً قَطُّ، وَرَأَيْتُ أَكْثَرَ أَهْلِهَا النِّسَاءَ». قَالُوا: بِمَ يَا

replied: "Because of their ungratefulness." He was asked whether they are ungrateful to Allah. The Prophet "Allah's blessing and peace be upon him" said: "They are ungrateful to their companions of life (husbands) and ungrateful to good deeds. If you are benevolent to one of them throughout the life, and (once) she sees anything (undesirable) in you, she will say: I have never had any good from you."

(...) The same was narrated on the authority of Zaid Ibn Aslam, with the same chain of transmitters, in which he mentioned that they (the companions) said: "Then, we saw you having kept back."

[4] What about him, who said that he (The Prophet) offered eight bowings and four prostrations(for the eclipse prayer)

18-(908) Ibn Abbas "Allah be pleased with both" narrated: When the sun eclipsed, The Messenger of Allah "Allah's blessing and peace be upon him" offered eight bowings and four prostrations (in two Rak'as). Ali narrated the same.

19-(909) Ibn Abbas "Allah be pleased with both" narrated: Once, The Messenger of Allah "Allah's blessing and peace be upon him" offered the eclipse prayer as follows: He recited (as standing) then bowed, then (raised his head from bowing and) recited (as standing), then bowed, then (raised his head and) recited (as standing), then bowed, then (raised his head and) recited (as standing) and then bowed. Then he prostrated (twice). He did the same in the other Rak'a.

[5] The call to the eclipse prayer: "(Come to) the congregational prayer"

20-(910) Abdullah Ibn Amr Ibn Al-As "Allah be pleased with both" narrated: When the sun eclipsed during the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him", it was called for the prayer: "(Come to) the congregational prayer!" The Messenger of Allah "Allah's blessing and peace be upon him" (offered the eclipse prayer, in which he) performed two bowings in one Rak'a. then, he stood up and offered two bowings in one Rak'a. by then, the sun (eclipse) cleared. A'isha "Allah be pleased with her" said: "I have never offered such bowing and prostration as longer than that (I offered in such a prayer)."

21-(911) Abu Mas'ud Al-Ansari "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Both the sun and the moon are two of Allah's signs, by whose (eclipse) Allah frightens His slaves. They never eclipse for the death of anyone of the people. If you see anything like that, offer (the eclipse) prayer, and invoke Allah until it (the eclipse) is over."

رَسُولَ اللَّهِ؟ قَالَ: «بِكُفْرِهِنَّ» قِيلَ: أَيَكْفُرْنَ بِاللَّهِ؟ قَالَ: «بِكُفْرِ الْعَشِيرِ، وَبِكُفْرِ الإِحْسَانِ: لَوْ أَحْسَنْتَ إِلَىٰ إِحْدَاهُنَّ الدَّهْرَ، ثُمَّ رَأَتْ مِنْكَ شَيْئاً قَالَتْ: مَا رَأَيْتُ مِنْكَ خَيْراً قَطُّ».

[البخاري: كتاب الكسوف، باب صلاة الكسوف جماعة، رقم: ١٠٥٢].

(...) ـ وحدّثناه مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا إِسْحَاقُ ـ يَعْنِي ابْنَ عِيسَىٰ ـ: أَخْبَرَنَا مَالِكٌ، عَنْ زَيْدِ بْنِ أَسْلَمَ، فِي هٰذَا الإِسْنَادِ، بِمِثْلِهِ. غَيْرَ أَنَّهُ قَالَ: ثُمَّ رَأَيْنَاكَ تَكَعْكَعْتَ.

٤ ـ بَابُ ذِكْرِ مَنْ قَالَ: إِنَّه رَكَعَ ثَمَانَ رَكَعَاتٍ فِي أَرْبَعِ سَجَدَاتٍ

١٨ ـ (٩٠٨) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ، عَنْ سُفْيَانَ، عَنْ حَبِيبٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ. قَالَ: صَلَّىٰ رَسُولُ اللَّهِ ﷺ، حِينَ كَسَفَتِ الشَّمْسُ، ثَمَانَ رَكَعَاتٍ، فِي أَرْبَعِ سَجَدَاتٍ.

وَعَنْ عَلِيٍّ، مِثْلُ ذٰلِكَ.

١٩ ـ (٩٠٩) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَأَبُو بَكْرِ بْنُ خَلاَّدٍ. كِلاَهُمَا عَنْ يَحْيَىٰ الْقَطَّانِ. قَالَ ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا يَحْيَىٰ، عَنْ سُفْيَانَ: قَالَ: حَدَّثَنَا حَبِيبٌ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ؛ أَنَّهُ صَلَّىٰ فِي كُسُوفٍ: قَرَأَ ثُمَّ رَكَعَ، ثُمَّ قَرَأَ ثُمَّ رَكَعَ، ثُمَّ قَرَأَ ثُمَّ رَكَعَ، ثُمَّ قَرَأَ ثُمَّ رَكَعَ، ثُمَّ سَجَدَ. قَالَ: وَالأُخْرَىٰ مِثْلُهَا.

٥ ـ بَابُ ذِكْرِ النِّداء بِصَلاةِ الْكُسُوفِ: الصَّلاةُ جَامِعَةٌ

٢٠ ـ (٩١٠) ـ حدّثني مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا أَبُو النَّضْرِ: حَدَّثَنَا أَبُو مُعَاوِيَةَ ـ وَهُوَ شَيْبَانُ النَّحْوِيُّ ـ عَنْ يَحْيَىٰ، عَنْ أَبِي سَلَمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ. (ح) وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمٰنِ الدَّارِمِيُّ: أَخْبَرَنَا يَحْيَىٰ بْنُ حَسَّانَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ سَلاَّمٍ، عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ: قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ، عَنْ خَبَرِ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ؛ أَنَّهُ قَالَ: لَمَّا انْكَسَفَتِ الشَّمْسُ عَلَىٰ عَهْدِ رَسُولِ اللَّهِ ﷺ، نُودِيَ بِـ: الصَّلاَةَ جَامِعَةً، فَرَكَعَ رَسُولُ اللَّهِ ﷺ رَكْعَتَيْنِ فِي سَجْدَةٍ، ثُمَّ قَامَ فَرَكَعَ رَكْعَتَيْنِ فِي سَجْدَةٍ، ثُمَّ جُلِّيَ عَنِ الشَّمْسِ. فَقَالَتْ عَائِشَةُ: مَا رَكَعْتُ رُكُوعاً قَطُّ، وَلاَ سَجَدْتُ سُجُوداً قَطُّ، كَانَ أَطْوَلَ مِنْهُ.

[البخاري: كتاب الكسوف، باب طول السجود في الكسوف، رقم: ١٠٥١].

٢١ ـ (٩١١) ـ وحدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا هُشَيْمٌ، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ أَبِي مَسْعُودٍ الأَنْصَارِيِّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الشَّمْسَ وَالْقَمَرَ آيَتَانِ مِنْ آيَاتِ اللَّهِ، يُخَوِّفُ اللَّهُ بِهِمَا عِبَادَهُ، وَإِنَّهُمَا لاَ يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ مِنَ النَّاسِ، فَإِذَا رَأَيْتُمْ مِنْهَا شَيْئاً فَصَلُّوا وَادْعُوا اللَّهَ حَتَّىٰ يُكْشَفَ مَا بِكُمْ».

[البخاري: كتاب الكسوف، باب الصلاة في كسوف الشمس، رقم: ١٠٤١].

22-(...) Abu Mas'ud "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The sun and the moon do not eclipse because of anyone's death. But they are two signs of Allah (which He uses to frighten His slaves). So whenever you see these (eclipses), stand up and pray."

23-(...) The same was narrated on the authority of Isma'il, with the same chain of transmitters. In the narration of Sufyan and Waki, he (the narrator) said: The sun eclipsed on the day when Ibrahim (the son of The Prophet) died. The people said: "It eclipsed for the death of Ibrahim."

24-(912) Abu Musa "Allah be pleased with him" narrated: The sun eclipsed during the lifetime of The Prophet "Allah's blessing and peace be upon him". He got up, prompted by the fear that it might be the doomed Hour. He went to the Mosque and offered the prayer with the longest standing, bowing and prostration, which I had never seen him doing in any prayer else. Then he said: "These signs which Allah sends do not occur because of the death or life of somebody, but Allah sends them in order to make His worshipers afraid by them (or in order to frighten His slaves, according to the narration of Ibn Al-Ala). So when you see anything thereof, take refuge to remembering Allah, invoking Him and asking for His forgiveness."

25-(913) Abd Ar-Rahman Ibn Samura narrated: While I was practicing archery during the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him", the sun eclipsed. I threw my arrows away and said (to myself): "I'm going to see what The Messenger of Allah "Allah's blessing and peace be upon him" would do as regards the sun eclipse today. I reached him, while he was raising his hand, invoking (Allah), magnifying and praising (Him), and uttering (the phrase): "There is no God but Allah", until the sun (eclipse) was over. He recited two Suras and offered two Rak'as.

26-(...) Abd Ar-Rahman Ibn Samura, who was one of the companions of The Messenger of Allah "Allah's blessing and peace be upon him", narrated: I was shooting with some arrows of mine in Medina during the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him", when the sun eclipsed. I threw them away and said (to myself): "By Allah! I'm going to see what The Messenger of Allah "Allah's blessing and peace be upon him" would do, concerning the sun eclipse." I came to him, while he was standing in prayer, raising his hands. He started glorifying, praising, magnifying (Allah), saying: "There is no god but Allah", and supplicating until it (the sun) brightened. When it brightened, he recited two Suras, and offered two Rak'as.

٢٢ ـ (...) ـ **وحدّثنا** عُبَيْدُ اللّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ وَيَحْيَىٰ بْنُ حَبِيبٍ. قَالاَ: حَدَّثَنَا مُعْتَمِرٌ، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ، عَنْ أَبِي مَسْعُودٍ؛ أَنَّ رَسُولَ اللّهِ ﷺ قَالَ: «إِنَّ الشَّمْسَ وَالْقَمَرَ لَيْسَ يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ مِنَ النَّاسِ، وَلٰكِنَّهُمَا آيَتَانِ مِنْ آيَاتِ اللّهِ، فَإِذَا رَأَيْتُمُوهُ فَقُومُوا فَصَلُّوا».

٢٣ ـ (...) ـ **وحدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ وَأَبُو أُسَامَةَ وَابْنُ نُمَيْرٍ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ وَوَكِيعٌ. (ح) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ وَمَرْوَانُ. كُلُّهُمْ عَنْ إِسْمَاعِيلَ؛ بِهٰذَا الإِسْنَادِ.

وَفِي حَدِيثِ سُفْيَانَ وَوَكِيعٍ: انْكَسَفَتِ الشَّمْسُ يَوْمَ مَاتَ إِبْرَاهِيمُ، فَقَالَ النَّاسُ: انْكَسَفَتْ لِمَوْتِ إِبْرَاهِيمَ.

٢٤ ـ (٩١٢) ـ **حدّثنا** أَبُو عَامِرٍ الأَشْعَرِيُّ عَبْدُ اللّهِ بْنُ بَرَّادٍ وَمُحَمَّدُ بْنُ الْعَلاَءِ. قَالاَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَىٰ. قَالَ: خَسَفَتِ الشَّمْسُ فِي زَمَنِ النَّبِيِّ ﷺ، فَقَامَ فَزِعاً يَخْشَىٰ أَنْ تَكُونَ السَّاعَةُ حَتَّىٰ أَتَى الْمَسْجِدَ، فَقَامَ يُصَلِّي بِأَطْوَلِ قِيَامٍ وَرُكُوعٍ وَسُجُودٍ مَا رَأَيْتُهُ يَفْعَلُهُ فِي صَلاَةٍ قَطُّ، ثُمَّ قَالَ: «إِنَّ هٰذِهِ الآيَاتِ الَّتِي يُرْسِلُ اللّهُ، لاَ تَكُونُ لِمَوْتِ أَحَدٍ وَلاَ لِحَيَاتِهِ، وَلٰكِنَّ اللّهَ يُرْسِلُهَا يُخَوِّفُ بِهَا عِبَادَهُ، فَإِذَا رَأَيْتُمْ مِنْهَا شَيْئاً فَافْزَعُوا إِلَىٰ ذِكْرِهِ وَدُعَائِهِ وَاسْتِغْفَارِهِ».

وَفِي رِوَايَةِ ابْنِ الْعَلاَءِ: كَسَفَتِ الشَّمْسُ. وَقَالَ: «يُخَوِّفُ عِبَادَهُ».

[البخاري: كتاب الكسوف، باب الذكر في الكسوف، رقم: ١٠٥٩].

٢٥ ـ (٩١٣) ـ **وحدّثني** عُبَيْدُ اللّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ: حَدَّثَنَا الْجُرَيْرِيُّ، عَنْ أَبِي الْعَلاَءِ حَيَّانَ بْنِ عُمَيْرٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ سَمُرَةَ. قَالَ: بَيْنَمَا أَنَا أَرْمِي بِأَسْهُمِي فِي حَيَاةِ رَسُولِ اللّهِ ﷺ، إِذِ انْكَسَفَتِ الشَّمْسُ، فَنَبَذْتُهُنَّ. وَقُلْتُ: لأَنْظُرَنَّ إِلَىٰ مَا يَحْدُثُ لِرَسُولِ اللّهِ ﷺ فِي انْكِسَافِ الشَّمْسِ الْيَوْمَ، فَانْتَهَيْتُ إِلَيْهِ وَهُوَ رَافِعٌ يَدَيْهِ، يَدْعُو وَيُكَبِّرُ وَيَحْمَدُ وَيُهَلِّلُ، حَتَّىٰ جُلِّيَ عَنِ الشَّمْسِ، فَقَرَأَ سُورَتَيْنِ وَرَكَعَ رَكْعَتَيْنِ.

٢٦ ـ (...) ـ **وحدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الأَعْلَى بْنُ عَبْدِ الأَعْلَىٰ، عَنِ الْجُرَيْرِيِّ، عَنْ حَيَّانَ بْنِ عُمَيْرٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ سَمُرَةَ ـ وَكَانَ مِنْ أَصْحَابِ رَسُولِ اللّهِ ﷺ ـ قَالَ: كُنْتُ أَرْتَمِي بِأَسْهُمٍ لِي بِالْمَدِينَةِ فِي حَيَاةِ رَسُولِ اللّهِ ﷺ. إِذْ كَسَفَتِ الشَّمْسُ، فَنَبَذْتُهَا، فَقُلْتُ: وَاللّهِ! لأَنْظُرَنَّ إِلَىٰ مَا حَدَثَ لِرَسُولِ اللّهِ ﷺ فِي كُسُوفِ الشَّمْسِ. قَالَ: فَأَتَيْتُهُ وَهُوَ قَائِمٌ فِي الصَّلاَةِ، رَافِعٌ يَدَيْهِ، فَجَعَلَ يُسَبِّحُ وَيَحْمَدُ وَيُهَلِّلُ وَيُكَبِّرُ وَيَدْعُو حَتَّىٰ حُسِرَ عَنْهَا. قَالَ: فَلَمَّا حُسِرَ عَنْهَا، قَرَأَ سُورَتَيْنِ وَصَلَّىٰ رَكْعَتَيْنِ.

27-(...) Abd Ar-Rahman Ibn Samura narrated: While I was practicing archery during the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him", the sun eclipsed...and the rest is the same.

28-(914) Abdullah Ibn Umar "Allah be pleased with both" reported: The Prophet "Allah's blessing and peace be upon him" said: "The sun and the moon do not eclipse because of someone's death or life. But they are two signs of Allah (which He uses to frighten his slaves). So whenever you see these (eclipses) pray and invoke (Allah till the eclipse is over)."

29-(915) Al-Mughira Ibn Shu'ba narrated: The sun eclipsed in the lifetime of Allah's Apostle "Allah's blessing and peace be upon him" on the day when (his son) Ibrahim died. (When the people said that the sun had eclipsed because of the death of Ibrahim) Allah's Apostle "Allah's blessing and peace be upon him" said: "The sun and the moon do not eclipse because of the death or life of someone. When you see this (eclipse), pray and invoke Allah until it is over."

٢٧ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا سَالِمُ بْنُ نُوحٍ: أَخْبَرَنَا الْجُرَيْرِيُّ، عَنْ حَيَّانَ بْنِ عُمَيْرٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ سَمُرَةَ. قَالَ: بَيْنَمَا أَنَا أَتَرَمَّىٰ بِأَسْهُمٍ لِي عَلَىٰ عَهْدِ رَسُولِ اللَّهِ ﷺ، إِذْ خَسَفَتِ الشَّمْسُ. ثُمَّ ذَكَرَ نَحْوَ حَدِيثِهِمَا.

٢٨ ـ (٩١٤) ـ وحدّثني هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ؛ أَنَّ عَبْدَ الرَّحْمٰنِ بْنَ الْقَاسِمِ حَدَّثَهُ، عَنْ أَبِيهِ الْقَاسِمِ بْنِ مُحَمَّدِ بْنِ أَبِي بَكْرٍ الصِّدِّيقِ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ؛ أَنَّهُ كَانَ يُخْبِرُ عَنْ رَسُولِ اللَّهِ ﷺ؛ أَنَّهُ قَالَ: «إِنَّ الشَّمْسَ وَالْقَمَرَ لاَ يَخْسِفَانِ لِمَوْتِ أَحَدٍ وَلاَ لِحَيَاتِهِ، وَلٰكِنَّهُمَا آيَةٌ مِنْ آيَاتِ اللَّهِ، فَإِذَا رَأَيْتُمُوهُمَا فَصَلُّوا».

[البخاري: كتاب الكسوف، باب في صلاة كسوف الشمس، رقم: ١٠٤٢].

٢٩ ـ (٩١٥) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. قَالاَ: حَدَّثَنَا مُصْعَبٌ ـ وَهُوَ ابْنُ الْمِقْدَامِ ـ: حَدَّثَنَا زَائِدَةُ: حَدَّثَنَا زِيَادُ بْنُ عِلاَقَةَ: ـ وَفِي رِوَايَةِ أَبِي بَكْرٍ قَالَ: قَالَ زِيَادُ بْنُ عِلاَقَةَ ـ سَمِعْتُ الْمُغِيرَةَ بْنَ شُعْبَةَ يَقُولُ: انْكَسَفَتِ الشَّمْسُ عَلَىٰ عَهْدِ رَسُولِ اللَّهِ ﷺ يَوْمَ مَاتَ إِبْرَاهِيمُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الشَّمْسَ وَالْقَمَرَ آيَتَانِ مِنْ آيَاتِ اللَّهِ. لاَ يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ وَلاَ لِحَيَاتِهِ، فَإِذَا رَأَيْتُمُوهُمَا فَادْعُوا اللَّهَ وَصَلُّوا حَتَّىٰ يَنْكَشِفَ».

[البخاري: كتاب الكسوف، باب الصلاة في كسوف الشمس، رقم: ١٠٤٣].

(11) The Book Of Funerals

[1] Reminding the dying person to utter "There is no god but Allah"

1-(916) Abu Sa'id Al-Khudri "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Remind your dying person to utter "There is no god but Allah" (by reciting it aloud before him)."

(...) The same was narrated on the authority of Sulaiman Ibn Bilal, with the same chain of transmitters.

2-(917) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Remind your dying person to utter "There is no god but Allah" (by reciting it aloud before him)."

[2] What is said at the time of calamity

3-(918) Umm Salama "Allah be pleased with her" narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "There is no Muslim befallen by a calamity, because of which he says what Allah commanded him to say: "We are to Allah, to Whom we shall return; O Allah! Give me a reward for (my patience on) my calamity, and recompense me with something better in substitution for it", but that Allah would recompense him with something better than it, in substitution for it." When (my husband) Abu Salama died, I said: "Who of the Muslims is better than Abu Salama! (He with) his family was the first to emigrate to The Messenger of Allah "Allah's blessing and peace be upon him"." When I said it, Allah recompensed me with The Messenger of Allah "Allah's blessing and peace be upon him" (as a husband in substitution for Abu Salama). The Messenger of Allah "Allah's blessing and peace be upon him" sent Hatib Ibn Abu Balta'a to demand my hand on his behalf. I said: "I have a daughter (as my dependent), and I'm a jealous (woman)." He replied: "As for her daughter, we supplicate to Allah to cause her to become independent from her. I also supplicate to Allah to take away the jealousy."

4-(...) Umm Salama "Allah be pleased with her", the wife of The Prophet "Allah's blessing and peace be upon him" narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "There is no slave befallen by a calamity, because of which he says: "We are to Allah, to Whom we shall return; O Allah! Give me a reward for (my patience on) my calamity, and recompense me with something better in substitution for it", but that Allah would give him a reward for his (patience

١١ ـ كِتَابُ الجَنَائِزِ

١ ـ بابُ تلقين المَوْتَى: لا إله إلاَّ الله

١ ـ (٩١٦) ـ وحدّثنا أبُو كامِلٍ الْجَحْدَرِيُّ فُضَيْلُ بْنُ حُسَيْنٍ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ. كِلاَهُمَا عَنْ بِشْرٍ. قَالَ أَبُو كَامِلٍ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ: حَدَّثَنَا عُمَارَةُ بْنُ غَزِيَّةَ: حَدَّثَنَا يَحْيَىٰ بْنُ عُمَارَةَ: قَالَ: سَمِعْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَقِّنُوا مَوْتَاكُمْ: لاَ إِلٰهَ إِلاَّ اللَّهُ».

(...) ـ وحدّثناه قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ـ يَعْنِي الدَّرَاوَرْدِيَّ ـ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلاَلٍ. جَمِيعاً، بِهٰذَا الإِسْنَادِ.

٢ ـ (٩١٧) ـ وحدّثنا أبو بكر وَعُثْمَانُ ابْنَا أَبِي شَيْبَةَ. (ح) وحَدَّثَنِي عَمْرٌو النَّاقِدُ. قَالُوا جَمِيعاً: حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ، عَنْ يَزِيدَ بْنِ كَيْسَانَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَقِّنُوا مَوْتَاكُمْ: لاَ إِلٰهَ إِلاَّ اللَّهُ».

٢ ـ بابُ ما يُقال عند المُصِيبَة

٣ ـ (٩١٨) ـ حدّثنا يَحْيَىٰ بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ. جَمِيعاً عَنْ إِسْمَاعِيلَ بْنِ جَعْفَرٍ. قَالَ ابْنُ أَيُّوبَ: حَدَّثَنَا إِسْمَاعِيلُ: أَخْبَرَنِي سَعْدُ بْنُ سَعِيدٍ، عَنْ عُمَرَ بْنِ كَثِيرِ بْنِ أَفْلَحَ، عَنِ ابْنِ سَفِينَةَ، عَنْ أُمِّ سَلَمَةَ؛ أَنَّهَا قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَا مِنْ مُسْلِمٍ تُصِيبُهُ مُصِيبَةٌ فَيَقُولُ مَا أَمَرَهُ اللَّهُ: ﴿إِنَّا لِلَّهِ وَإِنَّآ إِلَيْهِ رَٰجِعُونَ﴾ [البقرة: ١٥٦] اللَّهُمَّ أْجُرْنِي فِي مُصِيبَتِي وَأَخْلِفْ لِي خَيْراً مِنْهَا، إِلاَّ أَخْلَفَ اللَّهُ لَهُ خَيْراً مِنْهَا».

قَالَتْ: فَلَمَّا مَاتَ أَبُو سَلَمَةَ قُلْتُ: أَيُّ الْمُسْلِمِينَ خَيْرٌ مِنْ أَبِي سَلَمَةَ؟ أَوَّلُ بَيْتٍ هَاجَرَ إِلَىٰ رَسُولِ اللَّهِ ﷺ. ثُمَّ إِنِّي قُلْتُهَا، فَأَخْلَفَ اللَّهُ لِي رَسُولَ اللَّهِ ﷺ.

قَالَتْ: أَرْسَلَ إِلَيَّ رَسُولُ اللَّهِ ﷺ حَاطِبَ بْنَ أَبِي بَلْتَعَةَ يَخْطُبُنِي لَهُ، فَقُلْتُ: إِنَّ لِي بِنْتاً وَأَنَا غَيُورٌ. فَقَالَ: «أَمَّا ابْنَتُهَا فَنَدْعُو اللَّهَ أَنْ يُغْنِيَهَا عَنْهَا، وَأَدْعُو اللَّهَ أَنْ يَذْهَبَ بِالْغَيْرَةِ».

٤ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ سَعْدِ بْنِ سَعِيدٍ، قَالَ: أَخْبَرَنِي عُمَرُ بْنُ كَثِيرِ بْنِ أَفْلَحَ. قَالَ: سَمِعْتُ ابْنَ سَفِينَةَ يُحَدِّثُ؛ أَنَّهُ سَمِعَ أُمَّ سَلَمَةَ زَوْجَ النَّبِيِّ ﷺ تَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَا مِنْ عَبْدٍ تُصِيبُهُ مُصِيبَةٌ فَيَقُولُ: ﴿إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ﴾، اللَّهُمَّ أْجُرْنِي فِي مُصِيبَتِي وَأَخْلِفْ لِي خَيْراً مِنْهَا، إِلاَّ أَجَرَهُ اللَّهُ فِي

on such a) calamity, and give him something better, in substitution for it." When (my husband) Abu Salama died, I said what The Messenger of Allah "Allah's blessing and peace be upon him" ordered me to say. So, Allah gave me a substitute, better than him, i.e. The Messenger of Allah "Allah's blessing and peace be upon him".

5-(...) Umm Salama "Allah be pleased with her", the wife of The Prophet "Allah's blessing and peace be upon him" narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying (the same Hadith narrated by Abu Usama, in which he added: She said: When Abu Salama died, I said: "Who of the Muslims is better than Abu Salama, the companion of The Messenger of Allah "Allah's blessing and peace be upon him"!" Allah determined for me (to say it), and I said it. Then, I was married to The Messenger of Allah "Allah's blessing and peace be upon him".

[3] What is said beside the sick and the dead

6-(919) Umm Salama "Allah be pleased with her" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If you are present by the side of a sick or a dead person, you should say good, for the angels confirm by uttering "amen" to what you said." She added: When Abu Salama died, I went to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! Abu Salama died." He said: "You should say: O Allah! Forgive for me and him, and give me a substitute, better than him." I said so, and Allah gave me a better substitute, who was good for me, (The Prophet) Muhammad "Allah's blessing and peace be upon him".

[4] Closing the eyes of the dead, and invoking good upon him at the time of visiting him

7-(920) Umm Salama "Allah be pleased with her" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" entered upon Abu Salama (after he had died), with his eyes fixedly open . He closed them and said: "If one's soul is arrested (by the angels), the sight would follow it." Some of the people of his family went on weeping. He said: "Do not invoke upon yourselves anything but good, for angels say " Amen" in confirmation to what you say." He then said (invoking): "O Allah, forgive Abu Salama, raise his degree among those who are rightly guided, grant him a (good) successor in his remaining offspring. Forgive us and him, O Lord of the worlds, make spacious his grave, and endow him with light in it."

8-(...) The same was narrated on the authority of Khalid Al-Hadhdha, with the same chain of transmitters, including such changes as: "(O Allah)

مُصِيبَتِهِ، وَأَخْلَفَ لَهُ خَيْراً مِنْهَا».

قَالَتْ: فَلَمَّا تُوُفِّيَ أَبُو سَلَمَةَ قُلْتُ كَمَا أَمَرَنِي رَسُولُ اللَّهِ ﷺ، فَأَخْلَفَ اللَّهُ لِي خَيْراً مِنْهُ: رَسُولَ اللَّهِ ﷺ.

٥ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا سَعْدُ بْنُ سَعِيدٍ: أَخْبَرَنِي عُمَرُ ـ يَعْنِي ابْنَ كَثِيرٍ ـ عَنِ ابْنِ سَفِينَةَ، مَوْلَىٰ أُمِّ سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ ﷺ، قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ بِمِثْلِ حَدِيثِ أَبِي أُسَامَةَ.

وَزَادَ: قَالَتْ: فَلَمَّا تُوُفِّيَ أَبُو سَلَمَةَ قُلْتُ: مَنْ خَيْرٌ مِنْ أَبِي سَلَمَةَ صَاحِبِ رَسُولِ اللَّهِ ﷺ؟ ثُمَّ عَزَمَ اللَّهُ لِي فَقُلْتُهَا. قَالَتْ: فَتَزَوَّجْتُ رَسُولَ اللَّهِ ﷺ.

٣ ـ باب ما يُقال عند المَرِيض والمَيِّت

٦ ـ (٩١٩) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالاَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ أُمِّ سَلَمَةَ؛ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا حَضَرْتُمُ الْمَرِيضَ، أَوِ الْمَيِّتَ، فَقُولُوا خَيْراً، فَإِنَّ الْمَلاَئِكَةَ يُؤَمِّنُونَ عَلَىٰ مَا تَقُولُونَ». قَالَتْ: فَلَمَّا مَاتَ أَبُو سَلَمَةَ أَتَيْتُ النَّبِيَّ ﷺ، فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّ أَبَا سَلَمَةَ قَدْ مَاتَ. قَالَ: «قُولِي: اللَّهُمَّ، اغْفِرْ لِي وَلَهُ، وَأَعْقِبْنِي مِنْهُ عُقْبَىٰ حَسَنَةً». قَالَتْ: فَقُلْتُ، فَأَعْقَبَنِي اللَّهُ مَنْ هُوَ خَيْرٌ لِي مِنْهُ، مُحَمَّداً ﷺ.

٤ ـ باب في إغْمَاضِ المَيِّت والدعاءِ له إذا حُضر

٧ ـ (٩٢٠) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو: حَدَّثَنَا أَبُو إِسْحَاقَ الْفَزَارِيُّ، عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ أَبِي قِلاَبَةَ، عَنْ قَبِيصَةَ بْنِ ذُؤَيْبٍ، عَنْ أُمِّ سَلَمَةَ، قَالَتْ: دَخَلَ رَسُولُ اللَّهِ ﷺ عَلَىٰ أَبِي سَلَمَةَ وَقَدْ شَقَّ بَصَرُهُ، فَأَغْمَضَهُ. ثُمَّ قَالَ: «إِنَّ الرُّوحَ إِذَا قُبِضَ تَبِعَهُ الْبَصَرُ». فَضَجَّ نَاسٌ مِنْ أَهْلِهِ، فَقَالَ: «لاَ تَدْعُوا عَلَىٰ أَنْفُسِكُمْ إِلاَّ بِخَيْرٍ، فَإِنَّ الْمَلاَئِكَةَ يُؤَمِّنُونَ عَلَىٰ مَا تَقُولُونَ». ثُمَّ قَالَ: «اللَّهُمَّ اغْفِرْ لأَبِي سَلَمَةَ، وَارْفَعْ دَرَجَتَهُ فِي الْمَهْدِيِّينَ، وَاخْلُفْهُ فِي عَقِبِهِ فِي الْغَابِرِينَ، وَاغْفِرْ لَنَا وَلَهُ يَا رَبَّ الْعَالَمِينَ، وَافْسَحْ لَهُ فِي قَبْرِهِ، وَنَوِّرْ لَهُ فِيهِ».

٨ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ مُوسَى الْقَطَّانُ الْوَاسِطِيُّ: حَدَّثَنَا الْمُثَنَّى بْنُ مُعَاذِ بْنِ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ الْحَسَنِ: حَدَّثَنَا خَالِدٌ الْحَذَّاءُ، بِهٰذَا الإِسْنَادِ، نَحْوَهُ. غَيْرَ أَنَّهُ قَالَ: «وَاخْلُفْهُ فِي تَرِكَتِهِ» وَقَالَ: «اللَّهُمَّ أَوْسِعْ لَهُ فِي قَبْرِهِ»،

Let You be a Guardian of what he left...O Allah! Make large his grave." Khalid Al-Hadhdha said: There is a seventh invocation, which I forgot.

[5] The dead's sight is fixedly open, following the soul

9-(921) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Did you not see that whenever one died, his eyes would be fixedly open?" they said: "Yes." He (The Prophet) said: "That is because when (the soul is taken away) his eyesight follows the soul."

(...) The same was narrated on the authority of Al-Ala, with the same chain of transmitters.

[6] Weeping for the dead

10-(922) Umm Salama "Allah be pleased with her" narrated: When (my husband) Abu Salama died, I said: "What a stranger he was, who died in a strange land! (She meant that he died in Medina, though he belonged to the dwellers of Mecca) Verily, I'm going to weep for him so much that the people would talk about it." I was getting myself ready to weep for him, when a woman came from the upper part of Medina, in order to support me (in weeping for him). At this time, The Messenger of Allah "Allah's blessing and peace be upon him" received her and said: "Do you want to cause Satan to enter a house, from which Allah drove him away twice?" I kept myself from weeping. In this way, I did not wail (on him).

11-(923) Usama Ibn Zaid "Allah be pleased with both" narrated: The daughter of The Prophet "Allah's blessing and peace be upon him" sent (a messenger) to The Prophet "Allah's blessing and peace be upon him" requesting him to come as her child (or son) was dying (or was gasping), but The Prophet "Allah's blessing and peace be upon him" told the messenger: "Return and say to her: Whatever Allah takes is for Him, and whatever He gives is for Him, and everything with Him has a limited fixed term (in this world). So tell her to be patient and hope for Allah's reward." The messenger came back (to him once again) and said to him: "She swore that you should come to her." The Prophet "Allah's blessing and peace be upon him" got up accompanied by Sa'd Ibn Ubada, Mu'adh Ibn Jabal, and I went with them. The child was brought to Allah's Apostle "Allah's blessing and peace be upon him" while his breath was disturbed in his chest as if it was a leather water-skin. On that the eyes of The Prophet "Allah's blessing and peace be upon him" started shedding tears. Sa'd said: "O Allah's Apostle! What is this?" He replied: "It is mercy which Allah has lodged in

وَلَمْ يَقُلِ: «افْسَحْ لَهُ». وَزَادَ: قَالَ خَالِدٌ الْحَذَّاءُ: وَدَعْوَةٌ أُخْرَىٰ سَابِعَةٌ نَسِيتُهَا.

٥ ـ باب في شُخوص بصرِ الميِّت يَتْبَعُ نفسَه

٩ ـ (٩٢١) ـ وحدّثنا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ، عَنِ الْعَلَاءِ بْنِ يَعْقُوبَ، قَالَ: أَخْبَرَنِي أَبِي أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَلَمْ تَرَوُا الإِنْسَانَ إِذَا مَاتَ شَخَصَ بَصَرُهُ؟» قَالُوا: بَلَىٰ. قَالَ: «فَذٰلِكَ حِينَ يَتْبَعُ بَصَرُهُ نَفْسَهُ».

(...) ـ وحدّثناه قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ـ يَعْنِي الدَّرَاوَرْدِيَّ ـ عَنِ الْعَلَاءِ، بِهٰذَا الإِسْنَادِ.

٦ ـ باب البُكاء على الميِّت

١٠ ـ (٩٢٢) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَابْنُ نُمَيْرٍ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ. كلُّهُمْ عَنِ ابْنِ عُيَيْنَةَ. قَالَ ابْنُ نُمَيْرٍ: حَدَّثَنَا سُفْيَانُ، عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ أَبِيهِ، عَنْ عُبَيْدِ بْنِ عُمَيْرٍ، قَالَ: قَالَتْ أُمُّ سَلَمَةَ: لَمَّا مَاتَ أَبُو سَلَمَةَ قُلْتُ: غَرِيبٌ وَفِي أَرْضِ غُرْبَةٍ، لأَبْكِيَنَّهُ بُكَاءً يُتَحَدَّثُ عَنْهُ. فَكُنْتُ قَدْ تَهَيَّأْتُ لِلْبُكَاءِ عَلَيْهِ، إِذْ أَقْبَلَتِ امْرَأَةٌ مِنَ الصَّعِيدِ تُرِيدُ أَنْ تُسْعِدَنِي، فَاسْتَقْبَلَهَا رَسُولُ اللَّهِ ﷺ وَقَالَ: «أَتُرِيدِينَ أَنْ تُدْخِلِي الشَّيْطَانَ بَيْتاً أَخْرَجَهُ اللَّهُ مِنْهُ؟» ـ مَرَّتَيْنِ ـ فَكَفَفْتُ عَنِ الْبُكَاءِ فَلَمْ أَبْكِ.

١١ ـ (٩٢٣) ـ حدّثنا أَبُو كَامِلٍ الْجَحْدَرِيُّ: حَدَّثَنَا حَمَّادٌ ـ يَعْنِي ابْنَ زَيْدٍ ـ عَنْ عَاصِمٍ الأَحْوَلِ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، عَنْ أُسَامَةَ بْنِ زَيْدٍ، قَالَ: كُنَّا عِنْدَ النَّبِيِّ ﷺ، فَأَرْسَلَتْ إِلَيْهِ إِحْدَىٰ بَنَاتِهِ تَدْعُوهُ وَتُخْبِرُهُ أَنَّ صَبِيًّا لَهَا ـ أَوِ ابْناً لَهَا ـ فِي الْمَوْتِ. فَقَالَ لِلرَّسُولِ: «ارْجِعْ إِلَيْهَا، فَأَخْبِرْهَا: إِنَّ لِلَّهِ مَا أَخَذَ وَلَهُ مَا أَعْطَىٰ، وَكُلُّ شَيْءٍ عِنْدَهُ بِأَجَلٍ مُسَمًّى، فَمُرْهَا فَلْتَصْبِرْ وَلْتَحْتَسِبْ». فَعَادَ الرَّسُولُ فَقَالَ: إِنَّهَا قَدْ أَقْسَمَتْ لَتَأْتِيَنَّهَا. قَالَ: فَقَامَ النَّبِيُّ ﷺ. وَقَامَ مَعَهُ سَعْدُ بْنُ عُبَادَةَ وَمُعَاذُ بْنُ جَبَلٍ، وَانْطَلَقْتُ مَعَهُمْ، فَرُفِعَ إِلَيْهِ الصَّبِيُّ وَنَفْسُهُ تَقَعْقَعُ كَأَنَّهَا فِي شَنَّةٍ، فَفَاضَتْ عَيْنَاهُ. فَقَالَ لَهُ سَعْدٌ:

the hearts of His slaves, and Allah is merciful only to those among His slaves who are merciful (to others)."

(...) The same was narrated on the authority of Asim Al-Ahwal, with the same chain of transmitters, but the Hadith narrated by Hammad is more complete and much longer.

12-(924) Abdullah Ibn Umar "Allah be pleased with both" narrated: Once, Sa'd Ibn Ubada complained of a certain disease, for which The Messenger of Allah "Allah's blessing and peace be upon him", accompanied by Abd Ar-Rahman Ibn Awf and Abdullah Ibn Mas'ud, came to visit him (and inquire about his health). When he entered upon him, he found him unconscious (or surrounded by his household, according to another interpretation). He asked: "Has he died?" they replied: "No, O Messenger of Allah." The Messenger of Allah "Allah's blessing and peace be upon him" wept. When the people (who were present there) saw the weeping of The Messenger of Allah "Allah's blessing and peace be upon him", they all wept. Upon this, he said: "Do you not listen? Verily, Allah never punishes (His slaves) because of the eye-tears, nor does He do for the grief of the heart. But He punishes or turns in mercy for that (and he pointed to the tongue)."

[7] Visiting the sick persons

13-(925) Abdullah Ibn Umar "Allah be pleased with both" narrated: We were sitting with The Messenger of Allah "Allah's blessing and peace be upon him" when a man from the Ansar came and greeted him. Then, he turned back. The Messenger of Allah "Allah's blessing and peace be upon him" said: "O brother of Ansar! How is (the health of) my brother (in the religion of Allah) Sa'd Ibn Ubada?" the man replied: "He is fine." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Who of you would (go and) visit him (with me to inquire about his health)?" he got up, and we got up with him. We were over ten persons, having neither sandals nor leather socks, neither turbans nor shirts. We walked across this salty land until we reached his house. His companions who were around him moved backward in order that The Messenger of Allah "Allah's blessing and peace be upon him" and his companions who came with him could approach him.

[8] The patience is to be at the first stroke of the calamity

14-(926) Anas "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The patience is to be (only rewardable when it occurs) at the first stroke (of the calamity)."

مَا هٰذَا يَا رَسُولَ اللَّهِ؟ قَالَ: «هٰذِهِ رَحْمَةٌ جَعَلَهَا اللَّهُ فِي قُلُوبِ عِبَادِهِ، وَإِنَّمَا يَرْحَمُ اللَّهُ مِنْ عِبَادِهِ الرُّحَمَاءَ».

[البخاري: كتاب الجنائز، باب قول النبي ﷺ: «يعذب الميت ببعض بكاء أهله»، رقم: ١٢٨٤].

(...) ـ **وحدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا ابْنُ فُضَيْلٍ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ. جَمِيعاً عَنْ عَاصِمٍ الأَحْوَلِ، بِهٰذَا الإِسْنَادِ. غَيْرَ أَنَّ حَدِيثَ حَمَّادٍ أَتَمُّ وَأَطْوَلُ.

١٢ ـ (٩٢٤) ـ **حدّثنا** يُونُسُ بْنُ عَبْدِ الأَعْلَىٰ الصَّدَفِيُّ وَعَمْرُو بْنُ سَوَّادٍ الْعَامِرِيُّ. قَالاَ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، عَنْ سَعِيدِ بْنِ الْحَارِثِ الأَنْصَارِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ. قَالَ: اشْتَكَىٰ سَعْدُ بْنُ عُبَادَةَ شَكْوَىٰ لَهُ، فَأَتَىٰ رَسُولُ اللَّهِ ﷺ يَعُودُهُ مَعَ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ وَسَعْدِ بْنِ أَبِي وَقَّاصٍ وَعَبْدِ اللَّهِ بْنِ مَسْعُودٍ، فَلَمَّا دَخَلَ عَلَيْهِ وَجَدَهُ فِي غَشِيَّةٍ. فَقَالَ: «أَقَدْ قَضَىٰ؟» قَالُوا: لاَ يَا رَسُولَ اللَّهِ، فَبَكَىٰ رَسُولُ اللَّهِ ﷺ، فَلَمَّا رَأَى الْقَوْمُ بُكَاءَ رَسُولِ اللَّهِ ﷺ. بَكَوْا. فَقَالَ: «أَلاَ تَسْمَعُونَ؟ إِنَّ اللَّهَ لاَ يُعَذِّبُ بِدَمْعِ الْعَيْنِ، وَلاَ بِحُزْنِ الْقَلْبِ، وَلٰكِنْ يُعَذِّبُ بِهٰذَا ـ وَأَشَارَ إِلَىٰ لِسَانِهِ ـ أَوْ يَرْحَمُ».

[البخاري: كتاب الجنائز، باب البكاء عند المريض، رقم: ١٣٠٤].

٧ ـ باب في عِيادة المَرْضى

١٣ ـ (٩٢٥) ـ **وحدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّى الْعَنَزِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ جَهْضَمٍ: حَدَّثَنَا إِسْمَاعِيلُ ـ وَهُوَ ابْنُ جَعْفَرٍ ـ عَنْ عُمَارَةَ ـ يَعْنِي ابْنَ غَزِيَّةَ ـ عَنْ سَعِيدِ بْنِ الْحَارِثِ بْنِ الْمُعَلَّىٰ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ؛ أَنَّهُ قَالَ: كُنَّا جُلُوساً مَعَ رَسُولِ اللَّهِ ﷺ إِذْ جَاءَهُ رَجُلٌ مِنَ الأَنْصَارِ فَسَلَّمَ عَلَيْهِ، ثُمَّ أَدْبَرَ الأَنْصَارِيُّ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «يَا أَخَا الأَنْصَارِ، كَيْفَ أَخِي سَعْدُ بْنُ عُبَادَةَ؟» فَقَالَ: صَالِحٌ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ يَعُودُهُ مِنْكُمْ؟» فَقَامَ وَقُمْنَا مَعَهُ، وَنَحْنُ بِضْعَةَ عَشَرَ، مَا عَلَيْنَا نِعَالٌ وَلاَ خِفَافٌ وَلاَ قَلاَنِسُ وَلاَ قُمُصٌ، نَمْشِي فِي تِلْكَ السِّبَاخِ حَتَّىٰ جِئْنَاهُ، فَاسْتَأْخَرَ قَوْمُهُ مِنْ حَوْلِهِ حَتَّىٰ دَنَا رَسُولُ اللَّهِ ﷺ وَأَصْحَابُهُ الَّذِينَ مَعَهُ.

٨ ـ بابٌ في الصَّبْرِ على المُصيبةِ عند الصَّدْمَةِ الأُولَى

١٤ ـ (٩٢٦) ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ الْعَبْدِيُّ: حَدَّثَنَا مُحَمَّدٌ ـ يَعْنِي ابْنَ جَعْفَرٍ ـ: حَدَّثَنَا شُعْبَةُ، عَنْ ثَابِتٍ. قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «الصَّبْرُ عِنْدَ الصَّدْمَةِ الأُولَىٰ».

[البخاري: كتاب الجنائز، باب قول الرجل للمرأة عند القبر: اصبري، رقم: ١٢٥٢].

15-(...) Anas Ibn Malik "Allah be pleased with him" narrated: Once, The Messenger of Allah "Allah's blessing and peace be upon him" happened to come across a woman, who was weeping for (the death of) a child of hers. He said to her: "Fear Allah and be patient." She said: "What do you have to do with my calamity?" when he went away, it was said to her that he was The Messenger of Allah "Allah's blessing and peace be upon him". As a result, she was taken by a state (of unconsciousness as terrible) as death. She came to the door (of his house) and found no porters. She said: "O Messenger of Allah! I did not recognize you." He said: "The patience is to be (only rewardable) at the first stroke (of the calamity)."

(...) Shu'ba narrated a Hadith like that narrated by Uthman Ibn Umar, with the same chain of transmitters. In the narration of Abd As-Samad, the narrator said: The Prophet "Allah's blessing and peace be upon him" passed by a woman near a grave.

[9] The dead would be punished for his family's wailing on him

16-(927) Nafi narrated from Abdullah (Ibn Umar) "Allah be pleased with both" that Hafsa (daughter of Umar) wept for Umar (when he was dying). Upon this, Umar said (addressing her): "Keep rest, O daughter! Did you not know that The Messenger of Allah "Allah's blessing and peace be upon him" said: "The dead would be punished (in the grave) for his family's wailing over him"?"

17-(...) Sa'id Ibn Al-Musaiyyab narrated from Ibn Umar from Umar that The Prophet "Allah's blessing and peace be upon him" said: "The dead is to be punished in his grave for (his family's) wailing over him."

(...) Sa'id Ibn Al-Musaiyyab narrated from Ibn Umar from Umar that The Prophet "Allah's blessing and peace be upon him" said: "The dead is to be punished in his grave for (his family's) wailing over him."

18-(...) Ibn Umar "Allah be pleased with both" narrated: When Umar was stabbed to death, he felt unconscious, with the people crying for him. When he recovered, he said: "Did you not know that The Messenger of Allah "Allah's blessing and peace be upon him" said: "The dead is to be punished for the wailing of the living ones over him"?"

19-(...) Abu Burda narrated from his father that when Umar "Allah be pleased with him" was fatally wounded, Suhaib started (crying and) saying: "Alas brother!" upon this, Umar said to him: "O Suhaib! Did you not know that The Messenger of Allah "Allah's blessing and peace be upon him" said: "The dead would be punished because of the wailing of the living ones over him"?"

١٥ - (...) - حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ: أَخْبَرَنَا شُعْبَةُ، عَنْ ثَابِتٍ الْبُنَانِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ رَسُولَ اللهِ ﷺ أَتَى عَلَى امْرَأَةٍ تَبْكِي عَلَى صَبِيٍّ لَهَا. فَقَالَ لَهَا: «اتَّقِي اللَّهَ وَاصْبِرِي». فَقَالَتْ: وَمَا تُبَالِي بِمُصِيبَتِي، فَلَمَّا ذَهَبَ قِيلَ لَهَا: إِنَّهُ رَسُولُ اللَّهِ ﷺ، فَأَخَذَهَا مِثْلُ الْمَوْتِ، فَأَتَتْ بَابَهُ. فَلَمْ تَجِدْ عَلَى بَابِهِ بَوَّابِينَ. فَقَالَتْ: يَا رَسُولَ اللَّهِ، لَمْ أَعْرِفْكَ. فَقَالَ: «إِنَّمَا الصَّبْرُ عِنْدَ أَوَّلِ صَدْمَةٍ»، أَوْ قَالَ: «عِنْدَ أَوَّلِ الصَّدْمَةِ».

(...) - وحدّثناه يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا خَالِدٌ - يَعْنِي ابْنَ الْحَارِثِ - . (ح) وَحَدَّثَنَا عُقْبَةُ بْنُ مُكْرَمٍ الْعَمِّيُّ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عَمْرٍو. (ح) وَحَدَّثَنِي أَحْمَدُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ: حَدَّثَنَا عَبْدُ الصَّمَدِ. قَالُوا جَمِيعاً: حَدَّثَنَا شُعْبَةُ، بِهَٰذَا الإِسْنَادِ نَحْوَ حَدِيثِ عُثْمَانَ بْنِ عُمَرَ، بِقِصَّتِهِ.

وَفِي حَدِيثِ عَبْدِ الصَّمَدِ: مَرَّ النَّبِيُّ ﷺ بِامْرَأَةٍ عِنْدَ قَبْرٍ.

٩ - بابٌ: «المَيِّت يُعَذَّبُ بِبُكاء أهلِهِ عليه»

١٦ - (٩٢٧) - حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. جَمِيعاً عَنِ ابْنِ بِشْرٍ. قَالَ أَبُو بَكْرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ الْعَبْدِيُّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ قَالَ: حَدَّثَنَا نَافِعٌ، عَنْ عَبْدِ اللَّهِ، أَنَّ حَفْصَةَ بَكَتْ عَلَى عُمَرَ. فَقَالَ: مَهْلاً يَا بُنَيَّةُ، أَلَمْ تَعْلَمِي أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ الْمَيِّتَ يُعَذَّبُ بِبُكَاءِ أَهْلِهِ عَلَيْهِ؟».

١٧ - (...) - حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، قَالَ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنِ ابْنِ عُمَرَ، عَنْ عُمَرَ، عَنِ النَّبِيِّ ﷺ، قَالَ: «الْمَيِّتُ يُعَذَّبُ فِي قَبْرِهِ بِمَا نِيحَ عَلَيْهِ».

[البخاري: كتاب الجنائز، باب ما يكره من النياحة على الميت، رقم: ١٢٩٢].

(...) - وحدّثناه مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنِ ابْنِ عُمَرَ، عَنْ عُمَرَ، عَنِ النَّبِيِّ ﷺ، قَالَ: «الْمَيِّتُ يُعَذَّبُ فِي قَبْرِهِ بِمَا نِيحَ عَلَيْهِ».

١٨ - (...) - وحدّثني عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: لَمَّا طُعِنَ عُمَرُ أُغْمِيَ عَلَيْهِ، فَصِيحَ عَلَيْهِ، فَلَمَّا أَفَاقَ قَالَ: أَمَا عَلِمْتُمْ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ الْمَيِّتَ لَيُعَذَّبُ بِبُكَاءِ الْحَيِّ»؟

١٩ - (...) - حدّثني عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنِ الشَّيْبَانِيِّ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِيهِ؛ قَالَ: لَمَّا أُصِيبَ عُمَرُ، جَعَلَ صُهَيْبٌ يَقُولُ: وَاأَخَاهُ! فَقَالَ لَهُ عُمَرُ: يَا صُهَيْبُ، أَمَا عَلِمْتَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ الْمَيِّتَ لَيُعَذَّبُ بِبُكَاءِ الْحَيِّ»؟

[البخاري: كتاب الجنائز، باب قول النبي ﷺ: «يعذب الميت ببعض بكاء أهله...»، رقم: ١٢٩٠].

20-(...) Abu Burda Ibn Abu Musa narrated from Abu Musa "Allah be pleased with him": When Umar "Allah be pleased with him" was fatally injured, Suhaib came from his house and entered upon him. He stood by his side, and started wailing (for him). Umar asked him: "For what are you weeping? Are you weeping for me?" he (Suhaib) replied: "Yes, by Allah! It is for you that I'm weeping, o Commander of The Believers." He said: "By Allah! You learnt that The Messenger of Allah "Allah's blessing and peace be upon him" said: "He (i.e. the dying person), who is wailed upon (by the people) would be punished"." I mentioned it to Musa Ibn Talha who told that A'isha "Allah be pleased with her" used to say: "That applied only to the Jews."

21-(...) Anas narrated that When Umar was stabbed to death, Hafsa started lamenting upon him. He said: "O Hafsa! Did you not hear The Messenger of Allah "Allah's blessing and peace be upon him" saying: "He, who is lamented upon would be punished"?" when Suhaib started lamenting upon him, he said to him: "O Suhaib! Did you not know that the one, who is lamented upon, would be punished?"

22-(928) Abdullah Ibn Abu Mulaika reported: I was sitting beside Ibn Umar "Allah be pleased with both", waiting for the funeral of Umm Aban, the daughter of Uthman. (With us) there was Amr Ibn Uthman. At the same time there came Ibn Abbas "Allah be pleased with both" led by a guide. I think he was informed (by his guide) of the place where Ibn Umar was sitting. He came till he sat beside me. While I was between them (Ibn Abbas and Ibn Umar) there came a voice (of wailing) from the house. Ibn Umar said (as if he was hinting to Amr to stand and forbid them): I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "The dead is punished for the wailing of his family (upon him)." Abdullah made it general (without restricting it to any particular occasion).

(927) Ibn Abbas "Allah be pleased with both" said: We were with the Commander of The Believers, Umar Ibn Al-Khattab "Allah be pleased with him", when we reached Al-Baida, where there was a man under the shadow of the tree. He said to me: "Go and tell me who is that man." I went and (found out) that he was Suhaib. I returned to him and said: "You ordered me to (go and then) tell you who that was, and he is Suhaib. He said: "Tell him to join us." I said: "He has his family with him." He said: "Even if he has his family with him (tell him to join us, perhaps Aiyyub, a sub-narrator said)."

When we came (to Medina), it was not after a long time that the Commander of The Believers was fatally wounded. Suhaib came weeping and crying: "Alas for the brother! alas for the companion!" Upon this, Umar said: "Did you not know, or did you not hear that The Messenger of

٢٠ ـ (...) ـ وحدّثني عَلِيُّ بْنُ حُجْرٍ: أَخْبَرَنَا شُعَيْبُ بْنُ صَفْوَانَ أَبُو يَحْيَىٰ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ أَبِي بُرْدَةَ بْنِ أَبِي مُوسَىٰ، عَنْ أَبِي مُوسَىٰ؛ قَالَ: لَمَّا أُصِيبَ عُمَرُ أَقْبَلَ صُهَيْبٌ مِنْ مَنْزِلِهِ حَتَّىٰ دَخَلَ عَلَىٰ عُمَرَ، فَقَامَ بِحِيَالِهِ يَبْكِي، فَقَالَ عُمَرُ: عَلامَ تَبْكِي؟ أَعَلَيَّ تَبْكِي؟ قَالَ: إِي وَاللَّهِ، لَعَلَيْكَ أَبْكِي يَا أَمِيرَ الْمُؤْمِنِينَ. قَالَ: وَاللَّهِ لَقَدْ عَلِمْتَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ يُبْكَىٰ عَلَيْهِ يُعَذَّبُ».

قَالَ: فَذَكَرْتُ ذٰلِكَ لِمُوسَىٰ بْنِ طَلْحَةَ. فَقَالَ: كَانَتْ عَائِشَةُ تَقُولُ: إِنَّمَا كَانَ أُولٰئِكَ الْيَهُودَ.

٢١ ـ (...) ـ وحدّثني عَمْرٌو النَّاقِدُ: حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ؛ أَنَّ عُمَرَ بْنَ الْخَطَّابِ، لَمَّا طُعِنَ، عَوَّلَتْ عَلَيْهِ حَفْصَةُ. فَقَالَ: يَا حَفْصَةُ، أَمَا سَمِعْتِ رَسُولَ اللَّهِ ﷺ يَقُولُ: «الْمُعَوَّلُ عَلَيْهِ يُعَذَّبُ»؟ وَعَوَّلَ عَلَيْهِ صُهَيْبٌ. فَقَالَ عُمَرُ: يَا صُهَيْبُ، أَمَا عَلِمْتَ أَنَّ الْمُعَوَّلَ عَلَيْهِ يُعَذَّبُ؟

٢٢ ـ (٩٢٨) ـ حدّثنا دَاوُدُ بْنُ رُشَيْدٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ: حَدَّثَنَا أَيُّوبُ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي مُلَيْكَةَ، قَالَ: كُنْتُ جَالِساً إِلَىٰ جَنْبِ ابْنِ عُمَرَ، وَنَحْنُ نَنْتَظِرُ جَنَازَةَ أُمِّ أَبَانَ بِنْتِ عُثْمَانَ، وَعِنْدَهُ عَمْرُو بْنُ عُثْمَانَ، فَجَاءَ ابْنُ عَبَّاسٍ يَقُودُهُ قَائِدٌ، فَأُرَاهُ أَخْبَرَهُ بِمَكَانِ ابْنِ عُمَرَ، فَجَاءَ حَتَّىٰ جَلَسَ إِلَىٰ جَنْبِي، فَكُنْتُ بَيْنَهُمَا، فَإِذَا صَوْتٌ مِنَ الدَّارِ. فَقَالَ ابْنُ عُمَرَ ـ كَأَنَّهُ يَعْرِضُ عَلَىٰ عَمْرٍو أَنْ يَقُومَ فَيَنْهَاهُمْ ـ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ الْمَيِّتَ لَيُعَذَّبُ بِبُكَاءِ أَهْلِهِ». قَالَ: فَأَرْسَلَهَا عَبْدُ اللَّهِ مُرْسَلَةً.

(٩٢٧) ـ فَقَالَ ابْنُ عَبَّاسٍ: كُنَّا مَعَ أَمِيرِ الْمُؤْمِنِينَ عُمَرَ بْنِ الْخَطَّابِ، حَتَّىٰ إِذَا كُنَّا بِالْبَيْدَاءِ إِذَا هُوَ بِرَجُلٍ نَازِلٍ فِي ظِلِّ شَجَرَةٍ. فَقَالَ لِي: اذْهَبْ فَاعْلَمْ لِي مَنْ ذَاكَ الرَّجُلُ. فَذَهَبْتُ فَإِذَا هُوَ صُهَيْبٌ، فَرَجَعْتُ إِلَيْهِ فَقُلْتُ: إِنَّكَ أَمَرْتَنِي أَنْ أَعْلَمَ لَكَ مَنْ ذَاكَ، وَإِنَّهُ صُهَيْبٌ. قَالَ: مُرْهُ فَلْيَلْحَقْ بِنَا، فَقُلْتُ: إِنَّ مَعَهُ أَهْلَهُ. قَالَ: وَإِنْ كَانَ مَعَهُ أَهْلُهُ ـ وَرُبَّمَا قَالَ أَيُّوبُ: مُرْهُ فَلْيَلْحَقْ بِنَا ـ. فَلَمَّا قَدِمْنَا لَمْ يَلْبَثْ أَمِيرُ الْمُؤْمِنِينَ أَنْ أُصِيبَ. فَجَاءَ صُهَيْبٌ يَقُولُ: وَاأَخَاهْ، وَاصَاحِبَاهْ، فَقَالَ عُمَرُ: أَلَمْ تَعْلَمْ، أَوَ لَمْ

Allah "Allah's blessing and peace be upon him" said:" The dead would be punished for a certain kind of his family's wailing (on him)"?" Abdullah made it general (without restricting it to any particular type of wailing), though Umar restricted it to certain type (of wailing).

(929) I (the narrator Abdullah Ibn Abu Mulaika) stood up and went to A'isha whom I told of what Ibn Umar had said. She said: "No, by Allah! The Messenger of Allah "Allah's blessing and peace be upon him" never said that "the dead would be punished for his family's wailing (over him)." But, he said that "Allah would increase the torment of the unbeliever for his family's wailing on him." Verily it is Allah Who has caused laughter and weeping. No bearer of a burden will bear the burden of another." Ibn Abu Mulaika told that Al-Qasim Ibn Muhammad said that when the statement of both Umar and Ibn Umar was reported to A'isha, she said: "You are narrating it to me from those who are neither liars nor suspected of lying, but one's hearing might mislead (him)."

23-(928) Abdullah Ibn Abu Mulaika reported: A daughter of Uthman died in Mecca, and we came to follow her funeral procession, which was attended by both Ibn Umar and Ibn Abbas. While I was sitting between them (or I was sitting by the side of one of them, and then the other came and sat beside me), (there came a voice of wailing from the house and) Ibn Umar said to Amr Ibn Uthman, who was facing him: "Do you not forbid (them) from wailing? No doubt, The Messenger of Allah "Allah's blessing and peace be upon him" said: "The dead is punished for the wailing of his family (upon him)"."

(927) Ibn Abbas "Allah be pleased with both" said: "Umar used to say some of that." Then, he narrated: I set out with Umar from Mecca. When we reached Al-Baida, there was a group of people under the shadow of a tree. He said to me: "Go and tell me who are those people." I (went and) found out that he was Suhaib (and his family). I (returned and) told him. He said: "Invite him to me." I returned to Suhaib and told him: "Set out and join the Commander of the believers." When Umar was fatally wounded, Suhaib entered (upon him) weeping and saying: "Alas for the brother! alas for the companion!" Upon this, Umar said: "O Suhaib! Are you wailing for me? No doubt, The Messenger of Allah "Allah's blessing and peace be upon him" said:" The dead would be punished for a certain kind of his family's wailing on him"."

(929) Ibn Abbas "Allah be pleased with both" said: I mentioned that to A'isha. She said: "Allah's mercy be upon Umar! No, by Allah! The Messenger of Allah "Allah's blessing and peace be upon him" never said

تَسْمَعْ ـ قَالَ أَيُّوبُ: أَوْ قَالَ: أَوَلَمْ تَعْلَمْ، أَوَلَمْ تَسْمَعْ ـ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ الْمَيِّتَ لَيُعَذَّبُ بِبَعْضِ بُكَاءِ أَهْلِهِ».

قَالَ: فَأَمَّا عَبْدُ اللَّهِ فَأَرْسَلَهَا مُرْسَلَةً. وَأَمَّا عُمَرُ فَقَالَ: بِبَعْضِ.

(٩٢٩) ـ فَقُمْتُ فَدَخَلْتُ عَلَىٰ عَائِشَةَ، فَحَدَّثْتُهَا بِمَا قَالَ ابْنُ عُمَرَ. فَقَالَتْ: لاَ، وَاللَّهِ، مَا قَالَ رَسُولُ اللَّهِ ﷺ قَطُّ: «إِنَّ الْمَيِّتَ يُعَذَّبُ بِبُكَاءِ أَحَدٍ»، وَلٰكِنَّهُ قَالَ: «إِنَّ الْكَافِرَ يَزِيدُهُ اللَّهُ بِبُكَاءِ أَهْلِهِ عَذَاباً، وَإِنَّ اللَّهَ لَهُوَ أَضْحَكَ وَأَبْكَىٰ، ﴿وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ﴾ [فاطر: ١٨].

[البخاري: كتاب الجنائز، باب قول النبي ﷺ: «يعذب الميت ببعض بكاء أهله...»، رقم: ١٢٨٦].

قَالَ أَيُّوبُ: قَالَ ابْنُ أَبِي مُلَيْكَةَ: حَدَّثَنِي الْقَاسِمُ بْنُ مُحَمَّدٍ قَالَ: لَمَّا بَلَغَ عَائِشَةَ قَوْلُ عُمَرَ وَابْنِ عُمَرَ، قَالَتْ: إِنَّكُمْ لَتُحَدِّثُونِي عَنْ غَيْرِ كَاذِبَيْنِ وَلاَ مُكَذَّبَيْنِ، وَلٰكِنَّ السَّمْعَ يُخْطِىءُ.

٢٣ ـ (٩٢٨) ـ حدّثنا مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ. قَالَ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ أَبِي مُلَيْكَةَ، قَالَ: تُوُفِّيَتِ ابْنَةٌ لِعُثْمَانَ بْنِ عَفَّانَ بِمَكَّةَ، قَالَ: فَجِئْنَا لِنَشْهَدَهَا، قَالَ: فَحَضَرَهَا ابْنُ عُمَرَ وَابْنُ عَبَّاسٍ، قَالَ: وَإِنِّي لَجَالِسٌ بَيْنَهُمَا، قَالَ: جَلَسْتُ إِلَىٰ أَحَدِهِمَا ثُمَّ جَاءَ الآخَرُ فَجَلَسَ إِلَىٰ جَنْبِي. فَقَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ لِعَمْرِو بْنِ عُثْمَانَ، وَهُوَ مُوَاجِهُهُ: أَلاَ تَنْهَىٰ عَنِ الْبُكَاءِ؟ فَإِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ الْمَيِّتَ لَيُعَذَّبُ بِبُكَاءِ أَهْلِهِ عَلَيْهِ».

(٩٢٧) ـ فَقَالَ ابْنُ عَبَّاسٍ: قَدْ كَانَ عُمَرُ يَقُولُ بَعْضَ ذٰلِكَ، ثُمَّ حَدَّثَ فَقَالَ: صَدَرْتُ مَعَ عُمَرَ مِنْ مَكَّةَ، حَتَّىٰ إِذَا كُنَّا بِالْبَيْدَاءِ إِذَا هُوَ بِرَكْبٍ تَحْتَ ظِلِّ شَجَرَةٍ، فَقَالَ: اذْهَبْ فَانْظُرْ مَنْ هٰؤُلاَءِ الرَّكْبُ؟ فَنَظَرْتُ فَإِذَا هُوَ صُهَيْبٌ. قَالَ: فَأَخْبَرْتُهُ، فَقَالَ: ادْعُهُ لِي. قَالَ: فَرَجَعْتُ إِلَىٰ صُهَيْبٍ، فَقُلْتُ: ارْتَحِلْ فَالْحَقْ أَمِيرَ الْمُؤْمِنِينَ، فَلَمَّا أَنْ أُصِيبَ عُمَرُ، دَخَلَ صُهَيْبٌ يَبْكِي يَقُولُ: وَاأَخَاهْ، وَاصَاحِبَاهْ، فَقَالَ عُمَرُ: يَا صُهَيْبُ، أَتَبْكِي عَلَيَّ؟ وَقَدْ قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الْمَيِّتَ يُعَذَّبُ بِبَعْضِ بُكَاءِ أَهْلِهِ عَلَيْهِ».

(٩٢٩) ـ فَقَالَ ابْنُ عَبَّاسٍ: فَلَمَّا مَاتَ عُمَرُ ذَكَرْتُ ذٰلِكَ لِعَائِشَةَ. فَقَالَتْ: يَرْحَمُ اللَّهُ عُمَرَ، لاَ وَاللَّهِ مَا حَدَّثَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ يُعَذِّبُ الْمُؤْمِنَ بِبُكَاءِ أَحَدٍ»،

that "Allah would punish the (dying) believer for anyone's wailing (on him)." But, he said that "Allah would increase the torment of the (dying) unbeliever for his family's wailing on him." It is enough for you (to recite the following Verse from) The Qur'an: "No bearer of a burden will bear the burden of another." (The Originator of Creation "Fatir" 18) at this point, Ibn Abbas "Allah be pleased with both" said: "Verily it is Allah Who has caused laughter and weeping." Ibn Abu Mulaika said: By Allah! Ibn Umar never said anything.

(...) Amr narrated from Ibn Abu Mulaika: We were attending the funeral of Umm Aban, the daughter of Uthman...(and the rest is the same, without tracing it to The Prophet "Allah's blessing and peace be upon him" through Umar, as did both Aiyyub and Ibn Juraij, whose narration is more complete than that narrated by Amr).

24-(930) Salim narrated from Abdullah Ibn Umar "Allah be pleased with both" that The Messenger of Allah "Allah's blessing and peace be upon him" said: "The dead is punished for the wailing of the living (humans on him)."

25-(931) Hisham Ibn Urwa narrated from his father that once, it was mentioned before A'isha "Allah be pleased with her" the state of Ibn Umar "The dead is punished for his family's wailing on him." Upon this, she said: "Allah's mercy be upon Abu Abd Ar-Rahman! He heard something, which he did not keep well. What really happened was that once, a bear of a Jew came across The Prophet "Allah's blessing and peace be upon him", and they (the members of his family) were wailing on him. Upon this, he (The Prophet) said: "You are wailing, and no doubt, he is being punished"."

26-(932) Hisham Ibn Urwa narrated from his father: It was mentioned in the presence of A'isha "Allah be pleased with her" that Ibn Umar "Allah be pleased with both" narrated the following statement, tracing it to The Messenger of Allah "Allah's blessing and peace be upon him": "The dead is punished for the wailing of his family on him." Upon this, she said: "He is mistaken. What The Messenger of Allah "Allah's blessing and peace be upon him" said was that "He (the dead) is punished for his sin or guilt, and the members of his family are now weeping for him." That (what Ibn Umar said) is like what he said, i.e. that on the day of (the holy battle of) Badr, The Messenger of Allah "Allah's blessing and peace be upon him" stood up beside the well of Qalib, in which there were the killed unbelievers of Badr. When he said to them what he had said, he commented: "They are hearing what I'm saying." However, he (Ibn Umar) is mistaken (concerning this matter too). What he (The Prophet) said was that "They know well that what I used to say to them (before their death) was true." Then, she recited:

وَلٰكِنْ قَالَ: «إِنَّ اللَّهَ يَزِيدُ الْكَافِرَ عَذَاباً بِبُكَاءِ أَهْلِهِ عَلَيْهِ». قَالَ: وَقَالَتْ عَائِشَةُ: حَسْبُكُمُ الْقُرْآنُ: ﴿وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ﴾ [فاطر: ١٨] قَالَ: وَقَالَ ابْنُ عَبَّاسٍ عِنْدَ ذٰلِكَ: وَاللَّهُ «أَضْحَكَ وَأَبْكَى».

قَالَ ابْنُ أَبِي مُلَيْكَةَ: فَوَاللَّهِ مَا قَالَ ابْنُ عُمَرَ مِنْ شَيْءٍ.

(...) ـ وحدّثنا عَبْدُ الرَّحْمٰنِ بْنُ بِشْرٍ: حَدَّثَنَا سُفْيَانُ. قَالَ عَمْرٌو، عَنِ ابْنِ أَبِي مُلَيْكَةَ: كُنَّا فِي جِنَازَةِ أُمِّ أَبَانَ بِنْتِ عُثْمَانَ. وَسَاقَ الْحَدِيثَ. وَلَمْ يَنُصَّ رَفْعَ الْحَدِيثِ عَنْ عُمَرَ، عَنِ النَّبِيِّ ﷺ، كَمَا نَصَّهُ أَيُّوبُ وَابْنُ جُرَيْجٍ، وَحَدِيثُهُمَا أَتَمُّ مِنْ حَدِيثِ عَمْرٍو.

٢٤ ـ (٩٣٠) ـ وحدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: حَدَّثَنِي عُمَرُ بْنُ مُحَمَّدٍ؛ أَنَّ سَالِماً حَدَّثَهُ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ الْمَيِّتَ يُعَذَّبُ بِبُكَاءِ الْحَيِّ».

٢٥ ـ (٩٣١) ـ وحدّثنا خَلَفُ بْنُ هِشَامٍ وَأَبُو الرَّبِيعِ الزَّهْرَانِيُّ. جَمِيعاً عَنْ حَمَّادٍ. قَالَ خَلَفٌ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ. قَالَ: ذُكِرَ عِنْدَ عَائِشَةَ قَوْلُ ابْنِ عُمَرَ: «الْمَيِّتُ يُعَذَّبُ بِبُكَاءِ أَهْلِهِ عَلَيْهِ». فَقَالَتْ: رَحِمَ اللَّهُ أَبَا عَبْدِ الرَّحْمٰنِ، سَمِعَ شَيْئاً فَلَمْ يَحْفَظْهُ، إِنَّمَا مَرَّتْ عَلَىٰ رَسُولِ اللَّهِ ﷺ جَنَازَةُ يَهُودِيٍّ، وَهُمْ يَبْكُونَ عَلَيْهِ، فَقَالَ: «أَنْتُمْ تَبْكُونَ وَإِنَّهُ لَيُعَذَّبُ».

[البخاري: كتاب المغازي، باب قتل أبي جهل، رقم: ٣٩٧٨].

٢٦ ـ (٩٣٢) ـ حدّثنا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، قَالَ: ذُكِرَ عِنْدَ عَائِشَةَ؛ أَنَّ ابْنَ عُمَرَ يَرْفَعُ إِلَى النَّبِيِّ ﷺ: «إِنَّ الْمَيِّتَ يُعَذَّبُ فِي قَبْرِهِ بِبُكَاءِ أَهْلِهِ». فَقَالَتْ: وَهِلَ، إِنَّمَا قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّهُ لَيُعَذَّبُ بِخَطِيئَتِهِ أَوْ بِذَنْبِهِ، وَإِنَّ أَهْلَهُ لَيَبْكُونَ عَلَيْهِ الآنَ». وَذَاكَ مِثْلُ قَوْلِهِ: إِنَّ رَسُولَ اللَّهِ ﷺ قَامَ عَلَى الْقَلِيبِ يَوْمَ بَدْرٍ. وَفِيهِ قَتْلَىٰ بَدْرٍ مِنَ الْمُشْرِكِينَ. فَقَالَ لَهُمْ مَا قَالَ: «إِنَّهُمْ لَيَسْمَعُونَ مَا أَقُولُ» وَقَدْ

"Truly thou canst not cause the Dead to listen, nor canst thou cause the Deaf to hear the call, (especially) when they turn back in retreat." (the Ants "An-Naml" 80) and: "but thou canst not make those to hear who are (buried) in graves." (the Originator of Creation "Fatir" 22) when they occupied their places in the fire (of Hell).

(...) Hisham Ibn Urwa narrated the like of the Hadith narrated by Abu Usama, with the same chain of transmitters, and the Hadith of Abu Usama is more complete.

27-(...) Amra Bint Abd Ar-Rahman narrated that she heard A'isha "Allah be pleased with her" saying, when it was mentioned to her that Abdullah Ibn Umar said that the dead would be punished for the wailing of the living (persons on him): May Allah pardon Abu Abd Ar-Rahman! No doubt, he did not intend to tell a lie, but, perhaps he forgot or committed a mistake. It was that The Messenger of Allah "Allah's blessing and peace be upon him" happened to pass by a Jewess, who was being wailed on (because of her death). Upon this, he said: "They (the members of her family) are wailing for her, and she is being punished in her grave."

28-(933) Ali Ibn Rabie'a narrated: The dead who was wailed upon in Kufa was Qaraza Ibn Ka'b. Al-Mughira Ibn Shu'ba said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "He, who was wailed upon, would be punished for such a wailing on him on The Day of Judgement."

(...) Ali Ibn Rabie'a narrated from Al-Mughira Ibn Shu'ba from The Prophet "Allah's blessing and peace be upon him" the same, through another chain of transmitters.

(...) Ali Ibn Rabie'a narrated the same from Al-Mughira Ibn Shu'ba from The Prophet "Allah's blessing and peace be upon him" through another chain of transmitters.

[10] The grievous punishment for the wailing (on the dead)

29-(934) Abu Malik Al-Ash'ari narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There are, in my nation, four characteristics belonging to the pre-Islamic period of ignorance, which they (my people) would not give up: Vying in glory with high ranks, abusing the genealogies of others, seeking for rain by (the help of) stars, and wailing (for the dead)." He (The Prophet) said: "If the wailing woman does not repent before her death, she will be made to stand on The Day of Judgement, wearing a garment of pitch and a shirt of mange."

وَهِلَ، إِنَّمَا قَالَ: «إِنَّهُمْ لَيَعْلَمُونَ أَنَّ مَا كُنْتُ أَقُولُ لَهُمْ حَقٌّ»، ثُمَّ قَرَأَتْ: ﴿إِنَّكَ لَا تُسْمِعُ ٱلْمَوْتَىٰ﴾ [النمل: ٨٠]. ﴿وَمَآ أَنتَ بِمُسْمِعٍ مَّن فِى ٱلْقُبُورِ ﴿٢٢﴾﴾ [فاطر: ٢٢].

يَقُولُ: حِينَ تَبَوَّؤُوا مَقَاعِدَهُمْ مِنَ النَّارِ.

[البخاري: كتاب المغازي، باب قتل أبي جهل، رقم: ٣٩٧٩]

(...) ـ وحدّثناه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، بِهٰذَا الإِسْنَادِ. بِمَعْنَىٰ حَدِيثِ أَبِي أُسَامَةَ، وَحَدِيثُ أَبِي أُسَامَةَ أَتَمُّ.

٢٧ ـ (...) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكِ بْنِ أَنَسٍ ـ فِيمَا قُرِىءَ عَلَيْهِ ـ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ أَبِيهِ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمٰنِ؛ أَنَّهَا أَخْبَرَتْهُ؛ أَنَّهَا سَمِعَتْ عَائِشَةَ، وَذُكِرَ لَهَا أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ يَقُولُ: إِنَّ الْمَيِّتَ لَيُعَذَّبُ بِبُكَاءِ الْحَيِّ. فَقَالَتْ عَائِشَةُ: يَغْفِرُ اللَّهُ لأَبِي عَبْدِ الرَّحْمٰنِ، أَمَا إِنَّهُ لَمْ يَكْذِبْ، وَلٰكِنَّهُ نَسِيَ أَوْ أَخْطَأَ، إِنَّمَا مَرَّ رَسُولُ اللَّهِ ﷺ عَلَىٰ يَهُودِيَّةٍ يُبْكَىٰ عَلَيْهَا، فَقَالَ: «إِنَّهُمْ لَيَبْكُونَ عَلَيْهَا، وَإِنَّهَا لَتُعَذَّبُ فِي قَبْرِهَا».

[البخاري: كتاب الجنائز، باب قول النبي ﷺ: «يعذب الميت ببعض بكاء أهله...»، رقم: ١٢٨٩].

٢٨ ـ (٩٣٣) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ، عَنْ سَعِيدِ بْنِ عُبَيْدٍ الطَّائِيِّ وَمُحَمَّدِ بْنِ قَيْسٍ، عَنْ عَلِيِّ بْنِ رَبِيعَةَ، قَالَ: أَوَّلُ مَنْ نِيحَ عَلَيْهِ بِالْكُوفَةِ قَرَظَةُ بْنُ كَعْبٍ. فَقَالَ الْمُغِيرَةُ بْنُ شُعْبَةَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ نِيحَ عَلَيْهِ فَإِنَّهُ يُعَذَّبُ، بِمَا نِيحَ عَلَيْهِ، يَوْمَ الْقِيَامَةِ».

(...) ـ وحدّثني عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ: أَخْبَرَنَا مُحَمَّدُ بْنُ قَيْسٍ الأَسْدِيُّ، عَنْ عَلِيِّ بْنِ رَبِيعَةَ الأَسْدِيِّ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ، عَنِ النَّبِيِّ ﷺ، مِثْلَهُ.

(...) ـ وحدّثناه ابْنُ أَبِي عُمَرَ: حَدَّثَنَا مَرْوَانُ ـ يَعْنِي الْفَزَارِيَّ ـ: حَدَّثَنَا سَعِيدُ بْنُ عُبَيْدٍ الطَّائِيُّ، عَنْ عَلِيِّ بْنِ رَبِيعَةَ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ، عَنِ النَّبِيِّ ﷺ، مِثْلَهُ.

١٠ ـ بَابُ التَّشْدِيدِ فِي النِّيَاحَةِ

٢٩ ـ (٩٣٤) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا أَبَانُ بْنُ يَزِيدَ. (ح) وَحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ ـ وَاللَّفْظُ لَهُ ـ: أَخْبَرَنَا حَبَّانُ بْنُ هِلَالٍ: حَدَّثَنَا أَبَانُ: حَدَّثَنَا يَحْيَىٰ؛ أَنَّ زَيْداً حَدَّثَهُ؛ أَنَّ أَبَا سَلَّامٍ حَدَّثَهُ؛ أَنَّ أَبَا مَالِكٍ الأَشْعَرِيَّ حَدَّثَهُ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «أَرْبَعٌ فِي أُمَّتِي مِنْ أَمْرِ الْجَاهِلِيَّةِ، لاَ يَتْرُكُونَهُنَّ: الْفَخْرُ فِي الأَحْسَابِ، وَالطَّعْنُ فِي الأَنْسَابِ، وَالاسْتِسْقَاءُ بِالنُّجُومِ، وَالنِّيَاحَةُ». وَقَالَ: «النَّائِحَةُ إِذَا لَمْ تَتُبْ قَبْلَ مَوْتِهَا، تُقَامُ يَوْمَ الْقِيَامَةِ وَعَلَيْهَا سِرْبَالٌ مِنْ قَطِرَانٍ، وَدِرْعٌ مِنْ جَرَبٍ».

30-(935) Amra narrated that A'isha "Allah be pleased with her" said: When the news of the martyrdom of Zaid Ibn Haritha, Ja'far Ibn Abu Talib and Abdullah Ibn Rawaha came to The Prophet "Allah's blessing and peace be upon him", he sat down looking sad, and I was looking through the chink of the door. A man came and said: "O Allah's Apostle! The women of Ja'far," and then he mentioned their crying. The Prophet "Allah's blessing and peace be upon him" ordered him to stop them from crying. The man went and came back and said: "I tried to stop them but they disobeyed." The Prophet "Allah's blessing and peace be upon him" ordered him for the second time to forbid them. He went again and came back and said: "They overpowered us O Messenger of Allah!" she (Amra) said that she (A'isha) told: The Prophet "Allah's blessing and peace be upon him" said: "Put dust in their mouths." (Then she said): I said (to that man): "May Allah stick your nose in the dust! By Allah! You could neither (get the women) comply with the order of Allah's Apostle "Allah's blessing and peace be upon him" nor did you relieve Allah's Apostle from trouble!"

(...) The same was narrated on the authority of Yahya Ibn Sa'id, with the same chain of transmitters. In the narration of Abd Al-Aziz, the words (of A'isha) are: "Nor did you relieve The Messenger of Allah "Allah's blessing and peace be upon him" from fatigue."

31-(936) Umm Atiyya narrated: At the time of giving the pledge of allegiance The Messenger of Allah "Allah's blessing and peace be upon him" took a covenant from us not to wail (for the dead). But that was not fulfilled at that time except by five women: Umm Sulaim, Umm Al-Ala, the daughter of Abu Sabra, the wife of Mu'adh, (and two other women), or the daughter of Abu Sabra and the wife of Mu'adh (and another woman).

32-(...) Umm Atiyya narrated: At the pledge of allegiance (we gave to The Prophet), The Messenger of Allah "Allah's blessing and peace be upon him" took from us a covenant that we should not wail (on the dead). But, no woman fulfilled such a condition (by then) except five, including Umm Sulaim.

33-(937) Umm Atiyya narrated: When the following Verse was revealed: "O Prophet! When believing women come to thee to take the oath of fealty to thee, that they will not associate in worship any other thing whatever with Allah... and that they will not disobey thee in any just matter, then do thou receive their fealty, and pray to Allah for the forgiveness (of their sins): for Allah is Oft-Forgiving, Most Merciful" (Al-Mumtahina 12), it involved not to wail (on the dead). I said: "O Messenger of Allah! Except for the family of so-and-so, because they supported me (in wailing) during the pre-Islamic period of ignorance, and I should support

٣٠ ـ (٩٣٥) ـ وحدّثنا ابْنُ الْمُثَنَّى وَابْنُ أَبِي عُمَرَ. قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ، قَالَ: سَمِعْتُ يَحْيَىٰ بْنَ سَعِيدٍ يَقُولُ: أَخْبَرَتْنِي عَمْرَةُ؛ أَنَّهَا سَمِعَتْ عَائِشَةَ تَقُولُ: لَمَّا جَاءَ رَسُولَ اللَّهِ ﷺ قَتْلُ ابْنِ حَارِثَةَ وَجَعْفَرِ بْنِ أَبِي طَالِبٍ وَعَبْدِ اللَّهِ بْنِ رَوَاحَةَ، جَلَسَ رَسُولُ اللَّهِ ﷺ يُعْرَفُ فِيهِ الْحُزْنُ. قَالَتْ: وَأَنَا أَنْظُرُ مِنْ صَائِرِ الْبَابِ ـ شَقِّ الْبَابِ ـ فَأَتَاهُ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ، إِنَّ نِسَاءَ جَعْفَرٍ، وَذَكَرَ بُكَاءَهُنَّ، فَأَمَرَهُ أَنْ يَذْهَبَ فَيَنْهَاهُنَّ، فَذَهَبَ، فَأَتَاهُ فَذَكَرَ أَنَّهُنَّ لَمْ يُطِعْنَهُ، فَأَمَرَهُ الثَّانِيَةَ أَنْ يَذْهَبَ فَيَنْهَاهُنَّ، فَذَهَبَ. ثُمَّ أَتَاهُ فَقَالَ: وَاللَّهِ لَقَدْ غَلَبْنَنَا يَا رَسُولَ اللَّهِ. قَالَتْ: فَزَعَمَتْ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «اذْهَبْ فَاحْثُ فِي أَفْوَاهِهِنَّ مِنَ التُّرَابِ». قَالَتْ عَائِشَةُ: فَقُلْتُ: أَرْغَمَ اللَّهُ أَنْفَكَ، وَاللَّهِ مَا تَفْعَلُ مَا أَمَرَكَ رَسُولُ اللَّهِ ﷺ، وَمَا تَرَكْتَ رَسُولَ اللَّهِ ﷺ مِنَ الْعَنَاءِ. [البخاري: كتاب الجنائز، باب ما ينهى من النوح والبكاء والزجر عن ذلك، رقم: ١٣٠٥].

(...) ـ وحدّثناه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ. (ح) وَحَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ. (ح) وَحَدَّثَنِي أَحْمَدُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ: حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ـ يَعْنِي ابْنَ مُسْلِمٍ ـ كُلُّهُمْ عَنْ يَحْيَىٰ بْنِ سَعِيدٍ، بِهَٰذَا الإِسْنَادِ، نَحْوَهُ.

وَفِي حَدِيثِ عَبْدِ الْعَزِيزِ: وَمَا تَرَكْتَ رَسُولَ اللَّهِ ﷺ مِنَ الْعِيِّ.

٣١ ـ (٩٣٦) ـ حدّثني أَبُو الرَّبِيعِ الزَّهْرَانِيُّ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا أَيُّوبُ، عَنْ مُحَمَّدٍ، عَنْ أُمِّ عَطِيَّةَ، قَالَتْ: أَخَذَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ مَعَ الْبَيْعَةِ، أَلاَّ نَنُوحَ، فَمَا وَفَتْ مِنَّا امْرَأَةٌ إِلاَّ خَمْسٌ: أُمُّ سُلَيْمٍ، وَأُمُّ الْعَلاَءِ، وَابْنَةُ أَبِي سَبْرَةَ امْرَأَةُ مُعَاذٍ، أَوِ ابْنَةُ أَبِي سَبْرَةَ وَامْرَأَةُ مُعَاذٍ.

[البخاري: كتاب الجنائز، باب ما ينهى من النوح والبكاء والزجر عن ذلك، رقم: ١٣٠٦].

٣٢ ـ (...) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا أَسْبَاطٌ: حَدَّثَنَا هِشَامٌ، عَنْ حَفْصَةَ، عَنْ أُمِّ عَطِيَّةَ. قَالَتْ: أَخَذَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ فِي الْبَيْعَةِ، أَلاَّ تَنُحْنَ، فَمَا وَفَتْ مِنَّا غَيْرُ خَمْسٍ، مِنْهُنَّ أُمُّ سُلَيْمٍ.

٣٣ ـ (٩٣٧) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَزُهَيْرُ بْنُ حَرْبٍ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ. جَمِيعاً عَنْ أَبِي مُعَاوِيَةَ. قَالَ زُهَيْرٌ: حَدَّثَنَا مُحَمَّدُ بْنُ حَازِمٍ: حَدَّثَنَا عَاصِمٌ، عَنْ حَفْصَةَ، عَنْ أُمِّ عَطِيَّةَ، قَالَتْ: لَمَّا نَزَلَتْ هَٰذِهِ الآيَةُ: ﴿يُبَايِعْنَكَ عَلَىٰٓ أَن لَّا يُشْرِكْنَ بِٱللَّهِ شَيْـًٔا وَلَا يَعْصِينَكَ فِى مَعْرُوفٍ﴾ [الممتحنة: ١٢] قَالَتْ: كَانَ مِنْهُ النِّيَاحَةُ. قَالَتْ: فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِلاَّ آلَ فُلاَنٍ، فَإِنَّهُمْ كَانُوا أَسْعَدُونِي فِي الْجَاهِلِيَّةِ، فَلاَ بُدَّ لِي

them." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Except for the family of so-and-so."

[11] Forbidding women to follow the funeral processions

34-(938) Umm Atiyya narrated: We (women) were forbidden to follow the funeral processions, but that was not made absolute for us.

35-(...) Umm Atiyya narrated: We (women) were forbidden to follow the funeral processions, but that was not made absolute for us.

[12] Washing the dead body

36-(939) Umm Atiyya reported: Allah's Apostle "Allah's blessing and peace be upon him" came to us while we were washing (the dead body of) his daughter. He said: "Wash her thrice or five times or more, if you see it necessary, with water and fused leaves of lote. Then apply camphor or some of it at the end. When you finish, notify me." So when we finished it, we informed him and he gave us his waist-sheet and told us to shroud the dead body in it.

37-(...) Umm Atiyya narrated: We combed her hair, and entwined it in three braids.

38-(...) Umm Atiyya reported: One of the daughters of The Messenger of Allah "Allah's blessing and peace be upon him" died. In the Hadith narrated by Ibn Ulaiyya (she said): The Messenger of Allah "Allah's blessing and peace be upon him" came to us while we were washing (the dead body of) his daughter. In the Hadith narrated by Malik (she said): The Messenger of Allah "Allah's blessing and peace be upon him" entered (the house) when his daughter died. The rest of the Hadith is the same as narrated by Yazid Ibn Zurai from Aiyyub from Muhammad from Umm Atiyya.

39-(...) Umm Atiyya narrated the same Hadith, with this addition: He (The Prophet) said: "Wash her three times, five times, seven times, or more, if you see it necessary." Hafsa narrated from Umm Atiyya: We entwined (the hair of) her head in three braids.

(...) Hafsa narrated from Umm Atiyya (that The Prophet said): "Wash her odd number of times: three, five or seven times." Umm Atiyya said: We combed her hair and entwined it in three braids.

40-(...) Umm Atiyya narrated: When Zainab, daughter of The Messenger of Allah "Allah's blessing and peace be upon him" died, He said: "Wash her odd number of times: three or five times. Then apply camphor or some of it at the fifth (washing). When you finish, notify me."

مِنْ أَنْ أُسْعِدَهُمْ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِلاَّ آلَ فُلاَنٍ».

١١ ـ بابُ نَهْيِ النِّساء عن اتِّبَاعِ الجَنَائزِ

٣٤ ـ (٩٣٨) ـ **حدّثنا** يَحْيَىٰ بْنُ أَيُّوبَ: حَدَّثَنَا ابْنُ عُلَيَّةَ: أَخْبَرَنَا أَيُّوبُ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ. قَالَ: قَالَتْ أُمُّ عَطِيَّةَ: كُنَّا نُنْهَىٰ عَنِ اتِّبَاعِ الْجَنَائِزِ، وَلَمْ يُعْزَمْ عَلَيْنَا.

٣٥ ـ (...) ـ **وحدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ. كِلاَهُمَا عَنْ هِشَامٍ، عَنْ حَفْصَةَ، عَنْ أُمِّ عَطِيَّةَ، قَالَتْ: نُهِينَا عَنِ اتِّبَاعِ الْجَنَائِزِ وَلَمْ يُعْزَمْ عَلَيْنَا. [البخاري: كتاب الحيض، باب الطيب للمرأة عند غسلها من المحيض، رقم: ٣١٣].

١٢ ـ بابٌ في غَسْلِ المَيِّتِ

٣٦ ـ (٩٣٩) ـ **وحدّثنا** يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا يَزِيدُ بْنُ زُرَيْعٍ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أُمِّ عَطِيَّةَ، قَالَتْ: دَخَلَ عَلَيْنَا النَّبِيُّ ﷺ وَنَحْنُ نَغْسِلُ ابْنَتَهُ. فَقَالَ: «اغْسِلْنَهَا ثَلاَثاً، أَوْ خَمْساً، أَوْ أَكْثَرَ مِنْ ذٰلِكَ إِنْ رَأَيْتُنَّ ذٰلِكَ، بِمَاءٍ وَسِدْرٍ، وَاجْعَلْنَ فِي الآخِرَةِ كَافُوراً ـ أَوْ شَيْئاً مِنْ كَافُورٍ ـ، فَإِذَا فَرَغْتُنَّ فَآذِنَّنِي». فَلَمَّا فَرَغْنَا آذَنَّاهُ، فَأَلْقَىٰ إِلَيْنَا حِقْوَهُ، فَقَالَ: «أَشْعِرْنَهَا إِيَّاهُ».

[البخاري: كتاب الجنائز، باب غسل الميت ووضوئه بالماء والسدر، رقم: ١٢٥٣].

٣٧ ـ (...) ـ **وحدّثنا** يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا يَزِيدُ بْنُ زُرَيْعٍ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ حَفْصَةَ بِنْتِ سِيرِينَ، عَنْ أُمِّ عَطِيَّةَ، قَالَتْ: مَشَطْنَاهَا ثَلاَثَةَ قُرُونٍ.

٣٨ ـ (...) ـ **وحدّثنا** قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكِ بْنِ أَنَسٍ. (ح) وَحَدَّثَنَا أَبُو الرَّبِيعِ الزَّهْرَانِيُّ وَقُتَيْبَةُ بْنُ سَعِيدٍ. قَالاَ: حَدَّثَنَا حَمَّادٌ. (ح) وَحَدَّثَنَا يَحْيَىٰ بْنُ أَيُّوبَ: حَدَّثَنَا ابْنُ عُلَيَّةَ. كُلُّهُمْ عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أُمِّ عَطِيَّةَ، قَالَتْ: تُوُفِّيَتْ إِحْدَىٰ بَنَاتِ النَّبِيِّ ﷺ. وَفِي حَدِيثِ ابْنِ عُلَيَّةَ قَالَتْ: أَتَانَا رَسُولُ اللَّهِ ﷺ وَنَحْنُ نَغْسِلُ ابْنَتَهُ. وَفِي حَدِيثِ مَالِكٍ قَالَتْ: دَخَلَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ حِينَ تُوُفِّيَتِ ابْنَتُهُ. بِمِثْلِ حَدِيثِ يَزِيدَ بْنِ زُرَيْعٍ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أُمِّ عَطِيَّةَ.

٣٩ ـ (...) ـ **وَحَدَّثَنَا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ حَفْصَةَ، عَنْ أُمِّ عَطِيَّةَ، بِنَحْوِهِ. غَيْرَ أَنَّهُ قَالَ: «ثَلاَثاً، أَوْ خَمْساً، أَوْ سَبْعاً، أَوْ أَكْثَرَ مِنْ ذٰلِكَ، إِنْ رَأَيْتُنَّ ذٰلِكَ». فَقَالَتْ حَفْصَةُ عَنْ أُمِّ عَطِيَّةَ: وَجَعَلْنَا رَأْسَهَا ثَلاَثَةَ قُرُونٍ.

[البخاري: كتاب الجنائز، باب ما يستحب أن يغسل وتراً، رقم: ١٢٥٤].

(...) ـ **وحدّثنا** يَحْيَىٰ بْنُ أَيُّوبَ: حَدَّثَنَا ابْنُ عُلَيَّةَ: وَأَخْبَرَنَا أَيُّوبُ، قَالَ: وَقَالَتْ حَفْصَةُ: عَنْ أُمِّ عَطِيَّةَ، قَالَتْ: اغْسِلْنَهَا وِتْراً: ثَلاَثاً، أَوْ خَمْساً، أَوْ سَبْعاً. قَالَ: وَقَالَتْ أُمُّ عَطِيَّةَ: مَشَطْنَاهَا ثَلاَثَةَ قُرُونٍ. [البخاري: كتاب الجنائز، باب ما يستحب أن يغسل وتراً، رقم: ١٢٥٤].

٤٠ ـ (...) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ. جَمِيعاً عَنْ أَبِي مُعَاوِيَةَ. قَالَ عَمْرٌو: حَدَّثَنَا مُحَمَّدُ بْنُ خَازِمٍ أَبُو مُعَاوِيَةَ: حَدَّثَنَا عَاصِمٌ الأَحْوَلُ، عَنْ حَفْصَةَ بِنْتِ سِيرِينَ، عَنْ

So (when we finished), we informed him and he gave us his waist-sheet and told us to shroud the dead body in it.

41-(...) Umm Atiyya narrated: The Messenger of Allah "Allah's blessing and peace be upon him" came to us while we were washing (the dead body of) one of his daughters. He said: "Wash her odd number of times: five times or more. The rest is the same as narrated by Aiyyub and Asim. In this narration, she said: We braided her hair in three plaits: (two) on the sides of her head, and one on her forehead.

42-(...) Umm Atiyya narrated that when The Messenger of Allah "Allah's blessing and peace be upon him" ordered her to wash (the dead body of) his daughter, he said: "Start with the parts of her right side, and particularly with the parts of ablution of her body."

43-(...) Umm Atiyya narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said to them as regards washing (the dead body of) his daughter: "Start with the parts of her right side, and particularly with the parts of ablution of her body."

[13] The shroud of the dead

44-(940) Khabbab Ibn Al-Aratt reported: We emigrated with The Prophet "Allah's blessing and peace be upon him" in Allah's cause, and so our reward was then surely incumbent on Allah. Some of us died and they did not take anything from their rewards in this world, amongst whom was Mus'ab Ibn Umair ; and others got their rewards. Mus'ab Ibn Umair was martyred on the day of Uhud battle, and we could get nothing except his short garment to shroud him in. When we covered his head his feet became bare and vice versa. So The Prophet "Allah's blessing and peace be upon him" ordered us to cover his head only and to put Idhkhir (a kind of shrub) over his feet. On the other hand, there is one amongst us for whom the fruit (of reward) has become ripe which he plucks.

(...) The same was narrated on the authority of Al-A'mash, with the same chain of transmitters.

45-(941) A'isha "Allah be pleased with her" narrated: Allah's Apostle "Allah's blessing and peace be upon him" was shrouded in three Yemenite white pieces of cotton cloth, in which there was neither a shirt nor a turban. As regards the cloak, the people had a doubt as to the fact that it was bought for him to be shrouded in it. However, it was left, and he (The Prophet) was shrouded in three Yemenite white pieces of cotton cloth. It (the cloak) was taken by Abdullah Ibn Abu Bakr, who said: "I'm going to keep it, so that I would be shrouded in it." But later, he said (to himself): "If Allah Almighty

أُمِّ عَطِيَّةَ، قَالَتْ: لَمَّا مَاتَتْ زَيْنَبُ بِنْتُ رَسُولِ اللَّهِ ﷺ، قَالَ لَنَا رَسُولُ اللَّهِ ﷺ: «اغْسِلْنَهَا وِتْراً: ثَلاَثاً أَوْ خَمْساً، وَاجْعَلْنَ فِي الْخَامِسَةِ كَافوراً ـ أَوْ شَيْئاً مِنْ كَافُورٍ ـ، فَإِذَا غَسَلْتُنَّهَا فَأَعْلِمْنَنِي». قَالَتْ: فَأَعْلَمْنَاهُ، فَأَعْطَانَا حِقْوَهُ وَقَالَ: «أَشْعِرْنَهَا إِيَّاهُ».

٤١ ـ (...) ـ **وحدّثنا** عَمْرٌو النَّاقِدُ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا هِشَامُ بْنُ حَسَّانَ، عَنْ حَفْصَةَ بِنْتِ سِيرِينَ، عَنْ أُمِّ عَطِيَّةَ، قَالَتْ: أَتَانَا رَسُولُ اللَّهِ ﷺ وَنَحْنُ نَغْسِلُ إِحْدَىٰ بَنَاتِهِ، فَقَالَ: «اغْسِلْنَهَا وِتْراً: خَمْساً أَوْ أَكْثَرَ مِنْ ذٰلِكِ» بِنَحْوِ حَدِيثِ أَيُّوبَ وَعَاصِمٍ.

وَقَالَ فِي الْحَدِيثِ: قَالَتْ: فَضَفَرْنَا شَعْرَهَا ثَلاَثَةَ أَثْلاَثٍ: قَرْنَيْهَا، وَنَاصِيَتَهَا.

[البخاري: كتاب الجنائز، باب يلقي شعر المرأة خلفها، رقم: ١٢٦٣].

٤٢ ـ (...) ـ **وحدّثنا** يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا هُشَيْمٌ، عَنْ خَالِدٍ، عَنْ حَفْصَةَ بِنْتِ سِيرِينَ، عَنْ أُمِّ عَطِيَّةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ، حَيْثُ أَمَرَهَا أَنْ تَغْسِلَ ابْنَتَهُ قَالَ لَهَا: «ابْدَأْنَ بِمَيَامِنِهَا وَمَوَاضِعِ الْوُضُوءِ مِنْهَا».

[البخاري: كتاب الوضوء، باب التيمن في الوضوء والغسل، رقم: ١٦٧].

٤٣ ـ (...) ـ **حدّثنا** يَحْيَىٰ بْنُ أَيُّوبَ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَمْرٌو النَّاقِدُ. كُلُّهُمْ عَنِ ابْنِ عُلَيَّةَ. قَالَ أَبُو بَكْرٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ، عَنْ خَالِدٍ، عَنْ حَفْصَةَ، عَنْ أُمِّ عَطِيَّةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لَهُنَّ فِي غَسْلِ ابْنَتِهِ: «ابْدَأْنَ بِمَيَامِنِهَا وَمَوَاضِعِ الْوُضُوءِ مِنْهَا».

١٣ ـ بابٌ في كَفَن المَيِّت

٤٤ ـ (٩٤٠) ـ **وحدّثنا** يَحْيَىٰ بْنُ يَحْيَىٰ التَّمِيمِيُّ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، وَأَبُو كُرَيْبٍ ـ وَاللَّفْظُ لِيَحْيَىٰ ـ قَالَ يَحْيَىٰ: أَخْبَرَنَا. وَقَالَ الآخَرُونَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ ـ عَنِ الأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ خَبَّابِ بْنِ الأَرَتِّ، قَالَ: هَاجَرْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي سَبِيلِ اللَّهِ ـ نَبْتَغِي وَجْهَ اللَّهِ ـ فَوَجَبَ أَجْرُنَا عَلَى اللَّهِ، فَمِنَّا مَنْ مَضَىٰ لَمْ يَأْكُلْ مِنْ أَجْرِهِ شَيْئاً، مِنْهُمْ مُصْعَبُ بْنُ عُمَيْرٍ، قُتِلَ يَوْمَ أُحُدٍ، فَلَمْ يُوجَدْ لَهُ شَيْءٌ يُكَفَّنُ فِيهِ إِلاَّ نَمِرَةٌ، فَكُنَّا إِذَا وَضَعْنَاهَا عَلَىٰ رَأْسِهِ خَرَجَتْ رِجْلاَهُ، وَإِذَا وَضَعْنَاهَا عَلَىٰ رِجْلَيْهِ، خَرَجَ رَأْسُهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «ضَعُوهَا مِمَّا يَلِي رَأْسَهُ، وَاجْعَلُوا عَلَىٰ رِجْلَيْهِ الإِذْخِرَ» وَمِنَّا مَنْ أَيْنَعَتْ لَهُ ثَمَرَتُهُ، فَهُوَ يَهْدِبُهَا. [البخاري: كتاب الجنائز، باب لم يجد كفناً إلا ما يواري رأسه...، رقم: ١٢٧٦].

(...) ـ **وحدّثنا** عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ. (ح) وَحَدَّثَنَا مِنْجَابُ بْنُ الْحَارِثِ التَّمِيمِيُّ: أَخْبَرَنَا عَلِيُّ بْنُ مُسْهِرٍ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَابْنُ أَبِي عُمَرَ. جَمِيعاً عَنِ ابْنِ عُيَيْنَةَ، عَنِ الأَعْمَشِ، بِهٰذَا الإِسْنَادِ، نَحْوَهُ.

٤٥ ـ (٩٤١) ـ **حدّثنا** يَحْيَىٰ بْنُ يَحْيَىٰ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ ـ وَاللَّفْظُ لِيَحْيَىٰ ـ قَالَ يَحْيَىٰ: أَخْبَرَنَا. وَقَالَ الآخَرَانِ: حَدَّثَنَا أَبُو مُعَاوِيَةَ ـ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ: كُفِّنَ رَسُولُ اللَّهِ ﷺ فِي ثَلاَثَةِ أَثْوَابٍ بِيضٍ سَحُولِيَّةٍ، مِنْ كُرْسُفٍ، لَيْسَ فِيهَا قَمِيصٌ وَلاَ عِمَامَةٌ. أَمَّا الْحُلَّةُ فَإِنَّمَا شُبِّهَ عَلَى النَّاسِ فِيهَا، أَنَّهَا اشْتُرِيَتْ لَهُ لِيُكَفَّنَ فِيهَا،

admitted it (as a shroud) to His Prophet, He would have caused him to be shrouded in it." So, he sold it and gave its price in charity.

46-(...) A'isha "Allah be pleased with her" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" was shrouded in a Yemenite cloak, which was owned by Abdullah Ibn Abu Bakr. But, it was taken off from him, and (instead) he was shrouded in three Yemenite pieces of cotton cloth, having neither a turban nor a shirt. Then, Abdullah Ibn Abu Bakr took the cloak and said: "I would be shrouded in it." But (later) he said (to himself): "Since The Messenger of Allah "Allah's blessing and peace be upon him" was not shrouded in it, how would I be shrouded in it?" so, he gave it in charity.

(...) The same was narrated on the authority of Hisham, with the same chain of transmitters, but there is no mention of the story of Abdullah Ibn Abu Bakr.

47-(...) Abu Salama narrated: I asked A'isha "Allah be pleased with her": "How many (pieces of cloth) was The Messenger of Allah "Allah's blessing and peace be upon him" shrouded in?" she replied: "Three Yemenite pieces of cotton cloth."

[14] Covering the dead body with a cloth

48-(942) Abu Salama Ibn Abd Ar-Rahman narrated: A'isha, the Mother of the believers "Allah be pleased with her" said: When The Messenger of Allah "Allah's blessing and peace be upon him" died, his body was covered with a Hibra mantle.

(...) The same was narrated on the authority of Az-Zuhri, with the same chain of transmitters.

[15] Making well the shroud of the dead

49-(943) Jabir Ibn Abdullah "Allah be pleased with both" narrated that once, The Prophet "Allah's blessing and peace be upon him" was delivering a speech when he mentioned one of his companions who died. He was shrouded in a badly incomplete shroud (too short to cover the whole of his body), and then he was buried at night. The Prophet "Allah's blessing and peace be upon him" scolded (the people for the fact) that a man should be buried at night before offering the funeral prayer on him, except in case one is forced to do so. The Prophet "Allah's blessing and peace be upon him" said: "If anyone of you shrouded his brother, he should shroud him well."

فَترِكَتِ الْحُلَّةُ، وَكُفِّنَ فِي ثَلاَثَةِ أَثْوَابٍ بِيضٍ سَحُولِيَّةٍ. فَأَخَذَهَا عَبْدُ اللَّهِ بْنُ أَبِي بَكْرٍ، فَقَالَ: لأَحْبِسَنَّهَا حَتَّىٰ أُكَفِّنَ فِيهَا نَفْسِي. ثُمَّ قَالَ: لَوْ رَضِيَهَا اللَّهُ عَزَّ وَجَلَّ لِنَبِيِّهِ لَكَفَّنَهُ فِيهَا. فَبَاعَهَا وَتَصَدَّقَ بِثَمَنِهَا.

٤٦ ـ (...) ـ **وحدّثني** عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ: أَخْبَرَنَا عَلِيُّ بْنُ مُسْهِرٍ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ. قَالَتْ: أُدْرِجَ رَسُولُ اللَّهِ ﷺ فِي حُلَّةٍ يَمَنِيَّةٍ كَانَتْ لِعَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ. ثُمَّ نُزِعَتْ عَنْهُ. وَكُفِّنَ فِي ثَلاَثَةِ أَثْوَابٍ سُحُولٍ يَمَانِيَةٍ، لَيْسَ فِيهَا عِمَامَةٌ وَلاَ قَمِيصٌ، فَرَفَعَ عَبْدُ اللَّهِ الْحُلَّةَ فَقَالَ: أُكَفَّنُ فِيهَا. ثُمَّ قَالَ: لَمْ يُكَفَّنْ فِيهَا رَسُولُ اللَّهِ ﷺ وَأُكَفَّنُ فِيهَا! فَتَصَدَّقَ بِهَا.

(...) ـ **وحدّثناه** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، وَابْنُ عُيَيْنَةَ، وَابْنُ إِدْرِيسَ، وَعَبْدَةُ، وَوَكِيعٌ. (ح) وَحَدَّثَنَاهُ يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ. كُلُّهُمْ عَنْ هِشَامٍ، بِهٰذَا الإِسْنَادِ.

وَلَيْسَ فِي حَدِيثِهِمْ قِصَّةُ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ.

٤٧ ـ (...) ـ **وحدّثني** ابْنُ أَبِي عُمَرَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ، عَنْ يَزِيدَ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ؛ أَنَّهُ قَالَ: سَأَلْتُ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ، فَقُلْتُ لَهَا: فِي كَمْ كُفِّنَ رَسُولُ اللَّهِ ﷺ؟ فَقَالَتْ: فِي ثَلاَثَةِ أَثْوَابٍ سَحُولِيَّةٍ.

١٤ ـ باب تَسْجِيَةِ الْمَيِّت

٤٨ ـ (٩٤٢) ـ **وحدّثنا** زُهَيْرُ بْنُ حَرْبٍ، وَحَسَنٌ الْحُلْوَانِيُّ، وَعَبْدُ بْنُ حُمَيْدٍ ـ قَالَ عَبْدٌ: أَخْبَرَنِي. وَقَالَ الآخَرَانِ: حَدَّثَنَا يَعْقُوبُ وَهُوَ ابْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ ـ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ؛ أَنَّ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمٰنِ أَخْبَرَهُ؛ أَنَّ عَائِشَةَ أُمَّ الْمُؤْمِنِينَ قَالَتْ: سُجِّيَ رَسُولُ اللَّهِ ﷺ حِينَ مَاتَ بِثَوْبِ حِبَرَةٍ.

[البخاري: كتاب اللباس، باب البرود والحبر والشملة، رقم: ٥٨١٤]

(...) ـ **وحدّثناه** إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ. قَالاَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، قَالَ: أَخْبَرَنَا مَعْمَرٌ. (ح) وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمٰنِ الدَّارِمِيُّ: أَخْبَرَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، بِهٰذَا الإِسْنَادِ، سَوَاءً.

١٥ ـ بابٌ في تَحْسِينِ كَفَنِ الْمَيِّتِ

٤٩ ـ (٩٤٣) ـ **حدّثنا** هَارُونُ بْنُ عَبْدِ اللَّهِ، وَحَجَّاجُ بْنُ الشَّاعِرِ. قَالاَ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يُحَدِّثُ؛ أَنَّ النَّبِيَّ ﷺ خَطَبَ يَوْماً، فَذَكَرَ رَجُلاً مِنْ أَصْحَابِهِ قُبِضَ فَكُفِّنَ فِي كَفَنٍ غَيْرِ طَائِلٍ، وَقُبِرَ لَيْلاً، فَزَجَرَ النَّبِيُّ ﷺ أَنْ يُقْبَرَ الرَّجُلُ بِاللَّيْلِ حَتَّىٰ يُصَلَّىٰ عَلَيْهِ، إِلاَّ أَنْ يُضْطَرَّ إِنْسَانٌ إِلَىٰ ذٰلِكَ. وَقَالَ النَّبِيُّ ﷺ: «إِذَا كَفَّنَ أَحَدُكُمْ أَخَاهُ فَلْيُحَسِّنْ كَفَنَهُ».

[16] Hastening in the funeral

50-(944) Abu Huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Hurry up with the dead body for if it was (of a person who was) righteous, then it would be good (Perhaps he said "to which you would forward it"); and if it was otherwise, then you would put off an evil thing down your necks."

(...) The same was narrated on the authority of Az-Zuhri, from Sa'id, from Abu Huraira, from The Prophet "Allah's blessing and peace be upon him". But, in the narration of Ma'mar, he said: I do not know except that he traced the Hadith.

51-(...) Abu Huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Hurry up with the dead body for if it was (of a person who was) righteous, you would forward it to welfare; otherwise, you would put off an evil thing down your necks."

[17] The excellence of the funeral prayer and of following the funeral procession

52-(945) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who accompanies the funeral procession and remains with it till the funeral prayer is offered will have (a reward equal to) one Qirat. If he waits till it (the dead body) is buried, he will have (a reward equal to) two Qirats." They asked: "What are the two Qirats?" he said: "They are as huge as two Mountains." To this point, the narration of Abu Tahir ended. There is an addition, narrated from Salim Ibn Abdullah Ibn Umar that Ibn Umar used to offer the funeral prayer and then go away. When he was informed of the Hadith narrated by Abu Huraira, he said: "No doubt, we wasted a lot of Qirats."

(...) The same was narrated by Ma'mar, from Az-Zuhri, from Sa'id, from Abu Huraira, from The Prophet "Allah's blessing and peace be upon him", to the words "Two huge mountains", and what follows was not mentioned. In the narration of Abd Al-A'la, he said: "until the burial ceremonies are over." In the narration of Abd Ar-Razzaq he said: "until it (the dead body) is put in the grave."

(...) The same as transmitted by Ma'mar was narrated on the authority of Abu Huraira "Allah be pleased with him" from The Prophet "Allah's blessing and peace be upon him" through another chain of transmitters, in which he said: "and whoever followed it (the funeral procession) until it (the dead body) is buried."

١٦ ـ باب الإسْرَاعِ بالجنازة

٥٠ ـ (٩٤٤) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ. جَمِيعاً عَنِ ابْنِ عُيَيْنَةَ. قَالَ أَبُو بَكْرٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «أَسْرِعُوا بِالْجَنَازَةِ، فَإِنْ تَكُ صَالِحَةً فَخَيْرٌ ـ لَعَلَّهُ قَالَ ـ تُقَدِّمُونَهَا عَلَيْهِ، وَإِنْ تَكُنْ غَيْرَ ذٰلِكَ، فَشَرٌّ تَضَعُونَهُ عَنْ رِقَابِكُمْ». [البخاري: كتاب الجنائز، باب السرعة بالجنازة، رقم: ١٣١٥].

(...) ـ وحدّثني مُحَمَّدُ بْنُ رَافِعٍ، وَعَبْدُ بْنُ حُمَيْدٍ. جَمِيعاً عَنْ عَبْدِ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ. (ح) وَحَدَّثَنَا يَحْيَىٰ بْنُ حَبِيبٍ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي حَفْصَةَ. كِلاَهُمَا عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ. غَيْرَ أَنَّ فِي حَدِيثِ مَعْمرٍ قَالَ: لاَ أَعْلَمُهُ إِلاَّ رَفَعَ الْحَدِيثَ.

٥١ ـ (...) ـ وحدّثني أَبُو الطَّاهِرِ، وَحَرْمَلَةُ بْنُ يَحْيَىٰ، وَهَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ ـ قَالَ هَارُونُ: حَدَّثَنَا. وَقَالَ الآخَرَانِ: أَخْبَرَنَا ابْنُ وَهْبٍ ـ: أَخْبَرَنِي يُونُسُ بْنُ يَزِيدَ، عَنِ ابْنِ شِهَابٍ، قَالَ: حَدَّثَنِي أَبُو أُمَامَةَ بْنُ سَهْلِ بْنِ حُنَيْفٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «أَسْرِعُوا بِالْجَنَازَةِ، فَإِنْ كَانَتْ صَالِحَةً قَرَّبْتُمُوهَا إِلَى الْخَيْرِ، وَإِنْ كَانَتْ غَيْرَ ذٰلِكَ كَانَ شَرًّا تَضَعُونَهُ عَنْ رِقَابِكُمْ».

١٧ ـ باب فَضْلِ الصَّلاة على الجَنَازة واتِّباعها

٥٢ ـ (٩٤٥) ـ وحدّثني أَبُو الطَّاهِرِ، وَحَرْمَلَةُ بْنُ يَحْيَىٰ، وَهَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ ـ وَاللَّفْظُ لِهَارُونَ وَحَرْمَلَةَ ـ ـ قَالَ هَارُونُ: حَدَّثَنَا. وَقَالَ الآخَرَانِ: أَخْبَرَنَا ابْنُ وَهْبٍ ـ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمٰنِ بْنُ هُرْمُزَ الأَعْرَجُ؛ أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ شَهِدَ الْجَنَازَةَ حَتَّىٰ يُصَلَّىٰ عَلَيْهَا فَلَهُ قِيرَاطٌ، وَمَنْ شَهِدَهَا حَتَّىٰ تُدْفَنَ فَلَهُ قِيرَاطَانِ». قِيلَ: وَمَا الْقِيرَاطَانِ؟ قَالَ: «مِثْلُ الْجَبَلَيْنِ الْعَظِيمَيْنِ». انْتَهَىٰ حَدِيثُ أَبِي الطَّاهِرِ. [البخاري: كتاب الجنائز، باب من انتظر حتى تدفن، رقم: ١٣٢٥].

وَزَادَ الآخَرَانِ: قَالَ ابْنُ شِهَابٍ: قَالَ سَالِمُ بْنُ عَبْدِ اللَّهِ بْنِ عُمَرَ: وَكَانَ ابْنُ عُمَرَ يُصَلِّي عَلَيْهَا ثُمَّ يَنْصَرِفُ، فَلَمَّا بَلَغَهُ حَدِيثُ أَبِي هُرَيْرَةَ قَالَ: لَقَدْ ضَيَّعْنَا قَرَارِيطَ كَثِيرَةً.

(...) ـ حدّثناه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الأَعْلَىٰ. (ح) وَحَدَّثَنَا ابْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ، عَنْ عَبْدِ الرَّزَّاقِ. كِلاَهُمَا عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ إِلَىٰ قَوْلِهِ: «الْجَبَلَيْنِ الْعَظِيمَيْنِ». وَلَمْ يَذْكُرَا مَا بَعْدَهُ. وَفِي حَدِيثِ عَبْدِ الأَعْلَىٰ: حَتَّىٰ يُفْرَغَ مِنْهَا. وَفِي حَدِيثِ عَبْدِ الرَّزَّاقِ: حَتَّىٰ تُوضَعَ فِي اللَّحْدِ.
[البخاري: كتاب الجنائز، باب من انتظر حتى تدفن، رقم: ١٣٢٥].

(...) ـ وحدّثني عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ: حَدَّثَنِي أَبِي، عَنْ جَدِّي. قَالَ: حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ، عَنِ ابْنِ شِهَابٍ؛ أَنَّهُ قَالَ: حَدَّثَنِي رِجَالٌ، عَنْ أَبِي هُرَيْرَةَ، عَنِ

53-(...) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who offered the funeral prayer, and did not follow it (the funeral procession), would have (a reward equal to) a Qirat; and if he followed it, he would have (a reward equal to) two Qirats." He was asked: "What are two Qirats?" he said: "The smaller among them is as huge as (the mountain of) Uhud."

54-(...) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who offered the funeral prayer, would have (a reward equal to) a Qirat; and if he followed it (the funeral procession), until it (the dead body) is placed in the grave, he would have (a reward equal to) two Qirats." I (Abu Hazim) asked: "O Abu Huraira! What is the Qirat?" he said: "It is as huge as (the mountain of) Uhud."

55-(...) Nafi narrated: It was said to Ibn Umar "Allah be pleased with both" that Abu Huraira "Allah be pleased with him" narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "He, who followed a funeral procession, would have a reward equal to one Qirat." Upon this, Ibn Umar said: "Abu Huraira exaggerates." Then, he sent to A'isha "Allah be pleased with her" and asked her about that. She confirmed what Abu Huraira had said. Ibn Umar then said: "No doubt, we wasted a lot of Qirats."

56-(...) Dawud Ibn Amir Ibn Sa'd Ibn Abu Waqqas narrated from his father that he was sitting in the company of Abdullah Ibn Umar "Allah be pleased with both" when Khabbab, the man of Maqsura came and said: "O Abdullah Ibn Umar! Would you not listen to what Abu Huraira "Allah be pleased with him" said? He heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "He, who accompanied a funeral procession (of a dead) from his house, offered the prayer on it, and followed it until it (the dead body) is buried, would have a reward equal to two Qirats, each of which is (as huge) as (the mountain of) Uhud; and if he offered the funeral prayer and then returned (without waiting), he would have a reward equal to (one Qirat which is as huge as the mountain of) Uhud."

Ibn Umar sent Khabbab to A'isha, in order to ask her about the narration of Abu Huraira, and then return and tell him of what she would say. Ibn Umar took a handful of pebbles from the mosque, which he was turning over in his hand until the envoy returned. (When he returned) he said: A'isha "Allah be pleased with her" said (confirming): "Abu Huraira has

النَّبِيِّ ﷺ. بِمِثْلِ حَدِيثِ مَعْمرٍ. وَقَالَ: «وَمَنِ اتَّبَعَهَا حَتَّىٰ تُدْفَنَ».

٥٣ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنِي سُهَيْلٌ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ صَلَّىٰ عَلَىٰ جَنَازَةٍ وَلَمْ يَتْبَعْهَا فَلَهُ قِيرَاطٌ، فَإِنْ تَبِعَهَا فَلَهُ قِيرَاطَانِ». قِيلَ: وَمَا الْقِيرَاطَانِ؟ قَالَ: «أَصْغَرُهُمَا مِثْلُ أُحُدٍ».

٥٤ ـ (...) ـ حدّثني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ، عَنْ يَزِيدَ بْنِ كَيْسَانَ: حَدَّثَنِي أَبُو حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ، قَالَ: «مَنْ صَلَّىٰ عَلَىٰ جَنَازَةٍ فَلَهُ قِيرَاطٌ، وَمَنِ اتَّبَعَهَا حَتَّىٰ تُوضَعَ فِي الْقَبْرِ فَقِيرَاطَانِ». قَالَ: قُلْتُ: يَا أَبَا هُرَيْرَةَ، وَمَا الْقِيرَاطُ؟ قَالَ: مِثْلُ أُحُدٍ.

٥٥ ـ (...) ـ حدّثنا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا جَرِيرٌ ـ يَعْنِي ابْنَ حَازِمٍ ـ: حَدَّثَنَا نَافِعٌ قَالَ: قِيلَ لابْنِ عُمَرَ: إِنَّ أَبَا هُرَيْرَةَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ تَبِعَ جَنَازَةً فَلَهُ قِيرَاطٌ مِنَ الأَجْرِ» فَقَالَ ابْنُ عُمَرَ: أَكْثَرَ عَلَيْنَا أَبُو هُرَيْرَةَ. فَبَعَثَ إِلَىٰ عَائِشَةَ فَسَأَلَهَا فَصَدَّقَتْ أَبَا هُرَيْرَةَ. فَقَالَ ابْنُ عُمَرَ: لَقَدْ فَرَّطْنَا فِي قَرَارِيطَ كَثِيرَةٍ.

[البخاري: كتاب الجنائز، باب فضل اتباع الجنائز، رقم: ١٣٢٣].

٥٦ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ: حَدَّثَنِي حَيْوَةُ: حَدَّثَنِي أَبُو صَخْرٍ، عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ قُسَيْطٍ؛ أَنَّهُ حَدَّثَهُ؛ أَنَّ دَاوُدَ بْنَ عَامِرِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ حَدَّثَهُ، عَنْ أَبِيهِ؛ أَنَّهُ كَانَ قَاعِداً عِنْدَ عَبْدِ اللَّهِ بْنِ عُمَرَ، إِذْ طَلَعَ خَبَّابٌ ـ صَاحِبُ الْمَقْصُورَةِ ـ فَقَالَ: يَا عَبْدَ اللَّهِ بْنَ عُمَرَ، أَلاَ تَسْمَعُ مَا يَقُولُ أَبُو هُرَيْرَةَ؟ إِنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ خَرَجَ مَعَ جَنَازَةٍ مِنْ بَيْتِهَا وَصَلَّىٰ عَلَيْهَا. ثُمَّ تَبِعَهَا حَتَّىٰ تُدْفَنَ كَانَ لَهُ قِيرَاطَانِ مِنْ أَجْرٍ. كُلُّ قِيرَاطٍ مِثْلُ أُحُدٍ. وَمَنْ صَلَّىٰ عَلَيْهَا ثُمَّ رَجَعَ كَانَ لَهُ مِنَ الأَجْرِ مِثْلُ أُحُدٍ»؟. فَأَرْسَلَ ابْنُ عُمَرَ خَبَّاباً إِلَىٰ عَائِشَةَ يَسْأَلُهَا عَنْ قَوْلِ أَبِي هُرَيْرَةَ ثُمَّ يَرْجِعُ إِلَيْهِ فَيُخْبِرُهُ مَا قَالَتْ، وَأَخَذَ ابْنُ عُمَرَ قَبْضَةً مِنْ حَصَى الْمَسْجِدِ يُقَلِّبُهَا فِي يَدِهِ حَتَّىٰ

told the truth." Ibn Umar threw the pebbles he had in his hand on the ground and said: "No doubt, we wasted a lot of Qirats."

57-(946) Thawban, the freed slave of The Messenger of Allah "Allah's blessing and peace be upon him" said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who offered the funeral prayer, would have (a reward equal to) one Qirat; and if he attended its (the dead's) burial, he would have (a reward equal to) two Qirats, each of which is (as huge) as (the mountain of) Uhud."

(...) The same was narrated on the authority of Quatada, with the same chain of transmitters, and in the Hadith narrated by Sa'id and Hisham, The Prophet "Allah's blessing and peace be upon him" was asked about the Qirat, and he said: "It is (as huge) as (the mountain of) Uhud."

[18] If one hundred (Muslims) offered the funeral prayer for a dead, (and they all interceded for him) their intercession would be accepted

58-(947) A'isha "Allah be pleased with her" narrated from The Prophet "Allah's blessing and peace be upon him": "There is no dead, for whom a group of Muslims amounting one hundred offers the funeral prayer and all of them intercedes for him (in the hereafter), but that their intercession will be accepted (by Allah)." Salam Ibn Abu Muti said: I narrated it to Shu'aib Ibn Al-Habhab, who said: Anas Ibn Malik narrated it to me from The Prophet "Allah's blessing and peace be upon him".

[19] If forty persons offered the funeral prayer for a dead, (and all of them interceded for him) their intercession would be accepted

59-(948) Kuraib, the freed slave of Ibn Abbas "Allah be pleased with both" narrated that one of Ibn Abbas's sons died in Qudaid or Usfan. He said: "O Kuraib! Get out and see how many people gathered to attend his funeral." I went out and found that a lot of people had gathered. I returned and told him. He asked: "Do you guess that they are (no less than) forty persons?" I replied in the affirmative. He then said: "Take him (the dead) out, for I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "No Muslim person who died, and (no less than) forty men, associating none with Allah (in worship) attended his funeral (prayer), but that Allah would accept their intercession for him."

[20] what about the dead who is either praised or condemned

60-(949) Anas Ibn Malik "Allah be pleased with him" narrated: A funeral procession came across The Messenger of Allah "Allah's blessing and peace be upon him" and the people praised the deceased. The Prophet

رَجَعَ إِلَيْهِ الرَّسُولُ، فَقَالَ: قَالَتْ عَائِشَةُ: صَدَقَ أَبُو هُرَيْرَةَ. فَضَرَبَ ابْنُ عُمَرَ بِالْحَصَى الَّذِي كَانَ فِي يَدِهِ الأَرْضَ، ثُمَّ قَالَ: لَقَدْ فَرَّطْنَا فِي قَرَارِيطَ كَثِيرَةٍ.

٥٧ ـ (٩٤٦) ـ وحدّثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَىٰ ـ يَعْنِي ابْنَ سَعِيدٍ ـ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنِي قَتَادَةُ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ مَعْدَانَ بْنِ أَبِي طَلْحَةَ الْيَعْمَرِيِّ، عَنْ ثَوْبَانَ مَوْلَىٰ رَسُولِ اللَّهِ ﷺ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ صَلَّىٰ عَلَىٰ جَنَازَةٍ فَلَهُ قِيرَاطٌ، فَإِنْ شَهِدَ دَفْنَهَا فَلَهُ قِيرَاطَانِ، الْقِيرَاطُ مِثْلُ أُحُدٍ».

(...) ـ وحدّثني ابْنُ بَشَّارٍ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي. (ح) وَحَدَّثَنَا ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ سَعِيدٍ. (ح) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا أَبَانُ. كُلُّهُمْ عَنْ قَتَادَةَ، بِهٰذَا الإِسْنَادِ، مِثْلَهُ.

وَفِي حَدِيثِ سَعِيدٍ وَهِشَامٍ: سُئِلَ النَّبِيُّ ﷺ عَنِ الْقِيرَاطِ؟ فَقَالَ: «مِثْلُ أُحُدٍ».

١٨ ـ باب مَنْ صَلَّى عليه مِائَةٌ شُفِّعُوا فِيهِ

٥٨ ـ (٩٤٧) ـ حدّثنا الْحَسَنُ بْنُ عِيسَىٰ: حَدَّثَنَا ابْنُ الْمُبَارَكِ: أَخْبَرَنَا سَلاَّمُ بْنُ أَبِي مُطِيعٍ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلاَبَةَ، عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ ـ رَضِيعِ عَائِشَةَ ـ عَنْ عَائِشَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَا مِنْ مَيِّتٍ يُصَلِّي عَلَيْهِ أُمَّةٌ مِنَ الْمُسْلِمِينَ يَبْلُغُونَ مِئَةً ـ كُلُّهُمْ يَشْفَعُونَ لَهُ ـ إِلاَّ شُفِّعُوا فِيهِ».

قَالَ: فَحَدَّثْتُ بِهِ شُعَيْبَ بْنَ الْحَبْحَابِ، فَقَالَ: حَدَّثَنِي بِهِ أَنَسُ بْنُ مَالِكٍ عَنِ النَّبِيِّ ﷺ.

١٩ ـ بابٌ من صَلَّى عليه أربعونَ شُفِّعُوا فيه

٥٩ ـ (٩٤٨) ـ حدّثنا هَارُونُ بْنُ مَعْرُوفٍ، وَهَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ، وَالْوَلِيدُ بْنُ شُجَاعٍ السَّكُونِيُّ ـ قَالَ الْوَلِيدُ: حَدَّثَنِي. وَقَالَ الآخَرَانِ: حَدَّثَنَا ابْنُ وَهْبٍ ـ: أَخْبَرَنِي أَبُو صَخْرٍ، عَنْ شَرِيكِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي نَمِرٍ، عَنْ كُرَيْبٍ مَوْلَى ابْنِ عَبَّاسٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ؛ أَنَّهُ مَاتَ ابْنٌ لَهُ بِقُدَيْدٍ أَوْ بِعُسْفَانَ. فَقَالَ: يَا كُرَيْبُ، انْظُرْ مَا اجْتَمَعَ لَهُ مِنَ النَّاسِ. قَالَ: فَخَرَجْتُ فَإِذَا نَاسٌ قَدِ اجْتَمَعُوا لَهُ، فَأَخْبَرْتُهُ. فَقَالَ: تَقُولُ هُمْ أَرْبَعُونَ؟ قَالَ: نَعَمْ. قَالَ: أَخْرِجُوهُ، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَا مِنْ رَجُلٍ مُسْلِمٍ يَمُوتُ فَيَقُومُ عَلَىٰ جَنَازَتِهِ أَرْبَعُونَ رَجُلاً، لاَ يُشْرِكُونَ بِاللَّهِ شَيْئاً، إِلاَّ شَفَّعَهُمُ اللَّهُ فِيهِ».

وَفِي رِوَايَةِ ابْنِ مَعْرُوفٍ: عَنْ شَرِيكِ بْنِ أَبِي نَمِرٍ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ.

٢٠ ـ بابٌ فيمن يُثنى عليه خيرٌ أو شرٌّ مِنَ الْمَوْتَى

٦٠ ـ (٩٤٩) ـ وحدّثنا يَحْيَىٰ بْنُ أَيُّوبَ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَعَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ. كُلُّهُمْ عَنِ ابْنِ عُلَيَّةَ ـ وَاللَّفْظُ لِيَحْيَىٰ ـ قَالَ: حَدَّثَنَا ابْنُ عُلَيَّةَ:

"Allah's blessing and peace be upon him" said: "It (Paradise) has been affirmed to him. It (Paradise) has been affirmed to him. It (Paradise) has been affirmed to him." Then another funeral procession passed and the people condemned the deceased. The Prophet "Allah's blessing and peace be upon him" said: "It (Hell) has been affirmed to him. It (Hell) has been affirmed to him. It (Hell) has been affirmed to him." Umar (Ibn Al-Khattab) said: "O Messenger of Allah! Let my father and mother be sacrificed for you! A funeral procession passed by, with the people praising the deceased; and you said: "It (Paradise) has been affirmed to him. It (Paradise) has been affirmed to him. It (Paradise) has been affirmed to him." Another funeral procession passed, with the people criticizing the deceased; and you said: "It (Hell) has been affirmed to him. It (Hell) has been affirmed to him. It (Hell) has been affirmed to him"." Upon this, The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whomever you praised, Paradise has been affirmed to him; and whomever you criticized, Hell has been affirmed to him. You people are Allah's witnesses on earth. You people are Allah's witnesses on earth. You people are Allah's witnesses on earth."

(...) Anas "Allah be pleased with him" narrated: Once, a funeral procession passed by The Prophet "Allah's blessing and peace be upon him"...(and the rest is like the Hadith narrated by Abd Al-Aziz from Anas, but the narration of Abd Al-Aziz is more complete.

[21] What about the one who would be relieved, and the one from whom others would be relieved

61-(950) Abu Quatada Ibn Rib'i narrated: Once, a funeral procession passed by The Messenger of Allah "Allah's blessing and peace be upon him", who said: "Let him be relieved and from whom others be relieved!" they asked: "O Messenger of Allah! What is the one who would be relieved and the one from whom others would be relieved?" he said: "The believing slave would be relieved from this world troubles, and the wicked slave would cause the people, towns, trees and beasts to be relieved from him."

(...) Abu Quatada narrated the same from The Prophet "Allah's blessing and peace be upon him" through another chain of transmitters. In the Hadith narrated by Yahya Ibn Sa'id he (The Prophet) said: "He (the believer) would get relief from the world's damages and troubles (and enters) into the mercy of Allah."

أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ صُهَيْبٍ، عَنْ أَنسِ بنِ مَالِكٍ. قَالَ: مُرَّ بِجَنَازَةٍ فَأُثْنِيَ عَلَيْهَا خَيْراً. فَقَالَ نَبِيُّ اللَّهِ ﷺ: «وَجَبَتْ وَجَبَتْ وَجَبَتْ». وَمُرَّ بِجنَازَةٍ فأُثْنِيَ عَلَيْهَا شَرّاً. فَقَالَ نَبِيُّ اللَّهِ ﷺ: «وَجَبَتْ وَجَبَتْ وَجَبَتْ». قَالَ عُمَرُ: فِدًى لَكَ أَبِي وَأُمِّي، مُرَّ بِجنَازةٍ فَأُثْنِيَ عَلَيْهَا خَيْراً. فَقُلْتَ: وَجَبَتْ وَجَبَتْ وَجَبَتْ، وَمُرَّ بِجنَازَةٍ فأُثْنِيَ عَلَيْهَا شَرّاً. فَقُلْتَ: وَجَبَتْ وَجَبَتْ وَجَبَتْ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَثْنَيْتُم عَلَيْهِ خَيراً وَجَبتْ لَهُ الْجَنَّةُ، وَمَنْ أَثْنَيْتُمْ عَلَيْهِ شرًّا وَجَبَتْ لَهُ النَّارُ. أَنْتُمْ شُهَدَاءُ اللَّهِ فِي الأَرْضِ، أَنْتُم شُهَدَاءُ اللَّهِ فِي الأَرْضِ، أَنْتُم شُهَدَاءُ اللَّهِ فِي الأَرْضِ».

(...) ـ وحدّثني أَبُو الرَّبِيعِ الزَّهْرَانِيُّ: حَدَّثَنَا حَمَّادٌ ـ يَعْنِي ابْنَ زَيْدٍ ـ. (ح) وَحَدَّثَنِي يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا جَعْفَرُ بْنُ سُلَيْمَانَ. كِلاَهُمَا عَنْ ثَابِتٍ، عَنْ أَنَسٍ. قَالَ: مُرَّ عَلَى النَّبِيِّ ﷺ بِجنَازَةٍ. فَذَكَرَ بِمَعْنَىٰ حَدِيثِ عَبْدِ الْعَزِيزِ، عَنْ أَنسٍ، غَيْرَ أَنَّ حَدِيثَ عَبْدِ الْعَزِيزِ أَتَمُّ.

[البخاري: كتاب الشهادات، باب تعديل كم يجوز، رقم: ٢٦٤٢].

٢١ ـ بابُ ما جَاءَ في مُستَرِيحٍ ومُسْتَراحٍ منه

٦١ ـ (٩٥٠) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكِ بْنِ أَنَسٍ، فِيمَا قُرِىءَ عَلَيْهِ، عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَلْحَلَةَ، عَنْ مَعْبَدِ بْنِ كَعْبِ بْنِ مَالِكٍ، عَنْ أَبِي قَتَادَةَ بْنِ رِبْعِيٍّ؛ أَنَّهُ كَانَ يُحَدِّثُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ مُرَّ عَلَيْهِ بِجَنَازَةٍ، فَقَالَ: «مُسْتَرِيحٌ وَمُسْتَرَاحٌ مِنْهُ». قَالُوا: يَا رَسُولَ اللَّه، مَا الْمُسْتَرِيحُ وَالْمُسْتَرَاحُ مِنْهُ؟ فَقَالَ: «الْعَبْدُ الْمُؤْمِنُ يَسْتَرِيحُ مِنْ نَصَبِ الدُّنْيَا، وَالْعَبْدُ الْفَاجِرُ يَسْتَرِيحُ مِنْهُ الْعِبَادُ وَالْبِلاَدُ وَالشَّجَرُ وَالدَّوَابُّ».

[البخاري: كتاب الرقاق، باب سكرات الموت، رقم: ٦١٥٢].

(...) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ. جَمِيعاً عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدِ بْنِ أَبِي هِنْدٍ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنِ ابْنٍ لِكَعْبِ بْنِ مَالِكٍ، عَنْ أَبِي قَتَادَةَ، عَنِ النَّبِيِّ ﷺ.

وَفِي حَدِيثِ يَحْيَىٰ بْنِ سَعِيدٍ: «يَسْتَرِيحُ مِنْ أَذَى الدُّنْيَا وَنَصَبِهَا إِلَىٰ رَحْمَةِ اللَّه».

[22] Reciting Takbir for the funeral (prayer)

62-(951) Abu Huraira "Allah be pleased with him" narrated that The Prophet "Allah's blessing and peace be upon him" announced to the people the death of Negus on the day he died. He took them out to the praying place, where he offered four Takbirs.

63-(...) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" announced to us (the death of) the Negus of Ethiopia on the day he died and said: "Ask for Allah's forgiveness for your brother." Ibn Shihab narrated that Sa'id Ibn Al-Musaiyyab told him that Abu Huraira "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" made them align in the praying place, where he offered prayer and recited four Takbirs for him.

(...) The same was narrated through another chain of transmitters.

64-(952) Jabir Ibn Abdullah "Allah be pleased with both" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" offered the (funeral) prayer for Ashama, the Negus, and recited four Takbirs for him.

65-(...) Jabir Ibn Abdullah "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Today, a righteous one of Allah's slaves died, i.e. Ashama (the Negus of Ethiopia)." He stood up and led us in a funeral prayer for him.

66-(...) Jabir Ibn Abdullah "Allah be pleased with both" narrated: (When the Negus died) The Messenger of Allah "Allah's blessing and peace be upon him" said to us: "One of your brothers died. So, stand up and offer the (funeral) prayer for him." We got up, and he drew us in two rows (to offer the funeral prayer for him).

67-(953) Imran Ibn Husain narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said to us: "One of your brothers (or your brother, according to the narration of Zuhair) died. (He meant the Negus). So, stand up and offer the (funeral) prayer for him."

[23] Offering the prayer on the grave

68-(954) Ash-Sha'bi narrated that The Prophet "Allah's blessing and peace be upon him" offered the (funeral) prayer on a grave and recited four Takbirs after the deceased was buried. Ash-Shaibani said: I asked Ash-Sha'bi: "Who narrated that to you?" he said: "The reliable one, i.e. Ibn Abbas. That is the wording of a good tradition." According to the narration of Ibn Numair, he (the narrator) said: The Messenger of Allah "Allah's

٢٢ ـ بابٌ في التَّكْبِيرِ على الجَنَازَةِ

٦٢ ـ (٩٥١) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَعَىٰ لِلنَّاسِ النَّجَاشِيَّ فِي الْيَوْمِ الَّذِي مَاتَ فِيهِ، فَخَرَجَ بِهِمْ إِلَى الْمُصَلَّىٰ، وَكَبَّرَ أَرْبَعَ تَكْبِيرَاتٍ.

[البخاري: كتاب الجنائز، باب الرجل ينعي إلى أهل الميت نفسه، رقم: ١٢٤٥].

٦٣ ـ (...) ـ وحدّثني عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ: حَدَّثَنِي أَبِي، عَنْ جَدِّي، قَالَ: حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ وَأَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ؛ أَنَّهُمَا حَدَّثَاهُ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّهُ قَالَ: نَعَىٰ لَنَا رَسُولُ اللَّهِ ﷺ النَّجَاشِيَّ صَاحِبَ الْحَبَشَةِ. فِي الْيَوْمِ الَّذِي مَاتَ فِيهِ، فَقَالَ: «اسْتَغْفِرُوا لأَخِيكُمْ».

[البخاري: كتاب الجنائز، باب الصلاة على الجنائز بالمصلى والمسجد، رقم: ١٣٢٧].

قَالَ ابْنُ شِهَابٍ: وَحَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ؛ أَنَّ أَبَا هُرَيْرَةَ حَدَّثَهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ صَفَّ بِهِمْ بِالْمُصَلَّىٰ، فَصَلَّىٰ، فَكَبَّرَ عَلَيْهِ أَرْبَعَ تَكْبِيرَاتٍ.

(...) ـ وحدّثني عَمْرٌو النَّاقِدُ، وَحَسَنٌ الْحُلْوَانِيُّ، وَعَبْدُ بْنُ حُمَيْدٍ. قَالُوا: حَدَّثَنَا يَعْقُوبُ ـ وَهُوَ ابْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ ـ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ. كَرِوَايَةِ عُقَيْلٍ، بِالإِسْنَادَيْنِ جَمِيعاً.

٦٤ ـ (٩٥٢) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ سَلِيمِ بْنِ حَيَّانَ، قَالَ: حَدَّثَنَا سَعِيدُ بْنُ مِينَاءَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّىٰ عَلَىٰ أَصْحَمَةَ النَّجَاشِي، فَكَبَّرَ عَلَيْهِ أَرْبَعاً. [البخاري: كتاب الجنائز، باب التكبير على الجنازة أربعاً، رقم: ١٣٣٤].

٦٥ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ، عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَاتَ الْيَوْمَ عَبْدٌ لِلَّهِ صَالِحٌ، أَصْحَمَةُ». فَقَامَ فَأَمَّنَا وَصَلَّىٰ عَلَيْهِ.

[البخاري: كتاب الجنائز، باب الصفوف على الجنازة، رقم: ١٣٢٠].

٦٦ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ عُبَيْدٍ الْغُبَرِيُّ: حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ. (ح) وَحَدَّثَنَا يَحْيَىٰ بْنُ أَيُّوبَ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا ابْنُ عُلَيَّةَ: حَدَّثَنَا أَيُّوبُ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَخاً لَكُمْ قَدْ مَاتَ، فَقُومُوا فَصَلُّوا عَلَيْهِ» قَالَ: فَقُمْنَا فَصَفَّنَا صَفَّيْنِ.

٦٧ ـ (٩٥٣) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ، وَعَلِيُّ بْنُ حُجْرٍ. قَالاَ: حَدَّثَنَا إِسْمَاعِيلُ. (ح) وَحَدَّثَنَا يَحْيَىٰ بْنُ أَيُّوبَ: حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَبِي الْمُهَلَّبِ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَخاً لَكُمْ قَدْ مَاتَ، فَقُومُوا فَصَلُّوا عَلَيْهِ». يَعْنِي النَّجَاشِيَ. وَفِي رِوَايَةِ زُهَيْرٍ: «إِنَّ أَخَاكُمْ».

٢٣ ـ بابُ الصَّلاةِ على القَبْرِ

٦٨ ـ (٩٥٤) ـ حدّثنا حَسَنُ بْنُ الرَّبِيعِ، وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. قَالاَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنِ الشَّيْبَانِيِّ، عَنِ الشَّعْبِيِّ؛ أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّىٰ عَلَىٰ قَبْرٍ بَعْدَمَا دُفِنَ، فَكَبَّرَ عَلَيْهِ، أَرْبَعاً. قَالَ الشَّيْبَانِيُّ: فَقُلْتُ لِلشَّعْبِيِّ: مَنْ حَدَّثَكَ بِهٰذَا؟ قَالَ: الثِّقَةُ، عَبْدُ اللَّهِ بْنُ عَبَّاسٍ. هٰذَا لَفْظُ حَدِيثِ

blessing and peace be upon him" reached a fresh grave on which he offered the (funeral) prayer. They (his companions) aligned behind him and he (led them in the prayer in which he) recited four Takbirs. I (a sub-narrator) asked Amir : "Who narrated it to you?" he said: "The reliable one, who attended it, i.e. Ibn Abbas."

(...) The same was narrated on the authority of Ash-Shaibani, from Ash-Sha'bi, from Ibn Abbas, through another chain of transmitters. No narration mentioned that he (The Prophet) recited four Takbirs on it.

69-(...) The same as narrated by Ash-Shaibani was transmitted from Ash-Sha'bi from Ibn Abbas, as regards the (funeral) prayer of The Prophet "Allah's blessing and peace be upon him" on the grave. But this narration did not mention that he recited four Takbirs.

70-(955) Anas "Allah be pleased with him" narrated that once, The Prophet "Allah's blessing and peace be upon him" offered the (funeral) prayer on a grave.

71-(956) Abu Huraira "Allah be pleased with him" reported: A black person, a male or a female used to clean the Mosque and then died. The Prophet "Allah's blessing and peace be upon him" missed her (or him). He asked about her (or him). The people replied: "He died." He said: "Why did you not inform me?" They said: "(His story was so-and-so) as if they regarded her (or him) as something little." He said: "Show me his grave." He then went to his grave and offered the funeral prayer. Then he said: "No doubt, those graves are full of darkness upon its inhabitants, and Allah make them light for their inhabitants because of my prayer on them."

72-(957) Abd Ar-Rahman Ibn Abu Laila narrated: Zaid used to recite four Takbirs on our funerals. Once, he recited five Takbirs on a certain funeral. I asked him about that, and he said that The Messenger of Allah "Allah's blessing and peace be upon him" used to do it (sometimes).

[24] One's standing up to the funeral procession

73-(958) Amir Ibn Rabie'a narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone of you saw a (passing by) funeral procession (and he did not accompany it), he should stand up to it until it leaves him behind, or until it is put down."

74-(...) The same was narrated on the authority of Ibn Shihab, with the same chain of transmitters, and in the narration of Yunus, he (the narrator) said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying... on the other hand, Abdullah Ibn Umar "Allah be pleased

حَسَن. وَفِي رِوَايَةِ ابْنِ نُمَيْرٍ قَالَ: انْتَهَىٰ رَسُولُ اللَّهِ ﷺ إِلَى قَبْرٍ رَطْبٍ، فَصَلَّىٰ عَلَيْهِ. وَصَفُّوا خَلْفَهُ وَكَبَّرَ أَرْبَعاً. قُلْتُ لِعَامِرٍ: مَنْ حَدَّثَكَ؟ قَالَ: الثِّقَةُ، مَنْ شَهِدَهُ، ابْنُ عَبَّاسٍ. [البخاري: كتاب الأذان، باب في وضوء الصبيان ومتى يجب عليهم الغسل والطهور، رقم: ٨٥٧].

(...) ـ **وحدّثنا** يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا هُشَيْمٌ. (ح) وَحَدَّثَنَا حَسَنُ بْنُ الرَّبِيعِ وَأَبُو كَامِلٍ. قَالاَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ. (ح) وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. قَالَ: حَدَّثَنَا شُعْبَةُ. كُلُّ هٰؤُلاَءِ عَنِ الشَّيْبَانِيِّ، عَنِ الشَّعْبِيِّ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ، بِمِثْلِهِ.

وَلَيْسَ فِي حَدِيثِ أَحَدٍ مِنْهُمْ: أَنَّ النَّبِيَّ ﷺ كَبَّرَ عَلَيْهِ أَرْبَعاً.

٦٩ ـ (...) ـ وحدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَهَارُونُ بْنُ عَبْدِ اللَّهِ. جَمِيعاً عَنْ وَهْبِ بْنِ جَرِيرٍ، عَنْ شُعْبَةَ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ. (ح) وَحَدَّثَنِي أَبُو غَسَّانَ مُحَمَّدُ بْنُ عَمْرٍو الرَّازِيُّ: حَدَّثَنَا يَحْيَىٰ بْنُ الضُّرَيْسِ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ طَهْمَانَ، عَنْ أَبِي حَصِينٍ. كِلاَهُمَا عَنِ الشَّعْبِيِّ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ فِي صَلاَتِهِ عَلَى الْقَبْرِ. نَحْوَ حَدِيثِ الشَّيْبَانِيِّ. لَيْسَ فِي حَدِيثِهِمْ: وَكَبَّرَ أَرْبَعاً.

٧٠ ـ (٩٥٥) ـ وحدّثني إِبْرَاهِيمُ بْنُ مُحَمَّدِ بْنِ عَرْعَرَةَ السَّامِيُّ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ، عَنْ حَبِيبِ بْنِ الشَّهِيدِ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ؛ أَنَّ النَّبِيَّ ﷺ صَلَّىٰ عَلَىٰ قَبْرٍ.

٧١ ـ (٩٥٦) ـ وحدّثني أَبُو الرَّبِيعِ الزَّهْرَانِيُّ وَأَبُو كَامِلٍ فُضَيْلُ بْنُ حُسَيْنٍ الْجَحْدَرِيُّ ـ وَاللَّفْظُ لأَبِي كَامِلٍ ـ قَالاَ: حَدَّثَنَا حَمَّادٌ ـ وَهُوَ ابْنُ زَيْدٍ ـ عَنْ ثَابِتٍ الْبُنَانِيِّ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ امْرَأَةً سَوْدَاءَ كَانَتْ تَقُمُّ الْمَسْجِدَ ـ أَوْ شَابًّا ـ فَفَقَدَهَا رَسُولُ اللَّهِ ﷺ. فَسَأَلَ عَنْهَا ـ أَوْ عَنْهُ ـ فَقَالُوا: مَاتَ. قَالَ: «أَفَلاَ كُنْتُمْ آذَنْتُمُونِي». قَالَ: فَكَأَنَّهُمْ صَغَّرُوا أَمْرَهَا ـ أَوْ أَمْرَهُ ـ. فَقَالَ: «دُلُّونِي عَلَىٰ قَبْرِهِ» فَدَلُّوهُ، فَصَلَّىٰ عَلَيْهَا، ثُمَّ قَالَ: «إِنَّ هٰذِهِ الْقُبُورَ مَمْلُوءَةٌ ظُلْمَةً عَلَىٰ أَهْلِهَا، وَإِنَّ اللَّهَ عَزَّ وَجَلَّ يُنَوِّرُهَا لَهُمْ بِصَلاَتِي عَلَيْهِمْ».

[البخاري: كتاب الصلاة، باب كنس المسجد والتقاط الخرق...، رقم: ٤٥٨].

٧٢ ـ (٩٥٧) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالُوا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ ـ وَقَالَ أَبُو بَكْرٍ: عَنْ شُعْبَةَ ـ عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَىٰ، قَالَ: كَانَ زَيْدٌ يُكَبِّرُ عَلَىٰ جَنَائِزِنَا أَرْبَعاً، وَإِنَّهُ كَبَّرَ عَلَىٰ جَنَازَةٍ خَمْساً، فَسَأَلْتُهُ. فَقَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُكَبِّرُهَا.

٢٤ ـ بابُ القِيَام للجَنَازة

٧٣ ـ (٩٥٨) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ وَابْنُ نُمَيْرٍ. قَالُوا: حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، عَنْ عَامِرِ بْنِ رَبِيعَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا رَأَيْتُمُ الْجَنَازَةَ فَقُومُوا لَهَا، حَتَّىٰ تُخَلِّفَكُمْ أَوْ تُوضَعَ».

[البخاري: كتاب الجنائز، باب القيام للجنازة، رقم: ١٣٠٧].

٧٤ ـ (...) ـ وحدّثناه قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ. (ح) وَحَدَّثَنِي حَرْمَلَةُ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ. جَمِيعاً عَنِ ابْنِ شِهَابٍ، بِهٰذَا

with both" narrated from Amir Ibn Rabie'a: The Prophet "Allah's blessing and peace be upon him" said: "If any of you saw the funeral procession, and did not accompany it he should stand up till he becomes behind it, or till it leaves him behind, or till it is put down before going ahead of him."

75-(...) Nafi narrated a Hadith like that narrated by Al-Laith Ibn Sa'd, with the same chain of transmitters. But, in the Hadith narrated by Ibn Juraij, The Prophet "Allah's blessing and peace be upon him" said: "If anyone of you saw the funeral, he should stand up on seeing it until it leaves him behind, in case he did not accompany it."

76-(959) Abu Sa'id Al-Khudri "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If you accompanied a funeral procession, do not sit down until it is put down."

77-(...) Abu Sa'id Al-Khudri "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If you saw a funeral procession, you should stand up (to it); and he, who accompanied it, should not sit down until it is put down."

78-(960) Jabir Ibn Abdullah "Allah be pleased with both" narrated: A funeral procession passed by, and The Prophet "Allah's blessing and peace be upon him" stood up and we too stood up. We said: "O Allah's Apostle! This is the funeral procession of a Jewess." He said: "No doubt, death is (a matter of) anxiety. Whenever you see a funeral procession, you should stand up."

79-(...) Abu Az-Zubair narrated that he heard Jabir "Allah be pleased with him" saying: The Prophet "Allah's blessing and peace be upon him" stood up to a funeral procession which passed by him until it disappeared.

80-(...) Ibn Juraij narrated: Abu Az-Zubair told me too that he heard Jabir Ibn Abdullah "Allah be pleased with both" saying: The Prophet "Allah's blessing and peace be upon him" and his companions stood up to a funeral procession of a Jew until it disappeared.

81-(961) Abd Ar-Rahman Ibn Abu Laila reported: Qais Ibn Sa'd and Sahl Ibn Hunaif were sitting in the city of Al-Qadisiyya. A funeral procession passed in front of them and they stood up. They were told that the funeral procession was for one of the inhabitants of the land (i.e. of a non-believer, under the protection of Muslims). They said: A funeral procession passed in front of the Prophet "Allah's blessing and peace be upon him", and he stood up. When he was told that it was the coffin of a Jew, he said: "Is it not a living being (soul)?"

الإِسْنَادِ. وَفِي حَدِيثِ يُونُسَ؛ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: (ح) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ. (ح) وَحَدَّثَنَا ابْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنْ عَامِرِ بْنِ رَبِيعَةَ، عَنِ النَّبِيِّ ﷺ؛ قَالَ: «إِذَا رَأَىٰ أَحَدُكُمُ الْجِنَازَةَ، فَإِنْ لَمْ يَكُنْ مَاشِياً مَعَهَا، فَلْيَقُمْ حَتَّىٰ تُخَلِّفَهُ، أَوْ تُوضَعَ مِنْ قَبْلِ أَنْ تُخَلِّفَهُ».

٧٥ ـ (...) ـ **وحدّثني** أَبُو كَامِلٍ: حَدَّثَنَا حَمَّادٌ. (ح) وَحَدَّثَنِي يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا إِسْمَاعِيلُ. جَمِيعاً عَنْ أَيُّوبَ. (ح) وَحَدَّثَنَا ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ، عَنْ عُبَيْدِ اللَّهِ. (ح) وَحَدَّثَنَا ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنِ ابْنِ عَوْنٍ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ. كُلُّهُمْ عَنْ نَافِعٍ، بِهٰذَا الإِسْنَادِ، نَحْوَ حَدِيثِ اللَّيْثِ بْنِ سَعْدٍ.

غَيْرَ أَنَّ حَدِيثَ ابْنِ جُرَيْجٍ: قَالَ النَّبِيُّ ﷺ: «إِذَا رَأَىٰ أَحَدُكُمُ الْجِنَازَةَ فَلْيَقُمْ حِينَ يَرَاهَا، حَتَّىٰ تُخَلِّفَهُ إِذَا كَانَ غَيْرَ مُتَّبِعِهَا».

٧٦ ـ (٩٥٩) ـ **حدّثنا** عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا اتَّبَعْتُمْ جِنَازَةً فَلاَ تَجْلِسُوا حَتَّىٰ تُوضَعَ».

٧٧ ـ (...) ـ **وحدّثني** سُرَيْجُ بْنُ يُونُسَ وَعَلِيُّ بْنُ حُجْرٍ. قَالاَ: حَدَّثَنَا إِسْمَاعِيلُ ـ وَهُوَ ابْنُ عُلَيَّةَ ـ عَنْ هِشَامٍ الدَّسْتَوَائِيِّ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ ـ وَاللَّفْظُ لَهُ ـ حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي، عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ. قَالَ: حَدَّثَنَا أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا رَأَيْتُمُ الْجِنَازَةَ فَقُومُوا، فَمَنْ تَبِعَهَا فَلاَ يَجْلِسْ حَتَّىٰ تُوضَعَ».

[البخاري: كتاب الجنائز، باب من تبع جنازة فلا يقعد حتى توضع...، رقم: ١٣١٠].

٧٨ ـ (٩٦٠) ـ **وحدّثني** سُرَيْجُ بْنُ يُونُسَ وَعَلِيُّ بْنُ حُجْرٍ. قَالاَ: حَدَّثَنَا إِسْمَاعِيلُ ـ وَهُوَ ابْنُ عُلَيَّةَ ـ عَنْ هِشَامٍ الدَّسْتَوَائِيِّ، عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ مِقْسَمٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ قَالَ: مَرَّتْ جِنَازَةٌ، فَقَامَ لَهَا رَسُولُ اللَّهِ ﷺ وَقُمْنَا مَعَهُ. فَقُلْنَا: يَا رَسُولَ اللَّهِ، إِنَّهَا يَهُودِيَّةٌ. فَقَالَ: «إِنَّ الْمَوْتَ فَزَعٌ، فَإِذَا رَأَيْتُمُ الْجِنَازَةَ فَقُومُوا».

[البخاري: كتاب الجنائز، باب من قام لجنازة يهودي، رقم: ١٣١١].

٧٩ ـ (...) ـ **وحدّثني** مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ؛ أَنَّهُ سَمِعَ جَابِراً يَقُولُ: قَامَ النَّبِيُّ ﷺ لِجِنَازَةٍ، مَرَّتْ بِهِ، حَتَّىٰ تَوَارَتْ.

٨٠ ـ (...) ـ **وحدّثني** مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنِ ابْنِ جُرَيْجٍ. قَالَ: أَخْبَرَنِي أَبُو الزُّبَيْرِ أَيْضاً؛ أَنَّهُ سَمِعَ جَابِراً يَقُولُ: قَامَ النَّبِيُّ ﷺ وَأَصْحَابُهُ لِجِنَازَةِ يَهُودِيٍّ حَتَّىٰ تَوَارَتْ.

٨١ ـ (٩٦١) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنِ ابْنِ أَبِي لَيْلَىٰ؛ أَنَّ قَيْسَ بْنَ سَعْدٍ وَسَهْلَ بْنَ حُنَيْفٍ كَانَا بِالْقَادِسِيَّةِ، فَمَرَّتْ بِهِمَا جِنَازَةٌ فَقَامَا، فَقِيلَ لَهُمَا: إِنَّهَا مِنْ أَهْلِ الأَرْضِ. فَقَالاَ: إِنَّ رَسُولَ اللَّهِ ﷺ مَرَّتْ بِهِ جِنَازَةٌ فَقَامَ. فَقِيلَ: إِنَّهُ يَهُودِيٌّ. فَقَالَ: «أَلَيْسَتْ نَفْساً».

[البخاري: كتاب الجنائز، باب من قام لجنازة يهودي، رقم: ١٣١٢].

(...) The same was narrated on the authority of Amr Ibn Murra, with the same chain of transmitters, with the following slight change: They said: We were in the company of The Prophet "Allah's blessing and peace be upon him", when a funeral procession passed by us...

[25] Abrogating (the order of) standing up to the funeral

82-(962) Waqid Ibn Amr Ibn Sa'd Ibn Mu'adh narrated: Nafi Ibn Jubair saw me standing in a funeral, while he was sitting, waiting it to be put down. He asked me: "Why are you standing?" I said: "I'm waiting the bear to be put down, depending upon the narration of Abu Sa'id Al-Khudri "Allah be pleased with him" (concerning this matter)." Upon this, he said: "Mas'ud Ibn Al-Hakam narrated to me that Ali Ibn Abu Talib said: "The Messenger of Allah "Allah's blessing and peace be upon him" stood up (to the funeral) and (later) he sat down (before the bier was put down).""

83-(...) Waqid Ibn Amr Ibn Sa'd Ibn Mu'adh narrated that Nafi Ibn Jubair told him that Mas'ud Ibn Al-Hakam told him that Ali Ibn Abu Talib said to him, concerning the matter of the funerals: "The Messenger of Allah "Allah's blessing and peace be upon him" stood up (at first) to the funeral, but (later) he sat down (before the bier was put down)." He narrated this (Hadith) because Nafi Ibn Jubair saw Amr Ibn Waqid standing to a certain funeral (and he did not sit down) until the bear was put down.

(...) The same was narrated on the authority of Yahya Ibn Sa'id, with the same chain of transmitters.

84-(...) Mas'ud Ibn Al-Hakam narrated from Ali Ibn Abu Talib: We saw The Messenger of Allah "Allah's blessing and peace be upon him" having stood (at first to the funeral procession) and so we stood. Then, he sat down (later), and so, we sat down to the funerals.

(...) The same was narrated on the authority of Shu'ba, with the same chain of transmitters.

[26] Invoking good upon the dead in the prayer

85-(963) Awf Ibn Malik narrated: The Prophet "Allah's blessing and peace be upon him" offered (the funeral) prayer on a dead body, and I kept from his supplication the following: "O Allah! forgive him, bestow mercy upon him, give him peace and release him (from evil things)! (O Allah!) Receive him with honour and make large his grave, and wash him with water, snow and hail! Cleanse him from sins as You have cleansed a white garment from impurity. Recompense him with an abode better than his abode (he had in the world), with a family better than his family (he had in

(...) ـ **وحَدَّثَنِيهِ** الْقَاسِمُ بْنُ زَكَرِيَّاءَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَىٰ، عَنْ شَيْبَانَ، عَنِ الأَعْمَشِ، عَنْ عَمْرِو بْنِ مُرَّةَ، بِهٰذَا الإِسْنَادِ. وَفِيهِ: فَقَالاَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ، فَمَرَّتْ عَلَيْنَا جَنَازَةٌ.

٢٥ ـ بابُ نَسْخِ القِيَامِ للجَنَازَة

٨٢ ـ (٩٦٢) ـ **وحدّثنا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحِ بْنِ الْمُهَاجِرِ ـ وَاللَّفْظُ لَهُ ـ حَدَّثَنَا اللَّيْثُ، عَنْ يَحْيَىٰ بْنِ سَعِيدٍ، عَنْ وَاقِدِ بْنِ عَمْرِو بْنِ سَعْدِ بْنِ مُعَاذٍ؛ أَنَّهُ قَالَ: رَآنِي نَافِعُ بْنُ جُبَيْرٍ، وَنَحْنُ فِي جِنَازَةٍ، قَائِماً وَقَدْ جَلَسَ يَنْتَظِرُ أَنْ تُوضَعَ الْجَنَازَةُ. فَقَالَ لِي: مَا يُقِيمُكَ؟ فَقُلْتُ: أَنْتَظِرُ أَنْ تُوضَعَ الْجَنَازَةُ. لِمَا يُحَدِّثُ أَبُو سَعِيدٍ الْخُدْرِيُّ. فَقَالَ نَافِعٌ: فَإِنَّ مَسْعُودَ بْنَ الْحَكَمِ حَدَّثَنِي عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ أَنَّهُ قَالَ: قَامَ رَسُولُ اللهِ ﷺ. ثُمَّ قَعَدَ.

٨٣ ـ (...) ـ **وحدّثني** مُحَمَّدُ بْنُ الْمُثَنَّى وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَابْنُ أَبِي عُمَرَ. جَمِيعاً عَنِ الثَّقَفِيِّ. قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ: قَالَ: سَمِعْتُ يَحْيَىٰ بْنَ سَعِيدٍ. قَالَ: أَخْبَرَنِي وَاقِدُ بْنُ عَمْرِو بْنِ سَعْدِ بْنِ مُعَاذٍ الأَنْصَارِيُّ؛ أَنَّ نَافِعَ بْنَ جُبَيْرٍ أَخْبَرَهُ؛ أَنَّ مَسْعُودَ بْنَ الْحَكَمِ الأَنْصَارِيَّ أَخْبَرَهُ؛ أَنَّهُ سَمِعَ عَلِيَّ بْنَ أَبِي طَالِبٍ يَقُولُ فِي شَأْنِ الْجَنَائِزِ: إِنَّ رَسُولَ اللَّهِ ﷺ قَامَ ثُمَّ قَعَدَ.

وَإِنَّمَا حَدَّثَ بِذٰلِكَ لأَنَّ نَافِعَ بْنَ جُبَيْرٍ رَأَىٰ وَاقِدَ بْنَ عَمْرٍو قَامَ حَتَّىٰ وُضِعَتِ الْجَنَازَةُ.

(...) ـ **وحدّثنا** أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ، عَنْ يَحْيَىٰ بْنِ سَعِيدٍ، بِهٰذَا الإِسْنَادِ.

٨٤ ـ (...) ـ **وحدّثني** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا شُعْبَةُ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ. قَالَ: سَمِعْتُ مَسْعُودَ بْنَ الْحَكَمِ يُحَدِّثُ عَنْ عَلِيٍّ؛ قَالَ: رَأَيْنَا رَسُولَ اللَّهِ ﷺ قَامَ، فَقُمْنَا. وَقَعَدَ، فَقَعَدْنَا ـ يَعْنِي فِي الْجَنَازَةِ ـ.

(...) ـ **وحدّثناه** مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ وَعُبَيْدُ اللَّهِ بْنُ سَعِيدٍ. قَالاَ: حَدَّثَنَا يَحْيَىٰ ـ وَهُوَ الْقَطَّانُ ـ عَنْ شُعْبَةَ، بِهٰذَا الإِسْنَادِ.

٢٦ ـ بابُ الدُّعاء للمَيِّت في الصَّلاَة

٨٥ ـ (٩٦٣) ـ **وحدّثني** هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي مُعَاوِيَةُ بْنُ صَالِحٍ، عَنْ حَبِيبِ بْنِ عُبَيْدٍ، عَنْ جُبَيْرِ بْنِ نُفَيْرٍ، سَمِعَهُ يَقُولُ: سَمِعْتُ عَوْفَ بْنَ مَالِكٍ يَقُولُ: صَلَّىٰ رَسُولُ اللَّهِ ﷺ عَلَىٰ جَنَازَةٍ، فَحَفِظْتُ مِنْ دُعَائِهِ وَهُوَ يَقُولُ: «اللَّهُمَّ اغْفِرْ لَهُ وَارْحَمْهُ وَعَافِهِ وَاعْفُ عَنْهُ، وَأَكْرِمْ نُزُلَهُ، وَوَسِّعْ مُدْخَلَهُ، وَاغْسِلْهُ بِالْمَاءِ وَالثَّلْجِ وَالْبَرَدِ، وَنَقِّهِ مِنَ الْخَطَايَا كَمَا نَقَّيْتَ الثَّوْبَ الأَبْيَضَ مِنَ الدَّنَسِ، وَأَبْدِلْهُ دَاراً خَيْراً

the world), and with a spouse better than his spouse (he had in the world). Admit him in Paradise, and save him from the torture of the grave (or from the torture of the Fire)." I (Awf Ibn Malik) said: I wished I had been this dead body.

(...) Abd Ar-Rahman Ibn Jubair narrated this Hadith from his father from Awf Ibn Malik from The Prophet "Allah's blessing and peace be upon him".

(...) Mu'awiya Ibn Salih narrated the same Hadith transmitted by Ibn Wahb through another chain of transmitters.

86-(...) Awf Ibn Malik narrated: I heard The Prophet "Allah's blessing and peace be upon him" saying, while he was offering (the funeral) prayer on a dead body: "O Allah! forgive him, bestow mercy upon him, give him peace and release him (from evil things)! (O Allah!) Receive him with honour and make large his grave, and wash him with water, snow and hail! Cleanse him from sins as You have cleansed a white garment from impurity. Recompense him with an abode better than his abode (he had in the world), with a family better than his family (he had in the world), and with a spouse better than his spouse (he had in the world). Admit him in Paradise, and save him from the affliction of the grave and from the torture of the Fire." I (Awf Ibn Malik) said: I wished I had been this dead body because of the supplication of The Messenger of Allah "Allah's blessing and peace be upon him" for him.

[27] Where would the imam stand to offer the funeral prayer on a dead body

87-(964) Samura Ibn Jundub narrated: I offered the funeral prayer behind The Prophet "Allah's blessing and peace be upon him" for (a woman called) Umm Ka'b, who had died in a state of delivery. The Messenger of Allah "Allah's blessing and peace be upon him" stood up by the middle of her body to offer the funeral prayer on (the dead body of) her.

(...) The same was narrated on the authority of Husain, with the same chain of transmitters, but no mention was made of Umm Ka'b.

88-(...) Samura Ibn Jundub told: I was a young boy in the lifetime of the Prophet "Allah's blessing and peace be upon him" and I kept in my mind (all that I learnt from him), but, nothing prevented me from speaking except that there were men, older than me. I offered (the funeral) prayer behind The Messenger of Allah "Allah's blessing and peace be upon him" on (the dead body of) a woman who had died in the state of delivery. The Messenger of Allah "Allah's blessing and peace be upon him" stood up by the middle of her body to offer the prayer. According to the Hadith narrated

مِنْ دَارِهِ، وَأَهْلاً خَيْراً مِنْ أَهْلِهِ وَزَوْجاً خَيْراً مِنْ زَوْجِهِ، وَأَدْخِلْهُ الْجَنَّةَ وَأَعِذْهُ مِنْ عَذَابِ الْقَبْرِ ـ أَوْ مِنْ عَذَابِ النَّارِ ـ.

قَالَ: حَتَّىٰ تَمَنَّيْتُ أَنْ أَكُونَ أَنَا ذٰلِكَ الْمَيِّتَ.

(...) ـ قَالَ: وَحَدَّثَنِي عَبْدُ الرَّحْمٰنِ بْنُ جُبَيْرٍ: حَدَّثَهُ عَنْ أَبِيهِ، عَنْ عَوْفِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ ﷺ، بِنَحْوِ هٰذَا الْحَدِيثِ أَيْضاً.

(...) ـ **وحدّثناه** إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا مُعَاوِيَةُ بْنُ صَالِحٍ، بِالإِسْنَادَيْنِ جَمِيعاً، نَحْوَ حَدِيثِ ابْنِ وَهْبٍ.

٨٦ ـ (...) ـ **وحدّثنا** نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ. كِلاَهُمَا عَنْ عِيسَى بْنِ يُونُسَ، عَنْ أَبِي حَمْزَةَ الْحِمْصِيِّ. (ح) وَحَدَّثَنِي أَبُو الطَّاهِرِ وَهَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ ـ وَاللَّفْظُ لأَبِي الطَّاهِرِ ـ قَالاَ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، عَنْ أَبِي حَمْزَةَ بْنِ سُلَيْمٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ جُبَيْرِ بْنِ نُفَيْرٍ، عَنْ أَبِيهِ، عَنْ عَوْفِ بْنِ مَالِكٍ الأَشْجَعِيِّ؛ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ ـ وَصَلَّىٰ عَلَىٰ جَنَازَةٍ ـ يَقُولُ: «اللّٰهُمَّ اغْفِرْ لَهُ وَارْحَمْهُ، وَاعْفُ عَنْهُ وَعَافِهِ، وَأَكْرِمْ نُزُلَهُ، وَوَسِّعْ مُدْخَلَهُ، وَاغْسِلْهُ بِمَاءٍ وَثَلْجٍ وَبَرَدٍ، وَنَقِّهِ مِنَ الْخَطَايَا كَمَا يُنَقَّى الثَّوْبُ الأَبْيَضُ مِنَ الدَّنَسِ، وَأَبْدِلْهُ دَاراً خَيْراً مِنْ دَارِهِ، وَأَهْلاً خَيْراً مِنْ أَهْلِهِ، وَزَوْجاً خَيْراً مِنْ زَوْجِهِ، وَقِهِ فِتْنَةَ الْقَبْرِ وَعَذَابَ النَّارِ».

قَالَ عَوْفٌ: فَتَمَنَّيْتُ أَنْ لَوْ كُنْتُ أَنَا الْمَيِّتَ لِدُعَاءِ رَسُولِ اللَّهِ ﷺ عَلَىٰ ذٰلِكَ الْمَيِّتِ.

٢٧ ـ بابٌ أيْنَ يقومُ الإمامُ من الميت للصلاة عليه

٨٧ ـ (٩٦٤) ـ **وحدّثنا** يَحْيَىٰ بْنُ يَحْيَىٰ التَّمِيمِيُّ: أَخْبَرَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ، عَنْ حُسَيْنِ بْنِ ذَكْوَانَ؛ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ، عَنْ سَمُرَةَ بْنِ جُنْدُبٍ؛ قَالَ: صَلَّيْتُ خَلْفَ النَّبِيِّ ﷺ، وَصَلَّىٰ عَلَىٰ أُمِّ كَعْبٍ ـ مَاتَتْ وَهِيَ نُفَسَاءُ ـ فَقَامَ رَسُولُ اللَّهِ ﷺ لِلصَّلاَةِ عَلَيْهَا وَسَطَهَا.

[البخاري: كتاب الحيض، باب الصلاة على النفساء وسنتها، رقم: ٣٣٢].

(...) ـ **وحدّثناه** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ الْمُبَارَكِ وَيَزِيدُ بْنُ هَارُونَ. (ح) وَحَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ: أَخْبَرَنَا ابْنُ الْمُبَارَكِ وَالْفَضْلُ بْنُ مُوسَىٰ. كُلُّهُمْ عَنْ حُسَيْنٍ، بِهٰذَا الإِسْنَادِ. وَلَمْ يَذْكُرُوا: أُمَّ كَعْبٍ.

٨٨ ـ (...) ـ **وحدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّى وَعُقْبَةُ بْنُ مُكْرَمٍ الْعَمِّيُّ. قَالاَ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ حُسَيْنٍ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ؛ قَالَ: قَالَ سَمُرَةُ بْنُ جُنْدُبٍ: لَقَدْ كُنْتُ عَلَىٰ عَهْدِ رَسُولِ اللَّهِ ﷺ غُلاَماً، فَكُنْتُ أَحْفَظُ عَنْهُ، فَمَا يَمْنَعُنِي مِنَ الْقَوْلِ إِلاَّ أَنَّ هَاهُنَا رِجَالاً هُمْ أَسَنُّ مِنِّي، وَقَدْ صَلَّيْتُ وَرَاءَ رَسُولِ اللَّهِ ﷺ عَلَى امْرَأَةٍ مَاتَتْ فِي نِفَاسِهَا، فَقَامَ عَلَيْهَا رَسُولُ اللَّهِ ﷺ فِي الصَّلاَةِ وَسَطَهَا.

by Ibn Al-Muthanna, he (the narrator) said: He (The Prophet) stood by the middle of her body to offer (the funeral) prayer for her.

[28] The one who offered the funeral prayer could ride (for departure) when the prayer is over

89-(965) Jabir Ibn Samura narrated that an unsaddled horse was brought to the Prophet "Allah's blessing and peace be upon him" on which he rode when he finished from the funeral prayer of Ibn Ad-Dahdah, and we were walking around him.

(...)Jabir Ibn Samura narrated: the Prophet "Allah's blessing and peace be upon him" offered the funeral prayer on Ibn Ad-Dahdah. Then, an unsaddled horse, hobbled by somebody, was brought to him, on which he (The Prophet) rode. It was jumping and we were following and running after it. One of the people said: The Prophet "Allah's blessing and peace be upon him" said: "How much hanging bunches in Paradise are for Ibn Ad-Dahdah!"

[29] The niche in the grave, and putting the bricks over the dead body

90-(966) Amir Ibn Sa'd Ibn Abu Waqqas narrated that his father said in his fatal illness: "Make a niche in the side of the grave, and set up bricks over my body, as was done to The Messenger of Allah "Allah's blessing and peace be upon him"."

[30] Putting a (piece of) valve in the grave

91-(967) Ibn Abbas "Allah be pleased with both" narrated: A red (piece of) valve was put in the grave of The Prophet "Allah's blessing and peace be upon him".

[31] The order to level the grave

92-(968) Thumama Ibn Shafayy narrated: We were with Fadala Ibn Ubaid at (the island of) Rudis in the state of the Romans when a companion of ours died. Fadala Ibn Ubaid ordered that a grave should be prepared for him and then leveled. He said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" ordering to level the grave.

93-(969) Abu l-Haiyyaj Al-Asadi narrated: Ali (Ibn Abu Talib) said to me: "Would I not send you on the same (principles) as The Messenger of Allah "Allah's blessing and peace be upon him" had sent me? Do not leave a statue but that you should destroy it, or a high grave but that you should level It."

وَفِي رِوَايَةِ ابْنِ الْمُثَنَّى قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ قَالَ: فَقَامَ عَلَيْهَا لِلصَّلاَةِ وَسَطَهَا.

٢٨ ـ بابُ رُكُوبِ المُصَلِّي على الجَنَازَةِ إذا انْصَرَفَ

٨٩ ـ (٩٦٥) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ ـ وَاللَّفْظُ لِيَحْيَىٰ ـ ـ قَالَ أَبُو بَكْرٍ: حَدَّثَنَا. وَقَالَ يَحْيَىٰ: أَخْبَرَنَا وَكِيعٌ ـ عَنْ مَالِكِ بْنِ مِغْوَلٍ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ، قَالَ: أُتِيَ النَّبِيُّ ﷺ بِفَرَسٍ مُعْرَوْرًى، فَرَكِبَهُ حِينَ انْصَرَفَ مِنْ جَنَازَةِ ابْنِ الدَّحْدَاحِ وَنَحْنُ نَمْشِي حَوْلَهُ.

(...) ـ **وحدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ ـ وَاللَّفْظُ لابْنِ الْمُثَنَّى ـ قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ؛ قَالَ: صَلَّىٰ رَسُولُ اللَّهِ ﷺ عَلَى ابْنِ الدَّحْدَاحِ، ثُمَّ أُتِيَ بِفَرَسٍ عُرْيٍ، فَعَقَلَهُ رَجُلٌ فَرَكِبَهُ، فَجَعَلَ يَتَوَقَّصُ بِهِ وَنَحْنُ نَتَّبِعُهُ، نَسْعَىٰ خَلْفَهُ. قَالَ: فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: إِنَّ النَّبِيَّ ﷺ قَالَ: «كَمْ مِنْ عِذْقٍ مُعَلَّقٍ ـ أَوْ مُدَلًّى ـ فِي الْجَنَّةِ لابْنِ الدَّحْدَاحِ». أَوْ قَالَ شُعْبَةُ: «لأَبِي الدَّحْدَاحِ».

٢٩ ـ باب في اللحْدِ ونَصْبِ اللَّبِن على المَيِّت

٩٠ ـ (٩٦٦) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ الْمِسْوَرِيُّ، عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدِ بْنِ سَعْدٍ، عَنْ عَامِرِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ؛ أَنَّ سَعْدَ بْنَ أَبِي وَقَّاصٍ قَالَ فِي مَرَضِهِ الَّذِي هَلَكَ فِيهِ: الْحَدُوا لِي لَحْداً، وَانْصِبُوا عَلَيَّ اللَّبِنَ نَصْباً، كَمَا صُنِعَ بِرَسُولِ اللَّهِ ﷺ.

٣٠ ـ بابُ جَعْلِ القَطِيفَة في القبر

٩١ ـ (٩٦٧) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا وَكِيعٌ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا غُنْدَرٌ وَوَكِيعٌ. جَمِيعاً عَنْ شُعْبَةَ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى ـ وَاللَّفْظُ لَهُ ـ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا أَبُو جَمْرَةَ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: جُعِلَ فِي قَبْرِ رَسُولِ اللَّهِ ﷺ قَطِيفَةٌ حَمْرَاءُ. قَالَ مُسْلِمٌ: أَبُو جَمْرَةَ اسْمُهُ نَصْرُ بْنُ عِمْرَانَ. وَأَبُو التَّيَّاحِ اسْمُهُ يَزِيدُ بْنُ حُمَيْدٍ. مَاتَا بِسَرَخْسَ.

٣١ ـ بابُ الأمرِ بتَسْوِيَةِ القَبْرِ

٩٢ ـ (٩٦٨) ـ وحدّثني أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرٍو: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ. (ح) وَحَدَّثَنِي هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: حَدَّثَنِي عَمْرُو بْنُ الْحَارِثِ ـ فِي رِوَايَةِ أَبِي الطَّاهِرِ ـ أَنَّ أَبَا عَلِيٍّ الْهَمْدَانِيَّ حَدَّثَهُ ـ وَفِي رِوَايَةِ هَارُونَ ـ؛ أَنَّ ثُمَامَةَ بْنَ شُفَيٍّ حَدَّثَهُ. قَالَ: كُنَّا مَعَ فَضَالَةَ بْنِ عُبَيْدٍ بِأَرْضِ الرُّومِ. بِرُودِسَ، فَتُوُفِّيَ صَاحِبٌ لَنَا، فَأَمَرَ فَضَالَةُ بْنُ عُبَيْدٍ بِقَبْرِهِ فَسُوِّيَ. ثُمَّ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَأْمُرُ بِتَسْوِيَتِهَا.

٩٣ ـ (٩٦٩) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ ـ قَالَ يَحْيَىٰ: أَخْبَرَنَا. وَقَالَ الآخَرَانِ: حَدَّثَنَا وَكِيعٌ ـ عَنْ سُفْيَانَ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ أَبِي وَائِلٍ، عَنْ أَبِي الْهَيَّاجِ الأَسَدِيِّ، قَالَ: قَالَ لِي عَلِيُّ بْنُ أَبِي طَالِبٍ: أَلاَّ أَبْعَثُكَ عَلَىٰ مَا بَعَثَنِي عَلَيْهِ رَسُولُ اللَّهِ ﷺ؟ أَنْ لاَ تَدَعَ تِمْثَالاً إِلاَّ طَمَسْتَهُ، وَلاَ قَبْراً مُشْرِفاً إِلاَّ سَوَّيْتَهُ.

(...) The same was narrated on the authority of Habib, with the same chain of transmitters, according to which he said: "(Do not let) an image but that you should obliterate it."

[32] The forbiddance to plaster or build over the grave

94-(970) Abu Az-Zubair narrated that Jabir "Allah be pleased with him" said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade anyone to plaster, to sit down or to build anything over the grave.

(...) Abu Az-Zubair narrated: I heard Jabir Ibn Abdullah "Allah be pleased with both" saying: I heard The Prophet "Allah's blessing and peace be upon him" saying (the same).

95-(...) Abu Az-Zubair narrated that Jabir said: It was forbidden to plaster the graves.

[33] The forbiddance to sit over and pray towards the grave

96-(971) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is better for anyone of you to sit over a piece of fire, which might burn his garment and touch his skin, than to sit over a grave."

(...) The same was narrated on the authority of Suhail, with the same chain of transmitters.

97-(972) Abu Marthad Al-Ghanawi narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "You should neither sit over the graves, nor should you pray towards them."

98-(...) Abu Marthad Al-Ghanawi narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "You should neither pray towards the graves, nor should you sit over them."

[34] Offering the funeral prayer in the mosque

99-(973) Abbad Ibn Abdullah Ibn Az-Zubair narrated that A'isha "Allah be pleased with her" ordered that the bier of Sa'd Ibn Abu Waqqas should be brought in the mosque, so that she could offer the funeral prayer. When the people denied that (command) of hers, she commented: "How soon the people forgot that The Messenger of Allah "Allah's blessing and peace be upon him" did not offer the funeral prayer of Suhail Ibn Al-Baida except in the mosque."

100-(...) Abbad Ibn Abdullah Ibn Az-Zubair narrated that when Sa'd Ibn Abu Waqqas died, the wives of The Messenger of Allah "Allah's blessing

(...) ـ وَحَدَّثَنِيهِ أَبُو بَكْرِ بْنُ خَلاَّدٍ الْبَاهِلِيُّ: حَدَّثَنَا يَحْيَىٰ ـ وَهُوَ الْقَطَّانُ ـ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنِي حَبِيبٌ، بِهٰذَا الإِسْنَادِ. وَقَالَ: وَلاَ صُورَةً إِلاَّ طَمَسْتَهَا.

٣٢ ـ بَابُ النَّهْيِ عن تَجْصِيصِ القَبْرِ والبِنَاءِ عليه

٩٤ ـ (٩٧٠) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنِ ابْنِ جُرَيْجٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ؛ قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ أَنْ يُجَصَّصَ الْقَبْرُ، وَأَنْ يُقْعَدَ عَلَيْهِ، وَأَنْ يُبْنَىٰ عَلَيْهِ.

(...) ـ وحدّثني هَارُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ. جَمِيعاً عَنِ ابْنِ جُرَيْجٍ، قَالَ: أَخْبَرَنِي أَبُو الزُّبَيْرِ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ، بِمِثْلِهِ.

٩٥ ـ (...) ـ وحدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ، عَنْ أَيُّوبَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ؛ قَالَ: نُهِيَ عَنْ تَقْصِيصِ الْقُبُورِ.

٣٣ ـ بابُ النَّهْيِ عن الجُلُوسِ على القَبْرِ والصَّلاة إليه

٩٦ ـ (٩٧١) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لأَنْ يَجْلِسَ أَحَدُكُمْ عَلَىٰ جَمْرَةٍ فَتُحْرِقَ ثِيَابَهُ، فَتَخْلُصَ إِلَىٰ جِلْدِهِ، خَيْرٌ لَهُ مِنْ أَنْ يَجْلِسَ عَلَىٰ قَبْرٍ».

(...) ـ وحدّثناه قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ـ يَعْنِي الدَّرَاوَرْدِيَّ ـ. (ح) وَحَدَّثَنِيهِ عَمْرٌو النَّاقِدُ: حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ: حَدَّثَنَا سُفْيَانُ. كِلاَهُمَا عَنْ سُهَيْلٍ، بِهٰذَا الإِسْنَادِ، نَحْوَهُ.

٩٧ ـ (٩٧٢) ـ وحدّثني عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، عَنِ ابْنِ جَابِرٍ، عَنْ بُسْرِ بْنِ عُبَيْدِ اللَّهِ، عَنْ وَاثِلَةَ، عَنْ أَبِي مَرْثَدٍ الْغَنَوِيِّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ تَجْلِسُوا عَلَى الْقُبُورِ وَلاَ تُصَلُّوا إِلَيْهَا».

٩٨ ـ (...) ـ وحدّثنا حَسَنُ بْنُ الرَّبِيعِ الْبَجَلِيُّ: حَدَّثَنَا ابْنُ الْمُبَارَكِ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ يَزِيدَ، عَنْ بُسْرِ بْنِ عُبَيْدِ اللَّهِ، عَنْ أَبِي إِدْرِيسَ الْخَوْلاَنِيِّ، عَنْ وَاثِلَةَ بْنِ الأَسْقَعِ، عَنْ أَبِي مَرْثَدٍ الْغَنَوِيِّ؛ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لاَ تُصَلُّوا إِلَى الْقُبُورِ، وَلاَ تَجْلِسُوا عَلَيْهَا».

٣٤ ـ بابُ الصلاة على الجَنَازة في المَسْجد

٩٩ ـ (٩٧٣) ـ وحدّثني عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ ـ وَاللَّفْظُ لإِسْحَاقَ ـ قَالَ عَلِيٌّ: حَدَّثَنَا. وَقَالَ إِسْحَاقُ: أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ ـ عَنْ عَبْدِ الْوَاحِدِ بْنِ حَمْزَةَ، عَنْ عَبَّادِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ؛ أَنَّ عَائِشَةَ أَمَرَتْ أَنْ يُمَرَّ بِجَنَازَةِ سَعْدِ بْنِ أَبِي وَقَّاصٍ فِي الْمَسْجِدِ، فَتُصَلِّيَ عَلَيْهِ، فَأَنْكَرَ النَّاسُ ذٰلِكَ عَلَيْهَا. فَقَالَتْ: مَا أَسْرَعَ مَا نَسِيَ النَّاسُ! مَا صَلَّىٰ رَسُولُ اللَّهِ ﷺ عَلَىٰ سُهَيْلِ بْنِ الْبَيْضَاءِ إِلاَّ فِي الْمَسْجِدِ.

١٠٠ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا مُوسَىٰ بْنُ

and peace be upon him" required that his bier should be brought in the mosque so that they could offer the funeral prayer for him. They (the carriers of the bier) did so, and it was put in front of their chambers and they offered the funeral prayer for him. Then, it was taken out through the Gate of Funerals, which was towards the direction of (the place of) Maqa'id. Then, they (the wives of the Prophet) were informed that the people denied this (bringing the bier into the mosque) saying: "the biers were not to be brought into the mosque." When A'isha "Allah be pleased with her" knew that, she said: "How rapidly the people criticized that of which they have no knowledge! They criticize us for bringing the bier into the mosque. However, The Messenger of Allah "Allah's blessing and peace be upon him" did not offer the funeral prayer of Suhail Ibn Baida except inside the mosque."

101-(...) Abu Salama Ibn Abd Ar-Rahman narrated that when Sa'd Ibn Abu Waqqas died, A'isha "Allah be pleased with her" said: "Bring his bier into the mosque, so that I could offer the funeral prayer for him." When this (command) of hers was criticized, she said: "By Allah! The Messenger of Allah "Allah's blessing and peace be upon him" offered the funeral prayer of the sons of Baida, i.e. Suhail and his brother, in the mosque."

[35] What is said on entering the graveyards, and the supplication for their inhabitants

102-(974) A'isha "Allah be pleased with her" narrated that whenever it was her turn for The Messenger of Allah "Allah's blessing and peace be upon him" to spend the night with her, he would go out towards the end of the night to Al-Baqi' and say: "Peace be upon you, abode of believing people. What you have been promised would come to you in the near future, which you would receive after some delay. Allah willing, we shall join you. O Allah! Forgive the dwellers of Baqi Al-Gharqad." Qutaiba did not mention: "would come to you."

103-(...) Mohammad Ibn Qais Ibn Makhrama Ibn Al-Muttalib said (to the people): Would I not narrate to you (something) from me and from my mother? We thought that he meant the mother who begot him. He said: A'isha "Allah be pleased with her" said: Would I not narrate to you about myself and about The Messenger of Allah "Allah's blessing and peace be upon him"? We said: Yes. She said: When it was my turn for The Messenger of Allah "Allah's blessing and peace be upon him" to spend the night with me, he turned his side, put off his mantle and took off his shoes which he put near his feet, and spread the corner of his shawl on his bed and then lay down. He kept lying until he thought that I slept. He took his

عُقْبَةَ عَنْ عَبْدِ الْوَاحِدِ، عَنْ عَبَّادِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، يُحَدِّثُ عَنْ عَائِشَةَ؛ أَنَّهَا لَمَّا تُوُفِّيَ سَعْدُ بْنُ أَبِي وَقَّاصٍ، أَرْسَلَ أَزْوَاجُ النَّبِيِّ ﷺ أَنْ يَمُرُّوا بِجَنَازَتِهِ فِي الْمَسْجِدِ، فَيُصَلِّينَ عَلَيْهِ، فَفَعَلُوا، فَوُقِفَ بِهِ عَلَىٰ حُجَرِهِنَّ يُصَلِّينَ عَلَيْهِ: أُخْرِجَ بِهِ مِنْ بَابِ الْجَنَائِزِ الَّذِي كَانَ إِلَى الْمَقَاعِدِ، فَبَلَغَهُنَّ أَنَّ النَّاسَ عَابُوا ذٰلِكَ. وَقَالُوا: مَا كَانَتِ الْجَنَائِزُ يُدْخَلُ بِهَا الْمَسْجِدَ. فَبَلَغَ ذٰلِكَ عَائِشَةَ، فَقَالَتْ: مَا أَسْرَعَ النَّاسَ إِلَىٰ أَنْ يَعِيبُوا مَا لاَ عِلْمَ لَهُمْ بِهِ، عَابُوا عَلَيْنَا أَنْ يُمَرَّ بِجَنَازَةٍ فِي الْمَسْجِدِ! وَمَا صَلَّىٰ رَسُولُ اللَّهِ ﷺ عَلَىٰ سُهَيْلِ بْنِ بَيْضَاءَ إِلاَّ فِي جَوْفِ الْمَسْجِدِ.

١٠١ ـ (...) ـ **وحدّثني** هَارُونُ بْنُ عَبْدِ اللَّهِ وَمُحَمَّدُ بْنُ رَافِعٍ ـ وَاللَّفْظُ لابْنِ رَافِعٍ ـ قَالاَ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: أَخْبَرَنَا الضَّحَّاكُ ـ يَعْنِي ابْنَ عُثْمَانَ ـ عَنْ أَبِي النَّضْرِ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ؛ أَنَّ عَائِشَةَ، لَمَّا تُوُفِّيَ سَعْدُ بْنُ أَبِي وَقَّاصٍ، قَالَتِ: ادْخُلُوا بِهِ الْمَسْجِدَ حَتَّىٰ أُصَلِّيَ عَلَيْهِ، فَأُنْكِرَ ذٰلِكَ عَلَيْهَا، فَقَالَتْ: وَاللَّهِ لَقَدْ صَلَّىٰ رَسُولُ اللَّهِ ﷺ عَلَى ابْنَيْ بَيْضَاءَ فِي الْمَسْجِدِ، سُهَيْلٍ وَأَخِيهِ.

قَالَ مُسْلِمٌ: سُهَيْلُ بْنُ دَعْدٍ وَهُوَ ابْنُ الْبَيْضَاءِ، أُمُّهُ بَيْضَاءُ.

٣٥ ـ بابُ ما يُقَال عند دخولِ القُبور والدعاء لأهلها

١٠٢ ـ (٩٧٤) ـ **حدّثنا** يَحْيَىٰ بْنُ يَحْيَىٰ التَّمِيمِيُّ وَيَحْيَىٰ بْنُ أَيُّوبَ وَقُتَيْبَةُ بْنُ سَعِيدٍ ـ قَالَ يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا. وَقَالَ الآخَرَانِ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ ـ عَنْ شَرِيكٍ ـ وَهُوَ ابْنُ أَبِي نَمِرٍ ـ عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ عَائِشَةَ؛ أَنَّهَا قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ ـ كُلَّمَا كَانَ لَيْلَتُهَا مِنْ رَسُولِ اللَّهِ ﷺ ـ يَخْرُجُ مِنْ آخِرِ اللَّيْلِ إِلَى الْبَقِيعِ. فَيَقُولُ: «السَّلاَمُ عَلَيْكُمْ دَارَ قَوْمٍ مُؤْمِنِينَ، وَأَتَاكُمْ مَا تُوعَدُونَ غَداً ـ مُؤَجَّلُونَ ـ وَإِنَّا ـ إِنْ شَاءَ اللَّهُ ـ بِكُمْ لاَحِقُونَ. اللَّهُمَّ اغْفِرْ لأَهْلِ بَقِيعِ الْغَرْقَدِ» ـ وَلَمْ يُقِمْ قُتَيْبَةُ قَوْلَهُ: «وَأَتَاكُمْ» ـ.

١٠٣ ـ (...) ـ **وحدّثني** هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ عَنْ عَبْدِ اللَّهِ بْنِ كَثِيرِ بْنِ الْمُطَّلِبِ؛ أَنَّهُ سَمِعَ مُحَمَّدَ بْنَ قَيْسٍ يَقُولُ: سَمِعْتُ عَائِشَةَ تُحَدِّثُ فَقَالَتْ: أَلاَ أُحَدِّثُكُمْ عَنِ النَّبِيِّ ﷺ وَعَنِّي؟ قُلْنَا: بَلَىٰ. (ح) وَحَدَّثَنِي مَنْ سَمِعَ حَجَّاجاً الأَعْوَرَ ـ وَاللَّفْظُ لَهُ ـ قَالَ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَبْدُ اللَّهِ ـ رَجُلٌ مِنْ قُرَيْشٍ ـ عَنْ مُحَمَّدِ بْنِ قَيْسِ بْنِ مَخْرَمَةَ بْنِ الْمُطَّلِبِ؛ أَنَّهُ قَالَ يَوْماً: أَلاَ أُحَدِّثُكُمْ عَنِّي وَعَنْ أُمِّي؟ قَالَ: فَظَنَنَّا أَنَّهُ يُرِيدُ أُمَّهُ الَّتِي وَلَدَتْهُ. قَالَ: قَالَتْ عَائِشَةُ: أَلاَ أُحَدِّثُكُمْ عَنِّي وَعَنْ رَسُولِ اللَّهِ ﷺ؟ قُلْنَا: بَلَىٰ. قَالَ: قَالَتْ: لَمَّا كَانَتْ لَيْلَتِيَ الَّتِي كَانَ النَّبِيُّ ﷺ فِيهَا عِنْدِي، انْقَلَبَ فَوَضَعَ رِدَاءَهُ، وَخَلَعَ نَعْلَيْهِ، فَوَضَعَهُمَا عِنْدَ رِجْلَيْهِ، وَبَسَطَ طَرَفَ إِزَارِهِ عَلَىٰ فِرَاشِهِ، فَاضْطَجَعَ، فَلَمْ يَلْبَثْ إِلاَّ رَيْثَمَا

garment slowly, put on the shoes slowly, opened the door, went out and then closed it lightly. I covered my head, put on my veil , tightened my waist sheet, and then followed him until he reached Baqi, where he stood for a long time. He then raised his hands thrice. Then, he returned and I also returned. He hastened his steps and I also hastened mine. He ran and so did I. He came (to the house) and so did I. I preceded him and entered (the house)

As soon as I had lain down, he entered (the house) and said: "What is the reason O A'isha, that you are out of breath?" I said: "There is nothing." He said: "Either you should tell me or (Allah) the Clever, the Well-Aware would tell me." I said: "O Messenger of Allah! Let my father and mother be sacrificed for you!" I told him (what had happened). He said: "Were you that person I saw in front of me?" I answered in the affirmative. He pushed me in my chest, which pained me. Then he said: "Did you think that Allah and His Messenger would wrong you?" She said: "Whatever people conceal, Allah will know it."

He said: "Gabriel came to me when you saw me. He called me and he hid it from you. I answered him, and I hid it from you (for he was not to enter into you) since you put off your dress. I thought that you had slept, and I disliked to awaken you, for fear that you may be frightened. He (Gabriel) said: "Your Lord orders you to go to the inhabitants of (the graves of) Baqi and ask for (Allah's) forgiveness for them"."

I said: "O Messenger of Allah! how could I invoke (Allah) for them?" He said: "You could say: "Peace be upon the inhabitants of these abodes from among the Believers and the Muslims. May Allah bestow mercy upon those who preceded us, and those who would come later. Allah willing, we will join you."

104-(975) Sulaiman Ibn Buraida narrated from his father: The Messenger of Allah "Allah's blessing and peace be upon him" used to instruct them to say whenever they came out to the graveyards: "Peace be upon the inhabitants of these abodes! (according to the narration of Abu Bakr, or, according to the narration of Zuhair): "Peace be upon you, the inhabitants of these abodes from amongst the believers and the Muslims! We, Allah willing, would join you later. I ask Allah to grant us and you peace."

[36] The Prophet asks for Allah's permission to visit his mother's grave

105-(976) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I asked for the permission of my Lord to beg pardon for my mother, but He

ظَنَّ أَنْ قَدْ رَقَدْتُ، فَأَخَذَ رِدَاءَهُ رُوَيْداً، وَانْتَعَلَ رُوَيْداً، وَفَتَحَ الْبَابَ فَخَرَجَ ثُمَّ أَجَافَهُ رُوَيْداً، فَجَعَلْتُ دِرْعِي فِي رَأْسِي، وَاخْتَمَرْتُ، وَتَقَنَّعْتُ إِزَارِي، ثُمَّ انْطَلَقْتُ عَلَىٰ إِثْرِهِ حَتَّىٰ جَاءَ الْبَقِيعَ فَقَامَ فَأَطَالَ الْقِيَامَ، ثُمَّ رَفَعَ يَدَيْهِ ثَلاَثَ مَرَّاتٍ، ثُمَّ انْحَرَفَ فَانْحَرَفْتُ، فَأَسْرَعَ فَأَسْرَعْتُ، فَهَرْوَلَ فَهَرْوَلْتُ، فَأَحْضَرَ فَأَحْضَرْتُ، فَسَبَقْتُهُ فَدَخَلْتُ.

فَلَيْسَ إِلاَّ أَنِ اضْطَجَعْتُ فَدَخَلَ، فَقَالَ: «مَا لَكِ يَا عَائِشُ؟ حَشْيَا رَابِيَةً!» قَالَتْ: قُلْتُ: لاَ شَيْءَ. قَالَ: «لَتُخْبِرِينِي أَوْ لَيُخْبِرَنِّي اللَّطِيفُ الْخَبِيرُ». قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ! بِأَبِي أَنْتَ وَأُمِّي! فَأَخْبَرْتُهُ. قَالَ: «فَأَنْتِ السَّوَادُ الَّذِي رَأَيْتُ أَمَامِي؟» قُلْتُ: نَعَمْ. فَلَهَدَنِي فِي صَدْرِي لَهْدَةً أَوْجَعَتْنِي. ثُمَّ قَالَ: «أَظَنَنْتِ أَنْ يَحِيفَ اللَّهُ عَلَيْكِ وَرَسُولُهُ؟» قَالَتْ: مَهْمَا يَكْتُمِ النَّاسُ يَعْلَمْهُ اللَّهُ، نَعَمْ.

قَالَ: «فَإِنَّ جِبْرِيلَ أَتَانِي حِينَ رَأَيْتِ، فَنَادَانِي، فَأَخْفَاهُ مِنْكِ، فَأَجَبْتُهُ، فَأَخْفَيْتُهُ مِنْكِ، وَلَمْ يَكُنْ يَدْخُلُ عَلَيْكِ وَقَدْ وَضَعْتِ ثِيَابَكِ، وَظَنَنْتُ أَنْ قَدْ رَقَدْتِ. فَكَرِهْتُ أَنْ أُوقِظَكِ، وَخَشِيتُ أَنْ تَسْتَوْحِشِي. فَقَالَ: إِنَّ رَبَّكَ يَأْمُرُكَ أَنْ تَأْتِيَ أَهْلَ الْبَقِيعِ فَتَسْتَغْفِرَ لَهُمْ». قَالَتْ: قُلْتُ: كَيْفَ أَقُولُ لَهُمْ يَا رَسُولَ اللَّهِ؟ قَالَ: «قُولِي: السَّلاَمُ عَلَىٰ أَهْلِ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ، وَيَرْحَمُ اللَّهُ الْمُسْتَقْدِمِينَ مِنَّا وَالْمُسْتَأْخِرِينَ، وَإِنَّا ـ إِنْ شَاءَ اللَّهُ ـ بِكُمْ لَلاَحِقُونَ».

١٠٤ ـ (٩٧٥) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الأَسَدِيُّ، عَنْ سُفْيَانَ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُعَلِّمُهُمْ إِذَا خَرَجُوا إِلَى الْمَقَابِرِ. فَكَانَ قَائِلُهُمْ يَقُولُ (فِي رِوَايَةِ أَبِي بَكْرٍ): السَّلاَمُ عَلَىٰ أَهْلِ الدِّيَارِ. (وَفِي رِوَايَةِ زُهَيْرٍ): «السَّلاَمُ عَلَيْكُمْ أَهْلَ الدِّيَارِ، مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ، وَإِنَّا إِنْ شَاءَ اللَّهُ لَلاَحِقُونَ، أَسْأَلُ اللَّهَ لَنَا وَلَكُمُ الْعَافِيَةَ».

٣٦ ـ بابُ استئذانِ النبي ﷺ ربَّه عز وجل في زِيَارَة قَبْرِ أمِّه

١٠٥ ـ (٩٧٦) ـ حدّثنا يَحْيَىٰ بْنُ أَيُّوبَ وَمُحَمَّدُ بْنُ عَبَّادٍ ـ وَاللَّفْظُ لِيَحْيَىٰ ـ قَالاَ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ، عَنْ يَزِيدَ ـ يَعْنِي ابْنَ كَيْسَانَ ـ عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اسْتَأْذَنْتُ رَبِّي أَنْ أَسْتَغْفِرَ لأُمِّي فَلَمْ يَأْذَنْ لِي،

did not give me permission. I asked for His permission to visit her grave, and He gave me permission."

108-(...) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" visited his mother's grave and wept so much that he caused the people around him to weep. Then, he said: "I asked for the permission of my Lord to beg pardon for her, but I was not given permission. I asked for His permission to visit her grave, and I was given permission. So, Visit the graves, for that makes you attentive to death."

106-(977) Ibn Buraida narrated from his father that The Messenger of Allah "Allah's blessing and peace be upon him" said: "I forbade you to visit graves, but you may now visit them. I forbade you to eat the flesh of sacrificial animals after three days, but you may keep it as long as you wish. I also forbade you (to prepare) the drink (of dates and other fruits) except in a water-skin, but you may (now) drink it from all sorts of containers, but you should not drink any intoxicant."

[37] Abandoning the prayer on the one who committed suicide

107-(978) Jabir Ibn Samura narrated: Once, (the dead body of) a man who committed suicide with a broad bladed-arrow was brought to The Prophet "Allah's blessing and peace be upon him", but he did not offer the funeral prayer for him.

وَاسْتَأْذَنْتُهُ أَنْ أَزُورَ قَبْرَهَا فَأَذِنَ لِي».

١٠٨ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ، عَنْ يَزِيدَ بْنِ كَيْسَانَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: زَارَ النَّبِيُّ ﷺ قَبْرَ أُمِّهِ فَبَكَىٰ وَأَبْكَىٰ مَنْ حَوْلَهُ، فَقَالَ: «اسْتَأْذَنْتُ رَبِّي فِي أَنْ أَسْتَغْفِرَ لَهَا فَلَمْ يُؤْذَنْ لِي، وَاسْتَأْذَنْتُهُ فِي أَنْ أَزُورَ قَبْرَهَا فَأُذِنَ لِي، فَزُورُوا الْقُبُورَ، فَإِنَّهَا تُذَكِّرُ الْمَوْتَ».

١٠٦ ـ (٩٧٧) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، وَمُحَمَّدُ بْنُ الْمُثَنَّى ـ وَاللَّفْظُ لأَبِي بَكْرٍ وَابْنِ نُمَيْرٍ ـ قَالُوا: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ أَبِي سِنَانٍ ـ وَهُوَ ضِرَارُ بْنُ مُرَّةَ ـ عَنْ مُحَارِبِ بْنِ دِثَارٍ، عَنِ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «نَهَيْتُكُمْ عَنْ زِيَارَةِ الْقُبُورِ، فَزُورُوهَا، وَنَهَيْتُكُمْ عَنْ لُحُومِ الأَضَاحِيِّ فَوْقَ ثَلاَثٍ، فَأَمْسِكُوا مَا بَدَا لَكُمْ، وَنَهَيْتُكُمْ عَنِ النَّبِيذِ إِلاَّ فِي سِقَاءٍ، فَاشْرَبُوا فِي الأَسْقِيَةِ كُلِّهَا، وَلاَ تَشْرَبُوا مُسْكِراً».

قَالَ ابْنُ نُمَيْرٍ فِي رِوَايَتِهِ: عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ.

(...) ـ وحدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا أَبُو خَيْثَمَةَ، عَنْ زُبَيْدٍ الْيَامِيِّ، عَنْ مُحَارِبِ بْنِ دِثَارٍ، عَنِ ابْنِ بُرَيْدَةَ، أُرَاهُ عَنْ أَبِيهِ ـ الشَّكُّ مِنْ أَبِي خَيْثَمَةَ ـ عَنِ النَّبِيِّ ﷺ.

(ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا قَبِيصَةُ بْنُ عُقْبَةَ، عَنْ سُفْيَانَ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ.

(ح) وَحدَّثَنَا ابْنُ أَبِي عُمَرَ وَمُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ. جَمِيعاً عَنْ عَبْدِ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ عَطَاءٍ الْخُرَاسَانِيِّ؛ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ. كُلُّهُمْ بِمَعْنَىٰ حَدِيثِ أَبِي سِنَانٍ.

٣٧ ـ بابُ تركِ الصلاة على القاتِلِ نفسه

١٠٧ ـ (٩٧٨) ـ حدّثنا عَوْنُ بْنُ سَلاَّمٍ الْكُوفِيُّ: أَخْبَرَنَا زُهَيْرٌ، عَنْ سِمَاكٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ؛ قَالَ: أُتِيَ النَّبِيُّ ﷺ بِرَجُلٍ قَتَلَ نَفْسَهُ بِمَشَاقِصَ، فَلَمْ يُصَلِّ عَلَيْهِ.

(12) The Book Of Obligatory Charity

1-(979) Abu Sa'id Al-Khudri "Allah be pleased with him" narrated from The Prophet "Allah's blessing and peace be upon him": "There is no obligatory charity to be taken from (a property) less than five Wasaqs (one equals sixty Sa's); there is also no obligatory charity to be taken from (a property) less than five camels; and there is no obligatory charity to be taken from (a property) less than five ounces (one equals forty Dirhams)."

2-(...) The same was narrated on the authority of Amr Ibn Yahya, with the same chain of transmitters.

(...) Abu Sa'id Al-Khudri "Allah be pleased with him" narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying, while pointing with his five fingers...(and he narrated the same Hadith transmitted by Ibn Uyaina).

3-(...) Abu Sa'id Al-Khudri "Allah be pleased with him" narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "There is no obligatory charity to be taken from (a property) less than five Wasaqs (one equals sixty Sa's), less than five camels, or less than five ounces (of silver)."

4-(...) Abu Sa'id Al-Khudri "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no obligatory charity to be taken from (a property) less than five Wasaqs (one equals sixty Sa's)of dates or grains."

5-(...) Abu Sa'id Al-Khudri "Allah be pleased with him" narrated that The Prophet "Allah's blessing and peace be upon him" said: "There is no obligatory charity to be taken from dates or grain less than five Wasaqs (one equals sixty Sa's); there is also no obligatory charity on (a property) less than five camels, or less than five ounces (of silver)."

(...) A Hadith like that transmitted by Ibn Mahdi was narrated on the authority of Isma'il Ibn Umaiyya, with the same chain of transmitters.

(...) A Hadith like that transmitted by Ibn Mahdi and Yahya Ibn Adam was narrated on the authority of Isma'il Ibn Umaiyya, with the same chain of transmitters, substituting the word (fruits) for (dates).

6-(980) Jabir Ibn Abdullah "Allah be pleased with both" narrated from The Prophet "Allah's blessing and peace be upon him": "There is no obligatory charity to be taken from (a property) less than five ounces of silver; there is also no obligatory charity to be taken from (a property) less

١٢ - كِتَابُ الزَّكَاةِ

١ ـ (٩٧٩) ـ وحدّثني عَمْرُو بْنُ مُحَمَّدِ بْنِ بُكَيْرٍ النَّاقِدُ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، قَالَ: سَأَلْتُ عَمْرَو بْنَ يَحْيَىٰ بْنِ عُمَارَةَ، فَأَخْبَرَنِي عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنِ النَّبِيِّ ﷺ قَالَ: «لَيْسَ فِيمَا دُونَ خَمْسَةِ أَوْسُقٍ صَدَقَةٌ، وَلاَ فِيمَا دُونَ خَمْسِ ذَوْدٍ صَدَقَةٌ، وَلاَ فِيمَا دُونَ خَمْسِ أَوَاقِيٍّ صَدَقَةٌ».

[البخاري: كتاب الزكاة، باب ما أدي زكاته فليس بكنز، رقم: ١٤٠٥].

٢ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ رُمْحِ بْنِ الْمُهَاجِرِ: أَخْبَرَنَا اللَّيْثُ. (ح) وَحَدَّثَنِي عَمْرٌو النَّاقِدُ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ. كِلاَهُمَا عَنْ يَحْيَىٰ بْنِ سَعِيدٍ، عَنْ عَمْرِو بْنِ يَحْيَىٰ، بِهٰذَا الإِسْنَادِ، مِثْلَهُ.

(...) ـ وحدّثنا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَمْرُو بْنُ يَحْيَىٰ بْنِ عُمَارَةَ، عَنْ أَبِيهِ، يَحْيَىٰ بْنِ عُمَارَةَ؛ قَالَ: سَمِعْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ ـ وَأَشَارَ النَّبِيُّ ﷺ بِكَفِّهِ بِخَمْسِ أَصَابِعِهِ ـ ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ ابْنِ عُيَيْنَةَ.

٣ ـ (...) ـ وحدّثني أَبُو كَامِلٍ فُضَيْلُ بْنُ حُسَيْنٍ الْجَحْدَرِيُّ: حَدَّثَنَا بِشْرٌ ـ يَعْنِي ابْنَ مُفَضَّلٍ ـ: حَدَّثَنَا عُمَارَةُ بْنُ غَزِيَّةَ، عَنْ يَحْيَىٰ بْنِ عُمَارَةَ؛ قَالَ: سَمِعْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ فِيمَا دُونَ خَمْسَةِ أَوْسُقٍ صَدَقَةٌ، وَلَيْسَ فِيمَا دُونَ خَمْسِ ذَوْدٍ صَدَقَةٌ، وَلَيْسَ فِيمَا دُونَ خَمْسِ أَوَاقٍ صَدَقَةٌ».

٤ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ. قَالُوا: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ، عَنْ مُحَمَّدِ بْنِ يَحْيَىٰ بْنِ حَبَّانَ، عَنْ يَحْيَىٰ بْنِ عُمَارَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ فِيمَا دُونَ خَمْسَةِ أَوْسَاقٍ مِنْ تَمْرٍ وَلاَ حَبٍّ صَدَقَةٌ».

٥ ـ (...) ـ وحدّثنا إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا عَبْدُ الرَّحْمٰنِ ـ يَعْنِي ابْنَ مَهْدِيٍّ ـ: حَدَّثَنَا سُفْيَانُ، عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ، عَنْ مُحَمَّدِ بْنِ يَحْيَىٰ بْنِ حَبَّانَ، عَنْ يَحْيَىٰ بْنِ عُمَارَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «لَيْسَ فِي حَبٍّ وَلاَ تَمْرٍ صَدَقَةٌ حَتَّىٰ يَبْلُغَ خَمْسَةَ أَوْسُقٍ، وَلاَ فِيمَا دُونَ خَمْسِ ذَوْدٍ صَدَقَةٌ، وَلاَ فِيمَا دُونَ خَمْسِ أَوَاقٍ صَدَقَةٌ».

(...) ـ وحدّثني عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا يَحْيَىٰ بْنُ آدَمَ: حَدَّثَنَا سُفْيَانُ الثَّوْرِيُّ، عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ، بِهٰذَا الإِسْنَادِ، مِثْلَ حَدِيثِ ابْنِ مَهْدِيٍّ.

(...) ـ وحدّثني مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا الثَّوْرِيُّ وَمَعْمَرٌ، عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ، بِهٰذَا الإِسْنَادِ، مِثْلَ حَدِيثِ ابْنِ مَهْدِيٍّ وَيَحْيَىٰ بْنِ آدَمَ غَيْرَ أَنَّهُ قَالَ ـ بَدَلَ التَّمْرِ ـ: ثَمَرٍ.

٦ ـ (٩٨٠) ـ حدّثنا هَارُونُ بْنُ مَعْرُوفٍ وَهَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ. قَالاَ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عِيَاضُ بْنُ عَبْدِ اللَّهِ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، عَنْ رَسُولِ اللَّهِ ﷺ؛ أَنَّهُ قَالَ: «لَيْسَ فِيمَا دُونَ خَمْسِ أَوَاقٍ مِنَ الْوَرِقِ صَدَقَةٌ، وَلَيْسَ فِيمَا دُونَ خَمْسِ ذَوْدٍ مِنَ الإِبِلِ صَدَقَةٌ،

than five camels; and there is no obligatory charity to be taken from (a property) less than five Wasaqs of dates."

[1] The property from which one-tenth or one-twentieth is taken

7-(981) Jabir Ibn Abdullah "Allah be pleased with both" narrated: I heard The Prophet "Allah's blessing and peace be upon him" saying: "One-tenth should be taken (as charity) from what is watered by rivers and rain, and one-twentieth is to be taken from what is watered by camels."

[2] There is no obligatory charity on a Muslim for his slave or horse

8-(982) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no charity to be taken from a Muslim for his slave or horse."

9-(...) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no charity to be taken from a Muslim for his slave or horse."

(...) The same was narrated on the authority of Abu Huraira, from The Prophet "Allah's blessing and peace be upon him", through another chain of transmitters.

10-(...) Abu Huraira "Allah be pleased with him" narrated that The Prophet "Allah's blessing and peace be upon him" said: "There is no obligatory charity due from a slave other than the charity of breaking fast "Zakat Al-Fitr"."

[3] Giving and withholding the obligatory charity

11-(983) Abu Huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" sent Umar to collect the obligatory charity (Zakat). He was told that Ibn Jamil, Khalid Ibn Al-Walid, and Al-Abbas Ibn Abd Al-Muttalib had refused to give Zakat. The Prophet "Allah's blessing and peace be upon him" said: "Nothing made Ibn Jamil feel angry except that he was a poor man, and was made wealthy by Allah. But you are unfair in asking Zakat from Khalid as he is keeping his armours and war equipment in Allah's Cause (for Jihad). As for Al-Abbas, I'm responsible to pay it in addition to the like of it." Then he said: "O Umar! Do you not know that one's paternal uncle is like his father?"

[4] The Charity of breaking fast "Zakat Al-Fitr" on Muslims from dates and parley

12-(984) Nafi narrated from Abdullah Ibn Umar "Allah be pleased with both": Allah's Apostle "Allah's blessing and peace be upon him" enjoined

وَلَيْسَ فِيمَا دُونَ خَمْسَةِ أَوْسُقٍ مِنَ التَّمْرِ صَدَقَةٌ».

١ ـ بابُ ما فيه العُشر أو نِصفُ العُشر

٧ ـ (٩٨١) ـ حدّثني أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرِو بْنِ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ سَرْحٍ، وَهَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ، وَعَمْرُو بْنُ سَوَّادٍ وَالْوَلِيدُ بْنُ شُجَاعٍ. كُلُّهُمْ عَنِ ابْنِ وَهْبٍ، قَالَ أَبُو الطَّاهِرِ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، عَنْ عَمْرِو بْنِ الْحَارِثِ؛ أَنَّ أَبَا الزُّبَيْرِ حَدَّثَهُ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَذْكُرُ؛ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ قَالَ: «فِيمَا سَقَتِ الأَنْهَارُ وَالْغَيْمُ الْعُشُورُ، وَفِيمَا سُقِيَ بِالسَّانِيَةِ نِصْفُ الْعُشْرِ».

٢ ـ بابُ لا زَكَاةَ على المُسلِمِ في عَبْدِهِ وفَرَسِهِ

٨ ـ (٩٨٢) ـ وحدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ التَّمِيمِيُّ، قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ عِرَاكِ بْنِ مَالِكٍ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَيْسَ عَلَى الْمُسْلِمِ فِي عَبْدِهِ وَلا فَرَسِهِ صَدَقَةٌ». [البخاري: كتاب الزكاة، باب ليس على المسلم في فرسه صدقة، رقم: ١٤٦٣].

٩ ـ (...) ـ وحدّثني عَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ. قَالاَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ: حَدَّثَنَا أَيُّوبُ بْنُ مُوسَىٰ، عَنْ مَكْحُولٍ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ عِرَاكِ بْنِ مَالِكٍ، عَنْ أَبِي هُرَيْرَةَ، ـ قَالَ عَمْرٌو ـ عَنِ النَّبِيِّ ﷺ ـ وَقَالَ زُهَيْرٌ: يَبْلُغُ بِهِ ـ: «لَيْسَ عَلَى الْمُسْلِمِ فِي عَبْدِهِ وَلاَ فَرَسِهِ صَدَقَةٌ».

ـ (...) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا سُلَيْمَانُ بْنُ بِلاَلٍ. (ح) وَحَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ. كُلُّهُمْ عَنْ خُثَيْمِ بْنِ عِرَاكِ بْنِ مَالِكٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ، بِمِثْلِهِ.

١٠ ـ (...) ـ وحدّثني أَبُو الطَّاهِرِ وَهَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ وَأَحْمَدُ بْنُ عِيسَىٰ. قَالُوا: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي مَخْرَمَةُ، عَنْ أَبِيهِ، عَنْ عِرَاكِ بْنِ مَالِكٍ، قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يُحَدِّثُ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «لَيْسَ فِي الْعَبْدِ صَدَقَةٌ إِلاَّ صَدَقَةُ الْفِطْرِ».

٣ ـ بَابٌ في تَقْدِيمِ الزَّكَاةِ ومَنْعِهَا

١١ ـ (٩٨٣) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَلِيُّ بْنُ حَفْصٍ: حَدَّثَنَا وَرْقَاءُ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: بَعَثَ رَسُولُ اللَّهِ ﷺ عُمَرَ عَلَى الصَّدَقَةِ. فَقِيلَ: مَنَعَ ابْنُ جَمِيلٍ وَخَالِدُ بْنُ الْوَلِيدِ وَالْعَبَّاسُ عَمُّ رَسُولِ اللَّهِ ﷺ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَا يَنْقِمُ ابْنُ جَمِيلٍ إِلاَّ أَنَّهُ كَانَ فَقِيراً فَأَغْنَاهُ اللَّهُ، وَأَمَّا خَالِدٌ فَإِنَّكُمْ تَظْلِمُونَ خَالِداً، قَدِ احْتَبَسَ أَدْرَاعَهُ وَأَعْتَادَهُ فِي سَبِيلِ اللَّهِ، وَأَمَّا الْعَبَّاسُ فَهِيَ عَلَيَّ، وَمِثْلُهَا مَعَهَا». ثُمَّ قَالَ: «يَا عُمَرُ، أَمَا شَعَرْتَ أَنَّ عَمَّ الرَّجُلِ صِنْوُ أَبِيهِ؟».

٤ ـ بابُ زَكَاةِ الفِطْرِ على المُسْلِمِينَ من التَّمْرِ والشَّعِيرِ

١٢ ـ (٩٨٤) ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ وَقُتَيْبَةُ بْنُ سَعِيدٍ. قَالاَ: حَدَّثَنَا مَالِكٌ. (ح) وَحَدَّثَنَا يَحْيَىٰ بْنُ يَحْيَىٰ ـ وَاللَّفْظُ لَهُ ـ، قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛

the payment of one Sa of dates or one Sa of barley as the charity of breaking fast "Zakat Al-Fitr" on every Muslim, male or female.

13-(...) Nafi narrated from Abdullah Ibn Umar "Allah be pleased with both": Allah's Apostle "Allah's blessing and peace be upon him" enjoined the payment of one Sa of dates or one Sa of barley as the charity of breaking fast "Zakat Al-Fitr" on every Muslim, slave or free, young or old he might be.

14-(...) Ibn Umar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" enjoined upon (every Muslim) slave or free, male or female to give one Sa of dates or one Sa of barley as the charity of Ramadan. But, people rewarded half a Sa of wheat as equal to that.

15-(...) Abdullah Ibn Umar "Allah be pleased with both" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" ordered (Muslims) to give one Sa of dates or one Sa of barley as the charity of breaking fast "Zakat Al-Fitr." People rewarded two Mudds of wheat as equal to that.

16-(...) Abdullah Ibn Umar "Allah be pleased with both" narrated: Allah's Apostle "Allah's blessing and peace be upon him" enjoined the payment of one Sa of dates or one Sa of barley as the charity of breaking fast of Ramadan "Zakat Al-Fitr" on every Muslim, slave or free, male or female, young or old he might be.

17-(985) Abu Sa'id Al-Khudri "Allah be pleased with him" narrated: We used to give one Sa of meal or one Sa of barley or one Sa of dates, or one Sa of cottage cheese or one Sa of Raisins (dried grapes) as the charity of breaking fast "Zakat Al-Fitr".

18-(...) Abu Sa'id Al-Khudri "Allah be pleased with him" narrated: During the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him" we used to give on every Muslim, young or old, free or slave, one Sa of food or one Sa of cottage cheese or one Sa of barley or one Sa of dates or one Sa of raisins (as the charity of Al-Fitr). We kept doing that until Mu'awiya Ibn Abu Sufyan (became the Caliph and he) came as a pilgrim. He spoke to the people on the pulpit. From among what he said to them was his statement: "I think that two Mudds (i.e. half a Sa) of wheat are equal to a Sa of dates (or any of those mentioned above)." The people adopted that opinion. Abu Sa'id said: As for me, I still give it as I used to give it (during the lifetime of The Prophet, and I would keep doing that) as long as I live.

أَنَّ رَسُولَ اللَّهِ ﷺ فَرَضَ زَكَاةَ الْفِطْرِ مِنْ رَمَضَانَ عَلَى النَّاسِ: صَاعاً مِنْ تَمْرٍ، أَوْ صَاعاً مِنْ شَعِيرٍ، عَلَىٰ كُلِّ حُرٍّ أَوْ عَبْدٍ، ذَكَرٍ أَوْ أُنْثَىٰ مِنَ الْمُسْلِمِينَ.

[البخاري: كتاب الزكاة، باب صدقة الفطر على العبد وغيره من المسلمين، رقم: ١٥٠٤].

١٣ ـ (...) ـ حدّثنا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ ـ وَاللَّفْظُ لَهُ ـ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ وَأَبُو أُسَامَةَ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: فَرَضَ رَسُولُ اللَّهِ ﷺ زَكَاةَ الْفِطْرِ صَاعاً مِنْ تَمْرٍ، أَوْ صَاعاً مِنْ شَعِيرٍ، عَلَىٰ كُلِّ عَبْدٍ أَوْ حُرٍّ، صَغِيرٍ أَوْ كَبِيرٍ.

١٤ ـ (...) ـ وحدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا يَزِيدُ بْنُ زُرَيْعٍ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: فَرَضَ النَّبِيُّ ﷺ صَدَقَةَ رَمَضَانَ عَلَى الْحُرِّ وَالْعَبْدِ، وَالذَّكَرِ وَالأُنْثَىٰ، صَاعاً مِنْ تَمْرٍ، أَوْ صَاعاً مِنْ شَعِيرٍ.

قَالَ: فَعَدَلَ النَّاسُ بِهِ نِصْفَ صَاعٍ مِنْ بُرٍّ.

[البخاري: كتاب الزكاة، باب صدقة الفطر على الحُرّ والمملوك، رقم: ١٥١١].

١٥ ـ (...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ، عَنْ نَافِعٍ؛ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ أَمَرَ بِزَكَاةِ الْفِطْرِ، صَاعٍ مِنْ تَمْرٍ، أَوْ صَاعٍ مِنْ شَعِيرٍ. قَالَ ابْنُ عُمَرَ: فَجَعَلَ النَّاسُ عِدْلَهُ مُدَّيْنِ مِنْ حِنْطَةٍ.

[البخاري: كتاب الزكاة، باب صدقة الفطر صاعاً من تمر، رقم: ١٥٠٧].

١٦ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: أَخْبَرَنَا الضَّحَّاكُ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ فَرَضَ زَكَاةَ الْفِطْرِ مِنْ رَمَضَانَ عَلَىٰ كُلِّ نَفْسٍ مِنَ الْمُسْلِمِينَ، حُرٍّ أَوْ عَبْدٍ، أَوْ رَجُلٍ أَوِ امْرَأَةٍ، صَغِيرٍ أَوْ كَبِيرٍ، صَاعاً مِنْ تَمْرٍ، أَوْ صَاعاً مِنْ شَعِيرٍ.

١٧ ـ (٩٨٥) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ، قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عِيَاضِ بْنِ عَبْدِ اللَّهِ بْنِ سَعْدِ بْنِ أَبِي سَرْحٍ؛ أَنَّهُ سَمِعَ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ: كُنَّا نُخْرِجُ زَكَاةَ الْفِطْرِ صَاعاً مِنْ طَعَامٍ، أَوْ صَاعاً مِنْ شَعِيرٍ، أَوْ صَاعاً مِنْ تَمْرٍ، أَوْ صَاعاً مِنْ أَقِطٍ، أَوْ صَاعاً مِنْ زَبِيبٍ. [البخاري: كتاب الزكاة، باب صدقة الفطر صاعاً من الطعام، رقم: ١٥٠٦].

١٨ ـ (...) ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا دَاوُدُ ـ يَعْنِي ابْنَ قَيْسٍ ـ عَنْ عِيَاضِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ قَالَ: كُنَّا نُخْرِجُ، إِذْ كَانَ فِينَا رَسُولُ اللَّهِ ﷺ زَكَاةَ الْفِطْرِ عَنْ كُلِّ صَغِيرٍ وَكَبِيرٍ، حُرٍّ أَوْ مَمْلُوكٍ، صَاعاً مِنْ طَعَامٍ، أَوْ صَاعاً مِنْ أَقِطٍ، أَوْ صَاعاً مِنْ شَعِيرٍ، أَوْ صَاعاً مِنْ تَمْرٍ، أَوْ صَاعاً مِنْ زَبِيبٍ. فَلَمْ نَزَلْ نُخْرِجُهُ حَتَّىٰ قَدِمَ عَلَيْنَا مُعَاوِيَةُ بْنُ أَبِي سُفْيَانَ حَاجّاً، أَوْ مُعْتَمِراً، فَكَلَّمَ النَّاسَ عَلَى الْمِنْبَرِ، فَكَانَ فِيمَا كَلَّمَ بِهِ النَّاسَ أَنْ قَالَ: إِنِّي أَرَىٰ أَنَّ مُدَّيْنِ مِنْ سَمْرَاءِ الشَّامِ تَعْدِلُ صَاعاً مِنْ تَمْرٍ. فَأَخَذَ النَّاسُ بِذٰلِكَ.

قَالَ أَبُو سَعِيدٍ: فَأَمَّا أَنَا فَلاَ أَزَالُ أُخْرِجُهُ، كَمَا كُنْتُ أُخْرِجُهُ أَبَداً، مَا عِشْتُ.

19-(...) Abu Sa'id Al-Khudri "Allah be pleased with him" narrated: During the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him" we used to give the charity of breaking fast "Zakat Al-Fitr" on every (Muslim): young or old, free or slave, from three things: one Sa of dates or one Sa of cottage cheese or one Sa of barley. We kept giving it as such until Mu'awiya became the Caliph, he adopted the opinion that two Mudds (i.e. half a Sa) of wheat are equal to a Sa of dates (or any of those three things). Abu Sa'id said: As for me, I still give it as such (i.e. as I used to do during the lifetime of The Prophet: One Sa of dates, or of cottage cheese, or of parley).

20-(...) Abu Sa'id narrated: We used to give the charity of breaking fast "Zakat Al-Fitr" from three things: cottage cheese, dates or parley.

21-(...) Iyad Ibn Abdullah Ibn Abu Sarh narrated that when Mu'awiya made half a Sa of wheat equal to a Sa of dates (as the charity of Al-Fitr), Abu Sa'id Al-Khudri "Allah be pleased with him" denied that and said: I should not give it from anything other than I used to give during the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him", i.e. one Sa of dates, or one Sa of raisins, or one Sa of parley, or one Sa of cottage cheese.

[5] The order to give the charity of Al-Fitr before the prayer

22-(986) Nafi narrated from Ibn Umar "Allah be pleased with both" that The Messenger of Allah "Allah's blessing and peace be upon him" ordered that the charity of breaking fast "Zakat Al-Fitr" should be given before the people's coming out for the prayer.

23-(...) Nafi narrated from Abdullah Ibn Umar "Allah be pleased with both" that The Messenger of Allah "Allah's blessing and peace be upon him" ordered that the charity of Al-Fitr should be given before the people's coming out for the prayer.

[6] The sin of the one who refuses to give the charity

24-(987) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No owner of gold or silver does not pay what is right on him (as charity), except that on The Day of Judgement, plates of fire would be beaten out for him ,and then they would be heated in the fire of Hell, with which, his sides, his forehead and his back would be cauterized. Whenever these cool down, (the heating of them) would be repeated during a day, that would be as long as fifty thousand years, until it is judged among the slaves (of

١٩ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ. قَالَ: أَخْبَرَنِي عِيَاضُ بْنُ عَبْدِ اللَّهِ بْنِ سَعْدِ بْنِ أَبِي سَرْحٍ؛ أَنَّهُ سَمِعَ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ: كُنَّا نُخْرِجُ زَكَاةَ الْفِطْرِ، وَرَسُولُ اللَّهِ ﷺ فِينَا، عَنْ كُلِّ صَغِيرٍ وَكَبِيرٍ، حُرٍّ وَمَمْلُوكٍ، مِنْ ثَلاَثَةِ أَصْنَافٍ: صَاعاً مِنْ تَمْرٍ، صَاعاً مِنْ أَقِطٍ، صَاعاً مِنْ شَعِيرٍ. فَلَمْ نَزَلْ نُخْرِجُهُ كَذٰلِكَ حَتَّىٰ كَانَ مُعَاوِيَةُ، فَرَأَىٰ أَنَّ مُدَّيْنِ مِنْ بُرٍّ تَعْدِلُ صَاعاً مِنْ تَمْرٍ.

قَالَ أَبُو سَعِيدٍ: فَأَمَّا أَنَا فَلاَ أَزَالُ أُخْرِجُهُ كَذٰلِكَ.

٢٠ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ، عَنِ الْحَارِثِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي ذُبَابٍ، عَنْ عِيَاضِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي سَرْحٍ؛ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: كُنَّا نُخْرِجُ زَكَاةَ الْفِطْرِ مِنْ ثَلاَثَةِ أَصْنَافٍ: الأَقِطِ، وَالتَّمْرِ، وَالشَّعِيرِ.

٢١ ـ (...) ـ وحدّثني عَمْرٌو النَّاقِدُ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنِ ابْنِ عَجْلاَنَ، عَنْ عِيَاضِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي سَرْحٍ؛ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ أَنَّ مُعَاوِيَةَ لَمَّا جَعَلَ نِصْفَ الصَّاعِ مِنَ الْحِنْطَةِ عِدْلَ صَاعٍ مِنْ تَمْرٍ، أَنْكَرَ ذٰلِكَ أَبُو سَعِيدٍ. وَقَالَ: لاَ أُخْرِجُ فِيهَا إِلاَّ الَّذِي كُنْتُ أُخْرِجُ فِي عَهْدِ رَسُولِ اللَّهِ ﷺ: صَاعاً مِنْ تَمْرٍ، أَوْ صَاعاً مِنْ زَبِيبٍ، أَوْ صَاعاً مِنْ شَعِيرٍ أَوْ صَاعاً مِنْ أَقِطٍ.

٥ ـ بابُ الأَمْرِ بِإِخْرَاجِ زَكَاةِ الْفِطْرِ قبل صلاة العيد

٢٢ ـ (٩٨٦) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا أَبُو خَيْثَمَةَ، عَنْ مُوسَىٰ بْنِ عُقْبَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ أَمَرَ بِزَكَاةِ الْفِطْرِ، أَنْ تُؤَدَّىٰ، قَبْلَ خُرُوجِ النَّاسِ إِلَى الصَّلاَةِ.

[البخاري: كتاب الزكاة، باب الصدقة قبل العيد، رقم: ١٥٠٩].

٢٣ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: أَخْبَرَنَا الضَّحَّاكُ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ أمر بِإِخْرَاجِ زَكَاةِ الْفِطْرِ، أَنْ تُؤَدَّىٰ قَبْلَ خُرُوجِ النَّاسِ إِلَى الصَّلاَةِ.

٦ ـ بابُ إِثْمِ مَانِعِ الزَّكَاة

٢٤ ـ (٩٨٧) ـ وحدّثني سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا حَفْصٌ - يَعْنِي ابْنَ مَيْسَرَةَ الصَّنْعَانِيَّ - عَنْ زَيْدِ بْنِ أَسْلَمَ؛ أَنَّ أَبَا صَالِحٍ ذَكْوَانَ أَخْبَرَهُ؛ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ صَاحِبِ ذَهَبٍ وَلاَ فِضَّةٍ، لا يُؤَدِّي مِنْهَا حَقَّهَا، إِلاَّ إِذَا كَانَ يَوْمُ الْقِيَامَةِ، صُفِّحَتْ لَهُ صَفَائِحُ مِنْ نَارٍ، فَأُحْمِيَ عَلَيْهَا فِي نَارِ جَهَنَّمَ، فَيُكْوَىٰ بِهَا جَنْبُهُ وَجَبِينُهُ وَظَهْرُهُ، كُلَّمَا بَرَدَتْ أُعِيدَتْ لَهُ، فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ حَتَّىٰ

Allah). By then, he would be shown his path whether to take him to Paradise or to Hell."

It was asked: "O Messenger of Allah! what about the (owner of) camels?" He said: "No owner of the camels does not pay what is due upon him, and one of the rights due upon him in these (camels) is to milk them on the day they come down to water, but that on The Day of Judgement, a soft sandy plain would be set for them, as extensive as possible. No single young one of them would be missing, and they all would trample him with their hoofs and bite him with their mouths. The more the first of them passes over him, the more the last of them would be made to return during a day that would be as long as fifty thousand years, until it is judged among the slaves (of Allah). By then, he would be shown his path whether to take him to Paradise or to Hell."

It was asked: "O Messenger of Allah! what about (the owner of) cattle and sheep?" He said: "No owner of the cattle and sheep does not pay what is due upon them, but that on The Day of Judgement, a soft sandy plain would be spread for them, and none of them would be missing, with twisted horns, without horns or with a broken horn. They all would gore him with their horns and trample him with their hoofs. The more the first of them passes over him, the more the last of them would be made to return to him during a day which would be as long as fifty thousand years, until it is judged among the slaves. By then, he would be shown his path, whether to take him to Paradise or to Hell."

It was asked: "O Messenger of Allah! What about the (owner of) horses?" He said: "The horses are of three kinds: (They are) to one a burden, and to another a covering, and to a third a source of reward. The one for whom they are a burden is the person who rears them as showing off, for vainglory and for opposing the Muslims. So they are burden for him. The one for whom they are a covering is the person who rears them in the cause of Allah but does not forget the right of Allah concerning their backs and their necks. For that reason, they are a covering for him. As for him, for whom they are a (source of) reward, he is the person who rears them in meadow and field, in the cause of Allah to be used for Muslims. There is nothing they eat from that meadow and field, but that the amount of it would be recorded as good deeds for him, and that applies to their dung and urine. They would not break their halters and run a course or two but that he (their owner) would have the amount of their hoof marks and their dung recorded as good deeds for him. Their owner does not pass along with them by a river from which they drink, though he did not have the

يُقْضىٰ بَيْنَ الْعِبَادِ، فَيَرَىٰ سَبِيلَهُ. إِمَّا إِلَى الْجَنَّةِ وَإِمَّا إِلَى النَّارِ».

قِيلَ: يَا رَسُولَ اللَّهِ، فَالإِبِلُ؟ قَالَ: «وَلاَ صَاحِبُ إِبِلٍ لاَ يُؤَدِّي مِنْهَا حَقَّهَا، وَمِنْ حَقِّهَا حَلْبُهَا يَوْمَ وِرْدِهَا، إِلاَّ إِذَا كَانَ يَوْمُ الْقِيَامَةِ، بُطِحَ لَهَا بِقَاعٍ قَرْقَرٍ أَوْفَرَ مَا كَانَتْ، لاَ يَفْقِدُ مِنْهَا فَصِيلاً وَاحِداً، تَطَؤُهُ بِأَخْفَافِهَا وَتَعَضُّهُ بِأَفْوَاهِهَا، كُلَّمَا مَرَّ عَلَيْهِ أُولاَهَا رُدَّ عَلَيْهِ أُخْرَاهَا فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ حَتَّىٰ يُقْضىٰ بَيْنَ الْعِبَادِ، فَيَرَىٰ سَبِيلَهُ، إِمَّا إِلَى الْجَنَّةِ وَإِمَّا إِلَى النَّارِ».

قِيلَ: يَا رَسُولَ اللَّهِ، فَالْبَقَرُ وَالْغَنَمُ؟ قَالَ: «وَلاَ صَاحِبُ بَقَرٍ وَلاَ غَنَمٍ لاَ يُؤَدِّي مِنْهَا حَقَّهَا، إِلاَّ إِذَا كَانَ يَوْمُ الْقِيَامَةِ بُطِحَ لَهَا بِقَاعٍ قَرْقَرٍ، لاَ يَفْقِدُ مِنْهَا شَيْئاً، لَيْسَ فِيهَا عَقْصَاءُ وَلاَ جَلْحَاءُ وَلاَ عَضْبَاءُ تَنْطَحُهُ بِقُرُونِهَا وَتَطَؤُهُ بِأَظْلاَفِهَا، كُلَّمَا مَرَّ عَلَيْهِ أُولاَهَا رُدَّ عَلَيْهِ أُخْرَاهَا فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ حَتَّىٰ يُقْضىٰ بَيْنَ الْعِبَادِ فَيَرَى سَبِيلَهُ. إِمَّا إِلَى الْجَنَّةِ وَإِمَّا إِلَى النَّارِ».

قِيلَ: يَا رَسُولَ اللَّهِ، فَالْخَيْلُ؟ قَالَ: «الْخَيْلُ ثَلاَثَةٌ: هِيَ لِرَجُلٍ وِزْرٌ، وَهِيَ لِرَجُلٍ سِتْرٌ، وَهِيَ لِرَجُلٍ أَجْرٌ، فَأَمَّا الَّتِي هِيَ لَهُ وِزْرٌ، فَرَجُلٌ رَبَطَهَا رِيَاءً وَفَخْراً وَنِوَاءً عَلَىٰ أَهْلِ الإِسْلاَمِ، فَهِيَ لَهُ وِزْرٌ، وَأَمَّا الَّتِي هِيَ لَهُ سِتْرٌ، فَرَجُلٌ رَبَطَهَا فِي سَبِيلِ اللَّهِ ثُمَّ لَمْ يَنْسَ حَقَّ اللَّهِ فِي ظُهُورِهَا وَلاَ رِقَابِهَا، فَهِيَ لَهُ سِتْرٌ، وَأَمَّا الَّتِي هِيَ لَهُ أَجْرٌ: فَرَجُلٌ رَبَطَهَا فِي سَبِيلِ اللَّهِ لأَهْلِ الإِسْلاَمِ فِي مَرْجٍ وَرَوْضَةٍ، فَمَا أَكَلَتْ مِنْ ذٰلِكَ الْمَرْجِ أَوِ الرَّوْضَةِ مِنْ شَيْءٍ إِلاَّ كُتِبَ لَهُ عَدَدَ مَا أَكَلَتْ حَسَنَاتٌ، وَكُتِبَ لَهُ عَدَدَ أَرْوَاثِهَا وَأَبْوَالِهَا حَسَنَاتٌ، وَلاَ تَقْطَعُ طِوَلَهَا فَاسْتَنَّتْ شَرَفاً أَوْ شَرَفَيْنِ إِلاَّ كَتَبَ اللَّهُ لَهُ عَدَدَ آثَارِهَا وَأَرْوَاثِهَا حَسَنَاتٍ، وَلاَ مَرَّ بِهَا صَاحِبُهَا عَلَىٰ نَهْرٍ فَشَرِبَتْ مِنْهُ وَلاَ يُرِيدُ أَنْ يَسْقِيَهَا إِلاَّ كَتَبَ اللَّهُ لَهُ عَدَدَ مَا شَرِبَتْ حَسَنَاتٍ».

intention to quench their thirst (at that time), except that Allah would record the amount of what they drink as good deeds for him."

It was asked: "O Messenger of Allah! what about donkeys?" He said: "Nothing has been revealed to me concerning donkeys (particularly) except the following uniquely comprehensive verse: " He who does an atom's weight of good will see it, and he who does an atom's weight of evil will see it ." (The Earthquake "Az-Zalzala" 7:8)

25-(...) A Hadith like that narrated by Hafs Ibn Maisara was transmitted by Zaid Ibn Aslam, to its end, but here he (The Prophet) said: "There is no owner of camels does not give what is due...." He also said: "And no young one would be missing..." and: "With which his sides, forehead and back would be cauterized."

26-(...) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No owner of treasure does not pay its obligatory charity except that on The Day of Judgement, it would be heated in the fire of Hell, and made into plates of fire ,with which, his sides and his back would be cauterized until Allah judges among His slaves on a day, that would be as long as fifty thousand years,. By then, he would be shown his path whether to take him to Paradise or to Hell. No owner of the camels does not pay their obligatory charity, but that on The Day of Judgement, a soft sandy plain would be set for them, as extensive as possible, and they all would trample him. The more the last of them passes over him, the more the first of them would be made to return until Allah judges among His slaves on a day that would be as long as fifty thousand years. By then, he would be shown his path whether to take him to Paradise or to Hell. No owner of sheep does not pay their obligatory charity, but that on The Day of Judgement, a soft sandy plain, would be spread for them. They would gore him with their horns and trample him with their hoofs. There would be no one missing, with twisted horns, or without horns. The more the last of them passes over him, the more the first of them would be made to return to him until Allah judges among His slaves on a day which would be as long as fifty thousand years,. By then, he would be shown his path, whether to take him to Paradise or to Hell."

Suhail said: I do not know whether he mentioned the cattle. They (the companions) said: "O Messenger of Allah! What about the horses?" He said: "The horses have goodness in their foreheads (or "goodness is embedded in the foreheads of the horses" Suhail said: I am in doubt as to the expression he really said) up to the Day of Judgement. The horses are of three kinds. They are a (source of) reward to one, a covering to another, and

قِيلَ: يَا رَسُولَ اللَّهِ، فَالْحُمُرُ؟ قَالَ: «مَا أُنْزِلَ عَلَيَّ فِي الْحُمُرِ شَيْءٌ إِلاَّ هٰذِهِ الآيَةُ الْفَاذَّةُ الْجَامِعَةُ: ﴿فَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ۝٧ وَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ۝٨﴾ [الزلزلة: ٧ ـ ٨].

[البخاري: كتاب المساقاة، باب شرب الناس وسقي الدواب من الأنهار، رقم: ٢٣٧١].

٢٥ ـ (...) ـ وحدّثني يُونُسُ بْنُ عَبْدِ الأَعْلَى الصَّدَفِيُّ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: حَدَّثَنِي هِشَامُ بْنُ سَعْدٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، فِي هٰذَا الإِسْنَادِ، بِمَعْنَىٰ حَدِيثِ حَفْصِ بْنِ مَيْسَرَةَ إِلَىٰ آخِرِهِ، غَيْرَ أَنَّهُ قَالَ: «مَا مِنْ صَاحِبِ إِبِلٍ لاَ يُؤَدِّي حَقَّهَا» وَلَمْ يَقُلْ: «مِنْهَا حَقَّهَا» وَذَكَرَ فِيهِ: «لاَ يَفْقِدُ مِنْهَا فَصِيلاً وَاحِدًا» وَقَالَ: «يُكْوَىٰ بِهَا جَنْبَاهُ وَجَبْهَتُهُ وَظَهْرُهُ».

٢٦ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ الأُمَوِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ الْمُخْتَارِ: حَدَّثَنَا سُهَيْلُ بْنُ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَا مِنْ صَاحِبِ كَنْزٍ لاَ يُؤَدِّي زَكَاتَهُ إِلاَّ أُحْمِيَ عَلَيْهِ فِي نَارِ جَهَنَّمَ، فَيُجْعَلُ صَفَائِحَ، فَيُكْوَىٰ بِهَا جَنْبَاهُ وَجَبِينُهُ حَتَّىٰ يَحْكُمَ اللَّهُ بَيْنَ عِبَادِهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ، ثُمَّ يُرَىٰ سَبِيلَهُ إِمَّا إِلَى الْجَنَّةِ وَإِمَّا إِلَى النَّارِ.

وَمَا مِنْ صَاحِبِ إِبِلٍ لاَ يُؤَدِّي زَكَاتَهَا إِلاَّ بُطِحَ لَهَا بِقَاعٍ قَرْقَرٍ كَأَوْفَرِ مَا كَانَتْ ـ تَسْتَنُّ عَلَيْهِ ـ كُلَّمَا مَضَىٰ عَلَيْهِ أُخْرَاهَا رُدَّتْ عَلَيْهِ أُولاَهَا حَتَّىٰ يَحْكُمَ اللَّهُ بَيْنَ عِبَادِهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ، ثُمَّ يُرَىٰ سَبِيلَهُ إِمَّا إِلَى الْجَنَّةِ وَإِمَّا إِلَى النَّارِ.

وَمَا مِنْ صَاحِبِ غَنَمٍ لاَ يُؤَدِّي زَكَاتَهَا إِلاَّ بُطِحَ لَهَا بِقَاعٍ قَرْقَرٍ كَأَوْفَرِ مَا كَانَتْ، فَتَطَؤُهُ بِأَظْلاَفِهَا وَتَنْطِحُهُ بِقُرُونِهَا، لَيْسَ فِيهَا عَقْصَاءُ وَلاَ جَلْحَاءُ، كُلَّمَا مَضَىٰ عَلَيْهِ أُخْرَاهَا رُدَّتْ عَلَيْهِ أُولاَهَا حَتَّىٰ يَحْكُمَ اللَّهُ بَيْنَ عِبَادِهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ مِمَّا تَعُدُّونَ، ثُمَّ يُرَىٰ سَبِيلَهُ إِمَّا إِلَى الْجَنَّةِ وَإِمَّا إِلَى النَّارِ».

قَالَ سُهَيْلٌ: فَلاَ أَدْرِي أَذَكَرَ الْبَقَرَ أَمْ لاَ. قَالُوا: فَالْخَيْلُ يَا رَسُولَ اللَّهِ؟ قَالَ: «الْخَيْلُ فِي نَوَاصِيهَا ـ أَوْ قَالَ الْخَيْلُ مَعْقُودٌ فِي نَوَاصِيهَا ـ قَالَ سُهَيْلٌ: أَنَا أَشُكُّ ـ الْخَيْرُ إِلَى يَوْمِ الْقِيَامَةِ. الْخَيْلُ ثَلاَثَةٌ: فَهِيَ لِرَجُلٍ أَجْرٌ، وَلِرَجُلٍ سِتْرٌ، وَلِرَجُلٍ وِزْرٌ، فَأَمَّا الَّتِي هِيَ لَهُ أَجْرٌ، فَالرَّجُلُ يَتَّخِذُهَا فِي سَبِيلِ اللَّهِ وَيُعِدُّهَا لَهُ، فَلاَ تُغَيِّبُ

a burden to a third. As for the one, for whom they are a (source of) reward, it is he, who rears them in the cause of Allah and prepares them for Him. Nothing disappears in their stomachs but that Allah would record for him a good deed (because of it). If he brought them to graze in the meadow, nothing they would eat but that Allah would record for him a good deed. If he brought them to drink water from a river, then with every drop (of water) which would disappear in their stomachs, he would have a reward." He went on describing till a reward was mentioned for their urine and dung. "If they run a course or two, a reward would be recorded for him with every pace they cover.

As for one for whom they are a covering, he is the person who rears them for honour and dignity but does not forget the right of their backs and their stomachs, in plenty and adversity. As for one for whom they are a burden, he is the man who rears them for vainglory and showing off to the people. For that reason, they are a burden to him." They said: "O Messenger of Allah! what about donkeys?" He said: "Nothing has been revealed to me by Allah concerning that except this uniquely comprehensive verse: "He who does an atom's weight of good will see it, and he who does an atom's weight of evil will see it"." (The Earthquake "Az-Zalzala" 7:8).

(...) The same was narrated by Suhail, with the same chain of narrators.

(...) The same was narrated on the authority of Suhail, with the same chain of transmitters, and mentioned here: "His sides and back would be cauterized" and did not mention "his forehead."

(...) Abu Huraira "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "If one did not give Allah's right (or the obligatory charity) of his camels..." and the rest is the same as narrated by Suhail from his father.

27-(988) Jabir Ibn Abdullah Al-Ansari "Allah be pleased with both" narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "No owner of camels does not pay what is right on them but that on the Day of Judgement they would come, more numerous than they have ever been, and he (their owner) would be seated on a soft sandy plain, in order that they would trample him with their feet and hooves. No owner of the cattle does not pay what is right on them but that on the Day of Judgement, they would come more numerous than they have ever been, and he (the owner) would be seated on the soft sandy plain

شَيْئاً فِي بُطُونِهَا إِلاَّ كَتَبَ اللَّهُ لَهُ أَجْراً، وَلَوْ رَعَاهَا فِي مَرْجٍ، مَا أَكَلَتْ مِنْ شَيْءٍ إِلاَّ كَتَبَ اللَّهُ لَهُ بِهَا أَجْراً. وَلَوْ سَقَاهَا مِنْ نَهْرٍ، كَانَ لَهُ بِكُلِّ قَطْرَةٍ تُغَيِّبُهَا فِي بُطُونِهَا أَجْرٌ ـ حَتَّىٰ ذَكَرَ الأَجْرَ فِي أَبْوَالِهَا وَأَرْوَاثِهَا ـ، وَلَو اسْتَنَّتْ شَرَفاً أَوْ شَرَفَيْنِ كُتِبَ لَهُ بِكُلِّ خَطْوَةٍ تَخْطُوهَا أَجْرٌ. وَأَمَّا الَّذِي هِيَ لَهُ سِتْرٌ، فَالرَّجُلُ يَتَّخِذُهَا تَكَرُّماً وَتَجَمُّلاً، وَلاَ يَنْسَىٰ حَقَّ ظُهُورِهَا وَبُطُونِهَا فِي عُسْرِهَا وَيُسْرِهَا. وَأَمَّا الَّذِي عَلَيْهِ وِزْرٌ فَالَّذِي يَتَّخِذُهَا أَشَراً وَبَطَراً وَبَذَخاً وَرِيَاءَ النَّاسِ، فَذَاكَ الَّذِي هِيَ عَلَيْهِ وِزْرٌ». قَالُوا: فَالْحُمُرُ، يَا رَسُولَ اللَّهِ؟ قَالَ: «مَا أَنْزَلَ اللَّهُ عَلَيَّ فِيهَا شَيْئاً إِلاَّ هٰذِهِ الآيَةَ الْجَامِعَةَ الْفَاذَّةَ: ﴿فَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ۝٧ وَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ۝٨﴾» [الزلزلة: ٧ ـ ٨].

(...) ـ **وحدّثناه** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ـ يَعْنِي الدَّرَاوَرْدِيَّ ـ عَنْ سُهَيْلٍ، بِهٰذَا الإِسْنَادِ، وَسَاقَ الْحَدِيثَ.

(...) ـ **وحدّثنيه** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ بَزِيعٍ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا رَوْحُ بْنُ الْقَاسِمِ: حَدَّثَنَا سُهَيْلُ بْنُ أَبِي صَالِحٍ، بِهٰذَا الإِسْنَادِ. وَقَالَ بَدَلَ «عَقْصَاءُ» «عَضْبَاءُ»، وَقَالَ: «فَيُكْوَىٰ بِهَا جَنْبُهُ وَظَهْرُهُ» وَلَمْ يَذْكُرْ: جَبِينُهُ.

(...) ـ **وحدّثني** هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ؛ أَنَّ بُكَيْراً حَدَّثَهُ، عَنْ ذَكْوَانَ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ؛ أَنَّهُ قَالَ: «إِذَا لَمْ يُؤَدِّ الْمَرْءُ حَقَّ اللَّهِ أَوِ الصَّدَقَةَ فِي إِبِلِهِ» وَسَاقَ الْحَدِيثَ بِنَحْوِ حَدِيثِ سُهَيْلٍ، عَنْ أَبِيهِ.

[البخاري: كتاب الزكاة، باب زكاة البقر، رقم: ١٤٦٠].

٢٧ ـ (٩٨٨) ـ **حدّثنا** إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ الأَنْصَارِيَّ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَا مِنْ صَاحِبِ إِبِلٍ لاَ يَفْعَلُ فِيهَا حَقَّهَا، إِلاَّ جَاءَتْ يَوْمَ الْقِيَامَةِ أَكْثَرَ مَا كَانَتْ قَطُّ، وَقَعَدَ لَهَا بِقَاعٍ قَرْقَرٍ تَسْتَنُّ عَلَيْهِ بِقَوَائِمِهَا وَأَخْفَافِهَا، وَلاَ صَاحِبِ بَقَرٍ لاَ يَفْعَلُ فِيهَا حَقَّهَا، إِلاَّ جَاءَتْ يَوْمَ الْقِيَامَةِ أَكْثَرَ مَا كَانَتْ،

in order that they would gore him with their horns and trample him with their feet. No owner of the goats and sheep does not pay what is right on them but that on the Day of Judgement, they would come more numerous than they have ever been, and he (the owner) would be seated on a soft sandy plain so that they would gore him with their horns and trample him with their hooves, even those without horns or with broken horns. No owner of a treasure does not pay what is right on it but that on the Day of Judgement his treasure would come like a bald-headed snake which would pursue him, with its mouth open. When it comes near he would flee away from it. He would be called: "Take your treasure which you hid, for I'm not in need of it." When he finds no alternative, he would put his hand in its mouth and it would chew it like a camel."

Abu Az-Zubair said: We heard Ubaid Ibn Umair narrating this. We asked Jabir Ibn Abdullah "Allah be pleased with both" about it And he narrated the same as Ubaid Ibn Umair. Abu Az-Zubair said: I heard Ubaid Ibn Umair saying: A man said: "O Messenger of Allah! what is the right of camels?" He said: "Milking them beside water, lending the bucket (used for drawing water for them), lending their males (for mating with she-camels), and providing them as mounts in the way of Allah."

28-(...) Jabir Ibn Abdullah "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No owner of camels, cattle, sheep or goats does not pay what is right on them but that he would be seated on the Day of Judgement on a soft sandy plain, where the hoofed animals would trample him with their hoofs, and the horned animals would gore him with their horns. On this day, there would be none without horns, or with broken horns."

We said: "O Messenger of Allah! What is right on them?" He said: "Lending the male (for mating with the she-camel), lending the bucket (used for drawing water for them), milking them beside water and providing them as mounts in the way of Allah. (Moreover) no owner of a property does not pay the obligatory charity due on it but that it would turn into a bald-headed poisonous snake which would pursue its owner wherever he would go, from which he would flee away. It would be said to him: "That's your property with which you used to be miser." When he finds no alternative, he would put his hand in its mouth and it would gnaw it like a camel."

وَقَعَدَ لَهَا بِقَاعٍ قَرْقَرٍ تَنْطَحُهُ بِقُرُونِهَا وَتَطَؤُهُ بِقَوَائِمِهَا، وَلاَ صَاحِبِ غَنَمٍ لاَ يَفْعَلُ فِيهَا حَقَّهَا، إِلاَّ جَاءَتْ يَوْمَ الْقِيَامَةِ أَكْثَرَ مَا كَانَتْ، وَقَعَدَ لَهَا بِقَاعٍ قَرْقَرٍ تَنْطَحُهُ بِقُرُونِهَا وَتَطَؤُهُ بِأَظْلاَفِهَا، لَيْسَ فِيهَا جَمَّاءُ وَلاَ مُنْكَسِرٌ قَرْنُهَا، وَلاَ صَاحِبِ كَنْزٍ لاَ يَفْعَلُ فِيهِ حَقَّهُ إِلاَّ جَاءَ كَنْزُهُ يَوْمَ الْقِيَامَةِ شُجَاعاً أَقْرَعَ، يَتْبَعُهُ فَاتِحاً فَاهُ، فَإِذَا أَتَاهُ فَرَّ مِنْهُ، فَيُنَادِيهِ: خُذْ كَنْزَكَ الَّذِي خَبَأْتَهُ فَأَنَا عَنْهُ غَنِيٌّ. فَإِذَا رَأَىٰ أَنْ لاَ بُدَّ مِنْهُ سَلَكَ يَدَهُ فِي فِيهِ فَيَقْضَمُهَا قَضْمَ الْفَحْلِ».

قَالَ أَبُو الزُّبَيْرِ: سَمِعْتُ عُبَيْدَ بْنَ عُمَيْرٍ يَقُولُ هٰذَا الْقَوْلَ، ثُمَّ سَأَلْنَا جَابِرَ بْنَ عَبْدِ اللَّهِ عَنْ ذٰلِكَ فَقَالَ مِثْلَ قَوْلِ عُبَيْدِ بْنِ عُمَيْرٍ.

وَقَالَ أَبُو الزُّبَيْرِ: سَمِعْتُ عُبَيْدَ بْنَ عُمَيْرٍ يَقُولُ: قَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ! مَا حَقُّ الإِبِلِ؟ قَالَ: «حَلَبُهَا عَلَى الْمَاءِ، وَإِعَارَةُ دَلْوِهَا، وَإِعَارَةُ فَحْلِهَا، وَمَنِيحَتُهَا، وَحَمْلٌ عَلَيْهَا فِي سَبِيلِ اللَّهِ».

٢٨ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عَبْدُ الْمَلِكِ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَا مِنْ صَاحِبِ إِبِلٍ وَلاَ بَقَرٍ وَلاَ غَنَمٍ، لاَ يُؤَدِّي حَقَّهَا، إِلاَّ أُقْعِدَ لَهَا يَوْمَ الْقِيَامَةِ بِقَاعٍ قَرْقَرٍ، تَطَؤُهُ ذَاتُ الظِّلْفِ بِظِلْفِهَا، وَتَنْطَحُهُ ذَاتُ الْقَرْنِ بِقَرْنِهَا، لَيْسَ فِيهَا يَوْمَئِذٍ جَمَّاءُ وَلاَ مَكْسُورَةُ الْقَرْنِ».

قُلْنَا: يَا رَسُولَ اللَّهِ، وَمَا حَقُّهَا؟

قَالَ: «إِطْرَاقُ فَحْلِهَا، وَإِعَارَةُ دَلْوِهَا، وَمَنِيحَتُهَا، وَحَلَبُهَا عَلَى الْمَاءِ، وَحَمْلٌ عَلَيْهَا فِي سَبِيلِ اللَّهِ، وَلاَ مِنْ صَاحِبِ مَالٍ لاَ يُؤَدِّي زَكَاتَهُ إِلاَّ تَحَوَّلَ يَوْمَ الْقِيَامَةِ شُجَاعاً أَقْرَعَ، يَتْبَعُ صَاحِبَهُ حَيْثُمَا ذَهَبَ وَهُوَ يَفِرُّ مِنْهُ، وَيُقَالُ: هٰذَا مَالُكَ الَّذِي كُنْتَ تَبْخَلُ بِهِ، فَإِذَا رَأَىٰ أَنَّهُ لاَ بُدَّ مِنْهُ أَدْخَلَ يَدَهُ فِي فِيهِ فَجَعَلَ يَقْضَمُهَا كَمَا يَقْضَمُ الْفَحْلُ».

[7] Pleasing the charity collectors

29-(989) Jarir Ibn Abdullah narrated: Some Bedouins came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "Some people of the charity collectors come and wrong us." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Please your charity collectors." Jarir said: "Since I heard that from The Messenger of Allah "Allah's blessing and peace be upon him", no charity collector (came and then) departed from me but that he became satisfied with me."

(...) The same was narrated on the authority of Muhammad Ibn Abu Isma'il, with the same chain of transmitters.

[8] The grievous punishment of him, who refuses to give Zakat

30-(990) Abu Dharr "Allah be pleased with him" narrated: I went to the Messenger of Allah "Allah's blessing and peace be upon him" and he was sitting under the shade of the Ka'ba. When he saw me he said: "By the Lord of the Ka'ba! They are the losers." I came there until I sat. I could not stay (any more) and stood up. I asked: "O Messenger of Allah! Let my father and mother be sacrificed for you! Who are those (losers)?" He said: "They are those, who have a great wealth except so and so and so (i.e. those who spend their wealth on whomever they find) in front of them, behind them, on their right and on their left; and how a few they are! No owner of camels, cattle or goat and sheep does not give in charity but that those (animals) would come on the Day of Judgement, more fleshy, and they would gore him with their horns and trample him with their hoofs. The more the last would pass away, the more the first would return (to trample him once again) until it is judged among the people."

(...) Abu Dharr "Allah be pleased with him" narrated: I reached The Prophet "Allah's blessing and peace be upon him" while he was sitting in the shade of Ka'ba...(and mentioned the same narration of Waki, but here he said: "By Him, in Whose hand my soul is! There is no one, who died, letting camels, cows or sheep without paying what is due on them...").

31-(991) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I would not be pleased to have gold as (much as the mountain of) Uhud but that before the third (day) comes I would have no Dinar of it except for a Dinar which I would set apart to fulfill my debt."

(...) Muhammad Ibn Ziyad narrated: I heard Abu Huraira "Allah be pleased with him" narrating the same from The Prophet "Allah's blessing and peace be upon him".

٧ ـ باب إِرْضَاء السُّعَاة

٢٩ ـ (٩٨٩) ـ حدّثنا أَبُو كَامِلٍ فُضَيْلُ بْنُ حُسَيْنٍ الْجَحْدَرِيُّ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي إِسْمَاعِيلَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ هِلاَلٍ الْعَبْسِيُّ، عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ؛ قَالَ: جَاءَ نَاسٌ مِنَ الأَعْرَابِ إِلَىٰ رَسُولِ اللَّهِ ﷺ فَقَالُوا: إِنَّ نَاساً مِنَ الْمُصَدِّقِينَ يَأْتُونَنَا فَيَظْلِمُونَنَا. قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَرْضُوا مُصَدِّقِيكُمْ».

قَالَ جَرِيرٌ: مَا صَدَرَ عَنِّي مُصَدِّقٌ، مُنْذُ سَمِعْتُ هٰذَا مِنْ رَسُولِ اللَّهِ ﷺ، إِلاَّ وَهُوَ عَنِّي رَاضٍ.

(...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ. (ح) وَحَدَّثَنَا إِسْحَاقُ: أَخْبَرَنَا أَبُو أُسَامَةَ. كُلُّهُمْ عَنْ مُحَمَّدِ بْنِ أَبِي إِسْمَاعِيلَ، بِهٰذَا الإِسْنَادِ، نَحْوَهُ.

٨ ـ باب تَغْلِيظِ عُقُوبَةِ مَنْ لا يُؤَدِّي الزَّكَاةَ

٣٠ ـ (٩٩٠) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الأَعْمَشُ، عَنِ الْمَعْرُورِ بْنِ سُوَيْدٍ، عَنْ أَبِي ذَرٍّ قَالَ: انْتَهَيْتُ إِلَى النَّبِيِّ ﷺ وَهُوَ جَالِسٌ فِي ظِلِّ الْكَعْبَةِ، فَلَمَّا رَآنِي قَالَ: «هُمُ الأَخْسَرُونَ وَرَبِّ الْكَعْبَةِ» قَالَ: فَجِئْتُ حَتَّى جَلَسْتُ، فَلَمْ أَتَقَارَّ أَنْ قُمْتُ، فَقُلْتُ: يَا رَسُولَ اللَّهِ، فِدَاكَ أَبِي وَأُمِّي، مَنْ هُمْ؟ قَالَ: «هُمُ الأَكْثَرُونَ أَمْوَالاً إِلاَّ مَنْ قَالَ هٰكَذَا وَهٰكَذَا وَهٰكَذَا ـ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ وَعَنْ يَمِينِهِ وَعَنْ شِمَالِهِ ـ، وَقَلِيلٌ مَا هُمْ، مَا مِنْ صَاحِبِ إِبِلٍ وَلاَ بَقَرٍ وَلاَ غَنَمٍ لاَ يُؤَدِّي زَكَاتَهَا إِلاَّ جَاءَتْ يَوْمَ الْقِيَامَةِ أَعْظَمَ مَا كَانَتْ وَأَسْمَنَهُ تَنْطَحُهُ بِقُرُونِهَا وَتَطَؤُهُ بِأَظْلاَفِهَا، كُلَّمَا نَفِدَتْ أُخْرَاهَا عَادَتْ عَلَيْهِ أُولاَهَا حَتَّىٰ يُقْضَىٰ بَيْنَ النَّاسِ».

[البخاري: كتاب الزكاة، باب زكاة البقر، رقم: ١٤٦٠].

(...) ـ وحدّثناه أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلاَءِ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنِ الْمَعْرُورِ، عَنْ أَبِي ذَرٍّ؛ قَالَ: انْتَهَيْتُ إِلَى النَّبِيِّ ﷺ وَهُوَ جَالِسٌ فِي ظِلِّ الْكَعْبَةِ. فَذَكَرَ نَحْوَ حَدِيثِ وَكِيعٍ: غَيْرَ أَنَّهُ قَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ، مَا عَلَى الأَرْضِ رَجُلٌ يَمُوتُ فَيَدَعُ إِبِلاً أَوْ بَقَراً أَوْ غَنَماً، لَمْ يُؤَدِّ زَكَاتَهَا».

٣١ ـ (٩٩١) ـ حدّثنا عَبْدُ الرَّحْمٰنِ بْنُ سَلاَّمٍ الْجُمَحِيُّ: حَدَّثَنَا الرَّبِيعُ ـ يَعْنِي ابْنَ مُسْلِمٍ ـ عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَا يَسُرُّنِي أَنَّ لِي أُحُداً ذَهَباً تَأْتِي عَلَيَّ ثَالِثَةٌ وَعِنْدِي مِنْهُ دِينَارٌ، إِلاَّ دِينَارٌ أُرْصِدُهُ لِدَيْنٍ عَلَيَّ».

(...) ـ وحدّثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ مُحَمَّدِ بْنِ زِيَادٍ؛ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ.

[9] Exhortation to give in charity

32-(94) Abu Dharr "Allah be pleased with him" narrated: While I was walking with The Prophet "Allah's blessing and peace be upon him" at the middle of Medina in the evening, looking at the mountain of Uhud. The Prophet "Allah's blessing and peace be upon him" said: "O Abu Dharr!" I replied: "O Messenger of Allah! I'm responding to your call!" he said: "I would not like to have gold equal to (the mountain of) Uhud for me, of which no single Dinar remains with me for more than three days, except for a single Dinar which I will keep for repaying debts. I will spend all of it among Allah's slaves like this (he pointed in front of him), like this (on his right), and like this (on his left)."

Then, we walked for sometime, after which he said: "O Abu Dharr!" I replied: "Here I'm responding to your call, O Allah's Apostle!" He said: "Those who have much wealth (in this world) will have the least reward (in the Hereafter) except those who do like this, like this and like this (i.e. spend their wealth in charity)." He did the same as he did in the first time.

Then we walked for some time, after which he said to me: "Remain at your place and do not leave it, O Abu Dharr till I come back." He went away until he disappeared from me. I heard some noise, and then I heard a voice and feared that something might have happened to The Messenger of Allah "Allah's blessing and peace be upon him". I intended to go (to detect the matter) but I remembered the statement of The Messenger of Allah "Allah's blessing and peace be upon him" not to leave my place, so I kept waiting.

When he came back, I mentioned to him what I had heard. The Prophet "Allah's blessing and peace be upon him" said: "That was Gabriel who came to me and said: "Whoever among your followers died without joining others in worship with Allah, would enter Paradise." I said: "Even if he had committed fornication and theft?" He said: "Even if he had committed fornication and theft."

33-(...) Abu Dharr "Allah be pleased with him" narrated: Once I went out at night and saw The Messenger of Allah "Allah's blessing and peace be upon him" walking alone with nobody in his company. I thought that he might have disliked anybody to accompany him. So I walked in the shade, away from the moonlight. But when The Prophet "Allah's blessing and peace be upon him" looked behind he saw me and said: "Who is that?" I replied: "Abu Dharr, let me be sacrificed for you!" He said: "O Abu Dharr! Come here!"

٩ ـ بابُ التَّرْغِيبِ فِي الصَّدَقَةِ

٣٢ ـ (٩٤) ـ حدّثنا يَحيَى بنُ يَحيَى وَأَبو بَكرِ بنُ أَبِي شَيبَةَ وَابنُ نُمَيرٍ وَأَبو كُرَيبٍ. كُلُّهُمْ عَنْ أَبِي مُعَاوِيَةَ. قَالَ يَحْيَى: أَخْبَرَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ زَيْدِ بْنِ وَهْبٍ، عَنْ أَبِي ذَرٍّ؛ قَالَ: كُنْتُ أَمْشِي مَعَ النَّبِيِّ ﷺ فِي حَرَّةِ الْمَدِينَةِ عِشَاءً وَنَحْنُ نَنْظُرُ إِلَى أُحُدٍ. فَقَالَ لِي رَسُولُ اللَّهِ ﷺ: «يَا أَبَا ذَرٍّ»، قَالَ: قُلْتُ: لَبَّيكَ يَا رَسُولَ اللَّهِ. قَالَ: «مَا أُحِبُّ أَنَّ أُحُداً ذَاكَ عِنْدِي ذَهَبٌ أَمْسَىٰ ثَالِثَةً عِنْدِي مِنْهُ دِينَارٌ، إِلاَّ دِينَاراً أُرْصِدُهُ لِدَيْنٍ إِلاَّ أَنْ أَقُولَ بِهِ فِي عِبَادِ اللَّهِ هٰكَذَا ـ حَثَا بَيْنَ يَدَيْهِ ـ وَهٰكَذَا ـ عَنْ يَمِينِهِ ـ وَهٰكَذَا ـ عَنْ شِمَالِهِ ـ». قَالَ: ثُمَّ مَشَيْنَا فَقَالَ: «يَا أَبَا ذَرٍّ» قَالَ: قُلْتُ: لَبَّيْكَ يَا رَسُولَ اللَّهِ.

قَالَ: «إِنَّ الأَكْثَرِينَ هُمُ الأَقَلُّونَ يَوْمَ الْقِيَامَةِ إِلاَّ مَنْ قَالَ هٰكَذَا وَهٰكَذَا وَهٰكَذَا» مِثْلَ مَا صَنَعَ فِي الْمَرَّةِ الأُولَىٰ. قَالَ: ثُمَّ مَشَيْنَا. قَالَ: «يَا أَبَا ذَرٍّ، كَمَا أَنْتَ حَتَّىٰ آتِيَكَ» قَالَ: فَانْطَلَقَ حَتى تَوارَى عَنِّي. قَالَ: سَمِعْتُ لَغَطاً وَسَمِعْتُ صَوْتاً. قَالَ: فَقُلْتُ: لَعَلَّ رَسُولَ اللَّهِ ﷺ عُرِضَ لَهُ. قَالَ: فَهَمَمْتُ أَنْ أَتَّبِعَهُ. قَالَ: ثُمَّ ذَكَرْتُ قَوْلَهُ: «لاَ تَبْرَحْ حَتَّىٰ آتِيَكَ». قَالَ: فَانْتَظَرْتُهُ، فَلَمَّا جَاءَ ذَكَرْتُ لَهُ الَّذِي سَمِعْتُ. قَالَ: فَقَالَ: «ذَاكَ جِبْرِيلُ أَتَانِي فَقالَ: مَنْ مَاتَ مِنْ أُمَّتِكَ لاَ يُشْرِكُ بِاللَّهِ شَيْئاً دَخَلَ الجنَّةَ. قَالَ: قُلْتُ: وَإِنْ زَنَىٰ وَإِنْ سَرَقَ؟ قَالَ: وَإِنْ زَنَىٰ وَإِنْ سَرَقَ».

[البخاري: كتاب الاستقراض، باب أداء الديون، رقم: ٢٣٨٨].

٣٣ ـ (...) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا جَرِيرٌ، عَنْ عَبْدِ الْعَزِيزِ ـ وَهُوَ ابْنُ رُفَيعٍ ـ عَنْ زَيْدِ بْنِ وَهْبٍ، عَنْ أَبِي ذَرٍّ؛ قَالَ: خَرَجْتُ لَيْلَةً مِنَ اللَّيَالِي، فَإِذَا رَسُولُ اللَّهِ ﷺ يَمْشِي وَحْدَهُ لَيْسَ مَعَهُ إِنْسَانٌ. قَالَ: فَظَنَنْتُ أَنَّهُ يَكْرَهُ أَنْ يَمْشِيَ مَعَهُ أَحَدٌ. قَالَ: فَجَعَلْتُ أَمْشِي فِي ظِلِّ الْقَمَرِ، فَالْتَفَتَ فَرَآنِي.

فَقَالَ: «مَنْ هٰذَا؟» فَقُلْتُ: أَبُو ذَرٍّ، جَعَلَنِيَ اللَّهُ فِدَاءَكَ. قَالَ: «يَا أَبَا ذَرٍّ، تَعَالَهْ» قَالَ: فَمَشَيْتُ مَعَهُ سَاعَةً.

So I accompanied him for a while after which he said: "The rich people are in fact the poor (little rewarded) on the Day of Judgement except the person whom Allah gives wealth which he gives (in charity to whomever he finds) on his right, on his left, in front of him, and on his back, and with which he does good deeds." I walked with him sometime longer. Then he said to me: "Sit down here." So he made me sit in an open space surrounded by rocks, and said to me: "Sit here till I come back to you." He went towards Al-Harra until I could not see him, where he stayed away for a long time.

Sometime later, while he was coming back, I heard him saying: "Even if he committed theft and fornication?" When he came, I could not keep patient and asked him: "O Allah's Prophet! Let Allah make me sacrificed for you! Whom were you talking to by the side of Al-Harra? I heard none responding to your talk." He said: "It was Gabriel who appeared to me beside Al-Harra and said: "Give the good tidings to your followers that whoever dies without having associated in worship anything with Allah, will enter Paradise." I said: "O Gabriel! Even if he committed theft or fornication?" He said: "Yes." I said: "Even if he committed theft or fornication?" He said: "Yes." I said: "Even if he committed theft or fornication?" He said: "Yes, and even if he committed the sin of drinking wine."

[10] What about the hoarders of wealth and their grievous punishment

34-(992) Al-Ahnaf Ibn Qais narrated: I came to Medina, and while I was in the company of some chiefs from Quraish, sitting in a (form of) circle, a man with very rough hair, clothes, and appearance came and stood in front of us, greeted us and said: "Inform those who bury wealth, that a stone will be heated in the Hell-fire and will be put on the nipples of their breasts till it comes out from the bones of their shoulders and then put on the bones of their shoulders till it comes through the nipples of their breasts. The stone will be moving and hitting." After saying that, the people lowered their heads, and none replied to him. Then, he retreated and I followed him until he sat by the side of the pillar. I said to him: "I think the people disliked what you had said." He said: "These people do not understand anything. However, my friend (The Prophet) Abu Al-Qasim called me: "O Abu Dharr! Do you see the mountain of Uhud?" On that I started looking towards the sun to judge how much remained of the day as I thought that Allah's Apostle "Allah's blessing and peace be upon him" wanted to send me to do something for him. I said: "Yes! " He said: "I would not like to have gold equal to it (i.e. the mountain of Uhud) unless I spend it all (in Allah's cause) except for three Dinars." Then, those people do not

فَقَالَ: «إِنَّ الْمُكْثِرِينَ هُمُ الْمُقِلُّونَ يَوْمَ الْقِيَامَةِ إِلاَّ مَنْ أَعطاهُ اللَّهُ خَيْراً فَنَفَحَ فِيهِ يَمِينَهُ وَشِمالَه، وَبَيْنَ يَدَيْهِ وَوَراءَهُ، وَعَمِلَ فِيهِ خَيْراً» قَالَ: فَمَشَيْتُ مَعَهُ سَاعَةً. فَقَالَ: «اجْلِسْ هَاهُنَا».

قَالَ: فَأَجْلَسَنِي فِي قَاعٍ حَوْلَهُ حِجَارَةٌ. فَقَالَ لِي: «اجْلِسْ هَاهُنَا حَتَّىٰ أَرْجِعَ إِلَيْكَ». قَالَ: فَانْطَلَقَ فِي الْحَرَّةِ حَتَّىٰ لا أَرَاهُ. فَلَبِثَ عَنِّي فَأَطَالَ اللَّبْثَ، ثُمَّ إِنِّي سَمِعْتُهُ وَهُوَ مُقْبِلٌ وَهُوَ يَقُولُ: «وَإِنْ سَرَقَ وَإِنْ زَنَىٰ» قَالَ: فَلَمَّا جَاءَ لَمْ أَصْبِرْ فَقُلْتُ: يَا نَبِيَّ اللَّهِ، جَعَلَنِي اللَّهُ فِدَاءَكَ، مَنْ تُكَلِّمُ فِي جَانِبِ الْحَرَّةِ؟ مَا سَمِعْتُ أَحَداً يَرْجِعُ إِلَيْكَ شَيْئاً. قَالَ: «ذَاكَ جِبْرِيلُ، عَرَضَ لِي فِي جَانِبِ الْحَرَّةِ فَقَالَ: بَشِّرْ أُمَّتَكَ أَنَّهُ مَنْ مَاتَ لا يُشْرِكُ بِاللَّهِ شَيْئاً دَخَلَ الْجَنَّةَ، فَقُلْتُ: يَا جِبْرِيلُ، وَإِنْ سَرَقَ وَإِنْ زَنَىٰ؟ قَالَ: نَعَمْ. قَالَ: قُلْتُ: وَإِنْ سَرَقَ وَإِنْ زَنَىٰ؟ قَالَ: نَعَمْ. قَالَ: قُلْتُ: وَإِنْ سَرَقَ وَإِنْ زَنَىٰ؟ قَالَ: نَعَمْ، وَإِنْ شَرِبَ الْخَمْرَ».

١٠ ـ بابٌ في الكنَّازين للأموال والتَّغْلِيظِ عليهم

٣٤ ـ (٩٩٢) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي الْعَلاَءِ، عَنِ الأَحْنَفِ بْنِ قَيْسٍ. قَالَ: قَدِمْتُ الْمَدِينَةَ، فَبَيْنَا أَنَا فِي حَلْقَةٍ فِيهَا مَلأٌ مِنْ قُرَيْشٍ، إِذْ جَاءَ رَجُلٌ أَخْشَنُ الثِّيَابِ، أَخْشَنُ الْجَسَدِ، أَخْشَنُ الْوَجْهِ، فَقَامَ عَلَيْهِمْ فَقَالَ: بَشِّرِ الْكَانِزِينَ بِرَضْفٍ يُحْمَىٰ عَلَيْهِ فِي نَارِ جَهَنَّمَ، فَيُوضَعُ عَلَىٰ حَلَمَةِ ثَدْيِ أَحَدِهِمْ، حَتَّىٰ يَخْرُجَ مِنْ نُغْضِ كَتِفَيْهِ وَيُوضَعُ عَلَىٰ نُغْضِ كَتِفَيْهِ، حَتَّىٰ يَخْرُجَ مِنْ حَلَمَةِ ثَدْيَيْهِ يَتَزَلْزَلُ. قَالَ: فَوَضَعَ الْقَوْمُ رُؤُوسَهُمْ، فَمَا رَأَيْتُ أَحَداً مِنْهُمْ رَجَعَ إِلَيْهِ شَيْئاً. قَالَ: فَأَدْبَرَ، وَاتَّبَعْتُهُ حَتَّىٰ جَلَسَ إِلَىٰ سَارِيَةٍ. فَقُلْتُ: مَا رَأَيْتُ هٰؤُلاَءِ إِلاَّ كَرِهُوا مَا قُلْتَ لَهُمْ. قَالَ: إِنَّ هٰؤُلاَءِ لا يَعْقِلُونَ شَيْئاً، إِنَّ خَلِيلِي أَبَا الْقَاسِمِ ﷺ دَعَانِي فَأَجَبْتُهُ. فَقَالَ: «أَتَرَىٰ أُحُداً؟» فَنَظَرْتُ مَا عَلَيَّ مِنَ الشَّمْسِ وَأَنَا أَظُنُّ أَنَّهُ يَبْعَثُنِي فِي حَاجَةٍ لَهُ. فَقُلْتُ: أَرَاهُ. فَقَالَ: «مَا يَسُرُّنِي أَنَّ لِي مِثْلَهُ ذَهَباً أُنْفِقُهُ كُلَّهُ، إِلاَّ ثَلاَثَةَ دَنَانِيرَ» ثُمَّ هٰؤُلاَءِ يَجْمَعُونَ الدُّنْيَا لاَ يَعْقِلُونَ شَيْئاً. قَالَ: قُلْتُ: مَا لَكَ وَلإِخْوَتِكَ مِنْ

understand and collect worldly wealth." I said: "Why do you not ask your brothers from Quraish and get something from them?" he said: "No, by Allah, Neither I ask them for worldly benefits nor am I in need of their religious advice till I join Allah and His Messenger."

35-(...) Al-Ahnaf Ibn Qais narrated: While I was sitting with some chiefs of Quraish, Abu Dharr "Allah be pleased with him" came and said: "Give glad tidings to the hoarders of wealth that their backs would be branded to the extent that it (the hot Iron) would come out of their sides, and when their napes would be branded, it would come out of their foreheads." He then went away and sat down. I asked about him. They said: "He is Abu Dharr." I went to him and said: "What is that which I heard from you?" He said: "I said nothing but only what I heard from their Prophet "Allah's blessing and peace be upon him"." I said: "What do you say about this gift?" He said: "Take it, for today it is a support. But when it becomes a price for your religion, then leave it."

[11] Exhortation to spend (in Allah's way) and giving the spender the glad tidings of having the compensation (for what he spent)

36-(993) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" related that Allah, the Most Blessed and Exalted, said: "O son of Adam, spend, I will spend on you." He said: "The right hand of Allah is full and overflowing; and nothing would diminish it, by overspending day and night."

37-(...) Hammam Ibn Munabbih, the brother of Wahb Ibn Munabbih, narrated: This is what Abu Huraira "Allah be pleased with him" told us from the traditions of The Messenger of Allah "Allah's blessing and peace be upon him". (He mentioned some traditions, including the following). The Messenger of Allah "Allah's blessing and peace be upon him" said: Allah said to me: "Spend, I will spend on you." Then, The Messenger of Allah "Allah's blessing and peace be upon him" said: "The right hand of Allah is full and overflowing; and the overspending by day and night would not diminish it. Do you not see what He has spent since He created the heaven and the earth? No doubt, what is in His Right Hand has not decreased. His Throne is on the water. In His other hand is death, and He elevates and degrades (whomever He wills)."

[12] The virtue of spending on one's family and servants, and the sin of him, who neglects or withholds their sustenance

38-(994) Thawban narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The best Dinar one spends is that, which one

قُرَيْشٍ، لاَ تَعْتَرِيهِمْ وَتُصِيبُ مِنهُمْ. قَالَ: لاَ، وَرَبِّكَ لاَ أَسْأَلُهُمْ عَنْ دُنْيَا، وَلاَ أَسْتَفْتِيهِمْ عَنْ دِينٍ حَتَّىٰ أَلْحَقَ بِاللَّهِ وَرَسُولِهِ.

[البخاري: كتاب الزكاة، باب ما أدي زكاته فليس بكنز، رقم: ١٤٠٧].

٣٥ ـ (...) ـ وحدّثنا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا أَبُو الأَشْهَبِ: حَدَّثَنَا خُلَيْدٌ الْعَصَرِيُّ، عَنِ الأَحْنَفِ بْنِ قَيْسٍ قَالَ: كُنْتُ فِي نَفَرٍ مِنْ قُرَيْشٍ فَمَرَّ أَبُو ذَرٍّ وَهُوَ يَقُولُ: بَشِّرِ الْكَانِزِينَ بِكَيٍّ فِي ظُهُورِهِمْ يَخْرُجُ مِنْ جُنُوبِهِمْ، وَبِكَيٍّ مِنْ قِبَلِ أَقْفَائِهِمْ يَخْرُجُ مِنْ جِبَاهِهِمْ. قَالَ: ثُمَّ تَنَحَّى فَقَعَدَ. قَالَ: قُلْتُ: مَنْ هٰذَا؟ قَالُوا: هٰذَا أَبُو ذَرٍّ. قَالَ: فَقُمْتُ إِلَيْهِ فَقُلْتُ: مَا شَيْءٌ سَمِعْتُكَ تَقُولُ قُبَيْلُ؟ قَالَ: مَا قُلْتُ إِلاَّ شَيْئاً قَدْ سَمِعْتُهُ مِنْ نَبِيِّهِمْ ﷺ. قَالَ: قُلْتُ: مَا تَقُولُ فِي هٰذَا الْعَطَاءِ؟ قَالَ: خُذْهُ فَإِنَّ فِيهِ الْيَوْمَ مَعُونَةً، فَإِذَا كَانَ ثَمَناً لِدِينِكَ فَدَعْهُ.

١١ ـ بابُ الحَثِّ على النَّفَقَةِ وتَبْشِيرِ المُنْفِقِ بالخلف

٣٦ ـ (٩٩٣) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ. قَالاَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، يَبْلُغُ بِهِ النَّبِيَّ ﷺ، قَالَ: «قَالَ اللَّهُ تَبارَكَ وَتَعالَى: يَا ابْنَ آدَمَ، أَنْفِقْ أُنْفِقْ عَلَيْكَ». وَقَالَ: «يَمِينُ اللَّهِ مَلأَىٰ ـ وَقَالَ ابْنُ نُمَيْرٍ: مَلآنُ ـ سَحَّاءُ، لاَ يَغِيضُهَا شَيْءٌ اللَّيْلَ وَالنَّهَارَ».

٣٧ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ بْنُ هَمَّامٍ: حَدَّثَنَا مَعْمَرُ بْنُ رَاشِدٍ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، أَخِي وَهْبِ بْنِ مُنَبِّهٍ. قَالَ: هٰذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ، فَذَكَرَ أَحَادِيثَ مِنْهَا، وَقَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ قَالَ لِي: أَنْفِقْ أُنْفِقْ عَلَيْكَ».

وَقَالَ رَسُولُ اللَّهِ ﷺ: «يَمِينُ اللَّهِ مَلآىٰ لاَ يَغِيضُهَا سَحَّاءُ اللَّيْلَ وَالنَّهَارَ، أَرَأَيْتُمْ مَا أَنْفَقَ مُذْ خَلَقَ السَّمَاءَ وَالأَرْضَ، فَإِنَّهُ لَمْ يَغِضْ مَا فِي يَمِينِهِ». قَالَ: «وَعَرْشُهُ عَلَى الْمَاءِ، وَبِيَدِهِ الأُخْرَىٰ الْقَبْضُ، يَرْفَعُ وَيَخْفِضُ».

[البخاري: كتاب التوحيد، باب: ﴿وكان عرشه على الماء﴾، رقم: ٧٤١٩].

١٢ ـ بابُ فَضْلِ النَّفَقَةِ على العِيَالِ والمَمْلُوكِ وإثْمِ من ضَيَّعَهم أو حَبَسَ نَفَقَتَهُمْ عنهم

٣٨ ـ (٩٩٤) ـ حدّثنا أَبُو الرَّبِيعِ الزَّهْرَانِيُّ وَقُتَيْبَةُ بْنُ سَعِيدٍ. كِلاَهُمَا عَنْ حَمَّادِ بْنِ زَيْدٍ. قَالَ أَبُو الرَّبِيعِ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا أَيُّوبُ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَبِي أَسْمَاءَ، عَنْ ثَوْبَانَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَفْضَلُ دِينَارٍ يُنْفِقُهُ الرَّجُلُ: دِينَارٌ

spends on his family, and that, which he spends on his animal in the cause of Allah, and that, which he spends on his companions for the sake of Allah." Abu Qilaba (a sub-narrator) said: "He started with the family." Then, he commented: "Which man would have more reward than him, who spends on young (members of a) family, in order to protect and save them, by which Allah would benefits them, and make them rich?"

39-(995) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "(From among the Dinars you spent, i.e.) a Dinar which you spent in the way of Allah, a Dinar which you spent to emancipate a slave, a Dinar you gave in charity to a needy one, and a Dinar you spent on your family, the one for which you would have the greatest reward, is that, which you spent on your family."

40-(996) Khaithama narrated: While we were sitting with Abdullah Ibn Umar "Allah be pleased with both", there entered his warden, to whom he said: "Did you give the provision to the slaves?" He answered in the negative. He said: "Go and give it to them. The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is enough for a man to have a sin that he keeps from the one whom he owns his sustenance"."

[13] In spending, one should start with himself, then his family, and then his kith and kin

41-(997) Jabir Ibn Abdullah "Allah be pleased with both" narrated: A person from (the tribe of) Banu Udhra emancipated a slave after his death. This news reached the Messenger of Allah "Allah's blessing and peace be upon him". Upon this he asked: "Do you have any property in addition to it?" He replied in the negative. He asked: "Who would buy (that slave) from me?" Nu'aim Ibn Abdullah Al-Adawi bought it for eight hundred Dirhams, which he brought to the Messenger of Allah "Allah's blessing and peace be upon him". He (The Prophet) gave the money to him (the owner) and said: "Start with yourself and spend on it. If anything is left, it should be spent on your family. If anything is left from your family it should be spent on your kith and kin. If anything is left from your kith and kin, it should be spent like this, and like this,, i.e. (on whomever you find) In front of you, on your right and on your left."

(...)Jabir "Allah be pleased with him" narrated that a man from the Ansar called Abu Madhkur manumitted a slave of his called Ya'qub (on condition that it would come into force) after death...(and the rest of the Hadith is the same as that of Al-Laith).

يُنْفِقُهُ عَلَىٰ عِيَالِهِ، وَدِينَارٌ يُنْفِقُهُ الرَّجُلُ عَلَىٰ دَابَّتِهِ فِي سَبِيلِ اللَّهِ، وَدِينَارٌ يُنْفِقُهُ عَلَىٰ أَصْحَابِهِ فِي سَبِيلِ اللَّهِ».

قَالَ أَبُو قِلَابَةَ: وَبَدَأَ بِالْعِيَالِ، ثُمَّ قَالَ أَبُو قِلَابَةَ: وَأَيُّ رَجُلٍ أَعْظَمُ أَجْراً مِنْ رَجُلٍ يُنْفِقُ عَلَىٰ عِيَالٍ صِغَارٍ يُعِفُّهُمْ، أَوْ يَنْفَعُهُمُ اللَّهُ بِهِ وَيُغْنِيهِمْ.

٣٩ ـ (٩٩٥) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَأَبُو كُرَيْبٍ ـ وَاللَّفْظُ لأَبِي كُرَيْبٍ ـ قَالُوا: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مُزَاحِمِ بْنِ زُفَرَ، عَنْ مُجَاهِدٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «دِينَارٌ أَنْفَقْتَهُ فِي سَبِيلِ اللَّهِ، وَدِينَارٌ أَنْفَقْتَهُ فِي رَقَبَةٍ، وَدِينَارٌ تَصَدَّقْتَ بِهِ عَلَىٰ مِسْكِينٍ، وَدِينَارٌ أَنْفَقْتَهُ عَلَىٰ أَهْلِكَ، أَعْظَمُهَا أَجْراً الَّذِي أَنْفَقْتَهُ عَلَىٰ أَهْلِكَ».

٤٠ ـ (٩٩٦) ـ حدّثنا سَعِيدُ بْنُ مُحَمَّدٍ الْجَرْمِيُّ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبْجَرَ الْكِنَانِيُّ، عَنْ أَبِيهِ، عَنْ طَلْحَةَ بْنِ مُصَرِّفٍ، عَنْ خَيْثَمَةَ؛ قَالَ: كُنَّا جُلُوساً مَعَ عَبْدِ اللَّهِ بْنِ عَمْرٍو إِذْ جَاءَهُ قَهْرَمَانٌ لَهُ فَدَخَلَ فَقَالَ: أَعْطَيْتَ الرَّقِيقَ قُوتَهُمْ؟ قَالَ: لَا، قَالَ: فَانْطَلِقْ فَأَعْطِهِمْ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «كَفَىٰ بِالْمَرْءِ إِثْماً أَنْ يَحْبِسَ عَمَّنْ يَمْلِكُ قُوتَهُ».

١٣ ـ بابُ الابْتِدَاءِ فِي النَّفَقَةِ بالنَّفْسِ ثُمَّ أَهْلِهِ ثُمَّ القَرَابَةِ

٤١ ـ (٩٩٧) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، قَالَ: أَعْتَقَ رَجُلٌ مِنْ بَنِي عُذْرَةَ عَبْداً لَهُ عَنْ دُبُرٍ. فَبَلَغَ ذٰلِكَ رَسُولَ اللَّهِ ﷺ، فَقَالَ: «أَلَكَ مَالٌ غَيْرُهُ؟» فَقَالَ: لَا، فَقَالَ: «مَنْ يَشْتَرِيهِ مِنِّي؟» فَاشْتَرَاهُ نُعَيْمُ بْنُ عَبْدِ اللَّهِ الْعَدَوِيُّ بِثَمَانِ مِئَةِ دِرْهَمٍ، فَجَاءَ بِهَا رَسُولَ اللَّهِ ﷺ فَدَفَعَهَا إِلَيْهِ ثُمَّ قَالَ: «ابْدَأْ بِنَفْسِكَ فَتَصَدَّقْ عَلَيْهَا، فَإِنْ فَضَلَ شَيْءٌ فَلأَهْلِكَ، فَإِنْ فَضَلَ عَنْ أَهْلِكَ شَيْءٌ فَلِذِي قَرَابَتِكَ، فَإِنْ فَضَلَ عَنْ ذِي قَرَابَتِكَ شَيْءٌ فَهٰكَذَا وَهٰكَذَا» يَقُولُ: «فَبَيْنَ يَدَيْكَ وَعَنْ يَمِينِكَ وَعَنْ شِمَالِكَ».

(...) ـ وحدّثني يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ: حَدَّثَنَا إِسْمَاعِيلُ ـ يَعْنِي ابْنَ عُلَيَّةَ ـ عَنْ أَيُّوبَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ؛ أَنَّ رَجُلاً مِنَ الأَنْصَارِ ـ يُقَالُ لَهُ: أَبُو مَذْكُورٍ ـ أَعْتَقَ غُلَاماً لَهُ عَنْ دُبُرٍ، يُقَالُ لَهُ: يَعْقُوبُ، وَسَاقَ الْحَدِيثَ بِمَعْنَىٰ حَدِيثِ اللَّيْثِ.

[14] The virtue of spending on, and giving in charity one's kith and kin, spouse, children, and parents, even if they are not believers

42-(998) Anas Ibn Malik "Allah be pleased with him" narrated: Abu Talha had more property of date-palm trees gardens than anyone amongst the Ansar in Medina, the most beloved of which to him was Bairuha garden, and it was in front of the Mosque of The Prophet "Allah's blessing and peace be upon him". Allah's Apostle "Allah's blessing and peace be upon him" used to go there and drink from its nice water. Anas added: When this verse was revealed: "By no means shall ye attain righteousness unless ye give (freely) of that which ye love; and whatever ye give, of a truth Allah knoweth it well" (Al Imran 92) Abu Talha said to Allah's Apostle "Allah's blessing and peace be upon him": "O Allah's Apostle! Allah, the Blessed, the Superior says: "By no means shall ye attain righteousness unless ye give (freely) of that which ye love." No doubt, Bairuha garden is the most beloved of all my property to me. So I want to give it in charity in Allah's Cause. I expect its reward from Allah. O Allah's Apostle! Spend it where Allah makes you think it feasible." On that Allah's Apostle "Allah's blessing and peace be upon him" said: "Bravo! It is a profitable property. It is a profitable property. I heard what you said (O Abu Talha), and I think it would be proper if you gave it to your Kith and kin." Then Abu Talha distributed that garden amongst his relatives and his cousins."

43-(...) Anas Ibn Malik "Allah be pleased with him" narrated: When the following Verse was revealed: "By no means shall ye attain righteousness unless ye give (freely) of that which ye love; and whatever ye give, of a truth Allah knoweth it well" (Al Imran 92), Abu Talha said (to The Prophet): "I think that our Lord asks us (to give in charity) from our property. So, I make you witness, O Messenger of Allah, that I gave the garden of Bairuha (in charity) for the sake of Allah." He (The Prophet) said: "Then, give it to your kith and kin." So, he (Abu Talha) distributed it between Hassan Ibn Thabit and Ubai Ibn Ka'b.

44-(999) Kuraib narrated that Maimuna "Allah be pleased with her", daughter of Al-Harith, manumitted a slave-girl (for the sake of Allah) during the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him". When she mentioned that to The Messenger of Allah "Allah's blessing and peace be upon him" he said: "Had you given her (in charity) to your maternal uncles, it would have been more yielding of your reward."

45-(1000) Zainab, the wife of Abdullah said: I heard The Prophet "Allah's blessing and peace be upon him" saying: "O women! Give in charity, even from your ornaments." I returned and said to Abdullah: "You

١٤ ـ باب فَضْلِ النَّفَقَةِ والصَّدَقَةِ على الأقْرَبِينَ والزَّوْجِ والأَوْلادِ والوالِدَيْنِ، ولو كَانُوا مُشْرِكِين

٤٢ ـ (٩٩٨) ـ حدّثنا يَحْيَى بْنُ يَحْيَى، قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ؛ أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ يَقُولُ: كَانَ أَبُو طَلْحَةَ أَكْثَرَ أَنْصَارِيٍّ بِالْمَدِينَةِ مَالاً، وَكَانَ أَحَبُّ أَمْوَالِهِ إِلَيْهِ بَيْرَحَى، وَكَانَتْ مُسْتَقْبِلَةَ الْمَسْجِدِ، وَكَانَ رَسُولُ اللَّهِ ﷺ يَدْخُلُهَا وَيَشْرَبُ مِنْ مَاءٍ فِيهَا طَيِّبٍ.

قَالَ أَنَسٌ: فَلَمَّا نَزَلَتْ هٰذِهِ الآيَةُ: ﴿لَن تَنَالُوا۟ ٱلْبِرَّ حَتَّىٰ تُنفِقُوا۟ مِمَّا تُحِبُّونَ﴾ [آل عمران: ٩٢] قَامَ أَبُو طَلْحَةَ إِلَىٰ رَسُولِ اللَّهِ ﷺ فَقَالَ: إِنَّ اللَّهَ يَقُولُ فِي كِتَابِهِ: ﴿لَن تَنَالُوا الْبِرَّ حَتَّىٰ تُنْفِقُوا مِمَّا تُحِبُّونَ﴾ وَإِنَّ أَحَبَّ أَمْوَالِي إِلَيَّ بَيْرَحَى، وَإِنَّهَا صَدَقَةٌ لِلَّهِ أَرْجُو بِرَّهَا وَذُخْرَهَا عِنْدَ اللَّهِ، فَضَعْهَا يَا رَسُولَ اللَّهِ حَيْثُ شِئْتَ. قَالَ رَسُولُ اللَّهِ ﷺ: «بَخْ! ذٰلِكَ مَالٌ رَابِحٌ، ذٰلِكَ مَالٌ رَابِحٌ، قَدْ سَمِعْتُ مَا قُلْتَ فِيهَا، وَإِنِّي أَرَىٰ أَنْ تَجْعَلَهَا فِي الأَقْرَبِينَ» فَقَسَمَهَا أَبُو طَلْحَةَ فِي أَقَارِبِهِ وَبَنِي عَمِّهِ.

[البخاري: كتاب الزكاة، باب الزكاة على الاقارب، رقم: ١٤٦١].

٤٣ ـ (...) ـ حدّثني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: حَدَّثَنَا ثَابِتٌ، عَنْ أَنَسٍ. قَالَ: لَمَّا نَزَلَتْ هٰذِهِ الآيَةُ: ﴿لَن تَنَالُوا۟ ٱلْبِرَّ حَتَّىٰ تُنفِقُوا۟ مِمَّا تُحِبُّونَ﴾ [آل عمران: ٩٢]. قَالَ أَبُو طَلْحَةَ: أَرَىٰ رَبَّنَا يَسْأَلُنَا مِنْ أَمْوَالِنَا، فَأُشْهِدُكَ، يَا رَسُولَ اللَّهِ، أَنِّي قَدْ جَعَلْتُ أَرْضِي بَرِيحا لِلَّهِ. قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «اجْعَلْهَا فِي قَرَابَتِكَ». قَالَ: فَجَعَلَهَا فِي حَسَّانَ بْنِ ثَابِتٍ وَأُبَيِّ بْنِ كَعْبٍ.

٤٤ ـ (٩٩٩) ـ حدّثني هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرٌو، عَنْ بُكَيْرٍ، عَنْ كُرَيْبٍ، عَنْ مَيْمُونَةَ بِنْتِ الْحَارِثِ؛ أَنَّهَا أَعْتَقَتْ وَلِيدَةً فِي زَمَانِ رَسُولِ اللَّهِ ﷺ، فَذَكَرَتْ ذٰلِكَ لِرَسُولِ اللَّهِ ﷺ فَقَالَ: «لَوْ أَعْطَيْتِهَا أَخْوَالَكِ كَانَ أَعْظَمَ لأَجْرِكِ».

[البخاري: كتاب الهبة، باب هبة المرأة لغير زوجها وعتقها...، رقم: ٢٥٩٢].

٤٥ ـ (١٠٠٠) ـ حدّثنا حَسَنُ بْنُ الرَّبِيعِ: حَدَّثَنَا أَبُو الأَحْوَصِ، عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنْ زَيْنَبَ امْرَأَةِ عَبْدِ اللَّهِ. قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «تَصَدَّقْنَ، يَا مَعْشَرَ النِّسَاءِ، وَلَوْ مِنْ حُلِيِّكُنَّ». قَالَتْ: فَرَجَعْتُ إِلَىٰ

are a man of little income, and The Messenger of Allah "Allah's blessing and peace be upon him" ordered us to give in charity. So, go and ask him whether it will be sufficient for me to spend it on you, otherwise, I would spend it on somebody else." Abdullah said to me: "No, you might go and ask him." Zainab added: So I went and found at the door of The Prophet "Allah's blessing and peace be upon him" an Ansari woman with a similar problem as mine. Since The Messenger of Allah "Allah's blessing and peace be upon him" was invested with awe (we disliked to knock at his door). At the same time, Bilal came out to us to whom we said: "Tell The Prophet "Allah's blessing and peace be upon him" that two women ask you whether it is sufficient for them to spend (the Zakat) on their husbands and on the orphans under their protection, and do not tell him who we are."

So Bilal went in and asked The Prophet "Allah's blessing and peace be upon him" regarding our problem. The Prophet "Allah's blessing and peace be upon him" asked: "Who are those two (women)?" Bilal replied: "A woman from the Ansar and Zainab." The Prophet "Allah's blessing and peace be upon him" said: "Which Zainab?" Bilal said: "The wife of Abdullah (Ibn Mas'ud)." The Prophet "Allah's blessing and peace be upon him" said: "Yes, (it is sufficient for them) and they will receive a double reward (for that): One for helping relatives, and the other for giving alms."

46-(...) A Hadith like this was narrated on the authority of Zainab the wife of Abdullah, according to which she said: I was in the mosque when The Prophet "Allah's blessing and peace be upon him" saw me and said: "Give alms even from your ornaments." The rest of the Hadith is the same as narrated by Abu Al-Ahwas.

47-(1001) Umm Salama "Allah be pleased with her" was reported to have asked The Prophet "Allah's blessing and peace be upon him": "O Allah's Apostle! Shall I receive a reward if I spend for the sustenance of Abu Salama's offspring, whom I'm going not to leave in that state (of helplessness) since they are also my offspring?" The Prophet "Allah's blessing and peace be upon him" replied: "Yes, you will get a reward for what you spend on them."

(...) The same was narrated on the authority of Hisham Ibn Urwa, with the same chain of transmitters.

48-(1002) Abu Mas'ud Al-Badri narrated: The Prophet "Allah's blessing and peace be upon him" said: "If a Muslim spent anything on his family, expecting its reward from Allah, then, it would be regarded as a (rewardable) charity for him."

عَبْدِ اللَّهِ فَقُلْتُ: إِنَّكَ رَجُلٌ خَفِيفُ ذَاتِ الْيَدِ. وَإِنَّ رَسُولَ اللَّهِ ﷺ قَدْ أَمَرَنَا بِالصَّدَقَةِ، فَأْتِهِ فَاسْأَلْهُ، فَإِنْ كَانَ ذٰلِكَ يَجْزِي عَنِّي وَإِلاَّ صَرَفْتُهَا إِلَىٰ غَيْرِكُمْ. قَالَتْ: فَقَالَ لِي عَبْدُ اللَّهِ: بَلِ ائْتِيهِ أَنْتِ. قَالَتْ: فَانْطَلَقْتُ فَإِذَا امْرَأَةٌ مِنَ الأَنْصَارِ بِبَابِ رَسُولِ اللَّهِ ﷺ حَاجَتِي حَاجَتُهَا. قَالَتْ: وَكَانَ رَسُولُ اللَّهِ ﷺ قَدْ أُلْقِيَتْ عَلَيْهِ الْمَهَابَةُ. قَالَتْ: فَخَرَجَ عَلَيْنَا بِلاَلٌ فَقُلْنَا لَهُ: ائْتِ رَسُولَ اللَّهِ ﷺ فَأَخْبِرْهُ أَنَّ امْرَأَتَيْنِ بِالْبَابِ تَسْأَلاَنِكَ: أَتَجْزِي الصَّدَقَةُ عَنْهُمَا عَلَىٰ أَزْوَاجِهِمَا، وَعَلَىٰ أَيْتَامٍ فِي حُجُورِهِمَا؟ وَلاَ تُخْبِرْهُ مَنْ نَحْنُ. قَالَتْ: فَدَخَلَ بِلاَلٌ عَلَىٰ رَسُولِ اللَّهِ ﷺ فَسَأَلَهُ، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «مَنْ هُمَا؟» فَقَالَ: امْرَأَةٌ مِنَ الأَنْصَارِ وَزَيْنَبُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَيُّ الزَّيَانِبِ؟» قَالَ: امْرَأَةُ عَبْدِ اللَّهِ. فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «لَهُمَا أَجْرَانِ: أَجْرُ الْقَرَابَةِ، وَأَجْرُ الصَّدَقَةِ».

[البخاري: كتاب الزكاة، باب الزكاة على الزوج والأيتام في الحجر، رقم: ١٤٦٦]

٤٦ ـ (...) ـ **حدّثني** أَحْمَدُ بْنُ يُوسُفَ الأَزْدِيُّ: حَدَّثَنَا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الأَعْمَشُ: حَدَّثَنِي شَقِيقٌ، عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنْ زَيْنَبَ امْرَأَةِ عَبْدِ اللَّهِ.

قَالَ: فَذَكَرْتُ لإِبْرَاهِيمَ، فَحَدَّثَنِي عَنْ أَبِي عُبَيْدَةَ، عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنْ زَيْنَبَ امْرَأَةِ عَبْدِ اللَّهِ بِمِثْلِهِ سَوَاءً. قَالَ: قَالَتْ: كُنْتُ فِي الْمَسْجِدِ، فَرَآنِي النَّبِيُّ ﷺ فَقَالَ: «تَصَدَّقْنَ وَلَوْ مِنْ حُلِيِّكُنَّ». وَسَاقَ الْحَدِيثَ بِنَحْوِ حَدِيثِ أَبِي الأَحْوَصِ.

٤٧ ـ (١٠٠١) ـ **حدّثنا** أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلاَءِ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ زَيْنَبَ بِنْتِ أَبِي سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ، قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ، هَلْ لِي أَجْرٌ فِي بَنِي أَبِي سَلَمَةَ؟ أُنْفِقُ عَلَيْهِمْ وَلَسْتُ بِتَارِكَتِهِمْ هٰكَذَا وَهٰكَذَا، إِنَّمَا هُمْ بَنِيَّ. فَقَالَ: «نَعَمْ، لَكِ فِيهِمْ أَجْرُ مَا أَنْفَقْتِ عَلَيْهِمْ».

(...) ـ **وحدّثني** سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ. (ح) وَحَدَّثَنَاهُ إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ. قَالاَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ. جَمِيعاً عَنْ هِشَامِ بْنِ عُرْوَةَ، فِي هٰذَا الإِسْنَادِ، بِمِثْلِهِ.

[البخاري: كتاب الزكاة، باب الزكاة على الزوج والأيتام في الحجر، رقم: ١٤٦٧]

٤٨ ـ (١٠٠٢) ـ **حدّثنا** عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ عَدِيٍّ ـ وَهُوَ ابْنُ ثَابِتٍ ـ عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ، عَنْ أَبِي مَسْعُودٍ الْبَدْرِيِّ، عَنِ النَّبِيِّ ﷺ؛ قَالَ: «إِنَّ الْمُسْلِمَ إِذَا أَنْفَقَ عَلَى أَهْلِهِ نَفَقَةً، وَهُوَ يَحْتَسِبُهَا، كَانَتْ لَهُ صَدَقَةً».

(…) The same was narrated on the authority of Shu'ba, with the same chain of transmitters.

49-(1003) Hisham Ibn Urwa narrated from his father that Asma, daughter of Abu Bakr "Allah be pleased with both" told: I said: "O Messenger of Allah! my mother came to me, prompted by a desire or by fear. Should I keep good relation with her (and give her in charity though she is an unbeliever)?" He said: "Yes."

50-(…) Asma, daughter of Abu Bakr "Allah be pleased with both" narrated: My mother, who was an unbeliever, came to me when he (The Prophet) entered into treaty with Quraish. I asked The Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! My mother came to me and she is inclined; should I treat her kindly?" He said: "Yes, treat her kindly."

[15] The dead would get a reward for the charity given on his behalf

51-(1004) Hisham Ibn Urwa narrated from his father that A'isha "Allah be pleased with her" told that a man came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "My mother died suddenly, making no will. I think that had she been able to speak, she would have surely given alms. Would she have a reward if I gave alms on her behalf?" He said: "Yes."

(…) This Hadith was narrated on the authority of Hisham with the same chain of transmitters. In the narration of Abu Usama he said: "She made no will" as was narrated by Ibn Bishr, but that was not mentioned by the rest of narrators.

[16] The charity includes all kinds of favours

52-(1005) Hudhaifa "Allah be pleased with him" narrated that The Prophet "Allah's blessing and peace be upon him" said: "Every kind of favour (aiming at pleasing Allah) is regarded as charity (in reward)".

53-(1006) Abu Dharr "Allah be pleased with him" narrated that some of the Companions of The Prophet "Allah's blessing and peace be upon him" said to him: "O Messenger of Allah! The wealthy ones have taken away the reward. They offer prayer as we do, observe fasts as we do, and give in charity out of their surplus wealth." He (The Prophet) said: "Has Allah not prescribed for you (a course) by following which you can give in charity? In every glorification of Allah (Glory be to Allah) there is a charity, every magnification of Allah (Allah is Greater) is a charity, every praise of Allah (Praise be to Allah) is a charity, and every testification of Allah's Oneness (There is no god but Allah) is a charity, and enjoining good is a charity, and

(...) ـ وحدّثناه مُحَمَّدُ بْنُ بَشَّارٍ وَأَبُو بَكْرِ بْنُ نَافِعٍ. كِلاَهُمَا عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ. (ح) وَحدَّثَنَاهُ أَبُو كُرَيْبٍ: حَدَّثَنَا وَكِيعٌ. جَمِيعاً عَنْ شُعْبَةَ، فِي هٰذَا الإِسْنَادِ.

[البخاري: كتاب الإيمان، باب ما جاء أنّ الأعمال بالنية...، رقم (٥٥)].

٤٩ ـ (١٠٠٣) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ أَسْمَاءَ، قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّ أُمِّي قَدِمَتْ عَلَيَّ وَهِيَ رَاغِبَةٌ ـ أَوْ رَاهِبَةٌ ـ، أَفَأَصِلُهَا؟ قَالَ: «نَعَمْ».

[البخاري: كتاب الهبة، باب الهدية للمشركين، رقم: ٢٦٢٠]

٥٠ ـ (...) ـ وحدّثنا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلاَءِ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ قَالَتْ: قَدِمَتْ عَلَيَّ أُمِّي وَهِيَ مُشْرِكَةٌ فِي عَهْدِ قُرَيْشٍ إِذْ عَاهَدَهُمْ، فَاسْتَفْتَيْتُ رَسُولَ اللَّهِ ﷺ فَقُلْتُ: يَا رَسُولَ اللَّهِ، قَدِمَتْ عَلَيَّ أُمِّي وَهِيَ رَاغِبَةٌ أَفَأَصِلُ أُمِّي؟ قَالَ: «نَعَمْ، صِلِي أُمَّكِ».

١٥ ـ بابُ وُصُولِ ثَوَابِ الصَّدَقَةِ عَنِ الْمَيِّتِ إِليه

٥١ ـ (١٠٠٤) ـ وحدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ: حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ أَنَّ رَجُلاً أَتَى النَّبِيَّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، إِنَّ أُمِّيَ افْتُلِتَتْ نَفْسُهَا وَلَمْ تُوصِ، وَأَظُنُّهَا لَوْ تَكَلَّمَتْ تَصَدَّقَتْ، أَفَلَهَا أَجْرٌ إِنْ تَصَدَّقْتُ عَنْهَا؟ قَالَ: «نَعَمْ».

(...) ـ وحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ. (ح) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ. (ح) وَحَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ: أَخْبَرَنَا عَلِيُّ بْنُ مُسْهِرٍ. (ح) حَدَّثَنَا الْحَكَمُ بْنُ مُوسَىٰ: حَدَّثَنَا شُعَيْبُ بْنُ إِسْحَاقَ. كُلُّهُمْ عَنْ هِشَامٍ، بِهٰذَا الإِسْنَادِ.

وَفِي حَدِيثِ أَبِي أُسَامَةَ: وَلَمْ تُوصِ. كَمَا قَالَ ابْنُ بِشْرٍ، وَلَمْ يَقُلْ ذٰلِكَ الْبَاقُونَ.

١٦ ـ بابُ بَيَانِ أَنَّ اسْمَ الصَّدَقَةِ يَقَعُ على كُلِّ نَوْعٍ مِنَ الْمَعْرُوفِ

٥٢ ـ (١٠٠٥) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا أَبُو عَوَانَةَ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبَّادُ بْنُ الْعَوَّامِ. كِلاَهُمَا عَنْ أَبِي مَالِكٍ الأَشْجَعِيِّ، عَنْ رِبْعِيِّ بْنِ حِرَاشٍ، عَنْ حُذَيْفَةَ، ـ فِي حَدِيثِ قُتَيْبَةَ: قَالَ: قَالَ نَبِيُّكُمْ ﷺ. وَقَالَ ابْنُ أَبِي شَيْبَةَ: عَنِ النَّبِيِّ ﷺ ـ قَالَ: «كُلُّ مَعْرُوفٍ صَدَقَةٌ».

٥٣ ـ (١٠٠٦) ـ حدّثنا عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ أَسْمَاءَ الضُّبَعِيُّ: حَدَّثَنَا مَهْدِيُّ بْنُ مَيْمُونٍ: حَدَّثَنَا وَاصِلٌ مَوْلَىٰ أَبِي عُيَيْنَةَ، عَنْ يَحْيَىٰ بْنِ عُقَيْلٍ، عَنْ يَحْيَىٰ بْنِ يَعْمَرَ، عَنْ أَبِي الأَسْوَدِ الدِّيلِيِّ، عَنْ أَبِي ذَرٍّ؛ أَنَّ نَاساً مِنْ أَصْحَابِ النَّبِيِّ ﷺ قَالُوا لِلنَّبِيِّ ﷺ: يَا رَسُولَ اللَّهِ، ذَهَبَ أَهْلُ الدُّثُورِ بِالأُجُورِ: يُصَلُّونَ كَمَا نُصَلِّي، وَيَصُومُونَ كَمَا نَصُومُ، وَيَتَصَدَّقُونَ بِفُضُولِ أَمْوَالِهِمْ. قَالَ: «أَوَ لَيْسَ قَدْ جَعَلَ اللَّهُ لَكُمْ مَا تَصَّدَّقُونَ؟ إِنَّ بِكُلِّ تَسْبِيحَةٍ صَدَقَةً، وَكُلِّ تَكْبِيرَةٍ صَدَقَةٌ، وَكُلِّ تَحْمِيدَةٍ صَدَقَةٌ، وَكُلِّ تَهْلِيلَةٍ صَدَقَةٌ، وَأَمْرٌ بِالْمَعْرُوفِ صَدَقَةٌ، وَنَهْيٌ عَنْ

forbidding evil is a charity, and in man's sexual Intercourse (with his wife) there is a charity." They (the Companions) said: "O Messenger of Allah! is there a reward for anyone among us who satisfies his sexual desire (with his wife)?" He said: "Tell me if he directed it to what is prohibited, would it not be regarded as a sin committed by him? Similarly, if he directed it to what is lawful, he would receive a reward (for it)."

54-(1007) A'isha "Allah be pleased with her" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Everyone of Adam's sons has been created with three hundred and sixty joints. So whoever magnifies Allah, praises Allah, testifies of Allah's Oneness, Glorifies Allah, asks for Allah's forgiveness, removes a stone, a thorn, or a bone from the road of the people, enjoins what is good and forbids what is evil, (and all of that amounts) to the number of those three hundred and sixty joints, then, he will walk that day, having removed himself from the fire (of Hell)."

(...)The same was narrated on the authority of Zaid, with the same chain of transmitters, but here, he (The Prophet) said: "Or he enjoins what is good..." and said: "In the evening of that day, (he will walk)."

(...) A'isha "Allah be pleased with her" narrated, through another chain of transmitters, that she heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "Everyone of Adam's sons has been created..." and the rest is like the Hadith narrated by Mu'awiya from Zaid.

55-(1008) Sa'id Ibn Abu Burda narrated from his father from his grandfather that The Prophet "Allah's blessing and peace be upon him" said: "Giving in charity is obligatory on every Muslim." It was said (to him): "Tell us if one does not find (what enables him) to do so (what should he do)?" He said: "He should work with both his hands, so as to benefit himself and give in charity." It was said to him: "Tell us if he cannot do so (what would he do)?" He said: "He would help the needy distressed one." It was said to him: "Tell us if he cannot do so (what should he do)?" He said: "He should enjoin what is favourable or what is good." It was said to him: "Tell us if he cannot do so (what should he do)?" He said: "He should abstain from what is evil, for that is a charity for him."

(...) The same was narrated on the authority of Shu'ba, with the same chain of transmitters.

56-(1009) Hammam Ibn Munabbih narrated: That is what Abu Huraira "Allah be pleased with him" narrated to us from The Messenger of Allah "Allah's blessing and peace be upon him". (He mentioned many traditions,

مُنْكَرٍ صَدَقَةٌ، وَفِي بُضْعِ أَحَدِكُمْ صَدَقَةٌ». قَالُوا: يَا رَسُولَ اللَّهِ، أَيَأْتِي أَحَدُنَا شَهْوَتَهُ وَيَكُونُ لَهُ فِيهَا أَجْرٌ؟ قَالَ: «أَرَأَيْتُمْ لَوْ وَضَعَهَا فِي حَرَامٍ أَكَانَ عَلَيْهِ فِيهَا وِزْرٌ؟ فَكَذٰلِكَ إِذَا وَضَعَهَا فِي الْحَلَالِ كَانَ لَهُ أَجْرًا».

٥٤ ـ (١٠٠٧) ـ حدّثنا حَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ: حَدَّثَنَا أَبُو تَوْبَةَ الرَّبِيعُ بْنُ نَافِعٍ: حَدَّثَنَا مُعَاوِيَةُ ـ يَعْنِي ابْنَ سَلَّامٍ ـ عَنْ زَيْدٍ؛ أَنَّهُ سَمِعَ أَبَا سَلَّامٍ يَقُولُ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ فَرُّوخَ؛ أَنَّهُ سَمِعَ عَائِشَةَ تَقُولُ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّهُ خُلِقَ كُلُّ إِنْسَانٍ مِنْ بَنِي آدَمَ عَلَىٰ سِتِّينَ وَثَلَاثِ مِئَةِ مَفْصِلٍ: فَمَنْ كَبَّرَ اللَّهَ، وَحَمِدَ اللَّهَ، وَهَلَّلَ اللَّهَ، وَسَبَّحَ اللَّهَ، وَاسْتَغْفَرَ اللَّهَ، وَعَزَلَ حَجَراً عَنْ طَرِيقِ النَّاسِ، أَوْ شَوْكَةً أَوْ عَظْماً عَنْ طَرِيقِ النَّاسِ، وَأَمَرَ بِمَعْرُوفٍ، أَوْ نَهَىٰ عَنْ مُنْكَرٍ، عَدَدَ تِلْكَ السِّتِّينَ وَالثَّلَاثِ مِئَةِ السُّلَامَىٰ، فَإِنَّهُ يَمْشِي يَوْمَئِذٍ وَقَدْ زَحْزَحَ نَفْسَهُ عَنِ النَّارِ».

قَالَ أَبُو تَوْبَةَ: وَرُبَّمَا قَالَ: «يُمْسِي».

(...) ـ **وحدّثنا** عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمٰنِ الدَّارِمِيُّ: أَخْبَرَنَا يَحْيَىٰ بْنُ حَسَّانَ: حَدَّثَنِي مُعَاوِيَةُ: أَخْبَرَنِي أَخِي، زَيْدٌ، بِهٰذَا الإِسْنَادِ مِثْلَهُ، غَيْرَ أَنَّهُ قَالَ: «أَوْ أَمَرَ بِمَعْرُوفٍ»، وَقَالَ: «فَإِنَّهُ يُمْسِي يَوْمَئِذٍ».

(...) ـ **وحدّثني** أَبُو بَكْرِ بْنُ نَافِعٍ الْعَبْدِيُّ: حَدَّثَنَا يَحْيَىٰ بْنُ كَثِيرٍ: حَدَّثَنَا عَلِيٌّ ـ يَعْنِي ابْنَ الْمُبَارَكِ ـ: حَدَّثَنَا يَحْيَىٰ، عَنْ زَيْدِ بْنِ سَلَّامٍ، عَنْ جَدِّهِ أَبِي سَلَّامٍ، قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ فَرُّوخَ؛ أَنَّهُ سَمِعَ عَائِشَةَ تَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «خُلِقَ كُلُّ إِنْسَانٍ» بِنَحْوِ حَدِيثِ مُعَاوِيَةَ، عَنْ زَيْدٍ. وَقَالَ: «فَإِنَّهُ يَمْشِي يَوْمَئِذٍ».

٥٥ ـ (١٠٠٨) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ شُعْبَةَ، عَنْ سَعِيدِ بْنِ أَبِي بُرْدَةَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنِ النَّبِيِّ ﷺ؛ قَالَ: «عَلَىٰ كُلِّ مُسْلِمٍ صَدَقَةٌ». قِيلَ: أَرَأَيْتَ إِنْ لَمْ يَجِدْ؟ قَالَ: «يَعْتَمِلُ بِيَدَيْهِ فَيَنْفَعُ نَفْسَهُ وَيَتَصَدَّقُ». قَالَ: قِيلَ: أَرَأَيْتَ إِنْ لَمْ يَسْتَطِعْ؟ قَالَ: «يُعِينُ ذَا الْحَاجَةِ الْمَلْهُوفَ» قَالَ: قِيلَ لَهُ: أَرَأَيْتَ إِنْ لَمْ يَسْتَطِعْ؟ قَالَ: «يَأْمُرُ بِالْمَعْرُوفِ أَوِ الْخَيْرِ». قَالَ: أَرَأَيْتَ إِنْ لَمْ يَفْعَلْ؟ قَالَ: «يُمْسِكُ عَنِ الشَّرِّ فَإِنَّهَا صَدَقَةٌ». [البخاري: كتاب الزكاة، باب على كل مسلم صدقة، رقم: ١٤٤٥].

(...) ـ **وحدّثناه** مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا شُعْبَةُ، بِهٰذَا الإِسْنَادِ.

٥٦ ـ (١٠٠٩) ـ وحدّثنا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ بْنُ هَمَّامٍ: حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، قَالَ: هٰذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ، عَنْ مُحَمَّدٍ رَسُولِ اللَّهِ ﷺ، فَذَكَرَ أَحَادِيثَ مِنْهَا: وَقَالَ رَسُولُ اللَّهِ ﷺ: «كُلُّ سُلَامَىٰ مِنَ النَّاسِ عَلَيْهِ صَدَقَةٌ كُلَّ يَوْمٍ تَطْلُعُ فِيهِ

including the following): The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is an obligatory charity to be given for every joint of the human body everyday the sun rises. To judge justly between two persons is regarded as charity, to help a man to ride his mount or lift his luggage on to it, is also considered to be a charity, and (to say) a good word is also a (kind of) charity. Every step taken on one's way to offer the compulsory prayer (in the mosque) is also charity. To remove a harmful thing from the way is also charity."

[17] The one who gives and the one who withholds the charity

57-(1010) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no day on which the servants (of Allah) get up in the morning, but that two angels would come, one of whom says: "O Allah! Recompense with more the one who spends (for the sake of Allah)" and the other says: "O Allah! Bring destruction to the one who withholds (charity from others)."

[18] Exhortation to give in charity, before a day comes, when there would be no one to accept it

58-(1011) Haritha Ibn Wahb narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "Give in charity, for a time is about to come when one would walk with the (objects of) charity and the one to whom it is to be given would say: "Had you brought it yesterday, I would have accepted it. But now, I'm not in need of it." In this way, he (the charity giver) would find none to accept it."

59-(1012) Abu Burda narrated from Abu Musa "Allah be pleased with him": The Messenger of Allah "Allah's blessing and peace be upon him" said: "There would come a time for the people when a person would wander about with Charity of gold, but he would find no one to accept it from him. A man would be seen (or you would see a man, according to the narration of Ibn Buraid) pursued by forty women seeking refuge with him in view of the scarcity of men and the abundance of women."

60-(157) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The Hour (of doom) would not be established until the wealth increases so much abundantly that one would get out with the charity of his wealth, but he would find none to accept it from him. (It would not be established too) until the land of the Arabs turns into meadows and rivers."

61-(...) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The

الشَّمْسُ». قَالَ: «تَعْدِلُ بَيْنَ الاثْنَيْنِ صَدَقَةٌ، وَتُعِينُ الرَّجُلَ فِي دَابَّتِهِ فَتَحْمِلُهُ عَلَيْهَا، أَوْ تَرْفَعُ لَهُ عَلَيْهَا مَتَاعَهُ، صَدَقَةٌ» قَالَ: «وَالْكَلِمَةُ الطَّيِّبَةُ صَدَقَةٌ، وَكُلُّ خُطْوَةٍ تَمْشِيهَا إِلَى الصَّلاَةِ صَدَقَةٌ، وَتُمِيطُ الأَذَىٰ عَنِ الطَّرِيقِ صَدَقَةٌ».

[البخاري: كتاب الصلح، باب فضل الإصلاح بين الناس والعدل بينهم، رقم: ٢٧٠٧].

١٧ ـ بابٌ في المُنْفِقِ والمُمْسِكِ

٥٧ ـ (١٠١٠) ـ وحدّثني الْقَاسِمُ بْنُ زَكَرِيَّا: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ: حَدَّثَنِي سُلَيْمَانُ ـ وَهُوَ ابْنُ بِلاَلٍ ـ حَدَّثَنِي مُعَاوِيَةُ بْنُ أَبِي مُزَرِّدٍ، عَنْ سَعِيدِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ يَوْمٍ يُصْبِحُ الْعِبَادُ فِيهِ إِلاَّ مَلَكَانِ يَنْزِلاَنِ، فَيَقُولُ أَحَدُهُمَا: اللَّهُمَّ أَعْطِ مُنْفِقاً خَلَفاً، وَيَقُولُ الآخَرُ: اللَّهُمَّ أَعْطِ مُمْسِكاً تَلَفاً».

[البخاري: كتاب الزكاة، باب ﴿فأما من أعطى واتقى...﴾، رقم: ١٤٤٢].

١٨ ـ باب التَّرغيبِ في الصَّدقةِ قبلَ أنْ لا يوجدَ مَنْ يَقْبَلُها

٥٨ ـ (١٠١١) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ. قَالاَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا شُعْبَةُ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ مَعْبَدِ بْنِ خَالِدٍ، قَالَ: سَمِعْتُ حَارِثَةَ بْنَ وَهْبٍ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «تَصَدَّقُوا، فَيُوشِكُ الرَّجُلُ يَمْشِي بِصَدَقَتِهِ، فَيَقُولُ الَّذِي أُعْطِيَهَا: لَوْ جِئْتَنَا بِهَا بِالأَمْسِ قَبِلْتُهَا، فَأَمَّا الآنَ فَلاَ حَاجَةَ لِي بِهَا، فَلاَ يَجِدُ مَنْ يَقْبَلُهَا».

[البخاري: كتاب الزكاة، باب الصدقة قبل الرد، رقم: ١٤١١].

٥٩ ـ (١٠١٢) ـ وحدّثنا عَبْدُ اللَّهِ بْنُ بَرَّادٍ الأَشْعَرِيُّ، وَأَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلاَءِ. قَالاَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَىٰ، عَنِ النَّبِيِّ ﷺ؛ قَالَ: «لَيَأْتِيَنَّ عَلَى النَّاسِ زَمَانٌ يَطُوفُ الرَّجُلُ فِيهِ بِالصَّدَقَةِ مِنَ الذَّهَبِ. ثُمَّ لاَ يَجِدُ أَحَداً يَأْخُذُهَا مِنْهُ، وَيُرَى الرَّجُلُ الْوَاحِدُ يَتْبَعُهُ أَرْبَعُونَ امْرَأَةً يَلُذْنَ بِهِ مِنْ قِلَّةِ الرِّجَالِ وَكَثْرَةِ النِّسَاءِ».

وَفِي رِوَايَةِ ابْنِ بَرَّادٍ «وَتَرَى الرَّجُلَ».

[البخاري: كتاب الزكاة، باب الصدقة قبل الرد، رقم (١٤١٤)].

٦٠ ـ (١٥٧) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ ـ وَهُوَ ابْنُ عَبْدِ الرَّحْمٰنِ الْقَارِيُّ ـ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لاَ تَقُومُ السَّاعَةُ حَتَّىٰ يَكْثُرَ الْمَالُ وَيَفِيضَ، حَتَّىٰ يَخْرُجَ الرَّجُلُ بِزَكَاةِ مَالِهِ فَلاَ يَجِدُ أَحَداً يَقْبَلُهَا مِنْهُ، وَحَتَّىٰ تَعُودَ أَرْضُ الْعَرَبِ مُرُوجاً وَأَنْهَاراً».

٦١ ـ (...) ـ وحدّثنا أَبُو الطَّاهِرِ: حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنْ أَبِي يُونُسَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ؛ قَالَ: «لاَ تَقُومُ السَّاعَةُ حَتَّىٰ يَكْثُرَ فِيكُمُ الْمَالُ،

Hour (of doom) would not be established until the wealth becomes so much abundant that the owner of the property would be concerned with him, who would accept his charity. The man (to whom it is to be given) would be called to take it, but he would say: "I'm not in need of it.""

62-(1013) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The earth will throw out (what is buried in it of such valuable treasures as) pieces of its liver like cylinders of gold and silver. Then, the murderer would come and say: "It was for this that I committed murder." The one who severed the family relations would come and say: "It was for this that I severed the family relations". The thief would come and say: "It was for this that my hands were cut off (as a punishment for the theft I committed)." All of them would leave it and take nothing of it."

[19] Accepting the charity which comes from the good earnings, and its growth

63-(1014) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No one, who gives something in charity from a good (earnings) –and Allah never accepts but what is good- but that (Allah) The Most Gracious will (accept it and) take it with His Right Hand; and if it is (even as little as) a single date, it will grow in the Hand of (Allah) The Most Gracious until it becomes more huge than the mountain, the same as anyone of you fosters his mare or camel."

64-(...) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No one, who gives (even) a single date in charity from a good earnings, but that (Allah) The Most Gracious will (accept it and) take it with His Right Hand and foster it, as well as anyone of you fosters his mare or camel, until it becomes like a mountain or greater."

(...) The same was narrated on the authority of Suhail, with the same chain of transmitters. But, in the Hadith transmitted by Rawh he said: "From honest earnings and spends it on what is right." In the narration of Sulaiman he said: "And spends it at its proper place."

(...) A Hadith like that of Suhail was narrated on the authority of Abu Salih, from Abu Huraira, from The Prophet "Allah's blessing and peace be upon him".

65-(1015) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "O

فَيَفِيضَ حَتَّىٰ يُهِمَّ رَبَّ الْمَالِ مَنْ يَقْبَلُهُ مِنْهُ صَدَقَةً، وَيُدْعَىٰ إِلَيْهِ الرَّجُلُ فَيَقُولُ: لاَ أَرَبَ لِي فِيهِ».

٦٢ ـ (١٠١٣) ـ **وحدّثنا** وَاصِلُ بْنُ عَبْدِ الأَعْلَىٰ وَأَبُو كُرَيْبٍ وَمُحَمَّدُ بْنُ يَزِيدَ الرِّفَاعِيُّ ـ وَاللَّفْظُ لِوَاصِلٍ ـ قَالُوا: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «تَقِيءُ الأَرْضُ أَفْلاَذَ كَبِدِهَا أَمْثَالَ الأُسْطُوَانِ مِنَ الذَّهَبِ وَالْفِضَّةِ، فَيَجِيءُ الْقَاتِلُ فَيَقُولُ: فِي هٰذَا قَتَلْتُ، وَيَجِيءُ الْقَاطِعُ فَيَقُولُ: فِي هٰذَا قَطَعْتُ رَحِمِي، وَيَجِيءُ السَّارِقُ فَيَقُولُ: فِي هٰذَا قُطِعَتْ يَدِي، ثُمَّ يَدَعُونَهُ فَلاَ يَأْخُذُونَ مِنْهُ شَيْئاً».

١٩ ـ بابُ قَبُولِ الصَّدقة من الكَسْبِ الطَّيِّبِ وتَرْبِيَتِها

٦٣ ـ (١٠١٤) ـ **حدّثنا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ سَعِيدِ بْنِ يَسَارٍ؛ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا تَصَدَّقَ أَحَدٌ بِصَدَقَةٍ مِنْ طَيِّبٍ، وَلاَ يَقْبَلُ اللَّهُ إِلاَّ الطَّيِّبَ، إِلاَّ أَخَذَهَا الرَّحْمٰنُ بِيَمِينِهِ، وَإِنْ كَانَتْ تَمْرَةً، فَتَرْبُو فِي كَفِّ الرَّحْمٰنِ حَتَّىٰ تَكُونَ أَعْظَمَ مِنَ الْجَبَلِ كَمَا يُرَبِّي أَحَدُكُمْ فَلُوَّهُ أَوْ فَصِيلَهُ».

[البخاري: كتاب الزكاة، باب الصدقة من كسب طيب، رقم: ١٤١٠].

٦٤ ـ (...) ـ **حدّثنا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ ـ يَعْنِي ابْنَ عَبْدِ الرَّحْمٰنِ الْقَارِيَّ ـ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لاَ يَتَصَدَّقُ أَحَدٌ بِتَمْرَةٍ مِنْ كَسْبٍ طَيِّبٍ إِلاَّ أَخَذَهَا اللَّهُ بِيَمِينِهِ، فَيُرَبِّيهَا كَمَا يُرَبِّي أَحَدُكُمْ فَلُوَّهُ أَوْ قَلُوصَهُ حَتَّىٰ تَكُونَ مِثْلَ الْجَبَلِ، أَوْ أَعْظَمَ».

(...) ـ **وحدّثني** أُمَيَّةُ بْنُ بِسْطَامَ: حَدَّثَنَا يَزِيدُ ـ يَعْنِي ابْنَ زُرَيْعٍ ـ: حَدَّثَنَا رَوْحُ بْنُ الْقَاسِمِ. (ح) وَحَدَّثَنِيهِ أَحْمَدُ بْنُ عُثْمَانَ الأَوْدِيُّ: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ: حَدَّثَنِي سُلَيْمَانُ ـ يَعْنِي ابْنَ بِلاَلٍ ـ. كِلاَهُمَا عَنْ سُهَيْلٍ، بِهٰذَا الإِسْنَادِ.

فِي حَدِيثِ رَوْحٍ: «مِنَ الْكَسْبِ الطَّيِّبِ فَيَضَعُهَا فِي حَقِّهَا». وَفِي حَدِيثِ سُلَيْمَانَ: «فَيَضَعُهَا فِي مَوْضِعِهَا».

(...) ـ **وحَدَّثَنِيه** أَبُو الطَّاهِرِ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي هِشَامُ بْنُ سَعْدٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ. نَحْوَ حَدِيثِ يَعْقُوبَ، عَنْ سُهَيْلٍ.

٦٥ ـ (١٠١٥) ـ **وحدّثني** أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلاَءِ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا فُضَيْلُ بْنُ مَرْزُوقٍ: حَدَّثَنِي عَدِيُّ بْنُ ثَابِتٍ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَيُّهَا النَّاسُ، إِنَّ اللَّهَ طَيِّبٌ لاَ يَقْبَلُ إِلاَّ طَيِّباً، وَإِنَّ اللَّهَ أَمَرَ الْمُؤْمِنِينَ بِمَا

people! Verily, Allah is good, and He never accepts but good. No doubt, Allah has given the faithful believers the same order he had given to His Messenger, when He said: "O ye messengers! Eat of the good things, and do right. Lo! I am Aware of what ye do." (The Believers 51) He also said: "O ye who believe! Eat of the good things wherewith We have provided you, and render thanks to Allah if it is (indeed) He Whom ye worship." (The Heifer 172) then, he mentioned a man, of dishevelled hair, covered with dust, who travels for long journeys. He raises his hand to the sky (and invokes Allah saying): "O Lord! O Lord!" but, his (source of) food is unlawful, his drink is unlawful, his clothes are unlawful and his nourishment is unlawful. How can then his invocation be responded to?

[20] Exhortation to give in charity, even half a date, or (by saying) a good word, for it will be a veil from the fire (of Hell)

66-(1016) Adi Ibn Hatim narrated: The Prophet "Allah's blessing and peace be upon him" said: "If anyone of you is able to save himself from the fire (of Hell) by (giving in charity even) half a date, he should do".

67-(...) Adi Ibn Hatim narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no one of you except that he will be talked to by Allah when there will be no interpreter between him and Allah. Then he will look to his right and see nothing but his deeds, which he had forwarded. Then he will look to his left and see nothing but (his deeds) which he had forwarded. Then he will look in front of him, and see nothing but The Fire facing him. So, any of you should save himself from the fire by (giving in charity even) half a date, (or by saying a good pleasant word" according to the addition made in the Hadith narrated by Khaithama).

68-(...) Adi Ibn Hatim narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Beware of the (Hell) fire !" Then he turned his face to the other side. Then he said: "Beware of the (Hell) fire!" then he turned his face to the other side to the extent that we thought that he was looking at it. Then he said: "Any of you should save himself from the fire even by giving half a date-fruit (in charity). Whoever finds nothing, then (he can do it through saying) a good pleasant word (to his brethren)."

(...)Adi Ibn Hatim narrated: The Messenger of Allah "Allah's blessing and peace be upon him" mentioned the (Hell) fire from which he sought refuge with Allah and then turned his face to the other side thrice. Then he said: "Any of you should save himself from the fire even by giving half a date-fruit (in charity). If you find nothing, then (you can do it through saying) a good pleasant word (to your brethren)."

أَمَرَ بِهِ الْمُرْسَلِينَ فَقَالَ: ﴿يَٰٓأَيُّهَا ٱلرُّسُلُ كُلُواْ مِنَ ٱلطَّيِّبَٰتِ وَٱعْمَلُواْ صَٰلِحًاۖ إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٥١﴾﴾ [المؤمنون: ٥١]. وَقَالَ: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ كُلُواْ مِن طَيِّبَٰتِ مَا رَزَقْنَٰكُمْ﴾ [البقرة: ١٧٢]. ثُمَّ ذَكَرَ الرَّجُلَ يُطِيلُ السَّفَرَ أَشْعَثَ أَغْبَرَ، يَمُدُّ يَدَيْهِ إِلَى السَّمَاءِ يَا رَبِّ، يَا رَبِّ، وَمَطْعَمُهُ حَرَامٌ، وَمَشْرَبُهُ حَرَامٌ، وَمَلْبَسُهُ حَرَامٌ، وَغُذِيَ بِالْحَرَامِ، فَأَنَّى يُسْتَجَابُ لِذٰلِكَ؟».

٢٠ ـ بابُ الحثِّ على الصَّدقةِ ولو بشِقِّ تَمْرةٍ أو كَلِمةٍ طَيِّبةٍ، وأنَّها حِجابٌ من النَّارِ

٦٦ ـ (١٠١٦) ـ **حدّثنا** عَوْنُ بْنُ سَلاَّمٍ الْكُوفِيُّ: حَدَّثَنَا زُهَيْرُ بْنُ مُعَاوِيَةَ الْجُعْفِيُّ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ اللَّهِ بْنِ مَعْقِلٍ، عَنْ عَدِيِّ بْنِ حَاتِمٍ؛ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «مَنِ اسْتَطَاعَ مِنْكُمْ أَنْ يَسْتَتِرَ مِنَ النَّارِ وَلَوْ بِشِقِّ تَمْرَةٍ فَلْيَفْعَلْ».

[البخاري: كتاب الزكاة، باب اتقوا النار ولو بشق تمرة...، رقم: ١٤١٧].

٦٧ ـ (...) ـ **حدّثنا** عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَلِيُّ بْنُ خَشْرَمٍ ـ قَالَ ابْنُ حُجْرٍ: حَدَّثَنَا. وَقَالَ الآخَرَانِ: أَخْبَرَنَا عِيسَىٰ بْنُ يُونُسَ ـ حَدَّثَنَا الأَعْمَشُ، عَنْ خَيْثَمَةَ، عَنْ عَدِيِّ بْنِ حَاتِمٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْكُمْ مِنْ أَحَدٍ إِلاَّ سَيُكَلِّمُهُ اللَّهُ لَيْسَ بَيْنَهُ وَبَيْنَهُ تَرْجُمَانٌ، فَيَنْظُرُ أَيْمَنَ مِنْهُ فَلاَ يَرَىٰ إِلاَّ مَا قَدَّمَ، وَيَنْظُرُ أَشْأَمَ مِنْهُ فَلاَ يَرَىٰ إِلاَّ مَا قَدَّمَ، وَيَنْظُرُ بَيْنَ يَدَيْهِ فَلاَ يَرَىٰ إِلاَّ النَّارَ تِلْقَاءَ وَجْهِهِ، فَاتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ».

زَادَ ابْنُ حُجْرٍ: قَالَ الأَعْمَشُ: وَحَدَّثَنِي عَمْرُو بْنُ مُرَّةَ، عَنْ خَيْثَمَةَ، مِثْلَهُ. وَزَادَ فِيهِ «وَلَوْ بِكَلِمَةٍ طَيِّبَةٍ».

وَقَالَ إِسْحَاقُ: قَالَ الأَعْمَشُ: عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ خَيْثَمَةَ.

[البخاري: كتاب الرقاق، باب من نوقش الحساب عذب، رقم: ٦٥٣٩].

٦٨ ـ (...) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالاَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ خَيْثَمَةَ، عَنْ عَدِيِّ بْنِ حَاتِمٍ. قَالَ: ذَكَرَ رَسُولُ اللَّهِ ﷺ النَّارَ فَأَعْرَضَ وَأَشَاحَ، ثُمَّ قَالَ: «اتَّقُوا النَّارَ»، ثُمَّ أَعْرَضَ وَأَشَاحَ حَتَّىٰ ظَنَنَّا أَنَّهُ كَأَنَّمَا يَنْظُرُ إِلَيْهَا ثُمَّ قَالَ: «اتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ، فَمَنْ لَمْ يَجِدْ فَبِكَلِمَةٍ طَيِّبَةٍ».

وَلَمْ يَذْكُرْ أَبُو كُرَيْبٍ: كَأَنَّمَا، وَقَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الأَعْمَشُ.

[البخاري: كتاب الأدب، باب طيب الكلام، رقم: ٦٠٢٣].

(...) ـ **وحدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ خَيْثَمَةَ، عَنْ عَدِيِّ بْنِ حَاتِمٍ، عَنْ رَسُولِ اللَّهِ ﷺ؛ أَنَّهُ ذَكَرَ النَّارَ فَتَعَوَّذَ مِنْهَا وَأَشَاحَ بِوَجْهِهِ ثَلاَثَ مِرَارٍ، ثُمَّ قَالَ: «اتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ، فَإِنْ لَمْ تَجِدُوا فَبِكَلِمَةٍ طَيِّبَةٍ».

69-(1017) Al-Mundhir Ibn Jarir narrated from his father: While we were sitting with The Messenger of Allah "Allah's blessing and peace be upon him" in the early hours of the morning, some people came in. they were barefooted, naked, wearing striped woollen clothes, or cloaks, carrying their swords. Most of them, if not all of them, were from (the tribe of) Mudar. The colour of the face of The Messenger of Allah "Allah's blessing and peace be upon him" changed when he saw them in such a state of poverty. He entered (his home) and came out ordering Bilal (to call to prayer). He made a call to prayer, and then to the prayer establishment. Then, he (The Prophet) offered prayer (leading his Companions). Then he delivered a sermon, in which he recited: "O mankind reverence your guardian Lord, who created you from a single person, created, of like nature, his mate, and from them twain scattered (like seeds) countless men and women; reverence Allah, through whom ye demand your mutual (rights), and (reverence) the wombs (that bore you): for Allah ever watches over you." (Women 1) he also recited the following Verse from the Sura of Mustering: "O ye who believe! Fear Allah, and let every soul look to what (provision) he has sent forth for the morrow. Yea, fear Allah: for Allah is well acquainted with (all) that ye do." (the Mustering 18).

Then, (they started giving in charity.) Some gave a Dinar, others gave a Dirham, others gave clothes, others gave a Sa of wheat, some gave a Sa of dates, and so on until he (The Prophet) said: "(Give) even if it is (as little as) half a date." One from the Ansar came there with a moneybag, which his hands could hardly, if not, carry. Then the people followed (giving in charity) continuously, till I saw two heaps of food and clothes. I saw the face of The Prophet "Allah's blessing and peace be upon him" as glittering as gold (because of happiness). The Messenger of Allah "Allah's blessing and peace be upon him" said: "He who lays the foundation of a good tradition in Islam, will receive a reward for this (good tradition) and reward of anyone, who acts upon it subsequently, and that will reduce nothing from their rewards; and he who lays the foundation of an evil tradition in Islam, will bear the burden of it, and the burden of anyone who acts upon it subsequently, and that will reduce nothing from their burden."

(...)Al-Mundhir Ibn Jarir narrated from his father through another chain of transmitters: We were with The Messenger of Allah "Allah's blessing and peace be upon him" in the early hours of the morning...(and the rest is the same as narrated by Ibn Ja'far. In the narration of Ibn Mu'adh, he added: He (The Prophet) offered the Dhuhr prayer and then delivered a speech).

٦٩ ـ (١٠١٧) ـ حدّثني مُحَمَّدُ بْنُ الْمُثَنَّى الْعَنَزِيُّ: أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَوْنِ بْنِ أَبِي جُحَيْفَةَ، عَنِ الْمُنْذِرِ بْنِ جَرِيرٍ، عَنْ أَبِيهِ؛ قَالَ: كُنَّا عِنْدَ رَسُولِ اللَّهِ ﷺ فِي صَدْرِ النَّهَارِ، قَالَ: فَجَاءَهُ قَوْمٌ حُفَاةٌ عُرَاةٌ مُجْتَابِي النِّمَارِ أَوِ الْعَبَاءِ، مُتَقَلِّدِي السُّيُوفِ، عَامَّتُهُمْ مِنْ مُضَرَ ـ بَلْ كُلُّهُمْ مِنْ مُضَرَ ـ فَتَمَعَّرَ وَجْهُ رَسُولِ اللَّهِ ﷺ لِمَا رَأَىٰ بِهِمْ مِنَ الْفَاقَةِ، فَدَخَلَ ثُمَّ خَرَجَ، فَأَمَرَ بِلاَلاً فَأَذَّنَ وَأَقَامَ، فَصَلَّى ثُمَّ خَطَبَ فَقَالَ: «﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ﴾ إِلَىٰ آخِرِ الآيَةِ ﴿إِنَّ ٱللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا﴾ [النساء: ١]، وَالآيَةَ الَّتِي فِي الْحَشْرِ: ﴿ٱتَّقُوا۟ ٱللَّهَ وَلْتَنظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍۖ وَٱتَّقُوا۟ ٱللَّهَۚ﴾ [الحشر: ١٨] تَصَدَّقَ رَجُلٌ مِنْ دِينَارِهِ، مِنْ دِرْهَمِهِ، مِنْ ثَوْبِهِ، مِنْ صَاعِ بُرِّهِ، مِنْ صَاعِ تَمْرِهِ، (حَتَّىٰ قَالَ): وَلَوْ بِشِقِّ تَمْرَةٍ». قَالَ: فَجَاءَ رَجُلٌ مِنَ الأَنْصَارِ بِصُرَّةٍ كَادَتْ كَفُّهُ تَعْجِزُ عَنْهَا ـ بَلْ قَدْ عَجَزَتْ ـ قَالَ: ثُمَّ تَتَابَعَ النَّاسُ حَتَّىٰ رَأَيْتُ كَوْمَيْنِ مِنْ طَعَامٍ وَثِيَابٍ، حَتَّىٰ رَأَيْتُ وَجْهَ رَسُولِ اللَّهِ ﷺ يَتَهَلَّلُ كَأَنَّهُ مُذْهَبَةٌ فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ سَنَّ فِي الإِسْلاَمِ سُنَّةً حَسَنَةً فَلَهُ أَجْرُهَا وَأَجْرُ مَنْ عَمِلَ بِهَا بَعْدَهُ مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أُجُورِهِمْ شَيْءٌ، وَمَنْ سَنَّ فِي الإِسْلاَمِ سُنَّةً سَيِّئَةً، كَانَ عَلَيْهِ وِزْرُهَا وَوِزْرُ مَنْ عَمِلَ بِهَا مِنْ بَعْدِهِ مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أَوْزَارِهِمْ شَيْءٌ».

(...) ـ **وحدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ. (ح) وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي. قَالاَ جَمِيعاً: حَدَّثَنَا شُعْبَةُ. حَدَّثَنِي عَوْنُ بْنُ أَبِي جُحَيْفَةَ، قَالَ: سَمِعْتُ الْمُنْذِرَ بْنَ جَرِيرٍ، عَنْ أَبِيهِ، قَالَ: كُنَّا عِنْدَ رَسُولِ اللَّهِ ﷺ صَدْرَ النَّهَارِ، بِمِثْلِ حَدِيثِ ابْنِ جَعْفَرٍ.

وَفِي حَدِيثِ ابْنِ مُعَاذٍ مِنَ الزِّيَادَةِ قَالَ: ثُمَّ صَلَّى الظُّهْرَ ثُمَّ خَطَبَ.

70-(...) Al-Mundhir Ibn Jarir narrated from his father: I was with The Prophet "Allah's blessing and peace be upon him" when some people, wearing striped woollen cloaks...(and the rest is the same, according to which, he offered the Dhuhr prayer and then ascended a small pulpit. He praised Allah and lauded Him. Then he said (addressing the people): "Now and then: Allah has revealed in His Book (the following Verse): "O mankind reverence your guardian Lord, who created you from a single person, created, of like nature, his mate, and from them twain scattered (like seeds) countless men and women; reverence Allah, through whom ye demand your mutual (rights), and (reverence) the wombs (that bore you): for Allah ever watches over you." (Women 1)

71-(...) Jarir Ibn Abdullah narrated: Some Bedouins came to The Messenger of Allah "Allah's blessing and peace be upon him". They ware wearing woollen clothes. When he saw them in such a state of misery, as they were suffering from want... (and the rest of the Hadith is the same).

[21] The coolie gives in charity from his wages, and it is strongly forbidden to belittle the one who gives less

72-(1018) Abu Mas'ud narrated: We were ordered (by Allah and His Prophet) to give in charity and we were coolies. Abu Aqil gave (in charity) half a Sa. Then, another man brought more than that (amount). The hypocrites said: "Verily Allah is not in need of the charity of this (i.e. Abu Aqil), and the other did so (i.e. gave in charity) only for showing off ." on that occasion, the following was revealed by Allah: "Those who slander such of the Believers as give themselves freely to (deeds of) Charity, as well as such as can find nothing to give except the fruits of their labour, and throw ridicule on them, Allah will throw back their ridicule on them: and they shall have a grievous penalty." (The Repentance "At-Tawba" 79)

(...) The same was narrated on the authority of Shu'ba, with the same chain of transmitters. In the Hadith narrated by Sa'id Ibn Ar-Rabie, he (the narrator) said: We used to carry loads on our backs.

[22] The excellence of giving a gift

73-(1019) Abu Huraira "Allah be pleased with him" narrated, tracing it (to The Messenger of Allah): "When one gives as a gift to the family a she-camel, which produces a large bowl of milk in the morning and another large bowl of milk in the evening, then, the reward for this (gift which he would receive) would be great."

74-(1020) Abu Huraira "Allah be pleased with him" narrated that The Prophet "Allah's blessing and peace be upon him" forbade (doing certain

٧٠ ـ (...) ـ حدّثني عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ وَأَبُو كَامِلٍ وَمُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ الأُمَوِيُّ. قَالُوا: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنِ الْمُنْذِرِ بْنِ جَرِيرٍ، عَنْ أَبِيهِ؛ قَالَ: كُنْتُ جَالِساً عِنْدَ النَّبِيِّ ﷺ فَأَتَاهُ قَوْمٌ مُجْتَابِي النِّمَارِ. وَسَاقُوا الْحَدِيثَ بِقِصَّتِهِ. وَفِيهِ: فَصَلَّى الظُّهْرَ ثُمَّ صَعِدَ مِنْبَراً صَغِيراً، فَحَمِدَ اللَّهَ وَأَثْنَىٰ عَلَيْهِ ثُمَّ قَالَ: «أَمَّا بَعْدُ، فَإِنَّ اللَّهَ أَنْزَلَ فِي كِتَابِهِ: ﴿يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُوا۟ رَبَّكُمُ﴾ [النساء: ١] الآيَةَ».

٧١ ـ (...) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ مُوسَىٰ بْنِ عَبْدِ اللَّهِ بْنِ يَزِيدَ وَأَبِي الضُّحَىٰ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ هِلاَلٍ الْعَبْسِيِّ، عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ؛ قَالَ: جَاءَ نَاسٌ مِنَ الأَعْرَابِ إِلَىٰ رَسُولِ اللَّهِ ﷺ عَلَيْهِمُ الصُّوفُ، فَرَأَىٰ سُوءَ حَالِهِمْ قَدْ أَصَابَتْهُمْ حَاجَةٌ، فَذَكَرَ بِمَعْنَىٰ حَدِيثِهِمْ.

٢١ ـ بابُ الحَمل أُجرَةٌ يتصدَّقُ بها والنَّهيِ الشَّديدِ عن تَنْقيص المُتَصدِّقِ بقليل

٧٢ ـ (١٠١٨) ـ حدّثني يَحْيَىٰ بْنُ مَعِينٍ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ. (ح) وَحَدَّثَنِيهِ بِشْرُ بْنُ خَالِدٍ ـ وَاللَّفْظُ لَهُ ـ: أَخْبَرَنَا مُحَمَّدٌ ـ يَعْنِي ابْنَ جَعْفَرٍ ـ عَنْ شُعْبَةَ، عَنْ سُلَيْمَانَ، عَنْ أَبِي وَائِلٍ، عَنْ أَبِي مَسْعُودٍ، قَالَ: أُمِرْنَا بِالصَّدَقَةِ، قَالَ: كُنَّا نُحَامِلُ. قَالَ: فَتَصَدَّقَ أَبُو عَقِيلٍ بِنِصْفِ صَاعٍ. قَالَ: وَجَاءَ إِنْسَانٌ بِشَيْءٍ أَكْثَرَ مِنْهُ. فَقَالَ الْمُنَافِقُونَ: إِنَّ اللَّهَ لَغَنِيٌّ عَنْ صَدَقَةِ هٰذَا، وَمَا فَعَلَ هٰذَا الآخَرُ إِلاَّ رِيَاءً، فَنَزَلَتْ: ﴿ٱلَّذِينَ يَلْمِزُونَ ٱلْمُطَّوِّعِينَ مِنَ ٱلْمُؤْمِنِينَ فِى ٱلصَّدَقَٰتِ وَٱلَّذِينَ لَا يَجِدُونَ إِلَّا جُهْدَهُمْ﴾ [التوبة: ٧٩].

وَلَمْ يَلْفِظْ بِشْرٌ: بِالْمُطَّوِّعِينَ.

[البخاري: كتاب الزكاة، باب اتقوا النار ولو بشق تمرة...، رقم: ١٤١٥].

(...) ـ وحدّثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنِي سَعِيدُ بْنُ الرَّبِيعِ. (ح) وَحَدَّثَنِيهِ إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا أَبُو دَاوُدَ. كِلاَهُمَا عَنْ شُعْبَةَ، بِهٰذَا الإِسْنَادِ.

وَفِي حَدِيثِ سَعِيدِ بْنِ الرَّبِيعِ قَالَ: كُنَّا نُحَامِلُ عَلَىٰ ظُهُورِنَا.

٢٢ ـ بابُ فَضْلِ المَنِيحَةِ

٧٣ ـ (١٠١٩) ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، يَبْلُغُ بِهِ: «أَلاَ رَجُلٌ يَمْنَحُ أَهْلَ بَيْتٍ نَاقَةً تَغْدُو بِعُسٍّ، وَتَرُوحُ بِعُسٍّ، إِنَّ أَجْرَهَا لَعَظِيمٌ».

٧٤ ـ (١٠٢٠) ـ حدّثني مُحَمَّدُ بْنُ أَحْمَدَ بْنِ أَبِي خَلَفٍ: حَدَّثَنَا زَكَرِيَّاءُ بْنُ عَدِيٍّ: أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ عَمْرٍو، عَنْ زَيْدٍ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ؛ أَنَّهُ نَهَىٰ فَذَكَرَ خِصَالاً وَقَالَ: «مَنْ مَنَحَ مَنِيحَةً غَدَتْ بِصَدَقَةٍ،

things) and mentioned some characteristics and said: "Whoever gives as a gift a she-camel, he would receive the reward (for such a gift) in the morning and in the evening, i.e. a reward for the milk it produces in the morning and a reward for the milk it gives in the evening."

[23] The example of the charitable and the miser

75-(1021) Abu Huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The example of a miser and a charitable is like the example of two persons wearing two iron cloaks on them from their breasts to their collar bones. When the charitable (or the almsgiver) wants to give in charity, the cloak becomes capacious. When the miser wants to spend, it (the iron cloak) sticks and every ring gets stuck to its place. As for the almsgiver, it covers his whole body to such an extent that it hides his fingertips and covers his footprints." Abu Huraira "Allah be pleased with him" said: He (the miser) tries to widen it (the iron cloak), but it does not become wide."

76-(...)Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" set for us an example of a miser and an almsgiver, which is like the example of two persons wearing iron cloaks, with their hands pressed closely to their breasts and their collar bones. When the almsgiver wants to give in charity, the cloak becomes capacious till it covers his whole body to such an extent that it hides his fingertips and covers his footprints. When the miser intends to give in charity, it (the iron cloak) sticks and every ring gets stuck to its place. Abu Huraira "Allah be pleased with him" said: I saw The Messenger of Allah "Allah's blessing and peace be upon him" saying, with his fingers in his pocket (to illustrate the great effort made by the miser to widen the iron cloak): "If you see him trying to widen it, it will not become wide."

77-(...) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The example of a miser and an almsgiver is like the example of two persons wearing iron cloaks over them. When the almsgiver wants to give in charity, the cloak becomes capacious to such an extent that it covers his footprints. When the miser intends to give in charity, it (the iron cloak) sticks over him, his hands are tied up to his collar bones, and every ring gets stuck to another." He (the narrator) said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "He (the miser) does his best to widen it (the iron cloak), but, he could not do."

وَرَاحَتْ بِصَدَقَةٍ، صَبُوحِهَا وَغَبُوقِهَا».

٢٣ ـ باب مَثَلِ المُنْفِقِ والبخيل

٧٥ ـ (١٠٢١) ـ حدّثنا عَمْرٌو النَّاقِدُ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ.

قَالَ عَمْرٌو: وحَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، قَالَ: وَقَالَ ابْنُ جُرَيْجٍ: عَنِ الْحَسَنِ بْنِ مُسْلِمٍ، عَنْ طَاوُسٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَثَلُ الْمُنْفِقِ وَالْمُتَصَدِّقِ، كَمَثَلِ رَجُلٍ عَلَيْهِ جُبَّتَانِ أَوْ جُنَّتَانِ مِنْ لَدُنْ ثُدِيِّهِمَا إِلَىٰ تَرَاقِيهِمَا، فَإِذَا أَرَادَ الْمُنْفِقُ ـ وَقَالَ الآخَرُ: فَإِذَا أَرَادَ الْمُتَصَدِّقُ ـ أَنْ يَتَصَدَّقَ سَبَغَتْ عَلَيْهِ أَوْ مَرَّتْ، وَإِذَا أَرَادَ الْبَخِيلُ أَنْ يُنْفِقَ قَلَصَتْ عَلَيْهِ وَأَخَذَتْ كُلُّ حَلْقَةٍ مَوْضِعَهَا حَتَّىٰ تُجِنَّ بَنَانَهُ وَتَعْفُوَ أَثَرَهُ».

قَالَ: فَقَالَ أَبُو هُرَيْرَةَ: فَقَالَ: يُوَسِّعُهَا فَلاَ تَتَّسِعُ.

[البخاري: كتاب اللباس، باب جيب القميص من عند الصدر، رقم: ٥٧٩٧].

٧٦ ـ (...) ـ حدّثني سُلَيْمَانُ بْنُ عُبَيْدِ اللَّهِ أَبُو أَيُّوبَ الْغَيْلاَنِيُّ: حَدَّثَنَا أَبُو عَامِرٍ ـ يَعْنِي الْعَقَدِيَّ ـ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ نَافِعٍ، عَنِ الْحَسَنِ بْنِ مُسْلِمٍ، عَنْ طَاوُسٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: ضَرَبَ رَسُولُ اللَّهِ ﷺ «مَثَلَ الْبَخِيلِ وَالْمُتَصَدِّقِ كَمَثَلِ رَجُلَيْنِ عَلَيْهِمَا جُنَّتَانِ مِنْ حَدِيدٍ قَدِ اضْطُرَّتْ أَيْدِيهِمَا إِلَىٰ ثُدِيِّهِمَا وَتَرَاقِيهِمَا، فَجَعَلَ الْمُتَصَدِّقُ كُلَّمَا تَصَدَّقَ بِصَدَقَةٍ انْبَسَطَتْ عَنْهُ حَتَّىٰ تُغَشِّيَ أَنَامِلَهُ وَتَعْفُوَ أَثَرَهُ، وَجَعَلَ الْبَخِيلُ كُلَّمَا هَمَّ بِصَدَقَةٍ قَلَصَتْ وَأَخَذَتْ كُلُّ حَلْقَةٍ مَكَانَهَا».

قَالَ: فَأَنَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ بِإِصْبَعِهِ فِي جَيْبِهِ فَلَوْ رَأَيْتَهُ يُوَسِّعُهَا وَلاَ تَوَسَّعُ.

٧٧ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَحْمَدُ بْنُ إِسْحَاقَ الْحَضْرَمِيُّ، عَنْ وُهَيْبٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَثَلُ الْبَخِيلِ وَالْمُتَصَدِّقِ مَثَلُ رَجُلَيْنِ عَلَيْهِمَا جُنَّتَانِ مِنْ حَدِيدٍ إِذَا هَمَّ الْمُتَصَدِّقُ بِصَدَقَةٍ اتَّسَعَتْ عَلَيْهِ حَتَّىٰ تُعَفِّيَ أَثَرَهُ، وَإِذَا هَمَّ الْبَخِيلُ بِصَدَقَةٍ تَقَلَّصَتْ عَلَيْهِ، وَانْضَمَّتْ يَدَاهُ إِلَىٰ تَرَاقِيهِ، وَانْقَبَضَتْ كُلُّ حَلْقَةٍ إِلَىٰ صَاحِبَتِهَا».

قَالَ: فَسَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «فَيَجْهَدُ أَنْ يُوَسِّعَهَا فَلاَ يَسْتَطِيعُ».

[البخاري: كتاب الزكاة، باب مثل المتصدق والبخيل، رقم: ١٤٤٣].

[24] The almsgiver would receive a reward for his charity, even if it was taken by its improper people

78-(1022) Abu Huraira “Allah be pleased with him” narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "A man said: “Tonight, I’m going to give something in charity.” He went out with his object of charity and unknowingly gave it to an adulteress. Next morning the people said that he had given his object of charity to an adulteress. (On hearing that) he said: "O Allah! All the praises be to you. (I gave in charity unknowingly) to an adulteress. I’m going to give in charity once again." So he again went out with his charity and (unknowingly) gave it to a rich man. Next morning the people said that he had given his charity to a rich man. The man said: "O Allah! All the praises be to you. (I gave my charity) to a rich man. I’m going to give in charity once again." So he went out with his charity again and (unknowingly) gave it to a thief. (The people) next morning said that he had given his charity to a thief. He said: "O Allah! All the praises be to you. (I had given charity) to an adulteress, to a wealthy man and to a thief." Then it was said to him: "As for your (object of) charity which you gave, it was accepted (by Allah, for which you would receive a reward). The (object of) charity you gave to the adulteress might make her abstain from adultery, the (object of) charity you gave to the wealthy man might make him take a lesson from it and spend his wealth which Allah has given him (in Allah’s cause), and the (object of) charity you gave to the thief might make him abstain from stealing.””

[25] The reward of the honest storekeeper, and (the reward of) the woman who gives in charity from the house of her husband fairly, whither or not by his permission

79-(1023) Abu Burda narrated from Abu Musa “Allah be pleased with him”: The Prophet "Allah's blessing and peace be upon him" said: "An honest Muslim storekeeper who carries out the orders of his master and pays fully what he has been ordered to give with a good heart, affording to that person to whom he was ordered to pay, is regarded as one of the two charitable persons."

80-(1024) A’isha “Allah be pleased with her” narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "When a woman gives in charity something of the foodstuff which she has in her house without spoiling it, she will receive the reward for what she has spent, her husband will receive the reward because of his earning, and the storekeeper will also have a reward similar to it, and (the reward of anyone of them) would not reduce the reward of the others.”

٢٤ ـ بابُ ثُبوت أجْر المتصدِّق وإنْ وقَعَتِ الصدقةُ في يَدِ غَيْرِ أهْلِها

٧٨ ـ (١٠٢٢) ـ حدّثني سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنِي حَفْصُ بْنُ مَيْسَرَةَ، عَنْ مُوسَىٰ بْنِ عُقْبَةَ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «قَالَ رَجُلٌ: لأَتَصَدَّقَنَّ اللَّيْلَةَ بِصَدَقَةٍ، فَخرَجَ بِصَدقَتِهِ فَوَضَعَهَا فِي يَدِ زَانِيَةٍ، فَأَصْبَحُوا يَتَحدَّثُونَ: تُصُدِّقَ اللَّيْلَةَ عَلَىٰ زَانِيَةٍ. قَالَ: اللَّهُمَّ لَكَ الْحَمْدُ عَلَىٰ زَانِيَةٍ، لأَتَصَدَّقَنَّ بِصَدَقَةٍ، فَخَرَجَ بِصَدَقَتِهِ فَوَضَعَهَا فِي يَدِ غَنِيٍّ، فَأَصْبَحُوا يَتَحَدَّثُونَ: تُصُدِّقَ عَلَىٰ غَنِيٍّ. قَالَ: اللَّهُمَّ لَكَ الْحَمْدُ عَلَىٰ غَنِيٍّ، لأَتَصَدَّقَنَّ بِصَدَقَةٍ، فَخَرَجَ بِصَدَقَتِهِ فَوَضَعَهَا فِي يَدِ سَارِقٍ، فَأَصْبَحُوا يَتَحَدَّثُونَ: تُصُدِّقَ عَلَىٰ سَارِقٍ. فَقَالَ: اللَّهُمَّ لَكَ الْحَمْدُ عَلَىٰ زَانِيَةٍ، وَعَلَىٰ غَنِيٍّ، وَعَلَىٰ سَارِقٍ. فَأُتِيَ فَقِيلَ لَهُ: أَمَّا صَدَقَتُكَ فَقَدْ قُبِلَتْ: أَمَّا الزَّانِيَةُ فَلَعَلَّهَا تَسْتَعِفُّ بِهَا عَنْ زِنَاهَا، وَلَعَلَّ الْغَنِيَّ يَعْتَبِرُ فَيُنْفِقُ مِمَّا أَعْطَاهُ اللَّهُ، وَلَعَلَّ السَّارِقَ يَسْتَعِفُّ بِهَا عَنْ سَرِقَتِهِ».

٢٥ ـ بابُ أجْرِ الخازِنِ الأمين، والمرأةِ إذا تصدَّقتْ من بيتِ زَوْجِها غير مفسدة، بإذْنِهِ الصَّريح أو العُرْفِيِّ

٧٩ ـ (١٠٢٣) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو عَامِرٍ الأَشْعَرِيُّ وَابْنُ نُمَيْرٍ وَأَبُو كُرَيْبٍ. كُلُّهُمْ عَنْ أَبِي أُسَامَةَ. قَالَ أَبُو عَامِرٍ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا بُرَيْدٌ، عَنْ جَدِّهِ، أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَىٰ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ الْخَازِنَ الْمُسْلِمَ الأَمِينَ الَّذِي يُنْفِذُ ـ وَرُبَّمَا قَالَ: يُعْطِي ـ مَا أُمِرَ بِهِ، فَيُعْطِيهِ كَامِلاً مُوَفَّراً، طَيِّبَةً بِهِ نَفْسُهُ، فَيَدْفَعُهُ إِلَى الَّذِي أُمِرَ لَهُ بِهِ، أَحَدُ الْمُتَصَدِّقَيْنِ».

[البخاري: كتاب الزكاة، باب أجر الخادم إذا تصدق بأمر صاحبه...، رقم: ١٤٣٨].

٨٠ ـ (١٠٢٤) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ وَزُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ. جَمِيعاً عَنْ جَرِيرٍ. قَالَ يَحْيَىٰ: أَخْبَرَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ شَقِيقٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ، قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أَنْفَقَتِ الْمَرْأَةُ مِنْ طَعَامِ بَيْتِهَا غَيْرَ مُفْسِدَةٍ، كَانَ لَهَا أَجْرُهَا بِمَا أَنْفَقَتْ. وَلِزَوْجِهَا أَجْرُهُ بِمَا كَسَبَ، وَلِلْخَازِنِ مِثْلُ ذٰلِكَ لاَ يَنْقُصُ بَعْضُهُمْ أَجْرَ بَعْضٍ شَيْئاً».

[البخاري: كتاب الزكاة، باب من أمر خادمه بالصدقة ولم يناول بنفسه، رقم: ١٤٢٥].

(...) The same was narrated on the authority of Mansur, with the same chain of transmitters, according to which he (The Prophet) said: "From the foodstuff which she finds in (the house of) her husband".

81-(...) A'isha "Allah be pleased with her" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "When a woman gives in charity something which she has in the house of her husband without spoiling it, she will have a reward for that, he (her husband) will receive a similar reward because of his earning, she will receive the reward for what she has spent, and the storekeeper will also have a reward similar to it, and (Allah) will not reduce the rewards of the others."

(...) The same was narrated on the authority of Al-A'mash, with the same chain of transmitters.

[26] When the slave spends (in charity) from the property of his master

82-(1025) Umair, the freed slave of Abu Al-Lahm narrated: I was a slave when I asked The Messenger of Allah "Allah's blessing and peace be upon him": "Could I give in charity something from the property of my master?" he said: "Yes (you could), and the reward of that would be divided into to halves between you."

83-(...) Umair, the freed slave of Abu Al-Lahm, narrated: My master ordered me to cut some meat in strips. Meanwhile, a needy came to me whom I gave some of it to eat. When my master knew that, he beat me. I came to The Messenger of Allah "Allah's blessing and peace be upon him" whom I told what had happened. He invited him and said: "Why did you beat him?" He said: "He gives (from) my foodstuff without being ordered to do so." He (The Prophet) said: "The reward would be shared by you two."

84-(1026) Hammam Ibn Munabbih narrated: That is what Abu Huraira "Allah be pleased with him" narrated to us from Muhammad, The Messenger of Allah "Allah's blessing and peace be upon him". So he mentioned many traditions, including the following: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No woman should fast when her husband is present (in home) without taking his permission. She should not admit any (person whom it is unlawful to meet) in his home , while he (her husband) is present, without taking his permission. But, he would receive half the reward for whatever she spends (in charity) from his earnings without taking his permission."

(...) ـ وحدّثناه ابْنُ أَبِي عُمَرَ: حَدَّثَنَا فُضَيْلُ بْنُ عِيَاضٍ، عَنْ مَنْصُورٍ، بِهٰذَا الإِسْنَادِ، وَقَالَ: «مِنْ طَعَامِ زَوْجِهَا».

٨١ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ مَسْرُوقٍ، عَنْ عائِشَةَ، قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «إذا أَنْفَقَتِ الْمَرْأَةُ مِنْ بَيْتِ زَوْجِها غَيْرَ مُفْسِدَةٍ كَانَ لَهَا أَجْرُهَا، وَلَهُ مِثْلُهُ بِمَا اكْتَسَبَ، وَلَهَا بِمَا أَنْفَقَتْ، وَلِلْخَازِنِ مِثْلُ ذٰلك مِنْ غَيْرِ أَنْ يَنْتَقِصَ مِنْ أُجُورِهِمْ شَيْئاً».

(...) ـ وحدّثناه ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي وَأَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، بِهٰذَا الإِسْنَادِ، نَحْوَهُ.

٢٦ ـ بابُ ما أنْفَقَ العبدُ من مالِ مَوْلاه

٨٢ ـ (١٠٢٥) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ وَزُهَيْرُ بْنُ حَرْبٍ. جَمِيعاً عَنْ حَفْصِ بْنِ غِيَاثٍ. قَالَ ابْنُ نُمَيْرٍ: حَدَّثَنَا حَفْصٌ، عَنْ مُحَمَّدِ بْنِ زَيْدٍ، عَنْ عُمَيْرٍ مَوْلَىٰ آبِي اللَّحْمِ. قَالَ: كُنْتُ مَمْلُوكاً، فَسَأَلْتُ رَسُولَ اللَّهِ ﷺ: أَأَتَصَدَّقُ مِنْ مَالِ مَوَالِيَّ بِشَيْءٍ؟ قَالَ: «نَعَمْ، وَالأَجْرُ بَيْنَكُمَا نِصْفَانِ».

٨٣ ـ (...) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا حَاتِمٌ ـ يَعْنِي ابْنَ إِسْمَاعِيلَ ـ عَنْ يَزِيدَ ـ يَعْنِي ابْنَ أَبِي عُبَيْدٍ ـ قَالَ: سَمِعْتُ عُمَيْراً مَوْلَىٰ آبِي اللَّحْمِ، قَالَ: أَمَرَنِي مَوْلَايَ أَنْ أُقَدِّدَ لَحْماً، فَجَاءَنِي مِسْكِينٌ فَأَطْعَمْتُهُ مِنْهُ، فَعَلِمَ بِذٰلك مَوْلَايَ فَضَرَبَنِي، فَأَتَيْتُ رَسُولَ اللَّهِ ﷺ فَذَكَرْتُ ذٰلِكَ لَهُ، فَدَعَاهُ فَقَالَ: «لِمَ ضَرَبْتَهُ؟» فَقَالَ: يُعْطِي طَعَامِي بِغَيْرِ أَنْ آمُرَهُ فَقَالَ: «الأَجْرُ بَيْنَكُمَا».

٨٤ ـ (١٠٢٦) ـ حدّثنا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ. قَالَ: هٰذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ، عَنْ مُحَمَّدٍ رَسُولِ اللَّهِ ﷺ فَذَكَرَ أَحَادِيثَ مِنْهَا وَقَالَ رَسُولُ اللَّهِ ﷺ: «لاَ تَصُمِ الْمَرْأَةُ وَبَعْلُهَا شَاهِدٌ إِلاَّ بِإِذْنِهِ، وَلاَ تَأْذَنْ فِي بَيْتِهِ وَهُوَ شَاهِدٌ إِلاَّ بِإِذْنِهِ، وَمَا أَنْفَقَتْ مِنْ كَسْبِهِ مِنْ غَيْرِ أَمْرِهِ فَإِنَّ نِصْفَ أَجْرِهِ لَهُ».

[البخاري: كتاب البيوع، باب قول الله تعالى: ﴿أنفقوا من طيبات ما كسبتم﴾، رقم: ٢٠٦٦].

[27] Gathering (the two characteristics of) giving in charity and doing good deeds

85-(1027) Abu Huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Whoever gives a pair (of things or property) in charity for Allah's Cause, will be called from the gates of Paradise and will be addressed: "O slave of Allah! That (gate) is better (for you, so come and enter through it)." So, whoever was amongst the people who used to offer their prayers, will be called from the gate of the prayer; whoever was amongst the people who used to participate in Jihad, will be called from the gate of Jihad; whoever was amongst those who used to give in charity, will be called from the gate of charity; and whoever was amongst those who used to observe fasts, will be called from the gate of Ar-Raiyyan." Abu Bakr said: "Let my parents be sacrificed for you, O Allah's Apostle! No distress or need will befall him who will be called from those gates. Will there be any one who will be called from all these gates?" The Prophet "Allah's blessing and peace be upon him" replied: "Yes, and I hope you will be one of them."

(...) A Hadith like that transmitted by Yunus, was narrated on the authority of Az-Zuhri, through another chain of transmitters.

86-(...) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever spent a pair (of things) in the cause of Allah, the guardians of Paradise would call him, with every gate guardian (addressing him): "O so-and-so! Come on." Abu Bakr said: "O Messenger of Allah! No distress would befall this person." Allah's Apostle "Allah's blessing and peace be upon him" said: "I hope you would be one of them."

87-(1028) Abu Huraira "Allah be pleased with him" narrated: Once, The Messenger of Allah "Allah's blessing and peace be upon him" asked: "Who from amongst you has observed fast today?" Abu Bakr replied: "I have done." He asked: "Who from amongst you has followed a funeral procession today?" Abu Bakr said: "I've done." He (The Prophet) asked: "Who from amongst you has presented food to a needy person today?" Abu Bakr said: "I've done." He asked: "Who from amongst you has visited a patient (to inquire about his health) today?" Abu Bakr replied: "I've done." Upon this, The Messenger of Allah "Allah's blessing and peace be upon him" said: "Those (good deeds) never gather in a person but that he would be admitted in Paradise."

٢٧ ـ بابُ مَنْ جَمَعَ الصَّدَقَةَ وأعْمالَ البِرِّ

٨٥ ـ (١٠٢٧) ـ **حدّثني** أَبُو الطَّاهِرِ وَحَرْمَلَةُ بْنُ يَحْيَىٰ التُّجِيبِيُّ ـ وَاللَّفْظُ لأَبِي الطَّاهِرِ ـ قَالاَ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللّهِ ﷺ قَالَ: «مَنْ أَنْفَقَ زَوْجَيْنِ فِي سَبِيلِ اللّهِ نُودِيَ فِي الْجَنَّةِ: يَا عَبْدَ اللّهِ، هٰذَا خَيْرٌ. فَمَنْ كَانَ مِنْ أَهْلِ الصَّلاَةِ، دُعِيَ مِنْ بَابِ الصَّلاَةِ. وَمَنْ كَانَ مِنْ أَهْلِ الْجِهَادِ، دُعِيَ مِنْ بَابِ الْجِهَادِ. وَمَنْ كَانَ مِنْ أَهْلِ الصَّدَقَةِ، دُعِيَ مِنْ بَابِ الصَّدَقَةِ. وَمَنْ كَانَ مِنْ أَهْلِ الصِّيَامِ، دُعِيَ مِنْ بَابِ الرَّيَّانِ». قَالَ أَبُو بَكْرٍ الصِّدِّيقُ: يَا رَسُولَ اللّهِ، مَا عَلَىٰ أَحَدٍ يُدْعَىٰ مِنْ تِلْكَ الأَبْوَابِ مِنْ ضَرُورَةٍ، فَهَلْ يُدْعَىٰ أَحَدٌ مِنْ تِلْكَ الأَبْوَابِ كُلِّهَا؟ قَالَ رَسُولُ اللّهِ ﷺ: «نَعَمْ، وَأَرْجُو أَنْ تَكُونَ مِنْهُمْ».

[البخاري: كتاب الصوم، باب الريان للصائمين، رقم: ١٨٩٧].

(...) ـ **حدّثني** عَمْرٌو النَّاقِدُ وَالْحَسَنُ الْحُلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ. قَالُوا: حَدَّثَنَا يَعْقُوبُ ـ وَهُوَ ابْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ ـ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ. (ح) وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ. كِلاَهُمَا عَنِ الزُّهْرِيِّ، بِإِسْنَادِ يُونُسَ، وَمَعْنَىٰ حَدِيثِهِ.

٨٦ ـ (...) ـ **وحدّثني** مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللّهِ بْنِ الزُّبَيْرِ: حَدَّثَنَا شَيْبَانُ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا شَبَابَةُ: حَدَّثَنِي شَيْبَانُ بْنُ عَبْدِ الرَّحْمٰنِ، عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ؛ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللّهِ ﷺ: «مَنْ أَنْفَقَ زَوْجَيْنِ فِي سَبِيلِ اللّهِ دَعَاهُ خَزَنَةُ الْجَنَّةِ، كُلُّ خَزَنَةِ بَابٍ: أَيْ فُلُ، هَلُمَّ». فَقَالَ أَبُو بَكْرٍ: يَا رَسُولَ اللّهِ ذٰلِكَ الَّذِي لاَ تَوَىٰ عَلَيْهِ. قَالَ رَسُولُ اللّهِ ﷺ: «إِنِّي لأَرْجُو أَنْ تَكُونَ مِنْهُمْ».

[البخاري: كتاب الجهاد والسير، باب فضل النفقة في سبيل الله، رقم: ٢٨٤١].

٨٧ ـ (١٠٢٨) ـ **حدّثنا** ابْنُ أَبِي عُمَرَ: حَدَّثَنَا مَرْوَانُ ـ يَعْنِي الْفَزَارِيَّ ـ عَنْ يَزِيدَ ـ وَهُوَ ابْنُ كَيْسَانَ ـ عَنْ أَبِي حَازِمٍ الأَشْجَعِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللّهِ ﷺ: «مَنْ أَصْبَحَ مِنْكُمُ الْيَوْمَ صَائِماً؟» قَالَ أَبُو بَكْرٍ رَضِيَ اللّهُ عَنْهُ: أَنَا. قَالَ: «فَمَنْ تَبِعَ مِنْكُمُ الْيَوْمَ جَنَازَةً؟» قَالَ أَبُو بَكْرٍ رَضِيَ اللّهُ عَنْهُ: أَنَا. قَالَ: «فَمَنْ أَطْعَمَ مِنْكُمُ الْيَوْمَ مِسْكِيناً؟» قَالَ أَبُو بَكْرٍ رَضِيَ اللّهُ عَنْهُ: أَنَا. قَالَ: «فَمَنْ عَادَ مِنْكُمُ الْيَوْمَ مَرِيضاً؟» قَالَ أَبُو بَكْرٍ رَضِيَ اللّهُ عَنْهُ: أَنَا. فَقَالَ رَسُولُ اللّهِ ﷺ: «مَا اجْتَمَعْنَ فِي امْرِىءٍ إِلاَّ دَخَلَ الْجَنَّةَ».

[28] Exhortation to spend (in charity), and the undesirability to calculate (whatever is spent)

88-(1029) Asma, daughter of Abu Bakr "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said to me: "Spend or give abundantly (in charity for the sake of Allah), and do not calculate (whatever you've spent), otherwise Allah would calculate (whatever He confers) upon you."

(...)Asma, daughter of Abu Bakr "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said to me: "Spend or give abundantly (in charity for the sake of Allah), and do not calculate (whatever you've spent), otherwise Allah would calculate (whatever He confers) upon you; and do not hoard (in order to withhold the surplus of what you spend in charity) lest Allah would withhold (His blessing) from you."

89-(...) Abbad Ibn Abdullah Ibn Az-Zubair narrated that Asma came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! I have nothing (of wealth or foodstuff) other than what (my husband) Az-Zubair gives me. Would there be any harm to me if I spent something from it (for the sake of Allah)?" he replied: "Spend (in charity for the sake of Allah) as much as you could (out of Az-Zubair's will), and do not hoard (and withhold your charity) lest Allah would withhold (His blessings) from you."

[29] Exhortation to give in charity even though little, and do not discourage (giving) the little because of being looked down upon

90-(1030) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Muslim women! Let none of you consider as little (anything she would give to) her neighbour, even if it is (as insignificant as) a trotter of a sheep."

[30] The virtue of giving in charity secretly

91-(1031) Abu Huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Allah will give shade to seven on the Day when there will be no shade but His: a just ruler, a youth who has been brought up in the worship of Allah sincerely, a man whose heart is attached to the mosques (by praying the compulsory congregational prayers in them), two persons who love each other only for Allah's sake and they meet and part only in Allah's cause, a man who refuses the call of a charming woman of noble birth for adultery with her and says: I am afraid of Allah, a man who gives charitable gifts so secretly

٢٨ ـ بابُ الحَثِّ على الإِنْفَاقِ، وكَرَاهَةِ الإحْصَاء

٨٨ ـ (١٠٢٩) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَفْصٌ ـ يَعْنِي ابْنَ غِيَاثٍ ـ عَنْ هِشَامٍ، عَنْ فَاطِمَةَ بِنْتِ الْمُنْذِرِ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ رضيَ اللَّهُ عَنها قالَتْ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «أَنْفِقِي ـ أَوِ انْضَحِي، أَوِ انْفَحِي ـ وَلاَ تُحْصِي فَيُحْصِيَ اللَّهُ عَلَيْكِ».

[البخاري: كتاب الزكاة، باب التحريض على الصدقة والشفاعة فيها، رقم: ١٤٣٣].

(...) ـ وحدّثنا عَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ. جَمِيعاً عَنْ أَبِي مُعَاوِيَةَ. قَالَ زُهَيْرٌ: حَدَّثَنَا مُحَمَّدُ بْنُ خَازِمٍ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ عَبَّادِ بْنِ حَمْزَةَ، وَعَنْ فَاطِمَةَ بِنْتِ الْمُنْذِرِ، عَنْ أَسْمَاءَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «انْفَحِي ـ أَوِ انْضَحِي، أَوْ أَنْفِقِي ـ وَلاَ تُحْصِي فَيُحْصِيَ اللَّهُ عَلَيْكِ، وَلاَ تُوعِي فَيُوعِيَ اللَّهُ عَلَيْكِ».

(...) ـ وحدّثنا ابْنُ نُمَيْرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ: حَدَّثَنَا هِشَامٌ، عَنْ عَبَّادِ بْنِ حَمْزَةَ، عَنْ أَسْمَاءَ، أَنَّ النَّبِيَّ ﷺ قَالَ لَهَا نَحْوَ حَدِيثِهِمْ.

٨٩ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ حَاتِمٍ وَهَارُونُ بْنُ عَبْدِ اللَّهِ. قَالاَ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي ابْنُ أَبِي مُلَيْكَةَ؛ أَنَّ عَبَّادَ بْنَ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ أَخْبَرَهُ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ؛ أَنَّهَا جَاءَتِ النَّبِيَّ ﷺ فَقَالَتْ: يَا نَبِيَّ اللَّهِ! لَيْسَ لِي شَيْءٌ إِلاَّ مَا أَدْخَلَ عَلَيَّ الزُّبَيْرُ، فَهَلْ عَلَيَّ جُنَاحٌ أَنْ أَرْضَخَ مِمَّا يُدْخِلُ عَلَيَّ؟ فَقَالَ: «ارْضَخِي مَا اسْتَطَعْتِ، وَلاَ تُوعِي فَيُوعِيَ اللَّهُ عَلَيْكِ».

[البخاري: كتاب الزكاة، باب الصدقة فيما استطاع، رقم: ١٤٣٤].

٢٩ ـ بابُ الحَثِّ على الصدقة ولو بالقليل ولا تمتنع من القليل لاحتقاره

٩٠ ـ (١٠٣٠) ـ حدّثنا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا اللَّيْثُ بْنُ سَعْدٍ (ح) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقُولُ: «يَا نِسَاءَ الْمُسْلِمَاتِ، لاَ تَحْقِرَنَّ جَارَةٌ لِجَارَتِهَا وَلَوْ فِرْسِنَ شَاةٍ».

[البخاري: كتاب الأدب، باب لا تحقرن جارة لجارتها، رقم: ٦٠١٧].

٣٠ ـ بابُ فَضْلِ إخفاء الصدقة

٩١ ـ (١٠٣١) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى. جَمِيعاً عَنْ يَحْيَىٰ الْقَطَّانِ. قَالَ زُهَيْرٌ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ عُبَيْدِ اللَّهِ: أَخْبَرَنِي خُبَيْبُ بْنُ عَبْدِ الرَّحْمٰنِ، عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ، قَالَ: «سَبْعَةٌ يُظِلُّهُمُ اللَّهُ فِي ظِلِّهِ يَوْمَ لاَ ظِلَّ إِلاَّ ظِلُّهُ: الإِمَامُ الْعَادِلُ، وَشَابٌّ نَشَأَ بِعِبَادَةِ اللَّهِ، وَرَجُلٌ قَلْبُهُ مُعَلَّقٌ فِي الْمَسَاجِدِ، وَرَجُلاَنِ تَحَابَّا فِي اللَّهِ، اجْتَمَعَا عَلَيْهِ وَتَفَرَّقَا عَلَيْهِ، وَرَجُلٌ دَعَتْهُ امْرَأَةٌ ذَاتُ مَنْصِبٍ وَجَمَالٍ،

that his left hand does not know what his right hand has given, and a person who remembers Allah in seclusion and his eyes are then flooded with tears."

(...) A Hadith like that narrated by Ubaidullah was narrated on the authority of Abu Sa'id Al-Khudri "Allah be pleased with him" (or Abu Huraira), with the following change: "And a man, whose heart is attached to the mosque from the time he gets out of it until he returns to it."

[31] The best charity is that given by a healthy and stingy person

92-(1032) Abu Huraira "Allah be pleased with him" narrated: A man came to The Prophet "Allah's blessing and peace be upon him" and asked: "O Allah's Apostle! Which charity is the best (in Allah's sight)?" He replied: "The charity which you give while you are healthy, stingy and afraid of poverty and wish to become wealthy. Do not delay it to the time of approaching death and then say: Give so much to such and such (a person), and so much to such and such (a person). It has already belonged to such and such (a person, because it will be too late)."

93-(...) Abu Huraira "Allah be pleased with him" narrated: A man came to The Prophet "Allah's blessing and peace be upon him" and asked: "O Allah's Apostle! Which charity is the most superior in reward?" He replied: "By your father! You should know that (the most rewardable charity is that) charity which you give while you are healthy, stingy and afraid of poverty hoping to live (wealthy). Do not delay it to the time of approaching death and then say: Give so much to such and such (a person), and so much to such and such (a person). It has already belonged to such and such (a person, because that will be very late)."

(...) A Hadith like that transmitted by Jarir was narrated on the authority of Imara Ibn Al-Qa'qa, with the same chain of transmitters, with the following change: He (the man) asked: "Which charity is better?"

[32] The upper hand is better than the lower one, and the upper hand is that which gives (in charity), and the lower hand is that which takes

94-(1033) Abdullah Ibn Umar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" was sitting on the pulpit and talking about charity and abstention from begging, when he said: "The upper hand is better than the lower one; and the upper hand is that which gives (in charity) and the lower one is that which begs."

95-(1034) Hakim Ibn Hezam narrated: The Prophet "Allah's blessing and peace be upon him" said: " The best object of charity is that which is given by a wealthy person (from the money which is left after his expenses). The

فَقالَ: إِنِّي أَخافُ اللَّهَ، وَرَجُلٌ تَصدَّقَ بِصَدَقَةٍ فَأَخْفَاهَا حَتَّىٰ لاَ تَعْلَمَ يَمِينُهُ مَا تُنْفِقُ شِمَالُهُ، وَرَجُلٌ ذَكَرَ اللَّهَ خَالِياً فَفَاضَتْ عَيْنَاهُ».

[البخاري: كتاب الأذان، باب من جلس في المسجد ينتظر الصلاة...، رقم: ٦٦٠].

(...) ـ وحدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ. قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ خُبَيْبِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ ـ أَوْ عَنْ أَبِي هُرَيْرَةَ ـ؛ أَنَّهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ. بِمِثْلِ حَدِيثِ عُبَيْدِ اللَّهِ، وَقَالَ: «وَرَجُلٌ مُعَلَّقٌ بِالْمَسْجِدِ إِذَا خَرَجَ مِنْهُ حَتَّىٰ يَعُودَ إِلَيْهِ».

٣١ ـ بابُ بيان أنَّ أَفْضَلَ الصَّدقة صَدَقَةُ الصَّحيح الشحيح

٩٢ ـ (١٠٣٢) ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ، عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: أَتَىٰ رَسُولَ اللَّهِ ﷺ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ، أَيُّ الصَّدَقَةِ أَعْظَمُ؟ فَقَالَ: «أَنْ تَصَدَّقَ وَأَنْتَ صَحِيحٌ شَحِيحٌ تَخْشَى الْفَقْرَ وَتَأْمُلُ الْغِنَى، وَلَا تُمْهِلَ حَتَّىٰ إِذَا بَلَغَتِ الْحُلْقُومَ قُلْتَ: لِفُلَانٍ كَذَا، وَلِفُلَانٍ كَذَا، أَلاَ وَقَدْ كَانَ لِفُلَانٍ».

[البخاري: كتاب الزكاة، باب فضل صدقة الشحيح الصحيح، رقم: ١٤١٩].

٩٣ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ. قَالاَ: حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ عُمَارَةَ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، أَيُّ الصَّدَقَةِ أَعْظَمُ أَجْراً؟ فَقَالَ: «أَمَا وَأَبِيكَ لَتُنَبَّأَنَّهُ: أَنْ تَصَدَّقَ وَأَنْتَ صَحِيحٌ شَحِيحٌ تَخْشَى الْفَقْرَ وَتَأْمُلُ الْبَقَاءَ، وَلاَ تُمْهِلَ حَتَّىٰ إِذَا بَلَغَتِ الْحُلْقُومَ قُلْتَ: لِفُلاَنٍ كَذَا، وَلِفُلاَنٍ كَذَا، وَقَدْ كَانَ لِفُلاَنٍ».

(...) ـ حدّثنا أَبُو كَامِلٍ الْجَحْدَرِيُّ: حَدَّثَنَا عَبْدُ الْوَاحِدِ: حَدَّثَنَا عُمَارَةُ بْنُ الْقَعْقَاعِ، بِهَٰذَا الإِسْنَادِ، نَحْوَ حَدِيثِ جَرِيرٍ، غَيْرَ أَنَّهُ قَالَ: أَيُّ الصَّدَقَةِ أَفْضَلُ.

٣٢ ـ بابُ بَيَانِ أنَّ اليَدَ العُليا خيرٌ من اليد السُّفْلى، وأن اليدَ العُليا هي المُنْفِقَةُ، وأنَّ السُّفْلَى هي الآخِذَةُ

٩٤ ـ (١٠٣٣) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكِ بْنِ أَنَسٍ ـ فِيمَا قُرِىءَ عَلَيْهِ ـ عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ وَهُوَ عَلَى الْمِنْبَرِ وَهُوَ يَذْكُرُ الصَّدَقَةَ وَالتَّعَفُّفَ عَنِ الْمَسْأَلَةِ: «الْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَىٰ، وَالْيَدُ الْعُلْيَا الْمُنْفِقَةُ، وَالسُّفْلَىٰ السَّائِلَةُ».

[البخاري: كتاب الزكاة، باب لا صدقة إلا عن ظهر غنى، رقم: ١٤٢٩].

٩٥ ـ (١٠٣٤) ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ وَمُحَمَّدُ بْنُ حَاتِمٍ وَأَحْمَدُ بْنُ عَبْدَةَ. جَمِيعاً عَنْ يَحْيَى الْقَطَّانِ. قَالَ ابْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَىٰ: حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ، قَالَ: سَمِعْتُ مُوسَىٰ بْنَ طَلْحَةَ يُحَدِّثُ؛ أَنَّ حَكِيمَ بْنَ حِزَامٍ حَدَّثَهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَفْضَلُ

upper hand (which gives charity) is better than the lower hand (which takes). One should start giving first to his dependents."

96-(1035) Hakim Ibn Hezam narrated: Once I asked Allah's Apostle "Allah's blessing and peace be upon him" (for something) and he gave me. Again I asked and he gave me. Again I asked and he gave me. Then he said: "O Hakim! This property is like a sweet fresh fruit; whoever takes it without greediness, he is blessed in it, and whoever takes it with greediness, he is not blessed in it, and he is like a person who eats but is never satisfied. The upper (giving) hand is better than the lower (taking) hand."

97-(1036) Abu Umama narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "O son of Adam! If you spend the surplus (of your wealth), it would be better for you, and if you withhold it, it would be evil for you. However, you would not be blamed (if you did not spend) because of having only the minimum needs of living. You should start (giving in charity) with your dependants. No doubt, the upper hand (which gives) is better than the lower one (which receives)."

[33] It is forbidden to beg

98-(1037) Mu'awiya said: Beware of (narrating and acting upon) many traditions, except those, which were widespread during the time of (the caliphate of) Umar, for Umar used to cause people to fear Allah. I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "If Allah wants to do good for somebody, He would cause him to have the religious knowledge and understanding." I also heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "I'm only but a treasurer; so, he, whom I gave (something) out of my own will, would be blessed in it, and he, whom I gave because of his begging and greediness, would be like the one, who eats but is never satisfied."

99-(1038) Wahb Ibn Munabbih narrated from his brother Hammam that Mu'awiya said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "Do not beg unrelentingly, for, by Allah, none of you asks me for something, and such a begging of his results in something he takes from me disapprovingly would be blessed in what I gave him."

(...)Amr Ibn Dinar narrated from Wahb Ibn Munabbih: I went to his home in San'a' and he offered me nuts grown in his house to eat. His brother said: I heard Mu'awiya Ibn Abu Sufyan saying that he heard The Messenger of Allah "Allah's blessing and peace be upon him" saying (the same).

الصَّدَقَةِ ـ أَوْ خَيْرُ الصَّدَقَةِ ـ عَنْ ظَهْرِ غِنًى، وَالْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى، وَابْدَأْ بِمَنْ تَعُولُ».

٩٦ ـ (١٠٣٥) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ. قَالاَ: حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ وَسَعِيدٍ، عَنْ حَكِيمِ بْنِ حِزَامٍ؛ قَالَ: سَأَلْتُ النَّبِيَّ ﷺ فَأَعْطَانِي، ثُمَّ سَأَلْتُهُ فَأَعْطَانِي، ثُمَّ سَأَلْتُهُ فَأَعْطَانِي، ثُمَّ قَالَ: «إِنَّ هٰذَا الْمَالَ خَضِرَةٌ حُلْوَةٌ، فَمَنْ أَخَذَهُ بِطِيبِ نَفْسٍ بُورِكَ لَهُ فِيهِ، وَمَنْ أَخَذَهُ بِإِشْرَافِ نَفْسٍ لَمْ يُبَارَكْ لَهُ فِيهِ، وَكَانَ كَالَّذِي يَأْكُلُ وَلاَ يَشْبَعُ، وَالْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَىٰ».

[البخاري: كتاب الزكاة، باب الاستعفاف عن المسألة، رقم: ١٤٧٢].

٩٧ ـ (١٠٣٦) ـ حدّثنا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ وَزُهَيْرُ بْنُ حَرْبٍ وَعَبْدُ بْنُ حُمَيْدٍ. قَالُوا: حَدَّثَنَا عُمَرُ بْنُ يُونُسَ: حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ: حَدَّثَنَا شَدَّادٌ، قَالَ: سَمِعْتُ أَبَا أُمَامَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَا ابْنَ آدَمَ، إِنَّكَ أَنْ تَبْذُلَ الْفَضْلَ خَيْرٌ لَكَ، وَأَنْ تُمْسِكَهُ شَرٌّ لَكَ وَلاَ تُلاَمُ عَلَىٰ كَفَافٍ، وَابْدَأْ بِمَنْ تَعُولُ، وَالْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَىٰ».

٣٣ ـ بابُ النَّهْيِ عن المَسْأَلَةِ

٩٨ ـ (١٠٣٧) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ: أَخْبَرَنِي مُعَاوِيَةُ بْنُ صَالِحٍ: حَدَّثَنِي رَبِيعَةُ بْنُ يَزِيدَ الدِّمَشْقِيُّ، عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ الْيَحْصُبِيِّ، قَالَ: سَمِعْتُ مُعَاوِيَةَ يَقُولُ: إِيَّاكُمْ وَأَحَادِيثَ إِلاَّ حَدِيثاً كَانَ فِي عَهْدِ عُمَرَ، فَإِنَّ عُمَرَ كَانَ يُخِيفُ النَّاسَ فِي اللَّهِ عَزَّ وَجَلَّ، سَمِعْتُ رَسُولَ اللَّهِ ﷺ وَهُوَ يَقُولُ: «مَنْ يُرِدِ اللَّهُ بِهِ خَيْراً يُفَقِّهْهُ فِي الدِّينِ».

وَسَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّمَا أَنَا خَازِنٌ، فَمَنْ أَعْطَيْتُهُ عَنْ طِيبِ نَفْسٍ فَيُبَارَكُ لَهُ فِيهِ، وَمَنْ أَعْطَيْتُهُ عَنْ مَسْأَلَةٍ وَشَرَهٍ كَانَ كَالَّذِي يَأْكُلُ وَلاَ يَشْبَعُ».

٩٩ ـ (١٠٣٨) ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، عَنْ وَهْبِ بْنِ مُنَبِّهٍ، عَنْ أَخِيهِ هَمَّامٍ، عَنْ مُعَاوِيَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ تُلْحِفُوا فِي الْمَسْأَلَةِ، فَوَاللَّهِ لاَ يَسْأَلُنِي أَحَدٌ مِنْكُمْ شَيْئاً، فَتُخْرِجَ لَهُ مَسْأَلَتُهُ مِنِّي شَيْئاً وَأَنَا لَهُ كَارِهٌ، فَيُبَارَكَ لَهُ فِيمَا أَعْطَيْتُهُ».

(...) ـ حدّثنا ابْنُ أَبِي عُمَرَ الْمَكِّيُّ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرِو بْنِ دِينَارٍ: حَدَّثَنِي وَهْبُ بْنُ مُنَبِّهٍ ـ وَدَخَلْتُ عَلَيْهِ فِي دَارِهِ بِصَنْعَاءَ فَأَطْعَمَنِي مِنْ جَوْزَةٍ فِي دَارِهِ ـ عَنْ أَخِيهِ. قَالَ: سَمِعْتُ مُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ، فَذَكَرَ مِثْلَهُ.

100-(1037) Humaid Ibn Abd Ar-Rahman Ibn Awf narrated: I heard Mu'awiya saying, while he was delivering a sermon: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "If Allah wants to do good for somebody, He would cause him to have the religious knowledge and understanding. I'm only but a distributor (of wealth) and it is Allah Who bestows (upon the people)."

[34] The needy is the one who never finds enough to satisfy himself, and whom the people never consider as too poor to be given charity

101-(1039) Abu Huraira "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "The needy is not that wandering one, who goes round the people, and is dismissed by one or two morsels, or one or two dates." They (the companions) asked: "Then, who is the needy one, O Messenger of Allah?" he replied: "He is the one, who neither finds enough (money) to satisfy himself,, nor does he draw the attention of others so as to give him charity (since he doesn't seem to be too poor to be given), nor does he beg the people for anything."

102-(...) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The poor person is not the one who is dismissed by a date or two or a morsel or two, but the poor person is he who abstains from begging (people for anything as well as from showing his poverty at all). Recite, if you wish, Allah's Statement: "They beg not importunately from all and sundry." (Heifer "Al-Baqara" 273)

(...) It was narrated through another chain of transmitters, on the authority of Abu Huraira "Allah be pleased with him" that The Messenger of Allah "Allah's blessing and peace be upon him" said (a Hadith like that transmitted by Isma'il).

[35] It is undesirable to beg anything from the people

103-(1040) Hamza Ibn Abdullah narrated from his father that The Messenger of Allah "Allah's blessing and peace be upon him" said: "If a man keeps begging people, he will meet Allah, having no piece of flesh on his face" (because of his humiliation, and as a punishment for his begging).

(...) The same was narrated on the authority of the brother of Az-Zuhri, with the same chain of transmitters. But here, there is no mention of the word "piece".

١٠٠ ـ (١٠٣٧) ـ **وحدّثني** حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ. قَالَ: حَدَّثَنِي حُمَيْدُ بْنُ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ قَالَ: سَمِعْتُ مُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ وَهُوَ يَخْطُبُ يَقُولُ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ يُرِدِ اللَّهُ بِهِ خَيْراً يُفَقِّهْهُ فِي الدِّينِ، وَإِنَّمَا أَنَا قَاسِمٌ وَيُعْطِي اللَّهُ».

[البخاري: كتاب العلم، باب من يرد الله به خيراً يفقهه في الدين، رقم: ٧١].

٣٤ ـ باب المِسْكين الذي لا يَجِدُ غنى، ولا يُفطَنُ له فيُتَصدَّق عليه

١٠١ ـ (١٠٣٩) ـ **حدّثنا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا الْمُغِيرَةُ ـ يَعْنِي الْحِزَامِيَّ ـ عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَيْسَ الْمِسْكِينُ بِهٰذَا الطَّوَّافِ الَّذِي يَطُوفُ عَلَىٰ النَّاسِ، فَتَرُدُّهُ اللُّقْمَةُ وَاللُّقْمَتَانِ، وَالتَّمْرَةُ وَالتَّمْرَتَانِ». قَالُوا: فَمَا الْمِسْكِينُ يا رَسُولَ اللَّهِ؟ قَالَ: «الَّذِي لاَ يَجِدُ غِنًى يُغْنِيهِ، وَلاَ يُفْطَنُ لَهُ فَيُتَصَدَّقَ عَلَيْهِ، وَلاَ يَسْأَلُ النَّاسَ شَيْئاً».

١٠٢ ـ (...) ـ **حدّثنا** يَحْيَىٰ بْنُ أَيُّوبَ وَقُتَيْبَةُ بْنُ سَعِيدٍ. قَالَ ابْنُ أَيُّوبَ: حَدَّثَنَا إِسْمَاعِيلُ ـ وَهُوَ ابْنُ جَعْفَرٍ ـ: أَخْبَرَنِي شَرِيكٌ، عَنْ عَطَاءِ بْنِ يَسَارٍ مَوْلَىٰ مَيْمُونَةَ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَيْسَ الْمِسْكِينُ بِالَّذِي تَرُدُّهُ التَّمْرَةُ وَالتَّمْرَتَانِ، وَلاَ اللُّقْمَةُ وَاللُّقْمَتَانِ، إِنَّمَا الْمِسْكِينُ الْمُتَعَفِّفُ، اقْرَؤُوا إِنْ شِئْتُمْ: ﴿لَا يَسْـَٔلُونَ ٱلنَّاسَ إِلْحَافًا﴾ [البقرة: ٢٧٣]».

[البخاري: كتاب التفسير، باب ﴿لا يسألون الناس إلحافاً﴾، رقم: ٤٥٣٩].

(...) ـ **وحَدَّثَنِيهِ** أَبُو بَكْرِ بْنُ إِسْحَاقَ: حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ: أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: أَخْبَرَنِي شَرِيكٌ: أَخْبَرَنِي عَطَاءُ بْنُ يَسَارٍ وَعَبْدُ الرَّحْمٰنِ بْنُ أَبِي عَمْرَةَ؛ أَنَّهُمَا سَمِعَا أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ بِمِثْلِ حَدِيثِ إِسْمَاعِيلَ.

٣٥ ـ باب كَرَاهَةِ المَسْأَلَةِ للنَّاسِ

١٠٣ ـ (١٠٤٠) ـ **وحدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الأَعْلَى بْنُ عَبْدِ الأَعْلَىٰ، عَنْ مَعْمَرٍ، عَنْ عَبْدِ اللَّهِ بْنِ مُسْلِمٍ، أَخِي الزُّهْرِيِّ، عَنْ حَمْزَةَ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «لاَ تَزَالُ الْمَسْأَلَةُ بِأَحَدِكُمْ حَتَّىٰ يَلْقَى اللَّهَ وَلَيْسَ فِي وَجْهِهِ مُزْعَةُ لَحْمٍ».

[البخاري: كتاب الزكاة، باب من سأل الناس تكثراً، رقم: ١٤٧٤].

(...) ـ **وحدّثني** عَمْرٌو النَّاقِدُ: حَدَّثَنِي إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا مَعْمَرٌ، عَنْ أَخِي الزُّهْرِيِّ، بِهٰذَا الإِسْنَادِ، مِثْلَهُ، وَلَمْ يَذْكُرْ «مُزْعَةٌ».

104-(...) Hamza Ibn Abdullah Ibn Umar narrated that he heard his father saying: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Man will keep begging the people until he will come on the Day of Judgement, having no piece of flesh on his face."

105-(1041) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever begs the wealth of others in order to increase his own is asking only for pieces of fire. Let him then ask for little or much."

106-(1042) Abu Huraira "Allah be pleased with him" narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "If anyone of you went in the morning (to the forest) in order to cut and carry firewood on his back so as to (sell it and utilize its profit in such a way as to) give in charity, and (satisfy his needs and) become independent from the people, that would be better for him than to beg (something) from another who might or might not give him. No doubt, the upper hand (which gives charity) is better than the lower hand (which receives)."

(...) Abu Hazim narrated: We came to Abu Huraira "Allah be pleased with him" who told: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone of you went in the morning to bring and carry firewood on his back so as to sell it..." (and the rest is the same as narrated by Bayan).

107-(...) Abu Huraira "Allah be pleased with him" narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "If anyone of you went in the morning (to the forest) in order to tie a bundle of firewood and carry it on his back so as to sell it (and utilize its profit), that would be better for him than to beg (something) from another who might or might not give him."

108-(1043) Malik Ibn Awf Al-Ashja'i narrated: We, nine, eight, or seven men, were sitting with The Messenger of Allah "Allah's blessing and peace be upon him" when he said to us: "Wouldn't you give the pledge of allegiance to The Messenger of Allah?" However, that was just a short time after we had given the pledge of allegiance. We said: "We've given you, O Messenger of Allah, the pledge of allegiance." He said (once again): "Would you not give the pledge of allegiance to The Messenger of Allah?" we said: "We've given you the pledge of allegiance, O Messenger of Allah." He said: "Would you not give the pledge of allegiance to The Messenger of Allah?" then, we stretched our hands and said: "We give you the pledge of allegiance, O Messenger of Allah. For what (conditions)

١٠٤ ـ (...) ـ **حدّثني** أَبُو الطَّاهِرِ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي اللَّيْثُ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي جَعْفَرٍ، عَنْ حَمْزَةَ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ؛ أَنَّهُ سَمِعَ أَبَاهُ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا يَزَالُ الرَّجُلُ يَسْأَلُ النَّاسَ، حَتَّىٰ يَأْتِيَ يَوْمَ الْقِيَامَةِ وَلَيْسَ فِي وَجْهِهِ مُزْعَةُ لَحْمٍ».

١٠٥ ـ (١٠٤١) ـ **حدّثنا** أَبُو كُرَيْبٍ وَوَاصِلُ بْنُ عَبْدِ الأَعْلَىٰ. قَالاَ: حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ سَأَلَ النَّاسَ أَمْوَالَهُمْ تَكَثُّراً، فَإِنَّمَا يَسْأَلُ جَمْراً، فَلْيَسْتَقِلَّ أَوْ لِيَسْتَكْثِرْ».

١٠٦ ـ (١٠٤٢) ـ **حدّثني** هَنَّادُ بْنُ السَّرِيِّ: حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ بَيَانٍ أَبِي بِشْرٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لأَنْ يَغْدُوَ أَحَدُكُمْ فَيَحْطِبَ عَلَىٰ ظَهْرِهِ، فَيَتَصَدَّقَ بِهِ وَيَسْتَغْنِيَ بِهِ مِنَ النَّاسِ، خَيْرٌ لَهُ مِنْ أَنْ يَسْأَلَ رَجُلاً، أَعْطَاهُ أَوْ مَنَعَهُ ذٰلِكَ، فَإِنَّ الْيَدَ الْعُلْيَا أَفْضَلُ مِنَ الْيَدِ السُّفْلَىٰ، وَابْدَأْ بِمَنْ تَعُولُ».

(...) ـ **وحدّثني** مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ، عَنْ إِسْمَاعِيلَ: حَدَّثَنِي قَيْسُ بْنُ أَبِي حَازِمٍ قَالَ: أَتَيْنَا أَبَا هُرَيْرَةَ فَقَالَ: قَالَ النَّبِيُّ ﷺ: «وَاللَّهِ لأَنْ يَغْدُوَ أَحَدُكُمْ فَيَحْطِبَ عَلَىٰ ظَهْرِهِ فَيَبِيعَهُ»، ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ بَيَانٍ.

١٠٧ ـ (...) ـ **حدّثني** أَبُو الطَّاهِرِ وَيُونُسُ بْنُ عَبْدِ الأَعْلَىٰ. قَالاَ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي عُبَيْدٍ مَوْلَىٰ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ؛ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لأَنْ يَحْتَزِمَ أَحَدُكُمْ حُزْمَةً مِنْ حَطَبٍ، فَيَحْمِلَهَا عَلَىٰ ظَهْرِهِ فَيَبِيعَهَا، خَيْرٌ لَهُ مِنْ أَنْ يَسْأَلَ رَجُلاً يُعْطِيهِ أَوْ يَمْنَعُهُ».

[البخاري: كتاب البيوع، باب كسب الرجل وعمله بيده، رقم: ٢٠٧٤].

١٠٨ ـ (١٠٤٣) ـ **حدّثني** عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمٰنِ الدَّارِمِيُّ وَسَلَمَةُ بْنُ شَبِيبٍ ـ قَالَ سَلَمَةُ: حَدَّثَنَا. وَقَالَ الدَّارِمِيُّ: أَخْبَرَنَا مَرْوَانُ، وَهُوَ ابْنُ مُحَمَّدٍ الدِّمَشْقِيُّ ـ: حَدَّثَنَا سَعِيدٌ ـ وَهُوَ ابْنُ عَبْدِ الْعَزِيزِ ـ عَنْ رَبِيعَةَ بْنِ يَزِيدَ، عَنْ أَبِي إِدْرِيسَ الْخَوْلاَنِيِّ، عَنْ أَبِي مُسْلِمٍ الْخَوْلاَنِيِّ قَالَ: حَدَّثَنِي الْحَبِيبُ الأَمِينُ، أَمَّا هُوَ فَحَبِيبٌ إِلَيَّ، وَأَمَّا هُوَ عِنْدِي فَأَمِينٌ، عَوْفُ بْنُ مَالِكٍ الأَشْجَعِيُّ قَالَ: كُنَّا عِنْدَ رَسُولِ اللَّهِ ﷺ. تِسْعَةً أَوْ ثَمَانِيَةً أَوْ سَبْعَةً، فَقَالَ: «أَلاَ تُبَايِعُونَ رَسُولَ اللَّهِ؟» وَكُنَّا

would we give the pledge of allegiance to you?" he said: "(You should give the pledge of allegiance) to worship Allah and associate nothing with Him (in worship), to offer the five (obligatory daily) prayers, to obey (and he uttered a word secretly), and not to beg the people for anything." (From this time) I saw some of this group (which was present with me), who (never begged the people for anything to the extent that) if the whip of anyone of them fell from him, he would never ask anyone to bring it up to him.

[36] The one for whom begging is lawful

109-(1044) Qabisa Ibn Mukhariq Al-Hilali said: I (loaned some money in order to make peace among some people and) became in debt. I came to The Messenger of Allah "Allah's blessing and peace be upon him" and begged him for something in that respect. He said: "Wait until the charity is brought to us, so that we would order that something be given to you." Then, he said: "O Qabisa! (You should know that) begging is not lawful except for one of the following three types of persons: If one brought debt upon himself (in order to make such things as to make peace among people), begging would be lawful for him till he fulfills it, after which he must stop begging; if one was befallen by a catastrophe, which destroyed his property, begging would be lawful for him till he gets what sustains him or provides him with reasonable subsistence; and if a person was struck by poverty, as confirmed by three intelligent men of his people saying: "So-and-so was befallen by a great poverty), then, begging would be lawful for him till he gets what sustains him or provides him with fair subsistence. O Qabisa! Except for those three types, begging is forbidden, and the One who practices it does what is forbidden."

[37] It is lawful to accept what is given (to you), with neither begging nor greediness

110-(1045) Salim Ibn Abdullah Ibn Umar narrated from his father: I heard Umar "Allah be pleased with him" saying: Whenever Allah's Apostle "Allah's blessing and peace be upon him" gave me something, I would say to him: "would you give it to a poorer and more needy one than me?" once, he gave me some property, and I said to him: "would you give it to a poorer and more needy one than me?" The Messenger of Allah "Allah's blessing and peace be upon him" said to me: "Take it. If you are given something from this property, without begging or greediness, you would take it; otherwise, you should not seek for it."

111-(...) Salim Ibn Abdullah Ibn Umar narrated from his father that whenever Allah's Apostle "Allah's blessing and peace be upon him" gave

حَدِيثَ عَهْدٍ بِبَيْعَةٍ، فَقُلْنَا: قَدْ بَايَعْنَاكَ يَا رَسُولَ اللَّهِ، ثُمَّ قَالَ: «أَلاَ تُبَايِعُونَ رَسُولَ اللَّهِ؟» فَقُلْنَا: قَدْ بَايَعْنَاكَ يَا رَسُولَ اللَّهِ، ثُمَّ قَالَ: «أَلاَ تُبَايِعُونَ رَسُولَ اللَّهِ؟» قَالَ: فَبَسَطْنَا أَيْدِيَنَا وَقُلْنَا: قَدْ بَايَعْنَاكَ يَا رَسُولَ اللَّهِ، فَعَلاَمَ نُبَايِعُكَ؟ قَالَ: «عَلَىٰ أَنْ تَعْبُدُوا اللَّهَ وَلاَ تُشْرِكُوا بِهِ شَيْئاً، وَالصَّلَوَاتِ الْخَمْسِ، وَتُطِيعُوا ـ وَأَسَرَّ كَلِمَةً خَفِيَّةً ـ وَلاَ تَسْأَلُوا النَّاسَ شَيْئاً» فَلَقَدْ رَأَيْتُ بَعْضَ أُولٰئِكَ النَّفَرِ يَسْقُطُ سَوْطُ أَحَدِهِمْ، فَمَا يَسْأَلُ أَحَداً يُنَاوِلُهُ إِيَّاهُ.

٣٦ ـ بابُ مَنْ تَحِلُّ له المَسْأَلَةُ

١٠٩ ـ (١٠٤٤) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ وَقُتَيْبَةُ بْنُ سَعِيدٍ. كِلاَهُمَا عَنْ حَمَّادِ بْنِ زَيْدٍ. قَالَ يَحْيَىٰ: أَخْبَرَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ هَارُونَ بْنِ رِيَابٍ: حَدَّثَنِي كِنَانَةُ بْنُ نُعَيْمٍ الْعَدَوِيُّ، عَنْ قَبِيصَةَ بْنِ مُخَارِقٍ الْهِلاَلِيِّ. قَالَ: تَحَمَّلْتُ حَمَالَةً، فَأَتَيْتُ رَسُولَ اللَّهِ ﷺ أَسْأَلُهُ فِيهَا، فَقَالَ: «أَقِمْ حَتَّىٰ تَأْتِيَنَا الصَّدَقَةُ فَنَأْمُرَ لَكَ بِهَا». قَالَ: ثُمَّ قَالَ: «يَا قَبِيصَةُ، إِنَّ الْمَسْأَلَةَ لاَ تَحِلُّ إِلاَّ لأَحَدِ ثَلاَثَةٍ: رَجُلٍ تَحَمَّلَ حَمَالَةً فَحَلَّتْ لَهُ الْمَسْأَلَةُ حَتَّىٰ يُصِيبَهَا ثُمَّ يُمْسِكُ، وَرَجُلٌ أَصَابَتْهُ جَائِحَةٌ اجْتَاحَتْ مَالَهُ فَحَلَّتْ لَهُ الْمَسْأَلَةُ حَتَّىٰ يُصِيبَ قِوَاماً مِنْ عَيْشٍ ـ أَوْ قَالَ: سِدَاداً مِنْ عَيْشٍ ـ، وَرَجُلٍ أَصَابَتْهُ فَاقَةٌ حَتَّىٰ يَقُومَ ثَلاَثَةٌ مِنْ ذَوِي الْحِجَا مِنْ قَوْمِهِ: لَقَدْ أَصَابَتْ فُلاَناً فَاقَةٌ، فَحَلَّتْ لَهُ الْمَسْأَلَةُ، حَتَّىٰ يُصِيبَ قِوَاماً مِنْ عَيْشٍ ـ أَوْ قَالَ: سِدَاداً مِنْ عَيْشٍ ـ فَمَا سِوَاهُنَّ مِنَ الْمَسْأَلَةِ، يَا قَبِيصَةُ، سُحْتاً يَأْكُلُهَا صَاحِبُهَا سُحْتاً».

٣٧ ـ بابُ إِبَاحَةِ الأَخْذِ لمن أُعْطِيَ من غير مَسْأَلَةٍ ولا إِشْرَافٍ

١١٠ ـ (١٠٤٥) ـ وحدّثنا هَارُونُ بْنُ مَعْرُوفٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ. (ح) وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: قَدْ كَانَ رَسُولُ اللَّهِ ﷺ يُعْطِينِي الْعَطَاءَ فَأَقُولُ: أَعْطِهِ أَفْقَرَ إِلَيْهِ مِنِّي، حَتَّىٰ أَعْطَانِي مَرَّةً مَالاً، فَقُلْتُ: أَعْطِهِ أَفْقَرَ إِلَيْهِ مِنِّي. فَقَالَ رَسُولُ اللَّهِ ﷺ: «خُذْهُ، وَمَا جَاءَكَ مِنْ هٰذَا الْمَالِ وَأَنْتَ غَيْرُ مُشْرِفٍ وَلاَ سَائِلٍ فَخُذْهُ، وَمَا لاَ، فَلاَ تُتْبِعْهُ نَفْسَكَ».

[البخاري: كتاب الزكاة، باب من أعطاه الله شيئاً من غير مسألة...، رقم: ١٤٧٣].

١١١ ـ (...) ـ وحدّثني أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ

Umar "Allah be pleased with him" something, he would say to him: "would you, O Messenger of Allah, give it to a poorer and more needy one than me?" The Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Take and make it your property, or give it in charity. If you are given something from this property, without greediness or begging, you would take it; otherwise, you should not seek for it." Salim commented: For that reason, Ibn Umar neither asked for anything, nor did he refuse to take whatever was given to him.

(...) The same was narrated on the authority of Abdullah Ibn As-Sa'di, from Umar Ibn Al-Khattab, from The Messenger of Allah "Allah's blessing and peace be upon him".

112-(...) Ibn As-Sa'di Al-Maliki narrated: Umar Ibn Al-Khattab appointed me as a collector of charity. After I had fulfilled that (task) and handed over that (collected charity) to him, he ordered that a remuneration should be given to me (for what I had done). I said: "I fulfilled this duty for the sake of Allah and my reward is with Allah." He said: "Take whatever is given to you. Indeed, I fulfilled this duty during the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him", who appointed me as a collector of charity. (When he wanted to give me a remuneration for the work I had done) I said as you say. But, The Messenger of Allah "Allah's blessing and peace be upon him" said to me: "If you are given anything without begging, you should (accept and) eat it and give it in charity.""

(...) Ibn As-Sa'di narrated: Umar Ibn Al-Khattab "Allah be pleased with him" appointed me as a charity collector...(and the rest is the same as narrated by Al-Laith).

[38] It is undesirable to be eager to have (the benefits of) the world

113-(1046) Abu Huraira "Allah be pleased with him" narrated from The Prophet "Allah's blessing and peace be upon him": "The heart of an old person feels (as strong as a) young in love of two things: love for long life and (love for possessing) wealth."

114-(...) Abu Huraira "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "The heart of an old person becomes (as strong as a) young for the sake of two things: for long life and love for wealth."

115-(1047) Anas Ibn Malik "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The

يُعْطِي عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ الْعَطَاءَ فَيَقُولُ لَهُ عُمَرُ: أَعْطِهِ يَا رَسُولَ اللَّهِ أَفْقَرَ إِلَيْهِ مِنِّي. فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «خُذْهُ فَتَمَوَّلْهُ أَوْ تَصَدَّقْ بِهِ، وَمَا جَاءَكَ مِنْ هٰذَا الْمَالِ وَأَنْتَ غَيْرُ مُشْرِفٍ وَلاَ سَائِلٍ فَخُذْهُ، وَمَا لاَ، فَلاَ تُتْبِعْهُ نَفْسَكَ».

قَالَ سَالِمٌ: فَمِنْ أَجْلِ ذٰلِكَ كَانَ ابْنُ عُمَرَ لاَ يَسْأَلُ أَحَداً شَيْئاً، وَلاَ يَرُدُّ شَيْئاً أُعْطِيَهُ.

(...) ـ **وحدّثني** أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ. قَالَ عَمْرٌو: وَحَدَّثَنِي ابْنُ شِهَابٍ بِمِثْلِ ذٰلِكَ، عَنِ السَّائِبِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ بْنِ السَّعْدِيِّ، عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ، عَنْ رَسُولِ اللَّهِ ﷺ.

١١٢ ـ (...) ـ **حدّثنا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، عَنْ بُكَيْرٍ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنِ ابْنِ السَّاعِدِيِّ الْمَالِكِيِّ؛ أَنَّهُ قَالَ: اسْتَعْمَلَنِي عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ عَلَى الصَّدَقَةِ، فَلَمَّا فَرَغْتُ مِنْهَا وَأَدَّيْتُهَا إِلَيْهِ أَمَرَ لِي بِعُمَالَةٍ. فَقُلْتُ: إِنَّمَا عَمِلْتُ لِلَّهِ، وَأَجْرِي عَلَى اللَّهِ. فَقَالَ: خُذْ مَا أُعْطِيتَ، فَإِنِّي عَمِلْتُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فَعَمَّلَنِي، فَقُلْتُ مِثْلَ قَوْلِكَ، فَقَالَ لِي رَسُولُ اللَّهِ ﷺ: «إِذَا أُعْطِيتَ شَيْئاً مِنْ غَيْرِ أَنْ تَسْأَلَ، فَكُلْ وَتَصَدَّقْ».

(...) ـ **وحدّثني** هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، عَنْ بُكَيْرِ بْنِ الأَشَجِّ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنِ ابْنِ السَّعْدِيِّ؛ أَنَّهُ قَالَ: اسْتَعْمَلَنِي عُمَرُ بْنُ الْخَطَّابِ، رَضِيَ اللَّهُ عَنْهُ، عَلَى الصَّدَقَةِ. بِمِثْلِ حَدِيثِ اللَّيْثِ.

٣٨ ـ بَابُ كَرَاهَةِ الْحِرْصِ عَلَى الدُّنيا

١١٣ ـ (١٠٤٦) ـ **حدّثنا** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، يَبْلُغُ بِهِ النَّبِيَّ ﷺ، قَالَ: «قَلْبُ الشَّيْخِ شَابٌّ عَلَى حُبِّ اثْنَتَيْنِ: حُبِّ الْعَيْشِ، وَالْمَالِ».

١١٤ ـ (...) ـ **وحدّثني** أَبُو الطَّاهِرِ وَحَرْمَلَةُ قَالاَ: أَخْبَرَنَا ابْنُ وَهْبٍ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «قَلْبُ الشَّيْخِ شَابٌّ عَلَى حُبِّ اثْنَتَيْنِ: طُولُ الْحَيَاةِ، وَحُبُّ الْمَالِ».

[البخاري: كتاب الرقاق، باب من بلغ ستين سنة فقد أعذر الله إليه في العمر، رقم: ٦٤٢٠].

١١٥ ـ (١٠٤٧) ـ **وحدّثني** يَحْيَى بْنُ يَحْيَى، وَسَعِيدُ بْنُ مَنْصُورٍ، وَقُتَيْبَةُ بْنُ سَعِيدٍ. كُلُّهُمْ عَنْ أَبِي عَوَانَةَ. قَالَ يَحْيَى: أَخْبَرَنَا أَبُو عَوَانَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ قَالَ:

son of Adam grows old of whom only two characteristics keep (as strong as a) young: Longing for wealth, and longing for long life."

(...)Quatada narrated from Anas that The Prophet of Allah "Allah's blessing and peace be upon him" said (the same).

(...) Quatada narrated the same through another chain of transmitters, from Anas from The Prophet "Allah's blessing and peace be upon him".

[39] If the son of Adam has two valleys (of gold or money), he will desire to have a third

116-(1048) Quatada narrated from Anas "Allah be pleased with him" that The Messenger of Allah "Allah's blessing and peace be upon him" said: "If the son of Adam has two valleys of money, he will desire to have a third valley. That's because (he will remain eager to have all the benefits of this world until) nothing except the earth (of the grave after death) will fill the inside of the son of Adam. No doubt, Allah turns in repentance to the one who repents (to Him)."

(...)Anas Ibn Malik "Allah be pleased with him" narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying this, but I do not know whether it was revealed to him, or it was something he said...(and he mentioned a Hadith like that narrated by Abu Awana).

117-(...) Anas "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "If the son of Adam had a valley of gold, he would desire to have another valley. That's because (he would remain eager to have all the benefits of this world until) nothing except the earth (of the grave after death) would fill his mouth. No doubt, Allah turns in repentance to the one who repents (to Him)."

118-(1049) Ibn Abbas "Allah be pleased with both" narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "If the son of Adam had as much wealth as to fill a valley, he would love to have the like of it besides. Nothing but dust would satisfy the son of Adam; and Allah accepts the repentance of him, who repents to Him." Ibn Abbas "Allah be pleased with both" commented: I do not know whether that (statement) was from The Holy Qur'an. Zuhair said in his narration that it was said: I do not know whether that (statement) was from The Holy Qur'an. He did not mention Ibn Abbas.

119-(1050) Abu Harb Ibn Abu Al-Aswad narrated from his father that Abu Musa Al-Ash'ari "Allah be pleased with him" sent for the reciters of Basra. They came to him in three hundred, all of whom recited the Qur'an.

قَالَ رَسُولُ اللَّهِ ﷺ: «يَهْرَمُ ابْنُ آدَمَ وَتَشِبُّ مِنْهُ اثْنَتَانِ: الْحِرْصُ عَلَى الْمَالِ، وَالْحِرْصُ عَلَى الْعُمْرِ».

(...) ـ **وحدّثني** أَبُو غَسَّانَ الْمِسْمَعِيُّ وَمُحَمَّدُ بْنُ الْمُثَنَّى. قَالاَ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، عَنْ أَنَسٍ؛ أَنَّ نَبِيَّ اللَّهِ ﷺ. قَالَ بِمِثْلِهِ.

(...) ـ **وحدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ أَنَسِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ ﷺ. بِنَحْوِهِ.

٣٩ ـ بابٌ لو أَنَّ لابْنِ آدمَ وادِيَيْنِ لابتغى ثالثاً

١١٦ ـ (١٠٤٨) ـ **حدّثنا** يَحْيَىٰ بْنُ يَحْيَىٰ وَسَعِيدُ بْنُ مَنْصُورٍ وَقُتَيْبَةُ بْنُ سَعِيدٍ ـ قَالَ يَحْيَىٰ: أَخْبَرَنَا. وَقَالَ الآخَرَانِ: حَدَّثَنَا أَبُو عَوَانَةَ ـ عَنْ قَتَادَةَ، عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ كَانَ لابْنِ آدَمَ وَادِيَانِ مِنْ مَالٍ لاَبْتَغَىٰ وَادِياً ثَالِثاً، وَلاَ يَمْلأُ جَوْفَ ابْنِ آدَمَ إِلاَّ التُّرَابُ، وَيَتُوبُ اللَّهُ عَلَىٰ مَنْ تَابَ».

(...) ـ **وحدّثنا** ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: أَخْبَرَنَا شُعْبَةُ قَالَ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: ـ فَلاَ أَدْرِي أَشَيْءٌ أُنْزِلَ أَمْ شَيْءٌ كَانَ يَقُولُهُ ـ بِمِثْلِ حَدِيثِ أَبِي عَوَانَةَ.

١١٧ ـ (...) ـ **وحدّثني** حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ رَسُولِ اللَّهِ ﷺ؛ أَنَّهُ قَالَ: «لَوْ كَانَ لابْنِ آدَمَ وَادٍ مِنْ ذَهَبٍ أَحَبَّ أَنَّ لَهُ وَادِياً آخَرَ، وَلَنْ يَمْلأَ فَاهُ إِلاَّ التُّرَابُ، وَاللَّهُ يَتُوبُ عَلَىٰ مَنْ تَابَ».

١١٨ ـ (١٠٤٩) ـ **وحدّثني** زُهَيْرُ بْنُ حَرْبٍ وَهَارُونُ بْنُ عَبْدِ اللَّهِ. قَالاَ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ، عَنِ ابْنِ جُرَيْجٍ. قَالَ: سَمِعْتُ عَطَاءً يَقُولُ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَوْ أَنَّ لابْنِ آدَمَ مِلْءَ وَادٍ مَالاً لأَحَبَّ أَنْ يَكُونَ إِلَيْهِ مِثْلُهُ، وَلاَ يَمْلأُ نَفْسَ ابْنِ آدَمَ إِلاَّ التُّرَابُ، وَاللَّهُ يَتُوبُ عَلَىٰ مَنْ تَابَ».

قَالَ ابْنُ عَبَّاسٍ: فَلاَ أَدْرِي أَمِنَ الْقُرْآنِ هُوَ أَمْ لاَ.

وَفِي رِوَايَةِ زُهَيْرٍ قَالَ: فَلاَ أَدْرِي أَمِنَ الْقُرْآنِ. لَمْ يَذْكُرِ ابْنَ عَبَّاسٍ.

[البخاري: كتاب الرقاق، باب ما يتقي من فتنة المال...، رقم: ٦٤٣٦].

١١٩ ـ (١٠٥٠) ـ **حدّثني** سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ دَاوُدَ، عَنْ أَبِي حَرْبِ بْنِ أَبِي الأَسْوَدِ، عَنْ أَبِيهِ قَالَ: بَعَثَ أَبُو مُوسَىٰ الأَشْعَرِيُّ إِلَىٰ قُرَّاءِ

He said: "You are the best from among the people of Basra, in view of the fact that you are the reciters from among them. So keep reciting it, and let your reciting it for a long time not harden your hearts as the hearts of those preceding you were hardened. We used to recite a Sura, resembling in length and severity (the Sura of) Disavowal, which I was made to forget except for the following statement which I remember from it: "If the son of Adam had two valleys of money,, he would desire to have a third valley, and nothing would fill the inside of the son of Adam but the earth (of his grave after death)." We also used to recite a Sura resembling one of the Suras starting with glorification, which I was made to forget, except for the following statement which I remember from it: "Oh people who believe! Why do you say that which you do not do?...That is recorded in your necks as a witness (against you) and you would be asked about it on the Day of Judgement.""

[40] One's richness never lies in the abundance of goods

120-(1051) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "One's richness never lies in the abundance of (worldly) goods; but the richness is that of one's soul."

[41] Feeling afraid of what would be brought out of the luxuries of the world

121-(1052) Abu Sa'id Al-Khudri "Allah be pleased with him" reported: Once The Prophet "Allah's blessing and peace be upon him" addressed the people saying: "No, by Allah! I am not afraid for your sake but of what Allah would bring to you out of the pleasures and splendours of the world." Somebody said: "O Allah's Apostle! Can the good bring forth evil?" The Prophet "Allah's blessing and peace be upon him" remained silent for a while, after which he said (to the questioner): "What did you say?" he said: "I said: O Messenger of Allah! Can the good bring forth evil?" The Messenger of Allah "Allah's blessing and peace be upon him" said to him: "(Real) good never brings forth but good. Indeed whatever grows on the banks of a water-stream either kills or nearly causes the animal to perish (particularly because of eating from it so much), except that animal which eats the vegetation, and when its flanks are swollen (out of satisfaction), it faces the sun, then chews its cud, defecates, urinates, and returns to eat again. So, whoever takes that wealth rightly, would be blessed in it, and whoever takes it with no right, would be like the one who eats, but is never satisfied."

أَهْلِ الْبَصْرَةِ، فَدَخَلَ عَلَيْهِ ثَلاَثُ مِئَةِ رَجُلٍ قَدْ قَرَؤُوا الْقُرْآنَ فَقَالَ: أَنْتُمْ خِيَارُ أَهْلِ الْبَصْرَةِ وَقُرَّاؤُهُمْ فَاتْلُوهُ، وَلاَ يَطُولَنَّ عَلَيْكُمُ الأَمَدُ فَتَقْسُوَ قُلُوبُكُمْ كَمَا قَسَتْ قُلُوبُ مَنْ كَانَ قَبْلَكُمْ، وَإِنَّا كُنَّا نَقْرَأُ سُورَةً كُنَّا نُشَبِّهُهَا فِي الطُّولِ وَالشِّدَّةِ بِبَرَاءَةَ، فَأُنْسِيتُهَا، غَيْرَ أَنِّي قَدْ حَفِظْتُ مِنْهَا: لَوْ كَانَ لاِبْنِ آدَمَ وَادِيَانِ مِنْ مَالٍ لاَبْتَغَىٰ وَادِياً ثَالِثاً وَلاَ يَمْلأُ جَوْفَ ابْنِ آدَمَ إِلاَّ التُّرَابُ. وَكُنَّا نَقْرَأُ سُورَةً كُنَّا نُشَبِّهُهَا بِإِحْدَى الْمُسَبِّحَاتِ، فَأُنْسِيتُهَا، غَيْرَ أَنِّي حَفِظْتُ مِنْهَا: «يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لاَ تَفْعَلُونَ، فَتُكْتَبُ شَهَادَةً فِي أَعْنَاقِكُمْ، فَتُسْأَلُونَ عَنْهَا يَوْمَ الْقِيَامَةِ».

٤٠ ـ بابٌ: «لَيْسَ الغِنَى عن كَثْرَةِ العَرَضِ»

١٢٠ ـ (١٠٥١) ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ وَابْنُ نُمَيْرٍ. قَالاَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ الْغِنَىٰ عَنْ كَثْرَةِ الْعَرَضِ، وَلٰكِنَّ الْغِنَىٰ غِنَى النَّفْسِ».

٤١ ـ باب تخوّف ما يخرجُ من زَهْرَةِ الدنيا

١٢١ ـ (١٠٥٢) ـ وحدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا اللَّيْثُ بْنُ سَعْدٍ. (ح) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ ـ وَتَقَارَبَا فِي اللَّفْظِ ـ قَالَ: حَدَّثَنَا لَيْثٌ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ عِيَاضِ بْنِ عَبْدِ اللَّهِ بْنِ سَعْدٍ؛ أَنَّهُ سَمِعَ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ: قَامَ رَسُولُ اللَّهِ ﷺ فَخَطَبَ النَّاسَ، فَقَالَ: «لاَ وَاللَّهِ، مَا أَخْشَىٰ عَلَيْكُمْ، أَيُّهَا النَّاسُ، إِلاَّ مَا يُخْرِجُ اللَّهُ لَكُمْ مِنْ زَهْرَةِ الدُّنْيَا». فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، أَيَأْتِي الْخَيْرُ بِالشَّرِّ؟ فَصَمَتَ رَسُولُ اللَّهِ ﷺ سَاعَةً ثُمَّ قَالَ: «كَيْفَ قُلْتَ؟» قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، أَيَأْتِي الْخَيْرُ بِالشَّرِّ؟ فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «إِنَّ الْخَيْرَ لاَ يَأْتِي إِلاَّ بِخَيْرٍ، أَوْ خَيْرٌ هُوَ، إِنَّ كُلَّ مَا يُنْبِتُ الرَّبِيعُ يَقْتُلُ حَبَطاً أَوْ يُلِمُّ إِلاَّ آكِلَةَ الْخَضِرِ أَكَلَتْ حَتَّىٰ إِذَا امْتَلأَتْ خَاصِرَتَاهَا اسْتَقْبَلَتِ الشَّمْسَ ثَلَطَتْ أَوْ بَالَتْ، ثُمَّ اجْتَرَّتْ، فَعَادَتْ فَأَكَلَتْ، فَمَنْ يَأْخُذْ مَالاً بِحَقِّهِ يُبَارَكْ لَهُ فِيهِ، وَمَنْ يَأْخُذْ مَالاً بِغَيْرِ حَقِّهِ فَمَثَلُهُ كَمَثَلِ الَّذِي يَأْكُلُ وَلاَ يَشْبَعُ».

122-(...) Abu Sa'id Al-Khudri "Allah be pleased with him" reported: Once The Prophet "Allah's blessing and peace be upon him" said: "The thing of which I am afraid most for your sake is what Allah would bring to you out of the pleasures and splendours of the world." We asked: "What are the pleasures and splendors of the world, O Messenger of Allah?" he said: "They are the blessings (natural resources) of the earth." They asked once again: "O Messenger of Allah! Does good brings forth evil?" he said: "Good never produces but good. Good never brings forth but good. whatever grows on the banks of a water-stream either kills or are about to kill the animals, except that (animal) which eats the vegetation, and when its flanks are swollen, it faces the sun, then defecates, urinates and chews its cud, and returns to eat once again. No doubt this wealth is (as fresh as) sweet fruit. So, if one took it rightly, and spent it rightly, then what a good support it would be (for him)! and whoever took it with no right, he would be like the one who eats but is never satisfied."

123-(...) Abu Sa'id Al-Khudri "Allah be pleased with him" reported: Once The Prophet "Allah's blessing and peace be upon him" sat on a pulpit and we sat around him. Then he said: "The things of which I am afraid most for your sake (concerning what will befall you after me) are the pleasures and splendours of the world and its beauties which will be disclosed to you." Somebody said: "O Allah's Apostle! Can the good bring forth evil?" The Prophet "Allah's blessing and peace be upon him" remained silent for a while. It was said to that person: "What is wrong with you? You are talking to The Prophet "Allah's blessing and peace be upon him" while he is not talking to you." Then we noticed that he was being inspired divinely. Then The Prophet "Allah's blessing and peace be upon him" wiped off his sweat and said: "Where is the questioner?" It seemed as if The Prophet "Allah's blessing and peace be upon him" praised him (for his question). Then he said: "Good never brings forth evil. Indeed whatever grows on the banks of a water-stream either kills or makes the animals sick, except that (animal) which eats its fill vegetation, and when its flanks are swollen, it faces the sun, then chews its cud, urinates and grazes again. No doubt this wealth is (as fresh as) sweet fruit. Blessed is the wealth of a Muslim from which he gives the poor, the orphans, the needy, and the travellers. (Or The Prophet "Allah's blessing and peace be upon him" said something similar to it) He who takes it illegally will be like the one who eats but is never satisfied, and his wealth will be a witness against him on the Day of Judgement."

١٢٢ ـ (...) ـ **حدّثني** أَبُو الطَّاهِرِ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ قَالَ: أَخْبَرَنِي مَالِكُ بْنُ أَنَسٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَخْوَفُ مَا أَخَافُ عَلَيْكُمْ مَا يُخْرِجُ اللَّهُ لَكُمْ مِنْ زَهْرَةِ الدُّنْيَا» قَالُوا: وَمَا زَهْرَةُ الدُّنْيَا يَا رَسُولَ اللَّهِ؟ قَالَ: «بَرَكَاتُ الأَرْضِ» قَالُوا: يَا رَسُولَ اللَّهِ، وَهَلْ يَأْتِي الْخَيْرُ بِالشَّرِّ؟ قَالَ: «لاَ يَأْتِي الْخَيْرُ إِلاَّ بِالْخَيْرِ، لاَ يَأْتِي الْخَيْرُ إِلاَّ بِالْخَيْرِ، لاَ يَأْتِي الْخَيْرُ إِلاَّ بِالْخَيْرِ. إِنَّ كُلَّ مَا أَنْبَتَ الرَّبِيعُ يَقْتُلُ أَوْ يُلِمُّ إِلاَّ آكِلَةَ الْخَضِرِ، فَإِنَّهَا تَأْكُلُ حَتَّىٰ إِذَا امْتَدَّتْ خَاصِرَتَاهَا اسْتَقْبَلَتِ الشَّمْسَ، ثُمَّ اجْتَرَّتْ وَبَالَتْ وَثَلَطَتْ ثُمَّ عَادَتْ فَأَكَلَتْ. إِنَّ هٰذَا الْمَالَ خَضِرَةٌ حُلْوَةٌ، فَمَنْ أَخَذَهُ بِحَقِّهِ وَوَضَعَهُ فِي حَقِّهِ فَنِعْمَ الْمَعُونَةُ هُوَ، وَمَنْ أَخَذَهُ بِغَيْرِ حَقِّهِ، كَانَ كَالَّذِي يَأْكُلُ وَلاَ يَشْبَعُ».

[البخاري: كتاب الزكاة، باب الصدقة على اليتامى، رقم: ١٤٦٥].

١٢٣ ـ (...) ـ **حدّثني** عَلِيُّ بْنُ حُجْرٍ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ هِشَامٍ صَاحِبِ الدَّسْتَوَائِيِّ، عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ، عَنْ هِلاَلِ بْنِ أَبِي مَيْمُونَةَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: جَلَسَ رَسُولُ اللَّهِ ﷺ عَلَى الْمِنْبَرِ وَجَلَسْنَا حَوْلَهُ، فَقَالَ: «إِنَّ مِمَّا أَخَافُ عَلَيْكُمْ بَعْدِي، مَا يُفْتَحُ عَلَيْكُمْ مِنْ زَهْرَةِ الدُّنْيَا وَزِينَتِهَا» فَقَالَ رَجُلٌ: أَوَ يَأْتِي الْخَيْرُ بِالشَّرِّ يَا رَسُولَ اللَّهِ؟ قَالَ: فَسَكَتَ عَنْهُ رَسُولُ اللَّهِ ﷺ، فَقِيلَ لَهُ: مَا شَأْنُكَ؟ تُكَلِّمُ رَسُولَ اللَّهِ ﷺ وَلاَ يُكَلِّمُكَ؟ قَالَ: وَرُئِينَا أَنَّهُ يُنْزَلُ عَلَيْهِ، فَأَفَاقَ يَمْسَحُ عَنْهُ الرُّحَضَاءَ.

وَقَالَ: «إِنَّ هٰذَا السَّائِلَ» ـ وَكَأَنَّهُ حَمِدَهُ ـ فَقَالَ: «إِنَّهُ لاَ يَأْتِي الْخَيْرُ بِالشَّرِّ، وَإِنَّ مِمَّا يُنْبِتُ الرَّبِيعُ يَقْتُلُ أَوْ يُلِمُّ إِلاَّ آكِلَةَ الْخَضِرِ، فَإِنَّهَا أَكَلَت حَتَّىٰ إِذَا امْتَلأَتْ خَاصِرَتَاهَا اسْتَقْبَلَتْ عَيْنَ الشَّمْسِ فَثَلَطَتْ وَبَالَتْ ثُمَّ رَتَعَتْ، وَإِنَّ هٰذَا الْمَالَ خَضِرٌ حُلْوٌ. وَنِعْمَ صَاحِبُ الْمُسْلِمِ هُوَ لِمَنْ أَعْطَىٰ مِنْهُ الْمِسْكِينَ وَالْيَتِيمَ وَابْنَ السَّبِيلِ ـ أَوْ كَمَا قَالَ رَسُولُ اللَّهِ ﷺ ـ وَإِنَّهُ مَنْ يَأْخُذُهُ بِغَيْرِ حَقِّهِ كَانَ كَالَّذِي يَأْكُلُ وَلاَ يَشْبَعُ، وَيَكُونُ عَلَيْهِ شَهِيداً يَوْمَ الْقِيَامَةِ».

[42] The merit of abstention (from begging) and of patience

124-(1053) Abu Sa'id Al-Khudri "Allah be pleased with him" narrated: Some people from among the Ansar asked the Messenger of Allah "Allah's blessing and peace be upon him" (to give them something), and he gave them. They again asked him and he gave them once again, until what he had was used up. Then, he said: "Whatever good (such as wealth, goods or so) I have, I will not withhold from you. He who abstains from begging, Allah protects him against need; he who seeks for independence (from asking people), Allah causes him to be independent; and he who proves to be patient, Allah supports him to be patient. None is endowed with anything better and greater than endurance."

(...) This Hadith was narrated on the authority of Az-Zuhri, with the same chain of transmitters.

[43] Regarding the minimum needs of living and satisfaction

125-(1054) Abdullah Ibn Amr Ibn Al-As narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Prosperous was he, who embraced Islam, and was endowed with the minimum requirements of subsistence, whom Allah made to be satisfied with whatever He gave him."

126-(1055) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Allah! Make the provision of Muhammad's family sufficient just to sustain life."

[44] Giving him who begged something impolitely and awkwardly

127-(1056) Salman Ibn Rabie'a narrated: Umar Ibn Al-Khattab "Allah be pleased with him" said: Once, The Messenger of Allah "Allah's blessing and peace be upon him" distributed some property among some people. I said: "By Allah, O Messenger of Allah, there are some else, who have more right to take this property than those (among whom you distributed it)." He (The Prophet) said: "They (begged me so much importunately to the extent that they) forced me to choose whether (they would) ask me awkwardly, or they would accuse me of stinginess; and I'm not a miser."

128-(1057) Anas Ibn Malik "Allah be pleased with him" narrated: I was walking with the Messenger of Allah "Allah's blessing and peace be upon him" who was wearing a Najrani garment with a thick border. A Bedouin met him and pulled the garment so violently that I saw the traces of its border on the neck of the Messenger of Allah "Allah's blessing and peace be upon him" because of this violent pulling. He (the Bedouin) said: "O Muhammad! Order that something should be given to me from the wealth

٤٢ ـ بابُ فَضْلِ التَّعفُّفِ والصبر

١٢٤ ـ (١٠٥٣) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكِ بْنِ أَنَسٍ، فِيمَا قُرِىءَ عَلَيْهِ، عَنِ ابْنِ شِهَابٍ، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ أَنَّ نَاساً مِنَ الأَنْصَارِ سَأَلُوا رَسُولَ اللَّهِ ﷺ فَأَعْطَاهُمْ، ثُمَّ سَأَلُوهُ فَأَعْطَاهُمْ حَتَّىٰ إِذَا نَفِدَ مَا عِنْدَهُ قَالَ: «مَا يَكُنْ عِنْدِي مِنْ خَيْرٍ فَلَنْ أَدَّخِرَهُ عَنْكُمْ، وَمَنْ يَسْتَعْفِفْ يُعِفَّهُ اللَّهُ، وَمَنْ يَسْتَغْنِ يُغْنِهِ اللَّهُ، وَمَنْ يَصْبِرْ يُصَبِّرْهُ اللَّهُ، وَمَا أُعْطِيَ أَحَدٌ مِنْ عَطَاءٍ خَيْرٌ وَأَوْسَعُ مِنَ الصَّبْرِ».

[البخاري: كتاب الزكاة، باب الاستعفاف عن المسألة، رقم: ١٤٦٩].

(...) ـ حدّثنا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، بِهٰذَا الإِسْنَادِ، نَحْوَهُ.

٤٣ ـ بابٌ في الكَفَافِ والقَنَاعة

١٢٥ ـ (١٠٥٤) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو عَبْدِ الرَّحْمٰنِ الْمُقْرِىءُ، عَنْ سَعِيدِ بْنِ أَبِي أَيُّوبَ: حَدَّثَنِي شُرَحْبِيلُ ـ وَهُوَ ابْنُ شَرِيكٍ ـ عَنْ أَبِي عَبْدِ الرَّحْمٰنِ الْحُبُلِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «قَدْ أَفْلَحَ مَنْ أَسْلَمَ وَرُزِقَ كَفَافاً، وَقَنَّعَهُ اللَّهُ بِمَا آتَاهُ».

١٢٦ ـ (١٠٥٥) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَأَبُو سَعِيدٍ الأَشَجُّ. قَالُوا: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الأَعْمَشُ. (ح) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ أَبِيهِ. كِلاَهُمَا عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ اجْعَلْ رِزْقَ آلِ مُحَمَّدٍ قُوتاً».

[البخاري: كتاب الرقاق، باب كيف كان عيش النبي ﷺ وأصحابه...، رقم: ٦٤٦٠].

٤٤ ـ باب إعطاء من سَأَلَ بفُحْشٍ وغِلْظَةٍ

١٢٧ ـ (١٠٥٦) ـ حدّثنا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، وَزُهَيْرُ بْنُ حَرْبٍ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ ـ قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ الآخَرَانِ: حَدَّثَنَا جَرِيرٌ ـ عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ سَلْمَانَ بْنِ رَبِيعَةَ قَالَ: قَالَ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ: قَسَمَ رَسُولُ اللَّهِ ﷺ قَسْماً. فَقُلْتُ: وَاللَّهِ يَا رَسُولَ اللَّهِ لَغَيْرُ هٰؤُلاَءِ كَانَ أَحَقَّ بِهِ مِنْهُمْ. قَالَ: «إِنَّهُمْ خَيَّرُونِي أَنْ يَسْأَلُونِي بِالْفُحْشِ أَوْ يُبَخِّلُونِي، فَلَسْتُ بِبَاخِلٍ».

١٢٨ ـ (١٠٥٧) ـ حدّثني عَمْرٌو النَّاقِدُ: حَدَّثَنَا إِسْحَاقُ بْنُ سُلَيْمَانَ الرَّازِيُّ قَالَ: سَمِعْتُ مَالِكاً. (ح) وَحَدَّثَنِي يُونُسُ بْنُ عَبْدِ الأَعْلَىٰ ـ وَاللَّفْظُ لَهُ ـ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: حَدَّثَنِي مَالِكُ بْنُ أَنَسٍ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: كُنْتُ أَمْشِي مَعَ رَسُولِ اللَّهِ ﷺ، وَعَلَيْهِ رِدَاءٌ نَجْرَانِيٌّ غَلِيظُ الْحَاشِيَةِ، فَأَدْرَكَهُ أَعْرَابِيٌّ، فَجَبَذَهُ بِرِدَائِهِ جَبْذَةً شَدِيدَةً، نَظَرْتُ إِلَىٰ صَفْحَةِ عُنُقِ رَسُولِ اللَّهِ ﷺ وَقَدْ أَثَّرَتْ بِهَا حَاشِيَةُ

of Allah which is with you." The Messenger of Allah "Allah's blessing and peace be upon him" turned to him, smiled, and ordered that a gift (provision)be given to him.

(...) This Hadith was narrated on the authority of Anas Ibn Malik "Allah be pleased with him", from The Prophet "Allah's blessing and peace be upon him", through another chain of transmitters. In the Hadith transmitted by Ikrima Ibn Ammar it was added: "He (the Bedouin) pulled his (garment) so violently that The Messenger of Allah "Allah's blessing and peace be upon him" was drifted very close to the Bedouin." In the Hadith transmitted by Hammam, it was said: "He pulled it so violently that the garment was torn and its border was left around the neck of The Messenger of Allah "Allah's blessing and peace be upon him"."

129-(1058) Al- Miswar Ibn Makhrama narrated: The Messenger of Allah "Allah's blessing and peace be upon him" distributed some cloaks but gave none to Makhrama. Makhrama said: "O my son! come with me to the Messenger of Allah "Allah's blessing and peace be upon him"." I went with him. He said: "come in and call him (to come out) for me. So I called him and he (the Prophet) came out, having a cloak (from those already distributed) on him. He (the Prophet) said: "I had kept it for you." He looked at it and said: "Makhrama was pleased."

130-(...) Al- Miswar Ibn Makhrama narrated: Some cloaks were brought to The Messenger of Allah "Allah's blessing and peace be upon him". My father Makhrama said to me: "Come with me to him so that he would give to us anything from that." My father stood at the door and began to talk. Recognized him by his voice, The Messenger of Allah "Allah's blessing and peace be upon him" came out, having a cloak with him, and he was showing its beauties and saying: "I kept it for you, I kept it for you."

[45] Giving the one for whose faith it is feared

131-(150) Amir Ibn Sa'd Ibn Abu Waqqas reported on the authority of his father: Allah's Apostle distributed alms amongst (a group of) people while I was sitting there. But Allah's Apostle "Allah's blessing and peace be upon him" left a man whom I thought the best of the lot. I stood up to The Messenger of Allah "Allah's blessing and peace be upon him" and said to him secretly: "O Allah's Apostle! Why have you left that person? By Allah I regard him as a faithful believer." The Prophet "Allah's blessing and peace be upon him" commented: "Or merely a Muslim." I remained quiet for a while, but could not give up repeating my question because of what I knew about him. Then I asked Allah's Apostle "Allah's blessing and

الرِّدَاءِ مِنْ شِدَّةِ جَبْذَتِهِ، ثُمَّ قَالَ: يَا مُحَمَّدُ، مُرْ لِي مِنْ مَالِ اللَّهِ الَّذِي عِنْدَكَ. فَالْتَفَتَ إِلَيْهِ رَسُولُ اللَّهِ ﷺ. فَضَحِكَ، ثُمَّ أَمَرَ لَهُ بِعَطَاءٍ.

[البخاري: كتاب فرض الخمس، باب ما كان النبي ﷺ يعطي المؤلفة قلوبهم...، رقم: ٣١٤٩].

(...) ـ **حدّثنا** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ: حَدَّثَنَا هَمَّامٌ. (ح) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عُمَرُ بْنُ يُونُسَ: حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ. (ح) وَحَدَّثَنِي سَلَمَةُ بْنُ شَبِيبٍ: حَدَّثَنَا أَبُو الْمُغِيرَةِ: حَدَّثَنَا الأَوْزَاعِيُّ. كُلُّهُمْ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ ﷺ. بِهٰذَا الْحَدِيثِ.

وَفِي حَدِيثِ عِكْرِمَةَ بْنِ عَمَّارٍ مِنَ الزِّيَادَةِ: قَالَ: ثُمَّ جَبَذَهُ إِلَيْهِ جَبْذَةً، رَجَعَ نَبِيُّ اللَّهِ ﷺ فِي نَحْرِ الأَعْرَابِيِّ.

وَفِي حَدِيثِ هَمَّامٍ: فَجَاذَبَهُ حَتَّىٰ انْشَقَّ الْبُرْدُ، وَحَتَّىٰ بَقِيَتْ حَاشِيَتُهُ فِي عُنُقِ رَسُولِ اللَّهِ ﷺ.

١٢٩ ـ (١٠٥٨) ـ **حدّثنا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ؛ أَنَّهُ قَالَ: قَسَمَ رَسُولُ اللَّهِ ﷺ أَقْبِيَةً وَلَمْ يُعْطِ مَخْرَمَةَ شَيْئاً. فَقَالَ مَخْرَمَةُ: يَا بُنَيَّ! انْطَلِقْ بِنَا إِلَىٰ رَسُولِ اللَّهِ ﷺ، فَانْطَلَقْتُ مَعَهُ، قَالَ: ادْخُلْ فَادْعُهُ لِي. قَالَ: فَدَعَوْتُهُ لَهُ، فَخَرَجَ إِلَيْهِ وَعَلَيْهِ قَبَاءٌ مِنْهَا. فَقَالَ: «خَبَأْتُ هٰذَا لَكَ». قَالَ: فَنَظَرَ إِلَيْهِ فَقَالَ: «رَضِيَ مَخْرَمَةُ».

[البخاري: كتاب الهبة، باب كيف يُقبض العبد والمتاع، رقم: ٢٥٩٩].

١٣٠ ـ (...) ـ **حدّثنا** أَبُو الْخَطَّابِ زِيَادُ بْنُ يَحْيَىٰ الْحَسَّانِيُّ: حَدَّثَنَا حَاتِمُ بْنُ وَرْدَانَ أَبُو صَالِحٍ: حَدَّثَنَا أَيُّوبُ السَّخْتِيَانِيُّ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي مُلَيْكَةَ، عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ قَالَ: قَدِمَتْ عَلَىٰ النَّبِيِّ ﷺ أَقْبِيَةٌ، فَقَالَ لِي أَبِي مَخْرَمَةُ: انْطَلِقْ بِنَا إِلَيْهِ عَسَىٰ أَنْ يُعْطِيَنَا مِنْهَا شَيْئاً. قَالَ: فَقَامَ أَبِي عَلَى الْبَابِ فَتَكَلَّمَ، فَعَرَفَ النَّبِيُّ ﷺ صَوْتَهُ فَخَرَجَ وَمَعَهُ قَبَاءٌ وَهُوَ يُرِيهِ مَحَاسِنَهُ، وَهُوَ يَقُولُ: «خَبَأْتُ هٰذَا لَكَ، خَبَأْتُ هٰذَا لَكَ».

٤٥ ـ بابُ إعطاءِ من يُخَافُ على إيمَانِهِ

١٣١ ـ (١٥٠) ـ **حدّثنا** الْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ. قَالاَ: حَدَّثَنَا يَعْقُوبُ ـ وَهُوَ ابْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ ـ حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي عَامِرُ بْنُ سَعْدٍ، عَنْ أَبِيهِ سَعْدٍ؛ أَنَّهُ قَالَ: أَعْطَى رَسُولُ اللَّهِ ﷺ رَهْطاً وَأَنَا جَالِسٌ فِيهِمْ. قَالَ: فَتَرَكَ رَسُولُ اللَّهِ ﷺ مِنْهُمْ رَجُلاً لَمْ يُعْطِهِ، وَهُوَ أَعْجَبُهُمْ إِلَيَّ، فَقُمْتُ إِلَىٰ رَسُولِ اللَّهِ ﷺ فَسَارَرْتُهُ. فَقُلْتُ: يَا رَسُولَ اللَّهِ، مَالَكَ عَنْ فُلاَنٍ؟ وَاللَّهِ إِنِّي لأَرَاهُ مُؤْمِناً. قَالَ: «أَوْ مُسْلِماً» فَسَكَتُّ قَلِيلاً، ثُمَّ غَلَبَنِي مَا أَعْلَمُ مِنْهُ فَقُلْتُ: يَا رَسُولَ اللَّهِ، مَالَكَ عَنْ فُلاَنٍ؟ فَوَاللَّهِ، إِنِّي لأَرَاهُ مُؤْمِناً. قَالَ: «أَوْ مُسْلِماً» فَسَكَتُّ قَلِيلاً، ثُمَّ غَلَبَنِي مَا أَعْلَمُ مِنْهُ. فَقُلْتُ: يَا رَسُولَ اللَّهِ،

peace be upon him": "Why have you left so and so? By Allah! He is a faithful believer." The Prophet "Allah's blessing and peace be upon him" again said: "Or merely a Muslim." In addition, I could not give up repeating my question because of what I knew about him. I asked Allah's Apostle "Allah's blessing and peace be upon him" (for the third time): "Why have you left so and so? By Allah! He is a faithful believer." The Prophet "Allah's blessing and peace be upon him" again said: "Or merely a Muslim." Then The Prophet "Allah's blessing and peace be upon him" said: "O Sa'd! I give to a person while another is dearer to me, for fear that he might be thrown on his face in the Fire." In the narration of Al-Halwani, the saying (of Sa'd) was repeated only twice.

(…) A Hadith like that narrated by Salih from Az-Zuhri, was narrated on the authority of Az-Zuhri, through another chain of transmitters.

(…) Isma'il Ibn Muhammad Ibn Sa'd narrated: I heard Muhammad Ibn Sa'd relating this Hadith we mentioned earlier, according to which he (the narrator) said: The Messenger of Allah "Allah's blessing and peace be upon him" struck me with his hand between my shoulder and neck and said: "Do you (argue me as strongly as you seem to) fight me, O Sa'd? I give a man…" (and the rest is the same).

[46] Giving those whose hearts are made to adhere to accept Islam, and exhorting those of strong faith to endure

132-(1059) Anas "Allah be pleased with him" narrated: on the day of Hunain, some Ansari men said, when Allah made His Apostle get the properties of Hawazin tribe as booty, and he started giving to some men from Quraish even up to one-hundred camels each: "May Allah forgive The Apostle of Allah! He is giving (men of) Quraish, and *letting* us, in spite of the fact that our swords are still dropping their (pagans) blood." When The Messenger of Allah "Allah's blessing and peace be upon him" was informed of what they had said, he called the Ansar and gathered them in a leather tent. When they gathered, The Messenger of Allah "Allah's blessing and peace be upon him" came to them and said: "What is the statement which I have been informed, and that which you have said?" The learned ones among them replied:" O Allah's Apostle! The wise ones amongst us said nothing, but the youngsters amongst us said: May Allah forgive His Apostle; he gives Quraish and leaves the Ansar, in spite of the fact that our swords are still dribbling with their (pagans) blood." The Messenger of Allah "Allah's blessing and peace be upon him" replied: "I give to such people as are still close to the period of disbelief (because they have recently embraced Islam and Faith is still weak in their hearts), in order to

مَالَكَ عَنْ فُلَانٍ؟ فَوَاللَّهِ، إِنِّي لأَرَاهُ مُؤْمِناً. قَالَ: «أَوْ مُسْلِماً» قَالَ: «إِنِّي لأُعْطِي الرَّجُلَ وَغَيْرُهُ أَحَبُّ إِلَيَّ مِنْهُ خَشْيَةَ أَنْ يُكَبَّ فِي النَّارِ عَلَىٰ وَجْهِهِ».

وَفِي حَدِيثِ الْحُلْوَانِيِّ تَكْرَارُ الْقَوْلِ مَرَّتَيْنِ.

(...) ـ **حدّثنا** ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ. (ح) وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا ابْنُ أَخِي ابْنِ شِهَابٍ. (ح) وَحَدَّثَنَاهُ إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ. قَالاَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ. كُلُّهُمْ عَنِ الزُّهْرِيِّ، بِهٰذَا الإِسْنَادِ، عَلَىٰ مَعْنَىٰ حَدِيثِ صَالِحٍ، عَنِ الزُّهْرِيِّ.

(...) ـ **حدّثنا** الْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدِ بْنِ سَعْدٍ؛ قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ سَعْدٍ يُحَدِّثُ بِهٰذَا الْحَدِيثِ. يَعْنِي حَدِيثَ الزُّهْرِيِّ الَّذِي ذَكَرْنَا. فَقَالَ فِي حَدِيثِهِ: فَضَرَبَ رَسُولُ اللَّهِ ﷺ بِيَدِهِ بَيْنَ عُنُقِي وَكَتِفِي. ثُمَّ قَالَ: «أَقِتَالاً؟ أَيْ سَعْدُ، إِنِّي لأُعْطِي الرَّجُلَ».

٤٦ ـ بابُ إعطاءِ المؤلَّفةِ قُلوبُهم على الإسلام وتَصَبُّرِ من قَوِيَ إيمانُه

١٣٢ ـ (١٠٥٩) ـ **حدّثني** حَرْمَلَةُ بْنُ يَحْيَىٰ التُّجِيبِيُّ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ؛ أَنَّ أُنَاساً مِنَ الأَنْصَارِ قَالُوا، يَوْمَ حُنَيْنٍ، حِينَ أَفَاءَ اللَّهُ عَلَىٰ رَسُولِهِ مِنْ أَمْوَالِ هَوَازِنَ مَا أَفَاءَ، فَطَفِقَ رَسُولُ اللَّهِ ﷺ يُعْطِي رِجَالاً مِنْ قُرَيْشٍ، الْمِئَةَ مِنَ الإِبِلِ، فَقَالُوا: يَغْفِرُ اللَّهُ لِرَسُولِ اللَّهِ، يُعْطِي قُرَيْشاً وَيَتْرُكُنَا وَسُيُوفُنَا تَقْطُرُ مِنْ دِمَائِهِمْ!.

قَالَ أَنَسُ بْنُ مَالِكٍ: فَحُدِّثَ ذٰلِكَ رَسُولُ اللَّهِ ﷺ، مِنْ قَوْلِهِمْ، فَأَرْسَلَ إِلَى الأَنْصَارِ فَجَمَعَهُمْ فِي قُبَّةٍ مِنْ أَدَمٍ، فَلَمَّا اجْتَمَعُوا جَاءَهُمْ رَسُولُ اللَّهِ ﷺ فَقَالَ: «مَا حَدِيثٌ بَلَغَنِي عَنْكُمْ؟» فَقَالَ لَهُ فُقَهَاءُ الأَنْصَارِ: أَمَّا ذَوُو رَأْيِنَا، يَا رَسُولَ اللَّهِ، فَلَمْ يَقُولُوا شَيْئاً، وَأَمَّا أُنَاسٌ مِنَّا حَدِيثَةٌ أَسْنَانُهُمْ قَالُوا: يَغْفِرُ اللَّهُ لِرَسُولِهِ، يُعْطِي قُرَيْشاً وَيَتْرُكُنَا وَسُيُوفُنَا تَقْطُرُ مِنْ دِمَائِهِمْ! فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَإِنِّي أُعْطِي رِجَالاً حَدِيثِي

make them adhere to Islam. Won't you be pleased to see people go with fortune, while you return with The Messenger of Allah "Allah's blessing and peace be upon him" to your houses? By Allah, what you will return with is better than what they will return with." The Ansar replied: "Yes, O Allah's Apostle, we are satisfied." Then The Prophet "Allah's blessing and peace be upon him" said to them:" You will find after me, others given preference over you. Then be patient till you meet Allah and His Apostle; and I will be (expecting you) at The Fount (in Paradise)." They said: "We will keep patient."

(...)Anas Ibn Malik "Allah be pleased with him" reported that when Allah bestowed upon His Messenger "Allah's blessing and peace be upon him" the property of Hawazin (as booty)...and the rest is the same with the following slight changes: Anas said: We could not endure it...He also said: The people were of young ages.

(...) The same was narrated on the authority of Anas Ibn Malik through another chain of transmitters.

133-(...) Anas "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" gathered the Ansar and said to them: "Is there anyone else other than you?" they replied: "No, except for one, who is a son of our sister." The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, a son of the people's sister belongs to them." Then he said: "The people of Quraish are still close to the period of ignorance (since they embraced Islam very recently), and they are still suffering from a calamity. So, I wanted to help them, and make their hearts adhere (to Islam). Won't you be pleased to see the people returning with the world (fortune) and you will return with The Messenger of Allah to your houses? If the people took their way through a valley, and the Ansar took their way through a mountain pass, I would take my way through the mountain pass of the Ansar."

134-(...) Anas "Allah be pleased with him" narrated: On the day of the Conquest of Mecca, when The Prophet "Allah's blessing and peace be upon him" had given (from the booty) the Quraish, the Ansar said: "By Allah, this is indeed very strange. Though our swords are still dribbling with their blood, our war spoils are distributed amongst them." When this news reached The Prophet "Allah's blessing and peace be upon him", he called the Ansar and said: "What is this news that has reached me from you?" They used not to tell lies, so they replied: "What has reached you is true." He said: "Doesn't it please you that the people take the booty to their homes and you take The Messenger of Allah "Allah's blessing and peace be upon

عَهْدٍ بِكُفْرٍ، أَتَأَلَّفُهُمْ، أَفَلاَ تَرْضَوْنَ أَنْ يَذْهَبَ النَّاسُ بِالأَمْوَالِ، وَتَرْجِعُونَ إِلَى رِحَالِكُم بِرَسُولِ اللَّهِ؟ فَوَاللَّهِ، لَمَا تَنْقَلِبُونَ بِهِ خَيْرٌ مِمَّا يَنْقَلِبُونَ بِهِ». فَقَالُوا: بَلَىٰ. يَا رَسُولَ اللَّهِ، قَدْ رَضِينَا. قَالَ: «فَإِنَّكُمْ سَتَجِدُونَ أَثَرَةً شَدِيدَةً، فَاصْبِرُوا حَتَّىٰ تَلْقَوُا اللَّهَ وَرَسُولَهُ، فَإِنِّي عَلَى الْحَوْضِ». قَالُوا: سَنَصْبِرُ.

[البخاري: كتاب اللباس، باب القبة الحمراء من أدم، رقم: ٥٨٦٠].

(...) ـ **حدّثنا** حَسَنٌ الْحُلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ. قَالاَ: حَدَّثَنَا يَعْقُوبُ ـ وَهُوَ ابْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ ـ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ؛ أَنَّهُ قَالَ: لَمَّا أَفَاءَ اللَّهُ عَلَىٰ رَسُولِهِ مَا أَفَاءَ مِنْ أَمْوَالِ هَوَازِنَ، وَاقْتَصَّ الْحَدِيثَ بِمِثْلِهِ، غَيْرَ أَنَّهُ قَالَ: قَالَ أَنَسٌ: فَلَمْ نَصْبِرْ. وَقَالَ: فَأَمَّا أُنَاسٌ حَدِيثَةٌ أَسْنَانُهُمْ.

[البخاري: كتاب التوحيد، باب قول الله تعالى: ﴿وجوه يومئذٍ ناضرة إلى ربها ناظرة﴾، رقم: ٧٤٤١].

(...) ـ **وحدّثني** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا ابْنُ أَخِي ابْنِ شِهَابٍ، عَنْ عَمِّهِ، قَالَ: أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ. وَسَاقَ الْحَدِيثَ بِمِثْلِهِ، إِلاَّ أَنَّهُ قَالَ: قَالَ أَنَسٌ: قَالُوا: نَصْبِرُ. كَرِوَايَةِ يُونُسَ، عَنِ الزُّهْرِيِّ.

١٣٣ ـ (...) ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: أَخْبَرَنَا شُعْبَةُ قَالَ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: جَمَعَ رَسُولُ اللَّهِ ﷺ الأَنْصَارَ فَقَالَ: «أَفِيكُمْ أَحَدٌ مِنْ غَيْرِكُمْ؟» فَقَالُوا: لاَ، إِلاَّ ابْنُ أُخْتٍ لَنَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ ابْنَ أُخْتِ الْقَوْمِ مِنْهُمْ» فَقَالَ: «إِنَّ قُرَيْشاً حَدِيثُ عَهْدٍ بِجَاهِلِيَّةٍ وَمُصِيبَةٍ، وَإِنِّي أَرَدْتُ أَنْ أَجْبُرَهُمْ وَأَتَأَلَّفَهُمْ، أَمَا تَرْضَوْنَ أَنْ يَرْجِعَ النَّاسُ بِالدُّنْيَا، وَتَرْجِعُونَ بِرَسُولِ اللَّهِ إِلَىٰ بُيُوتِكُمْ؟ لَوْ سَلَكَ النَّاسُ وَادِياً، وَسَلَكَ الأَنْصَارُ شِعْباً، لَسَلَكْتُ شِعْبَ الأَنْصَارِ».

[البخاري: كتاب المناقب، باب ابن أخت القوم منهم ومولى القوم منهم، رقم: ٣٥٢٨].

١٣٤ ـ (...) ـ **حدّثنا** مُحَمَّدُ بْنُ الْوَلِيدِ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي التَّيَّاحِ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ قَالَ: لَمَّا فُتِحَتْ مَكَّةُ قَسَمَ الْغَنَائِمَ فِي قُرَيْشٍ، فَقَالَتِ الأَنْصَارُ: إِنَّ هٰذَا لَهُوَ الْعَجَبُ، إِنَّ سُيُوفَنَا تَقْطُرُ مِنْ دِمَائِهِمْ، وَإِنَّ غَنَائِمَنَا تُرَدُّ عَلَيْهِمْ! فَبَلَغَ ذٰلِكَ رَسُولَ اللَّهِ ﷺ فَجَمَعَهُمْ فَقَالَ: «مَا الَّذِي بَلَغَنِي عَنْكُمْ؟» قَالُوا: هُوَ الَّذِي بَلَغَكَ، وَكَانُوا لاَ يَكْذِبُونَ. قَالَ: «أَمَا تَرْضَوْنَ أَنْ يَرْجِعَ

him" to your homes? If the Ansar took their way through a valley or a mountain path, I would follow the Ansar's valley or a mountain path."

135-(...) Anas Ibn Malik "Allah be pleased with him" narrated: On the day (of The Holy Battle) of Hunain, the tribes of Hawazin and Ghatafan and others, with their animals and offspring came to fight against The Prophet "Allah's blessing and peace be upon him". The Prophet "Allah's blessing and peace be upon him" had with him ten thousand men in addition to some of those who had been set free as Muslims (on The Day of Mecca Conquest) . The companions fled, leaving The Prophet "Allah's blessing and peace be upon him" alone. The Prophet "Allah's blessing and peace be upon him" then made two calls, which were clearly distinguished from each other. He turned right and said: "O community of Ansar!" They said: "We are answering your call, O Messenger of Allah! Rejoice, for we are with you!" Then he turned left and said: "O community of Ansar!" They said: "We are responding to your call! O Messenger of Allah! Rejoice, for we are with you!"

The Prophet "Allah's blessing and peace be upon him" at that time was riding his white mule. Then he dismounted and said: "I am Allah's Messenger." The infidels then were defeated. On that day The Prophet "Allah's blessing and peace be upon him" got a large amount of booty which he distributed amongst the Immigrants and those set free; and he did not give anything to the Ansar. The Ansar said: "When there is a difficulty, we are called, but the booty is given to others than us." The news reached The Prophet "Allah's blessing and peace be upon him" who gathered them in a leather tent and said: "What is this news which reached me from you, O community of Ansar?" They kept silent. He further said: "O community of Ansar! Won't you be happy that the people take the worldly things and you take The Messenger of Allah "Allah's blessing and peace be upon him" to your homes, keeping him for yourself?" They said: "Yes." Then The Prophet "Allah's blessing and peace be upon him" said: "If the people took their way through a valley, and the Ansar took their way through a mountain pass, I would take the Ansar's mountain pass." Hisham said: "O Abu Hamza (Anas)! Did you really attend that (event)? " He replied: "And how could I be absent from it!"

136-(...) Anas Ibn Malik "Allah be pleased with him" narrated: We conquered Mecca and then we went forth to (the holy battle of) Hunain. The pagans came in the best rows I have ever seen. First there aligned the rows of cavalry, then those of infantry, and then those of women behind them. Then the rows of sheep and goats and then of other animals were

النَّاسُ بِالدُّنْيَا إِلَىٰ بُيُوتِهِمْ، وَتَرْجِعُونَ بِرَسُولِ اللَّهِ إِلَىٰ بُيُوتِكُمْ؟ لَوْ سَلَكَ النَّاسُ وَادِياً أَوْ شِعْباً، وَسَلَكَتِ الأَنْصَارُ وَادِياً أَوْ شِعْباً، لَسَلَكْتُ وَادِيَ الأَنْصَارِ أَوْ شِعْبَ الأَنْصَارِ». [البخاري: كتاب المناقب، باب مناقب الأنصار، رقم: ٣٧٧٨].

١٣٥ ـ (...) ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّى وَإِبْرَاهِيمُ بْنُ مُحَمَّدِ بْنِ عَرْعَرَةَ ـ يَزِيدُ أَحَدُهُمَا عَلَى الآخَرِ الْحَرْفَ بَعْدَ الْحَرْفِ ـ قَالاَ: حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ: حَدَّثَنَا ابْنُ عَوْنٍ، عَنْ هِشَامِ بْنِ زَيْدِ بْنِ أَنَسٍ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: لَمَّا كَانَ يَوْمُ حُنَيْنٍ أَقْبَلَتْ هَوَازِنُ وَغَطَفَانُ وَغَيْرُهُمْ بِذَرَارِيِّهِمْ وَنَعَمِهِمْ، وَمَعَ النَّبِيِّ ﷺ يَوْمَئِذٍ عَشَرَةُ آلاَفٍ، وَمَعَهُ الطُّلَقَاءُ، فَأَدْبَرُوا عَنْهُ حَتَّىٰ بَقِيَ وَحْدَهُ. قَالَ: فَنَادَىٰ يَوْمَئِذٍ نِدَاءَيْنِ، لَمْ يَخْلِطْ بَيْنَهُمَا شَيْئاً، قَالَ: فَالْتَفَتَ عَنْ يَمِينِهِ فَقَالَ: «يَا مَعْشَرَ الأَنْصَارِ» فَقَالُوا: لَبَّيْكَ يَا رَسُولَ اللَّهِ، أَبْشِرْ نَحْنُ مَعَكَ. قَالَ: ثُمَّ الْتَفَتَ عَنْ يَسَارِهِ فَقَالَ: «يَا مَعْشَرَ الأَنْصَارِ» قَالُوا: لَبَّيْكَ يَا رَسُولَ اللَّهِ، أَبْشِرْ نَحْنُ مَعَكَ. قَالَ: وَهُوَ عَلَىٰ بَغْلَةٍ بَيْضَاءَ، فَنَزَلَ فَقَالَ: أَنَا عَبْدُ اللَّهِ وَرَسُولُهُ، فَانْهَزَمَ الْمُشْرِكُونَ وَأَصَابَ رَسُولُ اللَّهِ ﷺ غَنَائِمَ كَثِيرَةً، فَقَسَمَ فِي الْمُهَاجِرِينَ وَالطُّلَقَاءِ وَلَمْ يُعْطِ الأَنْصَارَ شَيْئاً، فَقَالَتِ الأَنْصَارُ: إِذَا كَانَتِ الشِّدَّةُ فَنَحْنُ نُدْعَىٰ، وَتُعْطَى الْغَنَائِمُ غَيْرَنَا! فَبَلَغَهُ ذٰلِكَ فَجَمَعَهُمْ فِي قُبَّةٍ، فَقَالَ: «يَا مَعْشَرَ الأَنْصَارِ، مَا حَدِيثٌ بَلَغَنِي عَنْكُمْ؟» فَسَكَتُوا. فَقَالَ: «يَا مَعْشَرَ الأَنْصَارِ، أَمَا تَرْضَوْنَ أَنْ يَذْهَبَ النَّاسُ بِالدُّنْيَا وَتَذْهَبُونَ بِمُحَمَّدٍ تَحُوزُونَهُ إِلَىٰ بُيُوتِكُمْ؟» قَالُوا: بَلَىٰ يَا رَسُولَ اللَّهِ، رَضِينَا. قَالَ: فَقَالَ: «لَوْ سَلَكَ النَّاسُ وَادِياً وَسَلَكَتِ الأَنْصَارُ شِعْباً، لأَخَذْتُ شِعْبَ الأَنْصَارِ».

قَالَ هِشَامٌ: فَقُلْتُ: يَا أَبَا حَمْزَةَ، أَنْتَ شَاهِدٌ ذَاكَ؟ قَالَ: وَأَيْنَ أَغِيبُ عَنْهُ؟.

[البخاري: كتاب المغازي: باب غزوة الطائف في شوال سنة ثمان، رقم: ٤٣٣٣]

١٣٦ ـ (...) ـ **حدّثنا** عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ وَحَامِدُ بْنُ عُمَرَ وَمُحَمَّدُ بْنُ عَبْدِ الأَعْلَىٰ. قَالَ ابْنُ مُعَاذٍ: حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ أَبِيهِ قَالَ: حَدَّثَنِي السُّمَيْطُ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: افْتَتَحْنَا مَكَّةَ، ثُمَّ إِنَّا غَزَوْنَا حُنَيْناً، فَجَاءَ الْمُشْرِكُونَ بِأَحْسَنِ صُفُوفٍ رَأَيْتُ، قَالَ: فَصُفَّتِ الْخَيْلُ، ثُمَّ صُفَّتِ الْمُقَاتِلَةُ، ثُمَّ صُفَّتِ النِّسَاءُ مِنْ وَرَاءِ

made into rows. We (people) were large in number, and we (Muslims) were six thousand. On one side, Khalid Ibn Al-Walid was leading the cavalry. But, at once our horses turned back from behind us. We could hardly keep steadfast when our horses were exposed. The Bedouins and the people whom we knew retreated.

Then, The Messenger of Allah "Allah's blessing and peace be upon him" made the following call: "O Emigrants! O Emigrants!" He then. said: "O Ansar! O Ansar!" (Anas said: "This Hadith is narrated by a group of preeminent people.") We said: "Here we are responding to your call, O Messenger of Allah." The Messenger of Allah "Allah's blessing and peace be upon him" proceeded. By Allah, we had not yet reached them when they were defeated by Allah. Then, we seized the wealth and then marched towards Ta'if, which we besieged for forty nights, after which we returned to Mecca and descended (at a certain place). The Messenger of Allah "Allah's blessing and peace be upon him" started to give a hundred camels to each one. (The rest of the Hadith is the same as narrated by Quatada, Abu At-Taiyyah, and Hisham Ibn Zaid).

137-(1060) Abaya Ibn Rafi narrated from Rafi Ibn Khadij: The Messenger of Allah "Allah's blessing and peace be upon him" gave Abu Sufyan Ibn Harb, Safwan Ibn Umaiyya, Uyaina Ibn Hisn and Al-Aqra Ibn Habis a hundred camels each. He gave Abbas Ibn Mirdas less than that., upon this, Abbas Ibn Mirdas said (the following poetic verses):

"Have you distributed the share of my booty and my horse among Uyaina and Al-Aqra? However, Neither Badr, nor Habis were more excellent than Mirdas (my father) in the gatherings. I'm not to be less than anyone of them, and whoever is lowered today, would never be raised."

He (the narrator) said: So, The Messenger of Allah "Allah's blessing and peace be upon him" completed his gift to one hundred (camels).

138-(...) Umar Ibn Sa'id Ibn Masruq narrated the same Hadith, with the same chain of transmitters, according to which he reported that The Prophet "Allah's blessing and peace be upon him" distributed the war booty of Hunain as follows: He gave one hundred camels to Abu Sufyan Ibn Harb...and the rest is the same, with this addition: He gave Alqama Ibn Ulatha one hundred (camels).

(...) The same Hadith was narrated on the authority of Umar Ibn Sa'id, but with no mention of Alqama Ibn Ulatha, Safwan Ibn Umaiyya, and the poetry (said by Abbas Ibn Mirdas).

ذٰلِكَ، ثُمَّ صُفَّتِ الْغَنَمُ، ثُمَّ صُفَّتِ النَّعَمُ، قَالَ: وَنَحْنُ بَشَرٌ كَثِيرٌ قَدْ بَلَغْنَا سِتَّةَ آلآفٍ. وَعَلَىٰ مُجَنِّبَةِ خَيْلِنَا خَالِدُ بْنُ الْوَلِيدِ. قَالَ: فَجَعَلَتْ خَيْلُنَا تَلْوِي خَلْفَ ظُهُورِنَا، فَلَمْ نَلْبَثْ أَنِ انْكَشَفَتْ خَيْلُنَا، وَفَرَّتِ الأَعْرَابُ، وَمَنْ نَعْلَمُ مِنَ النَّاسِ. قَالَ: فَنَادَىٰ رَسُولُ اللَّهِ ﷺ: «يَالَ الْمُهَاجِرِينَ، يَالَ الْمُهَاجِرِينَ». ثُمَّ قَالَ: «يَالَ الأَنْصَارِ، يَالَ الأَنْصَارِ». قَالَ: قَالَ أَنَسٌ: هٰذَا حَدِيثُ عِمِّيَّةٍ. قَالَ: قُلْنَا: لَبَّيْكَ يَا رَسُولَ اللَّهِ، قَالَ: فَتَقَدَّمَ رَسُولُ اللَّهِ ﷺ. قَالَ: فَايْمُ اللَّهِ، مَا أَتَيْنَاهُمْ حَتَّىٰ هَزَمَهُمُ اللَّهُ. قَالَ: فَقَبَضْنَا ذٰلِكَ الْمَالَ، ثُمَّ انْطَلَقْنَا إِلَى الطَّائِفِ فَحَاصَرْنَاهُمْ أَرْبَعِينَ لَيْلَةً ثُمَّ رَجَعْنَا إِلَىٰ مَكَّةَ فَنَزَلْنَا. قَالَ: فَجَعَلَ رَسُولُ اللَّهِ ﷺ يُعْطِي الرَّجُلَ الْمِئَةَ مِنَ الإِبِلِ.

ثُمَّ ذَكَرَ بَاقِيَ الْحَدِيثِ كَنَحْوِ حَدِيثِ قَتَادَةَ، وَأَبِي التَّيَّاحِ، وَهِشَامِ بْنِ زَيْدٍ.

١٣٧ ـ (١٠٦٠) ـ حدّثنا مُحَمَّدُ بْنُ أَبِي عُمَرَ الْمَكِّيُّ: حَدَّثَنَا سُفْيَانُ، عَنْ عُمَرَ بْنِ سَعِيدِ بْنِ مَسْرُوقٍ، عَنْ أَبِيهِ، عَنْ عَبَايَةَ بْنِ رِفَاعَةَ، عَنْ رَافِعِ بْنِ خَدِيجٍ؛ قَالَ: أَعْطَىٰ رَسُولُ اللَّهِ ﷺ أَبَا سُفْيَانَ بْنَ حَرْبٍ، وَصَفْوَانَ بْنَ أُمَيَّةَ، وَعُيَيْنَةَ بْنَ حِصْنٍ، وَالأَقْرَعَ بْنَ حَابِسٍ، كُلَّ إِنْسَانٍ مِنْهُمْ، مِئَةً مِنَ الإِبِلِ. وَأَعْطَىٰ عَبَّاسَ بْنَ مِرْدَاسٍ دُونَ ذٰلِكَ. فَقَالَ عَبَّاسُ بْنُ مِرْدَاسٍ:

أَتَجْعَلُ نَهْبِي وَنَهْبَ الْعُبَيْـ ... ـدِ بَيْنَ عُيَيْنَةَ وَالأَقْرَعِ؟

فَمَا كَانَ بَدْرٌ وَلاَ حَابِسٌ ... يَفُوقَانِ مِرْدَاسَ فِي الْمَجْمَعِ

وَمَا كُنْتُ دُونَ امْرِىءٍ مِنْهُمَا ... وَمَنْ تَخْفِضِ الْيَوْمَ لاَ يُرْفَعِ

قَالَ: فَأَتَمَّ لَهُ رَسُولُ اللَّهِ ﷺ مِئَةً.

١٣٨ ـ (...) ـ وحدّثنا أَحْمَدُ بْنُ عَبْدَةَ الضَّبِّيُّ: أَخْبَرَنَا ابْنُ عُيَيْنَةَ، عَنْ عُمَرَ بْنِ سَعِيدِ بْنِ مَسْرُوقٍ، بِهٰذَا الإِسْنَادِ؛ أَنَّ النَّبِيَّ ﷺ قَسَمَ غَنَائِمَ حُنَيْنٍ، فَأَعْطَىٰ أَبَا سُفْيَانَ بْنَ حَرْبٍ مِئَةً مِنَ الإِبِلِ، وَسَاقَ الْحَدِيثَ بِنَحْوِهِ. وَزَادَ: وَأَعْطَىٰ عَلْقَمَةَ بْنَ عُلاَثَةَ مِئَةً.

(...) ـ وحدّثنا مَخْلَدُ بْنُ خَالِدٍ الشَّعِيرِيُّ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنِي عُمَرُ بْنُ سَعِيدٍ، بِهٰذَا الإِسْنَادِ وَلَمْ يَذْكُرْ فِي الْحَدِيثِ عَلْقَمَةَ بْنَ عُلاَثَةَ، وَلاَ صَفْوَانَ بْنَ أُمَيَّةَ، وَلَمْ يَذْكُرِ الشِّعْرَ فِي حَدِيثِهِ.

139-(1061) Abdullah Ibn Zaid narrated: When the Messenger of Allah "Allah's blessing and peace be upon him" conquered Hunain he distributed the war booty, and he gave those whose hearts are intended to adhere to Truth. He was informed that the Ansar expected to be given the same as the people (of Quraish) had got. Upon this the Messenger of Allah "Allah's blessing and peace be upon him" stood up and, after having praised and lauded Allah, he addressed them saying: "O community of Ansar! Did I not find you going astray and Allah guided you aright through me, destitute and Allah made you independent from need through me, and disunited (opposing one another) and Allah united you through me?" They (the Ansar) said: "Allah and His Messenger are more generous." He said: "Why do you not reply to me?" They said: "Allah and His Messenger are more generous."

He said: If you wish, you could say so and so, and the matter was such and such" (and he mentioned many things, Amr (a sub-narrator) alleged that he doesn't memorize them). He (the Prophet) said: "Won't you be pleased that the people should go away with goats and camels, and you would go to your houses with the Messenger of Allah? The Ansar are (as close to me as) the inner garment and (other) people are (like) the outer garment. Had it not been for the migration, I would have been from among the Ansar. If the people were to take their way through a valley or a mountain path, I would follow the valley or the mountain path of the Ansar. Soon, you would find after me people given preference (over you in getting worldly benefits). So you should keep patient until you meet me at the Fount."

140-(1062) Abdullah Ibn Mas'ud "Allah be pleased with him" reported: On the day of Hunain, Allah's Apostle "Allah's blessing and peace be upon him" favoured some people in the distribution of the booty (to the exclusion of others); he gave Al-Aqra Ibn Habis one-hundred camels and Uyaina the same amount, and also gave to some of the eminent Arabs preference in this regard. Then a person came and said: "By Allah, in this distribution justice has not been observed, nor has Allah's Pleasure been aimed at." I said (to him): "By Allah, I will inform The Prophet "Allah's blessing and peace be upon him"." I went and informed him of what he (this man) had said. (The colour of) his face changed (as red) as blood, and he said: "If Allah and His Apostle did not act justly, who else would act justly? May Allah be merciful to Moses, for he was harmed with more than this, yet he kept patient." Abdullah said: I said (to myself): I would never inform him (The Prophet) of any unpleasant thing afterwards.

١٣٩ ـ (١٠٦١) ـ حدّثنا سُرَيْجُ بْنُ يُونُسَ: حَدَّثَنا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ عَمْرِو بْنِ يَحْيَىٰ بْنِ عُمَارَةَ، عَنْ عَبَّادِ بْنِ تَمِيمٍ، عَنْ عَبْدِ اللَّهِ بْنِ زَيْدٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ لَمَّا فَتَحَ حُنَيْناً قَسَمَ الْغَنَائِمَ، فَأَعْطَى الْمُؤَلَّفَةَ قُلُوبُهُمْ، فَبَلَغَهُ أَنَّ الأَنْصَارَ يُحِبُّونَ أَنْ يُصِيبُوا مَا أَصَابَ النَّاسُ، فَقَامَ رَسُولُ اللَّهِ ﷺ فَخَطَبَهُمْ فَحَمِدَ اللَّهَ وَأَثْنَىٰ عَلَيْهِ، ثُمَّ قَالَ: «يَا مَعْشَرَ الأَنْصَارِ، أَلَمْ أَجِدْكُمْ ضُلاَّلاً، فَهَدَاكُمُ اللَّهُ بِي؟ وَعَالَةً، فَأَغْنَاكُمُ اللَّهُ بِي؟ وَمُتَفَرِّقِينَ، فَجَمَعَكُمُ اللَّهُ بِي؟» وَيَقُولُونَ: اللَّهُ وَرَسُولُهُ أَمَنُّ. فَقَالَ: «أَلاَ تُجِيبُونِي؟» فَقَالُوا: اللَّهُ وَرَسُولُهُ أَمَنُّ. فَقَالَ: «أَمَا إِنَّكُمْ لَوْ شِئْتُمْ أَنْ تَقُولُوا كَذَا وَكَذَا، وَكَانَ مِنَ الأَمْرِ كَذَا وَكَذَا». لأَشْيَاءَ عَدَّدَهَا، زَعَمَ عَمْرٌو أَنْ لاَ يَحْفَظُهَا، فَقَالَ: «أَلاَ تَرْضَوْنَ أَنْ يَذْهَبَ النَّاسُ بِالشَّاءِ وَالإِبِلِ، وَتَذْهَبُونَ بِرَسُولِ اللَّهِ إِلَىٰ رِحَالِكُمْ؟ الأَنْصَارُ شِعَارٌ وَالنَّاسُ دِثَارٌ، وَلَوْلاَ الْهِجْرَةُ لَكُنْتُ امْرَأً مِنَ الأَنْصَارِ، وَلَوْ سَلَكَ النَّاسُ وَادِياً وَشِعْباً، لَسَلَكْتُ وَادِيَ الأَنْصَارِ وَشِعْبَهُمْ، إِنَّكُمْ سَتَلْقَوْنَ بَعْدِي أَثَرَةً، فَاصْبِرُوا حَتَّىٰ تَلْقَوْنِي عَلَىٰ الْحَوْضِ».

[البخاري: كتاب المغازي، باب غزوة الطائف في شوال سنة ثمان، رقم: ٤٣٣٠].

١٤٠ ـ (١٠٦٢) ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ ـ قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ الآخَرَانِ: حَدَّثَنَا جَرِيرٌ ـ عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ قَالَ: لَمَّا كَانَ يَوْمُ حُنَيْنٍ آثَرَ رَسُولُ اللَّهِ ﷺ نَاساً فِي الْقِسْمَةِ، فَأَعْطَى الأَقْرَعَ بْنَ حَابِسٍ مِئَةً مِنَ الإِبِلِ، وَأَعْطَىٰ عُيَيْنَةَ مِثْلَ ذٰلِكَ، وَأَعْطَىٰ أُنَاساً مِنْ أَشْرَافِ الْعَرَبِ وَآثَرَهُمْ يَوْمَئِذٍ فِي الْقِسْمَةِ. فَقَالَ رَجُلٌ: وَاللَّهِ إِنَّ هٰذِهِ لَقِسْمَةٌ مَا عُدِلَ فِيهَا، وَمَا أُرِيدَ فِيهَا وَجْهُ اللَّهِ. قَالَ: فَقُلْتُ: وَاللَّهِ لأُخْبِرَنَّ رَسُولَ اللَّهِ ﷺ، قَالَ: فَأَتَيْتُهُ فَأَخْبَرْتُهُ بِمَا قَالَ. قَالَ: فَتَغَيَّرَ وَجْهُهُ حَتَّىٰ كَانَ كَالصِّرْفِ، ثُمَّ قَالَ: «فَمَنْ يَعْدِلُ إِنْ لَمْ يَعْدِلِ اللَّهُ وَرَسُولُهُ»، قَالَ: ثُمَّ قَالَ: «يَرْحَمُ اللَّهُ مُوسَىٰ، قَدْ أُوذِيَ بِأَكْثَرَ مِنْ هٰذَا فَصَبَرَ».

قَالَ: قُلْتُ: لاَ جَرَمَ، لاَ أَرْفَعُ إِلَيْهِ بَعْدَهَا حَدِيثاً.

[البخاري: كتاب فرض الخمس، باب ما كان النبي ﷺ يعطي المؤلفة قلوبهم...، رقم: ٣١٥٠].

141-(...) Abdullah Ibn Mas'ud "Allah be pleased with him" reported: Allah's Apostle "Allah's blessing and peace be upon him" distributed some booty (among some people). Then a person said: "in this distribution Allah's Pleasure has not been aimed at." I came to The Prophet "Allah's blessing and peace be upon him" and told him privately. He grew so much angry that (the colour of) his face turned into red, to the extent that I wished I had not informed him of it. Then, he said: "No doubt, Moses was harmed with more than this, yet he kept patient."

[47] The religious secessionists "Khawarij" and their characteristics

142-(1063) Jabir Ibn Abdullah "Allah be pleased with both" narrated: A person came to the Messenger of Allah "Allah's blessing and peace be upon him" at Al-Ji'rana on his way back from Hunain, where there was in the clothes of Bilal some silver, of which The Messenger of Allah "Allah's blessing and peace be upon him" took a handful and distributed it among the people. He (the person) said to him: "O Muhammad! Do justice." He (the Prophet) said: "Woe to you! Who would do justice if I do not do justice! You would be very unsuccessful and loser if I do not do justice."

Umar Ibn Al-Khattab "Allah be pleased with him" said: "O Messenger of Allah! Give me permission to kill this hypocrite." Upon this he (the Prophet) said: "I seek refuge with Allah from the fact that people would say that I kill my companions. This man and his companions would recite the Qur'an but it would not go beyond their throats (as they do not act upon it), and they would deviate from it just as the arrow goes through the prey."

(...)Jabir Ibn Abdullah "Allah be pleased with both" narrated, through another chain of transmitters, that The Prophet "Allah's blessing and peace be upon him" was distributing some war booty...and the rest is the same.

143-(1064) Abu Sa'id Al-Khudri "Allah be pleased with him" reported: Ali "Allah be pleased with him" sent from Yemen a piece of gold to The Prophet "Allah's blessing and peace be upon him" who distributed it among four persons: Al-Aqra Ibn Habis Al-Hanzali, Uyaina Ibn Badr Al-Fazari, Alqama Ibn Ulatha Al-Amiri who belonged to (the tribe of) Banu Kilab and Zaid at-Ta'i who belonged to (the tribe of) Banu Nabhan. So the people of Quraish became angry and said: "He (The Prophet) gives the chiefs of Najd and does not give us." The Prophet "Allah's blessing and peace be upon him" said: "I give them so as to attract their hearts (to Islam)."

Then a man with a thick beard, prominent cheeks, sunken eyes, a raised forehead, and a shaven head, came (in front of The Prophet) and said: "Be afraid of Allah, O Muhammad!" The Prophet "Allah's blessing and peace

١٤١ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنِ الأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَسَمَ رَسُولُ اللَّهِ ﷺ قَسْماً، فَقَالَ رَجُلٌ: إِنَّهَا لَقِسْمَةٌ مَا أُرِيدَ بِهَا وَجْهُ اللَّهِ، قَالَ: فَأَتَيْتُ النَّبِيَّ ﷺ فَسَارَرْتُهُ، فَغَضِبَ مِنْ ذٰلِكَ غَضَباً شَدِيداً. وَاحْمَرَّ وَجْهُهُ حَتَّىٰ تَمَنَّيْتُ أَنِّي لَمْ أَذْكُرْهُ لَهُ. قَالَ: ثُمَّ قَالَ: «قَدْ أُوذِيَ مُوسَىٰ بِأَكْثَرَ مِنْ هٰذَا فَصَبَرَ».

[البخاري: كتاب أحاديث الأنبياء، باب حدثني إسحاق بن نصر...، رقم: ٣٤٠٥].

٤٧ ـ بَابُ ذِكْرِ الْخَوَارِجِ وَصِفَاتِهِمْ

١٤٢ ـ (١٠٦٣) ـ حدّثنا مُحَمَّدُ بْنُ رُمْحِ بْنِ الْمُهَاجِرِ: أَخْبَرَنَا اللَّيْثُ، عَنْ يَحْيَىٰ بْنِ سَعِيدٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: أَتَىٰ رَجُلٌ رَسُولَ اللَّهِ ﷺ بِالْجِعْرَانَةِ مُنْصَرَفَهُ مِنْ حُنَيْنٍ، وَفِي ثَوْبِ بِلاَلٍ فِضَّةٌ وَرَسُولُ اللَّهِ ﷺ يَقْبِضُ مِنْهَا يُعْطِي النَّاسَ. فَقَالَ: يَا مُحَمَّدُ، اعْدِلْ. قَالَ: «وَيْلَكَ، وَمَنْ يَعْدِلُ إِذَا لَمْ أَكُنْ أَعْدِلُ؟ لَقَدْ خِبْتُ وَخَسِرْتُ إِنْ لَمْ أَكُنْ أَعْدِلُ». فَقَالَ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ: دَعْنِي يَا رَسُولَ اللَّهِ فَأَقْتُلَ هٰذَا الْمُنَافِقَ. فَقَالَ: «مَعَاذَ اللَّهِ! أَنْ يَتَحَدَّثَ النَّاسُ أَنِّي أَقْتُلُ أَصْحَابِي، إِنَّ هٰذَا وَأَصْحَابَهُ يَقْرَؤُونَ الْقُرْآنَ لاَ يُجَاوِزُ حَنَاجِرَهُمْ، يَمْرُقُونَ مِنْهُ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ».

(...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ قَالَ: سَمِعْتُ يَحْيَىٰ بْنَ سَعِيدٍ يَقُولُ: أَخْبَرَنِي أَبُو الزُّبَيْرِ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ: حَدَّثَنِي قُرَّةُ بْنُ خَالِدٍ: حَدَّثَنِي أَبُو الزُّبَيْرِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ أَنَّ النَّبِيَّ ﷺ كَانَ يَقْسِمُ مَغَانِمَ. وَسَاقَ الْحَدِيثَ.

١٤٣ ـ (١٠٦٤) ـ حدّثنا هَنَّادُ بْنُ السَّرِيِّ: حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ سَعِيدِ بْنِ مَسْرُوقٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي نُعْمٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ قَالَ: بَعَثَ عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ - وَهُوَ بِالْيَمَنِ - بِذَهَبَةٍ فِي تُرْبَتِهَا إِلَىٰ رَسُولِ اللَّهِ ﷺ، فَقَسَمَهَا رَسُولُ اللَّهِ ﷺ بَيْنَ أَرْبَعَةِ نَفَرٍ: الأَقْرَعُ بْنُ حَابِسٍ الْحَنْظَلِيُّ، وَعُيَيْنَةُ بْنُ بَدْرٍ الْفَزَارِيُّ، وَعَلْقَمَةُ بْنُ عُلاَثَةَ الْعَامِرِيُّ، ثُمَّ أَحَدُ بَنِي كِلاَبٍ، وَزَيْدُ الْخَيْرِ الطَّائِيُّ، ثُمَّ أَحَدُ بَنِي نَبْهَانَ. قَالَ: فَغَضِبَتْ قُرَيْشٌ فَقَالُوا: أَتُعْطِي صَنَادِيدَ نَجْدٍ وَتَدَعُنَا؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي إِنَّمَا فَعَلْتُ ذٰلِكَ لأَتَأَلَّفَهُمْ». فَجَاءَ رَجُلٌ كَثُّ اللِّحْيَةِ، مُشْرِفُ الْوَجْنَتَيْنِ، غَائِرُ الْعَيْنَيْنِ، نَاتِىءُ الْجَبِينِ، مَحْلُوقُ الرَّأْسِ فَقَالَ: اتَّقِ

be upon him" said: "Then, who would obey Allah if I disobeyed Him? (Is it right that) Allah has entrusted all the people of the earth to me while, you do not trust me?" when this man turned back, somebody who, I think, was Khalid Ibn Al-Walid, requested The Prophet "Allah's blessing and peace be upon him" to let him kill this man, but he prevented him.

Then, The Prophet "Allah's blessing and peace be upon him" said: "From the offspring of this man, there will be some who will recite the Qur'an but the Qur'an will not reach beyond their throats (because they will recite it without understanding or acting on it). Moreover, they will renegade from Islam as an arrow goes through the game's body. They will kill the Muslims but will let alive the idolaters. If I live up to their time, I will kill them (entirely)as the people of Ad were killed."

144-(...) Abu Sa'id Al-Khudri "Allah be pleased with him" reported: Ali Ibn Abu Talib "Allah be pleased with him" sent from Yemen a piece of gold not yet taken out of its ore, in a tanned leather container to Allah's Apostle "Allah's blessing and peace be upon him". Allah's Apostle "Allah's blessing and peace be upon him" distributed it amongst four Persons: Uyaina Ibn Badr, Aqra Ibn Habis, Zaid Al-Khail and the fourth was either Alqama or Amir Ibn At-Tufail. On that, one of his companions said: "We are more deserving of this (gold) than these (persons)." When that news reached The Prophet "Allah's blessing and peace be upon him", he said: "Don't you trust me though I am the trustworthy man of the One in the Heavens, and I receive the news of Heaven (revelation) both in the morning and in the evening?"

There got up a man with sunken eyes, prominent cheek bones, raised forehead, a thick beard, a shaven head and a waist sheet that was tucked up and said: "O Allah's Apostle! Be afraid of Allah." The Prophet "Allah's blessing and peace be upon him" said: "Woe to you! Am I not from amongst all the people of the earth the most entitled to fear Allah?" Then that man went away. Khalid Ibn Al-Walid said: "O Allah's Apostle! Shall I chop off his neck?" The Prophet "Allah's blessing and peace be upon him" said: "No, for he may offer prayers." Khalid said: "There are a lot of those who offer prayers and say by their tongues what is not in their hearts." Allah's Apostle "Allah's blessing and peace be upon him" said: "I have not been ordered (by Allah) to search the hearts of the people or cut open their bellies." Then The Prophet "Allah's blessing and peace be upon him" looked at him (That man) while the latter was going away and said: "From the offspring of this (man) there will come out (people) who will recite the Qur'an continuously and elegantly but it will not exceed their throats. They

اللَّهَ يَا مُحَمَّدُ! قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَمَنْ يُطِعِ اللَّهَ إِنْ عَصَيْتُهُ! أَيَأْمَنُنِي عَلَىٰ أَهْلِ الأَرْضِ وَلاَ تَأْمَنُونِي؟» قَالَ: ثُمَّ أَدْبَرَ الرَّجُلُ، فَاسْتَأْذَنَ رَجُلٌ مِنَ الْقَوْمِ فِي قَتْلِهِ ـ يُرَوْنَ أَنَّهُ خَالِدُ بْنُ الْوَلِيدِ ـ.

فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ مِنْ ضِئْضِيءِ هٰذَا قَوْماً يَقْرَؤُونَ الْقُرْآنَ لاَ يُجَاوِزُ حَنَاجِرَهُمْ. يَقْتُلُونَ أَهْلَ الإِسْلاَمِ وَيَدَعُونَ أَهْلَ الأَوْثَانِ، يَمْرُقُونَ مِنَ الإِسْلاَمِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ، لَئِنْ أَدْرَكْتُهُمْ لأَقْتُلَنَّهُمْ قَتْلَ عَادٍ».

[البخاري: كتاب أحاديث الأنبياء، باب قول الله تعالى: ﴿وإلى عاد أخاهم هوداً...﴾ رقم: ٣٣٤٤].

١٤٤ ـ (...) ـ حدَّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْوَاحِدِ، عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ أَبِي نُعْمٍ قَالَ: سَمِعْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ: بَعَثَ عَلِيُّ بْنُ أَبِي طَالِبٍ إِلَىٰ رَسُولِ اللَّهِ ﷺ، مِنَ الْيَمَنِ، بِذَهَبَةٍ فِي أَدِيمٍ مَقْرُوظٍ لَمْ تُحَصَّلْ مِنْ تُرَابِهَا. قَالَ: فَقَسَمَهَا بَيْنَ أَرْبَعَةِ نَفَرٍ: بَيْنَ عُيَيْنَةَ بْنِ حِصْنٍ، وَالأَقْرَعِ بْنِ حَابِسٍ، وَزَيْدِ الْخَيْلِ، وَالرَّابِعُ إِمَّا عَلْقَمَةُ بْنُ عُلاَثَةَ، وَإِمَّا عَامِرُ بْنُ الطُّفَيْلِ. فَقَالَ رَجُلٌ مِنْ أَصْحَابِهِ: كُنَّا نَحْنُ أَحَقَّ بِهٰذَا مِنْ هٰؤُلاَءِ. قَالَ: فَبَلَغَ ذٰلِكَ النَّبِيَّ ﷺ فَقَالَ: «أَلاَ تَأْمَنُونِي؟ وَأَنَا أَمِينُ مَنْ فِي السَّمَاءِ، يَأْتِينِي خَبَرُ السَّمَاءِ صَبَاحاً وَمَسَاءً» قَالَ: فَقَامَ رَجُلٌ غَائِرُ الْعَيْنَيْنِ، مُشْرِفُ الْوَجْنَتَيْنِ، نَاشِزُ الْجَبْهَةِ، كَثُّ اللِّحْيَةِ، مَحْلُوقُ الرَّأْسِ، مُشَمَّرُ الإِزَارِ فَقَالَ: يَا رَسُولَ اللَّهِ، اتَّقِ اللَّهَ. فَقَالَ: «وَيْلَكَ، أَوَلَسْتُ أَحَقَّ أَهْلِ الأَرْضِ أَنْ يَتَّقِيَ اللَّهَ». قَالَ: ثُمَّ وَلَّى الرَّجُلُ. فَقَالَ خَالِدُ بْنُ الْوَلِيدِ: يَا رَسُولَ اللَّهِ، أَلاَ أَضْرِبُ عُنُقَهُ؟ فَقَالَ: «لاَ، لَعَلَّهُ أَنْ يَكُونَ يُصَلِّي». قَالَ خَالِدٌ: وَكَمْ مِنْ مُصَلٍّ يَقُولُ بِلِسَانِهِ مَا لَيْسَ فِي قَلْبِهِ.

فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي لَمْ أُومَرْ أَنْ أَنْقُبَ عَنْ قُلُوبِ النَّاسِ، وَلاَ أَشُقَّ بُطُونَهُمْ». قَالَ: ثُمَّ نَظَرَ إِلَيْهِ وَهُوَ مُقَفٍّ فَقَالَ: «إِنَّهُ يَخْرُجُ مِنْ ضِئْضِيءِ هٰذَا قَوْمٌ يَتْلُونَ كِتَابَ اللَّهِ رَطْباً لاَ يُجَاوِزُ حَنَاجِرَهُمْ، يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ».

would go out of the religion (of Islam) as an arrow goes through a game's body." I think he also said: "If I am present at their time I would kill them as the people of Thamud were killed."

145-(...) This Hadith was narrated on the authority of Imara Ibn Al-Qa'qa, with the same chain of transmitters, and he mentioned in his narration Alqama Ibn Ulatha, and did not mention Amir Ibn At-Tufail. He also substituted the word "prominent forehead" for "raised forehead". Then, he added: Then, Umar Ibn Al-Khattab "Allah be pleased with him" got up to him and said: "O Messenger of Allah! Would I not chop off his neck?" he (The Prophet) answered in the negative. Then, he turned back. Khalid Ibn Al-Walid, Allah's sword, got up and said: "O Messenger of Allah! Shall I not chop off his neck?" he (The Prophet) said: "No." then he (The Prophet) said: "From the offspring of that man, there will come out some people, who will recite Allah's Book continuously and elegantly." Imara said: I think he also said: "If I am present at their time I would kill them as the people of Thamud were killed."

146-(...) This Hadith was narrated on the authority of Imara Ibn Al-Qa'qa, with the same chain of transmitters. He mentioned in this narration: (He distributed it) among four persons: Zaid Al-Khair (of goodness), Al-Aqra Ibn Habis, Uyaina Ibn Hisn, and either Alqama Ibn Ulatha or Amir Ibn At-Tufail. He also mentioned here the word "raised forehead" as narrated by Abd Al-Wahid. He mentioned: "From the offspring of that (man), there will come out some people..." and did not mention: "If I am present at their time I would kill them as the people of Thamud were killed."

147-(...) Abu Salama and Ata Ibn Yasar narrated that they visited Abu Sa'id Al-Khudri "Allah be pleased with him" whom they asked about Al-Haruriyya (a religious heretical sect): "Did you hear The Prophet "Allah's blessing and peace be upon him" saying anything about them?" Abu Sa'id said: "I do not know what Al-Haruriyya means, but I heard The Prophet "Allah's blessing and peace be upon him" saying: "There will come out in this nation (he did not say "From this nation ") a group of people so apparently pious that you will consider your prayers inferior to theirs. They will recite the Qur'an, but, it will not go beyond their throats. They will go out of the religion as an arrow goes through the prey, whereupon the archer may look at his arrow, its blade, its feathers, and its shaft to see whether it is stained with blood.""

قَالَ: أَظُنُّهُ قَالَ: «لَئِنْ أَدْرَكْتُهُمْ لأَقْتُلَنَّهُمْ قَتْلَ ثَمُودَ».

١٤٥ ـ (...) ـ حدّثنا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ، بِهٰذَا الإِسْنَادِ. قَالَ: وَعَلْقَمَةُ بْنُ عُلاَثَةَ. وَلَمْ يَذْكُرْ عَامِرَ بْنَ الطُّفَيْلِ. وَقَالَ: نَاتِىءُ الْجَبْهَةِ. وَلَمْ يَقُلْ: نَاشِز.

وَزَادَ: فَقَامَ إِلَيْهِ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ فَقَالَ: يَا رَسُولَ اللَّهِ، أَلاَ أَضْرِبُ عُنُقَهُ؟ قَالَ: «لاَ». قَالَ: ثُمَّ أَدْبَرَ فَقَامَ إِلَيْهِ خَالِدٌ، سَيْفُ اللَّهِ، فَقَالَ: يَا رَسُولَ اللَّهِ، أَلاَ أَضْرِبُ عُنُقَهُ؟ قَالَ: «لاَ». فَقَالَ: «إِنَّهُ سَيَخْرُجُ مِنْ ضِئْضِىءِ هٰذَا قَوْمٌ يَتْلُونَ كِتَابَ اللَّهِ لَيِّناً رَطْباً».

وَقَالَ: قَالَ عُمَارَةُ: حَسِبْتُهُ قَالَ: «لَئِنْ أَدْرَكْتُهُمْ لأَقْتُلَنَّهُمْ قَتْلَ ثَمُودَ».

١٤٦ ـ (...) ـ وحدّثنا ابْنُ نُمَيْرٍ: حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ، بِهٰذَا الإِسْنَادِ، وَقَالَ: بَيْنَ أَرْبَعَةِ نَفَرٍ: زَيْدُ الْخَيْرِ، وَالأَقْرَعُ بْنُ حَابِسٍ، وَعُيَيْنَةُ بْنُ حِصْنٍ، وَعَلْقَمَةُ بْنُ عُلاَثَةَ أَوْ عَامِرُ بْنُ الطُّفَيْلِ. وَقَالَ: نَاشِزُ الْجَبْهَةِ. كَرِوَايَةِ عَبْدِ الْوَاحِدِ. وَقَالَ: «إِنَّهُ سَيَخْرُجُ مِنْ ضِئْضِىءِ هٰذَا قَوْمٌ». وَلَمْ يَذْكُرْ: «لَئِنْ أَدْرَكْتُهُمْ لأَقْتُلَنَّهُمْ قَتْلَ ثَمُودَ».

١٤٧ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ قَالَ: سَمِعْتُ يَحْيَىٰ بْنَ سَعِيدٍ يَقُولُ: أَخْبَرَنِي مُحَمَّدُ بْنُ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ وَعَطَاءِ بْنِ يَسَارٍ؛ أَنَّهُمَا أَتَيَا أَبَا سَعِيدٍ الْخُدْرِيَّ فَسَأَلاَهُ عَنِ الْحَرُورِيَّةِ؟ هَلْ سَمِعْتَ رَسُولَ اللَّهِ ﷺ يَذْكُرُهَا؟ قَالَ: لاَ أَدْرِي مَنِ الْحَرُورِيَّةُ، وَلٰكِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «يَخْرُجُ فِي هٰذِهِ الأُمَّةِ ـ وَلَمْ يَقُلْ: مِنْهَا ـ قَوْمٌ تَحْقِرُونَ صَلاَتَكُمْ مَعَ صَلاَتِهِمْ، فَيَقْرَؤُونَ الْقُرْآنَ لاَ يُجَاوِزُ حُلُوقَهُمْ ـ أَوْ حَنَاجِرَهُمْ ـ، يَمْرُقُونَ مِنَ الدِّينِ مُرُوقَ السَّهْمِ مِنَ الرَّمِيَّةِ، فَيَنْظُرُ الرَّامِي إِلَىٰ سَهْمِهِ، إِلَىٰ نَصْلِهِ، إِلَىٰ رِصَافِهِ، فَيَتَمَارَىٰ فِي الْفُوقَةِ هَلْ عَلِقَ بِهَا مِنَ الدَّمِ شَيْءٌ».

[البخاري: كتاب المناقب، باب علامات النبوة في الإسلام، رقم: ٣٦١٠].

148-(...) Abu Sa'id Al-Khudri "Allah be pleased with him" narrated: While we were with The Messenger of Allah "Allah's blessing and peace be upon him" who was distributing some property, there came Dhul-Khuwaisira At-Tamimi and said: "O Allah's Apostle! Do Justice." The Prophet "Allah's blessing and peace be upon him" said: "Woe to you! Who could do justice if I did not? You would be unsuccessful and loser if I did not do justice."

Umar Ibn Al-Khattab "Allah be pleased with him" said: "O Allah's Apostle! Give me the permission to chop off his head." The Prophet "Allah's blessing and peace be upon him" said: "Let him, for he has companions who pray and fast in such a way that you will consider your fasting and prayer inferior to theirs. They would recite the Qur'an but it would not go beyond their collarbones. They will desert (the religion of Islam) as an arrow goes through a prey, so that the hunter, on looking at the arrow's feathers, would see nothing on it. He would look at its blade and see nothing. He would look at its shaft and see nothing. He would look at its strings and see nothing (neither meat nor blood), for the arrow has been too fast even for the blood and excretions to smear. The sign by which they will be recognized is that among them there will be a black man, one of whose arms (or said one of whose breasts) will resemble a woman's breast or a lump of meat moving loosely. This faction will appear when there will be disputes amongst the people."

Abu Sa'id further said: I testify that I heard this narration from The Messenger of Allah "Allah's blessing and peace be upon him" and I testify that Ali Ibn Abu Talib "Allah be pleased with him" fought with such people, and I was in his company. The man (described by The Prophet) was ordered to be brought. He was looked for, and was found. Then, he was brought, at whom I looked and noticed that he was exactly as The Prophet "Allah's blessing and peace be upon him" had described.

149-(1065) Abu Sa'id Al-Khudri "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" mentioned a sect that would appear from among his nation when there would be dissension among the people. Their distinctive mark would be shaven heads. They would be the worst creatures or the worst of the creatures. They would be killed by the faction, which, from among the two (opposing) factions, would be much closer to the truth.

١٤٨ ـ (...) ـ حدّثني أَبُو الطَّاهِرِ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ.

(ح) وحدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ وَأَحْمَدُ بْنُ عَبْدِ الرَّحْمٰنِ الْفِهْرِيُّ. قَالاَ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ وَالضَّحَّاكُ الْهَمْدَانِيُّ؛ أَنَّ أَبَا سَعِيدٍ الْخُدْرِيَّ قَالَ: بَيْنَا نَحْنُ عِنْدَ رَسُولِ اللَّهِ ﷺ وَهُوَ يَقْسِمُ قَسْماً أَتَاهُ ذُو الْخُوَيْصِرَةِ ـ وَهُوَ رَجُلٌ مِنْ بَنِي تَمِيمٍ ـ فَقَالَ: يَا رَسُولَ اللَّهِ، اعْدِلْ. قَالَ رَسُولُ اللَّهِ ﷺ: «وَيْلَكَ، وَمَنْ يَعْدِلُ إِنْ لَمْ أَعْدِلْ؟ قَدْ خِبْتُ وَخَسِرْتُ إِنْ لَمْ أَعْدِلْ». فَقَالَ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ: يَا رَسُولَ اللَّهِ، ائْذَنْ لِي فِيهِ أَضْرِبْ عُنُقَهُ.

قَالَ رَسُولُ اللَّهِ ﷺ: «دَعْهُ، فَإِنَّ لَهُ أَصْحَاباً يَحْقِرُ أَحَدُكُمْ صَلاَتَهُ مَعَ صَلاَتِهِمْ، وَصِيَامَهُ مَعَ صِيَامِهِمْ، يَقْرَؤُونَ الْقُرْآنَ لاَ يُجَاوِزُ تَرَاقِيَهُمْ، يَمْرُقُونَ مِنَ الإِسْلاَمِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ، يُنْظَرُ إِلَىٰ نَصْلِهِ فَلاَ يُوجَدُ فِيهِ شَيْءٌ، ثُمَّ يُنْظَرُ إِلَىٰ رِصَافِهِ فَلاَ يُوجَدُ فِيهِ شَيْءٌ، ثُمَّ يُنْظَرُ إِلَىٰ نَضِيِّهِ فَلاَ يُوجَدُ فِيهِ شَيْءٌ ـ وَهُوَ الْقِدْحُ ـ، ثُمَّ يُنْظَرُ إِلَىٰ قُذَذِهِ فَلاَ يُوجَدُ فِيهِ شَيْءٌ، سَبَقَ الْفَرْثَ وَالدَّمَ. آيَتُهُمْ رَجُلٌ أَسْوَدُ، إِحْدَىٰ عَضُدَيْهِ مِثْلُ ثَدْيِ الْمَرْأَةِ، أَوْ مِثْلُ الْبَضْعَةِ تَدَرْدَرُ يَخْرُجُونَ عَلَىٰ حِينِ فُرْقَةٍ مِنَ النَّاسِ».

قَالَ أَبُو سَعِيدٍ: فَأَشْهَدُ أَنِّي سَمِعْتُ هٰذَا مِنْ رَسُولِ اللَّهِ ﷺ، وَأَشْهَدُ أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ قَاتَلَهُمْ وَأَنَا مَعَهُ، فَأَمَرَ بِذٰلِكَ الرَّجُلِ فَالْتُمِسَ فَوُجِدَ، فَأُتِيَ بِهِ حَتَّىٰ نَظَرْتُ إِلَيْهِ عَلَىٰ نَعْتِ رَسُولِ اللَّهِ ﷺ الَّذِي نَعَتَ.

١٤٩ ـ (١٠٦٥) ـ وحدّثني مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ سُلَيْمَانَ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ؛ أَنَّ النَّبِيَّ ﷺ ذَكَرَ قَوْماً يَكُونُونَ فِي أُمَّتِهِ يَخْرُجُونَ فِي فُرْقَةٍ مِنَ النَّاسِ، سِيمَاهُمُ التَّحَالُقُ. قَالَ: «هُمْ شَرُّ الْخَلْقِ ـ أَوْ مِنْ أَشَرِّ الْخَلْقِ ـ. يَقْتُلُهُمْ أَدْنَى الطَّائِفَتَيْنِ إِلَى الْحَقِّ».

قَالَ: فَضَرَبَ النَّبِيُّ ﷺ لَهُمْ مَثَلاً، أَوْ قَالَ قَوْلاً، «الرَّجُلُ يَرْمِي الرَّمِيَّةَ ـ أَوْ قَالَ:

The Messenger of Allah "Allah's blessing and peace be upon him" set an example (to illustrate their state) or said: "A man throws an arrow at the prey (or said at the target), and then he will look at its blade, but finds no sign (of blood). He will look at the lowest end, but find no sign (of blood). He would then look into the grip but find no sign." Abu Sa'id commented: "It is you, People of Iraq, who killed them."

150-(...) Abu Sa'id Al-Khudri "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "A rebellious sect would (appear and) deviate (from the truth), when there would be dissension among the Muslims; and they would be killed by the faction, which, from among the two (opposing) factions, would be much closer to the truth.

151-(...) Abu Sa'id Al-Khudri "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There would appear in my nation two (opposing) factions, from amongst them, a rebellious deviating sect would secede itself from them, whose people would be killed by the faction which would be much closer to the truth from among the two."

152-(...) Abu Sa'id Al-Khudri "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There will appear a deviating sect which will secede itself (from the Muslims) when there will be dissension among the people. From among the two (opposing) factions, the one which would be much closer to the truth, would kill them."

153-(...) Abu Sa'id Al-Khudri "Allah be pleased with him" reported from The Prophet "Allah's blessing and peace be upon him" that a sect would emerge from among the different parties (i.e. that of Ali and that of Mu'awiya); and from among those two, the party which would be much closer to the truth, would kill them.

[48] Exhortation to kill the religious Secessionists (Khawarij)

154-(1066) Ali "Allah be pleased with him" reported: If I related anything to you about Allah's Apostle "Allah's blessing and peace be upon him", then, I would rather fall from the sky than attribute something to him falsely. But when I tell you a thing that is between you and me, then no doubt, war is guile. I heard Allah's Apostle "Allah's blessing and peace be upon him" saying: "In the last days of this world there will appear some young foolish people who will use (in their claim) the best speech of all people (The Qur'an). They will recite The Qur'an, which will not go

الْغَرَض - فَيَنْظُرُ فِي النَّصْلِ فَلاَ يَرَىٰ بَصِيرَةً، وَيَنْظُرُ فِي النَّضِيِّ فَلاَ يَرَىٰ بَصِيرَةً، وَيَنْظُرُ فِي الْفُوقِ فَلاَ يَرَىٰ بَصِيرَةً».

قَالَ: قَالَ أَبُو سَعِيدٍ: وَأَنْتُمْ قَتَلْتُمُوهُمْ يَا أَهْلَ الْعِرَاقِ.

١٥٠ ـ (...) ـ حدّثنا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا الْقَاسِمُ - وَهُوَ ابْنُ الْفَضْلِ الْحُدَّانِيُّ -: حَدَّثَنَا أَبُو نَضْرَةَ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «تَمْرُقُ مَارِقَةٌ عِنْدَ فُرْقَةٍ مِنَ الْمُسْلِمِينَ، يَقْتُلُهَا أَوْلَى الطَّائِفَتَيْنِ بِالْحَقِّ».

١٥١ ـ (...) ـ حدّثنا أَبُو الرَّبِيعِ الزَّهْرَانِيُّ وَقُتَيْبَةُ بْنُ سَعِيدٍ. قَالَ قُتَيْبَةُ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ قَتَادَةَ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَكُونُ فِي أُمَّتِي فِرْقَتَانِ، فَتَخْرُجُ مِنْ بَيْنِهِمَا مَارِقَةٌ، يَلِي قَتْلَهُمْ أَوْلاَهُمْ بِالْحَقِّ».

١٥٢ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الأَعْلَى: حَدَّثَنَا دَاوُدُ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «تَمْرُقُ مَارِقَةٌ فِي فُرْقَةٍ مِنَ النَّاسِ، فَيَلِي قَتْلَهُمْ أَوْلَى الطَّائِفَتَيْنِ بِالْحَقِّ».

١٥٣ ـ (...) ـ حدّثني عُبَيْدُ اللَّهِ الْقَوَارِيرِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ: حَدَّثَنَا سُفْيَانُ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنِ الضَّحَّاكِ الْمِشْرَقِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنِ النَّبِيِّ ﷺ، فِي حَدِيثٍ ذَكَرَ فِيهِ «قَوْماً يَخْرُجُونَ عَلَىٰ فُرْقَةٍ مُخْتَلِفَةٍ، يَقْتُلُهُمْ أَقْرَبُ الطَّائِفَتَيْنِ مِنَ الْحَقِّ».

٤٨ - بابُ التَّحْرِيضِ على قَتْلِ الخَوارِجِ

١٥٤ ـ (١٠٦٦) ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ وَعَبْدُ اللَّهِ بْنُ سَعِيدٍ الأَشَجُّ. جَمِيعاً عَنْ وَكِيعٍ. قَالَ الأَشَجُّ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الأَعْمَشُ، عَنْ خَيْثَمَةَ، عَنْ سُوَيْدِ بْنِ غَفَلَةَ قَالَ: قَالَ عَلِيٌّ: إِذَا حَدَّثْتُكُمْ عَنْ رَسُولِ اللَّهِ ﷺ، فَلأَنْ أَخِرَّ مِنَ السَّمَاءِ أَحَبُّ إِلَيَّ مِنْ أَنْ أَقُولَ عَلَيْهِ مَا لَمْ يَقُلْ. وَإِذَا حَدَّثْتُكُمْ فِيمَا بَيْنِي وَبَيْنَكُمْ فَإِنَّ الْحَرْبَ خَدْعَةٌ، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «سَيَخْرُجُ فِي آخِرِ الزَّمَانِ قَوْمٌ أَحْدَاثُ

beyond their throats (because They will not understand it, or act upon its principles). They will abandon the religion (of Islam) as an arrow goes through the prey. So wherever you meet them, kill them, for he who kills them shall get a reward from Allah on the Day of Judgement."

(...) The same was narrated on the authority of Al-A'mash, with the same chain of transmitters.

(...) This Hadith was narrated on the authority of Al-A'mash, with the same chain of transmitters, and in this narration, the following statement was not mentioned: "They will abandon the religion (of Islam) as an arrow goes through the prey."

155-(...) Abida narrated from Ali "Allah be pleased with him" that he mentioned the religious Secessionists (Khawarij) saying that there would be a person among them with an imperfect or short or fleshy hand. Had you not been uncontrollable, , I would have told you what Allah promised those who would kill them on the tongue of (The Prophet) Muhammad "Allah's blessing and peace be upon him". I (Abida) asked him: Did you really hear it from (The Prophet) Muhammad "Allah's blessing and peace be upon him"? He (Ali) said: Yes, by the Lord of Ka'ba, Yes, by the Lord of Ka'ba, yes, by the Lord of Ka'ba.

(...)Abida said: I will not relate to you nothing but what I had heard from him (Ali). Then, he narrated a Hadith like that transmitted by Aiyyub.

156-(...) Zaid Ibn Wahb Al-Juhani who was among the army led by Ali "Allah be pleased with him" which set out (to fight) the religious Secessionists (Khawarij) narrated: Ali "Allah be pleased with him" said: O people! I heard the Messenger of Allah "Allah's blessing and peace be upon him" saying: "There would emerge from among my nation people who would recite the Qur'an in such a way that you would regard your recital as insignificant as compared with theirs, your prayer as inferior to theirs, and your fast as unimportant in relation to theirs. They would recite the Qur'an thinking that it would be an evidence in their favour, , though it would be an evidence against them. Their recital does not go beyond their collarbones. They would deviate from Islam just as the arrow goes through the prey."

If the (people of the) army, which would fight them, knew (what great benefit) has been assured to them by their Messenger "Allah's blessing and peace be upon him", they would completely rely upon this deed. Their (Khawarij's) clear mark is that there would be (among them) a person whose wrist would be with no arm, and the end of his wrist would be fleshy

الأَسْنَانِ، سُفَهَاءُ الأَحْلاَمِ، يَقُولُونَ مِنْ خَيْرِ قَوْلِ الْبَرِيَّةِ، يَقْرَؤُونَ الْقُرْآنَ لاَ يُجَاوِزُ حَنَاجِرَهُمْ، يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ، فَإِذَا لَقِيتُمُوهُمْ فَاقْتُلُوهُمْ، فَإِنَّ فِي قَتْلِهِمْ أَجْراً لِمَنْ قَتَلَهُمْ عِنْدَ اللهِ يَوْمَ الْقِيَامَةِ».

[البخاري: كتاب المناقب، باب علامات النبوة في الإسلام، رقم: ٣٦١١].

(...) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ وَأَبُو بَكْرِ بْنُ نَافِعٍ. قَالاَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ. كِلاَهُمَا عَنِ الأَعْمَشِ، بِهٰذَا الإِسْنَادِ، مِثْلَهُ.

(...) ـ حدّثنا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ وَزُهَيْرُ بْنُ حَرْبٍ. قَالُوا: حَدَّثَنَا أَبُو مُعَاوِيَةَ. كِلاَهُمَا عَنِ الأَعْمَشِ، بِهٰذَا الإِسْنَادِ.

وَلَيْسَ فِي حَدِيثِهِمَا: «يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ».

١٥٥ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ: حَدَّثَنَا ابْنُ عُلَيَّةَ وَحَمَّادُ بْنُ زَيْدٍ. (ح) وحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ ـ وَاللَّفْظُ لَهُمَا ـ قَالاَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ عَبِيدَةَ، عَنْ عَلِيٍّ. قَالَ: ذَكَرَ الْخَوَارِجَ فَقَالَ: فِيهِمْ رَجُلٌ مُخْدَجُ الْيَدِ، أَوْ مُودَنُ الْيَدِ، أَوْ مَثْدُونُ الْيَدِ، لَوْلاَ أَنْ تَبْطَرُوا لَحَدَّثْتُكُمْ بِمَا وَعَدَ اللَّهُ الَّذِينَ يَقْتُلُونَهُمْ عَلَىٰ لِسَانِ مُحَمَّدٍ ﷺ. قَالَ: قُلْتُ: آنْتَ سَمِعْتَهُ مِنْ مُحَمَّدٍ ﷺ؟ قَالَ: إِي وَرَبِّ الْكَعْبَةِ، إِي وَرَبِّ الْكَعْبَةِ، إِي وَرَبِّ الْكَعْبَةِ.

(...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنِ ابْنِ عَوْنٍ، عَنْ مُحَمَّدٍ، عَنْ عَبِيدَةَ قَالَ: لاَ أُحَدِّثُكُمْ إِلاَّ مَا سَمِعْتُ مِنْهُ: فَذَكَرَ عَنْ عَلِيٍّ، نَحْوَ حَدِيثِ أَيُّوبَ، مَرْفُوعاً.

١٥٦ ـ (...) ـ حدّثنا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ بْنُ هَمَّامٍ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ أَبِي سُلَيْمَانَ: حَدَّثَنَا سَلَمَةُ بْنُ كُهَيْلٍ: حَدَّثَنِي زَيْدُ بْنُ وَهْبٍ الْجُهَنِيُّ؛ أَنَّهُ كَانَ فِي الْجَيْشِ الَّذِينَ كَانُوا مَعَ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ، الَّذِينَ سَارُوا إِلَى الْخَوَارِجِ، فَقَالَ عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ: أَيُّهَا النَّاسُ، إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «يَخْرُجُ قَوْمٌ مِنْ أُمَّتِي يَقْرَؤُونَ الْقُرْآنَ، لَيْسَ قِرَاءَتُكُمْ إِلَى قِرَاءَتِهِمْ بِشَيْءٍ، وَلاَ صَلاَتُكُمْ إِلَى صَلاَتِهِمْ بِشَيْءٍ، وَلاَ صِيَامُكُمْ إِلَىٰ صِيَامِهِمْ بِشَيْءٍ، يَقْرَؤُونَ الْقُرْآنَ يَحْسِبُونَ أَنَّهُ لَهُمْ وَهُوَ عَلَيْهِمْ، لاَ تُجَاوِزُ صَلاَتُهُمْ تَرَاقِيَهُمْ، يَمْرُقُونَ مِنَ الإِسْلاَمِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ». لَوْ يَعْلَمُ

like the nipple of the breast on which there would be white hair. Are you going to proceed towards Mu'awiya and the people of Sham and leave them behind among your children and property (to cause harm)? By Allah, I expect that those are the people (against whom you were ordered to fight), for they shed the forbidden blood, and raided the animals of the people. So go forth in the name of Allah (to fight them).

Salama Ibn Kuhail (a sub-narrator) said: Zaid Ibn Wahb mentioned to me every stage at which they dismounted (and resumed) till we crossed a bridge. Abdullah Ibn Wahb Ar-Rasibi was leading Khawarij when we fought them. He said to his army: "Throw the spears and unsheathe your swords, for I fear that they might attack you as they attacked you on the day of (the battle of) Harura." They went back, threw their spears and unsheathed their swords. The people fought them with spears with the result that they were killed one after another. On that day, only two persons were killed of the people (from among the army of Ali).

Ali "Allah be pleased with him" said: "Look for the one of defective (hand) from among (the dead bodies of) them." They looked for him, but they did not find him. Ali "Allah be pleased with him" himself stood up and (proceeded) until he came to the people who had been killed one after another. He said: "look for them to the last." They found (the dead body of) him near the earth. He (Ali) magnified Allah and said: "Allah told the Truth and His Messenger "Allah's blessing and peace be upon him" reported it."

Then, Abida As-Salmani stood in front of him and said: "O Commander of the Believers! by Allah, with Whom there is no god! Did you really hear this Hadith from The Messenger of Allah "Allah's blessing and peace be upon him"?" He said: "Yes, by Allah, with Whom there is no god." He requested him to take an oath thrice and he did.

157-(...) Ubaidullah Ibn Abu Rafi, the freed slave of The Messenger of Allah "Allah's blessing and peace be upon him" said: When those of Harura (the Khawarij) set out (and he was in the company of Ali Ibn Abu Talib "Allah be pleased with him") they said: "There is no judgement but that of Allah." Ali said: "Though this statement is true, it is intended to support falsehood. The Messenger of Allah "Allah's blessing and peace be upon him" described some people whose characteristics I found in those (Khawarij). They utter the truth with their tongue, but it does not go beyond this part of their bodies (he pointed to his throat). The most hateful one of the creatures of Allah is a black man among them. One of his hand is like the teat of a goat or the nipple of a breast."

الْجَيْشُ الَّذِينَ يُصِيبُونَهُمْ، مَا قُضِيَ لَهُمْ عَلَىٰ لِسَانِ نَبِيِّهِمْ ﷺ لاتَّكَلُوا عَنِ الْعَمَلِ، وَآيَةُ ذٰلِكَ أَنَّ فِيهِمْ رَجُلاً لَهُ عَضُدٌ وَلَيْسَ لَهُ ذِرَاعٌ، عَلَىٰ رَأْسِ عَضُدِهِ مِثْلُ حَلَمَةِ الثَّدْيِ، عَلَيْهِ شَعَرَاتٌ بِيضٌ، فَتَذْهَبُونَ إِلَىٰ مُعَاوِيَةَ وَأَهْلِ الشَّامِ وَتَتْرُكُونَ هٰؤُلَاءِ يَخْلُفُونَكُمْ فِي ذَرَارِيِّكُمْ وَأَمْوَالِكُمْ! وَاللّٰهِ، إِنِّي لأَرْجُو أَنْ يَكُونُوا هٰؤُلاءِ الْقَوْمَ، فَإِنَّهُمْ قَدْ سَفَكُوا الدَّمَ الْحَرَامَ، وَأَغَارُوا فِي سَرْحِ النَّاسِ، فَسِيرُوا عَلَى اسْمِ اللّٰهِ.

قَالَ سَلَمَةُ بْنُ كُهَيْلٍ: فَنَزَّلَنِي زَيْدُ بْنُ وَهْبٍ مَنْزِلاً حَتَّىٰ قَالَ: مَرَرْنَا عَلَىٰ قَنْطَرَةٍ، فَلَمَّا الْتَقَيْنَا وَعَلَى الْخَوَارِجِ يَوْمَئِذٍ عَبْدُ اللّٰهِ بْنُ وَهْبٍ الرَّاسِبِيُّ، فَقَالَ لَهُمْ: أَلْقُوا الرِّمَاحَ، وَسُلُّوا سُيُوفَكُمْ مِنْ جُفُونِهَا، فَإِنِّي أَخَافُ أَنْ يُنَاشِدُوكُمْ كَمَا نَاشَدُوكُمْ يَوْمَ حَرُورَاءَ، فَرَجَعُوا فَوَحَّشُوا بِرِمَاحِهِمْ، وَسَلُّوا السُّيُوفَ، وَشَجَرَهُمُ النَّاسُ بِرِمَاحِهِمْ. قَالَ: وَقُتِلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ، وَمَا أُصِيبَ مِنَ النَّاسِ يَوْمَئِذٍ إِلاَّ رَجُلَانِ. فَقَالَ عَلِيٌّ رَضِيَ اللّٰهُ عَنْهُ: الْتَمِسُوا فِيهِمُ الْمُخْدَجَ. فَالْتَمَسُوهُ فَلَمْ يَجِدُوهُ. فَقَامَ عَلِيٌّ رَضِيَ اللّٰهُ عَنْهُ بِنَفْسِهِ حَتَّىٰ أَتَىٰ نَاساً قَدْ قُتِلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ. قَالَ: أَخِّرُوهُمْ. فَوَجَدُوهُ مِمَّا يَلِي الأَرْضَ، فَكَبَّرَ، ثُمَّ قَالَ: صَدَقَ اللّٰهُ وَبَلَّغَ رَسُولُهُ. قَالَ: فَقَامَ إِلَيْهِ عَبِيدَةُ السَّلْمَانِيُّ فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ، أَللّٰهَ الَّذِي لاَ إِلٰهَ إِلاَّ هُوَ، لَسَمِعْتَ هٰذَا الْحَدِيثَ مِنْ رَسُولِ اللّٰهِ ﷺ؟ فَقَالَ: إِي وَاللّٰهِ الَّذِي لاَ إِلٰهَ إِلاَّ هُوَ، حَتَّىٰ اسْتَحْلَفَهُ ثَلَاثاً وَهُوَ يَحْلِفُ لَهُ.

١٥٧ ـ (...) ـ **حدثني** أَبُو الطَّاهِرِ وَيُونُسُ بْنُ عَبْدِ الأَعْلَىٰ. قَالَا: أَخْبَرَنَا عَبْدُ اللّٰهِ بْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، عَنْ بُكَيْرِ بْنِ الأَشَجِّ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ عُبَيْدِ اللّٰهِ بْنِ أَبِي رَافِعٍ، مَوْلَىٰ رَسُولِ اللّٰهِ ﷺ؛ أَنَّ الْحَرُورِيَّةَ لَمَّا خَرَجَتْ، وَهُوَ مَعَ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللّٰهُ عَنْهُ، قَالُوا: لاَ حُكْمَ إِلاَّ لِلّٰهِ. قَالَ عَلِيٌّ: كَلِمَةُ حَقٍّ أُرِيدَ بِهَا بَاطِلٌ، إِنَّ رَسُولَ اللّٰهِ ﷺ وَصَفَ نَاساً إِنِّي لأَعْرِفُ صِفَتَهُمْ فِي هٰؤُلَاءِ، «يَقُولُونَ الْحَقَّ بِأَلْسِنَتِهِمْ لاَ يَجُوزُ هٰذَا مِنْهُمْ ـ وَأَشَارَ إِلَىٰ حَلْقِهِ ـ، مِنْ أَبْغَضِ خَلْقِ اللّٰهِ إِلَيْهِ، مِنْهُمْ أَسْوَدُ، إِحْدَىٰ يَدَيْهِ طُبْيُ شَاةٍ أَوْ حَلَمَةُ ثَدْيٍ». فَلَمَّا قَتَلَهُمْ عَلِيُّ بْنُ أَبِي طَالِبٍ رَضِيَ اللّٰهُ عَنْهُ قَالَ: انْظُرُوا، فَنَظَرُوا فَلَمْ يَجِدُوا شَيْئاً. فَقَالَ: ارْجِعُوا، فَوَاللّٰهِ مَا

When Ali Ibn Abu Talib "Allah be pleased with him" killed them, he said: "Look for (his dead body)." They looked for him, but found nothing. He said: "Go (and look for him) once again. By Allah, neither did I tell a lie, nor was the lie told about me." Ali said this twice and thrice. They then found (the dead body of) him in a hole. It was brought until it was put in front of him (Ali). Ubaidullah said: I was present when this happened and when Ali said what he had said about them. Bukair said: A person narrated to me from Ibn Hanain that he (Ubaidullah) said: I saw that black man.

[49] The religious Secessionists are the worst of creatures

158-(1067) Abu Dharr "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "After me, from among my nation (or there will come out from among my nation) some people, who will recite The Qur'an, though it will not go beyond their throats. They will renegade from the religion (of Islam) just as an arrow goes through a prey. Then, they will never return to it. They are the worst of all the creatures."

Ibn As-Samit said: I met Rafi Ibn Amr Al-Ghifari, the brother of Al-Hakam Al-Ghifari, and I said to him: "Tell me about such-and-such a Hadith I heard from Abu Dharr Al-Ghifari." I mentioned it to him. he said: "I also heard it from The Messenger of Allah "Allah's blessing and peace be upon him"."

159-(1068) Usair Ibn Amr narrated: I asked Sahl Ibn Hunaif: Did you hear The Messenger of Allah "Allah's blessing and peace be upon him" mentioning the religious Secessionists (Khawarij)?" he said: I heard him saying (and he pointed with his hand towards the East): "They are people, who would recite The Qur'an with their tongue, though it would not go beyond their collarbones. They would deviate from the religion (of Islam) just as an arrow goes through a prey."

(...) Sulaiman Ash-Shaibani narrated this Hadith, with the same chain of transmitters, and mentioned: "There will emerge from it, many people..."

160-(...) Usair Ibn Amr narrated from Sahl Ibn Hunaif from The Prophet "Allah's blessing and peace be upon him": "Towards the (direction of the) East, some people with shaven heads will (emerge and they will) go astray (and deviate from the truth)."

كَذَبْتُ وَلا كُذِبْتُ، مَرَّتَيْنِ أَوْ ثَلاثاً، ثُمَّ وَجَدُوهُ فِي خِرِبَةٍ، فَأَتَوْا بِهِ حَتَّىٰ وَضَعُوهُ بَيْنَ يَدَيْهِ. قَالَ عُبَيْدُ اللَّهِ: وَأَنَا حَاضِرُ ذٰلِكَ مِنْ أَمْرِهِمْ، وَقَوْلِ عَلِيٍّ فِيهِمْ.

زَادَ يُونُسُ فِي رِوَايَتِهِ: قَالَ بُكَيْرٌ: وَحَدَّثَنِي رَجُلٌ، عَنِ ابْنِ حُنَيْنٍ أَنَّهُ قَالَ: رَأَيْتُ ذٰلِكَ الأَسْوَدَ.

٤٩ ـ بابُ الخَوارِجُ شَرُّ الخلقِ والخَلِيقَةِ

١٥٨ ـ (١٠٦٧) ـ حدّثنا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ: حَدَّثَنَا حُمَيْدُ بْنُ هِلاَلٍ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ بَعْدِي مِنْ أُمَّتِي ـ أَوْ سَيَكُونُ بَعْدِي مِنْ أُمَّتِي ـ قَوْمٌ يَقْرَؤُونَ الْقُرْآنَ لا يُجَاوِزُ حَلاَقِيمَهُمْ، يَخْرُجُونَ مِنَ الدِّينِ كَمَا يَخْرُجُ السَّهْمُ مِنَ الرَّمِيَّةِ ثُمَّ لاَ يَعُودُونَ فِيهِ، هُمْ شَرُّ الْخَلْقِ وَالْخَلِيقَةِ».

فَقَالَ ابْنُ الصَّامِتِ: فَلَقِيتُ رَافِعَ بْنَ عَمْرٍو الْغِفَارِيَ، أَخَا الْحَكَمِ الْغِفَارِيِّ، قُلْتُ: مَا حَدِيثٌ سَمِعْتُهُ مِنْ أَبِي ذَرٍّ: كَذَا وَكَذَا؟ فَذَكَرْتُ لَهُ هٰذَا الْحَدِيثَ. فَقَالَ: وَأَنَا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ.

١٥٩ ـ (١٠٦٨) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنِ الشَّيْبَانِيِّ، عَنْ يُسَيْرِ بْنِ عَمْرٍو قَالَ: سَأَلْتُ سَهْلَ بْنَ حُنَيْفٍ: هَلْ سَمِعْتَ النَّبِيَّ ﷺ يَذْكُرُ الْخَوَارِجَ؟ فَقَالَ: سَمِعْتُهُ ـ وَأَشَارَ بِيَدِهِ نَحْوَ الْمَشْرِقِ ـ «قَوْمٌ يَقْرَؤُونَ الْقُرْآنَ بِأَلْسِنَتِهِمْ لاَ يَعْدُو تَرَاقِيَهُمْ، يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ».

[البخاري: كتاب استتابة المرتدين، باب من ترك قتال الخوارج للتأليف...، رقم: ٦٩٣٤].

(...) ـ وحدّثناه أَبُو كَامِلٍ: حَدَّثَنَا عَبْدُ الْوَاحِدِ: حَدَّثَنَا سُلَيْمَانُ الشَّيْبَانِيُّ، بِهٰذَا الإِسْنَادِ. وَقَالَ: يَخْرُجُ مِنْهُ أَقْوَامٌ.

١٦٠ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ. جَمِيعاً عَنْ يَزِيدَ. قَالَ أَبُو بَكْرٍ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنِ الْعَوَّامِ بْنِ حَوْشَبٍ: حَدَّثَنَا أَبُو إِسْحَاقَ الشَّيْبَانِيُّ عَنْ أُسَيْرِ بْنِ عَمْرٍو، عَنْ سَهْلِ بْنِ حُنَيْفٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «يَتِيهُ قَوْمٌ قِبَلَ الْمَشْرِقِ مُحَلَّقَةٌ رُؤُوسُهُمْ».

[50] Forbidding The Messenger of Allah and his family from sons of Hashim and Abd Al-Muttalib to accept Zakat

161-(1069) Abu Huraira "Allah be pleased with him" narrated: Once Al-Hasan Ibn Ali took a date of the dates given in charity and put it in his mouth. Allah's Apostle "Allah's blessing and peace be upon him" said to him: "Kakhin! Kakhin! Throw it! Don't you know that we (Muhammad and his offspring) do not eat what is given in charity?"

(...) This Hadith was narrated by Shu'ba, with the same chain of transmitters, and mentioned here that he (The Prophet) said: "That what is given in charity is illegal for us (Muhammad and his offspring)?"

(...) This Hadith was narrated on the authority of Shu'ba, through another chain of transmitters. Ibn Mu'adh said in his narration: "that we never eat what is given in charity."

162-(1070) Abu Huraira "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "When I return to my family, it happens that I might find a date fallen on my bed. When I lift it in order to eat it, I throw it, for fear that it might be (from among those) given in charity."

163-(...) Hammam Ibn Munabbih narrated: That's what Abu Huraira "Allah be pleased with him" related to us from Muhammad, The Messenger of Allah "Allah's blessing and peace be upon him". (He mentioned some traditions, including the following): The Messenger of Allah "Allah's blessing and peace be upon him" said: "By Allah, when I return to my family, it happens that I might find a date fallen on my bed (or in my house). When I lift it in order to eat it, I throw it, for fear that it might be given in charity (or from among those given in charity)."

164-(1071) Anas Ibn Malik "Allah be pleased with him" narrated that once, The Prophet "Allah's blessing and peace be upon him" found a (fallen) date and said: "But for fear that it might be from among those given in charity, I would have eaten it."

165-(...) Anas Ibn Malik "Allah be pleased with him" narrated that once, The Messenger of Allah "Allah's blessing and peace be upon him" passed by a date fallen on the way and said: "But for fear that it might be from among those given in charity, I would have eaten it."

166-(...) Anas Ibn Malik "Allah be pleased with him" narrated that once, The Prophet "Allah's blessing and peace be upon him" found a

٥٠ ـ باب تَحْرِيمِ الزَّكَاةِ على رَسُولِ الله ﷺ

وعلى آلِهِ وهُمْ بَنُو هَاشِمٍ وبَنُو المُطَّلِبِ دون غيرهم

١٦١ ـ (١٠٦٩) ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ مُحَمَّدٍ ـ وَهُوَ ابْنُ زِيَادٍ ـ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: أَخَذَ الْحَسَنُ بْنُ عَلِيٍّ تَمْرَةً مِنْ تَمْرِ الصَّدَقَةِ فَجَعَلَهَا فِي فِيهِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «كِخْ كِخْ، ارْمِ بِهَا، أَمَا عَلِمْتَ أَنَّا لاَ نَأْكُلُ الصَّدَقَةَ؟».

[البخاري: كتاب الزكاة، باب ما يذكر في الصدقة للنبي ﷺ، رقم: ١٤٩١].

(...) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ. جَمِيعاً عَنْ وَكِيعٍ، عَنْ شُعْبَةَ، بِهٰذَا الإِسْنَادِ. وَقَالَ: «أَنَّا لاَ تَحِلُّ لَنَا الصَّدَقَةُ؟».

(...) ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. (ح) وَحَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ. كِلاَهُمَا عَنْ شُعْبَةَ، فِي هٰذَا الإِسْنَادِ، كَمَا قَالَ ابْنُ مُعَاذٍ: «أَنَّا لاَ نَأْكُلُ الصَّدَقَةَ؟».

١٦٢ ـ (١٠٧٠) ـ حدّثني هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرٌو؛ أَنَّ أَبَا يُونُسَ مَوْلَىٰ أَبِي هُرَيْرَةَ حَدَّثَهُ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ؛ أَنَّهُ قَالَ: «إِنِّي لأَنْقَلِبُ إِلَىٰ أَهْلِي فَأَجِدُ التَّمْرَةَ سَاقِطَةً عَلَىٰ فِرَاشِي، ثُمَّ أَرْفَعُهَا لآكُلَهَا، ثُمَّ أَخْشَىٰ أَنْ تَكُونَ صَدَقَةً فَأُلْقِيهَا».

١٦٣ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ بْنُ هَمَّامٍ: حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ: هٰذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ، عَنْ مُحَمَّدٍ رَسُولِ اللَّهِ ﷺ. فَذَكَرَ أَحَادِيثَ مِنْهَا: وَقَالَ رَسُولُ اللَّهِ ﷺ: «وَاللَّهِ! إِنِّي لأَنْقَلِبُ إِلَىٰ أَهْلِي فَأَجِدُ التَّمْرَةَ سَاقِطَةً عَلَىٰ فِرَاشِي ـ أَوْ فِي بَيْتِي ـ فَأَرْفَعُهَا لآكُلَهَا، ثُمَّ أَخْشَىٰ أَنْ تَكُونَ صَدَقَةً ـ أَوْ مِنَ الصَّدَقَةِ ـ فَأُلْقِيهَا».

١٦٤ ـ (١٠٧١) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ طَلْحَةَ بْنِ مُصَرِّفٍ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ النَّبِيَّ ﷺ وَجَدَ تَمْرَةً فَقَالَ: «لَوْلاَ أَنْ تَكُونَ مِنَ الصَّدَقَةِ لأَكَلْتُهَا».

[البخاري: كتاب البيوع، باب ما يتنزه من الشبهات، رقم: ٢٠٥٥].

١٦٥ ـ (...) ـ وحدّثنا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ زَائِدَةَ، عَنْ مَنْصُورٍ، عَنْ طَلْحَةَ بْنِ مُصَرِّفٍ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ مَرَّ بِتَمْرَةٍ بِالطَّرِيقِ فَقَالَ: «لَوْلاَ أَنْ تَكُونَ مِنَ الصَّدَقَةِ لأَكَلْتُهَا».

١٦٦ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ، قَالاَ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ:

(fallen) date and said: "But for fear that it might be given in charity, I would have eaten it."

[51] Avoiding the appointment of the family of The Prophet to be in charge of the charity

167-(1072) Abd Al-Muttalib Ibn Rabie'a Ibn Al-Harith narrated that Rabie'a Ibn Al-Harith and Al-Abbas Ibn Abd Al-Muttalib met together and said: "By Allah, if we sent these two young boys (I and Fadl Ibn Al-Abbas) to The Messenger of Allah "Allah's blessing and peace be upon him" in order to talk to him, he would appoint them (to be in charge) of some of those charity (jobs). Indeed, they would (collect them and) fulfill (to him) as other (collectors) fulfill and would get a share as other people get." Meanwhile, there came Ali Ibn Abu Talib and stood before them, to whom they mentioned that. Ali Ibn Abu Talib said: "Don't do that. By Allah he (The Prophet) would not do that." Rabie'a Ibn Al-Harith turned to him and said: "By Allah! You say so only out of your envy against us. By Allah! When you became the son-in-law of The Messenger of Allah "Allah's blessing and peace be upon him", we had no jealousy against you." Ali said: "Then, send them (if you wish)."

They set out and Ali lay on the bed. When The Messenger of Allah "Allah's blessing and peace be upon him" offered the noon prayer, we preceded him to his chamber beside which we stood till he came out. He took hold of our ears (out of kindness) and said: "Give out what you kept in your chests." He entered (the chamber) and we also entered. On that day, he was in (the house of) Zainab Bint Jahsh (since it was her turn). We urged each other to speak. Then one of us said: "O Messenger of Allah! You are the best and the most pious from among the people, and the best to keep good relations with kith and kin. We have reached the age of marriage. We came so that you would appoint us to be in charge of these charity (jobs). We would fulfill to you just as the (other collectors) fulfill to you, and get our share as others get theirs."

He (The Prophet) kept silent for a long time to the extent that we wished we should talk to him (once again in that matter). At the same time, Zainab pointed to us from behind the curtain not to talk (once again). He (The Prophet) said: "(Accepting) the charity objects is not legal for the family of Muhammad since they are the impurities of people (i.e. by which, they purify their wealth and property). Call to me Mahmiya (and he was in charge of the one-fifth of the booty assigned to the treasury), and Nawfal Ibn Al-Harith Ibn Abd Al-Muttalib."

حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، عَنْ أَنَسٍ؛ أَنَّ النَّبِيَّ ﷺ وَجَدَ تَمْرَةً فَقَالَ: «لَوْلاَ أَنْ تَكُونَ صَدَقَةً لأَكَلْتُهَا».

٥١ ـ بابُ تَرْكِ اسْتِعْمَالِ آلِ النبيِّ ﷺ على الصَّدَقَةِ

١٦٧ ـ (١٠٧٢) ـ حدّثني عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ أَسْمَاءَ الضُّبَعِيُّ: حَدَّثَنَا جُوَيْرِيَةُ، عَنْ مَالِكٍ، عَنِ الزُّهْرِيِّ؛ أَنَّ عَبْدَ اللَّهِ بْنَ عَبْدِ اللَّهِ بْنِ نَوْفَلِ بْنِ الْحَارِثِ بْنِ عَبْدِ الْمُطَّلِبِ حَدَّثَهُ؛ أَنَّ عَبْدَ الْمُطَّلِبِ بْنَ رَبِيعَةَ بْنِ الْحَارِثِ حَدَّثَهُ قَالَ: اجْتَمَعَ رَبِيعَةُ بْنُ الْحَارِثِ وَالْعَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ، فَقَالاَ: وَاللَّهِ، لَوْ بَعَثْنَا هٰذَيْنِ الْغُلاَمَيْنِ ـ قَالاَ لِي وَلِلْفَضْلِ بْنِ عَبَّاسٍ ـ إِلَىٰ رَسُولِ اللَّهِ ﷺ فَكَلَّمَاهُ، فَأَمَّرَهُمَا عَلَىٰ هٰذِهِ الصَّدَقَاتِ، فَأَدَّيَا مَا يُؤَدِّي النَّاسُ، وَأَصَابَا مِمَّا يُصِيبُ النَّاسُ.

قَالَ: فَبَيْنَمَا هُمَا فِي ذٰلِكَ جَاءَ عَلِيُّ بْنُ أَبِي طَالِبٍ فَوَقَفَ عَلَيْهِمَا، فَذَكَرَا لَهُ ذٰلِكَ. فَقَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ: لاَ تَفْعَلاَ، فَوَاللَّهِ مَا هُوَ بِفَاعِلٍ، فَانْتَحَاهُ رَبِيعَةُ بْنُ الْحَارِثِ فَقَالَ: وَاللَّهِ، مَا تَصْنَعُ هٰذَا إِلاَّ نَفَاسَةً مِنْكَ عَلَيْنَا، فَوَاللَّهِ لَقَدْ نِلْتَ صِهْرَ رَسُولِ اللَّهِ ﷺ فَمَا نَفِسْنَاهُ عَلَيْكَ. قَالَ عَلِيٌّ: أَرْسِلُوهُمَا، فَانْطَلَقَا وَاضْطَجَعَ عَلِيٌّ.

قَالَ: فَلَمَّا صَلَّىٰ رَسُولُ اللَّهِ ﷺ الظُّهْرَ سَبَقْنَاهُ إِلَىٰ الْحُجْرَةِ فَقُمْنَا عِنْدَهَا حَتَّىٰ جَاءَ فَأَخَذَ بِآذَانِنَا ثُمَّ قَالَ: «أَخْرِجَا مَا تُصَرِّرَانِ» ثُمَّ دَخَلَ وَدَخَلْنَا عَلَيْهِ، وَهُوَ يَوْمَئِذٍ عِنْدَ زَيْنَبَ بِنْتِ جَحْشٍ، قَالَ: فَتَوَاكَلْنَا الْكَلاَمَ، ثُمَّ تَكَلَّمَ أَحَدُنَا فَقَالَ: يَا رَسُولَ اللَّهِ، أَنْتَ أَبَرُّ النَّاسِ وَأَوْصَلُ النَّاسِ وَقَدْ بَلَغْنَا النِّكَاحَ، فَجِئْنَا لِتُؤَمِّرَنَا عَلَىٰ بَعْضِ هٰذِهِ الصَّدَقَاتِ، فَنُؤَدِّيَ إِلَيْكَ كَمَا يُؤَدِّي النَّاسُ وَنُصِيبَ كَمَا يُصِيبُونَ. قَالَ: فَسَكَتَ طَوِيلاً حَتَّىٰ أَرَدْنَا أَنْ نُكَلِّمَهُ. قَالَ: وَجَعَلَتْ زَيْنَبُ تُلْمِعُ عَلَيْنَا مِنْ وَرَاءِ الْحِجَابِ أَنْ لاَ تُكَلِّمَاهُ. قَالَ: ثُمَّ قَالَ: «إِنَّ الصَّدَقَةَ لاَ تَنْبَغِي لآلِ مُحَمَّدٍ، إِنَّمَا هِيَ أَوْسَاخُ النَّاسِ. ادْعُوَا لِي مَحْمِيَةَ ـ وَكَانَ عَلَى الْخُمُسِ ـ وَنَوْفَلَ بْنَ الْحَارِثِ بْنِ عَبْدِ الْمُطَّلِبِ».

They came to him. He (The Prophet) said to Mahmiya: "Marry your daughter to this young man" (i.e. Al-Fadl Ibn Al-Abbas), and he married her to him. He said to Nawfal Ibn Al-Harith: "Marry your daughter to this young man" (meaning me, the narrator, Abd Al-Muttalib Ibn Rabie'a), and he married her to me. He said to Mahmiya: "Pay so much as a dower on behalf of both from this one-fifth of the booty." Az-Zuhri said: He (Abdullah Ibn Abdullah Ibn Nawfal) did not mention it (the amount of dower).

168-(...) Abd Al-Muttalib Ibn Rabie'a Ibn Al-Harith Ibn Abd Al-Muttalib narrated: Rabie'a Ibn Al-Harith Ibn Abd Al-Muttalib and Al-Abbas Ibn Abd Al-Muttalib said to Abd Al-Muttalib Ibn Rabie'a and Al-Fadl Ibn Al-Abbas: "Go to The Messenger of Allah "Allah's blessing and peace be upon him"...", and the rest is the same, but with the following addition: Ali spread his garment, on which he lay down and said: "I am the father of Al-Hasan, and I am the chief. By Allah, I would not leave my place until your sons return to you with the answer of that for which you sent them to The Messenger of Allah "Allah's blessing and peace be upon him"." He (The Prophet) said: "Verily those charity objects are the impurities of people, and they are not legal for Muhammad and for the family of Muhammad." He (the narrator) mentioned: The Messenger of Allah "Allah's blessing and peace be upon him" also said to me: "Call Mahmiya Ibn Jaz", and he belonged to Banu Asad. The Messenger of Allah "Allah's blessing and peace be upon him" had appointed him as a collector of the one-fifth of the booty (assigned to the treasury).

[52] Permissibility of accepting the present by The Prophet and his family from the sons of Hashim and the sons of Abd Al-Muttalib, even if its giver possessed it by way of charity; and if one took the object of charity, then, it would no longer become a charity, and accepting it after that would be permissible by everyone for whom it was prohibited earlier

169-(1073) Juwairiya "Allah be pleased with her", the wife of The Prophet "Allah's blessing and peace be upon him" narrated that once, The Messenger of Allah "Allah's blessing and peace be upon him" entered upon her and asked: "Do you have any food?" she replied: "No, by Allah, O Messenger of Allah. We have no food except some bones (covered with meat) of a goat, given in charity to my freed slave." Upon this, he said: "Bring it to me, for it has reached its destination (since it no longer became an object of charity, and in this way, it is lawful for us)."

قَالَ: فَجَاءَاهُ، فَقَالَ لِمَحْمِيَةَ: «أَنْكِحْ هٰذَا الْغُلاَمَ ابْنَتَكَ» ـ لِلْفَضْلِ بْنِ عَبَّاسٍ ـ فَأَنْكَحَهُ، وَقَالَ لِنَوْفَلِ بْنِ الْحَارِثِ: «أَنْكِحْ هٰذَا الْغُلاَمَ ابْنَتَكَ» ـ لِي ـ فَأَنْكَحَنِي، وَقَالَ لِمَحْمِيَةَ: «أَصْدِقْ عَنْهُمَا مِنَ الْخُمُسِ كَذَا وَكَذَا».

قَالَ الزُّهْرِيُّ: وَلَمْ يُسَمِّهِ لِي.

١٦٨ ـ (...) ـ حدّثنا هَارُونُ بْنُ مَعْرُوفٍ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ بْنُ يَزِيدَ، عَنِ ابْنِ شِهَابٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ بْنِ نَوْفَلٍ الْهَاشِمِيِّ؛ أَنَّ عَبْدَ الْمُطَّلِبِ بْنَ رَبِيعَةَ بْنِ الْحَارِثِ بْنِ عَبْدِ الْمُطَّلِبِ أَخْبَرَهُ؛ أَنَّ أَبَاهُ رَبِيعَةَ بْنَ الْحَارِثِ بْنِ عَبْدِ الْمُطَّلِبِ وَالْعَبَّاسَ بْنَ عَبْدِ الْمُطَّلِبِ، قَالاَ لِعَبْدِ الْمُطَّلِبِ بْنِ رَبِيعَةَ وَلِلْفَضْلِ بْنِ عَبَّاسٍ: ائْتِيَا رَسُولَ اللَّهِ ﷺ. وَسَاقَ الْحَدِيثَ بِنَحْوِ حَدِيثِ مَالِكٍ، وَقَالَ فِيهِ: فَأَلْقَىٰ عَلِيٌّ رِدَاءَهُ ثُمَّ اضْطَجَعَ عَلَيْهِ وَقَالَ: أَنَا أَبُو حَسَنٍ الْقَرْمُ، وَاللَّهِ، لاَ أَرِيمُ مَكَانِي حَتَّىٰ يَرْجِعَ إِلَيْكُمَا ابْنَاكُمَا بِحَوْرِ مَا بَعَثْتُمَا بِهِ إِلَىٰ رَسُولِ اللَّهِ ﷺ.

وَقَالَ فِي الْحَدِيثِ: ثُمَّ قَالَ لَنَا: «إِنَّ هٰذِهِ الصَّدَقَاتِ إِنَّمَا هِيَ أَوْسَاخُ النَّاسِ، وَإِنَّهَا لاَ تَحِلُّ لِمُحَمَّدٍ وَلاَ لآلِ مُحَمَّدٍ». وَقَالَ أَيْضاً: ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «ادْعُوا لِي مَحْمِيَةَ بْنَ جَزْءٍ» وَهُوَ رَجُلٌ مِنْ بَنِي أَسَدٍ كَانَ رَسُولُ اللَّهِ ﷺ اسْتَعْمَلَهُ عَلَىٰ الأَخْمَاسِ.

٥٢ ـ بابُ إِبَاحَةِ الهَدِيَّةَ للنبيِّ ﷺ

ولبني هاشم، وبني المطلب، وإن كان المُهْدِي مَلَكَها بطريق الصَّدَقَةِ، وبَيَانِ أَنَّ الصَّدَقَةَ إذا قَبَضَها المتصدَّقُ عليه زال عنها وَصْفُ الصَّدَقَةِ وحَلَّتْ لكل أحد مِمَّنْ كانت الصَّدَقَةُ مُحَرَّمَةً عليه

١٦٩ ـ (١٠٧٣) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ. (ح) وحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ، عَنِ ابْنِ شِهَابٍ؛ أَنَّ عُبَيْدَ بْنَ السَّبَّاقِ قَالَ: إِنَّ جُوَيْرِيَةَ، زَوْجَ النَّبِيِّ ﷺ أَخْبَرَتْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ عَلَيْهَا فَقَالَ: «هَلْ مِنْ طَعَامٍ؟» قَالَتْ: لاَ، وَاللَّهِ يَا رَسُولَ اللَّهِ، مَا عِنْدَنَا طَعَامٌ إِلاَّ عَظْمٌ مِنْ شَاةٍ أُعْطِيَتْهُ مَوْلاَتِي مِنَ الصَّدَقَةِ. فَقَالَ: «قَرِّبِيهِ فَقَدْ بَلَغَتْ مَحِلَّهَا».

(...) This Hadith was narrated on the authority of Az-Zuhri, with the same chain of transmitters.

170-(1074) Anas "Allah be pleased with him" narrated: Barira (the freed slave-girl of A'isha) gave as a gift some meat to The Messenger of Allah "Allah's blessing and peace be upon him", which was given to her in charity. Upon this, he (The Prophet) said: "It is (an object of) charity for her, and a present for us."

171-(1075) Al-Aswad narrated from A'isha "Allah be pleased with her" that once, some beef was brought to The Messenger of Allah "Allah's blessing and peace be upon him", and it was said to him: "That's what was given to Barira in charity." Upon this, he (The Prophet) said: "It is (an object of) charity for her, and a gift for us."

172-(...) A'isha "Allah be pleased with her" narrated: Three principles were set in connection with Barira: The people used to give her in charity, and she used to give us gifts from that. I mentioned that to The Messenger of Allah "Allah's blessing and peace be upon him", who said: "It is a charity for her and a gift for you; so, you could eat it." (As for the two other principles, which are not mentioned here, they are: the right of inheriting the property of the slave is to be for the manumitter, and the choice given to her after she was manumitted, whether to remain with or to leave her husband who was a slave).

173-(...) A Hadith like that was narrated by A'isha "Allah be pleased with her", from The Prophet "Allah's blessing and peace be upon him", through another chain of transmitters.

(...) A Hadith like that was narrated on the authority of A'isha "Allah be pleased with her" through another chain of transmitters, and mentioned here that he (The Prophet) said: "And it is for us a present given from her."

174-(1076) Umm Atiyya narrated: A sheep was sent to me in charity from The Messenger of Allah "Allah's blessing and peace be upon him", of which I sent some to A'isha "Allah be pleased with her". When The Messenger of Allah "Allah's blessing and peace be upon him" came to A'isha, he asked her: "Do you have any food?" She replied: "There is nothing except what Nusaiba (the name of Umm Atiyya) Al-Ansariyya sent of that sheep, which you gave her (in charity)." He (The Prophet) said: "(Bring it as) it has reached its destination."

(...) ـ **حدّثنا** أَبُو بَكرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ. جَمِيعاً عَنِ ابْنِ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، بِهٰذَا الإِسْنَادِ، نَحْوَهُ.

١٧٠ ـ (١٠٧٤) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالاَ: حَدَّثَنَا وَكِيعٌ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. كِلاَهُمَا عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ. (ح) وَحَدَّثَنَا عُبَيْدُ اللّهِ بْنُ مُعَاذٍ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ سَمِعَ أَنَسَ بْنَ مَالِكٍ قَالَ: أَهْدَتْ بَرِيرَةُ إِلَىٰ النَّبِيِّ ﷺ لَحماً تُصُدِّقَ بِهِ عَلَيْهَا، فَقَالَ: «هُوَ لَهَا صَدَقَةٌ وَلَنَا هَدِيَّةٌ».

١٧١ ـ (١٠٧٥) ـ حدّثنا عُبَيْدُ اللّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ ـ وَاللَّفْظُ لابْنِ الْمُثَنَّى ـ قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ: وَأُتِيَ النَّبِيُّ ﷺ بِلَحْمِ بَقَرٍ، فَقِيلَ: هٰذَا مَا تُصُدِّقَ بِهِ عَلَىٰ بَرِيرَةَ. فَقَالَ: «هُوَ لَهَا صَدَقَةٌ وَلَنَا هَدِيَّةٌ».

١٧٢ ـ (...) ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ وَأَبُو كُرَيْبٍ. قَالاَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللّهُ عَنْهَا قَالَتْ: كَانَتْ فِي بَرِيرَةَ ثَلاَثُ قَضِيَّاتٍ: كَانَ النَّاسُ يَتَصَدَّقُونَ عَلَيْهَا، وَتُهْدِي لَنَا، فَذَكَرْتُ ذٰلِكَ لِلنَّبِيِّ ﷺ، فَقَالَ: «هُوَ عَلَيْهَا صَدَقَةٌ وَلَكُمْ هَدِيَّةٌ فَكُلُوهُ».

١٧٣ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ، عَنْ زَائِدَةَ، عَنْ سِمَاكٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، قَالَ: سَمِعْتُ عَبْدَ الرَّحْمٰنِ بْنَ الْقَاسِمِ قَالَ: سَمِعْتُ الْقَاسِمَ يُحَدِّثُ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ ﷺ بِمِثْلِ ذٰلِكَ.

[البخاري: كتاب الهبة، باب قبول الهدية، رقم: ٢٥٨٧].

(...) ـ **وحدّثني** أَبُو الطَّاهِرِ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي مَالِكُ بْنُ أَنَسٍ، عَنْ رَبِيعَةَ، عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ ﷺ بِمِثْلِ ذٰلِكَ، غَيْرَ أَنَّهُ قَالَ: «وَهُوَ لَنَا مِنْهَا هَدِيَّةٌ».

[البخاري: كتاب النكاح، باب الحرة تحت العبد، رقم: ٥٠٩٧].

١٧٤ ـ (١٠٧٦) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ خَالِدٍ، عَنْ حَفْصَةَ، عَنْ أُمِّ عَطِيَّةَ، قَالَتْ: بَعَثَ إِلَيَّ رَسُولُ اللّهِ ﷺ بِشَاةٍ مِنَ الصَّدَقَةِ، فَبَعَثْتُ إِلَىٰ عَائِشَةَ مِنْهَا بِشَيْءٍ، فَلَمَّا جَاءَ رَسُولُ اللّهِ ﷺ إِلَىٰ عَائِشَةَ قَالَ: «هَلْ عِنْدَكُمْ شَيْءٌ؟» قَالَتْ: لاَ، إِلاَّ أَنَّ نُسَيْبَةَ بَعَثَتْ إِلَيْنَا مِنَ الشَّاةِ الَّتِي بَعَثْتُمْ بِهَا إِلَيْهَا. قَالَ: «إِنَّهَا قَدْ بَلَغَتْ مَحِلَّهَا».

[البخاري: كتاب الزكاة، باب قدر كم يعطى من الزكاة والصدقة...، رقم: ١٤٤٦].

[53] The Prophet accepts the present and refuses the charity

175-(1077) Abu Huraira "Allah be pleased with him" narrated that whenever food was brought to The Prophet "Allah's blessing and peace be upon him", he would ask about it: If it was said to him that it was a present, he would eat of it, and if it was said to him that it was a charity, he would not eat of it.

[54] Invoking good upon the one who brought (an object of) charity

176-(1078) Abdullah Ibn Abu Awfa "Allah be pleased with both " narrated that whenever the people came to The Messenger of Allah "Allah's blessing and peace be upon him" with their (objects of) charity, he would say: "O Allah! Bestow Your blessing upon them!" once, (my father) Abu Awfa brought his (objects of) charity to him. upon this, he said: "O Allah! Send Your blessing upon the family of Abu Awfa."

(...) The same was narrated on the authority of Shu'ba, with the same chain of transmitters, and mentioned here that he (The Prophet) said: "O Allah! Bestow Your blessing upon them."

[55] Pleasing the charity collector as long as he does not require what is forbidden

177-(989) Jarir Ibn Abdullah "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When the collector of charity comes to you, do not let him return from you until he becomes pleased with you."

٥٣ ـ باب قَبُولِ النَّبِيِّ ﷺ الهدية وردِهِ الصَّدَقَةَ

١٧٥ ـ (١٠٧٧) ـ حدّثنا عَبْدُ الرَّحْمٰنِ بْنُ سَلاَّمٍ الْجُمَحِيُّ: حَدَّثَنَا الرَّبِيعُ ـ يَعْنِي ابْنَ مُسْلِمٍ ـ عَنْ مُحَمَّدٍ ـ وَهُوَ ابْنُ زِيَادٍ ـ عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ النَّبِيَّ ﷺ كَانَ، إِذَا أُتِيَ بِطَعَام، سَأَلَ عَنْهُ، فَإِنْ قِيلَ: هَدِيَّةٌ، أَكَلَ مِنْهَا، وَإِنْ قِيلَ: صَدَقَةٌ، لَمْ يَأْكُلْ مِنْهَا.

٥٤ ـ باب الدُّعاء لمَنْ أتَى بصدقَتِهِ

١٧٦ ـ (١٠٧٨) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَمْرٌو النَّاقِدُ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ. قَالَ يَحْيَىٰ: أَخْبَرَنَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنْ عَمْرِو بْنِ مُرَّةَ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ أَبِي أَوْفَىٰ. (ح) وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا أَبِي، عَنْ شُعْبَةَ، عَنْ عَمْرٍو ـ وَهُوَ ابْنُ مُرَّةَ ـ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي أَوْفَىٰ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ، إِذَا أَتَاهُ قَوْمٌ بِصَدَقَتِهِمْ، قَالَ: «اللَّهُمَّ صَلِّ عَلَيْهِمْ»، فَأَتَاهُ أَبِي ـ أَبُو أَوْفَىٰ ـ بِصَدَقَتِهِ، فَقَالَ: «اللَّهُمَّ صَلِّ عَلَىٰ آلِ أَبِي أَوْفَىٰ».

[البخاري: كتاب الزكاة، باب صلاة الإمام ودعائه لصاحب الصدقة، رقم: ١٤٩٧].

(...) ـ وحدّثناه ابْنُ نُمَيْرٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ شُعْبَةَ، بِهٰذَا الإِسْنَادِ، غَيْرَ أَنَّهُ قَالَ: «صَلِّ عَلَيْهِمْ».

٥٥ ـ باب إِرْضَاء الساعي ما لم يطلب حراماً

١٧٧ ـ (٩٨٩) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا هُشَيْمٌ. (ح) وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ وَأَبُو خَالِدٍ الأَحْمَرُ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ وَابْنُ أَبِي عَدِيٍّ وَعَبْدُ الأَعْلَىٰ. كُلُّهُمْ عَنْ دَاوُدَ. (ح) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ ـ وَاللَّفْظُ لَهُ ـ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا دَاوُدُ، عَنِ الشَّعْبِيِّ، عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أَتَاكُمُ الْمُصَدِّقُ فَلْيَصْدُرْ عَنْكُمْ وَهُوَ عَنْكُمْ رَاضٍ».

(13) The Book Of Fasting

[1] The virtue of the month of Ramadan

1-(1079) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When (the month of) Ramadan comes, the gates of Paradise will be opened, the gates of the Hell will be shut down, and Satans will be fascinated."

2-(...) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When (the month of) Ramadan comes, the gates of (Allah's) mercy will be opened, the gates of the Hell will be shut down, and Satans will be chained."

(...) Abu Huraira "Allah be pleased with him" narrated, through another chain of transmitters, that The Messenger of Allah "Allah's blessing and peace be upon him" said: "When (the month of) Ramadan starts..." and the rest is the same.

[2] The obligation of observing fasts on seeing the new moon (of the month of Ramadan) and breaking fast on seeing the new moon (of the month of Shawwal); and in case it is cloudy , whether in the first or at the end of the month, the month should be completed thirty days

3-(1080) Ibn Umar "Allah be pleased with both" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" mentioned (the month of) Ramadan and said: "Do not observe fasts until you see the new moon , and do not break fasting until you see the new moon (of Shawwal); and if it is cloudy (and you are obstructed to see it), then you should estimate for it."

4-(...) Ibn Umar "Allah be pleased with both" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" mentioned (the month of) Ramadan and said, pointing with his hand: "The month is thus and thus and thus." He withdrew his thumb at the third time. He said: "Observe fasts on seeing it (the new moon), and break fasting on seeing it, and if it is cloudy (and you are obstructed to see it) calculate it (the month of Sha'ban) thirty days."

5-(...) A Hadith like this was narrated on the authority of Ubaidullah, with the same chain of transmitters, and mentioned here that he (The Prophet) said: "If it is cloudy for you, then calculate thirty days (for the month of Ramadan)."

١٣ ـ كِتَابُ الصِّيَامِ

١ ـ باب فَضْلِ شَهْرِ رَمَضَان

١ ـ (١٠٧٩) ـ حدّثنا يَحْيَىٰ بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْر. قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ ـ وَهُوَ ابْنُ جَعْفَرٍ ـ عَنْ أَبِي سُهَيْل، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا جَاءَ رَمَضَانُ فُتِّحَتْ أَبْوَابُ الْجَنَّةِ، وَغُلِّقَتْ أَبْوَابُ النَّارِ، وَصُفِّدَتِ الشَّيَاطِينُ».

[البخاري: كتاب الصوم، باب هل يقال رمضان أو شهر رمضان، رقم: ١٨٩٨].

٢ ـ (...) ـ وحدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنِ ابْنِ أَبِي أَنَس؛ أَنَّ أَبَاهُ حَدَّثَهُ؛ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا كَانَ رَمَضَانُ فُتِّحتْ أَبْوَابُ الرَّحْمةِ، وَغُلِّقَتْ أَبْوابُ جهَنَّمَ، وَسُلْسِلَتِ الشَّيَاطِينُ».

(...) ـ وحدّثني مُحَمَّدُ بْنُ حَاتِمٍ وَالْحُلْوَانِيُّ قَالاَ: حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي نَافِعُ بْنُ أَبِي أَنَسٍ؛ أَنَّ أَبَاهُ حَدَّثَهُ؛ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا دَخَلَ رَمَضَانُ» بِمِثْلِهِ.

٢ ـ بابُ وُجُوبِ صَوْمِ رَمَضَانَ لرؤية الهلال والفِطْرِ لرؤية الهلال وأنه إذا غُمَّ في أوله أو آخره أُكْمِلَتْ عِدَّةُ الشَّهْرِ ثلاثين يوماً

٣ ـ (١٠٨٠) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنهُمَا، عَنِ النَّبِيِّ ﷺ؛ أَنَّهُ ذَكَرَ رَمَضانَ فَقَالَ: «لاَ تَصُومُوا حَتَّىٰ تَرَوُا الْهِلاَلَ، وَلاَ تُفْطِرُوا حَتَّىٰ تَرَوْهُ، فَإِنْ أُغْمِيَ عَلَيْكُمْ فَاقْدرُوا لَهُ».

[البخاري: كتاب الصوم، باب قول النبي ﷺ: «إذا رأيتم الهلال فصوموا...»، رقم: ١٩٠٦].

٤ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، أَنَّ رَسُولَ اللَّهِ ﷺ ذَكَرَ رَمَضَانَ فَضَرَبَ بِيَدَيْهِ فَقَالَ: «الشَّهْرُ هٰكَذَا وَهٰكَذَا وَهٰكَذَا ـ ثُمَّ عَقَدَ إِبْهَامَهُ فِي الثَّالِثَةِ ـ فَصُومُوا لِرُؤْيَتِهِ وَأَفْطِرُوا لِرُؤْيَتِهِ، فَإِنْ أُغْمِيَ عَلَيْكُمْ فَاقْدِرُوا لَهُ ثَلاَثِينَ».

(...) ـ وحدّثنا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللَّهِ، بِهٰذَا الإِسْنَادِ. وَقَالَ: «فَإِنْ غُمَّ عَلَيْكُمْ فَاقْدِرُوا ثَلاَثِينَ» نَحْوَ حَدِيثِ أَبِي أُسَامَةَ.

٥ ـ (...) ـ وحدّثنا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ، عَنْ عُبَيْدِ اللَّهِ، بِهٰذَا

(...)Ubaidullah narrated with the same chain of transmitters that The Messenger of Allah "Allah's blessing and peace be upon him" mentioned (the month of) Ramadan and said: "The month might be twenty-nine days and it might be thus, thus and thus." He added: "Estimate for it." But he did not mention thirty days.

6-(...) Ibn Umar "Allah be pleased with both" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "The month might be twenty-nine days. So, do not observe fasts until you see the new moon (of Ramadan), and do not break fasting until you see the new moon (of Shawwal); and if it is cloudy (and you are obstructed to see it), then you should calculate for it."

7-(...)Ibn Umar "Allah be pleased with both" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "The (lunar) month might be twenty-nine days. So, if you see the new moon (of Ramadan), you should fast and if you see the new moon (of Shawwal) you should break fasting; and if it is cloudy (and you are obstructed to see it), then you should calculate for it."

8-(...) Ibn Umar "Allah be pleased with both" narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "If you see it (the new moon of Ramadan), you should fast and if you see it (the new moon of Shawwal) you should break fasting; and if it is cloudy (and you are obstructed to see it), then you should calculate for it."

9-(...) Ibn Umar "Allah be pleased with both" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "The (lunar) month might consist of twenty-nine nights. So, do not observe fasts until you see the new moon (of Ramadan), and do not break fasting until you see the new moon (of Shawwal) except if it is cloudy (and you are obstructed to see it). So, if it is cloudy, then you should calculate for it."

10-(...) Ibn Umar "Allah be pleased with both" narrated: I heard The Prophet "Allah's blessing and peace be upon him" saying (while pointing with his hands): "The month might be thus, thus, and thus." He withdrew his thumb in the third time, (indicating that it might be twenty-nine days).

11-(...) Ibn Umar "Allah be pleased with both" narrated: I heard The Prophet "Allah's blessing and peace be upon him" saying: "The (lunar) month might consist of twenty-nine days."

الإِسْنَادِ، وَقَالَ: ذَكَرَ رَسُولُ اللَّهِ ﷺ رَمَضَانَ فَقَالَ: «الشَّهْرُ تِسْعٌ وَعِشْرُونَ، الشَّهْرُ هٰكَذَا وَهٰكَذَا وَهٰكَذَا». وَقَالَ: «فَاقْدُرُوا لَهُ» وَلَمْ يَقُلْ: «ثَلاَثِينَ».

٦ ـ (...) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا الشَّهْرُ تِسْعٌ وَعِشْرُونَ، فَلاَ تَصُومُوا حَتَّىٰ تَرَوْهُ، وَلاَ تُفْطِرُوا حَتَّىٰ تَرَوْهُ، فَإِنْ غُمَّ عَلَيْكُمْ فَاقْدِرُوا لَهُ».

٧ ـ (...) ـ وحدّثني حُمَيْدُ بْنُ مَسْعَدَةَ الْبَاهِلِيُّ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ: حَدَّثَنَا سَلَمَةُ ـ وَهُوَ ابْنُ عَلْقَمَةَ ـ عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الشَّهْرُ تِسْعٌ وَعِشْرُونَ، فَإِذَا رَأَيْتُمُ الْهِلاَلَ فَصُومُوا، وَإِذَا رَأَيْتُمُوهُ فَأَفْطِرُوا، فَإِنْ غُمَّ عَلَيْكُمْ فَاقْدِرُوا لَهُ».

٨ ـ (...) ـ حدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ قَالَ: حَدَّثَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ؛ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا رَأَيْتُمُوهُ فَصُومُوا، وَإِذَا رَأَيْتُمُوهُ فَأَفْطِرُوا، فَإِنْ غُمَّ عَلَيْكُمْ فَاقْدِرُوا لَهُ».

[البخاري: كتاب الصوم، باب هل يقال رمضان أو شهر رمضان، رقم: ١٩٠٠].

٩ ـ (...) ـ وحدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ وَيَحْيَىٰ بْنُ أَيُّوبَ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَابْنُ حُجْرٍ ـ قَالَ يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا. وَقَالَ الآخَرُونَ: حَدَّثَنَا إِسْمَاعِيلُ، وَهُوَ ابْنُ جَعْفَرٍ ـ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ؛ أَنَّهُ سَمِعَ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الشَّهْرُ تِسْعٌ وَعِشْرُونَ لَيْلَةً، لاَ تَصُومُوا حَتَّىٰ تَرَوْهُ، وَلاَ تُفْطِرُوا حَتَّىٰ تَرَوْهُ، إِلاَّ أَنْ يُغَمَّ عَلَيْكُمْ، فَإِنْ غُمَّ عَلَيْكُمْ فَاقْدِرُوا لَهُ».

١٠ ـ (...) ـ حدّثنا هارُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا زَكَرِيَّاءُ بْنُ إِسْحَاقَ: حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ؛ أَنَّهُ سَمِعَ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «الشَّهْرُ هٰكَذَا وَهٰكَذَا وَهٰكَذَا» وَقَبَضَ إِبْهَامَهُ فِي الثَّالِثَةِ.

١١ ـ (...) ـ وحدّثني حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا حَسَنٌ الأَشْيَبُ: حَدَّثَنَا شَيْبَانُ، عَنْ يَحْيَىٰ، قَالَ: وَأَخْبَرَنِي أَبُو سَلَمَةَ؛ أَنَّهُ سَمِعَ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «الشَّهْرُ تِسْعٌ وَعِشْرُونَ».

12-(...) Abdullah Ibn Umar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said (while pointing with his hands): "The (Lunar) month might be thus, thus, and thus: Ten, Ten and nine (i.e. twenty-nine days)."

13-(...) Ibn Umar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The month might be thus, thus, and thus." He flapped his hands with all their fingers twice. but at the third time, he folded either his right or his left thumb (indicating that the month might consist of twenty-nine days).

14-(...) Ibn Umar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The (lunar) month may consist of twenty-nine days." Shu'ba (a sub-narrator) spread his hands thrice and folded his thumb in the third time. Uqba (a sub-narrator) said: I think that he said that the month might consist of thirty days and he unfolded his palms thrice.

15-(...) Ibn Umar "Allah be pleased with both" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "We are an unlettered people who can neither write nor count. The month might be thus, thus, and thus", folding his thumb in the third time (indicating that it might be twenty-nine days), "and the month might be thus, thus, and thus" (without folding any finger) meaning that it might be complete, as consisting of thirty days.

(...) This Hadith was narrated on the authority of Al-Aswad Ibn Qais with the same chain of transmitters, but he did not mention the other (time in which he indicated that the) month might be thirty days.

16-(...) Sa'd Ibn Ubaida narrated: Once, Ibn Umar heard a person saying: Tonight is the midnight (of the month). He (Ibn Umar) said to him: What does make you know that it is the midnight (of the month)? No doubt, I heard the Messenger of Allah "Allah's blessing and peace be upon him" saying: "The month might be thus and thus", pointing with his ten fingers twice, "and thus" and he pointed with all his fingers, but withdrew or folded his thumb (indicating that it might consist of twenty-nine days).

17-(1081) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If you saw the new moon (of the month of Ramadan), then observe fasts, and if you saw the new moon (of the month of Shawwal), then break your fast. If it was cloudy and you were unable to see it, then observe fasts for thirty days."

١٢ ـ (...) ـ **وحدّثنا** سَهْلُ بْنُ عُثْمَانَ: حَدَّثَنَا زِيَادُ بْنُ عَبْدِ اللَّهِ الْبَكَّائِيُّ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ مُوسَىٰ بْنِ طَلْحَةَ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ قَالَ: «الشَّهْرُ هٰكَذَا وَهٰكَذَا وَهٰكَذَا: عَشْراً وَعَشْراً وَتِسْعاً».

١٣ ـ (...) ـ **وحدّثنا** عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ جَبَلَةَ قَالَ: سَمِعْتُ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «الشَّهْرُ كَذَا وَكَذَا وَكَذَا» وَصَفَّقَ بِيَدَيْهِ مَرَّتَيْنِ بِكُلِّ أَصَابِعِهِمَا، وَنَقَصَ فِي الصَّفْقَةِ الثَّالِثَةِ إِبْهَامَ الْيُمْنَىٰ أَوِ الْيُسْرَىٰ.

[البخاري: كتاب الصوم، باب قول النبي ﷺ: «إذا رأيتم الهلال فصوموا...»، رقم: ١٩٠٨].

١٤ ـ (...) ـ **وحدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ عُقْبَةَ ـ وَهُوَ ابْنُ حُرَيْثٍ ـ قَالَ: سَمِعْتُ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «الشَّهْرُ تِسْعٌ وَعِشْرُونَ» وَطَبَّقَ شُعْبَةُ يَدَيْهِ ثَلَاثَ مِرَارٍ، وَكَسَرَ الإِبْهَامَ فِي الثَّالِثَةِ.

قَالَ عُقْبَةُ: وَأَحْسِبُهُ قَالَ: «الشَّهْرُ ثَلَاثُونَ» وَطَبَّقَ كَفَّيْهِ ثَلَاثَ مِرَارٍ.

١٥ ـ (...) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنِ الأَسْوَدِ بْنِ قَيْسٍ قَالَ: سَمِعْتُ سَعِيدَ بْنَ عَمْرِو بْنِ سَعِيدٍ؛ أَنَّهُ سَمِعَ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يُحَدِّثُ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّا أُمَّةٌ أُمِّيَّةٌ، لَا نَكْتُبُ وَلَا نَحْسُبُ، الشَّهْرُ هٰكَذَا وَهٰكَذَا وَهٰكَذَا» وَعَقَدَ الإِبْهَامَ فِي الثَّالِثَةِ: «وَ الشَّهْرُ هٰكَذَا وَهٰكَذَا وَهٰكَذَا» يَعْنِي تَمَامَ ثَلَاثِينَ.

[البخاري: كتاب الصوم، باب قول النبي ﷺ: «لا نكتب ولا نحسب»، رقم: ١٩١٣].

(...) ـ **وَحَدَّثَنِيهِ** وَمُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنِ الأَسْوَدِ بْنِ قَيْسٍ، بِهٰذَا الإِسْنَادِ، وَلَمْ يَذْكُرْ لِلشَّهْرِ الثَّانِي: ثَلَاثِينَ.

١٦ ـ (...) ـ **حدّثنا** أَبُو كَامِلٍ الْجَحْدَرِيُّ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ: حَدَّثَنَا الْحَسَنُ بْنُ عُبَيْدِ اللَّهِ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ قَالَ: سَمِعَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا رَجُلاً يَقُولُ: اللَّيْلَةَ لَيْلَةُ النِّصْفِ. فَقَالَ لَهُ: مَا يُدْرِيكَ أَنَّ اللَّيْلَةَ النِّصْفُ؟ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «الشَّهْرُ هٰكَذَا وَهٰكَذَا ـ وَأَشَارَ بِأَصَابِعِهِ الْعَشْرِ مَرَّتَيْنِ ـ وَهٰكَذَا ـ فِي الثَّالِثَةِ وَأَشَارَ بِأَصَابِعِهِ كُلِّهَا وَحَبَسَ أَوْ خَنَسَ إِبْهَامَهُ ـ».

١٧ ـ (١٠٨١) ـ **حدّثنا** يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا رَأَيْتُمُ الْهِلَالَ فَصُومُوا، وَإِذَا رَأَيْتُمُوهُ فَأَفْطِرُوا، فَإِنْ غُمَّ عَلَيْكُمْ فَصُومُوا ثَلَاثِينَ يَوْماً».

18-(...) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Observe fasts on seeing it (the new moon of Ramadan) and break your fast on seeing it (the new moon of Shawwal). If it is cloudy for you to see it, then, complete the number (thirty days)."

19-(...) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Observe fasts on seeing it (the new moon of Ramadan) and break your fast on seeing it (the new moon of Shawwal). If (it is cloudy and the beginning of) the month is hidden from you, then, count thirty (days)."

20-(...) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" mentioned the new moon and said: "If you saw it (the new moon of Ramadan) you should observe fasts, and if you saw it (the new moon of Shawwal) you should break your fast. If it was cloudy for you to see it, then, count thirty (days)."

[3] Do not fast a day or two ahead of Ramadan

21-(1082) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not fast a day or two days ahead of (the month of) Ramadan, except if a man used to fast on particular days (and it happened that his usual fast came a day or two before Ramadan), then, he would observe fast on that day."

(...) This Hadith was narrated on the authority of Yahya Ibn Abu Kathir, with the same chain of transmitters.

[4] The (lunar) month might consist of twenty-nine (days)

22-(1083) Az-Zuhri narrated that once, The Prophet "Allah's blessing and peace be upon him" took an oath not to visit his wives for a month. Urwa told me from A'isha "Allah be pleased with her": When twenty-nine nights passed, as I was counting them, The Messenger of Allah "Allah's blessing and peace be upon him" entered upon me, as he started with me. I said: "O Messenger of Allah! (Why did you come since) you took an oath not to visit us (your wives) for a month, and now you came only after twenty-nine (nights), as I was counting them." He said: "The (lunar) month might consist of twenty-nine (nights)."

23-(1084) Jabir "Allah be pleased with him" narrated: Once, The Messenger of Allah "Allah's blessing and peace be upon him" kept away from his wives for a month. On the twenty-ninth (day), he came out to us.

١٨ ـ (...) ـ حدّثنا عَبْدُ الرَّحْمٰنِ بْنُ سَلاَّمٍ الْجُمَحِيُّ: حَدَّثَنَا الرَّبِيعُ ـ يَعْنِي ابْنَ مُسْلِمٍ ـ عَنْ مُحَمَّدٍ ـ وَهُوَ ابْنُ زِيَادٍ ـ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «صُومُوا لِرُؤْيَتِهِ وَأَفْطِرُوا لِرُؤْيَتِهِ، فَإِنْ غُمِّيَ عَلَيْكُمْ فَأَكْمِلُوا الْعَدَدَ».

١٩ ـ (...) ـ وحدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ مُحَمَّدِ بْنِ زِيَادٍ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «صُومُوا لِرُؤْيَتِهِ وَأَفْطِرُوا لِرُؤْيَتِهِ، فَإِنْ غُمِّيَ عَلَيْكُمُ الشَّهْرُ فَعُدُّوا ثَلاَثِينَ».

[البخاري: كتاب الصوم، باب قول النبي ﷺ: «إذا رأيتم الهلال فصوموا...»، رقم: ١٩٠٩].

٢٠ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ الْعَبْدِيُّ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: ذَكَرَ رَسُولُ اللَّهِ ﷺ الْهِلاَلَ فَقَالَ: «إِذَا رَأَيْتُمُوهُ فَصُومُوا، وَإِذَا رَأَيْتُمُوهُ فَأَفْطِرُوا، فَإِنْ أُغْمِيَ عَلَيْكُمْ فَعُدُّوا ثَلاَثِينَ».

٣ ـ باب: «لا تقدَّمُوا رمضان بصوم يوم ولا يومين»

٢١ ـ (١٠٨٢) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالَ أَبُو بَكْرٍ: حَدَّثَنَا وَكِيعٌ، عَنْ عَلِيِّ بْنِ مُبَارَكٍ، عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ تَقَدَّمُوا رَمَضَانَ بِصَوْمِ يَوْمٍ وَلاَ يَوْمَيْنِ، إِلاَّ رَجُلٌ كَانَ يَصُومُ صَوْماً فَلْيَصُمْهُ».

(...) ـ وحدّثناه يَحْيَىٰ بْنُ بِشْرٍ الْحَرِيرِيُّ: حَدَّثَنَا مُعَاوِيَةُ ـ يَعْنِي ابْنَ سَلاَّمٍ ـ. (ح) وَحَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا أَبُو عَامِرٍ: حَدَّثَنَا هِشَامٌ. (ح) وَحَدَّثَنَا ابْنُ الْمُثَنَّى وَابْنُ أَبِي عُمَرَ، قَالاَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ عَبْدِ الْمَجِيدِ: حَدَّثَنَا أَيُّوبُ. (ح) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا حُسَيْنُ بْنُ مُحَمَّدٍ: حَدَّثَنَا شَيْبَانُ. كُلُّهُمْ عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ، بِهٰذَا الإِسْنَادِ، نَحْوَهُ.

٤ ـ بابُ الشَّهْرُ يكونُ تِسْعاً وعِشرين

٢٢ ـ (١٠٨٣) ـ حدّثنا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ؛ أَنَّ النَّبِيَّ ﷺ أَقْسَمَ أَنْ لاَ يَدْخُلَ عَلَىٰ أَزْوَاجِهِ شَهْراً. قَالَ الزُّهْرِيُّ: فَأَخْبَرَنِي عُرْوَةُ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: لَمَّا مَضَتْ تِسْعٌ وَعِشْرُونَ لَيْلَةً، أَعُدُّهُنَّ، دَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ ـ قَالَتْ: بَدَأَ بِي ـ فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّكَ أَقْسَمْتَ أَنْ لاَ تَدْخُلَ عَلَيْنَا شَهْراً، وَإِنَّكَ دَخَلْتَ مِنْ تِسْعٍ وَعِشْرِينَ، أَعُدُّهُنَّ. فَقَالَ: «إِنَّ الشَّهْرَ تِسْعٌ وَعِشْرُونَ».

٢٣ ـ (١٠٨٤) ـ حدّثنا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ. (ح) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا لَيْثٌ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّهُ قَالَ:

We said: "Today is only the twenty-ninth (day since you took such an oath)." Upon this he said: "Verily, the (lunar) month might be (twenty-nine days)" and he flapped his hands thrice, but held back a finger at the third time.

24-(...) Jabir "Allah be pleased with him" narrated: Once, The Messenger of Allah "Allah's blessing and peace be upon him" kept away from his wives for a month. In the morning of the twenty-ninth day, he came out to us. One of the people said: "O Messenger of Allah! This is the morning of the twenty-ninth day." Upon this, The Prophet "Allah's blessing and peace be upon him" said: "The (lunar) month might consist of twenty-nine (days)." He flapped his hands thrice, two of which with all his fingers, and the third with only nine fingers.

25-(1085) Umm Salama "Allah be pleased with her" reported: The Messenger of Allah "Allah's blessing and peace be upon him" swore to keep aloof from some of his wives for a period of one month. After the completion of twenty-nine days he went either in the morning or in the afternoon to his wives. It was said to him: "O Prophet of Allah! You swore that you would not enter upon us for one month." He replied: "The (lunar) month might consist of 29 days."

(...) A Hadith like this was narrated on the authority of Ibn Juraij, with the same chain of transmitters.

26-(1086) Sa'd Ibn Abu Waqqas "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" struck his hand against the other and said (pointing with his hands): "The (lunar) month might be thus, and thus. He then withdrew a finger at the third time.

27-(...) Muhammad Ibn Sa'd (Ibn Abu Waqqas) narrated from his father that The Prophet "Allah's blessing and peace be upon him" said (pointing with his hands): "The (lunar) month might be thus, thus, and thus: i.e. ten, ten, and nine."

(...) This Hadith was narrated on the authority of Isma'il Ibn Abu Khalid, with the same chain of transmitters.

[5] Every town has its own sight of the new moon, and seeing the new moon in a certain town might not be held valid for another town far from it

28-(1087) Kuraib narrated that Umm Al-Fadl Bint Al-Harith sent him to Mu'awiya in Sham. He said: I arrived in Sham and fulfilled her need. Then, while I was still in Sham, the month of Ramadan started. I saw the new moon on Friday. I returned to Medina at the end of the month.

كَانَ رَسُولُ اللَّهِ ﷺ اعْتَزَلَ نِسَاءَهُ شَهْراً، فَخَرَجَ إِلَيْنَا فِي تِسْعٍ وَعِشْرِينَ، فَقُلْنَا: إِنَّمَا الْيَوْمُ تِسْعٌ وَعِشْرُونَ. فَقَالَ: «إِنَّمَا الشَّهْرُ» وَصَفَّقَ بِيَدَيْهِ ثَلاَثَ مَرَّاتٍ، وَحَبَسَ إِصْبَعاً وَاحِدَةً فِي الآخِرَةِ.

٢٤ ـ (...) ـ **حدّثني** هَارُونُ بْنُ عَبْدِ اللَّهِ وَحَجَّاجُ بْنُ الشَّاعِرِ. قَالاَ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ. قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: اعْتَزَلَ النَّبِيُّ ﷺ نِسَاءَهُ شَهْراً، فَخَرَجَ إِلَيْنَا صَبَاحَ تِسْعٍ وَعِشْرِينَ. فَقَالَ بَعْضُ الْقَوْمِ: يَا رَسُولَ اللَّهِ، إِنَّمَا أَصْبَحْنَا لِتِسْعٍ وَعِشْرِينَ. فَقَالَ النَّبِيُّ ﷺ: «إِنَّ الشَّهْرَ يَكُونُ تِسْعاً وَعِشْرِينَ» ثُمَّ طَبَّقَ النَّبِيُّ ﷺ بِيَدَيْهِ ثَلاَثاً: مَرَّتَيْنِ بِأَصَابِعِ يَدَيْهِ كُلِّهَا، وَالثَّالِثَةَ بِتِسْعٍ مِنْهَا.

٢٥ ـ (١٠٨٥) ـ **حدّثني** هَارُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ. قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي يَحْيَىٰ بْنُ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ صَيْفِيٍّ؛ أَنَّ عِكْرِمَةَ بْنَ عَبْدِ الرَّحْمٰنِ بْنِ الْحَارِثِ أَخْبَرَهُ؛ أَنَّ أُمَّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا أَخْبَرَتْهُ؛ أَنَّ النَّبِيَّ ﷺ حَلَفَ أَنْ لاَ يَدْخُلَ عَلَىٰ بَعْضِ أَهْلِهِ شَهْراً، فَلَمَّا مَضَىٰ تِسْعَةٌ وَعِشْرُونَ يَوْماً، غَدَا عَلَيْهِمْ ـ أَوْ رَاحَ ـ. فَقِيلَ لَهُ: حَلَفْتَ، يَا نَبِيَّ اللَّهِ، أَنْ لاَ تَدْخُلَ عَلَيْنَا شَهْراً. قَالَ: «إِنَّ الشَّهْرَ يَكُونُ تِسْعَةً وَعِشْرِينَ يَوْماً».

[البخاري: كتاب الصوم، باب قول النبي ﷺ: «إذا رأيتم الهلال فصوموا...»، رقم: ١٩١٠].

(...) ـ **حدّثنا** إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا رَوْحٌ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا الضَّحَّاكُ ـ يَعْنِي أَبَا عَاصِمٍ ـ جَمِيعاً عَنِ ابْنِ جُرَيْجٍ، بِهٰذَا الإِسْنَادِ، مِثْلَهُ.

٢٦ ـ (١٠٨٦) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ: حَدَّثَنِي مُحَمَّدُ بْنُ سَعْدٍ، عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: ضَرَبَ رَسُولُ اللَّهِ ﷺ بِيَدِهِ عَلَىٰ الأُخْرَىٰ، فَقَالَ: «الشَّهْرُ هٰكَذَا وَهٰكَذَا» ثُمَّ نَقَصَ فِي الثَّالِثَةِ إِصْبَعاً.

٢٧ ـ (...) ـ **وحدّثني** الْقَاسِمُ بْنُ زَكَرِيَّاءَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ، عَنْ زَائِدَةَ، عَنْ إِسْمَاعِيلَ، عَنْ مُحَمَّدِ بْنِ سَعْدٍ، عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «الشَّهْرُ هٰكَذَا وَهٰكَذَا». عَشْراً وَعَشْراً وَتِسْعاً مَرَّةً.

(...) ـ **وَحَدَّثَنِيهِ** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ قُهْزَاذَ: حَدَّثَنَا عَلِيُّ بْنُ الْحَسَنِ بْنِ شَقِيقٍ وَسَلَمَةُ بْنُ سُلَيْمَانَ. قَالاَ: أَخْبَرَنَا عَبْدُ اللَّهِ ـ يَعْنِي ابْنَ الْمُبَارَكِ ـ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، فِي هٰذَا الإِسْنَادِ، بِمَعْنَىٰ حَدِيثِهِمَا.

٥ ـ بابُ بَيَانِ أنَّ لكل بَلَدٍ رُؤْيَتُهُمْ، وأنهم إذا رَأَوُا الهِلالَ ببَلَدٍ لا يَثْبُتُ حُكْمُهُ لما بَعُدَ عنهم

٢٨ ـ (١٠٨٧) ـ **حدّثنا** يَحْيَىٰ بْنُ يَحْيَىٰ وَيَحْيَىٰ بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ ـ قَالَ يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا وَقَالَ الآخَرُونَ: حَدَّثَنَا إِسْمَاعِيلُ، وَهُوَ ابْنُ جَعْفَرٍ ـ عَنْ مُحَمَّدٍ ـ وَهُوَ ابْنُ أَبِي حَرْمَلَةَ ـ عَنْ كُرَيْبٍ؛ أَنَّ أُمَّ الْفَضْلِ بِنْتَ الْحَارِثِ بَعَثَتْهُ إِلَىٰ مُعَاوِيَةَ بِالشَّامِ. قَالَ:

Abdullah Ibn Abbas "Allah be pleased with both" asked me about the new moon (of Ramadan) and said: "When did you see the new moon?" I said: "We saw it on the night of Friday." He said: "Did you see it yourself?" I said: "Yes, and so did the people who observed fast. Mu'awiya also observed fast." He (Ibn Abbas) said: "But we saw it (in Medina) on Saturday night. So we would keep observing fast till we complete thirty (days) or see it (the new moon of Shawwal)." I said: "Is not Mu'awiya's seeing the new moon enough for you?" He said: "No, for this is what The Messenger of Allah "Allah's blessing and peace be upon him" ordered us."

[6] It is of no account whether the new moon is large (when it appears after thirty nights) or small (when it appears on the thirtieth night); and Allah Almighty defers it to the time when it would be seen, and if the weather is cloudy, then thirty (fasts) should be completed

29-(1088) Abu Al-Bakhtari narrated: We set out for Umra and when we descended at the valley of Nakhla, we tried to see the new moon. Some of the people said: "It is three-night old." Others said: "It is two-night old." We happened to meet Ibn Abbas "Allah be pleased with both" whom we told that we had seen the new moon, but some of the people said it was three-night old and others said that it was two-night old. He asked: "On which night did you see it?" We told him: "On such and such a night." he said: "The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, Allah defers it to the time when it would be seen." So it should be estimated just from the night you saw it."

30-(...) Abu Al-Bakhtari narrated: (The month of) Ramadan started while we were in (a place called) Dhat Irq. We sent a man to Ibn Abbas "Allah be pleased with both" in order to ask him (about the new moon). Ibn Abbas "Allah be pleased with both" said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah defers it to the time when it would be seen. But, if it is cloudy for you, then complete the number (of thirty days)."

[7] The meaning of The Prophet's saying: "The two months of the festivals (i.e. Ramadan and Dhul-Hijja) are never incomplete"

31-(1089) Abd Ar-Rahman Ibn Abu Bakra narrated from his father: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The two months of the festivals, i.e. Ramadan and Dhul-Hijja, are never incomplete (in reward)."

فَقَدِمْتُ الشَّامَ فَقَضَيْتُ حَاجَتَهَا، وَاسْتُهِلَّ عَلَيَّ رَمَضَانُ وَأَنَا بِالشَّامِ، فَرَأَيْتُ الْهِلاَلَ لَيْلَةَ الْجُمُعَةِ، ثُمَّ قَدِمْتُ الْمَدِينَةَ فِي آخِرِ الشَّهْرِ، فَسَأَلَنِي عَبْدُ اللَّهِ بْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، ثُمَّ ذَكَرَ الْهِلاَلَ فَقَالَ: مَتَىٰ رَأَيْتُمُ الْهِلاَلَ؟ فَقُلْتُ: رَأَيْنَاهُ لَيْلَةَ الْجُمُعَةِ. فَقَالَ: أَنْتَ رَأَيْتَهُ؟ فَقُلْتُ: نَعَمْ، وَرَآهُ النَّاسُ. وَصَامُوا وَصَامَ مُعَاوِيَةُ. فَقَالَ: لَكِنَّا رَأَيْنَاهُ لَيْلَةَ السَّبْتِ، فَلاَ نَزَالُ نَصُومُ حَتَّىٰ نُكْمِلَ ثَلاَثِينَ أَوْ نَرَاهُ. فَقُلْتُ: أَوَلاَ تَكْتَفِي بِرُؤْيَةِ مُعَاوِيَةَ وَصِيَامِهِ؟ فَقَالَ: لاَ، هٰكَذَا أَمَرَنَا رَسُولُ اللَّهِ ﷺ.

وَشَكَّ يَحْيَىٰ بْنُ يَحْيَىٰ فِي: نَكْتَفِي، أَوْ تَكْتَفِي.

٦ ـ باب مدّ الهلال للرّؤية

٢٩ ـ (١٠٨٨) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ حُصَيْنٍ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ أَبِي الْبَخْتَرِيِّ قَالَ: خَرَجْنَا لِلْعُمْرَةِ، فَلَمَّا نَزَلْنَا بِبَطْنِ نَخْلَةَ قَالَ: تَرَاءَيْنَا الْهِلاَلَ، فَقَالَ بَعْضُ الْقَوْمِ: هُوَ ابْنُ ثَلاَثٍ. وَقَالَ بَعْضُ الْقَوْمِ: هُوَ ابْنُ لَيْلَتَيْنِ. قَالَ: فَلَقِينَا ابْنَ عَبَّاسٍ فَقُلْنَا: إِنَّا رَأَيْنَا الْهِلاَلَ، فَقَالَ بَعْضُ الْقَوْمِ: هُوَ ابْنُ ثَلاَثٍ. وَقَالَ بَعْضُ الْقَوْمِ هُوَ ابْنُ لَيْلَتَيْنِ. فَقَالَ: أَيَّ لَيْلَةٍ رَأَيْتُمُوهُ؟ قَالَ: فَقُلْنَا: لَيْلَةَ كَذَا وَكَذَا. فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ اللَّهَ مَدَّهُ لِلرُّؤْيَةِ، فَهُوَ لِلَيْلَةِ رَأَيْتُمُوهُ».

٣٠ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ. (ح) وحَدَّثَنَا ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: أَخْبَرَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةَ. قَالَ: سَمِعْتُ أَبَا الْبَخْتَرِيِّ قَالَ: أَهْلَلْنَا رَمَضَانَ وَنَحْنُ بِذَاتِ عِرْقٍ. فَأَرْسَلْنَا رَجُلاً إِلَى ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا يَسْأَلُهُ، فَقَالَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: قَالَ رَسُولُ الله ﷺ: «إِنَّ اللَّهَ قَدْ أَمَدَّهُ لِرُؤْيَتِهِ، فَإِنْ أُغْمِيَ عَلَيْكُمْ فَأَكْمِلُوا الْعِدَّةَ».

٧ ـ باب بيان معنى قوله صلّى الله تعالى عليه وسلّم: «شَهْرَا عيدٍ لا يَنْقُصَان»

٣١ ـ (١٠٨٩) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ. قَالَ: أَخْبَرَنَا يَزِيدُ بْنُ زُرَيْعٍ، عَنْ خَالِدٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي بَكْرَةَ، عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «شَهْرَا عِيدٍ لاَ يَنْقُصَانِ: رَمَضَانُ وَذُو الْحِجَّةِ».

[البخاري: كتاب الصوم، باب شهرا عيد لا ينقصان، رقم: ١٩١٢].

32-(...) Abd Ar-Rahman Ibn Abu Bakra narrated from his father: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The two months of the festivals are never incomplete (in reward)." In the narration transmitted by Khalid: "The two months of the festivals are Ramadan and Dhul-Hijja."

[8] One's fasting begins just at the time of dawn, and one is allowed to eat or to do anything like that until the dawn appears, and what is the valid time of dawn, at which fasting should start

33-(1090) Adi Ibn Hatim "Allah be pleased with him" narrated: When this verse was revealed: "Until the white thread of dawn appears to you, distinct from the black thread" (The Heifer 187) Adi Ibn Hatim said (to The Prophet): "O Messenger of Allah! I keep two strings, one black and the other white, under my pillow by which I could distinguish night from dawn." The Messenger of Allah "Allah's blessing and peace be upon him" said: "no doubt, your pillow seems to be too large (to extend over the night and the day). This means the darkness of the night and the whiteness of the dawn."

34-(1091) Sahl Ibn Sa'd "Allah be pleased with him" reported: When the following verse was revealed: "Eat and drink until the white thread appears to you, distinct from the black thread " (and the phrase "of dawn" was not revealed), a man used to take black and white threads and eat till he could differentiate between the two (on the light of dawn). Then, Allah "Exalted be He" revealed the words "of dawn ". In this way, He made it clear (i.e. that the meant threads are night and day).

35-(...) Sahl "Allah be pleased with him" reported: When the following verse was revealed: "Eat and drink until the white thread appears to you, distinct from the black thread " and "of dawn" was not revealed, some people who intended to fast, tied black and white threads to their legs and went on eating till they differentiated between the two. Allah then revealed the words "of dawn " and it became clear that he meant night and day.

36-(1092) Abdullah "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Bilal pronounces the Adhan at night, So, keep eating and drinking till you hear Ibn Umm Maktum pronouncing the Adhan" (for he used not to pronounce it till it was dawn).

٣٢ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ إِسْحَاقَ بْنِ سُوَيْدٍ وَخَالِدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ، عَنْ أَبِي بَكْرَةَ؛ أَنَّ نَبِيَّ اللَّهِ ﷺ قَالَ: «شَهْرَا عِيدٍ لاَ يَنْقُصَانِ».

فِي حَدِيثِ خَالِدٍ: «شَهْرَا عِيدٍ: رَمَضَانُ وَذُو الْحِجَّةِ».

٨ ـ باب بَيَانِ أَنَّ الدُّخُولَ في الصَّوْمِ يَحْصل بطُلُوعِ الفجر وأنَّ له الأكْلَ وغيره حتى يَطْلُعَ الفَجْرُ وبَيَانِ صِفَةِ الفَجْرِ الذي تتعلَّقُ به الأحكامُ من الدّخولِ في الصوم ودخول وقت صلاة الصُّبح وغير ذلك

٣٣ ـ (١٠٩٠) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ حُصَيْنٍ، عَنِ الشَّعْبِيِّ، عَنْ عَدِيِّ بْنِ حَاتِمٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَمَّا نَزَلَتْ: ﴿حَتَّىٰ يَتَبَيَّنَ لَكُمُ ٱلْخَيْطُ ٱلْأَبْيَضُ مِنَ ٱلْخَيْطِ ٱلْأَسْوَدِ مِنَ ٱلْفَجْرِ﴾ [البقرة: ١٨٧]. قَالَ لَهُ عَدِيُّ بْنُ حَاتِمٍ: يَا رَسُولَ اللَّهِ، إِنِّي أَجْعَلُ تَحْتَ وِسَادَتِي عِقَالَيْنِ: عِقَالاً أَبْيَضَ وَعِقَالاً أَسْوَدَ، أَعْرِفُ اللَّيْلَ مِنَ النَّهَارِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ وِسَادَتَكَ لَعَرِيضٌ، إِنَّمَا هُوَ سَوَادُ اللَّيْلِ وَبَيَاضُ النَّهَارِ».

[البخاري: كتاب الصوم، باب قوله الله تعالى: ﴿وكلوا واشربوا حتى يتبين لكم الخيط...﴾، رقم: ١٩١٦].

٣٤ ـ (١٠٩١) ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ: حَدَّثَنَا فُضَيْلُ بْنُ سُلَيْمَانَ: حَدَّثَنَا أَبُو حَازِمٍ: حَدَّثَنَا سَهْلُ بْنُ سَعْدٍ قَالَ: لَمَّا نَزَلَتْ هٰذِهِ الآيَةُ: ﴿وَكُلُوا۟ وَٱشْرَبُوا۟ حَتَّىٰ يَتَبَيَّنَ لَكُمُ ٱلْخَيْطُ ٱلْأَبْيَضُ مِنَ ٱلْخَيْطِ ٱلْأَسْوَدِ﴾ [البقرة: ١٨٧]، قَالَ: كَانَ الرَّجُلُ يَأْخُذُ خَيْطاً أَبْيَضَ وَخَيْطاً أَسْوَدَ، فَيَأْكُلُ حَتَّى يَسْتَبِينَهُمَا، حَتَّىٰ أَنْزَلَ اللَّهُ عَزَّوَجَلَّ: ﴿مِنَ ٱلْفَجْرِ﴾ [البقرة: ١٨٧]: فَبَيَّنَ ذٰلِكَ.

٣٥ ـ (...) ـ حدّثني مُحَمَّدُ بْنُ سَهْلٍ التَّمِيمِيُّ وَأَبُو بَكْرِ بْنُ إِسْحَاقَ. قَالاَ: حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ: أَخْبَرَنَا أَبُو غَسَّانَ: حَدَّثَنِي أَبُو حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: لَمَّا نَزَلَتْ هٰذِهِ الآيَةُ: ﴿وَكُلُوا۟ وَٱشْرَبُوا۟ حَتَّىٰ يَتَبَيَّنَ لَكُمُ ٱلْخَيْطُ ٱلْأَبْيَضُ مِنَ ٱلْخَيْطِ ٱلْأَسْوَدِ﴾ [البقرة: ١٨٧]. قَالَ: فَكَانَ الرَّجُلُ إِذَا أَرَادَ الصَّوْمَ، رَبَطَ أَحَدُهُمْ فِي رِجْلَيْهِ الْخَيْطَ الأَسْوَدَ وَالْخَيْطَ الأَبْيَضَ، فَلاَ يَزَالُ يَأْكُلُ وَيَشْرَبُ حَتَّىٰ يَتَبَيَّنَ لَهُ رِئْيُهُمَا. فَأَنْزَلَ اللَّهُ بَعْدَ ذٰلِكَ: ﴿مِنَ ٱلْفَجْرِ﴾ [البقرة: ١٨٧]. فَعَلِمُوا إِنَّمَا يَعْنِي بِذٰلِكَ اللَّيْلَ وَالنَّهَارَ.

[البخاري: كتاب الصوم، باب قول الله تعالى: ﴿وكلوا واشربوا حتى يتبين لكم الخيط...﴾، رقم: ١٩١٧].

٣٦ ـ (١٠٩٢) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ وَمُحَمَّدُ بْنُ رُمْحٍ. قَالاَ: أَخْبَرَنَا اللَّيْثُ. (ح) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ، عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «إِنَّ بِلاَلاً يُؤَذِّنُ بِلَيْلٍ، فَكُلُوا وَاشْرَبُوا حَتَّى تَسْمَعُوا تَأْذِينَ ابْنِ أُمِّ مَكْتُومٍ».

37-(...) Abdullah Ibn Umar "Allah be pleased with both" narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "Bilal pronounces the Adhan at night, So, keep eating and drinking till you hear Ibn Umm Maktum pronouncing the Adhan."

38-(...) Ibn Umar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" had two Mu'adhdhins (callers to prayers): Bilal and Ibn Umm Maktum, the blind. So, The Messenger of Allah "Allah's blessing and peace be upon him" said: "Bilal pronounces the Adhan at night, so keep eating and drinking till Ibn Umm Maktum pronounces the Adhan." (It was said: The period between their calls was just sufficient for this (i.e. Bilal) to descend (after pronouncing his call) and that (i.e. Ibn Umm Maktum) to ascend to pronounce his call to prayer).

(...) This Hadith was narrated on the authority of Al-Qasim, from A'isha, from The Prophet "Allah's blessing and peace be upon him".

(...) A Hadith like this was narrated on the authority of Ubaidullah, through the two chain of transmitters.

39-(1093) Ibn Mas'ud "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The Adhan of Bilal (or the call pronounced by Bilal) should not stop anyone of you from having his night meal. However, he pronounces Adhan at night (or calls at night) in order to turn the standing one from among you (for the night prayers), and awaken the sleeping one from among you." he said: "The dawn is not thus and thus, (and he raised his hand) till it is like this" (and he dispersed his fingers).

(...)This Hadith was narrated by Sulaiman At-Taimi with the same chain of transmitters and mentioned here that he (The Prophet) said: "The dawn is not thus, (he gathered his fingers and lowered them), but it is like this." (He placed the index finger upon the other one and spread his hand).

40-(...) This Hadith was narrated on the authority of Sulaiman At-Taimi with the same chain of transmitters. In the narration of Al-Mu'tamir, it ended at: "(The Adhan of Bilal is) to awaken the sleeping one among you, and turn the standing one among you (for night prayer)." Jarir (a sub-narrator) said (that The Prophet said): "It (true dawn)is not like this but like that", i.e. (the streaks of true dawn are) horizontal and not vertical.

٣٧ ـ (...) ـ حدّثنا حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ بِلاَلاً يُؤَذِّنُ بِلَيْلٍ، فَكُلُوا وَاشْرَبُوا حَتَّىٰ تَسْمَعُوا أَذَانَ ابْنِ أُمِّ مَكْتُومٍ».

٣٨ ـ (...) ـ حدّثنا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ لِرَسُولِ اللَّهِ ﷺ مُؤَذِّنَانِ: بِلاَلٌ وَابْنُ أُمِّ مَكْتُومٍ الأَعْمَىٰ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ بِلاَلاً يُؤَذِّنُ بِلَيْلٍ، فَكُلُوا وَاشْرَبُوا حَتَّىٰ يُؤَذِّنَ ابْنُ أُمِّ مَكْتُومٍ».

قَالَ: وَلَمْ يَكُنْ بَيْنَهُمَا إِلاَّ أَنْ يَنْزِلَ هَذَا وَيَرْقَىٰ هَذَا.

(...) ـ وحدّثنا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللَّهِ: حَدَّثَنَا الْقَاسِمُ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، عَنِ النَّبِيِّ ﷺ... بِمِثْلِهِ.

(...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ. (ح) وَحَدَّثَنَا إِسْحَاقُ: أَخْبَرَنَا عَبْدَةُ. (ح) وَحَدَّثَنَا ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا حَمَّادُ بْنُ مَسْعَدَةَ. كُلُّهُمْ عَنْ عُبَيْدِ اللَّهِ بِالإِسْنَادَيْنِ كِلَيْهِمَا. نَحْوَ حَدِيثِ ابْنِ نُمَيْرٍ.

٣٩ ـ (١٠٩٣) ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ سُلَيْمَانَ التَّيْمِيِّ، عَنْ أَبِي عُثْمَانَ، عَنِ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ يَمْنَعَنَّ أَحَداً مِنْكُمْ أَذَانُ بِلاَلٍ ـ أَوْ قَالَ: نِدَاءُ بِلاَلٍ ـ مِنْ سُحُورِهِ فَإِنَّهُ يُؤَذِّنُ ـ أَوْ قَالَ: يُنَادِي ـ بِلَيْلٍ. لِيَرْجِعَ قَائِمَكُمْ وَيُوقِظَ نَائِمَكُمْ». وَقَالَ: «لَيْسَ أَنْ يَقُولَ هٰكَذَا وَهٰكَذَا ـ وَصَوَّبَ يَدَهُ وَرَفَعَهَا ـ حَتَّىٰ يَقُولَ هَكَذَا» ـ وَفَرَّجَ بَيْنَ إِصْبَعَيْهِ ـ.

[البخاري: كتاب الأذان، باب الأذان قبل الفجر، رقم: ٦٢١].

(...) ـ وحدّثنا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبُو خَالِدٍ ـ يَعْنِي الأَحْمَرَ ـ عَنْ سُلَيْمَانَ التَّيْمِيِّ، بِهٰذَا الإِسْنَادِ، غَيْرَ أَنَّهُ قَالَ: «إِنَّ الْفَجْرَ لَيْسَ الَّذِي يَقُولُ هٰكَذَا ـ وَجَمَعَ أَصَابِعَهُ ثُمَّ نَكَسَهَا إِلَى الأَرْضِ ـ وَلَكِنِ الَّذِي يَقُولُ هٰكَذَا ـ وَوَضَعَ الْمُسَبِّحَةَ عَلَى الْمُسَبِّحَةِ وَمَدَّ يَدَيْهِ ـ.

٤٠ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ وَالْمُعْتَمِرُ بْنُ سُلَيْمَانَ. كِلاَهُمَا عَنْ سُلَيْمَانَ التَّيْمِيِّ، بِهٰذَا الإِسْنَادِ. وَانْتَهَىٰ حَدِيثُ الْمُعْتَمِرِ عِنْدَ قَوْلِهِ: «يُنَبِّهُ نَائِمَكُمْ وَيَرْجِعُ قَائِمَكُمْ».

وَقَالَ إِسْحَاقُ: قَالَ جَرِيرٌ فِي حَدِيثِهِ: «وَلَيْسَ أَنْ يَقُولَ هٰكَذَا، وَلَكِنْ يَقُولُ هٰكَذَا» ـ يَعْنِي الْفَجْرَ ـ هُوَ الْمُعْتَرِضُ وَلَيْسَ بِالْمُسْتَطِيلِ.

41-(1094) Samura Ibn Jundub "Allah be pleased with him" narrated: I heard Muhammad (The Messenger of Allah) "Allah's blessing and peace be upon him" saying: "Let not the call of Bilal mislead any one of you (and make him stop) from having the night meal before fasting, nor this whiteness (whose streaks are vertical, indicating the false dawn) until it (the light) becomes horizontal."

42-(...) Samura Ibn Jundub "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Let not the call of Bilal mislead you, nor the vertical (streaks of) whiteness (indicating the false dawn) until they (the streaks of light) become horizontal (and spread) like that."

43-(...) Samura Ibn Jundub "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Let not the call of Bilal mislead any one of you (and make him stop) from having the night meal before fasting, nor this whiteness in the horizon (whose streaks are) vertical like this, (indicating the false dawn) until (the streaks of light) become horizontal like this." Hammad illustrated it with the help of his hands, and said that he meant that (the streaks of the light are to be) horizontal.

44-(...) Samura Ibn Jundub "Allah be pleased with him" narrated, while he was delivering a speech: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Let not the call of Bilal mislead you, nor this whiteness (whose streaks are vertical, indicating the false dawn) until the (real) dawn appears (or he said until the (real) dawn breaks)."

(...) This Hadith was narrated on the authority of Samura Ibn Jundub.

[9] The merit of the night meal a short time before dawn; and though it is desirable to defer it, it is desirable to hasten to break fast

45-(1095) Anas "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "You should have your night meal "Suhur" a short time before dawn (if one intends to fast), for there is a blessing (for you) in having that night meal at this time."

46-(1096) Amr Ibn Al-As narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The distinctive limit between our fasting and the fasting of the people of Scripture (i.e. Jews and Christians) is that night meal taken before dawn."

(...) This Hadith was narrated on the authority of Musa Ibn Ali, with the same chain of transmitters.

٤١ ـ (١٠٩٤) ـ حدّثنا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ عَبْدِ اللَّهِ بْنِ سَوَادَةَ الْقُشَيْرِيِّ: حَدَّثَنِي وَالِدِي؛ أَنَّهُ سَمِعَ سَمُرَةَ بْنَ جُنْدَبٍ يَقُولُ: سَمِعْتُ مُحَمَّداً ﷺ يَقُولُ: «لاَ يَغُرَّنَّ أَحَدَكُمْ نِدَاءُ بِلاَلٍ مِنَ السَّحُورِ، وَلاَ هَذَا الْبَيَاضُ حَتَّىٰ يَسْتَطِيرَ».

٤٢ ـ (...) ـ وحدّثنا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ سَوَادَةَ، عَنْ أَبِيهِ، عَنْ سَمُرَةَ بْنِ جُنْدَبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ يَغُرَّنَّكُمْ أَذَانُ بِلاَلٍ، وَلاَ هَذَا الْبَيَاضُ ـ لِعَمُودِ الصُّبْحِ ـ حَتَّىٰ يَسْتَطِيرَ هَكَذَا».

٤٣ ـ (...) ـ وحدّثني أَبُو الرَّبِيعِ الزَّهْرَانِيُّ: حَدَّثَنَا حَمَّادٌ ـ يَعْنِي ابْنَ زَيْدٍ ـ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَوَادَةَ الْقُشَيْرِيُّ، عَنْ أَبِيهِ، عَنْ سَمُرَةَ بْنِ جُنْدُبٍ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ يَغُرَّنَّكُمْ مِنْ سَحُورِكُمْ أَذَانُ بِلاَلٍ، وَلاَ بَيَاضُ الأُفُقِ الْمُسْتَطِيلُ هَكَذَا، حَتَّىٰ يَسْتَطِيرَ هَكَذَا».

وَحَكَاهُ حَمَّادٌ بِيَدَيْهِ قَالَ: يَعْنِي مُعْتَرِضاً.

٤٤ ـ (...) ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ سَوَادَةَ. قَالَ: سَمِعْتُ سَمُرَةَ بْنَ جُنْدَبٍ رضي الله عنه وَهُوَ يَخْطُبُ يُحَدِّثُ، عَنِ النَّبِيِّ ﷺ؛ أَنَّهُ قَالَ: «لاَ يَغُرَّنَّكُمْ نِدَاءُ بِلاَلٍ، وَلاَ هَذَا الْبَيَاضُ حَتَّى يَبْدُوَ الْفَجْرُ ـ أَوْ قَالَ: ـ حَتَّىٰ يَنْفَجِرَ الْفَجْرُ».

(...) ـ وحدّثناه ابْنُ الْمُثَنَّى: حَدَّثَنَا أَبُو دَاوُدَ: أَخْبَرَنَا شُعْبَةُ: أَخْبَرَنِي سَوَادَةُ بْنُ حَنْظَلَةَ الْقُشَيْرِيُّ قَالَ: سَمِعْتُ سَمُرَةَ بْنَ جُنْدَبٍ رضي الله عنه يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ، فَذَكَرَ هَذَا.

٩ ـ باب فضل السُّحور، وتأكيدِ استحبابِهِ، واستحباب تأخيره وتعجيلِ الفِطر

٤٥ ـ (١٠٩٥) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ قَالَ: أَخْبَرَنَا هُشَيْمٌ، عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسٍ. (ح) وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ، عَنِ ابْنِ عُلَيَّةَ، عَنْ عَبْدِ الْعَزِيزِ، عَنْ أَنَسٍ رضي الله عنه.

٤٦ ـ (١٠٩٦) ـ (ح) وَحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ قَتَادَةَ وَعَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسٍ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «تَسَحَّرُوا فَإِنَّ فِي السُّحُورِ بَرَكَةً».

(...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، عَنْ مُوسَى بْنِ عُلَيٍّ، عَنْ أَبِيهِ، عَنْ أَبِي قَيْسٍ مَوْلَىٰ عَمْرِو بْنِ الْعَاصِ، عَنْ عَمْرِو بْنِ الْعَاصِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «فَصْلُ مَا بَيْنَ صِيَامِنَا وَصِيَامِ أَهْلِ الْكِتَابِ، أَكْلَةُ السَّحَرِ».

(...) ـ وحدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. جَمِيعاً عَنْ وَكِيعٍ. (ح) وَحَدَّثَنِيهِ أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ. كِلاَهُمَا عَنْ مُوسَى بْنِ عُلَيٍّ، بِهَذَا الإِسْنَادِ.

47-(1097) Anas narrated from Zaid Ibn Thabit "Allah be pleased with both": "We had the night meal a short time before dawn with The Messenger of Allah "Allah's blessing and peace be upon him". then, we stood up for the (Fajr) prayer." I asked him: "How long was it between them (i.e. the night meal and the prayer)?" he said: "It was as long as it takes one to recite fifty (Qur'anic) Verses."

(...) This Hadith was narrated on the authority of Quatada, with the same chain of transmitters.

48-(1098) Sahl Ibn Sa'd "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The people would remain in (a state of) goodness as long as they hasten in breaking the fast."

(...) This Hadith was narrated on the authority of Sahl Ibn Sa'd, from The Prophet "Allah's blessing and peace be upon him".

49-(1099) Abu Atiyya narrated: Once, I and Masruq entered upon A'isha "Allah be pleased with her" and said: "O Mother of the Believers! There are two of the companions of (The Prophet) Muhammad "Allah's blessing and peace be upon him", one of whom always hastens in having the meal of breaking the fast, as well as in offering the (Maghrib) prayer, and the other always defers breaking the fast and offering the prayer." She asked: "Who is that, who always hastens in breaking the fast and offering the prayer?" we said: "Abdullah (Ibn Mas'ud)." She said: "It was so, that The Messenger of Allah "Allah's blessing and peace be upon him" used to do." Abu Kuraib (a sub-narrator) added: The other man was Abu Musa.

50-(...) Abu Atiyya narrated: Once, I and Masruq entered upon A'isha "Allah be pleased with her" and Masruq said to her: "O Mother of the Believers! There are two of the companions of (The Prophet) Muhammad "Allah's blessing and peace be upon him", who never fail to do the good (deeds). But, one of them always hastens in having the meal of breaking the fast, as well as in offering the Maghrib (prayer), and the other always defers breaking the fast and offering Maghrib (prayer)." She asked: "Who is that, who always hastens in breaking the fast and offering Maghrib (prayer)?" He said: "Abdullah (Ibn Mas'ud)." She said: "It was so, that The Messenger of Allah "Allah's blessing and peace be upon him" used to do."

٤٧ ـ (١٠٩٧) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ، عَنْ هِشَامٍ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، عَنْ زَيْدِ بْنِ ثَابِتٍ رضي الله عنه قَالَ: تَسَحَّرْنَا مَعَ رَسُولِ اللَّهِ ﷺ ثُمَّ قُمْنَا إِلَى الصَّلاَةِ.

قُلْتُ: كَمْ كَانَ قَدْرُ مَا بَيْنَهُمَا؟ قَالَ: خَمْسِينَ آيَةً.

[البخاري: كتاب مواقيت الصلاة، باب وقت الفجر، رقم: ٥٧٥].

(...) ـ وحدّثنا عَمْرٌو النَّاقِدُ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا هَمَّامٌ. (ح) وحَدَّثَنَا ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا سَالِمُ بْنُ نُوحٍ: حَدَّثَنَا عُمَرُ بْنُ عَامِرٍ. كِلاَهُمَا عَنْ قَتَادَةَ، بِهٰذَا الإِسْنَادِ.

٤٨ ـ (١٠٩٨) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ، عَنْ أَبِيهِ، عَنْ سَهْلِ بْنِ سَعْدٍ رضي الله عنه؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لاَ يَزَالُ النَّاسُ بِخَيْرٍ مَا عَجَّلُوا الْفِطْرَ».

(...) ـ وحدّثناه قُتَيْبَةُ: حَدَّثَنَا يَعْقُوبُ. (ح) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ. كِلاَهُمَا عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ رضي الله عنه، عَنِ النَّبِيِّ ﷺ. بِمِثْلِهِ.

٤٩ ـ (١٠٩٩) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ وَأَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلاَءِ. قَالاَ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنْ أَبِي عَطِيَّةَ، قَالَ: دَخَلْتُ أَنَا وَمَسْرُوقٌ عَلَىٰ عَائِشَةَ فَقُلْنَا: يَا أُمَّ الْمُؤْمِنِينَ، رَجُلاَنِ مِنْ أَصْحَابِ مُحَمَّدٍ ﷺ: أَحَدُهُمَا يُعَجِّلُ الإِفْطَارَ وَيُعَجِّلُ الصَّلاَةَ، وَالآخَرُ يُؤَخِّرُ الإِفْطَارَ وَيُؤَخِّرُ الصَّلاَةَ. قَالَتْ: أَيُّهُمَا الَّذِي يُعَجِّلُ الإِفْطَارَ وَيُعَجِّلُ الصَّلاَةَ؟ قَالَ: قُلْنَا: عَبْدُ اللَّهِ ـ يَعْنِي ابْنَ مَسْعُودٍ ـ، قَالَتْ: كَذٰلِكَ كَانَ يَصْنَعُ رَسُولُ اللَّهِ ﷺ.

زَادَ أَبُو كُرَيْبٍ: وَالآخَرُ أَبُو مُوسَىٰ.

٥٠ ـ (...) ـ وحدّثنا أَبُو كُرَيْبٍ: أَخْبَرَنَا ابْنُ أَبِي زَائِدَةَ، عَنِ الأَعْمَشِ، عَنْ عُمَارَةَ، عَنْ أَبِي عَطِيَّةَ قَالَ: دَخَلْتُ أَنَا وَمَسْرُوقٌ عَلَىٰ عَائِشَةَ رضي الله عنها، فَقَالَ لَهَا مَسْرُوقٌ: رَجُلاَنِ مِنْ أَصْحَابِ مُحَمَّدٍ ﷺ. كِلاَهُمَا لاَ يَأْلُو عَنِ الْخَيْرِ: أَحَدُهُمَا يُعَجِّلُ الْمَغْرِبَ وَالإِفْطَارَ، وَالآخَرُ يُؤَخِّرُ الْمَغْرِبَ وَالإِفْطَارَ. فَقَالَتْ: مَنْ يُعَجِّلُ الْمَغْرِبَ وَالإِفْطَارَ؟ قَالَ: عَبْدُ اللَّهِ. فَقَالَتْ: هٰكَذَا كَانَ رَسُولُ اللَّهِ ﷺ يَصْنَعُ.

[10] The time of breaking the fast and ending the day

51-(1100) Umar "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When the night falls, the day vanishes, and the sun sets, then it is the time for the fasting person to break his fast." Ibn Numair (a sub-narrator) did not mention "then".

52-(1101) Abdullah Ibn Abu Awfa "Allah be pleased with both" narrated: We were in the company of Allah's Apostle "Allah's blessing and peace be upon him" on a journey during the month of Ramadan. When the sun had sunk, he said to a man: "O so-and-so! Get down and mix powdered parley with water for us." The man said: "The sun (has not set yet), O Allah's Apostle." The Prophet "Allah's blessing and peace be upon him" again said to him: "Get down and mix powdered parley with water for us." The man dismounted and mixed powdered parley with water for him. The Prophet "Allah's blessing and peace be upon him" drank it and then beckoned with his hand and said: "When the sun sinks from that side, and the night falls from this side, then a fasting person should break his fast."

53-(...) Abdullah Ibn Abu Awfa "Allah be pleased with both" narrated: We were in the company of Allah's Apostle "Allah's blessing and peace be upon him" on a journey. when the sun had sunk He said to a man: "Get down and mix powdered parley with water for us." The man said: "(Won't you wait) till evening?" The Prophet "Allah's blessing and peace be upon him" again said to him: "Get down and mix powdered parley with water for us." The man said: "But, the sun (has not set yet)." (When The Prophet ordered him for the third time) he dismounted and mixed powdered parley with water for him. The Prophet "Allah's blessing and peace be upon him" drank it and then said: "When you see the night falling from this side (beckoning with his hand towards the East), then a fasting person should break his fast."

(...)Abdullah Ibn Abu Awfa "Allah be pleased with both" narrated: We were in the company of Allah's Apostle "Allah's blessing and peace be upon him" on a journey, and he was fasting. When the sun had set, he said to somebody: "O so-and-so! Get down and mix the powdered parley with water for us"...and the rest is the same.

54-(...) The same was narrated on the authority of Ibn Abu Awfa, through another chain of transmitters. There is a little change here: none of the narrations mentioned "during the month of Ramadan" and "When the night falls from that side", except the narration of Hushaim.

١٠ ـ بَابُ بَيَانِ وَقْتِ انْقِضَاءِ الصَّوْمِ وَخُرُوجِ النَّهَارِ

٥١ ـ (١١٠٠) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ وَأَبُو كُرَيْبٍ وَابْنُ نُمَيْرٍ، وَاتَّفَقُوا فِي اللَّفْظِ. قَالَ يَحْيَىٰ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ. وَقَالَ ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي. وَقَالَ أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ: جَمِيعاً عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَاصِمِ بْنِ عُمَرَ، عَنْ عُمَرَ رضي الله عنه؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أَقْبَلَ اللَّيْلُ وَأَدْبَرَ النَّهَارُ وَغَابَتِ الشَّمْسُ، فَقَدْ أَفْطَرَ الصَّائِمُ».

لَمْ يَذْكُرِ ابْنُ نُمَيْرٍ: «فَقَدْ».

[البخاري: كتاب الصوم، باب متى يحل فطر الصائم، رقم: ١٩٥٤].

٥٢ ـ (١١٠١) ـ وحدّثنا يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا هُشَيْمٌ، عَنْ أَبِي إِسْحَاقَ الشَّيْبَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَىٰ رضي الله عنه قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي سَفَرٍ فِي شَهْرِ رَمَضَانَ، فَلَمَّا غَابَتِ الشَّمْسُ قَالَ: «يَا فُلَانُ، انْزِلْ فَاجْدَحْ لَنَا» قَالَ: يَا رَسُولَ اللَّهِ، إِنَّ عَلَيْكَ نَهَاراً. قَالَ: «انْزِلْ فَاجْدَحْ لَنَا». قَالَ: فَنَزَلَ فَجَدَحَ، فَأَتَاهُ بِهِ فَشَرِبَ النَّبِيُّ ﷺ ثُمَّ قَالَ بِيَدِهِ: «إِذَا غَابَتِ الشَّمْسُ مِنْ هَاهُنَا، وَجَاءَ اللَّيْلُ مِنْ هَاهُنَا، فَقَدْ أَفْطَرَ الصَّائِمُ».

[البخاري: كتاب الصوم، باب الصوم في السفر والإفطار، رقم: ١٩٤١].

٥٣ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ وَعَبَّادُ بْنُ الْعَوَّامِ، عَنِ الشَّيْبَانِيِّ، عَنِ ابْنِ أَبِي أَوْفَىٰ رضي الله عنه قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي سَفَرٍ، فَلَمَّا غَابَتِ الشَّمْسُ قَالَ لِرَجُلٍ: «انْزِلْ فَاجْدَحْ لَنَا» فَقَالَ: يَا رَسُولَ اللَّهِ، لَوْ أَمْسَيْتَ. قَالَ: «انْزِلْ فَاجْدَحْ لَنَا». قَالَ: إِنَّ عَلَيْنَا نَهَاراً، فَنَزَلَ فَجَدَحَ لَهُ فَشَرِبَ ثُمَّ قَالَ: «إِذَا رَأَيْتُمُ اللَّيْلَ قَدْ أَقْبَلَ مِنْ هَاهُنَا ـ وَأَشَارَ بِيَدِهِ نَحْوَ الْمَشْرِقِ ـ فَقَدْ أَفْطَرَ الصَّائِمُ».

(...) ـ حدّثنا أَبُو كَامِلٍ: حَدَّثَنَا عَبْدُ الْوَاحِدِ: حَدَّثَنَا سُلَيْمَانُ الشَّيْبَانِيُّ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ أَبِي أَوْفَىٰ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: سِرْنَا مَعَ رَسُولِ اللَّهِ ﷺ وَهُوَ صَائِمٌ، فَلَمَّا غَرَبَتِ الشَّمْسُ قَالَ: «يَا فُلَانُ، انْزِلْ فَاجْدَحْ لَنَا». مِثْلَ حَدِيثِ ابْنِ مُسْهِرٍ وَعَبَّادِ بْنِ الْعَوَّامِ.

٥٤ ـ (...) ـ وحدّثنا ابْنُ أَبِي عُمَرَ: أَخْبَرَنَا سُفْيَانُ. (ح) وَحَدَّثَنَا إِسْحَاقُ: أَخْبَرَنَا جَرِيرٌ. كِلَاهُمَا عَنِ الشَّيْبَانِيِّ، عَنِ ابْنِ أَبِي أَوْفَىٰ. (ح) وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي. (ح) وَحَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. قَالَا: حَدَّثَنَا شُعْبَةُ، عَنِ الشَّيْبَانِيِّ، عَنِ ابْنِ أَبِي أَوْفَىٰ رضي الله عنه، عَنِ النَّبِيِّ ﷺ. بِمَعْنَىٰ حَدِيثِ ابْنِ مُسْهِرٍ وَعَبَّادٍ وَعَبْدِ الْوَاحِدِ. وَلَيْسَ فِي حَدِيثِ أَحَدٍ مِنْهُمْ: فِي شَهْرِ رَمَضَانَ. وَلَا قَوْلُهُ؛ «وَجَاءَ اللَّيْلُ مِنْ هَاهُنَا» إِلَّا فِي رِوَايَةِ هُشَيْمٍ وَحْدَهُ.

[11] It is forbidden to keep fasting continuously (without breaking it)

55-(1102) Ibn Umar "Allah be pleased with both" narrated that The Prophet "Allah's blessing and peace be upon him" forbade fasting continuously (without breaking it). They said to him: "But, you keep fasting continuously (without breaking it)." Upon this, he said: "I'm not like anyone of you. I'm provided (by Allah) with food and drink."

56-(...) Ibn Umar "Allah be pleased with both" narrated: Once, The Messenger of Allah "Allah's blessing and peace be upon him" kept fasting continuously (without breaking it) during (the month of) Ramadan. When the companions did the same, he forbade them. It was said to him: "But, you keep fasting continuously (without breaking it)." He said: "I'm not like anyone of you. I'm given food and drink (by Allah)."

(...) This Hadith was narrated by Ibn Umar from The Prophet "Allah's blessing and peace be upon him" through another chain of transmitters, but he did not mention here "during (the month of) Ramadan".

57-(1103) Abu Huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" forbade uninterrupted fasting. A man said to him: "But you practice it, O Allah's Apostle!" The Prophet "Allah's blessing and peace be upon him" replied: "Who amongst you is similar to me? I am given (the power of the one who is provided with) food and drink during my sleep by my Lord." So, when the people refused to stop observing uninterrupted fasts, The Prophet "Allah's blessing and peace be upon him" fasted uninterruptedly along with them for a day and then another. Then they saw the new moon (of the month of Shawwal). The Prophet "Allah's blessing and peace be upon him" said to them (angrily): "Had It (the new moon) not appeared, I would have made you fast uninterruptedly for a longer period." That was as a punishment for them when they refused to stop fasting uninterruptedly.

58-(...) Abu Huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Beware of fasting continuously." They said to him: "But you practice it, O Allah's Apostle!" The Prophet "Allah's blessing and peace be upon him" replied: "Who amongst you is similar to me in that matter? I am given food and drink during my sleep by my Lord. Do the deeds which you can bear."

(...) Abu Huraira "Allah be pleased with him" narrated the same from The Prophet "Allah's blessing and peace be upon him", with the following change of words: "Do those deeds which are within your ability."

١١ ـ بابُ النَّهْيِ عن الوِصَالِ في الصَّوْمِ

٥٥ ـ (١١٠٢) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ. قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رضي الله عنهما؛ أَنَّ النَّبِيَّ ﷺ نَهَىٰ عَنِ الْوِصَالِ. قَالُوا: إِنَّكَ تُوَاصِلُ. قَالَ: «إِنِّي لَسْتُ كَهَيْئَتِكُمْ، إِنِّي أُطْعَمُ وَأُسْقَىٰ».

[البخاري: كتاب الصوم، باب الوصال، ومن قال: ليس في الليل صيام...، رقم: ١٩٦٢]

٥٦ ـ (...) ـ وحدّثناه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ: (ح) وحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رضي الله عنهما؛ أَنَّ رَسُولَ اللَّهِ ﷺ وَاصَلَ فِي رَمَضَانَ، فَوَاصَلَ النَّاسُ، فَنَهَاهُمْ. قِيلَ لَهُ: أَنْتَ تُوَاصِلُ؟ قَالَ: «إِنِّي لَسْتُ مِثْلَكُمْ، إِنِّي أُطْعَمُ وَأُسْقَىٰ».

٥٧ ـ (١١٠٣) ـ وحدّثنا عَبْدُ الْوَارِثِ بْنُ عَبْدِ الصَّمَدِ: حَدَّثَنِي أَبِي، عَنْ جَدِّي، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رضي الله عنهما، عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ، وَلَمْ يَقُلْ: فِي رَمَضَانَ.

(...) ـ حدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ؛ أَنَّ أَبَا هُرَيْرَةَ رضي الله عنه قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنِ الْوِصَالِ. فَقَالَ رَجُلٌ مِنَ الْمُسْلِمِينَ: فَإِنَّكَ ـ يَا رَسُولَ اللَّهِ ـ تُوَاصِلُ. قَالَ رَسُولُ اللَّهِ ﷺ: «وَأَيُّكُمْ مِثْلِي؟ إِنِّي أَبِيتُ يُطْعِمُنِي رَبِّي وَيَسْقِينِي». فَلَمَّا أَبَوْا أَنْ يَنْتَهُوا عَنِ الْوِصَالِ وَاصَلَ بِهِمْ يَوْماً ثُمَّ يَوْماً، ثُمَّ رَأَوُا الْهِلَالَ، فَقَالَ: «لَوْ تَأَخَّرَ الْهِلَالُ لَزِدْتُكُمْ» كَالْمُنَكِّلِ لَهُمْ حِينَ أَبَوْا أَنْ يَنْتَهُوا.

٥٨ ـ (...) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ. قَالَ زُهَيْرٌ: حَدَّثَنَا جَرِيرٌ، عَنْ عُمَارَةَ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِيَّاكُمْ وَالْوِصَالَ» قَالُوا: فَإِنَّكَ تُوَاصِلُ، يَا رَسُولَ اللَّهِ. قَالَ: «إِنَّكُمْ لَسْتُمْ فِي ذَلِكَ مِثْلِي، إِنِّي أَبِيتُ يُطْعِمُنِي رَبِّي وَيَسْقِينِي، فَاكْلَفُوا مِنَ الأَعْمَالِ مَا تُطِيقُونَ».

(...) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا الْمُغِيرَةُ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رضي الله عنه، عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ، غَيْرَ أَنَّهُ قَالَ: «فَاكْلَفُوا مَا لَكُمْ بِهِ طَاقَةٌ».

(...) Abu Huraira "Allah be pleased with him" narrated that The Prophet "Allah's blessing and peace be upon him" forbade fasting uninterruptedly...and the rest is the same as narrated by Imara from Abu Zur'a.

59-(1104) Anas "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" was offering the Prayer during Ramadan. I came and stood by his side. Then another man came and stood likewise till we became a group. When the Messenger of Allah "Allah's blessing and peace be upon him" noticed that we were behind him, he lightened the Prayer. He then went to his dwelling place and offered a Prayer (the length of which) he never offered with us. When it was morning we asked him: "Did you take notice of us during the night?" He said: "Yes, and it was that which led me to do what I did."

He (the narrator) resumed: the Messenger of Allah "Allah's blessing and peace be upon him" started Fasting uninterruptedly at the end of the month (of Ramadan). Many from among his Companions started such an interrupted Fasting. The Messenger of Allah "Allah's blessing and peace be upon him" asked: "What about those men who Fast uninterruptedly? You are not similar to me. By Allah! Had the month been lengthened for me, I would have fasted continuously (without breaking it), so that those who act exaggeratingly would give up their exaggeration."

60-(...) Anas "Allah be pleased with him" narrated: Once, The Messenger of Allah "Allah's blessing and peace be upon him" observed an uninterrupted fasting (without breaking it) during the early days of the month of Ramadan. Some from among the Muslims also fasted uninterruptedly. When the news reached him, he said: "By Allah! Had the month been lengthened for me, I would have fasted continuously (without breaking it), so that those who act exaggeratingly would give up their exaggeration. You are not similar to me (or he said: I'm not similar to you). I remain as such, while being given (the power of the one who is provided with) food and drink by my Lord."

61-(1105) A'isha "Allah be pleased with her" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" prevented them from fasting uninterruptedly out of pity for them. They said: "But, you observe uninterrupted fast." He said: "I'm not like you. I'm given food and drink by my Lord."

(...) ـ وحدّثنا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الأَعْمَش، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ رضي الله عنه، عَنِ النَّبِيِّ ﷺ: أَنَّهُ نَهَىٰ عَنِ الْوِصَالِ. بِمِثْلِ حَدِيثِ عُمَارَةَ، عَنْ أَبِي زُرْعَةَ.

٥٩ ـ (١١٠٤) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا أَبُو النَّضْرِ هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا سُلَيْمَانُ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ رضي الله عنه قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي فِي رَمَضَانَ فَجِئْتُ فَقُمْتُ إِلَىٰ جَنْبِهِ، وَجَاءَ رَجُلٌ آخَرُ فَقَامَ أَيْضاً حَتَّىٰ كُنَّا رَهْطاً، فَلَمَّا حَسَّ النَّبِيُّ ﷺ أَنَّا خَلْفَهُ، جَعَلَ يَتَجَوَّزُ فِي الصَّلاةِ، ثُمَّ دَخَلَ رَحْلَهُ فَصَلَّىٰ صَلاَةً لاَ يُصَلِّيهَا عِنْدَنَا. قَالَ: قُلْنَا لَهُ حِينَ أَصْبَحْنَا: أَفَطِنْتَ لَنَا اللَّيْلَةَ؟ قَالَ: فَقَالَ: «نَعَمْ، ذَاكَ الَّذِي حَمَلَنِي عَلَى الَّذِي صَنَعْتُ».

قَالَ: فَأَخَذَ يُوَاصِلُ رَسُولُ اللَّهِ ﷺ، وَذَاكَ فِي آخِرِ الشَّهْرِ، فَأَخَذَ رِجَالٌ مِنْ أَصْحَابِهِ يُوَاصِلُونَ. فَقَالَ النَّبِيُّ ﷺ: «مَا بَالُ رِجَالٍ يُوَاصِلُونَ، إِنَّكُمْ لَسْتُمْ مِثْلِي، أَمَا وَاللَّهِ، لَوْ تَمَادَّ لِي الشَّهْرُ لَوَاصَلْتُ وِصَالاً، يَدَعُ الْمُتَعَمِّقُونَ تَعَمُّقَهُمْ».

[البخاري: كتاب التمني، باب ما يجوز في اللوّ...، رقم: ٧٢٤١].

٦٠ ـ (...) ـ حدّثنا عَاصِمُ بْنُ النَّضْرِ التَّيْمِيُّ: حَدَّثَنَا خَالِدٌ ـ يَعْنِي ابْنَ الْحَارِثِ ـ: حَدَّثَنَا حُمَيْدٌ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ رضي الله عنه قَالَ: وَاصَلَ رَسُولُ اللَّهِ ﷺ فِي أَوَّلِ شَهْرِ رَمَضَانَ، فَوَاصَلَ نَاسٌ مِنَ الْمُسْلِمِينَ، فَبَلَغَهُ ذَلِكَ، فَقَالَ: «لَوْ مُدَّ لَنَا الشَّهْرُ لَوَاصَلْنَا وِصَالاً يَدَعُ الْمُتَعَمِّقُونَ تَعَمُّقَهُمْ، إِنَّكُمْ لَسْتُمْ مِثْلِي ـ أَوْ قَالَ ـ، إِنِّي لَسْتُ مِثْلَكُمْ، إِنِّي أَظَلُّ يُطْعِمُنِي رَبِّي وَيَسْقِينِي».

٦١ ـ (١١٠٥) ـ وحدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ. جَمِيعاً عَنْ عَبْدَةَ. قَالَ إِسْحَاقُ: أَخْبَرَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رضي الله عنها؛ قَالَتْ: نَهَاهُمُ النَّبِيُّ ﷺ عَنِ الْوِصَالِ رَحْمَةً لَهُم، فَقَالُوا: إِنَّكَ تُوَاصِلُ. قَالَ: «إِنِّي لَسْتُ كَهَيْئَتِكُمْ، إِنِّي يُطْعِمُنِي رَبِّي وَيَسْقِينِي».

[البخاري: كتاب الصوم، باب الوصال ومن قال: ليس في الليل صيام...، رقم: ١٩٦٤].

[12] Kissing (one's wife) during fast is not forbidden to the one whose sexual desire is not prompted

62-(1106) A'isha "Allah be pleased with her" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" kissed one of his wives while he was fasting. she (A'isha) smiled (while narrating this).

63-(...) Sufyan narrated: I asked Abd Ar-Rahman Ibn Al-Qasim: "Did you hear your father telling about A'isha "Allah be pleased with her" that The Prophet "Allah's blessing and peace be upon him" kissed her while he was fasting?" he kept silent for a while, after which he answered in the affirmative.

64-(...) Al-Qasim narrated that A'isha "Allah be pleased with her" said: "The Messenger of Allah "Allah's blessing and peace be upon him" used to kiss me while he was fasting." She further said: "But, who from among you can have control over his sexual desire as The Messenger of Allah "Allah's blessing and peace be upon him" had control over his sexual desire?"

65-(...) A'isha "Allah be pleased with her" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" used to kiss (his wives) while he was fasting, and embrace (them) while he was fasting too. But, he was the most capable among you of controlling his sexual desire.

66-(...) A'isha "Allah be pleased with her" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" used to kiss (his wives) while he was fasting. But, he was the most capable among you of controlling his sexual desire.

67-(...) A'isha "Allah be pleased with her" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" used to embrace (his wives) while he was fasting.

68-(...) Al-Aswad narrated: I and Masruq went to A'isha "Allah be pleased with her", whom we asked: "Did The Messenger of Allah "Allah's blessing and peace be upon him" use to embrace (his wives) while he was fasting?" she said: "Yes, but he had the greatest ability among you (or from among you, Abu Asim, a sub-narrator was in doubt) of controlling his sexual desire."

(...) Al-Aswad and Masruq narrated that they entered upon (A'isha) the Mother of the Believers "Allah be pleased with her" to ask her...and the rest is the same.

69-(...) Urwa Ibn Az-Zubair narrated that A'isha "Allah be pleased with her", the Mother of the Believers, told him that The Prophet "Allah's blessing and peace be upon him" used to kiss her, while he was fasting.

١٢ ـ بابُ بَيَانِ أنَّ القُبْلَةَ في الصَّوْمِ ليست مُحَرَّمَةً على من لم تُحَرِّكْ شَهْوَتَهُ

٦٢ ـ (١١٠٦) ـ **حدّثني** عَلِيُّ بْنُ حُجْر: حَدَّثَنَا سُفْيَانُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رضي الله عنها قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُقَبِّلُ إِحْدَىٰ نِسَائِهِ وَهُوَ صَائِمٌ. ثُمَّ تَضْحَكُ.

٦٣ ـ (...) ـ **حدّثني** عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ وَابْنُ أَبِي عُمَرَ. قَالاَ: حَدَّثَنَا سُفْيَانُ قَالَ: قُلْتُ لِعَبْدِ الرَّحْمٰنِ بْنِ الْقَاسِمِ: أَسَمِعْتَ أَبَاكَ يُحَدِّثُ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا؛ أَنَّ النَّبِيَّ ﷺ كَانَ يُقَبِّلُهَا وَهُوَ صَائِمٌ؟ فَسَكَتَ سَاعَةً ثُمَّ قَالَ: نَعَمْ.

٦٤ ـ (...) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ رضي الله عنها. قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُقَبِّلُنِي وَهُوَ صَائِمٌ، وَأَيُّكُمْ يَمْلِكُ إِرْبَهُ كَمَا كَانَ رَسُولُ اللَّهِ ﷺ يَمْلِكُ إِرْبَهُ؟

٦٥ ـ (...) ـ **حدّثنا** يَحْيَىٰ بْنُ يَحْيَىٰ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ ـ قَالَ يَحْيَىٰ: أَخْبَرَنَا وَقَالَ الآخَرَانِ: حَدَّثَنَا أَبُو مُعَاوِيَةَ ـ عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ وَعَلْقَمَةَ، عَنْ عَائِشَةَ رضي الله عنها. (ح) وَحَدَّثَنَا شُجَاعُ بْنُ مَخْلَدٍ: حَدَّثَنَا يَحْيَىٰ بْنُ أَبِي زَائِدَةَ: حَدَّثَنَا الأَعْمَشُ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ رضي الله عنها قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُقَبِّلُ وَهُوَ صَائِمٌ، وَيُبَاشِرُ وَهُوَ صَائِمٌ، ولَكِنَّهُ أَمْلَكُكُمْ لإِرْبِهِ.

٦٦ ـ (...) ـ **حدّثني** عَلِيُّ بْنُ حُجْرٍ وَزُهَيْرُ بْنُ حَرْبٍ. قَالاَ: حَدَّثَنَا سُفْيَانُ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَائِشَةَ رضي الله عنها؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُقَبِّلُ وَهُوَ صَائِمٌ، وَكَانَ أَمْلَكَكُمْ لإِرْبِهِ.

٦٧ ـ (...) ـ **وحدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَائِشَةَ رضي الله عنها؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُبَاشِرُ وهُوَ صَائِمٌ.

٦٨ ـ (...) ـ **وحدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا أَبُو عَاصِمٍ. قَالَ: سَمِعْتُ ابْنَ عَوْنٍ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، قَالَ: انْطَلَقْتُ أَنَا وَمَسْرُوقٌ إِلَىٰ عَائِشَةَ رضي الله عنها. فَقُلْنَا لَهَا: أَكَانَ رَسُولُ اللَّهِ ﷺ يُبَاشِرُ وَهُوَ صَائِمٌ؟ قَالَتْ: نَعَمْ. وَلَكِنَّهُ كَانَ أَمْلَكَكُمْ لإِرْبِهِ أَوْ مِنْ أَمْلَكِكُمْ لإِرْبِهِ. شَكَّ أَبُو عَاصِمٍ.

(...) وَحَدَّثَنِيهِ يَعْقُوبُ الدَّوْرَقِيُّ: حَدَّثَنَا إِسْمَاعِيلُ، عَنِ ابْنِ عَوْنٍ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ وَمَسْرُوقٍ؛ أَنَّهُمَا دَخَلاَ عَلَىٰ أُمِّ الْمُؤْمِنِينَ يَسْأَلاَنِهَا. فَذَكَرَ نَحْوَهُ.

٦٩ ـ (...) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا الْحَسَنُ بْنُ مُوسَىٰ: حَدَّثَنَا شَيْبَانُ، عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ؛ أَنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ أَخْبَرَهُ؛ أَنَّ عُرْوَةَ بْنَ الزُّبَيْرِ أَخْبَرَهُ؛ أَنَّ عَائِشَةَ أُمَّ الْمُؤْمِنِينَ رضي الله عنها أَخْبَرَتْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُقَبِّلُهَا وَهُوَ صَائِمٌ.

(...) The same was narrated on the authority of Yahya Ibn Abu Kathir, with the same chain of transmitters.

70-(...) A'isha "Allah be pleased with her" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" used to kiss (his wives) during the month of (Ramadan while he was) fasting.

71-(...) A'isha "Allah be pleased with her" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" used to kiss (his wives) during (the month of) Ramadan while he was fasting.

72-(...) A'isha "Allah be pleased with her" narrated that The Prophet "Allah's blessing and peace be upon him" used to kiss (his wives) while he was fasting.

73-(1107) Hafsa "Allah be pleased with her" narrated that The Prophet "Allah's blessing and peace be upon him" used to kiss (his wives) while he was fasting.

(...) Hafsa "Allah be pleased with her" narrated the same about The Prophet "Allah's blessing and peace be upon him".

74-(1108) Umar Ibn Abu Salama narrated: I asked the Messenger of Allah "Allah's blessing and peace be upon him": "Could the fasting person be able to kiss (his wife)?" The Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Ask her (Umm Salama)." She told him that the Messenger of Allah "Allah's blessing and peace be upon him" used to do so. He said: "O Messenger of Allah! (There is no harm to you since) Allah forgave for you all your sins, the earlier and the later." Upon this the Messenger of Allah "Allah's blessing and peace be upon him" said: "By Allah! I am the most fearing of Allah among you, from Whose (punishment) I save myself most among you."

[13] The validity of one's fasting even in case it dawned while he is in the state of ceremonial impurity (because of sexual intercourse)

75-(1109) Abd Ar-Rahman Ibn Abu Bakra narrated: I heard Abu Huraira "Allah be pleased with him" saying in his narrations: "He, whom the dawn caught while he was in the state of ceremonial impurity (because of sexual intercourse), should not observe fast (on that day)." I mentioned that to Abd Ar-Rahman Ibn Al-Harith (his father), who denied it. Abd Ar-Rahman and I went until we entered upon A'isha and Umm Salama "Allah be pleased with both". Abd Ar-Rahman asked them about that, and both of them said: "(Sometimes) The Prophet "Allah's blessing and peace be upon him" got up in the morning while being in the state of ceremonial impurity (after

(...) ـ وحدّثنا يَحْيَىٰ بْنُ بِشْرٍ الْحَرِيرِيُّ: حَدَّثَنَا مُعَاوِيَةُ ـ يَعْنِي ابْنَ سَلاَّمٍ ـ عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ، بِهَذَا الإِسْنَادِ، مِثْلَهُ.

٧٠ ـ (...) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ، وَقُتَيْبَةُ بْنُ سَعِيدٍ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ ـ قَالَ يَحْيَىٰ: أَخْبَرَنَا، وَقَالَ الآخَرَانِ: حَدَّثَنَا أَبُو الأَحْوَصِ ـ عَنْ زِيَادِ بْنِ عِلاَقَةَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ عَائِشَةَ رضي الله عنها قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُقَبِّلُ فِي شَهْرِ الصَّوْمِ.

٧١ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا بَهْزُ بْنُ أَسَدٍ: حَدَّثَنَا أَبُو بَكْرٍ النَّهْشَلِيُّ: حَدَّثَنَا زِيَادُ بْنُ عِلاَقَةَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ عَائِشَةَ، رَضِيَ اللَّهُ عَنْهَا، قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُقَبِّلُ فِي رَمَضَانَ وَهُوَ صَائِمٌ.

٧٢ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي الزِّنَادِ، عَنْ عَلِيِّ بْنِ الْحُسَيْنِ، عَنْ عَائِشَةَ رضي الله عنها؛ أَنَّ النَّبِيَّ ﷺ كَانَ يُقَبِّلُ وَهُوَ صَائِمٌ.

٧٣ ـ (١١٠٧) ـ وحدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ ـ قَالَ يَحْيَىٰ: أَخْبَرَنَا. وَقَالَ الآخَرَانِ: حَدَّثَنَا أَبُو مُعَاوِيَةَ ـ عَنِ الأَعْمَشِ، عَنْ مُسْلِمٍ، عَنْ شُتَيْرِ بْنِ شَكَلٍ، عَنْ حَفْصَةَ رضي الله عنها، قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُقَبِّلُ وَهُوَ صَائِمٌ.

(...) ـ وحدّثنا أَبُو الرَّبِيعِ الزَّهْرَانِيُّ: حَدَّثَنَا أَبُو عَوَانَةَ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، عَنْ جَرِيرٍ. كِلاَهُمَا عَنْ مَنْصُورٍ، عَنْ مُسْلِمٍ، عَنْ شُتَيْرِ بْنِ شَكَلٍ، عَنْ حَفْصَةَ رضي الله عنها، عَنِ النَّبِيِّ ﷺ. بِمِثْلِهِ.

٧٤ ـ (١١٠٨) ـ حدّثني هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرٌو ـ وَهُوَ ابْنُ الْحَارِثِ ـ عَنْ عَبْدِ رَبِّهِ بْنِ سَعِيدٍ، عَنْ عَبْدِ اللَّهِ بْنِ كَعْبٍ الْحِمْيَرِيِّ، عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ؛ أَنَّهُ سَأَلَ رَسُولَ اللَّهِ ﷺ: أَيُقَبِّلُ الصَّائِمُ؟ فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «سَلْ هٰذِهِ» ـ لأُمِّ سَلَمَةَ ـ فَأَخْبَرَتْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ يَصْنَعُ ذٰلِكَ. فَقَالَ: يَا رَسُولَ اللَّهِ، قَدْ غَفَرَ اللَّهُ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ. فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «أَمَا وَاللَّهِ، إِنِّي لأَتْقَاكُمْ لِلَّهِ، وَأَخْشَاكُمْ لَهُ».

١٣ ـ باب صحة صوم مَنْ طَلَعَ عليه الفجر وهو جُنُب

٧٥ ـ (١١٠٩) ـ حدّثني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ، عَنِ ابْنِ جُرَيْجٍ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ بْنُ هَمَّامٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَبْدُ الْمَلِكِ بْنُ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي بَكْرٍ، قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ رضي الله عنه يَقُصُّ، يَقُولُ فِي قَصَصِهِ: مَنْ أَدْرَكَهُ الْفَجْرُ جُنُباً فَلاَ يَصُمْ. فَذَكَرْتُ ذٰلِكَ لِعَبْدِ الرَّحْمٰنِ بْنِ الْحَارِثِ ـ لأَبِيهِ ـ فَأَنْكَرَ ذٰلِكَ. فَانْطَلَقَ عَبْدُ الرَّحْمٰنِ وَانْطَلَقْتُ مَعَهُ حَتَّىٰ دَخَلْنَا عَلَىٰ عَائِشَةَ وَأُمِّ سَلَمَةَ رضي الله عنهما، فَسَأَلَهُمَا عَبْدُ الرَّحْمٰنِ عَنْ ذٰلِكَ، قَالَ: فَكِلْتَاهُمَا قَالَتْ: كَانَ النَّبِيُّ ﷺ يُصْبِحُ جُنُباً مِنْ غَيْرِ حُلُمٍ ثُمَّ يَصُومُ. قَالَ: فَانْطَلَقْنَا حَتَّى دَخَلْنَا عَلَىٰ

sexual intercourse and) not for a nocturnal wet dream, and even though he observed fast on that day."

Then, we went until we entered upon Marwan, to whom Abd Ar-Rahman made a mention of that. Upon this, Marwan said: "I swear that you should go to Abu Huraira "Allah be pleased with him" and make him withdraw what he used to say." We came to Abu Huraira "Allah be pleased with him" (and Abu Bakra attended all of that). When Abd Ar-Rahman mentioned to him all of that, he asked him: "Did they say that to you?" he answered in the affirmative. He said: "They know better." Abu Huraira "Allah be pleased with him" attributed what he used to narrate in this matter to Al-Fadl Ibn Al-Abbas, and said: "I heard that from Al-Fadl, but I did not hear it from The Prophet "Allah's blessing and peace be upon him"." then, Abu Huraira "Allah be pleased with him" retracted all of what he used to say in that matter. I (Ibn Juraij) said to Abd Al-Malik: "Did they say that (this used to happen during the month of) Ramadan?" he said: "He also got up in the morning, while being in the state of ceremonial impurity (because of sexual intercourse and) not because of a nocturnal wet dream, and then, he observed fast (on that day)."

76-(...) Both of Urwa Ibn Az-Zubair and Abu Bakr Ibn Abd Ar-Rahman narrated that A'isha "Allah be pleased with her" said: "(Sometimes) The Messenger of Allah "Allah's blessing and peace be upon him" was overtaken by dawn while he was in the state of ceremonial impurity (because of sexual intercourse and) not as a result of a nocturnal wet dream during (the month of) Ramadan. Then, he took a bath and observed fast."

77-(...) Abdullah Ibn Ka'b Al-Himyari narrated that Abu Bakr told him that Marwan sent him to Umm Salama, in order to ask her whether the man, who might get up in the morning, while being in the state of ceremonial impurity, could observe fast (on that very day). Upon this, she said: "The Messenger of Allah "Allah's blessing and peace be upon him" (sometimes) got up in the morning, while being in the state of ceremonial impurity (because of sexual intercourse and) not because of a nocturnal wet dream. Then, he neither broke fasting, nor did he observe another fast in lieu."

78-(...) Both of A'isha and Umm Salama "Allah be pleased with them" narrated: (Sometimes) The Messenger of Allah "Allah's blessing and peace be upon him" got up in the morning while he was in the state of ceremonial impurity (because of sexual intercourse and) not as a result of a nocturnal wet dream during (the month of) Ramadan. Then, he observed fast.

مَرْوَانَ، فَذَكَرَ ذٰلِكَ لَهُ عَبْدُ الرَّحْمٰنِ. فَقَالَ مَرْوَانُ: عَزَمْتُ عَلَيْكَ إلاَّ مَا ذَهَبْتَ إِلَىٰ أَبِي هُرَيْرَةَ، فَرَدَدْتَ عَلَيْهِ مَا يَقُولُ. قَالَ: فَجِئْنَا أَبَا هُرَيْرَةَ، وَأَبُو بَكْرٍ حَاضِرُ ذٰلِكَ كُلِّهِ، قَالَ: فَذَكَرَ لَهُ عَبْدُ الرَّحْمٰنِ. فَقَالَ أَبُو هُرَيْرَةَ: أَهُمَا قَالَتَاهُ لَكَ؟ قَالَ: نَعَمْ. قَالَ: هُمَا أَعْلَمُ.

ثُمَّ رَدَّ أَبُو هُرَيْرَةَ مَا كَانَ يَقُولُ فِي ذٰلِكَ إِلَى الْفَضْلِ بْنِ الْعَبَّاسِ. فَقَالَ أَبُو هُرَيْرَةَ: سَمِعْتُ ذٰلِكَ مِنَ الْفَضْلِ، وَلَمْ أَسْمَعْهُ مِنَ النَّبِيِّ ﷺ.

قَالَ: فَرَجَعَ أَبُو هُرَيْرَةَ عَمَّا كَانَ يَقُولُ فِي ذٰلِكَ.

قُلْتُ لِعَبْدِ الْمَلِكِ: أَقَالَتَا: فِي رَمَضَانَ؟ قَالَ: كَذَلِكَ. كَانَ يُصْبِحُ جُنُباً مِنْ غَيْرِ حُلُمٍ ثُمَّ يَصُومُ.

[البخاري: كتاب الصوم، باب الصائم يصبح جنباً، رقم: ١٩٢٥].

٧٦ ـ (...) ـ وحدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ. قَالَ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ وَأَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمٰنِ؛ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ قَالَتْ: قَدْ كَانَ رَسُولُ اللَّهِ ﷺ يُدْرِكُهُ الْفَجْرُ فِي رَمَضَانَ وَهُوَ جُنُبٌ، مِنْ غَيْرِ حُلُمٍ فَيَغْتَسِلُ وَيَصُومُ.

[البخاري: كتاب الصوم، باب اغتسال الصائم، رقم: ١٩٣٠].

٧٧ ـ (...) ـ حدّثني هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرٌو ـ وَهُوَ ابْنُ الْحَارِثِ ـ عَنْ عَبْدِ رَبِّهِ، عَنْ عَبْدِ اللَّهِ بْنِ كَعْبٍ الْحِمْيَرِيِّ؛ أَنَّ أَبَا بَكْرٍ حَدَّثَهُ؛ أَنَّ مَرْوَانَ أَرْسَلَهُ إِلَىٰ أُمِّ سَلَمَةَ رضي الله عنها، يَسْأَلُ عَنِ الرَّجُلِ يُصْبِحُ جُنُباً، أَيَصُومُ؟ فَقَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُصْبِحُ جُنُباً مِنْ جِمَاعٍ، لاَ مِنْ حُلُمٍ، ثُمَّ لاَ يُفْطِرُ وَلاَ يَقْضِي.

٧٨ ـ (...) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ عَبْدِ رَبِّهِ بْنِ سَعِيدٍ، عَنْ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ، عَنْ عَائِشَةَ وَأُمِّ سَلَمَةَ، زَوْجَيِ النَّبِيِّ ﷺ؛ أَنَّهُمَا قَالَتَا: إِنْ كَانَ رَسُولُ اللَّهِ ﷺ لَيُصْبِحُ جُنُباً مِنْ جِمَاعٍ، غَيْرِ احْتِلاَمٍ، فِي رَمَضَانَ، ثُمَّ يَصُومُ.

79-(1110) A'isha "Allah be pleased with her" narrated that a man came to The Messenger of Allah "Allah's blessing and peace be upon him" to ask for his religious verdict (concerning something), while she was listening from behind the door. He said: "O Messenger of Allah! Sometimes I might be overtaken by the (Fajr) prayer while I'm still in the state of ceremonial impurity, then, would I be able to observe fast (on that very day)?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "I also might be overtaken by the (Fajr) prayer, while being in the state of ceremonial impurity, and then I would observe fast (on that very day)." The man said: "But, you are not like us, O Messenger of Allah, for Allah has forgiven for you your earlier and later sins." Upon this, he said: "By Allah! I expect to be the most fearing of Allah among you, and the most knowledgeable among you of what I should save myself from."

80-(1109) Sulaiman Ibn Yasar narrated that he asked Umm Salama "Allah be pleased with her" whether the man, who might get up in the morning, while being in the state of ceremonial impurity, could observe fast (on that very day). Upon this, she said: "The Messenger of Allah "Allah's blessing and peace be upon him" (sometimes) got up in the morning, while being in the state of ceremonial impurity (because of sexual intercourse and) not because of a nocturnal wet dream. Then, he observed fast."

[14] The grievous prohibition of having sexual relation (while one is fasting) during the days of Ramadan, and what about its great expiation, which is obligatory to everyone, rich or poor he might be

81-(1111) Abu Huraira "Allah be pleased with him" narrated: A man came and said to The Prophet "Allah's blessing and peace be upon him": "O Messenger of Allah! I have been ruined." He asked: "What is that which has ruined you?" he said: "I had sexual intercourse with my wife (while I was fasting) during (the day of) Ramadan." Allah's Apostle "Allah's blessing and peace be upon him" asked him: "Can you afford to manumit a slave?" He replied in the negative. Allah's Apostle "Allah's blessing and peace be upon him" asked him: "Can you fast for two successive months?" He replied in the negative. The Prophet "Allah's blessing and peace be upon him" asked him: "Can you afford to feed sixty poor persons?" He replied in the negative. Then a big basket full of dates was brought to The Prophet "Allah's blessing and peace be upon him". He said: "Take this (basket of dates) and give it in charity."

٧٩ ـ (١١١٠) ـ حدّثنا يَحْيَىٰ بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ. قَالَ ابْنُ أَيُّوبَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمٰنِ ـ وَهُوَ ابْنُ مَعْمَرِ بْن حَزْمٍ الأَنْصَارِيُّ أَبُو طُوَالَةَ ـ أَنَّ أَبَا يُونُسَ مَوْلَىٰ عَائِشَةَ أَخْبَرَهُ، عَنْ عَائِشَةَ رضي الله عنها؛ أَنَّ رَجُلاً جَاءَ إِلَى النَّبِيِّ ﷺ يَسْتَفْتِيهِ، وَهِيَ تَسْمَعُ مِنْ وَرَاءِ الْبَابِ، فَقَالَ: يَا رَسُولَ اللَّهِ، تُدْرِكُنِي الصَّلاَةُ وَأَنَا جُنُبٌ، أَفَأَصُومُ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَأَنَا تُدْرِكُنِي الصَّلاَةُ وَأَنَا جُنُبٌ، فَأَصُومُ» فَقَالَ: لَسْتَ مِثْلَنَا يَا رَسُولَ اللَّهِ، قَدْ غَفَرَ اللَّهُ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ. فَقَالَ: «وَاللَّهِ، إِنِّي لأَرْجُو أَنْ أَكُونَ أَخْشَاكُمْ لِلَّهِ، وَأَعْلَمَكُمْ بِمَا أَتَّقِي».

٨٠ ـ (١١٠٩) ـ حدّثنا أَحْمَدُ بْنُ عُثْمَانَ النَّوْفَلِيُّ: حَدَّثَنَا أَبُو عَاصِمٍ: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي مُحَمَّدُ بْنُ يُوسُفَ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ؛ أَنَّهُ سَأَلَ أُمَّ سَلَمَةَ رضي الله عنها: عَنِ الرَّجُلِ يُصْبِحُ جُنُباً، أَيَصُومُ؟ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُصْبِحُ جُنُباً، مِنْ غَيْرِ احْتِلاَمٍ، ثُمَّ يَصُومُ.

١٤ ـ بابُ تَغْليظ تحريم الجِمَاعِ في نهار رَمَضانَ على الصَّائم ووُجُوبِ الكَفَّارَةِ الكُبْرى فيه وبيانها وأنها تَجِبُ على المُوسِرِ والمُعْسِرِ وتَثْبُتُ في ذِمَّةِ المُعْسِرِ حتى يستطيع

٨١ ـ (١١١١) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَابْنُ نُمَيْرٍ. كُلُّهُمْ عَنِ ابْنِ عُيَيْنَةَ. قَالَ يَحْيَىٰ: أَخْبَرَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: هَلَكْتُ يَا رَسُولَ اللَّهِ، قَالَ: «وَمَا أَهْلَكَكَ؟» قَالَ: وَقَعْتُ عَلَى امْرَأَتِي فِي رَمَضَانَ.

قَالَ: «هَلْ تَجِدُ مَا تُعْتِقُ رَقَبَةً؟» قَالَ: لاَ. قَالَ: «فَهَلْ تَسْتَطِيعُ أَنْ تَصُومَ شَهْرَيْنِ مُتَتَابِعَيْنِ؟» قَالَ: لاَ. قَالَ: «فَهَلْ تَجِدُ مَا تُطْعِمُ سِتِّينَ مِسْكِيناً؟» قَالَ: لاَ. قَالَ: ثُمَّ جَلَسَ. فَأُتِيَ النَّبِيُّ ﷺ بِعَرَقٍ فِيهِ تَمْرٌ، فَقَالَ: «تَصَدَّقْ بِهٰذَا» قَالَ: أَفْقَرَ مِنَّا؟ فَمَا بَيْنَ

The man said: "(Is there) anyone more needy than us? There is no family between Medina's two mountains who are more needy than us." The Prophet "Allah's blessing and peace be upon him" smiled so much that his premolar teeth became visible. Then, he said: "(Take it and) go and feed your family with it."

(...) A Hadith like that narrated by Ibn Uyaina, was narrated on the authority of Muhammad Ibn Muslim Az-Zuhri, with the same chain of transmitters. But here, he mentioned that a basket full of dates (was brought), and did not mention that The Prophet "Allah's blessing and peace be upon him" smiled so much that his premolar teeth became visible.

82-(...) Abu Huraira "Allah be pleased with him" narrated that a man had sexual intercourse with his wife (while being fasting) during the month of Ramadan. He asked for the religious verdict of The Messenger of Allah "Allah's blessing and peace be upon him" regarding this matter. Allah's Apostle "Allah's blessing and peace be upon him" asked him: "Can you afford to manumit a slave?" He replied in the negative. He asked him: "Can you be able to fast for two successive months?" He replied in the negative. He said to him: "Then, you should feed sixty poor persons."

83-(...) Az-Zuhri narrated, with the same chain of transmitters, that a man had sexual intercourse (with his wife while being fasting) during (the month of) Ramadan. The Messenger of Allah "Allah's blessing and peace be upon him" ordered him to (afford to) manumit a slave...and the rest is the same as narrated by Ibn Uyaina.

84-(...) Abu Huraira "Allah be pleased with him" narrated that The Prophet "Allah's blessing and peace be upon him" ordered a man who had sexual intercourse (with his wife while being fasting) during (the month of) Ramadan, to (afford to) manumit a slave, or (in case he could not find) to observe fasts for two successive months, or (in case he could not do) to feed sixty poor persons.

(...) A Hadith like that narrated by Ibn Uyaina, was narrated on the authority of Az-Zuhri, with the same chain of transmitters.

85-(1112) A'isha "Allah be pleased with her" narrated: A man came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "I have been burnt." The Messenger of Allah "Allah's blessing and peace be upon him" asked: "Why is that?" he said: "I had sexual relation with my wife during the day in Ramadan (while being fasting)." He said (to

لابَتَيْهَا أَهْلُ بَيْتٍ أَحْوجُ إِلَيهِ مِنَّا. فَضَحِكَ النَّبِيُّ ﷺ حَتَّىٰ بَدَتْ أَنْيابُهُ، ثُمَّ قَالَ: «اذْهَبْ فَأَطْعِمْهُ أَهْلَكَ».

[البخاري: كتاب الصوم، باب إذا جامع في رمضان ولم يكن له شيء...، رقم: ١٩٣٦].

(...) ـ **حدّثنا** إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ الزُّهْرِيِّ، بِهٰذَا الإِسْنَادِ، مِثْلَ رِوَايَةِ ابْنِ عُيَيْنَةَ. وَقَالَ: بِعَرَقٍ فِيهِ تَمْرٌ: وَهُوَ الزِّنْبِيلُ. وَلَمْ يَذْكُرْ: فَضَحِكَ النَّبِيُّ ﷺ حَتَّىٰ بَدَتْ أَنْيَابُهُ.

٨٢ ـ (...) ـ **حدّثنا** يَحْيَىٰ بْنُ يَحْيَىٰ وَمُحَمَّدُ بْنُ رُمْحٍ. قَالاَ: أَخْبَرَنَا اللَّيْثُ. (ح) وَحَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا لَيْثٌ، عَنِ ابْنِ شِهَابٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ، عَنْ أَبِي هُرَيْرَةَ رضي الله عنه؛ أَنَّ رَجُلاً وَقَعَ بِامْرَأَتِهِ فِي رَمَضَانَ، فَاسْتَفْتَىٰ رَسُولَ اللَّهِ ﷺ عَنْ ذٰلِكَ فَقَالَ: «هَلْ تَجِدُ رَقَبَةً؟» قَالَ: لاَ. قَالَ: «وَهَلْ تَسْتَطِيعُ صِيَامَ شَهْرَيْنِ؟» قَالَ: لاَ. قَالَ: «فَأَطْعِمْ سِتِّينَ مِسْكِيناً».

٨٣ ـ (...) ـ **وحدّثنا** مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا إِسْحَاقُ بْنُ عِيسَىٰ: أَخْبَرَنَا مَالِكٌ، عَنِ الزُّهْرِيِّ بِهٰذَا الإِسْنَادِ؛ أَنَّ رَجُلاً أَفْطَرَ فِي رَمَضَانَ، فَأَمَرَهُ رَسُولُ اللَّهِ ﷺ أَنْ يُكَفِّرَ بِعِتْقِ رَقَبَةٍ، ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ ابْنِ عُيَيْنَةَ.

٨٤ ـ (...) ـ **حدّثني** مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: حَدَّثَنِي ابْنُ شِهَابٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمٰنِ؛ أَنَّ أَبَا هُرَيْرَةَ حَدَّثَهُ؛ أَنَّ النَّبِيَّ ﷺ أَمَرَ رَجُلاً أَفْطَرَ فِي رَمَضَانَ أَنْ يُعْتِقَ رَقَبَةً، أَوْ يَصُومَ شَهْرَيْنِ، أَوْ يُطْعِمَ سِتِّينَ مِسْكِيناً.

(...) ـ **حدّثنا** عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، بِهٰذَا الإِسْنَادِ، نَحْوَ حَدِيثِ ابْنِ عُيَيْنَةَ.

٨٥ ـ (١١١٢) ـ **حدّثنا** مُحَمَّدُ بْنُ رُمْحِ بْنِ الْمُهَاجِرِ: أَخْبَرَنَا اللَّيْثُ، عَنْ يَحْيَىٰ بْنِ سَعِيدٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْقَاسِمِ، عَنْ مُحَمَّدِ بْنِ جَعْفَرِ بْنِ الزُّبَيْرِ، عَنْ عَبَّادِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ رضي الله عنها؛ أَنَّهَا قَالَتْ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: احْتَرَقْتُ. قَالَ رَسُولُ اللَّهِ ﷺ: «لِمَ؟» قَالَ: وَطِئْتُ امْرَأَتِي فِي

him): "Give in charity (as expiation)! Give in charity!" he replied: "I have nothing (to give)." He ordered him to sit down. Then, two baskets full of food were brought to him, which The Messenger of Allah "Allah's blessing and peace be upon him" ordered him to give in charity.

86-(...) Abbad Ibn Abdullah Ibn Az-Zubair narrated that he heard A'isha "Allah be pleased with her" saying: A man came to The Messenger of Allah "Allah's blessing and peace be upon him"...and the rest is the same, but there is no mention of the phrase "Give in charity! Give in charity" in the beginning of the Hadith. There is also no mention of "during the day".

87-(...) A'isha "Allah be pleased with her", the wife of The Prophet "Allah's blessing and peace be upon him", narrated: A man came to The Messenger of Allah "Allah's blessing and peace be upon him" in the mosque during (the month of) Ramadan and said: "O Messenger of Allah! I've been burnt! I've been burnt!" The Messenger of Allah "Allah's blessing and peace be upon him" asked him what his matter was, and he said: "I had sexual intercourse (while being fasting)." He (The Prophet) said (to him): "Give in charity!" he said: "O Prophet of Allah! By Allah! I have nothing (to give), and I have no power to afford anything." He (The Prophet) said (to him): "Sit down." He sat down, and while he was in that state, another man came, driving a donkey, on which there was (a load of) food. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Where is the one who has been burnt?" the man stood up. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Give this (food) in charity." He said: "O Messenger of Allah! (Is there) anyone (poorer) than us (I and my family)? By Allah! We are hungry, and we have nothing (to eat)." He said: "Then, (take and) eat it."

[15] It is permissible for the traveller to either fast or leave fasting, particularly if his journey is more than forty-two miles, and it is better for the one to observe fast if he has the power to endure it, and to leave fasting if he has no power to endure it

88-(1113) Ibn Abbas "Allah be pleased with both" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" set out during (the month of) Ramadan in the year of (Mecca) Conquest. He observed fasts (for some days), and when he reached Qudaid (a place, forty-two miles from Mecca), he broke his fast. However, the companions of The Messenger of Allah "Allah's blessing and peace be upon him" used to adopt the last act he (The Prophet) did.

رَمَضَانَ نَهاراً. قَالَ: «تَصَدَّقْ، تَصَدَّقْ». قَالَ: مَا عِنْدِي شَيْءٌ. فَأَمَرَهُ أَنْ يَجْلِسَ، فَجاءَهُ عَرَقَانِ فِيهِمَا طَعَامٌ، فَأَمَرَهُ رَسُولُ اللَّهِ ﷺ أَنْ يَتَصدَّقَ بِهِ.

[البخاري: كتاب الصوم، باب إذا جامع في رمضان، رقم: ١٩٣٥].

٨٦ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: أَخْبَرَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ. قَالَ: سَمِعْتُ يَحْيَىٰ بْنَ سَعِيدٍ يَقُولُ: أَخْبَرَنِي عَبْدُ الرَّحْمٰنِ بْنُ الْقَاسِمِ؛ أَنَّ مُحَمَّدَ بْنَ جَعْفَرِ بْنِ الزُّبَيْرِ أَخْبَرَهُ؛ أَنَّ عَبَّادَ بْنَ عَبْدِ اللهِ بْنِ الزُّبَيْرِ حَدَّثَهُ؛ أَنَّهُ سَمِعَ عَائِشَةَ رضي الله عنها تَقُولُ: أَتَىٰ رَجُلٌ إِلَىٰ رَسُولِ اللَّهِ ﷺ. فَذَكَرَ الْحَدِيثَ.

وَلَيْسَ فِي أَوَّلِ الْحَدِيثِ: «تَصَدَّقْ، تَصَدَّقْ». وَلاَ قَوْلُهُ: نَهَاراً.

٨٧ ـ (...) ـ حدّثني أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ؛ أَنَّ عَبْدَ الرَّحْمٰنِ بْنَ الْقَاسِمِ حَدَّثَهُ؛ أَنَّ مُحَمَّدَ بْنَ جَعْفَرِ بْنِ الزُّبَيْرِ حَدَّثَهُ؛ أَنَّ عَبَّادَ بْنَ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ حَدَّثَهُ؛ أَنَّهُ سَمِعَ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ تَقُولُ: أَتَىٰ رَجُلٌ إِلَىٰ رَسُولِ اللَّهِ ﷺ فِي الْمَسْجِدِ فِي رَمَضَانَ. فَقَالَ: يَا رَسُولَ اللَّهِ، احْتَرَقْتُ، احْتَرَقْتُ. فَسَأَلَهُ رَسُولُ اللَّهِ ﷺ: «مَا شَأْنُهُ؟» فَقَالَ: أَصَبْتُ أَهْلِي. قَالَ: «تَصَدَّقْ» فَقَالَ: وَاللَّهِ، يَا نَبِيَّ اللَّهِ، مَالِي شَيْءٌ، وَمَا أَقْدِرُ عَلَيْهِ. قَالَ: «اجْلِسْ» فَجَلَسَ. فَبَيْنَا هُوَ عَلَىٰ ذٰلِكَ أَقْبَلَ رَجُلٌ يَسُوقُ حِمَاراً عَلَيْهِ طَعَامٌ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَيْنَ الْمُحْتَرِقُ آنِفاً؟» فَقَامَ الرَّجُلُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «تَصَدَّقْ بِهٰذَا» فَقَالَ: يَا رَسُولَ اللَّهِ، أَغَيْرَنَا؟ فَوَاللَّهِ إِنَّا لَجِيَاعٌ، مَالَنَا شَيْءٌ. قَالَ: «فَكُلُوهُ».

١٥ ـ بابُ جَوازِ الصَّوْمِ والفِطْرِ في شَهْرِ رَمَضَانَ للمُسافرِ في غيرِ مَعْصِيَةٍ إذا كان سَفَرُهُ مرحلتين فأكثر وأنَّ الأَفْضَلَ لمن أطاقَهُ بلا ضَرَرٍ أنْ يَصُومَ ولمن يَشُقُّ عليه أنْ يُفطِرَ

٨٨ ـ (١١١٣) ـ حدّثني يَحْيَىٰ بْنُ يَحْيَىٰ وَمُحَمَّدُ بْنُ رُمْحٍ. قَالاَ: أَخْبَرَنَا اللَّيْثُ. (ح) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما؛ أَنَّهُ أَخْبَرَهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ عَامَ الْفَتْحِ فِي رَمَضَانَ، فَصَامَ حَتَّىٰ بَلَغَ الْكَدِيدَ ثُمَّ أَفْطَرَ، وَكَانَ صَحَابَةُ رَسُولِ اللَّهِ ﷺ يَتَّبِعُونَ الأَحْدَثَ فَالأَحْدَثَ مِنْ أَمْرِهِ.

[البخاري: كتاب الصوم، باب إذا صام أياماً من رمضان ثم سافر، رقم: ١٩٤٤].

(...) This Hadith was narrated on the authority of Az-Zuhri, with the same chain of transmitters. Yahya (a sub-narrator) said that Sufyan said: I do not know who said the following statement: "It is the last word of The Messenger of Allah "Allah's blessing and peace be upon him" that should be admitted (since it abrogated what was earlier)."

It was narrated on the authority of Az-Zuhri with the same chain of transmitters that breaking the fast (in a journey) was the latest of the two commands (of observing fast or leaving it), and it is the last command of The Messenger of Allah "Allah's blessing and peace be upon him" that should be admitted. Az-Zuhri said: The Messenger of Allah "Allah's blessing and peace be upon him" reached Mecca in the morning of the thirteenth day of (the month of) Ramadan.

(...) A Hadith like that narrated by Al-Laith was narrated on the authority of Ibn Shihab, with the same chain of transmitters. Ibn Shihab said: They (the companions) used to adopt the latest order, which was the last of his (The Prophet's) orders, considering it the one, which abrogated the previous ones.

(...) Ibn Abbas "Allah be pleased with both" narrated: During (the month of) Ramadan, The Messenger of Allah "Allah's blessing and peace be upon him" set out (aiming at Mecca). He observed fasts until he reached Usfan. He ordered that a cup of water be brought to him, from which he drank openly, in order that the people would see him. Then, he left fasting until he arrived in Mecca. Ibn Abbas "Allah be pleased with both" commented: The Messenger of Allah "Allah's blessing and peace be upon him" (did the two things during the journey, i.e. he) observed fasts (for some days of the journey) and left fasting (for some days of the journey too). So, if one wishes, he could observe fast (on journey), and if one wishes, he could leave fasting.

89-(...) Ibn Abbas "Allah be pleased with both" narrated: Do not criticize the one who observed fasts or the one who left fasting (on journey), because The Messenger of Allah "Allah's blessing and peace be upon him" (did the two, i.e. he) observed fasts (for some days on journey) and left fasting (for some days).

90-(1114) Jabir Ibn Abdullah "Allah be pleased with both" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" set out to Mecca during (the month of) Ramadan in the year of (Mecca) Conquest.

(...) ـ **حدّثنا** يَحْيَىٰ بْنُ يَحْيَىٰ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، عَنْ سُفْيَانَ، عَنِ الزُّهْرِيِّ، بِهٰذَا الإِسْنَادِ، مِثْلَهُ.

قَالَ يَحْيَىٰ: قَالَ سُفْيَانُ: لاَ أَدْرِي مِنْ قَوْلِ مَنْ هُوَ؟ يَعْنِي: وَكَانَ يُؤْخَذُ بِالآخِرِ مِنْ قَوْلِ رَسُولِ اللّٰهِ ﷺ.

(...) ـ **حدّثني** مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، بِهٰذَا الإِسْنَادِ.

قَالَ الزُّهْرِيُّ: وَكَانَ الْفِطْرُ آخِرَ الأَمْرَيْنِ، وَإِنَّمَا يُؤْخَذُ مِنْ أَمْرِ رَسُولِ اللّٰهِ ﷺ بِالآخِرِ فَالآخِرِ. قَالَ الزُّهْرِيُّ: فَصَبَّحَ رَسُولُ اللّٰهِ ﷺ مَكَّةَ لِثَلاَثَ عَشْرَةَ لَيْلَةً خَلَتْ مِنْ رَمَضَانَ.

(...) ـ **وحدّثني** حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، بِهٰذَا الإِسْنَادِ، مِثْلَ حَدِيثِ اللَّيْثِ.

قَالَ ابْنُ شِهَابٍ: فَكَانُوا يَتَّبِعُونَ الأَحْدَثَ فَالأَحْدَثَ مِنْ أَمْرِهِ، وَيَرَوْنَهُ النَّاسِخَ الْمُحْكَمَ.

(...) ـ **وحدّثنا** إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما قَالَ: سَافَرَ رَسُولُ اللّٰهِ ﷺ فِي رَمَضَانَ فَصَامَ حَتَّىٰ بَلَغَ عُسْفَانَ ثُمَّ دَعَا بِإِنَاءٍ فِيهِ شَرَابٌ فَشَرِبَهُ نَهَاراً لِيَرَاهُ النَّاسُ، ثُمَّ أَفْطَرَ. حَتَّىٰ دَخَلَ مَكَّةَ.

قَالَ ابْنُ عَبَّاسٍ رضي الله عنهما: فَصَامَ رَسُولُ اللّٰهِ ﷺ وَأَفْطَرَ، فَمَنْ شَاءَ صَامَ، وَمَنْ شَاءَ أَفْطَرَ.

[البخاري: كتاب الصوم، باب من أفطر في السفر ليراه الناس، رقم: ١٩٤٨].

٨٩ ـ (...) ـ وحدّثنا أَبُو كُرَيْبٍ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ عَبْدِ الْكَرِيمِ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما قَالَ: لاَ تَعِبْ عَلَىٰ مَنْ صَامَ، وَلاَ عَلَىٰ مَنْ أَفْطَرَ، قَدْ صَامَ رَسُولُ اللّٰهِ ﷺ فِي السَّفَرِ وَأَفْطَرَ.

٩٠ ـ (١١١٤) ـ حدّثني مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الْوَهَّابِ ـ يَعْنِي ابْنَ عَبْدِ الْمَجِيدِ ـ: حَدَّثَنَا جَعْفَرٌ، عَنْ أَبِيهِ، عَنْ جَابِرِ بْنِ عَبْدِ اللّٰهِ رضي الله عنهما؛ أَنَّ رَسُولَ اللّٰهِ ﷺ خَرَجَ عَامَ الْفَتْحِ إِلَىٰ مَكَّةَ فِي رَمَضَانَ، فَصَامَ حَتَّىٰ بَلَغَ كُرَاعَ الْغَمِيمِ،

He and the people observed fasts till he reached Kura'a Al-Ghamim. He ordered that a cup of water should be brought to him, which he raised till the people saw it. Then he drank. Later, it was said to him that some people had kept fasting, about whom he said: "Those are the disobedient people; those are the disobedient people."

91-(...) The same was narrated on the authority of Abd Al-Aziz, from Ja'far, with the same chain of transmitters, with the following addition: It was said to him (The Prophet): "The people find it difficult to observe fast, and they consider what you have done." Upon this, he ordered that a cup of water should be brought to him following the Afternoon (prayer).

92-(1115) Jabir Ibn Abdullah "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" was on journey when he saw a man surrounded by some people, and he was shaded (from the heat). He asked: "What is wrong with him?" they said: "He is a fasting man." Upon this The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is not good that you should observe fast while being on journey (particularly if you find it difficult for you)."

(...) Jabir Ibn Abdullah "Allah be pleased with both" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" saw a man (while being on journey)...and the rest is the same.

(...) This Hadith was narrated on the authority of Shu'ba, with the same chain of transmitters. Shu'ba added: I was informed that Yahya Ibn Abu Kathir made an addition to this narration, according to which, he said: "You have to follow Allah's concession which He granted you." But, when I asked him (about it), he did not memorize it.

93-(1116) Abu Sa'id Al-Khudri "Allah be pleased with him" narrated: Once, we took part in a holy battle with The Messenger of Allah "Allah's blessing and peace be upon him" when sixteen nights of (the month of) Ramadan had passed. Some of us observed fast, and others left it. However, neither the fasting persons criticized those who left fasting, nor did those who left fasting condemn those who observed fast.

94-(...) A Hadith like that narrated by Hammam was narrated on the authority of Quatada, with the same chain of transmitters. But, in the Hadith narrated by At-Taimi, Umar Ibn Amir and Hisham, it was mentioned, "when eighteen nights had passed". Sa'id mentioned that they were twelve, and Shu'ba said that they were either nineteen or seventeen.

فَصَامَ النَّاسُ، ثُمَّ دَعَا بِقَدَحٍ مِنْ مَاءٍ فَرَفَعَهُ حَتَّىٰ نَظَرَ النَّاسُ إِلَيْهِ، ثُمَّ شَرِبَ، فَقِيلَ لَهُ بَعْدَ ذٰلِكَ: إِنَّ بَعْضَ النَّاسِ قَدْ صَامَ. فَقَالَ: «أُولٰئِكَ الْعُصَاةُ، أُولٰئِكَ الْعُصَاةُ».

٩١ ـ (...) ـ وحدّثناه قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ـ يَعْنِي الدَّرَاوَرْدِيَّ ـ عَنْ جَعْفَرٍ، بِهٰذَا الإِسْنَادِ. وَزَادَ: فَقِيلَ لَهُ: إِنَّ النَّاسَ قَدْ شَقَّ عَلَيْهِمُ الصِّيَامُ، وَإِنَّمَا يَنْظُرُونَ فِيمَا فَعَلْتَ، فَدَعَا بِقَدَحٍ مِنْ مَاءٍ بَعْدَ الْعَصْرِ.

٩٢ ـ (١١١٥) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. جَمِيعاً عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ. قَالَ أَبُو بَكْرٍ: حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ سَعْدٍ، عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ الْحَسَنِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رضي الله عنهما قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ فِي سَفَرٍ، فَرَأَىٰ رَجُلاً قَدِ اجْتَمَعَ النَّاسُ عَلَيْهِ، وَقَدْ ظُلِّلَ عَلَيْهِ. فَقَالَ: «مَا لَهُ؟» قَالُوا: رَجُلٌ صَائِمٌ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ الْبِرَّ أَنْ تَصُومُوا فِي السَّفَرِ».

[البخاري: كتاب الصوم، باب قول النبي ﷺ لمن ظلل عليه واشتد الحر: «ليس من البر الصوم في السفر»، رقم: ١٩٤٦].

(...) ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ عَمْرِو بْنِ الْحَسَنِ يُحَدِّثُ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ رضي الله عنهما يَقُولُ: رَأَىٰ رَسُولُ اللَّهِ ﷺ رَجُلاً. بِمِثْلِهِ.

(...) ـ وحدّثناه أَحْمَدُ بْنُ عُثْمَانَ النَّوْفَلِيُّ: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا شُعْبَةُ، بِهٰذَا الإِسْنَادِ، نَحْوَهُ. وَزَادَ: قَالَ شُعْبَةُ: وَكَانَ يَبْلُغُنِي عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ أَنَّهُ كَانَ يَزِيدُ فِي هٰذَا الْحَدِيثِ.

وَفِي هَذَا الإِسْنَادِ أَنَّهُ قَالَ: «عَلَيْكُمْ بِرُخْصَةِ اللَّهِ الَّذِي رَخَّصَ لَكُمْ» قَالَ: فَلَمَّا سَأَلْتُهُ، لَمْ يَحْفَظْهُ.

٩٣ ـ (١١١٦) ـ حدّثنا هَدَّابُ بْنُ خَالِدٍ: حَدَّثَنَا هَمَّامُ بْنُ يَحْيَىٰ: حَدَّثَنَا قَتَادَةُ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: غَزَوْنَا مَعَ رَسُولِ اللَّهِ ﷺ لِسِتَّ عَشْرَةَ مَضَتْ مِنْ رَمَضَانَ، فَمِنَّا مَنْ صَامَ وَمِنَّا مَنْ أَفْطَرَ. فَلَمْ يَعِبِ الصَّائِمُ عَلَى الْمُفْطِرِ، وَلاَ الْمُفْطِرُ عَلَى الصَّائِمِ.

٩٤ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ، عَنِ التَّيْمِيِّ. (ح) وَحَدَّثَنَاهُ مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ مَهْدِيٍّ: حَدَّثَنَا شُعْبَةُ. وَقَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا أَبُو عَامِرٍ: حَدَّثَنَا هِشَامٌ. وَقَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا سَالِمُ بْنُ نُوحٍ: حَدَّثَنَا عُمَرُ ـ يَعْنِي ابْنَ عَامِرٍ ـ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، عَنْ سَعِيدٍ. كُلُّهُمْ عَنْ قَتَادَةَ، بِهٰذَا الإِسْنَادِ، نَحْوَ حَدِيثِ هَمَّامٍ.

غَيْرَ أَنَّ فِي حَدِيثِ التَّيْمِيِّ وَعُمَرَ بْنِ عَامِرٍ وَهِشَامٍ: لِثَمَانَ عَشْرَةَ خَلَتْ. وَفِي حَدِيثِ سَعِيدٍ: فِي ثِنْتَيْ عَشْرَةَ. وَشُعْبَةَ: لِسَبْعَ عَشْرَةَ أَوْ تِسْعَ عَشْرَةَ.

95-(...) Abu Sa'id "Allah be pleased with him" narrated: We used to set out on journeys with The Messenger of Allah "Allah's blessing and peace be upon him" during (the month of) Ramadan. Neither the fasting person (from among us) was to be criticized for his observing fast, nor was the one who left it to be condemned for his breaking fast.

96-(...) Abu Sa'id Al-Khudri "Allah be pleased with him" narrated: Once, we took part in a holy battle with The Messenger of Allah "Allah's blessing and peace be upon him" during (the month of) Ramadan. Some of us observed fast, and others left it. However, neither the fasting persons had grudge against those who left fasting, nor did those who left fasting have grudge against those who observed fast. They thought that if one felt powerful enough (to bear it) and then observed fast, that would be better for him, and if one felt too weak (to bear it) and then left fasting, that would be better for him.

97-(1117) Both of Abu Sa'id Al-Khudri "Allah be pleased with him" and Jabir Ibn Abdullah "Allah be pleased with both" narrated: We set out on journey with The Messenger of Allah "Allah's blessing and peace be upon him". Some observed fast, and others left it. However, none of them criticized the other.

98-(1118) Humaid narrated that Anas "Allah be pleased with him" was asked about observing fasts of Ramadan on journey. Upon this he said: We set out on journey with The Messenger of Allah "Allah's blessing and peace be upon him". However, neither the fasting persons criticized those who left fasting, nor did those who left fasting blame those who fasted.

99-(...) Humaid narrated: Once, I set out (on journey) and I observed fast. They (some people) said to me: "(Break your fast and then) repeat it." I said: "Anas "Allah be pleased with him" told me that the companions of The Messenger of Allah "Allah's blessing and peace be upon him" used to travel, and (Some of them would observe fast, and others would leave it, but) neither the fasting persons criticized those who left fasting, nor did those who left fasting condemn those who observed fast. Later, I met Ibn Abu Mulaika, who told me the same on the authority of A'isha "Allah be pleased with her"

[16] The reward of him who left fasting on journey because of a religious duty

100-(1119) Anas "Allah be pleased with him" narrated: We were in the company of The Messenger of Allah "Allah's blessing and peace be upon him" on journey. Some of them (his companions) observed Fast and others

٩٥ ـ (...) ـ حدّثنا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا بِشْرٌ ـ يَعْنِي ابْنَ مُفَضَّلٍ ـ عَنْ أَبِي مَسْلَمَةَ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ رضي الله عنه قَالَ: كُنَّا نُسَافِرُ مَعَ رَسُولِ اللّهِ ﷺ فِي رَمَضَانَ، فَمَا يُعَابُ عَلَى الصَّائِمِ صَوْمُهُ، وَلاَ عَلَى الْمُفْطِرِ إِفْطَارُهُ.

٩٦ ـ (...) ـ حدّثني عَمْرُو النَّاقِدُ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رضي الله عنه قَالَ: كُنَّا نَغْزُو مَعَ رَسُولِ اللّهِ ﷺ فِي رَمَضَانَ، فَمِنَّا الصَّائِمُ وَمِنَّا الْمُفْطِرُ، فَلاَ يَجِدُ الصَّائِمُ عَلَى الْمُفْطِرِ وَلاَ الْمُفْطِرُ عَلَى الصَّائِمِ، يَرَوْنَ أَنَّ مَنْ وَجَدَ قُوَّةً فَصَامَ فَإِنَّ ذٰلِكَ حَسَنٌ، وَيَرَوْنَ أَنَّ مَنْ وَجَدَ ضَعْفاً فَأَفْطَرَ، فَإِنَّ ذٰلِكَ حَسَنٌ.

٩٧ ـ (١١١٧) ـ حدّثنا سَعِيدُ بْنُ عَمْرٍو الأَشْعَثِيُّ، وَسَهْلُ بْنُ عُثْمَانَ، وَسُوَيْدُ بْنُ سَعِيدٍ، وَحُسَيْنُ ابْنُ حُرَيْثٍ. كُلُّهُمْ عَنْ مَرْوَانَ. قَالَ سَعِيدٌ: أَخْبَرَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ، عَنْ عَاصِمٍ قَالَ: سَمِعْتُ أَبَا نَضْرَةَ يُحَدِّثُ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ وَجَابِرِ بْنِ عَبْدِ اللّهِ رَضِيَ اللّهُ عَنْهُم قَالاَ: سَافَرْنَا مَعَ رَسُولِ اللّهِ ﷺ، فَيَصُومُ الصَّائِمُ وَيُفْطِرُ الْمُفْطِرُ، فَلاَ يَعِيبُ بَعْضُهُمْ عَلَىٰ بَعْضٍ.

٩٨ ـ (١١١٨) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا أَبُو خَيْثَمَةَ، عَنْ حُمَيْدٍ قَالَ: سُئِلَ أَنَسٌ رَضِيَ اللّهُ عَنْهُ عَنْ صَوْمِ رَمَضَانَ فِي السَّفَرِ؟ فَقَالَ: سَافَرْنَا مَعَ رَسُولِ اللّهِ ﷺ فِي رَمَضَانَ، فَلَمْ يَعِبِ الصَّائِمُ عَلَى الْمُفْطِرِ، وَلاَ الْمُفْطِرُ عَلَى الصَّائِمِ.

٩٩ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ، عَنْ حُمَيْدٍ قَالَ: خَرَجْتُ فَصُمْتُ، فَقَالُوا لِي: أَعِدْ. قَالَ: فَقُلْتُ: إِنَّ أَنَساً أَخْبَرَنِي: أَنَّ أَصْحَابَ رَسُولِ اللّهِ ﷺ كَانُوا يُسَافِرُونَ فَلاَ يَعِيبُ الصَّائِمُ عَلَى الْمُفْطِرِ، وَلاَ الْمُفْطِرُ عَلَى الصَّائِمِ.

فَلَقِيتُ ابْنَ أَبِي مُلَيْكَةَ فَأَخْبَرَنِي، عَنْ عَائِشَةَ رضي الله عنها بِمِثْلِهِ.

١٦ ـ بابُ أَجْرِ المُفْطِرِ في السَّفَرِ إذا تَوَلَّى العَمَلَ

١٠٠ ـ (١١١٩) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ، عَنْ عَاصِمٍ، عَنْ مُوَرِّقٍ، عَنْ أَنَسٍ رضي الله عنه قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ فِي السَّفَرِ فَمِنَّا

left it. Then, we dismounted at a place on a very hot day. Most of us had the cloth for shelter. There were also some among us who sheltered (themselves) against the rays of the sun with the help of their hands. Those who observed Fast fell down (because of their weakness resulting from their fast on journey), and Those who did not observe fast got up, put up the tents and watered the mounts. Upon this The Messenger of Allah "Allah's blessing and peace be upon him" said: "Today those who did not observe fast have gone with the reward."

101-(...) Anas "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" was on journey (with some of his companions). Some of them observed Fast and others left it. Those who did not fast girded up their loins and worked, but those who observed Fast were too weak to work. Upon this he (The Prophet) said: "Today those who did not fast have gone with the reward."

102-(1120) Qaza'a narrated: I came to Abu Sa'id Al-Khudri "Allah be pleased with him", and found him surrounded by a lot of people. When the people dispersed from him, I said to him: "I would not ask you about what those (people) asked you." Then, I asked him about observing fast on journey. Upon this he said: Once, we set out with The Messenger of Allah "Allah's blessing and peace be upon him" to Mecca, during (the month of) Ramadan. We got down at a certain place, whereas The Messenger of Allah "Allah's blessing and peace be upon him" said: "You became at a near distance from your enemy, and breaking fast is to make you stronger." So, it was a concession (given to us), but, some from among us kept fasting, and others broke fasting.

Then, we (proceeded on until we) got down at a certain place, whereas he (The Prophet) said: "You are going to meet your enemy in the morning, and breaking fast is to make you more powerful. So, you should break fast" It was also a concession given to us; and we broke our fast. Afterwards, we used to observe fasts while we were with The Messenger of Allah "Allah's blessing and peace be upon him" on journey.

[17] The option whether to fast or leave fasting on journey

103-(1121) A'isha "Allah be pleased with her" narrated: Hamza Ibn Amr Al-Aslami asked The Messenger of Allah "Allah's blessing and peace be upon him" about observing fasts on journey. He said to him: "If you wish, you could observe fast, and if you wish, you could leave fasting."

الصَّائِمُ وَمِنَّا الْمُفْطِرُ، قَالَ: فَنَزَلْنَا مَنْزِلاً فِي يَوْمٍ حَارٍّ، أَكْثَرُنَا ظِلاًّ صَاحِبُ الْكِسَاءِ، وَمِنَّا مَنْ يَتَّقِي الشَّمْسَ بِيَدِهِ، قَالَ: فَسَقَطَ الصُّوَّامُ، وَقَامَ الْمُفْطِرُونَ فَضَرَبُوا الأَبْنِيَةَ وَسَقَوُا الرِّكَابَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «ذَهَبَ الْمُفْطِرُونَ الْيَوْمَ بِالأَجْرِ».

[البخاري: كتاب الجهاد، باب فضل الخدمة في الغزو، رقم: ٢٨٩٠].

١٠١ ـ (...) ـ وحدّثنا أَبُو كُرَيْبٍ: حَدَّثَنَا حَفْصٌ، عَنْ عَاصِمٍ الأَحْوَلِ، عَنْ مُوَرِّقٍ، عَنْ أَنَسٍ رضي الله عنه قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ فِي سَفَرٍ، فَصَامَ بَعْضٌ وَأَفْطَرَ بَعْضٌ، فَتَحَزَّمَ الْمُفْطِرُونَ وَعَمِلُوا، وَضَعُفَ الصُّوَّامُ عَنْ بَعْضِ الْعَمَلِ. قَالَ: فَقَالَ فِي ذٰلِكَ: «ذَهَبَ الْمُفْطِرُونَ الْيَوْمَ بِالأَجْرِ».

١٠٢ ـ (١١٢٠) ـ حدّثني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ، عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، عَنْ رَبِيعَةَ قَالَ: حَدَّثَنِي قَزَعَةُ قَالَ: أَتَيْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ رضي الله عنه وَهُوَ مَكْثُورٌ عَلَيْهِ، فَلَمَّا تَفَرَّقَ النَّاسُ عَنْهُ قُلْتُ: إِنِّي لاَ أَسْأَلُكَ عَمَّا يَسْأَلُكَ هٰؤُلاَءِ عَنْهُ، سَأَلْتُهُ عَنِ الصَّوْمِ فِي السَّفَرِ؟ فَقَالَ: سَافَرْنَا مَعَ رَسُولِ اللَّهِ ﷺ إِلَىٰ مَكَّةَ وَنَحْنُ صِيَامٌ، فَنَزَلْنَا مَنْزِلاً، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّكُمْ قَدْ دَنَوْتُمْ مِنْ عَدُوِّكُمْ، وَالْفِطْرُ أَقْوَىٰ لَكُمْ». فَكَانَتْ رُخْصَةً، فَمِنَّا مَنْ صَامَ وَمِنَّا مَنْ أَفْطَرَ، ثُمَّ نَزَلْنَا مَنْزِلاً آخَرَ، فَقَالَ: «إِنَّكُمْ مُصَبِّحُو عَدُوِّكُمْ، وَالْفِطْرُ أَقْوَىٰ لَكُمْ فَأَفْطِرُوا» وَكَانَتْ عَزْمَةً، فَأَفْطَرْنَا. ثُمَّ قَالَ: لَقَدْ رَأَيْتُنَا نَصُومُ مَعَ رَسُولِ اللَّهِ ﷺ بَعْدَ ذٰلِكَ فِي السَّفَرِ.

١٧ ـ بابُ التَّخْيِيرِ فِي الصَّوْمِ وَالْفِطْرِ فِي السَّفَرِ

١٠٣ ـ (١١٢١) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رضي الله عنها؛ أَنَّهَا قَالَتْ: سَأَلَ حَمْزَةُ بْنُ عَمْرٍو الأَسْلَمِيُّ رَسُولَ اللَّهِ ﷺ عَنِ الصِّيَامِ فِي السَّفَرِ؟ فَقَالَ: «إِنْ شِئْتَ فَصُمْ، وَإِنْ شِئْتَ فَأَفْطِرْ».

104-(...) A'isha "Allah be pleased with her" narrated: Hamza Ibn Amr Al-Aslami said to The Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! I'm a man who likes to observe much fasts; so, could I observe fasts during journey?" He said to him: "If you wish, you could observe fast, and if you wish, you could leave fasting."

105-(...) A Hadith like that transmitted by Hammad Ibn Zaid was narrated on the authority of Hisham, with the same chain of transmitters.

106-(...) The same was narrated on the authority of Hisham, with the same chain of transmitters, and mentioned here that Hamza said: "I'm a man who fasts so much; could I fast during journey?"

107-(...) Hamza Ibn Amr Al-Aslami was narrated to have said: "O Messenger of Allah! I feel strong enough to observe fasts during journey. So, would there be any harm to me (if I observed fast on journey)?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is a concession (for you) from Allah. If one accepted it, it would be good, and if one wished to observe fast (on journey), there would be no harm to him." Harun mentioned in his Hadith: "It is a concession" and did not mention "from Allah".

108-(1122) Abu Ad-Darda "Allah be pleased with him" narrated: We set out with The Messenger of Allah "Allah's blessing and peace be upon him" (on journey) during (the month of) Ramadan, and it was so much hot that one of us would put his hand (to cover) his head from the scorching heat. None among us was observing fast except The Messenger of Allah "Allah's blessing and peace be upon him" and Abdullah Ibn Rawaha.

109-(...) Abu Ad-Darda "Allah be pleased with him" narrated: We were in the company of The Messenger of Allah "Allah's blessing and peace be upon him" on one of his journeys and it was a very hot day to the extent that one of us would put his hand (to cover) his head from the scorching heat. None among us was observing fast except The Messenger of Allah "Allah's blessing and peace be upon him" and Abdullah Ibn Rawaha.

[18] It is desirable that the pilgrim should leave fast on the Day of Arafat

110-(1123) Umm Al-Fadl Bint Al-Harith narrated that some people who were present with her on the day of Arafat fell in doubt and argued whether The Messenger of Allah "Allah's blessing and peace be upon him" was fasting. Some said: "He is fasting." Others said: "He is not fasting." Then, she sent to him a cup of milk, while he was on his camel, at (the mountain of) Arafat, and he drank it.

١٠٤ ـ (...) ـ وحدّثنا أَبُو الرَّبِيعِ الزَّهْرَانِيُّ: حَدَّثَنَا حَمَّادٌ ـ وَهُوَ ابْنُ زَيْدٍ ـ: حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ، عَنْ عَائِشَةَ رضي الله عنها؛ أَنَّ حَمْزَةَ بْنَ عَمْرٍو الأَسْلَمِيَّ سَأَلَ رَسُولَ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، إِنِّي رَجُلٌ أَسْرُدُ الصَّوْمَ، أَفَأَصُومُ فِي السَّفَرِ؟ قَالَ: «صُمْ إِنْ شِئْتَ، وَأَفْطِرْ إِنْ شِئْتَ».

١٠٥ ـ (...) ـ وحدّثناه يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ، عَنْ هِشَامٍ، بِهٰذَا الإِسْنَادِ، مِثْلَ حَدِيثِ حَمَّادِ بْنِ زَيْدٍ: إِنِّي رَجُلٌ أَسْرُدُ الصَّوْمَ.

١٠٦ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالاَ: حَدَّثَنَا ابْنُ نُمَيْرٍ. وَقَالَ أَبُو بَكْرٍ: حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ. كِلاَهُمَا عَنْ هِشَامٍ، بِهٰذَا الإِسْنَادِ؛ أَنَّ حَمْزَةَ قَالَ: إِنِّي رَجُلٌ أَصُومُ، أَفَأَصُومُ فِي السَّفَرِ؟.

١٠٧ ـ (...) ـ وحدّثني أَبُو الطَّاهِرِ وَهَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ ـ قَالَ هٰارُونُ: حَدَّثَنَا. وَقَالَ أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ ـ أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، عَنْ أَبِي الأَسْوَدِ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ أَبِي مُرَاوِحٍ، عَنْ حَمْزَةَ بْنِ عَمْرٍو الأَسْلَمِيِّ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّهُ قَالَ: يَا رَسُولَ اللَّهِ، أَجِدُ بِي قُوَّةً عَلَى الصِّيَامِ فِي السَّفَرِ، فَهَلْ عَلَيَّ جُنَاحٌ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «هِيَ رُخْصَةٌ مِنَ اللَّهِ، فَمَنْ أَخَذَ بِهَا فَحَسَنٌ، وَمَنْ أَحَبَّ أَنْ يَصُومَ فَلاَ جُنَاحَ عَلَيْهِ».

قَالَ هَارُونُ فِي حَدِيثِهِ: «هِيَ رُخْصَةٌ» وَلَمْ يَذْكُرْ: مِنَ اللَّهِ.

١٠٨ ـ (١١٢٢) ـ حدّثنا دَاوُدُ بْنُ رُشَيْدٍ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، عَنْ سَعِيدِ بْنِ عَبْدِ الْعَزِيزِ، عَنْ إِسْمَاعِيلَ بْنِ عُبَيْدِ اللَّهِ، عَنْ أُمِّ الدَّرْدَاءِ، عَنْ أَبِي الدَّرْدَاءِ رضي الله عنه؛ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي شَهْرِ رَمَضَانَ فِي حَرٍّ شَدِيدٍ، حَتَّىٰ إِنْ كَانَ أَحَدُنَا لَيَضَعُ يَدَهُ عَلَىٰ رَأْسِهِ مِنْ شِدَّةِ الْحَرِّ، وَمَا فِينَا صَائِمٌ إِلاَّ رَسُولُ اللَّهِ ﷺ وَعَبْدُ اللَّهِ بْنُ رَوَاحَةَ.

[البخاري: كتاب الصوم، باب حدثنا عبد الله بن يوسف....، رقم: ١٩٤٥].

١٠٩ ـ (...) ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ: حَدَّثَنَا هِشَامُ بْنُ سَعْدٍ، عَنْ عُثْمَانَ بْنِ حَيَّانَ الدِّمَشْقِيِّ، عَنْ أُمِّ الدَّرْدَاءِ قَالَتْ: قَالَ أَبُو الدَّرْدَاءِ: لَقَدْ رَأَيْتُنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي بَعْضِ أَسْفَارِهِ فِي يَوْمٍ شَدِيدِ الْحَرِّ، حَتَّى إِنَّ الرَّجُلَ لَيَضَعُ يَدَهُ عَلَىٰ رَأْسِهِ مِنْ شِدَّةِ الْحَرِّ، وَمَا مِنَّا أَحَدٌ صَائِمٌ إِلاَّ رَسُولُ اللَّهِ ﷺ وَعَبْدُ اللَّهِ بْنُ رَوَاحَةَ.

١٨ ـ بابُ اسْتِحْبَابِ الفِطْرِ للحَاجِّ يومَ عَرَفة

١١٠ ـ (١١٢٣) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ أَبِي النَّضْرِ، عَنْ عُمَيْرٍ مَوْلَىٰ عَبْدِاللَّهِ بْنِ عَبَّاسٍ، عَنْ أُمِّ الْفَضْلِ بِنْتِ الْحَارِثِ؛ أَنَّ نَاساً تَمَارَوْا عِنْدَهَا، يَوْمَ عَرَفَةَ فِي صِيَامِ رَسُولِ اللَّهِ ﷺ، فَقَالَ بَعْضُهُمْ: هُوَ صَائِمٌ. وَقَالَ بَعْضُهُمْ: لَيْسَ بِصَائِمٍ. فَأَرْسَلْتُ إِلَيْهِ بِقَدَحِ لَبَنٍ، وَهُوَ وَاقِفٌ عَلَىٰ بَعِيرِهِ بِعَرَفَةَ، فَشَرِبَهُ.

[البخاري: كتاب الحج، باب الوقوف على الدابة بعرفة، رقم: ١٦٦١].

(...) This Hadith was narrated on the authority of Abu An-Nadr with the same chain of transmitters, but he did not mention that he was on his camel. He said that he narrated it from Umair, the freed slave of Umm Al-Fadl.

(...) A Hadith like that narrated by Ibn Uyaina, was narrated on the authority of Salim Abu An-Nadr, with the same chain of transmitters, and said here that he narrated it from Umair, the freed slave of Umm Al-Fadl.

111-(...) Umair, the freed slave of Ibn Abbas "Allah be pleased with both" narrated that he heard Umm Al-Fadl Bint Al-Harith saying: Some people from the companions of The Messenger of Allah "Allah's blessing and peace be upon him" fell in doubt about his fasting on the Day of Arafat, while we were at it (Arafat to perform Hajj) with The Messenger of Allah "Allah's blessing and peace be upon him". I sent to him a cup of milk, while he was at (the mountain of) Arafat, and he drank it.

112-(1124) Kuraib, the freed slave of Ibn Abbas, narrated that Maimuna, the wife of The Prophet "Allah's blessing and peace be upon him" said that the people fell in doubt about the fasting of The Messenger of Allah "Allah's blessing and peace be upon him" on the day of Arafat. So, Maimuna sent to him a vessel of milk, from which he drank while he was halting at a certain place (of Arafat) and the people were seeing him.

[19] Observing fast on the tenth day of Muharram "Ashura"

113-(1125) A'isha "Allah be pleased with her" reported: Quraish used to observe fast on the tenth day of Muharram in the Pre-Islamic period of ignorance. The Messenger of Allah "Allah's blessing and peace be upon him" used to observe fast on it too. When he emigrated to Medina, he observed fast on it too and ordered (Muslims) to fast on it. When the fasting of the month of Ramadan was prescribed, the Prophet "Allah's blessing and peace be upon him" said: "He who wants to fast (on that day) may fast, and he who does not want to fast may not fast."

114-(...) Ibn Numair narrated the same Hadith from Hisham, with the same chain of transmitters, without mentioning in the beginning of the narration that The Messenger of Allah "Allah's blessing and peace be upon him" used to observe fast on it. He mentioned in its end: "(Fasting on) the tenth day of Muharram "Ashura" was left, so, if one wished he could fast it, and if one wished, he could leave it." He did not involve this statement in the saying of The Prophet "Allah's blessing and peace be upon him" as did Jarir in his narration.

(...) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَابْنُ أَبِي عُمَرَ، عَنْ سُفْيَانَ، عَنْ أَبِي النَّضْرِ، بِهٰذَا الإِسْنَادِ. وَلَمْ يَذْكُرْ: وَهُوَ وَاقِفٌ عَلَى بَعِيرِهِ، وَقَالَ: عَنْ عُمَيْرٍ مَوْلَى أُمِّ الْفَضْلِ.

(...) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ بْنُ مَهْدِيٍّ، عَنْ سُفيَانَ، عَنْ سَالِمٍ أَبِي النَّضْرِ، بِهٰذَا الإِسْنَادِ نَحْوَ حَدِيثِ ابْنِ عُيَيْنَةَ، وَقَالَ: عَنْ عُمَيْرٍ مَوْلَى أُمِّ الْفَضْلِ.

١١١ ـ (...) ـ وحدّثني هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرٌو؛ أَنَّ أَبَا النَّضْرِ حَدَّثَهُ؛ أَنَّ عُمَيْراً مَوْلَى ابْنِ عَبَّاسٍ رضي الله عنهما حَدَّثَهُ؛ أَنَّهُ سَمِعَ أُمَّ الْفَضْلِ رضي الله عنها تَقُولُ: شَكَّ نَاسٌ مِنْ أَصْحَابِ رَسُولِ اللّهِ ﷺ فِي صِيَامِ يَوْمِ عَرَفَةَ. وَنَحْنُ بِهَا مَعَ رَسُولِ اللَّهِ ﷺ، فَأَرْسَلْتُ إِلَيْهِ بِقَعْبٍ فِيهِ لَبَنٌ، وَهُوَ بِعَرَفَةَ، فَشَرِبَهُ.

١١٢ ـ (١١٢٤) ـ وحدّثني هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرٌو، عَنْ بُكَيْرِ بْنِ الأَشَجِّ، عَنْ كُرَيْبٍ مَوْلَى ابْنِ عَبَّاسٍ رضي الله عنهما، عَنْ مَيْمُونَةَ زَوْجِ النَّبِيِّ ﷺ؛ أَنَّهَا قَالَتْ: إِنَّ النَّاسَ شَكُّوا فِي صِيَامِ رَسُولِ اللَّهِ ﷺ يَوْمَ عَرَفَةَ، فَأَرْسَلَتْ إِلَيْهِ مَيْمُونَةُ بِحِلاَبِ اللَّبَنِ وَهُوَ وَاقِفٌ فِي الْمَوْقِفِ، فَشَرِبَ مِنْهُ وَالنَّاسُ يَنْظُرُونَ إِلَيْهِ.

[البخاري: كتاب الصوم، باب صوم يوم عرفة، رقم: ١٩٨٩].

١٩ ـ بابُ صَومِ يوم عاشُوراء

١١٣ ـ (١١٢٥) ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رضي الله عنها؛ قَالَتْ: كَانَتْ قُرَيْشٌ تَصُومُ عَاشُورَاءَ فِي الْجَاهِلِيَّةِ، وَكَانَ رَسُولُ اللَّهِ ﷺ يَصُومُهُ، فَلَمَّا هَاجَرَ إِلَى الْمَدِينَةِ صَامَهُ وَأَمَرَ بِصِيَامِهِ، فَلَمَّا فُرِضَ شَهْرُ رَمَضَانَ قَالَ: «مَنْ شَاءَ صَامَهُ، وَمَنْ شَاءَ تَرَكَهُ».

١١٤ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالاَ: حَدَّثَنَا ابْنُ نُمَيْرٍ، عَنْ هِشَامٍ، بِهٰذَا الإِسْنَادِ وَلَمْ يَذْكُرْ فِي أَوَّلِ الْحَدِيثِ: وَكَانَ رَسُولُ اللَّهِ ﷺ يَصُومُهُ، وَقَالَ فِي آخِرِ الْحَدِيثِ: وَتَرَكَ عَاشُورَاءَ، فَمَنْ شَاءَ صَامَهُ وَمَنْ شَاءَ تَرَكَهُ. وَلَمْ يَجْعَلْهُ مِنْ قَوْلِ النَّبِيِّ ﷺ كَرِوَايَةِ جَرِيرٍ.

(...) A'isha "Allah be pleased with her" narrated: People used to observe fast on the tenth day of Muharram "Ashura" during the pre-Islamic period of ignorance. But, when Islam came, (it became optional): if one wished, he could fast on it, and if one wished, he could leave it.

115-(...) A'isha "Allah be pleased with her" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" ordered (Muslims) to observe fast on it (the tenth day of Muharram) before (the fasting of) Ramadan was enjoined. But, when (the fasting of) Ramadan was enjoined, (it became optional): if one wished, he could fast on the day of Ashura, and if one wished, he could leave it.

116-(...) A'isha "Allah be pleased with her" reported: Quraish used to fast on the tenth day of Muharram in the Pre-Islamic period of ignorance, and then Allah's Apostle "Allah's blessing and peace be upon him" ordered (Muslims) to fast on it till (the fasting of the month of) Ramadan was enjoined, whereupon the Prophet "Allah's blessing and peace be upon him" said: "He who wants to fast (on that day) may fast, and he who does not want to fast may not fast."

117-(1126) Ibn Umar "Allah be pleased with both" narrated that the people of the pre-Islamic period of ignorance used to observe fast on the tenth day of Muharram "Ashura". The Messenger of Allah "Allah's blessing and peace be upon him" and the Muslims fasted it before (the fasting of) Ramadan was enjoined. When (the fasting of) Ramadan was enjoined, The Messenger of Allah "Allah's blessing and peace be upon him" said: "The tenth day of Muharram "Ashura" is one of Allah's days, so, he, who wants to observe fast on it, might fast on it, and he, who wants to leave fasting on it, might leave it."

(...) A Hadith like it was narrated on the authority of Ubaidullah, with the same chain of transmitters.

118-(...) Ibn Umar "Allah be pleased with both" narrated that once, the day of Ashura was mentioned in the presence of The Messenger of Allah "Allah's blessing and peace be upon him", who said: "It was a day on which those of the pre-Islamic period of ignorance used to observe fast. So, whoever among you liked to fast on it, let him fast on it, and whoever disliked (to fast on it), let him leave it."

119-(...) Ibn Umar "Allah be pleased with both" narrated that he heard The Messenger of Allah "Allah's blessing and peace be upon him" saying,

(...) ـ **حدّثني** عَمْرٌو النَّاقِدُ: حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رضي الله عنها؛ أَنَّ يَوْمَ عَاشُورَاءَ كَانَ يُصَامُ فِي الْجَاهِلِيَّةِ، فَلَمَّا جَاءَ الإِسْلاَمُ، مَنْ شَاءَ صَامَهُ وَمَنْ شَاءَ تَرَكَهُ.

[البخاري: كتاب التفسير، باب: ﴿يا أيها الذين آمنوا كتب عليكم الصيام...﴾، رقم: ٤٥٠٢].

١١٥ ـ (...) ـ **حدّثنا** حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ؛ أَنَّ عَائِشَةَ رضي الله عنها قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَأْمُرُ بِصِيَامِهِ قَبْلَ أَنْ يُفْرَضَ رَمَضَانُ، فَلَمَّا فُرِضَ رَمَضَانُ، كَانَ مَنْ شَاءَ صَامَ يَوْمَ عَاشُورَاءَ، وَمَنْ شَاءَ أَفْطَرَ.

١١٦ ـ (...) ـ **حدّثنا** قُتَيْبَةُ بْنُ سَعِيدٍ وَمُحَمَّدُ بْنُ رُمْحٍ. جَمِيعاً عَنِ اللَّيْثِ بْنِ سَعْدٍ. قَالَ ابْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ: أَنَّ عِرَاكاً أَخْبَرَهُ: أَنَّ عُرْوَةَ أَخْبَرَهُ: أَنَّ عَائِشَةَ أَخْبَرَتْهُ: أَنَّ قُرَيْشاً كَانَتْ تَصُومُ عَاشُورَاءَ فِي الْجَاهِلِيَّةِ، ثُمَّ أَمَرَ رَسُولُ اللَّهِ ﷺ بِصِيَامِهِ، حَتَّىٰ فُرِضَ رَمَضَانُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ شَاءَ فَلْيَصُمْهُ، وَمَنْ شَاءَ فَلْيُفْطِرْهُ».

[البخاري: كتاب الصوم، باب وجوب صوم رمضان...، رقم: ١٨٩٣].

١١٧ ـ (١١٢٦) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ ـ وَاللَّفْظُ لَهُ ـ حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ: أَخْبَرَنِي عَبْدُاللَّهِ بْنُ عُمَرَ رضي الله عنهما؛ أَنَّ أَهْلَ الْجَاهِلِيَّةِ كَانُوا يَصُومُونَ يَوْمَ عَاشُورَاءَ، وَأَنَّ رَسُولَ اللَّهِ ﷺ صَامَهُ، وَالْمُسْلِمُونَ قَبْلَ أَنْ يُفْتَرَضَ رَمَضَانُ، فَلَمَّا افْتُرِضَ رَمَضَانُ، قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ عَاشُورَاءَ يَوْمٌ مِنْ أَيَّامِ اللَّهِ، فَمَنْ شَاءَ صَامَهُ وَمَنْ شَاءَ تَرَكَهُ».

(...) ـ **وحدّثناه** مُحَمَّدُ بْنُ الْمُثَنَّى وَزُهَيْرُ بْنُ حَرْبٍ. قَالاَ: حَدَّثَنَا يَحْيَىٰ ـ وَهُوَ الْقَطَّانُ ـ (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ. كِلاَهُمَا عَنْ عُبَيْدِ اللَّهِ بِمِثْلِهِ فِي هٰذَا الإِسْنَادِ.

١١٨ ـ (...) ـ **وحدّثنا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ. (ح) وَحَدَّثَنَا ابْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رضي الله عنهما؛ أَنَّهُ ذُكِرَ عِنْدَ رَسُولِ اللَّهِ ﷺ يَوْمُ عَاشُورَاءَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «كَانَ يَوْماً يَصُومُهُ أَهْلُ الْجَاهِلِيَّةِ، فَمَنْ أَحَبَّ مِنْكُمْ أَنْ يَصُومَهُ فَلْيَصُمْهُ، وَمَنْ كَرِهَ فَلْيَدَعْهُ».

١١٩ ـ (...) ـ **حدّثنا** أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنِ الْوَلِيدِ ـ يَعْنِي ابْنَ كَثِيرٍ ـ: حَدَّثَنِي نَافِعٌ؛ أَنَّ عَبْدَاللَّهِ بْنَ عُمَرَ رضي الله عنهما حَدَّثَهُ؛ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ

regarding the day of Ashura: "It was a day on which those of the pre-Islamic period of ignorance used to observe fast. So, whoever among you liked to fast on it, let him fast on it, and whoever liked to leave it, let him leave it." Abdullah himself "Allah be pleased with him" used not to observe fast on it except in case it happened to coincide with his routine fasting.

120-(...) Ibn Umar "Allah be pleased with both" narrated that once, fasting on the day of Ashura was mentioned in the presence of The Messenger of Allah "Allah's blessing and peace be upon him"...and the rest is the same as narrated by Al-Laith Ibn Sa'd.

121-(...) Ibn Umar "Allah be pleased with both" narrated that the day of Ashura was mentioned in the presence of The Messenger of Allah "Allah's blessing and peace be upon him" who said: "It was a day on which those of the pre-Islamic period of ignorance used to observe fast. So, whoever among you liked to fast on it, let him fast on it, and whoever liked to leave it, let him leave it."

122-(1127) Abd Ar-Rahman Ibn Yazid narrated that once, Al-Ash'ath Ibn Qais entered upon Abdullah "Allah be pleased with him" while he was having his lunch. He (Abdullah) said: "O Abu Muhammad! Come near (to have) lunch (with me)!" he (Al-Ash'ath) asked: "Is not today the day of Ashura?" he said: "Do you know what is the day of Ashura?" he said: "What is it?" he said: "It was a day, on which The Messenger of Allah "Allah's blessing and peace be upon him" used to observe fast before (the fasting of) the month of Ramadan was enjoined. But, when (the fasting of) the month of Ramadan was enjoined, it (the tenth day of Muharram) was abandoned (or he abandoned it, according to Abu Kuraib)."

(...) This Hadith was narrated by Jarir on the authority of Al-A'mash, with the same chain of transmitters, and mentioned: "But, when (the fasting of) Ramadan was enjoined, he (The Prophet) abandoned it."

123-(...) Qais Ibn Sakan narrated that Al-Ash'ath Ibn Qais entered upon Abdullah "Allah be pleased with him" while he was eating. He (Abdullah) said: "O Abu Muhammad! Come near (the food to eat with me)." He (Al-Ash'ath) said: "I'm fasting (for this is the day of Ashura)." Upon this he (Abdullah) said: "We used to observe fast on it (before enjoining the fasting of Ramadan), then it was left (after the fasting of Ramadan was enjoined)."

124-(...) Alqama narrated: Once, Al-Ash'ath Ibn Qais entered upon Ibn Mas'ud "Allah be pleased with him", while he was eating on the tenth day

فِي يَوْمِ عَاشُورَاءَ: «إِنَّ هٰذَا يَوْمٌ كَانَ يَصُومُهُ أَهْلُ الْجَاهِلِيَّةِ، فَمَنْ أَحَبَّ أَنْ يَصُومَهُ فَلْيَصُمْهُ، وَمَنْ أَحَبَّ أَنْ يَتْرُكَهُ فَلْيَتْرُكْهُ».

وَكَانَ عَبْدُ اللّٰهِ رضي الله عنه لاَ يَصُومُهُ، إِلاَّ أَنْ يُوَافِقَ صِيَامَهُ.

١٢٠ ـ (...) ـ **وحدّثني** مُحَمَّدُ بْنُ أَحْمَدَ بْنِ أَبِي خَلَفٍ: حَدَّثَنَا رَوْحٌ: حَدَّثَنَا أَبُو مَالِكٍ عُبَيْدُ اللّٰهِ بْنُ الأَخْنَسِ: أَخْبَرَنِي نَافِعٌ، عَنْ عَبْدِ اللّٰهِ بْنِ عُمَرَ رضي الله عنهما قَالَ: ذُكِرَ عِنْدَ النَّبِيِّ ﷺ صَوْمُ يَوْمِ عَاشُورَاءَ، فَذَكَرَ مِثْلَ حَدِيثِ اللَّيْثِ بْنِ سَعْدٍ سَوَاءً.

١٢١ ـ (...) ـ **وحدّثنا** أَحْمَدُ بْنُ عُثْمَانَ النَّوْفَلِيُّ: حَدَّثَنَا أَبُو عَاصِمٍ: حَدَّثَنَا عُمَرُ بْنُ مُحَمَّدِ بْنِ زَيْدٍ الْعَسْقَلاَنِيُّ: حَدَّثَنَا سَالِمُ بْنُ عَبْدِ اللّٰهِ: حَدَّثَنِي عَبْدُ اللّٰهِ بْنُ عُمَرَ رضي الله عنهما قَالَ: ذُكِرَ عِنْدَ رَسُولِ اللّٰهِ ﷺ يَوْمُ عَاشُورَاءَ فَقَالَ: «ذَاكَ يَوْمٌ كَانَ يَصُومُهُ أَهْلُ الْجَاهِلِيَّةِ، فَمَنْ شَاءَ صَامَهُ وَمَنْ شَاءَ تَرَكَهُ».

١٢٢ ـ (١١٢٧) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. جَمِيعاً عَنْ أَبِي مُعَاوِيَةَ. قَالَ أَبُو بَكْرٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ عُمَارَةَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ يَزِيدَ قَالَ: دَخَلَ الأَشْعَثُ بْنُ قَيْسٍ عَلَىٰ عَبْدِ اللّٰهِ وَهُوَ يَتَغَدَّىٰ، فَقَالَ: يَا أَبَا مُحَمَّدٍ، ادْنُ إِلَى الْغَدَاءِ فَقَالَ: أَوَلَيْسَ الْيَوْمُ يَوْمَ عَاشُورَاءَ؟ قَالَ: وَهَلْ تَدْرِي مَا يَوْمُ عَاشُورَاءَ؟ قَالَ: وَمَا هُوَ؟ قَالَ: إِنَّمَا هُوَ يَوْمٌ كَانَ رَسُولُ اللّٰهِ ﷺ يَصُومُهُ قَبْلَ أَنْ يَنْزِلَ شَهْرُ رَمَضَانَ، فَلَمَّا نَزَلَ شَهْرُ رَمَضَانَ تُرِكَ.

وَقَالَ أَبُو كُرَيْبٍ: تَرَكَهُ.

(...) ـ **وحدّثنا** زُهَيْرُ بْنُ حَرْبٍ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ. قَالاَ: حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، بِهٰذَا الإِسْنَادِ. وَقَالاَ: فَلَمَّا نَزَلَ رَمَضَانُ تَرَكَهُ.

١٢٣ ـ (...) ـ **وحدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ وَيَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ، عَنْ سُفْيَانَ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنِي زُبَيْدٌ الْيَامِيُّ، عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنْ قَيْسِ بْنِ سَكَنٍ؛ أَنَّ الأَشْعَثَ بْنَ قَيْسٍ دَخَلَ عَلَىٰ عَبْدِ اللّٰهِ يَوْمَ عَاشُورَاءَ وَهُوَ يَأْكُلُ، فَقَالَ: يَا أَبَا مُحَمَّدٍ، ادْنُ فَكُلْ. قَالَ: إِنِّي صَائِمٌ. قَالَ: كُنَّا نَصُومُهُ ثُمَّ تُرِكَ.

١٢٤ ـ (...) ـ **وحدّثني** مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: حَدَّثَنَا إِسْرَائِيلُ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ قَالَ: دَخَلَ الأَشْعَثُ بْنُ قَيْسٍ عَلَى

of Muharram "Ashura". He said to him: "O Abu Abd Ar-Rahman! Today is the day of Ashura." Upon this he (Ibn Mas'ud) said: "Fasting was observed on it before (the fasting of) Ramadan was enjoined. But, when (the fasting of) Ramadan was enjoined, it was left. So, if you are not fasting (today, come and) eat."

125-(1128) Jabir Ibn Samura "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" used to order us to observe fast on the day of Ashura. He used to urge us to fast on it, and he was eager to know (that we fasted on it). But, when (the fasting of) Ramadan was enjoined, he neither ordered us, nor did he forbid us (to fast on it), nor was he keen on knowing (whether we fasted on it).

126-(1129) Humaid Ibn Abd Ar-Rahman narrated: I heard Mu'awiya Ibn Abu Sufyan delivering a sermon in Medina (in one of his visits to Medina). He delivered a speech to them on the day of Ashura, saying: "Where are your religious scholars, O people of Medina? I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying (on that day): "This is the day of Ashura, whose fasting has not been enjoined upon you by Allah. But, I'm fasting it. So, whoever among you liked to fast, let him fast, and whoever among you liked to leave fasting, let him leave fasting."

(...) A Hadith like this was narrated on the authority of Ibn Shihab, with the same chain of transmitters.

(...) It was narrated on the authority of Az-Zuhri, that he (Mu'awiya) heard The Prophet "Allah's blessing and peace be upon him" saying on the like of that day: "I'm fasting. So, whoever wanted to fast, let him fast." The rest of this Hadith was not mentioned.

127-(1130) Ibn Abbas "Allah be pleased with both" reported: The Prophet "Allah's blessing and peace be upon him" came to Medina and saw the Jews fasting on the tenth day of Muharram. They were asked about that. They replied: "This is the day, on which Allah made Moses and the children of Israel emerge victorious over Pharaoh. So, we fast on it out of glorification to it." The Prophet "Allah's blessing and peace be upon him" said: "We have more claim over Moses than you." So, he ordered Muslims to fast on it.

(...) This Hadith was narrated by Shu'ba, on the authority of Abu Bishr, with the same chain of transmitters, and mentioned here that he (The Prophet) asked them (the Jews) about it.

ابْنِ مَسْعُودٍ وَهُوَ يَأْكُلُ يَوْمَ عَاشُوراءَ. فَقَالَ: يا أَبَا عَبْدِ الرَّحْمَٰنِ، إِنَّ الْيَوْمَ يَوْمُ عَاشُورَاءَ. فَقَالَ: قَدْ كَانَ يُصَامُ قَبْلَ أَنْ يَنْزِلَ رَمَضَانُ، فَلَمَّا نَزَلَ رَمَضَانُ تُرِكَ، فَإِنْ كُنْتَ مُفْطِراً فَاطْعَمْ.

[البخاري: كتاب التفسير، باب: ﴿يا أيها الذين آمنوا كتب عليكم الصيام...﴾، رقم: ٤٥٠٣].

١٢٥ ـ (١١٢٨) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَىٰ: أَخْبَرَنَا شَيْبَانُ، عَنْ أَشْعَثَ بْنِ أَبِي الشَّعْثَاءِ، عَنْ جَعْفَرِ بْنِ أَبِي ثَوْرٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ رضي الله عنه قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَأْمُرُنَا بِصِيَامِ يَوْمِ عَاشُورَاءَ ـ وَيَحُثُّنَا عَلَيْهِ ـ وَيَتَعَاهَدُنَا عِنْدَهُ، فَلَمَّا فُرِضَ رَمَضَانُ لَمْ يَأْمُرْنَا وَلَمْ يَنْهَنَا، وَلَمْ يَتَعَاهَدْنَا عِنْدَهُ.

١٢٦ ـ (١١٢٩) ـ حدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي حُمَيْدُ بْنُ عَبْدِ الرَّحْمَٰنِ؛ أَنَّهُ سَمِعَ مُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ، خَطِيباً بِالْمَدِينَةِ ـ يَعْنِي فِي قَدْمَةٍ قَدِمَهَا ـ خَطَبَهُمْ يَوْمَ عَاشُورَاءَ، فَقَالَ: أَيْنَ عُلَمَاؤُكُمْ يَا أَهْلَ الْمَدِينَةِ؟ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ ـ لِهَٰذَا الْيَوْمِ ـ «هَٰذَا يَوْمُ عَاشُورَاءَ، وَلَمْ يَكْتُبِ اللَّهُ عَلَيْكُمْ صِيَامَهُ، وَأَنَا صَائِمٌ، فَمَنْ أَحَبَّ مِنْكُمْ أَنْ يَصُومَ فَلْيَصُمْ، وَمَنْ أَحَبَّ أَنْ يُفْطِرَ فَلْيُفْطِرْ».

[البخاري: كتاب الصوم، باب صيام يوم عاشوراء، رقم: ٢٠٠٣].

(...) ـ **حدّثني** أَبُو الطَّاهِرِ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي مَالِكُ بْنُ أَنَسٍ، عَنِ ابْنِ شِهَابٍ، فِي هَٰذَا الإِسْنَادِ، بِمِثْلِهِ.

(...) ـ **وحدّثنا** ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، بِهَٰذَا الإِسْنَادِ. سَمِعَ النَّبِيَّ ﷺ يَقُولُ فِي مِثْلِ هَٰذَا الْيَوْمِ: «إِنِّي صَائِمٌ، فَمَنْ شَاءَ أَنْ يَصُومَ فَلْيَصُمْ» وَلَمْ يَذْكُرْ بَاقِي حَدِيثِ مَالِكٍ وَيُونُسَ.

١٢٧ ـ (١١٣٠) ـ حدّثنا يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا هُشَيْمٌ، عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما. قَالَ: قَدِمَ رَسُولُ اللَّهِ ﷺ الْمَدِينَةَ. فَوَجَدَ الْيَهُودَ يَصُومُونَ يَوْمَ عَاشُورَاءَ. فَسُئِلُوا عَنْ ذَٰلِكَ؟ فَقَالُوا: هَٰذَا الْيَوْمُ الَّذِي أَظْهَرَ اللَّهُ فِيهِ مُوسَىٰ وَبَنِي إِسْرَائِيلَ عَلَىٰ فِرْعَوْنَ، فَنَحْنُ نَصُومُهُ تَعْظِيماً لَهُ. فَقَالَ النَّبِيُّ ﷺ: «نَحْنُ أَوْلَىٰ بِمُوسَىٰ مِنْكُمْ». فَأَمَرَ بِصَوْمِهِ.

[البخاري: كتاب التفسير، باب: ﴿وجاوزنا ببني إسرائيل البحر...﴾، رقم: ٤٦٨٠].

(...) ـ **وحدّثناه** ابْنُ بَشَّارٍ وَأَبُو بَكْرِ بْنُ نَافِعٍ. جَمِيعاً عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ، عَنْ شُعْبَةَ، عَنْ أَبِي بِشْرٍ، بِهَٰذَا الإِسْنَادِ، وَقَالَ: فَسَأَلَهُمْ عَنْ ذَٰلِكَ.

128-(...) Ibn Abbas “Allah be pleased with both” reported: The Prophet "Allah's blessing and peace be upon him" came to Medina and saw the Jews fasting on the tenth day of Muharram. The Messenger of Allah “Allah’s blessing and peace be upon him” said to them: “What is this day, on which you observe fast?” They replied: "This is a great day, on which Allah rescued Moses and his nation, and drowned Pharaoh and his nation. So, Moses fasted this day out of thanking (to Allah), and we also fast it." The Prophet "Allah's blessing and peace be upon him" said: "We have more claim over, and closer to Moses than you." So, The Prophet "Allah's blessing and peace be upon him" fasted on that day and ordered Muslims to fast on it.

(...) This Hadith was narrated by Ma’mar from Aiyyub, with the same chain of transmitters, but he said (that he narrated it) from Ibn Sa’id Ibn Jubair, with mentioning his name.

129-(1131) **Abu Musa** “Allah be pleased with him” **narrated:** The tenth day of Muharram “Ashura” was a day, which the Jews used to glorify and take as a day of festival. The Messenger of Allah “Allah’s blessing and peace be upon him” said: "(I recommend) you (Muslims) to fast on it."

130-(...) A Hadith like this was narrated on the authority of Qais, and added: Abu Musa “Allah be pleased with him” narrated that the people of Khaibar (mostly Jews) used to observe fast on the tenth day of Muharram which they took as a day of festival, on which they used to make their women wear ornaments and beautiful dresses. The Messenger of Allah “Allah’s blessing and peace be upon him” said: “You (Muslims) might observe fast on this day.”

131-(1132) Ubaidullah Ibn Abu Yazid narrated that he heard **Ibn Abbas** “Allah be pleased with both”, **who was asked about fasting on the day of Ashura, saying:** I never saw The Messenger of Allah “Allah’s blessing and peace be upon him” seeking to fast on a day more superior in his sight than this day, the tenth day of Muharram, and (nor did I see him eager to observe fasts in a month more superior in his sight than) this month, the month of Ramadan.

(...) A Hadith like this was narrated on the authority of Ubaidullah Ibn Yazid, with the same chain of transmitters.

١٢٨ ـ وحدّثني ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، عَنْ أَيُّوبَ، عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَدِمَ الْمَدِينَةَ، فَوَجَدَ الْيَهُودَ صِيَاماً يَوْمَ عَاشُورَاءَ، فَقَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ: «مَا هٰذَا الْيَوْمُ الَّذِي تَصُومُونَهُ؟» فَقَالُوا: هٰذَا يَوْمٌ عَظِيمٌ، أَنْجَى اللَّهُ فِيهِ مُوسَىٰ وَقَوْمَهُ، وَغَرَّقَ فِرْعَوْنَ وَقَوْمَهُ، فَصَامَهُ مُوسَىٰ شُكْراً، فَنَحْنُ نَصُومُهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَنَحْنُ أَحَقُّ وَأَوْلَىٰ بِمُوسَىٰ مِنْكُمْ» فَصَامَهُ رَسُولُ اللَّهِ ﷺ وَأَمَرَ بِصِيَامِهِ.

[البخاري: كتاب الصوم، باب صيام يوم عاشوراء، رقم: ٢٠٠٤].

(...) ـ وحدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ، عَنْ أَيُّوبَ، بِهٰذَا الإِسْنَادِ. إِلاَّ أَنَّهُ قَالَ: عَنِ ابْنِ سَعِيدِ بْنِ جُبَيْرٍ. لَمْ يُسَمِّهِ.

١٢٩ ـ (١١٣١) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ، قَالاَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ أَبِي عُمَيْسٍ، عَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شِهَابٍ، عَنْ أَبِي مُوسَىٰ رضي الله عنه قَالَ: كَانَ يَوْمُ عَاشُورَاءَ يَوْماً تُعَظِّمُهُ الْيَهُودُ، وَتَتَّخِذُهُ عِيداً، فَقَالَ رَسُولُ اللَّهِ ﷺ: «صُومُوهُ أَنْتُمْ».

[البخاري: كتاب الصوم، باب صيام يوم عاشوراء، رقم: ٢٠٠٥].

١٣٠ ـ (...) ـ وحدّثناه أَحْمَدُ بْنُ الْمُنْذِرِ: حَدَّثَنَا حَمَّادُ بْنُ أُسَامَةَ: حَدَّثَنَا أَبُو الْعُمَيْسِ: أَخْبَرَنِي قَيْسٌ. فَذَكَرَ، بِهٰذَا الإِسْنَادِ، مِثْلَهُ.

وَزَادَ: قَالَ أَبُو أُسَامَةَ: فَحَدَّثَنِي صَدَقَةُ بْنُ أَبِي عِمْرَانَ، عَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شِهَابٍ، عَنْ أَبِي مُوسَىٰ رضي الله عنه قَالَ: كَانَ أَهْلُ خَيْبَرَ يَصُومُونَ يَوْمَ عَاشُورَاءَ يَتَّخِذُونَهُ عِيداً، وَيُلْبِسُونَ نِسَاءَهُمْ فِيهِ حُلِيَّهُمْ وَشَارَتَهُمْ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَصُومُوهُ أَنْتُمْ».

١٣١ ـ (١١٣٢) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ. جَمِيعاً عَنْ سُفْيَانَ. قَالَ أَبُو بَكْرٍ: حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي يَزِيدَ، سَمِعَ ابْنَ عَبَّاسٍ رضي الله عنهما وَسُئِلَ عَنْ صِيَامِ يَوْمِ عَاشُورَاءَ. فَقَالَ: مَا عَلِمْتُ أَنَّ رَسُولَ اللَّهِ ﷺ صَامَ يَوْماً يَطْلُبُ فَضْلَهُ عَلَى الأَيَّامِ إِلاَّ هٰذَا الْيَوْمَ، وَلاَ شَهْراً إِلاَّ هٰذَا الشَّهْرَ ـ يَعْنِي رَمَضَانَ ـ.

[البخاري: كتاب الصوم، باب صيام يوم عاشوراء، رقم: ٢٠٠٦].

(...) ـ وحدّثني مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ أَبِي يَزِيدَ، فِي هٰذَا الإِسْنَادِ، بِمِثْلِهِ.

[20] On which day fasting is observed for Ashura

132-(1133) Al-Hakam Ibn Al-A'raj narrated: I came to Ibn Abbas "Allah be pleased with both" while he was reclining on his mantle which he used as a pillow beside (the well of) Zamzam, to whom I said: "Tell me (on which day one can observe) fast for Ashura?" he said: "When you see the new moon of (the month of) Muharram, count (nine days) and get up fasting in the morning of the ninth day." I asked: "Was it like this that The Messenger of Allah "Allah's blessing and peace be upon him" used to fast it?" he answered in the affirmative.

(...) Al-Hakam Ibn Al-A'raj narrated: I asked Ibn Abbas "Allah be pleased with both" while he was reclining on his mantle which he took as a pillow beside (the well of) Zamzam about the fasting of Ashura...and the rest is the same as narrated by Hajib Ibn Umar.

133-(1134) Ibn Abbas "Allah be pleased with both" narrated: When The Messenger of Allah "Allah's blessing and peace be upon him" observed fast on the day of Ashura, and ordered (Muslims) to fast on it, they said to him: "O Messenger of Allah! This is a day which both the Jews and the Christians respect." Upon this The Messenger of Allah "Allah's blessing and peace be upon him" said: "When it is the next year, Allah willing, we would observe fast on the ninth day (of Muharram besides that day)." But, it was not until the next year that The Messenger of Allah "Allah's blessing and peace be upon him" had died.

134-(...) Abdullah Ibn Abbas "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If I survive to the coming (year), I would surely observe fast on the ninth (day of Muharram)." He added in the narration of Abu Bakr: "He meant the day of Ashura."

[21] He, who ate on the day of Ashura, should stop (from eating) for the remaining of the day

135-(1135) Salama Ibn Al-Akwa "Allah be pleased with him" narrated that on the day of Ashura, The Messenger of Allah "Allah's blessing and peace be upon him" sent a man from (the tribe of) Aslam, to make the following announcement: "He, who intended to fast should observe fast, and he, who (did not intend to fast and) ate should refrain (from eating) until the fall of the night."

136-(1136) Ar-Rubaiy Bint Mu'awwidh narrated: The Prophet "Allah's blessing and peace be upon him" sent a messenger to the villages of the Ansar surrounding Medina in the morning of the tenth day of Muharram

٢٠ ـ بابٌ أيُّ يَوْمٍ يُصَامُ في عَاشُورَاءَ

١٣٢ ـ (١١٣٣) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعُ بْنُ الْجَرَّاحِ، عَنْ حَاجِبِ بْنِ عُمَرَ، عَنِ الْحَكَمِ بْنِ الأَعْرَجِ قَالَ: انْتَهَيْتُ إِلَى ابْنِ عَبَّاسٍ رضي الله عنهما. وَهُوَ مُتَوَسِّدٌ رِدَاءَهُ فِي زَمْزَمَ، فَقُلْتُ لَهُ: أَخْبِرْنِي عَنْ صَوْمِ عَاشُورَاءَ. فَقَالَ: إِذَا رَأَيْتَ هِلاَلَ الْمُحَرَّمِ فَاعْدُدْ وَأَصْبِحْ يَوْمَ التَّاسِعِ صَائِماً. قُلْتُ: هٰكَذَا كَانَ رَسُولُ اللَّهِ ﷺ يَصُومُهُ؟ قَالَ: نَعَمْ.

(...) ـ وحدّثني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ، عَنْ مُعَاوِيَةَ بْنِ عَمْرٍو: حَدَّثَنِي الْحَكَمُ بْنُ الأَعْرَجِ قَالَ: سَأَلْتُ ابْنَ عَبَّاسٍ رضي الله عنهما، وَهُوَ مُتَوَسِّدٌ رِدَاءَهُ عِنْدَ زَمْزَمَ، عَنْ صَوْمِ عَاشُورَاءَ. بِمِثْلِ حَدِيثِ حَاجِبِ بْنِ عُمَرَ.

١٣٣ ـ (١١٣٤) ـ وحدّثنا الْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ: حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ: حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ: حَدَّثَنِي إِسْمَاعِيلُ بْنُ أُمَيَّةَ؛ أَنَّهُ سَمِعَ أَبَا غَطَفَانَ بْنَ طَرِيفٍ الْمُرِّيَّ يَقُولُ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ رضي الله عنهما يَقُولُ: حِينَ صَامَ رَسُولُ اللَّهِ ﷺ يَوْمَ عَاشُورَاءَ، وَأَمَرَ بِصِيَامِهِ، قَالُوا: يَا رَسُولَ اللَّهِ ﷺ، إِنَّهُ يَوْمٌ تُعَظِّمُهُ الْيَهُودُ وَالنَّصَارَىٰ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَإِذَا كَانَ الْعَامُ الْمُقْبِلُ، إِنْ شَاءَ اللَّهُ، صُمْنَا الْيَوْمَ التَّاسِعَ».

قَالَ: فَلَمْ يَأْتِ الْعَامُ الْمُقْبِلُ، حَتَّىٰ تُوُفِّيَ رَسُولُ اللَّهِ ﷺ.

١٣٤ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالاَ: حَدَّثَنَا وَكِيعٌ، عَنِ ابْنِ أَبِي ذِئْبٍ، عَنِ الْقَاسِمِ بْنِ عَبَّاسٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَيْرٍ ـ لَعَلَّهُ قَالَ: عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ رضي الله عنهما ـ: قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَئِنْ بَقِيتُ إِلَىٰ قَابِلٍ لأَصُومَنَّ التَّاسِعَ».

وَفِي رِوَايَةِ أَبِي بَكْرٍ: قَالَ: يَعْنِي يَوْمَ عَاشُورَاءَ.

٢١ ـ بابٌ مَنْ أَكَلَ في عَاشُورَاءَ فَلْيَكُفَّ بَقِيَّةَ يَوْمِهِ

١٣٥ ـ (١١٣٥) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا حَاتِمٌ ـ يَعْنِي ابْنَ إِسْمَاعِيلَ ـ عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ، عَنْ سَلَمَةَ بْنِ الأَكْوَعِ رضي الله عنه؛ أَنَّهُ قَالَ: بَعَثَ رَسُولُ اللَّهِ ﷺ رَجُلاً مِنْ أَسْلَمَ يَوْمَ عَاشُورَاءَ، فَأَمَرَهُ أَنْ يُؤَذِّنَ فِي النَّاسِ: «مَنْ كَانَ لَمْ يَصُمْ فَلْيَصُمْ، وَمَنْ كَانَ أَكَلَ، فَلْيُتِمَّ صِيَامَهُ إِلَى اللَّيْلِ».

[البخاري: كتاب الصوم، باب إذا نوى بالنهار صوماً، رقم: ١٩٢٤].

١٣٦ ـ (١١٣٦) ـ وحدّثني أَبُو بَكْرِ بْنُ نَافِعٍ الْعَبْدِيُّ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ بْنِ لاَحِقٍ: حَدَّثَنَا خَالِدُ بْنُ ذَكْوَانَ، عَنِ الرُّبَيِّعِ بِنْتِ مُعَوِّذِ بْنِ عَفْرَاءَ. قَالَتْ: أَرْسَلَ

to announce: "Whoever got up fasting should complete it, and whoever got up and broke fast should (refrain from eating but) complete fast for the remaining of his day." Since then we used to fast on that day regularly and also make our boys fast. We used to go to the mosque, and make toys of wool for the boys and if anyone of them cried for food, he would be given those toys till there came the time of breaking the fast.

137-(...) Khalid Ibn Dhakwan narrated: I asked Ar-Rubaiy Bint Mu'awwidh about the fasting on the day of Ashura. She said: Allah's Apostle "Allah's blessing and peace be upon him" sent his messenger to the villages of the Ansar...and the rest is the same as narrated by Bishr, with the following change: We used to make for them the toys of wool, and take them with us (to the mosque). If they cried (for food), we would give them those toys to divert them until they completed their fast.

[22] The forbiddance to fast on the days of Al-Fitr and Al-Adha

138-(1137) Abu Ubaid, the freed slave of Ibn Azhar narrated: I attended the festival "Id" with Umar Ibn Al-Khattab "Allah be pleased with him", who came, offered the prayer, and then (after finishing the prayer) addressed the people saying: "Those are two days, on which The Messenger of Allah "Allah's blessing and peace be upon him" forbade (us) to observe fast, i.e. the day of breaking your fast (after the month of Ramadan), and the day on which you eat from your (sacrifices which you slaughter as) offering to Allah."

139-(1138) Abu Huraira "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" forbade (Muslims) to observe fast on the day of Breaking Fast "Al-Fitr", (following the month of Ramadan) and the day of Sacrifice "Al-Adha".

140-(827) Qaza'a narrated: I heard from Abu Sa'id "Allah be pleased with him" a Hadith , which won my admiration. I asked him: "Did you really hear it from The Messenger of Allah "Allah's blessing and peace be upon him"?" he said: "Would then I tell about The Messenger of Allah "Allah's blessing and peace be upon him" what I did not hear (from him)?" he said: I heard him saying: "The fasting would not be held valid on two days: the day of Sacrifice, and the day of Breaking Fast following (the month of) Ramadan."

141-(...) Abu Sa'id Al-Khudri "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" forbade fasting on two days: The day of Breaking Fast "Al-Fitr" and the day of Sacrifice (i.e. tenth of Dhul-Hijja).

رَسُولُ اللَّهِ ﷺ غَدَاةَ عَاشُورَاءَ إِلَىٰ قُرَى الأَنْصَارِ، الَّتِي حَوْلَ الْمَدِينَةِ: «مَنْ كَانَ أَصْبَحَ صَائِماً فَلْيُتِمَّ صَوْمَهُ، وَمَنْ كَانَ أَصْبَحَ مُفْطِراً فَلْيُتِمَّ بَقِيَّةَ يَوْمِهِ».

فَكُنَّا، بَعْدَ ذٰلِكَ، نَصُومُهُ، وَنُصَوِّمُ صِبْيَانَنَا الصِّغَارَ مِنْهُمْ، إِنْ شَاءَ اللَّهُ، وَنَذْهَبُ إِلَى الْمَسْجِدِ فَنَجْعَلُ لَهُمُ اللُّعْبَةَ مِنَ الْعِهْنِ، فَإِذَا بَكَىٰ أَحَدُهُمْ عَلَى الطَّعَامِ، أَعْطَيْنَاهَا إِيَّاهُ عِنْدَ الإِفْطَارِ.

[البخاري: كتاب الصوم، باب صوم الصبيان، رقم: ١٩٦٠].

١٣٧ ـ (...) ـ **وحدّثنا** يَحْيَى بْنُ يَحْيَىٰ: حَدَّثَنَا أَبُو مَعْشَرٍ الْعَطَّارُ، عَنْ خَالِدِ بْنِ ذَكْوَانَ. قَالَ: سَأَلْتُ الرُّبَيِّعَ بِنْتَ مُعَوِّذٍ عَنْ صَوْمِ عَاشُورَاءَ؟ قَالَتْ: بَعَثَ رَسُولُ اللَّهِ ﷺ رُسُلَهُ فِي قُرَى الأَنْصَارِ. فَذَكَرَ بِمِثْلِ حَدِيثِ بِشْرٍ. غَيْرَ أَنَّهُ قَالَ: وَنَصْنَعُ لَهُمُ اللُّعْبَةَ مِنَ الْعِهْنِ، فَنَذْهَبُ بِهِ مَعَنَا، فَإِذَا سَأَلُونَا الطَّعَامَ، أَعْطَيْنَاهُمُ اللُّعْبَةَ تُلْهِيهِمْ حَتَّىٰ يُتِمُّوا صَوْمَهُمْ.

٢٢ ـ بابُ النّهي عن صومِ يوم الفِطْرِ ويوم الأَضحَى

١٣٨ ـ (١١٣٧) ـ **وحدّثنا** يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي عُبَيْدٍ مَوْلَى ابْنِ أَزْهَرَ، أَنَّهُ قَالَ: شَهِدْتُ الْعِيدَ مَعَ عُمَرَ بْنِ الْخَطَّابِ رضي الله عنه، فَجَاءَ فَصَلَّىٰ، ثُمَّ انْصَرَفَ فَخَطَبَ النَّاسَ فَقَالَ: إِنَّ هٰذَيْنِ يَوْمَانِ نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنْ صِيَامِهِمَا: يَوْمُ فِطْرِكُمْ مِنْ صِيَامِكُمْ، وَالآخَرُ يَوْمٌ تَأْكُلُونَ فِيهِ مِنْ نُسُكِكُمْ.

[البخاري: كتاب الصوم، باب صوم يوم الفطر، رقم: ١٩٩٠].

١٣٩ ـ (١١٣٨) ـ **وحدّثنا** يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رضي الله عنه؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَىٰ عَنْ صِيَامِ يَوْمَيْنِ: يَوْمِ الأَضْحَىٰ وَيَوْمِ الْفِطْرِ.

١٤٠ ـ (٨٢٧) ـ **حدّثنا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا جَرِيرٌ، عَنْ عَبْدِ الْمَلِكِ ـ وَهُوَ ابْنُ عُمَيْرٍ ـ عَنْ قَزَعَةَ، عَنْ أَبِي سَعِيدٍ رضي الله عنه قَالَ: سَمِعْتُ مِنْهُ حَدِيثاً فَأَعْجَبَنِي فَقُلْتُ لَه: آنْتَ سَمِعْتَ هٰذَا مِنْ رَسُولِ اللَّهِ ﷺ؟ قَالَ: فَأَقُولُ عَلَىٰ رَسُولِ اللَّهِ ﷺ مَا لَمْ أَسْمَعْ، قَالَ: سَمِعْتُهُ يَقُولُ: «لاَ يَصْلُحُ الصِّيَامُ فِي يَوْمَيْنِ: يَوْمِ الأَضْحَىٰ وَيَوْمِ الْفِطْرِ مِنْ رَمَضَانَ».

[البخاري: كتاب فضل الصلاة في مسجد مكة والمدينة، باب مسجد بيت المقدس، رقم: ١١٩٧].

١٤١ ـ (...) ـ **وحدّثنا** أَبُو كَامِلٍ الْجَحْدَرِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ الْمُخْتَارِ: حَدَّثَنَا عَمْرُو بْنُ يَحْيَىٰ، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رضي الله عنه؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَىٰ عَنْ صِيَامِ يَوْمَيْنِ: يَوْمِ الْفِطْرِ وَيَوْمِ النَّحْرِ.

[البخاري: كتاب الصوم، باب صوم يوم الفطر، رقم: ١٩٩١].

142-(1139) Ziyad Ibn Jubair narrated: A man came to Ibn Umar "Allah be pleased with both" and said: "I made a vow to observe fast on a certain day, which happened to be either a day of Fitr or a day of Adha (what should I do, since fasting was forbidden on both?)" Ibn Umar said: "No doubt, Allah Almighty ordered (us) to fulfill the vows, and The Messenger of Allah "Allah's blessing and peace be upon him" forbade fasting on anyone of those days."

143-(1140) Amra narrated that A'isha "Allah be pleased with her" said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade two fasts: The (fast on the) day of Al-Fitr and the (fast on the) day of Al-Adha.

[23] The forbiddance to observe fast on the days of Tashriq

144-(1141) Nubaish Al-Hudhali narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "The days of Tashriq (11-13 of Dhul-Hijja) are days of eating and drinking."

(...) Nubaish narrated that Khalid said: I met Abu Al-Malih whom I asked, and he narrated to me from The Prophet "Allah's blessing and peace be upon him", a Hadith like that narrated by Hushaim with the following addition: "And celebration of Allah."

145-(1142) Ibn Ka'b Ibn Malik narrated from his father "Allah be pleased with him" that The Messenger of Allah "Allah's blessing and peace be upon him" sent him and Aws Ibn Al-Hadathan, announcing that "None but a faithful believer would be admitted in Paradise, and that the days of Mina (i.e. those of slaughtering and Tashriq) are days of eating and drinking."

(...) The same was narrated on the authority of Ibrahim Ibn Tahman, with the same chain of transmitters, and mentioned here that both of them made this announcement.

[24] It is undesirable to fast on Friday alone

146-(1143) Muhammad Ibn Abbad Ibn Ja'far narrated: I asked Jabir Ibn Abdullah "Allah be pleased with both" while he was circumambulating Ka'ba: "Did The Messenger of Allah "Allah's blessing and peace be upon him" forbid observing fast on Friday (alone)?" he said: "Yes, by the Lord of this House."

(...) Muhammad Ibn Abbad Ibn Ja'far narrated that he asked Jabir Ibn Abdullah "Allah be pleased with both" about the same (which he narrated to me) from The Prophet "Allah's blessing and peace be upon him".

١٤٢ ـ (١١٣٩) ـ وحدّثنا أَبُو بَكر بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ، عَنِ ابْنِ عَوْنٍ، عَنْ زِيَادِ بْنِ جُبَيْرٍ قَالَ: جَاءَ رَجُلٌ إِلَى ابْنِ عُمَرَ رضي الله عنهما فَقَالَ: إِنِّي نَذَرْتُ أَنْ أَصُومَ يَوْماً، فَوَافَقَ يَوْمَ أَضْحىٰ أَوْ فِطْرٍ. فَقَالَ ابْنُ عُمَرَ رضي الله عنهما: أَمَرَ اللَّهُ تَعَالَىٰ بِوَفَاءِ النَّذْرِ، وَنَهَىٰ رَسُولُ اللَّهِ ﷺ عَنْ صَوْمِ هٰذَا الْيَوْمِ.

[البخاري: كتاب الصوم، باب صوم يوم النحر، رقم: ١٩٩٤].

١٤٣ ـ (١١٤٠) ـ وحدّثنا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا سَعْدُ بْنُ سَعِيدٍ: أَخْبَرَتْنِي عَمْرَةُ، عَنْ عَائِشَةَ رضي الله عنها قَالَتْ: نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنْ صَوْمَيْنِ: يَوْمِ الْفِطْرِ وَيَوْمِ الأَضْحَىٰ.

٢٣ ـ بابُ تَحْرِيمِ صَوْمِ أَيَّامِ التَّشْرِيقِ

١٤٤ ـ (١١٤١) ـ وحدّثنا سُرَيْجُ بْنُ يُونُسَ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا خَالِدٌ، عَنْ أَبِي الْمَلِيحِ، عَنْ نُبَيْشَةَ الْهُذَلِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَيَّامُ التَّشْرِيقِ أَيَّامُ أَكْلٍ وَشُرْبٍ».

(...) ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا إِسْمَاعِيلُ ـ يَعْنِي ابْنَ عُلَيَّةَ ـ عَنْ خَالِدٍ الْحَذَّاءِ: حَدَّثَنِي أَبُو قِلاَبَةَ، عَنْ أَبِي الْمَلِيحِ، عَنْ نُبَيْشَةَ. قَالَ خَالِدٌ: فَلَقِيتُ أَبَا الْمَلِيحِ، فَسَأَلْتُهُ، فَحَدَّثَنِي بِهِ. فَذَكَرَ عَنِ النَّبِيِّ ﷺ بِمِثْلِ حَدِيثِ هُشَيْمٍ وَزَادَ فِيهِ: «وَذِكْرٍ لِلَّهِ».

١٤٥ ـ (١١٤٢) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ سَابِقٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ طَهْمَانَ، عَنْ أَبِي الزُّبَيْرِ، عَنِ ابْنِ كَعْبِ بْنِ مَالِكٍ، عَنْ أَبِيهِ؛ أَنَّهُ حَدَّثَهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَهُ وَأَوْسَ بْنَ الْحَدَثَانِ أَيامَ التَّشْرِيقِ فَنَادَىٰ: «أَنَّهُ لاَ يَدْخُلُ الْجَنَّةَ إِلاَّ مُؤْمِنٌ، وَأَيَّامُ مِنًى أَيَّامُ أَكْلٍ وَشُرْبٍ».

(...) ـ وحدّثناه عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا أَبُو عَامِرٍ عَبْدُ الْمَلِكِ بْنُ عَمْرٍو: حَدَّثَنَا إِبْرَاهِيمُ بْنُ طَهْمَانَ، بِهٰذَا الإِسْنَادِ. غَيْرَ أَنَّهُ قَالَ: فَنَادَيَا.

٢٤ ـ بابُ كَرَاهَةِ صيامِ يومِ الْجُمُعَةِ مُنْفَرِداً

١٤٦ ـ (١١٤٣) ـ حدّثنا عَمْرٌو النَّاقِدُ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَبْدِ الْحَمِيدِ بْنِ جُبَيْرٍ، عَنْ مُحَمَّدِ بْنِ عَبَّادِ بْنِ جَعْفَرٍ؛ سَأَلْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ رضي الله عنهما، وَهُوَ يَطُوفُ بِالْبَيْتِ: أَنَهَىٰ رَسُولُ اللَّهِ ﷺ عَنْ صِيَامِ يَوْمِ الْجُمُعَةِ؟ فَقَالَ: نَعَمْ وَرَبِّ هٰذَا الْبَيْتِ.

[البخاري: كتاب الصوم، باب صوم يوم الجمعة...، رقم: ١٩٨٤].

(...) ـ وحدّثنا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَبْدُ الْحَمِيدِ بْنُ جُبَيْرِ بْنِ شَيْبَةَ؛ أَنَّهُ أَخْبَرَهُ مُحَمَّدُ بْنُ عَبَّادِ بْنِ جَعْفَرٍ؛ أَنَّهُ سَأَلَ جَابِرَ بْنَ عَبْدِ اللَّهِ رضي الله عنهما بِمِثْلِهِ عَنِ النَّبِيِّ ﷺ.

147-(1144) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "None of you should observe fast on Friday (alone) unless he fasts either (the day) before it or (the day) after it."

148-(...) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "You should neither fix (the night preceding) Friday alone from among all the days (of the week) for standing (for supererogatory Night Prayers) nor should you fix Friday alone from among the days (of the week) for observing fast, except in case it happened to coincide with the routine fasting of anyone of you."

[25] Abrogating Allah's saying: "For those who can do it (with hardship), is a ransom" by Allah's saying: "So every one of you who is present (at his home) during that month should spend it in fasting"

149-(1145) Salama Ibn Al-Akwa "Allah be pleased with him" narrated: When the following Verse was revealed: "For those who can do it (with hardship), is a ransom, the feeding of one that is indigent" (The Heifer 184), if one wanted to break fast and give a ransom (by feeding a needy man) (he would do), until it was abrogated by the Verse which was revealed after it.

150-(...) Salama Ibn Al-Akwa "Allah be pleased with him" narrated: During the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him" while we were in Ramadan, if one wished, he would observe fasts, and if one wished he would leave fasting and give a ransom by feeding an indigent, until the following Verse was revealed: "So every one of you who is present (at his home) during that month should spend it in fasting." (The Heifer 185)

[26] (The possibility of) completing the missed fasts of Ramadan in Sha'ban (of the coming year)

151-(1146) A'isha "Allah be pleased with her" narrated: I had to complete my missed fasts of Ramadan, but I could not do it but during Sha'ban because of my duties to The Messenger of Allah "Allah's blessing and peace be upon him" or (my occupation) with The Messenger of Allah "Allah's blessing and peace be upon him".

(...) The same was narrated on the authority of Yahya Ibn Sa'id, with the same chain of transmitters, but he added here (that A'isha told that she was not able to fast except in Sha'ban) out of respect for The Messenger of Allah "Allah's blessing and peace be upon him".

١٤٧ ـ (١١٤٤) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَفْصٌ وَأَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ. (ح) وحدّثَنَا يَحيَى بْنُ يَحيَىٰ ـ وَاللَّفْظُ لَهُ ـ: أَخبَرَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ يَصُمْ أَحَدُكُمْ يَوْمَ الْجُمُعَةِ، إِلاَّ أَنْ يَصُومَ قَبْلَهُ أَوْ يَصُومَ بَعْدَهُ».

[البخاري: كتاب الصوم، باب صوم يوم الجمعة...، رقم: ١٩٨٥].

١٤٨ ـ (...) ـ وحدّثني أَبُو كُرَيْبٍ: حَدَّثَنَا حُسَيْنٌ ـ يَعْنِي الْجُعْفِيَّ ـ عَنْ زَائِدَةَ، عَنْ هِشَامٍ، عَنِ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ رضي الله عنه، عَنِ النَّبِيِّ ﷺ قَالَ: «لاَ تَخْتَصُّوا لَيْلَةَ الْجُمُعَةِ بِقِيَامٍ مِنْ بَيْنِ اللَّيَالِي، وَلاَ تَخُصُّوا يَوْمَ الْجُمُعَةِ بِصِيَامٍ مِنْ بَيْنِ الأَيَّامِ، إِلاَّ أَنْ يَكُونَ فِي صَوْمٍ يَصُومُهُ أَحَدُكُمْ».

٢٥ ـ باب بيان نسخ قَوْلِهِ تَعالى: ﴿وَعَلَى ٱلَّذِينَ يُطِيقُونَهُۥ فِدْيَةٌ﴾ [البقرة: ١٨٤] بقوله: ﴿فَمَن شَهِدَ مِنكُمُ ٱلشَّهْرَ فَلْيَصُمْهُ﴾ [البقرة: ١٨٥]

١٤٩ ـ (١١٤٥) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا بَكْرٌ ـ يَعْنِي ابْنَ مُضَرَ ـ عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنْ بُكَيْرٍ، عَنْ يَزِيدَ مَوْلَىٰ سَلَمَةَ، عَنْ سَلَمَةَ بْنِ الأَكْوَعِ رضي الله عنه قَالَ: لَمَّا نَزَلَتْ هٰذِهِ الآيَةُ: ﴿وَعَلَى ٱلَّذِينَ يُطِيقُونَهُۥ فِدْيَةٌ طَعَامُ مِسْكِينٍ﴾ [البقرة: ١٨٤] كَانَ مَنْ أَرَادَ أَنْ يُفْطِرَ وَيَفْتَدِيَ، حَتَّىٰ نَزَلَتِ الآيَةُ الَّتِي بَعْدَهَا فَنَسَخَتْهَا.

[البخاري: كتاب التفسير، باب: ﴿فمن شهد منكم الشهر فليصمه﴾، رقم: ٤٥٠٧].

١٥٠ ـ (...) ـ حدّثني عَمْرُو بْنُ سَوَّادٍ الْعَامِرِيُّ: أَخْبَرَنَا عَبْدُاللَّهِ بْنُ وَهْبٍ: أَخْبَرَنَا عَمْرُو بْنُ الْحَارِثِ، عَنْ بُكَيْرِ بْنِ الأَشَجِّ، عَنْ يَزِيدَ مَوْلَىٰ سَلَمَةَ بْنِ الأَكْوَعِ، عَنْ سَلَمَةَ بْنِ الأَكْوَعِ رضي الله عنه أَنَّهُ قَالَ: كُنَّا فِي رَمَضَانَ عَلَىٰ عَهْدِ رَسُولِ اللَّهِ ﷺ مَنْ شَاءَ صَامَ، وَمَنْ شَاءَ أَفْطَرَ فَافْتَدَىٰ بِطَعَامِ مِسْكِينٍ حَتَّىٰ أُنْزِلَتْ هٰذِهِ الآيَةُ: ﴿فَمَن شَهِدَ مِنكُمُ ٱلشَّهْرَ فَلْيَصُمْهُ﴾ [البقرة: ١٨٥].

٢٦ ـ بابُ قَضَاءِ رمضانَ في شَعْبَان

١٥١ ـ (١١٤٦) ـ حدّثنا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ أَبِي سَلَمَةَ قَالَ: سَمِعْتُ عَائِشَةَ رضي الله عنها تَقُولُ: كَانَ يَكُونُ عَلَيَّ الصَّوْمُ مِنْ رَمَضَانَ، فَمَا أَسْتَطِيعُ أَنْ أَقْضِيَهُ إِلاَّ فِي شَعْبَانَ. الشُّغْلُ مِنْ رَسُولِ اللَّهِ ﷺ، أَوْ بِرَسُولِ اللَّهِ ﷺ.

[البخاري: كتاب الصوم، باب متى يُقضى قضاء رمضان، رقم: ١٩٥٠].

(...) ـ وحدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا بِشْرُ بْنُ عُمَرَ الزَّهْرَانِيُّ: حَدَّثَنِي سُلَيْمَانُ بْنُ بِلاَلٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، بِهٰذَا الإِسْنَادِ، غَيْرَ أَنَّهُ قَالَ: وَذٰلِكَ لِمَكَانِ رَسُولِ اللَّهِ ﷺ.

(...) The same was narrated on the authority of Yahya Ibn Sa'id, with the same chain of transmitters, but he added here: I (Yahya) think that (she did so) out of respect for The Messenger of Allah "Allah's blessing and peace be upon him".

(...) The same was narrated on the authority of Yahya, with the same chain of transmitters, without mentioning: "For my duties to The Messenger of Allah "Allah's blessing and peace be upon him".

152-(...) A'isha "Allah be pleased with her" narrated: During the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him", anyone of us (the wives of The Prophet) would break fast (for some days in Ramadan because of menses), without even being able to complete (such missed fasts) in the presence of The Messenger of Allah "Allah's blessing and peace be upon him" until (the month of) Sha'ban came.

[27] Completing the missed fasts on behalf of the dead person

153-(1147) Urwa narrated from A'isha "Allah be pleased with her" that The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who died and had to complete (missed) fasts, then, his heir should fast on his behalf."

154-(1148) Ibn Abbas "Allah be pleased with both" narrated that once, a woman came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "My mother died and she had to observe fasts for a month which was due upon her." He asked: "Do you not think that if she was indebted, would you not fulfill this debt on her behalf?" she answered in the affirmative. Upon this he said: "Then, Allah's debt has more right to be fulfilled."

155-(...) Ibn Abbas "Allah be pleased with both" narrated that once, a man came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "My mother died and she had to observe fasts for a month in lieu of a missed one." He asked: "If she was indebted, would you not fulfill this debt on her behalf?" he said: "Yes, I would fulfill it on her behalf." Upon this he said: "Then, Allah's debt is more deserving to be fulfilled."

(...) This Hadith was narrated on the authority of Ibn Abbas "Allah be pleased with both" from The Prophet "Allah's blessing and peace be upon him".

156-(...) Ibn Abbas "Allah be pleased with both" narrated that once, a woman came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! My mother died and she had

(...) ـ وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: حَدَّثَنِي يَحْيَى بْنُ سَعِيدٍ، بِهٰذَا الإِسْنَادِ وَقَالَ: فَظَنَنْتُ أَنَّ ذٰلِكَ لِمَكَانِهَا مِنَ النَّبِيِّ ﷺ. يَحْيَىٰ يَقُولُهُ.

(...) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ. (ح) وَحَدَّثَنَا عَمْرٌو النَّاقِدُ: حَدَّثَنَا سُفْيَانُ، كِلاَهُمَا عَنْ يَحْيَىٰ، بِهٰذَا الإِسْنَادِ، وَلَمْ يَذْكُرَا فِي الْحَدِيثِ: الشُّغُلُ بِرَسُولِ اللَّهِ ﷺ.

١٥٢ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ أَبِي عُمَرَ الْمَكِّيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ الدَّرَاوَرْدِيُّ، عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ عَائِشَةَ رضي الله عنها؛ أَنَّهَا قَالَتْ: إِنْ كَانَتْ إِحْدَانَا لَتُفْطِرُ فِي زَمَانِ رَسُولِ اللَّهِ ﷺ، فَمَا تَقْدِرُ عَلَىٰ أَنْ تَقْضِيَهُ مَعَ رَسُولِ اللَّهِ ﷺ حَتَّىٰ يَأْتِيَ شَعْبَانُ.

٢٧ ـ بابُ قَضَاءِ الصِّيَامِ عَنِ الْمَيِّتِ

١٥٣ ـ (١١٤٧) ـ وحدّثني هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ، وَأَحْمَدُ بْنُ عِيسَىٰ. قَالاَ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنَا عَمْرُو بْنُ الْحَارِثِ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي جَعْفَرٍ، عَنْ مُحَمَّدِ بْنِ جَعْفَرِ بْنِ الزُّبَيْرِ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رضي الله عنها؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ مَاتَ وَعَلَيْهِ صِيَامٌ صَامَ عَنْهُ وَلِيُّهُ». [البخاري: كتاب الصوم، باب من مات وعليه صوم، رقم: ١٩٥٢].

١٥٤ ـ (١١٤٨) ـ وحدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ: حَدَّثَنَا الأَعْمَشُ، عَنْ مُسْلِمٍ الْبَطِينِ، عَنْ سعيد بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما؛ أَنَّ امْرَأَةً أَتَتْ رَسُولَ اللَّهِ ﷺ فَقَالَتْ: إِنَّ أُمِّي مَاتَتْ وَعَلَيْهَا صَوْمُ شَهْرٍ، فَقَالَ: «أَرَأَيْتِ لَوْ كَانَ عَلَيْهَا دَيْنٌ، أَكُنْتِ تَقْضِينَهُ؟» قَالَتْ: نَعَمْ. قَالَ: «فَدَيْنُ اللَّهِ أَحَقُّ بِالْقَضَاءِ».
[البخاري: كتاب الصوم، باب من مات وعليه صوم، رقم: ١٩٥٣].

١٥٥ ـ (...) ـ وحدّثني أَحْمَدُ بْنُ عُمَرَ الْوَكِيعِيُّ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ، عَنْ زَائِدَةَ، عَنْ سُلَيْمَانَ، عَنْ مُسْلِمٍ الْبَطِينِ، عَنْ سعيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، إِنَّ أُمِّي مَاتَتْ وَعَلَيْهَا صَوْمُ شَهْرٍ، أَفَأَقْضِيهِ عَنْهَا؟ فَقَالَ: «لَوْ كَانَ عَلَىٰ أُمِّكَ دَيْنٌ، أَكُنْتَ قَاضِيَهُ عَنْهَا؟» قَالَ: نَعَمْ. قَالَ: «فَدَيْنُ اللَّهِ أَحَقُّ أَنْ يُقْضَىٰ».

قَالَ سُلَيْمَانُ: فَقَالَ الْحَكَمُ وَسَلَمَةُ بْنُ كُهَيْلٍ جَمِيعاً وَنَحْنُ جُلُوسٌ حِينَ حَدَّثَ مُسْلِمٌ بِهٰذَا الْحَدِيثِ، فَقَالاَ: سَمِعْنَا مُجَاهِداً يَذْكُرُ هٰذَا عَنِ ابْنِ عَبَّاسٍ.

(...) ـ وحدّثنا أَبُو سَعِيدٍ الأَشَجُّ: حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ: حَدَّثَنَا الأَعْمَشُ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ وَالْحَكَمِ بْنِ عُتَيْبَةَ وَمُسْلِمٍ الْبَطِينِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ وَمُجَاهِدٍ وَعَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما، عَنِ النَّبِيِّ ﷺ، بِهٰذَا الْحَدِيثِ.

١٥٦ ـ (...) ـ وحدّثنا إِسْحَاقُ بْنُ مَنْصُورٍ وَابْنُ أَبِي خَلَفٍ وَعَبْدُ بْنُ حُمَيْدٍ. جَمِيعاً عَنْ زَكَرِيَّاءَ بْنِ عَدِيٍّ. قَالَ عَبْدٌ: حَدَّثَنِي زَكَرِيَّاءُ بْنُ عَدِيٍّ: أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ عَمْرٍو، عَنْ زَيْدِ بْنِ أَبِي أُنَيْسَةَ: حَدَّثَنَا الْحَكَمُ بْنُ عُتَيْبَةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ رضي الله

to observe fasts because of a vow (she had made). Would I not fast on her behalf?" He asked: "Do you not think that if you mother had died in debt, would it not have been fulfilled on her behalf?" she answered in the affirmative. Upon this he said: "Then, fast on behalf of your mother."

157-(1149) Abdullah Ibn Buraida narrated from his father: While I was sitting with The Messenger of Allah "Allah's blessing and peace be upon him", a woman came to him and said: "I gave my mother a slave-girl in charity, then she (my mother) died." He said: "Your reward has been affirmed to you, and she (the slave-girl) should return to you by virtue of inheritance." She said: "O Messenger of Allah! She (died and) had to observe fasts for a month in lieu of a missed one, should I fast it on her behalf?" he said: "Yes, you should fast it on her behalf." She said: "She never offered the greater pilgrimage "Hajj". Should I offer it on her behalf?" he said: "You should perform Hajj on her behalf."

158-(...) Abdullah Ibn Buraida narrated on the authority of his father: I was sitting with The Messenger of Allah "Allah's blessing and peace be upon him"...and the rest is the same as narrated by Muzhir, except that he mentioned here "fasts for two months".

(...) Ibn Buraida narrated on the authority of his father: A woman came to The Messenger of Allah "Allah's blessing and peace be upon him"...and the rest is the same, but here he mentioned "fasts for a month".

(...) This Hadith was narrated on the authority of Sufyan, with the same chain of transmitters, and mentioned "fasts for two months".

(...) Sulaiman Ibn Buraida narrated on the authority of his father: A woman came to The Messenger of Allah "Allah's blessing and peace be upon him"...and the rest is the same, but he mentioned "fasts for a month".

[28] If a fasting person was invited to have a meal, he should say: "I'm observing fast"

159-(1150) Abu Huraira "Allah be pleased with him" narrated from The Prophet "Allah's blessing and peace be upon him": "If anyone of you was invited to have a meal, and he was observing fast, he should say: I'm observing fast."

[29] The fasting person should keep his tongue (from abusing others or using obscene language)

160-(1151) Abu Huraira "Allah be pleased with him" narrated from The Prophet "Allah's blessing and peace be upon him": "If anyone of you got

عنهما قَالَ: جَاءَتِ امْرَأَةٌ إِلَىٰ رَسُولِ اللَّهِ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ، إِنَّ أُمِّي مَاتَتْ وَعَلَيْهَا صَوْمُ نَذْرٍ، أَفَأَصُومُ عنهَا؟ قَالَ: «أَرَأَيْتِ لَوْ كَانَ عَلَىٰ أُمِّكِ دَيْنٌ فَقَضَيْتِيهِ، أَكَانَ يُؤَدِّي ذٰلِكِ عَنْهَا؟» قَالَتْ: نَعَمْ. قَالَ: «فَصُومِي عَنْ أُمِّكِ».

١٥٧ ـ (١١٤٩) ـ وحدّثني عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ أَبُو الْحَسَنِ، عَنْ عَبْدِ اللَّهِ بْنِ عَطَاءٍ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ رضي الله عنه قَالَ: بَيْنَا أَنَا جَالِسٌ عِنْدَ رَسُولِ اللَّهِ ﷺ، إِذْ أَتَتْهُ امْرَأَةٌ فَقَالَتْ: إِنِّي تَصَدَّقْتُ عَلَىٰ أُمِّي بِجَارِيَةٍ، وَإِنَّهَا مَاتَتْ. قَالَ: فَقَالَ: «وَجَبَ أَجْرُكِ، وَرَدَّهَا عَلَيْكِ الْمِيرَاثُ». قَالَتْ: يَا رَسُولَ اللَّهِ، إِنَّهُ كَانَ عَلَيْهَا صَوْمُ شَهْرٍ، أَفَأَصُومُ عنهَا؟ قَالَ: «صُومِي عَنْهَا». قَالَتْ: إِنَّهَا لَمْ تَحُجَّ قَطُّ، أَفَأَحُجُّ عنهَا؟ قَالَ: «حُجِّي عَنْهَا».

١٥٨ ـ (...) ـ وحدّثناه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَطَاءٍ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ رضي الله عنه قَالَ: كُنْتُ جَالِساً عِنْدَ النَّبِيِّ ﷺ، بِمِثْلِ حَدِيثِ ابْنِ مُسْهِرٍ، غَيْرَ أَنَّهُ قَالَ: صَوْمُ شَهْرَيْنِ.

(...) ـ وحدّثنا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا الثَّوْرِيُّ، عَنْ عَبْدِ اللَّهِ بْنِ عَطَاءٍ، عَنِ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ رضي الله عنه قَالَ: جَاءَتِ امْرَأَةٌ إِلَى النَّبِيِّ ﷺ، فَذَكَرَ بِمِثْلِهِ. وَقَالَ: صَوْمُ شَهْرٍ.

(...) ـ وحدّثنيه إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَىٰ، عَنْ سُفْيَانَ، بِهٰذَا الإِسْنَادِ، وَقَالَ: صَوْمُ شَهْرَيْنِ.

(...) ـ وحدّثني ابْنُ أَبِي خَلَفٍ: حَدَّثَنَا إِسْحَاقُ بْنُ يُوسُفَ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ أَبِي سُلَيْمَانَ، عَنْ عَبْدِ اللَّهِ بْنِ عَطَاءٍ الْمَكِّيِّ، عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ رضي الله عنه قَالَ: أَتَتِ امْرَأَةٌ إِلَى النَّبِيِّ ﷺ، بِمِثْلِ حَدِيثِهِمْ، وَقَالَ: صَوْمُ شَهْرٍ.

٢٨ ـ بابُ الصَّائِمِ يُدْعَى لطَعَامٍ فَلْيَقُلْ: إِنِّي صَائِمٌ

١٥٩ ـ (١١٥٠) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ. قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رضي الله عنه ـ قَالَ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: رِوَايَةً. وَقَالَ عَمْرٌو: يَبْلُغُ بِهِ النَّبِيِّ ﷺ. وَقَالَ زُهَيْرٌ: عَنِ النَّبِيِّ ﷺ ـ قَالَ: «إِذَا دُعِيَ أَحَدُكُمْ إِلَى طَعَامٍ، وَهُوَ صَائِمٌ، فَلْيَقُلْ: إِنِّي صَائِمٌ».

٢٩ ـ بابُ حِفْظِ اللِّسَانِ للصَّائم

١٦٠ ـ (١١٥١) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رضي الله عنه، رِوَايَةً، قَالَ: «إِذَا أَصْبَحَ أَحَدُكُمْ

up in the morning as fasting, he should neither use obscene language, nor should he do any act of ignorance. If anyone insulted him, or quarreled with him, he should say: "I'm fasting! I'm fasting!""

[30] The excellence of fasting

161-(...) Abu Huraira "Allah be pleased with him" narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "Allah "Exalted and Hallowed be He" said: "All the deeds of the son of Adam are for him except fasting, which is for Me, for which I give rewards." By Him, in Whose Hand is the soul of Muhammad! The unpleasant breath of the fasting person is sweater, in Allah's sight, than the odor of musk."

162-(...) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Fasting is a shield (from the fire)."

163-(...) Abu Huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Allah said: "All the deeds of the son of Adam are for him, except fasting which is for Me, for which I will give the reward." Fasting is a shield (or protection from the fire and from committing sins). If there comes a day on which anyone of you is fasting, he should avoid using obscene language and raising his voice. If somebody insults or quarrels with him, he should say: "I am fasting." By Him, in Whose Hands my soul is, the unpleasant smell coming out from the mouth of a fasting person is sweater, in the sight of Allah on the Day of Judgement, than the odor of musk. There are two pleasures for the fasting person: When he breaks his fast, he will be pleased because of breaking his fast, and when he meets his Lord, then he will be pleased because of his fasting."

164-(...) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Every act of the son of Adam would be multiplied, in such a way that every good deed will be recorded as ten to seven hundredfold. Allah "Exalted and Hallowed be He," said: "Except fasting, which is done for My sake, for which I give rewards. He abandons his (sexual) desire and diet for My sake." No doubt, the fasting person has two pleasures: One at the time of breaking his fast, and the other at the time of meeting his Lord (on the Day of Judgement). Verily, the unpleasant smell of his (the fasting person's) mouth is sweater, in the sight of Allah, than the odor of musk."

يَوماً صَائِماً، فَلاَ يَرْفُثْ وَلاَ يَجْهلْ، فَإِنِ امْرُؤٌ شَاتَمَهُ أَوْ قَاتَلَه، فَلْيَقُلِ: إِنِّي صَائِمٌ، إِنِّي صَائِمٌ».

٣٠ - بابُ فَضْلِ الصِّيَام

١٦١ ـ (...) ـ وحدّثني حَرمَلَةُ بْنُ يَحْيَى التُّجِيبِيُّ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ؛ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ رضي الله عنه قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «قَالَ اللَّهُ عَزَّ وَجَلَّ: كُلُّ عَمَلِ ابْنِ آدَمَ لَهُ إِلاَّ الصِّيَامَ هُوَ لِي وَأَنَا أَجْزِي بِهِ، فَوالَّذِي نَفْسُ مُحمَّدٍ بِيَدِهِ، لَخُلْفَةُ فَمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللَّهِ مِنْ رِيحِ الْمِسْكِ».

١٦٢ ـ (...) ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ وَقُتَيْبَةُ بْنُ سَعِيدٍ. قَالاَ: حَدَّثَنَا الْمُغِيرَةُ ـ وَهُوَ الْحِزامِيُّ ـ عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الصِّيَامُ جُنَّةٌ».

١٦٣ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَطَاءٌ، عَنْ أَبِي صَالِحٍ الزَّيَّاتِ؛ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ رضي الله عنه يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «قَالَ اللَّهُ عَزَّ وَجَلَّ: كُلُّ عَمَلِ ابْنِ آدَمَ لَهُ إِلاَّ الصِّيَامَ، فَإِنَّهُ لِي وَأَنَا أَجْزِي بِهِ. وَالصِّيَامُ جُنَّةٌ، فَإِذَا كَانَ يَوْمُ صَوْمِ أَحَدِكُمْ، فَلاَ يَرْفُثْ يَوْمَئِذٍ وَلاَ يَسْخَبْ، فَإِنْ سَابَّهُ أَحَدٌ أَوْ قَاتَلَهُ فَلْيَقُلْ: إِنِّي امْرُؤٌ صَائِمٌ. وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، لَخُلُوفُ فَمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللَّهِ، يَوْمَ الْقِيَامَةِ، مِنْ رِيحِ الْمِسْكِ. وَلِلصَّائِمِ فَرْحَتَانِ يَفْرَحُهُمَا: إِذَا أَفْطَرَ فَرِحَ بِفِطْرِهِ، وَإِذَا لَقِيَ رَبَّهُ فَرِحَ بِصَوْمِهِ».

[البخاري: كتاب الصوم، باب هل يقول إني صائم إذا شُتم، رقم: ١٩٠٤].

١٦٤ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ وَوَكِيعٌ، عَنِ الأَعْمَشِ. (ح) وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ. (ح) وَحَدَّثَنَا أَبُو سَعِيدٍ الأَشَجُّ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الأَعْمَشُ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ رضي الله عنه. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «كُلُّ عَمَلِ ابْنِ آدَمَ يُضَاعَفُ: الْحَسَنَةُ عَشْرُ أَمْثَالِهَا إِلَىٰ سَبْعِ مِئَةِ ضِعْفٍ، قَالَ اللَّهُ عَزَّ وَجَلَّ: إِلاَّ الصَّوْمَ، فَإِنَّهُ لِي وَأَنَا أَجْزِي بِهِ، يَدَعُ شَهْوَتَهُ وَطَعَامَهُ مِنْ أَجْلِي. لِلصَّائِمِ فَرْحَتَانِ: فَرْحَةٌ عِنْدَ فِطْرِهِ، وَفَرْحَةٌ عِنْدَ لِقَاءِ رَبِّهِ. وَلَخُلُوفُ فِيهِ أَطْيَبُ عِنْدَ اللهِ مِنْ رِيحِ الْمِسْكِ».

165-(...) Both of Abu Huraira and Abu Sa'id Al-Khudri "Allah be pleased with them" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah "Exalted and Hallowed be He" said: "The fast is done for My sake, for which I give the reward." The fasting person has two pleasures: When he breaks his fast, he will be happy, and when he meets Allah, he will be pleased. By Him, in Whose Hands the soul of Muhammad is, the unpleasant smell coming out from the mouth of a fasting person is sweater, in the sight of Allah, than the odor of musk."

(...) A Hadith like this was narrated on the authority of Abu Sinan with the same chain of transmitters, and here he mentioned: "When he will meet Allah, Who will reward him, he will be pleased."

166-(1152) Sahl Ibn Sa'd As-Sa'idi "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "In Paradise, there is a gate called Ar-Rayyan, through which the fasting persons will enter on the Day of Judgement, and none else will enter with them. It will be said: "Where are the fasting persons?" (They will be recognized and) they will enter through that (gate). When the last of them will enter, it will be closed, and none else will enter through it (afterwards)."

[31] The excellence of fasting in the way of Allah, for the one who has power to endure it without indulging in anything

167-(1153) Abu Sa'id Al-Khudri "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No one observes fast for a day in the way of Allah, but that Allah would make his face, for that day, as far from the fire (of Hell as a distance covered in) seventy years."

(...) This Hadith was narrated on the authority of Suhail, with the same chain of transmitters.

168-(...) Abu Sa'id Al-Khudri "Allah be pleased with him" narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "If one observed fast for a day in the way of Allah, Allah would make his face, for that day, as far from the fire (of Hell as a distance covered in) seventy years."

[32] Permissibility of intending to observe supererogatory fast during the day before the sun declines, and permissibility of breaking the supererogatory fast without excuse

169-(1154) A'isha "Allah be pleased with her", the Mother of the Believers, narrated: One day, The Messenger of Allah "Allah's blessing

١٦٥ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ أَبِي سِنَانٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ وَأَبِي سَعِيدٍ رضي الله عنهما قَالاَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ: إِنَّ الصَّوْمَ لِي وَأَنَا أَجْزِي بِهِ. إِنَّ لِلصَّائِمِ فَرْحَتَيْنِ: إِذَا أَفْطَرَ فَرِحَ، وَإِذَا لَقِيَ اللَّهَ فَرِحَ. وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، لَخُلُوفُ فَمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللَّهِ مِنْ رِيحِ الْمِسْكِ».

(...) ـ وَحدَّثَنِيهِ إِسْحَاقُ بْنُ عُمَرَ بْنِ سَلِيطٍ الْهُذَلِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ـ يَعْنِي ابْنَ مُسْلِمٍ ـ حَدَّثَنَا ضِرَارُ بْنُ مُرَّةَ ـ وَهُوَ أَبُو سِنَانٍ ـ بِهٰذَا الإِسْنَادِ قَالَ: وَقَالَ: «إِذَا لَقِيَ اللَّهَ فَجَزَاهُ، فَرِحَ».

١٦٦ ـ (١١٥٢) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ ـ وَهُوَ الْقَطَوَانِيُّ ـ عَنْ سُلَيْمَانَ بْنِ بِلاَلٍ: حَدَّثَنِي أَبُو حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ فِي الْجَنَّةِ بَاباً يُقَالُ لَهُ الرَّيَّانُ، يَدْخُلُ مِنْهُ الصَّائِمُونَ يَوْمَ الْقِيَامَةِ، لاَ يَدْخُلُ مَعَهُمْ أَحَدٌ غَيْرُهُمْ. يُقَالُ: أَيْنَ الصَّائِمُونَ؟ فَيَدْخُلُونَ مِنْهُ، فَإِذَا دَخَلَ آخِرُهُمْ أُغْلِقَ فَلَمْ يَدْخُلْ مِنْهُ أَحَدٌ». [البخاري: كتاب الصوم، باب الريان للصائمين، رقم: ١٨٩٦].

٣١ ـ بابُ فَضْلِ الصِّيامِ في سبيلِ الله لمن يُطيقُهُ بلا ضَرَرٍ ولا تَفْويتِ حَقٍّ

١٦٧ ـ (١١٥٣) ـ وحدّثنا مُحَمَّدُ بْنُ رُمْحِ بْنِ الْمُهَاجِرِ: أَخْبَرَنِي اللَّيْثُ، عَنِ ابْنِ الْهَادِ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنِ النُّعْمَانِ بْنِ أَبِي عَيَّاشٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ عَبْدٍ يَصُومُ يَوْماً فِي سَبِيلِ اللَّهِ، إِلاَّ بَاعَدَ اللَّهُ ـ بِذٰلِكَ الْيَوْمِ ـ وَجْهَهُ عَنِ النَّارِ سَبْعِينَ خَرِيفاً».

[البخاري: كتاب الجهاد، باب فضل الصوم في سبيل الله، رقم: ٢٨٤٠].

(...) ـ وحدّثناه قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ـ يَعْنِي الدَّرَاوَرْدِيَّ ـ عَنْ سُهَيْلٍ، بِهٰذَا الإِسْنَادِ.

١٦٨ ـ (...) ـ وحدّثني إِسْحَاقُ بْنُ مَنْصُورٍ وَعَبْدُ الرَّحْمٰنِ بْنُ بِشْرٍ الْعَبْدِيُّ قَالاَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ وَسُهَيْلِ بْنِ أَبِي صَالِحٍ؛ أَنَّهُمَا سَمِعَا النُّعْمَانَ بْنَ أَبِي عَيَّاشٍ الزُّرَقِيَّ يُحَدِّثُ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رضي الله عنه قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ صَامَ يَوْماً فِي سَبِيلِ اللَّهِ، بَاعَدَ اللَّهُ وَجْهَهُ عَنِ النَّارِ سَبْعِينَ خَرِيفاً».

٣٢ ـ بابُ جَوازِ صَوْمِ النَّافِلَةِ بِنِيَّةٍ مِنَ النَّهارِ قبل الزَّوالِ، وجَوَازِ فِطْرِ الصَّائم نَفْلاً من غير عُذْرٍ

١٦٩ ـ (١١٥٤) ـ وحدّثنا أَبُو كَامِلٍ فُضَيْلُ بْنُ حُسَيْنٍ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ: حَدَّثَنَا طَلْحَةُ بْنُ يَحْيَى بْنِ عُبَيْدِ اللَّهِ: حَدَّثَتْنِي عَائِشَةُ بِنْتُ طَلْحَةَ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ

and peace be upon him" said: "O A'isha! Do you have anything (to eat)?" I replied: "O Messenger of Allah! We have nothing." He then said: "I'm going to observe fast." Then The Messenger of Allah "Allah's blessing and peace be upon him" went out. (A while later) a gift (of food) was presented to us (or some visitors with a gift came to us). When The Messenger of Allah "Allah's blessing and peace be upon him" returned, I said: "O Messenger of Allah! A gift was presented to us (or some visitors with a gift came to us), from which I kept something for you." He asked: "What is it?" I replied: "Dates with cottage cheese and butter." He said: "Bring it." I brought it and he ate it. Then, he said: "However, I had got up in the morning with the intention to observe fast (but now I broke it)." Talha (a sub-narrator) said: I narrated this Hadith to Mujahid who commented: This likes the one who sets apart charity of his property and if he wished, he would keep it, and if he wished, he would spend it.

170-(...) A'isha, the Mother of the Believers, narrated: One day, The Messenger of Allah "Allah's blessing and peace be upon him" entered upon me and said: "O A'isha! Do you have anything (to eat)?" We replied: "No, We have nothing." He then said: "I'm going to observe fast." On another day, he came to us and we said: "O Messenger of Allah! A gift of dates with cottage cheese and butter was given to us." He said: "Show it to me. However, I had got up in the morning, with the intention to observe fast (but now I'm going to break it)." Then, he ate.

[33] Eating, drinking or even sexual intercourse (with one's wife) forgetfully would never break fast

171-(1155) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who forgot and then ate or drank while he was fasting, then, let him complete his fast, for it is Allah Who gave him food and drink."

[34] The fasting of The Prophet besides the month of Ramadan, and it is undesirable to leave a month without fasting in it

172-(1156) Abdullah Ibn Shaqiq narrated: I asked A'isha "Allah be pleased with her": "Did The Messenger of Allah "Allah's blessing and peace be upon him" observe fasts for a full month other than Ramadan?" she replied: "By Allah! He never observed fasts for a full month other than Ramadan until he ran the course of his life, and he never left a full month (other than Ramadan) but that he would observe some fasts in it."

رضي الله عنها قَالَتْ: قَالَ لِي رَسُولُ اللَّهِ ﷺ ذَاتَ يَوْمٍ: «يَا عَائِشَةُ، هَلْ عِنْدَكُمْ شَيْءٌ؟» قَالَتْ: فَقُلْتُ: يَا رَسُولَ اللَّهِ، مَا عِنْدَنَا شَيْءٌ. قَالَ: «فَإِنِّي صَائِمٌ». قَالَتْ: فَخَرَجَ رَسُولُ اللَّهِ ﷺ، فَأُهْدِيَتْ لَنَا هَدِيَّةٌ ـ أَوْ جَاءَنَا زَوْرٌ ـ. قَالَتْ: فَلَمَّا رَجَعَ رَسُولُ اللَّهِ ﷺ قُلْتُ: يَا رَسُولَ اللَّهِ، أُهْدِيَتْ لَنَا هَدِيَّةٌ ـ أَوْ جَاءَنَا زَوْرٌ ـ وَقَدْ خَبَأْتُ لَكَ شَيْئاً. قَالَ: «مَا هُوَ؟» قُلْتُ: حَيْسٌ. قَالَ: «هَاتِيهِ» فَجِئْتُ بِهِ فَأَكَلَ، ثُمَّ قَالَ: «قَدْ كُنْتُ أَصْبَحْتُ صَائِماً».

قَالَ طَلْحَةُ: فَحَدَّثْتُ مُجَاهِداً بِهَذَا الْحَدِيثِ فَقَالَ: ذَاكَ بِمَنْزِلَةِ الرَّجُلِ يُخْرِجُ الصَّدَقَةَ مِنْ مَالِهِ، فَإِنْ شَاءَ أَمْضَاهَا وَإِنْ شَاءَ أَمْسَكَهَا.

١٧٠ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ، عَنْ طَلْحَةَ بْنِ يَحْيَىٰ، عَنْ عَمَّتِهِ عَائِشَةَ بِنْتِ طَلْحَةَ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ قَالَتْ: دَخَلَ عَلَيَّ النَّبِيُّ ﷺ ذَاتَ يَوْمٍ فَقَالَ: «هَلْ عِنْدَكُمْ شَيْءٌ؟» فَقُلْنَا: لاَ. قَالَ: «فَإِنِّي إِذَنْ صَائِمٌ». ثُمَّ أَتَانَا يَوْماً آخَرَ فَقُلْنَا: يَا رَسُولَ اللَّهِ، أُهْدِيَ لَنَا حَيْسٌ. فَقَالَ: «أَرِينِيهِ، فَلَقَدْ أَصْبَحْتُ صَائِماً»، فَأَكَلَ.

٣٣ ـ بابُ أكْلُ الناسي وشُرْبُهُ وجِمَاعُهُ لا يُفَطِّر

١٧١ ـ (١١٥٥) ـ وحدّثني عَمْرُو بْنُ مُحَمَّدٍ النَّاقِدُ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ هِشَامٍ الْقُرْدُوسِيِّ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ نَسِيَ وَهُوَ صَائِمٌ فَأَكَلَ أَوْ شَرِبَ فَلْيُتِمَّ صَوْمَهُ، فَإِنَّمَا أَطْعَمَهُ اللَّهُ وَسَقَاهُ».

٣٤ ـ بابُ صِيامِ النَّبيِّ ﷺ في غير رَمَضان واستحْباب أنْ لا يُخْلِيَ شهراً عن صَوْمٍ

١٧٢ ـ (١١٥٦) ـ حدّثنا يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا يَزِيدُ بْنُ زُرَيْعٍ، عَنْ سَعِيدٍ الْجُرَيْرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ قَالَ: قُلْتُ لِعَائِشَةَ رضي الله عنها: هَلْ كَانَ النَّبِيُّ ﷺ يَصُومُ شَهْراً مَعْلُوماً سِوَىٰ رَمَضَانَ؟ قَالَتْ: وَاللَّهِ، إِنْ صَامَ شَهْراً مَعْلُوماً سِوَىٰ رَمَضَانَ حَتَّىٰ مَضَىٰ لِوَجْهِهِ، وَلاَ أَفْطَرَهُ حَتَّىٰ يُصِيبَ مِنْهُ.

173-(...) Abdullah Ibn Shaqiq narrated: I asked A'isha "Allah be pleased with her": "Did The Messenger of Allah "Allah's blessing and peace be upon him" use to fast a whole month (besides Ramadan)?" she said: "I did not know that he fasted a whole month besides Ramadan, nor did I know that he broke fast for a whole month but that he observed some fasts in it, until he ran the course of his life "Allah's blessing and peace be upon him"."

174-(...) Abdullah Ibn Shaqiq narrated: I asked A'isha "Allah be pleased with her" about the fasting of The Prophet "Allah's blessing and peace be upon him". She said: "He used to fast (so many days) that we would say: "He has fasted, he has fasted (in such a way as if he would never break fasting)." (Sometimes), he used to leave fasting (for so many days) that we would say: "He has left fasting, he has left fasting (in such a way as if he would not fast)." I have never seen him having fasted a whole month since he came to Medina, except when it was Ramadan."

(...) Abdullah Ibn Shaqiq narrated: I asked A'isha "Allah be pleased with her"...and the rest is the same.

175-(...) A'isha "Allah be pleased with her" reported: Allah's Apostle "Allah's blessing and peace be upon him" used to fast (so many days) till one said that he would never stop fasting, and he (sometimes) would abandon fasting (for so many days) till one said that he would never fast. I never saw Allah's Apostle "Allah's blessing and peace be upon him" having fasted for a whole month except (the month of) Ramadan. I also did not see him having fasted so much (in any month) more than (in the month of) Sha'ban.

176-(...) Abu Salama narrated: I asked A'isha "Allah be pleased with her" about the fasting of The Messenger of Allah "Allah's blessing and peace be upon him". She said: "(Sometimes) he used to fast (so many days) until we would say: "He would keep fasting." (Sometimes) he used to leave fasting (so many days) until we would say: "He would keep breaking fast." I have never seen him having fasted so much in any month more than (in the month of) Sha'ban, (to the extent that he seemed to) fast the whole month of Sha'ban, except for a few days."

177-(782) A'isha "Allah be pleased with her" narrated: The Prophet "Allah's blessing and peace be upon him" never fasted in any month more than in the month of Sha'ban. He used to say: "Do those deeds which you can do easily, as Allah will not get tired (of giving rewards) till you get

١٧٣ ـ (...) ـ وحدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا كَهْمَسٌ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ قَالَ: قُلْتُ لِعَائِشَةَ رضي الله عنها: أَكَانَ رَسُولُ اللَّهِ ﷺ يَصُومُ شَهْراً كُلَّهُ؟ قَالَتْ: مَا عَلِمْتُهُ صَامَ شَهْراً كُلَّهُ إِلاَّ رَمَضَانَ، وَلاَ أَفْطَرَهُ كُلَّهُ حَتَّىٰ يَصُومَ مِنْهُ، حَتَّىٰ مَضَىٰ لِسَبِيلِهِ ﷺ.

١٧٤ ـ (...) ـ وحدّثني أَبُو الرَّبِيعِ الزَّهْرَانِيُّ: حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ وَهِشَامٍ، عَنْ مُحَمَّدٍ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ ـ قَالَ حَمَّادٌ: وَأَظُنُّ أَيُّوبَ قَدْ سَمِعَهُ مِنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ ـ قَالَ: سَأَلْتُ عَائِشَةَ رضي الله عنها عَنْ صَوْمِ النَّبِيِّ ﷺ، فَقَالَتْ: كَانَ يَصُومُ حَتَّىٰ نَقُولَ: قَدْ صَامَ، قَدْ صَامَ، وَيُفْطِرُ حَتَّىٰ نَقُولَ: قَدْ أَفْطَرَ، قَدْ أَفْطَرَ. قَالَتْ: وَمَا رَأَيْتُهُ صَامَ شَهْراً كَامِلاً مُنْذُ قَدِمَ الْمَدِينَةَ، إِلاَّ أَنْ يَكُونَ رَمَضَانَ.

(...) ـ وحدّثنا قُتَيْبَةُ: حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ قَالَ: سَأَلْتُ عَائِشَةَ رضي الله عنها بِمِثْلِهِ، وَلَمْ يَذْكُرْ فِي الإِسْنَادِ هِشَاماً وَلاَ مُحَمَّداً.

١٧٥ ـ (...) ـ حدّثنا يحيى بْنُ يحيىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ أَبِي النَّضْرِ مَوْلَىٰ عُمَرَ بْنِ عُبَيْدِ اللَّهِ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَٰنِ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ رضي الله عنها؛ أَنَّهَا قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَصُومُ حَتَّىٰ نَقُولَ: لاَ يُفْطِرُ، وَيُفْطِرُ حَتَّىٰ نَقُولَ: لاَ يَصُومُ، وَمَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ اسْتَكْمَلَ صِيَامَ شَهْرٍ قَطُّ إِلاَّ رَمَضَانَ، وَمَا رَأَيْتُهُ فِي شَهْرٍ أَكْثَرَ مِنْهُ صِيَاماً فِي شَعْبَانَ.

[البخاري: كتاب الصوم، باب صوم شعبان، رقم: ١٩٦٩]

١٧٦ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ. جَمِيعاً عَنِ ابْنِ عُيَيْنَةَ. قَالَ أَبُو بَكْرٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ ابْنِ أَبِي لَبِيدٍ، عَنْ أَبِي سَلَمَةَ، قَالَ: سَأَلْتُ عَائِشَةَ رضي الله عنها عَنْ صِيَامِ رَسُولِ اللَّهِ ﷺ فَقَالَتْ: كَانَ يَصُومُ حَتَّىٰ نَقُولَ: قَدْ صَامَ، وَيُفْطِرُ حَتَّىٰ نَقُولَ: قَدْ أَفْطَرَ. وَلَمْ أَرَهُ صَائِماً مِنْ شَهْرٍ قَطُّ أَكْثَرَ مِنْ صِيَامِهِ مِنْ شَعْبَانَ، كَانَ يَصُومُ شَعْبَانَ كُلَّهُ، كَانَ يَصُومُ شَعْبَانَ إِلاَّ قَلِيلاً.

١٧٧ ـ (٧٨٢) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ: حَدَّثَنَا أَبُو سَلَمَةَ، عَنْ عَائِشَةَ رضي الله عنها قَالَتْ: لَمْ يَكُنْ رَسُولُ اللَّهِ ﷺ فِي الشَّهْرِ مِنَ السَّنَةِ أَكْثَرَ صِيَاماً مِنْهُ فِي شَعْبَانَ. وَكَانَ يَقُولُ:

bored and tired (of performing religious deeds)." He also used to say: "The deed which is most beloved to Allah is that which is done regularly, even if it is little."

178-(1157) Ibn Abbas "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" never fasted for a whole month except for the month of Ramadan, and he used to fast (successively) till one could say: "By Allah, he will never stop fasting." He (sometimes) would abandon fasting (for many days) till one would say: "By Allah, he will never fast."

(...) This Hadith was narrated on the authority of Abu Bishr with the same chain of transmitters and mentioned here that he (the narrator) said: "for a month successively since he came to Medina."

179-(...) Uthman Ibn Hakim Al-Ansari narrated: I asked Sa'id Ibn Jubair about the fasting during (the month of) Rajab, and we were in Rajab. He said: I heard Ibn Abbas "Allah be pleased with both" saying: The Messenger of Allah "Allah's blessing and peace be upon him" used to fast (successively) till we would say: "He will never stop fasting." He (sometimes) would abandon fasting (for many days) till we would say: "He will never fast."

(...) The same was narrated on the authority of Uthman Ibn Hakim, with the same chain of transmitters.

180-(1158) Anas "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" used (sometimes) to observe fasts (successively) that it would be said: "He has fasted, he has fasted (in such a way as if he would never break fasting)." (Sometimes) he used to leave fasting (for many days) that it would be said: "He has left fasting, he has left fasting (in such a way as if he would not fast)."

[35] Forbiddance to observe perpetual fast particularly if one is harmed or if he indulges in anything because of that, or if he does not break fast on the two Festivals and on the days of Tashriq, and the excellence of observing fasts on alternate days

181-(1159) Abdullah Ibn Amr Ibn Al-As "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" was informed that I said: "I would stand up for (supererogatory Prayers) throughout the night and observe Fast every day so long as I live." The Messenger of Allah "Allah's blessing and peace be upon him" asked:

«خُذُوا مِنَ الأعْمَالِ مَا تُطِيقُونَ، فَإِنَّ اللَّهَ لَنْ يَمَلَّ حَتَّىٰ تَمَلُّوا». وَكَانَ يَقُولُ: «أَحَبُّ الْعَمَلِ إِلَى اللَّهِ مَا دَاوَمَ عَلَيْهِ صَاحِبُهُ وَإِنْ قَلَّ».

[البخاري: كتاب الصوم، باب صوم شعبان، رقم: ١٩٧٠].

١٧٨ ـ (١١٥٧) ـ حدّثنا أَبُو الرَّبِيعِ الزَّهْرَانِيُّ: حَدَّثَنَا أَبُو عَوانَةَ، عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما قَالَ: مَا صَامَ رَسُولُ اللَّهِ ﷺ شَهْراً كَامِلاً قَطُّ غَيْرَ رَمَضَانَ. وَكَانَ يَصُومُ، إِذَا صَامَ، حَتَّىٰ يَقُولَ الْقَائِلُ: لاَ، وَاللَّهِ لاَ يُفْطِرُ. وَيُفْطِرُ، إِذَا أَفْطَرَ، حَتَّىٰ يَقُولَ الْقَائِلُ: لاَ، وَاللَّهِ لاَ يَصُومُ.

[البخاري: كتاب الصوم، باب ما يذكر من صوم النبي ﷺ وافطاره، رقم: ١٩٧١].

(...) ـ وحدّثنا مُحَمَّدُ بْنُ بَشَّارٍ وَأَبُو بَكْرِ بْنُ نَافِعٍ، عَنْ غُنْدَرٍ، عَنْ شُعْبَةَ، عَنْ أَبِي بِشْرٍ، بِهٰذَا الإِسْنَادِ. وَقَالَ: شَهْراً مُتَتَابِعاً مُنْذُ قَدِمَ الْمَدِينَةَ.

١٧٩ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُثْمَانُ بْنُ حَكِيمٍ الأَنْصَارِيُّ قَالَ: سَأَلْتُ سَعِيدَ بْنَ جُبَيْرٍ عَنْ صَوْمِ رَجَبٍ؟ ـ وَنَحْنُ يَوْمَئِذٍ فِي رَجَبٍ ـ فَقَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ رضي الله عنهما يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ يَصُومُ حَتَّى نَقُولَ: لاَ يُفْطِرُ، وَيُفْطِرُ حَتَّىٰ نَقُولَ: لاَ يَصُومُ.

(...) ـ وَحَدَّثَنِيهِ عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ. (ح) وَحَدَّثَنِي إِبْرَاهِيمُ بْنُ مُوسَىٰ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ. كِلاَهُمَا عَنْ عُثْمَانَ بْنِ حَكِيمٍ، فِي هٰذَا الإِسْنَادِ، بِمِثْلِهِ.

١٨٠ ـ (١١٥٨) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ وَابْنُ أَبِي خَلَفٍ. قَالاَ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا حَمَّادٌ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ رضي الله عنه. (ح) وَحَدَّثَنِي أَبُو بَكْرِ بْنُ نَافِعٍ ـ وَاللَّفْظُ لَهُ ـ حَدَّثَنَا بَهْزٌ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا ثَابِتٌ، عَنْ أَنَسٍ رضي الله عنه، أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَصُومُ حَتَّىٰ يُقَالَ: قَدْ صَامَ، قَدْ صَامَ، وَيُفْطِرُ حَتَّىٰ يُقَالَ: قَدْ أَفْطَرَ، قَدْ أَفْطَرَ.

٣٥ ـ بابُ النَّهْيِ عن صَوْمِ الدَّهْرِ لِمَنْ تَضَرَّرَ به أو فوَّتَ به حَقّاً أو لم يُفْطِرِ العِيدَيْنِ والتَّشْرِيقَ، وبيان تَفْضِيلِ صَوْمِ يَوْمٍ وإفطارِ يَوْمٍ

١٨١ ـ (١١٥٩) ـ حدّثني أَبُو الطَّاهِرِ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ وَهْبٍ، يُحَدِّثُ عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ. (ح) وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ وَأَبُو سَلَمَةَ بْنُ

"Is it you who said this?" I said to him: "O Messenger of Allah! It is I who said that." The Messenger of Allah "Allah's blessing and peace be upon him" said: "You have no enough power to do so. Observe Fast (for some days) and break it (for some days); sleep (for some time) and stand for the Prayer (for some time), and observe Fast for three days monthly. No doubt, every good deed would be multiplied ten times; and this is like fasting for the whole year."

I said: "O Messenger of Allah! I have strength to do more than this." He said: "Then, fast one day and leave fasting for two days." I said: "O Messenger of Allah! I have strength to do more than this." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Then, fast one day and leave fasting on the other day (i.e. observe fasts on alternate days). That is the Fasting of (The Prophet) David "peace be upon him" and it is the best Fasting." I said: "But, I have power to do more than that." The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is nothing better than that." Abdullah Ibn Amr said (when he became old and too weak to fulfill what he decided to abide by in the presence of The Prophet): "Had I accepted the three fasts (monthly) as the Messenger of Allah "Allah's blessing and peace be upon him" had said, it would have been dearer to me than my family and property."

182-(...) Yahya narrated: I and Abdullah Ibn Yazid set out with the intention to visit Abu Salama. We sent a messenger to him, in order that he would come out to us. Beside the gate of his house, there was a mosque. We remained in the mosque until he came out to us. He said: "If you wish, you can enter (the house), and if you wish, you can sit here." We said: "No, let's sit here (in the mosque). But, narrate to us a Hadith." He said: Abdullah Ibn Amr Ibn Al-As "Allah be pleased with both" told me: I used to observe perpetual fasts, and recite The Holy Qur'an (and finish it once) every night.

Either that was mentioned to The Messenger of Allah "Allah's blessing and peace be upon him" or he sent to me, and I came to him. He asked me: "Was I not informed that you observe perpetual fasts and recite The Qur'an completely every night?" I said: "Yes, (I do so) O Prophet of Allah, and I intended nothing but good." He said: "It is enough for you to fast three days monthly." I said: "O Prophet of Allah! I have power to bear more than that." He said: "Your wife has a right upon you, your guests have a right

عَبْدِ الرَّحْمَٰنِ، أَنَّ عَبْدَ اللَّهِ بْنَ عَمْرِو بْنِ الْعَاصِ قَالَ: أُخْبِرَ رَسُولُ اللَّهِ ﷺ أَنَّهُ يَقُولُ: لأَقُومَنَّ اللَّيْلَ وَلأَصُومَنَّ النَّهَارَ، مَا عِشْتُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «آنْتَ الَّذِي تَقُولُ ذٰلِكَ؟» فَقُلْتُ لَهُ: قَدْ قُلْتُهُ، يَا رَسُولَ اللَّهِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَإِنَّكَ لاَ تَسْتَطِيعُ ذٰلِكَ، فَصُمْ وَأَفْطِرْ، وَنَمْ وَقُمْ، وَصُمْ مِنَ الشَّهْرِ ثَلاَثَةَ أَيَّامٍ، فَإِنَّ الْحَسَنَةَ بِعَشْرِ أَمْثَالِهَا، وَذٰلِكَ مِثْلُ صِيَامِ الدَّهْرِ». قَالَ: قُلْتُ: فَإِنِّي أُطِيقُ أَفْضَلَ مِنْ ذٰلِكَ. قَالَ: «صُمْ يَوْماً وَأَفْطِرْ يَوْمَيْنِ». قَالَ: قُلْتُ: فَإِنِّي أُطِيقُ أَفْضَلَ مِنْ ذٰلِكَ، يَا رَسُولَ اللَّهِ. قَالَ: «صُمْ يَوْماً وَأَفْطِرْ يَوْماً، وَذٰلِكَ صِيَامُ دَاوُدَ ـ عَلَيْهِ السَّلاَمُ ـ وَهُوَ أَعْدَلُ الصِّيَامِ». قَالَ: قُلْتُ: فَإِنِّي أُطِيقُ أَفْضَلَ مِنْ ذٰلِكَ. قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ أَفْضَلَ مِنْ ذٰلِكَ».

قَالَ عَبْدُ اللَّهِ بْنُ عَمْرٍو رضي الله عنهما: لأَنْ أَكُونَ قَبِلْتُ الثَّلاَثَةَ الأَيَّامَ الَّتِي قَالَ رَسُولُ اللَّهِ ﷺ، أَحَبُّ إِلَيَّ مِنْ أَهْلِي وَمَالِي.

[البخاري: كتاب الصوم، باب صوم الدهر، رقم: ١٩٧٦].

١٨٢ ـ (...) ـ وحدّثنا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الرُّومِيُّ: حَدَّثَنَا النَّضْرُ بْنُ مُحَمَّدٍ: حَدَّثَنَا عِكْرِمَةُ ـ وَهُوَ ابْنُ عَمَّارٍ ـ حَدَّثَنَا يَحْيَىٰ قَالَ: انْطَلَقْتُ أَنَا وَعَبْدُ اللَّهِ بْنُ يَزِيدَ حَتَّىٰ نَأْتِيَ أَبَا سَلَمَةَ، فَأَرْسَلْنَا إِلَيْهِ رَسُولاً، فَخَرَجَ عَلَيْنَا وَإِذَا عِنْدَ بَابِ دَارِهِ مَسْجِدٌ. قَالَ: فَكُنَّا فِي الْمَسْجِدِ حَتَّىٰ خَرَجَ إِلَيْنَا. فَقَالَ: إِنْ تَشَاؤُوا أَنْ تَدْخُلُوا، وَإِنْ تَشَاؤُوا أَنْ تَقْعُدُوا هَاهُنَا. قَالَ: فَقُلْنَا: لاَ. بَلْ نَقْعُدُ هَاهُنَا.

فَحَدَّثَنَا قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَمْرِو بْنِ الْعَاصِ رضي الله عنهما قَالَ: كُنْتُ أَصُومُ الدَّهْرَ وَأَقْرَأُ الْقُرْآنَ كُلَّ لَيْلَةٍ. قَالَ: فَإِمَّا ذُكِرْتُ لِلنَّبِيِّ ﷺ، وَإِمَّا أَرْسَلَ إِلَيَّ فَأَتَيْتُهُ. فَقَالَ لِي: «أَلَمْ أُخْبَرْ أَنَّكَ تَصُومُ الدَّهْرَ وَتَقْرَأُ الْقُرْآنَ كُلَّ لَيْلَةٍ؟» فَقُلْتُ: بَلَىٰ يَا نَبِيَّ اللَّهِ، وَلَمْ أُرِدْ بِذٰلِكَ إِلاَّ الْخَيْرَ. قَالَ: «فَإِنَّ بِحَسْبِكَ أَنْ تَصُومَ مِنْ كُلِّ شَهْرٍ ثَلاَثَةَ أَيَّامٍ» قُلْتُ: يَا نَبِيَّ اللَّهِ، إِنِّي أُطِيقُ أَفْضَلَ مِنْ ذٰلِكَ. قَالَ: «فَإِنَّ لِزَوْجِكَ عَلَيْكَ حَقًّا، وَلِزَوْرِكَ عَلَيْكَ حَقًّا، وَلِجَسَدِكَ عَلَيْكَ حَقًّا». قَالَ: «فَصُمْ صَوْمَ دَاوُدَ نَبِيِّ اللَّهِ ـ ﷺ ـ فَإِنَّهُ كَانَ أَعْبَدَ النَّاسِ». قَالَ: قُلْتُ: يَا نَبِيَّ اللَّهِ، وَمَا صَوْمُ دَاوُدَ؟ قَالَ:

upon you, and your body has a right upon you." Then he (The Prophet) said: "Observe fast like the fasting of David, The Prophet of Allah "Peace be upon him". Indeed, he was the best worshipping one among the people." I asked: "O Prophet of Allah! How is the fasting of David?" he said: "He used to observe fast on a day and leave fasting on another (i.e. to fast on alternate days)."

Then he said: "(On the other hand it is enough for you to) recite The Qur'an (and finish it once) every month." I said: "O Prophet of Allah! I have strength to do more than that." He said: "Then, recite (and finish it once) every twenty (nights)." I said: "O Prophet of Allah! I have power to do more than that." He said: "Then, recite (and finish it once) every ten (nights)." I said: "O Prophet of Allah! I have power to do more than that." He said: "Then, recite (and finish it once) every week, and do not do more than that. Indeed, your wife has a right on you, your guests have a right on you, and your body has a right on you." he (Abdullah) said: In this way, when I was vigorous on myself, I was put to difficulty. The Prophet "Allah's blessing and peace be upon him" said to me: "You do not know, perhaps you would live a long life (until you become so much old and weak that you would be forced to bear those hard burdens for a long time)." He (Abdullah) commented: Then, I turned (to live a long life and was obliged to bear those hard burdens) as The Prophet "Allah's blessing and peace be upon him" had said to me. When I grew old, I wished I had accepted the concession given by The Prophet "Allah's blessing and peace be upon him".

183-(...) This Hadith was narrated on the authority of Yahya Ibn Abu Kathir with the same chain of transmitters, and he added here after these words "three days monthly", "You would receive, for every good deed, (the reward of) ten times (like it) and that is (equal to) perpetual fasting." He also mentioned that he (Abdullah) said: I said: "What is the fast of David, The Prophet of Allah?" He said: "Half the time (i.e. fasting on alternate days forever)." In this narration, no mention was made of the recital of the Qur'an, and he did not mention that he (The Prophet) said: "Your visitors have a right upon you", but he said: "Your children have a right upon you."

184-(...) Abu Salama narrated: Abdullah Ibn Amr Ibn Al-As "Allah be pleased with both" told: The Messenger of Allah "Allah's blessing and peace be upon him" said to me: "(It is enough for you to) recite The Qur'an (and finish it once) every month." I said: "I have strength (to do more)." He said: "Then, recite (and finish it once) every twenty (nights)." I said: "I have power (to do more)." He said: "Then, recite (and finish it once) every week, and do not do more."

«كَانَ يَصُومُ يَوْماً وَيُفْطِرُ يَوْماً». قَالَ: «وَاقْرَإِ الْقُرْآنَ فِي كُلِّ شَهْرٍ». قَالَ: قُلْتُ: يَا نَبِيَّ اللَّهِ، إِنِّي أُطِيقُ أَفْضَلَ مِنْ ذٰلِكَ. قَالَ: «فَاقْرَأْهُ فِي كُلِّ عِشْرِينَ». قَالَ: قُلْتُ: يَا نَبِيَّ اللَّهِ، إِنِّي أُطِيقُ أَفْضَلَ مِنْ ذٰلِكَ. قَالَ: «فَاقْرَأْهُ فِي كُلِّ عَشْرٍ». قَالَ: قُلْتُ: يَا نَبِيَّ اللَّهِ، إِنِّي أُطِيقُ أَفْضَلَ مِنْ ذٰلِكَ. قَالَ: «فَاقْرَأْهُ فِي كُلِّ سَبْعٍ، وَلاَ تَزِدْ عَلَىٰ ذٰلِكَ، فَإِنَّ لِزَوْجِكَ عَلَيْكَ حَقًّا، وَلِزَوْرِكَ عَلَيْكَ حَقًّا، وَلِجَسَدِكَ عَلَيْكَ حَقًّا».

قَالَ: فَشَدَّدْتُ فَشُدِّدَ عَلَيَّ.

قَالَ: وَقَالَ لِي النَّبِيُّ ﷺ: «إِنَّكَ لاَ تَدْرِي لَعَلَّكَ يَطُولُ بِكَ عُمُرٌ».

قَالَ: فَصِرْتُ إِلَى الَّذِي قَالَ لِي النَّبِيُّ ﷺ، فَلَمَّا كَبِرْتُ وَدِدْتُ أَنِّي كُنْتُ قَبِلْتُ رُخْصَةَ نَبِيِّ الله ﷺ.

[البخاري: كتاب الصوم، باب حق الضيف في الصوم، رقم: ١٩٧٤].

١٨٣ ـ (...) ـ وحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا حُسَيْنٌ الْمُعَلِّمُ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، بِهٰذَا الإِسْنَادِ، وزَادَ فِيهِ بَعْدَ قَوْلِهِ: «مِنْ كُلِّ شَهْرٍ ثَلاَثَةَ أَيَّامٍ»: «فَإِنَّ لَكَ بِكُلِّ حَسَنَةٍ عَشْرَ أَمْثَالِهَا، فَذٰلِكَ الدَّهْرُ كُلُّهُ».

وَقَالَ فِي الْحَدِيثِ: قُلْتُ: وَمَا صَوْمُ نَبِيِّ اللَّهِ دَاوُدَ؟ قَالَ: «نِصْفُ الدَّهْرِ» وَلَمْ يَذْكُرْ فِي الْحَدِيثِ مِنْ قِرَاءَةِ الْقُرْآنِ شَيْئاً. وَلَمْ يَقُلْ: «وَإِنَّ لِزَوْرِكَ عَلَيْكَ حَقًّا» وَلٰكِنْ قَالَ: «وَإِنَّ لِوَلَدِكَ عَلَيْكَ حَقًّا».

١٨٤ ـ (...) ـ حَدَّثَنِي الْقَاسِمُ بْنُ زَكَرِيَّاءَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَىٰ، عَنْ شَيْبَانَ، عَنْ يَحْيَىٰ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَٰنِ مَوْلَى بَنِي زُهْرَةَ، عَنْ أَبِي سَلَمَةَ قَالَ: ـ وَأَحْسَبُنِي قَدْ سَمِعْتُهُ أَنَا مِنْ أَبِي سَلَمَةَ ـ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رضي الله عنهما قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «اقْرَإِ الْقُرْآنَ فِي كُلِّ شَهْرٍ» قَالَ: قُلْتُ: إِنِّي أَجِدُ قُوَّةً. قَالَ: «فَاقْرَأْهُ فِي عِشْرِينَ لَيْلَةً» قَالَ: قُلْتُ: إِنِّي أَجِدُ قُوَّةً. قَالَ: «فَاقْرَأْهُ فِي سَبْعٍ وَلاَ تَزِدْ عَلَى ذٰلِكَ».

[البخاري: كتاب فضائل القرآن، باب قول المقرىء للقارىء: حسبك، رقم: ٥٠٥٢].

185-(...) Abdullah Ibn Amr Ibn Al-As "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said to me: "O Abdullah! Do not be like so-and-so, who used to stand (for supererogatory prayers) throughout the night forever, and then (when he became tired) he abandoned standing (for prayer) at night."

186-(...) Abdullah Ibn Amr Ibn Al-As "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" was informed that I used to observe perpetual fasts and stand for (supererogatory) prayers throughout the night. Either he sent to me, or I met him. He said: "Was I not informed that you observe successive fasts and do not leave fasting, and that you stand for (supererogatory) prayers throughout the night? Do not do so, for your eyes have a portion (of rest from you), yourself has a portion (of rest from you), and your family has a portion from you. Fast (for some days) and break fast (for some days), and stand (for supererogatory prayers for a portion of the night) and sleep (for a portion of the night). Moreover, fast a day from every ten days, and you would receive the reward of (the remaining) nine besides." I said: "I feel myself strong (to bear) more than that, O Prophet of Allah." He (The Prophet) said: "Then, fast like the fast of David "Peace be upon him"." He (Abdullah) asked: "How did (The Prophet) David use to fast, O Prophet of Allah?" he said: "He used to fast a day and break fast on another (i.e. to fast on alternate days), and he used not to flee from the battlefield on meeting the enemy." I (Abdullah) said: "Who should guarantee to me so (i.e. not to flee from the enemy), O Prophet of Allah?" Ata (a sub-narrator) said: I do not know how the perpetual fasting was mentioned, in connection with which, The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who observed perpetual fasts (is like the one who) did not fast at all. He, who observed perpetual fasts (is like the one who) did not fast at all. He, who observed perpetual fasts (is like the one who) did not fast at all."

(...) This Hadith was narrated on the authority of Ibn Juraij, with the same chain of transmitters, and said that Abu Al-Abbas Ash-Sha'ir had narrated it to him. grand imam Muslim said: Abu Al-Abbas As-Sa'ib Ibn Farrukh was from the people of Mecca. He was a reliable trustworthy (narrator).

187-(...) **Abdullah Ibn Amr Ibn Al-As** "Allah be pleased with both" **narrated:** The Prophet "Allah's blessing and peace be upon him" said to

١٨٥ ـ (...) ـ وحدّثني أَحْمَدُ بْنُ يُوسُفَ الأَزْدِيُّ: حَدَّثَنَا عَمْرُو بْنُ أَبِي سَلَمَةَ، عَنِ الأَوْزَاعِيِّ، قِرَاءَةً، قَالَ: حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ، عَنِ ابْنِ الْحَكَمِ بْنِ ثَوْبَانَ: حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ رضي الله عنهما قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَا عَبْدَ اللَّهِ، لا تَكُنْ بِمِثْلِ فُلاَنٍ، كَانَ يَقُومُ اللَّيْلَ فَتَرَكَ قِيَامَ اللَّيْلِ».

[البخاري: كتاب التهجد، باب ما يكره من ترك قيام الليل...، رقم: ١١٥٢].

١٨٦ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: سَمِعْتُ عَطَاءً يَزْعُمُ أَنَّ أَبَا الْعَبَّاسِ أَخْبَرَهُ: أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عَمْرِو بْنِ الْعَاصِ رضي الله عنهما يَقُولُ: بَلَغَ النَّبِيَّ ﷺ أَنِّي أَصُومُ أَسْرُدُ، وَأُصَلِّي اللَّيْلَ، فَإِمَّا أَرْسَلَ إِلَيَّ وَإِمَّا لَقِيتُهُ، فَقَالَ: «أَلَمْ أُخْبَرْ أَنَّكَ تَصُومُ وَلاَ تُفْطِرُ، وَتُصَلِّي اللَّيْلَ؟ فَلا تَفْعَلْ، فَإِنَّ لِعَيْنِكَ حَظّاً، وَلِنَفْسِكَ حَظّاً، وَلأَهْلِكَ حَظّاً، فَصُمْ وَأَفْطِرْ، وَصَلِّ وَنَمْ، وَصُمْ مِنْ كُلِّ عَشَرَةِ أَيَّامٍ يَوْماً، وَلَكَ أَجْرُ تِسْعَةٍ» قَالَ: إِنِّي أَجِدُنِي أَقْوَىٰ مِنْ ذٰلِكَ، يَا نَبِيَّ اللَّهِ. قَالَ: «فَصُمْ صِيَامَ دَاوُدَ ـ عَلَيْهِ السَّلاَمُ ـ». قَالَ: وَكَيْفَ كَانَ دَاوُدُ يَصُومُ يَا نَبِيَّ اللَّهِ؟ قَالَ: «كَانَ يَصُومُ يَوْماً وَيُفْطِرُ يَوْماً، وَلاَ يَفِرُّ إِذَا لاَقَىٰ» قَالَ: مَنْ لِي بِهٰذِهِ يَا نَبِيَّ اللَّهِ؟ ـ قَالَ عَطَاءٌ: فَلاَ أَدْرِي كَيْفَ ذَكَرَ صِيَامَ الأَبَدِ ـ فَقَالَ النَّبِيُّ ﷺ: «لاَ صَامَ مَنْ صَامَ الأَبَدَ، لاَ صَامَ مَنْ صَامَ الأَبَدَ، لا صَامَ مَنْ صَامَ الأَبَدَ».

[البخاري: كتاب الصوم، باب في حق الأهل في الصوم، رقم: ١٩٧٧].

(...) ـ وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ، بِهٰذَا الإِسْنَادِ. وَقَالَ: إِنَّ أَبَا الْعَبَّاسِ الشَّاعِرَ أَخْبَرَهُ.

قَالَ مُسْلِمٌ: أَبُو الْعَبَّاسِ السَّائِبُ بْنُ فَرُّوخَ مِنْ أَهْلِ مَكَّةَ، ثِقَةٌ عَدْلٌ.

١٨٧ ـ (...) ـ وحدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنِي أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ حَبِيبٍ، سَمِعَ أَبَا الْعَبَّاسِ، سَمِعَ عَبْدَ اللَّهِ بْنَ عَمْرٍو رضي الله عنهما قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «يَا عَبْدَ اللَّهِ بْنَ عَمْرٍو، إِنَّكَ لَتَصُومُ الدَّهْرَ وَتَقُومُ اللَّيْلَ، وَإِنَّكَ إِذَا

me: "O Abdullah Ibn Amr! You observe fasts daily all the year and stand (for supererogatory prayers) throughout the night; and if you keep doing this, your eyes will sink and become weak, and you will get tired. He who fasts all the year (is like the one who) did not fast at all. The fasting of three days a month is equal to the fasting of the whole month." I replied: "I have the power for more than this." The Prophet said: "Then fast like the fasting of (The Prophet) David. He used to fast on alternate days, and he never fled from the battle field on meeting the enemy."

(...) This Hadith was narrated on the authority of Habib Ibn Abu Thabit, with the same chain of transmitters, and mentioned here that he (The Prophet) said: "And you would get exhausted."

188-(...) Abdullah Ibn Amr Ibn Al-Ass "Allah be pleased with both" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said to me: "Was I not informed that you stand for prayer at night (and do not sleep) and observe perpetual fasts?" I replied: "Yes, I do so." The Messenger of Allah "Allah's blessing and peace be upon him" said: "If you do so, then your eyes will sink and become weak and you will get exhausted. Indeed, your eye has a right on you, your soul has a right on you, and your family has a right on you. So, stand for prayer at night (for sometime) and then sleep. Observe fast (for sometime) and leave fasting (for sometime)."

189-(...) Abdullah Ibn Amr Ibn Al-As "Allah be pleased with both" narrated: Allah's Apostle" Allah's blessing and peace be upon him" said: "The most beloved fasts to Allah are those of David and the most beloved prayer to Allah is that of David "Peace be upon him". He used to sleep for half of the night and then stand (for the Night Prayer) for one third of it. Then he would sleep for (the remaining) one-sixth of it. He used to fast on alternate days (by fasting a day and breaking fast another)."

190-(...) Abdullah Ibn Amr Ibn Al-As "Allah be pleased with both" narrated: Allah's Apostle" Allah's blessing and peace be upon him" said: "The most beloved fasts to Allah are those of David for he used to fast for half the year (i.e. to fast a day and break fast on the next day). The most beloved prayer to Allah is that of David "Peace be upon him". He used to sleep for half of the night and then stand (for the Night Prayer). Then he would sleep for the last portion of it. He used to stand (for Night Prayers) for one third of it after midnight." I (a sub-narrator) said: I asked Amr Ibn Dinar: "Did Amr Ibn Aws (one of the narrators) say that he (David) used to stand (for the Night Prayer) for one-third of the night after midnight?" he answered in the affirmative.

فَعَلْتَ ذٰلِكَ هَجَمَتْ لَهُ الْعَيْنُ، وَنَهِكَتْ، لاَ صَامَ مَنْ صَامَ الأَبَدَ. صَوْمُ ثَلاَثَةِ أَيَّامٍ مِنَ الشَّهْرِ، صَوْمُ الشَّهْرِ كُلِّهِ» قُلْتُ: فَإِنِّي أُطِيقُ أَكْثَرَ مِنْ ذٰلِكَ. قَالَ: «فَصُمْ صَوْمَ دَاوُدَ، كَانَ يَصُومُ يَوْماً وَيُفْطِرُ يَوْماً، وَلاَ يَفِرُّ إِذَا لاَقَىٰ».

(...) ـ **وحدّثناه** أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ بِشْرٍ، عَنْ مِسْعَرٍ: حَدَّثَنَا حَبِيبُ بْنُ أَبِي ثَابِتٍ، بِهٰذَا الإِسْنَادِ، وَقَالَ: «وَنَفِهَتِ النَّفْسُ».

١٨٨ ـ (...) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرٍو، عَنْ أَبِي الْعَبَّاسِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رضي الله عنهما قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «أَلَمْ أُخْبَرْ أَنَّكَ تَقُومُ اللَّيْلَ وَتَصُومُ النَّهَارَ؟» قُلْتُ: إِنِّي أَفْعَلُ ذٰلِكَ. قَالَ: «فَإِنَّكَ، إِذَا فَعَلْتَ ذٰلِكَ هَجَمَتْ عَيْنَاكَ، وَنَفِهَتْ نَفْسُكَ. لِعَيْنِكَ حَقٌّ، وَلِنَفْسِكَ حَقٌّ، وَلأَهْلِكَ حَقٌّ. قُمْ وَنَمْ، وَصُمْ وَأَفْطِرْ».

١٨٩ ـ (...) ـ **وحدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ. قَالَ زُهَيْرٌ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ عَمْرِو بْنِ أَوْسٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رضي الله عنهما قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَحَبَّ الصِّيَامِ إِلَى اللَّهِ صِيَامُ دَاوُدَ، وَأَحَبَّ الصَّلاَةِ إِلَى اللَّهِ صَلاَةُ دَاوُدَ ـ عَلَيْهِ السَّلاَمُ ـ؛ كَانَ يَنَامُ نِصْفَ اللَّيْلِ وَيَقُومُ ثُلُثَهُ، وَيَنَامُ سُدُسَهُ، وَكَانَ يَصُومُ يَوْماً وَيُفْطِرُ يَوْماً».

[البخاري: كتاب التهجد، باب من نام عند السحر، رقم: ١١٣١].

١٩٠ ـ (...) ـ **وحدّثني** مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ؛ أَنَّ عَمْرَو بْنَ أَوْسٍ أَخْبَرَهُ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ رضي الله عنهما، أَنَّ النَّبِيَّ ﷺ قَالَ: «أَحَبُّ الصِّيَامِ إِلَى اللَّهِ صِيَامُ دَاوُدَ، كَانَ يَصُومُ نِصْفَ الدهر. وَأَحَبُّ الصَّلاَةِ إِلَى اللَّهِ عَزَّ وَجلَّ صَلاَةُ دَاوُدَ ـ عَلَيْهِ السَّلاَمُ ـ، كَانَ يَرْقُدُ شَطْرَ اللَّيْلِ ثُمَّ يَقُومُ، ثُمَّ يَرْقُدُ آخِرَهُ يَقُومُ ثُلُثَ اللَّيْلِ بَعْدَ شَطْرِهِ».

قَالَ: قُلْتُ لِعَمْرِو بْنِ دِينَارٍ: أَعَمْرُو بْنُ أَوْسٍ كَانَ يَقُولُ: يَقُومُ ثُلُثَ اللَّيْلِ بَعْدَ شَطْرِهِ؟ قَالَ: نَعَمْ.

191-(...) Abu Qilaba narrated: Abu Al-Malih told me: I and your father entered upon **Abdullah Ibn Amr "Allah be pleased with both" who said:** Allah's Apostle "Allah's blessing and peace be upon him" was informed of my fasts, and he came to me. I spread for him a leather cushion stuffed with palm fibers, but he sat on the ground and the cushion remained between me and him, and then he said: "Isn't it sufficient for you to fast three days a month?" I replied: "O Allah's Apostle! (I can fast more)." He said: "Five (days monthly)?" I replied: "O Allah's Apostle! (I can fast more)." He said: "Seven (days monthly)?" I replied: "O Allah's Apostle! (I can fast more)." He said: "Nine (days monthly)?" I replied: "O Allah's Apostle! (I can fast more)." He said: "Eleven (days per month)?" I replied: "O Allah's Apostle! (I can fast more)." Then, he said: "There is no fast superior to that of (the Prophet) David. It is for half of the year: to fast a day and break fast on the next day (i.e. on alternate days)."

192-(...) Abdullah Ibn Amr Ibn Al-As "Allah be pleased with both" narrated that The Prophet "Allah's blessing and peace be upon him" said: "Fast only a day (per ten) and you will have the reward of the remaining (nine days)." He (Abdullah) said: "I have power to bear more." He said: "Fast two days (per ten) and you will have the reward of the remaining (eight days)." He (Abdullah) said: "I have power to bear more." He said: "Fast three days (per ten) and you will have the reward of the remaining (seven days)." He (Abdullah) said: "I have power to bear more." He said: "Fast four days (per ten) and you will have the reward of the remaining (six days)." He (Abdullah) said: "I have power to bear more." He (The Prophet) said: "Then, observe the best fast in the sight of Allah, i.e. the fast of (The Prophet) David "Peace be upon him". he used to fast a day and break fast on another."

193-(...) Abdullah Ibn Amr "Allah be pleased with both" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said to me: "O Abdullah Ibn Amr! I was informed that you fast (successively) during the day and offer (supererogatory) prayers throughout the whole night. Don't do that, as your body has a share (of rest) from you, your eyes have a share (of rest) from you, and your wife has a share from you. Fast (for few days) and then leave fasting (for few days). It is sufficient for you to fast three days in a month, and that will be equal to fasting throughout the

١٩١ ـ (...) ـ وحدّثنا يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ، عَنْ خَالِدٍ، عَنْ أَبِي قِلاَبَةَ قَالَ: أَخْبَرَنِي أَبُو الْمَلِيحِ قَالَ: دَخَلْتُ مَعَ أَبِيكَ عَلَىٰ عَبْدِ اللَّهِ بْنِ عَمْرٍو فَحَدَّثَنَا أَنَّ رَسُولَ اللَّهِ ﷺ ذُكِرَ لَهُ صَوْمِي، فَدَخَلَ عَلَيَّ، فَأَلْقَيْتُ لَهُ وِسَادَةً مِنْ أَدَمٍ حَشْوُهَا لِيفٌ، فَجَلَسَ عَلَى الأَرْضِ وَصَارَتِ الْوِسَادَةُ بَيْنِي وَبَيْنَهُ. فَقَالَ لِي: «أَمَا يَكْفِيكَ مِنْ كُلِّ شَهْرٍ ثَلاثَةُ أَيَّامٍ؟» قُلْتُ: يَا رَسُولَ اللَّهِ. قَالَ: «خَمْساً؟» قُلْتُ: يَا رَسُولَ اللَّهِ. قَالَ: «سَبْعاً؟» قُلْتُ: يَا رَسُولَ اللَّهِ. قَالَ: «تِسْعاً؟». قُلْتُ: يَا رَسُولَ اللَّهِ. قَالَ: «أَحَدَ عَشَرَ؟». قُلْتُ: يَا رَسُولَ اللَّهِ. فَقَالَ النَّبِيُّ ﷺ: «لاَ صَوْمَ فَوْقَ صَوْمِ دَاوُدَ، شَطْرُ الدَّهْرِ: صِيَامُ يَوْمٍ وَإِفْطَارُ يَوْمٍ».

[البخاري: كتاب الصوم، باب صوم داود عليه السلام، رقم: ١٩٨٠].

١٩٢ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ زِيَادِ بْنِ فَيَّاضٍ قَالَ: سَمِعْتُ أَبَا عِيَاضٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رضي الله عنهما، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لَهُ: «صُمْ يَوْماً وَلَكَ أَجْرُ مَا بَقِيَ». قَالَ: إِنِّي أُطِيقُ أَكْثَرَ مِنْ ذٰلِكَ. قَالَ: «صُمْ يَوْمَيْنِ وَلَكَ أَجْرُ مَا بَقِيَ» قَالَ: إِنِّي أُطِيقُ أَكْثَرَ مِنْ ذٰلِكَ. قَالَ: «صُمْ ثَلاَثَةَ أَيَّامٍ وَلَكَ أَجْرُ مَا بَقِيَ» قَالَ: إِنِّي أُطِيقُ أَكْثَرَ مِنْ ذٰلِكَ. قَالَ: «صُمْ أَرْبَعَةَ أَيَّامٍ وَلَكَ أَجْرُ مَا بَقِيَ» قَالَ: إِنِّي أُطِيقُ أَكْثَرَ مِن ذٰلِكَ. قَالَ: «صُمْ أَفْضَلَ الصِّيَامِ عِنْدَ اللَّهِ صَوْمَ دَاوُدَ ـ عَلَيْهِ السَّلاَمُ ـ، كَانَ يَصُومُ يَوْماً وَيُفْطِرُ يَوْماً».

١٩٣ ـ (...) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ حَاتِمٍ. جَمِيعاً عَنِ ابْنِ مَهْدِيٍّ. قَالَ زُهَيْرٌ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا سَلِيمُ بْنُ حَيَّانَ: حَدَّثَنَا سَعِيدُ بْنُ مِينَاءَ قَالَ: قَالَ عَبْدُاللَّهِ بْنُ عَمْرٍو: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «يَا عَبْدَ اللَّهِ بْنَ عَمْرٍو، بَلَغَنِي أَنَّكَ تَصُومُ النَّهَارَ وَتَقُومُ اللَّيْلَ، فَلاَ تَفْعَلْ، فَإِنَّ لِجَسَدِكَ عَلَيْكَ حَظًّا،

year." I said: "O Allah's Apostle! I have power (to fast more)." The Prophet "Allah's blessing and peace be upon him" said: "Fast like the fasting of The Prophet David. Fast a day and leave fasting on another." (Afterwards when Abdullah grew old) he used to say: "Would that I had accepted the permission (of The Prophet To fast three days a month)."

[36] It is desirable to observe three fasts monthly, and to fast on the days of Arafat (for the non-pilgrim), Ashura, and on every Monday and Thursday

194-(1160) Mu'adha Al-Adawiyya narrated: I asked A'isha "Allah be pleased with her": "Did The Messenger of Allah "Allah's blessing and peace be upon him" use to observe three fasts monthly?" she replied in the affirmative. I asked her: "On which days of the month did he use to observe fasts?" she said: "It was of no account to him on which days of the month he would observe fasts."

195-(1161) Imran Ibn Husain "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" asked him (or asked another person and he (Imran) was listening): "O so-and-so! Did you observe any Fasts from the middle of this month (of Sha'ban)?" He said: "No." He (The Prophet) said: "If you left fast, then observe two Fasts."

196-(1162) Abu Quatada narrated: A man came to The Prophet "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! How do you fast?" Upon this The Messenger of Allah "Allah's blessing and peace be upon him" became angry. When Umar "Allah be pleased with him" saw his anger, he said: "We have been pleased with Allah as our Lord, Islam as our religion and Muhammad as our Prophet. We seek refuge with Allah from the anger of Allah and the anger of His Messenger." Umar "Allah be pleased with him" went on repeating this statement until his (The Prophet's) anger calmed down.

Then, Umar said: "O Messenger of Allah! What about him, who observes perpetual fasts?" He said: "He (is like the one who) neither fasted nor did he break fast (or said he did not fast and he did not break fast)." He (Umar) asked: "What about him, who fasts for two days and then breaks fast for one day?" He (The Prophet) said: "Could anyone endure that?" He asked: "What about the one who fasts a day and breaks fast on another?" He said: "This is the fast of (The Prophet) David "Peace be upon him"." He asked: "What about him, who fasts one day and breaks fast for two days?"

وَلِعَيْنِكَ عَلَيْكَ حَظًّا، وَإِنَّ لِزَوْجِكَ عَلَيْكَ حَظًّا، صُمْ وأَفْطِرْ، صُمْ مِنْ كُلِّ شَهْرٍ ثَلاثَةَ أَيَّامٍ فَذٰلِكَ صَوْمُ الدَّهْرِ». قُلْتُ: يا رَسُولَ اللَّهِ، إِنَّ بِي قُوَّةً. قَالَ: «فَصُمْ صَوْمَ دَاوُدَ ـ عَلَيْهِ السَّلامُ ـ، صُمْ يَوْماً وَأَفْطِرْ يَوْماً».

فَكَانَ يَقُولُ: يَا لَيْتَنِي أَخَذْتُ بِالرُّخْصَةِ.

٣٦ ـ بابُ اسْتِحْبَابِ صِيَامِ ثَلاثَةِ أيامٍ من كلِّ شَهْرٍ وصوم يوم عَرَفَة وعاشوراء والاثنين والخميس

١٩٤ ـ (١١٦٠) ـ حدّثنا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ يَزِيدَ الرِّشْكِ قَالَ: حَدَّثَتْنِي مُعَاذَةُ الْعَدَوِيَّةُ، أَنَّهَا سَأَلَتْ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ: أَكَانَ رَسُولُ اللَّهِ ﷺ يَصُومُ مِنْ كُلِّ شَهْرٍ ثَلاثَةَ أَيَّامٍ؟ قَالَتْ: نَعَمْ. فَقُلْتُ لَهَا: مِنْ أَيِّ أَيَّامِ الشَّهْرِ كَانَ يَصُومُ؟ قَالَتْ: لَمْ يَكُنْ يُبَالِي مِنْ أَيِّ أَيَّامِ الشَّهْرِ يَصُومُ.

١٩٥ ـ (١١٦١) ـ وحدّثني عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ أَسْمَاءَ الضُّبَعِيُّ: حَدَّثَنَا مَهْدِيٌّ ـ وَهُوَ ابْنُ مَيْمُونٍ ـ: حَدَّثَنَا غَيْلاَنُ بْنُ جرير، عَنْ مُطَرِّفٍ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ رضي الله عنهما، أَنَّ النَّبِيَّ ﷺ قَالَ لَهُ ـ أَوْ قَالَ لِرَجُلٍ وَهُوَ يَسْمَعُ ـ: «يَا فُلاَنُ، أَصُمْتَ مِنْ سُرَّةِ هٰذَا الشَّهْرِ؟» قَالَ: لا. قَالَ: «فَإِذَا أَفْطَرْتَ، فَصُمْ يَوْمَيْنِ».

[البخاري: كتاب الصوم، باب الصوم آخر الشهر، رقم: ١٩٨٣]

١٩٦ ـ (١١٦٢) ـ وحدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ التَّمِيمِيُّ وَقُتَيْبَةُ بْنُ سَعِيدٍ: جَمِيعاً عَنْ حَمَّادٍ. قَالَ يَحْيَىٰ: أَخْبَرَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ غَيْلاَنَ، عَنْ عَبْدِ اللَّهِ بْنِ مَعْبَدٍ الزِّمَّانِيِّ، عَنْ أَبِي قَتَادَةَ: رَجُلٌ أَتَى النَّبِيَّ ﷺ فَقَالَ: كَيْفَ تَصُومُ؟ فَغَضِبَ رَسُولُ اللَّهِ ﷺ، فَلَمَّا رَأَىٰ عُمَرُ رضي الله عنه غَضَبَهُ قَالَ: رَضِينَا بِاللَّهِ رَبًّا، وَبِالإِسْلاَمِ دِيناً، وَبِمُحَمَّدٍ نَبِيًّا. نَعُوذُ بِاللَّهِ مِنْ غَضَبِ اللَّهِ وَغَضَبِ رَسُولِهِ، فَجَعَلَ عُمرُ رضي الله عنه يُرَدِّدُ هٰذَا الْكَلامَ حَتَّىٰ سَكَنَ غَضَبُهُ. فَقَالَ عُمَرُ: يَا رَسُولَ اللَّهِ، كَيْفَ بِمَنْ يَصُومُ الدَّهْرَ كُلَّهُ؟ قَالَ: «لاَ صَامَ وَلاَ أَفْطَرَ» ـ أَوْ قَالَ ـ: «لَمْ يَصُمْ وَلَمْ يُفْطِرْ». قَالَ: كَيْفَ مَنْ يَصُومُ يَوْمَيْنِ وَيُفْطِرُ يَوْماً؟ قَالَ: «وَيُطِيقُ ذٰلِكَ أَحَدٌ؟» قَالَ: كَيْفَ مَنْ يَصُومُ يَوْماً وَيُفْطِرُ يَوْماً؟ قَالَ: «ذَاكَ صَوْمُ دَاوُدَ ـ عَلَيْهِ السَّلاَمُ ـ» قَالَ: كَيْفَ مَنْ يَصُومُ يَوْماً وَيُفْطِرُ يَوْمَيْنِ؟ قَالَ: «وَدِدْتُ أَنِّي طُوِّقْتُ ذٰلِكَ». ثُمَّ قَالَ

He said: "I wish I would be given the power to do so." Then, The Messenger of Allah "Allah's blessing and peace be upon him" said: "Fasting three days monthly, and (the month of) Ramadan every year will be equal to the perpetual fasts. I expect from Allah that the fasting of the day of Arafat (for the non-pilgrim) will expiate (the sins of) the preceding and the coming years. Moreover, I expect from Allah that the fasting of the day of Ashura will expiate (the sins of) the preceding year."

197-(...) Abu Quatada Al-Ansari narrated: The Messenger of Allah "Allah's blessing and peace be upon him" was asked about his fast. Upon this The Messenger of Allah "Allah's blessing and peace be upon him" became angry. Umar "Allah be pleased with him" said: "We have been pleased with Allah as our Lord, Islam as our religion, Muhammad as our Prophet, and our pledge (we gave to you) as a (true firm) commitment."

Then, he (The Prophet) was asked about the perpetual fast. He said: "He (who does it is like the one who) neither fasted nor did he break fast (or said did not fast and he did not break fast)." Then, he was asked about fasting for two days and then breaking fast for one day. He (The Prophet) said: "Who could endure that?" He was asked about fasting one day and breaking fast for two days. He said: "I wish we would be given the power by Allah to do so." Then, he was asked about fasting a day and breaking fast on another. He said: "This is the fast of my brother (The Prophet) David "Peace be upon him"." Then, he was asked about observing fast on Monday. He said: "This is the day on which I was born and on which also I was sent (as a Messenger) (or said on which I was Divinely inspired)." Then, he (The Messenger of Allah) said: "Fasting three days monthly, and (the month of) Ramadan every year will be equal to the perpetual fasts." Then, he (The Prophet) was asked about the fasting of the day of Arafat (for the non-pilgrim). He said: "It expiates (the sins of) the preceding and the coming years." Then, he was asked about the fasting of the day of Ashura. He said: "It expiates (the sins of) the preceding year."

In the narration of Shu'ba, it was mentioned that he was asked about fasting on Monday and Thursday, but we (Imam Muslim) did not mention Thursday for we found it as an error (in narration).

(...) This Hadith was narrated on the authority of Shu'ba, with the same chain of transmitters.

(...) Ghailan Ibn Jarir narrated a Hadith like that narrated by Shu'ba, with the same chain of transmitters, but here, he mentioned Monday and did not mention Thursday.

رَسُولُ اللَّهِ ﷺ: «ثَلاَثٌ مِنْ كُلِّ شَهْرٍ، وَرَمَضَانُ إِلَىٰ رَمَضَانَ، فَهٰذَا صِيَامُ الدَّهْرِ كُلِّهِ. صِيَامُ يَوْمِ عَرَفَةَ، أَحْتَسِبُ عَلَى اللَّهِ أَنْ يُكَفِّرَ السَّنَةَ الَّتِي قَبْلَهُ، وَالسَّنَةَ الَّتِي بَعْدَهُ. وَصِيَامُ يَوْمِ عَاشُورَاءَ، أَحْتَسِبُ عَلَى اللهِ أَنْ يُكَفِّرَ السَّنَةَ الَّتِي قَبْلَهُ».

١٩٧ ـ (...) ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ ـ وَاللَّفْظُ لابْنِ الْمُثَنَّى ـ قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ غَيْلاَنَ بْنِ جَرِيرٍ، سَمِعَ عَبْدَ اللَّهِ بْنَ مَعْبَدٍ الزِّمَّانِيَّ، عَنْ أَبِي قَتَادَةَ الأَنْصَارِيِّ رضي الله عنه، أَنَّ رَسُولَ اللَّهِ ﷺ سُئِلَ عَنْ صَوْمِهِ؟ قَالَ: فَغَضِبَ رَسُولُ اللَّهِ ﷺ. فَقَالَ عُمَرُ رضي الله عنه: رَضِينَا بِاللَّهِ رَبًّا، وَبِالإِسْلاَمِ دِيناً، وَبِمُحَمَّدٍ رَسُولاً، وَبِبَيْعَتِنَا بَيْعَةً.

قَالَ: فَسُئِلَ عَنْ صِيَامِ الدَّهْرِ؟ فَقَالَ: «لاَ صَامَ وَلاَ أَفْطَرَ ـ أَوْ مَا صَامَ وَمَا أَفْطَرَ ـ» قَالَ: فَسُئِلَ عَنْ صَوْمِ يَوْمَيْنِ وَإِفْطَارِ يَوْمٍ؟ قَالَ: «وَمَنْ يُطِيقُ ذٰلِكَ؟» قَالَ: وَسُئِلَ عَنْ صَوْمِ يَوْمٍ وَإِفْطَارِ يَوْمَيْنِ؟ قَالَ: «لَيْتَ أَنَّ اللَّهَ قَوَّانَا لِذٰلِكَ» قَالَ: وَسُئِلَ عَنْ صَوْمِ يَوْمٍ وَإِفْطَارِ يَوْمٍ؟ قَالَ: «ذَاكَ صَوْمُ أَخِي دَاوُدَ ـ عَلَيْهِ السَّلاَمُ ـ» قَالَ: وَسُئِلَ عَنْ صَوْمِ يَوْمِ الاثْنَيْنِ؟ قَالَ: «ذَاكَ يَوْمٌ وُلِدتُ فِيهِ، وَيَوْمٌ بُعِثْتُ ـ أَوْ أُنْزِلَ عَلَيَّ فِيهِ ـ» قَالَ: فَقَالَ: «صَوْمُ ثَلاَثَةٍ مِنْ كُلِّ شَهْرٍ، وَرَمَضَانَ إِلَىٰ رَمَضَانَ، صَوْمُ الدَّهْرِ» قَالَ: وَسُئِلَ عَنْ صَوْمِ يَوْمِ عَرَفَةَ؟ فَقَالَ: «يُكَفِّرُ السَّنَةَ الْمَاضِيَةَ وَالْبَاقِيَةَ» قَالَ: وَسُئِلَ عَنْ صَوْمِ يَوْمِ عَاشُورَاءَ؟ فَقَالَ: «يُكَفِّرُ السَّنَةَ الْمَاضِيَةَ».

وَفِي هٰذَا الْحَدِيثِ مِنْ رِوَايَةِ شُعْبَةَ قَالَ: وَسُئِلَ عَنْ صَوْمِ يَوْمِ الاثْنَيْنِ وَالْخَمِيسِ؟ فَسَكَتْنَا عَنْ ذِكْرِ الْخَمِيسِ لَمَّا نَرَاهُ وَهْماً.

(...) ـ **وحدّثناه** عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا شَبَابَةُ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا النَّضْرُ بْنُ شُمَيْلٍ، كُلُّهُمْ عَنْ شُعْبَةَ، بِهٰذَا الإِسْنَادِ.

(...) ـ **وحدّثني** أَحْمَدُ بْنُ سَعِيدٍ الدَّارِمِيُّ: حَدَّثَنَا حَبَّانُ بْنُ هِلاَلٍ: حَدَّثَنَا أَبَانُ الْعَطَّارُ: حَدَّثَنَا غَيْلاَنُ بْنُ جَرِيرٍ فِي هٰذَا الإِسْنَادِ بِمِثْلِ حَدِيثِ شُعْبَةَ، غَيْرَ أَنَّهُ ذَكَرَ فِيهِ الاثْنَيْنِ وَلَمْ يَذْكُرِ الْخَمِيسَ.

198-(...) Abu Quatada Al-Ansari narrated that The Messenger of Allah "Allah's blessing and peace be upon him" was asked about the (excellence of) fasting on Monday. He said: "(This is the day) on which I was born, and on which too, I was Divinely inspired."

[37] Observing fasts in (the month of) Sha'ban

199-(1161) Imran Ibn Husain "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" asked him (or asked another person and he (Imran) was listening): "Did you observe any Fasts from the middle of (the month of) Sha'ban?" He said: "No." He (The Prophet) said: "If you left fasting, then observe two Fasts."

200-(...) Imran Ibn Husain "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" asked a man: "Did you observe any Fasts from the middle of this month (of Sha'ban)?" He said: "No." He (The Prophet) said: "After you have (completed and then) broken the fast of Ramadan, then observe two Fasts instead of that (which you did not fast in the month of Sha'ban)."

201-(...) Imran Ibn Husain "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" asked a man: "Did you observe any Fasts from the middle of this month?" (He meant the month of Sha'ban). He said: "No." He (The Prophet) said: "After you have (completed and then) broken the fast of Ramadan, then fast one or two days." (Shu'ba has doubt in it, though he said: I think he said two days).

(...) This Hadith was narrated on the authority of Abdullah Ibn Hani, the son of Mutarrif's brother, with the same chain of transmitters.

[38] The merit of observing fasts (in the month of) Muharram

202-(1163) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The most superior fasting after (the fasting of) Ramadan is that of Allah's prohibited month of Muharram, and the most superior prayer after the obligatory (prayers) is the Night Prayer."

203-(...) Abu Huraira "Allah be pleased with him" narrated that The Prophet "Allah's blessing and peace be upon him" was asked about the most excellent prayer after the prescribed one, and the most excellent fast after that of the month of Ramadan. Upon this he (The Prophet) said: "The most excellent prayer after the prescribed one is that (supererogatory prayer) which is performed in the middle of the night, and the most

١٩٨ ـ (...) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا مَهْدِيُّ بْنُ مَيْمُونٍ، عَنْ غَيْلَانَ، عَنْ عَبْدِ اللَّهِ بْنِ مَعْبَدٍ الزِّمَّانِيِّ، عَنْ أَبِي قَتَادَةَ الأَنْصَارِيِّ رضي الله عنه، أَنَّ رَسُولَ اللَّهِ ﷺ سُئِلَ عَنْ صَوْمِ الاثْنَيْنِ؟ فَقَالَ: «فِيهِ وُلِدْتُ، وَفِيهِ أُنْزِلَ عَلَيَّ».

٣٧ ـ باب صَوْمِ سُرَرِ شَعْبَان

١٩٩ ـ (١١٦١) ـ حدّثنا هَدَّابُ بْنُ خَالِدٍ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ مُطَرِّفٍ ـ وَلَمْ أَفْهَمْ مُطَرِّفاً مِنْ هَدَّابٍ ـ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ رضي الله عنهما؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لَهُ ـ أَوْ لآخَرَ ـ: «أَصُمْتَ مِنْ سُرَرِ شَعْبَانَ؟» قَالَ: لاَ. قَالَ: «فَإِذَا أَفْطَرْتَ، فَصُمْ يَوْمَيْنِ».

[البخاري: كتاب الصوم، باب الصوم آخر الشهر، رقم: ١٩٨٣].

٢٠٠ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي الْعَلاَءِ، عَنْ مُطَرِّفٍ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ رضي الله عنهما، أَنَّ النَّبِيَّ ﷺ قَالَ لِرَجُلٍ: «هَلْ صُمْتَ مِنْ سُرَرِ هَٰذَا الشَّهْرِ شَيْئاً؟» قَالَ: لاَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَإِذَا أَفْطَرْتَ مِنْ رَمَضَانَ، فَصُمْ يَوْمَيْنِ مَكَانَهُ».

٢٠١ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنِ ابْنِ أَخِي مُطَرِّفِ بْنِ الشِّخِّيرِ قَالَ: سَمِعْتُ مُطَرِّفاً يُحَدِّثُ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ رضي الله عنهما، أَنَّ النَّبِيَّ ﷺ قَالَ لِرَجُلٍ: «هَلْ صُمْتَ مِنْ سُرَرِ هَٰذَا الشَّهْرِ شَيْئاً؟» يَعْنِي شَعْبَانَ، قَالَ: لاَ. قَالَ: فَقَالَ لَهُ: «إِذَا أَفْطَرْتَ رَمَضَانَ، فَصُمْ يَوْماً أَوْ يَوْمَيْنِ». شُعْبَةُ الَّذِي شَكَّ فِيهِ قَالَ: وَأَظُنُّهُ قَالَ: «يَوْمَيْنِ».

(...) ـ وحدّثني مُحَمَّدُ بْنُ قُدَامَةَ وَيَحْيَى اللُّؤْلُؤِيُّ. قَالاَ: أَخْبَرَنَا النَّضْرُ: أَخْبَرَنَا شُعْبَةُ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ هَانِىءٍ ابْنِ أَخِي مُطَرِّفٍ، فِي هَٰذَا الإِسْنَادِ، بِمِثْلِهِ.

٣٨ ـ بابُ فضل صَوْمِ المُحرَّم

٢٠٢ ـ (١١٦٣) ـ حدّثني قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ أَبِي بِشْرٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَٰنِ الْحِمْيَرِيِّ، عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَفْضَلُ الصِّيَامِ، بَعْدَ رَمَضَانَ، شَهْرُ اللَّهِ الْمُحَرَّمُ، وَأَفْضَلُ الصَّلاَةِ، بَعْدَ الْفَرِيضَةِ، صَلاَةُ اللَّيْلِ».

٢٠٣ ـ (...) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ مُحَمَّدِ بْنِ الْمُنْتَشِرِ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَٰنِ، عَنْ أَبِي هُرَيْرَةَ رضي الله عنه، يَرْفَعُهُ، قَالَ: سُئِلَ: أَيُّ الصَّلاَةِ أَفْضَلُ بَعْدَ الْمَكْتُوبَةِ؟ وَأَيُّ الصِّيَامِ أَفْضَلُ بَعْدَ شَهْرِ رَمَضَانَ؟ فَقَالَ:

excellent fast after that of the month of Ramadan is the fast in Allah's prohibited month of Muharram."

(...) Abd Al-Malik Ibn Umair narrated the same with the same chain of transmitters, in connection with fasting, from The Prophet "Allah's blessing and peace be upon him".

[39] It is desirable to fast six days from the month of Shawwal

204-(1164) Abu Aiyyub Al-Ansari "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who fasted the month of Ramadan, and followed that by fasting six days from the month of Shawwal, would be considered to have observed perpetual fasting."

(...) Abu Aiyyub Al-Ansari "Allah be pleased with him" narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying (the same).

(...) Abu Aiyyub Al-Ansari "Allah be pleased with him" narrated through another chain of transmitters: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying (the same).

[40] The excellence of the Night of Power "Qadr" and exhortation to seek for it, and the time at which it would be expected

205-(1165) Ibn Umar "Allah be pleased with both" narrated: Some men amongst the companions of The Prophet "Allah's blessing and peace be upon him" were shown in their dreams that The Night of Power was in the last seven nights of Ramadan. Allah's Apostle "Allah's blessing and peace be upon him" said: "It seems that all your dreams agree on (the fact that the Night of Power is in) the last seven nights, and whoever wants to search for it should do so in the last seven (nights of Ramadan)."

206-(...) Ibn Umar "Allah be pleased with both" narrated that The Prophet "Allah's blessing and peace be upon him" said: "Search for the Night of Power "Qadr" in the last seven (nights of Ramadan)."

207-(...) Salim narrated from his father (Abdullah Ibn Umar): A man was shown in his dream that the Night of Power "Qadr" was in the twenty-seventh night (of Ramadan). Upon this The Messenger of Allah "Allah's blessing and peace be upon him" said: "I see that your dreams agree on the (fact that the Night of Power is on one of the) last ten (nights of Ramadan). So, seek for it in the odd ones from among them."

«أَفْضَلُ الصَّلاةِ، بَعْدَ الصَّلاةِ الْمَكْتُوبَةِ، الصَّلاةُ فِي جَوْفِ اللَّيْلِ. وَأَفْضَلُ الصِّيَامِ، بَعْدَ شَهْرِ رَمَضَانَ، صِيَامُ شَهْرِ اللَّهِ الْمُحَرَّمِ».

(...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ، عَنْ زَائِدَةَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، بِهٰذَا الإِسْنَادِ، فِي ذِكْرِ الصِّيَامِ عَنِ النَّبِيِّ ﷺ، بِمِثْلِهِ.

٣٩ ـ بابُ اسْتِحْبَابِ صَوْمِ سِتَّةِ أَيَّامٍ من شَوَّالٍ إِتْبَاعاً لِرَمَضَانَ

٢٠٤ ـ (١١٦٤) ـ حدّثنا يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَعَلِيُّ بْنُ حُجْرٍ. جَمِيعاً عَنْ إِسْمَاعِيلَ. قَالَ ابْنُ أَيُّوبَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ: أَخْبَرَنِي سَعْدُ بْنُ سَعِيدِ بْنِ قَيْسٍ، عَنْ عُمَرَ بْنِ ثَابِتِ بْنِ الْحَارِثِ الْخَزْرَجِيِّ، عَنْ أَبِي أَيُّوبَ الأَنْصَارِيِّ رضي الله عنه أَنَّهُ حَدَّثَهُ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ صَامَ رَمَضَانَ ثُمَّ أَتْبَعَهُ سِتًّا مِنْ شَوَّالٍ، كَانَ كَصِيَامِ الدَّهْرِ».

(...) ـ وحدّثنا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا سَعْدُ بْنُ سَعِيدٍ، أَخُو يَحْيَى بْنِ سَعِيدٍ: أَخْبَرَنَا عُمَرُ بْنُ ثَابِتٍ: أَخْبَرَنَا أَبُو أَيُّوبَ الأَنْصَارِيُّ، رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ. بِمِثْلِهِ.

(...) ـ وحدّثناه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ، عَنْ سَعْدِ بْنِ سَعِيدٍ قَالَ: سَمِعْتُ عُمَرَ بْنَ ثَابِتٍ قَالَ: سَمِعْتُ أَبَا أَيُّوبَ رضي الله عنه يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ، بِمِثْلِهِ.

٤٠ ـ بابُ فَضْلِ لَيْلَةِ القَدْرِ والحَثِّ على طَلَبِهَا، وبيان مَحَلِّهَا وأَرْجَى أوقات طَلَبِها

٢٠٥ ـ (١١٦٥) ـ وحدّثنا يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رضي الله عنهما؛ أَنَّ رِجَالاً مِنْ أَصْحَابِ النَّبِيِّ ﷺ أُرُوا لَيْلَةَ الْقَدْرِ فِي الْمَنَامِ فِي السَّبْعِ الأَوَاخِرِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَرَىٰ رُؤْيَاكُمْ قَدْ تَوَاطَأَتْ فِي السَّبْعِ الأَوَاخِرِ، فَمَنْ كَانَ مُتَحَرِّيَهَا فَلْيَتَحَرَّهَا فِي السَّبْعِ الأَوَاخِرِ».

[البخاري: كتاب فضل ليلة القدر، باب التماس ليلة القدر في السبع الأواخر، رقم: ٢٠١٥].

٢٠٦ ـ (...) ـ وحدّثنا يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ رضي الله عنهما، عَنِ النَّبِيِّ ﷺ قَالَ: «تَحَرَّوْا لَيْلَةَ الْقَدْرِ فِي السَّبْعِ الأَوَاخِرِ».

٢٠٧ ـ (...) ـ وحدّثني عَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ. قَالَ زُهَيْرٌ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ رضي الله عنه قَالَ: رَأَى رَجُلٌ أَنَّ لَيْلَةَ الْقَدْرِ لَيْلَةُ سَبْعٍ وَعِشْرِينَ. فَقَالَ النَّبِيُّ ﷺ: «أَرَىٰ رُؤْيَاكُمْ فِي الْعَشْرِ الأَوَاخِرِ، فَاطْلُبُوهَا فِي الْوِتْرِ مِنْهَا».

208-(...) Salim Ibn Abdullah Ibn Umar narrated that his father said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying, in connection with the Night of Power: "Some people from among you were shown in their dreams that it was on the first seven (nights), while others were shown in their dreams that it was in the remaining seven (nights). So, search for it in the remaining ten (nights)."

209-(...) Ibn Umar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Seek for it in the last ten (nights of Ramadan). (He meant the Night of Power). If anyone of you became weak and was unable to continue, he should not be overpowered by that (weakness and then fail to search for it) in the remaining seven (nights)."

210-(...) Ibn Umar "Allah be pleased with both" narrated that The Prophet "Allah's blessing and peace be upon him" said: "If anyone intends to seek for it (the Night of Power), he should seek for it in the last ten (nights of Ramadan)."

211-(...) Ibn Umar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Seek for the Night of Power in the last ten nights (or said in the last nine) (nights of Ramadan)."

212-(1166) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I was shown in a dream (the time of) the Night of Power, and then some of my family awakened me. So, I was made to forget it. However, seek for it in the remaining ten (nights of Ramadan)." Harmala (A sub-narrator) said that The Prophet did not say "I was made to forget", but he said: "I forgot."

213-(1167) Abu Sa'id Al-Khudri "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" used to observe I'tikaf (i.e. stay in seclusion in the mosque, devoting himself to prayer and worship) in the middle third of Ramadan. When twenty nights had elapsed, and he received the twenty-first night, he used to go back to his house on the twenty-first, and the people who were in seclusion with him also used to go back to their houses. Once in Ramadan, in which he was in seclusion (in the mosque), he established the night prayers on the night he used to return home, and then he addressed the people and ordered them whatever Allah wished him to order and said: "I used to stay in seclusion (I'tikaf) for these ten days (the middle third) but now I intend to stay in

٢٠٨ ـ (...) ـ وحدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ بْنِ عُمَرَ؛ أَنَّ أَبَاهُ رضي الله عنه قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ لِلَيْلَةِ الْقَدْرِ: «إِنَّ نَاساً مِنْكُمْ قَدْ أُرُوا أَنَّهَا فِي السَّبْعِ الأُوَلِ، وَأُرِيَ نَاسٌ مِنْكُمْ أَنَّهَا فِي السَّبْعِ الْغَوَابِرِ، فَالْتَمِسُوهَا فِي الْعَشْرِ الْغَوابِرِ».

٢٠٩ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ عُقْبَةَ ـ وَهُوَ ابْنُ حُرَيْثٍ ـ قَالَ: سَمِعْتُ ابْنَ عُمَرَ رضي الله عنهما يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْتَمِسُوهَا فِي الْعَشْرِ الأَوَاخِرِ ـ يَعْنِي لَيْلَةَ الْقَدْرِ ـ، فَإِنْ ضَعُفَ أَحَدُكُمْ أَوْ عَجَزَ، فَلاَ يُغْلَبَنَّ عَلَى السَّبْعِ الْبَوَاقِي».

٢١٠ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جعفر: حَدَّثَنَا شُعْبَةُ، عَنْ جَبَلَةَ. قَالَ: سَمِعْتُ ابْنَ عُمَرَ رضي الله عنهما يُحَدِّثُ، عَنِ النَّبِيِّ ﷺ؛ أَنَّهُ قَالَ: «مَنْ كَانَ مُلْتَمِسَهَا فَلْيَلْتَمِسْهَا فِي الْعَشْرِ الأَوَاخِرِ».

٢١١ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِر، عَنِ الشَّيْبَانِيِّ، عَنْ جَبَلَةَ وَمُحَارِبٍ، عَنِ ابْنِ عُمَرَ رضي الله عنهما قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «تَحَيَّنُوا لَيْلَةَ الْقَدْرِ فِي الْعَشْرِ الأَوَاخِرِ»، أَوْ قَالَ: «فِي التِّسْعِ الأَوَاخِرِ».

٢١٢ ـ (١١٦٦) ـ حدّثنا أَبُو الطَّاهِرِ وَحَرْمَلَةُ بْنُ يَحْيَىٰ. قَالاَ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَٰنِ، عَنْ أَبِي هُرَيْرَةَ رضي الله عنه، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أُرِيتُ لَيْلَةَ الْقَدْرِ ثُمَّ أَيْقَظَنِي بَعْضُ أَهْلِي فَنُسِّيتُهَا، فَالْتَمِسُوهَا فِي الْعَشْرِ الْغَوَابِرِ».

وَقَالَ حَرْمَلَةُ: «فَنَسِيتُهَا».

٢١٣ ـ (١١٦٧) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا بَكْرٌ ـ وَهُوَ ابْنُ مُضَرَ ـ عَنِ ابْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَٰنِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رضي الله عنه قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُجَاوِرُ فِي الْعَشْرِ الَّتِي فِي وَسَطِ الشَّهْرِ، فَإِذَا كَانَ مِنْ حِينِ تَمْضِي عِشْرُونَ لَيْلَةً وَيَسْتَقْبِلُ إِحْدَىٰ وَعِشْرِينَ، يَرْجِعُ إِلَىٰ مَسْكَنِهِ ـ وَرَجَعَ مَنْ كَانَ يُجَاوِرُ مَعَهُ ـ، ثُمَّ إِنَّهُ أَقَامَ فِي شَهْرٍ، جَاوَرَ فِيهِ تِلْكَ اللَّيْلَةَ الَّتِي كَانَ يَرْجِعُ فِيهَا، فَخَطَبَ النَّاسَ، فَأَمَرَهُمْ بِمَا شَاءَ اللَّهُ، ثُمَّ قَالَ: «إِنِّي كُنْتُ

I'tikaf for the last ten days (of the month); so whoever was in I'tikaf with me should stay at his place of seclusion. I have verily been shown (the date of) this Night (of Qadr) but I have forgotten it. So search for it in the odd nights of the last ten (of this month). I also saw myself (in the dream) prostrating in mud and water."

On the night of the twenty-first, the sky was covered with clouds and it rained, and the rainwater started leaking through the roof of the mosque at the praying place of the Prophet. I saw with my own eyes the Prophet "Allah's blessing and peace be upon him" at the completion of the Morning Prayer leaving with his face covered with mud and water.

214-(...) Abu Sa'id Al-Khudri "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" used to observe I'tikaf (in the mosque) in the middle third of Ramadan...and the rest is the same, but mentioned here that he (The Prophet) said: "let him remain in his place of seclusion", and "with his forehead covered with mud and water."

215-(...) Abu Sa'id Al-Khudri "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" observed I'tikaf (in the mosque) in the first ten days (of Ramadan). Then, he observed I'tikaf for the middle ten in a Turkish tent, with a straw mat hanging on its gate. Then, he took the straw mat with his hand, and placed it at a corner of the tent. Then, he put out his head and talked to the people, who came close to him. He said: "I observed I'tikaf in the first ten (days) seeking for this night (of Power). Then, I observed I'tikaf in the middle ten (days seeking for it too). But, (an angel) was sent to me, and I was informed that it would be in the last ten (nights). So, he, who wished to observe I'tikaf, let him do."

So, the people observed I'tikaf with him. He (The Prophet) resumed: "I saw that it would be on an odd night, and that I would prostrate in the morning following it on mud and water." Then, he got up in the morning, following the twenty-first night (of Ramadan). He stood up to offer the Morning prayer. Meanwhile, the sky (was covered with clouds and it) rained. The rainwater started to leak through the roof of the mosque, and I saw both mud and water. After he (The Prophet) had finished the Morning prayer, he went out, with his forehead and nose tip having the traces of mud and water. It was the twenty-first night from among the last ten nights.

أُجاوِرُ هٰذِهِ الْعَشْرَ، ثُمَّ بَدَا لِي أَنْ أُجاوِرَ هٰذِهِ الْعَشْرَ الأَوَاخِرَ، فَمَنْ كَانَ اعْتَكَفَ مَعِي فَلْيَبِتْ فِي مُعْتَكَفِهِ، وَقَدْ رَأَيْتُ هٰذِهِ اللَّيْلَةَ فَأُنْسِيتُهَا، فَالْتَمِسُوهَا فِي الْعَشْرِ الأَوَاخِرِ فِي كُلِّ وِتْرٍ، وَقَدْ رَأَيْتُنِي أَسْجُدُ فِي مَاءٍ وَطِينٍ».

قَالَ أَبُو سَعِيدٍ الْخُدْرِيُّ: مُطِرْنَا لَيْلَةَ إِحْدَىٰ وَعِشْرِينَ، فَوَكَفَ الْمَسْجِدُ فِي مُصَلَّىٰ رَسُولِ اللَّهِ ﷺ، فَنَظَرْتُ إِلَيْهِ وَقَدِ انْصَرَفَ مِنْ صَلاةِ الصُّبْحِ وَوَجْهُهُ مُبْتَلٌّ طِيناً وَمَاءً.

[البخاري: كتاب الأذان، باب هل يصلي الإمام بمن حضر... رقم: ٦٦٩].

٢١٤ ـ (...) ـ وحدّثنا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ـ يَعْنِي الدَّرَاوَرْدِيَّ ـ عَنْ يَزِيدَ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَٰنِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رضي الله عنه؛ أَنَّهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُجَاوِرُ، فِي رَمَضَانَ، الْعَشْرَ الَّتِي فِي وَسَطِ الشَّهْرِ. وَسَاقَ الْحَدِيثَ بِمِثْلِهِ. غَيْرَ أَنَّهُ قَالَ: «فَلْيَثْبُتْ فِي مُعْتَكَفِهِ»، وَقَالَ: وَجَبِينُهُ مُمْتَلِئاً طِيناً وَمَاءً.

٢١٥ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ عَبْدِ الأَعْلَىٰ: حَدَّثَنَا الْمُعْتَمِرُ: حَدَّثَنَا عُمَارَةُ بْنُ غَزِيَّةَ الأَنْصَارِيُّ قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ إِبْرَاهِيمَ يُحَدِّثُ عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رضي الله عنه قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ اعْتَكَفَ الْعَشْرَ الأَوَّلَ مِنْ رَمَضَانَ، ثُمَّ اعْتَكَفَ الْعَشْرَ الأَوْسَطَ فِي قُبَّةٍ تُرْكِيَّةٍ عَلَىٰ سُدَّتِهَا حَصِيرٌ. قَالَ: فَأَخَذَ الْحَصِيرَ بِيَدِهِ فَنَحَّاهَا فِي نَاحِيَةِ الْقُبَّةِ، ثُمَّ أَطْلَعَ رَأْسَهُ فَكَلَّمَ النَّاسَ فَدَنَوْا مِنْهُ، فَقَالَ: «إِنِّي اعْتَكَفْتُ الْعَشْرَ الأَوَّلَ أَلْتَمِسُ هٰذِهِ اللَّيْلَةَ، ثُمَّ اعتَكَفْتُ الْعَشْرَ الأَوْسَطَ، ثُمَّ أُتِيتُ فَقِيلَ لِي: إِنَّهَا فِي الْعَشْرِ الأَوَاخِرِ، فَمَنْ أَحَبَّ مِنْكُمْ أَنْ يَعْتَكِفَ فَلْيَعْتَكِفْ» فَاعْتَكَفَ النَّاسُ مَعَهُ. قَالَ: «وَإِنِّي أُرِيتُهَا لَيْلَةَ وِتْرٍ، وَأَنِّي أَسْجُدُ صَبِيحَتَهَا فِي طِينٍ وَمَاءٍ» فَأَصْبَحَ مِنْ لَيْلَةِ إِحْدَىٰ وَعِشْرِينَ، وَقَدْ قَامَ إِلَى الصُّبْحِ فَمَطَرَتِ السَّمَاءُ، فَوَكَفَ الْمَسْجِدُ، فَأَبْصَرْتُ الطِّينَ وَالْمَاءَ، فَخَرَجَ حِينَ فَرَغَ مِنْ صَلاةِ الصُّبْحِ وَجَبِينُهُ وَرَوْثَةُ أَنْفِهِ فِيهِمَا الطِّينُ وَالْمَاءُ، وَإِذَا هِيَ لَيْلَةُ إِحْدَىٰ وَعِشْرِينَ مِنَ الْعَشْرِ الأَوَاخِرِ.

216-(...) Abu Salama narrated: We celebrated the Night of Power. I came to Abu Sa'id Al-Khudri "Allah be pleased with him" who was a friend of mine and said: "Won't you come with us to the garden of date-palms?" he came out, having a square shirt over him. I said to him: "Did you hear The Messenger of Allah "Allah's blessing and peace be upon him" talking about The Night of Power (Qadr)?" He said: "Yes. We observed I'tikaf (in the mosque) in the middle third of the month of Ramadan with The Prophet "Allah's blessing and peace be upon him". In the morning of the twentieth of Ramadan, we came out, and The Prophet "Allah's blessing and peace be upon him" addressed us saying: "I was informed of (the date of) The Night of Power but I forgot it (or I was caused to forget it); so search for it in the odd nights of the last ten nights of the month of Ramadan. (In the dream) I saw myself prostrating in mud and water (as a sign). So, whoever observed I'tikaf with The Messenger of Allah "Allah's blessing and peace be upon him" should return to it with me (for another ten day's)."

So we returned. At that time there was no sign of clouds in the sky. But suddenly a cloud came and it rained till rainwater started leaking through the roof of the mosque, which was made of date-palm leaf stalks. Then the prayer was established and I saw Allah's Apostle "Allah's blessing and peace be upon him" prostrating in mud and water and I saw the traces of mud on his forehead."

(...) The same was narrated on the authority of Yahya Ibn Abu Kathir, with the same chain of transmitters, but with the following slight change of wording: I saw The Messenger of Allah "Allah's blessing and peace be upon him" when he had finished the prayer, with the traces of mud on his forehead and nose tip.

217-(...) Abu Sa'id Al-Khudri "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" observed I'tikaf during the middle ten (days of Ramadan) seeking for the Night of Power, before it was shown to him. When they elapsed, he ordered that the tent should be pulled down. But (a while later) it was shown to him. So, he ordered that the tent should be pitched once again. Then, he came out to the people and said: "O People! The Night of Power was shown to me, and I came out to inform you of it, but there came two men, each of whom was demanding his right from the other, having the Devil with them. So, I forgot it. But, you could seek for it in the last ten nights of Ramadan. Seek for it either in the ninth, in the seventh, or in the fifth (night)."

٢١٦ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا أَبُو عَامِرٍ: حَدَّثَنَا هِشَامٌ، عَنْ يَحْيَىٰ، عَنْ أَبِي سَلَمَةَ قَالَ تَذَاكَرْنَا لَيْلَةَ الْقَدْرِ، فَأَتَيْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ رضي الله عنه وَكَانَ لِي صَدِيقاً، فَقُلْتُ: أَلاَ تَخْرُجُ بِنَا إِلَى النَّخْلِ؟ فَخَرَجَ وَعَلَيْهِ خَمِيصَةٌ، فَقُلْتُ لَهُ: سَمِعْتَ رَسُولَ اللَّهِ ﷺ يَذْكُرُ لَيْلَةَ الْقَدْرِ؟ فَقَالَ: نَعَمْ، اعْتَكَفْنَا مَعَ رَسُولِ اللَّهِ ﷺ الْعَشْرَ الْوُسْطَىٰ مِنْ رَمَضَانَ، فَخَرَجْنَا صَبِيحَةَ عِشْرِينَ فَخَطَبَنَا رَسُولُ اللَّهِ ﷺ فَقَالَ: «إِنِّي أُرِيتُ لَيْلَةَ الْقَدْرِ، وَإِنِّي نَسِيتُهَا ـ أَوْ أُنْسِيتُهَا ـ، فَالْتَمِسُوهَا فِي الْعَشْرِ الأَوَاخِرِ مِنْ كُلِّ وِتْرٍ، وَإِنِّي أُرِيتُ أَنِّي أَسْجُدُ فِي مَاءٍ وَطِينٍ، فَمَنْ كَانَ اعْتَكَفَ مَعَ رَسُولِ اللَّهِ ـ ﷺ ـ فَلْيَرْجِعْ» قَالَ: فَرَجَعْنَا وَمَا نَرَىٰ فِي السَّمَاءِ قَزَعَةً. قَالَ: وَجَاءَتْ سَحَابَةٌ فَمُطِرْنَا حَتَّىٰ سَالَ سَقْفُ الْمَسْجِدِ ـ وَكَانَ مِنْ جَرِيدِ النَّخْلِ ـ وَأُقِيمَتِ الصَّلاَةُ، فَرَأَيْتُ رَسُولَ اللَّهِ ﷺ يَسْجُدُ فِي الْمَاءِ وَالطِّينِ. قَالَ: حَتَّىٰ رَأَيْتُ أَثَرَ الطِّينِ فِي جَبْهَتِهِ.

(...) ـ وحدّثنا عَبْدُ بْنُ حُمَيْدٍ. أَخْبَرَنَا عَبْدُ الرَّزَّاقِ. أَخْبَرَنَا مَعْمَرٌ. (ح) وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَٰنِ الدَّارِمِيُّ: أَخْبَرَنَا أَبُو الْمُغِيرَةِ: حَدَّثَنَا الأَوْزَاعِيُّ. كِلاَهُمَا عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، بِهَٰذَا الإِسْنَادِ، نَحْوَهُ. وَفِي حَدِيثِهِمَا: رَأَيْتُ رَسُولَ اللَّهِ ﷺ حِينَ انْصَرَفَ، وَعَلَى جَبْهَتِهِ وَأَرْنَبَتِهِ أَثَرُ الطِّينِ.

٢١٧ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَأَبُو بَكْرِ بْنُ خَلاَّدٍ. قَالاَ: حَدَّثَنَا عَبْدُ الأَعْلَىٰ: حَدَّثَنَا سَعِيدٌ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رضي الله عنه قَالَ: اعْتَكَفَ رَسُولُ اللَّهِ ﷺ الْعَشْرَ الأَوْسَطَ مِنْ رَمَضَانَ يَلْتَمِسُ لَيْلَةَ الْقَدْرِ قَبْلَ أَنْ تُبَانَ لَهُ، فَلَمَّا انْقَضَيْنَ أَمَرَ بِالْبِنَاءِ فَقُوِّضَ، ثُمَّ أُبِينَتْ لَهُ أَنَّهَا فِي الْعَشْرِ الأَوَاخِرِ، فَأَمَرَ بِالْبِنَاءِ فَأُعِيدَ، ثُمَّ خَرَجَ عَلَى النَّاسِ فَقَالَ: «يَا أَيُّهَا النَّاسُ، إِنَّهَا كَانَتْ أُبِينَتْ لِي لَيْلَةُ الْقَدْرِ وَإِنِّي خَرَجْتُ لأُخْبِرَكُمْ بِهَا. فَجَاءَ رَجُلاَنِ يَحْتَقَّانِ مَعَهُمَا الشَّيْطَانُ، فَنُسِّيتُهَا، فَالْتَمِسُوهَا فِي الْعَشْرِ الأَوَاخِرِ مِنْ رَمَضَانَ: الْتَمِسُوهَا فِي التَّاسِعَةِ، وَالسَّابِعَةِ، وَالْخَامِسَةِ».

I (a sub-narrator) said: "O Abu Sa'id! You know the numbers better than us." He said: "Yes, we have more right than you in this respect." I said to him: "Then, tell me what are the ninth, the seventh, and the fifth?" he said: "When twenty one (nights) passed, the next one is the twenty-second, and it is the ninth; and when twenty three (nights) passed, the next one is the seventh; and when twenty five (nights) passed, the next one is the fifth." (Ibn Khallad replaced "each of whom was demanding his right from the other" with "and they were quarreling with one another").

218-(1168) Abdullah Ibn Unais narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I was shown (in a dream) the (date of the) Night of Power, but I was made to forget it. I saw myself prostrating in the morning following it in water and mud." Then, on the twenty-third night, it rained. The Messenger of Allah "Allah's blessing and peace be upon him" led us in the prayer, and when he finished, the traces of water and mud were on his forehead and nose. Abdullah Ibn Unais used to say that (the Night of Power is on) the twenty-third night.

219-(1169) A'isha "Allah be pleased with her" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Seek for the Night of Power "Qadr" in the last ten (nights) of (the month of) Ramadan."

220-(762) Zirr Ibn Hubaish narrated: I asked Ubai Ibn Ka'b: "Your brother (in faith) Ibn Mas'ud says: "He who stands (for the supererogatory Prayer every night) throughout the year would happen to apprehend the Night of Power."" He (Ubai) said: "May Allah bestow mercy upon him! He wanted not to make the people rely only on it. No doubt, he knew that it is in Ramadan, particularly in the last ten nights, and that it is, namely, the twenty-seventh night." He (Ubai) took an oath without restrictions (such as to say: "Allah willing") that it is the twenty-seventh night. I (the sub-narrator) asked: "On which thing do you depend in saying that, O Abu Al-Mundhir?" he said: "I depend upon the portent or the sign, of which The Messenger of Allah "Allah's blessing and peace be upon him" told us. It is that the sun would rise bright on that day without rays."

221-(...) Ubai Ibn Ka'b said, concerning the Night of Power: "By Allah! I know it, and the best to my knowledge is that it was that night, on which The Messenger of Allah "Allah's blessing and peace be upon him" ordered us to stand for (supererogatory) prayer, i.e. the night (preceding) the twenty-seventh (day of the month of Ramadan)."

قَالَ: قُلْتُ: يَا أَبَا سَعِيدٍ، إِنَّكُمْ أَعْلَمُ بِالْعَدَدِ مِنَّا. قَالَ: أَجَلْ. نَحْنُ أَحَقُّ بِذٰلِكَ مِنْكُمْ. قَالَ: قُلْتُ: مَا التَّاسِعَةُ وَالسَّابِعَةُ وَالْخَامِسَةُ؟ قَالَ: إِذَا مَضَتْ وَاحِدَةٌ وَعِشْرُونَ فَالَّتِي تَلِيهَا ثِنْتَيْنِ وَعِشْرِينَ وَهِيَ التَّاسِعَةُ، فَإِذَا مَضَتْ ثَلاَثٌ وَعِشْرُونَ فَالَّتِي تَلِيهَا السَّابِعَةُ، فَإِذَا مَضَىٰ خَمْسٌ وَعِشْرُونَ فَالَّتِي تَلِيهَا الْخَامِسَةُ.

وَقَالَ ابْنُ خَلاَّدٍ مَكَانَ «يَحْتَقَّانِ»: «يَخْتَصِمَانِ».

٢١٨ ـ (١١٦٨) ـ وحدّثنا سَعِيدُ بْنُ عَمْرِو بْنِ سَهْلِ بْنِ إِسْحَاقَ بْنِ مُحَمَّدِ بْنِ الأَشْعَثِ بْنِ قَيْسٍ الْكِنْدِيُّ وَعَلِيُّ بْنُ خَشْرَمٍ. قَالاَ: حَدَّثَنَا أَبُو ضَمْرَةَ: حَدَّثَنِي الضَّحَّاكُ بْنُ عُثْمَانَ ـ وَقَالَ ابْنُ خَشْرَمٍ: عَنِ الضَّحَّاكِ بْنِ عُثْمَانَ ـ عَنْ أَبِي النَّضْرِ، مَوْلَىٰ عُمَرَ بْنِ عُبَيْدِ اللَّهِ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ عَبْدِ اللَّهِ بْنِ أُنَيْسٍ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أُرِيتُ لَيْلَةَ الْقَدْرِ ثُمَّ أُنْسِيتُهَا، وَأَرَانِي صُبْحَهَا أَسْجُدُ فِي مَاءٍ وَطِينٍ» قَالَ: فَمُطِرْنَا لَيْلَةَ ثَلاَثٍ وَعِشْرِينَ، فَصَلَّىٰ بِنَا رَسُولُ اللَّهِ ﷺ، فَانْصَرَفَ وَإِنَّ أَثَرَ الْمَاءِ وَالطِّينِ عَلَىٰ جَبْهَتِهِ وَأَنْفِهِ.

قَالَ: وَكَانَ عَبْدُ اللَّهِ بْنُ أُنَيْسٍ يَقُولُ: ثَلاَثٍ وَعِشْرِينَ.

٢١٩ ـ (١١٦٩) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ نُمَيْرٍ وَوَكِيعٌ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رضي الله عنها قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: ـ قَالَ ابْنُ نُمَيْرٍ: ـ: «الْتَمِسُوا ـ، وَقَالَ وَكِيعٌ: ـ تَحَرَّوْا ـ لَيْلَةَ الْقَدْرِ فِي الْعَشْرِ الأَوَاخِرِ مِنْ رَمَضَانَ».

٢٢٠ ـ (٧٦٢) ـ وحدّثنا مُحَمَّدُ بْنُ حَاتِمٍ وَابْنُ أَبِي عُمَرَ. كِلاَهُمَا عَنِ ابْنِ عُيَيْنَةَ. قَالَ ابْنُ حَاتِمٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَبْدَةَ وَعَاصِمِ بْنِ أَبِي النَّجُودِ، سَمِعَا زِرَّ بْنَ حُبَيْشٍ يَقُولُ: سَأَلْتُ أُبَيَّ بْنَ كَعْبٍ رضي الله عنه فَقُلْتُ: إِنَّ أَخَاكَ ابْنَ مَسْعُودٍ يَقُولُ: مَنْ يَقُمِ الْحَوْلَ يُصِبْ لَيْلَةَ الْقَدْرِ. فَقَالَ: رَحِمَهُ اللَّهُ، أَرَادَ أَنْ لاَ يَتَّكِلَ النَّاسُ. أَمَا إِنَّهُ قَدْ عَلِمَ أَنَّهَا فِي رَمَضَانَ، وَأَنَّهَا فِي الْعَشْرِ الأَوَاخِرِ، وَأَنَّهَا لَيْلَةُ سَبْعٍ وَعِشْرِينَ، ثُمَّ حَلَفَ لاَ يَسْتَثْنِي أَنَّهَا لَيْلَةُ سَبْعٍ وَعِشْرِينَ. فَقُلْتُ: بِأَيِّ شَيْءٍ تَقُولُ ذٰلِكَ يَا أَبَا الْمُنْذِرِ؟ قَالَ: بِالْعَلاَمَةِ، أَوْ بِالآيَةِ الَّتِي أَخْبَرَنَا رَسُولُ اللَّهِ ﷺ أَنَّهَا تَطْلُعُ يَوْمَئِذٍ، لاَ شُعَاعَ لَهَا.

٢٢١ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ عَبْدَةَ بْنَ أَبِي لُبَابَةَ يُحَدِّثُ، عَنْ زِرِّ بْنِ حُبَيْشٍ، عَنْ أُبَيِّ بْنِ كَعْبٍ رضي الله عنه قَالَ: قَالَ أُبَيٌّ فِي لَيْلَةِ الْقَدْرِ: وَاللَّهِ، إِنِّي لأَعْلَمُهَا. قَالَ شُعْبَةُ: وَأَكْبَرُ عِلْمِي هِيَ اللَّيْلَةُ الَّتِي أَمَرَنَا رَسُولُ اللَّهِ ﷺ بِقِيَامِهَا، هِيَ لَيْلَةُ سَبْعٍ وَعِشْرِينَ.

Shu'ba (a sub-narrator) had a doubt concerning the statement: "it was that night, on which The Messenger of Allah "Allah's blessing and peace be upon him" ordered us to stand for (supererogatory) prayer". That was narrated to me from him by a companion of mine.

222-(1170) Abu Huraira "Allah be pleased with him" narrated: We mentioned the Night of Power while we were with The Messenger of Allah "Allah's blessing and peace be upon him" who said: "Who among you does remember that night, on which the moon appeared like half a bowl?" (It means that it is towards the end of the month. That is because the moon never takes such a form except towards the end of the month).

وَإِنَّمَا شَكَّ شُعْبَةُ فِي هٰذَا الْحَرْفِ: هِيَ اللَّيْلَةُ الَّتِي أَمَرَنَا بِهَا رَسُولُ اللَّهِ ﷺ، قَالَ: وَحَدَّثَنِي بِهَا صَاحِبٌ لِي عَنْهُ.

٢٢٢ ـ (١١٧٠) ـ وحدّثنا مُحَمَّدُ بْنُ عَبَّادٍ وَابْنُ أَبِي عُمَرَ. قَالاَ: حَدَّثَنَا مَرْوَانُ ـ وَهُوَ الْفَزَارِيُّ ـ عَنْ يَزِيدَ ـ وَهُوَ ابْنُ كَيْسَانَ ـ عَنْ أَبِي حَازِم، عَنْ أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: تَذَاكَرْنَا لَيْلَةَ الْقَدْرِ عِنْدَ رَسُولِ اللَّهِ ﷺ. فَقَالَ: «أَيُّكُمْ يَذْكُرُ، حِينَ طَلَعَ الْقَمَرُ، وَهُوَ مِثْلُ شِقِّ جَفْنَةٍ؟».

(14) The Book Of I'tikaf

(To stay in seclusion in the mosque for prayer and worship)

[1] Observing I'tikaf in the last ten (days) of Ramadan

1-(1171) Ibn Umar "Allah be pleased with both" narrated that The Prophet "Allah's blessing and peace be upon him" used to observe I'tikaf in the last ten (days) of Ramadan.

2-(...) Abdullah Ibn Umar "Allah be pleased with both" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" used to observe I'tikaf in the last ten (days) of Ramadan. Nafi said that Abdullah showed me the very place in which The Messenger of Allah "Allah's blessing and peace be upon him" used to stay in seclusion in the mosque.

3-(1172) A'isha "Allah be pleased with her" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" used to observe I'tikaf in the last ten (days) of Ramadan.

4-(...) A'isha "Allah be pleased with her" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" used to observe I'tikaf in the last ten (days) of Ramadan.

5-(...) A'isha "Allah be pleased with her" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" used to observe I'tikaf in the last ten (days) of Ramadan, until he died. Then, his wives practiced I'tikaf after him.

[2] When does one enter his place of I'tikaf if he intends to practice it?

6-(1173) A'isha "Allah be pleased with her" narrated: Whenever The Messenger of Allah "Allah's blessing and peace be upon him" intended to observe I'tikaf, he would offer the Dawn prayer and then enter his place of seclusion. Once, he intended to observe I'tikaf in the last ten (days) of Ramadan. So, he ordered that his tent should be pitched. Then, Zainab ordered that a tent should be pitched for her. Then, some of the wives of The Prophet ordered that tents should be pitched for them. When The Messenger of Allah "Allah's blessing and peace be upon him" offered the Dawn prayer, he looked and saw the tents (of his wives). Upon this he said: "Do you intend to do righteousness?" then, he ordered that his tent should be pulled down, and he left observing I'tikaf in Ramadan, and practiced I'tikaf in the first ten days of Shawwal.

١٤ ـ كِتَابُ الاعْتِكَافِ

١ ـ بابُ اعْتِكَافِ العَشْرِ الأَوَاخِرِ من رَمَضَان

١ ـ (١١٧١) ـ حدّثنا مُحَمَّدُ بْنُ مِهْرَانَ الرَّازِيُّ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رضي الله عنهما، أَنَّ النَّبِيَّ ﷺ كَانَ يَعْتَكِفُ فِي الْعَشْرِ الأَوَاخِرِ مِنْ رَمَضَانَ.

٢ ـ (...) ـ وحدّثني أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ بْنُ يَزِيدَ؛ أَنَّ نَافِعاً حَدَّثَهُ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رضي الله عنهما؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَعْتَكِفُ الْعَشْرَ الأَوَاخِرَ مِنْ رَمَضَانَ.

قَالَ نَافِعٌ: وَقَدْ أَرَانِي عَبْدُ اللَّهِ رضي الله عنه الْمَكَانَ الَّذِي كَانَ يَعْتَكِفُ فِيهِ رَسُولُ اللَّهِ ﷺ مِنَ الْمَسْجِدِ. [البخاري: كتاب الاعتكاف، باب الاعتكاف في العشر الأواخر...، رقم: ٢٠٢٥].

٣ ـ (١١٧٢) ـ وحدّثنا سَهْلُ بْنُ عُثْمَانَ: حَدَّثَنَا عُقْبَةُ بْنُ خَالِدٍ السَّكُونِيُّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ عَبْدِ الرَّحْمَـٰنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رضي الله عنها قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَعْتَكِفُ الْعَشْرَ الأَوَاخِرَ مِنْ رَمَضَانَ.

٤ ـ (...) ـ حدّثنا يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ. (ح) وَحَدَّثَنَا سَهْلُ بْنُ عُثْمَانَ: أَخْبَرَنَا حَفْصُ بْنُ غِيَاثٍ. جَمِيعاً عَنْ هِشَامٍ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ ـ وَاللَّفْظُ لَهُمَا ـ قَالاَ: حَدَّثَنَا ابْنُ نُمَيْرٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رضي الله عنها قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَعْتَكِفُ الْعَشْرَ الأَوَاخِرَ مِنْ رَمَضَانَ.

٥ ـ (...) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، عَنْ عُقَيْلٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رضي الله عنها، أَنَّ النَّبِيَّ ﷺ كَانَ يَعْتَكِفُ الْعَشْرَ الأَوَاخِرَ مِنْ رَمَضَانَ حَتَّىٰ تَوَفَّاهُ اللَّهُ عَزَّ وَجَلَّ، ثُمَّ اعْتَكَفَ أَزْوَاجُهُ مِنْ بَعْدِهِ.

[البخاري: كتاب الاعتكاف، باب الاعتكاف في العشر الأواخر...، رقم: ٢٠٢٦].

٢ ـ باب مَتَى يَدْخُلُ من أَرَادَ الاعْتِكَافَ في مُعْتَكَفِهِ

٦ ـ (١١٧٣) ـ حدّثنا يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ رضي الله عنها قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَرَادَ أَنْ يَعْتَكِفَ صَلَّى الْفَجْرَ ثُمَّ دَخَلَ مُعْتَكَفَهُ، وَإِنَّهُ أَمَرَ بِخِبَائِهِ فَضُرِبَ، أَرادَ الاعْتِكافَ فِي الْعَشْرِ الأَوَاخِرِ مِنْ رَمَضَانَ، فَأَمَرَتْ زَيْنَبُ بِخِبَائِهَا فَضُرِبَ، وَأَمَرَ غَيْرُهَا مِنْ أَزْوَاجِ النَّبِيِّ ﷺ بِخِبَائِهِ فَضُرِبَ، فَلَمَّا صَلَّىٰ رَسُولُ اللَّهِ ﷺ الْفَجْرَ، نَظَرَ فَإِذَا الأَخْبِيَةُ. فَقَالَ: «آلْبِرَّ تُرِدْنَ؟» فَأَمَرَ بِخِبَائِهِ فَقُوِّضَ، وَتَرَكَ الاعْتِكَافَ فِي شَهْرِ رَمَضَانَ حَتَّىٰ اعْتَكَفَ فِي الْعَشْرِ الأَوَّلِ مِنْ شَوَّالٍ. [البخاري: كتاب الاعتكاف، باب اعتكاف النساء، رقم: ٢٠٣٣].

(...) A Hadith like that transmitted by Abu Mu'awiya was narrated on the authority of A'isha, in which it was mentioned that A'isha, Hafsa, and Zainab "Allah be pleased with them" pitched tents for I'tikaf.

[3] Doing one's best in prayer and worship during the last ten days of the month of Ramadan

7-(1174) A'isha "Allah be pleased with her" narrated: Whenever the (last) ten (days of Ramadan) started, The Messenger of Allah "Allah's blessing and peace be upon him" would remain awake throughout the night (for prayer and worship), and awaken his family (to offer the Night prayer). He would also be more energetic in worship, devoting himself to the prayers more vigorously.

8-(1175) A'isha "Allah be pleased with her" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" used to exert (in prayers and worship) during the last ten (days of Ramadan) much more than he used to do at any other time.

[4] Observing fasts in the (first) ten days of Dhul-Hijja

9-(1176) A'isha "Allah be pleased with her" narrated: I've never seen The Messenger of Allah "Allah's blessing and peace be upon him" observing fasts during the (first) ten (days) of Dhul-Hijja.

10-(...) A'isha "Allah be pleased with her" narrated that The Prophet "Allah's blessing and peace be upon him" never fasted during the (first) ten (days) of Dhul-Hijja.

(...) ـ وحدّثناه ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ. (ح) وَحَدَّثَنِي عَمْرُو بْنُ سَوَّادٍ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنَا عَمْرُو بْنُ الْحَارِثِ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا أَبُو أَحْمَدَ: حَدَّثَنَا سُفْيَانُ. (ح) وحدَّثَنِي سَلَمَةُ بْنُ شَبِيبٍ: حَدَّثَنَا أَبُو الْمُغِيرَةِ: حَدَّثَنَا الأَوْزَاعِيُّ. (ح) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي، عَنِ ابْنِ إِسْحَاقَ. كلُّ هٰؤُلَاءِ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ رضي الله عنها، عَنِ النَّبِيِّ ﷺ. بِمَعْنَىٰ حَدِيثِ أَبِي مُعَاوِيَةَ.

وَفِي حَدِيثِ ابْنِ عُيَيْنَةَ وَعَمْرِو بْنِ الْحَارِثِ وَابْنِ إِسْحَاقَ ذِكْرُ عَائِشَةَ وَحَفْصَةَ وَزَيْنَبَ رَضِيَ اللَّهُ عَنْهُنَّ، أَنَّهُنَّ ضَرَبْنَ الأَخْبِيَةَ لِلاعْتِكَافِ.

٣ ـ بابُ الاجْتِهَادِ في الْعَشْرِ الأَوَاخِرِ مِنْ شَهْرِ رَمَضَانَ

٧ ـ (١١٧٤) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ وَابْنُ أَبِي عُمَرَ. جَمِيعاً عَنِ ابْنِ عُيَيْنَةَ. قَالَ إِسْحَاقُ: أَخْبَرَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَبِي يَعْفُورٍ، عَنْ مُسْلِمِ بْنِ صُبَيْحٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ رضي الله عنها قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ إِذَا دَخَلَ الْعَشْرُ، أَحْيَا اللَّيْلَ وَأَيْقَظَ أَهْلَهُ وَجَدَّ وَشَدَّ الْمِئْزَرَ.

[البخاري: كتاب فضل ليلة القدر، باب العمل في العشر الأواخر من رمضان، رقم: ٢٠٢٤].

٨ ـ (١١٧٥) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو كَامِلٍ الْجَحْدَرِيُّ. كِلَاهُمَا عَنْ عَبْدِ الْوَاحِدِ بْنِ زِيَادٍ. قَالَ قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الْوَاحِدِ، عَنِ الْحَسَنِ بْنِ عُبَيْدِ اللَّهِ قَالَ: سَمِعْتُ إِبْرَاهِيمَ يَقُولُ: سَمِعْتُ الأَسْوَدَ بْنَ يَزِيدَ يَقُولُ: قَالَتْ عَائِشَةُ رضي الله عنها: كَانَ رَسُولُ اللَّهِ ﷺ يَجْتَهِدُ فِي الْعَشْرِ الأَوَاخِرِ مَا لَا يَجْتَهِدُ فِي غَيْرِهِ.

٤ ـ بابُ صَوْمِ عَشْرِ ذي الحِجَّة

٩ ـ (١١٧٦) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ وَإِسْحَاقُ ـ قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ الآخَرَانِ: حَدَّثَنَا أَبُو مُعَاوِيَةَ ـ عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ رضي الله عنها قَالَتْ: مَا رَأَيْتُ رَسُولَ اللهِ ﷺ صَائِماً فِي الْعَشْرِ قَطُّ.

١٠ ـ (...) ـ وحدّثني أَبُو بَكْرِ بْنُ نَافِعٍ الْعَبْدِيُّ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا سُفْيَانُ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ رضي الله عنها، أَنَّ النَّبِيَّ ﷺ لَمْ يَصُمِ الْعَشْرَ.

(15) The Book Of Pilgrimage

[1] What is permissible for the one in the state of Ihram to wear, and perfume is forbidden to him

1-(1177) Abdullah Ibn Umar "Allah be pleased with both" narrated: A person asked The Messenger of Allah "Allah's blessing and peace be upon him": "What clothes may be worn by the one who is in the state of Ihram?" The Messenger of Allah "Allah's blessing and peace be upon him" replied: "Do not wear shirts, turbans, trousers, hooded cloaks, or leather socks except if there is one who has no sandals, in this case, let him wear the leather socks, and cut them short off the ankles. Moreover, do not wear anything perfumed with saffron or Wars (a yellow plant of good smell)."

2-(...) Salim narrated from his father that The Messenger of Allah "Allah's blessing and peace be upon him" was asked about what clothes the one who is in the state of Ihram might wear. The Messenger of Allah "Allah's blessing and peace be upon him" replied: "He should not wear a shirt, a turban, a hooded cloak, a trousers, or any clothes perfumed with Wars or saffron. He also should not wear leather socks, unless he finds no sandals. In this case, (he could wear them, and) cut them short off the ankles."

3-(...) Ibn Umar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" forbade the one who is in the state of Ihram to wear any clothes dyed with saffron or Wars, and said: "He, who finds no sandals, then let him wear the leather socks, and cut them short off the ankles."

4-(1178) Ibn Abbas "Allah be pleased with both" narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying while he was addressing the people: "The trousers are to be worn by the one who finds no lower garment, and the leather socks are to be worn by the one who finds no sandals." He meant the one who is in the state if Ihram.

(...) This Hadith was narrated by Shu'ba from Amr Ibn Dinar with the same chain of transmitters, and mentioned that he (Ibn Abbas) heard The Prophet "Allah's blessing and peace be upon him" saying, while he was delivering a sermon in Arafat...and the rest is the same.

(...) This Hadith was narrated on the authority of Amr Ibn Dinar, through another chain of transmitters, and there is no mention of "delivering a sermon in Arafat" except in the narration of Shu'ba alone.

١٥ ـ كِتَابُ الحَجِّ

١ ـ بابُ ما يُبَاحُ للمُحْرِمِ بحَجٍّ أو عُمْرةٍ وما لا يُبَاحُ، وبيانِ تحْريمِ الطِّيبِ عليه

١ ـ (١١٧٧) ـ حدّثنا يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رضي الله عنهما، أَنَّ رَجُلاً سَأَلَ رَسُولَ اللَّهِ ﷺ: مَا يَلْبَسُ الْمُحْرِمُ مِنَ الثِّيَابِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «لاَ تَلْبَسُوا الْقُمُصَ، وَلاَ الْعَمَائِمَ، وَلاَ السَّرَاوِيلاَتِ، وَلاَ الْبَرَانِسَ، وَلاَ الْخِفَافَ، إِلاَّ أَحَدٌ لاَ يَجِدُ النَّعْلَيْنِ، فَلْيَلْبَسِ الْخُفَّيْنِ، وَلْيَقْطَعْهُمَا أَسْفَلَ مِنَ الْكَعْبَيْنِ، وَلاَ تَلْبَسُوا مِنَ الثِّيَابِ شَيْئاً مَسَّهُ الزَّعْفَرَانُ وَلاَ الْوَرْسُ». [البخاري: كتاب الحج، باب ما لا يلبس المحرم من الثياب، رقم: ١٥٤٢].

٢ ـ (...) ـ وحدّثنا يَحْيَى بْنُ يَحْيَى وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ. كُلُّهُمْ عَنِ ابْنِ عُيَيْنَةَ قَالَ يَحْيَى: أَخْبَرَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ رضي الله عنه قَالَ: سُئِلَ النَّبِيُّ ﷺ: مَا يَلْبَسُ الْمُحْرِمُ؟ قَالَ: «لاَ يَلْبَسِ الْمُحْرِمُ الْقَمِيصَ، وَلاَ الْعِمَامَةَ، وَلاَ الْبُرْنُسَ، وَلاَ السَّرَاوِيلَ، وَلاَ ثَوْباً مَسَّهُ وَرْسٌ وَلاَ زَعْفَرَانٌ وَلاَ الْخُفَّيْنِ، إِلاَّ أَنْ لاَ يَجِدَ نَعْلَيْنِ فَلْيَقْطَعْهُمَا، حَتَّىٰ يَكُونَا أَسْفَلَ مِنَ الْكَعْبَيْنِ». [البخاري: كتاب اللباس، باب العمائم، رقم: ٥٨٠٦].

٣ ـ (...) ـ وحدّثنا يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ رضي الله عنهما، أَنَّهُ قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ أَنْ يَلْبَسَ الْمُحْرِمُ مَصْبُوغاً بِزَعْفَرَانٍ أَوْ وَرْسٍ، وَقَالَ: «مَنْ لَمْ يَجِدْ نَعْلَيْنِ فَلْيَلْبَسِ الْخُفَّيْنِ، وَلْيَقْطَعْهُمَا أَسْفَلَ مِنَ الْكَعْبَيْنِ».
[البخاري: كتاب اللباس، باب النعال السبتية وغيرها، رقم: ٥٨٥٢].

٤ ـ (١١٧٨) ـ حدّثنا يَحْيَى بْنُ يَحْيَىٰ وَأَبُو الرَّبِيعِ الزَّهْرَانِيُّ وَقُتَيْبَةُ بْنُ سَعِيدٍ، جَمِيعاً عَنْ حَمَّادٍ قَالَ يَحْيَىٰ: أَخْبَرَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ عَمْرٍو، عَنْ جَابِرِ بْنِ زَيْدٍ، عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ وَهُوَ يَخْطُبُ يَقُولُ: «السَّرَاوِيلُ لِمَنْ لَمْ يَجِدِ الإِزَارَ، وَالْخُفَّانِ لِمَنْ لَمْ يَجِدِ النَّعْلَيْنِ» يَعْنِي الْمُحْرِمَ. [البخاري: كتاب جزاء الصيد، باب لبس الخفين للمحرم.... رقم: ١٨٤١].

(...) ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدٌ ـ يَعْنِي ابْنَ جَعْفَرٍ ـ (ح) وَحَدَّثَنِي أَبُو غَسَّانَ الرَّازِيُّ: حَدَّثَنَا بَهْزٌ قَالاَ جَمِيعاً: حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ دِينَارٍ، بِهٰذَا الإِسْنَادِ، أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَخْطُبُ بِعَرَفَاتٍ. فَذَكَرَ هٰذَا الْحَدِيثَ.

(...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ. (ح) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا هُشَيْمٌ. (ح) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ. (ح) وَحَدَّثَنَا عَلِيُّ بْنُ خَشْرَمٍ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، عَنِ ابْنِ جُرَيْجٍ. (ح) وَحَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا إِسْمَاعِيلُ، عَنْ أَيُّوبَ، كُلُّ هٰؤُلاَءِ عَنْ عَمْرِو بْنِ دِينَارٍ، بِهٰذَا الإِسْنَادِ. وَلَمْ يَذْكُرْ أَحَدٌ مِنْهُمْ: يَخْطُبُ بِعَرَفَاتٍ، غَيْرُ شُعْبَةَ وَحْدَهُ.

5-(1179) Jabir "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who finds no sandals, let him wear a leather socks, and he, who finds no lower garment, let him wear a trousers."

6-(1180) Safwan Ibn Ya'li Ibn Umaiyya narrated from his father: A man came to the Prophet "Allah's blessing and peace be upon him" while he was at Al-Ji'rana. The man was wearing a cloak, which had traces of perfume (or a yellowish colour). The man asked (the Prophet): "What do you order me to perform in my Umra? " So, Allah revealed to the Prophet and he was screened by a piece of cloth. I wished to see the Prophet "Allah's blessing and peace be upon him" while being revealed. Umar said to me: "Come! Will you be pleased to look at the Prophet "Allah's blessing and peace be upon him" while Allah is revealing to him?" I replied in the affirmative. Umar lifted one corner of the cloth and I looked at the Prophet who was snoring. (The sub-narrator thought that he said: The snoring was like that of a camel). When that state was over, the Prophet "Allah's blessing and peace be upon him" asked: "Where is the questioner who asked about Umra? Wash away the traces of the yellowish colour (or said the traces of the scent) from your body and Put off your cloak. Then, perform in your Umra what you perform in your Hajj (concerning circumambulation round Ka'ba and compassing round Safa and Marwa)."

7-(...) Safwan Ibn Ya'li narrated from his father: A man came to The Prophet "Allah's blessing and peace be upon him" while he was at Al-Ji'rana, and I was with him. He (the man) was wearing a sewed cloak, and was perfumed. He said: "I assumed Ihram with the intention of performing Umra, while I was wearing this cloak, and I was perfumed." The Prophet "Allah's blessing and peace be upon him" asked him: "(If you had faced such a problem) what would you have done in your Hajj?" he said: "I would have put off this cloak, and washed the (traces of) this perfume off my body." Upon this The Prophet "Allah's blessing and peace be upon him" said: "Then, do in your Umra what you would have done in your Hajj."

8-(...) Safwan Ibn Ya'li Ibn Umaiyya narrated that Ya'li had said to Umar: "Would that I could see The Prophet "Allah's blessing and peace be upon him" when he is being revealed!" He added: While The Prophet "Allah's blessing and peace be upon him" was at Al-Ji'rana, shaded with a cloth sheet (in the form of a tent) with some of his companions, including

٥ ـ (١١٧٩) ـ وحدّثنا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو الزُّبَيْرِ، عَنْ جَابِرٍ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ لَمْ يَجِدْ نَعْلَيْنِ فَلْيَلْبَسْ خُفَّيْنِ، وَمَنْ لَمْ يَجِدْ إِزَاراً فَلْيَلْبَسْ سَرَاوِيلَ».

٦ ـ (١١٨٠) ـ حدّثنا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا عَطَاءُ بْنُ أَبِي رَبَاحٍ، عَنْ صَفْوَانَ بْنِ يَعْلَى بْنِ أُمَيَّةَ، عَنْ أَبِيهِ رضي الله عنه قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ وَهُوَ بِالْجِعْرَانَةِ، عَلَيْهِ جُبَّةٌ وَعَلَيْهَا خَلُوقٌ ـ أَوْ قَالَ: أَثَرُ صُفْرَةٍ ـ، فَقَالَ: كَيْفَ تَأْمُرُنِي أَنْ أَصْنَعَ فِي عُمْرَتِي؟ قَالَ: وَأُنْزِلَ عَلَى النَّبِيِّ ﷺ الْوَحْيُ، فَسُتِرَ بِثَوْبٍ. وَكَانَ يَعْلَىٰ يَقُولُ: وَدِدْتُ أَنِّي أَرَى النَّبِيَّ ﷺ وَقَدْ نَزَلَ عَلَيْهِ الْوَحْيُ. قَالَ: فَقَالَ: أَيَسُرُّكَ أَنْ تَنْظُرَ إِلَى النَّبِيِّ ﷺ وَقَدْ أُنْزِلَ عَلَيْهِ الْوَحْيُ؟ قَالَ: فَرَفَعَ عُمَرُ طَرَفَ الثَّوْبِ. فَنَظَرْتُ إِلَيْهِ لَهُ غَطِيطٌ ـ قَالَ: وَأَحْسِبُهُ قَالَ ـ كَغَطِيطِ الْبَكْرِ. قَالَ: فَلَمَّا سُرِّيَ عَنْهُ قَالَ: «أَيْنَ السَّائِلُ عَنِ الْعُمْرَةِ؟ اغْسِلْ عَنْكَ أَثَرَ الصُّفْرَةِ، أَوْ قَالَ: أَثَرَ الْخَلُوقِ ـ وَاخْلَعْ عَنْكَ جُبَّتَكَ، وَاصْنَعْ فِي عُمْرَتِكَ مَا أَنْتَ صَانِعٌ فِي حَجِّكَ».

[البخاري: كتاب الحج، باب غسل الخلوق ثلاث مرات من الثياب، رقم: ١٥٣٦].

٧ ـ (...) ـ وحدّثنا ابْنُ أَبِي عُمَرَ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، عَنْ عَطَاءٍ، عَنْ صَفْوَانَ بْنِ يَعْلَىٰ، عَنْ أَبِيهِ قَالَ: أَتَى النَّبِيَّ ﷺ رَجُلٌ وَهُوَ بِالْجِعْرَانَةِ، وَأَنَا عِنْدَ النَّبِيِّ ﷺ، وَعَلَيْهِ مُقَطَّعَاتٌ ـ يَعْنِي جُبَّةً ـ، وَهُوَ مُتَضَمِّخٌ بِالْخَلُوقِ. فَقَالَ: إِنِّي أَحْرَمْتُ بِالْعُمْرَةِ وَعَلَيَّ هٰذَا، وَأَنَا مُتَضَمِّخٌ بِالْخَلُوقِ. فَقَالَ لَهُ النَّبِيُّ ﷺ: «مَا كُنْتَ صَانِعاً فِي حَجِّكَ؟» قَالَ: أَنْزِعُ عَنِّي هٰذِهِ الثِّيَابَ، وَأَغْسِلُ عَنِّي هٰذَا الْخَلُوقَ. فَقَالَ لَهُ النَّبِيُّ ﷺ: «مَا كُنْتَ صَانِعاً فِي حَجِّكَ، فَاصْنَعْهُ فِي عُمْرَتِكَ».

٨ ـ (...) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ. (ح) وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا مُحَمَّدُ بْنُ بَكْرٍ. قَالَا: أَخْبَرَنَا ابْنُ جُرَيْجٍ. (ح) وَحَدَّثَنَا عَلِيُّ بْنُ خَشْرَمٍ ـ وَاللَّفْظُ لَهُ ـ: أَخْبَرَنَا عِيسَىٰ، عَنِ ابْنِ جُرَيْجٍ. قَالَ: أَخْبَرَنِي عَطَاءٌ، أَنَّ صَفْوَانَ بْنَ يَعْلَى بْنِ أُمَيَّةَ أَخْبَرَهُ: أَنَّ يَعْلَىٰ كَانَ يَقُولُ لِعُمَرَ بْنِ الْخَطَّابِ رضي الله عنه: لَيْتَنِي أَرَىٰ نَبِيَّ اللَّهِ ﷺ حِينَ يُنْزَلُ عَلَيْهِ، فَلَمَّا كَانَ النَّبِيُّ ﷺ بِالْجِعْرَانَةِ وَعَلَى

Umar, suddenly there came to him a man wearing a woollen cloak and he was perfumed excessively. He said: "O Messenger of Allah! What is your opinion regarding a man wearing a cloak, who assumed Ihram for Umra after applying perfume to his body?" The Messenger of Allah "Allah's blessing and peace be upon him" looked at him and kept silent for a while during which the revelation came down to him. Umar signalled with his hand to Ya'li to come. Ya'li came and put his head (under that cloth sheet) and saw The Prophet "Allah's blessing and peace be upon him" red-faced and he was snoring for a while. When that state (of The Prophet "Allah's blessing and peace be upon him") was over, he said: "Where is him, who asked me about the Umra?" The man was looked for and brought to The Prophet "Allah's blessing and peace be upon him". The Prophet "Allah's blessing and peace be upon him" said (to him): "As for the perfume you applied to your body, wash it off your body thrice, and take off your cloak, and then do in your Umra what you do in your Hajj."

9-(...) Safwan Ibn Ya'li Ibn Umaiyya narrated from his father that once, a man came to The Prophet "Allah's blessing and peace be upon him" while he was at Al-Ji'rana. He (the man) had assumed Ihram for Umra, while he was dying his beard and hair with yellowish scent, and wearing a cloak. He said: "O Messenger of Allah! I assumed Ihram for Umra while I was in such a state as you see me." He (The Prophet) said: "Put off the cloak, and wash the yellowish scent off your body. Then, do in your Umra what you would have done in your Hajj (if you had faced such a problem)."

10-(...) Safwan Ibn Ya'li narrated from his father: We were with The Messenger of Allah "Allah's blessing and peace be upon him" when a man, wearing a cloak, having the traces of scent, came to him and said: "O Messenger of Allah! I assumed Ihram for Umra (while being in such a state as you see). What would I do?" he (The Prophet) kept silent and did not reply to him. On the other hand, Umar screened him, for whenever the Revelation came down to him (The Prophet) Umar would shade him (with a cloth). I had said to Umar "Allah be pleased with him": "I wish I would get in the cloth whenever he was Divinely revealed." When he was Divinely revealed, Umar "Allah be pleased with him" covered him with the cloth. Then, I came to him and put my head in the cloth with him, and I looked at him. When this state was over, he asked: "Where is the one who asked about Umra?" the man stood up to him, to whom he (The Prophet) said: "Put off your cloak, and wash the traces of the scent off your body. Then, do in your Umra what you would have done in your Hajj (if you had faced such a problem)."

النَّبِيِّ ﷺ ثَوْبٌ قَدْ أُظِلَّ بِهِ عَلَيْهِ مَعَهُ نَاسٌ مِنْ أَصْحَابِهِ فِيهِمْ عُمَرُ، إِذْ جَاءَهُ رَجُلٌ عَلَيْهِ جُبَّةُ صُوفٍ، مُتَضَمِّخٌ بِطِيبٍ فَقَالَ: يَا رَسُولَ اللَّهِ، كَيْفَ تَرَىٰ فِي رَجُلٍ أَحْرَمَ بِعُمْرَةٍ فِي جُبَّةٍ بَعْدَمَا تَضَمَّخَ بِطِيبٍ؟ فَنَظَرَ إِلَيْهِ النَّبِيُّ ﷺ سَاعَةً ثُمَّ سَكَتَ، فَجَاءَهُ الْوَحْيُ، فَأَشَارَ عُمَرُ بِيَدِهِ إِلَىٰ يَعْلَى بْنِ أُمَيَّةَ: تَعَالَ، فَجَاءَ يَعْلَىٰ فَأَدْخَلَ رَأْسَهُ، فَإِذَا النَّبِيُّ ﷺ مُحْمَرُّ الْوَجْهِ يَغِطُّ سَاعَةً، ثُمَّ سُرِّيَ عَنْهُ. فَقَالَ: «أَيْنَ الَّذِي سَأَلَنِي عَنِ الْعُمْرَةِ آنِفاً؟» فَالْتُمِسَ الرَّجُلُ، فَجِيءَ بِهِ. فَقَالَ النَّبِيُّ ﷺ: «أَمَّا الطِّيبُ الَّذِي بِكَ، فَاغْسِلْهُ ثَلَاثَ مَرَّاتٍ، وَأَمَّا الْجُبَّةُ فَانْزِعْهَا، ثُمَّ اصْنَعْ فِي عُمْرَتِكَ مَا تَصْنَعُ فِي حَجِّكَ».

٩ ـ (...) ـ وحدّثنا عُقْبَةُ بْنُ مُكْرَمٍ الْعَمِّيُّ وَمُحَمَّدُ بْنُ رَافِعٍ ـ وَاللَّفْظُ لابْنِ رَافِعٍ ـ قَالاَ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرِ بْنِ حَازِمٍ: حَدَّثَنَا أَبِي قَالَ: سَمِعْتُ قَيْساً يُحَدِّثُ، عَنْ عَطَاءٍ، عَنْ صَفْوَانَ بْنِ يَعْلَى بْنِ أُمَيَّةَ، عَنْ أَبِيهِ رضي الله عنه، أَنَّ رَجُلاً أَتَى النَّبِيَّ ﷺ وَهُوَ بِالْجِعْرَانَةِ قَدْ أَهَلَّ بِالْعُمْرَةِ، وَهُوَ مُصَفِّرٌ لِحْيَتَهُ وَرَأْسَهُ وَعَلَيْهِ جُبَّةٌ، فَقَالَ: يَا رَسُولَ اللهِ، إِنِّي أَحْرَمْتُ بِعُمْرَةٍ. وَأَنَا كَمَا تَرَىٰ. فَقَالَ: «انْزِعْ عَنْكَ الْجُبَّةَ، وَاغْسِلْ عَنْكَ الصُّفْرَةَ، وَمَا كُنْتَ صَانِعاً فِي حَجِّكَ فَاصْنَعْهُ فِي عُمْرَتِكَ».

١٠ ـ (...) ـ وحدّثني إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا أَبُو عَلِيٍّ عُبَيْدُ اللَّهِ بْنُ عَبْدِ الْمَجِيدِ: حَدَّثَنَا رَبَاحُ بْنُ أَبِي مَعْرُوفٍ قَالَ: سَمِعْتُ عَطَاءً قَالَ: أَخْبَرَنِي صَفْوَانُ بْنُ يَعْلَىٰ، عَنْ أَبِيهِ رضي الله عنه قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فَأَتَاهُ رَجُلٌ عَلَيْهِ جُبَّةٌ بِهَا أَثَرٌ مِنْ خَلُوقٍ. فَقَالَ: يَا رَسُولَ اللَّهِ، إِنِّي أَحْرَمْتُ بِعُمْرَةٍ فَكَيْفَ أَفْعَلُ؟ فَسَكَتَ عَنْهُ فَلَمْ يَرْجِعْ إِلَيْهِ، وَكَانَ عُمَرُ يَسْتُرُهُ إِذَا أُنْزِلَ عَلَيْهِ الْوَحْيُ، يُظِلُّهُ. فَقُلْتُ لِعُمَرَ رضي الله عنه: إِنِّي أُحِبُّ، إِذَا أُنْزِلَ عَلَيْهِ الْوَحْيُ، أَنْ أُدْخِلَ رَأْسِي مَعَهُ فِي الثَّوْبِ. فَلَمَّا أُنْزِلَ عَلَيْهِ، خَمَّرَهُ عُمَرُ رضي الله عنه بِالثَّوْبِ، فَجِئْتُهُ فَأَدْخَلْتُ رَأْسِي مَعَهُ فِي الثَّوْبِ، فَنَظَرْتُ إِلَيْهِ، فَلَمَّا سُرِّيَ عَنْهُ قَالَ: «أَيْنَ السَّائِلُ آنِفاً عَنِ الْعُمْرَةِ؟» فَقَامَ إِلَيْهِ الرَّجُلُ. فَقَالَ: «انْزِعْ عَنْكَ جُبَّتَكَ، وَاغْسِلْ أَثَرَ الْخَلُوقِ الَّذِي بِكَ، وَافْعَلْ فِي عُمْرَتِكَ مَا كُنْتَ فَاعِلاً فِي حَجِّكَ».

[2] The places from which Ihram for Hajj and Umra is to be assumed

11-(1181) Ibn Abbas "Allah be pleased with both" narrated: Allah's Apostle "Allah's blessing and peace be upon him" made Dhul-Hulaifa as the Miqat (the place from where people could assume Ihram) for the people of Medina, Al-Juhfa for the people of Sham, Qarn Al-Manazil for the people of Najd, and Yalamlam for the people of Yemen. These locations of assuming Ihram are for the people who live in those very places, and besides, for those who come through those places with the intention of performing Hajj and Umra. Whoever is living within these boundaries (i.e. between Mecca and those places of assuming Ihram) can assume Ihram from his (dwelling) place (since he is one of their inhabitants, and it is not necessary for him to go to the very place to assume Ihram), and even the people of Mecca could assume Ihram from it.

12-(...) Ibn Abbas "Allah be pleased with both" narrated: Allah's Apostle "Allah's blessing and peace be upon him" made Dhul-Hulaifa as the Miqat (the place from where people could assume Ihram) for the people of Medina, Al-Juhfa for the people of Sham, Qarn Al-Manazil for the people of Najd, and Yalamlam for the people of Yemen. These locations of assuming Ihram are for the people who live in those very places, and besides, for those who come through those places with the intention of performing Hajj and Umra. Whoever is living within these boundaries can assume Ihram from the place he starts (going to Mecca), and even the people of Mecca could assume Ihram from Mecca.

13-(1182) Abdullah Ibn Umar "Allah be pleased with both" told: Allah's Apostle "Allah's blessing and peace be upon him" said: "People of Medina should assume Ihram from Dhul-Hulaifa, the people of Sham from Al-Juhfa, and the people of Najd from Qarn." Abdullah added: I was informed that Allah's Apostle "Allah's blessing and peace be upon him" had said: "The people of Yemen should assume Ihram from Yalamlam. "

14-(...) Salim narrated from his father: Allah's Apostle "Allah's blessing and peace be upon him" said: "The people of Medina should assume Ihram from Dhul-Hulaifa, the people of Sham should assume Ihram from Al-Juhfa, and the people of Najd should assume Ihram from Qarn." Abdullah added: It was mentioned to me, though I did not hear it, that Allah's Apostle "Allah's blessing and peace be upon him" had said: "The people of Yemen should assume Ihram from Yalamlam. "

٢ ـ بابُ مَوَاقِيتِ الحَجِّ والعُمْرَة

١١ ـ (١١٨١) ـ حدّثنا يَحْيَى بْنُ يَحْيَىٰ وَخَلَفُ بْنُ هِشَامٍ وَأَبُو الرَّبِيعِ وَقُتَيْبَةُ، جَمِيعاً عَنْ حَمَّادٍ. قَال يَحْيَىٰ: أَخْبَرَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما قَالَ: وَقَّتَ رَسُولُ اللَّهِ ﷺ لأَهْلِ الْمَدِينَةِ ذَا الْحُلَيْفَةِ، وَلأَهْلِ الشَّامِ الْجُحْفَةَ، وَلأَهْلِ نَجْدٍ قَرْنَ الْمَنَازِلِ، وَلأَهْلِ الْيَمَنِ يَلَمْلَمَ. قَالَ: «فَهُنَّ لَهُنَّ وَلِمَنْ أَتَىٰ عَلَيْهِنَّ مِنْ غَيْرِ أَهْلِهِنَّ مِمَّنْ أَرَادَ الْحَجَّ وَالْعُمْرَةَ، فَمَنْ كَانَ دُونَهُنَّ فَمِنْ أَهْلِهِ، وَكَذَا فَكَذٰلِكَ، حَتَّىٰ أَهْلُ مَكَّةَ يُهِلُّونَ مِنْهَا».

[البخاري: كتاب الحج، باب مهلّ أهل الشام، رقم: ١٥٢٦]

١٢ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ طَاوُسٍ عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما، أَنَّ رَسُولَ اللَّهِ ﷺ وَقَّتَ لأَهْلِ الْمَدِينَةِ ذَا الْحُلَيْفَةِ، وَلأَهْلِ الشَّامِ الْجُحْفَةَ، وَلأَهْلِ نَجْدٍ قَرْنَ الْمَنَازِلِ، وَلأَهْلِ الْيَمَنِ يَلَمْلَمَ، وَقَالَ: «هُنَّ لَهُمْ وَلِكُلِّ آتٍ أَتَىٰ عَلَيْهِنَّ مِنْ غَيْرِهِنَّ مِمَّنْ أَرَادَ الْحَجَّ وَالْعُمْرَةَ، وَمَنْ كَانَ دُونَ ذٰلِكَ، فَمِنْ حَيْثُ أَنْشَأَ، حَتَّىٰ أَهْلِ مَكَّةَ مِنْ مَكَّةَ.

[البخاري: كتاب الحج، باب مهلّ أهل مكة للحج والعمرة، رقم: ١٥٢٤]

١٣ ـ (١١٨٢) ـ وحدّثنا يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رضي الله عنهما، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يُهِلُّ أَهْلُ الْمَدِينَةِ مِنْ ذِي الْحُلَيْفَةِ، وَأَهْلُ الشَّامِ مِنَ الْجُحْفَةِ، وَأَهْلُ نَجْدٍ مِنْ قَرْنٍ».

قَالَ عَبْدُ اللَّهِ: وَبَلَغَنِي أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «وَيُهِلُّ أَهْلُ الْيَمَنِ مِنْ يَلَمْلَمَ».

[البخاري: كتاب الحج، باب ميقات أهل المدينة، رقم: ١٥٢٥]

١٤ ـ (...) ـ وحدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ الْخَطَّابِ رضي الله عنه، عَنْ أَبِيهِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مُهَلُّ أَهْلِ الْمَدِينَةِ ذُو الْحُلَيْفَةِ، وَمُهَلُّ أَهْلِ الشَّامِ مَهْيَعَةُ ـ وَهِيَ الْجُحْفَةُ ـ، وَمُهَلُّ أَهْلِ نَجْدٍ قَرْنٌ».

[البخاري: كتاب الحج، باب مهلّ أهل نجد، رقم: ١٥٢٨]

قَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ رضي الله عنهما: وَزَعَمُوا أَنَّ رَسُولَ اللَّهِ ﷺ ـ وَلَمْ أَسْمَعْ ذٰلِكَ مِنْهُ ـ قَالَ: «وَمُهَلُّ أَهْلِ الْيَمَنِ يَلَمْلَمُ».

15-(...) Salim narrated from his father: I heard Allah's Apostle "Allah's blessing and peace be upon him" saying: "The place of assuming Ihram for people of Medina is Dhul-Hulaifa, for people of Sham is Mahya'a, (which is Al-Juhfa), and for people of Najd is Qarn." Ibn Umar further said: They claim, but I did not hear personally, that the Prophet "Allah's blessing and peace be upon him" said: "The place of assuming Ihram for people of Yemen is Yalamlam."

16-(...) Ibn Umar "Allah be pleased with both" narrated: Allah's Apostle "Allah's blessing and peace be upon him" ordered the people of Medina to assume Ihram from Dhul-Hulaifa, the people of Sham from Al-Juhfa, and the people of Najd from Qarn. Ibn Umar further said: I was told that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The people of Yemen should assume Ihram from Yalamlam."

17-(1183) Abu Az-Zubair narrated that he heard Jabir Ibn Abdullah "Allah be pleased with both", who was asked about the places of assuming ihram, saying: I heard (and he reached the narration, as I think to) The Prophet "Allah's blessing and peace be upon him".

18-(...) Abu Az-Zubair narrated that he heard Jabir Ibn Abdullah "Allah be pleased with him", who was asked about the places of assuming ihram, saying: I heard (and he reached the narration, as I think to) The Prophet "Allah's blessing and peace be upon him" saying: "The place of assuming Ihram for the people of Medina is Dhul-Hulaifa, for those of the other way (i.e. Sham)is Al-Juhfa, the place of assuming Ihram for the people of Iraq is Dhat Irq, the place of assuming Ihram for the people of Najd is Qarn, and the place of assuming Ihram for the people of Yemen is Yalamlam."

[3] What about Talbiya: its nature and time

19-(1184) Abdullah Ibn Umar "Allah be pleased with both" narrated: The Prophet's Talbiya (Supplication during pilgrimage) was: "I'm responding to Your call O Allah, I'm responding to Your call, You have no partner with You, I'm responding to Your call. All the praises and blessings be to You, All the dominion be for You. You have no partner with You." (LabbaikAllahumma labbaik. Labbaika la sharika laka labbaik. Innalhamda wan-ni'mata laka walmulk. La sharika lak). Ibn Umar used to add to that: "I'm responding to Your call! I'm responding to Your call! I'm obedient to Your orders. All goodness be with Your Hands. I'm responding to Your call. All desires (of Your mercy) and deeds (of worship) be to You."

١٥ ـ (...) ـ حدّثنا يَحْيَى بْنُ يَحْيَىٰ، وَيَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ بْنُ سَعِيدٍ، وَعَلِيُّ بْنُ حُجْرٍ ـ قَالَ يَحْيَىٰ: أَخْبَرَنَا. وَقَالَ الآخَرُونَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ ـ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، أَنَّهُ سَمِعَ ابْنَ عُمَرَ رضي الله عنهما قَالَ: أَمَرَ رَسُولُ اللَّهِ ﷺ أَهْلَ الْمَدِينَةِ أَنْ يُهِلُّوا مِنْ ذِي الْحُلَيْفَةِ، وَأَهْلَ الشَّامِ مِنَ الْجُحْفَةِ، وَأَهْلَ نَجْدٍ مِنْ قَرْنٍ.

وَقَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ رضي الله عنهما: وَأُخْبِرْتُ أَنَّهُ قَالَ: «وَيُهِلُّ أَهْلُ الْيَمَنِ مِنْ يَلَمْلَمَ».

١٦ ـ (١١٨٣) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ رضي الله عنهما يُسْأَلُ عَنِ الْمُهَلِّ؟ فَقَالَ: سَمِعْتُ ـ ثُمَّ انْتَهَىٰ فَقَالَ: أُرَاهُ يَعْنِي ـ النَّبِيَّ ﷺ.

١٧ ـ (...) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ وَابْنُ أَبِي عُمَرَ. قَالَ ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ رضي الله عنه، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يُهِلُّ أَهْلُ الْمَدِينَةِ مِنْ ذِي الْحُلَيْفَةِ، وَيُهِلُّ أَهْلُ الشَّامِ مِنَ الْجُحْفَةِ، وَيُهِلُّ أَهْلُ نَجْدٍ مِنْ قَرْنٍ». [البخاري: كتاب الحج، باب ميقات أهل المدينة، رقم: ١٥٢٥].

قَالَ ابْنُ عُمَرَ رضي الله عنهما: وَذُكِرَ لِي ـ وَلَمْ أَسْمَعْ ـ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «وَيُهِلُّ أَهْلُ الْيَمَنِ مِنْ يَلَمْلَمَ».

١٨ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ حَاتِمٍ وَعَبْدُ بْنُ حُمَيْدٍ. كِلَاهُمَا عَنْ مُحَمَّدِ بْنِ بَكْرٍ. قَالَ عَبْدٌ: أَخْبَرَنَا مُحَمَّدٌ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ رضي الله عنهما يُسْأَلُ عَنِ الْمُهَلِّ؟ فَقَالَ: سَمِعْتُ ـ أَحْسَبُهُ رَفَعَ إِلَى النَّبِيِّ ﷺ ـ فَقَالَ: «مُهَلُّ أَهْلِ الْمَدِينَةِ مِنْ ذِي الْحُلَيْفَةِ، وَالطَّرِيقُ الآخَرُ الْجُحْفَةُ، وَمُهَلُّ أَهْلِ الْعِرَاقِ مِنْ ذَاتِ عِرْقٍ، وَمُهَلُّ أَهْلِ نَجْدٍ مِنْ قَرْنٍ، وَمُهَلُّ أَهْلِ الْيَمَنِ مِنْ يَلَمْلَمَ».

[البخاري: كتاب الحج، باب التلبية، رقم: ١٥٤٩].

٣ ـ بابُ التَّلْبِيَةِ وصفتها ووقتها

١٩ ـ (١١٨٤) ـ حدّثنا يَحْيَى بْنُ يَحْيَىٰ التَّمِيمِيُّ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رضي الله عنهما؛ أَنَّ تَلْبِيَةَ رَسُولِ اللَّهِ ﷺ: «لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لاَ شَرِيكَ لَكَ لَبَّيْكَ، إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ لاَ شَرِيكَ لَكَ».

قَالَ: وَكَانَ عَبْدُ اللَّهِ بْنُ عُمَرَ رضي الله عنهما يَزِيدُ فِيهَا: لَبَّيْكَ، لَبَّيْكَ وَسَعْدَيْكَ، وَالْخَيْرُ بِيَدَيْكَ، لَبَّيْكَ وَالرَّغْبَاءُ إِلَيْكَ وَالْعَمَلُ.

20-(...) Ibn Umar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" assumed Ihram (for Hajj) when his mount got upright with him near the mosque of Dhul-Hulaifa, saying loudly: "I'm responding to Your call O Allah, I'm responding to Your call, You have no partner with You, I'm responding to Your call. All the praises and blessings be to You, All the dominion be for You. You have no partner with You." (LabbaikAllahumma labbaik. Labbaika la sharika laka labbaik. Innalhamda wan-ni'mata laka walmulk. La sharika lak). Ibn Umar used to say: This is the Talbiya of The Messenger of Allah "Allah's blessing and peace be upon him". Nafi told: Ibn Umar used to add to that: "I'm responding to Your call! I'm responding to Your call! I'm obedient to Your orders. All goodness be with Your Hands. I'm responding to Your call. All desires (of Your mercy) and deeds (of worship) be to You."

(...) Nafi narrated that Ibn Umar "Allah be pleased with both" said: I picked and learnt the supplication of pilgrimage "Talbiya" from the mouth of The Messenger of Allah "Allah's blessing and peace be upon him"...and the rest is the same.

21-(...) Salim Ibn Abdullah Ibn Umar narrated from his father: I heard The Messenger of Allah "Allah's blessing and peace be upon him" raising his voice with Talbiya, with his hair matted, saying: "I'm responding to Your call O Allah, I'm responding to Your call, You have no partner with You, I'm responding to Your call. All the praises and blessings be to You, All the dominion be for You. You have no partner with You." (LabbaikAllahumma labbaik. Labbaika la sharika laka labbaik. Innalhamda wan-ni'mata laka walmulk. La sharika lak). He added nothing to those words. Abdullah Ibn Umar said: The Messenger of Allah "Allah's blessing and peace be upon him" offered two Rak'as in the mosque of Dhul-Hulaifa, and then, when his she-camel got upright with him, he raised his voice with those words (mentioned above). Abdullah Ibn Umar said also: Umar Ibn Al-Khattab "Allah be pleased with him" used to raise his voice with the same as The Messenger of Allah "Allah's blessing and peace be upon him" did, i.e. with those words, adding: "I'm responding to Your call, O Allah! I'm responding to Your call! I'm responding to Your call, and I'm obedient to Your orders. All goodness be with Your Hands. I'm responding to Your call, all desires (of Your Mercy) and deeds (of worship) be to You."

٢٠ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ عَبَّادٍ: حَدَّثَنَا حَاتِمٌ ـ يَعْنِي ابْنَ إِسْمَاعِيلَ ـ عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، وَنَافِعٍ مَوْلَىٰ عَبْدِ اللَّهِ. وَحَمْزَةَ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رضي الله عنهما، أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا اسْتَوَتْ بِهِ رَاحِلَتُهُ قَائِمَةً عِنْدَ مَسْجِدِ ذِي الْحُلَيْفَةِ، أَهَلَّ فَقَالَ: «لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لاَ شَرِيكَ لَكَ لَبَّيْكَ، إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ لاَ شَرِيكَ لَكَ».

قَالُوا: وَكَانَ عَبْدُ اللَّهِ بْنُ عُمَرَ رضي الله عنهما يَقُولُ: هٰذِهِ تَلْبِيَةُ رَسُولِ اللَّهِ ﷺ.

قَالَ نَافِعٌ: كَانَ عَبْدُ اللَّهِ رضي الله عنه يَزِيدُ مَعَ هٰذَا: لَبَّيْكَ لَبَّيْكَ وَسَعْدَيْكَ، وَالْخَيْرُ بِيَدَيْكَ لَبَّيْكَ، وَالرَّغْبَاءُ إِلَيْكَ وَالْعَمَلُ.

[البخاري: كتاب الحج، باب الإهلال عند مسجد ذي الحليفة، رقم: ١٥٤١].

(...) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا يَحْيَى ـ يَعْنِي ابْنَ سَعِيدٍ ـ عَنْ عُبَيْدِ اللَّهِ: أَخْبَرَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ رضي الله عنهما قَالَ: تَلَقَّفْتُ التَّلْبِيَةَ مِنْ فِي رَسُولِ اللَّهِ ﷺ: فَذَكَرَ بِمِثْلِ حَدِيثِهِمْ.

٢١ ـ (...) ـ وحدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ. قَالَ: فَإِنَّ سَالِمَ بْنَ عَبْدِ اللَّهِ بْنِ عُمَرَ. أَخْبَرَنِي عَنْ أَبِيهِ رضي الله عنه قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يُهِلُّ مُلَبِّداً يَقُولُ: «لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لاَ شَرِيكَ لَكَ لَبَّيْكَ، إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ لاَ شَرِيكَ لَكَ» لاَ يَزِيدُ عَلَىٰ هٰؤُلاَءِ الْكَلِمَاتِ.

وَإِنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ رضي الله عنهما كَانَ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ يَرْكَعُ بِذِي الْحُلَيْفَةِ رَكْعَتَيْنِ، ثُمَّ إِذَا اسْتَوَتْ بِهِ النَّاقَةُ قَائِمَةً عِنْدَ مَسْجِدِ ذِي الْحُلَيْفَةِ، أَهَلَّ بِهٰؤُلاَءِ الْكَلِمَاتِ.

وَكَانَ عَبْدُ اللَّهِ بْنُ عُمَرَ رضي الله عنهما يَقُولُ: كَانَ عُمَرُ بْنُ الْخَطَّابِ رضي الله عنه يُهِلُّ بِإِهْلاَلِ رَسُولِ اللَّهِ ﷺ مِنْ هٰؤُلاَءِ الْكَلِمَاتِ وَيَقُولُ: لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ وَسَعْدَيْكَ، وَالْخَيْرُ فِي يَدَيْكَ لَبَّيْكَ، وَالرَّغْبَاءُ إِلَيْكَ وَالْعَمَلُ.

[البخاري: كتاب الحج، باب من أهلّ ملبداً، رقم: ١٥٤٠].

22-(1185) Ibn Abbas "Allah be pleased with both" narrated: The pagans used to say: "I'm responding to Your call, there is no partner with You..." then, The Messenger of Allah "Allah's blessing and peace be upon him" would say to them: "Woe to you! That's enough! (Do not say more than that)." But, they would continue: "But for one partner which is with you, over which You have mastery, and it has no mastery over You." They used to say so, while they were circumambulating the House.

[4] The order to the people of Medina to assume Ihram near the mosque of Dhul-Hulaifa

23-(1186) Salim Ibn Abdullah narrated that he heard his father saying: This is Baida (the area of yours which is near Dhul-Hulaifa from the direction of Mecca), in connection with which you tell lies about The Messenger of Allah "Allah's blessing and peace be upon him", (by pretending that he assumed Ihram in it), though The Messenger of Allah "Allah's blessing and peace be upon him" never assumed Ihram but near the mosque at Dhul-Hulaifa.

(...) Salim narrated: Whenever it was said to Ibn Umar that assuming Ihram would be from Baida, he would say: This is Baida (the area which is near Dhul-Hulaifa from the direction of Mecca), in connection with which you tell lies about The Messenger of Allah "Allah's blessing and peace be upon him", (by pretending that he assumed Ihram in it), though The Messenger of Allah "Allah's blessing and peace be upon him" never assumed Ihram but near the tree (at Dhul-Hulaifa) where his camel got upright with him.

[5] Assuming Ihram whence the mount starts proceeding (to Mecca)

25-(1187) Ubaid Ibn Juraij was reported to have asked Abdullah Ibn Umar "Allah be pleased with both": "O Abu Abd Ar-Rahman! I saw you doing four things which nobody other than you did them." Ibn Umar asked: "What are they, O Ibn Juraij?" he said: "I never saw you touching any corner of the Ka'ba except these two Yemenite (corners facing south). I saw you wearing shoes made of tanned leather, and dyeing with yellowish colour. I also noticed that whenever you were in Mecca, the people assume Ihram just when they see the new moon (first of Dhul-Hijja) while you do not assume Ihram before the eighth of Dhul-Hijja (Day of Tarwiya)."

Abdullah Ibn Umar "Allah be pleased with both" replied: "Regarding the corners of Ka'ba, I never saw Allah's Apostle "Allah's blessing and

٢٢ ـ (١١٨٥) ـ وحدّثني عَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَنْبَرِيُّ: حَدَّثَنَا النَّضْرُ بْنُ مُحَمَّدٍ الْيَمَامِيُّ: حدَّثَنَا عِكْرِمَةُ ـ يَعْنِي ابْنَ عَمَّارٍ ـ: حَدَّثَنَا أَبُو زُمَيْلٍ، عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما قَالَ: كَانَ الْمُشْرِكُونَ يَقُولُونَ: لَبَّيْكَ لاَ شَرِيكَ لَكَ. قَالَ: فَيَقُولُ رَسُولُ اللَّهِ ﷺ: «وَيْلَكُمْ، قَدْ، قَدْ» فَيَقُولُونَ: إِلاَّ شَرِيكاً هُوَ لَكَ، تَمْلِكُهُ وَمَا مَلَكَ. يَقُولُونَ هٰذَا وَهُمْ يَطُوفُونَ بِالْبَيْتِ.

٤ ـ بابُ أَمْرِ أَهْلِ المدينة بالإحرام من عند مَسْجِدِ ذي الحُلَيْفة

٢٣ ـ (١١٨٦) ـ حدّثنا يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، أَنَّهُ سَمِعَ أَبَاهُ رضي الله عنه يَقُولُ: بَيْدَاؤُكُمْ هٰذِهِ الَّتِي تَكْذِبُونَ عَلَىٰ رَسُولِ اللَّهِ ﷺ فِيهَا، مَا أَهَلَّ رَسُولُ اللَّهِ ﷺ إِلاَّ مِنْ عِنْدِ الْمَسْجِدِ ـ يَعْنِي ذَا الْحُلَيْفَةِ ـ.

٢٤ ـ (...) ـ وحدّثناه قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا حَاتِمٌ ـ يَعْنِي ابْنَ إِسمَاعِيلَ ـ عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ سَالِمٍ قَالَ: كَانَ ابْنُ عُمَرَ رضي الله عنهما إِذَا قِيلَ لَهُ: الإِحْرَامُ مِنَ الْبَيْدَاءِ، قَالَ: الْبَيْدَاءُ الَّتِي تَكْذِبُونَ فِيهَا عَلَىٰ رَسُولِ اللَّهِ ﷺ، مَا أَهَلَّ رَسُولُ اللَّهِ ﷺ إِلاَّ مِنْ عِنْدِ الشَّجَرَةِ، حِينَ قَامَ بِهِ بَعِيرُهُ.

٥ ـ بابُ الإهلال من حَيْثُ تَنْبَعِثُ الرَّاحِلَةُ

٢٥ ـ (١١٨٧) ـ وحدّثنا يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ عُبَيْدِ بْنِ جُرَيْجٍ؛ أَنَّهُ قَالَ لِعَبْدِ اللَّهِ بْنِ عُمَرَ رضي الله عنهما: يَا أَبَا عَبْدِ الرَّحْمٰنِ، رَأَيْتُكَ تَصْنَعُ أَرْبَعاً لَمْ أَرَ أَحَداً مِنْ أَصْحَابِكَ يَصْنَعُهَا. قَالَ: مَا هُنَّ يَا ابْنَ جُرَيْجٍ؟ قَالَ: رَأَيْتُكَ لاَ تَمَسُّ مِنَ الأَرْكَانِ إِلاَّ الْيَمَانِيَيْنِ، وَرَأَيْتُكَ تَلْبَسُ النِّعَالَ السِّبْتِيَّةَ، وَرَأَيْتُكَ تَصْبُغُ بِالصُّفْرَةِ، وَرَأَيْتُكَ إِذَا كُنْتَ بِمَكَّةَ أَهَلَّ النَّاسُ إِذَا رَأَوُا الْهِلاَلَ، وَلَمْ تُهِلَّ أَنْتَ حَتَّىٰ يَكُونَ يَوْمُ التَّرْوِيَةِ.

فَقَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ: أَمَّا الأَرْكَانُ، فَإِنِّي لَمْ أَرَ رَسُولَ اللَّهِ ﷺ يَمَسُّ إِلاَّ الْيَمَانِيَيْنِ. وَأَمَّا النِّعَالُ السِّبْتِيَّةُ، فَإِنِّي رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَلْبَسُ النِّعَالَ الَّتِي لَيْسَ فِيهَا

peace be upon him" touching except those two Yemenite (corners facing south). Regarding the tanned leather shoes, no doubt I saw Allah's Apostle "Allah's blessing and peace be upon him" wearing non-hairy shoes and he used to perform ablution while wearing the shoes (by washing his feet and then putting on the shoes). So I love to wear similar shoes. As for dyeing with yellow, no doubt I saw Allah's Apostle "Allah's blessing and peace be upon him" dyeing with it; that is why I like to dye with it. Regarding Ihram, I did not see Allah's Apostle "Allah's blessing and peace be upon him" having assumed Ihram till his mount started proceeding with him (towards Mina, and that was on the eighth of Dhul-Hijja)."

26-(...) Ubaid Ibn Juraij narrated: I accompanied Abdullah Ibn Umar Ibn Al-Khattab "Allah be pleased with both" for twelve times of pilgrimage, whether greater or minor. I said to him: "O Abu Abd Ar-Rahman! I saw you doing four (peculiar) things..." and the rest is the same except the case of assuming Ihram, in connection with which, he differed from the narration of Al-Maqburi.

27-(...) Abdullah Ibn Umar "Allah be pleased with both" narrated: Whenever The Messenger of Allah "Allah's blessing and peace be upon him" put his feet in the stirrup, and his mount (stood up and) started proceeding with him, he would start Talbiya at Dhul-Hulaifa.

28-(...) Ibn Umar "Allah be pleased with both" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" started Talbiya when his she-camel got upright with him.

29-(...) Salim narrated that Abdullah Ibn Umar "Allah be pleased with both" said: I saw The Messenger of Allah "Allah's blessing and peace be upon him" having ridden his mount at Dhul-Hulaifa. Then, he started pronouncing Talbiya when it stood upright with him.

[6] Offering the prayer in the mosque of Dhul-Hulaifa

30-(1188) Ibn Umar "Allah be pleased with both" narrated: In the beginning (of his pilgrimage), The Messenger of Allah "Allah's blessing and peace be upon him" spent the night in Dhul-Hulaifa, and offered prayer in its mosque.

[7] What about perfume for the Muhrim when he assumes Ihram

31-(1189) A'isha "Allah be pleased with her" narrated: I perfumed The Messenger of Allah "Allah's blessing and peace be upon him" at the time of assuming Ihram when he assumed it (for Hajj), and when he finished his

شَعَرٌ، وَيَتَوَضَّأُ فِيهَا، فَأَنَا أُحِبُّ أَنْ أَلْبَسَهَا. وَأَمَّا الصُّفْرَةُ، فَإِنِّي رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَصْبُغُ بِهَا، فَأَنَا أُحِبُّ أَنْ أَصْبُغَ بِهَا. وَأَمَّا الإِهْلَالُ فَإِنِّي لَمْ أَرَ رَسُولَ اللَّهِ ﷺ يُهِلُّ حَتَّىٰ تَنْبَعِثَ بِهِ رَاحِلَتُهُ.

[البخاري: كتاب الوضوء، باب غسل الرجلين في النعلين...، رقم: ١٦٦]

٢٦ ـ (...) ـ **حدّثني** هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: حَدَّثَنِي أَبُو صَخْرٍ، عَنِ ابْنِ قُسَيْطٍ، عَنْ عُبَيْدِ بْنِ جُرَيْجٍ قَالَ: حَجَجْتُ مَعَ عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ الْخَطَّابِ رضي الله عنهما، بَيْنَ حَجٍّ وَعُمْرَةٍ، ثِنْتَيْ عَشْرَةَ مَرَّةً. فَقُلْتُ: يَا أَبَا عَبْدِ الرَّحْمَٰنِ، لَقَدْ رَأَيْتُ مِنْكَ أَرْبَعَ خِصَالٍ. وَسَاقَ الْحَدِيثَ بِهٰذَا الْمَعْنَىٰ إِلاَّ فِي قِصَّةِ الإِهْلَالِ، فَإِنَّهُ خَالَفَ رِوَايَةَ الْمَقْبُرِيِّ فَذَكَرَهُ بِمَعْنًى سِوَىٰ ذِكْرِهِ إِيَّاهُ.

٢٧ ـ (...) ـ **وحدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رضي الله عنهما قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا وَضَعَ رِجْلَهُ فِي الْغَرْزِ، وَانْبَعَثَتْ بِهِ رَاحِلَتُهُ قَائِمَةً، أَهَلَّ مِنْ ذِي الْحُلَيْفَةِ.

٢٨ ـ (...) ـ **وحدّثني** هَارُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي صَالِحُ بْنُ كَيْسَانَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رضي الله عنهما، أَنَّهُ كَانَ يُخْبِرُ أَنَّ النَّبِيَّ ﷺ أَهَلَّ حِينَ اسْتَوَتْ بِهِ نَاقَتُهُ قَائِمَةً.

[البخاري: كتاب الحج، باب من أهلَّ حين استوت به راحلته قائمة، رقم: ١٥٥٢]

٢٩ ـ (...) ـ **وحدّثني** حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ؛ أَنَّ سَالِمَ بْنَ عَبْدِ اللَّهِ أَخْبَرَهُ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ رضي الله عنهما قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ رَكِبَ رَاحِلَتَهُ بِذِي الْحُلَيْفَةِ، ثُمَّ يُهِلُّ حِينَ تَسْتَوِي بِهِ قَائِمَةً.

[البخاري: كتاب الحج، باب قول الله تعالى: ﴿يأتوك رجالاً...﴾، رقم: ١٥١٤].

٦ ـ بابُ الصَّلَاةِ فِي مَسْجِدِ ذِي الْحُلَيْفَةِ

٣٠ ـ (١١٨٨) ـ **وحدّثني** حَرْمَلَةُ بْنُ يَحْيَىٰ وَأَحْمَدُ بْنُ عِيسَىٰ ـ قَالَ أَحْمَدُ: حَدَّثَنَا. وَقَالَ حَرْمَلَةُ: أَخْبَرَنَا ابْنُ وَهْبٍ ـ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، أَنَّ عُبَيْدَ اللَّهِ بْنَ عَبْدِ اللَّهِ بْنِ عُمَرَ أَخْبَرَهُ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رضي الله عنهما، أَنَّهُ قَالَ: بَاتَ رَسُولُ اللَّهِ ﷺ بِذِي الْحُلَيْفَةِ مُبْدَأَهُ، وَصَلَّىٰ فِي مَسْجِدِهَا.

٧ ـ باب الطِّيبِ لِلْمُحْرِمِ عند الإِحْرَامِ

٣١ ـ (١١٨٩) ـ **حدّثنا** مُحَمَّدُ بْنُ عَبَّادٍ: أَخْبَرَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رضي الله عنها قَالَتْ: طَيَّبْتُ رَسُولَ اللَّهِ ﷺ لِحُرْمِهِ حِينَ أَحْرَمَ، وَلِحِلِّهِ قَبْلَ

Ihram, before he circumambulated the House (i.e. the Ifada Circumambulation).

32-(...) A'isha "Allah be pleased with her", the wife of The Prophet "Allah's blessing and peace be upon him", narrated: I perfumed with my own hand The Messenger of Allah "Allah's blessing and peace be upon him" at the time of assuming Ihram when he assumed it (for Hajj), and when he finished his Ihram, before he circumambulated the House (i.e. the Ifada Circumambulation).

33-(...) A'isha "Allah be pleased with her" narrated: I used to perfume The Messenger of Allah "Allah's blessing and peace be upon him" before he assumed Ihram (for Hajj), and when he finished his Ihram, before he circumambulated the House (i.e. the Ifada Circumambulation).

34-(...) A'isha "Allah be pleased with her" narrated: I perfumed with my hand The Messenger of Allah "Allah's blessing and peace be upon him" at the time of assuming his Ihram (for Hajj), and on finishing his Ihram.

35-(...) A'isha "Allah be pleased with her" narrated: I applied with my own hand Dharira (a kind of perfume) to The Messenger of Allah "Allah's blessing and peace be upon him" in the Farewell Greater Pilgrimage at the time of finishing Ihram and at the time of assuming it.

36-(...) Uthman Ibn Urwa narrated from his father: I asked A'isha "Allah be pleased with her": "Which kind of scent did you perfume The Messenger of Allah "Allah's blessing and peace be upon him" with on assuming his Ihram (for Hajj)?" she said: "With the sweetest perfume."

37-(...) Urwa narrated from A'isha "Allah be pleased with her": I used to perfume The Messenger of Allah "Allah's blessing and peace be upon him" with the sweetest kind of scent available to me before he assumed Ihram; then he would assume Ihram.

38-(...) A'isha "Allah be pleased with her" narrated: I perfumed The Messenger of Allah "Allah's blessing and peace be upon him" with the best kind of scent available to me at the time of assuming Ihram when he assumed it (for Hajj), and when he finished his Ihram.

39-(1190) A'isha "Allah be pleased with her" narrated: As if I am observing the glitter of the scent in the parting of the hair of the Messenger of Allah "Allah's blessing and peace be upon him" while he was in the state of Ihram." Khalaf (a sub-narrator) did not say: As he was in the state of Ihram, but said: That was the perfume of Ihram.

أَنْ يَطُوفَ بِالْبَيْتِ.

٣٢ ـ (...) ـ **وحدّثنا** عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا أَفْلَحُ بْنُ حُمَيْدٍ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ رضي الله عنها، زَوْجِ النَّبِيِّ ﷺ قَالَتْ: طَيَّبْتُ رَسُولَ اللَّهِ ﷺ بِيَدِي لِحُرْمِهِ حِينَ أَحْرَمَ، وَلِحِلِّهِ حِينَ أَحَلَّ، قَبْلَ أَنْ يَطُوفَ بِالْبَيْتِ.

٣٣ ـ (...) ـ **وحدّثنا** يَحْيَى بْنُ يَحْيَىٰ. قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رضي الله عنها، أَنَّهَا قَالَتْ: كُنْتُ أُطَيِّبُ رَسُولَ اللَّهِ ﷺ لإِحْرَامِهِ قَبْلَ أَنْ يُحْرِمَ، وَلِحِلِّهِ قَبْلَ أَنْ يَطُوفَ بِالْبَيْتِ.

[البخاري: كتاب الحج، باب الطيب عند الإحرام وما يلبس...، رقم: ١٥٣٩].

٣٤ ـ (...) ـ **وحدّثنا** ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ قَالَ: سَمِعْتُ الْقَاسِمَ، عَنْ عَائِشَةَ رضي الله عنها قَالَتْ: طَيَّبْتُ رَسُولَ اللَّهِ ﷺ لِحِلِّهِ وَلِحُرْمِهِ.

٣٥ ـ (...) ـ **وحدّثني** مُحَمَّدُ بْنُ حَاتِمٍ وَعَبْدُ بْنُ حُمَيْدٍ ـ قَالَ عَبْدٌ: أَخْبَرَنَا. وَقَالَ ابْنُ حَاتِمٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ ـ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عُمَرُ بْنُ عَبْدِ اللَّهِ بْنِ عُرْوَةَ؛ أَنَّهُ سَمِعَ عُرْوَةَ وَالْقَاسِمَ يُخْبِرَانِ، عَنْ عَائِشَةَ رضي الله عنها قَالَتْ: طَيَّبْتُ رَسُولَ اللَّهِ ﷺ بِيَدِي بِذَرِيرَةٍ ـ فِي حَجَّةِ الْوَدَاعِ ـ لِلْحِلِّ وَالإِحْرَامِ.

[البخاري: كتاب اللباس، باب الذريرة، رقم: ٥٩٣٠].

٣٦ ـ (...) ـ **وحدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ. جَمِيعاً عَنِ ابْنِ عُيَيْنَةَ. قَالَ زُهَيْرٌ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا عُثْمَانُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، قَالَ: سَأَلْتُ عَائِشَةَ رضي الله عنها: بِأَيِّ شَيْءٍ طَيَّبْتِ رَسُولَ اللَّهِ ﷺ عِنْدَ حُرْمِهِ؟ قَالَتْ: بِأَطْيَبِ الطِّيبِ.

[البخاري: كتاب اللباس، باب ما يستحب من الطيب، رقم: ٥٩٢٨].

٣٧ ـ (...) ـ **وحدّثناه** أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ عُثْمَانَ بْنِ عُرْوَةَ قَالَ: سَمِعْتُ عُرْوَةَ يُحَدِّثُ عَنْ عَائِشَةَ رضي الله عنها، قَالَتْ: كُنْتُ أُطَيِّبُ رَسُولَ اللَّهِ ﷺ بِأَطْيَبِ مَا أَقْدِرُ عَلَيْهِ قَبْلَ أَنْ يُحْرِمَ، ثُمَّ يُحْرِمُ.

٣٨ ـ (...) ـ **وحدّثنا** مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: أَخْبَرَنَا الضَّحَّاكُ، عَنْ أَبِي الرِّجَالِ، عَنْ أُمِّهِ، عَنْ عَائِشَةَ رضي الله عنها أَنَّهَا قَالَتْ: طَيَّبْتُ رَسُولَ اللَّهِ ﷺ لِحُرْمِهِ حِينَ أَحْرَمَ، وَلِحِلِّهِ قَبْلَ أَنْ يُفِيضَ، بِأَطْيَبِ مَا وَجَدْتُ.

٣٩ ـ (١١٩٠) ـ **وحدّثنا** يَحْيَى بْنُ يَحْيَىٰ وَسَعِيدُ بْنُ مَنْصُورٍ وَأَبُو الرَّبِيعِ وَخَلَفُ بْنُ هِشَامٍ وَقُتَيْبَةُ بْنُ سَعِيدٍ ـ قَالَ يَحْيَىٰ: أَخْبَرَنَا. وَقَالَ الآخَرُونَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ ـ عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ رضي الله عنها قَالَتْ: كَأَنِّي أَنْظُرُ إِلَى وَبِيصِ الطِّيبِ فِي مَفْرِقِ رَسُولِ اللَّهِ ﷺ وَهُوَ مُحْرِمٌ.

وَلَمْ يَقُلْ خَلَفٌ: وَهُوَ مُحْرِمٌ، وَلَكِنَّهُ قَالَ: وَذَاكَ طِيبُ إِحْرَامِهِ.

[البخاري: كتاب الحج، باب الطيب عند الإحرام وما يلبس...، رقم: ١٥٣٨].

40-(...) A'isha "Allah be pleased with her" narrated: As if I am observing the glitter of the scent where the hair of the Messenger of Allah "Allah's blessing and peace be upon him" was parted while he was free from the state of Ihram.

41-(...) A'isha "Allah be pleased with her" narrated: As if I am observing the glitter of the scent where the hair of the Messenger of Allah "Allah's blessing and peace be upon him" was parted while he was pronouncing Talbiya.

(...) A'isha "Allah be pleased with her" narrated: As if I'm observing...and the rest is the same as narrated on the authority of Waki.

42-(...) A'isha "Allah be pleased with her" narrated: As if I am observing the glitter of the scent where the hair of the Messenger of Allah "Allah's blessing and peace be upon him" was parted, while he was in the state of Ihram.

43-(...) A'isha "Allah be pleased with her" narrated: I still keep observing the glitter of the scent where the hair of the Messenger of Allah "Allah's blessing and peace be upon him" was parted on his head, while he was in the state of Ihram."

44-(...) A'isha "Allah be pleased with her" narrated: Whenever The Messenger of Allah "Allah's blessing and peace be upon him" intended to assume Ihram, he would apply to his body the best kind of perfume available to him; and I used to observe the glitter of oil in his head and beard afterwards.

45-(...) A'isha "Allah be pleased with her" narrated: As if I am observing the glitter of the musk in the parting of the hair of the Messenger of Allah "Allah's blessing and peace be upon him" while he was in the state of Ihram.

(...) A Hadith like this was narrated on the authority of Sufyan, from Al-Hasan Ibn Ubaidullah, with the same chain of transmitters.

46-(1191) A'isha "Allah be pleased with her" narrated: I perfumed The Prophet "Allah's blessing and peace be upon him" just before he assumed Ihram, and on the day of Slaughtering sacrifice "Nahr" before he circumambulated the House with a kind of perfumed containing musk.

47-(1192) Ibrahim Ibn Muhammad Ibn Al-Muntashir narrated from his father: I asked Abdullah Ibn Umar "Allah be pleased with both" about a man who applied perfume to his body, and then got up in the morning in

٤٠ ـ (...) ـ وحدّثنا يَحْيَى بْنُ يَحْيَىٰ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ ـ قَالَ يَحْيَىٰ: أَخْبَرَنَا، وَقَالَ الآخَرَانِ: حَدَّثَنَا أَبُو مُعَاوِيَةَ ـ عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ رضي الله عنها قَالَتْ: لَكَأَنِّي أَنْظُرُ إِلَىٰ وَبِيصِ الطِّيبِ فِي مَفَارِقِ رَسُولِ اللَّهِ ﷺ وَهُوَ يُهِلُّ.

٤١ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَأَبُو سَعِيدٍ الأَشَجُّ. قَالُوا: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الأَعْمَشُ، عَنْ أَبِي الضُّحَىٰ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ رضي الله عنها قَالَتْ: كَأَنِّي أَنْظُرُ إِلَىٰ وَبِيصِ الطِّيبِ فِي مَفَارِقِ رَسُولِ اللَّهِ ﷺ، وَهُوَ يُلَبِّي.

(...) ـ حدّثنا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا الأَعْمَشُ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ وَعَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ رضي الله عنها قَالَتْ: لَكَأَنِّي أَنْظُرُ... بِمِثْلِ حَدِيثِ وَكِيعٍ.

٤٢ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ قَالَ: سَمِعْتُ إِبْرَاهِيمَ يُحَدِّثُ عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ رضي الله عنها، أَنَّهَا قَالَتْ: كَأَنَّمَا أَنْظُرُ إِلَىٰ وَبِيصِ الطِّيبِ فِي مَفَارِقِ رَسُولِ اللَّهِ ﷺ، وَهُوَ مُحْرِمٌ.

[البخاري: كتاب الغسل، باب من تطيب ثم اغتسل وبقي أثر الطيب، رقم: ٢٧١].

٤٣ ـ (...) ـ وحدّثنا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا مَالِكُ بْنُ مِغْوَلٍ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ الأَسْوَدِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رضي الله عنها قَالَتْ: إِنْ كُنْتُ لأَنْظُرُ إِلَىٰ وَبِيصِ الطِّيبِ فِي مَفَارِقِ رَسُولِ اللَّهِ ﷺ وَهُوَ مُحْرِمٌ.

[البخاري: كتاب اللباس، باب الطيب في الرأس واللحية، رقم: ٥٩٢٣].

٤٤ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ ـ وَهُوَ السَّلُولِيُّ ـ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ يُوسُفَ ـ وَهُوَ ابْنُ إِسْحَاقَ بْنِ أَبِي إِسْحَاقَ السَّبِيعِيُّ ـ عَنْ أَبِيهِ، عَنْ أَبِي إِسْحَاقَ، سَمِعَ ابْنَ الأَسْوَدِ يَذْكُرُ عَنْ أَبِيهِ، عَنْ عَائِشَةَ رضي الله عنها قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ، إِذَا أَرَادَ أَنْ يُحْرِمَ يَتَطَيَّبُ بِأَطْيَبِ مَا يَجِدُ، ثُمَّ أَرَىٰ وَبِيصَ الدُّهْنِ فِي رَأْسِهِ وَلِحْيَتِهِ، بَعْدَ ذَٰلِكَ.

٤٥ ـ (...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْوَاحِدِ، عَنِ الْحَسَنِ بْنِ عُبَيْدِ اللَّهِ: حَدَّثَنَا إِبْرَاهِيمُ، عَنِ الأَسْوَدِ قَالَ: قَالَتْ عَائِشَةُ رضي الله عنها: كَأَنِّي أَنْظُرُ إِلَىٰ وَبِيصِ الْمِسْكِ فِي مَفْرِقِ رَسُولِ اللَّهِ ﷺ، وَهُوَ مُحْرِمٌ.

(...) ـ وحدّثناه إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا الضَّحَّاكُ بْنُ مَخْلَدٍ أَبُو عَاصِمٍ: حَدَّثَنَا سُفْيَانُ، عَنِ الْحَسَنِ بْنِ عُبَيْدِ اللَّهِ، بِهَٰذَا الإِسْنَادِ، مِثْلَهُ.

٤٦ ـ (١١٩١) ـ وحدّثني أَحْمَدُ بْنُ مَنِيعٍ وَيَعْقُوبُ الدَّوْرَقِيُّ. قَالا: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا مَنْصُورٌ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رضي الله عنها قَالَتْ: كُنْتُ أُطَيِّبُ النَّبِيَّ ﷺ قَبْلَ أَنْ يُحْرِمَ، وَيَوْمَ النَّحْرِ، قَبْلَ أَنْ يَطُوفَ بِالْبَيْتِ، بِطِيبٍ فِيهِ مِسْكٌ.

٤٧ ـ (١١٩٢) ـ حدّثنا سَعِيدُ بْنُ مَنْصُورٍ وَأَبُو كَامِلٍ. جَمِيعاً عَنْ أَبِي عَوَانَةَ. قَالَ سَعِيدٌ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ الْمُنْتَشِرِ، عَنْ أَبِيهِ قَالَ: سَأَلْتُ عَبْدَ اللَّهِ بْنَ

the state of Ihram. Upon this he said: "I do not like to get up in the morning in the state of Ihram, while overflowing with perfume. To be stained with tar is dearer to me than to do so (i.e. apply perfume on assuming Ihram)." Then, I entered upon A'isha "Allah be pleased with her", whom I told that Ibn Umar said: "I do not like to get up in the morning in the state of Ihram, while overflowing with perfume. To be stained with tar is dearer to me than to do so (i.e. apply perfume while being in the state of Ihram)." A'isha "Allah be pleased with her" said: I perfumed The Messenger of Allah "Allah's blessing and peace be upon him" at the time of assuming Ihram. Then, he went round his wives, and in the morning, he became in the state of Ihram."

48-(...) Ibrahim Ibn Muhammad Ibn Al-Muntashir narrated from his father that A'isha "Allah be pleased with her" said: I perfumed The Messenger of Allah "Allah's blessing and peace be upon him" and then he went round his wives. Then, in the morning, he became in the state of Ihram, overflowing with perfume.

49-(...) Ibrahim Ibn Muhammad Ibn Al-Muntashir narrated from his father that Ibn Umar "Allah be pleased with both" said: "To be stained with tar is dearer to me than to become in the state of Ihram in the morning, overflowing with perfume." A'isha "Allah be pleased with her" said: I perfumed The Messenger of Allah "Allah's blessing and peace be upon him" at the time of assuming Ihram. Then, he went round his wives, and in the morning, he became in the state of Ihram."

[8] Forbiddance of hunting to the one in the state of Ihram

50-(1193) Abdullah Ibn Abbas "Allah be pleased with both" reported that As-Sa'b Ibn Jaththama Al-Laithi presented an onager to Allah's Apostle "Allah's blessing and peace be upon him" while he was at Al-Abwa or at Waddan, but he refused it. On noticing the signs of unpleasant feeling of disappointment on his (As-Sa'b's) face, The Prophet "Allah's blessing and peace be upon him" said to him: "We returned it to you only because we are in the state of Ihram."

51-(...) This Hadith was narrated on the authority of Az-Zuhri, with the same chain of transmitters, and mentioned that (he said): "I presented to him an onager ", as narrated by Malik, and in the Hadith of Al-Laith and Salih he mentioned that As-Sa'b Ibn Jaththama presented (an onager) to him.

52-(...) This Hadith was narrated on the authority of Sufyan Ibn Uyaina, from Az-Zuhri, with the same chain of transmitters, and mentioned here "I presented some meat of an onager to him.

عُمَرَ رضي الله عنهما عَنِ الرَّجُلِ يَتَطَيَّبُ ثُمَّ يُصْبِحُ مُحْرِماً؟ فَقَالَ: مَا أُحِبُّ أَنْ أُصْبِحَ مُحْرِماً أَنْضَخُ طِيباً، لأَنْ أَطَّلِيَ بِقَطِرَانٍ أَحَبُّ إِلَيَّ مِنْ أَنْ أَفْعَلَ ذٰلِكَ. فَدَخَلْتُ عَلَىٰ عَائِشَةَ رضي الله عنها فَأَخْبَرْتُهَا أَنَّ ابْنَ عُمَرَ قَالَ: مَا أُحِبُّ أَنْ أُصْبِحَ مُحْرِماً أَنْضَخُ طِيباً، لأَنْ أَطَّلِيَ بِقَطِرَانٍ أَحَبُّ إِلَيَّ مِنْ أَنْ أَفْعَلَ ذٰلِكَ. فَقَالَتْ عَائِشَةُ: أَنَا طَيَّبْتُ رَسُولَ اللَّهِ ﷺ عِنْدَ إِحْرَامِهِ، ثُمَّ طَافَ فِي نِسَائِهِ، ثُمَّ أَصْبَحَ مُحْرِماً.

[البخاري: كتاب الغسل، باب إذا جامع ثم عاد، رقم: ٢٦٧].

٤٨ ـ (...) ـ حدّثنا يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا خَالِدٌ ـ يَعْنِي ابْنَ الْحَارِثِ ـ: حَدَّثَنَا شُعْبَةُ، عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ الْمُنْتَشِرِ قَالَ: سَمِعْتُ أَبِي يُحَدِّثُ، عَنْ عَائِشَةَ رضي الله عنها أَنَّهَا قَالَتْ: كُنْتُ أُطَيِّبُ رَسُولَ اللَّهِ ﷺ ثُمَّ يَطُوفُ عَلَىٰ نِسَائِهِ، ثُمَّ يُصْبِحُ مُحْرِماً يَنْضَخُ طِيباً.

٤٩ ـ (...) ـ وحدّثنا أَبُو كُرَيْبٍ: حَدَّثَنَا وَكِيعٌ، عَنْ مِسْعَرٍ وَسُفْيَانَ، عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ الْمُنْتَشِرِ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ ابْنَ عُمَرَ رضي الله عنهما يَقُولُ: لأَنْ أُصْبِحَ مُطَّلِياً بِقَطِرَانٍ، أَحَبُّ إِلَيَّ مِنْ أَنْ أُصْبِحَ مُحْرِماً أَنْضَخُ طِيباً. قَالَ: فَدَخَلْتُ عَلَىٰ عَائِشَةَ رضي الله عنها. فَأَخْبَرْتُهَا بِقَوْلِهِ. فَقَالَتْ: طَيَّبْتُ رَسُولَ اللَّهِ ﷺ فَطَافَ فِي نِسَائِهِ ثُمَّ أَصْبَحَ مُحْرِماً.

٨ ـ بابُ تَحْرِيمِ الصَّيْدِ لِلمُحْرِمِ

٥٠ ـ (١١٩٣) ـ حدّثنا يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ، عَنِ الصَّعْبِ بْنِ جَثَّامَةَ اللَّيْثِيِّ، أَنَّهُ أَهْدَىٰ لِرَسُولِ اللَّهِ ﷺ حِمَاراً وَحْشِيًّا وَهُوَ بِالأَبْوَاءِ ـ أَوْ بِوَدَّانَ ـ، فَرَدَّهُ عَلَيْهِ رَسُولُ اللَّهِ ﷺ. قَالَ: فَلَمَّا أَنْ رَأَىٰ رَسُولُ اللَّهِ ﷺ مَا فِي وَجْهِي، قَالَ: «إِنَّا لَمْ نَرُدَّهُ عَلَيْكَ، إِلاَّ أَنَّا حُرُمٌ».

[البخاري: كتاب جزاء الصيد، باب إذا أهدى للمحرم حماراً وحشياً حياً...، رقم: ١٨٢٥].

٥١ ـ (...) ـ حدّثنا يَحْيَى بْنُ يَحْيَىٰ وَمُحَمَّدُ بْنُ رُمْحٍ وَقُتَيْبَةُ. جَمِيعاً عَنِ اللَّيْثِ بْنِ سَعْدٍ. (ح) وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ. (ح) وَحَدَّثَنَا حَسَنٌ الْحُلْوَانِيُّ: حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ. كُلُّهُمْ عَنِ الزُّهْرِيِّ، بِهٰذَا الإِسْنَادِ: أَهْدَيْتُ لَهُ حِمَارَ وَحْشٍ. كَمَا قَالَ مَالِكٌ.

وَفِي حَدِيثِ اللَّيْثِ وَصَالِحٍ، أَنَّ الصَّعْبَ بْنَ جَثَّامَةَ أَخْبَرَهُ.

٥٢ ـ (...) ـ وحدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ. قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، بِهٰذَا الإِسْنَادِ، وَقَالَ: أَهْدَيْتُ لَهُ مِنْ لَحْمِ حِمَارِ وَحْشٍ.

53-(1194) Ibn Abbas “Allah be pleased with both” narrated: As-Sa’b Ibn Jaththama presented an onager to The Prophet “Allah’s blessing and peace be upon him” while he was in the state if Ihram. He (The Prophet) refused it and said: “Had we not been in the state of Ihram, we would have accepted it from you.”

54-(…) This Hadith was narrated on the authority of Ibn Abbas, through another chain of transmitters. According to the narration of Mansur who transmitted it from Al-Hakam: “As-Sa’b Ibn Jaththama presented to The Prophet “Allah’s blessing and peace be upon him” a leg of an onager.” According to the narration of Shu’ba, who transmitted from Al-Hakam “a rump of an onager, dribbling blood.” According to the narration of Shu’ba, who transmitted it from Habib: “A half of an onager was presented to The Prophet “Allah’s blessing and peace be upon him”, but he refused it.”

55-(1195) Tawus narrated: Once, Zaid Ibn Arqam came (to Ibn Abbas). Abdullah Ibn Abbas “Allah be pleased with both” said to him, requesting him to remind him: “Tell me about the meat of a game which was presented to The Prophet “Allah’s blessing and peace be upon him” while he was in the state of Ihram.” He (Zaid) said: “Once, a peace of the meat of a game was presented to him (The Prophet), but he refused it and said: “We do not eat it since we are in the state of Ihram.””

56-(1196) Abu Quatada "Allah be pleased with him" narrated: We set out in the company of The Prophet "Allah's blessing and peace be upon him" until we reached (a place called) Al-Qaha. Some of us had assumed Ihram while the others had not. I noticed that some of my companions were watching something, so I looked up and saw an onager. I saddled my horse which I rode and took the spear and whip, but my whip fell down and I asked my companions, who were in the state of Ihram, to pick it up for me, but they said: "By Allah! We, by no means, will help you as we are in a state of Ihram." So, I dismounted and picked it up myself. Then, I rode my horse and attacked the onager from behind a hillock. I stabbed it with my spear and slaughtered it. I then brought it to my companions. Some of them said: "Eat it." While some others said: "Do not eat it." The Prophet "Allah's blessing and peace be upon him" was ahead of us and I made my horse proceed on (while I was riding it) until I joined him. (I asked him about it and) he replied: "Eat it. It is lawful for you."

٥٣ ـ (١١٩٤) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالاَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما قَالَ: أَهْدَى الصَّعْبُ بْنُ جَثَّامَةَ إِلَى النَّبِيِّ ﷺ حِمَارَ وَحْشٍ، وَهُوَ مُحْرِمٌ، فَرَدَّهُ عَلَيْهِ وَقَالَ: «لَوْلاَ أَنَّا مُحْرِمُونَ، لَقَبِلْنَاهُ مِنكَ».

٥٤ ـ (...) ـ وحدّثناه يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ قَالَ: سَمِعْتُ مَنْصُوراً يُحَدِّثُ، عَنِ الْحَكَمِ. (ح) وحَدَّثَنَا مُحمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ. (ح) وحَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ. جَمِيعاً عَنْ حَبِيبٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما.

فِي رِوَايَةِ مَنْصُورٍ، عَنِ الْحَكَمِ: أَهْدَى الصَّعْبُ بْنُ جَثَّامَةَ إِلَى النَّبِيِّ ﷺ رِجْلَ حِمَارِ وَحْشٍ.

وَفِي رِوَايَةِ شُعْبَةَ، عَنِ الْحَكَمِ: عَجُزَ حِمَارِ وَحْشٍ يَقْطُرُ دَماً.

وَفِي رِوَايَةِ شُعْبَةَ، عَنْ حَبِيبٍ: أُهْدِيَ لِلنَّبِيِّ ﷺ شِقَّ حِمَارِ وَحْشٍ فَرَدَّهُ.

٥٥ ـ (١١٩٥) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنِ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي الْحَسَنُ بْنُ مُسْلِمٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما قَالَ: قَدِمَ زَيْدُ بْنُ أَرْقَمَ، فَقَالَ لَهُ عَبْدُ اللَّهِ بْنُ عَبَّاسٍ يَسْتَذْكِرُهُ: كَيْفَ أَخْبَرْتَنِي عَنْ لَحْمِ صَيْدٍ أُهْدِيَ إِلَىٰ رَسُولِ اللَّهِ ﷺ وَهُوَ حَرَامٌ؟ قَالَ: قَالَ: أُهْدِيَ لَهُ عُضْوٌ مِنْ لَحْمِ صَيْدٍ فَرَدَّهُ. فَقَالَ: «إِنَّا لاَ نَأْكُلُهُ، إِنَّا حُرُمٌ».

٥٦ ـ (١١٩٦) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا سُفْيَانُ، عَنْ صَالِحِ بْنِ كَيْسَانَ. (ح) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا صَالِحُ بْنُ كَيْسَانَ قَالَ: سَمِعْتُ أَبَا مُحَمَّدٍ مَوْلَىٰ أَبِي قَتَادَةَ يَقُولُ: سَمِعْتُ أَبَا قَتَادَةَ يَقُولُ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ حَتَّىٰ إِذَا كُنَّا بِالْقَاحَةِ، فَمِنَّا الْمُحْرِمُ وَمِنَّا غَيْرُ الْمُحْرِمِ، إِذْ بَصُرْتُ بِأَصْحَابِي يَتَرَاءَوْنَ شَيْئاً، فَنَظَرْتُ فَإِذَا حِمَارُ وَحْشٍ، فَأَسْرَجْتُ فَرَسِي وَأَخَذْتُ رُمْحِي، ثُمَّ رَكِبْتُ فَسَقَطَ مِنِّي سَوْطِي، فَقُلْتُ لأَصْحَابِي وَكَانُوا مُحْرِمِينَ: نَاوِلُونِي السَّوْطَ. فَقَالُوا: وَاللَّهِ لاَ نُعِينُكَ عَلَيْهِ بِشَيْءٍ، فَنَزَلْتُ فَتَنَاوَلْتُهُ، ثُمَّ رَكِبْتُ، فَأَدْرَكْتُ الْحِمَارَ مِنْ خَلْفِهِ وَهُوَ وَرَاءَ أَكَمَةٍ، فَطَعَنْتُهُ بِرُمْحِي فَعَقَرْتُهُ، فَأَتَيْتُ بِهِ أَصْحَابِي. فَقَالَ بَعْضُهُمْ: كُلُوهُ. وَقَالَ بَعْضُهُمْ: لاَ تَأْكُلُوهُ، وَكَانَ النَّبِيُّ ﷺ أَمَامَنَا. فَحَرَّكْتُ فَرَسِي فَأَدْرَكْتُهُ. فَقَالَ: «هُوَ حَلاَلٌ، فَكُلُوهُ».

[البخاري: كتاب جزاء الصيد، باب لا يعين المحرم الحلال في قتل الصيد، رقم: ١٨٢٣].

57-(...) Abu Quatada "Allah be pleased with him" narrated That he was in the company of The Messenger of Allah "Allah's blessing and peace be upon him". When they covered a portion of the road to Mecca, he and some of the companions lagged behind. The latter were in a state of Ihram, while he (Abu Quatada) was not. Saw an onager, he rode his horse and requested his companions to give him his lash but they refused. Then he asked them to give him his spear but they refused. So he took it by himself, attacked the onager, and killed it. Some of the companions of The Prophet "Allah's blessing and peace be upon him" ate of it while some others refused to eat. When they caught up with The Messenger of Allah "Allah's blessing and peace be upon him" they asked him about that. He said: "That was a meal with which Allah fed you."

58-(...) This Hadith, related with the onager, which is like that narrated by Abu An-Nadr, was narrated on the authority of Abu Quatada. But in the narration of Zaid Ibn Aslam, he mentioned that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do you have anything from its flesh with you?"

59-(...) Abdullah Ibn Abu Quatada narrated: My father proceeded with The Prophet "Allah's blessing and peace be upon him" in the year of Al-Hudaibiya and his companions assumed Ihram but he did not. The Messenger of Allah "Allah's blessing and peace be upon him" was informed that some enemies were at Ghaiqa, so The Messenger of Allah "Allah's blessing and peace be upon him" went on towards them. He (Abu Quatada) said: "While I was with My companions who started laughing among themselves, I looked and saw an onager. I chased it with my horse, stabbed and caught it. I wanted some help from my companions but they refused. (I slaughtered it all alone).

We all ate from it. Then I followed Allah's Apostle "Allah's blessing and peace be upon him" lest we might be left behind. At times I urged my horse to run at a galloping speed, and at other times at an ordinary slow speed. On the way I met a man from the tribe of Banu Ghifar at midnight. I asked him where he had left Allah's Apostle "Allah's blessing and peace be upon him". The man replied that he had left him at (a place called) Tahun and he had the intention of having the midday rest at As-Suqya.

So, I followed Allah's Apostle "Allah's blessing and peace be upon him" till I reached him and said: "O Allah's Apostle! I have been sent by my companions who send you their greetings and compliments and ask for Allah's Mercy and Blessings upon you. They were afraid that the

٥٧ ـ (...) ـ وحدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ. (ح) وَحَدَّثَنَا قُتَيْبَةُ، عَنْ مَالِكٍ فِيمَا قُرِىءَ عَلَيْهِ، عَنْ أَبِي النَّضْرِ، عَنْ نَافِعٍ مَوْلَىٰ أَبِي قَتَادَةَ، عَنْ أَبِي قَتَادَةَ رضي الله عنه، أَنَّهُ كَانَ مَعَ رَسُولِ اللَّهِ ﷺ حَتَّىٰ إِذَا كَانَ بِبَعْضِ طَرِيقِ مَكَّةَ تَخَلَّفَ مَعَ أَصْحَابٍ لَهُ مُحْرِمِينَ وَهُوَ غَيْرُ مُحْرِمٍ، فَرَأَىٰ حِمَاراً وَحْشِيًّا، فَاسْتَوَىٰ عَلَىٰ فَرَسِهِ، فَسَأَلَ أَصْحَابَهُ أَنْ يُنَاوِلُوهُ سَوْطَهُ، فَأَبَوْا عَلَيْهِ، فَسَأَلَهُمْ رُمْحَهُ فَأَبَوْا عَلَيْهِ، فَأَخَذَهُ ثُمَّ شَدَّ عَلَى الْحِمَارِ فَقَتَلَهُ، فَأَكَلَ مِنْهُ بَعْضُ أَصْحَابِ النَّبِيِّ ﷺ وَأَبَىٰ بَعْضُهُمْ، فَأَدْرَكُوا رَسُولَ اللَّهِ ﷺ فَسَأَلُوهُ عَنْ ذٰلِكَ؟ فَقَالَ: «إِنَّمَا هِيَ طُعْمَةٌ أَطْعَمَكُمُوهَا اللَّهُ».

٥٨ ـ (...) ـ وحدّثنا قُتَيْبَةُ، عَنْ مَالِكٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي قَتَادَةَ رضي الله عنه فِي حِمَارِ الْوَحْشِ مِثْلَ حَدِيثِ أَبِي النَّضْرِ، غَيْرَ أَنَّ فِي حَدِيثِ زَيْدِ بْنِ أَسْلَمَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «هَلْ مَعَكُمْ مِنْ لَحْمِهِ شَيْءٌ؟».

[البخاري: كتاب الذبائح، باب ما جاء في التصيد، رقم: ٥٤٩١].

٥٩ـ (...) ـ وحدّثنا صَالِحُ بْنُ مِسْمَارٍ السُّلَمِيُّ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي قَتَادَةَ قَالَ: انْطَلَقَ أَبِي مَعَ رَسُولِ اللَّهِ ﷺ عَامَ الْحُدَيْبِيَةِ، فَأَحْرَمَ أَصْحَابُهُ وَلَمْ يُحْرِمْ. وَحُدِّثَ رَسُولُ اللَّهِ ﷺ أَنَّ عَدُوًّا بِغَيْقَةَ، فَانْطَلَقَ رَسُولُ اللَّهِ ﷺ.

قَالَ: فَبَيْنَمَا أَنَا مَعَ أَصْحَابِهِ، يَضْحَكُ بَعْضُهُمْ إِلَىٰ بَعْضٍ، إِذْ نَظَرْتُ فَإِذَا بِحِمَارِ وَحْشٍ، فَحَمَلْتُ عَلَيْهِ فَطَعَنْتُهُ فَأَثْبَتُّهُ، فَاسْتَعَنْتُهُمْ فَأَبَوْا أَنْ يُعِينُونِي، فَأَكَلْنَا مِنْ لَحْمِهِ وَخَشِينَا أَنْ نُقْتَطَعَ، فَانْطَلَقْتُ أَطْلُبُ رَسُولَ اللَّهِ ﷺ أَرْفَعُ فَرَسِي شَأْواً، وَأَسِيرُ شَأْواً، فَلَقِيتُ رَجُلاً مِنْ بَنِي غِفَارٍ فِي جَوْفِ اللَّيْلِ. فَقُلْتُ: أَيْنَ لَقِيتَ رَسُولَ اللَّهِ ﷺ؟ قَالَ: تَرَكْتُهُ بِتِعْهِنَ. وَهُوَ قَائِلٌ: السُّقْيَا، فَلَحِقْتُهُ فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّ أَصْحَابَكَ يَقْرَأُونَ عَلَيْكَ السَّلَامَ وَرَحْمَةَ اللَّهِ، وَإِنَّهُمْ قَدْ خَشُوا أَنْ يُقْتَطَعُوا دُونَكَ، انْتَظِرْهُمْ، فَانْتَظَرَهُمْ.

enemy might intervene between you and them; so please wait for them." So he did. Then I said: "O Allah's Apostle! I hunted (an onager) and I have some of it left over with me." Allah's Apostle "Allah's blessing and peace be upon him" told the people to eat (of it) although all of them were in a state of Ihram."

60-(...) Abdullah Ibn Abu Quatada narrated from his father: Allah's Apostle "Allah's blessing and peace be upon him" set out for Hajj and so did his companions. He sent a batch of his companions by another way and Abu Quatada was one of them. The Prophet "Allah's blessing and peace be upon him" said to them: "Proceed along the seashore till we meet all together." So, they took the route of the seashore, and when they proceeded ahead of The Messenger of Allah "Allah's blessing and peace be upon him", all of them assumed Ihram except Abu Quatada. While they were proceeding on, his companions saw a group of onagers. Abu Quatada chased the onagers and attacked and wounded a she-onager.

They (his companions) got down and ate some of its meat. But, they said to each other: "How do we eat the meat of the game while we are in a state of Ihram?" So, they carried the rest of the she-onager's meat.

When they met Allah's Apostle "Allah's blessing and peace be upon him" they asked: "O Allah's Apostle! We assumed Ihram except for Abu Quatada. We saw (a group of) onagers. Abu Quatada attacked them and wounded a she-onager from them. Then we got down and ate from its meat. Later, we said: How do we eat the meat of the game and we are in a state of Ihram? So, we carried the rest of its meat." The Prophet "Allah's blessing and peace be upon him" asked: "Did anyone of you order him (to attack it), or hint with anything to him (to do so)?" They replied in the negative. He said: "Then eat what is left of its meat."

61-(...) This Hadith was narrated on the authority of Uthman Ibn Abdullah Ibn Mawhab, with the same chain of transmitters, and in the narration of Shaiban, he mentioned that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Did anyone among you order him to attack it, or point at it?"

62-(...) Abdullah Ibn Abu Quatada narrated that his father told him that he participated with The Messenger of Allah "Allah's blessing and peace be upon him" in the expedition of Al-Hudaibiya. He (Abu Quatada) said: They (my companions) assumed Ihram for Umra but I did not do. Then, I hunted

فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنِّي أَصِدْتُ وَمَعِي مِنْهُ فَاضِلَةٌ. فَقَالَ النَّبِيُّ ﷺ لِلْقَوْمِ: «كُلُوا» وَهُمْ مُحْرِمُونَ.

[البخاري: كتاب جزاء الصيد، باب إذا صاد الحلال فأهدى للمحرم...، رقم: ١٨٢١].

٦٠ ـ (...) ـ حدّثني أَبُو كَامِلٍ الْجَحْدَرِيُّ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ عُثْمَانَ بْنِ عَبْدِ اللَّهِ بْنِ مَوْهَبٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ رضي الله عنه قَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ حَاجًّا وَخَرَجْنَا مَعَهُ. قَالَ: فَصَرَفَ مِنْ أَصْحَابِهِ فِيهِمْ أَبُو قَتَادَةَ. فَقَالَ: «خُذُوا سَاحِلَ الْبَحْرِ حَتَّىٰ تَلْقَوْنِي». قَالَ: فَأَخَذُوا سَاحِلَ الْبَحْرِ، فَلَمَّا انْصَرَفُوا قِبَلَ رَسُولِ اللَّهِ ﷺ أَحْرَمُوا كُلُّهُمْ إِلاَّ أَبَا قَتَادَةَ، فَإِنَّهُ لَمْ يُحْرِمْ. فَبَيْنَمَا هُمْ يَسِيرُونَ إِذْ رَأَوْا حُمُرَ وَحْشٍ. فَحَمَلَ عَلَيْهَا أَبُو قَتَادَةَ، فَعَقَرَ مِنْهَا أَتَاناً، فَنَزَلُوا فَأَكَلُوا مِنْ لَحْمِهَا. قَالَ: فَقَالُوا: أَكَلْنَا لَحْماً وَنَحْنُ مُحْرِمُونَ. قَالَ: فَحَمَلُوا مَا بَقِيَ مِنْ لَحْمِ الأَتَانِ، فَلَمَّا أَتَوْا رَسُولَ اللَّهِ ﷺ، قَالُوا: يَا رَسُولَ اللَّهِ، إِنَّا كُنَّا أَحْرَمْنَا. وَكَانَ أَبُو قَتَادَةَ لَمْ يُحْرِمْ، فَرَأَيْنَا حُمُرَ وَحْشٍ، فَحَمَلَ عَلَيْهَا أَبُو قَتَادَةَ فَعَقَرَ مِنْهَا أَتَاناً، فَنَزَلْنَا فَأَكَلْنَا مِنْ لَحْمِهَا. فَقُلْنَا: نَأْكُلُ لَحْمَ صَيْدٍ وَنَحْنُ مُحْرِمُونَ! فَحَمَلْنَا مَا بَقِيَ مِنْ لَحْمِهَا. فَقَالَ: «هَلْ مِنْكُمْ أَحَدٌ أَمَرَهُ أَوْ أَشَارَ إِلَيْهِ بِشَيْءٍ؟» قَالَ: قَالُوا: لاَ. قَالَ: «فَكُلُوا مَا بَقِيَ مِنْ لَحْمِهَا».

[البخاري: كتاب جزاء الصيد، باب لا يشير المحرم إلى الصيد...، رقم: ١٨٢٤].

٦١ ـ (...) ـ وحدّثناه مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ. (ح) وَحَدَّثَنِي الْقَاسِمُ بْنُ زَكَرِيَّاءَ: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ شَيْبَانَ. جَمِيعاً عَنْ عُثْمَانَ بْنِ عَبْدِ اللَّهِ بْنِ مَوْهَبٍ، بِهٰذَا الإِسْنَادِ.

فِي رِوَايَةِ شَيْبَانَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَمِنْكُمْ أَحَدٌ أَمَرَهُ أَنْ يَحْمِلَ عَلَيْهَا أَوْ أَشَارَ إِلَيْهَا؟».

وَفِي رِوَايَةِ شُعْبَةَ قَالَ: «أَشَرْتُمْ أَوْ أَعَنْتُمْ أَوْ أَصَدْتُمْ؟».

قَالَ شُعْبَةُ: لاَ أَدْرِي قَالَ: «أَعَنْتُمْ» أَوْ «أَصَدْتُمْ».

٦٢ ـ (...) ـ حدّثنا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمٰنِ الدَّارِمِيُّ: أَخْبَرَنَا يَحْيَى بْنُ حَسَّانَ: حَدَّثَنَا مُعَاوِيَةُ ـ وَهُوَ ابْنُ سَلاَّمٍ ـ: أَخْبَرَنِي يَحْيَىٰ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ أَبِي

an onager (from whose meat) I fed my companions, while they were in the state of Ihram. Then, I came to The Messenger of Allah "Allah's blessing and peace be upon him" and told him that we had some remaining meat of it. He said (to his companions): "Eat it", and they were in a state of Ihram.

63-(...) Abdullah Ibn Abu Quatada narrated from his father that they set out with The Messenger of Allah "Allah's blessing and peace be upon him", and all of them were in the state of Ihram, except Abu Quatada, who was free from Ihram...and the rest is the same, according to which he (The Prophet) asked them: "Have you got anything from it?" they said: "We have its leg." Then, The Messenger of Allah "Allah's blessing and peace be upon him" took and ate it.

64-(...) Abdullah Ibn Abu Quatada narrated: Abu Quatada was in the company of some people who were in the state of Ihram, but Abu Quatada was not...and the rest of the Hadith is the same, according to which he mentioned that he (The Prophet) asked: "Did anyone of you hint to him or order him to do anything?" they said: "No, O Messenger of Allah." He said: "Then, eat."

65-(1197) Mu'adh Ibn Abd Ar-Rahman Ibn Uthman At-Taimi narrated from his father: We were with Talha Ibn Ubaidullah while we were in the state of Ihram. Then, (some cooked meat of) a bird was presented to us, and Talha was asleep. Some of us ate (from it) and others refrained (from eating). When Talha got up, he agreed with those who ate it, and said: "We ate it while we were with The Messenger of Allah "Allah's blessing and peace be upon him"."

[9] which animals the Muhrim or the non-Muhrim are permitted to kill, whether in the Sanctuary (i.e. within the borders of Mecca) or not

66-(1198) A'isha "Allah be pleased with her", the wife of The Prophet "Allah's blessing and peace be upon him", narrated: I heard Allah's Apostle "Allah's blessing and peace be upon him" saying: "Four kinds of animals are vicious and should be killed whether in the Sanctuary or not (or their killer is in the state of Ihram or not). These are: The kite, the crow, the mouse, and the rabid dog." I (a sub-narrator) said to Al-Qasim: "What do you think concerning the snake?" he said: "It should be killed disgracefully."

67-(...) A'isha "Allah be pleased with her" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Five kinds of animals are vicious and should be killed whether in the Sanctuary or not (or their

قَتَادَةَ، أَنَّ أَبَاهُ رضي الله عنه أَخْبَرَهُ أَنَّهُ غَزَا مَعَ رَسُولِ اللَّهِ ﷺ غَزْوَةَ الْحُدَيْبِيَةِ. قَالَ: فَأَهَلُّوا بِعُمْرَةٍ، غَيْرِي. قَالَ: فَاصْطَدْتُ حِمَارَ وَحْشٍ، فَأَطْعَمْتُ أَصْحَابِي وَهُمْ مُحْرِمُونَ، ثُمَّ أَتَيْتُ رَسُولَ اللَّهِ ﷺ فَأَنْبَأْتُهُ أَنَّ عِنْدَنَا مِنْ لَحْمِهِ فَاضِلَةً. فَقَالَ: «كُلُوهُ» وَهُمْ مُحْرِمُونَ.

٦٣ ـ (...) ـ حدّثنا أَحْمَدُ بْنُ عَبْدَةَ الضَّبِّيُّ: حَدَّثَنَا فُضَيْلُ بْنُ سُلَيْمَانَ النُّمَيْرِيُّ: حَدَّثَنَا أَبُو حَازِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ رضي الله عنه، أَنَّهُمْ خَرَجُوا مَعَ رَسُولِ اللَّهِ ﷺ وَهُمْ مُحْرِمُونَ، وَأَبُو قَتَادَةَ مُحِلٌّ، وَسَاقَ الْحَدِيثَ. وَفِيهِ: فَقَالَ: «هَلْ مَعَكُمْ مِنْهُ شَيْءٌ؟» قَالُوا: مَعَنَا رِجْلُهُ. قَالَ: فَأَخَذَهَا رَسُولُ اللَّهِ ﷺ فَأَكَلَهَا.

[البخاري: كتاب الهبة، باب من استوهب من أصحابه شيئاً، رقم: ٢٥٧٠].

٦٤ ـ (...) ـ وحدّثناه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو الأَحْوَصِ. (ح) وَحَدَّثَنَا قُتَيْبَةُ وَإِسْحَاقُ، عَنْ جَرِيرٍ. كِلَاهُمَا عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ. قَالَ: كَانَ أَبُو قَتَادَةَ فِي نَفَرٍ مُحْرِمِينَ، وَأَبُو قَتَادَةَ مُحِلٌّ، وَاقْتَصَّ الْحَدِيثَ. وَفِيهِ: قَالَ: «هَلْ أَشَارَ إِلَيْهِ إِنْسَانٌ مِنْكُمْ أَوْ أَمَرَهُ بِشَيْءٍ؟» قَالُوا: لَا. يَا رَسُولَ اللَّهِ، قَالَ: «فَكُلُوا».

٦٥ ـ (١١٩٧) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنِ ابْنِ جُرَيْجٍ: أَخْبَرَنِي مُحَمَّدُ بْنُ الْمُنْكَدِرِ، عَنْ مُعَاذِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عُثْمَانَ التَّيْمِيِّ، عَنْ أَبِيهِ. قَالَ: كُنَّا مَعَ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ وَنَحْنُ حُرُمٌ، فَأُهْدِيَ لَهُ طَيْرٌ وَطَلْحَةُ رَاقِدٌ، فَمِنَّا مَنْ أَكَلَ وَمِنَّا مَنْ تَوَرَّعَ، فَلَمَّا اسْتَيْقَظَ طَلْحَةُ وَفَّقَ مَنْ أَكَلَهُ. وَقَالَ: أَكَلْنَاهُ مَعَ رَسُولِ اللَّهِ ﷺ.

٩ ـ بابُ ما يُندَبُ للمُحْرِمِ وغَيْرِهِ قَتْلُهُ من الدَّوَابِّ في الحِلِّ والحَرَم

٦٦ ـ (١١٩٨) ـ حدّثنا هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ وَأَحْمَدُ بْنُ عِيسَىٰ. قَالاَ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي مَخْرَمَةُ بْنُ بُكَيْرٍ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ عُبَيْدَ اللَّهِ بْنَ مِقْسَمٍ يَقُولُ: سَمِعْتُ الْقَاسِمَ بْنَ مُحَمَّدٍ يَقُولُ: سَمِعْتُ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ تَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «أَرْبَعٌ كُلُّهُنَّ فَاسِقٌ، يُقْتَلْنَ فِي الْحِلِّ وَالْحَرَمِ: الْحِدَأَةُ، وَالْغُرَابُ، وَالْفَارَةُ، وَالْكَلْبُ الْعَقُورُ».

قَالَ: فَقُلْتُ لِلْقَاسِمِ: أَفَرَأَيْتَ الْحَيَّةَ؟ قَالَ: تُقْتَلُ بِصُغْرٍ لَهَا.

٦٧ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ. (ح) وَحَدَّثَنَا ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ عَائِشَةَ رضي الله عنها، عَنِ

killer is in the state of Ihram or not). These are: The snake, the speckled crow, the mouse, the rabid dog, and the kite."

68-(...) A'isha "Allah be pleased with her" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Five kinds of animals are harmful and should be killed in the Sanctuary (even if one is in the state of Ihram). These are: the scorpion, the mouse, the kite, the crow, and the rabid dog."

(...) This Hadith was narrated on the authority of Hisham, with the same chain of transmitters.

69-(...) A'isha "Allah be pleased with her" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Five kinds of animals are harmful and should be killed in the Sanctuary (even if one is in the state of Ihram). These are: the mouse, the scorpion, the crow, the kite, and the rabid dog."

70-(...) This Hadith was narrated by Ma'mar, on the authority of Az-Zuhri, with the same chain of transmitters, according to which she (A'isha) said: The Messenger of Allah "Allah's blessing and peace be upon him" ordered (people) to kill five vicious (animals) whether in the Sanctuary or not (or their killer is in the state of Ihram or not)...and the rest is the same.

71-(...) A'isha "Allah be pleased with her" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "There are five kinds of animals all of which are vicious and should be killed in the Sanctuary (even if one is in the state of Ihram): The crow, the kite, the rabid dog, the scorpion, and the rat."

72-(1199) Salim narrated from his father from The Prophet "Allah's blessing and peace be upon him": "There is no harm to him who killed five kinds of animals, in the Sanctuary or (even if their killer is) in the state of Ihram. Those are: the mouse, the scorpion, the crow, the kite, and the rabid dog."

73-(1200) Ibn Umar "Allah be pleased with both" narrated that Hafsa, the wife of The Prophet "Allah's blessing and peace be upon him" told: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There are five kinds of animals, all of which are vicious, and there is no harm to the one who killed them. Those are: the scorpion, the crow, the kite, the mouse, and the rabid dog."

النَّبِيِّ ﷺ، أَنَّهُ قَالَ: «خَمْسٌ فَوَاسِقُ يُقْتَلْنَ فِي الْحِلِّ وَالْحَرَمِ: الْحَيَّةُ، وَالْغُرَابُ الأَبْقَعُ، وَالْفَأرَةُ، وَالْكَلْبُ الْعَقُورُ، وَالْحُدَيَّا».

٦٨ ـ (...) ـ وحدّثنا أَبُو الرَّبِيعِ الزَّهْرَانِيُّ: حَدَّثَنَا حَمَّادٌ ـ وَهُوَ ابْنُ زَيْدٍ ـ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رضي الله عنها قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَمْسٌ فَوَاسِقُ يُقْتَلْنَ فِي الْحَرَمِ: الْعَقْرَبُ، وَالْفَأرَةُ، وَالْحُدَيَّا، وَالْغُرَابُ، وَالْكَلْبُ الْعَقُورُ».

(...) ـ وحدّثناه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالاَ: حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا هِشَامٌ، بِهٰذَا الإِسْنَادِ.

٦٩ ـ (...) ـ وحدّثنا عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رضي الله عنها قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَمْسٌ فَوَاسِقُ يُقْتَلْنَ فِي الْحَرَمِ: الْفَأرَةُ، وَالْعَقْرَبُ، وَالْغُرَابُ، وَالْحُدَيَّا، وَالْكَلْبُ الْعَقُورُ».

[البخاري: كتاب بدء الخلق، باب إذا وقع الذباب في شراب أحدكم...، رقم: ٣٣١٤].

٧٠ ـ (...) ـ وحدّثناه عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، بِهٰذَا الإِسْنَادِ. قَالَتْ: أَمَرَ رَسُولُ اللَّهِ ﷺ بِقَتْلِ خَمْسِ فَوَاسِقَ فِي الْحِلِّ وَالْحَرَمِ. ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ يَزِيدَ بْنِ زُرَيْعٍ.

٧١ ـ (...) ـ وحدّثني أَبُو الطَّاهِرِ وَحَرْمَلَةُ. قَالاَ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ رضي الله عنها قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَمْسٌ مِنَ الدَّوَابِّ كُلُّهَا فَوَاسِقُ تُقْتَلُ فِي الْحَرَمِ: الْغُرَابُ، وَالْحِدَأَةُ، وَالْكَلْبُ الْعَقُورُ، وَالْعَقْرَبُ، وَالْفَأرَةُ».

[البخاري: كتاب جزاء الصيد، باب ما يقتل المحرم من الدواب، رقم: ١٨٢٩].

٧٢ ـ (١١٩٩) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ وَابْنُ أَبِي عُمَرَ. جَمِيعاً عَنِ ابْنِ عُيَيْنَةَ. قَالَ زُهَيْرٌ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ رضي الله عنه، عَنِ النَّبِيِّ ﷺ قَالَ: «خَمْسٌ لاَ جُنَاحَ عَلَىٰ مَنْ قَتَلَهُنَّ فِي الْحَرَمِ وَالإِحْرَامِ: الْفَأرَةُ، وَالْعَقْرَبُ، وَالْغُرَابُ، وَالْحِدَأَةُ، وَالْكَلْبُ الْعَقُورُ».

وَقَالَ ابْنُ أَبِي عُمَرَ فِي رِوَايَتِهِ: «فِي الْحُرُمِ وَالإِحْرَامِ».

٧٣ ـ (١٢٠٠) ـ حدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ رضي الله عنهما قَالَ: قَالَتْ حَفْصَةُ زَوْجُ النَّبِيِّ ﷺ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَمْسٌ مِنَ الدَّوَابِّ كُلُّهَا فَاسِقٌ لاَ حَرَجَ عَلَىٰ مَنْ قَتَلَهُنَّ: الْعَقْرَبُ، وَالْغُرَابُ، وَالْحِدَأَةُ، وَالْفَأرَةُ، وَالْكَلْبُ الْعَقُورُ».

[البخاري: كتاب جزاء الصيد، باب ما يقتل المحرم من الدواب، رقم: ١٨٢٨].

74-(...) Zaid Ibn Jubair narrated that a man asked Ibn Umar "Allah be pleased with both" about the animals, which the one who is in the state of Ihram, could kill. He said: One of the wives of The Messenger of Allah "Allah's blessing and peace be upon him" told me that he (The Prophet) ordered (or was ordered) that the mouse, the scorpion, the kite, the rabid dog, and the crow should be killed.

75-(...) Zaid Ibn Jubair narrated that a man asked Ibn Umar "Allah be pleased with both": "Which animals could the one who is in the state of Ihram kill?" he said: One of the wives of The Messenger of Allah "Allah's blessing and peace be upon him" told me that he used to order that the rabid dog, the rat, the scorpion, the kite, the crow, and the snake should be killed. He said (that killing them is also permitted) during the prayer too.

76-(1199) Ibn Umar "Allah be pleased with both" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no harm to him who killed five kinds of animals, while being in the state of Ihram. Those are: the crow, the kite, the scorpion, the mouse, and the rabid dog."

77-(...) Ibn Juraij narrated: I asked Nafi: What did you hear from Ibn Umar "Allah be pleased with both" as regards the animals which the one who is in the state of Ihram is permitted to kill? Nafi said to me: Abdullah narrated that he heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "There is no harm to him who killed five kinds of animals. Those are: the crow, the kite, the scorpion, the mouse, and the rabid dog."

(...) Ibn Umar "Allah be pleased with both" narrated from The Prophet "Allah's blessing and peace be upon him" a Hadith like that transmitted by Malik and Ibn Juraij.

78-(...) Ibn Umar "Allah be pleased with both" narrated: I heard The Prophet "Allah's blessing and peace be upon him" saying: "There is no sin for him, who killed any of five (kinds of animals) in the Sanctuary..." and the rest is the same.

79-(...) Ibn Umar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There are five kinds of animals, (all of which are vicious), and there is no harm to the one who killed them, while being in the state of Ihram. Those are: the scorpion, the mouse, the rabid dog, the crow, and the kite."

٧٤ ـ (...) ـ **حدّثنا** أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا زَيْدُ بْنُ جُبَيْرٍ، أَنَّ رَجُلاً سَأَلَ ابْنَ عُمَرَ: مَا يَقْتُلُ الْمُحْرِمُ مِنَ الدَّوَابِّ؟ فَقَالَ: أَخْبَرَتْنِي إِحْدَىٰ نِسْوَةِ رَسُولِ اللَّهِ ﷺ؛ أَنَّهُ أَمَرَ أَوْ أُمِرَ أَنْ تُقْتَلَ الْفَارَةُ، وَالْعَقْرَبُ، وَالْحِدَأَةُ، وَالْكَلْبُ الْعَقُورُ، وَالْغُرَابُ.

[البخاري: كتاب جزاء الصيد، باب ما يقتل المحرم من الدواب، رقم: ١٨٢٧].

٧٥ ـ (...) ـ **حدّثنا** شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ زَيْدِ بْنِ جُبَيْرٍ قَالَ: سَأَلَ رَجُلٌ ابْنَ عُمَرَ: مَا يَقْتُلُ الرَّجُلُ مِنَ الدَّوَابِّ وَهُوَ مُحْرِمٌ؟ قَالَ: حَدَّثَتْنِي إِحْدَىٰ نِسْوَةِ النَّبِيِّ ﷺ، أَنَّهُ كَانَ يَأْمُرُ بِقَتْلِ الْكَلْبِ الْعَقُورِ، وَالْفَارَةِ، وَالْعَقْرَبِ، وَالْحُدَيَّا، وَالْغُرَابِ، وَالْحَيَّةِ.

قَالَ: وَفِي الصَّلاَةِ أَيْضاً.

٧٦ ـ (١١٩٩) ـ **وحدّثنا** يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ: عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رضي الله عنهما، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «خَمْسٌ مِنَ الدَّوَابِّ، لَيْسَ عَلَى الْمُحْرِمِ فِي قَتْلِهِنَّ جُنَاحٌ: الْغُرَابُ، وَالْحِدَأَةُ، وَالْعَقْرَبُ، وَالْفَارَةُ، وَالْكَلْبُ الْعَقُورُ».

[البخاري: كتاب جزاء الصيد، باب ما يقتل المحرم من الدواب، رقم: ١٨٢٦].

٧٧ ـ (...) ـ **وحدّثنا** هَارُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: حَدَّثَنَا ابْنُ جُرَيْجٍ قَالَ: قُلْتُ لِنَافِعٍ: مَاذَا سَمِعْتَ ابْنَ عُمَرَ يُحِلُّ لِلْحَرَامِ قَتْلَهُ مِنَ الدَّوَابِّ؟ فَقَالَ لِي نَافِعٌ: قَالَ عَبْدُ اللَّهِ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «خَمْسٌ مِنَ الدَّوَابِّ لاَ جُنَاحَ، عَلَىٰ مَنْ قَتَلَهُنَّ، فِي قَتْلِهِنَّ: الْغُرَابُ، وَالْحِدَأَةُ، وَالْعَقْرَبُ، وَالْفَارَةُ، وَالْكَلْبُ الْعَقُورُ».

(...) ـ **وحدّثناه** قُتَيْبَةُ وَابْنُ رُمْحٍ، عَنِ اللَّيْثِ بْنِ سَعْدٍ. (ح) وَحَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا جَرِيرٌ ـ يَعْنِي ابْنَ حَازِمٍ ـ جَمِيعاً عَنْ نَافِعٍ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي. جَمِيعاً عَنْ عُبَيْدِ اللَّهِ. (ح) وَحَدَّثَنِي أَبُو كَامِلٍ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا أَيُّوبُ. (ح) وَحَدَّثَنَا ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا يَحْيَى بْنُ سَعِيدٍ. كُلُّ هٰؤُلاَءِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رضي الله عنهما، عَنِ النَّبِيِّ ﷺ. بِمِثْلِ حَدِيثِ مَالِكٍ وَابْنِ جُرَيْجٍ، وَلَمْ يَقُلْ أَحَدٌ مِنْهُمْ: عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رضي الله عنهما سَمِعْتُ النَّبِيَّ ﷺ إِلاَّ ابْنُ جُرَيْجٍ وَحْدَهُ. وَقَدْ تَابَعَ ابْنَ جُرَيْجٍ، عَلَىٰ ذٰلِكَ، ابْنُ إِسْحَاقَ.

٧٨ ـ (...) ـ **وحدّثنيه** فَضْلُ بْنُ سَهْلٍ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْحَاقَ، عَنْ نَافِعٍ وَعُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عُمَرَ رضي الله عنهما قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «خَمْسٌ لاَ جُنَاحَ فِي قَتْلِ مَا قُتِلَ مِنْهُنَّ فِي الْحَرَمِ» فَذَكَرَ بِمِثْلِهِ.

٧٩ ـ (...) ـ **وحدّثنا** يَحْيَى بْنُ يَحْيَىٰ وَيَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ ـ قَالَ يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا. وَقَالَ الآخَرُونَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ ـ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عُمَرَ رضي الله عنهما يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَمْسٌ مَنْ قَتَلَهُنَّ وَهُوَ حَرَامٌ فَلاَ جُنَاحَ عَلَيْهِ فِيهِنَّ: الْعَقْرَبُ، وَالْفَارَةُ، وَالْكَلْبُ الْعَقُورُ، وَالْغُرَابُ، وَالْحُدَيَّا».

وَاللَّفْظُ لِيَحْيَى بْنِ يَحْيَىٰ.

[10] It is permissible for the one who is in the state of Ihram to get his head shaved, in case he is troubled, and the obligation of the expiation for such a shaving

80-(1201) Ka'b Ibn Ujra “Allah be pleased with him” reported: Allah's Apostle "Allah's blessing and peace be upon him" stood beside me at Al-Hudaibiya while I was kindling fire under my cooking pot, with the lice creeping on my face. He asked me: "Have your lice troubled you?" I replied in the affirmative. He ordered me to get my head shaved, and to fast three days, or to feed six poor persons, or to offer a sacrifice. Aiyyub (a sub-narrator) said: I do not know which one he started with.

(…) The same was narrated by Aiyyub.

81-(…) Ka'b Ibn Ujra “Allah be pleased with him” narrated: This Holy verse: " And whoever among you is sick or hath an ailment of the head must pay a ransom of fasting or almsgiving or offering" (The Heifer 196) was revealed regarding me. He (Ka’b) added: I came to him (The Prophet) and he said: “Come near!” I did and he said once again: “Come near” and I did. He "Allah's blessing and peace be upon him" asked me: "Have your lice troubled you?" (Ibn Awn said: I think he replied in the affirmative). Ka’b said: He ordered me to (get my head shaved and to) give a ransom of fasting, or almsgiving, or offering (of sacrifice), whatever was available.

82-(…) Ka'b Ibn Ujra “Allah be pleased with him” reported: Allah's Apostle "Allah's blessing and peace be upon him" stood beside me and the lice were falling from my head in great number. He asked me: "Have your lice troubled you?" I replied in the affirmative. He ordered me to get my head shaved. Ka'b added: "It was in connection with me that the following verse was revealed: " And whoever among you is sick or hath an ailment of the head must pay a ransom of fasting or almsgiving or offering.” (The Heifer 196) The Prophet "Allah's blessing and peace be upon him" then ordered me to fast three days, or to give three Sas (of food)to six poor persons, or to offer sacrifice, whatever was available.

83-(…) Ka’b Ibn Ujra “Allah be pleased with him” narrated that The Messenger of Allah “Allah’s blessing and peace be upon him” passed by him at Al-Hudaibiya before he entered Mecca, while he (Ka’b) was in the state of Ihram, kindling fire under a (cooking) vessel, with the lice creeping on his face. He (The Prophet) asked: “Have your lice troubled you?” he

١٠ ـ باب جوازِ حَلْق الرأس للمُحْرِم إذا كان به أذى، ووجوب الفِدْيَة لحلقه، وبيان قَدْرِها

٨٠ ـ (١٢٠١) ـ وحدّثني عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ: حَدَّثَنَا حَمَّادٌ ـ يَعْنِي ابْنَ زَيْدٍ ـ عَنْ أَيُّوبَ. (ح) وَحَدَّثَنِي أَبُو الرَّبِيعِ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا أَيُّوبُ قَالَ: سَمِعْتُ مُجَاهِداً يُحَدِّثُ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ أَبِي لَيْلَىٰ، عَنْ كَعْبِ بْنِ عُجْرَةَ رضي الله عنه قَالَ: أَتَىٰ عَلَيَّ رَسُولُ اللَّهِ ﷺ زَمَنَ الْحُدَيْبِيَةِ وَأَنَا أُوقِدُ تَحْتَ ـ قَالَ الْقَوَارِيرِيُّ: قِدْرٍ لِي. وَقَالَ أَبُو الرَّبِيعِ: بُرْمَةٍ لِي ـ وَالْقَمْلُ يَتَنَاثَرُ عَلَىٰ وَجْهِي. فَقَالَ: «أَيُؤْذِيكَ هَوَامُّ رَأْسِكَ؟» قَالَ: قُلْتُ: نَعَمْ. قَالَ: «فَاحْلِقْ وَصُمْ ثَلاَثَةَ أَيَّامٍ، أَوْ أَطْعِمْ سِتَّةَ مَسَاكِينَ، أَوِ انْسُكْ نَسِيكَةً».

قَالَ أَيُّوبُ: فَلاَ أَدْرِي بِأَيِّ ذٰلِكَ بَدَأَ.

[البخاري: كتاب المحصر، باب قول الله تعالى: ﴿فمن كان منكم مريضاً أو به أذى...﴾، رقم: ١٨١٤].

(...) ـ حدّثني عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ وَزُهَيْرُ بْنُ حَرْبٍ وَيَعْقُوبُ بْنُ إِبْرَاهِيمَ. جَمِيعاً عَنِ ابْنِ عُلَيَّةَ، عَنْ أَيُّوبَ، فِي هٰذَا الإِسْنَادِ، بِمِثْلِهِ.

٨١ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنِ ابْنِ عَوْنٍ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ أَبِي لَيْلَىٰ، عَنْ كَعْبِ بْنِ عُجْرَةَ رضي الله عنه قَالَ: فِيَّ أُنْزِلَتْ هٰـذِهِ الآيَـةُ: ﴿فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ بِهِۦٓ أَذًى مِّن رَّأْسِهِۦ فَفِدْيَةٌ مِّن صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ﴾ [البقرة: ١٩٦] قَالَ: فَأَتَيْتُهُ. فَقَالَ: «ادْنُهْ» فَدَنَوْتُ. فَقَالَ: «ادْنُهْ» فَدَنَوْتُ. فَقَالَ ﷺ: «أَيُؤْذِيكَ هَوَامُّكَ؟».

قَالَ ابْنُ عَوْنٍ: وَأَظُنُّهُ قَالَ: نَعَمْ. قَالَ: فَأَمَرَنِي بِفِدْيَةٍ مِنْ صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ، مَا تَيَسَّرَ.

٨٢ ـ (...) ـ وحدّثنا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا سَيْفٌ قَالَ: سَمِعْتُ مُجَاهِداً يَقُولُ: حَدَّثَنِي عَبْدُ الرَّحْمَٰنِ بْنُ أَبِي لَيْلَىٰ: حَدَّثَنِي كَعْبُ بْنُ عُجْرَةَ رضي الله عنه، أَنَّ رَسُولَ اللَّهِ ﷺ وَقَفَ عَلَيْهِ وَرَأْسُهُ يَتَهَافَتُ قَمْلاً فَقَالَ: «أَيُؤْذِيكَ هَوَامُّكَ؟» قُلْتُ: نَعَمْ. قَالَ: «فَاحْلِقْ رَأْسَكَ» قَالَ: فَفِـيَّ نَـزَلَـتْ هٰـذِهِ الآيَـةُ: ﴿فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ بِهِۦٓ أَذًى مِّن رَّأْسِهِۦ فَفِدْيَةٌ مِّن صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ﴾ [البقرة: ١٩٦] فَقَالَ لِي رَسُولُ اللَّهِ ﷺ: «صُمْ ثَلاَثَةَ أَيَّامٍ، أَوْ تَصَدَّقْ بِفَرَقٍ بَيْنَ سِتَّةِ مَسَاكِينَ، أَوِ انْسُكْ مَا تَيَسَّرَ».

٨٣ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنِ ابْنِ أَبِي نَجِيحٍ وَأَيُّوبَ وَحُمَيْدٍ وَعَبْدِ الْكَرِيمِ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ أَبِي لَيْلَىٰ، عَنْ كَعْبِ بْنِ عُجْرَةَ رضي الله عنه، أَنَّ النَّبِيَّ ﷺ مَرَّ بِهِ وَهُوَ بِالْحُدَيْبِيَةِ، قَبْلَ أَنْ يَدْخُلَ مَكَّةَ. وَهُوَ مُحْرِمٌ ـ وَهُوَ يُوقِدُ تَحْتَ قِدْرٍ، وَالْقَمْلُ يَتَهَافَتُ عَلَىٰ وَجْهِهِ. فَقَالَ: «أَيُؤْذِيكَ هَوَامُّكَ هٰذِهِ؟» قَالَ: نَعَمْ. قَالَ: «فَاحْلِقْ رَأْسَكَ، وَأَطْعِمْ فَرَقاً بَيْنَ سِتَّةِ مَسَاكِينَ ـ وَالفَرَقُ ثَلاَثَةُ

replied in the affirmative. He said: "Then, get your head shaved, and give a Faraq (three Sa's) of food to six poor persons, or fast three days, or offer a sacrifice." Ibn Abu Najih said: "or slaughter a goat."

84-(...) Ka'b Ibn Ujra "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" passed by him at the time of Al-Hudaibiya. He (The Prophet) asked: "Have your lice troubled you?" he replied in the affirmative. The Prophet "Allah's blessing and peace be upon him" said: "Then, get your head shaved, and slaughter a goat as a sacrifice, or fast three days, or feed six poor persons with three Sa's of dates."

85-(...) Abdullah Ibn Ma'qil narrated: I sat with Ka'b Ibn Ujra "Allah be pleased with him" and asked him about Allah's saying: " And whoever among you is sick or hath an ailment of the head must pay a ransom of fasting or almsgiving or offering" (The Heifer 196). He replied: "It was revealed in connection with me. I had ailment in my head. I was carried to Allah's Apostle and the lice were falling in great number on my face. The Prophet "Allah's blessing and peace be upon him" said: "I have never thought that your ailment (or struggle) has reached such an extent as I see. Can you afford (to sacrifice) a sheep?" I replied in the negative. Then, the following Verse was revealed: " And whoever among you is sick or hath an ailment of the head must pay a ransom of fasting or almsgiving or offering" (The Heifer 196). He then said: "Fast three days, or feed six poor persons each with half a Sa of food." He (Ka'b) said: "This revelation was sent down concerning my case especially, but it is also for you in general."

86-(...) Ka'b Ibn Ujra "Allah be pleased with him" narrated that he was in the state of Ihram when he set out in the company of The Messenger of Allah "Allah's blessing and peace be upon him". then, the lice increased in great number in his head and beard, of which The Prophet "Allah's blessing and peace be upon him" was informed. He sent for him, and called the shaver, and he shaved his head. Then he (The Prophet) asked him: "Do you have an offering?" he (Ka'b) said: "I cannot afford for it." He then ordered him to fast three days or feed six persons, with a Sa for each two. Allah revealed in connection with his case in particular: " And whoever among you is sick or hath an ailment of the head must pay a ransom of fasting or almsgiving or offering" (The Heifer 196). But, it came to apply to all Muslims in general afterwards.

آصُعٍ ـ، أَوْ صُمْ ثَلاثَةَ أَيَّامٍ، أَوِ انْسُكْ نَسِيكَةً».

قَالَ ابْنُ أَبِي نَجِيحٍ: «أَوِ اذْبَحْ شَاةً».

٨٤ ـ (...) ـ وحدّثنا يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ، عَنْ خَالِدٍ، عَنْ أَبِي قِلَابَةَ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ أَبِي لَيْلَىٰ، عَنْ كَعْبِ بْنِ عُجْرَةَ رضي الله عنه، أَنَّ رَسُولَ اللَّهِ ﷺ مَرَّ بِهِ زَمَنَ الْحُدَيْبِيَةِ. فَقَالَ لَهُ: «آذَاكَ هَوَامُّ رَأْسِكَ؟» قَالَ: نَعَمْ. فَقَالَ لَهُ النَّبِيُّ ﷺ: «احْلِقْ رَأْسَكَ ثُمَّ اذْبَحْ شَاةً نُسُكاً، أَوْ صُمْ ثَلَاثَةَ أَيَّامٍ، أَوْ أَطْعِمْ ثَلَاثَةَ آصُعٍ مِنْ تَمْرٍ، عَلَىٰ سِتَّةِ مَسَاكِينَ».

٨٥ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ الأَصْبَهَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ مَعْقِلٍ. قَالَ: قَعَدْتُ إِلَى كَعْبٍ رضي الله عنه، وَهُوَ فِي الْمَسْجِدِ، فَسَأَلْتُهُ عَنْ هَٰذِهِ الآيَةِ: ﴿فَفِدْيَةٌ مِّن صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍۚ﴾ [البقرة: ١٩٦]؟ فَقَالَ كَعْبٌ رضي الله عنه: نَزَلَتْ فِيَّ. كَانَ بِي أَذًى مِنْ رَأْسِي، فَحُمِلْتُ إِلَىٰ رَسُولِ اللَّهِ ﷺ وَالْقَمْلُ يَتَنَاثَرُ عَلَىٰ وَجْهِي، فَقَالَ: «مَا كُنْتُ أُرَىٰ أَنَّ الْجَهْدَ بَلَغَ مِنْكَ مَا أَرَىٰ أَتَجِدُ شَاةً؟» فَقُلْتُ: لَا، فَنَزَلَتْ هَٰذِهِ الآيَةُ: ﴿فَفِدْيَةٌ مِّن صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍۚ﴾. قَالَ: صَوْمُ ثَلَاثَةِ أَيَّامٍ، أَوْ إِطْعَامُ سِتَّةِ مَسَاكِينَ نِصْفَ صَاعٍ، طَعَاماً لِكُلِّ مِسْكِينٍ. قَالَ: فَنَزَلَتْ فِيَّ خَاصَّةً، وَهِيَ لَكُمْ عَامَّةً.

[البخاري: كتاب المحصر، باب الإطعام في الفدية نصف صاع، رقم: ١٨١٦].

٨٦ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، عَنْ زَكَرِيَّاءَ بْنِ أَبِي زَائِدَةَ: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ بْنُ الأَصْبَهَانِيِّ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مَعْقِلٍ: حَدَّثَنِي كَعْبُ بْنُ عُجْرَةَ رضي الله عنه، أَنَّهُ خَرَجَ مَعَ النَّبِيِّ ﷺ مُحْرِماً فَقَمِلَ رَأْسُهُ وَلِحْيَتُهُ، فَبَلَغَ ذَٰلِكَ النَّبِيَّ ﷺ، فَأَرْسَلَ إِلَيْهِ، فَدَعَا الْحَلَّاقَ فَحَلَقَ رَأْسَهُ، ثُمَّ قَالَ لَهُ: «هَلْ عِنْدَكَ نُسُكٌ؟» قَالَ: مَا أَقْدِرُ عَلَيْهِ، فَأَمَرَهُ أَنْ يَصُومَ ثَلَاثَةَ أَيَّامٍ، أَوْ يُطْعِمَ سِتَّةَ مَسَاكِينَ، لِكُلِّ مِسْكِينَيْنِ صَاعٌ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ فِيهِ خَاصَّةً: ﴿فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ بِهِۦٓ أَذًى مِّن رَّأْسِهِۦ﴾ [البقرة: ١٩٦]. ثُمَّ كَانَتْ لِلْمُسْلِمِينَ عَامَّةً.

[11] Cupping is permissible for the one in a state of Ihram

87-(1202) Ibn Abbas "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" was cupped while he was in the state of Ihram.

88-(1203) Ibn Buhaina "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him", while being in the state of Ihram, was cupped in the middle of his head, on the way to Mecca.

[12] It is permissible for the one in a state of Ihram to treat his eyes

89-(1204) Nubaih Ibn Wahb narrated: We set out in the company of Aban Ibn Uthman (while being in the state of Ihram). When we were at Malal (twenty-two or twenty-eight miles from Medina) the eyes of Umar Ibn Ubaidullah became sore. When we reached Rawba the pain increased. He (Nubaih Ibn Wahb) sent to Aban Ibn Uthman to ask him (what to do). He sent to him (telling him) to apply aloes to them, for Uthman "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" told that if there was a person whose eyes were sore and he was in the state of Ihram he would apply aloes to them.

90-(...) Nubaih Ibn Wahb narrated that the eyes of Umar Ibn Ubaidullah Ibn Ma'mar grew swollen, and he intended to treat them with antimony. Aban Ibn Uthman forbade him to do so and told him to apply aloes to them, and narrated that Uthman Ibn Affan "Allah be pleased with him" told that The Messenger of Allah "Allah's blessing and peace be upon him" had done so.

[13] It is permissible for the one in the state of Ihram to wash his body and head

91-(1205) Abdullah Ibn Hunain narrated: Abdullah Ibn Abbas and Al-Miswar Ibn Makhrama differed at Al-Abwa . Ibn Abbas said that the one in the state of Ihram could wash his head, while Al-Miswar insisted that he should not do so. Abdullah Ibn Abbas sent me to Abu Aiyyub Al-Ansari whom I found taking a bath between the two wooden posts (of the well) and was screened with a sheet of cloth. Abu Aiyyub asked me who I was. I answered: "I am Abdullah Ibn Hunain and I am sent by Ibn Abbas to Tell us how The Prophet "Allah's blessing and peace be upon him" washed himself while he was in the state of Ihram." Abu Aiyyub caught hold of the sheet of cloth and lowered it till his head appeared before me, and then told somebody to pour water on his head. He poured water on his head. Abu Aiyyub rubbed his head with his hands by bringing them from back to front and from front to back and said: "I saw The Prophet "Allah's blessing and peace be upon him" doing like this."

١١ ـ بابُ جواز الحِجامَةِ للمُحْرِم

٨٧ ـ (١٢٠٢) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ ـ قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ الآخَرَانِ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ ـ عَنْ عَمْرٍو، عَنْ طَاوُسٍ وَعَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما، أَنَّ النَّبِيَّ ﷺ احْتَجَمَ وَهُوَ مُحْرِمٌ.

[البخاري: كتاب جزاء الصيد، باب الحجامة للمحرم، رقم: ١٨٣٥]

٨٨ ـ (١٢٠٣) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا الْمُعَلَّى بْنُ مَنْصُورٍ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلاَلٍ، عَنْ عَلْقَمَةَ بْنِ أَبِي عَلْقَمَةَ، عَنْ عَبْدِ الرَّحْمَنِ الأَعْرَجِ، عَنِ ابْنِ بُحَيْنَةَ، أَنَّ النَّبِيَّ ﷺ احْتَجَمَ بِطَرِيقِ مَكَّةَ، وَهُوَ مُحْرِمٌ، وَسَطَ رَأْسِهِ.

[البخاري: كتاب جزاء الصيد، باب الحجامة للمحرم، رقم: ١٨٣٦].

١٢ ـ باب جواز مُداواة المُحْرِم عَيْنَيه

٨٩ ـ (١٢٠٤) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ. جَمِيعاً عَنِ ابْنِ عُيَيْنَةَ. قَالَ أَبُو بَكْرٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ: حَدَّثَنَا أَيُّوبُ بْنُ مُوسَىٰ، عَنْ نُبَيْهِ بْنِ وَهْبٍ. قَالَ: خَرَجْنَا مَعَ أَبَانِ بْنِ عُثْمَانَ حَتَّىٰ إِذَا كُنَّا بِمَلَلٍ، اشْتَكَىٰ عُمَرُ بْنُ عُبَيْدِ اللَّهِ عَيْنَيْهِ، فَلَمَّا كُنَّا بِالرَّوْحَاءِ اشْتَدَّ وَجَعُهُ، فَأَرْسَلَ إِلَىٰ أَبَانَ بْنِ عُثْمَانَ يَسْأَلُهُ. فَأَرْسَلَ إِلَيْهِ أَنِ اضْمِدْهُمَا بِالصَّبِرِ، فَإِنَّ عُثْمَانَ رضي الله عنه حَدَّثَ عَنْ رَسُولِ اللَّهِ ﷺ. فِي الرَّجُلِ إِذَا اشْتَكَىٰ عَيْنَيْهِ، وَهُوَ مُحْرِمٌ، ضَمَّدَهُمَا بِالصَّبِرِ.

٩٠ ـ (...) ـ وحدّثناه إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ: حَدَّثَنِي أَبِي: حَدَّثَنَا أَيُّوبُ بْنُ مُوسَىٰ: حَدَّثَنِي نُبَيْهُ بْنُ وَهْبٍ، أَنَّ عُمَرَ بْنَ عُبَيْدِ اللَّهِ بْنِ مَعْمَرٍ رَمِدَتْ عَيْنُهُ، فَأَرَادَ أَنْ يَكْحُلَهَا فَنَهَاهُ أَبَانُ بْنُ عُثْمَانَ وَأَمَرَهُ أَنْ يُضَمِّدَهَا بِالصَّبِرِ، وَحَدَّثَ عَنْ عُثْمَانَ بْنِ عَفَّانَ، عَنِ النَّبِيِّ ﷺ، أَنَّهُ فَعَلَ ذٰلِكَ.

١٣ ـ باب جواز غَسْلِ المُحْرِم بَدَنَه ورأسه

٩١ ـ (١٢٠٥) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ وَقُتَيْبَةُ بْنُ سَعِيدٍ. قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ زَيْدِ بْنِ أَسْلَمَ. (ح) وحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَهٰذَا حَدِيثُهُ، عَنْ مَالِكِ بْنِ أَنَسٍ، فِيمَا قُرِىءَ عَلَيْهِ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ حُنَيْنٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ وَالْمِسْوَرِ بْنِ مَخْرَمَةَ، أَنَّهُمَا اخْتَلَفَا بِالأَبْوَاءِ. فَقَالَ عَبْدُ اللَّهِ بْنُ عَبَّاسٍ: يَغْسِلُ الْمُحْرِمُ رَأْسَهُ. وَقَالَ الْمِسْوَرُ: لاَ يَغْسِلُ الْمُحْرِمُ رَأْسَهُ، فَأَرْسَلَنِي ابْنُ عَبَّاسٍ إِلَىٰ أَبِي أَيُّوبَ الأَنْصَارِيِّ أَسْأَلُهُ عَنْ ذٰلِكَ، فَوَجَدْتُهُ يَغْتَسِلُ بَيْنَ الْقَرْنَيْنِ، وَهُوَ يَسْتَتِرُ بِثَوْبٍ، قَالَ: فَسَلَّمْتُ عَلَيْهِ. فَقَالَ: مَنْ هٰذَا؟ فَقُلْتُ: أَنَا عَبْدُ اللَّهِ بْنُ حُنَيْنٍ، أَرْسَلَنِي إِلَيْكَ عَبْدُ اللَّهِ بْنُ عَبَّاسٍ أَسْأَلُكَ كَيْفَ كَانَ رَسُولُ اللَّهِ ﷺ يَغْسِلُ رَأْسَهُ وَهُوَ مُحْرِمٌ؟ فَوَضَعَ أَبُو أَيُّوبَ رضي الله عنه يَدَهُ عَلَى الثَّوْبِ، فَطَأْطَأَهُ حَتَّىٰ بَدَا لِي رَأْسُهُ، ثُمَّ قَالَ لإِنْسَانٍ يَصُبُّ: اصْبُبْ، فَصَبَّ عَلَىٰ رَأْسِهِ، ثُمَّ حَرَّكَ رَأْسَهُ بِيَدَيْهِ، فَأَقْبَلَ بِهِمَا وَأَدْبَرَ، ثُمَّ قَالَ: هٰكَذَا رَأَيْتُهُ ﷺ يَفْعَلُ.

[البخاري: كتاب جزاء الصيد، باب الاغتسال للمحرم، رقم: ١٨٤٠].

92-(...) This Hadith was narrated on the authority of Zaid Ibn Aslam, with the same chain of transmitters, and mentioned here that Abu Aiyyub passed his hands upon all parts of his head, bringing them from back to front and from front to back. Upon this, Al-Miswar said to Ibn Abbas: "I would never argue with you."

[14] What would be done with the Muhrim if he died

93-(1206) Abdullah Ibn Abbas "Allah be pleased with both" narrated: A man fell down from his mount with his neck broken (while he was in Arafat with The Messenger of Allah). (Consequently, he died). The Prophet "Allah's blessing and peace be upon him" said: "Wash him with water mixed with fused leaves of lote tree and shroud him in two pieces of cloth. Do not cover his head, for he will be resurrected on the Day of Judgement pronouncing Talbiya" (i.e. As a pilgrim).

94-(...) Abdullah Ibn Abbas "Allah be pleased with both" narrated: While a man was at Arafat with The Messenger of Allah "Allah's blessing and peace be upon him", he fell down from his mount with his neck broken. (Consequently, he died). When that was mentioned to The Messenger of Allah "Allah's blessing and peace be upon him", he said: "Wash him with water mixed with fused leaves of lote tree and shroud him in two pieces of cloth. Do neither embalm him, nor cover his head, for he will be resurrected on the Day of Judgement pronouncing Talbiya."

95-(...) Ibn Abbas "Allah be pleased with both" narrated that a man was with The Messenger of Allah "Allah's blessing and peace be upon him" and he was in the state of Ihram...and the rest is the same as narrated by Hammad from Aiyyub.

96-(...) Abdullah Ibn Abbas "Allah be pleased with both" narrated: A man who was in the state of Ihram proceeded with The Messenger of Allah "Allah's blessing and peace be upon him". Then, he fell down from his mount with his neck broken. Consequently, he died. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Wash him with water mixed with fused leaves of lote tree and shroud him in two pieces of cloth. Do not cover his head, for he will come on the Day of Judgement pronouncing Talbiya."

97-(...) Abdullah Ibn Abbas "Allah be pleased with both" narrated: A man who was in the state of Ihram proceeded with The Messenger of Allah "Allah's blessing and peace be upon him"...and the rest is the

٩٢ ـ (...) ـ وحدّثناه إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَلِيُّ بْنُ خَشْرَمٍ. قَالاَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي زَيْدُ بْنُ أَسْلَمَ، بِهٰذَا الإِسْنَادِ. وَقَالَ: فَأَمَرَّ أَبُو أَيُّوبَ بِيَدَيْهِ عَلَى رَأْسِهِ جَمِيعاً. عَلَىٰ جَمِيعِ رَأْسِهِ، فَأَقْبَلَ بِهِمَا وَأَدْبَرَ. فَقَالَ الْمِسْوَرُ لابْنِ عَبَّاسٍ: لاَ أُمَارِيكَ أَبَداً.

١٤ ـ بابُ ما يُفْعَلُ بالمُحْرِمِ إذا مَاتَ

٩٣ ـ (١٢٠٦) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرٍو، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما، عَنِ النَّبِيِّ ﷺ. خَرَّ رَجُلٌ مِنْ بَعِيرِهِ، فَوُقِصَ، فَمَاتَ. فَقَالَ: «اغْسِلُوهُ بِمَاءٍ وَسِدْرٍ، وَكَفِّنُوهُ فِي ثَوْبَيْهِ، وَلاَ تُخَمِّرُوا رَأْسَهُ، فَإِنَّ اللَّهَ يَبْعَثُهُ يَوْمَ الْقِيَامَةِ مُلَبِّياً».

[البخاري: كتاب الجنائز، باب كيف يكفن المحرم، رقم: ١٢٦٨].

٩٤ ـ (...) ـ وحدّثنا أَبُو الرَّبِيعِ الزَّهْرَانِيُّ: حَدَّثَنَا حَمَّادٌ، عَنْ عَمْرِو بْنِ دِينَارٍ وَأَيُّوبَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما قَالَ: بَيْنَمَا رَجُلٌ وَاقِفٌ مَعَ رَسُولِ اللهِ ﷺ بِعَرَفَةَ، إِذْ وَقَعَ مِنْ رَاحِلَتِهِ، قَالَ أَيُّوبُ: فَأَوْقَصَتْهُ ـ أَوْ قَالَ: فَأَقْعَصَتْهُ ـ وَقَالَ عَمْرٌو: فَوَقَصَتْهُ. فَذُكِرَ ذٰلِكَ لِلنَّبِيِّ ﷺ فَقَالَ: «اغْسِلُوهُ بِمَاءٍ وَسِدْرٍ، وَكَفِّنُوهُ فِي ثَوْبَيْنِ، وَلاَ تُحَنِّطُوهُ، وَلاَ تُخَمِّرُوا رَأْسَهُ، ـ قَالَ أَيُّوبُ ـ فَإِنَّ اللَّهَ يَبْعَثُهُ يَوْمَ الْقِيَامَةِ مُلَبِّياً، ـ وَقَالَ عَمْرٌو ـ فَإِنَّ اللَّهَ يَبْعَثُهُ يَوْمَ الْقِيَامَةِ يُلَبِّي».

[البخاري: كتاب الجنائز، باب الكفن في ثوبين، رقم: ١٢٦٥].

٩٥ ـ (...) ـ وحَدَّثَنِيهِ عَمْرٌو النَّاقِدُ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ أَيُّوبَ قَالَ: نُبِّئْتُ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما، أَنَّ رَجُلاً كَانَ وَاقِفاً مَعَ النَّبِيِّ ﷺ وَهُوَ مُحْرِمٌ، فَذَكَرَ نَحْوَ مَا ذَكَرَ حَمَّادٌ، عَنْ أَيُّوبَ.

٩٦ ـ (...) ـ وحدّثنا عَلِيُّ بْنُ خَشْرَمٍ: أَخْبَرَنَا عِيسَىٰ ـ يَعْنِي ابْنَ يُونُسَ ـ عَنِ ابْنِ جُرَيْجٍ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما قَالَ: أَقْبَلَ رَجُلٌ حَرَاماً مَعَ النَّبِيِّ ﷺ فَخَرَّ مِنْ بَعِيرِهِ فَوُقِصَ وَقْصاً فَمَاتَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «اغْسِلُوهُ بِمَاءٍ وَسِدْرٍ وَأَلْبِسُوهُ ثَوْبَيْهِ، وَلاَ تُخَمِّرُوا رَأْسَهُ، فَإِنَّهُ يَأْتِي يَوْمَ الْقِيَامَةِ يُلَبِّي».

٩٧ ـ (...) ـ وحدّثناه عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا مُحَمَّدُ بْنُ بَكْرٍ الْبُرْسَانِيُّ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ، أَنَّ سَعِيدَ بْنَ جُبَيْرٍ أَخْبَرَهُ، عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما قَالَ: أَقْبَلَ رَجُلٌ حَرَامٌ مَعَ رَسُولِ اللَّهِ ﷺ. بِمِثْلِهِ، غَيرَ أَنَّهُ قَالَ: «فَإِنَّهُ يُبْعَثُ يَوْمَ

same, but mentioned here that he (The Prophet) said: "for he will be resurrected on the Day of Judgement as pronouncing Talbiya." Sa'id Ibn Jubair (a sub-narrator) did not name the place where he (the man) fell down (from his mount).

98-(...) Ibn Abbas "Allah be pleased with both" narrated that there was a man in a state of Ihram whose neck was broken (since he fell down) from his mount. (Consequently, he died). The Messenger of Allah "Allah's blessing and peace be upon him" said: "Wash him with water mixed with fused leaves of lote tree and shroud him in two pieces of cloth. Do not cover his head or face, for he will be resurrected on the Day of Judgement pronouncing Talbiya."

99-(...) Ibn Abbas "Allah be pleased with both" narrated: While a man in the state of Ihram was (at Arafat) with The Messenger of Allah "Allah's blessing and peace be upon him", his neck got broken (as he fell down) from his camel. Consequently, he died. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Wash him with water mixed with fused leaves of lote tree and shroud him in two pieces of cloth. Do neither perfume him, nor cover his head, for he will be resurrected on the Day of Judgement pronouncing Talbiya."

100-(...) Ibn Abbas "Allah be pleased with both" narrated: There was a man whose neck got broken (as he fell down) from his camel while he was in the state of Ihram (at Arafat) with The Messenger of Allah "Allah's blessing and peace be upon him". The Messenger of Allah "Allah's blessing and peace be upon him" ordered that he should be Washed with water mixed with fused leaves of lote tree and shrouded in two pieces of cloth. (He ordered also that) he should neither be perfumed, nor should his head be covered, for he will be resurrected on the Day of Judgement pronouncing Talbiya.

101-(...) Sa'id Ibn Jubair narrated that he heard Ibn Abbas "Allah be pleased with both" relating that a man who was in the state of Ihram came to The Prophet "Allah's blessing and peace be upon him". then, he fell down from his she-camel , and his neck got broken. The Prophet "Allah's blessing and peace be upon him" ordered that he should be Washed with water mixed with fused leaves of lote tree and shrouded in two pieces of cloth, and not to apply perfume to him, and to keep his head out (of the shroud). Shu'ba (a sub-narrator) said: Later on, he narrated it to me once again, adding to it: And to keep his head and face out (of the shroud) for he will be resurrected on the Day of Judgement pronouncing Talbiya.

الْقِيَامَةِ مُلَبِّياً». وَزَادَ: لَمْ يُسَمِّ سَعِيدُ بْنُ جُبَيْرٍ حَيْثُ خَرَّ.

٩٨ ـ (...) ـ وحدّثنا أَبُو كُرَيْبٍ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما، أَنَّ رَجُلاً أَوْقَصَتْهُ رَاحِلَتُهُ، وَهُوَ مُحْرِمٌ، فَمَاتَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «اغْسِلُوهُ بِمَاءٍ وَسِدْرٍ، وَكَفِّنُوهُ فِي ثَوْبَيْهِ، وَلاَ تُخَمِّرُوا رَأْسَهُ وَلاَ وَجْهَهُ، فَإِنَّهُ يُبْعَثُ يَوْمَ الْقِيَامَةِ مُلَبِّياً».

٩٩ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ الصَّبَّاحِ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا أَبُو بِشْرٍ: حَدَّثَنَا سَعِيدُ بْنُ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما. (ح) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى ـ وَاللَّفْظُ لَهُ ـ أَخْبَرَنَا هُشَيْمٌ، عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما، أَنَّ رَجُلاً كَانَ مَعَ رَسُولِ اللَّهِ ﷺ مُحْرِماً فَوَقَصَتْهُ نَاقَتُهُ، فَمَاتَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «اغْسِلُوهُ بِمَاءٍ وَسِدْرٍ، وَكَفِّنُوهُ فِي ثَوْبَيْهِ، وَلاَ تَمَسُّوهُ بِطِيبٍ، وَلاَ تُخَمِّرُوا رَأْسَهُ، فَإِنَّهُ يُبْعَثُ يَوْمَ الْقِيَامَةِ مُلَبِّداً».

[البخاري: كتاب الجنائز، باب كيف يكفن المحرم، رقم: ١٢٦٧].

١٠٠ ـ (...) ـ وحدّثني أَبُو كَامِلٍ فُضَيْلُ بْنُ حُسَيْنٍ الْجَحْدَرِيُّ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما، أَنَّ رَجُلاً وَقَصَهُ بَعِيرُهُ وَهُوَ مُحْرِمٌ مَعَ رَسُولِ اللَّهِ ﷺ، فَأَمَرَ بِهِ رَسُولُ اللَّهِ ﷺ أَنْ يُغْسَلَ بِمَاءٍ وَسِدْرٍ، وَلاَ يُمَسَّ طِيباً، وَلاَ يُخَمَّرَ رَأْسُهُ، فَإِنَّهُ يُبْعَثُ يَوْمَ الْقِيَامَةِ مُلَبِّداً.

١٠١ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ بَشَّارٍ وَأَبُو بَكْرِ بْنُ نَافِعٍ. قَالَ ابْنُ نَافِعٍ: أَخْبَرَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ أَبَا بِشْرٍ يُحَدِّثُ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ رضي الله عنهما يُحَدِّثُ، أَنَّ رَجُلاً أَتَى النَّبِيَّ ﷺ وَهُوَ مُحْرِمٌ، فَوَقَعَ مِنْ نَاقَتِهِ فَأَقْعَصَتْهُ. فَأَمَرَ النَّبِيُّ ﷺ أَنْ يُغْسَلَ بِمَاءٍ وَسِدْرٍ، وَأَنْ يُكَفَّنَ فِي ثَوْبَيْنِ، وَلاَ يُمَسَّ طِيباً خَارِجٌ رَأْسُهُ.

قَالَ شُعْبَةُ: ثُمَّ حَدَّثَنِي بِهِ بَعْدَ ذٰلِكَ: خَارِجٌ رَأْسُهُ وَوَجْهُهُ، فَإِنَّهُ يُبْعَثُ يَوْمَ الْقِيَامَةِ مُلَبِّداً.

102-(...) Ibn Abbas "Allah be pleased with both" narrated that there was a man whose neck was broken (since he fell down) from his mount, while he was with The Messenger of Allah "Allah's blessing and peace be upon him" (in a state of Ihram). The Messenger of Allah "Allah's blessing and peace be upon him" ordered them to wash him with water mixed with fused leaves of lote tree, and (shroud him in two pieces of cloth, and) uncover his face (I think he said and his head), for he will be resurrected on the Day of Judgement pronouncing Talbiya.

103-(...) Sa'id Ibn Jubair narrated from Ibn Abbas "Allah be pleased with both" that there was a man with The Messenger of Allah "Allah's blessing and peace be upon him" whose neck got broken (as he fell down) from his she-camel. Consequently, he died. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Wash him, and do not apply perfume to him, and do not cover his face, for he will be resurrected on the Day of Judgement pronouncing Talbiya."

[15] It is permissible for the Muhrim to assume Ihram on condition that he will be free from Ihram if there will be such excuses as illness or so

104-(1207) A'isha "Allah be pleased with her" narrated: The Prophet "Allah's blessing and peace be upon him" entered upon (his paternal cousin)Duba'a, daughter of Az-Zubair, and said to her: "Did you intend to offer pilgrimage?" she said: "By Allah! I still feel ill (and I'm afraid that I would have no power to complete it)." Upon this, he said to her: "Perform Hajj and put a condition, and say: "O Allah! I will be free from Ihram where You detain me."" However, Duba'a was the wife of Al-Miqdad.

105-(...) A'isha "Allah be pleased with her" narrated: The Prophet "Allah's blessing and peace be upon him" entered upon (his paternal cousin)Duba'a, daughter of Az-Zubair Ibn Abd Al-Muttalib, who said to him: "O Messenger of Allah! I intend to offer pilgrimage, but I feel ill (and I'm afraid that I will not be able to complete it)." Upon this, The Prophet "Allah's blessing and peace be upon him" said to her: "Perform Hajj and put a condition that "I will be free from Ihram where You detain me.""

(...) The same was narrated on the authority of Ma'mar, who transmitted it from Hisham Ibn Urwa, from his father, from A'isha.

106-(1208) Ibn Abbas "Allah be pleased with both" narrated that Duba'a Bint Az-Zubair Ibn Abd Al-Muttalib "Allah be pleased with her" came to The Messenger of Allah "Allah's blessing and peace be upon him" and

١٠٢ ـ (...) ـ حدّثنا هَارُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا الأَسْوَدُ بْنُ عَامِرٍ، عَنْ زُهَيْرٍ، عَنْ أَبِي الزُّبَيْرِ قَالَ: سَمِعْتُ سَعِيدَ بْنَ جُبَيْرٍ يَقُولُ: قَالَ ابْنُ عَبَّاسٍ رضي الله عنهما: وَقَصَتْ رَجُلاً رَاحِلَتُهُ، وَهُوَ مَعَ رَسُولِ اللَّهِ ﷺ، فَأَمَرَهُمْ رَسُولُ اللَّهِ ﷺ أَنْ يَغْسِلُوهُ بِمَاءٍ وَسِدْرٍ، وَأَنْ يَكْشِفُوا وَجْهَهُ ـ حَسِبْتُهُ قَالَ ـ: وَرَأْسَهُ، فَإِنَّهُ يُبْعَثُ يَوْمَ الْقِيَامَةِ وَهُوَ يُهِلُّ.

١٠٣ ـ (...) ـ وحدّثنا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنا عُبَيْدُ اللَّهِ بْنُ مُوسَىٰ: حَدَّثَنَا إِسْرَائِيلُ، عَنْ مَنْصُورٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما قَالَ: كَانَ مَعَ رَسُولِ اللَّهِ ﷺ رَجُلٌ فَوَقَصَتْهُ نَاقَتُهُ، فَمَاتَ، فَقَالَ النَّبِيُّ ﷺ: «اغْسِلُوهُ وَلاَ تُقَرِّبُوهُ طِيباً، وَلاَ تُغَطُّوا وَجْهَهُ، فَإِنَّهُ يُبْعَثُ يُلَبِّي».

١٥ ـ بابُ جوازِ اشْتِرَاطِ الْمُحْرِمِ التَّحَلُّلَ بِعُذْرِ الْمَرَضِ ونحوه

١٠٤ ـ (١٢٠٧) ـ حدّثنا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلاَءِ الْهَمْدَانِيُّ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رضي الله عنها قَالَتْ: دَخَلَ رَسُولُ اللَّهِ ﷺ عَلَىٰ ضُبَاعَةَ بِنْتِ الزُّبَيْرِ، فَقَالَ لَهَا: «أَرَدْتِ الْحَجَّ؟» قَالَتْ: وَاللَّهِ، مَا أَجِدُنِي إِلاَّ وَجِعَةً. فَقَالَ لَهَا: «حُجِّي وَاشْتَرِطِي وَقُولِي: اللَّهُمَّ مَحِلِّي حَيْثُ حَبَسْتَنِي» وَكَانَتْ تَحْتَ الْمِقْدَادِ.

[البخاري: كتاب النكاح، باب الأكفاء في الدِّين، رقم: ٥٠٨٩].

١٠٥ ـ (...) ـ وحدّثنا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رضي الله عنها قَالَتْ: دَخَلَ النَّبِيُّ ﷺ عَلَى ضُبَاعَةَ بِنْتِ الزُّبَيْرِ بْنِ عَبْدِ الْمُطَّلِبِ فَقَالَتْ: يَا رَسُولَ اللَّهِ، إِنِّي أُرِيدُ الْحَجَّ وَأَنَا شَاكِيَةٌ. فَقَالَ النَّبِيُّ ﷺ: «حُجِّي وَاشْتَرِطِي، أَنَّ مَحِلِّي حَيْثُ حَبَسْتَنِي».

(...) ـ وحدّثنا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رضي الله عنها، مِثْلَهُ.

١٠٦ ـ (١٢٠٨) ـ وحدّثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ عَبْدِ الْمَجِيدِ وَأَبُو عَاصِمٍ وَمُحَمَّدُ بْنُ بَكْرٍ، عَنِ ابْنِ جُرَيْجٍ. (ح) وحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ ـ وَاللَّفْظُ لَهُ ـ: أَخْبَرَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ طَاوُساً وَعِكْرِمَةَ مَوْلَى ابْنِ عَبَّاسٍ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ ضُبَاعَةَ بِنْتَ الزُّبَيْرِ بْنِ عَبْدِ الْمُطَّلِبِ رضي

said: "I'm an ill woman, and I want to offer pilgrimage, what do you order me to do?" he said: "Assume Ihram for Hajj, and put a condition that "I will be free from Ihram where You detain me."" He (the narrator) said: However, she was able to offer (Hajj, and she did not set herself free from Ihram before she completed it).

107-(...) Ibn Abbas "Allah be pleased with both" narrated that Duba'a intended to offer Hajj (and she was ill). The Messenger of Allah "Allah's blessing and peace be upon him" ordered her to (assume Ihram for Hajj with the) condition (that she would be free from Ihram where Allah detained her). She did so in response to the order of The Messenger of Allah "Allah's blessing and peace be upon him".

108-(...) Ibn Abbas "Allah be pleased with both" narrated that The Prophet "Allah's blessing and peace be upon him" said to Duba'a "Allah be pleased with her" (or ordered Duba'a, according to the narration of Ishaq): "Perform Hajj with the condition that "I will be free from Ihram where You detain me.""

[16] What about assuming Ihram for the woman who is in the state of menses or parturition, and it is desirable for her to take a bath

109-(1209) A'isha "Allah be pleased with her" narrated: Asma Bint Umais gave birth to Muhammad Ibn Abu Bakr near the tree (at Dhul-Hulaifa). The Messenger of Allah "Allah's blessing and peace be upon him" told Abu Bakr to order her to take a bath and assume Ihram.

110-(1210) Jabir Ibn Abdullah "Allah be pleased with both" narrated, concerning the story of Asma Bint Umais, when she gave birth (to Muhammad Ibn Abu Bakr) at Dhul-Hulaifa, that The Messenger of Allah "Allah's blessing and peace be upon him" told Abu Bakr "Allah be pleased with him" to order her to take a bath and then assume Ihram.

[17] The different types of assuming Ihram: only for Hajj "Ifrad", or for combining both Umra and Hajj together "Qiran" or for Umra and Hajj separately "Tamattu"

111-(1211) A'isha "Allah be pleased with her" narrated: We set out with the Prophet "Allah's blessing and peace be upon him" in the year of his Farewell Hajj and we assumed Ihram for Umra. The Prophet then said: "Whoever has the sacrificing animal with him should assume Ihram for Hajj along with Umra and should not finish the Ihram till he finishes both." I was menstruating when I reached Mecca, and so I neither circumambulated Ka'ba nor did I compass Safa and Marwa round.

الله عنها أَتَتْ رَسُولَ اللَّهِ ﷺ فَقَالَتْ: إِنِّي امْرَأَةٌ ثَقِيلَةٌ، وَإِنِّي أُرِيدُ الْحَجَّ، فَمَا تَأْمُرُنِي؟ قَالَ: «أَهِلِّي بِالْحَجِّ، وَاشْتَرِطِي أَنَّ مَحِلِّي حَيْثُ تَحْبِسُنِي». قَالَ: فَأَدْرَكَتْ.

١٠٧ ـ (...) ـ حدّثنا هَارُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ: حَدَّثَنَا حَبِيبُ بْنُ يَزِيدَ، عَنْ عَمْرِو بْنِ هَرِمٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ وَعِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما، أَنَّ ضُبَاعَةَ أَرَادَتِ الْحَجَّ، فَأَمَرَهَا النَّبِيُّ ﷺ أَنْ تَشْتَرِطَ، فَفَعَلَتْ ذٰلِكَ عَنْ أَمْرِ رَسُولِ اللَّهِ ﷺ.

١٠٨ ـ (...) ـ وحدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَأَبُو أَيُّوبَ الْغَيْلَانِيُّ وَأَحْمَدُ بْنُ خِرَاشٍ ـ قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ الآخَرَانِ: حَدَّثَنَا أَبُو عَامِرٍ، وَهُوَ عَبْدُ الْمَلِكِ بْنُ عَمْرٍو ـ حَدَّثَنَا رَبَاحٌ ـ وَهُوَ ابْنُ أَبِي مَعْرُوفٍ ـ عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما، أَنَّ النَّبِيَّ ﷺ قَالَ لِضُبَاعَةَ رضي الله عنها: «حُجِّي، وَاشْتَرِطِي، أَنَّ مَحِلِّي حَيْثُ تَحْبِسُنِي». وَفِي رِوَايَةِ إِسْحَاقَ: أَمَرَ ضُبَاعَةَ.

١٦ ـ بابُ إحرَامِ النُّفَسَاء واستحباب اغتسالها للإحرام وكذا الحائض

١٠٩ ـ (١٢٠٩) ـ حدّثنا هَنَّادُ بْنُ السَّرِيِّ وَزُهَيْرُ بْنُ حَرْبٍ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ. كُلُّهُمْ عَنْ عَبْدَةَ. قَالَ زُهَيْرٌ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رضي الله عنها قَالَتْ: نُفِسَتْ أَسْمَاءُ بِنْتُ عُمَيْسٍ بِمُحَمَّدِ بْنِ أَبِي بَكْرٍ، بِالشَّجَرَةِ، فَأَمَرَ رَسُولُ اللَّهِ ﷺ أَبَا بَكْرٍ يَأْمُرُهَا أَنْ تَغْتَسِلَ وَتُهِلَّ.

١١٠ ـ (١٢١٠) ـ حدّثنا أَبُو غَسَّانَ مُحَمَّدُ بْنُ عَمْرٍو: حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رضي الله عنهما فِي حَدِيثِ أَسْمَاءَ بِنْتِ عُمَيْسٍ، حِينَ نُفِسَتْ بِذِي الْحُلَيْفَةِ، أَنَّ رَسُولَ اللَّهِ ﷺ أَمَرَ أَبَا بَكْرٍ رضي الله عنه، فَأَمَرَهَا أَنْ تَغْتَسِلَ وَتُهِلَّ.

١٧ ـ بابُ بَيَانِ وُجُوهِ الإِحْرَامِ، وأنه يجوز إفرادُ الحجِّ والتمتع والقِرَان، وجواز إدخال الحج على العمرة، ومتى يحل القارن من نُسُكِه

١١١ ـ (١٢١١) ـ حدّثنا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رضي الله عنها؛ أَنَّهَا قَالَتْ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ عَامَ حَجَّةِ الْوَدَاعِ. فَأَهْلَلْنَا بِعُمْرَةٍ. ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ كَانَ مَعَهُ هَدْيٌ فَلْيُهِلَّ بِالْحَجِّ مَعَ الْعُمْرَةِ، ثُمَّ لا يَحِلُّ حَتَّىٰ يَحِلَّ مِنْهُمَا جَمِيعاً» قَالَتْ:

I complained of that to the Prophet "Allah's blessing and peace be upon him" who replied: "Undo and comb your hair, and assume Ihram for Hajj (only) and leave the Umra." I did so. When we had performed the Hajj, the Prophet "Allah's blessing and peace be upon him" sent me with (my brother) Abd Ar-Rahman Ibn Abu Bakr to Tan'im. So I performed the Umra. The Prophet "Allah's blessing and peace be upon him" said to me: "This Umra is instead of your missed one." Those who had assumed Ihram for Umra (along with Hajj separately, i.e. At-Tamattu) circumambulated Ka'ba and compassed Safa and Marwa round and then finished their Ihram. After returning from Mina, they compassed again (between Safa and Marwa) for their Hajj. Those who had assumed Ihram for both Hajj and Umra jointly (Al-Qiran) compassed only once (between Safa and Marwa).

112-(...) A'isha "Allah be pleased with her" narrated: We set out with the Prophet "Allah's blessing and peace be upon him" in the year of his Farewell Hajj. Some of us intended to perform Umra while others did to offer Hajj. When we reached Mecca, Allah's Apostle "Allah's blessing and peace be upon him" said: "Whoever had assumed the Ihram for Umra and had not brought the sacrificing animal should finish his Ihram; whoever had assumed the Ihram for Umra and brought the sacrificial animal should not finish the Ihram till he has slaughtered his sacrificial animal; and whoever had assumed the Ihram for Hajj should complete his Hajj."

A'isha further added: I got my menses and kept menstruating till the day of Arafat, and I had assumed the Ihram for Umra only. The Prophet "Allah's blessing and peace be upon him" ordered me to undo and comb my hair and assume the Ihram for Hajj only without the Umra. I did so till I completed the Hajj. Then the Prophet "Allah's blessing and peace be upon him" sent Abd Ar-Rahman Ibn Abu Bakr with me ordering me to perform Umra from At-Tan'im in lieu of that, which I left before I finished it when I assumed Ihram for Hajj.

113-(...) A'isha "Allah be pleased with her" narrated: We set out with the Prophet "Allah's blessing and peace be upon him" in the year of his Farewell Hajj. I assumed Ihram for Umra and I did not have the sacrificial animal with me. The Prophet "Allah's blessing and peace be upon him" said: "Whoever has the sacrificial animal with him, let him assume Ihram for Hajj along with his Umra, and he should not finish Ihram until he completes both of them." On the other hand, I got my menses. When the

فَقَدِمْتُ مَكَّةَ وَأَنَا حَائِضٌ لَمْ أَطُفْ بِالْبَيْتِ، وَلاَ بَيْنَ الصَّفَا وَالْمَرْوَةِ، فَشَكَوْتُ ذٰلِكَ إِلَىٰ رَسُولِ اللَّهِ ﷺ، فَقَالَ: «انْقُضِي رَأْسَكِ وَامْتَشِطِي، وَأَهِلِّي بِالْحَجِّ وَدَعِي الْعُمْرَةَ» قَالَتْ: فَفَعَلْتُ، فَلَمَّا قَضَيْنَا الْحَجَّ أَرْسَلَنِي رَسُولُ اللَّهِ ﷺ مَعَ عَبْدِ الرَّحْمَٰنِ بْنِ أَبِي بَكْرٍ إِلَى التَّنْعِيمِ، فَاعْتَمَرْتُ، فَقَالَ: «هٰذِهِ مَكَانُ عُمْرَتِكِ» فَطَافَ الَّذِينَ أَهَلُّوا بِالْعُمْرَةِ بِالْبَيْتِ وَبِالصَّفَا وَالْمَرْوَةِ، ثُمَّ حَلُّوا، ثُمَّ طَافُوا طَوَافاً آخَرَ بَعْدَ أَنْ رَجَعُوا مِنْ مِنًى لِحَجِّهِمْ. وَأَمَّا الَّذِينَ كَانُوا جَمَعُوا الْحَجَّ وَالْعُمْرَةَ، فَإِنَّمَا طَافُوا طَوَافاً وَاحِداً.

[البخاري: كتاب الحج، باب كيف تهلُّ الحائض والنفساء، رقم: ١٥٥٦].

١١٢ ـ (...) ـ وحدّثنا عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ: حَدَّثَنِي أَبِي، عَنْ جَدِّي: حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ، أَنَّهَا قَالَتْ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ عَامَ حَجَّةِ الْوَدَاعِ، فَمِنَّا مَنْ أَهَلَّ بِعُمْرَةٍ وَمِنَّا مَنْ أَهَلَّ بِحَجٍّ حَتَّىٰ قَدِمْنَا مَكَّةَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَحْرَمَ بِعُمْرَةٍ، وَلَمْ يُهْدِ، فَلْيَحْلِلْ، وَمَنْ أَحْرَمَ بِعُمْرَةٍ، وَأَهْدَى، فَلا يَحِلُّ حَتَّىٰ يَنْحَرَ هَدْيَهُ، وَمَنْ أَهَلَّ بِحَجٍّ، فَلْيُتِمَّ حَجَّهُ» قَالَتْ عَائِشَةُ رضي الله عنها: فَحِضْتُ فَلَمْ أَزَلْ حَائِضاً حَتَّىٰ كَانَ يَوْمُ عَرَفَةَ وَلَمْ أُهْلِلْ إِلاَّ بِعُمْرَةٍ، فَأَمَرَنِي رَسُولُ اللَّهِ ﷺ أَنْ أَنْقُضَ رَأْسِي، وَأَمْتَشِطَ، وَأُهِلَّ بِحَجٍّ، وَأَتْرُكَ الْعُمْرَةَ. قَالَتْ: فَفَعَلْتُ ذٰلِكَ، حَتَّىٰ إِذَا قَضَيْتُ حَجَّتِي، بَعَثَ مَعِي رَسُولُ اللَّهِ ﷺ عَبْدَ الرَّحْمَٰنِ بْنَ أَبِي بَكْرٍ وَأَمَرَنِي أَنْ أَعْتَمِرَ مِنَ التَّنْعِيمِ، مَكَانَ عُمْرَتِي، الَّتِي أَدْرَكَنِي الْحَجُّ وَلَمْ أَحْلِلْ مِنْهَا.

[البخاري: كتاب الحيض، باب كيف تهلُّ الحائض بالحج والعمرة، رقم: ٣١٩].

١١٣ ـ (...) ـ وحدّثنا عَبْدُ بْنُ حُمَيْدٍ، أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رضي الله عنها، قَالَتْ: خَرَجْنَا مَعَ النَّبِيِّ ﷺ عَامَ حَجَّةِ الْوَدَاعِ، فَأَهْلَلْتُ بِعُمْرَةٍ وَلَمْ أَكُنْ سُقْتُ الْهَدْيَ. فَقَالَ النَّبِيُّ ﷺ: «مَنْ كَانَ مَعَهُ هَدْيٌ، فَلْيُهْلِلْ بِالْحَجِّ مَعَ عُمْرَتِهِ، ثُمَّ لاَ يَحِلَّ حَتَّىٰ يَحِلَّ مِنْهُمَا جَمِيعاً» قَالَتْ: فَحِضْتُ، فَلَمَّا دَخَلَتْ لَيْلَةُ عَرَفَةَ، قُلْتُ: يَا رَسُولَ اللَّهِ، إِنِّي كُنْتُ أَهْلَلْتُ بِعُمْرَةٍ،

night of Arafat came I said: "O Messenger of Allah! I had assumed Ihram for Umra, what would I do with my Hajj?" he said: "Undo and comb your hair, then leave Umra and assume Ihram for Hajj." When I finished my Hajj, he ordered (my brother) Abd Ar-Rahman Ibn Abu Bakr (to accompany me to perform Umra). He made me ride behind him, and made me perform Umra from At-Tan'im, in lieu of that which I left.

114-(...) A'isha "Allah be pleased with her" narrated: We set out in the company of The Messenger of Allah "Allah's blessing and peace be upon him" who said: "Whoever among you wants to assume Ihram for Hajj and Umra, let him do, and whoever wants to assume Ihram for Hajj, let him do, and whoever wants to assume Ihram for Umra, let him do." A'isha said: The Messenger of Allah "Allah's blessing and peace be upon him" assumed Ihram for Hajj, and so did some people along with him. some people assumed Ihram for both Umra and Hajj, and others assumed Ihram for Umra; and I was one of those who assumed Ihram for Umra.

115-(...) A'isha "Allah be pleased with her" narrated: We set out with The Prophet "Allah's blessing and peace be upon him" in the (year of the) Farewell Hajj, shortly before the appearance of the new moon of (the month of) Dhul-Hijja. Allah's Apostle "Allah's blessing and peace be upon him" said: "Any one who likes to assume the Ihram for Umra he can do so. Had I not brought the sacrificing animal with me, I would have assumed the Ihram for Umra. "Some people assumed the Ihram for Umra while the others assumed the Ihram for Hajj. I was one of those who assumed the Ihram for Umra.

Then, we proceeded on until we reached Mecca. (I got my menses, and) when it was the day of Arafat, I was still menstruating, and I did not finish my Umra. I complained of that to The Prophet "Allah's blessing and peace be upon him". He told me to postpone my Umra, undo and comb my hair, and to assume the Ihram for Hajj; and I did so. At the night of Hasba (a place outside Mecca where the pilgrims go after finishing all the ceremonies of Hajj at Mina), after Allah had enabled us to complete our Hajj, he sent (my brother) Abd Ar-Rahman Ibn Abu Bakr with me and he made me ride behind him to At-Tan'im, where I assumed the Ihram for Umra. In this way, Allah enabled us to complete our Umra and Hajj. For that (Umra) neither sacrificing animals, alms, nor fasting were required.

116-(...) A'isha "Allah be pleased with her" narrated: We set out with The Prophet "Allah's blessing and peace be upon him" shortly before the

فَكَيْفَ أَصْنَعُ بِحَجَّتِي؟ قَالَ: «انْقُضِي رَأْسَكِ، وَامْتَشِطِي، وَأَمْسِكِي عَنِ الْعُمْرَةِ، وَأَهِلِّي بِالْحَجِّ» قَالَتْ: فَلَمَّا قَضَيْتُ حَجَّتِي أَمَرَ عَبْدَ الرَّحْمَنِ بْنَ أَبِي بَكْرٍ، فَأَرْدَفَنِي، فَأَعْمَرَنِي مِنَ التَّنْعِيمِ، مَكَانَ عُمْرَتِي الَّتِي أَمْسَكْتُ عَنْهَا.

١١٤ ـ (...) ـ **حدّثنا** ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رضي الله عنها. قَالَتْ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ فَقَالَ: «مَنْ أَرَادَ مِنْكُمْ أَنْ يُهِلَّ بِحَجٍّ وَعُمْرَةٍ، فَلْيَفْعَلْ، وَمَنْ أَرَادَ أَنْ يُهِلَّ بِحَجٍّ، فَلْيُهِلَّ، وَمَنْ أَرَادَ أَنْ يُهِلَّ بِعُمْرَةٍ، فَلْيُهِلَّ» قَالَتْ عَائِشَةُ رضي الله عنها: فَأَهَلَّ رَسُولُ اللَّهِ ﷺ بِحَجٍّ وَأَهَلَّ بِهِ نَاسٌ مَعَهُ، وَأَهَلَّ نَاسٌ بِالْعُمْرَةِ وَالْحَجِّ وَأَهَلَّ نَاسٌ بِعُمْرَةٍ، وَكُنْتُ فِيمَنْ أَهَلَّ بِالْعُمْرَةِ.

١١٥ ـ (...) ـ **وحدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رضي الله عنها قَالَتْ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي حَجَّةِ الْوَدَاعِ ـ مُوَافِينَ لِهِلَالِ ذِي الْحِجَّةِ ـ قَالَتْ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَرَادَ مِنْكُمْ أَنْ يُهِلَّ بِعُمْرَةٍ فَلْيُهِلَّ، فَلَوْلَا أَنِّي أَهْدَيْتُ لأَهْلَلْتُ بِعُمْرَةٍ» قَالَتْ: فَكَانَ مِنَ الْقَوْمِ مَنْ أَهَلَّ بِعُمْرَةٍ، وَمِنْهُمْ مَنْ أَهَلَّ بِالْحَجِّ. قَالَتْ: فَكُنْتُ أَنَا مِمَّنْ أَهَلَّ بِعُمْرَةٍ، فَخَرَجْنَا حَتَّى قَدِمْنَا مَكَّةَ، فَأَدْرَكَنِي يَوْمُ عَرَفَةَ وَأَنَا حَائِضٌ، لَمْ أَحِلَّ مِنْ عُمْرَتِي، فَشَكَوْتُ ذَلِكَ إِلَى النَّبِيِّ ﷺ. فَقَالَ: «دَعِي عُمْرَتَكِ، وَانْقُضِي رَأْسَكِ، وَامْتَشِطِي، وَأَهِلِّي بِالْحَجِّ» قَالَتْ: فَفَعَلْتُ، فَلَمَّا كَانَتْ لَيْلَةُ الْحَصْبَةِ، وَقَدْ قَضَى اللَّهُ حَجَّنَا، أَرْسَلَ مَعِي عَبْدَ الرَّحْمَنِ بْنَ أَبِي بَكْرٍ، فَأَرْدَفَنِي وَخَرَجَ بِي إِلَى التَّنْعِيمِ، فَأَهْلَلْتُ بِعُمْرَةٍ، فَقَضَى اللَّهُ حَجَّنَا وَعُمْرَتَنَا.

وَلَمْ يَكُنْ فِي ذَلِكَ هَدْيٌ وَلَا صَدَقَةٌ وَلَا صَوْمٌ.

[البخاري: كتاب العمرة، باب العمرة ليلة الحصبة وغيرها، رقم: ١٧٨٣].

١١٦ ـ (...) ـ **وحدّثنا** أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رضي الله عنها قَالَتْ: خَرَجْنَا مُوَافِينَ مَعَ رَسُولِ اللَّهِ ﷺ لِهِلَالِ ذِي الْحِجَّةِ، لَا نَرَى إِلَّا الْحَجَّ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَحَبَّ مِنْكُمْ أَنْ يُهِلَّ بِعُمْرَةٍ، فَلْيُهِلَّ

appearance of the new moon of (the month of) Dhul-Hijja, with the sole intention to perform Hajj only. Then, Allah's Apostle "Allah's blessing and peace be upon him" said: "Any one who likes to assume the Ihram for Umra he can do so."...and the rest is the same.

117-(...) A'isha "Allah be pleased with her" narrated: We set out with The Prophet "Allah's blessing and peace be upon him" shortly before the appearance of the new moon of (the month of) Dhul-Hijja. Some people assumed Ihram for Umra, some assumed Ihram for both Hajj and Umra, and others assumed Ihram for Hajj. I was one of those who assumed Ihram for Umra...and the rest is the same, in which Urwa said: In this way, Allah enabled her to complete both her Hajj and Umra. Hisham said: For that (Umra) neither sacrificing animals, fasting nor alms were required.

118-(...) A'isha "Allah be pleased with her" narrated: We set out with The Prophet "Allah's blessing and peace be upon him" in the year of the Hajj of Farewell. Some of us assumed Ihram for Umra, some assumed Ihram for both Umra and Hajj, and others assumed Ihram for Hajj. The Messenger of Allah "Allah's blessing and peace be upon him" assumed Ihram for Hajj. Whoever assumed Ihram for Umra finished his Ihram, and whoever assumed Ihram for Hajj or for both Hajj and Umra did not finish his Ihram until it was the day of Slaughtering Sacrifice "Nahr".

119-(...) A'isha "Allah be pleased with her" narrated: We set out in the company of The Prophet "Allah's blessing and peace be upon him" with the sole intention of performing Hajj. When we reached Sarif (a place ten miles from Mecca) or near it, I got my menses. Allah's Apostle "Allah's blessing and peace be upon him" came to me while I was weeping. He said: "Have you got your menses?" I replied: "Yes." He said: "This is a thing, which Allah has ordained for the daughters of Adam. So do what all the pilgrims do with the exception of the Circumambulation round the House until you (get clean and) take a bath." A'isha added: Allah's Apostle "Allah's blessing and peace be upon him" sacrificed cows on behalf of his wives.

120-(...) A'isha "Allah be pleased with her" narrated: We set out in the company of The Prophet "Allah's blessing and peace be upon him" with the sole intention of performing Hajj. When we reached Sarif (a place ten miles from Mecca), I got my menses. Allah's Apostle "Allah's blessing and peace be upon him" came to me while I was weeping. He

بِعُمْرَةٍ» وَسَاقَ الْحَدِيثَ بِمِثْلِ حَدِيثِ عَبْدَةَ.

١١٧ ـ (...) ـ **وحدّثنا** أَبُو كُرَيْبٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا هِشَامٌ، عَنْ أَبِيه، عَنْ عَائِشَةَ رضي الله عنها قَالَتْ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ مُوافِينَ لِهِلاَلِ ذِي الْحِجَّةِ: مِنَّا مَنْ أَهَلَّ بِعُمْرَةٍ، وَمِنَّا مَنْ أَهَلَّ بِحَجَّةٍ وَعُمْرَةٍ، وَمِنَّا مَنْ أَهَلَّ بِحَجَّةٍ، فَكُنْتُ فِيمَنْ أَهَلَّ بِعُمْرَةٍ. وَسَاقَ الْحَدِيثَ بِنَحْوِ حَدِيثِهِمَا.

وَقَالَ فِيهِ: قَالَ عُرْوَةُ فِي ذٰلِكَ: إِنَّهُ قَضَى اللَّهُ حَجَّهَا وَعُمْرَتَهَا.

قَالَ هِشَامٌ: وَلَمْ يَكُنْ فِي ذٰلِكَ هَدْيٌ وَلا صِيَامٌ وَلا صَدَقَةٌ.

١١٨ ـ (...) ـ **حدّثنا** يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ أَبِي الأَسْوَدِ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ نَوْفَلٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رضي الله عنها أَنَّهَا قَالَتْ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ عَامَ حَجَّةِ الْوَدَاعِ. فَمِنَّا مَنْ أَهَلَّ بِعُمْرَةٍ، وَمِنَّا مَنْ أَهَلَّ بِحَجٍّ وَعُمْرَةٍ، وَمِنَّا مَنْ أَهَلَّ بِالْحَجِّ، وَأَهَلَّ رَسُولُ اللَّهِ ﷺ بِالْحَجِّ. فَأَمَّا مَنْ أَهَلَّ بِعُمْرَةٍ فَحَلَّ، وَأَمَّا مَنْ أَهَلَّ بِحَجٍّ أَوْ جَمَعَ الْحَجَّ وَالْعُمْرَةَ، فَلَمْ يَحِلُّوا، حَتَّى كَانَ يَوْمُ النَّحْرِ.

[البخاري: كتاب الحج، باب التمتع والقران والإفراد...، رقم: ١٥٦٢].

١١٩ ـ (...) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ. جَمِيعاً عَنِ ابْنِ عُيَيْنَةَ. قَالَ عَمْرٌو: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْقَاسِمِ، عَنْ أَبِيه، عَنْ عَائِشَةَ رضي الله عنها قَالَتْ: خَرَجْنَا مَعَ النَّبِيِّ ﷺ، وَلاَ نَرَىٰ إِلاَّ الْحَجَّ، حَتَّىٰ إِذَا كُنَّا بِسَرِفَ، أَوْ قَرِيباً مِنْهَا، حِضْتُ، فَدَخَلَ عَلَيَّ النَّبِيُّ ﷺ وَأَنَا أَبْكِي فَقَالَ: «أَنَفِسْتِ» ـ يَعْنِي الْحَيْضَةَ ـ قَالَتْ: قُلْتُ: نَعَمْ. قَالَ: «إِنَّ هٰذَا شَيْءٌ كَتَبَهُ اللَّهُ عَلَىٰ بَنَاتِ آدَمَ، فَاقْضِي مَا يَقْضِي الْحَاجُّ، غَيْرَ أَنْ لاَ تَطُوفِي بِالْبَيْتِ حَتَّىٰ تَغْتَسِلِي».

قَالَتْ: وَضَحَّى رَسُولُ اللَّهِ ﷺ عَنْ نِسَائِهِ بِالْبَقَرِ.

[البخاري: كتاب الحيض، باب الأمر بالنساء إذا نفسن، رقم: ٢٩٤].

١٢٠ ـ (...) ـ **حدّثني** سُلَيْمَانُ بْنُ عُبَيْدِ اللَّهِ أَبُو أَيُّوبَ الْغَيْلاَنِيُّ: حَدَّثَنَا أَبُو عَامِرٍ عَبْدُ الْمَلِكِ بْنُ عَمْرٍو: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي سَلَمَةَ الْمَاجِشُونُ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْقَاسِمِ، عَنْ أَبِيه، عَنْ عَائِشَةَ رضي الله عنها قَالَتْ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ لاَ نَذْكُرُ إِلاَّ الْحَجَّ، حَتَّىٰ جِئْنَا سَرِفَ فَطَمِثْتُ، فَدَخَلَ عَلَيَّ

said: "What did cause you to weep?" I said: "By Allah! I wished I had not set out (for Hajj) this year." He said: "What is the matter with you? Have you got your menses?" I replied: "Yes." He said: "This is a thing, which Allah has ordained for the daughters of Adam. So do what all the pilgrims do with the exception of the Circumambulation round the House until you get clean."

When we reached Mecca, The Messenger of Allah "Allah's blessing and peace be upon him" ordered his companions (who had no sacrificial animals with them) to make it Umra (instead of Hajj). So, the people finished their Ihram (after completing the rituals of Umra) except for those, who had the sacrificial animals with them. Indeed, there were sacrificial animals with The Prophet "Allah's blessing and peace be upon him", Abu Bakr, and Umar, in addition to those wealthy people. Then, they (i.e. those who finished their Ihram) assumed Ihram (for Hajj when they went to Mina on the eighth day of Dhul-Hijja, which is the day of Tarwiya).

When it was the day of Slaughtering Sacrifice "Nahr" I got clean. The Messenger of Allah "Allah's blessing and peace be upon him" ordered me to offer the Ifada circumambulation. Then, some beef was brought to us, about which I said: "What is it?" they said: "The Messenger of Allah "Allah's blessing and peace be upon him" sacrificed cows on behalf of his wives." When it was the night of Hasba, I said: "O Messenger of Allah! Everyone is returning with (the reward of) both Hajj and Umra, and I'm returning with (the reward of) Hajj only." Upon this, he ordered (my brother) Abd Ar-Rahman Ibn Abu Bakr (to accompany me to At-Tan'im), and he made me ride behind him on his camel. I still remember that at this time I was a girl of tender age, and whenever I got drowsy, (I would be inclined to the extent that) my face would touch the bind part of the howdah until we reached At-Tan'im, where I assumed Ihram for Umra, which was in lieu of the Umra (I was obliged to leave, which) the people offered.

121-(...) A'isha "Allah be pleased with her" narrated: We assumed Ihram for Hajj (and we proceeded on) till we reached Sarif. I got my menses. The Messenger of Allah "Allah's blessing and peace be upon him" came to me while I was weeping... and the rest is the same but it was not mentioned here that there were sacrificial animals with The Messenger of Allah "Allah's blessing and peace be upon him", Abu Bakr, Umar and the wealthy people. It was not mentioned also that they (i.e. those who finished

رَسُولُ اللَّهِ ﷺ وَأَنَا أَبْكِي فَقَالَ: «مَا يُبْكِيكِ؟» فَقُلْتُ: وَاللَّهِ، لَوَدِدْتُ أَنِّي لَمْ أَكُنْ خَرَجْتُ الْعَامَ.

قَالَ: «مَا لَكِ؟ لَعَلَّكِ نَفِسْتِ؟» قُلْتُ: نَعَمْ.

قَالَ: «هٰذَا شَيْءٌ كَتَبَهُ اللَّهُ عَلَىٰ بَنَاتِ آدَمَ، افْعَلِي مَا يَفْعَلُ الْحَاجُّ غَيْرَ أَنْ لاَ تَطُوفِي بِالْبَيْتِ حَتَّىٰ تَطْهُرِي» قَالَتْ: فَلَمَّا قَدِمْتُ مَكَّةَ قَالَ رَسُولُ اللَّهِ ﷺ لأَصْحَابِهِ: «اجْعَلُوهَا عُمْرَةً». فَأَحَلَّ النَّاسُ إلاَّ مَنْ كَانَ مَعَهُ الْهَدْيُ.

قَالَتْ: فَكَانَ الْهَدْيُ مَعَ النَّبِيِّ ﷺ وَأَبِي بَكْرٍ وَعُمَرَ وَذَوِي الْيَسَارَةِ. ثُمَّ أَهَلُّوا حِينَ رَاحُوا.

قَالَتْ: فَلَمَّا كَانَ يَوْمُ النَّحْرِ طَهَرْتُ، فَأَمَرَنِي رَسُولُ اللَّهِ ﷺ فَأَفَضْتُ.

قَالَتْ: فَأُتِينَا بِلَحْمِ بَقَرٍ. فَقُلْتُ: مَا هٰذَا؟ فَقَالُوا: أَهْدَىٰ رَسُولُ اللَّهِ ﷺ عَنْ نِسَائِهِ الْبَقَرَ، فَلَمَّا كَانَتْ لَيْلَةُ الْحَصْبَةِ قُلْتُ: يَا رَسُولَ اللَّهِ، يَرْجِعُ النَّاسُ بِحَجَّةٍ وَعُمْرَةٍ وَأَرْجِعُ بِحَجَّةٍ؟

قَالَتْ: فَأَمَرَ عَبْدَ الرَّحْمَٰنِ بْنَ أَبِي بَكْرٍ، فَأَرْدَفَنِي عَلَىٰ جَمَلِهِ. قَالَتْ: فَإِنِّي لأَذْكُرُ، وَأَنَا جَارِيَةٌ حَدِيثَةُ السِّنِّ، أَنْعَسُ فَتُصِيبُ وَجْهِي مُؤْخِرَةُ الرَّحْلِ، حَتَّىٰ جِئْنَا إِلَىٰ التَّنْعِيمِ، فَأَهْلَلْتُ مِنْهَا بِعُمْرَةٍ، جَزَاءً بِعُمْرَةِ النَّاسِ الَّتِي اعْتَمَرُوا.

[البخاري: كتاب الحيض، باب تقضي الحائض المناسك كلها...، رقم: ٣٠٥]

١٢١ ـ (...) ـ وحدّثني أَبُو أَيُّوبَ الْغَيْلاَنِيُّ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا حَمَّادٌ، عَنْ عَبْدِ الرَّحْمَٰنِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رضي الله عنها قَالَتْ: لَبَّيْنَا بِالْحَجِّ، حَتَّىٰ إِذَا كُنَّا بِسَرِفَ حِضْتُ، فَدَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ وَأَنَا أَبْكِي. وَسَاقَ الْحَدِيثَ بِنَحْوِ حَدِيثِ الْمَاجِشُونِ.

غَيْرَ أَنَّ حَمَّاداً لَيْسَ فِي حَدِيثِهِ: فَكَانَ الْهَدْيُ مَعَ النَّبِيِّ ﷺ وَأَبِي بَكْرٍ وَعُمَرَ

their Ihram) assumed Ihram (for Hajj when they went to Mina on the eighth day of Dhul-Hijja, which is the day of Tarwiya). The following statement was not mentioned: at this time I was a girl of tender age, and whenever I dozed off, (I would be inclined to the extent that) my face would touch the bind part of the howdah.

122-(...) A'isha "Allah be pleased with her" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" assumed Ihram only for Hajj (i.e. Hajj Al-Ifrad).

123-(...) A'isha "Allah be pleased with her" narrated: We set out with Allah's Apostle "Allah's blessing and peace be upon him" assuming Ihram for Hajj, in the months of Hajj, at the time and places of Hajj, and in the nights of Hajj. We dismounted at Sarif (a village ten miles from Mecca). The Prophet "Allah's blessing and peace be upon him" then addressed his companions and said: "Anyone who has not got the sacrificing animal and likes to do Umra instead of Hajj may do so (Tamattu) and anyone who has got the sacrificing animal should not do so."

A'isha added: Some of them (the companions of The Prophet) who did not have the sacrificial animals with them performed it (the Umra), and others (who had sacrificial animals with them) did not do so. Allah's Apostle "Allah's blessing and peace be upon him" and some of his companions were resourceful and had Sacrificial animals with them. Allah's Apostle "Allah's blessing and peace be upon him" came to me and saw me weeping and said: "What does make you weep?" I replied: "I have heard your conversation with your companions and I cannot perform the Umra." He asked: "What is wrong with you?" I replied: "I do not offer the prayers (as I have my menses)." He said: "It will not harm you. Keep on with your intention for Hajj and Allah may bestow upon you with it. Indeed, you are one of the daughters of Adam, and Allah has written for you (this state) as He has written it for them."

A'isha added: Then we proceeded for Hajj till we reached Mina and I became clean from my menses. Then I went out from Mina and circumambulated Ka'ba. Then, The Prophet "Allah's blessing and peace be upon him" dismounted at Al-Muhassab (a valley outside Mecca). He called Abd Ar-Rahman Ibn Abu Bakr and said to him: "Take your sister outside the sanctuary of Mecca and let her assume Ihram for Umra, and then circumambulate the House, and I will wait for you both here ."

وَذَوِي الْيَسَارَةِ، ثُمَّ أَهَلُّوا حِينَ رَاحُوا. وَلاَ قَوْلُهَا: وَأَنَا جَارِيَةٌ حَدِيثَةُ السِّنِّ أَنْعُسُ فَتُصِيبُ وَجْهِي مُؤْخِرَةُ الرَّحْلِ.

١٢٢ ـ (...) ـ حدّثنا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ: حَدَّثَنِي خَالِي مَالِكُ بْنُ أَنَسٍ.

(ح) وَحَدَّثَنَا يَحْيَىٰ بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رضي الله عنها، أَنَّ رَسُولَ اللَّهِ ﷺ أَفْرَدَ الْحَجَّ.

١٢٣ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا إِسْحَاقُ بْنُ سُلَيْمَانَ، عَنْ أَفْلَحَ بْنِ حُمَيْدٍ، عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ رضي الله عنها قَالَتْ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ مُهِلِّينَ بِالْحَجِّ فِي أَشْهُرِ الْحَجِّ، وَفِي حُرُمِ الْحَجِّ، وَلَيَالِي الْحَجِّ، حَتَّىٰ نَزَلْنَا بِسَرِف، فَخَرَجَ إِلَىٰ أَصْحَابِهِ فَقَالَ: «مَنْ لَمْ يَكُنْ مَعَهُ مِنْكُمْ هَدْيٌ فَأَحَبَّ أَنْ يَجْعَلَهَا عُمْرَةً، فَلْيَفْعَلْ، وَمَنْ كَانَ مَعَهُ هَدْيٌ، فَلاَ» فَمِنْهُمُ الآخِذُ بِهَا وَالتَّارِكُ لَهَا، مِمَّنْ لَمْ يَكُنْ مَعَهُ هَدْيٌ.

فَأَمَّا رَسُولُ اللَّهِ ﷺ فَكَانَ مَعَهُ الْهَدْيُ، وَمَعَ رِجَالٍ مِنْ أَصْحَابِهِ لَهُمْ قُوَّةٌ، فَدَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ وَأَنَا أَبْكِي، فَقَالَ: «مَا يُبْكِيكِ؟» قُلْتُ: سَمِعْتُ كَلاَمَكَ مَعَ أَصْحَابِكَ، ـ فَسَمِعْتُ الْعُمْرَةَ ـ قَالَ: «وَمَالَكِ؟» قُلْتُ: لاَ أُصَلِّي.

قَالَ: «فَلاَ يَضُرُّكِ، فَكُونِي فِي حَجِّكِ، فَعَسَى اللَّهُ أَنْ يَرْزُقَكِيهَا. وَإِنَّمَا أَنْتِ مِنْ بَنَاتِ آدَمَ، كَتَبَ اللَّهُ عَلَيْكِ مَا كَتَبَ عَلَيْهِنَّ» قَالَتْ: فَخَرَجْتُ فِي حَجَّتِي حَتَّىٰ نَزَلْنَا مِنًى فَتَطَهَّرْتُ ثُمَّ طُفْنَا بِالْبَيْتِ، وَنَزَلَ رَسُولُ اللَّهِ ﷺ الْمُحَصَّبَ، فَدَعَا عَبْدَ الرَّحْمَٰنِ بْنَ أَبِي بَكْرٍ فَقَالَ: «اخْرُجْ بِأُخْتِكَ مِنَ الْحَرَمِ فَلْتُهِلَّ بِعُمْرَةٍ، ثُمَّ لْتَطُفْ بِالْبَيْتِ، فَإِنِّي أَنْتَظِرُكُمَا هَاهُنَا».

A'isha added: So I went out of the sanctuary of Mecca and assumed Ihram for Umra. Then I circumambulated (the House and) between Safa and Marwa. Then, we returned to The Messenger of Allah "Allah's blessing and peace be upon him" while he was at his dwelling place at midnight. He said: "Have you finished?" I replied : "Yes." So he announced the departure of his companions. He set out, until he passed by the House, which he circumambulated before the Morning prayer. Then, he left for Medina.

124-(...) A'isha , the Mother of the Believers "Allah be pleased with her" narrated: Some of us assumed Ihram only for Hajj "Ifrad", others assumed Ihram for both Hajj and Umra jointly "Qiran" and there were some, who assumed Ihram for (Umra at first, and after finishing from it, they assumed Ihram for) Hajj "At-Tamattu".

(...) Al-Qasim Ibn Muhammad narrated that A'isha "Allah be pleased with her" came (assuming Ihram) for Hajj.

125-(...) Amra narrated: I heard A'isha "Allah be pleased with her" saying: Five days before the end of Dhul-Qa'da we set out from Medina in the company of Allah's Apostle "Allah's blessing and peace be upon him" with the intention of performing Hajj only. When we approached Mecca, Allah's Apostle "Allah's blessing and peace be upon him" ordered those who had no Sacrifice with them to finish their Ihram after circumambulating Ka'ba and compassing round Safa and Marwa. A'isha added: On the day of slaughtering sacrifice some beef was brought to us. I asked: "What is this?" The reply was: "Allah's Apostle "Allah's blessing and peace be upon him" has slaughtered (sacrifices) on behalf of his wives." Yahya said: I mentioned this Hadith to Al-Qasim Ibn Muhammad, who said: By Allah! She correctly narrated this Hadith to you.

(...) The same was narrated on the authority of Yahya, with the same chain of transmitters.

126-(...) The Mother of the Believers (A'isha) "Allah be pleased with her" narrated: I said: "O Allah's Apostle! All the people are returning with (the reward of) two worships (i.e. Hajj and Umra) but I am returning with (the reward of) only one worship (i.e. Hajj only)." He said: "Wait until you get clean (from your menses), then go (with your brother) to Tan'im and assume Ihram for Umra. Then come back and meet us at such and such a place. (I think he said tomorrow). But it (the reward you will receive for that Umra) will be estimated according to your hardship or spending."

قَالَتْ: فَخَرَجْنَا فَأَهْلَلْتُ، ثُمَّ طُفْتُ بِالْبَيْتِ وَبِالصَّفَا وَالْمَرْوَةِ، فَجِئْنَا رَسُولَ اللَّهِ ﷺ وَهُوَ فِي مَنْزِلِهِ مِنْ جَوْفِ اللَّيْلِ، فَقَالَ: «هَلْ فَرَغْتِ؟» قُلْتُ: نَعَمْ. فَآذَنَ فِي أَصْحَابِهِ بِالرَّحِيلِ، فَخَرَجَ فَمَرَّ بِالْبَيْتِ فَطَافَ بِهِ قَبْلَ صَلاَةِ الصُّبْحِ، ثُمَّ خَرَجَ إِلَى الْمَدِينَةِ.

[البخاري: كتاب الحج، باب قول الله تعالى: ﴿الحج أشهر معلومات...﴾، رقم: ١٥٦٠].

١٢٤ ـ (...) ـ **حدّثني** يَحْيَى بْنُ أَيُّوبَ: حَدَّثَنَا عَبَّادُ بْنُ عَبَّادٍ الْمُهَلَّبِيُّ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ أُمِّ الْمُؤْمِنِينَ عَائِشَةَ رضي الله عنها قَالَتْ: مِنَّا مَنْ أَهَلَّ بِالْحَجِّ مُفْرِداً، وَمِنَّا مَنْ قَرَنَ، وَمِنَّا مَنْ تَمَتَّعَ.

(...) ـ **حدّثنا** عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عُمَرَ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ قَالَ: جَاءَتْ عَائِشَةُ حَاجَّةً.

١٢٥ ـ (...) ـ **وحدّثنا** عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا سُلَيْمَانُ ـ يَعْنِي ابْنَ بِلاَلٍ ـ عَنْ يَحْيَىٰ ـ وَهُوَ ابْنُ سَعِيدٍ ـ عَنْ عَمْرَةَ، قَالَتْ: سَمِعْتُ عَائِشَةَ رضي الله عنها تَقُولُ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ لِخَمْسٍ بَقِينَ مِنْ ذِي الْقَعْدَةِ وَلاَ نَرَىٰ إِلاَّ أَنَّهُ الْحَجُّ حَتَّىٰ إِذَا دَنَوْنَا مِنْ مَكَّةَ أَمَرَ رَسُولُ اللَّهِ ﷺ مَنْ لَمْ يَكُنْ مَعَهُ هَدْيٌ، إِذَا طَافَ بِالْبَيْتِ وَبَيْنَ الصَّفَا وَالْمَرْوَةِ، أَنْ يَحِلَّ. قَالَتْ عَائِشَةُ رضي الله عنها: فَدُخِلَ عَلَيْنَا يَوْمَ النَّحْرِ بِلَحْمِ بَقَرٍ. فَقُلْتُ: مَا هٰذَا؟ فَقِيلَ: ذَبَحَ رَسُولُ اللَّهِ ﷺ عَنْ أَزْوَاجِهِ.

قَالَ يَحْيَىٰ: فَذَكَرْتُ هٰذَا الْحَدِيثَ لِلْقَاسِمِ بْنِ مُحَمَّدٍ. فَقَالَ: أَتَتْكَ، وَاللَّهِ بِالْحَدِيثِ عَلَىٰ وَجْهِهِ.

[البخاري: كتاب الحج، باب ذبح الرجل البقر عن نسائه من غير أمرهن، رقم: ١٧٠٩].

(...) ـ **وحدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ قَالَ: سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ يَقُولُ: أَخْبَرَتْنِي عَمْرَةُ أَنَّهَا سَمِعَتْ عَائِشَةَ رضي الله عنها. (ح) وَحَدَّثَنَاهُ ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، عَنْ يَحْيَىٰ، بِهٰذَا الإِسْنَادِ، مِثْلَهُ.

١٢٦ ـ (...) ـ **وحدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنِ ابْنِ عَوْنٍ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ أُمِّ الْمُؤْمِنِينَ. (ح) وَعَنِ الْقَاسِمِ، عَنْ أُمِّ الْمُؤْمِنِينَ قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ! يَصْدُرُ النَّاسُ بِنُسُكَيْنِ وَأَصْدُرُ بِنُسُكٍ وَاحِدٍ؟ قَالَ: «انْتَظِرِي، فَإِذَا طَهُرْتِ فَاخْرُجِي إِلَى التَّنْعِيمِ، فَأَهِلِّي مِنْهُ. ثُمَّ الْقَيْنَا عِنْدَ كَذَا وَكَذَا ـ قَالَ: أَظُنُّهُ قَالَ غَداً ـ، وَلَكِنَّهَا عَلَىٰ قَدْرِ نَصَبِكِ أَوْ ـ قَالَ ـ: نَفَقَتِكِ».

[البخاري: كتاب العمرة، باب أجر العمرة على قدر النصب، رقم: ١٧٨٧].

127-(...) The Mother of the Believers (A'isha) "Allah be pleased with her" narrated: I said: "O Allah's Apostle! All the people are returning with (the reward of) two worships...and the rest is the same.

128-(...) A'isha "Allah be pleased with her" narrated: We went out with the Prophet "Allah's blessing and peace be upon him" (from Medina) with the intention of performing Hajj only. When we reached Mecca we circumambulated Ka'ba and then the Prophet ordered those who had not driven the sacrificial animals along with them to finish their Ihram. So the people who had not driven the sacrificing animals along with them finished their Ihram. The Prophet's wives too had not driven the sacrifices with them, so they too finished their Ihram.

A'isha added: I got my menses and could not circumambulate Ka'ba. So when it was the night of Hasba (when we stopped at Al-Muhassab), I said: "O Allah's Apostle! Everyone is returning after performing Hajj and Umra but I am returning after performing Hajj only. " He said: "Didn't you circumambulate Ka'ba on the night we reached Mecca?" I replied in the negative. He said: "Go with your brother to Tan'im and assume the Ihram for Umra. Then come back to such and such a place."

On that Safiyya "Allah be pleased with her" said: "I feel that I will detain you all." The Prophet "Allah's blessing and peace be upon him" said: "Let you be barren and shave-headed! Did you not circumambulate Ka'ba on the day of Slaughtering sacrifice?" Safiyya replied in the affirmative. He said (to Safiyya): "There is no harm to you to proceed on with us." A'isha added: (after returning from Umra), the Prophet met me while he was ascending from Mecca and I was descending to it, or I was ascending and he was descending.

129-(...) 'A'isha "Allah be pleased with her" narrated: We set out with the Messenger of Allah "Allah's blessing and peace be upon him", pronouncing Talbiya, with no clear intention for Hajj or Umra...and the rest of the Hadith is the same.

130-(...) A'isha "Allah be pleased with her" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" came after four or five days of Dhul-Hijja had passed. He entered upon me and he was angry. I said: "O Messenger of Allah! Whoever made you angry, let Allah cause him to enter into the fire (of Hell)!" he said: "Do you not see that I ordered the people to do something, and they are hesitant? (Al-Hakam said: I think

١٢٧ ـ (...) ـ وحدّثنا ابْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنِ ابْنِ عَوْنٍ، عَنِ الْقَاسِمِ وَإِبْرَاهِيمَ قَالَ: لاَ أَعْرِفُ حَدِيثَ أَحَدِهِمَا مِنَ الآخَرِ: أَنَّ أُمَّ الْمُؤْمِنِينَ رضي الله عنها قَالَتْ: يَا رَسُولَ اللَّهِ، يَصْدُرُ النَّاسُ بِنُسُكَيْنِ. فَذَكَرَ الْحَدِيثَ.

١٢٨ ـ (...) ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ ـ قَالَ زُهَيْرٌ: حَدَّثَنَا. وَقَالَ إِسْحَاقُ: أَخْبَرَنَا جَرِيرٌ ـ عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ رضي الله عنها قَالَتْ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ وَلاَ نَرَى إِلاَّ أَنَّهُ الْحَجُّ، فَلَمَّا قَدِمْنَا مَكَّةَ تَطَوَّفْنَا بِالْبَيْتِ، فَأَمَرَ رَسُولُ اللَّهِ ﷺ مَنْ لَمْ يَكُنْ سَاقَ الْهَدْيَ أَنْ يَحِلَّ. قَالَتْ: فَحَلَّ مَنْ لَمْ يَكُنْ سَاقَ الْهَدْيَ، وَنِسَاؤُهُ لَمْ يَسُقْنَ الْهَدْيَ، فَأَحْلَلْنَ. قَالَتْ عَائِشَةُ: فَحِضْتُ فَلَمْ أَطُفْ بِالْبَيْتِ، فَلَمَّا كَانَتْ لَيْلَةُ الْحَصْبَةِ قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ، يَرْجِعُ النَّاسُ بِعُمْرَةٍ وَحَجَّةٍ، وَأَرْجِعُ أَنَا بِحَجَّةٍ؟ قَالَ: «أَوَ مَا كُنْتِ طُفْتِ لَيَالِيَ قَدِمْنَا مَكَّةَ؟». قَالَتْ: قُلْتُ: لاَ. قَالَ: «فَاذْهَبِي مَعَ أَخِيكِ إِلَى التَّنْعِيمِ، فَأَهِلِّي بِعُمْرَةٍ، ثُمَّ مَوْعِدُكِ مَكَانَ كَذَا وَكَذَا».

قَالَتْ صَفِيَّةُ: مَا أُرَانِي إِلاَّ حَابِسَتَكُمْ. قَالَ: «عَقْرَىٰ حَلْقَى، أَوَ مَا كُنْتِ طُفْتِ يَوْمَ النَّحْرِ؟» قَالَتْ: بَلَىٰ. قَالَ: «لاَ بَأْسَ، انْفِرِي».

قَالَتْ عَائِشَةُ: فَلَقِيَنِي رَسُولُ اللَّهِ ﷺ وَهُوَ مُصْعِدٌ مِنْ مَكَّةَ وَأَنَا مُنْهَبِطَةٌ عَلَيْهَا، أَوْ أَنَا مُصْعِدَةٌ وَهُوَ مُنْهَبِطٌ مِنْهَا.

وَقَالَ إِسْحَاقُ: مُتَهَبِّطَةٌ وَمُتَهَبِّطٌ.

[البخاري: كتاب الحج، باب التمتع والإفراد بالحج.... رقم: ١٥٦١].

١٢٩ ـ (...) ـ وحدّثناه سُوَيْدُ بْنُ سَعِيدٍ عَنْ عَلِيِّ بْنِ مُسْهِرٍ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ رضي الله عنها قَالَتْ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ نُلَبِّي، لاَ نَذْكُرُ حَجّاً وَلاَ عُمْرَةً، وَسَاقَ الْحَدِيثَ بِمَعْنَىٰ حَدِيثِ مَنْصُورٍ.

١٣٠ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. جَمِيعاً عَنْ غُنْدَرٍ. قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ، عَنْ عَلِيِّ بْنِ الْحُسَيْنِ، عَنْ ذَكْوَانَ مَوْلَى عَائِشَةَ، عَنْ عَائِشَةَ رضي الله عنها، أَنَّهَا قَالَتْ: قَدِمَ رَسُولُ اللَّهِ ﷺ لأَرْبَعٍ مَضَيْنَ مِنْ ذِي الْحِجَّةِ، أَوْ خَمْسٍ، فَدَخَلَ عَلَيَّ وَهُوَ غَضْبَانُ. فَقُلْتُ: مَنْ أَغْضَبَكَ، يَا رَسُولَ اللَّهِ، أَدْخَلَهُ اللَّهُ النَّارَ. قَالَ: «أَوَ مَا شَعَرْتِ أَنِّي أَمَرْتُ النَّاسَ بِأَمْرٍ فَإِذَا هُمْ يَتَرَدَّدُونَ؟» ـ قَالَ الْحَكَمُ: كَأَنَّهُمْ يَتَرَدَّدُونَ

he said "seem to be hesitant"). Had I known earlier what I have come to know later, I would not have driven the sacrificial animals with me, and would have bought them from Mecca. Then, I would have finished Ihram as they did."

131-(...) A'isha "Allah be pleased with her" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" came after four or five days of Dhul-Hijja had passed...and the rest is the same, without mentioning the doubt of Al-Hakam concerning the hesitation.

132-(...) A'isha "Allah be pleased with her" narrated that she assumed Ihram for Umra. When she arrived (in Mecca), she did not circumambulate the House since she got menses. (Before finishing all the rituals of Umra) she assumed Ihram for Hajj and performed all of its rituals. The Messenger of Allah "Allah's blessing and peace be upon him" said to her on the Day of Departure (when pilgrims depart from Mina): "Your circumambulation is sufficient for both Hajj and Umra." She refused (to accept that opinion). The Prophet "Allah's blessing and peace be upon him" sent her with Abd Ar-Rahman to Tan'im, and she performed Umra after performing Hajj.

133-(...) Mujahid narrated that A'isha "Allah be pleased with her" got her menses at Sarif, and then got clean at Arafat. The Messenger of Allah "Allah's blessing and peace be upon him" said to her: "Your compassing round Safa and Marwa is sufficient for both your Hajj and Umra."

134-(...) Safiyya Bint Shaiba narrated that A'isha "Allah be pleased with her" said: "O Messenger of Allah! Would the people return with two rewards and I return with one reward?" He ordered Abd Ar-Rahman Ibn Abu Bakr to accompany her to At-Tan'im. She (A'isha) said: He made me ride behind him on his camel. I raised my head covering which I took off from my neck. He struck my foot as if he was striking the camel. I said to him: "Do you see anyone here?" She added: I assumed Ihram for Umra. Then, we proceeded until we came to the Messenger of Allah "Allah's blessing and peace be upon him" who was at Hasba.

135-(1212) Abd Ar-Rahman Ibn Abu Bakr narrated that The Prophet "Allah's blessing and peace be upon him" ordered him to make A'isha ride behind him (and proceed with her) in order to make her assume Ihram for Umra from At-Tan'im,.

136-(1213) Jabir "Allah be pleased with him" narrated: We came with the Messenger of Allah "Allah's blessing and peace be upon him" assuming

أَحْسِبُ ـ «وَلَوْ أَنِّي اسْتَقْبَلْتُ مِنْ أَمْرِي مَا اسْتَدْبَرْتُ، مَا سُقْتُ الْهَدْيَ مَعِي حَتَّىٰ أَشْتَرِيَهُ، ثُمَّ أُحِلَّ كَمَا حَلُّوا».

١٣١ ـ (...) ـ وحدّثناه عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ، سَمِعَ عَلِيَّ بْنَ الْحُسَيْنِ عَنْ ذَكْوَانَ، عَنْ عَائِشَةَ رضي الله عنها قَالَتْ: قَدِمَ النَّبِيُّ ﷺ لأَرْبَعٍ أَوْ خَمْسٍ مَضَيْنَ مِنْ ذِي الْحِجَّةِ. بِمِثْلِ حَدِيثِ غُنْدَرٍ، وَلَمْ يَذْكُرِ الشَّكَّ مِنَ الْحَكَمِ فِي قَوْلِهِ: يَتَرَدَّدُونَ.

١٣٢ ـ (...) ـ حدّثني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ طَاوُسٍ عَنْ أَبِيهِ، عَنْ عَائِشَةَ رضي الله عنها، أَنَّهَا أَهَلَّتْ بِعُمْرَةٍ فَقَدِمَتْ وَلَمْ تَطُفْ بِالْبَيْتِ حَتَّىٰ حَاضَتْ، فَنَسَكَتِ الْمَنَاسِكَ كُلَّهَا وَقَدْ أَهَلَّتْ بِالْحَجِّ. فَقَالَ لَهَا النَّبِيُّ ﷺ يَوْمَ النَّفْرِ: «يَسَعُكِ طَوَافُكِ لِحَجِّكِ وَعُمْرَتِكِ» فَأَبَتْ، فَبَعَثَ بِهَا مَعَ عَبْدِ الرَّحْمَٰنِ إِلَى التَّنْعِيمِ، فَاعْتَمَرَتْ بَعْدَ الْحَجِّ.

١٣٣ ـ (...) ـ وحدّثني حَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ نَافِعٍ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، عَنْ عَائِشَةَ رضي الله عنها، أَنَّهَا حَاضَتْ بِسَرِفَ، فَتَطَهَّرَتْ بِعَرَفَةَ. فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ: «يُجْزِىءُ عَنْكِ طَوَافُكِ بِالصَّفَا وَالْمَرْوَةِ عَنْ حَجِّكِ وَعُمْرَتِكِ».

١٣٤ ـ (...) ـ وحدّثنا يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا قُرَّةُ: حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ جُبَيْرِ بْنِ شَيْبَةَ: حَدَّثَتْنَا صَفِيَّةُ بِنْتُ شَيْبَةَ قَالَتْ: قَالَتْ عَائِشَةُ رضي الله عنها: يَا رَسُولَ اللَّهِ، أَيَرْجِعُ النَّاسُ بِأَجْرَيْنِ وَأَرْجِعُ بِأَجْرٍ؟ فَأَمَرَ عَبْدَ الرَّحْمَٰنِ بْنَ أَبِي بَكْرٍ أَنْ يَنْطَلِقَ بِهَا إِلَى التَّنْعِيمِ. قَالَتْ: فَأَرْدَفَنِي خَلْفَهُ عَلَىٰ جَمَلٍ لَهُ. قَالَتْ: فَجَعَلْتُ أَرْفَعُ خِمَارِي أَحْسِرُهُ عَنْ عُنُقِي، فَيَضْرِبُ رِجْلِي بِعِلَّةِ الرَّاحِلَةِ. قُلْتُ لَهُ: وَهَلْ تَرَىٰ مِنْ أَحَدٍ؟ قَالَتْ: فَأَهْلَلْتُ بِعُمْرَةٍ، ثُمَّ أَقْبَلْنَا حَتَّىٰ انْتَهَيْنَا إِلَىٰ رَسُولِ اللَّهِ ﷺ وَهُوَ بِالْحَصْبَةِ.

١٣٥ ـ (١٢١٢) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ. قَالاَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو: أَخْبَرَهُ عَمْرُو بْنُ أَوْسٍ: أَخْبَرَنِي عَبْدُ الرَّحْمَٰنِ بْنُ أَبِي بَكْرٍ، أَنَّ النَّبِيَّ ﷺ أَمَرَهُ أَنْ يُرْدِفَ عَائِشَةَ، فَيُعْمِرَهَا مِنَ التَّنْعِيمِ. [البخاري: كتاب العمرة، باب عمرة التنعيم، رقم: ١٧٨٤].

١٣٦ ـ (١٢١٣) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ وَمُحَمَّدُ بْنُ رُمْحٍ. جَمِيعاً عَنِ اللَّيْثِ بْنِ سَعْدٍ. قَالَ قُتَيْبَةُ: حَدَّثَنَا لَيْثٌ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ رضي الله عنه، أَنَّهُ قَالَ: أَقْبَلْنَا مُهِلِّينَ مَعَ رَسُولِ اللَّهِ ﷺ بِحَجٍ مُفْرَدٍ، وَأَقْبَلَتْ عَائِشَةُ رضي الله عنها

Ihram with the sole intention of performing Hajj only (Ifrad), and A'isha set out assuming Ihram for Umra. When we reached Sarif, she got her menses. We proceeded on till we reached (Mecca) and circumambulated Ka'ba and compassed round Safa and Marwa. The Messenger of Allah "Allah's blessing and peace be upon him" ordered that whoever among us had no sacrificial animal with him should put off Ihram. We asked: "What does that (putting off Ihram) imply?" He said: "It implies to get completely free from the state of Ihram." In this way, we (put off Ihram and) approached our wives, applied perfume and put on our clothes. That was at a distance (as long as to be covered in) four night's from Arafat. Then, we assumed Ihram (for Hajj) on the day of Tarwiya (eighth of Dhul-Hijja).

The Messenger of Allah "Allah's blessing and peace be upon him" came to A'isha "Allah be pleased with her" and saw her weeping. He asked: "What is the matter with you?" She said: "The matter is that I got my menses, and the people put off Ihram (after completing the rituals of Umra), but I neither did so, nor did I circumambulate the House. The people are now going for Hajj (and I cannot go)." He said: "It is a matter which Allah has ordained for the daughters of Adam. So, now take a bath and assume Ihram for Hajj."

She did accordingly, and stayed at the places of staying till the menses was over. She then circumambulated Ka'ba, and (compassed round) Safa and Marwa. He (the Prophet) said (to her): "Now both your Hajj and Umra are complete." But, she said: "I feel in my mind that I missed the circumambulation (of Umra) of the House (which I did not do) till I performed Hajj." He (The Prophet) said: "O Abd Ar-Rahman! Take her to At-Tan'im to (make her) perform Umra." That was the night of Hasba.

(...) Abu Az-Zubair narrated that he heard Jabir "Allah be pleased with him" saying: The Prophet "Allah's blessing and peace be upon him" entered upon A'isha "Allah be pleased with her" and saw her weeping...and the rest is the same as narrated by Al-Laith to the end, but what is before that was not mentioned.

137-(...) Jabir "Allah be pleased with him" narrated that in the (year of the) Hajj performed by The Messenger of Allah "Allah's blessing and peace be upon him", A'isha "Allah be pleased with her" assumed Ihram for Umra...and the rest is the same as narrated by Al-Laith, and added: The Messenger of Allah "Allah's blessing and peace be upon him" was a

بِعُمْرَةٍ. حَتَّىٰ إِذَا كُنَّا بِسَرِفَ عَرَكْتُ، حَتَّىٰ إِذَا قَدِمْنَا طُفْنَا بِالْكَعْبَةِ وَالصَّفَا وَالْمَرْوَةِ، فَأَمَرَنَا رَسُولُ اللَّهِ ﷺ أَنْ يَحِلَّ مِنَّا مَنْ لَمْ يَكُنْ مَعَهُ هَدْيٌ.

قَالَ: فَقُلْنَا: حِلُّ مَاذَا؟ قَالَ: «الْحِلُّ كُلُّهُ» فَوَاقَعْنَا النِّسَاءَ، وَتَطَيَّبْنَا بِالطِّيبِ، وَلَبِسْنَا ثِيَابَنَا، وَلَيْسَ بَيْنَنَا وَبَيْنَ عَرَفَةَ إِلاَّ أَرْبَعُ لَيَالٍ.

ثُمَّ أَهْلَلْنَا يَوْمَ التَّرْوِيَةِ، ثُمَّ دَخَلَ رَسُولُ اللَّهِ ﷺ عَلَىٰ عَائِشَةَ رضي الله عنها فَوَجَدَهَا تَبْكِي.

فَقَالَ: «مَا شَأْنُكِ؟» قَالَتْ: «شَأْنِي أَنِّي قَدْ حِضْتُ، وَقَدْ حَلَّ النَّاسُ وَلَمْ أَحْلِلْ، وَلَمْ أَطُفْ بِالْبَيْتِ وَالنَّاسُ يَذْهَبُونَ إِلَى الْحَجِّ الآنَ.

فَقَالَ: «إِنَّ هٰذَا أَمْرٌ كَتَبَهُ اللَّهُ عَلَىٰ بَنَاتِ آدَمَ، فَاغْتَسِلِي ثُمَّ أَهِلِّي بِالْحَجِّ» فَفَعَلَتْ وَوَقَفَتِ الْمَوَاقِفَ، حَتَّىٰ إِذَا طَهُرَتْ طَافَتْ بِالْكَعْبَةِ وَالصَّفَا وَالْمَرْوَةِ.

ثُمَّ قَالَ: «قَدْ حَلَلْتِ مِنْ حَجِّكِ وَعُمْرَتِكِ جَمِيعاً» فَقَالَتْ: يَا رَسُولَ اللَّهِ، إِنِّي أَجِدُ فِي نَفْسِي أَنِّي لَمْ أَطُفْ بِالْبَيْتِ حَتَّىٰ حَجَجْتُ.

قَالَ: «فَاذْهَبْ بِهَا يَا عَبْدَ الرَّحْمٰنِ فَأَعْمِرْهَا مِنَ التَّنْعِيمِ» وَذٰلِكَ لَيْلَةَ الْحَصْبَةِ.

(...) ـ وحدّثني مُحَمَّدُ بْنُ حَاتِمٍ وَعَبْدُ بْنُ حُمَيْدٍ ـ قَالَ ابْنُ حَاتِمٍ: حَدَّثَنَا. وَقَالَ عَبْدٌ: أَخْبَرَنَا مُحَمَّدُ بْنُ بَكْرٍ ـ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ رضي الله عنهما يَقُولُ: دَخَلَ النَّبِيُّ ﷺ عَلَىٰ عَائِشَةَ رضي الله عنها وَهِيَ تَبْكِي، فَذَكَرَ بِمِثْلِ حَدِيثِ اللَّيْثِ إِلَىٰ آخِرِهِ وَلَمْ يَذْكُرْ مَا قَبْلَ هٰذَا مِنْ حَدِيثِ اللَّيْثِ.

١٣٧ ـ (...) ـ وحدّثني أَبُو غَسَّانَ الْمِسْمَعِيُّ: حَدَّثَنَا مُعَاذٌ ـ يَعْنِي ابْنَ هِشَامٍ ـ: حَدَّثَنِي أَبِي، عَنْ مَطَرٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، أَنَّ عَائِشَةَ رضي الله عنها، فِي حَجَّةِ النَّبِيِّ ﷺ، أَهَلَّتْ بِعُمْرَةٍ. وَسَاقَ الْحَدِيثَ بِمَعْنَىٰ حَدِيثِ اللَّيْثِ.

tractable man: if she (A'isha) liked to do something (without committing a sin in it), he would respond to her. He sent her with (her brother) Abd Ar-Rahman Ibn Abu Bakr (to At-Tan'im) and she assumed Ihram for Umra from At-Tan'im. Abu Az-Zubair said: Afterwards, whenever A'isha performed Hajj, she would do the same as she did during the lifetime of The Prophet "Allah's blessing and peace be upon him".

138-(...) Jabir "Allah be pleased with him" narrated: We set out with The Messenger of Allah "Allah's blessing and peace be upon him" assuming Ihram for Hajj, having women and children with us. When we reached Mecca, we circumambulated the House and (compassed round) Safa and Marwa. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever among you has no sacrificial animal with him should put off Ihram." We asked: "What does that (putting off Ihram) imply?" He said: "It implies to get completely free from the state of Ihram." In this way, we (put off Ihram and) approached our wives, put on our clothes, and applied perfume. Then when it was the day of Tarwiya (eighth of Dhul-Hijja), we assumed Ihram for Hajj, and the first circumambulation round Safa and Marwa was sufficient for us. The Messenger of Allah "Allah's blessing and peace be upon him" ordered us to share the (prices of) camels and cows, i.e. every seven persons were to share (the price of) an animal.

139-(1214) Jabir Ibn Abdullah "Allah be pleased with both" narrated: When we finished our Ihram (of Umra), The Prophet "Allah's blessing and peace be upon him" ordered us to assume Ihram on our going to Mina, (i.e. on the day of Tarwiya). We assumed Ihram (for Hajj) from Al-Abtah.

140-(1215) Jabir "Allah be pleased with him" narrated: Neither The Prophet "Allah's blessing and peace be upon him" nor his companions (who assumed Ihram for Hajj and Umra together) offered but one circumambulation (of the House and) round Safa and Marwa. Muhammad Ibn Bakr added in his narration: His first circumambulation.

141-(1216) Ata narrated: I and some people heard Jabir Ibn Abdullah "Allah be pleased with both" saying: We, the Companions of (The Prophet) Muhammad "Allah's blessing and peace be upon him", assumed Ihram for Hajj only. Ata told that Jabir said: The Messenger of Allah "Allah's blessing and peace be upon him" came in the morning of the fourth of Dhul-Hijja and ordered us to put off Ihram. (Ata said that he (The Prophet) ordered them to put off Ihram and to go to their wives (for sexual

وزَادَ فِي الْحَدِيثِ: قَالَ: وَكَانَ رَسُولُ اللَّهِ ﷺ رَجُلاً سَهْلاً، إِذَا هَوِيَتِ الشَّيْءَ تَابَعَهَا عَلَيْهِ، فَأَرْسَلَهَا مَعَ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ فَأَهَلَّتْ بِعُمْرَةٍ، مِنَ التَّنْعِيمِ.

قَالَ مَطَرٌ: قَالَ أَبُو الزُّبَيْرِ: فَكَانَتْ عَائِشَةُ إِذَا حَجَّتْ صَنَعَتْ كَمَا صَنَعَتْ مَعَ نَبِيِّ اللَّهِ ﷺ.

١٣٨ ـ (...) ـ حدّثنا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو الزُّبَيْرِ، عَنْ جَابِرٍ رضي الله عنه. (ح) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ ـ وَاللَّفْظُ لَهُ ـ: أَخْبَرَنَا أَبُو خَيْثَمَةَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ رضي الله عنه قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ مُهِلِّينَ بِالْحَجِّ، مَعَنَا النِّسَاءُ وَالْوِلْدَانُ، فَلَمَّا قَدِمْنَا مَكَّةَ طُفْنَا بِالْبَيْتِ وَبِالصَّفَا وَالْمَرْوَةِ. فَقَالَ لَنَا رَسُولُ اللَّهِ ﷺ: «مَنْ لَمْ يَكُنْ مَعَهُ هَدْيٌ فَلْيَحْلِلْ» قَالَ: قُلْنَا: أَيُّ الْحِلِّ؟ قَالَ: «الْحِلُّ كُلُّهُ» قَالَ: فَأَتَيْنَا النِّسَاءَ، وَلَبِسْنَا الثِّيَابَ، وَمَسِسْنَا الطِّيبَ، فَلَمَّا كَانَ يَوْمُ التَّرْوِيَةِ أَهْلَلْنَا بِالْحَجِّ، وَكَفَانَا الطَّوَافُ الأَوَّلُ بَيْنَ الصَّفَا وَالْمَرْوَةِ، فَأَمَرَنَا رَسُولُ اللَّهِ ﷺ أَنْ نَشْتَرِكَ فِي الإِبِلِ وَالْبَقَرِ: كُلُّ سَبْعَةٍ مِنَّا فِي بَدَنَةٍ.

١٣٩ ـ (١٢١٤) ـ وحدّثني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنِ ابْنِ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رضي الله عنهما قَالَ: أَمَرَنَا النَّبِيُّ ﷺ لَمَّا أَحْلَلْنَا، أَنْ نُحْرِمَ إِذَا تَوَجَّهْنَا إِلَىٰ مِنًى. قَالَ: فَأَهْلَلْنَا مِنَ الأَبْطَحِ.

١٤٠ ـ (١٢١٥) ـ وحدّثني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنِ ابْنِ جُرَيْجٍ. (ح) وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ رضي الله عنه يَقُولُ: لَمْ يَطُفِ النَّبِيُّ ﷺ، وَلاَ أَصْحَابُهُ بَيْنَ الصَّفَا وَالْمَرْوَةِ، إِلاَّ طَوَافاً وَاحِداً.

زَادَ فِي حَدِيثِ مُحَمَّدِ بْنِ بَكْرٍ: طَوَافَهُ الأَوَّلَ.

١٤١ ـ (١٢١٦) ـ وحدّثني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنِ ابْنِ جُرَيْجٍ: أَخْبَرَنِي عَطَاءٌ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ رضي الله عنهما، فِي نَاسٍ مَعِي. قَالَ: أَهْلَلْنَا، أَصْحَابَ مُحَمَّدٍ ﷺ، بِالْحَجِّ خَالِصاً وَحْدَهُ. قَالَ عَطَاءٌ: قَالَ جَابِرٌ: فَقَدِمَ النَّبِيُّ ﷺ صُبْحَ رَابِعَةٍ مَضَتْ مِنْ ذِي الْحِجَّةِ، فَأَمَرَنَا أَنْ نَحِلَّ. قَالَ عَطَاءٌ: قَالَ:

intercourse). Ata said: He did not make it obligatory for them, but it became permissible. Jabir resumed) We said: "When only five days remained to Arafat, he (the Prophet) ordered us to have sexual intercourse with our wives. And in this case, we would reach Arafat just after having sexual intercourse (with our wives)." (He (Ata) said: Jabir pointed with his hand, as if I am observing his hand as it moved).

At the same time, the Messenger of Allah "Allah's blessing and peace be upon him" stood among us and said: "You know very well that I am the most Allah-fearing, the most truthful and the most pious among you. Had I not brought the sacrificial animals with me, I would also have put off Ihram as you have put off. Had I known earlier what I have come to know later, I would not have brought sacrificial animals with me." So they (the Companions) put off Ihram and so did we, and, in this way, we listened to and obeyed (the order of the Prophet).

Jabir said: Ali came with the tribute (from Yemen). He (the Prophet) asked: "For what did you assume Ihram (i.e. for Hajj and Umra together or Hajj and Umra separately)?" He said: "I assumed Ihram with the same intention as that of the Messenger of Allah "Allah's blessing and peace be upon him"." Thereupon The Messenger of Allah "Allah's blessing and peace be upon him" said: "Offer a sacrificial animal, and keep on the state of Ihram." Ali brought a sacrificial animal for him (The Messenger of Allah).

Suraqa Ibn Malik Ibn Ju'shum said: "O Messenger of Allah! Is it (this concession of putting off Ihram of Hajj or Umra) to be held valid only this year, or is it held valid perpetually?" He said: "It is held valid perpetually."

142-(...) Jabir Ibn Abdullah "Allah be pleased with both" narrated: We assumed Ihram for Hajj with The Messenger of Allah "Allah's blessing and peace be upon him", and when we reached Mecca, he ordered us to make it Umra and put off Ihram. We felt it hard, and we were disturbed by that. This news reached The Messenger of Allah "Allah's blessing and peace be upon him". we do not know whether he was Divinely inspired of anything (in connection with this news) or he was informed by the people. He said: "O people! Put off Ihram. Were it not for the sacrificial animals I have with me, I would have done what you did." We put off Ihram, (so completely) that we had sexual intercourse with our wives, and did everything the one who is not in the state of Ihram is permissible to do. When it was the day of Tarwiya (eighth day of Dhul-Hijja), we turned our backs to Mecca and assumed Ihram for Hajj (as we were leaving for Mina).

«حِلُّوا وَأَصِيبُوا النِّسَاءَ».

قَالَ عَطَاءٌ: وَلَمْ يَعْزِمْ عَلَيْهِمْ، وَلَكِنْ أَحَلَّهُنَّ لَهُمْ.

فَقُلْنَا: لَمَّا لَمْ يَكُنْ بَيْنَنَا وَبَيْنَ عَرَفَةَ إِلاَّ خَمْسٌ، أَمَرَنَا أَنْ نُفْضِيَ إِلَى نِسَائِنَا، فَنَأْتِيَ عَرَفَةَ تَقْطُرُ مَذَاكِيرُنَا الْمَنِيَّ! قَالَ: يَقُولُ جَابِرٌ بِيَدِهِ ـ كَأَنِّي أَنْظُرُ إِلَى قَوْلِهِ بِيَدِهِ يُحَرِّكُهَا ـ قَالَ: فَقَامَ النَّبِيُّ ﷺ فِينَا.

فَقَالَ: «قَدْ عَلِمْتُمْ أَنِّي أَتْقَاكُمْ لِلَّهِ وَأَصْدَقُكُمْ وَأَبَرُّكُمْ، وَلَوْلاَ هَدْيِي لَحَلَلْتُ كَمَا تَحِلُّونَ، وَلَوِ اسْتَقْبَلْتُ مِنْ أَمْرِي مَا اسْتَدْبَرْتُ لَمْ أَسُقِ الْهَدْيَ، فَحِلُّوا» فَحَلَلْنَا وَسَمِعْنَا وَأَطَعْنَا.

قَالَ عَطَاءٌ: قَالَ جَابِرٌ: فَقَدِمَ عَلِيٌّ مِنْ سِعَايَتِهِ. فَقَالَ: «بِمَ أَهْلَلْتَ؟» قَالَ: بِمَا أَهَلَّ بِهِ النَّبِيُّ ﷺ. فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «فَاهْدِ وَامْكُثْ حَرَاماً» قَالَ: وَأَهْدَى لَهُ عَلِيٌّ هَدْياً.

فَقَالَ سُرَاقَةُ بْنُ مَالِكِ بْنِ جُعْشُمٍ: يَا رَسُولَ اللَّهِ، أَلِعَامِنَا هٰذَا أَمْ لأَبَدٍ؟ فَقَالَ: «لأَبَدٍ».

[البخاري: كتاب الشركة، باب الاشتراك في الهدي والبدن، رقم: ٢٥٠٥].

١٤٢ ـ (...) ـ حدّثنا ابْنُ نُمَيْرٍ: حَدَّثَنِي أَبِي: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ أَبِي سُلَيْمَانَ، عَنْ عَطَاءٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رضي الله عنهما قَالَ: أَهْلَلْنَا مَعَ رَسُولِ اللَّهِ ﷺ بِالْحَجِّ، فَلَمَّا قَدِمْنَا مَكَّةَ أَمَرَنَا أَنْ نَحِلَّ وَنَجْعَلَهَا عُمْرَةً، فَكَبُرَ ذٰلِكَ عَلَيْنَا وَضَاقَتْ بِهِ صُدُورُنَا، فَبَلَغَ ذٰلِكَ النَّبِيَّ ﷺ، فَمَا نَدْرِي أَشَيْءٌ بَلَغَهُ مِنَ السَّمَاءِ، أَمْ شَيْءٌ مِنْ قِبَلِ النَّاسِ.

فَقَالَ: «أَيُّهَا النَّاسُ، أَحِلُّوا، فَلَوْلاَ الْهَدْيُ الَّذِي مَعِي، فَعَلْتُ كَمَا فَعَلْتُمْ» قَالَ: فَأَحْلَلْنَا حَتَّىٰ وَطِئْنَا النِّسَاءَ، وَفَعَلْنَا مَا يَفْعَلُ الْحَلاَلُ، حَتَّىٰ إِذَا كَانَ يَوْمُ التَّرْوِيَةِ، وَجَعَلْنَا مَكَّةَ بِظَهْرٍ، أَهْلَلْنَا بِالْحَجِّ.

143-(...) Musa Ibn Nafi reported: I came to Mecca to perform Umra of Tamattu (i.e. to perform Umra firstly, then put off Ihram, and then assume it once again for Hajj). I reached Mecca four days before the day of Tarwiya (eighth of Dhul-Hijja). Some people of Mecca said to me: "Your Hajj will be like the Hajj performed by Meccans." So I went to Ata Ibn Abu Rabah asking him his view about it. He said: Jabir Ibn Abdullah Al-Ansari "Allah be pleased with both" reported: I performed Hajj with Allah's Apostle "Allah's blessing and peace be upon him" in the year when he drove the sacrificial animals with him. The people had assumed Ihram only for Hajj (Ifrad). The Prophet "Allah's blessing and peace be upon him" ordered them to finish their Ihram after circumambulating Ka'ba, and between Safa and Marwa and to cut short their hair. Then they would stay there (in Mecca) as non-Muhrim till the day of Tarwiya (eighth of Dhul-Hijja) when they would assume Ihram for Hajj. They were ordered to make the Ihram with which they had come for Umra only. They asked: "How can we make it Umra (Tamattu) as we have intended to perform Hajj?" The Prophet "Allah's blessing and peace be upon him" said: "Do what I have ordered you. Had I not brought the Sacrifice with me, I would have done the same, but I cannot finish my Ihram till the Sacrifice reaches its destination (by being slaughtered)." So, they did (what he ordered them to do).

144-(...) Jabir Ibn Abdullah "Allah be pleased with both" narrated: We came with The Messenger of Allah "Allah's blessing and peace be upon him", assuming Ihram for Hajj. But, The Messenger of Allah "Allah's blessing and peace be upon him" ordered us to make it Umra, and consequently put off Ihram (after completing the rituals of Umra). He (Jabir) added: But, since he (The Prophet) had the sacrificial animals with him, he was not able to make it Umra.

[18] Offering Hajj and Umra separately "At-Tamattu"

145-(1217) Abu Nadra narrated: Ibn Abbas "Allah be pleased with both" used to give permission to the people to offer Umra and Hajj separately (i.e. to assume Ihram for Umra during the months of Hajj, then put off Ihram after completing its rituals, and then assume Ihram for Hajj once again, and it is called) Mut'a. But Ibn Az-Zubair used to forbid it. I mentioned that to Jabir Ibn Abdullah "Allah be pleased with both", who said: It is through me that this Hadith became in circulation. We performed Hajj and Umra separately "Mut'a" while we were with The Messenger of Allah "Allah's

١٤٣ ـ (...) ـ وحدّثنا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا مُوسَى بْنُ نَافِعٍ قَالَ: قَدِمْتُ مَكَّةَ مُتَمَتِّعاً بِعُمْرَةٍ، قَبْلَ التَّرْوِيَةِ بِأَرْبَعَةِ أَيَّامٍ. فَقَالَ النَّاسُ: تَصِيرُ حَجَّتُكَ الآنَ مَكِّيَّةً. فَدَخَلْتُ عَلَىٰ عَطَاءِ بْنِ أَبِي رَبَاحٍ فَاسْتَفْتَيْتُهُ. فَقَالَ عَطَاءٌ: حَدَّثَنِي جَابِرُ بْنُ عَبْدِ اللَّهِ الأَنْصَارِيُّ رضي الله عنهما، أَنَّهُ حَجَّ مَعَ رَسُولِ اللَّهِ ﷺ عَامَ سَاقَ الْهَدْيَ مَعَهُ، وَقَدْ أَهَلُّوا بِالْحَجِّ مُفْرَداً، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَحِلُّوا مِنْ إِحْرَامِكُمْ، فَطُوفُوا بِالْبَيْتِ وَبَيْنَ الصَّفَا وَالْمَرْوَةِ، وَقَصِّرُوا وَأَقِيمُوا حَلاَلاً حَتَّىٰ إِذَا كَانَ يَوْمُ التَّرْوِيَةِ فَأَهِلُّوا بِالْحَجِّ، وَاجْعَلُوا الَّتِي قَدِمْتُمْ بِهَا مُتْعَةً». قَالُوا: كَيْفَ نَجْعَلُهَا مُتْعَةً وَقَدْ سَمَّيْنَا الْحَجَّ؟ قَالَ: «افْعَلُوا مَا آمُرُكُمْ بِهِ، فَإِنِّي لَوْلاَ أَنِّي سُقْتُ الْهَدْيَ، لَفَعَلْتُ مِثْلَ الَّذِي أَمَرْتُكُمْ بِهِ، وَلَكِنْ لاَ يَحِلُّ مِنِّي حَرَامٌ حَتَّىٰ يَبْلُغَ الْهَدْيُ مَحِلَّهُ» فَفَعَلُوا.

[البخاري: كتاب الحج، باب التمتع والقران والإفراد بالحج...، رقم: ١٥٦٨].

١٤٤ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ مَعْمَرِ بْنِ رِبْعِيٍّ الْقَيْسِيُّ: حَدَّثَنَا أَبُو هِشَامٍ الْمُغِيرَةُ بْنُ سَلَمَةَ الْمَخْزُومِيُّ، عَنْ أَبِي عَوَانَةَ، عَنْ أَبِي بِشْرٍ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رضي الله عنهما قَالَ: قَدِمْنَا مَعَ رَسُولِ اللَّهِ ﷺ مُهِلِّينَ بِالْحَجِّ، فَأَمَرَنَا رَسُولُ اللَّهِ ﷺ أَنْ نَجْعَلَهَا عُمْرَةً وَنَحِلَّ. قَالَ: وَكَانَ مَعَهُ الْهَدْيُ، فَلَمْ يَسْتَطِعْ أَنْ يَجْعَلَهَا عُمْرَةً.

١٨ ـ بابٌ في الْمُتْعَةِ بالحَجِّ والعُمْرَةِ

١٤٥ ـ (١٢١٧) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ، عَنْ أَبِي نَضْرَةَ قَالَ: كَانَ ابْنُ عَبَّاسٍ يَأْمُرُ بِالْمُتْعَةِ، وَكَانَ ابْنُ الزُّبَيْرِ يَنْهَىٰ عَنْهَا. قَالَ: فَذَكَرْتُ ذٰلِكَ لِجَابِرِ بْنِ عَبْدِ اللَّهِ فَقَالَ: عَلَىٰ يَدَيَّ دَارَ الْحَدِيثُ، تَمَتَّعْنَا مَعَ رَسُولِ اللَّهِ ﷺ، فَلَمَّا قَامَ عُمَرُ قَالَ: إِنَّ اللَّهَ كَانَ يُحِلُّ لِرَسُولِهِ مَا شَاءَ بِمَا شَاءَ، وَإِنَّ الْقُرْآنَ قَدْ نَزَلَ مَنَازِلَهُ، فَأَتِمُّوا

blessing and peace be upon him". when Umar stood (as the caliph), he said: "Allah made lawful what He willed for His Messenger as He willed. But, The Qur'an was revealed completely (with all commands and on all occasions). So, complete (the rituals of both) Hajj and Umra for the sake of Allah as Allah has ordered you, and make the marriage of those women as decisively permanent (and not temporary). No man who married a woman (temporarily) for a fixed period of time is brought to me but that I would stone him to death."

(...)Quatada narrated this Hadith with the same chain of transmitters mentioning (That Umar added): Separate your Hajj from Umra, for in this way, both your Hajj and your Umra would be more complete.

146-(1216) Mujahid narrated: I heard Jabir Ibn Abdullah "Allah be pleased with both" saying: We came with The Messenger of Allah "Allah's blessing and peace be upon him", uttering: "We are responding to Your call with (the intention to offer) Hajj." But The Messenger of Allah "Allah's blessing and peace be upon him" ordered us to make it Umra.

[19] The (Farewell) pilgrimage of The Prophet "p.b.u.h"

147-(1218) Ja'far Ibn Muhammad narrated from his father: We went to Jabir Ibn Abdullah "Allah be pleased with both" who started inquiring about the people (who came with me) till he reached me. I said: "I am Muhammad Ibn Ali Ibn Husain." He placed his hand upon my head and opened my upper button and then the lower one. Then he placed his palm between my breasts (out of compassion). I was still a young man. He said: "You are welcome, O my nephew. Ask about whatever you want." I asked him. indeed, he was blind, and the time of prayer came. He stood up wrapping himself in a mantle, which was so short that whenever he placed its ends upon his shoulders they slipped down. Another mantle was hanging on the clothes rack beside him. He led us in the prayer.

(After he had finished the prayer) I said to him: "Tell me about the Hajj of The Messenger of Allah "Allah's blessing and peace be upon him"." He pointed nine with his hand, and said: The Messenger of Allah "Allah's blessing and peace be upon him" stayed in (Medina) for nine years without offering Hajj. Then he announced publicly in the tenth year that The Messenger of Allah "Allah's blessing and peace be upon him" was going to offer Hajj. A great number of people came to Medina, all of whom were eager to follow The Messenger of Allah "Allah's blessing and peace be upon him" and do the same as his doing.

الْحَجَّ وَالْعُمْرَةَ لِلَّهِ كَمَا أَمَرَكُمُ اللَّهُ، وَأَبِتُّوا نِكَاحَ هٰذِهِ النِّسَاءِ، فَلَنْ أُوتَىٰ بِرَجُلٍ نَكَحَ امْرَأَةً إِلَىٰ أَجَلٍ، إِلاَّ رَجَمْتُهُ بِالْحِجَارَةِ.

(...) ـ وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ، بِهٰذَا الإِسْنَادِ. وَقَالَ فِي الْحَدِيثِ: فَافْصِلُوا حَجَّكُمْ مِنْ عُمْرَتِكُمْ، فَإِنَّهُ أَتَمُّ لِحَجِّكُمْ، وَأَتَمُّ لِعُمْرَتِكُمْ.

١٤٦ ـ (١٢١٦) ـ وحدّثنا خلَفُ بْنُ هِشَامٍ وَأَبُو الرَّبِيعِ وَقُتَيْبَةُ. جَمِيعاً عَنْ حَمَّادٍ. قَالَ خلَفٌ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ قَالَ: سَمِعْتُ مُجَاهِداً يُحَدِّثُ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رضي الله عنهما قَالَ: قَدِمْنَا مَعَ رَسُولِ اللَّهِ ﷺ وَنَحْنُ نَقُولُ: لَبَّيْكَ بِالْحَجِّ، فَأَمَرَنَا رَسُولُ اللَّهِ ﷺ أَنْ نَجْعَلَهَا عُمْرَةً.

[البخاري: كتاب الحج، باب من لبى بالحج وسمَّاه، رقم: ١٥٧٠]

١٩ ـ بابُ حَجَّةِ النَّبيِّ ﷺ

١٤٧ ـ (١٢١٨) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ. جَمِيعاً عَنْ حَاتِمٍ. قَالَ أَبُو بَكْرٍ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ الْمَدَنِيُّ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ قَالَ: دَخَلْنَا عَلَىٰ جَابِرِ بْنِ عَبْدِ اللَّهِ، فَسَأَلَ عَنِ الْقَوْمِ حَتَّىٰ انْتَهَىٰ إِلَيَّ. فَقُلْتُ: أَنَا مُحَمَّدُ بْنُ عَلِيِّ بْنِ حُسَيْنٍ، فَأَهْوَىٰ بِيَدِهِ إِلَىٰ رَأْسِي فَنَزَعَ زِرِّي الأَعْلَى، ثُمَّ نَزَعَ زِرِّي الأَسْفَلَ، ثُمَّ وَضَعَ كَفَّهُ بَيْنَ ثَدْيَيَّ وَأَنَا يَوْمَئِذٍ غُلاَمٌ شَابٌّ، فَقَالَ: مَرْحَباً بِكَ يَا ابْنَ أَخِي، سَلْ عَمَّا شِئْتَ. فَسَأَلْتُهُ ـ وَهُوَ أَعْمَىٰ ـ وَحَضَرَ وَقْتُ الصَّلاَةِ، فَقَامَ فِي نِسَاجَةٍ مُلْتَحِفاً بِهَا، كُلَّمَا وَضَعَهَا عَلَىٰ مَنْكِبِهِ رَجَعَ طَرَفَاهَا إِلَيْهِ مِنْ صِغَرِهَا، وَرِدَاؤُهُ إِلَى جَنْبِهِ عَلَى الْمِشْجَبِ، فَصَلَّىٰ بِنَا، فَقُلْتُ: أَخْبِرْنِي عَنْ حَجَّةِ رَسُولِ اللَّهِ ﷺ. فَقَالَ بِيَدِهِ، فَعَقَدَ تِسْعاً. فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ مَكَثَ تِسْعَ سِنِينَ لَمْ يَحُجَّ، ثُمَّ أَذَّنَ فِي النَّاسِ فِي الْعَاشِرَةِ، أَنَّ رَسُولَ اللَّهِ ﷺ حَاجٌّ، فَقَدِمَ الْمَدِينَةَ بَشَرٌ كَثِيرٌ، كُلُّهُمْ يَلْتَمِسُ أَنْ يَأْتَمَّ بِرَسُولِ اللَّهِ ﷺ وَيَعْمَلَ مِثْلَ عَمَلِهِ.

We set out with him till we reached Dhul-Hulaifa. Asma Bint Umais delivered Muhammad Ibn Abu Bakr. She sent to The Messenger of Allah "Allah's blessing and peace be upon him" asking him: "What should I do?" He said: "Take a bath, bandage your privates and assume Ihram (for Hajj)." The Messenger of Allah "Allah's blessing and peace be upon him" offered prayer in the mosque and then rode (his she-camel known as) Al-Qaswa . When it stood upright with him at Al-Baida, I stretched my sight as far as it could reach, and I couldn't see in front of me but riders and pedestrians. (I saw also) on my right like this, on my left like this, and behind me like this. The Messenger of Allah "Allah's blessing and peace be upon him" was among us, on whom The Holy Qur'an was being sent down.

It is he, who knows well its (truly right) interpretation. Whatever he did, we also did. He uttered the (statement affirming the) Oneness of Allah: "I'm responding to Your call, O Allah, I'm responding to Your call, You have no partner with You, I'm responding to Your call. All the praises and blessings be to You, All the dominion be for You. You have no partner with You." (LabbaikAllahumma labbaik. Labbaika la sharika laka labbaik. Innalhamda wan-ni'mata laka walmulk. La sharika lak). The people also pronounced their Talbiya, which they used to pronounce, from which The Messenger of Allah "Allah's blessing and peace be upon him" did not reject anything. But The Messenger of Allah "Allah's blessing and peace be upon him" stuck to his own Talbiya.

Jabir said: We did neither have any intention but that of Hajj only, nor did we know (that we would assume Ihram for) the Umra. When we came with him to the House, he touched the corner and circumambulated (Ka'ba seven times), three of which as running and four as walking. Then he went to the Station of Abraham, and recited: "And take the Station of Abraham as a place of prayer." He made the Station between him and the Qibla.

(The narrator said): My father said (and I do not know except that he had mentioned it from The Messenger of Allah "Allah's blessing and peace be upon him") that he recited in the two Rak'as (he offered): "Say: He is Allah, The One and Only" and "say: O unbelievers!" He then returned to the corner (of the Black Stone) and kissed it. He went out of the gate to Safa. When he came near it he recited: " Safa and Marwa are from amongst the signs appointed by Allah." (He said): "I start with what Allah (ordered me to) start."

He first ascended Safa till he saw the House. Facing Qibla, he declared the Oneness of Allah Whom he magnified, and said: "There is no god but

فَخَرَجْنَا مَعَهُ حَتَّىٰ أَتَيْنَا ذَا الْحُلَيْفَةِ، فَوَلَدَتْ أَسْمَاءُ بِنْتُ عُمَيْسٍ مُحَمَّدَ بْنَ أَبِي بَكْرٍ، فَأَرْسَلَتْ إِلَىٰ رَسُولِ اللَّهِ ﷺ: كَيْفَ أَصْنَعُ؟ قَالَ: «اغْتَسِلِي، وَاسْتَثْفِرِي بِثَوْبٍ وَأَحْرِمِي».

فَصَلَّىٰ رَسُولُ اللَّهِ ﷺ فِي الْمَسْجِدِ. ثُمَّ رَكِبَ الْقَصْوَاءَ، حَتَّىٰ إِذَا اسْتَوَتْ بِهِ نَاقَتُهُ عَلَى الْبَيْدَاءِ، نَظَرْتُ إِلَىٰ مَدِّ بَصَرِي بَيْنَ يَدَيْهِ، مِنْ رَاكِبٍ وَمَاشٍ، وَعَنْ يَمِينِهِ مِثْلَ ذٰلِكَ، وَعَنْ يَسَارِهِ مِثْلَ ذٰلِكَ، وَمِنْ خَلْفِهِ مِثْلَ ذٰلِكَ، وَرَسُولُ اللَّهِ ﷺ بَيْنَ أَظْهُرِنَا وَعَلَيْهِ يَنْزِلُ الْقُرْآنُ. وَهُوَ يَعْرِفُ تَأْوِيلَهُ، وَمَا عَمِلَ بِهِ مِنْ شَيْءٍ عَمِلْنَا بِهِ.

فَأَهَلَّ بِالتَّوْحِيدِ «لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لا شَرِيكَ لَكَ لَبَّيْكَ، إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ، لاَ شَرِيكَ لَكَ». وَأَهَلَّ النَّاسُ بِهٰذَا الَّذِي يُهِلُّونَ بِهِ. فَلَمْ يَرُدَّ رَسُولُ اللَّهِ ﷺ عَلَيْهِمْ شَيْئاً مِنْهُ، وَلَزِمَ رَسُولُ اللَّهِ ﷺ تَلْبِيَتَهُ.

قَالَ جَابِرٌ رضي الله عنه: لَسْنَا نَنْوِي إِلاَّ الْحَجَّ لَسْنَا نَعْرِفُ الْعُمْرَةَ، حَتَّىٰ إِذَا أَتَيْنَا الْبَيْتَ مَعَهُ، اسْتَلَمَ الرُّكْنَ فَرَمَلَ ثَلاَثاً وَمَشَىٰ أَرْبَعاً، ثُمَّ نَفَذَ إِلَىٰ مَقَامِ إِبْرَاهِيمَ عَلَيْهِ السَّلاَمُ فَقَرَأَ: ﴿وَاتَّخِذُوا مِن مَّقَامِ إِبْرَٰهِيمَ مُصَلًّى﴾ [البقرة: ١٢٥] فَجَعَلَ الْمَقَامَ بَيْنَهُ وَبَيْنَ الْبَيْتِ.

فَكَانَ أَبِي يَقُولُ ـ وَلاَ أَعْلَمُهُ ذَكَرَهُ إِلاَّ عَنِ النَّبِيِّ ﷺ ـ: كَانَ يَقْرَأُ فِي الرَّكْعَتَيْنِ: ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾، و ﴿قُلْ يَا أَيُّهَا الْكَافِرُونَ﴾.

ثُمَّ رَجَعَ إِلَى الرُّكْنِ فَاسْتَلَمَهُ، ثُمَّ خَرَجَ مِنَ الْبَابِ إِلَى الصَّفَا، فَلَمَّا دَنَا مِنَ الصَّفَا قَرَأَ: ﴿إِنَّ الصَّفَا وَالْمَرْوَةَ مِن شَعَآئِرِ اللَّهِ﴾ [البقرة: ١٥٨] «أَبْدَأُ بِمَا بَدَأَ اللَّهُ بِهِ» فَبَدَأَ بِالصَّفَا، فَرَقِيَ عَلَيْهِ، حَتَّىٰ رَأَى الْبَيْتَ فَاسْتَقْبَلَ الْقِبْلَةَ فَوَحَّدَ اللَّهَ، وَكَبَّرَهُ وَقَالَ:

Allah, The One, with Whom there is no partner. To Him be the Dominion, and to Him be the praise, and He has Power over everything. There is no god but Allah The One, Who accomplished His promise, enabled His servant to emerge victorious, and (He) Alone defeated the confederates." He invoked (Allah) in that way, reciting such statements thrice. He then descended and walked towards Marwa. When his feet came down in the bottom of the valley, he walked fast. When he started to ascend he walked normally till he reached Marwa, where he did as he had done at Safa.

When it was his last round at Marwa he said: "Had I known earlier what I have come to know later, I would not have driven the sacrificial animals and would have made it Umra. So, whoever among you does not have the sacrificial animal with him should put off Ihram and make it Umra." Suraqa Ibn Malik Ibn Ju'shum got up and said: "O Messenger of Allah! Does it apply only to this year or perpetually?" The Messenger of Allah "Allah's blessing and peace be upon him" intertwined the fingers (of one hand) into the other and said twice: "The (rituals of) Umra became included in the (ceremonies of) Hajj" (adding): "No, but perpetually and everlastingly."

Ali "Allah be pleased with him" came from Yemen with the sacrificial animals of The Prophet "Allah's blessing and peace be upon him" and found (his wife) Fatima "Allah be pleased with her" among those who had put off Ihram. She put on dyed clothes and put kohl (in her eyes). He denied that from her. But, she said: "It is my father who ordered me to do so." (He (the narrator) said that Ali used to say in Iraq: I went to The Messenger of Allah "Allah's blessing and peace be upon him" showing my disturbance from Fatima for what she had done, in order to ask about the religious verdict of The Messenger of Allah "Allah's blessing and peace be upon him" concerning what she had told about him. I told him that I was angry with her. He said: "She has told the truth; she has told the truth. Anyway, what did you say when you intended to perform Hajj?" I (Ali) said: "O Allah! I assume Ihram with the same intention as that of Your Messenger." He said: "I have the sacrificial animals with me, so do not put off Ihram."

He (Jabir) said: The number of those sacrificial animals brought by Ali from the Yemen and of those brought by The Prophet "Allah's blessing and peace be upon him" was one hundred. Then all the people put off Ihram, and cut short their hair, except The Prophet "Allah's blessing and peace be upon him" and those who had the sacrificial animals with them. When it was the day of Tarwiya (eighth of Dhul-Hijja) they went to Mina and

«لاَ إِلَٰهَ إِلاَّ اللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ، لاَ إِلَٰهَ إِلاَّ اللَّهُ وَحْدَهُ، أَنْجَزَ وَعْدَهُ، وَنَصَرَ عَبْدَهُ، وَهَزَمَ الأَحْزَابَ وَحْدَهُ» ثُمَّ دَعَا بَيْنَ ذٰلِكَ. قَالَ مِثْلَ هٰذَا ثَلاَثَ مَرَّاتٍ. ثُمَّ نَزَلَ إِلَى الْمَرْوَةِ، حَتَّى إِذَا انْصَبَّتْ قَدَمَاهُ فِي بَطْنِ الْوَادِي سَعَىٰ، حَتَّىٰ إِذَا صَعِدَتَا مَشَىٰ، حَتَّىٰ أَتَىٰ الْمَرْوَةَ فَفَعَلَ عَلَى الْمَرْوَةِ كَمَا فَعَلَ عَلَى الصَّفَا.

حَتَّىٰ إِذَا كَانَ آخِرُ طَوَافِهِ عَلَى الْمَرْوَةِ فَقَالَ: «لَوْ أَنِّي اسْتَقْبَلْتُ مِنْ أَمْرِي مَا اسْتَدْبَرْتُ لَمْ أَسُقِ الْهَدْيَ وَجَعَلْتُهَا عُمْرَةً، فَمَنْ كَانَ مِنْكُمْ لَيسَ مَعَهُ هَدْيٌ فَلْيَحِلَّ وَلْيَجْعَلْهَا عُمْرَةً». فَقَامَ سُرَاقَةُ بْنُ مَالِكِ بْنِ جُعْشُمٍ فَقَالَ: يَا رَسُولَ اللَّهِ، أَلِعَامِنَا هٰذَا أَمْ لأَبَدٍ؟ فَشَبَّكَ رَسُولُ اللَّهِ ﷺ أَصَابِعَهُ وَاحِدَةً فِي الأُخْرَىٰ وَقَالَ: «دَخَلَتِ الْعُمْرَةُ فِي الْحَجِّ» مَرَّتَيْنِ «لاَ بَلْ لأَبَدِ أَبَدٍ».

وَقَدِمَ عَلِيٌّ مِنَ الْيَمَنِ بِبُدْنِ النَّبِيِّ ﷺ فَوَجَدَ فَاطِمَةَ رضي الله عنها مِمَّنْ حَلَّ، وَلَبِسَتْ ثِيَاباً صَبِيغاً وَاكْتَحَلَتْ، فَأَنْكَرَ ذٰلِكَ عَلَيْهَا. فَقَالَتْ: إِنَّ أَبِي أَمَرَنِي بِهٰذَا. قَالَ: فَكَانَ عَلِيٌّ يَقُولُ بِالْعِرَاقِ: فَذَهَبْتُ إِلَىٰ رَسُولِ اللَّهِ ﷺ مُحَرِّشاً عَلَىٰ فَاطِمَةَ لِلَّذِي صَنَعَتْ، مُسْتَفْتِياً لِرَسُولِ اللَّهِ ﷺ فِيمَا ذَكَرَتْ عَنْهُ. فَأَخْبَرْتُهُ أَنِّي أَنْكَرْتُ ذٰلِكَ عَلَيْهَا. فَقَالَ: «صَدَقَتْ صَدَقَتْ. مَاذَا قُلْتَ حِينَ فَرَضْتَ الْحَجَّ؟» قَالَ: قُلْتُ: اللَّهُمَّ إِنِّي أُهِلُّ بِمَا أَهَلَّ بِهِ رَسُولُكَ. قَالَ: «فَإِنَّ مَعِيَ الْهَدْيَ فَلاَ تَحِلُّ» قَالَ: فَكَانَ جَمَاعَةُ الْهَدْيِ الَّذِي قَدِمَ بِهِ عَلِيٌّ مِنَ الْيَمَنِ وَالَّذِي أَتَىٰ بِهِ النَّبِيُّ ﷺ مِئَةً. قَالَ: فَحَلَّ النَّاسُ كُلُّهُمْ وَقَصَّرُوا، إِلاَّ النَّبِيَّ ﷺ وَمَنْ كَانَ مَعَهُ هَدْيٌ.

فَلَمَّا كَانَ يَوْمُ التَّرْوِيَةِ تَوَجَّهُوا إِلَىٰ مِنًى، فَأَهَلُّوا بِالْحَجِّ. وَرَكِبَ رَسُولُ اللَّهِ ﷺ

assumed Ihram for Hajj. The Messenger of Allah "Allah's blessing and peace be upon him" rode and led the Dhuhr, Asr, Maghrib, Isha and Fajr prayers. He waited a little until the sun rose, and ordered that a tent of hair should be pitched for him at (the area of) Namira. The Messenger of Allah "Allah's blessing and peace be upon him" proceeded on, and (the people of) Quraish had no doubt that he would halt at the sacred site "Al-Mash'ar Al-Haram" as they used to do in the pre-Islamic period of ignorance.

The Messenger of Allah "Allah's blessing and peace be upon him" proceeded on till he came to Arafat where he found that the tent had been pitched for him at Namira. He halted till the sun had declined. He ordered that (his she-camel) Al-Qaswa should be brought and saddled for him. Then he came to the bottom of the valley, and addressed the people saying: "Verily your blood and property are as sacred and unbreakable as the sanctity of this day of yours, in this month of yours, in this town of yours. Behold! Everything belonging to the Days of pre-Islamic period of Ignorance is to be under my feet, fully abolished.

The blood (claims) of retaliations of the Days of the pre-Islamic period of Ignorance are to be annulled. The first claim of ours on blood of retaliation, which I abolish, is that of Ibn Rabie'a Ibn Al-Harith, who was nursed in the tribe of Sa'd and then killed by (the tribe of) Hudhail. The usury of the pre-Islamic period of ignorance is also to be abolished. The first usury of ours I abolish is that of Abbas Ibn Abd Al-Muttalib, for it is entirely abolished. Fear Allah concerning women! Verily you have taken them under the protection of Allah, and sexual intercourse with them has been made lawful for you by words of Allah. You also have right over them, i.e. they should not allow anyone whom you do not like to sit on your bed. But if they do that, you can chastise them but not severely. Their rights upon you are that you should fairly provide them with food and clothing.

I have left among you the Book of Allah, and if you hold fast to it, you would never go astray. You would be asked about me (on the Day of Judgement): Then, what would you say?" They (the people) said: "We will testify that you reported (Allah's message), fulfilled (the duties of Prophethood) and presented good (sincere) advice." He (The Prophet) lifted his index finger towards the sky and pointed it at the people, (saying): "O Allah! be witness! O Allah! be witness!" he said it thrice. Then, he (The Prophet ordered Bilal to pronounce Adhan, and he) pronounced Adhan and

فَصَلَّىٰ بِهَا الظُّهْرَ وَالْعَصْرَ وَالْمَغْرِبَ وَالْعِشَاءَ وَالْفَجْرَ، ثُمَّ مَكَثَ قَلِيلاً حَتَّى طَلَعَتِ الشَّمْسُ، وَأَمَرَ بِقُبَّةٍ مِنْ شَعَرٍ تُضْرَبُ لَهُ بِنَمِرَةَ، فَسَارَ رَسُولُ اللَّهِ ﷺ وَلاَ تَشُكُّ قُرَيْشٌ إِلاَّ أَنَّهُ وَاقِفٌ عِنْدَ الْمَشْعَرِ الْحَرَامِ، كَمَا كَانَتْ قُرَيْشٌ تَصْنَعُ فِي الْجَاهِلِيَّةِ، فَأَجَازَ رَسُولُ اللَّهِ ﷺ حَتَّىٰ أَتَىٰ عَرَفَةَ، فَوَجَدَ الْقُبَّةَ قَدْ ضُرِبَتْ لَهُ بِنَمِرَةَ، فَنَزَلَ بِهَا. حَتَّىٰ إِذَا زَاغَتِ الشَّمْسُ أَمَرَ بِالْقَصْوَاءِ فَرُحِلَتْ لَهُ، فَأَتَىٰ بَطْنَ الْوَادِي، فَخَطَبَ النَّاسَ وَقَالَ: «إِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ حَرَامٌ عَلَيْكُمْ كَحُرْمَةِ يَوْمِكُمْ هٰذَا، فِي شَهْرِكُمْ هٰذَا، فِي بَلَدِكُمْ هٰذَا.

أَلاَ كُلُّ شَيْءٍ مِنْ أَمْرِ الْجَاهِلِيَّةِ تَحْتَ قَدَمَيَّ مَوْضُوعٌ، وَدِمَاءُ الْجَاهِلِيَّةِ مَوْضُوعَةٌ، وَإِنَّ أَوَّلَ دَمٍ أَضَعُ مِنْ دِمَائِنَا دَمُ ابْنِ رَبِيعَةَ بْنِ الْحَارِثِ، كَانَ مُسْتَرْضِعاً فِي بَنِي سَعْدٍ فَقَتَلَتْهُ هُذَيْلٌ. وَرِبَا الْجَاهِلِيَّةِ مَوْضُوعٌ، وَأَوَّلُ رِباً أَضَعُ رِبَانَا: رِبَا عَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ، فَإِنَّهُ مَوْضُوعٌ كُلُّهُ. فَاتَّقُوا اللَّهَ فِي النِّسَاءِ، فَإِنَّكُمْ أَخَذْتُمُوهُنَّ بِأَمَانِ اللَّهِ، وَاسْتَحْلَلْتُمْ فُرُوجَهُنَّ بِكَلِمَةِ اللَّهِ، وَلَكُمْ عَلَيْهِنَّ أَنْ لاَ يُوطِئْنَ فُرُشَكُمْ أَحَداً تَكْرَهُونَهُ، فَإِنْ فَعَلْنَ ذٰلِكَ فَاضْرِبُوهُنَّ ضَرْباً غَيْرَ مُبَرِّحٍ، وَلَهُنَّ عَلَيْكُمْ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ.

وَقَدْ تَرَكْتُ فِيكُمْ مَا لَنْ تَضِلُّوا بَعْدَهُ إِنِ اعْتَصَمْتُمْ بِهِ: كِتَابُ اللَّهِ. وَأَنْتُمْ تُسْأَلُونَ عَنِّي، فَمَا أَنْتُمْ قَائِلُونَ؟»

قَالُوا: نَشْهَدُ أَنَّكَ قَدْ بَلَّغْتَ وَأَدَّيْتَ وَنَصَحْتَ. فَقَالَ بِإِصْبَعِهِ السَّبَّابَةِ، يَرْفَعُهَا إِلَى السَّمَاءِ وَيَنْكُتُهَا إِلَى النَّاسِ: «اللَّهُمَّ اشْهَدْ. اللَّهُمَّ اشْهَدْ» ثَلاَثَ مَرَّاتٍ.

then pronounced the prayer establishment. He (The Prophet) led the Dhuhr prayer. He (Bilal) then pronounced the prayer establishment once again and he (The Prophet) led the Asr prayer. He offered no other prayer in between them.

The Messenger of Allah "Allah's blessing and peace be upon him" then rode his she-camel and came to the place of stay, making his she-camel Al-Qaswa turn towards the direction of the rocks, having the path of walkers in front of him, and he was facing the Qibla. He kept staying there till the sun set, the yellow light had gone a little, and the disc of the sun had disappeared. He made Usama ride behind him. Then, The Messenger of Allah "Allah's blessing and peace be upon him" pulled the nose string of Al-Qaswa so forcefully that its head touched the saddle (in order to have complete control over it). He pointed out to the people with his right hand to be calm (and moderate in speed). Whenever he happened to pass over an elevated tract of sand, he slightly loosened it (the nose string of his she-camel) till it climbed up. He kept doing so until he reached Al-Muzdalifa, where he led the Maghrib and Isha prayers with one Adhan and two calls for prayer establishment. He did not glorify (i.e. offer supererogatory prayers) in between them.

The Messenger of Allah "Allah's blessing and peace be upon him" then lay down till the dawn appeared. He offered the Fajr prayer with an Adhan and Iqama when the light of the morning was clear. He rode Al-Qaswa (and proceeded on). When he came to the Sacred Site (Al-Mash'ar Al-Haram), he faced Qibla, supplicated and Glorified Allah, and pronounced His Uniqueness and Oneness (i.e. There is no god but Allah). He kept standing till the daylight was very clear.

He then proceeded on quickly before the sun rose, and made Al-Fadl Ibn Al-Abbas ride behind him, who was a man of beautiful hair, fair complexion and handsome face. While The Messenger of Allah "Allah's blessing and peace be upon him" was advancing, there was a group of women (walking side by side with them). Al-Fadl started looking at them. The Messenger of Allah "Allah's blessing and peace be upon him" put his hand on the face of Al-Fadl who turned his face to the other side, and starting looking, but The Messenger of Allah "Allah's blessing and peace be upon him" turned his hand to the other side and put it on the face of Al-Fadl. He turned his face to the other side till he came to the bottom of Muhassir. He (The Prophet) urged it (al-Qaswa) a little. Taking his way

ثُمَّ أَذَّنَ، ثُمَّ أَقَامَ فَصَلَّى الظُّهْرَ، ثُمَّ أَقَامَ فَصَلَّى الْعَصْرَ وَلَمْ يُصَلِّ بَيْنَهُمَا شَيْئاً، ثُمَّ رَكِبَ رَسُولُ اللَّهِ ﷺ حَتَّىٰ أَتَى الْمَوْقِفَ، فَجَعَلَ بَطْنَ نَاقَتِهِ الْقَصْوَاءِ إِلَى الصَّخَرَاتِ، وَجَعَلَ حَبْلَ الْمُشَاةِ بَيْنَ يَدَيْهِ، وَاسْتَقْبَلَ الْقِبْلَةَ، فَلَمْ يَزَلْ وَاقِفاً حَتَّىٰ غَرَبَتِ الشَّمْسُ، وَذَهَبَتِ الصُّفْرَةُ قَلِيلاً حَتَّىٰ غَابَ الْقُرْصُ، وَأَرْدَفَ أُسَامَةَ خَلْفَهُ، وَدَفَعَ رَسُولُ اللَّهِ ﷺ وَقَدْ شَنَقَ لِلْقَصْوَاءِ الزِّمَامَ، حَتَّىٰ إِنَّ رَأْسَهَا لَيُصِيبُ مَوْرِكَ رَحْلِهِ، وَيَقُولُ بِيَدِهِ الْيُمْنَىٰ:

«أَيُّهَا النَّاسُ، السَّكِينَةَ السَّكِينَةَ» كُلَّمَا أَتَىٰ حَبْلاً مِنَ الْحِبَالِ أَرْخَىٰ لَهَا قَلِيلاً حَتَّىٰ تَصْعَدَ، حَتَّىٰ أَتَى الْمُزْدَلِفَةَ، فَصَلَّىٰ بِهَا الْمَغْرِبَ وَالْعِشَاءَ بِأَذَانٍ وَاحِدٍ وَإِقَامَتَيْنِ، وَلَمْ يُسَبِّحْ بَيْنَهُمَا شَيْئاً.

ثُمَّ اضْطَجَعَ رَسُولُ اللَّهِ ﷺ حَتَّىٰ طَلَعَ الْفَجْرُ. وَصَلَّى الْفَجْرَ، حِينَ تَبَيَّنَ لَهُ الصُّبْحُ، بِأَذَانٍ وَإِقَامَةٍ، ثُمَّ رَكِبَ الْقَصْوَاءَ حَتَّىٰ أَتَى الْمَشْعَرَ الْحَرَامَ، فَاسْتَقْبَلَ الْقِبْلَةَ، فَدَعَاهُ وَكَبَّرَهُ وَهَلَّلَهُ وَوَحَّدَهُ، فَلَمْ يَزَلْ وَاقِفاً حَتَّىٰ أَسْفَرَ جِدًّا، فَدَفَعَ قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ، وَأَرْدَفَ الْفَضْلَ بْنَ عَبَّاسٍ، وَكَانَ رَجُلاً حَسَنَ الشَّعْرِ أَبْيَضَ وَسِيماً، فَلَمَّا دَفَعَ رَسُولُ اللَّهِ ﷺ مَرَّتْ بِهِ ظُعُنٌ يَجْرِينَ، فَطَفِقَ الْفَضْلُ يَنْظُرُ إِلَيْهِنَّ، فَوَضَعَ رَسُولُ اللَّهِ ﷺ يَدَهُ عَلَىٰ وَجْهِ الْفَضْلِ، فَحَوَّلَ الْفَضْلُ وَجْهَهُ إِلَى الشِّقِّ الآخَرِ يَنْظُرُ، فَحَوَّلَ رَسُولُ اللَّهِ ﷺ يَدَهُ مِنَ الشِّقِّ الآخَرِ عَلَىٰ وَجْهِ الْفَضْلِ. يَصْرِفُ وَجْهَهُ مِنَ الشِّقِّ الآخَرِ يَنْظُرُ. حَتَّىٰ أَتَىٰ بَطْنَ مُحَسِّرٍ، فَحَرَّكَ قَلِيلاً.

through the middle road, which comes out at the greatest Jamra, he came to the Jamra near the tree, which he threw with seven small pebbles, magnifying Allah with every throwing in a manner in which the small pebbles are thrown (with fingers) and he did so in the bottom of the valley.

He then went to the place of sacrifice, and sacrificed sixty-three (camels) with his own hand, and confided to Ali to slaughter the rest, whom he made share sacrifice with him. He then ordered that a piece of flesh from each sacrificial animal should be put in a pot. Then, it was cooked, from which both of them (The Prophet and Ali) ate some meat and drank its soup. The Messenger of Allah "Allah's blessing and peace be upon him" rode and came to the House, and offered the Dhuhr prayer at Mecca. He came to the sons of Abd Al-Muttalib, who were supplying water (to the people) at Zamzam. He said (to them): "Draw water O sons of Abd Al-Muttalib! But for the fact that people would overpower you in your right of supplying water, I would have drawn it with you." They gave him a bucket (full of water) from which he drank.

148-(...) Ja'far Ibn Muhammad narrated from his father: I came to Jabir Ibn Abdullah "Allah be pleased with both" and asked him about the (Farewell) Pilgrimage of The Messenger of Allah "Allah's blessing and peace be upon him"...and the rest is the same, but with the following addition: It was Abu Sayyara among the Arabs (during the pre-Islamic period of ignorance) who used to carry (people from Muzdalifa to Mina). When The Messenger of Allah "Allah's blessing and peace be upon him" set out from Muzdalifa to Al-Mash'ar Al-Haram, (the people of) Quraish had no doubt that he would halt there and that it would be his place of stay. But he passed on (without staying) there. and paid no attention to it until he came to Arafat where he stayed.

[20] The whole (area of) Arafat is a place of stay

149-(...) Jabir Ibn Abdullah "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I slaughtered (my sacrificial animal) here, and the whole (area of) Mina is a place of slaughtering (sacrifice), so, slaughter (your sacrifices) at your (dwelling) places; I stayed here (at Arafat), and the whole (area of) Arafat is a place of stay; and I also stayed here (at Muzdalifa) and the whole (area of) Muzdalifa is a place of stay."

ثُمَّ سَلَكَ الطَّرِيقَ الْوُسْطَى الَّتِي تَخْرُجُ عَلَى الْجَمْرَةِ الْكُبْرَى، حَتَّىٰ أَتَى الْجَمْرَةَ الَّتِي عِنْدَ الشَّجَرَةِ، فَرَمَاهَا بِسَبْعِ حَصَيَاتٍ. يُكَبِّرُ مَعَ كُلِّ حَصَاةٍ مِنْهَا، مِثْلِ حَصَى الْخَذْفِ. رَمَىٰ مِنْ بَطْنِ الْوَادِي، ثُمَّ انْصَرَفَ إِلَى الْمَنْحَرِ، فَنَحَرَ ثَلَاثًا وَسِتِّينَ بِيَدِهِ، ثُمَّ أَعْطَىٰ عَلِيًّا، فَنَحَرَ مَا غَبَرَ، وَأَشْرَكَهُ فِي هَدْيِهِ. ثُمَّ أَمَرَ مِنْ كُلِّ بَدَنَةٍ بِبَضْعَةٍ، فَجُعِلَتْ فِي قِدْرٍ، فَطُبِخَتْ، فَأَكَلَا مِنْ لَحْمِهَا وَشَرِبَا مِنْ مَرَقِهَا.

ثُمَّ رَكِبَ رَسُولُ اللَّهِ ﷺ فَأَفَاضَ إِلَى الْبَيْتِ، فَصَلَّىٰ بِمَكَّةَ الظُّهْرَ، فَأَتَىٰ بَنِي عَبْدِ الْمُطَّلِبِ، يَسْقُونَ عَلَى زَمْزَمَ. فَقَالَ: «انْزِعُوا بَنِي عَبْدِ الْمُطَّلِبِ، فَلَوْلَا أَنْ يَغْلِبَكُمُ النَّاسُ عَلَىٰ سِقَايَتِكُمْ لَنَزَعْتُ مَعَكُمْ» فَنَاوَلُوهُ دَلْوًا فَشَرِبَ مِنْهُ.

١٤٨ ـ (...) ـ وحدّثنا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدٍ: حَدَّثَنِي أَبِي قَالَ: أَتَيْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ فَسَأَلْتُهُ عَنْ حَجَّةِ رَسُولِ اللَّهِ ﷺ. وَسَاقَ الْحَدِيثَ بِنَحْوِ حَدِيثِ حَاتِمِ بْنِ إِسْمَاعِيلَ.

وَزَادَ فِي الْحَدِيثِ: وَكَانَتِ الْعَرَبُ يَدْفَعُ بِهِمْ أَبُو سَيَّارَةَ عَلَىٰ حِمَارٍ عُرْيٍ، فَلَمَّا أَجَازَ رَسُولُ اللَّهِ ﷺ مِنَ الْمُزْدَلِفَةِ بِالْمَشْعَرِ الْحَرَامِ. لَمْ تَشُكَّ قُرَيْشٌ أَنَّهُ سَيَقْتَصِرُ عَلَيْهِ وَيَكُونُ مَنْزِلُهُ ثَمَّ، فَأَجَازَ وَلَمْ يَعْرِضْ لَهُ، حَتَّىٰ أَتَىٰ عَرَفَاتٍ فَنَزَلَ.

٢٠ ـ بَابُ مَا جَاءَ أَنَّ عَرَفَةَ كُلَّهَا مَوْقِفٌ

١٤٩ ـ (...) ـ حدّثنا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ: حَدَّثَنَا أَبِي، عَنْ جَعْفَرٍ: حَدَّثَنِي أَبِي، عَنْ جَابِرٍ فِي حَدِيثِهِ ذٰلِكَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «نَحَرْتُ هَاهُنَا. وَمِنًى كُلُّهَا مَنْحَرٌ، فَانْحَرُوا فِي رِحَالِكُمْ. وَوَقَفْتُ هَاهُنَا، وَعَرَفَةُ كُلُّهَا مَوْقِفٌ. وَوَقَفْتُ هَاهُنَا، وَجَمْعٌ كُلُّهَا مَوْقِفٌ».

150-(...) Jabir Ibn Abdullah "Allah be pleased with both" narrated that when The Messenger of Allah "Allah's blessing and peace be upon him" arrived in Mecca, he came to the (Black) Stone, which he kissed. Then, he started walking (in circumambulation) to his right. He made three circuits as walking fast, and four as walking normally.

[21] What about the stay, in view of Allah's saying: "Then pass on at a quick pace from the place whence it is usual for the multitude so to do"

151-(1219) A'isha "Allah be pleased with her" narrated: (The people of) Quraish (during the Pre-Islamic period of ignorance) and those who followed their religious practices stayed at Al-Muzdalifa, and they named themselves as Hums (strictly religious radicals), whereas all other Arabs stayed at Arafat. When Islam appeared, Allah "Exalted and Glorified be He" ordered His Messenger "Allah's blessing and peace be upon him" to come to Arafat and stay there, and then pass on a quick pace from there. This is the meaning of Allah's saying: "Then pass on at a quick pace from the place whence it is usual for the multitude so to do." (The Heifer 199)

152-(...) Urwa narrated: During the Pre-Islamic period of Ignorance, the Arabs used to circumambulate Ka'ba naked except the Hums (strictly religious radicals), that is Quraish and their offspring. They used to circumambulate as naked except if Quraish gave them clothes. The men among them used to give clothes to the men, and the women (of Quraish) used to give women., The Hums (of Quraish) used not to get out of Muzdalifa, but all the people used to go to Arafat. Hisham added: My father narrated that A'isha "Allah be pleased with her" had said: The following verse was revealed by Allah "Exalted and Glorified be He" in connection with the Hums: "Then pass on a quick pace from the place whence it is usual for the multitudes so to do." (Heifer 199) she said: the people used to depart from Arafat, while they (those of Quraish) used to depart from Al-Muzdalifa, saying: "We would not depart except from the Sanctuary." But, when Allah revealed: "Then pass on a quick pace from the place whence it is usual for the multitudes so to do", they went to (depart from) Arafat.

153-(1220) Jubair Ibn Mut'im "Allah be pleased with him" reported: I lost my camel and went in search of it on the day of Arafat, and I saw the Messenger of Allah "Allah's blessing and peace be upon him" staying along with people in Arafat. I exclaimed: "By Allah ,he is from the Hums

١٥٠ ـ (...) ـ وحدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا سُفْيَانُ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رضي الله عنهما، أَنَّ رَسُولَ اللَّهِ ﷺ لَمَّا قَدِمَ مَكَّةَ أَتَى الْحَجَرَ فَاسْتَلَمَهُ، ثُمَّ مَشَىٰ عَلَىٰ يَمِينِهِ فَرَمَلَ ثَلَاثاً وَمَشَىٰ أَرْبَعاً.

٢١ ـ بابٌ في الوُقُوفِ،

وقَوْلِهِ تعالى: ﴿ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ﴾ [البقرة: ١٩٩]

١٥١ ـ (١٢١٩) ـ حدّثنا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا أَبُو مُعَاوِيَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رضي الله عنها قَالَتْ: كَانَ قُرَيْشٌ وَمَنْ دَانَ دِينَهَا يَقِفُونَ بِالْمُزْدَلِفَةِ، وَكَانُوا يُسَمَّوْنَ الْحُمْسَ، وَكَانَ سَائِرُ الْعَرَبِ يَقِفُونَ بِعَرَفَةَ، فَلَمَّا جَاءَ الْإِسْلَامُ أَمَرَ اللَّهُ عَزَّ وَجلَّ نَبِيَّهُ ﷺ أَنْ يَأْتِيَ عَرَفَاتٍ فَيَقِفَ بِهَا ثُمَّ يُفِيضَ مِنْهَا، فَذٰلِكَ قَوْلُهُ عَزَّ وَجَلَّ: ﴿ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ﴾ [البقرة: ١٩٩].

[البخاري: كتاب التفسير، باب: ﴿ثم أفيضوا من حيث أفاض الناس﴾، رقم: ٤٥٢٠].

١٥٢ ـ (...) ـ وحدّثنا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ قَالَ: كَانَتِ الْعَرَبُ تَطُوفُ بِالْبَيْتِ عُرَاةً، إِلَّا الْحُمْسَ ـ وَالْحُمْسُ قُرَيْشٌ وَمَا وَلَدَتْ ـ كَانُوا يَطُوفُونَ عُرَاةً، إِلَّا أَنْ تُعْطِيَهُمُ الْحُمْسُ ثِيَاباً. فَيُعْطِي الرِّجَالُ الرِّجَالَ وَالنِّسَاءُ النِّسَاءَ. وَكَانَتِ الْحُمْسُ لَا يَخْرُجُونَ مِنَ الْمُزْدَلِفَةِ، وَكَانَ النَّاسُ كُلُّهُمْ يَبْلُغُونَ عَرَفَاتٍ. قَالَ هِشَامٌ: فَحَدَّثَنِي أَبِي، عَنْ عَائِشَةَ رضي الله عنها قَالَتِ: الْحُمْسُ هُمُ الَّذِينَ أَنْزَلَ اللَّهُ عَزَّ وجَلَّ فِيهِمْ: ﴿ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ﴾ [البقرة: ١٩٩]. قَالَتْ: كَانَ النَّاسُ يُفِيضُونَ مِنْ عَرَفَاتٍ، وَكَانَ الْحُمْسُ يُفِيضُونَ مِنَ الْمُزْدَلِفَةِ يَقُولُونَ: لَا نُفِيضُ إِلَّا مِنَ الْحَرَمِ، فَلَمَّا نَزَلَتْ: ﴿أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ﴾، رَجَعُوا إِلَىٰ عَرَفَاتٍ.

١٥٣ ـ (١٢٢٠) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ. جَمِيعاً عَنِ ابْنِ عُيَيْنَةَ. قَالَ عَمْرٌو: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرٍو، سَمِعَ مُحَمَّدَ بْنَ جُبَيْرِ بْنِ مُطْعِمٍ يُحَدِّثُ عَنْ أَبِيهِ، جُبَيْرِ بْنِ مُطْعِمٍ، قَالَ: أَضْلَلْتُ بَعِيراً لِي، فَذَهَبْتُ أَطْلُبُهُ يَوْمَ

(of Quraish); what did lead him to come to this (place)?" The Quraish were considered as Hums. (That was before Jubair embraced Islam, because he was reported to have embraced Islam on the day of Meccan Conquest, or on the day of the holy battle of Khaibar, according to some narrators).

[22] Abrogating the permissibility of putting off Ihram before completing (both Hajj and Umra)

154-(1221) Abu Musa "Allah be pleased with him" narrated: I came upon Allah's Apostle "Allah's blessing and peace be upon him" when he was at Al-Batha. He asked me: "Have you intended to perform Hajj?" I replied in the affirmative. He asked: "For what have you assumed Ihram?" I replied:" I have assumed Ihram with the same intention as that of the Prophet "Allah's blessing and peace be upon him"." The Prophet "Allah's blessing and peace be upon him" said: "You have done well! Go and circumambulate the House and compass round Safa and Marwa, and then put off Ihram (since you did not bring the sacrificial animals with you)." Then I circumambulated the House, compassed round Safa and Marwa, and went to one of the women of Banu Qais who took out lice from my head. Then, I assumed Ihram once again for Hajj.

So, I used to give this religious verdict (to the people concerning this matter) till the Caliphate of Umar "Allah be pleased with him" when a person said to him: "O Abu Musa, or O Abdullah Ibn Qais! Stick to restraint in giving some religious verdicts of yours, for you do not know what has been made after you by the Commander of the Believers in the rituals (of Hajj)." He said: "O people! Whomever we gave the religious verdict (concerning putting off Ihram) let him wait, for the Commander of the Believers is going to come to you, and you should follow him."

Umar "Allah be pleased with him" then came to whom I mentioned that, whereupon he said: "If we follow the .Holy Book, then it orders us to complete (the rituals of Hajj and Umra). If we follow the tradition of Allah's Apostle then Allah's Apostle did not finish his Ihram till the sacrifice had reached its destination (by being slaughtered)."

(...) The same was narrated on the authority of Shu'ba, with the same chain of transmitters.

155-(...) Abu Musa "Allah be pleased with him" narrated: I came upon Allah's Apostle "Allah's blessing and peace be upon him" when he was encamping at Al-Batha. He asked: "For what have you assumed Ihram?" I

عَرفَةَ، فَرَأَيْتُ رَسُولَ اللَّهِ ﷺ وَاقِفاً مَعَ النَّاسِ بِعَرَفَةَ. فَقُلْتُ: وَاللَّهِ إِنَّ هٰذَا لَمِنَ الْحُمْسِ، فَمَا شَأْنُهُ هاهُنا؟ وكانَتْ قُرَيْشٌ تُعَدُّ مِنَ الْحُمْسِ.

[البخاري: كتاب الحج، باب الوقوف بعرفة، رقم: ١٦٦٤].

٢٢ ـ بابٌ في نَسْخِ التَّحَلُّلِ من الإحرام والأَمْرِ بالتَّمام

١٥٤ ـ (١٢٢١) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: أَخْبَرَنَا شُعْبَةُ، عَنْ قَيْسِ بْنِ مُسْلِمٍ عَنْ طَارِقِ بْنِ شِهَابٍ، عَنْ أَبِي مُوسَىٰ قَالَ: قَدِمْتُ عَلَىٰ رَسُولِ اللَّهِ ﷺ وَهُوَ مُنِيخٌ بِالْبَطْحَاءِ. فَقَالَ لِي: «أَحَجَجْتَ؟» فَقُلْتُ: نَعَمْ. فَقَالَ: «بِمَ أَهْلَلْتَ؟» قَالَ: قُلْتُ: لَبَّيْكَ بِإِهْلاَلٍ كَإِهْلاَلِ النَّبِيِّ ﷺ. قَالَ: «فَقَدْ أَحْسَنْتَ، طُفْ بِالْبَيْتِ وَبِالصَّفَا وَالْمَرْوَةِ وَأَحِلَّ» قَالَ: فَطُفْتُ بِالْبَيْتِ وَبِالصَّفَا وَالْمَرْوَةِ، ثُمَّ أَتَيْتُ امْرَأَةً مِنْ بَنِي قَيْسٍ، فَفَلَتْ رَأْسِي، ثُمَّ أَهْلَلْتُ بِالْحَجِّ. قَالَ: فَكُنْتُ أُفْتِي بِهِ النَّاسَ، حَتَّىٰ كَانَ فِي خِلاَفَةِ عُمَرَ رضي الله عنه. فَقَالَ لَهُ رَجُلٌ: يَا أَبَا مُوسَىٰ، أَوْ يَا عَبْدَ اللَّهِ بْنَ قَيْسٍ، رُوَيْدَكَ بَعْضَ فُتْيَاكَ، فَإِنَّكَ لاَ تَدْرِي مَا أَحْدَثَ أَمِيرُ الْمُؤْمِنِينَ فِي النُّسُكِ بَعْدَكَ. فَقَالَ: يَا أَيُّهَا النَّاسُ، مَنْ كُنَّا أَفْتَيْنَاهُ فُتْيَا فَلْيَتَّئِدْ، فَإِنَّ أَمِيرَ الْمُؤْمِنِينَ قَادِمٌ عَلَيْكُمْ، فَبِهِ فَائْتَمُّوا. قَالَ: فَقَدِمَ عُمَرُ رضي الله عنه فَذَكَرْتُ ذٰلِكَ لَهُ. فَقَالَ: إِنْ نَأْخُذْ بِكِتَابِ اللَّهِ، فَإِنَّ كِتَابَ اللَّهِ يَأْمُرُ بِالتَّمَامِ، وَإِنْ نَأْخُذْ بِسُنَّةِ رَسُولِ اللَّهِ ﷺ، فَإِنَّ رَسُولَ اللَّهِ ﷺ لَمْ يَحِلَّ حَتَّىٰ بَلَغَ الْهَدْيُ مَحِلَّهُ.

[البخاري: كتاب الحج، باب من أهلّ في زمن النبي ﷺ كإهلال النبي...، رقم: ١٥٥٩]

(...) ـ وحدّثناه عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، فِي هٰذَا الإِسْنَادِ، نَحْوَهُ.

١٥٥ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ ـ يَعْنِي ابْنَ مَهْدِيٍّ ـ: حَدَّثَنَا سُفْيَانُ، عَنْ قَيْسٍ، عَنْ طَارِقِ بْنِ شِهَابٍ، عَنْ أَبِي مُوسَىٰ رضي الله عنه قَالَ: قَدِمْتُ عَلَىٰ رَسُولِ اللَّهِ ﷺ وَهُوَ مُنِيخٌ بِالْبَطْحَاءِ. فَقَالَ: «بِمَ أَهْلَلْتَ؟» قَالَ: قُلْتُ: أَهْلَلْتُ بِإِهْلاَلِ النَّبِيِّ ﷺ. قَالَ: «هَلْ سُقْتَ مِنْ هَدْيٍ؟» قُلْتُ: لاَ، قَالَ: «فَطُفْ

replied:" I have assumed Ihram with the same intention as that of the Prophet "Allah's blessing and peace be upon him"." he said: "Have you brought sacrificial animals with you?" I replied in the negative. The Prophet said: "Then, circumambulate the House and compass round Safa and Marwa, and then put off Ihram (since you did not bring the sacrificial animals with you)." Then I circumambulated the House, compassed round Safa and Marwa, and went to one of the women of Banu Qais who combed my hair and washed my head.

So, I used to give this religious verdict to the people (concerning this matter) during the caliphate of Abu Bakr and then Umar, until while I was standing in the season, a person said to me: "(Stop from giving such religious verdicts for) you do not know what has been made after you by the Commander of the Believers in the rituals (of Hajj)." I said: "O people! Whomever we gave the religious verdict (concerning putting off Ihram) let him wait, for the Commander of the Believers is going to come to you, and you should follow him."

Umar "Allah be pleased with him" then came to whom I said: "O Commander of the Believers! What is that, which you introduced concerning the rituals (of Hajj and Umra)?" He said: "If we abide by the Holy Book, then Allah "Exalted and Hallowed be He" orders us to "complete Hajj and Umra in the service of Allah" (The Heifer 196). If we follow the tradition of our Prophet "Allah's blessing and peace be upon him", then The Prophet "Allah's blessing and peace be upon him" did not put off his Ihram till he slaughtered the sacrificial animals."

156-(...) Abu Musa "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" sent me to Yemen and it happened that I returned in the year in which he offered the (Farewell) pilgrimage. He asked me: "O Abu Musa! What did you say when you assumed Ihram?" I replied: "I said: I'm responding to Your call (O Allah) with an intention like that of The Prophet "Allah's blessing and peace be upon him"." He asked: "Have you driven sacrificial animals with you?" I replied : "No, O Apostle of Allah." He then said to me: "Then, go and circumambulate the House and compass round Safa and Marwa and then put off Ihram..." and the rest is the same as narrated by Shu'ba and Sufyan.

157-(1222) Abu Musa "Allah be pleased with him" narrated that he used to give a religious verdict regarding as valid Hajj At-Tamattu. A man said

بِالْبَيْتِ وَبِالصَّفَا وَالْمَرْوَةِ. ثُمَّ حِلَّ».

فَطُفْتُ بِالْبَيْتِ وَبِالصَّفَا وَالْمَرْوَةِ، ثُمَّ أَتَيْتُ امْرَأَةً مِنْ قَوْمِي فَمَشَطَتْنِي وَغَسَلَتْ رَأْسِي، فَكُنْتُ أُفْتِي النَّاسَ بِذٰلِكَ فِي إِمَارَةِ أَبِي بَكْرٍ وَإِمَارَةِ عُمَرَ، فَإِنِّي لَقَائِمٌ بِالْمَوْسِمِ إِذْ جَاءَنِي رَجُلٌ فَقَالَ: إِنَّكَ لاَ تَدْرِي مَا أَحْدَثَ أَمِيرُ الْمُؤْمِنِينَ فِي شَأْنِ النُّسُكِ.

فَقُلْتُ: أَيُّهَا النَّاسُ، مَنْ كُنَّا أَفْتَيْنَاهُ بِشَيْءٍ فَلْيَتَّئِدْ. فَهٰذَا أَمِيرُ الْمُؤْمِنِينَ قَادِمٌ عَلَيْكُمْ، فَبِهِ فَائْتَمُّوا.

فَلَمَّا قَدِمَ قُلْتُ: يَا أَمِيرَ الْمُؤْمِنِينَ، مَا هٰذَا الَّذِي أَحْدَثْتَ فِي شَأْنِ النُّسُكِ؟ قَالَ: إِنْ نَأْخُذْ بِكِتَابِ اللَّهِ فَإِنَّ اللَّهَ عَزَّ وَجَلَّ قَالَ: ﴿وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ﴾ [البقرة: ١٩٦] وَإِنْ نَأْخُذْ بِسُنَّةِ نَبِيِّنَا عَلَيْهِ الصَّلاَةُ وَالسَّلاَمُ، فَإِنَّ النَّبِيَّ ﷺ لَمْ يَحِلَّ حَتَّىٰ نَحَرَ الْهَدْيَ.

١٥٦ ـ (...) ـ وحدّثني إِسْحَاقُ بْنُ مَنْصُورٍ وَعَبْدُ بْنُ حُمَيْدٍ. قَالاَ: أَخْبَرَنَا جَعْفَرُ بْنُ عَوْنٍ: أَخْبَرَنَا أَبُو عُمَيْسٍ، عَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شِهَابٍ، عَنْ أَبِي مُوسَىٰ رضي الله عنه قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ بَعَثَنِي إِلَى الْيَمَنِ. قَالَ: فَوَافَقْتُهُ فِي الْعَامِ الَّذِي حَجَّ فِيهِ.

فَقَالَ لِي رَسُولُ اللَّهِ ﷺ: «يَا أَبَا مُوسَىٰ، كَيْفَ قُلْتَ حِينَ أَحْرَمْتَ؟» قَالَ: قُلْتُ: لَبَّيْكَ إِهْلاَلاً كَإِهْلاَلِ النَّبِيِّ ﷺ. فَقَالَ: «هَلْ سُقْتَ هَدْياً؟» فَقُلْتُ: لاَ. قَالَ: «فَانْطَلِقْ فَطُفْ بِالْبَيْتِ وَبَيْنَ الصَّفَا وَالْمَرْوَةِ، ثُمَّ أَحِلَّ» ثُمَّ سَاقَ الْحَدِيثَ بِمِثْلِ حَدِيثِ شُعْبَةَ وَسُفْيَانَ.

١٥٧ ـ (١٢٢٢) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ، عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنْ إِبْرَاهِيمَ بْنِ أَبِي مُوسَىٰ، عَنْ أَبِي مُوسَىٰ، أَنَّهُ كَانَ يُفْتِي بِالْمُتْعَةِ. فَقَالَ لَهُ رَجُلٌ: رُوَيْدَكَ

to him: "Stick to restraint in giving some religious verdicts of yours, for you do not know what the Commander of the Believers has presented in the rituals (of Hajj) after you." Later on, he (Abu Musa) met and asked him (Umar about that). Umar said: "I know that The Messenger of Allah "Allah's blessing and peace be upon him" and his Companions did that (Hajj At-Tamattu), but I dislike that they (men) might have sexual intercourse with their wives under the shade of the trees, and then set out for Hajj with their heads dripping water."

[23] The permissibility of (offering Hajj) Al-Mut'a

158-(1223) Abdullah Ibn Shaqiq narrated: Uthman "Allah be pleased with him" used to forbid (offering Hajj) Al-Mut'a, but Ali "Allah be pleased with him" used to permit it. Uthman said something to Ali, whereupon Ali said: "You know that we offered (Hajj) Al-Mut'a while we were with The Messenger of Allah "Allah's blessing and peace be upon him"." he replied: "Yes, but we were afraid."

(...) The same was narrated on the authority of Shu'ba, with the same chain of transmitters.

159-(...) Sa'id Ibn Al-Musaiyyab narrated that Ali and Uthman "Allah be pleased with both" met at Usfan. Uthman used to forbid offering (Hajj) At-Tamattu and Umra (during the months of Hajj), whereupon Ali said: "Do you forbid but a matter which The Messenger of Allah "Allah's blessing and peace be upon him" did?" Uthman said: "Let's alone!" he (Ali) said: "I cannot let you alone." When Ali saw this, he assumed Ihram for both (Hajj and Umra together).

160-(1224) Abu Dharr "Allah be pleased with him" narrated: (Practicing) Mut'a in Hajj was particular for the companions of (The Prophet) Muhammad "Allah's blessing and peace be upon him".

161-(...) Abu Dharr "Allah be pleased with him" narrated: It (practicing Mut'a in Hajj) was a concession given to us.

162-(...) Abu Dharr "Allah be pleased with him" told: "The two types of Mut'a have not been held valid but for us in particular." He meant the temporary marriage with women and offering Hajj At-Tamattu.

163-(...) Abd Ar-Rahman Ibn Abu Ash-Sha'tha narrated: I met Ibrahim At-Taimi and Ibrahim An-Nakh'i, to whom I said: "I intend to offer both Hajj and Umra together this year" (in the form of Tamattu). Ibrahim An-Nakh'i said: "But your father never intended to do so." Qutaiba narrated from Jarir from Bayan from Ibrahim At-Taimi that his father passed by Abu

بِبَعْضِ فُتْيَاكَ، فَإِنَّكَ لاَ تَدْرِي مَا أَحْدَثَ أَمِيرُ الْمُؤْمِنِينَ فِي النُّسُكِ بَعْدُ، حَتَّىٰ لَقِيَهُ بَعْدُ. فَسأَلَهُ. فَقَالَ عُمَرُ: قَدْ عَلِمْتُ أَنَّ النَّبِيَّ ﷺ قَدْ فَعَلَهُ، وَأَصْحَابُهُ، وَلَكِنْ كَرِهْتُ أَنْ يَظَلُّوا مُعْرِسِينَ بِهِنَّ فِي الأَرَاكِ، ثُمَّ يَرُوحُونَ فِي الْحَجِّ تَقْطُرُ رُؤُوسُهُمْ.

٢٣ ـ بَابُ جَوَازِ التَّمَتُّعِ

١٥٨ ـ (١٢٢٣) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ. قَالَ: قَالَ عبْدُ اللَّهِ بْنُ شَقِيقٍ: كَانَ عُثْمَانُ يَنْهَىٰ عَنِ الْمُتْعَةِ. وَكَانَ عَلِيٌّ يَأْمُرُ بِهَا. فَقَالَ عُثْمَانُ لِعَلِيٍّ كَلِمَةً. ثُمَّ قَالَ عَلِيٌّ: لَقَدْ عَلِمْتَ أَنَّا قَدْ تَمَتَّعْنَا مَعَ رَسُولِ اللَّهِ ﷺ. فَقَالَ: أَجَلْ، وَلَكِنَّا كُنَّا خَائِفِينَ.

(...) ـ وَحَدَّثَنِيهِ يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا خَالِدٌ ـ يَعْنِي ابْنَ الْحَارِثِ ـ: أَخْبَرَنَا شُعْبَةُ، بِهٰذَا الإِسْنَادِ، مِثْلَهُ.

١٥٩ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ: اجْتَمَعَ عَلِيٌّ وَعُثْمَانُ رضي الله عنهما بِعُسْفَانَ، فَكَانَ عُثْمَانُ يَنْهَىٰ عَنِ الْمُتْعَةِ، أَوِ الْعُمْرَةِ. فَقَالَ عَلِيٌّ: مَا تُرِيدُ إِلَىٰ أَمْرٍ فَعَلَهُ رَسُولُ اللَّهِ ﷺ تَنْهَىٰ عَنْهُ؟ فَقَالَ عُثْمَانُ: دَعْنَا مِنْكَ. فَقَالَ: إِنِّي لاَ أَسْتَطِيعُ أَنْ أَدَعَكَ، فَلَمَّا أَنْ رَأَىٰ عَلِيٌّ ذَلِكَ، أَهَلَّ بِهِمَا جَمِيعاً.

[البخاري: كتاب الحج، باب التمتع والقران والإفراد بالحج...، رقم: ١٥٦٩].

١٦٠ ـ (١٢٢٤) ـ وحدّثنا سَعِيدُ بْنُ مَنْصُورٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالُوا: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي ذَرٍّ رضي الله عنه قَالَ: كَانَتِ الْمُتْعَةُ فِي الْحَجِّ لأَصْحَابِ مُحَمَّدٍ ﷺ خَاصَّةً.

١٦١ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ بْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ عَيَّاشٍ الْعَامِرِيِّ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي ذَرٍّ رضي الله عنه قَالَ: كَانَتْ لَنَا رُخْصَةً. يَعْنِي الْمُتْعَةَ فِي الْحَجِّ.

١٦٢ ـ (...) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا جَرِيرٌ، عَنْ فُضَيْلٍ، عَنْ زُبَيْدٍ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِيهِ قَالَ: قَالَ أَبُو ذَرٍّ رضي الله عنه: لاَ تَصْلُحُ الْمُتْعَتَانِ إِلاَّ لَنَا خَاصَّةً. يَعْنِي مُتْعَةَ النِّسَاءِ وَمُتْعَةَ الْحَجِّ.

١٦٣ ـ (...) ـ حدّثنا قُتَيْبَةُ: حَدَّثَنَا جَرِيرٌ، عَنْ بَيَانٍ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ أَبِي الشَّعْثَاءِ قَالَ: أَتَيْتُ إِبْرَاهِيمَ النَّخَعِيَّ وَإِبْرَاهِيمَ التَّيْمِيَّ، فَقُلْتُ: إِنِّي أَهُمُّ أَنْ أَجْمَعَ الْعُمْرَةَ وَالْحَجَّ الْعَامَ، فَقَالَ إِبْرَاهِيمُ النَّخَعِيُّ: لَكِنْ أَبُوكَ لَمْ يَكُنْ لِيَهُمَّ بِذَلِكَ. قَالَ

Dharr "Allah be pleased with him" in Ar-Rabadha, and mentioned that to him. Upon this he said to him: "It was (a concession given) for us in particular and not for you."

164-(1225) Ghunaim Ibn Qais narrated: I asked Sa'd Ibn Abu Waqqas "Allah be pleased with him" about Mut'a. He said: "We practiced it, and that was on the day when he (Mu'awiya) was still a pagan living in (one of) the houses of Mecca."

(...) The same was narrated by Sulaiman At-Taimi, with the same chain of transmitters, and added in his narration: He meant Mu'awiya.

(...) The same was narrated by Sulaiman At-Taimi.

165-(1226) Mutarrif narrated: Imran Ibn Husain "Allah be pleased with him" said to me: I am going to narrate to you a Hadith today, by which Allah will benefit you afterwards. It should be known (to you) that The Messenger of Allah "Allah's blessing and peace be upon him" allowed for some of his family to offer Umra during the (first) ten days of Dhul-Hijja (i.e. in the month of Hajj, when they reached the place of assuming Ihram). Neither a (Qur'anic) Verse was revealed to abrogate this, nor did he (The Prophet) forbid it until he ran the course of his life. then, everyone adopted whatever he regarded (as valid) out of his own opinion.

166-(...) This Hadith was narrated on the authority of Al-Jurairi, with the same chain of transmitters. Ibn Hatim said in his narration: What a man (i.e. Umar) said (in that respect) was out of his personal opinion.

167-(...) Mutarrif narrated: Imran Ibn Husain "Allah be pleased with him" said to me: I am going to narrate to you a Hadith, by which Allah will benefit you. The Messenger of Allah "Allah's blessing and peace be upon him" combined Hajj and Umra, and he did not forbid (such a combination) till he died. (Furthermore) nothing was revealed in the Holy Qur'an to forbid it. I was always hailed (by the angels) till I was branded and then it (such a greeting) was left. When I left branding, it (greeting) was restored.

(...)This Hadith, which is like that transmitted by Mu'adh, was narrated on the authority of Mutarrif with the same chain of transmitters.

168-(...) Mutarrif narrated: Imran Ibn Husain "Allah be pleased with him" sent to me (to come to him) during his fatal illness. He said: "I'm going to narrate to you many traditions, by which Allah might benefit you after me. If I lived more, conceal them (and do not narrate them) about me, and if I died, then you could narrate them if you liked. I was greeted (by the angels). I also know that The Prophet of Allah "Allah's blessing and peace

قُتَيْبَةُ: حَدَّثَنَا جَرِيرٌ، عَنْ بَيَانٍ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِيهِ، أَنَّهُ مَرَّ بِأَبِي ذَرٍّ رضي الله عنه بِالرَّبَذَةِ. فَذَكَرَ لَهُ ذٰلِكَ. فَقَالَ: إِنَّمَا كَانَتْ لَنَا خَاصَّةً دُونَكُمْ.

١٦٤ ـ (١٢٢٥) ـ وحدّثنا سَعِيدُ بْنُ مَنْصُورٍ وَابْنُ أَبِي عُمَرَ. جَمِيعاً عَنِ الْفَزَارِيِّ. قَالَ سَعِيدٌ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ: أَخْبَرَنَا سُلَيْمَانُ التَّيْمِيُّ، عَنْ غُنَيْمِ بْنِ قَيْسٍ قَالَ: سَأَلْتُ سَعْدَ بْنَ أَبِي وَقَّاصٍ رضي الله عنه عَنِ الْمُتْعَةِ؟ فَقَالَ: فَعَلْنَاهَا. وَهٰذَا يَوْمَئِذٍ كَافِرٌ بِالْعُرُشِ. يَعْنِي بُيُوتَ مَكَّةَ.

١٦٥ ـ (١٢٢٦) ـ وحدّثناه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ سُلَيْمَانَ التَّيْمِيِّ، بِهٰذَا الإِسْنَادِ. وَقَالَ فِي رِوَايَتِهِ: يَعْنِي مُعَاوِيَةَ.

(...) ـ وحدّثني عَمْرٌو النَّاقِدُ: حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ: حَدَّثَنَا سُفْيَانُ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ أَبِي خَلَفٍ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا شُعْبَةُ. جَمِيعاً عَنْ سُلَيْمَانَ التَّيْمِيِّ، بِهٰذَا الإِسْنَادِ، مِثْلَ حَدِيثِهِمَا.

وَفِي حَدِيثِ سُفْيَانَ: الْمُتْعَةُ فِي الْحَجِّ.

١٦٦ ـ (...) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا الْجُرَيْرِيُّ، عَنْ أَبِي الْعَلاَءِ، عَنْ مُطَرِّفٍ، قَالَ: قَالَ لِي عِمْرَانُ بْنُ حُصَيْنٍ: إِنِّي لأُحَدِّثُكَ بِالْحَدِيثِ الْيَوْمَ، يَنْفَعُكَ اللّٰهُ بِهِ بَعْدَ الْيَوْمِ. وَاعْلَمْ أَنَّ رَسُولَ اللّٰهِ ﷺ قَدْ أَعْمَرَ طَائِفَةً مِنْ أَهْلِهِ فِي الْعَشْرِ، فَلَمْ تَنْزِلْ آيَةٌ تَنْسَخُ ذٰلِكَ، وَلَمْ يَنْهَ عَنْهُ حَتَّىٰ مَضَىٰ لِوَجْهِهِ. ارْتَأَىٰ كُلُّ امْرِىءٍ، بَعْدُ، مَا شَاءَ أَنْ يَرْتَئِيَ.

(...) ـ وحدّثناه إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ حَاتِمٍ. كِلاَهُمَا عَنْ وَكِيعٍ: حَدَّثَنَا سُفْيَانُ، عَنِ الْجُرَيْرِيِّ، فِي هٰذَا الإِسْنَادِ.

وَقَالَ ابْنُ حَاتِمٍ فِي رِوَايَتِهِ: ارْتَأَىٰ رَجُلٌ بِرَأْيِهِ مَا شَاءَ. يَعْنِي عُمَرَ.

١٦٧ ـ (...) ـ وحدّثني عُبَيْدُ اللّٰهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ حُمَيْدِ بْنِ هِلاَلٍ، عَنْ مُطَرِّفٍ قَالَ: قَالَ لِي عِمْرَانُ بْنُ حُصَيْنٍ: أُحَدِّثُكَ حَدِيثاً عَسَى اللّٰهُ أَنْ يَنْفَعَكَ بِهِ: إِنَّ رَسُولَ اللّٰهِ ﷺ جَمَعَ بَيْنَ حَجَّةٍ وَعُمْرَةٍ، ثُمَّ لَمْ يَنْهَ عَنْهُ حَتَّىٰ مَاتَ، وَلَمْ يَنْزِلْ فِيهِ قُرْآنٌ يُحَرِّمُهُ. وَقَدْ كَانَ يُسَلَّمُ عَلَيَّ حَتَّى اكْتَوَيْتُ، فَتُرِكْتُ، ثُمَّ تَرَكْتُ الْكَيَّ فَعَادَ.

١٦٨ ـ (...) ـ حدّثناه مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ حُمَيْدِ بْنِ هِلاَلٍ قَالَ: سَمِعْتُ مُطَرِّفاً قَالَ: قَالَ لِي عِمْرَانُ بْنُ حُصَيْنٍ. بِمِثْلِ حَدِيثِ مُعَاذٍ.

(...) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ مُطَرِّفٍ قَالَ: بَعَثَ إِلَيَّ عِمْرَانُ بْنُ حُصَيْنٍ فِي مَرَضِهِ الَّذِي تُوُفِّيَ فِيهِ، فَقَالَ: إِنِّي كُنْتُ مُحَدِّثَكَ بِأَحَادِيثَ، لَعَلَّ اللّٰهَ أَنْ يَنْفَعَكَ بِهَا بَعْدِي، فَإِنْ عِشْتُ فَاكْتُمْ

be upon him" combined both Hajj and Umra. But, (no Verse in) Allah's Book (of Qur'an) was revealed in connection with it (in order to forbid it), and The Prophet of Allah "Allah's blessing and peace be upon him" did not forbid it. Then, what a man (Umar) said (in this matter) was according to his own opinion.

169-(...) Imran Ibn Husain "Allah be pleased with him" narrated: I know that The Prophet of Allah "Allah's blessing and peace be upon him" combined both Hajj and Umra. But, (no Verse in) Allah's Book (of Qur'an) was revealed in (order to forbid) it, and The Prophet of Allah "Allah's blessing and peace be upon him" did not forbid it. Then, what a man (Umar) said (in that respect) was according to his own opinion.

170-(...) Imran Ibn Husain "Allah be pleased with him" narrated: while we were with The Messenger of Allah "Allah's blessing and peace be upon him", we performed (both Hajj and Umra separately, i.e. offered Umra in the month of Hajj, and then put off Ihram and approached our wives, and then assumed Ihram once again for Hajj, and that is known as) At-Tamattu. However, no (Verse from) The Holy Qur'an was revealed in connection with that (to forbid it). But, what a man (i.e. Umar) said (in that respect) was out of his own opinion.

171-(...) Imran Ibn Husain "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" (ordered people to) practice Tamattu (i.e. to offer both Hajj and Umra separately), and so did we while we were with him.

172-(...) Imran Ibn Husain "Allah be pleased with him" narrated: The Holy Verse of practicing Mut'a (in Hajj) was revealed in Allah's Book. (It is: "And when ye are in peaceful condition (again), if any one wishes to continue the Umra on to the Hajj, he must make an offering, such as he can afford." The Messenger of Allah "Allah's blessing and peace be upon him" ordered us to observe it. Neither a Verse was revealed in order to abrogate the Verse of Mut'a in Hajj, nor did The Messenger of Allah "Allah's blessing and peace be upon him" forbid it until he died. But, whatever a man (Umar) said afterwards was out of his own opinion.

173-(...) Imran Ibn Husain narrated the same, but said here: "And we practiced it while we were with The Prophet "Allah's blessing and peace be upon him"", and did not say: "And The Prophet "Allah's blessing and peace be upon him" ordered us to practice it."

عَنِّي، وَإِنْ مُتُّ فَحدثْ بهَا إِنْ شِئْتَ: إِنَّهُ قَدْ سُلِّمَ عَلَيَّ. وَاعْلَمْ أَنَّ نَبِيَّ اللَّهِ ﷺ قَدْ جَمَعَ بَيْنَ حَجٍّ وَعُمْرَةٍ، ثُمَّ لَمْ يَنْزِلْ فِيهَا كِتَابُ اللَّهِ، وَلَمْ يَنْهَ عَنْهَا نَبِيُّ اللَّهِ ﷺ. قَالَ رَجُلٌ فِيهَا بِرَأْيِهِ مَا شَاءَ.

١٦٩ ـ (...) ـ وحدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ مُطَرِّفِ بْنِ عَبْدِ اللَّهِ بْنِ الشِّخِّيرِ، عَنْ عِمْرَانَ بْنِ الْحُصَيْنِ رضي الله عنه قَالَ: اعْلَمْ أَنَّ رَسُولَ اللَّهِ ﷺ جَمَعَ بَيْنَ حَجٍّ وَعُمْرَةٍ، ثُمَّ لَمْ يَنْزِلْ فِيهَا كِتَابٌ، وَلَمْ يَنْهَنَا عَنْهُمَا رَسُولُ اللَّهِ ﷺ. قَالَ فِيهَا رَجُلٌ بِرَأْيِهِ مَا شَاءَ.

١٧٠ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنِي عَبْدُ الصَّمَدِ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ، عَنْ مُطَرِّفٍ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ رضي الله عنه قَالَ: تَمَتَّعْنَا مَعَ رَسُولِ اللَّهِ ﷺ، وَلَمْ يَنْزِلْ فِيهِ الْقُرْآنُ. قَالَ رَجُلٌ بِرَأْيِهِ مَا شَاءَ.

[البخاري: كتاب الحج، باب التمتع على عهد رسول الله ﷺ، رقم: ١٥٧١].

١٧١ ـ (...) ـ وَحَدَّثَنِيهِ حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عَبْدِ الْمَجِيدِ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُسْلِمٍ: حَدَّثَنِي مُحَمَّدُ بْنُ وَاسِعٍ، عَنْ مُطَرِّفِ بْنِ عَبْدِ اللَّهِ بْنِ الشِّخِّيرِ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ رضي الله عنه، بِهٰذَا الْحَدِيثِ. قَالَ: تَمَتَّعَ نَبِيُّ اللَّهِ ﷺ وَتَمَتَّعْنَا مَعَهُ.

١٧٢ ـ (...) ـ حدّثنا حَامِدُ بْنُ عُمَرَ الْبَكْرَاوِيُّ وَمُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ. قَالا: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ: حَدَّثَنَا عِمْرَانُ بْنُ مُسْلِمٍ، عَنْ أَبِي رَجَاءٍ قَالَ: قَالَ عِمْرَانُ بْنُ حُصَيْنٍ: نَزَلَتْ آيَةُ الْمُتْعَةِ فِي كِتَابِ اللَّهِ ـ يَعْنِي مُتْعَةَ الْحَجِّ ـ. وَأَمَرَنَا بِهَا رَسُولُ اللَّهِ ﷺ. ثُمَّ لَمْ تَنْزِلْ آيَةٌ تَنْسَخُ آيَةَ مُتْعَةِ الْحَجِّ، وَلَمْ يَنْهَ عَنْهَا رَسُولُ اللَّهِ ﷺ حَتَّىٰ مَاتَ. قَالَ رَجُلٌ بِرَأْيِهِ، بَعْدُ، مَا شَاءَ.

[البخاري: كتاب التفسير، باب: ﴿فمن تمتع بالعمرة إلى الحج﴾، رقم: ٤٥١٨].

١٧٣ ـ (...) ـ وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ عِمْرَانَ الْقَصِيرِ: حَدَّثَنَا أَبُو رَجَاءٍ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ، بِمِثْلِهِ، غَيْرَ أَنَّهُ قَالَ: وَفَعَلْنَاهَا مَعَ رَسُولِ اللَّهِ ﷺ. وَلَمْ يَقُلْ: وَأَمَرَنَا بِهَا.

[24] Offering sacrifice is obligatory for the one who continued Umra unto Hajj (if he could afford it), and if he could not afford it, he should fast three days during Hajj in addition to seven when he returns

174-(1227) Ibn Umar "Allah be pleased with both" narrated: in the Farewell pilgrimage of Allah's Apostle "Allah's blessing and peace be upon him" he continued Umra onto Hajj. He drove the Sacrificial animals along with him from Dhul-Hulaifa. Allah's Apostle "Allah's blessing and peace be upon him" started by pronouncing his response to Allah's call for Umra "Talbiya" and then he pronounced the response to Allah's call for Hajj. The people, too, continued the Umra onto Hajj along with The Messenger of Allah "Allah's blessing and peace be upon him". Some of them brought the Sacrifice and drove it along with them, while the others did not.

So, when The Prophet "Allah's blessing and peace be upon him" arrived in Mecca, he said to people: "Whoever among you has driven the Sacrifice, should not finish his Ihram till he completes his Hajj. Whoever among you has not (driven) the Sacrifice with him, should circumambulate the House and compass round Safa and Marwa, then cut short his hair and finish his Ihram, and should later assume Ihram for Hajj; but he must offer a Sacrifice. If anyone cannot afford a Sacrifice, he should fast for three days during the Hajj and seven days when he returns home."

Then, The Prophet "Allah's blessing and peace be upon him" circumambulated the House on his arrival in Mecca. He touched the (Black Stone) corner first of all and then walked fast with moving the shoulders during the first three rounds of the seven, and during the last four rounds he walked (normally). After finishing circumambulation of Ka'ba, he offered a two-rak'a prayer at Abraham's Station. Then he went to Safa and Marwa and compassed them round seven times and did not do any deed forbidden because of Ihram, till he finished all the ceremonies of his Hajj and slaughtered his sacrifice on the day of slaughtering (tenth of Dhul-Hijja). He then hastened onwards (to Mecca) where he circumambulated the House and then everything that was forbidden because of Ihram became permissible. Those who took and drove the sacrifice with them did the same as Allah's Apostle "Allah's blessing and peace be upon him" did.

175-(1228) Urwa narrated that A'isha "Allah be pleased with her", the wife of The Prophet "Allah's blessing and peace be upon him" told him about The Messenger of Allah "Allah's blessing and peace be upon him" that he continued Umra onto Hajj and so did the people along with him the same as Salim narrated to me, from Abdullah (Ibn Umar) "Allah be pleased with him" about The Prophet "Allah's blessing and peace be upon him".

٢٤ ـ بابُ وُجوبِ الدَّمِ على المُتَمَتِّعِ، وأنه إذا عَدِمَه لَزِمَهُ صَوْمُ ثلاثة أيّامٍ في الحَجّ وسَبْعَةٍ إذا رَجَعَ إلى أَهْلِه

١٧٤ ـ (١٢٢٧) ـ حدّثنا عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ: حَدَّثَنِي أَبِي، عَنْ جَدِّي: حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ رضي الله عنهما قالَ: تَمَتَّعَ رَسُولُ اللَّهِ ﷺ فِي حَجَّةِ الْوَدَاعِ بِالْعُمْرَةِ إِلَى الْحَجِّ وَأَهْدَىٰ، فَسَاقَ مَعَهُ الْهَدْيَ مِنْ ذِي الْحُلَيْفَةِ: وَبَدَأَ رَسُولُ اللَّهِ ﷺ فَأَهَلَّ بِالْعُمْرَةِ، ثُمَّ أَهَلَّ بِالْحَجِّ. وَتَمَتَّعَ النَّاسُ مَعَ رَسُولِ اللَّهِ ﷺ بِالْعُمْرَةِ إِلَى الْحَجِّ، فَكَانَ مِنَ النَّاسِ مَنْ أَهْدَىٰ فَسَاقَ الْهَدْيَ، وَمِنْهُمْ مَنْ لَمْ يُهْدِ، فَلَمَّا قَدِمَ رَسُولُ اللَّهِ ﷺ مَكَّةَ قَالَ لِلنَّاسِ: «مَنْ كَانَ مِنْكُمْ أَهْدَىٰ، فَإِنَّهُ لاَ يَحِلُّ مِنْ شَيْءٍ حَرُمَ مِنْهُ حَتَّىٰ يَقْضِيَ حَجَّهُ، وَمَنْ لَمْ يَكُنْ مِنْكُمْ أَهْدَىٰ، فَلْيَطُفْ بِالْبَيْتِ وَبِالصَّفَا وَالْمَرْوَةِ وَلْيُقَصِّرْ وَلْيَحْلِلْ، ثُمَّ لِيُهِلَّ بِالْحَجِّ وَلْيُهْدِ، فَمَنْ لَمْ يَجِدْ هَدْياً، فَلْيَصُمْ ثَلاَثَةَ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةً إِذَا رَجَعَ إِلَى أَهْلِهِ» وَطَافَ رَسُولُ اللَّهِ ﷺ حِينَ قَدِمَ مَكَّةَ، فَاسْتَلَمَ الرُّكْنَ أَوَّلَ شَيْءٍ، ثُمَّ خَبَّ ثَلاَثَةَ أَطْوَافٍ مِنَ السَّبْعِ، وَمَشَىٰ أَرْبَعَةَ أَطْوَافٍ، ثُمَّ رَكَعَ، حِينَ قَضَىٰ طَوَافَهُ بِالْبَيْتِ عِنْدَ الْمَقَامِ، رَكْعَتَيْنِ، ثُمَّ سَلَّمَ فَانْصَرَفَ فَأَتَى الصَّفَا فَطَافَ بِالصَّفَا وَالْمَرْوَةِ سَبْعَةَ أَطْوَافٍ، ثُمَّ لَمْ يَحْلِلْ مِنْ شَيْءٍ حَرُمَ مِنْهُ حَتَّىٰ قَضَىٰ حَجَّهُ، وَنَحَرَ هَدْيَهُ يَوْمَ النَّحْرِ، وَأَفَاضَ. فَطَافَ بِالْبَيْتِ ثُمَّ حَلَّ مِنْ كُلِّ شَيْءٍ حَرُمَ مِنْهُ، وَفَعَلَ مِثْلَ مَا فَعَلَ رَسُولُ اللَّهِ ﷺ مَنْ أَهْدَىٰ وَسَاقَ الْهَدْيَ مِنَ النَّاسِ.

[البخاري: كتاب الحج، باب من ساق البدن معه، رقم: ١٦٩١].

١٧٥ ـ (١٢٢٨) ـ وَحَدَّثَنِيهِ عَبْدُ الْمَلِكِ بْنُ شُعَيْبٍ: حَدَّثَنِي أَبِي عَنْ جَدِّي: حَدَّثَنِي عُقَيْلٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ أَخْبَرَتْهُ، عَنْ رَسُولِ اللَّهِ ﷺ فِي تَمَتُّعِهِ بِالْحَجِّ إِلَى الْعُمْرَةِ، وَتَمَتُّعِ النَّاسِ مَعَهُ، بِمِثْلِ الَّذِي أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ رضي الله عنه، عَنْ رَسُولِ اللَّهِ ﷺ.

[البخاري: كتاب الحج، باب من ساق البدن معه، رقم: ١٦٩١].

[25] He who assumes Ihram for both Hajj and Umra jointly and he who assumes it only for Hajj put off Ihram at the same time

176-(1229) Ibn Umar “Allah be pleased with both” narrated: Hafsa "Allah be pleased with her", the wife of The Prophet "Allah's blessing and peace be upon him" said, asking The Prophet: "O Allah's Apostle! Why have the people finished their Ihram (after performing Umra) but you have not finished your Ihram after offering your Umra?" He replied: "I have matted my hair and garlanded my sacrifice. So I will not finish my Ihram till I have slaughtered it."

(…) Hafsa “Allah be pleased with her” narrated: I said: “O Messenger of Allah! Why have you not put off Ihram…” and the rest is the same.

177-(…) Hafsa "Allah be pleased with her" narrated: I said to The Prophet "Allah's blessing and peace be upon him": "O Allah's Apostle! Why have the people finished their Ihram (after performing Umra) but you have not finished your Ihram after offering your Umra?" He replied: "I have garlanded my sacrifice and matted my hair. So I could not put off Ihram (from Umra) till I have finished from Hajj."

178-(…) Ibn Umar “Allah be pleased with both” narrated: Hafsa said: O Messenger of Allah!…and the rest is the same as narrated by Malik, in which he (The Prophet) said: “I could not put off Ihram until I have slaughtered (my sacrifice).”

179-(…) Ibn Umar “Allah be pleased with both” narrated: Hafsa told me that The Prophet “Allah’s blessing and peace be upon him” ordered his wives to put off Ihram (after performing Umra) in the year of the Farewell Hajj. Hafsa said: I said (to The Prophet): “What does prevent you from putting off Ihram?” He replied: "I have matted my hair and garlanded my sacrifice. So I could not put off Ihram till I have slaughtered my sacrifice."

[26] It is permissible to put off Ihram if one is detained (from continuing the rites), and it is permissible to perform Umra and Hajj jointly

180-(1230) Nafi reported that Abdullah Ibn Umar "Allah be pleased with both" set out for Umra during the affliction, and he said: “If I am detained (from reaching) the House, we would do the same as we did with The Messenger of Allah “Allah’s blessing and peace be upon him”.” So he went out, assuming Ihram for Umra. He proceeded on and when he reached Al-Baida, he turned to his Companions and said: “Their (i.e. both Hajj and

٢٥ ـ بابُ بَيَانِ أَنَّ القَارِنَ لا يَتَحَلَّلُ إلا في وَقْتِ تَحَلُّل الحَاجِّ المُفْرِدِ

١٧٦ ـ (١٢٢٩) ـ حدّثنا يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ: عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ حَفْصَةَ رضي الله عنهم زَوْجَ النَّبِيِّ ﷺ قَالَتْ: يَا رَسُولَ اللَّهِ، مَا شَأْنُ النَّاسِ حَلُّوا وَلَمْ تَحْلِلْ أَنْتَ مِنْ عُمْرَتِكَ؟ قَالَ: «إِنِّي لَبَّدْتُ رَأْسِي، وَقَلَّدْتُ هَدْيِي، فَلاَ أَحِلُّ حَتَّىٰ أَنْحَرَ».

[البخاري: كتاب الحج، باب التمتع والقران والإفراد بالحج، رقم: ١٥٦٦].

(...) ـ وحدّثناه ابْنُ نُمَيْرٍ: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنْ حَفْصَةَ رضي الله عنهم قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ، مَا لَكَ لَمْ تَحِلَّ؟ بِنَحْوِهِ.

١٧٧ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنا يَحيى بْنُ سَعِيدٍ، عَنْ عُبَيْدِ اللَّهِ قَالَ: أَخْبَرَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ، عَنْ حَفْصَةَ رضي الله عنهم قَالَتْ: قلتُ لِلنَّبِيِّ ﷺ: مَا شَأْنُ النَّاسِ حَلُّوا وَلَمْ تَحِلَّ مِنْ عُمْرَتِكَ؟ قَالَ: «إِنِّي قَلَّدْتُ هَدْيِي، وَلَبَّدتُ رَأْسِي، فَلاَ أَحِلُّ حَتَّىٰ أَحِلَّ مِنَ الْحَجِّ».

١٧٨ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ حَفْصَةَ رضي الله عنها قَالَتْ: يَا رَسُولَ اللَّهِ، بِمِثْلِ حَدِيثِ مَالِكٍ: «فَلاَ أَحِلُّ حَتَّىٰ أَنْحرَ».

١٧٩ ـ (...) ـ وحدّثنا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا هِشَامُ بْنُ سُلَيْمَانَ الْمَخْزُومِيُّ وَعَبْدُ الْمَجِيدِ، عَنِ ابْنِ جُرَيْجٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: حَدَّثَتْنِي حَفْصَةُ رضي الله عنها أَنَّ النَّبِيَّ ﷺ أَمَرَ أَزْوَاجَهُ أَنْ يَحْلِلْنَ عَامَ حَجَّةِ الْوَدَاعِ. قَالَتْ حَفْصَةُ: فَقُلْتُ: مَا يَمْنَعُكَ أَنْ تَحِلَّ؟ قَالَ: «إِنِّي لَبَّدْتُ رَأْسِي، وَقَلَّدْتُ هَدْيِي، فَلاَ أَحِلُّ حَتَّىٰ أَنْحَرَ هَدْيِي».

٢٦ ـ بابُ جَوازِ التَّحَلُّلِ بالإِحْصَارِ وجَوَازِ القِرَانِ

١٨٠ ـ (١٢٣٠) ـ وحدّثنا يَحيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ نَافِعٍ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ رضي الله عنهما خَرَجَ فِي الْفِتْنَةِ مُعْتَمِراً، وَقَالَ: إِنْ صُدِدْتُ عَنِ الْبَيْتِ صَنَعْنَا كَمَا صَنَعْنَا مَعَ رَسُولِ اللَّهِ ﷺ. فَخَرَجَ فَأَهَلَّ بِعُمْرَةٍ، وَسَارَ حَتَّىٰ إِذَا

Umra) ceremonies are similar. So, be witness that I made Hajj obligatory for me along with Umra." Then, he proceeded until he came to the House. He circumambulated the House seven times and compassed between Safa and Marwa seven times. (He made all of that once for both Hajj and Umra) without no addition to it since he thought it to be sufficient for him. Then, he offered sacrifice.

181-(...) Nafi narrated that both Salim Ibn Abdullah and Abdullah Ibn Abdullah talked to (their father) Abdullah (when he intended to set out for Hajj) at the time Al-Hajjaj came to fight Ibn Az-Zubair), saying: "There would be no harm for you if you did not (set out and) offer Hajj this year. However, we are afraid that the fighting would break up among the people, with the result that you might be detained from (reaching) the House." He said: "If I'm detained from it (the House), I would do the same as The Messenger of Allah "Allah's blessing and peace be upon him" did, and I was with him, when the pagans of Quraish detained him from the House. Indeed, I make you witness that I made the Umra obligatory for me."

He set out until he reached Dhul-Hulaifa, where he assumed Ihram for Umra and said: "If I'm left (to reach the House), then, I would perform my Umra, and if I'm detained from it, I would do the same as The Messenger of Allah "Allah's blessing and peace be upon him" did, and I was with him." then he recited (Allah's saying): "Verily, you have in The Messenger of Allah a beautiful pattern." (The Confederates "Al-Ahzab" 21) then, he proceeded on until he came to Al-Baida, he said: "Verily, the ceremonies of both (Hajj and Umra) are similar, and if I'm detained from offering Umra, I would (consequently) be detained from offering Hajj. Be witness that I made Hajj obligatory for me along with Umra."

Then, he proceeded and bought a sacrificial animal from (the place of) Qudaid. (When he reached Mecca) he offered (a seven-round) circumambulation round the House and between Safa and Marwa for both (Hajj and Umra). He did not put off Ihram (from Umra) until he finished from Hajj on the day of Slaughtering Sacrifice.

(...) Nafi narrated: Ibn Umar "Allah be pleased with both" intended to offer Hajj at the time when Al-Hajjaj came to attack Ibn Az-Zubair...and the rest is the same, and added in the end: He (Ibn Umar) used to say: If one combined both Hajj and Umra together, then only one circumambulation (containing of seven rounds) would be sufficient for him. He should not put off Ihram (from Umra) until he finishes from both of them.

ظَهَرَ عَلَى الْبَيْدَاءِ الْتَفَتَ إِلَىٰ أَصْحَابِهِ فَقَالَ: مَا أَمْرُهُمَا إِلاَّ وَاحِدٌ، أُشْهِدُكُمْ أَنِّي قَدْ أَوْجَبْتُ الْحَجَّ مَعَ الْعُمْرَةِ، فَخَرَجَ حَتَّىٰ إِذَا جَاءَ الْبَيْتَ طَافَ بِهِ سَبْعاً، وَبَيْنَ الصَّفَا وَالْمَرْوَةِ، سَبْعاً، لَمْ يَزِدْ عَلَيْهِ، وَرَأَىٰ أَنَّهُ مُجْزِىءٌ عَنْهُ وَأَهْدَىٰ.

[البخاري: كتاب المحصر، باب إذا أحصر المعتمر، رقم: ١٨٠٦].

١٨١ ـ (...) ـ **وحدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا يَحْيَىٰ ـ وَهُوَ الْقَطَّانُ ـ عَنْ عُبَيْدِ اللَّهِ: حَدَّثَنِي نَافِعٌ، أَنَّ عَبْدَ اللَّهِ بْنَ عَبْدِ اللَّهِ، وَسَالِمَ بْنَ عَبْدِ اللَّهِ كَلَّمَا عَبْدَ اللَّهِ حِينَ نَزَلَ الْحَجَّاجُ لِقِتَالِ ابْنِ الزُّبَيْرِ. قَالاَ: لاَ يَضُرُّكَ أَنْ لاَ تَحُجَّ الْعَامَ، فَإِنَّا نَخْشَىٰ أَنْ يَكُونَ بَيْنَ النَّاسِ قِتَالٌ يُحَالُ بَيْنَكَ وَبَيْنَ الْبَيْتِ. قَالَ: فَإِنْ حِيلَ بَيْنِي وَبَيْنَهُ فَعَلْتُ كَمَا فَعَلَ رَسُولُ اللَّهِ ﷺ وَأَنَا مَعَهُ، حِينَ حَالَتْ كُفَّارُ قُرَيْشٍ بَيْنَهُ وَبَيْنَ الْبَيْتِ. أُشْهِدُكُمْ أَنِّي قَدْ أَوْجَبْتُ عُمْرَةً.

فَانْطَلَقَ حَتَّىٰ أَتَىٰ ذَا الْحُلَيْفَةِ فَلَبَّىٰ بِالْعُمْرَةِ، ثُمَّ قَالَ: إِنْ خُلِّيَ سَبِيلِي قَضَيْتُ عُمْرَتِي، وَإِنْ حِيلَ بَيْنِي وَبَيْنَهُ فَعَلْتُ كَمَا فَعَلَ رَسُولُ اللَّهِ ﷺ وَأَنَا مَعَهُ، ثُمَّ تَلاَ: ﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ ٱللَّهِ أُسْوَةٌ حَسَنَةٌ﴾ [الأحزاب: ٢١] ثُمَّ سَارَ حَتَّىٰ إِذَا كَانَ بِظَهْرِ الْبَيْدَاءِ قَالَ: مَا أَمْرُهُمَا إِلاَّ وَاحِدٌ، إِنْ حِيلَ بَيْنِي وَبَيْنَ الْعُمْرَةِ حِيلَ بَيْنِي وَبَيْنَ الْحَجِّ. أُشْهِدُكُمْ أَنِّي قَدْ أَوْجَبْتُ حَجَّةً مَعَ عُمْرَةٍ، فَانْطَلَقَ حَتَّى ابْتَاعَ بِقُدَيْدٍ هَدْياً، ثُمَّ طَافَ لَهُمَا طَوَافاً وَاحِداً بِالْبَيْتِ وَبَيْنَ الصَّفَا وَالْمَرْوَةِ، ثُمَّ لَمْ يَحِلَّ مِنْهُمَا حَتَّىٰ حَلَّ مِنْهُمَا بِحَجَّةٍ، يَوْمَ النَّحْرِ.

[البخاري: كتاب المغازي، باب غزوة الحديبية، رقم: ٤١٨٤].

(...) ـ **وحدّثناه** ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ قَالَ: أَرَادَ ابْنُ عُمَرَ الْحَجَّ حِينَ نَزَلَ الْحَجَّاجُ بِابْنِ الزُّبَيْرِ. وَاقْتَصَّ الْحَدِيثَ بِمِثْلِ هٰذِهِ الْقِصَّةِ. وَقَالَ فِي آخِرِ الْحَدِيثِ: وَكَانَ يَقُولُ: مَنْ جَمَعَ بَيْنَ الْحَجِّ وَالْعُمْرَةِ كَفَاهُ طَوَافٌ وَاحِدٌ، وَلَمْ يَحِلَّ حَتَّىٰ يَحِلَّ مِنْهُمَا جَمِيعاً.

182-(...) Nafi reported: Ibn Umar "Allah be pleased with both" intended to perform Hajj in the year when Al-Hajjaj attacked Ibn Az-Zubair. It was said to Ibn Umar: "There is a danger of a looming war between them, and we are afraid that you might be detained (from the House)." Ibn Umar said: "Verily, in Allah's Apostle you have a beautiful pattern. (And if it happened as you say) then I would do the same as Allah's Apostle "Allah's blessing and peace be upon him" had done. I make you witness that I have decided to perform Umra."

Then he set out and when he reached Al-Baida , he said: "The ceremonies of both Hajj and Umra are similar. I make you witness that I have made Hajj compulsory for me along with Umra." He drove (to Mecca) a sacrifice, which he had bought from (a place called) Qudaid. Then, he proceeded on, pronouncing Talbiya for both until he reached Mecca. He circumambulated the House and compassed between Safa and Marwa, and did not do more than that. He neither slaughtered the sacrifice, nor did he put off Ihram, nor did he shave or cut short his hair. (In other words) he did not do anything from which he was prohibited because of being in the state of Ihram till the day of slaughtering the sacrifices (tenth of Dhul-Hijja). He slaughtered his sacrifice and shaved his head. Indeed, he regarded his first circumambulation as sufficient for Hajj and Umra. Ibn Umar said: "The Messenger of Allah "Allah's blessing and peace be upon him" did so."

183-(...) This Hadith was narrated on the authority of Aiyyub, from Nafi, from Ibn Umar, and The Prophet "Allah's blessing and peace be upon him" was mentioned only in the beginning of the Hadith.

[27] Offering Hajj and Umra solely or jointly

184-(1231) Ibn Umar "Allah be pleased with both" narrated: We assumed Ihram for Hajj solely with The Prophet "Allah's blessing and peace be upon him" (according to the narration of Yahya, and according to the narration of Ibn Awn, The Messenger of Allah "Allah's blessing and peace be upon him" assumed Ihram for Hajj solely).

185-(1232) Anas "Allah be pleased with him" narrated: I heard The Prophet "Allah's blessing and peace be upon him" pronouncing the response to Allah's call "Talbiya" for both Hajj and Umra jointly. Bakr (a sub-narrator) said: I told that to Ibn Umar who said: "He pronounced Talbiya for Hajj solely." Later, I met Anas and told him of what Ibn Umar had said. Upon this Anas said: "You deal with us but as children! I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying:

١٨٢ ـ (...) ـ **وحدّثنا** مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ. (ح) وَحَدَّثَنَا قُتَيْبَةُ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا لَيْثٌ، عَنْ نَافِعٍ، أَنَّ ابْنَ عُمَرَ أَرَادَ الْحَجَّ عَامَ نَزَلَ الْحَجَّاجُ بِابْنِ الزُّبَيْرِ. فَقِيلَ لَهُ: إِنَّ النَّاسَ كَائِنٌ بَيْنَهُمْ قِتَالٌ، وَإِنَّا نَخَافُ أَنْ يَصُدُّوكَ. فَقَالَ: ﴿لَّقَدْ كَانَ لَكُمْ فِي رَسُولِ ٱللَّهِ أُسْوَةٌ حَسَنَةٌ﴾. أَصْنَعُ كَمَا صَنَعَ رَسُولُ اللَّهِ ﷺ. إِنِّي أُشْهِدُكُمْ أَنِّي قَدْ أَوْجَبْتُ عُمْرَةً. ثُمَّ خَرَجَ حَتَّىٰ إِذَا كَانَ بِظَاهِرِ الْبَيْدَاءِ قَالَ: مَا شَأْنُ الْحَجِّ وَالْعُمْرَةِ إِلاَّ وَاحِدٌ. اشْهَدُوا ـ قَالَ ابْنُ رُمْحٍ: أُشْهِدُكُمْ ـ أَنِّي قَدْ أَوْجَبْتُ حَجّاً مَعَ عُمْرَتِي، وَأَهْدَىٰ هَدْياً اشْتَرَاهُ بِقُدَيْدٍ، ثُمَّ انْطَلَقَ يُهِلُّ بِهِمَا جَمِيعاً حَتَّىٰ قَدِمَ مَكَّةَ فَطَافَ بِالْبَيْتِ وَبِالصَّفَا وَالْمَرْوَةِ، وَلَمْ يَزِدْ عَلَىٰ ذٰلِكَ، وَلَمْ يَنْحَرْ، وَلَمْ يَحْلِقْ، وَلَمْ يُقَصِّرْ، وَلَمْ يَحْلِلْ مِنْ شَيْءٍ حَرُمَ مِنْهُ، حَتَّىٰ كَانَ يَوْمُ النَّحْرِ فَنَحَرَ وَحَلَقَ وَرَأَىٰ أَنْ قَدْ قَضَىٰ طَوَافَ الْحَجِّ وَالْعُمْرَةِ بِطَوَافِهِ الأَوَّلِ.

وَقَالَ ابْنُ عُمَرَ: كَذٰلِكَ فَعَلَ رَسُولُ اللَّهِ ﷺ.

[البخاري: كتاب الحج، باب طواف القارن، رقم: ١٦٤٠].

١٨٣ ـ (...) ـ **حدّثنا** أَبُو الرَّبِيعِ الزَّهْرَانِيُّ وَأَبُو كَامِلٍ. قَالاَ: حَدَّثَنَا حَمَّادٌ. (ح) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنِي إِسْمَاعِيلُ. كِلاَهُمَا عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، بِهٰذِهِ الْقِصَّةِ. وَلَمْ يَذْكُرِ النَّبِيَّ ﷺ إِلاَّ فِي أَوَّلِ الْحَدِيثِ. حِينَ قِيلَ لَهُ: يَصُدُّوكَ عَنِ الْبَيْتِ. قَالَ: إِذَنْ أَفْعَلُ كَمَا فَعَلَ رَسُولُ اللَّهِ ﷺ. وَلَمْ يَذْكُرْ فِي آخِرِ الْحَدِيثِ: هٰكَذَا فَعَلَ رَسُولُ اللَّهِ ﷺ. كَمَا ذَكَرَهُ اللَّيْثُ.

[البخاري: كتاب الحج، باب طواف القارن، رقم: ١٦٣٩].

٢٧ ـ بابٌ في الإفراد والقِران بالحَجِّ والعُمْرَةِ

١٨٤ ـ (١٢٣١) ـ **حدّثنا** يَحْيَى بْنُ أَيُّوبَ وَعَبْدُ اللَّهِ بْنُ عَوْنٍ الْهِلاَلِيُّ. قَالاَ: حَدَّثَنَا عَبَّادُ بْنُ عَبَّادٍ الْمُهَلَّبِيُّ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ـ فِي رِوَايَةِ يَحْيَىٰ ـ قَالَ: أَهْلَلْنَا مَعَ رَسُولِ اللَّهِ ﷺ بِالْحَجِّ مُفْرَداً.

وَفِي رِوَايَةِ ابْنِ عَوْنٍ: أَنَّ رَسُولَ اللَّهِ ﷺ أَهَلَّ بِالْحَجِّ مُفْرَداً.

١٨٥ ـ (١٢٣٢) ـ **وحدّثنا** سُرَيْجُ بْنُ يُونُسَ: حَدَّثَنَا هُشَيْمٌ: حَدَّثَنَا حُمَيْدٌ، عَنْ بَكْرٍ، عَنْ أَنَسٍ رضي الله عنه قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يُلَبِّي بِالْحَجِّ وَالْعُمْرَةِ جَمِيعاً.

قَالَ بَكْرٌ: فَحَدَّثْتُ بِذٰلِكَ ابْنَ عُمَرَ. فَقَالَ: لَبَّىٰ بِالْحَجِّ وَحْدَهُ. فَلَقِيتُ أَنَساً فَحَدَّثْتُهُ بِقَوْلِ ابْنِ عُمَرَ، فَقَالَ أَنَسٌ: مَا تَعُدُّونَنَا إِلاَّ صِبْيَاناً! سَمِعْتُ رَسُولَ اللَّهِ ﷺ

"I'm responding to Your call (O Allah) with (the intention to offer) both Umra and Hajj.""

186-(...) Bakr Ibn Abdullah narrated that Anas "Allah be pleased with him" told that he saw The Prophet "Allah's blessing and peace be upon him" having combined both (i.e. Hajj and Umra jointly). Bakr (a sub-narrator) said: I asked Ibn Umar (about that) and he said: "WE assumed Ihram for Hajj solely." I returned to Anas and told him of what Ibn Umar had said. Upon this he said: "(You deal with us) as if we were children!"

[28] What is obligatory for the one who assumes Ihram for Hajj and then enters Mecca, concerning circumambulation

187-(1233) Wabara narrated: I was sitting with Ibn Umar "Allah be pleased with both" when a man came and asked him: "Could I circumambulate the House before going to the place of stay (at Arafat)?" Ibn Umar answered in the affirmative. The man said: "But Ibn Abbas says: Do not circumambulate the House until you have come the place of stay (at Arafat)." Upon this Ibn Umar said: "The Messenger of Allah "Allah's blessing and peace be upon him" offered Hajj, in which he circumambulated the House before he came to the place of stay. Then, would you rather stick to the tradition of The Messenger of Allah "Allah's blessing and peace be upon him" or to the statement of Ibn Abbas, if you are truthful?"

188-(...) Wabara narrated: A man asked Ibn Umar "Allah be pleased with both": "Could I circumambulate the House, after I had assumed Ihram for Hajj?" He said: "What does prevent you from doing so?" He said: "I saw the son of so-and-so denying it. However, you are dearer to us than him, since he is fascinated by the world." He said: "Who among you and us is not fascinated by the world?" He further said: "We saw The Messenger of Allah "Allah's blessing and peace be upon him" having assumed Ihram for Hajj in which he circumambulated the House and then compassed between Safa and Marwa. No doubt, the tradition set by Allah and that prescribed by His Messenger "Allah's blessing and peace be upon him" is more entitled to be followed than that of so-and-so, if you are truthful."

189-(1234) Amr Ibn Dinar narrated: We asked Ibn Umar "Allah be pleased with both" about a man who came to perform Umra, in which he circumambulated the House, but did not compass between Safa and Marwa: Is he able to (put off Ihram and consequently) approach his wife? Upon this

يَقُولُ: «لَبَّيْكَ عُمْرَةً وَحَجًّا». [البخاري: كتاب المغازي، باب بعث علي بن أبي طالب عليه السلام وخالد بن الوليد إلى اليمن، رقم: ٤٣٥٣].

١٨٦ ـ (...) ـ وحدّثني أُمَيَّةُ بْنُ بِسْطَامَ الْعَيْشِيُّ: حَدَّثَنَا يَزِيدُ ـ يَعْنِي ابْنَ زُرَيْعٍ ـ: حَدَّثَنَا حَبِيبُ بْنُ الشَّهِيدِ، عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ: حَدَّثَنَا أَنَسٌ رضي الله عنه، أَنَّهُ رَأَى النَّبِيَّ ﷺ جَمَعَ بَيْنَهُمَا: بَيْنَ الْحجِّ وَالْعُمْرَةِ.

قَالَ: فَسَأَلْتُ ابْنَ عُمَرَ: فَقَالَ: أَهْلَلْنَا بِالْحجِّ، فَرَجَعْتُ إِلَىٰ أَنَسٍ فَأَخْبَرْتُهُ مَا قَالَ ابْنُ عُمَرَ. فَقَالَ: كَأَنَّمَا كُنَّا صِبْيَاناً!

٢٨ ـ بابُ ما يَلْزَمُ مَنْ أَحْرَمَ بالحَجِّ ثم قَدِمَ مَكَّةَ مِنَ الطَّوافِ والسَّعْيِ

١٨٧ ـ (١٢٣٣) ـ حدّثنا يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا عَبْثَرٌ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ وَبَرَةَ. قَالَ: كُنْتُ جَالِساً عِنْدَ ابْنِ عُمَرَ فَجَاءَهُ رَجُلٌ فَقَالَ: أَيَصْلُحُ لِي أَنْ أَطُوفَ بِالْبَيْتِ قَبْلَ أَنْ آتِيَ الْمَوْقِفَ. فَقَالَ: نَعَمْ. فَقَالَ: فَإِنَّ ابْنَ عَبَّاسٍ يَقُولُ: لاَ تَطُفْ بِالْبَيْتِ حَتَّىٰ تَأْتِيَ الْمَوْقِفَ. فَقَالَ ابْنُ عُمَرَ: فَقَدْ حَجَّ رَسُولُ اللَّهِ ﷺ فَطَافَ بِالْبَيْتِ قَبْلَ أَنْ يَأْتِيَ الْمَوْقِفَ، فَبِقَوْلِ رَسُولِ اللَّهِ ﷺ أَحَقُّ أَنْ تَأْخُذَ، أَوْ بِقَوْلِ ابْنِ عَبَّاسٍ، إِنْ كُنْتَ صَادِقاً؟

١٨٨ ـ (...) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا جَرِيرٌ، عَنْ بَيَانٍ، عَنْ وَبَرَةَ. قَالَ: سَأَلَ رَجُلٌ ابْنَ عُمَرَ رضي الله عنهما: أَطُوفُ بِالْبَيْتِ وَقَدْ أَحْرَمْتُ بِالْحَجِّ؟ فَقَالَ: وَمَا يَمْنَعُكَ؟ قَالَ: إِنِّي رَأَيْتُ ابْنَ فُلاَنٍ يَكْرَهُهُ وَأَنْتَ أَحَبُّ إِلَيْنَا مِنْهُ. رَأَيْنَاهُ قَدْ فَتَنَتْهُ الدُّنْيَا. فَقَالَ: وَأَيُّنَا ـ أَوْ أَيُّكُمْ ـ لَمْ تَفْتِنْهُ الدُّنْيَا؟ ثُمَّ قَالَ: رَأَيْنَا رَسُولَ اللَّهِ ﷺ أَحْرَمَ بِالْحَجِّ. وَطَافَ بِالْبَيْتِ، وَسَعَىٰ بَيْنَ الصَّفَا وَالْمَرْوَةِ، فَسُنَّةُ اللَّهِ وَسُنَّةُ رَسُولِهِ ﷺ أَحَقُّ أَنْ تَتَّبِعَ، مِنْ سُنَّةِ فُلاَنٍ، إِنْ كُنْتَ صَادِقاً.

١٨٩ ـ (١٢٣٤) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرِو بْنِ دِينَارٍ. قَالَ: سَأَلْنَا ابْنَ عُمَرَ عَنْ رَجُلٍ قَدِمَ بِعُمْرَةٍ، فَطَافَ بِالْبَيْتِ وَلَمْ يَطُفْ

he said: "The Messenger of Allah "Allah's blessing and peace be upon him" came (for Umra) and circumambulated the House seven times, offered a two-Rak'a prayer behind the station of Abraham, compassed between Safa and Marwa seven times; and verily, there is, in The Messenger of Allah "Allah's blessing and peace be upon him", a beautiful pattern for you."

(...) Ibn Umar "Allah be pleased with both" narrated about The Prophet "Allah's blessing and peace be upon him" the same Hadith transmitted by Ibn Uyaina.

[29] If one (who assumed Ihram for Umra and Hajj jointly) circumambulated the House and compassed between Safa and Marwa should not put off Ihram (before completing all rites of Hajj)

190-(1235) Muhammad Ibn Abd Ar-Rahman narrated that a man from the people of Iraq said to him: "Ask Urwa Ibn Az-Zubair on my behalf about a man who assumed Ihram for Hajj, and then he circumambulated the House, could he put off Ihram? If he said to you that he could not put off Ihram, tell him that there is a certain man who adopts such an opinion." I asked him and he replied: "The one who assumed Ihram for Hajj should not put off Ihram except (when he finish all the rites of) Hajj." I said to him: "There is a certain man, who adopts that opinion." He said: "What a bad opinion he adopts."

Then, the man met me and I mentioned him what he (Urwa) had said. He said to me: "Tell him then that a certain man narrated that The Messenger of Allah "Allah's blessing and peace be upon him" had done so. Furthermore, why did Asma and Az-Zubair do so?" I came to him (Urwa) and mentioned that to him. he said to me: "Who is that man (who asked you)?" I said: "I do not know." He (Urwa) said: "Then, why does he not come to me to ask me by himself? I think he is an Iraqi man." I said: "I do not know." He said: "However, he has told a lie.

The Messenger of Allah "Allah's blessing and peace be upon him" performed Hajj, and A'isha told me that the first thing he started with when he reached Mecca was that he performed ablution, and then he circumambulated the House. Later Abu Bakr performed Hajj and the first thing he started with was to circumambulate the House, and it was not Umra (alone). Then Umar did the same. Then Uthman performed Hajj and the first thing he started with was to circumambulate the House and it was also not Umra (alone). Then Mu'awiya and Abdullah Ibn Umar did the same. I (Urwa) performed Hajj with my father Az-Zubair Ibn Al-Awwam,

بَيْنَ الصَّفَا وَالْمَرْوَةِ. أَيَأْتِي امْرَأَتَهُ؟ فَقَالَ: قَدِمَ رَسُولُ اللَّهِ ﷺ فَطَافَ بِالْبَيْتِ سَبْعاً، وَصَلَّىٰ خَلْفَ الْمَقَامِ رَكْعَتَيْنِ، وَبَيْنَ الصَّفَا وَالْمَرْوَةِ، سَبْعاً، وَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ.

[البخاري: كتاب الصلاة، باب قول الله تعالى: ﴿واتخذوا من مقام إبراهيم مصلى﴾، رقم: ٣٩٥].

(...) ـ حدّثنا يَحْيَى بْنُ يَحْيَىٰ وَأَبُو الرَّبِيعِ الزَّهْرَانِيُّ، عَنْ حَمَّادِ بْنِ زَيْدٍ. (ح) وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ. جَمِيعاً عَنْ عَمْرِو بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ رضي الله عنهما، عَنِ النَّبِيِّ ﷺ نَحْوَ حَدِيثِ ابْنِ عُيَيْنَةَ.

٢٩ ـ بابُ ما يَلْزَمُ مَنْ طافَ بالبيتِ وسَعَى، من البقاء على الإحرام وتَرْكِ التَّحَلُّلِ

١٩٠ ـ (١٢٣٥) ـ حدّثني هٰرُونُ بْنُ سَعِيدٍ الأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرٌو ـ وَهُوَ ابْنُ الْحَارِثِ ـ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَٰنِ، أَنَّ رَجُلاً مِنْ أَهْلِ الْعِرَاقِ قَالَ لَهُ: سَلْ لِي عُرْوَةَ بْنَ الزُّبَيْرِ عَنْ رَجُلٍ يُهِلُّ بِالْحَجِّ، فَإِذَا طَافَ بِالْبَيْتِ أَيَحِلُّ أَمْ لاَ؟ فَإِنْ قَالَ لَكَ: لاَ يَحِلُّ فَقُلْ لَهُ: إِنَّ رَجُلاً يَقُولُ ذٰلِكَ. قَالَ فَسَأَلْتُهُ فَقَالَ: لاَ يَحِلُّ مَنْ أَهَلَّ بِالْحَجِّ إِلاَّ بِالْحَجِّ. قُلْتُ: فَإِنَّ رَجُلاً كَانَ يَقُولُ ذٰلِكَ. قَالَ: بِئْسَ مَا قَالَ، فَتَصَدَّانِي الرَّجُلُ فَسَأَلَنِي فَحَدَّثْتُهُ. فَقَالَ: فَقُلْ لَهُ: فَإِنَّ رَجُلاً كَانَ يُخْبِرُ أَنَّ رَسُولَ اللَّهِ ﷺ قَدْ فَعَلَ ذٰلِكَ، وَمَا شَأْنُ أَسْمَاءَ وَالزُّبَيْرِ فَعَلاَ ذٰلِكَ. قَالَ: فَجِئْتُهُ فَذَكَرْتُ لَهُ ذٰلِكَ. فَقَالَ: مَنْ هٰذَا؟ فَقُلْتُ: لاَ أَدْرِي. قَالَ: فَمَا بَالُهُ لاَ يَأْتِينِي بِنَفْسِهِ يَسْأَلُنِي؟ أَظُنُّهُ عِرَاقِيًّا. قُلْتُ: لاَ أَدْرِي. قَالَ: فَإِنَّهُ قَدْ كَذَبَ، قَدْ حَجَّ رَسُولُ اللَّهِ ﷺ فَأَخْبَرَتْنِي عَائِشَةُ رضي الله عنها: أَنَّ أَوَّلَ شَيْءٍ بَدَأَ بِهِ حِينَ قَدِمَ مَكَّةَ أَنَّهُ تَوَضَّأَ، ثُمَّ طَافَ بِالْبَيْتِ، ثُمَّ حَجَّ أَبُو بَكْرٍ فَكَانَ أَوَّلَ شَيْءٍ بَدَأَ بِهِ الطَّوَافُ بِالْبَيْتِ، ثُمَّ لَمْ يَكُنْ غَيْرُهُ، ثُمَّ عُمَرُ مِثْلُ ذٰلِكَ. ثُمَّ حَجَّ عُثْمَانُ فَرَأَيْتُهُ أَوَّلُ شَيْءٍ بَدَأَ بِهِ الطَّوَافُ بِالْبَيْتِ، ثُمَّ لَمْ يَكُنْ غَيْرُهُ. ثُمَّ مُعَاوِيَةُ وَعَبْدُ اللَّهِ بْنُ عُمَرَ.

ثُمَّ حَجَجْتُ مَعَ أَبِي، الزُّبَيْرِ بْنِ الْعَوَّامِ، فَكَانَ أَوَّلَ شَيْءٍ بَدَأَ بِهِ الطَّوَافُ

and the first thing he started with was that he circumambulated the House and it was not Umra (solely).

Then I saw The Emigrants and Ansar doing the same and it was not Umra only. The last person I saw doing the same was Ibn Umar, and he did not break it with another Umra. Now here is Ibn Umar present amongst the people! Why do they not ask him or anyone of the previous ones? All these people, on entering Mecca, would not start with anything but that they would circumambulate the House, and would not put off Ihram (before completing the rites of Hajj). No doubt, I saw my mother and my aunt, on entering Mecca doing nothing before circumambulating the House, and they would not put off Ihram (before completing the rites of Hajj). My mother told me that she along with her sister, and Az-Zubair and so and so came for Umra. When they had touched the (Black Stone) corner, they put off Ihram. He (the Iraqi) then has told a lie concerning this matter."

191-(1236) Safiyya Bint Shaiba narrated: Asma Bint Abu Bakr "Allah be pleased with both" said: We set out while being in the state of Ihram. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever has sacrificial animals with him should keep on his state of Ihram, and whoever has no sacrificial animals with him should put off Ihram." Since I had no sacrificial animals with me, I put off Ihram. But Az-Zubair had sacrificial animals with him. So, he did not put off Ihram.

She (Asma) said: I put on my clothes and then went out and sat beside Az-Zubair who said: "Go away from me!" I said: "Do you fear that I would jump upon you?"

192-(...)Asma Bint Abu Bakr "Allah be pleased with both" narrated: We came for Hajj in the state of Ihram with Allah's Messenger "Allah's blessing and peace be upon him"...and the rest of the Hadith is the same except that he (Az-Zubair) said: "Keep away from me, keep away from me!" I said: "Do you fear that I would jump upon you?"

193-(1237) Abdullah, the freed slave of Asma Bint Abu Bakr "Allah be pleased with both" narrated that Asma used, whenever she passed by Al-Hajun, to say: "May Allah bless His Apostle Muhammad. Once we dismounted here with him, and at that time we were travelling with light luggage. We had a few riding animals and a little food ration. My sister, A'isha, Az-Zubair, such and such persons and I performed Umra, and when we had passed our hands over the House (and Circumambulated it, and compassed round Safa and Marwa) we put off ihram. Later, in the same

بِالْبَيْتِ، ثُمَّ لَمْ يَكُنْ غَيْرُهُ.

ثُمَّ رَأَيْتُ الْمُهَاجِرِينَ وَالأَنْصَارَ يَفْعَلُونَ ذٰلِكَ، ثُمَّ لَمْ يَكُنْ غَيْرُهُ. ثُمَّ آخِرُ مَنْ رَأَيْتُ فَعَلَ ذٰلِكَ ابْنُ عُمَرَ، ثُمَّ لَمْ يَنْقُضْهَا بِعُمْرَةٍ. وَهٰذَا ابْنُ عُمَرَ عِنْدَهُمْ أَفَلاَ يَسْأَلُونَهُ؟ وَلاَ أَحَدٌ مِمَّنْ مَضَىٰ مَا كَانُوا يَبْدَؤُونَ بِشَيْءٍ حِينَ يَضَعُونَ أَقْدَامَهُمْ أَوَّلَ مِنَ الطَّوَافِ بِالْبَيْتِ، ثُمَّ لاَ يَحِلُّونَ. وَقَدْ رَأَيْتُ أُمِّي وَخَالَتِي حِينَ تَقْدَمَانِ لاَ تَبْدَآنِ بِشَيْءٍ أَوَّلَ مِنَ الْبَيْتِ تَطُوفَانِ بِهِ، ثُمَّ لاَ تَحِلاَّنِ. وَقَدْ أَخْبَرَتْنِي أُمِّي أَنَّهَا أَقْبَلَتْ هِيَ وَأُخْتُهَا وَالزُّبَيْرُ وَفُلاَنٌ وَفُلاَنٌ بِعُمْرَةٍ قَطُّ، فَلَمَّا مَسَحُوا الرُّكْنَ حَلُّوا. وَقَدْ كَذَبَ فِيمَا ذَكَرَ مِنْ ذٰلِكَ.

[البخاري: كتاب الحج، باب من طاف إذا قدم مكة قبل أن يرجع إلى بيته...، رقم: ١٦١٤].

١٩١ ـ (١٢٣٦) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ. (ح) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ ـ وَاللَّفْظُ لَهُ ـ حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا ابْنُ جُرَيْجٍ: حَدَّثَنِي مَنْصُورُ بْنُ عَبْدِ الرَّحْمٰنِ، عَنْ أُمِّهِ صَفِيَّةَ بِنْتِ شَيْبَةَ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ رضي الله عنهما قَالَتْ: خَرَجْنَا مُحْرِمِينَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ كَانَ مَعَهُ هَدْيٌ فَلْيَقُمْ عَلَىٰ إِحْرَامِهِ، وَمَنْ لَمْ يَكُنْ مَعَهُ هَدْيٌ فَلْيَحْلِلْ». فَلَمْ يَكُنْ مَعِي هَدْيٌ فَحَلَلْتُ، وَكَانَ مَعَ الزُّبَيْرِ هَدْيٌ فَلَمْ يَحْلِلْ.

قَالَتْ: فَلَبِسْتُ ثِيَابِي ثُمَّ خَرَجْتُ فَجَلَسْتُ إِلَى الزُّبَيْرِ. فَقَالَ: قُومِي عَنِّي. فَقُلْتُ: أَتَخْشَىٰ أَنْ أَثِبَ عَلَيْكَ؟.

١٩٢ ـ (...) ـ وحدّثني عَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَنْبَرِيُّ: حَدَّثَنَا أَبُو هِشَامٍ الْمُغِيرَةُ بْنُ سَلَمَةَ الْمَخْزُومِيُّ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا مَنْصُورُ بْنُ عَبْدِ الرَّحْمٰنِ، عَنْ أُمِّهِ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ رضي الله عنهما قَالَتْ: قَدِمْنَا مَعَ رَسُولِ اللَّهِ ﷺ مُهِلِّينَ بِالْحَجِّ. ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ ابْنِ جُرَيْجٍ، غَيْرَ أَنَّهُ قَالَ: فَقَالَ: اسْتَرْخِي عَنِّي، اسْتَرْخِي عَنِّي، فَقُلْتُ: أَتَخْشَىٰ أَنْ أَثِبَ عَلَيْكَ؟.

١٩٣ ـ (١٢٣٧) ـ وحدّثني هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ وَأَحْمَدُ بْنُ عِيسَىٰ. قَالاَ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرٌو، عَنْ أَبِي الأَسْوَدِ، أَنَّ عَبْدَ اللَّهِ مَوْلَىٰ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ رضي الله عنهما حَدَّثَهُ، أَنَّهُ كَانَ يَسْمَعُ أَسْمَاءَ، كُلَّمَا مَرَّتْ بِالْحَجُونِ تَقُولُ: صَلَّىٰ اللَّهُ عَلَىٰ رَسُولِهِ وَسَلَّمَ. لَقَدْ نَزَلْنَا مَعَهُ هَاهُنَا وَنَحْنُ، يَوْمَئِذٍ، خِفَافُ الْحَقَائِبِ، قَلِيلٌ ظَهْرُنَا، قَلِيلَةٌ أَزْوَادُنَا، فَاعْتَمَرْتُ أَنَا وَأُخْتِي عَائِشَةُ وَالزُّبَيْرُ وَفُلاَنٌ وَفُلاَنٌ، فَلَمَّا مَسَحْنَا الْبَيْتَ أَحْلَلْنَا، ثُمَّ أَهْلَلْنَا مِنَ الْعَشِيِّ بِالْحَجِّ.

evening we assumed Ihram for Hajj." Harun said in his narration "the freed slave of Asma" and did not mention "Abdullah".

[30] Concerning the Mut'a in Hajj

194-(1238) Muslim Al-Qurri narrated: I asked Ibn Abbas "Allah be pleased with both" about the Mut'a in Hajj, and he permitted it. But, Ibn Az-Zubair forbade it. He (Ibn Abbas) said: "This is (Asma) the mother of Ibn Az-Zubair confirming that The Messenger of Allah "Allah's blessing and peace be upon him" had permitted it, so you'd rather go to her and ask her about it." He (Muslim) said: We entered upon her and she was a bulky blind woman. (When we asked her) she said: "No doubt, The Messenger of Allah "Allah's blessing and peace be upon him" permitted it."

195-(...) This Hadith was narrated on the authority of Shu'ba, with the same chain of transmitters.

196-(1239) Muslim Al-Qurri narrated that he heard Ibn Abbas "Allah be pleased with both" saying: The Messenger of Allah "Allah's blessing and peace be upon him" assumed Ihram for Umra (along with Hajj), and his companions assumed Ihram for Hajj. In this way, neither The Messenger of Allah "Allah's blessing and peace be upon him" nor his companions who had sacrificial animals with them put Ihram. But, the rest of them (who drove no sacrificial animals with them) put off Ihram (after completing the rites of Umra). However, Talha Ibn Ubaidullah was among those who drove sacrificial animals with them. So, he did not put off Ihram.

197-(...) This Hadith was narrated on the authority of Shu'ba, with the same chain of transmitters, with the following change: From among those who had no sacrificial animals with them, a mention is made of Talha Ibn Ubaidullah and another man. So, they put off Ihram.

[31] Permissibility of offering Umra in the months of Hajj

198-(1240) Ibn Abbas "Allah be pleased with both" reported: The people (of the Pre-Islamic Period) used to think that to perform Umra during the months of Hajj was one of the major sins on earth. They also used to consider the month of Safar as a forbidden (Sacred) month and they used to say: "When the wounds of the camel's back heal up (after they return from Hajj), the signs of those wounds vanish, and the month of Safar passes away, by then Umra is permissible for the one who wishes to perform it." In the morning of the fourth of Dhul-Hijja, The Prophet "Allah's blessing and peace be upon him" and his companions reached Mecca, assuming Ihram

قَالَ هَارُونُ فِي رِوَايَتِهِ: أَنَّ مَوْلَىٰ أَسْمَاءَ، وَلَمْ يُسَمِّ: عَبْدُ اللَّهِ.

[البخاري: كتاب العمرة، باب متى يحل المعتمر، رقم: ١٧٩٦].

٣٠ ـ بابٌ في مُتْعَةِ الحَجِّ

١٩٤ ـ (١٢٣٨) ـ حدّثنا مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا شُعْبَةُ، عَنْ مُسْلِمٍ الْقُرِّيِّ قَالَ: سَأَلْتُ ابْنَ عَبَّاسٍ رضي الله عنهما عَنْ مُتْعَةِ الْحَجِّ؟ فَرَخَّصَ فِيهَا. وَكَانَ ابْنُ الزُّبَيْرِ يَنْهَىٰ عَنْهَا. فَقَالَ: هٰذِهِ أُمُّ ابْنِ الزُّبَيْرِ تُحَدِّثُ: أَنَّ رَسُولَ اللَّهِ ﷺ رَخَّصَ فِيهَا، فَادْخُلُوا عَلَيْهَا فَاسْأَلُوهَا. قَالَ: فَدَخَلْنَا عَلَيْهَا، فَإِذَا امْرَأَةٌ ضَخْمَةٌ عَمْيَاءُ. فَقَالَتْ: قَدْ رَخَّصَ رَسُولُ اللَّهِ ﷺ فِيهَا.

١٩٥ ـ (...) ـ وحدّثناه ابْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ. (ح) وَحَدَّثَنَاهُ ابْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدٌ ـ يَعْنِي ابْنَ جَعْفَرٍ ـ جَمِيعاً عَنْ شُعْبَةَ، بِهٰذَا الإِسْنَادِ.

فَأَمَّا عَبْدُ الرَّحْمَٰنِ فَفِي حَدِيثِهِ الْمُتْعَةُ، وَلَمْ يَقُلْ: مُتْعَةُ الْحَجِّ. وَأَمَّا ابْنُ جَعْفَرٍ فَقَالَ: قَالَ شُعْبَةُ: قَالَ مُسْلِمٌ: لاَ أَدْرِي مُتْعَةُ الْحَجِّ أَوْ مُتْعَةُ النِّسَاءِ.

١٩٦ ـ (١٢٣٩) ـ وحدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا مُسْلِمٌ الْقُرِّيُّ: سَمِعَ ابْنَ عَبَّاسٍ رضي الله عنهما يَقُولُ: أَهَلَّ النَّبِيُّ ﷺ بِعُمْرَةٍ، وَأَهَلَّ أَصْحَابُهُ بِحَجٍّ، فَلَمْ يَحِلَّ النَّبِيُّ ﷺ وَلاَ مَنْ سَاقَ الْهَدْيَ مِنْ أَصْحَابِهِ، وَحَلَّ بَقِيَّتُهُمْ، فَكَانَ طَلْحَةُ بْنُ عُبَيْدِ اللَّهِ فِيمَنْ سَاقَ الْهَدْيَ فَلَمْ يَحِلَّ.

١٩٧ ـ (...) ـ وحدّثناه مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدٌ ـ يَعْنِي ابْنَ جَعْفَرٍ ـ: حَدَّثَنَا شُعْبَةُ، بِهٰذَا الإِسْنَادِ، غَيْرَ أَنَّهُ قَالَ: وَكَانَ مِمَّنْ لَمْ يَكُنْ مَعَهُ الْهَدْيُ طَلْحَةُ بْنُ عُبَيْدِ اللَّهِ، وَرَجُلٌ آخَرُ، فَأَحَلاَّ.

٣١ ـ بابُ جَوَازِ العُمْرَةِ في أَشْهُرِ الحَجِّ

١٩٨ ـ (١٢٤٠) ـ وحدّثني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما قَالَ: كَانُوا يَرَوْنَ أَنَّ الْعُمْرَةَ فِي أَشْهُرِ الْحَجِّ مِنْ أَفْجَرِ الْفُجُورِ فِي الأَرْضِ، وَيَجْعَلُونَ الْمُحَرَّمَ صَفَراً،

for Hajj. But he ordered his companions to make it (the intention of Ihram) for Umra only (instead of Hajj). So, they considered his order as something great and were puzzled, and said: "O Allah's Apostle! What kind of putting off Ihram is allowed?" The Prophet "Allah's blessing and peace be upon him" replied: "Put off Ihram completely (like a non-Muhrim who is allowed everything)."

199-(...) Ibn Abbas "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" assumed Ihram for Hajj. He came when four days had passed from Dhul-Hijja, and offered the Morning prayer. After he had finished the prayer, he said (to his companions): "Whoever likes to make it (the intention of Ihram) for Umra, then let him make it Umra."

200-(...) The same was narrated on the authority of Shu'ba, with the same chain of transmitters. As for Rawh and Yahya Ibn Kathir, they mentioned in their narration, as Nasr did: The Messenger of Allah "Allah's blessing and peace be upon him" assumed Ihram for Hajj. According to the narration of Abu Shihab: We set out with The Messenger of Allah "Allah's blessing and peace be upon him", pronouncing Talbiya for Hajj. All of their narrations agreed on the fact that he offered the Morning prayer at Al-Batha, except for Al-Jahdami, who did not mention that.

201-(...) Ibn Abbas "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" and his companions came (for Hajj) when four days had passed from the first ten (of Dhul-Hijja), while they were pronouncing Talbiya for Hajj. He ordered them to make it Umra.

202-(...) Ibn Abbas "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" offered the Morning prayer at Dhu-Tawa. Then, when four days of Dhul-Hijja had passed, he ordered his companions to turn their Ihram for Hajj into Umra, except for those who had sacrificial animals with them.

203-(1241) Ibn Abbas "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "This is Umra of which we took advantage. So, whoever had no sacrificial animals with him, let him put off Ihram completely, for indeed, the Umra became included in Hajj until the Day of Judgement."

204-(1242) Abu Jamra Ad-Dab'i narrated: I intended to perform Hajj of Tamattu and the people advised me not to do so. I asked Ibn Abbas "Allah

وَيَقُولُونَ: إِذَا بَرَأَ الدَّبَرْ، وَعَفَا الأَثَرْ، وَانْسَلَخَ صَفَرْ، حَلَّتِ الْعُمْرَةُ لِمَنِ اعْتَمَرْ. فَقَدِمَ النَّبِيُّ ﷺ وَأَصْحَابُهُ صَبِيحَةَ رَابِعَةٍ مُهِلِّينَ بِالْحَجِّ، فَأَمَرَهُمْ أَنْ يَجْعَلُوهَا عُمْرَةً، فَتَعَاظَمَ ذٰلِكَ عِنْدَهُمْ، فَقَالُوا: يَا رَسُولَ اللَّهِ، أَيُّ الْحِلِّ؟ قَالَ: «الْحِلُّ كُلُّهُ».

[البخاري: كتاب الحج، باب التمتع والقران والإفراد بالحج وفسخ الحج...، رقم: ١٥٦٤].

١٩٩ ـ (...) ـ **حدّثنا** نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ أَيُّوبَ، عَنْ أَبِي الْعَالِيَةِ الْبَرَّاءِ، أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ رضي الله عنهما يَقُولُ: أَهَلَّ رَسُولُ اللَّهِ ﷺ بِالْحَجِّ، فَقَدِمَ لأَرْبَعٍ مَضَيْنَ مِنْ ذِي الْحِجَّةِ، فَصَلَّى الصُّبْحَ وَقَالَ لَمَّا صَلَّى الصُّبْحَ: «مَنْ شَاءَ أَنْ يَجْعَلَهَا عُمْرَةً فَلْيَجْعَلْهَا عُمْرَةً».

[البخاري: كتاب تقصير الصلاة، باب كم أقام النبي ﷺ في حجته، رقم: ١٠٨٥].

٢٠٠ ـ (...) ـ **وحدّثناه** إِبْرَاهِيمُ بْنُ دِينَارٍ: حَدَّثَنَا رَوْحٌ. (ح) وَحَدَّثَنَا أَبُو دَاوُدَ الْمُبَارَكِيُّ: حَدَّثَنَا أَبُو شِهَابٍ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا يَحْيَى بْنُ كَثِيرٍ. كُلُّهُمْ عَنْ شُعْبَةَ، فِي هٰذَا الإِسْنَادِ. أَمَّا رَوْحٌ وَيَحْيَى بْنُ كَثِيرٍ فَقَالاَ كَمَا قَالَ نَصْرٌ: أَهَلَّ رَسُولُ اللَّهِ ﷺ بِالْحَجِّ. وَأَمَّا أَبُو شِهَابٍ فَفِي رِوَايَتِهِ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ نُهِلُّ بِالْحَجِّ. وَفِي حَدِيثِهِمْ جَمِيعاً: فَصَلَّى الصُّبْحَ بِالْبَطْحَاءِ. خَلاَ الْجَهْضَمِيَّ، فَإِنَّهُ لَمْ يَقُلْهُ.

٢٠١ ـ (...) ـ **وحدّثنا** هَارُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا مُحَمَّدُ بْنُ الْفَضْلِ السَّدُوسِيُّ: حَدَّثَنَا وُهَيْبٌ: أَخْبَرَنَا أَيُّوبُ، عَنْ أَبِي الْعَالِيَةِ الْبَرَّاءِ، عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما قَالَ: قَدِمَ النَّبِيُّ ﷺ وَأَصْحَابُهُ لأَرْبَعٍ خَلَوْنَ مِنَ الْعَشْرِ وَهُمْ يُلَبُّونَ بِالْحَجِّ، فَأَمَرَهُمْ أَنْ يَجْعَلُوهَا عُمْرَةً.

٢٠٢ ـ (...) ـ **وحدّثنا** عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ أَيُّوبَ، عَنْ أَبِي الْعَالِيَةِ، عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ الصُّبْحَ بِذِي طَوًى. وَقَدِمَ لأَرْبَعٍ مَضَيْنَ مِنْ ذِي الْحِجَّةِ، وَأَمَرَ أَصْحَابَهُ أَنْ يُحَوِّلُوا إِحْرَامَهُمْ بِعُمْرَةٍ، إِلاَّ مَنْ كَانَ مَعَهُ الْهَدْيُ.

٢٠٣ ـ (١٢٤١) ـ **وحدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ. (ح) وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «هٰذِهِ عُمْرَةٌ اسْتَمْتَعْنَا بِهَا، فَمَنْ لَمْ يَكُنْ عِنْدَهُ الْهَدْيُ فَلْيَحِلَّ الْحِلَّ كُلَّهُ، فَإِنَّ الْعُمْرَةَ قَدْ دَخَلَتْ فِي الْحَجِّ إِلَى يَوْمِ الْقِيَامَةِ».

٢٠٤ ـ (١٢٤٢) ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ:

be pleased with both" regarding it and he ordered me to perform Hajj At-Tamattu. Later I saw in a dream someone saying to me: "An accepted Hajj it is! And an accepted Umra it is!" I came to Ibn Abbas and told him of what I saw (in that dream). He said: "Allah is Greater! This is the tradition of Abu Al-Qasim "Allah's blessing and peace be upon him"."

[32] Garlanding and marking the sacrificial animals on assuming Ihram

205-(1243) Ibn Abbas "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" offered Dhuhr prayer at Dhul-Hulaifa. Then, he ordered that his (sacrificial) she-camel should be brought to him, which he marked (by making a small wound) in the right side of its hump, and removed the blood from it. Then, he tied two sandals round its neck. Then, he rode his mount, and when it stood upright with him at Al-Baida, he pronounced Talbiya for Hajj.

(...) The same was narrated on the authority of Quatada, with the same chain of transmitters, but mentioned here: When The Prophet of Allah "Allah's blessing and peace be upon him" came to Dhul-Hulaifa...and did not say that he offered Dhuhr prayer at it.

206-(1244) Abu Hassan Al-A'raj narrated that a man from sons of Hujaim said to Ibn Abbas "Allah be pleased with both": "What is this religious verdict of yours which has attracted the people or which has become controversial among them that the one who circumambulated the House can put off Ihram?" he said: "This is the tradition of your Messenger "Allah's blessing and peace be upon him", even if you deny it (or accept it with humiliation)."

207-(...) Abu Hassan narrated: It was said to Ibn Abbas "Allah be pleased with both" that this matter had attracted the people (or had become in circulation among the people), i.e. that the one who circumambulates the House is permitted to circumambulate for Umra (even though his Ihram is assumed for Hajj). He said: "This is the tradition of your Prophet "Allah's blessing and peace be upon him", even if you deny it (or accept it with humiliation)."

208-(1245) Ata narrated: Ibn Abbas "Allah be pleased with both" used to say: "No one, whether offering Hajj or Umra, circumambulates the House but that he could put off Ihram (after that)." I (Ibn Juraij, a sub-narrator) said: "From which authority does he say that?" he said: "He says it on the authority of Allah's saying: "In the end their place Of Sacrifice is

حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ أَبَا جَمْرَةَ الضُّبَعِيَّ قَالَ: تَمَتَّعْتُ فَنَهَانِي نَاسٌ عَنْ ذٰلِكَ، فَأَتَيْتُ ابْنَ عَبَّاسٍ فَسَأَلْتُهُ عَنْ ذٰلِكَ؟ فَأَمَرَنِي بِهَا.

قَالَ: ثُمَّ انْطَلَقْتُ إِلَى الْبَيْتِ فَنِمْتُ، فَأَتَانِي آتٍ فِي مَنَامِي فَقَالَ: عُمْرَةٌ مُتَقَبَّلَةٌ، وَحَجٌّ مَبْرُورٌ. قَالَ: فَأَتَيْتُ ابْنَ عَبَّاسٍ فَأَخْبَرْتُهُ بِالَّذِي رَأَيْتُ. فَقَالَ: اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، سُنَّةُ أَبِي الْقَاسِمِ ﷺ.

[البخاري: كتاب الحج، باب التمتع والقران والإفراد بالحج وفسخ الحج...، رقم: ١٥٦٧].

(...) ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. جَمِيعاً عَنِ ابْنِ أَبِي عَدِيٍّ. قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ أَبِي حَسَّانَ، عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما قَالَ: صَلَّىٰ رَسُولُ اللَّهِ ﷺ الظُّهْرَ بِذِي الْحُلَيْفَةِ، ثُمَّ دَعَا بِنَاقَتِهِ فَأَشْعَرَهَا فِي صَفْحَةِ سَنَامِهَا الأَيْمَنِ وَسَلَتَ الدَّمَ، وَقَلَّدَهَا نَعْلَيْنِ، ثُمَّ رَكِبَ رَاحِلَتَهُ، فَلَمَّا اسْتَوَتْ بِهِ عَلَى الْبَيْدَاءِ، أَهَلَّ بِالْحَجِّ.

٣٢ ـ بابُ تَقْلِيدِ الهَدْيِ وإِشْعَارِهِ عند الإِحْرَامِ

٢٠٥ ـ (١٢٤٣) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، فِي هٰذَا الإِسْنَادِ، بِمَعْنَىٰ حَدِيثِ شُعْبَةَ، غَيْرَ أَنَّهُ قَالَ: إِنَّ نَبِيَّ اللَّهِ ﷺ لَمَّا أَتَىٰ ذَا الْحُلَيْفَةِ، وَلَمْ يَقُلْ: صَلَّىٰ بِهَا الظُّهْرَ.

٢٠٦ ـ (١٢٤٤) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَال ابْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، قَالَ: سَمِعْتُ أَبَا حَسَّانَ الأَعْرَجَ قَالَ: قَالَ رَجُلٌ مِنْ بَنِي الْهُجَيْمِ لابْنِ عَبَّاسٍ: مَا هٰذِهِ الْفُتْيَا الَّتِي قَدْ تَشَغَّفَتْ أَوْ تَشَغَّبَتْ بِالنَّاسِ: أَنَّ مَنْ طَافَ بِالْبَيْتِ فَقَدْ حَلَّ؟ فَقَالَ: سُنَّةُ نَبِيِّكُمْ ﷺ، وَإِنْ رَغِمْتُمْ.

٢٠٧ ـ (...) ـ وحدّثني أَحْمَدُ بْنُ سَعِيدٍ الدَّارِمِيُّ: حَدَّثَنَا أَحْمَدُ بْنُ إِسْحَاقَ: حَدَّثَنَا هَمَّامُ بْنُ يَحْيَىٰ، عَنْ قَتَادَةَ، عَنْ أَبِي حَسَّانَ قَالَ: قِيلَ لابْنِ عَبَّاسٍ: إِنَّ هٰذَا الأَمْرَ قَدْ تَفَشَّغَ بِالنَّاسِ، مَنْ طَافَ بِالْبَيْتِ فَقَدْ حَلَّ، الطَّوَافُ عُمْرَةٌ. فَقَالَ: سُنَّةُ نَبِيِّكُمْ ﷺ، وَإِنْ رَغِمْتُمْ.

٢٠٨ ـ (١٢٤٥) ـ وحدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَطَاءٌ قَالَ: كَانَ ابْنُ عَبَّاسٍ يَقُولُ: لاَ يَطُوفُ بِالْبَيْتِ حَاجٌّ وَلاَ غَيْرُ حَاجٍّ إِلاَّ حَلَّ. قُلْتُ لِعَطَاءٍ: مِنْ أَيْنَ يَقُولُ ذٰلِكَ؟ قَالَ: مِنْ قَوْلِ اللَّهِ تَعَالَىٰ: ﴿ثُمَّ

near The Ancient House."" (The Pilgrimage "Al-Hajj" 33) I said to him: "But, that applies to the time after staying at Arafat." He (Ata) said: "Ibn Abbas said that it might be after or before staying at Arafat. He took that from the order of The Prophet "Allah's blessing and peace be upon him", i.e. when he ordered them to put off Ihram (after circumambulating the House for Umra) during the Farewell Hajj."

[33] Cutting short the hair in Umra

209-(1246) Ibn Abbas "Allah be pleased with both" narrated: Mu'awiya said to me: "Did you know that I clipped some hair from the head of The Messenger of Allah "Allah's blessing and peace be upon him" (when he put off Ihram) with a clipper at Marwa?" I said: "I do not know it except that it is to be a proof against you."

210-(...) Ibn Abbas "Allah be pleased with both" narrated: Mu'awiya Ibn Abu Sufyan said: "I clipped (some hair) from the head of The Messenger of Allah "Allah's blessing and peace be upon him" with a clipper while he was at Marwa (or I saw him getting his hair clipped with a clipper while he was at Marwa)."

211-(1247) Abu Sa'id "Allah be pleased with him" narrated: We set out with The Messenger of Allah "Allah's blessing and peace be upon him", raising our voices with Talbiya for Hajj. When we came to Mecca, he (The Prophet) ordered us to make it Umra, except for those who drove the sacrificial animals with them. When it was the day of Tarwiya (the eighth of Dhul-Hijja) and we intended to go to Mina, we assumed Ihram for Hajj.

212-(1248) Abu Sa'id Al-Khudri "Allah be pleased with him" narrated: We came with The Prophet "Allah's blessing and peace be upon him", raising our voices with Talbiya for Hajj.

(1249) Abu Nadra narrated: I was with Jabir Ibn Abdullah "Allah be pleased with both" when a man came to him and said: "Ibn Abbas and Ibn Az-Zubair differed about the matter of the two types of Mut'a (i.e. the Mut'a of Hajj and that of marriage with woman temporarily)." Upon this he (Jabir) said: "We practiced it (that of Hajj) while we were with The Messenger of Allah "Allah's blessing and peace be upon him", and then Umar forbade us to do it. So, we did not practice it again.

[34] The Talbiya and sacrificial animals of The Prophet

213-(1250) Anas "Allah be pleased with him" narrated that Ali came from Yemen (in the year of the Farewell Hajj), whom The Prophet "Allah's blessing and peace be upon him" asked: "With what intention did you

مَحِلُّهَآ إِلَى ٱلْبَيْتِ ٱلْعَتِيقِ ﴾ [الحج: ٣٣] قَالَ: قُلْتُ: فَإِنَّ ذٰلِكَ بَعْدَ الْمُعَرَّفِ. فَقَالَ: كَانَ ابْنُ عَبَّاسٍ يَقُولُ: هُوَ بَعْدَ الْمُعَرَّفِ وَقَبْلَهُ، وَكَانَ يَأْخُذُ ذٰلِكَ مِنْ أَمْرِ النَّبِيِّ ﷺ، حِينَ أَمَرَهُمْ أَنْ يَحِلُّوا فِي حَجَّةِ الْوَدَاعِ.

[البخاري: كتاب المغازي، باب حجة الوداع، رقم: ٤٣٩٦].

٣٣ ـ بَابُ التَّقْصِيرِ في العُمْرَةِ

٢٠٩ ـ (١٢٤٦) ـ حدّثنا عَمْرٌو النَّاقِدُ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ هِشَامِ بْنِ حُجَيْرٍ، عَنْ طَاوُسٍ قَالَ: قَالَ ابْنُ عَبَّاسٍ: قَالَ لِي مُعَاوِيَةُ: أَعَلِمْتَ أَنِّي قَصَّرْتُ مِنْ رَأْسِ رَسُولِ اللَّهِ ﷺ عِنْدَ الْمَرْوَةِ بِمِشْقَصٍ؟ فَقُلْتُ لَهُ: لاَ أَعْلَمُ هٰذَا إِلاَّ حُجَّةً عَلَيْكَ.

[البخاري: كتاب الحج، باب الحلق والتقصير عند الإحلال، رقم: ١٧٣٠].

٢١٠ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنِ ابْنِ جُرَيْجٍ: حَدَّثَنِي الْحَسَنُ بْنُ مُسْلِمٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ مُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ أَخْبَرَهُ قَالَ: قَصَّرْتُ عَنْ رَسُولِ اللَّهِ ﷺ بِمِشْقَصٍ، وَهُوَ عَلَى الْمَرْوَةِ. أَوْ رَأَيْتُهُ يُقَصَّرُ عَنْهُ بِمِشْقَصٍ، وَهُوَ عَلَى الْمَرْوَةِ.

٢١١ ـ (١٢٤٧) ـ حدّثني عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ: حَدَّثَنَا عَبْدُ الأَعْلَى بْنُ عَبْدِ الأَعْلَىٰ: حَدَّثَنَا دَاوُدُ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ، قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ نَصْرُخُ بِالْحَجِّ صُرَاخاً، فَلَمَّا قَدِمْنَا مَكَّةَ أَمَرَنَا أَنْ نَجْعَلَهَا عُمْرَةً، إِلاَّ مَنْ سَاقَ الْهَدْيَ، فَلَمَّا كَانَ يَوْمُ التَّرْوِيَةِ، وَرُحْنَا إِلَىٰ مِنًى، أَهْلَلْنَا بِالْحَجِّ.

٢١٢ ـ (١٢٤٨) ـ وحدّثنا حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ: حَدَّثَنَا وُهَيْبُ بْنُ خَالِدٍ، عَنْ دَاوُدَ، عَنْ أَبِي نَضْرَةَ، عَنْ جَابِرٍ وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رضي الله عنهما. قَالاَ: قَدِمْنَا مَعَ النَّبِيِّ ﷺ وَنَحْنُ نَصْرُخُ بِالْحَجِّ صُرَاخاً.

(١٢٤٩) ـ حدّثني حَامِدُ بْنُ عُمَرَ الْبَكْرَاوِيُّ: حَدَّثَنَا عَبْدُ الْوَاحِدِ، عَنْ عَاصِمٍ، عَنْ أَبِي نَضْرَةَ. قَالَ: كُنْتُ عِنْدَ جَابِرِ بْنِ عَبْدِ اللَّهِ، فَأَتَاهُ آتٍ فَقَالَ: إِنَّ ابْنَ عَبَّاسٍ وَابْنَ الزُّبَيْرِ اخْتَلَفَا فِي الْمُتْعَتَيْنِ. فَقَالَ جَابِرٌ: فَعَلْنَاهُمَا مَعَ رَسُولِ اللَّهِ ﷺ، ثُمَّ نَهَانَا عَنْهُمَا عُمَرُ، فَلَمْ نَعُدْ لَهُمَا.

٣٤ ـ بَابُ إِهْلاَلِ النَّبِيِّ ﷺ وهَدْيِهِ

٢١٣ ـ (١٢٥٠) ـ حدّثني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا ابْنُ مَهْدِيٍّ: حَدَّثَنِي سَلِيمُ بْنُ حَيَّانَ، عَنْ مَرْوَانَ الأَصْفَرِ، عَنْ أَنَسٍ رضي الله عنه، أَنَّ عَلِيًّا قَدِمَ مِنَ الْيَمَنِ.

pronounce the response to Allah's call (Talbiya)?" he said: "I pronounced Talbiya with the same intention as that of The Prophet "Allah's blessing and peace be upon him". he (The Prophet) said: "Had I not have the sacrificial animals with me, I would have put off Ihram (after completing the rites of Umra)."

(...) The same was narrated on the authority of Salim Ibn Haiyyan, with the same chain of transmitters.

214-(1251) Anas "Allah be pleased with him" narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" pronouncing the response to Allah's call (Talbiya) for both: "I'm responding to Your call O Allah, with (the intention to offer) both Umra and Hajj! I'm responding to Your call O Allah, with (the intention to offer) both Umra and Hajj!"

215-(...) Anas "Allah be pleased with him" narrated: I heard The Prophet "Allah's blessing and peace be upon him" saying: "I'm responding to Your call O Allah, with (the intention to offer) both Umra and Hajj!"

216-(1252) Abu Huraira "Allah be pleased with him" narrated from The Prophet "Allah's blessing and peace be upon him": "By Him, in Whose hand my life is! (Jesus) son of Mary would (assume Ihram and) pronounce his response to Allah's call in the valley of Rawha for Hajj or for Umra, or for both jointly."

(...) The same was narrated on the authority of Ibn Shihab, with the same chain of transmitters.

(...)Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "By Him, in Whose hand my life is!...and the rest is the same.

[35] The Umras of The Prophet and their time

217-(1253) Quatada narrated that Anas "Allah be pleased with him" told him that The Prophet "Allah's blessing and peace be upon him" performed four Umras all of which were in Dhul-Qa'da except the one which he performed with his Hajj: His Umra from Al-Hudaibiya, and it was in Dhul-Qa'da, the one of the following year, and that was in Dhul-Qa'da, the one from Al-Ji'rana where he distributed the booty of (the battle of) Hunain, and it was in Dhul-Qa'da, and the one which he offered with his Hajj.

(...)Quatada narrated: I asked Anas Ibn Malik "Allah be pleased with him": "How many times did The Prophet "Allah's blessing and peace be upon him" perform Hajj? He said: "He offered one Hajj and four Umras"...and the rest is the same.

فَقَالَ لَهُ النَّبِيُّ ﷺ: «بِمَ أَهْلَلْتَ؟» فَقَالَ: أَهْلَلْتُ بِإِهْلَالِ النَّبِيِّ ﷺ. قَالَ: «لَوْلاَ أَنَّ مَعِيَ الْهَدْيَ لأَحْلَلْتُ».

[البخاري: كتاب الحج، باب من أهلّ في زمن النبي ﷺ كإهلال النبي ﷺ، رقم: ١٥٥٨].

(...) ـ **وحَدَّثَنِيهِ** حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا عَبْدُ الصَّمَدِ. (ح) وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ هَاشِمٍ: حَدَّثَنَا بَهْزٌ قَالاَ: حَدَّثَنَا سَلِيمُ بْنُ حَيَّانَ، بِهٰذَا الإِسْنَادِ، مِثْلَهُ، غَيْرَ أَنَّ فِي رِوَايَةِ بَهْزٍ: «لَحَلَلْتُ».

٢١٤ ـ (١٢٥١) ـ **حدّثنا** يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا هُشَيْمٌ، عَنْ يَحْيَى بْنِ أَبِي إِسْحَاقَ وَعَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ وَحُمَيْدٍ، أَنَّهُمْ سَمِعُوا أَنَساً رضي الله عنه قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ أَهَلَّ بِهِمَا جَمِيعاً: «لَبَّيْكَ عُمْرَةً وَحَجًّا، لَبَّيْكَ عُمْرَةً وَحَجًّا».

٢١٥ ـ (...) ـ **وَحَدَّثَنِيهِ** عَلِيُّ بْنُ حُجْرٍ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ يَحْيَى بْنِ أَبِي إِسْحَاقَ وَحُمَيْدٍ الطَّوِيلِ. قَالَ يَحْيَىٰ: سَمِعْتُ أَنَساً يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «لَبَّيْكَ عُمْرَةً وَحَجًّا».

وَقَالَ حُمَيْدٌ: قَالَ أَنَسٌ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَبَّيْكَ بِعُمْرَةٍ وَحَجٍّ».

٢١٦ ـ (١٢٥٢) ـ **وحدّثنا** سَعِيدُ بْنُ مَنْصُورٍ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ. جَمِيعاً عَنِ ابْنِ عُيَيْنَةَ. قَالَ سَعِيدٌ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ: حَدَّثَنِي الزُّهْرِيُّ، عَنْ حَنْظَلَةَ الأَسْلَمِيِّ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ رضي الله عنه يُحَدِّثُ عَنِ النَّبِيِّ ﷺ قَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ، لَيُهِلَّنَّ ابْنُ مَرْيَمَ بِفَجِّ الرَّوْحَاءِ، حَاجًّا أَوْ مُعْتَمِراً، أَوْ لَيَثْنِيَنَّهُمَا».

(...) ـ **وحدّثناه** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، عَنِ ابْنِ شِهَابٍ، بِهٰذَا الإِسْنَادِ، مِثْلَهُ، قَالَ: «وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ».

(...) ـ **وحَدَّثَنِيهِ** حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ حَنْظَلَةَ بْنِ عَلِيٍّ الأَسْلَمِيِّ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ رضي الله عنه يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «وَالَّذِي نَفْسِي بِيَدِهِ» بِمِثْلِ حَدِيثِهِمَا.

٣٥ ـ بابُ بيانِ عَددِ عُمَرِ النَّبيِّ ﷺ وزَمَانِهِنّ

٢١٧ ـ (١٢٥٣) ـ **حدّثنا** هَدَّابُ بْنُ خَالِدٍ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ، أَنَّ أَنَساً رضي الله عنه أَخْبَرَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ اعْتَمَرَ أَرْبَعَ عُمَرٍ. كُلُّهُنَّ فِي ذِي الْقَعْدَةِ إِلاَّ الَّتِي مَعَ حَجَّتِهِ: عُمْرَةً مِنَ الْحُدَيْبِيَةِ، أَوْ زَمَنَ الْحُدَيْبِيَةِ، فِي ذِي الْقَعْدَةِ، وَعُمْرَةً مِنَ الْعَامِ الْمُقْبِلِ، فِي ذِي الْقَعْدَةِ، وَعُمْرَةً مِنْ جِعْرَانَةَ حَيْثُ قَسَمَ غَنَائِمَ حُنَيْنٍ فِي ذِي الْقَعْدَةِ، وَعُمْرَةً مَعَ حَجَّتِهِ.

[البخاري: كتاب الحج، باب كم اعتمر النبي ﷺ، رقم: ١٧٧٨].

(...) ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنِي عَبْدُ الصَّمَدِ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ قَالَ: سَأَلْتُ أَنَساً: كَمْ حَجَّ رَسُولُ اللَّهِ ﷺ؟ قَالَ: حَجَّةً وَاحِدَةً، وَاعْتَمَرَ أَرْبَعَ عُمَرٍ. ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ هَدَّابٍ.

218-(1254) Abu Ishaq narrated: I asked Zaid Ibn Arqam: "How many holy battle did you attend with The Messenger of Allah "Allah's blessing and peace be upon him"?" he said: "Seventeen." Zaid Ibn Arqam told me also that The Messenger of Allah "Allah's blessing and peace be upon him" fought nineteen holy battles, and offered one Hajj after he had emigrated to Medina, i.e. the Farewell Hajj. Abu Ishaq told: (He offered) another Hajj while he was in Mecca.

219-(1255) Urwa Ibn Az-Zubair narrated: I and Ibn Umar were reclining against (the wall of) the chamber of A'isha, and we were hearing the sound of brushing her teeth. I asked: "O Abu Abd Ar-Rahman! Did The Prophet "Allah's blessing and peace be upon him" perform Umra in Rajab?" he replied in the affirmative. I said to A'isha: "O mother! Do you not listen to what Abu Abd Ar-Rahman says?" she asked: "What does he say?" I said: "He says that The Prophet "Allah's blessing and peace be upon him" offered Umra in Rajab." Upon this she said: "Allah might pardon Abu Abd Ar-Rahman! By my life! He (The Prophet) never performed Umra in Rajab. However, he (The Prophet) did not offer any Umra but that he (Ibn Umar) was with him." he (Urwa) said: Ibn Umar was listening. He replied neither in the negative nor in the affirmative. But, he kept silent.

220-(...) Mujahid narrated: I and Urwa Ibn Az-Zubair entered the mosque where Ibn Umar was sitting near A'isha's chamber. There were some people offering the Duha prayer. We asked him about them. He said: "It is a (kind of) heresy (i.e. that they offer it in congregation in the mosque and not in their houses)." Then, Urwa asked him how many times The Prophet "Allah's blessing and peace be upon him" had performed Umra. He replied: "Four times; and one of them was in the month of Rajab." We disliked to object to him.

Then, we heard A'isha brushing her teeth. Urwa asked her: " O Mother of the believers! Do you not hear what Abu Abd Ar-Rahman says?" She said: "What does he say?" Urwa said: "He says that Allah's Apostle "Allah's blessing and peace be upon him" performed four Umras and one of them was in the month of Rajab." A'isha said: "May Allah be merciful to Abu Abd Ar-Rahman! The Prophet "Allah's blessing and peace be upon him" did not perform any Umra but that he (Abu Abd Ar-Rahman) attended it, and he never performed any Umra in Rajab."

٢١٨ ـ (١٢٥٤) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا الْحَسَنُ بْنُ مُوسَىٰ: أَخْبَرَنَا زُهَيْرٌ، عَنْ أَبِي إِسْحَاقَ قَالَ: سَأَلْتُ زَيْدَ بْنَ أَرْقَمَ: كَمْ غَزَوْتَ مَعَ رَسُولِ اللَّهِ ﷺ؟ قَالَ: سَبْعَ عَشْرَةَ. قَالَ: وَحَدَّثَنِي زَيْدُ بْنُ أَرْقَمَ، أَنَّ رَسُولَ اللَّهِ ﷺ غَزَا تِسْعَ عَشْرَةَ، وَأَنَّهُ حَجَّ بَعْدَمَا هَاجَرَ حَجَّةً وَاحِدَةً، حَجَّةَ الْوَدَاعِ.

قَالَ أَبُو إِسْحَاقَ: وَبِمَكَّةَ أُخْرَىٰ.

[البخاري: كتاب المغازي، باب غزوة العشيرة...، رقم: ٣٩٤٩].

٢١٩ ـ (١٢٥٥) ـ وحدّثنا هَارُونُ بْنُ عَبْدِ اللَّهِ: أَخْبَرَنَا مُحَمَّدُ بْنُ بَكْرٍ الْبُرْسَانِيُّ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: سَمِعْتُ عَطَاءً يُخْبِرُ قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ قَالَ: كُنْتُ أَنَا وَابْنُ عُمَرَ مُسْتَنِدَيْنِ إِلَىٰ حُجْرَةِ عَائِشَةَ، وَإِنَّا لَنَسْمَعُ ضَرْبَهَا بِالسِّوَاكِ تَسْتَنُّ. قَالَ: فَقُلْتُ: يَا أَبَا عَبْدِ الرَّحْمَٰنِ، أَعْتَمَرَ النَّبِيُّ ﷺ فِي رَجَبٍ؟ قَالَ: نَعَمْ، فَقُلْتُ لِعَائِشَةَ: أَيْ أُمَّتَاهُ، أَلاَ تَسْمَعِينَ مَا يَقُولُ أَبُو عَبْدِ الرَّحْمَٰنِ؟ قَالَتْ: وَمَا يَقُولُ؟ قُلْتُ: يَقُولُ: اعْتَمَرَ النَّبِيُّ ﷺ فِي رَجَبٍ، فَقَالَتْ: يَغْفِرُ اللَّهُ لأَبِي عَبْدِ الرَّحْمَٰنِ. لَعَمْرِي، مَا اعْتَمَرَ فِي رَجَبٍ، وَمَا اعْتَمَرَ مِنْ عُمْرَةٍ إِلاَّ وَإِنَّهُ لَمَعَهُ.

قَالَ: وَابْنُ عُمَرَ يَسْمَعُ. فَمَا قَالَ: لاَ، وَلاَ نَعَمْ. سَكَتَ.

[البخاري: كتاب العمرة، باب كم اعتمر النبي ﷺ، رقم: ١٧٧٦].

٢٢٠ ـ (...) ـ وحدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ قَالَ: دَخَلْتُ أَنَا وَعُرْوَةُ بْنُ الزُّبَيْرِ الْمَسْجِدَ، فَإِذَا عَبْدُ اللَّهِ بْنُ عُمَرَ جَالِسٌ إِلَىٰ حُجْرَةِ عَائِشَةَ، وَالنَّاسُ يُصَلُّونَ الضُّحَىٰ فِي الْمَسْجِدِ، فَسَأَلْنَاهُ عَنْ صَلاَتِهِمْ؟ فَقَالَ: بِدْعَةٌ. فَقَالَ لَهُ عُرْوَةُ: يَا أَبَا عَبْدِ الرَّحْمَٰنِ، كَمِ اعْتَمَرَ رَسُولُ اللَّهِ ﷺ؟ فَقَالَ: أَرْبَعَ عُمَرٍ، إِحْدَاهُنَّ فِي رَجَبٍ. فَكَرِهْنَا أَنْ نُكَذِّبَهُ وَنَرُدَّ عَلَيْهِ. وَسَمِعْنَا اسْتِنَانَ عَائِشَةَ فِي الْحُجْرَةِ. فَقَالَ عُرْوَةُ: أَلاَ تَسْمَعِينَ، يَا أُمَّ الْمُؤْمِنِينَ، إِلَىٰ مَا يَقُولُ أَبُو عَبْدِ الرَّحْمَٰنِ؟ فَقَالَتْ: وَمَا يَقُولُ؟ قَالَ: يَقُولُ: اعْتَمَرَ النَّبِيُّ ﷺ أَرْبَعَ عُمَرٍ إِحْدَاهُنَّ فِي رَجَبٍ. فَقَالَتْ: يَرْحَمُ اللَّهُ أَبَا عَبْدِ الرَّحْمَٰنِ، مَا اعْتَمَرَ رَسُولُ اللَّهِ ﷺ إِلاَّ وَهُوَ مَعَهُ، وَمَا اعْتَمَرَ فِي رَجَبٍ قَطُّ.

[البخاري: كتاب العمرة، باب كم اعتمر النبي ﷺ، رقم: ١٧٧٥].

[36] The excellence of offering Umra in Ramadan

221-(1256) Ata narrated: I heard Ibn Abbas "Allah be pleased with both" saying: Allah's Apostle "Allah's blessing and peace be upon him" asked an Ansari woman (Ibn Abbas named her but Ata forgot her name): "What prevented you from performing Hajj with us? " She replied: "We have two camels used for carrying water. The father of so-and-so and his son (she meant her husband and her son) offered Hajj on one and left one for us to use for carrying water." He said (to her): "Perform Umra when Ramadan comes, for Umra in Ramadan is equal to Hajj (in reward)."

222-(...) Ibn Abbas saying: Allah's Apostle "Allah's blessing and peace be upon him" asked an Ansari woman called Umm Sinan: "What prevented you from performing Hajj with us? " She replied: "There were only two camels used for carrying water owned by so-and-so (meaning her husband). He and his son offered Hajj on one, and the other was left to be used for irrigation." He said (to her): "Then, Umra (offered) in Ramadan is equal to Hajj or Hajj with me (in reward)."

[37] It is desirable to enter Mecca from the upper side, and get out from it through the lower side, and it is desirable to enter the town through a way different from that through which one gets out from it

223-(1257) Abdullah Ibn Umar "Allah be pleased with both" narrated: Allah's Apostle "Allah's blessing and peace be upon him" used to come out (from Medina) via Ash-Shajara way and enter via Mu'arras way. Furthermore, whenever he intended to enter Mecca, he would enter from the upper side , and (whenever he got out from it) he would get out from the lower side.

(...) The same was narrated on the authority of Ubaidullah, with the same chain of transmitters, and mentioned in the narration of Zuhair: From the side, which is at Batha.

224-(1258) A'isha "Allah be pleased with her" narrated that when The Prophet "Allah's blessing and peace be upon him" came to Mecca, he entered it from its upper part, and got out from its lower part.

225-(...) A'isha "Allah be pleased with her" narrated: In the year of the conquest of Mecca, the Messenger of Allah "Allah's blessing and peace be upon him" entered Mecca from Kada at the higher place of Mecca. (Hisham, a sub-narrator said: " My father (Urwa) used to enter (Mecca) from both (i.e. Kada and Kuda) though he often entered through Kada)."

٣٦ ـ بابُ فَضْلِ العُمْرةِ في رَمَضان

٢٢١ ـ (١٢٥٦) ـ وحدّثني مُحَمَّدُ بْنُ حَاتِمِ بْنِ مَيْمُونٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنِ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي عَطَاءٌ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يُحَدِّثُنَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لامْرَأَةٍ مِنَ الأَنْصَارِ ـ سَمَّاهَا ابْنُ عَبَّاسٍ فَنَسِيتُ اسْمَهَا ـ: «مَا مَنَعَكِ أَنْ تَحُجِّي مَعَنَا؟» قَالَتْ: لَمْ يَكُنْ لَنَا إِلاَّ نَاضِحَانِ، فَحَجَّ أَبُو وَلَدِهَا وَابْنُهَا عَلَىٰ نَاضِحٍ، وَتَرَكَ لَنَا نَاضِحاً نَنْضِحُ عَلَيْهِ. قَالَ: «فَإِذَا جَاءَ رَمَضَانُ فَاعْتَمِرِي، فَإِنَّ عُمْرَةً فِيهِ تَعْدِلُ حَجَّةً».

[البخاري: كتاب العمرة، باب عمرة في رمضان...، رقم: ١٧٨٢].

٢٢٢ ـ (...) ـ وحدّثنا أَحْمَدُ بْنُ عَبْدَةَ الضَّبِّيُّ: حَدَّثَنَا يَزِيدُ ـ يَعْنِي ابْنَ زُرَيْعٍ ـ: حَدَّثَنَا حَبِيبٌ الْمُعَلِّمُ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ ﷺ قَالَ لامْرَأَةٍ مِنَ الأَنْصَارِ ـ يُقَالُ لَهَا أُمُّ سِنَانٍ ـ: «مَا مَنَعَكِ أَنْ تَكُونِي حَجَجْتِ مَعَنَا؟» قَالَتْ: نَاضِحَانِ كَانَا لأَبِي فُلاَنٍ ـ زَوْجِهَا ـ حَجَّ هُوَ وَابْنُهُ عَلَىٰ أَحَدِهِمَا. وَكَانَ الآخَرُ يَسْقِي عَلَيْهِ غُلاَمُنَا. قَالَ: «فَعُمْرَةٌ فِي رَمَضَانَ تَقْضِي حَجَّةً، أَوْ حَجَّةً مَعِي».

[البخاري: كتاب الحج، باب حج النساء، رقم: ١٨٦٣].

٣٧ ـ بابُ اسْتِحْبَابِ دُخُولِ مَكَّةَ مِنَ الثَّنِيَّةِ العُلْيَا والخُرُوجِ منها من الثَّنِيَّةِ السُّفْلَى ودُخُولِ بَلَدِهِ من طَرِيقٍ غَيْرِ التي خَرَجَ منها

٢٢٣ ـ (١٢٥٧) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَخْرُجُ مِنْ طَرِيقِ الشَّجَرَةِ، وَيَدْخُلُ مِنْ طَرِيقِ الْمُعَرَّسِ. وَإِذَا دَخَلَ مَكَّةَ، دَخَلَ مِنَ الثَّنِيَّةِ الْعُلْيَا، وَيَخْرُجُ مِنَ الثَّنِيَّةِ السُّفْلَىٰ.

(...) ـ وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى. قَالاَ: حَدَّثَنَا يَحْيَىٰ ـ وَهُوَ الْقَطَّانُ ـ عَنْ عُبَيْدِ اللَّهِ، بِهٰذَا الإِسْنَادِ.

وَقَالَ فِي رِوَايَةِ زُهَيْرٍ: الْعُلْيَا الَّتِي بِالْبَطْحَاءِ.

٢٢٤ ـ (١٢٥٨) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ أَبِي عُمَرَ. جَمِيعاً عَنِ ابْنِ عُيَيْنَةَ. قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا سُفْيَانُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، أَنَّ النَّبِيَّ ﷺ لَمَّا جَاءَ إِلَىٰ مَكَّةَ دَخَلَهَا مِنْ أَعْلاَهَا، وَخَرَجَ مِنْ أَسْفَلِهَا.

[البخاري: كتاب الحج، باب من أين يخرج من مكة، رقم: ١٥٧٧].

٢٢٥ ـ (...) ـ وحدّثنا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ عَامَ الْفَتْحِ مِنْ كَدَاءٍ مِنْ أَعْلَىٰ مَكَّةَ.

قَالَ هِشَامٌ: فَكَانَ أَبِي يَدْخُلُ مِنْهُمَا كِلَيْهِمَا، وَكَانَ أَبِي أَكْثَرَ مَا يَدْخُلُ مِنْ كَدَاءٍ.

[البخاري: كتاب الحج، باب من أين يخرج من مكة، رقم: ١٥٧٨].

[38] It is desirable to spent the night at Dhu-Tawa when one intends to enter Mecca, and it is desirable to take a bath on entering it, and it is better to enter it by day

226-(1259) Ibn Umar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" spent the night in Dhu-Tawa till it was morning when he entered Mecca. Nafi told that Abdullah used to do the same. In the narration of Ibn Sa'id, he said: Until he offered the Morning prayer. Yahya said: Or until it was morning.

227-(...) Nafi narrated: Ibn Umar "Allah be pleased with both" did not come to Mecca but that he passed the night at Dhu-Tawa until it was morning. Then, he would take a bath and enter Mecca by day. He told that the Prophet "Allah's blessing and peace be upon him" did so.

228-(...) Nafi narrated that Abdullah Ibn Umar "Allah be pleased with both" told him that The Messenger of Allah "Allah's blessing and peace be upon him" used to descend at Dhu-Tawa, on his way to Mecca. He used to stay the night till he got up (in the morning) to offer The Dawn prayer. The praying place of The Messenger of Allah "Allah's blessing and peace be upon him" was on a rough hillock, other than the place in which the mosque was built later, but at the lower side of that, on a rough hillock.

229-(1260) Abdullah Ibn Umar "Allah be pleased with both" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" had faced the two hillocks which intervene between him and the long mountain towards the direction of Ka'ba. In this way, the mosque, which was established there, was at the left of the hillock. Lower of that, there was the place of prayer of The Messenger of Allah "Allah's blessing and peace be upon him" on the black hillock. He used to leave ten cubits or so from the hillock and then he would pray, facing the two hillocks of the long mountain, which is between you and Ka'ba.

[39] It is desirable to walk fast in the circumambulation of Umra and in the first circumambulation of Hajj

230-(1261) Nafi narrated from Ibn Umar "Allah be pleased with both" that whenever The Messenger of Allah "Allah's blessing and peace be upon him" offered the first circumambulation round the House, he would walk fast (with moving the shoulders) in the first three rounds (of the seven), and walk (normally) in the remaining four. He also used to run in the bottom of the valley (between Safa and Marwa), whenever he compassed between Safa and Marwa. Ibn Umar used to do the same.

٣٨ ـ بابُ اسْتِحْبَابِ الْمَبِيتِ بذي طَوًى عند إرادة دُخُولِ مَكَّةَ والاغْتِسَالِ لدُخُولِها ودُخُولِها نهاراً

٢٢٦ ـ (١٢٥٩) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ وَعُبَيْدُ اللَّهِ بْنُ سَعِيدٍ. قَالاَ: حَدَّثَنَا يَحْيَىٰ ـ وَهُوَ الْقَطَّانُ ـ عَنْ عُبَيْدِ اللَّهِ: أَخْبَرَنِي نَافِعٌ، عَنِ ابنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ ﷺ بَاتَ بِذِي طَوًى حَتَّىٰ أَصْبَحَ. ثُمَّ دَخَلَ مَكَّةَ. قَالَ: وَكَانَ عَبْدُ اللَّهِ يَفْعَلُ ذٰلِكَ.

وَفِي رِوَايَةِ ابْنِ سَعِيدٍ: حَتَّىٰ صَلَّى الصُّبْحَ. قَالَ يَحْيَىٰ: أَوْ قَالَ: حَتَّىٰ أَصْبَحَ.

[البخاري: كتاب الحج، باب دخول مكة نهاراً أو ليلاً، رقم: ١٥٧٤].

٢٢٧ ـ (...) ـ وحدّثنا أَبُو الرَّبِيعِ الزَّهْرَانِيُّ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا أَيُّوبُ، عَنْ نَافِعٍ، أَنَّ ابْنَ عُمَرَ كَانَ لاَ يَقْدَمُ مَكَّةَ إِلاَّ بَاتَ بِذِي طَوًى حَتَّىٰ يُصْبِحَ وَيَغْتَسِلَ، ثُمَّ يَدْخُلُ مَكَّةَ نَهَاراً. وَيَذْكُرُ عَنِ النَّبِيِّ ﷺ أَنَّهُ فَعَلَهُ.

[البخاري: كتاب الحج، باب الإهلال مستقبل القبلة، رقم: ١٥٥٣].

٢٢٨ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ إِسْحَاقَ الْمُسَيَّبِيُّ: حَدَّثَنِي أَنَس ـ يَعْنِي ابْنَ عِيَاضٍ ـ عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ نَافِعٍ، أَنَّ عَبْدَ اللَّهِ حَدَّثَهُ، أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَنْزِلُ بِذِي طَوًى وَيَبِيتُ بِهِ حَتَّىٰ يُصَلِّيَ الصُّبْحَ، حِينَ يَقْدَمُ مَكَّةَ. وَمُصَلَّىٰ رَسُولِ اللَّهِ ﷺ ذٰلِكَ عَلَىٰ أَكَمَةٍ غَلِيظَةٍ، لَيْسَ فِي الْمَسْجِدِ الَّذِي بُنِيَ ثَمَّ، وَلَكِنْ أَسْفَلَ مِنْ ذٰلِكَ عَلَىٰ أَكَمَةٍ غَلِيظَةٍ.

[البخاري: كتاب الصلاة، باب المساجد التي على طرق المدينة...، رقم: ٤٨٤].

٢٢٩ ـ (١٢٦٠) ـ حدّثنا مُحَمَّدُ بْنُ إِسْحَاقَ الْمُسَيَّبِيُّ: حَدَّثَنِي أَنَسٌ ـ يَعْنِي ابْنَ عِيَاضٍ ـ عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ نَافِعٍ، أَنَّ عَبْدَ اللَّهِ أَخْبَرَهُ، أَنَّ رَسُولَ اللَّهِ ﷺ اسْتَقْبَلَ فُرْضَتَيِ الْجَبَلِ الَّذِي بَيْنَهُ وَبَيْنَ الْجَبَلِ الطَّوِيلِ، نَحْوَ الْكَعْبَةِ، يَجْعَلُ الْمَسْجِدَ، الَّذِي بُنِيَ ثَمَّ، يَسَارَ الْمَسْجِدِ الَّذِي بِطَرَفِ الأَكَمَةِ. وَمُصَلَّىٰ رَسُولِ اللَّهِ ﷺ أَسْفَلَ مِنْهُ عَلَى الأَكَمَةِ السَّوْدَاءِ. يَدَعُ مِنَ الأَكَمَةِ عَشْرَةَ أَذْرُعٍ أَوْ نَحْوَهَا، ثُمَّ يُصَلِّي مُسْتَقْبِلَ الْفُرْضَتَيْنِ مِنَ الْجَبَلِ الطَّوِيلِ الَّذِي بَيْنَكَ وَبَيْنَ الْكَعْبَةِ ﷺ.

[البخاري: كتاب الصلاة، باب المساجد التي على طرق المدينة...، رقم: ٤٩٢].

٣٩ ـ بابُ اسْتِحْبَابِ الرَّمَلِ في الطَّوافِ والعُمْرةِ وفي الطَّوافِ الأَوَّلِ في الحَجِّ

٢٣٠ ـ (١٢٦١) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا طَافَ بِالْبَيْتِ الطَّوَافَ الأَوَّلَ، خَبَّ ثَلاَثاً وَمَشَىٰ أَرْبَعاً، وَكَانَ يَسْعَىٰ بِبَطْنِ الْمَسِيلِ إِذَا طَافَ بَيْنَ الصَّفَا وَالْمَرْوَةِ.

وَكَانَ ابْنُ عُمَرَ يَفْعَلُ ذٰلِكَ.

231-(...) Ibn Umar "Allah be pleased with both" narrated that whenever The Messenger of Allah "Allah's blessing and peace be upon him" circumambulated the House for Hajj or for Umra, just after he had come (to Mecca), he would walk at a quick pace in the first three rounds and walk (normally) in the remaining four. Then, he would offer two Rak'as, and then compass between Safa and Marwa.

232-(...) Ibn Umar "Allah be pleased with both" narrated: I saw The Messenger of Allah "Allah's blessing and peace be upon him" when he came to Mecca. Whenever he touched the Black (Stone) corner, he would walk fast in the first three rounds of the seven.

233-(1262) Ibn Umar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" (during his circumambulation) walked at a quick pace from the (Black) Stone to the (Black) Stone in the (first) three rounds, and walked (normally) in the remaining four.

234-(...) Nafi narrated that Ibn Umar "Allah be pleased with both" walked fast (in the three circuits of his circumambulation round the House) from the stone to the stone, and mentioned that The Messenger of Allah "Allah's blessing and peace be upon him" had done the same.

235-(1263) Jabir Ibn Abdullah "Allah be pleased with both" narrated: I saw The Messenger of Allah "Allah's blessing and peace be upon him" having walked fast beginning from the Black Stone onto it during (the first) three circuits (of his seven-round circumambulation).

236-(...) Jabir Ibn Abdullah "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" walked fast during (the first) three circuits beginning from the stone to the stone.

237-(1264) Abu At-Tufail narrated: I asked Ibn Abbas "Allah be pleased with both": "Do you think that walking swiftly round the House in (the first) three circuits, and walking (normally) in (the remaining) four circuits is the tradition (of the Prophet)? However, your people pretend that it is so." He (Ibn Abbas) said: "They have told the truth and the lie (at the same time)." I asked: "What does your statement "They have told the truth and the lie (at the same time)" mean?" Hhe said: "The Messenger of Allah "Allah's blessing and peace be upon him" came to Mecca and the pagans said that Muhammad and his Companions had withered and would, consequently, be unable to circumambulate the House; and they felt jealous

٢٣١ ـ (...) ـ **وحدّثنا** مُحَمَّدُ بْنُ عَبَّادٍ: حَدَّثَنَا حَاتِمٌ ـ يَعْنِي ابْنَ إِسْمَاعِيلَ ـ عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا طَافَ فِي الْحَجِّ وَالْعُمْرَةِ، أَوَّلَ مَا يَقْدَمُ، فَإِنَّهُ يَسْعَىٰ ثَلاَثَةَ أَطْوَافٍ بِالْبَيْتِ، ثُمَّ يَمْشِي أَرْبَعَةً، ثُمَّ يُصَلِّي سَجْدَتَيْنِ، ثُمَّ يَطُوفُ بَيْنَ الصَّفَا وَالْمَرْوَةِ.

[البخاري: كتاب الحج، باب من طاف بالبيت إذا قدم مكة قبل أن يرجع إلى بيته، رقم: ١٦١٦].

٢٣٢ ـ (...) ـ **وحدّثني** أَبُو الطَّاهِرِ وَحَرْمَلَةُ بْنُ يَحْيَىٰ. قَالَ حَرْمَلَةُ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، أَنَّ سَالِمَ بْنَ عَبْدِ اللَّهِ أَخْبَرَهُ: أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ حِينَ يَقْدَمُ مَكَّةَ، إِذَا اسْتَلَمَ الرُّكْنَ الأَسْوَدَ، أَوَّلَ مَا يَطُوفُ حِينَ يَقْدَمُ، يَخُبُّ ثَلاَثَةَ أَطْوَافٍ مِنَ السَّبْعِ.

[البخاري: كتاب الحج، باب استلام الحجر الأسود....، رقم: ١٦٠٣].

٢٣٣ ـ (١٢٦٢) ـ **وحدّثنا** عَبْدُ اللَّهِ بْنُ عُمَرَ بْنِ أَبَانٍ الْجُعْفِيُّ: حَدَّثَنَا ابْنُ الْمُبَارَكِ: أَخْبَرَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رضي الله عنهما قَالَ: رَمَلَ رَسُولُ اللَّهِ ﷺ مِنَ الْحَجَرِ إِلَى الْحَجَرِ ثَلاَثاً، وَمَشَىٰ أَرْبَعاً.

٢٣٤ ـ (...) ـ **وحدّثنا** أَبُو كَامِلٍ الْجَحْدَرِيُّ: حَدَّثَنَا سُلَيْمُ بْنُ أَخْضَرَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ عَنْ نَافِعٍ، أَنَّ ابْنَ عُمَرَ رَمَلَ مِنَ الْحَجَرِ إِلَى الْحَجَرِ، وذَكَرَ أَنَّ رَسُولَ اللَّهِ ﷺ فَعَلَهُ.

٢٣٥ ـ (١٢٦٣) ـ **وحدّثنا** عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا مَالِكٌ. (ح) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ ـ وَاللَّفْظُ لَهُ ـ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رضي الله عنهما، أَنَّهُ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ رَمَلَ مِنَ الْحَجَرِ الأَسْوَدِ حَتَّى انْتَهَىٰ إِلَيْهِ ثَلاَثَةَ أَطْوَافٍ.

٢٣٦ ـ (...) ـ **وحدّثني** أَبُو الطَّاهِرِ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي مَالِكٌ وَابْنُ جُرَيْجٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، أَنَّ رَسُولَ اللَّهِ ﷺ رَمَلَ الثَّلاَثَةَ أَطْوَافٍ، مِنَ الْحَجَرِ إِلَى الْحَجَرِ.

٢٣٧ ـ (١٢٦٤) ـ **حدّثنا** أَبُو كَامِلٍ فُضَيْلُ بْنُ حُسَيْنٍ الْجَحْدَرِيُّ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ: حَدَّثَنَا الْجُرَيْرِيُّ، عَنْ أَبِي الطُّفَيْلِ قَالَ: قُلْتُ لاِبْنِ عَبَّاسٍ: أَرَأَيْتَ هٰذَا الرَّمَلَ بِالْبَيْتِ ثَلاَثَةَ أَطْوَافٍ، وَمَشْيَ أَرْبَعَةِ أَطْوَافٍ، أَسُنَّةٌ هُوَ؟ فَإِنَّ قَوْمَكَ يَزْعُمُونَ أَنَّهُ سُنَّةٌ قَالَ: فَقَالَ: صَدَقُوا وَكَذَبُوا. قَالَ: قُلْتُ: مَا قَوْلُكَ: صَدَقُوا وَكَذَبُوا؟ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَدِمَ مَكَّةَ فَقَالَ الْمُشْرِكُونَ: إِنَّ مُحَمَّداً وَأَصْحَابَهُ لاَ يَسْتَطِيعُونَ أَنْ

of him (the Prophet). For that reason, The Messenger of Allah "Allah's blessing and peace be upon him" ordered them (his companions) to walk fast in three (circuits) and walk (normally) in four (circuits)."

I (Abu At-Tufail) said to him (Ibn Abbas): "Tell me whether it is of the tradition (of The Prophet) to compass between Safa and Marwa while riding, for your people regard it as Sunna." He (Ibn Abbas) said: "They have told the truth and the lie (at the same time." I asked: "What does your statement "They have told the truth and the lie (at the same time)" mean?" He said: "When The Messenger of Allah "Allah's blessing and peace be upon him" came to Mecca, the people gathered around him in great numbers to the extent that even the virgins came out of their houses (to see him). All of them were saying: "He is Muhammad, He is Mohammad." The Messenger of Allah "Allah's blessing and peace be upon him" was (so much merciful and kind) that the people were not beaten back (to make way) in front of him. When there was crowd (of people) surrounding him, he rode (the mount). But (it should be known that) walking is better."

(...) The same was narrated on the authority of Al-Jurairi, with the same chain of transmitters, and mentioned here that (Ibn Abbas said) that they (the pagans of Mecca) were envy people, and did not mention that they felt jealous of him.

238-(...) Abu At-Tufail narrated: I said to Ibn Abbas: "Your people pretend that The Messenger of Allah "Allah's blessing and peace be upon him" walked at a quick face (in the first three circuits of his circumambulation) round the House and between Safa and Marwa, and for that reason, it (walking fast as such) is of Sunna." He said: "No doubt, they have told the truth and the lie (at the same time)."

239-(1265) Abu At-Tufail narrated: I said to Ibn Abbas "Allah be pleased with both": "I think that I saw The Messenger of Allah "Allah's blessing and peace be upon him"." He (Ibn Abbas) said: "Describe him to me." I said: "I saw him near Marwa on the back of a she- camel, with the people crowded around him (in great numbers)." Ibn Abbas said: "It was (the state of) The Messenger of Allah "Allah's blessing and peace be upon him", for they (his companions) were neither pushed away from him, nor were they repulsed."

240-(1266) Ibn Abbas "Allah be pleased with both" narrated: Allah's Apostle "Allah's blessing and peace be upon him" and his companions

يَطُوفُوا بِالْبَيْتِ مِنَ الْهُزَالِ، وَكَانُوا يَحْسُدُونَهُ. قَالَ: فَأَمَرَهُمْ رَسُولُ اللَّهِ ﷺ أَنْ يَرْمُلُوا ثَلاثاً، وَيَمْشُوا أَرْبَعاً.

قَالَ: قُلْتُ لَهُ: أَخْبِرْنِي عَنِ الطَّوَافِ بَيْنَ الصَّفَا وَالْمَرْوَةِ رَاكِباً، أَسُنَّةٌ هُوَ؟ فَإِنَّ قَوْمَكَ يَزْعُمُونَ أَنَّهُ سُنَّةٌ. قَالَ: صَدَقُوا وَكَذَبُوا. قَالَ: قُلْتُ: وَمَا قَوْلُكَ: صَدَقُوا وَكَذَبُوا؟ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ كَثُرَ عَلَيْهِ النَّاسُ يَقُولُونَ: هٰذَا مُحَمَّدٌ، هٰذَا مُحَمَّدٌ، حَتَّىٰ خَرَجَ الْعَوَاتِقُ مِنَ الْبُيُوتِ.

قَالَ: وَكَانَ رَسُولُ اللَّهِ ﷺ لاَ يُضْرَبُ النَّاسُ بَيْنَ يَدَيْهِ، فَلَمَّا كَثُرَ عَلَيْهِ رَكِبَ، وَالْمَشْيُ وَالسَّعْيُ أَفْضَلُ.

(...) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا الْجُرَيْرِيُّ، بِهٰذَا الإِسْنَادِ، نَحْوَهُ، غَيْرَ أَنَّهُ قَالَ: وَكَانَ أَهْلُ مَكَّةَ قَوْمَ حَسَدٍ، وَلَمْ يَقُلْ: يَحْسُدُونَهُ.

٢٣٨ ـ (...) ـ وحدّثنا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، عَنِ ابْنِ أَبِي حُسَيْنٍ، عَنْ أَبِي الطُّفَيْلِ. قَالَ: قُلْتُ لاِبْنِ عَبَّاسٍ: إِنَّ قَوْمَكَ يَزْعُمُونَ أَنَّ رَسُولَ اللَّهِ ﷺ رَمَلَ بِالْبَيْتِ وَبَيْنَ الصَّفَا وَالْمَرْوَةِ، وَهِيَ سُنَّةٌ. قَالَ: صَدَقُوا وَكَذَبُوا.

٢٣٩ ـ (١٢٦٥) ـ وحدّثني مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا زُهَيْرٌ، عَنْ عَبْدِ الْمَلِكِ بْنِ سَعِيدِ بْنِ الأَبْجَرِ، عَنْ أَبِي الطُّفَيْلِ قَالَ: قُلْتُ لاِبْنِ عَبَّاسٍ: أَرَانِي قَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ، قَالَ: فَصِفْهُ لِي. قَالَ: قُلْتُ: رَأَيْتُهُ عِنْدَ الْمَرْوَةِ عَلَىٰ نَاقَةٍ وَقَدْ كَثُرَ النَّاسُ عَلَيْهِ. قَالَ: فَقَالَ ابْنُ عَبَّاسٍ: ذَاكَ رَسُولُ اللَّهِ ﷺ. إِنَّهُمْ كَانُوا لاَ يُدَعُّونَ عَنْهُ وَلاَ يُكْهَرُونَ.

[البخاري: كتاب الحج، باب كيف كان بدء الرَّمَل، رقم: ١٦٠٢]

٢٤٠ ـ (١٢٦٦) ـ وحدّثني أَبُو الرَّبِيعِ الزَّهْرَانِيُّ: حَدَّثَنَا حَمَّادٌ ـ يَعْنِي ابْنَ زَيْدٍ ـ عَنْ أَيُّوبَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَدِمَ رَسُولُ اللَّهِ ﷺ وَأَصْحَابُهُ مَكَّةَ وَقَدْ وَهَنَتْهُمْ حُمَّى يَثْرِبَ. قَالَ الْمُشْرِكُونَ: إِنَّهُ يَقْدَمُ عَلَيْكُمْ غَداً قَوْمٌ قَدْ وَهَنَتْهُمُ الْحُمَّىٰ وَلَقُوا مِنْهَا شِدَّةً، فَجَلَسُوا مِمَّا يَلِي الْحِجْرَ، وَأَمَرَهُمُ النَّبِيُّ ﷺ أَنْ

came to Mecca, and the fever of Yathrib (Medina) had weakened them. The pagans said: "A group of people are coming to you and they had been weakened by the Fever of Yathrib (Medina), from which they suffered much." They sat near Al-Hijr. So The Prophet "Allah's blessing and peace be upon him" ordered his companions to walk fast (with moving their shoulders) in the first three rounds of circumambulation and to walk between the two corners (The Black Stone and Yemenite corner), in order that the pagans should see their (Muslims') strength. Upon this the pagans said: "Are those the people whom you pretended that the fever had weakened? They are much healthier and stronger than so-and-so, and so-and-so." Ibn Abbas added: Nothing prevented him (The Prophet) to order them to walk fast (with moving the shoulders) in all the circuits but out of pity for them.

241-(...) Ibn Abbas "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" (along with his companions) ran and walked at a quick pace (while circumambulating) round the House, only in order that the pagans should see their strength.

[40] It is desirable to touch the two Yemenite (and Black) Corners and not the other two corners during the circumambulation

242-(1267) Ibn Umar "Allah be pleased with both" narrated: I have never seen The Messenger of Allah "Allah's blessing and peace be upon him" touching but the two Yemenite (and Black) Corners.

243-(...) Salim narrated from his father: The Messenger of Allah "Allah's blessing and peace be upon him" never touched anyone of the corners of the House but the Black Corner and that (Yemenite Corner) next to it towards the direction of the homes of the people of Jumah.

244-(...) Abdullah narrated that The Messenger of Allah "Allah's blessing and peace be upon him" never touched but the (Black) Stone and the Yemenite Corner.

245-(1268) Ibn Umar "Allah be pleased with both" narrated: I've never left touching those two Corners, i.e. the Yemenite and the (Black) Stone, whether in presence or absence of crowds, since I saw The Messenger of Allah "Allah's blessing and peace be upon him" touching them.

246-(...) Nafi narrated: I saw Ibn Umar "Allah be pleased with both" having touched the (Black) Stone with his hand, and then, he kissed his hand. He then said: I've never left that since I saw The Messenger of Allah "Allah's blessing and peace be upon him" doing it.

يَرْمُلُوا ثَلاثَةَ أَشْوَاطٍ، وَيَمْشُوا مَا بَيْنَ الرُّكْنَيْنِ لِيَرَى الْمُشْرِكُونَ جَلَدَهُمْ. فَقَالَ الْمُشْرِكُونَ: هٰؤُلَاءِ الَّذِينَ زَعَمْتُمْ أَنَّ الْحُمَّىٰ قَدْ وَهَنَتْهُمْ، هٰؤُلَاءِ أَجْلَدُ مِنْ كَذَا وَكَذَا.

قَالَ ابْنُ عَبَّاسٍ: وَلَمْ يَمْنَعْهُ أَنْ يَأْمُرَهُمْ أَنْ يَرْمُلُوا الأَشْوَاطَ كُلَّهَا، إِلاَّ الإِبْقَاءُ عَلَيْهِمْ.

٢٤١ ـ (...) ـ وحدّثني عَمْرٌو النَّاقِدُ وَابْنُ أَبِي عُمَرَ وَأَحْمَدُ بْنُ عَبْدَةَ. جَمِيعاً عَنِ ابْنِ عُيَيْنَةَ. قَالَ ابْنُ عَبْدَةَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: إِنَّمَا سَعَىٰ رَسُولُ اللَّهِ ﷺ وَرَمَلَ بِالْبَيْتِ، لِيُرِيَ الْمُشْرِكِينَ قُوَّتَهُ.

[البخاري: كتاب الحج، باب ما جاء في السعي بين الصفا والمروة، رقم: ١٦٤٩].

٤٠ ـ بابُ اسْتِحْبَابِ اسْتِلامِ الرُّكْنَيْنِ الْيَمَانِيَيْنِ فِي الطَّوَافِ دون الركنين الآخرين

٢٤٢ ـ (١٢٦٧) ـ حدّثنا يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا اللَّيْثُ. (ح) وَحَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا لَيْثٌ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّهُ قَالَ: لَمْ أَرَ رَسُولَ اللَّهِ ﷺ يَمْسَحُ مِنَ الْبَيْتِ، إِلاَّ الرُّكْنَيْنِ الْيَمَانِيَيْنِ.

[البخاري: كتاب الحج، باب من لم يستلم إلا الركنين اليمانيين، رقم: ١٦٠٩].

٢٤٣ ـ (...) ـ وحدّثني أَبُو الطَّاهِرِ وَحَرْمَلَةُ. قَالَ أَبُو الطَّاهِرِ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمٍ، عَنْ أَبِيهِ. قَالَ: لَمْ يَكُنْ رَسُولُ اللَّهِ ﷺ يَسْتَلِمُ مِنْ أَرْكَانِ الْبَيْتِ إِلاَّ الرُّكْنَ الأَسْوَدَ وَالَّذِي يَلِيهِ، مِنْ نَحْوِ دُورِ الْجُمَحِيِّينَ.

٢٤٤ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ ذَكَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ لاَ يَسْتَلِمُ إِلاَّ الْحَجَرَ وَالرُّكْنَ الْيَمَانِيَ.

٢٤٥ ـ (١٢٦٨) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَزُهَيْرُ بْنُ حَرْبٍ وَعُبَيْدُ اللَّهِ بْنُ سَعِيدٍ. جَمِيعاً عَنْ يَحْيَى الْقَطَّانِ. قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا يَحْيَىٰ، عَنْ عُبَيْدِ اللَّهِ: حَدَّثَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ قَالَ: مَا تَرَكْتُ اسْتِلاَمَ هٰذَيْنِ الرُّكْنَيْنِ، الْيَمَانِيَ وَالْحَجَرَ، مُذْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَسْتَلِمُهُمَا، فِي شِدَّةٍ وَلاَ رَخَاءٍ.

[البخاري: كتاب الحج، باب الرمل في الحج والعمرة، رقم: ١٦٠٦].

٢٤٦ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ. جَمِيعاً عَنْ أَبِي خَالِدٍ. قَالَ أَبُو بَكْرٍ: حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ قَالَ: رَأَيْتُ ابْنَ عُمَرَ يَسْتَلِمُ الْحَجَرَ بِيَدِهِ، ثُمَّ قَبَّلَ يَدَهُ. وَقَالَ: مَا تَرَكْتُهُ مُنْذُ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَفْعَلُهُ.

247-(1269) Abu At-Tufail Al-Bakri narrated that he heard Ibn Abbas "Allah be pleased with both" saying: I never saw The Messenger of Allah "Allah's blessing and peace be upon him" touching but the two Yemenite (and Black) Corners.

[41] It is desirable to kiss the Black Stone during circumambulation

248-(1270) Salim narrated that his father told him: Umar kissed and (Black) Stone and then said: "By Allah! I know well that you are (not but) a stone, and had I not seen Allah's Apostle "Allah's blessing and peace be upon him" kissing you I would not have kissed you." Harun added in his narration: Amr said: A Hadith like this was narrated to me by Zaid Ibn Aslam, from his father Aslam.

249-(...) Ibn Umar narrated that Umar kissed the (Black) Stone and then said: "I'm kissing you, though I know well that you are (not but) a stone. But, I saw The Messenger of Allah "Allah's blessing and peace be upon him" kissing you."

250-(...) Abdullah Ibn Sarjis narrated: I saw the bald man (meaning Umar Ibn Al-Khattab) kissing the (Black) Stone, and then he said: "By Allah! I'm kissing you, though I know that you are (not but) a stone, and you neither causes harm nor does good (to anyone), but, had I not seen The Messenger of Allah "Allah's blessing and peace be upon him" having kissed you, I would not have kissed you."

251-(...) Abis Ibn Rabie'a narrated: I saw Umar Ibn Al-Khattab kissing the (Black) Stone, and then he said: "I'm kissing you, though I know well that you are (not but) a stone, and had I not seen Allah's Apostle "Allah's blessing and peace be upon him" kissing you I would not have kissed you."

252-(1271) Suwaid Ibn Ghafala narrated: I saw Umar "Allah be pleased with him" having kissed the (Black) Stone and adhered to it. Then he said: "I saw that The Messenger of Allah "Allah's blessing and peace be upon him" had appreciated you so much."

(...) The same was narrated on the authority of Sufyan, with the same chain of transmitters, and mentioned here that he (Umar) said: "But, I saw Abu Al-Qasim "Allah's blessing and peace be upon him" having appreciation for you." He did not mention "and adhered to it."

[42] It is permissible to circumambulate while riding a camel or so, and it is also permissible for the rider to touch the Stone with a stick or so

253-(1272) Ibn Abbas "Allah be pleased with both" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" offered the

٢٤٧ ـ (١٢٦٩) ـ وحدّثني أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنَا عَمْرُو بْنُ الْحَارِثِ، أَنَّ قَتَادَةَ بْنَ دِعَامَةَ حَدَّثَهُ، أَنَّ أَبَا الطُّفَيْلِ الْبَكْرِيَّ حَدَّثَهُ، أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ يَقُولُ: لَمْ أَرَ رَسُولَ اللَّهِ ﷺ يَسْتَلِمُ غَيْرَ الرُّكْنَيْنِ الْيَمَانِيَيْنِ.

٤١ ـ بابُ استحباب تَقْبِيلِ الحَجَرِ الأسود في الطواف

٢٤٨ ـ (١٢٧٠) ـ وحدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ وَعَمْرٌو. (ح) وحَدَّثَنِي هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ: حَدَّثَنِي ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرٌو، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمٍ، أَنَّ أَبَاهُ حَدَّثَهُ، قَالَ: قَبَّلَ عُمَرُ بْنُ الْخَطَّابِ الْحَجَرَ ثُمَّ قَالَ: أَمَ وَاللَّهِ، لَقَدْ عَلِمْتُ أَنَّكَ حَجَرٌ، وَلَوْلاَ أَنِّي رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُقَبِّلُكَ مَا قَبَّلْتُكَ.

زَادَ هَارُونُ فِي رِوَايَتِهِ: قَالَ عَمْرٌو: وَحَدَّثَنِي بِمِثْلِهَا زَيْدُ بْنُ أَسْلَمَ، عَنْ أَبِيهِ أَسْلَمَ.

[البخاري: كتاب الحج، باب الرمل في الحج والعمرة، رقم: ١٦٠٥].

٢٤٩ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَن نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ عُمَرَ قَبَّلَ الْحَجَرَ وَقَالَ: إِنِّي لأُقَبِّلُكَ وَإِنِّي لأَعْلَمُ أَنَّكَ حَجَرٌ، وَلَكِنِّي رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُقَبِّلُكَ.

٢٥٠ ـ (...) ـ حدّثنا خَلَفُ بْنُ هِشَامٍ وَالْمُقَدَّمِيُّ وَأَبُو كَامِلٍ وَقُتَيْبَةُ بْنُ سَعِيدٍ. كُلُّهُمْ عَنْ حَمَّادٍ. قَالَ خَلَفٌ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ عَاصِمٍ الأَحْوَلِ، عَنْ عَبْدِ اللَّهِ بْنِ سَرْجِسَ قَالَ: رَأَيْتُ الأَصْلَعَ ـ يَعْنِي عُمَرَ بْنَ الْخَطَّابِ ـ يُقَبِّلُ الْحَجَرَ وَيَقُولُ: وَاللَّهِ إِنِّي لأُقَبِّلُكَ، وَإِنِّي أَعْلَمُ أَنَّكَ حَجَرٌ، وَأَنَّكَ لاَ تَضُرُّ وَلاَ تَنْفَعُ. وَلَوْلاَ أَنِّي رَأَيْتُ رَسُولَ اللَّهِ ﷺ قَبَّلَكَ مَا قَبَّلْتُكَ.

وَفِي رِوَايَةِ الْمُقَدَّمِيِّ وَأَبِي كَامِلٍ: رَأَيْتُ الأُصَيْلِعَ.

٢٥١ ـ (...) ـ وحدّثنا يَحْيَى بْنُ يَحْيَىٰ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَابْنُ نُمَيْرٍ. جَمِيعاً عَنْ أَبِي مُعَاوِيَةَ. قَالَ يَحْيَىٰ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَابِسِ بْنِ رَبِيعَةَ قَالَ: رَأَيْتُ عُمَرَ يُقَبِّلُ الْحَجَرَ وَيَقُولُ: إِنِّي لأُقَبِّلُكَ وَأَعْلَمُ أَنَّكَ حَجَرٌ، وَلَوْلاَ أَنِّي رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُقَبِّلُكَ لَمْ أُقَبِّلْكَ.

[البخاري: كتاب الحج، باب ما ذكر في الحجر الأسود، رقم: ١٥٩٧].

٢٥٢ ـ (١٢٧١) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ. جَمِيعاً عَنْ وَكِيعٍ. قَالَ أَبُو بَكْرٍ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الأَعْلَىٰ، عَنْ سُوَيْدِ بْنِ غَفَلَةَ، قَالَ: رَأَيْتُ عُمَرَ قَبَّلَ الْحَجَرَ وَالْتَزَمَهُ وَقَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ بِكَ حَفِيًّا.

(...) وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبدُ الرَّحْمَنِ، عَنْ سُفْيَانَ، بِهٰذَا الإِسْنَادِ، قَالَ: وَلَكِنِّي رَأَيْتُ أَبَا الْقَاسِمِ ﷺ بِكَ حَفِيًّا. وَلَمْ يَقُلْ: وَالْتَزَمَهُ.

٤٢ ـ بابُ جواز الطَّوَافِ على بعيرٍ وغيره واستلامِ الحَجَرِ بِمِحْجَنٍ ونحوه للراكب

٢٥٣ ـ (١٢٧٢) ـ حدّثني أَبُو الطَّاهِرِ وَحَرْمَلَةُ بْنُ يَحْيَىٰ، قَالاَ: أَخْبَرَنَا ابْنُ وَهْبٍ:

circumambulation, during the Farewell Hajj, while he was riding a camel, and he touched the Corner (of the Black Stone) with a crook-headed stick.

254-(1273) Jabir “Allah be pleased with him” narrated: The Messenger of Allah “Allah's blessing and peace be upon him” circumambulated the House while he was riding his camel during the Farewell Hajj. He touched the Stone with his crook-headed stick in order that the people would see him, and he would be prominent, so that they would be able to ask him (questions concerning religious matters) because the people had gathered (in great numbers) around him.

255-(...) Jabir “Allah be pleased with him” narrated: The Messenger of Allah “Allah's blessing and peace be upon him” circumambulated the House and between Safa and Marwa while he was riding his camel during the Farewell Hajj, in order that the people would see him, and he would be prominent, so that they would be able to ask him (questions concerning religious matters) because the people had gathered (in great numbers) around him. In the narration of Ibn Khashram, there is no mention of “In order to ask him”.

256-(1274) A'isha “Allah be pleased with her” narrated: During the Farewell, The Prophet “Allah's blessing and peace be upon him” circumambulated round the House, while being on his camel, and touched the Corner (of the Black Stone) because he disliked that the people would be driven away from him.

257-(1275) Abu At-Tufail narrated: I saw The Messenger of Allah “Allah's blessing and peace be upon him” circumambulating the House, touching the Corner (of the Black Stone) with the crook-headed stick he had, and then kissing this crook-headed stick.

258-(1276) Umm Salama "Allah be pleased with her" narrated: I complained to Allah's Apostle "Allah's blessing and peace be upon him" that I was sick. He told me to perform circumambulation from behind the people while riding. I did so while Allah's Apostle "Allah's blessing and peace be upon him" was praying beside Ka'ba and reciting the Sura of At-Tur, starting with "By At-Tur! And by a certain lined book!"

[43] Compassing round Safa and Marwa is an essential rite, without which, one's Hajj is not held valid

259-(1277) Hisham Ibn Urwa narrated from his father that he said to A'isha “Allah be pleased with her”: “I think if a person does not compass

أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ ﷺ طَافَ فِي حَجَّةِ الْوَدَاعِ عَلَى بَعِيرٍ يَسْتَلِمُ الرُّكْنَ بِمِحْجَنٍ.

[البخاري: كتاب الحج، باب استلام الركن بالمحجن، رقم: ١٦٠٧].

٢٥٤ ـ (١٢٧٣) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنِ ابْنِ جُرَيْجٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: طَافَ رَسُولُ اللَّهِ ﷺ بِالْبَيْتِ فِي حَجَّةِ الْوَدَاعِ عَلَىٰ رَاحِلَتِهِ، يَسْتَلِمُ الْحَجَرَ بِمِحْجَنِه لأَنْ يَرَاهُ النَّاسُ، وَلِيُشْرِفَ، وَلِيَسْأَلُوهُ، فَإِنَّ النَّاسَ غَشُوهُ.

٢٥٥ ـ (...) ـ وحدّثنا عَلِيُّ بْنُ خَشْرَمٍ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، عَنِ ابْنِ جُرَيْجٍ. (ح) وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا مُحَمَّدٌ ـ يَعْنِي ابْنَ بَكْرٍ ـ قَالَ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: طَافَ النَّبِيُّ ﷺ فِي حَجَّةِ الْوَدَاعِ عَلَىٰ رَاحِلَتِهِ، بِالْبَيْتِ، وَبِالصَّفَا وَالْمَرْوَةِ لِيَرَاهُ النَّاسُ، وَلِيُشْرِفَ وَلِيَسْأَلُوهُ، فَإِنَّ النَّاسَ غَشُوهُ.

وَلَمْ يَذْكُرِ ابْنُ خَشْرَمٍ: وَلِيَسْأَلُوهُ فَقَطْ.

٢٥٦ ـ (١٢٧٤) ـ حدّثني الْحَكَمُ بْنُ مُوسَى الْقَنْطَرِيُّ: حَدَّثَنَا شُعَيْبُ بْنُ إِسْحَاقَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: طَافَ النَّبِيُّ ﷺ فِي حَجَّةِ الْوَدَاعِ، حَوْلَ الْكَعْبَةِ، عَلَىٰ بَعِيرِهِ يَسْتَلِمُ الرُّكْنَ كَرَاهِيَةَ أَنْ يُضْرَبَ عَنْهُ النَّاسُ.

٢٥٧ ـ (١٢٧٥) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ: حَدَّثَنَا مَعْرُوفُ بْنُ خَرَّبُوذَ قَالَ: سَمِعْتُ أَبَا الطُّفَيْلِ يَقُولُ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَطُوفُ بِالْبَيْتِ، وَيَسْتَلِمُ الرُّكْنَ بِمِحْجَنٍ مَعَهُ، وَيُقَبِّلُ الْمِحْجَنَ.

٢٥٨ ـ (١٢٧٦) ـ حدّثنا يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَٰنِ بْنِ نَوْفَلٍ، عَنْ عُرْوَةَ، عَنْ زَيْنَبَ بِنْتِ أَبِي سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ، أَنَّهَا قَالَتْ: شَكَوْتُ إِلَىٰ رَسُولِ اللَّهِ ﷺ أَنِّي أَشْتَكِي. فَقَالَ: «طُوفِي مِنْ وَرَاءِ النَّاسِ وَأَنْتِ رَاكِبَةٌ» قَالَتْ: فَطُفْتُ، وَرَسُولُ اللَّهِ ﷺ حِينَئِذٍ يُصَلِّي إِلَىٰ جَنْبِ الْبَيْتِ، وَهُوَ يَقْرَأُ بِـ ﴿وَالطُّورِ ۞ وَكِتَابٍ مَسْطُورٍ ۞﴾ [الطور: ١ ـ ٢].

[البخاري: كتاب الصلاة، باب إدخال البعير في المسجد لعلة، رقم: ٤٦٤].

٤٣ ـ باب بيان أن السَّعْيَ بين الصَّفَا والمَرْوَة رُكْنٌ لا يَصِحُّ الحَجُّ إلا به

٢٥٩ ـ (١٢٧٧) ـ حدّثنا يَحْيَى بْنُ يَحْيَىٰ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ. قَالَ: قُلْتُ لَهَا: إِنِّي لأَظُنُّ رَجُلاً، لَوْ لَمْ يَطُفْ بَيْنَ الصَّفَا

round Safa and Marwa, there will be no harm to him (as regards Hajj)." She asked: "Why (do you think so)?" I said: "For Allah says: "Behold! Safa and Marwa are among the Symbols of Allah. So if those who visit the House in the Season or at other times should compass them round, it is no sin in them. And if any one obeyeth his own impulse to good - be sure that Allah is He Who recogniseth and knoweth." (Heifer 158)

She said: "Allah never regards as complete the Hajj or Umra of a person in case he does not compass between Safa and Marwa. Were it so as you said, then, the statement would have been: "There is no sin for him if he does not compass them round." Do you know the occasion (in connection with which this verse was revealed)? The Ansar in the Days of Ignorance used to assume Ihram for two idols (lying) on the bank of the river, which were called Isaf and Na'ila. The people used to go there, and then compass between Safa and Marwa and then got their heads shaved. When Islam appeared, they (Muslims) disliked compassing between them as they used to do during the Days of Ignorance. It was on this occasion that Allah, "Exalted and Hallowed be He", revealed: Behold! Safa and Marwa are among the Symbols of Allah. So if those who visit the House in the Season or at other times should compass them round, it is no sin in them. And if any one obeyeth his own impulse to good - be sure that Allah is He Who recogniseth and knoweth."" She said: "Then, the people began to compass.

260-(...) Hisham Ibn Urwa narrated from his father that he said to A'isha "Allah be pleased with her": "I think there will be no harm to me if I do not compass round Safa and Marwa (as regards Hajj)." She asked: "Why (do you think so)?" I said: "For Allah says: "Behold! Safa and Marwa are among the Symbols of Allah. So if those who visit the House in the Season or at other times, should compass them round, it is no sin in them. And if any one obeyeth his own impulse to good - be sure that Allah is He Who recogniseth and knoweth." (Heifer 158)

upon this she said: "Were it so as you said, then, the statement would have been: "There is no sin for him if he does not compass them round." But in fact, this divine inspiration was revealed concerning the Ansar who used to assume Ihram for an idol called "Manah" (near the place of Qudaid) which they used to worship during the pre-Islamic period of ignorance, and whoever assumed Ihram (for the idol), would consider it not right to compass round Safa and Marwa. When they (embraced Islam and) came

وَالْمَرْوَةِ، مَا ضَرَّهُ.

قَالَتْ: لِمَ؟ قُلْتُ: لأَنَّ اللَّهَ تَعَالَىٰ يَقُولُ: ﴿إِنَّ ٱلصَّفَا وَٱلْمَرْوَةَ مِن شَعَآئِرِ ٱللَّهِ﴾ [البقرة: ١٥٨] إِلَىٰ آخِرِ الآيَةِ.

فَقَالَتْ: مَا أَتَمَّ اللَّهُ حَجَّ امْرِىءٍ وَلاَ عُمْرَتَهُ لَمْ يَطُفْ بَيْنَ الصَّفَا وَالْمَرْوَةِ. وَلَوْ كَانَ كَمَا تَقُولُ لَكَانَ: فَلاَ جُنَاحَ عَلَيْهِ أَنْ لاَ يَطَّوَّفَ بِهِمَا، وَهَلْ تَدْرِي فِيمَا كَانَ ذَاكَ؟ إِنَّمَا كَانَ ذَاكَ أَنَّ الأَنْصَارَ كَانُوا يُهِلُّونَ فِي الْجَاهِلِيَّةِ لِصَنَمَيْنِ عَلَىٰ شَطِّ الْبَحْرِ، يُقَالُ لَهُمَا: إِسَافٌ وَنَائِلَةُ، ثُمَّ يَجِيئُونَ فَيَطُوفُونَ بَيْنَ الصَّفَا وَالْمَرْوَةِ ثُمَّ يَحْلِقُونَ، فَلَمَّا جَاءَ الإِسْلاَمُ كَرِهُوا أَنْ يَطُوفُوا بَيْنَهُمَا لِلَّذِي كَانُوا يَصْنَعُونَ فِي الْجَاهِلِيَّةِ.

قَالَتْ: فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿إِنَّ ٱلصَّفَا وَٱلْمَرْوَةَ مِن شَعَآئِرِ ٱللَّهِ﴾ إِلَىٰ آخِرِهَا.

قَالَتْ: فَطَافُوا.

٢٦٠ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ: أَخْبَرَنِي أَبِي قَالَ: قُلْتُ لِعَائِشَةَ: مَا أَرَىٰ عَلَيَّ جُنَاحاً أَنْ لاَ أَتَطَوَّفَ بَيْنَ الصَّفَا وَالْمَرْوَةِ.

قَالَتْ: لِمَ؟ قُلْتُ: لأَنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ: ﴿إِنَّ ٱلصَّفَا وَٱلْمَرْوَةَ مِن شَعَآئِرِ ٱللَّهِ﴾ الآيَةَ.

فَقَالَتْ: لَوْ كَانَ كَمَا تَقُولُ، لَكَانَ: فَلاَ جُنَاحَ عَلَيْهِ أَنْ لاَ يَطَّوَّفَ بِهِمَا، إِنَّمَا أُنْزِلَ هٰذَا فِي أُنَاسٍ مِنَ الأَنْصَارِ كَانُوا إِذَا أَهَلُّوا، أَهَلُّوا لِمَنَاةَ فِي الْجَاهِلِيَّةِ، فَلاَ يَحِلُّ لَهُمْ أَنْ يَطَّوَّفُوا بَيْنَ الصَّفَا وَالْمَرْوَةِ، فَلَمَّا قَدِمُوا مَعَ النَّبِيِّ ﷺ لِلْحَجِ ذَكَرُوا ذٰلِكَ لَهُ، فَأَنْزَلَ اللَّهُ تَعَالَى هٰذِهِ الآيَةَ.

with The Prophet "Allah's blessing and peace be upon him" for Hajj, they mentioned that to him. So Allah revealed this Verse. By my life! Allah never regards as complete the Hajj or Umra of one if he does not compass between Safa and Marwa."

261-(...) Sufyan narrated: Urwa said: I said to A'isha, the wife of The Prophet "Allah's blessing and peace be upon him": "I think there would be no harm to him who did not compass round Safa and Marwa, and as for myself, I never mind whether or not I compass round them." Upon this, she said: "What a bad statement you had said, O my nephew! The Messenger of Allah "Allah's blessing and peace be upon him" and the Muslims compassed (between them) and it became Sunna. Indeed, (it was the habit that) whoever assumed Ihram for (the idle of) Manat (whose worshipper were) disobedient, which was at Al-Mushallal, should not compass round Safa and Marwa. When Islam came, we asked The Prophet "Allah's blessing and peace be upon him" about that. So, Allah revealed: "Behold! Safa and Marwa are among the Symbols of Allah. So if those who visit the House in the Season or at other times, should compass them round, it is no sin in them. And if any one obeyeth his own impulse to good - be sure that Allah is He Who recogniseth and knoweth." (Heifer 158) Were it so as you said, then, the statement would have been: "There is no sin for him if he does not compass them round."

Az-Zuhri said: I mentioned that to Abu Bakr Ibn Abd Ar-Rahman Ibn Al-Harith Ibn Hisham, who admired it and commented: That is the perfect knowledge. I heard many religious scholars saying: Those, from among the Arabs, who did not compass round Safa and Marwa, used to say: Our compassing between those two stones is a matter, which belonged to the days of ignorance. Others from the Ansar said: We have been ordered to circumambulate round the House, and not co compass between Safa and Marwa. So, Allah "Exalted and Hallowed be He" revealed: ""Behold! Safa and Marwa are among the Symbols of Allah." Abu Bakr Ibn Abd Ar-Rahman said: I think it was revealed in connection with both.

262-(...) Urwa Ibn Az-Zubair narrated: I asked A'isha "Allah be pleased with her"...and the rest is the same, according to which, it was mentioned: They asked The Messenger of Allah "Allah's blessing and peace be upon him" about that, saying: "O Messenger of Allah! We were reluctant to compass round Safa and Marwa." So, Allah "Exalted and Hallowed be He" revealed: "Behold! Safa and Marwa are among the Symbols of Allah. So if

فلَعَمْرِي، مَا أَتَمَّ اللهُ حَجَّ مَنْ لَمْ يَطُفْ بَيْنَ الصَّفَا وَالْمَرْوَةِ.

٢٦١ ـ (...) ـ حدّثنا عَمْرٌو النَّاقِدُ وابْنُ أَبِي عُمَرَ. جَمِيعاً عَنِ ابْنِ عُيَيْنَةَ. قَالَ ابْنُ أَبِي عُمَرَ: حَدَّثَنا سُفْيَانُ قَالَ: سَمِعْتُ الزُّهْرِيَّ يُحَدِّثُ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ قَالَ: قُلْتُ لِعَائِشَةَ زَوْجِ النَّبِيِّ ﷺ: مَا أَرَىٰ عَلَىٰ أَحَدٍ، لَمْ يَطُفْ بَيْنَ الصَّفَا وَالْمَرْوَةِ شَيْئاً، وَمَا أُبَالِي أَنْ لاَ أَطُوفَ بَيْنَهُمَا. قَالَتْ: بِئْسَ مَا قُلْتَ يَا ابْنَ أُخْتِي، طَافَ رَسُولُ اللَّهِ ﷺ، وَطَافَ الْمُسْلِمُونَ، فَكَانَتْ سُنَّةً. وَإِنَّمَا كَانَ مَنْ أَهَلَّ لِمَنَاةَ الطَّاغِيَةِ، الَّتِي بِالْمُشَلَّلِ، لاَ يَطُوفُونَ بَيْنَ الصَّفَا وَالْمَرْوَةِ، فَلَمَّا كَانَ الإِسْلاَمُ سَأَلْنَا النَّبِيَّ ﷺ عَنْ ذٰلِكَ؟ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿إِنَّ ٱلصَّفَا وَٱلْمَرْوَةَ مِن شَعَآئِرِ ٱللَّهِ فَمَنْ حَجَّ ٱلْبَيْتَ أَوِ ٱعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَن يَطَّوَّفَ بِهِمَا﴾ [البقرة: ١٥٨]. وَلَوْ كَانَتْ كَمَا تَقُولُ، لَكَانَتْ: فَلاَ جُنَاحَ عَلَيْهِ أَنْ لاَ يَطَّوَّفَ بِهِمَا.

قَالَ الزُّهْرِيُّ: فَذَكَرْتُ ذٰلِكَ لأَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ، فَأَعْجَبَهُ ذٰلِكَ وَقَالَ: إِنَّ هٰذَا الْعِلْمُ، وَلَقَدْ سَمِعْتُ رِجَالاً مِنْ أَهْلِ الْعِلْمِ يَقُولُونَ: إِنَّمَا كَانَ مَنْ لاَ يَطُوفُ بَيْنَ الصَّفَا وَالْمَرْوَةِ مِنَ الْعَرَبِ يَقُولُونَ: إِنَّ طَوَافَنَا بَيْنَ هٰذَيْنِ الْحَجَرَيْنِ مِنْ أَمْرِ الْجَاهِلِيَّةِ. وَقَالَ آخَرُونَ مِنَ الأَنْصَارِ: إِنَّمَا أُمِرْنَا بِالطَّوَافِ بِالْبَيْتِ وَلَمْ نُؤْمَرْ بِهِ بَيْنَ الصَّفَا وَالْمَرْوَةِ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿إِنَّ ٱلصَّفَا وَٱلْمَرْوَةَ مِن شَعَآئِرِ ٱللَّهِ﴾.

قَالَ أَبُو بَكْرِ بْنُ عَبْدِ الرَّحْمَنِ: فَأُرَاهَا قَدْ نَزَلَتْ فِي هٰؤُلاَءِ وَهٰؤُلاَءِ.

[البخاري: كتاب التفسير: باب: ﴿ومناة الثالثة الأخرى﴾، رقم: ٤٨٦١].

٢٦٢ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا حُجَيْنُ بْنُ الْمُثَنَّى: حَدَّثَنَا لَيْثٌ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، أَنَّهُ قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ قَالَ: سَأَلْتُ عَائِشَةَ. وَسَاقَ الْحَدِيثَ بِنَحْوِهِ، وَقَالَ فِي الْحَدِيثِ: فَلَمَّا سَأَلُوا رَسُولَ اللَّهِ ﷺ عَنْ ذٰلِكَ فَقَالُوا: يَا رَسُولَ اللَّهِ، إِنَّا كُنَّا نَتَحَرَّجُ أَنْ نَطُوفَ بِالصَّفَا وَالْمَرْوَةِ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ:

those who visit the House in the Season or at other times, should compass them round, it is no sin in them. And if any one obeyeth his own impulse to good - be sure that Allah is He Who recogniseth and knoweth." (Heifer 158) A'isha said: No doubt, The Messenger of Allah "Allah's blessing and peace be upon him" stipulated the circumambulation between them. So, no one is permitted to abandon circumambulating between them.

263-(...) Urwa Ibn Az-Zubair narrated: A'isha "Allah be pleased with her" told me: The Ansar used, before they embraced Islam, along with Ghassan, to assume Ihram for (the idle of) Manat. So, they felt reluctant to compass round Safa and Marwa. That was a tradition among their fathers, i.e. whoever assumed Ihram for Manat should not compass between Safa and Marwa. When they embraced Islam, they asked The Messenger of Allah "Allah's blessing and peace be upon him" about that. on that occasion, Allah revealed: "Behold! Safa and Marwa are among the Symbols of Allah. So if those who visit the House in the Season or at other times, should compass them round, it is no sin in them. And if any one obeyeth his own impulse to good - be sure that Allah is He Who recogniseth and knoweth." (Heifer 158)

264-(1278) Anas "Allah be pleased with him" narrated: The Ansar disliked to compass between Safa and Marwa, until Allah Almighty revealed: "Behold! Safa and Marwa are among the Symbols of Allah. So if those who visit the House in the Season or at other times, should compass them round, it is no sin in them." (Heifer 158)

[44] Compassing (between Safa and Marwa) should not be repeated

265-(1279) Jabir "Allah be pleased with him" narrated: Neither The Prophet "Allah's blessing and peace be upon him", nor his companions compassed round Safa and Marwa but once (i.e. they offered one circumambulation containing of seven rounds).

(...) The same was narrated on the authority of Ibn Juraij, with the same chain of transmitters, and mentioned: But one circumambulation, i.e. his first circumambulation.

[45] It is desirable for the pilgrim to keep reciting Talbiya until he starts stoning the Jamra of Aqaba

266-(1280) Usama Ibn Zaid "Allah be pleased with both" narrated: I rode behind Allah's Apostle "Allah's blessing and peace be upon him" from Arafat and when Allah's Apostle "Allah's blessing and peace be upon

﴿إِنَّ ٱلصَّفَا وَٱلْمَرْوَةَ مِن شَعَآئِرِ ٱللَّهِ فَمَنْ حَجَّ ٱلْبَيْتَ أَوِ ٱعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَن يَطَّوَّفَ بِهِمَا﴾ [البقرة: ١٥٨].

قَالَتْ عَائِشَةُ: قَدْ سَنَّ رَسُولُ اللَّهِ ﷺ الطَّوَافَ بَيْنَهُمَا، فَلَيْسَ لأَحَدٍ أَنْ يَتْرُكَ الطَّوَافَ بِهِمَا.

٢٦٣ ـ (...) ـ وحدّثنا حَرْمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ؛ أَنَّ عَائِشَةَ أَخْبَرَتْهُ، أَنَّ الأَنْصَارَ كَانُوا قَبْلَ أَنْ يُسْلِمُوا، هُمْ وَغَسَّانُ، يُهِلُّونَ لِمَنَاةَ، فَتَحَرَّجُوا أَنْ يَطُوفُوا بَيْنَ الصَّفَا وَالْمَرْوَةِ، وَكَانَ ذٰلِكَ سُنَّةً فِي آبَائِهِمْ، مَنْ أَحْرَمَ لِمَنَاةَ لَمْ يَطُفْ بَيْنَ الصَّفَا وَالْمَرْوَةِ، وَإِنَّهُمْ سَأَلُوا رَسُولَ اللَّهِ ﷺ عَنْ ذٰلِكَ حِينَ أَسْلَمُوا، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ فِي ذٰلِكَ: ﴿إِنَّ ٱلصَّفَا وَٱلْمَرْوَةَ مِن شَعَآئِرِ ٱللَّهِ فَمَنْ حَجَّ ٱلْبَيْتَ أَوِ ٱعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَن يَطَّوَّفَ بِهِمَا وَمَن تَطَوَّعَ خَيْرًا فَإِنَّ ٱللَّهَ شَاكِرٌ عَلِيمٌ (١٥٨)﴾.

٢٦٤ ـ (١٢٧٨) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ عَاصِمٍ، عَنْ أَنَسٍ قَالَ: كَانَتِ الأَنْصَارُ يَكْرَهُونَ أَنْ يَطُوفُوا بَيْنَ الصَّفَا وَالْمَرْوَةِ. حَتَّى نَزَلَتْ: ﴿إِنَّ ٱلصَّفَا وَٱلْمَرْوَةَ مِن شَعَآئِرِ ٱللَّهِ فَمَنْ حَجَّ ٱلْبَيْتَ أَوِ ٱعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَن يَطَّوَّفَ بِهِمَا﴾.

[البخاري، كتاب الحج، باب ما جاء في السعي بين الصفا والمروة، رقم: ١٦٤٨].

٤٤ ـ بابُ بَيَانِ أَنَّ السَّعْيَ لا يُكَرَّرُ

٢٦٥ ـ (١٢٧٩) ـ حدّثني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنِ ابْنِ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: لَمْ يَطُفِ النَّبِيُّ ﷺ وَلاَ أَصْحَابُهُ بَيْنَ الصَّفَا وَالْمَرْوَةِ إِلاَّ طَوَافاً وَاحِداً.

(...) ـ وحدّثنا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ، بِهٰذَا الإِسْنَادِ، مِثْلَهُ، وَقَالَ: إِلاَّ طَوَافاً وَاحِداً، طَوَافَهُ الأَوَّلَ.

٤٥ ـ بابُ اسْتِحْبَابِ إِدَامَةِ الحَاجِّ التَّلْبِيَةَ حتى يَشْرَعَ فِي رَمْيِ جَمْرَةِ العَقَبَةِ يَوْمَ النَّحْرِ

٢٦٦ ـ (١٢٨٠) ـ حدّثنا يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَابْنُ حُجْرٍ. قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ. (ح) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى ـ وَاللَّفْظُ لَهُ ـ قَالَ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ مُحَمَّدِ بْنِ أَبِي حَرْمَلَةَ، عَنْ كُرَيْبٍ، مَوْلَى ابْنِ عَبَّاسٍ، عَنْ أُسَامَةَ بْنِ زَيْدٍ.

him" reached the mountain pass on the left side which is before Al-Muzdalifa he made his camel kneel and then urinated, and then I poured water for his ablution. He performed light ablution and then I said to him: "(Will you offer) the prayer, O Allah's Apostle?" He replied: "The (place of) prayer is ahead of you." So Allah's Apostle "Allah's blessing and peace be upon him" rode (and proceeded on) till he reached Al-Muzdalifa where he offered the prayer . Then in the morning (of the tenth of Dhul-Hijja) Al-Fadl (Ibn Abbas) rode behind Allah's Apostle "Allah's blessing and peace be upon him".

(1281) Ibn Abbas narrated from Al-Fadl "Allah be pleased with them": Allah's Apostle "Allah's blessing and peace be upon him" kept on reciting Talbiya (during the journey) till he reached the Jamra (of Aqaba).

267-(...) Ibn Abbas "Allah be pleased with both" narrated that The Prophet "Allah's blessing and peace be upon him" made Al-Fadl ride behind him (on his mount) from Al-Muzdalifa. Ibn Abbas told that Al-Fadl narrated to him that The Prophet "Allah's blessing and peace be upon him" kept on reciting Talbiya until he stoned the Jamra of Aqaba.

268-(1282) Ibn Abbas narrated from Al-Fadl Ibn Abbas, who was riding behind The Messenger of Allah "Allah's blessing and peace be upon him" (on his mount), that he said to the people when they started marching in the evening of (the day of) Arafat, till the morning of the day they reached Muzdalifa: "be quiet (in proceeding)!" he himself drove his she-camel, (with more control as he was) preventing it from running. He further said: "Pick up the pebbles with which the Jamra should be stoned." The Messenger of Allah "Allah's blessing and peace be upon him" kept reciting Talbiya until he stoned the Jamra.

(...) The same was narrated on the authority of Abu Az-Zubair, without mentioning in his narration: "The Messenger of Allah "Allah's blessing and peace be upon him" kept reciting Talbiya until he stoned the Jamra." But he added in his narration: "The Prophet "Allah's blessing and peace be upon him" was pointing with his hand, just like one catching hold of pebbles (in order to throw them)."

269-(1283) Abd Ar-Rahman Ibn Yazid narrated: Abdullah "Allah be pleased with him" said, while we were at Muzdalifa: "No doubt, I heard the one (i.e. The Prophet), on whom the Sura of Heifer "Al-Baqara" was revealed, pronouncing Talbiya in this station: "I'm responding to Your call O Allah, I'm responding to Your call!"

قَالَ: رَدِفْتُ رَسُولَ اللَّهِ ﷺ مِنْ عَرَفَاتٍ، فَلَمَّا بَلَغَ رَسُولُ اللَّهِ ﷺ الشِّعْبَ الأَيْسَرَ، الَّذِي دُونَ الْمُزْدَلِفَةِ، أَنَاخَ، فَبَالَ. ثُمَّ جَاءَ فَصَبَبْتُ عَلَيْهِ الْوَضُوءَ، فَتَوَضَّأَ وُضُوءاً خَفِيفاً، ثُمَّ قُلْتُ: الصَّلاَةَ يَا رَسُولَ اللَّهِ، فَقَالَ: «الصَّلاَةُ أَمَامَكَ» فَرَكِبَ رَسُولُ اللَّهِ ﷺ حَتَّىٰ أَتَى الْمُزْدَلِفَةَ، فَصَلَّىٰ، ثُمَّ رَدِفَ الْفَضْلُ رَسُولَ اللَّهِ ﷺ غَدَاةَ جَمْعٍ».

[البخاري: كتاب الحج، باب النزول بين عرفة وجمع، رقم: ١٦٦٩].

(١٢٨١) ـ قَالَ كُرَيْبٌ: فَأَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عَبَّاسٍ، عَنِ الْفَضْلِ، أَنَّ رَسُولَ اللَّهِ ﷺ لَمْ يَزَلْ يُلَبِّي حَتَّىٰ بَلَغَ الْجَمْرَةَ.

٢٦٧ ـ (...) ـ وحدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَلِيُّ بْنُ خَشْرَمٍ. كِلاَهُمَا عَنْ عِيسَى بْنِ يُونُسَ. قَالَ ابْنُ خَشْرَمٍ: أَخْبَرَنَا عِيسَىٰ، عَنِ ابْنِ جُرَيْجٍ. أَخْبَرَنِي عَطَاءٌ: أَخْبَرَنِي ابْنُ عَبَّاسٍ، أَنَّ النَّبِيَّ ﷺ أَرْدَفَ الْفَضْلَ مِنْ جَمْعٍ. قَالَ: فَأَخْبَرَنِي ابْنُ عَبَّاسٍ، أَنَّ الْفَضْلَ أَخْبَرَهُ: أَنَّ النَّبِيَّ ﷺ لَمْ يَزَلْ يُلَبِّي حَتَّىٰ رَمَىٰ جَمْرَةَ الْعَقَبَةِ.

٢٦٨ ـ (١٢٨٢) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ. حَدَّثَنَا لَيْثٌ. (ح) وَحَدَّثَنَا ابْنُ رُمْحٍ: أَخْبَرَنِي اللَّيْثُ، عَنْ أَبِي الزُّبَيْرِ، عَنْ أَبِي مَعْبَدٍ، مَوْلَى ابْنِ عَبَّاسٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ الْفَضْلِ بْنِ عَبَّاسٍ، وَكَانَ رَدِيفَ رَسُولِ اللَّهِ ﷺ، أَنَّهُ قَالَ فِي عَشِيَّةِ عَرَفَةَ وَغَدَاةِ جَمْعٍ لِلنَّاسِ حِينَ دَفَعُوا: «عَلَيْكُمْ بِالسَّكِينَةِ» وَهُوَ كَافٌّ نَاقَتَهُ حَتَّىٰ دَخَلَ مُحَسِّراً ـ وَهُوَ مِنْ مِنًى ـ قَالَ: «عَلَيْكُمْ بِحَصَى الْخَذْفِ الَّذِي يُرْمَىٰ بِهِ الْجَمْرَةُ».

وَقَالَ: لَمْ يَزَلْ رَسُولُ اللَّهِ ﷺ يُلَبِّي حَتَّىٰ رَمَى الْجَمْرَةَ.

(...) ـ وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنِ ابْنِ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ، بِهٰذَا الإِسْنَادِ، غَيْرَ أَنَّهُ لَمْ يَذْكُرْ فِي الْحَدِيثِ: وَلَمْ يَزَلْ رَسُولُ اللَّهِ ﷺ يُلَبِّي حَتَّىٰ رَمَى الْجَمْرَةَ.

وَزَادَ فِي حَدِيثِهِ: وَالنَّبِيُّ ﷺ يُشِيرُ بِيَدِهِ كَمَا يَخْذِفُ الإِنْسَانُ.

٢٦٩ ـ (١٢٨٣) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ حُصَيْنٍ، عَنْ كَثِيرِ بْنِ مُدْرِكٍ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ يَزِيدَ قَالَ: قَالَ عَبْدُ اللَّهِ وَنَحْنُ بِجَمْعٍ: سَمِعْتُ الَّذِي أُنْزِلَتْ عَلَيْهِ سُورَةُ الْبَقَرَةِ يَقُولُ فِي هٰذَا الْمَقَامِ: «لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ».

270-(...) Abd Ar-Rahman Ibn Yazid narrated that Abdullah "Allah be pleased with him" started pronouncing Talbiya when he returned from Muzdalifa. It was said: "He might be a Bedouin (who does not know well the rites of Hajj and consequently he recites Talbiya at this station)." upon this Abdullah said: "Have the people forgotten or have they gone astray? No doubt, I heard the one (i.e. The Prophet), on whom the Sura of Heifer "Al-Baqara" was revealed, pronouncing Talbiya in this station: "I'm responding to Your call O Allah, I'm responding to Your call!"

(...) The same was narrated by Sufyan, on the authority of Husain, with the same chain of transmitters.

271-(...) Both of Abd Ar-Rahman Ibn Yazid and Al-Aswad Ibn Yazid narrated: We heard Abdullah Ibn Mas'ud "Allah be pleased with him" saying , while we were at Muzdalifa: "No doubt, I heard the one (i.e. The Prophet), on whom the Sura of Heifer "Al-Baqara" was revealed, pronouncing Talbiya in this station: "I'm responding to Your call O Allah, I'm responding to Your call!" then, he pronounced Talbiya, and so did we along with him.

[46] Talbiya and magnification on going from Mina to Arafat on the day of Arafat (i.e. the ninth day of Dhul-Hijja)

272-(1284) Abdullah Ibn Abdullah Ibn Umar narrated from his father "Allah be pleased with him": We set out in the morning with The Messenger of Allah "Allah's blessing and peace be upon him" from Mina to Arafat, with some of us pronouncing Talbiya (I'm responding to Your call, O Allah, I'm responding to Your call!) , and others magnifying (Allah is Greater).

273-(...) Abdullah Ibn Abdullah Ibn Umar narrated from Abdullah Ibn Umar "Allah be pleased with both": We were with The Messenger of Allah "Allah's blessing and peace be upon him" in the morning of (the day of) Arafat, with some of us pronouncing Talbiya, and others magnifying Allah. As for us, we were magnifying Allah. I said: How strange is that you did not ask him (the narrator): what did you see The Messenger of Allah "Allah's blessing and peace be upon him" doing?"

274-(1285) Muhammad Ibn Abu Bakr Ath-Thaqafi narrated that he asked Anas "Allah be pleased with him" while they were going from Mina to Arafat: "What did you use to do on this day while you were with The Messenger of Allah "Allah's blessing and peace be upon him"?" He said: "If anyone among us pronounced Talbiya, he would not disapprove that, and if anyone among us magnified Allah, he would not also deny that."

٢٧٠ ـ (...) ـ وحدّثنا سُرَيْجُ بْنُ يُونُسَ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا حُصَيْنٌ عَنْ كَثِيرِ بْنِ مُدْرِكٍ الأَشْجَعِيِّ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ يَزِيدَ، أَنَّ عَبْدَ اللَّهِ لَبَّىٰ حِينَ أَفَاضَ مِنْ جَمْعٍ فَقِيلَ: أَعْرَابِيٌّ هٰذَا؟ فَقَالَ عَبْدُ اللَّهِ: أَنَسِيَ النَّاسُ أَمْ ضَلُّوا؟ سَمِعْتُ الَّذِي أُنْزِلَتْ عَلَيْهِ سُورَةُ الْبَقَرَةِ يَقُولُ فِي هٰذَا الْمَكَانِ: «لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ».

(...) ـ وحدّثناه حَسَنٌ الْحُلْوَانِيُّ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا سُفْيَانُ، عَنْ حُصَيْنٍ، بِهٰذَا الإِسْنَادِ.

٢٧١ ـ (...) ـ وَحَدَّثَنِيهِ يُوسُفُ بْنُ حَمَّادٍ الْمَعْنِيُّ: حَدَّثَنَا زِيَادٌ ـ يَعْنِي الْبَكَّائِيَّ ـ عَنْ حُصَيْنٍ، عَنْ كَثِيرِ بْنِ مُدْرِكٍ الأَشْجَعِيِّ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ يَزِيدَ وَالأَسْوَدِ بْنِ يَزِيدَ. قَالاَ: سَمِعْنَا عَبْدَ اللَّهِ بْنَ مَسْعُودٍ يَقُولُ بِجَمْعٍ: سَمِعْتُ الَّذِي أُنْزِلَتْ عَلَيْهِ سُورَةُ الْبَقَرَةِ، هَاهُنَا يَقُولُ: «لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ» ثُمَّ لَبَّىٰ وَلَبَّيْنَا مَعَهُ.

٤٦ ـ بابُ التَّلبِيَةِ والتَّكبيرِ في الذَّهابِ من مِنًى إلى عَرَفات في يَوْمِ عَرَفَة

٢٧٢ ـ (١٢٨٤) ـ حدّثنا أَحْمَدُ بْنُ حَنْبَلٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى. قَالاَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ. (ح) وَحَدَّثَنَا سَعِيدُ بْنُ يَحْيَى الأُمَوِيُّ: حَدَّثَنِي أَبِي. قَالاَ جَمِيعاً: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي سَلَمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ أَبِيهِ قَالَ: غَدَوْنَا مَعَ رَسُولِ اللَّهِ ﷺ مِنْ مِنًى إِلَىٰ عَرَفَاتٍ، مِنَّا الْمُلَبِّي، وَمِنَّا الْمُكَبِّرُ.

٢٧٣ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ حَاتِمٍ وَهَارُونُ بْنُ عَبْدِ اللَّهِ وَيَعْقُوبُ الدَّوْرَقِيُّ. قَالُوا: أَخْبَرَنَا يَزِيدُ بْنُ هَارُونَ. أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي سَلَمَةَ، عَنْ عُمَرَ بْنِ حُسَيْنٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي سَلَمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ أَبِيهِ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي غَدَاةِ عَرَفَةَ، فَمِنَّا الْمُكَبِّرُ وَمِنَّا الْمُهَلِّلُ، فَأَمَّا نَحْنُ فَنُكَبِّرُ.

قَالَ: قُلْتُ: وَاللَّهِ، لَعَجَباً مِنْكُمْ، كَيْفَ لَمْ تَقُولُوا لَهُ: مَاذَا رَأَيْتَ رَسُولَ اللَّهِ ﷺ يَصْنَعُ؟.

٢٧٤ ـ (١٢٨٥) ـ وحدّثنا يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ مُحَمَّدِ بْنِ أَبِي بَكْرٍ الثَّقَفِيِّ، أَنَّهُ سَأَلَ أَنَسَ بْنَ مَالِكٍ، وَهُمَا غَادِيَانِ مِنْ مِنًى إِلَىٰ عَرَفَةَ: كَيْفَ كُنْتُمْ تَصْنَعُونَ فِي هٰذَا الْيَوْمِ مَعَ رَسُولِ اللَّهِ ﷺ؟ فَقَالَ: كَانَ يُهِلُّ الْمُهِلُّ مِنَّا، فَلاَ يُنْكَرُ عَلَيْهِ، وَيُكَبِّرُ الْمُكَبِّرُ مِنَّا، فَلاَ يُنْكَرُ عَلَيْهِ.

[البخاري: كتاب العيدين، باب التكبير أيام منى...، رقم: ٩٧٠].

275-(...) Muhammad Ibn Abu Bakr narrated: In the morning of (the day of) Arafat, I asked Anas Ibn Malik: "What do you say concerning Talbiya on this day?" he said: "I travelled such a journey along with The Messenger of Allah "Allah's blessing and peace be upon him" and his companions, with some of us pronouncing Talbiya, and others magnifying (Allah), and none of us criticized his companion."

[47] Pouring down from Arafat to Muzdalifa, and desirability to offer both Maghrib and Isha prayers at Muzdalifa this night

276-(1280) Kuraib, the freed slave of Ibn Abbas "Allah be pleased with both" narrated that he heard Usama Ibn Zaid "Allah be pleased with both" saying: Allah's Apostle "Allah's blessing and peace be upon him" proceeded from Arafat till he reached the mountain pass. Then, he dismounted, urinated and then performed ablution but not perfectly. I said to him: "(Would you not offer) the prayer, O Allah's Apostle?" He said: "The (place of) prayer is ahead of you." He rode till he reached Al-Muzdalifa, where he dismounted and performed ablution perfectly. The (call for) establishing the prayer was pronounced and he led the Maghrib prayer. Then everybody made his camel kneel down at its place. Then the prayer establishment was pronounced for the Isha which The Prophet "Allah's blessing and peace be upon him" led. No prayer was offered in between the two prayers.

277-(...) Kuraib, the freed slave of Ibn Abbas narrated from Usama Ibn Zaid "Allah be pleased with both": After proceeding from Arafat (to Muzdalifa) The Messenger of Allah "Allah's blessing and peace be upon him" turned away to one of those mountain passes, in order to answer the call of nature. Then, I poured water (for ablution) for him. I asked: "Would you offer the prayer?" he said: "The (place of) prayer is ahead of you."

278-(...) Kuraib, the freed slave of Ibn Abbas, narrated that he heard Usama Ibn Zaid "Allah be pleased with both" saying: Allah's Apostle "Allah's blessing and peace be upon him" poured down from Arafat and when he reached the mountainous pass he dismounted and urinated. (Usama did not use a word other than "urinated"). Then, he (The Prophet) called for water and performed a light ablution. Then, I said: "O Messenger of Allah! (would you not offer) the prayer?" he said: "The (place of) prayer is ahead of you." Then, he proceeded on until he reached Muzdalifa, wherein he led both Maghrib and Isha prayers.

٢٧٥ ـ (...) ـ وحدّثني سُرَيْجُ بْنُ يُونُسَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَجَاءٍ، عَنْ مُوسَى بْنِ عُقْبَةَ: حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي بَكْرٍ قَالَ: قُلْتُ لأَنَسِ بْنِ مَالِكٍ، غَدَاةَ عَرَفَةَ: مَا تَقُولُ فِي التَّلْبِيَةِ هٰذَا الْيَوْمَ؟ قَالَ: سِرْتُ هٰذَا الْمَسِيرَ مَعَ النَّبِيِّ ﷺ وَأَصْحَابِهِ، فَمِنَّا الْمُكَبِّرُ وَمِنَّا الْمُهَلِّلُ، وَلاَ يَعِيبُ أَحَدُنَا عَلَىٰ صَاحِبِهِ.

٤٧ ـ باب الإِفَاضَةِ من عَرَفَاتٍ إلى المُزْدَلِفَةِ واستحباب صَلاتَي المغربِ والعِشَاء جَمْعاً بالمزدلفة في هذه الليلة

٢٧٦ ـ (١٢٨٠) ـ حدّثنا يحيى بْنُ يحيىٰ قال: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ كُرَيْبٍ مَوْلَى ابْنِ عَبَّاسٍ، عَنْ أُسَامَةَ بْنِ زَيْدٍ، أَنَّهُ سَمِعَهُ يَقُولُ: دَفَعَ رَسُولُ اللَّهِ ﷺ مِنْ عَرَفَةَ، حَتَّىٰ إِذَا كَانَ بِالشِّعْبِ نَزَلَ فَبَالَ ثُمَّ تَوَضَّأَ وَلَمْ يُسْبِغِ الْوُضُوءَ، فَقُلْتُ لَهُ: الصَّلاَةَ. قَالَ: «الصَّلاَةُ أَمَامَكَ»، فَرَكِبَ، فَلَمَّا جَاءَ الْمُزْدَلِفَةَ نَزَلَ فَتَوَضَّأَ، فَأَسْبَغَ الْوُضُوءَ، ثُمَّ أُقِيمَتِ الصَّلاَةُ فَصَلَّى الْمَغْرِبَ، ثُمَّ أَنَاخَ كُلُّ إِنْسَانٍ بَعِيرَهُ فِي مَنْزِلِهِ، ثُمَّ أُقِيمَتِ الْعِشَاءُ فَصَلاَّهَا وَلَمْ يُصَلِّ بَيْنَهُمَا شَيْئاً.

[البخاري: كتاب الوضوء، باب إسباغ الوضوء، رقم: ١٣٩].

٢٧٧ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ مُوسَى بْنِ عُقْبَةَ مَوْلَى الزُّبَيْرِ، عَنْ كُرَيْبٍ مَوْلَى ابْنِ عَبَّاسٍ، عَنْ أُسَامَةَ بْنِ زَيْدٍ قَالَ: انْصَرَفَ رَسُولُ اللَّهِ ﷺ بَعْدَ الدَّفْعَةِ مِنْ عَرَفَاتٍ إِلَىٰ بَعْضِ تِلْكَ الشِّعَابِ لِحَاجَتِهِ، فَصَبَبْتُ عَلَيْهِ مِنَ الْمَاءِ. فَقُلْتُ: أَتُصَلِّي؟ فَقَالَ: «الْمُصَلَّىٰ أَمَامَكَ».

٢٧٨ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ. (ح) وَحَدَّثَنَا أَبُو كُرَيْبٍ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا ابْنُ الْمُبَارَكِ، عَنْ إِبْرَاهِيمَ بْنِ عُقْبَةَ، عَنْ كُرَيْبٍ مَوْلَى ابْنِ عَبَّاسٍ قَالَ: سَمِعْتُ أُسَامَةَ بْنَ زَيْدٍ يَقُولُ: أَفَاضَ رَسُولُ اللَّهِ ﷺ مِنْ عَرَفَاتٍ، فَلَمَّا انْتَهَىٰ إِلَى الشِّعْبِ نَزَلَ فَبَالَ ـ وَلَمْ يَقُلْ أُسَامَةُ: أَرَاقَ الْمَاءَ ـ قَالَ: فَدَعَا بِمَاءٍ فَتَوَضَّأَ وُضُوءاً لَيْسَ بِالْبَالِغِ. قَالَ: فَقُلْتُ: يَا رَسُولَ اللَّهِ، الصَّلاَةَ. قَالَ: «الصَّلاَةُ أَمَامَكَ». قَالَ: ثُمَّ سَارَ حَتَّىٰ بَلَغَ جَمْعاً، فَصَلَّى الْمَغْرِبَ وَالْعِشَاءَ.

279-(...) Kuraib, the freed slave of Ibn Abbas, narrated that he asked Usama Ibn Zaid "Allah be pleased with both": "How did you do in the evening of (the day of) Arafat, when you rode behind The Messenger of Allah "Allah's blessing and peace be upon him"?" he said: "We came to the mountain pass, wherein the people make (their mounts) kneel in the evening. The Messenger of Allah "Allah's blessing and peace be upon him" made his she-camel kneel, and urinated. (Usama did not use a word other than "urinated"). Then, he (The Prophet) ordered that (water should be brought for) ablution.

He performed ablution, but not perfectly. I said to him: "(Would you not offer) the prayer, O Messenger of Allah?" he said: "The (place of prayer) is ahead of you." Then, he rode (and proceeded on) until we came to Muzdalifa, where the Maghrib (prayer) was established. The people made their camels kneel at their places, and they did not unpack (their luggage) until the Isha prayer was established. Then, he led the prayer, and after that they (the people) unpacked (their luggage)." I said to him: "Then, what did you do in the (next) morning?" he said: "Al-Fadl Ibn Abbas rode behind him, and I went on foot along with some people from Quraish who preceded (to Mina)."

280-(...) Kuraib, the freed slave of Ibn Abbas, narrated from Usama Ibn Zaid "Allah be pleased with both": When The Messenger of Allah "Allah's blessing and peace be upon him" reached the mountain pass, which the chiefs (of Umayyads) used to descend (afterwards to offer Maghrib prayer before the time of Isha came), he dismounted and urinated. (Usama did not use a word other than "urinated"). Then, he (The Prophet) ordered that (water should be brought for) ablution. He performed a light ablution. I said to him: "(Would you not offer) the prayer, O Messenger of Allah?" he said: "The (place of prayer) is ahead of you."

281-(...) Usama Ibn Zaid "Allah be pleased with both" narrated that he was riding behind The Messenger of Allah "Allah's blessing and peace be upon him" when he poured down from Arafat. When came to the mountainous pass, he made his mount kneel, and (dismounted and) went to the privy (in order to answer the call of nature). When he returned, I poured water from a pot over him, and he performed ablution. Then, he rode (and proceeded on) until he came to Muzdalifa, wherein he offered both Maghrib and Isha prayers together.

٢٧٩ ـ (...) ـ وحدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا زُهَيْرٌ أَبُو خَيْثَمَةَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ عُقْبَةَ: أَخْبَرَنِي كُرَيْبٌ، أَنَّهُ سَأَلَ أُسَامَةَ بْنَ زَيْدٍ: كَيْفَ صَنَعْتُمْ حِينَ رَدِفْتَ رَسُولَ اللَّهِ ﷺ عَشِيَّةَ عَرَفَةَ؟ فَقَالَ: جِئْنَا الشِّعْبَ الَّذِي يُنِيخُ النَّاسُ فِيهِ لِلْمَغْرِبِ، فَأَنَاخَ رَسُولُ اللَّهِ ﷺ نَاقَتَهُ وَبَالَ ـ وَمَا قَالَ: أَهَرَاقَ الْمَاءَ ـ ثُمَّ دَعَا بِالْوَضُوءِ فَتَوَضَّأَ وُضُوءاً لَيْسَ بِالْبَالِغِ.

فَقُلْتُ: يَا رَسُولَ اللَّهِ، الصَّلاَةَ. فَقَالَ: «الصَّلاَةُ أَمَامَكَ»، فَرَكِبَ حَتَّىٰ جِئْنَا الْمُزْدَلِفَةَ فَأَقَامَ الْمَغْرِبَ. ثُمَّ أَنَاخَ النَّاسُ فِي مَنَازِلِهِمْ، وَلَمْ يَحُلُّوا حَتَّىٰ أَقَامَ الْعِشَاءَ الآخِرَةَ، فَصَلَّى. ثُمَّ حَلُّوا.

قُلْتُ: فَكَيْفَ فَعَلْتُمْ حِينَ أَصْبَحْتُمْ؟ قَالَ: رَدِفَهُ الْفَضْلُ بْنُ عَبَّاسٍ، وَانْطَلَقْتُ أَنَا فِي سُبَّاقِ قُرَيْشٍ عَلَىٰ رِجْلَيَّ.

٢٨٠ ـ (...) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ، عَنْ مُحَمَّدِ بْنِ عُقْبَةَ، عَنْ كُرَيْبٍ، عَنْ أُسَامَةَ بْنِ زَيْدٍ، أَنَّ رَسُولَ اللَّهِ ﷺ لَمَّا أَتَى النَّقْبَ الَّذِي يَنْزِلُهُ الأُمَرَاءُ نَزَلَ فَبَالَ ـ وَلَمْ يَقُلْ: أَهَرَاقَ ـ ثُمَّ دَعَا بِوَضُوءٍ فَتَوَضَّأَ وُضُوءاً خَفِيفاً. فَقُلْتُ: يَا رَسُولَ اللَّهِ، الصَّلاَةَ. فَقَالَ: «الصَّلاَةُ أَمَامَكَ».

٢٨١ ـ (...) ـ حدّثنا عَبْدُ بْنُ حُمَيْدٍ: أَخبرنا عَبْدُ الرَّزَّاقِ: أَخبرنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عَطَاءٍ مَوْلَىٰ سِبَاعٍ، عَنْ أُسَامَةَ بْنِ زَيْدٍ، أَنَّهُ كَانَ رَدِيفَ رَسُولِ اللَّهِ ﷺ حِينَ أَفَاضَ مِنْ عَرَفَةَ، فَلَمَّا جَاءَ الشِّعْبَ أَنَاخَ رَاحِلَتَهُ ثُمَّ ذَهَبَ إِلَى الْغَائِطِ، فَلَمَّا رَجَعَ صَبَبْتُ عَلَيْهِ مِنَ الإِدَاوَةِ فَتَوَضَّأَ ثُمَّ رَكِبَ، ثُمَّ أَتَى الْمُزْدَلِفَةَ فَجَمَعَ بِهَا بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ.

282-(1286) Ibn Abbas "Allah be pleased with both" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" poured down from Arafat, and Usama (Ibn Zaid) was riding behind him (on his mount). Usama said: He kept proceeding in his state until he came to Muzdalifa.

283-(...) Hisham narrated from his father: Usama Ibn Zaid "Allah be pleased with both" was asked and I was present, or I asked Usama Ibn Zaid, whom The Messenger of Allah "Allah's blessing and peace be upon him" seated behind him (on his mount when he poured down) from Arafat : "How was the speed of (the camel of) Allah's Apostle "Allah's blessing and peace be upon him" when he poured down from Arafat?" Usama replied: "He proceeded on with a modest pace, and when there was enough space he would (let his camel) go very fast."

284-(...) The same was narrated on the authority of Hisham Ibn Urwa, with the same chain of transmitters.

285-(1287) Abdullah Ibn Yazid Al-Khatmi narrated from Abu Aiyyub Al-Ansari "Allah be pleased with him" that he prayed along with The Messenger of Allah "Allah's blessing and peace be upon him" both Maghrib and Isha together at Muzdalifa.

(...) The same was narrated on the authority of Yahya Ibn Sa'id, with the same chain of transmitters.

286-(703) Ibn Umar "Allah be pleased with both" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" offered both Maghrib and Isha prayers together at Muzdalifa.

287-(1288) Abdullah Ibn Umar "Allah be pleased with both" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" combined both Maghrib and Isha prayers together at Muzdalifa, with no (supererogatory) prayer between them. He offered three Rak'as for Maghrib, and two Rak'as for Isha. Abdullah (Ibn Umar) used to pray at Muzdalifa in that very way until he (died and) joined Allah Almighty.

288-(...) Sa'id Ibn Jubair narrated that he offered both Maghrib and Isha prayers at Muzdalifa with one call for establishment "Iqama". He told about Ibn Umar that he did the same, and Ibn Umar narrated that The Messenger of Allah "Allah's blessing and peace be upon him" did the same.

289-(...) The same was narrated on the authority of Shu'ba, with the same chain of transmitters, and said: He offered both them with one Iqama.

290-(...) Ibn Umar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" combined

٢٨٢ ـ (١٢٨٦) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا عَبْدُ الْمَلِكِ بْنُ أَبِي سُلَيْمَانَ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللّٰهِ ﷺ أَفَاضَ مِنْ عَرفَةَ وَأُسَامَةُ رِدْفُهُ. قَالَ أُسَامَةُ: فَمَا زَالَ يَسِيرُ عَلَىٰ هَيْئَتِهِ حَتَّىٰ أَتَىٰ جَمْعاً.

[البخاري: كتاب الحج، باب الركوب والارتداف في الحج، رقم: ١٥٤٣].

٢٨٣ ـ (...) ـ وحدّثنا أَبُو الرَّبِيعِ الزَّهْرَانِيُّ: وَقُتَيْبَةُ بْنُ سَعِيدٍ. جَمِيعاً عَنْ حَمَّادِ بْنِ زَيْدٍ. قَالَ أَبُو الرَّبِيعِ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ قَالَ: سُئِلَ أُسَامَةُ وَأَنَا شَاهِدٌ، أَوْ قَالَ: سَأَلْتُ أُسَامَةَ بْنَ زَيْدٍ، وَكَانَ رَسُولُ اللّٰهِ ﷺ أَرْدَفَهُ مِنْ عَرَفَاتٍ. قُلْتُ: كَيْفَ كَانَ يَسِيرُ رَسُولُ اللّٰهِ ﷺ حِينَ أَفَاضَ مِنْ عَرَفَةَ؟ قَالَ: كَانَ يَسِيرُ الْعَنَقَ، فَإِذَا وَجَدَ فَجْوَةً نَصَّ.

[البخاري: كتاب الحج، باب السير إذا دفع من عرفة، رقم: ١٦٦٦].

٢٨٤ ـ (...) ـ وحدّثناه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، وَعَبْدُ اللّٰهِ بْنُ نُمَيْرٍ، وَحُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ هِشَامِ بْنِ عُرْوَةَ، بِهٰذَا الإِسْنَادِ.

وَزَادَ فِي حَدِيثِ حُمَيْدٍ: قَالَ هِشَامٌ: وَالنَّصُّ فَوْقَ الْعَنَقِ.

٢٨٥ ـ (١٢٨٧) ـ حدّثنا يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا سُلَيْمَانُ بْنُ بِلاَلٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ: أَخْبَرَنِي عَدِيُّ بْنُ ثَابِتٍ: أَنَّ عَبْدَ اللّٰهِ بْنَ يَزِيدَ الْخَطْمِيَّ حَدَّثَهُ: أَنَّ أَبَا أَيُّوبَ أَخْبَرَهُ أَنَّهُ صَلَّىٰ مَعَ رَسُولِ اللّٰهِ ﷺ فِي حَجَّةِ الْوَدَاعِ، الْمَغْرِبَ وَالْعِشَاءَ، بِالْمُزْدَلِفَةِ.

[البخاري: كتاب الحج، باب من جمع بينهما ولم يتطوع، رقم: ١٦٧٤].

(...) ـ وحدّثناه قُتَيْبَةُ وَابْنُ رُمْحٍ، عَنِ اللَّيْثِ بْنِ سَعْدٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، بِهٰذَا الإِسْنَادِ.

قَالَ ابْنُ رُمْحٍ فِي رِوَايَتِهِ: عَنْ عَبْدِ اللّٰهِ بْنِ يَزِيدَ الْخَطْمِيِّ، وَكَانَ أَمِيراً عَلَى الْكُوفَةِ عَلَىٰ عَهْدِ ابْنِ الزُّبَيْرِ.

٢٨٦ ـ (٧٠٣) ـ وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللّٰهِ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللّٰهِ ﷺ صَلَّى الْمَغْرِبَ وَالْعِشَاءَ بِالْمُزْدَلِفَةِ، جَمِيعاً.

٢٨٧ ـ (١٢٨٨) ـ وحدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، أَنَّ عُبَيْدَ اللّٰهِ بْنَ عَبْدِ اللّٰهِ بْنِ عُمَرَ أَخْبَرَهُ، أَنَّ أَبَاهُ قَالَ: جَمَعَ رَسُولُ اللّٰهِ ﷺ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ بِجَمْعٍ، لَيْسَ بَيْنَهُمَا سَجْدَةٌ، وَصَلَّى الْمَغْرِبَ ثَلاَثَ رَكَعَاتٍ، وَصَلَّى الْعِشَاءَ رَكْعَتَيْنِ.

فَكَانَ عَبْدُ اللّٰهِ يُصَلِّي بِجَمْعٍ كَذٰلِكَ، حَتَّىٰ لَحِقَ بِاللّٰهِ تَعَالَىٰ.

٢٨٨ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ وَسَلَمَةَ بْنِ كُهَيْلٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، أَنَّهُ صَلَّى الْمَغْرِبَ بِجَمْعٍ، وَالْعِشَاءَ بِإِقَامَةٍ. ثُمَّ حَدَّثَ عَنِ ابْنِ عُمَرَ، أَنَّهُ صَلَّىٰ مِثْلَ ذٰلِكَ. وَحَدَّثَ ابْنُ عُمَرَ، أَنَّ النَّبِيَّ ﷺ صَنَعَ مِثْلَ ذٰلِكَ.

٢٨٩ ـ (...) ـ وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا شُعْبَةُ، بِهٰذَا الإِسْنَادِ. وَقَالَ: صَلاَّهُمَا بِإِقَامَةٍ وَاحِدَةٍ.

٢٩٠ ـ (...) ـ وحدّثنا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا الثَّوْرِيُّ، عَنْ سَلَمَةَ بْنِ

both Maghrib and Isha prayers at Muzdalifa. He prayed three Rak'as for Maghrib and two Rak'as for Isha, (and he prayed both) with one Iqama.

291-(...) Sa'id Ibn Jubair narrated: We poured down (from Arafat) along with Ibn Umar "Allah be pleased with both" until we came to Muzdalifa, wherein he led us in Maghrib and Isha prayers with one Iqama. When he finished, he said: "It was in this very way that The Messenger of Allah "Allah's blessing and peace be upon him" prayed with us in this place."

[48] Desirability to offer Dawn prayer at the earliest portion (of its time) at Muzdalifa, on the day of Slaughtering Sacrifice

292-(1289) Abd Ar-Rahman Ibn Yazid narrated that Abdullah "Allah be pleased with him" said: I never saw The Messenger of Allah "Allah's blessing and peace be upon him" having offered a prayer but that (he would offer it) in its prescribed time except two prayers: Both Maghrib and Isha at Muzdalifa (as he deferred Maghrib to combine it with Isha), and the Dawn prayer, which he offered on that day before its prescribed time.

(...) The same was narrated on the authority of Al-A'mash, with the same chain of transmitters, and said here: Before its prescribed time, when it was still dark.

[49] It is desirable that the weak of old men and women should hasten in proceeding from Muzdalifa to Mina at the later part of the night before the rush of the people, and it is desirable that the others should stay until they pray Dawn at Muzdalifa

293-(1290) A'isha "Allah be pleased with her" narrated: On the night (when we were) at Al-Muzdalifa, Sawda asked the permission of The Prophet "Allah's blessing and peace be upon him" to leave (early) before the rush of the people. She was a slow woman and he gave her permission, so she departed (from Al-Muzdalifa) before the rush of the people. We kept on staying at Al-Muzdalifa till dawn, when we set out with The Prophet "Allah's blessing and peace be upon him". But (I suffered so much that) I wished I had taken the permission of Allah's Apostle "Allah's blessing and peace be upon him" as Sawda had done, and that would have been dearer to me than any other happiness.

294-(...) A'isha "Allah be pleased with her" narrated: Sawda was a slow fat woman. So, she asked the permission of The Messenger of Allah "Allah's blessing and peace be upon him" to leave from Muzdalifa at night, and he gave her permission. A'isha said: I wished I had asked for permission of The Messenger of Allah "Allah's blessing and peace

كُهَيْل، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عُمَرَ قَالَ: جَمَعَ رَسُولُ اللَّهِ ﷺ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ بِجَمْعٍ: صَلَّى الْمَغْرِبَ ثَلَاثاً، وَالْعِشَاءَ رَكْعَتَيْنِ بِإِقَامَةٍ وَاحِدَةٍ.

٢٩١ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، عَنْ أَبِي إِسْحَاقَ قَالَ: قَالَ سَعِيدُ بْنُ جُبَيْرٍ: أَفَضْنَا مَعَ ابْنِ عُمَرَ حَتَّىٰ أَتَيْنَا جَمْعاً، فَصَلَّىٰ بِنَا الْمَغْرِبَ وَالْعِشَاءَ بِإِقَامَةٍ وَاحِدَةٍ ثُمَّ انْصَرَفَ، فَقَالَ: هٰكَذَا صَلَّىٰ بِنَا رَسُولُ اللَّهِ ﷺ فِي هٰذَا الْمَكَانِ.

٤٨ ـ بابُ استحباب التَّغْليس بصلاة الصُّبْح يومَ النَّحْرِ بالمُزْدَلِفَة والمبالغة فيه بعد تحقق طلوع الفجر

٢٩٢ ـ (١٢٨٩) ـ حدّثنا يَحْيَى بْنُ يَحْيَىٰ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ. جَمِيعاً عَنْ أَبِي مُعَاوِيَةَ. قَالَ يَحْيَىٰ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ عُمَارَةَ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ قَالَ: مَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ صَلَّىٰ صَلاَةً إِلاَّ لِمِيقَاتِهَا، إِلاَّ صَلاَتَيْنِ: صَلاَةَ الْمَغْرِبِ وَالْعِشَاءِ بِجَمْعٍ، وَصَلَّى الْفَجْرَ يَوْمَئِذٍ قَبْلَ مِيقَاتِهَا.

[البخاري: كتاب الحج، باب متى يصلي الفجر بجمع، رقم: ١٦٨٢].

(...) ـ وحدّثنا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ. جَمِيعاً عَنْ جَرِيرٍ، عَنِ الأَعْمَشِ، بِهٰذَا الإِسْنَادِ. وَقَالَ: قَبْلَ وَقْتِهَا بِغَلَسٍ.

٤٩ ـ بابُ اسْتِحْبَابِ تَقْدِيم دفع الضَّعَفَة من النساء وغيرهن من مُزْدَلِفَةَ إلى مِنًى في أواخر الليالي قبل زَحْمَةِ النَّاسِ، واستحباب المُكْثِ لغيرهم حتى يصلُّوا الصُّبْحَ بِمُزْدَلِفَةَ

٢٩٣ ـ (١٢٩٠) ـ وحدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا أَفْلَحُ ـ يَعْنِي ابْنَ حُمَيْدٍ ـ، عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ، أَنَّهَا قَالَتِ: اسْتَأْذَنَتْ سَوْدَةُ رَسُولَ اللَّهِ ﷺ لَيْلَةَ الْمُزْدَلِفَةِ، تَدْفَعُ قَبْلَهُ وَقَبْلَ حَطْمَةِ النَّاسِ ـ وَكَانَتِ امْرَأَةً ثَبِطَةً ـ يَقُولُ الْقَاسِمُ: وَالثَّبِطَةُ الثَّقِيلَةُ ـ. قَالَ: فَأَذِنَ لَهَا فَخَرَجَتْ قَبْلَ دَفْعِهِ، وَحَبَسَنَا حَتَّىٰ أَصْبَحْنَا فَدَفَعْنَا بِدَفْعِهِ. وَلأَنْ أَكُونَ اسْتَأْذَنْتُ رَسُولَ اللَّهِ ﷺ، كَمَا اسْتَأْذَنَتْهُ سَوْدَةُ، فَأَكُونَ أَدْفَعُ بِإِذْنِهِ، أَحَبُّ إِلَيَّ مِنْ مَفْرُوحٍ بِهِ.

[البخاري: كتاب الحج، باب من قدم ضعفة أهله بليل، رقم: ١٦٨١].

٢٩٤ ـ (...) ـ وحدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ الْمُثَنَّى. جَمِيعاً عَنِ الثَّقَفِيِّ. قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ: حَدَّثَنَا أَيُّوبُ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ الْقَاسِمِ، عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ قَالَتْ: كَانَتْ سَوْدَةُ امْرَأَةً ضَخْمَةً ثَبِطَةً، فَاسْتَأْذَنَتْ رَسُولَ اللَّهِ ﷺ أَنْ تُفِيضَ مِنْ جَمْعٍ بِلَيْلٍ، فَأَذِنَ لَهَا.

be upon him" (to leave) as Sawda asked for his permission. However, A'isha used not to leave (Muzdalifa) except with the imam.

295-(...) A'isha "Allah be pleased with her" said: "I wished I had asked for permission of The Messenger of Allah "Allah's blessing and peace be upon him" (to leave) as Sawda asked for his permission, in order that I would offer the Morning prayer at Mina, and then stone the Jamra before the rush of the people (in crowds)." It was said to A'isha: "Did Sawda ask for his permission (to proceed from Muzdalifa)?" She said: "Yes. She was a bulky slow man. So, she asked for the permission of The Messenger of Allah "Allah's blessing and peace be upon him" (to leave before the people), and he gave her permission."

296-(...) The same was narrated on the authority of Abd Ar-Rahman Ibn Al-Qasim, with the same chain of transmitters.

297-(1291) Abdullah, the freed slave of Asma "Allah be pleased with her" narrated: Asma said to me while she was in the house at Muzdalifa: "O my son! Has the moon set?" I replied in the negative. She again prayed for another period and then asked: "Has the moon set?" I replied: "Yes." So she said that we should set out (for Mina), and we departed and went on till she stoned the Jamra (of Aqaba) and then she returned to her dwelling place and offered the Morning Prayer. I asked her: "O you! I think we have come (to Mina) early when it was still dark (before dawn)." She replied: "O my son! Allah's Apostle "Allah's blessing and peace be upon him" gave permission to the women to do so."

(...) The same was narrated by Yunus, on the authority of Ibn Juraij, with the same chain of transmitters, and said here (that she said): "O son! The Prophet "Allah's blessing and peace be upon him" gave permission to his women (to do so)."

298-(1292) Ibn Shawwal (the freed slave of Umm Habiba) narrated that once he entered upon Umm Habiba "Allah be pleased with her", who told him that The Messenger of Allah "Allah's blessing and peace be upon him" sent her from Muzdalifa (early before the people) at night.

299-(...) Salim Ibn Shawwal narrated from Umm Habiba "Allah be pleased with her": We used to do that during the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him", i.e. to proceed from Muzdalifa to Mina when it was still dark (before dawn). According to the narration of An-Naqid: We used to proceed from Muzdalifa in the darkness (before the dawn).

فَقَالَتْ عَائِشَةُ: فَلَيْتَنِي كُنْتُ اسْتَأْذَنْتُ رَسُولَ اللَّهِ ﷺ، كَمَا اسْتَأْذَنَتْهُ سَوْدَةُ. وَكَانَتْ عَائِشَةُ لا تُفِيضُ إِلاَّ مَعَ الإِمَامِ.

٢٩٥ ـ (...) ـ وحدّثنا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ الْقَاسِمِ، عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ قَالَتْ: وَدِدْتُ أَنِّي كُنْتُ اسْتَأْذَنْتُ رَسُولَ اللَّهِ ﷺ، كَمَا اسْتَأْذَنَتْهُ سَوْدَةُ، فَأُصَلِّي الصُّبْحَ بِمِنًى، فَأَرْمِي الْجَمْرَةَ قَبْلَ أَنْ يَأْتِيَ النَّاسُ.

فَقِيلَ لِعَائِشَةَ: فَكَانَتْ سَوْدَةُ اسْتَأْذَنَتْهُ؟ قَالَتْ: نَعَمْ، إِنَّهَا كَانَتِ امْرَأَةً ثَقِيلَةً ثَبِطَةً، فَاسْتَأْذَنَتْ رَسُولَ اللَّهِ ﷺ فَأَذِنَ لَهَا.

٢٩٦ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ. (ح) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ. كِلاَهُمَا عَنْ سُفْيَانَ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ الْقَاسِمِ، بِهَٰذَا الإِسْنَادِ، نَحْوَهُ.

[البخاري: كتاب الحج، باب من قدم ضعفة أهله بليل، رقم: ١٦٨٠].

٢٩٧ ـ (١٢٩١) ـ حدّثنا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ: حَدَّثَنَا يَحْيَىٰ ـ وَهُوَ الْقَطَّانُ ـ عَنِ ابْنِ جُرَيْجٍ: حَدَّثَنِي عَبْدُ اللَّهِ مَوْلَىٰ أَسْمَاءَ قَالَ: قَالَتْ لِي أَسْمَاءُ، وَهِيَ عِنْدَ دَارِ الْمُزْدَلِفَةِ: هَلْ غَابَ الْقَمَرُ؟ قُلْتُ: لاَ، فَصَلَّتْ سَاعَةً ثُمَّ قَالَتْ: يَا بُنَيَّ، هَلْ غَابَ الْقَمَرُ؟ قُلْتُ: نَعَمْ. قَالَتْ: ارْحَلْ بِي، فَارْتَحَلْنَا حَتَّىٰ رَمَتِ الْجَمْرَةَ، ثُمَّ صَلَّتْ فِي مَنْزِلِهَا. فَقُلْتُ لَهَا: أَيْ هَنْتَاهُ، لَقَدْ غَلَّسْنَا. قَالَتْ: كَلاَّ. أَيْ بُنَيَّ، إِنَّ النَّبِيَّ ﷺ أَذِنَ لِلظُّعُنِ.

[البخاري: كتاب الحج، باب من قدم ضعفة أهله بليل، رقم: ١٦٧٩].

(...) ـ وَحَدَّثَنِيهِ عَلِيُّ بْنُ خَشْرَمٍ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، عَنِ ابْنِ جُرَيْجٍ، بِهَٰذَا الإِسْنَادِ.

وَفِي رِوَايَتِهِ: قَالَتْ: لاَ، أَيْ بُنَيَّ، إِنَّ نَبِيَّ اللَّهِ ﷺ أَذِنَ لِظُعُنِهِ.

٢٩٨ ـ (١٢٩٢) ـ حدّثني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ. (ح) وَحَدَّثَنِي عَلِيُّ بْنُ خَشْرَمٍ: أَخْبَرَنَا عِيسَىٰ. جَمِيعاً عَنِ ابْنِ جُرَيْجٍ: أَخْبَرَنِي عَطَاءٌ، أَنَّ ابْنَ شَوَّالٍ أَخْبَرَهُ، أَنَّهُ دَخَلَ عَلَىٰ أُمِّ حَبِيبَةَ فَأَخْبَرَتْهُ، أَنَّ النَّبِيَّ ﷺ بَعَثَ بِهَا مِنْ جَمْعٍ بِلَيْلٍ.

٢٩٩ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ: حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ. (ح) وَحَدَّثَنَا عَمْرٌو النَّاقِدُ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ سَالِمِ بْنِ شَوَّالٍ، عَنْ أُمِّ حَبِيبَةَ. قَالَتْ: كُنَّا نَفْعَلُهُ عَلَىٰ عَهْدِ النَّبِيِّ ﷺ: نُغَلِّسُ مِنْ جَمْعٍ إِلَىٰ مِنًى.

وَفِي رِوَايَةِ النَّاقِدِ: نُغَلِّسُ مِنْ مُزْدَلِفَةَ.

300-(1293) Ibn Abbas "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" sent me with the luggage (or among the weak persons) from Muzdalifa during the night.

301-(...) Ibn Abbas "Allah be pleased with both" narrated: I was among the weak persons of his family (from children and women) whom The Messenger of Allah "Allah's blessing and peace be upon him" sent ahead (of the caravan from Muzdalifa during the latter part of the night).

302-(...) Ibn Abbas "Allah be pleased with both" narrated: I was among the weak persons of his family (from women and children) whom The Prophet "Allah's blessing and peace be upon him" sent ahead (of the caravan from Muzdalifa during the latter part of the night).

303-(1294) Ibn Juraij narrated from Ata that Ibn Abbas "Allah be pleased with both" said: The Prophet "Allah's blessing and peace be upon him" sent me with the luggage of The Prophet "Allah's blessing and peace be upon him" ahead (of the caravan) from Muzdalifa in the last portion of the night. I (Ibn Juraij) said to him (Ata): "Have you been told that Ibn Abbas "Allah be pleased with both" said:" He (The Prophet) sent me in the latter part of the night"?" He said: "No, but it was in the last portion of the night." I said to him: "(Did you know that) Ibn Abbas "Allah be pleased with both" said: "We stoned Jamra before the dawn prayer"? Where then did he offer the Morning prayer?" He said: "No. But he said only so."

304-(1295) Salim narrated that Abdullah Ibn Umar "Allah be pleased with both" used to send the weak members of his family ahead of him to stay during the night at the Sacred Site (Al-Mash'ar Al-Haram) at Al-Muzdalifa. They would celebrate Allah as long as they could. Then they would proceed before the stay and then the return of the Imam. Some of them would come to Mina for the Dawn Prayer and some of them would come to there after that. Whenever they reached there, they would stone Jamra. Ibn Umar "Allah be pleased with both" used to say: "The Messenger of Allah "Allah's blessing and peace be upon him" gave concession to them (to do so)."

[50] Stoning the Jamra of Aqaba from the bottom of the valley, making Mecca on the left side and magnifying Allah with every pebble

305-(1296) Abd Ar-Rahman Ibn Yazid narrated: Abdullah Ibn Mas'ud "Allah be pleased with him" stoned the Jamra of Aqaba from the heart of the valley, with seven pebbles, and he magnified Allah with every pebble. It

٣٠٠ ـ (١٢٩٣) ـ **حدّثنا** يَحْيَىٰ بْنُ يَحْيَىٰ وَقُتَيْبَةُ بْنُ سَعِيدٍ. جَمِيعاً عَنْ حَمَّادٍ. قَالَ يَحْيَىٰ: أَخْبَرَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي يَزِيد قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: بَعَثَنِي رَسُولُ اللَّهِ ﷺ فِي الثَّقَلِ ـ أَوْ قَالَ: فِي الضَّعَفَةِ ـ مِنْ جَمْعٍ بِلَيْلٍ.

[البخاري: كتاب الجنائز، باب إذا أسلم الصبي فمات هل يصلى عليه، رقم: ١٣٥٧].

٣٠١ ـ (...) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ أَبِي يَزِيد، أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ يَقُولُ: أَنَا مِمَّنْ قَدَّمَ رَسُولُ اللَّهِ ﷺ فِي ضَعَفَةِ أَهْلِهِ.

٣٠٢ ـ (...) ـ **وحدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ: حَدَّثَنَا عَمْرٌو، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كُنْتُ فِيمَنْ قَدَّمَ رَسُولُ اللَّهِ ﷺ فِي ضَعَفَةِ أَهْلِهِ.

٣٠٣ ـ (١٢٩٤) ـ **وحدّثنا** عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَطَاءٌ، أَنَّ ابْنَ عَبَّاسٍ قَالَ: بَعَثَ بِي رَسُولُ اللَّهِ ﷺ بِسَحَرٍ مِنْ جَمْعٍ فِي ثَقَلِ نَبِيِّ اللَّهِ ﷺ.

قُلْتُ: أَبَلَغَكَ أَنَّ ابْنَ عَبَّاسٍ قَالَ: بَعَثَ بِي بِلَيْلٍ طَوِيلٍ؟ قَالَ: لاَ، إِلاَّ كَذٰلِكَ، بِسَحَرٍ. قُلْتُ لَهُ: فَقَالَ ابْنُ عَبَّاسٍ: رَمَيْنَا الْجَمْرَةَ قَبْلَ الْفَجْرِ، وَأَيْنَ صَلَّى الْفَجْرَ؟ قَالَ: لاَ، إِلاَّ كَذٰلِكَ.

٣٠٤ ـ (١٢٩٥) ـ **وحدّثني** أَبُو الطَّاهِرِ وَحَرْمَلَةُ بْنُ يَحْيَىٰ قَالاَ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ؛ أَنَّ سَالِمَ بْنَ عَبْدِ اللَّهِ أَخْبَرَهُ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ كَانَ يُقَدِّمُ ضَعَفَةَ أَهْلِهِ، فَيَقِفُونَ عِنْدَ الْمَشْعَرِ الْحَرَامِ بِالْمُزْدَلِفَةِ بِاللَّيْلِ، فَيَذْكُرُونَ اللَّهَ مَا بَدَا لَهُمْ، ثُمَّ يَدْفَعُونَ قَبْلَ أَنْ يَقِفَ الإِمَامُ وَقَبْلَ أَنْ يَدْفَعَ، فَمِنْهُمْ مَنْ يَقْدَمُ مِنًى لِصَلاَةِ الْفَجْرِ، وَمِنْهُمْ مَنْ يَقْدَمُ بَعْدَ ذٰلِكَ، فَإِذَا قَدِمُوا رَمَوُا الْجَمْرَةَ. وَكَانَ ابْنُ عُمَرَ يَقُولُ: أَرْخَصَ فِي أُولٰئِكَ رَسُولُ اللَّهِ ﷺ.

[البخاري: كتاب الحج،باب من قدم ضعفة أهله بليل، رقم: ١٦٧٦].

٥٠ ـ بابُ رَمْيِ جَمْرَةِ الْعَقَبَةِ من بَطْنِ الْوَادِي وتكون مكة عن يساره ويكبر مع كل حصاة

٣٠٥ ـ (١٢٩٦) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالاَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ يَزِيدَ قَالَ: رَمَىٰ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ جَمْرَةَ الْعَقَبَةِ، مِنْ بَطْنِ الْوَادِي، بِسَبْعِ حَصَيَاتٍ، يُكَبِّرُ مَعَ كُلِّ حَصَاةٍ.

was said to him: "They stone it (Jamra) from the upper side (of the valley)." upon this he said: "By Him, with Whom there is no god, this is the station of the one (i.e. The Prophet) upon whom the Sura of Al-Baqara was revealed (from which he stoned Jamra)."

306-(...) Al-A'mash narrated: I heard Al-Hajjaj Ibn Yusuf saying while he was delivering sermon on the pulpit: "Take care of the order of the (Verses of the Holy) Qur'an which has been made by Gabriel: The one in which the Heifer has been mentioned, then the one in which women have been mentioned (i.e. the Sura of Women)" and then the one in which the Family of Imran has been mentioned." I (the narrator) met Ibrahim and told him of what he (Al-Hajjaj Ibn Yusuf) had said. He insulted him and said: "Abd Ar-Rahman Ibn Yazid narrated to me that when he was with Abdullah Ibn Mas'ud "Allah be pleased with him" he came to the Jamra of Aqaba and entered into the heart of the valley and faced it (the Jamra, making Mecca on his left side, and Mina on his right side). Then, he stoned it from the heart of the valley, with seven pebbles, and he magnified Allah with every pebble. I (Abd Ar-Rahman) said to him: "They stone it (Jamra) from the upper side (of the valley)." upon this he said: "By Him, with Whom there is no god, this is the place of the one (i.e. The Prophet) upon whom the Sura of Al-Baqara was revealed (from which he stoned Jamra)."

(...) Al-A'mash narrated: I heard Al-Hajjaj saying: "The Sura of Al-Baqara..." and the rest is the same.

307-(...) Abd Ar-Rahman Ibn Yazid narrated that he offered Hajj in the company of Abdullah (Ibn Mas'ud) "Allah be pleased with him". He said: He (Abdullah) stoned Jamra with seven pebbles, making the House on his left side, and Mina on his right side, and said: "This is the place (from which) the one, upon whom the Sura of Al-Baqara was revealed (stoned it)."

308-(...) The same was narrated on the authority of Shu'ba, with the same chain of transmitters, and mentioned here (that the narrator said): "When he came to the Jamra of Aqaba."

309-(...) Abd Ar-Rahman Ibn Yazid narrated: It was said to Abdullah (Ibn Mas'ud) "Allah be pleased with him": "Some people stone Jamra from the upper side of Aqaba." Abdullah stoned it from the heart of the valley and then said: "It is from here, by Him, with Whom there is no god, that the one (i.e. The Prophet) upon whom the Sura of Al-Baqara was revealed stoned it."

قَالَ: فَقِيلَ لَهُ: إِنَّ أُنَاساً يَرْمُونَهَا مِنْ فَوْقِهَا. فَقَالَ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ: هٰذَا وَالَّذِي لاَ إِلَهَ غَيْرُهُ، مَقَامُ الَّذِي أُنْزِلَتْ عَلَيْهِ سُورَةُ الْبَقَرَةِ.

[البخاري: كتاب الحج، باب من رمى الجمار من بطن الوادي، رقم: ١٧٤٧].

٣٠٦ ـ (...) ـ وحدّثنا مِنْجَابُ بْنُ الْحَارِثِ التَّمِيمِيُّ: أَخْبَرَنَا ابْنُ مُسْهِرٍ، عَنِ الأَعْمَشِ قَالَ: سَمِعْتُ الْحَجَّاجَ بْنَ يُوسُفَ يَقُولُ، وَهُوَ يَخْطُبُ عَلَى الْمِنْبَرِ: أَلِّفُوا الْقُرْآنَ كَمَا أَلَّفَهُ جِبْرِيلُ: السُّورَةُ الَّتِي يُذْكَرُ فِيهَا الْبَقَرَةُ. وَالسُّورَةُ الَّتِي يُذْكَرُ فِيهَا النِّسَاءُ. وَالسُّورَةُ الَّتِي يُذْكَرُ فِيهَا آلُ عِمْرَانَ.

قَالَ: فَلَقِيتُ إِبْرَاهِيمَ فَأَخْبَرْتُهُ بِقَوْلِهِ، فَسَبَّهُ وَقَالَ: حَدَّثَنِي عَبْدُ الرَّحْمٰنِ بْنُ يَزِيدَ، أَنَّهُ كَانَ مَعَ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، فَأَتَىٰ جَمْرَةَ الْعَقَبَةِ فَاسْتَبْطَنَ الْوَادِيَ، فَاسْتَعْرَضَهَا، فَرَمَاهَا مِنْ بَطْنِ الْوَادِي بِسَبْعِ حَصَيَاتٍ، يُكَبِّرُ مَعَ كُلِّ حَصَاةٍ. قَالَ: فَقُلْتُ: يَا أَبَا عَبْدِ الرَّحْمٰنِ، إِنَّ النَّاسَ يَرْمُونَهَا مِنْ فَوْقِهَا. فَقَالَ: هٰذَا، وَالَّذِي لاَ إِلَهَ غَيْرُهُ، مَقَامُ الَّذِي أُنْزِلَتْ عَلَيْهِ سُورَةُ الْبَقَرَةِ.

(...) ـ وحدّثني يَعْقُوبُ الدَّوْرَقِيُّ، حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ. (ح) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ. كِلاَهُمَا عَنِ الأَعْمَشِ قَالَ: سَمِعْتُ الْحَجَّاجَ يَقُولُ: لاَ تَقُولُوا: سُورَةُ الْبَقَرَةِ. وَاقْتَصَّا الْحَدِيثَ بِمِثْلِ حَدِيثِ ابْنِ مُسْهِرٍ.

٣٠٧ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ يَزِيدَ، أَنَّهُ حَجَّ مَعَ عَبْدِ اللَّهِ. قَالَ: فَرَمَى الْجَمْرَةَ بِسَبْعِ حَصَيَاتٍ، وَجَعَلَ الْبَيْتَ عَنْ يَسَارِهِ، وَمِنًى عَنْ يَمِينِهِ. وَقَالَ: هٰذَا مَقَامُ الَّذِي أُنْزِلَتْ عَلَيْهِ سُورَةُ الْبَقَرَةِ.

٣٠٨ ـ (...) ـ وحدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، بِهٰذَا الإِسْنَادِ. غَيْرَ أَنَّهُ قَالَ: فَلَمَّا أَتَىٰ جَمْرَةَ الْعَقَبَةِ.

٣٠٩ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو الْمُحَيَّاةِ. (ح) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ ـ وَاللَّفْظُ لَهُ ـ: أَخْبَرَنَا يَحْيَى بْنُ يَعْلَىٰ أَبُو الْمُحَيَّاةِ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ يَزِيدَ قَالَ: قِيلَ لِعَبْدِ اللَّهِ: إِنَّ نَاساً يَرْمُونَ الْجَمْرَةَ مِنْ فَوْقِ الْعَقَبَةِ. قَالَ: فَرَمَاهَا عَبْدُ اللَّهِ مِنْ بَطْنِ الْوَادِي ثُمَّ قَالَ: مِنْ هَاهُنَا، وَالَّذِي لاَ إِلَهَ غَيْرُهُ، رَمَاهَا الَّذِي أُنْزِلَتْ عَلَيْهِ سُورَةُ الْبَقَرَةِ.

[51] It is desirable to stone the Jamra of Aqaba on the day of Slaughtering Sacrifice "Nahr" as riding, and what about the saying of The Prophet: "Take your rites (from me)"

310-(1297) Abu Az-Zubair narrated: I heard Jabir Ibn Abdullah "Allah be pleased with both" saying: I saw The Messenger of Allah "Allah's blessing and peace be upon him" throwing pebbles, as riding his camel on the Day of Slaughtering Sacrifice, and saying: "Take your rites (from me), for I do not know whether I would offer Hajj after this of mine."

311-(1298) Yahya Ibn Al-Husain narrated from his grandmother Umm Al-Husain: I attended the Farewell Hajj with The Messenger of Allah "Allah's blessing and peace be upon him". I saw him when he stoned the Jamra of Aqaba and then went, while he was riding his mount, accompanied by Usama and Bilal, one of whom was driving his (The Prophet's) mount, and the other was raising his garment over the head of The Messenger of Allah "Allah's blessing and peace be upon him" (to protect him) from sun. she said: The Messenger of Allah "Allah's blessing and peace be upon him" said many things, (among which) I heard him saying: "If a slave, (as mean as even) some of his limbs are cut, became your ruler, (I think she said also "black"), and he governed you according to The Book of Allah and His Messenger, then, you should listen to him, and obey (his orders)."

312-(...) Umm Al-Husain narrated: I attended the Farewell Hajj with The Messenger of Allah "Allah's blessing and peace be upon him". I saw Usama and Bilal (with him), one of whom was catching hold of the nose string of the mount of The Prophet "Allah's blessing and peace be upon him", and the other was raising his garment (over his head) to protect him from the heat, until he stoned the Jamra of Aqaba.

[52] The pebbles with which the Jamra is to be stoned should be small

313-(1299) Abu Az-Zubair narrated: I heard Jabir Ibn Abdullah "Allah be pleased with both" saying: I saw The Prophet "Allah's blessing and peace be upon him" having stoned the Jamra with small pebbles.

[53] The favoured time of flinging

314-(...) Abu Az-Zubair narrated from Jabir "Allah be pleased with him": The Messenger of Allah "Allah's blessing and peace be upon him" stoned the Jamra on the day of Slaughtering Sacrifice "Nahr" in the forenoon, and (he threw the Jamra of the two days) which followed that when the sun declined.

٥١ ـ بابُ استحباب رَمْيِ جَمْرَةِ العَقَبَةِ يوم النحر رَاكِباً وبيان قوله ﷺ: «لتَأْخُذُوا مَناسِكَكُمْ»

٣١٠ ـ (١٢٩٧) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَلِيُّ بْنُ خَشْرَمٍ. جَمِيعاً عَنْ عِيسَى بْنِ يُونُسَ. قَالَ ابْنُ خَشْرَمٍ: أَخبَرَنَا عِيسَىٰ، عَنِ ابْنِ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِراً يَقُولُ: رَأَيْتُ النَّبِيَّ ﷺ يَرْمِي عَلَىٰ رَاحِلَتِهِ يَوْمَ النَّحْرِ وَيَقُولُ: «لِتَأْخُذُوا مَنَاسِكَكُمْ، فَإِنِّي لاَ أَدْرِي لَعَلِّي لاَ أَحُجُّ بَعْدَ حَجَّتِي هٰذِهِ».

٣١١ ـ (١٢٩٨) ـ وحدّثني سَلَمَةُ بْنُ شَبِيبٍ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ: حَدَّثَنَا مَعْقِلٌ، عَنْ زَيْدِ بْنِ أَبِي أُنَيْسَةَ، عَنْ يَحْيَى بْنِ حُصَيْنٍ، عَنْ جَدَّتِهِ أُمِّ الْحُصَيْنِ. قَالَ: سَمِعْتُهَا تَقُولُ: حَجَجْتُ مَعَ رَسُولِ اللَّهِ ﷺ حَجَّةَ الْوَدَاعِ، فَرَأَيْتُهُ حِينَ رَمَىٰ جَمْرَةَ الْعَقَبَةِ وَانْصَرَفَ وَهُوَ عَلَى رَاحِلَتِهِ وَمَعَهُ بِلاَلٌ وَأُسَامَةُ، أَحَدُهُمَا يَقُودُ بِهِ رَاحِلَتَهُ، وَالآخَرُ رَافِعٌ ثَوْبَهُ عَلَىٰ رَأْسِ رَسُولِ اللَّهِ ﷺ مِنَ الشَّمْسِ. قَالَتْ: فَقَالَ رَسُولُ اللَّهِ ﷺ قَوْلاً كَثِيراً، ثُمَّ سَمِعْتُهُ يَقُولُ: «إِنْ أُمِّرَ عَلَيْكُمْ عَبْدٌ مُجَدَّعٌ ـ حَسِبْتُهَا قَالَتْ ـ أَسْوَدُ، يَقُودُكُمْ بِكِتَابِ اللَّهِ تَعَالَىٰ، فَاسْمَعُوا لَهُ وَأَطِيعُوا».

٣١٢ ـ (...) ـ وحدّثني أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ، عَنْ أَبِي عَبْدِ الرَّحِيمِ، عَنْ زَيْدِ بْنِ أَبِي أُنَيْسَةَ، عَنْ يَحْيَى بْنِ الْحُصَيْنِ، عَنْ أُمِّ الْحُصَيْنِ جَدَّتِهِ، قَالَتْ: حَجَجْتُ مَعَ رَسُولِ اللَّهِ ﷺ حَجَّةَ الْوَدَاعِ، فَرَأَيْتُ أُسَامَةَ وَبِلاَلاً. وَأَحَدُهُمَا آخِذٌ بِخِطَامِ نَاقَةِ النَّبِيِّ ﷺ، وَالآخَرُ رَافِعٌ ثَوْبَهُ يَسْتُرُهُ مِنَ الْحَرِّ، حَتَّىٰ رَمَىٰ جَمْرَةَ الْعَقَبَةِ.

قَالَ مُسْلِمٌ: وَاسْمُ أَبِي عَبْدِ الرَّحِيمِ: خَالِدُ بْنُ أَبِي يَزِيدَ، وَهُوَ خَالُ مُحَمَّدِ بْنِ سَلَمَةَ. رَوَىٰ عَنْهُ وَكِيعٌ وَحَجَّاجٌ الأَعْوَرُ.

٥٢ ـ بابُ اسْتِحْباب كَوْنِ حصى الجِمارِ بقدْرِ حصى الخَذْفِ

٣١٣ ـ (١٢٩٩) ـ وحدّثني مُحَمَّدُ بْنُ حَاتِمٍ وَعَبْدُ بْنُ حُمَيْدٍ. قَالَ ابْنُ حَاتِمٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنَا أَبُو الزُّبَيْرِ، أَنّه سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: رَأَيْتُ النَّبِيَّ ﷺ رَمَى الْجَمْرَةَ، بِمِثْلِ حَصَى الْخَذْفِ.

٥٣ ـ بابُ بيانِ وَقْت استحباب الرَّمْي

٣١٤ ـ (...) ـ وحدّثنا أبو بكر بْنُ أبي شَيْبَةَ: حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ وَابْنُ إِدْرِيسَ، عَنِ ابْنِ جُرَيْجٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، قَالَ: رَمَىٰ رَسُولُ اللَّهِ ﷺ الْجَمْرَةَ يَوْمَ النَّحْرِ ضُحًى، وَأَمَّا بَعْدُ، فَإِذَا زَالَتِ الشَّمْسُ.

(...) Abu Az-Zubair narrated that he heard Jabir Ibn Abdullah "Allah be pleased with both" telling about The Prophet "Allah's blessing and peace be upon him" the same.

[54] The pebbles of Jamra should be odd number

315-(1300) Abu Az-Zubair narrated: Jabir Ibn Abdullah "Allah be pleased with both" told: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Cleaning one's private parts (after answering the call of nature) should be done by odd number of stones (often three), stoning the Jamra should be done with odd number (seven) of pebbles, compassing (between Safa and Marwa) should contain of odd number (seven) of circuits, circumambulation (round the House) should contain of odd number (seven) of rounds, and if anyone of you intended to clean his private parts (after answering the call of nature) he should use odd number of stones (from three to seven)."

[55] Getting the head shaved is more excellent than cutting short the hair, though the latter is permissible (as one of the pilgrimage rites)

316-(1301) Abdullah Ibn Umar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" got his head shaved (after slaughtering his sacrifice on the tenth day of Dhul-Hijja), and so did a group of his companions, while others cut short their hair. Abdullah said that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah's mercy be upon those who got their heads shaved" once or twice, and then added: "and those who cut short their hair."

317-(...) Abdullah Ibn Umar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Allah! Bestow Your mercy upon those who got their heads shaved!" they (the companions) said: "And those who cut short their hair, O Messenger of Allah!" he said (once again): "O Allah! Bestow Your mercy upon those who got their heads shaved!" they (the companions) said: "And those who cut short their hair, O Messenger of Allah!" then, he said: "And those who cut short their hair."

318-(...) Ibn Umar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Allah! Bestow Your mercy upon those who got their heads shaved!" they (the companions) said: "And those who cut short their hair, O Messenger of Allah!" he said (once again): "O Allah! Bestow Your mercy upon those

(...) ـ وحدّثناه عَلِيُّ بْنُ خَشْرَمٍ: أَخْبَرَنَا عِيسَىٰ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: كَانَ النَّبِيُّ ﷺ. بِمِثْلِهِ.

٥٤ ـ بابُ بيانِ أنَّ حصَى الجِمارِ سَبْعٌ

٣١٥ ـ (١٣٠٠) ـ وحدّثني سَلَمَةُ بْنُ شَبِيبٍ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ: حَدَّثَنَا مَعْقِلٌ ـ وَهُوَ ابْنُ عُبَيْدِ اللَّهِ الْجَزَرِيُّ ـ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الِاسْتِجْمَارُ تَوٌّ، وَرَمْيُ الْجِمَارِ تَوٌّ، وَالسَّعْيُ بَيْنَ الصَّفَا وَالْمَرْوَةِ تَوٌّ، وَالطَّوَافُ تَوٌّ. وَإِذَا اسْتَجْمَرَ أَحَدُكُمْ فَلْيَسْتَجْمِرْ بِتَوٍّ».

٥٥ ـ بابُ تَفْضِيلِ الحَلْقِ على التَّقْصِيرِ، وجَوَازِ التَّقْصِيرِ

٣١٦ ـ (١٣٠١) ـ وحدّثنا يَحْيَى بْنُ يَحْيَىٰ وَمُحَمَّدُ بْنُ رُمْحٍ. قَالَا: أَخْبَرَنَا اللَّيْثُ. (ح) وَحَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا لَيْثٌ، عَنْ نَافِعٍ، أَنَّ عَبْدَ اللَّهِ قَالَ: حَلَقَ رَسُولُ اللَّهِ ﷺ، وَحَلَقَ طَائِفَةٌ مِنْ أَصْحَابِهِ وَقَصَّرَ بَعْضُهُمْ.

[البخاري: كتاب الحج، باب الحلق والتقصير عند الإحلال، رقم: ١٧٢٧]

قَالَ عَبْدُ اللَّهِ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «رَحِمَ اللَّهُ الْمُحَلِّقِينَ» مَرَّةً أَوْ مَرَّتَيْنِ، ثُمَّ قَالَ: «وَالْمُقَصِّرِينَ».

٣١٧ ـ (...) ـ وحدّثنا يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ: عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «اللَّهُمَّ ارْحَمِ الْمُحَلِّقِينَ» قَالُوا: وَالْمُقَصِّرِينَ يَا رَسُولَ اللَّهِ؟ قَالَ: «اللَّهُمَّ ارْحَمِ الْمُحَلِّقِينَ» قَالُوا: وَالْمُقَصِّرِينَ يَا رَسُولَ اللَّهِ؟ قَالَ: «وَالْمُقَصِّرِينَ».

[البخاري: كتاب الحج، باب الحلق والتقصير عند الإحلال، رقم: ١٧٢٧].

٣١٨ ـ (...) ـ أَخْبَرَنَا أَبُو إِسْحَاقَ إِبْرَاهِيمُ بْنُ مُحَمَّدِ بْنِ سُفْيَانَ، عَنْ مُسْلِمِ بْنِ الْحَجَّاجِ قَالَ: حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «رَحِمَ اللَّهُ الْمُحَلِّقِينَ» قَالُوا: وَالْمُقَصِّرِينَ

who got their heads shaved!" they (the companions) said: "And those who cut short their hair, O Messenger of Allah!" he said: "O Allah! Bestow Your mercy upon those who got their heads shaved!" they (the companions) said: "And those who cut short their hair, O Messenger of Allah!" then, he said: "And those who cut short their hair."

319-(...) The same was narrated on the authority of Ubaidullah, with the same chain of transmitters, and mentioned (that the narrator said): When it was the fourth time, he said: "And those who cut short their hair."

320-(1302) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Allah! Forgive those who got their heads shaved!" they (the companions) said: "And those who cut short their hair, O Messenger of Allah!" he said (once again): "O Allah! Forgive those who got their heads shaved!" they (the companions) said: "And those who cut short their hair, O Messenger of Allah!" he said: "O Allah! Forgive those who got their heads shaved!" they (the companions) said: "And those who cut short their hair, O Messenger of Allah!" then, he said: "And those who cut short their hair."

(...) Abu Huraira "Allah be pleased with him" narrated the same from The Prophet "Allah's blessing and peace be upon him".

321-(1303) Yahya Ibn Al-Husain narrated from his grandmother that during the Farewell Hajj, The Prophet "Allah's blessing and peace be upon him" invoked good upon those who got their heads shaved thrice, and once upon those who cut short their hair. Waki did not mention "during the Farewell Hajj" in his narration.

322-(1304) Nafi narrated from Ibn Umar "Allah be pleased with both" that The Prophet "Allah's blessing and peace be upon him" got his head shaved (after slaughtering his sacrifice) in the Farewell Hajj.

[56] It is out of the tradition (of The Prophet) on the day of Slaughtering Sacrifice to stone Jamra, then slaughter sacrifice, and then get the head shaved, and it is desirable to start shaving from the right side of the head

323-(1305) Anas Ibn Malik "Allah be pleased with him" narrated: When The Messenger of Allah "Allah's blessing and peace be upon him" came to Mina, he went to Jamra and stoned it with pebbles. Then, he went to his dwelling place in Mina and slaughtered his sacrifice. He then called for a shaver, to whom he turned the right side of his head, and let him shave it. Then, he turned his left side. He then gave it (his hair) to the people.

يَا رَسُولَ اللَّهِ؟ قَالَ: «رَحِمَ اللَّهُ الْمُحَلِّقِينَ» قَالُوا: وَالْمُقَصِّرِينَ يَا رَسُولَ اللَّهِ؟ قَالَ: «رَحِمَ اللَّهُ الْمُحَلِّقِينَ» قَالُوا: وَالْمُقَصِّرِينَ يَا رَسُولَ اللَّهِ؟ قَالَ: «وَالْمُقَصِّرِينَ».

٣١٩ ـ (...) ـ وحدّثناه ابْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ: حَدَّثَنَا عُبَيْدُ اللَّهِ، بِهٰذَا الإِسْنَادِ. وَقَالَ فِي الْحَدِيثِ: فَلَمَّا كَانَتِ الرَّابِعَةُ، قَالَ: «وَالْمُقَصِّرِينَ».

٣٢٠ ـ (١٣٠٢) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَابْنُ نُمَيْرٍ وَأَبُو كُرَيْبٍ. جَمِيعاً عَنِ ابْنِ فُضَيْلٍ: قَالَ زُهَيْرٌ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ: حَدَّثَنَا عُمَارَةُ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ اغْفِرْ لِلْمُحَلِّقِينَ» قَالُوا: يَا رَسُولَ اللَّهِ، وَلِلْمُقَصِّرِينَ؟ قَالَ: «اللَّهُمَّ اغْفِرْ لِلْمُحَلِّقِينَ» قَالُوا: يَا رَسُولَ اللَّهِ، وَلِلْمُقَصِّرِينَ؟ قَالَ: «اللَّهُمَّ اغْفِرْ لِلْمُحَلِّقِينَ» قَالُوا: يَا رَسُولَ اللَّهِ، وَلِلْمُقَصِّرِينَ؟ قَالَ: «وَلِلْمُقَصِّرِينَ».

[البخاري: كتاب الحج، باب الحلق والتقصير عند الإحلال، رقم: ١٧٢٨].

(...) ـ وحدّثني أُمَيَّةُ بْنُ بِسْطَامَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا رَوْحٌ، عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ. بِمَعْنَىٰ حَدِيثِ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ.

٣٢١ ـ (١٣٠٣) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ وَأَبُو دَاوُدَ الطَّيَالِسِيُّ، عَنْ شُعْبَةَ، عَنْ يَحْيَى بْنِ الْحُصَيْنِ، عَنْ جَدَّتِهِ، أَنَّهَا سَمِعَتِ النَّبِيَّ ﷺ، فِي حَجَّةِ الْوَدَاعِ، دَعَا لِلْمُحَلِّقِينَ ثَلاَثاً. وَلِلْمُقَصِّرِينَ مَرَّةً.

وَلَمْ يَقُلْ وَكِيعٌ: فِي حَجَّةِ الْوَدَاعِ.

٥٦ ـ بابُ بيانِ أن السُّنَّةَ يَوْمَ النَّحْرِ أَنْ يَرْمِيَ ثم يَنْحَرَ ثم يَحْلِقَ، والابتداء في الحَلْق بالجانب الأيمن من رأس المحلوق

٣٢٢ ـ (١٣٠٤) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ ـ وَهُوَ ابْنُ عَبْدِ الرَّحْمَٰنِ الْقَارِيُّ ـ (ح) وَحَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا حَاتِمٌ ـ يَعْنِي ابْنَ إِسْمَاعِيلَ ـ. كِلاَهُمَا عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ ﷺ حَلَقَ رَأْسَهُ فِي حَجَّةِ الْوَدَاعِ.

[البخاري: كتاب المغازي، باب حجة الوداع، رقم: ٤٤١٠].

٣٢٣ ـ (١٣٠٥) ـ حدّثنا يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ هِشَامٍ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ ﷺ أَتَىٰ مِنًى، فَأَتَى الْجَمْرَةَ فَرَمَاهَا. ثُمَّ أَتَىٰ مَنْزِلَهُ بِمِنًى وَنَحَرَ، ثُمَّ قَالَ لِلْحَلاَّقِ: «خُذْ» وَأَشَارَ إِلَىٰ جَانِبِهِ الأَيْمَنِ، ثُمَّ الأَيْسَرِ، ثُمَّ جَعَلَ يُعْطِيهِ النَّاسَ.

324-(...) Hafs Ibn Ghaiyyath narrated the same, with the same chain of transmitters. Abu Bakr mentioned the following in his narration: He said to the shaver: "(Start from) here", pointing with his hand to the right side of his head. Then he distributed his hair among those who were by his side. He pointed to the shaver to (shave) the left side, which he shaved, and he gave it (the hair) to Umm Sulaim. Abu Kuraib mentioned the following in his narration: He started from the right side (of his head), of whose hair he distributed one or two among the people. Then (he requested the shaver) to shave the left side, and he did. Then, he (The Prophet) said: "Here is Abu Talha", to whom he gave those (hair).

325-(...) Anas "Allah be pleased with him" narrated: (After) The Messenger of Allah "Allah's blessing and peace be upon him" had stoned the Jamra of Aqaba, he went to the sacrificial animals, which he slaughtered, while the barber was sitting. He pointed with his hand to his head. He shaved the right side of it (whose hair) he distributed among those who were by his side. Then, he said (to the shaver): "Shave the other side." Then, he asked: "Where is Abu Talha?" he gave it (the hair) to him.

326-(...) Anas Ibn Malik "Allah be pleased with him" narrated: When The Messenger of Allah "Allah's blessing and peace be upon him" stoned the Jamra of Aqaba, slaughtered his sacrificial animals, and then (intended to) shave his head, he turned the right side of his head to the shaver, which he shaved. Then, he invited Abu Talha Al-Ansari, whom he gave it (the hair). Then, he turned the left side of his head to the shaver, and ordered him to shave it. Then, he gave it (the hair) to Abu Talha, and ordered him to distribute it among the people.

[57] What about him who got his head shaved before slaughtering (sacrifice), or slaughtered before stoning (Jamra)

327-(1306) Abdullah Ibn Amr Ibn Al-As "Allah be pleased with both" narrated: Allah's Apostle "Allah's blessing and peace be upon him" stopped (for a while near the Jamra) at Mina during the Farewell Hajj, in order that people would ask him questions (regarding religious matters). A man came and said: "O Messenger of Allah! I forgot and got my head shaved before slaughtering the sacrificial animal." The Prophet "Allah's blessing and peace be upon him" said: "There is no harm, go and do the slaughtering now." Then another person came and said: "I forgot and slaughtered sacrifice before stoning (the Jamra)." The Prophet "Allah's blessing and

٣٢٤ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ وَأَبُو كُرَيْبٍ. قَالُوا: أَخْبَرَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ هِشَامٍ، بِهٰذَا الإِسْنَادِ.

أَمَّا أَبُو بَكْرٍ فَقَالَ فِي رِوَايَتِهِ، لِلْحَلاَّقِ: «هَا» وَأَشَارَ بِيَدِهِ إِلَى الْجَانِبِ الأَيْمَنِ هٰكَذَا، فَقَسَمَ شَعَرَهُ بَيْنَ مَنْ يَلِيهِ. قَالَ: ثُمَّ أَشَارَ إِلَى الْحَلاَّقِ وَإِلَى الْجَانِبِ الأَيْسَرِ، فَحَلَقَهُ فَأَعْطَاهُ أُمَّ سُلَيْمٍ.

وَأَمَّا فِي رِوَايَةِ أَبِي كُرَيْبٍ قَالَ: فَبَدَأَ بِالشِّقِّ الأَيْمَنِ. فَوَزَّعَهُ الشَّعَرَةَ وَالشَّعَرَتَيْنِ بَيْنَ النَّاسِ، ثُمَّ قَالَ بِالأَيْسَرِ فَصَنَعَ بِهِ مِثْلَ ذٰلِكَ. ثُمَّ قَالَ: «هَاهُنَا أَبُو طَلْحَةَ»؟ فَدَفَعَهُ إِلَى أَبِي طَلْحَةَ.

٣٢٥ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الأَعْلَىٰ: حَدَّثَنَا هِشَامٌ، عَنْ مُحَمَّدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللّٰهِ ﷺ رَمَىٰ جَمْرَةَ الْعَقَبَةِ. ثُمَّ انْصَرَفَ إِلَى الْبُدْنِ فَنَحَرَهَا. وَالْحَجَّامُ جَالِسٌ، وَقَالَ بِيَدِهِ عَنْ رَأْسِهِ، فَحَلَقَ شِقَّهُ الأَيْمَنَ فَقَسَمَهُ فِيمَنْ يَلِيهِ، ثُمَّ قَالَ: «احْلِقِ الشِّقَّ الآخَرَ». فَقَالَ: «أَيْنَ أَبُو طَلْحَةَ؟» فَأَعْطَاهُ إِيَّاهُ.

٣٢٦ ـ (...) ـ وحدّثنا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ. سَمِعْتُ هِشَامَ بْنَ حَسَّانَ يُخْبِرُ، عَنِ ابْنِ سِيرِينَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: لَمَّا رَمَىٰ رَسُولُ اللّٰهِ ﷺ الْجَمْرَةَ وَنَحَرَ نُسُكَهُ وَحَلَقَ، نَاوَلَ الْحَالِقَ شِقَّهُ الأَيْمَنَ فَحَلَقَهُ، ثُمَّ دَعَا أَبَا طَلْحَةَ الأَنْصَارِيَّ فَأَعْطَاهُ إِيَّاهُ، ثُمَّ نَاوَلَهُ الشِّقَّ الأَيْسَرَ فَقَالَ: «احْلِقْ» فَحَلَقَهُ، فَأَعْطَاهُ أَبَا طَلْحَةَ فَقَالَ: «اقْسِمْهُ بَيْنَ النَّاسِ».

٥٧ ـ باب مَنْ حلق قَبْلَ النحرِ، أو نحر قبل الرَّمي

٣٢٧ ـ (١٣٠٦) ـ حدّثنا يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ: عَنِ ابْنِ شِهَابٍ، عَنْ عِيسَى بْنِ طَلْحَةَ بْنِ عُبَيْدِ اللّٰهِ، عَنْ عَبْدِ اللّٰهِ بْنِ عَمْرِو بْنِ الْعَاصِ قَالَ: وَقَفَ رَسُولُ اللّٰهِ ﷺ فِي حَجَّةِ الْوَدَاعِ، بِمِنًى، لِلنَّاسِ يَسْأَلُونَهُ، فَجَاءَ رَجُلٌ فَقَالَ: يَا رَسُولَ اللّٰهِ، لَمْ أَشْعُرْ، فَحَلَقْتُ قَبْلَ أَنْ أَنْحَرَ. فَقَالَ: «اذْبَحْ وَلاَ حَرَجَ» ثُمَّ جَاءَهُ رَجُلٌ آخَرُ فَقَالَ: يَا رَسُولَ اللّٰهِ، لَمْ أَشْعُرْ فَنَحَرْتُ قَبْلَ أَنْ أَرْمِيَ. فَقَالَ: «ارْمِ وَلاَ حَرَجَ».

peace be upon him" said: "Stone now and there is no harm." So on that day, whenever The Prophet "Allah's blessing and peace be upon him" was asked about anything (regarding the ceremonies of Hajj) performed before or after its due time, his reply was: "Do it (now) and there is no harm."

328-(...) Abdullah Ibn Amr Ibn Al-As "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" stopped as riding his mount, and the people started asking him (questions regarding the rites of Hajj). One asked: "O Messenger of Allah! I did not know that stoning (Jamra) should be before slaughtering sacrifice, and, by mistake, I slaughtered sacrifice before flinging (pebbles)." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Fling (now) and there is no harm." Another one came and said: "I did not know that slaughtering sacrifice should be before shaving, and (consequently) I got my head shaved before slaughtering sacrifice." He (The Prophet) said: "Slaughter sacrifice (now) and there is no harm." He (the narrator) said: I did not hear him being asked on that day about anything which one might forget or of which one might be ignorant, and consequently perform before or after its proper time, and anything like it, but that The Messenger of Allah "Allah's blessing and peace be upon him" said (about it): "Do it, and there is no harm."

(...) The same was narrated on the authority of Az-Zuhri.

329-(...) Abdullah Ibn Amr Ibn Al-As "Allah be pleased with both" narrated: While The Messenger of Allah "Allah's blessing and peace be upon him" was delivering a sermon on the day of Slaughtering Sacrifice, a man came and said: "O Messenger of Allah! I did not think that such-and-such a thing should be done before such-and-such a thing." Another one came and said: "I did not think that such-and-such should be offered before such-and-such a thing." (Both referred to the three rites of flinging pebbles, slaughtering sacrifice, and shaving). He (The Prophet) said (to both): "Do it, and there is no harm."

330-(...) The same was narrated on the authority of Ibn Juraij, with the same chain of transmitters.

331-(...) Isa Ibn Talha narrated that Abdullah Ibn Amr Ibn Al-As "Allah be pleased with both" told: A man came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "I (forgetfully) got my head shaved before I slaughter sacrifice." He said: "Slaughter sacrifice (now) and there is no harm." He said (once again): "I (forgetfully)

قَالَ: فَمَا سُئِلَ رَسُولُ اللَّهِ ﷺ عَنْ شَيْءٍ قُدِّمَ وَلاَ أُخِّرَ، إِلاَّ قَالَ: «افْعَلْ وَلاَ حَرَجَ».

[البخاري: كتاب العلم، باب الفتيا وهو واقف على الدابة وغيرها، رقم: ٨٣].

٣٢٨ ـ (...) ـ **وحدّثني** حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي عِيسَى بْنُ طَلْحَةَ التَّيْمِيُّ، أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عَمْرِو بْنِ الْعَاصِ يَقُولُ: وَقَفَ رَسُولُ اللَّهِ ﷺ عَلَىٰ رَاحِلَتِهِ، فَطَفِقَ نَاسٌ يَسْأَلُونَهُ فَيَقُولُ الْقَائِلُ مِنْهُمْ: يَا رَسُولَ اللَّهِ، إِنِّي لَمْ أَكُنْ أَشْعُرُ أَنَّ الرَّمْيَ قَبْلَ النَّحْرِ، فَنَحَرْتُ قَبْلَ الرَّمْيِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَارْمِ وَلاَ حَرَجَ». قَالَ: وَطَفِقَ آخَرُ يَقُولُ: إِنِّي لَمْ أَشْعُرْ أَنَّ النَّحْرَ قَبْلَ الْحَلْقِ، فَحَلَقْتُ قَبْلَ أَنْ أَنْحَرَ. فَيَقُولُ: «انْحَرْ وَلاَ حَرَجَ».

قَالَ: فَمَا سَمِعْتُهُ يُسْأَلُ يَوْمَئِذٍ عَنْ أَمْرٍ، مِمَّا يَنْسَى الْمَرْءُ وَيَجْهَلُ، مِنْ تَقْدِيمِ بَعْضِ الأُمُورِ قَبْلَ بَعْضٍ، وَأَشْبَاهِهَا، إِلاَّ قَالَ رَسُولُ اللَّهِ ﷺ: «افْعَلُوا ذٰلِكَ وَلاَ حَرَجَ».

(...) ـ **حدّثنا** حَسَنٌ الْحُلْوَانِيُّ: حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ. بِمِثْلِ حَدِيثِ يُونُسَ عَنِ الزُّهْرِيِّ إِلَىٰ آخِرِهِ.

٣٢٩ ـ (...) ـ **وحدّثنا** عَلِيُّ بْنُ خَشْرَمٍ: أَخْبَرَنَا عِيسَىٰ، عَنِ ابْنِ جُرَيْجٍ قَالَ: سَمِعْتُ ابْنَ شِهَابٍ يَقُولُ: حَدَّثَنِي عِيسَى بْنُ طَلْحَةَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَمْرِو بْنِ الْعَاصِ، أَنَّ النَّبِيَّ ﷺ، بَيْنَا هُوَ يَخْطُبُ يَوْمَ النَّحْرِ، فَقَامَ إِلَيْهِ رَجُلٌ فَقَالَ: مَا كُنْتُ أَحْسِبُ، يَا رَسُولَ اللَّهِ، أَنَّ كَذَا وَكَذَا، قَبْلَ كَذَا وَكَذَا. ثُمَّ جَاءَ آخَرُ فَقَالَ: يَا رَسُولَ اللَّهِ، كُنْتُ أَحْسِبُ أَنَّ كَذَا، قَبْلَ كَذَا وَكَذَا. لِهٰؤُلاَءِ الثَّلاَثِ. قَالَ: «افْعَلْ وَلاَ حَرَجَ».

٣٣٠ ـ (...) ـ **وحدّثناه** عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ. (ح) وَحَدَّثَنِي سَعِيدُ بْنُ يَحْيَى الأُمَوِيُّ: حَدَّثَنِي أَبِي. جَمِيعاً عَنِ ابْنِ جُرَيْجٍ، بِهٰذَا الإِسْنَادِ.

أَمَّا رِوَايَةُ ابْنِ بَكْرٍ فَكَرِوَايَةِ عِيسَىٰ. إِلاَّ قَوْلَهُ: لِهٰؤُلاَءِ الثَّلاَثِ، فَإِنَّهُ لَمْ يَذْكُرْ ذٰلِكَ.

وَأَمَّا يَحْيَى الأُمَوِيُّ فَفِي رِوَايَتِهِ: حَلَقْتُ قَبْلَ أَنْ أَنْحَرَ، نَحَرْتُ قَبْلَ أَنْ أَرْمِيَ، وَأَشْبَاهَ ذٰلِكَ.

٣٣١ ـ (...) ـ **وحدّثناه** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ. قَالَ أَبُو بَكْرٍ: حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عِيسَى بْنِ طَلْحَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ:

slaughtered sacrifice before I stone (Jamra)." He said (to him): "Fling (pebbles now) and there is no harm."

332-(...) The same was narrated by Ma'mar, on the authority of Az-Zuhri, with the same chain of transmitters.

333-(...) Isa Ibn Talha narrated from Abdullah Ibn Amr Ibn Al-As "Allah be pleased with both": I was present when Allah's Apostle "Allah's blessing and peace be upon him" was standing near Jamra, on the day of Slaughtering Sacrifice, and a man came and said: "I (forgot and) got my head shaved before stoning (Jamra)." He said: "Fling (pebbles) now and there is no harm." Another one came and said to him: "O Messenger of Allah! I (forgetfully) slaughtered sacrifice before flinging pebbles." He said: "Fling the pebbles (now) and there is no harm." A third man came to him and said: "I offered the Ifada circumambulation round the House before stoning (Jamra with pebbles)." He said: "Fling pebbles (now) and there is no harm." So, I did not see him on that day, being asked about anything (regarding the ceremonies of Hajj performed before or after its due time), but that his reply was: "Do it (now) and there is no harm."

334-(1307) Ibn Abbas "Allah be pleased with both" narrated that it was said to The Messenger of Allah "Allah's blessing and peace be upon him" about slaughtering sacrifices, shaving, flinging pebbles, and (their) offering before or after their due time, and he said: "There is no harm in it."

[58] It is desirable to offer Ifada circumambulation on the day of Nahr

335-(1308) Ibn Umar "Allah be pleased with both" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" offered Ifada circumambulation on the day of Slaughtering Sacrifice "Nahr" and then returned and offered Dhuhr prayer at Mina. Nafi said that Ibn Umar used to offer Ifada circumambulation on the day of Slaughtering Sacrifice "Nahr" and then return and offer Dhuhr prayer at Mina. He (Ibn Umar) mentioned that The Prophet "Allah's blessing and peace be upon him" did that.

336-(1309) Abd Al-Aziz Ibn Rufai narrated: I asked Anas Ibn Malik "Allah be pleased with him": "Tell me what you remember from Allah's Apostle "Allah's blessing and peace be upon him" (regarding this question): Where did he offer Dhuhr prayer on the day of Tarwiya (eighth of Dhul-Hijja)?" He replied: "At Mina." I asked: "Where did he offer the Asr prayer on the day of Departure from Mina (on the twelfth or thirteenth of Dhul-Hijja)?" He replied: "At Al-Abtah." Then he added: "You should do as your rulers do."

أَتى النَّبيَّ ﷺ رَجلٌ فَقالَ: حلَقتُ قَبلَ أنْ أَذبحَ. قالَ: «فَاذْبحْ وَلاَ حَرَجَ» قالَ: ذَبَحْتُ قَبْلَ أنْ أرْمِيَ. قالَ: «ارْمِ وَلاَ حَرَجَ».

٣٣٢ ـ (...) ـ وحدّثنا ابْنُ أَبِي عُمَرَ وَعَبْدُ بْنُ حُمَيْدٍ، عَنْ عَبْدِ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، بِهٰذَا الإِسْنَادِ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ عَلَىٰ نَاقَةٍ بِمِنًى، فَجَاءَهُ رَجُلٌ. بِمَعْنَىٰ حَدِيثِ ابْنِ عُيَيْنَةَ.

٣٣٣ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ قُهْزَاذَ: حَدَّثَنَا عَلِيُّ بْنُ الْحَسَنِ، عَنْ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ: أَخْبَرَنَا مُحَمَّدُ بْنُ أَبِي حَفْصَةَ، عَنِ الزُّهْرِيِّ، عَنْ عِيسَى بْنِ طَلْحَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ، وَأَتَاهُ رَجُلٌ يَوْمَ النَّحْرِ، وَهُوَ وَاقِفٌ عِنْدَ الْجَمْرَةِ. فَقَالَ: يَا رَسُولَ اللَّهِ، إِنِّي حَلَقْتُ قَبْلَ أَنْ أَرْمِيَ. فَقَالَ: «ارْمِ وَلاَ حَرَجَ» وَأَتَاهُ آخَرُ فَقَالَ: إِنِّي ذَبَحْتُ قَبْلَ أَنْ أَرْمِيَ. قَالَ: «ارْمِ وَلاَ حَرَجَ» وَأَتَاهُ آخَرُ فَقَالَ: إِنِّي أَفَضْتُ إِلَى الْبَيْتِ قَبْلَ أَن أَرْمِيَ. قَالَ: «ارْمِ وَلاَ حَرَجَ».

قَالَ: فَمَا رَأَيْتُهُ سُئِلَ يَوْمَئِذٍ عَنْ شَيْءٍ، إِلاَّ قَالَ: «افْعَلُوا وَلاَ حَرَجَ».

٣٣٤ ـ (١٣٠٧) ـ حدّثني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ ﷺ قِيلَ لَهُ: فِي الذَّبْحِ، وَالْحلْقِ، وَالرَّمْيِ، وَالتَّقْدِيمِ، وَالتَّأْخِيرِ، فَقَالَ: «لاَ حَرَجَ».

[البخاري: كتاب الحج، باب إذا رمى بعدما أمسى أو حلق قبل أن يذبح...، رقم: ١٧٣٤].

٥٨ ـ بابُ استحباب طَوَافِ الإِفَاضَةِ يوم النحر

٣٣٥ ـ (١٣٠٨) ـ حدّثني مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ ﷺ أَفَاضَ يَوْمَ النَّحْرِ ثُمَّ رَجَعَ فَصَلَّى الظُّهْرَ بِمِنًى.

قَالَ نَافِعٌ: فَكَانَ ابْنُ عُمَرَ يُفِيضُ يَوْمَ النَّحْرِ، ثُمَّ يَرْجِعُ فَيُصَلِّي الظُّهْرَ بِمِنًى، وَيَذْكُرُ أَنَّ النَّبِيَّ ﷺ فَعَلَهُ.

٣٣٦ ـ (١٣٠٩) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْحَاقُ بْنُ يُوسُفَ الأَزْرَقُ: أَخْبَرَنَا سُفْيَانُ، عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ قَالَ: سَأَلْتُ أَنَسَ بْنَ مَالِكٍ قُلْتُ: أَخْبِرْنِي عَنْ شَيْءٍ عَقَلْتَهُ عَنْ رَسُولِ اللَّهِ ﷺ: أَيْنَ صَلَّى الظُّهْرَ يَوْمَ التَّرْوِيَةِ؟ قَالَ: بِمِنًى. قُلْتُ: فَأَيْنَ صَلَّى الْعَصْرَ يَوْمَ النَّفْرِ؟ قَالَ: بِالأَبْطَحِ. ثمَّ قَالَ: افْعَلْ مَا يَفْعَلُ أُمَرَاؤُكَ.

[البخاري: كتاب الحج، باب أين يصلي الظهر يوم التروية، رقم: ١٦٥٣].

[59] It is desirable to halt at Muhassab and offer prayer in it on the day of Departure "Nafr"

337-(1310) Ibn Umar "Allah be pleased with both" narrated that The Prophet "Allah's blessing and peace be upon him", Abu Bakr and Umar used to halt at Al-Abtah.

338-(...) Nafi narrated that Ibn Umar "Allah be pleased with both" regarded halting at Muhassab (and praying in it) as Sunna. He used to offer the Dhuhr prayer at Muhassab on the day of Departure "Nafr". Nafi said: The Messenger of Allah "Allah's blessing and peace be upon him" descended at Muhassab, and so did the caliphs after him.

339-(1311) A'isha "Allah be pleased with her" narrated: Halting at Al-Abtah was not out of Sunna. However, The Messenger of Allah "Allah's blessing and peace be upon him" halted at it because it was easier for his departure whenever he left (for Medina).

(...) The same was narrated by Habib Al-Mu'allim, on the authority of Hisham, with the same chain of transmitters.

340-(...) Ma'mar narrated from Az-Zuhri from Salim that Abu Bakr, Umar and Ibn Umar "Allah be pleased with all of them" used to halt at Al-Abtah. Az-Zuhri said that Urwa told me that A'isha "Allah be pleased with her" used not to do so, and she said: The Messenger of Allah "Allah's blessing and peace be upon him" halted at it because it was easier for his departure whenever he left (for Medina).

341-(1312) Ibn Abbas "Allah be pleased with both" narrated: Halting at Al-Muhassab is not of significance, but it was simply a place, at which The Messenger of Allah "Allah's blessing and peace be upon him" halted.

342-(1313) Sulaiman Ibn Yasar narrated: Abu Rafi (the freed slave of The Prophet) said: The Messenger of Allah "Allah's blessing and peace be upon him" did not order me to halt at Al-Abtah when he departed from Mina, but, (it happened that) I came and pitched his tent there. Then, he came and halted at it. Abu Bakr said in the narration of Salih: I heard Sulaiman Ibn Yasar... he said in the narration of Qutaiba: (I narrated it) from Abu Rafi, who was in charge of the luggage of The Prophet "Allah's blessing and peace be upon him".

343-(1314) Abu Huraira "Allah be pleased with him" narrated from The Messenger of Allah "Allah's blessing and peace be upon him": "Tomorrow, Allah willing, we would halt at the Khaif of Banu Kinana, wherein they had taken an oath on disbelief.

٥٩ ـ بابُ اسْتِحْبَابِ النُّزُولِ بالمُحَصَّب يَوْمَ النَّفر والصلاة به

٣٣٧ ـ (١٣١٠) ـ حدّثنا مُحَمَّدُ بْنُ مِهْرَانَ الرَّازِيُّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ النَّبِيَّ ﷺ وَأَبَا بَكْرٍ وَعُمَرَ كَانُوا يَنْزِلُونَ الأَبْطَحَ.

٣٣٨ ـ (...) ـ حدّثني مُحَمَّدُ بْنُ حَاتِمِ بْنِ مَيْمُونٍ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا صَخْرُ بْنُ جُوَيْرِيَةَ، عَنْ نَافِعٍ، أَنَّ ابْنَ عُمَرَ كَانَ يَرَى التَّحْصِيبَ سُنَّةً، وَكَانَ يُصَلِّي الظُّهْرَ يَوْمَ النَّفْرِ بِالْحَصْبَةِ.

قَالَ نَافِعٌ: قَدْ حَصَّبَ رَسُولُ اللَّهِ ﷺ، وَالْخُلَفَاءُ بَعْدَهُ.

٣٣٩ ـ (١٣١١) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالاَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ: حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: نُزُولُ الأَبْطَحِ لَيْسَ بِسُنَّةٍ. إِنَّمَا نَزَلَهُ رَسُولُ اللَّهِ ﷺ، لأَنَّهُ كَانَ أَسْمَحَ لِخُرُوجِهِ إِذَا خَرَجَ.

(...) ـ وحدّثناه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ. (ح) وَحَدَّثَنِيهِ أَبُو الرَّبِيعِ الزَّهْرَانِيُّ: حَدَّثَنَا حَمَّادٌ ـ يَعْنِي ابْنَ زَيْدٍ ـ (ح) وَحَدَّثَنَاهُ أَبُو كَامِلٍ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا حَبِيبٌ الْمُعَلِّمُ. كُلُّهُمْ عَنْ هِشَامٍ، بِهٰذَا الإِسْنَادِ، مِثْلَهُ.

٣٤٠ ـ (...) ـ حدّثنا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، أَنَّ أَبَا بَكْرٍ وَعُمَرَ وَابْنَ عُمَرَ كَانُوا يَنْزِلُونَ الأَبْطَحَ.

قَالَ الزُّهْرِيُّ: وَأَخْبَرَنِي عُرْوَةُ، عَنْ عَائِشَةَ، أَنَّهَا لَمْ تَكُنْ تَفْعَلُ ذٰلِكَ، وَقَالَتْ: إِنَّمَا نَزَلَهُ رَسُولُ اللَّهِ ﷺ لأَنَّهُ كَانَ مَنْزِلاً أَسْمَحَ لِخُرُوجِهِ.

٣٤١ ـ (١٣١٢) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَابْنُ أَبِي عُمَرَ وَأَحْمَدُ بْنُ عَبْدَةَ ـ وَاللَّفْظُ لأَبِي بَكْرٍ ـ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرٍو، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: لَيْسَ التَّحْصِيبُ بِشَيْءٍ، إِنَّمَا هُوَ مَنْزِلٌ نَزَلَهُ رَسُولُ اللَّهِ ﷺ.

[البخاري: كتاب الحج، باب المحصب، رقم: ١٧٦٦].

٣٤٢ ـ (١٣١٣) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ. جَمِيعاً عَنِ ابْنِ عُيَيْنَةَ. قَالَ زُهَيْرٌ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ قَالَ: قَالَ أَبُو رَافِعٍ: لَمْ يَأْمُرْنِي رَسُولُ اللَّهِ ﷺ أَنْ أَنْزِلَ الأَبْطَحَ حِينَ خَرَجَ مِنْ مِنًى، وَلٰكِنِّي جِئْتُ فَضَرَبْتُ فِيهِ قُبَّتَهُ، فَجَاءَ فَنَزَلَ.

قَالَ أَبُو بَكْرٍ، فِي رِوَايَةِ صَالِحٍ قَالَ: سَمِعْتُ سُلَيْمَانَ بْنَ يَسَارٍ.

وَفِي رِوَايَةِ قُتَيْبَةَ قَالَ: عَنْ أَبِي رَافِعٍ، وَكَانَ عَلَى ثَقَلِ النَّبِيِّ ﷺ.

٣٤٣ ـ (١٣١٤) ـ حدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَٰنِ بْنِ عَوْفٍ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ، أَنَّهُ قَالَ: «نَنْزِلُ غَداً، إِنْ شَاءَ اللَّهُ، بِخَيْفِ بَنِي كِنَانَةَ حَيْثُ تَقَاسَمُوا عَلَى الْكُفْرِ».

[البخاري: كتاب التوحيد، باب في المشيئة والإرادة، رقم: ٧٤٧٩].

344-(...) Abu Huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said to us while we were at Mina: "Tomorrow we are going to halt at Khaif Banu Kinana where the pagans had taken an oath on unbelief (heathenism)." I.e. when the Quraish tribe and Banu Kinana concluded a contract against Banu Hashim and Banu Al-Muttalib that they would not intermarry, or deal with them in business until they handed over The Prophet "Allah's blessing and peace be upon him" to them. He meant (by that place) Al-Muhassab.

345-(...) Abu Huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "If Allah endowed us with victory, our place of halt will be, Allah willing, the Khaif wherein they (the pagans of Quraish) took an oath on unbelief."

[60] The obligation of spending the nights of Tashriq at Mina, and the concession of leaving it for the water suppliers

346-(1315) Ibn Umar "Allah be pleased with both" narrated that Al-Abbas "Allah be pleased with him" asked for the permission of The Messenger of Allah "Allah's blessing and peace be upon him" to spend the nights of Mina at Mecca in view of his (responsibility for) water supply, and he gave him permission.

(...) The same was narrated by Ibn Juraij, on the authority of Ubaidullah Ibn Umar, with the same chain of transmitters.

347-(1316) Bakr Ibn Abdullah Al-Muzani narrated: I was sitting along with Ibn Abbas "Allah be pleased with both" near the Ka'ba, when there came a Bedouin to him and said: "Why do I see that the offspring of your paternal uncle supply honey and milk (as drink to the pilgrims), and you supply water sweetened with dates? Is it because of your poverty or because of your miserliness?" Ibn Abbas said: "Praise be to Allah! It is neither because of poverty nor because of miserliness. Indeed, The Messenger of Allah "Allah's blessing and peace be upon him" came here riding his mount, with Usama riding behind him. He asked for water, and we gave him a cup full of water sweetened with dates, which he drank, and gave the remaining to Usama. Then, he (The Prophet) said: "You have done good, You have done well. It is so that you should do." So, we do not want to change what Allah's Messenger "Allah's blessing and peace be upon him" ordered us to do."

[61] Giving the flesh, the skin and the saddles of the sacrifices in charity

348-(1317) Abd Ar-Rahman Ibn Abu Laila narrated: Ali "Allah be pleased with him" said: The Messenger of Allah "Allah's blessing and

٣٤٤ ـ (...) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنِي الأَوْزَاعِيُّ: حَدَّثَنِي الزُّهْرِيُّ: حَدَّثَنِي أَبُو سَلَمَةَ: حَدَّثَنَا أَبُو هُرَيْرَةَ قَالَ: قَالَ لَنَا رَسُولُ اللَّهِ ﷺ، وَنَحْنُ بِمِنًى: «نَحْنُ نَازِلُونَ غَداً بِخَيْفِ بَنِي كِنَانَةَ، حَيْثُ تَقَاسَمُوا عَلَى الْكُفْرِ».

وَذٰلِكَ إِنَّ قُرَيْشاً وَبَنِي كِنَانَةَ تَحَالَفَتْ عَلَىٰ بَنِي هَاشِمٍ وَبَنِي الْمُطَّلِبِ، أَنْ لاَ يُنَاكِحُوهُمْ، وَلاَ يُبَايِعُوهُمْ، حَتَّىٰ يُسْلِمُوا إِلَيْهِمْ رَسُولَ اللَّهِ ﷺ. يَعْنِي، بِذٰلِكَ، الْمُحَصَّبَ.

[البخاري: كتاب الحج، باب نزول النبي ﷺ مكة، رقم: ١٥٩٠].

٣٤٥ ـ (...) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا شَبَابَةُ: حَدَّثَنِي وَرْقَاءُ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْزِلُنَا، إِنْ شَاءَ اللَّهُ، إِذَا فَتَحَ اللَّهُ، الْخَيْفُ، حَيْثُ تَقَاسَمُوا عَلَى الْكُفْرِ».

٦٠ ـ بابُ وُجُوبِ المَبِيتِ بمِنًى لَيَالِيَ أَيَّامِ التَّشْرِيقِ، والتَّرْخِيصِ في تَرْكِهِ لأهلِ السِّقاية

٣٤٦ ـ (١٣١٥) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ نُمَيْرٍ وَأَبُو أُسَامَةَ. قَالاَ: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ ـ وَاللَّفْظُ لَهُ ـ حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللَّهِ: حَدَّثَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ، أَنَّ الْعَبَّاسَ بْنَ عَبْدِ الْمُطَّلِبِ اسْتَأْذَنَ رَسُولَ اللَّهِ ﷺ، أَنْ يَبِيتَ بِمَكَّةَ لَيَالِيَ مِنًى، مِنْ أَجْلِ سِقَايَتِهِ، فَأَذِنَ لَهُ.

[البخاري: كتاب الحج، باب هل يبيت أصحاب السقاية أو غيرهم بمكة...، رقم: ١٧٤٥].

(...) ـ وحدّثناه إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ. (ح) وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ حَاتِمٍ وَعَبْدُ بْنُ حُمَيْدٍ. جَمِيعاً عَنْ مُحَمَّدِ بْنِ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ. كِلاَهُمَا عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، بِهٰذَا الإِسْنَادِ، مِثْلَهُ.

٣٤٧ ـ (١٣١٦) ـ وحدّثني مُحَمَّدُ بْنُ الْمِنْهَالِ الضَّرِيرُ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا حُمَيْدٌ الطَّوِيلُ، عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ الْمُزَنِيِّ. قَالَ: كُنْتُ جَالِساً مَعَ ابْنِ عَبَّاسٍ عِنْدَ الْكَعْبَةِ، فَأَتَاهُ أَعْرَابِيٌّ فَقَالَ: مَالِي أَرَىٰ بَنِي عَمِّكُمْ يَسْقُونَ الْعَسَلَ وَاللَّبَنَ وَأَنْتُمْ تَسْقُونَ النَّبِيذَ؟ أَمِنْ حَاجَةٍ بِكُمْ أَمْ مِنْ بُخْلٍ؟ فَقَالَ ابْنُ عَبَّاسٍ: الْحَمْدُ لِلَّهِ، مَا بِنَا مِنْ حَاجَةٍ وَلاَ بُخْلٍ. قَدِمَ النَّبِيُّ ﷺ عَلَىٰ رَاحِلَتِهِ وَخَلْفَهُ أُسَامَةُ، فَاسْتَسْقَىٰ فَأَتَيْنَاهُ بِإِنَاءٍ مِنْ نَبِيذٍ فَشَرِبَ، وَسَقَىٰ فَضْلَهُ أُسَامَةَ. وَقَالَ: «أَحْسَنْتُمْ وَأَجْمَلْتُمْ، كَذَا فَاصْنَعُوا» فَلاَ نُرِيدُ تَغْيِيرَ مَا أَمَرَ بِهِ رَسُولُ اللَّهِ ﷺ.

٦١ ـ بابٌ في الصَّدَقَةِ بلحومِ الهَدْيِ وجلودِها وجِلاَلِها

٣٤٨ ـ (١٣١٧) ـ حدّثنا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا أَبُو خَيْثَمَةَ، عَنْ عَبْدِ الْكَرِيمِ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَىٰ، عَنْ عَلِيٍّ قَالَ: أَمَرَنِي رَسُولُ اللَّهِ ﷺ أَنْ

peace be upon him" ordered me to be in charge of (slaughtering) his sacrificial camels, and to give their flesh, hide and saddles in charity, and not to give the butcher from that, and said: "We would pay him ourselves."

(...)The same was narrated by Ibn Uyaina, on the authority of Abd Al-Karim Al-Jazari, with the same chain of transmitters.

(...) The same was narrated by Mujahid, on the authority of Abd Ar-Rahman Ibn Abu Laila, who transmitted from Ali from The Prophet "Allah's blessing and peace be upon him", without mentioning here the wages of the butcher.

349-(...) Mujahid narrated from Abd Ar-Rahman Ibn Abu Laila from Ali "Allah be pleased with him" that The Messenger of Allah "Allah's blessing and peace be upon him" ordered him to be in charge of (slaughtering) his sacrificial camels, and to distribute all of his sacrifices, their flesh, hide and saddles among the poor, and to give nothing from that to the butcher.

(...)Mujahid narrated from Abd Ar-Rahman Ibn Abu Laila from Ali "Allah be pleased with him" that The Messenger of Allah "Allah's blessing and peace be upon him" ordered him...and the rest is the same.

[62] Sharing in the sacrificial animal, and it is permissible that seven persons could join in (sacrificing) a cow or a camel

350-(1318) Jabir Ibn Abdullah "Allah be pleased with both" narrated: In the year of Al-Hudaibiya, we slaughtered sacrifices along with The Messenger of Allah "Allah's blessing and peace be upon him": a camel would be sacrificed on behalf of seven persons and a cow would be sacrificed on behalf of seven persons.

351-(...) Abu Az-Zubair narrated from Jabir "Allah be pleased with him": We set out along with The Messenger of Allah "Allah's blessing and peace be upon him", assuming Ihram for Hajj. He ordered us to share in (sacrificing) camels and cows, i.e. every seven persons would share in one sacrificial animal.

352-(...) Jabir Ibn Abdullah "Allah be pleased with both" narrated: We offered Hajj along with The Messenger of Allah "Allah's blessing and peace be upon him", and we sacrificed a camel for seven persons and a cow for seven persons.

353-(...) Jabir Ibn Abdullah "Allah be pleased with both" narrated: We attended both Hajj and Umra with The Prophet "Allah's blessing and peace be upon him", and every seven persons (of us) shared in (sacrificing) a cow.

أَقُومَ عَلَىٰ بُدْنِهِ، وَأَنْ أَتَصَدَّقَ بِلَحْمِهَا وَجُلُودِهَا وَأَجِلَّتِهَا، وَأَنْ لاَ أُعْطِيَ الْجَزَّارَ مِنْهَا. قَالَ: «نَحْنُ نُعْطِيهِ مِنْ عِنْدِنَا».

[البخاري: كتاب الحج، باب الجلال للبدن، رقم: ١٧٠٧].

(...) ـ **وحدّثناه** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ. قَالُوا: حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ عَبْدِ الْكَرِيمِ الْجَزَرِيِّ، بِهٰذَا الإِسْنَادِ، مِثْلَهُ.

(...) ـ **وحدّثنا** إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا سُفْيَانُ. وَقَالَ إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا مُعَاذُ بْنُ هِشَامٍ. قَالَ: أَخْبَرَنِي أَبِي. كِلاَهُمَا عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ أَبِي لَيْلَىٰ، عَنْ عَلِيٍّ، عَنِ النَّبِيِّ ﷺ.

وَلَيْسَ فِي حَدِيثِهِمَا أَجْرُ الْجَازِرِ.

٣٤٩ ـ (...) ـ **وحدّثني** مُحَمَّدُ بْنُ حَاتِمِ بْنِ مَيْمُونٍ، وَمُحَمَّدُ بْنُ مَرْزُوقٍ، وَعَبْدُ بْنُ حُمَيْدٍ ـ قَالَ عَبْدٌ: أَخْبَرَنَا، وَقَالَ الآخَرَانِ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ ـ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي الْحَسَنُ بْنُ مُسْلِمٍ، أَن مُجَاهِداً أَخْبَرَهُ، أَنَّ عَبْدَ الرَّحْمَٰنِ بْنَ أَبِي لَيْلَىٰ أَخْبَرَهُ، أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ أَخْبَرَهُ، أَنَّ نَبِيَّ اللَّهِ ﷺ أَمَرَهُ أَنْ يَقُومَ عَلَىٰ بُدْنِهِ، وَأَمَرَهُ أَنْ يَقْسِمَ بُدْنَهُ كُلَّهَا: لُحُومَهَا وَجُلُودَهَا وَجِلاَلَهَا فِي الْمَسَاكِينِ، وَلاَ يُعْطِيَ فِي جِزَارَتِهَا مِنْهَا شَيْئاً.

(...) ـ **وحدّثني** مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَبْدُ الْكَرِيمِ بْنُ مَالِكٍ الْجَزَرِيُّ، أَنَّ مُجَاهِداً أَخْبَرَهُ، أَنَّ عَبْدَ الرَّحْمَٰنِ بْنَ أَبِي لَيْلَىٰ أَخْبَرَهُ، أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ أَخْبَرَهُ، أَنَّ النَّبِيَّ ﷺ أَمَرَهُ. بِمِثْلِهِ.

٦٢ ـ باب الاشتراك في الهدي وإجزاء البقرة والبدنة كلّ منهما عن سبعة

٣٥٠ ـ (١٣١٨) ـ **حدّثنا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا مَالِكٌ. (ح) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ ـ وَاللَّفْظُ لَهُ ـ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ. قَالَ: نَحَرْنَا مَعَ رَسُولِ اللَّهِ ﷺ عَامَ الْحُدَيْبِيَةِ: الْبَدَنَةَ عَنْ سَبْعَةٍ، وَالْبَقَرَةَ عَنْ سَبْعَةٍ.

٣٥١ ـ (...) ـ **وحدّثنا** يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا أَبُو خَيْثَمَةَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ. (ح) وحَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ مُهِلِّينَ بِالْحَجِّ، فَأَمَرَنَا رَسُولُ اللَّهِ ﷺ أَنْ نَشْتَرِكَ فِي الإِبِلِ وَالْبَقَرِ: كُلُّ سَبْعَةٍ مِنَّا فِي بَدَنَةٍ.

٣٥٢ ـ (...) ـ **وحدّثني** مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا عَزْرَةُ بْنُ ثَابِتٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: حَجَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ، فَنَحَرْنَا الْبَعِيرَ عَنْ سَبْعَةٍ، وَالْبَقَرَةَ عَنْ سَبْعَةٍ.

٣٥٣ ـ (...) ـ **وحدّثني** مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنِ ابْنِ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ قَالَ: اشْتَرَكْنَا مَعَ النَّبِيِّ ﷺ فِي الْحِجِّ

A man asked Jabir: "Could one share in (sacrificing) a cow as he shares in (sacrificing) a camel?" he said: "Is it not but one of the sacrificial animals?" Jabir "Allah be pleased with him" attended (the occasion of) Hudaibiya, and he said: We slaughtered seventy sacrificial animals, and every seven persons of us shared in one sacrifice.

354-(...) Jabir Ibn Abdullah "Allah be pleased with both" narrated, telling about the Hajj performed by The Messenger of Allah "Allah's blessing and peace be upon him": He (The Prophet) ordered us, as we were about to put off Ihram, to offer sacrificial animals, in such a way that every group (containing of seven persons) of us would share in one sacrificial animal. That was when he ordered them to put off Ihram from their Hajj.

355-(...) Jabir Ibn Abdullah "Allah be pleased with both" narrated: We offered the Umra of Mut'a along with The Messenger of Allah "Allah's blessing and peace be upon him" and we sacrificed a cow on behalf of (every) seven persons of us, who shared in it.

356-(1319) Jabir Ibn Abdullah "Allah be pleased with both" narrated: On the day of Sacrificing, The Messenger of Allah "Allah's blessing and peace be upon him" sacrificed a cow on behalf of A'isha.

357-(...) Abu Az-Zubair narrated that he heard Jabir Ibn Abdullah "Allah be pleased with both" saying: The Messenger of Allah "Allah's blessing and peace be upon him" sacrificed on behalf of his wives, (or sacrificed a cow on behalf of A'isha in her Hajj, according to the narration of Abu Bakr).

[63] Slaughtering camels while being fettered, in a standing posture

358-(1320) Ziyad Ibn Jubair narrated that Ibn Umar "Allah be pleased with both" came upon a man who was slaughtering his (sacrificial) camel which was kneeling down. Upon this he said to him: "Let it be in a standing posture and fettered (and then slaughter it) according to the Sunna of your Prophet "Allah's blessing and peace be upon him"."

[64] It is desirable to send the sacrificial animals to the Sanctuary if one does not want to go himself, and it is desirable to garland them, and twisting the garlands, and their sender does not become in a state of Ihram, with the result that nothing would become unlawful for him

359-(1321) A'isha "Allah be pleased with her" narrated: Allah's Apostle "Allah's blessing and peace be upon him" used to send the sacrificial animals from Medina and I used to twist the garlands for them; and he did not keep away from any of these things from which a Muhrim keeps away.

وَالْعُمْرَةِ: كُلُّ سَبْعَةٍ فِي بَدَنَةٍ. فَقَالَ رَجُلٌ لِجَابِرٍ: أَيُشْتَرَكُ فِي الْبَدَنَةِ مَا يُشْتَرَكُ فِي الْجَزُورِ؟ قَالَ: مَا هِيَ إِلاَّ مِنَ الْبُدْنِ.

وَحَضَرَ جَابِرٌ الْحُدَيْبِيَةَ قَالَ: نَحَرْنَا يَوْمَئِذٍ سَبْعِينَ بَدَنَةً: اشْتَرَكْنَا كُلُّ سَبْعَةٍ فِي بَدَنَةٍ.

٣٥٤ ـ (...) ـ وحدثني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنَا أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يُحَدِّثُ عَنْ حَجَّةِ النَّبِيِّ ﷺ قَالَ: فَأَمَرَنَا إِذَا أَحْلَلْنَا أَنْ نُهْدِيَ، وَيَجْتَمِعَ النَّفَرُ مِنَّا فِي الْهَدِيَّةِ، وَذٰلِكَ حِينَ أَمَرَهُمْ أَنْ يَحِلُّوا مِنْ حَجِّهِمْ. فِي هٰذَا الْحَدِيثِ.

٣٥٥ ـ (...) ـ حدّثنا يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا هُشَيْمٌ، عَنْ عَبْدِ الْمَلِك، عَنْ عَطَاءٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: كُنَّا نَتَمَتَّعُ مَعَ رَسُولِ اللَّهِ ﷺ بِالْعُمْرَةِ، فَنَذْبَحُ الْبَقَرَةَ عَنْ سَبْعَةٍ، نَشْتَرِكُ فِيهَا.

٣٥٦ ـ (١٣١٩) ـ حدّثنا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّاءَ بْنِ أَبِي زَائِدَةَ، عَنِ ابْنِ جُرَيْجٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ. قَالَ: ذَبَحَ رَسُولُ اللَّهِ ﷺ عَنْ عَائِشَةَ بَقَرَةً يَوْمَ النَّحْرِ.

٣٥٧ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ. (ح) وَحَدَّثَنِي سَعِيدُ بْنُ يَحْيَى الأُمَوِيُّ: حَدَّثَنِي أَبِي: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: نَحَرَ رَسُولُ اللَّهِ ﷺ عَنْ نِسَائِهِ. وَفِي حَدِيثِ ابْنِ بَكْرٍ: عَنْ عَائِشَةَ، بَقَرَةً فِي حَجَّتِهِ.

٦٣ ـ بَابُ نَحْرِ الْبُدْنِ قِيَاماً مُقَيَّدَةً

٣٥٨ ـ (١٣٢٠) ـ حدّثنا يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ، عَنْ يُونُسَ، عَنْ زِيَادِ بْنِ جُبَيْرٍ، أَنَّ ابْنَ عُمَرَ أَتَىٰ عَلَىٰ رَجُلٍ وَهُوَ يَنْحَرُ بَدَنَتَهُ بَارِكَةً. فَقَالَ: ابْعَثْهَا قِيَاماً مُقَيَّدَةً، سُنَّةَ نَبِيِّكُمْ ﷺ.

[البخاري: كتاب الحج، باب نحر الإبل مقيدة، رقم: ١٧١٣]

٦٤ ـ بابُ اسْتِحْبَابِ بَعْثِ الهَدْيِ إلى الحَرَمِ لمن لا يريد الذّهَابَ بنفسه، واستحباب تقليده وفَتْلِ القلائد، وأنَّ باعثه لا يصير مُحْرِماً، ولا يَحْرُمُ عليه شيءٌ بذلك

٣٥٩ ـ (١٣٢١) ـ وحدّثنا يَحْيَى بْنُ يَحْيَىٰ وَمُحَمَّدُ بْنُ رُمْحٍ. قَالاَ: أَخْبَرَنَا اللَّيْثُ. (ح) وَحَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا لَيْثٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ وَعَمْرَةَ بِنْتِ عَبْدِ الرَّحْمٰنِ، أَنَّ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُهْدِي مِنَ الْمَدِينَةِ، فَأَفْتِلُ قَلاَئِدَ

(...) The same was narrated by Yunus, on the authority of Ibn Shihab, with the same chain of transmitters.

360-(...) A'isha "Allah be pleased with her" narrated: As if I am observing myself, twisting the garlands of the sacrificial animals of The Prophet "Allah's blessing and peace be upon him"...and the rest is the same.

361-(...) Abd Ar-Rahman Ibn Al-Qasim narrated from his father: I heard A'isha "Allah be pleased with her" saying: I used to twist the garlands of the sacrificial animals of The Messenger of Allah "Allah's blessing and peace be upon him" with my own hands, and then, he would not keep away or avoid anything (of those from which the Muhrim keeps away).

362-(...) A'isha "Allah be pleased with her" narrated: I twisted the garlands for the sacrifices of the Prophet; and then he marked and garlanded them. Then he made them proceed to the House, but he remained in Medina, and nothing, permissible for him before (as a non-Muhrim), was regarded as unlawful for him then .

363-(...) A'isha "Allah be pleased with her" narrated: Allah's Apostle "Allah's blessing and peace be upon him" used to send the sacrificial animals (to the House) and I used to twist the garlands for them; and he did not keep away from anything from which a non-Muhrim does not refrain.

364-(...) Al-Qasim narrated from A'isha, the mother of believers, "Allah be pleased with her": I twisted the garlands of the sacrifices from the wool which was with me. Then, The Messenger of Allah "Allah's blessing and peace be upon him" remained non-Muhrim among us, and he would do what the non-Muhrim could do with his wife, or do what a man could do with his wife

365-(...) A'isha "Allah be pleased with her" narrated: I observed myself twisting the garlands of the sacrificial animals of sheep for The Messenger of Allah "Allah's blessing and peace be upon him", and he would send them (to the House) and stay among us (in Medina) as a non-Muhrim.

366-(...) A'isha "Allah be pleased with her" narrated: I twisted the garlands of the sacrifices of The Prophet "Allah's blessing and peace be upon him" and he garlanded them and sent them (to the House). Then he stayed (among us in Medina) without refraining from anything from which a Muhrim keeps away.

هَدْيِهِ، ثُمَّ لاَ يَجْتَنِبُ شَيْئاً مِمَّا يَجْتَنِبُ الْمُحْرِمُ.

[البخاري: كتاب الحج، باب فتل القلائد للبدن والبقر، رقم: ١٦٩٨].

٣٦٠ ـ (...) ـ وَحَدَّثَنِيهِ حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، بِهٰذَا الإِسْنَادِ، مِثْلَهُ.

٣٦١ ـ (...) ـ وحدّثناه سَعِيدُ بْنُ مَنْصُورٍ وَزُهَيْرُ بْنُ حَرْبٍ. قَالاَ: حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ ﷺ. (ح) وَحَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ وَخَلَفُ بْنُ هِشَامٍ وَقُتَيْبَةُ بْنُ سَعِيدٍ. قَالُوا: أَخْبَرَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كَأَنِّي أَنْظُرُ إِلَيَّ، أَفْتِلُ قَلاَئِدَ هَدْيِ رَسُولِ اللَّهِ ﷺ، بِنَحْوِهِ.

(...) ـ وحدّثنا سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ عَائِشَةَ تَقُولُ: كُنْتُ أَفْتِلُ قَلاَئِدَ هَدْيِ رَسُولِ اللَّهِ ﷺ بِيَدَيَّ هَاتَيْنِ، ثُمَّ لاَ يَعْتَزِلُ شَيْئاً وَلاَ يَتْرُكُهُ.

٣٦٢ ـ (...) ـ وحدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا أَفْلَحُ، عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ قَالَتْ: فَتَلْتُ قَلاَئِدَ بُدْنِ رَسُولِ اللَّهِ ﷺ بِيَدَيَّ، ثُمَّ أَشْعَرَهَا وَقَلَّدَهَا، ثُمَّ بَعَثَ بِهَا إِلَى الْبَيْتِ وَأَقَامَ بِالْمَدِينَةِ، فَمَا حَرُمَ عَلَيْهِ شَيْءٌ كَانَ لَهُ حِلاً.

[البخاري: كتاب الحج، باب من أشعر وقلد بذي الحليفة ثم أحرم، رقم: ١٦٩٦].

٣٦٣ ـ (...) ـ وحدّثنا عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ وَيَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ. قَالَ ابْنُ حُجْرٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ أَيُّوبَ، عَنِ الْقَاسِمِ وَأَبِي قِلاَبَةَ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَبْعَثُ بِالْهَدْيِ. أَفْتِلُ قَلاَئِدَهَا بِيَدَيَّ. ثُمَّ لاَ يُمْسِكُ عَنْ شَيْءٍ لاَ يُمْسِكُ عَنْهُ الْحَلاَلُ.

٣٦٤ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا حُسَيْنُ بْنُ الْحَسَنِ: حَدَّثَنَا ابْنُ عَوْنٍ، عَنِ الْقَاسِمِ، عَنْ أُمِّ الْمُؤْمِنِينَ قَالَتْ: أَنَا فَتَلْتُ تِلْكَ الْقَلاَئِدَ مِنْ عِهْنٍ كَانَ عِنْدَنَا، فَأَصْبَحَ فِينَا رَسُولُ اللَّهِ ﷺ حَلاَلاً، يَأْتِي مَا يَأْتِي الْحَلاَلُ مِنْ أَهْلِهِ، أَوْ يَأْتِي مَا يَأْتِي الرَّجُلُ مِنْ أَهْلِهِ.

[البخاري: كتاب الحج، باب القلائد من العهن، رقم: ١٧٠٥].

٣٦٥ ـ (...) ـ وحدّثنا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: لَقَدْ رَأَيْتُنِي أَفْتِلُ الْقَلاَئِدَ لِهَدْيِ رَسُولِ اللَّهِ ﷺ مِنَ الْغَنَمِ، فَيَبْعَثُ بِهِ. ثُمَّ يُقِيمُ فِينَا حَلاَلاً.

[البخاري: كتاب الحج، باب تقليد الغنم، رقم: ١٧٠٣].

٣٦٦ ـ (...) ـ وحدّثنا يَحْيَى بْنُ يَحْيَىٰ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ ـ قَالَ يَحْيَىٰ: أَخْبَرَنَا. وَقَالَ الآخَرَانِ: حَدَّثَنَا أَبُو مُعَاوِيَةَ ـ عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: رُبَّمَا فَتَلْتُ الْقَلاَئِدَ لِهَدْيِ رَسُولِ اللَّهِ ﷺ، فَيُقَلِّدُ هَدْيَهُ ثُمَّ يَبْعَثُ بِهِ ثُمَّ يُقِيمُ، لاَ يَجْتَنِبُ شَيْئاً مِمَّا يَجْتَنِبُ الْمُحْرِمُ.

[البخاري: كتاب الحج، باب تقليد الغنم، رقم: ١٧٠٢].

367-(...) A'isha "Allah be pleased with her" narrated: Once, The Messenger of Allah "Allah's blessing and peace be upon him" sent many goats to the House as sacrifice, and he garlanded them.

368-(...) A'isha "Allah be pleased with her" narrated: We used to garland the sheep and send them (to the House as sacrifice), and The Messenger of Allah "Allah's blessing and peace be upon him" would remain non-Muhrim, and nothing would become unlawful to him.

369-(...) Amra Bint Abd Ar-Rahman narrated: Ziyad Ibn Abu Sufyan wrote to A'isha "Allah be pleased with her": "Ibn Abbas "Allah be pleased with both" stated: "Whoever sends his Sacrifice (to the Ka'ba), all things which are illegal for a pilgrim become illegal for that person till he slaughters it (on the tenth of Dhul-Hijja)." I sent my sacrifice (to the House), so, send to me your opinion (concerning this matter)." A'isha "Allah be pleased with her" said: "It is not like what Ibn Abbas had said. I twisted the garlands of the sacrifices of Allah's Apostle "Allah's blessing and peace be upon him" with my own hands. Then Allah's Apostle "Allah's blessing and peace be upon him" put them round their necks with his own hands, and sent them with my father. Yet nothing permitted by Allah (for the non-Muhrim) was considered illegal for Allah's Apostle "Allah's blessing and peace be upon him" till his sacrifices was slaughtered. "

370-(...) Masruq narrated: I heard A'isha from behind the screen, clapping and saying: I used to twist the garlands of the sacrificial animals of The Prophet "Allah's blessing and peace be upon him", and then he would send them (to the House). But, he would not refrain from anything from which the Muhrim keeps away until his sacrifice was slaughtered.

(...) Masruq narrated from A'isha "Allah be pleased with her" the same about The Prophet "Allah's blessing and peace be upon him".

[65] It is permissible to ride the sacrificial animal when there is need for that

371-(1322) Abu Huraira " Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" saw a man driving a sacrificial animal. He said to him: "Ride it." The man said: "O Messenger of Allah! It is a sacrificial animal." He said to him: "Ride it, (and said in the second or in the third time) woe to you!"

(...) The same was narrated on the authority of Al-A'raj, with the same chain of transmitters, and (mentioned that the narrator) said: While a man was driving a garlanded sacrificial animal.

٣٦٧ ـ (...) ـ وحدّثنا يَحْيَى بْنُ يَحْيَىٰ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالَ يَحْيَىٰ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: أَهْدَىٰ رَسُولُ اللَّهِ ﷺ، مَرَّةً إِلَى الْبَيْتِ غَنَماً، فَقَلَّدَهَا.

[البخاري: كتاب الحج، باب تقليد الغنم، رقم: ١٧٠١].

٣٦٨ ـ (...) ـ وحدّثنا إِسْحَاقُ بْنُ مَنْصُورٍ: حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنِي أَبِي: حَدَّثَنِي مُحَمَّدُ بْنُ جُحَادَةَ، عَنِ الْحَكَمِ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: كُنَّا نُقَلِّدُ الشَّاءَ فَنُرْسِلُ بِهَا، وَرَسُولُ اللَّهِ ﷺ حَلاَلٌ، لَمْ يَحْرُمْ عَلَيْهِ مِنْهُ شَيْءٌ.

٣٦٩ ـ (...) ـ حدّثنا يَحْيَى بْنُ يَحْيَىٰ. قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَٰنِ، أَنَّهَا أَخْبَرَتْهُ: أَنَّ ابْنَ زِيَادٍ كَتَبَ إِلَىٰ عَائِشَةَ، أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ قَالَ: مَنْ أَهْدَىٰ هَدْياً حَرُمَ عَلَيْهِ مَا يَحْرُمُ عَلَى الْحَاجِّ، حَتَّىٰ يُنْحَرَ الْهَدْيُ. وَقَدْ بَعَثْتُ بِهَدْيِي، فَاكْتُبِي إِلَيَّ بِأَمْرِكِ. قَالَتْ عَمْرَةُ: قَالَتْ عَائِشَةُ: لَيْسَ كَمَا قَالَ ابْنُ عَبَّاسٍ: أَنَا فَتَلْتُ قَلاَئِدَ هَدْيِ رَسُولِ اللَّهِ ﷺ بِيَدَيَّ، ثُمَّ قَلَّدَهَا رَسُولُ اللَّهِ ﷺ بِيَدِهِ، ثُمَّ بَعَثَ بِهَا مَعَ أَبِي، فَلَمْ يَحْرُمْ عَلَىٰ رَسُولِ اللَّهِ ﷺ شَيْءٌ أَحَلَّهُ اللَّهُ لَهُ، حَتَّىٰ نُحِرَ الْهَدْيُ.

[البخاري: كتاب الحج، باب من قلّد القلائد بيده، رقم: ١٧٠٠].

٣٧٠ ـ (...) ـ وحدّثنا سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ، قَالَ: سَمِعْتُ عَائِشَةَ، وَهِيَ مِنْ وَرَاءِ الْحِجَابِ تُصَفِّقُ وَتَقُولُ: كُنْتُ أَفْتِلُ قَلاَئِدَ هَدْيِ رَسُولِ اللَّهِ ﷺ بِيَدَيَّ، ثُمَّ يَبْعَثُ بِهَا، وَمَا يُمْسِكُ عَنْ شَيْءٍ مِمَّا يُمْسِكُ عَنْهُ الْمُحْرِمُ، حَتَّىٰ يُنْحَرَ هَدْيُهُ.

[البخاري: كتاب الحج، باب تقليد الغنم، رقم: ١٧٠٤].

(...) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الْوَهَّابِ: حَدَّثَنَا دَاوُدُ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا زَكَرِيَّاءُ. كِلاَهُمَا عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ، بِمِثْلِهِ عَنِ النَّبِيِّ ﷺ.

٦٥ ـ بابُ جَوازِ رُكُوبِ الْبَدَنَةِ الْمُهْدَاةِ لمن احْتَاجَ إليها

٣٧١ ـ (١٣٢٢) ـ حدّثنا يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ رَأَىٰ رَجُلاً يَسُوقُ بَدَنَةً. فَقَالَ: «ارْكَبْهَا» قَالَ: يَا رَسُولَ اللَّهِ، إِنَّهَا بَدَنَةٌ. فَقَالَ: «ارْكَبْهَا، وَيْلَكَ» فِي الثَّانِيَةِ أَوْ فِي الثَّالِثَةِ.

[البخاري: كتاب الحج، باب ركوب البدن، رقم: ١٦٨٩].

(...) ـ وحدّثنا يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا الْمُغِيرَةُ بْنُ عَبْدِ الرَّحْمَٰنِ الْحِزَامِيُّ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، بِهَٰذَا الإِسْنَادِ. وَقَالَ: بَيْنَمَا رَجُلٌ يَسُوقُ بَدَنَةً مُقَلَّدَةً.

372-(...) Hammam Ibn Munabbih narrated: This is what Abu Huraira narrated to us from the traditions of (The Prophet) Muhammad "Allah's blessing and peace be upon him". (He mentioned many traditions, including the following): While a man was driving a garlanded sacrificial animal, The Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Woe to you! Ride it!" he (the man) said: "(It is) a sacrificial animal, O Messenger of Allah!" he (The Prophet) said: "Woe to you! Ride it! Woe to you! Ride it!"

373-(1323) Anas "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" passed by a man who was driving a sacrificial animal, and said to him: "Ride it!" he (the man) said: "It is a sacrificial animal!" he (The Prophet) said: "Ride on it" twice or thrice.

374-(...) Anas "Allah be pleased with him" narrated: A sacrificial animal was made to pass beside The Prophet "Allah's blessing and peace be upon him", who said (to its owner): "Ride on it!" he (the man) said: "It is a sacrificial camel or animal." He (The Prophet) said: "Even if it is so (you could ride on it)."

(...)Anas "Allah be pleased with him" narrated: A sacrificial animal was made to pass beside The Prophet "Allah's blessing and peace be upon him"...and the rest is the same.

375-(1324) Abu Az-Zubair narrated: I heard Jabir "Allah be pleased with him" saying, and he was asked about riding on the sacrificial animal: I heard The Prophet "Allah's blessing and peace be upon him" saying: "Ride on it fairly if you are forced to that, until you find (another) mount."

376-(...) Abu Az-Zubair narrated: I asked Jabir "Allah be pleased with him" about riding on the sacrificial animal. Upon this he said: I heard The Prophet "Allah's blessing and peace be upon him" saying: "Ride on it fairly if you are forced to that, until you find (another) mount."

[66] What is to be done with the sacrificial animal if it gets exhausted on the way

377-(1325) Musa Ibn Salama Al-Hudhali narrated: I set out along with Sinan Ibn Salama for Umra, and Sinan set out with a sacrificial animal, which he was driving. On the way, it stopped and became exhausted. He was unable (to know what to do) with it, if it completely stopped and became too weak to move forward, then, how would he bring it (to the House to be sacrificed)? He said: "If I came to the town, I would ask for the

٣٧٢ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ: هٰذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ مُحَمَّدٍ رَسُولِ اللَّهِ ﷺ. فَذَكَرَ أَحَادِيثَ مِنْهَا: وَقَالَ: بَيْنَمَا رَجُلٌ يَسُوقُ بَدَنَةً مُقَلَّدَةً، قَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «وَيْلَكَ، ارْكَبْهَا» فَقَالَ: بَدَنَةٌ يَا رَسُولَ اللَّهِ. قَالَ: «وَيْلَكَ، ارْكَبْهَا. وَيْلَكَ، ارْكَبْهَا».

٣٧٣ ـ (١٣٢٣) ـ وحدّثني عَمْرٌو النَّاقِدُ وَسُرَيْجُ بْنُ يُونُسَ. قَالاَ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا حُمَيْدٌ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: وَأَظُنُّنِي قَدْ سَمِعْتُهُ مِنْ أَنَسٍ. (ح) وَحَدَّثَنَا يَحْيَىٰ بْنُ يَحْيَىٰ ـ وَاللَّفْظُ لَهُ ـ: أَخْبَرَنَا هُشَيْمٌ، عَنْ حُمَيْدٍ، عَنْ ثَابِتٍ الْبُنَانِيِّ، عَنْ أَنَسٍ قَالَ: مَرَّ رَسُولُ اللَّهِ ﷺ بِرَجُلٍ يَسُوقُ بَدَنَةً. فَقَالَ: «ارْكَبْهَا» فَقَالَ: إِنَّهَا بَدَنَةٌ. قَالَ: «ارْكَبْهَا» مَرَّتَيْنِ أَوْ ثَلاَثاً.

٣٧٤ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ، عَنْ مِسْعَرٍ، عَنْ بُكَيْرِ بْنِ الأَخْنَسِ، عَنْ أَنَسٍ قَالَ: سَمِعْتُهُ يَقُولُ: مُرَّ عَلَى النَّبِيِّ ﷺ بِبَدَنَةٍ أَوْ هَدِيَّةٍ. فَقَالَ: «ارْكَبْهَا» قَالَ: إِنَّهَا بَدَنَةٌ أَوْ هَدِيَّةٌ. فَقَالَ: «وَإِنْ».

(...) ـ وحدّثناه أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ بِشْرٍ، عَنْ مِسْعَرٍ: حَدَّثَنِي بُكَيْرُ بْنُ الأَخْنَسِ قَالَ: سَمِعْتُ أَنَساً يَقُولُ: مُرَّ عَلَى النَّبِيِّ ﷺ بِبَدَنَةٍ. فَذَكَرَ مِثْلَهُ.

٣٧٥ ـ (١٣٢٤) ـ وحدّثني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنِ ابْنِ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ سُئِلَ عَنْ رُكُوبِ الْهَدْيِ؟ فَقَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «ارْكَبْهَا بِالْمَعْرُوفِ إِذَا أُلْجِئْتَ إِلَيْهَا، حَتَّىٰ تَجِدَ ظَهْراً».

٣٧٦ ـ (...) ـ وحدّثني سَلَمَةُ بْنُ شَبِيبٍ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ: حَدَّثَنَا مَعْقِلٌ، عَنْ أَبِي الزُّبَيْرِ قَالَ: سَأَلْتُ جَابِراً عَنْ رُكُوبِ الْهَدْيِ؟ فَقَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «ارْكَبْهَا بِالْمَعْرُوفِ، حَتَّىٰ تَجِدَ ظَهْراً».

٦٦ ـ باب ما يُفْعلُ بالهَدْي إذا عَطِبَ في الطريق

٣٧٧ ـ (١٣٢٥) ـ حدّثنا يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ، عَنْ أَبِي التَّيَّاحِ الضُّبَعِيِّ: حَدَّثَنِي مُوسَى بْنُ سَلَمَةَ الْهُذَلِيُّ قَالَ: انْطَلَقْتُ أَنَا وَسِنَانُ بْنُ سَلَمَةَ مُعْتَمِرَيْنِ. قَالَ: وَانْطَلَقَ سِنَانٌ مَعَهُ بِبَدَنَةٍ يَسُوقُهَا، فَأَزْحَفَتْ عَلَيْهِ بِالطَّرِيقِ، فَعَيِيَ بِشَأْنِهَا. إِنْ هِيَ أُبْدِعَتْ كَيْفَ يَأْتِي بِهَا. فَقَالَ: لَئِنْ قَدِمْتُ الْبَلَدَ لأَسْتَحْفِيَنَّ عَنْ ذٰلِكَ.

religious verdict concerning that (matter)." Then, I proceeded in the forenoon, and when we reached the town, he said to me: "Come along with me to Ibn Abbas, in order to talk to him (about this matter)." Then, (we came to him, and) he mentioned to him the state of his sacrificial animal. Upon this he (Ibn Abbas) said: "No doubt, you have found the one who knows best (about such affairs). Allah's Apostle "Allah's blessing and peace be upon him" sent sixteen sacrificial animals with a man whom he made in charge of them. He set out and then returned and said: "O Messenger of Allah! What would I do with those who get completely exhausted and become too weak to move forward?" He (The Prophet) said: "Slaughter them, dye their sandals (which are tied round their necks to distinguish them as sacrifices from other camels) in their blood, and put them on the sides of their humps, and neither you nor anyone in your company should eat anything of them."

(...) Ibn Abbas "Allah be pleased with both" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" sent eighteen sacrificial animals with a man...and the rest is the same as narrated by Abd Al-Warith, without mentioning the beginning of it.

378-(1326) Ibn Abbas "Allah be pleased with both" narrated that Dhu'aib: Abu Qabisa told him that The Messenger of Allah "Allah's blessing and peace be upon him" used to send with him the sacrificial animals, and then say: "If anyone of them got exhausted (on the way), and you became afraid that it might die, then slaughter it, dye its sandal (which is tied round its neck to distinguish it as a sacrifice from other camels) in its blood, and put them on the sides of its hump, and neither you nor anyone in your company should eat anything of it."

[67] The Farewell circumambulation (round Ka'ba) is essential, and the menstruating woman is exempted from offering it

379-(1327) Tawus narrated from Ibn Abbas "Allah be pleased with both": The people used to depart (through) everyway (after completing the rites of Hajj), until The Messenger of Allah "Allah's blessing and peace be upon him" said: "Let none of you depart until he offers the last circumambulation round the House (as his last act)." Zuhair said: (He said) "to depart everyway" and did not say: "through everyway."

380-(1328) Ibn Abbas "Allah be pleased with both" narrated: The people were ordered to offer the last circumambulation round the House (as their last act), but the menstruating woman was exempted from it.

قَالَ: فَأَضْحَيْتُ، فَلَمَّا نَزَلْنَا الْبَطْحَاءَ قَالَ: انطَلِقْ إِلَى ابْنِ عَبَّاسٍ نَتَحَدَّثْ إِلَيْهِ. قَالَ: فَذَكَرَ لَهُ شَأْنَ بَدَنَتِهِ. فَقَالَ: عَلَى الْخَبِيرِ سَقَطْتَ. بَعَثَ رَسُولُ اللَّهِ ﷺ بِسِتَّ عَشْرَةَ بَدَنَةً مَعَ رَجُلٍ وَأَمَّرَهُ فِيهَا. قَالَ: فَمَضَىٰ ثُمَّ رَجَعَ. فَقَالَ: يَا رَسُولَ اللَّهِ، كَيْفَ أَصْنَعُ بِمَا أُبْدِعَ عَلَيَّ مِنْهَا؟ قَالَ: «انْحَرْهَا، ثُمَّ اصْبُغْ نَعْلَيْهَا فِي دَمِهَا، ثُمَّ اجْعَلْهُ عَلَىٰ صَفْحَتِهَا، وَلَا تَأْكُلْ مِنْهَا أَنْتَ وَلَا أَحَدٌ مِنْ أَهْلِ رُفْقَتِكَ».

(...) ـ وحدّثناه يَحْيَى بْنُ يَحْيَىٰ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَلِيُّ بْنُ حُجْرٍ ـ قَالَ يَحْيَىٰ: أَخْبَرَنَا. وَقَالَ الآخَرَانِ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ ـ عَنْ أَبِي التَّيَّاحِ، عَنْ مُوسَى بْنِ سَلَمَةَ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ ﷺ بعث بثمان عشرة بدنة مَعَ رَجُلٍ. ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ عَبْدِ الْوَارِثِ، وَلَمْ يَذْكُرْ أَوَّلَ الْحَدِيثِ.

٣٧٨ ـ (١٣٢٦) ـ حدّثني أَبُو غَسَّانَ الْمِسْمَعِيُّ: حَدَّثَنَا عَبْدُ الأَعْلَىٰ: حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ سِنَانِ بْنِ سَلَمَةَ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ ذُؤَيْباً أَبَا قَبِيصَةَ حَدَّثَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَبْعَثُ مَعَهُ بِالْبُدْنِ ثُمَّ يَقُولُ: «إِنْ عَطِبَ مِنْهَا شَيْءٌ، فَخَشِيتَ عَلَيْهِ مَوْتاً، فَانْحَرْهَا، ثُمَّ اغْمِسْ نَعْلَهَا فِي دَمِهَا، ثُمَّ اضْرِبْ بِهِ صَفْحَتَهَا، وَلَا تَطْعَمْهَا أَنْتَ وَلَا أَحَدٌ مِنْ أَهْلِ رُفْقَتِكَ».

٦٧ ـ بابُ وُجُوب طَوَافِ الْوَدَاعِ وسُقُوطِه عن الحَائِضِ

٣٧٩ ـ (١٣٢٧) ـ حدّثنا سَعِيدُ بْنُ مَنْصُورٍ وَزُهَيْرُ بْنُ حَرْبٍ. قَالَا: حَدَّثَنَا سُفْيَانُ، عَنْ سُلَيْمَانَ الأَحْوَلِ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ النَّاسُ يَنْصَرِفُونَ فِي كُلِّ وَجْهٍ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَنْفِرَنَّ أَحَدٌ حَتَّىٰ يَكُونَ آخِرُ عَهْدِهِ بِالْبَيْتِ».

قَالَ زُهَيْرٌ: يَنْصَرِفُونَ كُلَّ وَجْهٍ. وَلَمْ يَقُلْ: فِي.

٣٨٠ ـ (١٣٢٨) ـ حدّثنا سَعِيدُ بْنُ مَنْصُورٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ ـ وَاللَّفْظُ لِسَعِيدٍ ـ قَالَا: حَدَّثَنَا سُفْيَانُ، عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أُمِرَ النَّاسُ أَنْ يَكُونَ آخِرُ عَهْدِهِمْ بِالْبَيْتِ، إِلَّا أَنَّهُ خُفِّفَ عَنِ الْمَرْأَةِ الْحَائِضِ.

[البخاري: كتاب الحيض، باب المرأة تحيض بعد الإفاضة، رقم: ٣٢٩].

381-(...) Tawus narrated: I was with Ibn Abbas when Zaid Ibn Thabit said to him: "Do you give the verdict that the menstruating woman should depart before she performs the last circumambulation round the House?" Ibn Abbas said to him: "If it (such a verdict) is not so, then, ask so-and-so Al-Ansariyya: Did The Messenger of Allah "Allah's blessing and peace be upon him" order her to do so (i.e. to offer the last circumambulation though she was menstruating)?" he (the narrator) said: Then, Zaid Ibn Thabit returned to Ibn Abbas smiling (after he had asked the woman referred to) and said: "I do not think but that you have told the truth."

382-(1211) Both of Abu Salama and Urwa narrated that A'isha "Allah be pleased with her" said: Safiyya Bint Huyai got her menses after she had offered the Ifada circumambulation. A'isha said: I informed The Messenger of Allah "Allah's blessing and peace be upon him" of her menses. Upon this he said: "Is she going to detain us (from departing)?" A'isha said: I said to him: "O Messenger of Allah! She poured down and offered the Ifada circumambulation round the House. Then, she got her menses after she had performed Ifada circumambulation." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Then, let her depart."

383-(...) The same was narrated by Yunus, on the authority of Ibn Shihab, with the same chain of transmitters.

(...) Abd Ar-Rahman Ibn Al-Qasim narrated from his father from A'isha that she informed The Messenger of Allah "Allah's blessing and peace be upon him" that Safiyya had got her menses...and the rest is the same as narrated by Az-Zuhri.

384-(...) Al-Qasim Ibn Muhammad narrated from A'isha "Allah be pleased with her": We were afraid that Safiyya might get her menses before offering the Ifada circumambulation. (But it did not happen, because she got her menses after offering Ifada circumambulation). The Messenger of Allah "Allah's blessing and peace be upon him" came to us and said: "Is Safiyya going to detain us?" we said to him that she had offered Ifada circumambulation. He said: "Then, it is not (that she will detain us)."

385-(...) A'isha "Allah be pleased with her" narrated that she said to The Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! Safiyya Bint Huyai got her menses." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Then, she might detain us. Did she not offered the (Ifada) circumambulation round the House along with you?" They answered in the affirmative. Upon this he said: "Then, you could depart."

٣٨١ - (...) - حدّثني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنِ ابْنِ جُرَيْجٍ: أَخْبَرَنِي الْحَسَنُ بْنُ مُسْلِمٍ، عَنْ طَاوُسٍ قَالَ: كُنْتُ مَعَ ابْنِ عَبَّاسٍ، إِذْ قَالَ زَيْدُ بْنُ ثَابِتٍ: تُفْتِي أَنْ تَصْدُرَ الْحَائِضُ قَبْلَ أَنْ يَكُونَ آخِرُ عَهْدِهَا بِالْبَيْتِ؟ فَقَالَ لَهُ ابْنُ عَبَّاسٍ: إِمَّا لاَ، فَسَلْ فُلاَنَةَ الأَنْصَارِيَّةَ، هَلْ أَمَرَهَا بِذٰلِكَ رَسُولُ اللَّهِ ﷺ؟ قَالَ: فَرَجَعَ زَيْدُ بْنُ ثَابِتٍ إِلَى ابْنِ عَبَّاسٍ يَضْحَكُ، وَهُوَ يَقُولُ: مَا أَرَاكَ إِلاَّ قَدْ صَدَقْتَ.

٣٨٢ - (١٢١١) - حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: حَدَّثَنَا اللَّيْثُ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ وَعُرْوَةَ، أَنَّ عَائِشَةَ قَالَتْ: حَاضَتْ صَفِيَّةُ بِنْتُ حُيَيٍّ بَعْدَمَا أَفَاضَتْ. قَالَتْ عَائِشَةُ: فَذَكَرْتُ حِيضَتَهَا لِرَسُولِ اللَّهِ ﷺ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَحَابِسَتُنَا هِيَ؟» قَالَتْ: فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّهَا قَدْ كَانَتْ أَفَاضَتْ وَطَافَتْ بِالْبَيْتِ، ثُمَّ حَاضَتْ بَعْدَ الإِفَاضَةِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَلْتَنْفِرْ».

[البخاري: كتاب المغازي، باب حجة الوداع، رقم: ٤٤٠١].

٣٨٣ - (...) - حدّثني أَبُو الطَّاهِرِ وَحَرْمَلَةُ بْنُ يَحْيَىٰ وَأَحْمَدُ بْنُ عِيسَىٰ - قَالَ أَحْمَدُ: حَدَّثَنَا. وَقَالَ الآخَرَانِ: أَخْبَرَنَا ابْنُ وَهْبٍ - أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، بِهٰذَا الإِسْنَادِ، قَالَتْ: طَمِثَتْ صَفِيَّةُ بِنْتُ حُيَيٍّ، زَوْجُ النَّبِيِّ ﷺ، فِي حَجَّةِ الْوَدَاعِ بَعْدَمَا أَفَاضَتْ طَاهِراً، بِمِثْلِ حَدِيثِ اللَّيْثِ.

(...) - وحدّثنا قُتَيْبَةُ - يَعْنِي ابْنَ سَعِيدٍ -: حَدَّثَنَا لَيْثٌ. (ح) وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا سُفْيَانُ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ: حَدَّثَنَا أَيُّوبُ. كُلُّهُمْ عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، أَنَّهَا ذَكَرَتْ لِرَسُولِ اللَّهِ ﷺ: أَنَّ صَفِيَّةَ قَدْ حَاضَتْ. بِمَعْنَىٰ حَدِيثِ الزُّهْرِيِّ.

٣٨٤ - (...) - وحدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا أَفْلَحُ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ قَالَتْ: كُنَّا نَتَخَوَّفُ أَنْ تَحِيضَ صَفِيَّةُ قَبْلَ أَنْ تُفِيضَ. قَالَتْ: فَجَاءَنَا رَسُولُ اللَّهِ ﷺ فَقَالَ: «أَحَابِسَتُنَا صَفِيَّةُ؟» قُلْنَا: قَدْ أَفَاضَتْ. قَالَ: «فَلاَ إِذَنْ».

[البخاري: كتاب الحج، باب الزيارة يوم النحر، رقم: ١٧٣٣].

٣٨٥ - (...) - حدّثنا يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ أَبِيهِ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَٰنِ، عَنْ عَائِشَةَ، أَنَّهَا قَالَتْ لِرَسُولِ اللَّهِ ﷺ: يَا رَسُولَ اللَّهِ، إِنَّ صَفِيَّةَ بِنْتَ حُيَيٍّ قَدْ حَاضَتْ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَعَلَّهَا تَحْبِسُنَا، أَلَمْ تَكُنْ قَدْ طَافَتْ مَعَكُنَّ بِالْبَيْتِ؟» قَالُوا: بَلَىٰ. قَالَ: «فَاخْرُجْنَ».

[البخاري: كتاب الحيض، باب المرأة تحيض بعد الإفاضة، رقم: ٣٢٨].

386-(...) Abu Salama narrated from A'isha "Allah be pleased with her" that The Messenger of Allah "Allah's blessing and peace be upon him" wanted from Safiyya what a man wants from his wife (i.e. to have sexual intercourse with her). We said to him: "She is menstruating, O Messenger of Allah." He said: "Then, she is going to detain us (from departure)." They said: "O Messenger of Allah! She visited (and circumambulated the House) on the day of Sacrificing "Nahr"." Upon this he said: "Then, let her depart along with you."

387-(...) Al-Aswad narrated from A'isha "Allah be pleased with her": When The Messenger of Allah "Allah's blessing and peace be upon him" intended to depart, Safiyya stood at the door of her tent, sad and depressed (because she had got her menses before offering the last circumambulation). Upon this he (The Prophet) said to her: "Let you be barren and shave-headed! You are going to detain us." Then, he said to her: "Had you offered the Ifada circumambulation on the day of Sacrificing "Nahr"?" she replied in the affirmative. He said: "Then, you could depart."

(...) The same was narrated on the authority of A'isha, through another chain of transmitters, without mentioning "sad and depressed".

[68] It is desirable for the pilgrim or anyone else to enter the Ka'ba, and pray, and supplicate (to Allah) everywhere in it

388-(1329) Abdullah Ibn Umar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" entered the Ka'ba, accompanied by Usama, Bilal and Uthman Ibn Talha the Keeper (of the Ka'ba),. He closed the door and stayed in it for some time. Ibn Umar "Allah be pleased with both" said: I asked Bilal when he came out about what The Messenger of Allah "Allah's blessing and peace be upon him" had done there. He said: "He (took such a position as) made two pillars on his left side, one pillar on his right, and three pillars behind him. The House at that time was resting on six pillars. Then, he offered prayer."

389-(...) Ibn Umar "Allah be pleased with both" reported: The Messenger of Allah "Allah's blessing and peace be upon him" (arrived in Mecca and) came to the courtyard of Ka'ba on the day of Victory. He sent for Uthman Ibn Talha who brought the key. He opened the gate and The Prophet "Allah's blessing and peace be upon him", Bilal, Usama Ibn Zaid and Uthman Ibn Talha entered Ka'ba. He (The Prophet) ordered that its door should be closed. They stayed there for a while, after which the door

٣٨٦ ـ (...) ـ حدّثني الْحَكَمُ بْنُ مُوسَىٰ: حَدَّثَنِي يَحْيَى بْنُ حَمْزَةَ، عَنِ الأَوْزَاعِيِّ ـ لَعَلَّهُ قَالَ ـ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ أَرَادَ مِنْ صَفِيَّةَ بَعْضَ مَا يُرِيدُ الرَّجُلُ مِنْ أَهْلِهِ. فَقَالُوا: إِنَّهَا حَائِضٌ يَا رَسُولَ اللَّهِ، قَالَ: «وَإِنَّهَا لَحَابِسَتُنَا؟» فَقَالُوا: يَا رَسُولَ اللَّهِ، إِنَّهَا قَدْ زَارَتْ يَوْمَ النَّحْرِ. قَالَ: «فَلْتَنْفِرْ مَعَكُمْ».

٣٨٧ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ. (ح) وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ. قَالَتْ: لَمَّا أَرَادَ النَّبِيُّ ﷺ أَنْ يَنْفِرَ، إِذَا صَفِيَّةُ عَلَىٰ بَابِ خِبَائِهَا كَئِيبَةً حَزِينَةً. فَقَالَ: «عَقْرَىٰ حَلْقَىٰ، إِنَّكِ لَحَابِسَتُنَا» ثُمَّ قَالَ لَهَا: «أَكُنْتِ أَفَضْتِ يَوْمَ النَّحْرِ؟» قَالَتْ: نَعَمْ. قَالَ: «فَانْفِرِي».

[البخاري: كتاب الطلاق، باب قول الله تعالى: ﴿ولا يحل لهن أن يكتمن ما خلق الله في أرحامهن﴾، رقم: ٥٣٢٩].

(...) ـ وحدّثنا يَحْيَى بْنُ يَحْيَىٰ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ، عَنْ أَبِي مُعَاوِيَةَ، عَنِ الأَعْمَشِ. (ح) وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ. جَمِيعاً عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ ﷺ. نَحْوَ حَدِيثِ الْحَكَمِ، غَيْرَ أَنَّهُمَا لاَ يَذْكُرَانِ: كَئِيبَةً حَزِينَةً.

[البخاري: كتاب الحج، باب الإدلاج من المحصب، رقم: ١٧٧١].

٦٨ ـ بابُ اسْتِحْبَابِ دُخُول الكَعْبَةِ للحَاجِّ وغيره والصَّلاة فيها والدُّعَاءِ في نواحيها كلها

٣٨٨ ـ (١٣٢٩) ـ حدّثنا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ الْكَعْبَةَ، هُوَ وَأُسَامَةُ وَبِلاَلٌ وَعُثْمَانُ بْنُ طَلْحَةَ الْحَجَبِيُّ فَأَغْلَقَهَا عَلَيْهِ، ثُمَّ مَكَثَ فِيهَا. قَالَ ابْنُ عُمَرَ: فَسَأَلْتُ بِلاَلاً حِينَ خَرَجَ: مَا صَنَعَ رَسُولُ اللَّهِ ﷺ؟ قَالَ: جَعَلَ عَمُودَيْنِ عَنْ يَسَارِهِ، وَعَمُوداً عَنْ يَمِينِهِ، وَثَلاَثَةَ أَعْمِدَةٍ وَرَاءَهُ، وَكَانَ الْبَيْتُ يَوْمَئِذٍ عَلَىٰ سِتَّةِ أَعْمِدَةٍ، ثُمَّ صَلَّىٰ.

[البخاري: كتاب الصلاة، باب قول الله تعالى: ﴿واتخذوا من مقام إبراهيم مصلى﴾، رقم: ٣٩٧].

٣٨٩ ـ (...) ـ حدّثنا أَبُو الرَّبِيعِ الزَّهْرَانِيُّ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو كَامِلٍ الْجَحْدَرِيُّ. كُلُّهُمْ عَنْ حَمَّادِ بْنِ زَيْدٍ. قَالَ أَبُو كَامِلٍ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا أَيُّوبُ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَدِمَ رَسُولُ اللَّهِ ﷺ يَوْمَ الْفَتْحِ فَنَزَلَ بِفِنَاءِ الْكَعْبَةِ، وَأَرْسَلَ إِلَى عُثْمَانَ بْنِ طَلْحَةَ، فَجَاءَ بِالْمِفْتَحِ، فَفَتَحَ الْبَابَ. قَالَ: ثُمَّ دَخَلَ النَّبِيُّ ﷺ وَبِلاَلٌ وَأُسَامَةُ بْنُ زَيْدٍ وَعُثْمَانُ بْنُ طَلْحَةَ، وَأَمَرَ بِالْبَابِ فَأُغْلِقَ، فَلَبِثُوا فِيهِ مَلِيًّا، ثُمَّ فَتَحَ الْبَابَ. فَقَالَ عَبْدُ اللَّهِ:

was opened. Abdullah added: I quickly ran ahead of people and received The Messenger of Allah "Allah's blessing and peace be upon him" coming out followed by Bilal. I asked Bilal whether The Messenger of Allah "Allah's blessing and peace be upon him" had prayed in it. Bilal replied: "Yes." I asked: "Where did he offer prayer?" He replied: "Between the two pillars in front of him." I forgot to ask him how much he (The Prophet) prayed.

390-(...) Nafi narrated from Ibn Umar "Allah be pleased with both": The Messenger of Allah "Allah's blessing and peace be upon him" came on the day of Victory, riding a she-camel owned by Usama. He made it kneel down at the courtyard of Ka'ba. Then, he called upon Uthman Ibn Talha to bring him the key. He (Uthman) went to his mother (to take the key from her), but she refused to give it to him. he said to her: "By Allah! You should give it to me, otherwise, this sword would be thrust into my side." So, she gave it to him. he brought it to The Prophet "Allah's blessing and peace be upon him", whom he gave it. Then, he opened the door...and the rest is the same as narrated by Hammad Ibn Zaid.

391-(...) Ibn Umar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" entered the Ka'ba, accompanied by Bilal, Usama and Uthman Ibn Talha. They closed the door (and kept it closed) for a long time, after which the door was opened. I was the first to enter, where I met Bilal, whom I asked: "Where did The Messenger of Allah "Allah's blessing and peace be upon him" offer the prayer?" he said: "Between the two front pillars." But, I forgot to ask him how much The Prophet "Allah's blessing and peace be upon him" prayed.

392-(...) Ibn Umar "Allah be pleased with both" narrated: I reached Ka'ba at the time when The Messenger of Allah "Allah's blessing and peace be upon him", Bilal and Usama had just entered, and Uthman Ibn Talha had closed the door for them. They remained there for a while, after which the door was opened. The Prophet "Allah's blessing and peace be upon him" came out, and I went upstairs and entered the House. I asked where The Messenger of Allah "Allah's blessing and peace be upon him" had offered prayer. They said: "At this very location." However, I forgot to ask them how much he prayed.

393-(...) Salim narrated from his father: The Messenger of Allah "Allah's blessing and peace be upon him", Usama Ibn Zaid, Bilal and Uthman Ibn Talha entered the House and closed the door. When they

فَبَادَرْتُ النَّاسَ فَتَلَقَّيْتُ رَسُولَ اللَّهِ ﷺ خَارِجاً، وَبِلاَلٌ عَلَىٰ إِثْرِهِ، فَقُلْتُ لِبِلاَلٍ: هَلْ صَلَّىٰ فِيهِ رَسُولُ اللَّهِ ﷺ؟ قَالَ: نَعَمْ، قُلْتُ: أَيْنَ؟ قَالَ: بَيْنَ الْعَمُودَيْنِ، تِلْقَاءَ وَجْهِهِ.

قَالَ: وَنَسِيتُ أَنْ أَسْأَلَهُ: كَمْ صَلَّىٰ.

٣٩٠ ـ (...) ـ وحدّثنا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ أَيُّوبَ السَّخْتِيَانِيِّ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: أَقْبَلَ رَسُولُ اللَّهِ ﷺ، عَامَ الْفَتْحِ، عَلَىٰ نَاقَةٍ لأُسَامَةَ بْنِ زَيْدٍ، حَتَّىٰ أَنَاخَ بِفِنَاءِ الْكَعْبَةِ، ثُمَّ دَعَا عُثْمَانَ بْنَ طَلْحَةَ فَقَالَ: «ائْتِنِي بِالْمِفْتَاحِ»، فَذَهَبَ إِلَىٰ أُمِّهِ، فَأَبَتْ أَنْ تُعْطِيَهُ. فَقَالَ: وَاللَّهِ، لَتُعْطِينَهُ أَوْ لَيَخْرُجَنَّ هٰذَا السَّيْفُ مِنْ صُلْبِي. قَالَ: فَأَعْطَتْهُ إِيَّاهُ، فَجَاءَ بِهِ إِلَى النَّبِيِّ ﷺ فَدَفَعَهُ إِلَيْهِ، فَفَتَحَ الْبَابَ. ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ حَمَّادِ بْنِ زَيْدٍ.

٣٩١ ـ (...) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَحْيَىٰ ـ وَهُوَ الْقَطَّانُ ـ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ. (ح) وحَدَّثَنَا ابْنُ نُمَيْرٍ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا عَبْدَةُ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: دَخَلَ رَسُولُ اللَّهِ ﷺ الْبَيْتَ، وَمَعَهُ أُسَامَةُ وَبِلاَلٌ وَعُثْمَانُ بْنُ طَلْحَةَ، فَأَجَافُوا عَلَيْهِمُ الْبَابَ طَوِيلاً، ثُمَّ فُتِحَ، فَكُنْتُ أَوَّلَ مَنْ دَخَلَ فَلَقِيتُ بِلاَلاً، فَقُلْتُ: أَيْنَ صَلَّىٰ رَسُولُ اللَّهِ ﷺ؟ فَقَالَ: بَيْنَ الْعَمُودَيْنِ الْمُقَدَّمَيْنِ، فَنَسِيتُ أَنْ أَسْأَلَهُ: كَمْ صَلَّىٰ رَسُولُ اللَّهِ ﷺ؟.

٣٩٢ ـ (...) ـ وحدّثني حُمَيْدُ بْنُ مَسْعَدَةَ: حَدَّثَنَا خَالِدٌ ـ يَعْنِي ابْنَ الْحَارِثِ ـ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَوْنٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّهُ انْتَهَىٰ إِلَى الْكَعْبَةِ وَقَدْ دَخَلَهَا النَّبِيُّ ﷺ وَبِلاَلٌ وَأُسَامَةُ، وَأَجَافَ عَلَيْهِمْ عُثْمَانُ بْنُ طَلْحَةَ الْبَابَ. قَالَ: فَمَكَثُوا فِيهِ مَلِيًّا، ثُمَّ فُتِحَ الْبَابُ، فَخَرَجَ النَّبِيُّ ﷺ وَرَقِيتُ الدَّرَجَةَ، فَدَخَلْتُ الْبَيْتَ فَقُلْتُ: أَيْنَ صَلَّى النَّبِيُّ ﷺ؟ قَالُوا: هَاهُنَا.

قَالَ: وَنَسِيتُ أَنْ أَسْأَلَهُمْ: كَمْ صَلَّىٰ؟.

٣٩٣ ـ (...) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ. (ح) وَحَدَّثَنَا ابْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، أَنَّهُ قَالَ: دَخَلَ رَسُولُ اللَّهِ ﷺ

opened the door, I was the first to enter. I met Bilal and asked him: "Did The Messenger of Allah "Allah's blessing and peace be upon him" offer prayer in it?" he said: "Yes, he prayed between the two Yemenite pillars." (i.e. the two pillars which are towards the direction of Yemen).

394-(...) Salim Ibn Abdullah narrated from his father: I saw The Messenger of Allah "Allah's blessing and peace be upon him" having entered the Ka'ba, along with Usama Ibn Zaid, Bilal and Uthman Ibn Talha, and no one else entered with them. Then, it was closed. Abdullah said: Bilal, or Uthman Ibn Talha told me that The Messenger of Allah "Allah's blessing and peace be upon him" offered prayer in the heart of Ka'ba, between the two Yemenite pillars.

395-(1330) Ibn Juraij narrated that he asked Ata : Did you hear Ibn Abbas "Allah be pleased with both" saying: "You have been ordered to offer circumambulation (round the House) but not to enter into it?" He said: "He did not forbid entering into it (The House). But I heard him saying: "Usama Ibn Zaid told me that when The Messenger of Allah "Allah's blessing and peace be upon him" entered the House, he supplicated in all sides of it, but he did not offer the Prayer therein till he came out. When he came out, he offered two Rak'as in front of the House, and said: "This is your Qibla."" I asked him: "What is meant by its sides? Does it mean its corners?" He said: "In all (sides and corners) of the House there is a Qibla."

396-(1331) Ata narrated from Ibn Abbas "Allah be pleased with both": The Messenger of Allah "Allah's blessing and peace be upon him" entered the Ka'ba, wherein there were six pillars, near one of which he stood and supplicated (Allah), but did not offer Prayer.

397-(1332) Isma'il Ibn Abu Khalid narrated: I asked Abdullah Ibn Abu Awfa "Allah be pleased with both", who was a Companion of The Messenger of Allah "Allah's blessing and peace be upon him"" "Did The Messenger of Allah "Allah's blessing and peace be upon him" enter the House during his Umra?" He answered in the negative.

[69] Demolishing and rebuilding Ka'ba

398-(1333) A'isha "Allah be pleased with her" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said to me: "Had your people not been close to the (period of) unbelief (i.e. they did not embrace Islam but a short while ago), I would have demolished the Ka'ba and I would have rebuilt it on the (original) base set by (The Prophet) Abraham, for when the (people of) Quraish built the Ka'ba, they reduced its (area), and I would also have built a back door."

الْبَيْتَ، هُوَ وَأُسَامَةُ بْنُ زَيْدٍ وَبِلاَلٌ وَعُثْمَانُ بْنُ طَلْحَةَ فَأَغْلَقُوا عَلَيْهِمْ، فَلَمَّا فَتَحُوا كُنْتُ فِي أَوَّلِ مَنْ وَلَجَ، فَلَقِيتُ بِلاَلاً فَسَأَلْتُهُ: هَلْ صَلَّىٰ فِيهِ رَسُولُ اللَّهِ ﷺ؟ قَالَ: نَعَمْ، صَلَّىٰ بَيْنَ الْعَمُودَيْنِ الْيَمَانِيَيْنِ.

[البخاري: كتاب الحج، باب إغلاق البيت ويصلي في أيّ نواحي البيت شاء، رقم: ١٥٩٨].

٣٩٤ ـ (...) ـ وحدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ، عَنْ أَبِيهِ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ دَخَلَ الْكَعْبَةَ، هُوَ وَأُسَامَةُ بْنُ زَيْدٍ وَبِلاَلٌ وَعُثْمَانُ بْنُ طَلْحَةَ، وَلَمْ يَدْخُلْهَا مَعَهُمْ أَحَدٌ، ثُمَّ أُغْلِقَتْ عَلَيْهِمْ.

قَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ: فَأَخْبَرَنِي بِلاَلٌ أَوْ عُثْمَانُ بْنُ طَلْحَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّىٰ فِي جَوْفِ الْكَعْبَةِ، بَيْنَ الْعَمُودَيْنِ الْيَمَانِيَيْنِ.

٣٩٥ ـ (١٣٣٠) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ. جَمِيعاً عَنِ ابْنِ بَكْرٍ. قَالَ عَبْدٌ: أَخْبَرَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: قُلْتُ لِعَطَاءٍ: أَسَمِعْتَ ابْنَ عَبَّاسٍ يَقُولُ: إِنَّمَا أُمِرْتُمْ بِالطَّوَافِ وَلَمْ تُؤْمَرُوا بِدُخُولِهِ. قَالَ: لَمْ يَكُنْ يَنْهَىٰ عَنْ دُخُولِهِ. وَلٰكِنِّي سَمِعْتُهُ يَقُولُ: أَخْبَرَنِي أُسَامَةُ بْنُ زَيْدٍ: أَنَّ النَّبِيَّ ﷺ لَمَّا دَخَلَ الْبَيْتَ دَعَا فِي نَوَاحِيهِ كُلِّهَا، وَلَمْ يُصَلِّ فِيهِ حَتَّىٰ خَرَجَ، فَلَمَّا خَرَجَ رَكَعَ فِي قُبُلِ الْبَيْتِ رَكْعَتَيْنِ وَقَالَ: «هٰذِهِ الْقِبْلَةُ». قُلْتُ لَهُ: مَا نَوَاحِيهَا؟ أَفِي زَوَايَاهَا؟ قَالَ: بَلْ فِي كُلِّ قِبْلَةٍ مِنَ الْبَيْتِ.

٣٩٦ ـ (١٣٣١) ـ حدّثنا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا عَطَاءٌ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ ﷺ دَخَلَ الْكَعْبَةَ وَفِيهَا سِتُّ سَوَارٍ، فَقَامَ عِنْدَ سَارِيَةٍ فَدَعَا وَلَمْ يُصَلِّ.

٣٩٧ ـ (١٣٣٢) ـ وحدّثني سُرَيْجُ بْنُ يُونُسَ: حَدَّثَنِي هُشَيْمٌ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ قَالَ: قُلْتُ لِعَبْدِ اللَّهِ بْنِ أَبِي أَوْفَىٰ، صَاحِبِ رَسُولِ اللَّهِ ﷺ: أَدَخَلَ النَّبِيُّ ﷺ الْبَيْتَ فِي عُمْرَتِهِ؟ قَالَ: لاَ.

[البخاري: كتاب الحج، باب من لم يدخل الكعبة، رقم: ١٦٠٠].

٦٩ ـ بابُ نَقْضِ الكَعْبَة وبنائها

٣٩٨ ـ (١٣٣٣) ـ حدّثنا يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «لَوْلاَ حَدَاثَةُ عَهْدِ قَوْمِكِ بِالْكُفْرِ، لَنَقَضْتُ الْكَعْبَةَ، وَلَجَعَلْتُهَا عَلَىٰ أَسَاسِ إِبْرَاهِيمَ ـ فَإِنَّ قُرَيْشاً، حِينَ بَنَتِ الْبَيْتَ، اسْتَقْصَرَتْ ـ وَلَجَعَلْتُ لَهَا خَلْفاً».

[البخاري: كتاب الحج، باب فضل مكة وبنيانها، رقم: ١٥٨٥].

(...) The same was narrated by Ibn Numair, on the authority of Hisham, with the same chain of transmitters.

399-(...) Ibn Umar narrated from A'isha "Allah be pleased with her", the wife of The Prophet "Allah's blessing and peace be upon him" that The Messenger of Allah "Allah's blessing and peace be upon him" said to her: "Do you know that when your people (Quraish) rebuilt the Ka'ba, they decreased it from its original foundation laid by Abraham?" I (A'isha) said: "O Allah's Apostle! Why Do you not rebuild it on its original foundation laid by Abraham?" He replied: "Had it not been for the fact that your people are still close to the (time of) unbelief (because they have recently embraced Islam) I would have done so." Abdullah (Ibn Umar "Allah be pleased with both" said: A'isha must have heard this from Allah's Apostle for in my opinion Allah's Apostle "Allah's blessing and peace be upon him" left touching the two corners of the Ka'ba opposite Al-Hijr only because the Ka'ba was not rebuilt on its original foundations laid by Abraham.

400-(...) Abdullah Ibn Umar narrated that Abdullah Ibn Abu Bakr Ibn Abu Quhafa told about A'isha that she said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "Had your people not been still close to the pre-Islamic period of ignorance (or unbelief), I would have spent the treasure of Ka'ba in the cause of Allah, lowered its gate to the ground, and included in it the (area of) Al-Hijr."

401-(...) Abdullah Ibn Az-Zubair narrated: My aunt (A'isha) told me: The Messenger of Allah "Allah's blessing and peace be upon him" said: "O A'isha! Had your nation not been close to the (time of) unbelief, I would have demolished Ka'ba, and made it at a level with the ground. I would also have made two doors for it, one towards the east and the other towards the west, and added to it six cubits from (the area of) Al-Hijr, for Quraish reduced it when they rebuilt the Ka'ba.

402-(...) Ata' reported: The House was burnt during the time of Yazid Ibn Mu'awiya when the people of Sham had fought (in Mecca), it happened to it what was (decreed for it). Ibn Az-Zubair left it (as such) until the people came in the season (of Hajj). He wanted to encourage or incite them (to fight) against the people of Sham. When the people had arrived he said to them: "O people! Give me your opinion regarding the Ka'ba. Should I demolish it and then rebuild it from its original foundation, or should I repair whatever was damaged of it?" Ibn Abbas "Allah be pleased with

(...) ـ **وحدّثناه** أَبو بكر بْنُ أَبي شَيْبَةَ وَأَبو كُرَيْبٍ. قَالاَ: حَدَّثَنَا ابْنُ نُمَيْرٍ، عَنْ هِشَامٍ، بِهٰذَا الإِسْنَادِ.

٣٩٩ ـ (...) ـ حدّثنا يَحْيىٰ بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، أَنَّ عَبْدَ اللَّهِ بْنَ مُحَمَّدِ بْنِ أَبِي بَكْرٍ الصِّدِّيقِ أَخْبَرَ عَبْدَ اللَّهِ بْنَ عُمَرَ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَلَمْ تَرَيْ أَنَّ قَوْمَكِ، حِينَ بَنَوُا الْكَعْبَةَ، اقْتَصَرُوا عَنْ قَوَاعِدِ إِبْرَاهِيمَ؟» قَالَتْ: فَقُلْتُ: يَا رَسُولَ اللَّهِ، أَفَلا تَرُدُّهَا عَلَىٰ قَوَاعِدِ إِبْرَاهِيمَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَوْلاَ حِدْثَانُ قَوْمِكِ بِالْكُفْرِ لَفَعَلْتُ».

فَقَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ: لَئِنْ كَانَتْ عَائِشَةُ سَمِعَتْ هٰذَا مِنْ رَسُولِ اللَّهِ ﷺ، مَا أُرَىٰ رَسُولَ اللَّهِ ﷺ تَرَكَ اسْتِلاَمَ الرُّكْنَيْنِ اللَّذَيْنِ يَلِيَانِ الْحِجْرَ، إِلاَّ أَنَّ الْبَيْتَ لَمْ يُتَمَّمْ عَلَىٰ قَوَاعِدِ إِبْرَاهِيمَ.

[البخاري: كتاب الحج، باب فضل مكة وبنيانها، رقم: ١٥٨٣].

٤٠٠ ـ (...) ـ حدّثني أَبُو الطَّاهِرِ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، عَنْ مَخْرَمَةَ.

(ح) وَحَدَّثَنِي هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي مَخْرَمَةُ بْنُ بُكَيْرٍ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ نَافِعاً مَوْلَى ابْنِ عُمَرَ يَقُولُ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ أَبِي بَكْرِ بْنِ أَبِي قُحَافَةَ، يُحَدِّثُ عَبْدَ اللَّهِ بْنَ عُمَرَ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ، أَنَّهَا قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَوْلاَ أَنَّ قَوْمَكِ حَدِيثُو عَهْدٍ بِجَاهِلِيَّةٍ ـ أَوْ قَالَ: بِكُفْرٍ ـ لأَنْفَقْتُ كَنْزَ الْكَعْبَةِ فِي سَبِيلِ اللَّهِ، وَلَجَعَلْتُ بَابَهَا بِالأَرْضِ، وَلأَدْخَلْتُ فِيهَا مِنَ الْحِجْرِ».

٤٠١ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنِي ابْنُ مَهْدِيٍّ: حَدَّثَنَا سَلِيمُ بْنُ حَيَّانَ، عَنْ سَعِيدٍ ـ يَعْنِي ابْنَ مِينَاءَ ـ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ الزُّبَيْرِ يَقُولُ: حَدَّثَتْنِي خَالَتِي ـ يَعْنِي عَائِشَةَ ـ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَا عَائِشَةُ، لَوْلاَ أَنَّ قَوْمَكِ حَدِيثُو عَهْدٍ بِشِرْكٍ، لَهَدَمْتُ الْكَعْبَةَ فَأَلْزَقْتُهَا بِالأَرْضِ، وَجَعَلْتُ لَهَا بَابَيْنِ: بَاباً شَرْقِيًّا وَبَاباً غَرْبِيًّا، وَزِدْتُ فِيهَا سِتَّةَ أَذْرُعٍ مِنَ الْحِجْرِ، فَإِنَّ قُرَيْشاً اقْتَصَرَتْهَا حَيْثُ بَنَتِ الْكَعْبَةَ».

٤٠٢ ـ (...) ـ حدّثنا هَنَّادُ بْنُ السَّرِيِّ: حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ: أَخْبَرَنِي ابْنُ أَبِي سُلَيْمَانَ، عَنْ عَطَاءٍ قَالَ: لَمَّا احْتَرَقَ الْبَيْتُ زَمَنَ يَزِيدَ بْنِ مُعَاوِيَةَ، حِينَ غَزَاهَا أَهْلُ الشَّامِ، فَكَانَ مِنْ أَمْرِهِ مَا كَانَ، تَرَكَهُ ابْنُ الزُّبَيْرِ حَتَّىٰ قَدِمَ النَّاسُ الْمَوْسِمَ. يُرِيدُ أَنْ يُجَرِّئَهُمْ ـ أَوْ يُحَرِّبَهُمْ ـ عَلَىٰ أَهْلِ الشَّامِ، فَلَمَّا صَدَرَ النَّاسُ، قَالَ: يَا أَيُّهَا النَّاسُ،

both" said: "An idea has occurred to me according to which I think that you should repair what was damaged, and leave the House (as such) on which the people embraced Islam and (leave) those stones (in their state) on which the people accepted Islam, and The Messenger of Allah "Allah's blessing and peace be upon him" was sent."

Ibn Az-Zubair said: "If the house of any one of you was burnt, he would not be satisfied until he renews it; then what about the House of your Lord? I would ask Allah (to guide me) to better choice thrice and then I would decide what to do in this matter." After asking Allah (to guide him) to the better choice thrice, he decided to demolish it. The people expected that calamity might fall from heaven on the first person who would climb (over the House to demolish it), till one ascended it and threw down one of its stones. When the people saw that no calamity had befallen him, they followed him, and started demolishing it until it was pulled down to the ground. Then Ibn Az-Zubair set up pillars and hung curtains on them (in order that the people would face them in the prayers as their Qibla, and know the position of Ka'ba). Then, the walls were raised.

Ibn Az-Zubair said: I heard A'isha "Allah be pleased with her" saying that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Had the people not been close to (the time of) unbelief, and had I had the (necessary) resources to reconstruct it, I would have included in it five cubits from (the area of) Al-Hijr. I would also have built a door for the people to enter, and a door for them to exit." (Ibn Az-Zubair further added) "Now, I have the resources to spend and I have no fear from the part of the people (that they would object to that)." So he added five cubits from the (area of) Al-Hijr to it, to the extent that there appeared (the original) foundation (laid by The Prophet Abraham), which The people saw. it was upon this base that the wall was raised. The length of the Ka'ba was eighteen cubits. when this addition was made to it (in breadth), the length seemed to be small (in proportion with the breadth). For that reason, ten cubits were added to its length. Two doors were also built, one for entrance and the other for exit.

When Ibn Az-Zubair was killed, Al-Hajjaj wrote to Abd Al-Malik Ibn Marwan telling him about it, stating that Ibn Az-Zubair rebuilt (the House) upon those original foundations (laid by The Prophet Abraham) and which reliable men from among the Meccans had seen. Abd Al-Malik wrote to him: "Criticizing Ibn Az-Zubair (for what he had done) is of no

أَشِيرُوا عَلَيَّ فِي الْكَعْبَةِ: أَنْقُضُهَا ثُمَّ أَبْنِي بِنَاءَهَا، أَوْ أُصْلِحُ مَا وَهٰى مِنْهَا؟ قَالَ ابْنُ عَبَّاسٍ: فَإِنِّي قَدْ فُرِقَ لِي رَأْيٌ فِيهَا، أَرَىٰ أَنْ تُصْلِحَ مَا وَهٰى مِنْهَا، وَتَدَعَ بَيْتاً أَسْلَمَ النَّاسُ عَلَيْهِ، وَأَحْجَاراً أَسْلَمَ النَّاسُ عَلَيْهَا وَبُعِثَ عَلَيْهَا النَّبِيُّ ﷺ.

فَقَالَ ابْنُ الزُّبَيْرِ: لَوْ كَانَ أَحَدُكُمُ احْتَرَقَ بَيْتُهُ، مَا رَضِيَ حَتَّىٰ يُجِدَّهُ، فَكَيْفَ بَيْتُ رَبِّكُمْ؟ إِنِّي مُسْتَخِيرٌ رَبِّي ثَلاثاً، ثُمَّ عَازِمٌ عَلَىٰ أَمْرِي، فَلَمَّا مَضَى الثَّلَاثُ أَجْمَعَ رَأْيَهُ عَلَىٰ أَنْ يَنْقُضَهَا. فَتَحَامَاهُ النَّاسُ أَنْ يَنْزِلَ، بِأَوَّلِ النَّاسِ يَصْعَدُ فِيهِ، أَمْرٌ مِنَ السَّمَاءِ، حَتَّىٰ صَعِدَهُ رَجُلٌ فَأَلْقَىٰ مِنْهُ حِجَارَةً، فَلَمَّا لَمْ يَرَهُ النَّاسُ أَصَابَهُ شَيْءٌ تَتَابَعُوا، فَنَقَضُوهُ حَتَّىٰ بَلَغُوا بِهِ الأَرْضَ، فَجَعَلَ ابْنُ الزُّبَيْرِ أَعْمِدَةً، فَسَتَّرَ عَلَيْهَا السُّتُورَ حَتَّى ارْتَفَعَ بِنَاؤُهُ.

وَقَالَ ابْنُ الزُّبَيْرِ: إِنِّي سَمِعْتُ عَائِشَةَ تَقُولُ: إِنَّ النَّبِيَّ ﷺ قَالَ: «لَوْلاَ أَنَّ النَّاسَ حَدِيثٌ عَهْدُهُمْ بِكُفْرٍ، وَلَيْسَ عِنْدِي مِنَ النَّفَقَةِ مَا يُقَوِّي عَلَىٰ بِنَائِهِ، لَكُنْتُ أَدْخَلْتُ فِيهِ مِنَ الْحِجْرِ خَمْسَ أَذْرُعٍ، وَلَجَعَلْتُ لَهَا بَاباً يَدْخُلُ النَّاسُ مِنْهُ، وَبَاباً يَخْرُجُونَ مِنْهُ».

قَالَ: فَأَنَا الْيَوْمَ أَجِدُ مَا أُنْفِقُ وَلَسْتُ أَخَافُ النَّاسَ. قَالَ: فَزَادَ فِيهِ خَمْسَ أَذْرُعٍ مِنَ الْحِجْرِ، حَتَّىٰ أَبْدَى أُسًّا نَظَرَ النَّاسُ إِلَيْهِ، فَبَنَىٰ عَلَيْهِ الْبِنَاءَ. وَكَانَ طُولُ الْكَعْبَةِ ثَمَانِيَ عَشْرَةَ ذِرَاعاً، فَلَمَّا زَادَ فِيهِ اسْتَقْصَرَهُ، فَزَادَ فِي طُولِهِ عَشْرَ أَذْرُعٍ، وَجَعَلَ لَهُ بَابَيْنِ: أَحَدُهُمَا يُدْخَلُ مِنْهُ، وَالآخَرُ يُخْرَجُ مِنْهُ، فَلَمَّا قُتِلَ ابْنُ الزُّبَيْرِ كَتَبَ الْحَجَّاجُ إِلَىٰ عَبْدِ الْمَلِكِ بْنِ مَرْوَانَ يُخْبِرُهُ بِذَٰلِكَ، وَيُخْبِرُهُ أَنَّ ابْنَ الزُّبَيْرِ قَدْ وَضَعَ الْبِنَاءَ عَلَىٰ أُسٍّ نَظَرَ إِلَيْهِ الْعُدُولُ مِنْ أَهْلِ مَكَّةَ، فَكَتَبَ إِلَيْهِ عَبْدُ الْمَلِكِ: إِنَّا لَسْنَا مِنْ تَلْطِيخِ ابْنِ الزُّبَيْرِ فِي شَيْءٍ: أَمَّا مَا زَادَ فِي طُولِهِ فَأَقِرَّهُ، وَأَمَّا مَا زَادَ فِيهِ مِنَ الْحِجْرِ فَرُدَّهُ إِلَىٰ بِنَائِهِ،

significance for us. As for the addition made by him in length, you should fix it, and as for what he added from the direction of Al-Hijr, revert it to (its previous) foundation. Wall up the door which he had opened." In this way, he (Al-Hajjaj) demolished that (part) and rebuilt it on (its previous) bases.

403-(...) Abdullah Ibn Ubaid narrated that Al-Harith Ibn Abdullah came leading a delegate to Abd Al-Malik Ibn Marwan during his caliphate. Abd Al-Malik said: "I do not think that Abu Khubaib (i.e. Ibn Az-Zubair) heard from A'isha "Allah be pleased with her" what he alleged that he heard from her (concerning the rebuilding of Ka'ba)." Al-Harith said: "But, I myself heard that from her." He said: "What did you hear from her?" He said that she (A'isha) told that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Your people reduced (an area) from the building of the House, and had they not been still close to the (time of) heathenism, (since they did not embrace Islam but very recently), I would have added to it what they had left out of it. If it seemed to your people after me to rebuild it, then come along with me so as to show you what they have left out of it." He showed her about seven cubits (from the direction of Al-Hijr).

This is the narration transmitted by Abdullah Ibn Ubaid. Al-Walid Ibn Ata added the following: The Messenger of Allah "Allah's blessing and peace be upon him" said (resuming his previous statement): "I would have made two doors at the level of the ground, one towards the east and the other towards the west. Do you know why your people raised its (the House's) door?" She said: "No." He said: "That was out of pride so that none but whomever they wanted should enter into it. When a person intended to get into it, they let him go upstairs, and as he was about to enter, they would push him and he would fall down."

Abd Al-Malik said to Al-Harith: "Did you hear her saying that?" He answered in the affirmative. He (Al-Harith) said that he (Abd Al-Malik) scratched the ground with his stick for some time after which he said: "I wished I had left what he (Ibn Az-Zubair) had done there."

(...) The same was narrated on the authority of Ibn Juraij, with the same chain of transmitters.

404-(...) Abu Qaza'a narrated that while Abd Al-Malik Ibn Marwan was circumambulating Ka'ba, he said: May Allah destroy Ibn Az-Zubair for he tells lies about the Mother of the Believers, when he says: I heard her

وَسُدَّ الْبَابَ الَّذِي فَتَحَهُ، فَنَقَضَهُ وَأَعَادَهُ إِلَىٰ بِنَائِهِ.

٤٠٣ ـ (...) ـ حدّثني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عُبَيْدِ بْنِ عُمَيْرٍ وَالْوَلِيدَ بْنَ عَطَاءٍ يُحَدِّثَانِ، عَنِ الْحَارِثِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي رَبِيعَةَ. قَالَ عَبْدُ اللَّهِ بْنُ عُبَيْدٍ: وَفَدَ الْحَارِثُ بْنُ عَبْدِ اللَّهِ عَلَىٰ عَبْدِ الْمَلِكِ بْنِ مَرْوَانَ فِي خِلاَفَتِهِ. فَقَالَ عَبْدُ الْمَلِكِ: مَا أَظُنُّ أَبَا خُبَيْبٍ ـ يَعْنِي ابْنَ الزُّبَيْرِ ـ سَمِعَ مِنْ عَائِشَةَ مَا كَانَ يَزْعُمُ أَنَّهُ سَمِعَهُ مِنْهَا. قَالَ الْحَارِثُ: بَلَىٰ، أَنَا سَمِعْتُهُ مِنْهَا. قَالَ: سَمِعْتَهَا تَقُولُ مَاذَا؟ قَالَ: قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ قَوْمَكِ اسْتَقْصَرُوا مِنْ بُنْيَانِ الْبَيْتِ، وَلَوْلاَ حَدَاثَةُ عَهْدِهِمْ بِالشِّرْكِ أَعَدْتُ مَا تَرَكُوا مِنْهُ، فَإِنْ بَدَا لِقَوْمِكِ، مِنْ بَعْدِي، أَنْ يَبْنُوهُ فَهَلُمِّي لأُرِيَكِ مَا تَرَكُوا مِنْهُ». فَأَرَاهَا قَرِيباً مِنْ سَبْعَةِ أَذْرُعٍ.

هٰذَا حَدِيثُ عَبْدِ اللَّهِ بْنِ عُبَيْدٍ، وَزَادَ عَلَيْهِ الْوَلِيدُ بْنُ عَطَاءٍ: قَالَ النَّبِيُّ ﷺ: «وَلَجَعَلْتُ لَهَا بَابَيْنِ مَوْضُوعَيْنِ فِي الأَرْضِ شَرْقِيًّا وَغَرْبِيًّا. وَهَلْ تَدْرِينَ لِمَ كَانَ قَوْمُكِ رَفَعُوا بَابَهَا؟» قَالَتْ: قُلْتُ: لاَ. قَالَ: «تَعَزُّزاً أَنْ لاَ يَدْخُلَهَا إِلاَّ مَنْ أَرَادُوا، فَكَانَ الرَّجُلُ إِذَا هُوَ أَرَادَ أَنْ يَدْخُلَهَا يَدْعُونَهُ يَرْتَقِي، حَتَّىٰ إِذَا كَادَ أَنْ يَدْخُلَ دَفَعُوهُ فَسَقَطَ».

قَالَ عَبْدُ الْمَلِكِ لِلْحَارِثِ: أَنْتَ سَمِعْتَهَا تَقُولُ هٰذَا؟ قَالَ: نَعَمْ. قَالَ: فَنَكَتَ سَاعَةً بِعَصَاهُ ثُمَّ قَالَ: وَدِدْتُ أَنِّي تَرَكْتُهُ وَمَا تَحَمَّلَ.

(...) ـ وحدّثناه مُحَمَّدُ بْنُ عَمْرِو بْنِ جَبَلَةَ: حَدَّثَنَا أَبُو عَاصِمٍ. (ح) وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ. كِلاَهُمَا عَنِ ابْنِ جُرَيْجٍ. بِهٰذَا الإِسْنَادِ، مِثْلَ حَدِيثِ ابْنِ بَكْرٍ.

٤٠٤ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بَكْرٍ السَّهْمِيُّ: حَدَّثَنَا حَاتِمُ بْنُ أَبِي صَغِيرَةَ، عَنْ أَبِي قَزَعَةَ، أَنَّ عَبْدَ الْمَلِكِ بْنَ مَرْوَانَ، بَيْنَمَا هُوَ

saying that The Messenger of Allah "Allah's blessing and peace be upon him" said: O A'isha! Had your people not been still close to the (time of) heathenism, I would have demolished the House and would have added to it (the area) from Al-Hijr, for your people reduced (the area) from its building." Al-Harith Ibn Abdullah Ibn Abu Rabie'a said: "O Commander of the Believers! Don't say that, for I myself heard the Mother of the Believers saying so." He said: "Had I learnt this before demolishing it, I would have left it in the state in which Ibn Az-Zubair built it."

[70] The walls and the door of Ka'ba

405-(...) A'isha "Allah be pleased with her", the wife of The Prophet "Allah's blessing and peace be upon him" narrated: I asked The Prophet "Allah's blessing and peace be upon him" whether the round wall (near Ka'ba) was part of the Ka'ba. The Prophet "Allah's blessing and peace be upon him" replied in the affirmative. I further said: "What is wrong with them? Why have they not included it in the building of the Ka'ba?" He said: "Don't you see that your people (Quraish) ran short of money (so they could not include it inside the building of Ka'ba)?" I asked: "What about its gate? Why is it so high?" He replied: "Your people did so as to admit into it whomever they liked and prevent whomever they liked. Had not your people been close to the Pre-Islamic Period of ignorance and had not I been afraid that they would dislike it, surely I would have included the (area of the) wall inside the building of the Ka'ba and I would have lowered its gate to the level of the ground."

406-(...) A'isha "Allah be pleased with her" narrated: I asked The Prophet "Allah's blessing and peace be upon him" whether the round wall (near Ka'ba) was part of the Ka'ba...and the rest is the same, according to which she asked: "Why is its door so high that none could ascend to it but upstairs?" he (The Prophet) also said in it: "For fear that they might disapprove it."

[71] Offering Hajj on behalf of the disabled person, in view of his old age or inability, and also offering Hajj on behalf of the dead

407-(1334) Ibn Abbas "Allah be pleased with both" narrated: Al-Fadl (his brother) was riding behind Allah's Apostle "Allah's blessing and peace be upon him" when a woman from the tribe of Khath'am came, at whom Al-Fadl started looking, and she started looking at him. The Prophet "Allah's blessing and peace be upon him" turned Al-Fadl's face

يَطُوفُ بِالْبَيْتِ إِذْ قَالَ: قَاتَلَ اللَّهُ ابْنَ الزُّبَيْرِ، حَيْثُ يَكْذِبُ عَلَىٰ أُمِّ الْمُؤْمِنِينَ، يَقُولُ: سَمِعْتُهَا تَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَا عَائِشَةُ، لَوْلاَ حِدْثَانُ قَوْمِكِ بِالْكُفْرِ لَنَقَضْتُ الْبَيْتَ حَتَّىٰ أَزِيدَ فِيهِ مِنَ الْحِجْرِ، فَإِنَّ قَوْمَكِ قَصَّرُوا فِي الْبِنَاءِ» فَقَالَ الْحَارِثُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي رَبِيعَةَ: لاَ تَقُلْ هٰذَا يَا أَمِيرَ الْمُؤْمِنِينَ، فَأَنَا سَمِعْتُ أُمَّ الْمُؤْمِنِينَ تُحَدِّثُ هٰذَا.

قَالَ: لَوْ كُنْتُ سَمِعْتُهُ قَبْلَ أَنْ أَهْدِمَهُ، لَتَرَكْتُهُ عَلَىٰ مَا بَنَى ابْنُ الزُّبَيْرِ.

٧٠ ـ باب جَدْرِ الكَعْبَةِ وبَابِهَا

٤٠٥ ـ (...) ـ حدّثنا سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا أَبُو الأَحْوَصِ: حَدَّثَنَا أَشْعَثُ بْنُ أَبِي الشَّعْثَاءِ، عَنِ الأَسْوَدِ بْنِ يَزِيدَ، عَنْ عَائِشَةَ قَالَتْ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ، عَنِ الْجَدْرِ، أَمِنَ الْبَيْتِ هُوَ؟ قَالَ: «نَعَمْ» قُلْتُ: فَلِمَ لَمْ يُدْخِلُوهُ فِي الْبَيْتِ؟ قَالَ: «إِنَّ قَوْمَكِ قَصَّرَتْ بِهِمُ النَّفَقَةُ» قلتُ: فَمَا شَأْنُ بَابِهِ مُرْتَفِعاً؟ قَالَ: «فَعَلَ ذٰلِكِ قَوْمُكِ لِيُدْخِلُوا مَنْ شَاؤُوا وَيَمْنَعُوا مَنْ شَاؤُوا، وَلَوْلاَ أَنَّ قَوْمَكِ حَدِيثٌ عَهْدُهُمْ فِي الْجَاهِلِيَّةِ، فَأَخَافُ أَنْ تُنْكِرَ قُلُوبُهُمْ، لَنَظَرْتُ أَنْ أُدْخِلَ الْجَدْرَ فِي الْبَيْتِ، وَأَنْ أُلْزِقَ بَابَهُ بِالأَرْضِ».

[البخاري: كتاب الحج، باب فضل مكة وبنيانها، رقم: ١٥٨٤].

٤٠٦ ـ (...) ـ وحدّثناه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ ـ يَعْنِي ابْنَ مُوسَىٰ ـ: حَدَّثَنَا شَيْبَانُ، عَنْ أَشْعَثَ بْنِ أَبِي الشَّعْثَاءِ، عَنِ الأَسْوَدِ بْنِ يَزِيدَ، عَنْ عَائِشَةَ قَالَتْ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنِ الْحِجْرِ. وَسَاقَ الْحَدِيثَ بِمَعْنَىٰ حَدِيثِ أَبِي الأَحْوَصِ. وَقَالَ فِيهِ: فَقُلْتُ: فَمَا شَأْنُ بَابِهِ مُرْتَفِعاً لاَ يُصْعَدُ إِلَيْهِ إِلاَّ بِسُلَّمٍ؟ وَقَالَ: «مَخَافَةَ أَنْ تَنْفِرَ قُلُوبُهُمْ».

٧١ ـ بابُ الحَجِّ عن العَاجِزِ لِزَمَانَةٍ وهَرَمٍ ونحوهما أو للمَوْتِ

٤٠٧ ـ (١٣٣٤) ـ حدّثنا يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، أَنَّهُ قَالَ: كَانَ الْفَضْلُ بْنُ عَبَّاسٍ رَدِيفَ رَسُولِ اللَّهِ ﷺ فَجَاءَتْهُ امْرَأَةٌ مِنْ خَثْعَمَ تَسْتَفْتِيهِ، فَجَعَلَ الْفَضْلُ يَنْظُرُ

to the other side. The woman said: "O Allah's Apostle! The obligation of Hajj enjoined by Allah on His devotees has become due on my father who is old and weak, and cannot sit firm on the Mount; may I perform Hajj on his behalf?" The Prophet "Allah's blessing and peace be upon him" replied: "Yes, you may." That happened during the Farewell Hajj.

408-(1335) Ibn Abbas "Allah be pleased with both" narrated from Al-Fadl: A woman from the tribe of Khath'am came and said The Messenger of Allah "Allah's blessing and peace be upon him": "O Allah's Apostle! My father is now an old man, upon whom the obligation of Hajj enjoined by Allah has become due, and he (is so weak that he) cannot sit firm on the back of the Mount; (may I perform Hajj on his behalf?)" The Prophet "Allah's blessing and peace be upon him" replied: "Yes, you may offer Hajj on his behalf."

[72] The validity of the boy's pilgrimage and the reward of him who enabled him to offer Hajj

409-(1336) Ibn Abbas "Allah be pleased with both" narrated that once, The Prophet "Allah's blessing and peace be upon him" met a group of riders at (the place of) Rawha, whom he asked: "Who are the people?" they said: "(We are among) the Muslims." Then, they asked: "Who are you?" he said: "I'm The Messenger of Allah." A woman (from among them) raised a young boy to him (to see) and said: "Is there any Hajj to be offered by that (young boy)?" he said: "Yes, and you would receive a reward (for enabling him to perform it)."

410-(...) Ibn Abbas "Allah be pleased with both" narrated: A woman raised a young boy of hers (to The Prophet to see) and said: "Is there any Hajj to be offered by that (young boy)?" he said: "Yes, and you would receive a reward (for enabling him to perform it)."

411-(...) Kuraib (the freed slave of Ibn Abbas) narrated: A woman raised a young boy of hers (to The Prophet to see) and said: "Is there any Hajj to be offered by that (young boy)?" he said: "Yes, and you would receive a reward (for enabling him to perform it)."

(...) The same was narrated by Kuraib, on the authority of Ibn Abbas

[73] The Hajj is obligatory once during one's lifetime

412-(1337) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" addressed us saying: "O people! Allah has enjoined Hajj upon you; so perform Hajj." A man asked: "O Messenger of Allah! (Is it to be offered) every year?" He

إِلَيْهَا وَتَنْظُرُ إِلَيْهِ، فَجَعَلَ رَسُولُ اللَّهِ ﷺ يَصْرِفُ وَجْهَ الْفَضْلِ إِلَى الشِّقِّ الآخَرِ. قَالَتْ: يَا رَسُولَ اللَّهِ، إِنَّ فَرِيضَةَ اللَّهِ عَلَى عِبَادِهِ فِي الْحَجِّ أَدْرَكَتْ أَبِي شَيْخاً كَبِيراً، لاَ يَسْتَطِيعُ أَنْ يَثْبُتَ عَلَى الرَّاحِلَةِ، أَفَأَحُجُّ عَنْهُ؟ قَالَ: «نَعَمْ» وَذٰلِكَ فِي حَجَّةِ الْوَدَاعِ.

[البخاري: كتاب الحج، باب وجوب الحج وفضله، رقم: ١٥١٣].

٤٠٨ ـ (١٣٣٥) ـ **حدّثني** عَلِيُّ بْنُ خَشْرَمٍ: أَخْبَرَنَا عِيسَىٰ، عَنِ ابْنِ جُرَيْجٍ، عَنِ ابْنِ شِهَابٍ: حَدَّثَنَا سُلَيْمَانُ بْنُ يَسَارٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ الْفَضْلِ، أَنَّ امْرَأَةً مِنْ خَثْعَمَ قَالَتْ: يَا رَسُولَ اللهِ، إِنَّ أَبِي شَيْخٌ كَبِيرٌ، عَلَيْهِ فَرِيضَةُ اللَّهِ فِي الْحَجِّ. وَهُوَ لاَ يَسْتَطِيعُ أَنْ يَسْتَوِيَ عَلَى ظَهْرِ بَعِيرِهِ. فَقَالَ النَّبِيُّ ﷺ: «فَحُجِّي عَنْهُ».

[البخاري: كتاب جزاء الصيد، باب الحج عمن لا يستطيع الثبوت على الراحلة، رقم: ١٨٥٣].

٧٢ ـ بابُ صِحَّةِ حَجِّ الصَّبِيِّ وأجْرِ مَنْ حَجَّ به

٤٠٩ ـ (١٣٣٦) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَابْنُ أَبِي عُمَرَ. جَمِيعاً عَنِ ابْنِ عُيَيْنَةَ. قَالَ أَبُو بَكْرٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ إِبْرَاهِيمَ بْنِ عُقْبَةَ، عَنْ كُرَيْبٍ مَوْلَى ابْنِ عَبَّاسٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ لَقِيَ رَكْباً بِالرَّوْحَاءِ. فَقَالَ: «مَنِ الْقَوْمُ؟» قَالُوا: الْمُسْلِمُونَ. فَقَالُوا: مَنْ أَنْتَ؟ قَالَ: «رَسُولُ اللَّهِ» فَرَفَعَتْ إِلَيْهِ امْرَأَةٌ صَبِيًّا فَقَالَتْ: أَلِهٰذَا حَجٌّ؟ قَالَ: «نَعَمْ، وَلَكِ أَجْرٌ».

٤١٠ ـ (...) ـ **حدّثنا** أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلاَءِ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ سُفْيَانَ، عَنْ مُحَمَّدِ بْنِ عُقْبَةَ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: رَفَعَتِ امْرَأَةٌ صَبِيًّا لَهَا، فَقَالَتْ: يَا رَسُولَ اللَّهِ، أَلِهٰذَا حَجٌّ؟ قَالَ: «نَعَمْ، وَلَكِ أَجْرٌ».

٤١١ ـ (...) ـ **وحدّثني** مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ: حَدَّثَنَا سُفْيَانُ، عَنْ إِبْرَاهِيمَ بْنِ عُقْبَةَ، عَنْ كُرَيْبٍ، أَنَّ امْرَأَةً رَفَعَتْ صَبِيّاً فَقَالَتْ: يَا رَسُولَ اللَّهِ، أَلِهٰذَا حَجٌّ؟ قَالَ: «نَعَمْ، وَلَكِ أَجْرٌ».

(...) ـ **وحدّثنا** ابْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ: حَدَّثَنَا سُفْيَانُ عَنْ مُحَمَّدِ بْنِ عُقْبَةَ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ، بِمِثْلِهِ.

٧٣ ـ باب فَرْضِ الحَجِّ مرةً في العُمر

٤١٢ ـ (١٣٣٧) ـ **وحدّثني** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا الرَّبِيعُ بْنُ مُسْلِمٍ الْقُرَشِيُّ، عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: خَطَبَنَا رَسُولُ اللَّهِ ﷺ فَقَالَ: «أَيُّهَا النَّاسُ، قَدْ فَرَضَ اللَّهُ عَلَيْكُمُ الْحَجَّ فَحُجُّوا» فَقَالَ رَجُلٌ:

(the Prophet) kept silent, and he (the man) repeated (his question) thrice, after which The Messenger of Allah "Allah's blessing and peace be upon him" said: "If I said "yes", it would become obligatory (for you to offer it every year) and you would not be able to do it." Then he said: "Just (stick to my orders and) abandon (asking) me so long as I left you (and did not order you to do a certain thing). However, those who were before you were destroyed for their excessive questions, and their disputes with their Prophets. So when I order you to do anything, do it as much as is within your power, and when I forbid you to do anything, then leave it."

[74] The woman should not travel for Hajj or anything else without a Mahram (a person whom she cannot marry)

413-(1338) Nafi narrated from Ibn Umar "Allah be pleased with both": The Messenger of Allah "Allah's blessing and peace be upon him" said: "The woman should not travel on a three-day journey without a Mahram" (her husband or one to whom she could not be married such as her father, brother, grandfather or so).

(...) The same was narrated by Ibn Numair, on the authority of Ubaidullah, with the same chain of transmitters.

414-(...) Ibn Umar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is not lawful for a woman, who believes in Allah and the Last Day, to travel on a three-day journey without a Mahram."

415-(827) Qaza'a narrated: I heard from Abu Sa'id a Hadith, which I admired. I asked him: "Did you really hear it from The Messenger of Allah "Allah's blessing and peace be upon him"?" he said: "Would then I tell about The Messenger of Allah "Allah's blessing and peace be upon him" what I did not hear (from him)?" I heard him saying: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No journey should be made (with the purpose of religious devotion) except for three mosques: this mosque of mine, the Sacred Mosque (of Ka'ba), and the Furthest mosque (of Jerusalem)." I also heard him (The Prophet) saying: "The woman should not travel on a two-day journey without a Mahram (whom she cannot marry such as her father or brother), or her husband."

416-(...) Abu Sa'id "Allah be pleased with him" narrated: I heard four things from Allah's Apostle "Allah's blessing and peace be upon him" which won my admiration and appreciation. They are: No lady should travel on a two-day journey without her husband or a Mahram (one to whom she could not be married)"....and the rest is the same.

أَكُلَّ عَامٍ، يَا رَسُولَ اللَّهِ؟ فَسَكَتَ. حَتَّىٰ قَالَهَا ثَلاَثاً. فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ قُلْتُ: نَعَمْ لَوَجَبَتْ وَلَمَا اسْتَطَعْتُمْ». ثُمَّ قَالَ: «ذَرُونِي مَا تَرَكْتُكُمْ، فَإِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِكَثْرَةِ سُؤَالِهِمْ وَاخْتِلاَفِهِمْ عَلَىٰ أَنْبِيَائِهِمْ، فَإِذَا أَمَرْتُكُمْ بِشَيْءٍ فَأْتُوا مِنْهُ مَا اسْتَطَعْتُمْ، وَإِذَا نَهَيْتُكُمْ عَنْ شَيْءٍ فَدَعُوهُ».

٧٤ ـ باب سَفَر المَرْأَةِ مَعَ مَحْرَمٍ إلى حَجٍّ وغيره

٤١٣ ـ (١٣٣٨) ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى. قَالاَ: حَدَّثَنَا يَحْيَىٰ ـ وَهُوَ الْقَطَّانُ ـ عَنْ عُبَيْدِ اللَّهِ: أَخْبَرَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لاَ تُسَافِرِ الْمَرْأَةُ ثَلاَثاً، إِلاَّ وَمَعَهَا ذُو مَحْرَمٍ».

[البخاري: كتاب تقصير الصلاة، باب في كم يقصر الصلاة، رقم: ١٠٨٧].

(...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ وَأَبُو أُسَامَةَ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ. حَدَّثَنَا أَبِي. جَمِيعاً عَنْ عُبَيْدِ اللَّهِ. بِهٰذَا الإِسْنَادِ.

فِي رِوَايَةِ أَبِي بَكْرٍ: «فَوْقَ ثَلاَثٍ».

وَقَالَ ابْنُ نُمَيْرٍ فِي رِوَايَتِهِ عَنْ أَبِيهِ: «ثَلاَثَةً إِلاَّ وَمَعَهَا ذُو مَحْرَمٍ».

٤١٤ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: أَخْبَرَنَا الضَّحَّاكُ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ قَالَ: «لاَ يَحِلُّ لاِمْرَأَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ، تُسَافِرُ مَسِيرَةَ ثَلاَثِ لَيَالٍ، إِلاَّ وَمَعَهَا ذُو مَحْرَمٍ».

٤١٥ ـ (٨٢٧) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ. جَمِيعاً عَنْ جَرِيرٍ. قَالَ قُتَيْبَةُ: حَدَّثَنَا جَرِيرٌ، عَنْ عَبْدِ الْمَلِكِ ـ وَهُوَ ابْنُ عُمَيْرٍ ـ عَنْ قَزَعَةَ، عَنْ أَبِي سَعِيدٍ قَالَ: سَمِعْتُ مِنْهُ حَدِيثاً فَأَعْجَبَنِي. فَقُلْتُ لَهُ: أَنْتَ سَمِعْتَ هٰذَا مِنْ رَسُولِ اللَّهِ ﷺ؟ قَالَ: فَأَقُولُ عَلَىٰ رَسُولِ اللَّهِ ﷺ مَا لَمْ أَسْمَعْ؟ قَالَ: سَمِعْتُهُ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ تَشُدُّوا الرِّحَالَ إِلاَّ إِلَىٰ ثَلاَثَةِ مَسَاجِدَ: مَسْجِدِي هٰذَا، وَالْمَسْجِدِ الْحَرَامِ، وَالْمَسْجِدِ الأَقْصَىٰ».

وَسَمِعْتُهُ يَقُولُ: «لاَ تُسَافِرِ الْمَرْأَةُ يَوْمَيْنِ مِنَ الدَّهْرِ إِلاَّ وَمَعَهَا ذُو مَحْرَمٍ مِنْهَا، أَوْ زَوْجُهَا».

٤١٦ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ قَالَ: سَمِعْتُ قَزَعَةَ: قَالَ: سَمِعْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ قَالَ: سَمِعْتُ مِنْ رَسُولِ اللَّهِ ﷺ أَرْبَعاً، فَأَعْجَبْنَنِي وَآنَقْنَنِي: نَهَىٰ أَنْ تُسَافِرَ الْمَرْأَةُ مَسِيرَةَ يَوْمَيْنِ إِلاَّ وَمَعَهَا زَوْجُهَا أَوْ ذُو مَحْرَمٍ. وَاقْتَصَّ بَاقِيَ الْحَدِيثِ.

417-(...) Abu Sa'id "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "No lady should travel on a three-day journey without a Mahram."

418-(...) Abu Sa'id "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "No lady should travel on a journey more than three days without a Mahram."

(...) The same was narrated on the authority of Quatada, with the same chain of transmitters.

419-(1339) Abu Huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "It is not permissible for a woman who believes in Allah and the Last Day to travel for one day and night except with a Mahram."

420-(...) Abu Huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "It is not permissible for a woman who believes in Allah and the Last Day to travel on journey for one day except with a Mahram."

421-(...) Abu Huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "It is not permissible for a woman who believes in Allah and the Last Day to travel for one day and night except with a Mahram (i.e. one whom she could not marry such as her father, brother or so)."

422-(...) Abu Huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "It is not permissible for a woman who believes in Allah and the Last Day to travel on a three-day journey except with a Mahram (i.e. one whom she could not marry such as her father, brother or so)."

423-(1340) Abu Sa'id Al-Khudri "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is not permissible for a woman who believes in Allah and the Last Day to travel on a journey for three days or more except with her father, her son, her husband, her brother or a Mahram (a man whom she cannot marry)."

(...) The same was narrated on the authority of Al-A'mash, with the same chain of transmitters.

424-(1341) Ibn Abbas "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" addressed us saying: "No man should be alone with a woman except in the presence of a Mahram, and A woman should not travel on journey except with a

٤١٧ ـ (...) ـ حدّثنا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، عَنْ سَهْم بْنِ مِنْجَاب، عَنْ قَزَعَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ تُسَافِرِ الْمَرْأَةُ ثَلاَثاً، إِلاَّ مَعَ ذِي مَحْرَمٍ».

٤١٨ ـ (...) ـ وحدّثني أَبُو غَسَّانَ الْمِسْمَعِيُّ وَمُحَمَّدُ بْنُ بَشَّارٍ. جَمِيعاً عَنْ مُعَاذِ بْنِ هِشَامٍ. قَالَ أَبُو غَسَّانَ: حَدَّثَنَا مُعَاذٌ: حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، عَنْ قَزَعَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ نَبِيَّ اللَّهِ ﷺ قَالَ: «لاَ تُسَافِرُ امْرَأَةٌ فَوْقَ ثَلاَثِ لَيَالٍ، إِلاَّ مَعَ ذِي مَحْرَمٍ».

(...) ـ وحدّثناه ابْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، بِهٰذَا الإِسْنَادِ. وَقَالَ: «أَكْثَرَ مِنْ ثَلاَثٍ، إِلاَّ مَعَ ذِي مَحْرَمٍ».

٤١٩ ـ (١٣٣٩) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِيهِ، أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ يَحِلُّ لاِمْرَأَةٍ مُسْلِمَةٍ تُسَافِرُ مَسِيرَةَ لَيْلَةٍ، إِلاَّ وَمَعَهَا رَجُلٌ ذُو حُرْمَةٍ مِنْهَا».

٤٢٠ ـ (...) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنِ ابْنِ أَبِي ذِئْبٍ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي سَعِيدٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «لاَ يَحِلُّ لاِمْرَأَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ، تُسَافِرُ مَسِيرَةَ يَوْمٍ، إِلاَّ مَعَ ذِي مَحْرَمٍ».

[البخاري: كتاب تقصير الصلاة، باب في كم يقصر الصلاة،... رقم: ١٠٨٨].

٤٢١ ـ (...) ـ وحدّثنا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لاَ يَحِلُّ لاِمْرَأَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ، تُسَافِرُ مَسِيرَةَ يَوْمٍ وَلَيْلَةٍ، إِلاَّ مَعَ ذِي مَحْرَمٍ عَلَيْهَا».

٤٢٢ ـ (...) ـ حدّثنا أَبُو كَامِلٍ الْجَحْدَرِيُّ: حَدَّثَنَا بِشْرٌ ـ يَعْنِي ابْنَ مُفَضَّلٍ ـ: حَدَّثَنَا سُهَيْلُ بْنُ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ يَحِلُّ لاِمْرَأَةٍ أَنْ تُسَافِرَ ثَلاَثاً، إِلاَّ وَمَعَهَا ذُو مَحْرَمٍ مِنْهَا».

٤٢٣ ـ (١٣٤٠) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. جَمِيعاً عَنْ أَبِي مُعَاوِيَةَ. قَالَ أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ يَحِلُّ لاِمْرَأَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ، أَنْ تُسَافِرَ سَفَراً يَكُونُ ثَلاَثَةَ أَيَّامٍ فَصَاعِداً، إِلاَّ وَمَعَهَا أَبُوهَا، أَوِ ابْنُهَا، أَوْ زَوْجُهَا، أَوْ أَخُوهَا، أَوْ ذُو مَحْرَمٍ مِنْهَا».

(...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو سَعِيدٍ الأَشَجُّ. قَالاَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الأَعْمَشُ، بِهٰذَا الإِسْنَادِ، مِثْلَهُ.

٤٢٤ ـ (١٣٤١) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ. كِلاَهُمَا عَنْ سُفْيَانَ. قَالَ أَبُو بَكْرٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ: حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ، عَنْ أَبِي مَعْبَدٍ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ يَخْطُبُ يَقُولُ: «لاَ يَخْلُوَنَّ رَجُلٌ بِامْرَأَةٍ إِلاَّ

Mahram (such as her husband or anyone to whom she could not be married at all)." A man got up and said: "O Allah's Apostle! My wife set out for performing Hajj and I was enlisted in such and such an army." Upon this he (The Prophet) said: "Go and offer Hajj in her company."

(...) The same was narrated by Hammad, on the authority of Amr, with the same chain of transmitters.

(...) The same was narrated on the authority of Ibn Juraij, through another chain of transmitters, and he did not mention: "No man should be alone with a woman except in the presence of a Mahram."

[75] What one says when he rides (and sets out) for Hajj or anything else

425-(1342) Ibn Umar "Allah be pleased with both" narrated that whenever The Messenger of Allah "Allah's blessing and peace be upon him" set firm on his mount for a journey, he would magnify Allah thrice and then say: "Glory be to Him, Who subdued that (mount) for us, and (had it not been for that reason) we would not have been able to bear its (power and obstinacy), and to our Lord we are returning. O Allah! We ask You in this journey of ours (to enable us to do) righteousness and piety, and from the deeds whatever You are pleased with. O Allah! Make easy this journey of ours, and fold up for us its far distance. O Allah! You are the companion in the journey, and the Guardian of our families. O Allah! I seek refuge with You from the troubles of the journey, the gloominess of sight, and the evil changes in property and family (on return)." Whenever he (The Prophet) returned (from journey) he would repeat it, and add: "We are returning (as) repentant, worshipping, and praising our Lord."

426-(1343) Abdullah Ibn Sarjis narrated that when The Messenger of Allah "Allah's blessing and peace be upon him" set out on journey, he would seek refuge (with Allah) from the trouble of the journey, the evil changes on return, disgrace after honour, the curse of the oppressed one, and the gloominess of sight in family and property.

427-(...) A Hadith like this was narrated on the authority of Asim, with the same chain of transmitters. But, the Hadith transmitted by Abd Al-Wahid the (word) "property" precedes the (word) "family". In the Hadith transmitted by Muhammad Ibn Khazim (the word) "family" precedes (the word) "Property" on return. In both narrations (the following is added): "O Allah! I seek refuge with You from the trouble of the journey."

وَمَعَهَا ذُو مَحْرَمٍ، ولاَ تُسَافِرِ الْمَرْأَةُ إِلاَّ مَعَ ذِي مَحْرَمٍ» فَقَامَ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ، إِنَّ امْرَأَتِي خَرَجَتْ حَاجَّةً، وَإِنِّي اكْتُتِبْتُ فِي غَزْوَةِ كَذَا وَكَذَا. قَالَ: «انْطَلِقْ فَحُجَّ مَعَ امْرَأَتِكَ».

[البخاري: كتاب جزاء الصيد، باب حج النساء، رقم: ١٨٦٢].

(...) ـ وحدّثناه أَبُو الرَّبِيعِ الزَّهْرَانِيُّ: حَدَّثَنَا حَمَّادٌ، عَنْ عَمْرٍو، بِهٰذَا الإِسْنَادِ، نَحْوَهُ.

(...) ـ وحدّثنا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا هِشَامٌ ـ يَعْنِي ابْنَ سُلَيْمَانَ ـ الْمَخْزُومِيُّ، عَنِ ابْنِ جُرَيْجٍ، بِهٰذَا الإِسْنَادِ، نَحْوَهُ، وَلَمْ يَذْكُرْ: «لاَ يَخْلُونَّ رَجُلٌ بِامْرَأَةٍ إِلاَّ وَمَعَهَا ذُو مَحْرَمٍ».

٧٥ ـ بابُ ما يَقُولُ إذا رَكِبَ إلى سَفَرِ الحَجِّ وغيره

٤٢٥ ـ (١٣٤٢) ـ **حدّثني** هَارُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّ عَلِيًّا الأَزْدِيَّ أَخْبَرَهُ، أَنَّ ابْنَ عُمَرَ عَلَّمَهُمْ، أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا اسْتَوَىٰ عَلَىٰ بَعِيرِهِ خَارِجاً إِلَىٰ سَفَرٍ، كَبَّرَ ثَلاَثاً، ثُمَّ قَالَ: ﴿سُبْحَٰنَ الَّذِى سَخَّرَ لَنَا هَٰذَا وَمَا كُنَّا لَهُۥ مُقْرِنِينَ ﴿١٣﴾ وَإِنَّآ إِلَىٰ رَبِّنَا لَمُنقَلِبُونَ ﴿١٤﴾﴾ [الزخرف: ١٣ ـ ١٤]. اللَّهُمَّ إِنَّا نَسْأَلُكَ فِي سَفَرِنَا هٰذَا الْبِرَّ وَالتَّقْوَىٰ، وَمِنَ الْعَمَلِ مَا تَرْضَىٰ. اللَّهُمَّ هَوِّنْ عَلَيْنَا سَفَرَنَا هٰذَا، وَاطْوِ عَنَّا بُعْدَهُ. اللَّهُمَّ أَنْتَ الصَّاحِبُ فِي السَّفَرِ، وَالْخَلِيفَةُ فِي الأَهْلِ. اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَعْثَاءِ السَّفَرِ، وَكَآبَةِ الْمَنْظَرِ، وَسُوءِ الْمُنْقَلَبِ، فِي الْمَالِ وَالأَهْلِ. وَإِذَا رَجَعَ قَالَهُنَّ، وَزَادَ فِيهِنَّ: «آيِبُونَ، تَائِبُونَ، عَابِدُونَ، لِرَبِّنَا حَامِدُونَ».

٤٢٦ ـ (١٣٤٣) ـ **حدّثني** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ، عَنْ عَاصِمٍ الأَحْوَلِ، عَنْ عَبْدِ اللَّهِ بْنِ سَرْجِسَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ، إِذَا سَافَرَ، يَتَعَوَّذُ مِنْ وَعْثَاءِ السَّفَرِ، وَكَآبَةِ الْمُنْقَلَبِ، وَالْحَوْرِ بَعْدَ الْكَوْرِ، وَدَعْوَةِ الْمَظْلُومِ، وَسُوءِ الْمَنْظَرِ فِي الأَهْلِ وَالْمَالِ.

٤٢٧ ـ (...) ـ **وحدّثنا** يَحْيَى بْنُ يَحْيَىٰ وَزُهَيْرُ بْنُ حَرْبٍ. جَمِيعاً عَنْ أَبِي مُعَاوِيَةَ. (ح) وَحَدَّثَنِي حَامِدُ بْنُ عُمَرَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ. كِلاَهُمَا عَنْ عَاصِمٍ، بِهٰذَا الإِسْنَادِ، مِثْلَهُ. غَيْرَ أَنَّ فِي حَدِيثِ عَبْدِ الْوَاحِدِ: فِي الْمَالِ وَالأَهْلِ.

وَفِي رِوَايَةِ مُحَمَّدِ بْنِ خَازِمٍ قَالَ: يَبْدَأُ بِالأَهْلِ إِذَا رَجَعَ.

وَفِي رِوَايَتِهِمَا جَمِيعاً: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَعْثَاءِ السَّفَرِ».

[76] What one says on return from the journey of Hajj or anything else

428-(1344) Abdullah Ibn Omar "Allah be pleased with both" reported: Whenever Allah's Apostle "Allah's blessing and peace be upon him" returned from a holy battle, Hajj or Umra, he used to magnify Allah thrice at every elevation of the ground and then say: "There is no God (to be worshipped) but Allah; He is One and has no partner. The dominion is for Him, all the praises are for Him, and He has power to all things. We are returning as repentant, worshipping, prostrating, and praising our Lord. He has kept up His promise and made His slave victorious, and He Alone defeated all the confederates (of unbelievers)."

(...) The same was narrated by Nafi, on the authority of Ibn Umar who narrated it from The Prophet "Allah's blessing and peace be upon him".

429-(1345) Anas "Allah be pleased with him" narrated: I and Abu Talha came back along with The Prophet "Allah's blessing and peace be upon him", while (his wife) Safiyya was riding behind him on his she-camel. When we were came to the outskirts of Medina, he said: "We are returning as repentant, worshipping, and praising our Lord." He kept repeating it until we reached Medina.

(...) The same was narrated through another chain of transmitters, on the authority of Anas Ibn Malik from The Prophet "Allah's blessing and peace be upon him".

[77] Halting at Dhul-Hulaifa and offering prayer in it on return from Hajj or from Umra

430-(1257) Abdullah Ibn Umar "Allah be pleased with both" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" halted at Al-Batha which is in Dhul-Hulaifa, wherein he offered the prayer. Ibn Umar used to do the same.

431-(...) Nafi narrated: Ibn Umar "Allah be pleased with both" used to halt at Al-Batha which is in Dhul-Hulaifa, at which The Messenger of Allah "Allah's blessing and peace be upon him" used to halt and offer prayer.

432-(...) Nafi narrated that whenever Ibn Umar "Allah be pleased with both" returned from Hajj or Umra, he would halt at Al-Batha which is in Dhul-Hulaifa, at which The Messenger of Allah "Allah's blessing and peace be upon him" used to halt.

433-(1346) Salim narrated from Abdullah Ibn Umar "Allah be pleased with both": When The Messenger of Allah "Allah's blessing and peace be

٧٦ ـ باب ما يقولُ إذا قَفَلَ من سَفَرِ الحَجِّ وغيره

٤٢٨ ـ (١٣٤٤) ـ حدّثنا أبو بكرِ بْنُ أبِي شَيْبَةَ: حَدَّثَنا أَبُو أُسَامَةَ: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ. (ح) وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا يَحْيَىٰ ـ وَهُوَ الْقَطَّانُ ـ عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ، إِذَا قَفَلَ مِنَ الْجُيُوشِ أَوِ السَّرَايَا أَوِ الْحَجِّ أَوِ الْعُمْرَةِ، إِذَا أَوْفَىٰ عَلَىٰ ثَنِيَّةٍ أَوْ فَدْفَدٍ، كَبَّرَ ثَلَاثاً، ثُمَّ قَالَ: «لَا إِلٰهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ، آيِبُونَ تَائِبُونَ عَابِدُونَ سَاجِدُونَ، لِرَبِّنَا حَامِدُونَ. صَدَقَ اللَّهُ وَعْدَهُ، وَنَصَرَ عَبْدَهُ، وَهَزَمَ الْأَحْزَابَ وَحْدَهُ».

(...) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ ـ يَعْنِي ابْنَ عُلَيَّةَ ـ عَنْ أَيُّوبَ. (ح) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا مَعْنٌ، عَنْ مَالِكٍ. (ح) وَحَدَّثَنَا ابْنُ رَافِعٍ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: أَخْبَرَنَا الضَّحَّاكُ. كُلُّهُمْ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ، بِمِثْلِهِ. إِلَّا حَدِيثَ أَيُّوبَ، فَإِنَّ فِيهِ التَّكْبِيرَ مَرَّتَيْنِ.

[البخاري: كتاب العمرة، باب ما يقول إذا رجع من الحج أو العمرة، رقم: ١٧٩٧].

٤٢٩ ـ (١٣٤٥) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ، عَنْ يَحْيَى بْنِ أَبِي إِسْحَاقَ قَالَ: قَالَ أَنَسُ بْنُ مَالِكٍ: أَقْبَلْنَا مَعَ النَّبِيِّ ﷺ، أَنَا وَأَبُو طَلْحَةَ، وَصَفِيَّةُ رَدِيفَتُهُ عَلَىٰ نَاقَتِهِ، حَتَّىٰ إِذَا كُنَّا بِظَهْرِ الْمَدِينَةِ قَالَ: «آيِبُونَ تَائِبُونَ عَابِدُونَ لِرَبِّنَا حَامِدُونَ» فَلَمْ يَزَلْ يَقُولُ ذٰلِكَ حَتَّىٰ قَدِمْنَا الْمَدِينَةَ.

(...) ـ وحدّثنا حُمَيْدُ بْنُ مَسْعَدَةَ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ: حَدَّثَنَا يَحْيَى بْنُ أَبِي إِسْحَاقَ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ ﷺ، بِمِثْلِهِ.

٧٧ ـ بابُ التَّعْرِيسِ بذي الحُلَيفة والصَّلاة بها إذا صَدَرَ من الحَجِّ أو العُمْرَةِ

٤٣٠ ـ (١٢٥٧) ـ حدّثنا يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ ﷺ أَنَاخَ بِالْبَطْحَاءِ الَّتِي بِذِي الْحُلَيْفَةِ، فَصَلَّىٰ بِهَا.

وَكَانَ عَبْدُ اللَّهِ بْنُ عُمَرَ يَفْعَلُ ذٰلِكَ.

[البخاري: كتاب الحج، باب حدثنا عبد الله بن يوسف، رقم: ١٥٣٢].

٤٣١ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ رُمْحِ بْنِ الْمُهَاجِرِ الْمِصْرِيُّ: أَخْبَرَنَا اللَّيْثُ. (ح) وَحَدَّثَنَا قُتَيْبَةُ ـ وَاللَّفْظُ لَهُ ـ قَالَ: حَدَّثَنَا لَيْثٌ، عَنْ نَافِعٍ قَالَ: كَانَ ابْنُ عُمَرَ يُنِيخُ بِالْبَطْحَاءِ الَّتِي بِذِي الْحُلَيْفَةِ الَّتِي كَانَ رَسُولُ اللَّهِ ﷺ يُنِيخُ بِهَا وَيُصَلِّي بِهَا.

٤٣٢ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ إِسْحَاقَ الْمُسَيَّبِيُّ: حَدَّثَنِي أَنَسٌ ـ يَعْنِي أَبَا ضَمْرَةَ ـ عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ نَافِعٍ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ كَانَ إِذَا صَدَرَ مِنَ الْحَجِّ أَوِ الْعُمْرَةِ، أَنَاخَ بِالْبَطْحَاءِ الَّتِي بِذِي الْحُلَيْفَةِ، الَّتِي كَانَ يُنِيخُ بِهَا رَسُولُ اللَّهِ ﷺ.

[البخاري: كتاب الحج، باب النزول بذي طوى قبل أن يدخل مكة، رقم: ١٧٦٧].

٤٣٣ ـ (١٣٤٦) ـ وحدّثنا مُحَمَّدُ بْنُ عَبَّادٍ: حَدَّثَنَا حَاتِمٌ ـ وَهُوَ ابْنُ إِسْمَاعِيلَ ـ عَنْ مُوسَىٰ ـ وَهُوَ ابْنُ عُقْبَةَ ـ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ ﷺ أُتِيَ فِي مُعَرَّسِهِ بِذِي

upon him" came to his place of halt at Dhul-Hulaifa, he was addressed in a dream: “You are verily in a blessed valley.”

434-(…) Abdullah Ibn Umar "Allah be pleased with both" narrated: While The Prophet "Allah's blessing and peace be upon him" was resting at his place of halt in Dhul-Hulaifa, at the bottom of the valley, he was addressed in a dream: “You are verily in a blessed valley.” Musa Ibn Uqba said: Salim made us dismount from our camels at the place where Abdullah used to dismount, aiming at the place of halt where Allah’s Apostle had rested. It was below the Mosque situated in the middle of the valley in between it and the Qibla.

[78] No pagan is allowed to offer pilgrimage and no naked person is allowed to circumambulate the House, and what about the day of the greater pilgrimage

435-(1347) Abu Huraira "Allah be pleased with him" reported: In the year prior to the (Farewell) Hajj of The Prophet "Allah's blessing and peace be upon him" when Allah's Apostle "Allah's blessing and peace be upon him" made Abu Bakr the leader of the pilgrims, the latter (Abu Bakr) sent me in the company of a group of people on the day of Sacrificing, to make a public announcement: “No pagan is allowed to perform Hajj after this year, and no naked person is allowed to circumambulate the House.” Ibn Shihab said: Humaid Ibn Abd Ar-Rahman used to say that the day of Sacrificing is the day of the greater pilgrimage, in view of this Hadith narrated by Abu Huraira.

[79] The excellence of Hajj and Umra, and the day of Arafat

436-(1348) Ibn Al-Musaiyyab narrated from A’isha “Allah be pleased with her”: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “There is no day, on which Allah would release a servant (of His) from Hell more than the day of Arafat, on which He would come near and vie in glory of them with the angels, saying: “What do those want?””

437-(1349) Abu Huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "(The performance of) Umra is expiation for the sins committed (between it and the previous one). The reward of The Accepted Hajj (with which Allah is pleased) is nothing except Paradise."

(…) The same was narrated through another chain of transmitters, on the authority of Abu Huraira, who narrated it from The Prophet “Allah’s blessing and peace be upon him”.

الْحُلَيْفَةِ، فَقِيلَ لَهُ: «إِنَّكَ بِبَطْحَاءَ مُبَارَكَةٍ».

[البخاري: كتاب الحج، باب قول النبي ﷺ: «العقيق واد مبارك»، رقم: ١٥٣٥].

٤٣٤ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ بَكَّارِ بْنِ الرَّيَّانِ وَسُرَيْجُ بْنُ يُونُسَ ـ وَاللَّفْظُ لِسُرَيْجٍ ـ قَالاَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ: أَخْبَرَنِي مُوسَى بْنُ عُقْبَةَ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ أَبِيهِ، أَنَّ النَّبِيَّ ﷺ أُتِيَ، وَهُوَ فِي مُعَرَّسِهِ مِنْ ذِي الْحُلَيْفَةِ فِي بَطْنِ الْوَادِي، فَقِيلَ: «إِنَّكَ بِبَطْحَاءَ مُبَارَكَةٍ».

قَالَ مُوسَىٰ: وَقَدْ أَنَاخَ بِنَا سَالِمٌ بِالْمُنَاخِ مِنَ الْمَسْجِدِ الَّذِي كَانَ عَبْدُ اللَّهِ يُنِيخُ بِهِ. يَتَحَرَّىٰ مُعَرَّسَ رَسُولِ اللَّهِ ﷺ، وَهُوَ أَسْفَلَ مِنَ الْمَسْجِدِ الَّذِي بِبَطْنِ الْوَادِي، بَيْنَهُ وَبَيْنَ الْقِبْلَةِ، وَسَطاً مِنْ ذٰلِكَ.

٧٨ ـ بابٌ لا يَحُجُّ البيتَ مُشْركٌ، ولا يَطُوفُ بالبيتِ عُرْيَان، وبيان يوم الحج الأكبر

٤٣٥ ـ (١٣٤٧) ـ حدّثني هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرٌو، عَنِ ابْنِ شِهَابٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَٰنِ، عَنْ أَبِي هُرَيْرَةَ. (ح) وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى التُّجِيبِيُّ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونسُ؛ أَنَّ ابْنَ شِهَابٍ أَخْبَرَهُ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَٰنِ بْنِ عَوْفٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: بَعَثَنِي أَبُو بَكْرٍ الصِّدِّيقُ فِي الْحَجَّةِ الَّتِي أَمَّرَهُ عَلَيْهَا رَسُولُ اللَّهِ ﷺ. قَبْلَ حَجَّةِ الْوَدَاعِ. فِي رَهْطٍ، يُؤَذِّنُونَ فِي النَّاسِ يَوْمَ النَّحْرِ: «لا يَحُجُّ بَعْدَ الْعَامِ مُشْرِكٌ، وَلا يَطُوفُ بِالْبَيْتِ عُرْيَانٌ».

قَالَ ابْنُ شِهَابٍ: فَكَانَ حُمَيْدُ بْنُ عَبْدِ الرَّحْمَٰنِ يَقُولُ: يَوْمُ النَّحْرِ يَوْمُ الْحَجِّ الأَكْبَرِ. مِنْ أَجْلِ حَدِيثِ أَبِي هُرَيْرَةَ.

[البخاري: كتاب الصلاة، باب ما يستر العورة، رقم: ٣٦٩].

٧٩ ـ بابُ فَضْلِ الحجِّ والعمرةِ ويوم عَرَفَة

٤٣٦ ـ (١٣٤٨) ـ حدّثنا هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ وَأَحْمَدُ بْنُ عِيسَىٰ. قَالاَ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي مَخْرَمَةُ بْنُ بُكَيْرٍ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ يُونُسَ بْنَ يُوسُفَ يَقُولُ، عَنِ ابْنِ الْمُسَيَّبِ قَالَ: قَالَتْ عَائِشَةُ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَا مِنْ يَوْمٍ أَكْثَرَ مِنْ أَنْ يُعْتِقَ اللَّهُ فِيهِ عَبْداً مِنَ النَّارِ، مِنْ يَوْمِ عَرَفَةَ، وَإِنَّهُ لَيَدْنُو ثُمَّ يُبَاهِي بِهِمُ الْمَلاَئِكَةَ فَيَقُولُ: مَا أَرَادَ هٰؤُلاَءِ؟».

٤٣٧ ـ (١٣٤٩) ـ حدّثنا يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ سُمَيٍّ مَوْلَىٰ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمَٰنِ، عَنْ أَبِي صَالِحٍ السَّمَّانِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْعُمْرَةُ إِلَى الْعُمْرَةِ كَفَّارَةٌ لِمَا بَيْنَهُمَا، وَالْحَجُّ الْمَبْرُورُ، لَيْسَ لَهُ جَزَاءٌ إِلاَّ الْجَنَّةُ».

[البخاري: كتاب العمرة، باب وجوب العمرة وفضلها، رقم: ١٧٧٣].

(...) ـ وحدّثناه سَعِيدُ بْنُ مَنْصُورٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ. قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ الأُمَوِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ الْمُخْتَارِ، عَنْ سُهَيْلٍ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللَّهِ. (ح) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا وَكِيعٌ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ. جَمِيعاً عَنْ سُفْيَانَ. كُلُّ هٰؤُلاَءِ عَنْ سُمَيٍّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ. بِمِثْلِ حَدِيثِ مَالِكٍ.

438-(1350) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who came (in order to offer Hajj or Umra, according to which he circumambulated) this House, and he did neither use any obscene language, nor did he do any evil, would return (as sinless) as he was on the day his mother gave birth to him."

(...) The same was narrated by Shu'ba, on the authority of Mansur, with the same chain of transmitters.

(...) The same was narrated through another chain of transmitters by Abu Hazim, on the authority of Abu Huraira, from The Prophet "Allah's blessing and peace be upon him".

[80] The pilgrim's halting at Mecca, and the inheritance of its ancestors

439-(1351) Usama Ibn Zaid Ibn Haritha "Allah be pleased with both" narrated: I asked The Prophet: "O Allah's Apostle! Will you halt in your house in Mecca?" He replied: "Has Aqil left any property or house?" Aqil along with Talib had inherited the property of Abu Talib. Ja'far and Ali did not inherit anything as they were Muslims, and Aqil and Talib were unbelievers.

440-(...) Usama "Allah be pleased with him" narrated: I asked The Prophet: "O Allah's Apostle! Where will you halt tomorrow?" that was during his (Farewell) pilgrimage, when we approached Mecca. He replied: "Has Aqil left any house for us?"

(...)Usama "Allah be pleased with him" narrated that he said (to The Prophet): "O Allah's Apostle! Where will you halt tomorrow, Allah willing?" that was during the time of Conquest (of Mecca). He (The Prophet) replied: "Has Aqil left any house for us?"

[81] It is permissible for the one who emigrated from Mecca to stay in it for three days after completing the ceremonies of Hajj or Umra

441-(1352) Abd Ar-Rahman Ibn Humaid narrated that he heard Umar Ibn Abd Al-Aziz asking As-Sa'ib Ibn Yazid: "Did you hear any (Prophetic tradition) about the stay in Mecca?" As-Sa'ib said: I heard Al-Ala Ibn Al-Hadrami saying: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "It is permissible for the one who emigrated (from Mecca before the Conquest) to stay in Mecca for three days after the completion (of ceremonies)" as if he wanted to say: "with no more."

٤٣٨ - (١٣٥٠) - حدّثنا يَحيَى بْنُ يَحيَىٰ وَزُهَيْرُ بْنُ حَرْبٍ - قَالَ يَحيَىٰ: أَخْبَرَنَا، وَقَالَ زُهَيْرٌ: حَدَّثَنَا جَرِيرٌ - عَنْ مَنْصُورٍ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَتَىٰ هٰذَا الْبَيْتَ فَلَمْ يَرْفُثْ وَلَمْ يَفْسُقْ، رَجَعَ كَمَا وَلَدَتْهُ أُمُّهُ».

[البخاري: كتاب المحصر، باب قول الله تعالى: ﴿فلا رفث﴾، رقم: ١٨١٩].

(...) - وحدّثناه سَعِيدُ بْنُ مَنْصُورٍ، عَنْ أَبِي عَوَانَةَ وَأَبِي الأَحْوَصِ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ، عَنْ مِسْعَرٍ وَسُفْيَانَ. (ح) وَحَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ. كُلُّ هٰؤُلاَءِ عَنْ مَنْصُورٍ، بِهٰذَا الإِسْنَادِ. وَفِي حَدِيثِهِمْ جَمِيعاً: «مَنْ حَجَّ فَلَمْ يَرْفُثْ وَلَمْ يَفْسُقْ».

(...) - حدّثنا سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا هُشَيْمٌ، عَنْ سَيَّارٍ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ، مِثْلَهُ.

٨٠ - بابُ النُّزُولِ بمَكَّةَ للحَاجِّ وتَوْرِيثِ دُورِهَا

٤٣٩ - (١٣٥١) - حدّثني أَبُو الطَّاهِرِ وَحَرْمَلَةُ بْنُ يَحْيَىٰ. قَالاَ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنَا يُونُسُ بْنُ يَزِيدَ، عَنِ ابْنِ شِهَابٍ، أَنَّ عَلِيَّ بْنَ حُسَيْنٍ أَخْبَرَهُ، أَنَّ عَمْرَو بْنَ عُثْمَانَ بْنِ عَفَّانَ أَخْبَرَهُ عَنْ أُسَامَةَ بْنِ زَيْدِ بْنِ حَارِثَةَ، أَنَّهُ قَالَ: يَا رَسُولَ اللَّهِ، أَتَنْزِلُ فِي دَارِكَ بِمَكَّةَ؟ فَقَالَ: «وَهَلْ تَرَكَ لَنَا عَقِيلٌ مِنْ رِبَاعٍ أَوْ دُورٍ؟».

وَكَانَ عَقِيلٌ وَرِثَ أَبَا طَالِبٍ هُوَ وَطَالِبٌ، وَلَمْ يَرِثْهُ جَعْفَرٌ وَلاَ عَلِيٌّ شَيْئاً، لأَنَّهُمَا كَانَا مُسْلِمَيْنِ. وَكَانَ عَقِيلٌ وَطَالِبٌ كَافِرَيْنِ.

[البخاري: كتاب الحج، باب توريث دور مكة وبيعها وشرائها...، رقم: ١٥٨٨].

٤٤٠ - (...) - حدّثنا مُحَمَّدُ بْنُ مِهْرَانَ الرَّازِيُّ وَابْنُ أَبِي عُمَرَ وَعَبْدُ بْنُ حُمَيْدٍ. جَمِيعاً عَنْ عَبْدِ الرَّزَّاقِ. قَالَ ابْنُ مِهْرَانَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ عَلِيِّ بْنِ حُسَيْنٍ، عَنْ عَمْرِو بْنِ عُثْمَانَ، عَنْ أُسَامَةَ بْنِ زَيْدٍ. قُلْتُ: يَا رَسُولَ اللَّهِ، أَيْنَ تَنْزِلُ غَداً؟ وَذٰلِكَ فِي حَجَّتِهِ، حِينَ دَنَوْنَا مِنْ مَكَّةَ. فَقَالَ: «وَهَلْ تَرَكَ لَنَا عَقِيلٌ مَنْزِلاً».

(...) - وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي حَفْصَةَ وَزَمْعَةُ بْنُ صَالِحٍ. قَالاَ: حَدَّثَنَا ابْنُ شِهَابٍ، عَنْ عَلِيِّ بْنِ حُسَيْنٍ، عَنْ عَمْرِو بْنِ عُثْمَانَ، عَنْ أُسَامَةَ بْنِ زَيْدٍ، أَنَّهُ قَالَ: يَا رَسُولَ اللَّهِ، أَيْنَ تَنْزِلُ غَداً، إِنْ شَاءَ اللَّهُ؟ وَذٰلِكَ زَمَنَ الْفَتْحِ قَالَ: «وَهَلْ تَرَكَ لَنَا عَقِيلٌ مِنْ مَنْزِلٍ».

٨١ - بابُ جَوازِ الإقامة بمَكَّةَ للمُهاجِرِ منها بعد فَرَاغِ الحَجِّ والعُمْرَةِ ثلاثَةَ أيَّامٍ بلا زيادة

٤٤١ - (١٣٥٢) - حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا سُلَيْمَانُ - يَعْنِي ابْنَ بِلاَلٍ - عَنْ عَبْدِ الرَّحْمٰنِ بْنِ حُمَيْدٍ، أَنَّهُ سَمِعَ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ يَسْأَلُ السَّائِبَ بْنَ يَزِيدَ يَقُولُ: هَلْ سَمِعْتَ فِي الإِقَامَةِ بِمَكَّةَ شَيْئاً؟ فَقَالَ السَّائِبُ: سَمِعْتُ الْعَلاَءَ بْنَ الْحَضْرَمِيِّ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لِلْمُهَاجِرِ إِقَامَةُ ثَلاَثٍ، بَعْدَ الصَّدَرِ، بِمَكَّةَ». كَأَنَّهُ يَقُولُ لاَ يَزِيدُ عَلَيْهَا.

[البخاري: كتاب مناقب الانصار، باب إقامة المهاجر بمكة بعد قضاء نسكه، رقم: ٣٩٣٣].

442-(...) Abd Ar-Rahman Ibn Humaid narrated: I heard Umar Ibn Abd Al-Aziz asking those who were sitting along with him: "What did you hear about the stay in Mecca?" As-Sa'ib Ibn Yazid said: I heard Al-Ala (or said Al-Ala Ibn Al-Hadrami) saying: The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is permissible for the one who emigrated (from Mecca before the Conquest) to stay in Mecca for three days after the completion of his ceremonies."

443-(...) Abd Ar-Rahman Ibn Humaid narrated that he heard Umar Ibn Abd Al-Aziz asking As-Sa'ib Ibn Yazid(about what he heard concerning the stay in Mecca). As-Sa'ib said: I heard Al-Ala Ibn Al-Hadrami saying: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "Three nights are permissible for the one who emigrated (from Mecca before the Conquest) to stay in Mecca after the completion (of ceremonies)."

444-(...) Humaid Ibn Abd Ar-Rahman Ibn Awf narrated that As-Sa'ib Ibn Yazid told him that Al-Ala Ibn Al-Hadrami narrated to him that The Messenger of Allah "Allah's blessing and peace be upon him" said: "The Emigrant's stay in Mecca after the completion of his ceremonies (of Hajj or Umra) should be (no more than) three nights."

(...) The same was narrated on the authority of Ibn Juraij, with the same chain of transmitters.

[82] Sanctifying Mecca, its games, vegetation, trees, and its fallen things

445-(1353) Ibn Abbas "Allah be pleased with both" narrated: On the day of the conquest of Mecca, The Prophet "Allah's blessing and peace be upon him" said: "There is no more emigration (from Mecca) but Jihad (holy war) and intentions, and whenever you are called for Jihad, you should go forth immediately." He said also on the day of Conquest of Mecca: "No doubt, Allah has made this town (Mecca) a sanctuary since the creation of the heavens and the earth and will remain a sanctuary till the Day of Judgement as Allah has ordained its sanctity. Fighting was not permissible in it for anyone before me, and even for me it was allowed only for a portion of a day. So, it is a sanctuary with Allah's sanctity till the Day of Judgement. Its thorny shrubs should not be uprooted and its game should not be chased; and its fallen things should not be picked up except by one who would announce that publicly, and its vegetation (grass etc.) should not be cut." Al-Abbas said: "O Allah's Apostle! Except Al-Idhkhir (a kind of grass) for it is used by our goldsmiths and for our graves." upon this he (The Prophet) said: "Except Al-Idhkhir."

٤٤٢ ـ (...) ـ حدّثنا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ حُمَيْدٍ قَالَ: سَمِعْتُ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ يَقُولُ لِجُلَسَائِهِ: مَا سَمِعْتُمْ فِي سُكْنَىٰ مَكَّةَ؟ فَقَالَ السَّائِبُ بْنُ يَزِيدَ: سَمِعْتُ الْعَلاَءَ أَوْ قَالَ: ـ الْعَلاَءَ بْنَ الْحَضْرَمِيِّ ـ قَالَ رَسُولُ اللَّهِ ﷺ: «يُقِيمُ الْمُهَاجِرُ بِمَكَّةَ، بَعْدَ قَضَاءِ نُسُكِهِ، ثَلاَثاً».

٤٤٣ ـ (...) ـ وحدّثنا حَسَنٌ الْحُلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ جَمِيعاً عَنْ يَعْقُوبَ بْنِ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ حُمَيْدٍ، أَنَّهُ سَمِعَ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ يَسْأَلُ السَّائِبَ بْنَ يَزِيدَ، فَقَالَ السَّائِبُ: سَمِعْتُ الْعَلاَءَ بْنَ الْحَضْرَمِيِّ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «ثَلاَثُ لَيَالٍ يَمْكُثُهُنَّ الْمُهَاجِرُ بِمَكَّةَ، بَعْدَ الصَّدَرِ».

٤٤٤ ـ (...) ـ وحدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ. وَأَمْلاَهُ عَلَيْنَا إِمْلاَءً: أَخْبَرَنِي إِسْمَاعِيلُ بْنُ مُحَمَّدِ بْنِ سَعْدٍ، أَنَّ حُمَيْدَ بْنَ عَبْدِ الرَّحْمَٰنِ بْنِ عَوْفٍ أَخْبَرَهُ: أَنَّ السَّائِبَ بْنَ يَزِيدَ أَخْبَرَهُ: أَنَّ الْعَلاَءَ بْنَ الْحَضْرَمِيِّ أَخْبَرَهُ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «مُكْثُ الْمُهَاجِرِ بِمَكَّةَ، بَعْدَ قَضَاءِ نُسُكِهِ، ثَلاَثاً».

(...) ـ وحدّثني حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا الضَّحَّاكُ بْنُ مَخْلَدٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ، بِهَٰذَا الإِسْنَادِ، مِثْلَهُ.

٨٢ ـ بابُ تحْرِيمِ مَكَّةَ وصَيْدِهَا وخَلاها وشَجَرِها ولُقْطَتِهَا إلا لمُنْشِدٍ على الدَّوَام

٤٤٥ ـ (١٣٥٣) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ يَوْمَ الْفَتْحِ، فَتْحِ مَكَّةَ: «لاَ هِجْرَةَ وَلَكِنْ جِهَادٌ وَنِيَّةٌ، وَإِذَا اسْتُنْفِرْتُمْ فَانْفِرُوا».

وَقَالَ يَوْمَ الْفَتْحِ، فَتْحِ مَكَّةَ: «إِنَّ هَٰذَا الْبَلَدَ حَرَّمَهُ اللَّهُ يَوْمَ خَلَقَ السَّمَاوَاتِ وَالأَرْضَ، فَهُوَ حَرَامٌ بِحُرْمَةِ اللَّهِ إِلَىٰ يَوْمِ الْقِيَامَةِ، وَإِنَّهُ لَمْ يَحِلَّ الْقِتَالُ فِيهِ لأَحَدٍ قَبْلِي، وَلَمْ يَحِلَّ لِي إِلاَّ سَاعَةً مِنْ نَهَارٍ، فَهُوَ حَرَامٌ بِحُرْمَةِ اللَّهِ إِلَىٰ يَوْمِ الْقِيَامَةِ: لاَ يُعْضَدُ شَوْكُهُ، وَلاَ يُنَفَّرُ صَيْدُهُ، وَلاَ يَلْتَقِطُ إِلاَّ مَنْ عَرَّفَهَا، وَلاَ يُخْتَلَىٰ خَلاَهَا» فَقَالَ الْعَبَّاسُ: يَا رَسُولَ اللَّهِ، إِلاَّ الإِذْخِرَ، فَإِنَّهُ لِقَيْنِهِمْ وَلِبُيُوتِهِمْ. فَقَالَ: «إِلاَّ الإِذْخِرَ».

[البخاري: كتاب الجنائز، باب الإذخر والحشيش في القبر، رقم: ١٣٤٩].

(...) The same was narrated on the authority of Mansur, with the same chain of transmitters.

446-(1354) Abu Shuraih Al-Adawi was reported to have said to Amr Ibn Sa'id " who was sending the troops to Mecca (to fight Abdullah Ibn Az-Zubair): "O chief! Allow me to tell you what the Prophet said on the day following the conquests of Mecca. My ears heard and my heart comprehended, and I saw him with my own eyes, when he said it. He glorified and praised Allah. Then he said: "Allah and not the people has made Mecca a sanctuary. Therefore, anybody who has faith in Allah and the Last Day should neither shed blood in it nor cut down its trees. If anybody argues that fighting is allowed in Mecca as Allah's Apostle did fight (in Mecca), tell him that Allah gave permission to His Apostle, but He did not give it to you." The Prophet "Allah's blessing and peace be upon him" added: "Allah allowed me only for a few hours on that day (of the conquest). Today (now) its sanctity is the same (applicable) as it was before. So it is incumbent upon those who are present to inform (this message) to those who are absent."" Abu Shuraih was asked: "What did Amr reply?" He said: Amr said: "O Abu Shuraih! I know better than you (in this respect). Mecca does not give protection to one who disobeys (Allah) or runs away after committing murder, or thievery."

447-(1355) Abu Huraira "Allah be pleased with him" reported: When Allah enabled The Messenger of Allah "Allah's blessing and peace be upon him" to conquer Mecca, he got up, praised and lauded Allah, then addressed people saying: "Allah held back the elephant from Mecca. Nevertheless, He let His Apostle and the believers overpower the infidels of Mecca. Beware! (Mecca is a sanctuary). Verily! It (fighting in Mecca) was not lawful for anyone before me, and it (war in it) was made legal for me for few hours or so on that day, but it will never be lawful for anyone after me. In this way, its game should not be chased, its thorny shrubs should not be cut, and its fallen things should not be picked up except by a person who will look for its owner (by announcing it publicly). If somebody is killed, then his closest relative has the right to choose one of the two: the blood money or retaliation (having the murderer killed)." Then Al-Abbas said: "Except Idhkhir (a type of grass that has good smell) O Allah's Apostle, as we use it in our houses and graves." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Except Idhkhir (which is allowed to be plucked)."In the meantime, a man from Yemen called Abu Shah said: "O Allah's Apostle! Get that written for me." The Messenger of Allah

(...) ـ وحدّثني مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا يَحْيَى بْنُ آدَم: حَدَّثَنَا مُفَضَّلٌ، عَنْ مَنْصُورٍ، فِي هٰذَا الإِسْنَادِ، بِمِثْلِهِ. وَلَمْ يَذْكُرْ «يَوْمَ خَلَقَ السَّمَاوَاتِ وَالأَرْضَ» وَقَالَ بَدَلَ الْقِتَالِ «الْقَتْلَ»، وَقَالَ: «لاَ يَلْتَقِطُ لُقَطَتَهُ إِلاَّ مَنْ عَرَّفَهَا».

٤٤٦ ـ (١٣٥٤) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِي شُرَيْحٍ الْعَدَوِيِّ، أَنَّهُ قَالَ لِعَمْرِو بْنِ سَعِيدٍ، وَهُوَ يَبْعَثُ الْبُعُوثَ إِلَىٰ مَكَّةَ: ائْذَنْ لِي ـ أَيُّهَا الأَمِيرُ ـ أُحَدِّثْكَ قَوْلاً قَامَ بِهِ رَسُولُ اللَّهِ ﷺ، الْغَدَ مِنْ يَوْمِ الْفَتْحِ سَمِعَتْهُ أُذُنَايَ، وَوَعَاهُ قَلْبِي، وَأَبْصَرَتْهُ عَيْنَايَ حِينَ تَكَلَّمَ بِهِ: أَنَّهُ حَمِدَ اللَّهَ وَأَثْنَىٰ عَلَيْهِ، ثُمَّ قَالَ: «إِنَّ مَكَّةَ حَرَّمَهَا اللَّهُ وَلَمْ يُحَرِّمْهَا النَّاسُ، فَلاَ يَحِلُّ لامْرِىءٍ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ أَنْ يَسْفِكَ بِهَا دَماً وَلاَ يَعْضِدَ بِهَا شَجَرَةً، فَإِنْ أَحَدٌ تَرَخَّصَ بِقِتَالِ رَسُولِ اللَّهِ ﷺ فِيهَا فَقُولُوا لَهُ: إِنَّ اللَّهَ أَذِنَ لِرَسُولِهِ وَلَمْ يَأْذَنْ لَكُمْ. وَإِنَّمَا أَذِنَ لِي فِيهَا سَاعَةً مِنْ نَهَارٍ وَقَدْ عَادَتْ حُرْمَتُهَا الْيَوْمَ كَحُرْمَتِهَا بِالأَمْسِ، وَلْيُبَلِّغِ الشَّاهِدُ الْغَائِبَ».

فَقِيلَ لأَبِي شُرَيْحٍ: مَا قَالَ لَكَ عَمْرٌو؟ قَالَ: أَنَا أَعْلَمُ بِذٰلِكَ مِنْكَ يَا أَبَا شُرَيْحٍ، إِنَّ الْحَرَمَ لاَ يُعِيذُ عَاصِياً وَلاَ فَارًّا بِدَمٍ، وَلاَ فَارًّا بِخَرْبَةٍ.

[البخاري: كتاب العلم، باب ليبلغ العلم الشاهد الغائب، رقم: ١٠٤].

٤٤٧ ـ (١٣٥٥) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ وَعُبَيْدُ اللَّهِ بْنُ سَعِيدٍ. جَمِيعاً عَنِ الْوَلِيدِ. قَالَ زُهَيْرٌ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا الأَوْزَاعِيُّ: حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ: حَدَّثَنِي أَبُو سَلَمَةَ ـ هُوَ ابْنُ عَبْدِ الرَّحْمَٰنِ ـ: حَدَّثَنِي أَبُو هُرَيْرَةَ قَالَ: لَمَّا فَتَحَ اللَّهُ عَزَّ وَجَلَّ عَلَىٰ رَسُولِ اللَّهِ ﷺ مَكَّةَ قَامَ فِي النَّاسِ فَحَمِدَ اللَّهَ وَأَثْنَىٰ عَلَيْهِ، ثُمَّ قَالَ: «إِنَّ اللَّهَ حَبَسَ عَنْ مَكَّةَ الْفِيلَ وَسَلَّطَ عَلَيْهَا رَسُولَهُ وَالْمُؤْمِنِينَ، وَإِنَّهَا لَنْ تَحِلَّ لأَحَدٍ كَانَ قَبْلِي وَإِنَّهَا أُحِلَّتْ لِي سَاعَةً مِنْ نَهَارٍ، وَإِنَّهَا لَنْ تَحِلَّ لأَحَدٍ بَعْدِي، فَلاَ يُنَفَّرُ صَيْدُهَا، وَلاَ يُخْتَلَىٰ شَوْكُهَا، وَلاَ تَحِلُّ سَاقِطَتُهَا إِلاَّ لِمُنْشِدٍ، وَمَنْ قُتِلَ لَهُ قَتِيلٌ فَهُوَ بِخَيْرِ النَّظَرَيْنِ: إِمَّا أَنْ يُفْدَىٰ وَإِمَّا أَنْ يُقْتَلَ». فَقَالَ الْعَبَّاسُ: إِلاَّ الإِذْخِرَ يَا رَسُولَ اللَّهِ، فَإِنَّا نَجْعَلُهُ فِي قُبُورِنَا وَبُيُوتِنَا. فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِلاَّ الإِذْخِرَ» فَقَامَ أَبُو شَاهٍ، رَجُلٌ

"Allah's blessing and peace be upon him" ordered his companions to write that for him. Al-Walid (a sub-narrator) said: I asked Al-Awza'i: "What is the significance of his saying: "Write that for me O Messenger of Allah"?" he said: "He meant this sermon which he heard from The Messenger of Allah "Allah's blessing and peace be upon him"."

448-(...) Abu Huraira "Allah be pleased with him" reported: On The Day of Conquest of Mecca, the tribe of Khuza'a killed a man from Banu Laith by a man who had been earlier killed by them (Banu Laith). When The Messenger of Allah was informed of that, he "Allah's blessing and peace be upon him" rode (his mount and went to them and) addressed people saying: "Allah held back the elephant from Mecca. Nevertheless, He let His Apostle and the believers overpower the infidels of Mecca. Beware! (Mecca is a sanctuary). Verily! Fighting in Mecca was not permitted for anyone before me nor will it be permitted for anyone after me. It (war) in it was made legal for me for few hours or so on that day. No doubt it is, as of this moment, a sanctuary. It is not allowed to uproot its thorny shrubs or to uproot its trees or to pick up its fallen lost things except by a person who will look for its owner (by announcing it publicly). If somebody is killed, then his closest relative has the right to choose one of the two: the blood money or retaliation (having the killer killed)." In the meantime, a man from Yemen came and said: "O Allah's Apostle! Get that written for me." The Prophet "Allah's blessing and peace be upon him" ordered his companions to write that for him. Then a man from Quraish said: "Except Al-Idhkhir (a type of grass that has good smell) O Allah's Apostle, as we use it in our houses and graves." The Prophet "Allah's blessing and peace be upon him" said: "Except Al-Idhkhir (which is allowed to be plucked)."

[83] It is forbidden to carry arms in Mecca when there is no need for it

449-(1356) Abu Az-Zubair narrated from Jabir "Allah be pleased with him": I heard The Prophet "Allah's blessing and peace be upon him" saying: "It is not permissible for anyone of you to carry arms in Mecca."

[84] It is permissible to enter Mecca without putting on Ihram

450-(1357) Anas "Allah be pleased with him" reported: Allah's Apostle "Allah's blessing and peace be upon him" entered Mecca in the year of its Conquest wearing an Arabian helmet on his head. When The Prophet "Allah's blessing and peace be upon him" took it off, a person came and said: "Ibn Khatal is catching hold of the covering of Ka'ba (as

مِنْ أَهْلِ الْيَمَنِ، فَقَالَ: اكْتُبُوا لِي يَا رَسُولَ اللّهِ، فَقَالَ رَسُولُ اللّهِ ﷺ: «اكْتُبُوا لأَبِي شَاهٍ».

قَالَ الْوَلِيدُ: فَقُلْتُ لِلأَوْزَاعِيِّ: مَا قَوْلُهُ: اكْتُبُوا لِي يَا رَسُولَ اللّهِ؟ قَالَ: هٰذِهِ الْخُطْبَةَ الَّتِي سَمِعَهَا مِنْ رَسُولِ اللّهِ ﷺ.

[البخاري: كتاب اللقطة، باب كيف تعرف لقطة أهل مكة، رقم: ٢٤٣٤].

٤٤٨ ـ (...) ـ حدّثني إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا عُبَيْدُ اللّهِ بْنُ مُوسَىٰ، عَنْ شَيْبَانَ، عَنْ يَحْيَىٰ: أَخْبَرَنِي أَبُو سَلَمَةَ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: إِنَّ خُزَاعَةَ قَتَلُوا رَجُلاً مِنْ بَنِي لَيْثٍ، عَامَ فَتْحِ مَكَّةَ، بِقَتِيلٍ مِنْهُمْ قَتَلُوهُ، فَأُخْبِرَ بِذٰلِكَ رَسُولُ اللّهِ ﷺ، فَرَكِبَ رَاحِلَتَهُ فَخَطَبَ فَقَالَ: «إِنَّ اللّهَ عَزَّ وَجَلَّ حَبَسَ عَنْ مَكَّةَ الْفِيلَ، وَسَلَّطَ عَلَيْهَا رَسُولَهُ وَالْمُؤْمِنِينَ، أَلاَ وَإِنَّهَا لَمْ تَحِلَّ لأَحَدٍ قَبْلِي وَلَنْ تَحِلَّ لأَحَدٍ بَعْدِي، أَلاَ وَإِنَّهَا أُحِلَّتْ لِي سَاعَةً مِنَ النَّهَارِ، أَلاَ وَإِنَّهَا، سَاعَتِي هٰذِهِ، حَرَامٌ: لاَ يُخْبَطُ شَوْكُهَا، وَلاَ يُعْضَدُ شَجَرُهَا، وَلاَ يَلْتَقِطُ سَاقِطَتَهَا إِلاَّ مُنْشِدٌ. وَمَنْ قُتِلَ لَهُ قَتِيلٌ فَهُوَ بِخَيْرِ النَّظَرَيْنِ: إِمَّا أَنْ يُعْطَىٰ ـ يَعْنِي الدِّيَةَ ـ، وَإِمَّا أَنْ يُقَادَ ـ أَهْلُ الْقَتِيلِ ـ». قَالَ: فَجَاءَ رَجُلٌ مِنْ أَهْلِ الْيَمَنِ يُقَالُ لَهُ أَبُو شَاهٍ، فَقَالَ: اكْتُبْ لِي يَا رَسُولَ اللّهِ، فَقَالَ: «اكْتُبُوا لأَبِي شَاهٍ». فَقَالَ رَجُلٌ مِنْ قُرَيْشٍ: إِلاَّ الإِذْخِرَ، فَإِنَّا نَجْعَلُهُ فِي بُيُوتِنَا وَقُبُورِنَا. فَقَالَ رَسُولُ اللّهِ ﷺ: «إِلاَّ الإِذْخِرَ».

[البخاري: كتاب العلم، باب كتابة العلم، رقم: ١١٢].

٨٣ ـ باب النَّهْيِ عن حَمْلِ السِّلاحِ بِمَكَّةَ بلا حاجة

٤٤٩ ـ (١٣٥٦) ـ حدّثني سَلَمَةُ بْنُ شَبِيبٍ: حَدَّثَنَا ابْنُ أَعْيَنَ: حَدَّثَنَا مَعْقِلٌ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «لاَ يَحِلُّ لأَحَدِكُمْ أَنْ يَحْمِلَ بِمَكَّةَ السِّلاَحَ».

٨٤ ـ باب جوازِ دُخُولِ مَكَّةَ بغير إِحْرَامٍ

٤٥٠ ـ (١٣٥٧) ـ حدّثنا عَبْدُ اللّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ وَيَحْيَى بْنُ يَحْيَىٰ وَقُتَيْبَةُ بْنُ سَعِيدٍ ـ أَمَّا الْقَعْنَبِيُّ فَقَالَ: قَرَأْتُ عَلَىٰ مَالِكِ بْنِ أَنَسٍ. وَأَمَّا قُتَيْبَةُ فَقَالَ: حَدَّثَنَا مَالِكٌ ـ وَقَالَ يَحْيَىٰ ـ وَاللَّفْظُ لَهُ ـ: قُلْتُ لِمَالِكٍ: أَحَدَّثَكَ ابْنُ شِهَابٍ، عَنْ

taking refuge to It)." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Kill him." (He ordered him to be killed because he renegaded from Islam, and used to lampoon The Prophet. He had two songstresses, whom he incited to satirize The Prophet with their songs).

451-(1358) Jabir Ibn Abdullah Al-Ansari "Allah be pleased with both" narrated that The Prophet "Allah's blessing and peace be upon him" entered Mecca (on the day of Victory, according to the narration of Qutaiba), wearing a black turban, without putting on Ihram. (Qutaiba said in his narration (that it was transmitted by) Abu Az-Zubair from Jabir).

(...) Jabir "Allah be pleased with him" narrated that The Prophet "Allah's blessing and peace be upon him" entered Mecca on the day of Conquest, wearing a black turban.

452-(1359) Ja'far Ibn Amr Ibn Huraith narrated on the authority of his father that The Messenger of Allah "Allah's blessing and peace be upon him" addressed the people (on the day of Victory) wearing a black turban.

453-(...) Ja'far Ibn Amr Ibn Huraith narrated from his father: As if I am looking at The Messenger of Allah "Allah's blessing and peace be upon him" on the pulpit with a black turban on his head, letting its two ends hang between his shoulders. Abu Bakr did not mention "on the pulpit".

[85] The superiority of Medina, and The Prophet's invoking blessing upon it, and sanctifying it and the limits of the area of the sanctuary

454-(1360) Abbad Ibn Tamim narrated from his paternal uncle Abdullah Ibn Zaid Ibn Asim that The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, (The Prophet) Abraham made Mecca a sanctuary, and invoked good upon its inhabitants; and I also make Medina a sanctuary as Abraham had made Mecca a sanctuary, and I invoke (blessing) upon its Sa and Mudd two times what Abraham had invoked for the people of Mecca."

455-(...) The same was narrated by Wuhaib, on the authority of Amr Ibn Yahya, with the same chain of transmitters.

456-(1361) Rafi Ibn Khadij narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, (The Prophet) Abraham made Mecca a sanctuary, and I also make (the area) between its two mountains a sanctuary." (He meant Medina).

457-(...) Nafi Ibn Jubair narrated that once, Marwan addressed the people, and mentioned (the superiority of) Mecca, its inhabitants and

أَنس بْنِ مَالِكٍ، أَنَّ النَّبِيَّ ﷺ دَخَلَ مَكَّةَ عَامَ الْفَتْحِ وَعَلَىٰ رَأْسِهِ مِغْفَرٌ، فَلَمَّا نَزَعَهُ جَاءَهُ رَجُلٌ فَقَالَ: ابْنُ خَطَلٍ مُتَعَلِّقٌ بِأَسْتَارِ الْكَعْبَةِ. فَقَالَ: «اقْتُلُوهُ»؟ فَقَالَ مَالِكٌ: نَعَمْ.

[البخاري: كتاب جزاء الصيد، باب دخول الحرم ومكة بغير إحرام، رقم: ١٨٤٦].

٤٥١ ـ (١٣٥٨) ـ حدّثنا يَحْيَى بْنُ يَحْيَىٰ التَّمِيمِيُّ وَقُتَيْبَةُ بْنُ سَعِيدٍ الثَّقَفِيُّ ـ قَالَ يَحْيَىٰ: أَخْبَرَنَا. وَقَالَ قُتَيْبَةُ: حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمَّارٍ الدُّهْنِيُّ ـ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الأَنْصَارِيِّ، أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ مَكَّةَ ـ وَقَالَ قُتَيْبَةُ: دَخَلَ يَوْمَ فَتْحِ مَكَّةَ ـ وَعَلَيْهِ عِمَامَةٌ سَوْدَاءُ بِغَيْرِ إِحْرَامٍ. وَفِي رِوَايَةِ قُتَيْبَةَ قَالَ: حَدَّثَنَا أَبُو الزُّبَيْرِ عَنْ جَابِرٍ.

(...) ـ حدّثنا عَلِيُّ بْنُ حَكِيمٍ الأَوْدِيُّ: أَخْبَرَنَا شَرِيكٌ، عَنْ عَمَّارٍ الدُّهْنِيِّ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، أَنَّ النَّبِيَّ ﷺ دخَلَ يَوْم فَتْح مَكَّةَ وَعَلَيْهِ عِمَامَةٌ سَوْدَاءُ.

٤٥٢ ـ (١٣٥٩) ـ حدّثنا يَحْيَى بْنُ يَحْيَىٰ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ. قَالاَ: أَخْبَرَنَا وَكِيعٌ، عَنْ مُسَاوِرٍ الْوَرَّاقِ، عَنْ جَعْفَرِ بْنِ عَمْرِو بْنِ حُرَيْثٍ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ ﷺ خَطَبَ النَّاسَ وَعَلَيْهِ عِمَامَةٌ سَوْدَاءُ.

٤٥٣ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَالْحَسَنُ الْحُلْوَانِيُّ. قَالاَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ مُسَاوِرٍ الْوَرَّاقِ. قَالَ: حَدَّثَنِي ـ وَفِي رِوَايَةِ الْحُلْوَانِيِّ قَالَ: سَمِعْتُ جَعْفَرَ بْنَ عَمْرِو بْنِ حُرَيْثٍ ـ عَنْ أَبِيهِ، قَالَ: كَأَنِّي أَنْظُرُ إِلَى رَسُولِ اللَّهِ ﷺ، عَلَى الْمِنْبَرِ وَعَلَيْهِ عِمَامَةٌ سَوْدَاءُ، قَدْ أَرْخَىٰ طَرَفَيْهَا بَيْنَ كَتِفَيْهِ. وَلَمْ يَقُلْ أَبُو بَكْرٍ: عَلَى الْمِنْبَرِ.

٨٥ ـ بابُ فَضْلِ المَدِينَةِ ودُعَاءِ النبيِّ ﷺ فيها بالبَرَكَةِ، وبيان تَحْرِيمها وتَحْرِيمِ صَيْدِها وشَجَرِها، وبيان حُدُودِ حَرَمِها

٤٥٤ ـ (١٣٦٠) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ـ يَعْنِي ابْنَ مُحَمَّدٍ الدَّرَاوَرْدِيَّ ـ عَنْ عَمْرِو بْنِ يَحْيَى الْمَازِنِيِّ، عَنْ عَبَّادِ بْنِ تَمِيمٍ، عَنْ عَمِّهِ عَبْدِ اللَّهِ بْنِ زَيْدِ بْنِ عَاصِمٍ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ إِبْرَاهِيمَ حَرَّمَ مَكَّةَ وَدَعَا لأَهْلِهَا، وَإِنِّي حَرَّمْتُ الْمَدِينَةَ كَمَا حَرَّمَ إِبْرَاهِيمُ مَكَّةَ، وَإِنِّي دَعَوْتُ فِي صَاعِهَا وَمُدِّهَا بِمِثْلَيْ مَا دَعَا بِهِ إِبْرَاهِيمُ لأَهْلِ مَكَّةَ».

[البخاري: كتاب البيوع، باب بركة صاع النبي ﷺ ومده، رقم: ٢١٢٩].

٤٥٥ ـ (...) ـ وَحَدَّثَنِيهِ أَبُو كَامِلٍ الْجَحْدَرِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ـ يَعْنِي ابْنَ الْمُخْتَارِ ـ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ: حَدَّثَنِي سُلَيْمَانُ بْنُ بِلاَلٍ. (ح) وَحَدَّثَنَاهُ إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا الْمَخْزُومِيُّ: حَدَّثَنَا وُهَيْبٌ. كُلُّهُمْ عَنْ عَمْرِو بْنِ يَحْيَى ـ هُوَ الْمَازِنِيُّ ـ بِهَٰذَا الإِسْنَادِ.

أَمَّا حَدِيثُ وُهَيْبٍ فَكَرِوَايَةِ الدَّرَاوَرْدِيِّ «بِمِثْلَيْ مَا دَعَا بِهِ إِبْرَاهِيمُ».

وَأَمَّا سُلَيْمَانُ بْنُ بِلاَلٍ وَعَبْدُ الْعَزِيزِ بْنُ الْمُخْتَارِ، فَفِي رِوَايَتِهِمَا: «مِثْلَ مَا دَعَا بِهِ إِبْرَاهِيمُ».

٤٥٦ ـ (١٣٦١) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا بَكْرٌ ـ يَعْنِي ابْنَ مُضَرَ ـ عَنِ ابْنِ الْهَادِ، عَنْ أَبِي بَكْرِ بْنِ مُحَمَّدٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ عُثْمَانَ. عَنْ رَافِعِ بْنِ خَدِيجٍ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ إِبْرَاهِيمَ حَرَّمَ مَكَّةَ، وَإِنِّي أُحَرِّمُ مَا بَيْنَ لاَبَتَيْهَا» ـ يُرِيدُ الْمَدِينَةَ ـ.

٤٥٧ ـ (...) ـ وحدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلاَلٍ، عَنْ عُتْبَةَ بْنِ مُسْلِمٍ، عَنْ نَافِعِ بْنِ جُبَيْرٍ، أَنَّ مَرْوَانَ بْنَ الْحَكَمِ خَطَبَ النَّاسَ، فَذَكَرَ مَكَّةَ وَأَهْلَهَا وَحُرْمَتَهَا وَلَمْ

sanctity, but he did not mention (the superiority of) Medina, its people and sanctity. Upon this Rafi Ibn Khadij called him saying: "Why do I see you having mentioned (the superiority of) Mecca, its people and sanctity, and did not mention (the superiority of) Medina, its people and sanctity, though The Messenger of Allah "Allah's blessing and peace be upon him" made (the area) between its two mountains a sanctuary, as recorded in a (piece of) Khawlani parchment? If you liked, I would let you read it." Marwan kept silent (for a while, after which) he said: "I heard some of that."

458-(1362) Jabir "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him": "No doubt, Abraham made Mecca a sanctuary, and I also make Medina, i.e. (the area) between its two stony grounds a sanctuary. So, its thorny shrubs should not be cut, nor should its game be chased."

459-(1363) Amir Ibn Sa'd narrated from his father that The Messenger of Allah "Allah's blessing and peace be upon him" said: "I sanctify (the area) between the two mountains of Medina, in such a way that its thorny shrubs should not be cut, and its game should not be chased." He (The Prophet) further said: "No doubt, Medina is better for them if they were to know it. There is no one, who leaves it out of dislike to it, but that Allah will place in it a better one than him. furthermore, there is no one endures its troubles and difficulties but that I will be an intercessor for him (or a witness in favour of him) on the Day of Judgement."

460-(...) Amir Ibn Sa'd Ibn Abu Waqqas narrated from his father from The Prophet "Allah's blessing and peace be upon him" the same as transmitted by Ibn Numair, and added here: "No one, who intends to do any evil to the inhabitants of Medina, but that Allah will melt him in the fire (of Hell) as the lead is melted, or as the salt is dissolved in the water."

461-(1364) Amir Ibn Sa'd narrated that while Sa'd was riding (and going) to his palace in Aqiq, he found a slave cutting down the trees, or beating off their leaves. Upon this he stripped him off his belongings (as punishment so that he should not return to what he had done). When Sa'd returned, the masters of the slave came to him and asked him to return to their slave or to them what he had taken from their slave. But, he said: "Allah forbid that I should return anything which The Messenger of Allah "Allah's blessing and peace be upon him" has given me as spoil." He rejected to give back anything to them.

يَذْكُر الْمَدِينَةَ وَأَهْلَهَا وَحُرْمَتَهَا، فَنادَاهُ رَافِعُ بْنُ خَدِيجٍ فَقَالَ: مَالِي أَسْمَعُكَ ذَكَرْتَ مَكَّةَ وَأَهْلَهَا وَحُرْمَتَهَا، وَلَمْ تَذْكُرِ الْمَدِينَةَ وَأَهْلَهَا وَحُرْمَتَهَا، وَقَدْ حَرَّمَ رَسُولُ اللَّهِ ﷺ مَا بَيْنَ لاَبَتَيْهَا. وَذٰلِكَ عِنْدَنَا فِي أَدِيمٍ خَوْلاَنِيٍّ. إِنْ شِئْتَ أَقْرَأْتُكَهُ. قَالَ: فَسَكَتَ مَرْوَانُ ثُمَّ قَالَ: قَدْ سَمِعْتُ بَعْضَ ذٰلِكَ.

٤٥٨ ـ (١٣٦٢) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ. كِلاَهُمَا عَنْ أَبِي أَحْمَدَ. قَالَ أَبُو بَكْرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الأَسْدِيُّ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، قَالَ: قَالَ النَّبِيُّ ﷺ: «إِنَّ إِبْرَاهِيمَ حَرَّمَ مَكَّةَ، وَإِنِّي حَرَّمْتُ الْمَدِينَةَ مَا بَيْنَ لاَبَتَيْهَا، لاَ يُقْطَعُ عِضَاهُهَا وَلاَ يُصَادُ صَيْدُهَا».

٤٥٩ ـ (١٣٦٣) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُثْمَانُ بْنُ حَكِيمٍ: حَدَّثَنِي عَامِرُ بْنُ سَعْدٍ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي أُحَرِّمُ مَا بَيْنَ لاَبَتَيِ الْمَدِينَةِ: أَنْ يُقْطَعَ عِضَاهُهَا، أَوْ يُقْتَلَ صَيْدُهَا». وَقَالَ: «الْمَدِينَةُ خَيْرٌ لَهُمْ لَوْ كَانُوا يَعْلَمُونَ، لاَ يَدَعُهَا أَحَدٌ رَغْبَةً عَنْهَا إِلاَّ أَبْدَلَ اللَّهُ فِيهَا مَنْ هُوَ خَيْرٌ مِنْهُ، وَلاَ يَثْبُتُ أَحَدٌ عَلَىٰ لأْوَائِهَا وَجَهْدِهَا إِلاَّ كُنْتُ لَهُ شَفِيعاً، أَوْ شَهِيداً، يَوْمَ الْقِيَامَةِ».

٤٦٠ ـ (...) ـ **وحدّثنا** ابْنُ أَبِي عُمَرَ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ: حَدَّثَنَا عُثْمَانُ بْنُ حَكِيمٍ الأَنْصَارِيُّ: أَخْبَرَنِي عَامِرُ بْنُ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ... ثُمَّ ذَكَرَ مِثْلَ حَدِيثِ ابْنِ نُمَيْرٍ.

وَزَادَ فِي الْحَدِيثِ: «وَلاَ يُرِيدُ أَحَدٌ أَهْلَ الْمَدِينَةِ بِسُوءٍ إِلاَّ أَذَابَهُ اللَّهُ فِي النَّارِ ذَوْبَ الرَّصَاصِ، أَوْ ذَوْبَ الْمِلْحِ فِي الْمَاءِ».

٤٦١ ـ (١٣٦٤) ـ **وحدّثنا** إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ. جَمِيعاً عَنِ الْعَقَدِيِّ. قَالَ عَبْدٌ: أَخْبَرَنَا عَبْدُ الْمَلِكِ بْنُ عَمْرٍو: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدٍ، عَنْ عَامِرِ بْنِ سَعْدٍ، أَنَّ سَعْداً رَكِبَ إِلَىٰ قَصْرِهِ بِالْعَقِيقِ، فَوَجَدَ عَبْداً يَقْطَعُ شَجَراً أَوْ يَخْبِطُهُ، فَسَلَبَهُ، فَلَمَّا رَجَعَ سَعْدٌ جَاءَهُ أَهْلُ الْعَبْدِ فَكَلَّمُوهُ أَنْ يَرُدَّ عَلَىٰ غُلاَمِهِمْ، أَوْ عَلَيْهِمْ، مَا أَخَذَ مِنْ غُلاَمِهِمْ. فَقَالَ: مَعَاذَ اللَّهِ أَنْ أَرُدَّ شَيْئاً نَفَّلَنِيهِ رَسُولُ اللَّهِ ﷺ. وَأَبَىٰ أَنْ يَرُدَّ عَلَيْهِمْ.

462-(1365) Anas Ibn Malik "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said to Abu Talha: "Search for a boy of yours, in order that he should serve me." Then, Abu Talha came out with me, making me ride behind him. I used to serve The Messenger of Allah "Allah's blessing and peace be upon him" whenever he halted (at a certain place). He (Anas) said in this Hadith: Then, he (The Prophet) came until (the mountain of) Uhud appeared, he said: "This is a mountain which loves us as well as we love it." When he came near the outskirts of Medina, he said: "O Allah! I sanctify (the area) between its two mountains, in the same way as (The Prophet) Abraham sanctified Mecca. O Allah! Bless them in their Sa and Mudd!"

(...) Anas Ibn Malik "Allah be pleased with him" narrated the same from The Prophet "Allah's blessing and peace be upon him".

463-(1366) Asim narrated: I asked Anas Ibn Malik "Allah be pleased with him": "Did The Messenger of Allah "Allah's blessing and peace be upon him" make Medina a sanctuary?" he said: "Yes, (he sanctified the area) from such-and-such a place to such-and-such a place. So, whoever did a sinful act in it..." then he said to me: "that is grievous to do a sinful act in it (and whoever committed a sin in it) then he would incur the curse of Allah, the angels and all of the people, from whom neither his obligatory nor his supererogatory deeds would be accepted by Allah on the Day of Judgement." Ibn Anas added: "Or whoever gave shelter to the one, who did a sinful act in it."

464-(1367) Asim Al-Ahwal narrated: I asked Anas "Allah be pleased with him": "Did The Messenger of Allah "Allah's blessing and peace be upon him" make Medina a sanctuary?" he said: "Yes, it is a sanctuary, whose vegetation should not be cut; and whoever did so, then he would incur the curse of Allah, the angels and all the people."

465-(1368) Anas "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Allah! Bless them (the people of Medina) in their measurement! Bless them in their Sa, and bless them in their Mudd!"

466-(1369) Anas "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Allah! Endow Medina with two times the blessing (You conferred) on Mecca."

467-(1370) Ibrahim At-Taimi narrated from his father: Ali "Allah be pleased with him" addressed us saying: "Whoever thought we have

٤٦٢ ـ (١٣٦٥) ـ **حدّثنا** يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَابْنُ حُجْرٍ. جَمِيعاً عَنْ إِسْمَاعِيلَ. قَالَ ابْنُ أَيُّوبَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ: أَخْبَرَنِي عَمْرُو بْنُ أَبِي عَمْرٍو، مَوْلَى الْمُطَّلِبِ بْنِ عَبْدِ اللَّهِ بْنِ حَنْطَبٍ، أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ لأَبِي طَلْحَةَ: «الْتَمِسْ لِي غُلاَماً مِنْ غِلْمَانِكُمْ يَخْدُمُنِي» فَخَرَجَ بِي أَبُو طَلْحَةَ يُرْدِفُنِي وَرَاءَهُ، فَكُنْتُ أَخْدُمُ رَسُولَ اللَّهِ ﷺ كلما نزل.

وَقَالَ فِي الْحَدِيثِ: ثُمَّ أَقْبَلَ، حَتَّىٰ إِذَا بَدَا لَهُ أُحُدٌ قَالَ: «هٰذَا جَبَلٌ يُحِبُّنَا وَنُحِبُّهُ» فَلَمَّا أَشْرَفَ عَلَى الْمَدِينَةِ قَالَ: «اللَّهُمَّ إِنِّي أُحَرِّمُ مَا بَيْنَ جَبَلَيْهَا مِثْلَ مَا حَرَّمَ بِهِ إِبْرَاهِيمُ مَكَّةَ. اللَّهُمَّ بَارِكْ لَهُمْ فِي مُدِّهِمْ وَصَاعِهِمْ».

[البخاري: كتاب الجهاد، باب فضل الخدمة في الغزو، رقم: ٢٨٨٩].

(...) ـ **وحدّثناه** سَعِيدُ بْنُ مَنْصُورٍ وَقُتَيْبَةُ بْنُ سَعِيدٍ. قَالاَ: حَدَّثَنَا يَعْقُوبُ ـ وَهُوَ ابْنُ عَبْدِ الرَّحْمَٰنِ الْقَارِيُّ ـ عَنْ عَمْرِو بْنِ أَبِي عَمْرٍو، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ ﷺ، بِمِثْلِهِ. غَيْرَ أَنَّهُ قَالَ: «إِنِّي أُحَرِّمُ مَا بَيْنَ لاَبَتَيْهَا».

٤٦٣ ـ (١٣٦٦) ـ **وحدّثناه** حَامِدُ بْنُ عُمَرَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ: حَدَّثَنَا عَاصِمٌ قَالَ: قُلْتُ لأَنَسِ بْنِ مَالِكٍ: أَحَرَّمَ رَسُولُ اللَّهِ ﷺ الْمَدِينَةَ؟ قَالَ: نَعَمْ، مَا بَيْنَ كَذَا إِلَىٰ كَذَا، فَمَنْ أَحْدَثَ فِيهَا حَدَثاً. قَالَ: ثُمَّ قَالَ لِي: هٰذِهِ شَدِيدَةٌ: «مَنْ أَحْدَثَ فِيهَا حَدَثاً فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلاَئِكَةِ وَالنَّاسِ أَجْمَعِينَ، لاَ يَقْبَلُ اللَّهُ مِنْهُ يَوْمَ الْقِيَامَةِ صَرْفاً وَلاَ عَدْلاً».

قَالَ: فَقَالَ ابْنُ أَنَسٍ: أَوْ آوَىٰ مُحْدِثاً.

[البخاري: كتاب فضائل المدينة، باب حرم المدينة، رقم: ١٨٦٧].

٤٦٤ ـ (١٣٦٧) ـ **حدّثني** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا عَاصِمٌ الأَحْوَلُ قَالَ: سَأَلْتُ أَنَساً: أَحَرَّمَ رَسُولُ اللَّهِ ﷺ الْمَدِينَةَ؟ قَالَ: نَعَمْ، هِيَ حَرَامٌ، لاَ يُخْتَلَىٰ خَلاَهَا، فَمَنْ فَعَلَ ذٰلِكَ فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلاَئِكَةِ وَالنَّاسِ أَجْمَعِينَ.

٤٦٥ ـ (١٣٦٨) ـ **حدّثنا** قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكِ بْنِ أَنَسٍ، فِيمَا قُرِىءَ عَلَيْهِ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «اللَّهُمَّ بَارِكْ لَهُمْ فِي مِكْيَالِهِمْ، وَبَارِكْ لَهُمْ فِي صَاعِهِمْ، وَبَارِكْ لَهُمْ فِي مُدِّهِمْ».

[البخاري: كتاب البيوع، باب بركة صاع النبي ﷺ ومده، رقم: ٢١٣٠].

٤٦٦ ـ (١٣٦٩) ـ **وحدّثني** زُهَيْرُ بْنُ حَرْبٍ وَإِبْرَاهِيمُ بْنُ مُحَمَّدٍ السَّامِيُّ. قَالاَ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا أَبِي قَالَ: سَمِعْتُ يُونُسَ يُحَدِّثُ، عَنِ الزُّهْرِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ اجْعَلْ بِالْمَدِينَةِ ضِعْفَيْ مَا بِمَكَّةَ مِنَ الْبَرَكَةِ».

[البخاري: كتاب فضائل المدينة، باب حدثنا عبد الله بن محمد...، رقم: ١٨٨٥].

٤٦٧ ـ (١٣٧٠) ـ **وحدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَأَبُو كُرَيْبٍ. جَمِيعاً عَنْ أَبِي مُعَاوِيَةَ. قَالَ أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الأَعْمَشُ، عَنْ إِبْرَاهِيمَ

anything to recite other than Allah's Book (Qur'an) and this document (hanging in the sheath of his sword), then he has told a lie. It (this paper) implies the ages of the camels (to be paid as charity or as blood money), (legal verdicts about the retaliation for) wounds. In it too, The Prophet "Allah's blessing and peace be upon him" said: "Medina is a sanctuary from Air (mountain) to Thawr (mountain). So whoever innovates in it a heresy (concerning religion), or gives shelter to such an innovator, will incur the curse of Allah, the angels, and all the people, and none of his obligatory or supererogatory deeds will be accepted by Allah on The Day of Judgement. The asylum granted by any Muslim is to be respected by all the Muslims, even if it is granted by one of the lowest social status among them. Whoever claimed to (be a son of) anyone other than his (real) father, or (if a slave fled and) belonged to other people than his (real) masters, will incur the curse of Allah, the angels, and all the people, and none of his obligatory or supererogatory deeds will be accepted by Allah on The Day of Judgement." The narration of Abu Bakr and Zuhair ended at the statement: "even if it is granted by one of the lowest social status among them", without mentioning what follows. There is also no mention (in their narration) of (the phrase): "hanging in the sheath of his sword."

468-(...) The same was narrated on the authority of Al-A'mash, with the same chain of transmitters, but with this addition: "And whoever betrays a Muslim (in this respect), will incur the curse of Allah, the angels, and all the people, and none of his obligatory or supererogatory deeds will be accepted by Allah on The Day of Judgement." The statement "And whoever claimed to (be a son of anyone) other than his (real) father..." is not mentioned in the Hadith transmitted by the other two narrators. The narration of Waki is void of the phrase: "on the Day of Judgement."

(...) The same was narrated on the authority of Al-A'mash, through another chain of transmitters.

469-(1371) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Medina is a sanctuary; and whoever innovated a heresy (concerning religion) or gave shelter to such an innovator, will incur the curse of Allah, the angels and all of the people, and neither obligatory nor supererogatory deed would be accepted from him on the Day of Judgement."

470-(...) The same was narrated on the authority of Al-A'mash, with the same chain of transmitters, without mentioning "on the Day of Judgement."

التَّيْمِيِّ، عَنْ أَبِيهِ، قَالَ: خَطَبَنَا عَلِيُّ بْنُ أَبِي طَالِبٍ فَقَالَ: مَنْ زَعَمَ أَنَّ عِنْدَنَا شَيْئاً نَقْرَأُهُ إِلاَّ كِتَابَ اللهِ وَهٰذِهِ الصَّحِيفَةَ ـ قَالَ: وَصَحِيفَةٌ مُعَلَّقَةٌ فِي قِرَابِ سَيْفِهِ ـ فَقَدْ كَذَبَ، فِيهَا أَسْنَانُ الإِبِلِ، وَأَشْيَاءُ مِنَ الْجِرَاحَاتِ، وَفِيهَا قَالَ النَّبِيُّ صَلَّى اللّٰهُ تَعَالَىٰ عَلَيْهِ وَسَلَّمَ: «الْمَدِينَةُ حَرَمٌ مَا بَيْنَ عَيْرٍ إِلَىٰ ثَوْرٍ، فَمَنْ أَحْدَثَ فِيهَا حَدَثاً، أَوْ آوَىٰ مُحْدِثاً، فَعَلَيْهِ لَعْنَةُ اللهِ وَالْمَلاَئِكَةِ وَالنَّاسِ أَجْمَعِينَ، لاَ يَقْبَلُ اللّٰهُ مِنْهُ يَوْمَ الْقِيَامَةِ صَرْفاً وَلاَ عَدْلاً، وَذِمَّةُ الْمُسْلِمِينَ وَاحِدَةٌ، يَسْعَىٰ بِهَا أَدْنَاهُمْ. وَمَنِ ادَّعَىٰ إِلَىٰ غَيْرِ أَبِيهِ، أَوِ انْتَمَىٰ إِلَىٰ غَيْرِ مَوَالِيهِ، فَعَلَيْهِ لَعْنَةُ اللهِ وَالْمَلاَئِكَةِ وَالنَّاسِ أَجْمَعِينَ، لاَ يَقْبَلُ اللّٰهُ مِنْهُ يَوْمَ الْقِيَامَةِ صَرْفاً وَلاَ عَدْلاً».

وَانْتَهَىٰ حَدِيثُ أَبِي بَكْرٍ وَزُهَيْرٍ عِنْدَ قَوْلِهِ: «يَسْعَىٰ بِهَا أَدْنَاهُمْ» وَلَمْ يَذْكُرَا مَا بَعْدَهُ. وَلَيْسَ فِي حَدِيثِهِمَا: مُعَلَّقَةٌ فِي قِرَابِ سَيْفِهِ.

[البخاري: كتاب فضائل المدينة، باب حرم المدينة، رقم: ١٨٧٠]

٤٦٨ ـ (...) ـ وحدّثني عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ: أَخْبَرَنَا عَلِيُّ بْنُ مُسْهِرٍ. (ح) وَحَدَّثَنِي أَبُو سَعِيدٍ الأَشَجُّ: حَدَّثَنَا وَكِيعٌ جَمِيعاً عَنِ الأَعْمَشِ، بِهٰذَا الإِسْنَادِ، نَحْوَ حَدِيثِ أَبِي كُرَيْبٍ عَنْ أَبِي مُعَاوِيَةَ إِلَىٰ آخِرِهِ.

وَزَادَ فِي الْحَدِيثِ: «فَمَنْ أَخْفَرَ مُسْلِماً فَعَلَيْهِ لَعْنَةُ اللّٰهِ وَالْمَلاَئِكَةِ وَالنَّاسِ أَجْمَعِينَ، لاَ يُقْبَلُ مِنْهُ يَوْمَ الْقِيَامَةِ صَرْفٌ وَلاَ عَدْلٌ» وَلَيْسَ فِي حَدِيثِهِمَا «مَنِ ادَّعَىٰ إِلَىٰ غَيْرِ أَبِيهِ» وَلَيْسَ فِي رِوَايَةِ وَكِيعٍ، ذِكْرُ يَوْمِ الْقِيَامَةِ.

(...) ـ وحدّثني عَبْدُ اللّٰهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ وَمُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ. قَالاَ: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ، عَنِ الأَعْمَشِ، بِهٰذَا الإِسْنَادِ، نَحْوَ حَدِيثِ ابْنِ مُسْهِرٍ وَوَكِيعٍ، إِلاَّ قَوْلَهُ: «مَنْ تَوَلَّىٰ غَيْرَ مَوَالِيهِ» وَذِكْرَ اللَّعْنَةِ لَهُ.

٤٦٩ ـ (١٣٧١) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ الْجُعْفِيُّ، عَنْ زَائِدَةَ، عَنْ سُلَيْمَانَ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «الْمَدِينَةُ حَرَمٌ، فَمَنْ أَحْدَثَ فِيهَا حَدَثاً أَوْ آوَىٰ مُحْدِثاً فَعَلَيْهِ لَعْنَةُ اللهِ وَالْمَلاَئِكَةِ وَالنَّاسِ أَجْمَعِينَ، لاَ يُقْبَلُ مِنْهُ يَوْمَ الْقِيَامَةِ عَدْلٌ وَلاَ صَرْفٌ».

٤٧٠ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ النَّضْرِ بْنِ أَبِي النَّضْرِ: حَدَّثَنِي أَبُو النَّضْرِ: حَدَّثَنِي عُبَيْدُ اللّٰهِ الأَشْجَعِيُّ، عَنْ سُفْيَانَ، عَنِ الأَعْمَشِ، بِهٰذَا الإِسْنَادِ، مِثْلَهُ. وَلَمْ يَقُلْ: «يَوْمَ الْقِيَامَةِ».

وَزَادَ: «وَذِمَّةُ الْمُسْلِمِينَ وَاحِدَةٌ يَسْعَىٰ بِهَا أَدْنَاهُمْ، فَمَنْ أَخْفَرَ مُسْلِماً فَعَلَيْهِ لَعْنَةُ اللهِ وَالْمَلاَئِكَةِ وَالنَّاسِ أَجْمَعِينَ، لاَ يُقْبَلُ مِنْهُ يَوْمَ الْقِيَامَةِ عَدْلٌ وَلاَ صَرْفٌ».

471-(1372) Abu Huraira "Allah be pleased with him" told: If I saw the deer grazing in Medina, surely, I would not annoy it, in view of the fact that The Messenger of Allah "Allah's blessing and peace be upon him" said: "(The area) between its (Medina's) two mounts is a sanctuary."

472-(...) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" made (the area) between Medina's two mountains a sanctuary. Abu Huraira said: If I found the deer in (the area) between its two mountains, surely I would not molest them. He (The Prophet) made (an area of) twelve miles around Medina as a protected zone (in which animals would graze safely).

473-(1373) Abu Huraira "Allah be pleased with him" narrated that whenever the people saw the first (product of) fruit, they would bring it to The Messenger of Allah "Allah's blessing and peace be upon him", who would say, on receiving it: "O Allah! Bless us in our fruits, bless us in our city, bless us in our Sa's and bless us in our Mudd. O Allah! (The Prophet) Abraham was Your servant, Your bosom friend, and Your Messenger, and I am Your servant and Your Messenger. He (Abraham) supplicated You for (sending Your blessings upon) Mecca, and I am supplicating You for Medina just as he supplicated You for Mecca, and the like of it besides." Then, he (The Prophet) would call to him the youngest child whom he would give these fruits.

474-(...) Abu Huraira "Allah be pleased with him" narrated that whenever the first (product of) fruit was brought to The Messenger of Allah "Allah's blessing and peace be upon him", he would say: "O Allah! Bless us in our city, in our fruits, in our Sa, and in our Mudd, blessing upon blessing." Then, he would give it to the youngest of the children who were present there.

[86] Exhortation to live in Medina, and keep patient against its hardships

475-(1374) Abu Sa'id, the freed slave of Al-Mahri narrated that they were befallen by the distress and hardship of Medina. He came to Abu Sa'id Al-Khudri "Allah be pleased with him", to whom he said: "I have a great number of dependents (to sustain) and we are now suffering from hardships. For that reason, I decided to take my family to some fertile land." Abu Sa'id said: "Don't do that, stick to Medina. Once, we set out with The Messenger of Allah "Allah's blessing and peace be upon him", and (I think that he said) until we reached Usfan, where he (the Prophet and

٤٧١ ـ (١٣٧٢) ـ حدّثنا يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّهُ كَانَ يَقُولُ: لَوْ رَأَيْتُ الظِّبَاءَ تَرْتَعُ بِالْمَدِينَةِ مَا ذَعَرْتُهَا. قَالَ رَسُولُ اللَّهِ ﷺ: «مَا بَيْنَ لَابَتَيْهَا حَرَامٌ».

[البخاري: كتاب الحج، باب لابتي المدينة، رقم: ١٨٧٣].

٤٧٢ ـ (...) ـ وحدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ. قَالَ إِسْحَاقُ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: حَرَّمَ رَسُولُ اللَّهِ ﷺ مَا بَيْنَ لَابَتَيِ الْمَدِينَةِ. قَالَ أَبُو هُرَيْرَةَ: فَلَوْ وَجَدْتُ الظِّبَاءَ مَا بَيْنَ لَابَتَيْهَا مَا ذَعَرْتُهَا. وَجَعَلَ اثْنَيْ عَشَرَ مِيلاً، حَوْلَ الْمَدِينَةِ، حِمًى.

٤٧٣ ـ (١٣٧٣) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكِ بْنِ أَنَسٍ ـ فِيمَا قُرِئَ عَلَيْهِ ـ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّهُ قَالَ: كَانَ النَّاسُ إِذَا رَأَوْا أَوَّلَ الثَّمَرِ جَاؤُوا بِهِ إِلَى النَّبِيِّ ﷺ فَإِذَا أَخَذَهُ رَسُولُ اللَّهِ ﷺ قَالَ: «اللَّهُمَّ بَارِكْ لَنَا فِي ثَمَرِنَا، وَبَارِكْ لَنَا فِي مَدِينَتِنَا، وَبَارِكْ لَنَا فِي صَاعِنَا، وَبَارِكْ لَنَا فِي مُدِّنَا. اللَّهُمَّ إِنَّ إِبْرَاهِيمَ عَبْدُكَ وَخَلِيلُكَ وَنَبِيُّكَ، وَإِنِّي عَبْدُكَ وَنَبِيُّكَ، وَإِنَّهُ دَعَاكَ لِمَكَّةَ. وَإِنِّي أَدْعُوكَ لِلْمَدِينَةِ بِمِثْلِ مَا دَعَاكَ لِمَكَّةَ وَمِثْلِهِ مَعَهُ». قَالَ: ثُمَّ يَدْعُو أَصْغَرَ وَلِيدٍ لَهُ فَيُعْطِيهِ ذٰلِكَ الثَّمَرَ.

٤٧٤ ـ (...) ـ حدّثنا يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ الْمَدَنِيُّ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُؤْتَىٰ بِأَوَّلِ الثَّمَرِ فَيَقُولُ: «اللَّهُمَّ بَارِكْ لَنَا فِي مَدِينَتِنَا، وَفِي ثِمَارِنَا، وَفِي مُدِّنَا، وَفِي صَاعِنَا. بَرَكَةً مَعَ بَرَكَةٍ». ثُمَّ يُعْطِيهِ أَصْغَرَ مَنْ يَحْضُرُهُ مِنَ الْوِلْدَانِ.

٨٦ ـ بابُ التَّرْغِيبِ في سُكْنَى المَدِينَةِ والصَّبْرِ على لأْوَائِهَا

٤٧٥ ـ (١٣٧٤) ـ حدّثنا حَمَّادُ بْنُ إِسْمَاعِيلَ بْنِ عُلَيَّةَ: حَدَّثَنَا أَبِي، عَنْ وُهَيْبٍ، عَنْ يَحْيَى بْنِ أَبِي إِسْحَاقَ، أَنَّهُ حَدَّثَ عَنْ أَبِي سَعِيدٍ مَوْلَى الْمَهْرِيِّ، أَنَّهُ أَصَابَهُمْ بِالْمَدِينَةِ جَهْدٌ وَشِدَّةٌ، وَأَنَّهُ أَتَىٰ أَبَا سَعِيدٍ الْخُدْرِيَّ فَقَالَ لَهُ: إِنِّي كَثِيرُ الْعِيَالِ وَقَدْ أَصَابَتْنَا شِدَّةٌ، فَأَرَدْتُ أَنْ أَنْقُلَ عِيَالِي إِلَىٰ بَعْضِ الرِّيفِ.

فَقَالَ أَبُو سَعِيدٍ: لَا تَفْعَلْ، الْزَمِ الْمَدِينَةَ، فَإِنَّا خَرَجْنَا مَعَ نَبِيِّ اللَّهِ ﷺ ـ أَظُنُّ أَنَّهُ قَالَ ـ: حَتَّىٰ قَدِمْنَا عُسْفَانَ. فَأَقَامَ بِهَا لَيَالِيَ. فَقَالَ النَّاسُ: وَاللَّهِ، مَا نَحْنُ هَاهُنَا فِي

his Companions) stayed for some nights, after which the people said: "By Allah! we are staying here with nothing to do, while our children are unprotected behind us, and we do not feel secure about them." This (anxiety of theirs) reached The Messenger of Allah "Allah's blessing and peace be upon him", who said: "What is that which reached me concerning you? By Him (in Whose name) I take oath, (or) By Him in Whose Hand my soul is! I decided (or) if you like, I should order my camel to proceed and not to let it stop until I arrive in Medina."

Then, he said: "No doubt, (The Prophet) Abraham sanctified Mecca and (consequently) it became sanctuary, and I sanctify Medina i.e. (the area) between its two mountains (Air and Uhud), in such a way that no blood should be shed within it, no arms should be carried for fighting, and no leaf of its trees should be beaten off except for fodder. O Allah! Bless us in our city. O Allah! Bless us in our Sa. O Allah! bless us in our Mudd. O Allah! bless us in our Sa. O Allah! bless us in our Mudd. O Allah, bless us in our city. O Allah! Confer (upon us) with this blessing two more blessings. By Him in Whose Hand my life is! There is neither rift nor mountain path of Medina but that it is protected by two angels until you reach it."

Then, he said to the people: "Proceed on!" We proceeded on until we arrived in Medina. By Him (in Whose name) we take oath (or oath is taken, Hammad is in doubt about it), we had hardly put down our camel saddles on reaching Medina that we were attacked by the people of (the tribe of) Abdullah Ibn Ghatafan, who were not prompted to do it before.

476-(...) Abu Sa'id Al-Khudri "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Allah! Bless us in our Sa, and our Mudd, and grant (us) with such a blessing two more blessings."

(...) The same was narrated on the authority of Yahya Ibn Abu Kathir, with the same chain of transmitters.

477-(...) Abu Sa'id, the freed slave of Al-Mahri, narrated that he came to Abu Sa'id Al-Khudri during the nights of (the affliction of) Al-Harra, and asking for his opinion about leaving Medina, complaining of its high prices (of goods) and his great number of dependents, telling him that he could no longer endure the hardships and difficulties of Medina. He (Abu Sa'id Al-Khudri) said to him: Woe to you! I am not to advise you to do so, since I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "There is no one, who endures the hardships of Medina, but that I

شَيْءٍ. وَإِنَّ عِيَالَنَا لَخُلُوفٌ مَا نَأْمَنُ عَلَيْهِمْ. فَبَلَغَ ذٰلِكَ النَّبِيَّ ﷺ فَقَالَ: «مَا هٰذَا الَّذِي بَلَغَنِي مِنْ حَدِيثِكُمْ؟ ـ مَا أَدْرِي كَيْفَ قَالَ ـ وَالَّذِي أَحْلِفُ بِهِ، أَوْ وَالَّذِي نَفْسِي بِيَدِهِ، لَقَدْ هَمَمْتُ أَوْ إِنْ شِئْتُمْ ـ لاَ أَدْرِي أَيَّتَهُمَا قَالَ ـ لآمُرَنَّ بِنَاقَتِي تُرْحَلُ ثُمَّ لاَ أَحُلُّ لَهَا عُقْدَةً حَتَّىٰ أَقْدَمَ الْمَدِينَةَ».

وَقَالَ: «اللَّهُمَّ إِنَّ إِبْرَاهِيمَ حَرَّمَ مَكَّةَ فَجَعَلَهَا حَرَماً، وَإِنِّي حَرَّمْتُ الْمَدِينَةَ حَرَاماً مَا بَيْنَ مَأْزِمَيْهَا: أَنْ لاَ يُهَرَاقَ فِيهَا دَمٌ، وَلاَ يُحْمَلَ فِيهَا سِلاَحٌ لِقِتَالٍ، وَلاَ تُخْبَطَ فِيهَا شَجَرَةٌ إِلاَّ لِعَلْفٍ. اللَّهُمَّ بَارِكْ لَنَا فِي مَدِينَتِنَا، اللَّهُمَّ بَارِكْ لَنَا فِي صَاعِنَا، اللَّهُمَّ بَارِكْ لَنَا فِي مُدِّنَا، اللَّهُمَّ بَارِكْ لَنَا فِي صَاعِنَا، اللَّهُمَّ بَارِكْ لَنَا فِي مُدِّنَا، اللَّهُمَّ بَارِكْ لَنَا فِي مَدِينَتِنَا، اللَّهُمَّ اجْعَلْ مَعَ الْبَرَكَةِ بَرَكَتَيْنِ. وَالَّذِي نَفْسِي بِيَدِهِ، مَا مِنَ الْمَدِينَةِ شِعْبٌ وَلاَ نَقْبٌ إِلاَّ عَلَيْهِ مَلَكَانِ يَحْرُسَانِهَا حَتَّىٰ تَقْدَمُوا إِلَيْهَا». ثُمَّ قَالَ لِلنَّاسِ ـ «ارْتَحِلُوا» فَارْتَحَلْنَا، فَأَقْبَلْنَا إِلَى الْمَدِينَةِ. فَوَالَّذِي نَحْلِفُ بِهِ أَوْ يُحْلَفُ بِهِ ـ الشَّكُّ مِنْ حَمَّادٍ ـ مَا وَضَعْنَا رِحَالَنَا حِينَ دَخَلْنَا الْمَدِينَةَ حَتَّىٰ أَغَارَ عَلَيْنَا بَنُو عَبْدِ اللَّهِ بْنِ غَطَفَانَ. وَمَا يَهِيجُهُمْ قَبْلَ ذٰلِكَ شَيْءٌ.

٤٧٦ ـ (...) ـ وحدّثنا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ، عَنْ عَلِيِّ بْنِ الْمُبَارَكِ: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ: حَدَّثَنَا أَبُو سَعِيدٍ مَوْلَى الْمَهْرِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «اللَّهُمَّ بَارِكْ لَنَا فِي صَاعِنَا وَمُدِّنَا، وَاجْعَلْ مَعَ الْبَرَكَةِ بَرَكَتَيْنِ».

(...) ـ وحدّثناه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَىٰ: أَخْبَرَنَا شَيْبَانُ. (ح) وَحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا حَرْبٌ ـ يَعْنِي ابْنَ شَدَّادٍ ـ كِلاَهُمَا عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، بِهٰذَا الإِسْنَادِ، مِثْلَهُ.

٤٧٧ ـ (...) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِي سَعِيدٍ مَوْلَى الْمَهْرِيِّ، أَنَّهُ جَاءَ أَبَا سَعِيدٍ الْخُدْرِيَّ، لَيَالِيَ الْحَرَّةِ، فَاسْتَشَارَهُ فِي الْجَلاَءِ مِنَ الْمَدِينَةِ، وَشَكَا إِلَيْهِ أَسْعَارَهَا وَكَثْرَةَ عِيَالِهِ، وَأَخْبَرَهُ أَنْ لاَ صَبْرَ لَهُ عَلَىٰ جَهْدِ الْمَدِينَةِ وَلأْوَائِهَا. فَقَالَ لَهُ: وَيْحَكَ، لاَ آمُرُكَ بِذٰلِكَ.

will be an intercessor or a witness in favour of him on the Day of Judgement, if he is a Muslim."

478-(...) Abd Ar-Rahman reported from his father Abu Sa'id "Allah be pleased with him" that he heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "I sanctified (the area) between the two mountains of Medina just as (The Prophet) Abraham "Peace be upon him" made Mecca a sanctuary." He (the narrator) added: Whenever Abu Sa'id caught hold of (or found, according to the narration of Abu Bakr) a bird in the hand of anyone of us, he would release it and set it free (from his hand).

479-(1375) Sahl Ibn Hunaif narrated that The Messenger of Allah "Allah's blessing and peace be upon him" pointed with his hands towards Medina and said: "It is a sanctuary and a place of safety."

480-(1376) A'isha "Allah be pleased with her" narrated: When we reached Medina, it was a fatally unhealthy land. Both of Abu Bakr and Bilal became sick. When Allah's Apostle "Allah's blessing and peace be upon him" saw the illness of his companions, he said: "O Allah! Make us love Medina, as we love Mecca or even more than that. O Allah! Bless us in our Sa and our Mudd (measures symbolizing food) and make the climate of Medina suitable to us, and divert its fever towards Al-Juhfa."

(...) The same was narrated on the authority of Hisham Ibn Urwa, with the same chain of transmitters.

481-(1377) Nafi narrated from Ibn Umar "Allah be pleased with both": I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "He, who kept patient against its (Medina's) difficulties, I would be an intercessor or a witness in his favour on the Day of Judgement."

482-(...) Yuhannis, the freed slave of Az-Zubair, narrated: While I was sitting with Abdullah Ibn Umar "Allah be pleased with both" during the days of affliction, a freed slave-woman of his came to him. She greeted him and then said: "O Abu Abd Ar-Rahman! I decided to leave (Medina) for the time has become hard for us." Abdullah said to her: "Stay here, O foolish woman! Indeed, I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "Whoever kept patience on the hardships and difficulties of it (Medina) I would be an intercessor or a witness in his favour on the Day of Judgement.""

483-(...) Abdullah Ibn Umar "Allah be pleased with both" narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "he, who kept patience on its (Medina's) hardships and difficulties I would be an intercessor or a witness for him on the Day of Judgement."

إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لاَ يَصْبِرُ أَحَدٌ عَلَىٰ لأْوَائِهَا فَيَمُوتَ، إِلاَّ كُنْتُ لَهُ شَفِيعاً أَوْ شَهِيداً يَوْمَ الْقِيَامَةِ، إِذَا كَانَ مُسْلِماً».

٤٧٨ ـ (...) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ وَأَبُو كُرَيْبٍ. جَمِيعاً عَنْ أَبِي أُسَامَةَ ـ وَاللَّفْظُ لأَبِي بَكْرٍ وَابْنِ نُمَيْرٍ ـ قَالا: حَدَّثَنَا أَبُو أُسَامَةَ عَنِ الْوَلِيدِ بْنِ كَثِيرٍ: حَدَّثَنِي سَعِيدُ بْنُ عَبْدِ الرَّحْمَٰنِ بْنِ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ عَبْدَ الرَّحْمَٰنِ حَدَّثَهُ، عَنْ أَبِيهِ أَبِي سَعِيدٍ، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنِّي حَرَّمْتُ مَا بَيْنَ لاَبَتَيِ الْمَدِينَةِ كَمَا حَرَّمَ إِبْرَاهِيمُ مَكَّةَ».

قَالَ: ثُمَّ كَانَ أَبُو سَعِيدٍ يَأْخُذُ ـ وَقَالَ أَبُو بَكْرٍ: يَجِدُ ـ أَحَدَنَا فِي يَدِهِ الطَّيْرُ، فَيَفُكُّهُ مِنْ يَدِهِ، ثُمَّ يُرْسِلُهُ.

٤٧٩ ـ (١٣٧٥) ـ **وحدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنِ الشَّيْبَانِيِّ، عَنْ يُسَيْرِ بْنِ عَمْرٍو، عَنْ سَهْلِ بْنِ حُنَيْفٍ قَالَ: أَهْوَىٰ رَسُولُ اللَّهِ ﷺ بِيَدِهِ إِلَى الْمَدِينَةِ فَقَالَ: «إِنَّهَا حَرَمٌ آمِنٌ».

٤٨٠ ـ (١٣٧٦) ـ **وحدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَةُ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: قَدِمْنَا الْمَدِينَةَ وَهِيَ وَبِيئَةٌ، فَاشْتَكَىٰ أَبُو بَكْرٍ وَاشْتَكَىٰ بِلاَلٌ، فَلَمَّا رَأَىٰ رَسُولُ اللَّهِ ﷺ شَكْوَىٰ أَصْحَابِهِ قَالَ: «اللَّهُمَّ حَبِّبْ إِلَيْنَا الْمَدِينَةَ كَمَا حَبَّبْتَ مَكَّةَ أَوْ أَشَدَّ، وَصَحِّحْهَا، وَبَارِكْ لَنَا فِي صَاعِهَا وَمُدِّهَا، وَحَوِّلْ حُمَّاهَا إِلَى الْجُحْفَةِ».

(...) ـ **وحدّثنا** أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ وَابْنُ نُمَيْرٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، بِهَٰذَا الإِسْنَادِ، نَحْوَهُ.

٤٨١ ـ (١٣٧٧) ـ **حدّثنا** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ: أَخْبَرَنَا عِيسَى بْنُ حَفْصِ بْنِ عَاصِمٍ: حَدَّثَنَا نَافِعٌ، عَنِ ابْنِ عُمَرَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ صَبَرَ عَلَىٰ لأْوَائِهَا، كُنْتُ لَهُ شَفِيعاً أَوْ شَهِيداً يَوْمَ الْقِيَامَةِ».

٤٨٢ ـ (...) ـ **حدّثنا** يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ قَطَنِ بْنِ وَهْبِ بْنِ عُوَيْمِرِ بْنِ الأَجْدَعِ، عَنْ يُحَنِّسَ مَوْلَى الزُّبَيْرِ أَخْبَرَهُ، أَنَّهُ كَانَ جَالِساً عِنْدَ عَبْدِ اللَّهِ بْنِ عُمَرَ فِي الْفِتْنَةِ، فَأَتَتْهُ مَوْلاَةٌ لَهُ تُسَلِّمُ عَلَيْهِ. فَقَالَتْ: إِنِّي أَرَدْتُ الْخُرُوجَ يَا أَبَا عَبْدِ الرَّحْمَٰنِ، اشْتَدَّ عَلَيْنَا الزَّمَانُ. فَقَالَ لَهَا عَبْدُ اللَّهِ: اقْعُدِي لَكَاعِ، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لاَ يَصْبِرُ عَلَىٰ لأْوَائِهَا وَشِدَّتِهَا أَحَدٌ، إِلاَّ كُنْتُ لَهُ شَهِيداً أَوْ شَفِيعاً يَوْمَ الْقِيَامَةِ».

٤٨٣ ـ (...) ـ **وحدّثنا** مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: أَخْبَرَنَا الضَّحَّاكُ، عَنْ قَطَنٍ الْخُزَاعِيِّ، عَنْ يُحَنِّسَ مَوْلَىٰ مُصْعَبٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ صَبَرَ عَلَىٰ لأْوَائِهَا وَشِدَّتِهَا، كُنْتُ لَهُ شَهِيداً أَوْ شَفِيعاً يَوْمَ الْقِيَامَةِ ـ يَعْنِي الْمَدِينَةَ ـ».

484-(1378) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no one among my nation who keeps patient on Medina's hardships and distresses, but that I will be an intercessor, or a witness on his behalf on the Day of Judgement."

(...) Abu Huraira narrated, through another chain of transmitters, from The Prophet "Allah's blessing and peace be upon him" the same.

(...)Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no one who keeps patient on Medina's hardships..." and the rest is the same.

[87] Saving Medina from the entrance of the plague and Ad-Dajjal

485-(1379) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "On the ravines of Medina, there are angels in order that neither the plague nor Ad-Dajjal would be able to enter into it."

486-(1380) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When Ad-Dajjal comes from the direction of the East, aiming at Medina, the angels will turn his face towards Sham, wherein he will be destroyed."

[88] Medina drives away the evil ones among its people

487-(1381) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "A time will come for the people (of Medina) when a man will invite his cousin and any other near relation: "Come (and live) at (a place) where living is cheap, come to (a place) where there is abundance." But Medina will be better for them, if they were to know it. By Him in Whose Hand is my life! None among them would go out (of Medina) out of dislike for it, but that Allah would make his successor in it somebody better than him. Medina is like furnace, which eliminates from it the impurities. The Last Hour will not come until Medina drives away its evils just as a furnace eliminates the impurities of iron."

488-(1382) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I was ordered (to emigrate and then settle) in a town which would overpower all of towns. They (some people) call it Yathrib, but its real name is Medina. It would drive away the evil ones (among its people) just as the furnace eliminates the impurities of iron."

٤٨٤ ـ (١٣٧٨) ـ **وحدّثنا** يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ، جَمِيعاً عَنْ إِسْمَاعِيلَ بْنِ جَعْفَرٍ، عَنِ الْعَلاَءِ بْنِ عَبْدِ الرَّحْمَٰنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لاَ يَصْبِرُ عَلَىٰ لأْوَاءِ الْمَدِينَةِ وَشِدَّتِهَا أَحَدٌ مِنْ أُمَّتِي، إِلاَّ كُنْتُ لَهُ شَفِيعاً يَوْمَ الْقِيَامَةِ أَوْ شَهِيداً».

(...) ـ **وحدّثنا** ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي هَارُونَ مُوسَى بْنِ أَبِي عِيسَىٰ، أَنَّهُ سَمِعَ أَبَا عَبْدِ اللَّهِ الْقَرَّاظَ يَقُولُ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ، بِمِثْلِهِ.

(...) ـ **وحدّثنا** يُوسُفُ بْنُ عِيسَىٰ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَىٰ: أَخْبَرَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ صَالِحِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ يَصْبِرُ أَحَدٌ عَلَىٰ لأْوَاءِ الْمَدِينَةِ» بِمِثْلِهِ.

٨٧ ـ بابُ صِيانَةِ المَدِينَةِ من دُخُولِ الطَّاعون والدَّجَّالِ إليها

٤٨٥ ـ (١٣٧٩) ـ **حدّثنا** يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ نُعَيْمِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «عَلَىٰ أَنْقَابِ الْمَدِينَةِ مَلاَئِكَةٌ، لاَ يَدْخُلُهَا الطَّاعُونُ وَلاَ الدَّجَّالُ».

[البخاري: كتاب فضائل المدينة، باب لا يدخل الدجال المدينة، رقم: ١٨٨٠].

٤٨٦ ـ (١٣٨٠) ـ **وحدّثنا** يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ. جَمِيعاً عَنْ إِسْمَاعِيلَ بْنِ جَعْفَرٍ: أَخْبَرَنِي الْعَلاَءُ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يَأْتِي الْمَسِيحُ مِنْ قِبَلِ الْمَشْرِقِ. هِمَّتُهُ الْمَدِينَةُ، حَتَّىٰ يَنْزِلَ دُبُرَ أُحُدٍ، ثُمَّ تَصْرِفُ الْمَلاَئِكَةُ وَجْهَهُ قِبَلَ الشَّامِ، وَهُنَالِكَ يَهْلِكُ».

٨٨ ـ بابُ المدينةُ تَنْفِي شِرارَها

٤٨٧ ـ (١٣٨١) ـ **حدّثنا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ـ يَعْنِي الدَّرَاوَرْدِيَّ ـ عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يَأْتِي عَلَى النَّاسِ زَمَانٌ يَدْعُو الرَّجُلُ ابْنَ عَمِّهِ وَقَرِيبَهُ: هَلُمَّ إِلَى الرَّخَاءِ، هَلُمَّ إِلَى الرَّخَاءِ، وَالْمَدِينَةُ خَيْرٌ لَهُمْ لَوْ كَانُوا يَعْلَمُونَ. وَالَّذِي نَفْسِي بِيَدِهِ، لاَ يَخْرُجُ مِنْهُمْ أَحَدٌ رَغْبَةً عَنْهَا إِلاَّ أَخْلَفَ اللَّهُ فِيهَا خَيْراً مِنْهُ. أَلاَ إِنَّ الْمَدِينَةَ كَالْكِيرِ، تُخْرِجُ الْخَبِيثَ. لاَ تَقُومُ السَّاعَةُ حَتَّىٰ تَنْفِيَ الْمَدِينَةُ شِرَارَهَا، كَمَا يَنْفِي الْكِيرُ خَبَثَ الْحَدِيدِ».

٤٨٨ ـ (١٣٨٢) ـ **وحدّثنا** قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكِ بْنِ أَنَسٍ ـ فِيمَا قُرِىءَ عَلَيْهِ ـ عَنْ يَحْيَى بْنِ سَعِيدٍ. قَالَ: سَمِعْتُ أَبَا الْحُبَابِ سَعِيدَ بْنَ يَسَارٍ يَقُولُ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «أُمِرْتُ بِقَرْيَةٍ تَأْكُلُ الْقُرَىٰ، يَقُولُونَ: يَثْرِبُ، وَهِيَ الْمَدِينَةُ، تَنْفِي النَّاسَ كَمَا يَنْفِي الْكِيرُ خَبَثَ الْحَدِيدِ».

[البخاري: كتاب فضائل المدينة، باب فضل المدينة وأنها تنفي الناس...، رقم: ١٨٧١].

(...) The same was narrated on the authority of Yahya Ibn Sa'id, with the same chain of transmitters, without mentioning iron.

489-(1383) Jabir Ibn Abdullah "Allah be pleased with both" reported: A Bedouin gave the pledge of allegiance to The Messenger of Allah "Allah's blessing and peace be upon him". Then, he suffered from a severe fever in Medina. So, he came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Muhammad! Cancel my pledge of allegiance." But The Messenger of Allah "Allah's blessing and peace be upon him" refused. He came once again and said: "Cancel my pledge of allegiance." But he (The Prophet) refused. He came (for the third time) to him and said: "Cancel my pledge of allegiance." But he (The Prophet) refused. The Bedouin went away (abolishing the pledge of allegiance on his own part). Upon this The Messenger of Allah "Allah's blessing and peace be upon him" said: "Medina is like a furnace which drives away its impurities, while its good is purified."

490-(1384) Zaid Ibn Thabit "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is Taiba (good), meaning Medina. It drives away impurities just as a furnace eliminates the impurities of silver."

491-(1385) Jabir Ibn Samura "Allah be pleased with him" narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "Allah Almighty named Medina as Taba."

[89] Whoever intends to do any harm to the inhabitants of Medina, Allah Almighty would melt him

492-(1386) Abu Huraira "Allah be pleased with him" narrated: (The Prophet) Abu Al-Qasim "Allah's blessing and peace be upon him" said: "He, who intends to do any evil to the inhabitants of this town (meaning Medina) then, Allah will melt him as the salt is dissolved in the water."

493-(...) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who intends to cause harm to the inhabitants of this town (meaning Medina) then, Allah will melt him as the salt is dissolved in the water."

(...) The same was narrated through another chain of transmitters, on the authority of Abu Huraira, who narrated it from The Prophet "Allah's blessing and peace be upon him".

494-(1387) Sa'd Ibn Abu Waqqas "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said:

(...) ـ وحدّثنا عَمْرٌو النَّاقِدُ وَابْنُ أَبِي عُمَرَ. قَالاَ: حَدَّثَنَا سُفْيَانُ. (ح) وَحَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ. جَمِيعاً عَنْ يَحْيَى بْنِ سَعِيدٍ، بِهٰذَا الإِسْنَادِ. وَقَالاَ: كَمَا يَنْفِي الْكِيرُ الْخَبَثَ. لَمْ يَذْكُرَا الْحَدِيدَ.

٤٨٩ ـ (١٣٨٣) ـ حدّثنا يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، أَنَّ أَعْرَابِيًّا بَايَعَ رَسُولَ اللَّهِ ﷺ، فَأَصَابَ الأَعْرَابِيَّ وَعْكٌ بِالْمَدِينَةِ، فَأَتَى النَّبِيَّ ﷺ فَقَالَ: يَا مُحَمَّدُ، أَقِلْنِي بَيْعَتِي، فَأَبَىٰ رَسُولُ اللَّهِ ﷺ. ثُمَّ جَاءَهُ فَقَالَ: أَقِلْنِي بَيْعَتِي، فَأَبَىٰ. ثُمَّ جَاءَهُ فَقَالَ: أَقِلْنِي بَيْعَتِي، فَأَبَىٰ، فَخَرَجَ الأَعْرَابِيُّ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا الْمَدِينَةُ كَالْكِيرِ، تَنْفِي خَبَثَهَا وَيَنْصَعُ طَيِّبُهَا». [البخاري: كتاب الاحكام، باب بيعة الاعراب، رقم: ٧٢٠٩].

٤٩٠ ـ (١٣٨٤) ـ وحدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ ـ وَهُوَ الْعَنْبَرِيُّ ـ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ عَدِيٍّ ـ وَهُوَ ابْنُ ثَابِتٍ ـ سَمِعَ عَبْدَ اللَّهِ بْنَ يَزِيدَ، عَنْ زَيْدِ بْنِ ثَابِتٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّهَا طَيْبَةُ ـ يَعْنِي الْمَدِينَةَ ـ، وَإِنَّهَا تَنْفِي الْخَبَثَ كَمَا تَنْفِي النَّارُ خَبَثَ الْفِضَّةِ».

[البخاري: كتاب فضائل المدينة، باب المدينة تنفي الخبث، رقم: ١٨٨٤].

٤٩١ ـ (١٣٨٥) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ وَهَنَّادُ بْنُ السَّرِيِّ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالُوا: حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ سِمَاكٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ اللَّهَ تَعَالَىٰ سَمَّى الْمَدِينَةَ طَابَةَ».

٨٩ ـ باب مَنْ أَرادَ أهلَ المدينةِ بِسُوءٍ أَذَابَه الله

٤٩٢ ـ (١٣٨٦) ـ حدّثني مُحَمَّدُ بْنُ حَاتِمٍ وَإِبْرَاهِيمُ بْنُ دِينَارٍ. قَالاَ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ كِلاَهُمَا، عَنِ ابْنِ جُرَيْجٍ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَٰنِ بْنِ يُحَنَّسَ، عَنْ أَبِي عَبْدِ اللَّهِ الْقَرَّاظِ، أَنَّهُ قَالَ: أَشْهَدُ عَلَىٰ أَبِي هُرَيْرَةَ أَنَّهُ قَالَ: قَالَ أَبُو الْقَاسِمِ ﷺ: «مَنْ أَرَادَ أَهْلَ هٰذِهِ الْبَلْدَةِ بِسُوءٍ ـ يَعْنِي الْمَدِينَةَ ـ أَذَابَهُ اللَّهُ كَمَا يَذُوبُ الْمِلْحُ فِي الْمَاءِ».

٤٩٣ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ حَاتِمٍ وَإِبْرَاهِيمُ بْنُ دِينَارٍ. قَالاَ: حَدَّثَنَا حَجَّاجٌ. (ح) وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ. جَمِيعاً عَنِ ابْنِ جُرَيْجٍ. قَالَ: أَخْبَرَنِي عَمْرُو بْنُ يَحْيَى بْنِ عُمَارَةَ، أَنَّهُ سَمِعَ الْقَرَّاظَ ـ وَكَانَ مِنْ أَصْحَابِ أَبِي هُرَيْرَةَ ـ يَزْعُمُ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَرَادَ أَهْلَهَا بِسُوءٍ ـ يُرِيدُ الْمَدِينَةَ ـ أَذَابَهُ اللَّهُ كَمَا يَذُوبُ الْمِلْحُ فِي الْمَاءِ». قَالَ ابْنُ حَاتِمٍ، فِي حَدِيثِ ابْنِ يُحَنَّسَ، بَدَلَ قَوْلِهِ بِسُوءٍ: شَرًّا.

(...) ـ حدّثنا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي هَارُونَ مُوسَى بْنِ أَبِي عِيسَىٰ. (ح) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا الدَّرَاوَرْدِيُّ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، جَمِيعاً سَمِعَا أَبَا عَبْدِ اللَّهِ الْقَرَّاظَ، سَمِعَ أَبَا هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ. بِمِثْلِهِ.

٤٩٤ ـ (١٣٨٧) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا حَاتِمٌ ـ يَعْنِي ابْنَ إِسْمَاعِيلَ ـ عَنْ عُمَرَ بْنِ نُبَيْهٍ: أَخْبَرَنِي دِينَارٌ الْقَرَّاظُ قَالَ: سَمِعْتُ سَعْدَ بْنَ أَبِي وَقَّاصٍ يَقُولُ: قَالَ

"He, who intends to do any harm to the inhabitants of Medina, then, Allah will melt him as the salt is dissolved in the water."

(...)Sa'd Ibn Malik narrated the same from The Messenger of Allah "Allah's blessing and peace be upon him", adding here "assault and harm."

495-(...) Both Abu Huraira and Sa'd "Allah be pleased with them" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Allah! Bless the people in Medina in their Mudd..." and the rest is the same, in which he (The Prophet) said: "He, who intends to do any harm to the inhabitants of Medina, then, Allah will melt him as the salt is dissolved in the water."

[90] Exhortation to settle in Medina, when the towns are conquered

496-(1388) Sufyan Ibn Abu Zuhair "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "(The towns of) Sham will be conquered and some people will set out from Medina along with their families, driving their camels, though Medina is better for them if they were to know it. Then Yemen will be conquered and some people will set out from Medina along with their families, driving their camels, though Medina is better for them if they were to know it. Then Iraq will be conquered and some people will set out of from Medina along with their families, driving their camels, though Medina is better for them if they were to know it."

497-(...) Sufyan Ibn Abu Zuhair narrated that he heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "Yemen will be conquered and some people will set out (from Medina to it), driving their camels and carrying their families and those who are under their guardianship, though Medina is better for them if they were to know it. Then (the towns of) Sham will be conquered and some people will set out (from Medina to it), driving their camels and carrying their families and those who are under their guardianship, though Medina is better for them if they were to know it. Then Iraq will be conquered and some people will set out (from Medina to it) driving their camels and carrying their families and those who are under their guardianship, though Medina is better for them if they were to know it."

[91] When the people of Medina leaves it

498-(1389) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said about Medina: "Its inhabitants will leave it, though it is good for them, and it will become a place of shelter for beasts and birds."

رَسُولُ اللَّهِ ﷺ: «مَنْ أَرَادَ أَهْلَ الْمَدِينَةِ بِسُوءٍ، أَذَابَهُ اللَّهُ كَمَا يَذُوبُ الْمِلْحُ فِي الْمَاءِ».

(...) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا إِسْمَاعِيلُ ـ يَعْنِي ابْنَ جَعْفَرٍ ـ عَنْ عُمَرَ بْنِ نُبَيْهٍ الْكَعْبِيِّ، عَنْ أَبِي عَبْدِ اللَّهِ الْقَرَّاظِ؛ أَنَّهُ سَمِعَ سَعْدَ بْنَ مَالِكٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ، بِمِثْلِهِ. غَيْرَ أَنَّهُ قَالَ: «بِدَهْمٍ أَوْ بِسُوءٍ».

٤٩٥ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَىٰ: حَدَّثَنَا أُسَامَةُ بْنُ زَيْدٍ، عَنْ أَبِي عَبْدِ اللَّهِ الْقَرَّاظِ قَالَ: سَمِعْتُهُ يَقُولُ: سَمِعْتُ أَبَا هُرَيْرَةَ وَسَعْداً يَقُولاَنِ: قَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ بَارِكْ لأَهْلِ الْمَدِينَةِ فِي مُدِّهِمْ» وَسَاقَ الْحَدِيثَ. وَفِيهِ: «مَنْ أَرَادَ أَهْلَهَا بِسُوءٍ أَذَابَهُ اللَّهُ كَمَا يَذُوبُ الْمِلْحُ فِي الْمَاءِ».

٩٠ ـ باب التَّرغيبِ في المدينةِ عندَ فتحِ الأَمْصارِ

٤٩٦ ـ (١٣٨٨) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ سُفْيَانَ بْنِ أَبِي زُهَيْرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «تُفْتَحُ الشَّامُ، فَيَخْرُجُ مِنَ الْمَدِينَةِ قَوْمٌ بِأَهْلِيهِمْ يَبِسُّونَ وَالْمَدِينَةُ خَيْرٌ لَهُمْ لَوْ كَانُوا يَعْلَمُونَ، ثُمَّ يُفْتَحُ الْيَمَنُ، فَيَخْرُجُ مِنَ الْمَدِينَةِ قَوْمٌ بِأَهْلِيهِمْ يَبُسُّونَ، وَالْمَدِينَةُ خَيْرٌ لَهُمْ لَوْ كَانُوا يَعْلَمُونَ، ثُمَّ يُفْتَحُ الْعِرَاقُ، فَيَخْرُجُ مِنَ الْمَدِينَةِ قَوْمٌ بِأَهْلِيهِمْ يَبُسُّونَ، وَالْمَدِينَةُ خَيْرٌ لَهُمْ لَوْ كَانُوا يَعْلَمُونَ».

[البخاري: كتاب فضائل المدينة، باب من رغب عن المدينة، رقم: ١٨٧٥].

٤٩٧ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ سُفْيَانَ بْنِ أَبِي زُهَيْرٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «يُفْتَحُ الْيَمَنُ، فَيَأْتِي قَوْمٌ يَبُسُّونَ، فَيَتَحَمَّلُونَ بِأَهْلِيهِمْ وَمَنْ أَطَاعَهُمْ. وَالْمَدِينَةُ خَيْرٌ لَهُمْ لَوْ كَانُوا يَعْلَمُونَ، ثُمَّ يُفْتَحُ الشَّامُ، فَيَأْتِي قَوْمٌ يَبُسُّونَ، فَيَتَحَمَّلُونَ بِأَهْلِيهِمْ وَمَنْ أَطَاعَهُمْ وَالْمَدِينَةُ خَيْرٌ لَهُمْ لَوْ كَانُوا يَعْلَمُونَ، ثُمَّ يُفْتَحُ الْعِرَاقُ، فَيَأْتِي قَوْمٌ يَبُسُّونَ، فَيَتَحَمَّلُونَ بِأَهْلِيهِمْ وَمَنْ أَطَاعَهُمْ، وَالْمَدِينَةُ خَيْرٌ لَهُمْ لَوْ كَانُوا يَعْلَمُونَ».

٩١ ـ بابٌ في المَدِينَةِ حينَ يتركُها أَهلُها

٤٩٨ ـ (١٣٨٩) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا أَبُو صَفْوَانَ، عَنْ يُونُسَ بْنِ يَزِيدَ. (ح) وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَىٰ ـ وَاللَّفْظُ لَهُ ـ أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ لِلْمَدِينَةِ: «لَيَتْرُكَنَّهَا أَهْلُهَا عَلَىٰ خَيْرِ مَا كَانَتْ مُذَلَّلَةً لِلْعَوَافِي» يَعْنِي السِّبَاعَ وَالطَّيْرَ.

قَالَ مُسْلِمٌ: أَبُو صَفْوَانَ هٰذَا هُوَ عَبْدُ اللَّهِ بْنُ عَبْدِ الْمَلِكِ يَتِيمُ ابْنِ جُرَيْجٍ عَشْرَ سِنِينَ، كَانَ فِي حَجْرِهِ.

499-(...) Abu Huraira "Allah be pleased with him" reported: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "They (the inhabitants of Medina) will leave Medina though it is good for them and it will be inhibited by beasts and birds. Two shepherds will come out from Muzaina aiming at Medina, crying in their sheep, but they will find nothing there but wilderness until when they reach Thaniyyat Al-Wada, they will fall down on their faces."

[92] (The area) between the grave and the pulpit (of The Prophet) is one of the gardens of Paradise

500-(1390) Abdullah Ibn Zaid Al-Mazini "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "(The area) which is between my house and my pulpit is one of the gardens of Paradise."

501-(...) Abdullah Ibn Zaid Al-Ansari narrated that he heard Allah's Apostle "Allah's blessing and peace be upon him" saying: "(The area) lying between my pulpit and my house is one of the gardens of Paradise."

502-(1391) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "(The area) which is between my house and my pulpit is one of the gardens of Paradise; and my pulpit is upon my Fount."

[93] Uhud is a mountain, which loves us as we love it

503-(1392) Abu Humaid "Allah be pleased with him" narrated: We set out with The Messenger of Allah "Allah's blessing and peace be upon him" in the holy battle of Tabuk... and he further narrated: We proceeded until we reached the Valley of Al-Qura, whereupon The Messenger of Allah "Allah's blessing and peace be upon him" said: "I am going to move fast, so he who among you likes to move fast with me may do so; and he who likes to go slowly may do so." We proceeded until we reached the outskirts of Medina, whereupon he said: "This is Taba (another name of Medina); this is Uhud, the mountain which loves us as well as we love it."

504-(1393) Anas Ibn Malik "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, Uhud is a mountain, which love us as well as we love it."

(...)Anas Ibn Malik "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" looked at (the mountain of) Uhud and then said: "No doubt, Uhud is a mountain, which love us as well as we love it."

٤٩٩ ـ (...) ـ وحدّثني عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ: حَدَّثَنِي أَبِي، عَنْ جَدِّي: حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ، عَنِ ابْنِ شِهَابٍ، أَنَّهُ قَالَ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «يَتْرُكُونَ الْمَدِينَةَ عَلَىٰ خَيْرِ مَا كَانَتْ، لاَ يَغْشَاهَا إِلاَّ الْعَوَافِي ـ يُرِيدُ عَوَافِيَ السِّبَاعِ وَالطَّيْرِ ـ ثُمَّ يَخْرُجُ رَاعِيَانِ مِنْ مُزَيْنَةَ يُرِيدَانِ الْمَدِينَةَ يَنْعِقَانِ بِغَنَمِهِمَا، فَيَجِدَانِهَا وَحْشاً، حَتَّىٰ إِذَا بَلَغَا ثَنِيَّةَ الْوَدَاعِ، خَرَّا عَلَىٰ وُجُوهِهِمَا».

٩٢ ـ بابُ ما بين البَيْتِ والمِنْبَرِ رَوْضَةٌ من رياض الجَنَّةِ

٥٠٠ ـ (١٣٩٠) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكِ بْنِ أَنَسٍ ـ فِيمَا قُرِىءَ عَلَيْهِ ـ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ عَبَّادِ بْنِ تَمِيمٍ، عَنْ عَبْدِ اللَّهِ بْنِ زَيْدٍ الْمَازِنِيِّ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَا بَيْنَ بَيْتِي وَمِنْبَرِي رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ».

[البخاري: كتاب فضل الصلاة في مسجد مكة والمدينة، باب فضل ما بين القبر والمنبر، رقم: ١١٩٥].

٥٠١ ـ (...) ـ وحدّثنا يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ الْمَدَنِيُّ، عَنْ يَزِيدَ بْنِ الْهَادِ، عَنْ أَبِي بَكْرٍ، عَنْ عَبَّادِ بْنِ تَمِيمٍ، عَنْ عَبْدِ اللَّهِ بْنِ زَيْدٍ الأَنْصَارِيِّ، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَا بَيْنَ مِنْبَرِي وَبَيْتِي رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ».

٥٠٢ ـ (١٣٩١) ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى. قَالاَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ عُبَيْدِ اللَّهِ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ خُبَيْبِ بْنِ عَبْدِ الرَّحْمَٰنِ، عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَا بَيْنَ بَيْتِي وَمِنْبَرِي رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ، وَمِنْبَرِي عَلَىٰ حَوْضِي».

[البخاري: كتاب فضل الصلاة في مسجد مكة والمدينة، باب فضل ما بين القبر والمنبر، رقم: ١١٩٦].

٩٣ ـ بابٌ أُحدٌ جبلٌ يُحِبُّنا ونُحِبُّه

٥٠٣ ـ (١٣٩٢) ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلاَلٍ، عَنْ عَمْرِو بْنِ يَحْيَىٰ، عَنْ عَبَّاسِ بْنِ سَهْلٍ السَّاعِدِيِّ، عَنْ أَبِي حُمَيْدٍ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي غَزْوَةِ تَبُوكَ. وَسَاقَ الْحَدِيثَ. وَفِيهِ: ثُمَّ أَقْبَلْنَا حَتَّىٰ قَدِمْنَا وَادِيَ الْقُرَىٰ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي مُسْرِعٌ، فَمَنْ شَاءَ مِنْكُمْ فَلْيُسْرِعْ مَعِي، وَمَنْ شَاءَ فَلْيَمْكُثْ». فَخَرَجْنَا حَتَّىٰ أَشْرَفْنَا عَلَى الْمَدِينَةِ، فَقَالَ: «هٰذِهِ طَابَةُ، وَهٰذَا أُحُدٌ، وَهُوَ جَبَلٌ يُحِبُّنَا وَنُحِبُّهُ».

[البخاري: كتاب فضائل المدينة، باب المدينة طابة، رقم: ١٨٧٢].

٥٠٤ ـ (١٣٩٣) ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا قُرَّةُ بْنُ خَالِدٍ، عَنْ قَتَادَةَ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أُحُداً جَبَلٌ يُحِبُّنَا وَنُحِبُّهُ».

[البخاري: كتاب المغازي، باب أحد جبل يحبنا ونحبه، رقم: ٤٠٨٣].

(...) ـ وَحَدَّثَنِيهِ عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ: حَدَّثَنِي حَرَمِيُّ بْنُ عُمَارَةَ: حَدَّثَنَا قُرَّةُ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ قَالَ: نَظَرَ رَسُولُ اللَّهِ ﷺ إِلَىٰ أُحُدٍ فَقَالَ: «إِنَّ أُحُداً جَبَلٌ يُحِبُّنَا وَنُحِبُّهُ».

[94] The excellence of the prayer in the two mosques of Mecca and Medina (i.e. the Sacred House and the mosque of The Prophet)

505-(1394) Abu Huraira "Allah be pleased with him" narrated from The Prophet "Allah's blessing and peace be upon him": "Verily, a single prayer (to be offered) in my mosque is more superior than one thousand prayers (to be offered) in any mosque else except the Sacred mosque."

506-(...) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily, a single prayer (to be offered) in my mosque is more superior than one thousand prayers in any other mosque except the Sacred mosque."

507-(...) Abdullah Al-Agharr narrated that he heard Abu Huraira "Allah be pleased with him" saying: "Verily, a single prayer (to be offered) in the mosque of The Messenger of Allah "Allah's blessing and peace be upon him" is more superior than one thousand prayers (to be offered) in any other mosque except the Sacred mosque. That is because The Messenger of Allah "Allah's blessing and peace be upon him" is the last Prophet, and his mosque is the last of the mosques."

Abu Salama and Abu Abdullah (sub-narrators in this chain of transmission) said: We had no doubt that what Abu Huraira "Allah be pleased with him" had said was narrated by him from Allah's Apostle "Allah's blessing and peace be upon him", and it was that, which prevented us to verify from Abu Huraira of this Hadith until Abu Huraira "Allah be pleased with him" died. We discussed this matter among ourselves and blamed one another that we did not talk to Abu Huraira about it, so that he could attribute this narration to Allah's Apostle "Allah's blessing and peace be upon him" if he had heard It from him. While we were discussing it, Abdullah Ibn Ibrahim Ibn Qariz came and sat along with us. We mentioned this Hadith, and our failure (to verify of) its direct transmission by Abu Huraira from him (the Prophet), Abdullah Ibn Ibrahim said to us: "I testify that I heard Abu Huraira "Allah be pleased with him" saying that Allah's Apostle "Allah's blessing and peace be upon him" said: "I am the last of The Prophets and my mosque is the last of the mosques.""

508-(...) Abd Al-Wahhab narrated that he heard Yahya Ibn Sa'id saying: I asked Abu Salih: Did you hear Abu Huraira narrating anything regarding the superiority of the prayer in the mosque of The Messenger of Allah "Allah's blessing and peace be upon him"? he said: "No, but I heard

٩٤ ـ بابُ فَضْلِ الصلاة بمَسْجدي مكَّة والمدينة

٥٠٥ ـ (١٣٩٤) ـ حدّثني عَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ ـ وَاللَّفْظُ لِعَمْرٍو ـ قَالاَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ. عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، يَبْلُغُ بِهِ النَّبِيَّ ﷺ قَالَ: «صَلاَةٌ فِي مَسْجِدِي هٰذَا، أَفْضَلُ مِنْ أَلْفِ صَلاَةٍ فِيمَا سِوَاهُ، إِلاَّ الْمَسْجِدَ الْحَرَامَ».

٥٠٦ ـ (...) ـ حدّثني مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ ـ قَالَ عَبْدٌ: أَخْبَرَنَا. وَقَالَ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ ـ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «صَلاَةٌ فِي مَسْجِدِي هٰذَا خَيْرٌ مِنْ أَلْفِ صَلاَةٍ فِي غَيْرِهِ مِنَ الْمَسَاجِدِ، إِلاَّ الْمَسْجِدَ الْحَرَامَ».

٥٠٧ ـ (...) ـ حدّثني إِسْحَاقُ بْنُ مَنْصُورٍ: حَدَّثَنَا عِيسَى بْنُ الْمُنْذِرِ الْحِمْصِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ: حَدَّثَنَا الزُّبَيْدِيُّ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَـٰنِ، وَأَبِي عَبْدِ اللَّهِ الأَغَرِّ مَوْلَى الْجُهَنِيِّينَ ـ وَكَانَ مِنْ أَصْحَابِ أَبِي هُرَيْرَةَ ـ أَنَّهُمَا سَمِعَا أَبَا هُرَيْرَةَ يَقُولُ: صَلاَةٌ فِي مَسْجِدِ رَسُولِ اللَّهِ ﷺ أَفْضَلُ مِنْ أَلْفِ صَلاَةٍ فِيمَا سِوَاهُ مِنَ الْمَسَاجِدِ، إِلاَّ الْمَسْجِدَ الْحَرَامَ، فَإِنَّ رَسُولَ اللَّهِ ﷺ آخِرُ الأَنْبِيَاءِ، وَإِنَّ مَسْجِدَهُ آخِرُ الْمَسَاجِدِ.

قَالَ أَبُو سَلَمَةَ وَأَبُو عَبْدِ اللَّهِ: لَمْ نَشُكَّ أَنَّ أَبَا هُرَيْرَةَ كَانَ يَقُولُ عَنْ حَدِيثِ رَسُولِ اللَّهِ ﷺ. فَمَنَعَنَا ذٰلِكَ أَنْ نَسْتَثْبِتَ أَبَا هُرَيْرَةَ عَنْ ذٰلِكَ الْحَدِيثِ، حَتَّىٰ إِذَا تُوُفِّيَ أَبُو هُرَيْرَةَ تَذَاكَرْنَا ذٰلِكَ، وَتَلاَوَمْنَا أَنْ لاَ نَكُونَ كَلَّمْنَا أَبَا هُرَيْرَةَ فِي ذٰلِكَ حَتَّى يُسْنِدَهُ إِلَىٰ رَسُولِ اللَّهِ ﷺ، إِنْ كَانَ سَمِعَهُ مِنْهُ، فَبَيْنَا نَحْنُ عَلَىٰ ذٰلِكَ، جَالَسَنَا عَبْدُ اللَّهِ بْنُ إِبْرَاهِيمَ بْنِ قَارِظٍ، فَذَكَرْنَا ذٰلِكَ الْحَدِيثَ، وَالَّذِي فَرَّطْنَا فِيهِ مِنْ نَصِّ أَبِي هُرَيْرَةَ عَنْهُ. فَقَالَ لَنَا عَبْدُ اللَّهِ بْنُ إِبْرَاهِيمَ: أَشْهَدُ أَنِّي سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «فَإِنِّي آخِرُ الأَنْبِيَاءِ، وَإِنَّ مَسْجِدِي آخِرُ الْمَسَاجِدِ».

[البخاري: كتاب فضل الصلاة في مسجد مكة والمدينة، باب فضل الصلاة في مسجد مكة والمدينة، رقم: ١١٩٠].

٥٠٨ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ أَبِي عُمَرَ. جَمِيعاً عَنِ الثَّقَفِيِّ. قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ قَالَ: سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ يَقُولُ: سَأَلْتُ أَبَا صَالِحٍ: هَلْ سَمِعْتَ أَبَا هُرَيْرَةَ يَذْكُرُ فَضْلَ الصَّلاَةِ فِي مَسْجِدِ رَسُولِ اللَّهِ ﷺ؟ فَقَالَ: لاَ،

Abdullah Ibn Ibrahim Ibn Qariz saying: I heard Abu Huraira narrating that The Messenger of Allah "Allah's blessing and peace be upon him" said: "A single prayer in this mosque of mine is more superior than one thousand prayers (or equal to one thousand prayers) in any other mosque except the Sacred mosque."

(...) The same was narrated on the authority of Yahya Ibn Sa'id, with the same chain of transmitters.

509-(1395) Nafi narrated from Ibn Umar "Allah be pleased with both" that The Messenger of Allah "Allah's blessing and peace be upon him" said: "A single prayer in this mosque of mine is more superior than one thousand prayers in any other mosque except the Sacred mosque."

(...) The same was narrated on the authority of Ubaidullah, with the same chain of transmitters.

(...)Ibn Umar "Allah be pleased with both" narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying the same.

(...) The same was narrated through another chain of transmitters by Ibn Umar, from The Prophet "Allah's blessing and peace be upon him".

510-(1396) Ibn Abbas "Allah be pleased with both" narrated that a woman suffered from a certain disease. She said: "If Allah cured me, I would set out and offer the prayer in (the Furthest mosque of) Jerusalem." Then, she got cured. She prepared herself for setting out. Maimuna "Allah be pleased with her", the wife of The Prophet "Allah's blessing and peace be upon him" came to bid farewell to her. Then, she (the woman) told her about that (vow). Upon this she (Maimuna) said to her: "Stay here, and eat whatever (provision) you made and offer the prayer in the mosque of The Messenger of Allah "Allah's blessing and peace be upon him". no doubt, I heard him saying: "A single prayer in it is more excellent than one thousand prayers in any other mosque except for the mosque of Ka'ba.""

[95] No journey (for religious devotion) should be undertaken except to three mosques

511-(1397) Abu Huraira "Allah be pleased with him" narrated from The Prophet "Allah's blessing and peace be upon him": "No journey (for religious devotion) should be undertaken except to three mosques: this mosque of mine (in Medina), the Sacred mosque (in Mecca), and the Furthest mosque (in Jerusalem)."

وَلَكِنْ أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ إِبْرَاهِيمَ بْنِ قَارِظٍ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يُحَدِّثُ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «صَلاَةٌ فِي مَسْجِدِي هٰذَا خَيْرٌ مِنْ أَلْفِ صَلاَةٍ ـ أَوْ كَأَلْفِ صَلاَةٍ ـ فِيمَا سِوَاهُ مِنَ الْمَسَاجِدِ، إِلاَّ أَنْ يَكُونَ الْمَسْجِدَ الْحَرَامَ».

٥٠٩ ـ (١٣٩٥) ـ وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ وَعُبَيْدُ اللَّهِ بْنُ سَعِيدٍ وَمُحَمَّدُ بْنُ حَاتِمٍ قَالُوا: حَدَّثَنَا يَحْيَى الْقَطَّانُ، عَنْ يَحْيَى بْنِ سَعِيدٍ، بِهٰذَا الإِسْنَادِ.

(...) ـ **وحدّثني** زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى. قَالاَ: حَدَّثَنَا يَحْيَىٰ ـ وَهُوَ الْقَطَّانُ ـ عَنْ عُبَيْدِ اللَّهِ. قَالَ: أَخْبَرَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ قَالَ: «صَلاَةٌ فِي مَسْجِدِي هٰذا، أَفْضَلُ مِنْ أَلْفِ صَلاَةٍ فِيمَا سِوَاهُ إِلاَّ الْمَسْجِدَ الْحَرَامَ».

(...) ـ **وحدّثناه** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ نُمَيْرٍ وَأَبُو أُسَامَةَ. (ح) وَحَدَّثَنَاهُ ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي. (ح) وَحَدَّثَنَاهُ مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ. كُلُّهُمْ عَنْ عُبَيْدِ اللَّهِ، بِهٰذَا الإِسْنَادِ.

(...) ـ **وحدّثني** إِبْرَاهِيمُ بْنُ مُوسَىٰ: أَخْبَرَنَا ابْنُ أَبِي زَائِدَةَ، عَنْ مُوسَى الْجُهَنِيِّ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ بِمِثْلِهِ.

(...) ـ **وحدّثناه** ابْنُ أَبِي عُمَرَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ.

٥١٠ ـ (١٣٩٦) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ وَمُحَمَّدُ بْنُ رُمْحٍ. جَمِيعاً عَنِ اللَّيْثِ بْنِ سَعْدٍ. قَالَ قُتَيْبَةُ: حَدَّثَنَا لَيْثٌ عَنْ نَافِعٍ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ مَعْبَدٍ، عَنِ ابْنِ عَبَّاسٍ، أَنَّهُ قَالَ: إِنَّ امْرَأَةً اشْتَكَتْ شَكْوَى. فَقَالَتْ: إِنْ شَفَانِي اللَّهُ لأَخْرُجَنَّ فَلأُصَلِّيَنَّ فِي بَيْتِ الْمَقْدِسِ. فَبَرَأَتْ، ثُمَّ تَجَهَّزَتْ تُرِيدُ الْخُرُوجَ، فَجَاءَتْ مَيْمُونَةَ زَوْجَ النَّبِيِّ ﷺ، تُسَلِّمُ عَلَيْهَا، فَأَخْبَرَتْهَا ذٰلِكَ. فَقَالَتْ: اجْلِسِي فَكُلِي مَا صَنَعْتِ، وَصَلِّي فِي مَسْجِدِ الرَّسُولِ ﷺ، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «صَلاَةٌ فِيهِ أَفْضَلُ مِنْ أَلْفِ صَلاَةٍ فِيمَا سِوَاهُ مِنَ الْمَسَاجِدِ، إِلاَّ مَسْجِدَ الْكَعْبَةِ».

٩٥ ـ باب: «لا تُشَدُّ الرِّحالُ إلا إلى ثلاثةِ مَساجد»

٥١١ ـ (١٣٩٧) ـ حدّثني عَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ. جَمِيعاً عَنِ ابْنِ عُيَيْنَةَ قَالَ عَمْرٌو: حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ، يَبْلُغُ بِهِ النَّبِيَّ ﷺ: «لاَ تُشَدُّ الرِّحَالُ إِلاَّ إِلَىٰ ثَلاثَةِ مَسَاجِدَ: مَسْجِدِي هَذَا، وَمَسْجِدِ الْحَرَامِ، وَمَسْجِدِ الأَقْصىٰ».

[البخاري: كتاب فضل الصلاة في مسجد مكة والمدينة، باب فضل الصلاة في مسجد مكة والمدينة، رقم: ١١٨٩].

512-(...) The same was narrated on the authority of Az-Zuhri, with the same chain of transmitters, with the following change: "Journey should be undertaken to three mosques."

513-(...) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The journey (of religious devotion) should be made to three mosques: the mosque of Ka'ba, my mosque, and the (Furthest) mosque of Jerusalem."

[96] The mosque, which was based on piety, is the mosque of The Messenger of Allah in Medina

514-(1398) Abu Salama Ibn Abd Ar-Rahman narrated: Abd Ar-Rahman Ibn Abu Sa'id Al-Khudri passed by me, whom I asked: "What did you hear from your father about the mosque which was based on piety?" he said: My father said: I entered upon The Messenger of Allah "Allah's blessing and peace be upon him" while he was in the house of one of his wives, and asked him: "O Messenger ot Allah! Which of the two mosques has been based on piety?" he took a handful of pebbles, with which he struck the earth and said: "It is this mosque of yours."" (He meant the mosque of Medina). I (Abu Salama) said: "I testify that I heard your father (Abu Sa'id) mentioning it as such."

(...) Abu Sa'id "Allah be pleased with him" narrated the same from The Prophet "Allah's blessing and peace be upon him".

[97] The merit of the mosque of Quba, and the excellence of visiting it and offering prayer in it

515-(1399) Ibn Umar "Allah be pleased with both" narrated that The Prophet "Allah's blessing and peace be upon him" used to visit (The mosque of) Quba (sometimes) as riding and (sometimes) on foot.

516-(...) Ibn Umar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" used to come to (The mosque of) Quba (sometimes) as riding and (sometimes) on foot, wherein he would offer a two-Rak'a prayer.

517-(...) Nafi narrated from Ibn Umar "Allah be pleased with both" that The Messenger of Allah "Allah's blessing and peace be upon him" used to come to (The mosque of) Quba as riding and on foot.

(...) The same was narrated about The Prophet "Allah's blessing and peace be upon him" by Nafi on the authority of Ibn Umar.

٥١٢ ـ (...) ـ **وحدّثناه** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الأَعْلَىٰ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، بِهٰذَا الإِسْنَادِ. غَيْرَ أَنَّهُ قَالَ: «تَشُدُّ الرِّحَالُ إِلَىٰ ثَلاَثَةِ مَسَاجِدَ».

٥١٣ ـ (...) ـ **وحدّثنا** هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: حَدَّثَنِي عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ، أَنَّ عِمْرَانَ بْنَ أَبِي أَنَسٍ حَدَّثَهُ، أَنَّ سَلْمَانَ الأَغَرَّ حَدَّثَهُ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يُخْبِرُ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّمَا يُسَافَرُ إِلَىٰ ثَلاَثَةِ مَسَاجِدَ: مَسْجِدِ الْكَعْبَةِ، وَمَسْجِدِي، وَمَسْجِدِ إِيلِيَاءَ».

٩٦ ـ باب بيان أن المسجد الذي أُسِّس على التَّقْوَى هو مسجد النبي ﷺ بالمدينة

٥١٤ ـ (١٣٩٨) ـ **حدّثني** مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ حُمَيْدٍ الْخَرَّاطِ. قَالَ: سَمِعْتُ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمَنِ قَالَ: مَرَّ بِي عَبْدُ الرَّحْمَنِ بْنُ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قُلْتُ لَهُ: كَيْفَ سَمِعْتَ أَبَاكَ يَذْكُرُ فِي الْمَسْجِدِ الَّذِي أُسِّسَ عَلَى التَّقْوَىٰ؟ قَالَ: قَالَ أَبِي: دَخَلْتُ عَلَىٰ رَسُولِ اللَّهِ ﷺ فِي بَيْتِ بَعْضِ نِسَائِهِ. فَقُلْتُ: يَا رَسُولَ اللَّهِ، أَيُّ الْمَسْجِدَيْنِ الَّذِي أُسِّسَ عَلَى التَّقْوَىٰ؟ قَالَ: فَأَخَذَ كَفًّا مِنْ حَصْبَاءَ فَضَرَبَ بِهِ الأَرْضَ. ثُمَّ قَالَ: «هُوَ مَسْجِدُكُمْ هٰذَا» ـ لِمَسْجِدِ الْمَدِينَةِ ـ. قَالَ: فَقُلْتُ: أَشْهَدُ أَنِّي سَمِعْتُ أَبَاكَ هٰكَذَا يَذْكُرُهُ.

(...) ـ **وحدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَسَعِيدُ بْنُ عَمْرٍو الأَشْعَثِيُّ ـ قَالَ سَعِيدٌ: أَخْبَرَنَا. وَقَالَ أَبُو بَكْرٍ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ ـ عَنْ حُمَيْدٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي سَعِيدٍ، عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ. وَلَمْ يَذْكُرْ عَبْدَ الرَّحْمَنِ بْنَ أَبِي سَعِيدٍ فِي الإِسْنَادِ.

٩٧ ـ بابُ فَضْلِ مَسْجِدِ قُبَاءٍ وفَضْلِ الصَّلاة فيه وزِيَارَتِهِ

٥١٥ ـ (١٣٩٩) ـ **حدّثنا** أَبُو جَعْفَرٍ أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَيُّوبُ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَزُورُ قُبَاءً، رَاكِباً وَمَاشِياً.

[البخاري: كتاب فضل الصلاة في مسجد مكة والمدينة، باب مسجد قباء، رقم: ١١٩١].

٥١٦ ـ (...) ـ **وحدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ وَأَبُو أُسَامَةَ، عَنْ عُبَيْدِ اللَّهِ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَأْتِي مَسْجِدَ قُبَاءٍ، رَاكِباً وَمَاشِياً. فَيُصَلِّي فِيهِ رَكْعَتَيْنِ. قَالَ أَبُو بَكْرٍ فِي رِوَايَتِهِ: قَالَ ابْنُ نُمَيْرٍ: فَيُصَلِّي فِيهِ رَكْعَتَيْنِ.

[البخاري: كتاب فضل الصلاة في مسجد مكة والمدينة، باب إتيان مسجد قباء ماشياً وراكباً، رقم: ١١٩٤].

٥١٧ ـ (...) ـ **وحدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا يَحْيَىٰ: حَدَّثَنَا عُبَيْدُ اللَّهِ: أَخْبَرَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَأْتِي قُبَاءً، رَاكِباً وَمَاشِياً.

(...) ـ **وحدّثني** أَبُو مَعْنٍ الرَّقَاشِيُّ زَيْدُ بْنُ يَزِيدَ الثَّقَفِيُّ ـ بَصْرِيٌّ ثِقَةٌ ـ: حَدَّثَنَا خَالِدٌ ـ يَعْنِي ابْنَ الْحَارِثِ ـ عَنِ ابْنِ عَجْلاَنَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ بِمِثْلِ

518-(...) Abdullah Ibn Umar "Allah be pleased with both" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" used to come to (The mosque of) Quba as riding and on foot.

519-(...) Abdullah Ibn Dinar narrated that he heard Ibn Umar "Allah be pleased with both" saying: The Messenger of Allah "Allah's blessing and peace be upon him" used to come to (The mosque of) Quba (sometimes) as riding and (sometimes) on foot.

520-(...) Abdullah Ibn Dinar narrated that Ibn Umar used to come to (the mosque of) Quba on every Saturday, and he said: I saw The Messenger of Allah "Allah's blessing and peace be upon him" visiting it every Saturday.

521-(...) Abdullah Ibn Umar "Allah be pleased with both" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" used to come to (The mosque of) Quba (he meant on every Saturday) as riding and on foot. Ibn Dinar (a sub-narrator) said: Ibn Umar used to do so.

522-(...) The same was narrated on the authority of Ibn Dinar, with the same chain of transmitters, without mentioning "on every Saturday."

حَدِيثِ يَحْيَى الْقَطَّانِ.

٥١٨ ـ (...) ـ وحدّثنا يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَأْتِي قُبَاءَ، رَاكِباً وَمَاشِياً.

٥١٩ ـ (...) ـ وحدّثنا يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ. قَالَ ابْنُ أَيُّوبَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ دِينَارٍ، أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عُمَرَ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ يَأْتِي قُبَاءَ، رَاكِباً وَمَاشِياً.

٥٢٠ ـ (...) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، أَنَّ ابْنَ عُمَرَ كَانَ يَأْتِي قُبَاءَ كُلَّ سَبْتٍ. وَكَانَ يَقُولُ: رَأَيْتُ النَّبِيَّ ﷺ يَأْتِيهِ كُلَّ سَبْتٍ.

٥٢١ ـ (...) ـ وحدّثناه ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَأْتِي قُبَاءَ - يَعْنِي كُلَّ سَبْتٍ - كَانَ يَأْتِيهِ رَاكِباً وَمَاشِياً.

قَالَ ابْنُ دِينَارٍ: وَكَانَ ابْنُ عُمَرَ يَفْعَلُهُ.

٥٢٢ ـ (...) ـ وَحَدَّثَنِيهِ عَبْدُ اللَّهِ بْنُ هَاشِمٍ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنِ ابْنِ دِينَارٍ، بِهٰذَا الإِسْنَادِ. وَلَمْ يَذْكُرْ كُلَّ سَبْتٍ.

[البخاري: كتاب الاعتصام بالكتاب والسنة، باب ما ذكر النبي ﷺ وحض على اتفاق أهل العلم...، رقم: ٧٣٢٦].

(16) The Book Of Marriage

[1] The desirability of marriage for the one who has longing for it and can afford to it, and the one who cannot afford to it should occupy himself with observing fasts

1-(1400) Alqama narrated: While I was with Abdullah at Mina, Uthman met him and got up with him in order to talk to him. Uthman said: "O Abu Abd Ar-Rahman! Shall we marry you to a virgin who will get you remember your past days?" Abdullah said: "Since you said that, (then let me tell you that) The Messenger of Allah "Allah's blessing and peace be upon him" said to us: "O young men! Whoever among you can afford to marry, should marry, because it helps him refrain his sight from looking at other women, and guard his private parts from committing adultery, and whoever cannot afford to marry, would fast, because fasting diminishes his sexual power.""

2-(...) Alqama narrated: While I was with Abdullah Ibn Mas'ud at Mina, Uthman met him and said: "O Abu Abd Ar-Rahman! I have something to say to you." So he took him aside. When Abdullah felt that there was no need for his (being alone with Uthman much longer), he waved to me with his hand saying: "O Alqama! Come here!" Uthman said: "O Abu Abd Ar-Rahman! Shall we marry you to a virgin who will get you remember your past days?" he replied: "Since you said that..." and the rest is the same.

3-(...) Abdullah Ibn Mas'ud "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said to us: "O young men! Whoever among you can afford to marry, should marry, because it helps him refrain his sight from looking at other women, and guard his private parts from committing adultery, and whoever cannot afford to marry, would fast, because fasting diminishes his sexual power."

4-(...) Abd Ar-Rahman Ibn Yazid narrated: I along with my uncle Alqama and Al-Aswad, entered upon Abdullah Ibn Mas'ud, and I was still a young man. He narrated to us a Hadith (transmitted from The Prophet), and I think he mentioned it only for my case. He said: The Messenger of Allah "Allah's blessing and peace be upon him" said...and the rest is the same as narrated by Abu Mu'awiya. He added here: Very soon, I married.

(...)Abd Ar-Rahman Ibn Yazid narrated on the authority of Abdullah: We went to him, and I was the youngest of all (of us), but he did not mention:" Very soon, I got married.

١٦ ـ كِتَابُ النِّكَاحِ

١ ـ بابُ اسْتِحْبَابِ النِّكَاحِ لمنْ تاقَتْ نَفْسُهُ إليه ووَجَدَ مُؤَنَهُ، واشْتغال مَنْ عجز عن المُؤَنِ بالصَّوْمِ

١ ـ (١٤٠٠) ـ حدّثنا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْعَلاَءِ الْهَمْدَانِيُّ. جَمِيعاً عَنْ أَبِي مُعَاوِيَةَ ـ وَاللَّفْظُ لِيَحْيَىٰ ـ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَش، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ قَالَ: كُنْتُ أَمْشِي مَعَ عَبْدِ اللَّهِ بِمِنًى، فَلَقِيَهُ عُثْمَانُ، فَقَامَ مَعَهُ يُحَدِّثُهُ. فَقَالَ لَهُ عُثْمَانُ: يَا أَبَا عَبْدِ الرَّحْمَنِ، أَلاَ نُزَوِّجُكَ جَارِيَةً شَابَّةً، لَعَلَّهَا تُذَكِّرُكَ بَعْضَ مَا مَضَىٰ مِنْ زَمَانِكَ. قَالَ: فَقَالَ عَبْدُ اللَّهِ: لَئِنْ قُلْتَ ذَاكَ، لَقَدْ قَالَ لَنَا رَسُولُ اللَّهِ ﷺ: «يَا مَعْشَرَ الشَّبَابِ، مَنِ اسْتَطَاعَ مِنْكُمُ الْبَاءَةَ فَلْيَتَزَوَّجْ، فَإِنَّهُ أَغَضُّ لِلْبَصَرِ، وَأَحْصَنُ لِلْفَرْجِ، وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ، فَإِنَّهُ لَهُ وِجَاءٌ».

[البخاري: كتاب الصوم، باب الصوم لمن خاف على نفسه العزبة، رقم: ١٩٠٥].

٢ ـ (...) ـ حدّثنا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَش، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ قَالَ: إِنِّي لأَمْشِي مَعَ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ بِمِنًى. إِذْ لَقِيَهُ عُثْمَانُ بْنُ عَفَّانَ. فَقَالَ: هَلُمَّ، يَا أَبَا عَبْدِ الرَّحْمَنِ. قَالَ: فَاسْتَخْلاَهُ. فَلَمَّا رَأَىٰ عَبْدُ اللَّهِ أَنْ لَيْسَتْ لَهُ حَاجَةٌ قَالَ: قَالَ لِي: تَعَالَ يَا عَلْقَمَةُ. قَالَ: فَجِئْتُ. فَقَالَ لَهُ عُثْمَانُ: أَلاَ نُزَوِّجُكَ، يَا أَبَا عَبْدِ الرَّحْمَنِ، جَارِيَةً بِكْراً. لَعَلَّهُ يَرْجِعُ إِلَيْكَ مِنْ نَفْسِكَ مَا كُنْتَ تَعْهَدُ؟ فَقَالَ عَبْدُ اللَّهِ: لَئِنْ قلتَ ذَاكَ، فَذَكَرَ بِمِثْلِ حَدِيثِ أَبِي مُعَاوِيَةَ.

٣ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالاَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَش، عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ لَنَا رَسُولُ اللَّهِ ﷺ: «يَا مَعْشَرَ الشَّبَابِ، مَنِ اسْتَطَاعَ مِنْكُمُ الْبَاءَةَ فَلْيَتَزَوَّجْ، فَإِنَّهُ أَغَضُّ لِلْبَصَرِ، وَأَحْصَنُ لِلْفَرْجِ، وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ، فَإِنَّهُ لَهُ وِجَاءٌ».

[البخاري: كتاب النكاح، باب من لم يستطع الباءة فليصم، رقم: ٥٠٦٦].

٤ ـ (...) ـ حدّثنا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَش، عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ قَالَ: دَخَلْتُ أَنَا وَعَمِّي عَلْقَمَةُ وَالأَسْوَدُ، عَلَىٰ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: وَأَنَا شَابٌّ يَوْمَئِذٍ، فَذَكَرَ حَدِيثاً رُئِيتُ أَنَّهُ حَدَّثَ بِهِ مِنْ أَجْلِي. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ. بِمِثْلِ حَدِيثِ أَبِي مُعَاوِيَةَ.

وَزَادَ: قَالَ: فَلَمْ أَلْبَثْ حَتَّىٰ تَزَوَّجْتُ.

(...) ـ حدّثني عَبْدُ اللَّهِ بْنُ سَعِيدٍ الأَشَجُّ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الأَعْمَشُ، عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ قَالَ: دَخَلْنَا عَلَيْهِ وَأَنَا أَحْدَثُ الْقَوْمِ بِمِثْلِ حَدِيثِهِمْ. وَلَمْ يَذْكُرْ: فَلَمْ أَلْبَثْ حَتَّىٰ تَزَوَّجْتُ.

5-(1401) Anas Ibn Malik "Allah be pleased with him" narrated: Some of the companions of The Prophet asked his wives about what The Prophet "Allah's blessing and peace be upon him" used to do (of acts of worship) privately. (When they were informed, they considered their deeds as insufficient and) one of them said: "I will never marry women forever." Another one said: "I will never eat the meat." A third one said: "I will never lie down on bed." Allah's Apostle "Allah's blessing and peace be upon him" praised Allah and lauded Him. then he said: "What about some people who say so-and-so? No doubt, I perform prayer (at night) and sleep, I fast (for some time) and break my fast (for some time), and I also marry women. So he, who abandons my Sunna, is not from me (not one of my followers)."

6-(1402) Sa'd Ibn Abu Waqqas "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" rejected (the idea that) Uthman Ibn Maz'un would (abstain from marrying women and) live in celibacy. Had he allowed him to do so, we would have got castrated.

7-(...) Sa'id Ibn Al-Musaiyyab narrated that he heard Sa'd Ibn Abu Waqqas "Allah be pleased with him" saying: Uthman Ibn Maz'un was forbidden (by The Prophet) to live in celibacy (and abstain from marrying women). Had he allowed him to do so, we would have got castrated.

8-(...) Sa'id Ibn Al-Musaiyyab narrated that he heard Sa'd Ibn Abu Waqqas "Allah be pleased with him" saying: Uthman Ibn Maz'un wanted to live in celibacy (and refrain from marrying women). But he was forbidden by The Messenger of Allah "Allah's blessing and peace be upon him". Had he allowed him to do so, we would have got castrated.

[2] If one saw a woman who appealed him, he should come to his wife or slave-girl to have sexual intercourse with her

9-(1403) Jabir "Allah be pleased with him" narrated that once, Allah's Apostle "Allah's blessing and peace be upon him" saw a woman, then he came to his wife Zainab, who was tanning a leather and had sexual intercourse with her. Then, he came out to his Companions and said to them: "Verily, a woman comes and returns in a shape of a Satan. So when one of you saw a woman (who appealed him), he should come to his wife (and have sexual intercourse with her), for that will keep away what he feels in his heart."

(...)Jabir Ibn Abdullah "Allah be pleased with both" narrated that once, Allah's Apostle "Allah's blessing and peace be upon him" saw a woman, then he came to his wife Zainab, who was tanning a leather...and the rest is the same, without mentioning: "and returns in a shape of a Satan."

٥ ـ (١٤٠١) ـ **وحدّثني** أَبُو بَكْرِ بْنُ نَافِعٍ الْعَبْدِيُّ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، أَنَّ نَفَراً مِنْ أَصْحَابِ النَّبِيِّ ﷺ سَأَلُوا أَزْوَاجَ النَّبِيِّ ﷺ عَنْ عَمَلِهِ فِي السِّرِّ؟ فَقَالَ بَعْضُهُمْ: لاَ أَتَزَوَّجُ النِّسَاءَ. وَقَالَ بَعْضُهُمْ: لاَ آكُلُ اللَّحْمَ. وَقَالَ بَعْضُهُمْ: لاَ أَنَامُ عَلَىٰ فِرَاشٍ. فَحَمِدَ اللَّهَ وَأَثْنَىٰ عَلَيْهِ فَقَالَ: «مَا بَالُ أَقْوَامٍ قَالُوا كَذَا وَكَذَا؟ لَكِنِّي أُصَلِّي وَأَنَامُ، وَأَصُومُ وَأُفْطِرُ، وَأَتَزَوَّجُ النِّسَاءَ، فَمَنْ رَغِبَ عَنْ سُنَّتِي فَلَيْسَ مِنِّي».

٦ ـ (١٤٠٢) ـ **وحدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ. (ح) وَحَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلاَءِ ـ وَاللَّفْظُ لَهُ ـ: أَخْبَرَنَا ابْنُ الْمُبَارَكِ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ قَالَ: رَدَّ رَسُولُ اللَّهِ ﷺ عَلَىٰ عُثْمَانَ بْنِ مَظْعُونٍ التَّبَتُّلَ، وَلَوْ أَذِنَ لَهُ، لاَخْتَصَيْنَا.

[البخاري: كتاب النكاح، باب ما يكره من التبتل والخصاء، رقم: ٥٠٧٣].

٧ ـ (...) ـ **وحدّثني** أَبُو عِمْرَانَ مُحَمَّدُ بْنُ جَعْفَرِ بْنِ زِيَادٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ: سَمِعْتُ سَعْداً يَقُولُ: رُدَّ عَلَىٰ عُثْمَانَ بْنِ مَظْعُونٍ التَّبَتُّلُ، وَلَوْ أُذِنَ لَهُ لاَخْتَصَيْنَا.

٨ ـ (...) ـ **حدّثنا** مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا حُجَيْنُ بْنُ الْمُثَنَّى: حَدَّثَنَا لَيْثٌ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، أَنَّهُ قَالَ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، أَنَّهُ سَمِعَ سَعْدَ بْنَ أَبِي وَقَّاصٍ يَقُولُ: أَرَادَ عُثْمَانُ بْنُ مَظْعُونٍ أَنْ يَتَبَتَّلَ. فَنَهَاهُ رَسُولُ اللَّهِ ﷺ، وَلَوْ أَجَازَ لَهُ ذٰلِكَ لاَخْتَصَيْنَا.

٢ ـ بابُ نَدْبِ مَنْ رَأَى امْرَأَةً فَوَقَعَتْ في نفسه إلى أن يأتِيَ امْرَأَتَهُ أو جارِيَتَهُ فيواقعها

٩ ـ (١٤٠٣) ـ **حدّثنا** عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنَا عَبْدُ الأَعْلَىٰ: حَدَّثَنَا هِشَامُ بْنُ أَبِي عَبْدِ اللَّهِ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، أَنَّ رَسُولَ اللَّهِ ﷺ رَأَى امْرَأَةً فَأَتَى امْرَأَتَهُ زَيْنَبَ، وَهِيَ تَمْعَسُ مَنِيئَةً لَهَا، فَقَضَىٰ حَاجَتَهُ، ثُمَّ خَرَجَ إِلَىٰ أَصْحَابِهِ فَقَالَ: «إِنَّ الْمَرْأَةَ تُقْبِلُ فِي صُورَةِ شَيْطَانٍ، وَتُدْبِرُ فِي صُورَةِ شَيْطَانٍ، فَإِذَا أَبْصَرَ أَحَدُكُمُ امْرَأَةً فَلْيَأْتِ أَهْلَهُ، فَإِنَّ ذٰلِكَ يَرُدُّ مَا فِي نَفْسِهِ».

(...) ـ **حدّثنا** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ: حَدَّثَنَا حَرْبُ بْنُ أَبِي الْعَالِيَةِ: حَدَّثَنَا أَبُو الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، أَنَّ النَّبِيَّ ﷺ رَأَى امْرَأَةً. فَذَكَرَ بِمِثْلِهِ. غَيْرَ أَنَّهُ قَالَ: فَأَتَى امْرَأَتَهُ زَيْنَبَ وَهِيَ تَمْعَسُ مَنِيئَةً. وَلَمْ يَذْكُرْ: تُدْبِرُ فِي صُورَةِ شَيْطَانٍ.

10-(...) Jabir "Allah be pleased with him" narrated: I heard The Prophet "Allah's blessing and peace be upon him" saying: "If a woman appealed anyone of you and tempted his heart, he should come to his wife and have sexual intercourse with her, for that will repel what he feels in his heart."

[3] The temporary marriage (of enjoyment) and the fact that it was permitted and then cancelled, and it would remain forbidden until the Day of Judgement

11-(1404) Qais narrated: We used to take part in the holy battles along with The Messenger of Allah "Allah's blessing and peace be upon him", and we had no women with us. We said: "Should we got castrated?" but, he (The Prophet) forbade us to do so, and permitted to us to marry the women for a fixed date, with (a dower of) a garment. Then, Abdullah recited (Allah's saying): "O ye who believe! make not unlawful the good things which Allah hath made lawful for you, but commit no excess: for Allah loveth not those given to excess." (The Repast "Al-Ma'ida" 87)

(...) The same was narrated on the authority of Isma'il Ibn Abu Khalid, with the same chain of transmitters.

12-(...) The same was narrated on the authority of Isma'il, through another chain of transmitters, according to which he (the narrator) said: We were young men when we said: "O Messenger of Allah! Should we not get castrated?" he did not mention "we used to take part in the holy battles."

13-(1405) Both of Jabir Ibn Abdullah and Salama Ibn Al-Akwa "Allah be pleased with them" narrated: The caller of The Messenger of Allah "Allah's blessing and peace be upon him" came out to us and (made a public announcement, in which he) said: "The Messenger of Allah "Allah's blessing and peace be upon him" allowed you to enjoy yourselves (of marrying women temporarily)."

14-(...) Both of Salama Ibn Al-Akwa and Jabir Ibn Abdullah "Allah be pleased with them" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" came to us and granted us permission to benefit ourselves (from marrying women temporarily).

15-(...) Ibn Juraij narrated that Ata told: Jabir Ibn Abdullah "Allah be pleased with both" came to perform Umra. We visited him in his home, and the people asked him about many things. Then, they mentioned the joy (of temporary marriage). Upon this he said: "Yes, we enjoyed ourselves (of marrying women temporarily) during the lifetime of The Prophet "Allah's blessing and peace be upon him", then Abu Bakr and Umar "Allah be pleased with both"."

١٠ ـ (...) ـ وحدّثني سَلَمَةُ بْنُ شَبِيبٍ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ: حَدَّثَنَا مَعْقِلٌ، عَنْ أَبِي الزُّبَيْرِ قَالَ: قَالَ جَابِرٌ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «إِذَا أَحَدُكُمْ أَعْجَبَتْهُ الْمَرْأَةُ، فَوَقَعَتْ فِي قَلْبِهِ، فَلْيَعْمِدْ إِلَى امْرَأَتِهِ فَلْيُوَاقِعْهَا، فَإِنَّ ذٰلِكَ يَرُدُّ مَا فِي نَفْسِهِ».

٣ ـ بابُ نِكَاحِ الْمُتْعَة، وبيان أنه أُبِيحَ ثم نُسِخَ ثم أُبيح ثم نُسخ واستَقَرَّ تَحْرِيمُهُ إلى يوم القيامة

١١ ـ (١٤٠٤) ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ الْهَمْدَانِيُّ: حَدَّثَنَا أَبِي وَوَكِيعٌ وَابْنُ بِشْرٍ، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ يَقُولُ: كُنَّا نَغْزُو مَعَ رَسُولِ اللَّهِ ﷺ لَيْسَ لَنَا نِسَاءٌ. فَقُلْنَا: أَلاَ نَسْتَخْصِي؟ فَنَهَانَا عَنْ ذٰلِكَ، ثُمَّ رَخَّصَ لَنَا أَنْ نَنْكِحَ الْمَرْأَةَ بِالثَّوْبِ إِلَى أَجَلٍ. ثُمَّ قَرَأَ عَبْدُ اللَّهِ: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تُحَرِّمُواْ طَيِّبَٰتِ مَآ أَحَلَّ ٱللَّهُ لَكُمْ وَلَا تَعْتَدُوٓاْ إِنَّ ٱللَّهَ لَا يُحِبُّ ٱلْمُعْتَدِينَ ﴿٨٧﴾﴾ [المائدة: ٨٧].

[البخاري: كتاب التفسير، باب: ﴿لا تحرموا طيبات ما أحل الله لكم﴾، رقم: ٤٦١٥].

(...) ـ وحدّثنا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، بِهٰذَا الإِسْنَادِ، مِثْلَهُ. وَقَالَ: ثُمَّ قَرَأَ عَلَيْنَا هٰذِهِ الآيَةَ. وَلَمْ يَقُلْ: قَرَأَ عَبْدُ اللَّهِ.

١٢ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ، عَنْ إِسْمَاعِيلَ، بِهٰذَا الإِسْنَادِ. قَالَ: كُنَّا، وَنَحْنُ شَبَابٌ. فَقُلْنَا: يَا رَسُولَ اللَّه، أَلاَ نَسْتَخْصِي؟ وَلَمْ يَقُلْ: نَغْزُو.

١٣ ـ (١٤٠٥) ـ وحدّثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ دِينَارٍ. قَالَ: سَمِعْتُ الْحَسَنَ بْنَ مُحَمَّدٍ يُحَدِّثُ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ وَسَلَمَةَ بْنِ الأَكْوَعِ، قَالاَ: خَرَجَ عَلَيْنَا مُنَادِي رَسُولِ اللَّهِ ﷺ، فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَدْ أَذِنَ لَكُمْ أَنْ تَسْتَمْتِعُوا ـ يَعْنِي مُتْعَةَ النِّسَاءِ ـ.

[البخاري: كتاب النكاح، باب نهي رسول الله ﷺ عن نكاح المتعة أخيراً، رقم: ٥١١٧].

١٤ ـ (...) ـ وحدّثني أُمَيَّةُ بْنُ بِسْطَامَ الْعَيْشِيُّ: حَدَّثَنَا يَزِيدُ ـ يَعْنِي ابْنَ زُرَيْعٍ ـ: حَدَّثَنَا رَوْحٌ ـ يَعْنِي ابْنَ الْقَاسِمِ ـ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ، عَنْ سَلَمَةَ بْنِ الأَكْوَعِ وَجَابِرِ بْنِ عَبْدِ اللَّهِ، أَنَّ رَسُولَ اللَّهِ ﷺ أَتَانَا، فَأَذِنَ لَنَا فِي الْمُتْعَةِ.

١٥ ـ (...) ـ وحدّثنا الْحَسَنُ الْحُلْوَانِيُّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: قَالَ عَطَاءٌ: قَدِمَ جَابِرُ بْنُ عَبْدِ اللَّهِ مُعْتَمِراً، فَجِئْنَاهُ فِي مَنْزِلِهِ، فَسَأَلَهُ الْقَوْمُ عَنْ أَشْيَاءَ، ثُمَّ ذَكَرُوا الْمُتْعَةَ. فَقَالَ: نَعَم، اسْتَمْتَعْنَا عَلَىٰ عَهْدِ رَسُولِ اللَّهِ ﷺ وَأَبِي بَكْرٍ وَعُمَرَ.

16-(...) Abu Az-Zubair narrated: I heard Jabir Ibn Abdullah "Allah be pleased with both" saying: We used to benefit (from making contracts of temporary marriage) by giving (as a dower) a handful of dates or flour during the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him", and then Abu Bakr, until Umar forbade it in view of the case of Amr Ibn Huraith.

17-(...) Abu Nadra narrated: I was with Jabir "Allah be pleased with him" when a man came to him and said: "Both of Ibn Abbas and Ibn Az-Zubair differed about the two types of joy (i.e. that of Hajj and that of temporary marriage)." Upon this he said: "No doubt, we utilized both of them during the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him", until Umar forbade us to do them, and we did no longer return to them."

18-(...) Iyas Ibn Salama narrated from his father: The Messenger of Allah "Allah's blessing and peace be upon him" granted permission in the year of Awtas (i.e. the year of Meccan Conquest) to make contracts of temporary marriage for three days, and then he forbade it.

19-(1406) Rabie Ibn Sabra Al-Juhani narrated from his father: Allah's Apostle "Allah's blessing and peace be upon him" granted us the permission of making contracts of temporary marriage. So I and a companion of mine set out aiming at a woman from Banu Amir, who was like a young long-necked she-camel. We presented ourselves to her (for making a contract of temporary marriage). She said: "What dower would you give me?" I said: "My garment." My companion also said: "My garment." However, the garment of my companion was better than mine, but I was younger (and healthier) than him. So when she looked at the garment of my companion she liked it, and when she looked at me I appealed her more. She said: "Well, you and your garment are sufficient for me." I remained with her for three nights, after which Allah's Apostle "Allah's blessing and peace be upon him" said: "Whoever has any woman with whom he made a contract of temporary marriage, should let her off."

20-(...) Rabie Ibn Sabra narrated: My father attended with The Messenger of Allah "Allah's blessing and peace be upon him" the Conquest of Mecca. He (Sabra) said: We stayed there fifteen (i.e. thirteen and a day and a night). The Messenger of Allah "Allah's blessing and peace be upon him" granted us permission to benefit (from contracting temporary marriage) with women. I and a man from my people set out (for that

١٦ ـ (...) ـ حدّثني مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: كُنَّا نَسْتَمْتِعُ، بِالْقُبْضَةِ مِنَ التَّمْرِ وَالدَّقِيقِ، الأَيَّامَ، عَلَىٰ عَهْدِ رَسُولِ اللَّهِ ﷺ، وَأَبِي بَكْرٍ، حَتَّىٰ نَهَىٰ عَنْهُ عُمَرُ، فِي شَأْنِ عَمْرِو بْنِ حُرَيْثٍ.

١٧ ـ (...) ـ حدّثنا حَامِدُ بْنُ عُمرَ الْبَكْرَاوِيُّ: حَدَّثَنَا عَبْدُ الْوَاحِدِ ـ يَعْنِي ابْنَ زِيَادٍ ـ عَنْ عَاصِمٍ، عَنْ أَبِي نَضْرَةَ قَالَ: كُنْتُ عِنْدَ جَابِرِ بْنِ عَبْدِ اللَّهِ. فَأَتَاهُ آتٍ فَقَالَ: ابْنُ عَبَّاسٍ وَابْنُ الزُّبَيْرِ اخْتَلَفَا فِي الْمُتْعَتَيْنِ. فَقَالَ جَابِرٌ: فَعَلْنَاهُمَا مَعَ رَسُولِ اللَّهِ ﷺ، ثُمَّ نَهَانَا عَنْهُمَا عُمَرُ، فَلَمْ نَعُدْ لَهُمَا.

١٨ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ: حَدَّثَنَا أَبُو عُمَيْسٍ، عَنْ إِيَاسِ بْنِ سَلَمَةَ، عَنْ أَبِيهِ، قَالَ: رَخَّصَ رَسُولُ اللَّهِ ﷺ، عَامَ أَوْطَاسَ، فِي الْمُتْعَةِ ثَلاَثاً، ثُمَّ نَهَىٰ عَنْهَا.

١٩ ـ (١٤٠٦) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، عَنِ الرَّبِيعِ بْنِ سَبْرَةَ الْجُهَنِيِّ، عَنْ أَبِيهِ سَبْرَةَ، أَنَّهُ قَالَ: أَذِنَ لَنَا رَسُولُ اللَّهِ ﷺ بِالْمُتْعَةِ، فَانْطَلَقْتُ أَنَا وَرَجُلٌ إِلَى امْرَأَةٍ مِنْ بَنِي عَامِرٍ. كَأَنَّهَا بَكْرَةٌ عَيْطَاءُ، فَعَرَضْنَا عَلَيْهَا أَنْفُسَنَا. فَقَالَتْ: مَا تُعْطِي؟ فَقُلْتُ: رِدَائِي. وَقَالَ صَاحِبِي: رِدَائِي. وَكَانَ رِدَاءُ صَاحِبِي أَجْوَدَ مِنْ رِدَائِي، وَكُنْتُ أَشَبَّ مِنْهُ. فَإِذَا نَظَرَتْ إِلَىٰ رِدَاءِ صَاحِبِي أَعْجَبَهَا، وَإِذَا نَظَرَتْ إِلَيَّ أَعْجَبْتُهَا. ثُمَّ قَالَتْ: أَنْتَ وَرِدَاؤُكَ يَكْفِينِي، فَمَكَثْتُ مَعَهَا ثَلاَثاً. ثُمَّ إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ كَانَ عِنْدَهُ شَيْءٌ مِنْ هٰذِهِ النِّسَاءِ الَّتِي يَتَمَتَّعُ، فَلْيُخَلِّ سَبِيلَهَا».

٢٠ ـ (...) ـ حدّثنا أَبُو كَامِلٍ فُضَيْلُ بْنُ حُسَيْنٍ الْجَحْدَرِيُّ: حَدَّثَنَا بِشْرٌ ـ يَعْنِي ابْنَ مُفَضَّلٍ ـ: حَدَّثَنَا عُمَارَةُ بْنُ غَزِيَّةَ، عَنِ الرَّبِيعِ بْنِ سَبْرَةَ، أَنَّ أَبَاهُ غَزَا مَعَ رَسُولِ اللَّهِ ﷺ فَتْحَ مَكَّةَ. قَالَ: فَأَقَمْنَا بِهَا خَمْسَ عَشْرَةَ ـ ثَلاَثِينَ بَيْنَ لَيْلَةٍ وَيَوْمٍ ـ فَأَذِنَ لَنَا رَسُولُ اللَّهِ ﷺ فِي مُتْعَةِ النِّسَاءِ. فَخَرَجْتُ أَنَا وَرَجُلٌ مِنْ قَوْمِي ـ وَلِي عَلَيْهِ فَضْلٌ

purpose). I was more good-looking than him, since he was a nearly ugly man. Each one of us had a cloak. My cloak was worn out, while that of my cousin was elegant. When we reached the lower or the upper part of Mecca, a young women who was like a young long-necked she-camel met us. We asked her: "Do you wish that anyone of us should enjoy himself of (contracting temporary marriage with) you?" she asked: "What should you offer (as a dower)?" each of us spread his cloak. She started looking at the two men, and my companion saw her looking at her side, whereupon he said: "The cloak of that (man) is shabby, while mine is elegant." But she said: "The cloak of that (man) is not bad." She said that twice or thrice. Then, I enjoyed of (contracting temporary marriage with) her, and I did not leave out until The Messenger of Allah "Allah's blessing and peace be upon him" forbade that (kind of marriage).

(...) Rabie Ibn Sabra narrated from his father: We set out with The Messenger of Allah "Allah's blessing and peace be upon him" in the year of Meccan Conquest...and the rest is the same, in which he said: "Could that be suitable?" he also said in it: "The cloak of that is old and shabby."

21-(...) Rabie Ibn Sabra Al-Juhani narrated from his father that he was with The Messenger of Allah "Allah's blessing and peace be upon him" when he said: "O People! I had (earlier) given you permission to benefit from (the privilege of contracting temporary marriage with) women. But, indeed, Allah has forbidden that to the Day of Judgement. So, whoever has anyone of them should let her off, and do not take anything from what you had given to them (as dower)."

(...) The same was narrated on the authority of Abd Al-Aziz Ibn Umar, with the same chain of transmitters, and mentioned here (that the narrator said): I saw The Messenger of Allah "Allah's blessing and peace be upon him" standing between the pillar and the gate of Ka'ba.

22-(...) Sabra Al-Juhani narrated: The Messenger of Allah "Allah's blessing and peace be upon him" allowed us to benefit from (temporary marriage with) women in the year of the Victory, when we entered Mecca, but we did not get out from it until he had forbidden us to do it.

23-(...) Sabra Ibn Ma'bad narrated that Allah's Apostle "Allah's blessing and peace be upon him" gave permission to his Companions to contract temporary marriage with women in the Year of Victory. I and a companion of mine from Banu Sulaim went out, until we found a young woman of

فِي الْجَمَالِ ـ وَهُوَ قَرِيبٌ مِنَ الدَّمَامَةِ. مَعَ كُلِّ وَاحِدٍ مِنَّا بُرْدٌ ـ فَبُرْدِي خَلَقٌ، وَأَمَّا بُرْدُ ابْنِ عَمِّي فَبُرْدٌ جَدِيدٌ، غَضٌّ ـ حَتَّىٰ إِذَا كُنَّا بِأَسْفَلِ مَكَّةَ، أَوْ بِأَعْلاَهَا. فَتَلَقَّتْنَا فَتَاةٌ مِثْلُ الْبَكْرَةِ الْعنطْنَطَةِ. فَقُلْنَا: هَلْ لَكِ أَنْ يَسْتَمْتِعَ مِنْكِ أَحَدُنا؟ قَالَتْ: وَمَاذَا تَبْذُلاَنِ؟ فَنَشَرَ كُلُّ وَاحِدٍ مِنَّا بُرْدَهُ، فَجَعَلَتْ تَنْظُرُ إِلَى الرَّجُلَيْنِ، وَيَرَاهَا صَاحِبِي تَنْظُرُ إِلَىٰ عِطْفِهَا. فَقَالَ: إِنَّ بُرْدَ هٰذَا خَلَقٌ وَبُرْدِي جَدِيدٌ غَضٌّ. فَتَقُولُ: بُرْدُ هٰذَا لاَ بَأْسَ بِهِ. ثَلاَثَ مِرَارٍ أَوْ مَرَّتَيْنِ. ثُمَّ اسْتَمْتَعْتُ مِنْهَا، فَلَمْ أَخْرُجْ حَتَّىٰ حَرَّمَهَا رَسُولُ اللَّهِ ﷺ.

(...) ـ **وحدّثني** أَحْمَدُ بْنُ سَعِيدِ بْنِ صَخْرٍ الدَّارِمِيُّ: حَدَّثَنَا أَبُو النُّعْمَانِ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا عُمَارَةُ بْنُ غَزِيَّةَ: حَدَّثَنِي الرَّبِيعُ بْنُ سَبْرَةَ الْجُهَنِيُّ، عَنْ أَبِيهِ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ عَامَ الْفَتْحِ إِلَىٰ مَكَّةَ. فَذَكَرَ بِمِثْلِ حَدِيثِ بِشْرٍ.

وَزَادَ: قَالَتْ: وَهَلْ يَصْلُحُ ذَاكَ؟ وَفِيهِ: قَالَ: إِنَّ بُرْدَ هٰذَا خَلَقٌ مَحٌّ.

٢١ ـ (...) ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عُمَرَ: حَدَّثَنِي الرَّبِيعُ بْنُ سَبْرَةَ الْجُهَنِيُّ، أَنَّ أَبَاهُ حَدَّثَهُ، أَنَّهُ كَانَ مَعَ رَسُولِ اللَّهِ ﷺ فَقَالَ: «يَا أَيُّهَا النَّاسُ، إِنِّي قَدْ كُنْتُ أَذِنْتُ لَكُمْ فِي الاسْتِمْتَاعِ مِنَ النِّسَاءِ، وَإِنَّ اللَّهَ قَدْ حَرَّمَ ذٰلِكَ إِلَىٰ يَوْمِ الْقِيَامَةِ، فَمَنْ كَانَ عِنْدَهُ مِنْهُنَّ شَيْءٌ فَلْيُخَلِّ سَبِيلَهُ وَلاَ تَأْخُذُوا مِمَّا آتَيْتُمُوهُنَّ شَيْئاً».

(...) ـ **وحدّثناه** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ عَبْدِ الْعَزِيزِ بْنِ عُمَرَ، بِهٰذَا الإِسْنَادِ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ قَائِماً بَيْنَ الرُّكْنِ وَالْبَابِ، وَهُوَ يَقُولُ بِمِثْلِ حَدِيثِ ابْنِ نُمَيْرٍ.

٢٢ ـ (...) ـ **حدّثنا** إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ عَبْدِ الْمَلِكِ بْنِ الرَّبِيعِ بْنِ سَبْرَةَ الْجُهَنِيِّ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: أَمَرَنَا رَسُولُ اللَّهِ ﷺ بِالْمُتْعَةِ، عَامَ الْفَتْحِ، حِينَ دَخَلْنَا مَكَّةَ، ثُمَّ لَمْ نَخْرُجْ مِنْهَا حَتَّىٰ نَهَانَا عَنْهَا.

٢٣ ـ (...) ـ **وحدّثنا** يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ الرَّبِيعِ بْنِ سَبْرَةَ بْنِ مَعْبَدٍ قَالَ: سَمِعْتُ أَبِي، رَبِيعَ بْنَ سَبْرَةَ يُحَدِّثُ، عَنْ أَبِيهِ سَبْرَةَ بْنِ مَعْبَدٍ، أَنَّ نَبِيَّ اللَّهِ ﷺ، عَامَ فَتْحِ مَكَّةَ، أَمَرَ أَصْحَابَهُ بِالتَّمَتُّعِ مِنَ النِّسَاءِ. قَالَ: فَخَرَجْتُ أَنَا وَصَاحِبٌ

Banu Amir who was like a young long-necked she-camel. We suggested that she would contract temporary marriage with (anyone of) us, and presented to her our cloaks (as dower). She started looking, and found me more good-looking than my companion , but found the cloak of my companion more elegant than mine. She thought for a while, after which she preferred me to my companion. I remained with her for three (nights), and then Allah's Apostle "Allah's blessing and peace be upon him" ordered us to leave those (women with whom temporary marriage was contracted).

24-(...) Rabie Ibn Sabra narrated from his father that The Messenger of Allah "Allah's blessing and peace be upon him" forbade the temporary marriage of enjoyment.

25-(...) Rabie Ibn Sabra narrated from his father that in the year of Victory, The Messenger of Allah "Allah's blessing and peace be upon him" forbade the enjoyment of (temporary marriage with) women.

26-(...) Rabie Ibn Sabra narrated from his father that in the year of Victory, Allah's Apostle "Allah's blessing and peace be upon him" forbade (the people) to contract temporary marriage with women, and that his father had contracted such a marriage for two red cloaks.

27-(...) Urwa Ibn Az-Zubair narrated that Abdullah Ibn Az-Zubair stood up and addressed (the people): "Allah has made blind the hearts of some people as well as He has made them sightless since they give religious verdict in favour of temporary marriage." (He said so) while he was alluding to a man (i.e. Ibn Abbas), who called him and said: "You are an ill-mannered senseless person. By my life, the enjoyment (of temporary marriage with women) was practised during the lifetime of the leader of the pious people (i.e. The Prophet)." Upon this Ibn Az-Zubair said to him: "just do it yourself, and by Allah, if you do it, I will stone you with your stones."

Ibn Shihab said: Khalid Ibn Muhajir Ibn Saifullah (i.e. the Sword of Allah: Khalid Ibn Al-Walid) told me: While I was sitting with a man, one came to him and he asked for a religious verdict about the enjoyment (of temporary marriage), and he gave him permission to do it. Ibn Abu Amra Al-Ansari said to him: "Be quiet! It was a concession given during the early days of Islam, for the one who was forced to do it, just as (eating) carrion and the blood and flesh of swine. But, Allah intensified (the commands of) His religion and prohibited it (forever)."

Ibn Shihab narrated: Rabie Ibn Sabra told me that his father said: I benefited from (contracting temporary marriage with) a woman from Banu

لِي مِنْ بَنِي سُلَيْم حَتَّىٰ وَجَدْنَا جَارِيَةً مِنْ بَنِي عَامِرٍ، كَأَنَّهَا بَكْرَةٌ عَيْطَاءُ، فَخَطَبْنَاهَا إِلَىٰ نَفْسِهَا وَعَرَضْنَا عَلَيْهَا بُرْدَيْنَا، فَجَعَلَتْ تَنْظُرُ فَتَرَانِي أَجْمَلَ مِنْ صَاحِبِي، وَتَرَىٰ بُرْدَ صَاحِبِي أَحْسَنَ مِنْ بُرْدِي، فَآمَرَتْ نَفْسَهَا سَاعَةً، ثُمَّ اخْتَارَتْنِي عَلَىٰ صَاحِبِي، فَكُنَّ مَعَنَا ثَلَاثاً. ثُمَّ أَمَرَنَا رَسُولُ اللَّهِ ﷺ بِفِرَاقِهِنَّ.

٢٤ ـ (...) ـ حدّثنا عَمْرٌو النَّاقِدُ وَابْنُ نُمَيْرٍ. قَالَا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنِ الرَّبِيعِ بْنِ سَبْرَةَ، عَنْ أَبِيهِ، أَنَّ النَّبِيَّ ﷺ نَهَىٰ عَنْ نِكَاحِ الْمُتْعَةِ.

٢٥ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنِ الرَّبِيعِ بْنِ سَبْرَةَ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ ﷺ نَهَىٰ، يَوْمَ الْفَتْحِ، عَنْ مُتْعَةِ النِّسَاءِ.

٢٦ ـ (...) ـ وحدّثنيه حَسَنٌ الْحُلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ، عَنْ يَعْقُوبَ بْنِ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ: أَخْبَرَنَا ابْنُ شِهَابٍ، عَنِ الرَّبِيعِ بْنِ سَبْرَةَ الْجُهَنِيِّ، عَنْ أَبِيهِ، أَنَّهُ أَخْبَرَهُ، أَنَّ رَسُولَ اللَّهِ ﷺ نَهى عَنِ الْمُتْعَةِ، زَمَانَ الْفَتْحِ، مُتْعَةِ النِّسَاءِ، وَأَنَّ أَبَاهُ كَانَ تَمَتَّعَ بِبُرْدَيْنِ أَحْمَرَيْنِ.

٢٧ ـ (...) ـ وحدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ. قَالَ ابْنُ شِهَابٍ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّ عَبْدَ اللَّهِ بْنَ الزُّبَيْرِ قَامَ بِمَكَّةَ فَقَالَ: إِنَّ نَاساً، أَعْمَى اللَّهُ قُلُوبَهُمْ كَمَا أَعْمَىٰ أَبْصَارَهُمْ. يُفْتُونَ بِالْمُتْعَةِ ـ يُعَرِّضُ بِرَجُلٍ ـ، فَنَادَاهُ فَقَالَ: إِنَّكَ لَجِلْفٌ جَافٍ. فَلَعَمْرِي، لَقَدْ كَانَتِ الْمُتْعَةُ تُفْعَلُ عَلَى عَهْدِ إِمَامِ الْمُتَّقِينَ ـ يُرِيدُ رَسُولَ اللَّهِ ﷺ ـ فَقَالَ لَهُ ابْنُ الزُّبَيْرِ: فَجَرِّبْ بِنَفْسِكَ، فَوَاللَّهِ لَئِنْ فَعَلْتَهَا لَأَرْجُمَنَّكَ بِأَحْجَارِكَ.

قَالَ ابْنُ شِهَابٍ: فَأَخْبَرَنِي خَالِدُ بْنُ الْمُهَاجِرِ بْنِ سَيْفِ اللَّهِ، أَنَّهُ بَيْنَا هُوَ جَالِسٌ عِنْدَ رَجُلٍ جَاءَهُ رَجُلٌ فَاسْتَفْتَاهُ فِي الْمُتْعَةِ، فَأَمَرَهُ بِهَا. فَقَالَ لَهُ ابْنُ أَبِي عَمْرَةَ الأَنْصَارِيُّ: مَهْلاً. قَالَ: مَا هِيَ؟ وَاللَّهِ، لَقَدْ فُعِلَتْ فِي عَهْدِ إِمَامِ الْمُتَّقِينَ.

قَالَ ابْنُ أَبِي عَمْرَةَ: إِنَّهَا كَانَتْ رُخْصَةً فِي أَوَّلِ الإِسْلَامِ لِمَنِ اضْطُرَّ إِلَيْهَا. كَالْمَيْتَةِ وَالدَّمِ وَلَحْمِ الْخِنْزِيرِ. ثمَّ أَحْكَمَ اللَّهُ الدِّينَ وَنَهَىٰ عَنْهَا.

قَالَ ابْنُ شِهَابٍ: وَأَخْبَرَنِي رَبِيعُ بْنُ سَبْرَةَ الْجُهَنِيُّ؛ أَنَّ أَبَاهُ قَالَ: قَدْ كُنْتُ اسْتَمْتَعْتُ فِي عَهْدِ رَسُولِ اللَّهِ ﷺ امْرَأَةً مِنْ بَنِي عَامِرٍ، بِبُرْدَيْنِ أَحْمَرَيْنِ. ثمَّ نَهَانَا

Amir for two red cloaks during the lifetime of Allah's Apostle "Allah's blessing and peace be upon him". but, he forbade us to practice such an enjoyment (of temporary marriage). Ibn Shihab said: I heard Rabie Ibn Sabra relating it to Umar Ibn Abd Al-Aziz while I was sitting there.

28-(...) Rabie Ibn Sabra narrated from his father that The Messenger of Allah "Allah's blessing and peace be upon him" forbade the enjoyment (of temporary marriage) saying: "Verily, it is forbidden as of this day of yours to the Day of Judgement; and whoever gave anything (to such a woman as dower) should not take it back."

29-(1407) Ali Ibn Abu Talib "Allah be pleased with him" narrated that on the day of (the holy battle of) Khaibar, The Messenger of Allah "Allah's blessing and peace be upon him" forbade the enjoyment of (contracting temporary marriage with) women and the eating of the meat of donkeys.

(...)Malik narrated this Hadith with the same chain of transmitters mentioning that Ali Ibn Abu Talib said to a man: "You are a man led astray. No doubt, Allah's Apostle "Allah's blessing and peace be upon him" forbade us (to contract temporary marriage)", as is mentioned In the narration of Yahya Ibn Malik.

30-(...) Ali Ibn Abu Talib "Allah be pleased with him" narrated that on the day of (the holy battle of) Khaibar, The Messenger of Allah "Allah's blessing and peace be upon him" forbade temporary marriage of enjoyment and the eating of the meat of donkeys.

31-(...) Ali "Allah be pleased with him" was reported to have heard that Ibn Abbas "Allah be pleased with both" gave concession in connection with contracting temporary marriage, whereupon he said: "Be quiet, O Ibn Abbas! Indeed, on the Day of (the holy battle of) Khaibar, Allah's Apostle "Allah's blessing and peace be upon him" forbade practicing it as well as eating the meat of donkeys."

32-(...) Both Al-Hasan and Abdullah, sons of Muhammad Ibn Ali Ibn Abu Talib narrated from their father that he heard Ali saying to Ibn Abbas: "on the Day of (the holy battle of) Khaibar, Allah's Apostle "Allah's blessing and peace be upon him" forbade contracting temporary marriage with women, as well as eating the meat of donkeys."

[4] It is forbidden to combine in marriage a woman and her paternal or maternal aunt

33-(1408) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "One

رَسُولُ اللَّهِ ﷺ عَنِ الْمُتْعَةِ.

قَالَ ابْنُ شِهَابٍ: وَسَمِعْتُ رَبِيعَ بْنَ سَبْرَةَ يُحَدِّثُ ذٰلِكَ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ، وَأَنَا جَالِسٌ.

٢٨ ـ (...) ـ وحدّثني سَلَمَةُ بْنُ شَبِيبٍ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ: حَدَّثَنَا مَعْقِلٌ، عَنِ ابْنِ أَبِي عَبْلَةَ، عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ. قَالَ: حَدَّثَنَا الرَّبِيعُ بْنُ سَبْرَةَ الْجُهَنِيُّ، عَنْ أَبِيهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَىٰ عَنِ الْمُتْعَةِ. وَقَالَ: «أَلاَ إِنَّهَا حَرَامٌ مِنْ يَوْمِكُمْ هٰذَا إِلَىٰ يَوْمِ الْقِيَامَةِ. وَمَنْ كَانَ أَعْطَىٰ شَيْئاً فَلاَ يَأْخُذْهُ».

٢٩ ـ (١٤٠٧) ـ حدّثنا يَحْيَى بْنُ يَحْيَىٰ. قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عَبْدِ اللَّهِ وَالْحَسَنِ ابْنَيْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ أَبِيهِمَا، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَىٰ عَنْ مُتْعَةِ النِّسَاءِ، يَوْمَ خَيْبَرَ. وَعَنْ أَكْلِ لُحُومِ الْحُمُرِ الإِنْسِيَّةِ.

[البخاري: كتاب المغازي، باب غزوة خيبر، رقم: ٤٢١٦].

(...) ـ **وحدّثناه** عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ أَسْمَاءَ الضُّبَعِيُّ: حَدَّثَنَا جُوَيْرِيَةُ، عَنْ مَالِكٍ، بِهٰذَا الإِسْنَادِ. وَقَالَ: سَمِعَ عَلِيَّ بْنَ أَبِي طَالِبٍ يَقُولُ لِفُلاَنٍ: إِنَّكَ رَجُلٌ تَائِهٌ. نَهَانَا رَسُولُ اللَّهِ ﷺ. بِمِثْلِ حَدِيثِ يَحْيَى بْنِ يَحْيَىٰ، عَنْ مَالِكٍ.

٣٠ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ وَزُهَيْرُ بْنُ حَرْبٍ. جَمِيعاً عَنِ ابْنِ عُيَيْنَةَ. قَالَ زُهَيْرٌ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنِ الْحَسَنِ وَعَبْدِ اللَّهِ ابْنَيْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ أَبِيهِمَا، عَنْ عَلِيٍّ؛ أَنَّ النَّبِيَّ ﷺ نَهَىٰ عَنْ نِكَاحِ الْمُتْعَةِ، يَوْمَ خَيْبَرَ، وَعَنْ لُحُومِ الْحُمُرِ الأَهْلِيَّةِ.

٣١ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنِ ابْنِ شِهَابٍ، عَنِ الْحَسَنِ وَعَبْدِ اللَّهِ ابْنَيْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ أَبِيهِمَا، عَنْ عَلِيٍّ؛ أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ يُلَيِّنُ فِي مُتْعَةِ النِّسَاءِ. فَقَالَ: مَهْلاً. يَا ابْنَ عَبَّاسٍ، فَإِنَّ رَسُولَ اللَّهِ ﷺ نَهَىٰ عَنْهَا يَوْمَ خَيْبَرَ، وَعَنْ لُحُومِ الْحُمُرِ الإِنْسِيَّةِ.

٣٢ ـ (...) ـ وحدّثني أَبُو الطَّاهِرِ وَحَرْمَلَةُ بْنُ يَحْيَىٰ. قَالاَ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنِ الْحَسَنِ وَعَبْدِ اللَّهِ ابْنَيْ مُحَمَّدِ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ، عَنْ أَبِيهِمَا؛ أَنَّهُ سَمِعَ عَلِيَّ بْنَ أَبِي طَالِبٍ يَقُولُ لابْنِ عَبَّاسٍ: نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنْ مُتْعَةِ النِّسَاءِ، يَوْمَ خَيْبَرَ، وَعَنْ أَكْلِ لُحُومِ الْحُمُرِ الإِنْسِيَّةِ.

٤ ـ بابُ تَحْرِيم الجمع بين المرأةِ وعمَّتِها أو خالَتِها في النِّكَاحِ

٣٣ ـ (١٤٠٨) ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ: حَدَّثَنَا مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ يُجْمَعُ بَيْنَ الْمَرْأَةِ

should not combine (in marriage) a woman with her father's sister or a woman with her mother's sister."

34-(...) Abu Huraira "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" forbade to combine four (types of) women in marriage: a woman with her father's sister, and a woman with her mother's sister.

35-(...) Abu Huraira "Allah be pleased with him" narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "Neither a woman's paternal aunt should be combined (in marriage) with her brother's daughter, nor should a sister's daughter be combined (in marriage) with her maternal aunt."

36-(...) Abu Huraira "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" forbade to combine (in marriage) a woman with her father's sister or a woman with her mother's sister. Ibn Shihab said: We then considered her (wife's) father's paternal aunt and her father's maternal aunt at the same level.

37-(...) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "One should not combine (in marriage) a woman with her father's sister or a woman with her mother's sister."

(...) Abu Salama narrated that he heard Abu Huraira "Allah be pleased with him" telling: The Messenger of Allah "Allah's blessing and peace be upon him" said the same.

38-(...) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "A man should neither demand the hand of a woman when his brother has done so earlier (than him), nor should he offer a price for a thing for which his brother priced earlier. A woman should not be combined in marriage with her paternal aunt, nor with her maternal aunt. A woman should not seek for the divorce of her sister in order to deprive her of what belongs to her, but she should marry, because she will have what Allah has ordained for her."

39-(...) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" forbade that a woman should be combined in marriage with her paternal aunt, or with her maternal aunt, and (he also forbade) that she should seek for the divorce of her sister in order to deprive her of what belongs to her, because Allah "Exalted and Hallowed be He" is also her sustainer.

وَعَمَّتِهَا، وَلاَ بَيْنَ الْمَرْأَةِ وَخَالَتِهَا».

[البخاري: كتاب النكاح، باب لا تنكح المرأة على عمتها، رقم: ٥١٠٩].

٣٤ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ رُمْحِ بْنِ الْمُهَاجِرِ: أَخْبَرَنَا اللَّيْثُ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ عِرَاكِ بْنِ مَالِكٍ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَىٰ عَنْ أَرْبَعِ نِسْوَةٍ، أَنْ يُجْمَعَ بَيْنَهُنَّ: الْمَرْأَةِ وَعَمَّتِهَا، وَالْمَرْأَةِ وَخَالَتِهَا.

٣٥ ـ (...) ـ وحدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ بْنُ عَبْدِ الْعَزِيزِ ـ قَالَ ابْنُ مَسْلَمَةَ: مَدَنِيٌّ مِنَ الأَنْصَارِ مِنْ وَلَدِ أَبِي أُمَامَةَ بْنِ سَهْلِ بْنِ حُنَيْفٍ ـ عَنِ ابْنِ شِهَابٍ، عَنْ قَبِيصَةَ بْنِ ذُؤَيْبٍ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لاَ تُنْكَحُ الْعَمَّةُ عَلَىٰ بِنْتِ الأَخِ، وَلاَ ابْنَةُ الأُخْتِ عَلَى الْخَالَةِ».

[البخاري: كتاب النكاح، باب لا تنكح المرأة على عمتها، رقم: ٥١١٠].

٣٦ ـ (...) ـ وحدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ. أَخْبَرَنِي قَبِيصَةُ بْنُ ذُؤَيْبٍ الْكَعْبِيُّ؛ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: نَهَىٰ رَسُولُ اللَّهِ ﷺ أَنْ يَجْمَعَ الرَّجُلُ بَيْنَ الْمَرْأَةِ وَعَمَّتِهَا، وَبَيْنَ الْمَرْأَةِ وَخَالَتِهَا.

قَالَ ابْنُ شِهَابٍ: فَنُرَىٰ خَالَةَ أَبِيهَا وَعَمَّةَ أَبِيهَا بِتِلْكَ الْمَنْزِلَةِ.

٣٧ ـ (...) ـ وحدّثني أَبُو مَعْنٍ الرَّقَاشِيُّ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا هِشَامٌ، عَنْ يَحْيَىٰ؛ أَنَّهُ كَتَبَ إِلَيْهِ عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ تُنْكَحُ الْمَرْأَةُ عَلَىٰ عَمَّتِهَا وَلاَ عَلَىٰ خَالَتِهَا».

(...) ـ **وحدّثني** إِسْحَاقُ بْنُ مَنْصُورٍ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَىٰ، عَنْ شَيْبَانَ، عَنْ يَحْيَىٰ: حَدَّثَنِي أَبُو سَلَمَةَ؛ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ. بِمِثْلِهِ.

٣٨ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «لاَ يَخْطُبُ الرَّجُلُ عَلَىٰ خِطْبَةِ أَخِيهِ. وَلاَ يَسُومُ عَلَىٰ سَوْمِ أَخِيهِ. وَلاَ تُنْكَحُ الْمَرْأَةُ عَلَىٰ عَمَّتِهَا وَلاَ عَلَىٰ خَالَتِهَا وَلاَ تَسْأَلُ الْمَرْأَةُ طَلاَقَ أُخْتِهَا لِتَكْتَفِىءَ صَحْفَتَهَا. وَلْتَنْكِحْ، فَإِنَّمَا لَهَا مَا كَتَبَ اللَّهُ لَهَا».

٣٩ ـ (...) ـ وحدّثني مُحْرِزُ بْنُ عَوْنِ بْنِ أَبِي عَوْنٍ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ، عَنِ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ أَنْ تُنْكَحَ الْمَرْأَةُ عَلَىٰ عَمَّتِهَا أَوْ خَالَتِهَا، أَوْ أَنْ تَسْأَلَ الْمَرْأَةُ طَلاَقَ أُخْتِهَا لِتَكْتَفِىءَ مَا فِي صَحْفَتِهَا، فَإِنَّ اللَّهَ عَزَّ وَجَلَّ رَازِقُهَا.

40-(...) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" forbade that a woman should be combined in marriage with her father's sister, or with her mother's sister.

(...) The same was narrated on the authority of Amr Ibn Dinar, with the same chain of transmitters.

[5] The forbiddance of the marriage of the one who is in the state of Ihram, and it is undesirable for him to demand the hand of a woman

41-(1409) Nubaih Ibn Wahb narrated that Umar Ibn Ubaidullah intended to marry Talha Ibn Umar to the daughter of Shaiba Ibn Jubair. He sent to Aban Ibn Uthman to attend the marriage, and at that time he was the commander of Hajj. Aban said: I heard Uthman Ibn Affan saying that Allah's Apostle "Allah's blessing and peace be upon him" said: "The one who is in the state of Ihram should neither marry himself, nor should he have another one married, nor should he demand the hand of a girl."

42-(...) Nubaih Ibn Wahb narrated: Umar Ibn Ubaidullah Ibn Ma'mar sent me to Aban Ibn Uthman, who was, at that time, in charge of the season (of Hajj), for he (Umar) wanted to marry his son to the daughter of Shaiba Ibn Uthman. He (Aban) said: "I think he is a Bedouin (for it is well-known) that a Muhrim can neither marry, nor can he be married to anyone. It is Uthman (Ibn Affan) who narrated this to us from Allah's Apostle "Allah's blessing and peace be upon him"."

43-(...) Aban Ibn Uthman narrated from Uthman Ibn Affan "Allah be pleased with him" that The Messenger of Allah "Allah's blessing and peace be upon him" said: "The Muhrim should neither marry, nor should he be married to anyone, nor should he ask for marriage."

44-(...) Aban Ibn Uthman narrated from Uthman Ibn Affan "Allah be pleased with him" from The Prophet "Allah's blessing and peace be upon him": "The one who is in the state of Ihram should neither marry, nor should he ask for marriage."

45-(...) Nubaih Ibn Wahb narrated that Umar Ibn Ubaidullah Ibn Ma'mar intended to marry his son Talha to the daughter of Shaiba Ibn Jubair while they were at the time of Hajj. Aban Ibn Uthman was the commander of Hajj, to whom he sent (a message in which he said): "I intended to marry Talha Ibn Umar (his son) and I wish that you should attend that (marriage)." Aban said: "I think that you are an narrow-minded Iraqi man. I heard Uthman Ibn Affan saying that Allah's Apostle "Allah's

٤٠ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ وَأَبُو بَكْرِ بْنُ نَافِعٍ ـ وَاللَّفْظُ لابْنِ الْمُثَنَّى وَابْنِ نَافِعٍ ـ قَالُوا: أَخْبَرَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ شُعْبَةَ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ أَنْ يُجْمَعَ بَيْنَ الْمَرْأَةِ وَعَمَّتِهَا، وَبَيْنَ الْمَرْأَةِ وَخَالَتِهَا.

(...) ـ وحدّثني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا شَبَابَةُ: حَدَّثَنَا وَرْقَاءُ، عَنْ عَمْرِو بْنِ دِينَارٍ، بِهٰذَا الإِسْنَادِ، مِثْلَهُ.

٥ ـ بابُ تَحْرِيمِ نِكَاحِ الْمُحْرِمِ، وَكَرَاهَةِ خِطْبَتِهِ

٤١ ـ (١٤٠٩) ـ حدّثنا يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ نَافِعٍ، عَنْ نُبَيْهِ بْنِ وَهْبٍ، أَنَّ عُمَرَ بْنَ عُبَيْدِ اللَّهِ أَرَادَ أَنْ يُزَوِّجَ طَلْحَةَ بْنَ عُمَرَ، بِنْتَ شَيْبَةَ بْنِ جُبَيْرٍ. فَأَرْسَلَ إِلَىٰ أَبَانِ بْنِ عُثْمَانَ يَحْضُرُ ذٰلِكَ ـ وَهُوَ أَمِيرُ الْحَجِّ ـ. فَقَالَ أَبَانٌ: سَمِعْتُ عُثْمَانَ بْنَ عَفَّانَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ يَنْكِحُ الْمُحْرِمُ وَلاَ يُنْكَحُ وَلاَ يَخْطُبُ».

٤٢ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ: حَدَّثَنِي نُبَيْهُ بْنُ وَهْبٍ قَالَ: بَعَثَنِي عُمَرُ بْنُ عُبَيْدِ اللَّهِ بْنِ مَعْمَرٍ، وَكَانَ يَخْطُبُ بِنْتَ شَيْبَةَ بْنِ عُثْمَانَ عَلَى ابْنِهِ. فَأَرْسَلَنِي إِلَىٰ أَبَانِ بْنِ عُثْمَانَ ـ وَهُوَ عَلَى الْمَوْسِمِ ـ فَقَالَ: أَلاَ أُرَاهُ أَعْرَابِيًّا: «إِنَّ الْمُحْرِمَ لاَ يَنْكِحُ وَلاَ يُنْكَحُ». أَخْبَرَنَا بِذٰلِكَ عُثْمَانُ، عَنْ رَسُولِ اللَّهِ ﷺ.

٤٣ ـ (...) ـ وحدّثني أَبُو غَسَّانَ الْمِسْمَعِيُّ: حَدَّثَنَا عَبْدُ الأَعْلَىٰ. (ح) وَحَدَّثَنِي أَبُو الْخَطَّابِ زِيَادُ بْنُ يَحْيَىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ سَوَاءٍ. قَالاَ جَمِيعاً: حَدَّثَنَا سَعِيدٌ، عَنْ مَطَرٍ وَيَعْلَى بْنِ حَكِيمٍ، عَنْ نَافِعٍ، عَنْ نُبَيْهِ بْنِ وَهْبٍ، عَنْ أَبَانِ بْنِ عُثْمَانَ، عَنْ عُثْمَانَ بْنِ عَفَّانَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لاَ يَنْكِحُ الْمُحْرِمُ وَلاَ يُنْكَحُ وَلاَ يَخْطُبُ».

٤٤ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ. جَمِيعاً عَنِ ابْنِ عُيَيْنَةَ. قَالَ زُهَيْرٌ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَيُّوبَ بْنِ مُوسَىٰ، عَنْ نُبَيْهِ بْنِ وَهْبٍ، عَنْ أَبَانِ بْنِ عُثْمَانَ، عَنْ عُثْمَانَ، يَبْلُغُ بِهِ النَّبِيَّ ﷺ، قَالَ: «الْمُحْرِمُ لاَ يَنْكِحُ وَلاَ يَخْطُبُ».

٤٥ ـ (...) ـ حدّثنا عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ: حَدَّثَنِي أَبِي، عَنْ جَدِّي: حَدَّثَنِي خَالِدُ بْنُ يَزِيدَ: حَدَّثَنِي سَعِيدُ بْنُ أَبِي هِلاَلٍ، عَنْ نُبَيْهِ بْنِ وَهْبٍ، أَنَّ عُمَرَ بْنَ عُبَيْدِ اللَّهِ بْنِ مَعْمَرٍ، أَرَادَ أَنْ يُنْكِحَ ابْنَهُ طَلْحَةَ بِنْتَ شَيْبَةَ بْنِ جُبَيْرٍ فِي الْحَجِّ ـ، وَأَبَانُ بْنُ عُثْمَانَ يَوْمَئِذٍ أَمِيرُ الْحَاجِّ ـ فَأَرْسَلَ إِلَىٰ أَبَانٍ: إِنِّي قَدْ أَرَدْتُ أَنْ أُنْكِحَ

blessing and peace be upon him" said: "The one who is in the state of Ihram should not marry.""

46-(1410) Ibn Abbas "Allah be pleased with both" narrated that The Prophet "Allah's blessing and peace be upon him" married Maimuna while he was in the state of Ihram. Ibn Numair added: I narrated that to Az-Zuhri, who said: Yazid Ibn Al-Asamm told me that he consummated marriage with her after he had put off Ihram.

47-(...) Ibn Abbas "Allah be pleased with both" was reported to have said: The Messenger of Allah "Allah's blessing and peace be upon him" married Maimuna while he was in the state of Ihram.

48-(1411) Yazid Ibn Al-Asamm narrated: Maimuna Bint Al-Harith told me that The Messenger of Allah "Allah's blessing and peace be upon him" married her while he was not in the state of Ihram. He said: She (Maimuna) was a maternal aunt of both me and Ibn Abbas.

[6] It is forbidden that one should demand the hand of a girl when his brother has done so earlier than him until he (the latter) gives permission, or gives her up

49-(1412) Ibn Umar "Allah be pleased with both" narrated that The Prophet "Allah's blessing and peace be upon him" said: "None of you should sell (anything to anyone) when another has already sold (the same thing to the same person), nor should he make proposal of marriage upon proposal already made by someone else."

50-(...) Nafi narrated from Ibn Umar "Allah be pleased with both" that The Prophet "Allah's blessing and peace be upon him" said: "None of you should sell (anything to anyone) when his brother has already sold (it to the same person), nor should he make proposal of marriage upon proposal already made by his brother, unless he gives permission to him."

(...) The same was narrated on the authority of Ubaidullah, with the same chain of transmitters.

(...) The same was narrated on the authority of Nafi, with the same chain of transmitters.

51-(1413) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" forbade (the following): a dweller of the town to sell the merchandise (on behalf) of a villager, one to outbid in a sale (with the intention to ensnare others), one to demand the hand of a woman when his brother has already done so, one to sell (anything to anyone) when his brother has already sold (the same thing

طَلْحَةَ بْنَ عُمَرَ، فَأُحِبُّ أَنْ تَحْضُرَ ذٰلِكَ. فَقَالَ لَهُ أَبَانٌ: أَلاَ أُرَاكَ أَعْرَابِيًّا جَافِياً، إِنِّي سَمِعْتُ عُثْمَانَ بْنَ عَفَّانَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «لا يَنْكِحُ الْمُحْرِمُ».

٤٦ ـ (١٤١٠) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ وَإِسْحَاقُ الْحَنْظَلِيُّ. جَمِيعاً عَنِ ابْنِ عُيَيْنَةَ. قَالَ ابْنُ نُمَيْرٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ أَبِي الشَّعْثَاءِ، أَنَّ ابْنَ عَبَّاسٍ أَخْبَرَهُ، أَنَّ النَّبِيَّ ﷺ تَزَوَّجَ مَيْمُونَةَ وَهُوَ مُحْرِمٌ.

زَادَ ابْنُ نُمَيْرٍ: فَحَدَّثْتُ بِهِ الزُّهْرِيَّ، فَقَالَ: أَخْبَرَنِي يَزِيدُ بْنُ الأَصَمِّ، أَنَّهُ نَكَحَهَا وَهُوَ حَلاَلٌ. [البخاري: كتاب النكاح، باب نكاح المحرم، رقم: ٥١١٤].

٤٧ ـ (...) ـ وحدّثنا يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا دَاوُدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ جَابِرِ بْنِ زَيْدٍ، أَبِي الشَّعْثَاءِ، عَنِ ابْنِ عَبَّاسٍ، أَنَّهُ قَالَ: تَزَوَّجَ رَسُولُ اللَّهِ ﷺ مَيْمُونَةَ وَهُوَ مُحْرِمٌ.

٤٨ ـ (١٤١١) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ: حَدَّثَنَا أَبُو فَزَارَةَ، عَنْ يَزِيدَ بْنِ الأَصَمِّ: حَدَّثَتْنِي مَيْمُونَةُ بِنْتُ الْحَارِثِ، أَنَّ رَسُولَ اللَّهِ ﷺ تَزَوَّجَهَا وَهُوَ حَلاَلٌ.

قَالَ: وَكَانَتْ خَالَتِي وخالَةَ ابْنِ عَبَّاسٍ.

٦ ـ بابُ تَحْرِيمِ الخِطْبَةِ على خِطْبَةِ أخيهِ حَتَّى يَأْذَنَ أو يَتْرُكَ

٤٩ ـ (١٤١٢) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ. (ح) وَحَدَّثَنَا ابْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ قَالَ: «لاَ يَبِعْ بَعْضُكُمْ عَلَىٰ بَيْعِ بَعْضٍ، وَلاَ يَخْطُبْ بَعْضُكُمْ عَلَىٰ خِطْبَةِ بَعْضٍ».
[البخاري: كتاب البيوع، باب لا يبيع على بيع أخيه...، رقم: ٢١٣٩].

٥٠ ـ (...) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى. جَمِيعاً عَنْ يَحْيَى الْقَطَّانِ. قَالَ زُهَيْرٌ: حَدَّثَنَا يَحْيَىٰ، عَنْ عُبَيْدِ اللَّهِ: أَخْبَرَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ قَالَ: «لا يَبِعِ الرَّجُلُ عَلَىٰ بَيْعِ أَخِيهِ، ولا يَخْطُبْ عَلَىٰ خِطْبَةِ أَخِيهِ، إلاَّ أَنْ يَأْذَنَ لَهُ».

(...) ـ **وحدّثناه** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ عُبَيْدِ اللَّهِ، بِهٰذَا الإِسْنَادِ.

(...) ـ **وَحَدَّثَنِيه** أَبُو كامِلٍ الْجَحْدَرِيُّ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا أَيُّوبُ، عَنْ نَافِعٍ، بِهٰذَا الإِسْنَادِ.

٥١ ـ (١٤١٣) ـ وحدّثني عَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ وَابْنُ أَبِي عُمَرَ. قَالَ زُهَيْرٌ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ النَّبِيَّ ﷺ نَهَىٰ أَنْ يَبِيعَ حَاضِرٌ لِبَادٍ، أَوْ يَتَنَاجَشُوا، أَوْ يَخْطُبَ الرَّجُلُ عَلَىٰ خِطْبَةِ أَخِيهِ، أَوْ يَبِيعَ

to the same person), and a woman to ask the divorce of her sister in order to deprive her of what belongs to her. Amr added in his narration: The person should not purchase anything upon which his brother has already agreed (with the seller to buy)."

52-(...) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "None of you should outbid in a sale (with the intention to ensnare others), none should sell (anything to anyone) when his brother has already sold (the same thing to the same person), no dweller of the town should sell the merchandise (on behalf) of a villager, none should demand the hand of a woman when his brother has already done so, and no woman should ask for the divorce of her sister in order to deprive her of what belongs to her."

53-(...) The same was narrated by Ma'mar, on the authority of Az-Zuhri, with the same chain of transmitters.

54-(...) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No one should purchase anything upon which his brother has already agreed (with the seller to buy), and no one should demand the hand of a girl, when his brother has already done so."

55-(...) The same was narrated on the authority of Abu Huraira, through another chain of transmitters.

56-(1414) Uqba Ibn Amir "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The believer is a brother (in religion) to the believer. So, it is illegal for the faithful believer to purchase anything upon which his brother has already agreed (with the seller to buy), or to demand the hand of a girl when his brother has already done so, unless he (the latter) gives her up."

[7] The prohibition of contracting Shighar

57-(1415) Ibn Umar "Allah be pleased with both" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" had forbidden contracting Shighar. (i.e. that one marries a man's daughter and (at the same time) gives his own daughter (in marriage) to that man without dower (for both)).

58-(...) Ibn Umar narrated the same from The Prophet "Allah's blessing and peace be upon him", but in the narration of Ubaidullah, I (the sub-narrator) asked Nafi: "What is Shighar?"

عَلَىٰ بَيْعِ أَخِيهِ. وَلاَ تَسْأَلِ الْمَرْأَةُ طَلاَقَ أُخْتِهَا لِتَكْتَفِىءَ مَا فِي إِنَائِهَا، أَوْ مَا فِي صَحْفَتِهَا.

زَادَ عَمْرٌو فِي رِوَايَتِهِ: وَلاَ يَسُمِ الرَّجُلُ عَلَىٰ سَوْمِ أَخِيهِ.

[البخاري: كتاب البيوع، باب لا يبيع على بيع أخيه...، رقم: ٢١٤٠].

٥٢ ـ (...) ـ وحدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ تَنَاجَشُوا، وَلاَ يَبِعِ الْمَرْءُ عَلَىٰ بَيْعِ أَخِيهِ، وَلاَ يَبِعْ حَاضِرٌ لِبَادٍ، وَلاَ يَخْطُبِ الْمَرْءُ عَلَىٰ خِطْبَةِ أَخِيهِ، وَلاَ تَسْأَلِ الْمَرْأَةُ طَلاَقَ الأُخْرَىٰ لِتَكْتَفِىءَ مَا فِي إِنَائِهَا».

٥٣ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الأَعْلَىٰ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ. جَمِيعاً عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، بِهٰذَا الإِسْنَادِ، مِثْلَهُ. غَيْرَ أَنَّ فِي حَدِيثِ مَعْمَرٍ: «وَلاَ يَزِدِ الرَّجُلُ عَلَىٰ بَيْعِ أَخِيهِ».

[البخاري: كتاب الشروط، باب ما لا يجوز من الشروط في النكاح، رقم: ١٧٢٣].

٥٤ ـ (...) ـ حدّثنا يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ. جَمِيعاً عَنْ إِسْمَاعِيلَ بْنِ جَعْفَرٍ. قَالَ ابْنُ أَيُّوبَ: حَدَّثَنَا إِسْمَاعِيلُ: أَخْبَرَنِي الْعَلاَءُ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لاَ يَسُمِ الْمُسْلِمُ عَلَىٰ سَوْمِ أَخِيهِ، وَلاَ يَخْطُبْ عَلَىٰ خِطْبَتِهِ».

٥٥ ـ (...) ـ وحدّثني أَحْمَدُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ: حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا شُعْبَةُ، عَنِ الْعَلاَءِ وَسُهَيْلٍ، عَنْ أَبِيهِمَا، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ. وَحَدَّثَنَاهُ مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا شُعْبَةُ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ. إِلاَّ أَنَّهُمْ قَالُوا: «عَلَىٰ سَوْمِ أَخِيهِ، وَخِطْبَةِ أَخِيهِ».

٥٦ ـ (١٤١٤) ـ وحدّثني أَبُو الطَّاهِرِ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، عَنِ اللَّيْثِ وَغَيْرِهِ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ شُمَاسَةَ، أَنَّهُ سَمِعَ عُقْبَةَ بْنَ عَامِرٍ عَلَى الْمِنْبَرِ يَقُولُ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْمُؤْمِنُ أَخُو الْمُؤْمِنِ، فَلاَ يَحِلُّ لِلْمُؤْمِنِ أَنْ يَبْتَاعَ عَلَىٰ بَيْعِ أَخِيهِ، وَلاَ يَخْطُبَ عَلَىٰ خِطْبَةِ أَخِيهِ حَتَّىٰ يَذَرَ».

٧ ـ بابُ تحريم نكاحِ الشِّغار وبُطلانه

٥٧ ـ (١٤١٥) ـ حدّثنا يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ ﷺ نَهَىٰ عَنِ الشِّغَارِ.

وَالشِّغَارُ: أَنْ يُزَوِّجَ الرَّجُلُ ابْنَتَهُ، عَلَىٰ أَنْ يُزَوِّجَهُ ابْنَتَهُ، وَلَيْسَ بَيْنَهُمَا صَدَاقٌ.

[البخاري: كتاب النكاح، باب الشغار، رقم: ٥١١٢].

٥٨ ـ (...) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّىٰ وَعُبَيْدُ اللَّهِ بْنُ سَعِيدٍ. قَالُوا: حَدَّثَنَا يَحْيَىٰ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ، بِمِثْلِهِ.

غَيْرَ أَنَّ فِي حَدِيثِ عُبَيْدِ اللَّهِ قَالَ: قُلْتُ لِنَافِعٍ: مَا الشِّغَارُ؟

[البخاري: كتاب الحيل، باب الحيلة في النكاح، رقم: ٦٩٦٠].

59-(...) Ibn Umar "Allah be pleased with both" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" had forbidden contracting Shighar. (i.e. that one marries a man's daughter and gives his own daughter (in marriage) to that man without dower (for both)).

60-(...)Ibn Umar "Allah be pleased with both" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no contracting of Shighar (marriage) in Islam."

61-(1416) Abu Huraira "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" had forbidden contracting Shighar. Shighar means that a man says to another: "Give me your daughter in marriage, and I would marry mine to you" or "Give me your sister in marriage, and I would marry mine to you."

(...) The same was narrated on the authority of Ubaidullah (Ibn Umar), with the same chain of transmitters.

62-(1417) Abu Az-Zubair narrated that he heard Jabir Ibn Abdullah "Allah be pleased with both" saying that The Messenger of Allah "Allah's blessing and peace be upon him" had forbidden contracting Shighar. (i.e. that one marries a man's daughter and gives his own daughter (in marriage) to that man without dower (for both)).

[8] The fulfillment of conditions in marriage

63-(1418) Uqba Ibn Amir "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The condition which is more entitled to be fulfilled is that, upon which you made lawful the sexual intercourse (with your wives)." (The "conditions" was substituted for "condition" in the narration of Ibn Al-Muthanna).

[9] The matron's consent of marriage is by words, and that of the virgin is (understood through) her silence

64-(1419) Abu Huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "A matron (previously married woman) should not be given (to any person) in marriage before being consulted; and a virgin should not be given in marriage except after her consent." The people asked: "O Allah's Apostle! How can we know her consent?" He said: "Her silence (indicates her consent)."

(...) The same was narrated on the authority of Yahya Ibn Abu Kathir, with the same chain of transmitters.

٥٩ ـ (...) ـ وحدّثنا يَحيَى بْنُ يَحيَىٰ: أَخْبَرَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ عَبْدِ الرَّحْمَنِ السَّرَّاجِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ ﷺ نَهَىٰ عَنِ الشِّغَارِ.

٦٠ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ النَّبِيَّ ﷺ قَالَ: «لاَ شِغَارَ فِي الإِسْلاَمِ».

٦١ ـ (١٤١٦) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ نُمَيْرٍ وَأَبُو أُسَامَةَ، عَنْ عُبَيْدِ اللَّهِ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنِ الشِّغَارِ.

زَادَ ابْنُ نُمَيْرٍ: وَالشِّغَارُ: أَنْ يَقُولَ الرَّجُلُ لِلرَّجُلِ: زَوِّجْنِي ابْنَتَكَ وَأُزَوِّجُكَ ابْنَتِي، أَوْ زَوِّجْنِي أُخْتَكَ وَأُزَوِّجُكَ أُخْتِي.

(...) ـ وحدّثناه أَبُو كُرَيْبٍ: حَدَّثَنَا عَبْدَةُ، عَنْ عُبَيْدِ اللَّهِ ـ وَهُوَ ابْنُ عُمَرَ ـ بِهٰذَا الإِسْنَادِ. وَلَمْ يَذْكُرْ زِيَادَةَ ابْنِ نُمَيْرٍ.

٦٢ ـ (١٤١٧) ـ وحدّثني هَارُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ. قَالَ: قَالَ ابْنُ جُرَيْجٍ. (ح) وَحَدَّثَنَاهُ إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ رَافِعٍ، عَنْ عَبْدِ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنِ الشِّغَارِ.

٨ ـ بابُ الوَفَاء بالشُّرُوطِ في النِّكَاحِ

٦٣ ـ (١٤١٨) ـ حدّثنا يَحْيَى بْنُ أَيُّوبَ: حَدَّثَنَا هُشَيْمٌ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا وَكِيعٌ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا يَحْيَىٰ ـ وَهُوَ الْقَطَّانُ ـ عَنْ عَبْدِ الْحَمِيدِ بْنِ جَعْفَرٍ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ مَرْثَدِ بْنِ عَبْدِ اللَّهِ الْيَزَنِيِّ، عَنْ عُقْبَةَ بْنِ عَامِرٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَحَقَّ الشَّرْطِ أَنْ يُوفَىٰ بِهِ، مَا اسْتَحْلَلْتُمْ بِهِ الْفُرُوجَ». هٰذَا لَفْظُ حَدِيثِ أَبِي بَكْرٍ وَابْنِ الْمُثَنَّى. غَيْرَ أَنَّ ابْنَ الْمُثَنَّى قَالَ: «الشُّرُوطِ».

[البخاري: كتاب الشروط، باب في المهر عند عقدة النكاح، رقم: ٢٧٢١].

٩ ـ بابُ اسْتِئْذانِ الثَّيِّبِ في النِّكَاحِ بالنُّطْقِ والبِكْرِ بالسُّكُوتِ

٦٤ ـ (١٤١٩) ـ حدّثني عُبَيْدُ اللَّهِ بْنُ عُمَرَ بْنِ مَيْسَرَةَ الْقَوَارِيرِيُّ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا هِشَامٌ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ: حَدَّثَنَا أَبُو سَلَمَةَ: حَدَّثَنَا أَبُو هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لاَ تُنْكَحُ الأَيِّمُ حَتَّىٰ تُسْتَأْمَرَ، وَلاَ تُنْكَحُ الْبِكْرُ حَتَّىٰ تُسْتَأْذَنَ» قَالُوا: يَا رَسُولَ اللَّهِ، وَكَيْفَ إِذْنُهَا؟ قَالَ: «أَنْ تَسْكُتَ».

[البخاري: كتاب النكاح، باب لا ينكح الأب وغيره البكر...، رقم: ٥١٣٦].

(...) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا الْحَجَّاجُ بْنُ أَبِي عُثْمَانَ. (ح) وَحَدَّثَنِي إِبْرَاهِيمُ بْنُ مُوسَىٰ: أَخْبَرَنَا عِيسَىٰ ـ يَعْنِي ابْنَ يُونُسَ ـ عَنِ الأَوْزَاعِيِّ. (ح) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا حُسَيْنُ بْنُ مُحَمَّدٍ: حَدَّثَنَا شَيْبَانُ. (ح) وَحَدَّثَنِي عَمْرٌو النَّاقِدُ وَمُحَمَّدُ بْنُ رَافِعٍ. قَالاَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ. (ح) وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ: أَخْبَرَنَا يَحْيَى بْنُ حَسَّانَ: حَدَّثَنَا مُعَاوِيَةُ. كُلُّهُمْ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، بِمِثْلِ مَعْنَىٰ حَدِيثِ هِشَامٍ وَإِسْنَادِهِ.

وَاتَّفَقَ لَفْظُ حَدِيثِ هِشَامٍ وَشَيْبَانَ وَمُعَاوِيَةَ بْنِ سَلاَّمٍ فِي هٰذَا الْحَدِيثِ.

[البخاري: كتاب الحيل، باب في النكاح، رقم: ٦٩٧٠].

65-(1420) A'isha "Allah be pleased with her" reported: I asked The Messenger of Allah "Allah's blessing and peace be upon him" about the virgin who is given by her family in marriage whether she should be consulted. He said: "Yes, she should be consulted." I said: "O Allah's Apostle! She feels shy." He said: "Her consent is (understood through) her silence."

66-(1421) Ibn Abbas "Allah be pleased with both" narrated that The Prophet "Allah's blessing and peace be upon him" said: "The matron has more right than his guardian to (give permission of marriage by) herself, and the virgin is to be consulted, and her consent is (understood through) her silence."

67-(...) Ibn Abbas "Allah be pleased with both" narrated that The Prophet "Allah's blessing and peace be upon him" said: "The matron has more right than his guardian to (give permission of marriage by) herself, and the virgin is to be consulted, and her consent is (understood through) her silence."

68-(...) The same was narrated on the authority of Sufyan, in which he (The Prophet) said: "The matron has more right than his guardian to (give permission of marriage by) herself, and the virgin is to be consulted by her father, and her consent is (understood through) her silence" or said: "and her silence (indicates to) her affirmation."

[10] The father gives the young virgin in marriage

69-(1422) Hisham narrated from his father that A'isha "Allah be pleased with her" said: The Prophet "Allah's blessing and peace be upon him" married me when I was a girl of six (years), and I was brought to his house (and he consummated marriage with me) when I was nine years old. We went to Medina and then I suffered from fever for a month and my hair (fell down, and later on when I recovered it) grew (as long as to reach) down to the earlobes. My mother, Umm Ruman, came to me while I was playing in a swing with some of my girl friends. She called me, and I went to her, not knowing what she wanted to do to me. She caught me by the hand and made me stand at the door of the house. I kept saying "ha, ha" (since I was breathless then), and when my breathing became all right, she took me into the house, wherein some Ansari women were gathering, and they said: "Best wishes and Allah's Blessing and a good luck." Then she entrusted me to them and they washed my head and prepared me (for the marriage). Unexpectedly, Allah's Apostle "Allah's blessing and peace be upon him" came to me in the forenoon to whom they handed me over.

٦٥ ـ (١٤٢٠) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنِ ابْنِ جُرَيْجٍ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ رَافِعٍ. جَمِيعاً عَنْ عَبْدِ الرَّزَّاقِ ـ وَاللَّفْظُ لابْنِ رَافِعٍ ـ حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: سَمِعْتُ ابْنَ أَبِي مُلَيْكَةَ يَقُولُ: قَالَ ذَكْوَانُ مَوْلَىٰ عَائِشَةَ: سَمِعْتُ عَائِشَةَ تَقُولُ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنِ الْجَارِيَةِ يُنْكِحُهَا أَهْلُهَا، أَتُسْتَأْمَرُ أَمْ لاَ؟ فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ: «نَعَمْ، تُسْتَأْمَرُ» فَقَالَتْ عَائِشَةُ: فَقُلْتُ لَهُ: فَإِنَّهَا تَسْتَحْيِي فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَذَلِكَ إِذْنُهَا إِذَا هِيَ سَكَتَتْ». [البخاري: كتاب النكاح، باب لا ينكح الأب وغيره البكر...، رقم: ٥١٣٧].

٦٦ ـ (١٤٢١) ـ حدّثنا سَعِيدُ بْنُ مَنْصُورٍ وَقُتَيْبَةُ بْنُ سَعِيدٍ. قَالاَ: حَدَّثَنَا مَالِكٌ. (ح) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ ـ وَاللَّفْظُ لَهُ ـ قَالَ: قُلْتُ لِمَالِكٍ: حَدَّثَكَ عَبْدُ اللَّهِ بْنُ الْفَضْلِ، عَنْ نَافِعِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ ﷺ قَالَ: «الأَيِّمُ أَحَقُّ بِنَفْسِهَا مِنْ وَلِيِّهَا، وَالْبِكْرُ تُسْتَأْذَنُ فِي نَفْسِهَا. وَإِذْنُهَا صُمَاتُهَا؟» قَالَ: نَعَمْ.

٦٧ ـ (...) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا سُفْيَانُ، عَنْ زِيَادِ بْنِ سَعْدٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ، سَمِعَ نَافِعَ بْنَ جُبَيْرٍ يُخْبِرُ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ ﷺ قَالَ: «الثَّيِّبُ أَحَقُّ بِنَفْسِهَا مِنْ وَلِيِّهَا، وَالْبِكْرُ تُسْتَأْمَرُ وَإِذْنُهَا سُكُوتُهَا».

٦٨ ـ (...) ـ وحدّثنا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، بِهٰذَا الإِسْنَادِ. وَقَالَ: «الثَّيِّبُ أَحَقُّ بِنَفْسِهَا مِنْ وَلِيِّهَا، وَالْبِكْرُ يَسْتَأْذِنُهَا أَبُوهَا فِي نَفْسِهَا، وَإِذْنُهَا صُمَاتُهَا» وَرُبَّمَا قَالَ: «وَصَمْتُهَا إِقْرَارُهَا».

١٠ ـ بابُ تَزْوِيجِ الأَبِ الْبِكْرَ الصَّغِيرَةَ

٦٩ ـ (١٤٢٢) ـ حدّثنا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلاَءِ: حَدَّثَنَا أَبُو أُسَامَةَ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ: وَجَدْتُ فِي كِتَابِي عَنْ أَبِي أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: تَزَوَّجَنِي رَسُولُ اللَّهِ ﷺ لِسِتِّ سِنِينَ، وَبَنَىٰ بِي وَأَنَا بِنْتُ تِسْعِ سِنِينَ.

قَالَتْ: فَقَدِمْنَا الْمَدِينَةَ فَوُعِكْتُ شَهْراً، فَوَفَىٰ شَعْرِي جُمَيْمَةً، فَأَتَتْنِي أُمُّ رُومَانَ وَأَنَا عَلَىٰ أُرْجُوحَةٍ وَمَعِي صَوَاحِبِي، فَصَرَخَتْ بِي فَأَتَيْتُهَا، وَمَا أَدْرِي مَا تُرِيدُ بِي. فَأَخَذَتْ بِيَدِي فَأَوْقَفَتْنِي عَلَى الْبَابِ. فَقُلْتُ: هَهْ هَهْ، حَتَّىٰ ذَهَبَ نَفَسِي، فَأَدْخَلَتْنِي بَيْتاً، فَإِذَا نِسْوَةٌ مِنَ الأَنْصَارِ فَقُلْنَ: عَلَى الْخَيْرِ وَالْبَرَكَةِ، وَعَلَىٰ خَيْرِ طَائِرٍ، فَأَسْلَمَتْنِي إِلَيْهِنَّ، فَغَسَلْنَ رَأْسِي وَأَصْلَحْنَنِي. فَلَمْ يَرُعْنِي إِلاَّ وَرَسُولُ اللَّهِ ﷺ ضُحًى، فَأَسْلَمْنَنِي إِلَيْهِ.

[البخاري: كتاب مناقب الأنصار، باب تزويج النبي ﷺ عائشة...، رقم: ٣٨٩٦]

70-(...) A'isha "Allah be pleased with her" said: The Prophet "Allah's blessing and peace be upon him" married me when I was a girl of six (years), and I was brought to his house (and he consummated marriage with me) when I was nine years old.

71-(...) Urwa narrated from A'isha "Allah be pleased with her" that The Prophet "Allah's blessing and peace be upon him" married her when she was a girl of seven (years), and she was brought to his house (and he consummated marriage with her) when she was nine years old, having her toys with her, and he (The Prophet) died when she was eighteen years old.

72-(...) Al-Aswad narrated from A'isha "Allah be pleased with her" that The Prophet "Allah's blessing and peace be upon him" married her when she was a girl of six (years), and she was brought to his house (and he consummated marriage with her) when she was nine years old, and he (The Prophet) died when she was eighteen years old.

[11] It is desirable to marry, get someone marry, or consummate marriage in the month of Shawwal

73-(1423) Urwa narrated that A'isha "Allah be pleased with her" said: The Messenger of Allah "Allah's blessing and peace be upon him" married me in (the month of) Shawwal, and I was brought to his house (and he consummated marriage with me) also in the month of Shawwal. Then, who among his wives is dearer to him than me? However, A'isha liked that the women of her family should be brought to their houses as brides (in order to consummate their marriage) in (the month of) Shawwal.

(...)This Hadith was narrated on the authority of Sufyan, with the same chain of transmitters, without mentioning the act of A'isha.

[12] It is desirable to look at the face and the hands of the woman whom one intends to marry

74-(1424) Abu Huraira "Allah be pleased with him" narrated: I was with The Prophet "Allah's blessing and peace be upon him" when a man came to him and told him that he contracted to marry a woman from the Ansar. The Messenger of Allah "Allah's blessing and peace be upon him" asked him: "Did you cast a glance at her?" he answered in the negative. Upon this he (The Prophet) said to him: "Then, go and cast a glimpse at her. However there is something in the eyes of the Ansar."

75-(...) Abu Huraira "Allah be pleased with him" narrated: A man came to The Prophet "Allah's blessing and peace be upon him" and said: "I contracted to marry a woman from the Ansar." The Messenger of Allah

٧٠ ـ (...) ـ وحدّثنا يَحيَى بْنُ يَحيَىٰ: أَخبَرَنا أَبُو مُعَاوِيَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا عَبْدَةُ ـ هُوَ ابْنُ سُلَيْمَانَ ـ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ: تَزَوَّجَنِي النَّبِيُّ ﷺ وَأَنَا بِنْتُ سِتِّ سِنِينَ، وَبَنَىٰ بِي وَأَنَا بِنْتُ تِسْعِ سِنِينَ.

٧١ ـ (...) ـ وحدّثنا عَبدُ بْنُ حُمَيْدٍ: أَخبَرَنا عَبْدُ الرَّزَّاقِ: أَخبَرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، أَنَّ النَّبِيَّ ﷺ تَزَوَّجَها وَهِيَ بِنْتُ سَبْعِ سِنِينَ، وَزُفَّتْ إِلَيْهِ وَهِيَ بِنْتُ تِسْعِ سِنِينَ وَلُعَبُهَا مَعَهَا، وَمَاتَ عَنْهَا وَهِيَ بِنْتُ ثَمَانَ عَشْرَةَ.

٧٢ ـ (...) ـ وحدّثنا يَحيَى بْنُ يَحيَىٰ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ ـ قَالَ يَحيَىٰ وَإِسْحَاقُ: أَخبَرَنا. وَقَالَ الآخَرَانِ: حَدَّثَنَا أَبُو مُعَاوِيَةَ ـ عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: تَزَوَّجَهَا رَسُولُ اللَّهِ ﷺ وَهِيَ بِنْتُ سِتٍّ، وَبَنَىٰ بِهَا وَهِيَ بِنْتُ تِسْعٍ، وَمَاتَ عَنْهَا وَهِيَ بِنْتُ ثَمَانَ عَشْرَةَ.

١١ ـ باب التَّزوُّج والتَّزويج في شَوَّال واستحباب الدخول فيه

٧٣ ـ (١٤٢٣) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ ـ وَاللَّفْظُ لِزُهَيْرٍ ـ قَالاَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ، عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ، عَنْ عَبْدِ اللَّهِ بْنِ عُرْوَةَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: تَزَوَّجَنِي رَسُولُ اللَّهِ ﷺ فِي شَوَّالٍ، وَبَنَىٰ بِي فِي شَوَّالٍ، فَأَيُّ نِسَاءِ رَسُولِ اللَّهِ ﷺ كَانَ أَحْظَىٰ عِنْدَهُ مِنِّي؟

قَالَ: وَكَانَتْ عَائِشَةُ تَسْتَحِبُّ أَنْ تُدْخِلَ نِسَاءَهَا فِي شَوَّالٍ.

(...) ـ وحدّثناه ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا سُفْيَانُ، بِهٰذَا الإِسْنَادِ. وَلَمْ يَذْكُرْ فِعْلَ عَائِشَةَ.

١٢ ـ بابُ نَدْبِ النَّظَرِ إلى وَجْهِ المَرأة وكَفَّيْهَا لمن يريد تزوُّجها

٧٤ ـ (١٤٢٤) ـ حدّثنا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ يَزِيدَ بْنِ كَيْسَانَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كُنْتُ عِنْدَ النَّبِيِّ ﷺ فَأَتَاهُ رَجُلٌ فَأَخْبَرَهُ أَنَّهُ تَزَوَّجَ امْرَأَةً مِنَ الأَنْصَارِ. فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «أَنَظَرْتَ إِلَيْهَا؟» قَالَ: لاَ. قَالَ: «فَاذْهَبْ فَانْظُرْ إِلَيْهَا فَإِنَّ فِي أَعْيُنِ الأَنْصَارِ شَيْئاً».

٧٥ ـ (...) ـ وحدّثني يَحيَى بْنُ مَعِينٍ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ الْفَزَارِيُّ: حَدَّثَنَا يَزِيدُ بْنُ كَيْسَانَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ

"Allah's blessing and peace be upon him" asked him: "Did you cast a glance at her? However, there is something in the eyes of the Ansar." he answered in the affirmative. Then, The Messenger of Allah "Allah's blessing and peace be upon him" asked him: "For what (dower) did you contract to marry her?" he said: "For four ounces (of silver)." Allah's Apostle "Allah's blessing and peace be upon him" said: "For four ounces? it seems as if you dig out silver from the side of this mountain (so that you have what you would pay for such a dower). We have nothing to give you. But, we may send you to an expedition where you may gain some (booty)." He sent an expedition to Banu Abs, in which that man was involved.

[13] The dower, and it might be one's knowledge of The Qur'an, and it might be (as little as even) a ring or iron, and it is desirable to be five hundred Dirhams

76-(1425) Sahl Ibn Sa'd "Allah be pleased with him" narrated: A woman came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! I came to present myself to you." He raised and then lowered his sight, looking at her. Then he lowered his head. When the woman saw that he did not make any decision, she sat down. On that, a man from his companions got up and said: "O Allah's Apostle! If you are not in need of this woman, then marry her to me." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do you have anything to give to her (as a dower)?" He replied:" No, by Allah, O Allah's Apostle!" The Prophet "Allah's blessing and peace be upon him" said to him: "Go to your family so that you can find something."

Went and returned, the man said: "No, by Allah, O Allah's Apostle! I found nothing." The Prophet "Allah's blessing and peace be upon him" said: "Try to find something, even an iron ring." He went again and returned, saying: "No, by Allah, O Allah's Apostle, not even an iron ring. But I have this waist sheet of mine (and he had no upper garment) and she might get half of it (as dower)." So The Messenger of Allah "Allah's blessing and peace be upon him" said: "What would she do with your waist sheet? If you wear it, she will have nothing of it over her body, and if she wears it, you will have nothing over your body." Thus, the man sat for a long while. When he got up, The Messenger of Allah "Allah's blessing and peace be upon him" saw him. So he ordered somebody to call him. When he came, The Prophet "Allah's blessing and peace be upon him" asked him: " How much of the Qur'an do you know?" He replied: "I know such Sura,

فقال: إِنِّي تَزَوَّجْتُ امْرَأَةً مِنَ الأنْصَارِ. فَقَالَ لَهُ النَّبِيُّ ﷺ: «هَلْ نَظَرْتَ إِلَيْهَا؟ فَإِنَّ فِي عُيُونِ الأنْصَارِ شَيْئاً» قَالَ: قَدْ نَظَرْتُ إِلَيْهَا. قَالَ: «عَلَىٰ كَمْ تَزَوَّجْتَهَا؟» قَالَ: عَلَىٰ أَرْبَعِ أَوَاقٍ.

فَقَالَ لَهُ النَّبِيُّ ﷺ: «عَلَىٰ أَرْبَعِ أَوَاقٍ؟ كَأَنَّمَا تَنْحِتُونَ الْفِضَّةَ مِنْ عُرْضِ هٰذَا الْجَبَلِ. مَا عِنْدَنَا مَا نُعْطِيكَ، وَلَكِنْ عَسَىٰ أَنْ نَبْعَثَكَ فِي بَعْثٍ تُصِيبُ مِنْهُ» قَالَ: فَبَعَثَ بَعْثاً إِلَىٰ بَنِي عَبْسٍ. بَعَثَ ذٰلِكَ الرَّجُلَ فِيهِمْ.

١٣ ـ بابُ الصَّداقِ وجَوازِ كَوْنِهِ تَعْلِيمَ قرآنٍ وخَاتَمَ حَدِيدٍ وغير ذلك من قليل وكثير، واسْتِحْبَابِ كَوْنه خَمْسَمِائَةَ دِرْهَمٍ لمن لا يُجْحِفُ به

٧٦ ـ (١٤٢٥) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ الثَّقَفِيُّ: حَدَّثَنَا يَعْقُوبُ ـ يَعْنِي ابْنَ عَبْدِ الرَّحْمَٰنِ الْقَارِيَّ ـ عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ. (ح) وَحَدَّثَنَاهُ قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ، عَنْ أَبِيهِ، عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ قَالَ: جَاءَتِ امْرَأَةٌ إِلَىٰ رَسُولِ اللّهِ ﷺ فَقَالَتْ: يَا رَسُولَ اللّهِ، جِئْتُ أَهَبُ لَكَ نَفْسِي، فَنَظَرَ إِلَيْهَا رَسُولُ اللَّهِ ﷺ فَصَعَّدَ النَّظَرَ فِيهَا وَصَوَّبَهُ، ثُمَّ طَأْطَأَ رَسُولُ اللَّهِ ﷺ رَأْسَهُ، فَلَمَّا رَأَتِ الْمَرْأَةُ أَنَّهُ لَمْ يَقْضِ فِيهَا شَيْئاً، جلَستْ. فَقَامَ رَجُلٌ مِنْ أَصْحَابِهِ فَقَالَ: يَا رَسُولَ اللّهِ، إِنْ لَمْ يَكُنْ لَكَ بِهَا حَاجَةٌ فَزَوِّجْنِيهَا.

فَقَالَ: «فَهَلْ عِنْدَكَ مِنْ شَيْءٍ؟» فَقَالَ: لاَ، وَاللَّهِ، يَا رَسُولَ اللَّهِ. فَقَالَ: «اذْهَبْ إِلَىٰ أَهْلِكَ فَانْظُرْ هَلْ تَجِدُ شَيْئاً؟» فَذَهَبَ ثُمَّ رَجَعَ. فَقَالَ: لاَ، وَاللَّهِ، مَا وَجَدْتُ شَيْئاً. فَقَالَ رَسُولُ اللَّهِ ﷺ: «انْظُرْ وَلَوْ خَاتَماً مِنْ حَدِيدٍ» فَذَهَبَ ثُمَّ رَجَعَ. فَقَالَ: لاَ، وَاللَّهِ، يَا رَسُولَ اللَّهِ، وَلاَ خَاتَماً مِنْ حَدِيدٍ، وَلَكِنْ هٰذَا إِزَارِي ـ قَالَ سَهْلٌ: مَا لَهُ رِدَاءٌ ـ فَلَهَا نِصْفُهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَا تَصْنَعُ بِإِزَارِكَ؟ إِنْ لَبِسْتَهُ لَمْ يَكُنْ عَلَيْهَا مِنْهُ شَيْءٌ، وَإِنْ لَبِسَتْهُ لَمْ يَكُنْ عَلَيْكَ مِنْهُ شَيْءٌ» فَجَلَسَ الرَّجُلُ حَتَّىٰ إِذَا طَالَ مَجْلِسُهُ قَامَ، فَرَآهُ

such Sura, and such Sura." He went on counting. The Prophet "Allah's blessing and peace be upon him" asked him: "Can you recite it by heart?" he replied: "Yes." The Prophet "Allah's blessing and peace be upon him" said: "Go, I married her to you with what you know of the Qur'an by heart."

This is the narration of Ibn Abu Hazim of this Hadith, and the narration of Ya'qub is nearly similar to it in wording.

77-(...) The same was narrated by Abu Hazim, on the authority of Sahl Ibn Sa'd. But the Hadith transmitted through Za'ida he (The Prophet) said: "Go, I married her to you, and you should teach her something of Qur'an."

78-(1426) Abu Salama Ibn Abd Ar-Rahman narrated: I asked A'isha "Allah be pleased with her": "How much was the dower given by The Messenger of Allah "Allah's blessing and peace be upon him" (to each of his wives)?" she said: "His dower to (each one of) his wives was twelve ounces and a half. That (amount) is equal to five hundred Dirhams. That was the dower given by The Messenger of Allah "Allah's blessing and peace be upon him" (to each one of his wives)."

79-(1427) Anas Ibn Malik "Allah be pleased with him" narrated that The Prophet "Allah's blessing and peace be upon him" noticed traces of yellowish colour (because of saffron) on (the garment of) Abd Ar-Rahman Ibn Awf. He asked him: "What is this?" he said: "O Messenger of Allah! I married a woman for (a dower of) the weight of a date's stone of gold." He said: "Allah might bless for you! But, offer a wedding banquet, even with a single sheep."

80-(...) Anas Ibn Malik "Allah be pleased with him" narrated that Abd Ar-Rahman Ibn Awf married during the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him" for (a dower of a piece of) gold equal to the weight of a date's stone. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Offer a wedding banquet, even with a single sheep."

81-(...) Anas Ibn Malik "Allah be pleased with him" narrated that Abd Ar-Rahman Ibn Awf married a woman for (a dower of a piece of) gold equal to the weight of a date's stone. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Offer a wedding banquet, even with a single sheep."

(...) The same was narrated by Shu'ba, on the authority of Humaid, with the same chain of transmitters.

رَسُولُ اللَّهِ ﷺ مُوَلِّيًا، فَأَمَرَ بِهِ فَدُعِيَ. فَلَمَّا جَاءَ قَالَ: «مَاذَا مَعَكَ مِنَ الْقُرْآنِ؟» قَالَ: مَعِي سُورَةُ كَذَا وَسُورَةُ كَذَا ـ عَدَّدَهَا ـ فَقَالَ: «تَقْرَؤُهُنَّ عَنْ ظَهْرِ قَلْبِكَ»؟ قَالَ: نَعَمْ. قَالَ: «اذْهَبْ فَقَدْ مَلَّكْتُكَهَا بِمَا مَعَكَ مِنَ الْقُرْآنِ». هٰذَا حَدِيثُ ابْنِ أَبِي حَازِمٍ. وَحَدِيثُ يَعْقُوبَ يُقَارِبُهُ فِي اللَّفْظِ.

[البخاري: كتاب النكاح، باب تزويج المعسر لقوله تعالى: ﴿إن يكونوا فقراء يغنهم الله من فضله﴾، رقم: ٥٠٨٧].

٧٧ ـ (...) ـ **وحدّثناه** خَلَفُ بْنُ هِشَامٍ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ. (ح) وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا سُفْيَانُ بن عُيَيْنَةَ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، عَنِ الدَّرَاوَرْدِيِّ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ، عَنْ زَائِدَةَ. كُلُّهُمْ عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ، بِهٰذَا الْحَدِيثِ. يَزِيدُ بَعْضُهُمْ عَلَىٰ بَعْضٍ، غَيْرَ أَنَّ فِي حَدِيثِ زَائِدَةَ قَالَ: «انْطَلِقْ فَقَدْ زَوَّجْتُكَهَا، فَعَلِّمْهَا مِنَ الْقُرْآنِ».

٧٨ ـ (١٤٢٦) ـ **حدّثنا** إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ: حَدَّثَنِي يَزِيدُ بْنُ عَبْدِ اللَّهِ بْنِ أُسَامَةَ بْنِ الْهَادِ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ أَبِي عُمَرَ الْمَكِّيُّ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا عَبْدُ الْعَزِيزِ، عَنْ يَزِيدَ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَٰنِ، أَنَّهُ قَالَ: سَأَلْتُ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ: كَمْ كَانَ صَدَاقُ رَسُولِ اللَّهِ ﷺ؟ قَالَتْ: كَانَ صَدَاقُهُ لأَزْوَاجِهِ ثِنْتَيْ عَشْرَةَ أُوقِيَّةً وَنَشًّا. قَالَتْ: أَتَدْرِي مَا النَّشُّ؟ قَالَ: قُلْتُ: لاَ. قَالَتْ: نِصْفُ أُوقِيَّةٍ. فَتِلْكَ خَمْسُ مِئَةِ دِرْهَمٍ. فَهٰذَا صَدَاقُ رَسُولِ اللَّهِ ﷺ لأَزْوَاجِهِ.

٧٩ ـ (١٤٢٧) ـ **حدّثنا** يَحْيَىٰ بْنُ يَحْيَىٰ التَّمِيمِيُّ وَأَبُو الرَّبِيعِ سُلَيْمَانُ بْنُ دَاوُدَ الْعَتَكِيُّ وَقُتَيْبَةُ بْنُ سَعِيدٍ ـ وَاللَّفْظُ لِيَحْيَىٰ. قَالَ يَحْيَىٰ: أَخْبَرَنَا. وَقَالَ الآخَرَانِ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ ـ عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ النَّبِيَّ ﷺ رَأَىٰ عَلَىٰ عَبْدِ الرَّحْمَٰنِ بْنِ عَوْفٍ أَثَرَ صُفْرَةٍ. فَقَالَ: «مَا هٰذَا؟» قَالَ: يَا رَسُولَ اللَّهِ، إِنِّي تَزَوَّجْتُ امْرَأَةً عَلَىٰ وَزْنِ نَوَاةٍ مِنْ ذَهَبٍ. قَالَ: «فَبَارَكَ اللَّهُ لَكَ، أَوْلِمْ وَلَوْ بِشَاةٍ». [البخاري: كتاب النكاح، باب كيف يدعى للمتزوج، رقم: ٥١٥٥].

٨٠ ـ (...) ـ **وحدّثنا** مُحَمَّدُ بْنُ عُبَيْدٍ الْغُبَرِيُّ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ عَبْدَ الرَّحْمَٰنِ بْنَ عَوْفٍ تَزَوَّجَ عَلَىٰ عَهْدِ رَسُولِ اللَّهِ ﷺ، عَلَىٰ وَزْنِ نَوَاةٍ مِنْ ذَهَبٍ. فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «أَوْلِمْ وَلَوْ بِشَاةٍ».

٨١ ـ (...) ـ **وحدّثنا** إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا وَكِيعٌ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ وَحُمَيْدٍ، عَنْ أَنَسٍ، أَنَّ عَبْدَ الرَّحْمَٰنِ بْنَ عَوْفٍ تَزَوَّجَ امْرَأَةً عَلَىٰ وَزْنِ نَوَاةٍ مِنْ ذَهَبٍ وَأَنَّ النَّبِيَّ ﷺ قَالَ لَهُ: «أَوْلِمْ وَلَوْ بِشَاةٍ».

(...) ـ **وحدّثناه** مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا أَبُو دَاوُدَ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ وَهَارُونُ بْنُ عَبْدِ اللَّهِ. قَالاَ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ. (ح) وَحَدَّثَنَا أَحْمَدُ بْنُ خِرَاشٍ: حَدَّثَنَا شَبَابَةُ. كُلُّهُمْ عَنْ شُعْبَةَ، عَنْ حُمَيْدٍ، بِهٰذَا الإِسْنَادِ. غَيْرَ أَنَّ فِي حَدِيثِ وَهْبٍ قَالَ: قَالَ عَبْدُ الرَّحْمَٰنِ: تَزَوَّجْتُ امْرَأَةً.

82-(...) Anas narrated: Abd Ar-Rahman Ibn Awf said: The Messenger of Allah "Allah's blessing and peace be upon him" saw me, having the signs of delight of wedding on me. (When he asked me) I said: "I married a woman from the Ansar." He asked: "How much dower did you pay her?" I said: "(The weight of) a date's stone (of gold, in the narration of Ishaq)."

83-(...) Anas "Allah be pleased with him" narrated that Abd Ar-Rahman married a woman for (a dower of) the weight of a date's stone of gold.

(...) The same was narrated on the authority of Shu'ba, with the same chain of transmitters, except that he mentioned: "One from among the sons of Abd Ar-Rahman said..."

[14] The excellence of manumitting and then marrying a slave-girl

84-(1365) Anas "Allah be pleased with him" narrated: When Allah's Apostle "Allah's blessing and peace be upon him" went on an expedition to Khaibar, we offered the Fajr prayer there early in the morning when it was still dark. The Prophet "Allah's blessing and peace be upon him" rode and Abu Talha rode too and I was riding behind Abu Talha. The Prophet "Allah's blessing and peace be upon him" passed through the lane of Khaibar quickly and my knee was touching the thigh of The Prophet "Allah's blessing and peace be upon him". He uncovered his thigh and I saw the whiteness of the thigh of The Prophet "Allah's blessing and peace be upon him". When he entered the town, he said: "Allah is greater! Khaibar is ruined. Whenever we approach near a (hostile) nation (to fight) then evil will be the morning of those who have been warned." He repeated this thrice. The people came out for their jobs and some of them said: "Muhammad (has come)." (Abd Al-Aziz, a sub-narrator, added: "With his army.") We conquered Khaibar, took the captives, and the booty was collected. Dihya came and said: "O Allah's Prophet! Give me a slave girl from the captives." The Prophet "Allah's blessing and peace be upon him" said: "Go and take any slave girl." He took Safiyya Bint Huyai.

A man came to The Prophet "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! You gave Safiyya Bint Huyai to Dihya; she is the chief mistress of the tribes of Quraidha and An-Nadir, and she befits none but you." So The Prophet "Allah's blessing and peace be upon him" said: "Bring him along with her." Dihya came with her. When The Prophet "Allah's blessing and peace be upon him" saw her, he said to Dihya: "Take any slave girl from the captives other than her." Anas added: The Prophet "Allah's blessing and peace be upon him" then manumitted and married her.

٨٢ ـ (...) ـ وحدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ قُدَامَةَ. قَالاَ: أَخْبَرَنَا النَّضْرُ بْنُ شُمَيْلٍ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ صُهَيْبٍ. قَالَ: سَمِعْتُ أَنَساً يَقُولُ: قَالَ عَبْدُ الرَّحْمَٰنِ بْنُ عَوْفٍ: رَآنِي رَسُولُ اللَّهِ ﷺ وَعَلَيَّ بَشَاشَةُ الْعُرْسِ. فَقُلْتُ: تَزَوَّجْتُ امْرَأَةً مِنَ الأَنْصَارِ. فَقَالَ: «كَمْ أَصْدَقْتَهَا؟» فَقُلْتُ: نواةً.

وَفِي حَدِيثِ إِسْحَاقَ: مِنْ ذَهَبٍ.

٨٣ ـ (...) ـ وحدّثنا ابْنُ الْمُثَنَّى: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي حَمْزَةَ ـ قَالَ شُعْبَةُ: وَاسْمُهُ عَبْدُ الرَّحْمَٰنِ بْنُ أَبِي عَبْدِ اللَّهِ ـ عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ عَبْدَ الرَّحْمَٰنِ تَزَوَّجَ امْرَأَةً عَلَىٰ وَزْنِ نَوَاةٍ مِنْ ذَهَبٍ.

(...) ـ وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا وَهْبٌ: أَخْبَرَنَا شُعْبَةُ، بِهٰذَا الإِسْنَادِ. غَيْرَ أَنَّهُ قَالَ: فَقَالَ رَجُلٌ مِنْ وَلَدِ عَبْدِ الرَّحْمَٰنِ بْنِ عَوْفٍ: مِنْ ذَهَبٍ.

١٤ ـ بَابُ فَضِيلَةِ إِعْتَاقِهِ أَمَتَه ثُمَّ يَتَزَوَّجُها

٨٤ ـ (١٣٦٥) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ ـ يَعْنِي ابْنَ عُلَيَّةَ ـ عَنْ عَبْدِ الْعَزِيزِ، عَنْ أَنَسٍ، أَنَّ رَسُولَ اللَّهِ ﷺ غَزَا خَيْبَرَ. قَالَ: فَصَلَّيْنَا عِنْدَهَا صَلاَةَ الْغَدَاةِ بِغَلَسٍ، فَرَكِبَ نَبِيُّ اللَّهِ ﷺ وَرَكِبَ أَبُو طَلْحَةَ وَأَنَا رَدِيفُ أَبِي طَلْحَةَ، فَأَجْرَىٰ نَبِيُّ اللَّهِ ﷺ فِي زُقَاقِ خَيْبَرَ، وَإِنَّ رُكْبَتِي لَتَمَسُّ فَخِذَ نَبِيِّ اللَّهِ ﷺ، وَانْحَسَرَ الإِزَارُ عَنْ فَخِذِ نَبِيِّ اللَّهِ ﷺ، فَإِنِّي لأَرَىٰ بَيَاضَ فَخِذِ نَبِيِّ اللَّهِ ﷺ، فَلَمَّا دَخَلَ الْقَرْيَةَ قَالَ: «اللَّهُ أَكْبَرُ، خَرِبَتْ خَيْبَرُ. إِنَّا إِذَا نَزَلْنَا بِسَاحَةِ قَوْمٍ فَسَاءَ صَبَاحُ الْمُنْذَرِينَ» قَالَهَا ثَلاَثَ مَرَّاتٍ. قَالَ: وَقَدْ خَرَجَ الْقَوْمُ إِلَىٰ أَعْمَالِهِمْ، فَقَالُوا: مُحَمَّدٌ، وَاللَّهِ.

قَالَ عَبْدُ الْعَزِيزِ: وَقَالَ بَعْضُ أَصْحَابِنَا: مُحَمَّدٌ، وَالْخَمِيسُ.

قَالَ: وَأَصَبْنَاهَا عَنْوَةً، وَجُمِعَ السَّبْيُ، فَجَاءَهُ دَحْيَةُ، فَقَالَ: يَا رَسُولَ اللَّهِ، أَعْطِنِي جَارِيَةً مِنَ السَّبْيِ. فَقَالَ: «اذْهَبْ فَخُذْ جَارِيَةً» فَأَخَذَ صَفِيَّةَ بِنْتَ حُيَيٍّ. فَجَاءَ رَجُلٌ إِلَىٰ نَبِيِّ اللَّهِ ﷺ فَقَالَ: يَا نَبِيَّ اللَّهِ، أَعْطَيْتَ دَحْيَةَ صَفِيَّةَ بِنْتَ حُيَيٍّ، سَيِّدِ قُرَيْظَةَ وَالنَّضِيرِ؟ مَا تَصْلُحُ إِلاَّ لَكَ. قَالَ: «ادْعُوهُ بِهَا» قَالَ: فَجَاءَ بِهَا، فَلَمَّا نَظَرَ إِلَيْهَا النَّبِيُّ ﷺ قَالَ: «خُذْ جَارِيَةً مِنَ السَّبْيِ غَيْرَهَا» قَالَ: وَأَعْتَقَهَا وَتَزَوَّجَهَا.

Anas was asked: "O Abu Hamza! What was her dower?" he answered: "Her dower was that she was manumitted."

Anas added: "While being on the way, Umm Sulaim dressed her for marriage (ceremony) and at night she sent her as a bride to The Prophet "Allah's blessing and peace be upon him". in this way, The Prophet "Allah's blessing and peace be upon him" became a bridegroom. He said: "Whoever has anything (of food) should bring it." He spread out a leather sheet (for the food) and some brought cooking butter, others dates, and others cottage cheese. So, they prepared a great deal of food. That was the marriage banquet of Allah's Apostle "Allah's blessing and peace be upon him".

85-(...) It was narrated by Anas, through another chain of transmitters that Allah's Apostle "Allah's blessing and peace be upon him" manumitted Safiyya, and her manumission was considered as her dower. According to the narration of Mu'adh on the authority of his father: He (The Prophet) married Safiyya and gave her manumission as her dower.

86-(154) Abu Musa "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "For the one who emancipates his slave-girl and then marries her, there would be a double reward."

87-(1365) Anas "Allah be pleased with him" narrated: I was riding behind Abu Talha on the day of (the holy battle of) Khaibar, and my foot was touching that of The Messenger of Allah "Allah's blessing and peace be upon him". he said: We came to them when the sun rose, and they had got out driving their cattle, carrying their axes, baskets and spades. (When they saw us) they said: "Muhammad and the army!" The Messenger of Allah "Allah's blessing and peace be upon him" said: "Khaibar is ruined. Whenever we approach near a (hostile) nation (to fight) then evil will be the morning of those who have been warned."

He (Anas) said: Then, Allah defeated them, and a beautiful slave-girl fell in the share of Dihya, whom The Messenger of Allah "Allah's blessing and peace be upon him" take (from him) in exchange of seven heads. Then, he gave her to Umm Sulaim, in order to embellish and prepare her for him (to marry her). (I (the sub-narrator) think he said: "and to stay the period of Iddat in her house). She (this slave-girl) was Safiyya Bint Huyai. The Messenger of Allah "Allah's blessing and peace be upon him" made her wedding banquet (containing of) dates, cottage cheese and cooking butter. Pits were dug and the leather sheets were brought and spread, in which the cottage cheese and the cooking butter were put. The people ate their fill.

فَقَالَ لَهُ ثَابِتٌ: يَا أَبَا حَمْزَةَ، مَا أَصْدَقَهَا؟ قَالَ: نَفْسَهَا، أَعْتَقَهَا وَتَزَوَّجَهَا، حَتَّىٰ إِذَا كَانَ بِالطَّرِيقِ جَهَّزَتْهَا لَهُ أُمُّ سُلَيْمٍ، فَأَهْدَتْهَا لَهُ مِنَ اللَّيْلِ، فَأَصْبَحَ النَّبِيُّ ﷺ عَرُوساً. فَقَالَ: «مَنْ كَانَ عِنْدَهُ شَيْءٌ فَلْيَجِىءْ بِهِ» قَالَ: وَبَسَطَ نِطَعاً. قَالَ: فَجَعَلَ الرَّجُلُ يَجِيءُ بِالأَقِطِ، وَجَعَلَ الرَّجُلُ يَجِيءُ بِالتَّمْرِ، وَجَعَلَ الرَّجُلُ يَجِيءُ بِالسَّمْنِ، فَحَاسُوا حَيْساً. فَكَانَتْ وَلِيمَةَ رَسُولِ اللَّهِ ﷺ.

[البخاري: كتاب الصلاة، باب ما يذكر في الفخذ، رقم: ٣٧١].

٨٥ ـ (...) ـ وحدّثني أَبُو الرَّبِيعِ الزَّهْرَانِيُّ: حَدَّثَنَا حَمَّادٌ ـ يَعْنِي ابْنَ زَيْدٍ ـ عَنْ ثَابِتٍ وَعَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسٍ.

(ح) وَحَدَّثَنَاهُ قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا حَمَّادٌ ـ يَعْنِي ابْنَ زَيْدٍ ـ عَنْ ثَابِتٍ وَشُعَيْبِ بْنِ حَبْحَابٍ، عَنْ أَنَسٍ.

(ح) وَحَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ قَتَادَةَ وَعَبْدِ الْعَزِيزِ، عَنْ أَنَسٍ.

(ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ الْغُبَرِيُّ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ أَبِي عُثْمَانَ، عَنْ أَنَسٍ.

(ح) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي، عَنْ شُعَيْبِ بْنِ الْحَبْحَابِ، عَنْ أَنَسٍ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ وَعُمَرُ بْنُ سَعْدٍ وَعَبْدُ الرَّزَّاقِ. جَمِيعاً عَنْ سُفْيَانَ، عَنْ يُونُسَ بْنِ عُبَيْدٍ، عَنْ شُعَيْبِ بْنِ الْحَبْحَابِ، عَنْ أَنَسٍ. كُلُّهُمْ عَنِ النَّبِيِّ ﷺ، أَنَّهُ أَعْتَقَ صَفِيَّةَ وَجَعَلَ عِتْقَهَا صَدَاقَهَا.

وَفِي حَدِيثِ مُعَاذٍ، عَنْ أَبِيهِ: تَزَوَّجَ صَفِيَّةَ وَأَصْدَقَهَا عِتْقَهَا.

[البخاري: كتاب الخوف، باب التبكير والغلس بالصبح...، رقم: ٩٤٧].

٨٦ ـ (١٥٤) ـ وحدّثنا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ، عَنْ مُطَرِّفٍ، عَنْ عَامِرٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَىٰ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ، فِي الَّذِي يُعْتِقُ جَارِيَتَهُ ثُمَّ يَتَزَوَّجُهَا: «لَهُ أَجْرَانِ».

[البخاري: كتاب العتق، باب فضل من أدب جاريته وعلمها، رقم: ٢٥٤٤].

٨٧ ـ (١٣٦٥) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: حَدَّثَنَا ثَابِتٌ، عَنْ أَنَسٍ قَالَ: كُنْتُ رِدْفَ أَبِي طَلْحَةَ يَوْمَ خَيْبَرَ، وَقَدَمِي تَمَسُّ قَدَمَ رَسُولِ اللَّهِ ﷺ. قَالَ: فَأَتَيْنَاهُمْ حِينَ بَزَغَتِ الشَّمْسُ وَقَدْ أَخْرَجُوا مَوَاشِيَهُمْ وَخَرَجُوا بِفُؤُسِهِمْ وَمَكَاتِلِهِمْ وَمُرُورِهِمْ، فَقَالُوا: مُحَمَّدٌ، وَالْخَمِيسُ. قَالَ: وَقَالَ رَسُولُ اللَّهِ ﷺ: «خَرِبَتْ خَيْبَرُ، إِنَّا إِذَا نَزَلْنَا بِسَاحَةِ قَوْمٍ فَسَاءَ صَبَاحُ الْمُنْذَرِينَ» قَالَ: وَهَزَمَهُمُ اللَّهُ عَزَّ وَجَلَّ، وَوَقَعَتْ فِي سَهْمِ دِحْيَةَ جَارِيَةٌ جَمِيلَةٌ، فَاشْتَرَاهَا رَسُولُ اللَّهِ ﷺ بِسَبْعَةِ أَرْؤُسٍ، ثُمَّ دَفَعَهَا إِلَىٰ أُمِّ سُلَيْمٍ تُصَنِّعُهَا لَهُ وَتُهَيِّئُهَا ـ قَالَ: وَأَحْسِبُهُ قَالَ ـ وَتَعْتَدُّ فِي بَيْتِهَا، وَهِيَ صَفِيَّةُ بِنْتُ حُيَيٍّ. قَالَ: وَجَعَلَ رَسُولُ اللَّهِ ﷺ وَلِيمَتَهَا التَّمْرَ وَالأَقِطَ وَالسَّمْنَ، فُحِصَتِ الأَرْضُ أَفَاحِيصَ، وَجِيءَ بِالأَنْطَاعِ فَوُضِعَتْ فِيهَا، وَجِيءَ بِالأَقِطِ وَالسَّمْنِ فَشَبِعَ النَّاسُ. قَالَ: وَقَالَ

Then the people said: "In fact, we do not know, whether he married her, or took her as a slave-girl." They said: "If he veiled her, then she is her wife, and if he did not veil her, then, she is his slave-girl." When he wanted to ride, he veiled her, and she sat on the back of the camel, whereupon, they knew that he had married her. When we came near Medina, The Messenger of Allah "Allah's blessing and peace be upon him" proceeded at a faster pace, and so did we with him. but, the she-camel (called) Al-Atba stumbled, and The Messenger of Allah "Allah's blessing and peace be upon him" fell down, and she also fell down. He got up and screened her, and the women looked towards her and said: "Might Allah keep away this Jewess!"

I (a sub-narrator) said: "O Abu Hamza (meaning Anas)! Did The Messenger of Allah "Allah's blessing and peace be upon him" fall down?" he said: "Yes, by Allah! He really fell down."

87-(1428) Anas "Allah be pleased with him" said: I attended the wedding banquet of (the marriage of The Prophet with) Zainab Bint Jahsh, in which the Prophet "Allah's blessing and peace be upon him" served us meat and bread, and made the people eat their fill. He sent me to invite people. When he finished, he stood up and I followed him, but two persons who were busy in conversation stayed in the house after the meal, and they did not get out. The Messenger of Allah "Allah's blessing and peace be upon him" began to visit the apartments of his wives, greeting each one of them: "Peace be unto you! How are the inhabitants of the house?" They would say: "We are fine, O Messenger of Allah! how did you find your wife (Zainab)?" He would say: "She is in a good state."

When he finished (visiting his wives) he returned, and I returned along with him. when he reached the door, he found those two men still (sitting in the house) busy in their talk. When they saw him having returned, they stood up and went out. By Allah! I do not know whether I had informed him or he (the Prophet) was Divinely revealed that the people had gone out. He returned and I also returned along with him. when he put his foot on the threshold of the door, he threw a curtain between me and him. Then, Allah Almighty revealed the following Verse: " O you who believe, enter not the houses of the Prophet unless permission is given to you." (Al-Ahzab 53)

88-(1365) Anas "Allah be pleased with him" narrated: Safiyya fell in the share of Dihya in the war booty (of Khaibar). They (the people) praised her (beauty and position as the daughter of the chief of the Jews) to Allah's Apostle "Allah's blessing and peace be upon him" saying: "We have never

النَّاسُ: لا نَدْرِي أَتَزَوَّجها أَمِ اتَّخذها أُمَّ وَلَدٍ. قَالُوا: إِنْ حَجَبَهَا فَهِيَ امْرَأَتُه، وَإِنْ لَمْ يَحْجُبْهَا فَهِيَ أُمُّ وَلَدٍ، فَلَمَّا أَرَادَ أَنْ يَرْكَبَ حَجَبَهَا، فَقَعَدَتْ عَلَىٰ عَجُزِ الْبَعِيرِ فَعَرَفُوا أَنَّهُ قَدْ تَزَوَّجَهَا، فَلَمَّا دَنَوْا مِنَ الْمَدِينَةِ دَفَعَ رَسُولُ اللَّهِ ﷺ وَدَفَعْنَا. قَالَ: فَعَثَرَتِ النَّاقَةُ الْعَضْبَاءُ، وَنَدَرَ رَسُولُ اللَّهِ ﷺ وَنَدَرَتْ، فَقَامَ فَسَتَرَهَا، وَقَدْ أَشْرَفَتِ النِّسَاءُ. فَقُلْنَ: أَبْعَدَ اللَّهُ الْيَهُودِيَّةَ.

قَالَ: قُلْتُ: يَا أَبَا حَمْزَةَ، أَوَقَعَ رَسُولُ اللَّهِ ﷺ؟ قَالَ: إِي وَاللَّهِ، لَقَدْ وَقَعَ.

٨٧م ـ (١٤٢٨) ـ قَالَ أَنَسٌ: وَشَهِدْتُ وَلِيمَةَ زَيْنَبَ، فَأَشْبَعَ النَّاسَ خُبْزاً وَلَحْماً، وَكَانَ يَبْعَثُنِي فَأَدْعُو النَّاسَ، فَلَمَّا فَرَغَ قَامَ وَتَبِعْتُهُ، فَتَخَلَّفَ رَجُلَانِ اسْتَأْنَسَ بِهِمَا الْحَدِيثُ لَمْ يَخْرُجَا، فَجَعَلَ يَمُرُّ عَلَىٰ نِسَائِهِ، فَيُسَلِّمُ عَلَىٰ كُلِّ وَاحِدَةٍ مِنْهُنَّ: «سَلَامٌ عَلَيْكُمْ، كَيْفَ أَنْتُمْ يَا أَهْلَ الْبَيْتِ؟» فَيَقُولُونَ: بِخَيْرٍ يَا رَسُولَ اللَّهِ، كَيْفَ وَجَدْتَ أَهْلَكَ؟ فَيَقُولُ: «بِخَيْرٍ» فَلَمَّا فَرَغَ رَجَعَ وَرَجَعْتُ مَعَهُ، فَلَمَّا بَلَغَ الْبَابَ إِذَا هُوَ بِالرَّجُلَيْنِ قَدِ اسْتَأْنَسَ بِهِمَا الْحَدِيثُ، فَلَمَّا رَأَيَاهُ قَدْ رَجَعَ قَامَا فَخَرَجَا، فَوَاللَّهِ مَا أَدْرِي أَنَا أَخْبَرْتُهُ أَمْ أُنْزِلَ عَلَيْهِ الْوَحْيُ بِأَنَّهُمَا قَدْ خَرَجَا.

فَرَجَعَ وَرَجَعْتُ مَعَهُ، فَلَمَّا وَضَعَ رِجْلَهُ فِي أُسْكُفَّةِ الْبَابِ أَرْخَى الْحِجَابَ بَيْنِي وَبَيْنَهُ، وَأَنْزَلَ اللَّهُ تَعَالَىٰ هٰذِهِ الآيَةَ: ﴿لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَن يُؤْذَنَ لَكُمْ﴾ [الأحزاب: ٥٣].

٨٨ ـ (١٣٦٥) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا شَبَابَةُ: حَدَّثَنَا سُلَيْمَانُ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ. (ح) وَحَدَّثَنِي بِهِ عَبْدُ اللَّهِ بْنُ هَاشِمِ بْنِ حَيَّانَ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ، عَنْ ثَابِتٍ: حَدَّثَنَا أَنَسٌ قَالَ: صَارَتْ صَفِيَّةُ لِدَحْيَةَ فِي مَقْسَمِهِ، وَجَعَلُوا يَمْدَحُونَهَا عِنْدَ رَسُولِ اللَّهِ ﷺ، قَالَ: وَيَقُولُونَ: مَا رَأَيْنَا فِي السَّبْيِ مِثْلَهَا.

قَالَ: فَبَعَثَ إِلَىٰ دَحْيَةَ فَأَعْطَاهُ بِهَا مَا أَرَادَ، ثُمَّ دَفَعَهَا إِلَىٰ أُمِّي فَقَالَ: «أَصْلِحِيهَا»

seen the like of her among the captives of war." He sent to Dihya and he (requested him to take her and) gave him whatever he wanted (in exchange). He then sent her to my mother and asked her to embellish her (and prepare her for marriage). Allah's Apostle "Allah's blessing and peace be upon him" then went out of Khaibar until when he was on the other side of it, he halted, and a tent was pitched for him.

When it was morning Allah's Apostle "Allah's blessing and peace be upon him" said: "Whoever has surplus of provision with him should bring it to us." Some brought the surplus of dates, and others surplus of powdered barley until there became a large heap of food. They started eating from that Hais and drinking from the pool situated by their side which had the water of rainfall. Anas said: That was the wedding banquet of Allah's Apostle "Allah's blessing and peace be upon him".

He added: We proceeded until we saw the walls of Medina, thereupon we became happy. We made our mounts proceed faster and Allah's Apostle "Allah's blessing and peace be upon him" also made his mount proceed faster. Safiyya was at his back, since Allah's Apostle "Allah's blessing and peace be upon him" made her ride behind him. The mount of Allah's Apostle "Allah's blessing and peace be upon him" stumbled and he (The Prophet) fell down and she also fell down. None among the people looked at both of them until Allah's Apostle "Allah's blessing and peace be upon him" got up and screened her. We came to him and he said: "We had no harm." We entered Medina where there came out the young women of his (The Prophet's) household. They looked (and incited each other to look) at her (Safiyya), showing their joy for her falling down.

[15] The marriage of Zainab Bint Jahsh (to The Prophet) and revealing the (Verse of) screening (The Prophet's wives), and what about the wedding banquet

89-(1428) Anas "Allah be pleased with him" narrated: When the period of Iddat of Zainab (Bint Jahsh) had finished, The Messenger of Allah "Allah's blessing and peace be upon him" said to Zaid (Ibn Haritha): "Demand her hand for me." Zaid went to her, while she was fermenting her dough. When I saw her, I respected her so much that I could no longer be able to look at her, because The Messenger of Allah "Allah's blessing and peace be upon him" mentioned her (offering the proposal of marrying her). I turned my back towards her, and then turned on my heels. I said: "O Zainab! The Messenger of Allah "Allah's blessing and peace be upon him" sent (me) to demand your hand for him." she said: "I'm not to do anything

قَالَ: ثُمَّ خَرَجَ رَسُولُ اللَّهِ ﷺ مِنْ خَيْبَرَ حَتَّىٰ إِذَا جَعَلَهَا فِي ظَهْرِهِ نَزَلَ، ثُمَّ ضَرَبَ عَلَيْهَا الْقُبَّةَ، فَلَمَّا أَصْبَحَ قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ كَانَ عِنْدَهُ فَضْلُ زَادٍ فَلْيَأْتِنَا بِهِ» قَالَ: فَجَعَلَ الرَّجُلُ يَجِيءُ بِفَضْلِ التَّمْرِ وَفَضْلِ السَّوِيقِ، حَتَّىٰ جَعَلُوا مِنْ ذٰلِكَ سَوَادًا حَيْساً، فَجَعَلُوا يَأْكُلُونَ مِنْ ذٰلِكَ الْحَيْسِ، وَيَشْرَبُونَ مِنْ حِيَاضٍ إِلَىٰ جَنْبِهِمْ مِنْ مَاءِ السَّمَاءِ.

قَالَ: فَقَالَ أَنَسٌ: فَكَانَتْ تِلْكَ وَلِيمَةَ رَسُولِ اللَّهِ ﷺ عَلَيْهَا. قَالَ: فَانْطَلَقْنَا حَتَّىٰ إِذَا رَأَيْنَا جُدُرَ الْمَدِينَةِ هَشِشْنَا إِلَيْهَا، فَرَفَعْنَا مَطِيَّنَا، وَرَفَعَ رَسُولُ اللَّهِ ﷺ مَطِيَّتَهُ. قَالَ: وَصَفِيَّةُ خَلْفَهُ قَدْ أَرْدَفَهَا رَسُولُ اللَّهِ ﷺ.

قَالَ: فَعَثَرَتْ مَطِيَّةُ رَسُولِ اللَّهِ ﷺ، فَصُرِعَ وَصُرِعَتْ. قَالَ: فَلَيْسَ أَحَدٌ مِنَ النَّاسِ يَنْظُرُ إِلَيْهِ وَلاَ إِلَيْهَا، حَتَّىٰ قَامَ رَسُولُ اللَّهِ ﷺ فَسَتَرَهَا.

قَالَ: فَأَتَيْنَاهُ فَقَالَ: «لَمْ نُضَرَّ» قَالَ: فَدَخَلْنَا الْمَدِينَةَ، فَخَرَجَ جَوَارِي نِسَائِهِ يَتَرَاءَيْنَهَا وَيَشْمَتْنَ بِصَرْعَتِهَا.

١٥ ـ بَابُ زَوَاجِ زَيْنَبَ بنت جَحْشٍ وَنُزُولِ الْحِجَابِ وَإِثْبَاتِ وَلِيمَةِ الْعُرْسِ

٨٩ ـ (١٤٢٨) ـ حدّثنا مُحَمَّدُ بْنُ حَاتِمِ بْنِ مَيْمُونٍ: حَدَّثَنَا بَهْزٌ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا أَبُو النَّضْرِ هَاشِمُ بْنُ الْقَاسِمِ. قَالاَ جَمِيعاً: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ. وَهٰذَا حَدِيثُ بَهْزٍ قَالَ: لَمَّا انْقَضَتْ عِدَّةُ زَيْنَبَ قَالَ رَسُولُ اللَّهِ ﷺ لِزَيْدٍ: «فَاذْكُرْهَا عَلَيَّ» قَالَ: فَانْطَلَقَ زَيْدٌ حَتَّىٰ أَتَاهَا وَهِيَ تُخَمِّرُ عَجِينَهَا. قَالَ: فَلَمَّا رَأَيْتُهَا عَظُمَتْ فِي صَدْرِي، حَتَّىٰ مَا أَسْتَطِيعُ أَنْ أَنْظُرَ إِلَيْهَا أَنَّ رَسُولَ اللَّهِ ﷺ ذَكَرَهَا. فَوَلَّيْتُهَا ظَهْرِي وَنَكَصْتُ عَلَىٰ عَقِبِي. فَقُلْتُ: يَا زَيْنَبُ، أَرْسَلَ رَسُولُ اللَّهِ ﷺ يَذْكُرُكِ.

until I ask my Lord for the better guidance." Then, she got up and went to her praying place. But, The Qur'an was revealed (in connection with this matter). The Messenger of Allah "Allah's blessing and peace be upon him" came and entered upon her without asking for her permission.

He (Anas) added: I saw ourselves and The Messenger of Allah "Allah's blessing and peace be upon him" served us with bread and meat when the day rose. Then, all the people went out (of the house) except a few men, who stayed talking after the meal. The Messenger of Allah "Allah's blessing and peace be upon him" went out, and I followed him. he started visiting the chambers of his wives, greeting them, and they would ask him: "O Messenger of Allah! How did you find your wife?"

He (Anas) added: indeed, I do not know whether I told him or he told me that the people (who were still in the house after the meal) had gone out. He (Anas) said: He went until he entered the house. I went to enter along with him, but, he threw the curtain between him and me. Then, the (Verse of) screening The Prophet's wives was revealed, and the people were instructed with that with which they were instructed. Ibn Rafi added in his narration (the recitation of Allah's saying): "O ye who Believe! enter not the Prophet's houses- until leave is given you- for a meal, (and then) not (so early as) to wait for its preparation: but when ye are invited, enter; and when ye have taken your meal, disperse, without seeking familiar talk. Such (behavior) annoys the Prophet: he is ashamed to dismiss you, but Allah is not ashamed (to tell you) the truth." (The Confederates "Al-Ahzab" 53)

90-(...) Anas "Allah be pleased with him" narrated: I've never seen The Messenger of Allah "Allah's blessing and peace be upon him" presenting a wedding banquet of (the marriage of) any woman (of his wives) as he presented in that of Zainab, in which he slaughtered a goat.

91-(...) Anas "Allah be pleased with him" narrated: I've never seen The Messenger of Allah "Allah's blessing and peace be upon him" presenting a wedding banquet of (the marriage of) any woman of his wives more (or better) than he presented in that of Zainab. Thabit Al-Bunani (a sub-narrator) asked: "What did he present in that wedding banquet?" he said: "He served them with bread and meat (so much) until they left it (because they ate their fill)."

92-(...) Anas Ibn Malik "Allah be pleased with him" narrated: When The Messenger of Allah "Allah's blessing and peace be upon him" married

قالَتْ: مَا أَنَا بِصَانِعَةٍ شَيْئاً حَتَّىٰ أُوَامِرَ رَبِّي. فَقَامَتْ إِلَىٰ مَسْجِدِهَا، وَنَزَلَ الْقُرْآنُ، وَجَاءَ رَسُولُ اللَّهِ ﷺ فَدَخَلَ عَلَيْهَا بِغَيْرِ إِذْنٍ. قَالَ: فَقَالَ: وَلَقَدْ رَأَيْتُنَا أَنَّ رَسُولَ اللَّهِ ﷺ أَطْعَمَنَا الْخُبْزَ وَاللَّحْمَ حِينَ امْتَدَّ النَّهَارُ، فَخَرَجَ النَّاسُ وَبَقِيَ رِجَالٌ يَتَحَدَّثُونَ فِي الْبَيْتِ بَعْدَ الطَّعَامِ، فَخَرَجَ رَسُولُ اللَّهِ ﷺ وَاتَّبَعْتُهُ، فَجَعَلَ يَتَتَبَّعُ حُجَرَ نِسَائِهِ يُسَلِّمُ عَلَيْهِنَّ، وَيَقُلْنَ: يَا رَسُولَ اللَّهِ، كَيْفَ وَجَدْتَ أَهْلَكَ؟ قَالَ: فَمَا أَدْرِي أَنَا أَخْبَرْتُهُ أَنَّ الْقَوْمَ قَدْ خَرَجُوا أَوْ أَخْبَرَنِي. قَالَ: فَانْطَلَقَ حَتَّىٰ دَخَلَ الْبَيْتَ. فَذَهَبْتُ أَدْخُلُ مَعَهُ فَأَلْقَى السِّتْرَ بَيْنِي وَبَيْنَهُ، وَنَزَلَ الْحِجَابُ. قَالَ: وَوُعِظَ الْقَوْمُ بِمَا وُعِظُوا بِهِ.

زَادَ ابْنُ رَافِعٍ فِي حَدِيثِهِ: ﴿لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَن يُؤْذَنَ لَكُمْ إِلَىٰ طَعَامٍ غَيْرَ نَاظِرِينَ إِنَاهُ﴾ إِلَىٰ قَوْلِهِ: ﴿وَاللَّهُ لَا يَسْتَحْيِي مِنَ الْحَقِّ﴾ [الأحزاب: ٥٣].

٩٠ ـ (...) ـ حدّثنا أَبُو الرَّبِيعِ الزَّهْرَانِيُّ وَأَبُو كَامِلٍ فُضَيْلُ بْنُ حُسَيْنٍ وَقُتَيْبَةُ بْنُ سَعِيدٍ. قَالُوا: حَدَّثَنَا حَمَّادٌ ـ وَهُوَ ابْنُ زَيْدٍ ـ عَنْ ثَابِتٍ، عَنْ أَنَسٍ، ـ وَفِي رِوَايَةِ أَبِي كَامِلٍ: سَمِعْتُ أَنَساً ـ قَالَ: مَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ أَوْلَمَ عَلَى امْرَأَةٍ ـ وَقَالَ أَبُو كَامِلٍ: عَلَىٰ شَيْءٍ ـ مِنْ نِسَائِهِ، مَا أَوْلَمَ عَلَىٰ زَيْنَبَ، فَإِنَّهُ ذَبَحَ شَاةً.

[البخاري: كتاب النكاح، باب الوليمة ولو بشاة، رقم: ٥١٦٨].

٩١ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ عَمْرِو بْنِ عَبَّادِ بْنِ جَبَلَةَ بْنِ أَبِي رَوَّادٍ وَمُحَمَّدُ بْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدٌ ـ وَهُوَ ابْنُ جَعْفَرٍ ـ: حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: مَا أَوْلَمَ رَسُولُ اللَّهِ ﷺ عَلَى امْرَأَةٍ مِنْ نِسَائِهِ أَكْثَرَ أَوْ أَفْضَلَ مِمَّا أَوْلَمَ عَلَىٰ زَيْنَبَ.

فَقَالَ ثَابِتٌ الْبُنَانِيُّ: بِمَا أَوْلَمَ؟ قَالَ: أَطْعَمَهُمْ خُبْزاً وَلَحْماً حَتَّىٰ تَرَكُوهُ.

٩٢ ـ (...) ـ حدّثنا يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ، وَعَاصِمُ بْنُ النَّضْرِ التَّيْمِيُّ، وَمُحَمَّدُ بْنُ عَبْدِ الأَعْلَىٰ. كُلُّهُمْ عَنْ مُعْتَمِرٍ ـ وَاللَّفْظُ لابْنِ حَبِيبٍ ـ: حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ قَالَ: سَمِعْتُ أَبِي: حَدَّثَنَا أَبُو مِجْلَزٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: لَمَّا تَزَوَّجَ

Zainab Bint Jahsh, he invited the people to a meal. They took the meal and remained sitting and talking. Then The Prophet "Allah's blessing and peace be upon him" seemed to be ready to get up, but they did not get up. When he noticed that (there was no response), he got up, followed by the others (Asim and Ibn Abd Al-A'la added in their narration) except three persons who kept on sitting. The Prophet "Allah's blessing and peace be upon him" came back in order to enter his house (but he went away again). Then they left, whereupon I set out and went to The Prophet "Allah's blessing and peace be upon him" to tell him that they had departed, so he came and entered his house. I wanted to enter along with him, but he put a screen between me and him. Then Allah revealed: "O ye who Believe! Enter not The Prophet's houses- until leave is given you- for a meal, (and then) not (so early as) to wait for its preparation: but when ye are invited, enter; and when ye have taken your meal, disperse, without seeking familiar talk. Such (behaviour) annoys The Prophet: he is ashamed to dismiss you, but Allah is not ashamed (to tell you) the truth. And when ye ask (his ladies) for anything ye want, ask them from before a screen: that makes for greater purity for your hearts and for theirs. Nor is it right for you that ye should annoy Allah's Messenger, or that ye should marry his widows after him at any time. Truly such a thing is in Allah's sight an enormity." (Al-Ahzab 53)

93-(...) Anas Ibn Malik "Allah be pleased with him" narrated: I know best of all (the occasion of) this verse of screening (The Prophet's wives). Ubai Ibn Ka'b "Allah be pleased with him" used to ask me about it. When The Messenger of Allah "Allah's blessing and peace be upon him" consummated marriage with Zainab Bint Jahsh, whom he had married in Medina. He invited the people to have a meal (of wedding) after the day had risen. Then, The Messenger of Allah "Allah's blessing and peace be upon him" sat and some people sat down along with him after (they had finished their meal and) the people had got up and left. The Messenger of Allah "Allah's blessing and peace be upon him" got up and walked, and I walked along with him until he reached the door of A'isha's chamber. Thinking they had gone out, he came back and I came back with him. but, they were still sitting in their place. He returned, and I returned along with him once again (and he walked) until he reached A'isha's chamber. Then, he came back (to the house)and I came back with him. at that time, they had stood up and left. Then, he threw the curtain between him and me, and Allah revealed the Verse of screening (The Prophet's wives).

النَّبِيُّ ﷺ زَيْنَبَ بِنْتَ جَحْشٍ دَعَا الْقَوْمَ فَطَعِمُوا، ثُمَّ جَلَسُوا يَتَحَدَّثُونَ.

قَالَ: فَأَخَذَ كَأَنَّهُ يَتَهَيَّأُ لِلْقِيَامِ فَلَمْ يَقُومُوا، فَلَمَّا رَأَىٰ ذٰلِكَ قَامَ، فَلَمَّا قَامَ قَامَ مَنْ قَامَ مِنَ الْقَوْمِ.

زَادَ عَاصِمٌ وَابْنُ عَبْدِ الأَعْلَىٰ فِي حَدِيثِهِمَا قَالَ: فَقَعَدَ ثَلاَثَةٌ، وَإِنَّ النَّبِيَّ ﷺ جَاءَ لِيَدْخُلَ فَإِذَا الْقَوْمُ جُلُوسٌ. ثُمَّ إِنَّهُمْ قَامُوا فَانْطَلَقُوا.

قَالَ: فَجِئْتُ فَأَخْبَرْتُ النَّبِيَّ ﷺ أَنَّهُمْ قَدِ انْطَلَقُوا. قَالَ: فَجَاءَ حَتَّىٰ دَخَلَ، فَذَهَبْتُ أَدْخُلُ فَأَلْقَى الْحِجَابَ بَيْنِي وَبَيْنَهُ.

قَالَ: وَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَدْخُلُوا۟ بُيُوتَ ٱلنَّبِىِّ إِلَّآ أَن يُؤْذَنَ لَكُمْ إِلَىٰ طَعَامٍ غَيْرَ نَـٰظِرِينَ إِنَىٰهُ﴾ إِلَى قَوْلِهِ: ﴿إِنَّ ذَٰلِكُمْ كَانَ عِندَ ٱللَّهِ عَظِيمًا﴾ [الأحزاب: ٥٣]

[البخاري: كتاب التفسير، باب: ﴿لا تدخلوا بيوت النبي إلا أن يؤذن لكم...﴾، رقم: ٤٧٩١].

٩٣ ـ (...) ـ وحدّثني عَمْرٌو النَّاقِدُ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ. قَالَ ابْنُ شِهَابٍ: إِنَّ أَنَسَ بْنَ مَالِكٍ قَالَ: أَنَا أَعْلَمُ النَّاسِ بِالْحِجَابِ. لَقَدْ كَانَ أُبَيُّ بْنُ كَعْبٍ يَسْأَلُنِي عَنْهُ.

قَالَ أَنَسٌ: أَصْبَحَ رَسُولُ اللَّهِ ﷺ عَرُوساً بِزَيْنَبَ بِنْتِ جَحْشٍ. قَالَ: وَكَانَ تَزَوَّجَهَا بِالْمَدِينَةِ، فَدَعَا النَّاسَ لِلطَّعَامِ بَعْدَ ارْتِفَاعِ النَّهَارِ، فَجَلَسَ رَسُولُ اللَّهِ ﷺ وَجَلَسَ مَعَهُ رِجَالٌ بَعْدَ مَا قَامَ الْقَوْمُ حَتَّىٰ قَامَ رَسُولُ اللَّهِ ﷺ، فَمَشَىٰ فَمَشَيْتُ مَعَهُ حَتَّىٰ بَلَغَ بَابَ حُجْرَةِ عَائِشَةَ، ثُمَّ ظَنَّ أَنَّهُمْ قَدْ خَرَجُوا فَرَجَعَ وَرَجَعْتُ مَعَهُ، فَإِذَا هُمْ جُلُوسٌ مَكَانَهُمْ، فَرَجَعَ فَرَجَعْتُ الثَّانِيَةَ، حَتَّىٰ بَلَغَ حُجْرَةَ عَائِشَةَ، فَرَجَعَ فَرَجَعْتُ، فَإِذَا هُمْ قَدْ قَامُوا، فَضَرَبَ بَيْنِي وَبَيْنَهُ بِالسِّتْرِ، وَأَنْزَلَ اللَّهُ آيَةَ الْحِجَابِ.

[البخاري: كتاب الأطعمة، باب قول الله تعالى: ﴿فإذا طعمتم فانتشروا﴾، رقم: ٥٤٦٦].

94-(...) Anas "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" married, and when he consummated marriage with his wife, my mother Umm Sulaim prepared a Hais which she put in a earthen pot and said to me: "O Anas! Go with this (food) to The Messenger of Allah "Allah's blessing and peace be upon him", and say to him: My mother sent that (food) to you and she is greeting you and saying: "That's for you, though it is little, from us, O Messenger of Allah." He (Anas) said: I went with it and said: My mother sent that (food) to you and she is greeting you and saying: "That's for you, though it is little, from us, O Messenger of Allah." He said to me: "Put it."

Then, he (The Prophet) said: "Go and invite on my behalf so-and-so and whomever you meet." He named some persons. He (Anas) said: I invited those whom he had named in addition to whomever I met. I (sub-narrator) said to Anas: "How many were they?" He said: "They were three hundred." Then Allah's Apostle "Allah's blessing and peace be upon him" said to me: "O Anas! Bring that earthen pot." They started entering until the courtyard and the chamber were crowded. Allah's Apostle "Allah's blessing and peace be upon him" said: "Make a circle of ten (persons), and let everyone eat from what is nearest to him." They started eating, until they ate their fill. A group came out (after finishing), and another group entered until all of them had eaten. He (The Prophet) said to me: "O Anas! Raise it (the earthen pot)." I raised it, and, however, I did not know whether it had more (food) when I put it or when I raised it (after they had eaten from it).

A group among them started talking in the house of Allah's Apostle "Allah's blessing and peace be upon him", while The Messenger of Allah "Allah's blessing and peace be upon him" was sitting and his wife was sitting, with her face turned towards the wall. That was difficult for Allah's Apostle "Allah's blessing and peace be upon him". So Allah's Apostle "Allah's blessing and peace be upon him" went out and greeted his wives. Then, he came back. When they (the people who were still talking in the house) saw that Allah's Apostle "Allah's blessing and peace be upon him" had come back, they felt that they (by their overstay) caused him to be troublesome. Consequently, they hastened towards the door and went out entirely. Then, Allah's Apostle "Allah's blessing and peace be upon him" came, threw a curtain and went in, while I was still sitting in his chamber. He did not stay but for a short while, when he came to me and this Verse (of screening The Prophet's wives) was revealed.

٩٤ ـ (...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنا جَعْفَرٌ - يَعْنِي ابْنَ سُلَيْمَانَ - عَنِ الْجَعْدِ أَبِي عُثْمَانَ، عَنْ أَنَسِ بْنِ مَالِكٍ. قَالَ: تَزَوَّجَ رَسُولُ اللَّهِ ﷺ فَدَخَلَ بِأَهْلِهِ. قَالَ: فَصَنَعَتْ أُمِّي أُمُّ سُلَيْمٍ حَيْساً فَجَعَلَتْهُ فِي تَوْرٍ.

فَقَالَتْ: يَا أَنَسُ، اذْهَبْ بِهٰذَا إِلَى رَسُولِ اللَّهِ ﷺ. فَقُلْ: بَعَثَتْ بِهٰذَا إِلَيْكَ أُمِّي، وَهِيَ تُقْرِئُكَ السَّلاَمَ وَتَقُولُ: إِنَّ هٰذَا لَكَ مِنَّا قَلِيلٌ، يَا رَسُولَ اللَّه.

قَالَ: فَذَهَبْتُ بِهَا إِلَىٰ رَسُولِ اللَّهِ ﷺ فَقُلْتُ: إِنَّ أُمِّي تُقْرِئُكَ السَّلاَمَ وَتَقُولُ: إِنَّ هٰذَا لَكَ مِنَّا قَلِيلٌ، يَا رَسُولَ اللَّهِ، فَقَالَ: «ضَعْهُ» ثُمَّ قَالَ: «اذْهَبْ فَادْعُ لِي فُلاَناً وَفُلاَناً وَفُلاَناً، وَمَنْ لَقِيتَ» وَسَمَّىٰ رِجَالاً. قَالَ: فَدَعَوْتُ مَنْ سَمَّىٰ وَمَنْ لَقِيتُ.

قَالَ: قُلْتُ لأَنسٍ: عَدَدَ كَمْ كَانُوا؟ قَالَ: زُهَاءَ ثَلاَثِ مِئَةٍ.

وَقَالَ لِي رَسُولُ اللَّهِ ﷺ: «يَا أَنَسُ، هَاتِ التَّوْرَ» قَالَ: فَدَخَلُوا حَتَّى امْتَلأَتِ الصُّفَّةُ وَالْحُجْرَةُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «لِيَتَحَلَّقْ عَشَرَةٌ عَشَرَةٌ وَلْيَأْكُلْ كُلُّ إِنْسَانٍ مِمَّا يَلِيهِ» قَالَ: فَأَكَلُوا حَتَّىٰ شَبِعُوا.

قَالَ: فَخَرَجَتْ طَائِفَةٌ وَدَخَلَتْ طَائِفَةٌ حَتَّىٰ أَكَلُوا كُلُّهُمْ. فَقَالَ لِي: «يَا أَنَسُ، ارْفَعْ» قَالَ: فَرَفَعْتُ، فَمَا أَدْرِي حِينَ وَضَعْتُ كَانَ أَكْثَرَ أَمْ حِينَ رَفَعْتُ.

قَالَ: وَجَلَسَ طَوَائِفُ مِنْهُمْ يَتَحَدَّثُونَ فِي بَيْتِ رَسُولِ اللَّهِ ﷺ. وَرَسُولُ اللَّهِ ﷺ جَالِسٌ، وَزَوْجَتُهُ مُوَلِّيَةٌ وَجْهَهَا إِلَى الْحَائِطِ. فَثَقُلُوا عَلَىٰ رَسُولِ اللَّهِ ﷺ فَخَرَجَ رَسُولُ اللَّهِ ﷺ فَسَلَّمَ عَلَىٰ نِسَائِهِ ثُمَّ رَجَعَ، فَلَمَّا رَأَوْا رَسُولَ اللَّهِ ﷺ قَدْ رَجَعَ ظَنُّوا أَنَّهُمْ قَدْ ثَقُلُوا عَلَيْهِ.

قَالَ: فَابْتَدَرُوا الْبَابَ فَخَرَجُوا كُلُّهُمْ، وَجَاءَ رَسُولُ اللَّهِ ﷺ حَتَّىٰ أَرْخَى السِّتْرَ وَدَخَلَ. وَأَنَا جَالِسٌ فِي الْحُجْرَةِ، فَلَمْ يَلْبَثْ إِلاَّ يَسِيراً حَتَّىٰ خَرَجَ عَلَيَّ، وَأُنْزِلَتْ هٰذِهِ الآيَةُ.

Allah's Apostle "Allah's blessing and peace be upon him" came out and recited it to the people: "O ye who Believe! Enter not The Prophet's houses- until leave is given you- for a meal, (and then) not (so early as) to wait for its preparation: but when ye are invited, enter; and when ye have taken your meal, disperse, without seeking familiar talk. Such (behaviour) annoys The Prophet: he is ashamed to dismiss you, but Allah is not ashamed (to tell you) the truth. And when ye ask (his ladies) for anything ye want, ask them from before a screen: that makes for greater purity for your hearts and for theirs. Nor is it right for you that ye should annoy Allah's Messenger, or that ye should marry his widows after him at any time. Truly such a thing is in Allah's sight an enormity." (Al-Ahzab 53) (Al-Ja'd told that Anas said: I am the first from among the people to hear these verses). Subsequently, the wives of The Prophet "Allah's blessing and peace be upon him" were screened (from all the people).

95-(...) Anas "Allah be pleased with him" narrated: When The Messenger of Allah "Allah's blessing and peace be upon him" married Zainab, (my mother) Umm Sulaim presented to him a Hais which she (prepared and) put in a earthen pot. Anas said: The Messenger of Allah "Allah's blessing and peace be upon him" said to me: "Go and invite on my behalf (for that wedding meal) whomever you met of Muslims." I (went and) invited on his behalf whomever I met. They started entering upon him and eating and then coming out (after finishing in groups).

The Prophet "Allah's blessing and peace be upon him" placed his hand over the food, and invoked (Allah's blessing) upon it, and said what Allah willed him to say. I did not let anyone whom I met but that I invited him, until all of them ate their fill. Then, all of them came out except a group of them, who were busy in talking. The Prophet "Allah's blessing and peace be upon him" felt ashamed to say anything to them (i.e. to ask them to leave). So, he went out and left them in the house. Then, Allah revealed:

"O ye who Believe! Enter not The Prophet's houses- until leave is given you- for a meal, (and then) not (so early as) to wait for its preparation: but when ye are invited, enter; and when ye have taken your meal, disperse, without seeking familiar talk. Such (behaviour) annoys The Prophet: he is ashamed to dismiss you, but Allah is not ashamed (to tell you) the truth. And when ye ask (his ladies) for anything ye want, ask them from before a screen: that makes for greater purity for your hearts and for theirs."

فَخَرَجَ رَسُولُ اللَّهِ ﷺ وَقَرَأَهُنَّ عَلَى النَّاسِ: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَدۡخُلُواْ بُيُوتَ ٱلنَّبِيِّ إِلَّآ أَن يُؤۡذَنَ لَكُمۡ إِلَىٰ طَعَامٍ غَيۡرَ نَٰظِرِينَ إِنَىٰهُ وَلَٰكِنۡ إِذَا دُعِيتُمۡ فَٱدۡخُلُواْ فَإِذَا طَعِمۡتُمۡ فَٱنتَشِرُواْ وَلَا مُسۡتَـٔۡنِسِينَ لِحَدِيثٍۚ إِنَّ ذَٰلِكُمۡ كَانَ يُؤۡذِي ٱلنَّبِيَّ﴾؛ إِلَى آخِرِ الآيَةِ [الأحزاب: ٥٣].

قَالَ الْجَعْدُ: قَالَ أَنَسُ بْنُ مَالِكٍ: أَنَا أَحْدَثُ النَّاسِ عَهْداً بِهٰذِهِ الآيَاتِ، وَحُجِبْنَ نِسَاءُ النَّبِيِّ ﷺ.

[البخاري: كتاب النكاح، باب الهدية للعروس، رقم: ٥١٦٣].

٩٥ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ، عَنْ أَبِي عُثْمَانَ، عَنْ أَنَسٍ قَالَ: لَمَّا تَزَوَّجَ النَّبِيُّ ﷺ زَيْنَبَ أَهْدَتْ لَهُ أُمُّ سُلَيْمٍ حَيْساً فِي تَوْرٍ مِنْ حِجَارَةٍ.

فَقَالَ أَنَسٌ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «اذْهَبْ فَادْعُ لِي مَنْ لَقِيتَ مِنَ الْمُسْلِمِينَ» فَدَعَوْتُ لَهُ مَنْ لَقِيتُ، فَجَعَلُوا يَدْخُلُونَ عَلَيْهِ فَيَأْكُلُونَ وَيَخْرُجُونَ، وَوَضَعَ النَّبِيُّ ﷺ يَدَهُ عَلَى الطَّعَامِ فَدَعَا فِيهِ.

وَقَالَ فِيهِ مَا شَاءَ اللَّهُ أَنْ يَقُولَ، وَلَمْ أَدَعْ أَحَداً لَقِيتُهُ إِلاَّ دَعَوْتُهُ، فَأَكَلُوا حَتَّى شَبِعُوا، وَخَرَجُوا، وَبَقِيَ طَائِفَةٌ مِنْهُمْ فَأَطَالُوا عَلَيْهِ الْحَدِيثَ، فَجَعَلَ النَّبِيُّ ﷺ يَسْتَحْيِي مِنْهُمْ أَنْ يَقُولَ لَهُمْ شَيْئاً، فَخَرَجَ وَتَرَكَهُمْ فِي الْبَيْتِ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَدۡخُلُواْ بُيُوتَ ٱلنَّبِيِّ إِلَّآ أَن يُؤۡذَنَ لَكُمۡ إِلَىٰ طَعَامٍ غَيۡرَ نَٰظِرِينَ إِنَىٰهُ﴾ ـ قَالَ قَتَادَةُ: غَيْرَ مُتَحَيِّنِينَ طَعَاماً ـ ﴿وَلَٰكِنۡ إِذَا دُعِيتُمۡ فَٱدۡخُلُواْ﴾ حَتَّى بَلَغَ: ﴿ذَٰلِكُمۡ أَطۡهَرُ لِقُلُوبِكُمۡ وَقُلُوبِهِنَّۚ﴾ [الأحزاب: ٥٣].

[16] The order to respond to the inviter to a wedding banquet

96-(1429) Ibn Umar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone of you was invited to a wedding banquet, he should attend it."

97-(...) Ibn Umar "Allah be pleased with both" narrated from The Prophet "Allah's blessing and peace be upon him": "If anyone of you was invited to a banquet, he should attend it." (Khalid told that Ubaidullah restricted it to a wedding banquet).

98-(...) Ibn Umar "Allah be pleased with both" narrated from The Prophet "Allah's blessing and peace be upon him": "If anyone of you was invited to a wedding banquet, he should attend it."

99-(...) Nafi narrated from Ibn Umar "Allah be pleased with both" that The Messenger of Allah "Allah's blessing and peace be upon him" said: "You should attend the wedding banquet If you were invited to it."

100-(...) Nafi narrated that Ibn Umar "Allah be pleased with both" told from The Prophet "Allah's blessing and peace be upon him": "If anyone of you invited his brother, he (the latter) should accept (his invitation) whether it was a wedding banquet or anything else."

101-(...) Ibn Umar narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone of you was invited to a wedding banquet or anything else, he should accept it."

102-(...) Abdullah Ibn Umar "Allah be pleased with both" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "You should attend the banquet If you were invited to it."

103-(...) Nafi narrated: I heard Ibn Umar "Allah be pleased with both" saying that The Messenger of Allah "Allah's blessing and peace be upon him" said: "You should attend the banquet If you were invited to it." He said: Ibn Umar used to attend the banquet, whether it was of wedding or of anything else, and he used to attend it, even if he was fasting.

104-(...) Ibn Umar "Allah be pleased with both" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "If you were invited to a (banquet and it was as little as even) leg of a sheep, you should accept it."

105-(1430) Jabir "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone of you

١٦ ـ بَابُ الأَمْرِ بِإِجَابَةِ الدَّاعِي إِلَى دَعْوَةٍ

٩٦ ـ (١٤٢٩) ـ حدّثنا يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا دُعِيَ أَحَدُكُمْ إِلَى الْوَلِيمَةِ فَلْيَأْتِهَا».

[البخاري: كتاب النكاح، باب حق إجابة الوليمة والدعوة...، رقم: ٥١٧٣].

٩٧ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا دُعِيَ أَحَدُكُمْ إِلَى الْوَلِيمَةِ فَلْيُجِبْ».

قَالَ خَالِدٌ: فَإِذَا عُبَيْدُ الله يُنَزِّلُهُ عَلَى الْعُرْسِ.

٩٨ ـ (...) ـ حدّثنا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا دُعِيَ أَحَدُكُمْ إِلَىٰ وَلِيمَةِ عُرْسٍ فَلْيُجِبْ».

٩٩ ـ (...) ـ حدّثني أَبُو الرَّبِيعِ وَأَبُو كَامِلٍ قَالاَ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا أَيُّوبُ. (ح) وَحَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «ائْتُوا الدَّعْوَةَ إِذَا دُعِيتُمْ».

١٠٠ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، أَنَّ ابْنَ عُمَرَ كَانَ يَقُولُ عَنِ النَّبِيِّ ﷺ: «إِذَا دعَا أَحَدُكُمْ أَخَاهُ فَلْيُجِبْ، عُرْساً كَانَ أَوْ نَحْوَهُ».

١٠١ ـ (...) ـ وحدّثني إِسْحَاقُ بْنُ مَنْصُورٍ: حَدَّثَنِي عِيسَى بْنُ الْمُنْذِرِ: حَدَّثَنَا بَقِيَّةُ: حَدَّثَنَا الزُّبَيْدِيُّ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ دُعِيَ إِلَىٰ عُرْسٍ أَوْ نَحْوِهِ فَلْيُجِبْ».

١٠٢ ـ (...) ـ حدّثني حُمَيْدُ بْنُ مَسْعَدَةَ الْبَاهِلِيُّ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أُمَيَّةَ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «ائْتُوا الدَّعْوَةَ إِذَا دُعِيتُمْ».

١٠٣ ـ (...) ـ وحدّثني هَارُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ، عَنِ ابْنِ جُرَيْجٍ: أَخْبَرَنِي مُوسَى بْنُ عُقْبَةَ، عَنْ نَافِعٍ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَجِيبُوا هٰذِهِ الدَّعْوَةَ إِذَا دُعِيتُمْ لَهَا».

قَالَ: وَكَانَ عَبْدُ اللَّهِ بْنُ عُمَرَ يَأْتِي الدَّعْوَةَ فِي الْعُرْسِ وَغَيْرِ الْعُرْسِ، وَيَأْتِيهَا وَهُوَ صَائِمٌ.

[البخاري: كتاب النكاح، باب إجابة الداعي في العرس وغيره، رقم: ٥١٧٩].

١٠٤ ـ (...) ـ وحدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: حَدَّثَنِي عُمَرُ بْنُ مُحَمَّدٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا دُعِيتُمْ إِلَىٰ كُرَاعٍ فَأَجِيبُوا».

١٠٥ ـ (١٤٣٠) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي. قَالاَ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي الزُّبَيْرِ، عَنْ

was invited to a meal, he should accept it; and if he wished, he could eat, and if he wished, he could leave it."

(...) The same was narrated by Ibn Juraij, on the authority of Abu Az-Zubair, with the same chain of transmitters.

106-(1431) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone of you is invited (to a banquet), he should accept it. If he is fasting, he would say prayer (i.e. invoke Allah's blessing and pardon upon the household), and if he is not fasting, he would eat."

107-(1432) Abu Huraira "Allah be pleased with him" was reported to have said: "What a bad food it is, i.e. the food of the banquets, to which the wealthy people would be invited, and the poor ones would be abandoned; and whoever does not attend the invitation (to the banquet), then he is considered to have disobeyed Allah and His Messenger."

108-(...) Sufyan narrated: I asked Az-Zuhri: "O Abu Bakr! What is the significance of this Hadith: "The worst (kind of) food is that of the wealthy people"?" he smiled and said: "The (real) Hadith is not "The worst (kind of) food is that of the wealthy people"." Sufyan said: Indeed, my father was a rich man. So, I was betaken when I heard this Hadith. So, I asked Az-Zuhri about it. He said: "Abd Ar-Rahman Al-A'raj told me that he heard Abu Huraira "Allah be pleased with him" saying: "The worst (kind of) food is the food of the banquet..."" and the rest is the same as narrated by Malik.

109-(...) Both of Sa'id Ibn Al-Musaiyyab and Al-A'raj narrated that Abu Huraira "Allah be pleased with him" said: "The worst (kind of) food is the food of the banquet..." and the rest is the same as narrated by Malik.

The same was narrated on the authority of Abu Huraira, through another chain of transmitters.

110-(...) Abu Huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The worst (kind of) food is the food of the banquet: the (poor) one who attends it will be kept away from it, and the (rich) one who refuses it (since he is not in need of it), will be invited to it; and whoever does not accept the invitation is considered to have disobeyed Allah and His Messenger."

جابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إذَا دُعِيَ أَحَدُكُمْ إلَىٰ طَعَامٍ فَلْيُجِبْ، فَإِنْ شَاءَ طَعِمَ، وَإِنْ شَاءَ تَرَكَ».

وَلَمْ يَذْكُرِ ابْنُ الْمُثَنَّى: «إلَىٰ طَعَامٍ».

(...) ـ **وحدّثنا** ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبُو عَاصِمٍ، عَنِ ابْنِ جُرَيْجٍ، عَنْ أَبِي الزُّبَيْرِ، بِهٰذَا الإِسْنَادِ، بِمِثْلِهِ.

١٠٦ ـ (١٤٣١) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ هِشَامٍ، عَنِ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إذَا دُعِيَ أَحَدُكُمْ فَلْيُجِبْ، فَإِنْ كَانَ صَائِماً فَلْيُصَلِّ، وَإِنْ كَانَ مُفْطِراً فَلْيَطْعَمْ».

١٠٧ ـ (١٤٣٢) ـ **حدّثنا** يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّهُ كَانَ يَقُولُ: بِئْسَ الطَّعَامُ طَعَامُ الْوَلِيمَةِ يُدْعَىٰ إلَيْهِ الأَغْنِيَاءُ وَيُتْرَكُ الْمَسَاكِينُ. فَمَنْ لَمْ يَأْتِ الدَّعْوَةَ، فَقَدْ عَصَى اللَّهَ وَرَسُولَهُ.

[البخاري: كتاب النكاح، باب من ترك الدعوة فقد عصى الله ورسوله، رقم: ٥١٧٧].

١٠٨ ـ (...) ـ **وحدّثنا** ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ قَالَ: قُلْتُ لِلزُّهْرِيِّ: يَا أَبَا بَكْرٍ، كَيْفَ هٰذَا الْحَدِيثُ: شَرُّ الطَّعَامِ طَعَامُ الأَغْنِيَاءِ؟ فَضَحِكَ فَقَالَ: لَيْسَ هُوَ: شَرُّ الطَّعَامِ طَعَامُ الأَغْنِيَاءِ.

قَالَ سُفْيَانُ: وَكَانَ أَبِي غَنِيًّا، فَأَفْزَعَنِي هٰذَا الْحَدِيثُ حِينَ سَمِعْتُ بِهِ، فَسَأَلْتُ عَنْهُ الزُّهْرِيَّ، فَقَالَ: حَدَّثَنِي عَبْدُ الرَّحْمٰنِ الأَعْرَجُ. أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: شَرُّ الطَّعَامِ طَعَامُ الْوَلِيمَةِ، ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ مَالِكٍ.

١٠٩ ـ (...) ـ **وحدّثني** مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ، عَنْ عَبْدِ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، وَعَنِ الأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ قَالَ: شَرُّ الطَّعَامِ طَعَامُ الْوَلِيمَةِ. نَحْوَ حَدِيثِ مَالِكٍ.

١١٠ ـ (...) ـ **وحدّثنا** ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ. نَحْوَ ذٰلِكَ.

(...) ـ **وحدّثنا** ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ. قَالَ: سَمِعْتُ زِيَادَ بْنَ سَعْدٍ قَالَ: سَمِعْتُ ثَابِتاً الأَعْرَجَ يُحَدِّثُ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ ﷺ قَالَ: «شَرُّ الطَّعَامِ طَعَامُ الْوَلِيمَةِ، يُمْنَعُهَا مَنْ يَأْتِيهَا وَيُدْعَىٰ إلَيْهَا مَنْ يَأْبَاهَا، وَمَنْ لَمْ يُجِبِ الدَّعْوَةَ، فَقَدْ عَصَى اللَّهَ وَرَسُولَهُ».

[17] it is impermissible for the woman who was irrevocably divorced to return to her husband again until she marries another person, and he has sexual intercourse with her, then divorces her, and then the period of her Iddat is over

111-(1433) A'isha "Allah be pleased with her" narrated: The wife of Rifa'a Al-Qurazi came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! I was the wife of Rifa'a who divorced me irrevocably. Then I married Abd Ar-Rahman Ibn Az-Zubair who has only something like a fringe of a garment (i.e. he is sexually impotent)." The Messenger of Allah "Allah's blessing and peace be upon him" smiled and said to the woman: "Perhaps you want to return to Rifa'a? That is impossible unless (Abd Ar-Rahman consummates his marriage with you and) you taste the pleasure of sexual intercourse with him, and he tastes the pleasure of sexual intercourse with you." She (A'isha) added: At this time, Abu Bakr was with him (The Prophet), and Khalid (Ibn Sa'id) was standing at the door, waiting the permission to enter. He called him (Abu Bakr): "O Abu Bakr! Do you not hear what this lady is saying openly before Allah's Apostle "Allah's blessing and peace be upon him"?"

112-(...) A'isha "Allah be pleased with her", the wife of The Prophet "Allah's blessing and peace be upon him" narrated: Rifa'a Al-Qurazi divorced his wife thrice (i.e. irrevocably). Then, she married after him Abd Ar-Rahman Ibn Az-Zubair. But, she came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! She was the wife of Rifa'a who divorced her irrevocably. Then she married after him Abd Ar-Rahman Ibn Az-Zubair who, by Allah, has only something like a fringe of a garment (indicating to his sexual impotence)", Showing the fringe of her veil. The Messenger of Allah "Allah's blessing and peace be upon him" smiled and said to the woman: "Perhaps you want to return to Rifa'a? That is impossible unless (Abd Ar-Rahman consummates his marriage with you and) you taste the pleasure of sexual intercourse with him, and he tastes the pleasure of sexual intercourse with you." Abu Bakr As-Siddiq, at that time, was sitting with The Messenger of Allah "Allah's blessing and peace be upon him", and Khalid Ibn Sa'id Ibn Al-As was standing at the door, and had not been admitted. He said: "O Abu Bakr! Do you not prevent this lady from saying such things openly in the presence of Allah's Apostle "Allah's blessing and peace be upon him"?"

١٧ ـ باب لا تَحِلُّ المطلقةُ ثلاثاً لمُطلِّقِها حتى تَنْكِحَ زوجاً غيره ويَطأها ثم يفارقها وتنقضي عدتها

١١١ ـ (١٤٣٣) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرُو النَّاقِدُ ـ وَاللَّفْظُ لِعَمْرٍو ـ قَالاَ: حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: جَاءَتِ امْرَأَةُ رِفَاعَةَ إِلَى النَّبِيِّ ﷺ فَقَالَتْ: كُنْتُ عِنْدَ رِفَاعَةَ، فَطَلَّقَنِي فَبَتَّ طَلاَقِي، فَتَزَوَّجْتُ عَبْدَ الرَّحْمَٰنِ بْنَ الزَّبِيرِ، وَإِنَّ مَا مَعَهُ مِثْلُ هُدْبَةِ الثَّوْبِ، فَتَبَسَّمَ رَسُولُ اللَّهِ ﷺ. فَقَالَ: «أَتُرِيدِينَ أَنْ تَرْجِعِي إِلَىٰ رِفَاعَةَ؟ لاَ، حَتَّىٰ تَذُوقِي عُسَيْلَتَهُ وَيَذُوقَ عُسَيْلَتَكِ».

قَالَتْ: وَأَبُو بَكْرٍ عِنْدَهُ، وَخَالِدٌ بِالْبَابِ يَنْتَظِرُ أَنْ يُؤْذَنَ لَهُ. فَنَادَىٰ: يَا أَبَا بَكْرٍ، أَلاَ تَسْمَعُ هٰذِهِ مَا تَجْهَرُ عِنْدَ رَسُولِ اللَّهِ ﷺ؟!

[البخاري: كتاب الشهادات، باب شهادة المختبىء، رقم: ٢٦٣٩].

١١٢ ـ (...) ـ حدّثني أَبُو الطَّاهِرِ وَحَرْمَلَةُ بْنُ يَحْيَىٰ ـ وَاللَّفْظُ لِحَرْمَلَةَ ـ قَالَ أَبُو الطَّاهِرِ: حَدَّثَنَا. وَقَالَ حَرْمَلَةُ: أَخْبَرَنَا ابْنُ وَهْبٍ ـ أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ أَخْبَرَتْهُ: أَنَّ رِفَاعَةَ الْقُرَظِيَّ طَلَّقَ امْرَأَتَهُ فَبَتَّ طَلاَقَهَا، فَتَزَوَّجَتْ بَعْدَهُ عَبْدَ الرَّحْمَٰنِ بْنَ الزَّبِيرِ، فَجَاءَتِ النَّبِيَّ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ، إِنَّهَا كَانَتْ تَحْتَ رِفَاعَةَ فَطَلَّقَهَا آخِرَ ثَلاَثِ تَطْلِيقَاتٍ، فَتَزَوَّجْتُ بَعْدَهُ عَبْدَ الرَّحْمَٰنِ بْنَ الزَّبِيرِ، وَإِنَّهُ وَاللَّهِ، مَا مَعَهُ إِلاَّ مِثْلُ الْهُدْبَةِ، وَأَخَذَتْ بِهُدْبَةٍ مِنْ جِلْبَابِهَا. قَالَ: فَتَبَسَّمَ رَسُولُ اللَّهِ ﷺ ضَاحِكاً.

فَقَالَ: «لَعَلَّكِ تُرِيدِينَ أَنْ تَرْجِعِي إِلَى رِفَاعَةَ. لاَ، حَتَّىٰ يَذُوقَ عُسَيْلَتَكِ وَتَذُوقِي عُسَيْلَتَهُ». وَأَبُو بَكْرٍ الصِّدِّيقُ جَالِسٌ عِنْدَ رَسُولِ اللَّهِ ﷺ، وَخَالِدُ بْنُ سَعِيدِ بْنِ الْعَاصِ جَالِسٌ بِبَابِ الْحُجْرَةِ لَمْ يُؤْذَنْ لَهُ. قَالَ: فَطَفِقَ خَالِدٌ يُنَادِي أَبَا بَكْرٍ: أَلاَ تَزْجُرُ هٰذِهِ عَمَّا تَجْهَرُ بِهِ عِنْدَ رَسُولِ اللَّهِ ﷺ؟

113-(...) A'isha "Allah be pleased with her" narrated: Rifa'a Al-Qurazi divorced his wife thrice (i.e. irrevocably). Then, Abd Ar-Rahman Ibn Az-Zubair married her. But, she came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! Rifa'a divorced her thrice (i.e. irrevocably)..." and the rest is the same.

114-(...) A'isha "Allah be pleased with her" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" was asked about the woman who is divorced (irrevocably) and then is married to another man, and then is divorced from him before consummating marriage with him (i.e. without having sexual intercourse with her): Is it legal for her to return then to her first husband? He said: "No, until he (the latter husband consummates marriage with her and) tastes the pleasure of sexual intercourse with her."

(...) The same was narrated on the authority of Hisham, with the same chain of transmitters.

115-(...) A'isha "Allah be pleased with her" narrated: A man divorced his wife thrice. Then she married another man who also divorced her before consummating marriage (i.e. before having sexual intercourse) with her . then, her first husband wanted to marry her again. The Prophet "Allah's blessing and peace be upon him" was asked about that. The Prophet "Allah's blessing and peace be upon him" replied: "No, she cannot marry the first husband unless the second husband (consummates his marriage and) tastes the pleasure of sexual intercourse with her, just as the first husband had done."

(...) The same was narrated on the authority of Ubaidullah, with the same chain of transmitters.

[18] What is desirable to be said at the time of sexual intercourse

116-(1434) Ibn Abbas "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone of them says, when having sexual intercourse with her wife: "In the name of Allah! O Allah! Keep Satan away from us, and let it be far from what you bestow upon us!" then, if they are destined to have a child, Satan will not be able to cause harm to their child."

(...) The same was narrated on the authority of Mansur, but in the narration of Shu'ba, there is no mention of "In the name of Allah". In the narration of Abd Ar-Razzaq from Ath-Thawri, a mention is made of "In the name of Allah." In the narration of Ibn Numair, Mansur said: I think he said "In the name of Allah."

١١٣ ـ (...) ـ حدّثنا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، أَنَّ رِفَاعَةَ الْقُرَظِيَّ طَلَّقَ امْرَأَتَهُ فَتَزَوَّجَهَا عَبْدُ الرَّحْمَٰنِ بْنُ الزَّبِيرِ، فَجَاءَتِ النَّبِيَّ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ، إِنَّ رِفَاعَةَ طَلَّقَهَا آخِرَ ثَلَاثِ تَطْلِيقَاتٍ. بِمِثْلِ حَدِيثِ يُونُسَ.

[البخاري: كتاب الأدب، باب التبسم والضحك، رقم: ٦٠٨٤].

١١٤ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْعَلَاءِ الْهَمْدَانِيُّ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ سُئِلَ عَنِ الْمَرْأَةِ يَتَزَوَّجُهَا الرَّجُلُ، فَيُطَلِّقُهَا، فَتَتَزَوَّجُ رَجُلاً، فَيُطَلِّقُهَا قَبْلَ أَنْ يَدْخُلَ بِهَا، أَتَحِلُّ لِزَوْجِهَا الأَوَّلِ؟ قَالَ: «لَا، حَتَّىٰ يَذُوقَ عُسَيْلَتَهَا».

(...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ فُضَيْلٍ. (ح) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ. جَمِيعاً عَنْ هِشَامٍ، بِهَٰذَا الإِسْنَادِ.

١١٥ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ قَالَتْ: طَلَّقَ رَجُلٌ امْرَأَتَهُ ثَلَاثاً، فَتَزَوَّجَهَا رَجُلٌ ثُمَّ طَلَّقَهَا قَبْلَ أَنْ يَدْخُلَ بِهَا، فَأَرَادَ زَوْجُهَا الأَوَّلُ أَنْ يَتَزَوَّجَهَا. فَسُئِلَ رَسُولُ اللَّهِ ﷺ عَنْ ذَٰلِكَ. فَقَالَ: «لَا، حَتَّىٰ يَذُوقَ الآخِرُ مِنْ عُسَيْلَتِهَا، مَا ذَاقَ الأَوَّلُ».

[البخاري: كتاب الطلاق، باب من جوز الطلاق الثلاث...، رقم: ٥٢٦١].

(...) ـ وحدّثناه مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي. (ح) وَحَدَّثَنَاهُ مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا يَحْيَىٰ ـ يَعْنِي ابْنَ سَعِيدٍ ـ. جَمِيعاً عَنْ عُبَيْدِ اللَّهِ، بِهَٰذَا الإِسْنَادِ، مِثْلَهُ.

وَفِي حَدِيثِ يَحْيَىٰ، عَنْ عُبَيْدِ اللَّهِ: حَدَّثَنَا الْقَاسِمُ، عَنْ عَائِشَةَ.

١٨ ـ بابُ ما يُسْتَحَبُّ أنْ يَقُولَهُ عند الجِمَاعِ

١١٦ ـ (١٤٣٤) ـ حدّثنا يَحْيَى بْنُ يَحْيَىٰ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ ـ وَاللَّفْظُ لِيَحْيَىٰ ـ قَالَا: أَخْبَرَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ سَالِمٍ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ أَنَّ أَحَدَهُمْ، إِذَا أَرَادَ أَنْ يَأْتِيَ أَهْلَهُ، قَالَ: بِاسْمِ اللَّهِ. اللَّهُمَّ جَنِّبْنَا الشَّيْطَانَ. وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا، فَإِنَّهُ إِنْ يُقَدَّرْ بَيْنَهُمَا وَلَدٌ فِي ذَٰلِكَ، لَمْ يَضُرَّهُ شَيْطَانٌ أَبَداً».

[البخاري: كتاب الوضوء، باب التسمية على كل حال وعند الوقاع، رقم: ١٤١].

(...) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ. قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي. (ح) وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ. جَمِيعاً عَنِ الثَّوْرِيِّ. كِلَاهُمَا عَنْ مَنْصُورٍ. بِمَعْنَىٰ حَدِيثِ جَرِيرٍ.

غَيْرَ أَنَّ شُعْبَةَ لَيْسَ فِي حَدِيثِهِ ذِكْرُ «بِاسْمِ اللَّهِ».

وَفِي رِوَايَةِ عَبْدِ الرَّزَّاقِ، عَنِ الثَّوْرِيِّ «بِاسْمِ اللَّهِ».

وَفِي رِوَايَةِ ابْنِ نُمَيْرٍ: قَالَ مَنْصُورٌ: أُرَاهُ قَالَ: «بِاسْمِ اللَّهِ».

[19] It is permissible to have sexual intercourse with one's wife from her front or from her back, but not through the anus

117-(1435) Jabir "Allah be pleased with him" narrated: The Jews used to say that if one had sexual intercourse with his wife through vagina, but from her back, the child would have squint. So, Allah revealed His saying: "Your wives are as a tilth unto you; so approach your tilth when or how ye will." (The Heifer 223)

118-(…) Jabir "Allah be pleased with him" narrated: The Jews used to say that if you had sexual intercourse with your wife through vagina, but from her back, and then she became pregnant, the child would have squint. So, the following Verse was sent down: "Your wives are as a tilth unto you; so approach your tilth when or how ye will." (The Heifer 223)

119-(…) The same was narrated on the authority of Jabir, through another chain of transmitters. But, it was added in the narration of Az-Zuhri: "If he wished, he might (have sexual intercourse) from her back or from her front, but through one opening (i.e. vagina)."

[20] Prohibition of a wife's keeping away from lying with her husband

120-(1436) Abu Huraira "Allah be pleased with him" narrated from The Prophet "Allah's blessing and peace be upon him": "If a woman spent the night abandoning the bed of her husband, the angels would keep cursing her until morning." (This is a proof of the prohibition of the woman's keeping herself away from the bed of her husband, without legal excuse, even the menstruation, since menstruation is not considered as a legal excuse, because the husband has the right to enjoy of her (by having sexual intercourse with her) from behind the cloth).

(…) The same was narrated on the authority of Shu'ba, with the same chain of transmitters, substituting (the phrase) "until she comes back (to his bed) for (the phrase) "until morning."

121-(…) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "By Him, in Whose hand my life is! There is no woman, whom her husband invites to his bed and she refuses, but that The One Who is in the heaven will get angry with her, until her husband is pleased with her."

122-(…) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If a man invited his wife to his bed, and she did not come to him, with the result

١٩ ـ بابُ جَوازِ جِمَاعِهِ امْرَأَتَهُ في قُبُلِهَا مِنْ قُدَّامِها وَمِنْ ورائها من غير تعرُّضٍ للدُّبُرِ

١١٧ ـ (١٤٣٥) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَمْرٌو النَّاقِدُ ـ وَاللَّفْظُ لأَبِي بَكْرٍ ـ قَالُوا: حَدَّثَنَا سُفْيَانُ، عَنِ ابْنِ الْمُنْكَدِرِ. سَمِعَ جَابِراً يَقُولُ: كَانَتِ الْيَهُودُ تَقُولُ: إِذَا أَتَى الرَّجُلُ امْرَأَتَهُ، مِنْ دُبُرِهَا، فِي قُبُلِهَا، كَانَ الْوَلَدُ أَحْوَلَ. فَنَزَلَتْ: ﴿نِسَآؤُكُمْ حَرْثٌ لَّكُمْ فَأْتُوا۟ حَرْثَكُمْ أَنَّىٰ شِئْتُمْ﴾ [البقرة: ٢٢٣].

١١٨ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ، عَنِ ابْنِ الْهَادِ، عَنْ أَبِي حَازِمٍ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، أَنَّ يَهُودَ كَانَتْ تَقُولُ: إِذَا أُتِيَتِ الْمَرْأَةُ مِنْ دُبُرِهَا، فِي قُبُلِهَا، ثُمَّ حَمَلَتْ كَانَ وَلَدُهَا أَحْوَلَ. قَالَ: فَأُنْزِلَتْ: ﴿نِسَآؤُكُمْ حَرْثٌ لَّكُمْ فَأْتُوا۟ حَرْثَكُمْ أَنَّىٰ شِئْتُمْ﴾ [البقرة: ٢٢٣].

١١٩ ـ (...) ـ وحدّثناه قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا أَبُو عَوانَةَ. (ح) وَحَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ عَبْدِ الصَّمَدِ: حَدَّثَنِي أَبِي، عَنْ جَدِّي، عَنْ أَيُّوبَ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنِي وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا شُعْبَةُ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ: حَدَّثَنَا سُفْيَانُ. (ح) وَحَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ وَهَارُونُ بْنُ عَبْدِ اللَّهِ وَأَبُو مَعْنٍ الرَّقَاشِيُّ. قَالُوا: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا أَبِي. قَالَ: سَمِعْتُ النُّعْمَانَ بْنَ رَاشِدٍ يُحَدِّثُ، عَنِ الزُّهْرِيِّ. (ح) وَحَدَّثَنِي سُلَيْمَانُ بْنُ مَعْبَدٍ: حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ـ وَهُوَ ابْنُ الْمُخْتَارِ ـ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ. كُلُّ هٰؤُلاءِ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرٍ، بِهٰذَا الْحَدِيثِ.

وَزَادَ فِي حَدِيثِ النُّعْمَانِ، عَنِ الزُّهْرِيِّ: إِنْ شَاءَ مُجَبِّيَةً. وَإِنْ شَاءَ غَيْرَ مُجَبِّيَةٍ، غَيْرَ أَنَّ ذٰلِكَ فِي صِمَامٍ وَاحِدٍ.

٢٠ ـ بابُ تَحْرِيم امْتِنَاعِها من فِرَاشِ زَوْجِها

١٢٠ ـ (١٤٣٦) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ ـ وَاللَّفْظُ لابْنِ الْمُثَنَّى ـ قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ، عَنْ زُرَارَةَ بْنِ أَوْفَىٰ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا بَاتَتِ الْمَرْأَةُ هَاجِرَةً فِرَاشَ زَوْجِهَا، لَعَنَتْهَا الْمَلاَئِكَةُ حَتَّىٰ تُصْبِحَ». [البخاري: كتاب النكاح، باب إذا باتت المرأة مهاجرة فراش زوجها، رقم: ٥١٩٤].

(...) ـ وحدّثنيه يَحْيَى بْنُ حَبِيبٍ: حَدَّثَنَا خَالِدٌ ـ يَعْنِي ابْنَ الْحَارِثِ ـ: حَدَّثَنَا شُعْبَةُ، بِهٰذَا الإِسْنَادِ، وَقَالَ: «حَتَّىٰ تَرْجِعَ».

١٢١ ـ (...) ـ حدّثنا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا مَرْوَانُ، عَنْ يَزِيدَ ـ يَعْنِي ابْنَ كَيْسَانَ ـ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «وَالَّذِي نَفْسِي بِيَدِهِ، مَا مِنْ رَجُلٍ يَدْعُو امْرَأَتَهُ إِلَىٰ فِرَاشِهَا، فَتَأْبَىٰ عَلَيْهِ، إِلاَّ كَانَ الَّذِي فِي السَّمَاءِ سَاخِطاً عَلَيْهَا، حَتَّىٰ يَرْضَىٰ عَنْهَا».

١٢٢ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالاَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ.

that he spent the night angry with her, the angels would keep cursing her until morning."

[21] It is forbidden to divulge the woman's secret

123-(1437) Abu Sa'id Al-Khudri "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The worst one among the people in Allah's sight on the Day of Judgement will be a man who has sexual intercourse with his wife, and then he discloses her secret."

124-(...) Abu Sa'id Al-Khudri "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The greatest (betrayal of) honesty in Allah's sight on the Day of Judgement will be (the treachery of) a man who has sexual intercourse with his wife, and then he discloses her secret."

[22] What about coitus interruptus

125-(1438) Ibn Muhairiz narrated: I and Abu Sirma entered upon Abu Sa'id Al-Khudri, whom Abu Sirma asked: "O Abu Sa'id! Did you hear The Messenger of Allah "Allah's blessing and peace be upon him" saying anything pertaining coitus interruptus?" Abu' Sa'id Al-Khudri "Allah be pleased with him" reported: "Yes. We set out with Allah's Apostle "Allah's blessing and peace be upon him" for the holy battle of Banu Al-Mustaliq and we got captives from among the distinguished Arab women. The celibacy became long for us. Since we desired to get the ransom (for those captives), we wished to enjoy (of having sexual intercourse with those women) and, at the same time do coitus interruptus. So when we intended to do so, we said: "How can we do so before asking Allah's Apostle "Allah's blessing and peace be upon him" who is present among us?" We asked (him) about it and he said: "There will be no harm to you if you do not do so, for if any soul is predestined to exist to the Day of Judgement, it will exist."

126-(...) A Hadith like this was narrated on the authority of Hibban with the same chain of transmitters, and (mentioned here that the Prophet) said: "Allah has ordained whomever he has to create until the Day of judgment."

127-(...) Ibn Muhairiz narrated that Abu Sa'id "Allah be pleased with him" told him: We got captives of women (during a certain holy battle), with whom we (had sexual intercourse with them, and) practiced coitus interruptus. Then, we asked The Messenger of Allah "Allah's blessing and peace be upon him" about that, and he said to us: "Do you do so? Do you

(ح) وَحَدَّثَنِي أَبُو سَعِيدٍ الأَشَجُّ: حَدَّثَنَا وَكِيعٌ. (ح) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ ـ وَاللَّفْظُ لَهُ ـ حَدَّثَنَا جَرِيرٌ. كُلُّهُمْ عَنِ الأَعْمَشِ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا دَعَا الرَّجُلُ امْرَأَتَهُ إِلَىٰ فِرَاشِهِ، فَلَمْ تَأْتِهِ، فَبَاتَ غَضْبَانَ عَلَيْهَا، لَعَنَتْهَا الْمَلاَئِكَةُ حَتَّىٰ تُصْبِحَ».

[البخاري: كتاب بدء الخلق، باب إذا قال أحدكم: آمين...، رقم: ٣٢٣٧].

٢١ ـ بابُ تَحْرِيمِ إِفْشَاءِ سِرِّ الْمَرْأَةِ

١٢٣ ـ (١٤٣٧) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ، عَنْ عُمَرَ بْنِ حَمْزَةَ الْعُمَرِيِّ: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ بْنُ سَعْدٍ قَالَ: سَمِعْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ مِنْ أَشَرِّ النَّاسِ عِنْدَ اللَّهِ مَنْزِلَةً يَوْمَ الْقِيَامَةِ، الرَّجُلَ يُفْضِي إِلَى امْرَأَتِهِ، وَتُفْضِي إِلَيْهِ، ثُمَّ يَنْشُرُ سِرَّهَا».

١٢٤ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ وَأَبُو كُرَيْبٍ. قَالاَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ عُمَرَ بْنِ حَمْزَةَ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ سَعْدٍ قَالَ: سَمِعْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ مِنْ أَعْظَمِ الأَمَانَةِ عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ، الرَّجُلَ يُفْضِي إِلَى امْرَأَتِهِ وَتُفْضِي إِلَيْهِ، ثُمَّ يَنْشُرُ سِرَّهَا».

وَقَالَ ابْنُ نُمَيْرٍ: «إِنَّ أَعْظَمَ».

٢٢ ـ بابُ حُكْمِ الْعَزْلِ

١٢٥ ـ (١٤٣٨) ـ وحدّثنا يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَعَلِيُّ بْنُ حُجْرٍ. قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ: أَخْبَرَنِي رَبِيعَةُ، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنِ ابْنِ مُحَيْرِيزٍ، أَنَّهُ قَالَ: دَخَلْتُ أَنَا وَأَبُو صِرْمَةَ عَلَىٰ أَبِي سَعِيدٍ الْخُدْرِيِّ. فَسَأَلَهُ أَبُو صِرْمَةَ فَقَالَ: يَا أَبَا سَعِيدٍ، هَلْ سَمِعْتَ رَسُولَ اللَّهِ ﷺ يَذْكُرُ الْعَزْلَ؟ فَقَالَ: نَعَمْ، غَزَوْنَا مَعَ رَسُولِ اللَّهِ ﷺ غَزْوَةَ بَلْمُصْطَلِقِ، فَسَبَيْنَا كَرَائِمَ الْعَرَبِ، فَطَالَتْ عَلَيْنَا الْعُزْبَةُ وَرَغِبْنَا فِي الْفِدَاءِ، فَأَرَدْنَا أَنْ نَسْتَمْتِعَ وَنَعْزِلَ، فَقُلْنَا: نَفْعَلُ وَرَسُولُ اللَّهِ ﷺ بَيْنَ أَظْهُرِنَا لاَ نَسْأَلُهُ! فَسَأَلْنَا رَسُولَ اللَّهِ ﷺ فَقَالَ: «لاَ عَلَيْكُمْ أَنْ لاَ تَفْعَلُوا، مَا كَتَبَ اللَّهُ خَلْقَ نَسَمَةٍ هِيَ كَائِنَةٌ إِلَىٰ يَوْمِ الْقِيَامَةِ، إِلاَّ سَتَكُونُ».

[البخاري: كتاب البيوع، باب بيع الرقيق، رقم: ٢٢٢٩].

١٢٦ ـ (...) ـ حدّثني مُحَمَّدُ بْنُ الْفَرَجِ مَوْلَىٰ بَنِي هَاشِمٍ: حَدَّثَنَا مُحَمَّدُ بْنُ الزِّبْرِقَانِ: حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، بِهَٰذَا الإِسْنَادِ، فِي مَعْنَىٰ حَدِيثِ رَبِيعَةَ، غَيْرَ أَنَّهُ قَالَ: «فَإِنَّ اللَّهَ كَتَبَ مَنْ هُوَ خَالِقٌ إِلَىٰ يَوْمِ الْقِيَامَةِ».

١٢٧ ـ (...) ـ حدّثني عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ أَسْمَاءَ الضُّبَعِيُّ: حَدَّثَنَا جُوَيْرِيَةُ، عَنْ مَالِكٍ، عَنِ الزُّهْرِيِّ، عَنِ ابْنِ مُحَيْرِيزٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّهُ أَخْبَرَهُ قَالَ: أَصَبْنَا سَبَايَا

do so? Do you do so?" no doubt, there is no soul, which is predestined to exist, to the Day of Judgement, but that it will exist."

128-(...) Anas Ibn Sirin narrated from Ma'bad Ibn Sirin: I asked him: Did you really hear it from Abu Sa'id?" he said: "Yes, (and he narrated it) from The Prophet "Allah's blessing and peace be upon him" who said: "There will be no harm to you if you do not do it, for it (the existence of the creatures) is due to (Allah's) ordinance."

129-(...) The same was narrated by Shu'ba, on the authority of Anas Ibn Sirin, but in his Hadith transmitted from The Prophet "Allah's blessing and peace be upon him" he (mentioned that The Prophet) said: "There will be no harm to you if you do not do that, for it (the child birth) is due to (Allah's) ordinance." According to the narration of Bahz, Shu'ba said: I said to him: "Did you really hear it from Abu Sa'id?" he said: "Yes."

130-(...) Abu Sa'id "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" was asked about coitus interruptus. He said: "There will be no harm to you if you do not do it, for it (the existence of the creatures) is due to (Allah's) ordinance." Muhammad (a sub-narrator) said: His (The Prophet's) saying "There is no harm to you" is much closer to the forbiddance.

131-(...) Abu Sa'id "Allah be pleased with him" narrated: The coitus interruptus was mentioned before The Messenger of Allah "Allah's blessing and peace be upon him", who asked: "What is (the reason for) that?" they said: "It is (done by) a man whose wife is suckling and he has sexual intercourse with her, but, at the same time, he dislikes to have her pregnant from him, and a man who has a slave-girl, who has sexual intercourse with her, but he dislikes to have her conceived from him (lest he would not be able to sell her if he wished)." He said: "There will be no harm to you if you do not do it, for it (the existence of the creatures) is due to (Allah's) ordinance." Ibn Awn said: I narrated it to Al-Hasan, who said: "By Allah! It (The Prophet's statement) seems to imply scolding."

(...) Hammad Ibn Zaid narrated from Ibn Awn: I narrated from Ibrahim to Muhammad the Hadith of Abd Ar-Rahman Ibn Bishr, (meaning the narration of coitus interruptus). He said: Abd Ar-Rahman Ibn Bishr narrated it to me directly.

(...) Ma'bad Ibn Sirin narrated: We asked Abu Sa'id Al-Khudri "Allah be pleased with him": "Did you hear from The Messenger of Allah "Allah's blessing and peace be upon him" anything pertaining coitus interruptus?"

فَكُنَّا نَعْزِلُ، ثُمَّ سَأَلْنَا رَسُولَ اللَّهِ ﷺ عَنْ ذٰلِكَ؟ فَقَالَ لَنَا: «وَإِنَّكُمْ لَتَفْعَلُونَ؟ وَإِنَّكُمْ لَتَفْعَلُونَ؟ وَإِنَّكُمْ لَتَفْعَلُونَ؟ مَا مِنْ نَسَمَةٍ كَائِنَةٍ إِلَىٰ يَوْمِ الْقِيَامَةِ إِلاَّ هِيَ كَائِنَةٌ».

١٢٨ ـ (...) ـ وحدّثنا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ: حَدَّثَنَا شُعْبَةُ، عَنْ أَنَسِ بْنِ سِيرِينَ، عَنْ مَعْبَدِ بْنِ سِيرِينَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قُلْتُ لَهُ: سَمِعْتَهُ مِنْ أَبِي سَعِيدٍ؟ قَالَ: نَعَمْ، عَنِ النَّبِيِّ ﷺ قَالَ: «لاَ عَلَيْكُمْ أَنْ لاَ تَفْعَلُوا، فَإِنَّمَا هُوَ الْقَدَرُ».

١٢٩ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. (ح) وَحَدَّثَنَا يَحْيَى بْنُ حَبِيبٍ: حَدَّثَنَا خَالِدٌ ـ يَعْنِي ابْنَ الْحَارِثِ ـ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ بْنُ مَهْدِيٍّ وَبَهْزٌ. قَالُوا جَمِيعاً: حَدَّثَنَا شُعْبَةُ، عَنْ أَنَسِ بْنِ سِيرِينَ، بِهٰذَا الإِسْنَادِ، مِثْلَهُ.

غَيْرَ أَنَّ فِي حَدِيثِهِمْ: عَنِ النَّبِيِّ ﷺ قَالَ فِي الْعَزْلِ: «لاَ عَلَيْكُمْ أَنْ لاَ تَفْعَلُوا ذَاكُمْ. فَإِنَّمَا هُوَ الْقَدَرُ».

وَفِي رِوَايَةِ بَهْزٍ: قَالَ شُعْبَةُ: قُلْتُ لَهُ: سَمِعْتَهُ مِنْ أَبِي سَعِيدٍ؟ قَالَ: نَعَمْ.

١٣٠ ـ (...) ـ وحدّثني أَبُو الرَّبِيعِ الزَّهْرَانِيُّ وَأَبُو كَامِلٍ الْجَحْدَرِيُّ ـ وَاللَّفْظُ لأَبِي كَامِلٍ ـ. قَالاَ: حَدَّثَنَا حَمَّادٌ ـ وَهُوَ ابْنُ زَيْدٍ ـ. حَدَّثَنَا أَيُّوبُ، عَنْ مُحَمَّدٍ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ بِشْرِ بْنِ مَسْعُودٍ، رَدَّهُ إِلَىٰ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ: سُئِلَ النَّبِيُّ ﷺ عَنِ الْعَزْلِ؟ فَقَالَ: «لاَ عَلَيْكُمْ أَنْ لاَ تَفْعَلُوا ذَاكُمْ، فَإِنَّمَا هُوَ الْقَدَرُ».

قَالَ مُحَمَّدٌ: وَقَوْلُهُ: «لاَ عَلَيْكُمْ» أَقْرَبُ إِلَى النَّهْيِ.

١٣١ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ: حَدَّثَنَا ابْنُ عَوْنٍ، عَنْ مُحَمَّدٍ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ بِشْرٍ الأَنْصَارِيِّ قَالَ: فَرَدَّ الْحَدِيثَ حَتَّىٰ رَدَّهُ إِلَىٰ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: ذُكِرَ الْعَزْلُ عِنْدَ النَّبِيِّ ﷺ فَقَالَ: «وَمَا ذَاكُمْ؟» قَالُوا: الرَّجُلُ تَكُونُ لَهُ الْمَرْأَةُ تُرْضِعُ فَيُصِيبُ مِنْهَا، وَيَكْرَهُ أَنْ تَحْمِلَ مِنْهُ. وَالرَّجُلُ تَكُونُ لَهُ الأَمَةُ فَيُصِيبُ مِنْهَا، وَيَكْرَهُ أَنْ تَحْمِلَ مِنْهُ. قَالَ: «فَلاَ عَلَيْكُمْ أَنْ لاَ تَفْعَلُوا ذَاكُمْ، فَإِنَّمَا هُوَ الْقَدَرُ».

قَالَ ابْنُ عَوْنٍ: فَحَدَّثْتُ بِهِ الْحَسَنَ فَقَالَ: وَاللَّهِ، لَكَأَنَّ هٰذَا زَجْرٌ.

(...) ـ وحدّثني حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنِ ابْنِ عَوْنٍ قَالَ: حَدَّثْتُ مُحَمَّداً، عَنْ إِبْرَاهِيمَ بِحَدِيثِ عَبْدِ الرَّحْمَٰنِ بْنِ بِشْرٍ ـ يَعْنِي حَدِيثَ الْعَزْلِ ـ فَقَالَ: إِيَّايَ حَدَّثَهُ عَبْدُ الرَّحْمَٰنِ بْنُ بِشْرٍ.

(...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الأَعْلَىٰ: حَدَّثَنَا هِشَامٌ، عَنْ مُحَمَّدٍ، عَنْ مَعْبَدِ بْنِ سِيرِينَ قَالَ: قُلْنَا لأَبِي سَعِيدٍ: هَلْ سَمِعْتَ رَسُولَ اللَّهِ ﷺ يَذْكُرُ فِي الْعَزْلِ

he said: "Yes..." and the rest is the same as narrated by Ibn Awn to his saying "(Allah's) ordinance."

132-(...) Abu Sa'id "Allah be pleased with him" narrated: The coitus interruptus was mentioned before The Messenger of Allah "Allah's blessing and peace be upon him", who asked: "Why does anyone among you do that? (He did not say: "Let none of you do that") There is no soul, which is predestined to be created, but that it will be created by Allah."

133-(...) Abu Sa'id Al-Khudri "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" was asked about coitus interruptus. Upon this he said: "It is not that the semen (i.e. the reproductive substance) of all (men) should result in conception. If Allah wanted to create anything, then nothing would prevent it (to come)."

(...) A Hadith like it was narrated on the authority of Abu Sa'id Al-Khudri from The Prophet "Allah's blessing and peace be upon him".

134-(1439) Abu Az-Zubair narrated from Jabir "Allah be pleased with him": A man came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "I have a slave-girl, who is our servant and water carrier, and I always go to her (in order to have sexual intercourse with her), but I dislike to have her conceived (Is it permissible to do coitus interruptus)?" he (The Prophet) said: "Do coitus interruptus if you wished, for she surely would receive what has been ordained for her." Later on, the man came back (to The Prophet) and said: "The slave-girl became pregnant." Upon this he (The Prophet) said: "I told you that she surely would receive what has been ordained for her."

135-(...) Jabir Ibn Abdullah "Allah be pleased with both" narrated: A man asked The Prophet "Allah's blessing and peace be upon him": "I have a slave-girl (with whom I always have sexual intercourse and) I do coitus interruptus with her (is it permissible)?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, that (coitus interruptus) would not prevent anything which Allah wanted (to be created)." Later on, that man came and said: "O Messenger of Allah! That slave-girl of whom I made a mention to you earlier became pregnant." Upon this The Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily, I'm Allah's slave and Messenger (and whatever I tell you is the truth in which you should believe)."

(...) Jabir Ibn Abdullah "Allah be pleased with both" narrated: A man came to The Prophet "Allah's blessing and peace be upon him"...and the rest is the same as narrated by Sufyan.

شَيْئاً؟ قَالَ: نَعَمْ. وَسَاقَ الْحَدِيثَ بِمَعْنَى حَدِيثِ ابْنِ عَوْنٍ، إِلَى قَوْلِهِ: «الْقَدَرُ».

١٣٢ ـ (...) ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ وَأَحْمَدُ بْنُ عَبْدَةَ ـ قَالَ ابْنُ عَبْدَةَ: أَخْبَرَنَا. وَقَالَ عُبَيْدُ اللَّهِ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ ـ عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، عَنْ قَزَعَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: ذُكِرَ الْعَزْلُ عِنْدَ رَسُولِ اللَّهِ ﷺ فَقَالَ: «وَلِمَ يَفْعَلُ ذٰلِكَ أَحَدُكُمْ؟ ـ وَلَمْ يَقُلْ: فَلاَ يَفْعَلْ ذٰلِكَ أَحَدُكُمْ ـ فَإِنَّهُ لَيْسَتْ نَفْسٌ مَخْلُوقَةٌ إِلاَّ اللَّهُ خَالِقُهَا».

[البخاري: كتاب التوحيد، باب قول الله تعالى: ﴿هو الله الخالق البارىء...﴾، رقم: ٧٤٠٩].

١٣٣ ـ (...) ـ حدّثني هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي مُعَاوِيَةُ -يَعْنِي ابْنَ صَالِحٍ- عَنْ عَلِيِّ بْنِ أَبِي طَلْحَةَ، عَنْ أَبِي الْوَدَّاكِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، سَمِعَهُ يَقُولُ: سُئِلَ رَسُولُ اللَّهِ ﷺ عَنِ الْعَزْلِ؟ فَقَالَ: «مَا مِنْ كُلِّ الْمَاءِ يَكُونُ الْوَلَدُ، وَإِذَا أَرَادَ اللَّهُ خَلْقَ شَيْءٍ لَمْ يَمْنَعْهُ شَيْءٌ».

(...) ـ حدّثني أَحْمَدُ بْنُ الْمُنْذِرِ الْبَصْرِيُّ: حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ: حَدَّثَنَا مُعَاوِيَةُ: أَخْبَرَنِي عَلِيُّ بْنُ أَبِي طَلْحَةَ الْهَاشِمِيُّ، عَنْ أَبِي الْوَدَّاكِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنِ النَّبِيِّ ﷺ. بِمِثْلِهِ.

١٣٤ ـ (١٤٣٩) ـ حدّثنا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: أَخْبَرَنَا أَبُو الزُّبَيْرِ، عَنْ جَابِرٍ، أَنَّ رَجُلاً أَتَى رَسُولَ اللَّهِ ﷺ فَقَالَ: إِنَّ لِي جَارِيَةً هِيَ خَادِمُنَا وَسَانِيَتُنَا، وَأَنَا أَطُوفُ عَلَيْهَا وَأَنَا أَكْرَهُ أَنْ تَحْمِلَ. فَقَالَ: «اعْزِلْ عَنْهَا إِنْ شِئْتَ، فَإِنَّهُ سَيَأْتِيهَا مَا قُدِّرَ لَهَا» فَلَبِثَ الرَّجُلُ، ثُمَّ أَتَاهُ فَقَالَ: إِنَّ الْجَارِيَةَ قَدْ حَبِلَتْ. فَقَالَ: «قَدْ أَخْبَرْتُكَ أَنَّهُ سَيَأْتِيهَا مَا قُدِّرَ لَهَا».

١٣٥ ـ (...) ـ حدّثنا سَعِيدُ بْنُ عَمْرٍو الأَشْعَثِيُّ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ سَعِيدِ بْنِ حَسَّانَ، عَنْ عُرْوَةَ بْنِ عِيَاضٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ: سَأَلَ رَجُلٌ النَّبِيَّ ﷺ فَقَالَ: إِنَّ عِنْدِي جَارِيَةً لِي وَأَنَا أَعْزِلُ عَنْهَا. فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ ذٰلِكَ لَنْ يَمْنَعَ شَيْئاً أَرَادَهُ اللَّهُ» قَالَ: فَجَاءَ الرَّجُلُ فَقَالَ: يَا رَسُولَ اللَّهِ، إِنَّ الْجَارِيَةَ الَّتِي كُنْتُ ذَكَرْتُهَا لَكَ حَمَلَتْ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَنَا عَبْدُ اللَّهِ وَرَسُولُهُ».

(...) ـ وحدّثنا حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ: حَدَّثَنَا سَعِيدُ بْنُ حَسَّانَ، قَاصُّ أَهْلِ مَكَّةَ: أَخْبَرَنِي عُرْوَةُ بْنُ عِيَاضِ بْنِ عَدِيِّ بْنِ الْخِيَارِ النَّوْفَلِيُّ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ. بِمَعْنَى حَدِيثِ سُفْيَانَ.

136-(1440) Jabir "Allah be pleased with him" told: We used to do coitus interruptus, while The Holy Qur'an was being revealed. Ishaq added: Sufyan said: Had there been anything which should be forbidden, The Qur'an would have forbidden us to do it.

137-(...) Ma'qil narrated from Ata: I heard Jabir "Allah be pleased with him" saying: We used to do coitus interruptus during the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him".

138-(...) Abu Az-Zubair narrated from Jabir "Allah be pleased with him": We used to do coitus interruptus during the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him". when this (news of coitus interruptus) reached him, he did not forbid us.

[23] The prohibition of having sexual intercourse with the captivated pregnant woman

139-(1441) Abu Ad-Darda "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" came beside a woman who was in a later stage of pregnancy, standing at the door of a tent. He (The Prophet) said: "Perhaps he (her owner) intended to have sexual intercourse with her." Upon this The Messenger of Allah "Allah's blessing and peace be upon him" said: "I intended to curse him with such a curse as to (continue until it would) enter the grave along with him (after his death). How does he make him (the expected child) his heir, though this is unlawful to him (in case such a child is not his real son)? How does he make him (such a child) his slave though this is unlawful to him (since it is probable that that child might be his son)?"

(...) The same was narrated on the authority of Shu'ba, with the same chain of transmitters.

[24] Permissibility of having sexual intercourse with the suckling woman, and the disapproval of doing coitus interruptus

140-(1442) Urwa narrated from A'isha from Judama Bint Wahb Al-Asadiyya that she heard The Prophet "Allah's blessing and peace be upon him" saying: "I intended to forbid sexual intercourse with the suckling woman, until I remembered that both the Persians and the Roman do it, and it does not cause any harm to their children." (Grand imam Muslim said: Khalaf (a sub-narrator) narrated it from Judhama, but the correct word is what has been mentioned by Yahya, i.e. Judama).

141-(...) Urwa narrated from A'isha from Judama Bint Wahb Al-Asadiyya, the sister of Ukasha: I was present along with some people when

١٣٦ ـ (١٤٤٠) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ ـ قَالَ إِسْحَاقُ: أَخْبَرَنَا وَقَالَ أَبُو بَكْرٍ: حَدَّثَنَا سُفْيَانُ ـ عَنْ عَمْرٍو، عَنْ عَطَاءٍ، عَنْ جَابِرٍ قَالَ: كُنَّا نَعْزِلُ وَالْقُرْآنُ يَنْزِلُ.

زَادَ إِسْحَاقُ: قَالَ سُفْيَانُ: لَوْ كَانَ شَيْئاً يُنْهَىٰ عَنْهُ لَنَهَانَا عَنْهُ الْقُرْآنُ.

[البخاري: كتاب النكاح، باب العزل، رقم: ٥٢٠٨].

١٣٧ ـ (...) ـ وحدّثني سَلَمَةُ بْنُ شَبِيبٍ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ: حَدَّثَنَا مَعْقِلٌ، عَنْ عَطَاءٍ قَالَ: سَمِعْتُ جَابِراً يَقُولُ: لَقَدْ كُنَّا نَعْزِلُ عَلَىٰ عَهْدِ رَسُولِ اللَّهِ ﷺ.

١٣٨ ـ (...) ـ وحدّثني أَبُو غَسَّانَ الْمِسْمَعِيُّ: حَدَّثَنَا مُعَاذٌ ـ يَعْنِي ابْنَ هِشَامٍ ـ: حَدَّثَنِي أَبِي عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: كُنَّا نَعْزِلُ عَلَىٰ عَهْدِ رَسُولِ اللَّهِ ﷺ، فَبَلَغَ ذٰلِكَ نَبِيَّ اللَّهِ ﷺ فَلَمْ يَنْهَنَا.

٢٣ ـ باب تحريم وطءِ الحاملِ المَسْبِيَّة

١٣٩ ـ (١٤٤١) ـ وحدّثني مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ يَزِيدَ بْنِ خُمَيْرٍ قَالَ: سَمِعْتُ عَبْدَ الرَّحْمَٰنِ بْنَ جُبَيْرٍ يُحَدِّثُ، عَنْ أَبِيهِ، عَنْ أَبِي الدَّرْدَاءِ، عَنِ النَّبِيِّ ﷺ، أَنَّهُ أَتَىٰ بِامْرَأَةٍ مُجِحٍّ عَلَىٰ بَابِ فُسْطَاطٍ، فَقَالَ: «لَعَلَّهُ يُرِيدُ أَنْ يُلِمَّ بِهَا؟» فَقَالُوا: نَعَمْ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَقَدْ هَمَمْتُ أَنْ أَلْعَنَهُ لَعْناً يَدْخُلُ مَعَهُ قَبْرَهُ، كَيْفَ يُوَرِّثُهُ وَهُوَ لاَ يَحِلُّ لَهُ؟ كَيْفَ يَسْتَخْدِمُهُ وَهُوَ لاَ يَحِلُّ لَهُ؟».

(...) ـ وحدّثناه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو دَاوُدَ. جَمِيعاً عَنْ شُعْبَةَ، فِي هٰذَا الإِسْنَادِ.

٢٤ ـ باب جواز الغِيلَة وهي وَطْءُ المُرْضِعِ وكَرَاهَةِ العَزْل

١٤٠ ـ (١٤٤٢) ـ وحدّثنا خَلَفُ بْنُ هِشَامٍ: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ. (ح) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ ـ وَاللَّفْظُ لَهُ ـ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَٰنِ بْنِ نَوْفَلٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، عَنْ جُدَامَةَ بِنْتِ وَهْبٍ الأَسَدِيَّةِ، أَنَّهَا سَمِعَتْ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَقَدْ هَمَمْتُ أَنْ أَنْهَىٰ عَنِ الْغِيلَةِ، حَتَّىٰ ذَكَرْتُ أَنَّ الرُّومَ وَفَارِسَ يَصْنَعُونَ ذٰلِكَ فَلاَ يَضُرُّ أَوْلاَدَهُمْ».

قَالَ مُسْلِمٌ: وَأَمَّا خَلَفٌ فَقَالَ: عَنْ جُذَامَةَ الأَسَدِيَّةِ، وَالصَّحِيحُ مَا قَالَهُ يَحْيَىٰ: بِالدَّالِ.

١٤١ ـ (...) ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ وَمُحَمَّدُ بْنُ أَبِي عُمَرَ. قَالاَ: حَدَّثَنَا الْمُقْرِىءُ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي أَيُّوبَ: حَدَّثَنِي أَبُو الأَسْوَدِ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ،

The Prophet "Allah's blessing and peace be upon him" said: "I intended to forbid sexual intercourse with the suckling woman, until I considered that both the Persians and the Roman do it (during the time of suckling) their children, and it does not cause any harm to their children." Then, they asked him about coitus interruptus. Upon this The Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily, that is the hidden burying alive." Ubaidullah added in his narration (Allah's saying): "When the female (infant), buried alive, is questioned." (At-Takwir 8)

142-(...) Urwa narrated from A'isha from Judama Bint Wahb Al-Asadiyya that she heard The Prophet "Allah's blessing and peace be upon him" saying...and the rest is the same.

143-(1443) Sa'd Ibn Abu Waqqas "Allah be pleased with him" narrated that a man came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "I do coitus interruptus with my wife. (What is your religious verdict regarding that)?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "Out of pity for her child (or her children lest they should be harmed)." Upon this The Messenger of Allah "Allah's blessing and peace be upon him" said: "Had it been harmful, it would have caused harm to the Persians and the Romans." Zuhair mentioned in his narration (that The Prophet said): "If it is so (harmful), it would harm both Persians and Romans."

عَنْ جُدَامَةَ بِنْتِ وَهْبٍ، أُخْتِ عُكَّاشَةَ قَالَتْ: حَضَرْتُ رَسُولَ اللَّهِ ﷺ فِي أُنَاسٍ، وَهُوَ يَقُولُ: «لَقَدْ هَمَمْتُ أَنْ أَنْهَىٰ عَنِ الْغِيلَةِ، فَنَظَرْتُ فِي الرُّومِ وَفَارِسَ، فَإِذَا هُمْ يُغِيلُونَ أَوْلاَدَهُمْ، فَلاَ يَضُرُّ أَوْلاَدَهُمْ ذٰلِكَ شَيْئاً».

ثُمَّ سَأَلُوهُ عَنِ الْعَزْلِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «ذٰلِكَ الْوَأْدُ الْخَفِيُّ».

زَادَ عُبَيْدُ اللَّهِ فِي حَدِيثِهِ عَنِ الْمُقْرِىءِ وَهِيَ: ﴿وَإِذَا ٱلْمَوْءُۥدَةُ سُئِلَتْ ۝٨﴾ [التكوير: ٨].

١٤٢ ـ (...) ـ وحدّثناه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَىٰ بْنُ إِسْحَاقَ: حَدَّثَنَا يَحْيَىٰ بْنُ أَيُّوبَ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَٰنِ بْنِ نَوْفَلٍ الْقُرَشِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، عَنْ جُدَامَةَ بِنْتِ وَهْبٍ الأَسَدِيَّةِ، أَنَهَا قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ. فَذَكَرَ بِمِثْلِ حَدِيثِ سَعِيدِ بْنِ أَبِي أَيُّوبَ، فِي الْعَزْلِ وَالْغِيلَةِ. غَيْرَ أَنَّهُ قَالَ: «الْغِيَالِ».

١٤٣ ـ (١٤٤٣) ـ حدّثني مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ وَزُهَيْرُ بْنُ حَرْبٍ ـ وَاللَّفْظُ لاِبْنِ نُمَيْرٍ ـ قَالاَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ الْمقبُرِي: حَدَّثَنَا حَيْوَةُ: حَدَّثَنِي عَيَّاشُ بْنُ عَبَّاسٍ، أَنَّ أَبَا النَّضْرِ حَدَّثَهُ، عَنْ عَامِرِ بْنِ سَعْدٍ، أَنَّ أُسَامَةَ بْنَ زَيْدٍ أَخْبَرَ وَالِدَهُ سَعْدَ بْنَ أَبِي وَقَّاصٍ، أَنَّ رَجُلاً جَاءَ إِلَىٰ رَسُولِ اللَّهِ ﷺ فَقَالَ: إِنِّي أَعْزِلُ عَنِ امْرَأَتِي. فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «لِمَ تَفْعَلُ ذٰلِكَ؟» فَقَالَ الرَّجُلُ: أُشْفِقُ عَلَىٰ وَلَدِهَا، أَوْ عَلَىٰ أَوْلاَدِهَا. فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ كَانَ ذٰلِكَ ضَارًّا، ضَرَّ فَارِسَ وَالرُّومَ».

وَقَالَ زُهَيْرٌ فِي رِوَايَتِهِ: «إِنْ كَانَ لِذٰلِكَ فَلاَ، مَا ضَارَ ذٰلِكَ فَارِسَ وَلاَ الرُّومَ».

(17) The Book Of Fosterage

[1] Fosterage forbids what consanguinity forbids

1-(1444) Amra narrated from A'isha "Allah be pleased with her" told her that The Messenger of Allah "Allah's blessing and peace be upon him" was with her, when she heard a voice of a man asking permission (to be admitted) in the house of Hafsa. A'isha said: I said: "O Messenger of Allah! This is a man asking permission (to be admitted) in your house." The Messenger of Allah "Allah's blessing and peace be upon him" said: "I think he is so-and-so (Hafsa's foster uncle)." I said: "O Messenger of Allah! Had so-and-so (her foster uncle) been alive, would he have been permitted to enter upon me?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "Yes, however, the fosterage forbids what consanguinity forbids."

2-(...) Amra narrated from A'isha "Allah be pleased with her": The Messenger of Allah "Allah's blessing and peace be upon him" said to me: "Fosterage forbids what consanguinity forbids."

(...) A Hadith like the one narrated by Hisham Ibn Urwa was transmitted on the authority of Abdullah Ibn Abu Bakr.

[2] The forbiddance of fosterage applies also to any paternity relation

3-(1445) A'isha "Allah be pleased with her" reported: Aflah, the brother of Abu Al-Qu'ais, asked permission to visit me her, and he was her foster uncle, after the order of the veil was revealed. She said: I refused to give him permission. When The Prophet "Allah's blessing and peace be upon him" came, I told him of what I had done. He ordered me to admit him.

4-(...) Urwa narrated from A'isha "Allah be pleased with her": My foster uncle Aflah Ibn Abu Al-Qu'ais came to ask my permission to visit me...and the rest is the same, in which he added: I (A'isha) said: "It was the woman who suckled me and not the man." Upon this he (The Prophet) said: "May your hands (or right hand, the narrator was in doubt about it) be covered with dust! (i.e. you are mistaken in this understanding)"

5-(...) Urwa narrated from A'isha "Allah be pleased with her" that Aflah, the brother of Abu Al-Qu'ais, asked her permission to visit her after the order of the veil was revealed. Indeed, Abu Al-Qu'ais was A'isha's foster father. A'isha said: I said: "By Allah! I will not permit Aflah unless I take permission of The Prophet "Allah's blessing and peace be upon him" about him for it was not Abu Al-Qu'ais but his wife that suckled me." When

١٧ ـ كتَابُ الرَّضَاعِ

١ ـ باب يَحْرُمُ من الرَّضَاعة ما يَحْرُم من الولادَة

١ ـ (١٤٤٤) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ عَمْرَةَ، أَنَّ عَائِشَةَ أَخْبَرَتْهَا، أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ عِنْدَهَا، وَإِنَّهَا سَمِعَتْ صَوْتَ رَجُلٍ يَسْتَأْذِنُ فِي بَيْتِ حَفْصَةَ. قَالَتْ عَائِشَةُ: فَقُلْتُ: يَا رَسُولَ اللَّهِ، هَذَا رَجُلٌ يَسْتَأْذِنُ فِي بَيْتِكَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «أُرَاهُ فُلَاناً» ـ لِعَمِّ حَفْصَةَ مِنَ الرَّضَاعَةِ ـ فَقَالَتْ عَائِشَةُ: يَا رَسُولَ اللَّهِ، لَوْ كَانَ فُلَانٌ حَيّاً (لِعَمِّهَا مِنَ الرَّضَاعَةِ) دَخَلَ عَلَيَّ؟ قَالَ رَسُولُ اللَّهِ ﷺ: «نَعَمْ، إِنَّ الرَّضَاعَةَ تُحَرِّمُ مَا تُحَرِّمُ الْوِلَادَةُ».

[البخاري: كتاب الشهادات، باب الشهادة على الأنساب والرضاع، رقم: ٢٦٤٦].

٢ ـ (...) ـ وحدّثناه أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ. (ح) وَحَدَّثَنِي أَبُو مَعْمَرٍ إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ الْهُذَلِيُّ: حَدَّثَنَا عَلِيُّ بْنُ هَاشِمِ بْنِ الْبَرِيدِ. جَمِيعاً عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ قَالَتْ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «يَحْرُمُ مِنَ الرَّضَاعَةِ مَا يَحْرُمُ مِنَ الْوِلَادَةِ».

(...) ـ وَحَدَّثَنِيهِ إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ أَبِي بَكْرٍ بِهَٰذَا الإِسْنَادِ، مِثْلَ حَدِيثِ هِشَامِ بْنِ عُرْوَةَ.

٢ ـ بابُ تَحْرِيمِ الرَّضَاعَةِ من مَاءِ الفَحْلِ

٣ ـ (١٤٤٥) ـ حدّثنا يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ، أَنَّهَا أَخْبَرَتْهُ، أَنْ أَفْلَحَ، أَخَا أَبِي الْقُعَيْسِ، جَاءَ يَسْتَأْذِنُ عَلَيْهَا، وَهُوَ عَمُّهَا مِنَ الرَّضَاعَةِ، بَعْدَ أَنْ أُنْزِلَ الْحِجَابُ. قَالَتْ: فَأَبَيْتُ أَنْ آذَنَ لَهُ، فَلَمَّا جَاءَ رَسُولُ اللَّهِ ﷺ أَخْبَرْتُهُ بِالَّذِي صَنَعْتُ، فَأَمَرَنِي أَنْ آذَنَ لَهُ عَلَيَّ.

[البخاري: كتاب النكاح، باب لبن الفحل، رقم: ٥١٠٣].

٤ ـ (...) ـ وحدّثناه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، قَالَتْ: أَتَانِي عَمِّي مِنَ الرَّضَاعَةِ، أَفْلَحُ بْنُ أَبِي قُعَيْسٍ. فَذَكَرَ بِمَعْنَىٰ حَدِيثِ مَالِكٍ.

وَزَادَ: قُلْتُ: إِنَّمَا أَرْضَعَتْنِي الْمَرْأَةُ وَلَمْ يُرْضِعْنِي الرَّجُلُ. قَالَ: «تَرِبَتْ يَدَاكِ، أَوْ يَمِينُكِ».

٥ ـ (...) ـ وحدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، أَنَّ عَائِشَةَ أَخْبَرَتْهُ، أَنَّهُ جَاءَ أَفْلَحُ أَخُو أَبِي الْقُعَيْسِ يَسْتَأْذِنُ عَلَيْهَا بَعْدَمَا نَزَلَ الْحِجَابُ، وَكَانَ أَبُو الْقُعَيْسِ أَبَا عَائِشَةَ مِنَ الرَّضَاعَةِ. قَالَتْ عَائِشَةُ: فَقُلْتُ: وَاللَّهِ، لَا آذَنُ لِأَفْلَحَ

The Messenger of Allah "Allah's blessing and peace be upon him" entered upon me, I said : "O Allah's Apostle! Aflah, the brother of Abu Al-Qu'ais asked permission to visit me but I refused to permit him till I take your permission." The Prophet "Allah's blessing and peace be upon him" said: "Admit him." Urwa told: A'isha used to say: "Fosterage relation forbids what consanguinity forbids."

6-(...) Ma'mar narrated from Az-Zuhri, with the same chain of transmitters, that Aflah, the brother of Abu Al-Qu'ais came to ask permission to visit her...and the rest is the same, in which he (The Prophet) said: "He is your (foster) uncle, let your right hand be covered with dust!" Abu Al-Qu'ais was the husband of the woman who suckled A'isha.

7-(...) Hisham narrated from his father that A'isha "Allah be pleased with her" said: my foster uncle came to ask my permission to visit me. I refused to give him permission until I consult The Messenger of Allah "Allah's blessing and peace be upon him". when The Messenger of Allah "Allah's blessing and peace be upon him" came, I said to him: "My foster uncle asked my permission to visit me, but I refused to give him permission." Upon this The Messenger of Allah "Allah's blessing and peace be upon him" said: "Let your (foster) uncle be admitted to you." I said: "But, it was the woman and not the man who suckled me." He said: "He is your (foster) uncle, so, let him be admitted to you."

(...) Hisham narrated, with the same chain of transmitters, that the brother of Abu Al-Qu'ais asked her permission to be admitted to her...and the rest is the same.

(...) The same was narrated on the authority of Hisham, with the same chain of transmitters, but he (mentioned here that the narrator) said: Abu Al-Qu'ais asked her permission to be admitted to her.

8-(...) Ata narrated from Urwa Ibn Az-Zubair that A'isha "Allah be pleased with her" told me: My foster uncle Abu Al-Ja'd asked my permission to visit me but I returned him. (Hisham said to me: He is Abu Al-Qu'ais). When The Prophet "Allah's blessing and peace be upon him" came, I told him of that. upon this he said: "Would you not admit him? let your right hand (or your hands) be covered with dust!"

9-(...) Urwa narrated that A'isha "Allah be pleased with her" told him that her foster uncle called Aflah asked her permission to be admitted to her, but she was screened from him. when she told The Prophet "Allah's blessing and peace be upon him" of that, he said: "Do not screen yourself from him, for fosterage forbids what consanguinity forbids."

حَتَّىٰ أَسْتَأْذِنَ رَسُولَ اللَّهِ ﷺ، فَإِنَّ أَبَا الْقُعَيْسِ لَيْسَ هُوَ أَرْضَعَنِي وَلَكِنْ أَرْضَعَتْنِي امْرَأَتُهُ. قَالَتْ عَائِشَةُ: فَلَمَّا دَخَلَ رَسُولُ اللَّهِ ﷺ قُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّ أَفْلَحَ أَخَا أَبِي الْقُعَيْسِ جَاءَنِي يَسْتَأْذِنُ عَلَيَّ. فَكَرِهْتُ أَنْ آذَنَ لَهُ حَتَّىٰ أَسْتَأْذِنَكَ. قَالَتْ: فَقَالَ النَّبِيُّ ﷺ: «ائْذَنِي لَهُ».

قَالَ عُرْوَةُ: فَبِذٰلِكَ كَانَتْ عَائِشَةُ تَقُولُ: حَرِّمُوا مِنَ الرَّضَاعَةِ مَا تُحَرِّمُونَ مِنَ النَّسَبِ.

٦ ـ (...) ـ **وحدّثناه** عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، بِهٰذَا الإِسْنَادِ: جَاءَ أَفْلَحُ أَخُو أَبِي الْقُعَيْسِ يَسْتَأْذِنُ عَلَيْهَا. بِنَحْوِ حَدِيثِهِمْ، وَفِيهِ: «فَإِنَّهُ عَمُّكِ تَرِبَتْ يَمِينُكِ».

وَكَانَ أَبُو الْقُعَيْسِ زَوْجَ الْمَرْأَةِ الَّتِي أَرْضَعَتْ عَائِشَةَ.

٧ ـ (...) ـ **وحدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالَا: حَدَّثَنَا ابْنُ نُمَيْرٍ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: جَاءَ عَمِّي مِنَ الرَّضَاعَةِ يَسْتَأْذِنُ عَلَيَّ، فَأَبَيْتُ أَنْ آذَنَ لَهُ حَتَّىٰ أَسْتَأْمِرَ رَسُولَ اللَّهِ ﷺ، فَلَمَّا جَاءَ رَسُولُ اللَّهِ ﷺ قُلْتُ: إِنَّ عَمِّي مِنَ الرَّضَاعَةِ اسْتَأْذَنَ عَلَيَّ فَأَبَيْتُ أَنْ آذَنَ لَهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَلْيَلِجْ عَلَيْكِ عَمُّكِ» قُلْتُ: إِنَّمَا أَرْضَعَتْنِي الْمَرْأَةُ وَلَمْ يُرْضِعْنِي الرَّجُلُ. قَالَ: «إِنَّهُ عَمُّكِ، فَلْيَلِجْ عَلَيْكِ».

(...) ـ **وحدّثني** أَبُو الرَّبِيعِ الزَّهْرَانِيُّ: حَدَّثَنَا حَمَّادٌ ـ يَعْنِي ابْنَ زَيْدٍ ـ: حَدَّثَنَا هِشَامٌ، بِهٰذَا الإِسْنَادِ: أَنَّ أَخَا أَبِي الْقُعَيْسِ اسْتَأْذَنَ عَلَيْهَا. فَذَكَرَ نَحْوَهُ.

(...) ـ **وحدّثنا** يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ، عَنْ هِشَامٍ، بِهٰذَا الإِسْنَادِ، نَحْوَهُ، غَيْرَ أَنَّهُ قَالَ: اسْتَأْذَنَ عَلَيْهَا أَبُو الْقُعَيْسِ.

٨ ـ (...) ـ **وحدّثني** الْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ وَمُحَمَّدُ بْنُ رَافِعٍ. قَالَا: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ، عَنْ عَطَاءٍ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّ عَائِشَةَ أَخْبَرَتْهُ: قَالَتِ: اسْتَأْذَنَ عَلَيَّ عَمِّي مِنَ الرَّضَاعَةِ، أَبُو الْجَعْدِ، فَرَدَدْتُهُ ـ قَالَ لِي هِشَامٌ: إِنَّمَا هُوَ أَبُو الْقُعَيْسِ ـ فَلَمَّا جَاءَ النَّبِيُّ ﷺ أَخْبَرْتُهُ بِذٰلِكَ. قَالَ: «فَهَلَّا أَذِنْتِ لَهُ؟ تَرِبَتْ يَمِينُكِ أَوْ يَدُكِ».

٩ ـ (...) ـ **حدّثنا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ عِرَاكٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، أَنَّهَا أَخْبَرَتْهُ، أَنَّ عَمَّهَا مِنَ الرَّضَاعَةِ يُسَمَّى أَفْلَحَ اسْتَأْذَنَ عَلَيْهَا فَحَجَبَتْهُ، فَأَخْبَرَتْ رَسُولَ اللَّهِ ﷺ، فَقَالَ لَهَا: «لَا تَحْتَجِبِي مِنْهُ، فَإِنَّهُ يَحْرُمُ مِنَ الرَّضَاعَةِ مَا يَحْرُمُ مِنَ النَّسَبِ».

[البخاري: كتاب الشهادات، باب الشهادة على الأنساب والرضاع...، رقم: ٢٦٤٤].

10-(...) Urwa narrated from A'isha "Allah be pleased with her": Aflah Ibn Qu'ais asked permission to be admitted to me, but I refused to give him permission. He sent to me (a message saying): "Verily, I'm your (foster) uncle, and my brother's wife suckled you." But, I refused to admit him. when The Messenger of Allah "Allah's blessing and peace be upon him" came, I told him of that. upon this he said: "Admit him for he is your (foster) uncle."

[3] The daughter of one's foster brother is unlawful (to him to marry)

11-(1446) Abu Abd Ar-Rahman narrated that Ali "Allah be pleased with him" told: I said: "O Messenger of Allah! Why do you select (for your marriage women) only from Quraish, and leave (the women of) us (i.e. sons of Abd Al-Muttalib)?" he said: "Do you have anything (suitable to me)?" I said: "Yes, it is the daughter of Hamza." The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is unlawful to me, since she is the daughter of my foster brother."

(...) The same was narrated on the authority of Al-A'mash, with the same chain of transmitters.

12-(1447) Ibn Abbas "Allah be pleased with both" narrated that it was suggested that The Prophet "Allah's blessing and peace be upon him" should marry the daughter of Hamza. Upon this, he said: "She is unlawful to me, since she is the daughter of my foster brother; and fosterage forbids what genealogy forbids."

13-(...) The same was narrated on the authority of Shu'ba, Quatada, and Hammam. But the narration of Shu'ba ended at his saying: "The daughter of my foster brother." In the narration of Sa'id (it was mentioned): "Fosterage forbids what genealogy forbids." In the narration of Bishr Ibn Umar (it was mentioned in the transmission): I heard Jabir Ibn Zaid.

14-(1448) Humaid Ibn Abd Ar-Rahman narrated that he heard Umm Salama "Allah be pleased with her", the wife of The Prophet "Allah's blessing and peace be upon him" saying: It was said to The Messenger of Allah "Allah's blessing and peace be upon him": "Where are you, O Messenger of Allah from (marrying) the daughter of Hamza? (or: Why do you not engage the daughter of Hamza Ibn Abd Al-Muttalib?)" upon this he said: "Hamza is my foster brother (and his daughter is unlawful to me since she is the daughter of my brother)."

١٠ ـ (...) ـ وحدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ، عَنْ عِرَاكِ بْنِ مَالِكٍ. عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتِ: اسْتَأْذَنَ عَلَيَّ أَفْلَحُ بْنُ قُعَيْسٍ، فَأَبَيْتُ أَنْ آذَنَ لَهُ، فَأَرْسَلَ: إِنِّي عَمُّكِ. أَرْضَعَتْكِ امْرَأَةُ أَخِي، فَأَبَيْتُ أَنْ آذَنَ لَهُ، فَجَاءَ رَسُولُ اللَّهِ ﷺ. فَذَكَرْتُ ذٰلِكَ لَهُ، فَقَالَ: «لِيَدْخُلْ عَلَيْكِ، فَإِنَّهُ عَمُّكِ».

٣ ـ باب تَحْرِيم ابنةِ الأخ من الرَّضاعة

١١ ـ (١٤٤٦) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ، وَمُحَمَّدُ بْنُ الْعَلاَءِ ـ وَاللَّفْظُ لأَبِي بَكْرٍ ـ قَالُوا: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمٰنِ، عَنْ عَلِيٍّ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، مَالَكَ تَنَوَّقُ فِي قُرَيْشٍ وَتَدَعُنَا؟ فَقَالَ: «وَعِنْدَكُمْ شَيْءٌ؟» قُلْتُ: نَعَمْ، بِنْتُ حَمْزَةَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّهَا لاَ تَحِلُّ لِي، إِنَّهَا ابْنَةُ أَخِي مِنَ الرَّضَاعَةِ».

(...) ـ وحدّثنا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، عَنْ جَرِيرٍ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ. كُلُّهُمْ عَنِ الأَعْمَشِ، بِهٰذَا الإِسْنَادِ، مِثْلَهُ.

١٢ ـ (١٤٤٧) ـ وحدّثنا هَدَّابُ بْنُ خَالِدٍ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ، عَنْ جَابِرِ بْنِ زَيْدٍ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ ﷺ أُرِيدَ عَلَى ابْنَةِ حَمْزَةَ، فَقَالَ: «إِنَّهَا لاَ تَحِلُّ لِي، إِنَّهَا ابْنَةُ أَخِي مِنَ الرَّضَاعَةِ، وَيَحْرُمُ مِنَ الرَّضَاعَةِ مَا يَحْرُمُ مِنَ الرَّحِمِ».

[البخاري: كتاب الشهادات، باب الشهادة على الأنساب والرضاع...، رقم: ٢٦٤٥].

١٣ ـ (...) ـ وحدّثناه زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَحْيَىٰ ـ وَهُوَ الْقَطَّانُ ـ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ مِهْرَانَ الْقُطَعِيُّ: حَدَّثَنَا بِشْرُ بْنُ عُمَرَ. جَمِيعاً عَنْ شُعْبَةَ. (ح) وَحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ. كِلاَهُمَا عَنْ قَتَادَةَ. بِإِسْنَادِ هَمَّامٍ سَوَاءً، غَيْرَ أَنَّ حَدِيثَ شُعْبَةَ انْتَهَىٰ عِنْدَ قَوْلِهِ: «ابْنَةُ أَخِي مِنَ الرَّضَاعَةِ».

وَفِي حَدِيثِ سَعِيدٍ: «وَإِنَّهُ يَحْرُمُ مِنَ الرَّضَاعَةِ مَا يَحْرُمُ مِنَ النَّسَبِ».

وَفِي رِوَايَةِ بِشْرِ بْنِ عُمَرَ: سَمِعْتُ جَابِرَ بْنَ زَيْدٍ.

١٤ ـ (١٤٤٨) ـ وحدّثنا هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ وَأَحْمَدُ بْنُ عِيسَىٰ. قَالاَ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي مَخْرَمَةُ بْنُ بُكَيْرٍ، عَنْ أَبِيهِ. قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ مُسْلِمٍ يَقُولُ: سَمِعْتُ مُحَمَّدَ بْنَ مُسْلِمٍ يَقُولُ: سَمِعْتُ حُمَيْدَ بْنَ عَبْدِ الرَّحْمٰنِ يَقُولُ: سَمِعْتُ أُمَّ سَلَمَةَ زَوْجَ النَّبِيِّ ﷺ تَقُولُ: قِيلَ لِرَسُولِ اللَّهِ ﷺ: أَيْنَ أَنْتَ يَا رَسُولَ اللَّهِ؟ عَنِ ابْنَةِ حَمْزَةَ؟ أَوْ قِيلَ: أَلاَ تَخْطُبُ بِنْتَ حَمْزَةَ بْنِ عَبْدِ الْمُطَّلِبِ؟ قَالَ: «إِنَّ حَمْزَةَ أَخِي مِنَ الرَّضَاعَةِ».

[4] One's step-daughter and the sister of one's wife are unlawful (to him to marry)

15-(1449) Zainab Bint Abu Salama narrated that Umm Habiba Bint Abu Sufyan "Allah be pleased with both" reported: I said: "O Allah's Apostle! What do you think of my sister, the daughter of Abu Sufyan?" he said: "Which thing do you want me to think of (in connection with her)?" I said: "Marry her." The Prophet "Allah's blessing and peace be upon him" said: "Do you like that?" I replied: "Yes, for even now I am not your only wife and I like that my sister should share the good with me." The Prophet "Allah's blessing and peace be upon him" said: "But that is not lawful for me." I said: "We have heard that you want to marry Durra, daughter of Abu Salama." He said: "(You mean) the daughter of Umm Salama?" I said: "Yes." He said: "Even if she were not my step-daughter, she would be unlawful for me to marry since she is my foster niece. Abu Salama and I were suckled by Thuwaiba. So you should not offer to me your daughters or your sisters (in marriage)."

(...) The same was narrated on the authority of Hisham Ibn Urwa, with the same chain of transmitters.

16-(...) Zainab Bint Abu Salama narrated that Umm Habiba Bint Abu Sufyan "Allah be pleased with both", the wife of The Prophet "Allah's blessing and peace be upon her" reported that she said to The Messenger of Allah "Allah's blessing and peace be upon him": "O Allah's Apostle! Marry my sister Azza, daughter of Abu Sufyan." The Prophet "Allah's blessing and peace be upon him" said: "Do you like that?" she replied: "Yes, for even now I am not your only wife and I like that my sister should share the good with me." The Prophet "Allah's blessing and peace be upon him" said: "But that is not lawful for me." She said: "O Messenger of Allah! There a talk among us that you want to marry Durra, daughter of Abu Salama." He said: "The daughter of Abu Salama?" she said: "Yes." He said: "Even if she were not my step-daughter, she would be unlawful for me to marry since she is my foster niece. Abu Salama and I were suckled by Thuwaiba. So you should not offer to me your daughters or your sisters (in marriage)."

(...) The same was narrated on the authority of Az-Zuhri, and no one mentioned Azza in his Hadith except Yazid Ibn Abu Habiba.

[5] What about one sucking or two

17-(1450) A'isha "Allah be pleased with her" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "One sucking or two would not make the marriage unlawful."

٤ ـ باب تَحْرِيم الرَّبِيبَة وأخت المرأة

١٥ ـ (١٤٤٩) ـ حدّثنا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلاَءِ: حَدَّثَنَا أَبُو أُسَامَةَ: أَخْبَرَنَا هِشَامٌ: أَخْبَرَنِي أَبِي، عَنْ زَيْنَبَ بِنْتِ أُمِّ سَلَمَةَ، عَنْ أُمِّ حَبِيبَةَ بِنْتِ أَبِي سُفْيَانَ قَالَتْ: دَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ فَقُلْتُ لَهُ: هَلْ لَكَ فِي أُخْتِي بِنْتِ أَبِي سُفْيَانَ؟ فَقَالَ: «أَفْعَلُ مَاذَا؟» قُلْتُ: تَنْكِحُهَا. قَالَ: «أَوَ تُحِبِّينَ ذٰلِكِ؟» قُلْتُ: لَسْتُ لَكَ بِمُخْلِيَةٍ، وَأَحَبُّ مَنْ شَرِكَنِي فِي الْخَيْرِ أُخْتِي. قَالَ: «فَإِنَّهَا لاَ تَحِلُّ لِي» قُلْتُ: فَإِنِّي أُخْبِرْتُ أَنَّكَ تَخْطُبُ دُرَّةَ بِنْتَ أَبِي سَلَمَةَ. قَالَ: «بِنْتَ أُمِّ سَلَمَةَ؟» قُلْتُ: نَعَمْ. قَالَ: «لَوْ أَنَّهَا لَمْ تَكُنْ رَبِيبَتِي فِي حِجْرِي، مَا حَلَّتْ لِي، إِنَّهَا ابْنَةُ أَخِي مِنَ الرَّضَاعَةِ، أَرْضَعَتْنِي وَأَبَاهَا ثُوَيْبَةُ. فَلاَ تَعْرِضْنَ عَلَيَّ بَنَاتِكُنَّ وَلاَ أَخَوَاتِكُنَّ».

[البخاري: كتاب النكاح، باب: ﴿وأمهاتكم اللاتي أرضعنكم﴾...، رقم: ٥١٠١]

(...) ـ وحدَّثَنِيهِ سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّاءَ بْنِ أَبِي زَائِدَةَ. (ح) وَحَدَّثَنَا عَمْرٌو النَّاقِدُ: حَدَّثَنَا الأَسْوَدُ بْنُ عَامِرٍ: أَخْبَرَنَا زُهَيْرٌ. كِلاَهُمَا عَنْ هِشَامِ بْنِ عُرْوَةَ، بِهٰذَا الإِسْنَادِ، سَوَاءً.

١٦ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ رُمْحِ بْنِ الْمُهَاجِرِ: أَخْبَرَنَا اللَّيْثُ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ؛ أَنَّ مُحَمَّدَ بْنَ شِهَابٍ كَتَبَ يَذْكُرُ: أَنَّ عُرْوَةَ حَدَّثَهُ: أَنَّ زَيْنَبَ بِنْتَ أَبِي سَلَمَةَ حَدَّثَتْهُ، أَنَّ أُمَّ حَبِيبَةَ زَوْجَ النَّبِيِّ ﷺ حَدَّثَتْهَا، أَنَّهَا قَالَتْ لِرَسُولِ اللَّهِ ﷺ: يَا رَسُولَ اللَّهِ، انْكِحْ أُخْتِي عَزَّةَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَتُحِبِّينَ ذٰلِكِ؟» فَقَالَتْ: نَعَمْ يَا رَسُولَ اللَّهِ، لَسْتُ لَكَ بِمُخْلِيَةٍ، وَأَحَبُّ مَنْ شَرِكَنِي فِي خَيْرٍ أُخْتِي. فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَإِنَّ ذٰلِكَ لاَ يَحِلُّ لِي». قَالَتْ: فَقُلْتُ: يَا رَسُولَ اللَّهِ، فَإِنَّا نَتَحَدَّثُ أَنَّكَ تُرِيدُ أَنْ تَنْكِحَ دُرَّةَ بِنْتَ أَبِي سَلَمَةَ. قَالَ: «بِنْتَ أَبِي سَلَمَةَ؟» قَالَتْ: نَعَمْ. قَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ أَنَّهَا لَمْ تَكُنْ رَبِيبَتِي فِي حَجْرِي مَا حَلَّتْ لِي، إِنَّهَا ابْنَةُ أَخِي مِنَ الرَّضَاعَةِ، أَرْضَعَتْنِي وَأَبَا سَلَمَةَ ثُوَيْبَةُ. فَلاَ تَعْرِضْنَ عَلَيَّ بَنَاتِكُنَّ وَلاَ أَخَوَاتِكُنَّ».

(...) ـ وحدَّثَنِيهِ عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ: حَدَّثَنِي أَبِي، عَنْ جَدِّي: حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ. (ح) وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنِي يَعْقُوبُ بْنُ إِبْرَاهِيمَ الزُّهْرِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ مُسْلِمٍ. كِلاَهُمَا عَنِ الزُّهْرِيِّ، بِإِسْنَادِ ابْنِ أَبِي حَبِيبٍ عَنْهُ، نَحْوَ حَدِيثِهِ، وَلَمْ يُسَمِّ أَحَدٌ مِنْهُمْ فِي حَدِيثِهِ، عَزَّةَ، غَيْرُ يَزِيدَ بْنِ أَبِي حَبِيبٍ.

٥ ـ بابٌ فِي الْمَصَّةِ وَالْمَصَّتَيْنِ

١٧ ـ (١٤٥٠) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا إِسْمَاعِيلُ. (ح) وَحَدَّثَنَا سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ. كِلاَهُمَا عَنْ أَيُّوبَ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ (وَقَالَ سُوَيْدٌ وَزُهَيْرٌ: إِنَّ النَّبِيَّ ﷺ قَالَ): «لاَ تُحَرِّمُ الْمَصَّةُ وَالْمَصَّتَانِ».

18-(1451) Abdullah Ibn Al-Harith narrated from Umm Al-Fadl that a Bedouin entered upon The Prophet "Allah's blessing and peace be upon him" while he was in our house, and said: "O Prophet of Allah! I had a wife, upon whom I married another woman. But, my earlier wife pretended that she gave suck to my later wife once or twice." Upon this The Prophet "Allah's blessing and peace be upon him" said: "One sucking or two would not make unlawful (the marriage)."

19-(...) Umm Al-Fadl narrated that a man from sons of Sa'sa'a Ibn Amir said: "O Prophet of Allah! Does the one suckling make unlawful (the marriage)?" he replied in the negative.

20-(...) Abdullah Ibn Al-Harith narrated that Umm Al-Fadl told that The Prophet "Allah's blessing and peace be upon him" said: "Neither one suckling or two, nor one sucking or two make (the marriage) unlawful"

21-(...) The same was narrated on the authority of Ibn Abu Uruba, through different chain of transmitters. According to the narration of Ishaq and Ibn Bishr, he (The Prophet) said: "Or the two sucklings...or the two suckings." According to the narration of Ibn Abu Shaiba he said: "And the two sucklings...and the two suckings."

22-(...) Abdullah Ibn Al-Harith Ibn Nawfal narrated from Umm Al-Fadl that The Messenger of Allah "Allah's blessing and peace be upon him" said: "One sucking or two would not make unlawful (the marriage)."

23-(...) Abdullah Ibn Al-Harith narrated from Umm Al-Fadl that a man asked The Messenger of Allah "Allah's blessing and peace be upon him": "Does one sucking make unlawful (the marriage)?" he (The Prophet) answered in the negative.

[6] Forbiddance (of marriage) should be with (no less than) five sucklings

24-(1452) Amra narrated from A'isha "Allah be pleased with her": From among what has been revealed of The Qur'an, there was (a Verse saying) that "Ten clear sucklings should make (the marriage) unlawful." Then, it (the ten) was abrogated by "Five clear sucklings" and (the latter was also abrogated but a short time before the death of The Prophet to the extent that) The Prophet "Allah's blessing and peace be upon him" died, and it was still recited in The Qur'an (by some people who had not yet been informed of its abrogation, though its judgement was not cancelled).

25-(...) Amra narrated that she heard A'isha "Allah be pleased with her" saying, while mentioning the (number of) sucklings which makes (the marriage) unlawful: (At first) it was revealed in The Qur'an: "Ten clear

١٨ ـ (١٤٥١) ـ حدّثنا يَحْيَى بْنُ يَحْيَىٰ وَعَمْرٌو النَّاقِدُ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ. كُلُّهُمْ عَنِ الْمُعْتَمِرِ ـ وَاللَّفْظُ لِيَحْيَىٰ ـ: أَخْبَرَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ أَيُّوبَ، يُحَدِّثُ عَنْ أَبِي الْخَلِيلِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنْ أُمِّ الْفَضْلِ قَالَتْ: دَخَلَ أَعْرَابِيٌّ عَلَىٰ نَبِيِّ اللَّهِ ﷺ وَهُوَ فِي بَيْتِي. فَقَالَ: يَا نَبِيَّ اللَّهِ، إِنِّي كَانَتْ لِي امْرَأَةٌ فَتَزَوَّجْتُ عَلَيْهَا أُخْرَىٰ، فَزَعَمَتِ امْرَأَتِي الأُولَىٰ أَنَّهَا أَرْضَعَتِ امْرَأَتِي الْحُدْثَىٰ رَضْعَةً أَوْ رَضْعَتَيْنِ. فَقَالَ نَبِيُّ اللَّهِ ﷺ: «لاَ تُحَرِّمُ الإِمْلاَجَةُ وَالإِمْلاَجَتَانِ».

قَالَ عَمْرٌو فِي رِوَايَتِهِ: عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ بْنِ نَوْفَلٍ.

١٩ ـ (...) ـ وحدّثني أَبُو غَسَّانَ الْمِسْمَعِيُّ: حَدَّثَنَا مُعَاذٌ. (ح) وحَدَّثَنَا ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، عَنْ صَالِحِ بْنِ أَبِي مَرْيَمَ، أَبِي الْخَلِيلِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنْ أُمِّ الْفَضْلِ، أَنَّ رَجُلاً مِنْ بَنِي عَامِرِ بْنِ صَعْصَعَةَ قَالَ: يَا نَبِيَّ اللَّهِ، هَلْ تُحَرِّمُ الرَّضْعَةُ الْوَاحِدَةُ؟ قَالَ: «لاَ».

٢٠ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ أَبِي الْخَلِيلِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، أَنَّ أُمَّ الْفَضْلِ حَدَّثَتْ، أَنَّ نَبِيَّ اللَّهِ ﷺ قَالَ: «لاَ تُحَرِّمُ الرَّضْعَةُ أَوِ الرَّضْعَتَانِ، أَوِ الْمَصَّةُ أَوِ الْمَصَّتَانِ».

٢١ ـ (...) ـ وحدّثناه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ. جَمِيعاً عَنْ عَبْدَةَ بْنِ سُلَيْمَانَ، عَنِ ابْنِ عَرُوبَةَ، بِهٰذَا الإِسْنَادِ.

أَمَّا إِسْحَاقُ فَقَالَ، كَرِوَايَةِ ابْنِ بِشْرٍ: «أَوِ الرَّضْعَتَانِ أَوِ الْمَصَّتَانِ».

وَأَمَّا ابْنُ أَبِي شَيْبَةَ فَقَالَ: «وَالرَّضْعَتَانِ وَالْمَصَّتَانِ».

٢٢ ـ (...) ـ وحدّثنا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا بِشْرُ بْنُ السَّرِيِّ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ قَتَادَةَ، عَنْ أَبِي الْخَلِيلِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ بْنِ نَوْفَلٍ، عَنْ أُمِّ الْفَضْلِ، عَنِ النَّبِيِّ ﷺ قَالَ: «لاَ تُحَرِّمُ الإِمْلاَجَةُ وَالإِمْلاَجَتَانِ».

٢٣ ـ (...) ـ حدّثني أَحْمَدُ بْنُ سَعِيدٍ الدَّارِمِيُّ: حَدَّثَنَا حَبَّانُ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ، عَنْ أَبِي الْخَلِيلِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنْ أُمِّ الْفَضْلِ: سَأَلَ رَجُلٌ النَّبِيَّ ﷺ: أَتُحَرِّمُ الْمَصَّةُ؟ فَقَالَ: لاَ.

٦ ـ باب التَّحْرِيمِ بِخَمْسِ رَضَعَاتٍ

٢٤ ـ (١٤٥٢) ـ حدّثنا يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ، أَنَّهَا قَالَتْ: كَانَ فِيمَا أُنْزِلَ مِنَ الْقُرْآنِ: عَشْرُ رَضَعَاتٍ مَعْلُومَاتٍ يُحَرِّمْنَ، ثُمَّ نُسِخْنَ: بِخَمْسٍ مَعْلُومَاتٍ، فَتُوُفِّيَ رَسُولُ اللَّهِ ﷺ وَهُنَّ فِيمَا يُقْرَأُ مِنَ الْقُرْآنِ.

٢٥ ـ (...) ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلاَلٍ، عَنْ يَحْيَىٰ ـ وَهُوَ ابْنُ سَعِيدٍ ـ عَنْ عَمْرَةَ، أَنَّهَا سَمِعَتْ عَائِشَةَ تَقُولُ: وَهِيَ تَذْكُرُ الَّذِي يُحَرِّمُ مِنَ

sucklings (should make marriage unlawful)." Then it was revealed (to abrogate it): "Five clear (sucklings should make marriage unlawful) (and although its recitation was abrogated, its judgement remained).

(...) Yahya Ibn Sa'id narrated: Amra told me that she heard A'isha "Allah be pleased with her" saying the same.

[7] Suckling of the young man

26-(1453) Abd Ar-Rahman Ibn Al-Qasim narrated from his father that A'isha "Allah be pleased with her" said: Sahla Bint Suhail came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! I observe the signs (of disgust) in the face of Abu Hudhaifa, on the entering of Salim (his ally while I was in the house)." The Messenger of Allah "Allah's blessing and peace be upon him" said to her: "Give suck to him." She said: "Then, how could I suckle him and he is a young man?" upon this The Messenger of Allah "Allah's blessing and peace be upon him" smiled and said: "No doubt, I know that he is a young man." Amr added in his narration that he took part in the holy Battle of Badr. According to the narration of Abu Umar he (the narrator) said: Allah's Apostle "Allah's blessing and peace be upon him" laughed.

(This Hadith is particular to the case of Sahla, the wife of Abu Hudhaifa, and Salim, who was his freed slave and then he manumitted him and made him his ally. According to most famous religious scholars, it should not be applicable to anyone else. On the other hand, it was said that she did not give suck to Salim directly from her breast, but she milked her breast in a pot or so, which she gave to him).

27-(...) Ibn Abu Mulaika narrated from Al-Qasim that A'isha "Allah be pleased with her" told: Salim, the freed slave of Abu Hudhaifa, lived in the house of Abu Hudhaifa and his wife. She (the daughter of Suhail, the wife of Abu Hudhaifa) came to The Prophet "Allah's blessing and peace be upon him" and said: "Salim has (grown up and) attained the age of puberty like men, and he came to perceive what they perceive. At the same time, he always enters (the house) and I would be there, and I think that there is something (of annoyance lurking) in the heart of Abu Hudhaifa." Upon this The Prophet "Allah's blessing and peace be upon him" said to her: "Suckle him, and (in this way) you would become unlawful to him, with the result that what is (lurking) in the heart of Abu Hudhaifa would disappear." Later, she came back (to The Prophet) and said: "I suckled him, and what was (rankling) in the heart of Abu Hudhaifa disappeared."

الرَّضَاعَةِ، قَالَتْ عَمْرَةَ: فَقَالَتْ عَائِشَةُ: نَزَلَ فِي الْقُرْآنِ: عَشْرُ رَضَعَاتٍ مَعْلُومَاتٍ، ثُمَّ نَزَلَ أَيْضاً: خَمْسٌ مَعْلُومَاتٌ.

(...) ـ وحدّثناه مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ قَالَ: سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ قَالَ: أَخْبَرَتْنِي عَمْرَةُ، أَنَّهَا سَمِعَتْ عَائِشَةَ تَقُولُ: بِمِثْلِهِ.

٧ ـ بَابُ رَضَاعَةِ الْكَبِيرِ

٢٦ ـ (١٤٥٣) ـ حدّثنا عَمْرٌو النَّاقِدُ وَابْنُ أَبِي عُمَرَ. قَالاَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ: جَاءَتْ سَهْلَةُ بِنْتُ سُهَيْلٍ إِلَى النَّبِيِّ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ، إِنِّي أَرَىٰ فِي وَجْهِ أَبِي حُذَيْفَةَ مِنْ دُخُولِ سَالِمٍ ـ وَهُوَ حَلِيفُهُ ـ. فَقَالَ النَّبِيُّ ﷺ: «أَرْضِعِيهِ» قَالَتْ: وَكَيْفَ أُرْضِعُهُ؟ وَهُوَ رَجُلٌ كَبِيرٌ. فَتَبَسَّمَ رَسُولُ اللَّهِ ﷺ وَقَالَ: «قَدْ عَلِمْتُ أَنَّهُ رَجُلٌ كَبِيرٌ».

زَادَ عَمْرٌو فِي حَدِيثِهِ: وَكَانَ قَدْ شَهِدَ بَدْراً.

وَفِي رِوَايَةِ ابْنِ أَبِي عُمَرَ: فَضَحِكَ رَسُولُ اللَّهِ ﷺ.

٢٧ ـ (...) ـ وحدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ وَمُحَمَّدُ بْنُ أَبِي عُمَرَ. جَمِيعاً عَنِ الثَّقَفِيِّ قَالَ ابْنُ أَبِي عُمَرَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ، عَنْ أَيُّوبَ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ، أَنَّ سَالِماً مَوْلَىٰ أَبِي حُذَيْفَةَ كَانَ مَعَ أَبِي حُذَيْفَةَ وَأَهْلِهِ فِي بَيْتِهِمْ، فَأَتَتْ ـ تَعْنِي ابْنَةَ سُهَيْلٍ ـ النَّبِيَّ ﷺ فَقَالَتْ: إِنَّ سَالِماً قَدْ بَلَغَ مَا يَبْلُغُ الرِّجَالُ، وَعَقَلَ مَا عَقَلُوا. وَإِنَّهُ يَدْخُلُ عَلَيْنَا، وَإِنِّي أَظُنُّ أَنَّ فِي نَفْسِ أَبِي حُذَيْفَةَ مِنْ ذٰلِكَ شَيْئاً. فَقَالَ لَهَا النَّبِيُّ ﷺ: «أَرْضِعِيهِ تَحْرُمِي عَلَيْهِ، وَيَذْهَبِ الَّذِي فِي نَفْسِ أَبِي حُذَيْفَةَ» فَرَجَعَتْ فَقَالَتْ: إِنِّي قَدْ أَرْضَعْتُهُ، فَذَهَبَ الَّذِي فِي نَفْسِ أَبِي حُذَيْفَةَ.

28-(...) Ibn Abu Mulaika narrated from Al-Qasim Ibn Muhammad Ibn Abu Bakr that A'isha "Allah be pleased with her" told: Sahla Bint Suhail Ibn Amr (the wife of Abu Hudhaifa) came to The Prophet "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! Salim, (i.e., the freed slave of Abu Hudhaifa) lives with us (in our house) and he has (grown up and) attained the age of puberty like men, and he came to know what they know (about sex matters)." Upon this The Prophet "Allah's blessing and peace be upon him" said to her: "Suckle him, and (in this way) you would become unlawful to him (in marriage)."

I (Ibn Abu Mulaika) spent a year or so, without narrating it to anyone, for fear of (what might result from) it. Then, I met Al-Qasim and said to him: "You narrated to me a Hadith, which I dared not to transmit to anyone afterwards." He asked me: "What is it?" I told him. Upon this he said: "Narrate it on the authority of me that A'isha reported it to me."

29-(...) Zainab Bint Umm Salama narrated that Umm Salama said to A'isha: "(It is undesirable that) the boy, who is about to attain the age of puberty enters upon you, whom I do not like to enter upon me." A'isha said: "Do you not have in The Messenger of Allah "Allah's blessing and peace be upon him" a good pattern?" she (A'isha) resumed: "The wife of Abu Hudhaifa said: "O Messenger of Allah! Salim enters upon me. He is a (young) man, and there is something (of annoyance lurking) in the heart of Abu Hudhaifa because of that." Upon this The Messenger of Allah "Allah's blessing and peace be upon him" said: "Then, suckle him, so that (it would be lawful that) he should enter upon you (since you would become unlawful to him to marry).""

30-(...) Zainab Bint Umm Salama narrated that she heard Umm Salama saying to A'isha: "By Allah! I'm not pleased to allow (anyone even if he was as young as) a boy, who passed the age of fosterage to see me." Upon this A'isha said: "Why is that? Once, Sahla Bint Suhail (the wife of Abu Hudhaifa) came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! By Allah! I notice the signs of disgust in the face of Abu Hudhaifa because of Salim's entering (upon me as he lives in our house)." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Suckle him." She said: "O Messenger of Allah! He has (grown up to the extent that he has) a beard." He said: "Suckle him, so that what is in the face of Abu Hudhaifa would disappear (as he would rest assured that Salim became unlawful to you)." Later, She said: "By Allah! I never observed (such a sign of disgust) in the face of Abu Hudhaifa."

٢٨ ـ (...) ـ وحدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ رَافِعٍ ـ وَاللَّفْظُ لابْنِ رَافِعٍ ـ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنَا ابْنُ أَبِي مُلَيْكَةَ، أَنَّ الْقَاسِمَ بْنَ مُحَمَّدِ بْنِ أَبِي بَكْرٍ أَخْبَرَهُ، أَنَّ عَائِشَةَ أَخْبَرَتْهُ، أَنَّ سَهْلَةَ بِنْتَ سُهَيْلِ بْنِ عَمْرٍو جَاءَتِ النَّبِيَّ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ، إِنَّ سَالِماً ـ لِسَالِمٍ مَوْلَىٰ أَبِي حُذَيْفَةَ ـ مَعَنَا فِي بَيْتِنَا، وَقَدْ بَلَغَ مَا يَبْلُغُ الرِّجَالُ وَعَلِمَ مَا يَعْلَمُ الرِّجَالُ. قَالَ: «أَرْضِعِيهِ تَحْرُمِي عَلَيْهِ».

قَالَ: فَمَكَثْتُ سَنَةً أَوْ قَرِيباً مِنْهَا لاَ أُحَدِّثُ بِهِ وَهِبْتُهُ، ثُمَّ لَقِيتُ الْقَاسِمَ فَقُلْتُ لَهُ: لَقَدْ حَدَّثْتَنِي حَدِيثاً مَا حَدَّثْتُهُ بَعْدُ. قَالَ: فَمَا هُوَ؟ فَأَخْبَرْتُهُ. قَالَ: فَحَدِّثْهُ عَنِّي، أَنَّ عَائِشَةَ أَخْبَرَتْنِيهِ.

٢٩ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ حُمَيْدِ بْنِ نَافِعٍ، عَنْ زَيْنَبَ بِنْتِ أُمِّ سَلَمَةَ قَالَتْ: قَالَتْ أُمُّ سَلَمَةَ لِعَائِشَةَ: إِنَّهُ يَدْخُلُ عَلَيْكِ الْغُلاَمُ الأَيْفَعُ الَّذِي مَا أُحِبُّ أَنْ يَدْخُلَ عَلَيَّ. قَالَ: فَقَالَتْ عَائِشَةُ: أَمَالَكِ فِي رَسُولِ اللَّهِ ﷺ أُسْوَةٌ؟ قَالَتْ: إِنَّ امْرَأَةَ أَبِي حُذَيْفَةَ قَالَتْ: يَا رَسُولَ اللَّهِ، إِنَّ سَالِماً يَدْخُلُ عَلَيَّ وَهُوَ رَجُلٌ. وَفِي نَفْسِ أَبِي حُذَيْفَةَ مِنْهُ شَيْءٌ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَرْضِعِيهِ حَتَّىٰ يَدْخُلَ عَلَيْكِ».

٣٠ ـ (...) ـ وحدّثني أَبُو الطَّاهِرِ وَهَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ ـ وَاللَّفْظُ لِهَارُونَ ـ قَالاَ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي مَخْرَمَةُ بْنُ بُكَيْرٍ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ حُمَيْدَ بْنَ نَافِعٍ يَقُولُ: سَمِعْتُ زَيْنَبَ بِنْتَ أَبِي سَلَمَةَ تَقُولُ: سَمِعْتُ أُمَّ سَلَمَةَ زَوْجَ النَّبِيِّ ﷺ تَقُولُ لِعَائِشَةَ: وَاللَّهِ، مَا تَطِيبُ نَفْسِي أَنْ يَرَانِي الْغُلاَمُ قَدِ اسْتَغْنَىٰ عَنِ الرَّضَاعَةِ. فَقَالَتْ: لِمَ؟ قَدْ جَاءَتْ سَهْلَةُ بِنْتُ سُهَيْلٍ إِلَىٰ رَسُولِ اللَّهِ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ، وَاللَّهِ، إِنِّي لأَرَىٰ فِي وَجْهِ أَبِي حُذَيْفَةَ مِنْ دُخُولِ سَالِمٍ. قَالَتْ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَرْضِعِيهِ» فَقَالَتْ: إِنَّهُ ذُو لِحْيَةٍ. فَقَالَ: «أَرْضِعِيهِ يَذْهَبْ مَا فِي وَجْهِ أَبِي حُذَيْفَةَ».

فَقَالَتْ: وَاللَّهِ، مَا عَرَفْتُهُ فِي وَجْهِ أَبِي حُذَيْفَةَ.

31-(1454) Zainab Bint Umm Salama narrated that her mother Umm Salama, the wife of The Prophet "Allah's blessing and peace be upon him" said: All the wives of The Prophet "Allah's blessing and peace be upon him" (except A'isha) refused to admit anyone depending upon this form of fosterage (permitted to Sahla, the wife of Abu Hudhaifa, as regards Salim), and they said to A'isha: "By Allah! We don't think but that was a concession granted by The Messenger of Allah "Allah's blessing and peace be upon him" to Salim in particular. So, none should be permitted to enter upon us, and to see us, depending upon this kind of fosterage."

[8] The fosterage (relation of forbiddance) should not be held valid unless suckling is given because of hunger

32-(1455) Masruq narrated from A'isha "Allah be pleased with her": The Messenger of Allah "Allah's blessing and peace be upon him" entered upon me while a man was sitting with me. He (The Prophet) felt it, and the signs of anger appeared on his face as if he disliked that. She said: "O Messenger of Allah! He is my foster brother." He said: "Be sure as to who is your foster brother, for fosterage (relation of forbiddance) is held valid only when suckling is given because of hunger." (i.e. when it is given to an infant, whose food is milk, and whose hunger is to be satisfied with it).

(...) The same was narrated on the authority of Al-Ash'ath Ibn Abu Ash-Sha'tha, with the same transmission of Abu Al-Ahwas.

[9] Permissibility to have sexual intercourse with the captivated woman after her purification (of menses or delivery), and if she had a husband (before capture) her marriage would be dissolved after capture

33-(1456) Abu Sa'id Al-Khudri "Allah be pleased with him" narrated: On the day of (the holy battle of) Hunain, The Prophet "Allah's blessing and peace be upon him" sent an expedition to Awtas, where they met an enemy (of infidels), with whom they fought, and then emerged victorious over them, and got (women) captives from them. Some of the companions of The Prophet "Allah's blessing and peace be upon him" felt reluctant to have sexual intercourse with them because of their husbands from the infidels. On this occasion, Allah "Exalted and Hallowed be He" revealed: "Also (prohibited are) women already married, except those whom your right hands possess." (The Women 24) (i.e. they are lawful to you (to have sexual intercourse with them) after the period of their Iddat has been over).

٣١ ـ (١٤٥٤) ـ حدّثني عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ: حَدَّثَنِي أَبِي، عَنْ جَدِّي: حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ، عَنِ ابْنِ شِهَابٍ؛ أَنَّهُ قَالَ: أَخْبَرَنِي أَبُو عُبَيْدَةَ بْنُ عَبْدِ اللَّهِ بْنِ زَمْعَةَ، أَنَّ أُمَّهُ زَيْنَبَ بِنْتَ أَبِي سَلَمَةَ أَخْبَرَتْهُ، أَنَّ أُمَّهَا أُمَّ سَلَمَةَ زَوْجَ النَّبِيِّ ﷺ كَانَتْ تَقُولُ: أَبَىٰ سَائِرُ أَزْوَاجِ النَّبِيِّ ﷺ أَنْ يُدْخِلْنَ عَلَيْهِنَّ أَحَداً بِتِلْكَ الرَّضَاعَةِ، وَقُلْنَ لِعَائِشَةَ: وَاللَّهِ، مَا نَرَىٰ هٰذَا إِلاَّ رُخْصَةً أَرْخَصَهَا رَسُولُ اللَّهِ ﷺ لِسَالِمٍ خَاصَّةً، فَمَا هُوَ بِدَاخِلٍ عَلَيْنَا أَحَدٌ بِهٰذِهِ الرَّضَاعَةِ. وَلاَ رَائِينَا.

٨ ـ بابٌ: «إنما الرَّضَاعة من المَجَاعة»

٣٢ ـ (١٤٥٥) ـ حدّثنا هَنَّادُ بْنُ السَّرِيِّ: حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ أَشْعَثَ بْنِ أَبِي الشَّعْثَاءِ، عَنْ أَبِيهِ، عَنْ مَسْرُوقٍ قَالَ: قَالَتْ عَائِشَةُ: دَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ وَعِنْدِي رَجُلٌ قَاعِدٌ. فَاشْتَدَّ ذٰلِكَ عَلَيْهِ وَرَأَيْتُ الْغَضَبَ فِي وَجْهِهِ. قَالَتْ: فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّهُ أَخِي مِنَ الرَّضَاعَةِ، قَالَتْ: فَقَالَ: «انْظُرْنَ إِخْوَتَكُنَّ مِنَ الرَّضَاعَةِ فَإِنَّمَا الرَّضَاعَةُ مِنَ الْمَجَاعَةِ».

(...) ـ وحدّثناه مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. (ح) وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي. قَالاَ جَمِيعاً: حَدَّثَنَا شُعْبَةُ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ. (ح) وحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ. جَمِيعاً عَنْ سُفْيَانَ. (ح) وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا حُسَيْنٌ الْجُعْفِيُّ، عَنْ زَائِدَةَ. كُلُّهُمْ عَنْ أَشْعَثَ بْنِ أَبِي الشَّعْثَاءِ. بِإِسْنَادِ أَبِي الأَحْوَصِ كَمَعْنَىٰ حَدِيثِهِ، غَيْرَ أَنَّهُمْ قَالُوا: «مِنَ الْمَجَاعَةِ».

[البخاري: كتاب الشهادات، باب الشهادة على الأنساب والرضاع...، رقم: ٢٦٤٧].

٩ ـ بابُ جَوَازِ وَطْءِ المَسْبِيَّةِ بعد الاستبراءِ وإن كان لها زَوْجٌ انْفَسَخَ نِكاحُها بالسَّبْيِ

٣٣ ـ (١٤٥٦) ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ عُمَرَ بْنِ مَيْسَرَةَ الْقَوَارِيرِيُّ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ صَالِحٍ، أَبِي الْخَلِيلِ، عَنْ أَبِي عَلْقَمَةَ الْهَاشِمِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ رَسُولَ اللَّهِ ﷺ، يَوْمَ حُنَيْنٍ، بَعَثَ جَيْشاً إِلَىٰ أَوْطَاسٍ فَلَقُوا عَدُوّاً، فَقَاتَلُوهُمْ، فَظَهَرُوا عَلَيْهِمْ وَأَصَابُوا لَهُمْ سَبَايَا. فَكَأَنَّ نَاساً مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ تَحَرَّجُوا مِنْ غِشْيَانِهِنَّ مِنْ أَجْلِ أَزْوَاجِهِنَّ مِنَ الْمُشْرِكِينَ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ فِي ذٰلِكَ: ﴿وَٱلْمُحْصَنَٰتُ مِنَ ٱلنِّسَآءِ إِلَّا مَا مَلَكَتْ أَيْمَٰنُكُمْ﴾ [النساء: ٢٤] أَيْ فَهُنَّ لَكُمْ حَلاَلٌ إِذَا انْقَضَتْ عِدَّتُهُنَّ.

34-(...) Abu Sa'id Al-Khudri "Allah be pleased with him" narrated: On the day of (the holy battle of) Hunain, The Prophet "Allah's blessing and peace be upon him" sent an expedition to Awtas...and the rest is the same, but he said here: "except those whom your right hands possess from them, for they are lawful to you (to have sexual intercourse with them)." (The phrase) "If the period of their Iddat has been over" was not mentioned.

(...) The same was narrated by Shu'ba, on the authority of Quatada, with the same chain of transmitters.

35-(...) Abu Sa'id "Allah be pleased with him" narrated: On the day of (the battle of) Awtas, they got many (women) captives, who had husbands (from the infidels). They felt afraid (of having sexual intercourse with them). So, this Verse was revealed: "Also (prohibited are) women already married, except those whom your right hands possess." (The Women 24)

(...) The same was narrated on the authority of Quatada, with the same chain of transmitters.

[10] The child is to belong to the (owner of the) bed on which he is born, and one should avoid suspicions

36-(1457) Urwa narrated from A'isha "Allah be pleased with her": Both of Sa'd Ibn Abu Waqqas and Abd Ibn Zam'a disputed one another over a child. Sa'd said: "this is, O Messenger of Allah, the son of my brother (Utba), whom he entrusted to me that he is his son. Look at his resemblance (with Utba)." Zam'a said: "This is my brother, O Messenger of Allah, who was born on his bed, from his slave-girl." The Messenger of Allah "Allah's blessing and peace be upon him" looked at him, and found a clear resemblance between him and Utba. He then said: "He is for you, O Abd Ibn Zam'a. indeed, the child belongs to the (owner of the) bed, on which he is born, and for the adulterer is the disappointment. O Sawda Bint Zam'a! (meaning his wife) screen yourself from him (since he is not your brother)." In this way, he never saw Sawda. (Muhammad Ibn Rumh did not mention his (The Prophet's) saying: "O Abd").

(...) The same was narrated by Ma'mar, on the authority of Az-Zuhri, with the same chain of transmitters. But both of Ma'mar and Ibn Uyaina mentioned in their narration: "The boy is to belong to the (one on whose) bed he is born", and did not mention "and for the adulterer is the disappointment."

37-(1458) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The

٣٤ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالُوا: حَدَّثَنَا عَبْدُ الأَعْلَىٰ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَبِي الْخَلِيلِ؛ أَنَّ أَبَا عَلْقَمَةَ الْهَاشِمِيَّ حَدَّثَ، أَنَّ أَبَا سَعِيدٍ الْخُدْرِيَّ حَدَّثَهُمْ، أَنَّ نَبِيَّ اللَّهِ ﷺ بَعَثَ، يَوْمَ حُنَيْنٍ، سَرِيَّةً. بِمَعْنَىٰ حَدِيثِ يَزِيدَ بْنِ زُرَيْعٍ غَيْرَ أَنَّهُ قَالَ: إِلاَّ مَا مَلَكَتْ أَيْمَانُكُمْ مِنْهُنَّ فَحَلاَلٌ لَكُمْ. وَلَمْ يَذْكُرْ: إِذَا انْقَضَتْ عِدَّتُهُنَّ.

٣٥ ـ (...) ـ وحدَّثنيه يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا خَالِدٌ ـ يَعْنِي ابْنَ الْحَارِثِ ـ. حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، بِهٰذَا الإِسْنَادِ، نَحْوَهُ.

(...) ـ وَحَدَّثَنِيهِ يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَبِي الْخَلِيلِ، عَنْ أَبِي سَعِيدٍ قَالَ: أَصَابُوا سَبْياً يَوْمَ أَوْطَاس لَهُنَّ أَزْوَاجٌ، فَتَخَوَّفُوا، فَأُنْزِلَتْ هٰذِهِ الآيَةُ: ﴿وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ﴾.

(...) ـ وحدّثني يَحْيَى بْنُ حَبِيبٍ: حَدَّثَنَا خَالِدٌ ـ يَعْنِي ابْنَ الْحَارِثِ ـ: حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، بِهٰذَا الإِسْنَادِ، نَحْوَهُ.

١٠ ـ بابٌ «الولدُ للفِرَاش» وتوَقِّي الشُّبُهَاتِ

٣٦ ـ (١٤٥٧) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ؛ أَنَّهَا قَالَتِ: اخْتَصَمَ سَعْدُ بْنُ أَبِي وَقَّاصٍ وَعَبْدُ بْنُ زَمْعَةَ فِي غُلاَمٍ. فَقَالَ سَعْدٌ: هٰذَا. يَا رَسُولَ اللَّهِ، ابْنُ أَخِي، عُتْبَةَ بْنِ أَبِي وَقَّاصٍ. عَهِدَ إِلَيَّ أَنَّهُ ابْنُهُ، انْظُرْ إِلَىٰ شَبَهِهِ. وَقَالَ عَبْدُ بْنُ زَمْعَةَ: هٰذَا أَخِي، يَا رَسُولَ اللَّهِ، وُلِدَ عَلَىٰ فِرَاشِ أَبِي مِنْ وَلِيدَتِهِ. فَنَظَرَ رَسُولُ اللَّهِ ﷺ إِلَىٰ شَبَهِهِ، فَرَأَىٰ شَبَهاً بَيِّناً بِعُتْبَةَ. فَقَالَ: «هُوَ لَكَ يَا عَبْدُ، الْوَلَدُ لِلْفِرَاشِ وَلِلْعَاهِرِ الْحَجَرُ. وَاحْتَجِبِي مِنْهُ يَا سَوْدَةُ بِنْتَ زَمْعَةَ».

قَالَتْ: فَلَمْ يَرَ سَوْدَةَ قَطُّ. وَلَمْ يَذْكُرْ مُحَمَّدُ بْنُ رُمْحٍ قَوْلَهُ: «يَا عَبْدُ».

[البخاري: كتاب البيوع، باب شراء المملوك من الحربي...، رقم: ٢٢١٨]

(...) ـ حدّثنا سَعِيدُ بْنُ مَنْصُورٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ. قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ. (ح) وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ. كِلاَهُمَا عَنِ الزُّهْرِيِّ. بِهٰذَا الإِسْنَادِ، نَحْوَهُ. غَيْرَ أَنَّ مَعْمَراً وَابْنَ عُيَيْنَةَ، فِي حَدِيثِهِمَا «الْوَلَدُ لِلْفِرَاشِ» وَلَمْ يَذْكُرَا «وَلِلْعَاهِرِ الْحَجَرُ». [البخاري: كتاب الخصومات، باب دعوى الوصي للميت، رقم: ٢٤٢١].

٣٧ ـ (١٤٥٨) ـ وحدّثني مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ. قَالَ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنِ ابْنِ الْمُسَيَّبِ وَأَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْوَلَدُ لِلْفِرَاشِ، وَلِلْعَاهِرِ الْحَجَرُ».

(...) ـ وحدّثنا سَعِيدُ بْنُ مَنْصُورٍ، وَزُهَيْرُ بْنُ حَرْبٍ، وَعَبْدُ الأَعْلَى بْنُ حَمَّادٍ، وَعَمْرٌو النَّاقِدُ. قَالُوا: حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ.

أَمَّا ابْنُ مَنْصُورٍ فَقَالَ: عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ.

وَأَمَّا عَبْدُ الأَعْلَىٰ فَقَالَ: عَنْ أَبِي سَلَمَةَ أَوْ سَعِيدٍ عَنْ أَبِي هُرَيْرَةَ.

child belongs to the (one on whose) bed he is born, and for the adulterer is the disappointment."

(...) A Hadith like this was narrated on the authority of Abu Huraira.

[11] Tracing the relationship depending upon the physical features

38-(1459) A'isha "Allah be pleased with her" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" came to me happily, with his features glittering because of joy, and said: "Did you not know that Mujazzaz (the tracer of relationship) looked at Zaid and Usama and said: "These belong to each other (as being for a father and his son)"?"

39-(...) A'isha "Allah be pleased with her" narrated: One day, The Messenger of Allah "Allah's blessing and peace be upon him" entered upon me as pleased and said: "O A'isha! Did you not know that Mujazzaz Al-Mudliji visited me, and saw both Zaid Ibn Usama who were lying, with a rug covering their heads, while their feet were naked, then he said: "Their feet are related to one another (as being for a father and his son)"?"

40-(...) A'isha "Allah be pleased with her" reported: A tracer of relationship (One skilled in recognizing the relationship of a person to his parents through examining his physical features) came to me while The Prophet "Allah's blessing and peace be upon him" was present, and Usama Ibn Zaid and Zaid Ibn Haritha were Lying asleep. The tracer of relationship said: "These feet (of Usama and his father) are related to one another. " The Prophet "Allah's blessing and peace be upon him" was pleased with that saying which won his admiration, and of which he told A'isha.

(...) The same was narrated on the authority of Az-Zuhri, adding in this Hadith: "Mujazzaz was a relationship tracer."

[12] How long one spends after marrying with a virgin or with a matron (a previously married woman)

41-(1460) Abd Al-Malik Ibn Abu Bakr Ibn Abd Ar-Rahman Ibn Al-Harith Ibn Hisham narrated from his father from Umm Salama "Allah be pleased with her" that when The Messenger of Allah "Allah's blessing and peace be upon him" married her, he spent three nights with her, after which he said: "There is no (injustice for you (since there is no decrease of your right) from (the part of) your husband, and if you wished, I would spend a week with you. But if I spent a week with you, I should spend a week with each one of my wives."

42-(...) Abd Al-Malik Ibn Abu Bakr Ibn Abd Ar-Rahman narrated that when The Messenger of Allah "Allah's blessing and peace be upon him"

وَقَالَ زُهَيْرٌ: عَنْ سَعِيدٍ أَوْ عَنْ أَبِي سَلَمَةَ، أَحَدُهُمَا أَوْ كِلَاهُمَا عَنْ أَبِي هُرَيْرَةَ.
وَقَالَ عَمْرٌو: حَدَّثَنَا سُفْيَانُ مَرَّةً عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ وَأَبِي سَلَمَةَ، وَمَرَّةً عَنْ سَعِيدٍ أَوْ أَبِي سَلَمَةَ، وَمَرَّةً عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ، بِمِثْلِ حَدِيثِ مَعْمَرٍ.

١١ ـ بابُ العَمَلِ بِإِلْحَاقِ القَائِفِ الوَلَدَ

٣٨ ـ (١٤٥٩) ـ **حدّثنا** يَحْيَى بْنُ يَحْيَىٰ وَمُحَمَّدُ بْنُ رُمْحٍ. قَالَا: أَخْبَرَنَا اللَّيْثُ. (ح) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، أَنَّهَا قَالَتْ: إِنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ عَلَيَّ مَسْرُوراً، تَبْرُقُ أَسَارِيرُ وَجْهِهِ. فَقَالَ: «أَلَمْ تَرَيْ أَنَّ مُجَزِّزاً نَظَرَ آنِفاً إِلَىٰ زَيْدِ بْنِ حَارِثَةَ وَأُسَامَةَ بْنِ زَيْدٍ، فَقَالَ: إِنَّ بَعْضَ هٰذِهِ الأَقْدَامِ لَمِنْ بَعْضٍ».
[البخاري: كتاب الفرائض، باب القائف، رقم: ٦٧٧٠].

٣٩ ـ (...) ـ **وحدّثني** عَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ ـ وَاللَّفْظُ لِعَمْرٍو ـ قَالُوا: حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: دَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ ذَاتَ يَوْمٍ مَسْرُوراً، فَقَالَ: «يَا عَائِشَةُ، أَلَمْ تَرَيْ أَنَّ مُجَزِّزاً الْمُدْلِجِيَّ دَخَلَ عَلَيَّ، فَرَأَىٰ أُسَامَةَ وَزَيْداً وَعَلَيْهِمَا قَطِيفَةٌ قَدْ غَطَّيَا رُؤُوسَهُمَا، وَبَدَتْ أَقْدَامُهُمَا. فَقَالَ: «إِنَّ هٰذِهِ الأَقْدَامَ بَعْضُهَا مِنْ بَعْضٍ». [البخاري: كتاب الفرائض، باب القائف، رقم: ٦٧٧١].

٤٠ ـ (...) ـ **وحدّثناه** مَنْصُورُ بْنُ أَبِي مُزَاحِمٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: دَخَلَ قَائِفٌ وَرَسُولُ اللَّهِ ﷺ شَاهِدٌ، وَأُسَامَةُ بْنُ زَيْدٍ وَزَيْدُ بْنُ حَارِثَةَ مُضْطَجِعَانِ. فَقَالَ: إِنَّ هٰذِهِ الأَقْدَامَ بَعْضُهَا مِنْ بَعْضٍ. فَسُرَّ بِذٰلِكَ النَّبِيُّ ﷺ وَأَعْجَبَهُ، وَأَخْبَرَ بِهِ عَائِشَةَ. [البخاري: كتاب فضائل الصحابة، باب مناقب زيد بن حارثة...، رقم: ٣٧٣١].

(...) ـ **وحدّثني** حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ. (ح) وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ وَابْنُ جُرَيْجٍ. كُلُّهُمْ عَنِ الزُّهْرِيِّ، بِهٰذَا الإِسْنَادِ، بِمَعْنَىٰ حَدِيثِهِمْ.
وَزَادَ فِي حَدِيثِ يُونُسَ: وَكَانَ مُجَزِّزٌ قَائِفاً.

١٢ ـ بابُ قَدْرِ ما تَسْتَحِقُّهُ البِكْرُ والثَّيِّبُ من إِقَامَةِ الزَّوْجِ عندها عَقِبَ الزِّفَافِ

٤١ ـ (١٤٦٠) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ حَاتِمٍ وَيَعْقُوبُ بْنُ إِبْرَاهِيمَ ـ وَاللَّفْظُ لأَبِي بَكْرٍ ـ قَالُوا: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ سُفْيَانَ، عَنْ مُحَمَّدِ بْنِ أَبِي بَكْرٍ، عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمَٰنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ، عَنْ أَبِيهِ، عَنْ أُمِّ سَلَمَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ لَمَّا تَزَوَّجَ أُمَّ سَلَمَةَ أَقَامَ عِنْدَهَا ثَلَاثاً وَقَالَ: «إِنَّهُ لَيْسَ بِكِ عَلَىٰ أَهْلِكِ هَوَانٌ، إِنْ شِئْتِ سَبَّعْتُ لَكِ، وَإِنْ سَبَّعْتُ لَكِ سَبَّعْتُ لِنِسَائِي».

٤٢ ـ (...) ـ **حدّثنا** يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمَٰنِ، أَنَّ رَسُولَ اللَّهِ ﷺ حِينَ تَزَوَّجَ أُمَّ

married Umm Salama "Allah be pleased with her", he spent the night with her, and when it was dawn, he said: "There is no injustice for you (since there is no decrease of your right) from (the part of) your husband, and if you wished, I would spend seven (nights) with you, and if you wished, I would spend three (nights) with you, and then go round (my wives in turns)." She said: "Spend three (nights)."

(...) Abu Bakr Ibn Abd Ar-Rahman narrated that when The Messenger of Allah "Allah's blessing and peace be upon him" married Umm Salama "Allah be pleased with her" and consummated marriage with her, he intended to get out (after staying three nights with her), but, she caught hold of his garment. Upon this The Messenger of Allah "Allah's blessing and peace be upon him" said to her: "If you wished, I would spend with you more (nights), but, I would account you on that (extra time, the like of which I should stay with my wives). Indeed, one should stay seven (nights after marrying) with a virgin and three (nights) with a matron."

(...) The same was narrated on the authority of Abd Ar-Rahman Ibn Humaid, with the same chain of transmitters.

43-(...) Abd Al-Malik Ibn Abu Bakr Ibn Abd Ar-Rahman Ibn Al-Harith Ibn Hisham narrated from Umm Salama "Allah be pleased with her" that when The Messenger of Allah "Allah's blessing and peace be upon him" married her...(and mentioned many things, including the following) he (The Prophet) said: "If you wished, I would spend a week with you and spend a week with each one of my wives, for if I spent a week with you, I should spend a week with each one of my wives."

44-(1461) Anas "Allah be pleased with him" told: If one married a virgin besides a matron, he should spend a week with her (after which he should return to his previous wife), and if one married a matron beside a virgin, he should spend three (nights) with her. Khalid (a sub-narrator) said: If I said that he traced this Hadith (to The Prophet) I would surely tell the truth, but he (Anas) said: That is the tradition.

45-(...) Anas "Allah be pleased with him" told: The tradition is that one should spend a week with the virgin (after marriage). Khalid (a sub-narrator) said: If I wished, I would say that he traced it (this Hadith) to The Prophet "Allah's blessing and peace be upon him".

[13] Allotting visits to one's wives, and the tradition is that everyone should have a night (to be spent with her) besides her day

46-(1462) Anas "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" had nine wives, and

سَلمَة، وَأَصْبحتْ عِنْدَهُ قَالَ لَها: «لَيْسَ بِكِ عَلَىٰ أَهْلِكِ هَوَانٌ، إِنْ شِئْتِ سَبَّعْتُ عِنْدَكِ، وَإِنْ شِئْتِ ثَلَّثْتُ ثُمَّ دُرْتُ» قَالَتْ: ثَلِّثْ.

(...) ـ وحدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ: حَدَّثَنَا سُلَيْمَانُ ـ يَعْنِي ابْنَ بِلاَلٍ ـ عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ حُمَيْدٍ، عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي بَكْرٍ، عَنْ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمَٰنِ، أَنَّ رَسُولَ اللَّهِ ﷺ حِينَ تَزَوَّجَ أُمَّ سَلَمَةَ فَدَخَلَ عَلَيْهَا، فَأَرَادَ أَنْ يَخْرُجَ أَخَذَتْ بِثَوْبِهِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنْ شِئْتِ زِدْتُكِ وَحَاسَبْتُكِ بِهِ، لِلْبِكْرِ سَبْعٌ وَلِلثَّيِّبِ ثَلاَثٌ».

(...) ـ وحدّثنا يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا أَبُو ضَمْرَةَ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ حُمَيْدٍ، بِهٰذَا الإِسْنَادِ، مِثْلَهُ.

٤٣ ـ (...) ـ حدّثني أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلاَءِ: حَدَّثَنَا حَفْصٌ ـ يَعْنِي ابْنَ غِيَاثٍ ـ عَنْ عَبْدِ الْوَاحِدِ بْنِ أَيْمَنَ، عَنْ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمَٰنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ، عَنْ أُمِّ سَلَمَةَ، ذَكَرَ أَنَّ رَسُولَ اللَّهِ ﷺ تَزَوَّجَهَا، وَذَكَرَ أَشْيَاءَ، هٰذَا فِيهِ. قَالَ: «إِنْ شِئْتِ أَنْ أُسَبِّعَ لَكِ وَأُسَبِّعَ لِنِسَائِي، وَإِنْ سَبَّعْتُ لَكِ سَبَّعْتُ لِنِسَائِي».

٤٤ ـ (١٤٦١) ـ حدّثنا يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا هُشَيْمٌ، عَنْ خَالِدٍ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: إِذَا تَزَوَّجَ الْبِكْرَ عَلَى الثَّيِّبِ أَقَامَ عِنْدَهَا سَبْعاً، وَإِذَا تَزَوَّجَ الثَّيِّبَ عَلَى الْبِكْرِ أَقَامَ عِنْدَهَا ثَلاَثاً.

قَالَ خَالِدٌ: وَلَوْ قُلْتُ: إِنَّهُ رَفَعَهُ لَصَدَقْتُ. وَلٰكِنَّهُ قَالَ: السُّنَّةُ كَذٰلِكَ.

[البخاري: كتاب النكاح، باب إذا تزوج البكر على الثيب، رقم: ٥٢١٣].

٤٥ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا سُفْيَانُ، عَنْ أَيُّوبَ وَخَالِدٍ الْحَذَّاءِ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَنَسٍ قَالَ: مِنَ السُّنَّةِ أَنْ يُقِيمَ عِنْدَ الْبِكْرِ سَبْعاً.

قَالَ خَالِدٌ: وَلَوْ شِئْتُ قُلْتُ: رَفَعَهُ إِلَى النَّبِيِّ ﷺ.

١٣ ـ باب القسم بين الزوجات، وبيان أن السنة أن تكون لكلّ واحدة ليلة مع يومها

٤٦ ـ (١٤٦٢) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا شَبَابَةُ بْنُ سَوَّارٍ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: كَانَ لِلنَّبِيِّ ﷺ تِسْعُ نِسْوَةٍ، فَكَانَ إِذَا

whenever he allotted (his visits in turns) among them, he would not come back to the first except on the ninth (day). All of them used to gather every night in the house of the one whom he would visit. When he was in the house of A'isha (as it was her turn), Zainab came, to whom he stretched his hand. Upon this she (A'isha) said: "This is Zainab (and not A'isha)." The Prophet "Allah's blessing and peace be upon him" withdrew his hand.

Then, both of them (A'isha and Zainab) quarrelled with one another until their voices became loud. At the same time, the prayer was established. Such being the case, Abu Bakr passed by and heard their voices. He said: "O Messenger of Allah! Come out to the prayer and throw dust in their mouths." The Prophet "Allah's blessing and peace be upon him" came out (to lead the prayer). A'isha said: "Now, The Prophet "Allah's blessing and peace be upon him" would finish the prayer, and then Abu Bakr would come and do with me such-and-such." When The Prophet "Allah's blessing and peace be upon him" finished the prayer, Abu Bakr came to her and talked to her so much harshly, and then said to her: "How do you behave like that?"

[14] Permissibility to grant one's day (she has to spend with her husband) to her fellow-wife

47-(1463) Hisham Ibn Urwa narrated from his father from A'isha "Allah be pleased with her": I never found any woman more loving to me than Sawda Bint Zam'a. I wished I were so self-possessed like her. When she became old, she granted her day (which she had to spend) with Allah's Apostle "Allah's blessing and peace be upon him" to A'isha. She said: "O Messenger of Allah! I granted my day with you to A'isha." So Allah's Apostle "Allah's blessing and peace be upon him" allotted two days to A'isha: her own day (when it was her turn) and that of Sawda.

48-(...) It was narrated on the authority of Hisham, with the same chain of transmitters that when Sawda became old...and the rest is the same. In the narration of Sharik, he added (that A'isha said): She (Sawda) was the first woman he (The Prophet) married after me.

49-(1464) A'isha "Allah be pleased with her" reported: I used to feel jealous of those ladies who had given themselves to Allah's Apostle "Allah's blessing and peace be upon him" and I used to say: "Can a lady give herself (to a man)?" But when Allah revealed: "Thou mayest defer (the turn of) any of them that thou pleasest, and thou mayest receive any thou pleasest: and there is no blame on thee if thou invite one whose (turn) thou hadst set aside. This were nigher to the cooling of their eyes, The

قَسَم بَيْنَهُنَّ لا يَنْتَهِي إِلَى الْمَرْأَةِ الأُولَىٰ إِلاَّ فِي تِسْعٍ، فَكُنَّ يَجْتَمِعْنَ كُلَّ لَيْلَةٍ فِي بَيْتِ الَّتِي يَأْتِيهَا، فَكَانَ فِي بَيْتِ عَائِشَةَ، فَجَاءَتْ زَيْنَبُ فَمَدَّ يَدَهُ إِلَيْهَا. فَقَالَتْ: هٰذِهِ زَيْنَبُ، فَكَفَّ النَّبِيُّ ﷺ يَدَهُ. فَتَقَاوَلَتَا حَتَّى اسْتَخَبَتَا وَأُقِيمَتِ الصَّلاَةُ.

فَمَرَّ أَبُو بَكْرٍ عَلَىٰ ذٰلِكَ، فَسَمِعَ أَصْوَاتَهُمَا. فَقَالَ: اخْرُجْ، يَا رَسُولَ اللَّهِ، إِلَى الصَّلاَةِ، وَاحْثُ فِي أَفْوَاهِهِنَّ التُّرَابَ، فَخَرَجَ النَّبِيُّ ﷺ. فَقَالَتْ عَائِشَةُ: الآنَ يَقْضِي النَّبِيُّ ﷺ صَلاَتَهُ فَيَجِيءُ أَبُو بَكْرٍ فَيَفْعَلُ بِي وَيَفْعَلُ.

فَلَمَّا قَضَى النَّبِيُّ ﷺ صَلاَتَهُ أَتَاهَا أَبُو بَكْرٍ. فَقَالَ لَهَا قَوْلاً شَدِيداً، وَقَالَ: أَتَصْنَعِينَ هٰذَا؟

١٤ ـ بابُ جَوازِ هِبَتِها نَوْبَتها لضَرَّتها

٤٧ ـ (١٤٦٣) ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: مَا رَأَيْتُ امْرَأَةً أَحَبَّ إِلَيَّ أَنْ أَكُونَ فِي مِسْلاَخِهَا مِنْ سَوْدَةَ بِنْتِ زَمْعَةَ مِنِ امْرَأَةٍ فِيهَا حِدَّةٌ. قَالَتْ: فَلَمَّا كَبِرَتْ جَعَلَتْ يَوْمَهَا مِنْ رَسُولِ اللَّهِ ﷺ لِعَائِشَةَ. قَالَتْ: يَا رَسُولَ اللَّهِ، قَدْ جَعَلْتُ يَوْمِي مِنْكَ لِعَائِشَةَ، فَكَانَ رَسُولُ اللَّهِ ﷺ يَقْسِمُ لِعَائِشَةَ يَوْمَيْنِ، يَوْمَهَا وَيَوْمَ سَوْدَةَ.

٤٨ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عُقْبَةُ بْنُ خَالِدٍ. (ح) وَحَدَّثَنَا عَمْرٌو النَّاقِدُ: حَدَّثَنَا الأَسْوَدُ بْنُ عَامِرٍ: حَدَّثَنَا زُهَيْرٌ. (ح) وَحَدَّثَنَا مُجَاهِدُ بْنُ مُوسَىٰ: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ: حَدَّثَنَا شَرِيكٌ. كُلُّهُمْ عَنْ هِشَامٍ، بِهٰذَا الإِسْنَادِ، أَنَّ سَوْدَةَ لَمَّا كَبِرَتْ، بِمَعْنَىٰ حَدِيثِ جَرِيرٍ.

وَزَادَ فِي حَدِيثِ شَرِيكٍ: قَالَتْ: وَكَانَتْ أَوَّلَ امْرَأَةٍ تَزَوَّجَهَا بَعْدِي.

٤٩ ـ (١٤٦٤) ـ حدّثنا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلاَءِ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كُنْتُ أَغَارُ عَلَى اللاَّتِي وَهَبْنَ أَنْفُسَهُنَّ لِرَسُولِ اللَّهِ ﷺ، وَأَقُولُ: وَتَهَبُ الْمَرْأَةُ نَفْسَهَا؟ فَلَمَّا أَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿تُرْجِى مَن

prevention of their grief, and their satisfaction that of all of them with that which thou hast to give them and Allah knows (all) that is in your hearts: and Allah is All knowing, Most Forbearing" (51) I said to The Prophet "Allah's blessing and peace be upon him": "I do not think but that Your lord hastens to fulfill your desires."

50-(...) Hisham Ibn Urwa narrated from his father that A'isha "Allah be pleased with her" told: I used to say: "Does any woman not feel shy to give herself to a man?" (I kept saying so) until Allah revealed: "Thou mayest defer (the turn of) any of them that thou pleasest, and thou mayest receive any thou pleasest." (Al-Ahzab 51) upon this I said (to The Prophet): "Your Lord seems to hasten to fulfill your desires."

51-(1465) Ata narrated: We attended with Ibn Abbas "Allah be pleased with both" the funeral of Maimuna "Allah be pleased with her", the wife of The Prophet "Allah's blessing and peace be upon him" at Sarif. Ibn Abbas said to us: "This (This is (the dead body of) the wife of The Prophet "Allah's blessing and peace be upon him". So, when you lift the bier, you should neither shake it, nor should you move it quickly, but be gentle. However, The Messenger of Allah "Allah's blessing and peace be upon him" had nine (wives), and he used to allot (his visits in turns) among eight of them, but he did not fix (any day) for the ninth." Ata said: "The one for whom he (The Prophet) did not allot (a night) was Safiyya Bint Huyai Ibn Akhtab." (That's a mistake from Ibn Juraij, the sub-narrator, because the one to whom The Prophet did not allot a night was Sawda Bint Zam'a. but that was out of her own free will since she gave her day to A'isha as we saw earlier in Hadith 47-(1463).

52-(...) The same was narrated on the authority of Ibn Juraij, with the same chain of transmitters, but he added here: Ata said: She was the last of them (The Prophet's wives) to die. She died in Medina.

[15] It is desirable to marry the woman of religion

53-(1466) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The woman might be married for four (reasons): For her wealth, for her (social) status, for her beauty, and for her religion. (But you should try to) get the one who is religious, might your hands be covered with dust!"

54-(715) Jabir Ibn Abdullah "Allah be pleased with both" narrated: I married a woman during the lifetime of The Prophet "Allah's blessing and peace be upon him". Once I met The Messenger of Allah "Allah's blessing and peace be upon him" who said to me: "O Jabir! Have you married?" I

تَشَاءُ مِنْهُنَّ وَتُؤْوِيٓ إِلَيْكَ مَن تَشَآءُ وَمَنِ ٱبْتَغَيْتَ مِمَّنْ عَزَلْتَ ﴾ [الأحزاب: ٥١] قَالَتْ: قُلْتُ: وَاللَّهِ، مَا أَرَىٰ رَبَّكَ إِلاَّ يُسَارِعُ لَكَ فِي هَوَاكَ.

[البخاري: كتاب التفسير، باب: ﴿ترجي من تشاء منهن...﴾، رقم: ٤٧٨٨]

٥٠ ـ (...) ـ وحدّثناه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أَنَّهَا كَانَتْ تَقُولُ: أَمَا تَسْتَحْيِي امْرَأَةٌ تَهَبُ نَفْسَهَا لِرَجُلٍ؟ حَتَّى أَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿تُرْجِى مَن تَشَآءُ مِنْهُنَّ وَتُؤْوِيٓ إِلَيْكَ مَن تَشَآءُ وَمَنِ ٱبْتَغَيْتَ مِمَّنْ عَزَلْتَ ﴾ [الأحزاب: ٥١] فَقُلْتُ: إِنَّ رَبَّكَ لَيُسَارِعُ لَكَ فِي هَوَاكَ.

[البخاري: كتاب النكاح، باب هل على المرأة أن تهب نفسها لأحد، رقم: ٥١١٣].

٥١ ـ (١٤٦٥) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ حَاتِمٍ. قَالَ مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَطَاءٌ. قَالَ: حَضَرْنَا، مَعَ ابْنِ عَبَّاسٍ، جَنَازَةَ مَيْمُونَةَ، زَوْجِ النَّبِيِّ ﷺ بِسَرِفَ. فَقَالَ ابْنُ عَبَّاسٍ: هٰذِهِ زَوْجُ النَّبِيِّ ﷺ، فَإِذَا رَفَعْتُمْ نَعْشَهَا فَلاَ تُزَعْزِعُوا، وَلاَ تُزَلْزِلُوا، وَارْفُقُوا، فَإِنَّهُ كَانَ عِنْدَ رَسُولِ اللَّهِ ﷺ تِسْعٌ، فَكَانَ يَقْسِمُ لِثَمَانٍ وَلا يَقْسِمُ لِوَاحِدَةٍ.

قَالَ عَطَاءٌ: الَّتِي لاَ يَقْسِمُ لَهَا صَفِيَّةُ بِنْتُ حُيَيِّ بْنِ أَخْطَبَ.

[البخاري: كتاب النكاح، باب كثرة النساء، رقم: ٥٠٦٧].

٥٢ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ. جَمِيعاً عَنْ عَبْدِ الرَّزَّاقِ، عَنِ ابْنِ جُرَيْجٍ، بِهٰذَا الإِسْنَادِ.

وَزَادَ: قَالَ عَطَاءٌ: كَانَتْ آخِرَهُنَّ مَوْتاً، مَاتَتْ بِالْمَدِينَةِ.

١٥ ـ بابُ اسْتِحْبَابِ نِكَاحِ ذَاتِ الدِّينِ

٥٣ ـ (١٤٦٦) ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَعُبَيْدُ اللَّهِ بْنُ سَعِيدٍ. قَالُوا: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ عُبَيْدِ اللَّهِ: أَخْبَرَنِي سَعِيدُ بْنُ أَبِي سَعِيدٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «تُنْكَحُ الْمَرْأَةُ لأَرْبَعٍ: لِمَالِهَا، وَلِحَسَبِهَا، وَلِجَمَالِهَا، وَلِدِينِهَا، فَاظْفَرْ بِذَاتِ الدِّينِ تَرِبَتْ يَدَاكَ».

٥٤ ـ (٧١٥) ـ وحدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ أَبِي سُلَيْمَانَ، عَنْ عَطَاءٍ: أَخْبَرَنِي جَابِرُ بْنُ عَبْدِ اللَّهِ قَالَ: تَزَوَّجْتُ امْرَأَةً فِي عَهْدِ رَسُولِ اللَّهِ ﷺ فَلَقِيتُ النَّبِيَّ ﷺ فَقَالَ: «يَا جَابِرُ، تَزَوَّجْتَ؟» قُلْتُ:

said: “Yes." He said: “A virgin or a matron?" I answered: “A matron." he said: “Why (did you) not (marry) a virgin, so as to play with her?” I said: “O Messenger of Allah! I have many sisters, and I was afraid that she (in case she was a virgin) might intervene between me and them.” He (The Prophet) said: “That is good then. However, the woman might be married for her religion, her wealth, and her beauty. But try to get the one who is religious, might your hands be covered with dust!”

[16] It is desirable to marry a virgin

55-(...) Jabir Ibn Abdullah “Allah be pleased with both” narrated: I married a woman. Then, The Messenger of Allah “Allah's blessing and peace be upon him” said to me: "Have you got married?" I said: “Yes." He said: “A virgin or a matron?" I answered: “A matron." He said: “Then, where were you from the (amusements of) virgins?” Shu'ba (a sub-narrator) said: I narrated it to Amr Ibn Dinar who said: I heard it from Jabir, and he said (that The Prophet said to him): “(Why did you) not (marry) a virgin with whom you would play, and she would play with you?”

56-(...) Jabir Ibn Abdullah “Allah be pleased with both” narrated: My father died and left seven or nine girls (who were my sisters). I married a matron. Once The Messenger of Allah “Allah's blessing and peace be upon him” said to me: "O Jabir! Have you married?" I said: “Yes." He said: “A virgin or a matron?" I answered: “A matron." he said: “Why (did you) not (marry) a virgin, so that you would play with her and she would play with you, (or you would amuse her and she would amuse you)?" I said: “Abdullah (my father) died and left nine or seven girls (my sisters), and I dislike to marry a girl like them. For this reason, I married a lady (matron) so as to look after them and teach them good manners." On that he said: “May Allah bless you", or "That is good." According to the narration of Abu Rabie: “so that you would play with her and she would play with you, and you would amuse her and she would amuse you.”

(...) Jabir Ibn Abdullah “Allah be pleased with both” narrated: The Messenger of Allah “Allah's blessing and peace be upon him” said to me: “Have you got married O Jabir?”...and the rest is the same up to his saying: “A woman so as to look after them, and comb their hair.” The Messenger of Allah “Allah's blessing and peace be upon him” said: “You have done well.” What follows that was not mentioned.

57-(...) Jabir Ibn Abdullah “Allah be pleased with both” narrated: We were returning from a Holy Battle with The Prophet “Allah's blessing and peace be upon him”, when I started driving my camel fast, since it was lazy,

نَعَمْ. قَالَ: «بِكْرٌ أَمْ ثَيِّبٌ؟» قُلْتُ: ثَيِّبٌ. قَالَ: «فَهَلاَّ بِكْراً تُلاَعِبُهَا؟» قُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّ لِي أَخَوَاتٍ، فَخَشِيتُ أَنْ تَدْخُلَ بَيْنِي وَبَيْنَهُنَّ. قَالَ: «فَذَاكَ إِذَنْ، إِنَّ الْمَرْأَةَ تُنْكَحُ عَلَىٰ دِينِهَا، وَمَالِهَا، وَجَمَالِهَا، فَعَلَيْكَ بِذَاتِ الدِّينِ تَرِبَتْ يَدَاكَ».

[البخاري: كتاب النكاح، باب الأكفاء في الدِّين، رقم: ٥٠٩٠].

١٦ ـ بابُ استحباب نِكَاحِ الْبِكْرِ

٥٥ ـ (...) ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ مُحَارِبٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: تَزَوَّجْتُ امْرَأَةً، فَقَالَ لِي رَسُولُ اللَّهِ ﷺ: «هَلْ تَزَوَّجْتَ؟» قُلْتُ: نَعَمْ. قَالَ: «أَبِكْراً أَمْ ثَيِّباً؟» قلْتُ: ثَيِّباً. قَالَ: «فَأَيْنَ أَنْتَ مِنَ الْعَذَارَىٰ وَلِعَابِهَا؟».

قَالَ شُعْبَةُ: فَذَكَرْتُهُ لِعَمْرِو بْنِ دِينَارٍ، فَقَالَ: قَدْ سَمِعْتُهُ مِنْ جَابِرٍ، وَإِنَّمَا قَالَ: «فَهَلاَّ جَارِيَةً تُلاَعِبُهَا وَتُلاَعِبُكَ؟».

[البخاري: كتاب النكاح، باب تزويج الثيبات، رقم: ٥٠٨٠].

٥٦ ـ (...) ـ حدّثنا يَحيَى بْنُ يَحْيَىٰ وَأَبُو الرَّبِيعِ الزَّهْرَانِيُّ. قَالَ يَحْيَىٰ: أَخْبَرَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، أَنَّ عَبْدَ اللَّهِ هَلَكَ وَتَرَكَ تِسْعَ بَنَاتٍ ـ أَوْ قَالَ: سَبْعَ ـ فَتَزَوَّجْتُ امْرَأَةً ثَيِّباً. فَقَالَ لِي رَسُولُ اللَّهِ ﷺ: «يَا جَابِرُ، تَزَوَّجْتَ؟» قَالَ: قُلْتُ: نَعَمْ. قَالَ: «فَبِكْرٌ أَمْ ثَيِّبٌ؟» قَالَ: قُلْتُ: بَلْ ثَيِّبٌ يَا رَسُولَ اللَّهِ، قَالَ: «فَهَلاَّ جَارِيَةً تُلاَعِبُهَا وَتُلاَعِبُكَ» ـ أَوْ قَالَ: تُضَاحِكُهَا وَتُضَاحِكُكَ ـ. قَالَ: قلْتُ لَهُ: إِنَّ عَبْدَ اللَّهِ هَلَكَ وَتَرَكَ تِسْعَ بَنَاتٍ ـ أَوْ سَبْعَ ـ وَإِنِّي كَرِهْتُ أَنْ آتِيَهُنَّ أَوْ أَجِيئَهُنَّ بِمِثْلِهِنَّ، فَأَحْبَبْتُ أَنْ أَجِيءَ بِامْرَأَةٍ تَقُومُ عَلَيْهِنَّ وَتُصْلِحُهُنَّ. قَالَ: «فَبَارَكَ اللَّهُ لَكَ» أَوْ قَالَ لِي خَيْراً.

وَفِي رِوَايَةِ أَبِي الرَّبِيعِ: «تُلاَعِبُهَا وَتُلاَعِبُكَ وَتُضَاحِكُهَا وَتُضَاحِكُكَ».

[البخاري: كتاب النفقات، باب عون المرأة زوجها في ولده، رقم: ٥٣٦٧].

(...) ـ وحدّثناه قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «هَلْ نَكَحْتَ يَا جَابِرُ؟» وَسَاقَ الْحَدِيثَ، إِلَىٰ قَوْلِهِ: امْرَأَةً تَقُومُ عَلَيْهِنَّ وَتَمْشُطُهُنَّ. قَالَ: «أَصَبْتَ» وَلَمْ يَذْكُرْ مَا بَعْدَهُ.

[البخاري: كتاب المغازي: باب: ﴿إذ همت طائفتان منكم أن تفشلا...﴾ رقم: ٤٠٥٢].

٥٧ ـ (...) ـ حدّثنا يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا هُشَيْمٌ، عَنْ سَيَّارٍ، عَنِ الشَّعْبِيِّ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي غَزَاةٍ، فَلَمَّا أَقْبَلْنَا تَعَجَّلْتُ

and a rider came behind me and pricked my camel with a short headed stick or spear he had with him. Then my camel started running as fast as the best camel you can see. Behold! The rider was The Prophet "Allah's blessing and peace be upon him" himself. He said: "What causes you to be in such a hurry O Jabir?" I replied: "I am newly married." He said: "Did you marry a virgin or a matron?" I replied: "A matron." He said: "Why didn't you marry a virgin so that you may play with her and she may play with you?" When we reached (the outskirts of) Medina, we intended to enter. But, The Prophet "Allah's blessing and peace be upon him" said: "Wait until you enter (Medina) at night in order that the woman of unkempt hair may comb her hair, and the one whose husband has been absent may shave her pubic region." Then he (The Prophet) said (to me): "When you come (to your wife, have sexual intercourse with her and try to) beget a child! (Try to) beget a child!"

(...) Jabir Ibn Abdullah "Allah be pleased with both" narrated: I was with The Prophet "Allah's blessing and peace be upon him" in a Military Expedition and my camel was slow and exhausted. The Prophet "Allah's blessing and peace be upon him" came up to me and said: "O Jabir!" I replied: "Yes." He said: "What is the matter with you?" I replied: "My camel is slow and tired, so I am left behind." So, he got down and poked the camel with his stick and then ordered me to ride. I rode the camel and it became so fast that I had to hold it from going ahead of Allah's Apostle "Allah's blessing and peace be upon him". He then asked me: "Have you married?" I replied in the affirmative. He asked: "A virgin or a matron?" I replied: "I married a matron." The Prophet "Allah's blessing and peace be upon him" said: "Why have you not married a virgin, so that you may play with her and she may play with you?" I replied: "I have sisters (young in age) so I liked to marry a matron who could collect them all and comb their hair and look after them." The Prophet "Allah's blessing and peace be upon him" said: "You will reach, so when you have arrived (at home), I advise you to (have sexual intercourse with your wife) that you may have an intelligent (son)."

Then he asked me: "Would you like to sell your camel?" I replied in the affirmative. The Prophet "Allah's blessing and peace be upon him" purchased it for one ounce of gold. Allah's Apostle "Allah's blessing and peace be upon him" reached before me and I reached in the morning, and when I went to the mosque, I found him at its door. He asked me: "Have you arrived just now?" I replied in the affirmative. He said: "Leave your

عَلَىٰ بَعِيرٍ لِي قَطُوفٍ، فَلَحِقَنِي رَاكِبٌ خَلْفِي، فَنَخَسَ بَعِيرِي بِعَنَزَةٍ كَانَتْ مَعَهُ، فَانْطَلَقَ بَعِيرِي كَأَجْوَدِ مَا أَنْتَ رَاءٍ مِنَ الإِبِلِ، فَالْتَفَتُّ فَإِذَا أَنَا بِرَسُولِ اللَّهِ ﷺ.

فَقَالَ: «مَا يُعْجِلُكَ يَا جَابِرُ؟» قُلْتُ: يَا رَسُولَ اللَّهِ، إِنِّي حَدِيثُ عَهْدٍ بِعُرْسٍ. فَقَالَ: «أَبِكْراً تَزَوَّجْتَهَا أَمْ ثَيِّباً؟» قَالَ: قُلْتُ: بَلْ ثَيِّباً. قَالَ: «هَلاَّ جَارِيَةً تُلاَعِبُهَا وَتُلاَعِبُكَ؟».

قَالَ: فَلَمَّا قَدِمْنَا الْمَدِينَةَ ذَهَبْنَا لِنَدْخُلَ. فَقَالَ: «أَمْهِلُوا حَتَّىٰ نَدْخُلَ لَيْلاً (أَيْ عِشَاءً) كَيْ تَمْتَشِطَ الشَّعِثَةُ وَتَسْتَحِدَّ الْمُغِيبَةُ».

قَالَ: وَقَالَ: «إِذَا قَدِمْتَ فَالْكَيْسَ الْكَيْسَ».

[البخاري: كتاب النكاح، باب تزويج الثيبات، رقم: ٥٠٧٩].

(...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الْوَهَّابِ ـ يَعْنِي ابْنَ عَبْدِ الْمَجِيدِ الثَّقَفِيَّ ـ: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ وَهْبِ بْنِ كَيْسَانَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: خَرَجْتُ مَعَ رَسُولِ اللَّهِ ﷺ فِي غَزَاةٍ، فَأَبْطَأَ بِي جَمَلِي، فَأَتَىٰ عَلَيَّ رَسُولُ اللَّهِ ﷺ فَقَالَ لِي: «يَا جَابِرُ» قُلْتُ: نَعَمْ. قَالَ: «مَا شَأْنُكَ؟» قُلْتُ: أَبْطَأَ بِي جَمَلِي وَأَعْيَا فَتَخَلَّفْتُ. فَنَزَلَ فَحَجَنَهُ بِمِحْجَنِهِ.

ثُمَّ قَالَ: «ارْكَبْ» فَرَكِبْتُ. فَلَقَدْ رَأَيْتُنِي أَكُفُّهُ عَنْ رَسُولِ اللَّهِ ﷺ.

فَقَالَ: «أَتَزَوَّجْتَ؟» فَقُلْتُ: نَعَمْ. فَقَالَ: «أَبِكْراً أَمْ ثَيِّباً؟» فَقُلْتُ: بَلْ ثَيِّبٌ. قَالَ: «فَهَلاَّ جَارِيَةً تُلاَعِبُهَا وَتُلاَعِبُكَ؟» قُلْتُ: إِنَّ لِي أَخَوَاتٍ، فَأَحْبَبْتُ أَنْ أَتَزَوَّجَ امْرَأَةً تَجْمَعُهُنَّ وَتَمْشُطُهُنَّ وَتَقُومُ عَلَيْهِنَّ. قَالَ: «أَمَا إِنَّكَ قَادِمٌ، فَإِذَا قَدِمْتَ فَالْكَيْسَ، الْكَيْسَ».

ثُمَّ قَالَ: «أَتَبِيعُ جَمَلَكَ؟» قُلْتُ: نَعَمْ، فَاشْتَرَاهُ مِنِّي بِأُوقِيَّةٍ، ثُمَّ قَدِمَ رَسُولُ اللَّهِ ﷺ وَقَدِمْتُ بِالْغَدَاةِ، فَجِئْتُ الْمَسْجِدَ فَوَجَدْتُهُ عَلَىٰ بَابِ الْمَسْجِدِ. فَقَالَ: «الآنَ حِينَ قَدِمْتَ؟» قُلْتُ: نَعَمْ. قَالَ: «فَدَعْ جَمَلَكَ وَادْخُلْ فَصَلِّ رَكْعَتَيْنِ» قَالَ: فَدَخَلْتُ فَصَلَّيْتُ

camel and come into (the mosque) and pray two Rak'as." I entered and offered the prayer. He told Bilal to weigh and give me an ounce of gold. So Bilal weighed for me fairly. When I went away, The Prophet "Allah's blessing and peace be upon him" said to him: "Call Jabir for me." I was called back, and I thought that he would return to me my camel (a process) which I hated more than anything else. But The Prophet "Allah's blessing and peace be upon him" said to me: "Take your camel as well as its price."

58-(...) Jabir Ibn Abdullah "Allah be pleased with both" narrated: We were with Allah's Apostle "Allah's blessing and peace be upon him" in a journey, and I was riding a camel used for carrying water which lagged behind all the people. Allah's Apostle "Allah's blessing and peace be upon him" poked or pricked it (I think) with something he had, after which (it proceeded so quickly) that it went ahead of all the people, and it struggled with me (to move faster than I wanted) and I had to hold it. Allah's Apostle "Allah's blessing and peace be upon him" said: "Do you sell it at such-and-such (price)? May Allah forgive you!" I said: "It is for you, O Messenger of Allah." He said: "Do you sell it at such-and-such (price)? May Allah forgive you!" I said: "It is for you, O Messenger of Allah." He said to me: "Have you married after (the death of) your father?" I answered in the affirmative. He said: "A matron or a virgin?" I said: "A matron." He said: "Why did you not marry a virgin so that she would amuse you and you would amuse her, and she would play with you and you would play with her?" Abu Nadra (a sub-narrator) said: That was the common phrase, which the Muslims used to say (to each other), i.e.: "Do such-and-such (thing) and Allah might forgive you."

[17] The best of this world's chattels is a pious woman

59-(1467) Abdullah Ibn Amr narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily, world is (not but) a (short) enjoyment, and the best of the world's chattels is a pious woman."

[18] The advice how to treat women

60-(1468) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The woman is like a rib: If you went to straighten her, you would break her, and if you left her, you would enjoy of her, with crookedness remaining in her."

(...) The same was narrated by Az-Zuhri's nephew, on the authority of his paternal uncle (Az-Zuhri), with the same chain of transmitters.

61-(...) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The

ثُمَّ رَجَعْتُ، فَأَمَر بلالاً أَنْ يَزِنَ لِي أُوقِيَّةً. فَوَزَن لِي بِلاَلٌ، فَأَرْجَحَ فِي الْمِيزَانِ. قَالَ: فَانْطَلَقْتُ. فَلَمَّا وَلَّيْتُ قَالَ: «ادْعُ لِي جَابِراً» فَدُعِيتُ. فَقُلْتُ: الآنَ يَرُدُّ عَلَيَّ الْجَمَلَ، وَلَمْ يَكُنْ شَيْءٌ أَبْغَضَ إِلَيَّ مِنْهُ. فَقَالَ: «خُذْ جَمَلَكَ، وَلَكَ ثَمَنُهُ».

٥٨ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَىٰ: حَدَّثَنَا الْمُعْتَمِرُ. قَالَ: سَمِعْتُ أَبِي: حَدَّثَنَا أَبُو نَضْرَةَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: كُنَّا فِي مَسِيرٍ مَعَ رَسُولِ اللَّهِ ﷺ، وَأَنَا عَلَىٰ نَاضِحٍ، إِنَّمَا هُوَ فِي أُخْرَيَاتِ النَّاسِ. قَالَ: فَضَرَبَهُ رَسُولُ اللَّهِ ﷺ أَوْ قَالَ نخسهُ ـ أُرَاهُ قَالَ ـ بِشَيْءٍ كَانَ مَعَهُ. قَالَ: فَجَعَلَ بَعْدَ ذٰلِكَ يَتَقَدَّمُ النَّاسَ يُنَازِعُنِي حَتَّىٰ إِنِّي لأَكُفُّهُ. قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَتَبِيعُنِيهِ بِكَذَا وَكَذَا؟ وَاللَّهُ يَغْفِرُ لَكَ» قَالَ: قُلْتُ: هُوَ لَكَ، يَا نَبِيَّ اللَّهِ. قَالَ: «أَتَبِيعُنِيهِ بِكَذَا وَكَذَا؟ وَاللَّهُ يَغْفِرُ لَكَ» قَالَ: قُلْتُ: هُوَ لَكَ، يَا نَبِيَّ اللَّهِ. قَالَ: وَقَالَ لِي: «أَتَزَوَّجْتَ بَعْدَ أَبِيكَ؟» قُلْتُ: نَعَمْ. قَالَ: «ثَيِّباً أَمْ بِكْراً؟» قَالَ: قُلْتُ: ثَيِّباً. قَالَ: «فَهَلاَّ تَزَوَّجْتَ بِكْراً تُضَاحِكُكَ وَتُضَاحِكُهَا، وَتُلاَعِبُكَ وَتُلاَعِبُهَا؟».

قَالَ أَبُو نَضْرَةَ: فَكَانَتْ كَلِمَةً يَقُولُهَا الْمُسْلِمُونَ: افْعَلْ كَذَا وَكَذَا. وَاللَّهُ يَغْفِرُ لَكَ.

[البخاري: كتاب الشروط، باب إذا اشترط البائع ظهر الدابة...، رقم: ٢٧١٨].

١٧ ـ بابٌ خَيْرُ مَتَاعِ الدُّنْيَا المرأةُ الصَّالحةُ

٥٩ ـ (١٤٦٧) ـ حدّثني مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ الْهَمْدَانِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ: حَدَّثَنَا حَيْوَةُ: أَخْبَرَنِي شُرَحْبِيلُ بْنُ شَرِيكٍ؛ أَنَّهُ سَمِعَ أَبَا عَبْدِ الرَّحْمَٰنِ الْحُبُلِيَّ يُحَدِّثُ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الدُّنْيَا مَتَاعٌ، وَخَيْرُ مَتَاعِ الدُّنْيَا الْمَرْأَةُ الصَّالِحَةُ».

١٨ ـ بابُ الوَصِيَّةِ بالنِّساء

٦٠ ـ (١٤٦٨) ـ وحدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي ابْنُ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الْمَرْأَةَ كَالضِّلَعِ، إِذَا ذَهَبْتَ تُقِيمُهَا كَسَرْتَهَا، وَإِنْ تَرَكْتَهَا اسْتَمْتَعْتَ بِهَا وَفِيهَا عِوَجٌ».

(...) ـ وحدّثنيه زُهَيْرُ بْنُ حَرْبٍ وَعَبْدُ بْنُ حُمَيْدٍ. كِلاَهُمَا عَنْ يَعْقُوبَ بْنِ إِبْرَاهِيمَ بْنِ سَعْدٍ، عَنِ ابْنِ أَخِي الزُّهْرِيِّ، عَنْ عَمِّهِ، بِهٰذَا الإِسْنَادِ، مِثْلَهُ سَوَاءً.

٦١ ـ (...) ـ حدّثنا عَمْرٌو النَّاقِدُ وَابْنُ أَبِي عُمَرَ ـ وَاللَّفْظُ لابْنِ أَبِي عُمَرَ ـ قَالاَ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ

woman was been created from a rib, and she would not be held straight for you on one way. So, if you left her, you would enjoy of her, with crookedness remaining in her, and if you went to straight her, you would break her, and breaking her is to divorce her."

62-(...) Abu Huraira "Allah be pleased with him" narrated from The Prophet "Allah's blessing and peace be upon him" said: "He, who believes in Allah and the Last Day, and witnesses anything, he should say good (about it), otherwise he should keep silent. (I advise you to) treat women kindly. Indeed, the woman has been created from a rib, and the most crooked part of the rib is its highest part: If you went to straighten it, you would break it, and if you left it, it would remain having crookedness. (So, I advise you to) treat women kindly."

63-(1469) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No believing man (husband) should hate a believing woman (wife). If he disliked a characteristic from her, he would be pleased with another."

(...) Abu Huraira "Allah be pleased with him" narrated the same from The Prophet "Allah's blessing and peace be upon him".

[19] But for (the sin of) Eve, a woman would never have betrayed her husband

64-(1470) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: But for (the sin of) Eve, a woman would never have betrayed her husband."

65-(...) Hammam Ibn Munabbih said: These are some of the traditions which Abu Huraira "Allah be pleased with him" narrated to us from Allah's Apostle "Allah's blessing and peace be upon him", one of which is the following: Allah's Apostle "Allah's blessing and peace be upon him" said: "But for (the crime committed by the) children of Israel, neither food would have become decayed, nor would meat have putrefied; and but for (the sin of) Eve, a woman would never have betrayed her husband."

(The sine of Eve was that she exhorted Adam to eat from the tree. In this way, she acted unfaithfully towards him. As for the crime of the children of Israel, when Allah sent down to them their food of manna and quails, they were ordered not to save anything from that. But they did not comply with Allah's command, and in this way, they were unfaithful to themselves).

الْمَرْأَةَ خُلِقَتْ مِنْ ضِلَعٍ، لَنْ تَسْتَقِيمَ لَكَ عَلَىٰ طَرِيقَةٍ، فَإِنِ اسْتَمْتَعْتَ بِهَا اسْتَمْتَعْتَ بِهَا وَبِهَا عَوَجٌ، وَإِنْ ذَهَبْتَ تُقِيمُهَا كَسَرْتَهَا وَكَسْرُهَا طَلَاقُهَا».

٦٢ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ، عَنْ زَائِدَةَ، عَنْ مَيْسَرَةَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ، فَإِذَا شَهِدَ أَمْراً فَلْيَتَكَلَّمْ بِخَيْرٍ أَوْ لِيَسْكُتْ، وَاسْتَوْصُوا بِالنِّسَاءِ، فَإِنَّ الْمَرْأَةَ خُلِقَتْ مِنْ ضِلَعٍ، وَإِنَّ أَعْوَجَ شَيْءٍ فِي الضِّلَعِ أَعْلَاهُ، إِنْ ذَهَبْتَ تُقِيمُهُ كَسَرْتَهُ، وَإِنْ تَرَكْتَهُ لَمْ يَزَلْ أَعْوَجَ، اسْتَوْصُوا بِالنِّسَاءِ خَيْراً».

[البخاري: كتاب أحاديث الأنبياء، باب خلق آدم وذريته، رقم: ٣٣٣١].

٦٣ ـ (١٤٦٩) ـ وحدّثني إِبْرَاهِيمُ بْنُ مُوسَى الرَّازِيُّ: حَدَّثَنَا عِيسَىٰ ـ يَعْنِي ابْنَ يُونُسَ ـ: حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ، عَنْ عِمْرَانَ بْنِ أَبِي أَنَسٍ، عَنْ عُمَرَ بْنِ الْحَكَمِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَفْرَكْ مُؤْمِنٌ مُؤْمِنَةً، إِنْ كَرِهَ مِنْهَا خُلُقاً رَضِيَ مِنْهَا آخَرَ»، أَوْ قَالَ: «غَيْرَهُ».

(...) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا أَبُو عَاصِمٍ: حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ: حَدَّثَنَا عِمْرَانُ بْنُ أَبِي أَنَسٍ، عَنْ عُمَرَ بْنِ الْحَكَمِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ. بِمِثْلِهِ.

١٩ ـ بابٌ لولا حَوَّاء لم تَخُنْ أُنثَى زَوْجَها الدَّهر

٦٤ ـ (١٤٧٠) ـ حدّثنا هَارُونُ بْنُ مَعْرُوفٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، أَنَّ أَبَا يُونُسَ، مَوْلَىٰ أَبِي هُرَيْرَةَ، حَدَّثَهُ عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «لَوْلَا حَوَّاءُ لَمْ تَخُنْ أُنْثَىٰ زَوْجَهَا الدَّهْرَ».

٦٥ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ: هٰذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ. فَذَكَرَ أَحَادِيثَ، مِنْهَا: وَقَالَ رَسُولُ اللَّهِ ﷺ: «لَوْلَا بَنُو إِسْرَائِيلَ، لَمْ يَخْبُثِ الطَّعَامُ، وَلَمْ يَخْنَزِ اللَّحْمُ، وَلَوْلَا حَوَّاءُ، لَمْ تَخُنْ أُنْثَىٰ زَوْجَهَا الدَّهْرَ».

[البخاري: كتاب أحاديث الأنبياء، باب قول الله تعالى: ﴿وواعدنا موسى ثلاثين ليلة...﴾، رقم: ٣٣٩٩].

(18) The Book Of Divorce

[1] The forbiddance of divorcing the menstruating woman particularly without her demand, and if he opposed that opinion and divorced her, he should be order to cancel it

1-(1471) Nafi narrated that Ibn Umar "Allah be pleased with both" divorced his wife while she was menstruating during the lifetime of Allah's Apostle "Allah's blessing and peace be upon him". Umar Ibn Al-Khattab asked Allah's Apostle "Allah's blessing and peace be upon him" about that. Allah's Apostle "Allah's blessing and peace be upon him" said: "Order him (your son) to take her back and keep her till she is clean and then to wait till she gets her next period and becomes clean again. If he wishes to keep her, he can do so. If he wishes to divorce her he can divorce her before approaching her; and that is the prescribed period fixed by Allah Almighty for the women meant to be divorced."

(...) Nafi narrated that Ibn Umar "Allah be pleased with both" divorced one of his wives once while she was menstruating. Allah's Apostle "Allah's blessing and peace be upon him" Ordered him to take her back and keep her till she is clean, and then (to wait) till she gets her next period in his house, and waits her until she becomes clean again. If he wishes to divorce her he can divorce her when she is clean, before approaching her; and that is the prescribed period fixed by Allah for the women to be divorced."

Ibn Rumh added in his narration: Whenever Abdullah was asked about that (matter), he used to say to the one (who asked him): "If you divorced your wife once or twice, then The Messenger of Allah "Allah's blessing and peace be upon him" ordered me to do so (which is also applicable to you), but if you divorced your wife thrice, then she became unlawful to you (to remarry) until she marries another one, and (in this way) you (would be regarded to have) disobeyed Allah in what He commanded you to do regarding the divorce of your wife."

2-(...) Ibn Umar "Allah be pleased with both" told: I divorced my wife while she was menstruating during the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him". Umar mentioned that to The Prophet "Allah's blessing and peace be upon him" who said: "Let your son take her back, and let her until she is clean. Then he should wait her until she gets her next menses (while she is in his house). When she is clean, and he wishes to divorce her, he can divorce her before approaching her,

١٨ ـ كِتَابُ الطَّلاقِ

١ ـ بابُ تحرِيمِ طَلاقِ الحَائِضِ بغيرِ رِضاها وأنّه لو خَالَفَ وَقَعَ الطّلاقُ ويُؤمَرُ برَجْعَتِها

١ ـ (١٤٧١) ـ حدّثنا يَحيَى بْنُ يَحْيَىٰ التَّمِيمِيُّ قَالَ: قَرَأْتُ عَلَىٰ مَالِكِ بْنِ أَنَسٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّهُ طَلَّقَ امْرَأَتَه وَهِيَ حَائِضٌ فِي عَهْدِ رَسُولِ اللَّهِ ﷺ، فَسأَلَ عُمَرُ بْنُ الْخَطَّابِ رَسُولَ اللَّهِ ﷺ عَنْ ذٰلِكَ؟ فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «مُرْهُ فَلْيُرَاجِعْهَا، ثُمَّ لِيَتْرُكْهَا حَتَّى تَطْهُرَ ثُمَّ تَحِيضَ ثُمَّ تَطْهُرَ، ثُمَّ إِنْ شَاءَ أَمْسَكَ بَعْدُ، وَإِنْ شَاءَ طَلَّقَ قَبْلَ أَنْ يَمَسَّ، فَتِلْكَ العِدَّةُ الَّتِي أَمَرَ اللَّهُ عَزَّ وَجلَّ أَنْ يُطَلَّقَ لَهَا النِّسَاءُ».

[البخاري: كتاب الطلاق، باب قول الله تعالى: ﴿يا أيها النبي إذا طلقتم النساء...﴾، رقم: ٥٢٥١].

(...) ـ حدّثنا يَحيى بْنُ يَحْيَىٰ وَقُتَيْبَةُ وَابْنُ رُمْحٍ ـ وَاللَّفْظُ لِيَحْيَىٰ ـ ـ قَالَ قُتَيْبَةُ: حَدَّثَنَا لَيْثٌ. وَقَالَ الآخَرَانِ: أَخْبَرَنَا اللَّيْثُ بْنُ سَعْدٍ ـ عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ، أَنَّهُ طَلَّقَ امْرَأَةً لَهُ وَهِيَ حَائِضٌ تَطْلِيقَةً وَاحِدَةً، فَأَمَرَهُ رَسُولُ اللَّهِ ﷺ أَنْ يُرَاجِعَهَا ثُمَّ يُمْسِكَهَا حَتَّىٰ تَطْهُرَ ثُمَّ تَحِيضَ عِنْدَهُ حَيْضَةً أُخْرَىٰ، ثُمَّ يُمْهِلَهَا حَتَّىٰ تَطْهُرَ مِنْ حَيْضَتِهَا، فَإِنْ أَرَادَ أَنْ يُطَلِّقَهَا فَلْيُطَلِّقْهَا حِينَ تَطْهُرُ مِنْ قَبْلِ أَنْ يُجَامِعَهَا، فَتِلْكَ الْعِدَّةُ الَّتِي أَمَرَ اللَّهُ أَنْ يُطَلَّقَ لَهَا النِّسَاءُ.

وَزَادَ ابْنُ رُمْحٍ فِي رِوَايَتِهِ: وَكَانَ عَبْدُ اللَّهِ إِذَا سُئِلَ عَنْ ذٰلِكَ، قَالَ لأَحَدِهِمْ: أَمَا أَنْتَ طَلَّقْتَ امْرَأَتَكَ مَرَّةً أَوْ مَرَّتَيْنِ، فَإِنَّ رَسُولَ اللَّهِ ﷺ أَمَرَنِي بِهٰذَا، وَإِنْ كُنْتَ طَلَّقْتَهَا ثَلَاثاً فَقَدْ حَرُمَتْ عَلَيْكَ حَتَّىٰ تَنْكِحَ زَوْجاً غَيْرَكَ، وَعَصَيْتَ اللَّهَ فِيمَا أَمَرَكَ مِنْ طَلَاقِ امْرَأَتِكَ.

قَالَ مُسْلِمٌ: جَوَّدَ اللَّيْثُ فِي قَوْلِهِ: تَطْلِيقَةً وَاحِدَةً.

[البخاري: كتاب الطلاق، باب: ﴿وبعولتهن أحق بردهن﴾، في العدة، رقم: ٥٣٣٢].

٢ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللَّهِ،

otherwise, he can keep her; and that is the prescribed period fixed by Allah for the women to be divorced." Ubaidullah (a sub-narrator) said: I asked Nafi: "What was the destiny of this divorce?" he said: "It was counted as one divorce."

(...) The same was narrated on the authority of Ubaidullah, with the same chain of transmitters, without mentioning what Ubaidullah said to Nafi. There is slight change of wording between the narrations of Ibn Al-Muthanna and Abu Bakr.

3-(...) Nafi narrated that Ibn Umar "Allah be pleased with both" divorced one of his wives once while she was menstruating. Allah's Apostle "Allah's blessing and peace be upon him" Ordered him to take her back and keep her till she is clean, and then she gets her next period (in his house), and waits her until she becomes clean again. (If he wishes to divorce her) then he can divorce her, before approaching her; and that is the prescribed period fixed by Allah for the women to be divorced." Whenever Ibn Umar was asked about the man who divorced his wife while she was menstruating, he used to say (to the one who divorced his wife once or twice): "If you divorced your wife once or twice, then The Messenger of Allah "Allah's blessing and peace be upon him" ordered him (the one who had a similar case) to take her back, and wait her until she (becomes clean and then) gets her next menses, and then wait until she becomes clean. Then, he can divorce her before approaching her." But if you divorced your wife thrice, you (would be regarded to have) disobeyed your Lord in what He commanded you to do regarding the divorce of your wife, who would become unlawful to you (to remarry until she marries another one)."

4-(...) Salim Ibn Abdullah narrated that Ibn Umar "Allah be pleased with both" told: I divorced my wife while she was menstruating. Umar mentioned that to The Prophet "Allah's blessing and peace be upon him". The Messenger of Allah "Allah's blessing and peace be upon him" became angry and said: "Order him to take her back, and let her until she gets next menses (while she is in his house), other than that during which he divorced her. Then, if it seemed to him to divorce her, he can divorce her after she becomes clean from that menses, before approaching her; and that is the divorce according to the prescribed period fixed by Allah." However, Abdullah (Ibn Umar) had divorced her once, which was counted as (valid) one for her. Then, he took her back as was ordered by The Messenger of Allah "Allah's blessing and peace be upon him".

عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: طَلَّقْتُ امْرَأَتِي عَلَىٰ عَهْدِ رَسُولِ اللَّهِ ﷺ وَهِيَ حَائِضٌ، فَذَكَرَ ذٰلِكَ عُمَرُ لِرَسُولِ اللَّهِ ﷺ فَقَالَ: «مُرْهُ فَلْيُرَاجِعْهَا، ثُمَّ لِيَدَعْهَا حَتَّىٰ تَطْهُرَ ثُمَّ تَحِيضَ حَيْضَةً أُخْرَىٰ، فَإِذَا طَهُرَتْ فَلْيُطَلِّقْهَا قَبْلَ أَنْ يُجَامِعَهَا أَوْ يُمْسِكْهَا، فَإِنَّهَا الْعِدَّةُ الَّتِي أَمَرَ اللَّهُ أَنْ يُطَلَّقَ لَهَا النِّسَاءُ».

قَالَ عُبَيْدُ اللَّهِ: قُلْتُ لِنَافِعٍ: مَا صَنَعَتِ التَّطْلِيقَةُ؟ قَالَ: وَاحِدَةٌ اعْتَدَّ بِهَا.

(...) ـ **وحدّثناه** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ الْمُثَنَّى قَالاَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ عُبَيْدِ اللَّهِ، بِهٰذَا الإِسْنَادِ، نَحْوَهُ. وَلَمْ يَذْكُرْ قَوْلَ عُبَيْدِ اللَّهِ لِنَافِعٍ.

قَالَ ابْنُ الْمُثَنَّى فِي رِوَايَتِهِ: فَلْيَرْجِعْهَا. وَقَالَ أَبُو بَكْرٍ: فَلْيُرَاجِعْهَا.

٣ ـ (...) ـ **وحدّثني** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، أَنَّ ابْنَ عُمَرَ طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ، فَسَأَلَ عُمَرُ النَّبِيَّ ﷺ، فَأَمَرَهُ أَنْ يَرْجِعَهَا ثُمَّ يُمْهِلَهَا حَتَّىٰ تَحِيضَ حَيْضَةً أُخْرَىٰ، ثُمَّ يُمْهِلَهَا حَتَّىٰ تَطْهُرَ، ثُمَّ يُطَلِّقَهَا قَبْلَ أَنْ يَمَسَّهَا، فَتِلْكَ الْعِدَّةُ الَّتِي أَمَرَ اللَّهُ أَنْ يُطَلَّقَ لَهَا النِّسَاءُ.

قَالَ: فَكَانَ ابْنُ عُمَرَ إِذَا سُئِلَ عَنِ الرَّجُلِ يُطَلِّقُ امْرَأَتَهُ وَهِيَ حَائِضٌ يَقُولُ: أَمَّا أَنْتَ طَلَّقْتَهَا وَاحِدَةً أَوِ اثْنَتَيْنِ، إِنَّ رَسُولَ اللَّهِ ﷺ أَمَرَهُ أَنْ يَرْجِعَهَا، ثُمَّ يُمْهِلَهَا حَتَّىٰ تَحِيضَ حَيْضَةً أُخْرَىٰ، ثُمَّ يُمْهِلَهَا حَتَّىٰ تَطْهُرَ، ثُمَّ يُطَلِّقَهَا قَبْلَ أَنْ يَمَسَّهَا، وَأَمَّا أَنْتَ طَلَّقْتَهَا ثَلاَثاً فَقَدْ عَصَيْتَ رَبَّكَ فِيمَا أَمَرَكَ بِهِ مِنْ طَلاَقِ امْرَأَتِكَ، وَبَانَتْ مِنْكَ.

٤ ـ (...) ـ **حدّثني** عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنِي يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا مُحَمَّدٌ ـ وَهُوَ ابْنُ أَخِي الزُّهْرِيِّ ـ عَنْ عَمِّهِ: أَخْبَرَنَا سَالِمُ بْنُ عَبْدِ اللَّهِ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ قَالَ: طَلَّقْتُ امْرَأَتِي وَهِيَ حَائِضٌ. فَذَكَرَ ذٰلِكَ عُمَرُ لِلنَّبِيِّ ﷺ. فَتَغَيَّظَ رَسُولُ اللَّهِ ﷺ ثُمَّ قَالَ: «مُرْهُ فَلْيُرَاجِعْهَا حَتَّىٰ تَحِيضَ حَيْضَةً أُخْرَىٰ مُسْتَقْبَلَةً، سِوَىٰ حَيْضَتِهَا الَّتِي طَلَّقَهَا فِيهَا، فَإِنْ بَدَا لَهُ أَنْ يُطَلِّقَهَا فَلْيُطَلِّقْهَا طَاهِراً مِنْ حَيْضَتِهَا قَبْلَ أَنْ يَمَسَّهَا، فَذٰلِكَ الطَّلاَقُ لِلْعِدَّةِ كَمَا أَمَرَ اللَّهُ».

وَكَانَ عَبْدُ اللَّهِ طَلَّقَهَا تَطْلِيقَةً وَاحِدَةً، فَحُسِبَتْ مِنْ طَلاَقِهَا، وَرَاجَعَهَا عَبْدُ اللَّهِ كَمَا أَمَرَهُ رَسُولُ اللَّهِ ﷺ.

(...) The same was narrated on the authority of Az-Zuhri, with the same chain of transmitters, according to which Ibn Umar said: I took her back as I was ordered by The Messenger of Allah "Allah's blessing and peace be upon him", and the pronouncement of divorce, with which I divorced her was counted as (valid) one for her.

5-(...) Salim narrated that Ibn Umar "Allah be pleased with both" divorced his wife (once) while she was menstruating. Umar mentioned that to The Messenger of Allah "Allah's blessing and peace be upon him" who said to him: "Order him to take her back and then divorce her (if he so wishes) when she is either pure or pregnant."

6-(...) Abdullah Ibn Dinar narrated that Ibn Umar "Allah be pleased with both" divorced his wife, while she was menstruating. Umar asked The Prophet "Allah's blessing and peace be upon him" about that. Upon this he said to him: "Order him to take her back (and wait) until she becomes clean, then she gets another menses, and then she becomes clean. After that, he could divorce (her if he so wishes) or keep (her if he so wishes)."

7-(...) Ibn Sirin narrated: I remained for twenty years, during which a man who is not suspicious (of telling lies) used to narrate to me that Ibn Umar "Allah be pleased with both" had divorced his wife thrice (i.e. with three pronouncements of divorce), while she was menstruating, and then he was ordered (by The Prophet) to take her back. I kept deeming him far above suspicion but without learning the real tradition, until I met Abu Ghallab: Yunus Ibn Jubair Al-Bahili, who was reliable. He told me that he asked Ibn Umar (about that), who told him that he divorced his wife once, while she was menstruating. Then, he was ordered (by The Prophet) to take her back. I (Abu Ghallab) asked: "Was it counted (as valid one divorce)?" he (Ibn Umar) said: "What would it be then (if it was not counted as so?" or: "(Would it not be counted) if someone became helpless and foolish?"

(...) The same was narrated on the authority of Aiyyub, with the same chain of transmitters, but he mentioned here: Umar asked The Prophet "Allah's blessing and peace be upon him" (about that) and he ordered him.

8-(...) The same was narrated on the authority of Aiyyub, with the same chain of transmitters, according to which (he mentioned that) Umar asked The Prophet "Allah's blessing and peace be upon him", who ordered him to take her back and divorce her while she is clean, before approaching her. He said: "He should (if he so wishes) divorce her in the beginning of (the prescribed time of) her Iddat."

(...) ـ وَحَدَّثَنِيهِ إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا يَزِيدُ بْنُ عَبْدِ رَبِّهِ: حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ: حَدَّثَنِي الزُّبَيْدِيُّ، عَنِ الزُّهْرِيِّ، بِهٰذَا الإِسْنَادِ. غَيْرَ أَنَّهُ قَالَ: قَالَ ابْنُ عُمَرَ: فَرَاجَعْتُهَا. وَحَسَبْتُ لَهَا التَّطْلِيقَةَ الَّتِي طَلَّقْتُهَا.

٥ ـ (...) ـ وحدّثنا أبو بكر بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَابْنُ نُمَيْرٍ ـ وَاللَّفْظُ لأَبِي بَكْرٍ ـ قَالُوا: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ ـ مَوْلَىٰ آلِ طَلْحَةَ ـ عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ، أَنَّهُ طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ. فَذَكَرَ ذٰلِكَ عُمَرُ لِلنَّبِيِّ ﷺ فَقَالَ: «مُرْهُ فَلْيُرَاجِعْهَا، ثُمَّ لِيُطَلِّقْهَا طَاهِراً أَوْ حَامِلاً».

٦ ـ (...) ـ وحدّثني أَحْمَدُ بْنُ عُثْمَانَ بْنِ حَكِيمٍ الأَوْدِيُّ: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ: حَدَّثَنِي سُلَيْمَانُ ـ وَهُوَ ابْنُ بِلاَلٍ ـ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ دِينَارٍ، عَنِ ابْنِ عُمَرَ، أَنَّهُ طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ، فَسَأَلَ عُمَرُ عَنْ ذٰلِكَ رَسُولَ اللَّهِ ﷺ فَقَالَ: «مُرْهُ فَلْيُرَاجِعْهَا حَتَّىٰ تَطْهُرَ، ثُمَّ تَحِيضَ حَيْضَةً أُخْرَىٰ ثُمَّ تَطْهُرَ، ثُمَّ يُطَلِّقُ بَعْدُ، أَوْ يُمْسِكُ».

٧ ـ (...) ـ وحدّثني عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ أَيُّوبَ، عَنِ ابْنِ سِيرِينَ قَالَ: مَكَثْتُ عِشْرِينَ سَنَةً يُحَدِّثُنِي مَنْ لاَ أَتَّهِمُ، أَنَّ ابْنَ عُمَرَ طَلَّقَ امْرَأَتَهُ ثَلاَثاً وَهِيَ حَائِضٌ، فَأُمِرَ أَنْ يُرَاجِعَهَا، فَجَعَلْتُ لاَ أَتَّهِمُهُمْ، وَلاَ أَعْرِفُ الْحَدِيثَ، حَتَّىٰ لَقِيتُ أَبَا غَلاَّبٍ، يُونُسَ بْنَ جُبَيْرٍ الْبَاهِلِيَّ، وَكَانَ ذَا ثَبَتٍ، فَحَدَّثَنِي: أَنَّهُ سَأَلَ ابْنَ عُمَرَ، فَحَدَّثَهُ: أَنَّهُ طَلَّقَ امْرَأَتَهُ تَطْلِيقَةً وَهِيَ حَائِضٌ، فَأُمِرَ أَنْ يَرْجِعَهَا.

قَالَ: قُلْتُ: أَفَحُسِبَتْ عَلَيْهِ؟ قَالَ: فَمَهْ، أَوَ إِنْ عَجَزَ وَاسْتَحْمَقَ؟

[البخاري: كتاب الطلاق، باب إذا طلقت الحائض تعتد بذلك الطلاق، رقم: ٥٢٥٢].

(...) ـ وحدّثناه أَبُو الرَّبِيعِ وَقُتَيْبَةُ قَالاَ: حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، بِهٰذَا الإِسْنَادِ، نَحْوَهُ، غَيْرَ أَنَّهُ قَالَ: فَسَأَلَ عُمَرُ النَّبِيَّ ﷺ، فَأَمَرَهُ.

٨ ـ (...) ـ وحدّثنا عَبْدُ الْوَارِثِ بْنُ عَبْدِ الصَّمَدِ: حَدَّثَنِي أَبِي، عَنْ جَدِّي، عَنْ أَيُّوبَ، بِهٰذَا الإِسْنَادِ، وَقَالَ فِي الْحَدِيثِ: فَسَأَلَ عُمَرُ النَّبِيَّ ﷺ عَنْ ذٰلِكَ؟ فَأَمَرَهُ أَنْ يُرَاجِعَهَا حَتَّىٰ يُطَلِّقَهَا طَاهِراً مِنْ غَيْرِ جِمَاعٍ، وَقَالَ: «يُطَلِّقُهَا فِي قُبُلِ عِدَّتِهَا».

9-(...) Abu Ghallab: Yunus Ibn Jubair narrated: I asked Ibn Umar:"(What do you think of) a man divorces his wife during her menses?" He said: "Do you know Ibn Umar? Ibn Umar divorced his wife while she was menstruating. Umar then went to The Prophet "Allah's blessing and peace be upon him" and mentioned that to him. The Prophet "Allah's blessing and peace be upon him" ordered him to take her back until she starts her (prescribed period of) Iddat." I asked (Ibn Umar): "If one divorces his wife while she is menstruating, is that divorce counted as valid?" He said: "What would it be then (if it was not counted as so)?" or "If one becomes helpless and foolish (will he be excused?)"

10-(...) Yunus Ibn Jubair narrated: I heard Ibn Umar saying: I divorced my wife while she was menstruating. Umar then went to The Prophet "Allah's blessing and peace be upon him" and mentioned that to him. The Prophet "Allah's blessing and peace be upon him" said: "Let him take her back, and when she becomes clean, he could divorce her, if he so wishes." I asked Ibn Umar: "Was that (divorce) counted (as valid)?" he said: "Why not? What would you think of a man if he became helpless and foolish?"

11-(...) Anas Ibn Sirin narrated: I asked Ibn Umar "Allah be pleased with both" about his wife whom he divorced. He said: I divorced her while she was menstruating. When (the news of) that reached Umar, he mentioned it to The Prophet "Allah's blessing and peace be upon him" who said: "Order him to take her back, and when she becomes clean, he could divorce her (if he so wishes) in the state of her purity." He (Ibn Umar) said: Then, I took her back and then divorced her in the state of her purity. I (the narrator) asked: Did you count (as valid) that pronouncement of divorce with which you divorced her in the state of menses? He said: Why did I not count it, since I was (at the time of divorcing her) helpless and foolish?

12-(...) Anas Ibn Sirin narrated that he heard Ibn Umar "Allah be pleased with both" saying: I divorced my wife while she was menstruating. Umar came to The Prophet "Allah's blessing and peace be upon him" and mentioned that to him. He said: "Order him to take her back, and when she becomes clean, he could divorce her (if he so wishes)." I (the narrator) asked: Did you count (as valid) that pronouncement of divorce? He said: What would it be then (if it was not counted as so)?

(...) The same was narrated on the authority of Shu'ba, with the same chain of transmitters, according to which he (mentioned that The Prophet) said: "Let him (Ibn Umar) take her back." He (the narrator) also said: Did you count it (as legal)? He said: What would it be then (if it was not counted as so)?

٩ ـ (...) ـ **وحدّثني** يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ، عَنِ ابْنِ عُلَيَّةَ، عَنْ يُونُسَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ يُونُسَ بْنِ جُبَيْرٍ قَالَ: قُلْتُ لابْنِ عُمَرَ: رَجُلٌ طَلَّقَ امْرَأَتَه وَهِيَ حَائِضٌ. فَقَالَ: أَتعْرفُ عَبْدَ اللّهِ بنَ عُمَرَ؟ فَإِنَّهُ طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ، فَأَتَىٰ عُمَرُ النَّبِيَّ ﷺ فسأَلَهُ؟ فَأَمَرَهُ أَنْ يَرْجِعَهَا، ثُمَّ تَسْتَقْبِلَ عِدَّتَهَا.

قَالَ: فَقُلْتُ لَهُ: إِذَا طَلَّقَ الرَّجُلُ امْرَأَتهُ وَهِيَ حَائِضٌ، أَتعْتَدُّ بِتِلْكَ التَّطْلِيقَةِ؟ فَقَالَ: فَمَهْ، أَوَ إِنْ عَجَزَ وَاسْتَحمَقَ؟

١٠ ـ (...) ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ قَالَ: سَمِعْتُ يُونُسَ بْنَ جُبَيْرٍ قَالَ: سَمِعْتُ ابْنَ عُمَرَ يَقُولُ: طَلَّقْتُ امْرَأَتِي وَهِيَ حَائِضٌ، فَأَتَىٰ عُمَرُ النَّبِيَّ ﷺ فَذَكَرَ ذٰلِكَ لَهُ، فَقَالَ النَّبِيُّ ﷺ: «لِيُرَاجِعْهَا، فَإِذَا طَهَرَتْ، فَإِنْ شَاءَ فَلْيُطَلِّقْهَا».

قَالَ: فَقُلْتُ لابْنِ عُمَرَ: أَفَاحْتَسَبْتَ بِهَا؟ قَالَ: مَا يَمْنَعُهُ، أَرَأَيْتَ إِنْ عَجَزَ وَاسْتَحْمَقَ؟

١١ ـ (...) ـ **حدّثنا** يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللّهِ، عَنْ عَبْدِ الْمَلِكِ، عَنْ أَنَسِ بْنِ سِيرِينَ قَالَ: سَأَلْتُ ابْنَ عُمَرَ عَنِ امْرَأَتِهِ الَّتِي طَلَّقَ؟ فَقَالَ: طَلَّقْتُهَا وَهِيَ حَائِضٌ، فَذُكِرَ ذٰلِكَ لِعُمَرَ، فَذَكَرَهُ لِلنَّبِيِّ ﷺ فَقَالَ: «مُرْهُ فَلْيُرَاجِعْهَا، فَإِذَا طَهَرَتْ فَلْيُطَلِّقْهَا لِطُهْرِهَا» قَالَ: فَرَاجَعْتُهَا ثُمَّ طَلَّقْتُهَا لِطُهْرِهَا.

قُلْتُ: فَاعْتَدَدْتَ بِتِلْكَ التَّطْلِيقَةِ الَّتِي طَلَّقْتَ وَهِيَ حَائِضٌ؟ قَالَ: مَالِيَ لاَ أَعْتَدُّ بِهَا؟ وَإِنْ كُنْتُ عَجَزْتُ وَاسْتَحْمَقْتُ؟

[البخاري: كتاب الطلاق، باب إذا طلقت الحائض تعتد بذلك الطلاق، رقم: ٥٢٥٣].

١٢ ـ (...) ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ أَنَسِ بْنِ سِيرِينَ، أَنَّهُ سَمِعَ ابْنَ عُمَرَ قَالَ: طَلَّقْتُ امْرَأَتِي وَهِيَ حَائِضٌ، فَأَتَى عُمَرُ النَّبِيَّ ﷺ فَأَخْبَرَهُ، فَقَالَ: «مُرْهُ فَلْيُرَاجِعْهَا، ثُمَّ إِذَا طَهَرَتْ فَلْيُطَلِّقْهَا».

قُلْتُ لابْنِ عُمَرَ: أَفَاحْتَسَبْتَ بِتِلْكَ التَّطْلِيقَةِ؟ قَالَ: فَمَهْ.

(...) ـ **وَحَدَّثَنِيهِ** يَحْيَى بْنُ حَبِيبٍ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ. (ح) وَحَدَّثَنِيهِ عَبْدُ الرَّحْمَٰنِ بْنُ بِشْرٍ: حَدَّثَنَا بَهْزٌ. قَالاَ: حَدَّثَنَا شُعْبَةُ، بِهٰذَا الإِسْنَادِ. غَيْرَ أَنَّ فِي حَدِيثِهِمَا «لِيَرْجِعْهَا». وَفِي حَدِيثِهِمَا: قَالَ: قُلْتُ لَهُ: أَتَحْتَسِبُ بِهَا؟ قَالَ: فَمَهْ.

13-(...) Ibn Tawus narrated from his father that he heard Ibn Umar saying, and he was asked about a man who divorced his wife during her menses: "Do you know Ibn Umar?" he (the man) said: "Yes." He (Ibn Umar) said: "Ibn Umar divorced his wife while she was menstruating. Umar then went to The Prophet "Allah's blessing and peace be upon him" and mentioned that to him. The Prophet "Allah's blessing and peace be upon him" ordered him to take her back." I (the narrator) did not hear from him (my father) more than that.

14-(...) Abu Az-Zubair narrated that Abd Ar-Rahman Ibn Aiman, the freed slave of Azza, asked Ibn Umar, while Abu Az-Zubair was listening: "What do you think of a man who divorced his wife while she was menstruating?" he said: Ibn Umar "Allah be pleased with both" had divorced his wife while she was menstruating during the lifetime of Allah's Apostle "Allah's blessing and peace be upon him". Umar asked Allah's Apostle "Allah's blessing and peace be upon him" about that saying: "Abdullah Ibn Umar divorced his wife, while she was menstruating (what is your religious verdict as regards this matter)?" Allah's Apostle "Allah's blessing and peace be upon him" said: "Let him (your son) take her back." He (Ibn Umar) took her back. Then he (The Prophet) said: "When she becomes clean, let him divorce (her if he so wishes), or keep (her if he so wishes)." Ibn Umar said: Then, The Prophet "Allah's blessing and peace be upon him" recited: **"O Prophet! When ye do divorce women, divorce them at their prescribed periods, and count (accurately) their prescribed periods: and fear Allah your Lord." (The Divorce "At-Talaq" 1)**

(...) The same was narrated by Ibn Juraij, on the authority of Abu Az-Zubair, who transmitted it from Ibn Umar.

(...) Abu Az-Zubair narrated that he heard Abd Ar-Rahman Ibn Aiman, the freed slave of Urwa asking Ibn Umar, while Abu Az-Zubair was listening...and the rest is the same, with a slight addition. The grand imam Muslim said: He was mistaken when he said that (Abd Ar-Rahman was the freed slave of) Urwa, but he was really the freed slave of Azza.

[2] The three divorce (pronouncements, i.e. the irrevocable divorce)

15-(1472) Ibn Abbas "Allah be pleased with both" narrated that the (pronouncement of) three divorces during the lifetime of Allah's Apostle "Allah's blessing and peace be upon him" and that of Abu Bakr and (the

١٣ ـ (...) ـ وحدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي ابْنُ طَاوُسٍ، عَنْ أَبِيهِ، أَنَّهُ سَمِعَ ابْنَ عُمَرَ يُسْأَلُ عَنْ رَجُلٍ طَلَّقَ امْرَأَتَهُ حَائِضاً؟ فَقَالَ: أَتَعْرِفُ عَبْدَ اللهِ بْنَ عُمَرَ؟ قَالَ: نَعَمْ، قَالَ: فَإِنَّهُ طَلَّقَ امْرَأَتَهُ حَائِضاً، فَذَهَبَ عُمَرُ إِلَى النَّبِيِّ ﷺ فَأَخْبَرَهُ الْخَبَرَ، فَأَمَرَهُ أَنْ يُرَاجِعَهَا.

قَالَ: لَمْ أَسْمَعْهُ يَزِيدُ عَلَىٰ ذٰلِكَ (لأَبِيهِ).

١٤ ـ (...) ـ وحدّثني هَارُونُ بْنُ عَبْدِ اللهِ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ. قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ؛ أَنَّهُ سَمِعَ عَبْدَ الرَّحْمَٰنِ بْنَ أَيْمَنَ ـ مَوْلَىٰ عَزَّةَ ـ يَسْأَلُ ابْنَ عُمَرَ، وَأَبُو الزُّبَيْرِ يَسْمَعُ ذٰلِكَ: كَيْفَ تَرَىٰ فِي رَجُلٍ طَلَّقَ امْرَأَتَهُ حَائِضاً؟ فَقَالَ: طَلَّقَ ابْنُ عُمَرَ امْرَأَتَهُ وَهِيَ حَائِضٌ عَلَىٰ عَهْدِ رَسُولِ اللهِ ﷺ، فَسَأَلَ عُمَرُ رَسُولَ اللهِ ﷺ؟ فَقَالَ: إِنَّ عَبْدَ اللهِ بْنَ عُمَرَ طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ، فَقَالَ لَهُ النَّبِيُّ ﷺ: «لِيُرَاجِعْهَا» فَرَدَّهَا. وَقَالَ: «إِذَا طَهُرَتْ فَلْيُطَلِّقْ أَوْ لِيُمْسِكْ».

قَالَ ابْنُ عُمَرَ: وَقَرَأَ النَّبِيُّ ﷺ: يَا أَيُّهَا النَّبِيُّ إِذَا طَلَّقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ فِي قُبُلِ عِدَّتِهِنَّ.

(...) ـ وحدّثني هَارُونُ بْنُ عَبْدِ اللهِ: حَدَّثَنَا أَبُو عَاصِمٍ، عَنِ ابْنِ جُرَيْجٍ، عَنْ أَبِي الزُّبَيْرِ، عَنِ ابْنِ عُمَرَ. نَحْوَ هٰذِهِ الْقِصَّةِ.

(...) ـ وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ عَبْدَ الرَّحْمَٰنِ بْنَ أَيْمَنَ ـ مَوْلَىٰ عُرْوَةَ ـ يَسْأَلُ ابْنَ عُمَرَ، وَأَبُو الزُّبَيْرِ يَسْمَعُ. بِمِثْلِ حَدِيثِ حَجَّاجٍ، وَفِيهِ بَعْضُ الزِّيَادَةِ.

قَالَ مُسْلِمٌ: أَخْطَأَ حَيْثُ قَالَ: عُرْوَةَ، إِنَّمَا هُوَ مَوْلَىٰ عَزَّةَ.

٢ ـ باب طَلَاقِ الثَّلَاثِ

١٥ ـ (١٤٧٢) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ رَافِعٍ ـ وَاللَّفْظُ لابْنِ رَافِعٍ ـ قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ ـ: أَخْبَرَنَا مَعْمَرٌ، عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ الطَّلَاقُ عَلَىٰ عَهْدِ رَسُولِ اللهِ ﷺ

first) two years of the caliphate of Umar was regarded as one (divorce). But Umar Ibn Al-Khattab said: "Verily the people started hastening in the matter in which they are supposed to be deliberate. (Would that) we had enjoined this upon them." However, he enjoined it upon them.

16-(...) Ibn Tawus narrated from his father that Abu As-Sahba said to Ibn Abbas "Allah be pleased with both": "Do you know that the three (pronouncements of divorce) were regarded as one during the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him", then Abu Bakr and the (first) three years of the caliphate of Umar?" Ibn Abbas answered in the affirmative.

17-(...) Tawus narrated that Abu As-Sahba said to Ibn Abbas "Allah be pleased with both": "Tell me from your amazing news. Were the three (pronouncements of divorce) not considered as one during the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him" and then Abu Bakr?" he (Ibn Abbas) said: "It was so. But, when it was the caliphate of Umar, the people hastened to observe divorce so frequently. So, Umar enjoined it upon them (to regard three pronouncements of divorce at the same time as only one legal divorce)."

[3] The expiation is obligatory for the one who regarded his wife unlawful to him, without the intention to divorce her

18-(1473) Sa'id Ibn Jubair narrated that Ibn Abbas "Allah be pleased with both" used to say about (making one's wife) unlawful (to him without divorcing her that it is as) an oath, for which he should expiate. Ibn Abbas recited: "Verily, for you there is, in The Messenger of Allah, a good pattern." (Al-Ahzab 21)

19-(...) Sa'id Ibn Jubair narrated that he heard Ibn Abbas "Allah be pleased with both" saying: "If one made his wife unlawful to him, without divorcing her, then it would be as an oath, which should be atoned." Then, he recited: "Verily, there is in The Messenger of Allah "Allah's blessing and peace be upon him" a good pattern for you." (Al-Ahzab 21)

20-(1474) A'isha "Allah be pleased with her" reported: Allah's Apostle "Allah's blessing and peace be upon him" used to drink honey in the house of Zainab, the daughter of Jahsh, and would stay there with her. So Hafsa and I agreed secretly that, if he comes to either of us, she will say to him: "It seems you have eaten Maghafir (a kind of bad-smelling resin), for I smell in you the smell of Maghafir." When he entered upon one of us, we

وَأَبِي بَكْرٍ وَسَنَتَيْنِ مِنْ خِلَافَةِ عُمَرَ، طَلَاقُ الثَّلَاثِ وَاحِدَةً. فَقَالَ عُمَرُ بْنُ الْخَطَّابِ: إِنَّ النَّاسَ قَدِ اسْتَعْجَلُوا فِي أَمْرٍ قَدْ كَانَتْ لَهُمْ فِيهِ أَنَاةٌ، فَلَوْ أَمْضَيْنَاهُ عَلَيْهِمْ، فَأَمْضَاهُ عَلَيْهِمْ.

١٦ ـ (...) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا رَوْحُ بْنُ عُبَادَةَ: أَخْبَرَنَا ابْنُ جُرَيْجٍ. (ح) وحَدَّثَنَا ابْنُ رَافِعٍ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي ابْنُ طَاوُسٍ، عَنْ أَبِيهِ، أَنَّ أَبَا الصَّهْبَاءِ قَالَ لابْنِ عَبَّاسٍ: أَتَعْلَمُ أَنَّما كَانَتِ الثَّلَاثُ تُجْعَلُ وَاحِدَةً عَلَىٰ عَهْدِ النَّبِيِّ ﷺ وَأَبِي بَكْرٍ، وَثَلَاثاً مِنْ إِمَارَةِ عُمَرَ؟ فَقَالَ ابْنُ عَبَّاسٍ: نَعَمْ.

١٧ ـ (...) ـ وحدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا سُلَيْمَانُ بْنُ حَرْبٍ، عَنْ حَمَّادِ بْنِ زَيْدٍ، عَنْ أَيُّوبَ السَّخْتِيَانِيِّ، عَنْ إِبْرَاهِيمَ بْنِ مَيْسَرَةَ، عَنْ طَاوُسٍ، أَنَّ أَبَا الصَّهْبَاءِ قَالَ لابْنِ عَبَّاسٍ: هَاتِ مِنْ هَنَاتِكَ، أَلَمْ يَكُنِ الطَّلَاقُ الثَّلَاثُ عَلَىٰ عَهْدِ رَسُولِ اللَّهِ ﷺ وَأَبِي بَكْرٍ وَاحِدَةً؟ فَقَالَ: قَدْ كَانَ ذٰلِكَ، فَلَمَّا كَانَ فِي عَهْدِ عُمَرَ تَتَايَعَ النَّاسُ فِي الطَّلَاقِ، فَأَجَازَهُ عَلَيْهِمْ.

٣ ـ بابُ وُجُوبِ الكَفَّارَةِ على مَنْ حَرَّمَ امْرَأَتَهُ ولم يَنْوِ الطَّلاق

١٨ ـ (١٤٧٣) ـ وحدّثنا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ هِشَامٍ ـ يَعْنِي الدَّسْتَوَائِيَّ ـ قَالَ: كَتَبَ إِلَيَّ يَحْيَى بْنُ أَبِي كَثِيرٍ يُحَدِّثُ، عَنْ يَعْلَى بْنِ حَكِيمٍ، عَنْ سعيد بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، أَنَّهُ كَانَ يَقُولُ فِي الْحَرَامِ: يَمِينٌ يُكَفِّرُهَا. وَقَالَ ابْنُ عَبَّاسٍ: ﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ﴾ [الأحزاب: ٢١].

[البخاري: كتاب التفسير، باب: ﴿يا أيها النبي لم تحرم ما أحل الله لك...﴾، رقم: ٤٩١١].

١٩ ـ (...) ـ حدّثنا يَحْيَى بْنُ بِشْرٍ الْحَرِيرِيُّ: حَدَّثَنَا مُعَاوِيَةُ ـ يَعْنِي ابْنَ سَلَّامٍ ـ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، أَنَّ يَعْلَى بْنَ حَكِيمٍ أَخْبَرَهُ، أَنَّ سَعِيدَ بْنَ جُبَيْرٍ أَخْبَرَهُ، أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ قَالَ: إِذَا حَرَّمَ الرَّجُلُ عَلَيْهِ امْرَأَتَهُ فَهِيَ يَمِينٌ يُكَفِّرُهَا. وَقَالَ: ﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ﴾.

٢٠ ـ (١٤٧٤) ـ وحدّثني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَطَاءٌ، أَنَّهُ سَمِعَ عُبَيْدَ بْنَ عُمَيْرٍ يُخْبِرُ، أَنَّهُ سَمِعَ عَائِشَةَ تُخْبِرُ، أَنَّ

said that to him. He replied: "No, but I was drinking honey in the house of Zainab, the daughter of Jahsh, and I shall never take it again." Then Allah revealed: **"O Prophet! Why holdest thou to be forbidden that which Allah has made lawful to thee? Thou seekest to please thy consorts. But Allah is Oft-Forgiving, Most Merciful." (Prohibition "At-Tahrim" 1) he also said: "If ye two turn in repentance to Him (meaning Hafsa and A'isha), your hearts are indeed so inclined." (4) He also said: "When the Prophet disclosed a matter in confidence to one of his consorts (meaning The Prophet's saying: "I drank honey"), and she then divulged it (to another)." (3)**

21-(...) A'isha "Allah be pleased with her" narrated: Allah's Apostle "Allah's blessing and peace be upon him" was fond of honey and sweet edible things. After finishing the Asr prayer he was accustomed to visit his wives and approach them. Once he went to Hafsa, the daughter of Umar and stayed with her more than usual. I asked for the reason for that. I was told that a lady of her folk had given her as a gift a skin filled with honey, from which she made a syrup and gave it to The Prophet "Allah's blessing and peace be upon him" to drink (and that was the reason for the delay).

I said: "By Allah we will play a trick on him (to prevent him from doing so)." So I said to Sawda Bint Zam'a: "The Prophet "Allah's blessing and peace be upon him" will approach you, and when he comes near you, say: Have you taken Maghafir (a bad-smelling gum)? He will say: No. Then say to him: Then what is this bad smell, which I smell from you? (However, The Messenger of Allah "Allah's blessing and peace be upon him" used to feel it hard that a bad smell would be detected on him). He will say to you: Hafsa made me drink honey syrup. Then say: Perhaps the bees of that honey had sucked the juice of the tree of Urfut. I shall also say the same. O you, Safiyya, say the same."

When he entered upon Sawda, (and let her tell the story herself): Sawda said: "By Allah, with Whom there is no god, as soon as he (The Prophet) had stood at the door, I was about to say to him what you (A'isha) had ordered me to say because I was afraid of you." So when The Prophet "Allah's blessing and peace be upon him" came near Sawda, she said to him: "O Allah's Apostle! Have you taken Maghafir?" He said: "No." She said: "Then what is this bad smell which I detect on you?" He said: "Hafsa made me drink honey syrup." She said: "Perhaps its bees had sucked the juice of Urfut tree." When he came to me, I also said the same, and when he

النَّبِيَّ ﷺ كَانَ يَمْكُثُ عِنْدَ زَيْنَبَ بِنْتِ جَحْشٍ فَيَشْرَبُ عِنْدَهَا عَسلاً. قَالَتْ: فَتَوَاطَأْتُ أَنَا وَحَفْصَةُ، أَنَّ أَيَّتَنَا مَا دَخَلَ عَلَيْهَا النَّبِيُّ ﷺ فَلْتَقُل: إِنِّي أَجِدُ مِنْكَ رِيحَ مَغَافِيرَ، أَكَلْتَ مَغَافِيرَ؟ فَدَخَلَ عَلَىٰ إِحْدَاهُمَا فَقَالَتْ ذٰلِكَ لَهُ. فَقَالَ: «بَلْ شَرِبْتُ عَسلاً عِنْدَ زَيْنَبَ بِنْتِ جَحْشٍ وَلَنْ أَعُودَ لَهُ»، فَنَزَلَ: ﴿لِمَ تُحَرِّمُ مَآ أَحَلَّ ٱللَّهُ لَكَ﴾ إِلَىٰ قَوْلِهِ: ﴿إِن تَتُوبَآ﴾ [التحريم: ١ ـ ٤] ـ لِعَائِشَةَ وَحَفْصَةَ ـ ﴿وَإِذْ أَسَرَّ ٱلنَّبِيُّ إِلَىٰ بَعْضِ أَزْوَٰجِهِۦ حَدِيثًا﴾ [التحريم: ٣] لِقَوْلِهِ: بَلْ شَرِبْتُ عَسلاً.

[البخاري: كتاب التفسير، باب: ﴿يا أيها النبي لم تحرم ما أحل الله لك...﴾، رقم: ٤٩١٢].

٢١ ـ (...) ـ **حدّثنا** أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلاَءِ وَهَارُونُ بْنُ عَبْدِ اللَّهِ. قَالاَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُحِبُّ الْحَلْوَاءَ وَالْعَسَلَ، فَكَانَ، إِذَا صَلَّى الْعَصْرَ، دَارَ عَلَى نِسَائِهِ، فَيَدْنُو مِنْهُنَّ، فَدخلَ عَلَىٰ حَفْصَةَ فَاحْتَبَسَ عِنْدَهَا أَكْثَرَ مِمَّا كَانَ يَحْتَبِسُ، فَسَأَلْتُ عَنْ ذَلِكَ، فَقِيلَ لِي: أَهْدَتْ لَهَا امْرَأَةٌ مِنْ قَوْمِهَا عُكَّةً مِنْ عَسَلٍ، فَسَقَتْ رَسُولَ اللَّهِ ﷺ مِنْهُ شَرْبَةً. فَقُلْتُ: أَمَا وَاللَّهِ، لَنَحْتَالَنَّ لَهُ، فَذَكَرْتُ ذٰلِكَ لِسَوْدَةَ. وَقُلْتُ: إِذَا دَخَلَ عَلَيْكِ، فَإِنَّهُ سَيَدْنُو مِنْكِ، فَقُولِي لَهُ: يَا رَسُولَ اللهِ، أَكَلْتَ مَغَافِيرَ؟ فَإِنَّهُ سَيَقُولُ لَكِ: لاَ، فَقُولِي لَهُ: مَا هٰذِهِ الرِّيحُ؟ ـ وكَانَ رَسُولُ اللَّهِ ﷺ يَشْتَدُّ عَلَيْهِ أَنْ يُوجَدَ مِنْهُ الرِّيحُ ـ فَإِنَّهُ سَيَقُولُ لَكِ: سَقَتْنِي حَفْصَةُ شَرْبَةَ عَسَلٍ. فَقُولِي لَهُ: جَرَسَتْ نَحْلُهُ الْعُرْفُطَ. وَسأَقُولُ ذٰلِكَ لَهُ. وَقُولِيهِ أَنْتِ يَا صَفِيَّةُ.

فَلَمَّا دَخَلَ عَلَىٰ سَوْدَةَ، قَالَتْ: تَقُولُ سَوْدَةُ: وَالَّذِي لاَ إِلٰهَ إِلاَّ هُوَ، لَقَدْ كِدْتُ أَنْ أُبَادِئَهُ بِالَّذِي قُلْتِ لِي، وَإِنَّهُ لَعلَى الْبَابِ، فَرَقاً مِنْكِ. فَلَمَّا دَنا رَسُولُ اللَّهِ ﷺ قَالَتْ: يَا رَسُولَ اللَّهِ، أَكَلْتَ مَغَافِيرَ؟ قَالَ: «لاَ» قَالَتْ: فَمَا هٰذِهِ الرِّيحُ؟ قَالَ: «سَقَتْنِي حَفْصَةُ شَرْبَةَ عَسَلٍ» قَالَتْ: جَرَسَتْ نَحْلُهُ الْعُرْفُطَ. فَلَمَّا دَخَلَ عَلَيَّ قُلْتُ لَهُ مِثْلَ ذٰلِكَ. ثُمَّ دَخَلَ عَلَىٰ صَفِيَّةَ فَقَالَتْ بِمِثْلِ ذٰلِكَ، فَلَمَّا دَخَلَ عَلَىٰ حَفْصَةَ قَالَتْ: يَا رَسُولَ اللَّهِ، أَلا أَسْقِيكَ مِنْهُ؟ قَالَ: «لاَ حَاجَةَ لِي بِهِ».

went to Safiyya, she also said the same. When he again went to Hafsa, she said: "O Allah's Apostle! Shall I give you more of that drink?" He said: "I am not in need of it." Sawda said: "Glory be to Allah! By Allah! We deprived him (of it)." I said to her: "Keep quiet."

(...) The same was narrated on the authority of Hisham Ibn Urwa, with the same chain of transmitters.

[4] Giving one's wife the option of divorce does not mean the divorce itself, unless it is intended

22-(1475) A'isha "Allah be pleased with her", the wife of The Messenger of Allah "Allah's blessing and peace be upon him" narrated: "When The Messenger of Allah "Allah's blessing and peace be upon him" was ordered by Allah to give his wives the choice (either to remain with him or to depart from him), he (The Prophet) started with me, saying: "I am going to tell you something to which you should give no hasty reply before consulting your parents", though he knows that my parents were not to order me to depart from him." A'isha added: "He (The Prophet) said: "Allah said: "O Prophet say to thy Consorts: if it be that ye desire the life of this world, and its glitter, then come I will provide for your enjoyment and set free in a handsome manner. But if ye seek Allah and His Messenger, and the Home of the Hereafter, verily Allah has prepared for the well-doers amongst you a great reward."" (Al-Ahzab 28:29) I said: "What is that on which I should take my parents' opinion? Of course I want Allah, His Messenger, and the hereafter." Then all of The Prophet's wives did the same as I did."

23-(1476) Mu'adha Al-Adawiyya narrated from A'isha "Allah be pleased with her": "Allah's Apostle "Allah's blessing and peace be upon him" used to take the permission of that wife with whom he was supposed to stay overnight if he wanted to go to one other than her, after this Verse was revealed: "Thou mayest defer (the turn of) any of them that thou pleasest, and thou mayest receive any thou pleasest: and there is no blame on thee if thou invite one whose (turn) thou hadst set aside." (Al-Ahzab 51) Mu'adha asked A'isha "Allah be pleased with her": "Then what did you use to say?" she said: "I used to say to him: "Had it (the matter of option) been up to me, I would not have given anyone preference over me."

(...) The same was narrated on the authority of Asim, with the same chain of transmitters.

قَالَتْ تَقُولُ سَوْدَةُ: سُبْحَانَ اللَّهِ، وَاللَّهِ، لَقَدْ حَرَمْنَاهُ. قَالَتْ: قُلْتُ لَهَا: اسْكُتِي.
[البخاري: كتاب الأطعمة، باب الحلوى والعسل، رقم: ٥٤٣١].

(...) ـ قَالَ أَبُو إِسْحَاقَ إِبْرَاهِيمُ: حَدَّثَنَا الْحَسَنُ بْنُ بِشْرِ بْنِ الْقَاسِمِ: حَدَّثَنَا أَبُو أُسَامَةَ، بِهٰذَا، سَوَاءً.

وحَدَّثَنِيهِ سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، بِهٰذَا الْإِسْنَادِ، نَحْوَهُ.

٤ ـ بَابُ بَيَانِ أَنَّ تَخْيِيرَ امْرَأَتِهِ لا يَكُونُ طَلاقاً إلا بالنِّيَّةِ

٢٢ ـ (١٤٧٥) ـ وحدّثني أَبُو الطَّاهِرِ: حَدَّثَنَا ابْنُ وَهْبٍ. (ح) وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى التُّجِيبِيُّ ـ وَاللَّفْظُ لَهُ ـ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ بْنُ يَزِيدَ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ، أَنَّ عَائِشَةَ قَالَتْ: لَمَّا أُمِرَ رَسُولُ اللَّهِ ﷺ بِتَخْيِيرِ أَزْوَاجِهِ بَدَأَ بِي، فَقَالَ: «إِنِّي ذَاكِرٌ لَكِ أَمْراً. فَلاَ عَلَيْكِ أَنْ لا تَعْجَلِي حَتَّىٰ تَسْتَأْمِرِي أَبَوَيْكِ» قَالَتْ: قَدْ عَلِمَ أَنَّ أَبَوَيَّ لَمْ يَكُونَا لِيَأْمُرَانِي بِفِرَاقِهِ. قَالَتْ: ثُمَّ قَالَ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ قَالَ: ﴿يَٰٓأَيُّهَا ٱلنَّبِيُّ قُل لِّأَزْوَٰجِكَ إِن كُنتُنَّ تُرِدْنَ ٱلْحَيَوٰةَ ٱلدُّنْيَا وَزِينَتَهَا فَتَعَالَيْنَ أُمَتِّعْكُنَّ وَأُسَرِّحْكُنَّ سَرَاحًا جَمِيلًا ﴿٢٨﴾ وَإِن كُنتُنَّ تُرِدْنَ ٱللَّهَ وَرَسُولَهُۥ وَٱلدَّارَ ٱلْـَٔاخِرَةَ فَإِنَّ ٱللَّهَ أَعَدَّ لِلْمُحْسِنَٰتِ مِنكُنَّ أَجْرًا عَظِيمًا ﴿٢٩﴾﴾ [الأحزاب: ٢٨ ـ ٢٩] قَالَتْ: فَقُلْتُ: فِي أَيِّ هٰذَا أَسْتَأْمِرُ أَبَوَيَّ؟ فَإِنِّي أُرِيدُ اللَّهَ وَرَسُولَهُ وَالدَّارَ الآخِرَةَ. قَالَتْ: ثُمَّ فَعَلَ أَزْوَاجُ رَسُولِ اللَّهِ ﷺ مِثْلَ مَا فَعَلْتُ.
[البخاري: كتاب التفسير، باب: ﴿قل لأزواجك إن كنتن تردن الحياة الدنيا...﴾، رقم: ٤٧٨٥].

٢٣ ـ (١٤٧٦) ـ حدّثنا سُرَيْجُ بْنُ يُونُسَ: حَدَّثَنَا عَبَّادُ بْنُ عَبَّادٍ، عَنْ عَاصِمٍ، عَنْ مُعَاذَةَ الْعَدَوِيَّةِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَسْتَأْذِنُنَا، إِذَا كَانَ فِي يَوْمِ الْمَرْأَةِ مِنَّا بَعْدَمَا نَزَلَتْ: ﴿تُرْجِي مَن تَشَآءُ مِنْهُنَّ وَتُـْٔوِىٓ إِلَيْكَ مَن تَشَآءُ﴾ [الأحزاب: ٥١] فَقَالَتْ لَهَا مُعَاذَةُ: فَمَا كُنْتِ تَقُولِينَ لِرَسُولِ اللَّهِ ﷺ إِذَا اسْتَأْذَنَكِ؟ قَالَتْ: كُنْتُ أَقُولُ: إِنْ كَانَ ذَاكَ إِلَيَّ لَمْ أُوثِرْ أَحَداً عَلَىٰ نَفْسِي.
[البخاري: كتاب التفسير، باب: ﴿ترجي من تشاء منهن وتؤوي من تشاء...﴾، رقم: ٤٧٨٩].

(...) ـ وحدّثناه الْحَسَنُ بْنُ عِيسَىٰ: أَخْبَرَنَا ابْنُ الْمُبَارَكِ: أَخْبَرَنَا عَاصِمٌ، بِهٰذَا الإِسْنَادِ، نَحْوَهُ.

24-(1477) Masruq narrated: A'isha "Allah be pleased with her" said: The Messenger of Allah "Allah's blessing and peace be upon him" gave us the option (to be divorced), but we did not regard it as (real) divorce.

25-(...) Ash-Sha'bi narrated: Masruq said: I never mind whether I gave my wife the option (whether to get divorced or to remain with me) once, one hundred or even one thousand times, particularly after she chooses (to remain with) me. I asked A'isha "Allah be pleased with her" about that, and she said: "The Messenger of Allah "Allah's blessing and peace be upon him" gave us (his wives) the option (whether to get divorced or to remain with him). Was it considered to be really divorce?"

26-(...) Ash-Sha'bi narrated from Masruq from A'isha "Allah be pleased with her" that The Messenger of Allah "Allah's blessing and peace be upon him" gave his wives the option (whether to get divorced or to remain with him), and that was not regarded as (real) divorce.

27-(...) Ash-Sha'bi narrated from Masruq from A'isha "Allah be pleased with her": The Messenger of Allah "Allah's blessing and peace be upon him" gave us (his wives) the option (whether to get divorced or to remain with him), and we surely chose (to remain with) him. But, he did not regard it as (real) divorce.

28-(...) Masruq narrated from A'isha "Allah be pleased with her": The Messenger of Allah "Allah's blessing and peace be upon him" gave us (his wives) the option (whether to get divorced or to remain with him), and we surely chose (to remain with) him. But, he counted nothing (concerning divorce) for us.

(...) The same was narrated on the authority of A'isha, through another chain of transmitters.

29-(1478) Jabir Ibn Abdullah "Allah be pleased with both" narrated: Abu Bakr came to ask the permission to enter upon The Messenger of Allah "Allah's blessing and peace be upon him", but he found the people sitting beside his door, and none of them was admitted. Then, Abu Bakr was admitted. Then, Umar came, and he was admitted. He found The Prophet "Allah's blessing and peace be upon him" sitting as frowned and silent, with his wives around him. He (Umar) said: "I'm going to say something as a result of which The Messenger of Allah "Allah's blessing and peace be upon him" would smile." Then he said: "O Messenger of Allah! If I told you about the daughter of Kharija (Umar's wife, you would smile). She

٢٤ ـ (١٤٧٧) ـ حدّثنا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ: أَخْبَرَنَا عَبْثَرٌ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خالِدٍ، عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ قَالَ: قَالَتْ عائِشَةُ: قَدْ خَيَّرَنَا رَسُولُ اللَّهِ ﷺ فَلَمْ نَعُدَّهُ طَلاَقاً.

[البخاري: كتاب الطلاق، باب من خَيَّرَ أزواجه، رقم: ٥٢٦٣]

٢٥ ـ (...) ـ وحدّثناه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ قَالَ: مَا أُبَالِي خَيَّرْتُ امْرَأَتِي وَاحِدَةً أَوْ مِئَةً أَوْ أَلْفاً بَعْدَ أَنْ تَخْتَارَنِي، وَلَقَدْ سَأَلْتُ عَائِشَةَ فَقَالَتْ: قَدْ خَيَّرَنَا رَسُولُ اللَّهِ ﷺ، أَفَكَانَ طَلاَقاً؟

٢٦ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ عَاصِمٍ، عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ خَيَّرَ نِسَاءَهُ، فَلَمْ يَكُنْ طَلاَقاً.

٢٧ ـ (...) ـ وحدّثني إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا عَبْدُ الرَّحْمَٰنِ، عَنْ سُفْيَانَ، عَنْ عَاصِمٍ الأَحْوَلِ وَإِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: خَيَّرَنَا رَسُولُ اللَّهِ ﷺ، فَاخْتَرْنَاهُ، فَلَمْ يَعُدَّهُ طَلاَقاً.

٢٨ ـ (...) ـ حدّثنا يَحْيَى بْنُ يَحْيَىٰ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ ـ قَالَ يَحْيَىٰ: أَخْبَرَنَا. وَقَالَ الآخرَانِ: حَدَّثَنَا أَبُو مُعَاوِيَةَ ـ عَنِ الأَعْمَشِ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: خَيَّرَنَا رَسُولُ اللَّهِ ﷺ فَاخْتَرْنَاهُ، فَلَمْ يَعْدُدْهَا عَلَيْنَا شَيْئاً.

[البخاري: كتاب الطلاق، باب من خَيَّرَ أزواجه، رقم: ٥٢٦٢]

(...) ـ وحدّثني أَبُو الرَّبِيعِ الزَّهْرَانِيُّ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ زَكَرِيَّاءَ: حَدَّثَنَا الأَعْمَشُ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ.

وَعَنِ الأَعْمَشِ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ، بِمِثْلِهِ.

٢٩ ـ (١٤٧٨) ـ وحدّثنا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا زَكَرِيَّاءُ بْنُ إِسْحَاقَ: حَدَّثَنَا أَبُو الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: دَخَلَ أَبُو بَكْرٍ يَسْتَأْذِنُ عَلَىٰ رَسُولِ اللَّهِ ﷺ، فَوَجَدَ النَّاسَ جُلُوساً بِبَابِهِ لَمْ يُؤْذَنْ لأَحَدٍ مِنْهُمْ. قَالَ:

asked me for more expense. So, I stood up towards her and slapped her on the neck." Upon this The Messenger of Allah "Allah's blessing and peace be upon him" smiled and said: "They (my wives) are around me as you see, asking me for more expense."

Then, Abu Bakr stood up towards A'isha in order to slap her on the neck, and Umar also stood up towards Hafsa in order to slap her on the neck, and both of them were saying: "Do you ask The Messenger of Allah "Allah's blessing and peace be upon him" for what he doesn't have?" they said: "By Allah! We never ask The Messenger of Allah "Allah's blessing and peace be upon him" for anything he doesn't have."

Then, he kept away from them for a month, or for twenty-nine (nights), after which the following Verse was revealed: "O Prophet say to thy Consorts: if it be that ye desire the life of this world, and its glitter, then come I will provide for your enjoyment and set free in a handsome manner. But if ye seek Allah and His Messenger, and the Home of the Hereafter, verily Allah has prepared for the well-doers amongst you a great reward."

Then, he (The Prophet) started with A'isha. He said: "O A'isha! I want to offer something to you, and I like that you should not give a hasty reply to it until you consult your parents." She asked: "What is it, O Messenger of Allah?" he recited the Verse to her. Then she said: "Would I consult my parents (whether to choose) you, O Messenger of Allah? Surely, I choose Allah, His Messenger and the hereafter. Moreover, I request you not to tell anyone of your wives of that which you said (to me)." He said: "No woman of them asks me (about that) but that I would tell her (the same). Indeed, Allah has sent me neither as one who gives (the people) hard instructions (concerning religion), nor as one who asks others to do what is difficult for them to do. But, He has sent me as a tauter who facilitates (things to the people)."

[5] One's swearing to keep away from his wives, and Allah's saying: "but if ye back up each other against him, truly Allah is his Protector, and Gabriel, and (every) righteous one among those who believe, and furthermore, the angels will back (him) up." (At-Tahrim 4)

30-(1479) Umar Ibn Al-Khattab "Allah be pleased with him" reported: When The Messenger of Allah "Allah's blessing and peace be upon him" kept himself away from his wives, I entered the mosque, and found people striking the ground with pebbles and saying: "The Messenger of Allah "Allah's blessing and peace be upon him" divorced his wives." That was

فَأُذِنَ لأَبِي بَكْرٍ فَدَخَلَ. ثُمَّ أَقْبَلَ عُمَرُ فَاسْتَأْذَنَ فَأُذِنَ لَهُ، فَوَجَدَ النَّبِيَّ ﷺ جَالِساً، حَوْلَهُ نِسَاؤُهُ، وَاجِماً سَاكِتاً. قَالَ: فَقَالَ: لأَقُولَنَّ شَيْئاً أُضْحِكُ النَّبِيَّ ﷺ. فَقَالَ: يَا رَسُولَ اللَّهِ، لَوْ رَأَيْتَ بِنْتَ خَارِجَةَ، سَأَلَتْنِي النَّفَقَةَ فَقُمْتُ إِلَيْهَا فَوَجَأْتُ عُنُقَهَا، فَضَحِكَ رَسُولُ اللَّهِ ﷺ وَقَالَ: «هُنَّ حَوْلِي كَمَا تَرَىٰ، يَسْأَلْنَنِي النَّفَقَةَ».

فَقَامَ أَبُو بَكْرٍ إِلَىٰ عَائِشَةَ يَجَأُ عُنُقَهَا، فَقَامَ عُمَرُ إِلَىٰ حَفْصَةَ يَجَأُ عُنُقَهَا، كِلاهُمَا يَقُولُ: تَسْأَلْنَ رَسُولَ اللَّهِ ﷺ مَا لَيْسَ عِنْدَهُ. فَقُلْنَ: وَاللَّهِ، لا نَسْأَلُ رَسُولَ اللَّهِ ﷺ شَيْئاً أَبَداً لَيْسَ عِنْدَهُ، ثُمَّ اعْتَزَلَهُنَّ شَهْراً أَوْ تِسْعاً وَعِشْرِينَ. ثُمَّ نَزَلَتْ عَلَيْهِ هٰذِهِ الآيَةُ: ﴿يَٰٓأَيُّهَا ٱلنَّبِيُّ قُل لِّأَزۡوَٰجِكَ﴾، حَتَّى بَلَغَ: ﴿لِلۡمُحۡسِنَٰتِ مِنكُنَّ أَجۡرًا عَظِيمٗا﴾ [الأحزاب: ٢٨ ـ ٢٩].

قَالَ: فَبَدَأَ بِعَائِشَةَ، فَقَالَ: «يَا عَائِشَةُ، إِنِّي أُرِيدُ أَنْ أَعْرِضَ عَلَيْكِ أَمْراً أُحِبُّ أَنْ لاَ تَعْجَلِي فِيهِ حَتَّى تَسْتَشِيرِي أَبَوَيْكِ» قَالَتْ: وَمَا هُوَ يَا رَسُولَ اللَّهِ؟ فَتَلاَ عَلَيْهَا الآيَةَ. قَالَتْ: أَفِيكَ، يَا رَسُولَ اللَّهِ، أَسْتَشِيرُ أَبَوَيَّ؟ بَلْ أَخْتَارُ اللَّهَ وَرَسُولَهُ وَالدَّارَ الآخِرَةَ، وَأَسْأَلُكَ أَنْ لا تُخْبِرَ امْرَأَةً مِنْ نِسَائِكَ بِالَّذِي قُلْتُ. قَالَ: «لا تَسْأَلُنِي امْرَأَةٌ مِنْهُنَّ إِلاَّ أَخْبَرْتُهَا، إِنَّ اللَّهَ لَمْ يَبْعَثْنِي مُعَنِّتاً وَلاَ مُتَعَنِّتاً، وَلَكِنْ بَعَثَنِي مُعَلِّماً مُيَسِّراً».

٥ ـ بابٌ في الإيلاء واعْتِزالِ النّساء وتَخْييرِهِنَّ

وقوله تعالى: ﴿وإن تظاهرا عليه. . .﴾ [التحريم: ٤]

٣٠ ـ (١٤٧٩) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عُمَرُ بْنُ يُونُسَ الْحَنَفِيُّ: حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ، عَنْ سِمَاكٍ أَبِي زُمَيْلٍ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبَّاسٍ: حَدَّثَنِي عُمَرُ بْنُ الْخَطَّابِ قَالَ: لَمَّا اعْتَزَلَ نَبِيُّ اللَّهِ ﷺ نِسَاءَهُ قَالَ: دَخَلْتُ الْمَسْجِدَ، فَإِذَا النَّاسُ يَنْكُتُونَ بِالْحَصَى وَيَقُولُونَ: طَلَّقَ رَسُولُ اللَّهِ ﷺ نِسَاءَهُ، وَذٰلِكَ قَبْلَ أَنْ يُؤْمَرْنَ بِالْحِجَابِ. فَقَالَ عُمَرُ: فَقُلْتُ: لأَعْلَمَنَّ ذٰلِكَ الْيَوْمَ.

before they were ordered to screen themselves. Umar said to himself: "I should verify of (the reality of) this matter today."

I went to A'isha "Allah be pleased with her" and said: "O Daughter of Abu Bakr! Have you reached the extent of causing harm to The Messenger of Allah "Allah's blessing and peace be upon him"?" She said: "O Ibn Al-Khattab! What do you have to do with me? You'd rather be concerned with your own receptacle (i.e. your daughter)." He (Umar) said: I entered upon Hafsa, daughter of Umar, to whom I said: "O Hafsa! I was informed that you cause harm to The Messenger of Allah "Allah's blessing and peace be upon him". You should know that The Messenger of Allah "Allah's blessing and peace be upon him" does not love you, and had it not been for me (as being your father) he would have divorced you." She went on weeping bitterly. I asked her: "Where is Allah's Apostle "Allah's blessing and peace be upon him"?" She said: "He is in his store in the attic room."

I went there and found Rabah, the servant of The Messenger of Allah "Allah's blessing and peace be upon him", sitting on the threshold of the attic room, dangling his feet on the hollow wood of the date-palm, on which The Messenger of Allah "Allah's blessing and peace be upon him" used to come up to and down from (the attic room). I shouted: "O Rabah! Ask permission for me from The Messenger of Allah "Allah's blessing and peace be upon him" to be admitted." Rabah cast a glance at the chamber and then looked at me but said nothing. I again said: "O Rabah! Ask permission for me from The Messenger of Allah "Allah's blessing and peace be upon him" to be admitted." Rabah cast a glance at the chamber and then looked at me, but said nothing. I raised my voice and said: "O Rabah! Ask permission for me from The Messenger of Allah "Allah's blessing and peace be upon him" to be admitted."

I thought that The Messenger of Allah "Allah's blessing and peace be upon him" had the idea that I came for the sake of Hafsa. By Allah, if The Messenger of Allah "Allah's blessing and peace be upon him" would order me to strike her neck, I would surely strike her neck. I raised my voice and he pointed to me to ascend (and enter into the chamber). I entered upon The Messenger of Allah "Allah's blessing and peace be upon him", and he was lying on a (straw) mat. I sat down, and he drew up his lower garment over him, other than which he had nothing over him. The (straw) mat left its marks on his sides. I looked with my sight in the storeroom of The Messenger of Allah "Allah's blessing and peace be upon him", and found only a handful of barley equal to one Sa and a similar quantity of the leaves

قَالَ: فَدَخَلْتُ عَلَىٰ عَائِشَةَ، فَقُلْتُ: يَا بِنْتَ أَبِي بَكْرٍ، أَقَدْ بَلَغَ مِنْ شَأْنِكِ أَنْ تُؤْذِي رَسُولَ اللَّهِ ﷺ؟ فَقَالَتْ: مَالِي وَمَالَكَ يَا ابْنَ الْخَطَّابِ؟ عَلَيْكَ بِعَيْبَتِكَ.

قَالَ: فَدَخَلْتُ عَلَىٰ حَفْصَةَ بِنْتِ عُمَرَ. فَقُلْتُ لَهَا: يَا حَفْصَةُ، أَقَدْ بَلَغَ مِنْ شَأْنِكِ أَنْ تُؤْذِي رَسُولَ اللَّهِ ﷺ؟ وَاللَّهِ، لَقَدْ عَلِمْتِ أَنَّ رَسُولَ اللَّهِ ﷺ لاَ يُحِبُّكِ، وَلَوْلاَ أَنَا لَطَلَّقَكِ رَسُولُ اللَّهِ ﷺ، فَبَكَتْ أَشَدَّ الْبُكَاءِ.

فَقُلْتُ لَهَا: أَيْنَ رَسُولُ اللَّهِ ﷺ؟ قَالَتْ: هُوَ فِي خِزَانَتِهِ فِي الْمَشْرُبَةِ، فَدَخَلْتُ فَإِذَا أَنَا بِرَبَاحٍ غُلاَمِ رَسُولِ اللَّهِ ﷺ قَاعِداً عَلَىٰ أُسْكُفَّةِ الْمَشْرُبَةِ، مُدَلٍّ رِجْلَيْهِ عَلَىٰ نَقِيرٍ مِنْ خَشَبٍ ـ وَهُوَ جِذْعٌ يَرْقَىٰ عَلَيْهِ رَسُولُ اللَّهِ ﷺ وَيَنْحَدِرُ ـ فَنَادَيْتُ: يَا رَبَاحُ، اسْتَأْذِنْ لِي عِنْدَكَ عَلَىٰ رَسُولِ اللَّهِ ﷺ، فَنَظَرَ رَبَاحٌ إِلَى الْغُرْفَةِ ثُمَّ نَظَرَ إِلَيَّ، فَلَمْ يَقُلْ شَيْئاً.

ثُمَّ قُلْتُ: يَا رَبَاحُ، اسْتَأْذِنْ لِي عِنْدَكَ عَلَىٰ رَسُولِ اللَّهِ ﷺ. فَنَظَرَ رَبَاحٌ إِلَى الْغُرْفَةِ. ثُمَّ نَظَرَ إِلَيَّ. فَلَمْ يَقُلْ شَيْئاً.

ثُمَّ رَفَعْتُ صَوْتِي فَقُلْتُ: يَا رَبَاحُ، اسْتَأْذِنْ لِي عِنْدَكَ عَلَىٰ رَسُولِ اللَّهِ ﷺ، فَإِنِّي أَظُنُّ أَنَّ رَسُولَ اللَّهِ ﷺ ظَنَّ أَنِّي جِئْتُ مِنْ أَجْلِ حَفْصَةَ، وَاللَّهِ، لَئِنْ أَمَرَنِي رَسُولُ اللَّهِ ﷺ بِضَرْبِ عُنُقِهَا لأَضْرِبَنَّ عُنُقَهَا، وَرَفَعْتُ صَوْتِي، فَأَوْمَأَ إِلَيَّ أَنِ ارْقَهْ، فَدَخَلْتُ عَلَىٰ رَسُولِ اللَّهِ ﷺ وَهُوَ مُضْطَجِعٌ عَلَىٰ حَصِيرٍ فَجَلَسْتُ، فَأَدْنَىٰ عَلَيْهِ إِزَارَهُ، وَلَيْسَ عَلَيْهِ غَيْرُهُ، وَإِذَا الْحَصِيرُ قَدْ أَثَّرَ فِي جَنْبِهِ، فَنَظَرْتُ بِبَصَرِي فِي خِزَانَةِ رَسُولِ اللَّهِ ﷺ، فَإِذَا أَنَا بِقَبْضَةٍ مِنْ شَعِيرٍ نَحْوِ الصَّاعِ، وَمِثْلِهَا قَرَظاً فِي نَاحِيَةِ الْغُرْفَةِ.

of Salm tree placed in the corner of the cell, and a semi-tanned leather bag hanging (in one side).

My eyes started shedding tears (on seeing such a state of the Prophet). But, he said: "O Ibn Al-Khattab! What causes you to weep?" I said: "O Messenger of Allah! Why do I not shed tears? This (straw) mat has left its marks on your sides and I see in your storeroom (nothing other than) what I have seen. On the other hand, Caesar and Khosrau are leading their (luxurious) lives in abundance of gardens and rivers while you are The Messenger of Allah, His (best) chosen one, and that is your storeroom!" He said: "O Ibn Al-Khattab! Are you not pleased that for us (Muslims, there would be the prosperity) of the Hereafter, and for them (the infidels, there would be the prosperity of) this world?" I said: "Yes."

When I entered I saw the signs of anger on his face. I said: "O Messenger of Allah! What harm do you feel from the part of your wives? If you have divorced them, no doubt, Allah is with you, His angels, Gabriel, Michael, as well as I, Abu Bakr and the believers are with you." Hardly I spoke (something) -and praise be to Allah- but that I hoped that Allah would confirm my statement that I said. Then, the Verse of giving the (right of) choice (to The Prophet's wives) was revealed: "It may be, if he divorced you (all), that Allah will give him in exchange Consorts better than you, who submit (their wills), who believe, who are devout, who turn to Allah in repentance, who worship (in humility), who travel (for Faith) and fast, previously married or virgins." (At-Tahrim 5) And: "but if ye back up each other against him, truly Allah is his Protector, and Gabriel, and (every) righteous one among those who believe, and furthermore, the angels will back (him) up." (At-Tahrim 4)

It was A'isha Bint Abu Bakr, and Hafsa (Bint Umar) who had backed up (each other) against all the wives of Allah's Apostle "Allah's blessing and peace be upon him". I said: "O Messenger of Allah! Did you divorce them?" He answered in the negative. I said: "O Messenger of Allah! I entered the mosque and found Muslims playing with pebbles (involved in thought) and saying: "The Messenger of Allah "Allah's blessing and peace be upon him" divorced his wives." Would I get down and inform them that you did not divorce them?" He said: "Yes, if you so wish."

I went on talking to him until I observed that (the signs of) anger disappeared from his face, which turned to have its natural tranquility and then he laughed, and his teeth were the most charming of (those of) all the people. Then The Messenger of Allah "Allah's blessing and peace be upon

وَإِذَا أَفِيقٌ مُعَلَّقٌ. قَالَ: فَابْتَدَرَتْ عَيْنَايَ. قَالَ: «مَا يُبْكِيكَ يَا ابْنَ الْخَطَّابِ؟» قُلْتُ: يَا نَبِيَّ اللَّهِ، وَمَالِي لاَ أَبْكِي؟ وَهَذَا الْحَصِيرُ قَدْ أَثَّرَ فِي جَنْبِكَ، وَهٰذِهِ خِزَانَتُكَ لاَ أَرَىٰ فِيهَا إِلاَّ مَا أَرَىٰ، وَذَاكَ قَيْصَرُ وَكِسْرَىٰ فِي الثِّمَارِ وَالأَنْهَارِ، وَأَنْتَ رَسُولُ اللَّهِ ﷺ وَصِفْوَتُهُ وَهٰذِهِ خِزَانَتُكَ.

فَقَالَ: «يَا ابْنَ الْخَطَّابِ، أَلاَ تَرْضَىٰ أَنْ تَكُونَ لَنَا الآخِرَةُ وَلَهُمُ الدُّنْيَا؟» قُلْتُ: بَلَىٰ.

قَالَ: وَدَخَلْتُ عَلَيْهِ حِينَ دَخَلْتُ وَأَنَا أَرَىٰ فِي وَجْهِهِ الْغَضَبَ. فَقُلْتُ: يَا رَسُولَ اللَّهِ، مَا يَشُقُّ عَلَيْكَ مِنْ شَأْنِ النِّسَاءِ؟ فَإِنْ كُنْتَ طَلَّقْتَهُنَّ فَإِنَّ اللَّهَ مَعَكَ وَمَلاَئِكَتَهُ وَجِبْرِيلَ وَمِيكَائِيلَ، وَأَنَا وَأَبُو بَكْرٍ وَالْمُؤْمِنُونَ مَعَكَ.

وَقَلَّمَا تَكَلَّمْتُ ـ وَأَحْمَدُ اللَّهَ ـ بِكَلاَمٍ إِلاَّ رَجَوْتُ أَنْ يَكُونَ اللَّهُ يُصَدِّقُ قَوْلِي الَّذِي أَقُولُ، وَنَزَلَتْ هٰذِهِ الآيَةُ، آيَةُ التَّخْيِيرِ:

﴿عَسَىٰ رَبُّهُۥٓ إِن طَلَّقَكُنَّ أَن يُبْدِلَهُۥٓ أَزْوَٰجًا خَيْرًا مِّنكُنَّ﴾ [التحريم: ٥] ﴿وَإِن تَظَٰهَرَا عَلَيْهِ فَإِنَّ ٱللَّهَ هُوَ مَوْلَىٰهُ وَجِبْرِيلُ وَصَٰلِحُ ٱلْمُؤْمِنِينَ ۖ وَٱلْمَلَٰٓئِكَةُ بَعْدَ ذَٰلِكَ ظَهِيرٌ﴾ [التحريم: ٤] وَكَانَتْ عَائِشَةُ بِنْتُ أَبِي بَكْرٍ وَحَفْصَةُ تَظَاهَرَانِ عَلَىٰ سَائِرِ نِسَاءِ النَّبِيِّ ﷺ.

فَقُلْتُ: يَا رَسُولَ اللَّهِ، أَطَلَّقْتَهُنَّ؟ قَالَ: «لاَ» قُلْتُ: يَا رَسُولَ اللَّهِ، إِنِّي دَخَلْتُ الْمَسْجِدَ وَالْمُسْلِمُونَ يَنْكُتُونَ بِالْحَصَىٰ، يَقُولُونَ: طَلَّقَ رَسُولُ اللَّهِ ﷺ نِسَاءَهُ. أَفَأَنْزِلُ فَأُخْبِرَهُمْ أَنَّكَ لَمْ تُطَلِّقْهُنَّ؟

قَالَ: «نَعَمْ، إِنْ شِئْتَ» فَلَمْ أَزَلْ أُحَدِّثُهُ حَتَّىٰ تَحَسَّرَ الْغَضَبُ عَنْ وَجْهِهِ، وَحَتَّىٰ كَشَرَ فَضَحِكَ ـ وَكَانَ مِنْ أَحْسَنِ النَّاسِ ثَغْراً ـ ثُمَّ نَزَلَ نَبِيُّ اللَّهِ ﷺ

him" got down and so did I, catching hold of the wood of the palm-tree. The Messenger of Allah "Allah's blessing and peace be upon him" came down (so much easily) as if he was walking on the ground, not touching anything with his hand (to get help).

I said: "O Messenger of Allah! You remained in your chamber for twenty-nine days (and not for a full month as you vowed)." He said: "The month (sometimes) consists of twenty-nine days." I stood at the door of the mosque, shouting at the top of my voice: "The Messenger of Allah "Allah's blessing and peace be upon him" did not divorce his wives." (It was in connection with this that the following) verse was revealed: "When there comes to them some matter touching (public) safety or fear, they divulge it. If they had only referred it to the Messenger, or to those charged with authority among them, the proper investigators would have tested it from them (direct). Were it not for the Grace and Mercy of Allah unto you, all but a few of you would have followed Satan." (Women 83) However, I investigated it. Then the verse of giving the (right of) choice was revealed.

31-(...) Ibn Abbas "Allah be pleased with both" narrated: For a year I had the desire to ask Umar Ibn Al-Khattab regarding the explanation of a Verse (in The Sura of The Prohibition) but I could not do out of respect for him. When he went to perform the Hajj, I accompanied him. On our return, while we were still on the way home, Umar went aside to answer the call of nature by the Arak trees. I waited till he finished. Then I proceeded with him and asked: "O Commander of The Believers! Who were the two wives of The Prophet "Allah's blessing and peace be upon him" who backed up each other against him?" He said: "They were Hafsa and A'isha." I said to him: "By Allah, I wanted to ask you about this a year ago, but I could not do out of respect for you." Umar said: "Do not do (i.e. refrain from asking me). If you think that I have knowledge (about something), you would ask me; and if I know, I will tell you."

Then Umar further said: "By Allah, in the Pre-Islamic Period of Ignorance we did not pay attention to women until Allah revealed in connection with them what He had revealed, and assigned for them what He had assigned. Once while I was thinking over a certain matter, my wife said: "I recommend that you do so-and-so." I said to her: "What do you have to do with this matter? Why do you poke your nose in a matter which I want to see fulfilled?" She said: "How strange you are, O son of Al-Khattab! You don't want to be argued with, though your daughter Hafsa

وَنَزَلْتُ، فَنَزَلْتُ أَتَشَبَّثُ بِالْجِذْعِ وَنَزَلَ رَسُولُ اللهِ ﷺ كَأَنَّمَا يَمْشِي عَلَى الأَرْضِ مَا يَمَسُّهُ بِيَدِهِ.

فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّمَا كُنْتَ فِي الْغُرْفَةِ تِسْعَةً وَعِشْرِينَ. قَالَ: «إِنَّ الشَّهْرَ يَكُونُ تِسْعاً وَعِشْرِينَ» فَقُمْتُ عَلَىٰ بَابِ الْمَسْجِدِ. فَنَادَيْتُ بِأَعْلَىٰ صَوْتِي: لَمْ يُطَلِّقْ رَسُولُ اللَّهِ ﷺ نِسَاءَهُ، وَنَزَلَتْ هٰذِهِ الآيَةُ: ﴿وَإِذَا جَآءَهُمْ أَمْرٌ مِّنَ ٱلْأَمْنِ أَوِ ٱلْخَوْفِ أَذَاعُوا۟ بِهِۦ ۖ وَلَوْ رَدُّوهُ إِلَى ٱلرَّسُولِ وَإِلَىٰٓ أُو۟لِى ٱلْأَمْرِ مِنْهُمْ لَعَلِمَهُ ٱلَّذِينَ يَسْتَنۢبِطُونَهُۥ مِنْهُمْ ۗ﴾ [النساء: ٨٣] فَكُنْتُ أَنَا اسْتَنْبَطْتُ ذٰلِكَ الأَمْرَ، وَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ آيَةَ التَّخْيِيرِ.

٣١ ـ (...) ـ حدّثنا هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي سُلَيْمَانُ ـ يَعْنِي ابْنَ بِلاَلٍ ـ: أَخْبَرَنِي يَحْيَىٰ: أَخْبَرَنِي عُبَيْدُ بْنُ حُنَيْنٍ، أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ يُحَدِّثُ، قَالَ: مَكَثْتُ سَنَةً وَأَنَا أُرِيدُ أَنْ أَسْأَلَ عُمَرَ بْنَ الْخَطَّابِ عَنْ آيَةٍ، فَمَا أَسْتَطِيعُ أَنْ أَسْأَلَهُ هَيْبَةً لَهُ، حَتَّىٰ خَرَجَ حَاجًا فَخَرَجْتُ مَعَهُ، فَلَمَّا رَجَعَ، فَكُنَّا بِبَعْضِ الطَّرِيقِ، عَدَلَ إِلَى الأَرَاكِ لِحَاجَةٍ لَهُ، فَوَقَفْتُ لَهُ حَتَّىٰ فَرَغَ. ثُمَّ سِرْتُ مَعَهُ. فَقُلْتُ: يَا أَمِيرَ الْمُؤْمِنِينَ، مَنِ اللَّتَانِ تَظَاهَرَتَا عَلَىٰ رَسُولِ اللَّهِ ﷺ مِنْ أَزْوَاجِهِ؟ فَقَالَ: تِلْكَ حَفْصَةُ وَعَائِشَةُ. قَالَ: فَقُلْتُ لَهُ: وَاللَّهِ، إِنْ كُنْتُ لأُرِيدُ أَنْ أَسْأَلَكَ عَنْ هٰذَا مُنْذُ سَنَةٍ فَمَا أَسْتَطِيعُ هَيْبَةً لَكَ. قَالَ: فَلاَ تَفْعَلْ، مَا ظَنَنْتَ أَنَّ عِنْدِي مِنْ عِلْمٍ فَسَلْنِي عَنْهُ، فَإِنْ كُنْتُ أَعْلَمُهُ أَخْبَرْتُكَ.

قَالَ: وَقَالَ عُمَرُ: وَاللَّهِ، إِنْ كُنَّا فِي الْجَاهِلِيَّةِ مَا نَعُدُّ لِلنِّسَاءِ أَمْراً حَتَّىٰ أَنْزَلَ اللَّهُ تَعَالَى فِيهِنَّ مَا أَنْزَلَ، وَقَسَمَ لَهُنَّ مَا قَسَمَ. قَالَ: فَبَيْنَمَا أَنَا فِي أَمْرٍ أَءْتَمِرُهُ. إِذْ قَالَتْ لِي امْرَأَتِي: لَوْ صَنَعْتَ كَذَا وَكَذَا! فَقُلْتُ لَهَا: وَمَالَكِ أَنْتِ وَلِمَا هَاهُنَا؟ وَمَا تَكَلُّفُكِ فِي أَمْرٍ أُرِيدُهُ؟ فَقَالَتْ لِي: عَجَباً لَكَ، يَا ابْنَ الْخَطَّابِ، مَا تُرِيدُ أَنْ تُرَاجَعَ أَنْتَ، وَإِنَّ

argues with The Messenger of Allah "Allah's blessing and peace be upon him" so much that he (sometimes) remains angry for the whole day!""

Umar added: "Very soon, I put on my outer garment and went to Hafsa to whom I said: "O my daughter! Do you argue with The Messenger of Allah "Allah's blessing and peace be upon him" so that he (sometimes) remains angry for the whole day?" Hafsa said: "By Allah, we argue with him." I said: "You should know that I warn you of Allah's punishment and the anger of His Messenger of Allah "Allah's blessing and peace be upon him". O my daughter! Don't be betrayed by she (A'isha), who is proud of her beauty and the love of The Messenger of Allah "Allah's blessing and peace be upon him" for her.""

Umar further said: "Then I went out to the house of Umm Salama, who was one of my relatives, to whom I talked. Umm Salama said: "O son of Al-Khattab! You seem to interfere in everything to the extent that you even want to interfere between The Messenger of Allah "Allah's blessing and peace be upon him" and his wives!" By Allah, I was influenced by her talk so much that I lost some of my anger. Then, I left her.

At that time I had a friend from the Ansar who used to bring me the news (from The Prophet "Allah's blessing and peace be upon him") in case of my absence, and I used to bring him the news if he was absent. In those days we were afraid of one of Ghassan's kings. We heard that he intended to proceed and attack us. Indeed, our hearts were full of fear because of that. (Once) my Ansari friend unexpectedly knocked at my door, and said: "Open! Open!" I said: "Has the king of Ghassan come?" He said: "No, but something worse! The Messenger of Allah "Allah's blessing and peace be upon him" has kept away from his wives." I said: "Let the nose of A'isha and Hafsa be stuck to dust (humiliated)!"

Then I put on my clothes and went out. The Messenger of Allah "Allah's blessing and peace be upon him" was staying in an attic room belonging to him, to which it would be ascended by a ladder. There was a black slave of The Messenger of Allah "Allah's blessing and peace be upon him" (sitting) on the first step. I said to him: "(Tell The Prophet that) Umar Ibn Al-Khattab is here." Then The Prophet "Allah's blessing and peace be upon him" admitted me. I related the story in full to him. When I came to the item of Umm Salama, The Messenger of Allah "Allah's blessing and peace be upon him" smiled while he was lying on a mat made of palm tree leaves with nothing between him and the mat. Under his head there was a leather

ابْنَتَكَ لَتُرَاجِعُ رَسُولَ اللَّهِ ﷺ حَتَّىٰ يَظَلَّ يَوْمَهُ غَضْبَانَ.

قَالَ عُمَرُ: فَآخُذُ رِدَائِي ثُمَّ أَخْرُجُ مَكَانِي حَتَّىٰ أَدْخُلَ عَلَىٰ حَفْصَةَ. فَقُلْتُ لَهَا: يَا بُنَيَّةُ، إِنَّكِ لَتُرَاجِعِينَ رَسُولَ اللَّهِ ﷺ حَتَّىٰ يَظَلَّ يَوْمَهُ غَضْبَانَ. فَقَالَتْ حَفْصَةُ: وَاللَّهِ، إِنَّا لَنُرَاجِعُهُ.

فَقُلْتُ: تَعْلَمِينَ أَنِّي أُحَذِّرُكِ عُقُوبَةَ اللَّهِ وَغَضَبَ رَسُولِهِ. يَا بُنَيَّةُ، لاَ تَغُرَّنَّكِ هٰذِهِ الَّتِي قَدْ أَعْجَبَهَا حُسْنُهَا، وَحُبُّ رَسُولِ اللَّهِ ﷺ إِيَّاهَا، ثُمَّ خَرَجْتُ حَتَّىٰ أَدْخُلَ عَلَىٰ أُمِّ سَلَمَةَ لِقَرَابَتِي مِنْهَا، فَكَلَّمْتُهَا، فَقَالَتْ لِي أُمُّ سَلَمَةَ: عَجَباً لَكَ يَا ابْنَ الْخَطَّابِ! قَدْ دَخَلْتَ فِي كُلِّ شَيْءٍ حَتَّىٰ تَبْتَغِي أَنْ تَدْخُلَ بَيْنَ رَسُولِ اللَّهِ ﷺ وَأَزْوَاجِهِ! قَالَ: فَأَخَذَتْنِي أَخْذاً كَسَرَتْنِي عَنْ بَعْضِ مَا كُنْتُ أَجِدُ، فَخَرَجْتُ مِنْ عِنْدِهَا.

وَكَانَ لِي صَاحِبٌ مِنَ الأَنْصَارِ. إِذَا غِبْتُ أَتَانِي بِالْخَبَرِ، وَإِذَا غَابَ كُنْتُ أَنَا آتِيهِ بِالْخَبَرِ. وَنَحْنُ حِينَئِذٍ نَتَخَوَّفُ مَلِكاً مِنْ مُلُوكِ غَسَّانَ، ذُكِرَ لَنَا أَنَّهُ يُرِيدُ أَنْ يَسِيرَ إِلَيْنَا فَقَدِ امْتَلأَتْ صُدُورُنَا مِنْهُ، فَأَتَىٰ صَاحِبِي الأَنْصَارِيُّ يَدُقُّ الْبَابَ، وَقَالَ: افْتَحِ، افْتَحْ، فَقُلْتُ: جَاءَ الْغَسَّانِيُّ؟ فَقَالَ: أَشَدُّ مِنْ ذٰلِكَ، اعْتَزَلَ رَسُولُ اللَّهِ ﷺ أَزْوَاجَهُ. فَقُلْتُ: رَغِمَ أَنْفُ حَفْصَةَ وَعَائِشَةَ، ثُمَّ آخُذُ ثَوْبِي فَأَخْرُجُ حَتَّىٰ جِئْتُ، فَإِذَا رَسُولُ اللَّهِ ﷺ فِي مَشْرَبَةٍ لَهُ يُرْتَقَىٰ إِلَيْهَا بِعَجَلَةٍ، وَغُلاَمٌ لِرَسُولِ اللَّهِ ﷺ أَسْوَدُ عَلَىٰ رَأْسِ الدَّرَجَةِ. فَقُلْتُ: هٰذَا عُمَرُ، فَأُذِنَ لِي.

قَالَ عُمَرُ: فَقَصَصْتُ عَلَىٰ رَسُولِ اللَّهِ ﷺ هٰذَا الْحَدِيثَ، فَلَمَّا بَلَغْتُ حَدِيثَ أُمِّ سَلَمَةَ تَبَسَّمَ رَسُولُ اللَّهِ ﷺ، وَإِنَّهُ لَعَلَىٰ حَصِيرٍ مَا بَيْنَهُ وَبَيْنَهُ شَيْءٌ، وَتَحْتَ رَأْسِهِ وِسَادَةٌ مِنْ أَدَمٍ حَشْوُهَا لِيفٌ، وَإِنَّ عِنْدَ رِجْلَيْهِ قَرَظاً مَضْبُوراً، وَعِنْدَ رَأْسِهِ أُهَباً مُعَلَّقَةً، فَرَأَيْتُ أَثَرَ الْحَصِيرِ فِي جَنْبِ رَسُولِ اللَّهِ ﷺ فَبَكَيْتُ.

pillow stuffed with palm fibers, and leaves of a Salm tree were piled at his feet, and above his head a few water skins were hanging.

On seeing the marks of the mat imprinted on his side, I wept. He said: "Why are you weeping?" I replied: "O Allah's Apostle! Caesar and Khosrau are leading a (Luxurious) life, while you, (in spite of your being) The Messenger of Allah "Allah's blessing and peace be upon him", (are living in such a destitute." The Prophet "Allah's blessing and peace be upon him" said: "Won't you be satisfied that (the vanities of) this world would be for them, and the (eternal prosperity of the) Hereafter would be for you?"

32-(...) Ibn Abbas "Allah be pleased with both" narrated: I set out with Umar, and when we reached (the place of) Mar Az-Zahran...and the rest is the same as narrated by Sulaiman Ibn Bilal, according to which he (Ibn Abbas) said: I asked: "What about the two women (who backed up each other)?" he said: "They are Hafsa and Umm Salama." He added: I (Umar) came upon the chambers (of the wives of The Prophet), and behold! In each dwelling place, there was (somebody) weeping." He also added: He (The Prophet) vowed to keep away from them for a month. But, when twenty-nine (nights) had passed, he got down to them.

33-(...) Ibn Abbas "Allah be pleased with both" narrated: I wanted to ask Umar "Allah be pleased with him" about those two women (from amongst The Prophet's wives) who backed up each other against The Messenger of Allah "Allah's blessing and peace be upon him". For one year I was seeking, though in vain, the opportunity to ask this question, until I set out with him (for Hajj) to Mecca. While we were in (the place of) Mar Az-Zahran, Umar went to answer the call of nature. He said to me: "Bring me a container of water (for ablution)." So I brought it to him and when he finished answering the call of nature and returned, I started pouring for him. I found it a good opportunity to ask him, so I said: "O Commander of The Believers! Who were those two women (from amongst The Prophet's wives who had backed up each other against The Prophet "Allah's blessing and peace be upon him")?" Before I could finish my question, he replied: "They were Hafsa and A'isha."

34-(...) Ibn Abbas "Allah be pleased with both" narrated: I had been eager to ask Umar Ibn Al-Khattab about the two ladies from among the wives of The Prophet "Allah's blessing and peace be upon him" in connection with whom Allah said: "If ye two turn in repentance to Him, your hearts are indeed so inclined" (The Prohibition 4) until Umar

فَقَالَ: «مَا يُبْكِيكَ؟» فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّ كِسْرَىٰ وَقَيْصَرَ فِيمَا هُمَا فِيهِ، وَأَنْتَ رَسُولُ اللَّهِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَمَا تَرْضَىٰ أَنْ تَكُونَ لَهُمَا الدُّنْيَا وَلَكَ الآخِرَةُ؟».

[البخاري: كتاب التفسير، باب: ﴿تبتغي مرضاة أزواجك...﴾، رقم: ٤٩١٣].

٣٢ ـ (...) وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: أَخْبَرَنِي يَحْيَى بْنُ سَعِيدٍ، عَنْ عُبَيْدِ بْنِ حُنَيْنٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أَقْبَلْتُ مَعَ عُمَرَ، حَتَّىٰ إِذَا كُنَّا بِمَرِّ الظَّهْرَانِ. وَسَاقَ الْحَدِيثَ بِطُولِهِ كَنَحْوِ حَدِيثِ سُلَيْمَانَ بْنِ بِلَالٍ، غَيْرَ أَنَّهُ قَالَ: قُلْتُ: شَأْنُ الْمَرْأَتَيْنِ؟ قَالَ: حَفْصَةُ وَأُمُّ سَلَمَةَ.

وَزَادَ فِيهِ: وَأَتَيْتُ الْحُجَرَ فَإِذَا فِي كُلِّ بَيْتٍ بُكَاءٌ.

وَزَادَ أَيْضاً: وَكَانَ آلَىٰ مِنْهُنَّ شَهْراً، فَلَمَّا كَانَ تِسْعاً وَعِشْرِينَ نَزَلَ إِلَيْهِنَّ.

٣٣ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ ـ وَاللَّفْظُ لأَبِي بَكْرٍ ـ قَالَا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ يَحْيَى بْنِ سَعِيدٍ: سَمِعَ عُبَيْدَ بْنَ حُنَيْنٍ ـ وَهُوَ مَوْلَى الْعَبَّاسِ ـ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: كُنْتُ أُرِيدُ أَنْ أَسْأَلَ عُمَرَ عَنِ الْمَرْأَتَيْنِ اللَّتَيْنِ تَظَاهَرَتَا عَلَىٰ عَهْدِ رَسُولِ اللَّهِ ﷺ، فَلَبِثْتُ سَنَةً مَا أَجِدُ لَهُ مَوْضِعاً حَتَّىٰ صَحِبْتُهُ إِلَىٰ مَكَّةَ، فَلَمَّا كَانَ بِمَرِّ الظَّهْرَانِ ذَهَبَ يَقْضِي حَاجَتَهُ، فَقَالَ: أَدْرِكْنِي بِإِدَاوَةٍ مِنْ مَاءٍ، فَأَتَيْتُهُ بِهَا، فَلَمَّا قَضَىٰ حَاجَتَهُ وَرَجَعَ ذَهَبْتُ أَصُبُّ عَلَيْهِ. وَذَكَرْتُ فَقُلْتُ لَهُ: يَا أَمِيرَ الْمُؤْمِنِينَ، مَنِ الْمَرْأَتَانِ؟ فَمَا قَضَيْتُ كَلَامِي حَتَّىٰ قَالَ: عَائِشَةُ وَحَفْصَةُ.

٣٤ ـ (...) ـ وحدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ وَمُحَمَّدُ بْنُ أَبِي عُمَرَ ـ وَتَقَارَبَا فِي لَفْظِ الْحَدِيثِ ـ قَالَ ابْنُ أَبِي عُمَرَ: حَدَّثَنَا. وَقَالَ إِسْحَاقُ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ ـ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي ثَوْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمْ أَزَلْ حَرِيصاً أَنْ أَسْأَلَ عُمَرَ عَنِ الْمَرْأَتَيْنِ مِنْ أَزْوَاجِ النَّبِيِّ ﷺ اللَّتَيْنِ قَالَ اللَّهُ تَعَالَىٰ: ﴿إِن تَتُوبَآ إِلَى ٱللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا﴾ [التحريم: ٤] حَتَّىٰ حَجَّ عُمَرُ وَحَجَجْتُ

performed the Hajj and I too performed it along with him. On the way Umar went aside to answer the call of nature, and I also went aside along with him carrying a tumbler full of water. After Umar had finished answering the call of nature, I poured water over his hands and he performed the ablution. Then I said to him: "O Commander of The Believers! Who were the two ladies from among the wives of The Prophet "Allah's blessing and peace be upon him" in connection with whom Allah said: "If ye two turn in repentance to Him, your hearts are indeed so inclined" (The Prohibition 4)? He said: "I am astonished at your question, O Ibn Abbas. They were A'isha and Hafsa."

Then Umar went on narrating the tradition in full. He said: "We, the people of Quraish used to have the upper hand over our wives, but when we came to Medina, we found there people, whose women had the upper hand over their men, so our women also started learning the ways of the Ansari women." He added: "My house was at (the district of) Banu Umaiyya Ibn Zaid, at the heights (of Medina). Once I shouted at my wife and she retorted against me. I disliked that she should answer me back. She said to me: "Why do you dislike my answering you back? By Allah, the wives of The Prophet "Allah's blessing and peace be upon him" answer him back and some of them may not speak to him for all the day."

I set out and entered upon Hafsa and said to her: "Do you answer back The Messenger of Allah "Allah's blessing and peace be upon him"?" She said: "Yes." I said: "Might anyone of you not speak to him all the day until night?" she said: "Yes." I said: "Let anyone of you who did so be ruined and become loser! Do you not fear that Allah may get angry for the fury of His Messenger "Allah's blessing and peace be upon him" and thus you will be ruined? So you should neither answer back The Messenger of Allah "Allah's blessing and peace be upon him", nor should you ask more from him. Ask me whatever you need. Do not be tempted to imitate your neighbor (A'isha) in her manners for she is more charming than you and more beloved to The Prophet "Allah's blessing and peace be upon him".""

Umar further said: "I had a neighbor from the Ansar, and we used to visit The Prophet "Allah's blessing and peace be upon him" in turn. He used to go one day and I another day. Whenever I went, I would bring him the news of what had happened that day regarding the revelation and other things; and whenever he went, he used to do the same for me. At that time we were talking among ourselves that (the tribe of) Ghassan were preparing

مَعَهُ، فَلَمَّا كُنَّا بِبَعْضِ الطَّرِيقِ عَدَلَ عُمَرُ وَعَدَلْتُ مَعَهُ بِالإِدَاوَةِ فَتَبَرَّزَ، ثُمَّ أَتَانِي فَسَكَبْتُ عَلَىٰ يَدَيْهِ، فَتَوَضَّأَ. فَقُلْتُ: يَا أَمِيرَ الْمُؤْمِنِينَ، مَنِ الْمَرْأَتَانِ مِنْ أَزْوَاجِ النَّبِيِّ ﷺ اللَّتَانِ قَالَ اللَّهُ عَزَّ وَجَلَّ لَهُمَا: ﴿إِن تَتُوبَآ إِلَى ٱللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا﴾ [التحريم: ٤]؟

قَالَ عُمَرُ: وَاعَجَباً لَكَ يَا ابْنَ عَبَّاسٍ! ـ قَالَ الزُّهْرِيُّ: كَرِهَ، وَاللَّهِ، مَا سَأَلَهُ عَنْهُ وَلَمْ يَكْتُمْهُ ـ قَالَ: هِيَ حَفْصَةُ وَعَائِشَةُ. ثُمَّ أَخَذَ يَسُوقُ الْحَدِيثَ. قَالَ: كُنَّا مَعْشَرَ قُرَيْشٍ، قَوْماً نَغْلِبُ النِّسَاءَ، فَلَمَّا قَدِمْنَا الْمَدِينَةَ وَجَدْنَا قَوْماً تَغْلِبُهُمْ نِسَاؤُهُمْ، فَطَفِقَ نِسَاؤُنَا يَتَعَلَّمْنَ مِنْ نِسَائِهِمْ.

قَالَ: وَكَانَ مَنْزِلِي فِي بَنِي أُمَيَّةَ بْنِ زَيْدٍ، بِالْعَوَالِي، فَتَغَضَّبْتُ يَوْماً عَلَى امْرَأَتِي، فَإِذَا هِيَ تُرَاجِعُنِي، فَأَنْكَرْتُ أَنْ تُرَاجِعَنِي. فَقَالَتْ: مَا تُنْكِرُ أَنْ أُرَاجِعَكَ؟ فَوَاللَّهِ، إِنَّ أَزْوَاجَ النَّبِيِّ ﷺ لَيُرَاجِعْنَهُ، وَتَهْجُرُهُ إِحْدَاهُنَّ الْيَوْمَ إِلى اللَّيْلِ، فَانْطَلَقْتُ فَدَخَلْتُ عَلَىٰ حَفْصَةَ.

فَقُلْتُ: أَتُرَاجِعِينَ رَسُولَ اللَّهِ ﷺ؟ فَقَالَتْ: نَعَمْ. فَقُلْتُ: أَتَهْجُرُهُ إِحْدَاكُنَّ الْيَوْمَ إِلَى اللَّيْلِ؟ قَالَتْ: نَعَمْ. قُلْتُ: قَدْ خَابَ مَنْ فَعَلَ ذٰلِكَ مِنْكُنَّ وَخَسِرَ. أَفَتَأْمَنُ إِحْدَاكُنَّ أَنْ يَغْضَبَ اللَّهُ عَلَيْهَا لِغَضَبِ رَسُولِهِ ﷺ، فَإِذَا هِيَ قَدْ هَلَكَتْ. لا تُرَاجِعِي رَسُولَ اللَّهِ ﷺ وَلاَ تَسْأَلِيهِ شَيْئاً، وَسَلِينِي مَا بَدَا لَكِ، وَلا يَغُرَّنَّكِ أَنْ كَانَتْ جَارَتُكِ هِيَ أَوْسَمَ وَأَحَبَّ إِلَىٰ رَسُولِ اللَّهِ ﷺ مِنْكِ ـ يُرِيدُ عَائِشَةَ ـ.

قَالَ: وَكَانَ لِي جَارٌ مِنَ الأَنْصَارِ، فَكُنَّا نَتَنَاوَبُ النُّزُولَ إِلَىٰ رَسُولِ اللَّهِ ﷺ، فَيَنْزِلُ يَوْماً وَأَنْزِلُ يَوْماً، فَيَأْتِينِي بِخَبَرِ الْوَحْيِ وَغَيْرِهِ، وَآتِيهِ بِمِثْلِ ذٰلِكَ، وَكُنَّا نَتَحَدَّثُ: أَنَّ غَسَّانَ تُنْعِلُ الْخَيْلَ لِتَغْزُوَنَا، فَنَزَلَ صَاحِبِي، ثُمَّ أَتَانِي عِشَاءً فَضَرَبَ بَابِي، ثُمَّ نَادَانِي، فَخَرَجْتُ إِلَيْهِ. فَقَالَ: حَدَثَ أَمْرٌ عَظِيمٌ. قُلْتُ: مَاذَا؟ أَجَاءَتْ غَسَّانُ؟ قَالَ: لاَ،

their horses to invade us. My Ansari companion, on the day of his turn, went (to the town) and returned to us at night and knocked at my door (violently and asked if I was there). I came out to him. He said: "Today a great thing has happened." I asked: "What is it? Have (those of) Ghassan come?" He said: "No, but it is greater and more horrifying. The Messenger of Allah "Allah's blessing and peace be upon him" divorced his wives.""

I said: "Hafsa is a ruined loser." I had already thought that most probably this (divorce) would happen in the near future. I waited until I offered the Morning prayer. Then, I dressed myself and then entered upon Hafsa and saw her weeping. I asked: "Did The Prophet "Allah's blessing and peace be upon him" divorce you all?" She said: "I do not know. There he is retired alone in the attic room." I came to a black slave of his (The Prophet's) and said: "Will you get the permission (of The Prophet) for Umar (to be admitted)?" The slave went in, (talked to The Prophet about it) and then returned saying: "I mentioned you to him (The Prophet) but he kept silent." I came out and sat near the pulpit where I saw a group of people sitting around it, some of whom were weeping. I sat with them for a while but could not endure the situation, so I went (to the upper room where The Prophet was) and once again I said to the slave: "Will you get the permission for Umar (to be admitted)?" He went in and returned saying: "I mentioned you to him but he kept silent." So I turned back, (and when I was about to depart) The slave called me saying: "Get in, for he (The Prophet) has admitted you."

Then I entered and greeted The Messenger of Allah "Allah's blessing and peace be upon him" who was Lying on a bed made of stalks of date palm leaves which left marks on his side. I said: "O Allah's Apostle! Did you divorce your wives?" He raised his head towards me and said: "No." I said: "Allah is greater! O Messenger of Allah! We, the people of Quraish used to have power over our women, but when we came to Medina we found that the men (here) were overpowered by their women. So, our women also started learning the ways of those women. Once I shouted at my wife and she retorted against me. I disliked that she should answer me back. She said to me: "Why do you dislike my answering you back? By Allah, the wives of The Prophet "Allah's blessing and peace be upon him" answer him back and some of them may not speak to him for all the day." I said: "Let anyone of them who did so be ruined and become loser! Does anyone of them not fear that Allah may get angry for the fury of His

بَلْ أَعْظَمُ مِنْ ذٰلِكَ وَأَطْوَلُ، طَلَّقَ النَّبِيُّ ﷺ نِسَاءَهُ. فَقُلْتُ: قَدْ خَابَتْ حَفْصَةُ وَخَسِرَتْ. قَدْ كُنْتُ أَظُنُّ هٰذَا كَائِناً.

حَتَّىٰ إِذَا صَلَّيْتُ الصُّبْحَ شَدَدْتُ عَلَيَّ ثِيَابِي، ثُمَّ نَزَلْتُ فَدَخَلْتُ عَلَىٰ حَفْصَةَ وَهِيَ تَبْكِي. فَقُلْتُ: أَطَلَّقَكُنَّ رَسُولُ اللَّهِ ﷺ؟ فَقَالَتْ: لا أَدْرِي، هَا هُوَ ذَا مُعْتَزِلٌ فِي هٰذِهِ الْمَشْرُبَةِ.

فَأَتَيْتُ غُلاَماً لَهُ أَسْوَدَ. فَقُلْتُ: اسْتَأْذِنْ لِعُمَرَ. فَدَخَلَ ثُمَّ خَرَجَ إِلَيَّ، فَقَالَ: قَدْ ذَكَرْتُكَ لَهُ فَصَمَتَ.

فَانْطَلَقْتُ حَتَّى انْتَهَيْتُ إِلَى الْمِنْبَرِ فَجَلَسْتُ، فَإِذَا عِنْدَهُ رَهْطٌ جُلُوسٌ يَبْكِي بَعْضُهُمْ، فَجَلَسْتُ قَلِيلاً، ثُمَّ غَلَبَنِي مَا أَجِدُ، ثُمَّ أَتَيْتُ الْغُلاَمَ فَقُلْتُ: اسْتَأْذِنْ لِعُمَرَ. فَدَخَلَ ثُمَّ خَرَجَ إِلَيَّ فَقَالَ: قَدْ ذَكَرْتُكَ لَهُ فَصَمَتَ، فَوَلَّيْتُ مُدْبِراً، فَإِذَا الْغُلاَمُ يَدْعُونِي. فَقَالَ: ادْخُلْ، فَقَدْ أَذِنَ لَكَ. فَدَخَلْتُ فَسَلَّمْتُ عَلَىٰ رَسُولِ اللَّهِ ﷺ، فَإِذَا هُوَ مُتَّكِيءٌ عَلَىٰ رَمْلِ حَصِيرٍ ـ قَدْ أَثَّرَ فِي جَنْبِهِ ـ.

فَقُلْتُ: أَطَلَّقْتَ، يَا رَسُولَ اللَّهِ نِسَاءَكَ؟ فَرَفَعَ رَأْسَهُ إِلَيَّ وَقَالَ: «لاَ». فَقُلْتُ: اللَّهُ أَكْبَرُ، لَوْ رَأَيْتَنَا، يَا رَسُولَ اللَّهِ، وَكُنَّا مَعْشَرَ قُرَيْشٍ، قَوْماً نَغْلِبُ النِّسَاءَ.

فَلَمَّا قَدِمْنَا الْمَدِينَةَ وَجَدْنَا قَوْماً تَغْلِبُهُمْ نِسَاؤُهُمْ، فَطَفِقَ نِسَاؤُنَا يَتَعَلَّمْنَ مِنْ نِسَائِهِمْ، فَتَغَضَّبْتُ عَلَى امْرَأَتِي يَوْماً فَإِذَا هِيَ تُرَاجِعُنِي، فَأَنْكَرْتُ أَنْ تُرَاجِعَنِي. فَقَالَتْ: مَا تُنْكِرُ أَنْ أُرَاجِعَكَ؟ فَوَاللَّهِ، إِنَّ أَزْوَاجَ النَّبِيِّ ﷺ لَيُرَاجِعْنَهُ، وَتَهْجُرُهُ إِحْدَاهُنَّ الْيَوْمَ إِلَى اللَّيْلِ.

فَقُلْتُ: قَدْ خَابَ مَنْ فَعَلَ ذٰلِكَ مِنْهُنَّ وَخَسِرَ. أَفَتَأْمَنُ إِحْدَاهُنَّ أَنْ يَغْضَبَ اللَّهُ عَلَيْهَا لِغَضَبِ رَسُولِهِ ﷺ. فَإِذَا هِيَ قَدْ هَلَكَتْ؟ فَتَبَسَّمَ رَسُولُ اللَّهِ ﷺ. فَقُلْتُ:

Messenger "Allah's blessing and peace be upon him" and thus she will be ruined?" The Prophet "Allah's blessing and peace be upon him" smiled.

Then I said: "O Messenger of Allah! I entered upon Hafsa and said to her: "Do not be tempted to imitate your neighbour (A'isha), for she is more charming than you and more beloved to The Prophet "Allah's blessing and peace be upon him"." The Prophet "Allah's blessing and peace be upon him" smiled for a second time. (When I saw him smiling) I said: "Would I resume, O Messenger of Allah?" he answered in the affirmative. I sat down. Then I raised my head (and looked around) the home, and by Allah, I could see nothing of significance in his house except three hides, so I said: "O Allah's Apostle! Invoke Allah to make your followers rich, for the Persians and the Romans have been made prosperous and they have been given (the luxuries of) the world, although they do not worship Allah." Thereupon The Prophet "Allah's blessing and peace be upon him" sat up as he was reclining and said: "Are you in doubt, O son of Al-Khattab? These are the people who have received the rewards for their good deeds in this world." I said: "O Allah's Apostle! Ask Allah to forgive me." Indeed, he (The Prophet) had taken an oath not to enter upon them (his wives) for a month, because of his great anger with them and Allah admonished him in connection with this matter.

35-(1475) Urwa narrated from A'isha "Allah be pleased with her": When twenty-nine nights had passed, The Prophet "Allah's blessing and peace be upon him" entered upon me first. I said to him: "O Allah's Apostle! You took an oath that you would not enter upon us for one month, but now only twenty-nine days have passed, for I have been counting them one by one." The Prophet "Allah's blessing and peace be upon him" said: "The (current) month consists of twenty-nine (days)."

Then, he said: "I am going to tell you something to which you should give no hasty reply before consulting your parents". Then, He recited: "O Prophet say to thy Consorts: if it be that ye desire the life of this world, and its glitter, then come I will provide for your enjoyment and set free in a handsome manner. But if ye seek Allah and His Messenger, and the Home of the Hereafter, verily Allah has prepared for the well-doers amongst you a great reward." (Al-Ahzab 28:29) indeed, he knows, by Allah, that my parents were not to order me to depart from him." I said: "Should I take my parents' opinion in that matter? Of course I want Allah, His Messenger, and the hereafter." Ma'mar told: Urwa narrated to me that A'isha "Allah be

يَا رَسُولَ اللَّهِ، قَدْ دَخَلْتُ عَلَىٰ حَفْصَةَ فَقُلْتُ: لاَ يَغُرَّنَّكِ أَنْ كَانَتْ جَارَتُكِ هِيَ أَوْسَمَ مِنْكِ وَأَحَبَّ إِلَىٰ رَسُولِ اللَّهِ ﷺ مِنْكِ.

فَتَبَسَّمَ أُخْرَىٰ فَقُلْتُ: أَسْتَأْنِسُ يَا رَسُولَ اللَّهِ، قَالَ: «نَعَمْ» فَجَلَسْتُ، فَرَفَعْتُ رَأْسِي فِي الْبَيْتِ. فَوَاللَّهِ، مَا رَأَيْتُ فِيهِ شَيْئاً يَرُدُّ الْبَصَرَ، إِلاَّ أُهُباً ثَلاَثَةً. فَقُلْتُ: ادْعُ اللَّهَ يَا رَسُولَ اللَّهِ، أَنْ يُوَسِّعَ عَلَىٰ أُمَّتِكَ. فَقَدْ وَسَّعَ عَلَىٰ فَارِسَ وَالرُّومِ، وَهُمْ لاَ يَعْبُدُونَ اللَّهَ. فَاسْتَوَىٰ جَالِساً ثُمَّ قَالَ: «أَفِي شَكٍّ أَنْتَ يَا ابْنَ الْخَطَّابِ؟ أُولٰئِكَ قَوْمٌ عُجِّلَتْ لَهُمْ طَيِّبَاتُهُمْ فِي الْحَيَاةِ الدُّنْيَا».

فَقُلْتُ: اسْتَغْفِرْ لِي يَا رَسُولَ اللَّهِ، وَكَانَ أَقْسَمَ أَنْ لاَ يَدْخُلَ عَلَيْهِنَّ شَهْراً مِنْ شِدَّةِ مَوْجِدَتِهِ عَلَيْهِنَّ، حَتَّىٰ عَاتَبَهُ اللَّهُ عَزَّ وَجَلَّ.

[البخاري: كتاب العلم، باب التناوب في العلم، رقم: ٨٩].

٣٥ ـ (١٤٧٥) ـ قَالَ الزُّهْرِيُّ: فَأَخْبَرَنِي عُرْوَةُ عَنْ عَائِشَةَ، قَالَتْ: لَمَّا مَضَىٰ تِسْعٌ وَعِشْرُونَ لَيْلَةً، دَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ بَدَأَ بِي. فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّكَ أَقْسَمْتَ أَنْ لاَ تَدْخُلَ عَلَيْنَا شَهْراً، وَإِنَّكَ دَخَلْتَ مِنْ تِسْعٍ وَعِشْرِينَ، أَعُدُّهُنَّ. فَقَالَ: «إِنَّ الشَّهْرَ تِسْعٌ وَعِشْرُونَ» ثُمَّ قَالَ: «يَا عَائِشَةُ، إِنِّي ذَاكِرٌ لَكِ أَمْراً فَلاَ عَلَيْكِ أَنْ لاَ تَعْجَلِي فِيهِ حَتَّىٰ تَسْتَأْمِرِي أَبَوَيْكِ».

ثُمَّ قَرَأَ عَلَيَّ الآيَةَ: ﴿يَٰٓأَيُّهَا ٱلنَّبِيُّ قُل لِّأَزْوَٰجِكَ﴾. حَتَّىٰ بَلَغَ: ﴿أَجْرًا عَظِيمًا﴾

[الأحزاب: ٢٨ ـ ٢٩].

قَالَتْ عَائِشَةُ: قَدْ عَلِمَ، وَاللَّهِ، أَنَّ أَبَوَيَّ لَمْ يَكُونَا لِيَأْمُرَانِي بِفِرَاقِهِ. قَالَتْ: فَقُلْتُ: أَوَ فِي هٰذَا أَسْتَأْمِرُ أَبَوَيَّ؟ فَإِنِّي أُرِيدُ اللَّهَ وَرَسُولَهُ وَالدَّارَ الآخِرَةَ.

قَالَ مَعْمَرٌ: فَأَخْبَرَنِي أَيُّوبُ أَنَّ عَائِشَةَ قَالَتْ: لاَ تُخْبِرْ نِسَاءَكَ أَنِّي اخْتَرْتُكَ. فَقَالَ

pleased with her" said to him: "Do not tell your wives that I chose you." Upon this The Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily, Allah has sent me as a reporter (of His message) and not as one who should ask (others) to do what is difficult for them to do."

[6] There is no maintenance for the woman who is divorced with three pronouncements (i.e. irrevocably)

36-(1480) Abu Salama Ibn Abd Ar-Rahman narrated from Fatima Bint Qais that (her husband) Abu Amr Ibn Hafs divorced her irrevocably, while he was absent from her. He sent to her his deputy, carrying (a quantity of) parley, which she refused. Upon this he said: "By Allah! You have no (right of maintenance) on us (so that we would give it to you after your divorce)." Then, she went to The Messenger of Allah "Allah's blessing and peace be upon him", and told him of that. He said to her: "Verily, you have no (right of) maintenance with him (which he should give you)."

Then, he ordered her to spend the prescribed period of her Iddat in the house of Umm Sharik. But he said: "This (Umm Sharik) is a woman, whose house my companions might come. So, you should spend the prescribed period of your Iddat in the house of Ibn Umm Maktum. Indeed, he is a blind man, and (in his house) you could put off your garment (if you so liked to sit at ease, and he would not be able to see you). Then, if you finished (your Iddat), you should inform me."

She said: When I finished (my Iddat), I told him that both of Mu'awiya Ibn Abu Sufyan and Abu Jahm demanded my hand. Upon this The Messenger of Allah "Allah's blessing and peace be upon him" said: "As for Abu Jahm, he does not put down his stick from his shoulder (i.e. either he nearly spends his life on journeys, or he always hits his women). As for Mu'awiya, he is very poor, and he has no property (to spend on you fairly). But, you'd better marry Usama Ibn Zaid." But, she objected to him (at first). He (The Prophet) said to her once again: "Marry Usama Ibn Zaid." He got married to him, and Allah made in him a (source of) goodness for her, and she was envied (because of him).

37-(...) Abu Salama narrated from Fatima Bint Qais that her husband divorced her (irrevocably) during the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him", and he gave her an insufficient maintenance. When she saw that, she said: "By Allah! I'm going to inform The Messenger of Allah "Allah's blessing and peace be upon him" (of

لَهَا النَّبِيُّ ﷺ: «إِنَّ اللَّه أَرْسَلَنِي مُبَلِّغاً وَلَمْ يُرْسِلْنِي مُتَعَنِّتاً».

قَالَ قَتَادَةُ: صَغَتْ قُلُوبُكُمَا: مَالَتْ قُلُوبُكُمَا.

[البخاري: كتاب التفسير، باب: ﴿وإن كنتن...﴾، رقم: ٤٧٨٦].

٦ ـ باب المُطَلَّقة ثلاثاً لا نَفَقَةَ لها ولا سُكْنَى

٣٦ ـ (١٤٨٠) ـ حدّثنا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ مَوْلَى الأَسْوَدِ بْنِ سُفْيَانَ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ، أَنَّ أَبَا عَمْرِو بْنَ حَفْصٍ طَلَّقَهَا الْبَتَّةَ وَهُوَ غَائِبٌ، فَأَرْسَلَ إِلَيْهَا وَكِيلَهُ بِشَعِيرٍ فَسَخِطَتْهُ. فَقَالَ: وَاللَّهِ، مَالَكِ عَلَيْنَا مِنْ شَيْءٍ، فَجَاءَتْ رَسُولَ اللَّهِ ﷺ فَذَكَرَتْ ذٰلِكَ لَهُ.

فَقَالَ: «لَيْسَ لَكِ عَلَيْهِ نَفَقَةٌ». فَأَمَرَهَا أَنْ تَعْتَدَّ فِي بَيْتِ أُمِّ شَرِيكٍ. ثُمَّ قَالَ: «تِلْكَ امْرَأَةٌ يَغْشَاهَا أَصْحَابِي، اعْتَدِّي عِنْدَ ابْنِ أُمِّ مَكْتُومٍ، فَإِنَّهُ رَجُلٌ أَعْمَى تَضَعِينَ ثِيَابَكِ، فَإِذَا حَلَلْتِ فَآذِنِينِي» قَالَتْ: فَلَمَّا حَلَلْتُ ذَكَرْتُ لَهُ، أَنَّ مُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ وَأَبَا جَهْمٍ خَطَبَانِي.

فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَمَّا أَبُو جَهْمٍ فَلاَ يَضَعُ عَصَاهُ عَنْ عَاتِقِهِ، وَأَمَّا مُعَاوِيَةُ فَصُعْلُوكٌ لاَ مَالَ لَهُ. انْكِحِي أُسَامَةَ بْنَ زَيْدٍ» فَكَرِهْتُهُ ثُمَّ قَالَ: «انْكِحِي أُسَامَةَ» فَنَكَحْتُهُ. فَجَعَلَ اللَّهُ فِيهِ خَيْراً، وَاغْتَبَطْتُ بِهِ.

٣٧ ـ (...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ـ يَعْنِي ابْنَ أَبِي حَازِمٍ ـ وَقَالَ قُتَيْبَةُ أَيْضاً: حَدَّثَنَا يَعْقُوبُ ـ يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ الْقَارِيَّ ـ كِلَيْهِمَا عَنْ أَبِي حَازِمٍ، عَنْ أَبِي سَلَمَةَ، عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ، أَنَّهُ طَلَّقَهَا زَوْجُهَا فِي عَهْدِ النَّبِيِّ ﷺ وَكَانَ أَنْفَقَ عَلَيْهَا نَفَقَةَ دُونٍ، فَلَمَّا رَأَتْ ذٰلِكَ قَالَتْ: وَاللَّهِ، لأُعْلِمَنَّ رَسُولَ اللَّهِ ﷺ.

that). If I have (the right of) maintenance, I would take that which might keep me, and if I have no (right of) maintenance, I would take nothing from him." She said: I mentioned that to The Messenger of Allah "Allah's blessing and peace be upon him", who said: "You have no (claim of) maintenance or residence (on him)."

(...) Abu Salama narrated: I asked Fatima Bint Qais (about the case of her divorce) and she told me that her husband, who was from Makhzum, divorced her (irrevocably), and refused to spend on her. She went to The Messenger of Allah "Allah's blessing and peace be upon him" and told him. Upon this he said: "There is no (right of) maintenance for you. But, you'd better go to the house of Umm Maktum (to spend your Iddat). Indeed, he is a blind man, in whose house you could put off your garment (and lift your veil, without committing a sine of being seen by a man, for he would not see you)."

38-(...) Abu Salama narrated that Fatima Bint Qais, the sister of Ad-Dahhak Ibn Qais told him that (her husband) Abu Hafs Ibn Al-Mughira Al-Makhzumi divorced her irrevocably (with three separate pronouncements), and then set out to Yemen. His family said to her: "You have no (claim of) maintenance on us." Khalid Ibn Al-Walid, along with a group of people, went to The Messenger of Allah "Allah's blessing and peace be upon him" in the house of Maimuna. They said to him: "Abu Hafs Al-Makhzumi divorced his wife irrevocably. Is there any (claim of) maintenance for her (on us)?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no maintenance for her, and she has to spend the prescribed period of Iddat (before marriage)."

Then, he (The Prophet) sent (a message) to her, saying: "Do not hasten to do anything regarding your marriage before informing me." Then, he ordered her to move to (the house of) Umm Sharik (in order to spend the prescribed period of Iddat). Then, he said to her: "Indeed, the early Emigrants always visit Umm Sharik. So, you should move to (the house of) Ibn Umm Maktum, the blind, for if you lifted your veil (in his house) he would not see you." She went to it, and when the prescribed period of her Iddat was over, The Messenger of Allah "Allah's blessing and peace be upon him" married her to Usama Ibn Zaid Ibn Haritha.

39-(...) Abu Salama narrated from Fatima Bint Qais: I was married to a man from sons of Makhzum and he divorced me irrevocably. I sent a message to his family asking for maintenance...and the rest is the same, with a slight change of wording.

فَإِنْ كَانَ لِي نَفَقَةٌ أَخَذْتُ الَّذِي يُصْلِحُنِي وَإِنْ لَمْ تَكُنْ لِي نَفَقَةٌ لَمْ آخُذْ مِنْهُ شَيْئاً. قَالَتْ: فَذَكَرْتُ ذٰلِكَ لِرَسُولِ اللَّهِ ﷺ فَقَالَ: «لاَ نَفَقَةَ لَكِ وَلاَ سُكْنَىٰ».

(...) ـ **حدّثنا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، عَنْ عِمْرَانَ بْنِ أَبِي أَنَسٍ، عَنْ أَبِي سَلَمَةَ؛ أَنَّهُ قَالَ: سَأَلْتُ فَاطِمَةَ بِنْتَ قَيْسٍ فَأَخْبَرَتْنِي، أَنَّ زَوْجَهَا الْمَخْزُومِيَّ طَلَّقَهَا، فَأَبَىٰ أَنْ يُنْفِقَ عَلَيْهَا، فَجَاءَتْ إِلَىٰ رَسُولِ اللَّهِ ﷺ فَأَخْبَرَتْهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «لاَ نَفَقَةَ لَكِ، فَانْتَقِلِي، فَاذْهَبِي إِلَى ابْنِ أُمِّ مَكْتُومٍ، فَكُونِي عِنْدَهُ، فَإِنَّهُ رَجُلٌ أَعْمَىٰ تَضَعِينَ ثِيَابَكِ عِنْدَهُ».

٣٨ ـ (...) ـ **وحدّثني** مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا حُسَيْنُ بْنُ مُحَمَّدٍ: حَدَّثَنَا شَيْبَانُ، عَنْ يَحْيَىٰ ـ وَهُوَ ابْنُ أَبِي كَثِيرٍ ـ: أَخْبَرَنِي أَبُو سَلَمَةَ، أَنَّ فَاطِمَةَ بِنْتَ قَيْسٍ أُخْتَ الضَّحَّاكِ بْنِ قَيْسٍ، أَخْبَرَتْهُ، أَنَّ أَبَا حَفْصِ بْنَ الْمُغِيرَةِ الْمَخْزُومِيَّ طَلَّقَهَا ثَلاَثاً، ثُمَّ انْطَلَقَ إِلَى الْيَمَنِ، فَقَالَ لَهَا أَهْلُهُ: لَيْسَ لَكِ عَلَيْنَا نَفَقَةٌ، فَانْطَلَقَ خَالِدُ بْنُ الْوَلِيدِ فِي نَفَرٍ. فَأَتَوْا رَسُولَ اللَّهِ ﷺ فِي بَيْتِ مَيْمُونَةَ فَقَالُوا: إِنَّ أَبَا حَفْصٍ طَلَّقَ امْرَأَتَهُ ثَلاَثاً، فَهَلْ لَهَا مِنْ نَفَقَةٍ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَتْ لَهَا نَفَقَةٌ وَعَلَيْهَا الْعِدَّةُ». وَأَرْسَلَ إِلَيْهَا: «أَنْ لاَ تَسْبِقِينِي بِنَفْسِكِ». وَأَمَرَهَا أَنْ تَنْتَقِلَ إِلَىٰ أُمِّ شَرِيكٍ. ثُمَّ أَرْسَلَ إِلَيْهَا: «أَنَّ أُمَّ شَرِيكٍ يَأْتِيهَا الْمُهَاجِرُونَ الأَوَّلُونَ، فَانْطَلِقِي إِلَى ابْنِ أُمِّ مَكْتُومٍ الأَعْمَىٰ، فَإِنَّكِ إِذَا وَضَعْتِ خِمَارَكِ، لَمْ يَرَكِ» فَانْطَلَقَتْ إِلَيْهِ، فَلَمَّا مَضَتْ عِدَّتُهَا أَنْكَحَهَا رَسُولُ اللَّهِ ﷺ أُسَامَةَ بْنَ زَيْدِ بْنِ حَارِثَةَ.

٣٩ ـ (...) ـ **حدّثنا** يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَابْنُ حُجْرٍ. قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ ـ يَعْنُونَ ابْنَ جَعْفَرٍ ـ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ. (ح) وَحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو: حَدَّثَنَا أَبُو سَلَمَةَ، عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ قَالَ: كَتَبْتُ ذٰلِكَ مِنْ فِيهَا كِتَاباً. قَالَتْ: كُنْتُ عِنْدَ رَجُلٍ مِنْ بَنِي مَخْزُومٍ فَطَلَّقَنِي الْبَتَّةَ، فَأَرْسَلْتُ إِلَىٰ أَهْلِهِ أَبْتَغِي النَّفَقَةَ. وَاقْتَصُّوا الْحَدِيثَ بِمَعْنَىٰ حَدِيثِ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، غَيْرَ أَنَّ فِي حَدِيثِ مُحَمَّدِ بْنِ عَمْرٍو: «لاَ تُفَوِّتِينَا بِنَفْسِكِ».

40-(...) Abu Salama Ibn Abd Ar-Rahman Ibn Awf narrated that Fatima Bint Qais was the wife of Abu Amr Ibn Hafs Ibn Al-Mughira Al-Makhzumi, who divorce her with the last and third pronouncement of divorce (i.e. divorced her irrevocably). She asserted that she went to The Messenger of Allah "Allah's blessing and peace be upon him", asking for his religious verdict regarding her coming out of her house. He (The Prophet) ordered her to move to the house of Ibn Umm Maktum, the blind. Marwan (who was Medina governor at that time) refused to believe him (in that narration) as regards the coming out of the divorced woman from her house (before finishing the prescribed period of her Iddat). Urwa said that A'isha "Allah be pleased with her" also denied that (statement) of Fatima Bint Qais.

(...) The same was narrated on the authority of Ibn Shihab, mentioning here what Urwa said, i.e. that A'isha denied that (statement) of Fatima.

41-(...) Ubaidullah Ibn Abdullah Ibn Utba narrated that Abu Amr Ibn Hafs Ibn Al-Mughira set out in the company of Ali Ibn Abu Talib to Yemen. He sent to his wife (Fatima Bint Qais a message in which he pronounced the third and) last divorce which remained for her, and ordered that Al-Harith Ibn Hisham and Aiyyash Ibn Abu Rabie'a to give her maintenance. They said (to her): "By Allah! You have no (right of) maintenance (on us), unless you are pregnant." She went to The Prophet "Allah's blessing and peace be upon him" and mentioned to him their statement. Upon this he said: "You have no (claim of) maintenance (on them)." So, she asked for his permission to move (to another house), and he gave her permission. She asked: "Where (would I move), O Messenger of Allah?" he said: "To (the house of) Ibn Umm Maktum." However, he was a blind, in whose house, she would be able to put off her garment, without seeing her. When the prescribed period of her Iddat was over, The Prophet "Allah's blessing and peace be upon him" married her to Usama Ibn Zaid.

Later, Marwan (who became the governor of Medina) sent to her Qabisa Ibn Dhu'aib, in order to ask her about this Hadith, which she narrated to him. But, Marwan said: "We did not hear this Hadith but from a woman. So, we would adopt the reliable case, upon which we found the people." When the statement of Marwan reached her, Fatima said: "The Qur'an is (an evidence) between you and me. Allah says: "and turn them not out of their houses, nor shall they (themselves) leave" (The Divorce 1) and that applies to the one who could be taken back (i.e. whose divorce is not

٤٠ ـ (...) ـ **حدّثنا** حَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ. جَمِيعاً عَنْ يَعْقُوبَ بْنِ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ، أَنَّ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمَٰنِ بْنِ عَوْفٍ أَخْبَرَهُ، أَنَّ فَاطِمَةَ بِنْتَ قَيْسٍ أَخْبَرَتْهُ، أَنَّهَا كَانَتْ تَحْتَ أَبِي عَمْرِو بْنِ حَفْصِ بْنِ الْمُغِيرَةِ، فَطَلَّقَهَا آخِرَ ثَلاَثِ تَطْلِيقَاتٍ، فَزَعَمَتْ أَنَّهَا جَاءَتْ رَسُولَ اللَّهِ ﷺ تَسْتَفْتِيهِ فِي خُرُوجِهَا مِنْ بَيْتِهَا، فَأَمَرَهَا أَنْ تَنْتَقِلَ إِلَى ابْنِ أُمِّ مَكْتُومٍ الأَعْمَىٰ، فَأَبَىٰ مَرْوَانُ أَنْ يُصَدِّقَهُ فِي خُرُوجِ الْمُطَلَّقَةِ مِنْ بَيْتِهَا.

وَقَالَ عُرْوَةُ: إِنَّ عَائِشَةَ أَنْكَرَتْ ذٰلِكَ عَلَىٰ فَاطِمَةَ بِنْتِ قَيْسٍ.

(...) ـ **وَحَدَّثَنِيهِ** مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا حُجَيْنٌ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، بِهٰذَا الإِسْنَادِ، مِثْلَهُ. مَعَ قَوْلِ عُرْوَةَ: إِنَّ عَائِشَةَ أَنْكَرَتْ ذٰلِكَ عَلَىٰ فَاطِمَةَ.

٤١ ـ (...) ـ **حدّثنا** إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ ـ وَاللَّفْظُ لِعَبْدٍ ـ قَالاَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، أَنَّ أَبَا عَمْرِو بْنَ حَفْصِ بْنِ الْمُغِيرَةِ خَرَجَ مَعَ عَلِيِّ بْنِ أَبِي طَالِبٍ إِلَى الْيَمَنِ، فَأَرْسَلَ إِلَى امْرَأَتِهِ فَاطِمَةَ بِنْتِ قَيْسٍ بِتَطْلِيقَةٍ كَانَتْ بَقِيَتْ مِنْ طَلاَقِهَا وَأَمَرَ لَهَا الْحَارِثَ بْنَ هِشَامٍ وَعَيَّاشَ بْنَ أَبِي رَبِيعَةَ بِنَفَقَةٍ، فَقَالاَ لَهَا: وَاللَّهِ، مَا لَكِ نَفَقَةٌ إِلاَّ أَنْ تَكُونِي حَامِلاً. فَأَتَتِ النَّبِيَّ ﷺ فَذَكَرَتْ لَهُ قَوْلَهُمَا. فَقَالَ: «لاَ نَفَقَةَ لَكِ» فَاسْتَأْذَنَتْهُ فِي الانْتِقَالِ فَأَذِنَ لَهَا. فَقَالَتْ: أَيْنَ يَا رَسُولَ اللَّهِ؟ فَقَالَ: «إِلَى ابْنِ أُمِّ مَكْتُومٍ» وَكَانَ أَعْمَىٰ. تَضَعُ ثِيَابَهَا عِنْدَهُ وَلاَ يَرَاهَا. فَلَمَّا مَضَتْ عِدَّتُهَا أَنْكَحَهَا النَّبِيُّ ﷺ أُسَامَةَ بْنَ زَيْدٍ.

فَأَرْسَلَ إِلَيْهَا مَرْوَانُ قَبِيصَةَ بْنَ ذُؤَيْبٍ يَسْأَلُهَا عَنِ الْحَدِيثِ، فَحَدَّثَتْهُ بِهِ. فَقَالَ مَرْوَانُ: لَمْ نَسْمَعْ هٰذَا الْحَدِيثَ إِلاَّ مِنِ امْرَأَةٍ، سَنَأْخُذُ بِالْعِصْمَةِ الَّتِي وَجَدْنَا النَّاسَ عَلَيْهَا. فَقَالَتْ فَاطِمَةُ، حِينَ بَلَغَهَا قَوْلُ مَرْوَانَ: فَبَيْنِي وَبَيْنَكُمُ الْقُرْآنُ، قَالَ اللَّهُ

irrevocable). Then, what else would happen after pronouncing the three (divorces)? How do you say that there is no maintenance for her unless she is pregnant? (At the same time) on what ground do you keep her (in the house of her previously husband)?"

42-(...) Ash-Sha'bi narrated: I entered upon Fatima Bint Qais whom I asked about the judgement of Allah's Apostle "Allah's blessing and peace be upon him" as regards her (maintenance and residence after her irrevocable divorce). She said that her husband divorced her irrevocably. She added: "I disputed (the agent of) him before Allah's Apostle "Allah's blessing and peace be upon him" regarding residence and maintenance." She said: "He (The Prophet) ordered that neither lodging nor maintenance should be for me, and he ordered me to spend the prescribed period of Iddat in the house of Ibn Umm Maktum."

(...) Ash-Sha'bi narrated: I entered upon Fatima Bint Qais...and the rest is the same as narrated by Zuhair from Hushaim.

43-(...) Ash-Sha'bi narrated: We entered upon Fatima Bint Qais, who served us with fresh dates and a drink of powered parley. Then, I asked her where the woman who has been divorced irrevocably should spend the prescribed period of Iddat. She said: "My husband divorced me irrevocably, and The Prophet "Allah's blessing and peace be upon him" permitted me to spend the Iddat in (the house of) my family.

44-(...) Ash-Sha'bi narrated from Fatima Bint Qais that The Prophet "Allah's blessing and peace be upon him" said about the woman who is divorced irrevocably: "There is neither residence nor maintenance for her."

45-(...) Ash-Sha'bi narrated from Fatima Bint Qais: My husband divorced me irrevocably. When I wanted to move (from his house), I went to The Prophet "Allah's blessing and peace be upon him" (and asked for her verdict). He said: "Move to the house of your paternal cousin Amr Ibn Umm Maktum where you would spend your Iddat."

46-(...) Abu Ishaq narrated: I was sitting in the company of Al-Aswad Ibn Yazid in the greatest mosque (of Kufa), and Ash-Sha'bi was with us. He (Ash-Sha'bi) narrated the Hadith of Fatima Bint Qais, and said that The Messenger of Allah "Allah's blessing and peace be upon him" made neither lodging nor maintenance for her. Upon this Al-Aswad took a handful of pebbles, with which he threw him, and then said: "Woe to you! (How) do you relate such a narration? Umar said: We are not to abandon the Book of

عَزَّ وَجَلَّ: ﴿لَا تُخْرِجُوهُنَّ مِنۢ بُيُوتِهِنَّ﴾ [الطلاق: ١] الآيَةَ. قَالَتْ: هٰذَا لِمَنْ كَانَتْ لَهُ مُرَاجَعَةٌ، فَأَيُّ أَمْرٍ يَحْدُثُ بَعْدَ الثَّلَاثِ؟ فَكَيْفَ تَقُولُونَ: لَا نَفَقَةَ لَهَا إِذَا لَمْ تَكُنْ حَامِلاً؟ فَعَلَامَ تَحْبِسُونَهَا؟

٤٢ ـ (...) ـ **حدّثني** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا سَيَّارٌ وَحُصَيْنٌ وَمُغِيرَةُ وَأَشْعَثُ وَمُجَالِدٌ وَإِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ وَدَاوُدُ. كُلُّهُمْ عَنِ الشَّعْبِيِّ قَالَ: دَخَلْتُ عَلَىٰ فَاطِمَةَ بِنْتِ قَيْسٍ، فَسَأَلْتُهَا عَنْ قَضَاءِ رَسُولِ اللَّهِ ﷺ عَلَيْهَا. فَقَالَتْ: طَلَّقَهَا زَوْجُهَا الْبَتَّةَ. فَقَالَتْ: فَخَاصَمْتُهُ إِلَىٰ رَسُولِ اللَّهِ ﷺ فِي السُّكْنَىٰ وَالنَّفَقَةِ. قَالَتْ: فَلَمْ يَجْعَلْ لِي سُكْنَىٰ وَلَا نَفَقَةً، وَأَمَرَنِي أَنْ أَعْتَدَّ فِي بَيْتِ ابْنِ أُمِّ مَكْتُومٍ.

(...) ـ **وحدّثنا** يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا هُشَيْمٌ، عَنْ حُصَيْنٍ وَدَاوُدَ وَمُغِيرَةَ وَإِسْمَاعِيلَ وَأَشْعَثَ، عَنِ الشَّعْبِيِّ، أَنَّهُ قَالَ: دَخَلْتُ عَلَىٰ فَاطِمَةَ بِنْتِ قَيْسٍ. بِمِثْلِ حَدِيثِ زُهَيْرٍ، عَنْ هُشَيْمٍ.

٤٣ ـ (...) ـ **حدّثنا** يَحْيَىٰ بْنُ حَبِيبٍ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ الْهُجَيْمِيُّ: حَدَّثَنَا قُرَّةُ: حَدَّثَنَا سَيَّارٌ أَبُو الْحَكَمِ: حَدَّثَنَا الشَّعْبِيُّ قَالَ: دَخَلْنَا عَلَىٰ فَاطِمَةَ بِنْتِ قَيْسٍ فَأَتْحَفَتْنَا بِرُطَبِ ابْنِ طَابٍ، وَسَقَتْنَا سَوِيقَ سُلْتٍ. فَسَأَلْتُهَا عَنِ الْمُطَلَّقَةِ ثَلَاثاً أَيْنَ تَعْتَدُّ؟ قَالَتْ: طَلَّقَنِي بَعْلِي ثَلَاثاً، فَأَذِنَ لِي النَّبِيُّ ﷺ أَنْ أَعْتَدَّ فِي أَهْلِي.

٤٤ ـ (...) ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالَا: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنِ الشَّعْبِيِّ، عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ، عَنِ النَّبِيِّ ﷺ، فِي الْمُطَلَّقَةِ ثَلَاثاً قَالَ: «لَيْسَ لَهَا سُكْنَىٰ وَلَا نَفَقَةٌ».

٤٥ ـ (...) ـ **وحدّثني** إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا يَحْيَىٰ بْنُ آدَمَ: حَدَّثَنَا عَمَّارُ بْنُ رُزَيْقٍ، عَنْ أَبِي إِسْحَاقَ، عَنِ الشَّعْبِيِّ، عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ قَالَتْ: طَلَّقَنِي زَوْجِي ثَلَاثاً، فَأَرَدْتُ النُّقْلَةَ، فَأَتَيْتُ النَّبِيَّ ﷺ فَقَالَ: «انْتَقِلِي إِلَىٰ بَيْتِ ابْنِ عَمِّكِ عَمْرِو بْنِ أُمِّ مَكْتُومٍ، فَاعْتَدِّي عِنْدَهُ».

٤٦ ـ (...) ـ **وحدّثناه** مُحَمَّدُ بْنُ عَمْرِو بْنِ جَبَلَةَ: حَدَّثَنَا أَبُو أَحْمَدَ: حَدَّثَنَا عَمَّارُ بْنُ رُزَيْقٍ، عَنْ أَبِي إِسْحَاقَ. قَالَ: كُنْتُ مَعَ الأَسْوَدِ بْنِ يَزِيدَ جَالِساً فِي الْمَسْجِدِ

Allah (Qur'an) and the Sunna of our Prophet "Allah's blessing and peace be upon him" for a statement of a woman, since we do not know whether she remembers or forgets it. She (the woman who is divorced irrevocably) has (the right of) both lodging and maintenance, according to what Allah "Exalted and Hallowed be He" said: "and turn them not out of their houses, nor shall they (themselves) leave, except in case they are guilty of some open lewdness, those are limits set by Allah." (Divorce 1)

(...) The same was narrated on the authority of Abu Ishaq, with the same chain of transmitters.

47-(...) Abu Bakr Ibn Abu Al-Jahm Ibn Sukhair Al-Adawi narrated: I heard Fatima Bint Qais saying that her husband divorced her irrevocably, and The Messenger of Allah "Allah's blessing and peace be upon him" made neither lodging nor maintenance for her. She said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When you have finished (the period of your Iddat) inform me." (When I finished my Iddat) I informed him. At the same time, Mu'awiya, Abu Jahm and Usama Ibn Zaid gave her an offer of marriage. Upon this The Messenger of Allah "Allah's blessing and peace be upon him" said: "As for Mu'awiya, he is a poor man, having no property (to spend on you fairly). As for Abu Jahm, he is used to beat women so much. But Usama Ibn Zaid..." she pointed with her hand (as if she objected to him, saying): "Usama! Usama!" The Messenger of Allah "Allah's blessing and peace be upon him" said to her: "The obedience of Allah and His Messenger is better (for you)." So, she married him, and she became envied (by others because of him).

48-(...) Abu Bakr Ibn Abu Al-Jahm narrated: I heard Fatima Bint Qais saying: My husband Abu Amr Ibn Hafs Ibn Al-Mughira sent Aiyyash Ibn Abu Rabie'a to me, informing me of the (third and last pronouncement of) my divorce. He sent with him five Sa's of dates and five Sa's of parley (as maintenance). Upon this I asked: "Isn't there any maintenance for me but that, and (at the same time) should I not spend the period of my Iddat in your house?" he answered in the negative. She added: I put on my clothes and went to The Messenger of Allah "Allah's blessing and peace be upon him", who asked: "How many (pronouncements with which) he divorced you?" I said: "Three." He (The Prophet) said: "Then, he (Aiyyash) has told the truth. There is no maintenance for you. Furthermore, spend the period of your Iddat in the house of your paternal cousin Ibn Umm Maktum. Indeed, he is sightless, in whose house you could put off your garment (and he would not see you). When your period of Iddat is over, then inform me."

الأعْظَم. ومَعَنا الشعبي. فَحدَّثَ الشَّعْبيُّ بحَديث فاطمة بنت قيس، أنَّ رَسُولَ اللَّهِ ﷺ لَمْ يَجْعَلْ لَهَا سُكْنَىٰ ولاَ نفقةً. ثُمَّ أَخَذَ الأسْوَدُ كفًّا مِنْ حصًى فحَصَبَهُ بِهِ. فَقَالَ: وَيْلَكَ، تُحَدِّثُ بِمِثْلِ هٰذَا. قَالَ عُمَرُ: لاَ نَتْرُكُ كِتَابَ اللَّهِ وَسُنَّةَ نَبِيِّنَا ﷺ لِقَوْلِ امْرَأَةٍ لاَ نَدْرِي لعَلَّهَا حَفِظَتْ أَوْ نَسِيَتْ، لَهَا السُّكْنَىٰ وَالنَّفَقَةُ، قَالَ اللَّهُ عَزَّ وَجَلَّ: ﴿لَا تُخْرِجُوهُنَّ مِنۢ بُيُوتِهِنَّ وَلَا يَخْرُجْنَ إِلَّآ أَن يَأْتِينَ بِفَٰحِشَةٍ مُّبَيِّنَةٍ﴾ [الطلاق: ١].

(...) ـ وحدّثنا أَحْمَدُ بْنُ عَبْدَةَ الضَّبِّيُّ: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا سُلَيْمَانُ بْنُ مُعَاذٍ، عَنْ أَبِي إِسْحَاقَ، بِهٰذَا الإِسْنَادِ، نَحْوَ حَدِيثِ أَبِي أَحْمَدَ، عَنْ عَمَّارِ بْنِ رُزَيْقٍ، بِقِصَّتِهِ.

٤٧ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي بَكْرِ بْنِ أَبِي الْجَهْمِ بْنِ صُخَيْرٍ الْعَدَوِيِّ قَالَ: سَمِعْتُ فَاطِمَةَ بِنْتَ قَيْسٍ تَقُولُ: إِنَّ زَوْجَهَا طَلَّقَهَا ثَلاَثاً، فَلَمْ يَجْعَلْ لَها رسُولُ اللَّهِ ﷺ سُكْنَى ولاَ نَفَقَةً. قَالَتْ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «إِذَا حَلَلْتِ فَآذِنِينِي» فَآذَنْتُه. فَخَطَبَهَا مُعَاوِيَةُ وَأَبُو جَهْمٍ وَأُسَامَةُ بْنُ زَيْدٍ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَمَّا مُعَاوِيَةُ فَرَجُلٌ تَرِبٌ لاَ مَالَ لَهُ، وَأَمَّا أَبُو جَهْمٍ فَرَجُلٌ ضَرَّابٌ لِلنِّسَاءِ، وَلٰكِنْ أُسَامَةُ بْنُ زَيْدٍ» فَقَالَتْ بِيَدِهَا هٰكَذَا: أُسَامَةُ! أُسَامَةُ! فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ: «طَاعَةُ اللَّهِ وَطَاعَةُ رَسُولِهِ خَيْرٌ لكِ» قَالَتْ: فَتَزَوَّجْتُهُ فَاغْتَبَطْتُ.

٤٨ ـ (...) ـ وحدّثني إِسْحَاقُ بْنُ مَنْصُورٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ، عَنْ سُفْيَانَ، عَنْ أَبِي بَكْرِ بْنِ أَبِي الْجَهْمِ قَالَ: سَمِعْتُ فَاطِمَةَ بِنْتَ قَيْسٍ تَقُولُ: أَرْسَلَ إِلَيَّ زَوْجِي، أَبُو عَمْرِو بْنُ حَفْصِ بْنِ الْمُغِيرَةِ، عَيَّاشَ بْنَ أَبِي رَبِيعَةَ بِطَلاَقِي، وَأَرْسَلَ مَعَهُ بِخَمْسَةِ آصُعِ تَمْرٍ، وَخَمْسَةِ آصُعِ شَعِيرٍ. فَقُلْتُ: أَمَالِي نَفَقَةٌ إِلاَّ هٰذَا؟ وَلا أَعْتَدُّ فِي مَنْزِلِكُمْ؟ قَالَ: لاَ. قَالَتْ: فَشَدَدْتُ عَلَيَّ ثِيَابِي وَأَتَيْتُ رَسُولَ اللَّهِ ﷺ، فقَالَ: «كَمْ طَلَّقَكِ؟» قُلْتُ: ثَلاَثاً. قَالَ: «صَدَقَ، لَيْسَ لَكِ نَفَقَةٌ. اعْتَدِّي فِي بَيْتِ ابْنِ عَمِّكِ ابْنِ أُمِّ مَكْتُومٍ، فَإِنَّهُ ضَرِيرُ الْبَصَرِ، تُلْقِي ثَوْبَكِ عِنْدَهُ، فَإِذَا انْقَضَتْ عِدَّتُكِ فَآذِنِينِي» قَالَتْ: فَخَطَبَنِي

She added: (When the period of my Iddat was over) some people gave me an offer of marriage, including Mu'awiya and Abu Jahm. The Prophet "Allah's blessing and peace be upon him" said: "Mu'awiya is a poor man who is empty (of money), and Abu Jahm always deals with woman violently (or he beats women so much or something like that). But, you'd better marry Usama Ibn Zaid."

49-(...) Abu Bakr Ibn Abu Al-Jahm narrated: I and Abu Salama Ibn Abd Ar-Rahman entered upon Fatima Bint Qais and asked her (about the case of her divorce). She said: I was the wife of Abu Amr Ibn Hafs Ibn Al-Mughira. Once, he set out in the expedition of Najran...and the rest is the same as narrated by Ibn Mahdi, according to which he added: She said: I married him (Usama Ibn Zaid). Indeed, Allah honoured me because of Abu Zaid (the nickname of Usama), and Allah dignified me with him.

50-(...) Abu Bakr narrated: I and Abu Salama entered upon Fatima Bint Qais, during (the governorship of) Ibn Az-Zubair, and she told us that her husband divorced her irrevocably...and the rest is the same.

51-(...) Fatima Bint Qais told: My husband divorced me with three pronouncements (i.e. irrevocable divorce), and The Messenger of Allah "Allah's blessing and peace be upon him" made neither lodging nor maintenance for me.

52-(1481) Hisham narrated: My father reported: Yahya Ibn Sa'id Ibn Al-As married the daughter of Abd Ar-Rahman Ibn Al-Hakam. Then, he divorced her (irrevocably), and drove her out of his house. Urwa blamed them (her husband's family) for that. They said to him that Fatima (Bint Qais) left (the house of her husband after her irrevocable divorce). Urwa said: I went to A'isha, whom I told of that. She said: "There is no good for Fatima Bint Qais in narrating this Hadith."

53-(1482) Hisham Ibn Urwa narrated from his father from Fatima Bint Qais: I said: "O Messenger of Allah! My husband divorced me irrevocably, and I'm afraid that I might be put to hardship." He (The Prophet) ordered her (to move) and she moved to another house).

54-(1481) Abd Ar-Rahman Ibn Al-Qasim narrated from his father that A'isha "Allah be pleased with her" said: "There is no good for Fatima (Bint Qais) in mentioning that." (i.e. that there is neither lodging nor maintenance (for the woman who has been divorced irrevocably)).

(...) Ibn Al-Qasim narrated from his father that Urwa Ibn Az-Zubair said to A'isha "Allah be pleased with her": "Do you know so-and-so, the

خُطَّابٌ، مِنهُمْ مُعَاوِيَةُ وَأَبُو الْجَهْمِ. فَقَالَ النَّبِيُّ ﷺ: «إِنَّ مُعَاوِيَةَ تَرِبٌ خَفِيفُ الْحَالِ، وَأَبُو الْجَهْمِ مِنْهُ شِدَّةٌ عَلَى النِّسَاءِ ـ أَوْ يَضْرِبُ النِّسَاءَ، أَوْ نَحْوَ هٰذَا ـ وَلٰكِنْ عَلَيْكِ بِأُسَامَةَ بْنِ زَيْدٍ».

٤٩ ـ (...) ـ وحدّثني إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا أَبُو عَاصِمٍ: حَدَّثَنَا سُفْيَانُ الثَّوْرِيُّ: حَدَّثَنِي أَبُو بَكْرِ بْنُ أَبِي الْجَهْمِ قَالَ: دَخَلْتُ أَنَا وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ عَلَىٰ فَاطِمَةَ بِنْتِ قَيْسٍ، فَسَأَلْنَاهَا فَقَالَتْ: كُنْتُ عِنْدَ أَبِي عَمْرِو بْنِ حَفْصِ بْنِ الْمُغِيرَةِ، فَخَرَجَ فِي غَزْوَةِ نَجْرَانَ. وَسَاقَ الْحَدِيثَ بِنَحْوِ حَدِيثِ ابْنِ مَهْدِيٍّ. وَزَادَ: قَالَتْ: فَتَزَوَّجْتُهُ فَشَرَّفَنِي اللَّهُ بِابْنِ زَيْدٍ، وَكَرَّمَنِي اللَّهُ بِابْنِ زَيْدٍ.

٥٠ ـ (...) ـ وحدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ: حَدَّثَنِي أَبُو بَكْرٍ. قَالَ: دَخَلْتُ أَنَا وَأَبُو سَلَمَةَ عَلَىٰ فَاطِمَةَ بِنْتِ قَيْسٍ، زَمَنَ ابْنِ الزُّبَيْرِ، فَحَدَّثَتْنَا أَنَّ زَوْجَهَا طَلَّقَهَا طَلاَقاً بَاتّاً. بِنَحْوِ حَدِيثِ سُفْيَانَ.

٥١ ـ (...) ـ وحدّثني حَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ: حَدَّثَنَا يَحْيَىٰ بْنُ آدَمَ: حَدَّثَنَا حَسَنُ بْنُ صَالِحٍ، عَنِ السُّدِّيِّ، عَنِ الْبَهِيِّ، عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ قَالَتْ: طَلَّقَنِي زَوْجِي ثَلاَثاً، فَلَمْ يَجْعَلْ لِي رَسُولُ اللَّهِ ﷺ سُكْنَىٰ وَلاَ نَفَقَةً.

٥٢ ـ (١٤٨١) ـ وحدّثنا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ: حَدَّثَنِي أَبِي قَالَ: تَزَوَّجَ يَحْيَىٰ بْنُ سَعِيدِ بْنِ الْعَاصِ بِنْتَ عَبْدِ الرَّحْمٰنِ بْنِ الْحَكَمِ، فَطَلَّقَهَا فَأَخْرَجَهَا مِنْ عِنْدِهِ، فَعَابَ ذٰلِكَ عَلَيْهِمْ عُرْوَةُ. فَقَالُوا: إِنَّ فَاطِمَةَ قَدْ خَرَجَتْ. قَالَ عُرْوَةُ: فَأَتَيْتُ عَائِشَةَ فَأَخْبَرْتُهَا بِذٰلِكَ، فَقَالَتْ: مَا لِفَاطِمَةَ بِنْتِ قَيْسٍ خَيْرٌ فِي أَنْ تَذْكُرَ هٰذَا الْحَدِيثَ.

٥٣ ـ (١٤٨٢) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ: حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ، زَوْجِي طَلَّقَنِي ثَلاَثاً وَأَخَافُ أَنْ يُقْتَحَمَ عَلَيَّ. قَالَ: فَأَمَرَهَا فَتَحَوَّلَتْ.

٥٤ ـ (١٤٨١) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، أَنَّهَا قَالَتْ: مَا لِفَاطِمَةَ خَيْرٌ أَنْ تَذْكُرَ هٰذَا. قَالَ: تَعْنِي قَوْلَهَا: لاَ سُكْنَىٰ وَلاَ نَفَقَةَ.

[البخاري: كتاب الطلاق، باب قصة فاطمة بنت قيس...، رقم: ٥٣٢٣].

(...) ـ وحدّثني إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا عَبْدُ الرَّحْمٰنِ، عَنْ سُفْيَانَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ قَالَ: قَالَ عُرْوَةُ بْنُ الزُّبَيْرِ لِعَائِشَةَ: أَلَمْ تَرَيْ إِلَىٰ

daughter of Al-Hakam? Her husband divorced irrevocably, and then she left her (husband's) house." A'isha said: "What a bad act she has done!" he said: "Then, did you not hear the statement of Fatima (Bint Qais)?" she said: "No doubt, there is no good for her in mentioning that."

[7] It is permissible for the one who is divorced irrevocably and she is still spending the period of her Iddat, and for the one whose husband died (and she is still spending the period of her mourning) to get out from her house during the day to fulfill her needs

55-(1483) Abu Az-Zubair narrated from Jabir "Allah be pleased with him": My maternal aunt was divorced. (during the period of her Iddat) she wanted to get out (of the house) to pluck (the fruits of) her date palm trees. But a man scolded her for her coming out. Upon this she went to The Messenger of Allah "Allah's blessing and peace be upon him" who said (to her): "No, you might (get out in order to) pluck (the fruits of) your date-palm trees, so that you might give in charity, or do a good favour."

[8] The period of Iddat (of a pregnant) comes to an end by delivery

56-(1484) Ubaidullah Ibn Abdullah Ibn Utba narrated that his father had written to Umar Ibn Abdullah Ibn Arqam Az-Zuhri, ordering him to go to Subai'a Bint Al-Harith Al-Aslami in order that he might ask her about her story, and what The Messenger of Allah "Allah's blessing and peace be upon him" said to her when she went to him to take his opinion (regarding her marriage after she had given birth to her child, knowing that her husband had died during her pregnancy). Umar Ibn Abdullah Ibn Arqam replied: Subai'a Bint Al-Harith told that she was married to Sa'd Ibn Khawla who was from the tribe of Banu Amr Ibn Lu'ai, and was one of those who attended the holy battle of Badr. He died while she was pregnant during The Farewell Hajj. Soon after his death, she gave birth to a child.

When she completed the term of birth confinement (and became clean), she embellished herself for suitors. Abu As-Sanabil Ibn Ba'kak, a man from the tribe of Banu Abd Ad-Dar visited and said to her: "What is the matter! I see you dressed up for the people to demand you in marriage. Do you want to marry? By Allah, you are not allowed to marry before four months and ten days have elapsed (following your husband's death)." Subai'a added: "When he (Abu As-Sanabil) said so, I put on my dress in the evening and went to The Messenger of Allah "Allah's blessing and peace be upon him" whom I asked about this matter. He gave the verdict that I was free to marry since I gave birth to my child; and ordered me to marry if I wished."

فُلاَنَةَ بِنْتِ الْحَكَمِ؟ طَلَّقَهَا زَوْجُهَا الْبَتَّةَ فَخَرَجَتْ. فَقَالَتْ: بِئْسَمَا صَنَعَتْ. فَقَالَ: أَلَمْ تَسْمَعِي إِلَىٰ قَوْلِ فَاطِمَةَ؟ فَقَالَتْ: أَمَا إِنَّهُ لاَ خَيْرَ لَهَا فِي ذِكْرِ ذٰلِكَ.

[البخاري: كتاب الطلاق، باب قصة فاطمة بنت قيس...، رقم: ٥٣٢٤].

٧ ـ بابُ جواز خُرُوجِ المُعْتَدَّة البائن والمُتَوَفَّى عنها زَوْجُها في النَّهَارِ لحاجَتها

٥٥ ـ (١٤٨٣) ـ وحدّثني مُحَمَّدُ بْنُ حَاتِمِ بْنِ مَيْمُونٍ: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ، عَنِ ابْنِ جُرَيْجٍ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ. (ح) وَحَدَّثَنِي هَارُونُ بْنُ عَبْدِ اللَّهِ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: طُلِّقَتْ خَالَتِي، فَأَرَادَتْ أَنْ تَجُدَّ نَخْلَهَا، فَزَجَرَهَا رَجُلٌ أَنْ تَخْرُجَ، فَأَتَتِ النَّبِيَّ ﷺ فَقَالَ: «بَلَىٰ، فَجُدِّي نَخْلَكِ، فَإِنَّكِ عَسَىٰ أَنْ تَصَدَّقِي أَوْ تَفْعَلِي مَعْرُوفاً».

٨ ـ بابُ انْقِضَاءِ عِدَّةِ المُتَوَفَّى عنها زَوْجُها وغيرها بوَضْعِ الحَمْلِ

٥٦ ـ (١٤٨٤) ـ وحدّثني أَبُو الطَّاهِرِ وَحَرْمَلَةُ بْنُ يَحْيَىٰ ـ وَتَقَارَبَا فِي اللَّفْظِ ـ ـ قَالَ حَرْمَلَةُ: حَدَّثَنَا. وَقَالَ أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ ـ: حَدَّثَنِي يُونُسُ بْنُ يَزِيدَ، عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، أَنَّ أَبَاهُ كَتَبَ إِلَىٰ عُمَرَ بْنِ عَبْدِ اللَّهِ بْنِ الأَرْقَمِ الزُّهْرِيِّ، يَأْمُرُهُ أَنْ يَدْخُلَ عَلَىٰ سُبَيْعَةَ بِنْتِ الْحَارِثِ الأَسْلَمِيَّةِ، فَيَسْأَلَهَا عَنْ حَدِيثِهَا وَعَمَّا قَالَ لَهَا رَسُولُ اللَّهِ ﷺ حِينَ اسْتَفْتَتْهُ. فَكَتَبَ عُمَرُ بْنُ عَبْدِ اللَّهِ إِلَىٰ عَبْدِ اللَّهِ بْنِ عُتْبَةَ يُخْبِرُهُ، أَنَّ سُبَيْعَةَ أَخْبَرَتْهُ، أَنَّهَا كَانَتْ تَحْتَ سَعْدِ بْنِ خَوْلَةَ: وَهُوَ فِي بَنِي عَامِرِ بْنِ لُؤَيٍّ، وَكَانَ مِمَّنْ شَهِدَ بَدْراً، فَتُوُفِّيَ عَنْهَا فِي حَجَّةِ الْوَدَاعِ وَهِيَ حَامِلٌ، فَلَمْ تَنْشَبْ أَنْ وَضَعَتْ حَمْلَهَا بَعْدَ وَفَاتِهِ، فَلَمَّا تَعَلَّتْ مِنْ نِفَاسِهَا تَجَمَّلَتْ لِلْخُطَّابِ، فَدَخَلَ عَلَيْهَا أَبُو السَّنَابِلِ بْنُ بَعْكَكٍ ـ رَجُلٌ مِنْ بَنِي عَبْدِ الدَّارِ ـ فَقَالَ لَهَا: مَالِي أَرَاكِ مُتَجَمِّلَةً؟ لَعَلَّكِ تَرْجِينَ النِّكَاحَ؟ إِنَّكِ، وَاللَّهِ، مَا أَنْتِ بِنَاكِحٍ حَتَّىٰ تَمُرَّ عَلَيْكِ أَرْبَعَةُ أَشْهُرٍ وَعَشْرٌ. قَالَتْ سُبَيْعَةُ: فَلَمَّا قَالَ لِي ذٰلِكَ، جَمَعْتُ عَلَيَّ ثِيَابِي حِينَ أَمْسَيْتُ، فَأَتَيْتُ رَسُولَ اللَّهِ ﷺ فَسَأَلْتُهُ عَنْ ذٰلِكَ؟ فَأَفْتَانِي بِأَنِّي قَدْ حَلَلْتُ حِينَ وَضَعْتُ حَمْلِي، وَأَمَرَنِي بِالتَّزَوُّجِ إِنْ بَدَا لِي.

Ibn Shihab said: I think there is no harm for her to marry when she has given birth to a child even when she is bleeding (after the childbirth) provided that her husband should not approach her until she gets clean.

57-(1485) Sulaiman Ibn Yasar narrated that once, Abu Salama Ibn Abd Ar-Rahman and Ibn Abbas gathered in the house of Abu Huraira. They talked about the woman, who might give birth a few nights after her husband's death. Ibn Abbas said: "Her Iddat is the longer one of the two prescribed periods (i.e. her giving birth to a child or four months and ten days)." Abu Salama said: "(When she gives birth to a child) her Iddat is over." They went on dispute about that. Abu Huraira said: "I'm of the opinion of the son of my brother (i.e. Abu Salama)." Then, they sent Kuraib (the freed slave of Ibn Abbas) to Umm Salama in order to ask her about that. He came back and told them that Umm Salama said that Subai'a Al-Aslamiyya gave birth to a child a few nights after her husband's death. When she mentioned that to The Messenger of Allah "Allah's blessing and peace be upon him", he ordered her to marry (if she so liked, since her Iddat was over).

(...) The same was narrated on the authority of Yahya Ibn Sa'id, with the same chain of transmitters, but Al-Laith mentioned in his narration that they had sent (a message) to Umm Salama, without mentioning Kuraib.

[9] Mourning (for one's husband) is obligatory, but it is prohibited to be more than three days for anyone else

58-(1486) Zainab Bint Abu Salama narrated: I entered upon Umm Habiba, the wife of The Prophet "Allah's blessing and peace be upon him" when her father Abu Sufyan Ibn Harb died. Umm Habiba asked for a perfume which contained yellow scent or other kind of scent, with which she first perfumed one of the girls, and then rubbed her cheeks and said: "By Allah, I am not in need of perfume, but I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "It is not lawful for a woman who believes in Allah and the Last Day to mourn for a dead person for more than three days except her husband for whom she should mourn for four months and ten days.""

(1487) Zainab narrated: I entered upon Zainab Bint Jahsh when her brother died. She asked for perfume, some of which she used and said: "By Allah, I am not in need of perfume, but I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying on the pulpit: "It is not lawful for a woman who believes in Allah and the last day to mourn for a dead person for more than three days except her husband, for whom she should mourn for four months and ten days." "

قَالَ ابْنُ شِهَابٍ: فَلاَ أَرَىٰ بَأْساً أَنْ تَتَزَوَّجَ حِينَ وَضَعَتْ، وَإِنْ كَانَتْ فِي دَمِهَا، غَيْرَ أَنْ لاَ يَقْرَبُهَا زَوْجُهَا حَتَّىٰ تَطْهُرَ.

[البخاري: كتاب المغازي، باب حدثني عبد الله بن محمد...، رقم: ٣٩٩١].

٥٧ ـ (١٤٨٥) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى الْعَنَزِيُّ: حَدَّثَنَا عَبْدُ الْوَهَّابِ قَالَ: سَمِعْتُ يَحْيَىٰ بْنَ سَعِيدٍ: أَخْبَرَنِي سُلَيْمَانُ بْنُ يَسَارٍ، أَنَّ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمٰنِ وَابْنَ عَبَّاسٍ اجْتَمَعَا عِنْدَ أَبِي هُرَيْرَةَ، وَهُمَا يَذْكُرَانِ الْمَرْأَةَ تُنْفَسُ بَعْدَ وَفَاةِ زَوْجِهَا بِلَيَالٍ. فَقَالَ ابْنُ عَبَّاسٍ: عِدَّتُهَا آخِرُ الأَجَلَيْنِ. وَقَالَ أَبُو سَلَمَةَ: قَدْ حَلَّتْ. فَجَعَلاَ يَتَنَازَعَانِ ذٰلِكَ. قَالَ: فَقَالَ أَبُو هُرَيْرَةَ: أَنَا مَعَ ابْنِ أَخِي ـ يَعْنِي أَبَا سَلَمَةَ ـ فَبَعَثُوا كُرَيْباً ـ مَوْلَى ابْنِ عَبَّاسٍ ـ إِلَىٰ أُمِّ سَلَمَةَ يَسْأَلُهَا عَنْ ذٰلِكَ. فَجَاءَهُمْ فَأَخْبَرَهُمْ، أَنَّ أُمَّ سَلَمَةَ قَالَتْ: إِنَّ سُبَيْعَةَ الأَسْلَمِيَّةَ نُفِسَتْ بَعْدَ وَفَاةِ زَوْجِهَا بِلَيَالٍ، وَإِنَّهَا ذَكَرَتْ ذٰلِكَ لِرَسُولِ اللَّهِ ﷺ، فَأَمَرَهَا أَنْ تَتَزَوَّجَ.

[البخاري: كتاب التفسير، باب: ﴿وأولات الأحمال أجلهن أن يضعن...﴾، رقم: ٤٩٠٩].

(...) ـ **وحدّثناه** مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ. (ح) وَحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ. قَالاَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ. كِلاَهُمَا عَنْ يَحْيَىٰ بْنِ سَعِيدٍ، بِهٰذَا الإِسْنَادِ. غَيْرَ أَنَّ اللَّيْثَ قَالَ فِي حَدِيثِهِ: فَأَرْسَلُوا إِلَىٰ أُمِّ سَلَمَةَ، وَلَمْ يُسَمِّ كُرَيْباً.

٩ ـ بابُ وُجُوبِ الإِحْدَادِ في عِدَّةِ الْوَفَاةِ وتحريمه في غير ذلك إلا ثلاثة أيّامٍ

٥٨ ـ (١٤٨٦) ـ وحدّثنا يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ حُمَيْدِ بْنِ نَافِعٍ، عَنْ زَيْنَبَ بِنْتِ أَبِي سَلَمَةَ، أَنَّهَا أَخْبَرَتْهُ هٰذِهِ الأَحَادِيثَ الثَّلاَثَةَ. قَالَ: قَالَتْ زَيْنَبُ: دَخَلْتُ عَلَىٰ أُمِّ حَبِيبَةَ زَوْجِ النَّبِيِّ ﷺ، حِينَ تُوُفِّيَ أَبُوهَا أَبُو سُفْيَانَ، فَدَعَتْ أُمُّ حَبِيبَةَ بِطِيبٍ فِيهِ صُفْرَةٌ، خَلُوقٌ أَوْ غَيْرُهُ، فَدَهَنَتْ مِنْهُ جَارِيَةً ثُمَّ مَسَّتْ بِعَارِضَيْهَا، ثُمَّ قَالَتْ: وَاللَّهِ، مَالِي بِالطِّيبِ مِنْ حَاجَةٍ، غَيْرَ أَنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ، عَلَى الْمِنْبَرِ: «لاَ يَحِلُّ لاِمْرَأَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ، تُحِدُّ عَلَىٰ مَيِّتٍ فَوْقَ ثَلاَثٍ، إِلاَّ عَلَىٰ زَوْجٍ، أَرْبَعَةَ أَشْهُرٍ وَعَشْراً».

[البخاري: كتاب الجنائز، باب إحداد المرأة على غير زوجها، رقم: ١٢٨٠].

(١٤٨٧) ـ قَالَتْ زَيْنَبُ: ثُمَّ دَخَلْتُ عَلَىٰ زَيْنَبَ بِنْتِ جَحْشٍ حِينَ تُوُفِّيَ أَخُوهَا، فَدَعَتْ بِطِيبٍ فَمَسَّتْ مِنْهُ. ثُمَّ قَالَتْ: وَاللَّه، مَالِي بِالطِّيبِ مِنْ حَاجَةٍ، غَيْرَ أَنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ عَلَى الْمِنْبَرِ: «لاَ يَحِلُّ لاِمْرَأَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ، تُحِدُّ عَلَىٰ مَيِّتٍ فَوْقَ ثَلاَثٍ، إِلاَّ عَلَىٰ زَوْجٍ، أَرْبَعَةَ أَشْهُرٍ وَعَشْراً».

(1488) Zainab narrated: I heard my mother Umm Salama saying that a woman came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! The husband of my daughter died and she is suffering from an eye disease, can she apply kohl to her eye?" The Messenger of Allah "Allah's blessing and peace be upon him" replied: "No." (He said it) twice or thrice. (Whenever she repeated the question), he said: "No." Then The Messenger of Allah "Allah's blessing and peace be upon him" added: "(She should mourn for) just four months and ten days. In the Pre-Islamic Period of ignorance, a widow among you used to throw a globe of dung after a year had elapsed" (following her husband's death, to indicate that the one-year period of her mourning was over, and now that year has been reduced to only four months and ten days).

(1489) Humaid narrated: I asked Zainab: "What does "throwing a globe of dung after one year had elapsed" mean?" Zainab said: "When a lady was bereaved of her husband, she would live in a wretched small room, wear the worst clothes she had, and touch no perfume before one year had elapsed. Then she would bring an animal, e.g. a donkey, a sheep or a bird against which she would rub her body. The animal against which she would rub her body would hardly survive. Just at this time, she would come out of her room, whereupon she would be given a globe of dung, which she would throw away. Then she would use perfume or anything else she liked."

59-(1486) Humaid narrated: I heard Zainab Bint Umm Salama saying: One of Umm Habiba's kith and kin died. She asked for (scent having) yellowness, with which she rubbed her arm. Then she said: "I only do that because I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "It is not lawful for a woman who believes in Allah and the Last Day to mourn for a dead person for more than three days except her husband for whom she should mourn for four months and ten days.""

(1487)&(1488) This Hadith was narrated on the authority of Zainab from her mother and from Zainab, the wife of The Prophet "Allah's blessing and peace be upon him", or from another one of the wives of The Prophet "Allah's blessing and peace be upon him".

60-(1488) Humaid Ibn Nafi narrated that he heard Zainab Bint Umm Salama narrating from her mother that a woman was bereaved of her husband and her relatives worried about her eyes (which got ill). They came to Allah's Apostle "Allah's blessing and peace be upon him", and asked him to allow them to treat her eyes with kohl, but he said: "(In the Pre-Islamic period of Ignorance) a widowed among you would stay in the worst

(١٤٨٨) ـ قَالَتْ زَيْنَبُ: سَمِعْتُ أُمِّي أُمَّ سَلَمَةَ تَقُولُ: جَاءَتِ امْرَأَةٌ إِلَىٰ رَسُولِ اللَّهِ ﷺ. فَقَالَتْ: يَا رَسُولَ اللَّهِ، إِنَّ ابْنَتِي تُوُفِّيَ عَنْهَا زَوْجُهَا وَقَدِ اشْتَكَتْ عَيْنُهَا، أَفَنَكْحُلُهَا؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «لاَ» ـ مَرَّتَيْنِ أَوْ ثَلاَثاً. كُلُّ ذٰلِكَ يَقُولُ: لاَ ـ. ثُمَّ قَالَ: «إِنَّمَا هِيَ أَرْبَعَةُ أَشْهُرٍ وَعَشْرٌ. وَقَدْ كَانَتْ إِحْدَاكُنَّ فِي الْجَاهِلِيَّةِ تَرْمِي بِالْبَعَرَةِ عَلَىٰ رَأْسِ الْحَوْلِ».

(١٤٨٩) ـ قَالَ حُمَيْدٌ: قُلْتُ لِزَيْنَبَ: وَمَا تَرْمِي بِالْبَعَرَةِ عَلَىٰ رَأْسِ الْحَوْلِ؟ فَقَالَتْ زَيْنَبُ: كَانَتِ الْمَرْأَةُ، إِذَا تُوُفِّيَ عَنْهَا زَوْجُهَا، دَخَلَتْ حِفْشاً، وَلَبِسَتْ شَرَّ ثِيَابِهَا، وَلَمْ تَمَسَّ طِيباً وَلاَ شَيْئاً، حَتَّىٰ تَمُرَّ بِهَا سَنَةٌ، ثُمَّ تُؤْتَىٰ بِدَابَّةٍ، حِمَارٍ أَوْ شَاةٍ أَوْطَيْرٍ، فَتَفْتَضُّ بِهِ، فَقَلَّمَا تَفْتَضُّ بِشَيْءٍ إِلاَّ مَاتَ، ثُمَّ تَخْرُجُ فَتُعْطَىٰ بَعَرَةً فَتَرْمِي بِهَا، ثُمَّ تُرَاجِعُ، بَعْدُ، مَا شَاءَتْ مِنْ طِيبٍ أَوْ غَيْرِهِ.

٥٩ ـ (١٤٨٦) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ حُمَيْدِ بْنِ نَافِعٍ قَالَ: سَمِعْتُ زَيْنَبَ بِنْتَ أُمِّ سَلَمَةَ قَالَتْ: تُوُفِّيَ حَمِيمٌ لأُمِّ حَبِيبَةَ، فَدَعَتْ بِصُفْرَةٍ فَمَسَحَتْهُ بِذِرَاعَيْهَا، وَقَالَتْ: إِنَّمَا أَصْنَعُ هٰذَا، لأَنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لاَ يَحِلُّ لامْرَأَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ، أَنْ تُحِدَّ فَوْقَ ثَلاَثٍ، إِلاَّ عَلَىٰ زَوْجٍ، أَرْبَعَةَ أَشْهُرٍ وَعَشْراً».

(١٤٨٨/١٤٨٧) ـ وَحَدَّثَتْهُ زَيْنَبُ عَنْ أُمِّهَا، وَعَنْ زَيْنَبَ زَوْجِ النَّبِيِّ ﷺ، أَوْ عَنِ امْرَأَةٍ مِنْ بَعْضِ أَزْوَاجِ النَّبِيِّ ﷺ.

٦٠ ـ (١٤٨٨) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ حُمَيْدِ بْنِ نَافِعٍ قَالَ: سَمِعْتُ زَيْنَبَ بِنْتَ أُمِّ سَلَمَةَ تُحَدِّثُ عَنْ أُمِّهَا، أَنَّ امْرَأَةً تُوُفِّيَ زَوْجُهَا. فَخَافُوا عَلَىٰ عَيْنِهَا، فَأَتَوُا النَّبِيَّ ﷺ، فَاسْتَأْذَنُوهُ فِي الْكُحْلِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «قَدْ كَانَتْ إِحْدَاكُنَّ تَكُونُ فِي شَرِّ بَيْتِهَا فِي أَحْلاَسِهَا ـ أَوْ فِي شَرِّ

of her clothes (or the worst part of her house). After a year had elapsed, if a dog passed by her, she would throw a globe of dung. Nay, (she cannot use kohl) before four months and ten days elapse."

(...) The same two narrations were transmitted on the authority of Humaid Ibn Nafi, i.e. the Hadith of Umm Salama pertaining kohl, and another Hadith from one of The wives of The Prophet "Allah's blessing and peace be upon him", whom Zainab did not name.

61-(1486&1488) Zainab Bint Umm Salama narrated that she heard both of Umm Salama and Umm Habiba talking that a woman came to The Messenger of Allah "Allah's blessing and peace be upon him" and mentioned to him that a daughter of hers was bereaved of her husband, and she was suffering from (a disease in) her eyes, so she wanted to treat it with kohl. Upon this The Messenger of Allah "Allah's blessing and peace be upon him" said: "(In the Pre-Islamic Period of ignorance) a widow among you used to throw a globe of dung after a year had elapsed" (following her husband's death). Nay! (She should not use kohl or anything as such) before just four months and ten days elapse."

62-(1486) Humaid Ibn Nafi narrated from Zainab Bint Abu Salama: When the news of the death of Abu Sufyan reached Umm Habiba "Allah be pleased with her", then on the third day (after his death), she asked for (perfume having) yellowness, with which she rubbed her arm and cheeks. Then she said: "I'm not in need of that, but I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "It is not lawful for a woman who believes in Allah and the last day to mourn (for a dead person) for more than three days except her husband, for whom she should mourn for four months and ten days."

63-(1490) Safiyya Bint Abu Ubaid narrated from Hafsa or A'isha, or from both of them "Allah be pleased with them": The Messenger of Allah "Allah's blessing and peace be upon him" saying: "It is not lawful for a woman who believes in Allah and the last day (or believes in Allah and His Messenger) to mourn (for a dead person) for more than three days except her husband."

(...) The same was narrated on the authority of Nafi.

64-(...) Safiyya Bint Abu Ubaid narrated that she heard Hafsa, the wife of The Prophet "Allah's blessing and peace be upon him" telling about The Messenger of Allah "Allah's blessing and peace be upon him" the same, and added: "for whom she should mourn for four months and ten days"

أَحْلاَسِهَا فِي بَيْتِهَا ـ حَوْلاً. فَإِذَا مَرَّ كَلْبٌ رَمَتْ بِبَعَرَةٍ فَخَرَجَتْ، أَفَلاَ أَرْبَعَةَ أَشْهُرٍ وَعَشْراً؟».

(...) ـ وحدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ حُمَيْدِ بْنِ نَافِعٍ، بِالْحَدِيثَيْنِ جَمِيعاً: حَدِيثِ أُمِّ سَلَمَةَ فِي الْكُحْلِ، وَحَدِيثِ أُمِّ سَلَمَةَ وَأُخْرَىٰ مِنْ أَزْوَاجِ النَّبِيِّ ﷺ، غَيْرَ أَنَّهُ لَمْ تُسَمِّهَا زَيْنَبَ. نَحْوَ حَدِيثِ مُحَمَّدِ بْنِ جَعْفَرٍ.

٦١ ـ (١٤٨٨/١٤٨٦) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ. قَالاَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا يَحْيَىٰ بْنُ سَعِيدٍ، عَنْ حُمَيْدِ بْنِ نَافِعٍ، أَنَّهُ سَمِعَ زَيْنَبَ بِنْتَ أَبِي سَلَمَةَ تُحدِّثُ، عَنْ أُمِّ سَلَمَةَ وَأُمِّ حَبِيبَةَ، تَذْكُرَانِ أَنَّ امْرَأَةً أَتَتْ رَسُولَ اللَّهِ ﷺ، فَذَكَرَتْ لَهُ أَنَّ بِنْتاً لَهَا تُوُفِّيَ عَنْهَا زَوْجُهَا، فَاشْتَكَتْ عَيْنُهَا فَهِيَ تُرِيدُ أَنْ تَكْحُلَهَا. فَقَالَ رَسُولُ اللَّهِ ﷺ: «قَدْ كَانَتْ إِحْدَاكُنَّ تَرْمِي بِالْبَعَرَةِ عِنْدَ رَأْسِ الْحَوْلِ، وَإِنَّمَا هِيَ أَرْبَعَةُ أَشْهُرٍ وَعَشْرٌ».

٦٢ ـ (١٤٨٦) ـ وحدّثنا عَمْرٌو النَّاقِدُ وَابْنُ أَبِي عُمَرَ ـ وَاللَّفْظُ لِعَمْرٍو ـ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَيُّوبَ بْنِ مُوسَىٰ، عَنْ حُمَيْدِ بْنِ نَافِعٍ، عَنْ زَيْنَبَ بِنْتِ أَبِي سَلَمَةَ قَالَتْ: لَمَّا أَتَىٰ أُمَّ حَبِيبَةَ نَعِيُّ أَبِي سُفْيَانَ، دَعَتْ، فِي الْيَوْمِ الثَّالِثِ، بِصُفْرَةٍ، فَمَسَحَتْ بِهِ ذِرَاعَيْهَا وَعَارِضَيْهَا، وَقَالَتْ: كُنْتُ عَنْ هٰذَا غَنِيَّةً، سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «لاَ يَحِلُّ لامْرَأَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ، أَنْ تُحِدَّ فَوْقَ ثَلاَثٍ، إِلاَّ عَلَىٰ زَوْجٍ، فَإِنَّهَا تُحِدُّ عَلَيْهِ أَرْبَعَةَ أَشْهُرٍ وَعَشْراً».

٦٣ ـ (١٤٩٠) ـ وحدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ وَقُتَيْبَةُ وَابْنُ رُمْحٍ، عَنِ اللَّيْثِ بْنِ سَعْدٍ، عَنْ نَافِعٍ، أَنَّ صَفِيَّةَ بِنْتَ أَبِي عُبَيْدٍ حَدَّثَتْهُ، عَنْ حَفْصَةَ، أَوْ عَنْ عَائِشَةَ، أَوْ عَنْ كِلْتَيْهِمَا، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لاَ يَحِلُّ لامْرَأَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ ـ أَوْ تُؤْمِنُ بِاللَّهِ وَرَسُولِهِ ـ أَنْ تُحِدَّ عَلَىٰ مَيِّتٍ فَوْقَ ثَلاَثَةِ أَيَّامٍ، إِلاَّ عَلَىٰ زَوْجِهَا».

(...) ـ وحدّثناه شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ـ يَعْنِي ابْنَ مُسْلِمٍ ـ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دِينَارٍ، عَنْ نَافِعٍ، بِإِسْنَادِ حَدِيثِ اللَّيْثِ، مِثْلَ رِوَايَتِهِ.

٦٤ ـ (...) ـ وحدّثناه أَبُو غَسَّانَ الْمِسْمَعِيُّ وَمُحَمَّدُ بْنُ الْمُثَنَّى. قَالاَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ قَالَ: سَمِعْتُ يَحْيَىٰ بْنَ سَعِيدٍ يَقُولُ: سَمِعْتُ نَافِعاً يُحَدِّثُ، عَنْ صَفِيَّةَ بِنْتِ أَبِي عُبَيْدٍ، أَنَّهَا سَمِعَتْ حَفْصَةَ بِنْتَ عُمَرَ زَوْجَ النَّبِيِّ ﷺ تُحَدِّثُ، عَنِ النَّبِيِّ ﷺ. بِمِثْلِ حَدِيثِ اللَّيْثِ وَابْنِ دِينَارٍ. وَزَادَ: «فَإِنَّهَا تُحِدُّ عَلَيْهِ أَرْبَعَةَ أَشْهُرٍ وَعَشْراً».

(...) Nafi narrated from Safiyya Bint Abu Ubaid from one of the wives of The Prophet "Allah's blessing and peace be upon him" from The Prophet "Allah's blessing and peace be upon him" the same.

65-(1491) Urwa narrated from A'isha "Allah be pleased with her": The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is not lawful for a woman who believes in Allah and the last day to mourn for a dead person for more than three days except her husband."

66-(938) Umm Atiyya "Allah be pleased with her" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is not lawful for a woman who believes in Allah and the last day to mourn for a dead person for more than three days except her husband, for whom she should mourn for four months and ten days (During which) she should neither put on dyed clothes except a dress made of dyed yarn, nor should she apply kohl in her eyes, nor should she use perfume, except when she gets clean (from her menses, and even at this time she should apply) a little amount of scent or incense."

(...) A Hadith like this was narrated on the authority of Hisham with the same chain of transmitters, with a slight variation of wording.

67-(...) Umm Atiyya "Allah be pleased with her" narrated: We were forbidden to mourn for a dead person for more than three days except in the case of a husband for whom mourning was allowed for four months and ten days, (During which) we were not allowed to put kohl in our eyes or to use perfumes or to put on colourful clothes except a dress made of dyed yarn. But, the menstruating woman was allowed, when she takes a bath to get clean from her menses, to use a little amount of scent or incense.

(...) ـ **وحدّثنا** أَبُو الرَّبِيعِ: حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللَّهِ، جَمِيعاً عَنْ نَافِعٍ، عَنْ صَفِيَّةَ بِنْتِ أَبِي عُبَيْدٍ، عَنْ بَعْضِ أَزْوَاجِ النَّبِيِّ ﷺ، عَنِ النَّبِيِّ ﷺ. بِمَعْنَىٰ حَدِيثِهِمْ.

٦٥ ـ (١٤٩١) ـ **وحدّثنا** يَحْيَىٰ بْنُ يَحْيَىٰ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ ـ وَاللَّفْظُ لِيَحْيَىٰ ـ قَالَ يَحْيَىٰ: أَخْبَرَنَا. وَقَالَ الآخَرُونَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ ـ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «لاَ يَحِلُّ لاِمْرَأَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ، أَنْ تُحِدَّ عَلَىٰ مَيِّتٍ فَوْقَ ثَلاَثٍ، إِلاَّ عَلَىٰ زَوْجِهَا».

٦٦ ـ (٩٣٨) ـ **وحدّثنا** حَسَنُ بْنُ الرَّبِيعِ: حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ هِشَامٍ، عَنْ حَفْصَةَ، عَنْ أُمِّ عَطِيَّةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لاَ تُحِدُّ امْرَأَةٌ عَلَىٰ مَيِّتٍ فَوْقَ ثَلاَثٍ، إِلاَّ عَلَىٰ زَوْجٍ، أَرْبَعَةَ أَشْهُرٍ وَعَشْراً. وَلاَ تَلْبَسُ ثَوْباً مَصْبُوغاً إِلاَّ ثَوْبَ عَصْبٍ، وَلاَ تَكْتَحِلُ، وَلاَ تَمَسُّ طِيباً. إِلاَّ إِذَا طَهُرَتْ، نُبْذَةً مِنْ قُسْطٍ أَوْ أَظْفَارٍ».

[البخاري: كتاب الحيض، باب الطيب للمرأة عند غسلها من المحيض، رقم: ٣١٣].

(...) ـ **حدّثناه** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ. (ح) وَحَدَّثَنَا عَمْرٌو النَّاقِدُ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ. كِلاَهُمَا عَنْ هِشَامٍ، بِهٰذَا الإِسْنَادِ. وَقَالاَ: «عِنْدَ أَدْنَىٰ طُهْرِهَا نُبْذَةً مِنْ قُسْطٍ وَأَظْفَارٍ».

٦٧ ـ (...) ـ **وحدّثني** أَبُو الرَّبِيعِ الزَّهْرَانِيُّ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا أَيُّوبُ، عَنْ حَفْصَةَ، عَنْ أُمِّ عَطِيَّةَ قَالَتْ: كُنَّا نُنْهَىٰ أَنْ نُحِدَّ عَلَىٰ مَيِّتٍ فَوْقَ ثَلاَثٍ، إِلاَّ عَلَىٰ زَوْجٍ، أَرْبَعَةَ أَشْهُرٍ وَعَشْراً، وَلاَ نَكْتَحِلُ، وَلاَ نَتَطَيَّبُ، وَلاَ نَلْبَسُ ثَوْباً مَصْبُوغاً، وَقَدْ رُخِّصَ لِلْمَرْأَةِ فِي طُهْرِهَا، إِذَا اغْتَسَلَتْ إِحْدَانَا مِنْ مَحِيضِهَا، فِي نُبْذَةٍ مِنْ قُسْطٍ وَأَظْفَارٍ.

[البخاري: كتاب الحيض، باب الطيب للمرأة عند غسلها من المحيض، رقم: ٣١٣].

(19) The Book Of Invoking Curses

1-(1492) Sahl Ibn Sa'd "Allah be pleased with him" reported: Uwaimir Al-Ajlani came to Asim Ibn Adi Al-Ansari and said: "What do you say about a man who has found another man with his wife? Should he kill him whereupon you would kill him (The husband), or what should he do? Please, O Asim, ask Allah's Apostle "Allah's blessing and peace be upon him" about this matter on my behalf." Asim asked The Messenger of Allah "Allah's blessing and peace be upon him" about that. But Allah's Apostle "Allah's blessing and peace be upon him" disliked the question and considered it as shameful to the extent that Asim felt it because of what The Messenger of Allah "Allah's blessing and peace be upon him" had said to him.

Then Asim returned home and Uwaimir came to him. Uwaimir asked Asim: "O Asim! What did The Messenger of Allah "Allah's blessing and peace be upon him" answer you?" Asim replied: "You brought to me no good. Allah's Apostle "Allah's blessing and peace be upon him" disliked such questions and considered them as shameful." Uwaimir then said: "By Allah, I will not give up asking unless I ask Allah's Apostle "Allah's blessing and peace be upon him" about it."

Uwaimir came to The Prophet "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! A man has found another man with his wife! Should he kill him whereupon you would kill him (the husband, in retaliation) or what should he do?" Allah's Apostle "Allah's blessing and peace be upon him" said: "Allah has revealed regarding you and your wife's case in the Qur'an. Go and bring her."

Sahl told: They performed the measures of invoking Allah's curse upon the liar according to what Allah had mentioned in His Book, while I was present with The Messenger of Allah "Allah's blessing and peace be upon him". Uwaimir said: "O Allah's Apostle! If I kept her I would be a liar." So Uwaimir divorced her thrice before being ordered by The Messenger of Allah "Allah's blessing and peace be upon him". Ibn Shihab said: In this way, divorce became a tradition for the invokers of curses (upon the liar of them, husband and wife when she is accused of committing adultery).

2-(...) Sahl Ibn Sa'd Al-Ansari narrated that Uwaimir Al-Ansari from the sons of Al-Ajlan came to Asim Ibn Adi...and the rest is the same, in

١٩ ـ كِتَابُ اللِّعَان

١ ـ (١٤٩٢) ـ وحدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، أَنَّ سَهْلَ بْنَ سَعْدٍ السَّاعِدِيَّ أَخْبَرَهُ، أَنَّ عُوَيْمِراً الْعَجْلاَنِيَّ جَاءَ إِلَىٰ عَاصِمِ بْنِ عَدِيٍّ الأَنْصَارِيِّ فَقَالَ لَهُ: أَرَأَيْتَ، يَا عَاصِمُ، لَوْ أَنَّ رَجُلاً وَجَدَ مَعَ امْرَأَتِهِ رَجُلاً: أَيَقْتُلُهُ فَتَقْتُلُونَهُ؟ أَمْ كَيْفَ يَفْعَلُ؟ فَسَلْ لِي عَنْ ذٰلِكَ يَا عَاصِمُ رَسُولَ اللَّهِ ﷺ. فَسَأَلَ عَاصِمٌ رَسُولَ اللَّهِ ﷺ. فَكَرِهَ رَسُولُ اللَّهِ ﷺ الْمَسَائِلَ وَعَابَهَا، حَتَّىٰ كَبُرَ عَلَىٰ عَاصِمٍ مَا سَمِعَ مِنْ رَسُولِ اللَّهِ ﷺ. فَلَمَّا رَجَعَ عَاصِمٌ إِلَىٰ أَهْلِهِ جَاءَهُ عُوَيْمِرٌ فَقَالَ: يَا عَاصِمُ، مَاذَا قَالَ لَكَ رَسُولُ اللَّهِ ﷺ؟ قَالَ عَاصِمٌ لِعُوَيْمِرٍ: لَمْ تَأْتِنِي بِخَيْرٍ، قَدْ كَرِهَ رَسُولُ اللَّهِ ﷺ الْمَسْأَلَةَ الَّتِي سَأَلْتُهُ عَنْهَا. قَالَ عُوَيْمِرٌ: وَاللَّهِ، لا أَنْتَهِي حَتَّىٰ أَسْأَلَهُ عَنْهَا. فَأَقْبَلَ عُوَيْمِرٌ حَتَّىٰ أَتَىٰ رَسُولَ اللَّهِ ﷺ وَسَطَ النَّاسِ. فَقَالَ: يَا رَسُولَ اللَّهِ، أَرَأَيْتَ رَجُلاً وَجَدَ مَعَ امْرَأَتِهِ رَجُلاً، أَيَقْتُلُهُ فَتَقْتُلُونَهُ؟ أَمْ كَيْفَ يَفْعَلُ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «قَدْ نَزَلَ فِيكَ وَفِي صَاحِبَتِكَ، فَاذْهَبْ فَأْتِ بِهَا»

قَالَ سَهْلٌ: فَتَلاَعَنَا. وَأَنَا مَعَ النَّاسِ، عِنْدَ رَسُولِ اللَّهِ ﷺ، فَلَمَّا فَرَغَا قَالَ عُوَيْمِرٌ: كَذَبْتُ عَلَيْهَا، يَا رَسُولَ اللَّهِ، إِنْ أَمْسَكْتُهَا، فَطَلَّقَهَا ثَلاَثاً، قَبْلَ أَنْ يَأْمُرَهُ رَسُولُ اللَّهِ ﷺ.

قَالَ ابْنُ شِهَابٍ: فَكَانَتْ سُنَّةَ الْمُتَلاَعِنَيْنِ.

[البخاري: كتاب الطلاق، باب جواز الطلاق الثلاث...، رقم: ٥٢٥٩].

٢ ـ (...) ـ وحدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي سَهْلُ بْنُ سَعْدٍ الأَنْصَارِيُّ، أَنَّ عُوَيْمِراً الأَنْصَارِيَّ مِنْ بَنِي الْعَجْلاَنِ، أَتَىٰ عَاصِمَ بْنَ عَدِيٍّ. وَسَاقَ الْحَدِيثَ بِمِثْلِ حَدِيثِ مَالِكٍ، وَأَدْرَجَ فِي

which he implied: In this way, divorce became a tradition afterwards for the invokers of curses (upon the liar of them, husband and wife). He also added: Sahl said: She was pregnant. Then his son used to be ascribed to his mother. Then it became of Sunna that he should inherit her and she should inherit him what Allah prescribed for her.

3-(...) Ibn Shihab narrated about those involved in the case of invoking curse and the tradition of practicing it, from Sahl Ibn Sa'd, the brother of Banu Sa'ida, that a man from the Ansar came to The Prophet "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! Give me your verdict if a man found another man with his wife..." and the rest is the same, in which he added: They implemented the measures of invoking curse (upon the liar of them) in the mosque, while I was present. He also said: He divorced her with three pronouncements before being ordered by The Messenger of Allah "Allah's blessing and peace be upon him". In this way, he separated from her in the presence of The Prophet "Allah's blessing and peace be upon him". Then, The Prophet "Allah's blessing and peace be upon him" said: "It is as such that the two invokers of curses should be separated from one another."

4-(1493) Sa'id Ibn Jubair narrated: I was asked about the invokers of curses during the governorship of Mus'ab (Ibn Az-Zubair) whether they could be separated (from one another after that). He said: I did not know what to say. So I went to the house of Ibn Umar in Mecca. I said to his servant: "Ask permission for me to be admitted." He said: "He is taking his siesta." But, he (Ibn Umar) heard my voice and said: "Are you Ibn Jubair?" I said: "Yes." He said: "Come in. By Allah, it should be some (serious) need which brought you here at this Hour." So I entered, and found him lying on a blanket, reclining on a pillow stuffed with fibers of date palm. I said: "O Abu Abd Al-Rahman, should there be separation between the invokers of curses?" He said: "Glory be to Allah! Yes. The first one who asked about it was so-and-so, son of so-and-so. He said: "O Messenger of Allah! Tell me: If one among us finds his wife committing fornication, what should he do? If he talks, that is a very serious thing, and if he keeps silent, that is also of similar seriousness." Allah's Apostle "Allah's blessing and peace be upon him" kept silent (for some time).

Later on, he (that man) came to him (The Prophet) and said: "I have been involved in that case, about which I had asked you." Allah "Exalted and Hallowed be He" then revealed (the following) verses from the Sura of

الْحَدِيثَ قَوْلَهُ: وَكَانَ فِرَاقُهُ إِيَّاهَا، بَعْدُ، سُنَّةً فِي الْمُتَلاَعِنَيْنِ.

وَزَادَ فِيهِ: قَالَ سَهْلٌ: فَكَانَتْ حَامِلاً، فَكَانَ ابْنُهَا يُدْعَىٰ إِلَىٰ أُمِّهِ، ثُمَّ جَرَتِ السُّنَّةُ أَنَّهُ يَرِثُهَا وَتَرِثُ مِنْهُ مَا فَرَضَ اللَّهُ لَهَا.

٣ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي ابْنُ شِهَابٍ عَنِ الْمُتَلاَعِنَيْنِ وَعَنِ السُّنَّةِ فِيهِمَا، عَنْ حَدِيثِ سَهْلِ بْنِ سَعْدٍ أَخِي بَنِي سَاعِدَةَ، أَنَّ رَجُلاً مِنَ الأَنْصَارِ جَاءَ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّه، أَرَأَيْتَ رَجُلاً وَجَدَ مَعَ امْرَأَتِهِ رَجُلاً؟ وَذَكَرَ الْحَدِيثَ بِقِصَّتِهِ.

وَزَادَ فِيهِ: فَتَلاَعَنَا فِي الْمَسْجِدِ، وَأَنَا شَاهِدٌ. وَقَالَ فِي الْحَدِيثِ: فَطَلَّقَهَا ثَلاَثاً قَبْلَ أَنْ يَأْمُرَهُ رَسُولُ اللَّهِ ﷺ فَفَارَقَهَا عِنْدَ النَّبِيِّ ﷺ. فَقَالَ النَّبِيُّ ﷺ: «ذَاكُمُ التَّفْرِيقُ بَيْنَ كُلِّ مُتَلاَعِنَيْنِ».

٤ ـ (١٤٩٣) ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ أَبِي سُلَيْمَانَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: سُئِلْتُ عَنِ الْمُتَلاَعِنَيْنِ فِي إِمْرَةِ مُصْعَبٍ، أَيُفَرَّقُ بَيْنَهُمَا؟ قَالَ: فَمَا دَرَيْتُ مَا أَقُولُ، فَمَضَيْتُ إِلَىٰ مَنْزِلِ ابْنِ عُمَرَ بِمَكَّةَ، فَقُلْتُ لِلْغُلاَمِ: اسْتَأْذِنْ لِي. قَالَ: إِنَّهُ قَائِلٌ. فَسَمِعَ صَوْتِي. قَالَ: ابْنُ جُبَيْرٍ؟ قُلْتُ: نَعَمْ. قَالَ: ادْخُلْ. فَوَاللَّهِ، مَا جَاءَ بِكَ، هٰذِهِ السَّاعَةَ، إِلاَّ حَاجَةٌ، فَدَخَلْتُ فَإِذَا هُوَ مُفْتَرِشٌ بَرْذَعَةً، مُتَوَسِّدٌ وِسَادَةً حَشْوُهَا لِيفٌ. قُلْتُ: أَبَا عَبْدِ الرَّحْمٰنِ، الْمُتَلاَعِنَانِ، أَيُفَرَّقُ بَيْنَهُمَا؟ قَالَ: سُبْحَانَ اللَّهِ، نَعَمْ. إِنَّ أَوَّلَ مَنْ سَأَلَ عَنْ ذٰلِكَ فُلاَنُ بْنُ فُلاَنٍ، قَالَ: يَا رَسُولَ اللَّهِ، أَرَأَيْتَ أَنْ لَوْ وَجَدَ أَحَدُنَا امْرَأَتَهُ عَلَىٰ فَاحِشَةٍ، كَيْفَ يَصْنَعُ؟ إِنْ تَكَلَّمَ تَكَلَّمَ بِأَمْرٍ عَظِيمٍ، وَإِنْ سَكَتَ سَكَتَ عَلَىٰ مِثْلِ ذٰلِكَ. قَالَ: فَسَكَتَ النَّبِيُّ ﷺ فَلَمْ يُجِبْهُ. فَلَمَّا كَانَ بَعْدَ ذٰلِكَ أَتَاهُ فَقَالَ: إِنَّ الَّذِي سَأَلْتُكَ عَنْهُ قَدِ ابْتُلِيتُ بِهِ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ هٰؤُلاَءِ الآيَاتِ فِي سُورَةِ النُّورِ: ﴿وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ﴾ [النور: ٦] فَتَلاَهُنَّ عَلَيْهِ وَوَعَظَهُ

An-Nur: "And for those who launch a charge against their spouses, and have (in support) no evidence but their own, their solitary evidence (can be received) if they bear witness four times (with an oath) by Allah that they are solemnly telling the truth; And the fifth (oath) (should be) that they solemnly invoke the curse of Allah on themselves if they tell a lie. But it would avert the punishment from the wife, if she bears witness four times (with an oath) by Allah, that (her husband) is telling a lie; and the fifth (oath) should be that she solemnly invokes the wrath of Allah on herself if (her accuser) is telling the truth." (Light "An-Nur" 6:9)

He (The Prophet) recited them to him, admonished him, exhorted him, and told him that the punishment of the world is easier than that of the Hereafter. He (the man) said: "No, by Him Who has sent you with the Truth, I did not tell a lie against her." He (The Prophet) called her (her accused wife) whom he admonished and exhorted, and he told her that the punishment of this world is easier than that of the Hereafter. She said: "No, by Him Who has sent you with the Truth, he is a liar."

Then, he started with the man who testified (with an oath) by Allah four times that he was from among the truthful (persons), and at the fifth (oath he) invoked curse of Allah upon himself if he was from among the liars. Then the woman was called and she testified (with an oath) by Allah four times that he (her husband) was among the liars, and at the fifth (oath she) invoked Allah's wrath upon herself if he were among the truthful (persons). He (The Prophet) ordered that they should be separated.

(...) Sa'id Ibn Jubair narrated: I was asked about the invokers of curses during the governorship of Mus'ab Ibn Az-Zubair whether they could be separated (from one another after that). He said: I did not know what to say. So I went to the house of Ibn Umar and said: "Tell me whether the two invokers of curses should be separated (from one another)..." and the rest is the same as narrated by Ibn Numair.

5-(...) Sa'id Ibn Jubair narrated from Ibn Umar "Allah be pleased with both": The Messenger of Allah "Allah's blessing and peace be upon him" said to the invokers of Allah's curse upon the liar of them: "Your reckoning is with Allah. One of you two is a liar, and you (the husband) have no right over her (in case of being divorced)." The man said: "What about my property (Dowry)?" The Prophet "Allah's blessing and peace be upon him" said: "You have no right to get back your property. If you told the truth about her then your property would be for the your legal right to have intercourse with her; and if you told a lie about her, then it would be more inaccessible for you than she is."

وَذَكَّرَهُ. وَأَخْبَرَهُ أَنَّ عَذَابَ الدُّنْيَا أَهْوَنُ مِنْ عَذَابِ الآخِرَةِ. قَالَ: لاَ، وَالَّذِي بَعَثَكَ بِالْحَقِّ، مَا كَذَبْتُ عَلَيْهَا، ثُمَّ دَعَاهَا فَوَعَظَهَا وَذَكَّرَهَا وَأَخْبَرَهَا أَنَّ عَذَابَ الدُّنْيَا أَهْوَنُ مِنْ عَذَابِ الآخِرَةِ، قَالَتْ: لاَ، وَالَّذِي بَعَثَكَ بِالْحَقِّ، إِنَّهُ لَكَاذِبٌ، فَبَدَأَ بِالرَّجُلِ فَشَهِدَ أَرْبَعَ شَهَادَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الصَّادِقِينَ، وَالْخَامِسَةُ أَنَّ لَعْنَةَ اللَّهِ عَلَيْهِ إِنْ كَانَ مِنَ الْكَاذِبِينَ.

ثُمَّ ثَنَّىٰ بِالْمَرْأَةِ فَشَهِدَتْ أَرْبَعَ شَهَادَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الْكَاذِبِينَ، وَالْخَامِسَةُ أَنَّ غَضَبَ اللَّهِ عَلَيْهَا إِنْ كَانَ مِنَ الصَّادِقِينَ، ثُمَّ فَرَّقَ بَيْنَهُمَا.

(...) ـ **وَحَدَّثَنِيهِ** عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ أَبِي سُلَيْمَانَ قَالَ: سَمِعْتُ سَعِيدَ بْنَ جُبَيْرٍ قَالَ: سُئِلْتُ عَنِ الْمُتَلاَعِنَيْنِ، زَمَنَ مُصْعَبِ بْنِ الزُّبَيْرِ فَلَمْ أَدْرِ مَا أَقُولُ. فَأَتَيْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ فَقُلْتُ: أَرَأَيْتَ الْمُتَلاَعِنَيْنِ أَيُفَرَّقُ بَيْنَهُمَا؟ ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ ابْنِ نُمَيْرٍ.

٥ ـ (...) ـ **وحدّثنا** يَحْيَىٰ بْنُ يَحْيَىٰ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ ـ وَاللَّفْظُ لِيَحْيَىٰ ـ قَالَ يَحْيَىٰ: أَخْبَرَنَا. وَقَالَ الآخَرَانِ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرٍو، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لِلْمُتَلاَعِنَيْنِ: «حِسَابُكُمَا عَلَى اللَّهِ، أَحَدُكُمَا كَاذِبٌ، لاَ سَبِيلَ لَكَ عَلَيْهَا». قَالَ: يَا رَسُولَ اللَّهِ، مَالِي؟ قَالَ: «لاَ مَالَ لَكَ، إِنْ كُنْتَ صَدَقْتَ عَلَيْهَا فَهُوَ بِمَا اسْتَحْلَلْتَ مِنْ فَرْجِهَا، وَإِنْ كُنْتَ كَذَبْتَ عَلَيْهَا فَذَاكَ أَبْعَدُ لَكَ مِنْهَا».

قَالَ زُهَيْرٌ فِي رِوَايَتِهِ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، سَمِعَ سَعِيدَ بْنَ جُبَيْرٍ يَقُولُ: سَمِعْتُ ابْنَ عُمَرَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ.

[البخاري: كتاب الطلاق، باب قول الإمام للمتلاعنين: إن أحدكما كاذب...، رقم: ٥٣١٢].

6-(...) Sa'id Ibn Jubair narrated from Ibn Umar: The Messenger of Allah "Allah's blessing and peace be upon him" separated (by divorce) the couple of Banu Ajlan, and said: "Allah knows that one of you two is a liar; so will one of you repent?"

(...) Sa'id Ibn Jubair narrated: I asked Ibn Umar about invoking curses, and he narrated to me from The Prophet "Allah's blessing and peace be upon him" the same.

7-(...) Sa'id Ibn Jubair narrated that Mus'ab (Ibn Az-Zubair) did not separate the two invokers of curses (from one another). Sa'id said: It was mentioned to Abdullah Ibn Umar "Allah be pleased with both" who said: Allah's Apostle "Allah's blessing and peace be upon him" separated the couple of Banu Al-Ajlan (by divorce from one another).

8-(1494) Nafi narrated from Ibn Umar "Allah be pleased with both that a man invoked curse upon his wife during the lifetime of Allah's Apostle "Allah's blessing and peace be upon him", and then he separated them (by divorce from one another) and ascribed the son to his mother.

9-(...) Nafi narrated from Ibn Umar: The Prophet "Allah's blessing and peace be upon him" made an Ansari man and his wife carry out (the process of) invoking Allah's curse upon the liar of them. Then he separated them from one another.

(...) The same was narrated on the authority of Ubaidullah, with the same chain of transmitters.

10-(1495) Abdullah "Allah be pleased with him" narrated: On the night of Friday, we were staying in the mosque when a man from the Ansar came and said: "If a man finds his wife with a man, and then he speaks about that, you will lash him. If he kills (her), you will kill him, and if he keeps silent, he will remain angry. By Allah, I will surely ask Allah's Apostle "Allah's blessing and peace be upon him" about that." On the following day, he came to Allah's Apostle "Allah's blessing and peace be upon him" and asked him: "If a man finds another man with his wife and then he talks about that, you will lash him. If he kills (her), you will kill him, and if he keeps silent, he will remain angry. (Then, what could he do?)" He (The Prophet) said: "O Allah! Show (us the right judgement concerning that matter)." Then, he started supplicating (Allah). Then the verse of invoking curse was revealed: "And for those who launch a charge against their spouses, and have (in support) no evidence but their own, their solitary evidence (can be received) if they bear witness four times (with an oath) by Allah that they are solemnly telling the truth." (An-Nur 6)

٦ ـ (...) ـ وحدّثني أَبُو الرَّبِيعِ الزَّهْرَانِيُّ: حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عُمَرَ قَالَ: فَرَّقَ رَسُولُ اللَّهِ ﷺ بَيْنَ أَخَوَيْ بَنِي الْعَجْلاَنِ، وَقَالَ: «اللَّهُ يَعْلَمُ أَنَّ أَحَدَكُمَا كَاذِبٌ، فَهَلْ مِنْكُمَا تَائِبٌ؟».

[البخاري: كتاب الطلاق، باب صداق الملاعنة، رقم: ٥٣١١].

(...) ـ وحدّثناه ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، عَنْ أَيُّوبَ، سَمِعَ سَعِيدَ بْنَ جُبَيْرٍ قَالَ: سَأَلْتُ ابْنَ عُمَرَ عَنِ اللِّعَانِ؟ فَذَكَرَ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ.

٧ ـ (...) ـ وحدّثنا أَبُو غَسَّانَ الْمِسْمَعِيُّ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ ـ وَاللَّفْظُ لِلْمِسْمَعِيِّ وَابْنِ الْمُثَنَّى ـ قَالُوا: حَدَّثَنَا مُعَاذٌ ـ وَهُوَ ابْنُ هِشَامٍ ـ قَالَ: حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، عَنْ عَزْرَةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: لَمْ يُفَرِّقِ الْمُصْعَبُ بَيْنَ الْمُتَلاَعِنَيْنِ. قَالَ سَعِيدٌ: فَذُكِرَ ذٰلِكَ لِعَبْدِ اللَّهِ بْنِ عُمَرَ، فَقَالَ: فَرَّقَ نَبِيُّ اللَّهِ ﷺ بَيْنَ أَخَوَيْ بَنِي الْعَجْلاَنِ.

٨ ـ (١٤٩٤) ـ وحدّثنا سَعِيدُ بْنُ مَنْصُورٍ وَقُتَيْبَةُ بْنُ سَعِيدٍ. قَالاَ: حَدَّثَنَا مَالِكٌ. (ح) وَحَدَّثَنَا يَحْيَىٰ بْنُ يَحْيَىٰ ـ وَاللَّفْظُ لَهُ ـ قَالَ: قُلْتُ لِمَالِكٍ: حَدَّثَكَ نَافِعٌ، عَنِ ابْنِ عُمَرَ، أَنَّ رَجُلاً لاَعَنَ امْرَأَتَهُ عَلَىٰ عَهْدِ رَسُولِ اللَّهِ ﷺ، فَفَرَّقَ رَسُولُ اللَّهِ ﷺ بَيْنَهُمَا، وَأَلْحَقَ الْوَلَدَ بِأُمِّهِ؟ قَالَ: نَعَمْ. [البخاري: كتاب الطلاق، باب يلحق الولد بالملاعنة، رقم: ٥٣١٥].

٩ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي. قَالاَ: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ: لاَعَنَ رَسُولُ اللَّهِ ﷺ بَيْنَ رَجُلٍ مِنَ الأَنْصَارِ وَامْرَأَتِهِ وَفَرَّقَ بَيْنَهُمَا.

(...) ـ وحدّثناه مُحَمَّدُ بْنُ الْمُثَنَّى وَعُبَيْدُ اللَّهِ بْنُ سَعِيدٍ. قَالاَ: حَدَّثَنَا يَحْيَىٰ ـ وَهُوَ الْقَطَّانُ ـ عَنْ عُبَيْدِ اللَّهِ، بِهٰذَا الإِسْنَادِ.

١٠ ـ (١٤٩٥) ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ ـ وَاللَّفْظُ لِزُهَيْرٍ ـ ـ قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ الآخَرَانِ: حَدَّثَنَا جَرِيرٌ ـ عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: إِنَّا، لَيْلَةَ الْجُمُعَةِ، فِي الْمَسْجِدِ، إِذْ جَاءَ رَجُلٌ مِنَ الأَنْصَارِ فَقَالَ: لَوْ أَنَّ رَجُلاً وَجَدَ مَعَ امْرَأَتِهِ رَجُلاً فَتَكَلَّمَ جَلَدْتُمُوهُ، أَوْ قَتَلَ قَتَلْتُمُوهُ، وَإِنْ سَكَتَ سَكَتَ عَلَىٰ غَيْظٍ، وَاللَّهِ، لأَسْأَلَنَّ عَنْهُ رَسُولَ اللَّهِ ﷺ، فَلَمَّا كَانَ مِنَ الْغَدِ أَتَىٰ رَسُولَ اللَّهِ ﷺ فَسَأَلَهُ. فَقَالَ: لَوْ أَنَّ رَجُلاً وَجَدَ مَعَ امْرَأَتِهِ رَجُلاً فَتَكَلَّمَ جَلَدْتُمُوهُ، أَوْ قَتَلَ قَتَلْتُمُوهُ، أَوْ سَكَتَ سَكَتَ عَلَىٰ غَيْظٍ. فَقَالَ: «اللَّهُمَّ افْتَحْ» وَجَعَلَ يَدْعُو، فَنَزَلَتْ آيَةُ اللِّعَانِ: ﴿وَٱلَّذِينَ يَرْمُونَ أَزْوَٰجَهُمْ وَلَمْ يَكُن لَّهُمْ شُهَدَآءُ إِلَّآ أَنفُسُهُمْ﴾ [النور: ٦].

This man from among the people was put to trial according to this revelation. He and his wife came in the presence of Allah's Apostle "Allah's blessing and peace be upon him", and they invoked curses. The man testified (with an oath) by Allah four times that he was one of the truthful persons, and then invoked curse (upon himself) at the fifth time, i.e. that Allah's curse be upon him if he was from among the liars. When she went to invoke curse, Allah's Apostle "Allah's blessing and peace be upon him" said to her: "Wait (and remember Allah's punishment)!" But she refused and invoked curse. When she turned away, he (Allah's Apostle) said: "It seems that this woman would give birth to a curly-haired black child." She gave birth to a curly-haired black child.

(...) The same was narrated on the authority of Al-A'mash, with the same chain of transmitters.

11-(1496) Hisham narrated from Muhammad: I asked Anas Ibn Malik "Allah be pleased with him", thinking that he had knowledge (of the matter of invoking curse). He said: Hilal Ibn Umaiyya accused his wife of committing adultery with Sharik Ibn Sahma. He was the half-brother of Al-Bara Ibn Malik, from the side of his mother. He was the first man to carry out (the measures of) invoking curses (upon the liar of the couple) in Islam. Both of them implemented (the measures of) invoking curses. Then, The Messenger of Allah "Allah's blessing and peace be upon him" said: "Watch her: If she delivered a white-complexioned, lank-haired and red-eyed child, then, he (such a child) should be (the son of) Hilal Ibn Umaiyya (who would be, in turn, regarded to have accused her falsely); and if she delivered a blacked-eyed, curly-haired child of thin shins, then he (such a child) should be (the son) of Sharik Ibn Sahma (and in this case she should have committed fornication)." I (the narrator) was told then that she delivered a blacked-eyed, curly-haired child, with thin shins.

12-(1497) Ibn Abbas "Allah be pleased with both" narrated: Once invoking curses was mentioned before The Prophet "Allah's blessing and peace be upon him" whereupon Asim Ibn Adi said something and went away. Then a man from his tribe came to him, complaining that he had found a man with his wife. Asim said: "I have not been put to trial except for my statement (about invoking curses)." Asim took the man to The Prophet "Allah's blessing and peace be upon him" and the man told him of the state in which he had found his wife. The man was pale, thin, and of lank hair, while the other man whom he claimed he had seen with his wife, was brown-complexioned, with fat- shins, and he had much flesh on his calves.

هٰذِهِ الآيَاتُ. فَابْتُلِيَ بِهِ ذٰلِكَ الرَّجُلُ مِنْ بَيْنِ النَّاسِ، فَجَاءَ هُوَ وَامْرَأَتُهُ إِلَىٰ رَسُولِ اللَّهِ ﷺ فَتلاعَنا. فَشَهِدَ الرَّجُلُ أَرْبَعَ شَهادَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الصَّادِقِينَ، ثُمَّ لَعَنَ الْخَامِسَةَ أَنَّ لَعْنَةَ اللَّهِ عَلَيْهِ إِنْ كَانَ مِنَ الْكَاذِبِينَ. فَذَهَبَتْ لِتَلْعَنَ. فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ: «مَهْ» فَأَبَتْ فَلَعَنَتْ. فَلَمَّا أَدْبَرَا قَالَ: «لَعَلَّهَا أَنْ تَجِيءَ بِهِ أَسْوَدَ جَعْداً» فَجَاءَتْ بِهِ أَسْوَدَ جَعْداً.

(...) ـ **وحدّثناه** إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ جَمِيعاً عَنِ الأَعْمَشِ، بِهٰذَا الإِسْنَادِ، نَحْوَهُ.

١١ ـ (١٤٩٦) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الأَعْلَىٰ: حَدَّثَنَا هِشَامٌ، عَنْ مُحَمَّدٍ. قَالَ: سَأَلْتُ أَنَسَ بْنَ مَالِكٍ، وَأَنَا أُرَىٰ أَنَّ عِنْدَهُ مِنْهُ عِلْماً. فَقَالَ: إِنَّ هِلاَلَ بْنَ أُمَيَّةَ قَذَفَ امْرَأَتَهُ بِشَرِيكِ بْنِ سَحْمَاءَ، وَكَانَ أَخَا الْبَرَاءِ بْنِ مَالِكٍ لأُمِّهِ. وَكَانَ أَوَّلَ رَجُلٍ لاَعَنَ فِي الإِسْلاَمِ. قَالَ: فَلاَعَنَهَا. فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَبْصِرُوهَا، فَإِنْ جَاءَتْ بِهِ أَبْيَضَ سَبِطاً قَضِيءَ الْعَيْنَيْنِ فَهُوَ لِهِلاَلِ بْنِ أُمَيَّةَ، وَإِنْ جَاءَتْ بِهِ أَكْحَلَ جَعْداً حَمْشَ السَّاقَيْنِ فَهُوَ لِشَرِيكِ بْنِ سَحْمَاءَ» قَالَ: فَأُنْبِئْتُ أَنَّهَا جَاءَتْ بِهِ أَكْحَلَ جَعْداً حَمْشَ السَّاقَيْنِ.

١٢ ـ (١٤٩٧) ـ وحدّثنا مُحَمَّدُ بْنُ رُمْحِ بْنِ الْمُهَاجِرِ وَعِيسَى بْنُ حَمَّادٍ الْمِصْرِيَّانِ ـ وَاللَّفْظُ لابْنِ رُمْحٍ ـ قَالاَ: أَخْبَرَنَا اللَّيْثُ، عَنْ يَحْيَىٰ بْنِ سَعِيدٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْقَاسِمِ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنِ ابْنِ عَبَّاسٍ، أَنَّهُ قَالَ: ذُكِرَ التَّلاَعُنُ عِنْدَ رَسُولِ اللَّهِ ﷺ فَقَالَ عَاصِمُ بْنُ عَدِيٍّ فِي ذٰلِكَ قَوْلاً، ثُمَّ انْصَرَفَ، فَأَتَاهُ رَجُلٌ مِنْ قَوْمِهِ يَشْكُو إِلَيْهِ أَنَّهُ وَجَدَ مَعَ أَهْلِهِ رَجُلاً. فَقَالَ عَاصِمٌ: مَا ابْتُلِيتُ بِهٰذَا إِلاَّ لِقَوْلِي. فَذَهَبَ بِهِ إِلَىٰ رَسُولِ اللَّهِ ﷺ فَأَخْبَرَهُ بِالَّذِي وَجَدَ عَلَيْهِ امْرَأَتَهُ، وَكَانَ ذٰلِكَ الرَّجُلُ مُصْفَرًّا، قَلِيلَ اللَّحْمِ، سَبِطَ الشَّعَرِ. وَكَانَ الَّذِي ادَّعَى عَلَيْهِ أَنَّهُ وَجَدَ عِنْدَ أَهْلِهِ، خَدْلاً، آدَمَ، كَثِيرَ اللَّحْمِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ بَيِّنْ» فَوَضَعَتْ شَبِيهاً بِالرَّجُلِ الَّذِي ذَكَرَ زَوْجُهَا أَنَّهُ وَجَدَهُ عِنْدَهَا، فَلاَعَنَ رَسُولُ اللَّهِ ﷺ بَيْنَهُمَا.

The Prophet "Allah's blessing and peace be upon him" invoked, saying: "O Allah! Disclose the truth." So that lady delivered a child resembling the man with whom her husband had mentioned he had found her. The Prophet "Allah's blessing and peace be upon him" then made them carry out (the measures of) invoking Allah's curse (upon the liar of them). A man in the session asked Ibn Abbas: "Was she the same lady in connection with whom The Prophet "Allah's blessing and peace be upon him" had said: "If I were to stone to death someone without evidence, I would have stoned this lady?" Ibn Abbas said: "No, that was another lady who, though being a Muslim, used to arouse suspicion by her transparent misbehavior."

(...) Ibn Abbas "Allah be pleased with both" narrated: Once invoking curses was mentioned before The Prophet "Allah's blessing and peace be upon him"...and the rest is the same, in which he added after "and had much flesh on his calves": "and he was curly-haired, and long-nosed."

13-(...) Al-Qasim Ibn Muhammad narrated that Abdullah Ibn Shaddad said, when the couple involved in the case of invoking curses was mentioned in the presence of Ibn Abbas "Allah be pleased with both": "Was she the same lady in connection with whom The Prophet "Allah's blessing and peace be upon him" had said: "If I were to stone to death someone without evidence, I would have stoned this lady?" Ibn Abbas said: "No, that was another lady who used to spread evil transparently." Ibn Abu Amr said in his narration he transmitted from Al-Qasim Ibn Muhammad: I heard Ibn Abbas.

14-(1498) Abu Huraira "Allah be pleased with him" narrated: Sa'd Ibn Ubada Al-Ansari said: "O Messenger of Allah! Tell me: If a man found another man with his wife, should he kill him?" The Messenger of Allah "Allah's blessing and peace be upon him" answered in the negative. Sa'd said: "No, by Him, Who honoured you with the truth! (He should kill him immediately)." Upon this The Messenger of Allah "Allah's blessing and peace be upon him" said: "Listen (O people) to what your chief is saying."

15-(...) Abu Huraira "Allah be pleased with him" narrated: Sa'd Ibn Ubada said: "O Messenger of Allah! If I found another man with my wife, should I wait until I bring four witnesses?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "Yes.".

16-(...) Abu Huraira "Allah be pleased with him" narrated: Sa'd Ibn Ubada said: "O Messenger of Allah! If I found another man with my wife,

فَقَالَ رَجُلٌ لابْنِ عَبَّاسٍ، فِي الْمَجْلِسِ: أَهِيَ الَّتِي قَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ رَجَمْتُ أَحَداً بِغَيْرِ بَيِّنَةٍ رَجَمْتُ هٰذِهِ؟» فَقَالَ ابْنُ عَبَّاسٍ: لاَ، تِلْكَ امْرَأَةٌ كَانَتْ تُظْهِرُ فِي الإِسْلاَمِ السُّوءَ.

[البخاري: كتاب الطلاق، باب قول النبي ﷺ: «لو كنت راجماً بغير بينة»، رقم: ٥٣١٠].

(...) ـ **وَحَدَّثَنِيهِ** أَحْمَدُ بْنُ يُوسُفَ الأَزْدِيُّ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ: حَدَّثَنِي سُلَيْمَانُ ـ يَعْنِي ابْنَ بِلاَلٍ ـ عَنْ يَحْيَى: حَدَّثَنِي عَبْدُ الرَّحْمٰنِ بْنُ الْقَاسِمِ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنِ ابْنِ عَبَّاسٍ، أَنَّهُ قَالَ: ذُكِرَ الْمُتَلاَعِنَانِ عِنْدَ رَسُولِ اللَّهِ ﷺ. بِمِثْلِ حَدِيثِ اللَّيْثِ.

وَزَادَ فِيهِ، بَعْدَ قَوْلِهِ كَثِيرَ اللَّحْمِ، قَالَ: جَعْداً قَطَطاً.

١٣ ـ (...) وحدّثنا عَمْرٌو النَّاقِدُ وَابْنُ أَبِي عُمَرَ ـ وَاللَّفْظُ لِعَمْرٍو ـ قَالاَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَبِي الزِّنَادِ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ قَالَ: قَالَ عَبْدُ اللَّهِ بْنُ شَدَّادٍ وَذُكِرَ الْمُتَلاَعِنَانِ عِنْدَ ابْنِ عَبَّاسٍ. فَقَالَ ابْنُ شَدَّادٍ: أَهُمَا اللَّذَانِ قَالَ النَّبِيُّ ﷺ: «لَوْ كُنْتُ رَاجِماً أَحَداً بِغَيْرِ بَيِّنَةٍ لَرَجَمْتُهَا؟» فَقَالَ ابْنُ عَبَّاسٍ: لاَ، تِلْكَ امْرَأَةٌ أَعْلَنَتْ.

قَالَ ابْنُ أَبِي عُمَرَ فِي رِوَايَتِهِ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ: قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ.

[البخاري: كتاب الحدود، باب من أظهر الفاحشة واللطخ والتهمة...، رقم: ٦٨٥٥].

١٤ ـ (١٤٩٨) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ـ يَعْنِي الدَّرَاوَرْدِيَّ ـ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ سَعْدَ بْنَ عُبَادَةَ الأَنْصَارِيَّ قَالَ: يَا رَسُولَ اللَّهِ، أَرَأَيْتَ الرَّجُلَ يَجِدُ مَعَ امْرَأَتِهِ رَجُلاً، أَيَقْتُلُهُ؟ قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ». قَالَ سَعْدٌ: بَلَىٰ، وَالَّذِي أَكْرَمَكَ بِالْحَقِّ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «اسْمَعُوا إِلَى مَا يَقُولُ سَيِّدُكُمْ».

١٥ ـ (...) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنِي إِسْحَاقُ بْنُ عِيسَىٰ: حَدَّثَنَا مَالِكٌ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ سَعْدَ بْنَ عُبَادَةَ قَالَ: يَا رَسُولَ اللَّهِ، إِنْ وَجَدْتُ مَعَ امْرَأَتِي رَجُلاً، أَأُمْهِلُهُ حَتَّىٰ آتِيَ بِأَرْبَعَةِ شُهَدَاءَ؟ قَالَ: «نَعَمْ».

١٦ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، عَنْ سُلَيْمَانَ بْنِ بِلاَلٍ: حَدَّثَنِي سُهَيْلٌ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ سَعْدُ بْنُ عُبَادَةَ:

should I not touch him until I bring four witnesses?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "Yes." Sa'd said: "No, by Him, Who sent you with the truth! I should hasten to (kill) him with the sword before that." Upon this The Messenger of Allah "Allah's blessing and peace be upon him" said: "Listen (O people) to what your chief is saying. He is jealous of his honour, and I'm more jealous of honour than him, and Allah is more jealous than me."

17-(1499) Al-Mughira Ibn Shu'ba narrated that Sa'd Ibn Ubada said: "If I saw a man with my wife, I would kill him with the (sharp edge of my) sword, not with its flat side." Being informed of that, The Prophet "Allah's blessing and peace be upon him" said: "Are you astonished by Sa'd's jealousy? Verily, I am more jealous of honour than Sa'd, and Allah is more jealous than me. For this, He has prohibited Shameful deeds and sins (such as adultery), done openly and secretly. Moreover, none likes that the people should repent to Him and beg His pardon more than Allah does. For this reason He sent the Messengers as Warners and givers of glad tidings. None likes to be praised more than Allah does. For this reason, Allah promised to grant Paradise (to the good doers)."

(...)A Hadith like this was narrated on the authority of Abd Al-Malik Ibn Umair, with the same chain of transmitters, but with a slight change.

18-(1500) Abu Huraira "Allah be pleased with him" narrated: Once, a man from (the tribe of) Banu Fazara came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "My wife has delivered a black child." The Prophet "Allah's blessing and peace be upon him" said: "Do you have (a herd of) camels?" he said: "Yes." He (The Prophet) asked: "What is their colour?" he said: "They are red." He said: "Is there any dusky one among them?" He said: "Yes, there are many dusky ones among them." He said: "How has that come?" He said: "Perhaps, it is due to a certain species to which it was attracted." He (The Prophet) said: "Perhaps, it is due to a certain species to which he (your child) was attracted."

19-(...) The same was narrated on the authority of Az-Zuhri with the same chain of transmitters. According to the Hadith narrated by Ma'mar, he (this man) said: "O Messenger of Allah! My wife delivered a black child." At that time he had the intention of denying him. He added in the end: He (The Prophet) did not permit him to disavow him.

يَا رَسُولَ اللَّهِ، لَوْ وَجَدْتُ مَعَ أَهْلِي رَجُلاً، لَمْ أَمَسَّهُ حَتَّىٰ آتِيَ بِأَرْبَعَةِ شُهَدَاءَ؟ قَالَ رَسُولُ اللَّهِ ﷺ: «نَعَمْ» قَالَ: كَلاَّ، وَالَّذِي بَعَثَكَ بِالْحَقِّ، إِنْ كُنْتُ لأُعَاجِلُهُ بِالسَّيْفِ قَبْلَ ذٰلِكَ. قَالَ رَسُولُ اللَّهِ ﷺ: «اسْمَعُوا إِلَىٰ مَا يَقُولُ سَيِّدُكُمْ، إِنَّهُ لَغَيُورٌ، وَأَنَا أَغْيَرُ مِنْهُ، وَاللَّهُ أَغْيَرُ مِنِّي».

١٧ ـ (١٤٩٩) ـ حدّثني عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ، وَأَبُو كَامِلٍ فُضَيْلُ بْنُ حُسَيْنٍ الْجَحْدَرِيُّ ـ وَاللَّفْظُ لأَبِي كَامِلٍ ـ قَالاَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ وَرَّادٍ ـ كَاتِبِ الْمُغِيرَةِ ـ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ قَالَ: قَالَ سَعْدُ بْنُ عُبَادَةَ: لَوْ رَأَيْتُ رَجُلاً مَعَ امْرَأَتِي لَضَرَبْتُهُ بِالسَّيْفِ غَيْرَ مُصْفَحٍ عَنْهُ، فَبَلَغَ ذٰلِكَ رَسُولَ اللَّهِ ﷺ فَقَالَ: «أَتَعْجَبُونَ مِنْ غَيْرَةِ سَعْدٍ؟ فَوَاللَّهِ، لأَنَا أَغْيَرُ مِنْهُ، وَاللَّهُ أَغْيَرُ مِنِّي. مِنْ أَجْلِ غَيْرَةِ اللَّهِ حَرَّمَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ، وَلاَ شَخْصَ أَغْيَرُ مِنَ اللَّهِ، وَلاَ شَخْصَ أَحَبُّ إِلَيْهِ الْعُذْرُ مِنَ اللَّهِ، مِنْ أَجْلِ ذٰلِكَ بَعَثَ اللَّهُ الْمُرْسَلِينَ مُبَشِّرِينَ وَمُنْذِرِينَ، وَلاَ شَخْصَ أَحَبُّ إِلَيْهِ الْمِدْحَةُ مِنَ اللَّهِ، مِنْ أَجْلِ ذٰلِكَ وَعَدَ اللَّهُ الْجَنَّةَ».

[البخاري: كتاب الحدود، باب من رأى مع امرأته رجلاً فقتله، رقم: ٦٨٤٦].

(...) ـ **وحدّثناه** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ، عَنْ زَائِدَةَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، بِهٰذَا الإِسْنَادِ، مِثْلَهُ. وَقَالَ: غَيْرَ مُصْفَحٍ، وَلَمْ يَقُلْ عَنْهُ.

١٨ ـ (١٥٠٠) ـ وحدّثناه قُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ ـ وَاللَّفْظُ لِقُتَيْبَةَ ـ قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: جَاءَ رَجُلٌ مِنْ بَنِي فَزَارَةَ إِلَى النَّبِيِّ ﷺ فَقَالَ: إِنَّ امْرَأَتِي وَلَدَتْ غُلاَماً أَسْوَدَ. فَقَالَ النَّبِيُّ ﷺ: «هَلْ لَكَ مِنْ إِبِلٍ؟» قَالَ: نَعَمْ. قَالَ: «فَمَا أَلْوَانُهَا؟» قَالَ: حُمْرٌ. قَالَ: «هَلْ فِيهَا مِنْ أَوْرَقَ؟» قَالَ: إِنَّ فِيهَا لَوُرْقاً. قَالَ: «فَأَنَّىٰ أَتَاهَا ذٰلِكَ؟» قَالَ: عَسَىٰ أَنْ يَكُونَ نَزَعَهُ عِرْقٌ. قَالَ: «وَهٰذَا عَسَىٰ أَنْ يَكُونَ نَزَعَهُ عِرْقٌ».

١٩ ـ (...) ـ وحدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ ـ قَالَ ابْنُ رَافِعٍ: حَدَّثَنَا. وَقَالَ الآخَرَانِ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ ـ: أَخْبَرَنَا مَعْمَرٌ. (ح) وَحَدَّثَنَا ابْنُ رَافِعٍ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: أَخْبَرَنَا ابْنُ أَبِي ذِئْبٍ. جَمِيعاً عَنِ الزُّهْرِيِّ، بِهٰذَا الإِسْنَادِ. نَحْوَ حَدِيثِ ابْنِ عُيَيْنَةَ.

غَيْرَ أَنَّ فِي حَدِيثِ مَعْمَرٍ: فَقَالَ: يَا رَسُولَ اللَّهِ، وَلَدَتِ امْرَأَتِي غُلاَماً أَسْوَدَ، وَهُوَ حِينَئِذٍ يُعَرِّضُ بِأَنْ يَنْفِيَهُ.

وَزَادَ فِي آخِرِ الْحَدِيثِ: وَلَمْ يُرَخِّصْ لَهُ فِي الانْتِفَاءِ مِنْهُ.

20-(...) Abu Huraira "Allah be pleased with him" narrated: Once, a Bedouin came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "My wife has delivered a dark-complexioned child, whom I disavowed." The Prophet "Allah's blessing and peace be upon him" said: "Do you have (a herd of) camels?" he said: "Yes." He (The Prophet) asked: "What is their colour?" he said: "They are red." He said: "Is there any dusky one among them?" He said: "Yes, there are many dusky ones among them." He said: "How has that come?" He said: "Perhaps, it is due to a certain species to which it reverted." He (The Prophet) said: "Perhaps, it is due to a certain species to which he (your child) reverted."

(...)A Hadith like this was narrated on the authority of Abu Huraira through another chain of transmitters.

٢٠ ـ (...) ـ وحدّثني أَبُو الطَّاهِرِ وَحَرْمَلَةُ بْنُ يَحْيَىٰ ـ وَاللَّفْظُ لِحَرْمَلَةَ ـ. قَالاَ: أَخْبَرَنَا ابْنُ وَهْبٍ. أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ أَعْرَابِيًّا أَتَىٰ رَسُولَ اللَّهِ ﷺ فَقَالَ: «يَا رَسُولَ اللَّهِ، إِنَّ امْرَأَتِي وَلَدَتْ غُلاماً أَسْوَدَ، وَإِنِّي أَنْكَرْتُهُ. فَقَالَ لَهُ النَّبِيُّ ﷺ: «هَلْ لَكَ مِنْ إِبِلٍ؟» قَالَ: نَعَمْ. قَالَ: «مَا أَلْوَانُهَا؟» قَالَ: حُمْرٌ. قَالَ: «فَهَلْ فِيهَا مِنْ أَوْرَقَ؟» قَالَ: نَعَمْ. قَالَ رَسُولُ اللَّهِ ﷺ: «فَأَنَّىٰ هُوَ؟» قَالَ: لَعَلَّهُ، يَا رَسُولَ اللَّهِ! يَكُونُ نَزَعَهُ عِرْقٌ لَهُ. فَقَالَ لَهُ النَّبِيُّ ﷺ: «وَهٰذَا لَعَلَّهُ يَكُونُ نَزَعَهُ عِرْقٌ لَهُ».

[البخاري: كتاب الاعتصام بالكتاب والسنة، باب من شبه أصلاً معلوماً بأصل مبيَّن...، رقم: ٧٣١٤].

(...) ـ وحدّثني مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا حُجَيْنٌ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، أَنَّهُ قَالَ: بَلَغَنَا أَنَّ أَبَا هُرَيْرَةَ كَانَ يُحَدِّثُ، عَنْ رَسُولِ اللَّهِ ﷺ بِنَحْوِ حَدِيثِهِمْ.

(20) The Book Of Emancipation

1-(1501) Nafi narrated from Ibn Umar "Allah be pleased with both": Allah's Apostle "Allah's blessing and peace be upon him" said: "He, who frees his share of a common slave and he has sufficient money to free him completely, should let its price be estimated by a just man and give his partners the price of their shares and manumit the slave; otherwise he would manumit the slave partially (according to his own share)."

(...) The same was narrated on the authority of Nafi from Ibn Umar from The Prophet "Allah's blessing and peace be upon him".

[1] The slave's labour (to get what enables him to free himself)

2-(1502) Abu Huraira "Allah be pleased with him" narrated that The Prophet "Allah's blessing and peace be upon him" said about the slave who is jointly owned by two persons, one of whom would emancipate him (partially): "He should guarantee for him (the complete emancipation)."

3-(1503) Abu Huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "He, who frees his share of a common slave should free the slave completely by paying the rest of his price from his money if he has sufficient money; otherwise the slave is to be helped to work without being overburdened till he pays the rest of his price."

4-(...) The same was narrated on the authority of Sa'id Ibn Abu Uruba, with the following addition: "If he has no enough money (to emancipate him), then the price of the slave is to be estimated justly, and the slave is to be helped to work to get (the price of) the remaining share to be emancipated, without being overburdened."

(...) The same was narrated on the authority cf Quatada, with the same chain of transmitters, in which he said: "And the price of the slave should be justly estimated."

٢٠ ـ كِتَابُ العِتْقِ

١ ـ (١٥٠١) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ قَالَ: قُلْتُ لِمَالِكٍ: حَدَّثَك نَافِعٌ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَعْتَقَ شِرْكاً لَهُ فِي عَبْدٍ، فَكَانَ لَهُ مَالٌ يَبْلُغُ ثَمَنَ الْعَبْدِ، قُوِّمَ عَلَيْهِ قِيمَةَ الْعَدْلِ، فَأَعْطَىٰ شُرَكَاءَهُ حِصَصَهُمْ، وَعَتَقَ عَلَيْهِ الْعَبْدُ، وَإِلاَّ فَقَدْ عَتَقَ مِنْهُ مَا عَتَقَ».

[البخاري: كتاب العتق، باب إذا أعتق عبداً بين اثنين...، رقم: ٢٥٢٢]

(...) ـ وحدّثناه قُتَيْبَةُ بْنُ سَعِيدٍ وَمُحَمَّدُ بْنُ رُمْحٍ. جَمِيعاً عَنِ اللَّيْثِ بْنِ سَعْدٍ. (ح) وَحَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ. (ح) وَحَدَّثَنَا أَبُو الرَّبِيعِ وَأَبُو كَامِلٍ. قَالاَ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا أَيُّوبُ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللَّهِ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الْوَهَّابِ. قَالَ: سَمِعْتُ يَحْيَىٰ بْنَ سَعِيدٍ (ح) وَحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، عَنِ ابْنِ جُرَيْجٍ: أَخْبَرَنِي إِسْمَاعِيلُ بْنُ أُمَيَّةَ. (ح) وَحَدَّثَنَا هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي أُسَامَةُ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ، عَنِ ابْنِ أَبِي ذِئْبٍ. كُلُّ هٰؤُلاَءِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ. بِمَعْنَىٰ حَدِيثِ مَالِكٍ، عَنْ نَافِعٍ.

[البخاري: كتاب العتق، باب إذا أعتق عبداً بين اثنين، رقم: ٢٥٢٥].

١ ـ باب ذِكْرِ سِعَايَةِ العَبْدِ

٢ ـ (١٥٠٢) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ ـ وَاللَّفْظُ لابْنِ الْمُثَنَّىٰ ـ قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنِ النَّضْرِ بْنِ أَنَسٍ، عَنْ بَشِيرِ بْنِ نَهِيكٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ، فِي الْمَمْلُوكِ بَيْنَ الرَّجُلَيْنِ فَيُعْتِقُ أَحَدُهُمَا قَالَ: «يَضْمَنُ».

[البخاري: كتاب الشركة، باب تقويم الأشياء بين الشركاء...، رقم: ٢٤٩١].

٣ ـ (١٥٠٣) ـ وحدّثني عَمْرٌو النَّاقِدُ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنِ ابْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنِ النَّضْرِ بْنِ أَنَسٍ، عَنْ بَشِيرِ بْنِ نَهِيكٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ أَعْتَقَ شِقْصاً لَهُ فِي عَبْدٍ، فَخَلاَصُهُ فِي مَالِهِ إِنْ كَانَ لَهُ مَالٌ، فَإِنْ لَمْ يَكُنْ لَهُ مَالٌ، اسْتُسْعِيَ الْعَبْدُ غَيْرَ مَشْقُوقٍ عَلَيْهِ».

٤ ـ (...) ـ وحدّثناه عَلِيُّ بْنُ خَشْرَمٍ: أَخْبَرَنَا عِيسَىٰ ـ يَعْنِي ابْنَ يُونُسَ ـ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، بِهٰذَا الإِسْنَادِ.

وَزَادَ: «إِنْ لَمْ يَكُنْ لَهُ مَالٌ قُوِّمَ عَلَيْهِ الْعَبْدُ قِيمَةَ عَدْلٍ، ثُمَّ يُسْتَسْعَىٰ فِي نَصِيبِ الَّذِي لَمْ يُعْتِقْ. غَيْرَ مَشْقُوقٍ عَلَيْهِ».

(...) ـ حدّثني هَارُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا أَبِي قَالَ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ بِهٰذَا الإِسْنَادِ. بِمَعْنَىٰ حَدِيثِ ابْنِ أَبِي عَرُوبَةَ. وَذَكَرَ فِي الْحَدِيثِ: قُوِّمَ عَلَيْهِ قِيمَةَ عَدْلٍ.

[2] The right of inheriting the slave is to be for the manumitter

5-(1504) Ibn Umar "Allah be pleased with both" narrated that A'isha "Allah be pleased with her" wanted to buy a slave-girl in order to emancipate her. Her masters said to her: "Well, we would sell her to you provided that the right of inheriting her should be for us." She mentioned that to The Messenger of Allah "Allah's blessing and peace be upon him", who said: "Let that (condition which they stipulated) not prevent you (from buying her), for the right of inheriting the property of a slave is to be for the manumitter.

6-(...) Urwa narrated that A'isha "Allah be pleased with her" told him that Barira came to seek her help in her writing of emancipation (for a certain sum) and that time she had paid nothing of it. A'isha said to her: "Go back to your masters, and if they agree that I pay the amount of your writing of emancipation and get the right of inheriting you , I will do so." Barira informed her masters of that but they refused and said: "If she (A'isha) is seeking for Allah's reward, then she can do so, but the right of inheriting the property of you will be for us." A'isha mentioned that to Allah's Apostle "Allah's blessing and peace be upon him" who said to her: "Buy and manumit her, since the right of inheriting the property of the slave is for the liberator." Allah's Apostle "Allah's blessing and peace be upon him" then got up and said: "What about the people who stipulate conditions which are not present in Allah's Laws? Whoever imposes conditions, which are not present in Allah's Book (i.e. Allah's Laws), then those conditions will be invalid, even if he imposed these conditions a hundred times. Allah's conditions (Laws) are more right and trustworthy."

7-(...) Urwa narrated: A'isha "Allah be pleased with her" told: Barira came to me and said: "I have agreed with my masters to pay them nine ounces (of silver) (in installments) one per year; please help me."...and the rest is the same, according to which the Prophet "Allah's blessing and peace be upon him" said to her: "Let that (condition they stipulated) not stand in your way. Buy and then emancipate her." Then, The Messenger of Allah "Allah's blessing and peace be upon him" got up to (address) the people. He praised Allah and lauded Him. Then, he said: "Now and then."

8-(...) Urwa narrated: A'isha "Allah be pleased with her" told: Barira came to me and said: "I have agreed with my masters to pay them nine ounces (of silver) (in installments) one per year; please help me." I said: "If your owners so like, I am ready to pay the whole amount now provided that your masters agree that the right of inheriting the property of you will be for me." So, Barira went to her masters and told them about that offer but they refused it. She returned, and told me of that. I scolded her. I said: "Then, Allah is with her." The Messenger of Allah "Allah's blessing and peace be upon him" heard that. He then said to her: "Buy and emancipate her and stipulate that the right of inheriting her property would be for you, since such a right is for he who manumitted." I (A'isha) did so. Then in the evening, The Messenger of Allah "Allah's blessing and peace be upon him" stood up (to address the people). He praised Allah and lauded Him as He

٢ ـ باب: «إنما الوَلاءُ لمَنْ أَعْتَقَ»

٥ ـ (١٥٠٤) ـ **وحدّثنا** يَحْيَىٰ بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنْ عَائِشَةَ، أَنَّهَا أَرَادَتْ أَنْ تَشْتَرِيَ جَارِيَةً تُعْتِقُهَا. فَقَالَ أَهْلُهَا: نَبِيعُكِهَا عَلَىٰ أَنَّ وَلاَءَهَا لَنَا. فَذَكَرَتْ ذٰلِكَ لِرَسُولِ اللَّهِ ﷺ فَقَالَ: «لاَ يَمْنَعُكِ ذٰلِكِ، فَإِنَّمَا الْوَلاَءُ لِمَنْ أَعْتَقَ». [البخاري: كتاب البيوع، باب إذا اشترط شروطاً في البيع لا تحل، رقم: ٢١٦٩].

٦ ـ (...) ـ **وحدّثنا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، أَنَّ عَائِشَةَ أَخْبَرَتْهُ، أَنَّ بَرِيرَةَ جَاءَتْ عَائِشَةَ تَسْتَعِينُهَا فِي كِتَابَتِهَا، وَلَمْ تَكُنْ قَضَتْ مِنْ كِتَابَتِهَا شَيْئاً. فَقَالَتْ لَهَا عَائِشَةُ: ارْجِعِي إِلَىٰ أَهْلِكِ. فَإِنْ أَحَبُّوا أَنْ أَقْضِيَ عَنْكِ كِتَابَتَكِ، وَيَكُونَ وَلاَؤُكِ لِي، فَعَلْتُ. فَذَكَرَتْ ذٰلِكَ بَرِيرَةُ لأَهْلِهَا، فَأَبَوْا. وَقَالُوا: إِنْ شَاءَتْ أَنْ تَحْتَسِبَ عَلَيْكِ فَلْتَفْعَلْ، وَيَكُونَ لَنَا وَلاَؤُكِ. فَذَكَرَتْ ذٰلِكَ لِرَسُولِ اللَّهِ ﷺ. فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ: «ابْتَاعِي فَأَعْتِقِي، فَإِنَّمَا الْوَلاَءُ لِمَنْ أَعْتَقَ» ثُمَّ قَامَ رَسُولُ اللَّهِ ﷺ فَقَالَ: «مَا بَالُ أُنَاسٍ يَشْتَرِطُونَ شُرُوطاً لَيْسَتْ فِي كِتَابِ اللَّهِ؟ مَنِ اشْتَرَطَ شَرْطاً لَيْسَ فِي كِتَابِ اللَّهِ، فَلَيْسَ لَهُ، وَإِنْ شَرَطَ مِئَةَ مَرَّةٍ، شَرْطُ اللَّهِ أَحَقُّ وَأَوْثَقُ».
[البخاري: كتاب المكاتب، باب ما يجوز من شروط المكاتب...، رقم: ٢٥٦١].

٧ ـ (...) ـ **حدّثني** أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ، أَنَّهَا قَالَتْ: جَاءَتْ بَرِيرَةُ إِلَيَّ، فَقَالَتْ: يَا عَائِشَةُ، إِنِّي كَاتَبْتُ أَهْلِي عَلَىٰ تِسْعِ أَوَاقٍ. فِي كُلِّ عَامٍ أُوقِيَّةٌ. بِمَعْنَىٰ حَدِيثِ اللَّيْثِ.

وَزَادَ: فَقَالَ: «لاَ يَمْنَعُكِ ذٰلِكِ مِنْهَا، ابْتَاعِي وَأَعْتِقِي».

وَقَالَ فِي الْحَدِيثِ: ثُمَّ قَامَ رَسُولُ اللَّهِ ﷺ فِي النَّاسِ فَحَمِدَ اللَّهَ وَأَثْنَىٰ عَلَيْهِ، ثُمَّ قَالَ: «أَمَّا بَعْدُ».

[البخاري: كتاب المكاتب، باب المكاتب ونجومه في كل سنة، رقم: ٢٥٦٠].

٨ ـ (...) ـ **وحدّثنا** أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلاَءِ الْهَمْدَانِيُّ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ: أَخْبَرَنِي أَبِي، عَنْ عَائِشَةَ قَالَتْ: دَخَلَتْ عَلَيَّ بَرِيرَةُ فَقَالَتْ: إِنَّ أَهْلِي كَاتَبُونِي عَلَىٰ تِسْعِ أَوَاقٍ فِي تِسْعِ سِنِينَ: فِي كُلِّ سَنَةٍ أُوقِيَّةٌ، فَأَعِينِينِي. فَقُلْتُ لَهَا: إِنْ شَاءَ أَهْلُكِ أَنْ أَعُدَّهَا لَهُمْ عَدَّةً وَاحِدَةً، وَأُعْتِقَكِ، وَيَكُونَ الْوَلاَءُ لِي، فَعَلْتُ. فَذَكَرَتْ ذٰلِكَ لأَهْلِهَا، فَأَبَوْا إِلاَّ أَنْ يَكُونَ الْوَلاَءُ لَهُمْ، فَأَتَتْنِي فَذَكَرَتْ ذٰلِكَ. قَالَتْ: فَانْتَهَرْتُهَا. فَقَالَتْ: لاَهَا اللَّهِ إِذاً. قَالَتْ: فَسَمِعَ رَسُولُ اللَّهِ ﷺ، فَسَأَلَنِي فَأَخْبَرْتُهُ. فَقَالَ:

deserves. Then, he said: "And then! What about people who impose conditions which are not in Allah's Book? Any condition that is not in Allah's Book is invalid even if there were one hundred conditions, for Allah's decisions are the right ones and His conditions are the strong firmer ones. What is the matter with those people who say: "Emancipate so-and-so, and the right of inheriting his property should be for us"? Indeed, the right of inheriting the property of a slave will be for him, who manumitted."

9-(...) The same was narrated on the authority of Hisham Ibn Urwa, with the same chain of transmitters. But, in the narration of Jarir, it was mentioned: Her (Barira's) husband was a slave. So, The Messenger of Allah "Allah's blessing and peace be upon him" gave her the choice, and she chose herself (i.e. to be separated from him after she had been emancipated). Had he (her husband) been a free, he (The Prophet) would not have given her such a choice. The phrase "Now and then" was mentioned in their narration.

10-(...) Al-Qasim Ibn Muhammad narrated from A'isha: Three principles were established for Barira: Barira's masters wanted to sell her on the condition that the right of inheriting her property should be for them. I mentioned that to The Messenger of Allah "Allah's blessing and peace be upon him" who said: "Buy and then manumit her, for the right of inheriting the property of a slave is for the manumitter." Barira was manumitted. Then, The Messenger of Allah "Allah's blessing and peace be upon him" gave her the choice (either to stay with her husband or leave him), and she chose her (freedom and separation from him). The people used to give her in charity, and she used to present to us gifts (from those objects of charity given to her). I mentioned that to The Messenger of Allah "Allah's blessing and peace be upon him" who said: "it is (an object of) charity for her , but it is a present for you. So, you could eat from it"

11-(...) Al-Qasim Ibn Muhammad narrated from A'isha that she intended to buy Barira from some people among the Ansar, but they stipulated that the right of inheriting her property should be for them. The Messenger of Allah "Allah's blessing and peace be upon him" said: "The right of inheriting the property of a slave is for the manumitter." (After her manumission) The Messenger of Allah "Allah's blessing and peace be upon him" gave her the choice (either to stay with her husband or leave him), and her husband was a slave. Once, Barira presented to A'isha some meat, whereupon The Messenger of Allah "Allah's blessing and peace be upon

«اشْتَرِيهَا وَأَعْتِقِيهَا، وَاشْتَرِطِي لَهُمُ الْوَلاَءَ، فَإِنَّ الْوَلاَءَ لِمَنْ أَعْتَقَ» فَفَعَلْتُ. قَالَتْ: ثُمَّ خَطَبَ رَسُولُ اللَّهِ ﷺ عَشِيَّةً، فَحَمِدَ اللَّهَ وَأَثْنَىٰ عَلَيْهِ بِمَا هُوَ أَهْلُهُ. ثُمَّ قَالَ: «أَمَّا بَعْدُ، فَمَا بَالُ أَقْوَامٍ يَشْتَرِطُونَ شُرُوطاً لَيْسَتْ فِي كِتَابِ اللَّهِ، مَا كَانَ مِنْ شَرْطٍ لَيْسَ فِي كِتَابِ اللَّهِ عَزَّ وَجَلَّ فَهُوَ بَاطِلٌ، وَإِنْ كَانَ مِئَةَ شَرْطٍ، كِتَابُ اللَّهِ أَحَقُّ، وَشَرْطُ اللَّهِ أَوْثَقُ. مَا بَالُ رِجَالٍ مِنْكُمْ يَقُولُ أَحَدُهُمْ: أَعْتِقْ فُلاَناً وَالْوَلاَءُ لِي، إِنَّمَا الْوَلاَءُ لِمَنْ أَعْتَقَ».

[البخاري: كتاب المكاتب، باب استعانة المكاتب وسؤاله الناس، رقم: ٢٥٦٣].

٩ - (...) - وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالاَ: حَدَّثَنَا ابْنُ نُمَيْرٍ. (ح) وحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا وَكِيعٌ. (ح) وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ. جَمِيعاً عَنْ جَرِيرٍ. كُلُّهُمْ عَنْ هِشَامِ بْنِ عُرْوَةَ، بِهٰذَا الإِسْنَادِ، نَحْوَ حَدِيثِ أَبِي أُسَامَةَ.

غَيْرَ أَنَّ فِي حَدِيثِ جَرِيرٍ قَالَ: وَكَانَ زَوْجُهَا عَبْداً، فَخَيَّرَهَا رَسُولُ اللَّهِ ﷺ، فَاخْتَارَتْ نَفْسَهَا، وَلَوْ كَانَ حُرًّا لَمْ يُخَيِّرْهَا. وَلَيْسَ فِي حَدِيثِهِمْ: «أَمَّا بَعْدُ».

[البخاري: كتاب المكاتب، باب استعانة المكاتب وسؤاله الناس، رقم: ٢٥٦٣].

١٠ - (...) - حدّثنا زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْعَلاَءِ - وَاللَّفْظُ لِزُهَيْرٍ - قَالاَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ. قَالَتْ: كَانَ فِي بَرِيرَةَ ثَلاَثُ قَضِيَّاتٍ: أَرَادَ أَهْلُهَا أَنْ يَبِيعُوهَا وَيَشْتَرِطُوا وَلاَءَهَا. فَذَكَرْتُ ذٰلِكَ لِلنَّبِيِّ ﷺ فَقَالَ: «اشْتَرِيهَا وَأَعْتِقِيهَا، فَإِنَّ الْوَلاَءَ لِمَنْ أَعْتَقَ» قَالَتْ: وَعَتَقَتْ. فَخَيَّرَهَا رَسُولُ اللَّهِ ﷺ. فَاخْتَارَتْ نَفْسَهَا. قَالَتْ: وَكَانَ النَّاسُ يَتَصَدَّقُونَ عَلَيْهَا وَتُهْدِي لَنَا، فَذَكَرْتُ ذٰلِكَ لِلنَّبِيِّ ﷺ فَقَالَ: «هُوَ عَلَيْهَا صَدَقَةٌ. وَهُوَ لَكُمْ هَدِيَّةٌ، فَكُلُوهُ».

١١ - (...) - وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ، عَنْ زَائِدَةَ، عَنْ سِمَاكٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، أَنَّهَا اشْتَرَتْ بَرِيرَةَ مِنْ أُنَاسٍ مِنَ الأَنْصَارِ، وَاشْتَرَطُوا الْوَلاَءَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «الْوَلاَءُ لِمَنْ وَلِيَ النِّعْمَةَ» وَخَيَّرَهَا رَسُولُ اللَّهِ ﷺ، وَكَانَ زَوْجُهَا عَبْداً، وَأَهْدَتْ لِعَائِشَةَ لَحماً. فَقَالَ

him": "Why would you not prepare a meal from that meat?" A'isha said: "It was given to Barira in charity." Upon this The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is (an object of) charity for her, and it is a present for us."

12-(…) Abd Ar-Rahman Ibn Al-Qasim narrated: I heard Al-Qasim telling about A'isha that she wanted to buy Barira in order to emancipate her, but they (her owners) stipulated that the right of inheriting her property should be for them. A'isha mentioned that to The Messenger of Allah "Allah's blessing and peace be upon him" who said: "Buy and then emancipate her, for the right of inheriting the property of a slave is for the manumitter." Once, some meat was given as a gift to The Prophet "Allah's blessing and peace be upon him". It was said to The Messenger of Allah "Allah's blessing and peace be upon him" that it was given To Barira in charity. Upon this he said: "It is (an object of) Charity for her, and it is a gift for us." (After her manumission) she was given the option (whether to stay with her husband). Abd Ar-Rahman said that her husband was a free man. Shu'ba (a sub-narrator) said: Later, I asked him about (the reality of) her husband, and he said: I do not know.

(…) The same was narrated on the authority of Shu'ba, with the same chain of transmitters.

13-(…) Urwa narrated from A'isha "Allah be pleased with her": The husband of Barira was a slave.

14-(…) Al-Qasim narrated from A'isha "Allah be pleased with her": Three traditions were set for Barira: When Barira was manumitted she was given the option whether to remain with her husband. Once, some meat was given to her in charity. At the same time, The Messenger of Allah "Allah's blessing and peace be upon him" entered upon me, while there was a cooking pot on the fire. When he asked for food, he was given bread and meat soup from that of the house. The Prophet "Allah's blessing and peace be upon him" said: "Didn't I see the cooking pot having meat on the fire?" It was said: "Yes, O Messenger of Allah! That is the meat given in charity to Barira, and we disliked to give you from it (since you never eat the food of charity)." The Prophet "Allah's blessing and peace be upon him" said: "It is an object of charity for Barira, and it is a present for us." Moreover, in connection with her, The Messenger of Allah "Allah's blessing and peace be upon him" said: "The right of inheriting the property of a slave is to be for the manumitter."

رَسُولُ اللَّهِ ﷺ: «لَوْ صَنَعْتُمْ لَنَا مِنْ هٰذَا اللَّحْمِ؟» قَالَتْ عَائِشَةُ: تُصُدِّقَ بِهِ عَلَىٰ بَرِيرَةَ. فَقَالَ: «هُوَ لَهَا صَدَقَةٌ وَلَنَا هَدِيَّةٌ».

١٢ ـ (...) ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ عَبْدَ الرَّحْمٰنِ بْنَ الْقَاسِمِ قَالَ: سَمِعْتُ الْقَاسِمَ يُحَدِّثُ، عَنْ عَائِشَةَ، أَنَّهَا أَرَادَتْ أَنْ تَشْتَرِيَ بَرِيرَةَ لِلْعِتْقِ فَاشْتَرَطُوا وَلاَءَهَا، فَذَكَرَتْ ذٰلِكَ لِرَسُولِ اللَّهِ ﷺ. فَقَالَ: «اشْتَرِيهَا وَأَعْتِقِيهَا، فَإِنَّ الْوَلاَءَ لِمَنْ أَعْتَقَ». وَأُهْدِيَ لِرَسُولِ اللَّهِ ﷺ لَحْمٌ. فَقَالُوا لِلنَّبِيِّ ﷺ: هٰذَا تُصُدِّقَ بِهِ عَلَىٰ بَرِيرَةَ. فَقَالَ: «هُوَ لَهَا صَدَقَةٌ، وَهُوَ لَنَا هَدِيَّةٌ». وَخُيِّرَتْ.

فَقَالَ عَبْدُ الرَّحْمٰنِ: وَكَانَ زَوْجُهَا حُرًّا. قَالَ شُعْبَةُ: ثُمَّ سَأَلْتُهُ عَنْ زَوْجِهَا؟ فَقَالَ: لاَ أَدْرِي.

(...) ـ **وحدّثناه** أَحْمَدُ بْنُ عُثْمَانَ النَّوْفَلِيُّ: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا شُعْبَةُ، بِهٰذَا الإِسْنَادِ، نَحْوَهُ.

١٣ ـ (...) ـ **وحدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. جَمِيعاً عَنْ أَبِي هِشَامٍ. قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا مُغِيرَةُ بْنُ سَلَمَةَ الْمَخْزُومِيُّ وأَبُو هِشَامٍ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ يَزِيدَ بْنِ رُومَانَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: كَانَ زَوْجُ بَرِيرَةَ عَبْداً.

١٤ ـ (...) ـ **وحدّثني** أَبُو الطَّاهِرِ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي مَالِكُ بْنُ أَنَسٍ، عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمٰنِ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ، أَنَّهَا قَالَتْ: كَانَ فِي بَرِيرَةَ ثَلاَثُ سُنَنٍ: خُيِّرَتْ عَلَىٰ زَوْجِهَا حِينَ عَتَقَتْ. وَأُهْدِيَ لَهَا لَحْمٌ فَدَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ وَالْبُرْمَةُ عَلَى النَّارِ، فَدَعَا بِطَعَامٍ، فَأُتِيَ بِخُبْزٍ وَأُدُمٍ مِنْ أُدُمِ الْبَيْتِ. فَقَالَ: «أَلَمْ أَرَ بُرْمَةً عَلَى النَّارِ فِيهَا لَحْمٌ؟»

فَقَالُوا: بَلَى، يَا رَسُولَ اللَّهِ، ذٰلِكَ لَحْمٌ تُصُدِّقَ بِهِ عَلَىٰ بَرِيرَةَ، فَكَرِهْنَا أَنْ نُطْعِمَكَ مِنْهُ. فَقَالَ: «هُوَ عَلَيْهَا صَدَقَةٌ وَهُوَ مِنْهَا لَنَا هَدِيَّةٌ».

وَقَالَ النَّبِيُّ ﷺ فِيهَا: «إِنَّمَا الْوَلاَءُ لِمَنْ أَعْتَقَ».

15-(1505) Abu Huraira "Allah be pleased with him" narrated that A'isha "Allah be pleased with her" wanted to buy a slave-girl in order to emancipate her. Her masters refused (to sell her) unless the right of inheriting her property should be for them. She mentioned that to The Messenger of Allah "Allah's blessing and peace be upon him", who said: "Let that (condition which they stipulated) not stand in your way, for the right of inheriting the property of a slave is for the manumitter."

[3] It is forbidden to sell or grant the right of inheriting a slave

16-(1506) Ibn Umar "Allah be pleased with both" narrated that The Prophet "Allah's blessing and peace be upon him" forbade selling or granting the right of inheriting a slave. (Imam Muslim said: All the narrators are dependent upon Abdullah Ibn Dinar in this Hadith).

(...)This Hadith was narrated on the authority of Abdullah Ibn Dinar from Ibn Umar, from The Prophet "Allah's blessing and peace be upon him" through another chain of transmitters, but in the Hadith narrated by Ath-Thaqafi from Ubaidullah he mentioned only selling (the right of inheritance) and did not mention granting it.

[4] It is prohibited that a slave would take as his allies others than his manumitters

7-(1507) Abu Az-Zubair narrated that he heard Jabir Ibn Abdullah "Allah be pleased with both" saying: The Prophet "Allah's blessing and peace be upon him" enjoined upon every tribe the (payments of the) blood money due from it, and made it clear that it is not lawful for a Muslim to take as his ally the freed slave of another Muslim without his permission. Then, I was told that he cursed in his document anyone who did so.

18-(1508) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who takes as his allies others without the permission of his manumitters, then, let him incur the curse of Allah and the angels, and neither obligatory nor supererogatory deeds would be accepted from him."

19-(...) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who takes as his allies others without the permission of his manumitters, then, let him incur the curse of Allah and the angels, and neither obligatory nor supererogatory deeds would be accepted from him (by Allah) on the Day of Judgement."

١٥ ـ (١٥٠٥) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، عَنْ سُلَيْمَانَ بْنِ بِلاَلٍ: حَدَّثَنِي سُهَيْلُ بْنُ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: أَرَادَتْ عَائِشَةُ أَنْ تَشْتَرِيَ جَارِيَةً تُعْتِقُهَا، فَأَبَىٰ أَهْلُهَا إِلاَّ أَنْ يَكُونَ لَهُمُ الْوَلاَءُ. فَذَكَرَتْ ذٰلِكَ لِرَسُولِ اللَّهِ ﷺ فَقَالَ: «لاَ يَمْنَعُكِ ذٰلِكِ، فَإِنَّمَا الْوَلاَءُ لِمَنْ أَعْتَقَ».

٣ ـ باب النَّهيِ عن بيعِ الوَلاءِ وهبتِهِ

١٦ ـ (١٥٠٦) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ التَّمِيمِيُّ: أَخْبَرَنَا سُلَيْمَانُ بْنُ بِلاَلٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ ﷺ نَهَىٰ عَنْ بَيْعِ الْوَلاَءِ وَعَنْ هِبَتِهِ.

قَالَ مُسْلِمٌ: النَّاسُ كُلُّهُمْ عِيَالٌ، عَلَىٰ عَبْدِ اللَّهِ بْنِ دِينَارٍ، فِي هٰذَا الْحَدِيثِ.

(...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ. قَالاَ: حدثنا ابْنُ عُيَيْنَةَ. (ح) وَحَدَّثَنَا يَحْيَىٰ بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ. قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا سُفْيَانُ بْنُ سَعِيدٍ. (ح) وَحَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ. (ح) وَحَدَّثَنَا ابْنُ الْمُثَنَّى. قَالَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ: حَدَّثَنَا عُبَيْدُ اللَّهِ. (ح) وَحَدَّثَنَا ابْنُ رَافِعٍ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: أَخْبَرَنَا الضَّحَّاكُ ـ يَعْنِي ابْنَ عُثْمَانَ ـ. كُلُّ هٰؤُلاَءِ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ، بِمِثْلِهِ.

غَيْرَ أَنَّ الثَّقَفِيَّ لَيْسَ فِي حَدِيثِهِ عَنْ عُبَيْدِ اللَّهِ، إِلاَّ الْبَيْعُ، وَلَمْ يَذْكُرِ: الْهِبَةَ.

[البخاري: كتاب الفرائض، باب إثم من تبرأ من مواليه، رقم: ٦٧٥٦].

٤ ـ بابُ تحريمِ تَوَلِّي العَتيقِ غيرَ مَواليهِ

١٧ ـ (١٥٠٧) ـ وحدّثني مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: كَتَبَ النَّبِيُّ ﷺ عَلَىٰ كُلِّ بَطْنٍ عُقُولَهُ. ثُمَّ كَتَبَ: «أَنَّهُ لاَ يَحِلُّ لِمُسْلِمٍ أَنْ يَتَوَالَىٰ مَوْلَىٰ رَجُلٍ مُسْلِمٍ بِغَيْرِ إِذْنِهِ».

ثُمَّ أُخْبِرْتُ، أَنَّهُ لَعَنَ فِي صَحِيفَتِهِ مَنْ فَعَلَ ذٰلِكَ.

١٨ ـ (١٥٠٨) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ ـ يَعْنِي ابْنَ عَبْدِ الرَّحْمٰنِ الْقَارِيَّ ـ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ تَوَلَّىٰ قَوْماً بِغَيْرِ إِذْنِ مَوَالِيهِ، فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلاَئِكَةِ، لاَ يُقْبَلُ مِنْهُ عَدْلٌ وَلاَ صَرْفٌ».

١٩ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ الْجُعْفِيُّ، عَنْ زَائِدَةَ، عَنْ سُلَيْمَانَ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ. قَالَ: «مَنْ تَوَلَّىٰ قَوْماً بِغَيْرِ إِذْنِ مَوَالِيهِ، فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلاَئِكَةِ وَالنَّاسِ أَجْمَعِينَ، لاَ يُقْبَلُ مِنْهُ، يَوْمَ الْقِيَامَةِ عَدْلٌ وَلاَ صَرْفٌ».

(...) The same was narrated on the authority of Al-A'mash, with the same chain of transmitters, with a slight change of words.

20-(1370) Ibrahim At-Taimi narrated from his father: Ali Ibn Abu Talib "Allah be pleased with him" addressed us saying: "Whoever thought we have anything to recite other than Allah's Book (Qur'an) and this document (hanging in the sheath of his sword), then he has told a lie. It (this paper) implies the ages of the camels (to be paid as charity or as blood money), (legal verdicts about the retaliation for) wounds. In it too, The Prophet "Allah's blessing and peace be upon him" said: "Medina is a sanctuary from Air (mountain) to Thawr (mountain). So whoever innovates in it a heresy (concerning religion), or gives shelter to such an innovator, will incur the curse of Allah, the angels, and all the people, and none of his obligatory or supererogatory deeds will be accepted from him by Allah on The Day of Judgement. The asylum granted by any Muslim is to be respected by all the Muslims, even if it is granted by one of the lowest social status among them. Whoever claimed to (be a son of) anyone other than his (real) father, or (if a slave) belonged to others than his manumitter, will incur the curse of Allah, the angels, and all the people, and none of his obligatory or supererogatory deeds will be accepted from him by Allah on The Day of Judgement."

[5] The excellence of emancipation

21-(1509) Abu Huraira "Allah be pleased with him" narrated from The Prophet "Allah's blessing and peace be upon him": "He, who emancipated a believing slave, then Allah would release, for every organ of his (the slave's) body, an organ of his (the manumitter's) body from the fire."

22-(...) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who emancipated a slave, then Allah would release, for every organ of those (of the slave's body), an organ of his (the manumitter's) body from the (Hell) fire, even his (the manumitter's) private parts for the private parts (of the slave he emancipated)."

23-(...) Abu Huraira "Allah be pleased with him" narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "He, who emancipated a believing slave, then Allah would release, for every limb of him (the slave), a limb of him (the manumitter) from the (Hell) fire, even his (the manumitter's) private parts for the private parts (of the slave he emancipated)."

(...) ـ وَحَدَّثَنِيهِ إِبْرَاهِيمُ بْنُ دِينَارٍ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَىٰ: حَدَّثَنَا شَيْبَانُ، عَنِ الأَعْمَشِ، بِهٰذَا الإِسْنَادِ. غَيْرَ أَنَّهُ قَالَ: «وَمَنْ وَالَى غَيْرَ مَوَالِيهِ بِغَيْرِ إِذْنِهِمْ».

٢٠ ـ (١٣٧٠) ـ **وحدّثنا** أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الأَعْمَشُ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِيهِ. قَالَ: خَطَبَنَا عَلِيُّ بْنُ أَبِي طَالِبٍ فَقَالَ: مَنْ زَعَمَ أَنَّ عِنْدَنَا شَيْئاً نَقْرَؤُهُ إِلاَّ كِتَابَ اللَّهِ وَهٰذِهِ الصَّحِيفَةَ ـ قَالَ: وَصَحِيفَةٌ مُعَلَّقَةٌ فِي قِرَابِ سَيْفِهِ ـ فَقَدْ كَذَبَ، فِيهَا أَسْنَانُ الإِبِلِ، وَأَشْيَاءُ مِنَ الْجِرَاحَاتِ، وَفِيهَا قَالَ النَّبِيُّ ﷺ: «الْمَدِينَةُ حَرَمٌ مَا بَيْنَ عَيْرٍ إِلَىٰ ثَوْرٍ، فَمَنْ أَحْدَثَ فِيهَا حَدَثاً أَوْ آوَىٰ مُحْدِثاً، فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلاَئِكَةِ وَالنَّاسِ أَجْمَعِينَ. لاَ يَقْبَلُ اللَّهُ مِنْهُ، يَوْمَ الْقِيَامَةِ، صَرْفاً وَلاَ عَدْلاً. وَذِمَّةُ الْمُسْلِمِينَ وَاحِدَةٌ يَسْعَىٰ بِهَا أَدْنَاهُمْ. وَمَنِ ادَّعَىٰ إِلَىٰ غَيْرِ أَبِيهِ، أَوِ انْتَمَىٰ إِلَىٰ غَيْرِ مَوَالِيهِ، فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلاَئِكَةِ وَالنَّاسِ أَجْمَعِينَ. لاَ يَقْبَلُ اللَّهُ مِنْهُ، يَوْمَ الْقِيَامَةِ، صَرْفاً وَلاَ عَدْلاً».

٥ ـ بابُ فَضْلِ العتقِ

٢١ ـ (١٥٠٩) ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّى الْعَنَزِيُّ: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ، عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدٍ ـ وَهُوَ ابْنُ أَبِي هِنْدٍ ـ: حَدَّثَنِي إِسْمَاعِيلُ بْنُ أَبِي حَكِيمٍ، عَنْ سَعِيدِ بْنِ مَرْجَانَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ أَعْتَقَ رَقَبَةً مُؤْمِنَةً، أَعْتَقَ اللَّهُ، بِكُلِّ إِرْبٍ مِنْهَا، إِرْباً مِنْهُ مِنَ النَّارِ».

[البخاري: كتاب العتق، باب في العتق وفضله، رقم: ٢٥١٧].

٢٢ ـ (...) ـ **وحدّثنا** دَاوُدُ بْنُ رُشَيْدٍ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، عَنْ مُحَمَّدِ بْنِ مُطَرِّفٍ أَبِي غَسَّانَ الْمَدَنِيِّ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَلِيِّ بْنِ حُسَيْنٍ، عَنْ سَعِيدِ بْنِ مَرْجَانَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «مَنْ أَعْتَقَ رَقَبَةً، أَعْتَقَ اللَّهُ بِكُلِّ عُضْوٍ مِنْهَا، عُضْواً مِنْ أَعْضَائِهِ مِنَ النَّارِ، حَتَّىٰ فَرْجَهُ بِفَرْجِهِ».

٢٣ ـ (...) ـ **وحدّثنا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، عَنِ ابْنِ الْهَادِ، عَنْ عُمَرَ بْنِ عَلِيِّ بْنِ حُسَيْنٍ، عَنْ سَعِيدِ بْنِ مَرْجَانَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ أَعْتَقَ رَقَبَةً مُؤْمِنَةً، أَعْتَقَ اللَّهُ بِكُلِّ عُضْوٍ مِنْهُ، عُضْواً مِنَ النَّارِ. حَتَّىٰ يُعْتِقَ فَرْجَهُ بِفَرْجِهِ».

24-(...) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Any Muslim, who emancipated a Muslim slave, then Allah would take out, for every limb of him (the slave), a limb of him (the manumitter) from the (Hell) fire." Sa'id Ibn Marjana said: When I heard this Hadith from Abu Huraira, I went out and mentioned it to Ali Ibn Al-Husain, who immediately emancipated a slave of his, for whom Ibn Ja'far was ready to pay ten thousand Dirhams or one thousand Dinars (to buy).

[6] The excellence of emancipating one's father

25-(1510) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "A son would not recompense a father (of him) except in case he finds him as a slave whereupon he buys and then emancipates him."

In the narration of Ibn Abu Shaiba it was mentioned: "A son would not recompense his father."

(...) The same was narrated on the authority of Suhail with the same chain of transmitters, according to which he said: "A son will not recompense his father"

٢٤ ـ (...) ـ وحدّثني حُمَيْدُ بْنُ مَسْعَدَةَ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ: حَدَّثَنَا عَاصِمٌ ـ وَهُوَ ابْنُ مُحَمَّدٍ الْعُمَرِيُّ ـ: حَدَّثَنَا وَاقِدٌ ـ يَعْنِي أَخَاهُ ـ: حَدَّثَنِي سَعِيدُ بْنُ مَرْجَانَةَ ـ صَاحِبُ عَلِيِّ بْنِ حُسَيْنٍ ـ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «أَيُّمَا امْرِىءٍ مُسْلِمٍ أَعْتَقَ امْرَءاً مُسْلِماً، اسْتَنْقَذَ اللَّهُ، بِكُلِّ عُضْوٍ مِنْهُ، عُضْواً مِنْهُ مِنَ النَّارِ».

قَالَ: فَانطَلَقْتُ حِينَ سَمِعْتُ الْحَدِيثَ مِنْ أَبِي هُرَيْرَةَ. فَذَكَرْتُهُ لِعَلِيِّ بْنِ الْحُسَيْنِ، فَأَعْتَقَ عَبْداً لَهُ قَدْ أَعْطَاهُ بِهِ ابْنُ جَعْفَرٍ عَشْرَةَ آلاَفِ دِرْهَمٍ، أَوْ أَلْفَ دِينَارٍ.

٦ ـ بابُ فضلِ عِتقِ الوالد

٢٥ ـ (١٥١٠) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ. قَالاَ: حَدَّثَنَا جَرِيرٌ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لاَ يَجْزِي وَلَدٌ وَالِداً إِلاَّ أَنْ يَجِدَهُ مَمْلُوكاً فَيَشْتَرِيَهُ فَيُعْتِقَهُ».

وَفِي رِوَايَةِ ابْنِ أَبِي شَيْبَةَ: «وَلَدٌ وَالِدَهُ».

(...) ـ وحدّثناه أَبُو كُرَيْبٍ: حَدَّثَنَا وَكِيعٌ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي. (ح) وَحَدَّثَنِي عَمْرٌو النَّاقِدُ: حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ. كُلُّهُمْ عَنْ سُفْيَانَ، عَنْ سُهَيْلٍ. بِهٰذَا الإِسْنَادِ، مِثْلَهُ. وَقَالُوا: «وَلَدٌ وَالِدَهُ».

In the name of Allah, The Most Gracious, The Most Merciful

"It is He Who has sent amongst the Unlettered a messenger from among themselves, to rehearse to them His Signs, to sanctify them, and to instruct them in Scripture and Wisdom- although they had been, before in manifest error." (Friday "Al-Jumu'a" 2)

(21) The Book Of Transactions

[1] Forbiddance of selling through touching or throwing (the goods)

1-(1511) Abu Huraira "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" forbade (selling through) touching (i.e. that each one of the two parties involved in the process of transaction would touch the garment of the other without examining it before confirming the transaction), and throwing (i.e. that each one of them would throw his garment to the other without looking at it).

(...) Abu Huraira "Allah be pleased with him" narrated the same from The Prophet "Allah's blessing and peace be upon him".

(...) Abu Huraira "Allah be pleased with him" narrated the same from The Prophet "Allah's blessing and peace be upon him", through another chain of transmitters.

(...) Abu Huraira "Allah be pleased with him" narrated the same from The Prophet "Allah's blessing and peace be upon him", through another chain of transmitters.

2-(...) Abu Huraira "Allah be pleased with him" narrated: It was forbidden (by The Prophet to practice) two kinds of selling: touching and throwing. As for touching, it is that each one of them would touch the garment of the other without even examining it. As for throwing, it is that each one of them would throw his garment to the other without looking at it. (As a result of those two kinds, selling would become obligatory).

3-(1512) Abu Sa'id Al-Khudri "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" forbade us to practice two kinds of selling and two kinds of dresses. He forbade us to do transactions by Mulamasa and Munabadha. Mulamasa implies that one touches another's garment with his hand, whether at night or by day, without turning it over except this much. Munabadha implies that one throws his garment to another and the other throws his garment to him, and in this way, the transaction would be affirmed, without checking (the sold objects) or even considering mutual consent.

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

﴿هُوَ ٱلَّذِى بَعَثَ فِى ٱلْأُمِّيِّـۧنَ رَسُولًا مِّنْهُمْ يَتْلُوا۟ عَلَيْهِمْ ءَايَٰتِهِۦ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ ٱلْكِتَٰبَ وَٱلْحِكْمَةَ وَإِن كَانُوا۟ مِن قَبْلُ لَفِى ضَلَٰلٍ مُّبِينٍ ۝٢﴾ [الجمعة: ٢]

٢١ - كِتَابُ البُيُوعِ

١ - بابُ إِبْطَالِ بَيْعِ المُلامَسة والمُنَابَذَة

١ - (١٥١١) - حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ التَّمِيمِيُّ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ مُحَمَّدِ بْنِ يَحْيَىٰ بْنِ حَبَّانَ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَىٰ عَنِ الْمُلاَمَسَةِ وَالْمُنَابَذَةِ.

[البخاري: كتاب البيوع، باب بيع المنابذة، رقم: ٢١٤٦].

(...) - حدّثنا أَبُو كُرَيْبٍ وَابْنُ أَبِي عُمَرَ. قَالاَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ... مِثْلَهُ.

(...) - وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ نُمَيْرٍ وَأَبُو أُسَامَةَ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِاللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الْوَهَّابِ: كُلُّهُمْ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ خُبَيْبِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ ... بِمِثْلِهِ.

(...) - وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ - يَعْنِي ابْنَ عَبْدِ الرَّحْمَٰنِ -، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ ، مِثْلَهُ.

٢ - (...) - وحدّثني مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ، عَنْ عَطَاءِ بْنِ مِينَاءَ أَنَّهُ سَمِعَهُ يُحَدِّثُ، عَنْ أَبِي هُرَيْرَةَ أَنَّهُ قَالَ: نُهِيَ عَنْ بَيْعَتَيْنِ: الْمُلاَمَسَةِ وَالْمُنَابَذَةِ.

أَمَّا الْمُلاَمَسَةُ: فَأَنْ يَلْمِسَ كُلُّ وَاحِدٍ مِنْهُمَا ثَوْبَ صَاحِبِهِ بِغَيْرِ تَأَمُّلٍ، وَالْمُنَابَذَةُ: أَنْ يَنْبِذَ كُلُّ وَاحِدٍ مِنْهُمَا ثَوْبَهُ إِلَى الآخَرِ، وَلَمْ يَنْظُرْ وَاحِدٌ مِنْهُمَا إِلَىٰ ثَوْبِ صَاحِبِهِ.

[البخاري: كتاب الصيام، باب صوم يوم النحر، رقم: ١٩٩٣]

٣ - (١٥١٢) - وحدّثني أَبُو الطَّاهِرِ وَحَرْمَلَةُ بْنُ يَحْيَىٰ - وَاللَّفْظُ لِحَرْمَلَةَ - قَالاَ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي عَامِرُ بْنُ سَعْدِ بْنِ أَبِي وَقَّاصٍ أَنَّ أَبَا سَعِيدٍ الْخُدْرِيَّ قَالَ: نَهَانَا رَسُولُ اللَّهِ ﷺ عَنْ بَيْعَتَيْنِ وَلِبْسَتَيْنِ: نَهَىٰ عَنِ الْمُلاَمَسَةِ وَالْمُنَابَذَةِ فِي الْبَيْعِ.

وَالْمُلاَمَسَةُ: لَمْسُ الرَّجُلِ ثَوْبَ الآخَرِ بِيَدِهِ بِاللَّيْلِ، أَوْ بِالنَّهَارِ، وَلاَ يَقْلِبُهُ إِلاَّ بِذَلِكَ. وَالْمُنَابَذَةُ: أَنْ يَنْبِذَ الرَّجُلُ إِلَى الرَّجُلِ بِثَوْبِهِ وَيَنْبِذَ الآخَرُ إِلَيْهِ ثَوْبَهُ، وَيَكُونُ ذَلِكَ بَيْعَهُمَا مِنْ غَيْرِ نَظَرٍ وَلاَ

(...) This Hadith was narrated on the authority of Ibn Shihab with the same chain of transmitters.

[2] Invalidity of selling by the way of (tossing) pebbles, and of selling what is unknown, or is not in the possession of the seller

4-(1513) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" forbade selling by the way of tossing pebbles, and the selling of Gharar. (The first is to say to the buyer: I would sell to you all the garments upon which the pebbles would fall; or to say to him: You are permitted to keep having the option (whether to cancel or to confirm the transaction) until I toss the pebbles; or to make the act of tossing pebbles the same transaction, as to say: If I toss this garment with the pebbles, then it would be regarded to have been sold by such-and-such a price. As for the second type of invalid transaction, it is to sell what is unknown or is not in the possession of the seller such as selling the fish in the river, the milk in the udder, or the offspring in the womb).

[3] Forbiddance of selling the offspring of the pregnant (animal)

5-(1514) Nafi narrated from Abdullah "Allah be pleased with him" that The Messenger of Allah "Allah's blessing and peace be upon him" forbade selling the offspring of the pregnant (animal whether by paying the price in advance until the she-camel delivers its offspring, or by selling the same offspring of the she-camel currently).

6-(...) Nafi narrated from Ibn Umar "Allah be pleased with both": The people of the pre-Islamic period of ignorance used to bargain the meat of the camel until (they would sell) that of the offspring of its would-be born (offspring before being born). I.e. that the she-camel would produce an offspring, which would become pregnant. The Messenger of Allah "Allah's blessing and peace be upon him" forbade them (Muslims) to practice that.

[4] Forbiddance of urging somebody to return what he has already bought so as to sell him his own goods, or purchasing (the same object) one's brother has already agreed to buy, or outbidding, or tying up the udder of the animal which is on sale without being milked for a long time (for deception)

7-(1412) Nafi narrated: Abdullah Ibn Umar "Allah be pleased with both" told: The Messenger of Allah "Allah's blessing and peace be upon him" said: "None should urge somebody to return what he has already bought (from another seller) so as to sell him his own goods."

تَراضٍ. [البخاري: كتاب البيوع، باب بيع الملامسة، رقم: ٢١٤٤].

(...) ـ وحَدَّثَنِيهِ عَمْرٌو النَّاقِدُ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ، بِهٰذَا الإِسْنَادِ.

٢ ـ باب بُطْلان بَيْعِ الحَصَاةِ، والبيع الذي فيه غَرَرٌ

٤ ـ (١٥١٣) ـ وحدّثنا أَبو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ إِدْرِيسَ وَيَحْيَىٰ بْنُ سَعِيدٍ وَأَبُو أُسَامَةَ، عَنْ عُبَيْدِ اللَّهِ. (ح) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ، عَنْ عُبَيْدِ اللهِ: حَدَّثَنِي أَبُو الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: نَهَىٰ رَسُولُ اللهِ ﷺ عَنْ بَيْعِ الْحَصَاةِ، وَعَنْ بَيْعِ الْغَرَرِ.

٣ ـ باب تحريم بيع حَبَلِ الحَبَلَة

٥ ـ (١٥١٤) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ وَمُحَمَّدُ بْنُ رُمْحٍ قالاَ أَخْبَرَنَا اللَّيْثُ. (ح) وَحدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللهِ، عَنْ رَسُولِ اللهِ ﷺ أَنَّهُ نَهَىٰ عَنْ بَيْعِ حَبَلِ الْحَبَلَةِ.

٦ ـ (...) ـ حدّثني زُهَيرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى ـ وَاللَّفْظُ لِزُهَيْرٍ ـ. قَالاَ: حَدَّثَنَا يَحْيَىٰ ـ وَهُوَ الْقَطَّانُ ـ، عَنْ عُبَيْدِ اللَّهِ: أَخْبَرَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ. قَالَ: كَانَ أَهْلُ الْجَاهِلِيَّةِ يَتَبَايَعُونَ لَحمَ الْجَزُورِ إِلَىٰ حَبلِ الْحَبَلَةِ. وَحَبلُ الْحَبَلَةِ: أَنْ تُنْتَجَ النَّاقَةُ ثُمَّ تَحْمِلَ الَّتِي نُتِجَتْ. فَنَهَاهُمْ رَسُولُ اللَّهِ ﷺ عَنْ ذٰلِكَ.

[البخاري: كتاب مناقب الأنصار، باب أيام الجاهلية، رقم: ٤٦٣٨]

٤ ـ باب تَحْرِيم بَيعِ الرَّجُلِ على بَيْعِ أَخِيهِ، وَسَوْمِهِ على سَوْمِهِ، وتحريمِ النَّجْشِ، وتحريم التَّصْرِيَةِ

٧ ـ (١٤١٢) ـ حدّثنا يَحيَىٰ بْنُ يحْيَىٰ. قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لاَ يَبِعْ بَعْضُكُمْ عَلَىٰ بَيْعِ بَعْضٍ».

8-(...) Nafi narrated from Ibn Umar "Allah be pleased with both" that The Prophet "Allah's blessing and peace be upon him" said: "One should not urge somebody to return the goods (to the seller from whom he has already bought) so as to sell him his own goods; nor should one demand the hand of a girl who has already been engaged to someone else unless he (the latter) permits him to do."

9-(1515) Abu Huraira "Allah be pleased with him" reported: Allah's Apostle "Allah's blessing and peace be upon him" said: "No Muslim should urge somebody to cancel a transaction (upon which the seller has already agreed) with his brother (i.e. the purchaser as well as its price has been agreed upon) so as to purchase it from him."

10-(...) Abu Huraira "Allah be pleased with him" narrated through another chain of transmitters, that The Prophet "Allah's blessing and peace be upon him" forbade one's purchasing (in opposition) to his brother.

11-(...) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not go forward to meet the (desert) riders (to buy from them on the way with cheaper prices before they reach the town and know the real prices of their goods). Do not urge buyers to cancel their transactions to sell them (your own goods) yourselves, and do not practice outbidding (against one another). A town dweller should not sell the goods on behalf of the desert dweller. Do not leave she-camels or sheep without being milked for a long time, when they are on sale, and whoever buys such an animal has the option, after milking it, either of keeping it, in case of being satisfied with it, or of returning it, in case of being displeased with it, along with a Sa of dates."

12-(...) Abu Huraira "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" forbade that one should meet the (desert) riders (so as to buy from them with cheaper prices), that a town dweller should sell (goods) on behalf of a desert dweller, that a woman should ask the divorce of her sister (in order to deprive her of her belongings). (He also forbade) outbidding (against one another), keeping milk for a long time in the udder of the animal, which is on sale, and purchasing (in opposition) to one's brother.

(...) The same was narrated on the authority of Shu'ba, through another chain of transmitters. In the narration of both Ghundur and Wahb (it was mentioned): It was forbidden (by The Prophet). In the narration of Abd As-Samad (it was mentioned): The Messenger of Allah "Allah's blessing and peace be upon him" forbade.

٨ ـ (...) ـ **حدّثنا** زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى ـ وَاللَّفْظُ لِزُهَيْرٍ ـ قَالاَ: حَدَّثَنَا يَحْيَىٰ، عَنْ عُبَيْدِ اللَّهِ: أَخْبَرَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ. قَالَ: «لاَ يَبِعِ الرَّجُلُ عَلَىٰ بَيْعِ أَخِيهِ، وَلاَ يَخْطُبْ عَلَىٰ خِطْبَةِ أَخِيهِ، إِلاَّ أَنْ يَأْذَنَ لَهُ».

٩ ـ (١٥١٥) ـ **حدّثنا** يَحْيَىٰ بْنُ أَيُّوبَ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَابْنُ حُجْرٍ. قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ ـ وَهُوَ ابْنُ جَعْفَرٍ ـ، عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لاَ يَسُمِ الْمُسْلِمُ عَلَىٰ سَوْمِ أَخِيهِ».

١٠ ـ (...) ـ **وَحَدَّثنيه** أَحْمَدُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ: حَدَّثَنِي عَبْدُ الصَّمَدِ: حَدَّثَنَا شُعْبَةُ، عَنِ الْعَلاَءِ وَسُهَيْلٍ، عَنْ أَبِيهِمَا، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ.

(ح) **وَحَدَّثَنَاهُ** مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا شُعْبَةُ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ.

(ح) **وَحَدَّثَنَا** عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ عَدِيٍّ ـ وَهُوَ ابْنُ ثَابِتٍ ـ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَىٰ أَنْ يَسْتَامَ الرَّجُلُ عَلَىٰ سَوْمِ أَخِيهِ. وَفِي رِوَايَةِ الدَّوْرَقِيِّ: عَلَىٰ سِيمَةِ أَخِيهِ.

١١ ـ (...) ـ **حدّثنا** يَحْيَىٰ بْنُ يَحْيَىٰ. قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لاَ يُتَلَقَّى الرُّكْبَانُ لِبَيْعٍ، وَلاَ يَبِعْ بَعْضُكُمْ عَلَىٰ بَيْعِ بَعْضٍ، وَلاَ تَنَاجَشُوا، وَلاَ يَبِعْ حَاضِرٌ لِبَادٍ، وَلاَ تُصَرُّوا الإِبِلَ وَالْغَنَمَ. فَمَنِ ابْتَاعَهَا بَعْدَ ذٰلِكَ فَهُوَ بِخَيْرِ النَّظَرَيْنِ، بَعْدَ أَنْ يَحْلُبَهَا، فَإِنْ رَضِيَهَا أَمْسَكَهَا، وَإِنْ سَخِطَهَا رَدَّهَا وَصَاعاً مِنْ تَمْرٍ».

[البخاري: كتاب البيوع، باب النهي للبائع أن لا يحفل الإبل...، رقم: ٢١٥٠].

١٢ ـ (...) ـ **حدّثنا** عُبَيْدُ اللّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ عَدِيٍّ ـ وَهُوَ ابْنُ ثَابِتٍ ـ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَىٰ عَنِ التَّلَقِّي لِلرُّكْبَانِ، وَأَنْ يَبِيعَ حَاضِرٌ لِبَادٍ. وَأَنْ تَسْأَلَ الْمَرْأَةُ طَلاَقَ أُخْتِهَا. وَعَنِ النَّجْشِ، وَالتَّصْرِيَةِ، وَأَنْ يَسْتَامَ الرَّجُلُ عَلَىٰ سَوْمِ أَخِيهِ.

[البخاري: كتاب الشروط، باب الشروط في الطلاق، رقم: ٢٧٢٧].

(...) ـ **وحَدَّثنيهِ** أَبُو بَكْرِ بْنُ نَافِعٍ: حَدَّثَنَا غُنْدَرٌ. (ح) وحَدَّثَنَاهُ مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ. (ح) وَحَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ عَبْدِ الصَّمَدِ: حَدَّثَنَا أَبِي. قَالُوا جَمِيعاً: حَدَّثَنَا شُعْبَةُ، بِهٰذَا الإِسْنَادِ.

فِي حَدِيثِ غُنْدَرٍ وَوَهْبٍ: نُهِيَ. وَفِي حَدِيثِ عَبْدِ الصَّمَدِ: أَنَّ رَسُولَ اللَّهِ ﷺ نَهَىٰ. بِمِثْلِ حَدِيثِ مُعَاذٍ عَنْ شُعْبَةَ.

13-(1516) Nafi narrated from Ibn Umar "Allah be pleased with both" that The Messenger of Allah "Allah's blessing and peace be upon him" forbade outbidding (against one another).

[5] Forbiddance of meeting the traders (to buy from them with cheaper prices before their arrival in the town)

14-(1517) Ibn Umar "Allah be pleased with both" narrated that The Prophet "Allah's blessing and peace be upon him" forbade that the (traders of the) goods should be met (in order to buy from them on the way) until they reach the markets. (This is the wording of Ibn Numair. As for the two other transmitters, they told that The Prophet "Allah's blessing and peace be upon him" forbade the meeting (of goods traders).

(...) Ibn Umar narrated the same from The Prophet "Allah's blessing and peace be upon him" through another chain of transmitters.

15-(1518) Abu Uthman narrated from Abdullah "Allah be pleased with him" that The Prophet "Allah's blessing and peace be upon him" forbade meeting the (traders of the) sales (to buy from them on the way).

16-(1519) Abu Huraira "Allah be pleased with him" narrated that The Prophet "Allah's blessing and peace be upon him" forbade that the (traders of the) goods should be met (in order to buy from them on the way).

17-(...) Ibn Sirin narrated: I heard Abu Huraira "Allah be pleased with him" telling: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not meet the (traders of the) goods (on the way), and if one met them and bought something from them, and then its (the merchandise's) owner went to the market (and knew that its real price was more than what he had been paid), he should have the option (to take it and cancel the transaction).

[6] It is forbidden for a town dweller to sell (goods) on behalf of a desert dweller

18-(1520) Sa'id Ibn Al-Musaiyyab narrated from Abu Huraira "Allah be pleased with him", who traced it to The Prophet "Allah's blessing and peace be upon him": "No town dweller should sell (goods) on behalf of a desert dweller." According to the narration of Zuhair (Abu Huraira narrated) that The Prophet "Allah's blessing and peace be upon him" forbade that a town dweller should sell on behalf of a desert dweller.

19-(1521) Ibn Abbas "Allah be pleased with both" narrated that The Prophet "Allah's blessing and peace be upon him" forbade that the (traders of the) goods should be met (in order to buy from them on the way), and

١٣ ـ (١٥١٦) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ. قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللهِ ﷺ نَهَىٰ عَنِ النَّجْشِ.

[البخاري: كتاب البيوع، باب النجش، رقم: ٢١٤٢].

٥ ـ باب تحريم تَلَقِّي الجَلَب

١٤ ـ (١٥١٧) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ. (ح) وَحَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا يَحْيَىٰ ـ يَعْنِي ابْنَ سَعِيدٍ ـ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي. كُلُّهُمْ عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَىٰ أَنْ تُتَلَقَّى السِّلَعُ حَتَّىٰ تَبْلُغَ الأَسْوَاقَ. وَهٰذَا لَفْظُ ابْنِ نُمَيْرٍ.

وَقَالَ الآخَرَانِ: إِنَّ النَّبِيَّ ﷺ نَهَىٰ عَنِ التَّلَقِّي.

(...) ـ وحدّثني مُحَمَّدُ بْنُ حَاتِمٍ وَإِسْحَاقُ بْنُ مَنْصُورٍ. جَمِيعاً عَنِ ابْنِ مَهْدِيٍّ، عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ، بِمِثْلِ حَدِيثِ ابْنِ نُمَيْرٍ، عَنْ عُبَيْدِ اللَّهِ.

١٥ ـ (١٥١٨) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُبَارَكٍ، عَنِ التَّيْمِيِّ، عَنْ أَبِي عُثْمَانَ، عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ ﷺ أَنَّهُ نَهَىٰ عَنْ تَلَقِّي الْبُيُوعِ.

[البخاري: كتاب البيوع، باب النهي للبائع أن لا يحفل الإبل.... رقم: ٢١٤٩].

١٦ ـ (١٥١٩) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا هُشَيْمٌ، عَنْ هِشَامٍ، عَنِ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ أَنْ يُتَلَقَّى الْجَلَبُ.

١٧ ـ (...) ـ حدّثنا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا هِشَامُ بْنُ سُلَيْمَانَ، عَنِ ابْنِ جُرَيْجٍ: أَخْبَرَنِي هِشَامٌ الْقُرْدُوسِيُّ، عَنِ ابْنِ سِيرِينَ. قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لاَ تَلَقَّوُا الْجَلَبَ، فَمَنْ تَلَقَّاهُ فَاشْتَرَىٰ مِنْهُ، فَإِذَا أَتَىٰ سَيِّدُهُ السُّوقَ، فَهُوَ بِالْخِيَارِ».

٦ ـ باب تحريم بَيْعِ الحَاضِرِ للبادي

١٨ ـ (١٥٢٠) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ. قَالُوا: حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، يَبْلُغُ بِهِ النَّبِيَّ ﷺ. قَالَ: «لاَ يَبِعْ حَاضِرٌ لِبَادٍ».

وَقَالَ زُهَيْرٌ: عَنِ النَّبِيِّ ﷺ؛ أَنَّهُ نَهَىٰ أَنْ يَبِيعَ حَاضِرٌ لِبَادٍ.

١٩ ـ (١٥٢١) ـ وحدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ. قَالاَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ ابْنِ طَاوُوسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ. قَالَ: نَهَىٰ

that a town dweller should sell on behalf of a desert dweller. I (a sub-narrator) said: I asked Ibn Abbas: "What does his saying "a town dweller (should not sell) on behalf of a desert dweller" mean?" he said: "It means that he should not act as a broker for him."

20-(1522) Jabir "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "No town dweller should sell on behalf of a desert dweller, but let the people be given their earnings by Allah from (selling to) one another (directly)."

(...) The same was narrated by Sufyan Ibn Uyaina, from Abu Az-Zubair from Jabir from The Prophet "Allah's blessing and peace be upon him".

21-(1523) Anas Ibn Malik "Allah be pleased with him" narrated: We were forbidden (by The Prophet) that a town dweller should sell on behalf of a desert dweller, even if he was his father or brother.

22-(...) Anas "Allah be pleased with him" narrated: We were forbidden (by The Prophet) that a town dweller should sell for a desert dweller.

[7] What about selling the animal whose udder is tied up (and left without being milked for a long time in order to be filled with milk before being sold)

23-(1524) Abu Huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Whoever bought a sheep whose udder was tied up (and left without being milked for a long time before being sold) should go back with it, and then milk it. If he was satisfied with its milk, he could keep it and if he was displeased he might return it (to the owner) along with one Sa of dates."

24-(...) Abu Huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Whoever bought a sheep whose udder was tied up (and left without being milked for a long time), had a three-day option either to keep it or to return it with a Sa of dates."

25-(...) Abu Huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Whoever bought a sheep whose udder was tied up (and left without being milked for a long time), had a three-day option (either to keep it or to return it); and if he returned it, he should return it with a Sa of food, without (the condition of being) wheat."

26-(...) Abu Huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Whoever bought a sheep whose udder was tied up (and left without being milked for a long time), had (the right) to choose the better of the two alternatives: If he wished, he

رَسُولُ اللَّهِ ﷺ أَنْ تُتَلَقَّى الرُّكْبَانُ، وَأَنْ يَبِيعَ حَاضِرٌ لِبَادٍ.

قَالَ: فَقُلْتُ لِابْنِ عَبَّاسٍ: مَا قَوْلُهُ: حَاضِرٌ لِبَادٍ؟ قَالَ: لاَ يَكُنْ لَهُ سِمْسَاراً.

[البخاري: كتاب البيوع، باب هل يبيع حاضر لباد بغير أجر...، رقم: ٢١٥٨].

٢٠ ـ (١٥٢٢) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ التَّمِيمِيُّ: أَخْبَرَنَا أَبُو خَيْثَمَةَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ. (ح) وَحَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو الزُّبَيْرِ، عَنْ جَابِرٍ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ يَبِعْ حَاضِرٌ لِبَادٍ. دَعُوا النَّاسَ يَرْزُقِ اللَّهُ بَعْضَهُمْ مِنْ بَعْضٍ».

غَيْرَ أَنَّ فِي رِوَايَةِ يَحْيَىٰ: «يُرْزَقُ».

(...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ. قَالاَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، عَنِ النَّبِيِّ ﷺ ... بِمِثْلِهِ.

٢١ ـ (١٥٢٣) ـ وحدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا هُشَيْمٌ، عَنْ يُونُسَ، عَنِ ابْنِ سِيرِينَ، عَنْ أَنَسِ بْنِ مَالِكٍ. قَالَ: نُهِينَا أَنْ يَبِيعَ حَاضِرٌ لِبَادٍ، وَإِنْ كَانَ أَخَاهُ أَوْ أَبَاهُ.

[البخاري: كتاب البيوع، باب لا يشتري حاضر لباد بالسمسرة، رقم: ٢١٦١].

٢٢ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنِ ابْنِ عَوْنٍ، عَنْ مُحَمَّدٍ، عَنْ أَنَسٍ. (ح) وَحَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا مُعَاذٌ: حَدَّثَنَا ابْنُ عَوْنٍ، عَنْ مُحَمَّدٍ. قَالَ: قَالَ أَنَسُ بْنُ مَالِكٍ: نُهِينَا عَنْ أَنْ يَبِيعَ حَاضِرٌ لِبَادٍ.

٧ ـ باب حُكْمِ بيعِ المُصَرَّاة

٢٣ ـ (١٥٢٤) ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا دَاوُدُ بْنُ قَيْسٍ، عَنْ مُوسَى بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنِ اشْتَرَىٰ شَاةً مُصَرَّاةً فَلْيَنْقَلِبْ بِهَا، فَلْيَحْلُبْهَا، فَإِنْ رَضِيَ حِلاَبَهَا أَمْسَكَهَا. وَإِلاَّ رَدَّهَا وَمَعَهَا صَاعٌ مِنْ تَمْرٍ».

[البخاري: كتاب البيوع، باب النهي للبائع أن لا يحفل الإبل...، رقم: ٢١٤٨].

٢٤ ـ (...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ ـ يَعْنِي ابْنَ عَبْدِ الرَّحْمٰنِ الْقَارِيَّ ـ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنِ ابْتَاعَ شَاةً مُصَرَّاةً فَهُوَ فِيهَا بِالْخِيَارِ ثَلاَثَةَ أَيَّامٍ، إِنْ شَاءَ أَمْسَكَهَا وَإِنْ شَاءَ رَدَّهَا، وَرَدَّ مَعَهَا صَاعاً مِنْ تَمْرٍ».

٢٥ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ عَمْرِو بْنِ جَبَلَةَ بْنِ أَبِي رَوَّادٍ: حَدَّثَنَا أَبُو عَامِرٍ ـ يَعْنِي الْعَقَدِيَّ ـ: حَدَّثَنَا قُرَّةُ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَنِ اشْتَرَىٰ شَاةً مُصَرَّاةً فَهُوَ بِالْخِيَارِ ثَلاَثَةَ أَيَّامٍ، فَإِنْ رَدَّهَا رَدَّ مَعَهَا صَاعاً مِنْ طَعَامٍ، لاَ سَمْرَاءَ».

٢٦ ـ (...) ـ حدّثنا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنِ اشْتَرَىٰ شَاةً مُصَرَّاةً فَهُوَ بِخَيْرِ النَّظَرَيْنِ، إِنْ شَاءَ

could keep it, and if he wished, he might return it along with a Sa of dates, and (it is) not (necessary to be of) wheat."

27-(...) The same was narrated on the authority of Aiyyub, with the same chain of transmitters, according to which he (mentioned that The Prophet) said: "Whoever bought one of the goats (whose udder is tied up) had the option (either to keep or to return it)."

28-(...) Hammam Ibn Munabbih narrated: This is what Abu Huraira "Allah be pleased with him" narrated to us from The Messenger of Allah "Allah's blessing and peace be upon him". (He mentioned some traditions including the following): The Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone of you purchased a goat or a milch she-camel, whose udder was tied up (and left without being milked for a long time before being sold), then, he would have the (right) to choose the better of the two alternatives after milking it: either to retain it, or to return it along with a Sa of dates."

[8] The invalidity of selling goods before being in one's possession

29-(1525) Ibn Abbas "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who purchased (any kind of) food, should not sell it until he has (weighed it and then) taken possession of it in full." Ibn Abbas commented: I think that it applies to everything (to be sold).

(...) The same was narrated on the authority of Amr Ibn Dinar, with the same chain of transmitters.

30-(...) Ibn Abbas "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who purchased (any kind of) food, should not sell it until he has (weighed it and then) taken possession of it in full." Ibn Abbas commented: I think that everything (to be sold) is similar to food in that respect.

31-(...) Ibn Abbas "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who purchased (any kind of) food, should not sell it until he has weighed it and then taken possession of it in full." I (a sub-narrator) asked Ibn Abbas: "What is the reason?" He said: "Do you not see them bargaining gold for food on credit?" Abu Kuraib did not mention "on credit".

32-(1526) Ibn Umar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He,

أَمْسَكَهَا، وَإِنْ شَاءَ رَدَّهَا وَصَاعاً مِنْ تَمْرٍ، لاَ سَمْرَاءَ».

٢٧ ـ (...) ـ **وحدّثناه** ابْنُ أَبِي عُمَرَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ، عَنْ أَيُّوبَ، بِهٰذَا الإِسْنَادِ. غَيْرَ أَنَّهُ قَالَ: «مَنِ اشْتَرَىٰ مِنَ الْغَنَمِ فَهُوَ بِالْخِيَارِ».

٢٨ ـ (...) ـ **حدّثنا** مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ. قَالَ: هٰذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ، عَنْ رَسُولِ اللّهِ ﷺ. فَذَكَرَ أَحَادِيثَ مِنْهَا. وَقَالَ: قَالَ رَسُولُ اللّهِ ﷺ: «إِذَا مَا أَحَدُكُمُ اشْتَرَىٰ لِقْحَةً مُصَرَّاةً أَوْ شَاةً مُصَرَّاةً، فَهُوَ بِخَيْرِ النَّظَرَيْنِ بَعْدَ أَنْ يَحْلُبَهَا: إِمَّا هِيَ، وَإِلاَّ فَلْيَرُدَّهَا وَصَاعاً مِنْ تَمْرٍ».

٨ ـ باب بُطْلان بيع المَبِيعِ قَبْلَ القَبْضِ

٢٩ ـ (١٥٢٥) ـ **حدّثنا** يَحْيَىٰ بْنُ يَحْيَىٰ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ. (ح) وَحَدَّثَنَا أَبُو الرَّبِيعِ الْعَتَكِيُّ وَقُتَيْبَةُ. قَالاَ: حَدَّثَنَا حَمَّادٌ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ طَاوُوسٍ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ رَسُولَ اللّهِ ﷺ قَالَ: «مَنِ ابْتَاعَ طَعَاماً فَلاَ يَبِعْهُ حَتَّىٰ يَسْتَوْفِيَهُ».

قَالَ ابْنُ عَبَّاسٍ: وَأَحْسِبُ كُلَّ شَيْءٍ مِثْلَهُ.

[البخاري: كتاب البيوع، باب بيع الطعام قبل أن يقبض...، رقم: ٢١٣٥]

(...) ـ **حدّثنا** ابْنُ أَبِي عُمَرَ وَأَحْمَدُ بْنُ عَبْدَةَ. قَالاَ: حَدَّثَنَا سُفْيَانُ. (ح) وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالاَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ ـ وَهُوَ الثَّوْرِيُّ ـ. كِلاَهُمَا عَنْ عَمْرِو بْنِ دِينَارٍ، بِهٰذَا الإِسْنَادِ... نَحْوَهُ.

٣٠ ـ (...) ـ **حدّثنا** إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ. قَالَ ابْنُ رَافِعٍ: حَدَّثَنَا وَقَالَ الآخَرَانِ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ ابْنِ طَاوُوسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: قَالَ رَسُولُ اللّهِ ﷺ: «مَنِ ابْتَاعَ طَعَاماً فَلاَ يَبِعْهُ حَتَّىٰ يَقْبِضَهُ».

قَالَ ابْنُ عَبَّاسٍ: وَأَحْسِبُ كُلَّ شَيْءٍ بِمَنْزِلَةِ الطَّعَامِ.

[البخاري: كتاب البيوع، باب ما يذكر في بيع الطعام والمكره، رقم: ٢١٣٢]

٣١ ـ (...) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ. قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ الآخَرَانِ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنِ ابْنِ طَاوُوسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: قَالَ رَسُولُ اللّهِ ﷺ: «مَنِ ابْتَاعَ طَعَاماً فَلاَ يَبِعْهُ حَتَّىٰ يَكْتَالَهُ».

فَقُلْتُ لِابْنِ عَبَّاسٍ: لِمَ؟ فَقَالَ: أَلاَ تَرَاهُمْ يَتَبَايَعُونَ بِالذَّهَبِ، وَالطَّعَامُ مُرْجَأً؟ وَلَمْ يَقُلْ أَبُو كُرَيْبٍ: مُرْجَأً.

٣٢ ـ (١٥٢٦) ـ **حدّثنا** عَبْدُ اللّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ: حَدَّثَنَا مَالِكٌ. (ح) وَحَدَّثَنَا يَحْيَىٰ بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللّهِ ﷺ قَالَ:

who purchased (any kind of) food, should not sell it until he has (weighed it and then) taken possession of it in full."

33-(1527) Ibn Umar "Allah be pleased with both" narrated: During the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him", whenever we purchased food, he would send to us somebody, ordering us to move it from the very place wherein we purchased it to another place before we would sell it.

34-(1526) Ibn Umar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who purchased (any kind of) food, should not sell it until he has (weighed it and then) taken possession of it in full."

(1527) He (Ibn Umar) resumed: We used to purchase the food from the traders at random (i.e. without weighing it). But, The Messenger of Allah "Allah's blessing and peace be upon him" prevented us to sell it until we has moved it from its very place (wherein it was purchased so as we would be able to weigh and estimate it exactly).

35-(1526) Abdullah Ibn Umar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who purchased (any kind of) food, should not sell it until he has weighed it and then taken possession of it in full."

36-(...) Ibn Umar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who purchased (any kind of) food, should not sell it until he has (weighed it and then) taken possession of it."

37-(1527) Ibn Umar "Allah be pleased with both" narrated that during the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him" they used to be beaten (as punishment) if they purchased any kind of food at random (without weighing or estimating it) and then sold it in its very place (in which it was purchased) until they would transfer it to another place (in order that they would be able to estimate it exactly).

38-(...) Salim Ibn Abdullah narrated from his father: I saw the people being beaten (as punishment) during the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him" if they purchased food at random (without estimating it exactly) and then sold it in its very place (in which they bought it), until they would take it to their dwelling places (in order that they would be able to estimate it exactly). Ibn Shihab narrated: Ubaidullah Ibn Abdullah Ibn Umar told me that his father used to buy the

«مَنِ ابْتَاعَ طَعَاماً فَلا يَبِعْهُ حَتَّىٰ يَسْتَوْفِيَهُ».

[البخاري: كتاب البيوع، باب الكيل على البائع والمعطي، رقم: ٢١٢٦].

٣٣ ـ (١٥٢٧) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ. قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ: كُنَّا فِي زَمَانِ رَسُولِ اللَّهِ ﷺ نَبْتَاعُ الطَّعَامَ، فَيَبْعَثُ عَلَيْنَا مَنْ يَأْمُرُنَا بِانْتِقَالِهِ مِنَ الْمَكَانِ الَّذِي ابْتَعْنَاهُ فِيهِ إِلَىٰ مَكَانٍ سِوَاهُ، قَبْلَ أَنْ نَبِيعَهُ.

٣٤ ـ (١٥٢٦) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ عُبَيْدِ اللَّهِ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنِ اشْتَرَىٰ طَعَاماً فَلاَ يَبِعْهُ حَتَّىٰ يَسْتَوْفِيَهُ».

(١٥٢٧) ـ قَالَ: وَكُنَّا نَشْتَرِي الطَّعَامَ مِنَ الرُّكْبَانِ جِزَافاً، فَنَهَانَا رَسُولُ اللَّهِ ﷺ أَنْ نَبِيعَهُ، حَتَّىٰ نَنْقُلَهُ مِنْ مَكَانِهِ.

٣٥ ـ (١٥٢٦) ـ حدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: حَدَّثَنِي عُمَرُ بْنُ مُحَمَّدٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنِ اشْتَرَىٰ طَعَاماً فَلاَ يَبِعْهُ حَتَّىٰ يَسْتَوْفِيَهُ وَيَقْبِضَهُ».

٣٦ ـ (...) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ وَعَلِيُّ بْنُ حُجْرٍ. قَالَ يَحْيَىٰ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، وَقَالَ عَلِيٌّ: حَدَّثَنَا إِسْمَاعِيلُ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ أَنَّهُ سَمِعَ ابْنَ عُمَرَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنِ ابْتَاعَ طَعَاماً فَلاَ يَبِعْهُ حَتَّىٰ يَقْبِضَهُ».

٣٧ ـ (١٥٢٧) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الأَعْلَىٰ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ أَنَّهُمْ كَانُوا يُضْرَبُونَ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، إِذَا اشْتَرَوْا طَعَاماً جِزَافاً، أَنْ يَبِيعُوهُ فِي مَكَانِهِ حَتَّىٰ يُحَوِّلُوهُ.

[البخاري: كتاب الحدود، باب كم التعزير والأدب، رقم: ٦٨٥٢].

٣٨ ـ (...) ـ وحدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ أَنَّ أَبَاهُ قَالَ: قَدْ رَأَيْتُ النَّاسَ فِي عَهْدِ رَسُولِ اللَّهِ ﷺ، إِذَا ابْتَاعُوا الطَّعَامَ جِزَافاً، يُضْرَبُونَ فِي أَنْ يَبِيعُوهُ فِي مَكَانِهِمْ، وَذٰلِكَ حَتَّىٰ يُؤْوُوهُ إِلَىٰ رِحَالِهِمْ.

قَالَ ابْنُ شِهَابٍ: وَحَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ أَبَاهُ كَانَ يَشْتَرِي

food at random (without estimating it exactly) and then transfer it to his house (before selling it).

39-(1528) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who bought (any kind of) food, should not sell it until he has weighed it." According to the narration of Abu Bakr, the word "purchased" was substituted for "bought".

40-(...) Abu Huraira "Allah be please with him" was reported to have said to Marwan: "Have you permitted the transactions involving usury?" Marwan said: "I have not done so." Abu Huraira "Allah be pleased with him" said: "You have permitted the transactions with the help of documents, though Allah's Apostle "Allah's blessing and peace be upon him" forbade selling the food until it would be (measured and then) possessed in full." Upon this, Marwan addressed the people and forbade them to practice such a selling (with the help of documents). Sulaiman said: I saw the guards taking those (documents) from the people.

41-(1529) Abu Az-Zubair narrated from Jabir Ibn Abdullah "Allah be pleased with both": The Messenger of Allah "Allah's blessing and peace be upon him" said: "If you purchased (any kind of) food, then you should not sell it until you have (weighed and then) taken possession of it in full."

[9] Forbiddance of selling the heap of dates the amount of which is unknown by (an estimated amount of) dates

42-(1530) Jabir Ibn Abdullah "Allah be pleased with both" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" forbade selling the heap of dates, the weight of which is unknown by an estimated weight of dates.

(...) Abu Az-Zubair narrated that he heard Jabir Ibn Abdullah "Allah be pleased with both" saying that The Messenger of Allah "Allah's blessing and peace be upon him" forbade the same, without mentioning "of dates".

[10] Both the buyer and the seller have the option of canceling the transaction before departing from the assembly (of bargain)

43-(1531) Ibn Umar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Both of the seller and the purchaser have the option (to confirm or cancel the transaction) so long as they does not separate from one another except the bargain based on the option (to cancel it).

الطَّعَام جزافاً، فَيَحْمِلَهُ إِلَىٰ أَهْلِهِ.

[البخاري: كتاب البيوع، باب من رأى إذا اشترى طعاماً جزافاً...، رقم: ٢١٣٧].

٣٩ ـ (١٥٢٨) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ وَأَبُو كُرَيْبٍ. قَالُوا: حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ، عَنِ الضَّحَّاكِ بْنِ عُثْمَانَ، عَنْ بُكَيْرِ بْنِ عَبْدِ اللَّهِ بْنِ الأَشَجِّ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنِ اشْتَرَىٰ طَعَاماً فَلاَ يَبِعْهُ حَتَّىٰ يَكْتَالَهُ».

وَفِي رِوَايَةِ أَبِي بَكْرٍ: «مَنِ ابْتَاعَ».

٤٠ ـ (...) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْحَارِثِ الْمَخْزُومِيُّ: حَدَّثَنَا الضَّحَاكُ بْنُ عُثْمَانَ، عَنْ بُكَيْرِ بْنِ عَبْدِ اللهِ بْنِ الأَشجِّ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّهُ قَالَ لِمَرْوَانَ: أَحْلَلْتَ بَيْعَ الرِّبَا. فَقَالَ مَرْوَانُ: مَا فَعَلْتُ. فَقَالَ أَبُو هُرَيْرَةَ: أَحْلَلْتَ بَيْعَ الصِّكَاكِ، وَقَدْ نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنْ بَيْعِ الطَّعَامِ حَتَّىٰ يُسْتَوْفَىٰ. قَالَ: فَخَطَبَ مَرْوَانُ النَّاسَ، فَنَهَىٰ عَنْ بَيْعِهَا.

قَالَ سُلَيْمَانُ: فَنَظَرْتُ إِلَىٰ حَرَسٍ يَأْخُذُونَهَا مِنْ أَيْدِي النَّاسِ.

٤١ ـ (١٥٢٩) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ. أَخْبَرَنَا رَوْحٌ: حَدَّثَنَا ابْنُ جُرَيْجٍ: حَدَّثَنِي أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ جابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ: «إِذَا ابْتَعْتَ طَعَاماً، فَلاَ تَبِعْهُ حَتَّىٰ تَسْتَوْفِيَهُ».

٩ ـ باب تحريم بَيْعِ صُبْرَةِ التَّمرِ المجهولة القدر بتمرٍ

٤٢ ـ (١٥٣٠) ـ حدّثني أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرِو بْنِ سَرْحٍ: أَخْبَرَنَا ابْنُ وَهْبٍ: حَدَّثَنِي ابْنُ جُرَيْجٍ أَنَّ أَبَا الزُّبَيْرِ أَخْبَرَهُ قَالَ: سَمِعْتُ جابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنْ بَيْعِ الصُّبْرَةِ مِنَ التَّمْرِ، لاَ يُعْلَمُ مَكِيلَتُهَا، بِالْكَيْلِ الْمُسَمَّىٰ مِنَ التَّمْرِ.

(...) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: نَهَىٰ رَسُولُ اللَّهِ ﷺ ... بِمِثْلِهِ. غَيْرَ أَنَّهُ لَمْ يَذْكُرْ: مِنَ التَّمْرِ. فِي آخِرِ الْحَدِيثِ.

١٠ ـ باب ثُبوتِ خِيَار المجلس للمُتَبَايِعَيْن

٤٣ ـ (١٥٣١) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ. قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْبَيِّعَانِ، كُلُّ وَاحِدٍ مِنْهُمَا بِالْخِيَارِ عَلَىٰ صَاحِبِهِ، مَا لَمْ يَتَفَرَّقَا، إِلاَّ بَيْعَ الْخِيَارِ».

[البخاري: كتاب البيوع، باب البيعان بالخيار ما لم يتفرقا، رقم: ٢١١١].

(...) This Hadith was narrated on the authority of Ibn Umar, from The Prophet "Allah's blessing and peace be upon him", through another chain of transmitters.

44-(...) Ibn Umar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If two men entered into (a process of) transaction, they would have the option (to confirm or cancel such a transaction) for as long as they did not separate from one another, and they were together, or anyone of them did not give the other the (right of) option (to cancel the bargain within a specific time). But, if anyone of them gave the other the (right of) option (to cancel the bargain), and the transaction was based upon that condition, then the bargain should be affirmed. Moreover, if they separated from one another after fulfilling the bargain, and none of them cancelled it, then, the transaction is affirmed."

45-(...) Ibn Umar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If two men entered into (a process of) transaction, each one of them would have the (right of) option (to cancel it if he so liked) as long as they did not separate from one another, or their transaction was based on the (right of) option (to be cancelled by anyone of them if he so wished). If their transaction was based upon (the right of) such an option, then, it should become binding." Ibn Abu Umar added in his narration: Nafi told: Whenever he (Ibn Umar) entered into a transaction with another man, and he wanted not to break it, he would stand up and walk for a while, after which he would return to him.

46-(...) Abdullah Ibn Dinar narrated that he heard Ibn Umar saying: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No transaction should be binding between each couple (of seller and purchaser) until they separate from one another, except for the transaction based on the (right of) option (to cancel it)."

[11] Telling the truth in the transaction, and showing (the defects as well as the merits of the sold commodity)

47-(1532) Hakim Ibn Hizam "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The buyer and the seller have the option of canceling or confirming the deal as long as they does not separate. If they were true and made clear the defects of the goods, then they would be blessed in their bargain; and if they told lies and hid some facts, their bargain would be deprived of Allah's blessings."

(...) ـ **حدّثنا** زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى. قالاَ: حَدَّثَنَا يَحْيَىٰ ـ وَهُوَ الْقَطَّانُ ـ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي. كُلُّهُمْ عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ. (ح) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ وَعَلِيُّ بْنُ حُجْرٍ. قَالاَ: حَدَّثَنَا إِسْمَاعِيلُ. (ح) وَحَدَّثَنَا أَبُو الرَّبِيعِ وَأَبُو كَامِلٍ. قَالاَ: حَدَّثَنَا حَمَّادٌ ـ وَهُوَ ابْنُ زَيْدٍ ـ جَمِيعاً عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ. (ح) وَحَدَّثَنَا ابْنُ الْمُثَنَّى وَابْنُ أَبِي عُمَرَ. قَالاَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ قَالَ: سَمِعْتُ يَحْيَىٰ بْنَ سَعِيدٍ. (ح) وَحَدَّثَنَا ابْنُ رَافِعٍ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: أَخْبَرَنَا الضَّحَّاكُ. كِلاَهُمَا عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ، نَحْوَ حَدِيثِ مَالِكٍ عَنْ نَافِعٍ.

[البخاري: كتاب البيوع، باب إذا لم يوقت الخيار هل يجوز البيع، رقم: ٢١٠٩].

٤٤ ـ (...) ـ **حدّثنا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنْ رَسُولِ اللَّهِ ﷺ؛ أَنَّهُ قَالَ: «إِذَا تَبَايَعَ الرَّجُلاَنِ فَكُلُّ وَاحِدٍ مِنْهُمَا بِالْخِيَارِ مَا لَمْ يَتَفَرَّقَا، وَكَانَا جَمِيعاً، أَوْ يُخَيِّرُ أَحَدُهُمَا الآخَرَ، فَإِنْ خَيَّرَ أَحَدُهُمَا الآخَرَ فَتَبَايَعَا عَلَىٰ ذٰلِكَ، فَقَدْ وَجَبَ الْبَيْعُ، وَإِنْ تَفَرَّقَا بَعْدَ أَنْ تَبَايَعَا وَلَمْ يَتْرُكْ وَاحِدٌ مِنْهُمَا الْبَيْعَ، فَقَدْ وَجَبَ الْبَيْعُ».

[البخاري: كتاب البيوع، باب إذا خير أحدهما صاحبه بعد البيع، رقم: ٢١١٢].

٤٥ ـ (...) ـ **وحدثني** زُهَيْرُ بْنُ حَرْبٍ وَابْنُ أَبِي عُمَرَ. كِلاَهُمَا عَنْ سُفْيَانَ. قَالَ زُهَيْرٌ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ ابْنِ جُرَيْجٍ. قَالَ: أَمْلَىٰ عَلَيَّ نَافِعٌ: سَمِعَ عَبْدَ اللَّهِ بْنَ عُمَرَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا تَبَايَعَ الْمُتَبَايِعَانِ بِالْبَيْعِ، فَكُلُّ وَاحِدٍ مِنْهُمَا بِالْخِيَارِ مِنْ بَيْعِهِ مَا لَمْ يَتَفَرَّقَا، أَوْ يَكُونُ بَيْعُهُمَا عَنْ خِيَارٍ، فَإِذَا كَانَ بَيْعُهُمَا عَنْ خِيَارٍ، فَقَدْ وَجَبَ».

زَادَ ابْنُ أَبِي عُمَرَ فِي رِوَايَتِهِ: قَالَ نَافِعٌ: فَكَانَ إِذَا بَايَعَ رَجُلاً فَأَرَادَ أَنْ لاَ يُقِيلَهُ، قَامَ فَمَشَىٰ هُنَيَّةً، ثُمَّ رَجَعَ إِلَيْهِ.

٤٦ ـ (...) ـ **حدّثنا** يَحْيَىٰ بْنُ يَحْيَىٰ وَيَحْيَىٰ بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ. قَالَ يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا. وَقَالَ الآخَرُونَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ أَنَّهُ سَمِعَ ابْنَ عُمَرَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «كُلُّ بَيِّعَيْنِ لاَ بَيْعَ بَيْنَهُمَا حَتَّىٰ يَتَفَرَّقَا، إِلاَّ بَيْعُ الْخِيَارِ».

١١ ـ باب الصّدق في البيع والبيان

٤٧ ـ (١٥٣٢) ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ، عَنْ شُعْبَةَ. (ح) وَحَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ وَعَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ. قَالاَ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَبِي الْخَلِيلِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنْ حَكِيمِ بْنِ حِزَامٍ، عَنِ النَّبِيِّ ﷺ. قَالَ: «الْبَيِّعَانِ بِالْخِيَارِ مَالَمْ يَتَفَرَّقَا، فَإِنْ صَدَقَا وَبَيَّنَا بُورِكَ لَهُمَا فِي بَيْعِهِمَا، وَإِنْ كَذَبَا وَكَتَمَا مُحِقَتْ بَرَكَةُ بَيْعِهِمَا».

[البخاري: كتاب البيوع، باب إذا بيَّنَ البيعان ولم يكتما ونصحا، رقم: ٢٠٧٩].

(...) The same was narrated on the authority of Hakim Ibn Hizam, who narrated it from The Prophet "Allah's blessing and peace be upon him" through another chain of transmitters. Muslim Ibn Al-Hajjaj said: Hakim Ibn Hizam was born in the heart of Ka'ba, and he lived one hundred and twenty years.

[12] What about him, who in a team transaction

48-(1533) Abdullah Ibn Dinar narrated that he heard Ibn Umar "Allah be pleased with both" saying: A man mentioned to The Messenger of Allah "Allah's blessing and peace be upon him" that he used to be deceived in transactions. Upon this The Messenger of Allah "Allah's blessing and peace be upon him" said: "You would say to whomever you entered with into transaction: There is no cheating." As of that time, whenever he entered into a transaction (with anyone) he would say: "There is no cheating."

(...) The same was narrated on the authority of Shu'ba, from Abdullah Ibn Dinar, with the same chain of transmitters, without the last sentence: As of that time, whenever he entered into a transaction (with anyone) he would say: "There is no cheating."

[13] Forbiddance of selling the fruits before their benefit seems evident, and it is not necessary that they should be plucked

49-(1534) Abdullah Ibn Umar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" forbade selling the fruits till their benefit is evident. He forbade both the seller and the buyer (such selling).

(...) The same was narrated on the authority of Ubaidullah from Nafi from Ibn Umar from The Prophet "Allah's blessing and peace be upon him".

50-(1535) Ibn Umar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" forbade selling the date fruits till they have become ripe (i.e. till they have become red and yellow and could be eaten), and (he forbade selling) the wheat ears till they have become white and safe from blight. He forbade both of the seller and the purchaser (such a transaction).

51-(1534) Ibn Umar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not purchase the fruits until their benefit has become evident, and the (danger of) blight has been over." He said: "Its benefit seems evident means that it (ripens and) becomes red and yellow (and could be eaten)."

(...) ـ حدّثنا عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا هَمَّامٌ، عَنْ أَبِي التَّيَّاحِ. قَالَ: سَمِعْتُ عَبْدَ اللّٰهِ بْنَ الْحَارِثِ يُحَدِّثُ، عَنْ حَكِيمِ بْنِ حِزَامٍ، عَنِ النَّبِيِّ ﷺ، بِمِثْلِهِ.

قَالَ مُسْلِمُ بْنُ الْحَجَّاجِ: وُلِدَ حَكِيمُ بْنُ حِزَامٍ فِي جَوْفِ الْكَعْبَةِ، وَعَاشَ مِئَةً وَعِشْرِينَ سَنَةً.

١٢ ـ باب مَنْ يُخْدَعُ في البَيْعِ

٤٨ ـ (١٥٣٣) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ وَيَحْيَىٰ بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ. قَالَ يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا، وَقَالَ الآخَرُونَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ عَبْدِ اللّٰهِ بْنِ دِينَارٍ؛ أَنَّهُ سَمِعَ ابْنَ عُمَرَ يَقُولُ: ذَكَرَ رَجُلٌ لِرَسُولِ اللّٰهِ ﷺ أَنَّهُ يُخْدَعُ فِي الْبُيُوعِ، فَقَالَ رَسُولُ اللّٰهِ ﷺ: «مَنْ بَايَعْتَ فَقُلْ: لاَ خِلاَبَةَ».

فَكَانَ إِذَا بَايَعَ يَقُولُ: لاَ خِيَابَةَ.

(...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ. كِلاَهُمَا عَنْ عَبْدِ اللّٰهِ بْنِ دِينَارٍ، بِهٰذَا الإِسْنَادِ ... مِثْلَهُ.

وَلَيْسَ فِي حَدِيثِهِمَا: فَكَانَ إِذَا بَايَعَ يَقُولُ: لاَ خِيَابَةَ.

١٣ ـ باب النَّهي عن بيعِ الثِّمارِ قَبْلَ بُدُوِّ صَلاحِها بغيرِ شَرْطِ القَطْعِ

٤٩ ـ (١٥٣٤) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ. قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللّٰهِ ﷺ نَهَىٰ عَنْ بَيْعِ الثَّمَرِ حَتَّىٰ يَبْدُوَ صَلاَحُهَا. نَهَى الْبَائِعَ وَالْمُبْتَاعَ.

[البخاري: كتاب البيوع، باب بيع الثمار قبل أن يبدو صلاحها، رقم: ٢١٩٤]

(...) ـ حدّثنا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللّٰهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِهِ.

٥٠ ـ (١٥٣٥) ـ وحدّثني عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ، وَزُهَيْرُ بْنُ حَرْبٍ. قَالاَ: حَدَّثَنَا إِسْمَاعِيلُ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللّٰهِ ﷺ نَهَىٰ عَنْ بَيْعِ النَّخْلِ حَتَّىٰ يَزْهُوَ، وَعَنِ السُّنْبُلِ حَتَّىٰ يَبْيَضَّ وَيَأْمَنَ الْعَاهَةَ. نَهَى الْبَائِعَ وَالْمُشْتَرِيَ.

٥١ ـ (١٥٣٤) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ، عَنْ يَحْيَىٰ بْنِ سَعِيدٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ: قَالَ رَسُولُ اللّٰهِ ﷺ: «لاَ تَبْتَاعُوا الثَّمَرَ حَتَّىٰ يَبْدُوَ صَلاَحُهُ وَتَذْهَبَ عَنْهُ الآفَةُ».

قَالَ: يَبْدُو صَلاَحُهُ: حُمْرَتُهُ وَصُفْرَتُهُ.

(...) The same was narrated on the authority of Yahya, with the same chain of transmitters to his saying: "Till their benefit has become evident", and he did not mention what follows.

(...) Ibn Umar narrated from The Prophet "Allah's blessing and peace be upon him" the same through another chain of transmitters.

(...) The same was narrated on the authority of Musa Ibn Uqba from Nafi from Ibn Umar from The Prophet "Allah's blessing and peace be upon him".

52-(...) Abdullah Ibn Dinar narrated that he heard Ibn Umar "Allah be pleased with both" saying: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not sell the fruits until their good condition seems evident."

(...) The same was narrated on the authority of Shu'ba from Abdullah Ibn Dinar, with the same chain of transmitters. Shu'ba added in his narration: He (Ibn Dinar) asked Ibn Umar: "What is their benefit?" he said: "It is that their blight is over."

53-(1536) Abu Az-Zubair narrated from Jabir Ibn Abdullah "Allah be pleased with both": The Prophet "Allah's blessing and peace be upon him" forbade (or forbade us) selling fruits till they have become ripe (and fitting for eating).

54-(...) Jabir Ibn Abdullah "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" forbade selling fruits till their benefit has become evident.

55-(1537) Abu Al-Bakhtari narrated: I asked Ibn Abbas "Allah be pleased with both" about selling (the fruits of) date palms. He replied: "The Prophet "Allah's blessing and peace be upon him" forbade selling dates (on the trees) till they have become fit for eating and could be weighed." I asked: "What is to be weighed (in view of the fact that the dates are still on the trees)?" A man sitting beside Ibn Abbas replied: "Till they have been cut, stored (and, in this way, weighed)."

56-(1538) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not purchase the fruits until their good condition has become evident."

57-(1534) Ibn Umar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" forbade selling the fruits until their benefit has become evident, and selling fresh dates by dried dates.

(...) ـ وحدّثنا مُحمَّدُ بْنُ الْمُثَنَّى وَابْنُ أَبِي عُمَرَ. قَالاَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ، عَنْ يَحْيَىٰ، بِهٰذَا الإِسْنَادِ: حَتَّىٰ يَبْدُوَ صَلاَحُهُ. لَمْ يَذْكُرْ مَا بَعْدَهُ.

(...) ـ حدّثنا ابْنُ رَافِعٍ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: أَخْبَرَنَا الضَّحَّاكُ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِ حَدِيثِ عَبْدِ الْوَهَّابِ.

(...) ـ حدّثنا سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا حَفْصُ بْنُ مَيْسَرَةَ: حَدَّثَنِي مُوسَى بْنُ عُقْبَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِ حَدِيثِ مَالِكٍ وَعُبَيْدِ اللَّهِ.

٥٢ ـ (...) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ وَيَحْيَىٰ بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ، قَالَ يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا. وَقَالَ الآخَرُونَ: حَدَّثَنَا إِسْمَاعِيلُ، وَهُوَ ابْنُ جَعْفَرٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ أَنَّهُ سَمِعَ ابْنَ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ تَبِيعُوا الثَّمَرَ حَتَّىٰ يَبْدُوَ صَلاَحُهُ».

٣٨٦٥ ـ (...) ـ وحدّثنيهِ زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ، عَنْ سُفْيَانَ. (ح) وَحَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ. كِلاَهُمَا عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، بِهٰذَا الإِسْنَادِ.

وَزَادَ فِي حَدِيثِ شُعْبَةَ: فَقِيلَ لاِبْنِ عُمَرَ: مَا صَلاَحُهُ؟ قَالَ: تَذْهَبُ عَاهَتُهُ.

[البخاري: كتاب الزكاة، باب من باع ثماره أو نخله أو أرضه...، رقم: ١٤٨٦].

٥٣ ـ (١٥٣٦) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا أَبُو خَيْثَمَةَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ. (ح) وَحَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو الزُّبَيْرِ، عَنْ جَابِرٍ. قَالَ: نَهَىٰ ـ أَوْ نَهَانَا ـ رَسُولُ اللَّهِ ﷺ عَنْ بَيْعِ الثَّمَرِ حَتَّىٰ يَطِيبَ.

٥٤ ـ (...) ـ حدّثنا أَحْمَدُ بْنُ عُثْمَانَ النَّوْفَلِيُّ: حَدَّثَنَا أَبُو عَاصِمٍ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا رَوْحٌ. قَالاَ: حَدَّثَنَا زَكَرِيَّاءُ بْنُ إِسْحَاقَ: حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنْ بَيْعِ الثَّمَرِ حَتَّىٰ يَبْدُوَ صَلاَحُهُ.

٥٥ ـ (١٥٣٧) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ أَبِي الْبَخْتَرِيِّ. قَالَ: سَأَلْتُ ابْنَ عَبَّاسٍ عَنْ بَيْعِ النَّخْلِ؟ فَقَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنْ بَيْعِ النَّخْلِ حَتَّىٰ يَأْكُلَ مِنْهُ أَوْ يُؤْكَلَ، وَحَتَّىٰ يُوزَنَ.

قَالَ: فَقُلْتُ: مَا يُوزَنُ؟ فَقَالَ رَجُلٌ عِنْدَهُ: حَتَّىٰ يُحْزَرَ.

[البخاري: كتاب البيوع، باب السلم إلى من ليس عنده أصل، رقم: ٢٢٤٦].

٥٦ ـ (١٥٣٨) ـ حدّثني أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلاَءِ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي نُعْمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ تَبْتَاعُوا الثِّمَارَ حَتَّىٰ يَبْدُوَ صَلاَحُهَا».

٥٧ ـ (١٥٣٤) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ وَزُهَيْرُ بْنُ حَرْبٍ ـ وَاللَّفْظُ لَهُمَا ـ قَالاَ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا الزُّهْرِيُّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ أَنَّ النَّبِيَّ ﷺ نَهَىٰ عَنْ بَيْعِ الثَّمَرِ حَتَّىٰ يَبْدُوَ صَلاَحُهُ، وَعَنْ بَيْعِ الثَّمَرِ بِالتَّمْرِ.

(1539) Ibn Umar narrated that Zaid Ibn Thabit told that The Messenger of Allah "Allah's blessing and peace be upon him" had permitted the selling of ripe fruits on trees (granted to poor and needy for dried dates).

58-(1538) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not purchase the fruits until their good condition has become evident, and do not purchase fresh dates with dry dates."

Ibn Shihab told: Salim Ibn Abdullah Ibn Umar narrated to me the same from his father from The Prophet "Allah's blessing and peace be upon him".

[14] Forbiddance of selling fresh dates by dried dates except in case of the fruits on trees (granted to poor and needy known as Ariyya)

59-(1539) Sa'id Ibn Al-Musaiyyab narrated that The Messenger of Allah "Allah's blessing and peace be upon him" forbade selling fresh dates on trees for dry dates, and selling wheat in its ears for (pure) wheat (or renting the land to be cultivated for the wheat produced in it). He said: Salim Ibn Abdullah narrated to me that The Prophet "Allah's blessing and peace be upon him" said: "Do not purchase the fruits until their benefit seems evident, and do not purchase fresh fruits on the trees by dry dates." Salim told that Abdullah narrated to him from Zaid Ibn Thabit that afterwards The Prophet "Allah's blessing and peace be upon him" gave concession to selling the fresh dates on the trees (granted or returning to the poor and needy people) for dry dates, and he gave no concession in any other selling.

60-(...) Zaid Ibn Thabit "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" permitted those of a date-palm (selling whose fresh fruits is deprived of prohibition) to sell its fruits for dry dates according to measure.

61-(...) Zaid Ibn Thabit "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" permitted the date-palm (selling whose fresh fruits is deprived of prohibition) to be taken to one's household for dry dates according to measure, and then they could eat fresh dates from it (such a date-palm).

(...) A Hadith like this was narrated on the authority of Nafi with the same chain of transmitters.

62-(...) Yahya Ibn Sa'id narrated the same with the same chain of transmitters but with the following change: The date-palm tree (selling whose fresh fruits is deprived of prohibition) is that granted to the people who sell it for an amount of dry dates according to measure.

(١٥٣٩) ـ قَالَ ابْنُ عُمَرَ: وَحَدَّثَنَا زَيْدُ بْنُ ثَابِتٍ أَنَّ رَسُولَ اللَّهِ ﷺ رَخَّصَ فِي بَيْعِ الْعَرَايَا. زَادَ ابْنُ نُمَيْرٍ فِي رِوَايَتِهِ: أَنْ تُبَاعَ.

٥٨ ـ (١٥٣٨) ـ وحدّثني أَبُو الطَّاهِرِ وَحَرْمَلَةُ ـ وَاللَّفْظُ لِحَرْمَلَةَ ـ قَالاَ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ تَبْتَاعُوا الثَّمَرَ حَتَّىٰ يَبْدُوَ صَلاَحُهُ، وَلاَ تَبْتَاعُوا الثَّمَرَ بِالتَّمْرِ».

قَالَ ابْنُ شِهَابٍ: وَحَدَّثَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ... مِثْلَهُ سَوَاءً.

١٤ ـ باب تَحريم بيع الرُّطَبِ بالتَّمْرِ إلا في العَرَايا

٥٩ ـ (١٥٣٩) ـ وحدّثني مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا حُجَيْنُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَىٰ عَنْ بَيْعِ الْمُزَابَنَةِ وَالْمُحَاقَلَةِ.

وَالْمُزَابَنَةُ: أَنْ يُبَاعَ ثَمَرُ النَّخْلِ بِالتَّمْرِ. وَالْمُحَاقَلَةُ: أَنْ يُبَاعَ الزَّرْعُ بِالْقَمْحِ. وَاسْتِكْرَاءُ الأَرْضِ بِالْقَمْحِ.

[البخاري: كتاب البيوع، باب بيع الزبيب بالزبيب والطعام بالطعام، رقم: ٢١٧٣].

قَالَ: وَأَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ، عَنْ رَسُولِ اللَّهِ ﷺ؛ أَنَّهُ قَالَ: «لاَ تَبْتَاعُوا الثَّمَرَ حَتَّىٰ يَبْدُوَ صَلاَحُهُ، وَلاَ تَبْتَاعُوا الثَّمَرَ بِالتَّمْرِ».

وَقَالَ سَالِمٌ: أَخْبَرَنِي عَبْدُ اللَّهِ، عَنْ زَيْدِ بْنِ ثَابِتٍ، عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ رَخَّصَ بَعْدَ ذٰلِكَ فِي بَيْعِ الْعَرِيَّةِ بِالرُّطَبِ أَوْ بِالتَّمْرِ، وَلَمْ يُرَخِّصْ فِي غَيْرِ ذٰلِكَ.

٦٠ ـ (...) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ. قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنْ زَيْدِ بْنِ ثَابِتٍ أَنَّ رَسُولَ اللَّهِ ﷺ رَخَّصَ لِصَاحِبِ الْعَرِيَّةِ أَنْ يَبِيعَهَا بِخَرْصِهَا مِنَ التَّمْرِ.

٦١ ـ (...) ـ وحدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا سُلَيْمَانُ بْنُ بِلاَلٍ، عَنْ يَحْيَىٰ بْنِ سَعِيدٍ: أَخْبَرَنِي نَافِعٌ أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عُمَرَ يُحَدِّثُ أَنَّ زَيْدَ بْنَ ثَابِتٍ حَدَّثَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ رَخَّصَ فِي الْعَرِيَّةِ يَأْخُذُهَا أَهْلُ الْبَيْتِ بِخَرْصِهَا تَمْراً، يَأْكُلُونَهَا رُطَباً.

(...) ـ وحدّثناه مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الْوَهَّابِ. قَالَ: سَمِعْتُ يَحْيَىٰ بْنَ سَعِيدٍ يَقُولُ: أَخْبَرَنِي نَافِعٌ، بِهٰذَا الإِسْنَادِ، مِثْلَهُ.

٦٢ ـ (...) ـ وحدّثناه يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا هُشَيْمٌ، عَنْ يَحْيَىٰ بْنِ سَعِيدٍ، بِهٰذَا الإِسْنَادِ.

غَيْرَ أَنَّهُ قَالَ: وَالْعَرِيَّةُ النَّخْلَةُ تُجْعَلُ لِلْقَوْمِ فَيَبِيعُونَهَا بِخَرْصِهَا تَمْراً.

63-(…) Nafi narrated from Ibn Umar: Zaid Ibn Thabit told me that The Messenger of Allah "Allah's blessing and peace be upon him" had permitted selling the fresh dates on the tree (granted or returning to poor or needy people after its estimation) for dry dates equal to its measure. Yahya commented: The date-palm tree (selling whose fresh fruits is deprived of prohibition) implies that a man would purchase the fresh dates on a tree for his family to eat with the dry dates according to measure.

64-(…) Zaid Ibn Thabit "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" permitted selling the fresh fruits on the tree (granted to needy or poor people for dry fruits of the same kind) according to measure.

65-(…) Yahya Ibn Sa'id narrated the same from Ubaidullah, with the same chain of transmitters, and mentioned here that it should be taken (for dry fruits of the same kind) according to measure.

66-(…) Aiyyub narrated from Nafi with the same chain of transmitters that The Messenger of Allah "Allah's blessing and peace be upon him" had permitted selling the fresh fruits on the trees (granted to needy or poor people for dry fruits of their kind) according to measure.

67-(1540) Bushair Ibn Yasar narrated from some companions of The Messenger of Allah, from his (Bushair's) family, including Sahl Ibn Abu Hathma that The Messenger of Allah "Allah's blessing and peace be upon him" forbade selling the fresh dates with dry dates, saying: "Such (a selling) is usury; this is Muzabana" (source of thrust to disputes among people because of being based upon dangers and mistakes such as selling fresh fruits for dry fruits of the same kind with measure). But he permitted selling the fresh fruits on one or two date-palm trees (deprived of prohibition) in case they were taken by one's family, in order to eat fresh fruits in exchange of dry dates according to measure.

68-(…) Bushair Ibn Yasar narrated from some companions of The Prophet that The Messenger of Allah "Allah's blessing and peace be upon him" had permitted selling the fresh dates on the trees (deprived of prohibition as being for poor and needy) with dry dates according to measure.

69-(…) Bushair Ibn Yasar narrated from some companions of The Prophet from his (Bushair's) family that The Messenger of Allah "Allah's blessing and peace be upon him" forbade…and the rest is the same as narrated by Sulaiman Ibn Bilal from Yahya, with slight changes.

(…) Bushair Ibn Yasar narrated the same from Sahl Ibn Abu Hathma from The Prophet "Allah's blessing and peace be upon him".

٦٣ ـ (...) ـ **وحدّثنا** مُحَمَّدُ بْنُ رُمْحِ بْنِ الْمُهَاجِرِ: حَدَّثَنَا اللَّيْثُ، عَنْ يَحْيَىٰ بْنِ سَعِيدٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ: حَدَّثَنِي زَيْدُ بْنُ ثَابِتٍ أَنَّ رَسُولَ اللَّهِ ﷺ رَخَّصَ فِي بَيْعِ الْعَرِيَّةِ بِخَرْصِهَا تَمْراً.

قَالَ يَحْيَىٰ: الْعَرِيَّةُ: أَنْ يَشْتَرِيَ الرَّجُلُ ثَمَرَ النَّخَلاَتِ لِطَعَامِ أَهْلِهِ رُطَباً، بِخَرْصِهَا تَمْراً.

٦٤ ـ (...) ـ **وحدّثنا** ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللَّهِ: حَدَّثَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ، عَنْ زَيْدِ بْنِ ثَابِتٍ أَنَّ رَسُولَ اللَّهِ ﷺ رَخَّصَ فِي الْعَرَايَا أَنْ تُبَاعَ بِخَرْصِهَا كَيْلاً.

٦٥ ـ (...) ـ **وحدّثناه** ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ، عَنْ عُبَيْدِ اللَّهِ، بِهٰذَا الإِسْنَادِ. وَقَالَ: أَنْ تُؤْخَذَ بِخَرْصِهَا.

٦٦ ـ (...) ـ **وحدّثنا** أَبُو الرَّبِيعِ وَأَبُو كَامِلٍ. قَالاَ: حَدَّثَنَا حَمَّادٌ. (ح) وَحَدَّثَنِيهِ عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا إِسْمَاعِيلُ كِلاَهُمَا، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، بِهٰذَا الإِسْنَادِ: أَنَّ رَسُولَ اللَّهِ ﷺ رَخَّصَ فِي بَيْعِ الْعَرَايَا بِخَرْصِهَا.

٦٧ ـ (١٥٤٠) ـ **وحدّثنا** عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ: حَدَّثَنَا سُلَيْمَانُ ـ يَعْنِي ابْنَ بِلاَلٍ ـ، عَنْ يَحْيَىٰ ـ وَهُوَ ابْنُ سَعِيدٍ ـ، عَنْ بُشَيْرِ بْنِ يَسَارٍ، عَنْ بَعْضِ أَصْحَابِ رَسُولِ اللَّهِ ﷺ مِنْ أَهْلِ دَارِهِمْ. مِنْهُمْ سَهْلُ بْنُ أَبِي حَثْمَةَ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَىٰ عَنْ بَيْعِ الثَّمَرِ بِالتَّمْرِ. وَقَالَ: «ذٰلِكَ الرِّبَا، تِلْكَ الْمُزَابَنَةُ»، إِلاَّ أَنَّهُ رَخَّصَ فِي بَيْعِ الْعَرِيَّةِ: النَّخْلَةِ وَالنَّخْلَتَيْنِ يَأْخُذُهَا أَهْلُ الْبَيْتِ بِخَرْصِهَا تَمْراً: يَأْكُلُونَهَا رُطَباً.

[البخاري: كتاب البيوع، باب بيع الثمر على رؤوس النخل...، رقم: ٢١٩١].

٦٨ ـ (...) ـ **وحدّثنا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ. (ح) وَحَدَّثَنَا ابْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ، عَنْ يَحْيَىٰ بْنِ سَعِيدٍ، عَنْ بُشَيْرِ بْنِ يَسَارٍ، عَنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ، أَنَّهُمْ قَالُوا: رَخَّصَ رَسُولُ اللَّهِ ﷺ فِي بَيْعِ الْعَرِيَّةِ بِخَرْصِهَا تَمْراً.

٦٩ ـ (...) ـ **وحدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَابْنُ أَبِي عُمَرَ. جَمِيعاً عَنِ الثَّقَفِيِّ قَالَ: سَمِعْتُ يَحْيَىٰ بْنَ سَعِيدٍ يَقُولُ: أَخْبَرَنِي بُشَيْرُ بْنُ يَسَارٍ، عَنْ بَعْضِ أَصْحَابِ رَسُولِ اللَّهِ ﷺ، مِنْ أَهْلِ دَارِهِ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَىٰ، فَذَكَرَ بِمِثْلِ حَدِيثِ سُلَيْمَانَ بْنِ بِلاَلٍ، عَنْ يَحْيَىٰ.

غَيْرَ أَنَّ إِسْحَاقَ وَابْنَ الْمُثَنَّى جَعَلاَ مَكَانَ الرِّبَا الزَّبْنَ. وَقَالَ ابْنُ أَبِي عُمَرَ: الرِّبَا.

(...) ـ **وحدّثناه** عَمْرٌو النَّاقِدُ وَابْنُ نُمَيْرٍ. قَالاَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ يَحْيَىٰ بْنِ سَعِيدٍ، عَنْ بُشَيْرِ بْنِ يَسَارٍ، عَنْ سَهْلِ بْنِ أَبِي حَثْمَةَ، عَنِ النَّبِيِّ ﷺ... نَحْوَ حَدِيثِهِمْ.

70-(...) Bushair Ibn Yasar, the freed slave of Banu Haritha narrated that both Rafi Ibn Khadij and Sahl Ibn Abu Hathma told him that The Messenger of Allah "Allah's blessing and peace be upon him" forbade (such a selling as leading to) thrust (to disputes among the people). It implies selling fresh dates for dry dates. But, he permitted those of the trees (selling whose fresh fruits is deprived of prohibition as being granted to poor and needy people to practice such a selling).

71-(1541) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" permitted selling the fresh dates on a tree (deprived of prohibition as being granted to poor and needy people) less than (or no more than, Dawud was in doubt) five Wasaqs for dry dates according to measure.

72-(1542) Ibn Umar "Allah be pleased with both" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" forbade selling fresh fruits for dry fruits (of the same kind with measure). It implies selling fresh dates for dry dates by weight, and selling fresh grapes for raisins by weight.

73-(...) Ibn Umar "Allah be pleased with both" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" forbade (such a selling as leading to) thrust (to disputes among the people because of being based upon dangers and mistakes). It implies selling fresh dates for dry dates by weight, selling fresh grapes for raisins by weight, and selling the field of corn for corn by weight.

(...) A Hadith like this was narrated on the authority of Ubaidullah, with the same chain of transmitters.

74-(...) Ibn Umar "Allah be pleased with both" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" forbade (such a selling as leading to) thrust (to disputes among the people because of being based upon dangers and mistakes). It implies selling fresh dates for dry dates by weight, selling fresh grapes for raisins by weight, and selling any kind of fresh fruits for dry fruits (of the same kind) by measure.

75-(...) Ibn Umar "Allah be pleased with both" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" forbade (such a selling as leading to) thrust (to disputes among the people because of being based upon dangers and mistakes). It implies selling the fresh fruits on the date-palm trees for dry dates according to a definite measure, (affirming that) if it was more, then it would belong to me, and if it was less, then, it would be my responsibility.

٧٠ ـ (...) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَحَسَنٌ الْحُلْوَانِيُّ. قَالاَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنِ الْوَلِيدِ بْنِ كَثِيرٍ: حَدَّثَنِي بُشَيْرُ بْنُ يَسَارٍ مَوْلَىٰ بَنِي حَارِثَةَ: أَنَّ رَافِعَ بْنَ خَدِيجٍ وَسَهْلَ بْنَ أَبِي حَثْمَةَ حَدَّثَاهُ أَنَّ رَسُولَ اللهِ ﷺ نَهَىٰ عَنِ الْمُزَابَنَةِ: الثَّمَرِ بِالتَّمْرِ، إِلاَّ أَصْحَابَ الْعَرَايَا، فَإِنَّهُ قَدْ أَذِنَ لَهُمْ.

٧١ ـ (١٥٤١) ـ **حدّثنا** عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا مَالِكٌ. (ح) وحَدَّثَنَا يَحْيَىٰ بْنُ يَحْيَىٰ ـ وَاللَّفْظُ لَهُ ـ، قَالَ: قُلْتُ لِمَالِكٍ: حَدَّثَكَ دَاوُدُ بْنُ الْحُصَيْنِ، عَنْ أَبِي سُفْيَانَ ـ مَوْلَى ابْنِ أَبِي أَحْمَدَ ـ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ رَخَّصَ فِي بَيْعِ الْعَرَايَا بِخَرْصِهَا فِيمَا دُونَ خَمْسَةِ أَوْسُقٍ، أَوْ فِي خَمْسَةٍ ـ يَشُكُّ دَاوُدُ قَالَ: خَمْسَةٌ أَوْ دُونَ خَمْسَةٍ ـ؟ قَالَ: نَعَمْ.

[البخاري: كتاب البيوع، باب بيع الثمر على رؤوس النخل...، رقم: ٢١٩٠].

٧٢ ـ (١٥٤٢) ـ **حدّثنا** يَحْيَىٰ بْنُ يَحْيَىٰ التَّمِيمِيُّ. قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَىٰ عَنِ الْمُزَابَنَةِ. وَالْمُزَابَنَةُ: بَيْعُ الثَّمَرِ بِالتَّمْرِ كَيْلاً. وَبَيْعُ الْكَرْمِ بِالزَّبِيبِ كَيْلاً.

[البخاري: كتاب البيوع، باب بيع الزبيب بالزبيب...، رقم: ٢١٧١].

٧٣ ـ (...) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ أَنَّ عَبْدَ اللَّهِ أَخْبَرَهُ أَنَّ النَّبِيَّ ﷺ نَهَىٰ عَنِ الْمُزَابَنَةِ: بَيْعِ ثَمَرِ النَّخْلِ بِالتَّمْرِ كَيْلاً، وَبَيْعِ الْعِنَبِ بِالزَّبِيبِ كَيْلاً، وَبَيْعِ الزَّرْعِ بِالْحِنْطَةِ كَيْلاً.

(...) ـ **وحدّثناه** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ، عَنْ عُبَيْدِ اللَّهِ، بِهٰذَا الإِسْنَادِ... مِثْلَهُ.

٧٤ ـ (...) ـ **حدّثني** يَحْيَىٰ بْنُ مَعِينٍ وَهَارُونُ بْنُ عَبْدِ اللَّهِ وَحُسَيْنُ بْنُ عِيسَىٰ. قَالُوا: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنِ الْمُزَابَنَةِ. وَالْمُزَابَنَةُ: بَيْعُ ثَمَرِ النَّخْلِ بِالتَّمْرِ كَيْلاً، وَبَيْعُ الزَّبِيبِ بِالْعِنَبِ كَيْلاً، وَعَنْ كُلِّ ثَمَرٍ بِخَرْصِهِ.

٧٥ ـ (...) ـ **حدّثني** عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ وَزُهَيْرُ بْنُ حَرْبٍ. قَالاَ: حَدَّثَنَا إِسْمَاعِيلُ ـ وَهُوَ ابْنُ إِبْرَاهِيمَ ـ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَىٰ عَنِ الْمُزَابَنَةِ. وَالْمُزَابَنَةُ: أَنْ يُبَاعَ مَا فِي رُؤُوسِ النَّخْلِ بِتَمْرٍ، بِكَيْلٍ مُسَمًّى. إِنْ زَادَ فَلِي، وَإِنْ نَقَصَ فَعَلَيَّ.

[البخاري: كتاب البيوع، باب بيع الزبيب بالزبيب...، رقم: ٢١٧٢].

(...) The same was narrated on the authority of Hammad, from Aiyyub, with the same chain of transmitters.

76-(...) Abdullah "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" forbade (such a transaction as leading to) thrust (to disputes among the people). It implies that one would sell the fresh fruits of his garden: If they were dates, then they would be sold by dry dates according to measure; if they were grapes, they would be sold by raisins according to measure; and if it was a field of corn, it would be sold by dry wheat according to measure. However, he (The Prophet) forbade all sorts of such transactions.

(...) The same was narrated on the authority of Musa Ibn Uqba from Nafi, through another chain of transmitters.

[15] Selling date-palm trees with fruits hanging on their branches

77-(1543) Ibn Umar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If somebody sells pollinated date palms, the fruits will be for the seller unless the buyer stipulates (that the fruits will be for him)."

78-(...) Ibn Umar "Allah be pleased with both" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whichever pollinated date-palm trees, whose roots were bought, then the fruits would be for the pollinator (seller), unless the one who bought them stipulated (that the fruits should be for him)."

79-(...) Ibn Umar "Allah be pleased with both" narrated from The Prophet "Allah's blessing and peace be upon him": "If one pollinated date-palm trees and then he sold their roots, their fruits should be for the one who pollinated them (i.e. the seller) unless the purchaser stipulated (that the fruits would be for him)."

(...) The same was narrated on the authority of Isma'il, from Aiyyub, from Nafi, with the same chain of transmitters.

80-(...) Ibn Umar "Allah be pleased with both" narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "He, who purchased date-palm trees after they had been pollinated, then their fruits would be for the one who sold them, unless the purchaser stipulated (that the fruits should be for him); and who purchased a slave, his property should be for the one who sold him, unless the purchaser stipulated (that it should be for him).

(...) ـ **وحدّثناه** أَبُو الرَّبِيعِ وَأَبُو كَامِلٍ. قَالاَ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا أَيُّوبُ، بِهٰذَا الإِسْنَادِ... نَحْوَهُ.

٧٦ ـ (...) ـ **حدّثنا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ. قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنِ الْمُزَابَنَةِ: أَنْ يَبِيعَ ثَمَرَ حَائِطِهِ، إِنْ كَانَتْ نَخْلاً، بِتَمْرٍ كَيْلاً. وَإِنْ كَرْماً، أَنْ يَبِيعَهُ بِزَبِيبٍ كَيْلاً. وَإِنْ كَانَ زَرْعاً، أَنْ يَبِيعَهُ بِكَيْلِ طَعَامٍ. نَهَىٰ عَنْ ذٰلِكَ كُلِّهِ. وَفِي رِوَايَةِ قُتَيْبَةَ: أَوْ كَانَ زَرْعاً.

[البخاري: كتاب البيوع، باب بيع الزرع بالطعام كيلاً، رقم: ٢٢٠٥].

(...) ـ **وحدّثنيه** أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ: حَدَّثَنِي يُونُسُ. (ح) وَحَدَّثَنَاهُ ابْنُ رَافِعٍ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: أَخْبَرَنِي الضَّحَّاكُ. (ح) وَحَدَّثَنِيهِ سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا حَفْصُ بْنُ مَيْسَرَةَ: حَدَّثَنِي مُوسَى بْنُ عُقْبَةَ. كُلُّهُمْ عَنْ نَافِعٍ، بِهٰذَا الإِسْنَادِ... نَحْوَ حَدِيثِهِمْ.

١٥ ـ باب مَنْ بَاعَ نَخْلاً عليها ثَمَرٌ

٧٧ ـ (١٥٤٣) ـ **حدّثنا** يَحْيَىٰ بْنُ يَحْيَىٰ. قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ بَاعَ نَخْلاً قَدْ أُبِّرَتْ، فَثَمَرَتُهَا لِلْبَائِعِ، إِلاَّ أَنْ يَشْتَرِطَ الْمُبْتَاعُ».

[البخاري: كتاب البيوع، باب من باع نخلاً قد أبرت...، رقم: ٢٢٠٤].

٧٨ ـ (...) ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي. جَمِيعاً عَنْ عُبَيْدِ اللَّهِ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَيُّمَا نَخْلٍ اشْتُرِيَ أُصُولُهَا وَقَدْ أُبِّرَتْ، فَإِنَّ ثَمَرَهَا لِلَّذِي أَبَّرَهَا، إِلاَّ أَنْ يَشْتَرِطَ الَّذِي اشْتَرَاهَا».

٧٩ ـ (...) ـ **وحدّثنا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ. (ح) وَحَدَّثَنَا ابْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ النَّبِيَّ ﷺ قَالَ: «أَيُّمَا امْرِىءٍ أَبَّرَ نَخْلاً، ثُمَّ بَاعَ أَصْلَهَا، فَلِلَّذِي أَبَّرَ ثَمَرُ النَّخْلِ، إِلاَّ أَنْ يَشْتَرِطَ الْمُبْتَاعُ».

[البخاري: كتاب البيوع، باب بيع النخل بأصله، رقم: ٢٢٠٦].

(...) ـ **وحدّثناه** أَبُو الرَّبِيعِ وَأَبُو كَامِلٍ. قَالاَ: حَدَّثَنَا حَمَّادٌ. (ح) وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ. كِلاَهُمَا عَنْ أَيُّوبَ، عَنْ نَافِعٍ، بِهٰذَا الإِسْنَادِ... نَحْوَهُ.

٨٠ ـ (...) ـ **حدّثنا** يَحْيَىٰ بْنُ يَحْيَىٰ وَمُحَمَّدُ بْنُ رُمْحٍ. قَالاَ: أَخْبَرَنَا اللَّيْثُ. (ح) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنِ ابْتَاعَ نَخْلاً بَعْدَ أَنْ تُؤَبَّرَ فَثَمَرَتُهَا لِلَّذِي بَاعَهَا، إِلاَّ أَنْ يَشْتَرِطَ الْمُبْتَاعُ، وَمَنِ ابْتَاعَ عَبْداً فَمَالُهُ لِلَّذِي بَاعَهُ، إِلاَّ أَنْ يَشْتَرِطَ الْمُبْتَاعُ».

[البخاري: كتاب المساقاة، باب الرجل يكون له ممر أو شرب في حائط...، رقم: ٢٣٧٩].

(...) A Hadith like this was narrated on the authority of Az-Zuhri, with the same chain of transmitters.

(...) Salim Ibn Abdullah Ibn Umar narrated from his father: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying the same.

[16] Forbiddance of selling standing crops for a measured quantity of foodstuff (Muhaqala), selling fresh fruits for dry fruits (of the same kind known as Muzabana), renting the land for a specific share of its yield (Mukhabara), selling the fruits before their benefit seems evident, and selling for years

81-(1536) Jabir Ibn Abdullah "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" forbade selling standing crops for measured grains (Muhaqala), selling fresh fruits for dry fruits (of the same kind with measure which leads to disputes among the people as being based upon dangers and mistakes, known as Muzabana), renting the land for a definite share of its yield (Mukhabara), selling the fruits until their benefit has become evident, (affirming that) they should not be sold but by Dinar and Dirham (i.e. money) except for the fresh fruits on the trees (whose selling is deprived of prohibition as being granted to poor and needy people).

(...) Ata and Abu Az-Zubair narrated that they heard Jabir Ibn Abdullah "Allah be pleased with both" saying: The Messenger of Allah "Allah's blessing and peace be upon him" forbade...and the rest is the same.

82-(...) Jabir Ibn Abdullah "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" forbade Mukhabara, Muhaqala, Muzabana, selling the fruits before being fit for eating, (affirming that) they should not be sold but by Dinar and Dirham (i.e. money) except for the fresh fruits on the trees (whose selling is deprived of prohibition as being granted to poor and needy people, which could be sold by dry fruits of the same kind).

Ata told: Jabir explained to us as follows: Mukhabara means that a man would give a (piece of) wasteland to another, who would spend on cultivating it for a definite share of its yield. Muzabana means to sell the fresh fruits on the date-palm trees for dry dates by measure. Muhaqala in cultivation is the same, i.e. to sell the standing crops for grains by measure.

83-(...) Jabir Ibn Abdullah "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" forbade

(...) ـ **وحدّثناه** يَحْيَىٰ بْنُ يَحْيَىٰ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ، قَالَ يَحْيَىٰ: أَخْبَرَنَا. وَقَالَ الآخَرَانِ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، بِهٰذَا الإِسْنَادِ... مِثْلَهُ.

(...) ـ **وحدّثني** حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ أَبَاهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ... بِمِثْلِهِ.

١٦ ـ باب النَّهْيِ عن المُحَاقَلَة والمُزَابَنَةِ وعن المُخَابَرة، وبيع الثَّمَرةِ قبل بُدُوِّ صلاحِها، وعن بيع المُعَاوَمَةِ؛ وهو بَيعُ السِّنِين

٨١ ـ (١٥٣٦) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ وَزُهَيْرُ بْنُ حَرْبٍ. قَالُوا جَمِيعاً: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ. قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنِ الْمُحَاقَلَةِ وَالْمُزَابَنَةِ وَالْمُخَابَرَةِ. وَعَنْ بَيْعِ الثَّمَرِ حَتَّىٰ يَبْدُوَ صَلاَحُهُ. وَلاَ يُبَاعُ إِلاَّ بِالدِّينَارِ وَالدِّرْهَمِ، إِلاَّ الْعَرَايَا.

[البخاري: كتاب البيوع، باب بيع الثمر على رؤوس النخل بالذهب...، رقم: ٢١٨٩].

(...) ـ **وحدّثنا** عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا أَبُو عَاصِمٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ، عَنْ عَطَاءٍ وَأَبِي الزُّبَيْرِ؛ أَنَّهُمَا سَمِعَا جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: نَهَى رَسُولُ اللَّهِ ﷺ. فَذَكَرَ... بِمِثْلِهِ.

٨٢ ـ (...) ـ **حدّثنا** إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا مَخْلَدُ بْنُ يَزِيدَ الْجَزَرِيُّ: حدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَطَاءٌ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَىٰ عَنِ الْمُخَابَرَةِ وَالْمُحَاقَلَةِ وَالْمُزَابَنَةِ، وَعَنْ بَيْعِ الثَّمَرَةِ حَتَّى تُطْعِمَ، وَلاَ تُبَاعُ إِلاَّ بِالدَّرَاهِمِ وَالدَّنَانِيرِ، إِلاَّ الْعَرَايَا.

قَالَ عَطَاءٌ: فَسَّرَ لَنَا جَابِرٌ قَالَ: أَمَّا الْمُخَابَرَةُ: فَالأَرْضُ الْبَيْضَاءُ يَدْفَعُهَا الرَّجُلُ إِلَى الرَّجُلِ فَيُنْفِقُ فِيهَا، ثُمَّ يَأْخُذُ مِنَ الثَّمَرِ. وَزَعَمَ أَنَّ الْمُزَابَنَةَ: بَيْعُ الرُّطَبِ فِي النَّخْلِ بِالتَّمْرِ كَيْلاً. وَالْمُحَاقَلَةُ فِي الزَّرْعِ عَلَى نَحْوِ ذٰلِكَ، يَبِيعُ الزَّرْعَ الْقَائِمَ بِالْحَبِّ كَيْلاً.

٨٣ ـ (...) ـ **حدّثنا** إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ أَحْمَدَ بْنِ أَبِي خَلَفٍ. كِلاَهُمَا عَنْ زَكَرِيَّاءَ. قَالَ ابْنُ أَبِي خَلَفٍ: حَدَّثَنَا زَكَرِيَّاءُ بْنُ عَدِيٍّ: أَخْبَرَنَا عُبَيْدُ اللَّهِ، عَنْ زَيْدِ بْنِ أَبِي أُنَيْسَةَ: حَدَّثَنَا أَبُو الْوَلِيدِ الْمَكِّيُّ ـ وَهُوَ جَالِسٌ عِنْدَ عَطَاءِ بْنِ أَبِي

Muhaqala, Muzabana, Mukhabara, and purchasing date-palm trees until (their fruits) have become ripe, i.e. until they have become red or yellow and fit for eating. Muhaqala means to sell the field (of standing crops) by a definite amount of foodstuff. Muzabana means to sell the (fresh fruits on the) date-palm trees by many Wasaqs of dry dates. Mukhabara means (to rent the land for a specific share of its yield such as its) one-third, one-fourth, and the like of that. Zaid said: I asked Ata Ibn Abu Rabah: Did you hear Jabir Ibn Abdullah relating that from The Messenger of Allah "Allah's blessing and peace be upon him"? He answered in the affirmative.

84-(...) Jabir Ibn Abdullah "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" forbade selling fresh fruits for dry fruits (of the same kind with measure which leads to disputes among the people as being based upon dangers and mistakes, known as Muzabana), selling standing crops for measured foodstuff (Muhaqala), renting the land for a definite share of its yield (Mukhabara), selling the fruits until they have started to ripen. I (a sub-narrator) said: I asked Sa'id (another sub-narrator): What does he mean by (his saying) "until they have started to ripen"? He said: Until they have become red and yellow and fit for eating.

85-(...) Jabir Ibn Abdullah "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" forbade Muhaqala (selling standing crops for measured grains), Muzabana (selling fresh fruits for dry fruits of the same kind with measure which leads to disputes among the people as being based upon dangers and mistakes), Mu'awama, which is the selling for many years, Mukhabara (renting the land for a definite share of its yield), and excluding (an unknown part of the sold item).

(...) A Hadith like this was narrated on the authority of Isma'il, from Aiyyub, from Abu Az-Zubair, from Jabir, from The Prophet "Allah's blessing and peace be upon him", but without mentioning that Mu'awama is the transaction for many years.

86-(...) Ata narrated that Jabir "Allah be pleased with him" said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade renting the land for a definite share of its yield, selling it for many years, and selling the fruits until they have become ripe.

رَباحٍ ـ، عَنْ جابِرِ بْنِ عَبْدِ اللَّهِ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَىٰ عَنِ الْمُحَاقَلَةِ وَالْمُزابَنَةِ وَالْمُخَابَرَةِ. وَأَنْ تُشْتَرَى النَّخْلُ حَتَّىٰ تُشْقِهَ.

وَالإِشْقَاهُ: أَنْ يَحْمَرَّ أَوْ يَصْفَرَّ أَوْ يُؤْكَلَ مِنْهُ شَيْءٌ. وَالْمُحَاقَلَةُ: أَنْ يُبَاعَ الْحَقْلُ بِكَيْلٍ مِنَ الطَّعَامِ مَعْلُومٍ. وَالْمُزابَنَةُ: أَنْ يُبَاعَ النَّخْلُ بِأَوْسَاقٍ مِنَ التَّمْرِ. وَالْمُخَابَرَةُ: الثُّلُثُ وَالرُّبُعُ وَأَشْبَاهُ ذٰلِكَ.

قَالَ زَيْدٌ: قُلْتُ لِعَطَاءِ بْنِ أَبِي رَبَاحٍ: أَسَمِعْتَ جابِرَ بْنَ عَبْدِ اللَّهِ يَذْكُرُ هٰذَا عَنْ رَسُولِ اللَّهِ ﷺ؟ قَالَ: نَعَمْ.

٨٤ ـ (...) ـ وحدّثنا عَبْدُ اللَّهِ بْنُ هَاشِمٍ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا سَلِيمُ بْنُ حَيَّانَ: حَدَّثَنَا سَعِيدُ بْنُ مِينَاءَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ. قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنِ الْمُزَابَنَةِ وَالْمُحَاقَلَةِ وَالْمُخَابَرَةِ، وَعَنْ بَيْعِ الثَّمَرَةِ حَتَّىٰ تُشْقِحَ.

قال: قلتُ لسعيدٍ: ما تُشْقِحُ؟ قال: تحمارُّ، وتصفارُّ، ويُؤكلُ مِنها.

[البخاري: كتاب البيوع، باب بيع الثمار قبل أن يبدو صلاحها، رقم: ٢١٩٦].

٨٥ ـ (...) ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ وَمُحَمَّدُ بْنُ عُبَيْدٍ الْغُبَرِيُّ ـ وَاللَّفْظُ لِعُبَيْدِ اللَّهِ ـ قَالاَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ: حَدَّثَنَا أَيُّوبُ، عَنْ أَبِي الزُّبَيْرِ وَسَعِيدِ بْنِ مِينَاءَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنِ الْمُحَاقَلَةِ وَالْمُزَابَنَةِ وَالْمُعَاوَمَةِ وَالْمُخَابَرَةِ ـ قَالَ أَحَدُهُمَا: بَيْعُ السِّنِينَ هِيَ الْمُعَاوَمَةُ ـ، وَعَنِ الثُّنْيَا، وَرَخَّصَ فِي الْعَرَايَا.

(...) ـ وحدّثناه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَلِيُّ بْنُ حُجْرٍ. قَالاَ: حَدَّثَنَا إِسْمَاعِيلُ ـ وَهُوَ ابْنُ عُلَيَّةَ ـ، عَنْ أَيُّوبَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِهِ. غَيْرَ أَنَّهُ لاَ يَذْكُرُ: بَيْعُ السِّنِينَ هِيَ الْمُعَاوَمَةُ.

٨٦ ـ (...) ـ وحدّثني إِسْحَاقُ بْنُ مَنْصُورٍ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عَبْدِ الْمَجِيدِ: حَدَّثَنَا رَبَاحُ بْنُ أَبِي مَعْرُوفٍ. قَالَ: سَمِعْتُ عَطَاءً، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ. قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنْ كِرَاءِ الأَرْضِ، وَعَنْ بَيْعِهَا السِّنِينَ، وَعَنْ بَيْعِ الثَّمَرِ حَتَّىٰ يَطِيبَ.

[17] Renting the land

87-(...) Jabir Ibn Abdullah "Allah be pleased with both" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" forbade renting the land (for a definite share of its yield).

88-(...) Jabir Ibn Abdullah "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who has a (piece of) land, then let him cultivate it himself; and in case he did not cultivate it, let (him give it as gratis to) his brother to cultivate it.

89-(...) Jabir Ibn Abdullah "Allah be pleased with both" narrated: Some men of the companions of The Messenger of Allah "Allah's blessing and peace be upon him" had surplus land. Upon this The Prophet "Allah's blessing and peace be upon him" said: "Whoever has a surplus land should cultivate it himself or give it to his (Muslim) brother gratis; otherwise he should keep his land (uncultivated)."

90-(...) Ata narrated from Jabir "Allah be pleased with him": The Messenger of Allah "Allah's blessing and peace be upon him" forbade that a charge or specific share (of the yield) should be taken (as a remuneration) for lending the land (to others to cultivate).

91-(...) Jabir "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who has land, should cultivate it (if he so liked), and if he was not able and he failed to cultivate it, he might lend it to his Muslim brother gratis, taking no rental fee from him.

92-(...) Sulaiman Ibn Musa asked Ata: Did Jabir Ibn Abdullah "Allah be pleased with both" narrate that The Prophet "Allah's blessing and peace be upon him" said: "He, who has land, should cultivate it (if he so liked), or let his (Muslim) brother cultivate it, without renting it to him"? He replied in the affirmative.

93-(...) Jabir "Allah be pleased with him" narrated that The Prophet "Allah's blessing and peace be upon him" forbade renting the land (for a definite share of its yield).

94-(...) Jabir Ibn Abdullah "Allah be pleased with both" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who has surplus land should cultivate it himself (if he so wished), or let his (Muslim) brother cultivate it, and do not sell it." I (a sub-narrator) asked Sa'id (another sub-narrator): "What did he mean by his saying: "Do not sell it"? Did he mean, "do not rent it"?" he said: "Yes."

١٧ ـ باب كِرَاء الأرض

٨٧ ـ (...) ـ وحدّثني أَبُو كَامِلٍ الْجَحْدَرِيُّ: حَدَّثَنَا حَمَّادُ ـ يَعْنِي ابْنَ زَيْدٍ ـ عَنْ مَطَرِ الْوَرَّاقِ، عَنْ عَطَاءٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَىٰ عَنْ كِرَاءِ الأَرْضِ.

٨٨ ـ (...) ـ وحدّثنا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ الْفَضْلِ ـ لَقَبُهُ عَارِمٌ، وَهُوَ أَبُو النُّعْمَانِ السَّدُوسِيُّ ـ: حَدَّثَنَا مَهْدِيُّ بْنُ مَيْمُونٍ: حَدَّثَنَا مَطَرٌ الْوَرَّاقُ، عَنْ عَطَاءٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ كَانَتْ لَهُ أَرْضٌ فَلْيَزْرَعْهَا، فَإِنْ لَمْ يَزْرَعْهَا فَلْيُزْرِعْهَا أَخَاهُ».

٨٩ ـ (...) ـ حدّثنا الْحَكَمُ بْنُ مُوسَىٰ: حَدَّثَنَا هِقْلٌ ـ يَعْنِي ابْنَ زِيَادٍ ـ، عَنِ الأَوْزَاعِيِّ، عَنْ عَطَاءٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ. قَالَ: كَانَ لِرِجَالٍ فُضُولُ أَرَضِينَ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ كَانَتْ لَهُ فَضْلُ أَرْضٍ فَلْيَزْرَعْهَا أَوْ لِيَمْنَحْهَا أَخَاهُ، فَإِنْ أَبَىٰ فَلْيُمْسِكْ أَرْضَهُ».

[البخاري: كتاب الحرث والمزارعة، باب ما كان من أصحاب النبي ﷺ يواسي...، رقم: ٢٣٤٠].

٩٠ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا مُعَلَّى بْنُ مَنْصُورٍ الرَّازِيُّ: حَدَّثَنَا خَالِدٌ: أَخْبَرَنَا الشَّيْبَانِيُّ، عَنْ بُكَيْرِ بْنِ الأَخْنَسِ، عَنْ عَطَاءٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ أَنْ يُؤْخَذَ لِلأَرْضِ أَجْرٌ أَوْ حَظٌّ.

٩١ ـ حدّثنا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عَبْدُ الْمَلِكِ، عَنْ عَطَاءٍ، عَنْ جَابِرٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ كَانَتْ لَهُ أَرْضٌ فَلْيَزْرَعْهَا، فَإِنْ لَمْ يَسْتَطِعْ أَنْ يَزْرَعَهَا، وَعَجَزَ عَنْهَا، فَلْيَمْنَحْهَا أَخَاهُ الْمُسْلِمَ، وَلاَ يُؤَاجِرْهَا إِيَّاهُ».

٩٢ ـ (...) ـ وحدّثنا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا هَمَّامٌ. قَالَ: سَأَلَ سُلَيْمَانُ بْنُ مُوسَىٰ عَطَاءً فَقَالَ: أَحَدَّثَكَ جَابِرُ بْنُ عَبْدِ اللَّهِ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ كَانَتْ لَهُ أَرْضٌ فَلْيَزْرَعْهَا، أَوْ لِيُزْرِعْهَا أَخَاهُ، وَلاَ يُكْرِهَا»؟ قَالَ: نَعَمْ.

٩٣ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، عَنْ جَابِرٍ أَنَّ النَّبِيَّ ﷺ نَهَىٰ عَنِ الْمُخَابَرَةِ.

٩٤ ـ وحدّثني حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عَبْدِ الْمَجِيدِ: حَدَّثَنَا سَلِيمُ بْنُ حَيَّانَ: حَدَّثَنَا سَعِيدُ بْنُ مِينَاءَ. قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ كَانَ لَهُ فَضْلُ أَرْضٍ فَلْيَزْرَعْهَا، أَوْ لِيُزْرِعْهَا أَخَاهُ، وَلاَ تَبِيعُوهَا».

فَقُلْتُ لِسَعِيدٍ: مَا قَوْلُهُ: وَلاَ تَبِيعُوهَا؟ يَعْنِي الْكِرَاءَ؟ قَالَ: نَعَمْ.

95-(...) Abu Az-Zubair narrated that Jabir Ibn Abdullah "Allah be pleased with him" said: During the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him", we used to rent the land for a share of its yield. We used to get from the remaining grains in the ears after threshing them, in addition to something undetermined. Upon this The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who has land should cultivate it himself (if he so liked), or let his (Muslim) brother plow (and cultivate it as gratis), otherwise, he should let it (uncultivated)."

96-(...) Jabir Ibn Abdullah "Allah be pleased with both" narrated: During the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him", we used to rent the land for (a share of) one-third or one-fourth (of the yield of the land irrigated) with canals. Then, The Messenger of Allah "Allah's blessing and peace be upon him" stood up and said (addressing the people): "He, who has land should cultivate it himself (if he so wished). If he did not cultivate it, then he should lend it to his (Muslim) brother gratis (to cultivate it). If he did not lend it to his brother, then, he should keep it (uncultivated)."

97-(...) Jabir "Allah be pleased with him" narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "He, who has a (piece of) land, should either grant it or lend it (to his brother to cultivate with no rental fee)."

98-(...) The same was narrated on the authority of Al-A'mash, with the same chain of transmitters, according to which he (The Prophet) said: "Let him cultivate it, or let another man cultivate it (with no rental fee)."

99-(...) Jabir Ibn Abdullah "Allah be pleased with both" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" forbade renting the land (for a specific share of its yield). On the other hand, Bukair narrated from Nafi that he heard Ibn Umar "Allah be pleased with both" saying: We used to rent our land. Then, we abandoned it when we heard the Hadith narrated by Rafi Ibn Khadij (in which The Prophet forbade renting the land).

100-(...) Jabir "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" forbade selling the bare land for (such a specific time as) two or three years.

101-(...) Jabir Ibn Abdullah "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" forbade selling (the

٩٥ ـ (...) ـ حدّثنا أَحْمَدُ بْنُ يونُس: حَدَّثَنا زُهَيْرٌ: حَدَّثَنا أَبُو الزُّبَيْر، عَنْ جَابِرٍ. قَالَ: كُنَّا نُخَابِرُ عَلَىٰ عَهْدِ رَسُولِ اللَّهِ ﷺ، فَنُصِيبُ مِنَ الْقِصْرِيِّ وَمِنْ كَذَا. فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ كَانَتْ لَهُ أَرْضٌ فَلْيَزْرَعْهَا أَوْ فَلْيُحْرِثْهَا أَخَاهُ، وَإِلاَّ فَلْيَدَعْهَا».

٩٦ ـ (...) ـ حدّثني أَبُو الطَّاهِرِ وَأَحْمَدُ بْنُ عِيسَىٰ. جَمِيعاً عَنِ ابْنِ وَهْبٍ: قَالَ ابْنُ عِيسَىٰ: حَدَّثَنا عَبْدُ اللَّهِ بْنُ وَهْبٍ: حَدَّثَنِي هِشَامُ بْنُ سَعْدٍ أَنَّ أَبَا الزُّبَيْرِ الْمَكِّيَّ حَدَّثَهُ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: كُنَّا فِي زَمَانِ رَسُولِ اللَّهِ ﷺ نَأْخُذُ الأَرْضَ بِالثُّلُثِ أَوِ الرُّبُعِ، بِالْمَاذِيَانَاتِ. فَقَامَ رَسُولُ اللَّهِ ﷺ فِي ذٰلِكَ فَقَالَ: «مَنْ كَانَتْ لَهُ أَرْضٌ فَلْيَزْرَعْهَا، فَإِنْ لَمْ يَزْرَعْهَا فَلْيَمْنَحْهَا أَخَاهُ، فَإِنْ لَمْ يَمْنَحْهَا أَخَاهُ، فَلْيُمْسِكْهَا».

٩٧ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا يَحْيَىٰ بْنُ حَمَّادٍ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ سُلَيْمَانَ: حَدَّثَنَا أَبُو سُفْيَانَ، عَنْ جَابِرٍ. قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «مَنْ كَانَتْ لَهُ أَرْضٌ فَلْيَهَبْهَا أَوْ لِيُعِرْهَا».

٩٨ ـ (...) ـ وحَدَّثَنِيهِ حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا أَبُو الْجَوَّابِ: حَدَّثَنَا عَمَّارُ بْنُ رُزَيْقٍ، عَنِ الأَعْمَشِ، بِهٰذَا الإِسْنَادِ. غَيْرَ أَنَّهُ قَالَ: «فَلْيَزْرَعْهَا أَوْ فَلْيُزْرِعْهَا رَجُلاً».

٩٩ ـ (...) ـ وحدّثني هارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرٌو ـ وَهُوَ ابْنُ الْحَارِثِ ـ؛ أَنَّ بُكَيْراً حَدَّثَهُ؛ أَنَّ عَبْدَ اللَّهِ بْنَ أَبِي سَلَمَةَ حَدَّثَهُ، عَنِ النُّعْمَانِ بْنِ أَبِي عَيَّاشٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَىٰ عَنْ كِرَاءِ الأَرْضِ.

قَالَ بُكَيْرٌ: وَحَدَّثَنِي نَافِعٌ أَنَّهُ سَمِعَ ابْنَ عُمَرَ يَقُولُ: كُنَّا نُكْرِي أَرْضَنَا ثُمَّ تَرَكْنَا ذٰلِكَ حِينَ سَمِعْنَا حَدِيثَ رَافِعِ بْنِ خَدِيجٍ.

١٠٠ ـ (...) ـ وحدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا أَبُو خَيْثَمَةَ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنْ بَيْعِ الأَرْضِ الْبَيْضَاءِ سَنَتَيْنِ أَوْ ثَلاَثاً.

١٠١ ـ (...) ـ وحدّثنا سَعِيدُ بْنُ مَنْصُورٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ. قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ حُمَيْدٍ الأَعْرَجِ، عَنْ سُلَيْمَانَ بْنِ

yields of a certain land) for many years, (or, according to the narration of Ibn Abu Shaiba, selling the fruits (of a certain field) for many years).

102-(1544) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who has a (piece of) land should cultivate it himself, or lend it to his (Muslim) brother gratis (to cultivate it). If he refused, then let him keep his land (uncultivated)."

103-(1536) Jabir Ibn Abdullah "Allah be pleased with both" narrated that he heard The Messenger of Allah "Allah's blessing and peace be upon him" forbidding Muzabana and Huqul (i.e. Muhaqala). Jabir Ibn Abdullah said (commenting): Muzabana is to sell the fresh fruits (on the date-palm trees) by dry dates (according to measure). Huqul is to rent the land (for a specific share of its yield).

104-(1545) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" forbade Muhaqala (renting the land for a definite share of its yield), and Muzabana (selling fresh fruits on the trees by dry fruits of the same kind).

105-(1546) Abu Sa'id Al-Khudri "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" forbade Muzabana and Muhaqala. Muzabana is to purchase the fresh fruits on the date-palm trees (by dry dates according to measure). Muhaqala is to rent the land (for a specific share of its yield).

106-(1547) Ibn Umar "Allah be pleased with both" narrated: We used to see no harm in renting the land for a definite share of its yield until the first year was over, when Rafi Ibn Khadij pretended that The Messenger of Allah "Allah's blessing and peace be upon him" had forbidden it.

107-(...) A Hadith like this was narrated on the authority of Amr Ibn Dinar, with the same chain of transmitters. In the narration of Ibn Uyaina, he added: So, we abandoned it for that (Hadith narrated by Rafi).

108-(...) Mujahid narrated: Ibn Umar "Allah be pleased with both" said: Rafi (Ibn Khadij) prevented us (by the Hadith he narrated from The Prophet) to benefit from (renting) our land (for a definite share of its yield).

109-(...) Nafi narrated: Ibn Umar "Allah be pleased with both" used to rent his farms during the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him", the caliphate of Abu Bakr, Umar, Uthman, and the first part of the caliphate of Mu'awiya, until towards the end of Mu'awiya's caliphate, he was reported that Rafi Ibn Khadij narrated

عَتِيقٍ، عَنْ جابِرٍ. قالَ: نَهى النَّبِيُّ ﷺ عَنْ بَيْعِ السِّنِينَ.

وَفِي رِوَايَةِ ابْنِ أَبِي شَيْبَةَ: عَنْ بَيْعِ الثَّمَرِ سِنِينَ.

١٠٢ ـ (١٥٤٤) ـ حدّثنا حسَنُ بْنُ عَلِيٍّ الْحُلْوانِيُّ: حَدَّثَنَا أَبُو تَوْبَةَ: حَدَّثَنَا مُعَاوِيَةُ، عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ كَانَتْ لَهُ أَرْضٌ فَلْيَزْرَعْهَا أَوْ لِيَمْنَحْهَا أَخَاهُ، فَإِنْ أَبَى فَلْيُمْسِكْ أَرْضَهُ».

[البخاري: كتاب الحرث والمزارعة، باب ما كان من أصحاب النبي ﷺ يواسي...، رقم: ٢٣٤١].

١٠٣ ـ (١٥٣٦) ـ وحدّثنا الْحَسنُ الْحُلْوَانِيُّ: حَدَّثَنا أَبُو تَوْبَةَ: حَدَّثَنَا مُعَاوِيَةُ، عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ، أَنَّ يَزِيدَ بْنَ نُعَيْمٍ أَخْبَرَهُ؛ أَنَّ جابِرَ بْنَ عَبْدِ اللَّهِ أَخْبَرَهُ؛ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَنْهىٰ عَنِ الْمزابَنَةِ وَالْحُقُولِ.

فَقَالَ جابِرُ بْنُ عَبْدِ اللَّهِ: الْمُزابَنَةُ: الثَّمَرُ بِالتَّمْرِ. وَالْحُقُولُ: كِراءُ الأَرْضِ.

١٠٤ ـ (١٥٤٥) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ ـ يَعْنِي ابْنَ عَبْدِ الرَّحْمٰنِ الْقَارِيَّ ـ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: نَهىٰ رَسُولُ اللَّهِ ﷺ عَنِ الْمُحَاقَلَةِ وَالْمُزَابَنَةِ.

١٠٥ ـ (١٥٤٦) ـ وحدّثني أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي مَالِكُ بْنُ أَنَسٍ، عَنْ دَاوُدَ بْنِ الْحُصَيْنِ؛ أَنَّ أَبَا سُفْيَانَ مَوْلَى ابْنِ أَبِي أَحْمَدَ أَخْبَرَهُ؛ أَنَّهُ سَمِعَ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ: نَهى رَسُولُ اللَّهِ ﷺ عَنِ الْمُزابَنَةِ وَالْمُحاقَلَةِ.

وَالْمُزابَنةُ: اشْتِرَاءُ الثَّمَرِ فِي رُؤُوسِ النَّخْلِ. وَالْمُحاقَلَةُ: كِراءُ الأَرْضِ.

[البخاري: كتاب البيوع، باب بيع المزابنة...، رقم: ٢١٨٦].

١٠٦ ـ (١٥٤٧) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ وَأَبُو الرَّبِيعِ الْعَتَكِيُّ ـ قَالَ أَبُو الرَّبِيعِ: حَدَّثَنَا. وَقَالَ يَحْيَىٰ: أَخْبَرَنَا حَمَّادُ بْنُ زَيْدٍ ـ عَنْ عَمْرٍو. قَالَ: سَمِعْتُ ابْنَ عُمَرَ يَقُولُ: كُنَّا لاَ نَرَى بِالْخِبْرِ بَأْساً. حَتَّىٰ كَانَ عَامُ أَوَّلَ. فَزَعَمَ رَافِعٌ أَنَّ نَبِيَّ اللَّهِ ﷺ نَهى عَنْهُ.

١٠٧ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ. (ح) وَحَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ وَإِبْرَاهِيمُ بْنُ دِينَارٍ. قَالاَ: حَدَّثَنَا إِسْمَاعِيلُ ـ وَهُوَ ابْنُ عُلَيَّةَ ـ عَنْ أَيُّوبَ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ. كُلُّهُمْ عَنْ عَمْرِو بْنِ دِينَارٍ، بِهٰذَا الإِسْنَادِ، مِثْلَهُ.

وَزَادَ فِي حَدِيثِ ابْنِ عُيَيْنَةَ: فَتَرَكْنَاهُ مِنْ أَجْلِهِ.

١٠٨ ـ (...) ـ وحدّثني عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا إِسْمَاعِيلُ، عَنْ أَيُّوبَ، عَنْ أَبِي الْخَلِيلِ، عَنْ مُجاهِدٍ. قَالَ: قَالَ ابْنُ عُمَرَ: لَقَدْ مَنَعَنَا رَافِعٌ نَفْعَ أَرْضِنَا.

١٠٩ ـ (...) ـ وحدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا يَزِيدُ بْنُ زُرَيْعٍ عَنْ أَيُّوبَ، عَنْ

that it was forbidden by The Prophet "Allah's blessing and peace be upon him". He entered upon him, and I was with him (Ibn Umar), and inquired from him (about that). He (Rafi) said: The Messenger of Allah "Allah's blessing and peace be upon him" used to forbid renting the farms. Afterwards, Ibn Umar abandoned (such a renting of farms). Whenever he was asked about it after that, he would say: Rafi Ibn Khadij pretended that The Messenger of Allah "Allah's blessing and peace be upon him" forbade it.

(...) A Hadith like this was narrated on the authority of Isma'il from Aiyyub, with the same chain of transmitters. In the Hadith of Ibn Ulaiyya, he added: Afterwards, Ibn Umar abandoned that, and he did not rent them.

110-(...) Ubaidullah narrated from Nafi: I went with Ibn Umar until he came to Rafi Ibn Khadij in the place covered with stones (near the mosque of The Prophet). He (Rafi) told him that The Messenger of Allah "Allah's blessing and peace be upon him" had forbidden renting farms.

(...) Nafi narrated from Ibn Umar that he went to Rafi, who narrated the same Hadith from The Prophet "Allah's blessing and peace be upon him".

111-(...) Nafi narrated that Ibn Umar used to rent his land, until he was informed of a certain narration by Rafi Ibn Khadij (according to which such a renting was forbidden). He went with me to him. He (Rafi) narrated from some of his paternal uncles that The Prophet "Allah's blessing and peace be upon him" forbidden renting the land. Afterwards, Ibn Umar abandoned that, and he did no longer rent it.

(...) The same was narrated on the authority of Yazid Ibn Harun from Ibn Awn, with the same chain of transmitters, according to which he said: He narrated to him (a Hadith) from some of his paternal uncles from The Prophet "Allah's blessing and peace be upon him".

112-(...) Ibn Shihab narrated: Salim Ibn Abdullah told me that Abdullah Ibn Umar "Allah be pleased with both" used to rent his land, until he was informed that Rafi Ibn Khadij forbade renting the land (according to a decree he heard from The Prophet). Abdullah met him and asked: "O Ibn Khadij! What do you narrate from The Messenger of Allah "Allah's blessing and peace be upon him" as regards renting the land?" Rafi Ibn Khadij said to Abdullah: "I heard my two paternal uncles –and they had attended the holy battle of Badr- telling some of the family members that The Messenger of Allah "Allah's blessing and peace be upon him" had forbidden renting the land." Abdullah said: "No doubt, I learnt that the land

نَافِعٍ؛ أَنَّ ابْنَ عُمَرَ كَانَ يُكْرِي مَزَارِعَهُ عَلَىٰ عَهْدِ رَسُولِ اللَّهِ ﷺ، وَفِي إِمَارَةِ أَبِي بَكْرٍ وَعُمَرَ وَعُثْمَانَ. وَصَدْراً مِنْ خِلاَفَةِ مُعَاوِيَةَ. حَتَّىٰ بَلَغَهُ فِي آخِرِ خِلاَفَةِ مُعَاوِيَةَ؛ أَنَّ رَافِعَ بْنَ خَدِيجٍ يُحَدِّثُ فِيهَا بِنَهْيٍ عَنِ النَّبِيِّ ﷺ. فَدَخَلَ عَلَيْهِ وَأَنَا مَعَهُ، فَسَأَلَهُ فَقَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَنْهَىٰ عَنْ كِرَاءِ الْمَزَارِعِ، فَتَرَكَهَا ابْنُ عُمَرَ بَعْدُ.

وَكَانَ إِذَا سُئِلَ عَنْهَا، بَعْدُ، قَالَ: زَعَمَ رَافِعُ بْنُ خَدِيجٍ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَىٰ عَنْهَا.

[البخاري: كتاب الإجارة، باب إذا استأجر أرضاً فمات أحدهما، رقم: ٢٢٨٥].

(...) ـ **وحدّثنا** أَبُو الرَّبِيعِ وَأَبُو كَامِلٍ. قَالاَ: حَدَّثَنَا حَمَّادٌ. (ح) وَحَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا إِسْمَاعِيلُ. كِلاَهُمَا عَنْ أَيُّوبَ، بِهٰذَا الإِسْنَادِ. مِثْلَهُ.

وَزَادَ فِي حَدِيثِ ابْنِ عُلَيَّةَ: قَالَ: فَتَرَكَهَا ابْنُ عُمَرَ بَعْدَ ذٰلِكَ. فَكَانَ لاَ يُكْرِيهَا.

١١٠ ـ (...) ـ **وحدّثنا** ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ. قَالَ: ذَهَبْتُ مَعَ ابْنِ عُمَرَ إِلَىٰ رَافِعِ بْنِ خَدِيجٍ. حَتَّىٰ أَتَاهُ بِالْبَلاَطِ، فَأَخْبَرَهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَىٰ عَنْ كِرَاءِ الْمَزَارِعِ.

(...) ـ **وحدّثني** ابْنُ أَبِي خَلَفٍ وَحَجَّاجُ بْنُ الشَّاعِرِ. قَالاَ: حَدَّثَنَا زَكَرِيَّاءُ بْنُ عَدِيٍّ: أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ عَمْرٍو، عَنْ زَيْدٍ، عَنِ الْحَكَمِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّهُ أَتَىٰ رَافِعاً . فَذَكَرَ هٰذَا الْحَدِيثَ عَنِ النَّبِيِّ ﷺ.

١١١ ـ (...) ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا حُسَيْنٌ ـ يَعْنِي ابْنَ حَسَنِ بْنِ يَسَارٍ ـ. حَدَّثَنَا ابْنُ عَوْنٍ عَنْ نَافِعٍ؛ أَنَّ ابْنَ عُمَرَ كَانَ يَأْجُرُ الأَرْضَ. قَالَ: فَنُبِّىءَ حَدِيثاً عَنْ رَافِعِ بْنِ خَدِيجٍ. قَالَ: فَانْطَلَقَ بِي مَعَهُ إِلَيْهِ. قَالَ: فَذَكَرَ عَنْ بَعْضِ عُمُومَتِهِ، ذَكَرَ فِيهِ عَنِ النَّبِيِّ ﷺ؛ أَنَّهُ نَهَىٰ عَنْ كِرَاءِ الأَرْضِ.

قَالَ: فَتَرَكَهُ ابْنُ عُمَرَ فَلَمْ يَأْجُرْهُ.

(...) ـ **وَحَدَّثَنِيهِ** مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: حَدَّثَنَا ابْنُ عَوْنٍ، بِهٰذَا الإِسْنَادِ. وَقَالَ: فَحَدَّثَهُ عَنْ بَعْضِ عُمُومَتِهِ، عَنِ النَّبِيِّ ﷺ.

١١٢ ـ (...) ـ **وحدّثني** عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ بْنِ سَعْدٍ: حَدَّثَنِي أَبِي، عَنْ جَدِّي: حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ، عَنِ ابْنِ شِهَابٍ؛ أَنَّهُ قَالَ: أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ؛ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ كَانَ يُكْرِي أَرَضِيهِ. حَتَّىٰ بَلَغَهُ أَنَّ رَافِعَ بْنَ خَدِيجٍ الأَنْصَارِيَّ كَانَ يَنْهَىٰ عَنْ كِرَاءِ الأَرْضِ فَلَقِيَهُ عَبْدُ اللَّهِ، فَقَالَ: يَا ابْنَ خَدِيجٍ، مَاذَا تُحَدِّثُ عَنْ رَسُولِ اللَّهِ ﷺ فِي كِرَاءِ الأَرْضِ؟ قَالَ رَافِعُ بْنُ خَدِيجٍ لِعَبْدِ اللَّهِ: سَمِعْتُ عَمَّيَّ ـ وَكَانَا قَدْ شَهِدَا بَدْراً ـ يُحَدِّثَانِ أَهْلَ الدَّارِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَىٰ عَنْ كِرَاءِ الأَرْضِ.

used to be rented during the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him"." But, Abdullah feared that perhaps The Messenger of Allah "Allah's blessing and peace be upon him" might have issued a latest command (by which he forbade it), which he (Abdullah) did not know. So, he abandoned renting the land.

[18] Renting the land for food

113-(1548) Rafi Ibn Khadij "Allah be pleased with him" narrated: During the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him", we used to rent the land for one-third or one-fourth (of its yield), or for a definite amount of food. One day, one of my paternal uncles came to us and said: "The Messenger of Allah "Allah's blessing and peace be upon him" forbade us to do a thing, which was been of benefit for us, but the obedience of Allah and His Messenger is much more beneficial for us. He forbade us to rent the land for one-third or one-fourth (of its yield), or for a definite amount of food. Therefore, he ordered that the landlord should either cultivate the land himself (if he so liked), or give it to somebody else gratis to cultivate it. He (The Prophet) disliked renting it and the like of that."

(...) Sulaiman Ibn Yasar narrated from Rafi Ibn Khadij "Allah be pleased with him": We used to rent the land for one-third or one-fourth (of its yield)...and the rest is the same.

(...) A Hadith like this was narrated on the authority of Ya'li Ibn Hakim.

(...) The same was narrated on the authority of Ya'li Ibn Hakim, from Rafi Ibn Khadij, from The Prophet "Allah's blessing and peace be upon him", in which he did not mention "from some of his paternal uncles."

114-(...) Rafi Ibn Khadij "Allah be pleased with him" reported: My uncle Zuhair came to me and said: "Allah's Apostle "Allah's blessing and peace be upon him" forbade us to do a thing which was a source of benefit to us." I said: "What is that? Whatever Allah's Apostle "Allah's blessing and peace be upon him" says is right." He said: "Allah's Apostle "Allah's blessing and peace be upon him" sent for me and asked: "What are you doing with your farms?" I replied: "O Messenger of Allah! We get our farms rented on the basis that we get the yield produced at the banks of the water streams for the rental fee, or rent them for some Wasaqs of dates or barley." Allah's Apostle "Allah's blessing and peace be upon him" said: "Do not do so, but cultivate them yourselves or let them be cultivated by others gratis, or keep them uncultivated."

قَالَ عَبْدُ اللَّهِ: لَقَدْ كُنْتُ أَعْلَمُ، فِي عَهْدِ رَسُولِ اللَّهِ ﷺ، أَنَّ الأَرْضَ تُكْرَىٰ. ثُمَّ خَشِيَ عَبْدُ اللَّهِ أَنْ يَكُونَ رَسُولُ اللَّهِ ﷺ أَحْدَثَ فِي ذٰلِكَ شَيْئاً لَمْ يَكُنْ عَلِمَهُ. فَتَرَكَ كِرَاءَ الأَرْضِ.

١٨ ـ باب كِرَاء الأرض بِالطعام

١١٣ ـ (١٥٤٨) ـ وحدّثني عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ وَيَعْقُوبُ بْنُ إِبْرَاهِيمَ. قَالاَ: حَدَّثَنَا إِسْمَاعِيلُ ـ وَهُوَ ابْنُ عُلَيَّةَ ـ عَنْ أَيُّوبَ، عَنْ يَعْلَى بْنِ حَكِيمٍ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ رَافِعِ بْنِ خَدِيجٍ قَالَ: كُنَّا نُحَاقِلُ الأَرْضَ عَلَىٰ عَهْدِ رَسُولِ اللَّهِ ﷺ. فَنُكْرِيهَا بِالثُّلُثِ وَالرُّبُعِ وَالطَّعَامِ الْمُسَمَّى. فَجَاءَنَا ذَاتَ يَوْمٍ رَجُلٌ مِنْ عُمُومَتِي. فَقَالَ: نَهَانَا رَسُولُ اللَّهِ ﷺ عَنْ أَمْرٍ كَانَ لَنَا نَافِعاً. وَطَوَاعِيَةُ اللَّهِ وَرَسُولِهِ أَنْفَعُ لَنَا. نَهَانَا أَنْ نُحَاقِلَ بِالأَرْضِ فَنُكْرِيهَا عَلَى الثُّلُثِ وَالرُّبُعِ وَالطَّعَامِ الْمُسَمَّى. وَأَمَرَ رَبَّ الأَرْضِ أَنْ يَزْرَعَهَا أَوْ يُزْرِعَهَا. وَكَرِهَ كِرَاءَهَا، وَمَا سِوَىٰ ذٰلِكَ.

[البخاري: كتاب الحرث والمزارعة، باب كراء الأرض بالذهب والفضة، رقم: ٢٣٤٦].

(...) ـ **وحدّثناه** يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ. قَالَ: كَتَبَ إِلَيَّ يَعْلَى بْنُ حَكِيمٍ قَالَ: سَمِعْتُ سُلَيْمَانَ بْنَ يَسَارٍ يُحَدِّثُ، عَنْ رَافِعِ بْنِ خَدِيجٍ. قَالَ: كُنَّا نُحَاقِلُ بِالأَرْضِ فَنُكْرِيهَا عَلَى الثُّلُثِ وَالرُّبُعِ ... ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ ابْنِ عُلَيَّةَ.

(...) ـ **وحدّثنا** يَحْيَىٰ بْنُ حَبِيبٍ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ. (ح) وَحَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنَا عَبْدُ الأَعْلَىٰ. (ح) وحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَبْدَةُ. كُلُّهُمْ عَنِ ابْنِ أَبِي عَرُوبَةَ، عَنْ يَعْلَى بْنِ حَكِيمٍ، بِهٰذَا الإِسْنَادِ... مِثْلَهُ.

(...) ـ **وحدّثنيه** أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي جَرِيرُ بْنُ حَازِمٍ، عَنْ يَعْلَى بْنِ حَكِيمٍ، بِهٰذَا الإِسْنَادِ، عَنْ رَافِعِ بْنِ خَدِيجٍ، عَنِ النَّبِيِّ ﷺ. وَلَمْ يَقُلْ: عَنْ بَعْضِ عُمُومَتِهِ.

١١٤ ـ (...) ـ حدّثني إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا أَبُو مُسْهِرٍ: حَدَّثَنِي يَحْيَىٰ بْنُ حَمْزَةَ: حَدَّثَنِي أَبُو عَمْرٍو الأَوْزَاعِيُّ، عَنْ أَبِي النَّجَاشِيِّ، مَوْلَىٰ رَافِعِ بْنِ خَدِيجٍ، عَنْ رَافِعٍ؛ أَنَّ ظُهَيْرَ بْنَ رَافِعٍ ـ وَهُوَ عَمُّهُ ـ قَالَ: أَتَانِي ظُهَيْرٌ فَقَالَ: لَقَدْ نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنْ أَمْرٍ كَانَ بِنَا رَافِقاً. فَقُلْتُ: وَمَا ذَاكَ؟ مَا قَالَ رَسُولُ اللَّهِ ﷺ فَهُوَ حَقٌّ. قَالَ: سَأَلَنِي كَيْفَ تَصْنَعُونَ بِمَحَاقِلِكُمْ؟ فَقُلْتُ: نُؤَاجِرُهَا، يَا رَسُولَ اللَّهِ! عَلَى الرَّبِيعِ أَوِ الأَوْسُقِ مِنَ التَّمْرِ أَوِ الشَّعِيرِ. قَالَ: «فَلاَ تَفْعَلُوا. ازْرَعُوهَا، أَوْ أَزْرِعُوهَا، أَوْ أَمْسِكُوهَا».

[البخاري: كتاب الحرث والمزارعة، باب ما كان من أصحاب النبي ﷺ يواسي، رقم: ٢٣٣٩].

(...) The same was narrated on the authority of Rafi through another chain of transmitters, from The Prophet "Allah's blessing and peace be upon him", without mentioning "from his uncle Zuhair".

[19] Renting the land for gold and silver

115-(1547) Hanzala narrated that he asked Rafi Ibn Khadij about renting the land. Upon this he said: The Prophet "Allah's blessing and peace be upon him" forbade renting the land." I said to him: "What about (renting the land for) gold and silver (i.e. money)?" He replied: "As for (renting the land for) gold and silver, there is no harm in it."

116-(...) Hanzala Ibn Qais Al-Ansari narrated: I asked Rafi Ibn Khadij about renting the land for gold and silver. He said: There is no harm in it. During the lifetime of The Prophet "Allah's blessing and peace be upon him", people used to rent the land for (the yield produced on the areas irrigated with) canals and (the yield produced on) the ends of the streamlets, and shares of the crops. (Sometimes) that (portion specified for the rental fee) might be destroyed, and the other might be safe, and vice versa. Since the people had no rental other than that, they were prevented to practice it. But, if it (the rental fee) was something definite and secured (such as money), there would be no harm in it.

117-(...) Rafi Ibn Khadij "Allah be pleased with him" narrated: We were the most to work on cultivation among the Ansar. He (Rafi) said: We used to rent the land on the condition that (the yield of) that portion would be for us, and (the yield of) that portion would be for them. Perhaps, that (portion) might yield and this (portion) might not yield. So, he (The Prophet) forbade us to practice that. As for (renting the land for) silver (i.e. money), he did not forbid us (to do it).

(...) The same was narrated on the authority of Yahya Ibn Sa'id, with the same chain of transmitters.

[20] What about sharecropping and renting (the land)

118-(1549) Abdullah Ibn As-Sa'ib narrated: I asked Abdullah Ibn Ma'qil about sharecropping. He said: Thabit Ibn Ad-Dahhak "Allah be pleased with him" told me that The Messenger of Allah "Allah's blessing and peace be upon him" forbade sharecropping. According to the narration of Ibn Abu Shaiba, he (mentioned that he) said: He (The Prophet) forbade it. He (Ibn As-Sa'ib) said: I asked Ibn Ma'qil, without naming Abdullah.

119-(...) Abdullah Ibn As-Sa'ib narrated: We entered upon Abdullah Ibn Ma'qil, whom we asked about sharecropping. Upon this he said: Thabit

(...) ـ حدّثنا مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ، عَنْ عِكْرِمَةَ بْنِ عَمَّارٍ، عَنْ أَبِي النَّجَاشِيِّ، عَنْ رَافِعٍ، عَنِ النَّبِيِّ ﷺ بِهٰذَا. وَلَمْ يَذْكُرْ: عَنْ عَمِّهِ ظُهَيْرٍ.

١٩ ـ باب كِرَاء الأرضِ بالذهب والوَرِق

١١٥ ـ (١٥٤٧) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمٰنِ، عَنْ حَنْظَلَةَ بْنِ قَيْسٍ؛ أَنَّهُ سَأَلَ رَافِعَ بْنَ خَدِيجٍ عَنْ كِرَاءِ الأَرْضِ؟ فَقَالَ: نَهَىٰ رَسُولُ اللّهِ ﷺ عَنْ كِرَاءِ الأَرْضِ.
قَالَ: فَقُلْتُ: أَبِالذَّهَبِ وَالْوَرِقِ؟ فَقَالَ: أَمَّا بِالذَّهَبِ وَالْوَرِقِ، فَلاَ بَأْسَ بِهِ.

[البخاري: كتاب الحرث والمزارعة، باب حدثنا محمد...، رقم: ٢٣٢٧].

١١٦ ـ (...) ـ حدّثنا إِسْحَاقُ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ: حَدَّثَنَا الأَوْزَاعِيُّ عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمٰنِ: حَدَّثَنِي حَنْظَلَةُ بْنُ قَيْسٍ الأَنْصَارِيُّ قَالَ: سَأَلْتُ رَافِعَ بْنَ خَدِيجٍ عَنْ كِرَاءِ الأَرْضِ بِالذَّهَبِ وَالْوَرِقِ؟ فَقَالَ: لا بَأْسَ بِهِ. إِنَّمَا كَانَ النَّاسُ يُؤَاجِرُونَ، عَلَىٰ عَهْدِ النَّبِيِّ ﷺ، عَلَى الْمَاذِيَانَاتِ. وَأَقْبَالِ الْجَدَاوِلِ. وَأَشْيَاءَ مِنَ الزَّرْعِ، فَيَهْلِكُ هٰذَا وَيَسْلَمُ هٰذَا. وَيَسْلَمُ هٰذَا وَيَهْلِكُ هٰذَا، فَلَمْ يَكُنْ لِلنَّاسِ كِرَاءٌ إِلاَّ هٰذَا. فَلِذَلِكَ زَجَرَ عَنْهُ فَأَمَّا شَيْءٌ مَعْلُومٌ مَضْمُونٌ، فَلاَ بَأْسَ بِهِ.

١١٧ ـ (...) ـ حدّثنا عَمْرٌو النَّاقِدُ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ يَحْيَىٰ بْنِ سَعِيدٍ، عَنْ حَنْظَلَةَ الزُّرَقِيِّ؛ أَنَّهُ سَمِعَ رَافِعَ بْنَ خَدِيجٍ يَقُولُ: كُنَّا أَكْثَرَ الأَنْصَارِ حَقْلاً. قَالَ: كُنَّا نُكْرِي الأَرْضَ عَلَىٰ أَنَّ لَنَا هٰذِهِ وَلَهُمْ هٰذِهِ. فَرُبَّمَا أَخْرَجَتْ هٰذِهِ وَلَمْ تُخْرِجْ هٰذِهِ. فَنَهَانَا عَنْ ذٰلِكَ. وَأَمَّا الْوَرِقُ فَلَمْ يَنْهَنَا.

(...) ـ حدّثنا أَبُو الرَّبِيعِ: حَدَّثَنَا حَمَّادٌ. (ح) وَحَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ. جَمِيعاً عَنْ يَحْيَىٰ بْنِ سَعِيدٍ، بِهٰذَا الإِسْنَادِ... نَحْوَهُ.

٢٠ ـ بابٌ في المُزارَعةِ والمُؤاجَرة

١١٨ ـ (١٥٤٩) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ. كِلاَهُمَا عَنِ الشَّيْبَانِيِّ، عَنْ عَبْدِ اللّهِ بْنِ السَّائِبِ. قَالَ: سَأَلْتُ عَبْدَ اللّهِ بْنَ مَعْقِلٍ عَنِ الْمُزَارَعَةِ؟ فَقَالَ: أَخْبَرَنِي ثَابِتُ بْنُ الضَّحَّاكِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَىٰ عَنِ الْمُزَارَعَةِ.

وَفِي رِوَايَةِ ابْنِ أَبِي شَيْبَةَ: نَهَىٰ عَنْهَا. وَقَالَ: سَأَلْتُ ابْنَ مَعْقِلٍ. وَلَمْ يُسَمِّ عَبْدَ اللَّهِ.

١١٩ ـ (...) ـ حدّثنا إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا يَحْيَىٰ بْنُ حَمَّادٍ: أَخْبَرَنَا أَبُو عَوَانَةَ، عَنْ سُلَيْمَانَ الشَّيْبَانِيِّ، عَنْ عَبْدِ اللّهِ بْنِ السَّائِبِ. قَالَ: دَخَلْنَا عَلَىٰ عَبْدِ اللّهِ بْنِ

pretended that The Messenger of Allah "Allah's blessing and peace be upon him" forbade sharecropping, and permitted renting (the land for money) and said: "There is no harm in it."

[21] The land is granted

120-(1550) Mujahid narrated: I said to Tawus: Come along with me to Ibn Rafi Ibn Khadij, so as to listen from him the Hadith he is narrating from his father from The Prophet "Allah's blessing and peace be upon him" (as regards the forbiddance of renting the land). Upon this he scolded him and said: "By Allah! Had I known that The Messenger of Allah "Allah's blessing and peace be upon him" had forbidden it, surely, I would not have practiced it. But, the most knowledgeable of them (Muslims) (i.e. Ibn Abbas "Allah be pleased with both") narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is better for one to give his land to his brother gratis than to take (from him) a fixed rent on it.""

121-(...) Both of Amr and Ibn Tawus narrated that Tawus used to rent his land for a specific share of its yield. Amr said: I said (to Tawus): "O Abu Abd Ar-Rahman! If you abandoned such a renting of land for a specific share of its yield, (it would be better) since they pretend that The Messenger of Allah "Allah's blessing and peace be upon him" forbade it." He replied: "O Amr! The most knowledgeable of them (Muslims) (i.e. Ibn Abbas) told me that The Prophet "Allah's blessing and peace be upon him" had not forbidden it, but said: "It is more beneficial for one to give his land to his brother gratis than to take (from him) a fixed rental fee on it.""

(...) The same was narrated on the authority of Amr Ibn Dinar through another chain of transmitters, from Tawus from Ibn Abbas from The Prophet "Allah's blessing and peace be upon him".

122-(...) Ibn Abbas "Allah be pleased with both" narrated that The Prophet "Allah's blessing and peace be upon him" said: "It is better for one to give his land to his brother gratis (to cultivate it) than to take (from him) such-and-such (a rent), i.e. something definite."" Ibn Abbas "Allah be pleased with both" said: That's Haql, or Muhaqala in the dialect of Ansar.

123-(...) Tawus narrated from Ibn Abbas "Allah be pleased with both" that The Prophet "Allah's blessing and peace be upon him" said: "He, who has land, then it is better for him to give it to his brother gratis (to cultivate it than to rent it to him for a specific share of its yield)."

مَعْقِلٍ فَسَأَلْنَاهُ عَنِ الْمُزَارَعَةِ؟ فَقَالَ: زَعَمَ ثَابِتٌ؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَىٰ عَنِ الْمُزَارَعَةِ، وَأَمَرَ بِالْمُؤَاجَرَةِ. وَقَالَ: «لاَ بَأْسَ بِهَا».

٢١ ـ بابُ الأرضِ تُمْنَحُ

١٢٠ ـ (١٥٥٠) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ عَمْرٍو؛ أَنَّ مُجَاهِداً قَالَ لِطَاوُسٍ: انْطَلِقْ بِنَا إِلَى ابْنِ رَافِعِ بْنِ خَدِيجٍ. فَاسْمَعْ مِنْهُ الْحَدِيثَ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ. قَالَ: فَانْتَهَرَهُ. قَالَ: إِنِّي وَاللَّهِ! لَوْ أَعْلَمُ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَىٰ عَنْهُ مَا فَعَلْتُهُ. وَلَكِنْ حَدَّثَنِي مَنْ هُوَ أَعْلَمُ بِهِ مِنْهُمْ ـ يَعْنِي ابْنَ عَبَّاسٍ ـ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لأَنْ يَمْنَحَ الرَّجُلُ أَخَاهُ أَرْضَهُ خَيْرٌ لَهُ مِنْ أَنْ يَأْخُذَ عَلَيْهَا خَرْجاً مَعْلُوماً».

[البخاري: كتاب الحرث والمزارعة، باب حدثنا عليّ بن عبد الله... رقم: ٢٣٣٠]

١٢١ ـ (...) ـ وحدّثنا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، وَابْنُ طَاوُسٍ، عَنْ طَاوُسٍ؛ أَنَّهُ كَانَ يُخَابِرُ. قَالَ عَمْرٌو: فَقُلْتُ لَهُ: يَا أَبَا عَبْدِ الرَّحْمَٰنِ! لَوْ تَرَكْتَ هَٰذِهِ الْمُخَابَرَةَ فَإِنَّهُمْ يَزْعُمُونَ أَنَّ النَّبِيَّ ﷺ نَهَىٰ عَنِ الْمُخَابَرَةِ. فَقَالَ: أَيْ عَمْرُو! أَخْبَرَنِي أَعْلَمُهُمْ بِذَلِكَ ـ يَعْنِي ابْنَ عَبَّاسٍ ـ؛ أَنَّ النَّبِيَّ ﷺ لَمْ يَنْهَ عَنْهَا. إِنَّمَا قَالَ: «يَمْنَحُ أَحَدُكُمْ أَخَاهُ خَيْرٌ لَهُ مِنْ أَنْ يَأْخُذَ عَلَيْهَا خَرْجاً مَعْلُوماً».

(...) ـ **حدّثنا** ابْنُ أَبِي عُمَرَ: حَدَّثَنَا الثَّقَفِيُّ، عَنْ أَيُّوبَ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ. جَمِيعاً عَنْ وَكِيعٍ، عَنْ سُفْيَانَ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ، عَنِ ابْنِ جُرَيْجٍ. (ح) وحَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ. حَدَّثَنَا الْفَضْلُ بْنُ مُوسَىٰ، عَنْ شَرِيكٍ، عَنْ شُعْبَةَ. كُلُّهُمْ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ ... نَحْوَ حَدِيثِهِمْ.

١٢٢ ـ (...) ـ وحدّثني عَبْدُ بْنُ حُمَيْدٍ وَمُحَمَّدُ بْنُ رَافِعٍ، قَالَ عَبْدٌ: أَخْبَرَنَا. وَقَالَ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «لأَنْ يَمْنَحَ أَحَدُكُمْ أَخَاهُ أَرْضَهُ خَيْرٌ لَهُ مِنْ أَنْ يَأْخُذَ عَلَيْهَا كَذَا وَكَذَا لِشَيْءٍ مَعْلُومٍ».

قَالَ: وَقَالَ ابْنُ عَبَّاسٍ: هُوَ الْحَقْلُ. وَهُوَ بِلِسَانِ الأَنْصَارِ الْمُحَاقَلَةُ.

١٢٣ ـ (...) ـ وحدّثنا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَٰنِ الدَّارِمِيُّ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ الرَّقِّيُّ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عَمْرٍو، عَنْ زَيْدِ بْنِ أَبِي أُنَيْسَةَ، عَنْ عَبْدِ الْمَلِكِ بْنِ زَيْدٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ كَانَتْ لَهُ أَرْضٌ فَإِنَّهُ أَنْ يَمْنَحَهَا أَخَاهُ خَيْرٌ».

(22) The Book Of Sharecropping

(It is to take care of one or many trees of somebody on the condition that he would have a certain share of the fruits; and that applies also to cultivating the land and then sharecropping)

[1] Sharing the fruits

1-(1551) Nafi narrated from Ibn Umar "Allah be pleased with both": The Messenger of Allah "Allah's blessing and peace be upon him" treated the people (Jews) of Khaibar (in such a way as to give them the land to cultivate) for half of its yield of fruits or vegetation (as their wages).

2-(...) Ibn Umar "Allah be pleased with both" reported: The Prophet "Allah's blessing and peace be upon him" gave the land to the people of Khaibar (to utilize it) on the condition that half the yield of fruits or vegetation would be their share. The Prophet "Allah's blessing and peace be upon him" used to give his wives yearly one hundred Wasaqs each: eighty Wasaqs of dates and twenty Wasaqs of barley. When Umar became the caliph, and distributed (the land of) Khaibar, he gave the wives of The Prophet "Allah's blessing and peace be upon him" the option either they should have the land and water as their shares, or he should secure for them (their shares of those) Wasaqs yearly. They differed: Some of them chose the land and water, and some chose the Wasaqs (to be secured for them) yearly. A'isha and Hafsa were among those who chose the land and water.

3-(...) Nafi narrated from Ibn Umar "Allah be pleased with both": The Messenger of Allah "Allah's blessing and peace be upon him" treated the people (Jews) of Khaibar (in such a way as to give them the land to cultivate) for half of its yield of fruits or vegetation...and the rest is the same as narrated by Ali Ibn Muzhir. He did not mention that A'isha and Hafsa were among those who chose the land and water. He mentioned: He (Umar) gave the wives of The Prophet "Allah's blessing and peace be upon him" the option to give them the land. He did not mention the water.

4-(...) Ibn Umar "Allah be pleased with both" narrated: When Khaibar was conquered, the Jews requested The Messenger of Allah "Allah's blessing and peace be upon him" to let them stay there on the condition that they would do the labour and get half of the fruits and vegetation. Allah's Apostle "Allah's blessing and peace be upon him" told them: "We will let you stay on this condition, as long as we wish."...and the rest is the same as narrated by Ibn Numair and Ibn Muzhir from Ubaidullah, in which he added: The half of its fruits used to be distributed as shares, from which

٢٢ ـ كتابُ المُسَاقَاةِ

١ ـ باب المُساقاة والمُعامَلةِ بجزْءٍ من الثَّمرِ والزَّرع

١ ـ (١٥٥١) ـ حدّثنا أَحْمَدُ بْنُ حَنْبَلٍ وَزُهَيْرُ بْنُ حَرْبٍ ـ وَاللَّفْظُ لِزُهَيْرٍ ـ قَالاَ: حَدَّثَنَا يَحْيَى ـ وَهُوَ الْقَطَّانُ ـ عَنْ عُبَيْدِ اللَّهِ: أَخْبَرَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللهِ ﷺ عامَلَ أَهْلَ خَيْبَرَ بِشَطْرِ مَا يَخْرُجُ مِنْهَا مِنْ ثَمرٍ أَوْ زَرْعٍ.

[البخاري: كتاب الحرث والمزارعة، باب إذا لم يشترط السنين في المزارعة...، رقم: ٢٣٢٩].

٢ ـ (...) ـ وحدّثني عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ: حَدَّثَنَا عَلِيٌّ ـ وَهُوَ ابْنُ مُسْهِرٍ ـ أَخْبَرَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ. قَالَ: أَعْطَى رَسُولُ اللَّهِ ﷺ خَيْبَرَ بِشَطْرِ مَا يَخْرُجُ مِنْ ثَمَرٍ أَوْ زَرْعٍ، فَكَانَ يُعْطِي أَزْوَاجَهُ كُلَّ سَنَةٍ مِئَةَ وَسْقٍ: ثَمَانِينَ وَسْقاً مِنْ تَمْرٍ، وَعِشْرِينَ وَسْقاً مِنْ شَعِيرٍ. فَلَمَّا وَلِيَ عُمَرُ قَسَمَ خَيْبَرَ. خَيَّرَ أَزْوَاجَ النَّبِيِّ ﷺ، أَنْ يُقْطِعَ لَهُنَّ الأَرْضَ وَالْمَاءَ، أَوْ يَضْمَنَ لَهُنَّ الأَوْسَاقَ كُلَّ عَامٍ، فَاخْتَلَفْنَ، فَمِنْهُنَّ مَنِ اخْتَارَ الأَرْضَ وَالْمَاءَ. وَمِنْهُنَّ مَنِ اخْتَارَ الأَوْسَاقَ كُلَّ عَامٍ، فَكَانَتْ عَائِشَةُ وَحَفْصَةُ مِمَّنِ اخْتَارَتَا الأَرْضَ وَالْمَاءَ.

٣ ـ (...) ـ وحدّثنا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللَّهِ: حَدَّثَنِي نَافِعٌ عَنِ عَبْدِ اللَّهِ بْنِ عُمَرَ؛ أَنَّ رَسُولَ اللهِ ﷺ عَامَلَ أَهْلَ خَيْبَرَ بِشَطْرِ مَا خَرَجَ مِنْهَا مِنْ زَرْعٍ أَوْ ثَمَرٍ. وَاقْتَصَّ الْحَدِيثَ بِنَحْوِ حَدِيثِ عَلِيِّ بْنِ مُسْهِرٍ. وَلَمْ يَذْكُرْ: فَكَانَتْ عَائِشَةُ وَحَفْصَةُ مِمَّنِ اخْتَارَتَا الأَرْضَ وَالْمَاءَ. وَقَالَ: خَيَّرَ أَزْوَاجَ النَّبِيِّ ﷺ أَنْ يُقْطِعَ لَهُنَّ الأَرْضَ. وَلَمْ يَذْكُرِ الْمَاءَ.

٤ ـ (...) ـ وحدّثني أَبُو الطَّاهِرِ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي أُسَامَةُ بْنُ زَيْدٍ اللَّيْثِيُّ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ. قَالَ: لَمَّا افْتُتِحَتْ خَيْبَرُ سَأَلَتْ يَهُودُ رَسُولَ اللَّهِ ﷺ أَنْ يُقِرَّهُمْ فِيهَا. عَلَى أَنْ يَعْمَلُوا عَلَى نِصْفِ مَا خَرَجَ مِنْهَا مِنَ الثَّمَرِ وَالزَّرْعِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «أُقِرُّكُمْ فِيهَا عَلَى ذٰلِكَ مَا شِئْنَا...» ثُمَّ سَاقَ الْحَدِيثَ بِنَحْوِ حَدِيثِ ابْنِ نُمَيْرٍ وَابْنِ مُسْهِرٍ، عَنْ عُبَيْدِ اللَّهِ.

The Messenger of Allah "Allah's blessing and peace be upon him" used to take one-fifth.

5-(...) Ibn Umar "Allah be pleased with both" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" gave to the Jews the date-palm trees and the land of Khaibar on the condition that they should take care of, (and spend on) them from their money, and The Messenger of Allah "Allah's blessing and peace be upon him" should get half of its fruits.

6-(...) Ibn Umar "Allah be pleased with both" narrated: Umar expelled the Jews and the Christians from Hijaz. When Allah's Apostle "Allah's blessing and peace be upon him" had conquered Khaibar, he wanted to expel the Jews from it, as its land became the property of Allah, His Apostle, and the Muslims. Allah's Apostle "Allah's blessing and peace be upon him" intended to expel the Jews but they requested him to let them stay there on the condition that they would do the labour and get half of the fruits. Allah's Apostle "Allah's blessing and peace be upon him" told them: "We will let you stay on this condition, as long as we wish." So they (Jews) kept on living there until Umar expelled them to Taima and Ariha.

[2] The excellence of planting and cultivating (the land)

7-(1552) Jabir "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no Muslim, who planted some plants, from whose yield it was eaten, but that it would be a charity for him, nothing was stolen from it but that it would be a charity for him, nothing was eaten from it by a beast but that it would be a charity for him, nothing was eaten from it by a bird but that it would be a charity for him, and nothing was taken or decreased from it by anyone but that it would be a charity for him."

8-(...) Jabir "Allah be pleased with him" narrated that The Prophet "Allah's blessing and peace be upon him" visited Umm Mubashshir Al-Ansariyya (the wife of Zaid Ibn Haritha) in (a garden of) date-palm trees of hers. He asked her: "Who did plant those date-palm trees? Is he a Muslim or an unbeliever?" she said: "He is a Muslim." He said: "There is no Muslim, who planted some plants or cultivated some trees from which a man, a beast or anything ate, but that it would be a charity for him."

9-(...) Abu Az-Zubair narrated: I heard Jabir Ibn Abdullah "Allah be pleased with both" saying: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "There is no Muslim, who planted

وزاد فِيهِ: وَكَانَ الثَّمرُ يُقْسَمُ عَلَى السُّهْمَانِ مِنْ نِصْفِ خَيْبَرَ. فَيَأْخُذُ رَسُولُ اللَّهِ ﷺ الْخُمُسَ.

٥ ـ (...) ـ وحدّثنا ابْنُ رُمْح: أَخْبَرَنَا اللَّيْثُ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ رَسُولِ اللَّهِ ﷺ؛ أَنَّهُ دَفَعَ إِلَىٰ يَهُودِ خَيْبَرَ نَخْلَ خَيْبَرَ وَأَرْضَهَا. عَلَىٰ أَنْ يَعْتَمِلُوهَا مِنْ أَمْوَالِهِمْ. وَلِرَسُولِ اللَّهِ ﷺ شَطْرُ ثَمَرِهَا.

٦ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ رَافِعٍ وَإِسْحَاقُ بْنُ مَنْصُورٍ ـ وَاللَّفْظُ لِابْنِ رَافِعٍ ـ. قَالاَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: حَدَّثَنِي مُوسَى بْنُ عُقْبَةَ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ عُمَرَ بْنَ الْخَطَّابِ أَجْلَى الْيَهُودَ وَالنَّصَارَىٰ مِنْ أَرْضِ الْحِجَازِ. وَأَنَّ رَسُولَ اللَّهِ ﷺ لَمَّا ظَهَرَ عَلَىٰ خَيْبَرَ أَرَادَ إِخْرَاجَ الْيَهُودِ مِنْهَا. وَكَانَتِ الأَرْضُ، حِينَ ظُهِرَ عَلَيْهَا، لِلَّهِ وَلِرَسُولِهِ وَلِلْمُسْلِمِينَ، فَأَرَادَ إِخْرَاجَ الْيَهُودِ مِنْهَا. فَسَأَلَتِ الْيَهُودُ رَسُولَ اللَّهِ ﷺ أَنْ يُقِرَّهُمْ بِهَا. عَلَىٰ أَنْ يَكْفُوا عَمَلَهَا. وَلَهُمْ نِصْفُ الثَّمَرِ. فَقَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ: «نُقِرُّكُمْ بِهَا عَلَىٰ ذٰلِكَ، مَا شِئْنَا» فَقَرُّوا بِهَا حَتَّىٰ أَجْلاَهُمْ عُمَرُ إِلَىٰ تَيْمَاءَ وَأَرِيحَاءَ.

[البخاري: كتاب الحرث والمزارعة، باب إذا قال رب الأرض أقرك ما أقرك الله...، رقم: ٢٣٣٨].

٢ ـ باب فَضْلِ الغَرْس والزرع

٧ ـ (١٥٥٢) ـ حدّثنا ابْنُ نُمَيْرٍ: حدّثنا أَبِي: حَدَّثَنَا عَبْدُ الْمَلِكِ، عَنْ عَطَاءٍ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ مُسْلِمٍ يَغْرِسُ غَرْساً إِلاَّ كَانَ مَا أُكِلَ مِنْهُ لَهُ صَدَقَةً، وَمَا سُرِقَ مِنْهُ لَهُ صَدَقَةٌ. وَمَا أَكَلَ السَّبُعُ مِنْهُ فَهُوَ لَهُ صَدَقَةٌ. وَمَا أَكَلَتِ الطَّيْرُ فَهُوَ لَهُ صَدَقَةٌ. وَلا يَرْزَؤُهُ أَحَدٌ إِلاَّ كَانَ لَهُ صَدَقَةً».

٨ ـ (...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ؛ أَنَّ النَّبِيَّ ﷺ دَخَلَ عَلَىٰ أُمِّ مُبَشِّرٍ الأَنْصَارِيَّةِ فِي نَخْلٍ لَهَا. فَقَالَ لَهَا النَّبِيُّ ﷺ: «مَنْ غَرَسَ هٰذَا النَّخْلَ؟ أَمُسْلِمٌ أَمْ كَافِرٌ؟» فَقَالَتْ: بَلْ مُسْلِمٌ. فَقَالَ: «لاَ يَغْرِسُ مُسْلِمٌ غَرْساً، وَلاَ يَزْرَعُ زَرْعاً، فَيَأْكُلَ مِنْهُ إِنْسَانٌ وَلاَ دَابَّةٌ وَلاَ شَيْءٌ، إِلاَّ كَانَتْ لَهُ صَدَقَةً».

٩ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ حَاتِمٍ وَابْنُ أَبِي خَلَفٍ. قَالاَ: حَدَّثَنَا رَوْحٌ: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لاَ يَغْرِسُ رَجُلٌ مُسْلِمٌ غَرْساً، وَلاَ زَرْعاً، فَيَأْكُلَ مِنْهُ سَبُعٌ أَوْ طَائِرٌ أَوْ شَيْءٌ، إِلاَّ كَانَ لَهُ فِيهِ أَجْرٌ».

some plants or trees, from which a beast, a bird or anything else ate, but that he would have a reward for it."

10-(...) Jabir "Allah be pleased with him" narrated that The Prophet "Allah's blessing and peace be upon him" visited Umm Ma'bad (the wife of Zaid Ibn Haritha) in a garden of hers. He asked her: "O Umm Ma'bad! Who did plant those date-palm trees? Is he a Muslim or an unbeliever?" she said: "He is a Muslim." He said: "There is no Muslim, who planted some trees from which a man, a beast or a bird ate, but that there would be a reward for him to the Day of Judgement."

11-(...) The same Hadith was narrated through another chain of transmitters, with slight change of words.

12-(1553) Anas "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no Muslim, who planted some plants or cultivated some trees from which a bird, a man, or a beast ate, but that it would be a charity for him."

13-(...) Anas "Allah be pleased with him" narrated that once, The Messenger of Allah "Allah's blessing and peace be upon him" entered (a garden of) date-palm trees owned by Umm Mubashshir, a woman from the Ansar. He asked: "Who did plant those date-palm trees? Is he a Muslim or an unbeliever?"...And the rest is the same.

[3] Non-payment for those (fruits befallen by) blights and calamities

14-(1554) Jabir Ibn Abdullah "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If you sold fruits to your brother and then they were befallen by a blight, then it would be unlawful to take anything from him, because in this way you take the property of your brother illegally."

(...) A Hadith like this was narrated on the authority of Ibn Juraij, with the same chain of transmitters.

15-(1555) Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" forbade selling the fruits of the date-palm trees until they have become ripe. We asked Anas: "What is its ripeness?" he said: "That is to become red and yellow (and fit for eating). Tell me, if Allah withhold the (growth of the) fruits, then with what right would you make lawful (taking) the property of your brother?"

(...)Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" forbade selling the fruits of the date-palm trees until they have become mellow. They asked Anas: "What is its

وقَالَ ابْنُ أَبِي خَلَفٍ: طَائِرٌ شَيْءٌ.

١٠ ـ (...) ـ حدّثنا أَحْمَدُ بْنُ سَعِيدِ بْنِ إِبْرَاهِيمَ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا زَكَرِيَّاءُ بْنُ إِسْحَاقَ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: دَخَلَ النَّبِيُّ ﷺ، عَلَىٰ أُمِّ مَعْبَدٍ، حَائِطاً. فَقَالَ: «يَا أُمَّ مَعْبَدٍ مَنْ غَرَسَ هٰذَا النَّخْلَ؟ أَمُسْلِمٌ أَمْ كَافِرٌ؟» فَقَالَتْ: بَلْ مُسْلِمٌ. قَالَ: «فَلاَ يَغْرِسُ الْمُسْلِمُ غَرْساً، فَيَأْكُلَ مِنْهُ إِنْسَانٌ وَلاَ دَابَّةٌ وَلاَ طَيْرٌ، إِلاَّ كَانَ لَهُ صَدَقَةً إِلَىٰ يَوْمِ الْقِيَامَةِ».

١١ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ. (ح) وَحَدَّثَنَا أَبُو كُرَيْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ. جَمِيعاً عَنْ أَبِي مُعَاوِيَةَ. (ح) وَحَدَّثَنَا عَمْرٌو النَّاقِدُ: حَدَّثَنَا عَمَّارُ بْنُ مُحَمَّدٍ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ فُضَيْلٍ. كُلُّ هٰؤُلاَءِ عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ. زَادَ عَمْرٌو فِي رِوَايَتِهِ، عَنْ عَمَّارٍ، وَأَبُو كُرَيْبٍ فِي رِوَايَتِهِ، عَنْ أَبِي مُعَاوِيَةَ. فَقَالاَ: عَنْ أُمِّ مُبَشِّرٍ. وَفِي رِوَايَةِ ابْنِ فُضَيْلٍ: عَنِ امْرَأَةِ زَيْدِ بْنِ حَارِثَةَ. وَفِي رِوَايَةِ إِسْحَاقَ، عَنْ أَبِي مُعَاوِيَةَ، قَالَ: رُبَّمَا قَالَ: عَنْ أُمِّ مُبَشِّرٍ، عَنِ النَّبِيِّ ﷺ. وَرُبَّمَا لَمْ يَقُلْ. وَكُلُّهُمْ قَالُوا: عَنِ النَّبِيِّ ﷺ ، بِنَحْوِ حَدِيثِ عَطَاءٍ وَأَبِي الزُّبَيْرِ وَعَمْرِو بْنِ دِينَارٍ.

١٢ ـ (١٥٥٣) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَمُحَمَّدُ بْنُ عُبَيْدٍ الْغُبَرِيُّ ـ وَاللَّفْظُ لِيَحْيَىٰ ـ. قَالَ يَحْيَىٰ: أَخْبَرَنَا. وَقَالَ الآخَرَانِ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ مُسْلِمٍ يَغْرِسُ غَرْساً، أَوْ يَزْرَعُ زَرْعاً، فَيَأْكُلُ مِنْهُ طَيْرٌ أَوْ إِنْسَانٌ أَوْ بَهِيمَةٌ، إِلاَّ كَانَ لَهُ بِهِ صَدَقَةٌ».

[البخاري: كتاب الحرث والمزارعة، باب فضل الزرع والغرس إذا أكل منه، رقم: ٢٣٢٠].

١٣ ـ (...) ـ وحدّثنا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبَانُ بْنُ يَزِيدَ: حَدَّثَنَا قَتَادَةُ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ؛ أَنَّ نَبِيَّ اللَّهِ ﷺ دَخَلَ نَخْلاً لأُمِّ مُبَشِّرٍ ـ امْرَأَةٍ مِنَ الأَنْصَارِ ـ فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ غَرَسَ هٰذَا النَّخْلَ؟ أَمُسْلِمٌ أَمْ كَافِرٌ؟» قَالُوا: مُسْلِمٌ ... بِنَحْوِ حَدِيثِهِمْ.

[البخاري: كتاب الحرث والمزارعة، باب فضل الزرع والغرس إذا أكل منه، رقم: ٢٣٢٠].

٣ ـ باب وَضْعِ الجَوَائِحِ

١٤ ـ (١٥٥٤) ـ حدّثني أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ، عَنِ ابْنِ جُرَيْجٍ؛ أَنَّ أَبَا الزُّبَيْرِ أَخْبَرَهُ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنْ بِعْتَ مِنْ أَخِيكَ ثَمَراً». (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبَّادٍ: حَدَّثَنَا أَبُو ضَمْرَةَ، عَنِ ابْنِ جُرَيْجٍ، عَنْ أَبِي الزُّبَيْرِ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ بِعْتَ مِنْ أَخِيكَ ثَمَراً، فَأَصَابَتْهُ جَائِحَةٌ، فَلاَ يَحِلُّ لَكَ أَنْ تَأْخُذَ مِنْهُ شَيْئاً. بِمَ تَأْخُذُ مَالَ أَخِيكَ بِغَيْرِ حَقٍّ؟».

(...) ـ وحدّثنا حَسَنٌ الْحُلْوَانِيُّ: حَدَّثَنَا أَبُو عَاصِمٍ، عَنِ ابْنِ جُرَيْجٍ، بِهٰذَا الإِسْنَادِ. مِثْلَهُ.

١٥ ـ (١٥٥٥) ـ حدّثنا يَحْيَىٰ بْنُ أَيُّوبَ وَقُتَيْبَةُ وَعَلِيُّ بْنُ حُجْرٍ. قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ؛ أَنَّ النَّبِيَّ ﷺ نَهَىٰ عَنْ بَيْعِ ثَمَرِ النَّخْلِ حَتَّىٰ تَزْهُوَ. فَقُلْنَا لأَنَسٍ: مَا زَهْوُهَا؟ قَالَ: تَحْمَرُّ وَتَصْفَرُّ. أَرَأَيْتَكَ إِنْ مَنَعَ اللَّهُ الثَّمَرَةَ، بِمَ تَسْتَحِلُّ مَالَ أَخِيكَ؟. [البخاري: كتاب البيوع، باب بيع المحاضرة، رقم: ٢٢٠٨].

(...) ـ حدّثني أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ. أَخْبَرَنِي مَالِكٌ، عَنْ حُمَيْدٍ الطَّوِيلِ، عَنْ أَنَسِ بْنِ

mellowness?" he said: "That is to become red (and fit for eating). Tell me, if Allah withholds the (growth of the) fruits, then with what right would you make lawful (taking) the property of your brother?"

16-(...) Anas Ibn Malik "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Unless Allah fructifies them (the fruits), then with what right would you make lawful (taking) the property of your brother?"

17-(1554) Jabir "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" ordered not to pay for those (fruits befallen by) blights.

[4] It is desirable to reduce from the debt

18-(1556) Abu Sa'id Al-Khudri "Allah be pleased with him" narrated: During the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him", a man was stricken by a calamity in the fruits which he purchased (which were befallen by a blight), with the result that his debt became so much. The Messenger of Allah "Allah's blessing and peace be upon him" said (to his companions): "Give him in charity." They gave him in charity, but that did not fulfill his debts. Upon this The Messenger of Allah "Allah's blessing and peace be upon him" said to his creditors: "Take whatever you found (with him), and you have no right more than that."

(...) A Hadith like this was narrated on the authority of Bukair Ibn Al-Ashajj, with the same chain of transmitters.

19-(1557) Amra Bint Abd Ar-Rahman narrated that she heard A'isha "Allah be pleased with her" saying: Once, The Messenger of Allah "Allah's blessing and peace be upon him" heard the voices of two foes near the door, quarrelling with one another loudly, with one of them asking the other to reduce something of his debt, and be gentle (and wait for sometime until he is able to fulfill him his debt), while the other was saying: "By Allah! I should not do." The Messenger of Allah "Allah's blessing and peace be upon him" came out upon them and said: "Where is this who swore by Allah not to do favour?" he said: "It is I, O Messenger of Allah. Let him choose whatever he likes of those (two alternatives: either I would reduce something of his debt, or I should wait for sometime until he is able to fulfill it)."

20-(1558) Abdullah Ibn Ka'b Ibn Malik narrated that Ka'b Ibn Malik "Allah be pleased with him" demanded his debt back from Ibn Abu

مَالِكٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَىٰ عَنْ بَيْعِ الثَّمَرَةِ حَتَّىٰ تُزْهِي. قَالُوا: وَمَا تُزْهِي؟ قَالَ: تَحْمَرُّ. فَقَالَ: إِذَا مَنَعَ اللَّهُ الثَّمَرَةَ، فَبِمَ تَسْتَحِلُّ مَالَ أَخِيكَ؟.

[البخاري: كتاب البيوع، باب إذا باع الثمار قبل أن يبدو صلاحها...، رقم: ٢١٩٨].

١٦ ـ (...) ـ **حدّثني** مُحَمَّدُ بْنُ عَبَّادٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِنْ لَمْ يُثْمِرْهَا اللَّهُ، فَبِمَ يَسْتَحِلُّ أَحَدُكُمْ مَالَ أَخِيهِ؟».

١٧ ـ (١٥٥٤) ـ **حدّثنا** بِشْرُ بْنُ الْحَكَمِ وَإِبْرَاهِيمُ بْنُ دِينَارٍ وَعَبْدُ الْجَبَّارِ بْنُ الْعَلَاءِ ـ وَاللَّفْظُ لِبِشْرٍ ـ قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ حُمَيْدٍ الأَعْرَجِ، عَنْ سُلَيْمَانَ بْنِ عَتِيقٍ، عَنْ جَابِرٍ؛ أَنَّ النَّبِيَّ ﷺ أَمَرَ بِوَضْعِ الْجَوَائِحِ.

قَالَ أَبُو إِسْحَاقَ ـ وَهُوَ صَاحِبُ مُسْلِمٍ ـ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ بِشْرٍ، عَنْ سُفْيَانَ، بِهٰذَا.

٤ـ باب استحباب الوَضْعِ مِنَ الدَّيْن

١٨ ـ (١٥٥٦) ـ **حدّثنا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، عَنْ بُكَيْرٍ، عَنْ عِيَاضِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: أُصِيبَ رَجُلٌ فِي عَهْدِ رَسُولِ اللَّهِ ﷺ فِي ثِمَارٍ ابْتَاعَهَا. فَكَثُرَ دَيْنُهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «تَصَدَّقُوا عَلَيْهِ» فَتَصَدَّقَ النَّاسُ عَلَيْهِ. فَلَمْ يَبْلُغْ ذٰلِكَ وَفَاءَ دَيْنِهِ. فَقَالَ رَسُولُ اللَّهِ ﷺ لِغُرَمَائِهِ: «خُذُوا مَا وَجَدْتُمْ. وَلَيْسَ لَكُمْ إِلاَّ ذٰلِكَ».

(...) ـ **حدّثني** يُونُسُ بْنُ عَبْدِ الأَعْلَىٰ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، عَنْ بُكَيْرِ بْنِ الأَشَجِّ بِهٰذَا الإِسْنَادِ... مِثْلَهُ.

١٩ ـ (١٥٥٧) ـ **وحدّثني** غَيْرُ وَاحِدٍ مِنْ أَصْحَابِنَا قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ: حَدَّثَنِي أَخِي، عَنْ سُلَيْمَانَ ـ وَهُوَ ابْنُ بِلَالٍ ـ، عَنْ يَحْيَىٰ بْنِ سَعِيدٍ، عَنْ أَبِي الرِّجَالِ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ؛ أَنَّ أُمَّهُ عَمْرَةَ بِنْتَ عَبْدِ الرَّحْمٰنِ قَالَتْ: سَمِعْتُ عَائِشَةَ تَقُولُ: سَمِعَ رَسُولُ اللَّهِ ﷺ صَوْتَ خُصُومٍ بِالْبَابِ. عَالِيَةً أَصْوَاتُهُمَا. وَإِذَا أَحَدُهُمَا يَسْتَوْضِعُ الآخَرَ وَيَسْتَرْفِقُهُ فِي شَيْءٍ. وَهُوَ يَقُولُ: وَاللَّهِ! لاَ أَفْعَلُ، فَخَرَجَ رَسُولُ اللَّهِ ﷺ عَلَيْهِمَا. فَقَالَ: «أَيْنَ الْمُتَأَلِّي عَلَى اللهِ لاَ يَفْعَلُ الْمَعْرُوفَ؟» قَالَ: أَنَا، يَا رَسُولَ اللَّهِ! فَلَهُ أَيُّ ذٰلِكَ أَحَبَّ.

[البخاري: كتاب الصلح، باب هل يشير الإمام بالصلح، رقم: ٢٧٠٥].

٢٠ ـ (١٥٥٨) ـ **حدّثنا** حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ كَعْبِ بْنِ مَالِكٍ: أَخْبَرَهُ عَنْ أَبِيهِ؛ أَنَّهُ

Hadrad in the Mosque and their voices grew louder till The Messenger of Allah “Allah’s blessing and peace be upon him” heard them while he was in his home. He came out to them, raising the curtain of his room, addressing Ka’b: "O Ka’b!" Ka’b replied: "Here I’m responding to your call, O Allah's Apostle!" He (The Prophet) said (to him): "Reduce your debt to one half," gesturing with his hand. Ka’b said: "I have done so, O Allah's Apostle!" On that The Prophet “Allah’s blessing and peace be upon him” said to him (Ibn Abu Hadrad): "Get up and fulfill the debt to him."

21-(...) Abdullah Ibn Ka’b Ibn Malik narrated that Ka’b Ibn Malik “Allah be pleased with him” demanded his debt back from Ibn Abu Hadrad...and the rest is the same.

(...)Abdullah Ibn Ka’b Ibn Malik narrated from his father Ka’b Ibn Malik “Allah be pleased with him” That Abdullah Ibn Abu Hadrad Al-Aslami owed him some debt. Ka’b met him, and caught hold of him. They started talking and their voices grew louder. The Prophet “Allah’s blessing and peace be upon him” passed by them and addressed Ka’b, pointing out to him to reduce the debt to one half. So, Ka’b got one half of the debt and exempted the debtor from the other half.

[5] If one found what he had sold with the purchaser, who became bankrupt, he would have the right to take it back

22-(1559) Abu Huraira “Allah be pleased with him” narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” said (or I heard The Messenger of Allah “Allah’s blessing and peace be upon him” saying): "If a man finds his very things with a bankrupt, he has more right to take them back than anyone else."

(...) The same was narrated on the authority of Yahya Ibn Sa’id, through another chain of transmitters. Ibn Abu Rumh said in his narration: “If one became bankrupt...”

23-(...) Abu Huraira “Allah be pleased with him” narrated from The Prophet “Allah’s blessing and peace be upon him” that if one became bankrupt, and he had not yet distributed the things (he purchased from a certain person), then, they should be given to the one who sold them.

24-(...) Abu Huraira “Allah be pleased with him” narrated that The Prophet “Allah’s blessing and peace be upon him” said: “If one (the purchaser) became bankrupt, and he (the seller) found with him his very things (he sold to him), then, he would have more right to take them.”

تَقَاضَى ابْنَ أَبِي حَدْرَدٍ دَيْناً كَانَ لَهُ عَلَيْهِ، فِي عَهْدِ رَسُولِ اللَّهِ ﷺ، فِي الْمَسْجِدِ. فَارْتَفَعَتْ أَصْوَاتُهُمَا. حَتَّىٰ سَمِعَهَا رَسُولُ اللَّهِ ﷺ ـ وَهُوَ فِي بَيْتِهِ ـ فَخَرَجَ إِلَيْهِمَا رَسُولُ اللَّهِ ﷺ حَتَّىٰ كَشَفَ سِجْفَ حُجْرَتِهِ. وَنَادَىٰ كَعْبَ بْنَ مَالِكٍ. فَقَالَ: «يَا كَعْبُ!» فَقَالَ: لَبَّيْكَ! يَا رَسُولَ اللَّهِ! فَأَشَارَ إِلَيْهِ بِيَدِهِ أَنْ ضَعِ الشَّطْرَ مِنْ دَيْنِكَ. قَالَ كَعْبٌ: قَدْ فَعَلْتُ، يَا رَسُولَ اللَّهِ! قَالَ رَسُولُ اللَّهِ ﷺ: «قُمْ فَاقْضِهِ»

[البخاري: كتاب الصلاة، باب التقاضي والملازمة في المسجد، رقم: ٤٥٧].

٢١ ـ (...) ـ وحدّثناه إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عُثْمَانُ بْنُ عُمَرَ: أَخْبَرَنَا يُونُسُ، عَنِ الزُّهْرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ كَعْبِ بْنِ مَالِكٍ؛ أَنَّ كَعْبَ بْنَ مَالِكٍ أَخْبَرَهُ؛ أَنَّهُ تَقَاضَىٰ دَيْناً لَهُ عَلَى ابْنِ أَبِي حَدْرَدٍ ... بِمِثْلِ حَدِيثِ ابْنِ وَهْبٍ.

(...) ـ قَالَ مُسْلِمٌ: وَرَوَى اللَّيْثُ بْنُ سَعْدٍ: حَدَّثَنِي جَعْفَرُ بْنُ رَبِيعَةَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ هُرْمُزَ، عَنْ عَبْدِ اللَّهِ بْنِ كَعْبِ بْنِ مَالِكٍ، عَنْ كَعْبِ بْنِ مَالِكٍ؛ أَنَّهُ كَانَ لَهُ مَالٌ عَلَىٰ عَبْدِ اللَّهِ بْنِ أَبِي حَدْرَدٍ الأَسْلَمِيِّ، فَلَقِيَهُ فَلَزِمَهُ، فَتَكَلَّمَا حَتَّى ارْتَفَعَتْ أَصْوَاتُهُمَا، فَمَرَّ بِهِمَا رَسُولُ اللَّهِ ﷺ. فَقَالَ: «يَا كَعْبُ!» فَأَشَارَ بِيَدِهِ. كَأَنَّهُ يَقُولُ النِّصْفَ. فَأَخَذَ نِصْفاً مِمَّا عَلَيْهِ. وَتَرَكَ نِصْفاً.

٥ ـ باب مَنْ أدرك مَا باعه عند المشتري وقد أفْلَسَ فله الرجوع فيه

٢٢ ـ (١٥٥٩) ـ حدّثنا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ: حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ: أَخْبَرَنِي أَبُو بَكْرِ بْنُ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَزْمٍ؛ أَنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ أَخْبَرَهُ؛ أَنَّ أَبَا بَكْرِ بْنَ عَبْدِ الرَّحْمٰنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ أَخْبَرَهُ؛ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: ـ أَوْ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ ـ: «مَنْ أَدْرَكَ مَالَهُ بِعَيْنِهِ عِنْدَ رَجُلٍ قَدْ أَفْلَسَ ـ أَوْ إِنْسَانٍ قَدْ أَفْلَسَ ـ فَهُوَ أَحَقُّ بِهِ مِنْ غَيْرِهِ».

[البخاري: كتاب الاستقراض، باب إذا وجد ماله عند مفلس...، رقم: ٢٤٠٢].

(...) ـ **حدّثنا** يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا هُشَيْمٌ. (ح) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَمُحَمَّدُ بْنُ رُمْحٍ. جَمِيعاً عَنِ اللَّيْثِ بْنِ سَعْدٍ. (ح) وَحَدَّثَنَا أَبُو الرَّبِيعِ وَيَحْيَىٰ بْنُ حَبِيبٍ الْحَارِثِيُّ قَالاَ: حَدَّثَنَا حَمَّادٌ ـ يَعْنِي ابْنَ زَيْدٍ ـ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى. حَدَّثَنَا عَبْدُ الْوَهَّابِ، وَيَحْيَىٰ بْنُ سَعِيدٍ، وَحَفْصُ بْنُ غِيَاثٍ. كُلُّ هٰؤُلاَءِ عَنْ يَحْيَىٰ بْنِ سَعِيدٍ، فِي هٰذَا الإِسْنَادِ... بِمَعْنَىٰ حَدِيثِ زُهَيْرٍ.

وَقَالَ ابْنُ رُمْحٍ، مِنْ بَيْنِهِمْ فِي رِوَايَتِهِ: أَيُّمَا امْرِىءٍ فُلِّسَ.

٢٣ ـ (...) ـ حدّثنا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا هِشَامُ بْنُ سُلَيْمَانَ ـ وَهُوَ ابْنُ عِكْرِمَةَ بْنِ خَالِدٍ الْمَخْزُومِيُّ ـ عَنِ ابْنِ جُرَيْجٍ: حَدَّثَنِي ابْنُ أَبِي حُسَيْنٍ؛ أَنَّ أَبَا بَكْرِ بْنَ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَزْمٍ أَخْبَرَهُ؛ أَنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ حَدَّثَهُ، عَنْ حَدِيثِ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ حَدِيثِ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ، فِي الرَّجُلِ الَّذِي يُعْدِمُ، إِذَا وُجِدَ عِنْدَهُ الْمَتَاعُ وَلَمْ يُفَرِّقْهُ: «أَنَّهُ لِصَاحِبِهِ الَّذِي بَاعَهُ».

٢٤ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَعَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ. قَالاَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنِ النَّضْرِ بْنِ أَنَسٍ، عَنْ بَشِيرِ بْنِ نَهِيكٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا أَفْلَسَ الرَّجُلُ، فَوَجَدَ الرَّجُلُ مَتَاعَهُ بِعَيْنِهِ، فَهُوَ أَحَقُّ بِهِ».

(...) A Hadith like this was narrated on the authority of Quatada, with the same chain of transmitters, in which he added: "He would have more right to take it than the creditors."

25-(...) Abu Huraira "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "If one (the buyer) became bankrupt, and he (the seller) found with him his very commodity (he sold to him), then, he would have more right to take it."

[6] The merit of giving respite to the one who is in difficulty

26-(1560) Rib'i Ibn Hirash narrated that Hudhaifa told them: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The angels received a soul of a man from those (people) who were before you, whom they asked: "Did you do any good?" he replied in the negative. They said: "Try to remember (any good you had done)." He said: "I used to give loans to people. I used to order my servants to give respite to the one who was in difficulty (to repay his debts), and excuse the rich one (to repay his debt at his convenience)." Upon this Allah "Exalted and Hallowed be He" said: "Then, excuse him."

27-(...) Rib'i Ibn Hirash narrated: Once, Hudhaifa and Abu Mas'ud "Allah be pleased with both" met one another. Hudhaifa said: (It was narrated that) a man met his Lord (after death), Who asked him: "What did you do (of good in the world)?" he (the man) said: "Indeed, I did no good except that I was a man of wealth (and I used to lend money to the people), and whenever I demanded it back, I used to accept only what was available (from the man who could afford it), and exempt (the one who was in difficulty) from what was not available." Upon this He (Allah) said (to the angels): "Excuse My slave." Abu Mas'ud said: It was like this that I heard it from The Messenger of Allah "Allah's blessing and peace be upon him".

28-(...) Hudhaifa "Allah be pleased with him" narrated from The Prophet "Allah's blessing and peace be upon him": "There was a man who died and then he was admitted in Paradise. He was asked: "What (good) did you use to do (in the world)?" Either he remembered or was reminded. Then, he said: "I used to sell (commodities) to the people. I used to give more time to the one who was in difficulty (to repay his debts), and I used to be lenient in accepting the coins or cash payment." Subsequently, he was forgiven." Abu Mas'ud said: I also heard that from The Messenger of Allah "Allah's blessing and peace be upon him".

(...) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا سَعِيدٌ. (ح) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ أَيْضاً: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي. كِلاَهُمَا عَنْ قَتَادَةَ، بِهٰذَا الإِسْنَادِ... مِثْلَهُ. وَقَالاَ: «فَهُوَ أَحَقُّ بِهِ مِنَ الْغُرَمَاءِ».

٢٥ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ أَحْمَدَ بْنِ أَبِي خَلَفٍ وَحَجَّاجُ بْنُ الشَّاعِرِ. قَالاَ: حَدَّثَنَا أَبُو سَلَمَةَ الْخُزَاعِيُّ ـ قَالَ حَجَّاجٌ: مَنْصُورُ بْنُ سَلَمَةَ ـ. أَخْبَرَنَا سُلَيْمَانُ بْنُ بِلاَلٍ، عَنْ خُثَيْمِ بْنِ عِرَاكٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا أَفْلَسَ الرَّجُلُ، فَوَجَدَ الرَّجُلُ عِنْدَهُ سِلْعَتَهُ بِعَيْنِهَا، فَهُوَ أَحَقُّ بِهَا».

٦ ـ باب فَضْلِ إِنْظَارِ الْمُعْسِرِ

٢٦ ـ (١٥٦٠) ـ حدّثنا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا مَنْصُورٌ، عَنْ رِبْعِيِّ بْنِ حِرَاشٍ؛ أَنَّ حُذَيْفَةَ حَدَّثَهُمْ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «تَلَقَّتِ الْمَلاَئِكَةُ رُوحَ رَجُلٍ مِمَّنْ كَانَ قَبْلَكُمْ. فَقَالُوا: أَعَمِلْتَ مِنَ الْخَيْرِ شَيْئاً؟ قَالَ: لاَ. قَالُوا: تَذَكَّرْ. قَالَ: كُنْتُ أُدَايِنُ النَّاسَ. فَآمُرُ فِتْيَانِي أَنْ يُنْظِرُوا الْمُعْسِرَ وَيَتَجَوَّزُوا عَنِ الْمُوسِرِ. قَالَ: قَالَ اللَّهُ عَزَّ وَجَلَّ: «تَجَوَّزُوا عَنْهُ».

[البخاري: كتاب البيوع، باب من أنظر معسرًا، رقم: ٢٠٧٧].

٢٧ ـ (...) ـ حدّثنا عَلِيُّ بْنُ حُجْرٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ ـ وَاللَّفْظُ لاِبْنِ حُجْرٍ ـ قَالاَ: حَدَّثَنَا جَرِيرٌ، عَنِ الْمُغِيرَةِ، عَنْ نُعَيْمِ بْنِ أَبِي هِنْدٍ، عَنْ رِبْعِيِّ بْنِ حِرَاشٍ. قَالَ: اجْتَمَعَ حُذَيْفَةُ وَأَبُو مَسْعُودٍ. فَقَالَ حُذَيْفَةُ: «رَجُلٌ لَقِيَ رَبَّهُ فَقَالَ: مَا عَمِلْتَ؟ قَالَ: مَا عَمِلْتُ مِنَ الْخَيْرِ، إِلاَّ أَنِّي كُنْتُ رَجُلاً ذَا مَالٍ. فَكُنْتُ أُطَالِبُ بِهِ النَّاسَ. فَكُنْتُ أَقْبَلُ الْمَيْسُورَ وَأَتَجَاوَزُ عَنِ الْمَعْسُورِ. فَقَالَ: تَجَاوَزُوا عَنْ عَبْدِي».

قَالَ أَبُو مَسْعُودٍ: هٰكَذَا سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ.

٢٨ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ رِبْعِيِّ بْنِ حِرَاشٍ، عَنْ حُذَيْفَةَ، عَنِ النَّبِيِّ ﷺ؛ «أَنَّ رَجُلاً مَاتَ فَدَخَلَ الْجَنَّةَ. فَقِيلَ لَهُ: مَا كُنْتَ تَعْمَلُ؟ «قَالَ: فَإِمَّا ذَكَرَ وَإِمَّا ذُكِّرَ فَقَالَ: إِنِّي كُنْتُ أُبَايِعُ النَّاسَ. فَكُنْتُ أُنْظِرُ الْمُعْسِرَ وَأَتَجَوَّزُ فِي السِّكَّةِ أَوْ فِي النَّقْدِ، فَغُفِرَ لَهُ».

فَقَالَ أَبُو مَسْعُودٍ: وَأَنَا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ.

29-(...) Hudhaifa "Allah be pleased with him" narrated: One of Allah's slaves was brought in front of Him (after his death), whom He had given wealth (in the world). He (Allah) asked him: "What did you do in the world?" he replied -and they are not to conceal anything from Allah-: "O my Lord! You gave me Your wealth (which you put in my possession). I used to enter into transactions with people. The leniency (in demanding back my right from the debtors) was one of my characteristics. So, I used to be lenient (in accepting the payment from) the solvent, and I used to give respite to the insolvent." Allah said: "I have more right than you to do so. Excuse My slave." Both of Uqba Ibn Amir Al-Juhani and Abu Mas'ud Al-Ansari said: "It is like this that we heard it from the mouth of The Messenger of Allah "Allah's blessing and peace be upon him"."

30-(1561) Abu Mas'ud "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "A man from the people who were before you was reckoned (by Allah after death). Nothing of good (deeds he had done in the world) was found (in his record), except that he used to enter into transactions with people. He was a man of wealth, and he used to order his servants to excuse those who were insolvent. Upon this Allah "Exalted and Hallowed be He" said: "We have more right than him to do so. Excuse him.""

31-(1562) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There was a man who used to lend money to people. He used to say to his servant: "If you met an insolvent one, excuse him (to repay at his convenience), so that Allah might forgive us." Then, he (died and) met Allah Who forgave him."

(...)Abu Huraira "Allah be pleased with him" narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying the same.

32-(1563) Abdullah Ibn Abu Quatada narrated that Abu Quatada "Allah be pleased with him" sought for a debtor to him, who hid from him. Then, he found him (and demanded back his debt from him). He (the man) said: "I'm insolvent." He (Abu Quatada) asked: "(Do you swear by) Allah (that you are insolvent)?" he said: "(By) Allah (I'm so)." Upon this he said: "No doubt, I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "He, who liked to be pleased to be rescued by Allah from the distress on the Day of Judgement, let him give more time to the insolvent one (to repay his debt), or put down (the debt) from him.""

(...) The same was narrated on the authority of Jarir Ibn Hazim from Aiyyub, with the same chain of transmitters.

٢٩ ـ (...) ـ حدّثنا أَبُو سَعِيدٍ الأَشَجُّ: حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ، عَنْ سَعْدِ بْنِ طَارِقٍ، عَنْ رِبْعِيِّ بْنِ حِرَاشٍ، عَنْ حُذَيْفَةَ. قَالَ: «أُتِيَ اللَّهُ بِعَبْدٍ مِنْ عِبَادِهِ، آتَاهُ اللَّهُ مَالاً. فَقَالَ لَهُ: مَاذَا عَمِلْتَ فِي الدُّنْيَا؟ ـ قَالَ: ﴿وَلَا يَكْتُمُونَ ٱللَّهَ حَدِيثًا﴾ [النساء: ٤٢] ـ قَالَ: يَا رَبِّ! آتَيْتَنِي مَالَكَ. فَكُنْتُ أُبَايِعُ النَّاسَ. وَكَانَ مِنْ خُلُقِي الْجَوَازُ. فَكُنْتُ أَتَيَسَّرُ عَلَى الْمُوسِرِ وَأُنْظِرُ الْمُعْسِرَ. فَقَالَ اللَّهُ: أَنَا أَحَقُّ بِذَا مِنْكَ. تَجَاوَزُوا عَنْ عَبْدِي». فَقَالَ عُقْبَةُ بْنُ عَامِرٍ الْجُهَنِيُّ، وَأَبُو مَسْعُودٍ الأَنْصَارِيُّ: هٰكَذَا سَمِعْنَاهُ مِنْ فِي رَسُولِ اللَّهِ ﷺ.

٣٠ ـ (١٥٦١) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ ـ وَاللَّفْظُ لِيَحْيَىٰ ـ، قَالَ يَحْيَىٰ: أَخْبَرَنَا. وَقَالَ الآخَرُونَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ أَبِي مَسْعُودٍ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «حُوسِبَ رَجُلٌ مِمَّنْ كَانَ قَبْلَكُمْ. فَلَمْ يُوجَدْ لَهُ مِنَ الْخَيْرِ شَيْءٌ. إِلاَّ أَنَّهُ كَانَ يُخَالِطُ النَّاسَ. وَكَانَ مُوسِراً، فَكَانَ يَأْمُرُ غِلْمَانَهُ أَنْ يَتَجَاوَزُوا عَنِ الْمُعْسِرِ. قَالَ: قَالَ اللَّهُ عَزَّ وَجَلَّ: نَحْنُ أَحَقُّ بِذٰلِكَ مِنْهُ. تَجَاوَزُوا عَنْهُ».

٣١ ـ (١٥٦٢) ـ حدّثنا مَنْصُورُ بْنُ أَبِي مُزَاحِمٍ وَمُحَمَّدُ بْنُ جَعْفَرِ بْنِ زِيَادٍ، قَالَ مَنْصُورٌ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ الزُّهْرِيِّ. وَقَالَ ابْنُ جَعْفَرٍ: أَخْبَرَنَا إِبْرَاهِيمُ، وَهُوَ ابْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «كَانَ رَجُلٌ يُدَايِنُ النَّاسَ. فَكَانَ يَقُولُ لِفَتَاهُ: إِذَا أَتَيْتَ مُعْسِراً فَتَجَاوَزْ عَنْهُ. لَعَلَّ اللَّهَ يَتَجَاوَزُ عَنَّا، فَلَقِيَ اللَّهَ فَتَجَاوَزَ عَنْهُ».

[البخاري: كتاب البيوع، باب من أنظر معسراً، رقم: ٢٠٧٨].

(...) ـ حدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ؛ أَنَّ عُبَيْدَ اللَّهِ بْنَ عَبْدِ اللَّهِ بْنِ عُتْبَةَ حَدَّثَهُ؛ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ ... بِمِثْلِهِ.

٣٢ ـ (١٥٦٣) ـ حدّثنا أَبُو الْهَيْثَمِ خَالِدُ بْنُ خِدَاشِ بْنِ عَجْلاَنَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ؛ أَنَّ أَبَا قَتَادَةَ طَلَبَ غَرِيماً لَهُ فَتَوَارَىٰ عَنْهُ. ثُمَّ وَجَدَهُ. فَقَالَ: إِنِّي مُعْسِرٌ. فَقَالَ: آللَّهِ؟ قَالَ: آللَّهِ. قَالَ: فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ سَرَّهُ أَنْ يُنْجِيَهُ اللَّهُ مِنْ كُرَبِ يَوْمِ الْقِيَامَةِ فَلْيُنَفِّسْ عَنْ مُعْسِرٍ، أَوْ يَضَعْ عَنْهُ».

(...) ـ وحدّثنيه أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي جَرِيرُ بْنُ حَازِمٍ، عَنْ أَيُّوبَ، بِهٰذَا الإِسْنَادِ... نَحْوَهُ.

[7] Forbiddance of a solvent's procrastination of fulfilling the debt, and the validity of (debt's) transference, and the desirability of transference (of debt) when it is transferred to a rich man

33-(1564) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "A solvent's procrastination (of fulfilling the debt) is injustice, and if (the debt of) anyone of you was transferred to a rich man, he should follow him."

(...) A Hadith like this was narrated on the authority of Ma'mar, from Hammam Ibn Munabbih, from Abu Huraira from The Prophet "Allah's blessing and peace be upon him".

[8] Forbiddance of selling the surplus water in the desert needed for the grass (of grazing the animals), preventing people to use it, and taking charge for lending the camel to mate with the she-camel

34-(1565) Jabir Ibn Abdullah "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" forbade selling the surplus water.

35-(...) Jabir Ibn Abdullah "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" forbade hiring the camel to mate with the she-camel, taking charge for the excess water and the land to be cultivated. Indeed, all of that was forbidden by The Prophet "Allah's blessing and peace be upon him".

36-(1566) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The surplus water (of anyone) should not be withheld, with the result that the (growth of the) herbage (of grazing people's animals) would be hindered."

37-(...) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not withhold the surplus water, with the result that you may hinder the growth of herbage."

38-(...) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The surplus water should not be sold to enable the herbage to be satisfied."

٧ ـ باب تحريم مَطْلِ الغَنِيّ، وصحة الحوالة، واستحباب قبولها إذا أُحيل على مَلِيءٍ

٣٣ ـ (١٥٦٤) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ. قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَطْلُ الْغَنِيِّ ظُلْمٌ، وَإِذَا أُتْبِعَ أَحَدُكُمْ عَلَىٰ مَلِيءٍ فَلْيَتْبَعْ».

[البخاري: كتاب الحوالة، باب في المطل، رقم: ٢٣٤٥].

(...) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ. قَالاَ جَمِيعاً: حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِهِ.

٨ ـ باب تحريم فضْلِ بيع الماء الذي يكون بالفلاة ويحتاج إليه لرعي الكلأ وتحريم منع بذله وتحريم بيع ضراب الفحل

٣٤ ـ (١٥٦٥) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: أَخْبَرَنَا وَكِيعٌ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ، جَمِيعاً عَنِ ابْنِ جُرَيْجٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ. قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنْ بَيْعِ فَضْلِ الْمَاءِ.

٣٥ ـ (...) ـ وحدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنْ بَيْعِ ضِرَابِ الْجَمَلِ، وَعَنْ بَيْعِ الْمَاءِ وَالأَرْضِ لِتُحْرَثَ، فَعَنْ ذٰلِكَ نَهَى النَّبِيُّ ﷺ.

٣٦ ـ (١٥٦٦) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ. قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ (ح) وَحَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا لَيْثٌ، كِلاَهُمَا عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لاَ يُمْنَعُ فَضْلُ الْمَاءِ لِيُمْنَعَ بِهِ الْكَلأُ».

[البخاري: كتاب المساقاة، باب من قال: إن صاحب الماء أحق بالماء حتى يروى...، رقم: ٢٣٥٣].

٣٧ ـ (...) ـ وحدّثني أَبُو الطَّاهِرِ وَحَرْمَلَةُ ـ وَاللَّفْظُ لِحَرْمَلَةَ ـ أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ؛ أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ تَمْنَعُوا فَضْلَ الْمَاءِ لِتَمْنَعُوا بِهِ الْكَلأَ».

٣٨ ـ (...) ـ وحدّثنا أَحْمَدُ بْنُ عُثْمَانَ النَّوْفَلِيُّ: حَدَّثَنَا أَبُو عَاصِمٍ الضَّحَّاكُ بْنُ مَخْلَدٍ: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي زِيَادُ بْنُ سَعْدٍ؛ أَنَّ هِلاَلَ بْنَ أُسَامَةَ أَخْبَرَهُ؛ أَنَّ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمٰنِ أَخْبَرَهُ؛ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ يُبَاعُ فَضْلُ الْمَاءِ لِيُبَاعَ بِهِ الْكَلأُ».

[9] Prohibition of (accepting) the price of a dog, the wages of a priest, the earnings of a prostitute, and forbiddance of selling a cat

39-(1567) Abu Mas'ud Al-Ansari "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" forbade (accepting) a dog's price, a prostitute's earnings, and a priest's wages.

(...) A Hadith like this was narrated on the authority of Az-Zuhri, with the same chain of transmitters.

40-(1568) As-Sa'ib Ibn Yazid narrated from Rafi Ibn Khadij: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "The worst income is that (brought through) the earnings of a prostitute, the price of a dog, and the wages of a cupper."

41-(...) Rafi Ibn Khadij "Allah be pleased with him" narrated from The Messenger of Allah "Allah's blessing and peace be upon him": "The price of a dog is vicious, the earning of a prostitute is vicious, and the wages of a cupper is also vicious."

(...) A Hadith like this was narrated on the authority of Ma'mar, from Yahya Ibn Abu Kathir, with the same chain of transmitters.

(...) A Hadith like this was narrated on the authority of Rafi Ibn Khadij from The Prophet "Allah's blessing and peace be upon him".

42-(1569) Ma'qil narrated from Abu Az-Zubair: I asked Jabir "Allah be pleased with both" about the price of a dog and a cat. He said: The Prophet "Allah's blessing and peace be upon him" scolded (the people) to do so.

[10] The order to kill the dogs, and the abrogation of it, and the prohibition of keeping them except for hunting or guarding farms or cattle or the like of that

43-(1570) Ibn Umar "Allah be pleased with both" narrated that The Prophet "Allah's blessing and peace be upon him" ordered that the dogs should be killed.

44-(...) Ibn Umar "Allah be pleased with both" narrated: The Apostle of Allah "Allah's blessing and peace be upon him" ordered (the people) to kill the dogs. He sent (a messenger) to the sides of Medina, (carrying his order) that they should be killed.

45-(...) Nafi narrated from Abdullah "Allah be pleased with him": The Messenger of Allah "Allah's blessing and peace be upon him" used to order that the dogs should be killed. We would be sent to the sides of Medina,

٩ ـ باب تحريم ثمن الكلب وحُلْوَان الكاهن وَمَهْر البَغِيِّ وكسبِ الحَجَّام والنهي عن بيع السِّنَّوْرِ

٣٩ ـ (١٥٦٧) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ. قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي مَسْعُودٍ الأَنْصَارِيِّ؛ أَنَّ رَسُولَ اللّهِ ﷺ نَهَىٰ عَنْ ثَمَنِ الْكَلْبِ، وَمَهْرِ الْبَغِيِّ، وَحُلْوَانِ الْكَاهِنِ. [البخاري: كتاب البيوع، باب ثمن الكلب، رقم: ٢٢٣٧].

(...) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ وَمُحَمَّدُ بْنُ رُمْحٍ، عَنِ اللَّيْثِ بْنِ سَعْدٍ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ. كِلاَهُمَا عَنِ الزُّهْرِيِّ، بِهٰذَا الإِسْنَادِ... مِثْلَهُ.

وَفِي حَدِيثِ اللَّيْثِ مِنْ رِوَايَةِ ابْنِ رُمْحٍ؛ أَنَّهُ سَمِعَ أَبَا مَسْعُودٍ.

٤٠ ـ (١٥٦٨) ـ وحدّثني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ الْقَطَّانُ، عَنْ مُحَمَّدِ بْنِ يُوسُفَ، قَالَ: سَمِعْتُ السَّائِبَ بْنَ يَزِيدَ يُحَدِّثُ، عَنْ رَافِعِ بْنِ خَدِيجٍ. قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «شَرُّ الْكَسْبِ مَهْرُ الْبَغِيِّ، وَثَمَنُ الْكَلْبِ، وَكَسْبُ الْحَجَّامِ».

٤١ ـ (...) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، عَنِ الأَوْزَاعِيِّ، عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ قَارِظٍ، عَنِ السَّائِبِ بْنِ يَزِيدَ: حَدَّثَنِي رَافِعُ بْنُ خَدِيجٍ، عَنْ رَسُولِ اللّهِ ﷺ قَالَ: «ثَمَنُ الْكَلْبِ خَبِيثٌ، وَمَهْرُ الْبَغِيِّ خَبِيثٌ، وَكَسْبُ الْحَجَّامِ خَبِيثٌ».

(...) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ، بِهٰذَا الإِسْنَادِ... مِثْلَهُ.

(...) ـ وحدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا النَّضْرُ بْنُ شُمَيْلٍ: حَدَّثَنَا هِشَامٌ، عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ عَبْدِ اللّهِ، عَنِ السَّائِبِ بْنِ يَزِيدَ. حَدَّثَنَا رَافِعُ بْنُ خَدِيجٍ، عَنْ رَسُولِ اللّهِ ﷺ... بِمِثْلِهِ.

٤٢ ـ (١٥٦٩) ـ حدّثني سَلَمَةُ بْنُ شَبِيبٍ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ: حَدَّثَنَا مَعْقِلٌ، عَنْ أَبِي الزُّبَيْرِ. قَالَ: سَأَلْتُ جَابِراً عَنْ ثَمَنِ الْكَلْبِ وَالسِّنَّوْرِ؟ قَالَ: زَجَرَ النَّبِيُّ ﷺ عَنْ ذٰلِكَ.

١٠ ـ بابُ الأمرِ بقَتْلِ الكلاب، وبيان نَسْخِهِ، وبيان تحريم اقْتِنائها إلا لصَيْدٍ أو زَرْعٍ أو مَاشِيَةٍ ونحو ذلك

٤٣ ـ (١٥٧٠) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ. قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللّهِ ﷺ أَمَرَ بِقَتْلِ الْكِلاَبِ.

[البخاري: كتاب بدء الخلق، باب إذا وقع الذباب في شراب أحدكم...، رقم: ٣٣٢٣].

٤٤ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا عُبَيْدُ اللّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ. قَالَ: أَمَرَ رَسُولُ اللّهِ ﷺ بِقَتْلِ الْكِلاَبِ، فَأَرْسَلَ فِي أَقْطَارِ الْمَدِينَةِ أَنْ تُقْتَلَ.

٤٥ ـ (...) ـ وحدّثني حُمَيْدُ بْنُ مَسْعَدَةَ: حَدَّثَنَا بِشْرٌ ـ يَعْنِي ابْنَ الْمُفَضَّلِ ـ: حَدَّثَنَا إِسْمَاعِيلُ ـ وَهُوَ ابْنُ أُمَيَّةَ ـ عَنْ نَافِعٍ، عَنْ عَبْدِ اللّهِ، قَالَ: كَانَ رَسُولُ اللّهِ ﷺ يَأْمُرُ بِقَتْلِ

where we did not leave a dog but that we killed it, to the extent that we would kill the dog of the desert woman, which came following her.

46-(1571) Ibn Umar "Allah be pleased with both" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" ordered that the dogs should be killed except a dog used for hunting, and a dog (used for watching) herds of sheep and cattle. It was said to Ibn Umar that Abu Huraira "Allah be pleased with him" had said (adding to that): And a dog (used for guarding) farms. Upon this Ibn Umar said: However, Abu Huraira had farms (so he was eager to keep this portion of the narration).

47-(1572) Abu Az-Zubair narrated that he heard Jabir "Allah be pleased with him" saying: The Messenger of Allah "Allah's blessing and peace be upon him" ordered us to kill the dogs. (We used to kill all of them) to the extent that whenever a woman came from the desert with a dog, we would kill it. Afterwards, The Messenger of Allah "Allah's blessing and peace be upon him" forbade killing them and said (excluding): "You should kill the black dog of two spots (in the eyes), because it is a devil."

48-(1573) Abdullah Ibn Mughaffal narrated: The Messenger of Allah "Allah's blessing and peace be upon him" ordered (the people) to kill dogs. Then, he said: "What do they have to do with dogs?" afterwards, he permitted (keeping) the dog used for hunting and (watching) the herds.

49-(...) A Hadith like this was narrated on the authority of Shu'ba, with the same chain of transmitters. In the narration of Yahya, he (The Prophet) permitted keeping dogs used for (guarding) herds, for hunting and (watching) farms.

50-(1574) Ibn Umar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who kept a dog other than that used for (watching) the herds of cattle, or a dog used for hunting, then his deeds would decrease by two Qirats everyday."

51-(...) Salim narrated from his father (Ibn Umar "Allah be pleased with both"): The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who kept a dog other than that used for hunting or (watching) the herds of cattle, then his deeds would decrease by two Qirats everyday."

52-(...) Ibn Umar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who kept a dog other than that dog used for hunting, or for (watching) the herds of cattle, then his deeds would decrease by two Qirats everyday."

الْكِلاَبِ. فَنَنْبَعِثُ فِي الْمَدِينَةِ وَأَطْرَافِهَا فَلاَ نَدَعُ كَلْباً إِلاَّ قَتَلْنَاهُ. حَتَّىٰ إِنَّا لَنَقْتُلُ كَلْبَ الْمُرَيَّةِ مِنْ أَهْلِ الْبَادِيَةِ، يَتْبَعُهَا.

٤٦ ـ (١٥٧١) ـ **حدّثنا** يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ أَمَرَ بِقَتْلِ الْكِلاَبِ. إِلاَّ كَلْبَ صَيْدٍ أَوْ كَلْبَ غَنَمٍ، أَوْ مَاشِيَةٍ.

فَقِيلَ لاِبْنِ عُمَرَ: إِنَّ أَبَا هُرَيْرَةَ يَقُولُ: أَوْ كَلْبَ زَرْعٍ. فَقَالَ ابْنُ عُمَرَ: إِنَّ لأَبِي هُرَيْرَةَ زَرْعاً.

٤٧ ـ (١٥٧٢) ـ **حدّثنا** مُحَمَّدُ بْنُ أَحْمَدَ بْنِ أَبِي خَلَفٍ: حَدَّثَنَا رَوْحٌ. (ح) وَحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: أَمَرَنَا رَسُولُ اللَّهِ ﷺ بِقَتْلِ الْكِلاَبِ. حَتَّىٰ إِنَّ الْمَرْأَةَ تَقْدَمُ مِنَ الْبَادِيَةِ بِكَلْبِهَا فَنَقْتُلُهُ. ثُمَّ نَهَى النَّبِيُّ ﷺ عَنْ قَتْلِهَا. وَقَالَ: «عَلَيْكُمْ بِالأَسْوَدِ الْبَهِيمِ ذِي النُّقْطَتَيْنِ، فَإِنَّهُ شَيْطَانٌ».

٤٨ ـ (١٥٧٣) ـ **حدّثنا** عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي التَّيَّاحِ. سَمِعَ مُطَرِّفَ بْنَ عَبْدِ اللَّهِ، عَنِ ابْنِ الْمُغَفَّلِ. قَالَ: أَمَرَ رَسُولُ اللَّهِ ﷺ بِقَتْلِ الْكِلاَبِ. ثُمَّ قَالَ: «مَا بَالُهُمْ وَبَالُ الْكِلاَبِ؟» ثُمَّ رَخَّصَ فِي كَلْبِ الصَّيْدِ وَكَلْبِ الْغَنَمِ.

٤٩ ـ (...) ـ **وحَدَّثَنِيهِ** يَحْيَىٰ بْنُ حَبِيبٍ: حَدَّثَنَا خَالِدٌ ـ يَعْنِي ابْنَ الْحَارِثِ ـ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ الْوَلِيدِ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا النَّضْرُ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ. كُلُّهُمْ عَنْ شُعْبَةَ، بِهٰذَا الإِسْنَادِ.

وَقَالَ ابْنُ حَاتِمٍ فِي حَدِيثِهِ عَنْ يَحْيَىٰ: وَرَخَّصَ فِي كَلْبِ الْغَنَمِ وَالصَّيْدِ وَالزَّرْعِ.

٥٠ ـ (١٥٧٤) ـ **حدّثنا** يَحْيَىٰ بْنُ يَحْيَىٰ. قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنِ اقْتَنَىٰ كَلْباً إِلاَّ كَلْبَ مَاشِيَةٍ أَوْ ضَارِي، نَقَصَ مِنْ عَمَلِهِ، كُلَّ يَوْمٍ، قِيرَاطَانِ».

[البخاري: كتاب الذبائح والصيد، باب من اقتنى كلباً ليس بكلب صيد...، رقم: ٥٤٨٢].

٥١ ـ (...) ـ **وحدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَابْنُ نُمَيْرٍ. قَالُوا: حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ. قَالَ: «مَنِ اقْتَنَىٰ كَلْباً، إِلاَّ كَلْبَ صَيْدٍ أَوْ مَاشِيَةٍ، نَقَصَ مِنْ أَجْرِهِ، كُلَّ يَوْمٍ، قِيرَاطَانِ».

٥٢ ـ (...) ـ **حدّثنا** يَحْيَىٰ بْنُ يَحْيَىٰ وَيَحْيَىٰ بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ ـ قَالَ يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا. وَقَالَ الآخَرُونَ: حَدَّثَنَا إِسْمَاعِيلُ ـ وَهُوَ ابْنُ جَعْفَرٍ ـ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ؛ أَنَّهُ سَمِعَ ابْنَ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنِ اقْتَنَىٰ كَلْباً إِلاَّ كَلْبَ ضَارِيَةٍ أَوْ مَاشِيَةٍ، نَقَصَ مِنْ عَمَلِهِ، كُلَّ يَوْمٍ، قِيرَاطَانِ».

53-(...) Salim Ibn Abdullah narrated from his father (Ibn Umar "Allah be pleased with both"): The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who kept a dog other than that used for (watching) the herds of cattle, or a dog used for hunting, then his deeds would decrease by one Qirat everyday." Abdullah and Abu Huraira "Allah be pleased with both" said: "And a dog used for (watching) farms."

54-(...) Salim narrated from his father (Ibn Umar "Allah be pleased with both"): The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who kept a dog other than that used for hunting, or for (watching) herds of cattle, then his deeds would decrease by two Qirats everyday." Salim said: Abu Huraira used to said: "And a dog used for (watching) farms." He (Abu Huraira) had many farms in his possession.

55-(...) Salim Ibn Abdullah narrated from his father (Ibn Umar "Allah be pleased with both"): The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whichever household kept a dog other than that used for (watching) the herds of cattle, or a dog used for hunting, then their deeds would decrease by one Qirat everyday."

56-(...) Ibn Umar "Allah be pleased with both" narrated from The Messenger of Allah "Allah's blessing and peace be upon him": "He, who kept a dog other than that used for (watching) farms or herds of cattle, or a dog used for hunting, then his deeds would decrease by one Qirat everyday."

57-(1575) Abu Huraira "Allah be pleased with him" narrated from The Messenger of Allah "Allah's blessing and peace be upon him": "He, who kept a dog other than that used for hunting, or for (watching) herds of cattle or (cultivated) land, then his deeds would decrease by two Qirats everyday." In the narration of Abu At-Tahir, there is no mention of "or (cultivated) land."

58-(...) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who kept a dog other than that used for (watching) herds of cattle, for hunting or for (guarding) farms, then his deeds would decrease by one Qirat everyday." Az-Zuhri told: This was mentioned to Ibn Umar "Allah be pleased with both" who said: "Allah's mercy be upon Abu Huraira! He possessed many farms (so he was eager to keep this portion of the narration pertaining to farms)."

59-(...) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who kept a dog, his deed would decrease by one Qirat daily, except for a dog used for (watching) fields or herds of cattle."

٥٣ ـ (...) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ وَيَحْيَىٰ بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ، قَالَ يَحْيَىٰ: أَخْبَرَنَا. وَقَالَ الآخَرُونَ: حَدَّثَنَا إِسْمَاعِيلُ، عَنْ مُحَمَّدٍ ـ وَهُوَ ابْنُ أَبِي حَرْمَلَةَ ـ عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنِ اقْتَنَىٰ كَلْباً إِلاَّ كَلْبَ مَاشِيَةٍ أَوْ كَلْبَ صَيْدٍ، نَقَصَ مِنْ عَمَلِهِ، كُلَّ يَوْمٍ، قِيرَاطٌ».

قَالَ عَبْدُ اللَّه: وَقَالَ أَبُو هُرَيْرَةَ: «أَوْ كَلْبَ حَرْثٍ».

٥٤ ـ (...) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا وَكِيعٌ: حَدَّثَنَا حَنْظَلَةُ بْنُ أَبِي سُفْيَانَ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «مَنِ اقْتَنَىٰ كَلْباً إِلاَّ كَلْبَ ضَارٍ أَوْ مَاشِيَةٍ، نَقَصَ مِنْ عَمَلِهِ، كُلَّ يَوْمٍ، قِيرَاطَانِ».

قَالَ سَالِمٌ: وَكَانَ أَبُو هُرَيْرَةَ يَقُولُ: «أَوْ كَلْبَ حَرْثٍ» وَكَانَ صَاحِبَ حَرْثٍ.

[البخاري: كتاب الذبائح والصيد، باب من اقتنى كلباً ليس بكلب صيد...، رقم: ٥٤٨١].

٥٥ ـ (...) ـ حدّثنا دَاوُدُ بْنُ رُشَيْدٍ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ: أَخْبَرَنَا عُمَرُ بْنُ حَمْزَةَ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ: حَدَّثَنَا سَالِمُ بْنُ عَبْدِ اللَّهِ، عَنْ أَبِيهِ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَيُّمَا أَهْلِ دَارٍ اتَّخَذُوا كَلْباً إِلاَّ كَلْبَ مَاشِيَةٍ أَوْ كَلْبَ صَائِدٍ، نَقَصَ مِنْ عَمَلِهِمْ، كُلَّ يَوْمٍ، قِيرَاطَانِ».

٥٦ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ ـ وَاللَّفْظُ لابْنِ الْمُثَنَّى ـ قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَبِي الْحَكَمِ. قَالَ: سَمِعْتُ ابْنَ عُمَرَ يُحَدِّثُ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَنِ اتَّخَذَ كَلْباً إِلاَّ كَلْبَ زَرْعٍ أَوْ غَنَمٍ أَوْ صَيْدٍ، يَنْقُصُ مِنْ أَجْرِهِ، كُلَّ يَوْمٍ، قِيرَاطٌ».

٥٧ ـ (١٥٧٥) ـ وحدّثني أَبُو الطَّاهِرِ وَحَرْمَلَةُ. قَالاَ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ. قَالَ: «مَنِ اقْتَنَىٰ كَلْباً لَيْسَ بِكَلْبِ صَيْدٍ وَلاَ مَاشِيَةٍ وَلاَ أَرْضٍ، فَإِنَّهُ يَنْقُصُ مِنْ أَجْرِهِ قِيرَاطَانِ، كُلَّ يَوْمٍ».

وَلَيْسَ فِي حَدِيثِ أَبِي الطَّاهِرِ: «وَلاَ أَرْضٍ».

٥٨ ـ (...) ـ حدّثنا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنِ اتَّخَذَ كَلْباً، إِلاَّ كَلْبَ مَاشِيَةٍ أَوْ صَيْدٍ أَوْ زَرْعٍ، انْتَقَصَ مِنْ أَجْرِهِ، كُلَّ يَوْمٍ، قِيرَاطٌ».

قَالَ الزُّهْرِيُّ: فَذُكِرَ لابْنِ عُمَرَ قَوْلُ أَبِي هُرَيْرَةَ. فَقَالَ: يَرْحَمُ اللَّهُ أَبَا هُرَيْرَةَ! كَانَ صَاحِبَ زَرْعٍ.

٥٩ ـ (...) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا هِشَامٌ الدَّسْتَوَائِيُّ: حَدَّثَنَا يَحْيَىٰ بْنُ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ. عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ الله ﷺ: «مَنْ أَمْسَكَ كَلْباً فَإِنَّهُ يَنْقُصُ مِنْ عَمَلِهِ، كُلَّ يَوْمٍ، قِيرَاطٌ، إِلاَّ كَلْبَ حَرْثٍ أَوْ مَاشِيَةٍ».

[البخاري: كتاب الحرث والمزارعة، باب اقتناء الكلب للحرث، رقم: ٢٣٢٢].

(...)Abu Huraira "Allah be pleased with him" narrated from The Messenger of Allah "Allah's blessing and peace be upon him" the same.

(...) The same was narrated on the authority of Yahya Ibn Abu Kathir, with the same chain of transmitters.

60-(...) Abu Huraira "Allah be pleased with him" narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "He, who kept a dog other than that used for (watching) herds of sheep, or used for hunting, then his deeds would decrease by one Qirat everyday."

61-(1576) As-Sa'ib Ibn Yazid narrated from Sufyan Ibn Abu Zuhair (a man from Shanu'a, and he was one of the companions of The Prophet): I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "He, who kept a dog other than that indispensable in watching farms or animals, his deeds would decrease by one Qirat everyday." He (As-Sa'ib) said: Did you really hear it from The Messenger of Allah "Allah's blessing and peace be upon him"? he said: "Yes, by the Lord of this mosque.

(...) As-Sa'ib Ibn Yazid narrated that once Sufyan Ibn Abu Zuhair Ash-Shana'i came to them, and told: The Messenger of Allah "Allah's blessing and peace be upon him" said the same.

[11] Making lawful the earnings of cupping

62-(1577) Anas "Allah be pleased with him" was reported to have been asked about the wages of a cupper. He told: Allah's Apostle "Allah's blessing and peace be upon him" was cupped by Abu Taiba, to whom he gave two Sas of food and interceded for him with his masters who consequently reduced what they used to charge him daily. Then he (The Prophet) said: "The best thing with which you may treat yourselves (or the best of your medicine) is cupping."

63-(...) Anas "Allah be pleased with him" was reported to have been asked about the wages of a cupper...and the rest is the same, in which he (The Prophet) said in the end: "The best medicines with which you may treat yourselves are cupping and aloes woods. You should not torture your children (by treating tonsillitis in such a way as) to press their uvula."

64-(...) Humaid narrated: I heard Anas "Allah be pleased with him" saying: The Messenger of Allah "Allah's blessing and peace be upon him" called a servant of ours who was a cupper, and he cupped him. He ordered that a Sa or a Mudd or two (of foodstuff) should be given to him (as

(...) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا شُعَيْبُ بْنُ إِسْحَاقَ: حَدَّثَنَا الأَوْزَاعِيُّ: حَدَّثَنِي يَحْيَىٰ بْنُ أَبِي كَثِيرٍ: حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ: حَدَّثَنِي أَبُو هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ... بِمِثْلِهِ.

(...) ـ حدّثنا أَحْمَدُ بْنُ الْمُنْذِرِ: حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا حَرْبٌ: حَدَّثَنَا يَحْيَىٰ بْنُ أَبِي كَثِيرٍ، بِهٰذَا الإِسْنَادِ ... مِثْلَهُ.

٦٠ ـ (...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْوَاحِدِ ـ يَعْنِي ابْنَ زِيَادٍ ـ عَنْ إِسْمَاعِيلَ بْنِ سُمَيْعٍ: حَدَّثَنَا أَبُو رَزِينٍ. قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنِ اتَّخَذَ كَلْباً لَيْسَ بِكَلْبِ صَيْدٍ وَلاَ غَنَمٍ، نَقَصَ مِنْ عَمَلِهِ، كُلَّ يَوْمٍ، قِيرَاطٌ».

٦١ ـ (١٥٧٦) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ. قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ يَزِيدَ بْنِ خُصَيْفَةَ؛ أَنَّ السَّائِبَ بْنَ يَزِيدَ أَخْبَرَهُ؛ أَنَّهُ سَمِعَ سُفْيَانَ بْنَ أَبِي زُهَيْرٍ ـ وَهُوَ رَجُلٌ مِنْ شَنُوءَةَ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ ـ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنِ اقْتَنَىٰ كَلْباً لاَ يُغْنِي عَنْهُ زَرْعاً وَلاَ ضَرْعاً، نَقَصَ مِنْ عَمَلِهِ، كُلَّ يَوْمٍ، قِيرَاطٌ».

قَالَ: أَنْتَ سَمِعْتَ هٰذَا مِنْ رَسُولِ اللَّهِ ﷺ؟ قَالَ: إِي، وَرَبِّ هٰذَا الْمَسْجِدِ!

[البخاري: كتاب الحرث والمزارعة، باب اقتناء الكلب للحرث، رقم: ٢٣٢٣].

(...) ـ حدّثنا يَحْيَىٰ بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ. قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ، عَنْ يَزِيدَ بْنِ خُصَيْفَةَ: أَخْبَرَنِي السَّائِبُ بْنُ يَزِيدَ؛ أَنَّهُ وَفَدَ عَلَيْهِمْ سُفْيَانُ بْنُ أَبِي زُهَيْرٍ الشَّنَئِيُّ. فَقَالَ: قَالَ رَسُولُ اللَّهِ ﷺ ... بِمِثْلِهِ.

١١ ـ باب حل أُجْرَةِ الحجامة

٦٢ ـ (١٥٧٧) ـ حدّثنا يَحْيَىٰ بْنُ أَيُّوبَ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَعَلِيُّ بْنُ حُجْرٍ. قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ ـ يَعْنُونَ ابْنَ جَعْفَرٍ ـ عَنْ حُمَيْدٍ. قَالَ: سُئِلَ أَنَسُ بْنُ مَالِكٍ عَنْ كَسْبِ الْحَجَّامِ؟ فَقَالَ: احْتَجَمَ رَسُولُ اللَّهِ ﷺ. حَجَمَهُ أَبُو طَيْبَةَ، فَأَمَرَ لَهُ بِصَاعَيْنِ مِنْ طَعَامٍ. وَكَلَّمَ أَهْلَهُ فَوَضَعُوا عَنْهُ مِنْ خَرَاجِهِ. وَقَالَ: «إِنَّ أَفْضَلَ مَا تَدَاوَيْتُمْ بِهِ الْحِجَامَةُ. أَوْ هُوَ مِنْ أَمْثَلِ دَوَائِكُمْ».

٦٣ ـ (...) ـ حدّثنا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا مَرْوَانُ ـ يَعْنِي الْفَزَارِيَّ ـ عَنْ حُمَيْدٍ، قَالَ: سُئِلَ أَنَسٌ عَنْ كَسْبِ الْحَجَّامِ؟ ... فَذَكَرَ بِمِثْلِهِ. غَيْرَ أَنَّهُ قَالَ: «إِنَّ أَفْضَلَ مَا تَدَاوَيْتُمْ بِهِ الْحِجَامَةُ وَالْقُسْطُ الْبَحْرِيُّ، وَلاَ تُعَذِّبُوا صِبْيَانَكُمْ بِالْغَمْزِ».

٦٤ ـ (...) ـ حدّثنا أَحْمَدُ بْنُ الْحَسَنِ بْنِ خِرَاشٍ: حَدَّثَنَا شَبَابَةُ: حَدَّثَنَا شُعْبَةُ، عَنْ حُمَيْدٍ. قَالَ: سَمِعْتُ أَنَساً يَقُولُ: دَعَا النَّبِيُّ ﷺ غُلاَماً لَنَا حَجَّاماً، فَحَجَمَهُ. فَأَمَرَ لَهُ بِصَاعٍ

wages). It was told (that his tax was very high, and as a result of The Prophet's intercession) his tax was reduced.

65-(1202) Ibn Abbas "Allah be pleased with both" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" was cupped, and he gave the cupper his charge. He also put medicine into his nostrils.

66-(...) Ibn Abbas "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" was cupped by a slave who belonged to Banu Bayada. The Prophet "Allah's blessing and peace be upon him" gave him his charge, and interceded with his master who reduced his tax. Had it (the cupper's wages) been unlawful, The Prophet "Allah's blessing and peace be upon him" would not have given it.

[12] Prohibition of selling the wine

67-(1578) Abu Sa'id Al-Khudri "Allah be pleased with him" narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" addressing (the people) in Medina: "O people! Allah Almighty referred to (the prohibition of) the wine, and perhaps Allah would reveal something pertaining to it. So, whoever has anything of it should sell it and benefit of its price." It was a short time later when The Prophet "Allah's blessing and peace be upon him" said: "Allah Almighty prohibited the wine. So, whomever this Verse (of prohibition) reached and he had anything of it (wine), should neither drink nor sell it." The people brought what they had of it in the streets of Medina, and spilled it.

68-(1579) Abd Ar-Rahman Ibn Wa'la (a man from the people of Egypt) narrated that he came to Abdullah Ibn Abbas "Allah be pleased with both" and asked him about making juice from grapes. Ibn Abbas said: Once, a man presented to The Messenger of Allah "Allah's blessing and peace be upon him" a leather container full of wine. The Messenger of Allah "Allah's blessing and peace be upon him" asked him: "Did you not know that Allah had prohibited it?" the man replied in the negative. Then he said something secret to another man (by his side). The Messenger of Allah "Allah's blessing and peace be upon him" said: "What secret did you tell him?" he said: "I ordered him to sell it." Upon this he (The Prophet) said: "No doubt, The One Who prohibited drinking it, prohibited also selling it." Then, he opened the leather container until what was in it was spilled.

(...) Abd Ar-Rahman Ibn Wa'la narrated the same from Ibn Abbas from The Prophet "Allah's blessing and peace be upon him".

أَوْ مُدٌّ أَوْ مُدَّيْنِ. وَكَلَّمَ فِيهِ. فَخُفِّفَ عَنْ ضَرِيبَتِهِ.

[البخاري: كتاب الإجارة، باب من كلم موالي العبد أن يخففوا عنه خراجه، رقم: ٢٢٨١].

٦٥ ـ (١٢٠٢) ـ **وحدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا الْمَخْزُومِيُّ. كِلاَهُمَا عَنْ وُهَيْبٍ: حَدَّثَنَا ابْنُ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ احْتَجَمَ وَأَعْطَى الْحَجَّامَ أَجْرَهُ، وَاسْتَعَطَ.

[البخاري: كتاب الإجارة، باب خراج الحجام، رقم: ٢٢٧٨].

٦٦ ـ (...) ـ **حدّثنا** إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ ـ وَاللَّفْظُ لِعَبْدٍ ـ. قَالاَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ عَاصِمٍ، عَنِ الشَّعْبِيِّ، عَنِ ابْنِ عَبَّاسٍ. قَالَ: حَجَمَ النَّبِيَّ ﷺ عَبْدٌ لِبَنِي بَيَاضَةَ. فَأَعْطَاهُ النَّبِيُّ ﷺ أَجْرَهُ. وَكَلَّمَ سَيِّدَهُ فَخَفَّفَ عَنْهُ مِنْ ضَرِيبَتِهِ. وَلَوْ كَانَ سُحْتاً لَمْ يُعْطِهِ النَّبِيُّ ﷺ.

١٢ ـ باب تحريم بيع الخمر

٦٧ ـ (١٥٧٨) ـ **حدّثنا** عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ: حَدَّثَنَا عَبْدُ الأَعْلَى بْنُ عَبْدِ الأَعْلَىٰ أَبُو هَمَّامٍ: حَدَّثَنَا سَعِيدٌ الْجُرَيْرِيُّ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ. قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَخْطُبُ بِالْمَدِينَةِ قَالَ: «يَا أَيُّهَا النَّاسُ! إِنَّ اللَّهَ تَعَالَىٰ يُعَرِّضُ بِالْخَمْرِ. وَلَعَلَّ اللَّهَ سَيُنْزِلُ فِيهَا أَمْراً، فَمَنْ كَانَ عِنْدَهُ مِنْهَا شَيْءٌ فَلْيَبِعْهُ وَلْيَنْتَفِعْ بِهِ». قَالَ: فَمَا لَبِثْنَا إِلاَّ يَسِيراً حَتَّىٰ قَالَ النَّبِيُّ ﷺ: «إِنَّ اللَّهَ تَعَالَى حَرَّمَ الْخَمْرَ، فَمَنْ أَدْرَكَتْهُ هٰذِهِ الآيَةُ وَعِنْدَهُ مِنْهَا شَيْءٌ فَلاَ يَشْرَبْ وَلاَ يَبِعْ».

قَالَ: فَاسْتَقْبَلَ النَّاسُ بِمَا كَانَ عِنْدَهُ مِنْهَا فِي طَرِيقِ الْمَدِينَةِ، فَسَفَكُوهَا.

٦٨ ـ (١٥٧٩) ـ **حدّثنا** سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا حَفْصُ بْنُ مَيْسَرَةَ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ وَعْلَةَ ـ رَجُلٌ مِنْ أَهْلِ مِصْرَ ـ؛ أَنَّهُ جَاءَ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ. (ح) وحَدَّثَنَا أَبُو الطَّاهِرِ ـ وَاللَّفْظُ لَهُ ـ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي مَالِكُ بْنُ أَنَسٍ وَغَيْرُهُ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ وَعْلَةَ السَّبَئِيِّ ـ مِنْ أَهْلِ مِصْرَ ـ؛ أَنَّهُ سَأَلَ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ عَمَّا يُعْصَرُ مِنَ الْعِنَبِ؟ فَقَالَ ابْنُ عَبَّاسٍ: إِنَّ رَجُلاً أَهْدَىٰ لِرَسُولِ اللَّهِ ﷺ رَاوِيَةَ خَمْرٍ. فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «هَلْ عَلِمْتَ أَنَّ اللَّهَ قَدْ حَرَّمَهَا؟» قَالَ: لاَ. فَسَارَّ إِنْسَاناً. فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «بِمَ سَارَرْتَهُ؟» فَقَالَ: أَمَرْتُهُ بِبَيْعِهَا. فَقَالَ: «إِنَّ الَّذِي حَرَّمَ شُرْبَهَا حَرَّمَ بَيْعَهَا» قَالَ: فَفَتَحَ الْمَزَادَ حَتَّىٰ ذَهَبَ مَا فِيهَا.

(...) ـ **حدّثني** أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي سُلَيْمَانُ بْنُ بِلاَلٍ، عَنْ يَحْيَىٰ بْنِ سَعِيدٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ وَعْلَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، عَنْ رَسُولِ اللَّهِ ﷺ... مِثْلَهُ.

69-(1580) A'isha "Allah be pleased with her" narrated: When the last Verses from the Sura of Heifer was revealed, The Messenger of Allah "Allah's blessing and peace be upon him" came out and recited them before the people. Then, he forbade the trade of wine.

70-(...) A'isha "Allah be pleased with her" narrated: When the last Verses from the Sura of Heifer pertaining to usury was revealed, The Messenger of Allah "Allah's blessing and peace be upon him" came out to the mosque, (recited them before the people) and prohibited the trade of wine.

[13] Prohibition of the sale of wine, dead (animals), swine and idols

71-(1581) Jabir Ibn Abdullah "Allah be pleased with both" narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying in the year of Conquest, while he was in Mecca: "No doubt, Allah and His Messenger prohibited the sale of wine, dead (animals), swine and idols." It was said: "O Messenger of Allah! What about the fat of the dead (animals), it is used in painting the (wood of the) ships, varnishing the hide and the people use it in lighting." He (The Prophet) said: "No, it is prohibited." Then he added: "Might Allah destroy the Jews! When its fat was prohibited to them, they melted it, then sold it, and utilized its price."

(...) Yazid Ibn Abu Habib narrated: Ata wrote to me that he heard Jabir "Allah be pleased with him" saying: I heard The Messenger of Allah "Allah's blessing and peace be upon him" in the year of Conquest...and the rest is the same as narrated by Al-Laith.

72-(1582) Ibn Abbas "Allah be pleased with both" narrated: The news reached Umar "Allah be pleased with him" that Samura had sold wine. Upon this he said: "Might Allah destroy Samura! Did he not know that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Might Allah curse the Jews! When the fat was prohibited to them, they melted and then sold it.""

(...) A Hadith like this was narrated on the authority of Amr Ibn Dinar, with the same chain of transmitters.

73-(1583) Abu Huraira "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Might Allah destroy the Jews! When Allah prohibited fat to them, they sold it and made use of its price."

74-(...) Abu Huraira "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Might

٦٩ ـ (١٥٨٠) ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ ـ قَالَ زُهَيْرٌ: حَدَّثَنَا. وَقَالَ إِسْحَاقُ: أَخْبَرَنَا جَرِيرٌ ـ عَنْ مَنْصُورٍ، عَنْ أَبِي الضُّحَى، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ. قَالَتْ: لَمَّا نَزَلَتِ الآيَاتُ مِنْ آخِرِ سُورَةِ الْبَقَرَةِ. خَرَجَ رَسُولُ اللَّهِ ﷺ فَاقْتَرَأَهُنَّ عَلَى النَّاسِ. ثُمَّ نَهَىٰ عَنِ التِّجَارَةِ فِي الْخَمْرِ. [البخاري: كتاب الصلاة، باب تحريم تجارة الخمر في المسجد، رقم: ٤٥٩].

٧٠ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ ـ وَاللَّفْظُ لأَبِي كُرَيْبٍ ـ قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ الآخَرَانِ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ. قَالَتْ: لَمَّا أُنْزِلَتِ الآيَاتُ مِنْ آخِرِ سُورَةِ الْبَقَرَةِ، فِي الرِّبَا، قَالَتْ: خَرَجَ رَسُولُ اللَّهِ ﷺ إِلَى الْمَسْجِدِ، فَحَرَّمَ التِّجَارَةَ فِي الْخَمْرِ.

١٣ ـ باب تحريم بيع الخَمْرِ والمَيْتَة والخنزير والأصْنام

٧١ ـ (١٥٨١) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ، عَامَ الْفَتْحِ، وَهُوَ بِمَكَّةَ: «إِنَّ اللَّهَ وَرَسُولَهُ حَرَّمَ بَيْعَ الْخَمْرِ وَالْمَيْتَةِ وَالْخِنْزِيرِ وَالأَصْنَامِ» فَقِيلَ: يَا رَسُولَ اللَّهِ! أَرَأَيْتَ شُحُومَ الْمَيْتَةِ فَإِنَّهُ يُطْلَىٰ بِهَا السُّفُنُ وَيُدْهَنُ بِهَا الْجُلُودُ وَيَسْتَصْبِحُ بِهَا النَّاسُ؟ فَقَالَ: «لاَ، هُوَ حَرَامٌ» ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ، عِنْدَ ذٰلِكَ: «قَاتَلَ اللَّهُ الْيَهُودَ. إِنَّ اللَّهَ عَزَّ وَجَلَّ لَمَّا حَرَّمَ عَلَيْهِمْ شُحُومَهَا، أَجْمَلُوهُ ثُمَّ بَاعُوهُ، فَأَكَلُوا ثَمَنَهُ».

[البخاري: كتاب البيوع، باب بيع الميتة والأصنام، رقم: ٢٢٣٦].

(...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ. قَالاَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ عَبْدِ الْحَمِيدِ بْنِ جَعْفَرٍ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ عَطَاءٍ، عَنْ جَابِرٍ. قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ عَامَ الْفَتْحِ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا الضَّحَّاكُ ـ يَعْنِي أَبَا عَاصِمٍ ـ عَنْ عَبْدِ الْحَمِيدِ: حَدَّثَنِي يَزِيدُ بْنُ أَبِي حَبِيبٍ. قَالَ: كَتَبَ إِلَيَّ عَطَاءٌ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ، عَامَ الْفَتْحِ ... بِمِثْلِ حَدِيثِ اللَّيْثِ.

٧٢ ـ (١٥٨٢) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ ـ وَاللَّفْظُ لأَبِي بَكْرٍ ـ. قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرٍو، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: بَلَغَ عُمَرَ أَنَّ سَمُرَةَ بَاعَ خَمْراً. فَقَالَ: قَاتَلَ اللَّهُ سَمُرَةَ. أَلَمْ يَعْلَمْ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَعَنَ اللَّهُ الْيَهُودَ. حُرِّمَتْ عَلَيْهِمُ الشُّحُومُ فَجَمَلُوهَا فَبَاعُوهَا».

[البخاري: كتاب البيوع، باب لا يذاب شحم الميتة ولا يباع ودكه، رقم: ٢٢٢٣].

(...) ـ حدّثنا أُمَيَّةُ بْنُ بِسْطَامَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا رَوْحٌ ـ يَعْنِي ابْنَ الْقَاسِمِ ـ عَنْ عَمْرِو بْنِ دِينَارٍ، بِهٰذَا الإِسْنَادِ ... مِثْلَهُ.

٧٣ ـ (١٥٨٣) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي ابْنُ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ؛ أَنَّهُ حَدَّثَهُ عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ. قَالَ: «قَاتَلَ اللَّهُ الْيَهُودَ. حَرَّمَ اللَّهُ عَلَيْهِمُ الشُّحُومَ فَبَاعُوهَا وَأَكَلُوا أَثْمَانَهَا».

٧٤ ـ (...) ـ حدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ

Allah destroy the Jews! When fat was prohibited to them, they sold it and made use of its price."

[14] The usury

75-(1584) Abu Sa'id Al-Khudri "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not sell gold for gold unless they are equivalent (in weight and quality) and do not increase something of it upon something (or decrease something of it from something). You should not also sell silver for silver unless they are equivalent (in weight and quality), and do not increase something of it upon something (or decrease something of it from something), and do not sell what is ready of it for what is to be given later."

76-(...) It was reported that a man from Banu Laith said to Ibn Umar "Allah be pleased with both" that Abu Sa'id Al-Khudri narrate this Hadith (of selling gold and silver) from The Messenger of Allah "Allah's blessing and peace be upon him". (According to the narration of Qutaiba, Abdullah went along with Nafi, and according to the narration of Ibn Rumh, Nafi said: Abdullah went, along with me and Al-Laithi until he entered upon Abu Sa'id Al-Khudri, to whom he said: This (man from Banu Laith) told me that you narrate that The Messenger of Allah "Allah's blessing and peace be upon him" forbade selling silver for silver unless they are equivalent (in weight and quality), and selling gold for gold unless they are equivalent (in weight and quality). Abu Sa'id pointed with his two fingers to both his eyes and ears and then said: My eyes saw, and my ears heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "You should neither sell gold by gold nor should you sell silver by silver unless they are equivalent (in weight and quality), and do not increase something of it upon something (or decrease something of it from something). You also should not sell what is ready of it by what would be given later unless from hand to hand."

(...) The same was narrated on the authority of Abu Sa'id Al-Khudri from The Prophet "Allah's blessing and peace be upon him", through another chain of transmitters.

77-(...) Abu Sa'id Al-Khudri "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "You should neither sell gold by gold nor should you sell silver by silver unless they are equivalent in weight and of the same quality."

شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ. عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «قَاتَلَ اللَّهُ الْيَهُودَ. حُرِّمَ عَلَيْهِمِ الشَّحْمُ فَبَاعُوهُ وَأَكَلُوا ثَمَنَهُ».

[البخاري: كتاب البيوع، باب لا يذاب شحم الميتة ولا يباع ودكه، رقم: ٢٢٢٤].

١٤ ـ باب الرِّبَا

٧٥ ـ (١٥٨٤) ـ **حدّثنا** يَحْيَىٰ بْنُ يَحْيَىٰ. قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ نَافِعٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لاَ تَبِيعُوا الذَّهَبَ بِالذَّهَبِ إِلاَّ مِثْلاً بِمِثْلٍ. وَلاَ تُشِفُّوا بَعْضَهَا عَلَىٰ بَعْضٍ. وَلاَ تَبِيعُوا الْوَرِقَ بِالْوَرِقِ إِلاَّ مِثْلاً بِمِثْلٍ. وَلاَ تُشِفُّوا بَعْضَهَا عَلَىٰ بَعْضٍ. وَلاَ تَبِيعُوا مِنْهَا غَائِباً بِنَاجِزٍ».

[البخاري: كتاب البيوع، باب بيع الفضة بالفضة، رقم: ٢١٧٧].

٧٦ ـ (...) ـ **حدّثنا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ، عَنْ نَافِعٍ؛ أَنَّ ابْنَ عُمَرَ قَالَ لَهُ رَجُلٌ مِنْ بَنِي لَيْثٍ: إِنَّ أَبَا سَعِيدٍ الْخُدْرِيَّ يَأْثُرُ هٰذَا عَنْ رَسُولِ اللَّهِ ﷺ. فِي رِوَايَةِ قُتَيْبَةَ: فَذَهَبَ عَبْدُ اللَّهِ وَنَافِعٌ مَعَهُ.

وَفِي حَدِيثِ ابْنِ رُمْحٍ: قَالَ نَافِعٌ: فَذَهَبَ عَبْدُ اللَّهِ وَأَنَا مَعَهُ وَاللَّيْثِيُّ ـ حَتَّىٰ دَخَلَ عَلَىٰ أَبِي سَعِيدٍ الْخُدْرِيِّ. فَقَالَ: إِنَّ هٰذَا أَخْبَرَنِي أَنَّكَ تُخْبِرُ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَىٰ عَنْ بَيْعِ الْوَرِقِ بِالْوَرِقِ إِلاَّ مِثْلاً بِمِثْلٍ وَعَنْ بَيْعِ الذَّهَبِ بِالذَّهَبِ إِلاَّ مِثْلاً بِمِثْلٍ، فَأَشَارَ أَبُو سَعِيدٍ بِإِصْبَعَيْهِ إِلَىٰ عَيْنَيْهِ وَأُذُنَيْهِ. فَقَالَ: أَبْصَرَتْ عَيْنَايَ وَسَمِعَتْ أُذُنَايَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لاَ تَبِيعُوا الذَّهَبَ بِالذَّهَبِ. وَلاَ تَبِيعُوا الْوَرِقَ بِالْوَرِقِ. إِلاَّ مِثْلاً بِمِثْلٍ. وَلاَ تُشِفُّوا بَعْضَهُ عَلَىٰ بَعْضٍ. وَلاَ تَبِيعُوا شَيْئاً غَائِباً مِنْهُ بِنَاجِزٍ، إِلاَّ يَداً بِيَدٍ».

(...) ـ **حدّثنا** شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا جَرِيرٌ ـ يَعْنِي ابْنَ حَازِمٍ ـ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ. قَالَ: سَمِعْتُ يَحْيَىٰ بْنَ سَعِيدٍ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنِ ابْنِ عَوْنٍ. كُلُّهُمْ عَنْ نَافِعٍ . بِنَحْوِ حَدِيثِ اللَّيْثِ، عَنْ نَافِعٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنِ النَّبِيِّ ﷺ.

٧٧ ـ (...) ـ **وحدّثنا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ ـ يَعْنِي ابْنَ عَبْدِ الرَّحْمٰنِ الْقَارِيَّ ـ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لاَ تَبِيعُوا الذَّهَبَ بِالذَّهَبِ وَلاَ الْوَرِقَ بِالْوَرِقِ، إِلاَّ وَزْناً بِوَزْنٍ، مِثْلاً بِمِثْلٍ، سَوَاءً بِسَوَاءٍ».

78-(1585) Uthman Ibn Affan "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "You should neither sell a single Dinar by two Dinars nor should you sell a single Dirham by two Dirhams."

[15] The exchange of currency and selling gold by silver on the spot

79-(1586) Ibn Shihab narrated from Malik Ibn Aws Ibn Al-Hadathan: I came saying: "Who would exchange Dirhams (of silver for those Dinars of gold)?" Talha Ibn Ubaidullah said to him (and he was sitting in the house of Umar Ibn Al-Khattab): "Show us your gold (and leave it) and then come to us once again when our servant comes so that we would give you your (Dirhams of) silver." Upon this Umar said: "No, by Allah! Either you should give him his (coins of) silver (now) or you should give back to him his gold. No doubt, The Messenger of Allah "Allah's blessing and peace be upon him" said: "(Selling) silver for gold is usury except from hand to hand (on the spot), (selling) wheat for wheat is usury except from hand to hand (on the spot), (selling) parley for parley is usury except from hand to hand (on the spot), (and selling) dates for dates is usury except from hand to hand (on the spot).""

(...) This Hadith was narrated on the authority of Ibn Uyaina from Az-Zuhri, with the same chain of transmitters.

80-(1587) Abu Qilaba narrated: I was in Sham sitting (with some people) in a (shape of a) ring including Muslim Ibn Yasar. Then Abu Al-Ash'ath came. the people said: "Abu Al-Ash'ath! Abu Al-Ash'ath!" then, he sat. I said to him: Narrate to our brother the Hadith of Ubada Ibn As-Samit. He said: Well. We took part in an expedition and the leader of the people was Mu'awiya. We got a lot of spoils, including utensils of silver. Mu'awiya ordered a man to sell them for something from those given to the people (i.e. the soldiers). The people hastened towards that. When this news reached Ubada Ibn As-Samit he stood up and said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" forbidding selling gold for gold, silver for silver, wheat for wheat, parley for parley, dates for dates, and salt for salt unless they are equivalent (in weight and quality and handed over) on the spot. Whoever added anything or accepted any addition would be considered to have committed usury." Consequently, the people returned what they had got (from such a sale).

When this news reached Mu'awiya, he stood up and addressed the people saying: What is the matter with those men who narrated traditions

٧٨ ـ (١٥٨٥) ـ حدّثنا أَبُو الطَّاهِر. وَهَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ، وَأَحْمَدُ بْنُ عِيسَى. قَالُوا: حَدَّثَنَا ابْنُ وَهْبٍ. أَخْبَرَنِي مَخْرَمَةُ، عَنْ أَبِيهِ. قَالَ: سَمِعْتُ سُلَيْمَانَ بْنَ يَسَارٍ يَقُولُ: إِنَّهُ سَمِعَ مَالِكَ بْنَ أَبِي عَامِرٍ يُحَدِّثُ، عَنْ عُثْمَانَ بْنِ عَفَّانَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لاَ تَبِيعُوا الدِّينَارَ بِالدِّينَارَيْنِ. وَلاَ الدِّرْهَمَ بِالدِّرْهَمَيْنِ».

١٥ ـ باب الصَّرْفِ، وبَيْعِ الذَّهَبِ بالوَرِقِ نقداً

٧٩ ـ (١٥٨٦) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ، عَنِ ابْنِ شِهَابٍ، عَنْ مَالِكِ بْنِ أَوْسِ بْنِ الْحَدَثَانِ؛ أَنَّهُ قَالَ: أَقْبَلْتُ أَقُولُ: مَنْ يَصْطَرِفُ الدَّرَاهِمَ؟ فَقَالَ طَلْحَةُ بْنُ عُبَيْدِ اللَّهِ ـ وَهُوَ عِنْدَ عُمَرَ بْنِ الْخَطَّابِ ـ: أَرِنَا ذَهَبَكَ. ثُمَّ ائْتِنَا، إِذَا جَاءَ خَادِمُنَا، نُعْطِكَ وَرِقَكَ. فَقَالَ عُمَرُ بْنُ الْخَطَّابِ: كَلاَّ، وَاللَّهِ! لَتُعْطِيَنَّهُ وَرِقَهُ. أَوْ لَتَرُدَّنَّ إِلَيْهِ ذَهَبَهُ، فَإِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْوَرِقُ بِالذَّهَبِ رِباً إِلاَّ هَاءَ وَهَاءَ. وَالْبُرُّ بِالْبُرِّ رِباً إِلاَّ هَاءَ وَهَاءَ. وَالشَّعِيرُ بِالشَّعِيرِ رِباً إِلاَّ هَاءَ وَهَاءَ. وَالتَّمرُ بالتَّمر رِباً إِلاَّ هاءَ وهاءَ».

[البخاري: كتاب البيوع، باب ما يذكر في بيع الطعام والحكرة، رقم: ٢١٣٤].

(...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ، عَنِ ابْنِ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، بِهٰذَا الإِسْنَادِ.

٨٠ ـ (١٥٨٧) ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلاَبَةَ، قَالَ: كُنْتُ بِالشَّامِ فِي حَلْقَةٍ فِيهَا مُسْلِمُ بْنُ يَسَارٍ. فَجَاءَ أَبُو الأَشْعَثِ. قَالَ: قَالُوا: أَبُو الأَشْعَثِ، أَبُو الأَشْعَثِ. فَجَلَسَ فَقُلْتُ لَهُ: حَدِّثْ أَخَانَا حَدِيثَ عُبَادَةَ بْنِ الصَّامِتِ. قَالَ: نَعَمْ. غَزَوْنَا غَزَاةً. وَعَلَى النَّاسِ مُعَاوِيَةُ. فَغَنِمْنَا غَنَائِمَ كَثِيرَةً، فَكَانَ فِيمَا غَنِمْنَا، آنِيَةٌ مِنْ فِضَّةٍ، فَأَمَرَ مُعَاوِيَةُ رَجُلاً أَنْ يَبِيعَهَا فِي أَعْطِيَاتِ النَّاسِ، فَتَسَارَعَ النَّاسُ فِي ذٰلِكَ، فَبَلَغَ عُبَادَةَ بْنَ الصَّامِتِ فَقَامَ فَقَالَ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَنْهَى عَنْ بَيْعِ الذَّهَبِ بِالذَّهَبِ، وَالْفِضَّةِ بِالْفِضَّةِ،

from The Messenger of Allah "Allah's blessing and peace be upon him", whom we saw and accompanied and we did not hear them from him? Upon this Ubada stood up and repeated the story, and then said: We are going to narrate what we heard from The Messenger of Allah "Allah's blessing and peace be upon him" even if Mu'awiya disliked that (or even if that was against his will). I would not care then if I did not accompany him (as one) among his soldiers even in a dark night. Hammad said: He said that or something similar.

(...) The same was narrated on the authority of Aiyyub, with the same chain of transmitters.

81-(...) Abu Qilaba narrated from Abu Al-Ash'ath from Ubada Ibn As-Samit "Allah be pleased with him" that The Messenger of Allah "Allah's blessing and peace be upon him" said: "(Selling) gold by gold, silver by silver, wheat by wheat, parley by parley, dates by dates, and salt by salt (should not be held valid unless they are) equivalent (in weight and quality) and handed over on the spot. But if their kinds are different, then, you might sell as you like so long as it is from hand to hand."

82-(1584) Abu Sa'id Al-Khudri "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "(Selling) gold by gold, silver by silver, wheat by wheat, parley by parley, dates by dates, and salt by salt (should not be held valid unless they are) equivalent (in weight and quality) and handed over on the spot. Whoever added (anything) or accepted any addition would be considered to have committed usury, the taker and the giver are equal (in such a sin)."

(...)Abu Sa'id Al-Khudri "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "(Selling) gold by gold (should be held valid only if it is) equivalent (in weight and quality)..."and the rest is the same.

83-(1588) Abu Huraira "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "(Selling) dates by dates, wheat by wheat, parley by parley, and salt by salt (should not be held valid unless they are) equivalent (in weight and quality) and handed over on the spot. Whoever added (anything) or accepted any addition would be considered to have committed usury, except if their kinds are different."

(...) The same was narrated on the authority of Fudail Ibn Ghazwan, with the same chain of transmitters, without mentioning "from hand to hand."

وَالْبُرِّ بِالْبُرِّ، وَالشَّعِيرِ بِالشَّعِيرِ، وَالتَّمْرِ بِالتَّمْرِ، وَالْمِلْحِ بِالْمِلْحِ إِلاَّ سَوَاءً بِسَوَاءٍ. عَيْناً بِعَيْنٍ، فَمَنْ زَادَ أَوِ ازْدَادَ فَقَدْ أَرْبَى. فَرَدَّ النَّاسُ مَا أَخَذُوا. فَبَلَغَ ذٰلِكَ مُعَاوِيَةَ فَقَامَ خَطِيباً فَقَالَ: أَلاَ مَا بَالُ رِجَالٍ يَتَحَدَّثُونَ عَنْ رَسُولِ اللَّهِ ﷺ أَحَادِيثَ. قَدْ كُنَّا نَشْهَدُهُ وَنَصْحَبُهُ فَلَمْ نَسْمَعْهَا مِنْهُ. فَقَامَ عُبَادَةُ بْنُ الصَّامِتِ فَأَعَادَ الْقِصَّةَ. ثُمَّ قَالَ: لَنُحَدِّثَنَّ بِمَا سَمِعْنَا مِنْ رَسُولِ اللَّهِ ﷺ وَإِنْ كَرِهَ مُعَاوِيَةُ ـ أَوْ قَالَ: وَإِنْ رَغِمَ ـ مَا أُبَالِي أَنْ لاَ أَصْحَبَهُ فِي جُنْدِهِ لَيْلَةً سَوْدَاءَ. قَالَ حَمَّادٌ: هٰذَا أَوْ نَحْوَهُ.

(...) ـ **حدّثنا** إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَابْنُ أَبِي عُمَرَ. جَمِيعاً عَنْ عَبْدِ الْوَهَّابِ الثَّقَفِيِّ، عَنْ أَيُّوبَ، بِهٰذَا الإِسْنَادِ ... نَحْوَهُ.

٨١ ـ (...) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَمْرٌو النَّاقِدُ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ ـ وَاللَّفْظُ لاِبْنِ أَبِي شَيْبَةَ ـ ـ قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ الآخَرَانِ: حَدَّثَنَا وَكِيعٌ ـ: حَدَّثَنَا سُفْيَانُ، عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَبِي الأَشْعَثِ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الذَّهَبُ بِالذَّهَبِ، وَالْفِضَّةُ بِالْفِضَّةِ، وَالْبُرُّ بِالْبُرِّ، وَالشَّعِيرُ بِالشَّعِيرِ، وَالتَّمْرُ بِالتَّمْرِ، وَالْمِلْحُ بِالْمِلْحِ، مِثْلاً بِمِثْلٍ. سَوَاءً بِسَوَاءٍ. يَداً بِيَدٍ. فَإِذَا اخْتَلَفَتْ هٰذِهِ الأَصْنَافُ، فَبِيعُوا كَيْفَ شِئْتُمْ، إِذَا كَانَ يَداً بِيَدٍ».

٨٢ ـ (١٥٨٤) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُسْلِمٍ الْعَبْدِيُّ: حَدَّثَنَا أَبُو الْمُتَوَكِّلِ النَّاجِيُّ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الذَّهَبُ بِالذَّهَبِ، وَالْفِضَّةُ بِالْفِضَّةِ، وَالْبُرُّ بِالْبُرِّ، وَالشَّعِيرُ بِالشَّعِيرِ، وَالتَّمْرُ بِالتَّمْرِ، وَالْمِلْحُ بِالْمِلْحِ، مِثْلاً بِمِثْلٍ، يَداً بِيَدٍ، فَمَنْ زَادَ أَوِ اسْتَزَادَ فَقَدْ أَرْبَى. الآخِذُ وَالْمُعْطِي فِيهِ سَوَاءٌ».

(...) ـ **حدّثنا** عَمْرٌو النَّاقِدُ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا سُلَيْمَانُ الرَّبَعِيُّ: حَدَّثَنَا أَبُو الْمُتَوَكِّلِ النَّاجِيُّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الذَّهَبُ بِالذَّهَبِ مِثْلاً بِمِثْلٍ» ... فَذَكَرَ بِمِثْلِهِ.

٨٣ ـ (١٥٨٨) ـ **حدّثنا** أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلاَءِ وَوَاصِلُ بْنُ عَبْدِ الأَعْلَى. قَالاَ: حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «التَّمْرُ بِالتَّمْرِ، وَالْحِنْطَةُ بِالْحِنْطَةِ، وَالشَّعِيرُ بِالشَّعِيرِ، وَالْمِلْحُ بِالْمِلْحِ، مِثْلاً بِمِثْلٍ، يَداً بِيَدٍ، فَمَنْ زَادَ أَوِ اسْتَزَادَ فَقَدْ أَرْبَى، إِلاَّ مَا اخْتَلَفَتْ أَلْوَانُهُ».

(...) ـ **وحدّثنيه** أَبُو سَعِيدٍ الأَشَجُّ: حَدَّثَنَا الْمُحَارِبِيُّ، عَنْ فُضَيْلِ بْنِ غَزْوَانَ، بِهٰذَا الإِسْنَادِ. وَلَمْ يَذْكُرْ: «يَداً بِيَدٍ».

84-(...) Abu Huraira "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "(Selling) gold by gold (should not be held valid unless it is) equivalent in weight and (selling) silver by silver (should not be held valid unless it is) equivalent in weight. Whoever increased anything or accepted such an increase would be regarded to have committed usury."

85-(...) Abu Huraira "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Let a Dinar be exchanged for a Dinar, with no addition to be made on any side of them, and let a Dirham be exchanged for a Dirham with no addition to be made on any side of them."

(...) A Hadith like this was narrated on the authority of Musa Ibn Abu Tamim, with the same chain of transmitters.

[16] Forbiddance of selling silver for gold on credit

86-(1589) Abu Al-Minhal narrated: A partner of mine sold silver for payment on credit to the season or to the (time of the) pilgrimage. He came and told me. I said: "This is an invalid matter." He said: "I sold it in the market, and no one objected to what I had done." I came to Al-Bara Ibn Azib, whom I told about that. He said: The Messenger of Allah "Allah's blessing and peace be upon him" came to Medina, and found us practicing such a selling. Upon this he said: "As for what is (to be sold) from hand to hand, there is no harm in it, and as for what is (to be sold) on credit, it is (a kind of) usury." Anyway, go to Zaid Ibn Arqam (and ask him about that), because he has a trade, greater than mine (and for that reason he had more knowledge than me in this respect)." I came and asked him, and he confirmed that.

87-(...) Shu'ba narrated from Habib that he heard Abu Al-Minhal saying: I asked Al-Bara Ibn Azib about the exchange of currency, and he said: "Ask Zaid Ibn Arqam, for he has more knowledge than me (in this respect)." I asked Zaid who said: "Ask Al-Bara, for he has more knowledge (than me)." Then he said: "The Messenger of Allah "Allah's blessing and peace be upon him" forbade selling silver by gold on credit."

88-(1590) Abd Ar-Rahman Ibn Abu Bakra narrated from his father: "The Messenger of Allah "Allah's blessing and peace be upon him" forbade (selling) silver by silver and gold by gold unless they are equal (in weight and quality), and he told us to buy silver by gold as we liked, and to buy gold by silver as we liked." A man asked him: "(Is it necessary to be) from hand to hand?" he said: "It is so that I heard it."

٨٤ ـ (...) ـ حدّثنا أَبُو كُرَيْبٍ وَوَاصِلُ بْنُ عَبْدِ الأَعْلَى. قَالاَ: حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي نُعْمٍ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الذَّهَبُ بِالذَّهَبِ وَزْناً بِوَزْنٍ. مِثْلاً بِمِثْلٍ، وَالْفِضَّةُ بِالْفِضَّةِ وَزْناً بِوَزْنٍ. مِثْلاً بِمِثْلٍ، فَمَنْ زَادَ أَوِ اسْتَزَادَ فَهُوَ رِباً».

٨٥ ـ (...) ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ: حَدَّثَنَا سُلَيْمَانُ ـ يَعْنِي ابْنَ بِلاَلٍ ـ عَنْ مُوسَى بْنِ أَبِي تَمِيمٍ، عَنْ سَعِيدِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الدِّينَارُ بِالدِّينَارِ لاَ فَضْلَ بَيْنَهُمَا، وَالدِّرْهَمُ بِالدِّرْهَمِ لاَ فَضْلَ بَيْنَهُمَا».

(...) ـ حَدَّثَنِيهِ أَبُو الطَّاهِرِ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ. قَالَ: سَمِعْتُ مَالِكَ بْنَ أَنَسٍ يَقُولُ: حَدَّثَنِي مُوسَى بْنُ أَبِي تَمِيمٍ، بِهٰذَا الإِسْنَادِ ... مِثْلَهُ.

١٦ ـ بَابُ النَّهْيِ عَنْ بَيْعِ الْوَرِقِ بِالذَّهَبِ دَيْناً

٨٦ ـ (١٥٨٩) ـ حدّثنا مُحَمَّدُ بْنُ حَاتِمِ بْنِ مَيْمُونٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرٍو، عَنْ أَبِي الْمِنْهَالِ. قَالَ: بَاعَ شَرِيكٌ لِي وَرِقاً بِنَسِيئَةٍ إِلَى الْمَوْسِمِ ـ أَوْ إِلَى الْحَجِّ ـ فَجَاءَ إِلَيَّ فَأَخْبَرَنِي. فَقُلْتُ: هٰذَا أَمْرٌ لاَ يَصْلُحُ. قَالَ: قَدْ بِعْتُهُ فِي السُّوقِ. فَلَمْ يُنْكِرْ ذٰلِكَ عَلَيَّ أَحَدٌ. فَأَتَيْتُ الْبَرَاءَ بْنَ عَازِبٍ فَسَأَلْتُهُ. فَقَالَ: قَدِمَ النَّبِيُّ ﷺ الْمَدِينَةَ وَنَحْنُ نَبِيعُ هٰذَا الْبَيْعَ. فَقَالَ: «مَا كَانَ يَداً بِيَدٍ، فَلاَ بَأْسَ بِهِ. وَمَا كَانَ نَسِيئَةً فَهُوَ رِباً» وَائْتِ زَيْدَ بْنَ أَرْقَمَ فَإِنَّهُ أَعْظَمُ تِجَارَةً مِنِّي. فَأَتَيْتُهُ فَسَأَلْتُهُ. فَقَالَ مِثْلَ ذٰلِكَ.

[البخاري: كتاب البيوع، باب التجارة في البر وغيره، رقم: ٢٠٦١]

٨٧ ـ (...) ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ حَبِيبٍ؛ أَنَّهُ سَمِعَ أَبَا الْمِنْهَالِ يَقُولُ: سَأَلْتُ الْبَرَاءَ بْنَ عَازِبٍ عَنِ الصَّرْفِ؟ فَقَالَ: سَلْ زَيْدَ بْنَ أَرْقَمَ فَهُوَ أَعْلَمُ. فَسَأَلْتُ زَيْداً فَقَالَ: سَلِ الْبَرَاءَ فَإِنَّهُ أَعْلَمُ. ثُمَّ قَالاَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنْ بَيْعِ الْوَرِقِ بِالذَّهَبِ دَيْناً.

٨٨ ـ (١٥٩٠) ـ حدّثنا أَبُو الرَّبِيعِ الْعَتَكِيُّ: حَدَّثَنَا عَبَّادُ بْنُ الْعَوَّامِ: أَخْبَرَنَا يَحْيَىٰ بْنُ أَبِي إِسْحَاقَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ أَبِي بَكْرَةَ، عَنْ أَبِيهِ. قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنِ الْفِضَّةِ بِالْفِضَّةِ. وَالذَّهَبِ بِالذَّهَبِ. إِلاَّ سَوَاءً بِسَوَاءٍ. وَأَمَرَنَا أَنْ نَشْتَرِيَ الْفِضَّةَ بِالذَّهَبِ كَيْفَ شِئْنَا. وَنَشْتَرِيَ الذَّهَبَ بِالْفِضَّةِ كَيْفَ شِئْنَا. قَالَ: فَسَأَلَهُ رَجُلٌ فَقَالَ: يَداً بِيَدٍ؟ فَقَالَ: هٰكَذَا سَمِعْتُ.

[البخاري: كتاب البيوع، باب بيع الذهب بالذهب، رقم: ٢١٧٥].

(...) Abd Ar-Rahman Ibn Abu Bakra narrated that Abu Bakra said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade us...and the rest is the same.

[17] Selling a necklace having gems and (pieces of) gold

89-(1591) Fadala Ibn Ubaid Al-Ansari narrated: While The Messenger of Allah was in Khaibar, a necklace having gems and (pieces of) gold was brought to him. It was meant to be sold, and it was among the booty. The Messenger of Allah "Allah's blessing and peace be upon him" ordered that the (pieces of) gold should be taken from it. Then, The Messenger of Allah "Allah's blessing and peace be upon him" said to them: "The gold should be (sold) by gold only if it is weight by weight."

90-(...) Fadala Ibn Ubaid narrated: On the day of (the holy battle of) Khaibar, I bought a necklace having gems and (pieces of) gold by twelve Dinars. When I separated (gold from) it, I found that (the gold it contained) was more than twelve Dinars. I mentioned that to The Prophet "Allah's blessing and peace be upon him" who said: "It should not be sold until it (the gold it contained) is separated."

(...) The same was narrated on the authority of Sa'id Ibn Yazid, with the same chain of transmitters.

91-(...) Fadala narrated: We were with The Messenger of Allah "Allah's blessing and peace be upon him" on the day of (the holy battle of) Khaibar, and we sold to the Jews the single ounce of gold with two and (sometimes) with three Dinars. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not sell gold by gold unless it is weight by weight."

92-(...) Hanash narrated: I was with Fadala Ibn Ubaid in a certain expedition when a necklace having (pieces of) gold, silver and jewels fell in the lot of me with some of my companions. I wanted to purchase it, so I asked Fadala Ibn Ubaid who said: "Take the gold (it had) and put it in a (pan of) scale, and put your gold (by which you want to buy it) in the other (pan of) scale, and do not take but like by like. No doubt, I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "He, who believes in Allah and the Last Day, should not take (anything in the transaction) but like by like.""

[18] Selling foodstuff like by like

93-(1592) Ma'mar Ibn Abdullah was reported to have gave a Sa of wheat to a servant of his and ordered him to sell it and buy parley by it. The servant went and (sold it and) got a Sa and a portion of Sa (of parley)

(...) ـ حدّثني إِسْحَاقُ بْنُ مَنْصُورٍ. أَخْبَرَنَا يَحْيَى بْنُ صَالِحٍ: حَدَّثَنَا مُعَاوِيَةُ، عَنْ يَحْيَىٰ ـ وَهُوَ ابْنُ أَبِي كَثِيرٍ ـ عَنْ يَحْيَىٰ بْنِ أَبِي إِسْحَاقَ؛ أَنَّ عَبْدَ الرَّحْمَٰنِ بْنَ أَبِي بَكْرَةَ أَخْبَرَهُ؛ أَنَّ أَبَا بَكْرَةَ قَالَ: نَهَانَا رَسُولُ اللَّهِ ﷺ ... بِمِثْلِهِ.

١٧ ـ باب بَيْع القِلادة فيها خرزٌ وذهبٌ

٨٩ ـ (١٥٩١) ـ حدّثني أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرِو بْنِ سَرْحٍ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي أَبُو هَانِىءٍ الْخَوْلاَنِيُّ؛ أَنَّهُ سَمِعَ عَلَيَّ بْنَ رَبَاحٍ اللَّخْمِيَّ يَقُولُ: سَمِعْتُ فَضَالَةَ بْنَ عُبَيْدٍ الأَنْصَارِيَّ يَقُولُ: أُتِيَ رَسُولُ اللَّهِ ﷺ، وَهُوَ بِخَيْبَرَ، بِقِلاَدَةٍ فِيهَا خَرَزٌ وَذَهَبٌ وَهِيَ مِنَ الْمَغَانِمِ تُبَاعُ، فَأَمَرَ رَسُولُ اللَّهِ ﷺ بِالذَّهَبِ الَّذِي فِي الْقِلاَدَةِ فَنُزِعَ وَحْدَهُ. ثُمَّ قَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ: «الذَّهَبُ بِالذَّهَبِ وَزْناً بِوَزْنٍ».

٩٠ ـ (...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، عَنْ أَبِي شُجَاعٍ سَعِيدِ بْنِ يَزِيدَ، عَنْ خَالِدِ بْنِ أَبِي عِمْرَانَ، عَنْ حَنَشٍ الصَّنْعَانِيِّ، عَنْ فَضَالَةَ بْنِ عُبَيْدٍ. قَالَ: اشْتَرَيْتُ يَوْمَ خَيْبَرَ، قِلاَدَةً بِاثْنَيْ عَشَرَ دِينَاراً. فِيهَا ذَهَبٌ وَخَرَزٌ، فَفَصَّلْتُهَا، فَوَجَدْتُ فِيهَا أَكْثَرَ مِنَ اثْنَيْ عَشَرَ دِينَاراً. فَذَكَرْتُ ذٰلِكَ لِلنَّبِيِّ ﷺ فَقَالَ: «لاَ تُبَاعُ حَتَّىٰ تُفَصَّلَ».

(...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالاَ: حَدَّثَنَا ابْنُ مُبَارَكٍ، عَنْ سَعِيدِ بْنِ يَزِيدَ، بِهٰذَا الإِسْنَادِ ... نَحْوَهُ.

٩١ ـ (...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، عَنِ ابْنِ أَبِي جَعْفَرٍ، عَنِ الْجُلاَحِ أَبِي كَثِيرٍ: حَدَّثَنِي حَنَشٌ الصَّنْعَانِيُّ، عَنْ فَضَالَةَ بْنِ عُبَيْدٍ. قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ يَوْمَ خَيْبَرَ نُبَايِعُ الْيَهُودَ، الْوُقِيَّةَ الذَّهَبَ بِالدِّينَارَيْنِ وَالثَّلاَثَةِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «لاَ تَبِيعُوا الذَّهَبَ بِالذَّهَبِ، إِلاَّ وَزْناً بِوَزْنٍ».

٩٢ ـ (...) ـ حدّثني أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ، عَنْ قُرَّةَ بْنِ عَبْدِ الرَّحْمَٰنِ الْمَعَافِرِيِّ وَعَمْرِو بْنِ الْحَارِثِ وَغَيْرِهِمَا؛ أَنَّ عَامِرَ بْنَ يَحْيَى الْمَعَافِرِيَّ أَخْبَرَهُمْ، عَنْ حَنَشٍ؛ أَنَّهُ قَالَ: كُنَّا مَعَ فَضَالَةَ بْنِ عُبَيْدٍ فِي غَزْوَةٍ. فَطَارَتْ لِي وَلأَصْحَابِي قِلاَدَةٌ فِيهَا ذَهَبٌ وَوَرِقٌ وَجَوْهَرٌ، فَأَرَدْتُ أَنْ أَشْتَرِيَهَا. فَسَأَلْتُ فَضَالَةَ بْنَ عُبَيْدٍ فَقَالَ: انْزِعْ ذَهَبَهَا فَاجْعَلْهُ فِي كِفَّةٍ. وَاجْعَلْ ذَهَبَكَ فِي كِفَّةٍ. ثُمَّ لاَ تَأْخُذَنَّ إِلاَّ مِثْلاً بِمِثْلٍ. فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ فَلاَ يَأْخُذَنَّ إِلاَّ مِثْلاً بِمِثْلٍ».

١٨ ـ باب بَيْع الطَّعَام مِثْلاً بمِثْلٍ

٩٣ ـ (١٥٩٢) ـ حدّثنا هَارُونُ بْنُ مَعْرُوفٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي عَمْرٌو. (ح) وَحَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ، عَنْ عَمْرِو بْنِ الْحَارِثِ؛ أَنَّ أَبَا

besides. When he came back to Ma'mar, and told him about that, Ma'mar said to him: "Why did you do that? Go and return that (additional portion), and do not take but an equivalent (amount) by an equivalent (amount). No doubt, I used to hear The Messenger of Allah "Allah's blessing and peace be upon him" saying: "Foodstuff should not be (sold) by foodstuff but like by like."" (A sub-narrator said): During those days, our food was the parley. So, it was said to him: "That (wheat) is not like this (parley)." He said: "I'm afraid that it (this Hadith) might be applicable (to that case)."

94-(1593) Both of Abu Huraira and Abu Sa'id Al-Khudri "Allah be pleased with them" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" sent the brother of Banu Adi Al-Ansari as a governor of Khaibar. When he came back to Medina, he brought with him dates of (good quality called) Janib. The Messenger of Allah "Allah's blessing and peace be upon him" asked him: "Are all the dates of Khaibar of such (a good quality)?" he said: "No, by Allah, O Messenger of Allah. We buy the Sa (of that good kind) by two Sa's of this bad kind (of mixed dates)." Upon this The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not do that (since it is a kind of usury), but (buy it as) like by like, or sell this (bad kind) and buy with its price that (good kind), and that is the (right) measure."

95-(...) Both of Abu Huraira and Abu Sa'id "Allah be pleased with them" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" employed someone as a governor of Khaibar. When he came to Medina, he brought with him (a good kind of) dates called Janib. The Prophet "Allah's blessing and peace be upon him" asked him: "Are all the dates of Khaibar of such (a good quality)?" The man replied: "No, by Allah, O Messenger of Allah. We exchange two Sa's of bad dates for one Sa of such a kind, or three Sa's for two." On that, The Prophet "Allah's blessing and peace be upon him" said: "Don't do so (since it is a kind of usury); but sell the dates of inferior quality for money, and then buy Janib with the money."

96-(1594) Abu Sa'id "Allah be pleased with him" reported: Once Bilal brought (A good kind of) dates called Barni to The Prophet "Allah's blessing and peace be upon him" who asked him: "From where have you brought these?" Bilal replied: "I Had some inferior type of dates of which I exchanged two Sa's for one Sa of Barni dates in order that The Messenger of Allah "Allah's blessing and peace be upon him" would eat it." Thereupon The Prophet "Allah's blessing and peace be upon him" said:

النَّضْرِ حَدَّثَهُ؛ أَنَّ بُسْرَ بْنَ سَعِيدٍ حَدَّثَهُ، عَنْ مَعْمَرِ بْنِ عَبْدِ اللَّهِ؛ أَنَّهُ أَرْسَلَ غُلاَمَهُ بِصَاعِ قَمْحٍ. فَقَالَ: بِعْهُ ثُمَّ اشْتَرِ بِهِ شَعِيراً، فَذَهَبَ الْغُلاَمُ فَأَخَذَ صَاعاً وَزِيَادَةَ بَعْضِ صَاعٍ. فَلَمَّا جَاءَ مَعْمَراً أَخْبَرَهُ بِذٰلِكَ. فَقَالَ لَهُ مَعْمَرٌ: لِمَ فَعَلْتَ ذٰلِكَ؟ انْطَلِقْ فَرُدَّهُ. وَلاَ تَأْخُذَنَّ إِلاَّ مِثْلاً بِمِثْلٍ، فَإِنِّي كُنْتُ أَسْمَعُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «الطَّعَامُ بِالطَّعَامِ مِثْلاً بِمِثْلٍ».

قَالَ: وَكَانَ طَعَامُنَا، يَوْمَئِذٍ، الشَّعِيرَ. قِيلَ لَهُ: فَإِنَّهُ لَيْسَ بِمِثْلِهِ. قَالَ: إِنِّي أَخَافُ أَنْ يُضَارِعَ.

٩٤ ـ (١٥٩٣) ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا سُلَيْمَانُ ـ يَعْنِي ابْنَ بِلاَلٍ ـ عَنْ عَبْدِ الْمَجِيدِ بْنِ سُهَيْلِ بْنِ عَبْدِ الرَّحْمٰنِ؛ أَنَّهُ سَمِعَ سَعِيدَ بْنَ الْمُسَيَّبِ يُحَدِّثُ؛ أَنَّ أَبَا هُرَيْرَةَ وَأَبَا سَعِيدٍ حَدَّثَاهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ أَخَا بَنِي عَدِيٍّ الأَنْصَارِيَّ فَاسْتَعْمَلَهُ عَلَىٰ خَيْبَرَ. فَقَدِمَ بِتَمْرٍ جَنِيبٍ. فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «أَكُلُّ تَمْرِ خَيْبَرَ هٰكَذَا؟» قَالَ: لاَ، وَاللَّهِ، يَا رَسُولَ اللَّهِ، إِنَّا لَنَشْتَرِي الصَّاعَ بِالصَّاعَيْنِ مِنَ الْجَمْعِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «لاَ تَفْعَلُوا. وَلٰكِنْ مِثْلاً بِمِثْلٍ. أَوْ بِيعُوا هٰذَا وَاشْتَرُوا بِثَمَنِهِ مِنْ هٰذَا. وَكَذٰلِكَ الْمِيزَانُ».

[البخاري: كتاب البيوع، باب إذا أراد بيع تمر بتمر خير منه، رقم: ٢٢٠١].

٩٥ ـ (...) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ. قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ عَبْدِ الْمَجِيدِ بْنِ سُهَيْلِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، وَعَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ اسْتَعْمَلَ رَجُلاً عَلَىٰ خَيْبَرَ، فَجَاءَهُ بِتَمْرٍ جَنِيبٍ. فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «أَكُلُّ تَمْرِ خَيْبَرَ هٰكَذَا؟» فَقَالَ: لاَ، وَاللَّهِ، يَا رَسُولَ اللهِ، إِنَّا لَنَأْخُذُ الصَّاعَ مِنْ هٰذَا بِالصَّاعَيْنِ. وَالصَّاعَيْنِ بِالثَّلاَثَةِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَلاَ تَفْعَلْ، بِعِ الْجَمْعَ بِالدَّرَاهِمِ. ثُمَّ ابْتَعْ بِالدَّرَاهِمِ جَنِيباً».

٩٦ ـ (١٥٩٤) ـ حدّثنا إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا يَحْيَى بْنُ صَالِحٍ الْوُحَاظِيُّ: حَدَّثَنَا مُعَاوِيَةُ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ سَهْلٍ التَّمِيمِيُّ، وَعَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمٰنِ الدَّارِمِيُّ ـ وَاللَّفْظُ لَهُمَا ـ. جَمِيعاً عَنْ يَحْيَىٰ بْنِ حَسَّانَ: حَدَّثَنَا مُعَاوِيَةُ ـ وَهُوَ ابْنُ سَلاَّمٍ ـ: أَخْبَرَنِي يَحْيَىٰ ـ وَهُوَ ابْنُ أَبِي كَثِيرٍ ـ. قَالَ: سَمِعْتُ عُقْبَةَ بْنَ عَبْدِ الْغَافِرِ يَقُولُ: سَمِعْتُ أَبَا سَعِيدٍ يَقُولُ: جَاءَ بِلاَلٌ بِتَمْرٍ بَرْنِيٍّ. فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «مِنْ

"Beware! This is definitely usury! Don't do so, but if you want to buy (a better kind of) dates sell the inferior dates in a separate bargain and then buy that (better kind)." (Ibn Sahl did not mention "thereupon" in his narration).

97-(...) Abu Sa'id "Allah be pleased with him" narrated: Once, some dates were brought to The Messenger of Allah "Allah's blessing and peace be upon him" who said: "Those dates are not like the date of our (land)." A man said: "O Messenger of Allah! We sold the dates of our (land) as two Sa's by one Sa of that (better kind)." Upon this The Messenger of Allah "Allah's blessing and peace be upon him" said: "This is definitely usury. Return it, sell the dates of our (land for money by which) buy for us from that (better kind)."

98-(1595) Abu Salama narrated from Abu Sa'id "Allah be pleased with him": During the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him" we used to be given dates of different qualities, mixed together, of which we used to sell two Sa's by one Sa (of a better kind of dates). When this news reached The Messenger of Allah "Allah's blessing and peace be upon him", he said: "Neither (the sale of) two Sa's of dates by one Sa (of dates) should be permissible, nor should (the sale of) two Sa's of wheat by one Sa (of wheat) be permissible, nor should (the exchange of) one Dirham by two Dirhams be permissible."

99-(1594) Abu Nadra narrated: I asked Ibn Abbas "Allah be pleased with both" about the exchange of currency. He asked me: "Is it from hand to hand?" I replied in the affirmative. He said: "Then, there is no harm in it." I told Abu Sa'id "Allah be pleased with him that I asked Ibn Abbas "Allah be pleased with both" about the exchange of currency, who asked me: "Is it from hand to hand?" I replied in the affirmative. He said: "Then, there is no harm in it." He (Abu Sa'id) said: "Did he really say that? We would write to him so that he should not give you such a religious verdict."

He further said: "By Allah! Once, a servant of The Messenger of Allah "Allah's blessing and peace be upon him" brought some dates, which he denied and said: "This does not seem to belong to the dates of our land." He said: "I saw something doubtful in the dates (or the fruits) of our land this year. So, I bought those (dates of a better kind by those of our land in whose amount) I increased something (upon that amount I bought)." Upon this he (The Prophet) said: "Then, you increased (the dates you sold upon the dates you bought), and in this way you committed usury. Do not approach that (act in the future). If you see something doubtful in your dates then sell it (for payment) and then buy whatever dates you like.""

أَيْنَ هٰذَا؟» فَقَالَ بِلاَلٌ: تَمْرٌ، كَانَ عِنْدَنَا، رَدِيءٌ. فَبِعْتُ مِنْهُ صَاعَيْنِ بِصَاعٍ. لِمَطْعَمِ النَّبِيِّ ﷺ. فَقَالَ رَسُولُ اللَّهِ، عِنْدَ ذٰلِكَ «أَوَّهْ. عَيْنُ الرِّبَا، لاَ تَفْعَلْ، وَلٰكِنْ إِذَا أَرَدْتَ أَنْ تَشْتَرِيَ التَّمْرَ فَبِعْهُ بِبَيْعٍ آخَرَ. ثُمَّ اشْتَرِ بِهِ».

لَمْ يَذْكُرِ ابْنُ سَهْلٍ فِي حَدِيثِهِ: عِنْدَ ذٰلِكَ.

[البخاري: كتاب الوكالة، باب إذا باع الوكيل شيئاً فاسداً فبيعه مردود، رقم: ٢٣١٢].

٩٧ ـ (...) ـ وحدّثنا سَلَمَةُ بْنُ شَبِيبٍ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ: حَدَّثَنَا مَعْقِلٌ، عَنْ أَبِي قَزَعَةَ الْبَاهِلِيِّ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ. قَالَ: أُتِيَ رَسُولُ اللَّهِ ﷺ بِتَمْرٍ. فَقَالَ: «مَا هٰذَا التَّمْرُ مِنْ تَمْرِنَا» فَقَالَ الرَّجُلُ: يَا رَسُولَ اللَّهِ، بِعْنَا تَمْرَنَا صَاعَيْنِ بِصَاعٍ مِنْ هٰذَا. فَقَالَ رَسُولُ اللَّهِ ﷺ: «هٰذَا الرِّبَا، فَرُدُّوهُ. ثُمَّ بِيعُوا تَمْرَنَا وَاشْتَرُوا لَنَا مِنْ هٰذَا».

٩٨ ـ (١٥٩٥) ـ حدّثني إِسْحَاقُ بْنُ مَنْصُورٍ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَىٰ، عَنْ شَيْبَانَ، عَنْ يَحْيَىٰ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي سَعِيدٍ. قَالَ: كُنَّا نُرْزَقُ تَمْرَ الْجَمْعِ عَلَىٰ عَهْدِ رَسُولِ اللَّهِ ﷺ. وَهُوَ الْخِلْطُ مِنَ التَّمْرِ. فَكُنَّا نَبِيعُ صَاعَيْنِ بِصَاعٍ، فَبَلَغَ ذٰلِكَ رَسُولَ اللَّهِ ﷺ فَقَالَ: «لاَ صَاعَيْ تَمْرٍ بِصَاعٍ. وَلاَ صَاعَيْ حِنْطَةٍ بِصَاعٍ. وَلاَ دِرْهَمَ بِدِرْهَمَيْنِ».

[البخاري: كتاب البيوع، باب بيع الخلط من التمر، رقم: ٢٠٨٠].

٩٩ ـ (١٥٩٤) ـ حدّثني عَمْرٌو النَّاقِدُ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ سَعِيدٍ الْجُرَيْرِيِّ، عَنْ أَبِي نَضْرَةَ. قَالَ: سَأَلْتُ ابْنَ عَبَّاسٍ عَنِ الصَّرْفِ؟ فَقَالَ: أَيداً بِيَدٍ؟ قُلْتُ: نَعَمْ. قَالَ: فَلاَ بَأْسَ بِهِ. فَأَخْبَرْتُ أَبَا سَعِيدٍ. فَقُلْتُ: إِنِّي سَأَلْتُ ابْنَ عَبَّاسٍ عَنِ الصَّرْفِ؟ فَقَالَ: أَيداً بِيَدٍ؟ قُلْتُ: نَعَمْ. قَالَ: فَلاَ بَأْسَ بِهِ. قَالَ: أَوَ قَالَ ذٰلِكَ؟ إِنَّا سَنَكْتُبُ إِلَيْهِ فَلاَ يُفْتِيكُمُوهُ. قَالَ: فَوَاللَّهِ، لَقَدْ جَاءَ بَعْضُ فِتْيَانِ رَسُولِ اللَّهِ ﷺ بِتَمْرٍ فَأَنْكَرَهُ. فَقَالَ: «كَأَنَّ هٰذَا لَيْسَ مِنْ تَمْرِ أَرْضِنَا». قَالَ: كَانَ فِي تَمْرِ أَرْضِنَا ـ أَوْ فِي تَمْرِنَا ـ الْعَامَ، بَعْضُ الشَّيْءِ، فَأَخَذْتُ هٰذَا وَزِدْتُ بَعْضَ الزِّيَادَةِ. فَقَالَ: «أَضْعَفْتَ أَرْبَيْتَ. لاَ تَقْرَبَنَّ هٰذَا. إِذَا رَابَكَ مِنْ تَمْرِكَ شَيْءٌ فَبِعْهُ. ثُمَّ اشْتَرِ الَّذِي تُرِيدُ مِنَ التَّمْرِ».

100-(...) Dawud narrated from Abu Nadra: I asked both Ibn Umar and Ibn Abbas "Allah be pleased with them" about the exchange of currency, and they saw no harm in it. While I was sitting in the company of Abu Sa'id, I asked him about it, and he said: "If any increase was made (in either side) then it would be regarded as usury." But, I objected to his opinion in view of what they (Ibn Umar and Ibn Abbas) had said. Upon this he said: "I do not narrate to you but what I heard from The Messenger of Allah "Allah's blessing and peace be upon him".

Once, the guardian of his (The Prophet's) date-palms brought to him a Sa of dates which was fine, and the dates of The Prophet "Allah's blessing and peace be upon him" were not of such a quality. The Prophet "Allah's blessing and peace be upon him" asked him: "How did you bring that (dates of such a quality?" he said: "I went with two Sa's (of those dates of inferior quality), by which I bought this Sa (of dates of better quality). However, the price of this kind in the market is so-and-so, and the price of that kind is so-and-so." Upon this The Messenger of Allah "Allah's blessing and peace be upon him" said: "Woe to you! In this way, you have committed usury. If you want that (i.e. to get those dates of such a better kind), sell your dates by a certain commodity, by which you could buy the dates you like.""

Abu Sa'id said: "Then, is (the sale of) dates by dates more entitled to be regarded as usury or (the sale of) silver by silver?" he (the narrator) said: I came to Ibn Umar afterwards (with whom I discussed the matter) and he forbade me to do it, but I did not go to Ibn Abbas. Abu As-Sahba told me that he asked Ibn Abbas about it in Mecca, and he disapproved of it.

101-(1596) Abu Salih narrated: I heard Abu Sa'id "Allah be pleased with him" saying: "(The exchange of) Dinar by Dinar and Dirham by Dirham should be done like by like; and whoever increased something (in any side) or accepted such an increase would be regarded to have committed usury." I said to him: "But, Ibn Abbas "Allah be pleased with both" say something other than that." He (Abu Sa'id) said: "I met Ibn Abbas and asked him: Tell me about that which you say: Is it something you heard from The Messenger of Allah "Allah's blessing and peace be upon him", or you found in the Book of Allah "Exalted and Hallowed be He"?" He said: "I did neither hear it from The Messenger of Allah "Allah's blessing and peace be upon him", nor did I find it in Allah's Book. But, Usama Ibn Zaid "Allah be pleased with both" told me that The Prophet "Allah's blessing and peace be upon him" said: "Verily, usury results from (selling on) credit.""

١٠٠ ـ (...) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنا عَبْدُ الأَعْلَىٰ: أَخْبَرَنا دَاوُدُ، عَنْ أَبِي نَضْرَةَ. قَالَ: سَأَلْتُ ابْنَ عُمَرَ وَابْنَ عَبَّاسٍ عَنِ الصَّرْفِ؟ فَلَمْ يَرَيَا بِهِ بَأْساً.

فَإِنِّي لَقَاعِدٌ عِنْدَ أَبِي سَعِيدٍ الْخُدْرِيِّ فَسَأَلْتُهُ عَنِ الصَّرْفِ؟ فَقَالَ: مَا زَادَ فَهُوَ رِباً، فَأَنْكَرْتُ ذٰلِكَ، لِقَوْلِهِمَا.

فَقَالَ: لاَ أُحَدِّثُكَ إِلاَّ مَا سَمِعْتُ مِنْ رَسُولِ اللَّهِ ﷺ. جَاءَهُ صَاحِبُ نَخْلِهِ بِصَاعٍ مِنْ تَمْرٍ طَيِّبٍ. وَكَانَ تَمْرُ النَّبِيِّ ﷺ هٰذَا اللَّوْنَ. فَقَالَ لَهُ النَّبِيُّ ﷺ: «أَنَّىٰ لَكَ هٰذَا؟» قَالَ: انْطَلَقْتُ بِصَاعَيْنِ فَاشْتَرَيْتُ بِهِ هٰذَا الصَّاعَ. فَإِنَّ سِعْرَ هٰذَا فِي السُّوقِ كَذَا. وَسِعْرَ هٰذَا كَذَا. فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَيْلَكَ! أَرْبَيْتَ. إِذَا أَرَدْتَ ذٰلِكَ فَبِعْ تَمْرَكَ بِسِلْعَةٍ. ثُمَّ اشْتَرِ بِسِلْعَتِكَ أَيَّ تَمْرٍ شِئْتَ».

قَالَ أَبُو سَعِيدٍ: فَالتَّمْرُ بِالتَّمْرِ أَحَقُّ أَنْ يَكُونَ رِباً أَمِ الْفِضَّةُ بِالْفِضَّةِ؟ قَالَ: فَأَتَيْتُ ابْنَ عُمَرَ، بَعْدُ، فَنَهَانِي. وَلَمْ آتِ ابْنَ عَبَّاسٍ. قَالَ: فَحَدَّثَنِي أَبُو الصَّهْبَاءِ أَنَّهُ سَأَلَ ابْنَ عَبَّاسٍ عَنْهُ بِمَكَّةَ، فَكَرِهَهُ.

١٠١ ـ (١٥٩٦) ـ حدّثني مُحَمَّدُ بْنُ عَبَّادٍ وَمُحَمَّدُ بْنُ حَاتِمٍ وَابْنُ أَبِي عُمَرَ. جَمِيعاً عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ ـ وَاللَّفْظُ لابْنِ عَبَّادٍ ـ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، عَنْ أَبِي صَالِحٍ. قَالَ: سَمِعْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ: الدِّينَارُ بِالدِّينَارِ، وَالدِّرْهَمُ بِالدِّرْهَمِ، مِثْلاً بِمِثْلٍ. مَنْ زَادَ أَوِ ازْدَادَ فَقَدْ أَرْبَىٰ. فَقُلْتُ لَهُ: إِنَّ ابْنَ عَبَّاسٍ يَقُولُ غَيْرَ هٰذَا. فَقَالَ: لَقَدْ لَقِيتُ ابْنَ عَبَّاسٍ. فَقُلْتُ: أَرَأَيْتَ هٰذَا الَّذِي تَقُولُ أَشَيْءٌ سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ ﷺ أَوْ وَجَدْتَهُ فِي كِتَابِ اللَّهِ عَزَّ وَجَلَّ؟ فَقَالَ: لَمْ أَسْمَعْهُ مِنْ رَسُولِ اللَّهِ ﷺ. وَلَمْ أَجِدْهُ فِي كِتَابِ اللَّهِ.

وَلٰكِنْ حَدَّثَنِي أُسَامَةُ بْنُ زَيْدٍ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «الرِّبَا فِي النَّسِيئَةِ».

[البخاري: كتاب البيوع، باب بيع الدينار بالدينار بنساء، رقم: ٢١٧٨].

102-(...) Ubaidullah Ibn Abu Yazid narrated that he heard Ibn Abbas "Allah be pleased with both" saying: Usama Ibn Zaid "Allah be pleased with both" told me that The Prophet "Allah's blessing and peace be upon him" said: "Verily, usury results from (selling on) credit.""

103-(...) Ibn Tawus narrated from his father from Ibn Abbas from Usama Ibn Zaid "Allah be pleased with them" that The Prophet "Allah's blessing and peace be upon him" said: "There is no usury in whatever (money or commodity which) is exchanged from hand to hand."

104-(...) Ata Ibn Abu Rabah narrated that Abu Sa'id Al-Khudri met Ibn Abbas "Allah be pleased with them" and said to him: "Tell me about your opinion in the exchange (of currency and commodities): Is it something you heard from The Messenger of Allah "Allah's blessing and peace be upon him", or you found in the Book of Allah "Exalted and Glorified be He"?" Ibn Abbas said: "No, I neither say (that I heard it from The Prophet) nor do I say that I found it in Allah's Book). As for The Messenger of Allah "Allah's blessing and peace be upon him", you know his (acts and sayings) better than me. As for Allah's Book, I do not know it (better than you do). But, Usama Ibn Zaid told me that The Prophet "Allah's blessing and peace be upon him" said: "Verily, usury results from (selling on) credit.""

[19] Cursing the usury receiver and giver

105-(1597) Alqama narrated from Abdullah (Ibn Mas'ud) "Allah be pleased with him": "The Messenger of Allah "Allah's blessing and peace be upon him" cursed the usury receiver and giver." I said: "And its recorder and two witnesses too?" he said: "We only narrate what we heard."

106-(1598) Abu Az-Zubair narrated that Jabir "Allah be pleased with him" said: The Messenger of Allah "Allah's blessing and peace be upon him" cursed the usury receiver, giver, recorder and two witnesses, and said: "They all are equal (in the punishment)."

[20] Accepting what is lawful and leaving what is doubtful

107-(1599) Ash-Sha'bi narrated that he heard An-Nu'man Ibn Bashir "Allah be pleased with him" saying: I heard The Prophet "Allah's blessing and peace be upon him" saying: "What is legal (and An-Nu'man stretched his two fingers to his ears) is evident, and what is illegal is evident, and in between them there are doubtful matters, which many people do not know. So whoever forsakes those doubtful things (lest he may commit a sin), definitely keeps his religion and honour blameless; and whoever indulges in

١٠٢ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرُو النَّاقِدُ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَابْنُ أَبِي عُمَرَ ـ وَاللَّفْظُ لِعَمْرٍو ـ قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ الآخَرُونَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي يَزِيدَ؛ أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ يَقُولُ: أَخْبَرَنِي أُسَامَةُ بْنُ زَيْدٍ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِنَّمَا الرِّبَا فِي النَّسِيئَةِ».

١٠٣ ـ (...) ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَفَّانُ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا بَهْزٌ. قَالاَ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا ابْنُ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ، عَنْ أُسَامَةَ بْنِ زَيْدٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لاَ رِباً فِيمَا كَانَ يَداً بِيَدٍ».

١٠٤ ـ (...) ـ حدّثنا الْحَكَمُ بْنُ مُوسَىٰ: حَدَّثَنَا هِقْلٌ، عَنِ الأَوْزَاعِيِّ. قَالَ: حَدَّثَنِي عَطَاءُ بْنُ أَبِي رَبَاحٍ؛ أَنَّ أَبَا سَعِيدٍ الْخُدْرِيَّ لَقِيَ ابْنَ عَبَّاسٍ فَقَالَ لَهُ: أَرَأَيْتَ قَوْلَكَ فِي الصَّرْفِ، أَشَيْئاً سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ ﷺ، أَمْ شَيْئاً وَجَدْتَهُ فِي كِتَابِ اللَّهِ عَزَّ وَجَلَّ؟ فَقَالَ ابْنُ عَبَّاسٍ: كَلاَّ، لاَ أَقُولُ. أَمَّا رَسُولُ اللَّهِ ﷺ فَأَنْتُمْ أَعْلَمُ بِهِ. وَأَمَّا كِتَابُ اللَّهِ فَلاَ أَعْلَمُهُ. وَلَكِنْ حَدَّثَنِي أُسَامَةُ بْنُ زَيْدٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَلاَ إِنَّمَا الرِّبَا فِي النَّسِيئَةِ».

١٩ ـ باب لَعْنِ آكِلِ الرِّبا ومُؤْكِلِه

١٠٥ ـ (١٥٩٧) ـ حدّثنا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ ـ وَاللَّفْظُ لِعُثْمَانَ ـ قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ عُثْمَانُ: حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ. قَالَ: سَأَلَ شِبَاكٌ إِبْرَاهِيمَ. فَحَدَّثَنَا، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ. قَالَ: لَعَنَ رَسُولُ اللَّهِ ﷺ آكِلَ الرِّبَا وَمُؤْكِلَهُ.

قَالَ: قُلْتُ: وَكَاتِبَهُ وَشَاهِدَيْهِ؟ قَالَ: إِنَّمَا نُحَدِّثُ بِمَا سَمِعْنَا.

١٠٦ ـ (١٥٩٨) ـ حدّثنا مُحَمَّدُ بْنُ الصَّبَّاحِ وَزُهَيْرُ بْنُ حَرْبٍ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ. قَالُوا: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا أَبُو الزُّبَيْرِ، عَنْ جَابِرٍ، قَالَ: لَعَنَ رَسُولُ اللَّهِ ﷺ آكِلَ الرِّبَا، وَمُوكِلَهُ، وَكَاتِبَهُ، وَشَاهِدَيْهِ، وَقَالَ: هُمْ سَوَاءٌ.

٢٠ ـ باب أَخْذِ الحلال وتَرْكِ الشُّبُهات

١٠٧ ـ (١٥٩٩) ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ الْهَمْدَانِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا زَكَرِيَّاءُ، عَنِ الشَّعْبِيِّ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ. قَالَ: سَمِعْتُهُ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: ـ وَأَهْوَى النُّعْمَانُ بِإِصْبَعَيْهِ إِلَىٰ أُذُنَيْهِ ـ «إِنَّ الْحَلاَلَ بَيِّنٌ وَإِنَّ الْحَرَامَ بَيِّنٌ، وَبَيْنَهُمَا مُشْتَبِهَاتٌ لاَ يَعْلَمُهُنَّ كَثِيرٌ مِنَ النَّاسِ، فَمَنِ اتَّقَى الشُّبُهَاتِ اسْتَبْرَأَ لِدِينِهِ وَعِرْضِهِ. وَمَنْ وَقَعَ فِي الشُّبُهَاتِ وَقَعَ فِي الْحَرَامِ. كَالرَّاعِي يَرْعَىٰ حَوْلَ الْحِمَىٰ.

these suspicious things bravely, is about to fall in what is clearly illegal, like the shepherd, who grazes (his animals) around the protected zone, and he is about to pasture them in it. Verily, every king has a protected zone, and the protected zone of Allah is His taboos. Verily, in the body there is a (piece of) flesh, and if it becomes good, the whole body will become good, and if it becomes corrupt, the whole body will become corrupt. Verily, that (piece of flesh) is the heart."

(...) A Hadith like this was narrated on the authority of Zakariyya, with the same chain of transmitters.

(...) The same was narrated on the authority of Ash-Sha'bi from An-Nu'man Ibn Bashir from The Prophet "Allah's blessing and peace be upon him", through another chain of transmitters, but the narration of Zakariyya is more complete and much longer.

108-(...) Amir Ash-Sha'bi narrated that he heard An-Nu'man Ibn Bashir Ibn Sa'd, a companion of The Messenger of Allah "Allah's blessing and peace be upon him" addressing the people in Hims, saying: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "What is lawful is evident, and what is unlawful is evident..." and the rest is the same as narrated by Zakariyya from Ash-Sha'bi up to his saying: "is about to fall in it."

[21] Selling the camel on the condition that one should ride it (until he returns from the journey)

109-(715) Jabir Ibn Abdullah "Allah be pleased with both" narrated that he was riding a camel who got exhausted. Then, he intended to let it off. (He resumed): The Prophet "Allah's blessing and peace be upon him" joined me and invoked good for me, and he poked it with the result that it turn to walk (so much fast) as it had never walked as such before. He said (to me): "Sell it to me for an ounce." I said: "No." he said once again: "Sell it to me." I sold it to him for an ounce, on the condition that I should ride it until I reach my family. When I reached, I brought the camel to him, and he paid me its price. When I returned, he sent (somebody) behind me (so that I might come to him). Then, (when I came back to him) he said: "Do you see that I asked you to reduce (the price) in order to take your camel? Take your camel and Dirhams, for it is a gift for you."

(...) The same was narrated on the authority of Jabir Ibn Abdullah through another chain of transmitters.

يُوشِكُ أَنْ يَرْتَعَ فِيهِ. أَلاَ وَإِنَّ لِكُلِّ مَلِكٍ حِمًى. أَلاَ وَإِنَّ حِمَى اللَّهِ مَحَارِمُهُ. أَلاَ وَإِنَّ فِي الْجَسَدِ مُضْغَةً، إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ، وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ، أَلاَ وَهِيَ الْقَلْبُ».

[البخاري: كتاب الإيمان، باب فضل من استبرأ لدينه، رقم: ٥٢].

(...) ـ **وحدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ. قَالاَ: حَدَّثَنَا زَكَرِيَّاءُ، بِهٰذَا الإِسْنَادِ... مِثْلَهُ.

(...) ـ **وحدّثنا** إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ، عَنْ مُطَرِّفٍ وَأَبِي فَرْوَةَ الْهَمْدَانِيِّ. (ح) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ ـ يَعْنِي ابْنَ عَبْدِ الرَّحْمٰنِ الْقَارِيَّ ـ عَنِ ابْنِ عَجْلاَنَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ سَعِيدٍ. كُلُّهُمْ عَنِ الشَّعْبِيِّ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ، عَنِ النَّبِيِّ ﷺ، بِهٰذَا الْحَدِيثِ. غَيْرَ أَنَّ حَدِيثَ زَكَرِيَّاءَ أَتَمُّ مِنْ حَدِيثِهِمْ، وَأَكْثَرُ.

١٠٨ ـ (...) ـ **حدّثنا** عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ بْنِ سَعْدٍ: حَدَّثَنِي أَبِي، عَنْ جَدِّي: حَدَّثَنِي خَالِدُ بْنُ يَزِيدَ: حَدَّثَنِي سَعِيدُ بْنُ أَبِي هِلاَلٍ، عَنْ عَوْنِ بْنِ عَبْدِ اللَّهِ، عَنْ عَامِرٍ الشَّعْبِيِّ؛ أَنَّهُ سَمِعَ نُعْمَانَ بْنَ بَشِيرِ بْنِ سَعْدٍ، صَاحِبَ رَسُولِ اللَّهِ ﷺ وَهُوَ يَخْطُبُ النَّاسَ بِحِمْصَ. وَهُوَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «الْحَلاَلُ بَيِّنٌ وَالْحَرَامُ بَيِّنٌ»... فَذَكَرَ بِمِثْلِ حَدِيثِ زَكَرِيَّاءَ، عَنِ الشَّعْبِيِّ، إِلَىٰ قَوْلِهِ: «يُوشِكُ أَنْ يَقَعَ فِيهِ».

٢١ ـ باب بَيْعِ البَعير واسْتِثْناء رُكُوبه

١٠٩ ـ (٧١٥) ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا زَكَرِيَّاءُ، عَنْ عَامِرٍ: حَدَّثَنِي جَابِرُ بْنُ عَبْدِ اللَّهِ؛ أَنَّهُ كَانَ يَسِيرُ عَلَىٰ جَمَلٍ لَهُ قَدْ أَعْيَا، فَأَرَادَ أَنْ يُسَيِّبَهُ. قَالَ: فَلَحِقَنِي النَّبِيُّ ﷺ. فَدَعَا لِي وَضَرَبَهُ، فَسَارَ سَيْراً لَمْ يَسِرْ مِثْلَهُ. قَالَ: «بِعْنِيهِ بِوُقِيَّةٍ» قُلْتُ: لاَ. ثُمَّ قَالَ: «بِعْنِيهِ» فَبِعْتُهُ بِوُقِيَّةٍ. وَاسْتَثْنَيْتُ عَلَيْهِ حُمْلاَنَهُ إِلَىٰ أَهْلِي. فَلَمَّا بَلَغْتُ أَتَيْتُهُ بِالْجَمَلِ، فَنَقَدَنِي ثَمَنَهُ. ثُمَّ رَجَعْتُ، فَأَرْسَلَ فِي أَثَرِي. فَقَالَ: «أَتُرَانِي مَاكَسْتُكَ لآخُذَ جَمَلَكَ؟ خُذْ جَمَلَكَ وَدَرَاهِمَكَ، فَهُوَ لَكَ».

[البخاري: كتاب الاستقراض، باب من اشترى بالدين وليس عنده ثمنه...، رقم: ٢٣٨٥].

(...) ـ **وحدّثناه** عَلِيُّ بْنُ خَشْرَمٍ: أَخْبَرَنَا عِيسَىٰ ـ يَعْنِي ابْنَ يُونُسَ ـ عَنْ زَكَرِيَّاءَ، عَنْ عَامِرٍ. حَدَّثَنِي جَابِرُ بْنُ عَبْدِ اللَّهِ ... بِمِثْلِ حَدِيثِ ابْنِ نُمَيْرٍ.

110-(...) Jabir Ibn Abdullah "Allah be pleased with both" narrated: I attended a certain expedition with The Messenger of Allah "Allah's blessing and peace be upon him", who (on the way of return) overtook me, while I was riding a camel used for carrying water which got so exhausted that it was hardly walking. He asked me: "What is wrong with your camel?" I said: "It is tired." Then, The Messenger of Allah "Allah's blessing and peace be upon him" stepped behind, struck it and invoked good for it. It (turned to be so much fast to the extent that it) was walking ahead of all the camels. He (The Prophet) asked me: "Now, how do you see your camel?" I said: "It is very good, by virtue of your blessing."

He said to me: "Do you sell it to me?" I felt shy (to refuse) for I had no camel used for carrying water other than it. I replied in the affirmative. I sold it to him provided that I should ride it until I would reach Medina. I said to him: "O Messenger of Allah! I'm a newly married." I excused him (to proceed faster) and he gave me permission. I proceeded ahead of the people towards Medina until I reached it, whereupon my maternal uncle asked me about the camel. I told him of what I had done with it. He blamed me for it.

He (the narrator) said: The Messenger of Allah "Allah's blessing and peace be upon him" had said to me when I took his permission (to proceed faster): "What did you marry? A virgin or a previously married woman?" I said to him: "I married a previously married woman." He said: "Why did you not marry a virgin who could play with you and you could play with her?" I said: "O Messenger of Allah! My father died (or was martyred) and left young sisters of mine. So, I disliked to marry a girl like them, who would not be able to educate them, and look after them. So, I married a previously married woman so that she would look after and educate them." He (the narrator) said: When The Messenger of Allah "Allah's blessing and peace be upon him" arrived in Medina, I brought the camel to him in the morning. He gave me its price and returned it (the camel) to me.

111-(...) Jabir Ibn Abdullah "Allah be pleased with both" narrated: We set out with The Messenger of Allah "Allah's blessing and peace be upon him" from Mecca to Medina, and my camel became tired...and the rest is the same, according to which, he (the narrator said: The Prophet) said to me: "Sell to me this camel of yours." I said: "No, it is a gift for you." He said: "No, sell it to me." I said: "No, it is a gift for you, O Messenger of Allah." He said: "No, sell it to me." I said: "I owe an ounce to a man, so,

١١٠ ـ (...) ـ حدّثنا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ - وَاللَّفْظُ لِعُثْمَانَ ـ قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ عُثْمَانُ: حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنِ الشَّعْبِيِّ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ.

قَالَ: غَزَوْتُ مَعَ رَسُولِ اللَّهِ ﷺ. فَتَلاحَقَ بِي. وَتَحْتِي نَاضِحٌ لِي قَدْ أَعْيَا وَلاَ يَكَادُ يَسِيرُ. قَالَ: فَقَالَ لِي: «مَا لِبَعِيرِكَ؟» قَالَ: قُلْتُ: عَلِيلٌ. قَالَ: فَتَخَلَّفَ رَسُولُ اللَّهِ ﷺ فَزَجَرَهُ وَدَعَا لَهُ. فَمَا زَالَ بَيْنَ يَدَيِ الإِبِلِ قُدَّامَهَا يَسِيرُ. قَالَ: فَقَالَ لِي: «كَيْفَ تَرَىٰ بَعِيرَكَ؟» قَالَ: قُلْتُ: بِخَيْرٍ. قَدْ أَصَابَتْهُ بَرَكَتُكَ. قَالَ: «أَفَتَبِيعُنِيهِ؟» فَاسْتَحْيَيْتُ. وَلَمْ يَكُنْ لَنَا نَاضِحٌ غَيْرُهُ.

قَالَ: فَقُلْتُ: نَعَمْ، فَبِعْتُهُ إِيَّاهُ. عَلَىٰ أَنَّ لِي فَقَارَ ظَهْرِهِ حَتَّى أَبْلُغَ الْمَدِينَةَ. قَالَ: فَقُلْتُ لَهُ: يَا رَسُولَ اللَّهِ، إِنِّي عَرُوسٌ فَاسْتَأْذَنْتُهُ، فَأَذِنَ لِي، فَتَقَدَّمْتُ النَّاسَ إِلَى الْمَدِينَةِ. حَتَّى انْتَهَيْتُ، فَلَقِيَنِي خَالِي فَسَأَلَنِي عَنِ الْبَعِيرِ. فَأَخْبَرْتُهُ بِمَا صَنَعْتُ فِيهِ. فَلاَمَنِي فِيهِ.

قَالَ: وَقَدْ كَانَ رَسُولُ اللَّهِ ﷺ قَالَ لِي حِينَ اسْتَأْذَنْتُهُ: «مَا تَزَوَّجْتَ؟ أَبِكْراً أَمْ ثَيِّباً؟» فَقُلْتُ لَهُ: تَزَوَّجْتُ ثَيِّباً. قَالَ: «أَفَلاَ تَزَوَّجْتَ بِكْراً تُلاعِبُكَ وَتُلاَعِبُهَا؟» فَقُلْتُ لَهُ: يَا رَسُولَ اللَّهِ، تُوُفِّيَ وَالِدِي - أَوِ اسْتُشْهِدَ - وَلِي أَخَوَاتٌ صِغَارٌ. فَكَرِهْتُ أَنْ أَتَزَوَّجَ إِلَيْهِنَّ مِثْلَهُنَّ. فَلاَ تُؤَدِّبُهُنَّ وَلاَ تَقُومُ عَلَيْهِنَّ، فَتَزَوَّجْتُ ثَيِّباً لِتَقُومَ عَلَيْهِنَّ وَتُؤَدِّبَهُنَّ.

قَالَ: فَلَمَّا قَدِمَ رَسُولُ اللَّهِ ﷺ الْمَدِينَةَ، غَدَوْتُ إِلَيْهِ بِالْبَعِيرِ، فَأَعْطَانِي ثَمَنَهُ، وَرَدَّهُ عَلَيَّ.

١١١ ـ (...) ـ حدّثنا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ جَابِرٍ. قَالَ: أَقْبَلْنَا مِنْ مَكَّةَ إِلَى الْمَدِينَةِ مَعَ رَسُولِ اللَّهِ ﷺ. فَاعْتَلَّ جَمَلِي ... وَسَاقَ الْحَدِيثَ بِقِصَّتِهِ. وَفِيهِ: ثُمَّ قَالَ لِي: «بِعْنِي جَمَلَكَ هٰذَا» قَالَ: قُلْتُ: لاَ، بَلْ هُوَ لَكَ. قَالَ: «لاَ. بَلْ بِعْنِيهِ». قَالَ: قُلْتُ: لاَ، بَلْ هُوَ لَكَ. يَا رَسُولَ اللَّهِ،

take it for that (ounce)." He said: "I took it, and you could ride it to Medina." He (the narrator) said: When I arrived in Medina, The Prophet "Allah's blessing and peace be upon him" said to Bilal: "Weigh an ounce of gold and some more to him." He gave me an ounce of gold and added extra Qirat for me. I said: "This addition made by The Messenger of Allah "Allah's blessing and peace be upon him" would lie with me forever." It was in a case of mine, which the people of Sham took on the day of Harra (on which there was fighting and robbery by the people of Syria in Medina in the sixty-third year of Hegira).

112-(...) Jabir Ibn Abdullah "Allah be pleased with both" narrated: We were with The Messenger of Allah "Allah's blessing and peace be upon him" on a journey when my camel used for carrying water lagged behind...and the rest is the same, in which he said: The Messenger of Allah "Allah's blessing and peace be upon him" pricked it and then said to me: "Ride in the name of Allah." He also mentioned: He (The Prophet) kept adding (in supplication) for me and saying: "Might Allah pardon you!"

113-(...) Jabir "Allah be pleased with him" narrated: When The Prophet "Allah's blessing and peace be upon him" came upon me while my camel was tired, he pricked it and it jumped (and walked so much fast) that I was to constrain its nose string in order that I could hear the talk of him (The Prophet), but I was not able to have control over it. Then, The Prophet "Allah's blessing and peace be upon him" overtook me and said: "Sell it to me." I sold it to him for five ounces (of gold) provided that I would ride it to Medina. He said: "You have (the right of) riding it to Medina." He (the narrator) said: When I arrived in Medina, I came to him (and brought the camel to him). He (gave me its price and) added an extra ounce for me. Then, he granted it (the camel) to me (besides its price).

114-(...) Jabir Ibn Abdullah "Allah be pleased with both" narrated: I set out with The Messenger of Allah "Allah's blessing and peace be upon him" on one of his journeys (I think in an expedition)...and the rest is the same, in which he added: He (The Prophet) said: "O Jabir! Have you got the price in full?" I replied in the affirmative. Then, he said: "The camel and its price are for you; the camel and its price are for you."

115-(...) Shu'ba narrated from Muharib that he heard Jabir Ibn Abdullah "Allah be pleased with both" saying: The Messenger of Allah "Allah's blessing and peace be upon him" bought from me a camel for two ounces (of gold) and one or two Dirhams. He (the narrator) said: When he arrived

قَالَ: «لاَ، بَلْ بِعْنِيهِ». قَالَ: قُلْتُ: فَإِنَّ لِرَجُلٍ عَلَيَّ أُوقِيَّةَ ذَهَبٍ. فَهُوَ لَكَ بِهَا. قَالَ: «قَدْ أَخَذْتُهُ. فَتَبَلَّغْ عَلَيْهِ إِلَى الْمَدِينَةِ» قَالَ: فَلَمَّا قَدِمْتُ الْمَدِينَةَ، قَالَ رَسُولُ اللَّهِ ﷺ لِبِلاَلٍ: «أَعْطِهِ أُوقِيَّةً مِنْ ذَهَبٍ وَزِدْهُ» قَالَ: فَأَعْطَانِي أُوقِيَّةً مِنْ ذَهَبٍ. وَزَادَنِي قِيرَاطاً. قَالَ: فَقُلْتُ: لاَ تُفَارِقُنِي زِيَادَةُ رَسُولِ اللَّهِ ﷺ. قَالَ: فَكَانَ فِي كِيسٍ لِي، فَأَخَذَهُ أَهْلُ الشَّامِ يَوْمَ الْحَرَّةِ.

[البخاري: كتاب الشروط، باب إذا اشترط البائع ظهر الدابة...، رقم: ٢٧١٨].

١١٢ ـ (...) ـ حدّثنا أَبُو كَامِلٍ الْجَحْدَرِيُّ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ: حَدَّثَنَا الْجُرَيْرِيُّ، عَنْ أَبِي نَضْرَةَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ. قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ. فَتَخَلَّفَ نَاضِحِي ... وَسَاقَ الْحَدِيثَ. وَقَالَ فِيهِ: فَنَخَسَهُ رَسُولُ اللَّهِ ﷺ. ثُمَّ قَالَ لِي: «ارْكَبْ بِاسْمِ اللَّهِ».

وَزَادَ أَيْضاً: قَالَ: فَمَا زَالَ يَزِيدُنِي وَيَقُولُ: «وَاللَّهُ يَغْفِرُ لَكَ».

١١٣ ـ (...) ـ وحدّثني أَبُو الرَّبِيعِ الْعَتَكِيُّ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا أَيُّوبُ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ. قَالَ: لَمَّا أَتَى عَلَيَّ النَّبِيُّ ﷺ، وَقَدْ أَعْيَا بَعِيرِي، قَالَ: فَنَخَسَهُ فَوَثَبَ فَكُنْتُ بَعْدَ ذٰلِكَ أَحْبِسُ خِطَامَهُ لأَسْمَعَ حَدِيثَهُ، فَمَا أَقْدِرُ عَلَيْهِ، فَلَحِقَنِي النَّبِيُّ ﷺ فَقَالَ: «بِعْنِيهِ» فَبِعْتُهُ مِنْهُ بِخَمْسِ أَوَاقٍ. قَالَ: قُلْتُ: عَلَى أَنَّ لِي ظَهْرَهُ إِلَى الْمَدِينَةِ. قَالَ: «وَلَكَ ظَهْرُهُ إِلَى الْمَدِينَةِ» قَالَ: فَلَمَّا قَدِمْتُ الْمَدِينَةَ أَتَيْتُهُ بِهِ، فَزَادَنِي وُقِيَّةً، ثُمَّ وَهَبَهُ لِي.

[البخاري: كتاب الشروط، باب إذا اشترط البائع ظهر الدابة...، رقم: ٢٧١٨].

١١٤ ـ (...) ـ حدّثنا عُقْبَةُ بْنُ مُكْرَمٍ الْعَمِّيُّ: حَدَّثَنَا يَعْقُوبُ بْنُ إِسْحَاقَ: حَدَّثَنَا بَشِيرُ بْنُ عُقْبَةَ، عَنْ أَبِي الْمُتَوَكِّلِ النَّاجِيِّ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ. قَالَ: سَافَرْتُ مَعَ رَسُولِ اللَّهِ ﷺ فِي بَعْضِ أَسْفَارِهِ ـ أَظُنُّهُ قَالَ غَازِياً ـ ... وَاقْتَصَّ الْحَدِيثَ.

وَزَادَ فِيهِ: قَالَ: «يَا جَابِرُ، أَتَوَفَّيْتَ الثَّمَنَ؟» قُلْتُ: نَعَمْ. قَالَ: «لَكَ الثَّمَنُ وَلَكَ الْجَمَلُ. لَكَ الثَّمَنُ وَلَكَ الْجَمَلُ».

[البخاري: كتاب المظالم، باب من عقل بعيره على البلاط...، رقم: ٢٤٧٠].

١١٥ ـ (...) ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ مُحَارِبٍ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: اشْتَرَى مِنِّي رَسُولُ اللَّهِ ﷺ بَعِيراً بِوُقِيَّتَيْنِ

in (a place called) Sirar, he ordered that a cow should be slaughtered, from whose meat they ate. When he arrived in Medina, he ordered me to come to the mosque and pray two Rak'as. Then, he weighed the (gold, which was the) price of the camel, and added something extra for me.

116-(...) Muharib narrated from Jabir Ibn Abdullah from The Prophet "Allah's blessing and peace be upon him" the same, according to which he said: He bought it from me for a certain price (which he defined). He did not mention the two ounces and the one or two Dirhams. He also mentioned that he (The Prophet) ordered that a cow should be slaughtered, and he distributed its meat (among the people).

117-(...) Jabir "Allah be pleased with him" narrated that The Prophet "Allah's blessing and peace be upon him" said to him: "I took your camel for four Dinars, and you have (the right of) riding it to Medina."

[22] When one borrows something and then gives back something better than it, and the best one among you is the best to fulfill (the rights of others)

118-(1600) Abu Rafi narrated that The Messenger of Allah "Allah's blessing and peace be upon him" borrowed a young camel (bellow than six) from a man. When many camels from those given in charity were brought to him, he ordered Abu Rafi to give this man a similar young camel. Abu Rafi returned to him and said: "I did not find among those (camels anything more similar to his) but a better camel (whose incisor emerged as it became above six)." He (The Prophet) said: "Give it to him. Verily, the best among the people is the best to fulfill (the right of others generously)."

119-(...) Ata Ibn Yasar narrated from Abu Rafi, the freed slave of The Messenger of Allah "Allah's blessing and peace be upon him" that The Messenger of Allah "Allah's blessing and peace be upon him" borrowed a young camel (bellow than six)...and the rest is the same, in which he (The Prophet) said: "The best one among Allah's slaves is the best among them to fulfill (the rights of others generously)."

120-(1601) Abu Huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" owed somebody a debt. He came (to The Prophet and demanded back his debt and) behaved impolitely. The companions of The Prophet "Allah's blessing and peace be upon him" intended to harm him, but Allah's Apostle "Allah's blessing and peace be upon him" said: "Leave him, for the creditor has the right to speak

وَدِرْهَمٍ أَوْ دِرْهَمَيْنِ. قَالَ: فَلَمَّا قَدِمَ صِرَاراً أَمَرَ بِبَقَرَةٍ فَذُبِحَتْ، فَأَكَلُوا مِنْهَا، فَلَمَّا قَدِمَ الْمَدِينَةَ أَمَرَنِي أَنْ آتِيَ الْمَسْجِدَ فَأُصَلِّيَ رَكْعَتَيْنِ. وَوَزَنَ لِي ثَمَنَ الْبَعِيرِ فَأَرْجَحَ لِي.

١١٦ ـ (...) ـ **حدّثني** يَحْيَىٰ بْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنَا مُحَارِبٌ، عَنْ جَابِرٍ، عَنِ النَّبِيِّ ﷺ، بِهٰذِهِ الْقِصَّةِ. غَيْرَ أَنَّهُ قَالَ: فَاشْتَرَاهُ مِنِّي بِثَمَنٍ قَدْ سَمَّاهُ. وَلَمْ يَذْكُرِ الْوُقِيَّتَيْنِ وَالدِّرْهَمَ وَالدِّرْهَمَيْنِ. وَقَالَ: أَمَرَ بِبَقَرَةٍ فَنُحِرَتْ، ثُمَّ قَسَمَ لَحْمَهَا.

١١٧ ـ (...) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ، عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنْ جَابِرٍ؛ أَنَّ النَّبِيَّ ﷺ قَالَ لَهُ: «قَدْ أَخَذْتُ جَمَلَكَ بِأَرْبَعَةِ دَنَانِيرَ. وَلَكَ ظَهْرُهُ إِلَى الْمَدِينَةِ».

[البخاري: كتاب الوكالة، باب إذا وكل رجل رجلاً أن يعطي شيئاً ولم يبين كم يعطي...، رقم: ٢٣٠٩].

٢٢ ـ باب من استسلف شيئاً فقضى خيراً منه، و«خيركُم أحسنكم قضاءً»

١١٨ ـ (١٦٠٠) ـ **حدّثنا** أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرِو بْنِ سَرْحٍ: أَخْبَرَنَا ابْنُ وَهْبٍ، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي رَافِعٍ؛ أَنَّ رَسُولَ اللّهِ ﷺ اسْتَسْلَفَ مِنْ رَجُلٍ بَكْراً. فَقَدِمَتْ عَلَيْهِ إِبِلٌ مِنْ إِبِلِ الصَّدَقَةِ. فَأَمَرَ أَبَا رَافِعٍ أَنْ يَقْضِيَ الرَّجُلَ بَكْرَهُ. فَرَجَعَ إِلَيْهِ أَبُو رَافِعٍ فَقَالَ: لَمْ أَجِدْ فِيهَا إِلاَّ خِيَاراً رَبَاعِيًا. فَقَالَ: «أَعْطِهِ إِيَّاهُ. إِنَّ خِيَارَ النَّاسِ أَحْسَنُهُمْ قَضَاءً».

١١٩ ـ (...) ـ **حدّثنا** أَبُو كُرَيْبٍ: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ. سَمِعْتُ زَيْدَ بْنَ أَسْلَمَ: أَخْبَرَنَا عَطَاءُ بْنُ يَسَارٍ، عَنْ أَبِي رَافِعٍ، مَوْلَىٰ رَسُولِ اللّهِ ﷺ، قَالَ: اسْتَسْلَفَ رَسُولُ اللّهِ ﷺ بَكْراً ... بِمِثْلِهِ، غَيْرَ أَنَّهُ قَالَ: «فَإِنَّ خَيْرَ عِبَادِ اللّهِ أَحْسَنُهُمْ قَضَاءً».

١٢٠ ـ (١٦٠١) ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارِ بْنِ عُثْمَانَ الْعَبْدِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: كَانَ لِرَجُلٍ عَلَىٰ رَسُولِ اللّهِ ﷺ حَقٌّ. فَأَغْلَظَ لَهُ. فَهَمَّ بِهِ أَصْحَابُ النَّبِيِّ ﷺ. فَقَالَ النَّبِيُّ ﷺ: «إِنَّ لِصَاحِبِ الْحَقِّ مَقَالاً». فَقَالَ لَهُمْ: «اشْتَرُوا لَهُ سِنًّا فَأَعْطُوهُ إِيَّاهُ» فَقَالُوا: إِنَّا لاَ نَجِدُ إِلاَّ سِنًّا هُوَ خَيْرٌ مِنْ سِنِّهِ. قَالَ: «فَاشْتَرُوهُ فَأَعْطُوهُ إِيَّاهُ، فَإِنَّ مِنْ خَيْرِكُمْ ـ أَوْ خَيْرَكُمْ ـ أَحْسَنَكُمْ قَضَاءً».

[البخاري: كتاب الوكالة، باب وكالة الشاهد والغائب جائزة، رقم: ٢٣٠٥].

١٢١ ـ (...) ـ **حدّثنا** أَبُو كُرَيْبٍ: حَدَّثَنَا وَكِيعٌ، عَنْ عَلِيِّ بْنِ صَالِحٍ، عَنْ سَلَمَةَ بْنِ

(and demand back his right)." Allah's Apostle "Allah's blessing and peace be upon him" then said: "Buy a camel of the same age as that of his and give it to him." The people said: "We find none but older than his." Allah's Apostle "Allah's blessing and peace be upon him" said: "Buy and then give it to him, for the best from amongst you (or the best among you) is the best to fulfill (the rights of others generously)."

122-(...) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" borrowed a camel of a certain age (from a man). (When he fulfilled it) he gave (him) one above it in age and said: "The best one amongst you is the best to fulfill (the rights of others generously)."

[23] It is permissible to sell an animal by an animal of the same genre, though by superiority

123-(1602) Abu Az-Zubair narrated from Jabir Ibn Abdullah "Allah be pleased with both" that a slave came and gave the pledge of allegiance to The Prophet "Allah's blessing and peace be upon him" on migration, and he (The Prophet) did not know that he was a slave. Then, his master came and wanted to take him. The Prophet "Allah's blessing and peace be upon him" said to him: "Sell him to me." He bought him for two black slaves. Afterwards he did not accept the allegiance of anyone until he asked him whether he was a slave.

[24] The mortgage, and its permissibility both in residence or on journey

124-(1603) A'isha "Allah be pleased with her" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" bought foodstuff from a Jew on credit, and he gave him an armour of his in mortgage.

125-(...) A'isha "Allah be pleased with her" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" bought foodstuff from a Jew (on credit), and he mortgaged to him an armour of iron.

126-(...) A'isha "Allah be pleased with her" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" bought foodstuff from a Jew on credit, and he mortgaged to him an iron armour of his.

(...) Al-Aswad narrated from A'isha the same about The Prophet "Allah's blessing and peace be upon him", without mentioning "of iron".

[25] Payment in advance

127-(1604) Abu Al-Minhal narrated from Ibn Abbas "Allah be pleased with both": Allah's Apostle "Allah's blessing and peace be upon him" came

كُهَيْلٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: اسْتَقْرَضَ رَسُولُ اللَّهِ ﷺ سِنًّا. فَأَعْطَىٰ سِنًّا فَوْقَهُ. وَقَالَ: «خِيَارُكُمْ مَحَاسِنُكُمْ قَضَاءً».

١٢٢ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا سُفْيَانُ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: جَاءَ رَجُلٌ يَتَقَاضَىٰ رَسُولَ اللَّهِ ﷺ بَعِيراً. فَقَالَ: «أَعْطُوهُ سِنًّا فَوْقَ سِنِّهِ». وَقَالَ: «خَيْرُكُمْ أَحْسَنُكُمْ قَضَاءً».

٢٣ ـ بابُ جوَازِ بَيْعِ الحَيَوانِ بالحَيَوانِ مِنْ جِنْسِهِ مُتَفَاضِلاً

١٢٣ ـ (١٦٠٢) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ التَّمِيمِيُّ وَابْنُ رُمْحٍ. قَالاَ: أَخْبَرَنَا اللَّيْثُ. (ح) وحَدَّثَنِيهِ قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ. قَالَ: جَاءَ عَبْدٌ فَبَايَعَ النَّبِيَّ ﷺ عَلَى الْهِجْرَةِ. وَلَمْ يَشْعُرْ أَنَّهُ عَبْدٌ، فَجَاءَ سَيِّدُهُ يُرِيدُهُ. فَقَالَ لَهُ النَّبِيُّ ﷺ: «بِعْنِيهِ» فَاشْتَرَاهُ بِعَبْدَيْنِ أَسْوَدَيْنِ. ثُمَّ لَمْ يُبَايِعْ أَحَداً بَعْدُ. حَتَّىٰ يَسْأَلَهُ «أَعَبْدٌ هُوَ؟».

٢٤ ـ بابُ الرَّهْنِ وجوازه في الحَضَرِ والسَّفَرِ

١٢٤ ـ (١٦٠٣) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْعَلاَءِ ـ وَاللَّفْظُ لِيَحْيَىٰ ـ قَالَ يَحْيَىٰ: أَخْبَرَنَا. وَقَالَ الآخَرَانِ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ عَنْ عَائِشَةَ. قَالَتْ: اشْتَرَىٰ رَسُولُ اللَّهِ ﷺ مِنْ يَهُودِيٍّ طَعَاماً بِنَسِيئَةٍ، فَأَعْطَاهُ دِرْعاً لَهُ رَهْناً.

[البخاري: كتاب البيوع، باب شراء النبي ﷺ بالنسيئة، رقم: ٢٠٦٨].

١٢٥ ـ (...) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ وَعَلِيُّ بْنُ خَشْرَمٍ. قَالاَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ. قَالَتِ: اشْتَرَىٰ رَسُولُ اللَّهِ ﷺ مِنْ يَهُودِيٍّ طَعَاماً. وَرَهَنَهُ دِرْعاً مِنْ حَدِيدٍ.

١٢٦ ـ (...) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا الْمَخْزُومِيُّ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ، عَنِ الأَعْمَشِ. قَالَ: ذَكَرْنَا الرَّهْنَ فِي السَّلَمِ عِنْدَ إِبْرَاهِيمَ النَّخَعِيِّ. فَقَالَ: حَدَّثَنَا الأَسْوَدُ بْنُ يَزِيدَ، عَنْ عَائِشَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ اشْتَرَىٰ مِنْ يَهُودِيٍّ طَعَاماً إِلَىٰ أَجَلٍ. وَرَهَنَهُ دِرْعاً لَهُ مِنْ حَدِيدٍ.

(...) ـ حدّثناه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ. قَالَ: حَدَّثَنِي الأَسْوَدُ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ ﷺ... مِثْلَهُ. وَلَمْ يَذْكُرْ: مِنْ حَدِيدٍ.

٢٥ ـ باب السَّلَمِ

١٢٧ ـ (١٦٠٤) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ وَعَمْرٌو النَّاقِدُ ـ وَاللَّفْظُ لِيَحْيَىٰ ـ قَالَ عَمْرٌو: حَدَّثَنَا. وَقَالَ يَحْيَىٰ: أَخْبَرَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ عَبْدِ اللَّهِ بْنِ

to Medina and the people used to pay in advance the price of fruits to be delivered within one or two years. The Prophet "Allah's blessing and peace be upon him" said: "Whoever pays money in advance for dates (to be delivered later) should pay it for concrete weight and measure (of goods), within a fixed date."

128-(...) Ibn Abbas "Allah be pleased with both" narrated: Allah's Apostle "Allah's blessing and peace be upon him" came and the people used to pay in advance (the price of fruits to be delivered later). The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever pays money in advance (for a certain commodity to be delivered later) should pay it for concrete weight and measure (of goods)."

(...) The same was narrated on the authority of Ibn Abu Najih, with the same chain of transmitters, without mentioning "within a fixed date."

(...) The same was narrated on the authority of Ibn Abu Najih, through another chain of transmitters, in which he mentioned "within a fixed date."

[26] Prohibition of monopoly of foodstuff

129-(1605) Yahya Ibn Sa'id narrated that Sa'id Ibn Al-Musaiyyab told him that Ma'mar reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever hoards (the foodstuff and withholds it until it becomes more expensive) would be a sinner." It was said to Sa'id: "But you hoards." Upon this he said: "No doubt, Ma'mar, who narrated this Hadith used to hoard."

130-(...) Sa'id Ibn Al-Musaiyyab narrated from Ma'mar Ibn Abdullah that The Messenger of Allah "Allah's blessing and peace be upon him" said: "None but a sinner hoards (foodstuff and withholds it without selling until it becomes more expensive)."

(...) Sa'id Ibn Al-Musaiyyab narrated from Ma'mar Ibn Abu Ma'mar, one of the sons of Adi Ibn Ka'b, that The Messenger of Allah "Allah's blessing and peace be upon him" said the same.

[27] Forbiddance of taking oath in transaction

131-(1606) Ibn Al-Musaiyyab narrated from Abu Huraira "Allah be pleased with him": I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "One's taking oath (in transaction) might result in selling the commodity, but it would obliterate the blessing."

132-(1607) Abu Quatada Al-Ansari "Allah be pleased with him" narrated that he heard The Messenger of Allah "Allah's blessing and peace

كَثِيرٍ، عَنْ أَبِي الْمِنْهَالِ، عَنِ ابْنِ عَبَّاسٍ. قَالَ: قَدِمَ النَّبِيُّ ﷺ الْمَدِينَةَ، وَهُمْ يُسْلِفُونَ فِي الثِّمَارِ، السَّنَةَ وَالسَّنَتَيْنِ، فَقَالَ: «مَنْ أَسْلَفَ فِي تَمْرٍ، فَلْيُسْلِفْ فِي كَيْلٍ مَعْلُومٍ، وَوَزْنٍ مَعْلُومٍ، إِلَىٰ أَجَلٍ مَعْلُومٍ».

[البخاري: كتاب السلم، باب السلم في كيل معلوم، رقم: ٢٢٣٩].

١٢٨ ـ (...) ـ حدّثنا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنِ ابْنِ أَبِي نَجِيحٍ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ كَثِيرٍ، عَنْ أَبِي الْمِنْهَالِ، عَنِ ابْنِ عَبَّاسٍ. قَالَ: قَدِمَ رَسُولُ اللَّهِ ﷺ وَالنَّاسُ يُسْلِفُونَ. فَقَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ: «مَنْ أَسْلَفَ فَلاَ يُسْلِفْ إِلاَّ فِي كَيْلٍ مَعْلُومٍ، وَوَزْنٍ مَعْلُومٍ».

(...) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْمَاعِيلُ بْنُ سَالِمٍ. جَمِيعاً عَنِ ابْنِ عُيَيْنَةَ، عَنِ ابْنِ أَبِي نَجِيحٍ، بِهٰذَا الإِسْنَادِ، مِثْلَ حَدِيثِ عَبْدِ الْوَارِثِ. وَلَمْ يَذْكُرْ «إِلَىٰ أَجَلٍ مَعْلُومٍ».

(...) ـ حدّثنا أَبُو كُرَيْبٍ وَابْنُ أَبِي عُمَرَ. قَالاَ: حَدَّثَنَا وَكِيعٌ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ. كِلاَهُمَا عَنْ سُفْيَانَ، عَنِ ابْنِ أَبِي نَجِيحٍ، بِإِسْنَادِهِمْ... مِثْلَ حَدِيثِ ابْنِ عُيَيْنَةَ. يَذْكُرُ فِيهِ «إِلَىٰ أَجَلٍ مَعْلُومٍ».

٢٦ ـ بابُ تَحْرِيمِ الاحْتِكَارِ فِي الأَقْوَاتِ

١٢٩ ـ (١٦٠٥) ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا سُلَيْمَانُ ـ يَعْنِي ابْنَ بِلاَلٍ ـ عَنْ يَحْيَىٰ ـ وَهُوَ ابْنُ سَعِيدٍ ـ قَالَ: كَانَ سَعِيدُ بْنُ الْمُسَيَّبِ يُحَدِّثُ؛ أَنَّ مَعْمَراً قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنِ احْتَكَرَ فَهُوَ خَاطِئٌ».

فَقِيلَ لِسَعِيدٍ: فَإِنَّكَ تَحْتَكِرُ؟ قَالَ سَعِيدٌ: إِنَّ مَعْمَراً الَّذِي كَانَ يُحَدِّثُ هٰذَا الْحَدِيثَ كَانَ يَحْتَكِرُ.

١٣٠ ـ (...) ـ حدّثنا سَعِيدُ بْنُ عَمْرٍو الأَشْعَثِيُّ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ مُحَمَّدِ بْنِ عَجْلاَنَ، عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ عَطَاءٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ مَعْمَرِ بْنِ عَبْدِ اللَّهِ، عَنْ رَسُولِ اللَّهِ ﷺ. قَالَ: «لاَ يَحْتَكِرُ إِلاَّ خَاطِئٌ».

(...) ـ قَالَ إِبْرَاهِيمُ: قَالَ مُسْلِمٌ: وَحَدَّثَنِي بَعْضُ أَصْحَابِنَا، عَنْ عَمْرِو بْنِ عَوْنٍ: أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ، عَنْ عَمْرِو بْنِ يَحْيَىٰ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ مَعْمَرِ بْنِ أَبِي مَعْمَرٍ، أَحَدِ بَنِي عَدِيِّ بْنِ كَعْبٍ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ... فَذَكَرَ بِمِثْلِ حَدِيثِ سُلَيْمَانَ بْنِ بِلاَلٍ، عَنْ يَحْيَىٰ.

٢٧ ـ باب النَّهْيِ عن الحَلِفِ في البَيْعِ

١٣١ ـ (١٦٠٦) ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا أَبُو صَفْوَانَ الأُمَوِيُّ. (ح) وَحَدَّثَنِي أَبُو الطَّاهِرِ وَحَرْمَلَةُ بْنُ يَحْيَىٰ. قَالاَ: أَخْبَرَنَا ابْنُ وَهْبٍ. كِلاَهُمَا عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، عَنِ ابْنِ الْمُسَيَّبِ؛ أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «الْحَلِفُ مَنْفَقَةٌ لِلسِّلْعَةِ، مَمْحَقَةٌ لِلرِّبْحِ». [البخاري: كتاب البيوع، باب: ﴿يمحق الله الربا...﴾، رقم: ٢٠٨٧].

١٣٢ ـ (١٦٠٧) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ ـ وَاللَّفْظُ

be upon him" saying: "Beware of taking more oaths in transactions, because it might result in selling (the commodity) but it would obliterate (the blessing)."

[28] The pre-emption

133-(1608) Jabir "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who has a partner in a home or a (garden of) date-palm trees, it is unlawful for him to sell (his share) until he takes permission from his partner. If he (such a partner) liked, he would take (and buy) it, and if he disapproved of it, he would abandon that (idea of selling)."

134-(...) Abu Az-Zubair narrated from Jabir "Allah be pleased with him": The Messenger of Allah "Allah's blessing and peace be upon him" made valid the pre-emption in every joint undivided property, dwelling or garden, in such a way that it is unlawful for him (a partner) to sell (his share) until he takes permission from his partner. If he (the later) liked, he might take (and buy) it, and if he liked, he might leave it. If he sold without taking permission from his partner, then, such a partner would have more right to take (and buy) that (which he sold).

135-(...) Abu Az-Zubair narrated that he heard Jabir "Allah be pleased with him" saying: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The pre-emption is valid in every joint (undivided) property, land, dwelling, or garden it might be, in such a way that it is not valid that one should sell (his share of it) until he offers it to his partner, who might take (and buy) it, or leave it. If the one (who wants to sell his share) does not do so, then his partner has more right to have it until he gives him permission."

[29] Fixing a wooden-peg in the wall of one's neighbour

136-(1609) Abu Huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "No one should prevent his neighbour from fixing a wooden peg in his wall." Abu Huraira said (to his companions): "Why do I find you disinclined to it? By Allah, I certainly will narrate it to you (no matter harmful it might be)."

(...) The same was narrated on the authority of Az-Zuhri, with the same chain of transmitters.

لابْنِ أَبِي شَيْبَةَ ـ قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ الآخَرَانِ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنِ الْوَلِيدِ بْنِ كَثِيرٍ، عَنْ مَعْبَدِ بْنِ كَعْبِ بْنِ مَالِكٍ، عَنْ أَبِي قَتَادَةَ الأَنْصَارِيِّ؛ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِيَّاكُمْ وَكَثْرَةَ الْحَلِفِ فِي الْبَيْعِ، فَإِنَّهُ يُنَفِّقُ ثُمَّ يَمْحَقُ».

٢٨ ـ بابُ الشُّفْعَةِ

١٣٣ ـ (١٦٠٨) ـ حدّثنا أَحْمَدُ بْنُ يُونُس: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو الزُّبَيْرِ، عَنْ جَابِرٍ. (ح) وَحَدَّثَنَا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا أَبُو خَيْثَمَةَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ كَانَ لَهُ شَرِيكٌ فِي رَبْعَةٍ أَوْ نَخْلٍ، فَلَيْسَ لَهُ أَنْ يَبِيعَ حَتَّىٰ يُؤْذِنَ شَرِيكَهُ، فَإِنْ رَضِيَ أَخَذَ، وَإِنْ كَرِهَ تَرَكَ».

١٣٤ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ ـ وَاللَّفْظُ لابْنِ نُمَيْرٍ ـ قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ الآخَرَانِ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، حَدَّثَنَا ابْنُ جُرَيْجٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ. قَالَ: قَضَىٰ رَسُولُ اللَّهِ ﷺ بِالشُّفْعَةِ فِي كُلِّ شِرْكَةٍ لَمْ تُقْسَمْ: رَبْعَةٍ أَوْ حَائِطٍ، لا يَحِلُّ لَهُ أَنْ يَبِيعَ حَتَّىٰ يُؤْذِنَ شَرِيكَهُ، فَإِنْ شَاءَ أَخَذَ وَإِنْ شَاءَ تَرَكَ، فَإِذَا بَاعَ وَلَمْ يُؤْذِنْهُ فَهُوَ أَحَقُّ بِهِ.

١٣٥ ـ (...) ـ وحدّثني أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ، عَنِ ابْنِ جُرَيْجٍ؛ أَنَّ أَبَا الزُّبَيْرِ أَخْبَرَهُ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «الشُّفْعَةُ فِي كُلِّ شِرْكٍ: فِي أَرْضٍ أَوْ رَبْعٍ أَوْ حَائِطٍ. لا يَصْلُحُ أَنْ يَبِيعَ حَتَّىٰ يَعْرِضَ عَلَىٰ شَرِيكِهِ فَيَأْخُذَ أَوْ يَدَعَ، فَإِنْ أَبَىٰ فَشَرِيكُهُ أَحَقُّ بِهِ حَتَّىٰ يُؤْذِنَهُ».

٢٩ ـ باب غَرْزِ الخشب في جِدَار الجار

١٣٦ ـ (١٦٠٩) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ. قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لاَ يَمْنَعْ أَحَدُكُمْ جَارَهُ أَنْ يَغْرِزَ خَشَبَةً فِي جِدَارِهِ».

قَالَ: ثُمَّ يَقُولُ أَبُو هُرَيْرَةَ: مَالِي أَرَاكُمْ عَنْهَا مُعْرِضِينَ؟ وَاللَّهِ، لأَرْمِيَنَّ بِهَا بَيْنَ أَكْتَافِكُمْ. [البخاري: كتاب المظالم، باب لا يمنع جار جاره أن يغرز خشبة...، رقم: ٢٤٦٣].

(...) ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ. (ح) وَحَدَّثَنِي أَبُو الطَّاهِرِ وَحَرْمَلَةُ بْنُ يَحْيَىٰ. قَالاَ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُس. (ح) وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ. كُلُّهُمْ عَنِ الزُّهْرِيِّ، بِهٰذَا الإِسْنَادِ... نَحْوَهُ.

[30] Prohibition of oppression and usurping the land (of others) or anything else illegally

137-(1610) Sa'id Ibn Zaid Ibn Amr Ibn Nufail "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who usurped (anything even as little as) a span of land illegally, Allah would encircle his neck with it on the Day of Judgement seven earths."

138-(...) Umar Ibn Muhammad narrated from his father that Arwa disputed Sa'id Ibn Zaid Ibn Amr Ibn Nufail over a portion of his home. He said: "Abrogate your claim over it, for I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "He, who usurped (anything even as little as) a span of land illegally, it would encircle his neck on the Day of Judgement seven earths." O Allah! If she is a liar, let her be blind, and make her grave in her house!" He (the narrator) commented: Afterwards, I saw her blind, touching the walls (in order to know her way), and she used to say: "The invocation of Sa'id Ibn Zaid has befallen me." Then, while she was walking in the house, she passed by a well inside the home, in which she fell down. (She died, and in this way) that (well) became her grave.

139-(...) Hisham Ibn Urwa narrated from his father that Arwa, daughter of Uwais claimed that Sa'id Ibn Zaid usurped a portion of her land illegally. She filed the case before Marwan Ibn Al-Hakam. Upon this Sa'id Ibn Zaid said: "How would I usurp anything from her land illegally after what I had heard from The Messenger of Allah "Allah's blessing and peace be upon him"?" he (Marwan) asked him: "What did you heard from The Messenger of Allah "Allah's blessing and peace be upon him"?" he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who usurped (anything even as little as) a span of land illegally, Allah would encircle his neck with it on the Day of Judgement seven earths." Marwan said to him: "I would not ask you to bring an evidence after that." He (Sa'id) said: "O Allah! If she has told a lie, let her be blind and cause her to be killed in that very land!" he (the narrator) said: (it was so). She did not die before she had become blind. While she was walking in her land, she fell down in a pit and then died.

140-(...) Sa'id Ibn Zaid narrated: I heard The Prophet "Allah's blessing and peace be upon him" saying: "He, who usurped (anything even as little as) a span of land illegally, it would encircle his neck on the Day of Judgement seven earths."

٣٠ ـ بابُ تَحْريم الظُّلْمِ وغَصْبِ الأرْضِ وغيرها

١٣٧ ـ (١٦١٠) ـ حدّثنا يَحْيَىٰ بْنُ أَيُّوبَ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَعَلِيُّ بْنُ حُجْرٍ. قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ ـ وَهُوَ ابْنُ جَعْفَرٍ ـ عَنِ الْعَلاَءِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ عَبَّاسِ بْنِ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ، عَنْ سَعِيدِ بْنِ زَيْدِ بْنِ عَمْرِو بْنِ نُفَيْلٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنِ اقْتَطَعَ شِبْراً مِنَ الأَرْضِ ظُلْماً، طَوَّقَهُ اللَّهُ إِيَّاهُ يَوْمَ الْقِيَامَةِ مِنْ سَبْعِ أَرَضِينَ».

١٣٨ ـ (...) ـ حدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: حَدَّثَنِي عُمَرُ بْنُ مُحَمَّدٍ؛ أَنَّ أَبَاهُ حَدَّثَهُ، عَنْ سَعِيدِ بْنِ زَيْدِ بْنِ عَمْرِو بْنِ نُفَيْلٍ؛ أَنَّ أَرْوَىٰ خَاصَمَتْهُ فِي بَعْضِ دَارِهِ. فَقَالَ: دَعُوهَا وَإِيَّاهَا. فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ أَخَذَ شِبْراً مِنَ الأَرْضِ بِغَيْرِ حقِّهِ، طُوِّقَهُ فِي سَبْعِ أَرَضِينَ يَوْمَ الْقِيَامَةِ». اللَّهُمَّ إِنْ كَانَتْ كَاذِبَةً، فَأَعْمِ بَصَرَهَا. وَاجْعَلْ قَبْرَهَا فِي دَارِهَا.

قَالَ: فَرَأَيْتُهَا عَمْيَاءَ تَلْتَمِسُ الْجُدُرَ. تَقُولُ: أَصَابَتْنِي دَعْوَةُ سَعِيدِ بْنِ زَيْدٍ. فَبَيْنَمَا هِيَ تَمْشِي فِي الدَّارِ مَرَّتْ عَلَىٰ بِئْرٍ فِي الدَّارِ، فَوَقَعَتْ فِيهَا. فَكَانَتْ قَبْرَهَا.

١٣٩ ـ (...) ـ حدّثنا أَبُو الرَّبِيعِ الْعَتَكِيُّ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ؛ أَنَّ أَرْوَىٰ بِنْتَ أُوَيْسٍ ادَّعَتْ عَلَىٰ سَعِيدِ بْنِ زَيْدٍ أَنَّهُ أَخَذَ شَيْئاً مِنْ أَرْضِهَا. فَخَاصَمَتْهُ إِلَى مَرْوَانَ بْنِ الْحَكَمِ. فَقَالَ سَعِيدٌ: أَنَا كُنْتُ آخُذُ مِنْ أَرْضِهَا شَيْئاً بَعْدَ الَّذِي سَمِعْتُ مِنْ رَسُولِ اللَّهِ ﷺ؟ قَالَ: وَمَا سَمِعْتَ مِنْ رَسُولِ اللَّهِ ﷺ؟ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ أَخَذَ شِبْراً مِنَ الأَرْضِ ظُلْماً طُوِّقَهُ إِلَىٰ سَبْعِ أَرَضِينَ». فَقَالَ لَهُ مَرْوَانُ: لاَ أَسْأَلُكَ بَيِّنَةً بَعْدَ هٰذَا.

فَقَالَ: اللَّهُمَّ إِنْ كَانَتْ كَاذِبَةً فَعَمِّ بَصَرَهَا وَاقْتُلْهَا فِي أَرْضِهَا.

قَالَ: فَمَا مَاتَتْ حَتَّىٰ ذَهَبَ بَصَرُهَا. ثُمَّ بَيْنَا هِيَ تَمْشِي فِي أَرْضِهَا إِذْ وَقَعَتْ فِي حُفْرَةٍ فَمَاتَتْ.

[البخاري: كتاب بدء الخلق، باب ما جاء في سبع أرضين...، رقم: ٣١٩٨].

١٤٠ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَىٰ بْنُ زَكَرِيَّاءَ بْنِ أَبِي زَائِدَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ سَعِيدِ بْنِ زَيْدٍ. قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «مَنْ أَخَذَ شِبْراً مِنَ الأَرْضِ ظُلْماً، فَإِنَّهُ يُطَوَّقُهُ يَوْمَ الْقِيَامَةِ مِنْ سَبْعِ أَرَضِينَ».

141-(1611) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No one usurps (anything even as little as) a span of land illegally but that Allah would encircle his neck with it on the Day of Judgement down to seven earths.

142-(1612) Muhammad Ibn Ibrahim narrated that Abu Salama told him - and there was a dispute between him and some of his people over (a piece of) land- that he entered upon A'isha "Allah be pleased with her" and mentioned that to her. Upon this she said: "O Abu Salama! Avoid usurping this land, for The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who usurped (as little as) a span of land illegally, it would encircle his neck (on the Day of Judgement) seven earths.""

(...)A Hadith like this was narrated on the authority of Abu Salama through another chain of transmitters.

[31] How much land is to be specified for the path if they differed about it

143-(1613) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If you differed about the (extent of the land to be specified for the) path, then let its breadth be seven cubits."

١٤١ - (١٦١١) - وحدَّثني زُهَيرُ بنُ حَرْبٍ: حدَّثنا جَرِيرٌ، عن سُهَيلٍ، عن أبيهِ، عن أبي هُرَيرَةَ. قال: قال رسُولُ اللهِ ﷺ: «لا يأْخُذُ أحدٌ شِبراً من الأَرْضِ بغَيرِ حقِّهِ، إلَّا طوَّقَهُ اللهُ إلى سبْعِ أرَضِينَ يومَ القِيامَةِ».

١٤٢ - (١٦١٢) - حدَّثنا أحمدُ بنُ إبْراهِيمَ الدَّوْرَقِيُّ: حدَّثنا عبْدُ الصَّمدِ - يعْني ابْنَ عبْدِ الوارِثِ -: حدَّثنا حَرْبٌ - وهُوَ ابنُ شدَّادٍ -: حدَّثنا يحْيَى - وهُوَ ابنُ أبي كثِيرٍ - عن مُحمَّدِ بنِ إبْراهِيمَ؛ أنَّ أبا سلَمَةَ حدَّثهُ، وكانَ بيْنَهُ وبيْنَ قوْمِهِ خُصُومَةٌ في أرْضٍ، وأنَّهُ دَخَلَ على عائِشَةَ فذَكَرَ ذلِكَ لها. فقالتْ: يا أبا سلَمَةَ، اجْتَنِبِ الأرْضَ، فإنَّ رسُولَ اللهِ ﷺ قال: «منْ ظلَمَ قِيدَ شِبْرٍ مِنَ الأرْضِ طُوِّقَهُ من سبْعِ أرَضِينَ».

[البخاري: كتاب المظالم، باب إثم من ظلم شيئاً من الأرض، رقم: ٢٤٥٣].

(...) - وحدَّثني إسْحاقُ بنُ منْصُورٍ: أخْبَرنا حبَّانُ بنُ هِلالٍ: أخْبَرنا أبانُ: حدَّثنا يحْيَى؛ أنَّ مُحمَّدَ بنَ إبْراهِيمَ حدَّثهُ؛ أنَّ أبا سلَمَةَ حدَّثهُ، أنَّهُ دخَلَ على عائِشَةَ... فذَكَرَ مِثْلَهُ.

٣١ - بابُ قدْرِ الطَّرِيقِ إذا اخْتلَفُوا فيه

١٤٣ - (١٦١٣) - حدَّثني أبُو كامِلٍ فُضَيْلُ بنُ حُسَيْنٍ الجحْدَرِيُّ: حدَّثنا عبْدُ العزِيزِ بنُ المُخْتارِ: حدَّثنا خالِدٌ الحذَّاءُ، عن يُوسُفَ بنِ عبْدِ اللهِ، عن أبِيهِ، عن أبي هُرَيرَةَ؛ أنَّ النَّبيَّ ﷺ قال: «إذا اخْتلَفْتُمْ في الطَّرِيقِ، جُعِلَ عرْضُهُ سبْعَ أذْرُعٍ».

(23) The Book Of Determinate Shares Of Inheritance

1-(1614) Az-Zuhri narrated from Ali Ibn Husain from Amr Ibn Uthman from Usama Ibn Zaid that The Messenger of Allah "Allah's blessing and peace be upon him" said: "No Muslim should inherit (the property of) an unbeliever, nor should an unbeliever inherit (the property of) a Muslim."

[1] Give the determinate shares to its people, and what remains (of the property) should be given to the closest male heir

2-(1615) Ibn Abbas "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Give the determinate shares to those who are entitled to have it, and what remains (of the property) should be given to the closest male heir."

3-(...) Ibn Abbas "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Give the determinate shares to those who are entitled to have it, and what is left (from the property) after distributing the determinate shares should be given to the closest male heir."

4-(...) Ibn Abbas "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Distribute the property (of the deceased one) among those who are entitled to get the determinate shares according to the (laws of) Allah's Book, and what is left (from the property) after distributing the determinate shares should be given to the closest male heir."

(...) The same was narrated on the authority of Ibn Tawus, through another chain of transmitters.

[2] The law of inheritance as regards the one who has neither descendants nor ascendants

5-(1616) Jabir Ibn Abdullah "Allah be pleased with both" narrated: Once, I fell sick. The Messenger of Allah "Allah's blessing and peace be upon him" and Abu Bakr "Allah be pleased with him" came on foot to visit me (and inquire about my health). Then, I fell unconscious. He (The Prophet) performed ablution, and poured over me from (the remaining water of) his ablution, with the result that I came to my senses. Then I said: "O Messenger of Allah! What should I do with my property (since I'm afraid that I'm at the verge of death)?" he gave no reply. Then the following Verse of the law of inheritance was revealed: " They ask thee for a legal

٢٣ ـ كِتَابُ الفَرَائِض

١ ـ (١٦١٤) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ وَأَبو بَكرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ ـ وَاللَّفْظُ لِيَحْيَىٰ ـ قَالَ يَحْيَى: أَخْبَرَنَا. وَقَالَ الآخَرَانِ: حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عَلِيِّ بْنِ حُسَيْنٍ، عَنْ عَمرِو بْنِ عُثْمَانَ، عَنْ أُسَامَةَ بْنِ زَيْدٍ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «لاَ يَرِثُ الْمُسْلِمُ الْكَافِرَ. وَلاَ يَرِثُ الْكَافِرُ الْمُسْلِمَ».

[البخاري: كتاب الفرائض، باب لا يرث المسلم الكافر...، رقم: ٦٧٦٤].

١ ـ باب: «أَلحِقُوا الفرائضَ بأهْلِها فما بقيَ فلأَوْلَى رجلٍ ذكر»

٢ ـ (١٦١٥) ـ حدّثنا عَبْدُ الأَعْلَى بْنُ حَمَّادٍ ـ وَهُوَ النَّرْسِيُّ ـ: حَدَّثَنَا وُهَيْبٌ، عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَلْحِقُوا الْفَرَائِضَ بِأَهْلِهَا، فَمَا بَقِيَ فَهُوَ لأَوْلَىٰ رَجُلٍ ذَكَرٍ».

[البخاري: كتاب الفرائض، باب ميراث الولد من أبيه وأمه، رقم: ٦٧٣٢].

٣ ـ (...) ـ حدّثنا أُمَيَّةُ بْنُ بِسْطَامٍ الْعَيْشِيُّ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا رَوْحُ بْنُ الْقَاسِمِ، عَنْ عَبْدِ اللَّهِ بْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ، عَنْ رَسُولِ اللَّهِ ﷺ. قَالَ: «أَلْحِقُوا الْفَرَائِضَ بِأَهْلِهَا، فَمَا تَرَكَتِ الْفَرَائِضُ فَلأَوْلَىٰ رَجُلٍ ذَكَرٍ».

٤ ـ (...) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ ـ وَاللَّفْظُ لابْنِ رَافِعٍ ـ قَالَ إِسْحَاقُ: حَدَّثَنَا. وَقَالَ الآخَرَانِ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اقْسِمُوا الْمَالَ بَيْنَ أَهْلِ الْفَرَائِضِ عَلَىٰ كِتَابِ اللَّهِ، فَمَا تَرَكَتِ الْفَرَائِضُ فَلأَوْلَىٰ رَجُلٍ ذَكَرٍ».

(...) ـ وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ الْعَلاَءِ أَبُو كُرَيْبٍ الْهَمْدَانِيُّ: حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ، عَنْ يَحْيَىٰ بْنِ أَيُّوبَ، عَنِ ابْنِ طَاوُسٍ، بِهٰذَا الإِسْنَادِ... نَحْوَ حَدِيثِ وُهَيْبٍ وَرَوْحِ بْنِ الْقَاسِمِ.

٢ ـ باب مِيرَاثِ الكَلاَلَة

٥ ـ (١٦١٦) ـ حدّثنا عَمْرُو بْنُ مُحَمَّدِ بْنِ بُكَيْرٍ النَّاقِدُ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ. سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ قَالَ: مَرِضْتُ فَأَتَانِي رَسُولُ اللَّهِ ﷺ وَأَبُو بَكْرٍ يَعُودَانِي، مَاشِيَانِ، فَأُغْمِيَ عَلَيَّ، فَتَوَضَّأَ ثُمَّ صَبَّ عَلَيَّ مِنْ وَضُوئِهِ. فَأَفَقْتُ. قُلْتُ: يَا رَسُولَ اللَّهِ، كَيْفَ أَقْضِي فِي مَالِي؟ فَلَمْ يَرُدَّ عَلَيَّ شَيْئاً. حَتَّىٰ نَزَلَتْ آيَةُ

decision. Say: Allah directs (thus) about those who leave neither descendants nor ascendants as heirs." (Women "An-Nisa" 176)

6-(...) Jabir Ibn Abdullah "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" and Abu Bakr came on foot to visit me (and inquire about my health) at Banu Salama (when I was ill). They found me unconscious. He (The Prophet) asked for water and performed ablution, from which he sprinkled over me. When I came to my senses, I said: "What should I do with my property O Messenger of Allah?" then, the following Verse was revealed: "Allah (thus) directs you as regards your children's (inheritance): to the male, a portion equal to that of two females." (Women "An-Nisa" 11)

7-(...) Jabir Ibn Abdullah "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" accompanied by Abu Bakr came on foot to visit me (and inquire about my health) when I fell sick. Found me unconscious, The Messenger of Allah "Allah's blessing and peace be upon him" performed ablution, and poured over me from (the remaining water of) his ablution. When I came to my senses The Messenger of Allah "Allah's blessing and peace be upon him" was (by my side). Then I said: "O Messenger of Allah! What should I do with my property (since I'm afraid that I'm at the verge of death)?" he gave no reply. Then the Verse of the law of inheritance was revealed.

8-(...) Jabir Ibn Abdullah "Allah be pleased with both" narrated: Once, The Messenger of Allah "Allah's blessing and peace be upon him" entered upon me while I was sick and unconscious. He performed ablution, and poured over me from (the remaining water of) his ablution. When I came to my senses, I said to him: "O Messenger of Allah! I have neither descendants nor ascendants to inherit me. (What should I do then with my property?)" then, the Verse of the law of inheritance was revealed. I (a sub-narrator) said to Muhammad Ibn Al-Munkadir: (Is it) " They ask thee for a legal decision. Say: Allah directs (thus) about those who leave neither descendants nor ascendants"?" he said: "It is thus that it was revealed."

(...) The same was narrated on the authority of Shu'ba, with the same chain of transmitters, but with a slight change of wording.

9-(1617) Ma'dan Ibn Abu Talha narrated that Umar Ibn Al-Khattab "Allah be pleased with him" delivered a sermon on a Friday, in which he mentioned The Prophet of Allah "Allah's blessing and peace be upon him"

الْمِيرَاثِ: ﴿يَسْتَفْتُونَكَ قُلِ ٱللَّهُ يُفْتِيكُمْ فِى ٱلْكَلَٰلَةِ﴾ [النساء: ١٧٦].

[البخاري: كتاب المرضى، باب عيادة المغمى عليه، رقم: ٥٦٥١].

٦ ـ (...) ـ **حدّثني** مُحَمَّدُ بْنُ حَاتِمِ بْنِ مَيْمُونٍ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ: حَدَّثَنَا ابْنُ جُرَيْجٍ. قَالَ: أَخْبَرَنِي ابْنُ الْمُنْكَدِرِ، عَنْ جابِرِ بْن عَبْدِ اللَّهِ. قَالَ: عَادَنِي النَّبِيُّ ﷺ وَأَبُو بَكْرٍ فِي بَنِي سَلِمَةَ يَمْشِيَانِ، فَوَجَدَنِي لاَ أَعْقِلُ، فَدَعَا بِمَاءٍ فَتَوَضَّأَ. ثُمَّ رَشَّ عَلَيَّ مِنْهُ فَأَفَقْتُ. فَقُلْتُ: كَيْفَ أَصْنَعُ فِي مَالِي يَا رَسُولَ اللَّهِ؟ فَنَزَلَتْ: ﴿يُوصِيكُمُ ٱللَّهُ فِىٓ أَوْلَٰدِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ ٱلْأُنثَيَيْنِ﴾ [النساء: ١١].

[البخاري: كتاب التفسير، باب: ﴿يوصيكم الله في أولادكم﴾، رقم: ٤٥٧٧].

٧ ـ (...) ـ **حدّثنا** عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ ـ يَعْنِي ابْنَ مَهْدِيٍّ ـ: حَدَّثَنَا سُفْيَانُ قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ الْمُنْكَدِرِ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: عَادَنِي رَسُولُ اللَّهِ ﷺ وَأَنَا مَرِيضٌ، وَمَعَهُ أَبُو بَكْرٍ، مَاشِيَيْنِ. فَوَجَدَنِي قَدْ أُغْمِيَ عَلَيَّ. فَتَوَضَّأَ رَسُولُ اللَّهِ ﷺ. ثُمَّ صَبَّ عَلَيَّ مِنْ وَضُوئِهِ فَأَفَقْتُ. فَإِذَا رَسُولُ اللَّهِ ﷺ. فَقُلْتُ: يَا رَسُولَ اللَّهِ، كَيْفَ أَصْنَعُ فِي مَالِي؟ فَلَمْ يَرُدَّ عَلَيَّ شَيْئاً، حَتَّىٰ نَزَلَتْ آيَةُ الْمِيرَاثِ.

٨ ـ (...) ـ **حدّثني** مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنِي مُحَمَّدُ بْنُ الْمُنْكَدِرِ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: دَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ وَأَنَا مَرِيضٌ لاَ أَعْقِلُ، فَتَوَضَّأَ، فَصَبُّوا عَلَيَّ مِنْ وَضُوئِهِ، فَعَقَلْتُ فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّمَا يَرِثُنِي كَلاَلَةٌ، فَنَزَلَتْ آيَةُ الْمِيرَاثِ.

فَقُلْتُ لِمُحَمَّدِ بْنِ الْمُنْكَدِرِ: ﴿يَسْتَفْتُونَكَ قُلِ ٱللَّهُ يُفْتِيكُمْ فِى ٱلْكَلَٰلَةِ﴾ [النساء: ١٧٦]؟ قَالَ: هٰكَذَا أُنْزِلَتْ.

[البخاري: كتاب الوضوء، باب صب النبي ﷺ وضوءه على مغمى عليه، رقم: ١٩٤].

(...) ـ **حدّثنا** إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا النَّضْرُ بْنُ شُمَيْلٍ وَأَبُو عَامِرٍ الْعَقَدِيُّ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ. كُلُّهُمْ عَنْ شُعْبَةَ، بِهٰذَا الإِسْنَادِ.

فِي حَدِيثِ وَهْبِ بْنِ جَرِيرٍ: فَنَزَلَتْ آيَةُ الْفَرَائِضِ.

وَفِي حَدِيثِ النَّضْرِ وَالْعَقَدِيِّ: فَنَزَلَتْ آيَةُ الْفَرْضِ. وَلَيْسَ فِي رِوَايَةِ أَحَدٍ مِنْهُمْ قَوْلُ شُعْبَةَ لاِبْنِ الْمُنْكَدِرِ.

٩ ـ (١٦١٧) ـ **حدّثنا** مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ وَمُحَمَّدُ بْنُ الْمُثَنَّى ـ وَاللَّفْظُ لاِبْنِ الْمُثَنَّى ـ قَالاَ: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ: حَدَّثَنَا هِشَامٌ: حَدَّثَنَا قَتَادَةُ، عَنْ سَالِمِ بْنِ أَبِي

and Abu Bakr. Then he said: "I never leave anything after me more important than the (matter of) the deceased person, who leaves neither ascendants nor descendants. I never turned towards the Messenger of Allah "Allah's blessing and peace be upon him" (for guidance in any case) more often than (in the case of) this deceased who leaves neither ascendants nor descendants; and he (the Prophet) never showed annoyance to me on anything more than he did on this, to the extent that he struck his fingers on my chest and said to me: "O Umar! Does this verse, at the end of The Sura of Women, revealed in the summer, not suffice you"? If I live longer I would decide this (problem so clearly) that one who recites, or does not recite the Qur'an, would be able to take (correct) decisions (on the light of it)."

(...) The same was narrated on the authority of Quatada, with the same chain of transmitters.

[3] The last Verse revealed (in the Holy Qur'an in full) was the Verse pertaining to the law of inheritance of the deceased who leaves neither ascendants nor descendants

10-(1618) Al-Bara Ibn Azib "Allah be pleased with him" narrated: The last Verse which was revealed in the Holy Qur'an (in full) was (Allah's saying): " They ask thee for a legal decision. Say: Allah directs (thus) about those who leave neither descendants nor ascendants." (Women 176)

11-(...) Al-Bara Ibn Azib "Allah be pleased with him" narrated: The last Verse which was revealed (in the Holy Qur'an) was the Verse pertaining to the (law of inheritance of the) deceased who leaves neither descendants nor ascendants, and the last Sura which was revealed (in the Holy Qur'an in full) was the Sura of Disavowal "Bara'a".

12-(...) Al-Bara Ibn Azib "Allah be pleased with him" narrated that the last Sura which was revealed in full was the Sura of Repentance "At-Tawba", and the last Verse which was revealed (in full) was the Verse pertaining to the (law of inheritance of the) deceased who leaves neither descendants nor ascendants.

(...) A Hadith like this was narrated on the authority of Al-Bara, in which he said: The last Sura, which was revealed completely...

13-(...) Al-Bara "Allah be pleased with him" narrated: The last Verse which was revealed was: " They ask thee for a legal decision."

[4] Whoever left a property, it should belong to his heirs

14-(1619) Abu Huraira "Allah be pleased with him" narrated: Whenever a dead man in debt was brought to The Messenger of Allah "Allah's

الْجَعْدِ، عَنْ مَعْدَانَ بْنِ أَبِي طَلْحَةَ؛ أَنَّ عُمَرَ بْنَ الْخَطَّابِ خَطَبَ يَوْمَ جُمُعَةٍ. فَذَكَرَ نَبِيَّ اللَّهِ ﷺ، وَذَكَرَ أَبَا بَكْرٍ. ثُمَّ قَالَ: إِنِّي لاَ أَدَعُ بَعْدِي شَيْئاً أَهَمَّ عِنْدِي مِنَ الْكَلاَلَةِ. مَا رَاجَعْتُ رَسُولَ اللَّهِ ﷺ فِي شَيْءٍ مَا رَاجَعْتُهُ فِي الْكَلاَلَةِ. وَمَا أَغْلَظَ لِي فِي شَيْءٍ مَا أَغْلَظَ لِي فِيهِ. حَتَّى طَعَنَ بِإِصْبَعِهِ فِي صَدْرِي. وَقَالَ: «يَا عُمَرُ، أَلاَ تَكْفِيكَ آيَةُ الصَّيْفِ الَّتِي فِي آخِرِ سُورَةِ النِّسَاءِ؟» وَإِنِّي إِنْ أَعِشْ أَقْضِ فِيهَا بِقَضِيَّةٍ، يَقْضِي بِهَا مَنْ يَقْرَأُ الْقُرْآنَ وَمَنْ لاَ يَقْرَأُ الْقُرْآنَ.

(...) ـ وحدّثنا أبو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ، عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ. (ح) وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَابْنُ رَافِعٍ، عَنْ شَبَابَةَ بْنِ سَوَّارٍ، عَنْ شُعْبَةَ. كِلاَهُمَا عَنْ قَتَادَةَ، بِهٰذَا الإِسْنَادِ... نَحْوَهُ.

٣ ـ بابُ آخِرُ آيَةٍ أنزلتْ آيةُ الكَلاَلَة

١٠ ـ (١٦١٨) ـ حدّثنا عَلِيُّ بْنُ خَشْرَمٍ: أَخْبَرَنَا وَكِيعٌ، عَنِ ابْنِ أَبِي خَالِدٍ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ، قَالَ: آخِرُ آيَةٍ أُنْزِلَتْ مِنَ الْقُرْآنِ: ﴿يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلَالَةِ﴾ [النساء: ١٧٦].

١١ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ. قَالَ: سَمِعْتُ الْبَرَاءَ بْنَ عَازِبٍ يَقُولُ: آخِرُ آيَةٍ أُنْزِلَتْ، آيَةُ الْكَلاَلَةِ. وَآخِرُ سُورَةٍ أُنْزِلَتْ، بَرَاءَةُ.

[البخاري: كتاب التفسير، باب: ﴿يستفتونك قل الله يفتيكم...﴾، رقم: ٤٦٠٥].

١٢ ـ (...) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا عِيسَىٰ ـ وَهُوَ ابْنُ يُونُسَ ـ: حَدَّثَنَا زَكَرِيَّاءُ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ؛ أَنَّ آخِرَ سُورَةٍ أُنْزِلَتْ تَامَّةً سُورَةُ التَّوْبَةِ. وَأَنَّ آخِرَ آيَةٍ أُنْزِلَتْ آيَةُ الْكَلاَلَةِ.

(...) ـ حدّثنا أَبُو كُرَيْبٍ: حَدَّثَنَا يَحْيَىٰ ـ يَعْنِي ابْنَ آدَمَ ـ: حَدَّثَنَا عَمَّارٌ ـ وَهُوَ ابْنُ رُزَيْقٍ ـ عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ ... بِمِثْلِهِ. غَيْرَ أَنَّهُ قَالَ: آخِرُ سُورَةٍ أُنْزِلَتْ كَامِلَةً.

١٣ ـ (...) ـ حدّثنا عَمْرٌو النَّاقِدُ: حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ: حَدَّثَنَا مَالِكُ بْنُ مِغْوَلٍ، عَنْ أَبِي السَّفَرِ، عَنِ الْبَرَاءِ، قَالَ: آخِرُ آيَةٍ أُنْزِلَتْ يَسْتَفْتُونَكَ.

٤ ـ باب مَنْ تَرَكَ مالاً فلورثته

١٤ ـ (١٦١٩) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا أَبُو صَفْوَانَ الأُمَوِيُّ، عَنْ يُونُسَ الأَيْلِيِّ. (ح) وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَىٰ ـ وَاللَّفْظُ لَهُ ـ. قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ

blessing and peace be upon him" he would ask: "Has he left anything to repay his debt?" If he was informed that he had left something to repay his debts, he would offer his funeral prayer, otherwise he would tell the Muslims to offer the funeral prayer for their companion. When Allah made The Prophet "Allah's blessing and peace be upon him" wealthy through conquests, he said: "I am more rightful than other believers to be the guardian of the believers, so if a Muslim dies while in debt, I am responsible for the repayment of his debt, and whoever leaves behind wealth (after his death) it will belong to his heirs. "

(...) This Hadith was narrated on the authority of Az-Zuhri, with the same chain of transmitters.

15-(...) Abu Huraira "Allah be pleased with him" narrated from The Prophet "Allah's blessing and peace be upon him": "By Him, in Whose hand is the life of Muhammad! There is no believer on the earth but that I'm the closest from among all the people to him. So, whoever among you left behind debts or dependants, then I'm his guardian (and responsible to repay his debts and take care of his dependants), and whoever among you left behind wealth, it would belong to his nearest heir whatever he might be."

16-(...) Hammam Ibn Munabbih narrated: This is what Abu Huraira narrated to us from the traditions of The Messenger of Allah "Allah's blessing and peace be upon him". (He mentioned many traditions including the following): The Messenger of Allah "Allah's blessing and peace be upon him" said: "I'm the closest of all the people to the believers according to the Book of Allah "Exalted and Glorified be He". So, whoever among you left behind debts or dependants then call me, for I'm his guardian (and responsible to repay his debts and look after his dependants), and whoever left behind property, then his nearest heir is more entitled to get his property, whatever he might be."

17-(...) Abu Huraira "Allah be pleased with him" narrated from The Prophet "Allah's blessing and peace be upon him": "Whoever left behind property, then it will belong to his heirs, and whoever left behind dependants, then that (guardianship of them) would be our responsibility."

(...) The same was narrated on the authority of Shu'ba, with the same chain of transmitters, with a slight change of wording in the Hadith of Ghundur.

رَسُولَ اللَّهِ ﷺ كَانَ يُؤْتَىٰ بِالرَّجُلِ الْمَيِّتِ، عَلَيْهِ الدَّيْنُ. فَيَسْأَلُ: «هَلْ تَركَ لِدَيْنِهِ مِنْ قَضَاءٍ؟» فَإِنْ حُدِّثَ أَنَّهُ تَرَكَ وَفَاءً صَلَّىٰ عَلَيْهِ. وَإِلاَّ قَالَ: «صَلُّوا عَلَىٰ صَاحِبِكُمْ». فَلَمَّا فَتَحَ اللَّهُ عَلَيْهِ الْفُتُوحَ قَالَ: «أَنَا أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ، فَمَنْ تُوُفِّيَ وَعَلَيْهِ دَيْنٌ فَعَلَيَّ قَضَاؤُهُ، وَمَنْ تَركَ مالاً فَهُوَ لِوَرَثَتِهِ».

[البخاري: كتاب الفرائض، باب قول النبي ﷺ: «من ترك مالاً فلأهله»، رقم: ٦٧٣١].

(...) ـ **حدّثنا** عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ: حَدَّثَنِي أَبِي، عَنْ جَدِّي: حَدَّثَنِي عُقَيْلٌ. (ح) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنا ابْنُ أَخِي ابْنِ شِهَابٍ. (ح) وَحدَّثَنا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنا ابْنُ أَبِي ذِئْبٍ. كُلُّهُمْ عَنِ الزُّهْرِيِّ، بِهٰذَا الإِسْنَادِ، هٰذَا الْحَدِيثَ.

١٥ ـ (...) ـ **حدّثني** مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا شَبَابَةُ. قَالَ: حَدَّثَنِي وَرْقَاءُ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ، قَالَ: «وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، إِنْ عَلَى الأَرْضِ مِنْ مُؤْمِنٍ إِلاَّ أَنَا أَوْلَى النَّاسِ بِهِ، فَأَيُّكُمْ مَا تَركَ دَيْناً أَوْ ضَيَاعاً فَأَنَا مَوْلاَهُ. وَأَيُّكُمْ تَركَ مَالاً فَإِلَى الْعَصَبَةِ مَنْ كَانَ».

١٦ ـ (...) ـ **حدّثنا** مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ. قَالَ: هٰذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ. فَذَكَرَ أَحَادِيثَ مِنْهَا: وَقَالَ رَسُولُ اللَّهِ ﷺ: «أَنَا أَوْلَى النَّاسِ بِالْمُؤْمِنِينَ فِي كِتَابِ اللَّهِ عَزَّ وَجَلَّ، فَأَيُّكُمْ مَا تَركَ دَيْناً أَوْ ضَيْعَةً فَادْعُونِي، فَأَنَا وَلِيُّهُ. وَأَيُّكُمْ مَاتَرَكَ مَالاً فَلْيُؤْثَرْ بِمَالِهِ عَصَبَتُهُ مَنْ كَانَ».

١٧ ـ (...) ـ **حدّثنا** عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ عَدِيٍّ؛ أَنَّهُ سَمِعَ أَبَا حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ؛ أَنَّهُ قَالَ: «مَنْ تَرَكَ مَالاً فَلِلْوَرَثَةِ، وَمَنْ تَركَ كَلاًّ فَإِلَيْنَا».

[البخاري: كتاب الاستقراض، باب الصلاة على من ترك ديناً، رقم: ٢٣٩٨].

(...) ـ **وَحَدَّثَنِيه** أَبُو بَكْرِ بْنُ نَافِعٍ: حَدَّثَنَا غُنْدَرٌ. (ح) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ ـ يَعْنِي ابْنَ مَهْدِيٍّ ـ. قَالاَ: حَدَّثَنَا شُعْبَةُ، بِهٰذَا الإِسْنَادِ. غَيْرَ أَنَّ فِي حَدِيثِ غُنْدَرٍ: «وَمَنْ تَرَكَ كَلاًّ وَلِيتُهُ».

(24) The Book Of Gifts

[1] Disapproval of buying anything one gave in charity from him, to whom it had been given

1-(1620) Zaid Ibn Aslam narrated from his father that he had heard Umar Ibn Al-Khattab "Allah be pleased with him" saying: I gave an outstanding horse in Allah's Cause. The person to whom it was given, did not look after it. I intended to buy it from him, thinking that he would sell it cheaply. When I asked The Messenger of Allah "Allah's blessing and peace be upon him" about that he said: "Don't buy it, and do not take back whatever you have given in charity, for the person who takes back what he has given in charity, is like a dog that swallows back its vomit."

(...) The same was narrated on the authority of Malik Ibn Anas, with the same chain of transmitters, in which he added (that The Prophet said): "Don't buy it, even if he gives it to you for one Dirham."

2-(...) Zaid Ibn Aslam narrated from his father that Umar Ibn Al-Khattab gave a horse to be ridden in Allah's Cause. But the person who got it neglected it, and he was of little property. So, he wanted to buy it. He came to The Messenger of Allah "Allah's blessing and peace be upon him" and asked him about that. But he said: "Do not buy it even if it was given to you for one Dirham, because the example of him who takes back his gift is like the example of a dog which swallows back its vomit."

(...) The same was narrated on the authority of Zaid Ibn Aslam through another chain of transmitters, but the narration of Malik and Rawh is much longer and more complete.

3-(1621) Ibn Umar "Allah be pleased with both" narrated that Umar gave a horse (in charity) to be ridden in the cause of Allah. Then, he found it being sold (by the one to whom it had been given). He wanted to purchase it. When he asked The Messenger of Allah "Allah's blessing and peace be upon him" about that, he said: "You should neither purchase it, nor should you take back what you've given in charity."

(...) A Hadith like this was narrated on the authority of Ubaidullah from Nafi from Ibn Umar from The Prophet "Allah's blessing and peace be upon him" through another chain of transmitters.

4-(...) Ibn Umar "Allah be pleased with both" narrated that Umar gave a horse (in charity) to be ridden in the cause of Allah. Then, he found it being sold (by the one to whom it had been given). He wanted to purchase it.

٢٤ ـ كِتَابُ الهِبَات

١ ـ بابُ كَرَاهَةِ شِرَاء الإنْسَان ما تَصَدَّقَ به ممن تَصَدَّقَ عليه

١ ـ (١٦٢٠) ـ **حدّثنا** عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ قَالَ: حَمَلْتُ عَلَىٰ فَرَسٍ عَتِيقٍ فِي سَبِيلِ اللَّهِ. فَأَضَاعَهُ صَاحِبُهُ. فَظَنَنْتُ أَنَّهُ بَائِعُهُ بِرُخْصٍ. فَسَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنْ ذٰلِكَ؟ فَقَالَ: «لاَ تَبْتَعْهُ وَلاَ تَعُدْ فِي صَدَقَتِكَ، فَإِنَّ الْعَائِدَ فِي صَدَقَتِهِ كَالْكَلْبِ يَعُودُ فِي قَيْئِهِ».

[البخاري: كتاب الزكاة، باب هل يشتري صدقته، رقم: ١٤٩٠].

(...) ـ **وَحَدَّثَنِيهِ** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ ـ يَعْنِي ابْنَ مَهْدِيٍّ ـ عَنْ مَالِكِ بْنِ أَنَسٍ، بِهٰذَا الإِسْنَادِ.

وَزَادَ: «لاَ تَبْتَعْهُ وَإِنْ أَعْطَاكَهُ بِدِرْهَمٍ».

٢ ـ (...) ـ **حدّثني** أُمَيَّةُ بْنُ بِسْطَامَ: حَدَّثَنَا يَزِيدُ ـ يَعْنِي ابْنَ زُرَيْعٍ ـ: حَدَّثَنَا رَوْحٌ ـ وَهُوَ ابْنُ الْقَاسِمِ ـ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ، عَنْ عُمَرَ؛ أَنَّهُ حَمَلَ عَلَىٰ فَرَسٍ فِي سَبِيلِ اللَّهِ. فَوَجَدَهُ عِنْدَ صَاحِبِهِ وَقَدْ أَضَاعَهُ ـ وَكَانَ قَلِيلَ الْمَالِ ـ فَأَرَادَ أَنْ يَشْتَرِيَهُ، فَأَتَىٰ رَسُولَ اللَّهِ ﷺ فَذَكَرَ ذٰلِكَ لَهُ. فَقَالَ: «لاَ تَشْتَرِهِ. وَإِنْ أُعْطِيتَهُ بِدِرْهَمٍ. فَإِنَّ مَثَلَ الْعَائِدِ فِي صَدَقَتِهِ، كَمَثَلِ الْكَلْبِ يَعُودُ فِي قَيْئِهِ».

(...) ـ **وحدّثناه** ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، عَنْ زَيْدِ بْنِ أَسْلَمَ، بِهٰذَا الإِسْنَادِ. غَيْرَ أَنَّ حَدِيثَ مَالِكٍ وَرَوْحٍ أَتَمُّ وَأَكْثَرُ.

٣ ـ (١٦٢١) ـ **حدّثنا** يَحْيَىٰ بْنُ يَحْيَىٰ. قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ عُمَرَ بْنَ الْخَطَّابِ حَمَلَ عَلَىٰ فَرَسٍ فِي سَبِيلِ اللَّهِ، فَوَجَدَهُ يُبَاعُ، فَأَرَادَ أَنْ يَبْتَاعَهُ، فَسَأَلَ رَسُولَ اللَّهِ ﷺ عَنْ ذٰلِكَ؟ فَقَالَ: «لاَ تَبْتَعْهُ. وَلاَ تَعُدْ فِي صَدَقَتِكَ».

[البخاري: كتاب الجهاد، باب الجعائل والحملان في السبيل، رقم: ٢٩٧١]

(...) ـ **وحدّثناه** قُتَيْبَةُ بْنُ سَعِيدٍ وَابْنُ رُمْحٍ، جَمِيعاً عَنِ اللَّيْثِ بْنِ سَعْدٍ. (ح) وَحَدَّثَنَا الْمُقَدَّمِيُّ وَمُحَمَّدُ بْنُ الْمُثَنَّى. قَالاَ: حَدَّثَنَا يَحْيَىٰ ـ وَهُوَ الْقَطَّانُ ـ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ. كُلُّهُمْ عَنْ عُبَيْدِ اللَّهِ. كِلاَهُمَا عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِ حَدِيثِ مَالِكٍ.

٤ ـ (...) ـ **حدّثنا** ابْنُ أَبِي عُمَرَ وَعَبْدُ بْنُ حُمَيْدٍ ـ وَاللَّفْظُ لِعَبْدٍ ـ قَالَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ عُمَرَ حَمَلَ عَلَىٰ

When he asked The Messenger of Allah "Allah's blessing and peace be upon him" about that, he said: "Do not take back what you've given in charity O Umar."

[2] Prohibition of taking back what was given in charity or as a gift particularly after it has become in the possession of the donee, except what is given as a gift to one's child

5-(1622) Sa'id Ibn Al-Musaiyyab narrated from Ibn Abbas "Allah be pleased with both": The Messenger of Allah "Allah's blessing and peace be upon him" said: "The example of him who takes back his gift is like the example of a dog which heaves, then swallows back its vomit."

(...) The same was narrated on the authority of Muhammad Ibn Ali Ibn Al-Husain, with the same chain of transmitters.

(...) Abd Ar-Rahman Ibn Amr (known as Al-Awza'i) narrated that Muhammad, son of Fatima, daughter of The Messenger of Allah "Allah's blessing and peace be upon him" narrated the same.

6-(...) Bukair narrated that he heard Sa'id Ibn Al-Musaiyyab saying: I heard Ibn Abbas "Allah be pleased with both" saying: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "Verily, the example of the one who gives something in charity and then takes back what he has given is like the example of a dog which heaves, and then swallows back its vomit."

7-(...) Ibn Abbas "Allah be pleased with both" narrated from The Prophet "Allah's blessing and peace be upon him": "The one who takes back what he gave as a gift is like the one who swallows back his vomit."

(...) The same was narrated on the authority of Quatada, with the same chain of transmitters.

8-(...) Ibn Abbas "Allah be pleased with both" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily, the one who takes back his gift is like a dog which heaves; and then swallows back its vomit."

[3] It is undesirable to give preference to some of one's children over others in gifts

9-(1623) An-Nu'man Ibn Bashir "Allah be pleased with him" narrated that his father had took him to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "I have given this son of mine a slave." The Prophet "Allah's blessing and peace be upon him" asked: "Have you

فَرَسٍ فِي سَبِيلِ اللّٰهِ. ثُمَّ رَآهَا تُبَاعُ فَأَرَادَ أَنْ يَشْتَرِيَهَا، فَسَأَلَ النَّبِيَّ ﷺ؟ فَقَالَ رَسُولُ اللّٰهِ ﷺ: «لَا تَعُدْ فِي صَدَقَتِكَ، يَا عُمَرُ».

٢ ـ بابُ تَحْرِيمِ الرُّجُوعِ فِي الصَّدَقَةِ والهِبَةِ بعد القَبْضِ، إلا ما وَهَبَهُ لِوَلَدِهِ وإِنْ سَفَلَ

٥ ـ (١٦٢٢) ـ **حدّثني** إِبْرَاهِيمُ بْنُ مُوسَى الرَّازِيُّ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ. قَالَا: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ: حَدَّثَنَا الأَوْزَاعِيُّ، عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ، عَنِ ابْنِ الْمُسَيَّبِ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَثَلُ الَّذِي يَرْجِعُ فِي صَدَقَتِهِ، كَمَثَلِ الْكَلْبِ يَقِيءُ ثُمَّ يَعُودُ فِي قَيْئِهِ، فَيَأْكُلُهُ».

[البخاري: كتاب الهبة، باب لا يحل لأحد أن يرجع في هبته وصدقته، رقم: ٢٦٢١].

(...) ـ **وحدّثناه** أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ: أَخْبَرَنَا ابْنُ الْمُبَارَكِ، عَنِ الأَوْزَاعِيِّ. قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ عَلِيِّ بْنِ الْحُسَيْنِ يَذْكُرُ بِهٰذَا الإِسْنَادِ... نَحْوَهُ.

(...) ـ **وحدّثنيه** حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا حَرْبٌ: حَدَّثَنَا يَحْيَىٰ ـ وَهُوَ ابْنُ أَبِي كَثِيرٍ ـ: حَدَّثَنِي عَبْدُ الرَّحْمٰنِ بْنُ عَمْرٍو؛ أَنَّ مُحَمَّدَ بْنَ فَاطِمَةَ بِنْتِ رَسُولِ اللّٰهِ ﷺ حَدَّثَهُ، بِهٰذَا الإِسْنَادِ... نَحْوَ حَدِيثِهِمْ.

٦ ـ (...) ـ **وحدّثني** هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ وَأَحْمَدُ بْنُ عِيسَىٰ. قَالَا: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرٌو ـ وَهُوَ ابْنُ الْحَارِثِ ـ عَنْ بُكَيْرٍ؛ أَنَّهُ سَمِعَ سَعِيدَ بْنَ الْمُسَيَّبِ يَقُولُ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: سَمِعْتُ رَسُولَ اللّٰهِ ﷺ يَقُولُ: «إِنَّمَا مَثَلُ الَّذِي يَتَصَدَّقُ بِصَدَقَةٍ ثُمَّ يَعُودُ فِي صَدَقَتِهِ، كَمَثَلِ الْكَلْبِ يَقِيءُ ثُمَّ يَأْكُلُ قَيْأَهُ».

٧ ـ (...) ـ **وحدّثناه** مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ. قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ؛ أَنَّهُ قَالَ: «الْعَائِدُ فِي هِبَتِهِ كَالْعَائِدِ فِي قَيْئِهِ».

(...) ـ **وحدّثناه** مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، بِهٰذَا الإِسْنَادِ... مِثْلَهُ.

٨ ـ (...) ـ **وحدّثنا** إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا الْمَخْزُومِيُّ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ، عَنْ رَسُولِ اللّٰهِ ﷺ قَالَ: «الْعَائِدُ فِي هِبَتِهِ كَالْكَلْبِ، يَقِيءُ ثُمَّ يَعُودُ فِي قَيْئِهِ».

[البخاري: كتاب الهبة، باب هبة الرجل لامرأته والمرأة لزوجها، رقم: ٢٥٨٩].

٣ ـ بابُ كَرَاهة تَفْضِيلِ بَعْضِ الأَوْلاد في الهِبَةِ

٩ ـ (١٦٢٣) ـ **حدّثنا** يَحْيَى بْنُ يَحْيَىٰ. قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمٰنِ، وَعَنْ مُحَمَّدِ بْنِ النُّعْمَانِ بْنِ بَشِيرٍ يُحَدِّثَانِهِ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ؛

given all your sons the same?" He replied: "No." The Prophet "Allah's blessing and peace be upon him" said: "Take back your gift then."

10-(...) An-Nu'man Ibn Bashir "Allah be pleased with him" narrated that his father had took him to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "I have given this son of mine a slave." He asked: "Have you given all your sons the same?" He replied: "No." He said: "Take back your gift then."

11-(...) The same was narrated on the authority of Az-Zuhri, with the same chain of transmitters, with a slight variation of words.

12-(...) Hisham Ibn Urwa narrated from his father that An-Nu'man Ibn Bashir told that when his father gave him a slave as a gift, The Prophet "Allah's blessing and peace be upon him" asked him: "What is this slave?" he said: "My father gave him to me as a gift." He (The Prophet) said (to his father): "Did you give all of his brother the same as you gave him?" he replied in the negative. Upon this he said: "Then, take him back."

13-(...) An-No'man Ibn Bashir "Allah be pleased with him" narrated: My father gave me as a gift some of his property, but my mother Amra Bint Rawaha said that she would not agree to it unless he made Allah's Apostle "Allah's blessing and peace be upon him" a witness to it. So, my father went to Allah's Apostle "Allah's blessing and peace be upon him" in order to make him a witness to that. But, he (The Prophet) asked: "Have you given (its like) to everyone of your sons?" He replied in the negative. Upon this he (The Prophet) said: "Be afraid of Allah, and be just to your children." My father then returned and took back his gift.

14-(...) An-No'man Ibn Bashir "Allah be pleased with him" narrated: My mother Amra Bint Rawaha asked my father to present me a gift from his property. He hesitated for a year, after which it seemed to him (to give it to me). She (My mother) said that she would not be satisfied unless The Messenger of Allah "Allah's blessing and peace be upon him" was made a witness to it. I was a young boy, when my father held me by the hand and took me to The Messenger of Allah "Allah's blessing and peace be upon him". He said: "O Messenger of Allah! The mother of this (boy), Bint Rawaha, liked that I should make you a witness to what I've given to her son as a gift." The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Bashir! Do you have other sons besides him?" He said: "Yes." He asked: "Have you donated to all of them the like of that (you've

أَنَّهُ قَالَ: إِنَّ أَبَاهُ أَتَىٰ بِهِ رَسُولَ اللَّهِ ﷺ فَقَالَ: إِنِّي نَحَلْتُ ابْنِي هٰذَا غُلاَماً كَانَ لِي. فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَكُلَّ وَلَدِكَ نَحَلْتَهُ مِثْلَ هٰذَا؟» فَقَالَ: لاَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَارْجِعْهُ».

[البخاري: كتاب الهبة، باب الهبة للولد، رقم: ٢٥٨٦].

١٠ ـ (...) ـ وحدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمٰنِ وَمُحَمَّدِ بْنِ النُّعْمَانِ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ. قَالَ: أَتَىٰ بِي أَبِي إِلَىٰ رَسُولِ اللَّهِ ﷺ فَقَالَ: إِنِّي نَحَلْتُ ابْنِي هٰذَا غُلاَماً، فَقَالَ: «أَكُلَّ بَنِيكَ نَحَلْتَ؟» قَالَ: لاَ. قَالَ: «فَارْدُدْهُ».

١١ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَابْنُ أَبِي عُمَرَ، عَنِ ابْنِ عُيَيْنَةَ. (ح) وَحَدَّثَنَا قُتَيْبَةُ وَابْنُ رُمْحٍ، عَنِ اللَّيْثِ بْنِ سَعْدٍ. (ح) وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ. قَالَ: أَخْبَرَنِي يُونُسُ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ. قَالاَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ. كُلُّهُمْ عَنِ الزُّهْرِيِّ، بِهٰذَا الإِسْنَادِ.

أَمَّا يُونُسُ وَمَعْمَرٌ فَفِي حَدِيثِهِمَا: «أَكُلَّ بَنِيكَ».

وَفِي حَدِيثِ اللَّيْثِ وَابْنِ عُيَيْنَةَ: «أَكُلَّ وَلَدِكَ».

وَرِوَايَةُ اللَّيْثِ، عَنْ مُحَمَّدِ بْنِ النُّعْمَانِ وَحُمَيْدِ بْنِ عَبْدِ الرَّحْمٰنِ؛ أَنَّ بَشِيراً جَاءَ بِالنُّعْمَانِ.

١٢ ـ (...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا جَرِيرٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ. قَالَ: حَدَّثَنَا النُّعْمَانُ بْنُ بَشِيرٍ. قَالَ: وَقَدْ أَعْطَاهُ أَبُوهُ غُلاَماً، فَقَالَ لَهُ النَّبِيُّ ﷺ: «مَا هٰذَا الْغُلاَمُ؟» قَالَ: أَعْطَانِيهِ أَبِي. قَالَ: «فَكُلَّ إِخْوَتِهِ أَعْطَيْتَهُ كَمَا أَعْطَيْتَ هٰذَا؟» قَالَ: لاَ. قَالَ: «فَرُدَّهُ».

١٣ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبَّادُ بْنُ الْعَوَّامِ، عَنْ حُصَيْنٍ، عَنِ الشَّعْبِيِّ. قَالَ: سَمِعْتُ النُّعْمَانَ بْنَ بَشِيرٍ. (ح) وَحَدَّثَنَا يَحْيَىٰ بْنُ يَحْيَىٰ ـ وَاللَّفْظُ لَهُ ـ: أَخْبَرَنَا أَبُو الأَحْوَصِ، عَنْ حُصَيْنٍ، عَنِ الشَّعْبِيِّ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ. قَالَ: تَصَدَّقَ عَلَيَّ أَبِي بِبَعْضِ مَالِهِ. فَقَالَتْ أُمِّي عَمْرَةُ بِنْتُ رَوَاحَةَ: لاَ أَرْضَىٰ حَتَّىٰ تُشْهِدَ رَسُولَ اللَّهِ ﷺ. فَانْطَلَقَ أَبِي إِلَى النَّبِيِّ ﷺ لِيُشْهِدَهُ عَلَىٰ صَدَقَتِي. فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «أَفَعَلْتَ هٰذَا بِوَلَدِكَ كُلِّهِمْ؟» قَالَ: لاَ. قَالَ: «اتَّقُوا اللَّهَ وَاعْدِلُوا فِي أَوْلاَدِكُمْ». فَرَجَعَ أَبِي. فَرَدَّ تِلْكَ الصَّدَقَةَ.

[البخاري: كتاب الهبة، باب الإشهاد في الهبة، رقم: ٢٥٨٧].

١٤ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ أَبِي حَيَّانَ، عَنِ الشَّعْبِيِّ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ: حَدَّثَنَا أَبُو حَيَّانَ التَّيْمِيُّ، عَنِ الشَّعْبِيِّ: حَدَّثَنِي النُّعْمَانُ بْنُ بَشِيرٍ؛ أَنَّ أُمَّهُ بِنْتَ رَوَاحَةَ سَأَلَتْ أَبَاهُ بَعْضَ الْمَوْهُوبَةِ مِنْ مَالِهِ لاِبْنِهَا، فَالْتَوَىٰ بِهَا سَنَةً. ثُمَّ بَدَا لَهُ. فَقَالَتْ: لاَ أَرْضَىٰ حَتَّىٰ تُشْهِدَ رَسُولَ اللَّهِ ﷺ عَلَىٰ مَا وَهَبْتَ لاِبْنِي، فَأَخَذَ أَبِي بِيَدِي ـ وَأَنَا يَوْمَئِذٍ غُلاَمٌ ـ فَأَتَىٰ رَسُولَ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، إِنَّ أُمَّ هٰذَا، بِنْتَ رَوَاحَةَ، أَعْجَبَهَا

donated to An-Nu'man)?" he replied in the negative. Upon this he (The Prophet) said: "Then, do not make me a witness for I'm not to be a witness to an injustice."

15-(...) An-Nu'man Ibn Bashir "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said (to his father when he gave him a gift from his property to the exclusion of his brothers): "Do you have other sons besides him?" He said: "Yes." He asked: "Have you donated to all of them the like of that (you've donated to An-Nu'man)?" he replied in the negative. Upon this he (The Prophet) said: "Then, I cannot be a witness to an injustice."

16-(...) An-Nu'man Ibn Bashir "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said to his father: "Do not make me a witness to an injustice."

17-(...) An-Nu'man Ibn Bashir "Allah be pleased with him" narrated: My father took me to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! I make you a witness that I have donated to An-Nu'man so-and-so from my wealth." He said: "Have you donated to all of your children the same as you've donated to An-Nu'man?" he replied in the negative. He said: "Then, make somebody else a witness to that." Then he (The Prophet) asked: "Would you be pleased that they should be equally dutiful to you?" he replied in the affirmative. Upon this he (The Prophet) said: "Then, do not (do such an act of donating to some children to the exclusion of the others)."

18-(...) An-Nu'man Ibn Bashir "Allah be pleased with him" narrated: My father gave me a gift (from his property). Then, he took me with him to The Messenger of Allah "Allah's blessing and peace be upon him" in order to make him a witness to that. He (The Prophet) asked: "Have you given all of your children the same as you've given this (An-Nu'man)?" he replied in the negative. He asked: "Would you not expect from them to be dutiful to you as you expect from him?" he said: "Yes, (I like that)." He (The Prophet) said: "Then, I cannot be a witness (to such a gift)." Ibn Awn (a sub-narrator) said: I narrated it to Muhammad, who said: We talked that he (The Prophet) said: "Be equal (in donating) to your children."

19-(1624) Abu Az-Zubair narrated from Jabir "Allah be pleased with him" that the wife of Bashir said to him: "Give my son (An-Nu'man) your slave as a gift, and make The Messenger of Allah "Allah's blessing and

أَنْ أُشْهِدَكَ عَلَى الَّذِي وَهَبْتُ لابْنِهَا. فَقَالَ رَسُولُ اللَّهِ ﷺ: «يَا بَشِيرُ، أَلَكَ وَلَدٌ سِوَىٰ هٰذَا؟» قَالَ: نَعَمْ. فَقَالَ: «أَكُلَّهُمْ وَهَبْتَ لَهُ مِثْلَ هٰذَا؟» قَالَ: لاَ. قَالَ: «فَلاَ تُشْهِدْنِي إِذاً، فَإِنِّي لاَ أَشْهَدُ عَلَىٰ جَوْرٍ».

١٥ ـ (...) ـ **حدّثنا** ابْنُ نُمَيْرٍ: حَدَّثَنِي أَبِي: حَدَّثَنَا إِسْمَاعِيلُ، عَنِ الشَّعْبِيِّ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَلَكَ بَنُونَ سِوَاهُ؟» قَالَ: نَعَمْ. قَالَ: «فَكُلَّهُمْ أَعْطَيْتَ مِثْلَ هٰذَا؟» قَالَ: لاَ. قَالَ: «فَلاَ أَشْهَدُ عَلَى جَوْرٍ».

١٦ ـ (...) ـ **حدّثنا** إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ، عَنْ عَاصِمٍ الأَحْوَلِ، عَنِ الشَّعْبِيِّ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لأَبِيهِ: «لاَ تُشْهِدْنِي عَلَىٰ جَوْرٍ».

١٧ ـ (...) ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ وَعَبْدُ الأَعْلَىٰ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَيَعْقُوبُ الدَّوْرَقِيُّ. جَمِيعاً عَنِ ابْنِ عُلَيَّةَ ـ وَاللَّفْظُ لِيَعْقُوبَ ـ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ، عَنِ الشَّعْبِيِّ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ قَالَ: انْطَلَقَ بِي أَبِي يَحْمِلُنِي إِلَىٰ رَسُولِ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، اشْهَدْ أَنِّي قَدْ نَحَلْتُ النُّعْمَانَ كَذَا وَكَذَا مِنْ مَالِي. فَقَالَ: «أَكُلَّ بَنِيكَ قَدْ نَحَلْتَ مِثْلَ مَا نَحَلْتَ النُّعْمَانَ؟» قَالَ: لاَ. قَالَ: «فَأَشْهِدْ عَلَىٰ هٰذَا غَيْرِي». ثُمَّ قَالَ: «أَيَسُرُّكَ أَنْ يَكُونُوا إِلَيْكَ فِي الْبِرِّ سَوَاءً؟» قَالَ: بَلَىٰ. قَالَ: «فَلاَ، إِذاً».

١٨ ـ (...) ـ **حدّثنا** أَحْمَدُ بْنُ عُثْمَانَ النَّوْفَلِيُّ: حَدَّثَنَا أَزْهَرُ: حَدَّثَنَا ابْنُ عَوْنٍ، عَنِ الشَّعْبِيِّ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ. قَالَ: نَحَلَنِي أَبِي نُحْلاً. ثُمَّ أَتَىٰ بِي إِلَىٰ رَسُولِ اللَّهِ ﷺ لِيُشْهِدَهُ. فَقَالَ: «أَكُلَّ وَلَدِكَ أَعْطَيْتَهُ هٰذَا؟» قَالَ: لاَ. قَالَ: «أَلَيْسَ تُرِيدُ مِنْهُمُ الْبِرَّ مِثْلَ مَا تُرِيدُ مِنْ ذَا؟» قَالَ: بَلَىٰ. قَالَ: «فَإِنِّي لاَ أَشْهَدُ».

قَالَ ابْنُ عَوْنٍ: فَحَدَّثْتُ بِهِ مُحَمَّداً. فَقَالَ: إِنَّمَا تَحَدَّثْنَا أَنَّهُ قَالَ: «قَارِبُوا بَيْنَ أَوْلاَدِكُمْ».

١٩ ـ (١٦٢٤) ـ **حدّثنا** أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو الزُّبَيْرِ، عَنْ جَابِرٍ. قَالَ: قَالَتِ امْرَأَةُ بَشِيرٍ: انْحَلِ ابْنِي غُلاَمَكَ، وَأَشْهِدْ لِي

peace be upon him" a witness to that." He went to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "(My wife) the daughter of so-and-so requested me to give her son (An-Nu'man) my slave as a gift, and told me to make The Messenger of Allah "Allah's blessing and peace be upon him" a witness to that." He (The Prophet) said: "Does he have brothers?" he replied in the affirmative. He said: "Have you given all of them the same as you've given him?" he replied in the negative. Upon this he said: "Then, such (a gift) is not valid, and I'm not to witness but to what is right."

[4] The permanent life gift

20-(1625) Jabir Ibn Abdullah "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever is donated a permanent life gift along with his offspring, then it should belong to the donee, and should not return to the donator, because he has given it as a gift to which the (rules of) inheritance would apply."

21-(...) Jabir Ibn Abdullah "Allah be pleased with both" narrated that he heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "Whoever donated a permanent life gift to somebody and then his offspring, then his saying (upon which it has become a gift) would cancel his claim over it. In this way, it would belong to the one to whom it was granted, and then to his offspring (after him)." According to the narration of Yahya, he (The Prophet) said in the beginning of the Hadith: "Whoever is given a permanent life gift, it should belong to him and then his offspring (after him)."

22-(...) Abu Salama Ibn Abd Ar-Rahman narrated that Jabir Ibn Abdullah Al-Ansari "Allah be pleased with both" told him: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever donated a permanent life gift to somebody along with his offspring, by saying: "I've given this as a permanent life gift to you and then to your offspring (after you) as long as anyone of you survives", then it should belong to the one to whom it was granted, and should not return to the donator, because he has given it as a gift to which the (rules of) inheritance would apply."

23-(...) Abu Salama narrated from Jabir "Allah be pleased with him": "The permanent life gift sanctioned by The Messenger of Allah "Allah's blessing and peace be upon him" is that when one says: "I gave that (property) to you and then to your offspring." But if one says: "That

رَسُولَ اللَّهِ ﷺ، فَأَتَىٰ رَسُولَ اللَّهِ ﷺ فَقَالَ: إِنَّ ابْنَةَ فُلاَنٍ سَأَلَتْنِي أَنْ أَنْحَلَ ابْنَهَا غُلاَمِي. وَقَالَتْ: أَشْهِدْ لِي رَسُولَ اللَّهِ ﷺ. فَقَالَ: «أَلَهُ إِخْوَةٌ؟» قَالَ: نَعَمْ. قَالَ: «أَفَكُلَّهُمْ أَعْطَيْتَ مِثْلَ مَا أَعْطَيْتَهُ؟» قَالَ: لاَ. قَالَ: «فَلَيْسَ يَصْلُحُ هٰذَا. وَإِنِّي لاَ أَشْهَدُ إِلاَّ عَلَىٰ حَقٍّ».

٤ ـ باب العُمْرى

٢٠ ـ (١٦٢٥) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ. قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَيُّمَا رَجُلٍ أُعْمِرَ عُمْرَىٰ لَهُ وَلِعَقِبِهِ، فَإِنَّهَا لِلَّذِي أُعْطِيَهَا. لاَ تَرْجِعُ إِلَى الَّذِي أَعْطَاهَا. لأَنَّهُ أَعْطَىٰ عَطَاءً وَقَعَتْ فِيهِ الْمَوَارِيثُ».

[البخاري: كتاب الهبة، باب ما قيل في العمرى والرقبى، رقم: ٢٦٢٥]

٢١ ـ (...) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ وَمُحَمَّدُ بْنُ رُمْحٍ. قَالاَ: أَخْبَرَنَا اللَّيْثُ. (ح) وَحَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا لَيْثٌ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ أَنَّهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ أَعْمَرَ رَجُلاً عُمْرَىٰ لَهُ وَلِعَقِبِهِ، فَقَدْ قَطَعَ قَوْلُهُ حَقَّهُ فِيهَا. وَهِيَ لِمَنْ أُعْمِرَ وَلِعَقِبِهِ».

غَيْرَ أَنَّ يَحْيَىٰ قَالَ فِي أَوَّلِ حَدِيثِهِ: «أَيُّمَا رَجُلٍ أُعْمِرَ عُمْرَىٰ، فَهِيَ لَهُ وَلِعَقِبِهِ».

٢٢ ـ (...) ـ حدّثني عَبْدُ الرَّحْمٰنِ بْنُ بِشْرٍ الْعَبْدِيُّ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي ابْنُ شِهَابٍ، عَنِ الْعُمْرَىٰ وَسُنَّتِهَا، عَنْ حَدِيثِ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ؛ أَنَّ جَابِرَ بْنَ عَبْدِ اللَّهِ الأَنْصَارِيَّ أَخْبَرَهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَيُّمَا رَجُلٍ أَعْمَرَ رَجُلاً عُمْرَىٰ لَهُ وَلِعَقِبِهِ، فَقَالَ: قَدْ أَعْطَيْتُكَهَا وَعَقِبَكَ مَا بَقِيَ مِنْكُمْ أَحَدٌ، فَإِنَّهَا لِمَنْ أُعْطِيَهَا. وَإِنَّهَا لاَ تَرْجِعُ إِلَىٰ صَاحِبِهَا. مِنْ أَجْلِ أَنَّهُ أَعْطَىٰ عَطَاءً وَقَعَتْ فِيهِ الْمَوَارِيثُ».

٢٣ ـ (...) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ ـ وَاللَّفْظُ لِعَبْدٍ ـ. قَالاَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ جَابِرٍ. قَالَ: إِنَّمَا الْعُمْرَى الَّتِي أَجَازَ رَسُولُ اللَّهِ ﷺ، أَنْ يَقُولَ: هِيَ لَكَ وَلِعَقِبِكَ. فَأَمَّا إِذَا قَالَ: هِيَ

(property) is (a gift) for you as long as you live" then it would return to its donator (after the death of the donee). Ma'mar said: Az-Zuhri used to give this religious verdict.

24-(...) Jabir (Ibn Abdullah) narrated that The Messenger of Allah "Allah's blessing and peace be upon him" passed his judgement concerning the one who has been given a permanent life gift along with his offspring (after him), that it will be an irretrievable (permanent) gift to him (and then to his offspring after him), in such a way that the donator would not be permitted to give any condition or exception as regards it. Abu Salama said: That's because he (the donator) has given a gift to which the (rules of) inheritance would apply; and it is that which abrogated his condition.

25-(...) Abu Salama Ibn Abd Ar-Rahman narrated: I heard Jabir Ibn Abdullah "Allah be pleased with both" saying: "The permanent life gift should belong to the one to whom it has been granted."

(...) Abu Salama Ibn Abd Ar-Rahman narrated from Jabir Ibn Abdullah "Allah be pleased with both" that The Prophet of Allah "Allah's blessing and peace be upon him" said the same.

(...) Abu Az-Zubair narrated from Jabir Ibn Abdullah "Allah be pleased with both" (the same), who traced it to The Prophet "Allah's blessing and peace be upon him".

26-(...) Jabir Ibn Abdullah "Allah be pleased with both" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Keep your property to yourselves, and do not spoil it, for whoever gives a permanent life gift (to somebody), it will belong to the one to whom it has been granted whether alive or dead, and then to his offspring (after him)."

27-(...) A Hadith like this was narrated on the authority of Jabir from The Prophet "Allah's blessing and peace be upon him", with the following addition in the narration of Aiyyub: The Ansar started giving permanent life gifts to the Emigrants, whereupon The Messenger of Allah "Allah's blessing and peace be upon him" said: "Keep your property to yourselves"

28-(...) Abu Az-Zubair narrated from Jabir "Allah be pleased with him": A woman in Medina gave as a permanent life gift a garden of hers to one of her sons, who died and then she died sometime after him. She left behind a son, along with many brothers, who were all the sons of the donator. The sons of the donator said: "In this way, the garden returned to us." The sons of the donee said: "No, it has been (a permanent life gift) to our father in his

لَكَ مَا عِشْتَ، فَإِنَّهَا تَرْجِعُ إِلَىٰ صَاحِبِهَا. قَالَ مَعْمَرٌ: وَكَانَ الزُّهْرِيُّ يُفْتِي بِهِ.

٢٤ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ، عَنِ ابْنِ أَبِي ذِئْبٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ جَابِرٍ ـ وَهُوَ ابْنُ عَبْدِ اللهِ ـ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَضَىٰ فِيمَنْ أُعْمِرَ عُمْرَىٰ لَهُ وَلِعَقِبِهِ، فَهِيَ لَهُ بَتْلَةً. لاَ يَجُوزُ لِلْمُعْطِي فِيهَا شَرْطٌ وَلاَ ثُنْيَا.

قَالَ أَبُو سَلَمَةَ: لأَنَّهُ أَعْطَىٰ عَطَاءً وَقَعَتْ فِيهِ الْمَوَارِيثُ. فَقَطَعَتِ الْمَوَارِيثُ شَرْطَهُ.

٢٥ ـ (...) ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا هِشَامٌ، عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ: حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْعُمْرَىٰ لِمَنْ وُهِبَتْ لَهُ».

(...) ـ **وحدّثناه** مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي، عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ: حَدَّثَنَا أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ أَنَّ نَبِيَّ اللَّهِ ﷺ قَالَ. بِمِثْلِهِ.

(...) ـ **حدّثنا** أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو الزُّبَيْرِ، عَنْ جَابِرٍ. يَرْفَعُهُ إِلَى النَّبِيِّ ﷺ.

٢٦ ـ (...) ـ وحدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ ـ وَاللَّفْظُ لَهُ ـ: أَخْبَرَنَا أَبُو خَيْثَمَةَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَمْسِكُوا عَلَيْكُمْ أَمْوَالَكُمْ وَلاَ تُفْسِدُوهَا، فَإِنَّهُ مَنْ أَعْمَرَ عُمْرَىٰ فَهِيَ لِلَّذِي أُعْمِرَهَا. حَيًّا وَمَيِّتًا. وَلِعَقِبِهِ».

٢٧ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ: حَدَّثَنَا حَجَّاجُ بْنُ أَبِي عُثْمَانَ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، عَنْ وَكِيعٍ، عَنْ سُفْيَانَ. (ح) وَحَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ عَبْدِ الصَّمَدِ: حَدَّثَنِي أَبِي، عَنْ جَدِّي، عَنْ أَيُّوبَ. كُلُّ هٰؤُلاَءِ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، عَنِ النَّبِيِّ ﷺ... بِمَعْنَىٰ حَدِيثِ أَبِي خَيْثَمَةَ.

وَفِي حَدِيثِ أَيُّوبَ مِنَ الزِّيَادَةِ قَالَ: جَعَلَ الأَنْصَارُ يُعْمِرُونَ الْمُهَاجِرِينَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَمْسِكُوا عَلَيْكُمْ أَمْوَالَكُمْ».

٢٨ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ رَافِعٍ وَإِسْحَاقُ بْنُ مَنْصُورٍ ـ وَاللَّفْظُ لابْنِ رَافِعٍ ـ قَالاَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ، عَنْ جَابِرٍ، قَالَ: أَعْمَرَتِ امْرَأَةٌ بِالْمَدِينَةِ حَائِطاً لَهَا ابْناً لَهَا. ثُمَّ تُوُفِّيَ، وَتُوُفِّيَتْ بَعْدَهُ، وَتَرَكَتْ

life and death." They filed the case before Tariq, the freed slave of Uthman. He called Jabir, who testified that The Messenger of Allah "Allah's blessing and peace be upon him" had judged that the permanent life gift should belong to the one to whom it has been granted. Tariq passed that judgement, and wrote to Abd Al-Malik to inform him of that. He told him of the testimony of Jabir. Abd Al-Malik said: "No doubt, Jabir has told the truth." Then Tariq implemented that (judgement), and this garden has become in the possession of the descendants of the donee to this day.

29-(...) Sulaiman Ibn Yasar narrated that Tariq passed a judgement that the permanent life gift should belong to the heir (of the one to whom it has been granted) depending upon the testimony of Jabir Ibn Abdullah "Allah be pleased with both", which he narrated from The Messenger of Allah "Allah's blessing and peace be upon him".

30-(...) Ata narrated from Jabir Ibn Abdullah "Allah be pleased with both" that The Prophet "Allah's blessing and peace be upon him" said: "The permanent life gift is valid (for the one to whom it has been granted,."

31-(...) Jabir Ibn Abdullah "Allah be pleased with both" narrated that The Prophet "Allah's blessing and peace be upon him" said: "The permanent life gift is a heritage of the one to whom it has been granted."

32-(1626) Abu Huraira "Allah be pleased with him" narrated that The Prophet "Allah's blessing and peace be upon him" said: "The permanent life gift is valid (for the one to whom it has been granted, and then to his heirs after him)."

(...) The same was narrated on the authority of Sa'id from Quatada, with the same chain of transmitters, but here he (The Prophet) said: "(The permanent life gift is) a heritage of the one to whom it has been granted" or said "valid (for the one to whom it has been granted and then to his heirs after him)."

وَلَداً، وَلَهُ إِخْوَةٌ بَنُونَ لِلْمُعْمِرَةِ. فَقَالَ وَلَدُ الْمُعْمِرَةِ: رَجَعَ الْحَائِطُ إِلَيْنَا. وَقَالَ بَنُو الْمُعْمَرِ: بَلْ كَانَ لأَبِينَا حَيَاتَهُ وَمَوْتَهُ، فَاخْتَصَمُوا إِلَىٰ طَارِقٍ مَوْلَىٰ عُثْمَانَ. فَدَعَا جَابِراً فَشَهِدَ عَلَىٰ رَسُولِ اللَّهِ ﷺ بِالْعُمْرَىٰ لِصَاحِبِهَا. فَقَضَىٰ بِذٰلِكَ طَارِقٌ. ثُمَّ كَتَبَ إِلَىٰ عَبْدِ الْمَلِكِ فَأَخْبَرَهُ ذٰلِكَ. وَأَخْبَرَهُ بِشَهَادَةِ جَابِرٍ. فَقَالَ عَبْدُ الْمَلِكِ: صَدَقَ جَابِرٌ. فَأَمْضَىٰ ذٰلِكَ طَارِقٌ، فَإِنَّ ذٰلِكَ الْحَائِطَ لِبَنِي الْمُعْمَرِ حَتَّى الْيَوْمِ.

٢٩ ـ (...) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ ـ وَاللَّفْظُ لأَبِي بَكْرٍ ـ قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ أَبُو بَكْرٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرٍو، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ؛ أَنَّ طَارِقاً قَضَىٰ بِالْعُمْرَىٰ لِلْوَارِثِ. لِقَوْلِ جَابِرِ بْنِ عَبْدِ اللَّهِ، عَنْ رَسُولِ اللَّهِ ﷺ.

٣٠ ـ (...) ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ. قَالَ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ، عَنْ عَطَاءٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ ﷺ. قَالَ: «الْعُمْرَىٰ جَائِزَةٌ».

[البخاري: كتاب الهبة، باب ما قيل في العمرى والرقبى، رقم: ٢٦٢٦ م].

٣١ ـ (...) ـ **حدّثنا** يَحْيَىٰ بْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا خَالِدٌ ـ يَعْنِي ابْنَ الْحَارِثِ ـ: حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ عَطَاءٍ، عَنْ جَابِرٍ، عَنِ النَّبِيِّ ﷺ؛ أَنَّهُ قَالَ: «الْعُمْرَىٰ مِيرَاثٌ لأَهْلِهَا».

٣٢ ـ (١٦٢٦) ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنِ النَّضْرِ بْنِ أَنَسٍ، عَنْ بَشِيرِ بْنِ نَهِيكٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ. قَالَ: «الْعُمْرَىٰ جَائِزَةٌ».

[البخاري: كتاب الهبة، باب ما قيل في العمرى والرقبى، رقم: ٢٦٢٦].

(...) ـ وَحَدَّثَنِيهِ يَحْيَىٰ بْنُ حَبِيبٍ: حَدَّثَنَا خَالِدٌ ـ يَعْنِي ابْنَ الْحَارِثِ ـ: حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، بِهٰذَا الإِسْنَادِ. غَيْرَ أَنَّهُ قَالَ: «مِيرَاثٌ لأَهْلِهَا» أَوْ قَالَ: «جَائِزَةٌ».

(25) The Book Of Bequests

1-(1627) Ibn Umar "Allah be pleased with both" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "It is not right for any Muslim who has something with which he wants to make a bequest to stay for two nights without having his will written and kept ready with him."

2-(...) The same was narrated on the authority of Ubaidullah, with the same chain of transmitters, but with a slight change of wording.

3-(...) The same was narrated on the authority of Nafi, from Ibn Umar, from The Prophet "Allah's blessing and peace be upon him".

4-(...) Salim narrated from his father "Allah be pleased with him": Allah's Apostle "Allah's blessing and peace be upon him" said: "It is not right for any Muslim who has something to make a bequest with to stay for three nights without having his will written and kept ready with him." Ibn Umar commented: Since I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying so, no single night came upon me without keeping my bequest ready with me.

(...) The same was narrated on the authority of Az-Zuhri, with the same chain of transmitters.

[1] The bequest should be made only with one-third (the property)

5-(1628) Amir Ibn Sa'd narrated from his father: In the year of the Farewell Hajj, The Prophet "Allah's blessing and peace be upon him" visited me when I fell ill and was about to die as a result of that disease. I said: "O Allah's Apostle! I am very ill as you see. I am a rich man and have no heir except my only daughter. Shall I give two-thirds of my property in charity?" He said: "No." I said: "Shall I then give one half of it in charity?" He said: "No, (give) one-third (in charity); and even one-third is too much. No doubt, it is better to leave your children rich than to leave them poor, begging from others. Allah will reward you for whatever you spend with the intention of getting Allah's Pleasure even if it were a mouthful of food you put into your wives mouth." I said: "O Allah's Apostle! Shall I be left behind (in Mecca) after my companions go?" He said: "If you are left behind, you will be upgraded and elevated for every deed you will do with a desire to get Allah's Pleasure. I hope that you will live long so that some people will benefit by you while others will be harmed. O Allah! Please fulfill the migration of my companions and do not make them turn back on their heels. But (we feel sorry for) the unlucky Sa'd Ibn Khawla." The

٢٥ ـ كِتَابُ الوَصِيَّةِ

١ ـ (١٦٢٧) ـ حدّثني أَبُو خَيْثَمَةَ زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى الْعَنَزِيُّ ـ وَاللَّفْظُ لابْنِ الْمُثَنَّى ـ قَالاَ: حَدَّثَنَا يَحْيَىٰ ـ وَهُوَ ابْنُ سَعِيدٍ الْقَطَّانُ ـ عَنْ عُبَيْدِ اللَّهِ: أَخْبَرَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَا حَقُّ امْرِىءٍ مُسْلِمٍ، لَهُ شَيْءٌ يُرِيدُ أَنْ يُوصِيَ فِيهِ، يَبِيتُ لَيْلَتَيْنِ، إِلاَّ وَوَصِيَّتُهُ مَكْتُوبَةٌ عِنْدَهُ».

٢ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ وَعَبْدُ اللَّهِ بْنُ نُمَيْرٍ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنِي أَبِي. كِلاَهُمَا عَنْ عُبَيْدِ اللَّهِ، بِهٰذَا الإِسْنَادِ. غَيْرَ أَنَّهُمَا قَالاَ: «وَلَهُ شَيْءٌ يُوصِي فِيهِ» وَلَمْ يَقُولاَ: «يُرِيدُ أَنْ يُوصِيَ فِيهِ».

٣ ـ (...) ـ وحدّثنا أَبُو كَامِلٍ الْجَحْدَرِيُّ: حَدَّثَنَا حَمَّادٌ ـ يَعْنِي ابْنَ زَيْدٍ ـ. (ح) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ ـ يَعْنِي ابْنَ عُلَيَّةَ ـ. كِلاَهُمَا عَنْ أَيُّوبَ. (ح) وَحَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ. (ح) وَحَدَّثَنِي هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي أُسَامَةُ بْنُ زَيْدٍ اللَّيْثِيُّ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: أَخْبَرَنَا هِشَامٌ ـ يَعْنِي ابْنَ سَعْدٍ ـ. كُلُّهُمْ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِ حَدِيثِ عُبَيْدِ اللَّهِ.

وَقَالُوا جَمِيعاً: «لَهُ شَيْءٌ يُوصِي فِيهِ» إِلاَّ فِي حَدِيثِ أَيُّوبَ فَإِنَّهُ قَالَ: «يُرِيدُ أَنْ يُوصِيَ فِيهِ» كَرِوَايَةِ يَحْيَىٰ، عَنْ عُبَيْدِ اللَّهِ.

٤ ـ (...) ـ حدّثنا هَارُونُ بْنُ مَعْرُوفٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي عَمْرٌو ـ وَهُوَ ابْنُ الْحَارِثِ ـ عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمٍ، عَنْ أَبِيهِ؛ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ قَالَ: «مَا حَقُّ امْرِىءٍ مُسْلِمٍ لَهُ شَيْءٌ يُوصِي فِيهِ، يَبِيتُ ثَلاَثَ لَيَالٍ إِلاَّ وَوَصِيَّتُهُ عِنْدَهُ مَكْتُوبَةٌ». قَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ: مَا مَرَّتْ عَلَيَّ لَيْلَةٌ مُنْذُ سَمِعْتُ رَسُولَ اللَّهِ ﷺ قَالَ ذٰلِكَ، إِلاَّ وَعِنْدِي وَصِيَّتِي.

(...) ـ وَحَدَّثَنِيهِ أَبُو الطَّاهِرِ وَحَرْمَلَةُ. قَالاَ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ. (ح) وَحَدَّثَنِي عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ: حَدَّثَنِي أَبِي، عَنْ جَدِّي: حَدَّثَنِي عُقَيْلٌ. (ح) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ وَعَبْدُ بْنُ حُمَيْدٍ. قَالاَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ. كُلُّهُمْ عَنِ الزُّهْرِيِّ، بِهٰذَا الإِسْنَادِ... نَحْوَ حَدِيثِ عَمْرِو بْنِ الْحَارِثِ.

١ ـ باب الوَصِيَّة بالثُّلُث

٥ ـ (١٦٢٨) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ التَّمِيمِيُّ: أَخْبَرَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ أَبِيهِ. قَالَ: عَادَنِي رَسُولُ اللَّهِ ﷺ فِي حَجَّةِ الْوَدَاعِ، مِنْ وَجَعٍ أَشْفَيْتُ مِنْهُ عَلَى الْمَوْتِ. فَقُلْتُ: يَا رَسُولَ اللَّهِ! بَلَغَنِي مَا تَرَىٰ مِنَ الْوَجَعِ. وَأَنَا ذُو مَالٍ. وَلاَ يَرِثُنِي إِلاَّ ابْنَةٌ لِي وَاحِدَةٌ. أَفَأَتَصَدَّقُ بِثُلُثَيْ مَالِي؟ قَالَ: «لاَ» قَالَ: قُلْتُ: أَفَأَتَصَدَّقُ بِشَطْرِهِ؟ قَالَ: «لاَ، الثُّلُثُ. وَالثُّلُثُ كَثِيرٌ. إِنَّكَ أَنْ تَذَرَ وَرَثَتَكَ أَغْنِيَاءَ، خَيْرٌ مِنْ أَنْ تَذَرَهُمْ عَالَةً يَتَكَفَّفُونَ النَّاسَ. وَلَسْتَ تُنْفِقُ نَفَقَةً

Messenger of Allah "Allah's blessing and peace be upon him" lamented his death in Mecca.

(...) The same was narrated on the authority of Az-Zuhri, with the same chain of transmitters.

(...) Amir Ibn Sa'd narrated from Sa'd (Ibn Abu Waqqas): The Messenger of Allah "Allah's blessing and peace be upon him" visited me to inquire about my health (since I was ill)...and the rest is the same as narrated by Az-Zuhri, without mentioning the saying of The Prophet "Allah's blessing and peace be upon him" as regards Sa'd Ibn Khawla, but he said: He disliked to die in the very land from which he emigrated.

6-(...) Mus'ab Ibn Sa'd narrated from his father: I fell ill, and I sent (a message) to The Messenger of Allah "Allah's blessing and peace be upon him", (requesting him to come and visit me). I said (to him): "Let me distribute my property (among the poor after death) as I wish (for I'm about to die as a result of this disease)." But, he refused. I said: "Then (let me distribute) a half (of it)." He rejected. I said: "Then (let me distribute) one-third (of it)." He kept silent after (I mentioned) the one-third. Afterwards, (bequeathing) one-third (of a property) has become permissible.

(...) The same was narrated on the authority of Shu'ba from Simak, with the same chain of transmitters, without mentioning: Afterwards, (bequeathing) one-third (of a property) has become permissible.

7-(...) Mus'ab Ibn Sa'd narrated from his father: The Prophet "Allah's blessing and peace be upon him" visited me (when I was ill in Mecca). I said to him: "Would I bequeath all my property (to be given in charity after my death)?" he said: "No." I said: "Then, would it be a half of it?" He said: "No." I said: "Then, would it be one-third of it?" he said: "Yes, and even one-third is too much."

8-(...) Humaid Ibn Abd Ar-Rahman Al-Himyari narrated from three of Sa'd's sons, each of whom told from his father that The Prophet "Allah's blessing and peace be upon him" came to visit Sa'd in Mecca (and inquire about his health), whereupon he start weeping. He asked him: "What does cause you to weep?" he said: "I'm afraid that I should die in the very land from which I emigrated as Sa'd Ibn Khawla died." Upon this The Prophet "Allah's blessing and peace be upon him" said: "O Allah! Might You cure Sa'd! O Allah! Might You cure Sa'd!" he said it thrice.

Then, he (Sa'd) said: "O Messenger of Allah! I have a great wealth, and

تَبْتَغِي بِهَا وَجْهَ اللَّهِ، إِلاَّ أُجِرْتَ بِهَا. حَتَّى اللُّقْمَةَ تَجْعَلُهَا فِي فِي امْرَأَتِكَ» قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، أُخَلَّفُ بَعْدَ أَصْحَابِي؟ قَالَ: «إِنَّكَ لَنْ تُخَلَّفَ فَتَعْمَلَ عَمَلاً تَبْتَغِي بِهِ وَجْهَ اللَّهِ، إِلاَّ ازْدَدْتَ بِهِ دَرَجَةً وَرِفْعَةً. وَلَعَلَّكَ تُخَلَّفُ حَتَّىٰ يُنْفَعَ بِكَ أَقْوَامٌ وَيُضَرَّ بِكَ آخَرُونَ. اللَّهُمَّ أَمْضِ لأَصْحَابِي هِجْرَتَهُمْ. وَلاَ تَرُدَّهُمْ عَلَىٰ أَعْقَابِهِمْ. لٰكِنِ الْبَائِسُ سَعْدُ بْنُ خَوْلَةَ».

قَالَ: رَثَىٰ لَهُ رَسُولُ اللَّهِ ﷺ مِنْ أَنْ تُوُفِّيَ بِمَكَّةَ.

[البخاري: كتاب الإيمان، باب ما جاء أن الأعمال بالنية...، رقم: ٥٦]

(...) ـ **حدّثنا** قُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. قَالاَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ. (ح) وَحَدَّثَنِي أَبُو الطَّاهِرِ وَحَرْمَلَةُ. قَالاَ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ. قَالاَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ. كُلُّهُمْ عَنِ الزُّهْرِيِّ، بِهٰذَا الإِسْنَادِ... نَحْوَهُ.

(...) ـ **وحدّثني** إِسْحَاقُ بْنُ مَنْصُورٍ: حَدَّثَنَا أَبُو دَاوُدَ الْحَفَرِيُّ، عَنْ سُفْيَانَ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ سَعْدٍ. قَالَ: دَخَلَ النَّبِيُّ ﷺ عَلَيَّ يَعُودُنِي... فَذَكَرَ بِمَعْنَىٰ حَدِيثِ الزُّهْرِيِّ. وَلَمْ يَذْكُرْ قَوْلَ النَّبِيِّ ﷺ فِي سَعْدِ بْنِ خَوْلَةَ. غَيْرَ أَنَّهُ قَالَ: وَكَانَ يَكْرَهُ أَنْ يَمُوتَ بِالأَرْضِ الَّتِي هَاجَرَ مِنْهَا.

[البخاري: كتاب الوصايا، باب أن يترك ورثته أغنياء خير من أن يتكففوا الناس، رقم: ٢٧٤٢].

٦ ـ (...) ـ **وحدّثني** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا الْحَسَنُ بْنُ مُوسَىٰ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا سِمَاكُ بْنُ حَرْبٍ: حَدَّثَنِي مُصْعَبُ بْنُ سَعْدٍ، عَنْ أَبِيهِ. قَالَ: مَرِضْتُ فَأَرْسَلْتُ إِلَى النَّبِيِّ ﷺ. فَقُلْتُ: دَعْنِي أَقْسِمْ مَالِي حَيْثُ شِئْتُ، فَأَبَىٰ. قُلْتُ: فَالنِّصْفَ؟ فَأَبَىٰ. قُلْتُ: فَالثُّلُثَ؟ قَالَ: فَسَكَتَ بَعْدَ الثُّلُثِ.

قَالَ: فَكَانَ، بَعْدُ، الثُّلُثُ جَائِزاً.

(...) ـ **وحدّثني** مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ سِمَاكٍ، بِهٰذَا الإِسْنَادِ... نَحْوَهُ. وَلَمْ يَذْكُرْ: فَكَانَ، بَعْدُ، الثُّلُثُ جَائِزاً.

٧ ـ (...) ـ **وحدّثني** الْقَاسِمُ بْنُ زَكَرِيَّاءَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ، عَنْ زَائِدَةَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ مُصْعَبِ بْنِ سَعْدٍ، عَنْ أَبِيهِ. قَالَ: عَادَنِي النَّبِيُّ ﷺ فَقُلْتُ: أُوصِي بِمَالِي كُلِّهِ. قَالَ: «لاَ». قُلْتُ: فَالنِّصْفُ. قَالَ: «لاَ» فَقُلْتُ: أَبِالثُّلُثِ؟ فَقَالَ: «نَعَمْ. وَالثُّلُثُ كَثِيرٌ».

٨ ـ (...) ـ **حدّثنا** مُحَمَّدُ بْنُ أَبِي عُمَرَ الْمَكِّيُّ: حَدَّثَنَا الثَّقَفِيُّ، عَنْ أَيُّوبَ السَّخْتِيَانِيِّ، عَنْ عَمْرِو بْنِ سَعِيدٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمٰنِ الْحِمْيَرِيِّ، عَنْ ثَلاَثَةٍ مِنْ وَلَدِ سَعْدٍ. كُلُّهُمْ يُحَدِّثُهُ عَنْ أَبِيهِ؛ أَنَّ النَّبِيَّ ﷺ دَخَلَ عَلَىٰ سَعْدٍ يَعُودُهُ بِمَكَّةَ، فَبَكَىٰ. قَالَ: «مَا يُبْكِيكَ؟» فَقَالَ: قَدْ خَشِيتُ أَنْ أَمُوتَ بِالأَرْضِ الَّتِي هَاجَرْتُ مِنْهَا. كَمَا مَاتَ سَعْدُ بْنُ خَوْلَةَ. فَقَالَ النَّبِيُّ ﷺ: «اللَّهُمَّ اشْفِ سَعْداً. اللَّهُمَّ اشْفِ سَعْداً» ثَلاَثَ مِرَارٍ.

only my daughter would inherit me. So, should I bequeath all of my property (to be given in charity after my death)?" he said: "No." he said: "Then, should it be two-thirds?" he said: "No." he said: "Then, should it be a half?" he said: "No." he said: "Then, should it be one-third?" he said: "Let it be one-third, though even one-third is too much. (You should know that) your giving from your property is a charity, your spending on your dependants is a charity, and whatever your wife eats out of your property is a charity. It is better to leave your family wealthy (or said prosperous) than to leave them poor, begging from people." Then, he pointed with his hand.

9-(...) Humaid Ibn Abd Ar-Rahman Al-Himyari narrated from three of Sa'd's sons: Sa'd fell ill in Mecca, and The Messenger of Allah "Allah's blessing and peace be upon him" came to visit him (and inquire about his health)...and the rest is the same.

(...)Humaid Ibn Abd Ar-Rahman Al-Himyari narrated from three sons of Sa'd Ibn Malik, each of whom told the same as his companion did: Sa'd fell ill in Mecca, and The Prophet "Allah's blessing and peace be upon him" came to visit him...and the rest is the same.

10-(1629) Ibn Abbas "Allah be pleased with both" said: People would better reduce the portion of what they bequeath by will from one-third to one-fourth (of the heritage), for The Messenger of Allah "Allah's blessing and peace be upon him" said: "One-third, yet even one-third is too much."

[2] The dead person receives the reward of the charity given on his behalf after his death

11-(1630) Abu Huraira "Allah be pleased with him" narrated: A man said to The Messenger of Allah "Allah's blessing and peace be upon him": "My father died and left behind a great wealth, without making a bequest. If I give in charity on his behalf, would that expiate his sins?" he said: "Yes."

12-(1004) A'isha "Allah be pleased with her" narrated that a man came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "My mother died suddenly, making no will. I think that had she been able to speak, she would have surely given alms. Would I have a reward if I gave alms on her behalf?" He said: "Yes."

(...)A'isha "Allah be pleased with her" narrated that a man came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "My mother died suddenly, making no will. I think that had she been able to speak, she would have surely given alms. Would she have a reward if I gave alms on her behalf?" He said: "Yes."

قَالَ: يَا رَسُولَ اللَّهِ، إِنَّ لِي مَالاً كَثِيراً. وَإِنَّمَا يَرِثُنِي ابْنَتِي. أَفأُوصِي بِمَالِي كُلِّهِ؟ قَالَ: «لاَ» قَالَ: فَبِالثُّلُثَيْنِ؟ قَالَ: «لاَ» قَالَ: فَالنِّصْفُ؟ قَالَ: «لاَ» قَالَ: فَالثُّلُثُ؟ قَالَ: «الثُّلُثُ، وَالثُّلُثُ كَثِيرٌ. إِنَّ صَدَقَتَكَ مِنْ مَالِكَ صَدَقَةٌ، وَإِنَّ نَفَقَتَكَ عَلَىٰ عِيَالِكَ صَدَقَةٌ، وَإِنَّ مَا تَأْكُلُ امْرَأَتُكَ مِنْ مَالِكَ صَدَقَةٌ. وَإِنَّكَ أَنْ تَدَعَ أَهْلَكَ بِخَيْرٍ ـ أَوْ قَالَ: بِعَيْشٍ ـ، خَيْرٌ مِنْ أَنْ تَدَعَهُمْ يَتَكَفَّفُونَ النَّاسَ» وَقَالَ بِيَدِهِ.

٩ ـ (...) ـ وحدّثني أَبُو الرَّبِيعِ الْعَتَكِيُّ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا أَيُّوبُ، عَنْ عَمْرِو بْنِ سَعِيدٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَٰنِ الْحِمْيَرِيِّ، عَنْ ثَلاَثَةٍ مِنْ وَلَدِ سَعْدٍ. قَالُوا: مَرِضَ سَعْدٌ بِمَكَّةَ. فَأَتَاهُ رَسُولُ اللَّهِ ﷺ يَعُودُهُ. بِنَحْوِ حَدِيثِ الثَّقَفِيِّ.

(...) ـ وحدّثني مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الأَعْلَىٰ: حَدَّثَنَا هِشَامٌ، عَنْ مُحَمَّدٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَٰنِ: حَدَّثَنِي ثَلاَثَةٌ مِنْ وَلَدِ سَعْدِ بْنِ مَالِكٍ. كُلُّهُمْ يُحَدِّثُنِيهِ بِمِثْلِ حَدِيثِ صَاحِبِهِ. فَقَالَ: مَرِضَ سَعْدٌ بِمَكَّةَ. فَأَتَاهُ النَّبِيُّ ﷺ يَعُودُهُ... بِمِثْلِ حَدِيثِ عَمْرِو بْنِ سَعِيدٍ، عَنْ حُمَيْدٍ الْحِمْيَرِيِّ.

١٠ ـ (١٦٢٩) ـ حدّثني إِبْرَاهِيمُ بْنُ مُوسَى الرَّازِيُّ: أَخْبَرَنَا عِيسَىٰ ـ يَعْنِي ابْنَ يُونُسَ ـ. (ح) وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالاَ: حَدَّثَنَا وَكِيعٌ. (ح) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ نُمَيْرٍ. كُلُّهُمْ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ. قَالَ: لَوْ أَنَّ النَّاسَ غَضُّوا مِنَ الثُّلُثِ إِلَى الرُّبُعِ، فَإِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الثُّلُثُ. وَالثُّلُثُ كَثِيرٌ». وَفِي حَدِيثِ وَكِيعٍ: «كَبِيرٌ، أَوْ كَثِيرٌ».

[البخاري: كتاب الوصايا، باب الوصية بالثلث، رقم: ٢٧٤٣]

٢ ـ باب وصولِ ثَوابِ الصدقاتِ إلى الميت

١١ ـ (١٦٣٠) ـ حدّثنا يَحْيَىٰ بْنُ أَيُّوبَ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَعَلِيُّ بْنُ حُجْرٍ. قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ ـ وَهُوَ ابْنُ جَعْفَرٍ ـ عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَجُلاً قَالَ لِلنَّبِيِّ ﷺ: إِنَّ أَبِي مَاتَ وَتَرَكَ مَالاً وَلَمْ يُوصِ. فَهَلْ يُكَفِّرُ عَنْهُ أَنْ أَتَصَدَّقَ عَنْهُ؟ قَالَ: «نَعَمْ».

١٢ ـ (١٠٠٤) ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ: أَخْبَرَنِي أَبِي، عَنْ عَائِشَةَ؛ أَنَّ رَجُلاً قَالَ لِلنَّبِيِّ ﷺ: إِنَّ أُمِّي افْتُلِتَتْ نَفْسَهَا. وَإِنِّي أَظُنُّهَا لَوْ تَكَلَّمَتْ تَصَدَّقَتْ، فَلِيَ أَجْرٌ أَنْ أَتَصَدَّقَ عَنْهَا؟ قَالَ: «نَعَمْ».

(...) ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ: حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ أَنَّ رَجُلاً أَتَى النَّبِيَّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، إِنَّ أُمِّي افْتُلِتَتْ نَفْسَهَا. وَلَمْ تُوصِ. وَأَظُنُّهَا لَوْ تَكَلَّمَتْ تَصَدَّقَتْ. أَفَلَهَا أَجْرٌ إِنْ تَصَدَّقْتُ عَنْهَا؟ قَالَ: «نَعَمْ».

13-(...) The same was narrated on the authority of Hisham Ibn Urwa, with the same chain of transmitters, but with slight variation of wording.

[3] What reward one gets after his death

14-(1631) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If the son of Adam (i.e. mankind) died, his deeds would cease except for three: A recurring charity, an advantageous knowledge by which (people would) benefit, or a good child who might invoke (Allah) for him."

[4] The endowment (Waqf)

15-(1632) Ibn Umar "Allah be pleased with both" narrated: Umar Ibn Al-Khattab got (a piece of) land in Khaibar and he went to The Prophet "Allah's blessing and peace be upon him" to consult him about it saying: "O Messenger of Allah! I got (a piece of) land in Khaibar better than which I have never had, what do you suggest for me to do with it?" The Prophet "Allah's blessing and peace be upon him" said: "If you like you can give the land as endowment and give its yield in charity." So Umar gave it in charity as an endowment on the condition that it should neither be sold, purchased, given to anybody as a gift, nor should it be inherited. However, Umar gave its yield in charity to the poor people, to the Kith and kin, for manumitting slaves, in Allah's Cause, and to the travellers and guests. But there would be no harm if the administrator of the endowment ate from it fairly (according to his need), and fed his friends without the intention of getting wealthy from it.

I (a sub-narrator) said: I narrated this Hadith to Muhammad, and when I reached this point "without the intention of getting wealthy from it", he said: "without hoarding wealth (out of it)." Ibn Awn said: The one who read this book told me that it (was mentioned in it): "without hoarding wealth (out of it)."

(...) A Hadith like this was narrated on the authority of Ibn Awn, with the same chain of transmitters, but the narration of Ibn Abu Za'ida and Azhar ended at his saying: "and fed his friends without the intention of getting wealthy from it." What follows was not mentioned.

(1633) Ibn Umar narrated that Umar said: I got a (piece of) land from the land of Khaibar. I went to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "I got a (piece of) land, dearer to me and better than which I've never got any property..." and the rest is the same, without mentioning: I told Muhammad... and what follows it.

١٣ ـ (...) ـ **وحدّثناه** أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ. (ح) وَحَدَّثَنِي الْحَكَمُ بْنُ مُوسَىٰ: حَدَّثَنَا شُعَيْبُ بْنُ إِسْحَاقَ. (ح) وَحَدَّثَنِي أُمَيَّةُ بْنُ بِسْطَامَ: حَدَّثَنَا يَزِيدُ ـ يَعْنِي ابْنَ زُرَيْعٍ ـ: حَدَّثَنَا رَوْحٌ ـ وَهُوَ ابْنُ الْقَاسِمِ ـ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَعْفَرُ بْنُ عَوْنٍ. كُلُّهُمْ عَنْ هِشَامِ بْنِ عُرْوَةَ، بِهٰذَا الإِسْنَادِ.

أَمَّا أَبُو أُسَامَةَ وَرَوْحٌ فَفِي حَدِيثِهِمَا: فَهَلْ لِي أَجْرٌ؟ كَمَا قَالَ يَحْيَىٰ بْنُ سَعِيدٍ. وَأَمَّا شُعَيْبٌ وَجَعْفَرٌ فَفِي حَدِيثِهِمَا: أَفَلَهَا أَجْرٌ؟ كَرِوَايَةِ ابْنِ بِشْرٍ.

٣ ـ باب ما يَلحقُ الإنسانَ من الثوابِ بعد وفاته

١٤ ـ (١٦٣١) ـ **حدّثنا** يَحْيَىٰ بْنُ أَيُّوبَ وَقُتَيْبَةُ ـ يَعْنِي ابْنَ سَعِيدٍ ـ وَابْنُ حُجْرٍ. قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ ـ هُوَ ابْنُ جَعْفَرٍ ـ عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا مَاتَ الإِنْسَانُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلاَّ مِنْ ثَلاَثَةٍ: إِلاَّ مِنْ صَدَقَةٍ جَارِيَةٍ، أَوْ عِلْمٍ يُنْتَفَعُ بِهِ، أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ».

٤ ـ باب الوَقْفِ

١٥ ـ (١٦٣٢) ـ **حدّثنا** يَحْيَىٰ بْنُ يَحْيَىٰ التَّمِيمِيُّ: أَخْبَرَنَا سُلَيْمُ بْنُ أَخْضَرَ، عَنِ ابْنِ عَوْنٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ. قَالَ: أَصَابَ عُمَرُ أَرْضاً بِخَيْبَرَ. فَأَتَى النَّبِيَّ ﷺ يَسْتَأْمِرُهُ فِيهَا. فَقَالَ: يَا رَسُولَ اللَّهِ، إِنِّي أَصَبْتُ أَرْضاً بِخَيْبَرَ. لَمْ أُصِبْ مَالاً قَطُّ هُوَ أَنْفَسُ عِنْدِي مِنْهُ. فَمَا تَأْمُرُنِي بِهِ؟ قَالَ: «إِنْ شِئْتَ حَبَسْتَ أَصْلَهَا وَتَصَدَّقْتَ بِهَا» قَالَ: فَتَصَدَّقَ بِهَا عُمَرُ: أَنَّهُ لاَ يُبَاعُ أَصْلُهَا، وَلاَ يُبْتَاعُ، وَلاَ يُورَثُ، وَلاَ يُوهَبُ. قَالَ: فَتَصَدَّقَ عُمَرُ فِي الْفُقَرَاءِ، وَفِي الْقُرْبَىٰ، وَفِي الرِّقَابِ، وَفِي سَبِيلِ اللَّهِ، وَابْنِ السَّبِيلِ، وَالضَّيْفِ. لاَ جُنَاحَ عَلَىٰ مَنْ وَلِيَهَا أَنْ يَأْكُلَ مِنْهَا بِالْمَعْرُوفِ. أَوْ يُطْعِمَ صَدِيقاً. غَيْرَ مُتَمَوِّلٍ فِيهِ. قَالَ: فَحَدَّثْتُ بِهٰذَا الْحَدِيثِ مُحَمَّداً. فَلَمَّا بَلَغْتُ هٰذَا الْمَكَانَ: غَيْرَ مُتَمَوِّلٍ فِيهِ. قَالَ مُحَمَّدٌ: غَيْرَ مُتَأَثِّلٍ مَالاً. قَالَ ابْنُ عَوْنٍ: وَأَنْبَأَنِي مَنْ قَرَأَ هٰذَا الْكِتَابَ؛ أَنَّ فِيهِ: غَيْرَ مُتَأَثِّلٍ مَالاً. [البخاري: كتاب الشروط، باب الشروط في الوقف، رقم: ٢٧٣٧].

(...) ـ **حدّثناه** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ. (ح) وَحَدَّثَنَا إِسْحَاقُ: أَخْبَرَنَا أَزْهَرُ السَّمَّانُ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ. كُلُّهُمْ عَنِ ابْنِ عَوْنٍ، بِهٰذَا الإِسْنَادِ... مِثْلَهُ.

غَيْرَ أَنَّ حَدِيثَ ابْنِ أَبِي زَائِدَةَ وَأَزْهَرَ انْتَهَىٰ عِنْدَ قَوْلِهِ: «أَوْ يُطْعِمَ صَدِيقاً غَيْرَ مُتَمَوِّلٍ فِيهِ». وَلَمْ يُذْكَرْ مَا بَعْدَهُ. وَحَدِيثُ ابْنِ أَبِي عَدِيٍّ فِيهِ مَا ذَكَرَ سُلَيْمٌ قَوْلُهُ: فَحَدَّثْتُ بِهٰذَا الْحَدِيثِ مُحَمَّداً إِلَى آخِرِهِ.

(١٦٣٣) ـ **وحدّثنا** إِسْحَاقُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبُو دَاوُدَ الْحَفَرِيُّ عُمَرُ بْنُ سَعْدٍ، عَنْ سُفْيَانَ، عَنِ ابْنِ عَوْنٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنْ عُمَرَ. قَالَ: أَصَبْتُ أَرْضاً مِنْ أَرْضِ خَيْبَرَ. فَأَتَيْتُ رَسُولَ اللَّهِ ﷺ فَقُلْتُ: أَصَبْتُ أَرْضاً لَمْ أُصِبْ مَالاً أَحَبَّ إِلَيَّ وَلاَ أَنْفَسَ عِنْدِي مِنْهَا ... وَسَاقَ الْحَدِيثَ بِمِثْلِ حَدِيثِهِمْ. وَلَمْ يَذْكُرْ: فَحَدَّثْتُ مُحَمَّداً وَمَا بَعْدَهُ.

[5] The one who has nothing to bequeath might not make a bequest

16-(1634) Talha Ibn Musarrif narrated: I asked Abdullah Ibn Abu Awfa "Allah be pleased with him": "Did The Prophet "Allah's blessing and peace be upon him" make a will?" He replied: "No." I asked him: "How is it then that making a will has been enjoined on people, (or why have they been ordered to make a will)?" He replied: "He (The Prophet) made a bequest (to abide) by the Book (Qur'an) of Allah "Exalted and Glorified be He"."

17-(...) The same was narrated on the authority of Malik Ibn Mighwal, with the same chain of transmitters. In the narration of Waki (it was mentioned that the narrator told): I said: "Then, how have the people been ordered to make will?" According to the narration of Ibn Numair: I said: "Then, how has making a bequest been enjoined upon Muslims?"

18-(1635) Masruq narrated that A'isha "Allah be pleased with her" said: The Messenger of Allah "Allah's blessing and peace be upon him" neither left a Dinar, a Dirham (i.e. money in cash), a goat (sheep) or a camel, nor did he make a bequest (as regards his possessions, for he had none).

(...) A Hadith like this was narrated on the authority of Al-A'mash, with the same chain of transmitters.

19-(1636) Al-Aswad narrated: In the presence of A'isha "Allah be pleased with her" some people mentioned that a will had been made (by The Prophet) for Ali (to be his successor). A'isha said: "When did he appoint him by will? Indeed, when he died he was resting against my chest (or in my lap) and he asked for a washbasin. Then he collapsed while he was in that state, and I could not even perceive that he had died. Then, when did he appoint him by will?"

20-(1637) Sa'id Ibn Jubair narrated: Ibn Abbas "Allah be pleased with both" said: "Thursday! What (dangerous thing) took place on Thursday!" Then he started weeping till his tears wetted the gravels of the ground. I said: "O Ibn Abbas! What (happened on) Thursday?" He said: "On Thursday the illness of Allah's Apostle "Allah's blessing and peace be upon him" was aggravated and he said: "Fetch me a writing material so that I may have something written to you after which you will never go astray." The people (present there) differed in this matter and people should not differ before a prophet. Then, they said: "What is the matter with him? Has he lost his consciousness? Try to inquire from him about that." The Prophet "Allah's blessing and peace be upon him" said: "Let me alone, since the

٥ ـ باب تَركِ الوَصيَّةِ لِمَنْ ليس له شيءٌ يُوصِي فيه

١٦ ـ (١٦٣٤) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ التَّمِيمِيُّ: أَخْبَرَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ، عَنْ مَالِكِ بْنِ مِغْوَلٍ، عَنْ طَلْحَةَ بْنِ مُصَرِّفٍ. قَالَ: سَأَلْتُ عَبْدَ اللَّهِ بْنَ أَبِي أَوْفَىٰ: هَلْ أَوْصَىٰ رَسُولُ اللَّهِ ﷺ؟ فَقَالَ: لاَ. قُلْتُ: فَلِمَ كُتِبَ عَلَى الْمُسْلِمِينَ الْوَصِيَّةُ، أَوْ فَلِمَ أُمِرُوا بِالْوَصِيَّةِ؟ قَالَ: أَوْصَىٰ بِكِتَابِ اللَّهِ عَزَّ وَجَلَّ.

[البخاري: كتاب الوصايا، باب الوصايا، رقم: ٢٧٤٠]

١٧ ـ (...) ـ وحدّثناه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي. كِلاَهُمَا عَنْ مَالِكِ بْنِ مِغْوَلٍ، بِهٰذَا الإِسْنَادِ... مِثْلَهُ. غَيْرَ أَنَّ فِي حَدِيثِ وَكِيعٍ: قُلْتُ: فَكَيْفَ أَمَرَ النَّاسَ بِالْوَصِيَّةِ؟

وَفِي حَدِيثِ ابْنِ نُمَيْرٍ: قُلْتُ: كَيْفَ كُتِبَ عَلَى الْمُسْلِمِينَ الْوَصِيَّةُ؟

١٨ ـ (١٦٣٥) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ وَأَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي وَأَبُو مُعَاوِيَةَ. قَالاَ: حَدَّثَنَا الأَعْمَشُ، عَنْ أَبِي وَائِلٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ. قَالَتْ: مَا تَرَكَ رَسُولُ اللَّهِ ﷺ دِينَاراً، وَلاَ دِرْهَماً، وَلاَ شَاةً، وَلاَ بَعِيراً، وَلاَ أَوْصَىٰ بِشَيْءٍ.

(...) ـ وحدّثنا زُهَيْرُ بْنُ حَرْبٍ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ. كُلُّهُمْ عَنْ جَرِيرٍ. (ح) وَحَدَّثَنَا عَلِيُّ بْنُ خَشْرَمٍ: أَخْبَرَنَا عِيسَىٰ ـ وَهُوَ ابْنُ يُونُسَ ـ. جَمِيعاً عَنِ الأَعْمَشِ، بِهٰذَا الإِسْنَادِ... مِثْلَهُ.

١٩ ـ (١٦٣٦) ـ وحدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ ـ وَاللَّفْظُ لِيَحْيَىٰ ـ. قَالَ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ، عَنِ ابْنِ عَوْنٍ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ بْنِ يَزِيدَ. قَالَ: ذَكَرُوا عِنْدَ عَائِشَةَ؛ أَنَّ عَلِيًّا كَانَ وَصِيًّا. فَقَالَتْ: مَتَىٰ أَوْصَىٰ إِلَيْهِ؟ فَقَدْ كُنْتُ مُسْنِدَتَهُ إِلَىٰ صَدْرِي ـ أَوْ قَالَتْ: حَجْرِي ـ فَدَعَا بِالطَّسْتِ. فَلَقَدِ انْخَنَثَ فِي حَجْرِي. وَمَا شَعَرْتُ أَنَّهُ مَاتَ. فَمَتَىٰ أَوْصَىٰ إِلَيْهِ؟.

[البخاري: كتاب الوصايا، باب الوصايا، رقم: ٢٧٤١]

٢٠ ـ (١٦٣٧) ـ حدّثنا سَعِيدُ بْنُ مَنْصُورٍ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ ـ وَاللَّفْظُ لِسَعِيدٍ ـ. قَالُوا: حَدَّثَنَا سُفْيَانُ، عَنْ سُلَيْمَانَ الأَحْوَلِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ. قَالَ: قَالَ ابْنُ عَبَّاسٍ: يَوْمُ الْخَمِيسِ، وَمَا يَوْمُ الْخَمِيسِ، ثُمَّ بَكَىٰ حَتَّىٰ بَلَّ دَمْعُهُ الْحَصَىٰ. فَقُلْتُ: يَا ابْنَ عَبَّاسٍ، وَمَا يَوْمُ الْخَمِيسِ؟ قَالَ: اشْتَدَّ بِرَسُولِ اللَّهِ ﷺ وَجَعُهُ. فَقَالَ: «ائْتُونِي أَكْتُبْ لَكُمْ كِتَاباً لاَ تَضِلُّوا بَعْدِي» فَتَنَازَعُوا. وَمَا يَنْبَغِي عِنْدَ نَبِيٍّ تَنَازُعٌ.

state in which I am now, is better than what you are calling me for. But, I advise you to do three things: Expel the pagans from the Arabian Peninsula, respect and give gifts to the foreign delegates as I used to do with them." Then, he (Ibn Abbas) kept silent and did not mention the third one, or perhaps he said it and I forgot it."

21-(...) Sa'id Ibn Jubair narrated: Ibn Abbas "Allah be pleased with both" said: "Thursday! What (dangerous thing) took place on Thursday!" Then, his tears started flowing to the extent that I saw them as if they were strings of pearls on his cheeks. He resumed: "(On which) The Messenger of Allah "Allah's blessing and peace be upon him" (whose illness became aggravated) said: "Fetch me a scapula and an inkpot so that I may have something written to you after which you will never go astray." They (the people who were present there) said: "No doubt, The Messenger of Allah "Allah's blessing and peace be upon him" is in the state of unconsciousness.""

22-(...) Ibn Abbas "Allah be pleased with both" narrated: "When The Messenger of Allah "Allah's blessing and peace be upon him" was on his deathbed and there were some men in the house, including Umar Ibn Al-Khattab, The Prophet "Allah's blessing and peace be upon him" said: "Come near, I will write for you a document after which you will not go astray." Umar said: "The Messenger of Allah "Allah's blessing and peace be upon him" is seriously ill and you have the Holy Qur'an. Allah's Book is sufficient for us." In this way, the people in the house differed and started disputing. Some of them said: "Give him writing material so that he may write for you a document after which you will not go astray." But others said what Umar had said. So when their talk and differences increased in front of The Messenger of Allah "Allah's blessing and peace be upon him", The Messenger of Allah "Allah's blessing and peace be upon him" said: "Get up."" Ubaidullah said: Ibn Abbas used to say (commenting): "What a great disaster it was that The Messenger of Allah "Allah's blessing and peace be upon him" was prevented from writing for them that book because of their differences and noise."

وَقَالُوا: مَا شَأْنُهُ؟ أَهَجَرَ؟ اسْتَفْهِمُوهُ. قَالَ: «دَعُونِي، فَالَّذِي أَنَا فِيهِ خَيْرٌ. أُوصِيكُمْ بِثَلاَثٍ: أَخْرِجُوا الْمُشْرِكِينَ مِنْ جَزِيرَةِ الْعَرَبِ. وَأَجِيزُوا الْوَفْدَ بِنَحْوِ مَا كُنْتُ أُجِيزُهُمْ». قَالَ: وَسَكَتَ عَنِ الثَّالِثَةِ. أَوْ قَالَهَا فَأُنْسِيتُهَا.

[البخاري: كتاب الجهاد والسير، باب جوائز الوفد، رقم: ٣٠٥٣].

قَالَ أَبُو إِسْحَاقَ إِبْرَاهِيمُ: حَدَّثَنَا الْحَسَنُ بْنُ بِشْرٍ قَالَ: حَدَّثَنَا سُفْيَانُ، بِهٰذَا الْحَدِيثِ.

٢١ ـ (...) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا وَكِيعٌ، عَنْ مَالِكِ بْنِ مِغْوَلٍ، عَنْ طَلْحَةَ بْنِ مُصَرِّفٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّهُ قَالَ: يَوْمُ الْخَمِيسِ، وَمَا يَوْمُ الْخَمِيسِ، ثُمَّ جَعَلَ تَسِيلُ دُمُوعُهُ. حَتَّىٰ رَأَيْتُ عَلَىٰ خَدَّيْهِ كَأَنَّهَا نِظَامُ اللُّؤْلُؤِ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «ائْتُونِي بِالْكَتِفِ وَالدَّوَاةِ - أَوِ اللَّوْحِ وَالدَّوَاةِ - أَكْتُبْ لَكُمْ كِتَاباً لَنْ تَضِلُّوا بَعْدَهُ أَبَداً» فَقَالُوا: إِنَّ رَسُولَ اللَّهِ ﷺ يَهْجُرُ.

٢٢ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ - قَالَ عَبْدٌ: أَخْبَرَنَا. وَقَالَ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ -. أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: لَمَّا حُضِرَ رَسُولُ اللَّهِ ﷺ وَفِي الْبَيْتِ رِجَالٌ فِيهِمْ عُمَرُ بْنُ الْخَطَّابِ. فَقَالَ النَّبِيُّ ﷺ: «هَلُمَّ أَكْتُبْ لَكُمْ كِتَاباً لاَ تَضِلُّونَ بَعْدَهُ». فَقَالَ عُمَرُ: إِنَّ رَسُولَ اللَّهِ ﷺ قَدْ غَلَبَ عَلَيْهِ الْوَجَعُ. وَعِنْدَكُمُ الْقُرْآنُ. حَسْبُنَا كِتَابُ اللَّهِ، فَاخْتَلَفَ أَهْلُ الْبَيْتِ، فَاخْتَصَمُوا، فَمِنْهُمْ مَنْ يَقُولُ: قَرِّبُوا يَكْتُبْ لَكُمْ رَسُولُ اللَّهِ ﷺ كِتَاباً لَنْ تَضِلُّوا بَعْدَهُ. وَمِنْهُمْ مَنْ يَقُولُ مَا قَالَ عُمَرُ، فَلَمَّا أَكْثَرُوا اللَّغْوَ وَالاخْتِلاَفَ عِنْدَ رَسُولِ اللَّهِ ﷺ، قَالَ رَسُولُ اللَّهِ ﷺ: «قُومُوا».

قَالَ عُبَيْدُ اللَّهِ: فَكَانَ ابْنُ عَبَّاسٍ يَقُولُ: إِنَّ الرَّزِيَّةَ كُلَّ الرَّزِيَّةِ مَا حَالَ بَيْنَ رَسُولِ اللَّهِ ﷺ وَبَيْنَ أَنْ يَكْتُبَ لَهُمْ ذٰلِكَ الْكِتَابَ، مِنِ اخْتِلاَفِهِمْ وَلَغَطِهِمْ.

[البخاري: كتاب العلم، باب كتابة العلم، رقم: ١١٤].

(26) The Book Of Vows

[1] The order to fulfill one's vow

1-(1638) Ibn Abbas "Allah be pleased with both" narrated: Sa'd Ibn Ubada asked The Messenger of Allah "Allah's blessing and peace be upon him" for the religious verdict as regards a vow made by his mother who died before she fulfilled it. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Fulfill it on her behalf."

(...) The same was narrated on the authority of Az-Zuhri, through another chain of transmitters.

[2] Forbiddance of taking vows since it never averts anything (such as the Divine Decree)

2-(1639) Ibn Umar "Allah be pleased with both" narrated: Once, The Messenger of Allah "Allah's blessing and peace be upon him" started forbidding us to make vows saying: "It (vow) never averts anything (such as the Divine Decree), but (it is made so that) by which something might be taken (in fulfilling it) from the miser."

3-(...) Ibn Umar "Allah be pleased with both" narrated from The Prophet "Allah's blessing and peace be upon him": "The vow neither hastens nor delays anything, but (it is taken so that) by which something might be extracted from the miser."

4-(...) Ibn Umar "Allah be pleased with both" narrated that The Prophet "Allah's blessing and peace be upon him" forbade making vows, and said: "It is not necessary that) it would produce good but (it is made so that) by which something might be taken from the miser."

(...) The same was narrated on the authority of Mansur, with the same chain of transmitters.

5-(1640) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not make vows since the vow never saves anyone from the Divine Decree, but (it is made so that) by which something might be taken out from the miserly person."

6-(...) Abu Huraira "Allah be pleased with him" narrated that The Prophet "Allah's blessing and peace be upon him" forbade making vows, and said: "It (the vow) never averts (anything) from the Divine Decree, but it is meant so that something might be taken out from the miserly person."

٢٦ ـ كِتَابُ النَّذْرِ

١ ـ بابُ الأَمْرِ بِقَضَاءِ النَّذْرِ

١ ـ (١٦٣٨) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ التَّمِيمِيُّ وَمُحَمَّدُ بْنُ رُمْحِ بْنِ الْمُهَاجِرِ. قَالاَ: أَخْبَرَنَا اللَّيْثُ. (ح) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّهُ قَالَ: اسْتَفْتَىٰ سَعْدُ بْنُ عُبَادَةَ رَسُولَ اللَّهِ ﷺ فِي نَذْرٍ كَانَ عَلَىٰ أُمِّهِ، تُوُفِّيَتْ قَبْلَ أَنْ تَقْضِيَهُ. قَالَ رَسُولُ اللَّهِ ﷺ: «فَاقْضِهِ عَنْهَا».

[البخاري: كتاب الوصايا، باب ما يستحب لمن توفي فجأة أن يتصدقوا عنه...، رقم: ٢٧٦١].

(...) ـ وحدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ. قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، عَنِ ابْنِ عُيَيْنَةَ. (ح) وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ. قَالاَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ. (ح) وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ بَكْرِ بْنِ وَائِلٍ. كُلُّهُمْ عَنِ الزُّهْرِيِّ... بِإِسْنَادِ اللَّيْثِ. وَمَعْنَىٰ حَدِيثِهِ.

٢ ـ باب النَّهي عن النَّذْرِ، وأنه لا يردُّ شيئاً

٢ ـ (١٦٣٩) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ ـ قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ زُهَيْرٌ: حَدَّثَنَا جَرِيرٌ ـ عَنْ مَنْصُورٍ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ. قَالَ: أَخَذَ رَسُولُ اللَّهِ ﷺ يَوْماً يَنْهَانَا عَنِ النَّذْرِ. وَيَقُولُ: «إِنَّهُ لاَ يَرُدُّ شَيْئاً. وَإِنَّمَا يُسْتَخْرَجُ بِهِ مِنَ الشَّحِيحِ».

[البخاري: كتاب القدر، باب إلقاء العبد النذر إلى القدر، رقم: ٦٦٠٨].

٣ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ يَحْيَىٰ: حَدَّثَنَا يَزِيدُ بْنُ أَبِي حَكِيمٍ، عَنْ سُفْيَانَ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ؛ أَنَّهُ قَالَ: «النَّذْرُ لاَ يُقَدِّمُ شَيْئاً وَلاَ يُؤَخِّرُهُ. وَإِنَّمَا يُسْتَخْرَجُ بِهِ مِنَ الْبَخِيلِ».

٤ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ ـ وَاللَّفْظُ لابْنِ الْمُثَنَّى ـ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ مَنْصُورٍ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ؛ أَنَّهُ نَهَىٰ عَنِ النَّذْرِ. وَقَالَ: «إِنَّهُ لاَ يَأْتِي بِخَيْرٍ. وَإِنَّمَا يُسْتَخْرَجُ بِهِ مِنَ الْبَخِيلِ».

(...) ـ وحدّثني مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا يَحْيَىٰ بْنُ آدَمَ: حَدَّثَنَا مُفَضَّلٌ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ، عَنْ سُفْيَانَ. كِلاَهُمَا عَنْ مَنْصُورٍ، بِهٰذَا الإِسْنَادِ... نَحْوَ حَدِيثِ جَرِيرٍ.

٥ ـ (١٦٤٠) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ـ يَعْنِي الدَّرَاوَرْدِيَّ ـ عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لاَ تَنْذُرُوا، فَإِنَّ النَّذْرَ لاَ يُغْنِي مِنَ الْقَدَرِ شَيْئاً. وَإِنَّمَا يُسْتَخْرَجُ بِهِ مِنَ الْبَخِيلِ».

٦ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ. قَالَ: سَمِعْتُ الْعَلاَءَ يُحَدِّثُ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ؛ أَنَّهُ نَهَىٰ عَنِ النَّذْرِ. وَقَالَ: «إِنَّهُ لاَ يَرُدُّ مِنَ الْقَدَرِ. وَإِنَّمَا يُسْتَخْرَجُ بِهِ مِنَ الْبَخِيلِ».

7-(...) Abu Huraira "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Indeed, the vow never make accessible to the son of Adam anything which Allah has not decreed for him, but the vow happens to coincide with the Divine Decree, with the result that it would extract from the miserly person what he might not intend to extract."

(...) A Hadith like this was narrated on the authority of Amr Ibn Abu Amr, with the same chain of transmitters.

[3] There is no fulfillment of any vow in disobedience to Allah or in anything, which is not in the possession of him who makes it

8-(1641) Imran Ibn Husain "Allah be pleased with him" narrated: The (tribe of) Thaqif was allies of Banu Uqail. Those of Thaqif took as captives two of the companions of The Messenger of Allah "Allah's blessing and peace be upon him", and the companions of The Messenger of Allah "Allah's blessing and peace be upon him" captivated one of those of Uqail, and they took along with him (the she-camel) Al-Atba. Once, The Prophet "Allah's blessing and peace be upon him" came upon him while he was fettered, whereupon he said: "O Muhammad!" he (The Prophet) went to him and replied: "What is the matter with you?" he asked: "For what (crime) did you take me (as captive)? Why did you catch hold of the one walking ahead of the pilgrims (i.e. the she-camel)?" He (The Prophet) said: "For a great crime (you've made). I (by the help of my companions) caught hold of you for the crime of your allies, Banu Thaqif."

He (The Prophet) turned away. The man called him once again and said: "O Muhammad! O Muhammad!" Since Allah's Apostle "Allah's blessing and peace be upon him" was merciful and tenderhearted, he returned to him and said: "What is the matter with you?" He said: "I am a Muslim." He (The Prophet) said: "Had you said that when you had had a mastership over yourself, you would have got every prosperity." He turned away. He (the captive) called him (for the third time) saying: "O Muhammad! O Muhammad!" He (The Prophet) went to him and said: "What is the matter with you?" the man said: "I am hungry, so feed me, and I am thirsty, so supply me with water." He (The Prophet) said: "That is (to cover) your need." Afterwards, he was ransomed for the two men (who had been captivated by Banu Thaqif).

He (the narrator) added: Once, a woman of the Ansar had been taken as captive, and Al-Adba also was caught. The woman was fettered. The

٧ ـ (...) ـ حدّثنا يَحْيىٰ بْنُ أَيُّوبَ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَعَلِيُّ بْنُ حُجْرٍ. قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ ـ وَهُوَ ابْنُ جَعْفَرٍ ـ عَنْ عَمْرٍو ـ وَهُوَ ابْنُ أَبِي عَمْرٍو ـ، عَنْ عَبْدِ الرَّحْمٰنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِنَّ النَّذْرَ لاَ يُقَرِّبُ مِنِ ابْنِ آدَمَ شَيْئاً لَمْ يَكُنِ اللَّهُ قَدَّرَهُ لَهُ. وَلٰكِنِ النَّذْرُ يُوَافِقُ الْقَدَرَ، فَيُخْرَجُ بِذٰلِكَ مِنَ الْبَخِيلِ مَا لَمْ يَكُنِ الْبَخِيلُ يُرِيدُ أَنْ يُخْرِجَ».

(...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ ـ يَعْنِي ابْنَ عَبْدِ الرَّحْمٰنِ الْقَارِيَّ ـ وَعَبْدُ الْعَزِيزِ ـ يَعْنِي الدَّرَاوَرْدِيَّ ـ. كِلاَهُمَا عَنْ عَمْرِو بْنِ أَبِي عَمْرٍو، بِهٰذَا الإِسْنَادِ... مِثْلَهُ.

٣ ـ باب لا وفاءَ لنذرٍ في معصيةِ الله، ولا فيما لا يَمْلِكُ العبدُ

٨ ـ (١٦٤١) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ وَعَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ ـ وَاللَّفْظُ لِزُهَيْرٍ ـ. قَالاَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَيُّوبُ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَبِي الْمُهَلَّبِ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ. قَالَ: كَانَتْ ثَقِيفُ حُلَفَاءَ لِبَنِي عُقَيْلٍ، فَأَسَرَتْ ثَقِيفُ رَجُلَيْنِ مِنْ أَصْحَابِ رَسُولِ اللهِ ﷺ. وَأَسَرَ أَصْحَابُ رَسُولِ اللَّهِ ﷺ رَجُلاً مِنْ بَنِي عُقَيْلٍ. وَأَصَابُوا مَعَهُ الْعَضْبَاءَ، فَأَتَىٰ عَلَيْهِ رَسُولُ اللهِ ﷺ وَهُوَ فِي الْوَثَاقِ. قَالَ: يَا مُحَمَّدُ! فَأَتَاهُ. فَقَالَ: «مَا شَأْنُكَ؟» فَقَالَ: بِمَ أَخَذْتَنِي؟ وَبِمَ أَخَذْتَ سَابِقَةَ الْحَاجِّ؟ فَقَالَ ـ إِعْظَاماً لِذٰلِكَ: «أَخَذْتُكَ بِجَرِيرَةِ حُلَفَائِكَ ثَقِيفَ» ثُمَّ انْصَرَفَ عَنْهُ فَنَادَاهُ. فَقَالَ: يَا مُحَمَّدُ! يَا مُحَمَّدُ! وَكَانَ رَسُولُ اللَّهِ ﷺ رَحِيماً رَقِيقاً. فَرَجَعَ إِلَيْهِ فَقَالَ: «مَا شَأْنُكَ؟» قَالَ: إِنِّي مُسْلِمٌ. قَالَ: «لَوْ قُلْتَهَا وَأَنْتَ تَمْلِكُ أَمْرَكَ، أَفْلَحْتَ كُلَّ الْفَلاَحِ» ثُمَّ انْصَرَفَ. فَنَادَاهُ. فَقَالَ: يَا مُحَمَّدُ! يَا مُحَمَّدُ! فَأَتَاهُ فَقَالَ: «مَا شَأْنُكَ؟» قَالَ: إِنِّي جَائِعٌ فَأَطْعِمْنِي. وَظَمْآنُ فَأَسْقِنِي. قَالَ: «هٰذِهِ حَاجَتُكَ» فَفُدِيَ بِالرَّجُلَيْنِ.

قَالَ: وَأُسِرَتِ امْرَأَةٌ مِنَ الأَنْصَارِ. وَأُصِيبَتِ الْعَضْبَاءُ، فَكَانَتِ الْمَرْأَةُ فِي الْوَثَاقِ. وَكَانَ الْقَوْمُ يُرِيحُونَ نَعَمَهُمْ بَيْنَ يَدَيْ بُيُوتِهِمْ. فَانْفَلَتَتْ ذَاتَ لَيْلَةٍ مِنَ الْوَثَاقِ فَأَتَتِ

people used to give rest to their animals in front of their houses. One night, she (the captivated woman) fled from the fetter and then came to the camels. The more she drew near a camel, the more it fretted and fumed. So, she left them until she came to Al-Adba, which did not fret and fume, since it was submissive. She rode upon its back, drove it away and then went off. When those (of Thaqif) felt this, they went in pursuit of it, but it (the she-camel) exhausted them. She (the woman) took vow to Allah, that in case He saved her through it, she would slaughter it as a sacrifice. When she arrived in Medina, the people saw her and said: "Here is Al-Adba, the she-camel of Allah's Apostle "Allah's blessing and peace be upon him"." She (the woman) said that she had taken a vow that if Allah saved her through it, she would slaughter it as a sacrifice. They came to Allah's Apostle "Allah's blessing and peace be upon him" and informed him of that, whereupon he said: "Exalted be Allah! How bad she rewarded it that she took vow to Allah that if He saved her on its back, she would slaughter it as a sacrifice! There is no fulfillment of a vow in disobedience, or in anything which is not in the possession of the one (who made it)." In the narration of Ibn Hujr (he said): "There is no vow in disobedience to Allah."

(...) The same was narrated on the authority of Aiyyub, with the same chain of transmitters. In the narration of Hammad he said: Al-Atba was a she-camel of a man from Banu Uqail, and it was among those (animals), which proceeded ahead of the pilgrims. It was also mentioned that she (the captivated woman) came to a docile trained she-camel.

[4] What about him who vowed to go to Ka'ba on foot

9-(1642) Anas "Allah be pleased with him" narrated that once, The Prophet "Allah's blessing and peace be upon him" saw an old man supported between his two sons (while he was walking). He asked: "What is wrong with this (man)?" they said: "He took a vow to walk (to Ka'ba on foot)." Upon this he said: "No doubt, Allah is not in need of his tormenting himself." Then, he ordered him to ride.

10-(1643) Abu Huraira "Allah be pleased with him" narrated that once, The Prophet "Allah's blessing and peace be upon him" came upon an old man who was walking between his two sons, resting upon them. He asked: "What is the matter with this (old man)?" one of his sons said: "O Messenger of Allah! He had made a vow (to go to Ka'ba on foot)." The Prophet "Allah's blessing and peace be upon him" said: "Ride O old man! No doubt, Allah is not in need of you and your vow."

الإِبِل. فَجَعلَتْ إِذَا دَنَتْ مِنَ الْبَعِيرِ رَغَا فَتَتْرُكُهُ. حَتَّىٰ تَنْتَهِيَ إِلَى الْعَضْبَاءِ. فَلَمْ تَرْغُ. قَالَ: وَنَاقَةٌ مُنَوَّقَةٌ، فَقَعَدَتْ فِي عَجُزِهَا ثُمَّ زَجَرَتْهَا فَانطَلَقَتْ. وَنَذِرُوا بِهَا فَطَلَبُوهَا فَأَعْجَزَتْهُمْ. قَالَ: وَنَذَرَتْ لِلَّهِ؛ إِنْ نَجَّاهَا اللَّهُ عَلَيْهَا لَتَنْحَرَنَّهَا، فَلَمَّا قَدِمَتِ الْمَدِينَةَ رَآهَا النَّاسُ. فَقَالُوا: الْعَضْبَاءُ، نَاقَةُ رَسُولِ اللَّهِ ﷺ. فَقَالَتْ: إِنَّهَا نَذَرَتْ؛ إِنْ نَجَّاهَا اللَّهُ عَلَيْهَا لَتَنْحَرَنَّهَا. فَأَتَوْا رَسُولَ اللَّهِ ﷺ فَذَكَرُوا ذٰلِكَ لَهُ. فَقَالَ: «سُبْحَانَ اللَّهِ، بِئْسَمَا جَزَتْهَا. نَذَرَتْ لِلَّهِ إِنْ نَجَّاهَا اللَّهُ عَلَيْهَا لَتَنْحَرَنَّهَا. لاَ وَفَاءَ لِنَذْرٍ فِي مَعْصِيَةٍ. وَلاَ فِيمَا لاَ يَمْلِكُ الْعَبْدُ». وَفِي رِوَايَةِ ابْنِ حُجْرٍ: «لاَ نَذْرَ فِي مَعْصِيَةِ اللَّهِ».

(...) **ـ حدّثنا** أَبُو الرَّبِيعِ الْعَتَكِيُّ: حَدَّثَنَا حَمَّادٌ ـ يَعْنِي ابْنَ زَيْدٍ ـ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَابْنُ أَبِي عُمَرَ، عَنْ عَبْدِ الْوَهَّابِ الثَّقَفِيِّ. كِلاَهُمَا عَنْ أَيُّوبَ، بِهٰذَا الإِسْنَادِ، نَحْوَهُ.

وَفِي حَدِيثِ حَمَّادٍ قَالَ: كَانَتِ الْعَضْبَاءُ لِرَجُلٍ مِنْ بَنِي عُقَيْلٍ. وَكَانَتْ مِنْ سَوَابِقِ الْحَاجِّ.

وَفِي حَدِيثِهِ أَيْضاً: فَأَتَتْ عَلَىٰ نَاقَةٍ ذَلُولٍ مُجَرَّسَةٍ.

وَفِي حَدِيثِ الثَّقَفِيِّ: وَهِيَ نَاقَةٌ مُدَرَّبَةٌ.

٤ ـ باب مَنْ نذرَ أنْ يَمْشِيَ إلى الكعبة

٩ ـ (١٦٤٢) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ التَّمِيمِيُّ: أَخْبَرَنَا يَزِيدُ بْنُ زُرَيْعٍ، عَنْ حُمَيْدٍ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ. (ح) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ الْفَزَارِيُّ: حَدَّثَنَا حُمَيْدٌ: حَدَّثَنِي ثَابِتٌ، عَنْ أَنَسٍ؛ أَنَّ النَّبِيَّ ﷺ رَأَىٰ شَيْخاً يُهَادَى بَيْنَ ابْنَيْهِ. فَقَالَ: «مَا بَالُ هٰذَا؟» قَالُوا: نَذَرَ أَنْ يَمْشِيَ. قَالَ: «إِنَّ اللَّهَ عَنْ تَعْذِيبِ هٰذَا نَفْسَهُ لَغَنِيٌّ» وَأَمَرَهُ أَنْ يَرْكَبَ.

[البخاري: كتاب جزاء الصيد، باب من نذر المشي إلى الكعبة، رقم: ١٨٦٥].

١٠ ـ (١٦٤٣) ـ وحدّثنا يَحْيَىٰ بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ. قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ ـ وَهُوَ ابْنُ جَعْفَرٍ ـ عَنْ عَمْرٍو ـ وَهُوَ ابْنُ أَبِي عَمْرٍو ـ، عَنْ عَبْدِ الرَّحْمٰنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ النَّبِيَّ ﷺ أَدْرَكَ شَيْخاً يَمْشِي بَيْنَ ابْنَيْهِ. يَتَوَكَّأُ عَلَيْهِمَا. فَقَالَ النَّبِيُّ ﷺ: «مَا شَأْنُ هٰذَا؟» قَالَ ابْنَاهُ: يَا رَسُولَ اللَّهِ! كَانَ عَلَيْهِ نَذْرٌ، فَقَالَ النَّبِيُّ ﷺ: «ارْكَبْ. أَيُّهَا الشَّيْخُ! فَإِنَّ اللَّهَ غَنِيٌّ عَنْكَ وَعَنْ نَذْرِكَ».

وَاللَّفْظُ لِقُتَيْبَةَ وَابْنِ حُجْرٍ.

(…) A Hadith like this was narrated on the authority of Amr Ibn Abu Amr, with the same chain of transmitters.

11-(1644) Uqba Ibn Amir narrated: My sister took a vow to walk to the House of Allah as barefooted. She requested me to ask The Messenger of Allah "Allah's blessing and peace be upon him" for the religious verdict as regards that. I asked for his religious verdict, and he said: "Let her walk (for sometime) and ride (for sometime)."

12-(…) Uqba Ibn Amir Al-Juhani narrated: My sister took a vow…and the rest is the same, in which (the word) barefooted was not mentioned. But he added: Abu Al-Khair was sticking to Uqba.

(…) The same was narrated on the authority of Yazid Ibn Abu Habib, with the same chain of transmitters.

[5] The expiation of the (breech of the) vow

13-(1645) Uqba Ibn Amir narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "The expiation of (dissolving) the vow is the same as that of (dissolving) the oath."

(...) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ـ يَعْنِي الدَّرَاوَرْدِيَّ ـ عَنْ عَمْرِو بْنِ أَبِي عَمْرٍو، بِهٰذَا الإِسْنَادِ... مِثْلَهُ.

١١ ـ (١٦٤٤) ـ وحدّثنا زَكَرِيَّاءُ بْنُ يَحْيَىٰ بْنِ صَالِحٍ الْمِصْرِيُّ: حَدَّثَنَا الْمُفَضَّلُ ـ يَعْنِي ابْنَ فَضَالَةَ ـ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَيَّاشٍ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ؛ أَنَّهُ قَالَ: نَذَرَتْ أُخْتِي أَنْ تَمْشِيَ إِلَىٰ بَيْتِ اللَّهِ حَافِيَةً. فَأَمَرَتْنِي أَنْ أَسْتَفْتِيَ لَهَا رَسُولَ اللَّهِ ﷺ. فَاسْتَفْتَيْتُهُ. فَقَالَ: «لِتَمْشِ وَلْتَرْكَبْ».

[البخاري: كتاب جزاء الصيد، باب من نذر المشي إلى الكعبة، رقم: ١٨٦٦].

١٢ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنَا سَعِيدُ بْنُ أَبِي أَيُّوبَ؛ أَنَّ يَزِيدَ بْنَ أَبِي حَبِيبٍ أَخْبَرَهُ؛ أَنَّ أَبَا الْخَيْرِ حَدَّثَهُ، عَنْ عُقْبَةَ بْنِ عَامِرٍ الْجُهَنِيِّ؛ أَنَّهُ قَالَ: نَذَرَتْ أُخْتِي. فَذَكَرَ بِمِثْلِ حَدِيثِ مُفَضَّلٍ. وَلَمْ يَذْكُرْ فِي الْحَدِيثِ: حَافِيَةً. وَزَادَ: وَكَانَ أَبُو الْخَيْرِ لاَ يُفَارِقُ عُقْبَةَ.

(...) ـ وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ حَاتِمٍ وَابْنُ أَبِي خَلَفٍ. قَالاَ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي يَحْيَىٰ بْنُ أَيُّوبَ؛ أَنَّ يَزِيدَ بْنَ أَبِي حَبِيبٍ أَخْبَرَهُ، بِهٰذَا الإِسْنَادِ ... مِثْلَ حَدِيثِ عَبْدِ الرَّزَّاقِ.

٥ ـ باب كَفَّارَةِ النَّذْرِ

١٣ ـ (١٦٤٥) ـ وحدّثني هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ وَيُونُسُ بْنُ عَبْدِ الأَعْلَىٰ وَأَحْمَدُ بْنُ عِيسَىٰ ـ قَالَ يُونُسُ: أَخْبَرَنَا. وَقَالَ الآخَرَانِ: حَدَّثَنَا ابْنُ وَهْبٍ ـ. أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، عَنْ كَعْبِ بْنِ عَلْقَمَةَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ شُمَاسَةَ، عَنْ أَبِي الْخَيْرِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ، عَنْ رَسُولِ اللَّهِ ﷺ. قَالَ: «كَفَّارَةُ النَّذْرِ كَفَّارَةُ الْيَمِينِ».

(27) The Book Of Oaths

[1] Forbiddance to swear by anything other than Allah Almighty

1-(1646) Salim Ibn Abdullah narrated from his father: I heard Umar saying: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily, Allah "Exalted and Hallowed be He" forbids you to swear by your fathers." Umar said: By Allah! Since I heard The Messenger of Allah "Allah's blessing and peace be upon him" forbidding it, I've never sworn by it, either by myself or on behalf of anyone (of whom I narrate anything).

2-(...) A Hadith like this was narrated on the authority of Az-Zuhri, with the same chain of transmitters. But in the narration of Uqail, he said: I've never sworn by it since I heard The Messenger of Allah "Allah's blessing and peace be upon him" forbidding it, nor have I uttered it (in my talks). He did not mention "either by myself or on behalf of others."

(...) Az-Zuhri narrated from Salim that his father said: Once, The Prophet "Allah's blessing and peace be upon him" heard Umar swearing by his father...and the rest is the same as narrated by Yunus and Ma'mar.

3-(...) Abdullah narrated that once, The Messenger of Allah "Allah's blessing and peace be upon him" came upon Umar Ibn Al-Khattab in a group of riders, while Umar was swearing by his father, whereupon The Messenger of Allah "Allah's blessing and peace be upon him" addressed them (saying): "Verily, Allah "Exalted and Hallowed be He" forbids you to swear by your fathers. So, whoever (is intending to) take an oath, let him swear by Allah, otherwise he should keep silent."

4-(...) A Hadith like this was narrated on the authority of Nafi from Ibn Umar from The Prophet "Allah's blessing and peace be upon him".

(...) Abdullah Ibn Dinar narrated that he heard Ibn Umar "Allah be pleased with both" saying: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever (is intending to) take an oath, let him swear by nothing other than Allah." Quraish used to swear by their fathers, so, he (The Prophet) said: "Do not swear by your fathers."

٢٧ ـ كِتَابُ الأَيْمَانِ

١ ـ باب النَّهي عن الحَلِفِ بغير الله تعالى

١ ـ (١٦٤٦) ـ وحدّثني أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرِو بْنِ سَرْحٍ: حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ يُونُسَ. (ح) وحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ، قَالَ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ يَنْهَاكُمْ أَنْ تَحْلِفُوا بِآبَائِكُمْ». قَالَ عُمَرُ: فَوَاللَّهِ، مَا حَلَفْتُ بِهَا مُنْذُ سَمِعْتُ رَسُولَ اللَّهِ ﷺ نَهَىٰ عَنْهَا. ذَاكِراً وَلاَ آثِراً. [البخاري: كتاب الأيمان والنذور، باب لا تحلفوا بآبائكم، رقم: ٦٦٤٧].

٢ ـ (...) ـ وحدّثني عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ: حَدَّثَنِي أَبِي، عَنْ جَدِّي: حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ. قَالاَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ. كِلاَهُمَا عَنِ الزُّهْرِيِّ، بِهٰذَا الإِسْنَادِ. مِثْلَهُ...

غير أَنَّ فِي حَدِيثِ عُقَيْلٍ: مَا حَلَفْتُ بِهَا مُنْذُ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَنهى عَنْهَا. وَلاَ تَكَلَّمْتُ بِهَا. وَلَمْ يَقُلْ: ذَاكِراً وَلاَ آثِراً.

(...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، قَالَ: سَمِعَ النَّبِيُّ ﷺ عُمَرَ وَهُوَ يَحْلِفُ بِأَبِيهِ ... بِمِثْلِ رِوَايَةِ يُونُسَ وَمَعْمَرٍ.

٣ ـ (...) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ. (ح) وحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ ـ وَاللَّفْظُ لَهُ ـ: أَخْبَرَنَا اللَّيْثُ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ، عَنْ رَسُولِ اللَّهِ ﷺ؛ أَنَّهُ أَدْرَكَ عُمَرَ بْنَ الْخَطَّابِ فِي رَكْبٍ. وَعُمَرُ يَحْلِفُ بِأَبِيهِ. فَنَادَاهُمْ رَسُولُ اللَّهِ ﷺ: «أَلاَ إِنَّ اللَّهَ عَزَّ وَجَلَّ يَنْهَاكُمْ أَنْ تَحْلِفُوا بِآبَائِكُمْ، فَمَنْ كَانَ حَالِفاً فَلْيَحْلِفْ بِاللَّهِ أَوْ لِيَصْمُتْ». [البخاري: كتاب الأدب، باب ما لم ير إكفار من قال ذلك متأولاً...، رقم: ٦١٠٨].

٤ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا يَحْيَىٰ ـ وَهُوَ الْقَطَّانُ ـ عَنْ عُبَيْدِ اللَّهِ. (ح) وَحَدَّثَنِي بِشْرُ بْنُ هِلاَلٍ: حَدَّثَنَا عَبْدُ الْوَارِثِ، حَدَّثَنَا أَيُّوبُ. (ح) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنِ الْوَلِيدِ بْنِ كَثِيرٍ. (ح) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ. (ح) وَحَدَّثَنَا ابْنُ رَافِعٍ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: أَخْبَرَنَا الضَّحَّاكُ وَابْنُ أَبِي ذِئْبٍ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَابْنُ رَافِعٍ، عَنْ عَبْدِ الرَّزَّاقِ، عَنِ ابْنِ جُرَيْجٍ: أَخْبَرَنِي عَبْدُ الْكَرِيمِ. كُلُّ هٰؤُلاَءِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ... بِمِثْلِ هٰذِهِ الْقِصَّةِ. عَنِ النَّبِيِّ ﷺ.

(...) ـ وحدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ وَيَحْيَىٰ بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ ـ قَالَ يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا. وَقَالَ الآخَرُونَ: حَدَّثَنَا إِسْمَاعِيلُ، وَهُوَ ابْنُ جَعْفَرٍ ـ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ؛ أَنَّهُ سَمِعَ ابْنَ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ كَانَ حَالِفاً فَلاَ يَحْلِفْ إِلاَّ بِاللَّهِ» وَكَانَتْ قُرَيْشٌ تَحْلِفُ بِآبَائِهَا. فَقَالَ: «لاَ تَحْلِفُوا بِآبَائِكُمْ».

[البخاري: كتاب مناقب الأنصار، باب أيام الجاهلية، رقم: ٣٨٣٦].

[2] Whoever swore by Lati and Uzza (forgetfully or jokingly or by mistake) should say "There is no god (to be worshipped) but Allah"

5-(1647) Abu Huraira "Allah be pleased with him" said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever among you took an oath, and mentioned (the idol of) Lati in his oath, should say: "There is no god but Allah", and whoever said to his companion: "Come so that I would gamble with you" should give something in charity (as expiation)."

(...) The same was narrated on the authority of Az-Zuhri, with the same chain of transmitters. (Grand imam) Abu Al-Husain: Muslim said: No one narrated this statement (i.e. "Come so that I would gamble with you") except Az-Zuhri, who alone narrated ninety traditions with good transmitters, and no one shared them with him.

6-(1648) Abd Ar-Rahman Ibn Samura narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "You should neither swear by idols nor by your fathers."

[3] Desirability of the fact that if one takes an oath on something and then finds that it is beneficial to do another thing (which is against his oath), he would do what is better, and make expiation for his oath

7-(1649) Abu Musa "Allah be pleased with him" narrated: I went to The Prophet "Allah's blessing and peace be upon him" along with a group of The Ash'arites, asking him to provide us with means of conveyance. He said: "By Allah, I will not provide you with any means of conveyance; and I have nothing to make you ride on." We stayed as long as Allah wished. Then some camels as booty were brought to The Messenger of Allah "Allah's blessing and peace be upon him" and he ordered that we should be given three camels with white humps. When we set out we (or some of us) said: "By Allah! We will never be blessed (with what we have been given). We came to The Prophet "Allah's blessing and peace be upon him" and asked him to provide us with means of conveyance, but he took an oath not to provide us with any means of conveyance. Let's go and remind him."

We returned and told him. He replied: "I have not provided you with means of conveyance, but Allah has provided you with it, and by Allah, Allah willing, if I take an oath to do something, and later on I find out that it is more beneficial to do something different, I will do the thing which is better, and give expiation for my oath."

8-(...) Abu Musa "Allah be pleased with him" reported: My Companions sent me to Allah's Apostle "Allah's blessing and peace be upon him" to ask him for some mounts to ride on as they were accompanying him in the army of difficulty, (and that was the holy battle of Tabuk). I said: "O Allah's Prophet! My companions sent me to you to provide them with means of conveyance." He said: "By Allah! I will not make you ride

٢ ـ باب مَنْ حَلَفَ باللاَّتِ والعُزّى فليقل: لا إله إلا الله

٥ ـ (١٦٤٧) ـ حدّثني أَبُو الطَّاهِرِ: حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ يُونُسَ. (ح) وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي حُمَيْدُ بْنُ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ؛ أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ حَلَفَ مِنْكُمْ، فَقَالَ فِي حَلِفِهِ: بِاللاَّتِ، فَلْيَقُلْ: لاَ إِلٰهَ إِلاَّ اللَّهُ. وَمَنْ قَالَ لِصَاحِبِهِ: تَعَالَ أُقَامِرْكَ، فَلْيَتَصَدَّقْ». [البخاري: كتاب التفسير، باب: ﴿أفرأيتم اللات والعزى﴾، رقم: ٤٨٦٠].

(...) ـ وحدّثني سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، عَنِ الأَوْزَاعِيِّ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ. قَالاَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ. كِلاَهُمَا عَنِ الزُّهْرِيِّ، بِهٰذَا الإِسْنَادِ.

وَحَدِيثُ مَعْمَرٍ مِثْلُ حَدِيثِ يُونُسَ. غَيْرَ أَنَّهُ قَالَ: «فَلْيَتَصَدَّقْ بِشَيْءٍ».

وَفِي حَدِيثِ الأَوْزَاعِيِّ: «مَنْ حَلَفَ بِاللاَّتِ وَالْعُزَّىٰ».

قَالَ أَبُو الْحُسَيْنِ مُسْلِمٌ: هٰذَا الْحَرْفُ ـ يَعْنِي قَوْلَهُ: تَعَالَ أُقَامِرك، فَلْيَتَصَدَّقْ ـ لاَ يَرْوِيهِ أَحَدٌ غَيْرُ الزُّهْرِيِّ. قَالَ: وَلِلزُّهْرِيِّ نَحْوٌ مِنْ تِسْعِينَ حَدِيثاً يَرْوِيهِ عَنِ النَّبِيِّ ﷺ لاَ يُشَارِكُهُ فِيهِ أَحَدٌ بِأَسَانِيدَ جِيَادٍ.

٦ ـ (١٦٤٨) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الأَعْلَىٰ، عَنْ هِشَامٍ، عَنِ الْحَسَنِ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ سَمُرَةَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ تَحْلِفُوا بِالطَّوَاغِي وَلاَ بِآبَائِكُمْ».

٣ ـ باب ندب مَنْ حَلَفَ يميناً فرأى غيرَها خيراً منها أن يأتي الذي هو خير ويكفر عن يمينه

٧ ـ (١٦٤٩) ـ حدّثنا خَلَفُ بْنُ هِشَامٍ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَيَحْيَىٰ بْنُ حَبِيبٍ الْحَارِثِيُّ ـ وَاللَّفْظُ لِخَلَفٍ ـ قَالُوا: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ غَيْلاَنَ بْنِ جَرِيرٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى الأَشْعَرِيِّ. قَالَ: أَتَيْتُ النَّبِيَّ ﷺ فِي رَهْطٍ مِنَ الأَشْعَرِيِّينَ نَسْتَحْمِلُهُ. فَقَالَ: «وَاللَّهِ، لاَ أَحْمِلُكُمْ. وَمَا عِنْدِي مَا أَحْمِلُكُمْ عَلَيْهِ» قَالَ: فَلَبِثْنَا مَا شَاءَ اللَّهُ. ثُمَّ أُتِيَ بِإِبِلٍ، فَأَمَرَ لَنَا بِثَلاَثِ ذَوْدٍ غُرِّ الذُّرَىٰ، فَلَمَّا انْطَلَقْنَا قُلْنَا ـ أَوْ قَالَ بَعْضُنَا لِبَعْضٍ ـ: لاَ يُبَارِكُ اللَّهُ لَنَا. أَتَيْنَا رَسُولَ اللَّهِ ﷺ نَسْتَحْمِلُهُ فَحَلَفَ أَنْ لاَ يَحْمِلَنَا، ثُمَّ حَمَلَنَا. فَأَتَوْهُ فَأَخْبَرُوهُ. فَقَالَ: «مَا أَنَا حَمَلْتُكُمْ. وَلٰكِنَّ اللَّهَ حَمَلَكُمْ. وَإِنِّي، وَاللَّهِ، إِنْ شَاءَ اللَّهُ، لاَ أَحْلِفُ عَلَىٰ يَمِينٍ ثُمَّ أَرَىٰ خَيْراً مِنْهَا، إِلاَّ كَفَّرْتُ عَنْ يَمِينِي وَأَتَيْتُ الَّذِي هُوَ خَيْرٌ». [البخاري: كتاب الأيمان والنذور، باب قول الله تعالى: ﴿لا يؤاخذكم الله باللغو في أيمانكم...﴾، رقم: ٦٦٢٣].

٨ ـ (...) ـ حدّثنا عَبْدُ اللَّهِ بْنُ بَرَّادٍ الأَشْعَرِيُّ وَمُحَمَّدُ بْنُ الْعَلاَءِ الْهَمْدَانِيُّ ـ وَتَقَارَبَا فِي اللَّفْظِ ـ قَالاَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَىٰ.

anything." It happened that when I reached him, he was in an angry mood, and I didn't notice it. So I returned sadly because of the refusal of The Prophet "Allah's blessing and peace be upon him" (to provide us with means of conveyance), and for fear that The Prophet "Allah's blessing and peace be upon him" might have become angry with me.

I returned to my companions and informed them of what The Prophet "Allah's blessing and peace be upon him" had said. Only a short while had passed when I heard Bilal calling: "O Abdullah Ibn Qais!" I replied to his call. Bilal said: "Respond to Allah's Apostle "Allah's blessing and peace be upon him" who is calling you." When I went to him, he said: "Take these two camels tied together, these two camels tied together, and also these two camels tied together," referring to six camels he had bought from Sa'd at that time. The Prophet "Allah's blessing and peace be upon him" added: "Take them to your companions and say: Allah (or Allah's Apostle) allows you to ride on these, so ride on them."

Abu Musa further said: I took them to my companions and said: "The Messenger of Allah "Allah's blessing and peace be upon him" allows you to ride on these (camels). But by Allah, I will not leave you till some of you proceed with me to somebody who heard the statement of Allah's Apostle "Allah's blessing and peace be upon him" when I came to ask him (to provide you with means of conveyance) on your behalf, according to which he refused (to provide you with them) in the first time I had asked him on your behalf, and then his (statement of) giving me (those six camels) after that, lest you would think that I narrate to you a thing which Allah's Apostle "Allah's blessing and peace be upon him" did not say." They said to me: "By Allah! Though we consider you as true, we will do what you like."

So Abu Musa proceeded along with some of them till they came to those who heard the statement of Allah's Apostle "Allah's blessing and peace be upon him" according to which he denied them (some animals to ride on) and later (his statement) according to which he gave them the same. So these people told them the same information as Abu Musa had told them.

9-(...) Zahdam Al-Jarmi narrated: We were with Abu Musa Al-Ash'ari who called for food, which contained chicken. There entered a red-faced man from the tribe of Banu Taimullah, who seemed to be a Mawla, , to whom Abu Musa said: "Come near (to eat)." But he (the man) hesitated. He said to him once again: "Come near (to eat), for I saw The Messenger of Allah "Allah's blessing and peace be upon him" eating it (the chicken)." He

قَالَ: أَرْسَلَنِي أَصْحَابِي إِلَىٰ رَسُولِ اللَّهِ ﷺ أَسْأَلُهُ لَهُمُ الْحُمْلاَنَ. إِذْ هُمْ مَعَهُ فِي جَيْشِ الْعُسْرَةِ ـ وَهِيَ غَزْوَةُ تَبُوكَ ـ فَقُلْتُ: يَا نَبِيَّ اللَّهِ، إِنَّ أَصْحَابِي أَرْسَلُونِي إِلَيْكَ لِتَحْمِلَهُمْ. فَقَالَ: «وَاللَّهِ، لاَ أَحْمِلُكُمْ عَلَىٰ شَيْءٍ» وَوَافَقْتُهُ وَهُوَ غَضْبَانُ وَلاَ أَشْعُرُ. فَرَجَعْتُ حَزِيناً مِنْ مَنْعِ رَسُولِ اللَّهِ ﷺ. وَمِنْ مَخَافَةِ أَنْ يَكُونَ رَسُولُ اللَّهِ ﷺ قَدْ وَجَدَ فِي نَفْسِهِ عَلَيَّ، فَرَجَعْتُ إِلَىٰ أَصْحَابِي فَأَخْبَرْتُهُمُ الَّذِي قَالَ رَسُولُ اللَّهِ ﷺ. فَلَمْ أَلْبَثْ إِلاَّ سُوَيْعَةً إِذْ سَمِعْتُ بِلاَلاً يُنَادِي: أَيْ عَبْدَ اللَّهِ بْنَ قَيْسٍ، فَأَجَبْتُهُ. فَقَالَ: أَجِبْ رَسُولَ اللَّهِ ﷺ يَدْعُوكَ، فَلَمَّا أَتَيْتُ رَسُولَ اللَّهِ ﷺ قَالَ: «خُذْ هٰذَيْنِ الْقَرِينَيْنِ. وَهٰذَيْنِ الْقَرِينَيْنِ. وَهٰذَيْنِ الْقَرِينَيْنِ ـ لِسِتَّةِ أَبْعِرَةٍ ابْتَاعَهُنَّ حِينَئِذٍ مِنْ سَعْدٍ ـ فَانْطَلِقْ بِهِنَّ إِلَىٰ أَصْحَابِكَ. فَقُلْ: إِنَّ اللَّهَ ـ أَوْ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ ـ يَحْمِلُكُمْ عَلَىٰ هٰؤُلاَءِ. فَارْكَبُوهُنَّ».

قَالَ أَبُو مُوسَىٰ: فَانْطَلَقْتُ إِلَىٰ أَصْحَابِي بِهِنَّ. فَقُلْتُ: إِنَّ رَسُولَ اللَّهِ ﷺ يَحْمِلُكُمْ عَلَى هٰؤُلاَءِ. وَلٰكِنْ، وَاللَّهِ! لاَ أَدَعُكُمْ حَتَّىٰ يَنْطَلِقَ مَعِي بَعْضُكُمْ إِلَىٰ مَنْ سَمِعَ مَقَالَةَ رَسُولِ اللَّهِ ﷺ. حِينَ سَأَلْتُهُ لَكُمْ. وَمَنْعَهُ فِي أَوَّلِ مَرَّةٍ. ثُمَّ إِعْطَاءَهُ إِيَّايَ بَعْدَ ذٰلِكَ. لاَ تَظُنُّوا أَنِّي حَدَّثْتُكُمْ شَيْئاً لَمْ يَقُلْهُ. فَقَالُوا لِي: وَاللَّهِ، إِنَّكَ عِنْدَنَا لَمُصَدَّقٌ. وَلَنَفْعَلَنَّ مَا أَحْبَبْتَ، فَانْطَلَقَ أَبُو مُوسَىٰ بِنَفَرٍ مِنْهُمْ. حَتَّىٰ أَتَوُا الَّذِينَ سَمِعُوا قَوْلَ رَسُولِ اللَّهِ ﷺ. وَمَنْعَهُ إِيَّاهُمْ. ثُمَّ إِعْطَاءَهُمْ بَعْدُ. فَحَدَّثُوهُمْ بِمَا حَدَّثَهُمْ بِهِ أَبُو مُوسَىٰ، سَوَاءً.

[البخاري: كتاب المغازي، باب غزوة تبوك، وهي غزوة العسرة، رقم: ٤٤١٥].

٩ ـ (...) ـ حدّثني أَبُو الرَّبِيعِ الْعَتَكِيُّ: حَدَّثَنَا حَمَّادٌ ـ يَعْنِي ابْنَ زَيْدٍ ـ عَنْ أَيُّوبَ، عَنْ أَبِي قِلاَبَةَ، وَعَنِ الْقَاسِمِ بْنِ عَاصِمٍ، عَنْ زَهْدَمٍ الْجَرْمِيِّ. قَالَ أَيُّوبُ: وَأَنَا لِحَدِيثِ الْقَاسِمِ أَحْفَظُ مِنِّي لِحَدِيثِ أَبِي قِلاَبَةَ. قَالَ: كُنَّا عِنْدَ أَبِي مُوسَىٰ. فَدَعَا بِمَائِدَتِهِ وَعَلَيْهَا لَحْمُ دَجَاجٍ، فَدَخَلَ رَجُلٌ مِنْ بَنِي تَيْمِ اللَّهِ ـ أَحْمَرُ، شَبِيهٌ بِالْمَوَالِي ـ فَقَالَ لَهُ: هَلُمَّ، فَتَلَكَّأَ فَقَالَ: هَلُمَّ، فَإِنِّي قد رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَأْكُلُ مِنْهُ.

said: "I saw it (chicken) eating something dirty for which I consider it as unclean, so I took an oath not to eat it."

Abu Musa said: "I will tell you about this matter. I went to The Prophet "Allah's blessing and peace be upon him" along with a group of The Ash'arites, and asked him to provide us with means of conveyance. He said: "By Allah! I would not provide you with any means of conveyance, and I have no means of conveyance to provide you with." We waited as long as Allah wished, after which some camels were brought as booty to The Messenger of Allah "Allah's blessing and peace be upon him". He called us and provided us with five camels with white humps."

He (Abu Musa) further said: "When we set out some of us said to the others: "We have made The Messenger of Allah "Allah's blessing and peace be upon him" forget his oath. We then would never be blessed (in what we have been given)." So, we returned to him and said: "O Messenger of Allah! We came to you to provide us with means of conveyance, and you took an oath not to provide us with any means of conveyance. Then, you provided us with means of conveyance. Have you forgotten (such an oath) O Messenger of Allah?" He replied: "As for me, By Allah, Allah willing, if I take an oath to do something, and later on I find out that it is more beneficial to do something different, I will do the thing which is better, and give expiation for my oath. Then, go, (and You should know that) It is Allah Almighty Who provided you with the means of conveyance."

(...) Zahdam Al-Jarmi narrated: There were relations of friendship and brotherhood between the tribe of Jarm and the Ash'arites. We were in the company of Abu Musa Al-Ash'ari when he was served with food containing chicken...and the rest is the same.

(...) Zahdam Al-Jarmi narrated: We were sitting with Abu Musa...and the rest is the same.

(...) Zahdam Al-Jarmi narrated: I entered upon Abu Musa while he was eating the meat of chicken...and the rest is the same, to which he added (that The Prophet said): "By Allah, I've not forgotten it."

10-(...) Zahdam narrated that Abu Musa Al-Ash'ari "Allah be pleased with him" said: We came to The Messenger of Allah "Allah's blessing and peace be upon him" asking him to provide us with means of conveyance. He said: "I have nothing to ride so that I would provide you with. By Allah!

فَقَالَ الرَّجُلُ: إِنِّي رَأَيْتُه يَأْكُلُ شَيْئاً فَقَذِرْتُه. فَحَلَفْتُ أَنْ لاَ أَطْعَمَهُ. فَقَالَ: هَلُمَّ، أُحَدِّثْكَ عَنْ ذٰلِكَ. إِنِّي أَتَيْتُ رَسُولَ اللَّهِ ﷺ فِي رَهْطٍ مِنَ الأَشْعَرِيِّينَ نَسْتَحْمِلُهُ. فَقَالَ: «وَاللَّهِ لاَ أَحْمِلُكُمْ. وَمَا عِنْدِي مَا أَحْمِلُكُمْ عَلَيْهِ» فَلَبِثْنَا مَا شَاءَ اللَّهُ. فَأُتِيَ رَسُولُ اللَّهِ ﷺ بِنَهْبِ إِبِلٍ. فَدَعَا بِنَا، فَأَمَرَ لَنَا بِخَمْسِ ذَوْدٍ غُرِّ الذُّرَى. قَالَ: فَلَمَّا انْطَلَقْنَا، قَالَ بَعْضُنَا لِبَعْضٍ: أَغْفَلْنَا رَسُولَ اللَّهِ ﷺ يَمِينَهُ. لاَ يُبَارَكُ لَنَا. فَرَجَعْنَا إِلَيْهِ. فَقُلْنَا: يَا رَسُولَ اللَّهِ، إِنَّا أَتَيْنَاكَ نَسْتَحْمِلُكَ. وَإِنَّكَ حَلَفْتَ أَنْ لاَ تَحْمِلَنَا. ثُمَّ حَمَلْتَنَا. أَفَنَسِيتَ يَا رَسُولَ اللَّهِ؟ قَالَ: «إِنِّي، وَاللَّهِ، إِنْ شَاءَ اللَّهُ، لاَ أَحْلِفُ عَلَىٰ يَمِينٍ فَأَرَىٰ غَيْرَهَا خَيْراً مِنْهَا. إِلاَّ أَتَيْتُ الَّذِي هُوَ خَيْرٌ. وَتَحَلَّلْتُهَا فَانْطَلِقُوا، فَإِنَّمَا حَمَلَكُمُ اللَّهُ عَزَّ وَجَلَّ».

[البخاري: كتاب فرض الخمس، باب ومن الدليل على أن الخمس لنوائب المسلمين...، رقم: ٣١٣٣].

(...) ـ **وحدّثنا** ابْنُ أَبِي عُمَرَ: حَدَّثَنَا عَبْدُ الوَهَّابِ الثَّقَفِيُّ عَنْ أَيُّوبَ، عَنْ أَبِي قِلاَبَةَ وَالْقَاسِمِ التَّمِيمِيِّ، عَنْ زَهْدَمٍ الْجَرْمِيِّ. قَالَ: كَانَ بَيْنَ هٰذَا الْحَيِّ مِنْ جَرْمٍ وَبَيْنَ الأَشْعَرِيِّينَ وُدٌّ وَإِخَاءٌ. فَكُنَّا عِنْدَ أَبِي مُوسَى الأَشْعَرِيِّ. فَقُرِّبَ إِلَيْهِ طَعَامٌ فِيهِ لَحْمُ دَجَاجٍ ... فَذَكَرَ نَحْوَهُ.

(...) ـ **وحدّثني** عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَابْنُ نُمَيْرٍ، عَنْ إِسْمَاعِيلَ بْنِ عُلَيَّةَ، عَنْ أَيُّوبَ، عَنِ الْقَاسِمِ التَّمِيمِيِّ، عَنْ زَهْدَمٍ الْجَرْمِيِّ. (ح) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلاَبَةَ، عَنْ زَهْدَمٍ الْجَرْمِيِّ. (ح) وَحَدَّثَنِي أَبُو بَكْرِ بْنُ إِسْحَاقَ: حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا أَيُّوبُ، عَنْ أَبِي قِلاَبَةَ وَالْقَاسِمِ، عَنْ زَهْدَمٍ الْجَرْمِيِّ. قَالَ: كُنَّا عِنْدَ أَبِي مُوسَىٰ ... وَاقْتَصُّوا جَمِيعاً الْحَدِيثَ بِمَعْنَىٰ حَدِيثِ حَمَّادِ بْنِ زَيْدٍ.

(...) ـ **وحدّثنا** شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا الصَّعْقُ ـ يَعْنِي ابْنَ حَزْنٍ ـ: حَدَّثَنَا مَطَرٌ الْوَرَّاقُ. حَدَّثَنَا زَهْدَمٌ الْجَرْمِيُّ. قَالَ: دَخَلْتُ عَلَىٰ أَبِي مُوسَىٰ وَهُوَ يَأْكُلُ لَحْمَ دَجَاجٍ، وَسَاقَ الْحَدِيثَ بِنَحْوِ حَدِيثِهِمْ.
وَزَادَ فِيهِ قَالَ: «إِنِّي، وَاللَّهِ، مَا نَسِيتُهَا».

١٠ ـ (...) ـ **وحدّثنا** إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ، عَنْ سُلَيْمَانَ التَّيْمِيِّ، عَنْ ضُرَيْبِ بْنِ نُقَيْرٍ الْقَيْسِيِّ، عَنْ زَهْدَمٍ، عَنْ أَبِي مُوسَى الأَشْعَرِيِّ. قَالَ: أَتَيْنَا رَسُولَ اللَّهِ ﷺ

I would not provide you with any means of conveyance." Then, The Messenger of Allah "Allah's blessing and peace be upon him" sent to us three camels with white humps. (When we went away) we said (to one another): "We came to The Messenger of Allah "Allah's blessing and peace be upon him" and asked him to provide us with means of conveyance, but he took an oath not to provide us with any means of conveyance." Then, we returned to him and told him, whereupon he said: "I never take an oath and then see that it is more beneficial to do another thing, but that I would do what is better (and make expiation for my oath)."

(...) Zahdam narrated from Abu Musa "Allah be pleased with him": (In the holy battle of Tabuk) we were walking on foot. So, we came to The Prophet of Allah "Allah's blessing and peace be upon him", and asked him to provide us with means of conveyance...and the rest is the same.

11-(1650) Abu Huraira "Allah be pleased with him" narrated: Once, a man stayed with The Messenger of Allah "Allah's blessing and peace be upon him" until it was dark. When he returned to his family, he was told that his children had gone to bed. His wife served him with food, but he took an oath not to eat because his children (had gone to bed before eating with him). Then, it seemed to him (to eat), and he ate. He came to The Messenger of Allah "Allah's blessing and peace be upon him", and mentioned that to him. Upon this The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever took an oath (to do something) and then he saw it better to do another thing, let him do that (which is better) and make expiation for his oath."

12-(...) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever took an oath (to do something) and then he saw it better to do another thing, let him make expiation for his oath and do that (which is better)."

13-(...) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever took an oath (to do something) and then he saw that it would be more beneficial to do another thing, let him do that which is better and make expiation for his oath."

14-(...) The same was narrated on the authority of Suhail, through another chain of transmitters.

15-(1651) Tamim Ibn Tarawa narrated: A man came to Adi Ibn Hatim and begged from him the price of a servant or some of it. He said: "I have

نَسْتَحْمِلُهُ. فَقَالَ: «مَا عِنْدِي مَا أَحْمِلُكُمْ. وَاللَّهِ! مَا أَحْمِلُكُمْ» ثُمَّ بَعَثَ إِلَيْنَا رَسُولُ اللَّهِ ﷺ بِثَلاَثَةِ ذَوْدٍ بُقْعِ الذُّرَىٰ. فَقُلْنَا: إِنَّا أَتَيْنَا رَسُولَ اللَّهِ ﷺ نَسْتَحْمِلُهُ. فَحَلَفَ أَنْ لاَ يَحْمِلَنَا، فَأَتَيْنَاهُ فَأَخْبَرْنَاهُ. فَقَالَ: «إِنِّي لاَ أَحْلِفُ عَلَىٰ يَمِينٍ، أَرَىٰ غَيْرَهَا خَيْراً مِنْهَا، إِلاَّ أَتَيْتُ الَّذِي هُوَ خَيْرٌ».

(...) ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَىٰ التَّيْمِيُّ: حَدَّثَنَا الْمُعْتَمِرُ، عَنْ أَبِيهِ: حَدَّثَنَا أَبُو السَّلِيلِ، عَنْ زَهْدَمٍ. يُحَدِّثُهُ، عَنْ أَبِي مُوسَىٰ. قَالَ: كُنَّا مُشَاةً. فَأَتَيْنَا نَبِيَّ اللَّهِ ﷺ نَسْتَحْمِلُهُ... بنحو حديث جرير.

١١ ـ (١٦٥٠) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ الْفَزَارِيُّ: أَخْبَرَنَا يَزِيدُ بْنُ كَيْسَانَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: أَعْتَمَ رَجُلٌ عِنْدَ النَّبِيِّ ﷺ. ثُمَّ رَجَعَ إِلَىٰ أَهْلِهِ فَوَجَدَ الصِّبْيَةَ قَدْ نَامُوا، فَأَتَاهُ أَهْلُهُ بِطَعَامِهِ. فَحَلَفَ لاَ يَأْكُلُ، مِنْ أَجْلِ صِبْيَتِهِ. ثُمَّ بَدَا لَهُ فَأَكَلَ. فَأَتَىٰ رَسُولَ اللَّهِ ﷺ فَذَكَرَ ذٰلِكَ لَهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ حَلَفَ عَلَىٰ يَمِينٍ، فَرَأَىٰ غَيْرَهَا خَيْراً مِنْهَا، فَلْيَأْتِهَا، وَلْيُكَفِّرْ عَنْ يَمِينِهِ».

١٢ ـ (...) ـ وحدّثني أَبُو الطَّاهِرِ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي مَالِكٌ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ حَلَفَ عَلَىٰ يَمِينٍ، فَرَأَىٰ غَيْرَهَا خَيْراً مِنْهَا، فَلْيُكَفِّرْ عَنْ يَمِينِهِ، وَلْيَفْعَلْ».

١٣ ـ (...) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا ابْنُ أَبِي أُوَيْسٍ: حَدَّثَنِي عَبْدُ الْعَزِيزِ بْنُ الْمُطَّلِبِ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ حَلَفَ عَلَىٰ يَمِينٍ فَرَأَىٰ غَيْرَهَا خَيْراً مِنْهَا، فَلْيَأْتِ الَّذِي هُوَ خَيْرٌ، وَلْيُكَفِّرْ عَنْ يَمِينِهِ».

١٤ ـ (...) ـ وحدّثني الْقَاسِمُ بْنُ زَكَرِيَّاءَ: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ: حَدَّثَنِي سُلَيْمَانُ ـ يَعْنِي ابْنَ بِلاَلٍ ـ: حَدَّثَنِي سُهَيْلٌ فِي هٰذَا الإِسْنَادِ. بِمَعْنَىٰ حَدِيثِ مَالِكٍ: «فَلْيُكَفِّرْ يَمِينَهُ، وَلْيَفْعَلِ الَّذِي هُوَ خَيْرٌ».

١٥ ـ (١٦٥١) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا جَرِيرٌ، عَنْ عَبْدِ الْعَزِيزِ ـ يَعْنِي ابْنَ رُفَيْعٍ ـ عَنْ تَمِيمِ بْنِ طَرَفَةَ. قَالَ: جَاءَ سَائِلٌ إِلَىٰ عَدِيِّ بْنِ حَاتِمٍ. فَسَأَلَهُ نَفَقَةً فِي

nothing to give you except for my armour and helmet. I shall write to my family (a message) so that they would give them to you." But, the man refused. Adi became angry and said: "By Allah! I would give you nothing." Therefore, the man accepted. Upon this he (Adi) said: "By Allah! Had I not heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "Whoever took an oath (to do something) and then he saw that he would be more god-fearing if he did another thing, he should do what (causes him to be) more god-fearing", I would not have broken my oath."

16-(...) Adi Ibn Hatim narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever took an oath (to do something) and then he saw that it would be more beneficial to do another thing, let him do that which is better and dissolve his oath."

17-(...) Tamim At-Ta'i narrated that Adi Ibn Hatim told: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone of you took an oath (to do something) and then he saw that it would be more beneficial to do another thing, he should make expiation for that (oath) and do that which is better."

(...)Tamim At-Ta'i narrated that Adi Ibn Hatim told that he heard The Messenger of Allah "Allah's blessing and peace be upon him" saying the same.

18-(...) Tamim Ibn Tarawa narrated: I heard Adi Ibn Hatim saying in reply to a man who came and begged one hundred Dirhams from him: "Do you ask me for (only) one hundred Dirhams though I'm Adi Ibn Hatim (and my generosity is supposed to be beyond that)? By Allah! I would give you nothing." Then, he added: "Had I not heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "Whoever took an oath (to do something) and then he saw that it would be more beneficial to do another thing, let him do that which is better (and make expiation for his oath)", (I would not have broken my oath)."

(...) Tamim Ibn Tarawa narrated: I heard Adi Ibn Hatim saying when a man asked him for...and the rest is the same, in which he added (that Adi said): "Here are four hundred (Dirhams) out of my gift to you."

19-(1652) Abd Ar-Rahman Ibn Samura "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Abd Ar-Rahman Ibn Samura! Do not seek to be a ruler, because if you are given authority for that (seeking), then you will be held responsible for it. But if you are given it without asking for it, then you will

ثَمَنِ خَادِمٍ أَوْ فِي بَعْضِ ثَمَنِ خَادِمٍ. فَقَالَ: لَيْسَ عِنْدِي مَا أُعْطِيكَ إِلاَّ دِرْعِي وَمِغْفَرِي. فَأَكْتُبُ إِلَىٰ أَهْلِي أَنْ يُعْطُوكَهَا. قَالَ: فَلَمْ يَرْضَ. فَغَضِبَ عَدِيٌّ. فَقَالَ: أَمَا وَاللَّهِ، لاَ أُعْطِيكَ شَيْئاً. ثُمَّ إِنَّ الرَّجُلَ رَضِيَ. فَقَالَ: أَمَا وَاللَّهِ، لَوْلاَ أَنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ حَلَفَ عَلَىٰ يَمِينٍ ثُمَّ رَأَىٰ أَتْقَىٰ لِلَّهِ مِنْهَا، فَلْيَأْتِ التَّقْوَىٰ» مَا حَنَّثْتُ يَمِينِي.

١٦ ـ (...) ـ وحدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ، عَنْ تَمِيمِ بْنِ طَرَفَةَ، عَنْ عَدِيِّ بْنِ حَاتِمٍ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ حَلَفَ عَلَىٰ يَمِينٍ، فَرَأَىٰ غَيْرَهَا خَيْراً مِنْهَا، فَلْيَأْتِ الَّذِي هُوَ خَيْرٌ، وَلْيَتْرُكْ يَمِينَهُ».

١٧ ـ (...) ـ حدّثني مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ وَمُحَمَّدُ بْنُ طَرِيفٍ الْبَجَلِيُّ ـ وَاللَّفْظُ لابْنِ طَرِيفٍ ـ قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنِ الأَعْمَشِ، عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ، عَنْ تَمِيمٍ الطَّائِيِّ، عَنْ عَدِيٍّ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا حَلَفَ أَحَدُكُمْ عَلَى الْيَمِينِ، فَرَأَىٰ خَيْراً مِنْهَا، فَلْيُكَفِّرْهَا، وَلْيَأْتِ الَّذِي هُوَ خَيْرٌ».

(...) ـ وحدّثنا مُحَمَّدُ بْنُ طَرِيفٍ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنِ الشَّيْبَانِيِّ، عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ، عَنْ تَمِيمٍ الطَّائِيِّ، عَنْ عَدِيِّ بْنِ حَاتِمٍ؛ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ ذٰلِكَ.

١٨ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ تَمِيمِ بْنِ طَرَفَةَ. قَالَ: سَمِعْتُ عَدِيَّ بْنَ حَاتِمٍ، وَأَتَاهُ رَجُلٌ يَسْأَلُهُ مِئَةَ دِرْهَمٍ، فَقَالَ: تَسْأَلُنِي مِئَةَ دِرْهَمٍ. وَأَنَا ابْنُ حَاتِمٍ؟ وَاللَّهِ، لاَ أُعْطِيكَ. ثُمَّ قَالَ: لَوْلاَ أَنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ حَلَفَ عَلَىٰ يَمِينٍ ثُمَّ رَأَىٰ خَيْراً مِنْهَا، فَلْيَأْتِ الَّذِي هُوَ خَيْرٌ».

(...) ـ حدّثني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا سِمَاكُ بْنُ حَرْبٍ. قَالَ: سَمِعْتُ تَمِيمَ بْنَ طَرَفَةَ. قَالَ: سَمِعْتُ عَدِيَّ بْنَ حَاتِمٍ؛ أَنَّ رَجُلاً سَأَلَهُ... فَذَكَرَ مِثْلَهُ. وَزَادَ: وَلَكَ أَرْبَعُ مِئَةٍ فِي عَطَائِي.

١٩ ـ (١٦٥٢) ـ حدّثنا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ: حَدَّثَنَا الْحَسَنُ: حَدَّثَنَا عَبْدُ الرَّحْمَـٰنِ بْنُ سَمُرَةَ. قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «يَا عَبْدَ الرَّحْمَٰنِ بْنَ سَمُرَةَ، لاَ تَسْأَلِ الإِمَارَةَ، فَإِنَّكَ إِنْ أُعْطِيتَهَا عَنْ مَسْأَلَةٍ وُكِلْتَ إِلَيْهَا، وَإِنْ أُعْطِيتَهَا عَنْ غَيْرِ مَسْأَلَةٍ أُعِنْتَ عَلَيْهَا. وَإِذَا حَلَفْتَ عَلَىٰ يَمِينٍ فَرَأَيْتَ غَيْرَهَا خَيْراً مِنْهَا فَكَفِّرْ عَنْ يَمِينِكَ. وَائْتِ الَّذِي هُوَ خَيْرٌ». [البخاري: كتاب الأيمان والنذور، باب قول الله تعالى: ﴿لا يؤاخذكم الله باللغو في أيمانكم...﴾، رقم: ٦٦٢٢].

be helped in it (by Allah). Whenever you take an oath to do something and later you find that another else is better than the first, then do the better one and make expiation for your oath."

(...)The same was narrated on the authority of Abd Ar-Rahman Ibn Samura through another chain of transmitters without mentioning "authority".

[4] The oath of the swearer should be regarded according to the intention of the one who requested him to take such an oath

20-(1653) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Your oath should be considered on the basis according to which (or by which as in the narration of Amr) your companion (who requested you to take it) believes you."

21-(...) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "One's oath should be regarded according to the intention of him who requested him to take it."

[5] Restricting (the oath by uttering "Allah willing"

22-(1654) Abu Huraira "Allah be pleased with him" narrated: Solomon (the son of David) had sixty wives. He said: "Tonight I will go round (and have sexual relations with) all of them, with the result that each of them will conceive a child who will be a horseman fighting in Allah's Cause." But, none of those women got pregnant except one who gave birth to a half child." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Had he restricted (his statement by saying: "Allah willing", each one of them would have given birth to a horseman, who would have fought in Allah's Cause."

23-(...) Abu Huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Solomon, the son of David, The Prophet of Allah, said: "Tonight I will sleep with seventy ladies each of whom will conceive a child who will be a horseman fighting in Allah's Cause." His companion (or the angel) said to him: "(Say) "Allah willing"." But Solomon forgot and he did not say it. Consequently, none of those women got pregnant except one who gave birth to a half child." The Messenger of Allah "Allah's blessing and peace be upon him" further said: "Had Solomon said "Allah willing", he would not have failed (to beget such horsemen), and it would have helped him accomplish his need."

قَالَ أَبُو أَحْمَدَ الْجُلُودِيُّ: حَدَّثَنَا أَبُو الْعَبَّاسِ الْمَاسَرْجَسِيُّ: حَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ، بِهٰذَا الْحَدِيثِ.

(...) ـ **حدّثني** عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ: حَدَّثَنَا هُشَيْمٌ، عَنْ يُونُسَ وَمَنْصُورٍ وَحُمَيْدٍ. (ح) وَحَدَّثَنَا أَبُو كَامِلٍ الْجَحْدَرِيُّ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ سِمَاكِ بْنِ عَطِيَّةَ وَيُونُسَ بْنِ عُبَيْدٍ وَهِشَامِ بْنِ حَسَّانَ، فِي آخرِينَ. (ح) وَحَدَّثَنَا عُبَيْدُ اللّٰهِ بْنُ مُعَاذٍ: حَدَّثَنَا الْمُعْتَمِرُ، عَنْ أَبِيهِ. (ح) وَحَدَّثَنَا عُقْبَةُ بْنُ مُكْرَمٍ الْعَمِّيُّ: حَدَّثَنَا سَعِيدُ بْنُ عَامِرٍ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ. كُلُّهُمْ عَنِ الْحَسَنِ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ سَمُرَةَ، عَنِ النَّبِيِّ ﷺ، بِهٰذَا الْحَدِيثِ.

وَلَيْسَ فِي حَدِيثِ الْمُعْتَمِرِ، عَنْ أَبِيهِ، ذِكْرُ الإِمَارَةِ.

٤ ـ باب اليمين على نيّة المُسْتَحْلف

٢٠ ـ (١٦٥٣) ـ **حدّثنا** يَحْيَىٰ بْنُ يَحْيَىٰ وَعَمْرٌو النَّاقِدُ ـ قَالَ يَحْيَىٰ: أَخْبَرَنَا هُشَيْمُ بْنُ بَشِيرٍ، عَنْ عَبْدِ اللّٰهِ بْنِ أَبِي صَالِحٍ. وَقَالَ عَمْرٌو: حَدَّثَنَا هُشَيْمُ بْنُ بَشِيرٍ: أَخْبَرَنَا عَبْدُ اللّٰهِ بْنُ أَبِي صَالِحٍ ـ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَالَ رَسُولُ اللّٰهِ ﷺ: «يَمِينُكَ عَلَىٰ مَا يُصَدِّقُكَ عَلَيْهِ صَاحِبُكَ».

وَقَالَ عَمْرٌو: «يُصَدِّقُكَ بِهِ صَاحِبُكَ».

٢١ ـ (...) ـ **وحدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ هُشَيْمٍ، عَنْ عَبَّادِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللّٰهِ ﷺ: «الْيَمِينُ عَلَىٰ نِيَّةِ الْمُسْتَحْلِفِ».

٥ ـ باب الاسْتِثْنَاء

٢٢ ـ (١٦٥٤) ـ **حدّثني** أَبُو الرَّبِيعِ الْعَتَكِيُّ وَأَبُو كَامِلٍ الْجَحْدَرِيُّ فُضَيْلُ بْنُ حُسَيْنٍ ـ وَاللَّفْظُ لأَبِي الرَّبِيعِ ـ قَالاَ: حَدَّثَنَا حَمَّادٌ ـ وَهُوَ ابْنُ زَيْدٍ ـ: حَدَّثَنَا أَيُّوبُ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: كَانَ لِسُلَيْمَانَ سِتُّونَ امْرَأَةً. فَقَالَ: لأَطُوفَنَّ عَلَيْهِنَّ اللَّيْلَةَ، فَتَحْمِلُ كُلُّ وَاحِدَةٍ مِنْهُنَّ. فَتَلِدُ كُلُّ وَاحِدَةٍ مِنْهُنَّ غُلاَماً فَارِساً ـ يُقَاتِلُ فِي سَبِيلِ اللّٰهِ ـ فَلَمْ تَحْمِلْ مِنْهُنَّ إِلاَّ وَاحِدَةٌ، فَوَلَدَتْ نِصْفَ إِنْسَانٍ. فَقَالَ رَسُولُ اللّٰهِ ﷺ: «لَوْ كَانَ اسْتَثْنَىٰ، لَوَلَدَتْ كُلُّ وَاحِدَةٍ مِنْهُنَّ غُلاَماً فَارِساً، يُقَاتِلُ فِي سَبِيلِ اللّٰهِ».

٢٣ ـ (...) ـ **وحدّثنا** مُحَمَّدُ بْنُ عَبَّادٍ وَابْنُ أَبِي عُمَرَ ـ وَاللَّفْظُ لابْنِ أَبِي عُمَرَ ـ قَالاَ: حَدَّثَنَا سُفْيَانُ عَنْ هِشَامِ بْنِ حُجَيْرٍ، عَنْ طَاوُسٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ. قَالَ: «قَالَ سُلَيْمَانُ بْنُ دَاوُدَ نَبِيُّ اللّٰهِ: لأَطُوفَنَّ اللَّيْلَةَ عَلَىٰ سَبْعِينَ امْرَأَةً. كُلُّهُنَّ تَأْتِي بِغُلاَمٍ يُقَاتِلُ فِي سَبِيلِ اللّٰهِ. فَقَالَ لَهُ صَاحِبُهُ، أَوِ الْمَلَكُ: قُلْ: إِنْ شَاءَ اللّٰهُ. فَلَمْ يَقُلْ. وَنَسِيَ، فَلَمْ تَأْتِ وَاحِدَةٌ مِنْ نِسَائِهِ. إِلاَّ وَاحِدَةٌ جَاءَتْ بِشِقِّ غُلاَمٍ». فَقَالَ رَسُولُ اللّٰهِ ﷺ: «وَلَوْ قَالَ: إِنْ شَاءَ اللّٰهُ، لَمْ يَحْنَثْ، وَكَانَ دَرَكاً لَهُ فِي حَاجَتِهِ».

[البخاري: كتاب كفارات الأيمان، باب الاستثناء في الأيمان، رقم: ٦٧٢٠].

(...) A Hadith like this was narrated on the authority of Sufyan, from Abu Az-Zinad, from Al-A'raj, from Abu Huraira, from The Prophet "Allah's blessing and peace be upon him".

24-(...) Abu Huraira "Allah be pleased with him" narrated: Solomon, the son of David, said: "Tonight I will go round (and have sexual intercourse with) seventy ladies each of whom will conceive a child who will fight in Allah's Cause." It was said to him: "Say "Allah willing"." But Solomon did not say it. He visited them (and had sexual intercourse with them). But, none of those women got pregnant except one who gave birth to a half child. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Had Solomon said "Allah willing", he would not have failed (to have such children), and it would have been his access to get his need."

25-(...) Abu Huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Solomon, the son of David, said: "Tonight I will sleep with ninety ladies each of whom will conceive a child who will be a horseman fighting in Allah's Cause." His companion said to him: "Say "Allah willing"." But Solomon (forgot and) did not say "Allah willing". He visited all of them (and had sexual intercourse with them), but none of those women got pregnant except one who gave birth to a half child. By Him, in Whose hand is the life of Muhammad! Had he said "Allah willing", (he would not have failed to beget such children and) all of them would have fought as horsemen in Allah's cause."

(...) A Hadith like this was narrated on the authority of Abu Az-Zinad, with the same chain of transmitters, and a slight variation of wording.

[6] Forbiddance to insist on fulfilling an oath, which might cause harm to the swearer's family, without being prohibited

26-(1655) Hammam Ibn Munabbih narrated: This is what Abu Huraira narrated to us from The Messenger of Allah "Allah's blessing and peace be upon him". (He mentioned many traditions, including the following): The Messenger of Allah "Allah's blessing and peace be upon him" said: "By Allah! It is more sinful for one in Allah's sight to insist on fulfilling his oath (which might cause harm) to his family than to (dissolve it and) make the expiation for it which has been enjoined by Allah" (as long as such a breach will not lead to any disobedience to Allah).

(...) ـ وحدّثنا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي الزِّنَادِ، عَنْ الأَعْرَجِ، عَنِ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ ... مِثْلَهُ أَوْ نَحْوَهُ.

٢٤ ـ (...) ـ وحدّثنا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ بْنُ هَمَّامٍ: أَخْبَرَنَا مَعْمَرٌ، عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: «قَالَ سُلَيْمَانُ بْنُ دَاوُدَ: لأُطِيفَنَّ اللَّيْلَةَ عَلَىٰ سَبْعِينَ امْرَأَةً. تَلِدُ كُلُّ امْرَأَةٍ مِنْهُنَّ غُلاَماً. يُقَاتِلُ فِي سَبِيلِ اللَّهِ. فَقِيلَ لَهُ: قُلْ: إِنْ شَاءَ اللَّهُ، فَلَمْ يَقُلْ. فَأَطَافَ بِهِنَّ، فَلَمْ تَلِدْ مِنْهُنَّ، إِلاَّ امْرَأَةٌ وَاحِدَةٌ، نِصْفَ إِنْسَانٍ». قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ قَالَ: إِنْ شَاءَ اللَّهُ، لَمْ يَحْنَثْ. وَكَانَ دَرَكاً لِحَاجَتِهِ».

[البخاري: كتاب النكاح، باب قول الرجل لأطوفن الليلة على نسائي، رقم: ٥٢٤٢].

٢٥ ـ (...) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا شَبَابَةُ: حَدَّثَنِي وَرْقَاءُ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ. قَالَ: «قَالَ سُلَيْمَانُ بْنُ دَاوُدَ: لأَطُوفَنَّ اللَّيْلَةَ عَلَى تِسْعِينَ امْرَأَةً. كُلُّهَا تَأْتِي بِفَارِسٍ يُقَاتِلُ فِي سَبِيلِ اللَّهِ. فَقَالَ لَهُ صَاحِبُهُ: قُلْ: إِنْ شَاءَ اللَّهُ، فَلَمْ يَقُلْ: إِنْ شَاءَ اللَّهُ، فَطَافَ عَلَيْهِنَّ جَمِيعاً، فَلَمْ تَحْمِلْ مِنْهُنَّ إِلاَّ امْرَأَةٌ وَاحِدَةٌ. فَجَاءَتْ بِشِقِّ رَجُلٍ. وَايْمُ الَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، لَوْ قَالَ: إِنْ شَاءَ اللَّهُ، لَجَاهَدُوا فِي سَبِيلِ اللَّهِ فُرْسَاناً أَجْمَعُونَ».

(...) ـ وحَدَّثَنِيهِ سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا حَفْصُ بْنُ مَيْسَرَةَ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ أَبِي الزِّنَادِ، بِهٰذَا الإِسْنَادِ ... مِثْلَهُ. غَيْرَ أَنَّهُ قَالَ: «كُلُّهَا تَحْمِلُ غُلاَماً يُجَاهِدُ فِي سَبِيلِ اللَّهِ».

٦ ـ بابُ النَّهْيِ عَنِ الإِصْرَارِ على اليمين فيما يَتَأَذَّى به أَهْلُ الحَالِفِ مما ليس بحَرَام

٢٦ ـ (١٦٥٥) ـ حدّثنا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ. قَالَ: هٰذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ. فَذَكَرَ أَحَادِيثَ مِنْهَا: وَقَالَ رَسُولُ اللَّهِ ﷺ: «وَاللَّهِ، لأَنْ يَلَجَّ أَحَدُكُمْ بِيَمِينِهِ فِي أَهْلِهِ، آثَمُ لَهُ عِنْدَ اللَّهِ مِنْ أَنْ يُعْطِيَ كَفَّارَتَهُ الَّتِي فَرَضَ اللَّهُ».

[البخاري: كتاب الأيمان والنذور، باب قول الله تعالى: ﴿لا يؤاخذكم الله باللغو في أيمانكم...﴾، رقم: ٦٦٢٥].

[7] The unbeliever's vow, and what he would do with it in case he embraced Islam

27-(1656) Nafi narrated from Ibn Umar that Umar said: "O Messenger of Allah! During the pre-Islamic period of ignorance, I made a vow to observe I'tikaf in the Sacred House for a single night (what would I do with it?)" he (The Prophet) said: "Fulfill your vow."

(...) The same was narrated on the authority of Ibn Umar, with a slight variation of wording.

28-(...) Abdullah Ibn Umar "Allah be pleased with both" narrated that Umar Ibn Al-Khattab said to The Messenger of Allah "Allah's blessing and peace be upon him" while he was at Al-Ji'rana, on his return from Ta'if: "O Messenger of Allah! During the pre-Islamic period of ignorance, I made a vow to observe I'tikaf for a single night in the Sacred House, what would you think?" he said: "Go and observe I'tikaf (in it) for a day (and a night)."

He (the narrator) further said: The Messenger of Allah "Allah's blessing and peace be upon him" had given him a slave-girl from the one-fifth (of the booty). When The Messenger of Allah "Allah's blessing and peace be upon him" released the captives of the people (of Hawazin), Umar heard them saying: "We have been released by The Messenger of Allah "Allah's blessing and peace be upon him"." He asked: "What is this?" they said: "The Messenger of Allah "Allah's blessing and peace be upon him" released the captives of the people (of Hawazin)." Umar then said: "O Abdullah! Go to this slave-girl and release her."

(...) Ibn Umar "Allah be pleased with both" narrated: When The Messenger of Allah "Allah's blessing and peace be upon him" returned from (the holy battle of) Hunain, Umar asked The Messenger of Allah "Allah's blessing and peace be upon him" about a vow he made during the pre-Islamic period of ignorance, i.e. to observe I'tikaf for a night (in the Sacred House)...and the rest is the same.

(...) Nafi narrated: It was mentioned in the presence of Ibn Umar "Allah be pleased with both" that The Messenger of Allah "Allah's blessing and peace be upon him" performed Umra from Al-Ji'rana, whereupon he said: "He (The Prophet) never assumed Ihram for Umra from it." He added: "Umar had vowed, during the pre-Islamic period of ignorance, to observe I'tikaf for a night (in the Sacred House)...and the rest is the same.

(...) This Hadith was narrated on the authority of Ibn Umar through another chain of transmitters, with a slight variation of words.

٧ ـ بابُ نَذْرِ الكَافر وما يفعلُ فيه إذا أَسْلَمَ

٢٧ ـ (١٦٥٦) ـ حدّثنا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَزُهَيْرُ بْنُ حَرْبٍ ـ وَاللَّفْظُ لِزُهَيْرٍ ـ. قَالُوا: حَدَّثَنَا يَحْيَىٰ ـ وَهُوَ ابْنُ سَعِيدٍ الْقَطَّانُ ـ عَنْ عُبَيْدِ اللَّهِ. قَالَ: أَخْبَرَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ؛ أَنَّ عُمَرَ قَالَ: يَا رَسُولَ اللَّهِ، إِنِّي نَذَرْتُ فِي الْجَاهِلِيَّةِ أَنْ أَعْتَكِفَ لَيْلَةً فِي الْمَسْجِدِ الْحَرَامِ. قَالَ: «فَأَوْفِ بِنَذْرِكَ».

(...) ـ وحدّثنا أَبُو سَعِيدٍ الأَشَجُّ: حَدَّثَنَا أَبُو أُسَامَةَ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ ـ يَعْنِي الثَّقَفِيَّ ـ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْعَلاَءِ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، جمِيعاً عَنْ حَفْصِ بْنِ غِيَاثٍ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ عَمْرِو بْنِ جَبَلَةَ بْنِ أَبِي رَوَّادٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ. كُلُّهُمْ عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ.

وَقَالَ حَفْصٌ، مِنْ بَيْنِهِمْ: عَنْ عُمَرَ، بِهٰذَا الْحَدِيثِ.

أَمَّا أَبُو أُسَامَةَ وَالثَّقَفِيُّ فَفِي حَدِيثِهِمَا: اعْتِكَافُ لَيْلَةٍ.

وَأَمَّا فِي حَدِيثِ شُعْبَةَ فَقَالَ: جَعَلَ عَلَيْهِ يَوْماً يَعْتَكِفُهُ. وَلَيْسَ فِي حَدِيثِ حَفْصٍ، ذِكْرُ يَوْمٍ وَلاَ لَيْلَةٍ.

[البخاري: كتاب الاعتكاف، باب إذا نذر في الجاهلية أن يعتكف ثم أسلم، رقم: ٢٠٤٣].

٢٨ ـ (...) ـ وحدّثني أَبُو الطَّاهِرِ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ؛ أَنَّ أَيُّوبَ حَدَّثَهُ؛ أَنَّ نَافِعاً حَدَّثَهُ؛ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ حَدَّثَهُ؛ أَنَّ عُمَرَ بْنَ الْخَطَّابِ سَأَلَ رَسُولَ اللَّهِ ﷺ، وَهُوَ بِالْجِعْرَانَةِ، بَعْدَ أَنْ رَجَعَ مِنَ الطَّائِفِ، فَقَالَ: يَا رَسُولَ اللَّهِ، إِنِّي نَذَرْتُ فِي الْجَاهِلِيَّةِ أَنْ أَعْتَكِفَ يَوْماً فِي الْمَسْجِدِ الْحَرَامِ. فَكَيْفَ تَرَىٰ؟ قَالَ: «اذْهَبْ فَاعْتَكِفْ يَوْماً».

قَالَ: وَكَانَ رَسُولُ اللَّهِ ﷺ قَدْ أَعْطَاهُ جَارِيَةً مِنَ الْخُمُسِ. فَلَمَّا أَعْتَقَ رَسُولُ اللَّهِ ﷺ سَبَايَا النَّاسِ، سَمِعَ عُمَرُ بْنُ الْخَطَّابِ أَصْوَاتَهُمْ يَقُولُونَ: أَعْتَقَنَا رَسُولُ اللَّهِ ﷺ. فَقَالَ: مَا هٰذَا؟ فَقَالُوا: أَعْتَقَ رَسُولُ اللَّهِ ﷺ سَبَايَا النَّاسِ. فَقَالَ عُمَرُ: يَا عَبْدَ اللَّهِ، اذْهَبْ إِلَىٰ تِلْكَ الْجَارِيَةِ فَخَلِّ سَبِيلَهَا.

[البخاري: كتاب فرض الخمس، باب ما كان النبي ﷺ يعطي المؤلفة قلوبهم...، رقم: ٣١٤٤].

(...) ـ وحدّثنا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ. قَالَ: لَمَّا قَفَلَ النَّبِيُّ ﷺ مِنْ حُنَيْنٍ سَأَلَ عُمَرُ رَسُولَ اللَّهِ ﷺ عَنْ نَذْرٍ كَانَ نَذَرَهُ فِي الْجَاهِلِيَّةِ، اعْتِكَافِ يَوْمٍ... ثُمَّ ذَكَرَ بِمَعْنَىٰ حَدِيثِ جَرِيرِ بْنِ حَازِمٍ.

(...) ـ وحدّثنا أَحْمَدُ بْنُ عَبْدَةَ الضَّبِّيُّ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ: حَدَّثَنَا أَيُّوبُ، عَنْ نَافِعٍ. قَالَ: ذُكِرَ عِنْدَ ابْنِ عُمَرَ عُمْرَةُ رَسُولِ اللَّهِ ﷺ مِنَ الْجِعْرَانَةِ. فَقَالَ: لَمْ يَعْتَمِرْ مِنْهَا. قَالَ: وَكَانَ عُمَرُ نَذَرَ اعْتِكَافَ لَيْلَةٍ فِي الْجَاهِلِيَّةِ... ثُمَّ ذَكَرَ نَحْوَ حَدِيثِ جَرِيرِ بْنِ حَازِمٍ وَمَعْمَرٍ، عَنْ أَيُّوبَ.

(...) ـ وحدّثني عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمٰنِ الدَّارِمِيُّ: حَدَّثَنَا حَجَّاجُ بْنُ الْمِنْهَالِ: حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ. (ح) وَحَدَّثَنَا يَحْيَىٰ بْنُ خَلَفٍ: حَدَّثَنَا عَبْدُ الأَعْلَىٰ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ. كِلاَهُمَا عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، بِهٰذَا الْحَدِيثِ فِي النَّذْرِ. وَفِي حَدِيثِهِمَا جَمِيعاً: اعْتِكَافُ يَوْمٍ.

[8] How would the masters treat their slaves, and the expiation for (the sin of) slapping the face of one's slave

29-(1657) Zadhan Abu Umar narrated: I came to Ibn Umar "Allah be pleased with both" and he had just manumitted a slave of his. Then, he took a wood stick or something like it from the ground and said: "It (such a manumission) implies no reward (even as little as to be) equal to that (wood stick, since my intention when I manumitted him was not out of gift whose reward would be expected from Allah), but I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "Whoever slapped the face of his slave or beat him, then the expiation for such (a sin) is to manumit him.""

30-(...) Zadhan narrated that Ibn Umar "Allah be pleased with both" called a slave of his and saw a scare (of a strike) on his back. He asked him: "Has this (strike) pained you?" he replied in the negative. He said: "Then, you've become free." He (the narrator) said: Then, he (Ibn Umar) took something from the ground and said: "No doubt, I would receive no reward for (manumitting) him more than that (very little thing), but I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "Whoever beat a slave of his for no sin he has committed, or slapped his face (for no significant fault), then, the expiation of that should be to manumit him."

(...) The same was narrated through another chain of transmitters, with a slight variation of words.

31-(1658) Mu'awiya Ibn Suwaid narrated: I slapped (the face of) a slave of ours, and then I fled away (for fear of my father). A short time before noon, I came and offered the (Noon) prayer behind my father who (after the prayer) called me and him. He said to him: "Retaliate (and take your right) from him." But, he forgave (me). Then, he (my father) said: "We, Banu Muqrin, had only a slave-girl, during the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him". One of us slapped (the face of) her. When this news reached The Messenger of Allah "Allah's blessing and peace be upon him", he said: "Manumit her." They said: "There is no servant other than her." He said: "Then, let them employ her as their servant, and if they dispensed with her, they should let her go.""

32-(...) Hilal Ibn Yasaf narrated: An old man became (angry and he) hastily slapped (the face of) a slave-girl of his. Suwaid Ibn Muqrin said to

٨ ـ باب صُحبة المَماليك، وكفارة من لَطَم عَبْده

٢٩ ـ (١٦٥٧) ـ حدّثني أَبُو كَامِلٍ فُضَيْلُ بْنُ حُسَيْنٍ الْجَحْدَرِيُّ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ فِرَاسٍ، عَنْ ذَكْوَانَ أَبِي صَالِحٍ، عَنْ زَاذَانَ أَبِي عُمَرَ. قَالَ: أَتَيْتُ ابْنَ عُمَرَ، وَقَدْ أَعْتَقَ مَمْلُوكاً. قَالَ: فَأَخَذَ مِنَ الأَرْضِ عُوداً أَوْ شَيْئاً. فَقَالَ: مَا فِيهِ مِنَ الأَجْرِ مَا يَسْوَى هٰذَا. إِلاَّ أَنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ لَطَمَ مَمْلُوكَهُ أَوْ ضَرَبَهُ فَكَفَّارَتُهُ أَنْ يُعْتِقَهُ».

٣٠ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ ـ وَاللَّفْظُ لابْنِ الْمُثَنَّى ـ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ فِرَاسٍ. قَالَ: سَمِعْتُ ذَكْوَانَ يُحَدِّثُ، عَنْ زَاذَانَ؛ أَنَّ ابْنَ عُمَرَ دَعَا بِغُلاَمٍ لَهُ. فَرَأَىٰ بِظَهْرِهِ أَثَراً. فَقَالَ لَهُ: أَوْجَعْتُكَ؟ قَالَ: لاَ. قَالَ: فَأَنْتَ عَتِيقٌ.

قَالَ: ثُمَّ أَخَذَ شَيْئاً مِنَ الأَرْضِ فَقَالَ: مَالِي فِيهِ مِنَ الأَجْرِ مَا يَزِنُ هٰذَا. إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ ضَرَبَ غُلاَماً لَهُ، حَدًّا لَمْ يَأْتِهِ، أَوْ لَطَمَهُ، فَإِنَّ كَفَّارَتَهُ أَنْ يُعْتِقَهُ».

(...) ـ وحدّثناه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ. كِلاَهُمَا عَنْ سُفْيَانَ، عَنْ فِرَاسٍ... بِإِسْنَادِ شُعْبَةَ وَأَبِي عَوَانَةَ.

أَمَّا حَدِيثُ ابْنِ مَهْدِيٍّ فَذَكَرَ فِيهِ «حَدًّا لَمْ يَأْتِهِ».

وَفِي حَدِيثِ وَكِيعٍ: «مَنْ لَطَمَ عَبْدَهُ» وَلَمْ يَذْكُرِ الْحَدَّ.

٣١ ـ (١٦٥٨) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا أَبِي: حَدَّثَنَا سُفْيَانُ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ مُعَاوِيَةَ بْنِ سُوَيْدٍ. قَالَ: لَطَمْتُ مَوْلًى لَنَا فَهَرَبْتُ. ثُمَّ جِئْتُ قُبَيْلَ الظُّهْرِ فَصَلَّيْتُ خَلْفَ أَبِي. فَدَعَاهُ وَدَعَانِي. ثُمَّ قَالَ: امْتَثِلْ مِنْهُ. فَعَفَا. ثُمَّ قَالَ: كُنَّا ـ بَنِي مُقَرِّنٍ ـ عَلَىٰ عَهْدِ رَسُولِ اللَّهِ ﷺ. لَيْسَ لَنَا إِلاَّ خَادِمٌ وَاحِدَةٌ. فَلَطَمَهَا أَحَدُنَا. فَبَلَغَ ذٰلِكَ النَّبِيَّ ﷺ فَقَالَ: «أَعْتِقُوهَا» قَالُوا: لَيْسَ لَهُمْ خَادِمٌ غَيْرُهَا. قَالَ: «فَلْيَسْتَخْدِمُوهَا، فَإِذَا اسْتَغْنَوْا عَنْهَا، فَلْيُخَلُّوا سَبِيلَهَا».

٣٢ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ ـ وَاللَّفْظُ لأَبِي بَكْرٍ ـ. قَالاَ: حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ حُصَيْنٍ، عَنْ هِلاَلِ بْنِ يَسَافٍ. قَالَ: عَجِلَ

him: "Did you fail to beat her but on her cheeks? I was a seventh of seven (brothers) of Banu Muqrin, and we had no slave-girl but one, whom the youngest of us slapped. The Messenger of Allah "Allah's blessing and peace be upon him" ordered us to manumit her."

(...) Hilal Ibn Yasaf narrated: We were selling cloth (of cotton or linen) in the house of Suwaid Ibn Muqrin, the brother of An-Nu'man Ibn Muqrin, when a slave-girl came out. She said something to a man amongst us, who slapped her. Suwaid got angry...and the rest is the same.

33-(...) Abu Shu'ba Al-Iraqi narrated that once, a man slapped a slave-girl belonging to Suwaid Ibn Muqrin, whereupon Suwaid said: "Do you not learn that (slapping) the face is prohibited?" he further said: "I was a seventh of seven brothers, during the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him", having only a slave-girl, whom one of us slapped. The Messenger of Allah "Allah's blessing and peace be upon him" ordered us to manumit her."

(...)Wahb Ibn Jarir narrated: Shu'ba told that Muhammad Ibn Al-Munkadir said to me: What is your name?...and the rest is the same.

34-(1659) Ibrahim At-Taimi narrated from his father that Abu Mas'ud Al-Badri said: I was lashing a slave (belonging to me) when I heard a voice from behind me saying: "Learn O Abu Mas'ud..." I did not distinguish the voice because of my great anger. When he (the man of the voice) approached me, I noticed that He was The Messenger of Allah "Allah's blessing and peace be upon him", saying: "Learn O Abu Mas'ud! Learn O Abu Mas'ud!" I threw the whip of my hand. Then, he said: "Learn Abu Mas'ud that Allah has more power over you than you have over this slave." I said: "I would never beat any slave afterwards."

(...) The same was narrated on the authority of Al-A'mash, through another chain of transmitters. In the narration of Jarir, he said: "The whip fell from my hand out of fear of him (The Prophet)."

35-(...) Abu Mas'ud Al-Ansari narrated: While I was lashing a slave of mine, I heard a voice from behind me saying: "Learn O Abu Mas'ud that Allah has more power over you than you have over this (slave)." I turned and behold! He was The Messenger of Allah "Allah's blessing and peace be upon him". I said: "O Messenger of Allah! He is free for the sake of Allah." He said: "Had you not done so, the fire (of Hell) would have burnt (or touched) you."

شَيْخٌ فَلَطَمَ خَادِماً لَهُ. فَقَالَ لَهُ سُوَيْدُ بْنُ مُقَرِّنٍ: عَجزَ عَلَيْكَ إلاَّ حُرُّ وَجْهِهَا. لَقَدْ رَأَيْتُنِي سَابعَ سَبْعَةٍ مِنْ بَنِي مُقَرِّنٍ. مَالَنَا خَادِمٌ إِلاَّ وَاحِدَةٌ. لَطَمَهَا أَصْغَرُنَا، فَأَمَرَنَا رَسُولُ اللَّهِ ﷺ أَنْ نُعْتِقَهَا.

(...) ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ شُعْبَةَ، عَنْ حُصَيْنٍ، عَنْ هِلاَلِ بْنِ يَسَافٍ. قَالَ: كُنَّا نَبِيعُ الْبَزَّ فِي دَارِ سُوَيْدِ بْنِ مُقَرِّنٍ ـ أَخِي النُّعْمَانِ بْنِ مُقَرِّنٍ ـ فَخَرَجَتْ جَارِيَةٌ. فَقَالَتْ لِرَجُلٍ مِنَّا كَلِمَةً، فَلَطَمَهَا، فَغَضِبَ سُوَيْدٌ... فَذَكَرَ نَحْوَ حَدِيثِ ابْنِ إِدْرِيسَ.

٣٣ ـ (...) ـ **وحدّثنا** عَبْدُ الْوَارِثِ بْنُ عَبْدِ الصَّمَدِ: حَدَّثَنِي أَبِي: حَدَّثَنَا شُعْبَةُ. قَالَ: قَالَ لِي مُحَمَّدُ بْنُ الْمُنْكَدِرِ: مَا اسْمُكَ؟ قُلْتُ: شُعْبَةُ. فَقَالَ مُحَمَّدٌ: حَدَّثَنِي أَبُو شُعْبَةَ الْعِرَاقِيُّ، عَنْ سُوَيْدِ بْنِ مُقَرِّنٍ؛ أَنَّ جَارِيَةً لَهُ لَطَمَهَا إِنْسَانٌ. فَقَالَ لَهُ سُوَيْدٌ: أَمَا عَلِمْتَ أَنَّ الصُّورَةَ مُحَرَّمَةٌ؟ فَقَالَ: لَقَدْ رَأَيْتُنِي، وَإِنِّي لَسَابِعُ إِخْوَةٍ لِي، مَعَ رَسُولِ اللَّهِ ﷺ. وَمَا لَنَا خَادِمٌ غَيْرُ وَاحِدٍ، فَعَمَدَ أَحَدُنَا فَلَطَمَهُ، فَأَمَرَنَا رَسُولُ اللَّهِ ﷺ أَنْ نُعْتِقَهُ.

(...) ـ **وحدّثناه** إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ الْمُثَنَّى، عَنْ وَهْبِ بْنِ جَرِيرٍ: أَخْبَرَنَا شُعْبَةُ. قَالَ: قَالَ لِي مُحَمَّدُ بْنُ الْمُنْكَدِرِ: مَا اسْمُكَ؟... فَذَكَرَ بِمِثْلِ حَدِيثِ عَبْدِ الصَّمَدِ.

٣٤ ـ (١٦٥٩) ـ **حدّثنا** أَبُو كَامِلٍ الْجَحْدَرِيُّ: حَدَّثَنَا عَبْدُ الْوَاحِدِ ـ يَعْنِي ابْنَ زِيَادٍ ـ: حَدَّثَنَا الأَعْمَشُ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِيهِ، قَالَ: قَالَ أَبُو مَسْعُودٍ الْبَدْرِيُّ: كُنْتُ أَضْرِبُ غُلاَماً لِي بِالسَّوْطِ، فَسَمِعْتُ صَوْتاً مِنْ خَلْفِي «اعْلَمْ، أَبَا مَسْعُودٍ» فَلَمْ أَفْهَمِ الصَّوْتَ مِنَ الْغَضَبِ. قَالَ: فَلَمَّا دَنَا مِنِّي، إِذَا هُوَ رَسُولُ اللَّهِ ﷺ، فَإِذَا هُوَ يَقُولُ: «اعْلَمْ، أَبَا مَسْعُودٍ، اعْلَمْ، أَبَا مَسْعُودٍ» قَالَ: فَأَلْقَيْتُ السَّوْطَ مِنْ يَدِي. فَقَالَ: «اعْلَمْ، أَبَا مَسْعُودٍ، أَنَّ اللَّهَ أَقْدَرُ عَلَيْكَ مِنْكَ عَلَىٰ هٰذَا الْغُلاَمِ» قَالَ: فَقُلْتُ: لاَ أَضْرِبُ مَمْلُوكاً بَعْدَهُ أَبَداً.

(...) ـ **وحدّثناه** إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ. (ح) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا مُحَمَّدُ بْنُ حُمَيْدٍ ـ وَهُوَ الْمَعْمَرِيُّ ـ عَنْ سُفْيَانَ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا سُفْيَانُ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا أَبُو عَوَانَةَ. كُلُّهُمْ عَنِ الأَعْمَشِ. بِإِسْنَادِ عَبْدِ الْوَاحِدِ... نَحْوَ حَدِيثِهِ.

غَيْرَ أَنَّ فِي حَدِيثِ جَرِيرٍ: فَسَقَطَ مِنْ يَدِي السَّوْطُ، مِنْ هَيْبَتِهِ.

٣٥ ـ (...) ـ **وحدّثنا** أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلاَءِ: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الأَعْمَشُ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي مَسْعُودٍ الأَنْصَارِيِّ. قَالَ: كُنْتُ أَضْرِبُ غُلاَماً لِي. فَسَمِعْتُ مِنْ خَلْفِي صَوْتاً «اعْلَمْ، أَبَا مَسْعُودٍ، لَلَّهُ أَقْدَرُ عَلَيْكَ مِنْكَ عَلَيْهِ» فَالْتَفَتُّ فَإِذَا هُوَ رَسُولُ اللَّهِ ﷺ. فَقُلْتُ: يَا رَسُولَ اللَّهِ، هُوَ حُرٌّ لِوَجْهِ اللَّهِ. فَقَالَ: «أَمَا لَوْ لَمْ تَفْعَلْ، لَلَفَحَتْكَ النَّارُ، أَوْ لَمَسَّتْكَ النَّارُ».

36-(...) Ibrahim At-Taimi narrated from his father that Abu Mas'ud was beating his slave who said: "I seek refuge with Allah!" he beat him once again. He (the slave) said: "I seek refuge with The Messenger of Allah!" then, he left him. The Messenger of Allah "Allah's blessing and peace be upon him" said: "By Allah! Allah has more power over you than you have over him." Then, he manumitted him.

(...) The same was narrated on the authority of Shu'ba, with the same chain of transmitters, without mentioning: "I seek refuge with Allah! I seek refuge with The Messenger of Allah!"

[9] The grievous punishment of him, who accused falsely his slave of committing adultery

37-(1660) Abu Huraira "Allah be pleased with him" said: Abu Al-Qasim (The Prophet) "Allah's blessing and peace be upon him" said: "He, who accused falsely his slave of committing adultery, would receive the legal punishment (of false accusation) on the Day of Judgement except in case he (the slave) was as he described him."

(...) The same was narrated on the authority of Fudail Ibn Ghazwan, with the same chain of transmitters, according to which (Abu Huraira said): I heard Abu Al-Qasim "Allah's blessing and peace be upon him", The Prophet of repentance...

[10] Feeding one's slave from what he (the master) eats, and dressing him from what he dresses, and it is improper to overburden him

38-(1661) Al-Ma'rur Ibn Suwaid narrated: We passed by Abu Dharr "Allah be pleased with him" in Ar-Rabadha, and he was wearing a garment, and his slave were wearing another garment (of the same kind and quality). We said: "O Abu Dharr! If you joined them together, they would make a suit." Upon this Abu Dharr said: "There was an altercation between me and one of my brothers (slaves). His mother was foreign, and I abused him for his mother. He complained me to the Prophet "Allah's blessing and peace be upon him". Then I met the Prophet "Allah's blessing and peace be upon him" who said: "O Abu Dharr! You are a person who still has (some characteristics of the Days of) Ignorance." I said: "A man abuses men who would, in turn, abuse his father and mother." He said: "O Abu Dharr! You are a person who still has (some characteristics of the Days of) Ignorance. Your slaves are your brothers, whom Allah has put under your control. He who has his brother under his control, should feed him from what he eats and dress him from what he dresses. You should not overburden them, and if you overburden them, you should help them."

٣٦ ـ (...) ـ وحدّثنا مُحمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ ـ وَاللَّفْظُ لابْنِ الْمُثَنَّى ـ. قَالاَ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ شُعْبَةَ، عَنْ سُلَيْمَانَ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي مَسْعُودٍ، أَنَّهُ كَانَ يَضْرِبُ غُلاَمَهُ. فَجَعَلَ يَقُولُ: أَعُوذُ بِاللَّهِ. قَالَ: فَجَعَلَ يَضْرِبُهُ. فَقَالَ: أَعُوذُ بِرَسُولِ اللَّهِ، فَتَرَكَهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَاللَّهِ، لَلَّهُ أَقْدَرُ عَلَيْكَ مِنْكَ عَلَيْهِ» قَالَ: فَأَعْتَقَهُ.

(...) ـ وحَدَّثَنِيهِ بِشْرُ بْنُ خَالِدٍ: أَخْبَرَنَا مُحَمَّدٌ ـ يَعْنِي ابْنَ جَعْفَرٍ ـ عَنْ شُعْبَةَ، بِهٰذَا الإِسْنَادِ. وَلَمْ يَذْكُرْ قَوْلَهُ: أَعُوذُ بِاللَّهِ. أَعُوذُ بِرَسُولِ اللَّهِ ﷺ.

٩ ـ باب التغليظ على مَنْ قَذَفَ مَمْلُوكَهُ بالزنا

٣٧ ـ (١٦٦٠) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ نُمَيْرٍ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا فُضَيْلُ بْنُ غَزْوَانَ. قَالَ: سَمِعْتُ عَبْدَ الرَّحْمٰنِ بْنَ أَبِي نُعْمٍ: حَدَّثَنِي أَبُو هُرَيْرَةَ، قَالَ: قَالَ أَبُو الْقَاسِمِ ﷺ: «مَنْ قَذَفَ مَمْلُوكَهُ بِالزِّنَى يُقَامُ عَلَيْهِ الْحَدُّ يَوْمَ الْقِيَامَةِ، إِلاَّ أَنْ يَكُونَ كَمَا قَالَ».

[البخاري: كتاب الحدود، باب قذف العبيد، رقم: ٦٨٥٨].

(...) ـ وحدّثناه أَبُو كُرَيْبٍ: حَدَّثَنَا وَكِيعٌ. (ح) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْحَاقُ بْنُ يُوسُفَ الأَزْرَقُ. كِلاَهُمَا عَنْ فُضَيْلِ بْنِ غَزْوَانَ، بِهٰذَا الإِسْنَادِ. وَفِي حَدِيثِهِمَا: سَمِعْتُ أَبَا الْقَاسِمِ ﷺ، نَبِيَّ التَّوْبَةِ.

١٠ ـ بابُ إِطْعَامِ المَمْلُوكِ مما يَأْكُلُ وإِلْبَاسِهِ مما يلبَسُ ولا يُكلِّفُه ما يغلِبُه

٣٨ ـ (١٦٦١) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الأَعْمَشُ، عَنِ الْمَعْرُورِ بْنِ سُوَيْدٍ. قَالَ: مَرَرْنَا بِأَبِي ذَرٍّ بِالرَّبَذَةِ. وَعَلَيْهِ بُرْدٌ وَعَلَىٰ غُلاَمِهِ مِثْلُهُ. فَقُلْنَا: يَا أَبَا ذَرٍّ، لَوْ جَمَعْتَ بَيْنَهُمَا كَانَتْ حُلَّةً. فَقَالَ: إِنَّهُ كَانَ بَيْنِي وَبَيْنَ رَجُلٍ مِنْ إِخْوَانِي كَلاَمٌ. وَكَانَتْ أُمُّهُ أَعْجَمِيَّةً، فَعَيَّرْتُهُ بِأُمِّهِ. فَشَكَانِي إِلَى النَّبِيِّ ﷺ، فَلَقِيتُ النَّبِيَّ ﷺ. فَقَالَ: «يَا أَبَا ذَرٍّ، إِنَّكَ امْرُؤٌ فِيكَ جَاهِلِيَّةٌ» قُلْتُ: يَا رَسُولَ اللَّهِ، مَنْ سَبَّ الرِّجَالَ سَبُّوا أَبَاهُ وَأُمَّهُ. قَالَ: «يَا أَبَا ذَرٍّ، إِنَّكَ امْرُؤٌ فِيكَ جَاهِلِيَّةٌ. هُمْ إِخْوَانُكُمْ. جَعَلَهُمُ اللَّهُ تَحْتَ أَيْدِيكُمْ، فَأَطْعِمُوهُمْ مِمَّا تَأْكُلُونَ، وَأَلْبِسُوهُمْ مِمَّا تَلْبَسُونَ. وَلاَ تُكَلِّفُوهُمْ مَا يَغْلِبُهُمْ، فَإِنْ كَلَّفْتُمُوهُمْ فَأَعِينُوهُمْ».

[البخاري: كتاب الإيمان، باب المعاصي من أمر الجاهلية...، رقم: ٣٠].

39-(...) The same was narrated on the authority of Al-A'mash, with the same chain of transmitters. But, in the Hadith transmitted on the authority of Zuhair and Abu Mu'awiya, after his (The Prophet's) words: "You are a person who still has (some characteristics of the days of) Ignorance", he (Abu Dharr) said: "Even up to this time of my old age?" He (The Prophet) said: "Yes." In the narration of Abu Mu'awiya (The Prophet said): "Yes, up to this time of your old age." In the narration of Isa (The Prophet said): "If you overburden him, you should sell him." In the narration of Zuhair (The Prophet said): "You should help him in that (work)." In the narration of Abu Mu'awiya no statement of the following was mentioned: "You should sell him" or "You should help him." But it ends at his saying: "Do not overburden him."

40-(...) Al-Ma'rur Ibn Suwaid narrated: I saw Abu Dharr wearing a garment, and his slave was wearing a similar garment. I asked him about that, and he told that he had abused a person during the lifetime of Allah's Apostle "Allah's blessing and peace be upon him" and abused him for his mother. He came to Allah's Apostle "Allah's blessing and peace be upon him" and mentioned that to him. Upon this Allah's Apostle "Allah's blessing and peace be upon him" said: "You are a person who still has (some characteristics of the Days of) Ignorance. Your slaves are your brothers, whom Allah has put under your control. He who has his brother under his control, should feed him from what he eats and dress him from what he dresses. You should not overburden them, and if you overburden them, you should help them."

41-(1662) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The slave has (the right of) eating and dressing, and he is not to be overburdened by work (which might be beyond his capacity)."

42-(1663) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When the slave of anyone among you prepares food for him and serves it after having sat close to (and bearing the hardship of) its heat and smoke, he should make him (the slave) sit along with him and make him eat (along with him), and if the food seems to run short, then he should spare a portion for him (from his own share), a morsel or two."

٣٩ ـ (...) ـ وحدّثناه أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ. (ح) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ. كُلُّهُمْ عَنِ الأَعْمَشِ، بِهٰذَا الإِسْنَادِ.

وَزَادَ فِي حَدِيثِ زُهَيْرٍ وَأَبِي مُعَاوِيَةَ بَعْدَ قَوْلِهِ: «إِنَّكَ امْرُؤٌ فِيكَ جَاهِلِيَّةٌ». قَالَ: قُلْتُ: عَلَى حَالِ سَاعَتِي مِنَ الْكِبَرِ؟ قَالَ: «نَعَمْ».

وَفِي رِوَايَةِ أَبِي مُعَاوِيَةَ: «نَعَمْ عَلَىٰ حَالِ سَاعَتِكَ مِنَ الْكِبَرِ».

وَفِي حَدِيثِ عِيسَىٰ: «فَإِنْ كَلَّفَهُ مَا يَغْلِبُهُ فَلْيَبِعْهُ».

وَفِي حَدِيثِ زُهَيْرٍ: «فَلْيُعِنْهُ عَلَيْهِ».

وَلَيْسَ فِي حَدِيثِ أَبِي مُعَاوِيَةَ: «فَلْيَبِعْهُ» وَلاَ: «فَلْيُعِنْهُ». انْتَهَىٰ عِنْدَ قَوْلِهِ: «وَلاَ يُكَلِّفْهُ مَا يَغْلِبُهُ».

٤٠ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ ـ وَاللَّفْظُ لاِبْنِ الْمُثَنَّى ـ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ وَاصِلٍ الأَحْدَبِ، عَنِ الْمَعْرُورِ بْنِ سُوَيْدٍ. قَالَ: رَأَيْتُ أَبَا ذَرٍّ وَعَلَيْهِ حُلَّةٌ وَعَلَىٰ غُلاَمِهِ مِثْلُهَا، فَسَأَلْتُهُ عَنْ ذٰلِكَ؟ قَالَ: فَذَكَرَ أَنَّهُ سَابَّ رَجُلاً عَلَىٰ عَهْدِ رَسُولِ اللَّهِ ﷺ. فَعَيَّرَهُ بِأُمِّهِ. قَالَ: فَأَتَى الرَّجُلُ النَّبِيَّ ﷺ. فَذَكَرَ ذٰلِكَ لَهُ. فَقَالَ النَّبِيُّ ﷺ: «إِنَّكَ امْرُؤٌ فِيكَ جَاهِلِيَّةٌ. إِخْوَانُكُمْ وَخَوَلُكُمْ. جَعَلَهُمُ اللَّهُ تَحْتَ أَيْدِيكُمْ، فَمَنْ كَانَ أَخُوهُ تَحْتَ يَدَيْهِ فَلْيُطْعِمْهُ مِمَّا يَأْكُلُ، وَلْيُلْبِسْهُ مِمَّا يَلْبَسُ، وَلاَ تُكَلِّفُوهُمْ مَا يَغْلِبُهُمْ، فَإِنْ كَلَّفْتُمُوهُمْ فَأَعِينُوهُمْ عَلَيْهِ».

٤١ ـ (١٦٦٢) ـ وحدّثني أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرِو بْنِ سَرْحٍ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنَا عَمْرُو بْنُ الْحَارِثِ؛ أَنَّ بُكَيْرَ بْنَ الأَشَجِّ حَدَّثَهُ، عَنِ الْعَجْلاَنِ مَوْلَىٰ فَاطِمَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «لِلْمَمْلُوكِ طَعَامُهُ وَكِسْوَتُهُ. وَلاَ يُكَلَّفُ مِنَ الْعَمَلِ إِلاَّ مَا يُطِيقُ».

٤٢ ـ (١٦٦٣) ـ وحدّثنا الْقَعْنَبِيُّ: حَدَّثَنَا دَاوُدُ بْنُ قَيْسٍ، عَنْ مُوسَى بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا صَنَعَ لأَحَدِكُمْ خَادِمُهُ طَعَامَهُ ثُمَّ جَاءَهُ بِهِ، وَقَدْ وَلِيَ حَرَّهُ وَدُخَانَهُ، فَلْيُقْعِدْهُ مَعَهُ. فَلْيَأْكُلْ، فَإِنْ كَانَ الطَّعَامُ مَشْفُوهاً قَلِيلاً، فَلْيَضَعْ فِي يَدِهِ مِنْهُ أُكْلَةً أَوْ أُكْلَتَيْنِ».

قَالَ دَاوُدُ: يَعْنِي لُقْمَةً أَوْ لُقْمَتَيْنِ.

[11] The reward of a slave when he is sincere to his master and does well in worshipping Allah

43-(1664) Ibn Umar "Allah be pleased with both" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "If a slave is sincere to his master, and does well in worshipping Allah, he will receive a double reward."

(...) The same was narrated on the authority of Ibn Umar from The Prophet "Allah's blessing and peace be upon him", through another chain of transmitters.

44-(1665) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "A faithful slave would receive a double reward." (Abu Huraira resumed): "By Him, in Whose Hand is the life of Abu Huraira, had it not been for Jihad in the cause of Allah, offering Hajj and my duty to my mother, I would have liked to die as being a slave." We have been reported that Abu Huraira did not perform Hajj until his mother died, because of his sticking to her.

(...) The same was narrated on the authority of Ibn Shihab, with the same chain of transmitters, without mentioning "We have been reported..." and what follows it.

45-(1666) Abu Huraira "Allah be pleased with him" narrated from The Messenger of Allah "Allah's blessing and peace be upon him": "If a slave fulfilled the right of Allah and the right of his masters, then, he would receive a double reward." I (a sub-narrator) said: I narrated that to Ka'b, who commented: He would not bear any account, nor would a poor believer.

(...) The same was narrated on the authority of Al-A'mash, with the same chain of transmitters.

46-(1667) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "What a good slave he is who dies after worshipping Allah well and accompanying his master well! What a good one he is!"

[12] Manumitting one's share of a common slave

47-(1501) Nafi narrated from Ibn Umar "Allah be pleased with both": Allah's Apostle "Allah's blessing and peace be upon him" said: "He, who frees his share of a common slave and he has sufficient money to free him completely, should let its price be estimated by a just man and give his partners the price of their shares and manumit the slave; otherwise he would manumit the slave partially (according to his own share)."

١١ ـ باب ثواب العبدِ وأجره إذا نصَحَ لسيدِهِ وأحسن عبادة الله

٤٣ ـ (١٦٦٤) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ. قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ الْعَبْدَ إِذَا نَصَحَ لِسَيِّدِهِ، وَأَحْسَنَ عِبَادَةَ اللَّهِ، فَلَهُ أَجْرُهُ مَرَّتَيْنِ». [البخاري: كتاب العتق، باب العبد إذا أحسن عبادة ربه...، رقم: ٢٥٤٦].

(...) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّىٰ. قَالاَ: حَدَّثَنَا يَحْيَىٰ ـ وَهُوَ الْقَطَّانُ ـ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ نُمَيْرٍ وَأَبُو أُسَامَةَ. كُلُّهُمْ عَنْ عُبَيْدِ اللَّهِ. (ح) وَحَدَّثَنَا هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: حَدَّثَنِي أُسَامَةُ. جَمِيعاً عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِ حَدِيثِ مَالِكٍ.

٤٤ ـ (١٦٦٥) ـ حدّثني أَبُو الطَّاهِرِ وَحَرْمَلَةُ بْنُ يَحْيَىٰ. قَالاَ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ. قَالَ: سَمِعْتُ سَعِيدَ بْنَ الْمُسَيَّبِ يَقُولُ: قَالَ أَبُو هُرَيْرَةَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لِلْعَبْدِ الْمَمْلُوكِ الْمُصْلِحِ أَجْرَانِ». وَالَّذِي نَفْسُ أَبِي هُرَيْرَةَ بِيَدِهِ، لَوْلاَ الْجِهَادُ فِي سَبِيلِ اللَّهِ، وَالْحَجُّ، وَبِرُّ أُمِّي، لأَحْبَبْتُ أَنْ أَمُوتَ وَأَنَا مَمْلُوكٌ. قَالَ: وَبَلَغَنَا؛ أَنَّ أَبَا هُرَيْرَةَ لَمْ يَكُنْ يَحُجُّ حَتَّىٰ مَاتَتْ أُمُّهُ، لِصُحْبَتِهَا. قَالَ أَبُو الطَّاهِرِ فِي حَدِيثِهِ: «لِلْعَبْدِ الْمُصْلِحِ» وَلَمْ يَذْكُرِ الْمَمْلُوكَ. [البخاري: كتاب العتق، باب العبد إذا أحسن عبادة ربه...، رقم: ٢٥٤٨].

(...) ـ وحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا أَبُو صَفْوَانَ الأُمَوِيُّ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، بِهَٰذَا الإِسْنَادِ. وَلَمْ يَذْكُرْ: بَلَغَنَا وَمَا بَعْدَهُ.

٤٥ ـ (١٦٦٦) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالاَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أَدَّى الْعَبْدُ حَقَّ اللَّهِ وَحَقَّ مَوَالِيهِ، كَانَ لَهُ أَجْرَانِ».

قَالَ: فَحَدَّثْتُهَا كَعْباً. فَقَالَ كَعْبٌ: لَيْسَ عَلَيْهِ حِسَابٌ. وَلاَ عَلَىٰ مُؤْمِنٍ مُزْهِدٍ.

(...) ـ وحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، بِهَٰذَا الإِسْنَادِ.

٤٦ ـ (١٦٦٧) ـ وحدّثنا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ. قَالَ: هَٰذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ. فَذَكَرَ أَحَادِيثَ مِنْهَا: وَقَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «نِعِمَّا لِلْمَمْلُوكِ أَنْ يُتَوَفَّىٰ. يُحْسِنُ عِبَادَةَ اللَّهِ وَصَحَابَةَ سَيِّدِهِ. نِعِمَّا لَهُ».

١٢ ـ باب مَنْ أعتقَ شِرْكاً لَهُ في عَبْدٍ

٤٧ ـ (١٥٠١) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ. قَالَ: قُلْتُ لِمَالِكٍ: حَدَّثَكَ نَافِعٌ، عَنِ ابْنِ عُمَرَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَعْتَقَ شِرْكاً لَهُ فِي عَبْدٍ، فَكَانَ لَهُ مَالٌ يَبْلُغُ ثَمَنَ الْعَبْدِ، قُوِّمَ عَلَيْهِ قِيمَةَ الْعَدْلِ، فَأَعْطَىٰ شُرَكَاءَهُ حِصَصَهُمْ، وَعَتَقَ عَلَيْهِ الْعَبْدُ، وَإِلاَّ فَقَدْ عَتَقَ مِنْهُ مَا عَتَقَ».

48-(…) Nafi narrated from Ibn Umar "Allah be pleased with both": Allah's Apostle "Allah's blessing and peace be upon him" said: "He, who frees his share of a common slave, should manumit the slave in full if he has sufficient money to afford his price completely. If he has not enough money, he would manumit the slave partially (according to his own share)."

49-(…) Nafi narrated from Ibn Umar "Allah be pleased with both": Allah's Apostle "Allah's blessing and peace be upon him" said: "He, who frees his share of a common slave and he has sufficient money to free him completely, should let its price be estimated by a just man (and give his partners the price of their shares and manumit the slave); otherwise he would manumit the slave partially (according to his own share)."

(…) The same was narrated on the authority of Nafi from Ibn Umar from The Prophet "Allah's blessing and peace be upon him", through another chain of transmitters, without mentioning: "If he has not enough money, he would manumit the slave partially (according to his own share)", except the narration of Aiyyub and Yahya Ibn Sa'id, who mentioned it and said: We do not know whether that (statement) is a part of the Hadith, or is something said by Nafi.

50-(…) Salim Ibn Abdullah narrated from his father that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever emancipated a slave jointly owned by him and another man, then the price of such a slave should be justly estimated from his (the manumitter's) wealth, with neither decrease nor increase. Then, he would emancipate him in full (and pay the other share to his partner) from his wealth, in case he is too solvent (to afford the whole price)."

51-(…) Salim narrated from Ibn Umar "Allah be pleased with both" that The Prophet "Allah's blessing and peace be upon him" said: "He, who emancipated his share of a (jointly owned) slave should manumit the remaining share from his own wealth, in case he has enough money to afford the whole price of the slave."

52-(1502) Abu Huraira "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said, as regards the slave who is jointly owned by two persons, one of whom would manumit him: "He should secure (his full emancipation, if he is solvent)."

53-(…) This Hadith was narrated on the authority of Shu'ba, with the same chain of transmitters with the following change: "He, who emancipates his share of a slave, should secure emancipation for him (in full) from his own property."

٤٨ ـ (...) ـ حدثنا ابْنُ نُمَيْرٍ. حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَعْتَقَ شِرْكاً لَهُ مِنْ مَمْلُوكٍ فَعَلَيْهِ عِتْقُهُ كُلُّهُ. إِنْ كَانَ لَهُ مَالٌ يَبْلُغُ ثَمَنَهُ، فَإِنْ لَمْ يَكُنْ لَهُ مَالٌ عَتَقَ مِنْهُ مَا عَتَقَ».

٤٩ ـ (...) ـ وحدثنا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ، عَنْ نَافِعٍ مَوْلَىٰ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَعْتَقَ نَصِيباً لَهُ فِي عَبْدٍ، فَكَانَ لَهُ مِنَ الْمَالِ قَدْرُ مَا يَبْلُغُ قِيمَتَهُ. قُوِّمَ عَلَيْهِ قِيمَةَ عَدْلٍ. وَإِلاَّ فَقَدْ عَتَقَ مِنْهُ مَا عَتَقَ».

(...) ـ وحدثنا قُتَيْبَةُ بْنُ سَعِيدٍ وَمُحَمَّدُ بْنُ رُمْحٍ، عَنِ اللَّيْثِ بْنِ سَعْدٍ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ. قَالَ: سَمِعْتُ يَحْيَىٰ بْنَ سَعِيدٍ. (ح) وَحَدَّثَنِي أَبُو الرَّبِيعِ وَأَبُو كَامِلٍ. قَالاَ: حَدَّثَنَا حَمَّادٌ ـ وَهُوَ ابْنُ زَيْدٍ ـ. (ح) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ ـ يَعْنِي ابْنَ عُلَيَّةَ ـ. كِلاهُمَا عَنْ أَيُّوبَ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، عَنِ ابْنِ جُرَيْجٍ: أَخْبَرَنِي إِسْمَاعِيلُ بْنُ أُمَيَّةَ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ، عَنِ ابْنِ أَبِي ذِئْبٍ. (ح) وَحَدَّثَنَا هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ: أَخْبَرَنَا ابْنُ وَهْبٍ. قَالَ: أَخْبَرَنِي أُسَامَةُ ـ يَعْنِي ابْنَ زَيْدٍ ـ. كُلُّ هٰؤُلاَءِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ، بِهٰذَا الْحَدِيثِ.

وَلَيْسَ فِي حَدِيثِهِمْ: «وَإِنْ لَمْ يَكُنْ لَهُ مَالٌ فَقَدْ عَتَقَ مِنْهُ مَا عَتَقَ» إِلاَّ فِي حَدِيثِ أَيُّوبَ وَيَحْيَىٰ بْنِ سَعِيدٍ. فَإِنَّهُمَا ذَكَرَا هٰذَا الْحَرْفَ فِي الْحَدِيثِ. وَقَالاَ: لاَ نَدْرِي. أَهُوَ شَيْءٌ فِي الْحَدِيثِ أَوْ قَالَهُ نَافِعٌ مِنْ قِبَلِهِ. وَلَيْسَ فِي رِوَايَةِ أَحَدٍ مِنْهُمْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ. إِلاَّ فِي حَدِيثِ اللَّيْثِ بْنِ سَعْدٍ.

٥٠ ـ (...) ـ وحدثنا عَمْرٌو النَّاقِدُ وَابْنُ أَبِي عُمَرَ. كِلاَهُمَا عَنِ ابْنِ عُيَيْنَةَ. قَالَ ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرٍو، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ أَعْتَقَ عَبْداً بَيْنَهُ وَبَيْنَ آخَرَ. قُوِّمَ عَلَيْهِ فِي مَالِهِ قِيمَةَ عَدْلٍ. لاَ وَكْسَ وَلاَ شَطَطَ. ثُمَّ عَتَقَ عَلَيْهِ فِي مَالِهِ إِنْ كَانَ مُوسِراً».

[البخاري: كتاب العتق، باب إذا أعتق عبداً بين اثنين...، رقم: ٢٥٢١].

٥١ ـ (...) ـ وحدثنا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ أَعْتَقَ شِرْكاً لَهُ فِي عَبْدٍ، عَتَقَ مَا بَقِيَ فِي مَالِهِ، إِذَا كَانَ لَهُ مَالٌ يَبْلُغُ ثَمَنَ الْعَبْدِ».

٥٢ ـ (١٥٠٢) ـ وحدثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ ـ وَاللَّفْظُ لابْنِ الْمُثَنَّى ـ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنِ النَّضْرِ بْنِ أَنَسٍ، عَنْ بَشِيرِ بْنِ نَهِيكٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ. قَالَ، فِي الْمَمْلُوكِ بَيْنَ الرَّجُلَيْنِ فَيُعْتِقُ أَحَدُهُمَا قَالَ: «يَضْمَنُ».

٥٣ ـ (١٥٠٣) ـ وحدثناه عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، بِهٰذَا الإِسْنَادِ. قَالَ: «مَنْ أَعْتَقَ شَقِيصاً مِنْ مَمْلُوكٍ، فَهُوَ حُرٌّ مِنْ مَالِهِ».

54-(...) Abu Huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "He, who frees his share of a common slave should free the slave completely by paying the rest of his price from his money if he has sufficient money. But, if he has not enough money (to do so), the slave is to be helped to work without being overburdened (till he pays the rest of his price)."

55-(...) The same was narrated on the authority of Ibn Abu Uruba, with the same chain of transmitters, but with the following slight change: "the slave is to be helped to work till he pays the remaining share which has not been manumitted, without being overburdened."

56-(1668) Imran Ibn Husain "Allah be pleased with him" narrated that a man emancipated six slaves at the time of his death, and he had no property other than them. The Messenger of Allah "Allah's blessing and peace be upon him" called them, divided them into three parts (each containing two slaves), and drew lots among them. Then, he emancipated two (slaves upon whom the lot fell), and kept (the remaining) four as slaves. He spoke to the man (i.e. their master) so harshly.

57-(...) This Hadith was narrated through another chain of transmitters (with the following change): A man from amongst the Ansar bequeathed the emancipation of six slaves of his at the time of his death.

(...) This Hadith was narrated on the authority of Imran Ibn Husain through another chain of transmitters.

[13] Permissibility of selling a Mudabbar slave

58-(997) Jabir Ibn Abdullah "Allah be pleased with both" narrated that a man from the Ansar emancipated a slave of his (on the condition that it would come into force after the manumitter's death), other than whom he had no property. When this news reached The Messenger of Allah "Allah's blessing and peace be upon him" he said: "Who would buy it from me?" Nu'aim Ibn Abdullah purchased him for eight hundred Dirhams, which he paid to him. Amr said: I heard Jabir Ibn Abdullah saying: He was a Coptic slave who died in the first year (of Ibn Az-Zubair's caliphate).

59-(...) Jabir Ibn Abdullah "Allah be pleased with both" narrated that a man from the Ansar emancipated a slave of his (on the condition that it would come into force after the manumitter's death), other than whom he had no property. (Learnt that) The Messenger of Allah "Allah's blessing and peace be upon him" sold him. Jabir said: Ibn An-Nahham bought him. He was a Coptic slave who died in the first year of Ibn Az-Zubair's caliphate.

٥٤ ـ (...) ـ **وحدّثني** عَمْرٌو النَّاقِدُ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنِ ابْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنِ النَّضْرِ بْنِ أَنَسٍ، عَنْ بَشِيرِ بْنِ نَهِيكٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ. قَالَ: «مَنْ أَعْتَقَ شَقِيصاً لَهُ فِي عَبْدٍ، فَخَلَاصُهُ فِي مَالِهِ إِنْ كَانَ لَهُ مَالٌ، فَإِنْ لَمْ يَكُنْ لَهُ مَالٌ، اسْتُسْعِيَ الْعَبْدُ غَيْرَ مَشْقُوقٍ عَلَيْهِ».

٥٥ ـ (...) ـ **وحدّثناه** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ وَمُحَمَّدُ بْنُ بِشْرٍ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَلِيُّ بْنُ خَشْرَمٍ. قَالَا: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ. جَمِيعاً عَنِ ابْنِ أَبِي عَرُوبَةَ، بِهٰذَا الإِسْنَادِ.

وَفِي حَدِيثِ عِيسَىٰ: «ثُمَّ يُسْتَسْعَىٰ فِي نَصِيبِ الَّذِي لَمْ يُعْتِقْ غَيْرَ مَشْقُوقٍ عَلَيْهِ».

٥٦ ـ (١٦٦٨) ـ **حدّثنا** عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ. قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ ـ وَهُوَ ابْنُ عُلَيَّةَ ـ عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ، عَنْ أَبِي الْمُهَلَّبِ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ؛ أَنَّ رَجُلاً أَعْتَقَ سِتَّةَ مَمْلُوكِينَ لَهُ عِنْدَ مَوْتِهِ. لَمْ يَكُنْ لَهُ مَالٌ غَيْرُهُمْ، فَدَعَا بِهِمْ رَسُولُ اللَّهِ ﷺ. فَجَزَّأَهُمْ أَثْلَاثاً. ثُمَّ أَقْرَعَ بَيْنَهُمْ، فَأَعْتَقَ اثْنَيْنِ وَأَرَقَّ أَرْبَعَةً. وَقَالَ لَهُ قَوْلاً شَدِيداً.

٥٧ ـ (...) ـ **حدّثنا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا حَمَّادٌ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَابْنُ أَبِي عُمَرَ عَنِ الثَّقَفِيِّ. كِلَاهُمَا عَنْ أَيُّوبَ، بِهٰذَا الإِسْنَادِ.

أَمَّا حَمَّادٌ فَحَدِيثُهُ كَرِوَايَةِ ابْنِ عُلَيَّةَ. وَأَمَّا الثَّقَفِيُّ فَفِي حَدِيثِهِ: أَنَّ رَجُلاً مِنَ الأَنْصَارِ أَوْصَىٰ عِنْدَ مَوْتِهِ فَأَعْتَقَ سِتَّةَ مَمْلُوكِينَ.

(...) ـ **وحدّثنا** مُحَمَّدُ بْنُ مِنْهَالٍ الضَّرِيرُ وَأَحْمَدُ بْنُ عَبْدَةَ. قَالَا: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا هِشَامُ بْنُ حَسَّانَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِ حَدِيثِ ابْنِ عُلَيَّةَ وَحَمَّادٍ.

١٣ ـ باب جواز بَيْعِ المُدَبَّر

٥٨ ـ (٩٩٧) ـ **حدّثنا** أَبُو الرَّبِيعِ سُلَيْمَانُ بْنُ دَاوُدَ الْعَتَكِيُّ: حَدَّثَنَا حَمَّادٌ ـ يَعْنِي ابْنَ زَيْدٍ ـ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ أَنَّ رَجُلاً مِنَ الأَنْصَارِ أَعْتَقَ غُلَاماً لَهُ عَنْ دُبُرٍ. لَمْ يَكُنْ لَهُ مَالٌ غَيْرُهُ. فَبَلَغَ ذٰلِكَ النَّبِيَّ ﷺ. فَقَالَ: «مَنْ يَشْتَرِيهِ مِنِّي؟» فَاشْتَرَاهُ نُعَيْمُ بْنُ عَبْدِ اللَّهِ بِثَمَانِ مِئَةِ دِرْهَمٍ. فَدَفَعَهَا إِلَيْهِ.

قَالَ عَمْرٌو: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: عَبْداً قِبْطِيًّا مَاتَ عَامَ أَوَّلَ.

[البخاري: كتاب كفارات الأيمان، باب عتق المدبر وأم الولد...، رقم: ٦٧١٦].

٥٩ ـ (...) ـ **وحدّثناه** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، عَنِ ابْنِ عُيَيْنَةَ. قَالَ أَبُو بَكْرٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ. قَالَ: سَمِعَ عَمْرٌو جَابِراً يَقُولُ: دَبَّرَ رَجُلٌ مِنَ الأَنْصَارِ غُلَاماً لَهُ لَمْ يَكُنْ لَهُ مَالٌ غَيْرُهُ. فَبَاعَهُ رَسُولُ اللَّهِ ﷺ.

(...) Jabir narrated the same Hadith pertaining to the emancipation of a slave on the condition that it would come into force after the manumitter's death, from The Prophet "Allah's blessing and peace be upon him", through another chain of transmitters.

(...) Jabir Ibn Abdullah narrated from The Prophet "Allah's blessing and peace be upon him" the same Hadith pertaining to selling a Mudabbar slave, through another chain of transmitters.

قَالَ جَابِرٌ: فَاشْتَرَاهُ ابْنُ النَّحَّامِ. عَبْداً قِبْطِيًّا مَاتَ عَامَ أَوَّلَ، فِي إِمَارَةِ ابْنِ الزُّبَيْرِ.
[البخاري: كتاب البيوع، باب بيع المدبر، رقم: ٢٢٣١].

(...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ وَابْنُ رُمْحٍ، عَنِ اللَّيْثِ بْنِ سَعْدٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، عَنِ النَّبِيِّ ﷺ فِي الْمُدَبَّرِ. نَحْوَ حَدِيثِ حَمَّادٍ، عَنْ عَمْرِو بْنِ دِينَارٍ.

(...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا الْمُغِيرَةُ ـ يَعْنِي الْحِزَامِيَّ ـ عَنْ عَبْدِ الْمَجِيدِ بْنِ سُهَيْلٍ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ. (ح) وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ هَاشِمٍ: حَدَّثَنَا يَحْيَىٰ ـ يَعْنِي ابْنَ سَعِيدٍ ـ عَنِ الْحُسَيْنِ بْنِ ذَكْوَانَ الْمُعَلِّمِ: حَدَّثَنِي عَطَاءٌ عَنْ جَابِرٍ. (ح) وَحَدَّثَنِي أَبُو غَسَّانَ الْمِسْمَعِيُّ: حَدَّثَنَا مُعَاذٌ: حَدَّثَنِي أَبِي، عَنْ مَطَرٍ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، وَأَبِي الزُّبَيْرِ، وَعَمْرِو بْنِ دِينَارٍ؛ أَنَّ جَابِرَ بْنَ عَبْدِ اللَّهِ حَدَّثَهُمْ فِي بَيْعِ الْمُدَبَّرِ. كُلُّ هٰؤُلَاءِ قَالَ: عَنِ النَّبِيِّ ﷺ. بِمَعْنَىٰ حَدِيثِ حَمَّادٍ وَابْنِ عُيَيْنَةَ، عَنْ عَمْرٍو، عَنْ جَابِرٍ.

(28) The Book of Oaths for establishing responsibility for murders, fighting, law of equality, and blood money

[1] What about Qasama

1-(1669) Both of Sahl Ibn Abu Hathma and Rafi Ibn Khadij "Allah be pleased with them" reported: Abdullah Ibn Sahl Ibn Zaid and Muhaiyyisa Ibn Mas'ud Ibn Zaid set out together, and when they reached Khaibar, they parted and later on, Muhaiyisa came upon Abdullah Ibn Sahl and found him murdered. He buried him and returned to Medina. He, Huwaiyyisa Ibn Mas'ud and Abd Ar-Rahman Ibn Sahl, who was the youngest of them, came to The Messenger of Allah "Allah's blessing and peace be upon him".

Abd Ar-Rahman intended to talk before his two companions, but The Messenger of Allah "Allah's blessing and peace be upon him" said (to him): "Let the eldest of you speak." He kept silent and the other two spoke, and he spoke with them. They mentioned to The Messenger of Allah "Allah's blessing and peace be upon him" the murder of Abdullah Ibn Sahl, whereupon he said: "Would you take fifty oaths (as to who has committed the murder), and then you would be entitled to take (the right of) your companion from the murderer?" They said: "How could we swear if we did not witness (the murder or the murderer)?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "Then the Jews can clear themselves from your charge by taking fifty oaths (that it was not they who committed the murder)." They said: "How should we believe in the oaths of infidels?" When The Messenger of Allah "Allah's blessing and peace be upon him" saw that, he himself paid the blood money (of the murdered).

2-(...) Both of Sahl Ibn Abu Hathma and Rafi Ibn Khadij "Allah be pleased with them" reported: Muhaiyisa Ibn Mas'ud and Abdullah Ibn Sahl set out to Khaibar. Then, they parted in the gardens, and later on, Abdullah Ibn Sahl was murdered. They (his people) accused the Jews (of murdering him). His brother Abd Ar-Rahman, and his paternal cousins Muhaiyisa and Huwaiyisa, came to The Messenger of Allah "Allah's blessing and peace be upon him". Abd Ar-Rahman, who was the youngest of them, intended to talk about the matter of his brother, but The Messenger of Allah "Allah's blessing and peace be upon him" said (to him): "Let the eldest of you speak (or said "Let the eldest of you start talking")." The other two talked about the matter of their (murdered) companion. The Messenger of Allah "Allah's blessing and peace be upon him" said: "If fifty of you take oaths as to the person among them who has committed the murder, he would be

٢٨ ـ كِتَابُ القَسَامة والمُحاربين والقِصَاصِ والدِّيَات

١ ـ باب القَسَامة

١ ـ (١٦٦٩) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، عَنْ يَحْيَىٰ ـ وَهُوَ ابْنُ سَعِيدٍ ـ، عَنْ بُشَيْرِ بْنِ يَسَارٍ، عَنْ سَهْلِ بْنِ أَبِي حَثْمَةَ ـ قَالَ يَحْيَىٰ: وَحَسِبْتُ قَالَ ـ وَعَنْ رَافِعِ بْنِ خَدِيجٍ؛ أَنَّهُمَا قَالاَ: خَرَجَ عَبْدُ اللَّهِ بْنُ سَهْلِ بْنِ زَيْدٍ وَمُحَيِّصَةُ بْنُ مَسْعُودِ بْنِ زَيْدٍ. حَتَّىٰ إِذَا كَانَا بِخَيْبَرَ تَفَرَّقَا فِي بَعْضِ مَا هُنَالِكَ. ثُمَّ إِذَا مُحَيِّصَةُ يَجِدُ عَبْدَ اللَّهِ بْنَ سَهْلٍ قَتِيلاً. فَدَفَنَهُ. ثُمَّ أَقْبَلَ إِلَىٰ رَسُولِ اللَّهِ ﷺ هُوَ وَحُوَيِّصَةُ بْنُ مَسْعُودٍ وَعَبْدُ الرَّحْمٰنِ بْنُ سَهْلٍ ـ وَكَانَ أَصْغَرَ الْقَوْمِ ـ فَذَهَبَ عَبْدُ الرَّحْمٰنِ لِيَتَكَلَّمَ قَبْلَ صَاحِبَيْهِ. فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «كَبِّرْ» ـ الْكُبْرَ فِي السِّنِّ ـ فَصَمَتَ. فَتَكَلَّمَ صَاحِبَاهُ. وَتَكَلَّمَ مَعَهُمَا. فَذَكَرُوا لِرَسُولِ اللَّهِ ﷺ مَقْتَلَ عَبْدِ اللَّهِ بْنِ سَهْلٍ. فَقَالَ لَهُمْ: «أَتَحْلِفُونَ خَمْسِينَ يَمِيناً فَتَسْتَحِقُّونَ صَاحِبَكُمْ؟» ـ أَوْ قَاتِلَكُمْ ـ قَالُوا: وَكَيْفَ نَحْلِفُ وَلَمْ نَشْهَدْ؟ قَالَ: «فَتُبْرِئُكُمْ يَهُودُ بِخَمْسِينَ يَمِيناً؟» قَالُوا: وَكَيْفَ نَقْبَلُ أَيْمَانَ قَوْمٍ كُفَّارٍ؟ فَلَمَّا رَأَىٰ ذٰلِكَ رَسُولُ اللَّهِ ﷺ أَعْطَىٰ عَقْلَهُ.

[البخاري: كتاب الجزية، باب الموادعة والمصالحة مع المشركين...، رقم: ٣١٧٣].

٢ ـ (...) ـ وحدّثني عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ، عَنْ بُشَيْرِ بْنِ يَسَارٍ، عَنْ سَهْلِ بْنِ أَبِي حَثْمَةَ وَرَافِعِ بْنِ خَدِيجٍ؛ أَنَّ مُحَيِّصَةَ بْنَ مَسْعُودٍ وَعَبْدَ اللَّهِ بْنَ سَهْلٍ انْطَلَقَا قِبَلَ خَيْبَرَ، فَتَفَرَّقَا فِي النَّخْلِ، فَقُتِلَ عَبْدُ اللَّهِ بْنُ سَهْلٍ، فَاتَّهَمُوا الْيَهُودَ، فَجَاءَ أَخُوهُ عَبْدُ الرَّحْمٰنِ وَابْنَا عَمِّهِ حُوَيِّصَةُ وَمُحَيِّصَةُ إِلَى النَّبِيِّ ﷺ. فَتَكَلَّمَ عَبْدُ الرَّحْمٰنِ فِي أَمْرِ أَخِيهِ، وَهُوَ أَصْغَرُ مِنْهُمْ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «كَبِّرِ الْكُبْرَ» أَوْ قَالَ: «لِيَبْدَإِ الأَكْبَرُ» فَتَكَلَّمَا فِي أَمْرِ صَاحِبِهِمَا. فَقَالَ رَسُولُ اللَّهِ ﷺ: «يُقْسِمُ خَمْسُونَ مِنْكُمْ عَلَىٰ رَجُلٍ مِنْهُمْ فَيُدْفَعُ بِرُمَّتِهِ؟» قَالُوا: أَمْرٌ لَمْ

surrendered to you." They said: "How could we swear if we did not witness the murder?" The Prophet "Allah's blessing and peace be upon him" said: "Then the Jews can clear themselves from your charge if fifty of them take oaths (that it was not they who committed the murder)." They said: "(How should we believe in the oaths of) infidels?" So, The Messenger of Allah "Allah's blessing and peace be upon him" himself paid the blood money (of the murdered) from his own (property). Sahl said: One day, I entered a fold, and one of those she-camels (which were given as the blood money) hit me with its leg.

(…) Sahl Ibn Abu Hathma narrated the same Hadith about The Prophet "Allah's blessing and peace be upon him", in which he said: The Messenger of Allah "Allah's blessing and peace be upon him" paid his blood-money from his own (property). He did not mention that he had entered the fold.

(…) The same was narrated on the authority of Yahya Ibn Sa'id, from Bushair Ibn Yasar, from Sahl Ibn Abu Hathma.

3-(…) Bushair Ibn Yasar narrated that during the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him", Abdullah Ibn Sahl Ibn Zaid and Muhaiyyisa Ibn Mas'ud Ibn Zaid, who were from the Ansar, namely from Banu Haritha, set out together to Khaibar, with whose inhabitants of Jews there was a peace (treaty). Then, they parted to fulfill their needs. Later on, Abdullah Ibn Sahl was killed and was found (as thrown) in a spring. His companion (Muhaiyyisa) buried him, and returned to Medina. The brother of the murdered Abd Ar-Rahman Ibn Sahl, along with Huwaiyyisa and Muhaiyyisa went (to The Prophet). They mentioned to The Messenger of Allah "Allah's blessing and peace be upon him" the matter of Abdullah, and that he was murdered.

Bushair Ibn Yasar pretended in his narration from whomever he met among the companions of The Messenger of Allah "Allah's blessing and peace be upon him" that he (The Prophet) said to them: "Let you take fifty oaths (as to who has killed your companion), after which you will be entitled to take the blood-money of your murdered person (or your companion)." They said: "O Messenger of Allah! We neither saw nor did we attend (this murder)." He (Bushair) pretended that he (The Prophet) said: "Then, let the Jews clear themselves from your charge by (taking) fifty (oaths)." They said: "O Messenger of Allah! How should we accept the oaths of infidels?" Bushair pretended that The Messenger of Allah "Allah's blessing and peace be upon him" paid himself his blood money from his own (property).

نَشْهَدْهُ كَيْفَ نَحْلِفُ؟ قَالَ: «فَتُبْرِئُكُمْ يَهُودُ بِأَيْمَانِ خَمْسِينَ مِنْهُمْ؟» قَالُوا: يَا رَسُولَ اللَّهِ، قَوْمٌ كُفَّارٌ. قَالَ: فَوَدَاهُ رَسُولُ اللَّهِ ﷺ مِنْ قِبَلِهِ.

قَالَ سَهْلٌ: فَدَخَلْتُ مِرْبَداً لَهُمْ يَوْماً. فَرَكَضَتْنِي نَاقَةٌ مِنْ تِلْكَ الإِبِلِ رَكْضَةً بِرِجْلِهَا.

قَالَ حَمَّادٌ: هٰذَا أَوْ نَحْوَهُ.

(...) ـ وحدّثنا الْقَوَارِيرِيُّ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ، عَنْ بُشَيْرِ بْنِ يَسَارٍ، عَنْ سَهْلِ بْنِ أَبِي حَثْمَةَ، عَنِ النَّبِيِّ ﷺ... نَحْوَهُ.

وَقَالَ فِي حَدِيثِهِ: فَعَقَلَهُ رَسُولُ اللَّهِ ﷺ مِنْ عِنْدِهِ. وَلَمْ يَقُلْ فِي حَدِيثِهِ: فَرَكَضَتْنِي نَاقَةٌ.

(...) ـ حدّثنا عَمْرٌو النَّاقِدُ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ ـ يَعْنِي الثَّقَفِيَّ ـ جَمِيعاً عَنْ يَحْيَىٰ بْنِ سَعِيدٍ، عَنْ بُشَيْرِ بْنِ يَسَارٍ، عَنْ سَهْلِ بْنِ أَبِي حَثْمَةَ ... بِنَحْوِ حَدِيثِهِمْ.

٣ ـ (...) ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلاَلٍ، عَنْ يَحْيَىٰ بْنِ سَعِيدٍ، عَنْ بُشَيْرِ بْنِ يَسَارٍ؛ أَنَّ عَبْدَ اللَّهِ بْنَ سَهْلِ بْنِ زَيْدٍ وَمُحَيِّصَةَ بْنَ مَسْعُودِ بْنِ زَيْدٍ الأَنْصَارِيَّيْنِ، ثُمَّ مِنْ بَنِي حَارِثَةَ، خَرَجَا إِلَىٰ خَيْبَرَ فِي زَمَانِ رَسُولِ اللَّهِ ﷺ ـ وَهِيَ يَوْمَئِذٍ صُلْحٌ ـ وَأَهْلُهَا يَهُودُ، فَتَفَرَّقَا لِحَاجَتِهِمَا. فَقُتِلَ عَبْدُ اللَّهِ بْنُ سَهْلٍ. فَوُجِدَ فِي شَرَبَةٍ مَقْتُولاً، فَدَفَنَهُ صَاحِبُهُ. ثُمَّ أَقْبَلَ إِلَى الْمَدِينَةِ، فَمَشَىٰ أَخُو الْمَقْتُولِ، عَبْدُ الرَّحْمٰنِ بْنُ سَهْلٍ وَمُحَيِّصَةُ وَحُوَيِّصَةُ. فَذَكَرُوا لِرَسُولِ اللَّهِ ﷺ شَأْنَ عَبْدِ اللَّهِ. وَحَيْثُ قُتِلَ. فَزَعَمَ بُشَيْرٌ وَهُوَ يُحَدِّثُ عَمَّنْ أَدْرَكَ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ؛ أَنَّهُ قَالَ لَهُمْ: «تَحْلِفُونَ خَمْسِينَ يَمِيناً وَتَسْتَحِقُّونَ قَاتِلَكُمْ؟» ـ أَوْ صَاحِبَكُمْ ـ قَالُوا: يَا رَسُولَ اللَّهِ، مَا شَهِدْنَا وَلاَ حَضَرْنَا. فَزَعَمَ أَنَّهُ قَالَ: «فَتُبْرِئُكُمْ يَهُودُ بِخَمْسِينَ؟» فَقَالُوا: يَا رَسُولَ اللَّهِ، كَيْفَ نَقْبَلُ أَيْمَانَ قَوْمٍ كُفَّارٍ؟ فَزَعَمَ بُشَيْرٌ؛ أَنَّ رَسُولَ اللَّهِ ﷺ عَقَلَهُ مِنْ عِنْدِهِ.

4-(...) Bushair Ibn Yasar narrated that a man from the Ansar, namely from Banu Haritha called Abdullah Ibn Sahl Ibn Zaid set out along with a paternal cousin of his named Muhaiyyisa Ibn Mas'ud Ibn Zaid...and the rest is the same up to his saying: The Messenger of Allah "Allah's blessing and peace be upon him" paid himself his blood-money from him. Yahya said: Bushair narrated from Sahl Ibn Abu Hathma: One of those she-camels given in this blood-wit hit me with its leg in the fold.

5-(...) Bushair Ibn Yasar Al-Ansari narrated from Sahl Ibn Abu Hathma Al-Ansari that some of them set out to Khaibar, wherein they parted. Later on, they found one of them murdered...and the rest is the same, in which he said (in the end): The Messenger of Allah "Allah's blessing and peace be upon him" disliked that his blood should be wasted, so, he paid his blood-wit one hundred camels of those given in charity.

6-(...) Abu Laila Abdullah Ibn Abd Ar-Rahman Ibn Sahl narrated that Sahl Ibn Abu Hathma told him from some great men of his tribe that Abdullah Ibn Sahl and Muhaiyyisa went out to Khaibar as they were struck with poverty and difficult living conditions. Then Muhaiyyisa was informed that Abdullah had been killed and thrown in a pit or a spring. Muhaiyyisa went to the Jews and said: "By Allah, you have killed him." The Jews said: "By Allah, we have not killed him." Muhaiyyisa then came back to his people and told them the story. He, his elder brother Huwaiyyisa and Abd Ar-Rahman Ibn Sahl came (to The Prophet) and Muhaiyyisa who had been at Khaibar, proceeded to speak, but The Messenger of Allah "Allah's blessing and peace be upon him" said to Muhaiyyisa: "The eldest! The eldest!" meaning: "Let the eldest of you speak."

Huwaiyyisa spoke first and then Muhaiyyisa. Allah's Apostle "Allah's blessing and peace be upon him" said: "The Jews should either pay the blood-money of your (deceased) companion or be ready for war." The Messenger of Allah "Allah's blessing and peace be upon him" wrote a letter to the Jews in that respect, who replied: "We, by Allah, did not kill him." Then The Messenger of Allah "Allah's blessing and peace be upon him" said to Huwaiyyisa, Muhaiyyisa, and Abd Ar-Rahman: "Can you take an oath by which you will have the right to take the blood-money?" They said: "No." He said : "Shall we ask the Jews to take an oath (to deny the charge) before you?" They replied: "But the Jews are not Muslims." So The Messenger of Allah "Allah's blessing and peace be upon him" gave them the blood money from his own property. He sent to them one hundred she-camels, which were made to enter the house. Sahl said: A red she-camel of them kicked me.

٤ ـ (...) ـ **وحدّثنا** يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا هُشَيْمٌ، عَنْ يَحْيَىٰ بْنِ سَعِيدٍ، عَنْ بُشَيْرِ بْنِ يَسارٍ؛ أَنَّ رَجُلاً مِنَ الأَنْصَارِ مِنْ بَنِي حَارِثَةَ يُقَالُ لَهُ: عَبْدُ اللَّهِ بْنُ سَهْلِ بْنِ زَيْدٍ. انْطَلَقَ هُوَ وَابْنُ عَمٍّ لَهُ يُقَالُ لَهُ: مُحَيِّصَةُ بْنُ مَسْعُودِ بْنِ زَيْدٍ، وَسَاقَ الْحَدِيثَ بِنَحْوِ حَدِيثِ اللَّيْثِ. إِلَىٰ قَوْلِهِ: فَوَدَاهُ رَسُولُ اللَّهِ ﷺ مِنْ عِنْدِهِ.

قَالَ يَحْيَىٰ: فَحَدَّثَنِي بُشَيْرُ بْنُ يَسَارٍ. قَالَ: أَخْبَرَنِي سَهْلُ بْنُ أَبِي حَثْمَةَ، قَالَ: لَقَدْ رَكَضَتْنِي فَرِيضَةٌ مِنْ تِلْكَ الْفَرَائِضِ بِالْمِرْبَدِ.

٥ ـ (...) ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا سَعِيدُ بْنُ عُبَيْدٍ: حَدَّثَنَا بُشَيْرُ بْنُ يَسَارٍ الأَنْصَارِيُّ، عَنْ سَهْلِ بْنِ أَبِي حَثْمَةَ الأَنْصَارِيِّ؛ أَنَّهُ أَخْبَرَهُ؛ أَنَّ نَفَراً مِنْهُمُ انْطَلَقُوا إِلَىٰ خَيْبَرَ، فَتَفَرَّقُوا فِيهَا، فَوَجَدُوا أَحَدَهُمْ قَتِيلاً... وَسَاقَ الْحَدِيثَ. وَقَالَ فِيهِ: فَكَرِهَ رَسُولُ اللَّهِ ﷺ أَنْ يُبْطِلَ دَمَهُ. فَوَدَاهُ مِئَةً مِنْ إِبِلِ الصَّدَقَةِ.

٦ ـ (...) ـ **حدّثني** إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا بِشْرُ بْنُ عُمَرَ. قَالَ: سَمِعْتُ مَالِكَ بْنَ أَنَسٍ يَقُولُ: حَدَّثَنِي أَبُو لَيْلَىٰ عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمٰنِ بْنِ سَهْلٍ، عَنْ سَهْلِ بْنِ أَبِي حَثْمَةَ؛ أَنَّهُ أَخْبَرَهُ عَنْ رِجَالٍ مِنْ كُبَرَاءِ قَوْمِهِ؛ أَنَّ عَبْدَ اللَّهِ بْنَ سَهْلٍ وَمُحَيِّصَةَ خَرَجَا إِلَىٰ خَيْبَرَ ـ مِنْ جَهْدٍ أَصَابَهُمْ ـ فَأَتَىٰ مُحَيِّصَةُ فَأَخْبَرَ أَنَّ عَبْدَ اللَّهِ بْنَ سَهْلٍ قَدْ قُتِلَ وَطُرِحَ فِي عَيْنٍ أَوْ فَقِيرٍ، فَأَتَىٰ يَهُودَ فَقَالَ: أَنْتُمْ، وَاللَّهِ، قَتَلْتُمُوهُ. قَالُوا: وَاللَّهِ، مَا قَتَلْنَاهُ. ثُمَّ أَقْبَلَ حَتَّىٰ قَدِمَ عَلَىٰ قَوْمِهِ. فَذَكَرَ لَهُمْ ذٰلِكَ. ثُمَّ أَقْبَلَ هُوَ وَأَخُوهُ حُوَيِّصَةُ ـ وَهُوَ أَكْبَرُ مِنْهُ ـ وَعَبْدُ الرَّحْمٰنِ بْنُ سَهْلٍ، فَذَهَبَ مُحَيِّصَةُ لِيَتَكَلَّمَ. وَهُوَ الَّذِي كَانَ بِخَيْبَرَ. فَقَالَ رَسُولُ اللَّهِ ﷺ لِمُحَيِّصَةَ: «كَبِّرْ. كَبِّرْ» ـ يُرِيدُ السِّنَّ ـ فَتَكَلَّمَ حُوَيِّصَةُ. ثُمَّ تَكَلَّمَ مُحَيِّصَةُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِمَّا أَنْ يَدُوا صَاحِبَكُمْ وَإِمَّا أَنْ يُؤْذِنُوا بِحَرْبٍ». فَكَتَبَ رَسُولُ اللَّهِ ﷺ إِلَيْهِمْ فِي ذٰلِكَ. فَكَتَبُوا: إِنَّا وَاللَّهِ مَا قَتَلْنَاهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ لِحُوَيِّصَةَ وَمُحَيِّصَةَ وَعَبْدِ الرَّحْمٰنِ: «أَتَحْلِفُونَ وَتَسْتَحِقُّونَ دَمَ صَاحِبِكُمْ؟» قَالُوا: لاَ. قَالَ: «فَتَحْلِفُ لَكُمْ يَهُودُ؟» قَالُوا: لَيْسُوا بِمُسْلِمِينَ. فَوَدَاهُ رَسُولُ اللَّهِ ﷺ مِنْ عِنْدِهِ. فَبَعَثَ إِلَيْهِمْ رَسُولُ اللَّهِ ﷺ مِئَةَ نَاقَةٍ حَتَّىٰ أُدْخِلَتْ عَلَيْهِمُ الدَّارَ.

فَقَالَ سَهْلٌ: فَلَقَدْ رَكَضَتْنِي مِنْهَا نَاقَةٌ حَمْرَاءُ.

7-(1670) Both of Abu Salama Ibn Abd Ar-Rahman and Sulaiman Ibn Yasar, the freed slave of Maimuna, the wife of The Prophet "Allah's blessing and peace be upon him" narrated from one of the companions belonging to the Ansar that The Messenger of Allah "Allah's blessing and peace be upon him" held valid the Qasama as it was during the pre-Islamic period of ignorance (a process of taking fifty oaths either by fifty persons or by those present in the session to establish the responsibility of murders: The heirs of the murdered person would take fifty oaths to confirm their claim that somebody had killed their companion. The suspects of murder would, in opposition, take fifty oaths to refute such a claim).

8-(…) The same was narrated on the authority of Ibn Shihab, with the same chain of transmitters, with the following addition: The Messenger of Allah "Allah's blessing and peace be upon him" passed a judgement among some people from the Ansar as regards a murdered person (belonging to them), whom they claimed to be killed by the Jews.

(…) Ibn Shihab narrated that both of Abu Salama Ibn Abd Ar-Rahman and Sulaiman Ibn Yasar told him on the authority of some people belonging to the Ansar from The Prophet "Allah's blessing and peace be upon him", the same Hadith narrated by Ibn Juraij.

[2] What about fighters and apostates

9-(1671) Anas "Allah be pleased with him" narrated: Some people of the tribe of Uraina came to The Prophet "Allah's blessing and peace be upon him" in Medina (in order to embrace Islam). They found its (Medina's) climate inappropriate for them. So The Messenger of Allah "Allah's blessing and peace be upon him" said to them: "If you like to go out with the camels of charity and drink their milk and urine (as a kind of medicine), you could do." They did so and became healthy. Then they turned to the camels' shepherds and killed them, reverted to Heathenism (after embracing Islam), and then drove away the camels of The Messenger of Allah "Allah's blessing and peace be upon him". When this news reached The Prophet "Allah's blessing and peace be upon him", he sent (some people) in their pursuit. They were caught and brought back. He (The Prophet) cut off their hands and legs, and branded their eyes with pieces of iron. He left them in Al-Harra till they died.

10-(…) Anas "Allah be pleased with him" narrated: Eight persons from the tribe of Ukl came to The Messenger of Allah "Allah's blessing and

٧ ـ (١٦٧٠) ـ **حدّثني** أَبُو الطَّاهِرِ وَحَرْمَلَةُ بْنُ يَحْيَىٰ ـ قَالَ أَبُو الطَّاهِرِ: حَدَّثَنَا. وَقَالَ حَرْمَلَةُ: أَخْبَرَنَا ابْنُ وَهْبٍ ـ أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ وَسُلَيْمَانُ بْنُ يَسَارٍ، مَوْلَىٰ مَيْمُونَةَ، زَوْجِ النَّبِيِّ ﷺ عَنْ رَجُلٍ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ مِنَ الأَنْصَارِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ أَقَرَّ الْقَسَامَةَ عَلَىٰ مَا كَانَتْ عَلَيْهِ فِي الْجَاهِلِيَّةِ.

٨ ـ (...) ـ **وحدّثنا** مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ. قَالَ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: حَدَّثَنَا ابْنُ شِهَابٍ، بِهٰذَا الإِسْنَادِ... مِثْلَهُ.

وَزَادَ: وَقَضَىٰ بِهَا رَسُولُ اللَّهِ ﷺ بَيْنَ نَاسٍ مِنَ الأَنْصَارِ، فِي قَتِيلٍ ادَّعَوْهُ عَلَى الْيَهُودِ.

(...) ـ **وحدّثنا** حَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ: حَدَّثَنَا يَعْقُوبُ ـ وَهُوَ ابْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ ـ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ؛ أَنَّ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمٰنِ وَسُلَيْمَانَ بْنَ يَسَارٍ أَخْبَرَاهُ عَنْ نَاسٍ مِنَ الأَنْصَارِ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِ حَدِيثِ ابْنِ جُرَيْجٍ.

٢ ـ باب حُكْمِ المُحَارِبِين والمُرْتَدِّين

٩ ـ (١٦٧١) ـ **وحدّثنا** يَحْيَىٰ بْنُ يَحْيَىٰ التَّمِيمِيُّ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. كِلاَهُمَا عَنْ هُشَيْمٍ ـ وَاللَّفْظُ لِيَحْيَىٰ ـ قَالَ: أَخْبَرَنَا هُشَيْمٌ، عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ وَحُمَيْدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ نَاساً مِنْ عُرَيْنَةَ قَدِمُوا عَلَىٰ رَسُولِ اللَّهِ ﷺ، الْمَدِينَةَ، فَاجْتَوَوْهَا. فَقَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ: «إِنْ شِئْتُمْ أَنْ تَخْرُجُوا إِلَىٰ إِبِلِ الصَّدَقَةِ فَتَشْرَبُوا مِنْ أَلْبَانِهَا وَأَبْوَالِهَا» فَفَعَلُوا، فَصَحُّوا. ثُمَّ مَالُوا عَلَى الرُّعَاةِ فَقَتَلُوهُمْ. وَارْتَدُّوا عَنِ الإِسْلاَمِ. وَسَاقُوا ذَوْدَ رَسُولِ اللَّهِ ﷺ، فَبَلَغَ ذٰلِكَ النَّبِيَّ ﷺ، فَبَعَثَ فِي أَثَرِهِمْ، فَأُتِيَ بِهِمْ. فَقَطَعَ أَيْدِيَهُمْ وَأَرْجُلَهُمْ. وَسَمَلَ أَعْيُنَهُمْ. وَتَرَكَهُمْ فِي الْحَرَّةِ حَتَّىٰ مَاتُوا.

١٠ ـ (...) ـ **حدّثنا** أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ الصَّبَّاحِ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ ـ وَاللَّفْظُ لأَبِي بَكْرٍ ـ قَالَ: حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ حَجَّاجِ بْنِ أَبِي عُثْمَانَ: حَدَّثَنِي أَبُو رَجَاءٍ مَوْلَىٰ

peace be upon him" and swore allegiance for Islam. The climate (of Medina) did not suit them, so they got ill and complained about that to The Messenger of Allah "Allah's blessing and peace be upon him" who said (to them): "Won't you go out with the shepherd of our camels and drink of their milk and urine?" They said: "Yes." So they went out and drank the milk and urine of the camels. But after they had recovered, they killed the shepherd of The Messenger of Allah "Allah's blessing and peace be upon him" and took away all the camels. This news reached The Messenger of Allah "Allah's blessing and peace be upon him", who sent (some men) in their pursuit. They were captured and brought (to The Prophet "Allah's blessing and peace be upon him"). He ordered that their hands and legs should be cut off. Their eyes were branded with heated pieces of iron, and then they were thrown in the sun till they died.

11-(...) Anas "Allah be pleased with him" narrated: Some people of Ukl or Uraina tribe came to Medina whose climate did not suit them. So The Prophet "Allah's blessing and peace be upon him" ordered that they should be given some milch camels and that they should go and drink their milk and urine (as a medicine)...and the rest is the same, in which he said: Their eyes were branded with heated pieces of iron. They were put in Al-Harra and when they asked for water, no water was given to them.

12-(...) Abu Qilaba narrated: I was sitting behind Umar Ibn Abd Al-Aziz when he asked the people: "What do you think of one's swearing to deny or confirm committing a crime?" Anbasa said: "Anas Ibn Malik narrated to us such-and-such a narration." I said: "It was I to whom Anas narrated the following: Some people came to The Prophet "Allah's blessing and peace be upon him"...and the rest is the same as narrated by Aiyyub and Hajjaj. Abu Qilaba further said: When I finished (from narrating the story), Anbasa said: "Glory be to Allah!" I asked him: "Do you accuse me O Anbasa (of telling lies)?" he said: "No, for it was thus that Anas Ibn Malik narrated this Hadith to us. You, O people of Sham, would be in a good state as long as there is among you this (man or the like of this man)."

(...) Anas "Allah be pleased with him" narrated: Eight persons from the tribe of Ukl came to The Messenger of Allah "Allah's blessing and peace be upon him"...and the rest is the same, in which it was mentioned: He (The Prophet) did not order that their bleeding limbs should be cauterized.

13-(...) Anas "Allah be pleased with him" narrated: There came to Allah's Apostle "Allah's blessing and peace be upon him" some people

أَبِي قِلاَبَةَ، عَنْ أَبِي قِلاَبَةَ: حَدَّثَنِي أَنَسٌ؛ أَنَّ نَفَراً مِنْ عُكْلٍ، ثَمَانِيَةً، قَدِمُوا عَلَىٰ رَسُولِ اللَّهِ ﷺ. فَبَايَعُوهُ عَلَى الإِسْلاَمِ، فَاسْتَوْخَمُوا الأَرْضَ وَسَقِمَتْ أَجْسَامُهُمْ، فَشَكَوْا ذٰلِكَ إِلَىٰ رَسُولِ اللَّهِ ﷺ. فَقَالَ: «أَلاَ تَخْرُجُونَ مَعَ رَاعِينَا فِي إِبِلِهِ فَتُصِيبُونَ مِنْ أَبْوَالِهَا وَأَلْبَانِهَا؟» فَقَالُوا: بَلَىٰ. فَخَرَجُوا فَشَرِبُوا مِنْ أَبْوَالِهَا وَأَلْبَانِهَا، فَصَحُّوا. فَقَتَلُوا الرَّاعِيَ وَطَرَدُوا الإِبِلَ، فَبَلَغَ ذٰلِكَ رَسُولَ اللَّهِ ﷺ، فَبَعَثَ فِي آثَارِهِمْ، فَأُدْرِكُوا، فَجِيءَ بِهِمْ، فَأَمَرَ بِهِمْ فَقُطِعَتْ أَيْدِيهِمْ وَأَرْجُلُهُمْ وَسُمِرَ أَعْيُنُهُمْ. ثُمَّ نُبِذُوا فِي الشَّمْسِ حَتَّىٰ مَاتُوا.

وَقَالَ ابْنُ الصَّبَّاحِ فِي رِوَايَتِهِ: وَاطَّرَدُوا النَّعَمَ. وَقَالَ: وَسُمِّرَتْ أَعْيُنُهُمْ.

[البخاري: كتاب الوضوء، باب أبوال الإبل والدواب...، رقم: ٢٣٣].

١١ ـ (...) ـ **وحدّثنا** هَارُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ أَبِي رَجَاءٍ، مَوْلَىٰ أَبِي قِلاَبَةَ. قَالَ: قَالَ أَبُو قِلاَبَةَ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ قَالَ: قَدِمَ عَلَىٰ رَسُولِ اللَّهِ ﷺ قَوْمٌ مِنْ عُكْلٍ أَوْ عُرَيْنَةَ، فَاجْتَوَوُا الْمَدِينَةَ، فَأَمَرَ لَهُمْ رَسُولُ اللَّهِ ﷺ بِلِقَاحٍ. وَأَمَرَهُمْ أَنْ يَشْرَبُوا مِنْ أَبْوَالِهَا وَأَلْبَانِهَا. بِمَعْنَىٰ حَدِيثِ حَجَّاجِ بْنِ أَبِي عُثْمَانَ.

قَالَ: وَسُمِرَتْ أَعْيُنُهُمْ وَأُلْقُوا فِي الْحَرَّةِ يَسْتَسْقُونَ فَلاَ يُسْقَوْنَ.

١٢ ـ (...) ـ **وحدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ. (ح) وَحَدَّثَنَا أَحْمَدُ بْنُ عُثْمَانَ النَّوْفَلِيُّ: حَدَّثَنَا أَزْهَرُ السَّمَّانُ قَالاَ: حَدَّثَنَا ابْنُ عَوْنٍ: حَدَّثَنَا أَبُو رَجَاءٍ، مَوْلَىٰ أَبِي قِلاَبَةَ، عَنْ أَبِي قِلاَبَةَ. قَالَ: كُنْتُ جَالِساً خَلْفَ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ. فَقَالَ لِلنَّاسِ: مَا تَقُولُونَ فِي الْقَسَامَةِ؟ فَقَالَ عَنْبَسَةُ: قَدْ حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ كَذَا وَكَذَا. فَقُلْتُ: إِيَّايَ حَدَّثَ أَنَسٌ. قَدِمَ عَلَى النَّبِيِّ ﷺ قَوْمٌ. وَسَاقَ الْحَدِيثَ بِنَحْوِ حَدِيثِ أَيُّوبَ وَحَجَّاجٍ.

قَالَ أَبُو قِلاَبَةَ: فَلَمَّا فَرَغْتُ، قَالَ عَنْبَسَةُ: سُبْحَانَ اللَّهِ، قَالَ أَبُو قِلاَبَةَ: فَقُلْتُ: أَتَتَّهِمُنِي يَا عَنْبَسَةُ؟ قَالَ: لاَ. هٰكَذَا حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ. لَنْ تَزَالُوا بِخَيْرٍ، يَا أَهْلَ الشَّامِ مَا دَامَ فِيكُمْ هٰذَا أَوْ مِثْلُ هٰذَا.

(...) ـ **وحدّثنا** الْحَسَنُ بْنُ أَبِي شُعَيْبٍ الْحَرَّانِيُّ: حَدَّثَنَا مِسْكِينٌ ـ وَهُوَ ابْنُ بُكَيْرٍ الْحَرَّانِيُّ ـ: أَخْبَرَنَا الأَوْزَاعِيُّ. (ح) وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمٰنِ الدَّارِمِيُّ: أَخْبَرَنَا مُحَمَّدُ بْنُ يُوسُفَ، عَنِ الأَوْزَاعِيِّ، عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ. قَالَ: قَدِمَ عَلَىٰ رَسُولِ اللَّهِ ﷺ ثَمَانِيَةُ نَفَرٍ مِنْ عُكْلٍ... بِنَحْوِ حَدِيثِهِمْ.

وَزَادَ فِي الْحَدِيثِ: وَلَمْ يَحْسِمْهُمْ.

١٣ ـ (...) ـ **وحدّثنا** هَارُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا سِمَاكُ بْنُ حَرْبٍ، عَنْ مُعَاوِيَةَ بْنِ قُرَّةَ، عَنْ أَنَسٍ. قَالَ: أَتَىٰ رَسُولَ اللَّهِ ﷺ نَفَرٌ مِنْ

from (the tribe of) Uraina. They embraced Islam and swore allegiance to him. At that time, pleurisy had spread there...and the rest of the Hadith is the same (with the following addition): There were with him (The Prophet) about twenty young men of the Ansar whom he sent in their pursuit. He also sent along with them a tracer so that he might trace their footprints.

(...) This Hadith was narrated on the authority of Anas Ibn Malik through another chain of transmitters.

14-(...) Anas "Allah be pleased with him" narrated that Allah's Apostle "Allah's blessing and peace be upon him" pierced the eyes of those (of the tribe of Uraina) because they pierced the eyes of the shepherds.

[3] The law of equality is to be held valid as regards killing by stones or any other tools whether edged or heavy, and killing a man in retaliation for his killing a woman

15-(1672) Anas Ibn Malik "Allah be pleased with him" narrated: A Jew attacked a girl and took some silver ornaments she was wearing. Then he killed her (by crushing her head) with a stone. She was brought to The Prophet "Allah's blessing and peace be upon him" while she was in her last breaths. The Messenger of Allah "Allah's blessing and peace be upon him" asked her: " did So-and-so kill you?" (he mentioned somebody other than her murderer). (Since she was unable to speak), she moved her head, indicating denial. He asked her for the second time (mentioning a person other than her real murderer), and she again moved her head indicating denial. Then he asked her for the third time (naming her real killer). She nodded affirmatively. Then Allah's Apostle "Allah's blessing and peace be upon him" ordered that he should be killed (with his head be crushed) between two stones.

(...) The same was narrated on the authority of Shu'ba, with the same chain of transmitters. According to the narration of Ibn Idris (it was mentioned): He (The Prophet) ordered that his head should be crushed between two stones.

16-(...) Anas "Allah be pleased with him" narrated that a man from Jews killed a girl from the Ansar for (stealing her silver ornaments). Then, he threw her (dead body) into a well, and crushed her head with the stones. Then, he was brought to The Messenger of Allah "Allah's blessing and peace be upon him", who ordered that he should be stoned to death. Actually, he was stoned until he died.

(...) A Hadith like this was narrated on the authority of Ma'mar from Aiyyub, with the same chain of transmitters.

عُرَيْنَةَ. فَأَسْلَمُوا وَبَايَعُوهُ. وَقَدْ وَقَعَ بِالْمَدِينَةِ الْمُومُ ـ وَهُوَ الْبِرْسَامُ ـ... ثُمَّ ذَكَرَ نَحْوَ حَدِيثِهِمْ. وَزَادَ: وَعِنْدَهُ شَبَابٌ مِنَ الأَنْصَارِ قَرِيبٌ مِنْ عِشْرِينَ. فَأَرْسَلَهُمْ إِلَيْهِمْ. وَبَعَثَ مَعَهُمْ قَائِفاً يَقْتَصُّ أَثَرَهُمْ.

(...) ـ **حدّثنا** هَدَّابُ بْنُ خَالِدٍ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسٍ. (ح) وَحَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الأَعْلَىٰ: حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ.

وَفِي حَدِيثِ هَمَّامٍ: قَدِمَ عَلَى النَّبِيِّ ﷺ رَهْطٌ مِنْ عُرَيْنَةَ.

وَفِي حَدِيثِ سَعِيدٍ: مِنْ عُكْلٍ وَعُرَيْنَةَ، بِنَحْوِ حَدِيثِهِمْ.

[البخاري: كتاب المغازي، باب قصة عكل وعرينة، رقم: ٤١٩٢].

١٤ ـ (...) ـ **وحدّثني** الْفَضْلُ بْنُ سَهْلٍ الأَعْرَجُ: حَدَّثَنَا يَحْيَىٰ بْنُ غَيْلاَنَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، عَنْ سُلَيْمَانَ التَّيْمِيِّ، عَنْ أَنَسٍ، قَالَ: إِنَّمَا سَمَلَ النَّبِيُّ ﷺ أَعْيُنَ أُولٰئِكَ، لأَنَّهُمْ سَمَلُوا أَعْيُنَ الرِّعَاءِ.

٣ ـ باب ثبوتِ القِصَاص في القَتْل بالحجر وغيره من المُحدَّدات والمُثَقَّلات، وقتل الرجُلِ بالمرأةِ

١٥ ـ (١٦٧٢) ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ ـ وَاللَّفْظُ لابْنِ الْمُثَنَّى ـ قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ هِشَامِ بْنِ زَيْدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ يَهُودِيًّا قَتَلَ جَارِيَةً عَلَىٰ أَوْضَاحٍ لَهَا. فَقَتَلَهَا بِحَجَرٍ. قَالَ: فَجِيءَ بِهَا إِلَى النَّبِيِّ ﷺ. وَبِهَا رَمَقٌ. فَقَالَ لَهَا: «أَقَتَلَكِ فُلاَنٌ؟» فَأَشَارَتْ بِرَأْسِهَا؛ أَنْ لاَ. ثُمَّ قَالَ لَهَا الثَّانِيَةَ. فَأَشَارَتْ بِرَأْسِهَا؛ أَنْ لاَ. ثُمَّ سَأَلَهَا الثَّالِثَةَ. فَقَالَتْ: نَعَمْ. وَأَشَارَتْ بِرَأْسِهَا. فَقَتَلَهُ رَسُولُ اللَّهِ ﷺ بَيْنَ حَجَرَيْنِ.

[البخاري: كتاب الطلاق، باب الإشارة في الطلاق والأمور، رقم: ٥٢٩٥].

(...) ـ **وحدّثني** يَحْيَىٰ بْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا خَالِدٌ ـ يَعْنِي ابْنَ الْحَارِثِ ـ. (ح) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ إِدْرِيسَ. كِلاَهُمَا عَنْ شُعْبَةَ، بِهٰذَا الإِسْنَادِ... نَحْوَهُ.

وَفِي حَدِيثِ ابْنِ إِدْرِيسَ: فَرَضَخَ رَأْسَهُ بَيْنَ حَجَرَيْنِ.

١٦ ـ (...) ـ **حدّثنا** عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَنَسٍ؛ أَنَّ رَجُلاً مِنَ الْيَهُودِ قَتَلَ جَارِيَةً مِنَ الأَنْصَارِ عَلَىٰ حُلِيٍّ لَهَا. ثُمَّ أَلْقَاهَا فِي الْقَلِيبِ. وَرَضَخَ رَأْسَهَا بِالْحِجَارَةِ، فَأُخِذَ فَأُتِيَ بِهِ رَسُولُ اللَّهِ ﷺ، فَأَمَرَ بِهِ أَنْ يُرْجَمَ. حَتَّىٰ يَمُوتَ، فَرُجِمَ حَتَّىٰ مَاتَ.

(...) ـ **وحدّثني** إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي مَعْمَرٌ، عَنْ أَيُّوبَ، بِهٰذَا الإِسْنَادِ... مِثْلَهُ.

17-(...) Anas "Allah be pleased with him" reported: a girl was found with her head crushed between two stones. The girl was asked: "who did crush your head?" Some names were mentioned before her, and when the name of the Jew was mentioned, she nodded agreeing. The Jew was captured and when he confessed, The Prophet "Allah's blessing and peace be upon him" ordered that his head be crushed between two stones.

[3] If anyone attacks the life of a person, or his limb, and the victim wards off the attack and in self-defense either the life of the assailant is lost or his limb broken, there would be no penalty on the victim

18-(1673) Imran Ibn Husain "Allah be pleased with him" narrated: Ya'li Ibn Munya or Ibn Umaiyya fought with a man, and one of them bit the hand of the other, who tried to draw his hand from his mouth with the result that his tooth was pulled out. They filed the case before The Prophet "Allah's blessing and peace be upon him", who said: "Does anyone of you bite as the camel bites? There is no blood-wit for it."

(...) A Hadith like this was narrated on the authority of Ibn Ya'li from Ya'li from The Prophet "Allah's blessing and peace be upon him", through another chain of transmitters.

19-(...) Imran Ibn Husain "Allah be pleased with him" narrated that once, a man bit the arm of another, who pulled it out, with the result that his (the biter's) tooth fell down. He filed the case before The Prophet "Allah's blessing and peace be upon him" who cancelled it and said: "Did you intend to eat his flesh?"

20-(1674) Safwan Ibn Ya'li narrated that a man bit the arm of an employee of Ya'li Ibn Munya, who pulled it out, with the result that his (the biter's) tooth fell down. He filed the case before The Prophet "Allah's blessing and peace be upon him" who cancelled it and said: "Did you intend to bite it (his arm) as the camel bites?"

21-(1673) Imran Ibn Husain "Allah be pleased with him" narrated that a man bit the hand of another, who pulled it out, with the result that his (the biter's) tooth or teeth fell down. He sought for support from The Messenger of Allah "Allah's blessing and peace be upon him", who said: "What would you like me to order him to do? Would I order him to put his hand in your mouth to bite it as a camel bites? (if you seek for retaliation) push your hand (in his mouth) till he bites it, and then pull it out."

١٧ ـ (...) ـ وحدّثنا هَدَّابُ بْنُ خَالِدٍ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ جَارِيَةً وُجِدَ رَأْسُهَا قَدْ رُضَّ بَيْنَ حَجَرَيْنِ، فَسَأَلُوهَا: مَنْ صَنَعَ هٰذَا بِكِ؟ فُلاَنٌ؟ فُلاَنٌ؟ حَتَّىٰ ذَكَرُوا يَهُودِيًّا، فَأَوْمَتْ بِرَأْسِهَا، فَأُخِذَ الْيَهُودِيُّ فَأَقَرَّ، فَأَمَرَ بِهِ رَسُولُ اللَّهِ ﷺ أَنْ يُرَضَّ رَأْسُهُ بِالْحِجَارَةِ.

[البخاري: كتاب الخصومات، باب ما يُذكر في الإشخاص والملازمة والخصومة...، رقم: ٢٤١٣].

٤ ـ باب الصائل على نَفْسِ الإنسان أو عضوه إذا دَفَعَه المصول عليه فأتلفَ نفسَه أو عضوه لا ضمان عليه

١٨ ـ (١٦٧٣) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ زُرَارَةَ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ. قَالَ: قَاتَلَ يَعْلَى بْنُ مُنْيَةَ أَوِ ابْنُ أُمَيَّةَ رَجُلاً. فَعَضَّ أَحَدُهُمَا صَاحِبَهُ، فَانْتَزَعَ يَدَهُ مِنْ فَمِهِ، فَنَزَعَ ثَنِيَّتَهُ ـ وَقَالَ ابْنُ الْمُثَنَّى: ثَنِيَّتَيْهِ ـ فَاخْتَصَمَا إِلَى النَّبِيِّ ﷺ فَقَالَ: «أَيَعَضُّ أَحَدُكُمْ كَمَا يَعَضُّ الْفَحْلُ؟ لاَ دِيَةَ لَهُ».

[البخاري: كتاب الديات، باب إذا عض رجلاً فوقعت ثناياه، رقم: ٦٨٩٢].

(...) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ عَطَاءٍ، عَنِ ابْنِ يَعْلَىٰ، عَنْ يَعْلَىٰ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِهِ.

١٩ ـ (...) ـ حدّثني أَبُو غَسَّانَ الْمِسْمَعِيُّ: حَدَّثَنَا مُعَاذٌ ـ يَعْنِي ابْنَ هِشَامٍ ـ: حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، عَنْ زُرَارَةَ بْنِ أَوْفَىٰ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ؛ أَنَّ رَجُلاً عَضَّ ذِرَاعَ رَجُلٍ، فَجَذَبَهُ فَسَقَطَتْ ثَنِيَّتُهُ، فَرُفِعَ إِلَى النَّبِيِّ ﷺ فَأَبْطَلَهُ. وَقَالَ: «أَرَدْتَ أَنْ تَأْكُلَ لَحْمَهُ؟».

٢٠ ـ (١٦٧٤) ـ حدّثني أَبُو غَسَّانَ الْمِسْمَعِيُّ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، عَنْ بُدَيْلٍ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنْ صَفْوَانَ بْنِ يَعْلَىٰ؛ أَنَّ أَجِيراً لِيَعْلَى بْنِ مُنْيَةَ، عَضَّ رَجُلٌ ذِرَاعَهُ، فَجَذَبَهَا فَسَقَطَتْ ثَنِيَّتُهُ، فَرُفِعَ إِلَى النَّبِيِّ ﷺ فَأَبْطَلَهَا. وَقَالَ: «أَرَدْتَ أَنْ تَقْضَمَهَا كَمَا يَقْضَمُ الْفَحْلُ؟».

٢١ ـ (١٦٧٣) ـ حدّثنا أَحْمَدُ بْنُ عُثْمَانَ النَّوْفَلِيُّ: حَدَّثَنَا قُرَيْشُ بْنُ أَنَسٍ، عَنِ ابْنِ عَوْنٍ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ؛ أَنَّ رَجُلاً عَضَّ يَدَ رَجُلٍ، فَانْتَزَعَ يَدَهُ فَسَقَطَتْ ثَنِيَّتُهُ أَوْ ثَنَايَاهُ، فَاسْتَعْدَىٰ رَسُولَ اللَّهِ ﷺ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَا تَأْمُرُنِي؟ تَأْمُرُنِي أَنْ آمُرَهُ أَنْ يَدَعَ يَدَهُ فِي فِيكَ تَقْضَمُهَا كَمَا يَقْضَمُ الْفَحْلُ؟ ادْفَعْ يَدَكَ حَتَّىٰ يَعَضَّهَا ثُمَّ انْتَزِعْهَا».

22-(1674) Safwan Ibn Ya'li Ibn Munya narrated from his father that there came to The Prophet "Allah's blessing and peace be upon him" a man who had bitten the hand of another, and the other who had pulled out his hand with the result that his (the biter's) teeth had fallen. The Messenger of Allah "Allah's blessing and peace be upon him" cancelled his (claim), and said: "Do you like to bite as a camel bites?"

23-(...) Safwan Ibn Ya'li Ibn Umaiyya narrated from his father: I took part in the holy battle of Tabuk with The Messenger of Allah "Allah's blessing and peace be upon him". Ya'li used to say: "It was the most valuable one among my deeds, in my sight." Safwan told that Ya'li said: I had a servant who quarrelled with another man, and one of them bit the hand of the other. (Ata said that Safwan had told him who had bitten the hand of the other.) So he whose hand was bitten pulled it out from the (mouth of the) biter whose tooth was also drawn out. They both came to Allah's Apostle "Allah's blessing and peace be upon him" who made lawful (the falling down of) his tooth.

(...) The same was narrated on the authority of Ibn Juraij, with the same chain of transmitters.

[5] The law of equality applies to (such limbs as) teeth

24-(1675) Anas "Allah be pleased with him" narrated that Umm Haritha, the sister of Ar-Rubaiy (the paternal aunt of Anas) injured a person (i.e. she broke his tooth). The case was filed before Allah's Apostle "Allah's blessing and peace be upon him". Allah's Apostle "Allah's blessing and peace be upon him" said: "The law of equality (in retaliation should be implemented). The law of equality (in retaliation should be implemented)." Umm Ar-Rubaiy said: "O Messenger of Allah! Will retribution be taken from so-and-so? By Allah, it shall not be taken from her." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Exalted be Allah! O Umm Rubaiy! The law of equality (in retaliation is a principle prescribed) in Allah's Book." She said: "No, by Allah, retribution will not be taken from her." She kept saying this until they (the relatives of the injured one) accepted the blood-wit. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily there are amongst the slaves of Allah (some) who (are so much righteous to the extent that) if they take oath by Allah, He would make them true to it."

٢٢ ـ (١٦٧٤) ـ حدّثنا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا عَطَاءٌ، عَنْ صَفْوَانَ بْنِ يَعْلَى بْنِ مُنْيَةَ، عَنْ أَبِيهِ. قَالَ: أَتَى النَّبِيَّ ﷺ رَجُلٌ، وَقَدْ عَضَّ يَدَ رَجُلٍ، فَانْتَزَعَ يَدَهُ فَسَقَطَتْ ثَنِيَّتَاهُ ـ يَعْنِي الَّذِي عَضَّهُ ـ. قَالَ: فَأَبْطَلَهَا النَّبِيُّ ﷺ. وَقَالَ: «أَرَدْتَ أَنْ تَقْضَمَهُ كَمَا يَقْضَمُ الْفَحْلُ؟».

٢٣ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَطَاءٌ: أَخْبَرَنِي صَفْوَانُ بْنُ يَعْلَى بْنِ أُمَيَّةَ، عَنْ أَبِيهِ.

قَالَ: غَزَوْتُ مَعَ النَّبِيِّ ﷺ غَزْوَةَ تَبُوكَ. قَالَ: وَكَانَ يَعْلَى يَقُولُ: تِلْكَ الْغَزْوَةُ أَوْثَقُ عَمَلِي عِنْدِي. فَقَالَ عَطَاءٌ: قَالَ صَفْوَانُ: قَالَ يَعْلَى: كَانَ لِي أَجِيرٌ، فَقَاتَلَ إِنْسَاناً فَعَضَّ أَحَدُهُمَا يَدَ الآخَرِ ـ قَالَ: لَقَدْ أَخْبَرَنِي صَفْوَانُ أَيُّهُمَا عَضَّ الآخَرَ ـ فَانْتَزَعَ الْمَعْضُوضُ يَدَهُ مِنْ فِي الْعَاضِّ، فَانْتَزَعَ إِحْدَىٰ ثَنِيَّتَيْهِ، فَأَتَيَا النَّبِيَّ ﷺ. فَأَهْدَرَ ثَنِيَّتَهُ.

(...) ـ وحدّثناه عَمْرُو بْنُ زُرَارَةَ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ. قَالَ: أَخْبَرَنَا ابْنُ جُرَيْجٍ، بِهٰذَا الإِسْنَادِ ... نَحْوَهُ.

٥ ـ بابُ إثْبَاتِ القِصَاصِ في الأسْنَانِ وما في معناها

٢٤ ـ (١٦٧٥) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ: حَدَّثَنَا حَمَّادٌ: أَخْبَرَنَا ثَابِتٌ، عَنْ أَنَسٍ؛ أَنَّ أُخْتَ الرُّبَيِّعِ، أُمَّ حَارِثَةَ، جَرَحَتْ إِنْسَاناً، فَاخْتَصَمُوا إِلَى النَّبِيِّ ﷺ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «الْقِصَاصَ. الْقِصَاصَ» فَقَالَتْ أُمُّ الرَّبِيعِ: يَا رَسُولَ اللَّهِ، أَيُقْتَصُّ مِنْ فُلاَنَةَ؟ وَاللَّهِ، لاَ يُقْتَصُّ مِنْهَا.

فَقَالَ النَّبِيُّ ﷺ: «سُبْحَانَ اللَّهِ، يَا أُمَّ الرَّبِيعِ، الْقِصَاصُ كِتَابُ اللَّهِ» قَالَتْ: لاَ وَاللَّهِ، لاَ يُقْتَصُّ مِنْهَا أَبَداً. قَالَ: فَمَا زَالَتْ حَتَّى قَبِلُوا الدِّيَةَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ مِنْ عِبَادِ اللَّهِ مَنْ لَوْ أَقْسَمَ عَلَى اللَّهِ لأَبَرَّهُ».

[6] When should the blood of a Muslim be made lawful

25-(1676) Masruq narrated that Abdullah "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is not permissible to make lawful the blood of a Muslim who testifies that there is no god but Allah, and that I'm The Messenger of Allah, except in three cases: The married person who committed adultery, (taking) the life (in retribution) for life, and the one who abandoned his religion (of Islam), and deviated from the group (of Muslims)."

(...) A Hadith like this was narrated on the authority of Al-A'mash, with the same chain of transmitters.

26-(...) Masruq narrated that Abdullah "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" stood in front of us and addressed us saying: "By Him, but Whom there is no god! It is not permissible to make lawful the blood of a Muslim who testifies that there is no god but Allah, and that I'm The Messenger of Allah, except three (types of) persons: the one who abandoned (his religion of) Islam, and deviated from the group (of Muslims), the married person who committed adultery, and (taking) the life (in retribution) for life." Al-A'mash said: I narrated it to Ibrahim, who narrated to me the like of it from Al-Aswad from A'isha "Allah be pleased with her".

(...) The same was narrated on the authority of Al-A'mash, through another chain of transmitters.

[7] The sin of him who was the first to introduce murder

27-(1677) Masruq narrated from Abdullah "Allah be pleased with him" that The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no person, killed illegally, but that the first son of Adam would bear a portion of (the sin of) his murder, because he was the first to introduce murder."

(...) The same was narrated on the authority of Al-A'mash, with the same chain of transmitters.

[8] The retribution of bloodshed in the hereafter, and it will be the first thing, which will be decided among the people on the Day of Judgement

28-(1678) Abdullah "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The first thing which will be decided among the people on the Day of Judgement will be bloodshed."

٦ ـ باب ما يُبَاح به دمُ المُسْلم

٢٥ ـ (١٦٧٦) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ وَأَبُو مُعَاوِيَةَ وَوَكِيعٌ، عَنِ الأَعْمَشِ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ يَحِلُّ دَمُ امْرِىءٍ مُسْلِمٍ، يَشْهَدُ أَنْ لاَ إِلٰهَ إِلاَّ اللَّهُ، وأَنِّي رَسُولُ اللَّهِ، إِلاَّ بِإِحْدَىٰ ثَلاَثٍ: الثَّيِّبُ الزَّانِي. وَالنفْسُ بِالنَّفْسِ. وَالتَّارِكُ لِدِينِهِ. الْمُفَارِقُ لِلْجَمَاعَةِ».

[البخاري: كتاب الديات، باب قول الله تعالى: ﴿أن النفس بالنفس والعين بالعين...﴾، رقم: ٦٨٧٨].

(...) ـ **حدّثنا** ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي. (ح) وحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَلِيُّ بْنُ خَشْرَمٍ. قَالاَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ. كُلُّهُمْ عَنِ الأَعْمَشِ، بِهٰذَا الإِسْنَادِ ... مِثْلَهُ.

٢٦ ـ (...) ـ حدّثنا أَحْمَدُ بْنُ حَنْبَلٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى ـ وَاللَّفْظُ لأَحْمَدَ ـ قَالاَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنِ الأَعْمَشِ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ. قَالَ: قَامَ فِينَا رَسُولُ اللَّهِ ﷺ فَقَالَ: «وَالَّذِي لاَ إِلٰهَ غَيْرُهُ، لاَ يَحِلُّ دَمُ رَجُلٍ مُسْلِمٍ يَشْهَدُ أَنْ لاَ إِلٰهَ إِلاَّ اللَّهُ، وَأَنِّي رَسُولُ اللَّهِ، إِلاَّ ثَلاَثَةُ نَفَرٍ: التَّارِكُ الإِسْلاَمَ، الْمُفَارِقُ لِلْجَمَاعَةِ أَوِ الْجَمَاعَةَ ـ شَكَّ فِيهِ أَحْمَدُ ـ. وَالثَّيِّبُ الزَّانِي. وَالنَّفْسُ بِالنَّفْسِ».

(...) ـ قَالَ الأَعْمَشُ: فَحَدَّثْتُ بِهِ إِبْرَاهِيمَ. فَحَدَّثَنِي، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ ... بِمِثْلِهِ.

(...) ـ **وحدّثني** حَجَّاجُ بْنُ الشَّاعِرِ وَالْقَاسِمُ بْنُ زَكَرِيَّاءَ. قَالاَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَىٰ، عَنْ شَيْبَانَ، عَنِ الأَعْمَشِ، بِالإِسْنَادَيْنِ جَمِيعاً... نَحْوَ حَدِيثِ سُفْيَانَ. وَلَمْ يَذْكُرَا فِي الْحَدِيثِ قَوْلَهُ: «وَالَّذِي لاَ إِلٰهَ غَيْرُهُ».

٧ ـ باب بَيَان إثم من سَنَّ القَتْل

٢٧ ـ (١٦٧٧) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ ـ وَاللَّفْظُ لاِبْنِ أَبِي شَيْبَةَ ـ قَالاَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ تُقْتَلُ نَفْسٌ ظُلْماً، إِلاَّ كَانَ عَلَى ابْنِ آدَمَ الأَوَّلِ كِفْلٌ مِنْ دَمِهَا، لأَنَّهُ كَانَ أَوَّلَ مَنْ سَنَّ الْقَتْلَ». [البخاري: كتاب أحاديث الأنبياء، باب خلق آدم وذريته، رقم: ٣٣٣٥].

(...) ـ **وحدّثناه** عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ وَعِيسَى بْنُ يُونُسَ. (ح) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ. كُلُّهُمْ عَنِ الأَعْمَشِ، بِهٰذَا الإِسْنَادِ. وَفِي حَدِيثِ جَرِيرٍ وَعِيسَى بْنِ يُونُسَ: «لأَنَّهُ سَنَّ الْقَتْلَ» لَمْ يَذْكُرَا: أَوَّلَ.

٨ ـ بابُ المُجَازَاةِ بالدِّمَاءِ في الآخرة وأنّها أوّلُ ما يُقضى فيه بين النَّاسِ يَوْمَ القيامة

٢٨ ـ (١٦٧٨) ـ حدّثنا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. جَمِيعاً عَنْ وَكِيعٍ، عَنِ الأَعْمَشِ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ ووَكِيعٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَوَّلُ مَا يُقْضَىٰ بَيْنَ النَّاسِ، يَوْمَ الْقِيَامَةِ، فِي الدِّمَاءِ».

[البخاري: كتاب الرقاق، باب القصاص يوم القيامة، رقم: ٦٥٣٣].

(...) A Hadith like this was narrated on the authority of Abu Wa'il from Abdullah from The Prophet "Allah's blessing and peace be upon him". According to a certain narration, it was mentioned: "which will be decided." But some narrated it as "in connection to which judgements will be established among the people."

[9] The decisive prohibition of bloodshed, (violation of) honors and (seizing) the property (of others illegally)

29-(1679) Abu Bakra "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The division of time has turned to its original structure which was current when Allah created the Heavens and the Earths. The year consists of twelve months, out of which four months are sacred: Three are in succession: Dhul-Qa'da, Dhul-Hijja and Muharram, and (the fourth is) Rajab of (the tribe of) Mudar which comes between Jumada the last and Sha'ban."

Then The Prophet "Allah's blessing and peace be upon him" asked: "Which is this month?" We said: "Allah and His Apostle know better." On that The Prophet "Allah's blessing and peace be upon him" kept quiet so long that we thought that he might name it with another name. Then The Prophet "Allah's blessing and peace be upon him" said: "Isn't it the month of Dhul-Hijja?" We replied: "Yes." Then he said: "Which town is this?" We replied: "Allah and His Apostle know better." On that he kept quiet so long that we thought that he might name it with another name. Then he said: "Isn't it the town (of Mecca)?" We replied: "Yes."

Then he said: "Which day is today?" We replied: "Allah and His Apostle know better." He kept quiet so long that we thought that he might name it with another name. Then he said: "Isn't it the day of slaughtering one's sacrifice?" We replied: "Yes." He said: "So your blood, your properties, And your honour Are as sacred to one another as this day of yours, in this city of yours, in this month of yours; and surely, you will meet your Lord, who will ask you about your deeds. Beware! Do not become infidels after me, cutting the throats of one another. It is incumbent on those who are present to convey this message (of mine) to those who are absent. May be that some of those to whom it will be conveyed will understand it better than those who have actually heard it." Then, he (The Prophet) asked: "Haven't I conveyed (Allah's Message) to you?"

حدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي. (ح) وَحَدَّثَنِي يَحْيَىٰ بْنُ حَبِيبٍ: حَدَّثَنَا خَالِدٌ ـ يَعْنِي ابْنَ الْحَارِثِ ـ. (ح) وَحَدَّثَنِي بِشْرُ بْنُ خَالِدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. (ح) وَحَدَّثَنَا ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالاَ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ. كُلُّهُمْ عَنْ شُعْبَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِهِ.

غَيْرَ أَنَّ بَعْضَهُمْ قَالَ عَنْ شُعْبَةَ «يُقْضَىٰ». وَبَعْضُهُمْ قَالَ: «يُحْكَمُ بَيْنَ النَّاسِ».

٩ ـ باب تحْرِيم الدِّماء والأعراض والأَموال

٢٩ ـ (١٦٧٩) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَيَحْيَىٰ بْنُ حَبِيبٍ الْحَارِثِيُّ ـ وَتَقَارَبَا فِي اللَّفْظِ ـ. قَالاَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ، عَنْ أَيُّوبَ، عَنِ ابْنِ سِيرِينَ، عَنِ ابْنِ أَبِي بَكْرَةَ، عَنْ أَبِي بَكْرَةَ، عَنِ النَّبِيِّ ﷺ؛ أَنَّهُ قَالَ: «إِنَّ الزَّمَانَ قَدِ اسْتَدَارَ كَهَيْئَتِهِ يَوْمَ خَلَقَ اللَّهُ السَّمَاوَاتِ وَالأَرْضَ. السَّنَةُ اثْنَا عَشَرَ شَهْراً مِنْهَا أَرْبَعَةٌ حُرُمٌ. ثَلاَثَةٌ مُتَوَالِيَاتٌ: ذُو الْقَعْدَةِ وَذُو الْحِجَّةِ وَالْمُحَرَّمُ. وَرَجَبٌ، شَهْرُ مُضَرَ، الَّذِي بَيْنَ جُمَادَىٰ وَشَعْبَانَ». ثُمَّ قَالَ: «أَيُّ شَهْرٍ هٰذَا؟» قُلْنَا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: فَسَكَتَ حَتَّىٰ ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ بِغَيْرِ اسْمِهِ. قَالَ: «أَلَيْسَ ذَا الْحِجَّةِ؟» قُلْنَا: بَلَىٰ. قَالَ: «فَأَيُّ بَلَدٍ هٰذَا؟» قُلْنَا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: فَسَكَتَ حَتَّىٰ ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ بِغَيْرِ اسْمِهِ. قَالَ: «أَلَيْسَ الْبَلْدَةَ؟» قُلْنَا: بَلَىٰ. قَالَ: «فَأَيُّ يَوْمٍ هٰذَا؟» قُلْنَا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: فَسَكَتَ حَتَّىٰ ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ بِغَيْرِ اسْمِهِ. قَالَ: «أَلَيْسَ يَوْمَ النَّحْرِ؟» قُلْنَا: بَلَىٰ يَا رَسُولَ اللَّهِ، قَالَ: «فَإِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ ـ قَالَ مُحَمَّدٌ: وَأَحْسِبُهُ قَالَ ـ وَأَعْرَاضَكُمْ حَرَامٌ عَلَيْكُمْ. كَحُرْمَةِ يَوْمِكُمْ هٰذَا، فِي بَلَدِكُمْ هٰذَا، فِي شَهْرِكُمْ هٰذَا. وَسَتَلْقَوْنَ رَبَّكُمْ فَيَسْأَلُكُمْ عَنْ أَعْمَالِكُمْ. فَلاَ تَرْجِعُنَّ بَعْدِي كُفَّاراً ـ أَوْ ضُلاَّلاً ـ يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ. أَلاَ لِيُبَلِّغِ الشَّاهِدُ الْغَائِبَ. فَلَعَلَّ بَعْضَ مَنْ يُبَلَّغُهُ يَكُونُ أَوْعَىٰ لَهُ مِنْ بَعْضِ مَنْ سَمِعَهُ». ثُمَّ قَالَ: «أَلاَ هَلْ بَلَّغْتُ؟».

قَالَ ابْنُ حَبِيبٍ فِي رِوَايَتِهِ: «وَرَجَبُ مُضَرَ».

وَفِي رِوَايَةِ أَبِي بَكْرٍ: «فَلاَ تَرْجِعُوا بَعْدِي».

[البخاري: كتاب العلم، باب قول النبي ﷺ: «رب مبلغ أوعى من سامع»، رقم: ٦٧].

30-(...) Abu Bakra "Allah be pleased with him" narrated: When it was that day (of Slaughtering Sacrifice), The Messenger of Allah "Allah's blessing and peace be upon him" sat on his camel, and somebody caught hold of its nose string. Then, he asked: "Do you know which day is today?" we said: "Allah and His Messenger know better." (He kept so silent that) we thought he would give it another name. Then, he said: "Isn't it the day of Slaughtering Sacrifice?" we said: "It is so, O Messenger of Allah." Then, he asked: "Which is this month?" We said: "Allah and His Apostle know better." He said: "Isn't it the month of Dhul-Hijja?" We replied: "Yes, O Messenger of Allah." Then he said: "Which town is this?" We replied: "Allah and His Apostle know better." (He kept quiet so long that) we thought that he might name it with another name. Then he said: "Isn't it the town (of Mecca)?" We replied: "Yes." He said: "So your blood, your properties, And your honour Are as sacred to one another as this day of yours, in this city of yours, in this month of yours. It is incumbent on those who are present to convey (this message) to those who are absent." Then, he turned to two white-black rams, which he slaughtered, and a small herd of sheep, which he distributed among us.

(...) Abu Bakra "Allah be pleased with him" narrated: When it was that day (of Sacrifice), The Messenger of Allah "Allah's blessing and peace be upon him" sat on his camel, and somebody caught hold of its nose string...and the rest is the same.

31-(...) Abu Bakra "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" addressed us on the day of Sacrifice, saying: "Which day is today?"...and the rest is the same as narrated by Ibn Awn, without mentioning "and your honours" or "Then, he turned to two white-black rams" and what follows it. It was mentioned in this narration that he (The Prophet) said: "As sacred as this day of yours, in this month of yours in this town of yours until you meet your Lord (on the Day of Judgement). Have I not reported (Allah's message to you)?" they said: "Yes." He said: "O Allah! Be witness (to that)."

[10] The validity of the confession of committing the murder, and the one whose man is murdered is entitled to take retribution, though it is desirable to beg his pardon

32-(1680) Simak Ibn Harb narrated from Alqama Ibn Wa'il from his father: While I was sitting with The Messenger of Allah "Allah's blessing and peace be upon him", a man came driving another with (the help of) a

٣٠ ـ (...) ـ حدّثنا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَوْنٍ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي بَكْرَةَ، عَنْ أَبِيهِ. قَالَ: لَمَّا كَانَ ذٰلِكَ الْيَوْمُ. قَعَدَ عَلَى بَعِيرِهِ وَأَخَذَ إِنْسَانٌ بِخِطَامِهِ. فَقَالَ: «أَتَدْرُونَ أَيَّ يَوْمٍ هٰذَا؟» قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. حَتَّىٰ ظَنَنَّا أَنهُ سَيُسَمِّيهِ سِوَى اسْمِهِ. فَقَالَ: «أَلَيْسَ بِيَوْمِ النَّحْرِ؟» قُلْنَا: بَلَىٰ. يَا رَسُولَ اللَّهِ، قَالَ: «فَأَيُّ شَهْرٍ هٰذَا؟» قُلْنَا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «أَلَيْسَ بِذِي الْحِجَّةِ؟» قُلْنَا: بَلَىٰ. يَا رَسُولَ اللَّهِ. قَالَ: «فَأَيُّ بَلَدٍ هٰذَا؟» قُلْنَا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: حَتَّىٰ ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ سِوَى اسْمِهِ. قَالَ: «أَلَيْسَ بِالْبَلْدَةِ؟» قُلْنَا: بَلَىٰ. يَا رَسُولَ اللَّهِ. قَالَ: «فَإِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ وَأَعْرَاضَكُمْ عَلَيْكُمْ حَرَامٌ. كَحُرْمَةِ يَوْمِكُمْ هٰذَا. فِي شَهْرِكُمْ هٰذَا. فِي بَلَدِكُمْ هٰذَا، فَلْيُبَلِّغِ الشَّاهِدُ الْغَائِبَ». قَالَ: ثُمَّ انْكَفَأَ إِلَىٰ كَبْشَيْنِ أَمْلَحَيْنِ فَذَبَحَهُمَا. وَإِلَىٰ جُزَيْعَةٍ مِنَ الْغَنَمِ فَقَسَمَهَا بَيْنَنَا.

(...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا حَمَّادُ بْنُ مَسْعَدَةَ، عَنِ ابْنِ عَوْنٍ. قَالَ: قَالَ مُحَمَّدٌ: قَال عَبْدُ الرَّحْمٰنِ بْنُ أَبِي بَكْرَةَ، عَنْ أَبِيهِ، قَالَ: لَمَّا كَانَ ذٰلِكَ الْيَوْمُ جلَسَ النَّبِيُّ ﷺ عَلَىٰ بَعِيرٍ. قَالَ: وَرَجُلٌ آخِذٌ بِزِمَامِهِ ـ أَوْ قَالَ: بِخِطَامِهِ ـ... فَذَكَرَ نَحْوَ حَدِيثِ يَزِيدَ بْنِ زُرَيْعٍ.

٣١ ـ (...) ـ حدّثني مُحَمَّدُ بْنُ حَاتِمِ بْنِ مَيْمُونٍ: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ: حَدَّثَنَا قُرَّةُ بْنُ خَالِدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ سِيرِينَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي بَكْرَةَ، وَعَنْ رَجُلٍ آخَرَ هُوَ فِي نَفْسِي أَفْضَلُ مِنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي بَكْرَةَ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ عَمْرِو بْنِ جَبَلَةَ وَأَحْمَدُ بْنُ خِرَاشٍ. قَالاَ: حَدَّثَنَا أَبُو عَامِرٍ، عَبْدُ الْمَلِكِ بْنُ عَمْرٍو: حَدَّثَنَا قُرَّةُ بِإِسْنَادِ يَحْيَىٰ بْنِ سَعِيدٍ (وَسَمَّى الرَّجُلَ حُمَيْدَ بْنَ عَبْدِ الرَّحْمٰنِ) عَنْ أَبِي بَكْرَةَ. قَالَ: خَطَبَنَا رَسُولُ اللَّهِ ﷺ يَوْمَ النَّحْرِ. فَقَالَ: «أَيُّ يَوْمٍ هٰذَا؟»... وَسَاقُوا الْحَدِيثَ بِمِثْلِ حَدِيثِ ابْنِ عَوْنٍ. غَيْرَ أَنَّهُ لاَ يَذْكُرُ «وَأَعْرَاضَكُمْ» وَلاَ يَذْكُرُ: ثُمَّ انْكَفَأَ إِلَىٰ كَبْشَيْنِ، وَمَا بَعْدَهُ.

وَقَالَ فِي الْحَدِيثِ: «كَحُرْمَةِ يَوْمِكُمْ هٰذَا. فِي شَهْرِكُمْ هٰذَا. فِي بَلَدِكُمْ هٰذَا، إِلَىٰ يومِ تلقَوْنَ رَبَّكُمْ. أَلاَ هَلْ بَلَّغْتُ؟» قَالُوا: نَعَم. قَالَ: «اللَّهُمَّ اشْهَدْ».

١٠ ـ باب صحةِ الإقرارِ بالقتلِ وتمكين ولي القتيل من القِصاص، واستحباب طلب العفو منه

٣٢ ـ (١٦٨٠) ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا أَبُو يُونُسَ، عَنْ سِمَاكِ بْنِ حَرْبٍ؛ أَنَّ عَلْقَمَةَ بْنَ وَائِلٍ حَدَّثَهُ؛ أَنَّ أَبَاهُ حَدَّثَهُ قَالَ: «إِنِّي

strap. He said: "O Messenger of Allah! This (man) killed my brother." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Did you really kill him?" he (whose brother was killed) said: "If he did not confess, I would hold the evidence against him." The man said: "Yes, I killed him." He (The Prophet) said: "Why did you kill him?" he said: "We were striking down the leaves of a tree when he insulted me and made me angry. I hit him with the axe on the side of his head and killed him."

The Prophet "Allah's blessing and peace be upon him" asked him: "Do you have anything to afford (as a blood-money) on your behalf?" he said: "I have got nothing except my clothes and axe." He (The Prophet) said: "Do you think that your people would buy your life (by paying the blood-money on your behalf)?" he said: "I'm more insignificant in the sight of my people than to do that." Then, he (The Prophet) threw his strap to him (whose brother was killed) and said to him: "Here it is your companion." Then, the man set out with him. When he turned away, The Messenger of Allah "Allah's blessing and peace be upon him" said: "If he killed him, he would be like him (in the fact that he would have neither excellence nor favour)."

(Being informed of what The Prophet had said) he returned and said: "O Messenger of Allah! I was informed that you had said: "If he killed him, he would be like him." I caught hold of him according to your order." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do you not like that he should bear the burden of the sin of you and your companion (i.e. your killed brother)?" he said: "O Prophet of Allah! (Perhaps he said) yes, I like so." He (The Messenger of Allah) said: "If it is so, then, let it be." He threw the strap (of the murderer) and let him go.

33-(...) Alqama Ibn Wa'il narrated from his father that a man who killed another man was brought to The Messenger of Allah "Allah's blessing and peace be upon him", who (passed a judgement, according to which he) enabled the heir of the murdered one to take retribution from him. He set out with him, dragging him with (the help of) a strap tied around his neck. When he turned away, The Messenger of Allah "Allah's blessing and peace be upon him" said: "Both the killer and the killed would be admitted in the (Hell) fire." A person went to that man (who had the right of taking retribution), and reported to him the statement of The Messenger of Allah "Allah's blessing and peace be upon him", as a result of which, he let him (the murderer) go. Isma'il Ibn Salim said: I mentioned that (Hadith) to Habib Ibn Abu Thabit, who said: Ibn Abu Ashwa narrated to me that (it was so because) The Prophet "Allah's blessing and peace be upon him" had asked him to forgive him, but he rejected.

لَقَاعِدٌ مَعَ النَّبِيِّ ﷺ إِذْ جَاءَ رَجُلٌ يَقُودُ آخَرَ بِنِسْعَةٍ. فَقَالَ: يَا رَسُولَ اللَّهِ، هٰذَا قَتَلَ أَخِي.

فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَقَتَلْتَهُ؟» ـ فَقَالَ: إِنَّهُ لَوْ لَمْ يَعْتَرِفْ أَقَمْتُ عَلَيْهِ الْبَيِّنَةَ ـ قَالَ: نَعَمْ قَتَلْتُهُ. قَالَ: «كَيْفَ قَتَلْتَهُ؟» قَالَ: كُنْتُ أَنَا وَهُوَ نَخْتَبِطُ مِنْ شَجَرَةٍ، فَسَبَّنِي فَأَغْضَبَنِي، فَضَرَبْتُهُ بِالْفَأْسِ عَلَىٰ قَرْنِهِ فَقَتَلْتُهُ.

فَقَالَ لَهُ النَّبِيُّ ﷺ: «هل لَكَ مِنْ شَيْءٍ تُؤَدِّيهِ عَنْ نَفْسِكَ؟» قَالَ: مَالِي مَالٌ إِلاَّ كِسَائِي وَفَأْسِي. قَالَ: «فَتَرَىٰ قَوْمَكَ يَشْتَرُونَكَ؟» قَالَ: أَنَا أَهْوَنُ عَلَىٰ قَوْمِي مِنْ ذَاكَ. فَرَمَىٰ إِلَيْهِ بِنِسْعَتِهِ. وَقَالَ: «دُونَكَ صَاحِبَكَ». فَانْطَلَقَ بِهِ الرَّجُلُ.

فَلَمَّا وَلَّىٰ قَالَ رَسُولُ اللَّهِ ﷺ: «إِنْ قَتَلَهُ فَهُوَ مِثْلُهُ» فَرَجَعَ. فَقَالَ: يَا رَسُولَ اللَّهِ، إِنَّهُ بَلَغَنِي أَنَّكَ قُلْتَ: «إِنْ قَتَلَهُ فَهُوَ مِثْلُهُ» وَأَخَذْتُهُ بِأَمْرِكَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَمَا تُرِيدُ أَنْ يَبُوءَ بِإِثْمِكَ وَإِثْمِ صَاحِبِكَ؟» قَالَ: يَا نَبِيَّ اللَّهِ، ـ لَعَلَّهُ قَالَ ـ بَلَىٰ. قَالَ: «فَإِنَّ ذَاكَ كَذَاكَ». قَالَ: فَرَمَىٰ بِنِسْعَتِهِ وَخَلَّىٰ سَبِيلَهُ.

٣٣ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا سَعِيدُ بْنُ سُلَيْمَانَ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ سَالِمٍ، عَنْ عَلْقَمَةَ بْنِ وَائِلٍ، عَنْ أَبِيهِ. قَالَ: أُتِيَ رَسُولُ اللَّهِ ﷺ بِرَجُلٍ قَتَلَ رَجُلاً. فَأَقَادَ وَلِيَّ الْمَقْتُولِ مِنْهُ. فَانْطَلَقَ بِهِ وَفِي عُنُقِهِ نِسْعَةٌ يَجُرُّهَا، فَلَمَّا أَدْبَرَ قَالَ رَسُولُ اللَّهِ ﷺ: «الْقَاتِلُ وَالْمَقْتُولُ فِي النَّارِ» فَأَتَىٰ رَجُلٌ الرَّجُلَ فَقَالَ لَهُ مَقَالَةَ رَسُولِ اللَّهِ ﷺ. فَخَلَّىٰ عَنْهُ.

قَالَ إِسْمَاعِيلُ بْنُ سَالِمٍ: فَذَكَرْتُ ذٰلِكَ لِحَبِيبِ بْنِ أَبِي ثَابِتٍ، فَقَالَ: حَدَّثَنِي ابْنُ أَشْوَعَ؛ أَنَّ النَّبِيَّ ﷺ إِنَّمَا سَأَلَهُ أَنْ يَعْفُوَ عَنْهُ فَأَبَىٰ.

[11] The blood money of the fetus, and the obligation of paying the blood money for the unintentional murder or the semi-intentional murder

34-(1681) Abu Huraira "Allah be pleased with him" narrated that two women of (the tribe of) Hudhail (fought one another and) one of them threw the other (with a stone) and caused her to have a miscarriage. The Prophet "Allah's blessing and peace be upon him" judged in connection with it (the fetus) that a slave or a slave-girl should be paid (as a blood-money).

35-(...) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" gave the verdict that a male or female slave should be given as a blood-money for the fetus which was in the womb of a woman from the tribe of Banu Lihyan, as a result of an (attack by another woman which led to) abortion. But the lady about whom the judgement of compensation died, so The Prophet "Allah's blessing and peace be upon him" ordered that her inheritors should go to her offspring and husband and that the penalty should be paid by her close relatives.

36-(...) Abu Huraira "Allah be pleased with him" narrated: Two women from Hudhail fought with each other, one of whom threw the other with a stone that killed her and what was in her womb. They (i.e. the relatives of the killer and the relatives of the victim) filed their case to The Prophet "Allah's blessing and peace be upon him" who judged that the blood-money for the fetus was a slave or a slave girl, and the blood-money for the killed woman was to be paid by the killer's family. He made her son and those with him her heirs. Hamal Ibn An'Nabigha Al-Hudhali said: "O Messenger of Allah! Why should I pay blood money for one who neither drank, nor ate, nor spoke, nor cried (after miscarriage by which it would be known that he died after he was alive). It is like a nonentity (which deserves no blood-money)." Allah's Apostle "Allah's blessing and peace be upon him" said: "He seems to be one of the brothers of soothsayers in view of the rhymed speech he composed."

(...) Abu Huraira "Allah be pleased with him" narrated that two women fought with each other...and the rest of the Hadith is the same without mentioning: He made her son and those who were with him her heirs. Somebody said: "Why should we pay blood-money? He did not name Hamal Ibn Malik.

١١ ـ باب دِيَة الجَنِين، ووجوب الدِّيَة في قتل الخَطأ وشبه العمد على عاقلة الجَاني

٣٤ ـ (١٦٨١) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ. قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ امْرَأَتَيْنِ مِنْ هُذَيْلٍ، رَمَتْ إِحْدَاهُمَا الأُخْرَىٰ، فَطَرَحَتْ جَنِينَهَا، فَقَضَىٰ فِيهِ النَّبِيُّ ﷺ، بِغُرَّةٍ: عَبْدٍ أَوْ أَمَةٍ.

[البخاري: كتاب الطب، باب الكهانة، رقم: ٥٧٥٩].

٣٥ ـ (...) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، عَنِ ابْنِ شِهَابٍ، عَنِ ابْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّهُ قَالَ: قَضَىٰ رَسُولُ اللَّهِ ﷺ فِي جَنِينِ امْرَأَةٍ مِنْ بَنِي لَحْيَانَ، سَقَطَ مَيِّتاً، بِغُرَّةٍ: عَبْدٍ أَوْ أَمَةٍ. ثُمَّ إِنَّ الْمَرْأَةَ الَّتِي قُضِيَ عَلَيْهَا بِالْغُرَّةِ تُوُفِّيَتْ، فَقَضَىٰ رَسُولُ اللَّهِ ﷺ بِأَنَّ مِيرَاثَهَا لِبَنِيهَا وَزَوْجِهَا. وَأَنَّ الْعَقْلَ عَلَىٰ عَصَبَتِهَا.

[البخاري: كتاب الفرائض، باب ميراث المرأة والزوج والولد وغيره، رقم: ٦٧٤٠].

٣٦ ـ (...) ـ وحدّثني أَبُو الطَّاهِرِ: حَدَّثَنَا ابْنُ وَهْبٍ. (ح) وَحَدَّثَنَا حَرْمَلَةُ بْنُ يَحْيَىٰ التُّجِيبِيُّ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنِ ابْنِ الْمُسَيَّبِ وَأَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ؛ أَنَّ أَبَا هُرَيْرَةَ قَالَ: اقْتَتَلَتِ امْرَأَتَانِ مِنْ هُذَيْلٍ. فَرَمَتْ إِحْدَاهُمَا الأُخْرَىٰ بِحَجَرٍ فَقَتَلَتْهَا. وَمَا فِي بَطْنِهَا، فَاخْتَصَمُوا إِلَىٰ رَسُولِ اللَّهِ ﷺ، فَقَضَىٰ رَسُولُ اللَّهِ ﷺ أَنَّ دِيَةَ جَنِينِهَا غُرَّةٌ: عَبْدٌ أَوْ وَلِيدَةٌ. وَقَضَىٰ بِدِيَةِ الْمَرْأَةِ عَلَىٰ عَاقِلَتِهَا. وَوَرَّثَهَا وَلَدَهَا وَمَنْ مَعَهُمْ. فَقَالَ حَمَلُ بْنُ النَّابِغَةِ الْهُذَلِيُّ: يَا رَسُولَ اللَّهِ، كَيْفَ أَغْرَمُ مَنْ لاَ شَرِبَ وَلاَ أَكَلَ، وَلاَ نَطَقَ وَلاَ اسْتَهَلَّ؟ فَمِثْلُ ذٰلِكَ يُطَلُّ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا هٰذَا مِنْ إِخْوَانِ الْكُهَّانِ». مِنْ أَجْلِ سَجْعِهِ الَّذِي سَجَعَ.

[البخاري: كتاب الديات، باب جنين المرأة وأن العقل على الوالد...، رقم: ٦٩١٠].

(...) ـ وحدّثنا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: اقْتَتَلَتِ امْرَأَتَانِ. وَسَاقَ الْحَدِيثَ بِقِصَّتِهِ. وَلَمْ يَذْكُرْ: وَوَرَّثَهَا وَلَدَهَا وَمَنْ مَعَهُمْ. وَقَالَ: فَقَالَ قَائِلٌ: كَيْفَ نَعْقِلُ؟ وَلَمْ يُسَمِّ حَمَلَ بْنَ مَالِكٍ.

37-(1682) Al-Mughira Ibn Shu'ba "Allah be pleased with him" narrated that a woman struck her fellow-wife who was pregnant with a tent-pole and killed her. One of them belonged to the tribe of Lihyan. Allah's Apostle "Allah's blessing and peace be upon him" made the killer's close relatives responsible for paying blood-money on her behalf, and ordered that a slave or a slave-girl should be given as blood-money for what was in her womb. One of the murderer's relatives said: "Should we pay blood-money for one who, neither ate, nor drank, nor cried (after delivery by which it would be known that he died after he was alive), who was just like a nonentity (who deserved no compensation)?" Allah's Apostle "Allah's blessing and peace be upon him" said: "He speaks rhymed phrases like the desert dwellers." He imposed the blood money upon them.

38-(...) Al-Mughira Ibn Shu'ba "Allah be pleased with him" narrated that a woman struck her fellow-wife (who was pregnant) with a tent-pole and killed her. The file was brought to Allah's Apostle "Allah's blessing and peace be upon him" who made the killer's close relatives responsible for paying blood-money on her behalf. Since she (the killed woman) was pregnant, he also ordered that a slave or a slave-girl should be given (as blood-money for what was in her womb). One of the murderer's close relatives said: "Should we pay blood-money for one who, neither ate, nor drank, nor cried (after delivery by which it would be known that he died after he was alive)? It is just like a nonentity (who deserves no compensation)." Allah's Apostle "Allah's blessing and peace be upon him" said: "He speaks rhymed phrases like the desert dwellers."

(...) This Hadith was narrated on the authority of Mansur with the same chain of transmitters.

(...) The same was narrated on the authority of Mansur, according to which (it was mentioned that) she had a miscarriage. This file was brought before The Prophet "Allah's blessing and peace be upon him", who judged that a slave or a slave girl should be given (as blood-money for the fetus), and made the heirs of the woman (who killed) responsible to pay it. The blood money for the killed woman was not mentioned.

39-(1683) Hisham Ibn Urwa narrated from his father that Al-Miswar Ibn Makhrama told that Umar consulted the people about the (blood-money which should be paid for) a woman's miscarriage. Al-Mughira Ibn Shu'ba said: "I witnessed The Prophet "Allah's blessing and peace be upon him" having judged that a slave or a slave-girl should be given for it." Umar said: "Bring me one to bear witness to you." Muhammad Ibn Maslama bore witness to him.

٣٧ ـ (١٦٨٢) ـ **حدّثنا** إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عُبَيْدِ بْنِ نُضَيْلَةَ الْخُزَاعِيِّ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ. قَالَ: ضَرَبَتِ امْرَأَةٌ ضَرَّتَهَا بِعَمُودِ فُسْطَاطٍ وَهِيَ حُبْلَىٰ. فَقَتَلَتْهَا. قَالَ: وَإِحْدَاهُمَا لَحْيَانِيَّةٌ. قَالَ: فَجَعَلَ رَسُولُ اللَّهِ ﷺ دِيَةَ الْمَقْتُولَةِ عَلَىٰ عَصَبَةِ الْقَاتِلَةِ. وَغُرَّةً لِمَا فِي بَطْنِهَا. فَقَالَ رَجُلٌ مِنْ عَصَبَةِ الْقَاتِلَةِ: أَنَغْرَمُ دِيَةَ مَنْ لاَ أَكَلَ وَلاَ شَرِبَ وَلاَ اسْتَهَلَّ؟ فَمِثْلُ ذٰلِكَ يُطَلُّ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَسَجْعٌ كَسَجْعِ الأَعْرَابِ؟».

قَالَ: وَجَعَلَ عَلَيْهِمُ الدِّيَةَ.

٣٨ ـ (...) ـ **وحدّثني** مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا يَحْيَىٰ بْنُ آدَمَ: حَدَّثَنَا مُفَضَّلٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عُبَيْدِ بْنِ نُضَيْلَةَ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ؛ أَنَّ امْرَأَةً قَتَلَتْ ضَرَّتَهَا بِعَمُودِ فُسْطَاطٍ. فَأُتِيَ فِيهِ رَسُولُ اللَّهِ ﷺ، فَقَضَىٰ عَلَىٰ عَاقِلَتِهَا بِالدِّيَةِ. وَكَانَتْ حَامِلاً، فَقَضَىٰ فِي الْجَنِينِ بِغُرَّةٍ. فَقَالَ بَعْضُ عَصَبَتِهَا: «أَنَدِي مَنْ لاَ طَعِمَ وَلاَ شَرِبَ وَلاَ صَاحَ فَاسْتَهَلَّ؟ وَمِثْلُ ذٰلِكَ يُطَلُّ؟ قَالَ: فَقَالَ: «سَجْعٌ كَسَجْعِ الأَعْرَابِ؟».

(...) ـ **حدّثني** مُحَمَّدُ بْنُ حَاتِمٍ وَمُحَمَّدُ بْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، بِهٰذَا الإِسْنَادِ، مِثْلَ مَعْنَىٰ حَدِيثِ جَرِيرٍ وَمُفَضَّلٍ.

(...) ـ **وحدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالُوا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ شُعْبَةَ، عَنْ مَنْصُورٍ. بِإِسْنَادِهِمُ الْحَدِيثَ بِقِصَّتِهِ. غَيْرَ أَنَّ فِيهِ: فَأَسْقَطَتْ. فَرُفِعَ ذٰلِكَ إِلَى النَّبِيِّ ﷺ فَقَضَىٰ فِيهِ بِغُرَّةٍ. وَجَعَلَهُ عَلَىٰ أَوْلِيَاءِ الْمَرْأَةِ. وَلَمْ يَذْكُرْ فِي الْحَدِيثِ: دِيَةَ الْمَرْأَةِ.

٣٩ ـ (١٦٨٣) ـ **وحدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ ـ وَاللَّفْظُ لأَبِي بَكْرٍ ـ قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ الآخَرَانِ: حَدَّثَنَا وَكِيعٌ ـ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ. قَالَ: اسْتَشَارَ عُمَرُ بْنُ الْخَطَّابِ النَّاسَ فِي مِلاَصِ الْمَرْأَةِ. فَقَالَ الْمُغِيرَةُ بْنُ شُعْبَةَ: شَهِدْتُ النَّبِيَّ ﷺ قَضَىٰ فِيهِ بِغُرَّةٍ: عَبْدٍ أَوْ أَمَةٍ.

قَالَ: فَقَالَ عُمَرُ: ائْتِنِي بِمَنْ يَشْهَدُ مَعَكَ. قَالَ: فَشَهِدَ لَهُ مُحَمَّدُ بْنُ مَسْلَمَةَ.

(29) The Book Of Legal Punishments

[1] The legal punishment of theft

1-(1684) Az-Zuhri narrated from Amra from A'isha that The Messenger of Allah "Allah's blessing and peace be upon him" used to cut off (the hand of) the thief (if he stole no less than) quarter a Dinar or more.

(...) A Hadith like this was narrated on the authority of Az-Zuhri, with the same chain of transmitters.

2-(...) A'isha "Allah be pleased with her" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "The hand of the thief should not be cut off unless (he stole no less than) quarter a Dinar or more."

3-(...) Amra narrated that she heard A'isha "Allah be pleased with her" saying that she heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "The hand (of the thief) should not be cut off unless (he stole no less than) quarter a Dinar or more."

4-(...) A'isha "Allah be pleased with her" narrated that she heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "The hand of the thief should not be cut off unless (he stole no less than) quarter a Dinar or more."

(...) A Hadith like this was narrated on the authority of Yazid Ibn Abdullah Ibn Al-Had, with the same chain of transmitters.

5-(1685) A'isha "Allah be pleased with her" reported: The hand of a thief was not cut off during the lifetime of The Prophet "Allah's blessing and peace be upon him" except for stealing something equal to a shield in value, from skin or from steel, each of which had a significant price.

(...) The same was narrated on the authority of Hisham, with the same chain of transmitters.

٢٩ ـ كِتَابُ الحُدُودِ

١ ـ باب حَدِّ السَّرِقَةِ ونصابها

١ ـ (١٦٨٤) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَابْنُ أَبِي عُمَرَ ـ وَاللَّفْظُ لِيَحْيَىٰ ـ قَالَ ابْنُ أَبِي عُمَرَ: حَدَّثَنَا. وَقَالَ الآخَرَانِ: أَخْبَرَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ. قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَقْطَعُ السَّارِقَ فِي رُبْعِ دِينَارٍ فَصَاعِداً.

[البخاري: كتاب الحدود، باب قول الله تعالى: ﴿والسارق والسارقة...﴾، رقم: ٦٧٨٩].

(...) ـ وحدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ. قَالاَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدثنا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا سُلَيْمَانُ بْنُ كَثِيرٍ وَإِبْرَاهِيمُ بْنُ سَعْدٍ. كُلُّهُمْ عَنِ الزُّهْرِيِّ... بِمِثْلِهِ، فِي هٰذَا الإِسْنَادِ.

٢ ـ (...) ـ وحدّثني أَبُو الطَّاهِرِ وَحَرْمَلَةُ بْنُ يَحْيَىٰ: وَحَدَّثَنَا الْوَلِيدُ بْنُ شُجَاعٍ ـ وَاللَّفْظُ لِلْوَلِيدِ وَحَرْمَلَةَ ـ. قَالُوا: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ وَعَمْرَةَ، عَنْ عَائِشَةَ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «لاَ تُقْطَعُ يَدُ السَّارِقِ إِلاَّ فِي رُبْعِ دِينَارٍ فَصَاعِداً».

[البخاري: كتاب الحدود، باب قول الله تعالى: ﴿والسارق والسارقة...﴾، رقم: ٦٧٩٠].

٣ ـ (...) ـ وحدّثني أَبُو الطَّاهِرِ وَهَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ وَأَحْمَدُ بْنُ عِيسَىٰ ـ وَاللَّفْظُ لِهَارُونَ وَأَحْمَدَ ـ قَالَ أَبُو الطَّاهِرِ: أَخْبَرَنَا. وَقَالَ الآخَرَانِ: حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي مَخْرَمَةُ، عَنْ أَبِيهِ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ عَمْرَةَ؛ أَنَّهَا سَمِعَتْ عَائِشَةَ تُحَدِّثُ؛ أَنَّهَا سَمِعَتْ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لاَ تُقْطَعُ الْيَدُ إِلاَّ فِي رُبْعِ دِينَارٍ فَمَا فَوْقَهُ».

٤ ـ (...) ـ حدّثني بِشْرُ بْنُ الْحَكَمِ الْعَبْدِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ، عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ الْهَادِ، عَنْ أَبِي بَكْرِ بْنِ مُحَمَّدٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ؛ أَنَّهَا سَمِعَتِ النَّبِيَّ ﷺ يَقُولُ: «لاَ تُقْطَعُ يَدُ السَّارِقِ إِلاَّ فِي رُبْعِ دِينَارٍ فَصَاعِداً».

(...) ـ وحدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَإِسْحَاقُ بْنُ مَنْصُورٍ. جَمِيعاً عَنْ أَبِي عَامِرٍ الْعَقَدِيِّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ، مِنْ وَلَدِ الْمِسْوَرِ بْنِ مَخْرَمَةَ، عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ الْهَادِ، بِهٰذَا الإِسْنَادِ... مِثْلَهُ.

٥ ـ (١٦٨٥) ـ وحدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمٰنِ الرُّؤَاسِيُّ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ. قَالَتْ: لَمْ تُقْطَعْ يَدُ سَارِقٍ فِي عَهْدِ رَسُولِ اللَّهِ ﷺ فِي أَقَلَّ مِنْ ثَمَنِ الْمِجَنِّ، حَجَفَةٍ أَوْ تُرْسٍ. وَكِلاَهُمَا ذُو ثَمَنٍ.

[البخاري: كتاب الحدود، باب قول الله تعالى: ﴿والسارق والسارقة...﴾، رقم: ٦٧٩٢].

(...) ـ وحدّثنا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: أَخْبَرَنَا عَبْدَةُ بْنُ سُلَيْمَانَ وَحُمَيْدُ بْنُ عَبْدِ الرَّحْمٰنِ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ. (ح) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ. كُلُّهُمْ عَنْ هِشَامٍ، بِهٰذَا الإِسْنَادِ... نَحْوَ حَدِيثِ ابْنِ نُمَيْرٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمٰنِ الرُّؤَاسِيِّ.

6-(1686) Ibn Umar "Allah be pleased with both" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" cut (the hand of) a thief (when he stole) a shield priced at three Dirhams.

(...) The same was narrated on the authority of Nafi from Ibn Umar. Some narrators substituted the world "value" for "price".

7-(1687) Abu Huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Allah curses a thief who steals an egg and gets his hand cut off, or steals a rope and gets his hands cut off." (People interpreted the egg as an iron helmet, and thought that the rope might cost a few Dirhams).

(...) The same was narrated on the authority of Al-A'mash, with the same chain of transmitters, but with a slight variation of words.

[2] Cutting (the hand of) the thief belonging to a high social class, and forbiddance of intercession for canceling the legal punishments

8-(1688) A'isha "Allah be pleased with her" narrated: People of Quraish were concerned with the lady from Banu Makhzum who had committed theft. They asked: "Who will intercede for her with Allah's Apostle?" Some said: "No one has the courage to do so except Usama Ibn Zaid, the beloved one to The Messenger of Allah "Allah's blessing and peace be upon him"." When Usama spoke about that to The Messenger of Allah "Allah's blessing and peace be upon him", The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do you intercede for somebody in a case connected with Allah's Prescribed Punishments?" Then he got up and delivered a sermon saying: "What destroyed the nations before you, was that if one amongst them belonging to a high social class stole, they would forgive him, and if a person amongst them belonging to a low social class stole, they would execute the Legal punishment on him. By Allah, if Fatima, the daughter of Muhammad stole, I would cut off her hand."

9-(...) A'isha "Allah be pleased with her", the wife of The Prophet "Allah's blessing and peace be upon him", narrated: People of Quraish were concerned with the lady who had committed theft during the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him" in the expedition of the Conquest (of Mecca). They asked: "Who will intercede for her with Allah's Apostle?" Some said: "No one has the courage to do so except Usama Ibn Zaid, the beloved one to The Messenger of Allah "Allah's blessing and peace be upon him"."

When she was brought to The Messenger of Allah "Allah's blessing and peace be upon him", and then Usama spoke about that to him, the colour of (the face of) The Messenger of Allah "Allah's blessing and peace be upon him" changed, and he said: "Do you intercede for somebody in a case connected with Allah's Prescribed Punishments?" Usama said to him: "Then, ask for Allah's forgiveness for me." In the evening, The Messenger of Allah "Allah's blessing and peace be upon him" got up and delivered a sermon. He praised Allah and lauded Him as He deserves. Then he said:

وَفِي حَدِيثِ عَبْدِ الرَّحِيمِ وَأَبِي أُسَامَةَ: وَهُوَ يَوْمَئِذٍ ذُو ثَمَنٍ.

٦ ـ (١٦٨٦) ـ **حدّثنا** يَحْيَىٰ بْنُ يَحْيَىٰ. قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَطَعَ سَارِقاً فِي مِجَنٍّ قِيمَتُهُ ثَلاَثَةُ دَرَاهِمَ.

[البخاري: كتاب الحدود، باب قول الله تعالى: ﴿والسارق والسارقة...﴾، رقم: ٦٧٩٥].

(...) ـ **حدّثنا** قُتَيْبَةُ بْنُ سَعِيدٍ وَابْنُ رُمْحٍ عَنِ اللَّيْثِ بْنِ سَعْدٍ. (ح) وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَابْنُ الْمُثَنَّىٰ. قَالاَ: حَدَّثَنَا يَحْيَىٰ ـ وَهُوَ الْقَطَّانُ ـ (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ. كُلُّهُمْ عَنْ عُبَيْدِ اللَّهِ. (ح) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ ـ يَعْنِي ابْنَ عُلَيَّةَ ـ. (ح) وَحَدَّثَنَا أَبُو الرَّبِيعِ وَأَبُو كَامِلٍ. قَالاَ: حَدَّثَنَا حَمَّادٌ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ. حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا سُفْيَانُ عَنْ أَيُّوبَ السَّخْتِيَانِيِّ وَأَيُّوبَ بْنِ مُوسَىٰ وَإِسْمَاعِيلَ بْنِ أُمَيَّةَ. (ح) وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمٰنِ الدَّارِمِيُّ: أَخْبَرَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا سُفْيَانُ، عَنْ أَيُّوبَ وَإِسْمَاعِيلَ بْنِ أُمَيَّةَ وَعُبَيْدِ اللَّهِ وَمُوسَىٰ بْنِ عُقْبَةَ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي إِسْمَاعِيلُ بْنُ أُمَيَّةَ. (ح) وَحَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ، عَنْ حَنْظَلَةَ بْنِ أَبِي سُفْيَانَ الْجُمَحِيِّ وَعُبَيْدِ اللَّهِ بْنِ عُمَرَ وَمَالِكِ بْنِ أَنَسٍ وَأُسَامَةَ بْنِ زَيْدٍ اللَّيْثِيِّ. كُلُّهُمْ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ، بِمِثْلِ حَدِيثِ يَحْيَىٰ، عَنْ مَالِكٍ. غَيْرَ أَنَّ بَعْضَهُمْ قَالَ: قِيمَتُهُ، وَبَعْضُهُمْ قَالَ: ثَمَنُهُ ثَلاَثَةُ دَرَاهِمَ. [البخاري: كتاب الحدود، باب قول الله تعالى: ﴿والسارق والسارقة...﴾، رقم: ٦٧٩٨].

٧ ـ (١٦٨٧) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالاَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَعَنَ اللَّهُ السَّارِقَ. يَسْرِقُ الْبَيْضَةَ فَتُقْطَعُ يَدُهُ. وَيَسْرِقُ الْحَبْلَ فَتُقْطَعُ يَدُهُ».

(...) ـ **حدّثنا** عَمْرٌو النَّاقِدُ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَلِيُّ بْنُ خَشْرَمٍ. كُلُّهُمْ عَنْ عِيسَى بْنِ يُونُسَ، عَنِ الأَعْمَشِ، بِهٰذَا الإِسْنَادِ ... مِثْلَهُ. غَيْرَ أَنَّهُ يَقُولُ: «إِنْ سَرَقَ حَبْلاً، وَإِنْ سَرَقَ بَيْضَةً».

٢ ـ بابُ قَطْعِ السَّارِقِ الشَّرِيفِ وغيره، والنَّهْيِ عَنِ الشَّفَاعَةِ فِي الْحُدُودِ

٨ ـ (١٦٨٨) ـ **حدّثنا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ؛ أَنَّ قُرَيْشاً أَهَمَّهُمْ شَأْنُ الْمَرْأَةِ الْمَخْزُومِيَّةِ الَّتِي سَرَقَتْ. فَقَالُوا: مَنْ يُكَلِّمُ فِيهَا رَسُولَ اللَّهِ ﷺ؟ فَقَالُوا: وَمَنْ يَجْتَرِىءُ عَلَيْهِ إِلاَّ أُسَامَةُ، حِبُّ رَسُولِ اللَّهِ ﷺ؟ فَكَلَّمَهُ أُسَامَةُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَتَشْفَعُ فِي حَدٍّ مِنْ حُدُودِ اللَّهِ؟». ثُمَّ قَامَ فَاخْتَطَبَ فَقَالَ: «أَيُّهَا النَّاسُ، إِنَّمَا أَهْلَكَ الَّذِينَ قَبْلَكُمْ، أَنَّهُمْ كَانُوا إِذَا سَرَقَ فِيهِمُ الشَّرِيفُ، تَرَكُوهُ. وَإِذَا سَرَقَ فِيهِمُ الضَّعِيفُ، أَقَامُوا عَلَيْهِ الْحَدَّ. وَايْمُ اللَّهِ، لَوْ أَنَّ فَاطِمَةَ بِنْتَ مُحَمَّدٍ سَرَقَتْ لَقَطَعْتُ يَدَهَا». وَفِي حَدِيثِ ابْنِ رُمْحٍ: «إِنَّمَا هَلَكَ الَّذِينَ مِنْ قَبْلِكُمْ». [البخاري: كتاب أحاديث الأنبياء، باب حدثنا أبو اليمان...، رقم: ٣٤٧٥].

٩ ـ (...) ـ **وحدّثني** أَبُو الطَّاهِرِ وَحَرْمَلَةُ بْنُ يَحْيَىٰ ـ وَاللَّفْظُ لِحَرْمَلَةَ ـ. قَالاَ: أَخْبَرَنَا ابْنُ وَهْبٍ. قَالَ: أَخْبَرَنِي يُونُسُ بْنُ يَزِيدَ، عَنِ ابْنِ شِهَابٍ. قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ؛ أَنَّ قُرَيْشاً أَهَمَّهُمْ شَأْنُ الْمَرْأَةِ الَّتِي سَرَقَتْ فِي عَهْدِ النَّبِيِّ ﷺ. فِي غَزْوَةِ الْفَتْحِ. فَقَالُوا: مَنْ يُكَلِّمُ فِيهَا رَسُولَ اللَّهِ ﷺ؟ فَقَالُوا: وَمَنْ يَجْتَرِىءُ عَلَيْهِ إِلاَّ أُسَامَةُ بْنُ زَيْدٍ، حِبُّ رَسُولِ اللَّهِ ﷺ؟ فَأُتِيَ بِهَا رَسُولُ اللَّهِ ﷺ. فَكَلَّمَهُ فِيهَا أُسَامَةُ بْنُ زَيْدٍ. فَتَلَوَّنَ وَجْهُ رَسُولِ اللَّهِ ﷺ. فَقَالَ: «أَتَشْفَعُ فِي حَدٍّ مِنْ حُدُودِ اللَّهِ؟» فَقَالَ لَهُ أُسَامَةُ: اسْتَغْفِرْ لِي. يَا رَسُولَ اللَّهِ، فَلَمَّا كَانَ

"Now and then: What destroyed the nations before you, was that if one amongst them belonging to a high social class stole, they would let him, and if a person amongst them belonging to a low social class stole, they would execute the Legal punishment on him. By Him, in Whose hand is my life! If Fatima, the daughter of Muhammad stole, I would cut off her hand."

Then, he ordered that the hand of this woman who had stolen should be cut off. A'isha "Allah be pleased with her" further said: Afterwards, her repentance (to Allah) was good, and she got married. She used to come to me, and I would convey her needs to The Messenger of Allah "Allah's blessing and peace be upon him".

10-(...) A'isha "Allah be pleased with her" narrated: A woman from Makhzum used to borrow the luggage (from others) and then refuse to give it back. The Prophet "Allah's blessing and peace be upon him" ordered that her hand should be cut off (because she had committed theft). Her family came to Usama Ibn Zaid and spoke to him (so that he might intercede for her with The Prophet). He spoke to The Messenger of Allah "Allah's blessing and peace be upon him" (and interceded) for her...and the rest of the Hadith is the same.

11-(1689) Jabir "Allah be pleased with him" narrated that once, a woman from Makhzum committed theft. She was brought to The Messenger of Allah "Allah's blessing and peace be upon him". She sought refuge with Umm Salama, the wife of The Prophet "Allah's blessing and peace be upon him". Upon this, The Prophet "Allah's blessing and peace be upon him" said: "By Allah! If it was Fatima (who had committed theft), I would cut her hand." Then, it (her hand) was cut off.

[3] The legal punishment of committing adultery

12-(1690) Ubada Ibn As-Samit "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Take (teachings) from me! Take (instructions) from me! Allah has ordained a way for those (women): (The legal punishment of adultery committed by) an unmarried (male or female) with an unmarried (or married female or male) is to receive one hundred lashes and a (sentence of a) year in exile. (The legal punishment of adultery committed by) a married (male or female) with a married (or an unmarried female or male) is to receive one hundred lashes and a (sentence of) stoning to death."

(...) A Hadith like this was narrated on the authority of Mansur, with the same chain of transmitters.

الْعَشِيُّ قَامَ رَسُولُ اللَّهِ ﷺ فَاخْتَطَبَ فَأَثْنَىٰ عَلَى اللَّهِ بِمَا هُوَ أَهْلُهُ. ثُمَّ قَالَ: «أَمَّا بَعْدُ، فَإِنَّمَا أَهْلَكَ الَّذِينَ مِنْ قَبْلِكُمْ، أَنَّهُمْ كَانُوا إِذَا سَرَقَ فِيهِمُ الشَّرِيفُ، تَرَكُوهُ. وَإِذَا سَرَقَ فِيهِمُ الضَّعِيفُ، أَقَامُوا عَلَيْهِ الْحَدَّ. وَإِنِّي، وَالَّذِي نَفْسِي بِيَدِهِ، لَوْ أَنَّ فَاطِمَةَ بِنْتَ مُحَمَّدٍ سَرَقَتْ لَقَطَعْتُ يَدَهَا» ثُمَّ أَمَرَ بِتِلْكَ الْمَرْأَةِ الَّتِي سَرَقَتْ فَقُطِعَتْ يَدُهَا.

قَالَ يُونُسُ: قَالَ ابْنُ شِهَابٍ: قَالَ عُرْوَةُ: قَالَتْ عَائِشَةُ: فَحَسُنَتْ تَوْبَتُهَا بَعْدُ. وَتَزَوَّجَتْ. وَكَانَتْ تَأْتِينِي بَعْدَ ذٰلِكَ، فَأَرْفَعُ حَاجَتَهَا إِلَىٰ رَسُولِ اللَّهِ ﷺ.

[البخاري: كتاب الشهادات، باب شهادة القاذف والسارق والزاني، رقم: ٢٦٤٨].

١٠ ـ (...) ـ **وحدّثنا** عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ. قَالَتْ: كَانَتِ امْرَأَةٌ مَخْزُومِيَّةٌ تَسْتَعِيرُ الْمَتَاعَ وَتَجْحَدُهُ. فَأَمَرَ النَّبِيُّ ﷺ أَنْ تُقْطَعَ يَدُهَا، فَأَتَىٰ أَهْلُهَا أُسَامَةَ بْنَ زَيْدٍ فَكَلَّمُوهُ، فَكَلَّمَ رَسُولَ اللَّهِ ﷺ فِيهَا. ثُمَّ ذَكَرَ نَحْوَ حَدِيثِ اللَّيْثِ وَيُونُسَ.

١١ ـ (١٦٨٩) ـ **وحدّثني** سَلَمَةُ بْنُ شَبِيبٍ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ: حَدَّثَنَا مَعْقِلٌ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ؛ أَنَّ امْرَأَةً مِنْ بَنِي مَخْزُومٍ سَرَقَتْ، فَأُتِيَ بِهَا النَّبِيُّ ﷺ. فَعَاذَتْ بِأُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ ﷺ. فَقَالَ النَّبِيُّ ﷺ: «وَاللَّهِ، لَوْ كَانَتْ فَاطِمَةُ لَقَطَعْتُ يَدَهَا» فَقُطِعَتْ.

٣ ـ باب حَدِّ الزِّنَى

١٢ ـ (١٦٩٠) ـ **وحدّثنا** يَحْيَىٰ بْنُ يَحْيَىٰ التَّمِيمِيُّ: أَخْبَرَنَا هُشَيْمٌ، عَنْ مَنْصُورٍ، عَنِ الْحَسَنِ، عَنْ حِطَّانَ بْنِ عَبْدِ اللَّهِ الرَّقَاشِيِّ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «خُذُوا عَنِّي خُذُوا عَنِّي. قَدْ جَعَلَ اللَّهُ لَهُنَّ سَبِيلاً. الْبِكْرُ بِالْبِكْرِ، جَلْدُ مِئَةٍ وَنَفْيُ سَنَةٍ، وَالثَّيِّبُ بِالثَّيِّبِ، جَلْدُ مِئَةٍ وَالرَّجْمُ».

(...) ـ **وحدّثنا** عَمْرٌو النَّاقِدُ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا مَنْصُورٌ، بِهٰذَا الإِسْنَادِ، مِثْلَهُ.

13-(...) Ubada Ibn As-Samit reported that whenever revelation was sent down to Allah's Apostle "Allah's blessing and peace be upon him", he would feel its severity, and the complexion of his face would change. One day, revelation was sent down upon him, with the result that he felt the same severity. When such a state was over and he was relieved, he said: "Take (instructions) from me! Allah has ordained a way for those (women who commit adultery): (When) a married man (commits adultery) with a married woman, and an unmarried man with an unmarried woman, then in case of the married (persons) there is (a legal punishment of) one hundred lashes and then stoning (to death); and in case of the unmarried persons, there is (the legal punishment of) one hundred lashes and exile for a year."

14-(...) The same was narrated on the authority of Quatada, with the same chain of transmitters, but according to this narration (it was mentioned that) the unmarried should be lashed and exiled, and the married person should be lashed and stoned to death. Neither one year nor one hundred was mentioned.

[4] Stoning to death the married adulterer

15-(1691) Ibn Abbas "Allah be pleased with both" reported that Umar Ibn Al-Khattab "Allah be pleased with him" sat on the pulpit of Allah's Apostle "Allah's blessing and peace be upon him" and said: "No doubt, Allah sent Muhammad "Allah's blessing and peace be upon him" with truth and He sent down the Book upon him, and the verse of stoning was included in what was sent down to him. We recited it, kept it in our memory and understood it. Allah's Apostle "Allah's blessing and peace be upon him" stoned to death (the married adulterer and adulteress) and so did we after him. I am afraid that over the time, the people may say: We do not find the (punishment of) stoning to death in the Book of Allah, and thus go astray by leaving this duty prescribed by Allah. Stoning to death is a duty laid down in Allah's Book for married men and women who commit adultery when proof is established, there is pregnancy, or a confession."

(...) The same was narrated on the authority of Az-Zuhri, with the same chain of transmitters.

[5] What about him who confessed of committing adultery

16-(...) Abu Huraira "Allah be pleased with him" narrated: A man came to The Messenger of Allah "Allah's blessing and peace be upon him" while he was in the mosque and called him saying: "O Allah's Apostle! I have

١٣ ـ (...) ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. جَمِيعاً عَنْ عَبْدِ الأَعْلَىٰ. قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الأَعْلَىٰ: حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ حِطَّانَ بْنِ عَبْدِ اللَّهِ الرَّقَاشِيِّ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ. قَالَ: كَانَ نَبِيُّ اللَّهِ ﷺ إِذَا أُنْزِلَ عَلَيْهِ كُرِبَ لِذٰلِكَ وَتَرَبَّدَ لَهُ وَجْهُهُ. قَالَ: فَأُنْزِلَ عَلَيْهِ ذَاتَ يَوْمٍ. فَلُقِيَ كَذٰلِكَ، فَلَمَّا سُرِّيَ عَنْهُ قَالَ: «خُذُوا عَنِّي، فَقَدْ جَعَلَ اللَّهُ لَهُنَّ سَبِيلاً. الثَّيِّبُ بِالثَّيِّبِ وَالْبِكْرُ بِالْبِكْرِ. الثَّيِّبُ جَلْدُ مِئَةٍ ثُمَّ رَجْمٌ بِالْحِجَارَةِ. وَالْبِكْرُ جَلْدُ مِئَةٍ ثُمَّ نَفْيُ سَنَةٍ».

١٤ ـ (...) ـ **وحدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي. كِلاَهُمَا عَنْ قَتَادَةَ، بِهٰذَا الإِسْنَادِ.

غَيْرَ أَنَّ فِي حَدِيثِهِمَا: «الْبِكْرُ يُجْلَدُ وَيُنْفَىٰ. وَالثَّيِّبُ يُجْلَدُ وَيُرْجَمْ» لاَ يَذْكُرَانِ: سَنَةً وَلاَ مِائَةً.

٤ ـ باب رَجْمِ الثَّيِّبِ في الزنا

١٥ ـ (١٦٩١) ـ **حدّثني** أَبُو الطَّاهِرِ وَحَرْمَلَةُ بْنُ يَحْيَىٰ. قَالاَ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ. قَالَ: أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ؛ أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ يَقُولُ: قَالَ عُمَرُ بْنُ الْخَطَّابِ، وَهُوَ جَالِسٌ عَلَىٰ مِنْبَرِ رَسُولِ اللَّهِ ﷺ: إِنَّ اللَّهَ قَدْ بَعَثَ مُحَمَّداً ﷺ بِالْحَقِّ. وَأَنْزَلَ عَلَيْهِ الْكِتَابَ. فَكَانَ مِمَّا أُنْزِلَ عَلَيْهِ آيَةُ الرَّجْمِ. قَرَأْنَاهَا وَوَعَيْنَاهَا وَعَقَلْنَاهَا، فَرَجَمَ رَسُولُ اللَّهِ ﷺ وَرَجَمْنَا بَعْدَهُ، فَأَخْشَىٰ، إِنْ طَالَ بِالنَّاسِ زَمَانٌ، أَنْ يَقُولَ قَائِلٌ: مَا نَجِدُ الرَّجْمَ فِي كِتَابِ اللَّهِ. فَيَضِلُّوا بِتَرْكِ فَرِيضَةٍ أَنْزَلَهَا اللَّهُ. وَإِنَّ الرَّجْمَ فِي كِتَابِ اللَّهِ حَقٌّ عَلَىٰ مَنْ زَنَىٰ إِذَا أَحْصَنَ، مِنَ الرِّجَالِ وَالنِّسَاءِ، إِذَا قَامَتِ الْبَيِّنَةُ، أَوْ كَانَ الْحَبَلُ أَوْ الاعْتِرَافُ.

[البخاري: كتاب الحدود، باب الاعتراف بالزنا، رقم: ٦٨٢٩].

(...) ـ **وحدّثناه** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَابْنُ أَبِي عُمَرَ. قَالُوا: حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، بِهٰذَا الإِسْنَادِ.

٥ ـ باب مَنِ اعترفَ على نفسِهِ بالزنا

١٦ ـ (...) ـ **وحدّثني** عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ بْنِ سَعْدٍ: حَدَّثَنِي أَبِي، عَنْ جَدِّي. قَالَ: حَدَّثَنِي عُقَيْلٌ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ

committed adultery." On that The Prophet "Allah's blessing and peace be upon him" turned his face from him to the other side. But the man turned to the side towards which The Prophet "Allah's blessing and peace be upon him" had turned his face, and said: "O Allah's Apostle! I have committed fornication." The Prophet "Allah's blessing and peace be upon him" turned his face to the other side. He repeated the same with him four times. So after the man had given four witnesses against himself, The Prophet "Allah's blessing and peace be upon him" called him and said: "Are you insane?" He replied: "No." The Prophet "Allah's blessing and peace be upon him" asked him: "Are you married?" he replied in the affirmative. Upon this, The Messenger of Allah "Allah's blessing and peace be upon him" said (to his companions): "Go and stone him to death." Ibn Shihab said: I was told by a person who heard Jabir "Allah be pleased with him" saying: I was one of those who stoned him. We stoned him at the praying place in Medina. When the stones hit him with their sharp edges, he escaped. But we caught him at Al-Harra, and stoned him till he died.

(...) A Hadith like this was narrated on the authority of Ibn Shihab, with the same chain of transmitters.

(...)A Hadith like this was narrated on the authority of Az-Zuhri, with the same chain of transmitters, according to which Ibn Shihab said: I was told by a person who heard Jabir Ibn Abdullah "Allah be pleased with both" saying...and the rest is the same as mentioned by Uqail.

(...) Jabir Ibn Abdullah narrated the same as narrated by Abu Huraira from The Prophet "Allah's blessing and peace be upon him".

17-(1692) Jabir Ibn Samura "Allah be pleased with him" narrated: I saw Ma'iz Ibn Malik As he was being brought to Allah's Apostle "Allah's blessing and peace be upon him". He was a short man with strong sinews, having no cloak around him. He witnessed against himself four times that he had committed adultery, whereupon Allah's Apostle "Allah's blessing and peace be upon him" said: "Perhaps you kissed or embraced (her)." He said: "No, by Allah! One deviating (from the straight path) has committed adultery." He (The Prophet) had him stoned to death, and then delivered the following speech: "Is it that whenever we set out for Jihad in the cause of Allah, one of you would lag behind, shriek like the bleating of a male goat, and give a small quantity of milk! By Allah, in case I was enabled (by Allah) to catch hold of anyone of those, I would surely punish him (in such a way as to prevent anyone else from doing so)."

عَوْفٍ وَسَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ أَنَّهُ قَالَ: أَتَىٰ رَجُلٌ مِنَ الْمُسْلِمِينَ رَسُولَ اللَّهِ ﷺ وَهُوَ فِي الْمَسْجِدِ. فَنَادَاهُ. فَقَالَ: يَا رَسُولَ اللَّهِ، إِنِّي زَنَيْتُ. فَأَعْرَضَ عَنْهُ، فَتَنَحَّىٰ تِلْقَاءَ وَجْهِهِ. فَقَالَ لَهُ: يَا رَسُولَ اللَّهِ، إِنِّي زَنَيْتُ. فَأَعْرَضَ عَنْهُ. حَتَّىٰ ثَنَىٰ ذٰلِكَ عَلَيْهِ أَرْبَعَ مَرَّاتٍ، فَلَمَّا شَهِدَ عَلَىٰ نَفْسِهِ أَرْبَعَ شَهَادَاتٍ، دَعَاهُ رَسُولُ اللَّهِ ﷺ. فَقَالَ: «أَبِكَ جُنُونٌ؟» قَالَ: لاَ. قَالَ: «فَهَلْ أَحْصَنْتَ؟» قَالَ: نَعَمْ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «اذْهَبُوا بِهِ فَارْجُمُوهُ».

[البخاري: كتاب الحدود، باب لا يرجم المجنون والمجنونة، رقم: ٦٨١٥]

قَالَ ابْنُ شِهَابٍ: فَأَخْبَرَنِي مَنْ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: فَكُنْتُ فِيمَنْ رَجَمَهُ. فَرَجَمْنَاهُ بِالْمُصَلَّىٰ، فَلَمَّا أَذْلَقَتْهُ الْحِجَارَةُ هَرَبَ. فَأَدْرَكْنَاهُ بِالْحَرَّةِ فَرَجَمْنَاهُ.

(...) ـ وَرَوَاهُ اللَّيْثُ أَيْضاً، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ خَالِدِ بْنِ مُسَافِرٍ، عَنِ ابْنِ شِهَابٍ، بِهٰذَا الإِسْنَادِ، مِثْلَهُ.

(...) ـ **وحَدَّثنيه** عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمٰنِ الدَّارِمِيُّ: حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، بِهٰذَا الإِسْنَادِ أَيْضاً.

وَفِي حَدِيثِهِمَا جَمِيعاً: قَالَ ابْنُ شِهَابٍ: أَخْبَرَنِي مَنْ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ، كَمَا ذَكَرَ عُقَيْلٌ.

(...) ـ **وحدّثني** أَبُو الطَّاهِرِ وَحَرْمَلَةُ بْنُ يَحْيَىٰ. قَالاَ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ وَابْنُ جُرَيْجٍ. كُلُّهُمْ عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ ﷺ ... نَحْوَ رِوَايَةِ عُقَيْلٍ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ وَأَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ.

١٧ ـ (١٦٩٢) ـ **وحدّثني** أَبُو كَامِلٍ فُضَيْلُ بْنُ حُسَيْنٍ الْجَحْدَرِيُّ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ. قَالَ: رَأَيْتُ مَاعِزَ بْنَ مَالِكٍ حِينَ جِيءَ بِهِ إِلَى النَّبِيِّ ﷺ ـ رَجُلٌ قَصِيرٌ أَعْضَلُ ـ لَيْسَ عَلَيْهِ رِدَاءٌ. فَشَهِدَ عَلَىٰ نَفْسِهِ أَرْبَعَ مَرَّاتٍ أَنَّهُ زَنَىٰ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَلَعَلَّكَ؟» قَالَ: لاَ. وَاللَّهِ، إِنَّهُ قَدْ زَنَى الأَخِرُ. قَالَ: فَرَجَمَهُ. ثُمَّ خَطَبَ فَقَالَ: «أَلاَ كُلَّمَا نَفَرْنَا غَازِينَ فِي سَبِيلِ اللَّهِ، خَلَفَ أَحَدُهُمْ لَهُ نَبِيبٌ كَنَبِيبِ التَّيْسِ يَمْنَحُ أَحَدُهُمُ الْكُثْبَةَ. أَمَا وَاللَّهِ، إِنْ يُمْكِنِّي مِنْ أَحَدِهِمْ لأُنَكِّلَنَّهُ عَنْهُ».

18-(...) Shu'ba narrated that Simak Ibn Harb said: I heard Jabir Ibn Samura saying: A short disheveled man with strong sinews and a lower garment (without an upper garment) over him, committed adultery. He (The Prophet) rejected his witness twice after which he ordered that he should be stoned to death. Then, The Messenger of Allah "Allah's blessing and peace be upon him" said: "Is it that whenever we set out for Jihad in the cause of Allah, one of you would lag behind, shriek like the bleating of a male goat, and give a small quantity of milk! By Allah, if Allah enabled me to catch hold of anyone of those, I would surely punish him (in such a way as to prevent anyone else from doing so)." He (the narrator) said: I narrated it to Sa'id Ibn Jubair, who said: He (The Prophet) returned him four times.

(...) The same was narrated on the authority of Jabir Ibn Samura, from The Prophet "Allah's blessing and peace be upon him". Shababa agreed with him upon (the statement that) he (The Prophet) sent him back twice. According to the narration of Abu Amir, he sent him back twice or thrice.

19-(1693) Ibn Abbas "Allah be pleased with both" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said to Ma'iz Ibn Malik: "Has that which reached me about you been true?" he said: "What is that which reached you about me?" he said: "I was reported that you had sexual intercourse with the girl of Banu so-and-so." He said: "Yes (I did)." When he bore four witnesses against himself, he (The Prophet) ordered that he should be stoned to death.

20-(1694) Abu Sa'id "Allah be pleased with him" narrated that a man from (the tribe of) Aslam came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "I committed a misdeed (of adultery). So, execute its legal punishment upon me." The Messenger of Allah "Allah's blessing and peace be upon him" asked his family who said: "We know nothing bad of him except that he committed a misdeed, and he thinks that nothing would save him from it unless its legal punishment is executed on him." When he returned to The Prophet "Allah's blessing and peace be upon him", he ordered us to stone him to death.

We went with him to Baqi Gharqad. We neither fastened him, nor did we dig a pit for him. We threw him with the (pieces of) bone, solid earth and pebbles. But, he ran away, and we ran after him until he came to the side of Al-Harra, where he stood erect before us. We threw him with the rocks of Harra (i.e. the huge stones) until he (died and) became motionless.

١٨ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ ـ وَاللَّفْظُ لابْنِ الْمُثَنَّىٰ ـ قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ سِمَاكِ بْنِ حَرْبٍ. قَالَ: سَمِعْتُ جَابِرَ بْنَ سَمُرَةَ يَقُولُ: أُتِيَ رَسُولُ اللَّهِ ﷺ بِرَجُلٍ قَصِيرٍ، أَشْعَثَ، ذِي عَضَلاَتٍ، عَلَيْهِ إِزَارٌ وَقَدْ زَنَىٰ. فَرَدَّهُ مَرَّتَيْنِ. ثُمَّ أَمَرَ بِهِ فَرُجِمَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «كُلَّمَا نَفَرْنَا غَازِينَ فِي سَبِيلِ اللَّهِ، تَخَلَّفَ أَحَدُكُمْ يَنِبُّ نَبِيبَ التَّيْسِ. يَمْنَحُ إِحْدَاهُنَّ الْكُثْبَةَ. إِنَّ اللَّهَ لاَ يُمْكِنِّي مِنْ أَحَدٍ مِنْهُمْ إِلاَّ جَعَلْتُهُ نَكَالاً» ـ أَوْ نَكَّلْتُهُ ـ.

قَالَ: فَحَدَّثْتُهُ سَعِيدَ بْنَ جُبَيْرٍ فَقَالَ: إِنَّهُ رَدَّهُ أَرْبَعَ مَرَّاتٍ.

(...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا شَبَابَةُ. (ح) وحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا أَبُو عَامِرٍ الْعَقَدِيُّ. كِلاَهُمَا عَنْ شُعْبَةَ، عَنْ سِمَاكٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ، عَنِ النَّبِيِّ ﷺ... نَحْوَ حَدِيثِ ابْنِ جَعْفَرٍ.

وَوَافَقَهُ شَبَابَةُ عَلَىٰ قَوْلِهِ: فَرَدَّهُ مَرَّتَيْنِ. وَفِي حَدِيثِ أَبِي عَامِرٍ: فَرَدَّهُ مَرَّتَيْنِ أَوْ ثَلاَثاً.

١٩ ـ (١٦٩٣) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو كَامِلٍ الْجَحْدَرِيُّ ـ وَاللَّفْظُ لِقُتَيْبَةَ ـ. قَالاَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ سِمَاكٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ؛ عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ النَّبِيَّ ﷺ قَالَ لِمَاعِزِ بْنِ مَالِكٍ: «أَحَقٌّ مَا بَلَغَنِي عَنْكَ؟» قَالَ: وَمَا بَلَغَكَ عَنِّي؟ قَالَ: «بَلَغَنِي أَنَّكَ وَقَعْتَ بِجَارِيَةِ آلِ فُلاَنٍ» قَالَ: نَعَمْ. قَالَ: فَشَهِدَ أَرْبَعَ شَهَادَاتٍ. ثُمَّ أَمَرَ بِهِ فَرُجِمَ.

٢٠ ـ (١٦٩٤) ـ حدّثني مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنِي عَبْدُ الأَعْلَىٰ: حَدَّثَنَا دَاوُدُ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ؛ أَنَّ رَجُلاً مِنْ أَسْلَمَ يُقَالُ لَهُ مَاعِزُ بْنُ مَالِكٍ، أَتَىٰ رَسُولَ اللَّهِ ﷺ. فَقَالَ: إِنِّي أَصَبْتُ فَاحِشَةً. فَأَقِمْهُ عَلَيَّ. فَرَدَّهُ النَّبِيُّ ﷺ مِرَاراً. قَالَ: ثُمَّ سَأَلَ قَوْمَهُ؟ فَقَالُوا: مَا نَعْلَمُ بِهِ بَأْساً. إِلاَّ أَنَّهُ أَصَابَ شَيْئاً، يَرَىٰ أَنَّهُ لاَ يُخْرِجُهُ مِنْهُ إِلاَّ أَنْ يُقَامَ فِيهِ الْحَدُّ. قَالَ: فَرَجَعَ إِلَى النَّبِيِّ ﷺ. فَأَمَرَنَا أَنْ نَرْجُمَهُ. قَالَ: فَانْطَلَقْنَا بِهِ إِلَىٰ بَقِيعِ الْغَرْقَدِ. قَالَ: فَمَا أَوْثَقْنَاهُ وَلاَ حَفَرْنَا لَهُ. قَالَ: فَرَمَيْنَاهُ بِالْعَظْمِ وَالْمَدَرِ وَالْخَزَفِ. قَالَ: فَاشْتَدَّ وَاشْتَدَدْنَا خَلْفَهُ. حَتَّىٰ أَتَىٰ عُرْضَ الْحَرَّةِ. فَانْتَصَبَ لَنَا. فَرَمَيْنَاهُ

In the evening, The Messenger of Allah "Allah's blessing and peace be upon him" said: "Is it that whenever we set out for an expedition in the cause of Allah, a man would lag behind among our families, shrieking like the bleating of a male goat! It is my duty that none of those who did so was brought to me, but that I would surely punish him (in such a way as to prevent anyone else from doing so)." He neither asked for Allah's forgiveness for him, nor did he abuse him.

21-(...) The same was narrated on the authority of Dawud, with the same chain of transmitters, according to which he said: In the evening, The Prophet "Allah's blessing and peace be upon him" got up, praised Allah and lauded Him. Then he said: "Now and then: What about some people, from whom one would lag behind whenever we set out for an expedition, and he has a shrieking like the pleating of a male goat..." he did not say "among our families."

(...) The same was narrated on the authority of Dawud, but in the Hadith narrated by Sufyan (it was mentioned): He confessed of committing adultery thrice.

22-(1695) Sulaiman Ibn Buraida narrated from his father that Ma'iz Ibn Malik came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! Purify me!" he said to him: "Woe to you! Return and ask for Allah's forgiveness for you and repent to Him." He returned but not afar when he came back once again and said: "O Messenger of Allah! Purify me!" The Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Woe to you! Return and ask for Allah's forgiveness for you and repent to Him." He returned but not afar when he came back (for the third time) and said: "O Messenger of Allah! Purify me!" The Prophet "Allah's blessing and peace be upon him" said to him the same. When he came in the fourth time, The Messenger of Allah "Allah's blessing and peace be upon him" asked him: "From what should I purify you?" The Messenger of Allah "Allah's blessing and peace be upon him" asked whether he was mad, and he was told that he was not mad. He asked: "Has he drunk wine?" a man got up and smelled him, but no smell of wine was detected on him. Upon this The Messenger of Allah "Allah's blessing and peace be upon him" asked him: "Has you committed adultery?" he replied in the affirmative. He ordered (that he should be stoned to death), and he was stoned to death.

بِجَلاَمِيدِ الْحَرَّةِ ـ يَعْنِي الْحِجَارَةَ ـ. حَتَّىٰ سَكَتَ. قَالَ: ثُمَّ قَامَ رَسُولُ اللَّهِ ﷺ خَطِيباً مِنَ الْعَشِيِّ فَقَالَ: «أَوَ كُلَّمَا انْطَلَقْنَا غُزَاةً فِي سَبِيلِ اللَّهِ تَخَلَّفَ رَجُلٌ فِي عِيَالِنَا. لَهُ نَبِيبٌ كَنَبِيبِ التَّيْسِ، عَلَيَّ أَنْ لاَ أُوتَىٰ بِرَجُلٍ فَعَلَ ذٰلِكَ إِلاَّ نَكَّلْتُ بِهِ». قَالَ: فَمَا اسْتَغْفَرَ لَهُ وَلاَ سَبَّهُ.

٢١ ـ (...) ـ حدّثني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا دَاوُدُ، بِهٰذَا الإِسْنَادِ... مِثْلَ مَعْنَاهُ.

وَقَالَ فِي الْحَدِيثِ: فَقَامَ النَّبِيُّ ﷺ مِنَ الْعَشِيِّ فَحَمِدَ اللَّهَ وَأَثْنَىٰ عَلَيْهِ. ثُمَّ قَالَ: «أَمَّا بَعْدُ، فَمَا بَالُ أَقْوَامٍ، إِذَا غَزَوْنَا، يَتَخَلَّفُ أَحَدُهُمْ عَنَّا. لَهُ نَبِيبٌ كَنَبِيبِ التَّيْسِ». وَلَمْ يَقُلْ: «فِي عِيَالِنَا».

(...) ـ وحدّثنا سُرَيْجُ بْنُ يُونُسَ: حَدَّثَنَا يَحْيَىٰ بْنُ زَكَرِيَّاءَ بْنِ أَبِي زَائِدَةَ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ: حَدَّثَنَا سُفْيَانُ. كِلاَهُمَا عَنْ دَاوُدَ، بِهٰذَا الإِسْنَادِ، بَعْضَ هٰذَا الْحَدِيثِ. غَيْرَ أَنَّ فِي حَدِيثِ سُفْيَانَ: فَاعْتَرَفَ بِالزِّنَىٰ ثَلاَثَ مَرَّاتٍ.

٢٢ ـ (١٦٩٥) ـ وحدّثنا مُحَمَّدُ بْنُ الْعَلاَءِ الْهَمْدَانِيُّ: حَدَّثَنَا يَحْيَىٰ بْنُ يَعْلَىٰ ـ وَهُوَ ابْنُ الْحَارِثِ الْمُحَارِبِيُّ ـ، عَنْ غَيْلاَنَ ـ وَهُوَ ابْنُ جَامِعٍ الْمُحَارِبِيُّ ـ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ. قَالَ: جَاءَ مَاعِزُ بْنُ مَالِكٍ إِلَى النَّبِيِّ ﷺ. فَقَالَ: يَا رَسُولَ اللَّهِ، طَهِّرْنِي. فَقَالَ: «وَيْحَكَ، ارْجِعْ فَاسْتَغْفِرِ اللَّهَ وَتُبْ إِلَيْهِ» قَالَ: فَرَجَعَ غَيْرَ بَعِيدٍ. ثُمَّ جَاءَ فَقَالَ: يَا رَسُولَ اللَّهِ، طَهِّرْنِي. فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَيْحَكَ، ارْجِعْ فَاسْتَغْفِرِ اللَّهَ وَتُبْ إِلَيْهِ» قَالَ: فَرَجَعَ غَيْرَ بَعِيدٍ. ثُمَّ جَاءَ فَقَالَ: يَا رَسُولَ اللَّهِ! طَهِّرْنِي. فَقَالَ النَّبِيُّ ﷺ مِثْلَ ذٰلِكَ. حَتَّىٰ إِذَا كَانَتِ الرَّابِعَةَ قَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «فِيمَ أُطَهِّرُكَ؟» فَقَالَ: مِنَ الزِّنَىٰ. فَسَأَلَ رَسُولُ اللَّهِ ﷺ: «أَبِهِ جُنُونٌ؟» فَأُخْبِرَ أَنَّهُ لَيْسَ بِمَجْنُونٍ. فَقَالَ: «أَشَرِبَ خَمْراً؟» فَقَامَ رَجُلٌ فَاسْتَنْكَهَهُ فَلَمْ يَجِدْ مِنْهُ رِيحَ خَمْرٍ. قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَزَنَيْتَ؟» فَقَالَ: نَعَمْ. فَأَمَرَ بِهِ فَرُجِمَ.

The people divided into two different parties (having two different opinions) about him. Some said: "He was destroyed, and his sin surrounded him." Others said: "There was no repentance better than that of Ma'iz, who came to The Prophet "Allah's blessing and peace be upon him", put his hand in his hand, and said to him: "Kill me with the stones (for the crime I had committed)."" They remained as such for two or three days after which The Messenger of Allah "Allah's blessing and peace be upon him" came while they were sitting. He sat and then said: "Ask for Allah's forgiveness for Ma'iz Ibn Malik." They said: "Might Allah forgive Ma'iz Ibn Malik!" The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, he offered a repentance (to Allah, so much great) that if it was distributed among (people of) a nation, it would extend to imply them."

Moreover, a woman from Ghamid, a branch of Azd came to him and said: "O Messenger of Allah! Purify me!" he said to her: "Woe to you! Return, ask for Allah's forgiveness for you, and repent to Him." She said: "I think you intend to send me back as you had sent back Ma'iz Ibn Malik." He asked: "What is the matter?" she said that she was pregnant as a result of committing adultery. He asked: "Is it you (who committed adultery with him)?" she replied in the affirmative. He said: "(You would receive no punishment) until you give birth to what is in your womb." A man from the Ansar sponsored her until she had delivered. When she delivered (her child) he came to The Prophet "Allah's blessing and peace be upon him" and said: "The woman belonging to Ghamid delivered (her child)." He (The Prophet) said: "We should not stone her to death and leave her child so small, without anyone to suckle him." A man from the Ansar got up and said: "I'm responsible for (the costs of) suckling him, O Prophet of Allah." Subsequently, he (The Prophet) stoned her to death.

23-(...) Abdullah Ibn Buraida narrated from his father that Ma'iz Ibn Malik Al-Aslami came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! I've wronged myself since I committed adultery. I have the desire that you should purify me." He sent him back. On the following day, he (Ma'iz) came to him and said: "O Messenger of Allah! I committed adultery." He (The Prophet) sent him back once again. The Messenger of Allah "Allah's blessing and peace be upon him" sent to his people (a message) saying: "Do you know if there is anything wrong with his mind which you deny?" They said: "We do not know him but as a wise good man among us, according to our judgement."

فَكَانَ النَّاسُ فِيهِ فِرْقَتَيْنِ: قَائِلٌ يَقُولُ: لَقَدْ هَلَكَ. لَقَدْ أَحَاطَتْ بِهِ خَطِيئَتُهُ. وَقَائِلٌ يَقُولُ: مَا تَوْبَةٌ أَفْضَلَ مِنْ تَوْبَةِ مَاعِزٍ؛ أَنَّهُ جَاءَ إِلَى النَّبِيِّ ﷺ فَوَضَعَ يَدَهُ فِي يَدِهِ. ثُمَّ قَالَ: اقْتُلْنِي بِالْحِجَارَةِ. قَالَ: فَلَبِثُوا بِذٰلِكَ يَوْمَيْنِ أَوْ ثَلَاثَةً.

ثُمَّ جَاءَ رَسُولُ اللَّهِ ﷺ وَهُمْ جُلُوسٌ فَسَلَّمَ ثُمَّ جَلَسَ. فَقَالَ: «اسْتَغْفِرُوا لِمَاعِزِ بْنِ مَالِكٍ». قَالَ: فَقَالُوا: غَفَرَ اللَّهُ لِمَاعِزِ بْنِ مَالِكٍ. قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَقَدْ تَابَ تَوْبَةً لَوْ قُسِمَتْ بَيْنَ أُمَّةٍ لَوَسِعَتْهُمْ».

قَالَ: ثُمَّ جَاءَتْهُ امْرَأَةٌ مِنْ غَامِدٍ مِنَ الأَزْدِ. فَقَالَتْ: يَا رَسُولَ اللَّهِ، طَهِّرْنِي. فَقَالَ: «وَيْحَكِ، ارْجِعِي فَاسْتَغْفِرِي اللَّهَ وَتُوبِي إِلَيْهِ» فَقَالَتْ: أَرَاكَ تُرِيدُ أَنْ تُرَدِّدَنِي كَمَا رَدَّدْتَ مَاعِزَ بْنَ مَالِكٍ. قَالَ: «وَمَا ذَاكِ؟» قَالَتْ: إِنَّهَا حُبْلَىٰ مِنَ الزِّنَىٰ. فَقَالَ: «آنْتِ؟» قَالَتْ: نَعَمْ. فَقَالَ لَهَا: «حَتَّىٰ تَضَعِي مَا فِي بَطْنِكِ». قَالَ: فَكَفَلَهَا رَجُلٌ مِنَ الأَنْصَارِ حَتَّىٰ وَضَعَتْ.

قَالَ: فَأَتَى النَّبِيَّ ﷺ فَقَالَ: قَدْ وَضَعَتِ الْغَامِدِيَّةُ. فَقَالَ: «إِذاً لَا نَرْجُمَهَا وَنَدَعَ وَلَدَهَا صَغِيراً لَيْسَ لَهُ مَنْ يُرْضِعُهُ» فَقَامَ رَجُلٌ مِنَ الأَنْصَارِ فَقَالَ: إِلَيَّ رَضَاعُهُ. يَا نَبِيَّ اللَّهِ. قَالَ: فَرَجَمَهَا.

٢٣ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ ـ وَتَقَارَبَا فِي لَفْظِ الْحَدِيثِ ـ: حَدَّثَنَا أَبِي: حَدَّثَنَا بُشَيْرُ بْنُ الْمُهَاجِرِ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ، عَنْ أَبِيهِ؛ أَنَّ مَاعِزَ بْنَ مَالِكٍ الأَسْلَمِيَّ أَتَىٰ رَسُولَ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، إِنِّي قَدْ ظَلَمْتُ نَفْسِي وَزَنَيْتُ وَإِنِّي أُرِيدُ أَنْ تُطَهِّرَنِي، فَرَدَّهُ، فَلَمَّا كَانَ مِنَ الْغَدِ أَتَاهُ فَقَالَ: يَا رَسُولَ اللَّهِ، إِنِّي قَدْ زَنَيْتُ. فَرَدَّهُ الثَّانِيَةَ، فَأَرْسَلَ رَسُولُ اللَّهِ ﷺ إِلَىٰ قَوْمِهِ فَقَالَ: «أَتَعْلَمُونَ بِعَقْلِهِ بَأْساً

He (Ma'iz) came for the third time (and said the same), and he (The Prophet sent him back and he) sent to them (his people, asking about him) and they told him that there was nothing wrong with him or with his mind. When it was the fourth time, a pit was dug for him and he (The Prophet) ordered (that he should be stoned to death) and he was stoned to death.

He (the narrator) added: Then, a woman from Ghamid came to him (The Prophet), and said: "O Messenger of Allah! I committed adultery, so purify me." He (The Prophet) sent her back. On the following day she (came and) said: "O Messenger of Allah! Why do you send me back? Perhaps, you send me back as you sent Ma'iz back. By Allah, I became pregnant (as a result of committing adultery)." He said: "Well, if you insist on that, then go away until you deliver (what is in your womb)." When she delivered she came with the child (wrapped) in a rag and said: "Here is the child whom I delivered." He said: "Go away and suckle him (and do not come back) until you wean him." When she had weaned him, she came to him with the child, catching hold of a piece of bread in his hand. She said: "O Messenger of Allah! Here is he after I had weaned him and now he eats food." He (The Prophet) entrusted the child to one of the Muslims and ordered (that she should receive the legal punishment of adultery) and she was put in a ditch up to her chest and he ordered people who stoned her. Khalid Ibn Al-Walid came forward with a stone, which he flung at her head with the result that the blood gushed forth on the face of Khalid who abused her. Allah's Apostle "Allah's blessing and peace be upon him" heard his (Khalid's) abusing her. He (The Prophet) said: "O Khalid! Be quiet! By Him in Whose Hand is my life! She offered such a repentance that even if a wrongful tax collector had repented, he would have been forgiven." Then he ordered her (to be brought) and he offered the funeral prayer on her. Then, she was buried.

24-(1696) Imran Ibn Husain "Allah be pleased with him" narrated that a woman from (the tribe of) Juhaina came to The Messenger of Allah "Allah's blessing and peace be upon him", and she was pregnant as a result of adultery. She said: "O Prophet of Allah! I committed (a prohibited thing which necessitates) one of the legal punishments. So, execute it upon me." The Prophet "Allah's blessing and peace be upon him" called her guardian and said: "Be good to her and when she delivers (what is in her womb), bring her to me." He did accordingly. (When she was brought) The Prophet "Allah's blessing and peace be upon him" ordered that her garments should be straightened upon her. Then, he ordered her (to be stoned) and she was

تُنْكِرُونَ مِنْهُ شَيْئاً؟» فَقَالُوا: مَا نَعْلَمُهُ إِلاَّ وَفِيَّ الْعَقْلِ. مِنْ صَالِحِينَا. فِيمَا نُرَىٰ.

فَأَتَاهُ الثَّالِثَةَ، فَأَرْسَلَ إِلَيْهِمْ أَيْضاً فَسَأَلَ عَنْهُ فَأَخْبَرُوهُ؛ أَنَّهُ لاَ بَأْسَ بِهِ وَلاَ بِعَقْلِهِ. فَلَمَّا كَانَ الرَّابِعَةَ حَفَرَ لَهُ حُفْرَةً، ثُمَّ أَمَرَ بِهِ فَرُجِمَ.

قَالَ: فَجَاءَتِ الْغَامِدِيَّةُ فَقَالَتْ: يَا رَسُولَ اللَّهِ، إِنِّي قَدْ زَنَيْتُ فَطَهِّرْنِي. وَإِنَّهُ رَدَّهَا. فَلَمَّا كَانَ الْغَدُ قَالَتْ: يَا رَسُولَ اللَّهِ، لِمَ تَرُدُّنِي؟ لَعَلَّكَ أَنْ تَرُدَّنِي كَمَا رَدَدْتَ مَاعِزاً. فَوَاللَّهِ، إِنِّي لَحُبْلَىٰ. قَالَ: «إِمَّا لاَ، فَاذْهَبِي حَتَّىٰ تَلِدِي» فَلَمَّا وَلَدَتْ أَتَتْهُ بِالصَّبِيِّ فِي خِرْقَةٍ.

قَالَتْ: هٰذَا قَدْ وَلَدْتُهُ. قَالَ: «اذْهَبِي فَأَرْضِعِيهِ حَتَّىٰ تَفْطِمِيهِ». فَلَمَّا فَطَمَتْهُ أَتَتْهُ بِالصَّبِيِّ فِي يَدِهِ كِسْرَةُ خُبْزٍ. فَقَالَتْ: هٰذَا، يَا نَبِيَّ اللَّهِ، قَدْ فَطَمْتُهُ، وَقَدْ أَكَلَ الطَّعَامَ. فَدَفَعَ الصَّبِيَّ إِلَىٰ رَجُلٍ مِنَ الْمُسْلِمِينَ. ثُمَّ أَمَرَ بِهَا فَحُفِرَ لَهَا إِلَىٰ صَدْرِهَا. وَأَمَرَ النَّاسَ فَرَجَمُوهَا.

فَيُقْبِلُ خَالِدُ بْنُ الْوَلِيدِ بِحَجَرٍ. فَرَمَىٰ رَأْسَهَا. فَتَنَضَّحَ الدَّمُ عَلَىٰ وَجْهِ خَالِدٍ.

فَسَبَّهَا. فَسَمِعَ نَبِيُّ اللَّهِ ﷺ سَبَّهُ إِيَّاهَا. فَقَالَ: «مَهْلاً يَا خَالِدُ، فَوَالَّذِي نَفْسِي بِيَدِهِ، لَقَدْ تَابَتْ تَوْبَةً، لَوْ تَابَهَا صَاحِبُ مَكْسٍ لَغُفِرَ لَهُ».

ثُمَّ أَمَرَ بِهَا فَصَلَّىٰ عَلَيْهَا وَدُفِنَتْ.

٢٤ ـ (١٦٩٦) ـ حَدَّثَنِي أَبُو غَسَّانَ مَالِكُ بْنُ عَبْدِ الْوَاحِدِ الْمِسْمَعِيُّ: حَدَّثَنَا مُعَاذٌ ـ يَعْنِي ابْنَ هِشَامٍ ـ: حَدَّثَنِي أَبِي، عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ: حَدَّثَنِي أَبُو قِلاَبَةَ؛ أَنَّ أَبَا الْمُهَلَّبِ حَدَّثَهُ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ؛ أَنَّ امْرَأَةً مِنْ جُهَيْنَةَ أَتَتْ نَبِيَّ اللَّهِ ﷺ، وَهِيَ حُبْلَىٰ مِنَ الزِّنَىٰ. فَقَالَتْ: يَا نَبِيَّ اللَّهِ، أَصَبْتُ حَدًّا فَأَقِمْهُ عَلَيَّ. فَدَعَا نَبِيُّ اللَّهِ ﷺ وَلِيَّهَا. فَقَالَ: «أَحْسِنْ إِلَيْهَا، فَإِذَا وَضَعَتْ فَائْتِنِي بِهَا» فَفَعَلَ. فَأَمَرَ بِهَا نَبِيُّ اللَّهِ ﷺ. فَشُكَّتْ عَلَيْهَا ثِيَابُهَا. ثُمَّ أَمَرَ بِهَا فَرُجِمَتْ. ثُمَّ صَلَّىٰ عَلَيْهَا. فَقَالَ لَهُ عُمَرُ: تُصَلِّي عَلَيْهَا؟ يَا نَبِيَّ اللَّهِ، وَقَدْ زَنَتْ. فَقَالَ: «لَقَدْ تَابَتْ تَوْبَةً لَوْ قُسِمَتْ بَيْنَ سَبْعِينَ مِنْ أَهْلِ

stoned to death. Then, he offered the funeral prayer on her. Umar said to him: "Do you offer the funeral prayer on her, O Prophet of Allah, though she committed adultery?" upon this he (The Prophet) said: "She offered a repentance (so much great) that if it was distributed among seventy of Medina's dwellers, it would extend to imply them. Did you find a repentance much better than her presenting her life to Allah Almighty?"

(...) A Hadith like this was narrated on the authority of Yahya Ibn Abu Kathir, with the same chain of transmitters.

25-(1697&1698) Both of Abu Huraira and Zaid Ibn Khalid Al-Juhani "Allah be pleased with them" narrated: A Bedouin came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! I beseech you by Allah to judge in my case according to Allah's Laws." His opponent, who was more learnt than him, got up and said: "Well, judge between us according to Allah's Laws and excuse me to speak." The Messenger of Allah "Allah's blessing and peace be upon him" said: "You would speak." He said: "My son was a labourer working for this man, with whose wife he committed illegal sexual intercourse. The people told me that my son should be stoned to death; so, in lieu of that, I paid a ransom of one hundred sheep and a slave-girl to save my son. Then I asked the learned scholars who said: "Your son has to be whipped one hundred lashes and exiled for one year."

The Prophet "Allah's blessing and peace be upon him" said: "By Him, in Whose Hand my life is! I will judge between you according to Allah's Laws. The slave-girl and the sheep are to go back to you, and your son will receive a hundred lashes and one-year exile. O Unais! (addressing somebody) go in the morning to the wife of this (man) and if she confessed (of committing adultery) stone her to death." So, Unais went in the morning (and asked her). When she confessed (of adultery) The Messenger of Allah "Allah's blessing and peace be upon him" ordered (that she should be stoned) and she was stoned to death.

(...) The same was narrated on the authority of Az-Zuhri, with the same chain of transmitters.

[6] Stoning to death the adulterers from Jews and the non-Muslims under the protection of Muslims

26-(1699) Ibn Umar "Allah be pleased with both" narrated: A Jew and a Jewess were brought to The Messenger of Allah "Allah's blessing and

الْمَدِينَةِ لَوَسِعَتْهُمْ. وَهَلْ وَجَدْتَ تَوْبَةً أَفْضَلَ مِنْ أَنْ جَادَتْ بِنَفْسِهَا لِلَّهِ تَعَالَىٰ؟».

وحدّثناه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ: حَدَّثَنَا أَبَانُ الْعَطَّارُ: حَدَّثَنَا يَحْيَىٰ بْنُ أَبِي كَثِيرٍ، بِهٰذَا الإِسْنَادِ... مِثْلَهُ.

٢٥ ـ (١٦٩٧/١٦٩٨) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ. (ح) وَحَدَّثَنَاهُ مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، عَنْ أَبِي هُرَيْرَةَ، وَزَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ؛ أَنَّهُمَا قَالاَ: إِنَّ رَجُلاً مِنَ الأَعْرَابِ أَتَىٰ رَسُولَ اللَّهِ ﷺ. فَقَالَ: يَا رَسُولَ اللَّهِ، أَنْشُدُكَ اللَّهَ إِلاَّ قَضَيْتَ لِي بِكِتَابِ اللَّهِ. فَقَالَ الْخَصْمُ الآخَرُ، وَهُوَ أَفْقَهُ مِنْهُ: نَعَمْ. فَاقْضِ بَيْنَنَا بِكِتَابِ اللَّهِ، وَائْذَنْ لِي. فَقَالَ رَسُولُ اللَّهِ ﷺ: «قُلْ» قَالَ: إِنَّ ابْنِي كَانَ عَسِيفاً عَلَىٰ هٰذَا. فَزَنَىٰ بِامْرَأَتِهِ. وَإِنِّي أُخْبِرْتُ أَنَّ عَلَى ابْنِي الرَّجْمَ. فَافْتَدَيْتُ مِنْهُ بِمِئَةِ شَاةٍ وَوَلِيدَةٍ. فَسَأَلْتُ أَهْلَ الْعِلْمِ فَأَخْبَرُونِي؛ أَنَّمَا عَلَى ابْنِي جَلْدُ مِئَةٍ وَتَغْرِيبُ عَامٍ. وَأَنَّ عَلَى امْرَأَةِ هٰذَا الرَّجْمَ فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَالَّذِي نَفْسِي بِيَدِهِ، لأَقْضِيَنَّ بَيْنَكُمَا بِكِتَابِ اللَّهِ. الْوَلِيدَةُ وَالْغَنَمُ رَدٌّ. وَعَلَى ابْنِكَ جَلْدُ مِئَةٍ، وَتَغْرِيبُ عَامٍ، وَاغْدُ يَا أُنَيْسُ إِلَى امْرَأَةِ هٰذَا، فَإِنِ اعْتَرَفَتْ فَارْجُمْهَا».

قَالَ: فَغَدَا عَلَيْهَا. فَاعْتَرَفَتْ. فَأَمَرَ بِهَا رَسُولُ اللَّهِ ﷺ فَرُجِمَتْ.

[البخاري: كتاب الوكالة، باب الوكالة في الحدود، رقم: ٢٣١٤].

(...) ـ وحدّثني أَبُو الطَّاهِرِ وَحَرْمَلَةُ. قَالاَ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ. (ح) وَحَدَّثَنِي عَمْرٌو النَّاقِدُ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ. (ح) وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ. كُلُّهُمْ عَنِ الزُّهْرِيِّ، بِهٰذَا الإِسْنَادِ... نَحْوَهُ.

٦ ـ بابُ رَجْمِ الْيَهُودِ أَهْلِ الذِّمَّةِ فِي الزِّنَى

٢٦ ـ (١٦٩٩) ـ حدّثني الْحَكَمُ بْنُ مُوسَىٰ أَبُو صَالِحٍ: حَدَّثَنَا شُعَيْبُ بْنُ إِسْحَاقَ: أَخْبَرَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ؛ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ أَخْبَرَهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ

peace be upon him", and they had committed adultery. The Prophet "Allah's blessing and peace be upon him" went to the (learnt men of) Jews and asked them: "What do you find (as a legal punishment) for the adulterers in (your Book of) Torah?" They replied: "We blacken their faces with charcoal, carry them with their faces turning opposite and circumambulate with them (among the people)." He said: "Then, bring the Torah if you are truthful." The Torah was brought, and while they were reciting it, the one who was reciting put his hand over the Divine Verse of stoning to death and read what was before and what was next to it. Abdullah Ibn Salam who was in the company of The Messenger of Allah "Allah's blessing and peace be upon him" said: "Order him to lift up his hand." He lifted up his hand, beneath which the Divine Verse of stoning to death was. So The Messenger of Allah "Allah's blessing and peace be upon him" ordered that the two should be stoned to death, and they were stoned. Ibn Umar further said: I was one of those who participated in stoning them to death. I saw the Jew sheltering her from the stones.

27-(...) Ibn Umar "Allah be pleased with both" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" stoned to death two adulterers of the Jews: a man and a woman who committed adultery, whom the Jews brought to The Messenger of Allah "Allah's blessing and peace be upon him"...and the rest is the same.

(...) Ibn Umar "Allah be pleased with both" narrated that the Jews brought to The Messenger of Allah "Allah's blessing and peace be upon him" a man and a woman from among them, who had committed adultery...and the rest is the same.

28-(1700) Al-Bara Ibn Azib "Allah be pleased with him" narrated: There came upon The Messenger of Allah "Allah's blessing and peace be upon him" a Jew with his face charcoaled, and he was being whipped. The Messenger of Allah "Allah's blessing and peace be upon him" called those (Jews who were punishing him) and asked: "Is it thus that you find the legal punishment of adultery in your Book (of Torah)?" he called one of their learnt men and asked him: "I beseech you by Allah Who sent down the Torah upon (The Prophet) Moses to tell me: Is it thus that you find the legal punishment of the adulterer in your Book (of Torah)?"

He said: "No, and had you not besought me by Allah, I would never have told you. We find that it is the stoning to death. But it (the practice of

أُتِيَ بِيَهُودِيٍّ وَيَهُودِيَّةٍ قَدْ زَنَيَا، فَانْطَلَقَ رَسُولُ اللَّهِ ﷺ حَتَّىٰ جَاءَ يَهُودَ. فَقَالَ: «مَا تَجِدُونَ فِي التَّوْرَاةِ عَلَىٰ مَنْ زَنَىٰ؟» قَالُوا: نُسَوِّدُ وُجُوهَهُمَا وَنُحَمِّلُهُمَا. وَنُخَالِفُ بَيْنَ وُجُوهِهِمَا. وَيُطَافُ بِهِمَا.

قَالَ: «فَأْتُوا بِالتَّوْرَاةِ. إِنْ كُنْتُمْ صَادِقِينَ» فَجَاؤُوا بِهَا فَقَرَؤُوهَا. حَتَّىٰ إِذَا مَرُّوا بِآيَةِ الرَّجْمِ، وَضَعَ الْفَتَى، الَّذِي يَقْرَأُ، يَدَهُ عَلَىٰ آيَةِ الرَّجْمِ. وَقَرَأَ مَا بَيْنَ يَدَيْهَا وَمَا وَرَاءَهَا. فَقَالَ لَهُ عَبْدُ اللَّهِ بْنُ سَلَامٍ، وَهُوَ مَعَ رَسُولِ اللَّهِ ﷺ: مُرْهُ فَلْيَرْفَعْ يَدَهُ، فَرَفَعَهَا، فَإِذَا تَحْتَهَا آيَةُ الرَّجْمِ، فَأَمَرَ بِهِمَا رَسُولُ اللَّهِ ﷺ. فَرُجِمَا.

قَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ: كُنْتُ فِيمَنْ رَجَمَهُمَا. فَلَقَدْ رَأَيْتُهُ يَقِيهَا مِنَ الْحِجَارَةِ بِنَفْسِهِ.

٢٧ ـ (...) ـ وحدّثنا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ - يَعْنِي ابْنَ عُلَيَّةَ - عَنْ أَيُّوبَ. (ح) وَحَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي رِجَالٌ مِنْ أَهْلِ الْعِلْمِ مِنْهُمْ مَالِكُ بْنُ أَنَسٍ؛ أَنَّ نَافِعاً أَخْبَرَهُمْ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ رَجَمَ فِي الزِّنَىٰ يَهُودِيَّيْنِ. رَجُلاً وَامْرَأَةً زَنَيَا، فَأَتَتِ الْيَهُودُ إِلَىٰ رَسُولِ اللَّهِ ﷺ بِهِمَا... وَسَاقُوا الْحَدِيثَ بِنَحْوِهِ.

[البخاري: كتاب المناقب، باب قول الله تعالى: ﴿يعرفونه كما يعرفون أبناءهم...﴾، رقم: ٣٦٣٥].

(...) ـ وحدّثنا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ الْيَهُودَ جَاؤُوا إِلَىٰ رَسُولِ اللَّهِ ﷺ بِرَجُلٍ مِنْهُمْ وَامْرَأَةٍ قَدْ زَنَيَا. وَسَاقَ الْحَدِيثَ بِنَحْوِ حَدِيثِ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ.

[البخاري: كتاب الجنائز، باب الصلاة على الجنائز بالمصلى والمسجد، رقم: ١٣٢٩].

٢٨ ـ (١٧٠٠) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. كِلَاهُمَا عَنْ أَبِي مُعَاوِيَةَ. قَالَ يَحْيَىٰ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ. قَالَ: مُرَّ عَلَى النَّبِيِّ ﷺ بِيَهُودِيٍّ مُحَمَّماً مَجْلُوداً. فَدَعَاهُمْ ﷺ فَقَالَ:

adultery) became prevalent among or great men. So, it became a habit that whenever we took one belonging to a high social class from among us, (who had committed adultery), we would leave him (without executing such a legal punishment), and whenever we took a poor one (in such a state), we would execute such a legal punishment on him. So, we said: Let's agree upon something, which we could execute, on both the rich and the poor one. Then, we substituted (the punishment of) charcoaling the face and lashing for (the punishment of) stoning to death." Upon this The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Allah! I would be the first to revive a tradition which they (abandoned and subsequently) caused to die." He ordered (that he should be stoned) and he was stoned to death.

On that occasion, Allah revealed: "O Messenger! let not those grieve thee, who race each other into Unbelief: (whether it be) among those who say "We believe" with their lips but whose hearts have no Faith; or it be among the Jews- men who will listen to any lie- will listen even to others who have never so much as come to thee. They change the words from their (right) times and places: they say, "If ye are given this, take it, but if not, beware!" If any one's trial is intended by Allah, thou hast no authority in the least for him against Allah. For such- it is not Allah's will to purify their hearts. For them there is disgrace in this world, and in the Hereafter a heavy punishment." (The Repast "Al-Ma'ida" 41)

He means that (the Jews used to) say: "Come to Muhammad "Allah's blessing and peace be upon him" (to ask for his religious verdict as regards the adultery). If he ordered you to execute (the punishment of) charcoaling the face and lashing, then accept it from him, and if he ordered you to execute (the punishment of) stoning to death, then beware (of taking it)." In this connection Allah Almighty revealed: "If any do fail to judge by (the light of) what Allah hath revealed, they are (no better than) Unbelievers." (The Repast 44) "And if any fail to judge by (the light of) what Allah hath revealed, they are (no better than) wrongdoers." (The Repast 45) "If any do fail to judge by (the light of) what Allah hath revealed, they are (no better than) those who rebel." (The Repast 47) that implies all of the unbelievers.

(…) The same was narrated on the authority of Al-A'mash, with the same chain of transmitters, up to his saying: Then, The Prophet "Allah's blessing and peace be upon him" ordered (that he should be stoned) and he was stoned to death. What follows that was not mentioned.

«هٰكَذَا تَجِدُونَ حَدَّ الزَّانِي فِي كِتَابِكُمْ؟» قَالُوا: نَعَمْ، فَدَعَا رَجُلاً مِنْ عُلَمَائِهِمْ. فَقَالَ: «أَنْشُدُكَ بِاللّٰهِ الَّذِي أَنْزَلَ التَّوْرَاةَ عَلَىٰ مُوسَىٰ، أَهٰكَذَا تَجِدُونَ حَدَّ الزَّانِي فِي كِتَابِكُمْ؟» قَالَ: لاَ، وَلَوْلاَ أَنَّكَ نَشَدْتَنِي بِهٰذَا لَمْ أُخْبِرْكَ، نَجِدُهُ الرَّجْمَ. وَلٰكِنَّهُ كَثُرَ فِي أَشْرَافِنَا. فَكُنَّا، إِذَا أَخَذْنَا الشَّرِيفَ تَرَكْنَاهُ. وَإِذَا أَخَذْنَا الضَّعِيفَ، أَقَمْنَا عَلَيْهِ الْحَدَّ. قُلْنَا: تَعَالَوْا فَلْنَجْتَمِعْ عَلَىٰ شَيْءٍ نُقِيمُهُ عَلَى الشَّرِيفِ وَالْوَضِيعِ. فَجَعَلْنَا التَّحْمِيمَ وَالْجَلْدَ مَكَانَ الرَّجْمِ. فَقَالَ رَسُولُ اللّٰهِ ﷺ: «اللّٰهُمَّ إِنِّي أَوَّلُ مَنْ أَحْيَا أَمْرَكَ إِذْ أَمَاتُوهُ» فَأَمَرَ بِهِ فَرُجِمَ، فَأَنْزَلَ اللّٰهُ عَزَّ وَجَلَّ:

﴿يَا أَيُّهَا الرَّسُولُ لاَ يَحْزُنْكَ الَّذِينَ يُسَارِعُونَ فِي الْكُفْرِ﴾. إِلَىٰ قَوْلِهِ: ﴿إِنْ أُوتِيتُمْ هٰذَا فَخُذُوهُ﴾ [المائدة: ٤١] يَقُولُ: ائْتُوا مُحَمَّداً ﷺ. فَإِنْ أَمَرَكُمْ بِالتَّحْمِيمِ وَالْجَلْدِ فَخُذُوهُ. وَإِنْ أَفْتَاكُمْ بِالرَّجْمِ فَاحْذَرُوا. فَأَنْزَلَ اللّٰهُ تَعَالَىٰ: ﴿وَمَن لَّمْ يَحْكُم بِمَآ أَنزَلَ ٱللَّهُ فَأُوْلَـٰٓئِكَ هُمُ ٱلْكَـٰفِرُونَ﴾ [المائدة: ٤٤] ﴿وَمَن لَّمْ يَحْكُم بِمَآ أَنزَلَ ٱللَّهُ فَأُوْلَـٰٓئِكَ هُمُ ٱلظَّـٰلِمُونَ﴾ [المائدة: ٤٥] ﴿وَمَن لَّمْ يَحْكُم بِمَآ أَنزَلَ ٱللَّهُ فَأُوْلَـٰٓئِكَ هُمُ ٱلْفَـٰسِقُونَ﴾ [المائدة: ٤٧] فِي الْكُفَّارِ كُلُّهَا.

(...) ـ حدّثنا ابْنُ نُمَيْرٍ وَأَبُو سَعِيدٍ الأَشَجُّ. قَالاَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الأَعْمَشُ، بِهٰذَا الإِسْنَادِ ... نَحْوَهُ. إِلَىٰ قَوْلِهِ: فَأَمَرَ بِهِ النَّبِيُّ ﷺ فَرُجِمَ. وَلَمْ يَذْكُرْ مَا بَعْدَهُ مِنْ نُزُولِ الآيَةِ.

28-(1701) Abu Az-Zubair narrated that he heard Jabir Ibn Abdullah "Allah be pleased with both" saying: The Messenger of Allah "Allah's blessing and peace be upon him" stoned to death a man from (the tribe of) Aslam (who committed adultery), and a Jew with his woman (with whom he had illegal sexual intercourse).

(...) The same was narrated on the authority of Ibn Juraij, with the same chain of transmitters.

29-(1702) Ali Ibn Muzhir narrated from Abu Ishaq Ash-Shaibani: I asked Abdullah Ibn Abu Awfa "Allah be pleased with both": "Did The Messenger of Allah "Allah's blessing and peace be upon him" stone to death (anyone in implementation of the legal punishment of committing adultery)?" he said: "Yes." I said: "Was that before or after the Sura of the Light "An-Nur" was revealed?" he said: "I do not know."

30-(1703) Abu Huraira "Allah be pleased with him" narrated that he heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "If a slave-girl of anyone of you commits adultery, and it is proved beyond doubt, she must be whipped but not blamed after the legal punishment. If she does it again, she must be whipped but not blamed. But, if she commits adultery for the third time, and it is proved beyond doubt she must be sold even by a rope of hair."

31-(...) The same was narrated on the authority of Abu Huraira from The Prophet "Allah's blessing and peace be upon him", through another chain of transmitters. But, Ibn Ishaq mentioned in his narration from Sa'id from his father from Abu Huraira from The Prophet "Allah's blessing and peace be upon him" as regards lashing the slave-girl (as a legal punishment) for committing adultery thrice: "Then, let him (her master) sell her in the fourth time (she commits adultery)."

32-(...) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" was asked about the slave-girl: if she was a virgin and she committed adultery. The Prophet "Allah's blessing and peace be upon him" said: "If she committed adultery, whip her, and if she did it once again, then whip her. But if she repeated it for the third time, then whip and sell her even for a hair rope." Ibn Shehab said: "I don't know whether to sell her after the third or fourth time."

33-(1704) Both of Abu Huraira and Zaid Ibn Khalid Al-Juhani "Allah be pleased with them" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" was asked about the slave-girl...and the rest is the same without the saying of Ibn Shihab.

٢٨ ـ (١٧٠١) ـ وحدّثني هَارُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ. قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: رَجَمَ النَّبِيُّ ﷺ رَجُلاً مِنْ أَسْلَمَ، وَرَجُلاً مِنَ الْيَهُودِ، وَامْرَأَتَهُ.

(...) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا ابْنُ جُرَيْجٍ، بِهٰذَا الإِسْنَادِ... مِثْلَهُ. غَيْرَ أَنَّهُ قَالَ: وَامْرَأَةً.

٢٩ ـ (١٧٠٢) ـ وحدّثنا أَبُو كَامِلٍ الْجَحْدَرِيُّ: حَدَّثَنَا عَبْدُ الْوَاحِدِ: حَدَّثَنَا سُلَيْمَانُ الشَّيْبَانِيُّ. قَالَ: سَأَلْتُ عَبْدَ اللَّهِ بْنَ أَبِي أَوْفَىٰ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ أَبِي إِسْحَاقَ الشَّيْبَانِيِّ. قَالَ: سَأَلْتُ عَبْدَ اللَّهِ بْنَ أَبِي أَوْفَىٰ: هَلْ رَجَمَ رَسُولُ اللَّهِ ﷺ؟ قَالَ: نَعَمْ. قَالَ: قُلْتُ: بَعْدَ مَا أُنْزِلَتْ سُورَةُ النُّورِ أَمْ قَبْلَهَا؟ قَالَ: لاَ أَدْرِي.

[البخاري: كتاب الحدود، باب رجم المحصن، رقم: ٦٨١٣].

٣٠ ـ (١٧٠٣) ـ وحدّثني عِيسَى بْنُ حَمَّادٍ الْمِصْرِيُّ: أَخْبَرَنَا اللَّيْثُ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّهُ سَمِعَهُ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا زَنَتْ أَمَةُ أَحَدِكُمْ فَتَبَيَّنَ زِنَاهَا، فَلْيَجْلِدْهَا الْحَدَّ. وَلاَ يُثَرِّبْ عَلَيْهَا. ثُمَّ إِنْ زَنَتْ، فَلْيَجْلِدْهَا الْحَدَّ، وَلاَ يُثَرِّبْ عَلَيْهَا. ثُمَّ إِنْ زَنَتِ الثَّالِثَةَ، فَتَبَيَّنَ زِنَاهَا، فَلْيَبِعْهَا. وَلَوْ بِحَبْلٍ مِنْ شَعَرٍ».

[البخاري: كتاب البيوع، باب بيع العبد الزاني، رقم: ٢١٥٢].

٣١ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ. جَمِيعاً عَنِ ابْنِ عُيَيْنَةَ. (ح) وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا مُحَمَّدُ بْنُ بَكْرٍ الْبُرْسَانِيُّ: أَخْبَرَنَا هِشَامُ بْنُ حَسَّانَ. كِلاَهُمَا عَنْ أَيُّوبَ بْنِ مُوسَىٰ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو أُسَامَةَ وَابْنُ نُمَيْرٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ. (ح) وَحَدَّثَنِي هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: حَدَّثَنِي أُسَامَةُ بْنُ زَيْدٍ. (ح) وَحَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ وَأَبُو كُرَيْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، عَنْ عَبْدَةَ بْنِ سُلَيْمَانَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ. كُلُّ هٰؤُلاَءِ عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ إِلاَّ أَنَّ ابْنَ إِسْحَاقَ قَالَ فِي حَدِيثِهِ: عَنْ سَعِيدٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ، فِي جَلْدِ الأَمَةِ إِذَا زَنَتْ ثَلاَثاً: «ثُمَّ لِيَبِعْهَا فِي الرَّابِعَةِ».

٣٢ ـ (...) ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ: حَدَّثَنَا مَالِكٌ. (ح) وَحَدَّثَنَا يَحْيَىٰ بْنُ يَحْيَىٰ ـ وَاللَّفْظُ لَهُ ـ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ سُئِلَ عَنِ الأَمَةِ إِذَا زَنَتْ وَلَمْ تُحْصِنْ؟ قَالَ: «إِنْ زَنَتْ فَاجْلِدُوهَا. ثُمَّ إِنْ زَنَتْ فَاجْلِدُوهَا. ثُمَّ إِنْ زَنَتْ فَاجْلِدُوهَا. ثُمَّ بِيعُوهَا وَلَوْ بِضَفِيرٍ».

قَالَ ابْنُ شِهَابٍ: لاَ أَدْرِي، أَبَعْدَ الثَّالِثَةِ أَوِ الرَّابِعَةِ.

وَقَالَ الْقَعْنَبِيُّ، فِي رِوَايَتِهِ: قَالَ ابْنُ شِهَابٍ: وَالضَّفِيرُ الْحَبْلُ.

[البخاري: كتاب البيوع، باب بيع العبد الزاني، رقم: ٢١٥٣].

٣٣ ـ (١٧٠٤) ـ وحدّثنا أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ. قَالَ: سَمِعْتُ مَالِكاً يَقُولُ: حَدَّثَنِي ابْنُ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ أَبِي هُرَيْرَةَ وَزَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ؛ أَنَّ رَسُولَ اللَّهِ ﷺ سُئِلَ عَنِ الأَمَةِ، بِمِثْلِ حَدِيثِهِمَا. وَلَمْ يَذْكُرْ قَوْلَ ابْنِ شِهَابٍ: وَالضَّفِيرُ الْحَبْلُ.

(...) Both of Abu Huraira and Zaid Ibn Khalid Al-Juhani "Allah be pleased with them" narrated the same from The Prophet "Allah's blessing and peace be upon him", but all the narrators have doubt as to whether selling her was in the third or in the fourth time.

[7] Postponing the execution of the legal punishment on the woman who is in the state of delivery

34-(1705) Abu Abd Ar-Rahman narrated: Ali "Allah be pleased with him" addressed us saying: "O People! Execute the legal punishment (of committing adultery) on your slaves (whether men or women, and) whether married or unmarried. Once, a slave-girl belonging to The Messenger of Allah "Allah's blessing and peace be upon him" committed adultery, and he ordered me to lash her (as the legal punishment for adultery). But, she was still close to the time of her delivery. I was afraid that if I lashed her, I would kill her (so, I postponed executing such a punishment). I made a mention of that to The Messenger of Allah "Allah's blessing and peace be upon him" who said to me: "You've done well."

(...) The same was narrated on the authority of As-Suddi, with the same chain of transmitters, without mentioning "whether married or unmarried." He added in the Hadith (The Prophet's saying): "Leave her until she recovers."

[8] The legal punishment of (drinking) wine

35-(1706) Anas Ibn Malik "Allah be pleased with him" narrated that once, a man who drank wine was brought to The Messenger of Allah "Allah's blessing and peace be upon him", who lashed him with two date-palm leaf stalks nearly forty lashes. Abu Bakr punished with such a punishment. When it was (the time of the caliphate of) Umar, he consulted the people. Abd Ar-Rahman said: "The lightest legal punishment consists of eighty (lashes)." Umar ordered that (it be the legal punishment of drinking wine).

(...) Quatada narrated: I heard Anas "Allah be pleased with him" saying: A man (who drank wine) was brought to The Messenger of Allah "Allah's blessing and peace be upon him"...and the rest is the same.

36-(...) Anas "Allah be pleased with him" narrated that The Prophet "Allah's blessing and peace be upon him" beat the drunk with date-palm leaf stalks and sandals (as a legal punishment). Abu Bakr "Allah be pleased with him" punished (such a sinner) by whipping forty lashes. When it was (the time of the caliphate of) Umar, and the people approached countryside

(...) ـ حدّثني عَمْرٌو النَّاقِدُ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنِي أَبِي، عَنْ صَالِحٍ. (ح) وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ. كِلاَهُمَا عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ، عَنْ أَبِي هُرَيْرَةَ وَزَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ، عَنِ النَّبِيِّ ﷺ، بِمِثْلِ حَدِيثِ مَالِكٍ. وَالشَّكُّ فِي حَدِيثِهِمَا جَمِيعاً، فِي بَيْعِهَا فِي الثَّالِثَةِ أَوِ الرَّابِعَةِ.

٧ ـ باب تأخير الحدّ عن النُّفَساء

٣٤ ـ (١٧٠٥) ـ حدّثنا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ: حَدَّثَنَا سُلَيْمَانُ أَبُو دَاوُدَ: حَدَّثَنَا زَائِدَةُ، عَنِ السُّدِّيِّ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمٰنِ. قَالَ: خَطَبَ عَلِيٌّ فَقَالَ: يَا أَيُّهَا النَّاسُ، أَقِيمُوا عَلَىٰ أَرِقَّائِكُمُ الْحَدَّ. مَنْ أَحْصَنَ مِنْهُمْ وَمَنْ لَمْ يُحْصِنْ، فَإِنَّ أَمَةً لِرَسُولِ اللَّهِ ﷺ زَنَتْ، فَأَمَرَنِي أَنْ أَجْلِدَهَا، فَإِذَا هِيَ حَدِيثُ عَهْدٍ بِنِفَاسٍ، فَخَشِيتُ، إِنْ أَنَا جَلَدْتُهَا، أَنْ أَقْتُلَهَا. فَذَكَرْتُ ذٰلِكَ لِلنَّبِيِّ ﷺ. فَقَالَ: «أَحْسَنْتَ».

(...) ـ وحدّثناه إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا يَحْيَىٰ بْنُ آدَمَ: حَدَّثَنَا إِسْرَائِيلُ، عَنِ السُّدِّيِّ، بِهٰذَا الإِسْنَادِ. وَلَمْ يَذْكُرْ: مَنْ أَحْصَنَ مِنْهُمْ وَمَنْ لَمْ يُحْصِنْ. وَزَادَ فِي الْحَدِيثِ: «اتْرُكْهَا حَتَّىٰ تَمَاثَلَ».

٨ ـ باب حَدِّ الخمر

٣٥ ـ (١٧٠٦) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ. قَالَ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ النَّبِيَّ ﷺ أُتِيَ بِرَجُلٍ قَدْ شَرِبَ الْخَمْرَ. فَجَلَدَهُ بِجَرِيدَتَيْنِ، نَحْوَ أَرْبَعِينَ.

قَالَ: وَفَعَلَهُ أَبُو بَكْرٍ. فَلَمَّا كَانَ عُمَرُ اسْتَشَارَ النَّاسَ. فَقَالَ عَبْدُ الرَّحْمٰنِ: أَخَفَّ الْحُدُودِ ثَمَانِينَ. فَأَمَرَ بِهِ عُمَرُ.

[البخاري: كتاب الحدود، باب ما جاء في ضرب شارب الخمر، رقم: ٦٧٧٣].

(...) ـ وحدّثنا يَحْيَىٰ بْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا خَالِدٌ ـ يَعْنِي ابْنَ الْحَارِثِ ـ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا قَتَادَةُ: قَالَ: سَمِعْتُ أَنَساً يَقُولُ؛ أُتِيَ رَسُولُ اللَّهِ ﷺ بِرَجُلٍ... فَذَكَرَ نَحْوَهُ.

٣٦ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ نَبِيَّ اللَّهِ ﷺ جَلَدَ فِي الْخَمْرِ بِالْجَرِيدِ وَالنِّعَالِ. ثُمَّ جَلَدَ

and villages (where there was abundant of water and the land was more fertile), he asked the people: “What do you see in (the legal punishment of) lashing the drunk?” Abd Ar-Rahman Ibn Awf said: “I see that you should make it equal to the lightest legal punishment.” In this way, Umar lashed eighty lashes (as a legal punishment of drinking wine).

(…) A Hadith like this was narrated on the authority of Yahya Ibn Sa’id from Hisham, with the same chain of transmitters.

37-(…) Anas “Allah be pleased with him” narrated that The Prophet “Allah’s blessing and peace be upon him” beat the drunk with date-palm leaf stalks and sandals (as a legal punishment)…and the rest is the same without mentioning the countryside and villages.

38-(1707) Hudain Ibn Al-Mundhir Abu Sasan narrated: I was with Uthman Ibn Affan when Al-Walid (Ibn Uqba, the Kufa previous governor) was brought to him. It was he who offered two Rak’as for the Morning prayer and then said (to the people praying behind him): “Would I pray more with you?” two men, one of whom was Humran, bore witness against him. He bore witness that he drank wine. The other man bore witness that he saw him vomiting. Uthman said: “He would not have vomited it unless he had drunk it.” He added: “O Ali! Stand up and lash him.” Ali said: “Get up O Hasan and lash him.” Al-Hasan said: “Let those who undertook its (the caliphate’s) coolness (i.e. blessings and pleasures) undertake also its heat (i.e. severities and difficulties).” It seemed as if he (Ali) became angry with him. He said: “O Abdullah Ibn Ja’far! Stand up and lash him.” He lashed him while Ali was counting (the lashes), until he reached forty (lashes), he said: “Stop! The Prophet “Allah’s blessing and peace be upon him” whipped forty (lashes), Abu Bakr whipped forty (lashes), and Umar whipped eighty (lashes as the legal punishment of the drunk). Every (kind of punishment) is a tradition (which might be followed), though that (punishment of forty lashes) is dearer to me.”

39-(1707) Umair Ibn Sa’id narrated that Ali Ibn Abu Talib "Allah be pleased with him" said: “I would not feel sorry for one who dies because of receiving a legal punishment, except the drunk, for if he died (while being punished), I would give blood money to his family because no fixed punishment has been commanded by Allah's Apostle "Allah’s blessing and peace be upon him" for the drunk.”

(…) A Hadith like this was narrated on the authority of Sufyan, with the same chain of transmitters.

أَبُو بَكْرٍ أَرْبَعِينَ. فَلَمَّا كَانَ عُمَرُ، وَدَنَا النَّاسُ مِنَ الرِّيفِ وَالْقُرَىٰ، قَالَ: مَا تَرَوْنَ فِي جَلْدِ الْخَمْرِ؟ فَقَالَ عَبْدُ الرَّحْمٰنِ بْنُ عَوْفٍ: أَرَىٰ أَنْ تَجْعَلَهَا كَأَخَفِّ الْحُدُودِ. قَالَ: فَجَلَدَ عُمَرُ ثَمَانِينَ.

[البخاري: كتاب الحدود، باب ما جاء في ضرب شارب الخمر، رقم: ٦٧٧٣].

(...) ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ: حَدَّثَنَا هِشَامٌ، بِهٰذَا الإِسْنَادِ، مِثْلَهُ.

٣٧ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ، عَنْ هِشَامٍ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ؛ أَنَّ النَّبِيَّ ﷺ كَانَ يَضْرِبُ فِي الْخَمْرِ بِالنِّعَالِ وَالْجَرِيدِ أَرْبَعِينَ. ثُمَّ ذَكَرَ نَحْوَ حَدِيثِهِمَا. وَلَمْ يَذْكُرِ: الرِّيفَ وَالْقُرَىٰ.

٣٨ ـ (١٧٠٧) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَعَلِيُّ بْنُ حُجْرٍ. قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ ـ وَهُوَ ابْنُ عُلَيَّةَ ـ عَنِ ابْنِ أَبِي عَرُوبَةَ، عَنْ عَبْدِ اللهِ الدَّانَاجِ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ ـ وَاللَّفْظُ لَهُ ـ: أَخْبَرَنَا يَحْيَىٰ بْنُ حَمَّادٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ الْمُخْتَارِ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ فَيْرُوزَ مَوْلَى ابْنِ عَامِرٍ الدَّانَاجِ: حَدَّثَنَا حُضَيْنُ بْنُ الْمُنْذِرِ، أَبُو سَاسَانَ. قَالَ: شَهِدْتُ عُثْمَانَ بْنَ عَفَّانَ وَأُتِيَ بِالْوَلِيدِ، قَدْ صَلَّى الصُّبْحَ رَكْعَتَيْنِ. ثُمَّ قَالَ: أَزِيدُكُمْ؟ فَشَهِدَ عَلَيْهِ رَجُلاَنِ، أَحَدُهُمَا حُمْرَانُ؛ أَنَّهُ شَرِبَ الْخَمْرَ. وَشَهِدَ آخَرُ؛ أَنَّهُ رَآهُ يَتَقَيَّأُ. فَقَالَ عُثْمَانُ: إِنَّهُ لَمْ يَتَقَيَّأْ حَتَّىٰ شَرِبَهَا. فَقَالَ: يَا عَلِيُّ، قُمْ فَاجْلِدْهُ. فَقَالَ عَلِيٌّ: قُمْ، يَا حَسَنُ، فَاجْلِدْهُ. فَقَالَ الْحَسَنُ: وَلِّ حَارَّهَا مَنْ تَوَلَّىٰ قَارَّهَا، فَكَأَنَّهُ وَجَدَ عَلَيْهِ، فَقَالَ: يَا عَبْدَ اللَّهِ بْنَ جَعْفَرٍ، قُمْ فَاجْلِدْهُ، فَجَلَدَهُ. وَعَلِيٌّ يَعُدُّ. حَتَّىٰ بَلَغَ أَرْبَعِينَ. فَقَالَ: أَمْسِكْ. ثُمَّ قَالَ: جَلَدَ النَّبِيُّ ﷺ أَرْبَعِينَ. وَجَلَدَ أَبُو بَكْرٍ أَرْبَعِينَ. وَعُمَرُ ثَمَانِينَ. وَكُلٌّ سُنَّةٌ. وَهٰذَا أَحَبُّ إِلَيَّ.

زَادَ عَلِيُّ بْنُ حُجْرٍ فِي رِوَايَتِهِ: قَالَ إِسْمَاعِيلُ: وَقَدْ سَمِعْتُ حَدِيثَ الدَّانَاجِ مِنْهُ فَلَمْ أَحْفَظْهُ.

٣٩ ـ (١٧٠٧) ـ حدّثني مُحَمَّدُ بْنُ مِنْهَالٍ الضَّرِيرُ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا سُفْيَانُ الثَّوْرِيُّ، عَنْ أَبِي حَصِينٍ، عَنْ عُمَيْرِ بْنِ سَعِيدٍ، عَنْ عَلِيٍّ. قَالَ: مَا كُنْتُ أُقِيمُ عَلَىٰ أَحَدٍ حَدًّا فَيَمُوتَ فِيهِ، فَأَجِدَ مِنْهُ فِي نَفْسِي، إِلاَّ صَاحِبَ الْخَمْرِ. لأَنَّهُ إِنْ مَاتَ وَدَيْتُهُ. لأَنَّ رَسُولَ اللَّهِ ﷺ لَمْ يَسُنَّهُ.

[البخاري: كتاب الحدود، باب الضرب بالجريد والنعال، رقم: ٦٧٧٨].

(...) ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ: حَدَّثَنَا سُفْيَانُ، بِهٰذَا الإِسْنَادِ، مِثْلَهُ.

[9] The number of stripes for the scolding punishment

40-(1708) Abu Burda Al-Ansari "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" used to say: "Nobody should be flogged more than ten lashes except if he is guilty of a crime, the legal punishment of which is assigned by Allah."

[10] The legal punishments are expiations to their people

41-(1709) Ubada Ibn As-Samit "Allah be pleased with him" narrated: We were in a gathering with Allah's Apostle "Allah's blessing and peace be upon him" when he said: "Swear allegiance to me for: Not to associate anything in worship along with Allah, not to commit adultery, not to steal, and not to kill your children. Whoever among you fulfils his pledge will be rewarded by Allah. Whoever indulges in any of them (except the ascription of partners to Allah) and gets the punishment in this world, that punishment will be expiation for that sin. If one indulges in any of them, and Allah conceals his sin, it is up to Him whether to forgive him or to punish him (in the Hereafter)."

42-(...) The same was narrated on the authority of Az-Zuhri, with the same chain of transmitters, adding here that he (The Prophet) recited to us the Verse pertaining to women not to associate anything (in worship) with Allah...(Al-Mumtahina 12).

43-(...) Ubada Ibn As-Samit "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" took the pledge of allegiance from us as he took it from women: Not to associate anything in worship along with Allah; not to steal; not to commit adultery; not to kill our children; not to accuse (falsely) an innocent person (among people). (The Prophet added): "Whoever among you fulfils his pledge will be rewarded by Allah. Whoever indulges in any of them (except the ascription of partners to Allah) and its legal punishment is executed on him in this world, that will be expiation for such a sin. But if Allah conceals his sin, it is up to Him to forgive or punish him (in the Hereafter)."

44-(...) Ubada Ibn As-Samit "Allah be pleased with him" narrated: I was one of the (twelve) chiefs who gave the pledge of allegiance to The Messenger of Allah "Allah's blessing and peace be upon him". He said: We gave him the pledge of allegiance not to associate anything with Allah (in worship), not to commit adultery, not to steal, not to kill the person whose blood has been made unlawful by Allah except rightly, not to commit

٩ ـ باب قَدْرِ أَسْوَاطِ التَّعْزِير

٤٠ ـ (١٧٠٨) ـ حدّثنا أَحْمَدُ بْنُ عِيسَىٰ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرٌو، عَنْ بُكَيْرِ بْنِ الأَشَجِّ. قَالَ: بَيْنَا نَحْنُ عِنْدَ سُلَيْمَانَ بْنِ يَسَارٍ، إِذْ جَاءَهُ عَبْدُ الرَّحْمٰنِ بْنُ جَابِرٍ، فَحَدَّثَهُ. فَأَقْبَلَ عَلَيْنَا سُلَيْمَانُ. فَقَالَ: حَدَّثَنِي عَبْدُ الرَّحْمٰنِ بْنُ جَابِرٍ، عَنْ أَبِيهِ، عَنْ أَبِي بُرْدَةَ الأَنْصَارِيِّ، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لاَ يُجْلَدُ أَحَدٌ فَوْقَ عَشَرَةِ أَسْوَاطٍ، إِلاَّ فِي حَدٍّ مِنْ حُدُودِ اللَّهِ».

[البخاري: كتاب الحدود، باب كم التعزير والأدب، رقم: ٦٨٤٨].

١٠ ـ بابٌ الحدودُ كَفَّاراتٌ لأَهْلِهَا

٤١ ـ (١٧٠٩) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ التَّمِيمِيُّ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَابْنُ نُمَيْرٍ. كُلُّهُمْ عَنِ ابْنِ عُيَيْنَةَ ـ وَاللَّفْظُ لِعَمْرٍو ـ قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ أَبِي إِدْرِيسَ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ. قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي مَجْلِسٍ. فَقَالَ: «تُبَايِعُونِي عَلَىٰ أَنْ لاَ تُشْرِكُوا بِاللَّهِ شَيْئاً، وَلاَ تَزْنُوا، وَلاَ تَسْرِقُوا، وَلاَ تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلاَّ بِالْحَقِّ، فَمَنْ وَفَىٰ مِنْكُمْ فَأَجْرُهُ عَلَى اللَّهِ. وَمَنْ أَصَابَ شَيْئاً مِنْ ذٰلِكَ فَعُوقِبَ بِهِ، فَهُوَ كَفَّارَةٌ لَهُ. وَمَنْ أَصَابَ شَيْئاً مِنْ ذٰلِكَ فَسَتَرَهُ اللَّهُ عَلَيْهِ، فَأَمْرُهُ إِلَى اللَّهِ. إِنْ شَاءَ عَفَا عَنْهُ وَإِنْ شَاءَ عَذَّبَهُ».

[البخاري: كتاب الايمان، باب حدثنا أبو اليمان...، رقم: ١٨].

٤٢ ـ (...) ـ حدّثنا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، بِهٰذَا الإِسْنَادِ.

وَزَادَ فِي الْحَدِيثِ: فَتَلاَ عَلَيْنَا آيَةَ النِّسَاءِ: ﴿أَن لَّا يُشْرِكْنَ بِٱللَّهِ شَيْـًٔا﴾ [الممتحنة: ١٢] الآيَةَ.

٤٣ ـ (...) ـ وحدّثني إِسْمَاعِيلُ بْنُ سَالِمٍ: أَخْبَرَنَا هُشَيْمٌ: أَخْبَرَنَا خَالِدٌ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَبِي الأَشْعَثِ الصَّنْعَانِيِّ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ. قَالَ: أَخَذَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ كَمَا أَخَذَ عَلَى النِّسَاءِ: أَنْ لاَ نُشْرِكَ بِاللَّهِ شَيْئاً، وَلاَ نَسْرِقَ، وَلاَ نَزْنِيَ، وَلاَ نَقْتُلَ أَوْلاَدَنَا، وَلاَ يَعْضَهَ بَعْضُنَا بَعْضاً. «فَمَنْ وَفَىٰ مِنْكُمْ فَأَجْرُهُ عَلَى اللَّهِ. وَمَنْ أَتَىٰ مِنْكُمْ حَدًّا فَأُقِيمَ عَلَيْهِ فَهُوَ كَفَّارَتُهُ. وَمَنْ سَتَرَهُ اللَّهُ عَلَيْهِ فَأَمْرُهُ إِلَى اللَّهِ. إِنْ شَاءَ عَذَّبَهُ، وَإِنْ شَاءَ غَفَرَ لَهُ».

٤٤ ـ (...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنِ الصُّنَابِحِيِّ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ؛ أَنَّهُ قَالَ: إِنِّي لَمِنَ النُّقَبَاءِ الَّذِينَ بَايَعُوا رَسُولَ اللَّهِ ﷺ. وَقَالَ: بَايَعْنَاهُ عَلَىٰ أَنْ

robbery, and not to be disobedient (when ordered to do good deeds). The Paradise (will be our reward) if we abide by all of that, and if we indulge in anything of that, the final decision pertaining to it will be to Allah.

[11] There is no compensation for the one injured by an animal, or by falling in a well, or because of working in mines

45-(1710) Abu Huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "There is no compensation for one killed by an animal or by falling in a well, or because of working in mines. But one-fifth the buried things (such as treasures) is to be given to the state."

(...) The same was narrated on the authority of Az-Zuhri, through another chain of transmitters.

(...) A Hadith like this was narrated on the authority of Abu Huraira from The Messenger of Allah "Allah's blessing and peace be upon him".

46-(...) Abu Huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "There is no compensation for the injury (or the destruction) caused by falling in a well, working (or falling) in a mine, or by an animal. But one-fifth the buried things (such as the treasures) should be given to the state."

(...) A Hadith like this was narrated on the authority of Abu Huraira from The Prophet "Allah's blessing and peace be upon him", through another chain of transmitters.

لاَ نُشْرِكَ بِاللَّهِ شَيْئاً، وَلاَ نَزْنِيَ، وَلاَ نَسْرِقَ، وَلاَ نَقْتُلَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلاَّ بِالْحَقِّ، وَلاَ نَنْتَهِبَ، وَلاَ نَعْصِيَ. فَالْجَنَّةُ، إِنْ فَعَلْنَا ذٰلِكَ. فَإِنْ غَشِينَا مِنْ ذٰلِكَ شَيْئاً، كَانَ قَضَاءُ ذٰلِكَ إِلَى اللَّهِ.

وَقَالَ ابْنُ رُمْحٍ: كَانَ قَضَاؤُهُ إِلَى اللَّهِ.

[البخاري: كتاب مناقب الأنصار، باب وفود الأنصار إلى النبي ﷺ بمكة...، رقم: ٣٨٩٣].

١١ ـ باب جَرْحِ العَجْمَاءِ والمَعْدِنِ والبئرِ جُبَار

٤٥ ـ (١٧١٠) ـ **حدّثنا** يَحْيَىٰ بْنُ يَحْيَىٰ وَمُحَمَّدُ بْنُ رُمْحٍ. قَالاَ: أَخْبَرَنَا اللَّيْثُ. (ح) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ وَأَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «الْعَجْمَاءُ جَرْحُهَا جُبَارٌ، وَالْبِئْرُ جُبَارٌ، وَالْمَعْدِنُ جُبَارٌ، وَفِي الرِّكَازِ الْخُمُسُ».

[البخاري: كتاب الديات، باب المعدن جبار...، رقم: ٦٩١٢].

(...) ـ **وحدّثنا** يَحْيَىٰ بْنُ يَحْيَىٰ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَعَبْدُ الأَعْلَى بْنُ حَمَّادٍ. كُلُّهُمْ عَنِ ابْنِ عُيَيْنَةَ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا إِسْحَاقُ ـ يَعْنِي ابْنَ عِيسَىٰ ـ: حَدَّثَنَا مَالِكٌ. كِلاَهُمَا عَنِ الزُّهْرِيِّ. بِإِسْنَادِ اللَّيْثِ ... مِثْلَ حَدِيثِهِ.

(...) ـ **وحدّثني** أَبُو الطَّاهِرِ وَحَرْمَلَةُ. قَالاَ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنِ ابْنِ الْمُسَيَّبِ وَعُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ... بِمِثْلِهِ.

٤٦ ـ (...) ـ **حدّثنا** مُحَمَّدُ بْنُ رُمْحِ بْنِ الْمُهَاجِرِ: أَخْبَرَنَا اللَّيْثُ، عَنْ أَيُّوبَ بْنِ مُوسَىٰ، عَنِ الأَسْوَدِ بْنِ الْعَلاَءِ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ؛ أَنَّهُ قَالَ: «الْبِئْرُ جَرْحُهَا جُبَارٌ، وَالْمَعْدِنُ جَرْحُهُ جُبَارٌ، وَالْعَجْمَاءُ جَرْحُهَا جُبَارٌ، وَفِي الرِّكَازِ الْخُمُسُ».

(...) ـ **وحدّثنا** عَبْدُ الرَّحْمٰنِ بْنُ سَلاَّمٍ الْجُمَحِيُّ: حَدَّثَنَا الرَّبِيعُ ـ يَعْنِي ابْنَ مُسْلِمٍ ـ. (ح) وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي. (ح) وَحَدَّثَنَا ابْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. قَالاَ: حَدَّثَنَا شُعْبَةُ. كِلاَهُمَا عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِهِ.

(30) The Book Of Judgements

[1] The defendant should take an oath to refute the claim

1-(1711) Ibn Abbas "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "If all the people are to be given only depending upon their claims, then there would be some people who would have claims over the lives and property of some men (though illegally); but the defendant should take an oath (in order to refute the claim)."

2-(...) Ibn Abbas "Allah be pleased with both" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" passed a judgement on the basis that the defendant should take an oath (in order to refute the claim).

[2] The judgement depending upon the oath and the witness

3-(1712) Ibn Abbas "Allah be pleased with both" narrated that The Prophet "Allah's blessing and peace be upon him" passed a judgement depending upon an oath and a witness (presented by the plaintiff).

[3] Passing the judgement might depend upon an apparent (though not true) evidence, and the more eloquent in expressing his plea can win the case

4-(1713) Umm Salama "Allah be pleased with her" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "You file your cases before me, and perhaps, some of you would be more eloquent in expressing their pleas, with the result that I should pass a judgement in his favour depending upon what I hear from him. So, anyone to whom I slice off something from the right of his brother (and he never deserves it), should not take it, for (in case he takes it) I have sliced off to him with it a portion of the fire (of Hell)."

(...) A Hadith like this was narrated on the authority of Hisham, with the same chain of transmitters.

5-(...) Umm Salama "Allah be pleased with her" narrated: Allah's Apostle "Allah's blessing and peace be upon him" heard a noise of some opponents beside the door of his chamber. He came out to them and said: "I am only a human being. The opponents come to me (to settle their disputes); maybe someone amongst them can present his case more eloquently than the other, whereby I may consider him true and give a judgement in his favour. So, if I give the right of a Muslim to another by

٣٠ ـ كِتَابُ الأَقْضِيَة

١ ـ باب اليَمِيْنِ على المُدَّعَى عليه

١ ـ (١٧١١) ـ حدّثني أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمرو بْنِ سَرْحٍ: أَخْبَرَنَا ابْنُ وَهْبٍ، عَنِ ابْنِ جُرَيْجٍ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «لَوْ يُعْطَى النَّاسُ بِدَعْوَاهُمْ، لادَّعَىٰ نَاسٌ دِمَاءَ رِجَالٍ وَأَمْوَالَهُمْ. وَلٰكِنَّ الْيَمِينَ عَلَى الْمُدَّعَىٰ عَلَيْهِ».

[البخاري: كتاب التفسير، باب: ﴿إن الذين يشترون بعهد الله...﴾ رقم: ٤٥٥٢]

٢ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، عَنْ نَافِعِ بْنِ عُمَرَ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَضَىٰ بِالْيَمِينِ عَلَى الْمُدَّعَىٰ عَلَيْهِ.

٢ ـ باب القَضَاءِ باليمينِ والشاهد

٣ ـ (١٧١٢) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. قَالاَ: حَدَّثَنَا زَيْدٌ ـ وَهُوَ ابْنُ حُبَابٍ ـ: حَدَّثَنِي سَيْفُ بْنُ سُلَيْمَانَ: أَخْبَرَنِي قَيْسُ بْنُ سَعْدٍ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَضَىٰ بِيَمِينٍ وَشَاهِدٍ.

٣ ـ بابُ الحُكْمِ بالظَّاهر واللَّحْنِ بالحُجَّة

٤ ـ (١٧١٣) ـ حدّثنا يَحْيَى بْنُ يَحْيَىٰ التَّمِيمِيُّ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ زَيْنَبَ بِنْتِ أَبِي سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ. قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّكُمْ تَخْتَصِمُونَ إِلَيَّ. وَلَعَلَّ بَعْضَكُمْ أَنْ يَكُونَ أَلْحَنَ بِحُجَّتِهِ مِنْ بَعْضٍ، فَأَقْضِي لَهُ عَلَىٰ نَحْوٍ مِمَّا أَسْمَعُ مِنْهُ. فَمَنْ قَطَعْتُ لَهُ مِنْ حَقِّ أَخِيهِ شَيْئاً، فَلاَ يَأْخُذْهُ، فَإِنَّمَا أَقْطَعُ لَهُ بِهِ قِطْعَةً مِنَ النَّارِ».

[البخاري: كتاب المظالم، باب إثم من خاصم في باطل وهو يعلمه، رقم: ٢٤٥٨]

(...) ـ وحدّثناه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ. (ح) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ نُمَيْرٍ. كِلاَهُمَا عَنْ هِشَامٍ، بِهٰذَا الإِسْنَادِ... مِثْلَهُ.

٥ ـ (...) ـ وحدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ. أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، عَنْ زَيْنَبَ بِنْتِ أَبِي سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ ﷺ؛ أَنَّ رَسُولَ اللَّهِ ﷺ سَمِعَ جَلَبَةَ خَصْمٍ بِبَابِ حُجْرَتِهِ. فَخَرَجَ إِلَيْهِمْ. فَقَالَ: «إِنَّمَا أَنَا بَشَرٌ. وَإِنَّهُ يَأْتِينِي الْخَصْمُ، فَلَعَلَّ بَعْضَهُمْ أَنْ يَكُونَ أَبْلَغَ مِنْ بَعْضٍ، فَأَحْسِبُ أَنَّهُ صَادِقٌ، فَأَقْضِي لَهُ، فَمَنْ قَضَيْتُ لَهُ بِحَقِّ مُسْلِمٍ، فَإِنَّمَا هِيَ قِطْعَةٌ مِنَ النَّارِ، فَلْيَحْمِلْهَا أَوْ يَذَرْهَا.

mistake, then it would be really a portion of (Hell) Fire, and he has to decide whether to take or abandon it."

6-(...) The same was narrated on the authority of Az-Zuhri, with the same chain of transmitters. In the narration of Ma'mar (he mentioned that she said): The Prophet "Allah's blessing and peace be upon him" heard a noise of some opponents at the gate of the chamber of Umm Salama.

[4] The case of Hind

7-(1714) A'isha "Allah be pleased with her" narrated: Hind Bint Utba said: "O Allah's Apostle! Abu Sufyan is a miser and he does not give me what is sufficient for my children and me except for what I take from his property without his knowledge. Would there be any harm to me if I did so?" The Prophet "Allah's blessing and peace be upon him" said: "Take what is sufficient for you and your children, but fairly and reasonably."

(...) The same was narrated on the authority of Hisham, with the same chain of transmitters.

8-(...) A'isha "Allah be pleased with her" reported: Hind Bint Utba Ibn Rabie'a came to The Prophet "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! By Allah! (Before my embracing Islam) there was on the surface of the earth, no family I desired to be degraded and humiliated by Allah than yours. But now, there is, on the surface of the earth, no family I would like to be dignified by Allah than yours." The Prophet "Allah's blessing and peace be upon him" replied: "So (you will increasingly keep on that, with the faith growing deeper in your heart), by Allah, in whose hand my soul is." She said: "Abu Sufyan (her husband) is a miser. Would there be any harm to me to take from his money without his knowledge to spend on his children?" The Prophet "Allah's blessing and peace be upon him" said to her: "There would be no harm to you to (take and then) spend on them but reasonably and fairly."

9-(...) A'isha "Allah be pleased with her" reported: Hind Bint Utba Ibn Rabie'a came (to The Prophet) and said: "O Allah's Apostle! By Allah! (Before my embracing Islam) there was on the surface of the earth, no family I desired to be degraded and humiliated than yours. But now, there is, on the surface of the earth, no family I would like to be dignified than yours." The Prophet "Allah's blessing and peace be upon him" replied: "So (you will increasingly keep on that, with the faith growing deeper in your heart), by Allah, in whose hand my soul is." She said: "Abu Sufyan (her

٦ ـ (...) ـ وحدّثنا عَمْرٌو النَّاقِدُ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ. (ح) وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ. كِلاَهُمَا عَنِ الزُّهْرِيِّ، بِهٰذَا الإِسْنَادِ... نَحْوَ حَدِيثِ يُونُسَ.

وَفِي حَدِيثِ مَعْمَرٍ: قَالَتْ: سَمِعَ النَّبِيُّ ﷺ لَجَبَةَ خَصْمٍ بِبَابِ أُمِّ سَلَمَةَ.

٤ ـ باب قَضِيَّة هِنْد

٧ ـ (١٧١٤) ـ حدّثني عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ. قَالَتْ: دَخَلَتْ هِنْدُ بِنْتُ عُتْبَةَ، امْرَأَةُ أَبِي سُفْيَانَ، عَلَىٰ رَسُولِ اللَّهِ ﷺ. فَقَالَتْ: يَا رَسُولَ اللَّهِ، إِنَّ أَبَا سُفْيَانَ رَجُلٌ شَحِيحٌ. لاَ يُعْطِينِي مِنَ النَّفَقَةِ مَا يَكْفِينِي وَيَكْفِي بَنِيَّ. إِلاَّ مَا أَخَذْتُ مِنْ مَالِهِ بِغَيْرِ عِلْمِهِ، فَهَلْ عَلَيَّ فِي ذٰلِكَ مِنْ جُنَاحٍ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «خُذِي مِنْ مَالِهِ بِالْمَعْرُوفِ، مَا يَكْفِيكِ وَيَكْفِي بَنِيكِ».

(...) ـ وحدّثناه مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ وَأَبُو كُرَيْبٍ. كِلاَهُمَا عَنْ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ وَوَكِيعٍ. (ح) وَحَدَّثَنَا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: أَخْبَرَنَا الضَّحَّاكُ ـ يَعْنِي ابْنَ عُثْمَانَ ـ. كُلُّهُمْ عَنْ هِشَامٍ، بِهٰذَا الإِسْنَادِ.

٨ ـ (...) ـ وحدّثنا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ. قَالَتْ: جَاءَتْ هِنْدٌ إِلَى النَّبِيِّ ﷺ. فَقَالَتْ: يَا رَسُولَ اللَّهِ، وَاللَّهِ، مَا كَانَ عَلَىٰ ظَهْرِ الأَرْضِ أَهْلُ خِبَاءٍ أَحَبَّ إِلَيَّ مِنْ أَنْ يُذِلَّهُمُ اللَّهُ مِنْ أَهْلِ خِبَائِكَ. وَمَا عَلَىٰ ظَهْرِ الأَرْضِ أَهْلُ خِبَاءٍ أَحَبَّ إِلَيَّ مِنْ أَنْ يُعِزَّهُمُ اللَّهُ مِنْ أَهْلِ خِبَائِكَ. فَقَالَ النَّبِيُّ ﷺ: «وَأَيْضاً. وَالَّذِي نَفْسِي بِيَدِهِ» ثُمَّ قَالَتْ: يَا رَسُولَ اللَّهِ، إِنَّ أَبَا سُفْيَانَ رَجُلٌ مُمْسِكٌ، فَهَلْ عَلَيَّ حَرَجٌ أَنْ أُنْفِقَ عَلَىٰ عِيَالِهِ مِنْ مَالِهِ بِغَيْرِ إِذْنِهِ؟ فَقَالَ النَّبِيُّ ﷺ: «لاَ حَرَجَ عَلَيْكِ أَنْ تُنْفِقِي عَلَيْهِمْ بِالْمَعْرُوفِ».

٩ ـ (...) ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا ابْنُ أَخِي الزُّهْرِيِّ، عَنْ عَمِّهِ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ؛ أَنَّ عَائِشَةَ قَالَتْ: جَاءَتْ هِنْدُ بِنْتُ عُتْبَةَ بْنِ رَبِيعَةَ فَقَالَتْ: يَا رَسُولَ اللَّهِ، وَاللَّهِ، مَا كَانَ عَلَىٰ ظَهْرِ الأَرْضِ خِبَاءٌ أَحَبَّ إِلَيَّ مِنْ أَنْ يَذِلُّوا مِنْ أَهْلِ خِبَائِكَ. وَمَا أَصْبَحَ الْيَوْمَ عَلَىٰ ظَهْرِ الأَرْضِ خِبَاءٌ أَحَبَّ إِلَيَّ مِنْ أَنْ

husband) is a miser. Would there be any harm to me to (take and) feed our children from his money?" The Prophet "Allah's blessing and peace be upon him" said to her: "No, but reasonably and fairly."

[5] Forbiddance to ask so many questions when there is no need, to withhold giving the rights of others, and to beg from others what is not one's right

10-(1715) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, Allah likes you to do three (good characteristics) and hates you to do three (bad characteristics). He likes you to worship Him alone, and not to associate anything with Him, and to hold fast, all together, by the rope which Allah (stretches out for you), and be not divided among yourselves. He hates you to talk too much (about others or vain useless talk), to ask too many questions (in controversial religious matters), and to waste the wealth (by extravagance)."

11-(...) The same was narrated on the authority of Suhail, with the same chain of transmitters, but with a slight variation of words.

12-(593) Al-Mughira Ibn Shu'ba "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah has forbidden for you: to be undutiful to your mothers, to bury your daughters alive, not to pay the rights of the others and to beg from men (by taking from their wealth what is unlawful for you to take). Allah has hated for you three (bad characteristics): to talk too much (about others or vain useless talk), to ask too many questions (in controversial religious matters) and to waste the wealth (by extravagance)."

(...) The same was narrated on the authority of Mansur, with the same chain of transmitters, but he said here that The Messenger of Allah "Allah's blessing and peace be upon him" has forbidden for you, and did not say that Allah has forbidden for you.

13-(...) The clerk of Al-Mughira Ibn Shu'ba narrated that Mu'awiya wrote to Al-Mughira to write to him something he had heard from The Messenger of Allah "Allah's blessing and peace be upon him". He wrote to him: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "Allah has hated for you three (bad characteristics): to talk too much (about others or vain useless talk), to ask too many questions (in controversial religious matters) and to waste the wealth (by extravagance)."

يَعزُّوا مِنْ أَهْلِ خِبَائِكَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَأَيْضاً. وَالَّذِي نَفْسِي بِيَدِهِ». ثُمَّ قَالَتْ: يَا رَسُولَ اللَّهِ، إِنَّ أَبَا سُفْيَانَ رَجُلٌ مِسِّيكٌ. فَهَلْ عَلَيَّ حَرَجٌ مِنْ أَنْ أُطْعِمَ، مِنَ الَّذِي لَهُ، عِيَالَنَا؟ فَقَالَ لَهَا: «لاَ. إِلاَّ بِالْمَعْرُوفِ».

٥ ـ بابُ النَّهْي عن كَثْرَةِ المسائل من غير حاجةٍ، والنَّهي عن منع وهات؛ وهو الامتناع من أداء حق لزمه أو طلب ما لا يستحقه

١٠ ـ (١٧١٥) ـ **حدّثني** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ يَرْضَىٰ لَكُمْ ثَلاَثاً وَيَكْرَهُ لَكُمْ ثَلاَثاً، فَيَرْضَىٰ لَكُمْ أَنْ تَعْبُدُوهُ وَلاَ تُشْرِكُوا بِهِ شَيْئاً، وَأَنْ تَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعاً وَلاَ تَفَرَّقُوا. وَيَكْرَهُ لَكُمْ قِيلَ وَقَالَ، وَكَثْرَةَ السُّؤَالِ، وَإِضَاعَةَ الْمَالِ».

١١ ـ (...) ـ **وحدّثنا** شَيْبَانُ بْنُ فَرُّوخَ: أَخْبَرَنَا أَبُو عَوَانَةَ، عَنْ سُهَيْلٍ، بِهٰذَا الإِسْنَادِ... مِثْلَهُ. غَيْرَ أَنَّهُ قَالَ: «وَيَسْخَطُ لَكُمْ ثَلاَثاً». وَلَمْ يَذْكُرْ: «وَلاَ تَفَرَّقُوا».

١٢ ـ (٥٩٣) ـ **وحدّثنا** إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنِ الشَّعْبِيِّ، عَنْ وَرَّادٍ مَوْلَى الْمُغِيرَةِ بْنِ شُعْبَةَ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «إِنَّ اللَّهَ عَزَ وَجَلَّ حَرَّمَ عَلَيْكُمْ عُقُوقَ الأُمَّهَاتِ، وَوَأْدَ الْبَنَاتِ، وَمَنْعاً وَهَاتِ. وَكَرِهَ لَكُمْ ثَلاَثاً: قِيلَ وَقَالَ، وَكَثْرَةَ السُّؤَالِ، وَإِضَاعَةَ الْمَالِ».

[البخاري: كتاب الزكاة، باب قول الله تعالى: ﴿لا يسألون الناس إلحافاً﴾، رقم: ١٤٧٧]

(...) ـ **وحدّثني** الْقَاسِمُ بْنُ زَكَرِيَّاءَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَىٰ، عَنْ شَيْبَانَ، عَنْ مَنْصُورٍ، بِهٰذَا الإِسْنَادِ ... مِثْلَهُ. غَيْرَ أَنَّهُ قَالَ: وَحَرَّمَ عَلَيْكُمْ رَسُولُ اللَّهِ ﷺ. وَلَمْ يَقُلْ: إِنَّ اللَّهَ حَرَّمَ عَلَيْكُمْ.

١٣ ـ (...) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ، عَنْ خَالِدٍ الْحَذَّاءِ: حَدَّثَنِي ابْنُ أَشْوَعَ، عَنِ الشَّعْبِيِّ: حَدَّثَنِي كَاتِبُ الْمُغِيرَةِ بْنِ شُعْبَةَ. قَالَ: كَتَبَ مُعَاوِيَةُ إِلَى الْمُغِيرَةِ: اكْتُبْ إِلَيَّ بِشَيْءٍ سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ ﷺ. فَكَتَبَ إِلَيْهِ: أَنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ اللَّهَ كَرِهَ لَكُمْ ثَلاَثاً: قِيلَ وَقَالَ، وَإِضَاعَةَ الْمَالِ، وَكَثْرَةَ السُّؤَالِ».

14-(...) Warrad narrated that Al-Mughira wrote to Mu'awiya: Peace be upon you. Now and then: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "Allah has forbidden for you three (bad characteristics) and hated for you three (bad characteristics). He has forbidden for you: to be undutiful to your mothers, to bury your daughters alive, and to withhold giving back the rights of the others. He has hated for you three (bad characteristics): to talk too much (about others or vain useless talk), to ask too many questions (in controversial religious matters) and to waste the wealth (by extravagance)."

[6] The reward of the judge when he does his best to give a decision (depending upon his knowledge), correct or incorrect it might be

15-(1716) Amr Ibn Al-As narrated that he heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "If a (knowledgeable) judge gave a judgement (after doing his best) and he was right in it, then he would receive a double reward, and if he gave a judgement (after doing his best to be right) but he was mistaken, then, he would receive a reward."

(...) The same was narrated on the authority of Abd Al-Aziz Ibn Muhammad, with this addition following the Hadith: Yazid said: I narrated this Hadith to Abu Bakr Ibn Muhammad Ibn Amr Ibn Hazm, who said: "It is thus that Abu Salama narrated to me from Abu Huraira.

(...)This Hadith was narrated by Usama Ibn Al-Had Al-Laithi.

[7] The undesirability that the judge should pass his judgements while being angry

16-(1717) Abd Ar-Rahman Ibn Abu Bakra narrated: My father wrote to Ubaidullah Ibn Abu Bakra(my brother) who was a judge in Sajistan and I was the writer when he dictated to me: Do not pass a judgement between two persons while you are angry. Indeed, I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "None should pass a judgement between two persons while he is angry."

(...) The same was narrated on the authority of Abd Ar-Rahman Ibn Abu Bakra from his father from The Prophet "Allah's blessing and peace be upon him", through another chain of transmitters.

[8] Canceling the invalid judgements, and abrogating the new (religious) heresies

17-(1718) A'isha "Allah be pleased with her" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever

١٤ ـ (...) ـ حدّثنا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ الْفَزَارِيُّ، عَنْ مُحَمَّدِ بْنِ سُوقَةَ: أَخْبَرَنَا مُحَمَّدُ بْنُ عُبَيْدِ اللَّهِ الثَّقَفِيُّ، عَنْ وَرَّادٍ. قَالَ: كَتَبَ الْمُغِيرَةُ إِلَىٰ مُعَاوِيَةَ: سَلاَمٌ عَلَيْكَ. أَمَّا بَعْدُ، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ اللَّهَ حَرَّمَ ثَلاَثاً. وَنَهَىٰ عَنْ ثَلاَثٍ: حَرَّمَ عُقُوقَ الْوَالِدِ، وَوَأْدَ الْبَنَاتِ، وَلاَ وَهَاتِ. وَنَهَىٰ عَنْ ثَلاَثٍ: قِيلٍ وَقَالَ، وَكَثْرَةِ السُّؤَالِ، وَإِضَاعَةِ الْمَالِ».

٦ ـ بابُ بيانِ أجرِ الحاكمِ إذا اجتهَد، فأصابَ أو أخطأ

١٥ ـ (١٧١٦) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ التَّمِيمِيُّ: أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ، عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ أُسَامَةَ بْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ أَبِي قَيْسٍ مَوْلَىٰ عَمْرِو بْنِ الْعَاصِ، عَنْ عَمْرِو بْنِ الْعَاصِ؛ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا حَكَمَ الْحَاكِمُ فَاجْتَهَدَ ثُمَّ أَصَابَ، فَلَهُ أَجْرَانِ. وَإِذَا حَكَمَ فَاجْتَهَدَ، ثُمَّ أَخْطَأَ، فَلَهُ أَجْرٌ».

[البخاري: كتاب الاعتصام بالكتاب والسنة، باب أجر الحاكم إذا اجتهد فأصاب...، رقم: ٧٣٥٢].

(...) ـ وحدّثني إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ أَبِي عُمَرَ. كِلاَهُمَا عَنْ عَبْدِ الْعَزِيزِ بْنِ مُحَمَّدٍ، بِهٰذَا الإِسْنَادِ... مِثْلَهُ.

وَزَادَ فِي عَقِبِ الْحَدِيثِ: قَالَ يَزِيدُ: فَحَدَّثْتُ هٰذَا الْحَدِيثَ أَبَا بَكْرِ بْنَ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَزْمٍ. فَقَالَ: هٰكَذَا حَدَّثَنِي أَبُو سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ.

(...) ـ وحدّثني عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمٰنِ الدَّارِمِيُّ: أَخْبَرَنَا مَرْوَانُ ـ يَعْنِي ابْنَ مُحَمَّدٍ الدِّمَشْقِيَّ ـ: حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ: حَدَّثَنِي يَزِيدُ بْنُ عَبْدِ اللَّهِ بْنِ أُسَامَةَ بْنِ الْهَادِ اللَّيْثِيُّ، بِهٰذَا الْحَدِيثِ، مِثْلَ رِوَايَةِ عَبْدِ الْعَزِيزِ بْنِ مُحَمَّدٍ. بِالإِسْنَادَيْنِ جَمِيعاً.

٧ ـ بابُ كراهةِ قَضَاءِ القاضي وهو غَضْبَانُ

١٦ ـ (١٧١٧) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي بَكْرَةَ. قَالَ: كَتَبَ أَبِي، وَكَتَبْتُ لَهُ، إِلَىٰ عُبَيْدِ اللَّهِ بْنِ أَبِي بَكْرَةَ ـ وَهُوَ قَاضٍ بِسِجِسْتَانَ ـ: أَنْ لاَ تَحْكُمَ بَيْنَ اثْنَيْنِ وَأَنْتَ غَضْبَانُ، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لاَ يَحْكُمْ أَحَدٌ بَيْنَ اثْنَيْنِ وَهُوَ غَضْبَانُ».

[البخاري: كتاب الأحكام، باب هل يقضي القاضي أو يفتي وهو غضبان، رقم: ٧١٥٨].

(...) ـ وحدّثناه يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا هُشَيْمٌ. (ح) وَحَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. (ح) وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي. كِلاَهُمَا عَنْ شُعْبَةَ. (ح) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ، عَنْ زَائِدَةَ. كُلُّ هٰؤُلاَءِ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي بَكْرَةَ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِ حَدِيثِ أَبِي عَوَانَةَ.

٨ ـ باب نقضِ الأحكامِ الباطلةِ، وردِّ مُحدَثاتِ الأمورِ

١٧ ـ (١٧١٨) ـ حدّثنا أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ الصَّبَّاحِ وَعَبْدُ اللَّهِ بْنُ عَوْنٍ الْهِلاَلِيُّ. جَمِيعاً عَنْ إِبْرَاهِيمَ بْنِ سَعْدٍ. قَالَ ابْنُ الصَّبَّاحِ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدِ بْنِ إِبْرَاهِيمَ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ

innovated such things (as new heresies) in this matter of ours (i.e. the religion of Islam) for which there is no support (from its fundamentals), then it should be cancelled."

18-(...) Sa'd Ibn Ibrahim narrated: I asked Al-Qasim Ibn Muhammad about a man who had three houses, and he made a bequest of one-third of each. Upon this he said: All those (thirds) should be gathered in one house. However, A'isha "Allah be pleased with her" narrated to me that The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who innovated anything (wrong) far from this matter of ours (i.e. our religious affairs), then, it should be cancelled."

[9] The best witness

19-(1719) Khalid Ibn Zaid Al-Juhani "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Should not I tell you about the best witness? (He is) the one who offers his witness before being asked for it."

[10] The difference of those who try to reach a correct judgement

20-(1720) Abu Huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "There were two women, each of whom had a child with her. A wolf came and took away the child of one of them, whereupon the other said: "It has taken your child." The first said: "No, it has taken your child." So they both carried the case before (The Prophet) David "Peace be upon him" who judged that the living child be given to the elder. So both of them went to Solomon Ibn David "Peace be upon them" and informed him (of the case). He said: "Bring me a knife so as to cut the child into two pieces and distribute it between them." The younger lady said: "May Allah be merciful to you! Don't do that, for it is her (The other lady's) child." So he gave the child to the younger."

(...) The same was narrated on the authority of Abu Az-Zinad, with the same chain of transmitters.

[11] It is desirable for the judge to make peace between the two foes

21-(1721) Hammam Ibn Munabbih narrated: That's what Abu Huraira narrated to us from The Messenger of Allah "Allah's blessing and peace be upon him". (He mentioned many traditions, including the following): The Messenger of Allah "Allah's blessing and peace be upon him" said: "Once, a man bought from another an estate. The one who bought the estate found

عَوْفٍ: حَدَّثَنَا أَبِي، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ. قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَحْدَثَ فِي أَمْرِنَا هٰذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ».

[البخاري: كتاب الصلح، باب إذا اصطلحوا على صلح جور فالصلح مردود، رقم: ٢٦٩٧].

١٨ ـ (...) ـ **وحدّثنا** إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ. جَمِيعاً عَنْ أَبِي عَامِرٍ. قَالَ عَبْدٌ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عَمْرٍو: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ الزُّهْرِيُّ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ. قَالَ: سَأَلْتُ الْقَاسِمَ بْنَ مُحَمَّدٍ عَنْ رَجُلٍ لَهُ ثَلاَثَةُ مَسَاكِنَ. فَأَوْصَىٰ بِثُلُثِ كُلِّ مَسْكَنٍ مِنْهَا. قَالَ: يُجْمَعُ ذٰلِكَ كُلُّهُ فِي مَسْكَنٍ وَاحِدٍ. ثُمَّ قَالَ: أَخْبَرَتْنِي عَائِشَةُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ عَمِلَ عَمَلاً لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ».

٩ ـ باب بَيَانِ خير الشُّهود

١٩ ـ (١٧١٩) ـ **وحدّثنا** يَحْيَىٰ بْنُ يَحْيَىٰ. قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ عُثْمَانَ، عَنِ ابْنِ أَبِي عَمْرَةَ الأَنْصَارِيِّ، عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «أَلاَ أُخْبِرُكُمْ بِخَيْرِ الشُّهَدَاءِ، الَّذِي يَأْتِي بِشَهَادَتِهِ قَبْلَ أَنْ يُسْأَلَهَا».

١٠ ـ بابُ بيان اخْتِلافِ الْمُجْتَهِدِينَ

٢٠ ـ (١٧٢٠) ـ **حدّثني** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنِي شَبَابَةُ: حَدَّثَنِي وَرْقَاءُ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ. قَالَ: «بَيْنَمَا امْرَأَتَانِ مَعَهُمَا ابْنَاهُمَا، جَاءَ الذِّئْبُ فَذَهَبَ بِابْنِ إِحْدَاهُمَا. فَقَالَتْ هٰذِهِ لِصَاحِبَتِهَا: إِنَّمَا ذَهَبَ بِابْنِكِ أَنْتِ. وَقَالَتِ الأُخْرَىٰ: إِنَّمَا ذَهَبَ بِابْنِكِ. فَتَحَاكَمَتَا إِلَىٰ دَاوُدَ، فَقَضَىٰ بِهِ لِلْكُبْرَىٰ. فَخَرَجَتَا عَلَىٰ سُلَيْمَانَ بْنِ دَاوُدَ عَلَيْهِمَا السَّلاَمُ، فَأَخْبَرَتَاهُ. فَقَالَ: ائْتُونِي بِالسِّكِّينِ أَشُقُّهُ بَيْنَكُمَا. فَقَالَتِ الصُّغْرَىٰ: لاَ، يَرْحَمُكَ اللَّهُ، هُوَ ابْنُهَا، فَقَضَىٰ بِهِ لِلصُّغْرَىٰ».

قَالَ: قَالَ أَبُو هُرَيْرَةَ: وَاللَّهِ، إِنْ سَمِعْتُ بِالسِّكِّينِ قَطُّ إِلاَّ يَوْمَئِذٍ. مَا كُنَّا نَقُولُ إِلاَّ الْمُدْيَةَ.

(...) ـ **وحدّثنا** سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنِي حَفْصٌ ـ يَعْنِي ابْنَ مَيْسَرَةَ الصَّنْعَانِيَّ ـ عَنْ مُوسَى بْنِ عُقْبَةَ. (ح) وَحَدَّثَنَا أُمَيَّةُ بْنُ بِسْطَامَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا رَوْحٌ ـ وَهُوَ ابْنُ الْقَاسِمِ ـ عَنْ مُحَمَّدِ بْنِ عَجْلاَنَ. جَمِيعاً عَنْ أَبِي الزِّنَادِ، بِهٰذَا الإِسْنَادِ... مِثْلَ مَعْنَىٰ حَدِيثِ وَرْقَاءَ.

١١ ـ بابُ اسْتِحْبَابِ إِصْلاحِ الحاكم بين الخَصْمَيْنِ

٢١ ـ (١٧٢١) ـ **حدّثنا** مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ. قَالَ: هٰذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ. فَذَكَرَ أَحَادِيثَ مِنْهَا: وَقَالَ رَسُولُ اللَّهِ ﷺ: «اشْتَرَىٰ رَجُلٌ مِنْ رَجُلٍ عَقَاراً لَهُ، فَوَجَدَ الرَّجُلُ الَّذِي اشْتَرَىٰ الْعَقَارَ فِي

an earthenware containing gold. He said to the other man from whom he purchased the land: "Take your gold from me, for I only purchased the land and not the gold." The one who sold the land said: "Indeed, I sold to you the land and all of what is in it." They brought the case to a man who asked them: "Do you have children?" one of them said: "I have a young man." The other said: "I have a girl." The man said: "Then, let the young man marry the girl, spend on yourselves (from that gold) and give in charity (from it too).""

عَقَارِهِ جَرَّةً فِيهَا ذَهَبٌ. فَقَالَ لَهُ الَّذِي اشْتَرَى الْعَقَارَ: خُذْ ذَهَبَكَ مِنِّي. إِنَّمَا اشْتَرَيْتُ مِنْكَ الأَرْضَ. وَلَمْ أَبْتَعْ مِنْكَ الذَّهَبَ. فَقَالَ الَّذِي شَرَى الأَرْضَ: إِنَّمَا بِعْتُكَ الأَرْضَ وَمَا فِيهَا. قَالَ: فَتَحَاكَمَا إِلَىٰ رَجُلٍ. فَقَالَ الَّذِي تَحَاكَمَا إِلَيْهِ: أَلَكُمَا وَلَدٌ؟ فَقَالَ أَحَدُهُمَا: لِي غُلاَمٌ. وَقَالَ الآخَرُ: لِي جَارِيَةٌ. قَالَ: أَنْكِحُوا الْغُلاَمَ الْجَارِيَةَ. وَأَنْفِقُوا عَلَىٰ أَنْفُسِكُمَا مِنْهُ. وَتَصَدَّقَا».

[البخاري: كتاب أحاديث الأنبياء، باب حدثنا أبو اليمان...، رقم: ٣٤٧٢].

(31) The Book Of The Fallen Thing Which Is Picked up

1-(1722) Zaid Ibn Khalid Al-Juhani "Allah be pleased with him" narrated: A man came to The Messenger of Allah "Allah's blessing and peace be upon him" and asked about the fallen thing which is picked up. The Prophet "Allah's blessing and peace be upon him" said: "Recognize its container and its tying material and then make a public announcement about it for one year. If its owner shows up, give it to him; otherwise use it as you like." The man said: "What about the lost sheep?" The Prophet "Allah's blessing and peace be upon him" said: "It is for you, your brother or the wolf." The man asked: "What about the lost camel?" The Prophet "Allah's blessing and peace be upon him" said: "Why should you take it so long as it has got its water-container (stomach) and its hooves, and it can reach the places of water and eat the trees till its owner finds it?"

2-(...) Zaid Ibn Khalid Al-Juhani narrated: A man went to The Prophet "Allah's blessing and peace be upon him" and asked him about picking up a fallen thing. The Prophet "Allah's blessing and peace be upon him" said: "Make public announcement about it for one year. Remember the description of its container and the string with which it is tied; and if somebody comes and claims it describing it correctly, (give it to him); otherwise, utilize it." He said: "O Allah's Apostle! What about a lost sheep?" The Prophet "Allah's blessing and peace be upon him" said: "You can take it, since it is for you, for your brother (its owner), or for the wolf." He further asked: "O Messenger of Allah! What about a lost camel?" On that The Prophet "Allah's blessing and peace be upon him" became so much angry that his cheeks (or his face) turned red and said: "What do you have to do with it, as it has its feet, its water reserve (and can drink and eat) until its owner finds it."

3-(...) Rabie'a Ibn Abu Abd Ar-Rahman narrated the same with the same chain of transmitters, but here, he added: A man came to The Messenger of Allah "Allah's blessing and peace be upon him" while I was with him and asked him about the fallen thing which is picked up. Amr added in the narration (that The Prophet said): "If none came to claim it, then you could utilize it."

4-(...) Zaid Ibn Khalid Al-Juhani narrated: A man went to The Prophet "Allah's blessing and peace be upon him"...and the rest is the same, in which he added that his (The Prophet's) face and temple turned red and he

٣١ ـ كِتَابُ اللُّقَطَة

١ ـ (١٧٢٢) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ التَّمِيمِيُّ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمٰنِ، عَنْ يَزِيدَ مَوْلَى الْمُنْبَعِثِ، عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ؛ أَنَّهُ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَسَأَلَهُ عَنِ اللُّقَطَةِ؟ فَقَالَ: «اعْرِفْ عِفَاصَهَا وَوِكَاءَهَا. ثُمَّ عَرِّفْهَا سَنَةً، فَإِنْ جَاءَ صَاحِبُهَا، وَإِلاَّ فَشَأْنَكَ بِهَا». قَالَ: فَضَالَّةُ الْغَنَمِ؟ قَالَ: «لَكَ أَوْ لأَخِيكَ أَوْ لِلذِّئْبِ». قَالَ: فَضَالَّةُ الإبِلِ؟ قَالَ: «مَالَكَ وَلَهَا؟ مَعَهَا سِقَاؤُهَا وَحِذَاؤُهَا. تَرِدُ الْمَاءَ وَتَأْكُلُ الشَّجَرَ. حَتَّىٰ يَلْقَاهَا رَبُّهَا».

قَالَ يَحْيَىٰ: أَحْسِبُ قَرَأْتُ: عِفَاصَهَا.

[البخاري: كتاب العلم، باب الغضب في الموعظة والتعليم، رقم: ٩١].

٢ ـ (...) ـ وحدّثنا يَحْيَىٰ بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ ـ قَالَ ابْنُ حُجْرٍ: أَخْبَرَنَا. وَقَالَ الآخَرَانِ: حَدَّثَنَا إِسْمَاعِيلُ ـ وَهُوَ ابْنُ جَعْفَرٍ، عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمٰنِ، عَنْ يَزِيدَ مَوْلَى الْمُنْبَعِثِ، عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ؛ أَنَّ رَجُلاً سَأَلَ رَسُولَ اللَّهِ ﷺ عَنِ اللُّقَطَةِ؟ فَقَالَ: «عَرِّفْهَا سَنَةً. ثُمَّ اعْرِفْ وِكَاءَهَا وَعِفَاصَهَا. ثُمَّ اسْتَنْفِقْ بِهَا، فَإِنْ جَاءَ رَبُّهَا فَأَدِّهَا إِلَيْهِ» فَقَالَ: يَا رَسُولَ اللَّهِ، فَضَالَّةُ الْغَنَمِ؟ قَالَ: خُذْهَا، فَإِنَّمَا هِيَ لَكَ أَوْ لأَخِيكَ أَوْ لِلذِّئْبِ. قَالَ: يَا رَسُولَ اللَّهِ، فَضَالَّةُ الإِبِلِ؟ قَالَ: فَغَضِبَ رَسُولُ اللَّهِ ﷺ حَتَّى احْمَرَّتْ وَجْنَتَاهُ ـ أَوِ احْمَرَّ وَجْهُهُ ـ ثُمَّ قَالَ: «مَالَكَ وَلَهَا؟ مَعَهَا حِذَاؤُهَا وَسِقَاؤُهَا حَتَّىٰ يَلْقَاهَا رَبُّهَا».

٣ ـ (...) ـ وحدّثني أَبُو الطَّاهِرِ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي سُفْيَانُ الثَّوْرِيُّ وَمَالِكُ بْنُ أَنَسٍ وَعَمْرُو بْنُ الْحَارِثِ وَغَيْرُهُمْ؛ أَنَّ رَبِيعَةَ بْنَ أَبِي عَبْدِ الرَّحْمٰنِ حَدَّثَهُمْ، بِهٰذَا الإِسْنَادِ ... مِثْلَ حَدِيثِ مَالِكٍ.

غَيْرَ أَنَّهُ زَادَ: قَالَ: أَتَى رَجُلٌ رَسُولَ اللَّهِ ﷺ وَأَنَا مَعَهُ. فَسَأَلَهُ عَنِ اللُّقَطَةِ؟ قَالَ: وَقَالَ عَمْرٌو فِي الْحَدِيثِ: «فَإِذَا لَمْ يَأْتِ لَهَا طَالِبٌ فَاسْتَنْفِقْهَا».

٤ ـ (...) ـ وحدّثني أَحْمَدُ بْنُ عُثْمَانَ بْنِ حَكِيمٍ الأَوْدِيُّ: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ: حَدَّثَنِي سُلَيْمَانُ ـ وَهُوَ ابْنُ بِلاَلٍ ـ عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمٰنِ، عَنْ يَزِيدَ مَوْلَى الْمُنْبَعِثِ. قَالَ: سَمِعْتُ زَيْدَ بْنَ خَالِدٍ الْجُهَنِيَّ يَقُولُ: أَتَىٰ رَجُلٌ رَسُولَ اللَّهِ ﷺ،

became angry. He added after his (The Prophet's) saying "Make a public announcement about it for a year": "If its owner did not come (to claim it) it would become a deposit with you."

5-(...) Yazid narrated that he had heard Khalid Ibn Zaid saying: The Prophet "Allah's blessing and peace be upon him" was asked about the fallen thing of gold or silver which is picked up. He said: "Remember the description of its container and the string with which it is tied, and announce it publicly for one year. If you do not know (its owner) then you can spend it, and it is regarded as a deposit entrusted to you. If its owner comes to claim it on any day, you should give it to him." The man then asked The Prophet "Allah's blessing and peace be upon him" about a lost camel. The Prophet "Allah's blessing and peace be upon him" said: "Leave it, as it has its feet, water container; and it can reach the place of water and eat trees till its owner finds it." He asked him about a lost sheep. The Prophet "Allah's blessing and peace be upon him" said: "Take it, for it is for you, for your brother (its owner) or for the wolf."

6-(...) Zaid Ibn Khalid Al-Juhani narrated: A man asked The Prophet "Allah's blessing and peace be upon him" about a lost camel. Rabie'a added: His cheeks turned red...and the rest is the same, to which he added: "If its owner came and knew its container, number and tying material then give it to him; otherwise, it would be for you."

7-(...) Zaid Ibn Khalid Al-Juhani "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" was asked about the fallen thing which is picked up. He said: "Make a public announcement about it for one year, during which if no one recognized it, then remember its container and tying material and utilize it. Then, if its owner came (to claim it), you should give it to him."

8-(...) The same was narrated on the authority of Ad-Dahhak Ibn Uthman, with the same chain of transmitters, according to which (it was mentioned that The Prophet said): "If it was recognized (by its owner), you should give it (to him); otherwise, remember its container, tying material and number (and utilize it)."

9-(1723) Suwaid Ibn Ghafala narrated: I set out with Zaid Ibn Suhan and Salman Ibn Rabie'a in a certain expedition. (On the way) I found a whip which I picked up. They said to me: "Leave it." I replied: "No, but I would make a public announcement about it. If its owner came (and claimed it, I

فَذَكَرَ نَحوَ حَدِيثِ إِسْمَاعِيلَ بْنِ جَعْفَرٍ. غَيْرَ أَنَّهُ قَالَ: فَاحْمَارَّ وَجْهُهُ وَجَبِينُهُ وَغَضِبَ. وَزَادَ بَعْدَ قَوْلِهِ: «ثُمَّ عَرِّفْهَا سَنَةً»، «فَإِنْ لَمْ يَجِئْ صَاحِبُهَا كَانَتْ وَدِيعَةً عِنْدَكَ».

٥ ـ (...) ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا سُلَيْمَانُ ـ يَعْنِي ابْنَ بِلاَلٍ ـ عَنْ يَحْيَىٰ بْنِ سَعِيدٍ، عَنْ يَزِيدَ مَوْلَىٰ الْمُنْبَعِثِ؛ أَنَّهُ سَمِعَ زَيْدَ بْنَ خَالِدٍ الْجُهَنِيَّ صَاحِبَ رَسُولِ اللَّهِ ﷺ يَقُولُ: سُئِلَ رَسُولُ اللَّهِ ﷺ عَنِ اللُّقَطَةِ، الذَّهَبِ أَوِ الْوَرِقِ؟ فَقَالَ: «اعْرِفْ وِكَاءَهَا وَعِفَاصَهَا، ثُمَّ عَرِّفْهَا سَنَةً، فَإِنْ لَمْ تَعْرِفْ فَاسْتَنْفِقْهَا. وَلْتَكُنْ وَدِيعَةً عِنْدَكَ. فَإِنْ جَاءَ طَالِبُهَا يَوْماً مِنَ الدَّهْرِ فَأَدِّهَا إِلَيْهِ» وَسَأَلَهُ عَنْ ضَالَّةِ الإِبِلِ؟ فَقَالَ: مَالَكَ وَلَهَا؟ دَعْهَا، فَإِنَّ مَعَهَا حِذَاءَهَا وَسِقَاءَهَا. تَرِدُ الْمَاءَ وَتَأْكُلُ الشَّجَرَ. حَتَّىٰ يَجِدَهَا رَبُّهَا» وَسَأَلَهُ عَنِ الشَّاةِ؟ فَقَالَ: «خُذْهَا، فَإِنَّمَا هِيَ لَكَ أَوْ لأَخِيكَ أَوْ لِلذِّئْبِ».

٦ ـ (...) ـ وحدّثني إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا حَبَّانُ بْنُ هِلاَلٍ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: حَدَّثَنِي يَحْيَىٰ بْنُ سَعِيدٍ وَرَبِيعَةُ الرَّأْيِ بْنُ أَبِي عَبْدِ الرَّحْمٰنِ، عَنْ يَزِيدَ مَوْلَى الْمُنْبَعِثِ. عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ؛ أَنَّ رَجُلاً سَأَلَ النَّبِيَّ ﷺ عَنْ ضَالَّةِ الإِبِلِ؟ زَادَ رَبِيعَةُ: فَغَضِبَ حَتَّى احْمَرَّتْ وَجْنَتَاهُ... وَاقْتَصَّ الْحَدِيثَ بِنَحْوِ حَدِيثِهِمْ.

وَزَادَ «فَإِنْ جَاءَ صَاحِبُهَا فَعَرَفَ عِفَاصَهَا، وَعَدَدَهَا وَوِكَاءَهَا، فَأَعْطِهَا إِيَّاهُ، وَإِلا، فَهِيَ لَكَ».

٧ ـ (...) ـ وحدّثني أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرِو بْنِ سَرْحٍ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: حَدَّثَنِي الضَّحَّاكُ بْنُ عُثْمَانَ، عَنْ أَبِي النَّضْرِ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ. قَالَ: سُئِلَ رَسُولُ اللَّهِ ﷺ عَنِ اللُّقَطَةِ؟ فَقَالَ: «عَرِّفْهَا سَنَةً. فَإِنْ لَمْ تُعْتَرَفْ، فَاعْرِفْ عِفَاصَهَا وَوِكَاءَهَا. ثُمَّ كُلْهَا، فَإِنْ جَاءَ صَاحِبُهَا فَأَدِّهَا إِلَيْهِ».

٨ ـ (...) ـ وَحَدَّثَنِيهِ إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا أَبُو بَكْرٍ الْحَنَفِيُّ: حَدَّثَنَا الضَّحَّاكُ بْنُ عُثْمَانَ، بِهٰذَا الإِسْنَادِ. وَقَالَ فِي الْحَدِيثِ: «فَإِنِ اعْتُرِفَتْ فَأَدِّهَا، وَإِلاَّ فَاعْرِفْ عِفَاصَهَا وَوِكَاءَهَا وَعَدَدَهَا».

٩ ـ (١٧٢٣) ـ وحدّثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ. (ح) وَحَدَّثَنِي أَبُو بَكْرِ بْنُ نَافِعٍ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ. قَالَ: سَمِعْتُ سُوَيْدَ بْنَ غَفَلَةَ قَالَ: خَرَجْتُ أَنَا وَزَيْدُ بْنُ صُوحَانَ وَسَلْمَانُ بْنُ

would give it to him), otherwise, I would utilize it." I insisted (on taking it and that was) against their will. When we returned from our expedition, it was decreed that I performed Hajj. I came to Medina, where I met Ubai Ibn Ka'b "Allah be pleased with him" whom I told about the whip and about their saying. He said: I found a purse containing one hundred Dinars during the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him". So I went to The Prophet "Allah's blessing and peace be upon him" (regarding it). He said: "Make public announcement about it for one year." I did so, but nobody turned up to claim it, so I again went to The Prophet "Allah's blessing and peace be upon him" who said: "Make public announcement about it for another year." I did, but none turned up to claim it. I went to The Prophet "Allah's blessing and peace be upon him" who said: "Make public announcement about it for a (third) year." I did, but none turned up to claim it. I went to him (for the fourth time) and he said: "Keep the container and the string which is used for its tying and count the money it contains and if its owner comes, give it to him; otherwise, utilize it." Then I utilized it. He (Shu'ba, the sub-narrator) added: Later on, I met him (Salama Ibn Kuhail who narrated the Hadith from Suwaid) in Mecca, who told me: I do not know whether he (Suwaid) said (that Ubai's public announcement was) for three years or one year.

(...) Suwaid Ibn Ghafala narrated: I set out with Zaid Ibn Suhan and Salman Ibn Rabie'a in a certain expedition. (On the way) I found a whip...and the rest is the same up to his saying: Then, I utilized it. Shu'ba said: I heard him (Salama Ibn Kuhail) ten years later saying: He (Ubai) made a public announcement about it for one year.

10-(...) The same was narrated on the authority of Salama Ibn Kuhail, with the same chain of transmitters, but with a slight change of words.

[1] The fallen thing of the pilgrim

11-(1724) Abd Ar-Rahman Ibn Uthman At-Taimi narrated that The Messenger of Allah "Allah's blessing and peace be upon him" forbade (picking) the fallen thing of the pilgrim (with the intention of possessing it).

12-(1725) Zaid Ibn Khalid Al-Juhani narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who took a lost thing (such as animal or anything else) would be a stray as long as he did not make a public announcement about it."

رَبِيعَةَ غَازِينَ. فَوَجَدْتُ سَوْطاً فَأَخَذْتُه. فَقَالاَ لِي: دَعْه. فَقُلْتُ: لاَ. وَلٰكِنِّي أُعَرِّفُهُ، فَإِنْ جَاءَ صَاحِبُهُ وَإِلاَّ اسْتَمْتَعْتُ بِه. قَالَ: فَأَبَيْتُ عَلَيْهِمَا، فَلَمَّا رَجَعْنَا مِنْ غَزَاتِنَا قُضِيَ لِي أَنِّي حَجَجْتُ، فَأَتَيْتُ الْمَدِينَةَ، فَلَقِيتُ أُبَيَّ بْنَ كَعْبٍ، فَأَخْبَرْتُهُ بِشَأْنِ السَّوْطِ وَبِقَوْلِهِمَا. فَقَالَ: إِنِّي وَجَدْتُ صُرَّةً فِيهَا مِئَةُ دِينَارٍ عَلَىٰ عَهْدِ رَسُولِ اللَّهِ ﷺ، فَأَتَيْتُ بِهَا رَسُولَ اللَّهِ ﷺ. فَقَالَ: «عرِّفْهَا حولاً» قَالَ: فعرَّفتها فلمْ أجد منْ يعْرفُها. ثمَّ أتيتُه فقالَ: «عرِّفْها حولاً» فعرَّفتُها فلمْ أجِدْ مَنْ يَعْرِفُهَا. ثُمَّ أَتَيْتُهُ فَقَالَ: «عَرِّفْهَا حَوْلاً» فَعَرَّفْتُهَا فَلَمْ أَجِدْ مَنْ يَعْرِفُهَا. فَقَالَ: «احْفَظْ عَدَدَهَا وَوِعَاءَهَا وَوِكَاءَهَا، فَإِنْ جَاءَ صَاحِبُهَا وَإِلاَّ فَاسْتَمْتِعْ بِهَا» فَاسْتَمْتَعْتُ بِهَا.

فَلَقِيتُهُ بَعْدَ ذٰلِكَ بِمَكَّةَ فَقَالَ: لاَ أَدْرِي بِثَلاَثَةِ أَحْوَالٍ أَوْ حَوْلٍ وَاحِدٍ.

[البخاري: كتاب اللقطة، باب إذا أخبره رب اللقطة بالعلامة...، رقم: ٢٤٢٦].

(...) ـ **وحدّثني** عَبْدُ الرَّحْمٰنِ بْنُ بِشْرٍ الْعَبْدِيُّ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنِي سَلَمَةُ بْنُ كُهَيْلٍ. أَوْ أَخْبَرَ الْقَوْمَ وَأَنَا فِيهِمْ. قَالَ: سَمِعْتُ سُوَيْدَ بْنَ غَفَلَةَ قَالَ: خَرَجْتُ مَعَ زَيْدِ بْنِ صُوحَانَ وَسَلْمَانَ بْنِ رَبِيعَةَ. فَوَجَدْتُ سَوْطاً... وَاقْتَصَّ الْحَدِيثَ بِمِثْلِهِ. إِلَىٰ قَوْلِهِ: فَاسْتَمْتَعْتُ بِهَا. قَالَ شُعْبَةُ: فَسَمِعْتُهُ بَعْدَ عَشْرِ سِنِينَ يَقُولُ: عَرَّفَهَا عَاماً وَاحِداً.

١٠ ـ (...) ـ **وحدّثنا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي. جَمِيعاً عَنْ سُفْيَانَ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ الرَّقِّيُّ: حَدَّثَنَا عُبَيْدُ اللَّهِ ـ يَعْنِي ابْنَ عَمْرٍو ـ عَنْ زَيْدِ بْنِ أَبِي أُنَيْسَةَ. (ح) وَحَدَّثَنِي عَبْدُ الرَّحْمٰنِ بْنُ بِشْرٍ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ. كُلُّ هٰؤُلاَءِ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، بِهٰذَا الإِسْنَادِ، نَحْوَ حَدِيثِ شُعْبَةَ.

وَفِي حَدِيثِهِمْ جَمِيعاً: ثَلاَثَةَ أَحْوَالٍ. إِلاَّ حَمَّادَ بْنَ سَلَمَةَ فَإِنَّ فِي حَدِيثِهِ: عَامَيْنِ أَوْ ثَلاَثَةً. وَفِي حَدِيثِ سُفْيَانَ وَزَيْدِ بْنِ أَبِي أُنَيْسَةَ وَحَمَّادِ بْنِ سَلَمَةَ: «فَإِنْ جَاءَ أَحَدٌ يُخْبِرُكَ بِعَدَدِهَا وَوِعَائِهَا وَوِكَائِهَا. فَأَعْطِهَا إِيَّاهُ». وَزَادَ سُفْيَانُ فِي رِوَايَةِ وَكِيعٍ: «وَإِلاَّ فَهِيَ كَسَبِيلِ مَالِكَ». وَفِي رِوَايَةِ ابْنِ نُمَيْرٍ: «وَإِلاَّ فَاسْتَمْتِعْ بِهَا».

١ ـ باب في لُقَطَة الحَاجِّ

١١ ـ (١٧٢٤) ـ **حدّثني** أَبُو الطَّاهِرِ وَيُونُسُ بْنُ عَبْدِ الأَعْلَىٰ. قَالاَ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، عَنْ بُكَيْرِ بْنِ عَبْدِ اللَّهِ بْنِ الأَشَجِّ، عَنْ يَحْيَىٰ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ حَاطِبٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عُثْمَانَ التَّيْمِيِّ؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَىٰ عَنْ لُقَطَةِ الْحَاجِّ.

١٢ ـ (١٧٢٥) ـ **وحدّثني** أَبُو الطَّاهِرِ وَيُونُسُ بْنُ عَبْدِ الأَعْلَىٰ. قَالاَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ. قَالَ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، عَنْ بَكْرِ بْنِ سَوَادَةَ، عَنْ أَبِي سَالِمٍ الْجَيْشَانِيِّ، عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ، عَنْ رَسُولِ اللَّهِ ﷺ؛ أَنَّهُ قَالَ: «مَنْ آوَىٰ ضَالَّةً فَهُوَ ضَالٌّ، مَا لَمْ يُعَرِّفْهَا».

[2] Prohibition of milking the animals without excusing their owner

13-(1726) Ibn Umar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Let no one milk the animal of another without taking his permission. does anyone of you like that his attic room should be broken, his storeroom be opened and his foodstuff be picked up (without taking his permission)? Indeed, the udders of the animals store the food (i.e. the milk) for their owners. So, let no one milk the animal of another without taking his permission."

(...) The same was narrated on the authority of Nafi from Ibn Umar from The Prophet "Allah's blessing and peace be upon him" through another chain of transmitters, with a slight change of words.

[3] What about hospitality

14-(48) Abu Shuraih Al-Adawi narrated: My ears heard and my eyes saw when Allah's Apostle "Allah's blessing and peace be upon him" said: "He, who believes in Allah and the Last Day should entertain his guest generously with his reward." We asked: "What is his reward, O Messenger of Allah?" he said: "(to entertain him for) a day and a night (with the highest quality of food available to one); and the time of hospitality (with normal food) is three days. What is more than that would be considered as charity. He, who believes in Allah and the Last Day should talk what is good or keep silent."

15-(...) Abu Shuraih Al-Khuza'i narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "The time of entertainment (with normal food) is three days, and his (the guest's) reward (with the highest quality of food) is a day and a night. it is not lawful for a Muslim guest to stay with his host brother for such a long period so as to put him in a critical situation." They asked: "O Messenger of Allah! How should he put him in a critical situation?" he said: "It is to stay with him (for so long time) that he would have nothing to entertain him with."

16-(...) Abu Shuraih Al-Khuza'i narrated: My ears heard, my eyes saw and my mind kept when Allah's Apostle "Allah's blessing and peace be upon him" said...and the rest is the same, in which he said: "It is not lawful for anyone of you (the guest) to stay with his brother (host so long as) to put him in a critical situation."

17-(1727) Uqba Ibn Amir "Allah be pleased with him" narrated: We said to The Messenger of Allah "Allah's blessing and peace be upon him":

٢ ـ باب تَحْرِيمِ حَلْبِ المَاشِيَة بغير إِذْنِ مالكها

١٣ ـ (١٧٢٦) ـ **حدّثنا** يَحْيَىٰ بْنُ يَحْيَىٰ التَّمِيمِيُّ. قال: قَرَأْتُ عَلَىٰ مَالِكِ بْنِ أَنَسٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لا يَحْلُبَنَّ أَحَدٌ مَاشِيَةَ أَحَدٍ إِلاَّ بِإِذْنِهِ. أَيُحِبُّ أَحَدُكُمْ أَنْ تُؤْتَىٰ مَشْرَبَتُهُ، فَتُكْسَرَ خِزَانَتُه، فَيُنْتَقَلَ طَعَامُهُ؟ إِنَّمَا تَخْزُنُ لَهُمْ ضُرُوعُ مَوَاشِيهِمْ أَطْعِمَتَهُمْ. فَلاَ يَحْلُبَنَّ أَحَدٌ مَاشِيَةَ أَحَدٍ إِلاَّ بِإِذْنِهِ».

[البخاري: كتاب اللقطة، باب لا تحتلب ماشية أحد بغير إذنه، رقم: ٢٤٣٥].

(...) ـ **وحدّثناه** قُتَيْبَةُ بْنُ سَعِيدٍ وَمُحَمَّدُ بْنُ رُمْحٍ. جَمِيعاً عَنِ اللَّيْثِ بْنِ سَعْدٍ. (ح) وَحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنِي أَبِي. كِلاَهُمَا عَنْ عُبَيْدِ اللَّهِ. (ح) وَحَدَّثَنِي أَبُو الرَّبِيعِ وَأَبُو كَامِلٍ. قَالاَ: حَدَّثَنَا حَمَّادٌ. (ح) وَحدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ ـ يَعْنِي ابْنَ عُلَيَّةَ ـ. جَمِيعاً عَنْ أَيُّوبَ. (ح) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ أَيُّوبَ. وَابْنُ جُرَيْجٍ عَنْ مُوسَىٰ. كُلُّ هٰؤُلاَءِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ، نَحْوَ حَدِيثِ مَالِكٍ.

غَيْرَ أَنَّ فِي حَدِيثِهِمْ جَمِيعاً: «فَيُنْتَثَلَ» إِلاَّ اللَّيْثَ بْنَ سَعْدٍ فَإِنَّ فِي حَدِيثِه: «فَيُنْتَقَل طَعَامُهُ» كَرِوَايَةِ مَالِكٍ.

٣ ـ باب الضِّيَافَة ونحوها

١٤ـ (٤٨) ـ **حدّثنا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِي شُرَيْحٍ الْعَدَوِيِّ؛ أَنَّهُ قَالَ: سَمِعَتْ أُذُنَايَ وَأَبْصَرَتْ عَيْنَايَ حِينَ تَكَلَّمَ رَسُولُ اللَّهِ ﷺ. فَقَالَ: «مَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الآخِرِ، فَلْيُكْرِمْ ضَيْفَهُ جَائِزَتَهُ». قَالُوا: وَمَا جَائِزَتُهُ يَا رَسُولَ اللهِ؟ قَالَ: «يَوْمُهُ وَلَيْلَتُهُ. وَالضِّيَافَةُ ثَلاَثَةُ أَيَّامٍ. فَمَا كَانَ وَرَاءَ ذٰلِكَ فَهُوَ صَدَقَةٌ عَلَيْهِ».

وَقَالَ: «مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ فَلْيَقُلْ خَيْراً أَوْ لِيَصْمُتْ».

١٥ ـ (...) ـ **حدّثنا** أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلاَءِ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي شُرَيْحٍ الْخُزَاعِيِّ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الضِّيَافَةُ ثَلاَثَةُ أَيَّامٍ. وَجَائِزَتُهُ يَوْمٌ وَلَيْلَةٌ. وَلاَ يَحِلُّ لِرَجُلٍ مُسْلِمٍ أَنْ يُقِيمَ عِنْدَ أَخِيهِ حَتَّىٰ يُؤْثِمَهُ». قَالُوا: يَا رَسُولَ اللَّهِ، وَكَيْفَ يُؤْثِمُهُ؟ قَالَ: «يُقِيمُ عِنْدَهُ، وَلاَ شَيْءَ لَهُ يَقْرِيهِ بِهِ».

١٦ ـ (...) ـ **وحدّثناه** مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا أَبُو بَكْرٍ ـ يَعْنِي الْحَنَفِيَّ ـ: حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ: حَدَّثَنَا سَعِيدٌ الْمَقْبُرِيُّ؛ أَنَّهُ سَمِعَ أَبَا شُرَيْحٍ الْخُزَاعِيَّ يَقُولُ: سَمِعَتْ أُذُنَايَ وَبَصُرَ عَيْنِي وَوَعَاهُ قَلْبِي حِينَ تَكَلَّمَ بِهِ رَسُولُ اللَّهِ ﷺ... فَذَكَرَ بِمِثْلِ حَدِيثِ اللَّيْثِ. وَذَكَرَ فِيهِ: «وَلاَ يَحِلُّ لأَحَدِكُمْ أَنْ يُقِيمَ عِنْدَ أَخِيهِ حَتَّىٰ يُؤْثِمَهُ» بِمِثْلِ مَا فِي حَدِيثِ وَكِيعٍ.

١٧ ـ (١٧٢٧) ـ **حدّثنا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ؛ أَنَّهُ قَالَ: قُلْنَا:

"O Messenger of Allah! You always send us (as your envoys) and it happens that we might halt at some people who would not entertain us. What is your opinion as regards that?" upon this The Messenger of Allah "Allah's blessing and peace be upon him" said to us: "If you halt at some people who entertained you with the same as a guest should be entertained, then, accept it; and if they did not do so, then you would take from them what should be given to a guest."

[4] Desirability to spend the surplus wealth on one's brother

18-(1728) Abu Sa'id Al-Khudri "Allah be pleased with him" narrated: While we were on a journey with The Prophet "Allah's blessing and peace be upon him", a man came riding his mount. He started turning his sight right and left. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever has an extra mount should give it to him, who has no mount; and whoever has a surplus provisions should give it to him who has no provisions." He (the narrator) added: He (The Prophet) made a mention of so many kinds of property (whose surplus should be given to those who have nothing of it) to the extent that we thought that one had no right over the surplus (of anything).

[5] Desirability to mix the (remaining) provisions (of the people) together in case the provisions ran short

19-(1729) Iyas Ibn Salama narrated from his father: We set out with The Messenger of Allah "Allah's blessing and peace be upon him" in a certain expedition. We suffered from a great difficulty (because of the shortage of provisions) that we intended to slaughter some of our mounts. The Prophet of Allah "Allah's blessing and peace be upon him" ordered that our (remaining) provisions should be collected, for which we spread a leather sheet, on which the (remaining) provisions of the people heaped up. I stretched myself to guess how much that (sheet) was, and I guessed it (in length and breadth) as sufficient for a she-goat to sit, and we were (at this time) fourteen hundred. He (the narrator) added: We all ate our fill, and stuffed our bags. Then, The Prophet of Allah "Allah's blessing and peace be upon him" said: "Is there any (water for) ablution?" a man brought a pot containing very little water, which he poured in a basin, from which all of us performed ablution, using the water abundantly, and we were fourteen hundred. Then, eight persons came and asked: "Is there any (water for) ablution?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "The ablution has already been performed."

يَا رَسُولَ اللَّهِ، إِنَّكَ تَبْعَثُنَا فَنَنْزِلُ بِقَوْمٍ فَلاَ يَقْرُونَنَا. فَمَا تَرَىٰ؟ فَقَالَ لَنَا رَسُولُ اللَّهِ ﷺ: «إِنْ نَزَلْتُمْ بِقَوْمٍ فَأَمَرُوا لَكُمْ بِمَا يَنْبَغِي لِلضَّيْفِ، فَاقْبَلُوا، فَإِنْ لَمْ يَفْعَلُوا، فَخُذُوا مِنْهُمْ حَقَّ الضَّيْفِ الَّذِي يَنْبَغِي لَهُمْ».

[البخاري: كتاب المظالم، باب قصاص المظلوم إذا وجد مال ظالمه، رقم: ٢٤٦١].

٤ ـ بَابُ اسْتِحْبَابِ الْمُوَاسَاةِ بِفُضُولِ المال

١٨ ـ (١٧٢٨) ـ حدّثنا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا أَبُو الأَشْهَبِ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ، قَالَ: بَيْنَمَا نَحْنُ فِي سَفَرٍ مَعَ النَّبِيِّ ﷺ، إِذْ جَاءَ رَجُلٌ عَلَىٰ رَاحِلَةٍ لَهُ. قَالَ: فَجَعَلَ يَصْرِفُ بَصَرَهُ يَمِيناً وَشِمَالاً. فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ كَانَ مَعَهُ فَضْلُ ظَهْرٍ فَلْيَعُدْ بِهِ عَلَىٰ مَنْ لاَ ظَهْرَ لَهُ. وَمَنْ كَانَ لَهُ فَضْلٌ مِنْ زَادٍ فَلْيَعُدْ بِهِ عَلَىٰ مَنْ لاَ زَادَ لَهُ».

قَالَ: فَذَكَرَ مِنْ أَصْنَافِ الْمَالِ مَا ذَكَرَ، حَتَّىٰ رَأَيْنَا أَنَّهُ لاَ حَقَّ لأَحَدٍ مِنَّا فِي فَضْلٍ.

٥ ـ باب اسْتِحْبَابِ خَلْطِ الأَزْوَادِ إذا قَلَّتْ والمواساة فيها

١٩ ـ (١٧٢٩) ـ حدّثني أَحْمَدُ بْنُ يُوسُفَ الأَزْدِيُّ: حَدَّثَنَا النَّضْرُ ـ يَعْنِي ابْنَ مُحَمَّدٍ الْيَمَامِيَّ ـ: حَدَّثَنَا عِكْرِمَةُ ـ وَهُوَ ابْنُ عَمَّارٍ ـ: حَدَّثَنَا إِيَاسُ بْنُ سَلَمَةَ، عَنْ أَبِيهِ، قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي غَزْوَةٍ. فَأَصَابَنَا جَهْدٌ. حَتَّىٰ هَمَمْنَا أَنْ نَنْحَرَ بَعْضَ ظَهْرِنَا. فأمر نبيُّ اللهِ ﷺ فجمعنا مزاودنا، فبسطنا له نطعاً، فاجتمع زادُ القوم على النِّطَعِ. قَالَ: فتطاولْتُ لأَحْزُرَهُ كَمْ هُوَ؟ فَحَزَرْتُهُ كَرَبْضَةِ الْعَنْزِ. وَنَحْنُ أَرْبَعَ عَشْرَةَ مِئَةً.

قَالَ: فَأَكَلْنَا حَتَّىٰ شَبِعْنَا جَمِيعاً. ثُمَّ حَشَوْنَا جُرُبَنَا. فَقَالَ نَبِيُّ اللَّهِ ﷺ: «فَهَلْ مِنْ وَضُوءٍ؟» قَالَ: فَجَاءَ رَجُلٌ بِإِدَاوَةٍ لَهُ، فِيهَا نُطْفَةٌ. فَأَفْرَغَهَا فِي قَدَحٍ. فَتَوَضَّأْنَا كُلُّنَا. نُدَغْفِقُهُ دَغْفَقَةً. أَرْبَعَ عَشْرَةَ مِئَةً.

قَالَ: ثُمَّ جَاءَ بَعْدَ ذَلِكَ ثَمَانِيَةٌ فَقَالُوا: هَلْ مِنْ طَهُورٍ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَرِغَ الْوَضُوءُ».

(32) The Book Of Jihad And Expeditions

[1] The permissibility of invading the unbelievers whom the call of Islam had already reached, without notifying them before the attack

1-(1730) Ibn Awn narrated: I wrote to Nafi, asking him about the (necessity of) calling (the unbelievers to Islam) before fighting. He wrote to me (the following reply): "That was during the early days of Islam. The Messenger of Allah "Allah's blessing and peace be upon him" invaded (the tribe of) Banu Al-Mustaliq while they were inattentive, and their animals were being watered at the (stream of) water. He killed their fighters and captured their captives. On that day, he got (Yahya said: I thought he said Juwairiya) Bint Al-Harith. This Hadith was narrated to me by Abdullah Ibn Umar "Allah be pleased with both", who was involved in this army (of Muslims).

(...) The same was narrated on the authority of Ibn Awn with the same chain of transmitters, in which he mentioned "Juwairiya Bint Al-Harith", with no doubt.

[2] Appointing the leaders of the expeditions by the imam, and his advice to them to abide by the etiquettes of war and the related matters

2-(1731) Yahya Ibn Adam narrated from Sufyan: He dictated to us (the following Hadith).

3-(...) Sulaiman Ibn Buraida narrated from his father: Whenever The Messenger of Allah "Allah's blessing and peace be upon him" appointed anyone as leader of an army or detachment, he would privately urge him to fear Allah and to be good to the Muslims who were with him. He would say: "Fight in the name of Allah and in the cause of Allah. Fight against those who disbelieve in Allah. Fight and do not misappropriate (the spoils). You should neither break your pledge, nor should you mutilate (the dead) bodies. You should not also kill the children.

When you meet your unbelieving enemies, call them to three things. If they respond to any one of them, you should accept it and keep yourself from causing any harm to them. Call them to (embrace) Islam. If they respond to you, you should accept it from them and withhold yourself from fighting them. Then call them to emigrate from their land to the land of the Emigrants, and tell them that if they do that, they will have all the privileges and obligations of the Emigrants. If they refuse to emigrate (from their land), inform them that they will become as the Bedouin Muslims and will be subject to the orders of Allah like other believers, but they will not

٣٢ ـ كِتَابُ الجِهَادِ والسِّيَرِ

١ ـ بابُ جوازِ الإغارةِ على الكُفَّارِ الذين بلَغَتْهم دعْوَةُ الإسلامِ من غيرِ تَقَدُّمِ الإِعْلامِ بالإِغارة

١ ـ (١٧٣٠) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ التَّمِيمِيُّ: حَدَّثَنَا سُلَيْمُ بْنُ أَخْضَرَ، عَنِ ابْنِ عَوْنٍ. قَالَ: كَتَبْتُ إِلَىٰ نَافِعٍ أَسْأَلُهُ عَنِ الدُّعَاءِ قَبْلَ الْقِتَالِ؟ قَالَ: فَكَتَبَ إِلَيَّ: إِنَّمَا كَانَ ذٰلِكَ فِي أَوَّلِ الإِسْلاَمِ. قَدْ أَغَارَ رَسُولُ اللَّهِ ﷺ عَلَىٰ بَنِي الْمُصْطَلِقِ وَهُمْ غَارُّونَ. وَأَنْعَامُهُمْ تُسْقَىٰ عَلَى الْمَاءِ. فقتلَ مُقَاتِلَتَهُمْ، وسَبَىٰ سَبْيَهُمْ، وَأَصابَ يومئِذٍ ـ قالَ يَحْيىٰ: أَحْسِبُهُ قَالَ ـ جُوَيْرِيَةَ ـ أَوْ قَالَ: الْبَتَّةَ ـ ابْنَةَ الْحَارِثِ.

وَحَدَّثَنِي هٰذَا الْحَدِيثَ عَبْدُ اللَّهِ بْنُ عُمَرَ. وَكَانَ فِي ذَاكَ الْجَيْشِ.

[البخاري: كتاب العتق، باب من ملك من العرب رقيقاً فوهب...، رقم: ٢٥٤١].

(...) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنِ ابْنِ عَوْنٍ، بِهٰذَا الإِسْنَادِ، مِثْلَهُ. وَقَالَ: جُوَيْرِيَةَ بِنْتَ الْحَارِثِ، وَلَمْ يَشُكَّ.

٢ ـ بابُ تأْمير الإمامِ الأُمَرَاءَ على البُعُوثِ وَوَصِيَّتِهِ إيَّاهم بآدابِ الغزو وغيرِها

٢ ـ (١٧٣١) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعُ بْنُ الْجَرَّاحِ، عَنْ سُفْيَانَ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا يَحْيَىٰ بْنُ آدَمَ: حَدَّثَنَا سُفْيَانُ. قَالَ: أَمْلاَهُ عَلَيْنَا إِمْلاَءً.

٣ ـ (...) (ح) وحدّثني عَبْدُ اللَّهِ بْنُ هَاشِمٍ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنِي عَبْدُ الرَّحْمٰنِ ـ يَعْنِي ابْنَ مَهْدِيٍّ ـ: حَدَّثَنَا سُفْيَانُ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ. قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ، إِذَا أَمَّرَ أَمِيراً عَلَىٰ جَيْشٍ أَوْ سَرِيَّةٍ، أَوْصَاهُ فِي خَاصَّتِهِ بِتَقْوَى اللَّهِ وَمَنْ مَعَهُ مِنَ الْمُسْلِمِينَ خَيْراً. ثُمَّ قَالَ: «اغْزُوا بِاسْمِ اللَّهِ. فِي سَبِيلِ اللَّهِ. قَاتِلُوا مَنْ كَفَرَ بِاللَّهِ. اغْزُوا وَلاَ تَغُلُّوا وَلاَ تَغْدِرُوا وَلاَ تَمْثُلُوا وَلاَ تَقْتُلُوا وَلِيداً. وَإِذَا لَقِيتَ عَدُوَّكَ مِنَ الْمُشْرِكِينَ فَادْعُهُمْ إِلَىٰ ثَلاَثِ خِصَالٍ ـ أَوْ خِلاَلٍ ـ. فَأَيَّتُهُنَّ مَا أَجَابُوكَ فَاقْبَلْ مِنْهُمْ وَكُفَّ عَنْهُمْ. ثُمَّ ادْعُهُمْ إِلَى الإِسْلاَمِ، فَإِنْ أَجَابُوكَ فَاقْبَلْ مِنْهُمْ وَكُفَّ عَنْهُمْ. ثُمَّ ادْعُهُمْ إِلَى التَّحَوُّلِ مِنْ دَارِهِمْ إِلَىٰ دَارِ الْمُهَاجِرِينَ. وَأَخْبِرْهُمْ أَنَّهُمْ، إِنْ فَعَلُوا ذٰلِكَ، فَلَهُمْ مَا لِلْمُهَاجِرِينَ وَعَلَيْهِمْ مَا عَلَى الْمُهَاجِرِينَ، فَإِنْ أَبَوْا أَنْ يَتَحَوَّلُوا مِنْهَا، فَأَخْبِرْهُمْ أَنَّهُمْ يَكُونُونَ كَأَعْرَابِ الْمُسْلِمِينَ.

share the spoils of war or booty with them unless they take part with the Muslims in fighting (the unbelievers).

If they refuse (to embrace Islam), ask them to give the tribute. If they agree to give it, accept it from them and keep yourself from (fighting) them. If they refuse to give the tribute, seek for Allah's help and fight them. When you besiege a fort whose people appeal to you for protection granted in the name of Allah and His Messenger, do not give them the guarantee of Allah and His Messenger, but give them your own guarantee and that of your companions, for in case (it happens that) the protection given by you or your companions is disregarded, it will be a lesser sin than that (you will commit) in case the protection guaranteed in the name of Allah and His Messenger is disregarded. If you besiege a fort whose people ask you to let them out according to Allah's Command, do not let them out according to Allah's Command, but do that according to your own command, for you do not know whether you will be able to implement Allah's command regarding them."

4-(...) Sulaiman Ibn Buraida narrated from his father: Whenever The Messenger of Allah "Allah's blessing and peace be upon him" sent a leader with a detachment, he would call him and advise him...and the rest is the same.

5-(...) The same was narrated on the authority of Shu'ba.

[3] The order to make things easy (for the people) and to abandon (causing them to have) aversion (towards the religion of Islam)

6-(1732) Abu Musa "Allah be pleased with him" narrated: Whenever The Messenger of Allah "Allah's blessing and peace be upon him" sent anyone of his companions as an envoy of him he would say to him: "Give glad tidings (to the people) and do not cause them to have aversion (towards the religion). Make things easy and do not be hard (on them)."

7-(1733) Sa'id Ibn Abu Burda narrated from his father from his grandfather (Abu Musa) that The Messenger of Allah "Allah's blessing and peace be upon him" sent him and Mu'adh to Yemen, and said to them: "Make things easy and do not be hard (on the people). Give glad tidings (to them) and do not cause them to have aversion (towards the religion). Be in accordance with one another and do not be at odds."

(...) This Hadith was narrated on the authority of Sa'id Ibn Abu Burda, from his father, from his grandfather, from The Prophet "Allah's blessing and peace be upon him", without mentioning (the last statement): "Be in accordance with one another and do not be at odds."

يَجْرِي عَلَيْهِمْ حُكْمُ اللَّهِ الَّذِي يَجْرِي عَلَى الْمُؤْمِنِينَ. وَلاَ يَكُونُ لَهُمْ فِي الْغَنِيمَةِ وَالْفَيْءِ شَيْءٌ. إِلاَّ أَنْ يُجَاهِدُوا مَعَ الْمُسْلِمِينَ، فَإِنْ هُمْ أَبَوْا فَسَلْهُمُ الْجِزْيَةَ، فَإِنْ هُمْ أَجَابُوكَ فَاقْبَلْ مِنْهُمْ وَكُفَّ عَنْهُمْ، فَإِنْ هُمْ أَبَوْا فَاسْتَعِنْ بِاللَّهِ وَقَاتِلْهُمْ. وَإِذَا حَاصَرْتَ أَهْلَ حِصْنٍ، فَأَرَادُوكَ أَنْ تَجْعَلَ لَهُمْ ذِمَّةَ اللَّهِ وَذِمَّةَ نَبِيِّهِ. فَلاَ تَجْعَلْ لَهُمْ ذِمَّةَ اللَّهِ وَلاَ ذِمَّةَ نَبِيِّهِ. وَلَكِنِ اجْعَلْ لَهُمْ ذِمَّتَكَ وَذِمَّةَ أَصْحَابِكَ، فَإِنَّكُمْ، أَنْ تُخْفِرُوا ذِمَمَكُمْ وَذِمَمَ أَصْحَابِكُمْ، أَهْوَنُ مِنْ أَنْ تُخْفِرُوا ذِمَّةَ اللَّهِ وَذِمَّةَ رَسُولِهِ. وَإِذَا حَاصَرْتَ أَهْلَ حِصْنٍ، فَأَرَادُوكَ أَنْ تُنْزِلَهُمْ عَلَىٰ حُكْمِ اللَّهِ، فَلاَ تُنْزِلْهُمْ عَلَىٰ حُكْمِ اللَّهِ. وَلَكِنْ أَنْزِلْهُمْ عَلَىٰ حُكْمِكَ، فَإِنَّكَ لاَ تَدْرِي أَتُصِيبُ حُكْمَ اللَّهِ فِيهِمْ أَمْ لاَ». قَالَ عَبْدُ الرَّحْمٰنِ: هٰذَا أَوْ نَحْوَهُ.

وَزَادَ إِسْحَاقُ فِي آخِرِ حَدِيثِهِ، عَنْ يَحْيَىٰ بْنِ آدَمَ. قَالَ: فَذَكَرْتُ هٰذَا الْحَدِيثَ لِمُقَاتِلِ بْنِ حَيَّانَ ـ قَالَ يَحْيَىٰ: يَعْنِي أَنَّ عَلْقَمَةَ يَقُولُهُ لاِبْنِ حَيَّانَ ـ فَقَالَ: حَدَّثَنِي مُسْلِمُ بْنُ هَيْصَمٍ، عَنِ النُّعْمَانِ بْنِ مُقَرِّنٍ، عَنِ النَّبِيِّ ﷺ... نَحْوَهُ.

٤ ـ (...) ـ **وحدّثني** حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنِي عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنِي عَلْقَمَةُ بْنُ مَرْثَدٍ؛ أَنَّ سُلَيْمَانَ بْنَ بُرَيْدَةَ حَدَّثَهُ، عَنْ أَبِيهِ. قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا بَعَثَ أَمِيراً أَوْ سَرِيَّةً دَعَاهُ فَأَوْصَاهُ... وَسَاقَ الْحَدِيثَ بِمَعْنَىٰ حَدِيثِ سُفْيَانَ.

٥ ـ (...) ـ **حدّثنا** إِبْرَاهِيمُ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْوَهَّابِ الْفَرَّاءُ، عَنِ الْحُسَيْنِ بْنِ الْوَلِيدِ، عَنْ شُعْبَةَ، بِهٰذَا.

٣ ـ بابٌ في الأَمْرِ بالتَّيْسِيرِ وتَرْكِ التَّنْفِير

٦ ـ (١٧٣٢) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ ـ وَاللَّفْظُ لأَبِي بَكْرٍ ـ. قَالاَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَىٰ. قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا بَعَثَ أَحَداً مِنْ أَصْحَابِهِ فِي بَعْضِ أَمْرِهِ، قَالَ: «بَشِّرُوا وَلاَ تُنَفِّرُوا. وَيَسِّرُوا وَلاَ تُعَسِّرُوا».

(١٧٣٣) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنْ سَعِيدِ بْنِ أَبِي بُرْدَةَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ أَنَّ النَّبِيَّ ﷺ بَعَثَهُ وَمُعَاذاً إِلَى الْيَمَنِ. فَقَالَ: «يَسِّرَا وَلاَ تُعَسِّرَا. وَبَشِّرَا وَلاَ تُنَفِّرَا. وَتَطَاوَعَا وَلاَ تَخْتَلِفَا».

٧ ـ (...) ـ **وحدّثنا** مُحَمَّدُ بْنُ عَبَّادٍ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَابْنُ أَبِي خَلَفٍ، عَنْ زَكَرِيَّاءَ بْنِ عَدِيٍّ: أَخْبَرَنَا عُبَيْدُ اللَّهِ، عَنْ زَيْدِ بْنِ أَبِي أُنَيْسَةَ. كِلاَهُمَا عَنْ سَعِيدِ بْنِ أَبِي بُرْدَةَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنِ النَّبِيِّ ﷺ... نَحْوَ حَدِيثِ شُعْبَةَ.

وَلَيْسَ فِي حَدِيثِ زَيْدِ بْنِ أَبِي أُنَيْسَةَ «وَتَطَاوَعَا وَلاَ تَخْتَلِفَا».

[البخاري: كتاب المغازي: باب بعث أبي موسى ومعاذ إلى اليمن...، رقم: ٤٣٤٢].

8-(1734) Anas Ibn Malik "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Make things easy and do not be hard (on the people). Give tranquility (to them) and do not cause them to have aversion (towards the religion)."

[4] Prohibition of breaching one's faith

9-(1735) Ibn Umar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When Allah gathers the early and the later generations on the Day of Judgement, a flag will be raised for every betrayer (of faith with which he will be recognized), and it will be said: "That's the (flag of the) breach (of faith) made by so-and-so, the son of so-and-so.""

(...) The same was narrated on the authority of Ibn Umar from The Prophet "Allah's blessing and peace be upon him".

10-(...) Abdullah Ibn Dinar narrated that he heard Abdullah Ibn Umar "Allah be pleased with both" saying: The Messenger of Allah "Allah's blessing and peace be upon him" said: "On the Day of Judgement, Allah will fix a flag for the one who breached (his faith), and it will be said: "Verily, this is the (flag of the) breach (of faith) made by so-and-so.""

11-(...) Abdullah Ibn Umar "Allah be pleased with both" narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "Everyone who breached (his faith) will have a flag (with which he will be recognized) on the Day of Judgement."

12-(1736) Abu Wa'il narrated from Abdullah "Allah be pleased with him" that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Everyone who breached (his faith) will have a flag (with which he will be recognized) on the Day of Judgement, and it will be said: "This is the (flag of the) breach (of faith) made by so-and-so.""

(...) The same was narrated on the authority of Abd Ar-Rahman from Shu'ba, with the same chain of transmitters, without mentioning (the following statement): "and it will be said: "This is the (flag of the) breach (of faith) made by so-and-so."

13-(...) Shaqiq narrated from Abdullah "Allah be pleased with him" that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Everyone who breached (his faith) will have a flag on the Day of Judgement, with which he will be recognized, and it will be said: "This is the (flag of the) breach (of faith) made by so-and-so.""

٨ ـ (١٧٣٤) ـ **حدّثنا** عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي التَّيَّاحِ، عَنْ أَنَسٍ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْوَلِيدِ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. كِلاَهُمَا عَنْ شُعْبَةَ، عَنْ أَبِي التَّيَّاحِ. قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَسِّرُوا وَلاَ تُعَسِّرُوا. وَسَكِّنُوا وَلاَ تُنَفِّرُوا».

[البخاري: كتاب العلم، باب ما كان النبي ﷺ يتخوّلهم بالموعظة..، رقم: ٦٩].

٤ ـ بَابُ تَحْرِيمِ الْغَدْرِ

٩ ـ (١٧٣٥) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ وَأَبُو أُسَامَةَ. (ح) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ وَعُبَيْدُ اللَّهِ بْنُ سَعِيدٍ ـ يَعْنِي أَبَا قُدَامَةَ السَّرَخْسِيَّ ـ. قَالاَ: حَدَّثَنَا يَحْيَىٰ ـ وَهُوَ الْقَطَّانُ ـ. كُلُّهُمْ عَنْ عُبَيْدِ اللَّهِ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا جَمَعَ اللَّهُ الأَوَّلِينَ وَالآخِرِينَ يَوْمَ الْقِيَامَةِ، يُرْفَعُ لِكُلِّ غَادِرٍ لِوَاءٌ، فَقِيلَ: هٰذِهِ غَدْرَةُ فُلاَنِ بْنِ فُلاَنٍ». [البخاري: كتاب الأدب، باب ما يدعى الناس بآبائهم، رقم: ٦١٧٧].

(...) ـ **حدّثنا** أَبُو الرَّبِيعِ الْعَتَكِيُّ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا أَيُّوبُ. (ح) وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمٰنِ الدَّارِمِيُّ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا صَخْرُ بْنُ جُوَيْرِيَةَ. كِلاَهُمَا عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ، بِهٰذَا الْحَدِيثِ.

١٠ ـ (...) ـ **وحدّثنا** يَحْيَىٰ بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ، عَنْ إِسْمَاعِيلَ بْنِ جَعْفَرٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ؛ أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عُمَرَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الْغَادِرَ يَنْصِبُ اللَّهُ لَهُ لِوَاءً يَوْمَ الْقِيَامَةِ. فَيُقَالُ: أَلاَ هٰذِهِ غَدْرَةُ فُلاَنٍ».

١١ ـ (...) ـ **حدّثني** حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ حَمْزَةَ وَسَالِمٍ ابْنَيْ عَبْدِ اللَّهِ؛ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لِكُلِّ غَادِرٍ لِوَاءٌ يَوْمَ الْقِيَامَةِ».

١٢ ـ (١٧٣٦) ـ **وحدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ. (ح) وَحَدَّثَنِي بِشْرُ بْنُ خَالِدٍ: أَخْبَرَنَا مُحَمَّدٌ ـ يَعْنِي ابْنَ جَعْفَرٍ ـ. كِلاَهُمَا عَنْ شُعْبَةَ، عَنْ سُلَيْمَانَ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ ﷺ. قَالَ: «لِكُلِّ غَادِرٍ لِوَاءٌ يَوْمَ الْقِيَامَةِ. يُقَالُ: هٰذِهِ غَدْرَةُ فُلاَنٍ». [البخاري: كتاب الجزية والموادعة، باب إثم الغادر للبر والفاجر، رقم: ٣١٨٦].

(...) ـ **وحدّثناه** إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا النَّضْرُ بْنُ شُمَيْلٍ. (ح) وَحَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ. جَمِيعاً عَنْ شُعْبَةَ، فِي هٰذَا الإِسْنَادِ.

وَلَيْسَ فِي حَدِيثِ عَبْدِ الرَّحْمٰنِ: «يُقَالُ: هٰذِهِ غَدْرَةُ فُلاَنٍ».

١٣ ـ (...) ـ **وحدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَىٰ بْنُ آدَمَ، عَنْ يَزِيدَ بْنِ عَبْدِ الْعَزِيزِ، عَنِ الأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لِكُلِّ غَادِرٍ لِوَاءٌ يَوْمَ الْقِيَامَةِ يُعْرَفُ بِهِ. يُقَالُ: هٰذِهِ غَدْرَةُ فُلاَنٍ».

14-(1737) Anas "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Everyone who breached (his faith) will have a flag on the Day of Judgement, with which he will be recognized."

15-(1738) Abu Sa'id "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Everyone who breached (his faith) will have a flag fixed behind his buttocks on the Day of Judgement."

16-(...) Abu Sa'id "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Everyone who breached (his faith) will have a flag which will be raised according to the extent of his breach. No doubt, there is no treachery more serious than (that committed by) a ruler of people."

[5] Permissibility of using stratagem in war

17-(1739) Both of Amr and Jabir "Allah be pleased with them" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The war is guile."

18-(1740) Hammam Ibn Munabbih narrated from Abu Huraira "Allah be pleased with him" that The Messenger of Allah "Allah's blessing and peace be upon him" said: "The war is guile."

[6] The undesirability to hope for facing the enemy, and the order that one should be steadfast at the time of meeting (the enemy)

19-(1741) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not hope for facing the enemy, but when you face them, be steadfast."

20-(1742) Musa Ibn Uqba narrated from Abu An-Nadr from a document of one of the companions of The Messenger of Allah "Allah's blessing and peace be upon him", from (the tribe of) Aslam, named Abdullah Ibn Abu Awfa, who wrote to Umar Ibn Ubaidullah, when he (the later) proceeded to (fight those of) Haruriyya (Khawarij), telling him that The Messenger of Allah "Allah's blessing and peace be upon him", on one of his days, during which he met the enemy, waited until the sun had declined. Then he stood up and addressed them saying: "O People! Do not hope for facing the enemy, and ask Allah to provide you with power, but if you encounter them, be steadfast, and know that the Paradise is under the shadows of swords (i.e. it would be accessible to you through striking by the swords in

١٤ ـ (١٧٣٧) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَعُبَيْدُ اللَّهِ بْنُ سَعِيدٍ. قَالاَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ، عَنْ شُعْبَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لِكُلِّ غَادِرٍ لِوَاءٌ يَوْمَ الْقِيَامَةِ يُعْرَفُ بِهِ».

[البخاري: كتاب الجزية والموادعة، باب إثم الغادر للبر والفاجر، رقم: ٣١٨٦].

١٥ ـ (١٧٣٨) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَعُبَيْدُ اللَّهِ بْنُ سَعِيدٍ. قَالاَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ: حَدَّثَنَا شُعْبَةُ، عَنْ خُلَيْدٍ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «لِكُلِّ غَادِرٍ لِوَاءٌ عِنْدَ اسْتِهِ يَوْمَ الْقِيَامَةِ».

١٦ ـ (...) ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ: حَدَّثَنَا الْمُسْتَمِرُّ بْنُ الرَّيَّانِ: حَدَّثَنَا أَبُو نَضْرَةَ، عَنْ أَبِي سَعِيدٍ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لِكُلِّ غَادِرٍ لِوَاءٌ يَوْمَ الْقِيَامَةِ يُرْفَعُ لَهُ بِقَدْرِ غَدْرِهِ. أَلاَ وَلاَ غَادِرَ أَعْظَمُ غَدْراً مِنْ أَمِيرِ عَامَّةٍ».

٥ ـ بابُ جَوَازِ الخدَاعِ في الحَرْبِ

١٧ ـ (١٧٣٩) ـ وحدّثنا عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ ـ وَاللَّفْظُ لِعَلِيٍّ وَزُهَيْرٍ ـ. قَالَ عَلِيٌّ: أَخْبَرَنَا. وَقَالَ الآخَرَانِ: حَدَّثَنَا سُفْيَانُ، قَالَ: سَمِعَ عَمْرٌو جَابِراً يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْحَرْبُ خَدْعَةٌ».

[البخاري: كتاب الجهاد والسير، باب الحرب خدعة، رقم: ٣٠٣٠].

١٨ ـ (١٧٤٠) ـ وحدّثنا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمٰنِ بْنِ سَهْمٍ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْحَرْبُ خُدْعَةٌ».

[البخاري: كتاب الجهاد والسير، باب الحرب خدعة، رقم: ٣٠٢٩].

٦ ـ بابُ كَرَاهَةِ تَمَنِّي لِقَاءِ الْعَدُوِّ، والأمرِ بالصَّبْرِ عند اللِّقَاءِ

١٩ ـ (١٧٤١) ـ حدّثنا الْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ. قَالاَ: حَدَّثَنَا أَبُو عَامِرٍ الْعَقَدِيُّ، عَنِ الْمُغِيرَةِ ـ وَهُوَ ابْنُ عَبْدِ الرَّحْمٰنِ الْحِزَامِيُّ ـ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «لاَ تَمَنَّوْا لِقَاءَ الْعَدُوِّ، فَإِذَا لَقِيتُمُوهُمْ فَاصْبِرُوا».

[البخاري: كتاب الجهاد والسير، باب لا تمنوا لقاء العدو، رقم: ٣٠٢٦].

٢٠ ـ (١٧٤٢) ـ وحدّثني مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي مُوسَى بْنُ عُقْبَةَ، عَنْ أَبِي النَّضْرِ، عَنْ كِتَابِ رَجُلٍ مِنْ أَسْلَمَ مِنْ أَصْحَابِ النَّبِيِّ ﷺ، يُقَالُ لَهُ عَبْدُ اللَّهِ بْنُ أَبِي أَوْفَى. فَكَتَبَ إِلَى عُمَرَ بْنِ عُبَيْدِ اللَّهِ، حِينَ سَارَ إِلَى الْحَرُورِيَّةِ. يُخْبِرُهُ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ، فِي بَعْضِ أَيَّامِهِ الَّتِي لَقِيَ فِيهَا الْعَدُوَّ، يَنْتَظِرُ

the cause of Allah)." Then, The Prophet "Allah's blessing and peace be upon him" stood up and said: "O Allah! The revealer of the Book, the creator of the clouds, the defeater of the (unbelieving) confederates! Defeat those (enemies) and make us emerge victorious over them."

[7] It is desirable to pray for victory when encountering the enemy

21-(...) Abdullah Ibn Abu Awfa "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" invoked evil upon the confederates saying: "O Allah, the Revealer of the Holy Book (of Qur'an), the Quick Taker of the accounts! Please defeat the confederates. O Allah! Defeat and shake them."

22-(...) The same was narrated on the authority of Ibn Abu Awfa, with a slight change of words.

(...) The same was narrated on the authority of Ibn Uyaina from Isma'il, through another chain of transmitters, according to which he added: "The disperser of the clouds."

23-(1743) Anas "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" used to say on the day of (the holy battle of) Uhud: "O Allah! If You wish (that the Muslims should be defeated by the unbelievers), you will be worshipped by no one on the earth."

[8] Prohibition of killing women and children in war

24-(1744) Nafi narrated from Ibn Umar "Allah be pleased with both" that a woman was found killed in one of the holy battles led by The Messenger of Allah "Allah's blessing and peace be upon him". Consequently, The Messenger of Allah "Allah's blessing and peace be upon him" disapproved of killing women and children.

25-(...) Ibn Umar "Allah be pleased with both" narrated that a woman was found killed in one of the holy battles (led by The Messenger of Allah). Consequently, The Messenger of Allah "Allah's blessing and peace be upon him" forbade killing women and children (in wars).

[9] It is permissible to kill women and children during the night attacks but not intentionally

26-(1745) Ibn Abbas narrated from As-Sa'b Ibn Jaththama that The Messenger of Allah "Allah's blessing and peace be upon him" was asked about the women and children (of the unbelievers), who might be killed

حَتَّىٰ إِذَا مَالَتِ الشَّمْسُ قَامَ فِيهِمْ فَقَالَ: «يَا أَيُّهَا النَّاسُ، لاَ تَتَمَنَّوْا لِقَاءَ الْعَدُوِّ وَاسْأَلُوا اللَّهَ الْعَافِيَةَ، فَإِذَا لَقِيتُمُوهُمْ فَاصْبِرُوا. وَاعْلَمُوا أَنَّ الْجَنَّةَ تَحْتَ ظِلاَلِ السُّيُوفِ». ثُمَّ قَامَ النَّبِيُّ ﷺ وَقَالَ: «اللَّهُمَّ مُنْزِلَ الْكِتَابِ. وَمُجْرِيَ السَّحَابِ. وَهَازِمَ الأَحْزَابِ، اهْزِمْهُمْ وَانْصُرْنَا عَلَيْهِمْ».

[البخاري: كتاب الجهاد والسير، باب الجنة تحت بارقة السيوف، رقم: ٢٨١٨].

٧ ـ بابُ اسْتِحْبَابِ الدُّعَاءِ بالنَّصْرِ عند لِقَاءِ العدُوِّ

٢١ ـ (...) ـ حدّثنا سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَىٰ. قَالَ: دَعَا رَسُولُ اللَّهِ ﷺ عَلَى الأَحْزَابِ فَقَالَ: «اللَّهُمَّ مُنْزِلَ الْكِتَابِ. سَرِيعَ الْحِسَابِ، اهْزِمِ الأَحْزَابَ. اللَّهُمَّ اهْزِمْهُمْ وَزَلْزِلْهُمْ».

[البخاري: كتاب الجهاد والسير، باب الدعاء على المشركين بالهزيمة...، رقم: ٢٩٣٣].

٢٢ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعُ بْنُ الْجَرَّاحِ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ. قَالَ: سَمِعْتُ ابْنَ أَبِي أَوْفَىٰ يَقُولُ: دَعَا رَسُولُ اللَّهِ ﷺ... بِمِثْلِ حَدِيثِ خَالِدٍ. غَيْرَ أَنَّهُ قَالَ: «هَازِمَ الأَحْزَابِ» وَلَمْ يَذْكُرْ قَوْلَهُ: «اللَّهُمَّ».

(...) ـ وحدّثناه إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَابْنُ أَبِي عُمَرَ. جَمِيعاً عَنِ ابْنِ عُيَيْنَةَ، عَنْ إِسْمَاعِيلَ، بِهَٰذَا الإِسْنَادِ.

وَزَادَ ابْنُ أَبِي عُمَرَ فِي رِوَايَتِهِ: «مُجْرِيَ السَّحَابِ».

٢٣ ـ (١٧٤٣) ـ وحدّثني حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا حَمَّادٌ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقُولُ يَوْمَ أُحُدٍ: اللَّهُمَّ إِنَّكَ إِنْ تَشَأْ، لاَ تُعْبَدْ فِي الأَرْضِ.

٨ ـ باب تحريم قَتْل النِّسَاء والصِّبْيان في الحرب

٢٤ ـ (١٧٤٤) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ وَمُحَمَّدُ بْنُ رُمْحٍ. قَالاَ: أَخْبَرَنَا اللَّيْثُ. (ح) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ؛ أَنَّ امْرَأَةً وُجِدَتْ فِي بَعْضِ مَغَازِي رَسُولِ اللَّهِ ﷺ مَقْتُولَةً. فَأَنْكَرَ رَسُولُ اللَّهِ ﷺ قَتْلَ النِّسَاءِ وَالصِّبْيَانِ.

[البخاري: كتاب الجهاد والسير، باب قتل الصبيان في الحرب، رقم: ٣٠١٤].

٢٥ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ وَأَبُو أُسَامَةَ. قَالاَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ: وُجِدَتِ امْرَأَةٌ مَقْتُولَةً فِي بَعْضِ تِلْكَ الْمَغَازِي. فَنَهَىٰ رَسُولُ اللَّهِ ﷺ عَنْ قَتْلِ النِّسَاءِ وَالصِّبْيَانِ.

٩ ـ بابُ جَوَازِ قَتْلِ النِّسَاءِ والصِّبْيانِ في البَيَاتِ من غير تعمُّدٍ

٢٦ ـ (١٧٤٥) ـ وحدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ وَسَعِيدُ بْنُ مَنْصُورٍ وَعَمْرٌو النَّاقِدُ. جَمِيعاً عَنِ ابْنِ عُيَيْنَةَ. قَالَ يَحْيَىٰ: أَخْبَرَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ، عَنِ ابْنِ

during the night raids. He commented: "They are from them." (That's, there is no harm in killing them since this is not intentional).

27-(...) Ibn Abbas narrated from As-Sa'b Ibn Jaththama: I said: "O Messenger of Allah! We might kill the women and children of the unbelievers during the night raids (what is your command as regards it?)" He said: "(There is no harm if not intentionally since) they are from them."

28-(...) Ibn Abbas narrated from As-Sa'b Ibn Jaththama that it was said to The Messenger of Allah "Allah's blessing and peace be upon him": "If some horsemen raided (the enemy) during the night and killed some from the children of the unbelievers (what is your command?)" upon this he said: "(There is no harm if not intentionally since) they are from their fathers."

[10] It is permissible to cut and burn the trees of the unbelievers

29-(1746) Abdullah "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" burnt (most of) the date-palms of Banu An-Nadir, and cut down (some of them). Those date palms were at Al-Buwaira. Qutaiba and Ibn Rumh added in their narration: So, Allah revealed His saying: "Whether ye cut down (o ye Muslims!) The tender palm trees, or ye left them standing on their roots, it was by leave of Allah, and in order that He might cover with shame the rebellious transgressors." (The Mustering "Al-Hashr" 5)

30-(...) Ibn Umar "Allah be pleased with both" narrated that The Prophet "Allah's blessing and peace be upon him" had the date-palm trees of Banu An-Nadir cut down and burnt. Regarding this case, Hassan Ibn Thabit said this poetic Verse: "the terrible burning of Al-Buwaira has been received uninterestedly by the nobles of Banu Lu'ai (The chiefs of Quraish)." It was on that occasion that it was revealed: "Whether ye cut down (o ye Muslims!) The tender palm trees, or ye left them standing on their roots, it was by leave of Allah."

31-(...) Ibn Umar "Allah be pleased with both" narrated that The Prophet "Allah's blessing and peace be upon him" had the date-palm trees of Banu An-Nadir burnt.

[11] Making lawful the spoils of war specially for this (Muslim) nation

32-(1747) Abu Huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "A Prophet amongst The Prophets carried out a holy military expedition, so he said to his followers: "Anyone who has married a woman and wants to

عَبَّاس، عَنِ الصَّعْبِ بْنِ جَثَّامَةَ. قَالَ: سُئِلَ النَّبِيُّ ﷺ عَنِ الذَّرَارِيِّ مِنَ الْمُشْرِكِينَ يُبَيَّتُونَ فَيُصِيبُونَ مِنْ نِسَائِهِمْ وَذَرَارِيِّهِمْ؟ فَقَالَ: «هُمْ مِنْهُمْ».

[البخاري: كتاب الجهاد والسير، باب أهل الدار يبيتون فيصاب الولدان، رقم: ٣٠١٢].

٢٧ ـ (...) ـ حدّثنا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ بْنِ عُتْبَةَ، عَنِ ابْنِ عَبَّاسٍ، عَنِ الصَّعْبِ بْنِ جَثَّامَةَ. قَالَ: قُلْتُ: يَا رَسُولَ اللهِ، إِنَّا نُصِيبُ فِي الْبَيَاتِ مِنْ ذَرَارِيِّ الْمُشْرِكِينَ. قَالَ: «هُمْ مِنْهُمْ».

٢٨ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ؛ أَنَّ ابْنَ شِهَابٍ أَخْبَرَهُ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ بْنِ عُتْبَةَ، عَنِ ابْنِ عَبَّاسٍ، عَنِ الصَّعْبِ بْنِ جَثَّامَةَ؛ أَنَّ النَّبِيَّ ﷺ قِيلَ لَهُ: لَوْ أَنَّ خَيْلاً أَغَارَتْ مِنَ اللَّيْلِ فَأَصَابَتْ مِنْ أَبْنَاءِ الْمُشْرِكِينَ؟ قَالَ: «هُمْ مِنْ آبَائِهِمْ».

١٠ ـ باب جواز قَطْعِ أشجارِ الكفار وتَحْرِيقِها

٢٩ ـ (١٧٤٦) ـ حدّثنا يَحْيَى بْنُ يَحْيَى وَمُحَمَّدُ بْنُ رُمْحٍ. قَالاَ: أَخْبَرَنَا اللَّيْثُ. (ح) وحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللهِ؛ أَنَّ رَسُولَ اللهِ ﷺ حَرَّقَ نَخْلَ بَنِي النَّضِيرِ وَقَطَعَ. وَهِيَ الْبُوَيْرَةُ.

زَادَ قُتَيْبَةُ وَابْنُ رُمْحٍ فِي حَدِيثِهِمَا: فَأَنْزَلَ اللهُ عَزَّ وَجَلَّ: ﴿مَا قَطَعْتُم مِّن لِّينَةٍ أَوْ تَرَكْتُمُوهَا قَآئِمَةً عَلَىٰٓ أُصُولِهَا فَبِإِذْنِ ٱللَّهِ وَلِيُخْزِىَ ٱلْفَـٰسِقِينَ ۝٥﴾ [الحشر: ٥].

[البخاري: كتاب المغازي، باب حديث بني النضير...، رقم: ٤٠٣١].

٣٠ ـ (...) ـ حدّثنا سَعِيدُ بْنُ مَنْصُورٍ وَهَنَّادُ بْنُ السَّرِيِّ. قَالاَ: حَدَّثَنَا ابْنُ الْمُبَارَكِ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللهِ ﷺ قَطَعَ نَخْلَ بَنِي النَّضِيرِ وَحَرَّقَ. وَلَهَا يَقُولُ حَسَّانُ:

وَهَانَ عَلَى سَرَاةِ بَنِي لُؤَيٍّ حَرِيقٌ بِالْبُوَيْرَةِ مُسْتَطِيرُ

وَفِي ذٰلِكَ نَزَلَتْ: ﴿مَا قَطَعْتُم مِّن لِّينَةٍ أَوْ تَرَكْتُمُوهَا قَآئِمَةً عَلَىٰٓ أُصُولِهَا﴾ [الحشر: ٥] الآيَةَ.

[البخاري: كتاب الجهاد والسير، باب حرق الدور والنخيل، رقم: ٣٠٢١].

٣١ ـ (...) ـ وحدّثنا سَهْلُ بْنُ عُثْمَانَ: أَخْبَرَنِي عُقْبَةُ بْنُ خَالِدٍ السَّكُونِيُّ، عَنْ عُبَيْدِ اللهِ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ. قَالَ: حَرَّقَ رَسُولُ اللهِ ﷺ نَخْلَ بَنِي النَّضِيرِ.

١١ ـ باب تَحْلِيل الغَنائم لهذه الأُمَّة خاصَّة

٣٢ ـ (١٧٤٧) ـ وحدّثنا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلاَءِ: حَدَّثَنَا ابْنُ الْمُبَارَكِ، عَنْ مَعْمَرٍ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ. قَالَ: هٰذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ، عَنْ رَسُولِ اللهِ ﷺ. فَذَكَرَ أَحَادِيثَ مِنْهَا؛ وَقَالَ

consummate the marriage, and has not done so yet, should not accompany me; nor should a man who has built a house but has not completed its roof; nor should a man who has sheep or pregnant she-camels and is waiting for the birth of their young ones." So, The Prophet carried out the expedition. When he reached that town at the time or nearly at the time of the Asr prayer, he said to the sun: "O sun! You are under Allah's Order and I am under Allah's Order. O Allah! Stop it from setting." It was stopped till Allah made him victorious.

Then he collected the booty and the fire came to burn it, but it did not burn it. He said (to his men): "Some of you have stolen something from the booty. So one man from every tribe should give me a pledge of allegiance by shaking hands with me." (When they did so) the hand of a man got stuck over the hand of their prophet. Then that Prophet said (to the man): "The theft has been committed by your people. So all the persons of your tribe should give me the pledge of allegiance by shaking hands with me." The hands of two or three men got stuck over the hand of their Prophet who said: "You have committed the theft." Then they brought a head of gold like the head of a cow which they put among the (objects of the) booty on the ground; and the fire came and consumed the booty. In this way, the war booty had not been made lawful for anyone before us. But when Allah saw our weakness and disability, He made the war booty legal for us."

[12] The spoils of war

33-(1748) Mus'ab Ibn Sa'd narrated: My father took a sword from the one-fifth of the spoils of war, and went to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "Grant this to me." But he refused. On that occasion, Allah Almighty revealed: "They ask thee concerning (things taken as) spoils of war. Say: "(Such) spoils are at the disposal of Allah and the Messenger: so fear Allah, and keep straight the relations between yourselves: Obey Allah and His Messenger, if ye do believe."" (The spoils Of War "Al-Anfal" 1)

34-(...) Mus'ab Ibn Sa'd narrated from his father: Four holy Verses have been revealed in connection with me. Once, I got a sword (from the spoils of war) which was brought to The Prophet "Allah's blessing and peace be upon him". (Mus'ab added) he (my father) said: "O Messenger of Allah! Give it to me in addition to my share of booty." He said: "Place it." He (my father) stood up and The Messenger of Allah "Allah's blessing and peace be upon him" said: "Put it where you had taken it." Then, he stood up and

رَسُولُ اللَّهِ ﷺ: «غَزَا نَبِيٌّ مِنَ الأَنْبِيَاءِ. فَقَالَ لِقَوْمِهِ: لاَ يَتْبَعْنِي رَجُلٌ قَدْ مَلَكَ بُضْعَ امْرَأَةٍ، وَهُوَ يُرِيدُ أَنْ يَبْنِيَ بِهَا، وَلَمَّا يَبْنِ، وَلاَ آخَرُ قَدْ بَنَىٰ بُنْيَاناً، وَلَمَّا يَرْفَعْ سُقُفَهَا، وَلاَ آخَرُ قَدِ اشْتَرَىٰ غَنَماً أَوْ خَلِفَاتٍ، وَهُوَ مُنْتَظِرٌ وِلاَدَهَا.

قَالَ: فَغَزَا، فَأَدْنَىٰ لِلْقَرْيَةِ حِينَ صَلاَةِ الْعَصْرِ - أَوْ قَرِيباً مِنْ ذٰلِكَ - فَقَالَ لِلشَّمْسِ: أَنْتِ مَأْمُورَةٌ وَأَنَا مَأْمُورٌ. اللَّهُمَّ احْبِسْهَا عَلَيَّ شَيْئاً، فَحُبِسَتْ عَلَيْهِ حَتَّىٰ فَتَحَ اللَّهُ عَلَيْهِ.

قَالَ: فَجَمَعُوا مَا غَنِمُوا. فَأَقْبَلَتِ النَّارُ لِتَأْكُلَهُ. فَأَبَتْ أَنْ تَطْعَمَهُ. فَقَالَ: فِيكُمْ غُلُولٌ. فَلْيُبَايِعْنِي مِنْ كُلِّ قَبِيلَةٍ رَجُلٌ. فَبَايَعُوهُ. فَلَصِقَتْ يَدُ رَجُلٍ بِيَدِهِ. فَقَالَ: فِيكُمُ الْغُلُولُ. فَلْتُبَايِعْنِي قَبِيلَتُكَ. فَبَايَعَتْهُ. قَالَ: فَلَصِقَتْ بِيَدِ رَجُلَيْنِ أَوْ ثَلاَثَةٍ. فَقَالَ: فِيكُمُ الْغُلُولُ. أَنْتُمْ غَلَلْتُمْ. قَالَ: فَأَخْرَجُوا لَهُ مِثْلَ رَأْسِ بَقَرَةٍ مِنْ ذَهَبٍ. قَالَ: فَوَضَعُوهُ فِي الْمَالِ وَهُوَ بِالصَّعِيدِ. فَأَقْبَلَتِ النَّارُ فَأَكَلَتْهُ فَلَمْ تَحِلَّ الْغَنَائِمُ لأَحَدٍ مِنْ قَبْلِنَا. ذٰلِكَ بِأَنَّ اللَّهَ تَبَارَكَ وَتَعَالَىٰ رَأَىٰ ضَعْفَنَا وَعَجْزَنَا، فَطَيَّبَهَا لَنَا».

[البخاري: كتاب فرض الخمس، باب قول النبي ﷺ: «أحلت لكم الغنائم»، رقم: ٣١٢٤].

١٢ - بابُ الأنْفَالِ

٣٣ - (١٧٤٨) - وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ سِمَاكٍ، عَنْ مُصْعَبِ بْنِ سَعْدٍ، عَنْ أَبِيهِ. قَالَ: أَخَذَ أَبِي مِنَ الْخُمُسِ سَيْفاً. فَأَتَىٰ بِهِ النَّبِيَّ ﷺ. فَقَالَ: هَبْ لِي هٰذَا، فَأَبَىٰ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿يَسْـَٔلُونَكَ عَنِ ٱلْأَنفَالِۖ قُلِ ٱلْأَنفَالُ لِلَّهِ وَٱلرَّسُولِۖ﴾ [الأنفال: ١].

٣٤ - (...) - حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ - وَاللَّفْظُ لاِبْنِ الْمُثَنَّى -. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ مُصْعَبِ بْنِ سَعْدٍ، عَنْ أَبِيهِ. قَالَ: نَزَلَتْ فِيَّ أَرْبَعُ آيَاتٍ. أَصَبْتُ سَيْفاً فَأَتَىٰ بِهِ النَّبِيَّ ﷺ. فَقَالَ: يَا رَسُولَ اللَّهِ، نَفِّلْنِيهِ. فَقَالَ: «ضَعْهُ» ثُمَّ قَامَ. فَقَالَ لَهُ النَّبِيُّ ﷺ: «ضَعْهُ مِنْ حَيْثُ

said: "O Messenger of Allah! Grant it to me in addition to my share of booty." He said: "Put it." Then, he stood up and said: "O Messenger of Allah! Grant it to me in addition to my share of booty. Would I be made as the one who has no share (in the war)?" upon this The Prophet "Allah's blessing and peace be upon him" said to him: "Place it where you had taken it." In connection with me, the following Verse was revealed: "They ask thee concerning (things taken as) spoils of war. Say: "(Such) spoils are at the disposal of Allah and the Messenger.""

35-(1749) Ibn Umar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" sent a detachment towards Najd in which I was involved. They gained a lot of camels. Their shares from the booty amounted to twelve or eleven camels each, and every one of them was given an extra camel.

36-(...) Ibn Umar "Allah be pleased with both" narrated that The Prophet "Allah's blessing and peace be upon him" sent a detachment to Najd in which Ibn Umar was involved. Their shares (of the war spoils) amounted to twelve camels and they were given (by their leader) an extra camel each. However, The Prophet "Allah's blessing and peace be upon him" did not change that.

37-(...) Ibn Umar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" sent a detachment towards Najd in which I was involved. We got camels and sheep (as booty). Our shares from the booty amounted to twelve camels each. Then, The Messenger of Allah "Allah's blessing and peace be upon him" gave everyone of us an extra camel.

(...) The same was narrated on the authority of Ubaidullah, with the same chain of transmitters.

(...)Ibn Awn narrated: I wrote to Nafi asking him about (the extra things granted in addition to the shares of the fighters from) the spoils of war and he wrote to me that Ibn Umar "Allah be pleased with both" was involved in that detachment...and the rest of the Hadith is the same.

38-(1750) Salim narrated from his father: The Messenger of Allah "Allah's blessing and peace be upon him" gave (each one of) us an extra (camel) in addition to our shares of the one-fifth (of the war booty). I got a big old camel (in this extra).

أَخَذْتَهُ». ثُمَّ قَامَ فَقَالَ: نَفِّلْنِيهِ. يَا رَسُولَ اللَّهِ، فَقَالَ: «ضَعْهُ» فَقَامَ. فَقَالَ: يَا رَسُولَ اللَّهِ، نَفِّلْنِيهِ. أَأُجْعَلُ كَمَنْ لاَ غَنَاءَ لَهُ فَقَالَ لَهُ النَّبِيُّ ﷺ: «ضَعْهُ مِنْ حَيْثُ أَخَذْتَهُ» قَالَ: فَنَزَلَتْ هٰذِهِ الآيَةُ: ﴿يَسْئَلُونَكَ عَنِ ٱلْأَنفَالِ قُلِ ٱلْأَنفَالُ لِلَّهِ وَٱلرَّسُولِ﴾ [الأنفال: ١].

٣٥ ـ (١٧٤٩) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ. قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ. قَالَ: بَعَثَ النَّبِيُّ ﷺ سَرِيَّةً، وَأَنَا فِيهِمْ، قِبَلَ نَجْدٍ، فَغَنِمُوا إِبِلاً كَثِيرَةً. فَكَانَتْ سُهْمَانُهُمُ اثْنَا عَشَرَ بَعِيراً. أَوْ أَحَدَ عَشَرَ بَعِيراً. وَنُفِّلُوا بَعِيراً بَعِيراً.

[البخاري: كتاب فرض الخمس، باب ومن الدليل على أن الخمس لنوائب المسلمين...، رقم: ٣١٣١].

٣٦ ـ (...) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ سَرِيَّةً قِبَلَ نَجْدٍ. وَفِيهِمُ ابْنُ عُمَرَ. وَأَنَّ سُهْمَانَهُمْ بَلَغَتِ اثْنَيْ عَشَرَ بَعِيراً. وَنُفِّلُوا، سِوَىٰ ذٰلِكَ، بَعِيراً. فَلَمْ يُغَيِّرْهُ رَسُولُ اللَّهِ ﷺ.

٣٧ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ وَعَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ. قَالَ: بَعَثَ رَسُولُ اللَّهِ ﷺ سَرِيَّةً إِلَىٰ نَجْدٍ. فَخَرَجْتُ فِيهَا. فَأَصَبْنَا إِبِلاً وَغَنَماً، فَبَلَغَتْ سُهْمَانُنَا اثْنَيْ عَشَرَ بَعِيراً، اثْنَيْ عَشَرَ بَعِيراً. وَنَفَّلَنَا رَسُولُ اللَّهِ ﷺ بَعِيراً، بَعِيراً.

(...) ـ وحدّثنا زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى. قَالاَ: حَدَّثَنَا يَحْيَىٰ ـ وَهُوَ الْقَطَّانُ ـ عَنْ عُبَيْدِ اللَّهِ، بِهٰذَا الإِسْنَادِ.

(...) ـ وحدّثناه أَبُو الرَّبِيعِ وَأَبُو كَامِلٍ. قَالاَ: حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ. (ح) وَحَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنِ ابْنِ عَوْنٍ. قَالَ: كَتَبْتُ إِلَىٰ نَافِعٍ أَسْأَلُهُ عَنِ النَّفَلِ؟ فَكَتَبَ إِلَيَّ: أَنَّ ابْنَ عُمَرَ كَانَ فِي سَرِيَّةٍ. (ح) وَحَدَّثَنَا ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي مُوسَى. (ح) وَحَدَّثَنَا هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي أُسَامَةُ بْنُ زَيْدٍ. كُلُّهُمْ عَنْ نَافِعٍ، بِهٰذَا الإِسْنَادِ... نَحْوَ حَدِيثِهِمْ.

٣٨ ـ (١٧٥٠) ـ وحدّثنا سُرَيْجُ بْنُ يُونُسَ وَعَمْرٌو النَّاقِدُ ـ وَاللَّفْظُ لِسُرَيْجٍ ـ. قَالاَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَجَاءٍ، عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ. قَالَ: نَفَّلَنَا رَسُولُ اللَّهِ ﷺ نَفَلاً سِوَىٰ نَصِيبِنَا مِنَ الْخُمْسِ. فَأَصَابَنِي شَارِفٌ.

وَالشَّارِفُ: الْمُسِنُّ الْكَبِيرُ.

39-(...) Ibn Shihab narrated: It reached me through Ibn Umar "Allah be pleased with both" that The Messenger of Allah "Allah's blessing and peace be upon him" gave extra (camels) to (the soldiers of) a detachment...and the rest is the same.

40-(...) Abdullah Ibn Umar "Allah be pleased with both" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" used to give (from the spoils of war) to (the soldiers of) some detachments which he dispatched something above their shares in the army. But, the one-fifth of the war spoils was to be left (for Allah and His Messenger).

[13] The killer should get (as booty) the belongings of the killed one

41-(1751) Abu Muhammad Al-Ansari, who was a close companion of Abu Quatada narrated the (following) Hadith.

(...) Abu Muhammad, the freed slave of Abu Quatada narrated the (following) Hadith.

(...) Abu Quatada "Allah be pleased with him" narrated: We set out with The Messenger of Allah "Allah's blessing and peace be upon him" (on an expedition) in the year of (the holy Battle of) Hunain. When we faced the enemy, some of the Muslims turned back. I saw a man from the unbelievers having overpowered one of the Muslims. I turned round and attacked him from behind, striking him between his neck and shoulder. He turned towards me and caught hold of me (so much violently) that I noticed death approaching me. Then death overtook him and let me alone. I joined Umar Ibn Al-Khattab who said: "What has happened to the people (which led them to retreat)?" I said: "It is Allah's Decree." Then the people returned (and the battle ended with the victory of Muslims).

The Messenger of Allah "Allah's blessing and peace be upon him" sat (to distribute the spoils of war) and said: "Whoever killed a pagan and has an evidence for it, then his (the deceased) belongings will be for him." I stood up and said: "Who will give evidence for me?" Then I sat down. He (The Prophet) said like this. I stood up and said: "Who will give evidence for me?" then, I sat down once again. He (The Prophet) said so for the third time, after which I stood up. The Messenger of Allah "Allah's blessing and peace be upon him" said: "What is the matter with you O Abu Quatada?" I narrated the story to him. A man from among the people said: "He has told the truth O Messenger of Allah. The belongings of that (pagan) killed by him are with me. Make him concede his right (to me)." Abu Bakr said:

٣٩ ـ (...) ـ وحدّثنا هَنَّادُ بْنُ السَّرِيِّ: حَدَّثَنَا ابْنُ الْمُبَارَكِ. (ح) وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ. كِلاَهُمَا عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ. قَالَ: بَلَغَنِي عَنِ ابْنِ عُمَرَ. قَالَ: نَفَّلَ رَسُولُ اللَّهِ ﷺ سَرِيَّةً ... بِنَحْوِ حَدِيثِ ابْنِ رَجَاءٍ.

٤٠ ـ (...) ـ وحدّثنا عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ: حَدَّثَنِي أَبِي، عَنْ جَدِّي. قَالَ: حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمٍ، عَنْ عَبْدِ اللَّهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَدْ كَانَ يُنَفِّلُ بَعْضَ مَنْ يَبْعَثُ مِنَ السَّرَايَا. لأَنْفُسِهِمْ خَاصَّةً. سِوَىٰ قَسْمِ عَامَّةِ الْجَيْشِ، وَالْخُمُسُ فِي ذٰلِكَ، وَاجِبٌ، كُلِّهِ.

[البخاري: كتاب فرض الخمس، باب ومن الدليل على أن الخمس لنوائب المسلمين...، رقم: ٣١٣٥].

١٣ ـ بابُ اسْتِحْقَاقِ الْقَاتِلِ سَلَبَ الْقَتِيلِ

٤١ ـ (١٧٥١) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ التَّمِيمِيُّ: أَخْبَرَنَا هُشَيْمٌ، عَنْ يَحْيَىٰ بْنِ سَعِيدٍ، عَنْ عُمَرَ بْنِ كَثِيرِ بْنِ أَفْلَحَ، عَنْ أَبِي مُحَمَّدٍ الأَنْصَارِيِّ. وَكَانَ جَلِيساً لأَبِي قَتَادَةَ. قَالَ: قَالَ أَبُو قَتَادَةَ. وَاقْتَصَّ الْحَدِيثَ.

[البخاري: كتاب البيوع، باب بيع السلاح في الفتنة وغيرها، رقم: ٢١٠٠].

(...) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، عَنْ يَحْيَىٰ بْنِ سَعِيدٍ، عَنْ عُمَرَ بْنِ كَثِيرٍ، عَنْ أَبِي مُحَمَّدٍ مَوْلَىٰ أَبِي قَتَادَةَ؛ أَنَّ أَبَا قَتَادَةَ قَالَ. وَسَاقَ الْحَدِيثَ.

(...) ـ وحدّثنا أَبُو الطَّاهِرِ وَحَرْمَلَةُ ـ وَاللَّفْظُ لَهُ ـ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ. قَالَ: سَمِعْتُ مَالِكَ بْنَ أَنَسٍ يَقُولُ: حَدَّثَنِي يَحْيَىٰ بْنُ سَعِيدٍ، عَنْ عُمَرَ بْنِ كَثِيرِ بْنِ أَفْلَحَ، عَنْ أَبِي مُحَمَّدٍ مَوْلَىٰ أَبِي قَتَادَةَ، عَنْ أَبِي قَتَادَةَ. قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ عَامَ حُنَيْنٍ، فَلَمَّا الْتَقَيْنَا كَانَتْ لِلْمُسْلِمِينَ جَوْلَةٌ. قَالَ: فَرَأَيْتُ رَجُلاً مِنَ الْمُشْرِكِينَ قَدْ عَلاَ رَجُلاً مِنَ الْمُسْلِمِينَ، فَاسْتَدَرْتُ إِلَيْهِ حَتَّىٰ أَتَيْتُهُ مِنْ وَرَائِهِ، فَضَرَبْتُهُ عَلَىٰ حَبْلِ عَاتِقِهِ. وَأَقْبَلَ عَلَيَّ فَضَمَّنِي ضَمَّةً وَجَدْتُ مِنْهَا رِيحَ الْمَوْتِ. ثُمَّ أَدْرَكَهُ الْمَوْتُ، فَأَرْسَلَنِي، فَلَحِقْتُ عُمَرَ بْنَ الْخَطَّابِ فَقَالَ: مَا لِلنَّاسِ؟ فَقُلْتُ: أَمْرُ اللَّهِ. ثُمَّ إِنَّ النَّاسَ رَجَعُوا. وَجَلَسَ رَسُولُ اللَّهِ ﷺ فَقَالَ: «مَنْ قَتَلَ قَتِيلاً، لَهُ عَلَيْهِ بَيِّنَةٌ، فَلَهُ سَلَبُهُ» قَالَ: فَقُمْتُ. فَقُلْتُ: مَنْ يَشْهَدُ لِي؟ ثُمَّ جَلَسْتُ. ثُمَّ قَالَ مِثْلَ ذٰلِكَ. فَقَالَ فَقُمْتُ فَقُلْتُ: مَنْ

"No, by Allah, this should not happen. The Messenger of Allah "Allah's blessing and peace be upon him" will not tend to deprive one of the lions of Allah who fight in the cause of Allah and His Messenger in order to give you his share of booty." The Messenger of Allah "Allah's blessing and peace be upon him" said: "He (Abu Bakr) has told the truth. Give the belongings to him (Abu Quatada)." He gave them to me. I sold the armour (included in the belongings which I got) and bought with its price a garden in the street of Banu Salama. This was the first property I gained after embracing Islam.

In the narration of Al-Laith, Abu Bakr said: "No, never! He will not give it to a fox from Quraish and let aside a lion from amongst the lions of Allah..." (According to this narration too, Abu Quatada said: "This was) The first property I gained."

42-(1752) Abd Ar-Rahman Ibn Awf "Allah be pleased with him" narrated: While I was standing in the row on the day (of the battle) of Badr, I looked to my right and my left and saw two young Ansari boys. I wished I had been between men stronger than them. One of them drew my attention saying: "O Uncle! Do you know Abu Jahl?" I said: "Yes, What do you want from him, O my nephew?" He said: "I have been informed that he abuses Allah's Apostle "Allah's blessing and peace be upon him". By Him, in Whose Hands my life is, if I see him, then my body will not leave his body till either of us who is destined to meet his fate earlier is killed." I was astonished at that talk. Then the other boy called my attention saying the same as the other had said.

After a while I saw Abu Jahl walking amongst the people. I said (to the boys): "Look! This is the man you asked me about." So, both of them attacked him with their swords and struck him to death. Then they returned to The Messenger of Allah "Allah's blessing and peace be upon him" to inform him of that. The Messenger of Allah "Allah's blessing and peace be upon him" asked: "Which of you has killed him?" Each of them said: "I Have killed him." The Messenger of Allah "Allah's blessing and peace be upon him" asked: "Have you cleaned your swords?" They said: "No. " He then looked at their swords and said: "No doubt, you both have killed him." But, the belongings of the deceased were given to Mu'adh Ibn Amr Ibn Al-Jamuh. (The two boys were Mu'adh Ibn Amr Ibn Al-Jamuh and Mu'adh Ibn Afra).

43-(1753) Awf Ibn Malik narrated: A man from Himyar killed a man from the enemy (during the holy battle of Mu'ta). He wanted to get his

يَشْهَدُ لِي؟ ثُمَّ جَلَسْتُ. ثُمَّ قَالَ ذٰلِكَ، الثَّالِثَةَ. فَقُمْتُ فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَالَكَ يَا أَبَا قَتَادَةَ؟» فَقَصَصْتُ عَلَيْهِ الْقِصَّةَ. فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: صَدَقَ. يَا رَسُولَ اللَّهِ، سَلَبُ ذٰلِكَ الْقَتِيلِ عِنْدِي. فَأَرْضِهِ مِنْ حَقِّهِ. وَقَالَ أَبُو بَكْرٍ الصِّدِّيقُ: لاَهَا اللَّهِ، إِذاً لاَ يَعْمِدُ إِلَىٰ أَسَدٍ مِنْ أُسُدِ اللَّهِ يُقَاتِلُ عَنِ اللَّهِ وَعَنْ رَسُولِهِ فَيُعْطِيكَ سَلَبَهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «صَدَقَ. فَأَعْطِهِ إِيَّاهُ» فَأَعْطَانِي. قَالَ: فَبِعْتُ الدِّرْعَ فَابْتَعْتُ بِهِ مَخْرَفاً فِي بَنِي سَلِمَةَ، فَإِنَّهُ لأَوَّلُ مَالٍ تَأَثَّلْتُهُ فِي الإِسْلاَمِ.

وَفِي حَدِيثِ اللَّيْثِ فَقَالَ أَبُو بَكْرٍ: كَلاَّ لاَ يُعْطِيهِ أُضَيْبِعَ مِنْ قُرَيْشٍ وَيَدَعُ أَسَداً مِنْ أُسُدِ اللَّهِ.

وَفِي حَدِيثِ اللَّيْثِ: لأَوَّلُ مَالٍ تَأَثَّلْتُهُ.

٤٢ ـ (١٧٥٢) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ التَّمِيمِيُّ: أَخْبَرَنَا يُوسُفُ بْنُ الْمَاجِشُونِ، عَنْ صَالِحِ بْنِ إِبْرَاهِيمَ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ؛ أَنَّهُ قَالَ: بَيْنَا أَنَا وَاقِفٌ فِي الصَّفِّ يَوْمَ بَدْرٍ. نَظَرْتُ عَنْ يَمِينِي وَشِمَالِي، فَإِذَا أَنَا بَيْنَ غُلاَمَيْنِ مِنَ الأَنْصَارِ. حَدِيثَةٍ أَسْنَانُهُمَا. تَمَنَّيْتُ لَوْ كُنْتُ بَيْنَ أَضْلَعَ مِنْهُمَا، فَغَمَزَنِي أَحَدُهُمَا. فَقَالَ: يَا عَمِّ، هَلْ تَعْرِفُ أَبَا جَهْلٍ؟ قَالَ: قُلْتُ: نَعَمْ. وَمَا حَاجَتُكَ إِلَيْهِ يَا ابْنَ أَخِي؟ قَالَ: أُخْبِرْتُ أَنَّهُ يَسُبُّ رَسُولَ اللَّهِ ﷺ. وَالَّذِي نَفْسِي بِيَدِهِ، لَئِنْ رَأَيْتُهُ لاَ يُفَارِقُ سَوَادِي سَوَادَهُ حَتَّىٰ يَمُوتَ الأَعْجَلُ مِنَّا. قَالَ: فَتَعَجَّبْتُ لِذٰلِكَ. فَغَمَزَنِي الآخَرُ فَقَالَ مِثْلَهَا. قَالَ: فَلَمْ أَنْشَبْ أَنْ نَظَرْتُ إِلَىٰ أَبِي جَهْلٍ يَزُولُ فِي النَّاسِ. فَقُلْتُ: أَلاَ تَرَيَانِ؟ هٰذَا صَاحِبُكُمَا الَّذِي تَسْأَلاَنِ عَنْهُ. قَالَ: فَابْتَدَرَاهُ، فَضَرَبَاهُ بِسَيْفَيْهِمَا، حَتَّىٰ قَتَلاَهُ. ثُمَّ انْصَرَفَا إِلَىٰ رَسُولِ اللَّهِ ﷺ. فَأَخْبَرَاهُ. فَقَالَ: «أَيُّكُمَا قَتَلَهُ؟» فَقَالَ كُلُّ وَاحِدٍ مِنْهُمَا: أَنَا قَتَلْتُ. فَقَالَ: «هَلْ مَسَحْتُمَا سَيْفَيْكُمَا؟» قَالاَ: لاَ. فَنَظَرَ فِي السَّيْفَيْنِ فَقَالَ: «كِلاَكُمَا قَتَلَهُ» وَقَضَىٰ بِسَلَبِهِ لِمُعَاذِ بْنِ عَمْرِو بْنِ الْجَمُوحِ.

وَالرَّجُلاَنِ: مُعَاذُ بْنُ عَمْرِو بْنِ الْجَمُوحِ وَمُعَاذُ بْنُ عَفْرَاءَ.

[البخاري: كتاب فرض الخمس، باب من لم يخمس الأسلاب، رقم: ٣١٤١].

٤٣ ـ (١٧٥٣) ـ وحدّثني أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرِو بْنِ سَرْحٍ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي مُعَاوِيَةُ بْنُ صَالِحٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ جُبَيْرٍ، عَنْ أَبِيهِ،

belongings, but Khalid Ibn Al-Walid, who was the leader, prevented him. Awf Ibn Malik went to The Messenger of Allah "Allah's blessing and peace be upon him" and told him. He (The Prophet) asked Khalid: "What did prevent you to give him the booty?" he replied: "I regarded it as too much O Messenger of Allah." He (The Prophet) said: "Give it to him." Then, Khalid came upon Awf Ibn Malik who pulled him by his cloak and said: "Has what I had reported to you from The Messenger of Allah "Allah's blessing and peace be upon him" happened?" The Messenger of Allah "Allah's blessing and peace be upon him" heard him, with the result that he got angry and said: "Do not give him O Khalid! Do not give him O Khalid! Would you leave my leaders for me? However, the example of you and them is like one who was asked to take some camels and sheep in order to graze, and he took them to graze. When it was time for them to drink, he brought them to a pool, from which they drank its clear (water) and left its dirty (water), with the result that its clearness (i.e. the best reward) would become for you, and its dirt (i.e. the blame) would be for those (leaders)."

44-(...) Awf Ibn Malik Al-Ashja'i narrated: I joined the expedition that proceeded under (the leadership of) Zaid Ibn Haritha to Mu'ta, and then, I received reinforcement from Yemen...and the rest is the same, according to which he (Awf) said (to Khalid): "O Khalid! didn't you know that The Messenger of Allah "Allah's blessing and peace be upon him" had judged that the booty (of an enemy) should be given to the one who killed him?" He (Khalid) said: "Yes, but I regarded it as too much."

45-(1754) Salama Ibn Al-Akwa narrated: We took part in the holy Battle of Hawazin with The Messenger of Allah "Allah's blessing and peace be upon him". While we were having our breakfast with The Messenger of Allah "Allah's blessing and peace be upon him", a man came riding a red camel. He made it kneel down, took out a strap of leather from its girth with which he tied the camel. Then he started eating with the people and looking (curiously here and there). We were in a state of weakness and lacking of mounts, since some of us were on foot. Suddenly, he left us quickly, came to his camel, which he untied. He made it kneel down, rode it and then urged it and it ran with him. A man on a brown she-camel chased him (regarding him as a spy).

Salama (the narrator) added: I came out hurriedly on foot. I ran on until I was near the thigh of the she-camel. I proceeded further until I was near the thighs of the camel. I advanced further until I caught hold of the nose string

عَنْ عَوْفِ بْنِ مَالِكٍ. قَالَ: قَتَلَ رَجُلٌ مِنْ حِمْيَرَ رَجُلاً مِنَ الْعَدُوِّ، فَأَرَادَ سَلَبَهُ، فَمَنَعَهُ خَالِدُ بْنُ الْوَلِيدِ. وَكَانَ وَالِياً عَلَيْهِمْ. فَأَتَىٰ رَسُولَ اللَّهِ ﷺ عَوْفُ بْنُ مَالِكٍ. فَأَخْبَرَهُ. فَقَالَ لِخَالِدٍ: «مَا مَنَعَكَ أَنْ تُعْطِيَهُ سَلَبَهُ؟» قَالَ: اسْتَكْثَرْتُهُ. يَا رَسُولَ اللَّهِ. قَالَ: «ادْفَعْهُ إِلَيْهِ» فَمَرَّ خَالِدٌ بِعَوْفٍ فَجَرَّ بِرِدَائِهِ. ثُمَّ قَالَ: هَلْ أَنْجَزْتُ لَكَ مَا ذَكَرْتُ لَكَ مِنْ رَسُولِ اللَّهِ ﷺ؟ فَسَمِعَهُ رَسُولُ اللَّهِ ﷺ فَاسْتُغْضِبَ. فَقَالَ: «لاَ تُعْطِهِ. يَا خَالِدُ، لاَ تُعْطِهِ يَا خَالِدُ، هَلْ أَنْتُمْ تَارِكُونَ لِي أُمَرَائِي؟ إِنَّمَا مَثَلُكُمْ وَمَثَلُهُمْ كَمَثَلِ رَجُلٍ اسْتُرْعِيَ إِبِلاً أَوْ غَنَماً فَرَعَاهَا. ثُمَّ تَحَيَّنَ سَقْيَهَا. فَأَوْرَدَهَا حَوْضاً. فَشَرَعَتْ فِيهِ. فَشَرِبَتْ صَفْوَهُ وَتَرَكَتْ كَدْرَهُ. فَصَفْوُهُ لَكُمْ وَكَدْرُهُ عَلَيْهِمْ».

٤٤ ـ (...) ـ **وحدّثني** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا صَفْوَانُ بْنُ عَمْرٍو، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ جُبَيْرِ بْنِ نُفَيْرٍ، عَنْ أَبِيهِ، عَنْ عَوْفِ بْنِ مَالِكٍ الأَشْجَعِيِّ. قَالَ: خَرَجْتُ مَعَ مَنْ خَرَجَ مَعَ زَيْدِ بْنِ حَارِثَةَ، فِي غَزْوَةِ مُؤْتَةَ. وَرَافَقَنِي مَدَدِيٌّ مِنَ الْيَمَنِ. وَسَاقَ الْحَدِيثَ عَنِ النَّبِيِّ ﷺ بِنَحْوِهِ.

غَيْرَ أَنَّهُ قَالَ فِي الْحَدِيثِ: قَالَ عَوْفٌ: فَقُلْتُ: يَا خَالِدُ، أَمَا عَلِمْتَ أَنَّ رَسُولَ اللَّهِ ﷺ قَضَىٰ بِالسَّلَبِ لِلْقَاتِلِ؟ قَالَ: بَلَىٰ. وَلٰكِنِّي اسْتَكْثَرْتُهُ.

٤٥ ـ (١٧٥٤) ـ **حدّثنا** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عُمَرُ بْنُ يُونُسَ الْحَنَفِيُّ: حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ: حَدَّثَنِي إِيَاسُ بْنُ سَلَمَةَ: حَدَّثَنِي أَبِي، سَلَمَةُ بْنُ الأَكْوَعِ. قَالَ: غَزَوْنَا مَعَ رَسُولِ اللَّهِ ﷺ هَوَازِنَ. فَبَيْنَا نَحْنُ نَتَضَحَّىٰ مَعَ رَسُولِ اللَّهِ ﷺ إِذْ جَاءَ رَجُلٌ عَلَىٰ جَمَلٍ أَحْمَرَ، فَأَنَاخَهُ. ثُمَّ انْتَزَعَ طَلَقاً مِنْ حَقَبِهِ فَقَيَّدَ بِهِ الْجَمَلَ. ثُمَّ تَقَدَّمَ يَتَغَدَّىٰ مَعَ الْقَوْمِ. وَجَعَلَ يَنْظُرُ. وَفِينَا ضَعْفَةٌ وَرِقَّةٌ فِي الظَّهْرِ. وَبَعْضُنَا مُشَاةٌ. إِذْ خَرَجَ يَشْتَدُّ، فَأَتَىٰ جَمَلَهُ فَأَطْلَقَ قَيْدَهُ. ثُمَّ أَنَاخَهُ وَقَعَدَ عَلَيْهِ، فَأَثَارَهُ، فَاشْتَدَّ بِهِ الْجَمَلُ، فَاتَّبَعَهُ رَجُلٌ عَلَىٰ نَاقَةٍ وَرْقَاءَ.

قَالَ سَلَمَةُ: وَخَرَجْتُ أَشْتَدُّ، فَكُنْتُ عِنْدَ وَرِكِ النَّاقَةِ. ثُمَّ تَقَدَّمْتُ. حَتَّىٰ كُنْتُ

of the camel. I made it kneel down. As soon as it had put its knee on the ground, I drew my sword and struck the head of the rider who fell down. I brought the camel driving it along with the man's baggage and arms. The Messenger of Allah "Allah's blessing and peace be upon him" along with the people came to receive me. He asked: "Who has killed the man?" The people said: "Ibn Al-Akwa." He said: "Then, the entire belongings of the man are for him."

[14] Giving extra rewards to the fighters, and ransoming the Muslims with the captives (from the enemy)

46-(1755) Iyas Ibn Salama narrated from his father (Salama Ibn Al-Akwa): We fought (the tribe of) Fazara under the leadership of Abu Bakr who was appointed by The Messenger of Allah "Allah's blessing and peace be upon him". When we were as far from the water as a distance covered only in an hour, Abu Bakr ordered us to halt during the last portion of the night. Then we attacked from all sides and reached their watering place. Some of the enemies were killed and others were captured. I saw a group of people consisting of women and children. Since I was afraid that they should precede me to the mountain, I shot an arrow between them and the mountain. When they saw the arrow, they stopped. I came driving them.

Among them there was a woman from Banu Fazara. She was wearing a leather coat. Her daughter, who was one of the most beautiful girls in Arabia, was with her. I drove them until I brought them to Abu Bakr who granted this girl to me as a reward. Then, we arrived in Medina. I had not yet disrobed her when The Messenger of Allah "Allah's blessing and peace be upon him" met me in the street and said: "Give me that girl O Salama." I said: "O Messenger of Allah! By Allah! She has appealed me. I had not yet disrobed her." On the next day The Messenger of Allah "Allah's blessing and peace be upon him" met me in the street once again and said: "O Salama! Give me that girl, may Allah bless your father." I said: "She is for you O Messenger of Allah! By Allah! I have not yet disrobed her." The Messenger of Allah "Allah's blessing and peace be upon him" sent her to the people of Mecca, and ransomed with her many Muslims who had been captured (and kept as prisoners) at Mecca.

[15] What about the booty taken from the enemy with no war

47-(1756) Abu Huraira "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "If you

عِنْدَ وَرِكِ الْجَمَلِ. ثمَّ تَقَدَّمْتُ حَتَّىٰ أَخَذْتُ بِخِطَامِ الْجَمَلِ فَأَنَخْتُهُ، فَلَمَّا وَضَعَ رُكْبَتَهُ فِي الأَرْضِ اخْتَرَطْتُ سَيْفِي فَضَرَبْتُ رَأْسَ الرَّجُلِ، فَنَدَرَ. ثُمَّ جِئْتُ بِالْجَمَلِ أَقُودُهُ، عَلَيْهِ رَحْلُهُ وَسِلاَحُهُ. فَاسْتَقْبَلَنِي رَسُولُ اللَّهِ ﷺ وَالنَّاسُ مَعَهُ. فَقَالَ: «مَنْ قَتَلَ الرَّجُلَ؟» قَالُوا: ابْنُ الأَكْوَعِ. قَالَ: «لَهُ سَلَبُهُ أَجْمَعُ».

١٤ ـ باب التَّنفِيل وفداء المُسلمين بالأسارى

٤٦ ـ (١٧٥٥) ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عُمَرُ بْنُ يُونُسَ: حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ: حَدَّثَنِي إِيَاسُ بْنُ سَلَمَةَ: حَدَّثَنِي أَبِي قَالَ: غَزَوْنَا فَزَارَةَ وَعَلَيْنَا أَبُو بَكْرٍ. أَمَّرَهُ رَسُولُ اللَّهِ ﷺ عَلَيْنَا. فَلَمَّا كَانَ بَيْنَنَا وَبَيْنَ الْمَاءِ سَاعَةٌ. أَمَرَنَا أَبُو بَكْرٍ فَعَرَّسْنَا. ثُمَّ شَنَّ الْغَارَةَ. فَوَرَدَ الْمَاءَ. فَقَتَلَ مَنْ قَتَلَ عَلَيْهِ، وَسَبَىٰ. وَأَنْظُرُ إِلَىٰ عُنُقٍ مِنَ النَّاسِ. فِيهِمُ الذَّرَارِيُّ، فَخَشِيتُ أَنْ يَسْبِقُونِي إِلَى الْجَبَلِ. فَرَمَيْتُ بِسَهْمٍ بَيْنَهُمْ وَبَيْنَ الْجَبَلِ. فَلَمَّا رَأَوُا السَّهْمَ وَقَفُوا، فَجِئْتُ بِهِمْ أَسُوقُهُمْ. وَفِيهِمُ امْرَأَةٌ مِنْ بَنِي فَزَارَةَ. عَلَيْهَا قَشْعٌ مِنْ أَدَمٍ ـ قَالَ: الْقَشْعُ: النِّطَعُ ـ مَعَهَا ابْنَةٌ لَهَا مِنْ أَحْسَنِ الْعَرَبِ. فَسُقْتُهُمْ حَتَّىٰ أَتَيْتُ بِهِمْ أَبَا بَكْرٍ. فَنَفَّلَنِي أَبُو بَكْرٍ ابْنَتَهَا. فَقَدِمْنَا الْمَدِينَةَ وَمَا كَشَفْتُ لَهَا ثَوْباً. فَلَقِيَنِي رَسُولُ اللَّهِ ﷺ فِي السُّوقِ. فَقَالَ: «يَا سَلَمَةُ هَبْ لِي الْمَرْأَةَ». فَقُلْتُ: يَا رَسُولَ اللَّهِ وَاللَّهِ، لَقَدْ أَعْجَبَتْنِي. وَمَا كَشَفْتُ لَهَا ثَوْباً. ثُمَّ لَقِيَنِي رَسُولُ اللَّهِ ﷺ مِنَ الْغَدِ فِي السُّوقِ. فَقَالَ لِي: «يَا سَلَمَةُ، هَبْ لِي الْمَرْأَةَ. لِلَّهِ أَبُوكَ» فَقُلْتُ: هِيَ لَكَ. يَا رَسُولَ اللَّهِ، فَوَاللَّهِ مَا كَشَفْتُ لَهَا ثَوْباً. فَبَعَثَ بِهَا رَسُولُ اللَّهِ ﷺ إِلَىٰ أَهْلِ مَكَّةَ. فَفَدَىٰ بِهَا نَاساً مِنَ الْمُسْلِمِينَ، كَانُوا أُسِرُوا بِمَكَّةَ.

١٥ ـ بابُ حُكْمِ الفَيْءِ

٤٧ ـ (١٧٥٦) ـ حدّثنا أَحْمَدُ بْنُ حَنْبَلٍ وَمُحَمَّدُ بْنُ رَافِعٍ. قَالاَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ. قَالَ: هٰذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ، عَنْ

come to a town (which surrendered with no war) and stay therein, you have a share (as booty with no war) in (the property taken from) it. If a town disobeys Allah and His Messenger (and fights Muslims) one-fifth of the booty taken from it should be for Allah and His Messenger and the rest should be for you."

48-(1757) Umar (Ibn Al-Khattab) "Allah be pleased with him" reported: The properties of Banu An-Nadir which Allah had transferred to His Apostle "Allah's blessing and peace be upon him" as Booty were not gained by the Muslims with their horses and camels (i.e. were not gained through war). The properties therefore, belonged especially to Allah's Apostle "Allah's blessing and peace be upon him", (from which) he used to give his family their yearly expenditure and spend what remained thereof on arms and horses to be used in Allah's Cause.

(...) The same was narrated on the authority of Az-Zuhri, with the same chain of transmitters.

49-(...) Malik Ibn Aws narrated: Umar Ibn Al-Khattab sent (a messenger) to me (to come to him). I went to him when the sun rose high. I found him in his home, sitting on a bedstead, made of date-palm leaves, covered with no mattress. he was leaning over a leather pillow. I greeted him and sat down. He said: "O Malik! Some persons of your people who have families came to me and I have ordered that a gift should be given to them. So take and distribute it among them." I said: "Would that you order someone else to do it!" He said: "O Malik! Take it." Then, his doorman Yarfa came saying: "O Commander of the Believers! Uthman, Abd Ar-Rahman Ibn Awf, Az-Zubair and Sa'd Ibn Abu Waqqas are asking your permission (to enter into you). May I admit them?"

Umar said: "Yes." So they were admitted, and they came in. A while later, he came again and said: "May I admit Ali and Abbas?" Omar said: "yes." So, they were admitted. (When they came in and sat down) Abbas said: "O Commander of The Believers! Judge between me and this (Ali) liar, sinful, treacherous betrayer." (They had a dispute regarding the property of Banu An-Nadir, which Allah had given to His Apostle as booty with no war). The (present) companions said: "O Commander of The Believers! Judge between them and relieve both of them in front of each other." (Malik Ibn Aws said: I think they had come only for that purpose). Umar said: "Be patient! I beseech you by Allah by Whose Permission the Heaven and the Earth exist, do you know that The Messenger of Allah

رَسُولِ اللَّهِ ﷺ. فَذَكَرَ أَحَادِيثَ مِنْهَا: وَقَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَيُّمَا قَرْيَةٍ أَتَيْتُمُوهَا، وَأَقَمْتُمْ فِيهَا، فَسَهْمُكُمْ فِيهَا. وَأَيُّمَا قَرْيَةٍ عَصَتِ اللَّهَ وَرَسُولَهُ، فَإِنَّ خُمُسَهَا لِلَّهِ وَلِرَسُولِهِ، ثُمَّ هِيَ لَكُمْ».

٤٨ ـ (١٧٥٧) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ. وَمُحَمَّدُ بْنُ عَبَّادٍ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ ـ وَاللَّفْظُ لابْنِ أَبِي شَيْبَةَ ـ قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ الآخَرُونَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، عَنِ الزُّهْرِيِّ، عَنْ مَالِكِ بْنِ أَوْسٍ، عَنْ عُمَرَ. قَالَ: كَانَتْ أَمْوَالُ بَنِي النَّضِيرِ مِمَّا أَفَاءَ اللَّهُ عَلَىٰ رَسُولِهِ. مِمَّا لَمْ يُوجِفْ عَلَيْهِ الْمُسْلِمُونَ بِخَيْلٍ وَلا رِكَابٍ. فَكَانَتْ لِلنَّبِيِّ ﷺ خَاصَّةً فَكَانَ يُنْفِقُ عَلَىٰ أَهْلِهِ نَفَقَةَ سَنَةٍ. وَمَا بَقِيَ يَجْعَلُهُ فِي الْكُرَاعِ وَالسِّلاَحِ. عُدَّةً فِي سَبِيلِ اللَّهِ.

[البخاري: كتاب الجهاد والسير، باب المجن ومن يتترس بترس صاحبه، رقم: ٢٩٠٢].

(...) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ. قَالَ: أَخْبَرَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، بِهَٰذَا الإِسْنَادِ.

٤٩ ـ (...) ـ وحدّثني عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ أَسْمَاءَ الضُّبَعِيُّ: حَدَّثَنَا جُوَيْرِيَةُ، عَنْ مَالِكٍ، عَنِ الزُّهْرِيِّ؛ أَنَّ مَالِكَ بْنَ أَوْسٍ حَدَّثَهُ. قَالَ: أَرْسَلَ إِلَيَّ عُمَرُ بْنُ الْخَطَّابِ. فَجِئْتُهُ حِينَ تَعَالَى النَّهَارُ. قَالَ: فَوَجَدْتُهُ فِي بَيْتِهِ جَالِساً عَلَى سَرِيرٍ. مُفْضِياً إِلَىٰ رُمَالِهِ. مُتَّكِئاً عَلَىٰ وِسَادَةٍ مِنْ أَدَمٍ. فَقَالَ لِي: يَا مَالُ، إِنَّهُ قَدْ دَفَّ أَهْلُ أَبْيَاتٍ مِنْ قَوْمِكَ. وَقَدْ أَمَرْتُ فِيهِمْ بِرَضْخٍ. فَخُذْهُ فَاقْسِمْهُ بَيْنَهُمْ. قَالَ: قُلْتُ: لَوْ أَمَرْتَ بِهَٰذَا غَيْرِي؟ قَالَ: خُذْهُ. يَا مَالُ، قَالَ: فَجَاءَ يَرْفَا. فَقَالَ: هَلْ لَكَ، يَا أَمِيرَ الْمُؤْمِنِينَ، فِي عُثْمَانَ وَعَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ وَالزُّبَيْرِ وَسَعْدٍ؟

فَقَالَ عُمَرُ: نَعَمْ، فَأَذِنَ لَهُمْ. فَدَخَلُوا. ثُمَّ جَاءَ فَقَالَ: هَلْ لَكَ فِي عَبَّاسٍ وَعَلِيٍّ؟ قَالَ: نَعَمْ. فَأَذِنَ لَهُمَا. فَقَالَ عَبَّاسٌ: يَا أَمِيرَ الْمُؤْمِنِينَ، اقْضِ بَيْنِي وَبَيْنَ هَٰذَا الْكَاذِبِ الآثِمِ الْغَادِرِ الْخَائِنِ. فَقَالَ الْقَوْمُ: أَجَلْ. يَا أَمِيرَ الْمُؤْمِنِينَ، فَاقْضِ بَيْنَهُمْ وَأَرِحْهُمْ ـ فَقَالَ

"Allah's blessing and peace be upon him" said: "Our (prophets') property will not be inherited, and whatever we leave, is to be used for charity"?" The group said: "Yes (He said so)." Umar then turned to Ali and Abbas and said: "I beseech you by Allah by Whose Permission the Heaven and the Earth exist, do you know that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Our (prophets') property will not be inherited, and whatever we leave, is to be used for charity"?" They replied: " Yes (He said so)." Umar then said: "Allah bestowed upon His Apostle "Allah's blessing and peace be upon him" a special favour of something of this booty which he gave to nobody else." (Umar then recited Allah's saying): " What Allah has bestowed on His Messenger (and taken away) from the people of the townships- belongs to Allah- to His Messenger and to kindred and orphans, the needy and the wayfarer; in order that it may not (merely) make a circuit between the wealthy among you. So take what the Messenger assigns to you, and deny yourselves that which he withholds from you. And fear Allah; for Allah is strict in Punishment." (The Mustering "Al-Hashr" 7) (The narrator said): I do not know whether he (Umar) recited also the previous Verse.

Umar added: "So Allah's Apostle "Allah's blessing and peace be upon him" distributed among you the property of Banu An-Nadir, but, by Allah, neither did he favour himself with it to your exclusion, nor did he take possession of it and leave you, (on the contrary, he distributed it amongst you) till this property remained out of it. The Messenger of Allah "Allah's blessing and peace be upon him" used to spend the yearly expenses of his family out of this property, and used to keep the rest of its revenue to be spent in Allah's Cause. I ask you by Allah, do you know this?" They replied: "Yes." He besought Ali and Abbas by the same he had besought the people: "Do you know this?" they replied in the affirmative.

Umar added: "When Allah had taken His Prophet unto Him, Abu Bakr said: "I am the successor of The Messenger of Allah "Allah's blessing and peace be upon him"." Then, both of you came to him: You (Abbas) demanded your inheritance from your nephew, and this (Ali) demanded the inheritance of his wife from her father, whereupon Abu Bakr said that The Messenger of Allah "Allah's blessing and peace be upon him" said: "We (Prophets) should not be inherited, for what we leave should be used for charity." The result was that you regarded him as a liar, sinful, treacherous betrayer; and Allah knows that he was true, pious, rightly-guided, and a follower of what is right.

مَالِكُ بْنُ أَوْسٍ: يُخَيَّلُ إِلَيَّ أَنَّهُمْ قَدْ كَانُوا قَدَّمُوهُمْ لِذٰلِكَ ـ فَقَالَ عُمَرُ: اتَّئِدَا. أَنْشُدُكُمْ بِاللَّهِ الَّذِي بِإِذْنِهِ تَقُومُ السَّمَاءُ وَالأَرْضُ، أَتَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لاَ نُورَثُ. مَا تَرَكْنَا صَدَقَةٌ» قَالُوا: نَعَمْ.

ثُمَّ أَقْبَلَ عَلَى الْعَبَّاسِ وَعَلِيٍّ فَقَالَ: أَنْشُدُكُمَا بِاللَّهِ الَّذِي بِإِذْنِهِ تَقُومُ السَّمَاءُ وَالأَرْضُ، أَتَعْلَمَانِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لاَ نُورَثُ. مَا تَرَكْنَاهُ صَدَقَةٌ» قَالاَ: نَعَمْ.

فَقَالَ عُمَرُ: إِنَّ اللَّهَ جَلَّ وَعَزَّ كَانَ خَصَّ رَسُولَهُ ﷺ بِخَاصَّةٍ لَمْ يُخَصِّصْ بِهَا أَحَداً غَيْرَهُ. قَالَ: ﴿مَّآ أَفَآءَ ٱللَّهُ عَلَىٰ رَسُولِهِۦ مِنْ أَهْلِ ٱلْقُرَىٰ فَلِلَّهِ وَلِلرَّسُولِ﴾ [الحشر: ٧] ـ مَا أَدْرِي هَلْ قَرَأَ الآيَةَ الَّتِي قَبْلَهَا أَمْ لاَ ـ.

قَالَ: فَقَسَمَ رَسُولُ اللَّهِ ﷺ بَيْنَكُمْ أَمْوَالَ بَنِي النَّضِيرِ، فَوَاللَّهِ، مَا اسْتَأْثَرَ عَلَيْكُمْ. وَلاَ أَخَذَهَا دُونَكُمْ. حَتَّىٰ بَقِيَ هٰذَا الْمَالُ، فَكَانَ رَسُولُ اللَّهِ ﷺ يَأْخُذُ مِنْهُ نَفَقَةَ سَنَةٍ. ثُمَّ يَجْعَلُ مَا بَقِيَ أُسْوَةَ الْمَالِ.

ثُمَّ قَالَ: أَنْشُدُكُمْ بِاللَّهِ الَّذِي بِإِذْنِهِ تَقُومُ السَّمَاءُ وَالأَرْضُ، أَتَعْلَمونَ ذٰلِكَ؟ قَالُوا: نَعَمْ. ثُمَّ نَشَدَ عَبَّاساً وَعَلِيًّا بِمِثْلِ مَا نَشَدَ بِهِ الْقَوْمَ: أَتَعْلَمَانِ ذٰلِكَ؟ قَالاَ: نَعَمْ.

قَالَ: فَلَمَّا تُوُفِّيَ رَسُولُ اللَّهِ ﷺ قَالَ أَبُو بَكْرٍ: أَنَا وَلِيُّ رَسُولِ اللَّهِ ﷺ. فَجِئْتُمَا، تَطْلُبُ مِيرَاثَكَ مِنِ ابْنِ أَخِيكَ، وَيَطْلُبُ هٰذَا مِيرَاثَ امْرَأَتِهِ مِنْ أَبِيهَا.

فَقَالَ أَبُو بَكْرٍ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا نُورَثُ. مَا تَرَكْنَا صَدَقَةٌ» فَرَأَيْتُمَاهُ كَاذِباً آثِماً غَادِراً خَائِناً، وَاللَّهُ يَعْلَمُ إِنَّهُ لَصَادِقٌ بَارٌّ رَاشِدٌ تَابِعٌ لِلْحَقِّ.

ثُمَّ تُوُفِّيَ أَبُو بَكْرٍ. وَأَنَا وَلِيُّ رَسُولِ اللَّهِ ﷺ وَوَلِيُّ أَبِي بَكْرٍ. فَرَأَيْتُمَانِي كَاذِباً

Then Allah took Abu Bakr unto Him and I became the (second) successor of The Messenger of Allah "Allah's blessing and peace be upon him", and the successor of Abu Bakr. You regarded me as a liar, sinful, treacherous betrayer; and Allah knows that I have been true, pious, rightly-guided, and a follower of what is right. So, I became in charge of that (property). Then, you both (Ali and Abbas) came to talk to me, bearing the same claim and presenting the same case. You asked me to hand over it to you. I said to you: "I am ready to hand over this property to you if you wish, on the condition that you would take Allah's Pledge that you would manage it in the same way as The Messenger of Allah "Allah's blessing and peace be upon him" used to do," and you took it on that condition." (Then, he asked them): "was it right?" they replied: "Yes."

He said: " Now, both of you come to me in order to give a (different) judgement between you. No, by Allah, I will never give any judgement between you other than that (I have already given) until the Hour is established. If you are unable to manage it, then return it to me (and I will do the job on your behalf)."

50-(…) Malik Ibn Aws Ibn Al-Hadathan narrated: Umar Ibn Al-Khattab sent to me (in order to come to him, and when I went to him) he said to me: "Some persons who have families (from your people) came…"and the rest is the same, with a slight change of words.

[16] The Prophet's saying: "We (The Prophets) should not be inherited, and whatever we leave should be used for charity"

51-(1758) A'isha "Allah be pleased with her" narrated that when The Messenger of Allah "Allah's blessing and peace be upon him" died, his wives intended to send Uthman Ibn Affan to Abu Bakr, in order to ask him about their inheritance from The Prophet "Allah's blessing and peace be upon him". Upon this A'isha said to him: "Did not The Messenger of Allah "Allah's blessing and peace be upon him" say: "We (Prophets) should not be inherited, and whatever we leave should be used for charity"?"

52-(1759) A'isha "Allah be pleased with her" narrated: Fatima "Allah be pleased with her" the daughter of The Prophet "Allah's blessing and peace be upon him" sent somebody to Abu Bakr As-Siddiq (after being appointed as caliph), asking for her inheritance of what The Messenger of Allah "Allah's blessing and peace be upon him" had left of the property bestowed on him by Allah from the booty gained without war in Medina, and Fadak,

آثِماً غَادِراً خَائِناً. وَاللَّهُ يَعْلَمُ إِنِّي لَصَادِقٌ بَارٌّ رَاشِدٌ تَابِعٌ لِلْحَقِّ. فَوَلِيتُهَا. ثُمَّ جِئْتَنِي أَنْتَ وَهٰذَا. وَأَنْتُمَا جَمِيعٌ. وَأَمْرُكُمَا وَاحِدٌ.

فَقُلْتُمَا: ادْفَعْهَا إِلَيْنَا. فَقُلْتُ: إِنْ شِئْتُمْ دَفَعْتُهَا إِلَيْكُمَا عَلَىٰ أَنَّ عَلَيْكُمَا عَهْدَ اللَّهِ أَنْ تَعْمَلاَ فِيهَا بِالَّذِي كَانَ يَعْمَلُ رَسُولُ اللَّهِ ﷺ. فَأَخَذْتُمَاهَا بِذٰلِكَ. قَالَ: أَكَذٰلِكَ؟ قَالاَ: نَعَمْ. قَالَ: ثُمَّ جِئْتُمَانِي لأَقْضِيَ بَيْنَكُمَا. وَلاَ، وَاللَّهِ، لاَ أَقْضِي بَيْنَكُمَا بِغَيْرِ ذٰلِكَ. حَتَّىٰ تَقُومَ السَّاعَةُ. فَإِنْ عَجَزْتُمَا عَنْهَا فَرُدَّاهَا إِلَيَّ.

[البخاري: كتاب فرض الخمس، باب فرض الخمس، رقم: ٣٠٩٤].

٥٠ ـ (...) ـ **حدّثنا** إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ ـ قَالَ ابْنُ رَافِعٍ: حَدَّثَنَا. وَقَالَ الآخَرَانِ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ مَالِكِ بْنِ أَوْسِ بْنِ الْحَدَثَانِ. قَالَ: أَرْسَلَ إِلَيَّ عُمَرُ بْنُ الْخَطَّابِ. فَقَالَ: إِنَّهُ قَدْ حَضَرَ أَهْلُ أَبْيَاتٍ مِنْ قَوْمِكَ... بِنَحْوِ حَدِيثِ مَالِكٍ. غَيْرَ أَنَّ فِيهِ: فَكَانَ يُنْفِقُ عَلَىٰ أَهْلِهِ مِنْهُ سَنَةً. وَرُبَّمَا قَالَ مَعْمَرٌ: يَحْبِسُ قُوتَ أَهْلِهِ مِنْهُ سَنَةً. ثُمَّ يَجْعَلُ مَا بَقِيَ مِنْهُ مَجْعَلَ مَالِ اللَّهِ عَزَّ وَجَلَّ.

١٦ ـ باب قول النبيّ ﷺ: «لا نورث ما تركنا فهو صَدَقة»

٥١ ـ (١٧٥٨) ـ **حدّثنا** يَحْيَىٰ بْنُ يَحْيَىٰ. قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ؛ أَنَّهَا قَالَتْ: إِنَّ أَزْوَاجَ النَّبِيِّ ﷺ، حِينَ تُوُفِّيَ رَسُولُ اللَّهِ ﷺ، أَرَدْنَ أَنْ يَبْعَثْنَ عُثْمَانَ بْنَ عَفَّانَ إِلَىٰ أَبِي بَكْرٍ. فَيَسْأَلْنَهُ مِيرَاثَهُنَّ مِنَ النَّبِيِّ ﷺ. قَالَتْ عَائِشَةُ لَهُنَّ: أَلَيْسَ قَدْ قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ نُورَثُ. مَا تَرَكْنَا فَهُوَ صَدَقَةٌ»؟.

[البخاري: كتاب الفرائض، باب قول النبي ﷺ: «لا نورث ما تركناه صدقة»، رقم: ٦٧٣٠].

٥٢ ـ (١٧٥٩) ـ **حدّثني** مُحَمَّدُ بْنُ رَافِعٍ: أَخْبَرَنَا حُجَيْنٌ: حَدَّثَنَا لَيْثٌ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ؛ أَنَّهَا أَخْبَرَتْهُ؛ أَنَّ فَاطِمَةَ بِنْتَ رَسُولِ اللَّهِ ﷺ أَرْسَلَتْ إِلَىٰ أَبِي بَكْرٍ الصِّدِّيقِ تَسْأَلُهُ مِيرَاثَهَا مِنْ رَسُولِ اللَّهِ ﷺ. مِمَّا

and what remained of one-fifth the Khaibar's booty. On that, Abu Bakr said: "The Messenger of Allah "Allah's blessing and peace be upon him" said: "Our property should not be inherited. Whatever we (prophets) leave, is to be given in charity, but the family of (The Prophet) Muhammad can eat from this property." By Allah, I will make no change in the state of the charity of The Messenger of Allah "Allah's blessing and peace be upon him". I also will leave it as it was during the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him", of which I will dispose in the same way as The Messenger of Allah "Allah's blessing and peace be upon him" did." In this way, Abu Bakr refused to give anything of that to Fatima.

As a result, she became angry with Abu Bakr, kept away from him, and did not talk to him till she died. She remained alive for six months after the death of The Prophet "Allah's blessing and peace be upon him". When she died, her husband Ali buried her at night without informing Abu Bakr; and he led the funeral prayer by himself. When Fatima was alive, the people used to respect Ali so much. But after her death, Ali noticed a change in the people's attitude towards him. So Ali sought reconciliation with Abu Bakr and giving him the pledge of allegiance. However, Ali had not given the pledge of allegiance during those months (during which Fatima was alive after The Prophet's death). Ali sent somebody to Abu Bakr saying: "Come to us, but let nobody come with you." He seemed to have disliked that Umar might come. Umar said (to Abu Bakr): "No, by Allah, you shall not enter upon them alone!" Abu Bakr said: "What do you think they will do to me? By Allah, I will go to them."

Abu Bakr entered upon them. Ali testified that there is no God but Allah, and that Muhammad is The Messenger of Allah. Then he said (to Abu Bakr): "We know well your superiority and what Allah has given you. We are not jealous of the good Allah has bestowed upon you (by being caliph). But you did not consult us in the question of ruling, in which we thought that we had a right because of our near relationship to The Messenger of Allah "Allah's blessing and peace be upon him"." He kept speaking until Abu Bakr's eyes flowed with tears. When Abu Bakr spoke, he said: "By Him, in Whose Hand my soul is! To keep good relations with the relatives of The Messenger of Allah "Allah's blessing and peace be upon him" is dearer to me than to keep good relations with my kith and kin. But as for the trouble, which arose between you and me about his property, I will do my best to spend it on what is good. Therefore, I will not leave any rule or

أَفَاءَ اللَّهُ عَلَيْهِ بِالْمَدِينَةِ وَفَدَكٍ. وَمَا بَقِيَ مِنْ خُمُسِ خَيْبَرَ. فَقَالَ أَبُو بَكْرٍ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لاَ نُورَثُ مَا تَرَكْنَا صَدَقَةٌ. إِنَّمَا يَأْكُلُ آلُ مُحَمَّدٍ (ﷺ) فِي هٰذَا الْمَالِ». وَإِنِّي، وَاللَّهِ، لاَ أُغَيِّرُ شَيْئاً مِنْ صَدَقَةِ رَسُولِ اللَّهِ ﷺ، عَنْ حَالِهَا الَّتِي كَانَتْ عَلَيْهَا، فِي عَهْدِ رَسُولِ اللَّهِ ﷺ. وَلأَعْمَلَنَّ فِيهَا، بِمَا عَمِلَ بِهِ رَسُولُ اللَّهِ ﷺ. فَأَبَىٰ أَبُو بَكْرٍ أَنْ يَدْفَعَ إِلَىٰ فَاطِمَةَ شَيْئاً.

فَوَجَدَتْ فَاطِمَةُ عَلَىٰ أَبِي بَكْرٍ فِي ذٰلِكَ. قَالَ: فَهَجَرَتْهُ. فَلَمْ تُكَلِّمْهُ حَتَّىٰ تُوُفِّيَتْ. وَعَاشَتْ بَعْدَ رَسُولِ اللَّهِ ﷺ سِتَّةَ أَشْهُرٍ، فَلَمَّا تُوُفِّيَتْ دَفَنَهَا زَوْجُهَا عَلِيُّ بْنُ أَبِي طَالِبٍ لَيْلاً. وَلَمْ يُؤْذِنْ بِهَا أَبَا بَكْرٍ. وَصَلَّىٰ عَلَيْهَا عَلِيٌّ.

وَكَانَ لِعَلِيٍّ مِنَ النَّاسِ وِجْهَةٌ، حَيَاةَ فَاطِمَةَ. فَلَمَّا تُوُفِّيَتِ اسْتَنْكَرَ عَلِيٌّ وُجُوهَ النَّاسِ. فَالْتَمَسَ مُصَالَحَةَ أَبِي بَكْرٍ وَمُبَايَعَتَهُ. وَلَمْ يَكُنْ بَايَعَ تِلْكَ الأَشْهُرَ.

فَأَرْسَلَ إِلَىٰ أَبِي بَكْرٍ: أَنِ ائْتِنَا. وَلاَ يَأْتِنَا مَعَكَ أَحَدٌ ـ كَرَاهِيَةَ مَحْضَرِ عُمَرَ بْنِ الْخَطَّابِ ـ فَقَالَ عُمَرُ لأَبِي بَكْرٍ: وَاللَّهِ، لاَ تَدْخُلْ عَلَيْهِمْ وَحْدَكَ. فَقَالَ أَبُو بَكْرٍ: وَمَا عَسَاهُمْ أَنْ يَفْعَلُوا بِي. إِنِّي، وَاللَّهِ، لآتِيَنَّهُمْ.

فَدَخَلَ عَلَيْهِمْ أَبُو بَكْرٍ. فَتَشَهَّدَ عَلِيُّ بْنُ أَبِي طَالِبٍ. ثُمَّ قَالَ: إِنَّا قَدْ عَرَفْنَا، يَا أَبَا بَكْرٍ، فَضِيلَتَكَ وَمَا أَعْطَاكَ اللَّهُ. وَلَمْ نَنْفَسْ عَلَيْكَ خَيْراً سَاقَهُ اللَّهُ إِلَيْكَ. وَلٰكِنَّكَ اسْتَبْدَدْتَ عَلَيْنَا بِالأَمْرِ.

وَكُنَّا نَحْنُ نَرَىٰ لَنَا حَقًّا لِقَرَابَتِنَا مِنْ رَسُولِ اللَّهِ ﷺ. فَلَمْ يَزَلْ يُكَلِّمُ أَبَا بَكْرٍ حَتَّىٰ فَاضَتْ عَيْنَا أَبِي بَكْرٍ، فَلَمَّا تَكَلَّمَ أَبُو بَكْرٍ قَالَ: وَالَّذِي نَفْسِي بِيَدِهِ، لَقَرَابَةُ رَسُولِ اللَّهِ ﷺ أَحَبُّ إِلَيَّ أَنْ أَصِلَ مِنْ قَرَابَتِي. وَأَمَّا الَّذِي شَجَرَ بَيْنِي وَبَيْنَكُمْ مِنْ هٰذِهِ الأَمْوَالِ، فَإِنِّي لَمْ آلُ فِيهَا عَنِ الْحَقِّ. وَلَمْ أَتْرُكْ أَمْراً رَأَيْتُ رَسُولَ اللَّهِ ﷺ

regulation I saw The Messenger of Allah "Allah's blessing and peace be upon him" doing in disposing of it, but that I will follow." Ali said to Abu Bakr: "I promise to give you the pledge of allegiance in this afternoon."

When Abu Bakr performed Dhuhr prayer, he came up the pulpit, testified that there is no God (to be worshiped) but Allah, and that Muhammad is The Messenger of Allah, and then mentioned the story of Ali and his delay in giving the pledge of allegiance, excusing him, and accepting the excuses he had offered. Then Ali asked for (Allah's) forgiveness. Testified that there is no God but Allah, and that Muhammad is The Messenger of Allah. He praised Abu Bakr's right, and said that he had not done what he had done because of jealousy of Abu Bakr, or as a protest of that with which Allah had favored him. (Ali added): "But we thought that we had some right in this affair (of regime), in which he (Abu Bakr) did not consult us, and in this way, caused us to feel sorry." Consequently, all the Muslims became happy and said: "You have done the right thing." The Muslims then became pleased with Ali since he returned to what people had done (of giving the pledge of allegiance to Abu Bakr).

53-(...) A'isha "Allah be pleased with her" narrated that both of Fatima and Al-Abbas "Allah be pleased with them" came to Abu Bakr, demanding their inheritance from The Prophet "Allah's blessing and peace be upon him". At this time, they demanded his land in Fadak, and his share from (the property of) Khaibar. Upon this Abu Bakr said to them: "I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying..." and the rest is the same, with a slight change of words.

54-(...) Urwa narrated that A'isha "Allah be pleased with her", the wife of The Prophet "Allah's blessing and peace be upon him", had told him: Fatima the daughter of The Messenger of Allah "Allah's blessing and peace be upon him" asked Abu Bakr following the death of The Messenger of Allah "Allah's blessing and peace be upon him" to be given her share of inheritance from what The Messenger of Allah "Allah's blessing and peace be upon him" had left of the booty gained without fighting, which Allah had bestowed upon him. Abu Bakr said to her: "The Messenger of Allah "Allah's blessing and peace be upon him" said: "Our property will not be inherited. But whatever we (prophets) leave is (to be used for) charity." However, Fatima remained alive for six months after the death of Allah's Apostle "Allah's blessing and peace be upon him".

يَصْنَعُهُ فِيهَا إِلاَّ صَنَعْتُهُ.

فَقَالَ عَلِيٌّ لأَبِي بَكْرٍ: مَوْعِدُكَ الْعَشِيَّةُ لِلْبَيْعَةِ، فَلَمَّا صَلَّىٰ أَبُو بَكْرٍ صَلاَةَ الظُّهْرِ. رَقِيَ عَلَى الْمِنْبَرِ. فَتَشَهَّدَ. وَذَكَرَ شَأْنَ عَلِيٍّ وَتَخَلُّفَهُ عَنِ الْبَيْعَةِ. وَعُذْرَهُ بِالَّذِي اعْتَذَرَ إِلَيْهِ. ثُمَّ اسْتَغْفَرَ. وَتَشَهَّدَ عَلِيُّ بْنُ أَبِي طَالِبٍ فَعَظَّمَ حَقَّ أَبِي بَكْرٍ. وَأَنَّهُ لَمْ يَحْمِلْهُ عَلَى الَّذِي صَنَعَ نَفَاسَةً عَلَى أَبِي بَكْرٍ. وَلاَ إِنْكَاراً لِلَّذِي فَضَّلَهُ اللَّهُ بِهِ. وَلٰكِنَّا كُنَّا نَرَىٰ لَنَا فِي الأَمْرِ نَصِيباً. فَاسْتَبَدَّ عَلَيْنَا بِهِ. فَوَجَدْنَا فِي أَنْفُسِنَا. فَسُرَّ بِذٰلِكَ الْمُسْلِمُونَ. وَقَالُوا: أَصَبْتَ. فَكَانَ الْمُسْلِمُونَ إِلَىٰ عَلِيٍّ قَرِيباً، حِينَ رَاجَعَ الأَمْرَ الْمَعْرُوفَ.

[البخاري: كتاب فضائل الصحابة، باب مناقب قرابة رسول الله ﷺ، رقم: ٣٧١١].

٥٣ ـ (...) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ ـ قَالَ ابْنُ رَافِعٍ: حَدَّثَنَا. وَقَالَ الآخرَانِ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ ـ. أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ؛ أَنَّ فَاطِمَةَ وَالْعَبَّاسَ أَتَيَا أَبَا بَكْرٍ يَلْتَمِسَانِ مِيرَاثَهُمَا مِنْ رَسُولِ اللَّهِ ﷺ. وَهُمَا حِينَئِذٍ يَطْلُبَانِ أَرْضَهُ مِنْ فَدَكٍ وَسَهْمَهُ مِنْ خَيْبَرَ. فَقَالَ لَهُمَا أَبُو بَكْرٍ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ، وَسَاقَ الْحَدِيثَ بِمِثْلِ مَعْنَىٰ حَدِيثِ عُقَيْلٍ، عَنِ الزُّهْرِيِّ.

غَيْرَ أَنَّهُ قَالَ: ثُمَّ قَامَ عَلِيٌّ فَعَظَّمَ مِنْ حَقِّ أَبِي بَكْرٍ. وَذَكَرَ فَضِيلَتَهُ وَسَابِقَتَهُ. ثُمَّ مَضَىٰ إِلَىٰ أَبِي بَكْرٍ فَبَايَعَهُ. فَأَقْبَلَ النَّاسُ إِلَىٰ عَلِيٍّ فَقَالُوا: أَصَبْتَ وَأَحْسَنْتَ. فَكَانَ النَّاسُ قَرِيباً إِلَىٰ عَلِيٍّ حِينَ قَارَبَ الأَمْرَ الْمَعْرُوفَ.

٥٤ ـ (...) ـ وحدّثنا ابْنُ نُمَيْرٍ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبِي. (ح) وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَالْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ. قَالاَ: حَدَّثَنَا يَعْقُوبُ ـ وَهُوَ ابْنُ إِبْرَاهِيمَ ـ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ؛ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ أَخْبَرَتْهُ؛ أَنَّ فَاطِمَةَ بِنْتَ رَسُولِ اللَّهِ ﷺ سَأَلَتْ أَبَا بَكْرٍ، بَعْدَ وَفَاةِ رَسُولِ اللَّهِ ﷺ، أَنْ يَقْسِمَ لَهَا مِيرَاثَهَا، مِمَّا تَرَكَ رَسُولُ اللَّهِ ﷺ، مِمَّا أَفَاءَ اللَّهُ

Fatima used to ask Abu Bakr for her share from the property of The Messenger of Allah "Allah's blessing and peace be upon him" which he left at Khaibar and Fadak, in addition to his property at Medina (devoted for charity). Abu Bakr refused to give her that property and said: "I will not leave anything The Messenger of Allah "Allah's blessing and peace be upon him" used to do, because I am afraid that if I left something from The Prophet's tradition, then I would go astray." (Later on) Umar gave The Prophet's property (of charity) at Medina to Ali and Abbas, but Ali overpowered him (and kept it in his possession). But he withheld the properties of Khaibar and Fadak in his custody and said: "These two properties are the charity which The Messenger of Allah "Allah's blessing and peace be upon him" used for his expenditures and urgent needs. Now their management is to be entrusted to the ruler." (Az-Zuhri said: "They have been managed in this way till today.")

55-(1760) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "None of my heirs should take (even) a single Dinar (from what I leave), for whatever I leave after the expenditures of my wives and the expenses of my employee (who is in charge of those properties assigned for charity) is (to be used for) charity."

(...) The same was narrated on the authority of Abu Az-Zinad, with the same chain of transmitters.

56-(1761) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Our property should not be inherited, but whatever we (Prophets) leave should be (used for) charity."

[17] The way of distributing the booty among the present people

57-(1762) Ibn Umar "Allah be pleased with both" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" distributed the booty in such a way that he gave two shares to the cavalryman and one share to the footman.

(...) The same was narrated on the authority of Ubaidullah, with the same chain of transmitters, without mentioning "the booty".

[18] The reinforcement of the angels in the holy battle of Badr, and making lawful the booty

58-(1763) Ibn Abbas narrated that Umar Ibn Al-Khattab said: When it was the day on which the Battle of Badr was fought, The Messenger of

عَلَيْهِ. فَقَالَ لَهَا أَبُو بَكْرٍ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لاَ نُورَثُ. مَا تَرَكْنَا صَدَقَةٌ».

قَالَ: وَعَاشَتْ بَعْدَ رَسُولِ اللَّهِ ﷺ سِتَّةَ أَشْهُرٍ. وَكَانَتْ فَاطِمَةُ تَسْأَلُ أَبَا بَكْرٍ نَصِيبَهَا مِمَّا تَرَكَ رَسُولُ اللَّهِ ﷺ مِنْ خَيْبَرَ وَفَدَكٍ. وَصَدَقَتِهِ بِالْمَدِينَةِ. فَأَبَىٰ أَبُو بَكْرٍ عَلَيْهَا ذٰلِكَ. وَقَالَ: «لَسْتُ تَارِكاً شَيْئاً كَانَ رَسُولُ اللَّهِ ﷺ يَعْمَلُ بِهِ إِلاَّ عَمِلْتُ بِهِ. إِنِّي أَخْشَىٰ إِنْ تَرَكْتُ شَيْئاً مِنْ أَمْرِهِ أَنْ أَزِيغَ. فَأَمَّا صَدَقَتُهُ بِالْمَدِينَةِ فَدَفَعَهَا عُمَرُ إِلَىٰ عَلِيٍّ وَعَبَّاسٍ. فَغَلَبَهُ عَلَيْهَا عَلِيٌّ. وَأَمَّا خَيْبَرُ وَفَدَكُ فَأَمْسَكَهُمَا عُمَرُ وَقَالَ: هُمَا صَدَقَةُ رَسُولِ اللَّهِ ﷺ. كَانَتَا لِحُقُوقِهِ الَّتِي تَعْرُوهُ وَنَوَائِبِهِ. وَأَمْرُهُمَا إِلَىٰ مَنْ وَلِيَ الأَمْرَ. قَالَ: فَهُمَا عَلَىٰ ذٰلِكَ إِلَى الْيَوْمِ.

٥٥ ـ (١٧٦٠) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ. قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لاَ يَقْتَسِمُ وَرَثَتِي دِينَاراً. مَا تَرَكْتُ، بَعْدَ نَفَقَةِ نِسَائِي وَمَؤُونَةِ عَامِلِي، فَهُوَ صَدَقَةٌ».

[البخاري: كتاب الوصايا، باب نفقة القيم للوقف، رقم: ٢٧٧٦].

(...) ـ حدّثنا مُحَمَّدُ بْنُ يَحْيَىٰ بْنِ أَبِي عُمَرَ الْمَكِّيُّ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي الزِّنَادِ، بِهٰذَا الإِسْنَادِ... نَحْوَهُ.

٥٦ ـ (١٧٦١) ـ وحدّثني ابْنُ أَبِي خَلَفٍ: حَدَّثَنَا زَكَرِيَّاءُ بْنُ عَدِيٍّ: أَخْبَرَنَا ابْنُ الْمُبَارَكِ، عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «لاَ نُورَثُ. مَا تَرَكْنَا صَدَقَةٌ».

١٧ ـ باب كيفية قِسْمَة الغَنِيْمة بين الحاضرين

٥٧ ـ (١٧٦٢) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ وَأَبُو كَامِلٍ فُضَيْلُ بْنُ حُسَيْنٍ كِلاَهُمَا، عَنْ سُلَيْمٍ. قَالَ يَحْيَىٰ: أَخْبَرَنَا سُلَيْمُ بْنُ أَخْضَرَ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ: حَدَّثَنَا نَافِعٌ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَسَمَ فِي النَّفَلِ: لِلْفَرَسِ سَهْمَيْنِ وَلِلرَّجُلِ سَهْماً.

(...) ـ حدّثناه ابْنُ نُمَيْرٍ. حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللَّهِ، بِهٰذَا الإِسْنَادِ ... مِثْلَهُ. وَلَمْ يَذْكُرْ: فِي النَّفَلِ.

١٨ ـ بابُ الإِمْدادِ بالمَلائكة في غَزْوَةِ بَدْرٍ وإِبَاحَةِ الغَنَائِمِ

٥٨ ـ (١٧٦٣) ـ حدّثنا هَنَّادُ بْنُ السَّرِيِّ: حَدَّثَنَا ابْنُ الْمُبَارَكِ، عَنْ عِكْرِمَةَ بْنِ

Allah "Allah's blessing and peace be upon him" cast a glance at the infidels, and they were one thousand while his own Companions were three hundred and nineteen. The Prophet "Allah's blessing and peace be upon him" turned (his face) towards the Qibla, stretched his hands and began his supplication to his Lord: "O Allah! Accomplish for me what You have promised me. O Allah! Bring about what You have promised me. O Allah! If this small group of Muslims is destroyed, You will not be worshipped on the earth." He continued his supplication to his Lord, stretching his hands, facing the Qibla, until his mantle slipped down from his shoulders.

Abu Bakr came to him, picked up his mantle and put it on his shoulders. Then he embraced him from behind and said:. "O Prophet of Allah! This supplication of yours to your Lord will be sufficient for you, and He will accomplish for you what He has promised you." On this occasion, Allah "Exalted and Glorified be He" revealed (the following Qur'anic verse): "When ye appealed to your Lord for help, He responded to your call (saying): I will support you with one thousand angels coming in succession." (Al-Anfal 9) In this way, Allah supported him with angels.

Abu Zumail said that Ibn Abbas narrated to him: On that day, while a Muslim was chasing an infidel who was going ahead of him, he heard over him' a whip's lashing and a rider's voice saying: Go ahead, O Haizum! He looked in front of him, and behold! The infidel fell down on his back. When he looked at him (closely, he observed) a scar on his nose and his face was torn as if it were lashed with a whip, and it turned green. An Ansari man came to The Messenger of Allah "Allah's blessing and peace be upon him" to whom he narrated that (story). He (The Prophet) said: "You have told the truth. This was a support from the third heaven."

On that day, The Muslims killed seventy persons and took seventy as captives. The Messenger of Allah "Allah's blessing and peace be upon him" said to Abu Bakr and Umar (Allah be pleased with them): "What is your opinion about those captives?" Abu Bakr said: "They are our kith and kin. I think you should release them after getting from them a ransom, which will be (a source of) power for us against the infidels. Probably, Allah would guide them to Islam." The Messenger of Allah "Allah's blessing and peace be upon him" said (to Umar): "What is your opinion O Ibn Al-Khattab?" He said: "O Messenger of Allah! I am not of the same opinion as Abu Bakr. I am of the opinion that you should hand them over to

عَمَّارٍ: حَدَّثَنِي سِمَاكٌ الْحَنَفِيُّ. قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: حَدَّثَنِي عُمَرُ بْنُ الْخَطَّابِ. قَالَ: لَمَّا كَانَ يَوْمُ بَدْرٍ. (ح) وحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا عُمَرُ بْنُ يُونُسَ الْحَنَفِيُّ: حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ: حَدَّثَنِي أَبُو زُمَيْلٍ ـ هُوَ سِمَاكٌ الْحَنَفِيُّ ـ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبَّاسٍ قَالَ: حَدَّثَنِي عُمَرُ بْنُ الْخَطَّابِ قَالَ: لَمَّا كَانَ يَوْمُ بَدْرٍ، نَظَرَ رَسُولُ اللَّهِ ﷺ إِلَى الْمُشْرِكِينَ وَهُمْ أَلْفٌ، وَأَصْحَابُهُ ثَلَاثُ مِئَةٍ وَتِسْعَةَ عَشَرَ رَجُلاً، فَاسْتَقْبَلَ نَبِيُّ اللَّهِ ﷺ الْقِبْلَةَ.

ثُمَّ مَدَّ يَدَيْهِ فَجَعَلَ يَهْتِفُ بِرَبِّهِ: «اللَّهُمَّ أَنْجِزْ لِي مَا وَعَدْتَنِي. اللَّهُمَّ آتِ مَا وَعَدْتَنِي. اللَّهُمَّ إِنْ تُهْلِكْ هٰذِهِ الْعِصَابَةَ مِنْ أَهْلِ الإِسْلَامِ لَا تُعْبَدْ فِي الأَرْضِ» فَمَا زَالَ يَهْتِفُ بِرَبِّهِ، مَادًّا يَدَيْهِ، مُسْتَقْبِلَ الْقِبْلَةِ، حَتَّىٰ سَقَطَ رِدَاؤُهُ عَنْ مَنْكِبَيْهِ، فَأَتَاهُ أَبُو بَكْرٍ، فَأَخَذَ رِدَاءَهُ فَأَلْقَاهُ عَلَىٰ مَنْكِبَيْهِ. ثُمَّ الْتَزَمَهُ مِنْ وَرَائِهِ. وَقَالَ: يَا نَبِيَّ اللَّهِ، كَفَاكَ مُنَاشَدَتُكَ رَبَّكَ، فَإِنَّهُ سَيُنْجِزُ لَكَ مَا وَعَدَكَ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ:

﴿إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُم بِأَلْفٍ مِّنَ الْمَلَائِكَةِ مُرْدِفِينَ﴾ [الأنفال: ٩] فَأَمَدَّهُ اللَّهُ بِالْمَلَائِكَةِ.

ـ قَالَ أَبُو زُمَيْلٍ: فَحَدَّثَنِي ابْنُ عَبَّاسٍ قَالَ: بَيْنَمَا رَجُلٌ مِنَ الْمُسْلِمِينَ يَوْمَئِذٍ يَشْتَدُّ فِي أَثَرِ رَجُلٍ مِنَ الْمُشْرِكِينَ أَمَامَهُ. إِذْ سَمِعَ ضَرْبَةً بِالسَّوْطِ فَوْقَهُ. وَصَوْتَ الْفَارِسِ يَقُولُ: أَقْدِمْ حَيْزُومُ، فَنَظَرَ إِلَى الْمُشْرِكِ أَمَامَهُ فَخَرَّ مُسْتَلْقِياً، فَنَظَرَ إِلَيْهِ فَإِذَا هُوَ قَدْ خُطِمَ أَنْفُهُ، وَشُقَّ وَجْهُهُ كَضَرْبَةِ السَّوْطِ، فَاخْضَرَّ ذٰلِكَ أَجْمَعُ. فَجَاءَ الأَنْصَارِيُّ فَحَدَّثَ بِذٰلِكَ رَسُولَ اللَّهِ ﷺ. فَقَالَ: «صَدَقْتَ. ذٰلِكَ مِنْ مَدَدِ السَّمَاءِ الثَّالِثَةِ» فَقَتَلُوا يَوْمَئِذٍ سَبْعِينَ. وَأَسَرُوا سَبْعِينَ.

قَالَ أَبُو زُمَيْلٍ: قَالَ ابْنُ عَبَّاسٍ: فَلَمَّا أَسَرُوا الأُسَارَىٰ قَالَ رَسُولُ اللَّهِ ﷺ لأَبِي

us so that we would chop off their necks. Hand over Aqil to Ali in order to chop off his neck, and hand over such and such relative to me in order that I would chop off his neck. They are the chiefs of the infidels, and the men of the greatest power from among them."

(Umar resumed): The Messenger of Allah "Allah's blessing and peace be upon him" was inclined to the opinion of Abu Bakr and was not inclined to mine. When I came to The Messenger of Allah "Allah's blessing and peace be upon him" the next day I found him and Abu Bakr sitting, and they were weeping. I said: "O Messenger of Allah! Why are you and your Companion weeping? Tell me if there is reason for weeping, I would weep, otherwise, I would pretend to weep for your weeping." The Messenger of Allah "Allah's blessing and peace be upon him" said: "I weep for what has happened to your companions who took ransom (from the prisoners). I was shown their torture, which was brought to me as close as this tree." (He pointed to a tree close to him.)

Then, Allah Almighty revealed: "It is not fitting for a Prophet that he should have prisoners of war until he hath thoroughly subdued the land. Ye look for the temporal goods of this world; but Allah looketh to the Hereafter: and Allah is Exalted in might, Wise. Had it not been for a previous ordainment from Allah, a severe penalty would have reached you for the (ransom) that ye took. But (now) enjoy what ye took in war, lawful and good: but fear Allah; for Allah is Oft-Forgiving, Most Merciful." (Spoils of War "Al-Anfal" 67:69) Hence, Allah made booty lawful for them."

[19] Fastening and detaining the war prisoner and the permissibility of releasing him

59-(1764) Abu Huraira "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" sent some cavalry towards Najd and they brought a man from the tribe of Banu Hanifa called Thumama Ibn Uthal, the chief of the people of Yamama. They fastened him to one of the pillars of the Mosque. The Prophet "Allah's blessing and peace be upon him" went to him and said: "What have you got, O Thumama?" He replied:" I have got a good idea, O Muhammad! If you kill me, you would kill a person who has already killed somebody, and if you set me free, you would do a favour to one who is grateful, and if you want property, then ask me whatever wealth you want, and you will be given."

بَكْرٍ وَعُمَرَ: «مَا تَرَوْنَ فِي هَؤُلَاءِ الأُسَارَىٰ؟» فَقَالَ أَبُو بَكْرٍ: يَا نَبِيَّ اللَّهِ! هُمْ بَنُو الْعَمِّ وَالْعَشِيرَةِ. أَرَىٰ أَنْ تَأْخُذَ مِنْهُمْ فِدْيَةً. فَتَكُونَ لَنَا قُوَّةً عَلَى الْكُفَّارِ. فَعَسَى اللَّهُ أَنْ يَهْدِيَهُمْ لِلإِسْلَامِ.

فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَا تَرَىٰ يَا ابْنَ الْخَطَّابِ؟» قُلْتُ: لَا، وَاللَّهِ، يَا رَسُولَ اللَّهِ، مَا أَرَى الَّذِي رَأَىٰ أَبُو بَكْرٍ. وَلٰكِنِّي أَرَىٰ أَنْ تُمَكِّنَّا فَنَضْرِبَ أَعْنَاقَهُمْ. فَتُمَكِّنَ عَلِيًّا مِنْ عَقِيلٍ فَيَضْرِبَ عُنُقَهُ. وَتُمَكِّنِّي مِنْ فُلَانٍ ـ نَسِيباً لِعُمَرَ ـ فَأَضْرِبَ عُنُقَهُ، فَإِنَّ هٰؤُلَاءِ أَئِمَّةُ الْكُفْرِ وَصَنَادِيدُهَا. فَهَوِيَ رَسُولُ اللَّهِ ﷺ مَا قَالَ أَبُو بَكْرٍ. وَلَمْ يَهْوَ مَا قُلْتُ.

فَلَمَّا كَانَ مِنَ الْغَدِ جِئْتُ فَإِذَا رَسُولُ اللَّهِ ﷺ وَأَبُو بَكْرٍ قَاعِدَيْنِ يَبْكِيَانِ. قُلْتُ: يَا رَسُولَ اللَّهِ، أَخْبِرْنِي مِنْ أَيِّ شَيْءٍ تَبْكِي أَنْتَ وَصَاحِبُكَ، فَإِنْ وَجَدْتُ بُكَاءً بَكَيْتُ. وَإِنْ لَمْ أَجِدْ بُكَاءً تَبَاكَيْتُ لِبُكَائِكُمَا. فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَبْكِي لِلَّذِي عَرَضَ عَلَيَّ أَصْحَابُكَ مِنْ أَخْذِهِمُ الْفِدَاءَ. لَقَدْ عُرِضَ عَلَيَّ عَذَابُهُمْ أَدْنَىٰ مِنْ هٰذِهِ الشَّجَرَةِ» ـ شَجَرَةٍ قَرِيبَةٍ مِنْ نَبِيِّ اللَّهِ ﷺ ـ وَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿مَا كَانَ لِنَبِيٍّ أَن يَكُونَ لَهُۥٓ أَسْرَىٰ حَتَّىٰ يُثْخِنَ فِى ٱلْأَرْضِ﴾ إِلَىٰ قَوْلِهِ: ﴿فَكُلُوا۟ مِمَّا غَنِمْتُمْ حَلَٰلًا طَيِّبًا﴾ [الأنفال: ٦٧ ـ ٦٩] فَأَحَلَّ اللَّهُ الْغَنِيمَةَ لَهُمْ.

١٩ ـ باب رَبْط الأَسِير وحَبْسِه وجواز المنّ عليه

٥٩ ـ (١٧٦٤) ـ حدثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ؛ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: بَعَثَ رَسُولُ اللَّهِ ﷺ خَيْلاً قِبَلَ نَجْدٍ، فَجَاءَتْ بِرَجُلٍ مِنْ بَنِي حَنِيفَةَ يُقَالُ لَهُ: ثُمَامَةُ بْنُ أُثَالٍ. سَيِّدُ أَهْلِ الْيَمَامَةِ، فَرَبَطُوهُ بِسَارِيَةٍ مِنْ سَوَارِي الْمَسْجِدِ، فَخَرَجَ إِلَيْهِ رَسُولُ اللَّهِ ﷺ فَقَالَ: «مَاذَا عِنْدَكَ يَا ثُمَامَةُ؟» فَقَالَ: عِنْدِي، يَا مُحَمَّدُ، خَيْرٌ. إِنْ تَقْتُلْ تَقْتُلْ ذَا دَمٍ. وَإِنْ تُنْعِمْ تُنْعِمْ عَلَىٰ شَاكِرٍ. وَإِنْ كُنْتَ تُرِيدُ الْمَالَ فَسَلْ تُعْطَ مِنْهُ مَا شِئْتَ، فَتَرَكَهُ رَسُولُ اللَّهِ ﷺ.

He was left till the next day when The Prophet "Allah's blessing and peace be upon him" said to him: "What have you got O Thumama?" He said: "What I told you: If you set me free, you would do a favour to one who is grateful; if you kill me, you would kill a person who has already killed somebody; and if you want property, then ask me whatever wealth you want, and you will be given. " The Prophet "Allah's blessing and peace be upon him" left him till the day after, when he said: "What have you got, O Thumama?" He said: "I have got what I told you: If you set me free, you would do a favour to one who is grateful; if you kill me, you would kill a person who has already killed somebody; and if you want property, then ask me whatever wealth you want, and you will be given."

On that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Release Thumama."

So he (Thumama) went to a garden of date-palm trees near the Mosque, took a bath and then entered the Mosque and said: "I testify that there is no God (to be worshipped) but Allah, and testify that Muhammad is His Apostle! By Allah, O Muhammad! There was no face on the surface of the earth which had been more disliked by me than yours, but now your face has become the most beloved face to me. By Allah, there was no religion which had been more disliked by me than yours, but now it is the most beloved religion to me. By Allah, there was no town which had been more disliked by me than yours, but now it is the most beloved town to me. Your cavalry arrested me (at the time) when I was intending to perform Umra. Now what do you think?"

The Prophet "Allah's blessing and peace be upon him" gave him good tidings and ordered him to perform the Umra. So when he came to Mecca, someone said to him: "Have you deviated from your religion?" Thumama replied: "No! By Allah, I have embraced Islam with Muhammad, The Messenger of Allah. No, by Allah! Not a single grain of wheat will come to you from Yamama unless The Prophet "Allah's blessing and peace be upon him" gives his permission."

60-(...) Abu Huraira "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" sent some cavalry towards Najd and they brought a man from the tribe of Banu Hanifa called Thumama Ibn Uthal, the chief of the people of Yamama...and the rest is the same, with a slight variation of words.

حَتَّىٰ كَانَ بَعْدَ الْغَدِ. فَقَالَ: «مَا عِنْدَكَ يَا ثُمَامَةُ؟» قَالَ: مَا قُلْتُ لَكَ. إِنْ تُنْعِمْ تُنْعِمْ عَلَىٰ شَاكِرٍ. وَإِنْ تَقْتُلْ تَقْتُلْ ذَا دَمٍ. وَإِنْ كُنْتَ تُرِيدُ الْمَالَ فَسَلْ تُعْطَ مِنْهُ مَا شِئْتَ، فَتَرَكَهُ رَسُولُ اللَّهِ ﷺ حَتَّىٰ كَانَ مِنَ الْغَدِ. فَقَالَ: «مَاذَا عِنْدَكَ يَا ثُمَامَةُ؟» فَقَالَ: عِنْدِي مَا قُلْتُ لَكَ. إِنْ تُنْعِمْ تُنْعِمْ عَلَىٰ شَاكِرٍ. وَإِنْ تَقْتُلْ تَقْتُلْ ذَا دَمٍ. وَإِنْ كُنْتَ تُرِيدُ الْمَالَ فَسَلْ تُعْطَ مِنْهُ مَا شِئْتَ.

فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَطْلِقُوا ثُمَامَةَ، فَانْطَلَقَ إِلَىٰ نَخلٍ قَرِيبٍ مِنَ الْمَسْجِدِ. فَاغْتَسَلَ. ثُمَّ دَخَلَ الْمَسْجِدَ فَقَالَ: أَشْهَدُ أَنْ لاَ إِلٰهَ إِلاَّ اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ. يَا مُحَمَّدُ، وَاللَّهِ، مَا كَانَ عَلَى الأَرْضِ وَجْهٌ أَبْغَضَ إِلَيَّ مِنْ وَجْهِكَ، فَقَدْ أَصْبَحَ وَجْهُكَ أَحَبَّ الْوُجُوهِ كُلِّهَا إِلَيَّ. وَاللَّهِ، مَا كَانَ مِنْ دِينٍ أَبْغَضَ إِلَيَّ مِنْ دِينِكَ، فَأَصْبَحَ دِينُكَ أَحَبَّ الدِّينِ كُلِّهِ إِلَيَّ. وَاللَّهِ، مَا كَانَ مِنْ بَلَدٍ أَبْغَضَ إِلَيَّ مِنْ بَلَدِكَ، فَأَصْبَحَ بَلَدُكَ أَحَبَّ الْبِلاَدِ كُلِّهَا إِلَيَّ.

وَإِنَّ خَيْلَكَ أَخَذَتْنِي وَأَنَا أُرِيدُ الْعُمْرَةَ. فَمَاذَا تَرَىٰ؟ فَبَشَّرَهُ رَسُولُ اللَّهِ ﷺ. وَأَمَرَهُ أَنْ يَعْتَمِرَ، فَلَمَّا قَدِمَ مَكَّةَ قَالَ لَهُ قَائِلٌ: أَصَبَوْتَ؟ فَقَالَ: لاَ. وَلٰكِنِّي أَسْلَمْتُ مَعَ رَسُولِ اللَّهِ ﷺ. وَلاَ، وَاللَّهِ، لاَ يَأْتِيكُمْ مِنَ الْيَمَامَةِ حَبَّةُ حِنْطَةٍ حَتَّىٰ يَأْذَنَ فِيهَا رَسُولُ اللَّهِ ﷺ.

[البخاري: كتاب الصلاة، باب الاغتسال إذا أسلم وربط الأسير...، رقم: ٤٦٢].

٦٠ ـ (...) ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا أَبُو بَكْرٍ الْحَنَفِيُّ: حَدَّثَنِي عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ: حَدَّثَنِي سَعِيدُ بْنُ أَبِي سَعِيدٍ الْمَقْبُرِيُّ؛ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: بَعَثَ رَسُولُ اللَّهِ ﷺ خَيْلاً لَهُ نَحْوَ أَرْضِ نَجْدٍ. فَجَاءَتْ بِرَجُلٍ يُقَالُ لَهُ: ثُمَامَةُ بْنُ أُثَالٍ الْحَنَفِيُّ. سَيِّدُ أَهْلِ الْيَمَامَةِ ... وَسَاقَ الْحَدِيثَ بِمِثْلِ حَدِيثِ اللَّيْثِ. إِلاَّ أَنَّهُ قَالَ: إِنْ تَقْتُلْنِي تَقْتُلْ ذَا دَمٍ.

[20] Expelling the Jews from (the land of) Hijaz

61-(1765) Abu Huraira "Allah be pleased with him" narrated: While we were in the Mosque, The Prophet "Allah's blessing and peace be upon him" came out and said: "Let us go to the Jews." We went out till we reached them. The Messenger of Allah "Allah's blessing and peace be upon him" stood up and called them: "O Community of Jews! If you embrace Islam, you will be safe." they said: "You have reported (Allah's message to us), O Abu Al-Qasim!" he said: "This is what I wanted (from you). If you embrace Islam, you will be safe." They replied: "You have reported (Allah's message to us), O Abu Al-Qasim!" The Messenger of Allah "Allah's blessing and peace be upon him" said to them: "That is what I wanted (from you)." When he said to them his statement for the third time, he said: "You should know that the earth belongs to Allah and His Apostle. Indeed, I want to expel you from this land. So, if anyone amongst you owns some property, he is permitted to sell it. It should be known to you that the Earth belongs to Allah and His Apostle."

62-(1766) Ibn Umar "Allah be pleased with both" reported: Banu An-Nadir and Banu Quraidha fought against The Messenger of Allah "Allah's blessing and peace be upon him" (violating their peace treaty), so The Prophet "Allah's blessing and peace be upon him" expelled Banu An-Nadir and allowed Banu Quraidha to remain at their places (in Medina) till they fought against The Prophet "Allah's blessing and peace be upon him" again. He then killed their men and distributed their women, children and property among the Muslims, but some of them joined The Prophet "Allah's blessing and peace be upon him" and he granted them safety, and they embraced Islam. He expelled all the Jews from Medina. They were the Jews of Banu Qainuqa, the tribe of Abdullah Ibn Salam, and the Jews of Banu Haritha and all the other Jews of Medina.

(...) The same Hadith was narrated on the authority of Musa, with the same chain of transmitters, but the narration of Ibn Juraij is more complete and much longer.

[21] Expelling both the Jews and the Christians from the Arab peninsula

63-(1767) Umar Ibn Al-Khattab "Allah be pleased with him" narrated that he heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "I am going to expel all the Jews and the Christians from the Arab peninsula, and I will leave nobody there but a Muslim."

٢٠ ـ بابُ إجْلاء اليَهُود مِنَ الحِجَازِ

٦١ ـ (١٧٦٥) ـ **حدّثنا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّهُ قَالَ: بَيْنَا نَحْنُ فِي الْمَسْجِدِ، إِذْ خَرَجَ إِلَيْنَا رَسُولُ اللَّهِ ﷺ فَقَالَ: «انْطَلِقُوا إِلَىٰ يَهُودَ» فَخَرَجْنَا مَعَهُ. حَتَّىٰ جِئْنَاهُمْ، فَقَامَ رَسُولُ اللَّهِ ﷺ فَنَادَاهُمْ. فَقَالَ: «يَا مَعْشَرَ يَهُودَ، أَسْلِمُوا تَسْلَمُوا». فَقَالُوا: قَدْ بَلَّغْتَ. يَا أَبَا الْقَاسِمِ. فَقَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ: «ذٰلِكَ أُرِيدُ. أَسْلِمُوا تَسْلَمُوا» فَقَالُوا: قَدْ بَلَّغْتَ. يَا أَبَا الْقَاسِمِ. فَقَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ: «ذٰلِكَ أُرِيدُ» فَقَالَ لَهُمُ الثَّالِثَةَ. فَقَالَ: «اعْلَمُوا أَنَّمَا الأَرْضُ لِلَّهِ وَرَسُولِهِ. وَأَنِّي أُرِيدُ أَنْ أُجْلِيَكُمْ مِنْ هٰذِهِ الأَرْضِ، فَمَنْ وَجَدَ مِنْكُمْ بِمَالِهِ شَيْئاً فَلْيَبِعْهُ. وَإِلاَّ فَاعْلَمُوا أَنَّ الأَرْضَ لِلَّهِ وَرَسُولِهِ».

[البخاري: كتاب الجزية والموادعة، باب إخراج اليهود من جزيرة العرب، رقم: ٣١٦٨].

٦٢ ـ (١٧٦٦) ـ **وحدّثني** مُحَمَّدُ بْنُ رَافِعٍ وَإِسْحَاقُ بْنُ مَنْصُورٍ ـ قَالَ ابْنُ رَافِعٍ: حَدَّثَنَا. وَقَالَ إِسْحَاقُ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ ـ: أَخْبَرَنَا ابْنُ جُرَيْجٍ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ يَهُودَ بَنِي النَّضِيرِ وَقُرَيْظَةَ حَارَبُوا رَسُولَ اللَّهِ ﷺ، فَأَجْلَىٰ رَسُولُ اللَّهِ ﷺ بَنِي النَّضِيرِ، وَأَقَرَّ قُرَيْظَةَ وَمَنَّ عَلَيْهِمْ. حَتَّىٰ حَارَبَتْ قُرَيْظَةُ بَعْدَ ذٰلِكَ. فَقَتَلَ رِجَالَهُمْ، وَقَسَمَ نِسَاءَهُمْ وَأَوْلاَدَهُمْ وَأَمْوَالَهُمْ بَيْنَ الْمُسْلِمِينَ. إِلاَّ أَنَّ بَعْضَهُمْ لَحِقُوا بِرَسُولِ اللَّهِ ﷺ فَآمَنَهُمْ وَأَسْلَمُوا. وَأَجْلَىٰ رَسُولُ اللَّهِ ﷺ يَهُودَ الْمَدِينَةِ كُلَّهُمْ: بَنِي قَيْنُقَاعَ ـ وَهُمْ قَوْمُ عَبْدِ اللَّهِ بْنِ سَلاَمٍ ـ وَيَهُودَ بَنِي حَارِثَةَ. وَكُلَّ يَهُودِيٍّ كَانَ بِالْمَدِينَةِ.

[البخاري: كتاب المغازي، باب حديث بني النضير...، رقم: ٤٠٢٨].

(...) ـ **وحدّثني** أَبُو الطَّاهِرِ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي حَفْصُ بْنُ مَيْسَرَةَ، عَنْ مُوسَىٰ، بِهٰذَا الإِسْنَادِ، هٰذَا الْحَدِيثَ. وَحَدِيثُ ابْنِ جُرَيْجٍ أَكْثَرُ وَأَتَمُّ.

٢١ ـ بابُ إخْرَاجِ اليَهُودِ والنَّصَارَى مِنْ جَزِيرة العَرَب

٦٣ ـ (١٧٦٧) ـ **وحدّثني** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا الضَّحَّاكُ بْنُ مَخْلَدٍ، عَنِ ابْنِ جُرَيْجٍ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: أَخْبَرَنِي عُمَرُ بْنُ الْخَطَّابِ؛ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لأُخْرِجَنَّ الْيَهُودَ وَالنَّصَارَىٰ مِنْ جَزِيرَةِ الْعَرَبِ. حَتَّىٰ لاَ أَدَعَ إِلاَّ مُسْلِماً».

(...) A Hadith like this was narrated on the authority of Abu Az-Zubair, with the same chain of transmitters.

[22] Permissibility of fighting those who violated their treaty, and permissibility of allowing the people of a fort to surrender according to a judgement of a just arbitrator, qualified to pass judgements

64-(1768) Abu Sa'id Al-Khudri "Allah be pleased with him" narrated: When the tribe of Banu Quraidha accepted to submit to the judgment of Sa'd Ibn Mu'adh, The Messenger of Allah "Allah's blessing and peace be upon him" sent for Sa'd, who came riding a donkey. When he became near the mosque, The Messenger of Allah "Allah's blessing and peace be upon him" said to the Ansar: "Stand up for your chief (or the best of you)." Then he said to him: "These people (of Quraidha) approved to accept your judgment." Sa'd said: "I give the judgment that their warriors should be killed and their children (and women) should be taken as prisoners." The Prophet "Allah's blessing and peace be upon him" then replied commenting: "You judged them with the judgment of Allah." Perhaps he said: "You judged them with the judgement of the King." Ibn Al-Muthanna did not mention in his narration (the statement): Perhaps he said: "You judged them with the judgement of the King."

(...) The same was narrated on the authority of Shu'ba, with the same chain of transmitters, according to which he mentioned that The Messenger of Allah "Allah's blessing and peace be upon him" once said: "You judged them with the judgement of Allah", and once he said: "You judged them with the judgement of the King."

65-(1769) A'isha "Allah be pleased with her" narrated: Sa'd was wounded on the day of (The Holy Battle of) The Trench when a man from Quraish, called Ibn Al-Ariqa threw him (with an arrow). He threw him at his medial arm vein. The Prophet "Allah's blessing and peace be upon him" made up a tent (for Sa'd) in the Mosque so as to be near to The Prophet "Allah's blessing and peace be upon him" to visit. When The Prophet "Allah's blessing and peace be upon him" returned from the (Holy Battle of) The Trench and laid down his arms and took a bath, Gabriel came to him while he (Gabriel) was shaking the dust off his head, and said: "Did you put down the arms? By Allah, I have not laid them down yet. Go out to (fight) them." The Prophet "Allah's blessing and peace be upon him" said: "Where (would I go out)?" Gabriel pointed towards (the side of) Banu Quraidha. So The Messenger of Allah "Allah's blessing and peace be upon

(...) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: أَخْبَرَنَا سُفْيَانُ الثَّوْرِيُّ. (ح) وَحَدَّثَنِي سَلَمَةُ بْنُ شَبِيبٍ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ: حَدَّثَنَا مَعْقِلٌ ـ وَهُوَ ابْنُ عُبَيْدِ اللَّهِ ـ. كِلاَهُمَا عَنْ أَبِي الزُّبَيْرِ، بِهٰذَا الإِسْنَادِ ... مِثْلَهُ.

٢٢ ـ باب جواز قتالِ من نَقَضَ العهدَ، وجواز إنزالِ أهل الحصن على حُكم حاكمٍ عَدْلٍ أهلٍ للحكم

٦٤ ـ (١٧٦٨) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ ـ وَأَلْفَاظُهُمْ مُتَقَارِبَةٌ ـ قَالَ أَبُو بَكْرٍ: حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ. وَقَالَ الآخَرَانِ: حَدَّثَنَا مُحَمَّدُ بْنُ جعْفَرٍ: حَدَّثَنَا شُعْبَةُ ـ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ. قَالَ: سَمِعْتُ أَبَا أُمَامَةَ بْنَ سَهْلِ بْنِ حُنَيْفٍ قَالَ: سَمِعْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ قَالَ: نَزَلَ أَهْلُ قُرَيْظَةَ عَلَىٰ حُكْمِ سَعْدِ بْنِ مُعَاذٍ. فَأَرْسَلَ رَسُولُ اللَّهِ ﷺ إِلَىٰ سَعْدٍ. فَأَتَاهُ عَلَى حِمَارٍ، فَلَمَّا دَنَا قَرِيباً مِنَ الْمَسْجِدِ، قَالَ رَسُولُ اللَّهِ ﷺ لِلأَنْصَارِ: «قُومُوا إِلَىٰ سَيِّدِكُمْ» ـ أَوْ خَيْرِكُمْ ـ. ثُمَّ قَالَ: «إِنَّ هٰؤُلاَءِ نَزَلُوا عَلَىٰ حُكْمِكَ» قَالَ: تَقْتُلُ مُقَاتِلَتَهُمْ. وَتَسْبِي ذُرِّيَّتَهُمْ. قَالَ: فَقَالَ النَّبِيُّ ﷺ: «قَضَيْتَ بِحُكْمِ اللَّهِ» وَرُبَّمَا قَالَ: «قَضَيْتَ بِحُكْمِ الْمَلِكِ».

وَلَمْ يَذْكُرِ ابْنُ الْمُثَنَّى: وَرُبَّمَا قَالَ: «قَضَيْتَ بِحُكْمِ الْمَلِكِ».

[البخاري: كتاب الجهاد والسير، باب إذا نزل العدو على حكم رجل، رقم: ٣٠٤٣].

(...) ـ وحدّثنا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ، عَنْ شُعْبَةَ، بِهٰذَا الإِسْنَادِ.

وَقَالَ فِي حَدِيثِهِ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَقَدْ حَكَمْتَ فِيهِمْ بِحُكْمِ اللَّهِ». وَقَالَ مَرَّةً: «لَقَدْ حَكَمْتَ بِحُكْمِ الْمَلِكِ».

٦٥ ـ (١٧٦٩) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْعَلاَءِ الْهَمْدَانِيُّ. كِلاَهُمَا عَنِ ابْنِ نُمَيْرٍ: قَالَ ابْنُ الْعَلاَءِ: حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ. قَالَتْ: أُصِيبَ سَعْدٌ يَوْمَ الْخَنْدَقِ. رَمَاهُ رَجُلٌ مِنْ قُرَيْشٍ يُقَالُ لَهُ ابْنُ الْعَرِقَةِ. رَمَاهُ فِي الأَكْحَلِ، فَضَرَبَ عَلَيْهِ رَسُولُ اللَّهِ ﷺ خَيْمَةً فِي الْمَسْجِدِ يَعُودُهُ مِنْ قَرِيبٍ، فَلَمَّا رَجَعَ رَسُولُ اللَّهِ ﷺ مِنَ الْخَنْدَقِ وَضَعَ السِّلاَحَ، فَاغْتَسَلَ، فَأَتَاهُ جِبْرِيلُ وَهُوَ يَنْفُضُ رَأْسَهُ مِنَ الْغُبَارِ. فَقَالَ: وَضَعْتَ السِّلاَحَ؟ وَاللَّهِ، مَا وَضَعْنَاهُ. اخْرُجْ إِلَيْهِمْ.

him" set out to (besiege and) fight them. They surrendered to The Prophet's judgment who gave it (the right of judging) to Sa'd. Sa'd said: "I give my judgment that their warriors should be killed, their women and offspring should be taken as captives, and their property should be distributed."

66-(...) Hisham narrated: My father told: I was informed that The Messenger of Allah "Allah's blessing and peace be upon him" said (to Sa'd): "You judged them with the judgement of Allah "Exalted and Glorified be He"."

67-(...) A'isha "Allah be pleased with her" narrated: Sa'd said just when his wound dried and was about to recover: "O Allah! You know that there is nothing more beloved to me than to fight in Your Cause against those who disbelieved Your Apostle "Allah's blessing and peace be upon him" and turned him out (of Mecca). O Allah! If there still remains any (probability of) fighting with the Quraish (disbelievers), then keep me alive till I fight against them in your cause. O Allah! I think you have put an end to the fight between us and them (Quraish unbelievers)., so, if you put an end to war between them and us, then let this wound burst and cause me to die as a result of that." Subsequently, the wound started bleeding from the front part of his neck. There was a tent in the Mosque belonging to Banu Ghifar who were surprised by the blood flowing towards them. They said: "O people of the tent! What is that which is coming to us from your side?" Indeed, blood was flowing abundantly out of Sa'd's wound. Sa'd then died as a result of that.

68-(...) The same was narrated by Hisham with the same chain of transmitters, according to which he mentioned: It (his wound) started bleeding that very night and it continued bleeding until he died. He added also that it was on this occasion that a poet (who was unbeliever) said:

"Hark, O Sa'd, Sa'd of Banu Mu'adh! What have (the Jews of) Quraidha and An-Nadir done? By your life! Sa'd Ibn Mu'adh Was steadfast on the morning they departed. You (people of Aws) have left your cooking pot empty (since your previous allies of Quraidha were killed), while the cooking pot of the people (of Khazraj) was hot and boiling. Abu Hubab, the nobleman said: "Keep staying O Qainuqa, and do not depart." However, they (the people of Quraidha) were weighty (and deep-rooted because of their great wealth and power) in their country, just as rocks are weighty in (the mountain of) Maitan."

فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَأَيْنَ؟» فَأَشَارَ إِلَىٰ بَنِي قُرَيْظَةَ. فَقَاتَلَهُمْ رَسُولُ اللَّهِ ﷺ. فَنَزَلُوا عَلَى حُكْمِ رَسُولِ اللَّهِ ﷺ. فَرَدَّ رَسُولُ اللَّهِ ﷺ الْحُكْمَ فِيهِمْ إِلَىٰ سَعْدٍ. قَالَ: فَإِنِّي أَحْكُمُ فِيهِمْ أَنْ تُقْتَلَ الْمُقَاتِلَةُ، وَأَنْ تُسْبَى الذُّرِّيَّةُ وَالنِّسَاءُ، وَتُقْسَمَ أَمْوَالُهُمْ.

[البخاري: كتاب الصلاة، باب الخيمة في المسجد للمرضى وغيرهم، رقم: ٤٦٣].

٦٦ ـ (...) ـ وحدّثنا أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا هِشَامٌ، قَالَ: قَالَ أَبِي: فَأُخْبِرْتُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَقَدْ حَكَمْتَ فِيهِمْ بِحُكْمِ اللَّهِ عَزَّ وَجَلَّ».

٦٧ ـ (...) ـ حدّثنا أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ نُمَيْرٍ، عَنْ هِشَامٍ: أَخْبَرَنِي أَبِي، عَنْ عَائِشَةَ؛ أَنَّ سَعْداً قَالَ، وَتَحَجَّرَ كَلْمُهُ لِلْبُرْءِ، فَقَالَ: اللَّهُمَّ إِنَّكَ تَعْلَمُ أَنْ لَيْسَ أَحَدٌ أَحَبَّ إِلَيَّ أَنْ أُجَاهِدَ فِيكَ، مِنْ قَوْمٍ كَذَّبُوا رَسُولَكَ (ﷺ) وَأَخْرَجُوهُ. اللَّهُمَّ فَإِنْ كَانَ بَقِيَ مِنْ حَرْبِ قُرَيْشٍ شَيْءٌ فَأَبْقِنِي أُجَاهِدْهُمْ فِيكَ. اللَّهُمَّ فَإِنِّي أَظُنُّ أَنَّكَ قَدْ وَضَعْتَ الْحَرْبَ بَيْنَنَا وَبَيْنَهُمْ، فَإِنْ كُنْتَ وَضَعْتَ الْحَرْبَ بَيْنَنَا وَبَيْنَهُمْ فَافْجُرْهَا وَاجْعَلْ مَوْتِي فِيهَا. فَانْفَجَرَتْ مِنْ لَبَّتِهِ. فَلَمْ يَرُعْهُمْ ـ وَفِي الْمَسْجِدِ مَعَهُ خَيْمَةٌ مِنْ بَنِي غِفَارٍ ـ إِلاَّ وَالدَّمُ يَسِيلُ إِلَيْهِمْ. فَقَالُوا: يَا أَهْلَ الْخَيْمَةِ، مَا هٰذَا الَّذِي يَأْتِينَا مِنْ قِبَلِكُمْ؟ فَإِذَا سَعْدٌ جُرْحُهُ يَغِذُّ دَماً. فَمَاتَ مِنْهَا.

٦٨ ـ (...) ـ وحدّثنا عَلِيُّ بْنُ الْحُسَيْنِ بْنِ سُلَيْمَانَ الْكُوفِيُّ: حَدَّثَنَا عَبْدَةُ، عَنْ هِشَامٍ، بِهٰذَا الإِسْنَادِ، نَحْوَهُ. غَيْرَ أَنَّهُ قَالَ: فَانْفَجَرَ مِنْ لَيْلَتِهِ. فَمَا زَالَ يَسِيلُ حَتَّىٰ مَاتَ.

وَزَادَ فِي الْحَدِيثِ قَالَ: فَذَاكَ حِينَ يَقُولُ الشَّاعِرُ:

أَلَا يَا سَعْدُ سَعْدَ بَنِي مُعَاذٍ ... فَمَا فَعَلَتْ قُرَيْظَةُ وَالنَّضِيرُ

لَعَمْرُكَ إِنَّ سَعْدَ بَنِي مُعَاذٍ ... غَدَاةَ تَحَمَّلُوا لَهُوَ الصَّبُورُ

تَرَكْتُمْ قِدْرَكُمْ لاَ شَيْءَ فِيهَا ... وَقِدْرُ الْقَوْمِ حَامِيَةٌ تَفُورُ

وَقَدْ قَالَ الْكَرِيمُ أَبُو حُبَابٍ ... أَقِيمُوا، قَيْنُقَاعُ، وَلاَ تَسِيرُوا

وَقَدْ كَانُوا بِبَلْدَتِهِمْ ثِقَالاً ... كَمَا ثَقُلَتْ بِمَيْطَانَ الصُّخُورُ

[23] Hastening to go forth towards the holy war, and giving priority to the more important action from among the two when choice is made between them

69-(1770) Abdullah Ibn Umar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said to us (after returning from) the day of (The Holy Battle of) The Confederates: "None of you should pray The Dhuhr except in Banu Quraidha." Some people were afraid that they would be overtaken by The (Asr) time on their way to Banu Quraidha, so, they prayed it before reaching Banu Quraidha. Some of them said: "We should not pray it except (in Banu Quraidha) where The Messenger of Allah "Allah's blessing and peace be upon him" ordered us (to pray it), even if we were overtaken by the (Asr) time." But The Messenger of Allah "Allah's blessing and peace be upon him", did not blame any of them.

[24] The Emigrants return the gifts of trees and date-palms given by the Ansar to them, after they became wealthy by virtue of the conquests

70-(1771) Anas Ibn Malik "Allah be pleased with him" reported: When the Muhajirs (Emigrants) migrated from Mecca to Medina, they came without having anything (i.e. money) in their hands, while the Ansar (Supporters) possessed lands and date palms. They divided their property with the Emigrants. The Ansar divided (the land) with them on the condition that they would give half the fruit from the orchards every year, and the Muhajirs would undertake the labour and provide the land with the basic needs (of cultivation) on their behalf.

The mother of Anas Ibn Malik was called Umm Sulaim and she was also the mother of Abdullah Ibn Talha who was a brother of Anas from his mother's side. The mother of Anas had given the Messenger of Allah "Allah's blessing and peace be upon him" her date-palms, which he gave to Umm Aiman, the slave-woman who had been set free by him and was the mother of Usama Ibn Zaid. Then Anas Ibn Malik told Ibn Shihab that when the Messenger of Allah "Allah's blessing and peace be upon him" had finished the war with the people of Khaibar and returned to Medina, the Muhajirs returned to the Ansar all the gifts, which they had given them out of the fruits. He (Anas Ibn Malik) said: The Messenger of Allah "Allah's blessing and peace be upon him" returned to my mother her date-palms and gave to Umm Aiman date-palms from his orchard instead of them.

٢٣ ـ باب من لَزِمَه أمرٌ فدخلَ عليه أمرٌ آخر

٦٩ ـ (١٧٧٠) ـ وحدّثني عَبْدُ اللهِ بْنُ مُحَمَّدِ بْنِ أَسْمَاءَ الضُّبَعِيُّ: حَدَّثَنَا جُوَيْرِيَةُ بْنُ أَسْمَاءَ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ. قَالَ: نَادَىٰ فِينَا رَسُولُ اللَّهِ ﷺ يَوْمَ انْصَرَفَ عَنِ الأَحْزَابِ: «أَنْ لاَ يُصَلِّيَنَّ أَحَدٌ الظُّهْرَ إِلاَّ فِي بَنِي قُرَيْظَةَ» فَتَخَوَّفَ نَاسٌ فَوْتَ الْوَقْتِ، فَصَلَّوْا دُونَ بَنِي قُرَيْظَةَ.

وَقَالَ آخَرُونَ: لاَ نُصَلِّي إِلاَّ حَيْثُ أَمَرَنَا رَسُولُ اللَّهِ ﷺ، وَإِنْ فَاتَنَا الْوَقْتُ.

قَالَ: فَمَا عَنَّفَ وَاحِداً مِنَ الْفَرِيقَيْنِ.

[البخاري: كتاب الخوف، باب صلاة الطالب والمطلوب راكباً وإيماء، رقم: ٩٤٦].

٢٤ ـ بابُ ردِّ المهاجرينَ إلى الأنصار منائِحَهُم من الشجر والثمر حين استغنوا عنها بالفتوح

٧٠ ـ (١٧٧١) ـ وحدّثني أَبُو الطَّاهِرِ وَحَرْمَلَةُ. قَالاَ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ. قَالَ: لَمَّا قَدِمَ الْمُهَاجِرُونَ، مِنْ مَكَّةَ، الْمَدِينَةَ قَدِمُوا وَلَيْسَ بِأَيْدِيهِمْ شَيْءٌ.

وَكَانَ الأَنْصَارُ أَهْلَ الأَرْضِ وَالْعَقَارِ. فَقَاسَمَهُمُ الأَنْصَارُ عَلَىٰ أَنْ أَعْطَوْهُمْ أَنْصَافَ ثِمَارِ أَمْوَالِهِمْ كُلَّ عَامٍ. وَيَكْفُونَهُمُ الْعَمَلَ وَالْمَؤُونَةَ. وَكَانَتْ أُمُّ أَنَسِ بْنِ مَالِكٍ، وَهِيَ تُدْعَىٰ أُمَّ سُلَيْمٍ، وَكَانَتْ أُمَّ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، كَانَ أَخاً لأَنَسٍ لأُمِّهِ، وَكَانَتْ أَعْطَتْ أُمُّ أَنَسٍ رَسُولَ اللهِ ﷺ عِذَاقاً لَهَا، فَأَعْطَاهَا رَسُولُ اللَّهِ ﷺ أُمَّ أَيْمَنَ، مَوْلاَتَهُ، أُمَّ أُسَامَةَ بْنِ زَيْدٍ.

قَالَ ابْنُ شِهَابٍ: فَأَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ لَمَّا فَرَغَ مِنْ قِتَالِ أَهْلِ خَيْبَرَ. وَانْصَرَفَ إِلَى الْمَدِينَةِ. رَدَّ الْمُهَاجِرُونَ إِلَى الأَنْصَارِ مَنَائِحَهُمُ الَّتِي كَانُوا مَنَحُوهُمْ مِنْ ثِمَارِهِمْ. قَالَ: فَرَدَّ رَسُولُ اللَّهِ ﷺ إِلَىٰ أُمِّي عِذَاقَهَا. وَأَعْطَىٰ رَسُولُ اللَّهِ ﷺ أُمَّ أَيْمَنَ مَكَانَهُنَّ مِنْ حَائِطِهِ.

Ibn Shihab told: Umm Aiman, who was the mother of Usama Ibn Zaid, was a slave-woman belonging to Abdullah Ibn Abd Al-Muttalib. She was from Ethiopia. When Amina (daughter of Wahb) gave birth to The Messenger of Allah "Allah's blessing and peace be upon him" after his father had died, Umm Aiman was his (The Prophet's) wet-nurse until The Messenger of Allah "Allah's blessing and peace be upon him" grew up and emancipated her, and married her to Zaid Ibn Haritha. She died five months after the death of The Messenger of Allah "Allah's blessing and peace be upon him".

71-(...) Anas "Allah be pleased with him" narrated: Some (Ansari people) used to give as a gift date-palm trees to The Prophet "Allah's blessing and peace be upon him" till Banu Quraidha and Banu An-Nadir were conquered. Then, he gave back to them their date-palm trees. Anas added: my people ordered me to come and ask The Prophet "Allah's blessing and peace be upon him" to return some or all the date-palm trees they had given to him. However, The Prophet "Allah's blessing and peace be upon him" had given those date-palm trees to Umm Aiman. I came to The Prophet "Allah's blessing and peace be upon him" (and told him about that) and he gave them to me. On that, Umm Aiman came and put the garment around my neck and said: "No, by Allah! We will not return those date-palm trees to you since The Prophet "Allah's blessing and peace be upon him" gave them to me." The Prophet "Allah's blessing and peace be upon him" said (to her): "O Umm Aiman! Leave those (date-palm trees) and I will give you so much (in substitution)." But she kept on rejecting, saying: "No, by Him, but Whom there is no god" till he gave her ten times her date-palm trees or nearly ten times her date-palm trees.

[25] Permissibility of eating from the foodstuff of the booty in the house of war

72-(1772) Abdullah Ibn Mughaffal narrated: On the day of (the holy battle of) Khaibar, I got a leather container of fat, of which I caught hold. I said: "Today, I would give nothing from that (fat) to anyone." I turned and behold! The Messenger of Allah "Allah's blessing and peace be upon him" was (standing behind me) smiling.

73-(...) Abdullah Ibn Mughaffal narrated: On the day of (the holy battle of) Khaibar, a leather container having some food and fat was thrown by somebody. I jumped to take it. I looked behind, and suddenly I saw The Prophet "Allah's blessing and peace be upon him" there. So I felt shy (to take it).

قَالَ ابْنُ شِهَابٍ: وَكَانَ مِنْ شأنِ أمِّ أَيْمَنَ، أمِّ أُسَامَةَ بْنِ زَيْدٍ؛ أنَّهَا كَانَتْ وَصِيفَةً لِعَبْدِ اللهِ بْنِ عَبْدِ الْمُطَّلِبِ. وَكَانَتْ مِنَ الْحَبَشَةِ. فَلَمَّا وَلَدَتْ آمِنَةُ رَسُولَ اللهِ ﷺ، بَعْدما تُوُفِّيَ أَبُوهُ، فَكَانَتْ أُمُّ أَيْمَنَ تَحْضُنُهُ، حَتَّىٰ كَبِرَ رَسُولُ اللَّهِ ﷺ. فَأَعْتَقَهَا. ثُمَّ أَنْكَحَهَا زَيْدَ بْنَ حَارِثَةَ. ثُمَّ تُوُفِّيَتْ بَعْدَ مَا تُوُفِّيَ رَسُولُ اللهِ ﷺ بِخَمْسَةِ أَشْهُرٍ.

[البخاري: كتاب الهبة، باب فضل المنيحة، رقم: ٢٦٣٠].

٧١ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَحَامِدُ بْنُ عُمَرَ الْبَكْرَاوِيُّ وَمُحَمَّدُ بْنُ عَبْدِ الأَعْلَى الْقَيْسِيُّ. كُلُّهُمْ عَنِ الْمُعْتَمِرِ ـ وَاللَّفْظُ لابْنِ أَبِي شَيْبَةَ ـ: حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ التَّيْمِيُّ، عَنْ أَبِيهِ، عَنْ أَنسٍ؛ أَنَّ رَجُلاً ـ وَقَالَ حَامِدٌ وَابْنُ عَبْدِ الأَعْلَىٰ: أَنَّ الرَّجُلَ ـ كَانَ يَجْعَلُ لِلنَّبِيِّ ﷺ النَّخَلاَتِ مِنْ أَرْضِهِ. حَتَّىٰ فُتِحَتْ عَلَيْهِ قُرَيْظَةُ وَالنَّضِيرُ، فَجَعَلَ، بَعْدَ ذٰلِكَ، يَرُدُّ عَلَيْهِ مَا كَانَ أَعْطَاهُ.

قَالَ أَنَسٌ: وَإِنَّ أَهْلِي أَمَرُونِي أَنْ آتِيَ النَّبِيَّ ﷺ فَأَسْأَلَهُ مَا كَانَ أَهْلُهُ أَعْطَوْهُ أَوْ بَعْضَهُ. وَكَانَ نَبِيُّ اللَّهِ ﷺ قَدْ أَعْطَاهُ أُمَّ أَيْمَنَ، فَأَتَيْتُ النَّبِيَّ ﷺ فَأَعْطَانِيهِنَّ. فَجَاءَتْ أُمُّ أَيْمَنَ فَجَعَلَتِ الثَّوْبَ فِي عُنُقِي وَقَالَتْ: وَاللَّهِ، لاَ نُعْطِيكَاهُنَّ وَقَدْ أَعْطَانِيهِنَّ. فَقَالَ نَبِيُّ اللَّهِ ﷺ: «يَا أُمَّ أَيْمَنَ، اتْرُكِيهِ وَلَكِ كَذَا وَكَذَا». وَتَقُولُ: كَلاَّ. وَالَّذِي لاَ إِلٰهَ إِلاَّ هُوَ، فَجَعَلَ يَقُولُ كَذَا حَتَّىٰ أَعْطَاهَا عَشْرَةَ أَمْثَالِهِ، أَوْ قَرِيباً مِنْ عَشْرَةِ أَمْثَالِهِ.

[البخاري: كتاب فرض الخمس، باب كيف قسم النبي ﷺ قريظة والنضير...، رقم: ٣١٢٨].

٢٥ ـ بابُ أَخْذِ الطَّعَام من أرضِ العَدُو

٧٢ ـ (١٧٧٢) ـ حدّثنا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا سُلَيْمَانُ ـ يَعْنِي ابْنَ الْمُغِيرَةِ ـ: حَدَّثَنَا حُمَيْدُ بْنُ هِلاَلٍ عَنْ عَبْدِ اللَّهِ بْنِ مُغَفَّلٍ، قَالَ: أَصَبْتُ جِرَاباً مِنْ شَحْمٍ، يَوْمَ خَيْبَرَ. قَالَ: فَالْتَزَمْتُهُ. فَقُلْتُ: لاَ أُعْطِي الْيَوْمَ أَحَداً مِنْ هٰذَا شَيْئاً. قَالَ: فَالْتَفَتُّ فَإِذَا رَسُولُ اللَّهِ ﷺ مُتَبَسِّماً.

[البخاري: كتاب فرض الخمس، باب ما يصيب من الطعام في أرض الحرب، رقم: ٣١٥٣].

٧٣ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ الْعَبْدِيُّ: حَدَّثَنَا بَهْزُ بْنُ أَسَدٍ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنِي حُمَيْدُ بْنُ هِلاَلٍ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ مُغَفَّلٍ يَقُولُ: رُمِيَ إِلَيْنَا جِرَابٌ فِيهِ طَعَامٌ وَشَحْمٌ، يَوْمَ خَيْبَرَ. فَوَثَبْتُ لآخُذَهُ. قَالَ: فَالْتَفَتُّ، فَإِذَا رَسُولُ اللَّهِ ﷺ، فَاسْتَحْيَيْتُ مِنْهُ.

(...) The same was narrated on the authority of Shu'ba, with the same chain of transmitters, but here he mentioned "a leather container of fat" and did not mention "food".

[26] The letter of The Prophet "Allah's blessing and peace be upon him" to Heraclius, calling him to embrace Islam

74-(1773) Ibn Abbas "Allah be pleased with both" narrated: Abu Sufyan told me: During the time of the armistice between me (i.e. the people of Quraish) and The Messenger of Allah "Allah's blessing and peace be upon him", I set out (in a commercial caravan) to Sham. At the same time, a letter was brought from The Messenger of Allah "Allah's blessing and peace be upon him" to Heraclius, the ruler of the Romans. However, Dihya Al-Kalbi brought it and handed it to the ruler of Busra, who, in turn, handed it to Heraclius. Heraclius asked: "Is there anyone belonging to the people of that man who claims to be a Prophet?" they replied in the affirmative. I was invited along with some people from Quraish. We entered upon Heraclius, who made us sit in front of him.

Heraclius asked: "Who amongst you is closely more related to that man who claims to be a Prophet?" Abu Sufyan said: I replied: "I am (the nearest relative to him)." They made me sit in front of him, and made my companions stand behind me. Heraclius called his interpreter and told him to tell my companions that he wanted to put some questions to me regarding that man (The Prophet) and that if I told a lie they (my companions) should contradict me." Abu Sufyan added: By Allah! Had I not been afraid of my companions labeling me a liar, I would not have spoken the truth (about The Prophet). Then, he told his interpreter to ask me:

"What is his family status amongst you?" I replied: "He belongs to a good noble family amongst us." He said: "Was anybody amongst his ancestors a king?" I replied: "No." Heraclius said: "Have you ever accused him of telling lies before his claim (to be a Prophet)?" I replied: "No." Heraclius asked: "do the noblemen or the poor follow him?" I replied: "only the poor people do follow him." He said: "Are his followers increasing or decreasing (day after day)?" I replied: "They are increasing." He then asked: "Does anybody amongst those who embrace his religion become displeased and reject it afterwards?" I replied: "No." Heraclius asked: "have you ever had a war with him?" I replied: "Yes." Then he asked: "What was the result of the battles?" I replied: "Sometimes he was victorious and sometimes we were." Heraclius said: "Does he break his

(...) ـ وحدّثناه مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا شُعْبَةُ، بِهٰذَا الإِسْنَادِ. غَيْرَ أَنَّهُ قَالَ: جِرَابٌ مِنْ شَحْمٍ. وَلَمْ يَذْكُرِ الطَّعَامَ.

٢٦ ـ باب كتاب النبيّ ﷺ إلى هِرَقْل يدعوه إلى الإسلام

٧٤ ـ (١٧٧٣) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ وَابْنُ أَبِي عُمَرَ وَمُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ ـ وَاللَّفْظُ لاِبْنِ رَافِعٍ ـ قَالَ ابْنُ رَافِعٍ وَابْنُ أَبِي عُمَرَ: حَدَّثَنَا. وَقَالَ الآخَرَانِ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ أَبَا سُفْيَانَ أَخْبَرَهُ، مِنْ فِيهِ إِلَىٰ فِيهِ. قَالَ: انْطَلَقْتُ فِي الْمُدَّةِ الَّتِي كَانَتْ بَيْنِي وَبَيْنَ رَسُولِ اللَّهِ ﷺ. قَالَ: فَبَيْنَا أَنَا بِالشَّأْمِ، إِذْ جِيءَ بِكِتَابٍ مِنْ رَسُولِ اللَّهِ ﷺ إِلَىٰ هِرَقْلَ ـ يَعْنِي عَظِيمَ الرُّومِ ـ قَالَ: وَكَانَ دِحْيَةُ الْكَلْبِيُّ جَاءَ بِهِ. فَدَفَعَهُ إِلَىٰ عَظِيمِ بُصْرَىٰ. فَدَفَعَهُ عَظِيمُ بُصْرَىٰ إِلَىٰ هِرَقْلَ. فَقَالَ هِرَقْلُ: هَلْ هَاهُنَا أَحَدٌ مِنْ قَوْمِ هٰذَا الرَّجُلِ الَّذِي يَزْعُمُ أَنَّهُ نَبِيٌّ؟ قَالُوا: نَعَمْ. قَالَ: فَدُعِيتُ فِي نَفَرٍ مِنْ قُرَيْشٍ. فَدَخَلْنَا عَلَىٰ هِرَقْلَ. فَأَجْلَسَنَا بَيْنَ يَدَيْهِ.

فَقَالَ: أَيُّكُمْ أَقْرَبُ نَسَباً مِنْ هٰذَا الرَّجُلِ الَّذِي يَزْعُمُ أَنَّهُ نَبِيٌّ؟ فَقَالَ أَبُو سُفْيَانَ: فَقُلْتُ: أَنَا، فَأَجْلَسُونِي بَيْنَ يَدَيْهِ. وَأَجْلَسُوا أَصْحَابِي خَلْفِي. ثُمَّ دَعَا بِتَرْجُمَانِهِ فَقَالَ لَهُ: قُلْ لَهُمْ: إِنِّي سَائِلٌ هٰذَا عَنِ الرَّجُلِ الَّذِي يَزْعُمُ أَنَّهُ نَبِيٌّ، فَإِنْ كَذَبَنِي فَكَذِّبُوهُ. قَالَ: فَقَالَ أَبُو سُفْيَانَ: وَايْمُ اللَّهِ، لَوْلاَ مَخَافَةُ أَنْ يُؤْثَرَ عَلَيَّ الْكَذِبُ لَكَذَبْتُ. ثُمَّ قَالَ لِتَرْجُمَانِهِ: سَلْهُ. كَيْفَ حَسَبُهُ فِيكُمْ؟ قَالَ: قُلْتُ؛ هُوَ فِينَا ذُو حَسَبٍ.

قَالَ: فَهَلْ كَانَ مِنْ آبَائِهِ مَلِكٌ؟ قُلْتُ: لاَ. قَالَ: فَهَلْ كُنْتُم تَتَّهِمُونَهُ بِالْكَذِبِ قَبْلَ أَنْ يَقُولَ مَا قَالَ؟ قُلْتُ: لاَ. قَالَ: وَمَنْ يَتَّبِعُهُ؟ أَشْرَافُ النَّاسِ أَمْ ضُعَفَاؤُهُمْ؟ قَالَ: قُلْتُ: بَلْ ضُعَفَاؤُهُمْ. قَالَ: أَيَزِيدُونَ أَمْ يَنْقُصُونَ؟ قَالَ قُلْتُ: لاَ، بَلْ يَزِيدُونَ. قَالَ: هَلْ يَرْتَدُّ أَحَدٌ مِنْهُمْ عَنْ دِينِهِ، بَعْدَ أَنْ يَدْخُلَ فِيهِ، سَخْطَةً لَهُ؟ قَالَ: قُلْتُ: لاَ. قَالَ: فَهَلْ قَاتَلْتُمُوهُ؟ قُلْتُ: نَعَمْ. قَالَ: فَكَيْفَ كَانَ قِتَالُكُمْ إِيَّاهُ؟ قَالَ: قُلْتُ: تَكُونُ الْحَرْبُ بَيْنَنَا وَبَيْنَهُ سِجَالاً. يُصِيبُ مِنَّا وَنُصِيبُ مِنْهُ. قَالَ: فَهَلْ يَغْدِرُ؟ قُلْتُ: لاَ، وَنَحْنُ مِنْهُ فِي مُدَّةٍ

promises?" I replied: "No. We are at armistice with him but we do not know what he will do in it." I could not find opportunity to say anything against him except that. Heraclius further asked: "has anybody amongst you ever claimed the same (To be a Prophet) before him?" I replied: "No."

Heraclius asked the interpreter to convey to me the following: "I asked you about his family and your reply was that he belonged to a very noble family. In fact, all the Apostles come from noble families amongst their respective people. Then I asked you whether anyone of his ancestors was a king. Your reply was in the negative. If it had been in the affirmative, I would have thought that this might have wanted to take back his ancestral kingdom. I then asked you whether the rich or the poor people followed him. You replied that only the poor men followed him. In fact, all Apostles have been followed by this very class of people. I further asked whether he was ever accused of telling lies before he said what he said. Your reply was in the negative. Therefore, I wondered how a person who does not tell a lie about others could ever tell a lie about Allah.

I further asked you whether there was anybody, who, after embracing his religion, became displeased and rejected it. Your reply was in the negative. As a matter of fact, this is (the sign of) true faith, when its delight enters the hearts with which it mixes completely. Then I asked you whether his followers were increasing or decreasing. You replied that they were increasing. Indeed, this is the way of true faith, until it is complete in all respects. I asked you whether you were at war with him, and you replied that you had been, and that the victory had been shared by turns: sometimes you suffered losses at his hands, and sometimes he suffered losses at your hands. However, that was the state of the Messengers, who might be put to trial, and then the decisive victory would be for them.

I asked you whether he had ever betrayed. You replied in the negative. However, the Apostles never betray. I questioned you whether anybody else amongst you claimed such a thing; and your reply was in the negative. If the answer had been in the affirmative, I would have thought that this man was following the previous one's statement. Heraclius said: "What does he order you to do?" I said: "He orders us to pray, to speak the truth, to keep good relations with our Kith and kin, and to be chaste." Heraclius then said: "If what you have said is true, then, he is a Prophet. I knew that he was going to appear but I did not know that he would be from you. Indeed, if I know I could reach him definitely, I would like to go

لاَ نَدْرِي مَا هُوَ صَانِعٌ فِيهَا.

قَالَ: فَوَاللَّهِ، مَا أَمْكَنَنِي مِنْ كَلِمَةٍ أُدْخِلُ فِيهَا شَيْئاً غَيْرَ هٰذِهِ.

قَالَ: فَهَلْ قَالَ هٰذَا الْقَوْلَ أَحَدٌ قَبْلَهُ؟ قَالَ: قُلْتُ: لاَ. قَالَ لِتَرْجُمَانِهِ: قُلْ لَهُ: إِنِّي سَأَلْتُكَ عَنْ حَسَبِهِ، فَزَعَمْتَ أَنَّهُ فِيكُمْ ذو حَسَبٍ. وَكَذٰلِكَ الرُّسُلُ تُبْعَثُ فِي أَحْسَابِ قَوْمِهَا. وَسَأَلْتُكَ: هَلْ كَانَ فِي آبَائِهِ مَلِكٌ؟ فَزَعَمْتَ أَنْ لاَ، فَقُلْتُ: لَوْ كَانَ مِنْ آبَائِهِ مَلِكٌ قُلْتُ: رَجُلٌ يَطْلُبُ مُلْكَ آبَائِهِ.

وَسَأَلْتُكَ عَنْ أَتْبَاعِهِ، أَضُعَفَاؤُهُمْ أَمْ أَشْرَافُهُمْ؟ فَقُلْتَ: بَلْ ضُعَفَاؤُهُمْ. وَهُمْ أَتْبَاعُ الرُّسُلِ. وَسَأَلْتُكَ: هَلْ كُنْتُمْ تَتَّهِمُونَهُ بِالْكَذِبِ قَبْلَ أَنْ يَقُولَ مَا قَالَ؟ فَزَعَمْتَ أَنْ لاَ، فَقَدْ عَرَفْتُ أَنَّهُ لَمْ يَكُنْ لِيَدَعَ الْكَذِبَ عَلَى النَّاسِ ثُمَّ يَذْهَبَ فَيَكْذِبَ عَلَى اللَّهِ.

وَسَأَلْتُكَ: هَلْ يَرْتَدُّ أَحَدٌ مِنْهُمْ عَنْ دِينِهِ بَعْدَ أَنْ يَدْخُلَهُ سَخْطَةً لَهُ؟ فَزَعَمْتَ أَنْ لاَ، وَكَذٰلِكَ الإِيمَانُ إِذَا خَالَطَ بَشَاشَةَ الْقُلُوبِ. وَسَأَلْتُكَ: هَلْ يَزِيدُونَ أَوْ يَنْقُصُونَ؟ فَزَعَمْتَ أَنَّهُمْ يَزِيدُونَ. وَكَذٰلكَ الإِيمَانُ حَتَّىٰ يَتِمَّ. وَسَأَلْتُكَ: هَلْ قَاتَلْتُمُوهُ؟ فَزَعَمْتَ أَنَّكُمْ قَدْ قَاتَلْتُمُوهُ، فَتَكُونُ الْحَرْبُ بَيْنَكُمْ وَبَيْنَهُ سِجَالاً. يَنَالُ مِنْكُمْ وَتَنَالُونَ مِنْهُ. وَكَذٰلِكَ الرُّسُلُ تُبْتَلَىٰ ثُمَّ تَكُونُ لَهُمُ العَاقِبَةُ. وَسَأَلْتُكَ: هَلْ يَغْدِرُ؟ فَزَعَمْتَ أَنَّهُ لاَ يَغْدِرُ. وَكَذٰلِكَ الرُّسُلُ لاَ تَغْدِرُ. وَسَأَلْتُكَ: هَلْ قَالَ هٰذَا الْقَوْلَ أَحَدٌ قَبْلَهُ؟ فَزَعَمْتَ أَنْ لاَ، فَقُلْتُ: لَوْ قَالَ هٰذَا الْقَوْلَ أَحَدٌ قَبْلَهُ، قُلْتُ: رَجُلٌ ائْتَمَّ بِقَوْلٍ قِيلَ قَبْلَهُ. قَالَ: ثُمَّ قَالَ: بِمَ يَأْمُرُكُمْ؟ قُلْتُ: يَأْمُرُنَا بِالصَّلاَةِ، وَالزَّكَاةِ، وَالصِّلَةِ، وَالْعَفَافِ. قَالَ: إِنْ يَكُنْ مَا تَقُولُ فِيهِ حَقًّا، فَإِنَّهُ نَبِيٌّ، وَقَدْ كُنْتُ أَعْلَمُ أَنَّهُ خَارِجٌ. وَلَمْ أَكُنْ أَظُنُّهُ مِنْكُم وَلَوْ أَنِّي أَعْلَمُ أَنِّي أَخْلُصُ إِلَيْهِ، لأَحْبَبْتُ لِقَاءَهُ. وَلَوْ كُنْتُ عِنْدَهُ لَغَسَلْتُ عَنْ قَدَمَيْهِ. وَلَيَبْلُغَنَّ مُلْكُهُ مَا تَحْتَ قَدَمَيَّ.

immediately to meet him. If I were with him, I would certainly wash his feet. His dominion will very soon extend to this place beneath my feet."

Heraclius then asked for the letter sent to him by Allah's Apostle "Allah's blessing and peace be upon him". The letter went as follows: "In the name of Allah the most gracious, the Most Merciful. From Muhammad the Apostle of Allah to Heraclius the ruler of Byzantines. Peace be upon him, who follows the right path. Now and then: I invite you to embrace Islam, and if you become a Muslim you will be safe, and Allah will double your reward. But if you reject this invitation of Islam you will commit a sin by misguiding your subjects (of peasants)": "Say: O People of the Book come to common terms as between us and you: that we worship none but Allah; that we associate no partners with him; that we erect not, from among ourselves, lords and patrons other than Allah. If then they turn back, say ye: bear witness that we (at last) are Muslims (bowing to Allah's will)" (Al Imran 64).

Abu Sufyan then added: When Heraclius had finished reading the letter, there was a great noise and cry in the Royal Court. Therefore, he ordered that we should be turned out of the court. When we came out, I said to my companions: "Indeed, the case of Ibn Abu Kabsha (The Prophet Muhammad) has become so prominent that even the King of Banu Al-Asfar (Romans) is afraid of him." Then I started to become sure that The Messenger of Allah "Allah's blessing and peace be upon him" would be the conqueror in the near future until Allah guided me to embrace Islam.

(...)This Hadith was narrated on the authority of Ibn Shihab with the same chain of transmitters, in which he added: When Allah inflicted defeat upon the armies of Persia, Heraclius moved from Hims to Jerusalem thanking Allah Who granted him victory. It was also mentioned (in the letter of The Prophet): "From Muhammad, the slave of Allah and His Apostle"..."The sin of your followers"..."To the call of Islam".

[27] The letters sent by The Prophet "Allah's blessing and peace be upon him" to the kings of the unbelievers, calling them to (believe in) Allah

75-(1774) Anas "Allah be pleased with him" narrated that The Prophet "Allah's blessing and peace be upon him" wrote (and sent letters) to Khosrau (the king of the Persians), Caesar (the emperor of Romans), the Negus (the king of Abyssinia) and every despot, calling them to (believe in) Allah "Exalted and Glorified be He". But that (Negus) was not the same Negus, on whom the Prophet "Allah's blessing and peace be upon him" had offered the funeral prayer (when he died).

قَالَ: ثُمَّ دَعَا بِكِتَابِ رَسُولِ اللَّهِ ﷺ فَقَرَأَهُ. فَإِذَا فِيهِ «بِسْمِ اللَّهِ الرَّحْمٰنِ الرَّحِيمِ. مِنْ مُحَمَّدٍ رَسُولِ اللَّهِ إِلَىٰ هِرَقْلَ عَظِيمِ الرُّومِ. سَلاَمٌ عَلَىٰ مَنِ اتَّبَعَ الْهُدَىٰ. أَمَّا بَعْدُ، فَإِنِّي أَدْعُوكَ بِدِعَايَةِ الإِسْلاَمِ. أَسْلِمْ تَسْلَمْ. وَأَسْلِمْ يُؤْتِكَ اللَّهُ أَجْرَكَ مَرَّتَيْنِ. وَإِنْ تَوَلَّيْتَ فَإِنَّ عَلَيْكَ إِثْمَ الأَرِيسِيِّينَ. ﴿قُلْ يَٰٓأَهْلَ ٱلْكِتَٰبِ تَعَالَوْاْ إِلَىٰ كَلِمَةٍ سَوَآءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا ٱللَّهَ وَلَا نُشْرِكَ بِهِۦ شَيْـًٔا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّن دُونِ ٱللَّهِ فَإِن تَوَلَّوْاْ فَقُولُواْ ٱشْهَدُواْ بِأَنَّا مُسْلِمُونَ ﴿٦٤﴾﴾ [آل عمران: ٦٤]. فَلَمَّا فَرَغَ مِنْ قِرَاءَةِ الْكِتَابِ ارْتَفَعَتِ الأَصْوَاتُ عِنْدَهُ وَكَثُرَ اللَّغَطُ. وَأَمَرَ بِنَا فَأُخْرِجْنَا. قَالَ: فَقُلْتُ لأَصْحَابِي حِينَ خَرَجْنَا: لَقَدْ أَمِرَ أَمْرُ ابْنِ أَبِي كَبْشَةَ. إِنَّهُ لَيَخَافُهُ مَلِكُ بَنِي الأَصْفَرِ.

قَالَ: فَمَا زِلْتُ مُوقِناً بِأَمْرِ رَسُولِ اللَّهِ ﷺ أَنَّهُ سَيَظْهَرُ، حَتَّىٰ أَدْخَلَ اللَّهُ عَلَيَّ الإِسْلاَمَ.

(...) ـ وحدّثناه حَسَنٌ الْحُلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ. قَالاَ: حَدَّثَنَا يَعْقُوبُ ـ وَهُوَ ابْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ ـ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ، بِهٰذَا الإِسْنَادِ.

وَزَادَ فِي الْحَدِيثِ: وَكَانَ قَيْصَرُ لَمَّا كَشَفَ اللَّهُ عَنْهُ جُنُودَ فَارِسَ مَشَىٰ مِنْ حِمْصَ إِلَىٰ إِيلِيَاءَ. شُكْراً لِمَا أَبْلاَهُ اللَّهُ. وَقَالَ فِي الْحَدِيثِ: «مِنْ مُحَمَّدٍ عَبْدِ اللَّهِ وَرَسُولِهِ». وَقَالَ: «إِثْمَ الْيَرِيسِيِّينَ». وَقَالَ: «بِدَاعِيَةِ الإِسْلاَمِ».

[البخاري: كتاب بدء الوحي، باب حدثنا أبو اليمان...، رقم: ٧].

٢٧ ـ بابُ كُتُبِ النبيّ ﷺ إلى مُلُوكِ الْكُفَّارِ يَدْعُوهُمْ إلى الله عزّ وجلّ

٧٥ ـ (١٧٧٤) ـ حدّثني يُوسُفُ بْنُ حَمَّادٍ الْمَعْنِيُّ: حَدَّثَنَا عَبْدُ الأَعْلَىٰ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ؛ أَنَّ نَبِيَّ اللَّهِ ﷺ كَتَبَ إِلَىٰ كِسْرَى، وَإِلَىٰ قَيْصَرَ، وَإِلَى النَّجَاشِيِّ، وَإِلَى كُلِّ جَبَّارٍ، يَدْعُوهُمْ إِلَى اللَّهِ تَعَالَىٰ. وَلَيْسَ بِالنَّجَاشِيِّ الَّذِي صَلَّىٰ عَلَيْهِ النَّبِيُّ ﷺ.

(...) The same was narrated on the authority of Anas from The Prophet "Allah's blessing and peace be upon him", without the statement: "But that (Negus) was not the same Negus, on whom the Prophet "Allah's blessing and peace be upon him" had offered the funeral prayer (when he died)".

(...) The same Hadith was narrated on the authority of Anas, through another chain of transmitters, but also without mentioning the statement: "But that (Negus) was not the same Negus, on whom the Prophet "Allah's blessing and peace be upon him" had offered the funeral prayer".

[28] The holy battle of Hunain

76-(1775) Al-Abbas "Allah be pleased with him" narrated: I was with The Messenger of Allah "Allah's blessing and peace be upon him" on the Day of (the holy battle of) Hunain. I and Abu Sufyan Ibn Al-Harith Ibn Abd Al-Muttalib stuck to the Messenger of Allah "Allah's blessing and peace be upon him" and we did not separate from him. The Messenger of Allah "Allah's blessing and peace be upon him" was riding on his white mule which had been presented to him by Farwa Ibn Nufatha Al-Judhami. When the Muslims faced the unbelievers, the Muslims fled away, turning back, but The Messenger of Allah "Allah's blessing and peace be upon him" started spurring his mule towards the (direction of the) unbelievers. I was catching hold of the rein of the mule of The Messenger of Allah "Allah's blessing and peace be upon him", keeping it from going very fast, while Abu Sufyan was catching hold of the stirrup of (the mule of) The Messenger of Allah "Allah's blessing and peace be upon him".

Then, The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Abbas! Call out to the people of (the huge tree of) Samura." Al-Abbas, who was a man of a loud voice, said: I called out at the top of my voice: "Where are the people of Samura?" By Allah! When they heard my voice, they came back (to us) just as cows come back to their calves, and said: "Here we are, responding to your call! Here we are, responding to your call!" Al-Abbas said: They started fighting the unbelievers . Then there was a call to The Ansar. Those (who called out to them) cried: "O community of the Ansar! O community of the Ansar!" Banu Al-Harith Ibn Al-Khazraj were the last to be called. Those (who called out to them) cried: "O Banu Al-Harith Ibn Al-Khazraj! O Banu Al-Harith Ibn Al-Khazraj!"

The Messenger of Allah "Allah's blessing and peace be upon him" who was riding on his mule looked at their fight with his neck stretched forward,

(...) ـ وحدّثناه مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الرُّزِّيُّ: حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ عَطَاءٍ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِهِ.

وَلَمْ يَقُلْ: وَلَيْسَ بِالنَّجَاشِي الَّذِي صَلىٰ عَلَيْهِ النَّبِيُّ ﷺ.

(...) ـ وَحَدَّثَنِيهِ نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: أَخْبَرَنِي أَبِي: حَدَّثَنِي خَالِدُ بْنُ قَيْسٍ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ.

وَلَمْ يَذْكُرْ: وَلَيْسَ بِالنَّجَاشِي الَّذِي صَلَّىٰ عَلَيْهِ النَّبِيُّ ﷺ.

٢٨ ـ باب غَزْوَةِ حُنَيْن

٧٦ ـ (١٧٧٥) ـ وحدّثني أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرِو بْنِ سَرْحٍ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ. قَالَ: حَدَّثَنِي كَثِيرُ بْنُ عَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ. قَالَ: قَالَ عَبَّاسٌ: شَهِدْتُ مَعَ رَسُولِ اللَّهِ ﷺ يَوْمَ حُنَيْنٍ. فَلَزِمْتُ أَنَا وَأَبُو سُفْيَانَ بْنُ الْحَارِثِ بْنِ عَبْدِ الْمُطَّلِبِ رَسُولَ اللَّهِ ﷺ. فَلَمْ نُفَارِقْهُ. وَرَسُولُ اللَّهِ ﷺ عَلىٰ بَغْلَةٍ لَهُ، بَيْضَاءَ. أَهْدَاهَا لَهُ فَرْوَةُ بْنُ نُفَاثَةَ الْجُذَامِيُّ، فَلَمَّا الْتَقَى الْمُسْلِمُونَ وَالْكُفَّارُ، وَلَّى الْمُسْلِمُونَ مُدْبِرِينَ، فَطَفِقَ رَسُولُ اللَّهِ ﷺ يَرْكُضُ بَغْلَتَهُ قِبَلَ الْكُفَّارِ. قَالَ عَبَّاسٌ: وَأَنَا آخِذٌ بِلِجَامِ بَغْلَةِ رَسُولِ اللَّهِ ﷺ. أَكُفُّهَا إِرَادَةَ أَنْ لاَ تُسْرِعَ. وَأَبُو سُفْيَانَ آخِذٌ بِرِكَابِ رَسُولِ اللَّهِ ﷺ.

فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَيْ عَبَّاسُ، نَادِ أَصْحَابَ السَّمُرَةِ». فَقَالَ عَبَّاسٌ: ـ وَكَانَ رَجُلاً صَيِّتاً ـ. فَقُلْتُ بِأَعْلَىٰ صَوْتِي: أَيْنَ أَصْحَابُ السَّمُرَةِ؟ قَالَ: فَوَاللَّهِ، لَكَأَنَّ عَطْفَتَهُمْ، حِينَ سَمِعُوا صَوْتِي، عَطْفَةُ الْبَقَرِ عَلىٰ أَوْلاَدِهَا. فَقَالُوا: يَا لَبَّيْكَ، يَا لَبَّيْكَ. قَالَ: فَاقْتَتَلُوا وَالْكُفَّارَ. وَالدَّعْوَةُ فِي الأَنْصَارِ. يَقُولُونَ: يَا مَعْشَرَ الأَنْصَارِ، يَا مَعْشَرَ الأَنْصَارِ. قَالَ: ثُمَّ قُصِرَتِ الدَّعْوَةُ عَلىٰ بَنِي الْحَارِثِ بْنِ الْخَزْرَجِ. فَقَالُوا: يَا بَنِي الْحَارِثِ بْنِ الْخَزْرَجِ، يَا بَنِي الْحَارِثِ بْنِ الْخَزْرَجِ، فَنَظَرَ رَسُولُ اللَّهِ ﷺ وَهُوَ عَلىٰ بَغْلَتِهِ، كَالْمُتَطَاوِلِ عَلَيْهَا، إِلىٰ قِتَالِهِمْ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «هٰذَا حِينَ حَمِيَ

and he said: "This is the time when the fight is raging hot." Then The Messenger of Allah "Allah's blessing and peace be upon him" took (some) pebbles, which he threw in the face of the unbelievers. Then he said: "By the Lord of Muhammad! The unbelievers have been defeated." He (Al-Abbas) further said: I went round and saw that the battle was in the same state in which I had seen it. But behold! By Allah! As soon as he had thrown them (the infidels) with those pebbles, I started to observe that their force had been spent out and they began to retreat.

77-(...) The same was narrated on the authority of Ma'mar, from Az-Zuhri, according to which The Messenger of Allah "Allah's blessing and peace be upon him" said (after throwing the pebbles in the face of the infidels): "By the Lord of Ka'ba! They have been defeated." The following addition was made: Until Allah defeated them...as if I am seeing The Messenger of Allah "Allah's blessing and peace be upon him" pursuing them on his mule.

(...) Ibn Abbas narrated from his father Al-Abbas "Allah be pleased with them": I was with The Messenger of Allah "Allah's blessing and peace be upon him" on the Day of (the holy battle of) Hunain...and the rest is the same, but the narration of Yunus and Ma'mar is more complete and much longer.

78-(1776) Abu Ishaq narrated: A person said to Al-Bara (Ibn Azib): "O Abu Umara! Had you fled away on the Day of (the holy battle of) Hunain?" He replied: "No, by Allah! The Messenger of Allah "Allah's blessing and peace be upon him" did not retreat. But, some hasty young men from his companions who were either improperly armed or were unarmed met a group of men who were (so excellent) archers that their arrows never missed the mark. Those men were from Banu Hawazin and Banu Nasr. They shot at them a volley of arrows that could hardly miss (their targets). The people turned to the Messenger of Allah "Allah's blessing and peace be upon him" who was riding on his white mule. Abu Sufyan Ibn Al-Harith Ibn Abd Al-Muttalib was leading his (mule). The Prophet "Allah's blessing and peace be upon him" got down, supplicated and invoked Allah's help. He said: "I am the Prophet! This is not a lie! I am the son of Abd Al-Muttalib!" Then he made them (the Muslims) align in battle array.

79-(...) Abu Ishaq reported: A man came to Al-Bara Ibn Azib "Allah be pleased with him" and asked him: "O Abu Umara! Did you flee during the battle of Hunain?" Al-Bara replied: "As for me, I testify that Allah's

الْوَطِيسُ». قَالَ: ثُمَّ أَخَذَ رَسُولُ اللَّهِ ﷺ حَصَيَاتٍ فَرَمَىٰ بِهِنَّ وُجُوهَ الْكُفَّارِ. ثُمَّ قَالَ: «انْهَزَمُوا وَرَبِّ مُحَمَّدٍ» قَالَ: فَذَهَبْتُ أَنْظُرُ فَإِذَا الْقِتَالُ عَلَىٰ هَيْئَتِهِ فِيمَا أَرَىٰ. قَالَ: فَوَاللَّهِ، مَا هُوَ إِلاَّ أَنْ رَمَاهُمْ بِحَصَيَاتِهِ. فَمَا زِلْتُ أَرَىٰ حَدَّهُمْ كَلِيلاً وَأَمْرَهُمْ مُدْبِراً.

٧٧ ـ (...) ـ وحدّثناه إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ. جَمِيعاً عَنْ عَبْدِ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، بِهٰذَا الإِسْنَادِ... نَحْوَهُ.

غَيْرَ أَنَّهُ قَالَ: فَرْوَةُ بْنُ نُعَامَةَ الْجُذَامِيُّ. وَقَالَ: «انْهَزَمُوا وَرَبِّ الْكَعْبَةِ، انْهَزَمُوا. وَرَبِّ الْكَعْبَةِ» وَزَادَ فِي الْحَدِيثِ: حَتَّىٰ هَزَمَهُمُ اللَّهُ.

قَالَ: وَكَأَنِّي أَنْظُرُ إِلَى النَّبِيِّ ﷺ يَرْكُضُ خَلْفَهُمْ عَلَىٰ بَغْلَتِهِ.

(...) ـ وحدّثناه ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ. قَالَ: أَخْبَرَنِي كَثِيرُ بْنُ الْعَبَّاسِ، عَنْ أَبِيهِ. قَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ يَوْمَ حُنَيْنٍ... وَسَاقَ الْحَدِيثَ. غَيْرَ أَنَّ حَدِيثَ يُونُسَ وَحَدِيثَ مَعْمَرٍ أَكْثَرُ مِنْهُ وَأَتَمُّ.

٧٨ ـ (١٧٧٦) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا أَبُو خَيْثَمَةَ، عَنْ أَبِي إِسْحَاقَ. قَالَ: قَالَ رَجُلٌ لِلْبَرَاءِ: يَا أَبَا عُمَارَةَ، أَفَرَرْتُمْ يَوْمَ حُنَيْنٍ؟ قَالَ: لاَ. وَاللَّهِ مَا وَلَّىٰ رَسُولُ اللَّهِ ﷺ. وَلٰكِنَّهُ خَرَجَ شُبَّانُ أَصْحَابِهِ وَأَخِفَّاؤُهُمْ حُسَّراً لَيْسَ عَلَيْهِمْ سِلاَحٌ، أَوْ كَثِيرُ سِلاَحٍ، فَلَقُوا قَوْماً رُمَاةً لاَ يَكَادُ يَسْقُطُ لَهُمْ سَهْمٌ. جَمْعُ هَوَازِنَ وَبَنِي نَصْرٍ. فَرَشَقُوهُمْ رَشْقاً مَا يَكَادُونَ يُخْطِئُونَ. فَأَقْبَلُوا هُنَاكَ إِلَىٰ رَسُولِ اللَّهِ ﷺ. وَرَسُولُ اللَّهِ ﷺ عَلَىٰ بَغْلَتِهِ الْبَيْضَاءِ. وَأَبُو سُفْيَانَ بْنُ الْحَارِثِ بْنِ عَبْدِ الْمُطَّلِبِ يَقُودُ بِهِ. فَنَزَلَ فَاسْتَنْصَرَ. وَقَالَ:

«أَنَا النَّبِيُّ لاَ كَذِبْ   أَنَا ابْنُ عَبْدِ الْمُطَّلِبْ»

ثُمَّ صَفَّهُمْ.

[البخاري: كتاب الجهاد والسير، باب من صف أصحابه عند الهزيمة...، رقم: ٢٩٣٠].

٧٩ ـ (...) ـ حدّثنا أَحْمَدُ بْنُ جَنَابٍ الْمِصِّيصِيُّ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنْ زَكَرِيَّاءَ، عَنْ أَبِي إِسْحَاقَ، قَالَ: جَاءَ رَجُلٌ إِلَى الْبَرَاءِ، فَقَالَ: أَكُنْتُمْ وَلَّيْتُمْ يَوْمَ حُنَيْنٍ

Apostle "Allah's blessing and peace be upon him" did not flee. But, some hasty young men who were either improperly armed or were unarmed met a group of men from Banu Hawazin and Banu Nasr who were (excellent) archers. The latter shot at them a volley of arrows as much as lots of locusts, which did not miss (their targets). The people turned to The Messenger of Allah "Allah's blessing and peace be upon him". Abu Sufyan Ibn Al-Harith was leading his mule. He (The Prophet) got down, supplicated and invoked Allah's help. He said: "I am really The Prophet! This is not a lie! I am the son of Abd Al-Muttalib! O Allah! Send down Your help." Al-Bara resumed: When the battle grew fierce, we, by Allah, would seek protection by his side, and the bravest from amongst us was he who confronted the onslaught and he was The Messenger of Allah "Allah's blessing and peace be upon him".

80-(...) Abu Ishaq reported: Al-Bara Ibn Azib "Allah be pleased with him" was asked by a man from Qais: "Did you flee leaving Allah's Apostle "Allah's blessing and peace be upon him" during the battle of Hunain?" Al-Bara replied: "But Allah's Apostle "Allah's blessing and peace be upon him" did not flee. The people of the Tribe of Hawazin were good archers. When we met them, we attacked them, and they fled. When we turned over the war spoils (in order to collect them), they (the pagans) faced us with arrows, but Allah's Apostle "Allah's blessing and peace be upon him" did not flee. No doubt, I saw him on his white mule with Abu Sufyan Ibn Al-Harith holding its rein. He (The Prophet) was saying: "I am truly The Prophet; I am the son of Abd Al-Muttalib."

(...) Abu Ishaq narrated that a man said to Al-Bara: "O Abu Umara!..."and the rest is the same, but this narration is shorter and the previous narrations are more complete than it.

81-(1777) Iyas Ibn Salama narrated: My father (Salama Ibn Al-Akwa) told me: We took part in the holy battle of Hunain with The Messenger of Allah "Allah's blessing and peace be upon him". When we faced the enemy, I advanced and came up a hillock where one of the enemy faced me, whom I shot (with an arrow), with the result that he hid from me, and I did not know what happened to him. I looked at the people (of the enemy), and behold! they appeared from another hillock. They clashed with the companions of The Prophet "Allah's blessing and peace be upon him", and the companions of The Prophet "Allah's blessing and peace be upon him" turned back, and I also turned back defeated. (At this time) I had two

يَا أَبَا عُمَارَةَ؟ فَقَالَ: أَشْهَدُ عَلَىٰ نَبِيِّ اللَّهِ ﷺ مَا وَلَّى. وَلٰكِنَّهُ انْطَلَقَ أَخِفَّاءُ مِنَ النَّاسِ، وَحُسَّرٌ إِلَىٰ هٰذَا الْحَيِّ مِنْ هَوَازِنَ ـ وَهُمْ قَوْمٌ رُمَاةٌ ـ فَرَمَوْهُمْ بِرِشْقٍ مِنْ نَبْلٍ. كَأَنَّهَا رِجْلٌ مِنْ جَرَادٍ، فَانْكَشَفُوا، فَأَقْبَلَ الْقَوْمُ إِلَىٰ رَسُولِ اللَّهِ ﷺ. وَأَبُو سُفْيَانَ بْنُ الْحَارِثِ يَقُودُ بِهِ بَغْلَتَهُ. فَنَزَلَ، وَدَعَا، وَاسْتَنْصَرَ، وَهُوَ يَقُولُ:

«أَنَا النَّبِيُّ لاَ كَذِبْ أَنَا ابْنُ عَبْدِ الْمُطَّلِبْ

اللَّهُمَّ نَزِّلْ نَصْرَكَ».

قَالَ الْبَرَاءُ: كُنَّا، وَاللَّهِ، إِذَا احْمَرَّ الْبَأْسُ نَتَّقِي بِهِ. وَإِنَّ الشُّجَاعَ مِنَّا لَلَّذِي يُحَاذِي بِهِ. يَعْنِي النَّبِيَّ ﷺ.

٨٠ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ ـ وَاللَّفْظُ لابْنِ الْمُثَنَّى ـ قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ. قَالَ: سَمِعْتُ الْبَرَاءَ. وَسَأَلَهُ رَجُلٌ مِنْ قَيْسٍ: أَفَرَرْتُمْ عَنْ رَسُولِ اللَّهِ ﷺ يَوْمَ حُنَيْنٍ؟ فَقَالَ الْبَرَاءُ: وَلٰكِنْ رَسُولُ اللَّهِ ﷺ لَمْ يَفِرَّ. وَكَانَتْ هَوَازِنُ يَوْمَئِذٍ رُمَاةً. وَإِنَّا لَمَّا حَمَلْنَا عَلَيْهِمُ انْكَشَفُوا، فَأَكْبَبْنَا عَلَى الْغَنَائِمِ، فَاسْتَقْبَلُونَا بِالسِّهَامِ. وَلَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ عَلَىٰ بَغْلَتِهِ الْبَيْضَاءِ. وَإِنَّ أَبَا سُفْيَانَ بْنَ الْحَارِثِ آخِذٌ بِلِجَامِهَا، وَهُوَ يَقُولُ:

«أَنَا النَّبِيُّ لاَ كَذِبْ أَنَا ابْنُ عَبْدِ الْمُطَّلِبْ»

[البخاري: كتاب الجهاد والسير، باب من قاد دابة غيره في الحرب، رقم ٢٨٦٤].

(...) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَأَبُو بَكْرِ بْنُ خَلاَّدٍ. قَالُوا: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ، عَنْ سُفْيَانَ. قَالَ: حَدَّثَنِي أَبُو إِسْحَاقَ، عَنِ الْبَرَاءِ. قَالَ: قَالَ لَهُ رَجُلٌ: يَا أَبَا عُمَارَةَ... فَذَكَرَ الْحَدِيثَ. وَهُوَ أَقَلُّ مِنْ حَدِيثِهِمْ. وَهٰؤُلاَءِ أَتَمُّ حَدِيثاً.

٨١ ـ (١٧٧٧) ـ وحدّثنا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عُمَرُ بْنُ يُونُسَ الْحَنَفِيُّ: حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ: حَدَّثَنِي إِيَاسُ بْنُ سَلَمَةَ: حَدَّثَنِي أَبِي. قَالَ: غَزَوْنَا مَعَ رَسُولِ اللَّهِ ﷺ حُنَيْناً. فَلَمَّا وَاجَهْنَا الْعَدُوَّ تَقَدَّمْتُ. فَأَعْلُو ثَنِيَّةً، فَاسْتَقْبَلَنِي رَجُلٌ مِنَ

garments, with one I wrapped the lower part (of my body), and I put the other on my shoulders. Then, my lower garment loosened.

I held both of them, and went until I came upon The Messenger of Allah "Allah's blessing and peace be upon him", as defeated, while he was riding his white mule. Upon this, The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, Ibn Al-Akwa has seen something frightful." When they surrounded The Messenger of Allah "Allah's blessing and peace be upon him", he dismounted from the mule and took a handful of dust from the earth, which he threw in the faces (of the enemy), and said: "Might the faces (of the unbelievers) be deformed!" There was no one Allah has created among them but his eyes were filled with dust, by virtue of that handful (of dust). The result was that they turned back fleeing. In this way, they were defeated by (the help of) Allah "Exalted and Glorified be He". Then, The Messenger of Allah "Allah's blessing and peace be upon him" distributed their spoils among the Muslims.

[29] The holy battle of Ta'if

82-(1778) Abdullah Ibn Amr "Allah be pleased with both" reported: When Allah's Apostle "Allah's blessing and peace be upon him" besieged the people of Ta'if and could not conquer them, he said: "We will return (to Medina) If Allah wills." The Companions (of The Prophet) said: "Shall we go away without conquering it (The Fort of Ta'if)?" on that The Messenger of Allah "Allah's blessing and peace be upon him" said (to them): "(Let's go to) fight tomorrow." They fought and (many of them) got wounded, whereupon The Prophet "Allah's blessing and peace be upon him" said: "We will return (to Medina) tomorrow if Allah wills." That delighted them, whereupon The Prophet "Allah's blessing and peace be upon him" smiled.

[30] The holy battle of Badr

83-(1779) Anas "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" consulted (his companions) when the news of the coming of Abu Sufyan reached him. When Abu Bakr spoke, he (The Prophet) paid no attention to him, and when Umar spoke he also paid no attention to him. Then, Sa'd Ibn Ubada got up and said: "It seems that you want us (the Ansar to speak) O Messenger of Allah! By Allah, in Whose hand is my life! If you order us to plunge them (our horses) into the sea, we would do. If you order us to goad them (to a distant place as far as even) Bark Al-Ghimad, we would do."

الْعَدُوِّ، فَأَرْمِيهِ بِسَهْمٍ، فَتَوَارَىٰ عَنِّي، فَمَا دَرَيْتُ مَا صَنَعَ. وَنَظَرْتُ إِلَى الْقَوْمِ فَإِذَا هُمْ قَدْ طَلَعُوا مِنْ ثَنِيَّةٍ أُخْرَىٰ. فَالْتَقَوْا هُمْ وَصَحَابَةُ النَّبِيِّ ﷺ، فَوَلَّىٰ صَحَابَةُ النَّبِيِّ ﷺ. وَأَرْجِعُ مُنْهَزِماً. وَعَلَيَّ بُرْدَتَانِ. مُتَّزِراً بِإِحْدَاهُمَا. مُرْتَدِياً بِالأُخْرَىٰ. فَاسْتَطْلَقَ إِزَارِي. فَجَمَعْتُهُمَا جَمِيعاً. وَمَرَرْتُ عَلَىٰ رَسُولِ اللَّهِ ﷺ، مُنْهَزِماً. وَهُوَ عَلَىٰ بَغْلَتِهِ الشَّهْبَاءِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَقَدْ رَأَىٰ ابْنُ الأَكْوَعِ فَزَعاً» فَلَمَّا غَشُوا رَسُولَ اللَّهِ ﷺ نَزَلَ عَنِ الْبَغْلَةِ، ثُمَّ قَبَضَ قَبْضَةً مِنْ تُرَابٍ مِنَ الأَرْضِ. ثُمَّ اسْتَقْبَلَ بِهِ وُجُوهَهُمْ. فَقَالَ: «شَاهَتِ الْوُجُوهُ» فَمَا خَلَقَ اللَّهُ مِنهم إِنْسَاناً إِلاَّ مَلأَ عَيْنَيْهِ تُرَاباً، بِتِلْكَ الْقَبْضَةِ. فَوَلَّوْا مُدْبِرِينَ. فَهَزَمَهُمُ اللَّهُ عَزَّ وَجَلَّ. وَقَسَمَ رَسُولُ اللَّهِ ﷺ غَنَائِمَهُمْ بَيْنَ الْمُسْلِمِينَ.

٢٩ ـ باب غَزْوَةِ الطَّائف

٨٢ ـ (١٧٧٨) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَابْنُ نُمَيْرٍ. جَمِيعاً عَنْ سُفْيَانَ. قَالَ زُهَيْرٌ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرٍو، عَنْ أَبِي الْعَبَّاسِ الشَّاعِرِ الأَعْمَىٰ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو. قَالَ: حَاصَرَ رَسُولُ اللَّهِ ﷺ أَهْلَ الطَّائِفِ. فَلَمْ يَنَلْ مِنْهُمْ شَيْئاً. فَقَالَ: «إِنَّا قَافِلُونَ، إِنْ شَاءَ اللَّهُ» قَالَ أَصْحَابُهُ: نَرْجِعُ وَلَمْ نَفْتَتِحْهُ؟ فَقَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ: «اغْدُوا عَلَى الْقِتَالِ» فَغَدَوْا عَلَيْهِ فَأَصَابَهُمْ جِرَاحٌ. فَقَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ: «إِنَّا قَافِلُونَ غَداً» قَالَ: فَأَعْجَبَهُمْ ذٰلِكَ. فَضَحِكَ رَسُولُ اللَّهِ ﷺ.

[البخاري: كتاب المغازي، باب غزوة الطائف في شوال سنة ثمان، رقم: ٤٣٢٥].

٣٠ ـ باب غَزْوَةِ بَدْرٍ

٨٣ ـ (١٧٧٩) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ شَاوَرَ، حِينَ بَلَغَهُ إِقْبَالُ أَبِي سُفْيَانَ. قَالَ: فَتَكَلَّمَ أَبُو بَكْرٍ فَأَعْرَضَ عَنْهُ. ثُمَّ تَكَلَّمَ عُمَرُ فَأَعْرَضَ عَنْهُ. فَقَامَ سَعْدُ بْنُ عُبَادَةَ فَقَالَ: إِيَّانَا تُرِيدُ يَا رَسُولَ اللَّهِ؟ وَالَّذِي نَفْسِي بِيَدِهِ، لَوْ أَمَرْتَنَا أَنْ نُخِيضَهَا الْبَحْرَ لأَخَضْنَاهَا. وَلَوْ أَمَرْتَنَا أَنْ نَضْرِبَ أَكْبَادَهَا إِلَىٰ بَرْكِ الْغِمَادِ لَفَعَلْنَا. قَالَ: فَنَدَبَ

He (the narrator) added: The Messenger of Allah "Allah's blessing and peace be upon him" called upon the people (to go forth to Jihad). So they set out and encamped at Badr. Then, the water-carriers of Quraish arrived. There was among them a black slave belonging to Banu Al-Hajjaj. The Companions of The Messenger of Allah "Allah's blessing and peace be upon him" caught hold of him and asked him about Abu Sufyan and his companions. He said: "I know nothing about Abu Sufyan, but Abu Jahl, Utba, Shaiba and Umaiyya Ibn Khalaf are there." When he said this, they beat him. Then he said: "Well, I will tell you about Abu Sufyan." Whenever they stopped beating him and asked him (once again) about Abu Sufyan, he would say: "I know nothing about Abu Sufyan, but Abu Jahl. Utba, Shaiba and Umaiyya Ibn Khalaf are there." When he said this, they beat him again. At the same time, The Messenger of Allah "Allah's blessing and peace be upon him" was standing in prayer. When he saw this he finished his prayer and said: "By Allah in Whose hand is my life! You beat him when he tells you the truth, and you let him when he tells you a lie."

He (the narrator) further said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "This is the very location where so-and-so (of the infidels of Quraish) would be killed." He put his hand on the ground (while saying) "here and here". Behold! None of them fell away from the very location to which The Messenger of Allah "Allah's blessing and peace be upon him" had referred by putting his hand on the ground.

[31] The conquest of Mecca

84-(1780) Abdullah Ibn Rabah narrated from Abu Huraira: Many delegates came to Mu'awiya during the month of Ramadan. We prepared food for one another. Abu Huraira was one of those who invited us to his house many times. I said: "Would I not prepare food and invite them to my dwelling place?" I ordered that food should be prepared. I met Abu Huraira in the evening and said: "(I invite you to come to) have your food with me tonight." He said: "You anticipated me." I said: "Yes, and I invited them." (When they came and finished having their meals) Abu Huraira said: "Would I not tell you a Hadith from your traditions, O community of Ansar?" He talked of the Conquest of Mecca saying:

The Messenger of Allah "Allah's blessing and peace be upon him" proceeded until he reached Mecca. He placed Az-Zubair (as the leader of the force) on one wing and Khalid on the (force of the) other, and made Abu Ubaida lead the detachment that had no armours. They took their way

رَسُولُ اللَّهِ ﷺ النَّاسَ. فَانْطَلَقُوا حَتَّىٰ نَزَلُوا بَدْراً. وَوَرَدَتْ عَلَيْهِمْ رَوَايَا قُرَيْشٍ. وَفِيهِمْ غُلَامٌ أَسْوَدُ لِبَنِي الْحَجَّاجِ. فَأَخَذُوهُ. فَكَانَ أَصْحَابُ رَسُولِ اللَّهِ ﷺ يَسْأَلُونَهُ عَنْ أَبِي سُفْيَانَ وَأَصْحَابِهِ؟ فَيَقُولُ: مَالِي عِلْمٌ بِأَبِي سُفْيَانَ. وَلٰكِنْ هٰذَا أَبُو جَهْلٍ وَعُتْبَةُ وَشَيْبَةُ وَأُمَيَّةُ بْنُ خَلَفٍ. فَإِذَا قَالَ ذٰلِكَ، ضَرَبُوهُ. فَقَالَ: نَعَمْ، أَنَا أُخْبِرُكُمْ. هٰذَا أَبُو سُفْيَانَ. فَإِذَا تَرَكُوهُ فَسَأَلُوهُ فَقَالَ: مَالِي بِأَبِي سُفْيَانَ عِلْمٌ. وَلٰكِنْ هٰذَا أَبُو جَهْلٍ وَعُتْبَةُ وَشَيْبَةُ وَأُمَيَّةُ بْنُ خَلَفٍ فِي النَّاسِ، فَإِذَا قَالَ هٰذَا أَيْضاً ضَرَبُوهُ. وَرَسُولُ اللَّهِ ﷺ قَائِمٌ يُصَلِّي. فَلَمَّا رَأَىٰ ذٰلِكَ انْصَرَفَ. قَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ، لَتَضْرِبُوهُ إِذَا صَدَقَكُمْ. وَتَتْرُكُوهُ إِذَا كَذَبَكُمْ».

قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «هٰذَا مَصْرَعُ فُلَانٍ» قَالَ: وَيَضَعُ يَدَهُ عَلَى الأَرْضِ، هَاهُنَا وَهَاهُنَا. قَالَ: فَمَا مَاطَ أَحَدُهُمْ عَنْ مَوْضِعِ يَدِ رَسُولِ اللَّهِ ﷺ.

٣١ - باب فَتْح مَكَّة

٨٤ - (١٧٨٠) - حدّثنا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ: حَدَّثَنَا ثَابِتٌ الْبُنَانِيُّ، عَنْ عَبْدِ اللَّهِ بْنِ رَبَاحٍ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: وَفَدَتْ وُفُودٌ إِلَىٰ مُعَاوِيَةَ. وَذٰلِكَ فِي رَمَضَانَ، فَكَانَ يَصْنَعُ بَعْضُنَا لِبَعْضٍ الطَّعَامَ، فَكَانَ أَبُو هُرَيْرَةَ مِمَّا يُكْثِرُ أَنْ يَدْعُونَا إِلَىٰ رَحْلِهِ. فَقُلْتُ: أَلَا أَصْنَعُ طَعَاماً فَأَدْعُوهُمْ إِلَىٰ رَحْلِي؟ فَأَمَرْتُ بِطَعَامٍ يُصْنَعُ. ثُمَّ لَقِيتُ أَبَا هُرَيْرَةَ مِنَ الْعَشِيِّ. فَقُلْتُ: الدَّعْوَةُ عِنْدِي اللَّيْلَةَ. فَقَالَ: سَبَقْتَنِي. قُلْتُ: نَعَمْ. فَدَعَوْتُهُمْ. فَقَالَ أَبُو هُرَيْرَةَ: أَلَا أُعْلِمُكُمْ بِحَدِيثٍ مِنْ حَدِيثِكُمْ يَا مَعْشَرَ الأَنْصَارِ؟ ثُمَّ ذَكَرَ فَتْحَ مَكَّةَ فَقَالَ: أَقْبَلَ رَسُولُ اللَّهِ ﷺ حَتَّىٰ قَدِمَ مَكَّةَ. فَبَعَثَ الزُّبَيْرَ عَلَىٰ إِحْدَى الْمُجَنِّبَتَيْنِ. وَبَعَثَ خَالِداً عَلَى الْمُجَنِّبَةِ الأُخْرَىٰ. وَبَعَثَ أَبَا عُبَيْدَةَ عَلَى الْحُسَّرِ، فَأَخَذُوا بَطْنَ الْوَادِي.

through the interior of the valley. The Messenger of Allah "Allah's blessing and peace be upon him" was in the midst of a large contingent of fighters. When he saw me he said: "O Abu Huraira!" I said: "I am here responding to your call, O Messenger of Allah." He said: "Let none except the Ansar come to me." (The narrators other than Shaiban added) "Call to me (only) the Ansar."

Abu Huraira resumed: So they gathered around him. Quraish also gathered their ruffians and their (lowly) followers, and said: "We shall send them forward. If they get anything, we shall be with them (to share it), and if they are befallen by anything, we shall pay (as remuneration) whatever we are required to pay." The Messenger of Allah "Allah's blessing and peace be upon him" said (to the Ansar): "You see the ruffians and the (lowly) followers of Quraish." He hinted by (striking) one of his hands against the other that they should be killed and then he said: "Meet me at As-Safa." Then we went on. (At that time) if anyone of us wanted that a certain person should be killed, he would be killed, with no resistance.

Abu Huraira resumed: There came Abu Sufyan and said: "O Messenger of Allah! the blood of Quraish has been made lawful (to be shed). There will be no Quraish afterwards." Then he (The Prophet) said: "Who enters the house of Abu Sufyan will be safe." Some of the Ansar whispered among themselves: "It seems that he (The Prophet) has been overpowered by his inclination to his city (of Mecca) and tenderness towards his kith and kin." Abu Huraira added: (Just at this time) The Messenger of Allah "Allah's blessing and peace be upon him" was being Divinely revealed. However, whenever he started to be Divinely revealed, we would know that, and during the time of receiving it, none of us would dare raise his eyes towards The Messenger of Allah "Allah's blessing and peace be upon him" until this state of revelation was over.

When the state of revelation was over, The Messenger of Allah "Allah's blessing and peace be upon him" said (to the Ansar): "O community of Ansar!" They said: "Here we are responding to your call, O Messenger of Allah!" He said: "You said that "It seems that he (The Prophet) has been overpowered by his inclination to his city (of Mecca) and tenderness towards his kith and kin." They said: "We said so." He said: "Well. I am Allah's slave and Messenger. I migrated to Allah and to you. I will live with you and will die with you." consequently, they (the Ansar) turned to

وَرَسُولُ اللَّهِ ﷺ فِي كَتِيبَةٍ. قَالَ: فَنَظَرَ فَرَآنِي. فَقَالَ: «أَبُو هُرَيْرَةَ» قُلْتُ: لَبَّيْكَ. يَا رَسُولَ اللَّهِ. فَقَالَ: «لاَ يَأْتِينِي إِلاَّ أَنْصَارِيٌّ».

زَادَ غَيْرُ شَيْبَانَ: فَقَالَ: «اهْتِفْ لِي بِالأَنْصَارِ» قَالَ: فَأَطَافُوا بِهِ. وَوَبَّشَتْ قُرَيْشٌ أَوْبَاشاً لَهَا وَأَتْبَاعاً. فَقَالُوا: نُقَدِّمُ هٰؤُلاَءِ. فَإِنْ كَانَ لَهُمْ شَيْءٌ كُنَّا مَعَهُمْ. وَإِنْ أُصِيبُوا أَعْطَيْنَا الَّذِي سُئِلْنَا.

فَقَالَ رَسُولُ اللَّه ﷺ: «تَرَوْنَ إِلَىٰ أَوْبَاشِ قُرَيْشٍ وَأَتْبَاعِهِمْ» ثُمَّ قَالَ بِيَدَيْهِ، إِحْدَاهُمَا عَلَى الأُخْرَى. ثُمَّ قَالَ: «حَتَّىٰ تُوَافُونِي بِالصَّفَا» قَالَ: فَانْطَلَقْنَا، فَمَا شَاءَ أَحَدٌ مِنَّا أَنْ يَقْتُلَ أَحَداً إِلاَّ قَتَلَهُ. وَمَا أَحَدٌ مِنْهُمْ يُوَجِّهُ إِلَيْنَا شَيْئاً.

قَالَ: فَجَاءَ أَبُو سُفْيَانَ فَقَالَ: يَا رَسُولَ اللَّهِ، أُبِيحَتْ خَضْرَاءُ قُرَيْشٍ. لاَ قُرَيْشَ بَعْدَ الْيَوْمِ. ثُمَّ قَالَ: «مَنْ دَخَلَ دَارَ أَبِي سُفْيَانَ فَهُوَ آمِنٌ» فَقَالَتِ الأَنْصَارُ، بَعْضُهُمْ لِبَعْضٍ: أَمَّا الرَّجُلُ فَأَدْرَكَتْهُ رَغْبَةٌ فِي قَرْيَتِهِ، وَرَأْفَةٌ بِعَشِيرَتِهِ.

قَالَ أَبُو هُرَيْرَةَ: وَجَاءَ الْوَحْيُ. وَكَانَ إِذَا جَاءَ الْوَحْيُ لاَ يَخْفَىٰ عَلَيْنَا، فَإِذَا جَاءَ فَلَيْسَ أَحَدٌ يَرْفَعُ طَرْفَهُ إِلَىٰ رَسُولِ اللَّهِ ﷺ حَتَّىٰ يَنْقَضِيَ الْوَحْيُ، فَلَمَّا انْقَضَى الْوَحْيُ قَالَ رَسُولُ اللَّهِ ﷺ: «يَا مَعْشَرَ الأَنْصَارِ. قَالُوا: لَبَّيْكَ. يَا رَسُولَ اللَّهِ.

قَالَ: «قُلْتُمْ: أَمَّا الرَّجُلُ فَأَدْرَكَتْهُ رَغْبَةٌ فِي قَرْيَتِهِ». قَالُوا: قَدْ كَانَ ذَاكَ. قَالَ: «كَلاَّ، إِنِّي عَبْدُ اللَّهِ وَرَسُولُهُ. هَاجَرْتُ إِلَى اللَّهِ وَإِلَيْكُمْ. وَالْمَحْيَا مَحْيَاكُمْ. وَالْمَمَاتُ مَمَاتُكُمْ». فَأَقْبَلُوا إِلَيْهِ يَبْكُونَ وَيَقُولُونَ: وَاللَّهِ، مَا قُلْنَا الَّذِي قُلْنَا إِلاَّ الضِّنَّ بِاللَّهِ وَبِرَسُولِهِ.

فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ وَرَسُولَهُ يُصَدِّقَانِكُمْ وَيَعْذِرَانِكُمْ» قَالَ: فَأَقْبَلَ

him in tears and they were saying: "By Allah, we said what we said because of our firm attachment to Allah and His Messenger." The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, Allah and His Messenger testify that you are true and accept your apology."

He (the narrator) further said: Some people turned to the house of Abu Sufyan and (some) people shut their doors. The Messenger of Allah "Allah's blessing and peace be upon him" advanced until he approached the (Black) Stone. He kissed it and circumambulated Ka'ba. He reached near an idol beside Ka'ba, which was worshipped by the (unbelieving) people. The Messenger of Allah "Allah's blessing and peace be upon him" had a bow in his hand, which he was holding from its crooked end. When he approached the idol, he started piercing its eyes (with the bow) while he was saying: "Truth has come and falsehood has perished." When he finished the circumambulation, he came to Safa, which he ascended to a height from where he could see Ka'ba. Then, he raised his hands and started praising Allah and supplicating what he wanted to supplicate.

85-(...) The same was narrated on the authority of Sulaiman Ibn Al-Mughira, with the same chain of transmitters, according to which he added: He (The Prophet) hinted (by striking) one of his hands against the other: "Kill them entirely." He also added: They (the Ansar) said: "We said so, O Messenger of Allah." Upon this he said: "Then, what is (the significance of) my name (as a Prophet, whose name is derived from the praise)? Nay! I'm Allah's slave and Messenger."

86-(...) Abdullah Ibn Rabah narrated: We came in delegates to Mu'awiya Ibn Abu Sufyan, and Abu Huraira was among us. Everyday, one of us used to prepare food for his companions. It was my turn when I said to Abu Huraira: "O Abu Huraira! It is my turn (to prepare meals for you, so come to have food with me)." They (my companions) came to the house, but the food had not been ready yet. I said: "O Abu Huraira! It'd be better to narrate to us about The Messenger of Allah "Allah's blessing and peace be upon him" till our food is ready."

Abu Huraira narrated: On the day of the Conquest (of Mecca), we were with The Messenger of Allah "Allah's blessing and peace be upon him", who made Khalid (Ibn Al-Walid) (as the leader of the force) on the right wing, and Az-Zubair (as the leader of the force) on the left wing, and appointed Abu Ubaida as the leader of the force (which had to proceed towards) the interior of the valley. He said to me: "O Abu Huraira! Call the

النَّاسُ إِلَىٰ دَارِ أَبِي سُفْيَانَ.

وَأَغْلَقَ النَّاسُ أَبْوَابَهُمْ. قَالَ: وَأَقْبَلَ رَسُولُ اللَّهِ ﷺ حَتَّىٰ أَقْبَلَ إِلَى الْحَجَرِ. فَاسْتَلَمَهُ. ثُمَّ طَافَ بِالْبَيْتِ. قَالَ: فَأَتَىٰ عَلَىٰ صَنَمٍ إِلَىٰ جَنْبِ الْبَيْتِ كَانُوا يَعْبُدُونَهُ. قَالَ: وَفِي يَدِ رَسُولِ اللَّهِ ﷺ قَوْسٌ. وَهُوَ آخِذٌ بِسِيَةِ الْقَوْسِ. فَلَمَّا أَتَىٰ عَلَى الصَّنَمِ جَعَلَ يَطْعُنُهُ فِي عَيْنِهِ وَيَقُولُ: «جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ». فَلَمَّا فَرَغَ مِنْ طَوَافِهِ أَتَى الصَّفَا فَعَلاَ عَلَيْهِ. حَتَّىٰ نَظَرَ إِلَى الْبَيْتِ. وَرَفَعَ يَدَيْهِ. فَجَعَلَ يَحْمَدُ اللَّهَ وَيَدْعُو بِمَا شَاءَ أَنْ يَدْعُوَ.

٨٥ ـ (...) ـ وحَدَّثنيهِ عَبْدُ اللهِ بْنُ هَاشِمٍ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ، بِهٰذَا الإِسْنَادِ.

وزَادَ فِي الْحَدِيثِ: ثُمَّ قَالَ بِيَدَيْهِ، إِحْدَاهُمَا عَلَى الأُخْرَىٰ: «احْصُدُوهُمْ حَصْداً». وَقَالَ فِي الْحَدِيثِ: قَالُوا: قُلْنَا: ذَاكَ يَا رَسُولَ اللَّهِ. قَالَ: «فَمَا اسْمِي إِذًا؟ كَلاَّ إِنِّي عَبْدُ اللَّهِ وَرَسُولُهُ».

٨٦ ـ (...) ـ حدّثني عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمٰنِ الدَّارِمِيُّ: حَدَّثَنَا يَحْيَىٰ بْنُ حَسَّانَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: أَخْبَرَنَا ثَابِتٌ، عَنْ عَبْدِ اللَّهِ بْنِ رَبَاحٍ. قَالَ: وَفَدْنَا إِلَىٰ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ. وَفِينَا أَبُو هُرَيْرَةَ. فَكَانَ كُلُّ رَجُلٍ مِنَّا يَصْنَعُ طَعَاماً يَوْماً لأَصْحَابِهِ، فَكَانَتْ نَوْبَتِي. فَقُلْتُ: يَا أَبَا هُرَيْرَةَ، الْيَوْمُ نَوْبَتِي، فَجَاؤُوا إِلَى الْمَنْزِلِ، وَلَمْ يُدْرِكْ طَعَامُنَا. فَقُلْتُ: يَا أَبَا هُرَيْرَةَ، لَوْ حَدَّثْتَنَا عَنْ رَسُولِ اللَّهِ ﷺ حَتَّىٰ يُدْرِكَ طَعَامُنَا. فَقَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ يَوْمَ الْفَتْحِ. فَجَعَلَ خَالِدَ بْنَ الْوَلِيدِ عَلَى الْمُجَنِّبَةِ الْيُمْنَىٰ. وَجَعَلَ الزُّبَيْرَ عَلَى الْمُجَنِّبَةِ الْيُسْرَىٰ. وَجَعَلَ أَبَا عُبَيْدَةَ عَلَى الْبَيَاذِقَةِ وَبَطْنِ الْوَادِي.

Ansar to me." I called them and they came running. He said: "O community of Ansar! Do you see the ruffians and the (lowly) followers of Quraish?" they replied in the affirmative. He said: "Observe them, and if you find them tomorrow, you should kill them entirely." He hinted with his hand. Then, he placed his right (hand) on his left and said (to the detachment of Khalid Ibn Al-Walid): "Your appointment would be near (the mountain of) As-Safa."

He (the narrator) said: On that day, no one (from the infidels of Quraish) appeared to them but that they (killed him and) caused him to fall down. Then, The Messenger of Allah "Allah's blessing and peace be upon him" came up (the mountain of) As-Safa. The Ansar came and stood by the side of As-Safa. Abu Sufyan came and said: "O Messenger of Allah! The (sanctity of) Quraish has been destroyed, and there will be no Quraish afterwards." Upon this The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever enters the house of Abu Sufyan is safe, whoever lays down the arms is safe, and whoever (enters his house and) close the door is safe." The Ansar said: "As for him (The Prophet), he has been overtaken by his tenderness towards his clan, and his inclination to his city (of Mecca)." Then, the revelation was sent down upon The Messenger of Allah "Allah's blessing and peace be upon him", who said (to the Ansar): "You said (among yourselves): "As for him (The Prophet), he has been overtaken by his tenderness towards his clan, and his inclination to his city (of Mecca)." Then, what is (the significance of) my name (as a prophet whose name is derived from the praise)?" He said it thrice. "I am Allah's slave and Messenger. I migrated to Allah and to you. I will live with you and will die with you." They (the Ansar) said: "By Allah, we said what we said only because of our eager attachment to Allah and His Messenger." He said: "No doubt, Allah and His Messenger testify that you are true, and accept your apology."

[32] Removing the idols from around Ka'ba

87-(1781) Abdullah "Allah be pleased with him" reported: When The Prophet "Allah's blessing and peace be upon him" entered Mecca, there were three hundred and sixty idols around the Ka'ba. The Prophet "Allah's blessing and peace be upon him" started striking them with a stick he had in his hand and was saying: "And say: truth has (now) arrived, and falsehood perished: for falsehood is (by its nature) bound to perish." (The Night Journey "Al-Isra " 81) and: "Say: The Truth has arrived, and Falsehood neither creates anything new, nor restores anything." (Saba (Sheba) 49). Ibn Abu Umar added in his narration: On the day of the Conquest.

فَقَالَ: «يَا أَبَا هُرَيْرَةَ، ادْعُ لِي الأَنْصَارَ» فَدَعَوْتُهُمْ. فَجَاؤُوا يُهَرْوِلُونَ. فَقَالَ: «يَا مَعْشَرَ الأَنْصَارِ، هَلْ تَرَوْنَ أَوْبَاشَ قُرَيْشٍ؟» قَالُوا: نَعَمْ. قَالَ: «انْظُرُوا. إِذَا لَقِيتُمُوهُمْ غَداً أَنْ تَحْصِدُوهُمْ حَصْداً» وَأَخْفَىٰ بِيَدِه. وَوَضَعَ يَمِينَهُ عَلَىٰ شِمَالِه. وَقَالَ: «مَوْعِدُكُمُ الصَّفَا» قَالَ: فَمَا أَشْرَفَ يَوْمَئِذٍ لَهُمْ أَحَدٌ إِلاَّ أَنَامُوهُ. قَالَ: وَصَعِدَ رَسُولُ اللَّهِ ﷺ الصَّفَا. وَجَاءَتِ الأَنْصَارُ. فَأَطَافُوا بِالصَّفَا. فَجَاءَ أَبُو سُفْيَانَ فَقَالَ: يَا رَسُولَ اللَّهِ، أُبِيدَتْ خَضْرَاءُ قُرَيْشٍ. لاَ قُرَيْشَ بَعْدَ الْيَوْمِ. قَالَ أَبُو سُفْيَانَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ دَخَلَ دَارَ أَبِي سُفْيَانَ فَهُوَ آمِنٌ، وَمَنْ أَلْقَى السِّلاَحَ فَهُوَ آمِنٌ، وَمَنْ أَغْلَقَ بَابَهُ فَهُوَ آمِنٌ» فَقَالَتِ الأَنْصَارُ: أَمَّا الرَّجُلُ فَقَدْ أَخَذَتْهُ رَأْفَةٌ بِعَشِيرَتِهِ. وَرَغْبَةٌ فِي قَرْيَتِهِ. وَنَزَلَ الْوَحْيُ عَلَىٰ رَسُولِ اللَّهِ ﷺ. قَالَ: «قُلْتُمْ: أَمَّا الرَّجُلُ فَقَدْ أَخَذَتْهُ رَأْفَةٌ بِعَشِيرَتِه، وَرَغْبَةٌ فِي قَرْيَتِه. أَلاَ فَمَا اسْمِى إِذاً! ـ ثَلاَثَ مَرَّاتٍ ـ أَنَا مُحَمَّدٌ عَبْدُ اللَّهِ وَرَسُولُهُ. هَاجَرْتُ إِلَى اللَّهِ وَإِلَيْكُمْ، فَالْمَحْيَا مَحْيَاكُمْ وَالْمَمَاتُ مَمَاتُكُمْ». قَالُوا: وَاللَّهِ، مَا قُلْنَا إِلاَّ ضِنًّا بِاللَّهِ وَرَسُولِهِ. قَالَ: «فَإِنَّ اللَّهَ وَرَسُولَهُ يُصَدِّقَانِكُمْ وَيَعْذِرَانِكُمْ».

٣٢ ـ بَابُ إِزَالَةِ الأَصْنَامِ مِنْ حَوْلِ الْكَعْبَةِ

٨٧ ـ (١٧٨١) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَابْنُ أَبِي عُمَرَ ـ وَاللَّفْظُ لاِبْنِ أَبِي شَيْبَةَ ـ قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، عَنْ أَبِي مَعْمَرٍ، عَنْ عَبْدِ اللَّهِ. قَالَ: دَخَلَ النَّبِيُّ ﷺ مَكَّةَ. وَحَوْلَ الْكَعْبَةِ ثَلاَثُ مِئَةٍ وَسِتُّونَ نُصُباً. فَجَعَلَ يَطْعُنُهَا بِعُودٍ كَانَ بِيَدِهِ. وَيَقُولُ: ﴿جَآءَ ٱلْحَقُّ وَزَهَقَ ٱلْبَٰطِلُ ۚ إِنَّ ٱلْبَٰطِلَ كَانَ زَهُوقًا﴾ [الإسـراء: ٨١] ﴿جَآءَ ٱلْحَقُّ وَمَا يُبْدِئُ ٱلْبَٰطِلُ وَمَا يُعِيدُ﴾ [سبأ: ٤٩].

زَادَ ابْنُ أَبِي عُمَرَ: يَوْمَ الْفَتْحِ.

[البخاري: كتاب المظالم، باب هل تكسر الدِّنان التي فيها الخمر...، رقم: ٢٤٧٨].

(...) The same was narrated on the authority of Ibn Abu Najih up to (Allah's saying): "for falsehood is (by its nature) bound to perish." He did not mention the other holy Verse.

[33] No Quraishi person would be killed as bound hand and foot after the Conquest (of Mecca)

88-(1782) Abdullah Ibn Muti narrated from his father: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying on the day of the Conquest (of Mecca): "No Quraishi person would be killed as bound hand and foot (i.e. as unbelievers because all of them would embrace Islam and would not renegade to apostasy as some others would do) from this day onto the Day of Judgement."

89-(...) The same was narrated on the authority of Zakariyya, with the same chain of transmitters, but with the following addition: At this time (when The Prophet said what he had said), no one from Quraish (whose names were) Asi (Disobedient) had embraced Islam except Muti (the narrator of the Hadith), whose name was (before Islam) Asi (Disobedient), but The Messenger of Allah "Allah's blessing and peace be upon him" changed his name to Muti (Obedient, after embracing Islam).

[34] The treaty of Al-Hudaibiya

90-(1883) Abu Ishaq narrated: I heard Al-Bara Ibn Azib saying: Ali Ibn Abu Talib wrote the (document of the) treaty between The Messenger of Allah "Allah's blessing and peace be upon him" and the infidels, on the day of Al-Hudaibiya. He wrote: "This is (the treaty) on which Muhammad, The Messenger of Allah..." they (the infidels) said: "Do nod write "The Messenger of Allah", for if we know that you are The Messenger of Allah, we will never fight against you." The Prophet "Allah's blessing and peace be upon him" said to Ali: "Erase that (phrase)." Ali said: "I'm not to erase it." The Prophet "Allah's blessing and peace be upon him" erased it with his own hand. He (the narrator) added: From among the terms (of the treaty) they put the condition that they (the Muslims) should enter Mecca (for Umra in the coming year), where they would stay for only three (days), and that they should not enter but with their sheaths of swords.

91-(...) Abu Ishaq narrated: I heard Al-Bara Ibn Azib saying: When The Prophet "Allah's blessing and peace be upon him" made a treaty with those (infidels) of Al-Hudaibiya, Ali wrote a document between them. He wrote: "From Muhammad, The Messenger of Allah..."and the rest is the same, without mentioning: "This is (the treaty) on which".

(...) ـ وحدّثناه حَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ. كِلاَهُمَا عَنْ عَبْدِ الرَّزَّاقِ: أَخْبَرَنَا الثَّوْرِيُّ، عَنِ ابْنِ أَبِي نَجِيحٍ، بِهٰذَا الإِسْنَادِ، إِلَىٰ قَوْلِهِ: زَهُوقاً. وَلَمْ يَذْكُرِ الآيَةَ الأُخْرَىٰ. وَقَالَ: بَدَلَ نُصُباً: صَنَماً.

٣٣ ـ باب لا يُقتلُ قُرَشِيٌّ صبراً بعد الفتح

٨٨ ـ (١٧٨٢) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ وَوَكِيعٌ، عَنْ زَكَرِيَّاءَ، عَنِ الشَّعْبِيِّ، قَالَ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ مُطِيعٍ، عَنْ أَبِيهِ. قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ، يَوْمَ فَتْحِ مَكَّةَ: «لاَ يُقْتَلُ قُرَشِيٌّ صَبْراً بَعْدَ هٰذَا الْيَوْمِ، إِلَىٰ يَوْمِ الْقِيَامَةِ».

٨٩ ـ (...) ـ حدّثنا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا زَكَرِيَّاءُ، بِهٰذَا الإِسْنَادِ. وَزَادَ: قَالَ: وَلَمْ يَكُنْ أَسْلَمَ أَحَدٌ مِنْ عُصَاةِ قُرَيْشٍ، غَيْرَ مُطِيعٍ ـ كَانَ اسْمُهُ الْعَاصِي ـ فَسَمَّاهُ رَسُولُ اللَّهِ ﷺ مُطِيعاً.

٣٤ ـ باب صُلْح الحُدَيْبِيَة في الحديبية

٩٠ ـ (١٧٨٣) ـ حدّثني عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ. قَالَ: سَمِعْتُ الْبَرَاءَ بْنَ عَازِبٍ يَقُولُ: كَتَبَ عَلِيُّ بْنُ أَبِي طَالِبٍ الصُّلْحَ بَيْنَ النَّبِيِّ ﷺ وَبَيْنَ الْمُشْرِكِينَ، يَوْمَ الْحُدَيْبِيَةِ. فَكَتَبَ: «هٰذَا مَا كَاتَبَ عَلَيْهِ مُحَمَّدٌ رَسُولُ اللَّهِ» فَقَالُوا: لاَ تَكْتُبْ: رَسُولُ اللَّهِ. فَلَوْ نَعْلَمُ أَنَّكَ رَسُولُ اللَّهِ لَمْ نُقَاتِلْكَ. فَقَالَ النَّبِيُّ ﷺ لِعَلِيٍّ: «امْحُهُ» فَقَالَ: مَا أَنَا بِالَّذِي أَمْحَاهُ، فَمَحَاهُ النَّبِيُّ ﷺ بِيَدِهِ. قَالَ: وَكَانَ فِيمَا اشْتَرَطُوا. أَنْ يَدْخُلُوا مَكَّةَ فَيُقِيمُوا بِهَا ثَلاَثاً. وَلاَ يَدْخُلُهَا بِسِلاَحٍ، إِلاَّ جُلُبَّانَ السِّلاَحِ.

قلْتُ لأَبِي إِسْحَاقَ: وَمَا جُلُبَّانُ السِّلاَحِ؟ قَالَ: الْقِرَابُ وَمَا فِيهِ.

[البخاري: كتاب الصلح، باب كيف يكتب: هذا ما صالح فلان ابن فلان...، رقم: ٢٦٩٨]

٩١ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ. قَالَ: سَمِعْتُ الْبَرَاءَ بْنَ عَازِبٍ يَقُولُ: لَمَّا صَالَحَ رَسُولُ اللَّهِ ﷺ أَهْلَ الْحُدَيْبِيَةِ، كَتَبَ عَلِيٌّ كِتَاباً بَيْنَهُمْ. قَالَ: فَكَتَبَ: «مُحَمَّدٌ رَسُولُ اللَّهِ...» ثُمَّ ذَكَرَ بِنَحْوِ حَدِيثِ مُعَاذٍ. غَيْرَ أَنَّهُ لَمْ يَذْكُرْ فِي الْحَدِيثِ: «هٰذَا مَا كَاتَبَ عَلَيْهِ».

92-(...) Al-Bara "Allah be pleased with him" narrated: When The Prophet "Allah's blessing and peace be upon him" was prevented (to enter) the House, those (infidels) of Mecca concluded a peace treaty with him according to which he would enter Mecca and stay there for three days only (in the coming year), that he should not enter but with the sheaths containing the swords, that he should not get out accompanying anyone of its people, and that he should not prevent anyone of those who were with him to stay in it. He said to Ali: "Write the (document of) conditions between us: "In the Name of Allah, the Most Gracious, the Most Merciful. This is the peace treaty, which Muhammad, The Messenger of Allah, concluded." The unbelievers (of Quraish) said (to The Prophet): "If we know that you are The Messenger of Allah, we surely would follow you, but write: "Muhammad, the son of Abdullah." The Prophet "Allah's blessing and peace be upon him" ordered Ali to erase that (phrase of "The Messenger of Allah)." Ali said: "No, by Allah, I am not to erase it." Then The Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Show me its location." He (Ali) showed him its place, where he erased it and wrote: "The son of Abdullah".

(In the following year The Prophet "Allah's blessing and peace be upon him" entered Mecca and) he stayed there three days. When it was the third day, they (the infidels of Mecca) said to Ali: "This is the last day (of stay) according to the treaty of your companion. So, tell him to go out." When he (Ali) told him of that, he (The Prophet) said: "Yes." Then, he went out.

93-(1784) Anas "Allah be pleased with him" narrated that (the people of) Quraish including Suhail Ibn Amr concluded a peace treaty with The Messenger of Allah "Allah's blessing and peace be upon him". The Prophet "Allah's blessing and peace be upon him" said to Ali: "Write "In the Name of Allah, the Most Gracious, the Most Merciful."" On that Suhail said: "As for the Name of Allah, we do not know what is the significance of (the phrase) "In the Name of Allah, the Most Gracious, the Most Merciful." But, write what we know, i.e. "In the Name of You, O Allah."" He (The Prophet) said: "Write: "From Muhammad, The Messenger of Allah."" They (those of Quraish) said: "If we knew that you are The Messenger of Allah, surely, we should follow you. But write your name and the name of your father." The Prophet "Allah's blessing and peace be upon him" said: "Write: "From Muhammad Ibn Abdullah.""

٩٢ ـ (...) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ وَأَحْمَدُ بْنُ جَنَابٍ الْمِصِّيصِيُّ. جَمِيعاً عَنْ عِيسَى بْنِ يُونُسَ ـ وَاللَّفْظُ لإِسْحَاقَ ـ. أَخْبَرَنَا عِيسَىٰ بْنُ يُونُسَ: أَخْبَرَنَا زَكَرِيَّاءُ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ. قَالَ: لَمَّا أُحْصِرَ النَّبِيُّ ﷺ عِنْدَ الْبَيْتِ، صَالَحَهُ أَهْلُ مَكَّةَ عَلَىٰ أَنْ يَدْخُلَهَا فَيُقِيمَ بِهَا ثَلاَثاً. وَلاَ يَدْخُلَهَا إِلاَّ بِجُلُبَّانِ السِّلاَحِ: السَّيْفِ وَقِرَابِهِ. وَلاَ يَخْرُجَ بِأَحَدٍ مَعَهُ مِنْ أَهْلِهَا. وَلاَ يَمْنَعَ أَحَداً يَمْكُثُ بِهَا مِمَّنْ كَانَ مَعَهُ.

قَالَ لِعَلِيٍّ: «اكْتُبِ الشَّرْطَ بَيْنَنَا. بِسْمِ اللَّهِ الرَّحْمٰنِ الرَّحِيمِ. هٰذَا مَا قَاضَىٰ عَلَيْهِ مُحَمَّدٌ رَسُولُ اللَّهِ» فَقَالَ لَهُ الْمُشْرِكُونَ: لَوْ نَعْلَمُ أَنَّكَ رَسُولُ اللَّهِ تَابَعْنَاكَ. وَلٰكِنِ اكْتُبْ: مُحَمَّدُ بْنُ عَبْدِ اللَّهِ.

فَأَمَرَ عَلِيًّا أَنْ يَمْحَاهَا. فَقَالَ عَلِيٌّ: لاَ، وَاللَّهِ لاَ أَمْحَاهَا. فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَرِنِي مَكَانَهَا» فَأَرَاهُ مَكَانَهَا، فَمَحَاهَا. وَكَتَبَ «ابْنُ عَبْدِ اللَّهِ» فَأَقَامَ بِهَا ثَلاَثَةَ أَيَّامٍ، فَلَمَّا أَنْ كَانَ الْيَوْمُ الثَّالِثُ قَالُوا لِعَلِيٍّ: هٰذَا آخِرُ يَوْمٍ مِنْ شَرْطِ صَاحِبِكَ. فَأْمُرْهُ فَلْيَخْرُجْ، فَأَخْبَرَهُ بِذٰلِكَ. فَقَالَ: «نَعَمْ» فَخَرَجَ.

وَقَالَ ابْنُ جَنَابٍ فِي رِوَايَتِهِ: ـ مَكَانَ تَابَعْنَاكَ ـ: بَايَعْنَاكَ.

٩٣ ـ (١٧٨٤) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ؛ أَنَّ قُرَيْشاً صَالَحُوا النَّبِيَّ ﷺ. فِيهِمْ سُهَيْلُ بْنُ عَمْرٍو. فَقَالَ النَّبِيُّ ﷺ لِعَلِيٍّ: «اكْتُبْ بِسْمِ اللَّهِ الرَّحْمٰنِ الرَّحِيمِ».

قَالَ سُهَيْلٌ: أَمَّا بِاسْمِ اللَّهِ، فَمَا نَدْرِي مَا بِسْمِ اللَّهِ الرَّحْمٰنِ الرَّحِيمِ. وَلٰكِنِ اكْتُبْ مَا نَعْرِفُ: بِاسْمِكَ اللَّهُمَّ. فَقَالَ: «اكْتُبْ مِنْ مُحَمَّدٍ رَسُولِ اللَّهِ» قَالُوا: لَوْ عَلِمْنَا أَنَّكَ رَسُولُ اللَّهِ لاتَّبَعْنَاكَ. وَلٰكِنِ اكْتُبِ اسْمَكَ وَاسْمَ أَبِيكَ. فَقَالَ النَّبِيُّ ﷺ: «اكْتُبْ مِنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ».

They agreed with The Prophet "Allah's blessing and peace be upon him" on the condition that "If anyone of you (Muslims) came to us (in Mecca), we would not return him to you, but if anyone of us (the infidels) came to you (in Medina), you should return him to us." They (the Muslims) said: "O Messenger of Allah! Should we write that?" he said: "Yes, for whoever among us went to them, then, might Allah keep him away, and whoever among them came to us (and we returned him), then, might Allah relieve him and make for him a way of exit."

94-(1785) Abu Wa'il narrated: Sahl Ibn Hunaif got up on the day of (the battle of) Siffin and said: "O people! Blame yourselves! We were with The Prophet "Allah's blessing and peace be upon him" on the day of Al-Hudaibiya. If we had been called to fight, we would have fought. That was in the (year of the) peace treaty made between The Messenger of Allah "Allah's blessing and peace be upon him" and the infidels (of Quraish). Umar Ibn Al-Khattab came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! Aren't we on the right and our opponents on the wrong?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "Yes." Umar said: "Aren't our killed persons in Paradise and theirs in Hell?" He said: "Yes." Umar said: "Then why should we accept hard terms in matters regarding our religion? Shall we return before Allah judges between us and them?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Ibn Al-Khattab! I am the Apostle of Allah and Allah will never degrade me."

Then Umar returned angrily; and he could not keep patient until he met Abu Bakr and said to him: "O Abu Bakr! Aren't we on the right and our opponents on the wrong?" he said: "Yes." Umar said: "Aren't our killed persons in Paradise and theirs in Hell?" He said: "Yes." Umar said: "Then why should we accept hard terms in matters regarding our religion? Shall we return before Allah judges between us and them?" On that Abu Bakr said (to him): "O Ibn Al-Khattab! He is the Apostle of Allah and Allah will never degrade him." Then The Sura of The Victory "Al-Fath" was sent down to The Messenger of Allah "Allah's blessing and peace be upon him", who sent to Umar and made him recite it. Umar said to him: "Is that (peace treaty of Al-Hudaibiya) regarded as a victory?" he (The Prophet) replied in the affirmative. On that he (Umar) became pleased and then returned.

95-(...) Shaqiq narrated: I heard Sahl Ibn Hunaif saying on the day of (the battle of) Siffin: "O People! Blame your opinions (and do not regard

فَاشْتَرَطُوا عَلَى النَّبِيِّ ﷺ أَنَّ مَنْ جَاءَ مِنْكُمْ لَمْ نَرُدَّهُ عَلَيْكُمْ. وَمَنْ جَاءَكُمْ مِنَّا رَدَدْتُمُوهُ عَلَيْنَا. فَقَالُوا: يَا رَسُولَ اللَّهِ! أَنَكْتُبُ هٰذَا؟ قَالَ: «نَعَمْ، إِنَّهُ مَنْ ذَهَبَ مِنَّا إِلَيْهِمْ، فَأَبْعَدَهُ اللَّهُ. وَمَنْ جَاءَنَا مِنْهُمْ، سَيَجْعَلُ اللَّهُ لَهُ فَرَجاً وَمَخْرَجاً».

٩٤ ـ (١٧٨٥) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ.

(ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ ـ وَتَقَارَبَا فِي اللَّفْظِ ـ: حَدَّثَنَا أَبِي: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ سِيَاهٍ: حَدَّثَنَا حَبِيبُ بْنُ أَبِي ثَابِتٍ، عَنْ أَبِي وَائِلٍ. قَالَ: قَامَ سَهْلُ بْنُ حُنَيْفٍ يَوْمَ صِفِّينَ فَقَالَ: أَيُّهَا النَّاسُ، اتَّهِمُوا أَنْفُسَكُمْ. لَقَدْ كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ يَوْمَ الْحُدَيْبِيَةِ. وَلَوْ نَرَىٰ قِتَالاً لَقَاتَلْنَا. وَذٰلِكَ فِي الصُّلْحِ الَّذِي كَانَ بَيْنَ رَسُولِ اللَّهِ ﷺ وَبَيْنَ الْمُشْرِكِينَ.

فَجَاءَ عُمَرُ بْنُ الْخَطَّابِ. فَأَتَىٰ رَسُولَ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، أَلَسْنَا عَلَىٰ حَقٍّ وَهُمْ عَلَىٰ بَاطِلٍ؟ قَالَ: «بَلَىٰ» قَالَ: أَلَيْسَ قَتْلاَنَا فِي الْجَنَّةِ وَقَتْلاَهُمْ فِي النَّارِ؟ قَالَ: «بَلَىٰ» قَالَ: فَفِيمَ نُعْطِي الدَّنِيَّةَ فِي دِينِنَا، وَنَرْجِعُ وَلَمَّا يَحْكُمِ اللَّهُ بَيْنَنَا وَبَيْنَهُمْ؟ فَقَالَ: «يَا ابْنَ الْخَطَّابِ، إِنِّي رَسُولُ اللَّهِ. وَلَنْ يُضَيِّعَنِي اللَّهُ أَبَداً».

قَالَ: فَانْطَلَقَ عُمَرُ فَلَمْ يَصْبِرْ مُتَغَيِّظاً، فَأَتَىٰ أَبَا بَكْرٍ فَقَالَ: يَا أَبَا بَكْرٍ، أَلَسْنَا عَلَىٰ حَقٍّ وَهُمْ عَلَى بَاطِلٍ؟ قَالَ: بَلَىٰ. قَالَ: أَلَيْسَ قَتْلاَنَا فِي الْجَنَّةِ وَقَتْلاَهُمْ فِي النَّارِ؟ قَالَ: بَلَىٰ. قَالَ: فَعَلاَمَ نُعْطِي الدَّنِيَّةَ فِي دِينِنَا، وَنَرْجِعُ وَلَمَّا يَحْكُمِ اللَّهُ بَيْنَنَا وَبَيْنَهُمْ؟ فَقَالَ: يَا ابْنَ الْخَطَّابِ، إِنَّهُ رَسُولُ اللَّهِ وَلَنْ يُضَيِّعَهُ اللَّهُ أَبَداً. قَالَ: فَنَزَلَ الْقُرْآنُ عَلَىٰ رَسُولِ اللَّهِ ﷺ بِالْفَتْحِ. فَأَرْسَلَ إِلَىٰ عُمَرَ فَأَقْرَأَهُ إِيَّاهُ. فَقَالَ: يَا رَسُولَ اللَّهِ، أَوَفَتْحٌ هُوَ؟ قَالَ: «نَعَمْ» فَطَابَتْ نَفْسُهُ وَرَجَعَ.

[البخاري: كتاب الجزية والموادعة، باب حدثنا عبدان...، رقم: ٣١٨١].

٩٥ ـ (...) ـ حدّثنا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلاَءِ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. قَالاَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ شَقِيقٍ، قَالَ: سَمِعْتُ سَهْلَ بْنَ حُنَيْفٍ

me a coward). I saw myself on the day of Abu Jandal (tending to fight), and if I had the power of refusing the order of The Messenger of Allah "Allah's blessing and peace be upon him" then, I would have refused it (in order to fight the pagans bravely). By Allah! Whenever we put our swords on our shoulders for any matter whatever difficult it might be, they would make easy for us to achieve the goal we expected except the present situation (of Siffin in view of disagreement and dispute between Muslims)."

(...) The same was narrated on the authority of Al-A'mash, with the same chain of transmitters, in which he mentioned (in any matter which terrified us."

96-(...) Abu Wa'il narrated: I heard Sahl Ibn Hunaif saying on the day of (the battle of) Siffin: "O People! Blame your opinions as regards your religion. I saw myself on the day of Abu Jandal (tending to fight), and if I had been able to revert the order of The Messenger of Allah "Allah's blessing and peace be upon him" (I would have done). But, (this situation of yours was so difficult that) when we mended it at one side, it was rent at another."

97-(1786) Quatada narrated that Anas Ibn Malik "Allah be pleased with him" told them: When it was revealed: "Verily We have granted thee a manifest Victory: That Allah may forgive thee thy faults of the past and those to follow; fulfill His favour to thee; and guide thee on the Straight Way; And that Allah may help thee with powerful help. It is He Who sent down Tranquility into the hearts of the Believers, that they may add Faith to their Faith; for to Allah belong the Forces of the heavens and the earth; and Allah is full of Knowledge and Wisdom; That He may admit the men and women who believe, to Gardens beneath which rivers flow, to dwell therein for aye, and remove their ills from them; and that is, in the sight of Allah, the highest achievement (for man)" (Al-Fath 1:5) at the time of his (The Prophet's) return from Al-Hudaibiya, while the companions were overwhelmed by grief and distress, for he had slaughtered the sacrificial animals at Al-Hudaibiya (and they had been prevented to reach Mecca), he (The Prophet) said: "There has been sent down to me a (holy) Verse, which is dearer to me than the whole world."

(...) The same was narrated on the authority of Quatada from Anas, through another chain of transmitters.

[35] Sticking to the covenant

98-(1787) Hudhaifa Ibn Al-Yaman "Allah be pleased with him" narrated: Nothing prevented me from taking part in the holy Battle of Badr

يَقُولُ بِصِفِّينَ: أَيُّهَا النَّاسُ، اتَّهِمُوا رَأْيَكُمْ. وَاللَّهِ، لَقَدْ رَأَيْتُنِي يَوْمَ أَبِي جَنْدَلٍ وَلَوْ أَنِّي أَسْتَطِيعُ أَنْ أَرُدَّ أَمْرَ رَسُولِ اللَّهِ ﷺ لَرَدَدْتُهُ. وَاللَّهِ، مَا وَضَعْنَا سُيُوفَنَا عَلَىٰ عَوَاتِقِنَا إِلَىٰ أَمْرٍ قَطُّ، إِلاَّ أَسْهَلْنَ بِنَا إِلَىٰ أَمْرٍ نَعْرِفُهُ. إِلاَّ أَمْرَكُمْ هٰذَا.

لَمْ يَذْكُرِ ابْنُ نُمَيْرٍ: إِلَىٰ أَمْرٍ قَطُّ.

(...) ـ وحدّثناه عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ. جَمِيعاً عَنْ جَرِيرٍ. (ح) وَحَدَّثَنِي أَبُو سَعِيدٍ الأَشَجُّ: حَدَّثَنَا وَكِيعٌ. كِلاَهُمَا عَنِ الأَعْمَشِ، بِهٰذَا الإِسْنَادِ. وَفِي حَدِيثِهِمَا: إِلَىٰ أَمْرٍ يُفْظِعُنَا.

٩٦ ـ (...) ـ وحدّثني إِبْرَاهِيمُ بْنُ سَعِيدٍ الْجَوْهَرِيُّ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ مَالِكِ بْنِ مِغْوَلٍ، عَنْ أَبِي حَصِينٍ، عَنْ أَبِي وَائِلٍ. قَالَ: سَمِعْتُ سَهْلَ بْنَ حُنَيْفٍ بِصِفِّينَ يَقُولُ: اتَّهِمُوا رَأْيَكُمْ عَلَىٰ دِينِكُمْ، فَلَقَدْ رَأَيْتُنِي يَوْمَ أَبِي جَنْدَلٍ وَلَوْ أَسْتَطِيعُ أَنْ أَرُدَّ أَمْرَ رَسُولِ اللَّهِ ﷺ. مَا فَتَحْنَا مِنْهُ فِي خُصْمٍ، إِلاَّ انْفَجَرَ عَلَيْنَا مِنْهُ خُصْمٌ.

٩٧ ـ (١٧٨٦) ـ وحدّثنا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ؛ أَنَّ أَنَسَ بْنَ مَالِكٍ حَدَّثَهُمْ قَالَ: لَمَّا نَزَلَتْ: ﴿إِنَّا فَتَحْنَا لَكَ فَتْحاً مُبِيناً لِيَغْفِرَ لَكَ اللَّهُ﴾ إِلَىٰ قَوْلِهِ: ﴿فَوْزاً عَظِيمًا﴾ [الفتح: ١ - ٥] مَرْجِعَهُ مِنَ الْحُدَيْبِيَةِ وَهُمْ يُخَالِطُهُمُ الْحُزْنُ وَالْكَآبَةُ. وَقَدْ نَحَرَ الْهَدْيَ بِالْحُدَيْبِيَةِ. فَقَالَ: «لَقَدْ أُنْزِلَتْ عَلَيَّ آيَةٌ هِيَ أَحَبُّ إِلَيَّ مِنَ الدُّنْيَا جَمِيعاً».

(...) ـ وحدّثنا عَاصِمُ بْنُ النَّضْرِ التَّيْمِيُّ: حَدَّثَنَا مُعْتَمِرٌ. قَالَ: سَمِعْتُ أَبِي: حَدَّثَنَا قَتَادَةُ. قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ. (ح) وَحَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا هَمَّامٌ. (ح) وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ: حَدَّثَنَا شَيْبَانُ. جَمِيعاً عَنْ قَتَادَةَ، عَنْ أَنَسٍ... نَحْوَ حَدِيثِ ابْنِ أَبِي عَرُوبَةَ.

٣٥ ـ باب الوَفَاءِ بالعَهْدِ

٩٨ ـ (١٧٨٧) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنِ الْوَلِيدِ بْنِ جُمَيْعٍ: حَدَّثَنَا أَبُو الطُّفَيْلِ: حَدَّثَنَا حُذَيْفَةُ بْنُ الْيَمَانِ. قَالَ: مَا مَنَعَنِي أَنْ

except that when I came out with my father Husail we were caught by the unbelievers of Quraish, who said: "Do you want to go to Muhammad?" We said: "We do not want to go to him, but we wish to go to Medina." They took from us a covenant in the name of God that we would go back to Medina and would not fight beside Muhammad "Allah's blessing and peace be upon him". So, we came to The Messenger of Allah "Allah's blessing and peace be upon him" and narrated that to him. He said: "You should proceed (to Medina) . We will fulfill the covenant (you) made with them and seek for the help of Allah against them."

[36] The holy battle of the Confederates

99-(1788) Ibrahim At-Taimi narrated from his father: While we were with Hudhaifa, a man said: "Had I joined (the time of) The Messenger of Allah "Allah's blessing and peace be upon him", I would have fought on his side, and done my best (in order to support him)." On that Hudhaifa said: "Would you do that? No doubt, I saw us when we were with The Messenger of Allah "Allah's blessing and peace be upon him" on the night of the (holy battle of the) Confederates, and we were overtaken by strong wind and severe cold. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Is there anyone to (go in order to reconnoiter and) bring me the news of the people (of the enemy), might Allah make him with me on the Day of Judgement?" we kept silent, and none of us replied to him. He said: "Is there anyone to (go in order to reconnoiter and) bring me the news of the people (of the enemy), might Allah make him with me on the Day of Judgement?" we kept silent, and none of us replied to him. He said (for the third time): "Is there anyone to (go in order to reconnoiter and) bring me the news of the people (of the enemy), might Allah make him with me on the Day of Judgement?" we kept silent, and none of us replied to him.

Then, he said: "Stand up, O Hudhaifa and (go and detect the enemy and) bring us the news of the people." I could find no flee since he called me by my name. He said: "Go and bring me the news of the people, and do not prompt them against us." When I turned back from him, (I felt warm) as if I was walking in a heated bath. (When I reached the enemy) I found Abu Sufyan warming his back against fire. I put an arrow in the middle of the bow and intended to shoot him, but I mentioned the saying of The Messenger of Allah "Allah's blessing and peace be upon him": "Do not prompt them against us", though if I had thrown him (with the arrow),

أَشْهَدَ بَدْراً إِلاَّ أَنِّي خَرَجْتُ أَنَا وَأَبِي، حُسَيْلٌ، قَالَ: فَأَخَذَنَا كُفَّارُ قُرَيْشٍ. قَالُوا: إِنَّكُمْ تُرِيدُونَ مُحَمَّداً؟

فَقُلْنَا: مَا نُرِيدُهُ. مَا نُرِيدُ إِلاَّ الْمَدِينَةَ، فَأَخَذُوا مِنَّا عَهْدَ اللَّهِ وَمِيثَاقَهُ لَنَنْصَرِفَنَّ إِلَى الْمَدِينَةِ وَلاَ نُقَاتِلُ مَعَهُ، فَأَتَيْنَا رَسُولَ اللَّهِ ﷺ فَأَخْبَرْنَاهُ الْخَبَرَ. فَقَالَ: «انْصَرِفَا. نَفِي لَهُمْ بِعَهْدِهِمْ، وَنَسْتَعِينُ اللَّهَ عَلَيْهِمْ».

٣٦ ـ باب غَزْوَةِ الأَحْزَابِ

٩٩ ـ (١٧٨٨) ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ. جَمِيعاً عَنْ جَرِيرٍ. قَالَ زُهَيْرٌ: حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِيهِ، قَالَ: كُنَّا عِنْدَ حُذَيْفَةَ. فَقَالَ رَجُلٌ: لَوْ أَدْرَكْتُ رَسُولَ اللَّهِ ﷺ قَاتَلْتُ مَعَهُ وَأَبْلَيْتُ. فَقَالَ حُذَيْفَةُ: أَنْتَ كُنْتَ تَفْعَلُ ذٰلِكَ؟ لَقَدْ رَأَيْتُنَا مَعَ رَسُولِ اللَّهِ ﷺ لَيْلَةَ الأَحْزَابِ. وَأَخَذَتْنَا رِيحٌ شَدِيدَةٌ وَقُرٌّ.

فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَلاَ رَجُلٌ يَأْتِينِي بِخَبَرِ الْقَوْمِ، جَعَلَهُ اللَّهُ مَعِي يَوْمَ الْقِيَامَةِ؟» فَسَكَتْنَا. فَلَمْ يُجِبْهُ مِنَّا أَحَدٌ. ثُمَّ قَالَ: «أَلاَ رَجُلٌ يَأْتِينَا بِخَبَرِ الْقَوْمِ، جَعَلَهُ اللَّهُ مَعِي يَوْمَ الْقِيَامَةِ؟» فَسَكَتْنَا. فَلَمْ يُجِبْهُ مِنَّا أَحَدٌ. ثُمَّ قَالَ: «أَلاَ رَجُلٌ يَأْتِينَا بِخَبَرِ الْقَوْمِ، جَعَلَهُ اللَّهُ مَعِي يَوْمَ الْقِيَامَةِ؟» فَسَكَتْنَا. فَلَمْ يُجِبْهُ مِنَّا أَحَدٌ. فَقَالَ: «قُمْ. يَا حُذَيْفَةُ، فَأْتِنَا بِخَبَرِ الْقَوْمِ» فَلَمْ أَجِدْ بُدًّا، إِذْ دَعَانِي بِاسْمِي، أَنْ أَقُومَ. قَالَ: «اذْهَبْ، فَأْتِنِي بِخَبَرِ الْقَوْمِ. وَلاَ تَذْعَرْهُمْ عَلَيَّ» فَلَمَّا وَلَّيْتُ مِنْ عِنْدِهِ جَعَلْتُ كَأَنَّمَا أَمْشِي فِي حَمَّامٍ. حَتَّىٰ أَتَيْتُهُمْ. فَرَأَيْتُ أَبَا سُفْيَانَ يَصْلِي ظَهْرَهُ بِالنَّارِ. فَوَضَعْتُ سَهْماً فِي كَبِدِ الْقَوْسِ. فَأَرَدْتُ أَنْ أَرْمِيَهُ.

فَذَكَرْتُ قَوْلَ رَسُولِ اللَّهِ ﷺ: «وَلاَ تَذْعَرْهُمْ عَلَيَّ» وَلَوْ رَمَيْتُهُ لأَصَبْتُهُ. فَرَجَعْتُ

surely, I would have killed him. I returned walking (and I felt warm as if I was walking) in a heated bath. When I came and related to him (The Prophet) the news of the people, I felt cold once again. So, The Messenger of Allah "Allah's blessing and peace be upon him" wrapped me in a surplus mantle, which was on him, while he was praying. I (slept and) kept asleep until it was morning, when he (The Prophet) said to me: "Get up, O sleeping so much."

[37] The holy battle of Uhud

100-(1789) Anas "Allah be pleased with him" narrated that during the holy battle of Uhud, The Messenger of Allah "Allah's blessing and peace be upon him" was surrounded (by the unbelievers) among seven of his companions from the Ansar and two from Quraish. When they (the unbelievers) overwhelmed him, he said: "Who would keep them away from us, and he would be admitted in Paradise (or he would be my companion in the Paradise)?" a man from the Ansar advanced and fought them until he was killed. When they (the unbelievers) overwhelmed him once again, he said: "Who would keep them away from us, and he would be admitted in Paradise (or he would be my companion in the Paradise)?" a man from the Ansar advanced and fought them until he was killed. It remained as such until all the seven (Ansari men) were killed. On that The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, we have not been just to our companions (since we let them fight until they were killed without participating with them)."

101-(1790) Abu Hazim narrated that Sahl Ibn Sa'd had been asked about the injuries of The Messenger of Allah "Allah's blessing and peace be upon him". He said: His face was wounded, his canine tooth got broken, and the helmet was broken on his head. Fatima, the daughter of The Messenger of Allah "Allah's blessing and peace be upon him" washed the injuries, and Ali Ibn Abu Talib poured water from a shield. When Fatima saw that the water did but aggravated the bleeding, she took a piece of a mat, which she burnt, and inserted its ashes into the wound. In this way, the blood was congealed (with the result that bleeding stopped).

102-(...) Abu Hazim narrated that Sahl Ibn Sa'd had been asked about the injuries of The Messenger of Allah "Allah's blessing and peace be upon him". He said: "By Allah, I know who washed the injuries of The Messenger of Allah "Allah's blessing and peace be upon him" and who poured water (for washing them), as well as I know with what he was treated...and the rest is the same.

وَأَنَا أَمْشِي فِي مِثْلِ الْحَمَّامِ، فَلَمَّا أَتَيْتُهُ فَأَخْبَرْتُهُ بِخَبَرِ الْقَوْمِ، وَفَرَغْتُ، قُرِرْتُ. فَأَلْبَسَنِي رَسُولُ اللَّهِ ﷺ مِنْ فَضْلِ عَبَاءَةٍ كَانَتْ عَلَيْهِ يُصَلِّي فِيهَا. فَلَمْ أَزَلْ نَائِماً حَتَّىٰ أَصْبَحْتُ. فَلَمَّا أَصْبَحْتُ قَالَ: «قُمْ، يَا نَوْمَانُ».

٣٧ ـ باب غَزْوَة أُحُد

١٠٠ ـ (١٧٨٩) ـ وحدّثنا هَدَّابُ بْنُ خَالِدٍ الأَزْدِيُّ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ عَلِيِّ بْنِ زَيْدٍ وَثَابِتٍ الْبُنَانِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ أُفْرِدَ يَوْمَ أُحُدٍ فِي سَبْعَةٍ مِنَ الأَنْصَارِ وَرَجُلَيْنِ مِنْ قُرَيْشٍ، فَلَمَّا رَهِقُوهُ قَالَ: «مَنْ يَرُدُّهُمْ عَنَّا وَلَهُ الْجَنَّةُ، أَوْ هُوَ رَفِيقِي فِي الْجَنَّةِ؟» فَتَقَدَّمَ رَجُلٌ مِنَ الأَنْصَارِ، فَقَاتَلَ حَتَّىٰ قُتِلَ. ثُمَّ رَهِقُوهُ أَيْضاً. فَقَالَ: «مَنْ يَرُدُّهُمْ عَنَّا وَلَهُ الْجَنَّةُ، أَوْ هُوَ رَفِيقِي فِي الْجَنَّةِ؟» فَتَقَدَّمَ رَجُلٌ مِنَ الأَنْصَارِ، فَقَاتَلَ حَتَّىٰ قُتِلَ. فَلَمْ يَزَلْ كَذٰلِكَ حَتَّى قُتِلَ السَّبْعَةُ. فَقَالَ رَسُولُ اللَّهِ ﷺ لِصَاحِبَيْهِ: «مَا أَنْصَفْنَا أَصْحَابَنَا».

١٠١ ـ (١٧٩٠) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ التَّمِيمِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ، عَنْ أَبِيهِ؛ أَنَّهُ سَمِعَ سَهْلَ بْنَ سَعْدٍ يُسْأَلُ عَنْ جُرْحِ رَسُولِ اللَّهِ ﷺ، يَوْمَ أُحُدٍ؟ فَقَالَ: جُرِحَ وَجْهُ رَسُولِ اللَّهِ ﷺ، وَكُسِرَتْ رَبَاعِيَتُهُ، وَهُشِمَتِ الْبَيْضَةُ عَلَىٰ رَأْسِهِ، فَكَانَتْ فَاطِمَةُ بِنْتُ رَسُولِ اللَّهِ ﷺ تَغْسِلُ الدَّمَ. وَكَانَ عَلِيُّ بْنُ أَبِي طَالِبٍ يَسْكُبُ عَلَيْهَا بِالْمِجَنِّ، فَلَمَّا رَأَتْ فَاطِمَةُ أَنَّ الْمَاءَ لاَ يَزِيدُ الدَّمَ إِلاَّ كَثْرَةً، أَخَذَتْ قِطْعَةَ حَصِيرٍ فَأَحْرَقَتْهُ حَتَّىٰ صَارَ رَمَاداً. ثُمَّ أَلْصَقَتْهُ بِالْجُرْحِ، فَاسْتَمْسَكَ الدَّمُ.

[البخاري: كتاب الجهاد والسير، باب لبس البيضة، رقم: ٢٩١١].

١٠٢ ـ (...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ ـ يَعْنِي ابْنَ عَبْدِ الرَّحْمٰنِ الْقَارِيَّ ـ عَنْ أَبِي حَازِمٍ؛ أَنَّهُ سَمِعَ سَهْلَ بْنَ سَعْدٍ وَهُوَ يُسْأَلُ عَنْ جُرْحِ رَسُولِ اللَّهِ ﷺ؟ فَقَالَ: أَمَ، وَاللَّهِ، إِنِّي لأَعْرِفُ مَنْ كَانَ يَغْسِلُ جُرْحَ رَسُولِ اللَّهِ ﷺ. وَمَنْ كَانَ يَسْكُبُ الْمَاءَ. وَبِمَاذَا دُووِيَ جُرْحُهُ، ثُمَّ ذَكَرَ نَحْوَ حَدِيثِ عَبْدِ الْعَزِيزِ.

غَيْرَ أَنَّهُ زَادَ: وَجُرِحَ وَجْهُهُ. وَقَالَ: مَكَانَ هُشِمَتْ: كُسِرَتْ.

[البخاري: كتاب الجهاد والسير، باب المجنّ ومن يتترس بترس صاحبه، رقم: ٢٩٠٣].

103-(...) The same was narrated on the authority of Abu Hazim from Sahl Ibn Sa'd, through another chain of transmitters, and with a slight variation of words.

104-(1791) Anas "Allah be pleased with him" narrated that on the day of (the holy battle of) Uhud, the canine tooth of The Messenger of Allah "Allah's blessing and peace be upon him" was broken, and he was wounded in his head. He started wiping the blood off him saying: "How could a people be prosperous since they wounded their Prophet, broke his canine tooth while he was calling them to (believe in) Allah?" on that Allah sent down: "Not for thee, (but for Allah), is the decision: whether he turns in mercy to them, or punishes them; for they are indeed wrongdoers." (Al Imran 128)

105-(1792) Abdullah "Allah be pleased with him" narrated: As if I was seeing The Messenger of Allah "Allah's blessing and peace be upon him" like a Prophet from among the Prophets, whose people had hit him, while he was wiping the blood off his face and saying: "O my Lord! Forgive for my nation for they know nothing."

(...) The same was narrated on the authority of Al-A'mash, with the same chain of transmitters, but here he mentioned: "While he was removing the blood from his forehead."

[38] The severe anger of Allah with those (unbelievers) killed by The Messenger of Allah "Allah's blessing and peace be upon him".

106-(1793) Abu Huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" (pointing to his broken canine tooth) said: "Allah's Wrath has become severe on the people who harm their Prophet. Allah's Wrath has become severe on the man who is killed by the Apostle of Allah in Allah's Cause."

[39] The hurt received by The Messenger of Allah "Allah's blessing and peace be upon him" from the unbelievers and the hypocrites

107-(1794) Abdullah Ibn Mas'ud "Allah be pleased with him" narrated: Once The Prophet "Allah's blessing and peace be upon him" was offering prayer near the House. Abu Jahl (Father of Ignorance) was sitting with some of his companions. At the same time, there was (the abdominal contents of) a camel, which was slaughtered a day earlier. Abu Jahl said to the others: "Who amongst you will bring the abdominal contents (intestines, etc.) Of a camel of Banu (sons of) so and so and put

١٠٣ ـ (...) ـ وحدّثناه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَابْنُ أَبِي عُمَرَ. جَمِيعاً عَنِ ابْنِ عُيَيْنَةَ. (ح) وَحَدَّثَنَا عَمْرُو بْنُ سَوَّادٍ الْعَامِرِيُّ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، عَنْ سَعِيدِ بْنِ أَبِي هِلاَلٍ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ سَهْلٍ التَّمِيمِيُّ: حَدَّثَنِي ابْنُ أَبِي مَرْيَمَ: حَدَّثَنَا مُحَمَّدٌ ـ يَعْنِي ابْنَ مُطَرِّفٍ ـ. كُلُّهُمْ عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ، بِهٰذَا الْحَدِيثِ، عَنِ النَّبِيِّ ﷺ.

فِي حَدِيثِ ابْنِ أَبِي هِلاَلٍ: أُصِيبَ وَجْهُهُ.

وَفِي حَدِيثِ ابْنِ مُطَرِّفٍ: جُرِحَ وَجْهُهُ.

١٠٤ ـ (١٧٩١) ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كُسِرَتْ رَبَاعِيَتُهُ يَوْمَ أُحُدٍ. وَشُجَّ فِي رَأْسِهِ، فَجَعَلَ يَسْلُتُ الدَّمَ عَنْهُ وَيَقُولُ: «كَيْفَ يُفْلِحُ قَوْمٌ شَجُّوا نَبِيَّهُمْ وَكَسَرُوا رَبَاعِيَتَهُ، وَهُوَ يَدْعُوهُمْ إِلَى اللَّهِ؟» فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿لَيْسَ لَكَ مِنَ ٱلْأَمْرِ شَىْءٌ﴾ [آل عمران: ١٢٨].

١٠٥ ـ (١٧٩٢) ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الأَعْمَشُ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ، قَالَ: كَأَنِّي أَنْظُرُ إِلَىٰ رَسُولِ اللَّهِ ﷺ يَحْكِي نَبِيًّا مِنَ الأَنْبِيَاءِ ضَرَبَهُ قَوْمُهُ، وَهُوَ يَمْسَحُ الدَّمَ عَنْ وَجْهِهِ وَيَقُولُ: «رَبِّ اغْفِرْ لِقَوْمِي فَإِنَّهُمْ لاَ يَعْلَمُونَ».

[البخاري: كتاب أحاديث الأنبياء، باب حدثنا أبو اليمان...، رقم: ٣٤٧٧].

(...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ وَمُحَمَّدُ بْنُ بِشْرٍ، عَنِ الأَعْمَشِ، بِهٰذَا الإِسْنَادِ، غَيْرَ أَنَّهُ قَالَ: فَهُوَ يَنْضِحُ الدَّمَ عَنْ جَبِينِهِ.

٣٨ ـ باب اشْتِدَادِ غضبِ الله على مَنْ قَتَلَه رسولُ الله ﷺ

١٠٦ ـ (١٧٩٣) ـ حدّثنا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ. قَالَ: هٰذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ. فَذَكَرَ أَحَادِيثَ مِنْهَا: وَقَالَ رَسُولُ اللَّهِ ﷺ: «اشْتَدَّ غَضَبُ اللَّهِ عَلَىٰ قَوْمٍ فَعَلُوا هٰذَا بِرَسُولِ اللَّهِ ﷺ» وَهُوَ حِينَئِذٍ يُشِيرُ إِلَىٰ رَبَاعِيَتِهِ.

وَقَالَ رَسُولُ اللَّهِ ﷺ: «اشْتَدَّ غَضَبُ اللَّهِ عَلَىٰ رَجُلٍ يَقْتُلُهُ رَسُولُ اللَّهِ ﷺ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ».

[البخاري: كتاب المغازي، باب ما أصاب النبي ﷺ من الجراح يوم أحد، رقم: ٤٠٧٣].

٣٩ ـ باب ما لَقِيَ النبيُّ ﷺ من أذى المُشْركين والمُنَافِقين

١٠٧ ـ (١٧٩٤) ـ وحدّثنا عَبْدُ اللَّهِ بْنُ عُمَرَ بْنِ مُحَمَّدِ بْنِ أَبَانٍ الْجُعْفِيُّ: حَدَّثَنَا عَبْدُ الرَّحِيمِ ـ يَعْنِي ابْنَ سُلَيْمَانَ ـ عَنْ زَكَرِيَّاءَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ الأَوْدِيِّ، عَنِ ابْنِ مَسْعُودٍ. قَالَ: بَيْنَمَا رَسُولُ اللَّهِ ﷺ يُصَلِّي عِنْدَ الْبَيْتِ، وَأَبُو جَهْلٍ وَأَصْحَابٌ لَهُ جُلُوسٌ، وَقَدْ نُحِرَتْ جَزُورٌ بِالأَمْسِ.

it on the shoulders of Muhammad, when he prostrates?" The most unfortunate of them got up and brought it, and when The Prophet "Allah's blessing and peace be upon him" prostrated he placed it between his shoulders. Then, they started laughing and falling on one another.

I was standing and watching but could do nothing. Had I had some people to protect me, I would have lifted it from the back of The Messenger of Allah “Allah's blessing and peace be upon him”. Allah's Apostle "Allah's blessing and peace be upon him" was in prostration and he did not lift his head until somebody went and told Fatima (The Prophet's daughter) who came, and she was still a young girl, and threw that (camel's Abdominal contents) away from his back. Then, she went to them and insulted them. When The Prophet “Allah's blessing and peace be upon him” finished his prayer, he raised his voice and invoked evil against them. However, it was his habit that if he invoked for something, he would invoke thrice, and if he asked for something, he would ask thrice.

He said thrice: "O Allah! Punish Quraish." When they heard his voice (invoking evil against them), they stopped laughing, and were frightened of his invocation (against them, in view of the fact that they had a conviction that the prayers and invocations were accepted in this town of Mecca). He (The Prophet)said: "O Allah! Punish Abu Jahl, Utba Ibn Rabie'a, Shaiba Ibn Rabie'a, Al-Walid Ibn Utba, Umaiyya Ibn Khalaf, and Uqba Ibn Abu Mu'ait." He mentioned the seventh whose name I cannot recall. By Him, Who has sent Muhammad with the truth, I saw all of those persons who were counted by him (Allah's Apostle) dead on the day of (the holy battle of) Badr, and then they were dragged into the Qalib (one of the wells) of Badr.

108-(...) Abdullah “Allah be pleased with him” narrated: While The Messenger of Allah “Allah's blessing and peace be upon him” was prostrating (as he was performing prayer near Ka'ba), there were some people from Quraish (sitting in a gathering) around him. Then, Uqba Ibn Abu Mu'ait (got up and) brought the abdominal contents of a (slaughtered) camel, which he threw over the back of The Messenger of Allah “Allah's blessing and peace be upon him”, who did not raise his head. Then Fatima (The Prophet's daughter) came and threw them away from him, and she invoked evil against the one who did so. He (The Prophet) said: "O Allah! Destroy (the pagans of) Quraish: Abu Jahl Ibn Hisham, Utba Ibn Rabie'a,

فَقَالَ أَبُو جَهْلٍ: أَيُّكُمْ يَقُومُ إِلَىٰ سَلاَ جَزُورِ بَنِي فُلاَنٍ فَيَأْخُذُهُ، فَيَضَعُهُ فِي كَتِفَيْ مُحَمَّدٍ إِذَا سَجَدَ؟ فَانْبَعَثَ أَشْقَى الْقَوْمِ فَأَخَذَهُ، فَلَمَّا سَجَدَ النَّبِيُّ ﷺ وَضَعَهُ بَيْنَ كَتِفَيْهِ. قَالَ: فَاسْتَضْحَكُوا. وَجَعَلَ بَعْضُهُمْ يَمِيلُ عَلَىٰ بَعْضٍ. وَأَنَا قَائِمٌ أَنْظُرُ. لَوْ كَانَتْ لِي مَنَعَةٌ طَرَحْتُهُ عَنْ ظَهْرِ رَسُولِ اللَّهِ ﷺ. وَالنَّبِيُّ ﷺ سَاجِدٌ، مَا يَرْفَعُ رَأْسَهُ. حَتَّى انْطَلَقَ إِنْسَانٌ فَأَخْبَرَ فَاطِمَةَ. فَجَاءَتْ، وَهِيَ جُوَيْرِيَةٌ، فَطَرَحَتْهُ عَنْهُ. ثُمَّ أَقْبَلَتْ عَلَيْهِمْ تَشْتِمُهُمْ. فَلَمَّا قَضَى النَّبِيُّ ﷺ صَلاَتَهُ رَفَعَ صَوْتَهُ ثُمَّ دَعَا عَلَيْهِمْ ـ وَكَانَ إِذَا دَعَا، دَعَا ثَلاَثاً، وَإِذَا سَأَلَ، سَأَلَ ثَلاَثاً ـ ثُمَّ قَالَ: «اللَّهُمَّ عَلَيْكَ بِقُرَيْشٍ» ثَلاَثَ مَرَّاتٍ، فَلَمَّا سَمِعُوا صَوْتَهُ ذَهَبَ عَنْهُمُ الضِّحْكُ. وَخَافُوا دَعْوَتَهُ. ثُمَّ قَالَ: «اللَّهُمَّ عَلَيْكَ بِأَبِي جَهْلِ بْنِ هِشَامٍ، وَعُتْبَةَ بْنِ رَبِيعَةَ، وَشَيْبَةَ بْنِ رَبِيعَةَ، وَالْوَلِيدِ بْنِ عُقْبَةَ. وَأُمَيَّةَ بْنِ خَلَفٍ، وَعُقْبَةَ بْنِ أَبِي مُعَيْطٍ» ـ وَذَكَرَ السَّابِعَ وَلَمْ أَحْفَظْهُ ـ فَوَالَّذِي بَعَثَ مُحَمَّداً ﷺ بِالْحَقِّ، لَقَدْ رَأَيْتُ الَّذِينَ سَمَّىٰ صَرْعَىٰ يَوْمَ بَدْرٍ. ثُمَّ سُحِبُوا إِلَى الْقَلِيبِ، قَلِيبِ بَدْرٍ.

قَالَ أَبُو إِسْحَاقَ: الْوَلِيدُ بْنُ عُقْبَةَ غَلَطٌ فِي هٰذَا الْحَدِيثِ.

[البخاري: كتاب الوضوء، باب إذا ألقي على ظهر المصلي قذر...، رقم: ٢٤٠].

١٠٨ ـ (...) ـ حَدَّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ ـ وَاللَّفْظُ لاِبْنِ الْمُثَنَّى ـ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ. قَالَ: سَمِعْتُ أَبَا إِسْحَاقَ يُحَدِّثُ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ عَبْدِ اللَّهِ. قَالَ: بَيْنَمَا رَسُولُ اللَّهِ ﷺ سَاجِدٌ، وَحَوْلَهُ نَاسٌ مِنْ قُرَيْشٍ، إِذْ جَاءَ عُقْبَةُ بْنُ أَبِي مُعَيْطٍ بِسَلاَ جَزُورٍ، فَقَذَفَهُ عَلَىٰ ظَهْرِ رَسُولِ اللَّهِ ﷺ، فَلَمْ يَرْفَعْ رَأْسَهُ، فَجَاءَتْ فَاطِمَةُ فَأَخَذَتْهُ عَنْ ظَهْرِهِ، وَدَعَتْ عَلَىٰ مَنْ صَنَعَ ذٰلِكَ. فَقَالَ: «اللَّهُمَّ عَلَيْكَ الْمَلأَ مِنْ قُرَيْشٍ: أَبَا جَهْلِ بْنَ هِشَامٍ، وَعُتْبَةَ بْنَ

Uqba Ibn Abu Mu'ait, Shaiba Ibn Rabie'a, Ubai (truly Umaiyya) Ibn Khalaf." (Shu'ba was in doubt as to the word "Ubai" or "Umaiyya"). He (Abdullah) added: "I saw them all killed on the day of (the holy battle of) Badr, and they were thrown in the well, except Umaiyya (or Ubai) whose limbs were cut off, and he was not thrown in the well.

109-(...) The same was narrated on the authority of Abu Ishaq, with the same chain of transmitters, in which he added: He (The Prophet) liked to (invoke) thrice, saying: "O Allah! Destroy (the pagans of) Quraish! O Allah! Destroy (the pagans of) Quraish! O Allah! Destroy (the pagans of) Quraish!" he invoked thrice. In this narration, Al-Walid Ibn Utba was mentioned among them, and a mention also was made of Umaiyya Ibn Khalaf, without any doubt. Abu Ishaq said: I forgot the seventh.

110-(...) Abdullah "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" received the House and invoked evil against six (pagans) of Quraish, including Abu Jahl, Utba Ibn Rabie'a, Shaiba Ibn Rabie'a, Umaiyya Ibn Khalaf, and Uqba Ibn Abu Mu'ait. I swear by Allah that I saw all of them dead on the day of (the holy battle of) Badr, and the sun changed their complexion; and it was a very hot day.

111-(1795) Urwa narrated from A'isha "Allah be pleased with her", the wife of The Messenger of Allah "Allah's blessing and peace be upon him" that she asked The Prophet "Allah's blessing and peace be upon him": "Have you encountered a day harder than the day of Uhud?" The Prophet "Allah's blessing and peace be upon him" replied: "Your tribe troubled me a lot, and the worst trouble was that on the day of Aqaba when I presented myself to Ibn Abd Yalil Ibn Abd Kulal and he did not respond to my demand. So I departed, overwhelmed with excessive sorrow, and proceeded on, and could not be conscious till I found myself at Qarn Ath-Tha'alib where I lifted my head towards the sky to see a cloud shading me unexpectedly. I looked up and saw Gabriel in it. He called me saying: "Allah has heard your people's saying to you, and what they have replied back to you. Allah has sent the Angel of the Mountains to you so that you may order him to do whatever you wish to these people." The Angel of the Mountains called and greeted me, and then said: "O Muhammad! Allah has heard your people's saying to you, and I'm the angel of mountains. Allah has sent me to you so that you might order me what you wish. If you like that I will bring together the two mountains (standing opposite to each other

رَبِيعَةَ، وَعُقْبَةَ بْنَ أَبِي مُعَيْطٍ، وَشَيْبَةَ بْنَ رَبِيعَةَ، وَأُمَيَّةَ بْنَ خَلَفٍ، أَوْ أُبَيَّ بْنَ خَلَفٍ ـ شُعْبَةُ الشَّاكُ ـ» قَالَ: فَلَقَدْ رَأَيْتُهُمْ قُتِلُوا يَوْمَ بَدْرٍ، فَأُلْقُوا فِي بِئْرٍ. غَيْرَ أَنَّ أُمَيَّةَ أَوْ أُبَيًّا تَقَطَّعَتْ أَوْصَالُهُ، فَلَمْ يُلْقَ فِي الْبِئْرِ.

١٠٩ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَعْفَرُ بْنُ عَوْنٍ: أَخْبَرَنَا سُفْيَانُ، عَنْ أَبِي إِسْحَاقَ، بِهَٰذَا الإِسْنَادِ... نَحْوَهُ.

وَزَادَ: وَكَانَ يَسْتَحِبُّ ثَلاَثاً يَقُولُ: «اللَّهُمَّ عَلَيْكَ بِقُرَيْشٍ. اللَّهُمَّ عَلَيْكَ بِقُرَيْشٍ. اللَّهُمَّ عَلَيْكَ بِقُرَيْشٍ» ثَلاَثاً. وَذَكَرَ فِيهِمُ الْوَلِيدَ بْنَ عُتْبَةَ، وَأُمَيَّةَ بْنَ خَلَفٍ، وَلَمْ يَشُكَّ. قَالَ أَبُو إِسْحَاقَ: وَنَسِيتُ السَّابِعَ.

١١٠ ـ (...) ـ وحدّثني سَلَمَةُ بْنُ شَبِيبٍ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو إِسْحَاقَ، عَنْ عَمرِو بنِ مَيْمُونٍ، عَنْ عَبْدِ اللهِ. قَالَ: اسْتَقْبَلَ رَسُولُ اللهِ ﷺ الْبَيْتَ، فَدَعَا عَلَىٰ سِتَّةِ نَفَرٍ مِنْ قُرَيْشٍ. فِيهِمْ: أَبُو جَهْلٍ، وَأُمَيَّةُ بْنُ خَلَفٍ، وَعُتْبَةُ بْنُ رَبِيعَةَ، وَشَيْبَةُ بْنُ رَبِيعَةَ، وَعُقْبَةُ بْنُ أَبِي مُعَيْطٍ. فَأُقْسِمُ بِاللَّهِ لَقَدْ رَأَيْتُهُمْ صَرْعَىٰ عَلَىٰ بَدْرٍ، قَدْ غَيَّرَتْهُمُ الشَّمْسُ. وَكَانَ يَوْماً حَارًّا.

١١١ ـ (١٧٩٥) ـ وحدّثني أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرِو بْنِ سَرْحٍ، وَحَرْمَلَةُ بْنُ يَحْيَىٰ، وَعَمْرُو بْنُ سَوَّادٍ الْعَامِرِيُّ ـ وَأَلْفَاظُهُمْ مُتَقَارِبَةٌ ـ قَالُوا: حَدَّثَنَا ابْنُ وَهْبٍ. قَالَ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي عُرْوَةُ بْنُ الزُّبَيْرِ؛ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ حَدَّثَتْهُ؛ أَنَّهَا قَالَتْ لِرَسُولِ اللَّهِ ﷺ: يَا رَسُولَ اللَّهِ، هَلْ أَتَىٰ عَلَيْكَ يَوْمٌ كَانَ أَشَدَّ مِنْ يَوْمِ أُحُدٍ؟ فَقَالَ ﷺ: «لَقَدْ لَقِيتُ مِنْ قَوْمِكِ. وَكَانَ أَشَدُّ مَا لَقِيتُ مِنْهُمْ يَوْمَ الْعَقَبَةِ. إِذْ عَرَضْتُ نَفْسِي عَلَى ابْنِ عَبْدِ يَا لِيلَ بْنِ عَبْدِ كُلاَلٍ. فَلَمْ يُجِبْنِي إِلَىٰ مَا أَرَدْتُ، فَانْطَلَقْتُ وَأَنَا مَهْمُومٌ عَلَىٰ وَجْهِي. فَلَمْ أَسْتَفِقْ إِلاَّ بِقَرْنِ الثَّعَالِبِ، فَرَفَعْتُ رَأْسِي فَإِذَا أَنَا بِسَحَابَةٍ قَدْ أَظَلَّتْنِي. فَنَظَرْتُ فَإِذَا فِيهَا جِبْرِيلُ، فَنَادَانِي. فَقَالَ: إِنَّ اللَّهَ عَزَّ وَجَلَّ قَدْ سَمِعَ قَوْلَ قَوْمِكَ لَكَ وَمَا رَدُّوا عَلَيْكَ، وَقَدْ بَعَثَ إِلَيْكَ مَلَكَ الْجِبَالِ لِتَأْمُرَهُ بِمَا شِئْتَ فِيهِمْ. قَالَ: فَنَادَانِي مَلَكُ الْجِبَالِ وَسَلَّمَ عَلَيَّ. ثُمَّ قَالَ: يَا مُحَمَّدُ، إِنَّ اللَّهَ قَدْ سَمِعَ قَوْلَ قَوْمِكَ لَكَ. وَأَنَا مَلَكُ الْجِبَالِ، وَقَدْ بَعَثَنِي رَبُّكَ إِلَيْكَ لِتَأْمُرَنِي بِأَمْرِكَ. فَمَا

at the extremities of Mecca) and crush them in between (I would do so)." The Prophet "Allah's blessing and peace be upon him" said: "No, but I hope that Allah will let them beget children who will worship Allah Alone, and will associate none with Him."

112-(1796) Jundub Ibn Sufyan "Allah be pleased with him" narrated: In one of the holy Battles, a finger of Allah's Apostle "Allah's blessing and peace be upon him" (was wounded and) bled. He said: "You are but a finger that bled, and what you got is in Allah's Cause."

113-(...) The same was narrated on the authority of Al-Aswad Ibn Qais who said: The Messenger of Allah "Allah's blessing and peace be upon him" was in a cave (or raid) when his finger was hurt.

114-(1797) Al-Aswad Ibn Qais narrated that he heard Jundub saying: Once, Gabriel delayed (in coming) to The Messenger of Allah "Allah's blessing and peace be upon him". So, the pagans said: "Muhammad has been forsaken (by his Lord)." On that Allah "Exalted and Hallowed be He" revealed: "By the Glorious Morning Light, And by the Night when it is still, Thy Guardian Lord hath not forsaken thee, nor is He displeased." (The Glorious Morning Light "Ad-Duha" 1:3)

115-(...) Jundub Ibn Sufyan "Allah be pleased with him" told: The Prophet "Allah's blessing and peace be upon him" became sick and did not get up (to offer the night prayers) for two or three nights. A woman came and said: "O Muhammad! I do not think but that your Satan has forsaken you, because I have not seen him with you for two or three nights." Upon this, Allah revealed: "By the Glorious Morning Light, And by the Night when it is still, Thy Guardian Lord hath not forsaken thee, nor is He displeased." (1:3)

(...) The same was narrated on the authority of Al-Aswad Ibn Qais, with the same chain of transmitters.

[40] The supplication of The Prophet, and his patience on the hurt inflicted by the hypocrites

116-(1798) Usama Ibn Zaid "Allah be pleased with both" reported: Allah's Apostle "Allah's blessing and peace be upon him" rode a donkey, equipped with a thick cloth-covering made in Fadak and he was riding behind him. He was going to pay visit to Sa'd Ibn Ubada in Banu Al-Harith Ibn Al-Khazraj; and this incident happened before the battle of Badr. The Prophet "Allah's blessing and peace be upon him" passed by a gathering

شِئْتَ! إِنْ شِئْتَ أَنْ أُطْبِقَ عَلَيْهِمُ الأَخْشَبَيْنِ». فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «بَلْ أَرْجُو أَنْ يُخْرِجَ اللَّهُ مِنْ أَصْلاَبِهِمْ مَنْ يَعْبُدُ اللَّهَ وَحْدَهُ، لاَ يُشْرِكُ بِهِ شَيْئاً».

[البخاري: كتاب بدء الخلق، باب إذا قال أحدكم آمين والملائكة...، رقم: ٣٢٣١]

١١٢ ـ (١٧٩٦) ـ **حدّثنا** يَحْيَىٰ بْنُ يَحْيَىٰ وَقُتَيْبَةُ بْنُ سَعِيدٍ. كِلاَهُمَا عَنْ أَبِي عَوَانَةَ. قَالَ يَحْيَىٰ: أَخْبَرَنَا أَبُو عَوَانَةَ، عَنِ الأَسْوَدِ بْنِ قَيْسٍ، عَنْ جُنْدُبِ بْنِ سُفْيَانَ. قَالَ: دَمِيَتْ إِصْبَعُ رَسُولِ اللَّهِ ﷺ فِي بَعْضِ تِلْكَ الْمَشَاهِدِ. فَقَالَ:

«هَلْ أَنْتِ إِلاَّ إِصْبَعٌ دَمِيتِ وَفِي سَبِيلِ اللَّهِ مَا لَقِيتِ»

[البخاري: كتاب الجهاد والسير، باب من ينكب في سبيل الله، رقم: ٢٨٠٢]

١١٣ ـ (...) ـ **وحدّثناه** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ. جَمِيعاً عَنِ ابْنِ عُيَيْنَةَ، عَنِ الأَسْوَدِ بْنِ قَيْسٍ، بِهٰذَا الإِسْنَادِ. وَقَالَ: كَانَ رَسُولُ اللَّهِ ﷺ فِي غَارٍ. فَنُكِبَتْ إِصْبَعُهُ.

١١٤ ـ (١٧٩٧) ـ **حدّثنا** إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا سُفْيَانُ، عَنِ الأَسْوَدِ بْنِ قَيْسٍ؛ أَنَّهُ سَمِعَ جُنْدُباً يَقُولُ: أَبْطَأَ جِبْرِيلُ عَلَىٰ رَسُولِ اللَّهِ ﷺ. فَقَالَ الْمُشْرِكُونَ: قَدْ وُدِّعَ مُحَمَّدٌ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَالضُّحَىٰ ۝١ وَاللَّيْلِ إِذَا سَجَىٰ ۝٢ مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ ۝٣﴾ [الضحى: ١ ـ ٣].

[البخاري: كتاب التهجد، باب ترك القيام للمريض، رقم: ١١٢٥]

١١٥ ـ (...) ـ **حدّثنا** إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ رَافِعٍ ـ وَاللَّفْظُ لابْنِ رَافِعٍ ـ قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ ابْنُ رَافِعٍ: حَدَّثَنَا يَحْيَىٰ بْنُ آدَمَ: حَدَّثَنَا زُهَيْرٌ، عَنِ الأَسْوَدِ بْنِ قَيْسٍ. قَالَ: سَمِعْتُ جُنْدُبَ بْنَ سُفْيَانَ يَقُولُ: اشْتَكَىٰ رَسُولُ اللَّهِ ﷺ، فَلَمْ يَقُمْ لَيْلَتَيْنِ أَوْ ثَلاَثاً، فَجَاءَتْهُ امْرَأَةٌ فَقَالَتْ: يَا مُحَمَّدُ، إِنِّي لأَرْجُو أَنْ يَكُونَ شَيْطَانُكَ قَدْ تَرَكَكَ. لَمْ أَرَهُ قَرِبَكَ مُنْذُ لَيْلَتَيْنِ أَوْ ثَلاَثٍ. قَالَ: فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَالضُّحَىٰ ۝١ وَاللَّيْلِ إِذَا سَجَىٰ ۝٢ مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ ۝٣﴾ [الضحى: ١ ـ ٣].

(...) ـ **وحدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالُوا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ شُعْبَةَ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا الْمُلاَئِيُّ: حَدَّثَنَا سُفْيَانُ. كِلاَهُمَا عَنِ الأَسْوَدِ بْنِ قَيْسٍ، بِهٰذَا الإِسْنَادِ... نَحْوَ حَدِيثِهِمَا.

٤٠ ـ بَابٌ فِي دُعَاءِ النَّبِيِّ ﷺ وَصَبْرِهِ على أَذَى الْمُنَافِقِينَ

١١٦ ـ (١٧٩٨) ـ **حدّثنا** إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ وَمُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ ـ وَاللَّفْظُ لابْنِ رَافِعٍ ـ قَالَ ابْنُ رَافِعٍ: حَدَّثَنَا. وَقَالَ الآخَرَانِ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ؛ أَنَّ أُسَامَةَ بْنَ زَيْدٍ أَخْبَرَهُ؛ أَنَّ النَّبِيَّ ﷺ رَكِبَ حِمَاراً، عَلَيْهِ إِكَافٌ، تَحْتَهُ قَطِيفَةٌ فَدَكِيَّةٌ. وَأَرْدَفَ وَرَاءَهُ أُسَامَةَ، وَهُوَ يَعُودُ سَعْدَ بْنَ عُبَادَةَ فِي بَنِي الْحَارِثِ بْنِ الْخَزْرَجِ.

containing people of different religions: there were Muslims, pagans, idol-worshippers and Jews, including Abdullah Ibn Ubai, and in that gathering Abdullah Ibn Rawaha was also present. When a cloud of dust raised by the donkey reached that gathering, Abdullah Ibn Ubai covered his nose with his garment and then said: "Do not cover us with dust." Then Allah's Apostle "Allah's blessing and peace be upon him" greeted them, stopped, dismounted, and invited them to (believe in) Allah (To embrace Islam) and recited to them the Holy Qur'an. On that, Abdullah Ibn Ubai said: "O man! There is nothing better than that, which you say. If it is the truth, then do not trouble us with it in our gatherings. Return to your mount and if somebody comes to you, relate (your tales) to him." On that Abdullah Ibn Rawaha said: "Well! Bring it (What you want to say) to us in our gathering, for we love that."

So the Muslims, the pagans and the Jews started abusing one another till they were on the point of fighting with one another. The Prophet "Allah's blessing and peace be upon him" kept on quietening them till they became calm, whereupon The Prophet "Allah's blessing and peace be upon him" rode his mount and proceeded till he entered upon Sa'd Ibn Ubada. The Prophet "Allah's blessing and peace be upon him" said to Sa'd: "O Sa'd! Did not you hear what Abu Hubab said?" He meant Abdullah Ibn Ubai. "He said so-and-so." On that Sa'd Ibn Ubada said: "O Allah's Apostle! Excuse and forgive him, for by Allah, Allah gave you the truth with which He sent you at the time when the people of this town (Medina) had decided unanimously to crown him and tie a turban on his head (as chief). But when Allah opposed that (decision) through the Truth that Allah gave to you, he (Abdullah Ibn Ubai) was grieved with jealousy. That caused him to do what you have seen." So Allah's Apostle "Allah's blessing and peace be upon him" excused him.

(…) The same was narrated on the authority of Ibn Shihab, with the same chain of transmitters, and added here: "And that was before Abdullah (Ibn Ubai) embraced Islam."

117-(1799) Anas "Allah be pleased with him" narrated: It was said to The Prophet "Allah's blessing and peace be upon him": "Would that you see Abdullah Ibn Ubai." So, The Prophet "Allah's blessing and peace be upon him" went to him, riding a donkey, with the Muslims accompanying him, walking on salty barren land. When The Prophet "Allah's blessing and peace be upon him" reached Abdullah Ibn Ubai, the latter said: "Keep away

وَذاكَ قَبلَ وَقْعَةِ بَدرٍ، حَتَّى مَرَّ بِمَجْلِسٍ فِيهِ أَخْلاَطٌ مِنَ الْمُسْلِمِينَ وَالْمُشْرِكِينَ عَبَدَةِ الأَوْثَانِ، وَالْيَهُودِ. فِيهِمْ عَبْدُ اللَّهِ بْنُ أُبَيٍّ. وَفي الْمَجْلِسِ عَبْدُ اللَّهِ بْنُ رَوَاحَةَ، فَلَمَّا غَشِيَتِ الْمَجْلِسَ عَجَاجَةُ الدَّابَّةِ، خَمَّرَ عَبْدُ اللَّهِ بْنُ أُبَيٍّ أَنْفَهُ بِرِدَائِهِ. ثُمَّ قَالَ: لاَ تُغَبِّرُوا عَلَيْنَا. فَسَلَّمَ عَلَيْهِمُ النَّبِيُّ ﷺ، ثُمَّ وَقَفَ فَنَزَلَ، فَدَعَاهُمْ إِلَى اللَّهِ وَقَرَأَ عَلَيْهِمُ الْقُرْآنَ.

فَقَالَ عَبْدُ اللَّهِ بْنُ أُبَيٍّ: أَيُّهَا الْمَرْءُ! لاَ أَحْسَنَ مِنْ هٰذَا. إِنْ كَانَ مَا تَقُولُ حَقّاً، فَلاَ تُؤْذِنَا فِي مَجَالِسِنَا. وَارْجِعْ إِلَىٰ رَحْلِكَ، فَمَنْ جَاءَكَ مِنَّا فَاقْصُصْ عَلَيْهِ. فَقَالَ عَبْدُ اللَّهِ بْنُ رَوَاحَةَ: اغْشَنَا فِي مَجَالِسِنَا، فَإِنَّا نُحِبُّ ذٰلِكَ.

قَالَ: فَاسْتَبَّ الْمُسْلِمُونَ وَالْمُشْرِكُونَ وَالْيَهُودُ. حَتَّىٰ هَمُّوا أَنْ يَتَوَاثَبُوا. فَلَمْ يَزَلِ النَّبِيُّ ﷺ يُخَفِّضُهُمْ. ثُمَّ رَكِبَ دَابَّتَهُ حَتَّىٰ دَخَلَ عَلَىٰ سَعْدِ بْنِ عُبَادَةَ. فَقَالَ: «أَيْ سَعْدُ، أَلَمْ تَسْمَعْ إِلَىٰ مَا قَالَ أَبُو حُبَابٍ؟ (يُرِيدُ عَبْدَ اللَّهِ بْنَ أُبَيٍّ)، قَالَ كَذَا وَكَذَا» قَالَ: اعْفُ عَنْهُ. يَا رَسُولَ اللَّهِ، وَاصْفَحْ. فَوَاللَّهِ، لَقَدْ أَعْطَاكَ اللَّهُ الَّذِي أَعْطَاكَ، وَلَقَدِ اصْطَلَحَ أَهْلُ هٰذِهِ الْبُحَيْرَةِ أَنْ يُتَوِّجُوهُ، فَيُعَصِّبُوهُ بِالْعِصَابَةِ، فَلَمَّا رَدَّ اللَّهُ ذٰلِكَ بِالْحَقِّ الَّذِي أَعْطَاكَهُ، شَرِقَ بِذٰلِكَ. فَذٰلِكَ فَعَلَ بِهِ مَا رَأَيْتَ. فَعَفَا عَنْهُ النَّبِيُّ ﷺ.

[البخاري: كتاب الجهاد والسير، باب الردف على الحمار، رقم: ٢٩٨٧].

(...) ـ حدّثني مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا حُجَيْنٌ ـ يَعْنِي ابْنَ الْمُثَنَّى ـ: حَدَّثَنَا لَيْثٌ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، فِي هٰذَا الإِسْنَادِ... بِمِثْلِهِ،

وَزَادَ: وَذٰلِكَ قَبْلَ أَنْ يُسْلِمَ عَبْدُ اللَّهِ.

١١٧ ـ (١٧٩٩) ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى الْقَيْسِيُّ: حَدَّثَنَا الْمُعْتَمِرُ، عَنْ أَبِيهِ، عَنْ أَنَسِ بْنِ مَالِكٍ. قَالَ: قِيلَ لِلنَّبِيِّ ﷺ: لَوْ أَتَيْتَ عَبْدَ اللَّهِ بْنَ أُبَيٍّ؟ قَالَ: فَانْطَلَقَ إِلَيْهِ. وَرَكِبَ حِمَاراً. وَانْطَلَقَ الْمُسْلِمُونَ. وَهِيَ أَرْضٌ سَبِخَةٌ، فَلَمَّا أَتَاهُ النَّبِيُّ ﷺ

from me! By Allah, the bad smell of your donkey has harmed me." On that an Ansari man said (to Abdullah): "By Allah! The smell of the donkey of The Messenger of Allah "Allah's blessing and peace be upon him" is better than your smell." On that a man from Abdullah's tribe got angry for Abdullah's sake, and the two men abused each other which caused the companions of the two men to get angry. The two groups started fighting with sticks, shoes and hands. We were informed that the following Divine Verse was revealed (on this occasion): "If two parties among the Believers fall into a quarrel, make ye peace between them: but if one of them transgresses beyond bounds against the other, then fight ye (all) against the one that transgresses until it complies with the command of Allah; but if it complies, then make peace between them with justice, and be fair: for Allah loves those who are fair (and just)." (The Chambers "Al-Hujurat" 9)

[41] Killing Abu Jahl

118-(1800) Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Who will go and see what has happened to Abu Jahl?" Ibn Mas'ud went and found that the two sons of Afra had struck him to death (and he was in his last breaths). Abdullah Ibn Mas'ud took hold of him by the beard and said: "Are you Abu Jahl?" Abu Jahl said: "Can there be a man superior to one whom you have killed or one whom his own folk have killed?" Abu Mijlaz added: Abu Jahl said: "But, if somebody other than farmers killed me (it would be dearer to me)."

(...) Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Who will go and see what has happened to Abu Jahl?"...and the rest is the same, including also the addition of Abu Mijlaz.

[42] Killing Ka'b Ibn Al-Ashraf

119-(1801) Jabir Ibn Abdullah Al-Ansari "Allah be pleased with both" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Who is willing to kill Ka'b Ibn Al-Ashraf who has hurt Allah and His Apostle?" Thereupon Muhammad Ibn Maslama got up saying: "O Allah's Apostle! Would you like that I kill him?" The Prophet "Allah's blessing and peace be upon him" said: "Yes." Muhammad Ibn Maslama said: "Then allow me to say a (false) thing (in order To deceive Ka'b)."The Prophet "Allah's blessing and peace be upon him" said: "You may say it." Then Muhammad Ibn Maslama went to Ka'b and spoke to him, mentioning what

قَالَ: «إِلَيْكَ عَنِّي. فَوَاللَّهِ، لَقَدْ آذَانِي نَتْنُ حِمَارِكَ. قَالَ: فَقَالَ رَجُلٌ مِنَ الأَنْصَارِ: وَاللَّهِ، لَحِمَارُ رَسُولِ اللَّهِ ﷺ أَطْيَبُ رِيحاً مِنْكَ. قَالَ: فَغَضِبَ لِعَبْدِ اللَّهِ رَجُلٌ مِنْ قَوْمِهِ. قَالَ: فَغَضِبَ لِكُلِّ وَاحِدٍ مِنْهُمَا أَصْحَابُهُ. قَالَ: فَكَانَ بَيْنَهُمْ ضَرْبٌ بِالْجَرِيدِ وَبِالأَيْدِي وَبِالنِّعَالِ. قَالَ: فَبَلَغَنَا أَنَّهَا نَزَلَتْ فِيهِمْ: ﴿وَإِن طَآئِفَتَانِ مِنَ ٱلْمُؤْمِنِينَ ٱقْتَتَلُواْ فَأَصْلِحُواْ بَيْنَهُمَاۖ﴾ [الحجرات: ٩].

[البخاري: كتاب الصلح، باب ما جاء في الإصلاح بين الناس، رقم: ٢٦٩١].

٤١ ـ باب قَتْل أبي جَهْل

١١٨ ـ (١٨٠٠) ـ حدّثنا عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ: أَخْبَرَنَا إِسْمَاعِيلُ ـ يَعْنِي ابْنَ عُلَيَّةَ ـ: حَدَّثَنَا سُلَيْمَانُ التَّيْمِيُّ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ يَنْظُرُ لَنَا مَا صَنَعَ أَبُو جَهْلٍ؟» فَانْطَلَقَ ابْنُ مَسْعُودٍ. فَوَجَدَهُ قَدْ ضَرَبَهُ ابْنَا عَفْرَاءَ حَتَّىٰ بَرَكَ. قَالَ: فَأَخَذَ بِلِحْيَتِهِ. فَقَالَ: آنْتَ أَبُو جَهْلٍ؟ فَقَالَ: وَهَلْ فَوْقَ رَجُلٍ قَتَلْتُمُوهُ ـ أَوْ قَالَ ـ قَتَلَهُ قَوْمُهُ؟

قَالَ: وَقَالَ أَبُو مِجْلَزٍ: قَالَ أَبُو جَهْلٍ: فَلَوْ غَيْرُ أَكَّارٍ قَتَلَنِي.

[البخاري: كتاب المغازي، باب قتل أبي جهل، رقم: ٣٩٦٢].

(...) ـ حدّثنا حَامِدُ بْنُ عُمَرَ الْبَكْرَاوِيُّ: حَدَّثَنَا مُعْتَمِرٌ. قَالَ: سَمِعْتُ أَبِي يَقُولُ: حَدَّثَنَا أَنَسٌ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ يَعْلَمُ لِي مَا فَعَلَ أَبُو جَهْلٍ؟...» بِمِثْلِ حَدِيثِ ابْنِ عُلَيَّةَ، وَقَوْلِ أَبِي مِجْلَزٍ. كَمَا ذَكَرَهُ إِسْمَاعِيلُ.

٤٢ ـ باب قَتْلِ كَعْبِ بن الأَشْرَف طاغوت اليهود

١١٩ ـ (١٨٠١) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ. وَعَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَٰنِ بْنِ الْمِسْوَرِ الزُّهْرِيُّ. كِلاَهُمَا عَنِ ابْنِ عُيَيْنَةَ ـ وَاللَّفْظُ لِلزُّهْرِيِّ ـ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو: سَمِعْتُ جَابِراً يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ لِكَعْبِ بْنِ الأَشْرَفِ؟ فَإِنَّهُ قَدْ آذَى اللَّهَ وَرَسُولَهُ»، فَقَالَ مُحَمَّدُ بْنُ مَسْلَمَةَ:

was between them. Then he said: "That man (Mohammad) demands the alms from us, and he has troubled us." When he heard him saying so, Ka'b said: "By Allah, you will get tired of him!" Muhammad Ibn Maslama said: "Now as we have followed him, we do not want to leave him until we see how his end is going to be. Now we want you to lend us something." Ka'b said: "Yes, (I will), but what should you mortgage to me?"

Muhammad Ibn Maslama said: "What do you want?" Ka'b replied: "Mortgage your women to me." He said: "How can we mortgage our women to you and you are the most generous of the Arabs?" Ka'b said: "Then mortgage your sons to me." He said: "How can we mortgage our sons to you? Later they would be abused by the people's saying that so-and-so was mortgaged for one or two Wasaqs of dates (and that would cause us great disgrace). But we will mortgage our arms to you." He said: "Well (it is alright)." He (Muhammad Ibn Maslama) promised Ka'b that Muhammad would return to him, in the company of Al-Harith, Abu Abs Ibn Jabr and Abbad Ibn Bishr.

Then, they came to him, and invited him and he came down to them at night. His wife said: "I hear a voice as if blood is dropping from it." Ka'b said: "They are none but Muhammad Ibn Maslama and his foster brother and Abu Na'ila. A generous man should respond to a call at night even if he was invited to be killed." Muhammad Ibn Maslama said to his companions: "When he (Ka'b) comes, I will stretch my hand to his head, and when I get a strong hold of his head, then, get at him." Ka'b Ibn Al-Ashraf came down to them wrapped in his clothes (and diffusing perfume). They said: "We detect the smell of perfume on you." Ka'b replied: "I have got so-and-so, the best Arab woman who know how to use the high class of perfume." He (Muhammad Ibn Maslama) requested Ka'b: "Will you allow me to smell your head?" Ka'b said: "Yes, you might smell." Muhammad smelt it. Then he requested Ka'b again: "Will you allow me (to smell your head once again)?" Ka'b said: "Yes." When Muhammad got a strong hold of him, he said (to his companions): "Get at him!" So they killed him.

[43] The holy battle of Khaibar

120-(1365) Anas "Allah be pleased with him" narrated: When Allah's Apostle "Allah's blessing and peace be upon him" invaded Khaibar, we offered the Fajr prayer there early in the morning when it was still dark. The Prophet "Allah's blessing and peace be upon him" rode and Abu Talha rode too and I was riding behind Abu Talha. The Prophet "Allah's blessing

يَا رَسُولَ اللَّهِ، أَتُحِبُّ أَنْ أَقْتُلَهُ؟ قَالَ: «نَعَمْ»، قَالَ: ائْذَنْ لِي فَلأَقُلْ. قَالَ: «قُلْ»، فَأَتَاهُ فَقَالَ لَهُ. وَذَكَرَ مَا بَيْنَهُمَا. وَقَالَ: «إِنَّ هٰذَا الرَّجُلَ قَدْ أَرَادَ صَدَقَةً. وَقَدْ عَنَّانَا، فَلَمَّا سَمِعَهُ قَالَ: وَأَيْضاً. وَاللَّهِ، لَتَمَلُّنَّهُ. قَالَ: إِنَّا قَدِ اتَّبَعْنَاهُ الآنَ. وَنَكْرَهُ أَنْ نَدَعَهُ حَتَّىٰ نَنْظُرَ إِلَىٰ أَيِّ شَيْءٍ يَصِيرُ أَمْرُهُ.

قَالَ: وَقَدْ أَرَدْتُ أَنْ تُسْلِفَنِي سَلَفاً. قَالَ: فَمَا تَرْهَنُنِي؟ قَالَ: مَا تُرِيدُ. قَالَ: تَرْهَنُنِي نِسَاءَكُمْ. قَالَ: أَنْتَ أَجْمَلُ الْعَرَبِ. أَنَرْهَنُكَ نِسَاءَنَا؟ قَالَ لَهُ: تَرْهَنُونِي أَوْلاَدَكُمْ. قَالَ: يُسَبُّ ابْنُ أَحَدِنَا. فَيُقَالُ: رُهِنَ فِي وَسْقَيْنِ مِنْ تَمْرٍ. وَلٰكِنْ نَرْهَنُكَ اللأْمَةَ ـ يَعْنِي السِّلاَحَ ـ قَالَ: فَنَعَمْ. وَوَاعَدَهُ أَنْ يَأْتِيَهُ بِالْحَارِثِ وَأَبِي عَبْسِ بْنِ جَبْرٍ وَعَبَّادِ بْنِ بِشْرٍ. قَالَ: فَجَاؤُوا فَدَعَوْهُ لَيْلاً، فَنَزَلَ إِلَيْهِمْ.

قَالَ سُفْيَانُ: قَالَ غَيْرُ عَمْرٍو: قَالَتْ لَهُ امْرَأَتُهُ: إِنِّي لأَسْمَعُ صَوْتاً كَأَنَّهُ صَوْتُ دَمٍ. قَالَ: إِنَّمَا هٰذَا مُحَمَّدُ بْنُ مَسْلَمَةَ وَرَضِيعُهُ وَأَبُو نَائِلَةَ. إِنَّ الْكَرِيمَ لَوْ دُعِيَ إِلَىٰ طَعْنَةٍ لَيْلاً لأَجَابَ. قَالَ مُحَمَّدٌ: إِنِّي إِذَا جَاءَ فَسَوْفَ أَمُدُّ يَدِي إِلَىٰ رَأْسِهِ، فَإِذَا اسْتَمْكَنْتُ مِنْهُ فَدُونَكُمْ. قَالَ: فَلَمَّا نَزَلَ، نَزَلَ وَهُوَ مُتَوَشِّحٌ. فَقَالُوا: نَجِدُ مِنْكَ رِيحَ الطِّيبِ. قَالَ: نَعَمْ. تَحْتِي فُلاَنَةُ. هِيَ أَعْطَرُ نِسَاءِ الْعَرَبِ. قَالَ: فَتَأْذَنُ لِي أَنْ أَشُمَّ مِنْهُ. قَالَ: نَعَمْ. فَشُمَّ. فَتَنَاوَلَ فَشَمَّ. ثُمَّ قَالَ: أَتَأْذَنُ لِي أَنْ أَعُودَ؟ قَالَ: فَاسْتَمْكَنَ مِنْ رَأْسِهِ. ثُمَّ قَالَ: دُونَكُمْ. قَالَ: فَقَتَلُوهُ.

[البخاري: كتاب الرهن، باب رهن السلاح، رقم: ٢٥١٠].

٤٣ ـ باب غَزْوَة خَيْبَر

١٢٠ ـ (١٣٦٥) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ ـ يَعْنِي ابْنَ عُلَيَّةَ ـ عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ غَزَا خَيْبَرَ. قَالَ: فَصَلَّيْنَا عِنْدَهَا صَلاَةَ الْغَدَاةِ بِغَلَسٍ. فَرَكِبَ نَبِيُّ اللَّهِ ﷺ. وَرَكِبَ أَبُو طَلْحَةَ، وَأَنَا

and peace be upon him" passed through the lane of Khaibar quickly and my knee was touching the thigh of The Prophet "Allah's blessing and peace be upon him". He uncovered his thigh and I saw the whiteness of the thigh of The Prophet "Allah's blessing and peace be upon him". When he entered the town, he said: "Allah is greater! Khaibar is ruined. Whenever we approach near a (hostile) nation (to fight) then evil will be the morning of those who have been warned." He repeated this thrice. The people came out for their jobs and some of them said: "Muhammad (has come)." (Some of our companions added, "With his army.") We then conquered it.

121-(...) Anas "Allah be pleased with him" narrated: On the day of (the holy battle of) Khaibar, I was riding behind Abu Talha and my foot was touching the foot of The Prophet "Allah's blessing and peace be upon him". We came to them (the people of Khaibar) just when the sun has appeared. They (the inhabitants of Khaibar) brought out their cattle and sheep, and they came out with their axes, baskets and spades. (When they saw the Prophet) they said: "Muhammad and the army!" Allah's Apostle "Allah's blessing and peace be upon him" said: "Khaibar has been ruined. Whenever we approach a (hostile) nation (to fight), then evil will be the morning of those who have been warned." Then, they (the people of Khaibar) were defeated by (virtue of) Allah "Exalted and Hallowed be He".

122-(...) Anas "Allah be pleased with him" narrated: When Allah's Apostle "Allah's blessing and peace be upon him" came to Khaibar, he said: "Whenever we approach a (hostile) nation (to fight), then evil will be the morning of those who have been warned."

123-(1802) Salama Ibn Al-Akwa "Allah be pleased with him" reported: We went out to Khaibar in the company of The Messenger of Allah "Allah's blessing and peace be upon him". While we were proceeding at night, a man from the group said to Amir Ibn Al-Akwa: "O Amir! Won't you let us hear your poetry?" Amir was a poet, so he got down and started reciting for the people poetry that kept pace with the camels' footsteps, saying: "O Allah! Without you we would not have been guided on the right path, nor would we have given in charity, nor would we have prayed. So please forgive us, what we have committed (Our flaws); let all of us Be sacrificed for Your Cause; make our feet firm When we meet our enemy, And send calmness Upon us; and If they call us towards An unjust thing, We will refuse. The infidels have made a hue and Cry to ask others help against us."

رَدِيفُ أَبِي طَلْحَةَ. فَأَجْرَىٰ نَبِيُّ اللَّهِ ﷺ فِي زُقَاقِ خَيْبَرَ. وَإِنَّ رُكْبَتِي لَتَمَسُّ فَخِذَ نَبِيِّ اللَّهِ ﷺ. وَانْحَسَرَ الإِزَارُ عَنْ فَخِذِ نَبِيِّ اللَّهِ ﷺ. وَإِنِّي لأَرَىٰ بَيَاضَ فَخِذِ نَبِيِّ اللَّهِ ﷺ، فَلَمَّا دَخَلَ الْقَرْيَةَ قَالَ: «اللَّهُ أَكْبَرُ، خَرِبَتْ خَيْبَرُ. إِنَّا إِذَا نَزَلْنَا بِسَاحَةِ قَوْمٍ فَسَاءَ صَبَاحُ الْمُنْذَرِينَ» قَالَهَا ثَلاَثَ مِرَارٍ. قَالَ: وَقَدْ خَرَجَ الْقَوْمُ إِلَىٰ أَعْمَالِهِمْ. فَقَالُوا: مُحَمَّدٌ. قَالَ عَبْدُ الْعَزِيزِ: وَقَالَ بَعْضُ أَصْحَابِنَا: وَالْخَمِيسُ. قَالَ: وَأَصَبْنَاهَا عَنْوَةً.

١٢١ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: حَدَّثَنَا ثَابِتٌ، عَنْ أَنَسٍ. قَالَ: كُنْتُ رِدْفَ أَبِي طَلْحَةَ يَوْمَ خَيْبَرَ، وَقَدَمِي تَمَسُّ قَدَمَ رَسُولِ اللَّهِ ﷺ. قَالَ: فَأَتَيْنَاهُمْ حِينَ بَزَغَتِ الشَّمْسُ. وَقَدْ أَخْرَجُوا مَوَاشِيَهُمْ، وَخَرَجُوا بِفُؤُوسِهِمْ وَمَكَاتِلِهِمْ وَمُرُورِهِمْ. فَقَالُوا: مُحَمَّدٌ وَالْخَمِيسَ. قَالَ: وَقَالَ رَسُولُ اللَّهِ ﷺ: «خَرِبَتْ خَيْبَرُ. إِنَّا إِذَا نَزَلْنَا بِسَاحَةِ قَوْمٍ فَسَاءَ صَبَاحُ الْمُنْذَرِينَ»، قَالَ: فَهَزَمَهُمُ اللَّهُ عَزَّ وَجَلَّ.

١٢٢ ـ (...) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَإِسْحَاقُ بْنُ مَنْصُورٍ. قَالاَ: أَخْبَرَنَا النَّضْرُ بْنُ شُمَيْلٍ: أَخْبَرَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ. قَالَ: لَمَّا أَتَىٰ رَسُولُ اللَّهِ ﷺ خَيْبَرَ قَالَ: «إِنَّا إِذَا نَزَلْنَا بِسَاحَةِ قَوْمٍ فَسَاءَ صَبَاحُ الْمُنْذَرِينَ».

١٢٣ ـ (١٨٠٢) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ وَمُحَمَّدُ بْنُ عَبَّادٍ ـ وَاللَّفْظُ لابْنِ عَبَّادٍ ـ. قَالاَ: حَدَّثَنَا حَاتِمٌ ـ وَهُوَ ابْنُ إِسْمَاعِيلَ ـ عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ، مَوْلَىٰ سَلَمَةَ بْنِ الأَكْوَعِ، عَنْ سَلَمَةَ بْنِ الأَكْوَعِ. قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ إِلَىٰ خَيْبَرَ، فَتَسَيَّرْنَا لَيْلاً. فَقَالَ رَجُلٌ مِنَ الْقَوْمِ لِعَامِرِ بْنِ الأَكْوَعِ: أَلاَ تُسْمِعُنَا مِنْ هُنَيَّاتِكَ؟ وَكَانَ عَامِرٌ رَجُلاً شَاعِراً. فَنَزَلَ يَحْدُو بِالْقَوْمِ يَقُولُ:

اللَّهُمَّ لَوْلاَ أَنْتَ مَا اهْتَدَيْنَا ... وَلاَ تَصَدَّقْنَا وَلاَ صَلَّيْنَا
فَاغْفِرْ، فِدَاءً لَكَ، مَا اقْتَفَيْنَا ... وَثَبِّتِ الأَقْدَامَ إِنْ لاَقَيْنَا
وَأَلْقِيَنْ سَكِينَةً عَلَيْنَا ... إِنَّا إِذَا صِيحَ بِنَا أَتَيْنَا
وَبِالصِّيَاحِ عَوَّلُوا عَلَيْنَا

The Messenger of Allah "Allah's blessing and peace be upon him" asked: "Who is that (camel) driver (reciting poetry)?" The people said: "He is Amir Ibn Al-Akwa." Then The Prophet "Allah's blessing and peace be upon him" said: "May Allah bestow His Mercy on him." A man amongst the people said: "O Allah's Prophet! It (martyrdom) has been affirmed to him. Would that you let us enjoy his company longer!" Then we reached and besieged Khaibar till we were afflicted with severe hunger. Then he (The Prophet) said: "No doubt, Allah enabled you to conquer it (Khaibar)." In the evening of the day of the conquest of the city, the Muslims made huge fires. The Prophet "Allah's blessing and peace be upon him" said: "What are these fires? For what (kind of) cooking are you making the fire?" The people replied: "Meat." He asked: "What kind of meat?" They said: "The meat of donkeys." The Prophet "Allah's blessing and peace be upon him" said: "Throw away the meat and break the pots." A man said: "O Allah's Apostle! Shall we throw away the meat and wash the pots instead?" He said: "(Yes, you can do) that too."

When the army rows lined up for the clash, Amir's sword was short. When he aimed at the leg of a Jew to strike it, the sharp blade of the sword returned to him and injured his own knee, which caused him to die. When they returned from the battle of Khaibar (Salama, the narrator, was catching hold of my hand), and Allah's Apostle "Allah's blessing and peace be upon him" saw me silent, he said: "What is troubling you?" I replied: "Let my father and mother be sacrificed for you! The people say that the deeds of Amir are lost." The Prophet "Allah's blessing and peace be upon him" said: "Who said so?" I said: "So-and-so, so-and-so, and Usaid Ibn Hudair Al-Ansari." Upon this he said: "Whoever says so, is mistaken, for Amir has got a double reward." The Prophet "Allah's blessing and peace be upon him" raised his two fingers and added: "He (Amir) was a persistent struggler in the Cause of Allah; and there is only a few Arabs who did (such good deeds) as he (Amir) had done."

124-(...) Salama Ibn Al-Akwa "Allah be pleased with him" narrated: When it was the day of (the holy battle of) Khaibar, my brother Amir fought fiercely beside The Messenger of Allah "Allah's blessing and peace be upon him" before (the sharp blade of) his sword returned to him and then killed him. Upon this the companions of The Messenger of Allah "Allah's blessing and peace be upon him" spoke about his death, and

فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ هٰذَا السَّائِقُ؟» قَالُوا: عَامِرٌ. قَالَ: «يَرْحَمُهُ اللَّهُ» فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: وَجَبَتْ يَا رَسُولَ اللَّهِ، لَوْلاَ أَمْتَعْتَنَا بِهِ. قَالَ: فَأَتَيْنَا خَيْبَرَ فَحَاصَرْنَاهُمْ. حَتَّىٰ أَصَابَتْنَا مَخْمَصَةٌ شَدِيدَةٌ. ثُمَّ قَالَ: «إِنَّ اللَّهَ فَتَحَهَا عَلَيْكُمْ»، قَالَ: فَلَمَّا أَمْسَى النَّاسُ مَسَاءَ الْيَوْمِ الَّذِي فُتِحَتْ عَلَيْهِمْ، أَوْقَدُوا نِيرَاناً كَثِيرَةً. فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَا هٰذِهِ النِّيرَانُ؟ عَلَىٰ أَيِّ شَيْءٍ تُوقِدُونَ؟» فَقَالُوا: عَلَىٰ لَحْمٍ. قَالَ: «أَيِّ لَحْمٍ؟» قَالُوا: لَحْمُ حُمُرِ الإِنْسِيَّةِ.

فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَهْرِيقُوهَا وَاكْسِرُوهَا»، فَقَالَ رَجُلٌ: أَوْ يُهْرِيقُوهَا وَيَغْسِلُوهَا؟ فَقَالَ: «أَوْ ذَاكَ». قَالَ: فَلَمَّا تَصَافَّ الْقَوْمُ كَانَ سَيْفُ عَامِرٍ فِيهِ قِصَرٌ، فَتَنَاوَلَ بِهِ سَاقَ يَهُودِيٍّ لِيَضْرِبَهُ، وَيَرْجِعُ ذُبَابُ سَيْفِهِ فَأَصَابَ رُكْبَةَ عَامِرٍ، فَمَاتَ مِنْهُ. قَالَ: فَلَمَّا قَفَلُوا قَالَ سَلَمَةُ، وَهُوَ آخِذٌ بِيَدِي، قَالَ: فَلَمَّا رَآنِي رَسُولُ اللَّهِ ﷺ سَاكِتاً قَالَ: «مَالَكَ؟» قُلْتُ لَهُ: فِدَاكَ أَبِي وَأُمِّي، زَعَمُوا أَنَّ عَامِراً حَبِطَ عَمَلُهُ. قَالَ: «مَنْ قَالَهُ؟» قُلْتُ: فُلاَنٌ وَفُلاَنٌ وَأُسَيْدُ بْنُ حُضَيْرٍ الأَنْصَارِيُّ. فَقَالَ: «كَذَبَ مَنْ قَالَهُ. إِنَّ لَهُ لأَجْرَانِ»، وَجَمَعَ بَيْنَ إِصْبَعَيْهِ «إِنَّهُ لَجَاهِدٌ مُجَاهِدٌ. قَلَّ عَرَبِيٌّ مَشَىٰ بِهَا مِثْلَهُ».

وَخَالَفَ قُتَيْبَةُ مُحَمَّداً فِي الْحَدِيثِ فِي حَرْفَيْنِ.

وَفِي رِوَايَةِ ابْنِ عَبَّادٍ: وَأَلْقِ سَكِينَةً عَلَيْنَا.

[البخاري: كتاب المظالم، باب هل تكسر الدنان التي فيها خمر...، رقم: ٢٤٧٧].

١٢٤ ـ (...) ـ **وحدّثني** أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي عَبْدُ الرَّحْمٰنِ ـ وَنَسَبَهُ غَيْرُ ابْنِ وَهْبٍ، فَقَالَ: ابْنُ عَبْدِ اللَّهِ بْنِ كَعْبِ بْنِ مَالِكٍ ـ؛ أَنَّ سَلَمَةَ بْنَ الأَكْوَعِ قَالَ: لَمَّا كَانَ يَوْمُ خَيْبَرَ قَاتَلَ أَخِي قِتَالاً شَدِيداً مَعَ رَسُولِ اللَّهِ ﷺ فَارْتَدَّ عَلَيْهِ سَيْفُهُ فَقَتَلَهُ. فَقَالَ أَصْحَابُ رَسُولِ اللَّهِ ﷺ فِي ذٰلِكَ.

doubted (whether it was martyrdom, saying): "A man killed by his weapon." In this way, they had doubt in some of his affairs.

Salama added: Then, The Messenger of Allah "Allah's blessing and peace be upon him" returned from (the battle of) Khaibar. I said to him: "O Messenger of Allah! Allow me to recite some poetic verses to you." The Messenger of Allah "Allah's blessing and peace be upon him" allowed him. Umar Ibn Al-Khattab said: "I know what you are going to recite." I recited: "By Allah! Without Allah we would not have been guided on the right path, nor would we have given in charity, nor would we have prayed." Upon this The Messenger of Allah "Allah's blessing and peace be upon him" said: "You have told the truth." (Salama resumed): "Send calmness Upon us, and make our feet firm When we meet our enemy. No doubt, the infidels have rebelled against us."

He (Salama) resumed: When I finished my poetic verses, The Messenger of Allah "Allah's blessing and peace be upon him" asked me: "Who said this poetry?" I said: "My brother." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Might Allah bestow His mercy upon him." I said: "O Messenger of Allah! There are some people who are reluctant to offer the funeral prayer for him, saying that he was a man, who was killed by his weapon." He said: "He (was martyred and) died as a persistent struggler (in Allah's cause)." Ibn Shihab said: I asked one of the sons of Salama Ibn Al-Akwa about that, and he narrated to me a similar Hadith except that he said: When I said that some people were reluctant in offering the funeral prayer for him, The Messenger of Allah "Allah's blessing and peace be upon him" said: "They are mistaken. He (Amir) died as a persistent struggler (in Allah's cause), for whom there will be a double reward." He indicated to that by raising his two fingers together.

[44] The holy battle of the Confederates (or the Ditch)

125-(1803) Al-Bara "Allah be pleased with him" narrated: On the day of Al-Ahzab (The Confederates) The Prophet "Allah's blessing and peace be upon him" used to carry earth with us, and the earth was covering the whiteness of his Abdomen. He was reciting: "By Allah! Without You we would have got no guidance, nor given in charity, nor prayed. So please bless us with tranquility and make firm our feet when we meet our enemies. Indeed (those) people (or perhaps he said: the chieftains (of the tribes)) have refused to follow us (in accepting Islam); but never shall we give in if they try to bring affliction upon us." He used to raise his voice (while reciting that).

وَشَكُّوا فِيهِ: رَجُلٌ مَاتَ فِي سِلاحِهِ. وَشَكُّوا فِي بَعْضِ أَمْرِهِ. قَالَ سَلَمَةُ: فَقَفَلَ رَسُولُ اللَّهِ ﷺ مِنْ خَيْبَرَ. فَقُلْتُ: يَا رَسُولَ اللَّهِ! ائْذَنْ لِي أَنْ أَرْجُزَ لَكَ، فَأَذِنَ لَهُ رَسُولُ اللَّهِ ﷺ. فَقَالَ عُمَرُ بْنُ الْخَطَّابِ: أَعْلَمُ مَا تَقُولُ. قَالَ: فَقُلْتُ:

وَاللَّهِ لَوْلاَ اللَّهُ مَا اهْتَدَيْنَا ... وَلاَ تَصَدَّقْنَا وَلاَ صَلَّيْنَا

فَقَالَ رَسُولُ اللَّهِ ﷺ: «صَدَقْتَ».

وَأَنْزِلَنْ سَكِينَةً عَلَيْنَا ... وَثَبِّتِ الأَقْدَامَ إِنْ لاَقَيْنَا

وَالْمُشْرِكُونَ قَدْ بَغَوْا عَلَيْنَا

قَالَ: فَلَمَّا قَضَيْتُ رَجَزِي قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَالَ هٰذَا؟» قُلْتُ: قَالَهُ أَخِي. فَقَالَ رَسُولُ اللَّهِ ﷺ: «يَرْحَمُهُ اللَّهُ» قَالَ: فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّ نَاساً لَيَهَابُونَ الصَّلاَةَ عَلَيْهِ. يَقُولُونَ: رَجُلٌ مَاتَ بِسِلاحِهِ! فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَاتَ جَاهِداً مُجَاهِداً».

قَالَ ابْنُ شِهَابٍ: ثُمَّ سَأَلْتُ ابْناً لِسَلَمَةَ بْنِ الأَكْوَعِ: فَحَدَّثَنِي عَنْ أَبِيهِ مِثْلَ ذٰلِكَ. غَيْرَ أَنَّهُ قَالَ: ـ حِينَ قُلْتُ: إِنَّ نَاساً يَهَابُونَ الصَّلاَةَ عَلَيْهِ ـ فَقَالَ رَسُولُ اللَّهِ ﷺ: «كَذَبُوا. مَاتَ جَاهِداً مُجَاهِداً. فَلَهُ أَجْرُهُ مَرَّتَيْنِ» وَأَشَارَ بِإِصْبَعَيْهِ.

٤٤ ـ باب غَزْوَةِ الأَحْزَابِ، وهي الخَنْدَق

١٢٥ ـ (١٨٠٣) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ ـ وَاللَّفْظُ لاِبْنِ الْمُثَنَّى ـ قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ. قَالَ: سَمِعْتُ الْبَرَاءَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَوْمَ الأَحْزَابِ يَنْقُلُ مَعَنَا التُّرَابَ، وَلَقَدْ وَارَىٰ التُّرَابُ بَيَاضَ بَطْنِهِ وَهُوَ يَقُولُ:

«وَاللَّهِ لَوْلاَ أَنْتَ مَا اهْتَدَيْنَا ... وَلاَ تَصَدَّقْنَا وَلاَ صَلَّيْنَا

فَأَنْزِلَنْ سَكِينَةً عَلَيْنَا ... إِنَّ الأُلَىٰ قَدْ أَبَوْا عَلَيْنَا»

قَالَ: وَرُبَّمَا قَالَ:

«إِنَّ الْمَلاَ قَدْ أَبَوْا عَلَيْنَا ... إِذَا أَرَادُوا فِتْنَةً أَبَيْنَا»

وَيَرْفَعُ بِهَا صَوْتَهُ.

[البخاري: كتاب الجهاد والسير، باب حفر الخندق، رقم: ٢٨٣٦].

(...)Abu Ishaq narrated: I heard Al-Bara saying the same, but here it was mentioned that he said: "These people (of Mecca) rebelled against us."

126-(1804) Sahl Ibn Sa'd "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" came to us while we were digging the ditch and carrying the earth on our shoulders. Upon this The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Allah! There is no (eternal) living except that of the hereafter. So, please forgive both the Emigrants and the Ansar."

127-(1805) Anas "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Allah! There is no (eternal) life except that of the hereafter. So, please forgive both the Ansar and the Emigrants."

128-(...) Anas "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Allah! The only (eternal) life is that of the hereafter. (Shu'ba said: or he said: There is no (eternal) life except that of the hereafter). So, please dignify both the Ansar and the Emigrants."

129-(...) Anas Ibn Malik "Allah be pleased with him" narrated: They (the companions of The Prophet) used to recite the following poetic verses, and The Messenger of Allah "Allah's blessing and peace be upon him" was reciting with them: "O Allah! There is no goodness except that of the hereafter. So, please, support (or, according to the narration of Shaiban, forgive) both the Ansar and the Emigrants."

130-(...) Anas "Allah be pleased with him" narrated: The companions of (The Prophet) Muhammad "Allah's blessing and peace be upon him" used to say on the day of the (holy battle of the) Ditch: "It is we, who gave the pledge of allegiance to Muhammad, to embrace Islam (or to strive ourselves in the cause of Allah, Hammad was in doubt) as long as we survive." On the other hand, The Messenger of Allah "Allah's blessing and peace be upon him" would say: "O Allah! The (real) goodness is that of the hereafter. So, please, O Allah, forgive both the Ansar and the Emigrants."

[45] The holy battle of Dhu-Qarad

131-(1806) Salama Ibn Al-Akwa "Allah be pleased with him" reported: Once I went out (from Medina towards Al-Ghaba) before the first Adhan of the Fajr Prayer. The milch she-camels of Allah's Apostle "Allah's blessing and peace be upon him" used to graze at a place called Dhu-Qarad. A slave

(...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاق. قَالَ: سَمِعْتُ الْبَرَاءَ... فَذَكَرَ مِثْلَهُ. إِلاَّ أَنَّهُ قَالَ: «إِنَّ الأُلَى قَدْ بَغَوْا عَلَيْنَا».

١٢٦ ـ (١٨٠٤) ـ حدّثنا عَبْدُ اللهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ، عَنْ أَبِيهِ، عَنْ سَهْلِ بْنِ سَعْدٍ. قَالَ: جَاءَنَا رَسُولُ اللَّهِ ﷺ وَنَحْنُ نَحْفِرُ الْخَنْدَقَ. وَنَنْقُلُ التُّرَابَ عَلَىٰ أَكْتَافِنَا. فَقَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ لاَ عَيْشَ إِلاَّ عَيْشُ الآخِرَةِ، فَاغْفِرْ لِلْمُهَاجِرِينَ وَالأَنْصَارِ».

[البخاري: كتاب مناقب الأنصار، باب دعاء النبي ﷺ: «أصلح الأنصار والمهاجرة»، رقم: ٣٧٩٧].

١٢٧ ـ (١٨٠٥) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ ـ وَاللَّفْظُ لابْنِ الْمُثَنَّى ـ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ مُعَاوِيَةَ بْنِ قُرَّةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ ﷺ؛ أَنَّهُ قَالَ:

«اللَّهُمَّ لاَ عَيْشَ إِلاَّ عَيْشُ الآخِرَهْ ... فَاغْفِرْ لِلأَنْصَارِ وَالْمُهَاجِرَهْ»

[البخاري: كتاب مناقب الأنصار، باب دعاء النبي ﷺ: «أصلح الأنصار والمهاجرة»، رقم: ٣٧٩٥].

١٢٨ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: أَخْبَرَنَا شُعْبَةُ، عَنْ قَتَادَةَ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقُولُ: «اللَّهُمَّ إِنَّ الْعَيْشَ عَيْشُ الآخِرَةِ». قَالَ شُعْبَةُ: أَوْ قَالَ:

«اللَّهُمَّ لاَ عَيْشَ إِلاَّ عَيْشُ الآخِرَهْ ... فَأَكْرِمِ الأَنْصَارَ وَالْمُهَاجِرَهْ»

[البخاري: كتاب مناقب الأنصار، باب دعاء النبي ﷺ: «أصلح الأنصار والمهاجرة»، رقم: ٣٧٩٥].

١٢٩ ـ (...) ـ وحدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ وَشَيْبَانُ بْنُ فَرُّوخَ، قَالَ يَحْيَىٰ: أَخْبَرَنَا. وَقَالَ شَيْبَانُ: حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ أَبِي التَّيَّاحِ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ قَالَ: كَانُوا يَرْتَجِزُونَ، وَرَسُولُ اللَّهِ ﷺ مَعَهُمْ، وَهُمْ يَقُولُونَ:

اللَّهُمَّ لاَ خَيْرَ إِلاَّ خَيْرُ الآخِرَهْ ... فَانْصُرِ الأَنْصَارَ وَالْمُهَاجِرَهْ

وَفِي حَدِيثِ شَيْبَانَ بَدَلَ فَانْصُرْ: فَاغْفِرْ.

١٣٠ ـ (...) ـ حدّثني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: حَدَّثَنَا ثَابِتٌ، عَنْ أَنَسٍ؛ أَنَّ أَصْحَابَ مُحَمَّدٍ ﷺ كَانُوا يَقُولُونَ يَوْمَ الْخَنْدَقِ:

نَحْنُ الَّذِينَ بَايَعُوا مُحَمَّدَا ... عَلَى الإِسْلاَمِ مَا بَقِينَا أَبَدَا

أَوْ قَالَ: عَلَى الْجِهَادِ. شَكَّ حَمَّادٌ. وَالنَّبِيُّ ﷺ يَقُولُ:

«اللَّهُمَّ إِنَّ الْخَيْرَ خَيْرُ الآخِرَهْ ... فَاغْفِرْ لِلأَنْصَارِ وَالْمُهَاجِرَهْ»

٤٥ باب غَزْوَة ذي قَرَد وغيرها

١٣١ ـ (١٨٠٦) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا حَاتِمٌ ـ يَعْنِي ابْنَ إِسْمَاعِيلَ ـ عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ. قَالَ: سَمِعْتُ سَلَمَةَ بْنَ الأَكْوَعِ يَقُولُ: خَرَجْتُ قَبْلَ أَنْ يُؤَذَّنَ بِالأُولَىٰ.

of Abd Ar-Rahman Ibn Awf met me (on the way) and said: "The milch she-camels of Allah's Apostle "Allah's blessing and peace be upon him" had been taken away by force." I asked: "Who had taken them?" He replied: "(Those of) Ghatafan." I made three loud cries (to people of Medina) saying: "Come for help!" I made the people between the two huge rocks of Medina hear me.

Then I rushed onward and caught up with the robbers while they were watering the camels. I started throwing arrows at them as I was a good archer and I was saying: "I am the son of Al-Akwa, and today there will perish the wicked people." I kept on saying like that till I restored the she-camels (of The Prophet). I also snatched thirty Burdas (Garments) from them. Then The Prophet "Allah's blessing and peace be upon him" and the other people came there, and I said: "O Allah's Prophet! I have stopped the people (of Ghatafan) from taking water and they are thirsty now. So send (some people) after them now." On that The Prophet "Allah's blessing and peace be upon him" said: "O son of Al-Akwa! You have overpowered them, so forgive them." Then we all came back and Allah's Apostle "Allah's blessing and peace be upon him" seated me behind him on his she-camel till we entered Medina.

132-(1807) Iyas Ibn Salama narrated from his father: We reached Al-Hudaibiya with The Messenger of Allah "Allah's blessing and peace be upon him" and we were fourteen hundred in number. There were fifty goats for them, which could not be watered (in view of the shortage of water in the well). The Messenger of Allah "Allah's blessing and peace be upon him" sat on the edge of the well. Either he supplicated (Allah) or spat into the well after which The water gushed. We drank and watered (the animals). Then The Messenger of Allah "Allah's blessing and peace be upon him" called us to take the oath of fealty, as he was sitting at the base of a tree. I was the first man to take such an oath. Then other people took the oath. When half the people did so, he said to me: "Come to take the oath of fealty O Salama!" I said: "I was among the people who took the oath earlier." He said: "(You may do it) once again."

Then The Messenger of Allah "Allah's blessing and peace be upon him" saw that I had no arms. He gave me a big or a small shield. Then he resumed accepting oaths of fealty from the people until it was the last group of them when he said (to me): "Won't you swear fealty, O Salama?" I said: "O Messenger of Allah! I took the oath with the first group of the people

وَكَانَتْ لِقَاحُ رَسُولِ اللّٰهِ ﷺ تَرْعَىٰ بِذِي قَرَدٍ. قَالَ: فَلَقِيَنِي غُلَامٌ لِعَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ فَقَالَ: أُخِذَتْ لِقَاحُ رَسُولِ اللّٰهِ ﷺ. فَقُلْتُ: مَنْ أَخَذَهَا؟ قَالَ: غَطَفَانُ. قَالَ: فَصَرَخْتُ ثَلَاثَ صَرَخَاتٍ: يَا صَبَاحَاهْ. قَالَ: فَأَسْمَعْتُ مَا بَيْنَ لَابَتَيِ الْمَدِينَةِ. ثُمَّ انْدَفَعْتُ عَلَىٰ وَجْهِي حَتَّىٰ أَدْرَكْتُهُمْ بِذِي قَرَدٍ. وَقَدْ أَخَذُوا يَسْقُونَ مِنَ الْمَاءِ. فَجَعَلْتُ أَرْمِيهِمْ بِنَبْلِي، وَكُنْتُ رَامِياً. وَأَقُولُ:

أَنَـــــا ابْـــــنُ الأَكْـــــوَعِ وَالْـــيَـــوْمُ يَـــوْمُ الـــرُّضَّـــعِ

فَأَرْتَجِزُ. حَتَّى اسْتَنْقَذْتُ اللِّقَاحَ مِنْهُمْ. وَاسْتَلَبْتُ مِنْهُمْ ثَلَاثِينَ بُرْدَةً. قَالَ: وَجَاءَ النَّبِيُّ ﷺ وَالنَّاسُ. فَقُلْتُ: يَا نَبِيَّ اللّٰهِ، إِنِّي قَدْ حَمَيْتُ الْقَوْمَ الْمَاءَ. وَهُمْ عِطَاشٌ، فَابْعَثْ إِلَيْهِمُ السَّاعَةَ. فَقَالَ: «يَا ابْنَ الأَكْوَعِ، مَلَكْتَ فَأَسْجِحْ». قَالَ: ثُمَّ رَجَعْنَا. وَيُرْدِفُنِي رَسُولُ اللّٰهِ ﷺ عَلَى نَاقَتِهِ حَتَّىٰ دَخَلْنَا الْمَدِينَةَ.

[البخاري: كتاب الجهاد والسير، باب من رأى العدو فنادى بأعلى صوته...، رقم: ٣٠٤١]

١٣٢ ـ (١٨٠٧) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا أَبُو عَامِرٍ الْعَقَدِيُّ. كِلَاهُمَا عَنْ عِكْرِمَةَ بْنِ عَمَّارٍ.

(ح) وَحَدَّثَنَا عَبْدُ اللّٰهِ بْنُ عَبْدِ الرَّحْمٰنِ الدَّارِمِيُّ. وَهٰذَا حَدِيثُهُ: أَخْبَرَنَا أَبُو عَلِيٍّ الْحَنَفِيُّ عُبَيْدُ اللّٰهِ بْنُ عَبْدِ الْمَجِيدِ: حَدَّثَنَا عِكْرِمَةُ ـ وَهُوَ ابْنُ عَمَّارٍ ـ: حَدَّثَنِي إِيَاسُ بْنُ سَلَمَةَ: حَدَّثَنِي أَبِي قَالَ: قَدِمْنَا الْحُدَيْبِيَةَ مَعَ رَسُولِ اللّٰهِ ﷺ. وَنَحْنُ أَرْبَعَ عَشْرَةَ مِئَةً. وَعَلَيْهَا خَمْسُونَ شَاةً لَا تُرْوِيهَا.

قَالَ: فَقَعَدَ رَسُولُ اللّٰهِ ﷺ عَلَىٰ جَبَا الرَّكِيَّةِ، فَإِمَّا دَعَا وَإِمَّا بَسَقَ فِيهَا. قَالَ: فَجَاشَتْ، فَسَقَيْنَا وَاسْتَقَيْنَا. قَالَ: ثُمَّ إِنَّ رَسُولَ اللّٰهِ ﷺ دَعَانَا لِلْبَيْعَةِ فِي أَصْلِ الشَّجَرَةِ. قَالَ: فَبَايَعْتُهُ أَوَّلَ النَّاسِ. ثُمَّ بَايَعَ وَبَايَعَ. حَتَّىٰ إِذَا كَانَ فِي وَسَطٍ مِنَ النَّاسِ قَالَ: «بَايِعْ يَا سَلَمَةُ» قَالَ: قُلْتُ: قَدْ بَايَعْتُكَ، يَا رَسُولَ اللّٰهِ فِي أَوَّلِ النَّاسِ. قَالَ: «وَأَيْضاً» قَالَ: وَرَآنِي رَسُولُ اللّٰهِ ﷺ عَزِلاً ـ يَعْنِي لَيْسَ مَعَهُ سِلَاحٌ ـ.

and then (I swore fealty) once again in the middle of the people." He said: "(You may do so) again." In this way, I took the oath of fealty thrice. Then he said to me: "O Salama! Where is the shield I gave to you?" I said: "O Messenger of Allah! My uncle Amir met me and he had no weapons. So I gave the shield to him." The Messenger of Allah "Allah's blessing and peace be upon him" laughed and said: "You are like a person belonging to the ancient days who said: O Allah! I seek a friend who is dearer to me than myself." (When all the Companions had sworn fealty to The Prophet), the polytheists sent messages of peace, until people were able to move from one camp to the other. At last, the peace treaty was concluded.

I was a dependant of Talha Ibn Ubaidullah. I used to water his horse and rub its back. I also used to serve Talha (by doing many jobs for him) and eat from his food. I had left my family and my property as an emigrant in the cause of Allah and His Messenger. When we and the people of Mecca had concluded a peace treaty and the people of one side started mixing with those of the other, I came to a tree, swept away its thorns and lay down (in order to take rest) at its base. At the same time, four polytheists from the Meccans came to me and began to talk badly about The Messenger of Allah "Allah's blessing and peace be upon him". I became angry with them and moved to another tree. They hung their arms (to the tree) and lay down (in order to take rest).

Meanwhile, somebody from the lower part of the valley cried out: "Run up, O Emigrants! Ibn Zunaim has been murdered." I drew my sword and attacked those four while they were asleep. I seized their arms, which I gathered them in my hand and said: "By the One Who has bestowed honour upon Muhammad, none of you shall raise his head, else I will cut his face." I came driving them to The Prophet "Allah's blessing and peace be upon him". (At the same time) my uncle Amir came (to him) driving a man from Abalat called Mikraz. Amir was dragging him on a horse with a thick covering on its back along with seventy polytheists. The Messenger of Allah "Allah's blessing and peace be upon him" cast a glance at them and said: "Let them go so as to prove guilty of breach more than once (before we punish them)." In this way, The Messenger of Allah "Allah's blessing and peace be upon him" forgave them. It was on this occasion that Allah revealed the following verse: "And it is He Who has restrained their hands from you and your hands from them in the midst of Mecca, after that He

قَالَ: فَأَعْطَانِي رَسُولُ اللَّهِ ﷺ حجفَةً أَوْ دَرقَةً. ثُمَّ بَايَعَ. حَتَّىٰ إِذَا كَانَ فِي آخِرِ النَّاسِ قَالَ: «أَلاَ تُبَايِعُنِي يَا سَلَمَةُ؟» قَالَ: قُلْتُ: قَدْ بَايَعْتُكَ، يَا رَسُولَ اللَّهِ فِي أَوَّلِ النَّاسِ، وَفِي أَوْسَطِ النَّاسِ. قَالَ: «وَأَيْضاً» قَالَ: فَبَايَعْتُهُ الثَّالِثَة. ثُمَّ قَالَ لِي: «يَا سَلَمَةُ، أَيْنَ حَجَفَتُكَ أَوْ دَرقَتُكَ الَّتِي أَعْطَيْتُكَ؟» قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، لَقِيَنِي عَمِّي عَامِرٌ عَزِلاً، فَأَعْطَيْتُهُ إِيَّاهَا. قَالَ: فَضَحِكَ رَسُولُ اللَّهِ ﷺ وَقَالَ: «إِنَّكَ كَالَّذِي قَالَ الأَوَّلُ: اللَّهُمَّ أَبْغِنِي حَبِيباً هُوَ أَحَبُّ إِلَيَّ مِنْ نَفْسِي».

ثُمَّ إِنَّ الْمُشْرِكِينَ رَاسَلُونَا الصُّلْحَ. حَتَّىٰ مَشَىٰ بَعْضُنَا فِي بَعْضٍ، وَاصْطَلَحْنَا. قَالَ: وَكُنْتُ تَبِيعاً لِطَلْحَةَ بْنِ عُبَيْدِ اللَّهِ: أَسْقِي فَرَسَهُ، وَأَحُسُّهُ، وَأَخْدُمُهُ. وَآكُلُ مِنْ طَعَامِهِ. وَتَرَكْتُ أَهْلِي وَمَالِي، مُهَاجِراً إِلَى اللَّهِ وَرَسُولِهِ ﷺ. قَالَ: فَلَمَّا اصْطَلَحْنَا نَحْنُ وَأَهْلُ مَكَّةَ، وَاخْتَلَطَ بَعْضُنَا بِبَعْضٍ، أَتَيْتُ شَجَرَةً فَكَسَحْتُ شَوْكَهَا. فَاضْطَجَعْتُ فِي أَصْلِهَا. قَالَ: فَأَتَانِي أَرْبَعَةٌ مِنَ الْمُشْرِكِينَ مِنْ أَهْلِ مَكَّةَ، فَجَعَلُوا يَقَعُونَ فِي رَسُولِ اللَّهِ ﷺ، فَأَبْغَضْتُهُمْ. فَتَحَوَّلْتُ إِلَىٰ شَجَرَةٍ أُخْرَىٰ. وَعَلَّقُوا سِلاَحَهُمْ، وَاضْطَجَعُوا. فَبَيْنَمَا هُمْ كَذٰلِكَ إِذْ نَادَىٰ مُنَادٍ مِنْ أَسْفَلِ الْوَادِي: يَا لَلْمُهَاجِرِينَ، قُتِلَ ابْنُ زُنَيْمٍ. قَالَ: فَاخْتَرَطْتُ سَيْفِي. ثُمَّ شَدَدْتُ عَلَى أُولٰئِكَ الأَرْبَعَةِ وَهُمْ رُقُودٌ، فَأَخَذْتُ سِلاَحَهُمْ، فَجَعَلْتُهُ ضِغْثاً فِي يَدِي. قَالَ: ثُمَّ قُلْتُ: وَالَّذِي كَرَّمَ وَجْهَ مُحَمَّدٍ، لاَ يَرْفَعُ أَحَدٌ مِنْكُمْ رَأْسَهُ إِلاَّ ضَرَبْتُ الَّذِي فِيهِ عَيْنَاهُ. قَالَ: ثُمَّ جِئْتُ بِهِمْ أَسُوقُهُمْ إِلَىٰ رَسُولِ اللَّهِ ﷺ. قَالَ: وَجَاءَ عَمِّي عَامِرٌ بِرَجُلٍ مِنَ الْعَبَلاَتِ يُقَالُ لَهُ مِكْرَزٌ: يَقُودُهُ إِلَىٰ رَسُولِ اللَّهِ ﷺ. عَلَىٰ فَرَسٍ مُجَفَّفٍ، فِي سَبْعِينَ مِنَ الْمُشْرِكِينَ. فَنَظَرَ إِلَيْهِمْ رَسُولُ اللَّهِ ﷺ فَقَالَ: «دَعُوهُمْ. يَكُنْ لَهُمْ بَدْءُ الْفُجُورِ وَثِنَاهُ»، فَعَفَا عَنْهُمْ رَسُولُ اللَّهِ ﷺ. وَأَنْزَلَ اللَّهُ: ﴿وَهُوَ ٱلَّذِى كَفَّ أَيْدِيَهُمْ عَنكُمْ وَأَيْدِيَكُمْ عَنْهُم بِبَطْنِ مَكَّةَ مِنۢ بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ﴾ [الفتح: ٢٤] الآيَةَ كُلَّهَا.

gave you the victory over them. And Allah sees well all that ye do." (The Victory "Al-Fath" 24)

Then we proceeded returning to Medina, and halted at a place where there was a mountain between us and Banu Lihyan who were polytheists. The Messenger of Allah "Allah's blessing and peace be upon him" asked for Allah's forgiveness for one who would come up the mountain at night to act as a reconnoiterer for The Messenger of Allah "Allah's blessing and peace be upon him" and his Companions. I came up (that mountain) twice or thrice that night. Then, we arrived in Medina. The Messenger of Allah "Allah's blessing and peace be upon him" sent his camels with his slave, Rabah, and I was with him. I went to the pasture with the horse of Talha along with the camels.

When it was the morning, Abd Ar-Rahman Al-Fazari raided and drove away all the camels of The Messenger of Allah "Allah's blessing and peace be upon him", and killed their shepherd. I said: "O Rabah! Ride this horse, convey it to Talha Ibn Ubaidullah and Inform The Messenger of Allah "Allah's blessing and peace be upon him" that the polytheists have raided on his camels." Then I stood upon a hillock, faced Medina, and cried out thrice: "Come to help!" I set out in pursuit of the raiders, shooting at them with arrows and reciting: "I am the son of Al-Akwa, and today is the day of defeat for the wicked people." I would overtake a man from them, shoot at him an arrow, which, piercing through the saddle, would reach his shoulder. I would say: "Take it, and I am the son of Al-Akwa, and today is the day of defeat for the wicked people."

By Allah! I continued shooting at them and hamstringing their animals. Whenever a horseman turned upon me, I would come to a tree and (hid myself) sitting at its base. Then I would shoot at him and hamstring his horse. Then, they entered a narrow mountain defile. I came up that mountain and held them at bay, throwing stones at them. I continued pursuing them in this way until I released all the camels of The Messenger of Allah "Allah's blessing and peace be upon him" and no camel was left with them. They left me. Then I followed them shooting at them until they dropped more than thirty garments and thirty lances, in order to lighten their burden. There was nothing they dropped except that I put a mark using (a piece of) stone so that The Messenger of Allah "Allah's blessing and peace be upon him" and his Companions would recognize it (as booty).

قَالَ: ثُمَّ خَرَجْنَا رَاجِعِينَ إِلَى الْمَدِينَةِ، فَنَزَلْنَا مَنْزِلاً. بَيْنَنَا وَبَيْنَ بَنِي لِحْيَانَ جَبَلٌ. وَهُمُ الْمُشْرِكُونَ. فَاسْتَغْفَرَ رَسُولُ اللَّهِ ﷺ لِمَنْ رَقِيَ هٰذَا الْجَبَلَ اللَّيْلَةَ. كَأَنَّهُ طَلِيعَةٌ لِلنَّبِيِّ ﷺ وَأَصْحَابِهِ. قَالَ سَلَمَةُ: فَرَقِيتُ تِلْكَ اللَّيْلَةَ مَرَّتَيْنِ أَوْ ثَلاثاً. ثُمَّ قَدِمْنَا الْمَدِينَةَ. فَبَعَثَ رَسُولُ اللَّهِ ﷺ بِظَهْرِهِ مَعَ رَبَاحٍ غُلامِ رَسُولِ اللَّهِ ﷺ، وَأَنَا مَعَهُ. وَخَرَجْتُ مَعَهُ بِفَرَسِ طَلْحَةَ. أُنَدِّيهِ مَعَ الظَّهْرِ، فَلَمَّا أَصْبَحْنَا إِذَا عَبْدُ الرَّحْمٰنِ الْفَزَارِيُّ قَدْ أَغَارَ عَلَىٰ ظَهْرِ رَسُولِ اللَّهِ ﷺ. فَاسْتَاقَهُ أَجْمَعَ، وَقَتَلَ رَاعِيَهُ.

قَالَ: فَقُلْتُ: يَا رَبَاحُ! خُذْ هٰذَا الْفَرَسَ فَأَبْلِغْهُ طَلْحَةَ بْنَ عُبَيْدِ اللَّهِ، وَأَخْبِرْ رَسُولَ اللَّهِ ﷺ أَنَّ الْمُشْرِكِينَ قَدْ أَغَارُوا عَلَىٰ سَرْحِهِ. قَالَ: ثُمَّ قُمْتُ عَلَىٰ أَكَمَةٍ فَاسْتَقْبَلْتُ الْمَدِينَةَ. فَنَادَيْتُ ثَلاثاً: يَا صَبَاحَاهْ، ثُمَّ خَرَجْتُ فِي آثَارِ الْقَوْمِ أَرْمِيهِمْ بِالنَّبْلِ، وَأَرْتَجِزُ أَقُولُ:

أَنَا ابْنُ الأَكْوَعِ وَالْيَوْمُ يَوْمُ الرُّضَّعِ

فَأَلْحَقُ رَجُلاً مِنْهُمْ. فَأَصُكُّ سَهْماً فِي رَحْلِهِ، حَتَّىٰ خَلَصَ نَصْلُ السَّهْمِ إِلَىٰ كَتِفِهِ. قَالَ: قُلْتُ: خُذْهَا

وَأَنَا ابْنُ الأَكْوَعِ وَالْيَوْمُ يَوْمُ الرُّضَّعِ

قَالَ: فَوَاللَّهِ، مَا زِلْتُ أَرْمِيهِمْ وَأَعْقِرُ بِهِمْ، فَإِذَا رَجَعَ إِلَيَّ فَارِسٌ أَتَيْتُ شَجَرَةً فَجَلَسْتُ فِي أَصْلِهَا ثُمَّ رَمَيْتُهُ، فَعَقَرْتُ بِهِ. حَتَّىٰ إِذَا تَضَايَقَ الْجَبَلُ فَدَخَلُوا فِي تَضَايُقِهِ، عَلَوْتُ الْجَبَلَ، فَجَعَلْتُ أُرَدِّيهِمْ بِالْحِجَارَةِ. قَالَ: فَمَا زِلْتُ كَذٰلِكَ أَتْبَعُهُمْ حَتَّىٰ مَا خَلَقَ اللَّهُ مِنْ بَعِيرٍ مِنْ ظَهْرِ رَسُولِ اللَّهِ ﷺ إِلاَّ خَلَّفْتُهُ وَرَاءَ ظَهْرِي، وَخَلَّوْا بَيْنِي وَبَيْنَهُ. ثُمَّ اتَّبَعْتُهُمْ أَرْمِيهِمْ. حَتَّىٰ أَلْقَوْا أَكْثَرَ مِنْ ثَلاثِينَ بُرْدَةً وَثَلاثِينَ رُمْحاً. يَسْتَخِفُّونَ. وَلا يَطْرَحُونَ شَيْئاً إِلاَّ جَعَلْتُ عَلَيْهِ آرَاماً مِنَ الْحِجَارَةِ. يَعْرِفُهَا رَسُولُ اللَّهِ ﷺ وَأَصْحَابُهُ.

(They proceeded) until They came to a narrow valley when so and so, son of Badr Al-Fazari joined them. They sat down to take their breakfast and I sat on the top of a tapering rock. Al-Fazari said: "Who is that person I am seeing?" They said: "This person has disturbed us. By God, he has not left us as of the dusk and has been shooting at us until he has seized everything from our hands." He said: "Let four of you get at him (and then kill him)." Four of them ascended the mountain and advanced towards me. When I was able to talk to them, I said: "Do you recognize me?" They said: "No. Who are you?" I said: "I am Salama Ibn Al-Akwa'. By the One Who has honoured the face of Muhammad "Allah's blessing and peace be upon him" I can kill whomever I like of you but none of you will be able to kill me." One of them said: "I think so." So they returned.

I did not move from my place until I saw the horsemen of The Messenger of Allah "Allah's blessing and peace be upon him", who came riding through the trees. behold! the first of them was Al-Akhram Al-Asadi. Behind him was Abu Quatada Al-Ansari and behind him was Al-Miqdad Ibn Al-Aswad Al-Kindi. I caught hold of the rein of Al-Akhram's horse (When the raiders saw this), they fled away. I said (to Al-Akhram): "O Akhram! Protect yourself against them until The Messenger of Allah "Allah's blessing and peace be upon him" and his Companions join you." He said: "O Salama! If you believe In Allah and the Day of Judgment and (if) you know that Paradise is a reality and Hell is a reality, you should not stand between me and martyrdom." I let him go. Al-Akhram and Abd Ar-Rahman (Al-Fazari) fought each other. Al-Akhram hamstrung Abd Ar-Rahman's horse and the latter struck him to death. Abd Ar-Rahman turned and rode Al-Akhram's horse. Abu Quatada, a horseman of The Messenger of Allah "Allah's blessing and peace be upon him", overtook Abd Ar-Rahman and struck him to death.

By the One Who honoured the face of Muhammad "Allah's blessing and peace be upon him", I pursued them running on foot (so fast) that I couldn't see behind me the Companions of Muhammad "Allah's blessing and peace be upon him", nor could I observe any dust raised by their horses. (I kept pursuing them) until before sunset they reached a valley, which had a spring of water, which was called Dhu-Qarad, so that they could drink, for they were thirsty. They saw me running towards them. I drove them away from the valley before they could get a single drop of its water. They left the valley and ran down a slope. I ran (behind them), overtook a man from them, shot him with an arrow through the shoulder blade and said: "Take

حَتَّىٰ أَتَوْا مُتَضَايِقاً مِنْ ثَنِيَّةٍ فَإِذَا هُمْ قَدْ أَتَاهُمْ فُلاَنُ بْنُ بَدْرٍ الْفَزَارِيُّ، فَجَلَسُوا يَتَضَحَّوْنَ - يَعْنِي يَتَغَدَّوْنَ -. وَجَلَسْتُ عَلَىٰ رَأْسِ قَرْنٍ. قَالَ الْفَزَارِيُّ: مَا هٰذَا الَّذِي أَرَىٰ؟ قَالُوا: لَقِينَا، مِنْ هٰذَا الْبَرْحَ. وَاللَّهِ، مَا فَارَقَنَا مُنْذُ غَلَسٍ. يَرْمِينَا حَتَّى انْتَزَعَ كُلَّ شَيْءٍ فِي أَيْدِينَا. قَالَ: فَلْيَقُمْ إِلَيْهِ نَفَرٌ مِنْكُمْ، أَرْبَعَةٌ. قَالَ: فَصَعِدَ إِلَيَّ مِنْهُمْ أَرْبَعَةٌ فِي الْجَبَلِ. قَالَ: فَلَمَّا أَمْكَنُونِي مِنَ الْكَلاَمِ قَالَ: قُلْتُ: هَلْ تَعْرِفُونِي؟ قَالُوا: لاَ. وَمَنْ أَنْتَ؟ قَالَ: قُلْتُ: أَنَا سَلَمَةُ بْنُ الأَكْوَعِ. وَالَّذِي كَرَّمَ وَجْهَ مُحَمَّدٍ ﷺ، لاَ أَطْلُبُ رَجُلاً مِنْكُمْ إِلاَّ أَدْرَكْتُهُ. وَلاَ يَطْلُبُنِي رَجُلٌ مِنْكُمْ فَيُدْرِكَنِي. قَالَ أَحَدُهُمْ: أَنَا أَظُنُّ. قَالَ: فَرَجَعُوا. فَمَا بَرِحْتُ مَكَانِي حَتَّىٰ رَأَيْتُ فَوَارِسَ رَسُولِ اللَّهِ ﷺ يَتَخَلَّلُونَ الشَّجَرَ. قَالَ: فَإِذَا أَوَّلُهُمُ الأَخْرَمُ الأَسَدِيُّ، عَلَىٰ إِثْرِهِ أَبُو قَتَادَةَ الأَنْصَارِيُّ، وَعَلَىٰ إِثْرِهِ الْمِقْدَادُ بْنُ الأَسْوَدِ الْكِنْدِيُّ.

قَالَ: فَأَخَذْتُ بِعِنَانِ الأَخْرَمِ. قَالَ: فَوَلَّوْا مُدْبِرِينَ. قُلْتُ: يَا أَخْرَمُ، احْذَرْهُمْ. لاَ يَقْتَطِعُوكَ حَتَّىٰ يَلْحَقَ رَسُولُ اللَّهِ ﷺ وَأَصْحَابُهُ. قَالَ: يَا سَلَمَةُ، إِنْ كُنْتَ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ، وَتَعْلَمُ أَنَّ الْجَنَّةَ حَقٌّ وَالنَّارَ حَقٌّ، فَلاَ تَحُلْ بَيْنِي وَبَيْنَ الشَّهَادَةِ. قَالَ: فَخَلَّيْتُهُ، فَالْتَقَىٰ هُوَ وَعَبْدُ الرَّحْمٰنِ. قَالَ: فَعَقَرَ بِعَبْدِ الرَّحْمٰنِ فَرَسَهُ. وَطَعَنَهُ عَبْدُ الرَّحْمٰنِ فَقَتَلَهُ. وَتَحَوَّلَ عَلَىٰ فَرَسِهِ. وَلَحِقَ أَبُو قَتَادَةَ، فَارِسُ رَسُولِ اللَّهِ ﷺ بِعَبْدِ الرَّحْمٰنِ. فَطَعَنَهُ فَقَتَلَهُ. فَوَالَّذِي كَرَّمَ وَجْهَ مُحَمَّدٍ ﷺ، لَتَبِعْتُهُمْ أَعْدُو عَلَىٰ رِجْلَيَّ. حَتَّىٰ مَا أَرَىٰ وَرَائِي، مِنْ أَصْحَابِ مُحَمَّدٍ ﷺ وَلاَ غُبَارِهِمْ، شَيْئاً. حَتَّىٰ يَعْدِلُوا قَبْلَ غُرُوبِ الشَّمْسِ إِلَىٰ شِعْبٍ فِيهِ مَاءٌ. يُقَالُ لَهُ: ذَا قَرَدٍ. لِيَشْرَبُوا مِنْهُ وَهُمْ عِطَاشٌ. قَالَ: فَنَظَرُوا إِلَيَّ أَعْدُو وَرَاءَهُمْ. فَحَلَّيْتُهُمْ عَنْهُ - يَعْنِي أَجْلَيْتُهُمْ عَنْهُ - فَمَا ذَاقُوا مِنْهُ قَطْرَةً. قَالَ: وَيَخْرُجُونَ فَيَشْتَدُّونَ فِي ثَنِيَّةٍ.

قَالَ: فَأَعْدُو فَأَلْحَقُ رَجُلاً مِنْهُمْ. فَأَصُكُّهُ بِسَهْمٍ فِي نُغْضِ كَتِفِهِ. قَالَ قُلْتُ:

this and I am the son of Al-Akwa'; and today is the day of the defeat for the wicked people." The man said: "May his mother be bereaved of him! Are you Al-Akwa who has been pursuing us since morning?" I said: "Yes, O enemy of yourself, (I'm) the same Akwa."

They left two horses dead tired on the hillock, which I came dragging to The Messenger of Allah "Allah's blessing and peace be upon him". I met Amir who had with him a container having milk and a container having water. I performed ablution with the water and drank the milk. Then I came to The Messenger of Allah "Allah's blessing and peace be upon him" while he was at the (same spring of) water from which I had driven them away. The Messenger of Allah "Allah's blessing and peace be upon him" had captured those camels and everything else I had captured and all the lances and garments I had seized from the polytheists. At the same time, Bilal had slaughtered a she-camel from the camels I had seized from the people, and was roasting its liver and hump for The Messenger of Allah "Allah's blessing and peace be upon him".

I said: "O Messenger of Allah! Let me choose from our people one hundred men in order that I would follow those raiders and I would destroy all of them to the extent that nobody would be left to report the news (of their destruction to their people)." Upon this The Messenger of Allah "Allah's blessing and peace be upon him" laughed so much that his premolar teeth could be visible in the light of the fire. Then he said: "O Salama! Do you think you can do this?" I said: "Yes, by the One Who has dignified you." He said: "Now they have reached the land of Ghatafan." Meanwhile, a man from the (tribe of) Ghatafan came and said: "So and so slaughtered a camel for them. When they exposed its skin, they saw dust (being raised far off). They said: "They (Al-Akwa and his companions) are coming." So they fled away.

When it was morning, The Messenger of Allah "Allah's blessing and peace be upon him" said: "Our best horseman today is Abu Quatada, and our best footman today is Salama." Then he gave me two shares of the booty: the share of a horseman and the share of a footman. He combined both of them for me. When he intended to return to Medina, he made me ride behind him on his she-camel called Al-Atba. While we were proceeding, a man from the Ansar who could not be defeated in a race said: "Is there anyone who could compete (with me) in race to Medina? Is there any competitor?" He kept repeating it. When I heard his talk, I said: "Don't

خُذْهَا وَأَنَا ابْنُ الأَكْوَعِ. وَالْيَوْمُ يَوْمُ الرُّضَّعِ. قَالَ: يَا ثَكِلَتْهُ أُمُّهُ، أَكْوَعُهُ بُكْرَةَ. قَالَ: قُلْتُ: نَعَمْ. يَا عَدُوَّ نَفْسِهِ، أَكْوَعُكَ بُكْرَةَ.

قَالَ: وَأَرْدَوْا فَرَسَيْنِ عَلَىٰ ثَنِيَّةٍ. قَالَ: فَجِئْتُ بِهِمَا أَسُوقُهُمَا إِلَىٰ رَسُولِ اللَّهِ ﷺ.

قَالَ: وَلَحِقَنِي عَامِرٌ بِسَطِيحَةٍ فِيهَا مَذْقَةٌ مِنْ لَبَنٍ وَسَطِيحَةٍ فِيهَا مَاءٌ. فَتَوَضَّأْتُ وَشَرِبْتُ. ثُمَّ أَتَيْتُ رَسُولَ اللَّهِ ﷺ وَهُوَ عَلَى الْمَاءِ الَّذِي حَلأْتُهُمْ عَنْهُ. فَإِذَا رَسُولُ اللَّهِ ﷺ قَدْ أَخَذَ تِلْكَ الإِبِلَ، وَكُلَّ شَيْءٍ اسْتَنْقَذْتُهُ مِنَ الْمُشْرِكِينَ. وَكُلَّ رُمْحٍ وَبُرْدَةٍ. وَإِذَا بِلاَلٌ نَحَرَ نَاقَةً مِنَ الإِبِلِ الَّذِي اسْتَنْقَذْتُ مِنَ الْقَوْمِ. وَإِذَا هُوَ يَشْوِي لِرَسُولِ اللَّهِ ﷺ مِنْ كَبِدِهَا وَسَنَامِهَا.

قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، خَلِّنِي فَأَنْتَخِبُ مِنَ الْقَوْمِ مِئَةَ رَجُلٍ. فَأَتَّبِعُ الْقَوْمَ فَلاَ يَبْقَىٰ مِنْهُمْ مُخْبِرٌ إِلاَّ قَتَلْتُهُ. قَالَ: فَضَحِكَ رَسُولُ اللَّهِ ﷺ حَتَّى بَدَتْ نَوَاجِذُهُ فِي ضَوْءِ النَّارِ. فَقَالَ: «يَا سَلَمَةُ، أَتُرَاكَ كُنْتَ فَاعِلاً؟» قُلْتُ: نَعَمْ. وَالَّذِي أَكْرَمَكَ. فَقَالَ: «إِنَّهُمُ الآنَ لَيُقْرَوْنَ فِي أَرْضِ غَطَفَانَ». قَالَ: فَجَاءَ رَجُلٌ مِنْ غَطَفَانَ. فَقَالَ: نَحَرَ لَهُمْ فُلاَنٌ جَزُوراً. فَلَمَّا كَشَفُوا جِلْدَهَا رَأَوْا غُبَاراً. فَقَالُوا: أَتَاكُمُ الْقَوْمُ. فَخَرَجُوا هَارِبِينَ.

فَلَمَّا أَصْبَحْنَا قَالَ رَسُولُ اللَّهِ ﷺ: «كَانَ خَيْرَ فُرْسَانِنَا الْيَوْمَ أَبُو قَتَادَةَ. وَخَيْرَ رَجَّالَتِنَا سَلَمَةُ».

قَالَ: ثُمَّ أَعْطَانِي رَسُولُ اللَّهِ ﷺ سَهْمَيْنِ: سَهْمَ الْفَارِسِ وَسَهْمَ الرَّاجِلِ. فَجَمَعَهُمَا لِي جَمِيعاً. ثُمَّ أَرْدَفَنِي رَسُولُ اللَّهِ ﷺ وَرَاءَهُ عَلَى الْعَضْبَاءِ. رَاجِعِينَ إِلَى الْمَدِينَةِ. قَالَ: فَبَيْنَمَا نَحْنُ نَسِيرُ. قَالَ: وَكَانَ رَجُلٌ مِنَ الأَنْصَارِ لاَ يُسْبَقُ شَدًّا، قَالَ: فَجَعَلَ يَقُولُ: أَلاَ مُسَابِقٌ إِلَى الْمَدِينَةِ؟ هَلْ مِنْ مُسَابِقٍ؟ فَجَعَلَ يُعِيدُ ذٰلِكَ. قَالَ: فَلَمَّا سَمِعْتُ كَلاَمَهُ قُلْتُ: أَمَا تُكْرِمُ كَرِيماً. وَلاَ تَهَابُ شَرِيفاً؟

you have any regard to a dignified person or respect for a noble man?" He said: "No, unless he is The Messenger of Allah "Allah's blessing and peace be upon him"." I said: "O Messenger of Allah! May my father and mother be sacrificed for you! Let me get down so that I may defeat this man." He said: "If you wish (you can do)."

I said (to the man): "I am coming to you." I turned my feet. sprang up. I gasped (for a while) when one or two elevated places were left and then followed his heel and again gasped (for a while) when one or two elevated places were left and again rushed until I joined him and gave him a blow between his shoulders. I said: "You have been defeated, by Allah." He said: "I think so." In this way, I reached Medina before him. By Allah! we had stayed there no more than three nights when we set out (in an expedition) to Khaibar with The Messenger of Allah "Allah's blessing and peace be upon him". (On the way) my uncle Amir started reciting the following poetic verses for the people: "By Allah! Without Allah (Who has guided us aright) we would have got no guidance, nor would we have given in charity, nor would we have prayed. We could do nothing without Your favour. So please make firm our feet when we meet our enemies, and bless us with tranquility." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Who is this?" Amir said: "it is Amir." He said: "May your Lord forgive you!" he (the narrator) said: Whenever The Messenger of Allah "Allah's blessing and peace be upon him" asked forgiveness for a particular person, surely he would receive martyrdom. Umar Ibn Al-Khattab who was riding on his camel called out: "O Prophet of Allah! Would that you allowed us to enjoy of Amir."

He (the narrator) resumed: When we reached Khaibar, its king Marhab proceeded showing off with his sword and chanting: "Khaibar knows that I am Marhab, who is A fully armed well-tried warrior, when the war comes spreading its flames." My uncle Amir appeared to combat with him, saying: "Khaibar knows that I am Amir, a fully armed experienced person who plunges into wars." They exchanged two strikes. Marhab's sword struck the shield of Amir who bent to attack his opponent from below, but his sword returned against him and cut his medial arm vein, which caused him to die.

He added: I came out and heard some people among the Companions of the Prophet "Allah's blessing and peace be upon him" saying: "Amir's deeds have been lost since he killed himself." I came to the Prophet "Allah's blessing and peace be upon him" weeping and I said: "O

قَالَ: لاَ. إلاَّ أَنْ يَكُونَ رَسُولَ اللَّهِ ﷺ. قَالَ: قُلْتُ: يَا رَسُولَ اللهِ، بِأَبِي وَأُمِّي، ذَرْنِي فَلأُسَابِقَ الرَّجُلَ. قَالَ: «إِنْ شِئْتَ» قَالَ: قُلْتُ: اذْهَبْ إِلَيْكَ. وَثَنَيْتُ رِجْلَيَّ فَطَفَرْتُ فَعَدَوْتُ. قَالَ: فَرَبَطْتُ عَلَيْهِ شَرَفاً أَوْ شَرَفَيْنِ أَسْتَبْقِي نَفَسِي. ثُمَّ عَدَوْتُ فِي إِثْرِهِ. فَرَبَطْتُ عَلَيْهِ شَرَفاً أَوْ شَرَفَيْنِ. ثُمَّ إِنِّي رَفَعْتُ حَتَّىٰ أَلْحَقَهُ. قَالَ: فَأَصُكُّهُ بَيْنَ كَتِفَيْهِ. قَالَ: قُلْتُ: قَدْ سُبِقْتَ وَاللَّهِ. قَالَ: أَنَا أَظُنُّ. قَالَ: فَسَبَقْتُهُ إِلَى الْمَدِينَةِ. قَالَ: فَوَاللَّهِ، مَا لَبِثْنَا إِلاَّ ثَلاَثَ لَيَالٍ حَتَّىٰ خَرَجْنَا إِلَىٰ خَيْبَرَ مَعَ رَسُولِ اللَّهِ ﷺ. قَالَ: فَجَعَلَ عَمِّي عَامِرٌ يَرْتَجِزُ بِالْقَوْمِ:

تَاللَّهِ لَوْلاَ اللَّهُ مَا اهْتَدَيْنَا وَلاَ تَصَدَّقْنَا وَلاَ صَلَّيْنَا
وَنَحْنُ عَنْ فَضْلِكَ مَا اسْتَغْنَيْنَا فَثَبِّتِ الأَقْدَامَ إِنْ لاَقَيْنَا
وَأَنْزِلَنْ سَكِينَةً عَلَيْنَا

فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ هٰذَا؟» قَالَ: أَنَا عَامِرٌ. قَالَ: «غَفَرَ لَكَ رَبُّكَ» قَالَ: وَمَا اسْتَغْفَرَ رَسُولُ اللَّهِ ﷺ لإِنْسَانٍ يَخُصُّهُ إِلا اسْتُشْهِدَ. قَالَ: فَنَادَىٰ عُمَرُ بْنُ الْخَطَّابِ، وَهُوَ عَلَىٰ جَمَلٍ لَهُ: يَا نَبِيَّ اللَّهِ، لَوْلاَ مَا مَتَّعْتَنَا بِعَامِرٍ. قَالَ: فَلَمَّا قَدِمْنَا خَيْبَرَ قَالَ: خَرَجَ مَلِكُهُمْ مَرْحَبٌ يَخْطِرُ بِسَيْفِهِ وَيَقُولُ:

قَدْ عَلِمَتْ خَيْبَرُ أَنِّي مَرْحَبُ شَاكِي السِّلاَحِ بَطَلٌ مُجَرَّبُ
إِذَا الْحُرُوبُ أَقْبَلَتْ تَلَهَّبُ

قَالَ: وَبَرَزَ لَهُ عَمِّي عَامِرٌ، فَقَالَ:

قَدْ عَلِمَتْ خَيْبَرُ أَنِّي عَامِرُ شَاكِي السِّلاحِ بَطَلٌ مُغَامِرُ

قَالَ: فَاخْتَلَفَا ضَرْبَتَيْنِ، فَوَقَعَ سَيْفُ مَرْحَبٍ فِي تُرْسِ عَامِرٍ. وَذَهَبَ عَامِرٌ يَسْفُلُ لَهُ، فَرَجَعَ سَيْفُهُ عَلَىٰ نَفْسِهِ. فَقَطَعَ أَكْحَلَهُ. فَكَانَتْ فِيهَا نَفْسُهُ.

قَالَ سَلَمَةُ: فَخَرَجْتُ فَإِذَا نَفَرٌ مِنْ أَصْحَابِ النَّبِيِّ ﷺ يَقُولُونَ: بَطَلَ عَمَلُ عَامِرٍ. قَتَلَ نَفْسَهُ. قَالَ: فَأَتَيْتُ النَّبِيَّ ﷺ وَأَنَا أَبْكِي. فَقُلْتُ: يَا رَسُولَ اللَّهِ، بَطَلَ عَمَلُ عَامِرٍ؟

Messenger of Allah! Amir's deeds have been lost." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Who said this?" I said: "Some of your Companions." He said: "He has told a lie who said so. No doubt, Amir would receive a double reward."

Then he sent me to Ali who was suffering from sore eyes, and said: "I will give the banner to a man who loves Allah and His Messenger or whom Allah and His Messenger love." I went to Ali, brought him, and I was leading him for he had sore eyes until I took him to The Messenger of Allah "Allah's blessing and peace be upon him", who applied his saliva to his eyes and he recovered. The Messenger of Allah "Allah's blessing and peace be upon him" gave him the banner (and Ali went to combat Marhab). Marhab proceeded chanting: "Khaibar knows that I am Marhab, who is a fully armed well-tried warrior, when war comes spreading its flames." Ali chanted in reply: "I am the one whose mother named him Haidar (one of the names given to the lion), (who is) like a lion of a forest with a terror-striking face. I give my opponents the measure of Sandara in exchange for Sa (i.e. return their attack with one that is much stronger)." He (the narrator) added: Ali struck the head of Marhab and killed him, and the victory (conquest of Khaibar) was at his hands.

This long Hadith was narrated Through a different chain of transmitters.

(...) The same was narrated on the authority of Ikrima Ibn Ammar.

[46] Allah's saying: "And it is He Who has restrained their hands from you and your hands from them in the midst of Mecca, after that He gave you the victory over them. And Allah sees well all that ye do." (The Victory "Al-Fath" 24)

133-(1808) Anas Ibn Malik "Allah be pleased with him" narrated that eighty Persons from the people of Mecca came down upon The Messenger of Allah "Allah's blessing and peace be upon him" from the mountain of Tan'im. They were armed and they wanted to attack the Prophet "Allah's blessing and peace be upon him" and his Companions who were not ready. He (The Prophet) captured them but spared their lives. It was on this occasion that Allah "Exalted and Hallowed be He" revealed: "And it is He Who has restrained their hands from you and your hands from them in the midst of Mecca, after that He gave you the victory over them. And Allah sees well all that ye do." (The Victory "Al-Fath" 24)

قَالَ رَسُولُ اللّهِ ﷺ: «مَنْ قَالَ ذٰلِكَ؟» قَالَ: قُلْتُ: نَاسٌ مِنْ أَصْحَابِكَ. قَالَ: «كَذَبَ مَنْ قَالَ ذٰلِك. بَلْ لَهُ أَجْرُهُ مَرَّتَيْنِ»، ثُمَّ أَرْسَلَنِي إِلىٰ عَلِيٍّ، وَهُوَ أَرْمَدُ. فَقَالَ: «لأُعْطِيَنَّ الرَّايَةَ رَجُلاً يُحِبُّ اللّٰهَ وَرَسُولَهُ، أَوْ يُحِبُّهُ اللّٰهُ وَرَسُولُهُ» قَالَ: فَأَتَيْتُ عَلِيًّا فَجِئْتُ بِهِ أَقُودُهُ، وَهُوَ أَرْمَدُ، حَتَّىٰ أَتَيْتُ بِهِ رَسُولَ اللّٰهِ ﷺ. فَبَسَقَ فِي عَيْنَيْهِ فَبَرَأَ. وَأَعْطَاهُ الرَّايَةَ، وَخَرَجَ مَرْحَبٌ فَقَالَ:

قَدْ عَلِمَتْ خَيْبَرُ أَنِّي مَرْحَبُ شَاكِي السِّلاَحِ بَطَلٌ مُجَرَّبُ
إِذَا الْحُرُوبُ أَقْبَلَتْ تَلَهَّبُ

فَقَالَ عَلِيٌّ:

أَنَا الَّذِي سَمَّتْنِي أُمِّي حَيْدَرَهْ كَلَيْثِ غَابَاتٍ كَرِيهِ الْمَنْظَرَهْ
أُوفِيهِمُ بِالصَّاعِ كَيْلَ السَّنْدَرَهْ

قَالَ: فَضَرَبَ رَأْسَ مَرْحَبٍ فَقَتَلَهُ، ثُمَّ كَانَ الْفَتْحُ عَلَىٰ يَدَيْهِ.

ـ قَالَ إِبْرَاهِيمُ: حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ، عَنْ عِكْرِمَةَ بْنِ عَمَّارٍ، بِهٰذَا الْحَدِيثِ بِطُولِهِ.

(...) ـ وحدّثنا أَحْمَدُ بْنُ يُوسُفَ الأَزْدِيُّ السُّلَمِيُّ: حَدَّثَنَا النَّضْرُ بْنُ مُحَمَّدٍ، عَنْ عِكْرِمَةَ بْنِ عَمَّارٍ، بِهٰذَا.

٤٦ ـ باب قول الله تعالى:
﴿وَهُوَ ٱلَّذِى كَفَّ أَيْدِيَهُمْ عَنكُمْ...﴾ الآية [الفتح: ٢٤]

١٣٣ ـ (١٨٠٨) ـ حدّثني عَمْرُو بْنُ مُحَمَّدٍ النَّاقِدُ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ ثَمَانِينَ رَجُلاً مِنْ أَهْلِ مَكَّةَ هَبَطُوا عَلىٰ رَسُولِ اللّٰهِ ﷺ مِنْ جَبَلِ التَّنْعِيمِ مُتَسَلِّحِينَ. يُرِيدُونَ غِرَّةَ النَّبِيِّ ﷺ وَأَصْحَابِهِ. فَأَخَذَهُمْ سِلْماً، فَاسْتَحْيَاهُمْ. فَأَنْزَلَ اللّٰهُ عَزَّ وَجَلَّ: ﴿وَهُوَ ٱلَّذِى كَفَّ أَيْدِيَهُمْ عَنكُمْ وَأَيْدِيَكُمْ عَنْهُم بِبَطْنِ مَكَّةَ مِنۢ بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ﴾ [الفتح: ٢٤].

[47] The women's taking part with men in the holy battles

134-(1809) Anas "Allah be pleased with him" narrated that on the Day of (the holy battle of) Hunain Umm Sulaim took out a dagger she had. Abu Talha saw her and said: "O Messenger of Allah! This is Umm Sulaim. She is holding a dagger." The Messenger of Allah "Allah's blessing and peace be upon him" asked (her): "Why are you holding this dagger?" She said: "I took it so that I may split open the belly of any unbeliever who comes near me." The Messenger of Allah "Allah's blessing and peace be upon him" smiled. She said: "O Messenger of Allah! Kill those people-other than us-whom you set free (on the day of the Conquest of Mecca). They were defeated from you (and left you alone in the battlefield, because their Islam has not been reliable)." The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Umm Sulaim! Allah is sufficient (against the enemies) and He has done well to us."

(...) The same was narrated on the authority of Ishaq Ibn Abdullah Ibn Abu Talha from Anas "Allah be pleased with him".

135-(1810) Anas Ibn Malik "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" used to let Umm Sulaim and some other women of the Ansar accompany him when he went forth to Jihad. They would provide (the soldiers) with water and treat the wounded people.

136-(1811) Anas Ibn Malik "Allah be pleased with him" narrated: On the Day of (the holy battle of) Uhud some people, being defeated, left the Prophet "Allah's blessing and peace be upon him", but Abu Talha stood before him covering him with a shield. Abu Talha was a skillful archer. He broke two or three bows on that day. Whenever a man passed by carrying a quiver of arrows, he (The Messenger of Allah) would say: "Spare them for Abu Talha." Whenever the Prophet "Allah's blessing and peace be upon him" raised his head to look at the people, Abu Talha would say: "O Prophet of Allah! may my father and my mother sacrifice their lives for you! Do not raise your head lest you would be struck with an arrow shot by the enemy. Let my neck be before your neck." He (the narrator) said: I saw A'isha Bint Abu Bakr and Umm Sulaim. Both of them had tucked up their garments, to the extent that the anklets on their feet were visible. They were carrying water-skins on their backs in order to pour water into the mouths of the people. They would return (to the well), fill them again and then come back to pour water into the mouths of the people. The sword of Abu Talha fell down from his hand twice or thrice because of drowsiness.

٤٧ ـ باب غَزْوَةِ النِّسَاء مَعَ الرِّجَال

١٣٤ ـ (١٨٠٩) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ؛ أَنَّ أُمَّ سُلَيْمٍ اتَّخَذَتْ يَوْمَ حُنَيْنٍ خِنْجَراً. فَكَانَ مَعَهَا، فَرَآهَا أَبُو طَلْحَةَ. فَقَالَ: يَا رَسُولَ اللَّهِ، هٰذِهِ أُمُّ سُلَيْمٍ مَعَهَا خِنْجَرٌ. فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ: «مَا هٰذَا الْخِنْجَرُ؟» قَالَت: اتَّخَذْتُهُ، إِنْ دَنَا مِنِّي أَحَدٌ مِنَ الْمُشْرِكِينَ بَقَرْتُ بِهِ بَطْنَهُ. فَجَعَلَ رَسُولُ اللَّهِ ﷺ يَضْحَكُ. قَالَتْ: يَا رَسُولَ اللَّهِ، اقْتُلْ مَنْ بَعْدَنَا مِنَ الطُّلَقَاءِ انْهَزَمُوا بِكَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «يَا أُمَّ سُلَيْمٍ، إِنَّ اللَّهَ قَدْ كَفَىٰ وَأَحْسَنَ».

(...) ـ وحَدَّثَنِيهِ مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: أَخْبَرَنَا إِسْحَاقُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ. فِي قِصَّةِ أُمِّ سُلَيْمٍ عَنِ النَّبِيِّ ﷺ، مِثْلَ حَدِيثِ ثَابِتٍ.

١٣٥ ـ (١٨١٠) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنا جَعْفَرُ بْنُ سُلَيْمَانَ، عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ. قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَغْزُو بِأُمِّ سُلَيْمٍ. وَنِسْوَةٍ مِنَ الأَنْصَارِ مَعَهُ إِذَا غَزَا، فَيَسْقِينَ الْمَاءَ وَيُدَاوِينَ الْجَرْحَىٰ.

١٣٦ ـ (١٨١١) ـ حدّثنا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمٰنِ الدَّارِمِيُّ: حَدَّثَنا عَبْدُ اللَّهِ بْنُ عَمْرٍو ـ وَهُوَ أَبُو مَعْمَرٍ الْمِنْقَرِيُّ ـ: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ـ وَهُوَ ابْنُ صُهَيْبٍ ـ عَنْ أَنَسِ بْنِ مَالِكٍ. قَالَ: لَمَّا كَانَ يَوْمُ أُحُدٍ انْهَزَمَ نَاسٌ مِنَ النَّاسِ عَنِ النَّبِيِّ ﷺ. وَأَبُو طَلْحَةَ بَيْنَ يَدَي النَّبِيِّ ﷺ مُجَوِّبٌ عَلَيْهِ بِحَجَفَةٍ. قَالَ: وَكَانَ أَبُو طَلْحَةَ رَجُلاً رَامِياً شَدِيدَ النَّزْعِ. وَكَسَرَ يَوْمَئِذٍ قَوْسَيْنِ أَوْ ثَلاَثاً. قَالَ: فَكَانَ الرَّجُلُ يَمُرُّ مَعَهُ الْجَعْبَةُ مِنَ النَّبْلِ. فَيَقُولُ: انْثُرْهَا لأَبِي طَلْحَةَ. قَالَ: وَيُشْرِفُ نَبِيُّ اللَّهِ ﷺ يَنْظُرُ إِلَى الْقَوْمِ. فَيَقُولُ أَبُو طَلْحَةَ: يَا نَبِيَّ اللَّهِ، بِأَبِي أَنْتَ وَأُمِّي! لاَ تُشْرِفْ لاَ يُصِبْكَ سَهْمٌ مِنْ سِهَامِ الْقَوْمِ، نَحْرِي دُونَ نَحْرِكَ. قَالَ: وَلَقَدْ رَأَيْتُ عَائِشَةَ بِنْتَ أَبِي بَكْرٍ وَأُمَّ سُلَيْمٍ وَإِنَّهُمَا لَمُشَمِّرَتَانِ، أَرَىٰ خَدَمَ سُوقِهِمَا. تَنْقُلاَنِ الْقِرَبَ عَلَىٰ مُتُونِهِمَا، ثُمَّ تُفْرِغَانِهِ فِي أَفْوَاهِهِمْ، ثُمَّ تَرْجِعَانِ فَتَمْلآنِهَا، ثُمَّ تَجِيئَانِ تُفْرِغَانِهِ فِي أَفْوَاهِ الْقَوْمِ. وَلَقَدْ وَقَعَ السَّيْفُ مِنْ يَدَيْ أَبِي طَلْحَةَ إِمَّا مَرَّتَيْنِ وَإِمَّا ثَلاَثاً، مِنَ النُّعَاسِ.

[البخاري: كتاب الجهاد والسير، باب غزو النساء وقتالهن...، رقم: ١٨٨٠].

[48] Women participants in jihad might be given something (from the booty) but not a regular share, and prohibition of killing children of the enemy during the war

137-(1812) Yazid Ibn Hurmuz narrated that Najda wrote to Ibn Abbas to tell him about five things. Ibn Abbas said: "Had it not been for (fear that it might be said that) I conceal knowledge, I would not have written anything to him." Najda wrote to him: "Now and then: tell me whether The Messenger of Allah "Allah's blessing and peace be upon him" used to accompany the women in his holy battles, and whether he would fix shares for them from the war booty. (Tell me also) whether he used to kill the children in the war, and when the (time of the) orphanhood should end up. (Inform me) of the one-fifth of the war spoils: for whom it should be given)."

Ibn Abbas "Allah be pleased with both" wrote (in reply) to him: "You wrote to me asking whether The Messenger of Allah "Allah's blessing and peace be upon him" used to accompany the women in his holy battles; and, no doubt, he allowed them to come with him in order that they should treat the wounded persons, and they would get something from the booty, but he (The Prophet) did not fix certain shares for them (as those of the fighters). Moreover, The Messenger of Allah "Allah's blessing and peace be upon him" did not kill the children (in wars), so, do not kill them. You also wrote to me asking about the period at which the orphanhood should end up. By my life! if a man has become bearded but is still incapable of getting his rights from others as well as fulfilling his obligations towards them, (he would be treated as an orphan), but when he can look after his interests like grown-up people, he is no longer an orphan. You wrote to me asking about the one-fifth (of the booty) as to whom it should be given. We (the kinsmen of The Prophet) thought that it would be given to us, but those people (of Umayyads) denied it to us."

138-(...) Yazid Ibn Hurmuz reported that Najda wrote to Ibn Abbas, asking him about many things...and the rest is the same, with the following addition: "The Messenger of Allah "Allah's blessing and peace be upon him" did not kill the children in the wars, so, do not kill them, unless you know about them what Al-Khadir knew about the child he had killed." It was also added: "Moreover, you should be able to distinguish the believer from the unbeliever, in order that you would kill the unbeliever and let the believer."

٤٨ ـ بابُ النِّساءُ الغازياتُ يُرْضَخُ لَهُنَّ ولا يُسْهَمُ، والنَّهْيُ عن قَتْلِ صِبْيَانِ أَهْلِ الحَرْبِ

١٣٧ ـ (١٨١٢) ـ حدّثنا عَبْدُ اللّهِ بْنُ مَسْلَمَةَ بن قَعْنَبٍ: حَدَّثَنَا سُلَيْمَانُ ـ يعْني ابْنَ بِلاَلٍ ـ عَنْ جعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ يزِيدَ بْنِ هُرْمُزَ؛ أَنَّ نَجْدَةَ كَتَبَ إِلَى ابْنِ عَبَّاسٍ يَسْأَلُهُ عَنْ خَمْسِ خِلاَلٍ. فَقَالَ ابْنُ عَبَّاسٍ: لَوْلاَ أَنْ أَكْتُمَ عِلْماً مَا كَتَبْتُ إِلَيْهِ. كَتَبَ إِلَيْهِ نَجْدَةُ: أَمَّا بَعْدُ، فَأَخْبِرْنِي هَلْ كَانَ رَسُولُ اللّهِ ﷺ يَغْزُو بِالنِّسَاءِ؟ وَهَلْ كَانَ يَضْرِبُ لَهُنَّ بِسَهْمٍ؟ وَهلْ كَانَ يَقْتُلُ الصِّبْيَانَ؟ وَمتَىٰ يَنْقَضِي يُتْمُ الْيَتِيمِ؟ وَعَنِ الْخُمُسِ لِمَنْ هُوَ؟

فَكَتَبَ إِلَيْهِ ابْنُ عَبَّاسٍ: كَتَبْتَ تَسْأَلُنِي هَلْ كَانَ رَسُولُ اللّهِ ﷺ يَغْزُو بِالنِّسَاءِ؟ وَقَدْ كَانَ يَغْزُو بِهِنَّ فَيُدَاوِينَ الْجَرْحَىٰ وَيُحْذَيْنَ مِنَ الْغَنِيمَةِ. وَأَمَّا بِسَهْمٍ، فَلَمْ يَضْرِبْ لَهُنَّ. وَإِنَّ رَسُولَ اللّهِ ﷺ لَمْ يَكُنْ يَقْتُلُ الصِّبْيَانَ. فَلاَ تَقْتُلِ الصِّبْيَانَ.

وَكَتَبْتَ تَسْأَلُنِي: مَتَىٰ يَنْقَضِي يُتْمُ الْيَتِيمِ؟ فَلَعَمْرِي إِنَّ الرَّجُلَ لَتَنْبُتُ لِحيَتُهُ وَإِنَّهُ لَضَعِيفُ الأَخْذِ لِنَفْسِهِ، ضَعِيفُ الْعَطَاءِ مِنْهَا، فَإِذَا أَخَذَ لِنَفْسِهِ مِنْ صَالِحِ مَا يَأْخُذُ النَّاسُ، فَقَدْ ذَهَبَ عَنْهُ الْيُتْمُ. وَكَتَبْتَ تَسْأَلُنِي عَنِ الْخُمُسِ لِمَنْ هُوَ؟ وَإِنَّا كُنَّا نَقُولُ: هُوَ لَنَا، فَأَبَىٰ عَلَيْنَا قَوْمُنَا ذَاكَ.

١٣٨ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ. كِلاَهُمَا عَنْ حَاتِمِ بْنِ إِسْمَاعِيلَ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ يَزِيدَ بْنِ هُرْمُزَ؛ أَنَّ نَجْدَةَ كَتَبَ إِلَى ابْنِ عَبَّاسٍ يَسْأَلُهُ عَنْ خِلاَلٍ ... بِمِثْلِ حَدِيثِ سُلَيْمَانَ بْنِ بِلاَلٍ. غَيْرَ أَنَّ فِي حَدِيثِ حَاتِمٍ: وَإِنَّ رَسُولَ اللّهِ ﷺ لَمْ يَكُنْ يَقْتُلُ الصِّبْيَانَ. فَلاَ تَقْتُلِ الصِّبْيَانَ. إِلاَّ أَنْ تَكُونَ تَعْلَمُ مَا عَلِمَ الْخَضِرُ مِنَ الصَّبِيِّ الَّذِي قَتَلَ.

وَزَادَ إِسْحَاقُ فِي حَدِيثِهِ عَنْ حَاتِمٍ: وَتُمَيِّزَ الْمُؤْمِنَ، فَتَقْتُلَ الْكَافِرَ وَتَدَعَ الْمُؤْمِنَ.

139-(...) Yazid Ibn Hurmuz narrated: Najda Ibn Amir Al-Haruri wrote to Ibn Abbas asking him about the slave and the woman as to whether they would get a share from the booty (in case they took part in Jihad) ; about the killing of children (of the enemy in war) ; about the orphan as to when his orphanhood should end up; about the kith and kin (of the Prophet) as to who they are. He said to Yazid: "Write to him. Had it not been for fear that he might fall into folly, I would not have written to him. Write: "You wrote asking about the woman and the slave whether they would get a share of the booty if they participated in Jihad, and there is no fixed shares for them (as those given to the fighting men) except that they might be given something as a reward. You have written asking me about the killing of the children of the enemy in war. No doubt, The Messenger of Allah "Allah's blessing and peace be upon him" did not kill them; and you should not kill them unless you know what (Al-Khadir) the companion of Moses knew about the child he had killed. You wrote asking me about the orphan as to when the period of his orphanhood would end up, so that the expression " orphan" should be removed from him. However, the word " orphan" will not be removed from him until he attains maturity of body and mind. You also wrote asking me about the kith and kin (of the Prophet) as to who they are. We think that it is we, but our people (from the Umayyads) denied us this (right with its resulting privileges)."

(...) Yazid Ibn Hurmuz narrated that Najda wrote to Ibn Abbas, asking him about...and the rest of the Hadith is the same.

140-(...) Yazid Ibn Hurmuz narrated: Najda wrote to Ibn Abbas. I was sitting with Ibn Abbas when he read his letter and wrote its reply. Ibn Abbas said: "Had it not been for preventing him from falling into wickedness, I would not have replied to his letter, may he never be joyful." He wrote in reply to him referring to the share of the kith and kin (of the Prophet from the booty) whom Allah mentioned: "We thought we were the kith and kin of The Messenger of Allah "Allah's blessing and peace be upon him", but our people denied us such a position. You asked about the orphan as to when his orphanhood would end up. When he comes to the age of marriage, attains maturity of mind, and his property is given to him, then he is no longer an orphan. You also asked whether The Messenger of Allah "Allah's blessing and peace be upon him" used to kill the children of the unbelievers in the war. The Messenger of Allah "Allah's blessing and peace be upon him" did not kill any one of their children, and you should not kill

١٣٩ ـ (...) ـ وحدّثنا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ، عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ يَزِيدَ بْنِ هُرْمُزَ. قَالَ: كَتَبَ نَجْدَةُ بْنُ عَامِرٍ الْحَرُورِيُّ إِلَى ابْنِ عَبَّاسٍ يَسْأَلُهُ عَنِ الْعَبْدِ وَالْمَرْأَةِ يَحْضُرَانِ الْمَغْنَمَ، هَلْ يُقْسَمُ لَهُمَا؟ وَعَنْ قَتْلِ الْوِلْدَانِ؟ وَعَنِ الْيَتِيمِ مَتَىٰ يَنْقَطِعُ عَنْهُ الْيُتْمُ؟ وَعَنْ ذَوِي الْقُرْبَىٰ، مَنْ هُمْ؟ فَقَالَ لِيَزِيدَ: اكْتُبْ إِلَيْهِ، فَلَوْلاَ أَنْ يَقَعَ فِي أُحْمُوقَةٍ مَا كَتَبْتُ إِلَيْهِ. اكْتُبْ: إِنَّكَ كَتَبْتَ تَسْأَلُنِي عَنِ الْمَرْأَةِ وَالْعَبْدِ يَحْضُرَانِ الْمَغْنَمَ، هَلْ يُقْسَمُ لَهُمَا شَيْءٌ؟ وَإِنَّهُ لَيْسَ لَهُمَا شَيْءٌ، إِلاَّ أَنْ يُحْذَيَا. وَكَتَبْتَ تَسْأَلُنِي عَنْ قَتْلِ الْوِلْدَانِ؟ وَإِنَّ رَسُولَ اللَّهِ ﷺ لَمْ يَقْتُلْهُمْ. وَأَنْتَ فَلاَ تَقْتُلْهُمْ. إِلاَّ أَنْ تَعْلَمَ مِنْهُمْ مَا عَلِمَ صَاحِبُ مُوسَىٰ مِنَ الْغُلاَمِ الَّذِي قَتَلَهُ. وَكَتَبْتَ تَسْأَلُنِي عَنِ الْيَتِيمِ، مَتَىٰ يَنْقَطِعُ عَنْهُ اسْمُ الْيُتْمِ؟ وَإِنَّهُ لاَ يَنْقَطِعُ عَنْهُ اسْمُ الْيُتْمِ حَتَّىٰ يَبْلُغَ وَيُؤْنَسَ مِنْهُ رُشْدٌ. وَكَتَبْتَ تَسْأَلُنِي عَنْ ذَوِي الْقُرْبَىٰ، مَنْ هُمْ؟ وَإِنَّا زَعَمْنَا أَنَّا هُمْ. فَأَبَىٰ ذٰلِكَ عَلَيْنَا قَوْمُنَا.

(...) ـ وحدّثناه عَبْدُ الرَّحْمٰنِ بْنُ بِشْرٍ الْعَبْدِيُّ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أُمَيَّةَ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ. عَنْ يَزِيدَ بْنِ هُرْمُزَ. قَالَ: كَتَبَ نَجْدَةُ إِلَى ابْنِ عَبَّاسٍ، وَسَاقَ الْحَدِيثَ بِمِثْلِهِ.

ـ قَالَ أَبُو إِسْحَاقَ: حَدَّثَنِي عَبْدُ الرَّحْمٰنِ بْنُ بِشْرٍ: حَدَّثَنَا سُفْيَانُ. بِهٰذَا الْحَدِيثِ، بِطُولِهِ.

١٤٠ ـ (...) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا وَهْبُ بْنُ جَرِيرِ بْنِ حَازِمٍ: حَدَّثَنِي أَبِي. قَالَ: سَمِعْتُ قَيْساً يُحَدِّثُ، عَنْ يَزِيدَ بْنِ هُرْمُزَ (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ ـ وَاللَّفْظُ لَهُ ـ. قَالَ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ: حَدَّثَنِي قَيْسُ بْنُ سَعْدٍ، عَنْ يَزِيدَ بْنِ هُرْمُزَ. قَالَ: كَتَبَ نَجْدَةُ بْنُ عَامِرٍ إِلَى ابْنِ عَبَّاسٍ. قَالَ: فَشَهِدْتُ ابْنَ عَبَّاسٍ حِينَ قَرَأَ كِتَابَهُ وَحِينَ كَتَبَ جَوَابَهُ. وَقَالَ ابْنُ عَبَّاسٍ: وَاللَّهِ، لَوْلاَ أَنْ أَرُدَّهُ عَنْ نَتْنٍ يَقَعُ فِيهِ مَا كَتَبْتُ إِلَيْهِ. وَلاَ نُعْمَةَ عَيْنٍ. قَالَ: فَكَتَبَ إِلَيْهِ: إِنَّكَ سَأَلْتَ عَنْ سَهْمِ ذِي الْقُرْبَىٰ الَّذِي ذَكَرَ اللَّهُ، مَنْ هُمْ؟ وَإِنَّا كُنَّا نَرَىٰ أَنَّ قَرَابَةَ رَسُولِ اللَّهِ ﷺ هُمْ نَحْنُ. فَأَبَىٰ ذٰلِكَ عَلَيْنَا قَوْمُنَا. وَسَأَلْتَ عَنِ الْيَتِيمِ، مَتَىٰ يَنْقَضِي يُتْمُهُ؟ وَإِنَّهُ إِذَا بَلَغَ النِّكَاحَ وَأُونِسَ مِنْهُ رُشْدٌ وَدُفِعَ إِلَيْهِ مَالُهُ، فَقَدِ انْقَضَىٰ يُتْمُهُ.

any one of them, unless you know about them what Al-Khadir knew about the boy he had killed. You asked whether there is a fixed share of the booty for women and slaves in case they take part in a battle. There is no fixed share for them except that they might be given something as a reward from the war booty."

141-(...) Yazid Ibn Hurmuz narrated: Najda wrote to Ibn Abbas, and he mentioned a portion of the tradition, but he did not mention the Hadith in full as we narrated earlier.

142-(1812) Umm Atiyya Al-Ansariyya narrated: I took part with The Messenger of Allah "Allah's blessing and peace be upon him" in seven holy battles. I used to stay behind in the camp of men, cook their food, treat the wounded persons and nurse the patients.

(...) The same was narrated on the authority of Hisham Ibn Hassan, with the same chain of transmitters.

[49] The number of the holy battles of The Prophet "Allah's blessing and peace be upon him"

143-(1254) Abu Ishaq narrated: Abdullah Ibn Yazid got out in order to lead the prayer of asking Allah for rain. He offered two Rak'as, and then invoked Allah to provide them with rain. He (the narrator) added: On that day, I met Zaid Ibn Arqam, between him and me there was none but a man, (or there was a man between me and him). I asked him: "How many holy battles did The Messenger of Allah "Allah's blessing and peace be upon him" lead?" he said: "Nineteen." I said: "How many ones in which did you take part with him?" he said: "Seventeen." I asked: "Which holy battle was the first?" he said: "Dhat Al-Usair (or Dhat Al-Ushair)."

144-(...) Abu Ishaq narrated that he heard Zaid Ibn Arqam saying that The Messenger of Allah "Allah's blessing and peace be upon him" led nineteen holy battles, and he performed Hajj only once after he had emigrated, i.e. the Farewell Hajj.

145-(1813) Abu Az-Zubair narrated that he heard Jabir Ibn Abdullah "Allah be pleased with both" saying: I took part with The Messenger of Allah "Allah's blessing and peace be upon him" in nineteen holy battles. Jabir said: I did neither attend the holy battle of Badr, nor did I take part in the holy battle of Uhud, from which my father prevented me (to take part in order to take care of my sisters). When Abdullah (my father) was martyred on the (holy battle of) Uhud, I never failed to take part in any holy battle with The Messenger of Allah "Allah's blessing and peace be upon him".

وَسَأَلْتَ: هَلْ كَانَ رَسُولُ اللَّهِ ﷺ يَقْتُلُ مِنْ صِبْيَانِ الْمُشْرِكِينَ أَحَداً؟ فَإِنَّ رَسُولَ اللَّهِ ﷺ لَمْ يَكُنْ يَقْتُلُ مِنْهُمْ أَحَداً. وَأَنْتَ، فَلاَ تَقْتُلْ مِنْهُمْ أَحَداً، إِلاَّ أَنْ تَكُونَ تَعْلَمُ مِنْهُمْ مَا عَلِمَ الْخَضِرُ مِنَ الْغُلاَمِ حِينَ قَتَلَهُ. وَسَأَلْتَ عَنِ الْمَرْأَةِ وَالْعَبْدِ، هَلْ كَانَ لَهُمَا سَهْمٌ مَعْلُومٌ، إِذَا حَضَرُوا الْبَأْسَ؟ فَإِنَّهُمْ لَمْ يَكُنْ لَهُمْ سَهْمٌ مَعْلُومٌ. إِلاَّ أَنْ يُحْذَيَا مِنْ غَنَائِمِ الْقَوْمِ.

١٤١ ـ (...) ـ وحدّثني أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا زَائِدَةُ: حَدَّثَنَا سُلَيْمَانُ الأَعْمَشُ، عَنِ الْمُخْتَارِ بْنِ صَيْفِيٍّ، عَنْ يَزِيدَ بْنِ هُرْمُزَ. قَالَ: كَتَبَ نَجْدَةُ إِلَى ابْنِ عَبَّاسٍ... فَذَكَرَ بَعْضَ الْحَدِيثِ. وَلَمْ يُتِمَّ الْقِصَّةَ. كَإِتْمَامِ مَنْ ذَكَرْنَا حَدِيثَهُمْ.

١٤٢ ـ (١٨١٢) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ هِشَامٍ، عَنْ حَفْصَةَ بِنْتِ سِيرِينَ، عَنْ أُمِّ عَطِيَّةَ الأَنْصَارِيَّةِ. قَالَتْ: غَزَوْتُ مَعَ رَسُولِ اللَّهِ ﷺ سَبْعَ غَزَوَاتٍ. أَخْلُفُهُمْ فِي رِحَالِهِمْ. فَأَصْنَعُ لَهُمُ الطَّعَامَ، وَأُدَاوِي الْجَرْحَىٰ، وَأَقُومُ عَلَى الْمَرْضَىٰ.

(...) ـ **وحدّثنا** عَمْرٌو النَّاقِدُ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: حَدَّثَنَا هِشَامُ بْنُ حَسَّانَ، بِهٰذَا الإِسْنَادِ... نَحْوَهُ.

٤٩ ـ باب عَدَدِ غَزَوَاتِ النَّبِيِّ ﷺ

١٤٣ ـ (١٢٥٤) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ ـ وَاللَّفْظُ لاِبْنِ الْمُثَنَّى ـ قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ؛ أَنَّ عَبْدَ اللَّهِ بْنَ يَزِيدَ خَرَجَ يَسْتَسْقِي بِالنَّاسِ. فَصَلَّى رَكْعَتَيْنِ ثُمَّ اسْتَسْقَىٰ. قَالَ: فَلَقِيتُ يَوْمَئِذٍ زَيْدَ بْنَ أَرْقَمَ. وَقَالَ: لَيْسَ بَيْنِي وَبَيْنَهُ غَيْرُ رَجُلٍ، أَوْ بَيْنِي وَبَيْنَهُ رَجُلٌ. قَالَ: فَقُلْتُ لَهُ: كَمْ غَزَا رَسُولُ اللَّهِ ﷺ؟ قَالَ: تِسْعَ عَشْرَةَ. فَقُلْتُ: كَمْ غَزَوْتَ أَنْتَ مَعَهُ؟ قَالَ: سَبْعَ عَشْرَةَ غَزْوَةً. قَالَ: فَقُلْتُ: فَمَا أَوَّلُ غَزْوَةٍ غَزَاهَا؟ قَالَ: ذَاتُ الْعُسَيْرِ أَوِ الْعُشَيْرِ.

[البخاري: كتاب الاستسقاء، باب الدعاء في الاستسقاء قائماً، رقم: ١٠٢٣].

١٤٤ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَىٰ بْنُ آدَمَ: حَدَّثَنَا زُهَيْرٌ، عَنْ أَبِي إِسْحَاقَ، عَنْ زَيْدِ بْنِ أَرْقَمَ، سَمِعَهُ مِنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ غَزَا تِسْعَ عَشْرَةَ غَزْوَةً، وَحَجَّ بَعْدَ مَا هَاجَرَ حَجَّةً لَمْ يَحُجَّ غَيْرَهَا. حَجَّةَ الْوَدَاعِ.

١٤٥ ـ (١٨١٣) ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا زَكَرِيَّاءُ: أَخْبَرَنَا أَبُو الزُّبَيْرِ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: غَزَوْتُ مَعَ رَسُولِ اللَّهِ ﷺ تِسْعَ عَشْرَةَ غَزْوَةً.

قَالَ جَابِرٌ: لَمْ أَشْهَدْ بَدْراً وَلاَ أُحُداً. مَنَعَنِي أَبِي، فَلَمَّا قُتِلَ عَبْدُ اللَّهِ يَوْمَ أُحُدٍ، لَمْ أَتَخَلَّفْ عَنْ رَسُولِ اللَّهِ ﷺ فِي غَزْوَةٍ قَطُّ.

146-(1814) Abdullah Ibn Buraida narrated from his father: The Messenger of Allah "Allah's blessing and peace be upon him" led nineteen holy battles, in eight of which he fought himself.

147-(...) Abdullah Ibn Buraida narrated from his father that he took part with The Messenger of Allah "Allah's blessing and peace be upon him" in sixteen holy battles.

148-(1815) Yazid Ibn Abu Ubaid narrated: I heard Salama saying: I took part in seven holy battles with The Messenger of Allah "Allah's blessing and peace be upon him", and I took part in nine of his detachments which he dispatched, once led by Abu Bakr, and once led by Usama Ibn Zaid (and so on).

(...) The same was narrated on the authority of Hatim, with the same chain of transmitters, except that he mentioned that they were seven holy battles and seven detachments.

[50] The holy battle of Dhat Ar-Riqa

149-(1816) Abu Burda narrated from Abu Musa "Allah be pleased with him": "We went out in the company of The Prophet "Allah's blessing and peace be upon him" for a holy battle. Every six persons of us had (to ride) one camel alternately. So, (in view of excessive walking) our feet became thin. My feet became thin and my nail dropped. We used to wrap our feet with the pieces of cloth. For this reason, the holy battle was named the holy battle of The Pieces of Cloth (Dhat Ar-Riqa) as we wrapped our feet with those pieces of cloth." Abu Burda told: It is true that Abu Musa narrated this tradition, but later on, he disliked (narrating) it, as if it seemed that he disliked to disclose a good deed he had done. Abu Usama said: Others than Buraid added: "And Allah would give reward for it."

[51] Undesirability to seek for the help of an unbeliever in war

150-(1817) A'isha "Allah be pleased with her", the wife of the Prophet "Allah's blessing and peace be upon him", narrated: The Messenger of Allah "Allah's blessing and peace be upon him" set out for Badr. When he reached Harrat Al-Wabara (a place four miles from Medina) a man met him, and he was famous for his bravery and courage. The Companions of The Messenger of Allah "Allah's blessing and peace be upon him" were happy to see him. He said (to The Prophet): "I came in order to follow you and get a share from the booty." The Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Do you believe in Allah and His Messenger?" He said: "No." The Messenger of Allah "Allah's blessing and

١٤٦ ـ (١٨١٤) ـ **وحدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ. (ح) وَحَدَّثَنَا سَعِيدُ بْنُ مُحَمَّدٍ الْجَرْمِيُّ: حَدَّثَنَا أَبُو تُمَيْلَةَ. قَالاَ جَمِيعاً: حَدَّثَنَا حُسَيْنُ بْنُ وَاقِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، قَالَ: غَزَا رَسُولُ اللَّهِ ﷺ تِسْعَ عَشْرَةَ غَزْوَةً. قَاتَلَ فِي ثَمَانٍ مِنْهُنَّ.

وَلَمْ يَقُلْ أَبُو بَكْرٍ: مِنْهُنَّ. وَقَالَ فِي حَدِيثِهِ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ.

١٤٧ ـ (...) ـ **وحدّثني** أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ كَهْمَسٍ، عَنِ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ؛ أَنَّهُ قَالَ: غَزَا مَعَ رَسُولِ اللَّهِ ﷺ سِتَّ عَشْرَةَ غَزْوَةً.

[البخاري: كتاب المغازي، باب كم غزا النبي ﷺ، رقم: ٤٤٧٣].

١٤٨ ـ (١٨١٥) ـ **حدّثنا** مُحَمَّدُ بْنُ عَبَّادٍ: حَدَّثَنَا حَاتِمٌ ـ يَعْنِي ابْنَ إِسْمَاعِيلَ ـ عَنْ يَزِيدَ ـ وَهُوَ ابْنُ أَبِي عُبَيْدٍ ـ قَالَ: سَمِعْتُ سَلَمَةَ يَقُولُ: غَزَوْتُ مَعَ رَسُولِ اللَّهِ ﷺ سَبْعَ غَزَوَاتٍ. وَخَرَجْتُ، فِيمَا يَبْعَثُ مِنَ الْبُعُوثِ، تِسْعَ غَزَوَاتٍ. مَرَّةً عَلَيْنَا أَبُو بَكْرٍ، وَمَرَّةً عَلَيْنَا أُسَامَةُ بْنُ زَيْدٍ.

(...) ـ **وحدّثنا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا حَاتِمٌ، بِهٰذَا الإِسْنَادِ، غَيْرَ أَنَّهُ قَالَ، فِي كِلْتَيْهِمَا: سَبْعَ غَزَوَاتٍ.

[البخاري: كتاب المغازي، باب بعث النبي ﷺ أسامة بن زيد...، رقم: ٤٢٧٠].

٥٠ ـ باب غَزْوَةِ ذاتِ الرِّقَاعِ

١٤٩ ـ (١٨١٦) ـ **حدّثنا** أَبُو عَامِرٍ عَبْدُ اللَّهِ بْنُ بَرَّادٍ الأَشْعَرِيُّ وَمُحَمَّدُ بْنُ الْعَلاَءِ الْهَمْدَانِيُّ ـ وَاللَّفْظُ لأَبِي عَامِرٍ ـ. قَالاَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ بُرَيْدِ بْنِ أَبِي بُرْدَةَ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى. قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي غَزَاةٍ، وَنَحْنُ سِتَّةُ نَفَرٍ. بَيْنَنَا بَعِيرٌ نَعْتَقِبُهُ. قَالَ: فَنَقِبَتْ أَقْدَامُنَا، فَنَقِبَتْ قَدَمَايَ وَسَقَطَتْ أَظْفَارِي، فَكُنَّا نَلُفُّ عَلَىٰ أَرْجُلِنَا الْخِرَقَ، فَسُمِّيَتْ غَزْوَةَ ذَاتِ الرِّقَاعِ، لِمَا كُنَّا نُعَصِّبُ عَلَىٰ أَرْجُلِنَا مِنَ الْخِرَقِ.

قَالَ أَبُو بُرْدَةَ: فَحَدَّثَ أَبُو مُوسَىٰ بِهٰذَا الْحَدِيثِ. ثُمَّ كَرِهَ ذٰلِكَ. قَالَ: كَأَنَّهُ كَرِهَ أَنْ يَكُونَ شَيْئاً مِنْ عَمَلِهِ أَفْشَاهُ.

قَالَ أَبُو أُسَامَةَ: وَزَادَنِي غَيْرُ بُرَيْدٍ: وَاللَّهُ يُجْزِي بِهِ.

[البخاري: كتاب المغازي، باب غزوة ذات الرقاع، رقم: ٤١٢٨].

٥١ ـ بابُ كراهة الاسْتِعَانَةِ في الغَزْوِ بِكَافِرٍ

١٥٠ ـ (١٨١٧) ـ **حدّثني** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ، عَنْ مَالِكٍ. (ح) وَحَدَّثَنِيهِ أَبُو الطَّاهِرِ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ وَهْبٍ، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنِ الْفُضَيْلِ بْنِ أَبِي عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ نِيَارٍ الأَسْلَمِيِّ، عَنْ عُرْوَةَ بْنِ

peace be upon him" said: "Go back, I will never seek for the help of a pagan." He went on until we reached Shajara, where the man met him once again and (offered the same suggestion). He (The Prophet) asked him the same and the man gave the same reply. He said: "Go back, I will never seek for the help of an infidel." The man returned and met him (for the third time) at Al-Baida where he (The Prophet) asked him the same he had asked earlier: "Do you believe in Allah and His Messenger?" The man said: "Yes." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Then come along with us.

الزُّبَيْرِ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ؛ أَنَّهَا قَالَتْ: خَرَجَ رَسُولُ اللَّهِ ﷺ قِبَلَ بَدْرٍ، فَلَمَّا كَانَ بِحَرَّةِ الْوَبَرَةِ أَدْرَكَهُ رَجُلٌ. قَدْ كَانَ يُذْكَرُ مِنْهُ جُرْأَةٌ وَنَجْدَةٌ. فَفَرِحَ أَصْحَابُ رَسُولِ اللَّهِ ﷺ حِينَ رَأَوْهُ، فَلَمَّا أَدْرَكَهُ قَالَ لِرَسُولِ اللَّهِ ﷺ: جِئْتُ لأَتَّبِعَكَ وَأُصِيبَ مَعَكَ. قَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «تُؤْمِنُ بِاللَّهِ وَرَسُولِهِ؟» قَالَ: لاَ. قَالَ: «فَارْجِعْ. فَلَنْ أَسْتَعِينَ بِمُشْرِكٍ».

قَالَتْ: ثُمَّ مَضَىٰ. حَتَّىٰ إِذَا كُنَّا بِالشَّجَرَةِ أَدْرَكَهُ الرَّجُلُ. فَقَالَ لَهُ كَمَا قَالَ أَوَّلَ مَرَّةٍ. فَقَالَ لَهُ النَّبِيُّ ﷺ كَمَا قَالَ أَوَّلَ مَرَّةٍ. قَالَ: «فَارْجِعْ فَلَنْ أَسْتَعِينَ بِمُشْرِكٍ». قَالَ: ثُمَّ رَجَعَ فَأَدْرَكَهُ بِالْبَيْدَاءِ. فَقَالَ لَهُ كَمَا قَالَ أَوَّلَ مَرَّةٍ: «تُؤْمِنُ بِاللَّهِ وَرَسُولِهِ؟» قَالَ: نَعَمْ. فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «فَانْطَلِقْ».

(33) The Book Of Ruling

[1] The people are subservient to Quraish and the caliphate is the right of those of Quraish

1-(1818) Abu Huraira "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "The people are subservient to the Quraish: the Muslims among them being subservient to the Muslims among them, and the unbelievers among them being subservient to the unbelievers among them."

2-(...) Hammam Ibn Munabbih narrated: This is one of the traditions narrated by Abu Huraira "Allah be pleased with him" from The Messenger of Allah "Allah's blessing and peace be upon him" who said: "The people are subservient to the Quraish: the Muslims among them being subservient to the Muslims among them, and the unbelievers among them being subservient to the unbelievers among them."

3-(1819) Jabir Ibn Abdullah "Allah be pleased with both" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "The People are subservient to Quraish in good as well as evil (i.e. in the conventions of Islamic as well as pre-Islamic period of ignorance)."

4-(1820) Abdullah "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "The matter (of ruling) will remain among the Quraish even if only two persons survive (on the earth)."

5-(1821) Jabir Ibn Samura "Allah be pleased with him" narrated: I entered with my father upon The Prophet "Allah's blessing and peace be upon him" and I heard him saying: "This matter (of ruling) will not end until there have been twelve Caliphs among them." Then he (The Prophet) said something that I could not hear. I said to my father: "What did he say?" He said: "He said: "All of them will be from (the people of) Quraish.""

6-(...) Jabir Ibn Samura "Allah be pleased with him" narrated: I heard The Prophet "Allah's blessing and peace be upon him" saying: "The affairs of the people will continue to be conducted (well) until they have been governed by twelve men." Then The Prophet "Allah's blessing and peace be upon him" said something that I could not hear. I said to my father: "What did The Prophet "Allah's blessing and peace be upon him" say?" He said: "(He said☺ "All of them will be from (the people of) Quraish.""

٣٣ ـ كتاب الإمَارَة

١ ـ باب: «الناسُ تبعٌ لقُريشٍ»، والخلافة في قريش

١ ـ (١٨١٨) ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ وَقُتَيْبَةُ بْنُ سَعِيدٍ. قَالاَ: حَدَّثَنَا الْمُغِيرَةُ ـ يَعْنِيَانِ الْحِزَامِيَّ ـ. (ح) وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَعَمْرٌو النَّاقِدُ. قَالاَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ. كِلاَهُمَا عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ. وَفِي حَدِيثِ زُهَيْرٍ: يَبْلُغُ بِهِ النَّبِيَّ ﷺ. وَقَالَ عَمْرٌو: رِوَايَةً: «النَّاسُ تَبَعٌ لِقُرَيْشٍ فِي هٰذَا الشَّأْنِ. مُسْلِمُهُمْ لِمُسْلِمِهِمْ، وَكَافِرُهُمْ لِكَافِرِهِمْ».

[البخاري: كتاب المناقب، باب قول الله تعالى: ﴿يا أيها الناس إنا خلقناكم...﴾، رقم: ٣٤٩٥]

٢ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ. قَالَ: هٰذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ. فَذَكَرَ أَحَادِيثَ مِنْهَا: وَقَالَ رَسُولُ اللَّهِ ﷺ: «النَّاسُ تَبَعٌ لِقُرَيْشٍ فِي هٰذَا الشَّأْنِ. مُسْلِمُهُمْ تَبَعٌ لِمُسْلِمِهِمْ، وَكَافِرُهُمْ تَبَعٌ لِكَافِرِهِمْ».

٣ ـ (١٨١٩) ـ وحدّثني يَحْيَىٰ بْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا رَوْحٌ: حَدَّثَنَا ابْنُ جُرَيْجٍ: حَدَّثَنِي أَبُو الزُّبَيْرِ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: قَالَ النَّبِيُّ ﷺ: «النَّاسُ تَبَعٌ لِقُرَيْشٍ فِي الْخَيْرِ وَالشَّرِّ».

٤ ـ (١٨٢٠) ـ وحدّثنا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ: حَدَّثَنَا عَاصِمُ بْنُ مُحَمَّدِ بْنِ زَيْدٍ، عَنْ أَبِيهِ. قَالَ: قَالَ عَبْدُ اللَّهِ: قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ يَزَالُ هٰذَا الأَمْرُ فِي قُرَيْشٍ، مَا بَقِيَ مِنَ النَّاسِ اثْنَانِ».

[البخاري: كتاب المناقب، باب مناقب قريش، رقم: ٣٥٠١].

٥ ـ (١٨٢١) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا جَرِيرٌ، عَنْ حُصَيْنٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ. قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ. (ح) وَحَدَّثَنَا رِفَاعَةُ بْنُ الْهَيْثَمِ الْوَاسِطِيُّ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا خَالِدٌ ـ يَعْنِي ابْنَ عَبْدِ اللَّهِ الطَّحَّانَ ـ عَنْ حُصَيْنٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ. قَالَ: دَخَلْتُ مَعَ أَبِي عَلَى النَّبِيِّ ﷺ. فَسَمِعْتُهُ يَقُولُ: «إِنَّ هٰذَا الأَمْرَ لاَ يَنْقَضِي حَتَّىٰ يَمْضِيَ فِيهِمُ اثْنَا عَشَرَ خَلِيفَةً». قَالَ: ثُمَّ تَكَلَّمَ بِكَلاَمٍ خَفِيَ عَلَيَّ. قَالَ: فَقُلْتُ لأَبِي: مَا قَالَ؟ قَالَ: «كُلُّهُمْ مِنْ قُرَيْشٍ».

٦ ـ (...) ـ حدّثنا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ. قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «لاَ يَزَالُ أَمْرُ النَّاسِ مَاضِياً مَا وَلِيَهُمُ اثْنَا عَشَرَ رَجُلاً». ثُمَّ تَكَلَّمَ النَّبِيُّ ﷺ بِكَلِمَةٍ خَفِيَتْ عَلَيَّ، فَسَأَلْتُ أَبِي: مَاذَا قَالَ رَسُولُ اللَّهِ ﷺ؟ فَقَالَ: «كُلُّهُمْ مِنْ قُرَيْشٍ».

[البخاري: كتاب الأحكام، باب الاستخلاف، رقم: ٧٢٢٢].

(...) This Hadith was narrated on the authority of Jabir Ibn Samura through another chain of transmitters, without mentioning: "The affairs of the people will continue to be conducted (well)"

7-(...) Jabir Ibn Samura "Allah be pleased with him" narrated: I heard The Prophet "Allah's blessing and peace be upon him" saying: "Islam will continue to be triumphant until there have been twelve Caliphs." Then The Prophet "Allah's blessing and peace be upon him" said something that I could not hear. I said to my father: "What did The Prophet "Allah's blessing and peace be upon him" say?" He said: "(He said:) "All of them will be from (the people of) Quraish.""

8-(...) Jabir Ibn Samura "Allah be pleased with him" narrated: I heard The Prophet "Allah's blessing and peace be upon him" saying: "Islam will continue to be triumphant until there have been twelve Caliphs." Then he (The Prophet) said something that I could not hear. I said to my father: "What did he (The Prophet) say?" He said: "(He said:) "All of them will be from (the people of) Quraish.""

9-(...) Jabir Ibn Samura "Allah be pleased with him" narrated: I went with my father to The Messenger of Allah "Allah's blessing and peace be upon him" whom I heard saying: "This religion would continue to remain powerful and dominant until there have been twelve Caliphs." Then he said something, which I couldn't catch on account of the noise of the people. I asked my father: "What did he say?" My father said: "He said that all of them will be from (the people of) Quraish."

10-(1822) Amir Ibn Sa'd Ibn Abu Waqqas narrated: I wrote (a message) to Jabir Ibn Samura and sent it to him through my servant Nafi', asking him to tell me something he had heard from The Messenger of Allah "Allah's blessing and peace be upon him". He wrote to me (in reply): I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying on Friday evening, the day on which Al-Aslami was stoned to death (for committing fornication): "The Islamic religion will continue until the Hour has been established, or you have been governed by twelve Caliphs, all of whom will be from (the people of) Quraish." I also heard him saying: "A small patch from the Muslims will capture the white palace, the headquarters of Khosrau or his descendants." I also heard him saying: "Before (the establishment of) the Day of Judgment there will appear many impostors. So, beware of them." I also heard him saying: "When Allah gives wealth to any one of you, he should first spend it on himself and his

(...) ـ **وحدّثنا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ سِمَاكٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ، عَنِ النَّبِيِّ ﷺ... بِهٰذَا الْحَدِيثِ. وَلَمْ يَذْكُرْ «لاَ يَزَالُ أَمْرُ النَّاسِ مَاضِياً».

٧ ـ (...) ـ **حدّثنا** هَدَّابُ بْنُ خَالِدٍ الأَزْدِيُّ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ سِمَاكِ بْنِ حَرْبٍ. قَالَ: سَمِعْتُ جَابِرَ بْنَ سَمُرَةَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لاَ يَزَالُ الإِسْلاَمُ عَزِيزاً إِلَى اثْنَيْ عَشَرَ خَلِيفَةً» ثُمَّ قَالَ كَلِمَةً لَمْ أَفْهَمْهَا. فَقُلْتُ لأَبِي: مَا قَالَ؟ فَقَالَ: «كُلُّهُمْ مِنْ قُرَيْشٍ».

٨ ـ (...) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ دَاوُدَ، عَنِ الشَّعْبِيِّ، عَنْ جَابِرِ بْنِ سَمُرَةَ. قَالَ: قَالَ النَّبِيُّ ﷺ: «لاَ يَزَالُ هٰذَا الأَمْرُ عَزِيزاً إِلَى اثْنَيْ عَشَرَ خَلِيفَةً». قَالَ: ثُمَّ تَكَلَّمَ بِشَيْءٍ لَمْ أَفْهَمْهُ، فَقُلْتُ لأَبِي: مَا قَالَ؟ فَقَالَ: «كُلُّهُمْ مِنْ قُرَيْشٍ».

٩ ـ (...) ـ **حدّثنا** نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا ابْنُ عَوْنٍ. (ح) وَحَدَّثَنَا أَحْمَدُ بْنُ عُثْمَانَ النَّوْفَلِيُّ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا أَزْهَرُ: حَدَّثَنَا ابْنُ عَوْنٍ، عَنِ الشَّعْبِيِّ، عَنْ جَابِرِ بْنِ سَمُرَةَ. قَالَ: انْطَلَقْتُ إِلَىٰ رَسُولِ اللَّهِ ﷺ وَمَعِي أَبِي. فَسَمِعْتُهُ يَقُولُ: «لاَ يَزَالُ هٰذَا الدِّينُ عَزِيزاً مَنِيعاً إِلَى اثْنَيْ عَشَرَ خَلِيفَةً» فَقَالَ كَلِمَةً صَمَّنِيهَا النَّاسُ، فَقُلْتُ لأَبِي: مَا قَالَ؟ قَالَ: «كُلُّهُمْ مِنْ قُرَيْشٍ».

١٠ ـ (١٨٢٢) ـ **حدّثنا** قُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. قَالاَ: حَدَّثَنَا حَاتِمٌ ـ وَهُوَ ابْنُ إِسْمَاعِيلَ ـ عَنِ الْمُهَاجِرِ بْنِ مِسْمَارٍ، عَنْ عَامِرِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ. قَالَ: كَتَبْتُ إِلَىٰ جَابِرِ بْنِ سَمُرَةَ، مَعَ غُلاَمِي نَافِعٍ: أَنْ أَخْبِرْنِي بِشَيْءٍ سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ ﷺ. قَالَ: فَكَتَبَ إِلَيَّ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ، يَوْمَ جُمُعَةٍ، عَشِيَّةَ رُجِمَ الأَسْلَمِيُّ، يَقُولُ: «لاَ يَزَالُ الدِّينُ قَائِماً حَتَّىٰ تَقُومَ السَّاعَةُ. أَوْ يَكُونَ عَلَيْكُمُ اثْنَا عَشَرَ خَلِيفَةً، كُلُّهُمْ مِنْ قُرَيْشٍ».

وَسَمِعْتُهُ يَقُولُ: «عُصَيْبَةٌ مِنَ الْمُسْلِمِينَ يَفْتَتِحُونَ الْبَيْتَ الأَبْيَضَ، بَيْتَ كِسْرَىٰ. أَوْ آلِ كِسْرَىٰ».

وَسَمِعْتُهُ يَقُولُ: «إِنَّ بَيْنَ يَدَيِ السَّاعَةِ كَذَّابِينَ فَاحْذَرُوهُمْ».

وَسَمِعْتُهُ يَقُولُ: «إِذَا أَعْطَى اللَّهُ أَحَدَكُمْ خَيْراً فَلْيَبْدَأْ بِنَفْسِهِ وَأَهْلِ بَيْتِهِ».

family (and then give the rest in charity)." I heard him also saying: "I will be your forerunner at the Fount (waiting you to arrive)."

(...) Amir Ibn Sa'd was reported to have sent to Ibn Samura Al-Adawi to tell him something he had heard from The Messenger of Allah "Allah's blessing and peace be upon him". He narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying...and he then mentioned (the previous Hadith).

[2] Appointing anyone as one's successor or giving up the question of appointment

11-(1823) Abdullah Ibn Umar "Allah be pleased with both" narrated: I was present with my father when he was fatally wounded. People praised him and said: "May Allah greatly recompense you!" He said: "I am hopeful (of Allah's mercy) as well as afraid (of His wrath)." People said: "Appoint anyone as your successor." He said: "Should I carry the burden of conducting your affairs in my life as well as in my death? I wish I could acquit myself (before Allah) in a way that there is neither anything in my favour nor is there anything against me. If I would appoint my successor, then (I would do so because) one better than me did so. (He meant Abu Bakr.) If I would leave You alone, then (I would do so because) one better than me, i.e. The Messenger of Allah "Allah's blessing and peace be upon him" did so." Abdullah said: When he mentioned The Messenger of Allah "Allah's blessing and peace be upon him" I learnt that he would appoint none as Caliph.

12-(...) Ibn Umar "Allah be pleased with both" narrated: I entered the dwelling place of (my sister) Hafsa who said: "Do you know that your father will not appoint his successor?" I said: "He is not to do that." She said: "He is going to do that." I took an oath that I will talk to him about the matter. I kept quiet until the next morning, but I still did not talk to him, and I felt as if I were carrying a mountain on my right hand. At last I came and entered upon him. He began to ask me about the state of the people, and I informed him (about them). Then I said to him: "I heard something from the people which I took an oath that I should tell to you. They pretend that you will not nominate a successor. If a shepherd of camels and sheep you appointed comes back to you leaving the cattle, you will think that the cattle are lost. To look after the people is more serious and grave." He was impressed by my words. He bent his head thoughtfully for some time after which he raised it to me and said: "Allah will surely protect His religion. If I do not nominate a successor (I have a precedent), for The Messenger of

وَسَمِعْتُهُ يَقُولُ: «أَنَا الْفَرَطُ عَلَى الْحَوْضِ».

(...) ـ **حدّثنا** مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ، عَنْ مُهَاجِرِ بْنِ مِسْمَارٍ، عَنْ عَامِرِ بْنِ سَعْدٍ؛ أَنَّهُ أَرْسَلَ إِلَى ابْنِ سَمُرَةَ الْعَدَوِيِّ: حَدِّثْنَا مَا سَمِعْتَ مِنْ رَسُولِ اللَّهِ ﷺ. فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ... فَذَكَرَ نَحْوَ حَدِيثِ حَاتِمٍ.

٢ ـ بابُ الاستِخْلَافِ وتَرْكِهِ

١١ ـ (١٨٢٣) ـ **حدّثنا** أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ. قَالَ: حَضَرْتُ أَبِي حِينَ أُصِيبَ. فَأَثْنَوْا عَلَيْهِ. وَقَالُوا: جَزَاكَ اللَّهُ خَيْراً. فَقَالَ: رَاغِبٌ وَرَاهِبٌ. قَالُوا: اسْتَخْلِفْ. فَقَالَ: أَتَحَمَّلُ أَمْرَكُمْ حَيًّا وَمَيِّتاً؟ لَوَدِدْتُ أَنَّ حَظِّي مِنْهَا الْكَفَافُ. لَا عَلَيَّ وَلَا لِي، فَإِنْ أَسْتَخْلِفْ فَقَدِ اسْتَخْلَفَ مَنْ هُوَ خَيْرٌ مِنِّي ـ يَعْنِي أَبَا بَكْرٍ ـ. وَإِنْ أَتْرُكْكُمْ فَقَدْ تَرَكَكُمْ. مَنْ هُوَ خَيْرٌ مِنِّي، رَسُولُ اللَّهِ ﷺ.

قَالَ عَبْدُ اللَّهِ: فَعَرَفْتُ أَنَّهُ، حِينَ ذَكَرَ رَسُولَ اللَّهِ ﷺ، غَيْرُ مُسْتَخْلِفٍ.

[البخاري: كتاب الأحكام، باب الاستخلاف، رقم: ٧٢١٧]

١٢ ـ (...) ـ **حدّثنا** إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَابْنُ أَبِي عُمَرَ وَمُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ. وَأَلْفَاظُهُمْ مُتَقَارِبَةٌ ـ قَالَ إِسْحَاقُ وَعَبْدٌ: أَخْبَرَنَا. وَقَالَ الْآخَرَانِ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ ـ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ: أَخْبَرَنِي سَالِمٌ، عَنِ ابْنِ عُمَرَ. قَالَ: دَخَلْتُ عَلَى حَفْصَةَ فَقَالَتْ: أَعَلِمْتَ أَنَّ أَبَاكَ غَيْرُ مُسْتَخْلِفٍ؟ قَالَ: قُلْتُ: مَا كَانَ لِيَفْعَلَ. قَالَتْ: إِنَّهُ فَاعِلٌ. قَالَ: فَحَلَفْتُ أَنِّي أُكَلِّمُهُ فِي ذٰلِكَ، فَسَكَتُّ، حَتَّىٰ غَدَوْتُ. وَلَمْ أُكَلِّمْهُ. قَالَ: فَكُنْتُ كَأَنَّمَا أَحْمِلُ بِيَمِينِي جَبَلاً. حَتَّىٰ رَجَعْتُ فَدَخَلْتُ عَلَيْهِ، فَسَأَلَنِي عَنْ حَالِ النَّاسِ. وَأَنَا أُخْبِرُهُ. قَالَ: ثُمَّ قُلْتُ لَهُ: إِنِّي سَمِعْتُ النَّاسَ يَقُولُونَ مَقَالَةً. فَآلَيْتُ أَنْ أَقُولَهَا لَكَ. زَعَمُوا أَنَّكَ غَيْرُ مُسْتَخْلِفٍ. وَإِنَّهُ لَوْ كَانَ لَكَ رَاعِي إِبِلٍ أَوْ رَاعِي غَنَمٍ ثُمَّ جَاءَكَ وَتَرَكَهَا رَأَيْتَ أَنْ قَدْ ضَيَّعَ، فَرِعَايَةُ النَّاسِ أَشَدُّ. قَالَ: فَوَافَقَهُ قَوْلِي، فَوَضَعَ رَأْسَهُ سَاعَةً ثُمَّ رَفَعَهُ إِلَيَّ. فَقَالَ: إِنَّ اللَّهَ عَزَّ وَجَلَّ يَحْفَظُ دِينَهُ. وَإِنِّي

Allah "Allah's blessing and peace be upon him" did not nominate his successor. And if I nominate one (I have a precedent), for Abu Bakr did nominate one." By Allah, when he mentioned The Messenger of Allah "Allah's blessing and peace be upon him" and Abu Bakr, I (at once) learnt that he would not place anyone at a par with The Messenger of Allah "A''. 's blessing and peace be upon him" and would not nominate anyone.

[3] Forbiddance of demanding or being eager to become a ruler

13-(1652) Abd Ar-Rahman Ibn Samura "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Abd Ar-Rahman Ibn Samura! Do not seek to be a ruler, because if you are given authority for that (seeking), then you will be held responsible for it. But if you are given it without asking for it, then you will be helped in it (by Allah)."

(…)The same tradition was narrated on the authority of Abd Ar-Rahman Ibn Samura, through another chain of transmitters.

14-(1824) Abu Musa "Allah be pleased with him" narrated: Two of my cousins and I entered upon the Prophet "Allah's blessing and peace be upon him". One of them said: "O Messenger of Allah! Appoint us as rulers of some territories which Allah "Exalted and Hallowed be He" has entrusted to you." The other said something similar. He said: "We do not appoint to this position one who asks for it nor anyone who is eager to it."

15-(…) Abu Musa "Allah be pleased with him" narrated: I went to the Prophet "Allah's blessing and peace be upon him" in the company of two men from the Ash'arites. One of them was on my right hand and the other on my left. Both of them demanded a position (of authority) while the Prophet "Allah's blessing and peace be upon him" was brushing his teeth with a tooth-stick. He said (to me): "O Abu Musa (or O Abdullah Ibn Qais)! What do you say (about their request)?" I said: "By Allah, Who sent you on your mission with the truth, they did not disclose to me what they had in their minds, and I did not know that they would ask for a position." Noticed as if I were looking at the tooth-stick of the Prophet "Allah's blessing and peace be upon him" between his lips.

He (The Prophet) said: "We shall not (or shall never) appoint to the public offices those who have been eager to have them. But you may go, O Abu Musa (or Abdullah Ibn Qais) (to receive your appointment)."

He sent him to Yemen as governor. then he sent Mu'adh Ibn Jabal after

لَئِنْ لا أَسْتَخلف فإنَّ رَسُولَ اللَّهِ ﷺ لَمْ يَسْتخْلِف. وَإنْ أَسْتَخْلِفْ فَإِنَّ أَبَا بَكْرٍ قَدِ اسْتَخْلَفَ.

قَالَ: فَوَاللَّهِ، مَا هُوَ إلاَّ أَنْ ذَكَرَ رَسُولَ اللَّهِ ﷺ وَأَبَا بَكْرٍ، فَعَلِمْتُ أَنَّهُ لَمْ يَكُنْ لِيَعْدِلَ بِرَسُولِ اللَّهِ ﷺ أَحداً. وَأَنَّهُ غَيْرُ مُسْتَخْلِفٍ.

٣ ـ باب النَّهْيِ عن طَلَبِ الإِمَارَة والحرص عليها

١٣ ـ (١٦٥٢) ـ حدّثنا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنا جَرِيرُ بْنُ حَازِمٍ: حَدَّثَنا الْحَسَنُ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ سَمُرَةَ. قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «يَا عَبْدَ الرَّحْمٰنِ! لا تَسْأَلِ الإِمارَةَ، فَإِنَّكَ إِنْ أُعْطِيتَهَا، عَنْ مَسْأَلَةٍ، وُكِلْتَ إِلَيْهَا، وَإِنْ أُعْطِيتَهَا، عَنْ غَيْرِ مَسْأَلَةٍ، أُعِنْتَ عَلَيْهَا.

(...) ـ **وحدّثنا** يَحْيَىٰ بْنُ يَحْيَىٰ: حَدَّثَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ، عَنْ يُونُسَ. (ح) وَحَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ: حَدَّثَنَا هُشَيْمٌ، عَنْ يُونُسَ وَمَنْصُورٍ وَحُمَيْدٍ. (ح) وَحَدَّثَنَا أَبُو كَامِلٍ الْجَحْدَرِيُّ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ سِمَاكِ بْنِ عَطِيَّةَ وَيُونُسَ بْنِ عُبَيْدٍ وَهِشَامِ بْنِ حَسَّانَ. كُلُّهُمْ عَنِ الْحَسَنِ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ سَمُرَةَ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِ حَدِيثِ جَرِيرٍ.

١٤ ـ (١٨٢٤) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْعَلاَءِ. قَالاَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَىٰ. قَالَ: دَخَلْتُ عَلَى النَّبِيِّ ﷺ. أَنَا وَرَجُلاَنِ مِنْ بَنِي عَمِّي. فَقَالَ أَحَدُ الرَّجُلَيْنِ: يَا رَسُولَ اللَّهِ، أَمِّرْنَا عَلَىٰ بَعْضِ مَا وَلاَّكَ اللَّهُ عَزَّ وَجَلَّ. وَقَالَ الآخَرُ مِثْلَ ذٰلِكَ. فَقَالَ: «إِنَّا، وَاللَّهِ، لاَ نُوَلِّي عَلَىٰ هٰذَا الْعَمَلِ أَحَداً سَأَلَهُ. وَلاَ أَحَداً حَرَصَ عَلَيْهِ».

[البخاري: كتاب الأحكام، باب ما يكره من الحرص على الإمارة، رقم: ٧١٤٩].

١٥ ـ (...) ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ وَمُحَمَّدُ بْنُ حَاتِمٍ ـ وَاللَّفْظُ لابْنِ حَاتِمٍ ـ. قَالاَ: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ الْقَطَّانُ: حَدَّثَنَا قُرَّةُ بْنُ خَالِدٍ: حَدَّثَنَا حُمَيْدُ بْنُ هِلاَلٍ: حَدَّثَنِي أَبُو بُرْدَةَ. قَالَ: قَالَ أَبُو مُوسَىٰ: أَقْبَلْتُ إِلَى النَّبِيِّ ﷺ وَمَعِي رَجُلاَنِ مِنَ الأَشْعَرِيِّينَ. أَحَدُهُمَا عَنْ يَمِينِي وَالآخَرُ عَنْ يَسَارِي. فَكِلاَهُمَا سَأَلَ الْعَمَلَ. وَالنَّبِيُّ ﷺ يَسْتَاكُ. فَقَالَ: «مَا تَقُولُ يَا أَبَا مُوسَىٰ، أَوْ يَا عَبْدَ اللَّهِ بْنَ قَيْسٍ؟» قَالَ: فَقُلْتُ: وَالَّذِي بَعَثَكَ بِالْحَقِّ، مَا أَطْلَعَانِي عَلَىٰ مَا فِي أَنْفُسِهِمَا. وَمَا شَعَرْتُ أَنَّهُمَا يَطْلُبَانِ الْعَمَلَ. قَالَ: وَكَأَنِّي أَنْظُرُ إِلَىٰ سِوَاكِهِ تَحْتَ شَفَتِهِ، وَقَدْ قَلَصَتْ. فَقَالَ: «لَنْ، أَوْ لاَ نَسْتَعْمِلُ

him (to help him). When Mu'adh reached the camp of Abu Musa, the latter (received him and) said: "Please get yourself down." He spread for him a mattress, while there was a man bound hand and foot as a prisoner. Mu'adh said: "Who is this?" Abu Musa said: "He was a Jew. He embraced Islam. Then he reverted to his religion and became a Jew once again." Mu'adh said: "I won't sit until he is killed according to the decree of Allah and His Messenger "Allah's blessing and peace be upon him"." Abu Musa said: "Sit down. It will be done." He said: "I won't sit unless he is killed according to the decree of Allah and His Messenger "Allah's blessing and peace be upon him"." He said it thrice. Then Abu Musa ordered him (the apostate to be killed) and he was killed. Then the two talked of standing in prayer at night. One of them, i.e. Mu'adh, said: "I sleep (for a portion of the night) and stand in prayer (for a portion) expecting to get the same reward for sleeping as well as for standing (in prayer)."

[4] Undesirability of getting a position of authority without necessity

16-(1825) Abu Dharr "Allah be pleased with him" narrated: I said to the Prophet "Allah's blessing and peace be upon him": "O Messenger of Allah! Will you not appoint me to a public office?" He hit my shoulder with his hand and said: "O Abu Dharr! You are weak, and authority is a trust. and on the Day of judgment it is a cause of humiliation and repentance except for one who rightly fulfils its obligations and (properly) discharges whatever duties (it requires from him)."

17-(1826) Abu Dharr "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Abu Dharr! I see you weak and I like for you what I like for myself. Do not be a ruler over (even) two persons and do not manage the property of an orphan."

[5] The merits of a just ruler and the demerits of a tyrant ruler

18-(1827) Abdullah Ibn Umar "Allah be pleased with both " narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Behold! the Dispensers of justice will be seated on the pulpits of light beside Allah, on the right side of the Merciful "Exalted and Glorified be He"; and both His sides are right. (The Dispensers of justice are) those who do justice in their rules, in matters relating to their families and in all that put under their custody."

19-(1828) Abd Ar-Rahman Ibn Shumasa narrated: I came to A'isha to ask her about something from her. She said: "From which people are you?"

عَلَىٰ عَمَلِنَا مَنْ أَرَادَهُ. وَلٰكِنِ اذْهَبْ أَنْتَ، يَا أَبَا مُوسَىٰ، أَوْ يَا عَبْدَ اللَّهِ بْنَ قَيْسٍ». فَبَعَثَهُ عَلَى الْيَمَنِ. ثُمَّ أَتْبَعَهُ مُعَاذَ بْنَ جَبَلٍ، فَلَمَّا قَدِمَ عَلَيْهِ قَالَ: انْزِلْ. وَأَلْقَىٰ لَهُ وِسَادَةً. وَإِذَا رَجُلٌ عِنْدَهُ مُوثَقٌ. قَالَ: مَا هٰذَا؟ قَالَ: هٰذَا كَانَ يَهُودِيًّا فَأَسْلَمَ. ثُمَّ رَاجَعَ دِينَهُ، دِينَ السَّوْءِ. فَتَهَوَّدَ. قَالَ: لاَ أَجْلِسُ حَتَّىٰ يُقْتَلَ. قَضَاءُ اللَّهِ وَرَسُولِهِ. فَقَالَ: اجْلِسْ. نَعَمْ. قَالَ: لاَ أَجْلِسُ حَتَّىٰ يُقْتَلَ. قَضَاءُ اللَّهِ وَرَسُولِهِ. ثَلاَثَ مَرَّاتٍ، فَأَمَرَ بِهِ فَقُتِلَ. ثُمَّ تَذَاكَرَا الْقِيَامَ مِنَ اللَّيْلِ. فَقَالَ أَحَدُهُمَا، مُعَاذٌ: أَمَّا أَنَا فَأَنَامُ وَأَقُومُ وَأَرْجُو فِي نَوْمَتِي مَا أَرْجُو فِي قَوْمَتِي. [البخاري: كتاب استتابة المرتدين، باب حكم المرتد والمرتدة...، رقم: ٦٩٢٣].

٤ ـ بابُ كَرَاهة الإمارة بغير ضَرُورَةٍ

١٦ ـ (١٨٢٥) ـ حدّثنا عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ: حَدَّثَنِي أَبِي، شُعَيْبُ بْنُ اللَّيْثِ: حَدَّثَنِي اللَّيْثُ بْنُ سَعْدٍ: حَدَّثَنِي يَزِيدُ بْنُ أَبِي حَبِيبٍ، عَنْ بَكْرِ بْنِ عَمْرٍو، عَنِ الْحَارِثِ بْنِ يَزِيدَ الْحَضْرَمِيِّ، عَنِ ابْنِ حُجَيْرَةَ الأَكْبَرِ، عَنْ أَبِي ذَرٍّ. قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، أَلاَ تَسْتَعْمِلُنِي؟ قَالَ: فَضَرَبَ بِيَدِهِ عَلَىٰ مَنْكِبِي. ثُمَّ قَالَ: «يَا أَبَا ذَرٍّ، إِنَّكَ ضَعِيفٌ. وَإِنَّهَا أَمَانَةٌ. وَإِنَّهَا، يَوْمَ الْقِيَامَةِ، خِزْيٌ وَنَدَامَةٌ. إِلاَّ مَنْ أَخَذَهَا بِحَقِّهَا وَأَدَّى الَّذِي عَلَيْهِ فِيهَا».

١٧ ـ (١٨٢٦) ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ. كِلاَهُمَا عَنِ الْمُقْرِىءِ. قَالَ زُهَيْرٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي أَيُّوبَ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي جَعْفَرٍ الْقُرَشِيِّ، عَنْ سَالِمِ بْنِ أَبِي سَالِمٍ الْجَيْشَانِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي ذَرٍّ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يَا أَبَا ذَرٍّ، إِنِّي أَرَاكَ ضَعِيفاً. وَإِنِّي أُحِبُّ لَكَ مَا أُحِبُّ لِنَفْسِي. لاَ تَأَمَّرَنَّ عَلَى اثْنَيْنِ. وَلاَ تَوَلَّيَنَّ مَالَ يَتِيمٍ».

٥ ـ باب فضيلة الإمام العادل وعقوبة الجائر، والحثّ على الرِّفْقِ بالرعية، والنهي عن إدْخالِ المشقَّة عليهم

١٨ ـ (١٨٢٧) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَابْنُ نُمَيْرٍ. قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرٍو ـ يَعْنِي ابْنَ دِينَارٍ ـ، عَنْ عَمْرِو بْنِ أَوْسٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو. قَالَ ابْنُ نُمَيْرٍ وَأَبُو بَكْرٍ: يَبْلُغُ بِهِ النَّبِيَّ ﷺ. وَفِي حَدِيثِ زُهَيْرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الْمُقْسِطِينَ، عِنْدَ اللَّهِ، عَلَىٰ مَنَابِرَ مِنْ نُورٍ. عَنْ يَمِينِ الرَّحْمٰنِ عَزَّ وَجَلَّ. وَكِلْتَا يَدَيْهِ يَمِينٌ؛ الَّذِينَ يَعْدِلُونَ فِي حُكْمِهِمْ وَأَهْلِيهِمْ وَمَا وَلُوا».

١٩ ـ (١٨٢٨) ـ حدّثني هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: حَدَّثَنِي حَرْمَلَةُ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ شِمَاسَةَ. قَالَ: أَتَيْتُ عَائِشَةَ أَسْأَلُهَا عَنْ شَيْءٍ.

I said: "I am from the people of Egypt." She said: "What was the conduct of your ruler towards you in this war of yours?" I said: "We did not experience anything bad from him. If the camel of a man from us died, he would grant him a camel. If any one of us lost his slave, he would give him a slave. If anybody was in need of the basic necessities of life, he would provide him with provisions." She said: "Behold! the treatment that was meted out to my brother, Muhammad Ibn Abu Bakr, does not prevent me from telling you what I heard from The Messenger of Allah "Allah's blessing and peace be upon him". He said in this house of mine: "O Allah! Whoever acquire some kind of control over the affairs of my people and is hard upon them, then be hard upon him, and whoever acquire some kind of control over the affairs of my people and is kind to them, then, bestow Your mercy upon him.""'

(...) This Hadith was narrated on the authority of Abd Al-Rahman Ibn Shumasa through another chain of transmitters.

20-(1829) Ibn Umar "Allah be pleased with both " narrated that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Beware. every one of you is a guardian and every one is responsible for his wards. The Caliph is a guardian over the people and shall be questioned about his subjects. A man is a guardian over the members of his family and shall be questioned about them. A woman is a guardian over the household of her husband and his children and shall be questioned about them. A slave is a guardian over the property of his master and shall be questioned about it. Beware, every one of you is a guardian and every one of you shall be questioned about his trust."

(...) This Hadith was narrated through many chains of transmitters.

(...) This Hadith has been narrated on the authority of Ibn Umar, but in the Hadith transmitted on the authority of Az-Zuhri he said: I think that he (the narrator) said: "The man is a guardian over the wealth of his father, and he would be responsible for what is in his custody."

(...) A Hadith like this was narrated on the authority of Abdullah Ibn Umar.

21-(142) Al-Hasan narrated: Ubaidullah Ibn Ziyad visited Ma'qil Ibn Yasar (to inquire about his health) during his fatal illness. Ma'qil said to him: I'm going to tell you a narration I heard from The Messenger of Allah "Allah's blessing and peace be upon him", and had I known I would live (after such an illness) I would not have narrated it to you.

فَقَالَتْ: مِمَّنْ أَنْتَ؟ فَقُلْتُ: رَجُلٌ مِنْ أَهْلِ مِصْرَ. فَقَالَتْ: كَيْفَ كَانَ صَاحِبُكُمْ لَكُمْ فِي غَزَاتِكُمْ هٰذِهِ؟ فَقَالَ: مَا نَقَمْنَا مِنْهُ شَيْئاً. إِنْ كَانَ لَيَمُوتُ لِلرَّجُلِ مِنَّا الْبَعِيرُ، فَيُعْطِيهِ الْبَعِيرَ. وَالْعَبْدُ، فَيُعْطِيهِ الْعَبْدَ. وَيَحْتَاجُ إِلَى النَّفَقَةِ، فَيُعْطِيهِ النَّفَقَةَ. فَقَالَتْ: أَمَا إِنَّهُ لاَ يَمْنَعُنِي الَّذِي فَعَلَ فِي مُحَمَّدِ بْنِ أَبِي بَكْرٍ، أَخِي، أَنْ أُخْبِرَكَ مَا سَمِعْتُ مِنْ رَسُولِ اللَّهِ ﷺ، يَقُولُ فِي بَيْتِي هٰذَا: «اللَّهُمَّ مَنْ وَلِيَ مِنْ أَمْرِ أُمَّتِي شَيْئاً فَشَقَّ عَلَيْهِمْ، فَاشْقُقْ عَلَيْهِ. وَمَنْ وَلِيَ مِنْ أَمْرِ أُمَّتِي شَيْئاً فَرَفَقَ بِهِمْ، فَارْفُقْ بِهِ».

(...) ـ **وحدّثني** مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا ابْنُ مَهْدِيٍّ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ، عَنْ حَرْمَلَةَ الْمِصْرِيِّ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ شُمَاسَةَ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِهِ.

٢٠ ـ (١٨٢٩) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: حَدَّثَنَا اللَّيْثُ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ؛ أَنَّهُ قَالَ: «أَلاَ كُلُّكُمْ رَاعٍ. وَكُلُّكُمْ مَسْؤُولٌ عَنْ رَعِيَّتِهِ، فَالأَمِيرُ الَّذِي عَلَى النَّاسِ رَاعٍ، وَهُوَ مَسْؤُولٌ عَنْ رَعِيَّتِهِ. وَالرَّجُلُ رَاعٍ عَلَى أَهْلِ بَيْتِهِ، وَهُوَ مَسْؤُولٌ عَنْهُمْ. وَالْمَرْأَةُ رَاعِيَةٌ عَلَى بَيْتِ بَعْلِهَا وَوَلَدِهِ. وَهِيَ مَسؤُولَةٌ عَنْهُمْ. وَالْعَبْدُ رَاعٍ عَلَى مَالِ سَيِّدِهِ، وَهُوَ مَسْؤُولٌ عَنْهُ. أَلاَ فَكُلُّكُمْ رَاعٍ. وَكُلُّكُمْ مَسْؤُولٌ عَنْ رَعِيَّتِهِ».

(...) ـ **وحدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي. (ح) وَحَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا خَالِدٌ ـ يَعْنِي ابْنَ الْحَارِثِ ـ. (ح) وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ: حَدَّثَنَا يَحْيَىٰ ـ يَعْنِي الْقَطَّانَ ـ. كُلُّهُمْ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ. (ح) وَحَدَّثَنَا أَبُو الرَّبِيعِ وَأَبُو كَامِلٍ. قَالاَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ. (ح) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ. جَمِيعاً عَنْ أَيُّوبَ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: أَخْبَرَنَا الضَّحَّاكُ ـ يَعْنِي ابْنَ عُثْمَانَ ـ. (ح) وَحَدَّثَنَا هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: حَدَّثَنِي أُسَامَةُ. كُلُّ هٰؤُلاَءِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ... مِثْلَ حَدِيثِ اللَّيْثِ، عَنْ نَافِعٍ.

(...) ـ قَالَ أَبُو إِسْحَاقَ: وَحَدَّثَنَا الْحَسَنُ بْنُ بِشْرٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، بِهٰذَا، مِثْلَ حَدِيثِ اللَّيْثِ عَنْ نَافِعٍ.

(...) ـ **وحدّثنا** يَحْيَىٰ بْنُ يَحْيَىٰ وَيَحْيَىٰ بْنُ أَيُّوبَ وَقُتَيْبَةُ بْن سَعِيدٍ وَابْنُ حُجْرٍ. كُلُّهُمْ عَنْ إِسْمَاعِيلَ بْنِ جَعْفَرٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ. (ح) وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ. قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ... بِمَعْنَى حَدِيثِ نَافِعٍ عَنِ ابْنِ عُمَرَ. وَزَادَ فِي حَدِيثِ الزُّهْرِيِّ: قَالَ: وَحَسِبْتُ أَنَّهُ قَدْ قَالَ: «الرَّجُلُ رَاعٍ، فِي مَالِ أَبِيهِ، وَمَسْؤُولٌ عَنْ رَعِيَّتِهِ».

(...) ـ **وحدّثني** أَحْمَدُ بْنُ عَبْدِ الرَّحْمٰنِ بْنِ وَهْبٍ: أَخْبَرَنِي عَمِّي، عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي رَجُلٌ سَمَّاهُ، وَعَمْرُو بْنُ الْحَارِثِ، عَنْ بُكَيْرٍ، عَنْ بُسْرِ بْنِ سَعِيدٍ. حَدَّثَهُ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ، بِهٰذَا الْمَعْنَى.

٢١ ـ (١٤٢) ـ وحدّثنا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا أَبُو الأَشْهَبِ عَنِ الْحَسَنِ. قَالَ: عَادَ عُبَيْدُ اللَّهِ بْنُ زِيَادٍ، مَعْقِلَ بْنَ يَسَارٍ الْمُزَنِيَّ. فِي مَرَضِهِ الَّذِي مَاتَ فِيهِ. فَقَالَ مَعْقِلٌ: إِنِّي مُحَدِّثُكَ

Verily, I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "There is no slave, to whom Allah confides to be responsible for some people, and then he dies while oppressing his subjects, but that Allah would forbid Paradise from him."

(...) Al-Hasan narrated: Ibn Ziyad visited Ma'qil Ibn Yasar who was fatally ill...and the rest is the same, with the addition that Ibn Ziyad said (to Ma'qil): "Didn't you narrate to me such a tradition before that day?" he replied: "I did not tell you, or I was not to narrate it to you."

22-(...) Abu Al-Malih narrated that Ubaidullah Ibn Ziyad visited Ma'qil Ibn Yaser in his (fatal) illness. Ma'qil said to him: I am narrating to you a Hadith, and had I not been at the threshold of death, I would not have narrated it to you. I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "There is no ruler, who acquired control over the affairs of the Muslims, does not do his best for their betterment and does not serve them sincerely but that he will not enter Paradise with them."

(...) Abu Al-Aswad narrated: My father told me that Ma'qil Ibn Yasar fell ill. Ubaidullah Ibn Ziyad visited him to inquire about his health...and the rest is the same as narrated by Al-Hasan from Ma'qil.

23-(1830) Al-Hasan narrated that A'idh Ibn Amr who was one of the Companions of The Messenger of Allah "Allah's blessing and peace be upon him" visited Ubaidullah Ibn Ziyad and said (to him): "O my son! I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "The worst of guardians is the cruel ruler. Beware of being one of them."" Ubaidullah said: "Sit down. You are from the chaff of the Companions of Muhammad "Allah's blessing and peace be upon him"." A'idh said: "Was there worthless chaff among them? Such worthless chaff appeared after them and among other people."

[6] The grievous prohibition of misappropriation

24-(1831) Abu Huraira "Allah be pleased with him" narrated: One day the Messenger of Allah "Allah's blessing and peace be upon him" stood among us (to deliver a sermon). He talked about the misappropriation of booty, and declared it to be a serious matter and a grave sin. Then he said: "I would not (like to) see any of you coming on the Day of Judgment with a growling camel mounted on his neck, and should appeal to me for help saying: "O Messenger of Allah! Help me!" for I should say: "I have no authority to help you; I already conveyed to you." I would not (like to) see

حَدِيثاً سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ. لَوْ عَلِمْتُ أَنَّ لِي حَيَاةً مَا حَدَّثْتُك. إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَا مِنْ عَبْدٍ يَسْتَرْعِيهِ اللَّهُ رَعِيَّةً، يَمُوتُ يَوْمَ يَمُوتُ وَهُوَ غَاشٌ لِرَعِيَّتِهِ، إِلاَّ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ».

(...) ـ **وحدّثناه** يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا يَزِيدُ بْنُ زُرَيْعٍ، عَنْ يُونُسَ، عَنِ الْحَسَنِ. قَالَ: دَخَلَ ابْنُ زِيَادٍ عَلَىٰ مَعْقِلِ بْنِ يَسَارٍ وَهُوَ وَجِعٌ... بِمِثْلِ حَدِيثِ أَبِي الأَشْهَبِ. وَزَادَ: قَالَ: أَلاَّ كُنتَ حَدَّثْتَنِي هٰذَا قَبْلَ الْيَوْمِ؟ قَالَ: مَا حَدَّثْتُكَ. أَوْ لَمْ أَكُنْ لأُحَدِّثَكَ.

٢٢ ـ (...) ـ وحدّثنا أَبُو غَسَّانَ الْمِسْمَعِيُّ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ الآخَرَانِ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، عَنْ أَبِي الْمَلِيحِ؛ أَنَّ عُبَيْدَ اللَّهِ بْنَ زِيَادٍ دَخَلَ عَلَىٰ مَعْقِلِ بْنِ يَسَارٍ فِي مَرَضِهِ. فَقَالَ لَهُ مَعْقِلٌ: إِنِّي مُحَدِّثُكَ بِحَدِيثٍ لَوْلاَ أَنِّي فِي الْمَوْتِ لَمْ أُحَدِّثْكَ بِهِ. سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَامِنْ أَمِيرٍ يَلِي أَمْرَ الْمُسْلِمِينَ، ثُمَّ لاَ يَجْهَدُ لَهُمْ وَيَنْصَحُ إِلاَّ لَمْ يَدْخُلْ مَعَهُمُ الْجَنَّةَ».

(...) ـ **وحدّثنا** عُقْبَةُ بْنُ مُكْرَمٍ الْعَمِّيُّ: حَدَّثَنَا يَعْقُوبُ بْنُ إِسْحَاقَ: أَخْبَرَنِي سَوَادَةُ بْنُ أَبِي الأَسْوَدِ: حَدَّثَنِي أَبِي؛ أَنَّ مَعْقِلَ بْنَ يَسَارٍ مَرِضَ. فَأَتَاهُ عُبَيْدُ اللَّهِ بْنُ زِيَادٍ يَعُودُهُ، نَحْوَ حَدِيثِ الْحَسَنِ، عَنْ مَعْقِلٍ.

٢٣ ـ (١٨٣٠) ـ حدّثنا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ: حَدَّثَنَا الْحَسَنُ؛ أَنَّ عَائِذَ بْنَ عَمْرٍو، وَكَانَ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ، دَخَلَ عَلَىٰ عُبَيْدِ اللَّهِ بْنِ زِيَادٍ. فَقَالَ: أَيْ بُنَيَّ، إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ شَرَّ الرِّعَاءِ الْحُطَمَةُ. فَإِيَّاكَ أَنْ تَكُونَ مِنْهُمْ» فَقَالَ لَهُ: اجْلِسْ. فَإِنَّمَا أَنْتَ مِنْ نُخَالَةِ أَصْحَابِ مُحَمَّدٍ ﷺ. فَقَالَ: وَهَلْ كَانَتْ لَهُمْ نُخَالَةٌ؟ إِنَّمَا كَانَتِ النُّخَالَةُ بَعْدَهُمْ، وَفِي غَيْرِهِمْ.

٦ ـ باب غِلَظ تَحْرِيم الغُلُول

٢٤ ـ (١٨٣١) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ أَبِي حَيَّانَ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَامَ فِينَا رَسُولُ اللَّهِ ﷺ ذَاتَ يَوْمٍ. فَذَكَرَ الْغُلُولَ فَعَظَّمَهُ وَعَظَّمَ أَمْرَهُ. ثُمَّ قَالَ: «لاَ أُلْفِيَنَّ أَحَدَكُمْ يَجِيءُ يَوْمَ الْقِيَامَةِ، عَلَىٰ رَقَبَتِهِ بَعِيرٌ لَهُ رُغَاءٌ. يَقُولُ: يَا رَسُولَ اللَّهِ، أَغِثْنِي. فَأَقُولُ: لاَ أَمْلِكُ لَكَ شَيْئاً. قَدْ أَبْلَغْتُكَ. لاَ أُلْفِيَنَّ أَحَدَكُمْ يَجِيءُ يَوْمَ الْقِيَامَةِ، عَلَىٰ رَقَبَتِهِ فَرَسٌ لَهُ حَمْحَمَةٌ. فَيَقُولُ: يَا رَسُولَ اللَّهِ، أَغِثْنِي. فَأَقُولُ: لاَ أَمْلِكُ لَكَ شَيْئاً. قَدْ أَبْلَغْتُكَ. لاَ أُلْفِيَنَّ أَحَدَكُمْ يَجِيءُ يَوْمَ الْقِيَامَةِ، عَلَىٰ رَقَبَتِهِ شَاةٌ لَهَا ثُغَاءٌ. يَقُولُ: يَا رَسُولَ اللَّهِ، أَغِثْنِي. فَأَقُولُ: لاَ أَمْلِكُ لَكَ شَيْئاً. قَدْ أَبْلَغْتُكَ. لاَ أُلْفِيَنَّ أَحَدَكُمْ يَجِيءُ يَوْمَ الْقِيَامَةِ، عَلَىٰ رَقَبَتِهِ نَفْسٌ لَهَا صِيَاحٌ.

any of you coming on the Day of Judgment with a whining horse mounted on his neck, and he should say to me: "O Messenger of Allah! Help me!" for I should say: "I have no authority to help you; I conveyed to you." I would not (like to) see one of you coming on the Day of Judgment with a bleating ewe mounted on his neck, and he should say to me: "O Messenger of Allah! Help me!" for I should say: "I have no authority to help you; I conveyed to you." I would not (like to) see any of you coming on the Day of Judgment with a person crying loudly mounted on his neck and he should say to me: "O Messenger of Allah! Help me!" for I should say: "I have no authority to help you; I conveyed to you." I would not (like to) see any of you coming on the Day of Judgment with fluttering clothes wrapped round his neck and he should say to me: "O Messenger of Allah! Help me!" for I should say: "I have no authority to help you; I already conveyed to you." I would not (like to) see any of you coming on the Day of Judgment with a heap of gold and silver placed on his neck and he should say to me: "O Messenger of Allah! Help me!" for I should say: "I have no authority to help you; I already conveyed to you (Allah's warning).""

(...) The same was narrated on the authority of Abu Huraira, through different chains of transmitters.

25-(...) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" talked about the misappropriation of booty, and declared it to be a serious matter and a grave sin...and the rest is the same.

(...) Abu Huraira narrated a Hadith similar to the previous Hadith.

[7] The prohibition of (accepting) the gifts of the employees

26-(1832) Abu Humaid As-Sa'idi narrated: The Prophet "Allah's blessing and peace be upon him" appointed a man from the tribe of Asad, called Ibn Al-Lutbiyya for collecting the obligatory charity. When he returned he said: "This (the obligatory charity) is for you and this has been given to me as a present." The Prophet "Allah's blessing and peace be upon him" stood on the pulpit, praised Allah, and extolled Him. Then, he said: "Why hadn't he stayed in his father's or mother's house to see whether he would be given presents or not? By Him, in Whose Hands my life is, whoever takes something from those (resources of the obligatory charity unlawfully) will carry it on his neck on the Day of Judgement; if it be a camel, it will be grunting; if a cow, it will be mooing; and if a sheep, it will be bleating." The Prophet "Allah's blessing and peace be upon him" then

فَيَقُولُ: يَا رَسُولَ اللّٰهِ، أَغِثْنِي. فَأَقُولُ: لاَ أَمْلِكُ لَكَ شَيْئاً. قَدْ أَبْلَغْتُكَ. لاَ أُلْفِيَنَّ أَحَدَكُمْ يَجِيءُ يَوْمَ الْقِيَامَةِ، عَلَىٰ رَقَبَتِهِ رِقَاعٌ تَخْفِقُ. فَيَقُولُ: يَا رَسُولَ اللّٰهِ، أَغِثْنِي. فَأَقُولُ: لاَ أَمْلِكُ لَكَ شَيْئاً. قَدْ أَبْلَغْتُكَ. لاَ أُلْفِيَنَّ أَحَدَكُمْ يَجِيءُ يَوْمَ الْقِيَامَةِ، عَلَىٰ رَقَبَتِهِ صَامِتٌ. فَيَقُولُ: يَا رَسُولَ اللّٰهِ، أَغِثْنِي. فَأَقُولُ: لاَ أَمْلِكُ لَكَ شَيْئاً. قَدْ أَبْلَغْتُكَ».

[البخاري: كتاب الجهاد، باب الغلول، رقم: ٣٠٧٣]

(...) **ـ وحدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ أَبِي حَيَّانَ. (ح) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ، عَنْ أَبِي حَيَّانَ، وَعُمَارَةَ بْنِ الْقَعْقَاعِ. جَمِيعاً عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ، بِمِثْلِ حَدِيثِ إِسْمَاعِيلَ، عَنْ أَبِي حَيَّانَ.

٢٥ ـ (...) ـ وحدّثني أَحْمَدُ بْنُ سَعِيدِ بْنِ صَخْرٍ الدَّارِمِيُّ: حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَّادٌ ـ يَعْنِي ابْنَ زَيْدٍ ـ عَنْ أَيُّوبَ، عَنْ يَحْيَىٰ بْنِ سَعِيدٍ، عَنْ أَبِي زُرْعَةَ بْنِ عَمْرِو بْنِ جَرِيرٍ؛ عَنْ أَبِي هُرَيْرَةَ. قَالَ: ذَكَرَ رَسُولُ اللّٰهِ ﷺ الْغُلُولَ فَعَظَّمَهُ... وَاقْتَصَّ الْحَدِيثَ.

قَالَ حَمَّادٌ: ثُمَّ سَمِعْتُ يَحْيَىٰ بَعْدَ ذٰلِكَ يُحَدِّثُهُ. فَحَدَّثَنَا بِنَحْوِ مَا حَدَّثَنَا عَنْهُ أَيُّوبُ.

(...) **ـ وحدّثني** أَحْمَدُ بْنُ الْحَسَنِ بْنِ خِرَاشٍ: حَدَّثَنَا أَبُو مَعْمَرٍ: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا أَيُّوبُ، عَنْ يَحْيَىٰ بْنِ سَعِيدِ بْنِ حَيَّانَ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ... بنحو حديثهم.

٧ ـ بَابُ تَحْرِيمِ هَدَايَا الْعُمَّالِ

٢٦ ـ (١٨٣٢) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَابْنُ أَبِي عُمَرَ ـ وَاللَّفْظُ لأَبِي بَكْرٍ ـ. قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ أَبِي حُمَيْدٍ السَّاعِدِيِّ، قَالَ: اسْتَعْمَلَ رَسُولُ اللّٰهِ ﷺ رَجُلاً مِنَ الأَسْدِ يُقَالُ لَهُ: ابْنُ اللُّتْبِيَّةِ ـ قَالَ عَمْرٌو وَابْنُ أَبِي عُمَرَ: عَلَى الصَّدَقَةِ ـ فَلَمَّا قَدِمَ قَالَ: هٰذَا لَكُمْ. وَهٰذَا لِي، أُهْدِيَ لِي. قَالَ: فَقَامَ رَسُولُ اللّٰهِ ﷺ عَلَى الْمِنْبَرِ. فَحَمِدَ اللّٰهَ وَأَثْنَىٰ عَلَيْهِ. وَقَالَ: «مَا بَالُ عَامِلٍ أَبْعَثُهُ فَيَقُولُ: هٰذَا لَكُمْ وَهٰذَا أُهْدِيَ لِي، أَفَلاَ قَعَدَ فِي بَيْتِ أَبِيهِ أَوْ فِي بَيْتِ أُمِّهِ حَتَّىٰ يَنْظُرَ أَيُهْدَىٰ إِلَيْهِ أَمْ لاَ. وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، لاَ يَنَالُ أَحَدٌ مِنْكُمْ

raised his hands till we saw the whiteness of his armpits, and said thrice: "O Allah! Haven't I reported Your Message (to them)?"

(...) Abu Humaid As-Sa'idi narrated: The Prophet "Allah's blessing and peace be upon him" appointed Ibn Al-Lutbiyya, a man from the Azd tribe, in charge of obligatory charity. He came with the charity objects, which he gave to the Prophet "Allah's blessing and peace be upon him" and said: "This (obligatory charity) is for you and this is a gift presented to me." The Prophet "Allah's blessing and peace be upon him" said to him: "Why didn't you remain in the house of your father and your mother to see whether gifts would be presented to you or not." Then he stood up to deliver a sermon...and the rest is the same as narrated by Sufyan.

27-(...) Abu Humaid As-Sa'idi narrated: The Messenger of Allah "Allah's blessing and peace be upon him" appointed a man from the Azd tribe called Ibn Al-Utbiyya, to collect the obligatory charity from Banu Sulaim. When he returned, The Messenger of Allah "Allah's blessing and peace be upon him" asked him to render his account. He said: "This wealth is for you (i.e. for the treasury of Muslims) and this is a gift (presented to me)." The Messenger of Allah "Allah's blessing and peace be upon him" said: "You should have remained in the house of your father and your mother, until your gift came to you if you spoke the truth."

Then he addressed us. He praised Allah and extolled Him. afterwards he said: "I appoint a man from you to a responsible position sharing with the authority that Allah has entrusted to me, and he comes to me saying: This wealth is for you (i.e. for the treasury of Muslims) and this is a gift presented to me. Why did he not remain in the house of his father and his mother and his gift came to him, if he spoke the truth? By Allah, there is no one of you who will take anything from (the public funds) illegally, but that he will meet his Lord carrying it on himself on the Day of judgment. I will recognize any one of you meeting Allah and carrying a growling camel, or a cow bellowing or a goat bleating." Then he raised his hands so high that the whiteness of his armpits could be visible. Then he said: "O my Lord, I have conveyed (Your Commandments)." The narrator says: My eyes saw (the Prophet standing in that posture) and my ears heard (his statements).

28-(...) The same was narrated through a different chain of transmitters on the authority of Hisham with a slight variation of wording.

مِنْهَا شَيْئاً إِلاَّ جَاءَ بِهِ يَوْمَ الْقِيَامَةِ يَحْمِلُهُ عَلَىٰ عُنُقِهِ، بَعِيرٌ لَهُ رُغَاءٌ، أَوْ بَقَرَةٌ لَهَا خُوَارٌ، أَوْ شَاةٌ تَيْعِرُ». ثُمَّ رَفَعَ يَدَيْهِ حَتَّىٰ رَأَيْنَا عُفْرَتَيْ إِبْطَيْهِ. ثُمَّ قَالَ: «اللَّهُمَّ هَلْ بَلَّغْتُ؟» مَرَّتَيْنِ.

[البخاري: كتاب الجمعة، باب من قال في الخطبة بعد الثناء: أما بعد، رقم: ٩٢٥].

(...) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ. قَالاَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ أَبِي حُمَيْدٍ السَّاعِدِيِّ. قَالَ: اسْتَعْمَلَ النَّبِيُّ ﷺ ابْنَ اللُّتْبِيَّةِ، رَجُلاً مِنَ الأَزْدِ، عَلَى الصَّدَقَةِ. فَجَاءَ بِالْمَالِ فَدَفَعَهُ إِلَى النَّبِيِّ ﷺ. فَقَالَ: هٰذَا مَالُكُمْ. وَهٰذِهِ هَدِيَّةٌ أُهْدِيَتْ لِي. فَقَالَ لَهُ النَّبِيُّ ﷺ: «أَفَلاَ قَعَدْتَ فِي بَيْتِ أَبِيكَ وَأُمِّكَ فَتَنْظُرَ أَيُهْدَىٰ إِلَيْكَ أَمْ لاَ؟» ثُمَّ قَامَ النَّبِيُّ ﷺ خَطِيباً... ثُمَّ ذَكَرَ نَحْوَ حَدِيثِ سُفْيَانَ.

٢٧ ـ (...) ـ حدّثنا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلاَءِ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ أَبِي حُمَيْدٍ السَّاعِدِيِّ. قَالَ: اسْتَعْمَلَ رَسُولُ اللَّهِ ﷺ رَجُلاً مِنَ الأَزْدِ عَلَىٰ صَدَقَاتِ بَنِي سُلَيْمٍ. يُدْعَى ابْنَ الأُتْبِيَّةِ، فَلَمَّا جَاءَ حَاسَبَهُ. قَالَ: هٰذَا مَالُكُمْ. وَهٰذَا هَدِيَّةٌ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَهَلاَّ جَلَسْتَ فِي بَيْتِ أَبِيكَ وَأُمِّكَ حَتَّىٰ تَأْتِيَكَ هَدِيَّتُكَ، إِنْ كُنْتَ صَادِقاً؟» ثُمَّ خَطَبَنَا فَحَمِدَ اللَّهَ وَأَثْنَىٰ عَلَيْهِ. ثُمَّ قَالَ: «أَمَّا بَعْدُ، فَإِنِّي أَسْتَعْمِلُ الرَّجُلَ مِنْكُمْ عَلَى الْعَمَلِ مِمَّا وَلاَّنِي اللَّهُ، فَيَأْتِي فَيَقُولُ: هٰذَا مَالُكُمْ وَهٰذَا هَدِيَّةٌ أُهْدِيَتْ لِي. أَفَلاَ جَلَسَ فِي بَيْتِ أَبِيهِ وَأُمِّهِ حَتَّىٰ تَأْتِيَهُ هَدِيَّتُهُ، إِنْ كَانَ صَادِقاً. وَاللَّهِ لاَ يَأْخُذُ أَحَدٌ مِنْكُمْ مِنْهَا شَيْئاً بِغَيْرِ حَقِّهِ، إِلاَّ لَقِيَ اللَّهَ تَعَالَىٰ يَحْمِلُهُ يَوْمَ الْقِيَامَةِ، فَلأَعْرِفَنَّ أَحَداً مِنْكُمْ لَقِيَ اللَّهَ يَحْمِلُ بَعِيراً لَهُ رُغَاءٌ، أَوْ بَقَرَةً لَهَا خُوَارٌ، أَوْ شَاةً تَيْعِرُ». ثُمَّ رَفَعَ يَدَيْهِ حَتَّىٰ رُؤِيَ بَيَاضُ إِبْطَيْهِ. ثُمَّ قَالَ: «اللَّهُمَّ هَلْ بَلَّغْتُ؟» بَصُرَ عَيْنِي وَسَمِعَ أُذُنِي.

٢٨ ـ (...) ـ وحدّثنا أَبُو كُرَيْبٍ: حَدَّثَنَا عَبْدَةُ وَابْنُ نُمَيْرٍ وَأَبُو مُعَاوِيَةَ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ. (ح) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ. كُلُّهُمْ عَنْ هِشَامٍ، بِهٰذَا الإِسْنَادِ.

وَفِي حَدِيثِ عَبْدَةَ وَابْنِ نُمَيْرٍ: فَلَمَّا جَاءَ حَاسَبَهُ. كَمَا قَالَ أَبُو أُسَامَةَ.

وَفِي حَدِيثِ ابْنِ نُمَيْرٍ: «تَعْلَمُنَّ وَاللَّهِ، وَالَّذِي نَفْسِي بِيَدِهِ، لاَ يَأْخُذُ أَحَدُكُمْ مِنْهَا شَيْئاً».

وَزَادَ فِي حَدِيثِ سُفْيَانَ قَالَ: بَصُرَ عَيْنِي وَسَمِعَ أُذُنَايَ. وَسَلُوا زَيْدَ بْنَ ثَابِتٍ. فَإِنَّهُ كَانَ حَاضِراً مَعِي.

29-(...) Abu Humaid As-Sa'idi narrated that The Messenger of Allah "Allah's blessing and peace be upon him" appointed a man in charge of the obligatory charity. He returned with a large number of things and started saying: "This is for you and this has been presented to me as a gift"...and the rest is the same, except that Urwa (Ibn Az-Zubair) asked Abu Humaid: "Did you hear it from The Messenger of Allah "Allah's blessing and peace be upon him"?" He replied: "My ears heard it from his mouth.

30-(1833) Adi Ibn Amira Al-Kindi narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "Whoever among you is appointed by us to a position of authority and he conceals from us a needle or something smaller than that, it would be misappropriation (of public funds) and he will (be required to) bring it on the Day of Judgment." A dark-complexioned man from the Ansar stood up-as if I am seeing him-and said: "O Messenger of Allah! Take back from me your appointment." He said: "What has happened to you?" The man said: "I heard you saying so and so." He said: "I say that (also) now: Whoever among you is appointed by as to a position of authority, he should bring everything, big or small it might be, and whatever he is given therefrom he should take, and he should keep himself from taking that which is forbidden."

(...) This Hadith was narrated on the authority of Isma'il with the same chain of transmitters.

(...) Adi Ibn Amira Al-Kindi narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying the same.

[8] The obligation of obeying the rulers in whatever is not sinful, and prohibition of it in whatever is sinful

31-(1834) Ibn Juraij narrated: Allah's saying: "O ye who believe! Obey Allah, and obey the Messenger, and those charged with authority among you. If ye differ in anything among yourselves, refer it to Allah and His Messenger, if ye do believe in Allah and the Last Day: that is best, and most suitable for final determination" (The Women "An-Nisa" 59) was revealed in connection with Abdullah Ibn Hudhafa Ibn Qais Ibn Adi As-Sahmi who was dispatched by the Prophet "Allah's blessing and peace be upon him" as leader of a military expedition. The narrator said: He was informed of this fact by Ya'li Ibn Muslim who was told by Sa'id Ibn Jubair who was informed by Ibn Abbas.

٢٩ ـ (...) ـ وحدّثناه إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ، عَنِ الشَّيْبَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ ذَكْوَانَ ـ وَهُوَ أَبُو الزِّنَادِ ـ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ؛ عَنْ أَبِي حُمَيْدٍ السَّاعِدِيِّ؛ أَنَّ رَسُولَ اللهِ ﷺ اسْتَعْمَلَ رَجُلاً عَلَى الصَّدَقَةِ. فَجَاءَ بِسَوَادٍ كَثِيرٍ. فَجَعَلَ يَقُولُ: هٰذَا لَكُمْ. وَهٰذَا أُهْدِيَ إِلَيَّ، فَذَكَرَ نَحْوَهُ.

قَالَ عُرْوَةُ: فَقُلْتُ لأَبِي حُمَيْدٍ السَّاعِدِيِّ: أَسَمِعْتَهُ مِنْ رَسُولِ اللَّهِ ﷺ؟ فَقَالَ: مِنْ فِيهِ إِلَىٰ أُذُنِي.

٣٠ ـ (١٨٣٣) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعُ بْنُ الْجَرَّاحِ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ عَدِيِّ بْنِ عَمِيرَةَ الْكِنْدِيِّ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنِ اسْتَعْمَلْنَاهُ مِنْكُمْ عَلَىٰ عَمَلٍ، فَكَتَمَنَا مِخْيَطاً فَمَا فَوْقَهُ، كَانَ غُلُولاً يَأْتِي بِهِ يَوْمَ الْقِيَامَةِ» قَالَ: فَقَامَ إِلَيْهِ رَجُلٌ أَسْوَدُ، مِنَ الأَنْصَارِ. كَأَنِّي أَنْظُرُ إِلَيْهِ. فَقَالَ: يَا رَسُولَ اللهِ، اقْبَلْ عَنِّي عَمَلَكَ. قَالَ: «وَمَالَكَ؟» قَالَ: سَمِعْتُكَ تَقُولُ كَذَا وَكَذَا. قَالَ: «وَأَنَا أَقُولُهُ الآنَ. مَنِ اسْتَعْمَلْنَاهُ مِنْكُمْ عَلَىٰ عَمَلٍ فَلْيَجِىءْ بِقَلِيلِهِ وَكَثِيرِهِ. فَمَا أُوتِيَ مِنْهُ أَخَذَ. وَمَا نُهِيَ عَنْهُ انْتَهَىٰ».

(...) ـ وحدّثناه مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي وَمُحَمَّدُ بْنُ بِشْرٍ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا أَبُو أُسَامَةَ. قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ، بِهٰذَا الإِسْنَادِ ... بِمِثْلِهِ.

(...) ـ وحدّثناه إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا الْفَضْلُ بْنُ مُوسَىٰ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ: أَخْبَرَنَا قَيْسُ بْنُ أَبِي حَازِمٍ. قَالَ: سَمِعْتُ عَدِيَّ بْنَ عَمِيرَةَ الْكِنْدِيَّ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ ... بِمِثْلِ حَدِيثِهِمْ.

٨ ـ باب وجوب طَاعَةِ الأُمَرَاءِ في غير معصية وتحريمها في المعصية

٣١ ـ (١٨٣٤) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ وَهَارُونُ بْنُ عَبْدِ اللَّهِ. قَالاَ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ. قَالَ: قَالَ ابْنُ جُرَيْجٍ: نَزَلَ: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ أَطِيعُواْ ٱللَّهَ وَأَطِيعُواْ ٱلرَّسُولَ وَأُوْلِي ٱلۡأَمۡرِ مِنكُمۡ﴾ [النساء: ٥٩] فِي عَبْدِ اللَّهِ بْنِ حُذَافَةَ بْنِ قَيْسِ بْنِ عَدِيٍّ السَّهْمِيِّ. بَعَثَهُ النَّبِيُّ ﷺ فِي سَرِيَّةٍ. أَخْبَرَنِيهِ يَعْلَى بْنُ مُسْلِمٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ.

[البخاري: كتاب التفسير، باب: ﴿أطيعوا الله وأطيعوا الرسول...﴾، رقم: ٤٥٨٤].

32-(1835) Abu Huraira "Allah be pleased with him" narrated that the Prophet "Allah's blessing and peace be upon him" said: "Whoever obeys me obeys Allah, and whoever disobeys me disobeys Allah. Whoever obeys the ruler obeys me, and whoever disobeys the ruler disobeys me."

(...) The same Hadith was narrated on the authority of Abu Az-Zinad, with the same chain of transmitters, without mentioning: "And whoever disobeys the ruler disobeys me."

33-(...) Abu Huraira "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever obeys me obeys Allah, and whoever disobeys me disobeys Allah. Whoever obeys the ruler appointed by me obeys me, and whoever disobeys the ruler appointed by me disobeys me."

(...) This Hadith was narrated on the authority of Abu Huraira through another chain of transmitters.

(...) This Hadith was narrated on the authority of Abu Huraira through more than one chain of transmitters.

(...) Hammam Ibn Munabbih has transmitted this Hadith on the authority of Abu Huraira.

34-(...) The same was narrated on the authority of Abu Huraira from The Messenger of Allah "Allah's blessing and peace be upon him", and mentioned here: "Whoever obeyed the ruler" and not "my ruler".

35-(1836) Abu Huraira "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is obligatory for you to listen to the ruler and obey him in adversity and prosperity, in pleasure and displeasure, and even when another person is given preference over you."

36-(1837) Abu Dharr "Allah be pleased with him" narrated: My bosom friend (the Prophet) advised me to listen to and obey (the ruler) even if he were a maimed slave.

(...) The same was narrated by Abu Imran, with the following change of wording: "An Abyssinian slave maimed and disabled."

(...) Abu Imran narrated this Hadith with a slight change of wording.

37-(1838) Yahya Ibn Husain narrated that his grandmother told him that she heard the Prophet "Allah's blessing and peace be upon him" delivering his sermon in the Farewell Pilgrimage, saying: "If a slave is appointed as

٣٢ ـ (١٨٣٥) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا الْمُغِيرَةُ بْنُ عَبْدِ الرَّحْمٰنِ الْحِزَامِيُّ عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ أَطَاعَنِي فَقَدْ أَطَاعَ اللَّهَ وَمَنْ يَعْصِنِي فَقَدْ عَصَى اللَّهَ. وَمَنْ يُطِعِ الأَمِيرَ فَقَدْ أَطَاعَنِي. وَمَنْ يَعْصِ الأَمِيرَ فَقَدْ عَصَانِي».

(...) ـ وحدّثنيهِ زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ أَبِي الزِّنَادِ، بِهٰذَا الإِسْنَادِ. وَلَمْ يَذْكُرْ: «وَمَنْ يَعْصِ الأَمِيرَ فَقَدْ عَصَانِي».

٣٣ ـ (...) ـ وحدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ. أَخْبَرَهُ قَالَ: حَدَّثَنَا أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ؛ أَنَّهُ قَالَ: «مَنْ أَطَاعَنِي فَقَدْ أَطَاعَ اللَّهَ. وَمَنْ عَصَانِي فَقَدْ عَصَى اللَّهَ. وَمَنْ أَطَاعَ أَمِيرِي فَقَدْ أَطَاعَنِي. وَمَنْ عَصَىٰ أَمِيرِي فَقَدْ عَصَانِي». [البخاري: كتاب الاحكام، باب قول الله تعالى: ﴿أطيعوا الله وأطيعوا الرسول...﴾، رقم: ٧١٣٧].

(...) ـ وحدّثني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا مَكِّيُّ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا ابْنُ جُرَيْجٍ، عَنْ زِيَادٍ، عَنِ ابْنِ شِهَابٍ؛ أَنَّ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمٰنِ أَخْبَرَهُ؛ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ... بِمِثْلِهِ. سَوَاءً.

(...) ـ وحدّثني أَبُو كَامِلٍ الْجَحْدَرِيُّ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ يَعْلَى بْنِ عَطَاءٍ، عَنْ أَبِي عَلْقَمَةَ. قَالَ: حَدَّثَنِي أَبُو هُرَيْرَةَ، مِنْ فِيهِ إِلَى فِيَّ. قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ. (ح) وَحَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. قَالاَ: حَدَّثَنَا شُعْبَةُ، عَنْ يَعْلَى بْنِ عَطَاءٍ. سَمِعَ أَبَا عَلْقَمَةَ. سَمِعَ أَبَا هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ... نَحْوَ حَدِيثِهِمْ.

(...) ـ وحدّثنا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِ حَدِيثِهِمْ.

٣٤ ـ (...) ـ وحدّثني أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ، عَنْ حَيْوَةَ؛ أَنَّ أَبَا يُونُسَ، مَوْلَىٰ أَبِي هُرَيْرَةَ حَدَّثَهُ. قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ عَنْ رَسُولِ اللَّهِ ﷺ. بِذٰلِكَ.

وَقَالَ: «مَنْ أَطَاعَ الأَمِيرَ» وَلَمْ يَقُلْ: «أَمِيرِي». وَكَذٰلِكَ فِي حَدِيثِ هَمَّامٍ، عَنْ أَبِي هُرَيْرَةَ.

٣٥ ـ (١٨٣٦) ـ وحدّثنا سَعِيدُ بْنُ مَنْصُورٍ وَقُتَيْبَةُ بْنُ سَعِيدٍ. كِلاَهُمَا عَنْ يَعْقُوبَ. قَالَ سَعِيدٌ: حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي صَالِحٍ السَّمَّانِ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «عَلَيْكَ السَّمْعَ وَالطَّاعَةَ. فِي عُسْرِكَ وَيُسْرِكَ. وَمَنْشَطِكَ وَمَكْرَهِكَ. وَأَثَرَةٍ عَلَيْكَ».

٣٦ ـ (١٨٣٧) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَبْدُ اللَّهِ بْنُ بَرَّادٍ الأَشْعَرِيُّ وَأَبُو كُرَيْبٍ. قَالُوا: حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ شُعْبَةَ، عَنْ أَبِي عِمْرَانَ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ. قَالَ: إِنَّ خَلِيلِي أَوْصَانِي أَنْ أَسْمَعَ وَأُطِيعَ. وَإِنْ كَانَ عَبْداً مُجَدَّعَ الأَطْرَافِ.

(...) ـ وحدّثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. (ح) وَحَدَّثَنَا إِسْحَاقُ: أَخْبَرَنَا النَّضْرُ بْنُ شُمَيْلٍ. جَمِيعاً عَنْ شُعْبَةَ، عَنْ أَبِي عِمْرَانَ، بِهٰذَا الإِسْنَادِ.

وَقَالاَ فِي الْحَدِيثِ: عَبْداً حَبَشِيًّا مُجَدَّعَ الأَطْرَافِ.

(...) ـ وحدّثناه عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي عِمْرَانَ، بِهٰذَا الإِسْنَادِ، كَمَا قَالَ ابْنُ إِدْرِيسَ: عَبْداً مُجدَّعَ الأَطْرَافِ.

٣٧ ـ (١٨٣٨) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ

ruler over you, leading you according to the Book of Allah, you should listen to and obey him."

(...) This Hadith was transmitted on the authority of Shu'ba with the same chain of transmitters, and he said: "an Abyssinian slave".

(...) This Hadith was transmitted on the authority of Shu'ba with the same chain of transmitters, and he said: "a maimed Abyssinian slave".

(...) Shu'ba narrated the same, without mentioning "maimed" or "an Abyssinian" but mentioned that she heard the Prophet "Allah's blessing and peace be upon him" (saying this) at Mina or Arafat.

(...) Yahya Ibn Husain narrated that he heard his grandmother Umm Husain saying: I performed the Farewell Hajj in the company of The Messenger of Allah "Allah's blessing and peace be upon him". He said a lot of things (on this occasion). Then I heard him saying: "If a maimed slave is appointed a ruler over you (I think she said:" a black slave) leading you according to the Book of Allah, then listen to and obey him."

38-(1839) Ibn Umar "Allah be pleased with both" narrated that the Prophet "Allah's blessing and peace be upon him" said: "It is obligatory upon a Muslim that he should listen to and obey (the ruler appointed over him), whether he likes it or not, except that when he is ordered to do whatever is sinful. If one is ordered to do whatever is sinful, he should neither listen to him nor should he obey his orders."

(...) This Hadith was transmitted on the authority of Ubaidullah.

39-(1840) Abu Abd Ar-Rahman narrated from Ali that The Messenger of Allah "Allah's blessing and peace be upon him" sent an expedition and appointed somebody over them. He kindled a fire and said: "Enter it." Some people decided to enter it (the fire), (in implementation of the order of their leader), but the others said: "We fled from the fire (since we embraced Islam)." The matter was mentioned to The Messenger of Allah "Allah's blessing and peace be upon him". He said to those who decided to enter (the fire at the order of their leader): "If you had entered it, you would have remained there until the Day of Judgment." He lauded the act of the others and said: "There is no obedience in matters involving Allah's disobedience or displeasure. Obedience is obligatory only in what is good."

40-(...) Abu Abd Ar-Rahman narrated from Ali "Allah be pleased with him": The Prophet "Allah's blessing and peace be upon him" sent a detachment under the command of a man from the Ansar and ordered the soldiers to obey him. They caused him to become angry for some reason.

يَحْيَىٰ بْنِ حُصَيْنٍ. قَالَ: سَمِعْتُ جَدَّتِي تُحَدِّثُ؛ أَنَّهَا سَمِعَتِ النَّبِيَّ ﷺ يَخْطُبُ فِي حَجَّةِ الْوَدَاعِ. وَهُوَ يَقُولُ: «وَلَو اسْتُعْمِلَ عَلَيْكُمْ عَبْدٌ يَقُودُكُمْ بِكِتَابِ اللَّهِ، فَاسْمَعُوا لَهُ وَأَطِيعُوا».

(...) ـ **وحدّثناه** ابْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَعَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ، عَنْ شُعْبَةَ، بِهٰذَا الإِسْنَادِ. وَقَالَ: «عَبْداً حَبَشِيًّا».

(...) ـ **وحدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعُ بْنُ الْجَرَّاحِ، عَنْ شُعْبَةَ، بِهٰذَا الإِسْنَادِ، وَقَالَ: «عَبْداً حَبَشِيًّا مُجَدَّعاً».

(...) ـ **وحدّثنا** عَبْدُ الرَّحْمٰنِ بْنُ بِشْرٍ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا شُعْبَةُ، بِهٰذَا الإِسْنَادِ. وَلَمْ يَذْكُرْ: «حَبَشِيًّا مُجَدَّعاً».

وَزَادَ: أَنَّهَا سَمِعَتْ رَسُولَ اللَّهِ ﷺ بِمِنًى، أَوْ بِعَرَفَاتٍ.

(...) ـ **وحدّثني** سَلَمَةُ بْنُ شَبِيبٍ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ: حَدَّثَنَا مَعْقِلٌ، عَنْ زَيْدِ بْنِ أَبِي أُنَيْسَةَ، عَنْ يَحْيَىٰ بْنِ حُصَيْنٍ، عَنْ جَدَّتِهِ أُمِّ الْحُصَيْنِ. قَالَ: سَمِعْتُهَا تَقُولُ: حَجَجْتُ مَعَ رَسُولِ اللَّهِ ﷺ حَجَّةَ الْوَدَاعِ. قَالَتْ: فَقَالَ رَسُولُ اللَّهِ ﷺ قَوْلاً كَثِيراً. ثُمَّ سَمِعْتُهُ يَقُولُ: «إِنْ أُمِّرَ عَلَيْكُمْ عَبْدٌ مُجَدَّعٌ ـ حَسِبْتُهَا قَالَتْ ـ أَسْوَدُ، يَقُودُكُمْ بِكِتَابِ اللَّهِ. فَاسْمَعُوا لَهُ وَأَطِيعُوا».

٣٨ ـ (١٨٣٩) ـ **حدّثنا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ؛ أَنَّهُ قَالَ: «عَلَى الْمَرْءِ الْمُسْلِمِ السَّمْعُ وَالطَّاعَةُ. فِيمَا أَحَبَّ وَكَرِهَ، إِلاَّ أَنْ يُؤْمَرَ بِمَعْصِيَةٍ، فَإِنْ أُمِرَ بِمَعْصِيَةٍ، فَلاَ سَمْعَ وَلاَ طَاعَةَ».

(...) ـ **وحدّثناه** زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى. قَالاَ: حَدَّثَنَا يَحْيَىٰ ـ وَهُوَ الْقَطَّانُ ـ، (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي. كِلاَهُمَا عَنْ عُبَيْدِ اللَّهِ، بِهٰذَا الإِسْنَادِ... مِثْلَهُ.

٣٩ ـ (١٨٤٠) ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ ـ وَاللَّفْظُ لاِبْنِ الْمُثَنَّى ـ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ زُبَيْدٍ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمٰنِ، عَنْ عَلِيٍّ، أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ جَيْشاً وَأَمَّرَ عَلَيْهِمْ رَجُلاً، فَأَوْقَدَ نَاراً. وَقَالَ: ادْخُلُوهَا، فَأَرَادَ نَاسٌ أَنْ يَدْخُلُوهَا. وَقَالَ الآخَرُونَ: إِنَّا قَدْ فَرَرْنَا مِنْهَا. فَذُكِرَ ذٰلِكَ لِرَسُولِ اللَّهِ ﷺ فَقَالَ، لِلَّذِينَ أَرَادُوا أَنْ يَدْخُلُوهَا: «لَوْ دَخَلْتُمُوهَا لَمْ تَزَالُوا فِيهَا إِلَىٰ يَوْمِ الْقِيَامَةِ» وَقَالَ لِلآخَرِينَ قَوْلاً حَسَناً. وَقَالَ: «لاَ طَاعَةَ فِي مَعْصِيَةِ اللَّهِ. إِنَّمَا الطَّاعَةُ فِي الْمَعْرُوفِ».

[البخاري: كتاب المغازي، باب سرية عبد الله بن حذافة السهمي...، رقم: ٤٣٤٠].

٤٠ ـ (...) ـ **وحدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ وَزُهَيْرُ بْنُ حَرْبٍ وَأَبُو سَعِيدٍ الأَشَجُّ. وَتَقَارَبُوا فِي اللَّفْظِ. قَالُوا: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الأَعْمَشُ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ،

He said: "Collect firewood." They did accordingly. He ordered them to make a fire, and then he said: "Didn't The Prophet "Allah's blessing and peace be upon him" order you to obey me?" They replied: "Yes." He said: "Then, enter into it." They started looking at each other. Some of them said: "We fled from it (the Hell when we followed) The Prophet "Allah's blessing and peace be upon him" (then how should we enter into it?)" They remained in that state till the fire was extinguished and the anger of the commander faded away. When that news reached The Prophet "Allah's blessing and peace be upon him" he said: "If they entered it (The fire), they would not come out of it till the Day of Judgement. Obedience (to somebody) is required only when he enjoins what is good."

(...) A Hadith like this was narrated by Al-A'mash.

41-(1709) Ubada Ibn As-Samit "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" took an oath of allegiance from us to listen to the ruler and obey him in adversity and prosperity, in pleasure and displeasure, even when another person is given preference over us, to avoid disputing over the matter (of ruling) with those who are more fitting for it, and to tell the truth in whatever position we be without fearing in the matter of Allah the reproach of the reproacher.

(...) This Hadith was narrated on the authority of Ubada Ibn Al-Walid with the same chain of transmitters.

(...) The same Hadith was narrated through many chains of transmitters.

42-(...) Junada Ibn Abu Umaiyya narrated: We visited Ubada Ibn As-Samit who was ill. We said to him: "May Allah give you health! Narrate to us a Hadith, which Allah may prove beneficial (to us) and which you heard from The Messenger of Allah "Allah's blessing and peace be upon him"." He said: "The Messenger of Allah "Allah's blessing and peace be upon him" called us and we took the oath of allegiance to him. Among the conditions he enjoined upon us was to listen to the ruler and obey him in adversity and prosperity, in pleasure and displeasure, even when another person is given preference over us, and not to dispute over the matter (of ruling) with those who are more fitting for it, except when you have clear signs of their disbelief for which you have a proof from Allah.

[9] A commander (of the Muslims) is a shield for them. They fight behind him and they are protected by (him from tyrants and aggressors)

43-(1841) Abu Huraira "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "A

عَنْ أَبِي عَبْدِ الرَّحْمٰنِ، عَنْ عَلِيٍّ، قَالَ: بَعَثَ رَسُولُ اللَّهِ ﷺ سَرِيَّةً. وَاسْتَعْمَلَ عَلَيْهِمْ رَجُلاً مِنَ الأَنْصَارِ. وَأَمَرَهُمْ أَنْ يَسْمَعُوا لَهُ وَيُطِيعُوا، فَأَغْضَبُوهُ فِي شَيْءٍ. فَقَالَ: اجْمَعُوا لِي حَطَباً، فَجَمَعُوا لَهُ. ثُمَّ قَالَ: أَوْقِدُوا نَاراً. فَأَوْقَدُوا. ثُمَّ قَالَ: أَلَمْ يَأْمُرْكُمْ رَسُولُ اللَّهِ ﷺ أَنْ تَسْمَعُوا لِي وَتُطِيعُوا؟ قَالُوا: بَلَىٰ. قَالَ: فَادْخُلُوهَا. قَالَ: فَنَظَرَ بَعْضُهُمْ إِلَىٰ بَعْضٍ. فَقَالُوا: إِنَّمَا فَرَرْنَا إِلَىٰ رَسُولِ اللَّهِ ﷺ مِنَ النَّارِ، فَكَانُوا كَذٰلِكَ، وَسَكَنَ غَضَبُهُ. وَطُفِئَتِ النَّارُ، فَلَمَّا رَجَعُوا ذَكَرُوا ذٰلِكَ لِلنَّبِيِّ ﷺ فَقَالَ: «لَوْ دَخَلُوهَا مَا خَرَجُوا مِنْهَا. إِنَّمَا الطَّاعَةُ فِي الْمَعْرُوفِ».

(...) ـ **وحدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا وَكِيعٌ وَأَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، بِهٰذَا الإِسْنَادِ... نَحْوَهُ.

٤١ ـ (١٧٠٩) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ يَحْيَىٰ بْنِ سَعِيدٍ وَعُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ عُبَادَةَ بْنِ الْوَلِيدِ بْنِ عُبَادَةَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ. قَالَ: بَايَعْنَا رَسُولَ اللَّهِ ﷺ عَلَى السَّمْعِ وَالطَّاعَةِ. فِي الْعُسْرِ وَالْيُسْرِ. وَالْمَنْشَطِ وَالْمَكْرَهِ. وَعَلَىٰ أَثَرَةٍ عَلَيْنَا. وَعَلَىٰ أَنْ لاَ نُنَازِعَ الأَمْرَ أَهْلَهُ. وَعَلَىٰ أَنْ نَقُولَ بِالْحَقِّ أَيْنَمَا كُنَّا. لاَ نَخَافُ فِي اللَّهِ لَوْمَةَ لاَئِمٍ.

[البخاري: كتاب الأحكام، باب يبايع الإمام الناس، رقم: ٧١٩٩].

(...) ـ **وحدّثناه** ابْنُ نُمَيْرٍ: حَدَّثَنَا عَبْدُ اللَّهِ ـ يَعْنِي ابْنَ إِدْرِيسَ ـ: حَدَّثَنَا ابْنُ عَجْلاَنَ وَعُبَيْدُ اللَّهِ بْنُ عُمَرَ وَيَحْيَىٰ بْنُ سَعِيدٍ، عَنْ عُبَادَةَ بْنِ الْوَلِيدِ، فِي هٰذَا الإِسْنَادِ... مِثْلَهُ.

(...) ـ **وحدّثنا** ابْنُ أَبِي عُمَرَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ـ يَعْنِي الدَّرَاوَرْدِيَّ ـ عَنْ يَزِيدَ ـ وَهُوَ ابْنُ الْهَادِ ـ، عَنْ عُبَادَةَ بْنِ الْوَلِيدِ بْنِ عُبَادَةَ بْنِ الصَّامِتِ، عَنْ أَبِيهِ. حَدَّثَنِي أَبِي قَالَ: بَايَعْنَا رَسُولَ اللَّهِ ﷺ، بِمِثْلِ حَدِيثِ ابْنِ إِدْرِيسَ.

٤٢ ـ (...) ـ **حدّثنا** أَحْمَدُ بْنُ عَبْدِ الرَّحْمٰنِ بْنِ وَهْبِ بْنِ مُسْلِمٍ: حَدَّثَنَا عَمِّي، عَبْدُ اللَّهِ بْنُ وَهْبٍ: حَدَّثَنَا عَمْرُو بْنُ الْحَارِثِ: حَدَّثَنِي بُكَيْرٌ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ جُنَادَةَ بْنِ أَبِي أُمَيَّةَ قَالَ: دَخَلْنَا عَلَىٰ عُبَادَةَ بْنِ الصَّامِتِ وَهُوَ مَرِيضٌ. فَقُلْنَا: حَدِّثْنَا ـ أَصْلَحَكَ اللَّهُ ـ بِحَدِيثٍ يَنْفَعُ اللَّهُ بِهِ، سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ ﷺ فَقَالَ: دَعَانَا رَسُولُ اللَّهِ ﷺ فَبَايَعْنَاهُ. فَكَانَ فِيمَا أَخَذَ عَلَيْنَا، أَنْ بَايَعَنَا عَلَى السَّمْعِ وَالطَّاعَةِ، فِي مَنْشَطِنَا وَمَكْرَهِنَا، وَعُسْرِنَا وَيُسْرِنَا، وَأَثَرَةٍ عَلَيْنَا. وَأَنْ لاَ نُنَازِعَ الأَمْرَ أَهْلَهُ. قَالَ: «إِلاَّ أَنْ تَرَوْا كُفْراً بَوَاحاً. عِنْدَكُمْ مِنَ اللَّهِ فِيهِ بُرْهَانٌ».

[البخاري: كتاب الفتن، باب قول النبي ﷺ: «سترون بعدي أموراً تنكرونها»، رقم: ٧٠٥٥].

٩ ـ باب الإمامُ جُنَّةٌ يُقَاتَلُ به مِنْ ورائِهِ ويُتَّقى بِهِ

٤٣ ـ (١٨٤١) ـ **حدّثنا** إِبْرَاهِيمُ، عَنْ مُسْلِمٍ: حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا شَبَابَةُ: حَدَّثَنِي وَرْقَاءُ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ. قَالَ: «إِنَّمَا

commander (of the Muslims) is a shield for them. They fight behind him and they are protected by (him from tyrants and aggressors). If he orders them to fear Allah "Exalted and Glorified be He", and does justice, he will receive a reward; and if he orders otherwise, it will redound on him."

[10] Fulfilling the pledge of allegiance given to the caliphs is obligatory; and the caliph to whom allegiance is sworn first has supremacy over him who assumes power later

44-(1842) Abu Huraira "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Banu Isra'il were ruled over by The Prophets. When one Prophet died, another succeeded him; but after me there is no prophet and there will be caliphs and they will be large in number." His Companions said: "What do you order us to do (in case we come to have more than a Caliph)?" He said: "The one to whom allegiance is sworn first has a supremacy over the others. Give them their due rights. Allah will question them about the subjects whom He entrusted to them."

(...) The same Hadith was transmitted by a different chain of narrators.

45-(1843) Abdullah "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "After me there will be favouritism and many things of which you will disapprove." They (the Companions) said: "O Messenger of Allah! What do you order anyone from among us to do in case he has joined such a time?" He said: "You should fulfill whatever right is upon you (towards your rulers), and ask Allah to give you whatever right you have (from them)."

46-(1844) Abd Ar-Rahman Ibn Abd Rabb Al-Ka'ba narrated: I entered the mosque when Abdullah Ibn Amr Ibn Al-As was sitting in the shade of the Ka'ba and the people had gathered around him. I betook myself to them and sat near him. Then, Abdullah said: I accompanied The Messenger of Allah "Allah's blessing and peace be upon him" on a journey. We halted at a certain place. Some of us began to put up their tents, others began to compete with one another in shooting, and others began to graze their animals, when a proclaimer of The Messenger of Allah "Allah's blessing and peace be upon him" announced that the people should gather for congregational prayer, so we gathered around The Messenger of Allah "Allah's blessing and peace be upon him".

الإِمَامُ جُنَّةٌ. يُقَاتَلُ مِنْ وَرَائِهِ. وَيُتَّقَىٰ بِهِ، فَإِنْ أَمَرَ بِتَقْوَى اللَّهِ عَزَّ وَجَلَّ وَعَدَلَ، كَانَ لَهُ بِذٰلِكَ أَجْرٌ. وَإِنْ يَأْمُرْ بِغَيْرِهِ، كَانَ عَلَيْهِ مِنْهُ».

١٠ ـ باب وُجُوبِ الوَفَاءِ بِبيْعَة الخُلَفَاءِ الأول فالأول

٤٤ ـ (١٨٤٢) ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ فُرَاتٍ الْقَزَّازِ، عَنْ أَبِي حَازِمٍ. قَالَ: قَاعَدْتُ أَبَا هُرَيْرَةَ خَمْسَ سِنِينَ، فَسَمِعْتُهُ يُحَدِّثُ، عَنِ النَّبِيِّ ﷺ. قَالَ: «كَانَتْ بَنُو إِسْرَائِيلَ تَسُوسُهُمُ الأَنْبِيَاءُ. كُلَّمَا هَلَكَ نَبِيٌّ خَلَفَهُ نَبِيٌّ. وَإِنَّهُ لَا نَبِيَّ بَعْدِي. وَسَتَكُونُ خُلَفَاءُ فَتَكْثُرُ» قَالُوا: فَمَا تَأْمُرُنَا؟ قَالَ: «فُوا بِبَيْعَةِ الأَوَّلِ فَالأَوَّلِ. وَأَعْطُوهُمْ حَقَّهُمْ، فَإِنَّ اللَّهَ سَائِلُهُمْ عَمَّا اسْتَرْعَاهُمْ».

[البخاري: كتاب أحاديث الأنبياء، باب ما ذكر عن بني إسرائيل، رقم: ٣٤٥٥].

ـ (...) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَبْدُ اللَّهِ بْنُ بَرَّادٍ الأَشْعَرِيُّ. قَالَا: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنِ الْحَسَنِ بْنِ فُرَاتٍ، عَنْ أَبِيهِ، بِهٰذَا الإِسْنَادِ... مِثْلَهُ.

٤٥ ـ (١٨٤٣) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو الأَحْوَصِ وَوَكِيعٌ. (ح) وَحَدَّثَنِي أَبُو سَعِيدٍ الأَشَجُّ: حَدَّثَنَا وَكِيعٌ. (ح) وَحَدَّثَنَا أَبُو كُرَيْبٍ وَابْنُ نُمَيْرٍ. قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَلِيُّ بْنُ خَشْرَمٍ. قَالَا: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، كُلُّهُمْ عَنِ الأَعْمَشِ. (ح) وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ زَيْدِ بْنِ وَهْبٍ، عَنْ عَبْدِ اللَّهِ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّهَا سَتَكُونُ بَعْدِي أَثَرَةٌ وَأُمُورٌ تُنْكِرُونَهَا». قَالُوا: يَا رَسُولَ اللَّهِ، كَيْفَ تَأْمُرُ مَنْ أَدْرَكَ مِنَّا ذٰلِكَ؟ قَالَ: «تُؤَدُّونَ الْحَقَّ الَّذِي عَلَيْكُمْ. وَتَسْأَلُونَ اللَّهَ الَّذِي لَكُمْ».

[البخاري: كتاب المناقب، باب علامات النبوة في الإسلام، رقم: ٣٦٠٣].

٤٦ ـ (١٨٤٤) ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ زُهَيْرٌ: حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ زَيْدِ بْنِ وَهْبٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَبْدِ رَبِّ الْكَعْبَةِ. قَالَ: دَخَلْتُ الْمَسْجِدَ فَإِذَا عَبْدُ اللَّهِ بْنُ عَمْرِو بْنِ الْعَاصِ جَالِسٌ فِي ظِلِّ الْكَعْبَةِ ـ وَالنَّاسُ مُجْتَمِعُونَ عَلَيْهِ ـ فَأَتَيْتُهُمْ. فَجَلَسْتُ إِلَيْهِ، فَقَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي سَفَرٍ، فَنَزَلْنَا مَنْزِلاً، فَمِنَّا مَنْ يُصْلِحُ خِبَاءَهُ. وَمِنَّا مَنْ يَنْتَضِلُ، وَمِنَّا مَنْ هُوَ فِي جَشَرِهِ. إِذْ نَادَىٰ مُنَادِي رَسُولِ اللَّهِ ﷺ: الصَّلَاةَ جَامِعَةً، فَاجْتَمَعْنَا إِلَىٰ رَسُولِ اللَّهِ ﷺ.

He said: "It was the duty of every Prophet before me to guide his followers to whatever good for them he knew and warn them against whatever bad for them he knew. But this nation of yours has its days of peace and (security) in the beginning of its life, and in the last phase of its existence it will be afflicted with trials and with things disagreeable to you, when there will be tremendous trials one after the other, each making the previous one dwindle into insignificance. When they would be afflicted with a trial, the believer would say: This is going to bring about my destruction. When it would be over, they would be afflicted with another trial, and the believer would say: This surely is going to be my end.

Whoever wishes to be moved from the fire and be admitted in Paradise should die with faith in Allah and the Last Day and should treat the people as he wishes to be treated by them. He who swears allegiance to a Caliph should give him the pledge of his hand and the sincerity of his heart. He should obey him to the best of his capacity. If another man comes forward (in order to claim to be Caliph), disputing his (the former's) authority, they (the Muslims) should behead the latter."

I came close to him (Abdullah Ibn Amr) and said to him: I beseech you by Allah, did you hear it from The Messenger of Allah "Allah's blessing and peace be upon him"? He pointed with his hands to his ears and his heart and said: My ears heard it and my mind kept it. I said to him: This cousin of yours, Mu'awiya, orders us to unjustly consume our wealth among ourselves and to kill one another, while Allah says: "O ye who believe, do not consume your wealth among yourselves unjustly, unless it be trade based on mutual agreement, and do not kill yourselves. Verily, Allah is Merciful to you." (The Women "An-Nisa" 29). He (Abdullah Ibn Amr) kept silent for a while after which he said: Obey him in so far as he is obedient to Allah, and disobey him in so far he is disobedient to Allah.

(...) This Hadith has been narrated on the authority of Al-A'mash with the same chain of transmitters.

47-(...) Abd Ar-Rahman Ibn Abd Rabb Al-Ka'ba As-Sa'idi narrated: I saw a group of people near the Ka'ba.... and the rest is the same.

[11] Patience at the tyranny of the governors and their undue preferences

48-(1845) Anas narrated from Usaid Ibn Hudair that a man from the Ansar took The Messenger of Allah "Allah's blessing and peace be upon him" aside and said to him: "Will you not appoint me governor as you have appointed so and so?" He (The Messenger of Allah) said: "You will see

فقَالَ: «إِنَّهُ لَمْ يَكُنْ نَبِيٌّ قَبْلِي إِلاَّ كَانَ حَقًّا عَلَيْهِ أَنْ يَدُلَّ أُمَّتَهُ عَلَىٰ خَيْرِ مَا يَعْلَمُهُ لَهُمْ، وَيُنْذِرَهُمْ شَرَّ مَا يَعْلَمُهُ لَهُمْ. وَإِنَّ أُمَّتَكُمْ هٰذِهِ جُعِلَ عَافِيَتُهَا فِي أَوَّلِهَا. وَسَيُصِيبُ آخِرَهَا بَلاَءٌ وَأُمُورٌ تُنْكِرُونَهَا. وَتَجِيءُ فِتْنَةٌ فَيُرَقِّقُ بَعْضُهَا بَعْضاً. وَتَجِيءُ الْفِتْنَةُ فَيَقُولُ الْمُؤْمِنُ: هٰذِهِ مُهْلِكَتِي. ثُمَّ تَنْكَشِفُ. وَتَجِيءُ الْفِتْنَةُ فَيَقُولُ الْمُؤْمِنُ: هٰذِهِ هٰذِهِ، فَمَنْ أَحَبَّ أَنْ يُزَحْزَحَ عَنِ النَّارِ وَيُدْخَلَ الْجَنَّةَ، فَلْتَأْتِهِ مَنِيَّتُهُ وَهُوَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ. وَلْيَأْتِ إِلَى النَّاسِ الَّذِي يُحِبُّ أَنْ يُؤْتَىٰ إِلَيْهِ. وَمَنْ بَايَعَ إِمَاماً، فَأَعْطَاهُ صَفْقَةَ يَدِهِ وَثَمَرَةَ قَلْبِهِ، فَلْيُطِعْهُ إِنِ اسْتَطَاعَ. فَإِنْ جَاءَ آخَرُ يُنَازِعُهُ فَاضْرِبُوا عُنُقَ الآخَرِ».

فَدَنَوْتُ مِنْهُ فَقُلْتُ لَهُ: أَنْشُدُكَ اللَّهَ، آنْتَ سَمِعْتَ هٰذَا مِنْ رَسُولِ اللَّهِ ﷺ؟ فَأَهْوَىٰ إِلَىٰ أُذُنَيْهِ وَقَلْبِهِ بِيَدَيْهِ. وَقَالَ: سَمِعَتْهُ أُذُنَايَ وَوَعَاهُ قَلْبِي. فَقُلْتُ لَهُ: هٰذَا ابْنُ عَمِّكَ مُعَاوِيَةُ يَأْمُرُنَا أَنْ نَأْكُلَ أَمْوَالَنَا بَيْنَنَا بِالْبَاطِلِ. وَنَقْتُلَ أَنْفُسَنَا. وَاللَّهُ يَقُولُ: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَأۡكُلُوٓاْ أَمۡوَٰلَكُم بَيۡنَكُم بِٱلۡبَٰطِلِ إِلَّآ أَن تَكُونَ تِجَٰرَةً عَن تَرَاضٖ مِّنكُمۡۚ وَلَا تَقۡتُلُوٓاْ أَنفُسَكُمۡۚ إِنَّ ٱللَّهَ كَانَ بِكُمۡ رَحِيمٗا ﴿٢٩﴾﴾ [النساء: ٢٩]. قَالَ: فَسَكَتَ سَاعَةً ثُمَّ قَالَ: أَطِعْهُ فِي طَاعَةِ اللَّهِ. وَاعْصِهِ فِي مَعْصِيَةِ اللَّهِ.

(...) ـ **وحدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ وَأَبُو سَعِيدٍ الأَشَجُّ. قَالُوا: حَدَّثَنَا وَكِيعٌ. (ح) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ. كِلاَهُمَا عَنِ الأَعْمَشِ، بِهٰذَا الإِسْنَادِ... نَحْوَهُ.

٤٧ ـ (...) ـ **وحدّثني** مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا أَبُو الْمُنْذِرِ إِسْمَاعِيلُ بْنُ عُمَرَ: حَدَّثَنَا يُونُسُ بْنُ أَبِي إِسْحَاقَ الْهَمْدَانِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي السَّفَرِ، عَنْ عَامِرٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَبْدِ رَبِّ الْكَعْبَةِ الصَّائِدِيِّ، قَالَ: رَأَيْتُ جَمَاعَةً عِنْدَ الْكَعْبَةِ... فَذَكَرَ نَحْوَ حَدِيثِ الأَعْمَشِ.

١١ ـ بابُ الأَمْرِ بالصَّبْرِ عند ظُلْمِ الوُلاَةِ واستِئْثارِهِمْ

٤٨ ـ (١٨٤٥) ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ. قَالَ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ أُسَيْدِ بْنِ حُضَيْرٍ؛ أَنَّ رَجُلاً مِنَ الأَنْصَارِ خَلاَ بِرَسُولِ اللَّهِ ﷺ. فَقَالَ: أَلاَ تَسْتَعْمِلُنِي

some who will be given preference over you after me, so you should be patient until you meet me at the Fount."

(...) This tradition was narrated on the authority of Quatada, from Anas.

(...) The same was narrated on the authority of Shu'ba without mentioning: "He took The Messenger of Allah "Allah's blessing and peace be upon him" aside."

[12] Obedience should be shown to the (rulers) even if they withhold the people's due rights

49-(1846) Alqama Ibn Wa'il Al-Hadrami narrated from his father: Salama Ibn Yazid Al-Ju'fi asked The Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! Tell us what you order us to do if we have rulers who rule over us and demand that we discharge our obligations towards them, but they (themselves) do not discharge their own responsibilities towards us." The Messenger of Allah "Allah's blessing and peace be upon him" avoided giving any answer. Salama asked him again. He. (again) avoided giving any answer. Then he asked him once again. It was the second or the third time when Al-Ash'ath Ibn Qais pulled him aside and said: "Listen to and obey them, for on them shall he their burden and on you shall be your burden."

50-(...) The same was narrated on the authority of Simak who said: Al-Ash'ath Ibn Qais pulled him (Salama Ibn Yazid) aside when The Messenger of Allah "Allah's blessing and peace be upon him" said: "Listen to and obey them, for on them shall be their burden (of what they did) and on you shall be your burden (of what you did)."

[13] It is obligatory to stick to the group of Muslims at the time of afflictions and at any state, and it is impermissible to show disobedience or to deviate from the group (of Muslims)

51-(1847) Hudhaifa Ibn Al-Yaman "Allah be pleased with him" narrated: The people used to ask Allah's Apostle "Allah's blessing and peace be upon him" about good, but I used to ask him about evil for fear that it might overtake me. Once I said: "O Allah's Apostle! We were in ignorance and in evil and Allah has bestowed upon us the present good; will there be any evil after this good?" He said: "Yes." I asked: "Will there be good after that evil?" He said: "Yes, but it would be tainted with smoke (indicating metaphorically to some Little evil)." I asked: "What will its smoke be?" He said: "There will be some people who will lead (people)

كَمَا اسْتَعْمَلْتَ فُلَاناً؟ فَقَالَ: «إِنَّكُمْ سَتَلْقَوْنَ بَعْدِي أَثَرَةً، فَاصْبِرُوا حَتَّىٰ تَلْقَوْنِي عَلَى الْحَوْضِ».

[البخاري: كتاب مناقب الانصار، باب قول النبي ﷺ للأنصار: «اصبروا حتى تلقوني على الحوض»، رقم: ٣٧٩٢].

(...) ـ وحدّثني يَحْيَىٰ بْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا خَالِدٌ ـ يَعْنِي ابْنَ الْحَارِثِ ـ: حَدَّثَنَا شُعْبَةُ بْنُ الْحَجَّاجِ، عَنْ قَتَادَةَ. قَالَ: سَمِعْتُ أَنَساً يُحَدِّثُ عَنْ أُسَيْدِ بْنِ حُضَيْرٍ؛ أَنَّ رَجُلاً مِنَ الأَنْصَارِ خَلاَ بِرَسُولِ اللَّهِ ﷺ... بِمِثْلِهِ.

(...) ـ وَحَدَّثَنِيهِ عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، بِهٰذَا الإِسْنَادِ. وَلَمْ يَقُلْ: خَلاَ بِرَسُولِ اللَّهِ ﷺ.

١٢ ـ بابٌ في طَاعَةِ الأُمَرَاءِ وإنْ مَنَعُوا الحُقُوقَ

٤٩ ـ (١٨٤٦) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ عَلْقَمَةَ بْنِ وَائِلٍ الْحَضْرَمِيِّ، عَنْ أَبِيهِ. قَالَ: سَأَلَ سَلَمَةُ بْنُ يَزِيدَ الْجُعْفِيُّ رَسُولَ اللَّهِ ﷺ. فَقَالَ: يَا نَبِيَّ اللَّهِ، أَرَأَيْتَ إِنْ قَامَتْ عَلَيْنَا أُمَرَاءُ يَسْأَلُونَا حَقَّهُمْ وَيَمْنَعُونَا حَقَّنَا، فَمَا تَأْمُرُنَا؟ فَأَعْرَضَ عَنْهُ. ثُمَّ سَأَلَهُ فَأَعْرَضَ عَنْهُ. ثُمَّ سَأَلَهُ فِي الثَّانِيَةِ أَوْ فِي الثَّالِثَةِ فَجَذَبَهُ الأَشْعَثُ بْنُ قَيْسٍ. وَقَالَ: «اسْمَعُوا وَأَطِيعُوا، فَإِنَّمَا عَلَيْهِمْ مَا حُمِّلُوا وَعَلَيْكُمْ مَا حُمِّلْتُمْ».

٥٠ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا شَبَابَةُ: حَدَّثَنَا شُعْبَةُ، عَنْ سِمَاكٍ، بِهٰذَا الإِسْنَادِ، مِثْلَهُ.

وَقَالَ: فَجَذَبَهُ الأَشْعَثُ بْنُ قَيْسٍ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «اسْمَعُوا وَأَطِيعُوا، فَإِنَّمَا عَلَيْهِمْ مَا حُمِّلُوا وَعَلَيْكُمْ مَا حُمِّلْتُمْ».

١٣ ـ بابُ وُجُوبِ مُلازمةِ جماعَةِ المُسْلِمين عند ظُهُورِ الفِتَنِ وفي كُلِّ حالٍ، وتَحْرِيمِ الخُرُوجِ على الطَّاعَةِ ومُفَارَقَةِ الجَمَاعَةِ

٥١ ـ (١٨٤٧) ـ حدّثني مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ يَزِيدَ بْنِ جَابِرٍ: حَدَّثَنِي بُسْرُ بْنُ عُبَيْدِ اللَّهِ الْحَضْرَمِيُّ؛ أَنَّهُ سَمِعَ أَبَا إِدْرِيسَ الْخَوْلاَنِيَّ يَقُولُ: سَمِعْتُ حُذَيْفَةَ بْنَ الْيَمَانِ يَقُولُ: كَانَ النَّاسُ يَسْأَلُونَ رَسُولَ اللَّهِ ﷺ عَنِ الْخَيْرِ. وَكُنْتُ أَسْأَلُهُ عَنِ الشَّرِّ. مَخَافَةَ أَنْ يُدْرِكَنِي. فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّا كُنَّا فِي جَاهِلِيَّةٍ وَشَرٍّ، فَجَاءَنَا اللَّهُ بِهٰذَا الْخَيْرِ، فَهَلْ بَعْدَ هٰذَا الْخَيْرِ

according to principles other than my tradition. You will see their actions and disapprove of them." I said: "Will there be any evil after that good?" He said: "Yes, there will be some people who will invite others to the doors of Hell, and whoever accepts their invitation to it will be thrown in it by them." I said: "O Allah's Apostle! Describe those people to us." He said: "They will belong to us and speak our language." I asked: "What will you order me to do if such a thing takes place in my life?" He said: "Adhere to the group of Muslims and their Chief." I asked: "If there is neither a group (of Muslims) nor a chief (what shall I do)?" He said: "Keep away from all those different sects, even if you have to bite (Eat) the root of a tree, till you meet Allah while you are still in that state."

52-(...) Hudhaifa Ibn Al-Yaman "Allah be pleased with him" narrated: I said: "O Messenger of Allah! no doubt, we had an evil time (during the days of ignorance) and Allah brought us a good time (by virtue of Islam) through which we are now living. Will there be any evil after this good?" He (The Prophet) said: "Yes." I said: "Will there be good after this evil?" He said: "Yes." I said: "Will there be any evil after this good?" He said: "Yes." I said: "How?" He said: "There will be rulers who will not be led by my guidance and will not adopt my tradition. There will be among them men who will have the hearts of devils in the bodies of human beings." I said: "What should I do O Messenger of Allah, if such a time overtook me?" He said: "You will listen to the commander and carry out his orders, and even if your back is lashed and your wealth is seized (by force), you should listen and obey."

53-(1848) Abu Huraira "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever shows disobedience (to the ruler) and deviates from the group of Muslims and then dies in that state would die the death of one belonging to the days of ignorance (i.e. would die as an unbeliever). Whoever fights under the banner of a people who are blind (to the cause for which they are fighting, and do not know whether it is right or not), who gets flared up with family pride, invites (people) to fight for their family honour, and supports his kith and kin (and does not fight in the cause of Allah but fights for the sake of this family) and then he is killed (in this fight), he dies as one belonging to the days of ignorance (i.e. as an unbeliever). Whoever attacks my (Muslim) nation (indiscriminately) killing the righteous and the wicked of them, sparing not (even) those faithful and fulfilling not his

شَرٌّ؟ قَالَ: «نَعَمْ» فَقُلْتُ: هَلْ بَعْدَ ذٰلِكَ الشَّرِّ مِنْ خَيْرٍ؟ قَالَ: «نَعَمْ، وَفِيهِ دَخَنٌ» قُلْتُ: وَمَا دَخَنُهُ؟ قَالَ: «قَوْمٌ يَسْتَنُّونَ بِغَيْرِ سُنَّتِي، وَيَهْدُونَ بِغَيْرِ هَدْيِي، تَعْرِفُ مِنْهُمْ وَتُنْكِرُ». فَقُلْتُ: هَلْ بَعْدَ ذٰلِكَ الْخَيْرِ مِنْ شَرٍّ؟ قَالَ: «نَعَمْ. دُعَاةٌ عَلَىٰ أَبْوَابِ جَهَنَّمَ. مَنْ أَجَابَهُمْ إِلَيْهَا قَذَفُوهُ فِيهَا». فَقُلْتُ: يَا رَسُولَ اللَّهِ، صِفْهُمْ لَنَا. قَالَ: «نَعَمْ، قَوْمٌ مِنْ جِلْدَتِنَا، وَيَتَكَلَّمُونَ بِأَلْسِنَتِنَا» قُلْتُ: يَا رَسُولَ اللَّهِ، فَمَا تَرَىٰ إِنْ أَدْرَكَنِي ذٰلِكَ؟ قَالَ: «تَلْزَمُ جَمَاعَةَ الْمُسْلِمِينَ وَإِمَامَهُمْ» فَقُلْتُ: فَإِنْ لَمْ تَكُنْ لَهُمْ جَمَاعَةٌ وَلاَ إِمَامٌ؟ قَالَ: «فَاعْتَزِلْ تِلْكَ الْفِرَقَ كُلَّهَا. وَلَوْ أَنْ تَعَضَّ عَلَىٰ أَصْلِ شَجَرَةٍ، حَتَّىٰ يُدْرِكَكَ الْمَوْتُ، وَأَنْتَ عَلَىٰ ذٰلِكَ».

[البخاري: كتاب المناقب، باب علامات النبوة في الإسلام، رقم: ٣٦٠٦].

٥٢ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ سَهْلِ بْنِ عَسْكَرٍ التَّمِيمِيُّ: حَدَّثَنَا يَحْيَىٰ بْنُ حَسَّانَ. (ح) وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمٰنِ الدَّارِمِيُّ: أَخْبَرَنَا يَحْيَىٰ ـ وَهُوَ ابْنُ حَسَّانَ ـ: حَدَّثَنَا مُعَاوِيَةُ ـ يَعْنِي ابْنَ سَلاَّمٍ ـ: حَدَّثَنَا زَيْدُ بْنُ سَلاَّمٍ، عَنْ أَبِي سَلاَّمٍ. قَالَ: قَالَ حُذَيْفَةُ بْنُ الْيَمَانِ: قُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّا كُنَّا بِشَرٍّ. فَجَاءَ اللَّهُ بِخَيْرٍ. فَنَحْنُ فِيهِ. فَهَلْ مِنْ وَرَاءِ هٰذَا الْخَيْرِ شَرٌّ؟ قَالَ: «نَعَمْ» قُلْتُ: هَلْ وَرَاءَ ذٰلِكَ الشَّرِّ خَيْرٌ؟ قَالَ: «نَعَمْ» قُلْتُ: فَهَلْ وَرَاءَ ذٰلِكَ الْخَيْرِ شَرٌّ؟ قَالَ: «نَعَمْ» قُلْتُ: كَيْفَ؟ قَالَ: «يَكُونُ بَعْدِي أَئِمَّةٌ لاَ يَهْتَدُونَ بِهُدَايَ، وَلاَ يَسْتَنُّونَ بِسُنَّتِي. وَسَيَقُومُ فِيهِمْ رِجَالٌ قُلُوبُهُمْ قُلُوبُ الشَّيَاطِينِ فِي جُثْمَانِ إِنْسٍ». قَالَ: قُلْتُ: كَيْفَ أَصْنَعُ يَا رَسُولَ اللَّهِ إِنْ أَدْرَكْتُ ذٰلِكَ؟ قَالَ: «تَسْمَعُ وَتُطِيعُ لِلأَمِيرِ، وَإِنْ ضُرِبَ ظَهْرُكَ، وَأُخِذَ مَالُكَ، فَاسْمَعْ وَأَطِعْ».

٥٣ ـ (١٨٤٨) ـ حدّثنا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا جَرِيرٌ ـ يَعْنِي ابْنَ حَازِمٍ ـ: حَدَّثَنَا غَيْلاَنُ بْنُ جَرِيرٍ، عَنْ أَبِي قَيْسِ بْنِ رِيَاحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ؛ أَنَّهُ قَالَ: «مَنْ خَرَجَ مِنَ الطَّاعَةِ، وَفَارَقَ الْجَمَاعَةَ، فَمَاتَ، مَاتَ مِيتَةً جَاهِلِيَّةً. وَمَنْ قَاتَلَ تَحْتَ رَايَةٍ عُمِّيَّةٍ، يَغْضَبُ لِعَصَبَةٍ، أَوْ يَدْعُو إِلَى عَصَبَةٍ، أَوْ يَنْصُرُ عَصَبَةً، فَقُتِلَ، فَقِتْلَةٌ

promise made with those who have been given a pledge of protection, he has nothing to do with me and I have nothing to do with him."

(...) Abu Huraira "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said the same Hadith as narrated by Jarir with a slight variation in wording.

54-(...) Abu Huraira "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever shows disobedience (to the ruler) and deviates from the group of Muslims and then dies in that state would die the death of one belonging to the days of ignorance (i.e. would die as an unbeliever). Whoever is killed under the banner of a people who are blind (to the cause for which they are fighting, and do not know whether it is right or not), who gets flared up with family pride, and fights for the sake of his kith and kin (and does not fight in the cause of Allah), he will not belong to my (Muslim) nation. Whoever rebels against my (Muslim) nation killing the righteous and the wicked of them, sparing not (even) those faithful and fulfilling not his promise made with those who have been given a pledge of protection, will not be from me (i.e. he will not be of my followers)."

(...) This Hadith was narrated on the authority of Jarir with the same chain of transmitters with a slight variation in wording.

55-(1849) Ibn Abbas "Allah be pleased with both" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever noticed in his ruler something of which he disapproved should be patient, for whoever separated from the group of Muslims even to the extent of a span and then he died would die the death of one belonging to the days of ignorance (i.e. as an unbeliever)."

56-(...) Ibn Abbas "Allah be pleased with both" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever disapproves of anything done by his commander should be patient over it, for whoever among the people deviated from the authority, even as little as a span and then died in that state, would die the death of one belonging to the days of ignorance."

57-(1850) Jundub Ibn Abdullah Al-Bajali narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever is killed under the banner of people who are blind (to the cause for which they are fighting), raises up the claims of his kith and kin or supports (in such a fighting) his kith and kin (and does not fight in the cause of Allah), is killed the killing of one belonging to the days of ignorance."

جَاهِلِيَّةٌ. وَمَنْ خَرَجَ عَلَىٰ أُمَّتِي، يَضْرِبُ بَرَّهَا وَفَاجِرَهَا. وَلاَ يَتَحَاشَ مِنْ مُؤْمِنِهَا، وَلاَ يَفِي لِذِي عَهْدٍ عَهْدَهُ، فَلَيْسَ مِنِّي وَلَسْتُ مِنْهُ».

(...) ـ **وحدّثني** عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ: حَدَّثَنَا أَيُّوبُ، عَنْ غَيْلاَنَ بْنِ جَرِيرٍ، عَنْ زِيَادِ بْنِ رِيَاحٍ الْقَيْسِيِّ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ... بِنَحْوِ حَدِيثِ جَرِيرٍ. وَقَالَ: «لاَ يَتَحَاشَىٰ مِنْ مُؤْمِنِهَا».

٥٤ ـ (...) ـ **وحدّثني** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا مَهْدِيُّ بْنُ مَيْمُونٍ، عَنْ غَيْلاَنَ بْنِ جَرِيرٍ، عَنْ زِيَادِ بْنِ رِيَاحٍ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ خَرَجَ مِنَ الطَّاعَةِ، وَفَارَقَ الْجَمَاعَةَ، ثُمَّ مَاتَ، مَاتَ مِيتَةً جَاهِلِيَّةً. وَمَنْ قُتِلَ تَحْتَ رَايَةٍ عِمِّيَّةٍ، يَغْضَبُ لِلْعَصَبَةِ، وَيُقَاتِلُ لِلْعَصَبَةِ، فَلَيْسَ مِنْ أُمَّتِي. وَمَنْ خَرَجَ مِنْ أُمَّتِي عَلَىٰ أُمَّتِي، يَضْرِبُ بَرَّهَا وَفَاجِرَهَا، لاَ يَتَحَاشَ مِنْ مُؤْمِنِهَا، وَلاَ يَفِي بِذِي عَهْدِهَا، فَلَيْسَ مِنِّي».

(...) ـ **وحدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ غَيْلاَنَ بْنِ جَرِيرٍ، بِهٰذَا الإِسْنَادِ.

أَمَّا ابْنُ الْمُثَنَّى فَلَمْ يَذْكُرِ النَّبِيَّ ﷺ فِي الْحَدِيثِ. وَأَمَّا ابْنُ بَشَّارٍ فَقَالَ فِي رِوَايَتِهِ: قَالَ رَسُولُ اللَّهِ ﷺ... بِنَحْوِ حَدِيثِهِمْ.

٥٥ ـ (١٨٤٩) ـ **حدّثنا** حَسَنُ بْنُ الرَّبِيعِ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنِ الْجَعْدِ، أَبِي عُثْمَانَ، عَنْ أَبِي رَجَاءٍ، عَنِ ابْنِ عَبَّاسٍ، يَرْوِيهِ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ رَأَىٰ مِنْ أَمِيرِهِ شَيْئاً يَكْرَهُهُ، فَلْيَصْبِرْ، فَإِنَّهُ مَنْ فَارَقَ الْجَمَاعَةَ شِبْراً، فَمَاتَ، فَمِيتَةٌ جَاهِلِيَّةٌ».

[البخاري: كتاب الفتن، باب قول النبي ﷺ: «سترون بعدي أموراً تنكرونها»، رقم: ٧٠٥٣].

٥٦ ـ (...) ـ **وحدّثنا** شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا الْجَعْدُ: حَدَّثَنَا أَبُو رَجَاءٍ الْعُطَارِدِيُّ، عَنِ ابْنِ عَبَّاسٍ، عَنْ رَسُولِ اللَّهِ ﷺ. قَالَ: «مَنْ كَرِهَ مِنْ أَمِيرِهِ شَيْئاً فَلْيَصْبِرْ عَلَيْهِ، فَإِنَّهُ لَيْسَ أَحَدٌ مِنَ النَّاسِ خَرَجَ مِنَ السُّلْطَانِ شِبْراً، فَمَاتَ عَلَيْهِ، إِلاَّ مَاتَ مِيتَةً جَاهِلِيَّةً».

٥٧ ـ (١٨٥٠) ـ **حدّثنا** هُرَيْمُ بْنُ عَبْدِ الأَعْلَىٰ: حَدَّثَنَا الْمُعْتَمِرُ. قَالَ: سَمِعْتُ أَبِي يُحَدِّثُ، عَنْ أَبِي مِجْلَزٍ، عَنْ جُنْدَبِ بْنِ عَبْدِ اللَّهِ الْبَجَلِيِّ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قُتِلَ تَحْتَ رَايَةٍ عِمِّيَّةٍ، يَدْعُو عَصَبِيَّةً، أَوْ يَنْصُرُ عَصَبِيَّةً، فَقِتْلَةٌ جَاهِلِيَّةٌ».

58-(1851) Nafi narrated that Abdullah Ibn Umar visited Abdullah Ibn Muti during the days of Harra (when there was fighting between the people of Medina and the people of Sham) in the time of Yazid Ibn Mu'awiya. Ibn Muti' said: Put a pillow for Abu Abd Ar-Rahman. But the latter said: I did not come to sit with you. But, I came to you to tell you a tradition I heard from The Messenger of Allah "Allah's blessing and peace be upon him". I heard him saying: "Whoever shows disobedience (to the ruler) will find no argument (in his defense) when he stands before Allah on the Day of Judgment; and whoever dies without having adhered to a pledge of allegiance (to a ruler) will die the death of one belonging to the days of ignorance (i.e. as an unbeliever)."

(...) Nafi narrated that Ibn Umar "Allah be pleased with both" visited Ibn Muti, and narrated the same from the Prophet "Allah's blessing and peace be upon him".

(...) The same Hadith was narrated by a different chain of transmitters.

[14] What about him, who tries to disrupt the unity of Muslims

59-(1852) Arfaja narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "Different evils will appear in the near future. Whoever tries to disrupt the affairs of this (Muslim) nation while they are united, then, you should strike him with the sword no matter he might be.."

(...) The same was narrated on the authority of Arfaja, with the following words: "Kill him."

60-(...) Arfaja narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "When you are holding to one single man as your ruler, and somebody comes in order to undermine your solidarity or disrupt your unity, you should kill him."

[15] When the pledge of allegiance is taken for two caliphs

61-(1853) Abu Sa'id Al-Khudri "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "If the pledge of allegiance is taken for two caliphs, kill the one for whom the pledge is taken later."

[16] Showing dislike to the rulers for violating the laws of the Shari'a, and abandoning fighting them as long as they perform prayers

62-(1854) Umm Salama "Allah be pleased with her" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "In the

٥٨ ـ (١٨٥١) ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا عَاصِمٌ ـ وَهُوَ ابْنُ مُحَمَّدِ بْنِ زَيْدٍ ـ عَنْ زَيْدِ بْنِ مُحَمَّدٍ، عَنْ نَافِعٍ. قَالَ: جَاءَ عَبْدُ اللَّهِ بْنُ عُمَرَ إِلَىٰ عَبْدِ اللَّهِ بْنِ مُطِيعٍ، حِينَ كَانَ مِنْ أَمْرِ الْحَرَّةِ مَا كَانَ، زَمَنَ يَزِيدَ بْنِ مُعَاوِيَةَ. فَقَالَ: اطْرَحُوا لأَبِي عَبْدِ الرَّحْمٰنِ وِسَادَةً. فَقَالَ: إِنِّي لَمْ آتِكَ لأَجْلِسَ. أَتَيْتُكَ لأُحَدِّثَكَ حَدِيثاً سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُهُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ خَلَعَ يَداً مِنْ طَاعَةٍ، لَقِيَ اللَّهَ يَوْمَ الْقِيَامَةِ، لاَ حُجَّةَ لَهُ. وَمَنْ مَاتَ وَلَيْسَ فِي عُنُقِهِ بَيْعَةٌ، مَاتَ مِيتَةً جَاهِلِيَّةً».

(...) ـ وحدّثنا ابْنُ نُمَيْرٍ: حَدَّثَنَا يَحْيَىٰ بْنُ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ: حَدَّثَنَا لَيْثٌ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي جَعْفَرٍ، عَنْ بُكَيْرِ بْنِ عَبْدِ اللَّهِ بْنِ الأَشَجِّ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّهُ أَتَى ابْنَ مُطِيعٍ. فَذَكَرَ عَنِ النَّبِيِّ ﷺ... نَحْوَهُ.

(...) ـ حدّثنا عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنَا ابْنُ مَهْدِيٍّ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ عَمْرِو بْنِ جَبَلَةَ: حَدَّثَنَا بِشْرُ بْنُ عُمَرَ. قَالاَ جَمِيعاً: حَدَّثَنَا هِشَامُ بْنُ سَعْدٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ... بِمَعْنَىٰ حَدِيثِ نَافِعٍ، عَنِ ابْنِ عُمَرَ.

١٤ ـ بابُ مَنْ فَرَّقَ أَمْرَ المسلمين وهو مُجتمِعٌ

٥٩ ـ (١٨٥٢) ـ حدّثني أَبُو بَكْرِ بْنُ نَافِعٍ وَمُحَمَّدُ بْنُ بَشَّارٍ، قَالَ ابْنُ نَافِعٍ: حَدَّثَنَا غُنْدَرٌ. وَقَالَ ابْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ زِيَادِ بْنِ عِلاَقَةَ، قَالَ: سَمِعْتُ عَرْفَجَةَ. قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّهُ سَتَكُونُ هَنَاتٌ وَهَنَاتٌ، فَمَنْ أَرَادَ أَنْ يُفَرِّقَ أَمْرَ هٰذِهِ الأُمَّةِ، وَهِيَ جَمِيعٌ، فَاضْرِبُوهُ بِالسَّيْفِ، كَائِناً مَنْ كَانَ».

(...) ـ وحدّثنا أَحْمَدُ بْنُ خِرَاشٍ: حَدَّثَنَا حَبَّانُ: حَدَّثَنَا أَبُو عَوَانَةَ. (ح) وَحَدَّثَنِي الْقَاسِمُ بْنُ زَكَرِيَّاءَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَىٰ، عَنْ شَيْبَانَ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا الْمُصْعَبُ بْنُ الْمِقْدَامِ الْخَثْعَمِيُّ: حَدَّثَنَا إِسْرَائِيلُ. (ح) وَحَدَّثَنِي حَجَّاجٌ: حَدَّثَنَا عَارِمُ بْنُ الْفَضْلِ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُخْتَارِ وَرَجُلٌ سَمَّاهُ. كُلُّهُمْ عَنْ زِيَادِ بْنِ عِلاَقَةَ، عَنْ عَرْفَجَةَ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِهِ، غَيْرَ أَنَّ فِي حَدِيثِهِمْ جَمِيعاً «فَاقْتُلُوهُ».

٦٠ ـ (...) ـ وحدّثني عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يُونُسُ بْنُ أَبِي يَعْفُورٍ، عَنْ أَبِيهِ، عَنْ عَرْفَجَةَ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ أَتَاكُمْ، وَأَمْرُكُمْ جَمِيعٌ، عَلَىٰ رَجُلٍ وَاحِدٍ، يُرِيدُ أَنْ يَشُقَّ عَصَاكُمْ، أَوْ يُفَرِّقَ جَمَاعَتَكُمْ، فَاقْتُلُوهُ».

١٥ ـ باب: «إذا بُويعَ لخَليفَتَين»

٦١ ـ (١٨٥٣) ـ وحدّثني وَهْبُ بْنُ بَقِيَّةَ الْوَاسِطِيُّ: حَدَّثَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ، عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا بُويِعَ لِخَلِيفَتَيْنِ، فَاقْتُلُوا الآخَرَ مِنْهُمَا».

١٦ ـ بابُ وُجُوبِ الإنكار على الأمراء فيما يُخَالِفُ الشَّرْع وتَرْكِ قِتَالِهِم ما صَلَّوْا ونحو ذلك

٦٢ ـ (١٨٥٤) ـ حدّثنا هَدَّابُ بْنُ خَالِدٍ الأَزْدِيُّ: حَدَّثَنَا هَمَّامُ بْنُ يَحْيَىٰ: حَدَّثَنَا قَتَادَةُ،

near future there will be some rulers, and you will like their good deeds and disapprove of their bad deeds. Whoever sees their bad deeds (and tries to prevent them from repeating them by his hand or through his speech), will be free from being blamed, and whoever dislikes their bad deeds (only in the bottom of his heart) will be safe. But whoever approves of their bad deeds and imitates them will surely be spiritually ruined." The people asked: "Would we not fight them?" He (The Prophet) said: "No, as long as they perform prayers."

63-(...) Umm Salama "Allah be pleased with her", the wife of The Prophet narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "In the near future some commander will be appointed as rulers over you, and you will like their good deeds and disapprove of their bad deeds. Whoever dislikes their bad deeds will be free from being blamed, and whoever disapproves of their bad deeds will be safe. But whoever approves of their bad deeds and imitates them will surely be spiritually ruined." The people asked: "Would we not fight them?" He (The Prophet) said: "No, as long as they perform prayers." (Disliking and disapproving refer to liking and disliking from the heart.)

64-(...) Umm Salama "Allah be pleased with her" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said the same, with a slight variation of wording: "Whoever disapproves of their bad deeds will be free from being blamed, and whoever dislikes their bad deeds will be safe."

(...)Umm Salama "Allah be pleased with her" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said the same except the following: "But whoever approves of their bad deeds and imitates them will surely be spiritually ruined."

[17] The best and the worst of your rulers

65-(1855) Awf Ibn Malik narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "The best of your rulers are those whom you love and who love you, who invoke Allah's blessings upon you and you invoke His blessings upon them. The worst of your rulers are those whom you dislike and who dislike you, and whom you curse and who curse you." It was asked: "Would we not overthrow them with the sword?" He said: "No, as long as they establish prayers among you. If you notice anything hateful in them, you should dislike their government, but do not retract from their obedience."

عَنِ الْحَسَنِ، عَنْ ضَبَّةَ بْنِ مِحْصَنٍ، عَنْ أُمِّ سَلَمَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «سَتَكُونُ أُمَرَاءُ، فَتَعْرِفُونَ وَتُنْكِرُونَ، فَمَنْ عَرَفَ بَرِئَ. وَمَنْ أَنْكَرَ سَلِمَ. وَلٰكِنْ مَنْ رَضِيَ وَتَابَعَ» قَالُوا: أَفَلاَ نُقَاتِلُهُمْ؟ قَالَ: «لاَ، مَا صَلَّوْا».

٦٣ ـ (...) ـ **وحدّثني** أَبُو غَسَّانَ الْمِسْمَعِيُّ وَمُحَمَّدُ بْنُ بَشَّارٍ. جَمِيعاً عَنْ مُعَاذٍ ـ وَاللَّفْظُ لأَبِي غَسَّانَ ـ: حَدَّثَنَا مُعَاذٌ ـ وَهُوَ ابْنُ هِشَامٍ الدَّسْتَوَائِيُّ ـ: حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ: حَدَّثَنَا الْحَسَنُ، عَنْ ضَبَّةَ بْنِ مِحْصَنٍ الْعَنَزِيِّ، عَنْ أُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ ﷺ، عَنِ النَّبِيِّ ﷺ؛ أَنَّهُ قَالَ: «إِنَّهُ يُسْتَعْمَلُ عَلَيْكُمْ أُمَرَاءُ، فَتَعْرِفُونَ وَتُنْكِرُونَ، فَمَنْ كَرِهَ فَقَدْ بَرِئَ. وَمَنْ أَنْكَرَ فَقَدْ سَلِمَ. وَلٰكِنْ مَنْ رَضِيَ وَتَابَعَ» قَالُوا: يَا رَسُولَ اللَّهِ، أَلاَ نُقَاتِلُهُمْ؟ قَالَ: «لاَ، مَا صَلَّوْا».

أَيْ مَنْ كَرِهَ بِقَلْبِهِ وَأَنْكَرَ بِقَلْبِهِ.

٦٤ ـ (...) ـ **وحدّثني** أَبُو الرَّبِيعِ الْعَتَكِيُّ: حَدَّثَنَا حَمَّادٌ ـ يَعْنِي ابْنَ زَيْدٍ ـ: حَدَّثَنَا الْمُعَلَّى بْنُ زِيَادٍ وَهِشَامٌ، عَنِ الْحَسَنِ، عَنْ ضَبَّةَ بْنِ مِحْصَنٍ، عَنْ أُمِّ سَلَمَةَ. قَالَتْ؛ قَالَ رَسُولُ اللَّهِ ﷺ... بِنَحْوِ ذٰلِكَ. غَيْرَ أَنَّهُ قَالَ: «فَمَنْ أَنْكَرَ فَقَدْ بَرِئَ. وَمَنْ كَرِهَ فَقَدْ سَلِمَ».

(...) ـ **وحدّثناه** حَسَنُ بْنُ الرَّبِيعِ الْبَجَلِيُّ: حَدَّثَنَا ابْنُ الْمُبَارَكِ، عَنْ هِشَامٍ، عَنِ الْحَسَنِ، عَنْ ضَبَّةَ بْنِ مِحْصَنٍ، عَنْ أُمِّ سَلَمَةَ. قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ... فَذَكَرَ مِثْلَهُ. إِلاَّ قَوْلَهُ: «وَلٰكِنْ مَنْ رَضِيَ وَتَابَعَ» لَمْ يَذْكُرْهُ.

١٧ ـ بَابُ خِيَارِ الأَئِمَّةِ وَشِرَارِهِمْ

٦٥ ـ (١٨٥٥) ـ **حدّثنا** إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ: حَدَّثَنَا الأَوْزَاعِيُّ، عَنْ يَزِيدَ بْنِ يَزِيدَ بْنِ جَابِرٍ، عَنْ رُزَيْقِ بْنِ حَيَّانَ، عَنْ مُسْلِمِ بْنِ قَرَظَةَ، عَنْ عَوْفِ بْنِ مَالِكٍ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «خِيَارُ أَئِمَّتِكُمُ الَّذِينَ تُحِبُّونَهُمْ وَيُحِبُّونَكُمْ، وَيُصَلُّونَ عَلَيْكُمْ وَتُصَلُّونَ عَلَيْهِمْ. وَشِرَارُ أَئِمَّتِكُمُ الَّذِينَ تُبْغِضُونَهُمْ وَيُبْغِضُونَكُمْ، وَتَلْعَنُونَهُمْ وَيَلْعَنُونَكُمْ» قِيلَ: يَا رَسُولَ اللَّهِ، أَفَلاَ نُنَابِذُهُمْ بِالسَّيْفِ؟ فَقَالَ: «لاَ، مَا أَقَامُوا فِيكُمُ الصَّلاَةَ. وَإِذَا رَأَيْتُمْ مِنْ وُلاَتِكُمْ شَيْئاً تَكْرَهُونَهُ، فَاكْرَهُوا عَمَلَهُ، وَلاَ تَنْزِعُوا يَداً مِنْ طَاعَةٍ».

66-(...) Awf Ibn Malik narrated that he heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "The best of your rulers are those whom you love and who love you, who invoke Allah's blessings upon you and you invoke His blessings upon them. The worst of your rulers are those whom you dislike and who dislike you, and whom you curse and who curse you." It was asked: "Would we not overthrow them?" He said: "No, as long as they establish prayers among you. No, as long as they establish prayers among you. If one has a ruler appointed over him and he notices that he indulges in an act of disobedience to Allah, he should condemn such an act, in disobedience to Allah, but do not retract from his (the ruler's) obedience." Ibn Jabir said: Ruzaiq narrated to me this Hadith. I asked him: O Abu Miqdam! Did you hear it from Muslim Ibn Qaraza or did he describe it to you and he had heard it from Awf Ibn Malik, who narrated this Hadith from The Messenger of Allah "Allah's blessing and peace be upon him"? Ruzaiq sat upon his knees and, facing the Qibla, said: By Allah, with Whom there is no God! I heard it from Muslim Ibn Qaraza and he said that he had heard it from Awf Ibn Malik who said that he had heard it from The Messenger of Allah "Allah's blessing and peace be upon him".

(...) The same was narrated through a different chain of transmitters.

[18] It is desirable for a leader to take the pledge of allegiance from the troops when intending to fight, and what about the allegiance of Allah's pleasure under the tree

67-(1856) Jabir "Allah be pleased with him" narrated: We were one thousand and four hundred on the Day of Hudaibiya. We swore fealty to him (The Prophet) while Umar was holding his hand (and he was sitting) under the Samura (huge) tree. We swore fealty that we would not flee (from the battlefield in case there was fighting), but we did not swear fealty to death.

68-(...) Jabir "Allah be pleased with him" narrated: We swore fealty to the Prophet "Allah's blessing and peace be upon him" not to death but (we swore) not to flee (from the battlefield).

69-(...) Abu Az-Zubair narrated that he heard Jabir "Allah be pleased with him" being asked as to how many people were there on the Day of Hudaibiya. He said: We wore fourteen hundred. We swore fealty to him (The Prophet), and Umar was holding his hand while he was sitting Under a Samura tree. All of us swore fealty to him except Jadd Ibn Qais Al-Ansari who hid himself under the belly of his camel.

٦٦ ـ (...) ـ حدّثنا دَاوُدُ بْنُ رُشَيْدٍ: حَدَّثَنَا الْوَلِيدُ ـ يَعْنِي ابْنَ مُسْلِمٍ ـ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ يَزِيدَ بْنِ جَابِرٍ: أَخْبَرَنِي مَوْلَىٰ بَنِي فَزَارَةَ ـ وَهُوَ رُزَيْقُ بْنُ حَيَّانَ ـ؛ أَنَّهُ سَمِعَ مُسْلِمَ بْنَ قَرَظَةَ، ابْنَ عَمِّ عَوْفِ بْنِ مَالِكٍ الأَشْجَعِيِّ، يَقُولُ: سَمِعْتُ عَوْفَ بْنَ مَالِكٍ الأَشْجَعِيَّ يَقُولُ: سَمِعْتُ رَسُولَ اللّٰهِ ﷺ يَقُولُ: «خِيَارُ أَئِمَّتِكُمُ الَّذِينَ تُحِبُّونَهُمْ وَيُحِبُّونَكُمْ، وَتُصَلُّونَ عَلَيْهِمْ وَيُصَلُّونَ عَلَيْكُمْ. وَشِرَارُ أَئِمَّتِكُمُ الَّذِينَ تُبْغِضُونَهُمْ وَيُبْغِضُونَكُمْ، وَتَلْعَنُونَهُمْ وَيَلْعَنُونَكُمْ» قَالُوا: قُلْنَا: يَا رَسُولَ اللّٰهِ، أَفَلاَ نُنَابِذُهُمْ عِنْدَ ذٰلِكَ؟ قَالَ: لاَ، مَا أَقَامُوا فِيكُمُ الصَّلاَةَ. لاَ، مَا أَقَامُوا فِيكُمُ الصَّلاَةَ. أَلاَ مَنْ وَلِيَ عَلَيْهِ وَالٍ، فَرَآهُ يَأْتِي شَيْئاً مِنْ مَعْصِيَةِ اللّٰهِ، فَلْيَكْرَهْ مَا يَأْتِي مِنْ مَعْصِيَةِ اللّٰهِ، وَلاَ يَنْزِعَنَّ يَداً مِنْ طَاعَةٍ».

قَالَ ابْنُ جَابِرٍ: فَقُلْتُ ـ يَعْنِي لِرُزَيْقٍ ـ، حِينَ حَدَّثَنِي بِهٰذَا الْحَدِيثِ: آللّٰهِ، يَا أَبَا الْمِقْدَامِ، لَحَدَّثَكَ بِهٰذَا، أَوْ سَمِعْتَ هٰذَا، مِنْ مُسْلِمِ بْنِ قَرَظَةَ يَقُولُ: سَمِعْتُ عَوْفاً يَقُولُ: سَمِعْتُ رَسُولَ اللّٰهِ ﷺ؟ قَالَ: فَجَثَا عَلَىٰ رُكْبَتَيْهِ وَاسْتَقْبَلَ الْقِبْلَةَ فَقَالَ: إِي وَاللّٰهِ الَّذِي لاَ إِلٰهَ إِلاَّ هُوَ، لَسَمِعْتُهُ مِنْ مُسْلِمِ بْنِ قَرَظَةَ يَقُولُ: سَمِعْتُ عَوْفَ بْنَ مَالِكٍ يَقُولُ: سَمِعْتُ رَسُولَ اللّٰهِ ﷺ.

(...) ـ وحدّثنا إِسْحَاقُ بْنُ مُوسَى الأَنْصَارِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا ابْنُ جَابِرٍ، بِهٰذَا الإِسْنَادِ. وَقَالَ: رُزَيْقٌ مَوْلَىٰ بَنِي فَزَارَةَ.

قَالَ مُسْلِمٌ: وَرَوَاهُ مُعَاوِيَةُ بْنُ صَالِحٍ، عَنْ رَبِيعَةَ بْنِ يَزِيدَ، عَنْ مُسْلِمِ بْنِ قَرَظَةَ، عَنْ عَوْفِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِهِ.

١٨ ـ بابُ اسْتِحْبَابِ مُبَايَعَةِ الإِمامِ الجَيْشَ عند إرادة القِتَالِ، وبَيَانِ بَيْعَةِ الرِّضْوَانِ تحت الشَّجَرَةِ

٦٧ ـ (١٨٥٦) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثُ بْنُ سَعْدٍ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ. قَالَ: كُنَّا يَوْمَ الْحُدَيْبِيَةِ أَلْفاً وَأَرْبَعَ مِئَةٍ. فَبَايَعْنَاهُ وَعُمَرُ آخِذٌ بِيَدِهِ تَحْتَ الشَّجَرَةِ. وَهِيَ سَمُرَةٌ.

وَقَالَ: بَايَعْنَاهُ عَلَىٰ أَنْ لاَ نَفِرَّ. وَلَمْ نُبَايِعْهُ عَلَى الْمَوْتِ.

٦٨ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ عُيَيْنَةَ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ. قَالَ: لَمْ نُبَايِعْ رَسُولَ اللّٰهِ ﷺ عَلَى الْمَوْتِ. إِنَّمَا بَايَعْنَاهُ عَلَىٰ أَنْ لاَ نَفِرَّ.

٦٩ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا حَجَّاجٌ، عَنِ ابْنِ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ. سَمِعَ جَابِراً يُسْأَلُ: كَمْ كَانُوا يَوْمَ الْحُدَيْبِيَةِ؟ قَالَ: كُنَّا أَرْبَعَ عَشْرَةَ مِئَةً، فَبَايَعْنَاهُ. وَعُمَرُ آخِذٌ بِيَدِهِ تَحْتَ الشَّجَرَةِ ـ وَهِيَ سَمُرَةٌ ـ فَبَايَعْنَاهُ. غَيْرَ جَدِّ بْنِ قَيْسٍ الأَنْصَارِيِّ. اخْتَبَأَ تَحْتَ بَطْنِ بَعِيرِهِ.

70-(...) Abu Az-Zubair narrated that he heard Jabir being asked as to whether the Prophet "Allah's blessing and peace be upon him" took the oath of fealty at Dhul-Hulaifa. He said: No! But he offered his prayers at that place, and he took the oath of fealty nowhere except near the tree in Al-Hudaibiya. Ibn Juraij said that he was told by Abu Az-Zubair who heard Jabir Ibn Abdullah saying: The Prophet "Allah's blessing and peace be upon him" invoked (Allah) over the well at Al-Hudaibiya.

71-(...) Jabir "Allah be pleased with him" narrated: We were one thousand and four hundred on the Day of Hudaibiya when the Prophet "Allah's blessing and peace be upon him" said to us: "Today you are the best people on the earth." Jabir said: Had I had the eyesight, I would have showed you the place of the tree.

72-(...) Salim Ibn Abu Al-Ja'd narrated: I asked Jabir Ibn Abdullah "Allah be pleased with both" about the number of the Companions (of the Prophet who swore fealty under) the tree. He said: If we were a hundred thousand, it (the water in the well at Hudaibiya) would have sufficed us, but we were one thousand and five hundred.

73-(...) Jabir "Allah be pleased with him" narrated: If we had been a hundred thousand in number, it (the water) would have sufficed us, but we were fifteen hundred.

74-(...) Salim Ibn Abu Al-Ja'd narrated: I asked Jabir "Allah be pleased with him": How many were you on that Day (of Hudaibiya)? He said: We were one thousand and four hundred.

75-(1857) Abdullah Ibn Abu Awfa "Allah be pleased with him" narrated: The Companions of the Tree (i.e. those who swore fealty under the tree) were one thousand and three hundred, and the people of Aslam tribe were one-eighth of the Emigrants.

(...) The same was narrated on the authority of Shu'ba.

76-(1858) Ma'qil Ibn Yasar narrated: I remember when I was present on the Day of the Tree, and the Prophet "Allah's blessing and peace be upon him" was taking the pledge of allegiance from the people and I was holding a twig of the tree over his head. We were fourteen hundred (in number). We did not swear fealty to death, but (we swore) not to flee from the battlefield.

(...) This Hadith was narrated on the authority of Yunus with the same chain of transmitters.

٧٠ ـ (...) ـ وحدّثني إِبْرَاهِيمُ بْنُ دِينَارٍ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ الأَعْوَرُ، مَوْلَىٰ سُلَيْمَانَ بْنِ مُجَالِدٍ. قَالَ: قَالَ ابْنُ جُرَيْجٍ: وَأَخْبَرَنِي أَبُو الزُّبَيْرِ؛ أَنَّهُ سَمِعَ جَابِراً يُسْأَلُ: هَل بَايَعَ النَّبِيُّ ﷺ بِذِي الْحُلَيْفَةِ؟ فَقَالَ: لاَ. وَلٰكِنْ صَلَّىٰ بِهَا. وَلَمْ يُبَايِعْ عِنْدَ شَجَرَةٍ، إِلاَّ الشَّجَرَةَ الَّتِي بِالْحُدَيْبِيَةِ.

قَالَ ابْنُ جُرَيْجٍ: وَأَخْبَرَنِي أَبُو الزُّبَيْرِ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: دَعَا النَّبِيُّ ﷺ عَلَىٰ بِئْرِ الْحُدَيْبِيَةِ.

٧١ ـ (...) ـ حدّثنا سَعِيدُ بْنُ عَمْرٍو الأَشْعَثِيُّ وَسُوَيْدُ بْنُ سَعِيدٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَأَحْمَدُ بْنُ عَبْدَةَ ـ وَاللَّفْظُ لِسَعِيدٍ ـ، قَالَ سَعِيدٌ وَإِسْحَاقُ: أَخْبَرَنَا. وَقَالَ الآخَرَانِ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، عَنْ جَابِرٍ. قَالَ: كُنَّا يَوْمَ الْحُدَيْبِيَةِ أَلْفاً وَأَرْبَعَ مِئَةٍ. فَقَالَ لَنَا النَّبِيُّ ﷺ: «أَنْتُمُ الْيَوْمَ خَيْرُ أَهْلِ الأَرْضِ». [البخاري: كتاب المغازي، باب غزوة الحديبية، رقم: ٤١٥٤].

وَقَالَ جَابِرٌ: لَوْ كُنْتُ أُبْصِرُ لأَرَيْتُكُمْ مَوْضِعَ الشَّجَرَةِ.

٧٢ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ. قَالَ: سَأَلْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ عَنْ أَصْحَابِ الشَّجَرَةِ؟ فَقَالَ: لَوْ كُنَّا مِئَةَ أَلْفٍ لَكَفَانَا. كُنَّا أَلْفاً وَخَمْسَ مِئَةٍ.

[البخاري: كتاب المناقب، باب علامات النبوة في الإسلام، رقم: ٣٥٧٦].

٧٣ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ. قَالاَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ. (ح) وَحَدَّثَنَا رِفَاعَةُ بْنُ الْهَيْثَمِ: حَدَّثَنَا خَالِدٌ ـ يَعْنِي الطَّحَّانَ ـ. كِلاَهُمَا يَقُولُ: عَنْ حُصَيْنٍ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ جَابِرٍ. قَالَ: لَوْ كُنَّا مِئَةَ أَلْفٍ لَكَفَانَا. كُنَّا خَمْسَ عَشْرَةَ مِئَةً.

٧٤ ـ (...) ـ وحدّثنا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ عُثْمَانُ: حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ. حَدَّثَنِي سَالِمُ بْنُ أَبِي الْجَعْدِ. قَالَ: قُلْتُ لِجَابِرٍ: كَمْ كُنْتُمْ يَوْمَئِذٍ؟ قَالَ: أَلْفاً وَأَرْبَعَمِئَةٍ.

٧٥ ـ (١٨٥٧) ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرٍو ـ يَعْنِي ابْنَ مُرَّةَ ـ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي أَوْفَىٰ قَالَ: كَانَ أَصْحَابُ الشَّجَرَةِ أَلْفاً وَثَلاَثَ مِئَةٍ. وَكَانَتْ أَسْلَمُ ثُمْنَ الْمُهَاجِرِينَ. [البخاري: كتاب المغازي، باب غزوة الحديبية، رقم: ٤١٥٣].

(...) ـ وحدّثنا ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا أَبُو دَاوُدَ. (ح) وَحَدَّثَنَاهُ إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا النَّضْرُ بْنُ شُمَيْلٍ. جَمِيعاً عَنْ شُعْبَةَ، بِهٰذَا الإِسْنَادِ، مِثْلَهُ.

٧٦ ـ (١٨٥٨) ـ وحدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا يَزِيدُ بْنُ زُرَيْعٍ، عَنْ خَالِدٍ، عَنِ الْحَكَمِ بْنِ عَبْدِ اللَّهِ بْنِ الأَعْرَجِ، عَنْ مَعْقِلِ بْنِ يَسَارٍ. قَالَ: لَقَدْ رَأَيْتُنِي يَوْمَ الشَّجَرَةِ. وَالنَّبِيُّ ﷺ يُبَايِعُ النَّاسَ، وَأَنَا رَافِعٌ غُصْناً مِنْ أَغْصَانِهَا عَنْ رَأْسِهِ، وَنَحْنُ أَرْبَعَ عَشْرَةَ مِئَةً. قَالَ: لَمْ نُبَايِعْهُ عَلَى الْمَوْتِ. وَلٰكِنْ بَايَعْنَاهُ عَلَىٰ أَنْ لاَ نَفِرَّ.

(...) ـ وحدّثناه يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ، عَنْ يُونُسَ، بِهٰذَا الإِسْنَادِ.

77-(1859) Sa'id Ibn Al-Musaiyyab narrated: My father was one of those who swore fealty to The Messenger of Allah "Allah's blessing and peace be upon him" near the tree. When we passed that way next year intending to perform the Hajj, the place of the tree was hidden from us. If it was visible to you clearly, you would (surely) know better.

78-(...) Sa'id Ibn Al-Musaiyyab narrated from his father that they were with The Messenger of Allah "Allah's blessing and peace be upon him" in the year of the Tree (in which they swore fealty of Allah's pleasure at Hudaibiya), but next year they forgot the location of the tree.

79-(...) Sa'id Ibn Al-Musaiyyab narrated from his father: I had seen the tree. When I came to the very location afterwards, I could not recognize it.

80-(1860) Yazid Ibn Abu Ubaid, the freed slave of Salama Ibn Al-Akwa, narrated: I asked Salama as to which thing he had sworn fealty to The Messenger of Allah "Allah's blessing and peace be upon him" on the Day of Hudaibiya. He said: (We did) to death (as fighting).

(...) The same was narrated through a different chain of transmitters.

81-(1861) Abdullah Ibn Zaid was reported to have told that a person came to him and said: Here is Ibn Hanzala, taking the pledge of allegiance from the people. He (Abdullah) asked: To which thing? He said: To death (for his sake). Abdullah said: I will never swear fealty to such a thing after The Messenger of Allah "Allah's blessing and peace be upon him".

[19] It is forbidden for an Emigrant to return to his native place to resettle there

82-(1862) Salama Ibn Al-Akwa was reported to have visited Al-Hajjaj who said to him: O son of Al-Akwa! You turned on your heels when you came to live again in the desert with the Bedouins (after your migration). He said: No, but The Messenger of Allah "Allah's blessing and peace be upon him" permitted me to live in the desert.

[20] No migration after the conquest of Mecca but the pledge of allegiance could be given (to a leader) on serving Islam, on fighting in the cause of Allah and on following the path of virtue

83-(1863) Mujashi Ibn Mas'ud As-Sulami narrated: I came to the Prophet "Allah's blessing and peace be upon him" to give him my pledge of allegiance for migration. He said: "The period of migration has gone. You may now give your pledge of allegiance to serve Islam, to strive in the cause of Allah and to follow the path of virtue."

٧٧ ـ (١٨٥٩) ـ وحدّثناه حَامِدُ بْنُ عُمَرَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ طَارِقٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ. قَالَ: كَانَ أَبِي مِمَّنْ بَايَعَ رَسُولَ اللَّهِ ﷺ عِنْدَ الشَّجَرَةِ. قَالَ: فَانْطَلَقْنَا فِي قَابِلٍ حَاجِّينَ، فَخَفِيَ عَلَيْنَا مَكَانُهَا، فَإِنْ كَانَتْ تَبَيَّنَتْ لَكُمْ فَأَنْتُمْ أَعْلَمُ.

[البخاري: كتاب المغازي، باب غزوة الحديبية، رقم: ٤١٦٢].

٧٨ ـ (...) ـ وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا أَبُو أَحْمَدَ: قَالَ: وَقَرَأْتُهُ عَلَىٰ نَصْرِ بْنِ عَلِيٍّ عَنْ أَبِي أَحْمَدَ. حَدَّثَنَا سُفْيَانُ، عَنْ طَارِقِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِيهِ، أَنَّهُمْ كَانُوا عِنْدَ رَسُولِ اللَّهِ ﷺ عَامَ الشَّجَرَةِ. قَالَ: فَنَسُوهَا مِنَ الْعَامِ الْمُقْبِلِ.

٧٩ ـ (...) ـ وحدّثني حَجَّاجُ بْنُ الشَّاعِرِ وَمُحَمَّدُ بْنُ رَافِعٍ. قَالاَ: حَدَّثَنَا شَبَابَةُ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِيهِ. قَالَ: لَقَدْ رَأَيْتُ الشَّجَرَةَ. ثُمَّ أَتَيْتُهَا بَعْدُ. فَلَمْ أَعْرِفْهَا.

٨٠ ـ (١٨٦٠) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا حَاتِمٌ ـ يَعْنِي ابْنَ إِسْمَاعِيلَ ـ عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ، مَوْلَىٰ سَلَمَةَ بْنِ الأَكْوَعِ. قَالَ: قُلْتُ لِسَلَمَةَ: عَلَىٰ أَيِّ شَيْءٍ بَايَعْتُمْ رَسُولَ اللَّهِ ﷺ يَوْمَ الْحُدَيْبِيَةِ؟ قَالَ: عَلَى الْمَوْتِ.

[البخاري: كتاب الجهاد والسير، باب البيعة في الحرب أن لا ينفروا، رقم: ٢٩٦٠].

(...) ـ وحدّثناه إِسْحَاقُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا حَمَّادُ بْنُ مَسْعَدَةَ: حَدَّثَنَا يَزِيدُ، عَنْ سَلَمَةَ... بِمِثْلِهِ.

٨١ ـ (١٨٦١) ـ وحدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا الْمَخْزُومِيُّ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا عَمْرُو بْنُ يَحْيَىٰ، عَنْ عَبَّادِ بْنِ تَمِيمٍ، عَنْ عَبْدِ اللَّهِ بْنِ زَيْدٍ. قَالَ: أَتَاهُ آتٍ فَقَالَ: هٰذَاكَ ابْنُ حَنْظَلَةَ يُبَايِعُ النَّاسَ. فَقَالَ: عَلَىٰ مَاذَا؟ قَالَ: عَلَى الْمَوْتِ. قَالَ: لاَ أُبَايِعُ عَلَىٰ هٰذَا أَحَداً بَعْدَ رَسُولِ اللَّهِ ﷺ. [البخاري: كتاب الجهاد والسير، باب البيعة في الحرب أن لا ينفروا، رقم: ٢٩٥٩].

١٩ ـ بابُ تَحْريم رُجُوعِ الْمُهَاجِرِ إلى اسْتِيطَانِ وَطَنِهِ

٨٢ ـ (١٨٦٢) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا حَاتِمٌ ـ يَعْنِي ابْنَ إِسْمَاعِيلَ ـ عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ، عَنْ سَلَمَةَ بْنِ الأَكْوَعِ، أَنَّهُ دَخَلَ عَلَى الْحَجَّاجِ فَقَالَ: يَا ابْنَ الأَكْوَعِ! ارْتَدَدْتَ عَلَىٰ عَقِبَيْكَ؟ تَعَرَّبْتَ؟ قَالَ: لاَ. وَلٰكِنْ رَسُولُ اللَّهِ ﷺ أَذِنَ لِي فِي الْبَدْوِ.

[البخاري: كتاب الفتن، باب التعرب في الفتنة، رقم: ٧٠٨٧].

٢٠ ـ بابُ الْمُبَايعة بعد فَتْح مَكَّةَ على الإسلام والجِهَادِ والخَيْرِ، وبيان معنى: «لا هِجْرَةَ بَعْدَ الفَتْحِ»

٨٣ ـ (١٨٦٣) ـ حدّثنا مُحَمَّدُ بْنُ الصَّبَّاحِ أَبُو جَعْفَرٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ زَكَرِيَّاءَ، عَنْ عَاصِمٍ الأَحْوَلِ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ: حَدَّثَنِي مُجَاشِعُ بْنُ مَسْعُودٍ السُّلَمِيُّ. قَالَ: أَتَيْتُ النَّبِيَّ ﷺ أُبَايِعُهُ عَلَى الْهِجْرَةِ. فَقَالَ: «إِنَّ الْهِجْرَةَ قَدْ مَضَتْ لأَهْلِهَا. وَلٰكِنْ عَلَى الإِسْلاَمِ وَالْجِهَادِ وَالْخَيْرِ». [البخاري: كتاب الجهاد والسير، باب البيعة في الحرب أن لا ينفروا، رقم: ٢٩٦٢].

84-(...) Mujashi Ibn Mas'ud As-Sulami narrated: I brought my brother Abu Ma'bad to The Messenger of Allah "Allah's blessing and peace be upon him" after the conquest of Mecca and said: "O Messenger of Allah! Take from him the pledge of allegiance for migration." He said: "The time of migration has gone with those who had done it." I said: "For which thing will you take from him the pledge of allegiance?" He said: "For serving Islam, for fighting in the cause of Allah and for fighting in the cause of virtue." Abu Uthman said: I met Abu Ma'bad and told him what I had heard from Mujashi. He said: He has told the truth.

(...) The same was narrated on the authority of Asim, in which he said: I met his brother (and told him what I had heard from Mujashi and) he said: Mujashi has told the truth. He did not mention Abu Ma'bad.

85-(1353) Ibn Abbas "Allah be pleased with both" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said on the day of the Conquest of Mecca: "There is no Migration now, but there remain (only) Jihad (fighting in the cause of Allah) and (sincerity of) intention (which will have great reward). Moreover, when you are called upon to go forth (for Jihad) you should do so."

(...) The same was narrated through a different chain of transmitters.

86-(1864) A'isha "Allah be pleased with her" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" was asked about Migration after the Conquest of Mecca, and he said: "There is no Migration now, but there remain (only) Jihad (fighting in the cause of Allah) and (sincerity of) intention (which will have great reward). Moreover, when you are called upon to go forth (for Jihad) you should do so."

87-(1865) Abu Sa'id Al-Khudri "Allah be pleased with him" narrated that a Bedouin asked The Messenger of Allah "Allah's blessing and peace be upon him" about Migration. He said: "Do you talk of Migration? No doubt, the affair of Migration is very difficult. But have you got camels?" The Bedouin said: "Yes." He asked: "Do you fulfill the obligatory charity due upon them?" He said: "Yes." He said: "Go on doing good deeds across the villages, for surely Allah will not leave any of your deeds without reward."

(...)This tradition was narrated through a different chain of transmitters with the following addition at the end: "Do you milk them on the day they arrive at the water?" He replied in the affirmative.

٨٤ ـ (...) ـ وحدّثني سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ عَاصِمٍ، عَنْ أَبِي عُثْمَانَ. قَالَ: أَخْبَرَنِي مُجَاشِعُ بْنُ مَسْعُودٍ السُّلَمِيُّ. قَالَ: جِئْتُ بِأَخِي، أَبِي مَعْبَدٍ إِلَىٰ رَسُولِ اللَّهِ ﷺ بَعْدَ الْفَتْحِ. فَقُلْتُ: يَا رَسُولَ اللَّهِ! بَايِعْهُ عَلَى الْهِجْرَةِ. قَالَ: «قَدْ مَضَتِ الْهِجْرَةُ بِأَهْلِهَا» قُلْتُ: فَبِأَيِّ شَيْءٍ تُبَايِعُهُ؟ قَالَ: «عَلَى الإِسْلاَمِ وَالْجِهَادِ وَالْخَيْرِ».

قَالَ أَبُو عُثْمَانَ: فَلَقِيتُ أَبَا مَعْبَدٍ فَأَخْبَرْتُه بِقَوْلِ مُجَاشِعٍ، فَقَالَ: صَدَقَ.

(...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ عَاصِمٍ، بِهٰذَا الإِسْنَادِ. قَالَ: فَلَقِيتُ أَخَاهُ. فَقَالَ: صَدَقَ مُجَاشِعٌ. وَلَمْ يَذْكُرْ: أَبَا مَعْبَدٍ.

٨٥ ـ (١٣٥٣) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ. قَالاَ: أَخْبَرَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ يَوْمَ الْفَتْحِ، فَتْحِ مَكَّةَ «لاَ هِجْرَةَ، وَلٰكِنْ جِهَادٌ وَنِيَّةٌ. وَإِذَا اسْتُنْفِرْتُمْ فَانْفِرُوا».

(...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالاَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ وَابْنُ رَافِعٍ عَنْ يَحْيَىٰ بْنِ آدَمَ: حَدَّثَنَا مُفَضَّلٌ ـ يَعْنِي ابْنَ مُهَلْهِلٍ ـ (ح) وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَىٰ، عَنْ إِسْرَائِيلَ. كُلُّهُمْ عَنْ مَنْصُورٍ، بِهٰذَا الإِسْنَادِ... مِثْلَهُ.

٨٦ ـ (١٨٦٤) ـ وحدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي حُسَيْنٍ، عَنْ عَطَاءٍ، عَنْ عَائِشَةَ. قَالَتْ: سُئِلَ رَسُولُ اللَّهِ ﷺ عَنِ الْهِجْرَةِ؟ فَقَالَ: «لاَ هِجْرَةَ بَعْدَ الْفَتْحِ، وَلٰكِنْ جِهَادٌ وَنِيَّةٌ. وَإِذَا اسْتُنْفِرْتُمْ فَانْفِرُوا».

٨٧ ـ (١٨٦٥) ـ وحدّثنا أَبُو بَكْرِ بْنُ خَلاَّدٍ الْبَاهِلِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ عَمْرٍو الأَوْزَاعِيُّ: حَدَّثَنِي ابْنُ شِهَابٍ الزُّهْرِيُّ: حَدَّثَنِي عَطَاءُ بْنُ يَزِيدَ اللَّيْثِيُّ؛ أَنَّهُ حَدَّثَهُمْ قَالَ: حَدَّثَنِي أَبُو سَعِيدٍ الْخُدْرِيُّ؛ أَنَّ أَعْرَابِيًّا سَأَلَ رَسُولَ اللَّهِ ﷺ عَنِ الْهِجْرَةِ؟ فَقَالَ: «وَيْحَكَ، إِنَّ شَأْنَ الْهِجْرَةِ لَشَدِيدٌ، فَهَلْ لَكَ مِنْ إِبِلٍ؟» قَالَ: نَعَمْ. قَالَ: «فَهَلْ تُؤْتِي صَدَقَتَهَا؟» قَالَ: نَعَمْ. قَالَ: «فَاعْمَلْ مِنْ وَرَاءِ الْبِحَارِ، فَإِنَّ اللَّهَ لَنْ يَتِرَكَ مِنْ عَمَلِكَ شَيْئاً».

[البخاري: كتاب الزكاة، باب زكاة الإبل، رقم: ١٤٥٢].

(...) ـ وحدّثناه عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمٰنِ الدَّارِمِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، عَنِ الأَوْزَاعِيِّ، بِهٰذَا الإِسْنَادِ ... مِثْلَهُ. غَيْرَ أَنَّهُ قَالَ: «إِنَّ اللَّهَ لَنْ يَتِرَكَ مِنْ عَمَلِكَ شَيْئاً».

وَزَادَ فِي الْحَدِيثِ قَالَ: «فَهَلْ تَحْلُبُهَا يَوْمَ وِرْدِهَا؟» قَالَ: نَعَمْ.

[21] How the women swore fealty (to The Prophet)

88-(1866) A'isha "Allah be pleased with her", the wife of the Prophet, narrated: Whenever the believing women migrated (to Medina) and came to the Messenger of Allah "Allah's blessing and peace be upon him", they would be tested in accordance with the following words of Allah, the Almighty and Exalted: " O Prophet, when believing women come to you to take the oath of fealty to you that they will not associate in worship anything with Allah, that they will not steal, that they will not commit adultery......) to the end of the verse (Al-Mumtahina 12).

A'isha said: Whoever from among the believing women accepted these conditions and agreed to abide by them were considered to have offered themselves for swearing fealty. When they had (formally) declared their resolution to do so, the Messenger of Allah "Allah's blessing and peace be upon him" would say to them: "You may go. I have accepted your fealty." By Allah, the hand of the Messenger of Allah "Allah's blessing and peace be upon him" never touched the hand of a woman. He would take the oath of fealty from them by oral declaration. A'isha further said: By Allah, the Messenger of Allah "Allah's blessing and peace be upon him" never took any vow from women except that which Allah had ordered him to take, and his palm never touched the palm of a woman. When he had taken their vow, he would tell them that he had taken the oath from them orally.

89-(...) Urwa narrated that A'isha "Allah be pleased with her" told him how the Prophet "Allah's blessing and peace be upon him" took the oath of fealty from women. She said: The Messenger of Allah "Allah's blessing and peace be upon him" never touched a woman with his hand. He would only take a vow from her and when he had taken the vow (from her orally), he would say: "You may go. I have accepted your fealty."

[22] Swearing fealty for listening to and obeying the orders of the leader as far as possible

90-(1867) Abdullah Ibn Umar "Allah be pleased with both" narrated: We used to swear fealty to The Messenger of Allah "Allah's blessing and peace be upon him" that we would listen to and obey his orders. He would tell us (to say in the oath): As far as I could.

[23] The age of puberty

91-(1868) Ibn Umar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" inspected me

٢١ ـ باب كيفية بَيْعَةِ النِّساء

٨٨ ـ (١٨٦٦) ـ حدّثني أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرِو بْنِ سَرْحٍ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُس بن يزيد. قَالَ: قَالَ ابْنُ شِهَابٍ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ؛ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ قَالَتْ: كَانَتِ الْمُؤْمِنَاتُ، إِذَا هَاجَرْنَ إِلَىٰ رَسُولِ اللَّهِ ﷺ، يُمْتَحَنَّ بِقَوْلِ اللهِ عز وجل: ﴿يَٰٓأَيُّهَا ٱلنَّبِىُّ إِذَا جَآءَكَ ٱلْمُؤْمِنَٰتُ يُبَايِعْنَكَ عَلَىٰٓ أَن لَّا يُشْرِكْنَ بِٱللَّهِ شَيْـًٔا وَلَا يَسْرِقْنَ وَلَا يَزْنِينَ﴾ [الممتحنة: ١٢] إِلَىٰ آخِرِ الآيَةِ.

قَالَتْ عَائِشَةُ: فَمَنْ أَقَرَّ بِهٰذَا مِنَ الْمُؤْمِنَاتِ، فَقَدْ أَقَرَّ بِالْمِحْنَةِ.

وَكَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَقْرَرْنَ بِذٰلِكَ مِنْ قَوْلِهِنَّ، قَالَ لَهُنَّ رَسُولُ اللَّهِ ﷺ: «انْطَلِقْنَ. فَقَدْ بَايَعْتُكُنَّ» وَلاَ وَاللَّهِ مَا مَسَّتْ يَدُ رَسُولِ اللَّهِ ﷺ يَدَ امْرَأَةٍ قَطُّ. غَيْرَ أَنَّهُ يُبَايِعُهُنَّ بِالْكَلاَمِ.

قَالَتْ عَائِشَةُ: وَاللَّهِ مَا أَخَذَ رَسُولُ اللَّهِ ﷺ عَلَى النِّسَاءِ قَطُّ، إِلاَّ بِمَا أَمَرَهُ اللَّهُ تَعَالَى. وَمَا مَسَّتْ كَفُّ رَسُولِ اللَّهِ ﷺ كَفَّ امْرَأَةٍ قَطُّ. وَكَانَ يَقُولُ لَهُنَّ، إِذَا أَخَذَ عَلَيْهِنَّ: «قَدْ بَايَعْتُكُنَّ»، كَلاَماً.

[البخاري: كتاب الطلاق، باب إذا أسلمت المشركة أو النصرانية تحت الذمي...، رقم: ٥٢٨٨].

٨٩ ـ (...) ـ وحدّثني هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ وَأَبُو الطَّاهِرِ، قَالَ أَبُو الطَّاهِرِ: أَخْبَرَنَا. وَقَالَ هَارُونُ: حَدَّثَنَا ابْنُ وَهْبٍ: حَدَّثَنِي مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ؛ أَنَّ عَائِشَةَ أَخْبَرَتْهُ عَنْ بَيْعَةِ النِّسَاءِ. قَالَتْ: مَا مَسَّ رَسُولُ اللَّهِ ﷺ بِيَدِهِ امْرَأَةً قَطُّ. إِلاَّ أَنْ يَأْخُذَ عَلَيْهَا، فَإِذَا أَخَذَ عَلَيْهَا فَأَعْطَتْهُ، قَالَ: «اذْهَبِي فَقَدْ بَايَعْتُكِ».

٢٢ ـ باب البَيْعَة على السَّمْع والطَّاعَة فيما اسْتَطاع

٩٠ ـ (١٨٦٧) ـ حدّثنا يَحْيَىٰ بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْر ـ وَاللَّفْظُ لابْنِ أَيُّوبَ ـ قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ ـ وَهُوَ ابْنُ جَعْفَرٍ ـ: أَخْبَرَنِي عَبْدُ اللهِ بْنُ دِينَارٍ؛ أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عُمَرَ يَقُولُ: كُنَّا نُبَايِعُ رَسُولَ اللَّهِ ﷺ عَلَى السَّمْعِ وَالطَّاعَةِ. يَقُولُ لَنَا: «فِيمَا اسْتَطَعْتُ».

٢٣ ـ باب بيان سِنّ البُلوغ

٩١ ـ (١٨٦٨) ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: قَالَ: عَرَضَنِي رَسُولُ اللَّهِ ﷺ يَوْمَ أُحُدٍ فِي الْقِتَالِ.

on the battlefield on the Day of Uhud, and I was fourteen years old. He did not permit me (to take part in the battle). He inspected me on the Day of the Trench when I was fifteen years old, and he permitted me (to fight). Nafi' said: I came to Umar Ibn Abd Al-Aziz who was then Caliph, and narrated this Hadith to him. He said: "No doubt, this is really a limit between a minor and a major." He wrote to his governors that they should fix subsistence allowance to one who was fifteen years old, but should treat those of lesser age as children.

(...)This Hadith was narrated through a different chain Of transmitters with the following change: "I was fourteen years old and he regarded me as too young (to take part in the battle)."

[24] It is forbidden to take the Qur'an to the land of the infidels when it is feared that it might fall into their hands

92-(1869) Ibn Umar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" forbade that one should travel to the land of the enemy taking the Qur'an with him.

93-(...) Abdullah Ibn Umar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" used to forbid that one should travel to the land of the enemy taking the Qur'an with him for fear that it might fall into the hands of the enemy.

94-(...) Ibn Umar "Allah be pleased with both" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not take the Qur'an on a journey with you, for I am afraid it might fall into the hands of the enemy. Aiyyub (a sub-narrator) said: The enemy may seize it and may quarrel with you over it.

(...) The same was narrated through a different chain of transmitters, with a slight variation of wording.

[25] Race between horses and their training for the competition

95-(1870) Ibn Umar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" arranged for a horse race amongst the horses that had been made lean to take place between Al-Hafya and Thaniyat Al-Wada (two places, five or six miles far from one another); and the horses which had not been made lean from Ath-Thaniya to (the mosque of) Banu Zuraiq (a mile far from one another). Ibn Umar was also amongst those who took part in that horse race.

وَأَنَا ابْنُ أَرْبَعَ عَشْرَةَ سَنَةً، فَلَمْ يُجِزْنِي. وَعَرَضَنِي يَوْمَ الْخَنْدَقِ، وَأَنَا ابْنُ خَمْسَ عَشْرَةَ سَنَةً، فَأَجَازَنِي. قَالَ نَافِعٌ: فَقَدِمْتُ عَلَى عُمَرَ بْنِ عَبْدِ الْعَزِيزِ، وَهُوَ يَوْمَئِذٍ خَلِيفَةٌ. فَحَدَّثْتُهُ هٰذَا الْحَدِيثَ. فَقَالَ: إِنَّ هٰذَا لَحَدٌّ بَيْنَ الصَّغِيرِ وَالْكَبِيرِ. فَكَتَبَ إِلَى عُمَّالِهِ أَنْ يَفْرِضُوا لِمَنْ كَانَ ابْنَ خَمْسَ عَشْرَةَ سَنَةً. وَمَنْ كَانَ دُونَ ذٰلِكَ فَاجْعَلُوهُ فِي الْعِيَالِ.

(...) ـ وحدّثناه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ وَعَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ ـ يَعْنِي الثَّقَفِيَّ ـ جَمِيعاً عَنْ عُبَيْدِ اللَّهِ، بِهٰذَا الإِسْنَادِ. غَيْرَ أَنَّ فِي حَدِيثِهِمْ: وَأَنَا ابْنُ أَرْبَعَ عَشْرَةَ سَنَةً، فَاسْتَصْغَرَنِي.

٢٤ ـ باب النَّهي أنْ يُسَافَرَ بالمصحف إلى أرض الكفار إذا خيف وقوعه بأيديهم

٩٢ ـ (١٨٦٩) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ. قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ. قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ أَنْ يُسَافَرَ بِالْقُرْآنِ إِلَىٰ أَرْضِ الْعَدُوِّ.

[البخاري: كتاب الجهاد والسير، باب كراهية السفر بالمصاحف إلى أرض العدو، رقم: ٢٩٩٠].

٩٣ـ (...) ـ وحدّثنا قُتَيْبَةُ: حَدَّثَنَا لَيْثٌ. (ح) وَحَدَّثَنَا ابْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ رَسُولِ اللَّهِ ﷺ؛ أَنَّهُ كَانَ يَنْهَىٰ أَنْ يُسَافَرَ بِالْقُرْآنِ إِلَىٰ أَرْضِ الْعَدُوِّ، مَخَافَةَ أَنْ يَنَالَهُ الْعَدُوُّ.

٩٤ ـ وحدّثنا أَبُو الرَّبِيعِ الْعَتَكِيُّ وَأَبُو كَامِلٍ. قَالاَ: حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ تُسَافِرُوا بِالْقُرْآنِ، فَإِنِّي لاَ آمَنُ أَنْ يَنَالَهُ الْعَدُوُّ».

قَالَ أَيُّوبُ: فَقَدْ نَالَهُ الْعَدُوُّ وَخَاصَمُوكُمْ بِهِ.

(...) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ ـ يَعْنِي ابْنَ عُلَيَّةَ ـ. (ح) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ وَالثَّقَفِيُّ. كُلُّهُمْ عَنْ أَيُّوبَ. (ح) وَحَدَّثَنَا ابْنُ رَافِعٍ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: أَخْبَرَنَا الضَّحَّاكُ ـ يَعْنِي ابْنَ عُثْمَانَ ـ. جَمِيعاً عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ. فِي حَدِيثِ ابْنِ عُلَيَّةَ وَالثَّقَفِيِّ: «فَإِنِّي أَخَافُ». وَفِي حَدِيثِ سُفْيَانَ وَحَدِيثِ الضَّحَّاكِ بْنِ عُثْمَانَ: «مَخَافَةَ أَنْ يَنَالَهُ الْعَدُوُّ».

٢٥ ـ باب المُسابقة بين الخيل وتضميرها

٩٥ ـ (١٨٧٠) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ التَّمِيمِيُّ. قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ سَابَقَ بِالْخَيْلِ الَّتِي قَدْ أُضْمِرَتْ مِنَ الْحَفْيَاءِ. وَكَانَ أَمَدُهَا ثَنِيَّةَ الْوَدَاعِ. وَسَابَقَ بَيْنَ الْخَيْلِ الَّتِي لَمْ تُضْمَرْ، مِنَ الثَّنِيَّةِ إِلَىٰ مَسْجِدِ بَنِي زُرَيْقٍ. وَكَانَ ابْنُ عُمَرَ فِيمَنْ سَابَقَ بِهَا.

[البخاري: كتاب الصلاة، باب هل يقال: مسجد بني فلان، رقم: ٤٢٠].

(...) ـ وحدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ وَمُحَمَّدُ بْنُ رُمْحٍ وَقُتَيْبَةُ بْنُ سَعِيدٍ، عَنِ اللَّيْثِ بْنِ سَعْدٍ. (ح) وَحَدَّثَنَا خَلَفُ بْنُ هِشَامٍ وَأَبُو الرَّبِيعِ وَأَبُو كَامِلٍ. قَالُوا: حَدَّثَنَا حَمَّادٌ ـ وَهُوَ ابْنُ زَيْدٍ ـ عَنْ أَيُّوبَ. (ح) وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ، عَنْ أَيُّوبَ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَعُبَيْدُ اللَّهِ بْنُ سَعِيدٍ. قَالاَ: حَدَّثَنَا يَحْيَىٰ ـ وَهُوَ الْقَطَّانُ ـ. جَمِيعاً عَنْ عُبَيْدِ اللَّهِ. (ح) وَحَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ وَأَحْمَدُ بْنُ عَبْدَةَ وَابْنُ أَبِي عُمَرَ. قَالُوا: حَدَّثَنَا سُفْيَانُ، عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي مُوسَى بْنُ عُقْبَةَ. (ح) وَحَدَّثَنَا هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي أُسَامَةُ ـ يَعْنِي ابْنَ زَيْدٍ ـ. كُلُّ هٰؤُلاَءِ عَنْ نَافِعٍ،

(...) The same was narrated through another chain of transmitters with the following addition from Abdullah Ibn Umar: "I came first in the race and my horse jumped into the mosque with me."

[26] There is great benefit in the forelocks of the horses until the Day of Judgement

96-(1871) Ibn Umar "Allah be pleased with both" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is great benefit in the forelocks of the horses until the Day of judgment."

(...) Ibn Umar "Allah be pleased with both" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said the same through another chain of transmitters.

97-(1872) Jarir Ibn Abdullah narrated: I saw The Messenger of Allah "Allah's blessing and peace be upon him" twisting the forelock of a horse with his fingers, saying: "Goodness resulting from reward (for rearing the horses for Jihad) and spoils of war are tied to the forelocks of horses until the Day of Judgment."

(...) The same was narrated on the authority of Yunus with the same chain of transmitters.

98-(1873) Urwa Al-Bariqi narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Goodness resulting from reward (because of rearing the horses for Jihad) and spoils of war are tied to the forelocks of horses until the Day of Judgment."

99-(...) Urwa Al-Bariqi reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Goodness is tied to the forelocks of the horses." It Was said to him: "O Messenger of Allah! Why is this?" He said: "For reward and spoils of war until the Day of Judgment."

(...) This Hadith was narrated with the same chain of transmitters mentioning here Urwa Ibn Al-Ja'd instead of Al-Bariqi.

(...) The same was narrated on the authority of Urwa Al-Bariqi without mentioning: "reward and spoils of war".

(...) The same was narrated on the authority of Urwa Ibn Al-Ja'd without mentioning: "reward and spoils of war".

100-(1874) Anas Ibn Malik "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is a blessing in the forelocks of the horses."

عَن ابْنِ عُمَرَ... بِمَعْنَىٰ حَدِيثِ مَالِكٍ، عَنْ نَافِعٍ. وَزَادَ فِي حَدِيثِ أَيُّوبَ، مِنْ رِوَايَةِ حَمَّادٍ وَابْنِ عُلَيَّةَ: قَالَ عَبْدُ اللَّهِ: فَجِئْتُ سَابِقاً. فَطَفَّفَ بِي الْفَرَسُ الْمَسْجِدَ.

[البخاري: كتاب الجهاد والسير، باب إضمار الخيل للسبق، رقم: ٢٨٦٩].

٢٦ ـ بابٌ: «الخَيْلُ في نَوَاصِيها الخَيْرُ إلى يَوْمِ القِيَامَةِ»

٩٦ ـ (١٨٧١) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ. قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْخَيْلُ فِي نَوَاصِيهَا الْخَيْرُ إِلَىٰ يَوْمِ الْقِيَامَةِ».

[البخاري: كتاب الجهاد والسير، باب الخيل معقود في نواصيها الخير إلى يوم القيامة، رقم: ٢٨٤٩].

(...) ـ **وحدّثنا** قُتَيْبَةُ وَابْنُ رُمْحٍ، عَنِ اللَّيْثِ بْنِ سَعْدٍ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ وَعَبْدُ اللَّهِ بْنُ نُمَيْرٍ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي. (ح) وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ: حَدَّثَنَا يَحْيَىٰ. كُلُّهُمْ عَنْ عُبَيْدِ اللَّهِ. (ح) وَحَدَّثَنَا هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: حَدَّثَنِي أُسَامَةُ. كُلُّهُمْ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِ حَدِيثِ مَالِكٍ عَنْ نَافِعٍ.

٩٧ ـ (١٨٧٢) ـ وحدّثنا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ وَصَالِحُ بْنُ حَاتِمِ بْنِ وَرْدَانَ. جَمِيعاً عَنْ يَزِيدَ. قَالَ الْجَهْضَمِيُّ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا يُونُسُ بْنُ عُبَيْدٍ. عَنْ عَمْرِو بْنِ سَعِيدٍ، عَنْ أَبِي زُرْعَةَ بْنِ عَمْرِو بْنِ جَرِيرٍ، عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ. قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَلْوِي نَاصِيَةَ فَرَسٍ بِإِصْبَعِهِ، وَهُوَ يَقُولُ: «الْخَيْلُ مَعْقُودٌ بِنَوَاصِيهَا الْخَيْرُ إِلَىٰ يَوْمِ الْقِيَامَةِ: الأَجْرُ وَالْغَنِيمَةُ».

(...) ـ **وحدّثني** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ. كِلاَهُمَا عَنْ يُونُسَ، بِهٰذَا الإِسْنَادِ... مِثْلَهُ.

٩٨ ـ (١٨٧٣) ـ وحدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا زَكَرِيَّاءُ، عَنْ عَامِرٍ، عَنْ عُرْوَةَ الْبَارِقِيِّ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْخَيْلُ مَعْقُودٌ فِي نَوَاصِيهَا الْخَيْرُ إِلَىٰ يَوْمِ الْقِيَامَةِ: الأَجْرُ وَالْمَغْنَمُ». [البخاري: كتاب الجهاد والسير، باب الخيل معقود في نواصيها الخير إلى يوم القيامة، رقم: ٢٨٥٠].

٩٩ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ فُضَيْلٍ وَابْنُ إِدْرِيسَ، عَنْ حُصَيْنٍ، عَنِ الشَّعْبِيِّ، عَنْ عُرْوَةَ الْبَارِقِيِّ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْخَيْرُ مَعْقُوصٌ بِنَوَاصِي الْخَيْلِ» قَالَ فَقِيلَ لَهُ: يَا رَسُولَ اللَّهِ، بِمَ ذَاكَ؟ قَالَ: «الأَجْرُ وَالْمَغْنَمُ إِلَىٰ يَوْمِ الْقِيَامَةِ».

(...) ـ **وحدّثناه** إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ، عَنْ حُصَيْنٍ، بِهٰذَا الإِسْنَادِ. غَيْرَ أَنَّهُ قَالَ: عُرْوَةُ بْنُ الْجَعْدِ.

(...) ـ **حدّثنا** يَحْيَىٰ بْنُ يَحْيَىٰ وَخَلَفُ بْنُ هِشَامٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. جَمِيعاً عَنْ أَبِي الأَحْوَصِ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَابْنُ أَبِي عُمَرَ. كِلاَهُمَا عَنْ سُفْيَانَ. جَمِيعاً عَنْ شَبِيبِ بْنِ غَرْقَدَةَ، عَنْ عُرْوَةَ الْبَارِقِيِّ، عَنِ النَّبِيِّ ﷺ. وَلَمْ يَذْكُرِ «الأَجْرَ وَالْمَغْنَمَ». وَفِي حَدِيثِ سُفْيَانَ: سَمِعَ عُرْوَةَ الْبَارِقِيَّ. سَمِعَ النَّبِيَّ ﷺ.

(...) ـ **وحدّثنا** عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي. (ح) وَحَدَّثَنَا ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. كِلاَهُمَا عَنْ شُعْبَةَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْعَيْزَارِ بْنِ حُرَيْثٍ، عَنْ عُرْوَةَ بْنِ الْجَعْدِ، عَنِ النَّبِيِّ ﷺ، بِهٰذَا. وَلَمْ يَذْكُرِ «الأَجْرَ وَالْمَغْنَمَ».

[البخاري: كتاب الجهاد والسير، باب الخيل معقود في نواصيها الخير إلى يوم القيامة، رقم: ٢٨٥١].

١٠٠ ـ (١٨٧٤) ـ وحدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى

(...) A Hadith like this was narrated on the authority of Anas through another chain of transmitters.

[27] The undesirable qualities of horses

101-(1875) Abu Huraira "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" used to dislike the horse whose right back foot and left front foot or left back foot and right front foot are white.

102-(...) This Hadith was narrated on the authority of Sufyan with the following addition from Abd Ar-Razzaq: Meaning the horse whose right back foot and left front foot or left back foot and right front foot are white.

(...) The same was narrated through a different chain of transmitters.

[28] The merit of jihad and campaigning in the way of Allah

103-(1876) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah has undertaken to look after the affairs of one who goes out to fight in His way believing in Him and affirming the truth of His Messengers. He is committed to His care that He will either admit him to Paradise or bring him back to his home from where he set out with a reward or (his share of) booty. By Him in Whose Hand is the life of Mohammad, if a person gets wounded in the way of Allah, he will come on the Day of Judgment with his wound in the same condition as it was when it was first inflicted: its color being the color of blood but its smell being the smell of musk. By Him in Whose Hand is the life of Muhammad, had it not been too hard upon the Muslims, I would not have lagged behind any expedition which is going to fight in the cause of Allah. But I do not have abundant means (of conveyance) to provide them (the fighters) with mounts, nor have they abundant means (to provide themselves with what they need for Jihad), and it is hard upon them to be left behind. By Him in Whose Hand is Mohammad's life, I love to fight in the cause of Allah and be killed, to fight and again be killed and to fight again and be killed."

(...) The same tradition was narrated through another chain of transmitters.

104-(...) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah has undertaken to look after the affairs of one who leaves his home (only)

وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ. كِلاَهُمَا عَنْ شُعْبَةَ، عَنْ أَبِي التَّيَّاحِ، عَنْ أَنَسِ بْنِ مَالِكٍ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْبَرَكَةُ فِي نَوَاصِي الْخَيْلِ».

(...) ـ **وحدّثنا** يَحْيَىٰ بْنُ حَبِيبٍ: حَدَّثَنَا خَالِدٌ ـ يَعْنِي ابْنَ الْحَارِثِ ـ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ الْوَلِيدِ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. قَالاَ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي التَّيَّاحِ. سَمِعَ أَنَساً يُحَدِّثُ عَنِ النَّبِيِّ ﷺ... بِمِثْلِهِ.

٢٧ ـ بابُ ما يُكْرَهُ من صِفاتِ الخَيْل

١٠١ ـ (١٨٧٥) ـ وحدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَأَبُو كُرَيْبٍ، قَالَ يَحْيَىٰ: أَخْبَرَنَا. وَقَالَ الآخَرُونَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ عَنْ سَلْمِ بْنِ عَبْدِ الرَّحْمَٰنِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَكْرَهُ الشِّكَالَ مِنَ الْخَيْلِ.

١٠٢ ـ (...) ـ وحدّثناه مُحَمَّدُ بْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي. (ح) وَحَدَّثَنِي عَبْدُ الرَّحْمَٰنِ بْنُ بِشْرٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ. جَمِيعاً عَنْ سُفْيَانَ، بِهَٰذَا الإِسْنَادِ... مِثْلَهُ.

وَزَادَ فِي حَدِيثِ عَبْدِ الرَّزَّاقِ: وَالشِّكَالُ أَنْ يَكُونَ الْفَرَسُ فِي رِجْلِهِ الْيُمْنَىٰ بَيَاضٌ وَفِي يَدِهِ الْيُسْرَىٰ. أَوْ فِي يَدِهِ الْيُمْنَىٰ وَرِجْلِهِ الْيُسْرَىٰ.

(...) ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدٌ ـ يَعْنِي ابْنَ جَعْفَرٍ ـ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنِي وَهْبُ بْنُ جَرِيرٍ. جَمِيعاً عَنْ شُعْبَةَ، عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ النَّخَعِيِّ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ ... بِمِثْلِ حَدِيثِ وَكِيعٍ.

وَفِي رِوَايَةِ وَهْبٍ: عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ. وَلَمْ يَذْكُرِ النَّخَعِيَّ.

٢٨ ـ باب فَضْلِ الجِهَادِ والخروج في سبيل الله

١٠٣ ـ (١٨٧٦) ـ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ، عَنْ عُمَارَةَ ـ وَهُوَ ابْنُ الْقَعْقَاعِ ـ عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «تَضَمَّنَ اللَّهُ لِمَنْ خَرَجَ فِي سَبِيلِهِ، لاَ يُخْرِجُهُ إِلاَّ جِهَاداً فِي سَبِيلِي، وَإِيمَاناً بِي، وَتَصْدِيقاً بِرُسُلِي، فَهُوَ عَلَيَّ ضَامِنٌ أَنْ أُدْخِلَهُ الْجَنَّةَ. أَوْ أَرْجِعَهُ إِلَىٰ مَسْكَنِهِ الَّذِي خَرَجَ مِنْهُ. نَائِلاً مَا نَالَ مِنْ أَجْرٍ أَوْ غَنِيمَةٍ. وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، مَا مِنْ كَلْمٍ يُكْلَمُ فِي سَبِيلِ اللَّهِ، إِلاَّ جَاءَ يَوْمَ الْقِيَامَةِ كَهَيْئَتِهِ حِينَ كُلِمَ، لَوْنُهُ لَوْنُ دَمٍ وَرِيحُهُ مِسْكٌ. وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، لَوْلاَ أَنْ يَشُقَّ عَلَى الْمُسْلِمِينَ، مَا قَعَدْتُ خِلاَفَ سَرِيَّةٍ تَغْزُو فِي سَبِيلِ اللَّهِ أَبَداً. وَلَٰكِنْ لاَ أَجِدُ سَعَةً فَأَحْمِلَهُمْ. وَلاَ يَجِدُونَ سَعَةً. وَيَشُقُّ عَلَيْهِمْ أَنْ يَتَخَلَّفُوا عَنِّي. وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، لَوَدِدْتُ أَنِّي أَغْزُو فِي سَبِيلِ اللَّهِ فَأُقْتَلُ. ثُمَّ أَغْزُو فَأُقْتَلُ. ثُمَّ أَغْزُو فَأُقْتَلُ».

[البخاري: كتاب الإيمان، باب الجهاد من الإيمان، رقم: ٣٦].

(...) ـ **وحدّثناه** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالاَ: حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ عُمَارَةَ، بِهَٰذَا الإِسْنَادِ.

١٠٤ ـ (...) ـ وحدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا الْمُغِيرَةُ بْنُ عَبْدِ الرَّحْمَٰنِ الْحِزَامِيُّ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ. قَالَ: «تَكَفَّلَ اللَّهُ لِمَنْ جَاهَدَ فِي

to fight for His cause and to affirm the truth of His word. Allah will either admit him to Paradise or will bring him back home from where he had come out, with his reward and (his share of) booty."

105-(...) Abu Huraira "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: "None is wounded in the way of Allah-and Allah knows better who is wounded in His way-but that he will come on the Day of Judgment with his wound bleeding: The colour (of his wound) will be the colour of blood, but its smell will be the smell of musk."

106-(...) Abu Huraira "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Every wound received by a Muslim in the cause of Allah will appear on the Day of Judgment in the same condition as it was when it was inflicted, and would be bleeding abundantly: The colour will be the colour of blood, but its smell will be the smell of musk. By Him in Whose Hand is Muhammad's life, had it not been hard upon the Muslims, I would not have lagged behind any expedition setting out for Jihad, but neither I have abundant means to provide the fighters with mounts, nor do they have abundant means (to provide themselves with what they need for Jihad) to follow me; and they would not be pleased to lag behind me."

(...) Abu Huraira "Allah be pleased with him" reported: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "I would not lag behind any expedition (for Jihad) were it not too hard upon the believers".... and the rest is the same, with the following end: "By Him in Whose Hand is my life, I like to be killed in the cause of Allah, then to be brought back to life..."

(...) Abu Huraira "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Had it not been hard upon my nation, I would not have lagged behind any expedition...and the rest is the same.

107-(...) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah has undertaken to look after the affairs of one who goes out to fight in His way"...up to his saying: "I would not have lagged behind any expedition which is going to fight in the cause of Allah Almighty."

سَبِيلِهِ. لاَ يُخْرِجُهُ مِنْ بَيْتِهِ إِلاَّ جِهَادٌ فِي سَبِيلِهِ وَتَصْدِيقُ كَلِمَتِهِ. بِأَنْ يُدْخِلَهُ الْجَنَّةَ، أَوْ يَرْجِعَهُ إِلَىٰ مَسْكَنِهِ الَّذِي خَرَجَ مِنْهُ، مَعَ مَا نَالَ مِنْ أَجْرٍ أَوْ غَنِيمَةٍ».

١٠٥ ـ (...) ـ **حدّثنا** عَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ. قَالاَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «لاَ يُكْلَمُ أَحَدٌ فِي سَبِيلِ اللَّهِ ـ وَاللَّهُ أَعْلَمُ بِمَنْ يُكْلَمُ فِي سَبِيلِهِ ـ إِلاَّ جَاءَ يَوْمَ الْقِيَامَةِ وَجُرْحُهُ يَثْعَبُ، اللَّوْنُ لَوْنُ دَمٍ وَالرِّيحُ رِيحُ مِسْكٍ».

١٠٦ ـ (...) ـ **وحدّثنا** مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ. قَالَ: هٰذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ. فَذَكَرَ أَحَادِيثَ مِنْهَا: وَقَالَ رَسُولُ اللَّهِ ﷺ: «كُلُّ كَلْمٍ يُكْلَمُهُ الْمُسْلِمُ فِي سَبِيلِ اللَّهِ. ثُمَّ تَكُونُ يَوْمَ الْقِيَامَةِ كَهَيْئَتِهَا إِذَا طُعِنَتْ تَفَجَّرُ دَماً. اللَّوْنُ لَوْنُ دَمٍ وَالْعَرْفُ عَرْفُ الْمِسْكِ».

وَقَالَ رَسُولُ اللَّهِ ﷺ: «وَالَّذِي نَفْسُ مُحَمَّدٍ فِي يَدِهِ، لَوْلاَ أَنْ أَشُقَّ عَلَى الْمُؤْمِنِينَ مَا قَعَدْتُ خَلْفَ سَرِيَّةٍ تَغْزُو فِي سَبِيلِ اللَّهِ. وَلٰكِنْ لاَ أَجِدُ سَعَةً فَأَحْمِلَهُمْ. وَلاَ يَجِدُونَ سَعَةً فَيَتَّبِعُونِي وَلاَ تَطِيبُ أَنْفُسُهُمْ أَنْ يَقْعُدُوا بَعْدِي».

(...) ـ **وحدّثنا** ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَوْلاَ أَنْ أَشُقَّ عَلَى الْمُؤْمِنِينَ مَا قَعَدْتُ خِلاَفَ سَرِيَّةٍ» بِمِثْلِ حَدِيثِهِمْ.

وَبِهٰذَا الإِسْنَادِ «وَالَّذِي نَفْسِي بِيَدِهِ، لَوَدِدْتُ أَنِّي أُقْتَلُ فِي سَبِيلِ اللَّهِ، ثُمَّ أُحْيَىٰ» بِمِثْلِ حَدِيثِ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ.

(...) ـ **وحدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ ـ يَعْنِي الثَّقَفِيَّ ـ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ. (ح) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ. كُلُّهُمْ عَنْ يَحْيَىٰ بْنِ سَعِيدٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَوْلاَ أَنْ أَشُقَّ عَلَىٰ أُمَّتِي لأَحْبَبْتُ أَنْ لاَ أَتَخَلَّفَ خَلْفَ سَرِيَّةٍ...» نَحْوَ حَدِيثِهِمْ.

[البخاري: كتاب الجهاد والسير، باب الجعائل والحمائل في السبيل، رقم: ٢٩٧٢].

١٠٧ ـ (...) ـ **حدّثني** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «تَضَمَّنَ اللَّهُ لِمَنْ خَرَجَ فِي سَبِيلِهِ» إِلَىٰ قَوْلِهِ: «مَا تَخَلَّفْتُ خِلاَفَ سَرِيَّةٍ تَغْزُو فِي سَبِيلِ اللَّهِ تَعَالَىٰ».

[29] The merit of martyrdom in the cause of Allah

108-(1877) Anas Ibn Malik "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Nobody who dies and has something good for him with Allah will (ever like to) return to this world even though he were offered the whole world and all that is in it (as an inducement), except the martyr who desires to return and be killed in the world for the (great) merit of martyrdom that he has seen."

109-(...) Anas Ibn Malik "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Nobody who enters Paradise will (ever like to) return to this world even if he were offered everything on the surface of the earth (as an inducement) except the martyr who will desire to return to this world and be killed ten times for the sake of the great honour that has been bestowed upon him."

110-(1878) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" was asked: "What deed could be an equivalent to Jihad in the way of Allah "Exalted and Hallowed be He"?" He answered: "You do not have the power to do that deed." They repeated the question twice or thrice. Every time he answered: "You do not have the power to do it." When the question was asked for the third time, he said: "The example of the one who goes out for Jihad is like a person who keeps Fast, stands in the Prayer (constantly), (obeying) Allah's (behest's contained in) the verses (of the Qur'an), and does not exhibit any lassitude in Fasting and the Prayer until the Mujahid returns from Jihad in the way of Allah, the Exalted."

(...) The same was narrated on the authority of Suhail, with the same chain of transmitters.

111-(1879) An-Nu'man Ibn Bashir "Allah be pleased with him" narrated: While I was (sitting) near the pulpit of The Messenger of Allah "Allah's blessing and peace be upon him", a man said: "I do not care if, after embracing Islam, I do not do any good deed except providing the pilgrims with water." Another said: "I do not care if, after embracing Islam, I do not do any good deed more than maintenance service to the Sacred Mosque." A third one said: "Jihad in the cause of Allah is better than what you said." Umar reproached them and said: "Don't raise your voices near the pulpit of The Messenger of Allah "Allah's blessing and peace be upon

٢٩ ـ بابُ فَضْلِ الشَّهَادَةِ في سبيل الله تعالى

١٠٨ ـ (١٨٧٧) ـ وحدّثنا أَبو بكر بْنُ أَبي شَيْبَةَ: حَدَّثَنَا أَبو خَالِدٍ الأَحْمَرُ، عَنْ شُعْبَةَ، عَنْ قَتَادَةَ؛ وَحُمَيْدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ ﷺ. قَالَ: «مَا مِنْ نَفْسٍ تَمُوتُ ـ لَهَا عِنْدَ اللَّهِ خَيْرٌ ـ يَسُرُّهَا أَنَّهَا تَرْجِعُ إِلَى الدُّنْيَا. وَلا أَنَّ لَهَا الدُّنْيَا وَمَا فِيهَا. إِلاَّ الشَّهِيدُ. فَإِنَّهُ يَتَمَنَّى أَنْ يَرْجِعَ فَيُقْتَلَ فِي الدُّنْيَا. لِمَا يَرَىٰ مِنْ فَضْلِ الشَّهَادَةِ».

١٠٩ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ. قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يُحَدِّثُ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَا مِنْ أَحَدٍ يَدْخُلُ الْجَنَّةَ. يُحِبُّ أَنْ يَرْجِعَ إِلَى الدُّنْيَا ـ وَأَنَّ لَهُ مَا عَلَى الأَرْضِ مِنْ شَيْءٍ ـ غَيْرُ الشَّهِيدِ، فَإِنَّهُ يَتَمَنَّى أَنْ يَرْجِعَ فَيُقْتَلَ عَشْرَ مَرَّاتٍ. لِمَا يَرَىٰ مِنَ الْكَرَامَةِ».

[البخاري: كتاب الجهاد والسير، باب تمني المجاهد أن يرجع إلى الدنيا، رقم: ٢٨١٧].

١١٠ ـ (١٨٧٨) ـ حدّثنا سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ الْوَاسِطِيُّ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قِيلَ لِلنَّبِيِّ ﷺ: مَا يَعْدِلُ الْجِهَادَ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ؟ قَالَ: «لاَ تَسْتَطِيعُوهُ» قَالَ: فَأَعَادُوا عَلَيْهِ مَرَّتَيْنِ أَوْ ثَلاَثاً. كُلَّ ذٰلِكَ يَقُولُ: «لاَ تَسْتَطِيعُونَهُ». وَقَالَ فِي الثَّالِثَةِ: «مَثَلُ الْمُجَاهِدِ فِي سَبِيلِ اللَّهِ كَمَثَلِ الصَّائِمِ الْقَائِمِ الْقَانِتِ بِآيَاتِ اللَّهِ. لاَ يَفْتُرُ مِنْ صِيَامٍ وَلاَ صَلاَةٍ. حَتَّى يَرْجِعَ الْمُجَاهِدُ فِي سَبِيلِ اللَّهِ تَعَالَىٰ».

(...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا أَبُو عَوَانَةَ. (ح) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ. كُلُّهُمْ عَنْ سُهَيْلٍ، بِهٰذَا الإِسْنَادِ... نَحْوَهُ.

١١١ ـ (١٨٧٩) ـ حدّثني حَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ: حَدَّثَنَا أَبُو تَوْبَةَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ سَلاَّمٍ، عَنْ زَيْدِ بْنِ سَلاَّمٍ؛ أَنَّهُ سَمِعَ أَبَا سَلاَّمٍ قَالَ: حَدَّثَنِي النُّعْمَانُ بْنُ بَشِيرٍ قَالَ: كُنْتُ عِنْدَ مِنْبَرِ رَسُولِ اللَّهِ ﷺ. فَقَالَ رَجُلٌ: مَا أُبَالِي أَنْ لاَ أَعْمَلَ عَمَلاً بَعْدَ الإِسْلاَمِ. إِلاَّ أَنْ أَسْقِيَ الْحَاجَّ. وَقَالَ آخَرُ: مَا أُبَالِي أَنْ لاَ أَعْمَلَ عَمَلاً بَعْدَ

him" on Friday. After the prayer, I entered (the dwelling place of the Prophet) and asked for his verdict about that in which they had differed. (It was on this occasion) Allah "Exalted and Hallowed be He" revealed: "Do ye make the giving of drink to pilgrims, or the maintenance of the Sacred mosque, equal to (the pious service of) those who believe in Allah and the Last Day, and strive with might and main in the cause of Allah? they are not comparable in the sight of Allah: and Allah guides not those who do wrong." (At-Tawba 19)

(...) An-Nu'man Ibn Bashir narrated: While I was (sitting) near the pulpit of The Messenger of Allah "Allah's blessing and peace be upon him"...and the rest is the same.

[30] The merit of setting out in the cause of Allah in the morning and evening

112-(1880) Anas Ibn Malik "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Setting out in the cause of Allah in the morning or in the evening is better (in reward) than the world and all that is in it."

113-(1881) Sahl Ibn Sa'd As-Sa'idi "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "The journey undertaken by a person in the morning in the cause of Allah is better (in reward) than the world and all that is in it."

114-(...) Sahl Ibn Sa'd As-Sa'idi "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "The journey undertaken by a person in the morning or in the evening in the cause of Allah is better (in reward) than the world and all that is in it."

114-(1882) Abu Huraira "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Were it not for the fact that some people of my nation (could not undertake the difficulties of Jihad)..."and the rest is the same, with the following end: "A journey undertaken in the cause of Allah in the evening or in the morning is better (in reward) than the world and all that is in it."

115-(1883) Abu Aiyyub "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "A journey undertaken in the morning or in the evening in the cause of Allah is better (in reward) than (every thing) on which the sun rises or sets."

(...) Abu Aiyyub Al-Ansari "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said the same.

الإِسْلاَمِ. إِلاَّ أَنْ أَعْمُرَ الْمَسْجِدَ الْحَرَامَ. وَقَالَ آخَرُ: الْجِهَادُ فِي سَبِيلِ اللَّهِ أَفْضَلُ مِمَّا قُلْتُمْ، فَزَجَرَهُمْ عُمَرُ وَقَالَ: لاَ تَرْفَعُوا أَصْوَاتَكُمْ عِنْدَ مِنْبَرِ رَسُولِ اللَّهِ ﷺ ـ وَهُوَ يَوْمُ الْجُمُعَةِ ـ وَلٰكِنْ إِذَا صَلَّيْتُ الْجُمُعَةَ دَخَلْتُ فَاسْتَفْتَيْتُهُ فِيمَا اخْتَلَفْتُمْ فِيهِ. فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿أَجَعَلْتُمْ سِقَايَةَ الْحَاجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ﴾ [التوبة: ١٩] الآيَةَ إِلىٰ آخِرِهَا.

(...) ـ وَحَدَّثَنِيهِ عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمٰنِ الدَّارِمِيُّ: حَدَّثَنَا يَحْيَىٰ بْنُ حَسَّانَ: حَدَّثَنَا مُعَاوِيَةُ: أَخْبَرَنِي زَيْدٌ؛ أَنَّهُ سَمِعَ أَبَا سَلاَّمٍ قَالَ: حَدَّثَنِي النُّعْمَانُ بْنُ بَشِيرٍ. قَالَ: كُنْتُ عِنْدَ مِنْبَرِ رَسُولِ اللَّهِ ﷺ... بِمِثْلِ حَدِيثِ أَبِي تَوْبَةَ.

٣٠ ـ باب فَضْلِ الغَدْوَةِ والرَّوْحَةِ في سبيل الله

١١٢ ـ (١٨٨٠) ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَغَدْوَةٌ فِي سَبِيلِ اللَّهِ أَوْ رَوْحَةٌ، خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا».

١١٣ ـ (١٨٨١) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ، عَنْ أَبِيهِ، عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «وَالْغَدْوَةَ يَغْدُوهَا الْعَبْدُ فِي سَبِيلِ اللَّهِ، خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا».

[البخاري: كتاب الرقاق، باب مثل الدنيا في الآخرة، رقم: ٦٤١٥].

١١٤ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ. قَالاَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ، عَنِ النَّبِيِّ ﷺ قَالَ: «غَدْوَةٌ أَوْ رَوْحَةٌ فِي سَبِيلِ اللَّهِ، خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا».

[البخاري: كتاب الجهاد والسير، باب الغدوة والروحة في سبيل الله، رقم: ٢٧٩٤].

١١٤م ـ (١٨٨٢) ـ حدّثنا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ، عَنْ يَحْيَىٰ بْنِ سَعِيدٍ، عَنْ ذَكْوَانَ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَوْلاَ أَنَّ رِجَالاً مِنْ أُمَّتِي...» وَسَاقَ الْحَدِيثَ وَقَالَ فِيهِ: «وَلَرَوْحَةٌ فِي سَبِيلِ اللَّهِ أَوْ غَدْوَةٌ، خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا».

١١٥ ـ (١٨٨٣) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَزُهَيْرُ بْنُ حَرْبٍ ـ وَاللَّفْظُ لأَبِي بَكْرٍ وَإِسْحَاقَ ـ قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ الآخَرَانِ: حَدَّثَنَا الْمُقْرِىءُ عَبْدُ اللَّهِ بْنُ يَزِيدَ، عَنْ سَعِيدِ بْنِ أَبِي أَيُّوبَ: حَدَّثَنِي شُرَحْبِيلُ بْنُ شَرِيكٍ الْمَعَافِرِيُّ، عَنْ أَبِي عَبْدِ الرَّحْمٰنِ الْحُبُلِيِّ. قَالَ: سَمِعْتُ أَبَا أَيُّوبَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «غَدْوَةٌ فِي سَبِيلِ اللَّهِ أَوْ رَوْحَةٌ، خَيْرٌ مِمَّا طَلَعَتْ عَلَيْهِ الشَّمْسُ وَغَرَبَتْ».

(...) ـ حدّثني مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ قُهْزَاذَ: حَدَّثَنَا عَلِيُّ بْنُ الْحَسَنِ، عَنْ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ: أَخْبَرَنَا سَعِيدُ بْنُ أَبِي أَيُّوبَ وَحَيْوَةُ بْنُ شُرَيْحٍ. قَالَ كُلُّ وَاحِدٍ مِنْهُمَا: حَدَّثَنِي شُرَحْبِيلُ بْنُ شَرِيكٍ، عَنْ أَبِي عَبْدِ الرَّحْمٰنِ الْحُبُلِيِّ؛ أَنَّهُ سَمِعَ أَبَا أَيُّوبَ الأَنْصَارِيَّ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ... بِمِثْلِهِ سَوَاءً.

[31] The high position prepared by Allah for fighters in Allah's way in paradise

116-(1884) Abu Sa'id Al-Khudri "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said (to him): "O Abu Sa'id! Whoever is pleased to accept Allah as his Lord, Islam as his religion and Muhammad as his Messenger is surely entitled to be admitted in Paradise." He (Abu Sa'id) wondered at it and said: "O Messenger of Allah! Repeat it for me." He (The Messenger of Allah) did that and added: "There is another act which elevates the position of a man in Paradise to a grade one hundred (higher), and the elevation between one grade and the other is equal to the height of the heaven from the earth." He (Abu Sa'id) asked: "What is that act?" He said: "It is Jihad in the cause of Allah. It is Jihad in the cause of Allah."

[32] The one who is killed in the way of Allah will have all his sins obliterated except debt

117-(1885) Abu Quatada "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" stood up among them (his Companions) to deliver a sermon in which he told them that Jihad in the cause of Allah and belief in Allah are the best of acts (in reward). A man stood up and said: "O Messenger of Allah! Do you think that if I am killed in the way of Allah, my sins will be removed from me?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "Yes, in case you are killed in the way of Allah while being steadfast, expecting the reward (from Allah), always facing the enemy in fight, never turning your back upon him." Then he asked: "What have you said? Do you think if I am killed in the way of Allah, all my sins will be obliterated from me?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "Yes, in case you are steadfast, expecting the reward (from Allah), always facing the enemy in fight, and never turning your back upon him, (all your sins would be removed) except debt. Gabriel has told me this."

(...) Abdullah Ibn Abu Quatada narrated from his father: A man came to The Messenger of Allah "Allah's blessing and peace be upon him" while he was on the pulpit and said: "Do you think if I am killed in the way of Allah...and the rest is the same.

118-(...) Abdullah Ibn Abu Quatada narrated from his father: A man came to The Messenger of Allah "Allah's blessing and peace be upon him" while he was sitting on the pulpit. He said: "What do you think if I strike with my sword?"...and the rest is the same.

٣١ ـ بابُ بيان ما أعدّه الله تعالى للمُجاهِدِ في الجنّةِ من الدّرجاتِ

١١٦ ـ (١٨٨٤) ـ حدّثنا سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: حَدَّثَنِي أَبُو هَانِئٍ الْخَوْلاَنِيُّ، عَنْ أَبِي عَبْدِ الرَّحْمٰنِ الْحُبُلِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يَا أَبَا سَعِيدٍ، مَنْ رَضِيَ بِاللَّهِ رَبًّا، وَبِالإِسْلاَمِ دِيناً، وَبِمُحَمَّدٍ نَبِيًّا، وَجَبَتْ لَهُ الْجَنَّةُ» فَعَجِبَ لَهَا أَبُو سَعِيدٍ. فَقَالَ: أَعِدْهَا عَلَيَّ. يَا رَسُولَ اللَّهِ، فَفَعَلَ. ثُمَّ قَالَ: «وَأُخْرَىٰ يُرْفَعُ بِهَا الْعَبْدُ مِئَةَ دَرَجَةٍ فِي الْجَنَّةِ. مَا بَيْنَ كُلِّ دَرَجَتَيْنِ كَمَا بَيْنَ السَّمَاءِ وَالأَرْضِ» قَالَ: وَمَا هِيَ يَا رَسُولَ اللَّهِ؟ قَالَ: «الْجِهَادُ فِي سَبِيلِ اللَّهِ. الْجِهَادُ فِي سَبِيلِ اللَّهِ».

٣٢ ـ باب مَنْ قُتِلَ في سبيلِ الله كُفِّرتْ خَطاياه إلا الدَّين

١١٧ ـ (١٨٨٥) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِي قَتَادَةَ؛ أَنَّهُ سَمِعَهُ يُحَدِّثُ، عَنْ رَسُولِ اللَّهِ ﷺ؛ أَنَّهُ قَامَ فِيهِمْ فَذَكَرَ لَهُمْ: «أَنَّ الْجِهَادَ فِي سَبِيلِ اللَّهِ وَالإِيمَانَ بِاللَّهِ أَفْضَلُ الأَعْمَالِ» فَقَامَ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ، أَرَأَيْتَ إِنْ قُتِلْتُ فِي سَبِيلِ اللَّهِ تُكَفَّرُ عَنِّي خَطَايَايَ؟ فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «نَعَمْ، إِنْ قُتِلْتَ فِي سَبِيلِ اللَّهِ وَأَنْتَ صَابِرٌ مُحْتَسِبٌ، مُقْبِلٌ غَيْرُ مُدْبِرٍ» ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «كَيْفَ قُلْتَ؟» قَالَ: أَرَأَيْتَ إِنْ قُتِلْتُ فِي سَبِيلِ اللَّهِ أَتُكَفَّرُ عَنِّي خَطَايَايَ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «نَعَمْ، وَأَنْتَ صَابِرٌ مُحْتَسِبٌ، مُقْبِلٌ غَيْرُ مُدْبِرٍ. إِلاَّ الدَّيْنَ، فَإِنَّ جِبْرِيلَ، عَلَيْهِ السَّلاَمُ، قَالَ لِي ذٰلِكَ».

(...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْمُثَنَّى. قَالاَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا يَحْيَىٰ ـ يَعْنِي ابْنَ سَعِيدٍ ـ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ. قَالَ: جَاءَ رَجُلٌ إِلَىٰ رَسُولِ اللَّهِ ﷺ. فَقَالَ: أَرَأَيْتَ إِنْ قُتِلْتُ فِي سَبِيلِ اللَّهِ؟... بِمَعْنَىٰ حَدِيثِ اللَّيْثِ.

١١٨ ـ (...) ـ وحدّثنا سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ مُحَمَّدِ بْنِ قَيْسٍ. (ح) قَالَ: وَحَدَّثَنَا مُحَمَّدُ بْنُ عَجْلاَنَ، عَنْ مُحَمَّدِ بْنِ قَيْسٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ يَزِيدُ أَحَدُهُمَا عَلَىٰ صَاحِبِهِ؛ أَنَّ رَجُلاً أَتَى النَّبِيَّ ﷺ، وَهُوَ عَلَى الْمِنْبَرِ. فَقَالَ: أَرَأَيْتَ إِنْ ضَرَبْتُ بِسَيْفِي... بِمَعْنَىٰ حَدِيثِ الْمَقْبُرِيِّ.

119-(1886) Abdullah Ibn Amr Ibn Al-As "Allah be pleased with both" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "All the sins of a martyr would be forgiven except debt."

120-(...) Abdullah Ibn Amr Ibn Al-As "Allah be pleased with both" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "One's being killed in the way of Allah obliterates everything except debt."

[33] The souls of the martyrs are in paradise; they are alive and find their sustenance from their lord

121-(1887) Masruq narrated: We asked Abdullah (Ibn Mas'ud) about Allah's saying: "Think not of those who are slain in Allah's way as dead. Nay, they live, finding their sustenance in the presence of their Lord." (Al Imran 169) He said: We asked (The Prophet) about that and he said: "The souls of the martyrs live in the bodies of green birds who have their nests in chandeliers hung from the throne of the Almighty. They eat the fruits of Paradise from wherever they like and then nestle in these chandeliers. Once their Lord cast a glance at them and said: Do you want anything? They said: What more shall we desire? We eat the fruit of Paradise from wherever we like. Their Lord asked them the same question thrice. When they saw that they will remain to be asked without being left (without answering His question), they said: O Lord, we wish that You might return our souls to our bodies so that we may be slain in Your cause once again. When He saw that they had no desire, they were left (to their pleasure in Paradise)."

[34] The merit of Jihad and keeping vigilance (over the enemy)

122-(1888) Abu Sa id Al-Khudri "Allah be pleased with him" reported: A man came to the Prophet "Allah's blessing and peace be upon him" and said: "Who is the best of men?" He replied: "A man who fights in the way of Allah, striving with his wealth and life." The man then asked: "Who is next to him (in excellence)?" He said: "Next to him is a believer who lives in a mountain path worshipping his Lord and saving men from his mischief."

123-(...) Abu Sa'id Al-Khudri "Allah be pleased with him" reported: A man asked the Prophet "Allah's blessing and peace be upon him": "Who is the best of men?" He replied: "A believer who fights in the way of Allah, striving with his wealth and life." The man then asked: "Who is next to him (in excellence)?" He said: "Next to him is a man who lives in a mountain path worshipping his Lord and saving men from his mischief."

١١٩ ـ (١٨٨٦) ـ حدّثنا زَكَرِيَّاءُ بْنُ يَحْيَىٰ بْنِ صَالِحٍ الْمِصْرِيُّ: حَدَّثَنَا الْمُفَضَّلُ ـ يَعْنِي ابْنَ فَضَالَةَ ـ عَنْ عَيَّاشٍ ـ وَهُوَ ابْنُ عَبَّاسٍ الْقِتْبَانِيُّ ـ عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ أَبِي عَبْدِ الرَّحْمٰنِ الْحُبُلِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يُغْفَرُ لِلشَّهِيدِ كُلُّ ذَنْبٍ، إِلاَّ الدَّيْنَ».

١٢٠ ـ (...) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ الْمُقْرِىءُ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي أَيُّوبَ: حَدَّثَنِي عَيَّاشُ بْنُ عَبَّاسٍ الْقِتْبَانِيُّ عَنْ أَبِي عَبْدِ الرَّحْمٰنِ الْحُبُلِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «الْقَتْلُ فِي سَبِيلِ اللَّهِ يُكَفِّرُ كُلَّ شَيْءٍ، إِلاَّ الدَّيْنَ».

٣٣ ـ باب في بيان أن أرْوَاحَ الشُّهداء في الجَنَّة وأنهم أحياء عند ربهم يرزقون

١٢١ ـ (١٨٨٧) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. كِلاَهُمَا عَنْ أَبِي مُعَاوِيَةَ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ وَعِيسَى بْنُ يُونُسَ. جَمِيعاً عَنِ الأَعْمَشِ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا أَسْبَاطٌ وَأَبُو مُعَاوِيَةَ. قَالاَ: حَدَّثَنَا الأَعْمَشُ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنْ مَسْرُوقٍ. قَالَ: سَأَلْنَا عَبْدَ اللَّهِ عَنْ هٰذِهِ الآيَةِ: ﴿وَلَا تَحْسَبَنَّ ٱلَّذِينَ قُتِلُوا۟ فِى سَبِيلِ ٱللَّهِ أَمْوَٰتًۢا ۚ بَلْ أَحْيَآءٌ عِندَ رَبِّهِمْ يُرْزَقُونَ ﴿١٦٩﴾﴾ [آل عمران: ١٦٩] قَالَ: أَمَا إِنَّا قَدْ سَأَلْنَا عَنْ ذٰلِكَ. فَقَالَ: «أَرْوَاحُهُمْ فِي جَوْفِ طَيْرٍ خُضْرٍ. لَهَا قَنَادِيلُ مُعَلَّقَةٌ بِالْعَرْشِ. تَسْرَحُ مِنَ الْجَنَّةِ حَيْثُ شَاءَتْ. ثُمَّ تَأْوِي إِلَى تِلْكَ الْقَنَادِيلِ. فَاطَّلَعَ إِلَيْهِمْ رَبُّهُمُ اطِّلاَعَةً. فَقَالَ: هَلْ تَشْتَهُونَ شَيْئاً؟ قَالُوا: أَيَّ شَيْءٍ نَشْتَهِي؟ وَنَحْنُ نَسْرَحُ مِنَ الْجَنَّةِ حَيْثُ شِئْنَا، فَفَعَلَ ذٰلِكَ بِهِمْ ثَلاَثَ مَرَّاتٍ، فَلَمَّا رَأَوْا أَنَّهُمْ لَنْ يُتْرَكُوا مِنْ أَنْ يَسْأَلُوا، قَالُوا: يَا رَبِّ، نُرِيدُ أَنْ تَرُدَّ أَرْوَاحَنَا فِي أَجْسَادِنَا حَتَّىٰ نُقْتَلَ فِي سَبِيلِكَ مَرَّةً أُخْرَىٰ، فَلَمَّا رَأَىٰ أَنْ لَيْسَ لَهُمْ حَاجَةٌ تُرِكُوا».

٣٤ ـ بابُ فَضْلِ الجِهادِ والرِّبَاطِ

١٢٢ ـ (١٨٨٨) ـ حدّثنا مَنْصُورُ بْنُ أَبِي مُزَاحِمٍ: حَدَّثَنَا يَحْيَىٰ بْنُ حَمْزَةَ، عَنْ مُحَمَّدِ بْنِ الْوَلِيدِ الزُّبَيْدِيِّ، عَنِ الزُّهْرِيِّ، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ أَنَّ رَجُلا أَتَى النَّبِيَّ ﷺ فَقَالَ: أَيُّ النَّاسِ أَفْضَلُ؟ فَقَالَ: «رَجُلٌ يُجَاهِدُ فِي سَبِيلِ اللَّهِ بِمَالِهِ وَنَفْسِهِ» قَالَ: ثُمَّ مَنْ؟ قَالَ: «مُؤْمِنٌ فِي شِعْبٍ مِنَ الشِّعَابِ، يَعْبُدُ اللَّهَ رَبَّهُ، وَيَدَعُ النَّاسَ مِنْ شَرِّهِ».

[البخاري: كتاب الجهاد والسير، باب أفضل الناس مؤمن مجاهد بنفسه...، رقم: ٢٧٨٦].

١٢٣ ـ (...) ـ حدّثنا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ، عَنْ أَبِي سَعِيدٍ. قَالَ: قَالَ رَجُلٌ: أَيُّ النَّاسِ أَفْضَلُ يَا رَسُولَ اللَّهِ؟ قَالَ: «مُؤْمِنٌ يُجَاهِدُ بِنَفْسِهِ وَمَالِهِ فِي سَبِيلِ اللَّهِ» قَالَ: ثُمَّ مَنْ؟ قَالَ: «ثُمَّ رَجُلٌ مُعْتَزِلٌ فِي شِعْبٍ مِنَ الشِّعَابِ. يَعْبُدُ رَبَّهُ وَيَدَعُ النَّاسَ مِنْ شَرِّهِ».

124-(...) The same was narrated on the authority of Ibn Shihab with following slight change of wording: "A man in a mountain valley." but did not mention" next to him a man."

125-(1889) Abu Huraira "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "From among the men the best is he, who holds the reins of his horse (getting himself ever ready to proceed) in the way of Allah, (runs as fast as if he seems to) fly on its back whenever he hears a fearful shriek, or a call for help, flies to it seeking for death at places where it can be expected. Next to him is a man who lives with his sheep at a hill-top or in a valley, performs (obligatory) prayers regularly, gives obligatory charity and worships his Lord until death comes to him. There is no better one among men except those two."

126-(...) This Hadith was transmitted on the authority of Abu Huraira with a slight variation of wording.

127-(...) This Hadith was transmitted on the authority of Abu Huraira through another chain of transmitters, with a slight variation of wording.

[35] The two men, both of whom will enter paradise though one of them kills the other

128-(1890) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah laughs at two men, both of whom will enter Paradise (though) one of them kills the other." They said: "O Messenger of Allah! How is it?" He said: "One of them fights in the way of Allah "Exalted and Hallowed be He", and dies as a martyr. Then Allah turns in mercy to the murderer who embraces Islam, fights in the way of Allah "Exalted and Hallowed be He", and dies as a martyr."

(...) The same was narrated on the authority of Abu Az-Zinad with the same chain of transmitters.

129-(...) Abu Huraira "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah laughs at two men one of whom kills the other, though both of them will enter Paradise." They (the Companions) said: "How is it O Messenger of Allah?" He said: "One is killed (as a martyr in the cause of Allah) and enters Paradise. Then Allah forgives the other and guides him to Islam. Then he fights in the cause of Allah and dies as a martyr."

١٢٤ ـ (...) ـ **وحدّثنا** عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمٰنِ الدَّارِمِيُّ: أَخْبَرَنا مُحَمَّدُ بْنُ يُوسُفَ، عَنِ الأَوْزَاعِيِّ، عَنِ ابْنِ شِهَابٍ، بِهٰذَا الإِسْنَادِ. فَقَالَ: «وَرَجُلٌ فِي شِعْبٍ» وَلَمْ يَقُلْ: «ثُمَّ رَجُلٌ».

١٢٥ ـ (١٨٨٩) ـ **حدّثنا** يَحْيَىٰ بْنُ يَحْيَىٰ التَّمِيمِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ، عَنْ أَبِيهِ، عَنْ بَعْجَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ؛ أَنَّهُ قَالَ: «مِنْ خَيْرِ مَعَاشِ النَّاسِ لَهُمْ، رَجُلٌ مُمْسِكٌ عِنَانَ فَرَسِهِ فِي سَبِيلِ اللَّهِ. يَطِيرُ عَلَىٰ مَتْنِهِ. كُلَّمَا سَمِعَ هَيْعَةً أَوْ فَزْعَةً طَارَ عَلَيْهِ. يَبْتَغِي الْقَتْلَ وَالْمَوْتَ مَظَانَّهُ. أَوْ رَجُلٌ فِي غُنَيْمَةٍ فِي رَأْسِ شَعَفَةٍ مِنْ هٰذِهِ الشَّعَفِ. أَوْ بَطْنِ وَادٍ مِنْ هٰذِهِ الأَوْدِيَةِ. يُقِيمُ الصَّلاَةَ وَيُؤْتِي الزَّكَاةَ. وَيَعْبُدُ رَبَّهُ حَتَّىٰ يَأْتِيَهُ الْيَقِينُ. لَيْسَ مِنَ النَّاسِ إِلاَّ فِي خَيْرٍ».

١٢٦ ـ (...) ـ **وحدّثناه** قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ عَبْدِ الْعَزِيزِ بْنِ أَبِي حَازِمٍ، وَيَعْقُوبُ ـ يَعْنِي ابْنَ عَبْدِ الرَّحْمٰنِ الْقَارِيَّ ـ. كِلاَهُمَا عَنْ أَبِي حَازِمٍ، بِهٰذَا الإِسْنَادِ... مِثْلَهُ. وَقَالَ: عَنْ بَعْجَةَ بْنِ عَبْدِ اللَّهِ بْنِ بَدْرٍ. وَقَالَ: «فِي شِعْبَةٍ مِنْ هٰذِهِ الشِّعَابِ» خِلاَفَ رِوَايَةِ يَحْيَىٰ.

١٢٧ ـ (...) ـ **وحدّثناه** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَأَبُو كُرَيْبٍ. قَالُوا: حَدَّثَنَا وَكِيعٌ، عَنْ أُسَامَةَ بْنِ زَيْدٍ، عَنْ بَعْجَةَ بْنِ عَبْدِ اللَّهِ الْجُهَنِيِّ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ... بِمَعْنَىٰ حَدِيثِ أَبِي حَازِمٍ عَنْ بَعْجَةَ. وَقَالَ: «فِي شِعْبٍ مِنَ الشِّعَابِ».

٣٥ ـ باب بَيَانِ الرَّجُلَيْنِ يَقْتُلُ أحدُهُما الآخرَ يَدْخلانِ الجَنَّة

١٢٨ ـ (١٨٩٠) ـ **حدّثنا** مُحَمَّدُ بْنُ أَبِي عُمَرَ الْمَكِّيُّ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يَضْحَكُ اللَّهُ إِلَىٰ رَجُلَيْنِ، يَقْتُلُ أَحَدُهُمَا الآخَرَ. كِلاَهُمَا يَدْخُلُ الْجَنَّةَ» فَقَالُوا: كَيْفَ يَا رَسُولَ اللَّهِ؟ قَالَ: «يُقَاتِلُ هٰذا فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ فَيُسْتَشْهَدُ. ثُمَّ يَتُوبُ اللَّهُ عَلَى الْقَاتِلِ فَيُسْلِمُ، فَيُقَاتِلُ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ فَيُسْتَشْهَدُ».

(...) ـ **وحدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَأَبُو كُرَيْبٍ، قَالُوا: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي الزِّنَادِ، بِهٰذَا الإِسْنَادِ... مِثْلَهُ.

١٢٩ ـ (...) ـ **حدّثنا** مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ. قَالَ: هٰذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ. فَذَكَرَ أَحَادِيثَ مِنْهَا: وَقَالَ رَسُولُ اللَّهِ ﷺ: «يَضْحَكُ اللَّهُ لِرَجُلَيْنِ، يَقْتُلُ أَحَدُهُمَا الآخَرَ. كِلاَهُمَا يَدْخُلُ الْجَنَّةَ». قَالُوا: كَيْفَ يَا رَسُولَ اللَّهِ؟ قَالَ: «يُقْتَلُ هٰذَا فَيَلِجُ الْجَنَّةَ. ثُمَّ يَتُوبُ اللَّهُ عَلَى الآخَرِ فَيَهْدِيهِ إِلَى الإِسْلاَمِ. ثُمَّ يُجَاهِدُ فِي سَبِيلِ اللَّهِ فَيُسْتَشْهَدُ».

[36] What about a man who killed a disbeliever and embraced Islam

130-(1891) Abu Huraira "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: "An unbeliever and his killer (a believer) will never be gathered together in the fire (of Hell)."

131-(...) Abu Huraira "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Two persons the presence of one of whom hurts the other shall never be gathered together in Hell." It was asked: "O Messenger of Allah! Who are they?" He said: "A believer who killed an unbeliever and (then) held fast to the straight path."

[37] The merit of charity in the way of Allah and its manifold reward

132-(1892) Abu Mas'ud Al-Ansari "Allah be pleased with him" reported: A man brought a muzzled she-camel and said: "It is (to be given) in the cause of Allah." The Messenger of Allah "Allah's blessing and peace be upon him" said: "For it, you will have seven hundred she-camels on the Day of Judgment all of which will be muzzled."

(...) The same was narrated on the authority of Al-A'mash.

[38] The merit of helping the warrior (fighting in the way of Allah) with a mount to ride and looking after his family in his absence

133-(1893) Abu Mas'ud Al-Ansari "Allah be pleased with him" reported: A man came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "My mount has been killed, so give me a mount to ride." He said: "I have none." A man said: "O Messenger of Allah! I can guide him to one who will provide him with a mount." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever guides to something good has a reward similar to that of its doer."

(...) The same was narrated on the authority of Al-A'mash.

134-(1894) Anas Ibn Malik "Allah be pleased with him" reported that a young man from Aslam tribe said: "O Messenger of Allah! I wish to fight (in the cause of Allah) but I don't have anything to equip myself with for fighting." He (The Prophet) said: "Go to so and so, for he had equipped himself (for fighting) but he fell ill." So, he (the young man) went to him and said: "The Messenger of Allah "Allah's blessing and peace be upon

٣٦ ـ بابُ مَنْ قَتَلَ كافراً ثم أَسْلَمَ

١٣٠ ـ (١٨٩١) ـ حدّثنا يَحْيَىٰ بْنُ أَيُّوبَ وَقُتَيْبَةُ وَعَلِيُّ بْنُ حُجْرٍ. قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ ـ يَعْنُونَ ابْنَ جَعْفَرٍ ـ عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لاَ يَجْتَمِعُ كَافِرٌ وَقَاتِلُهُ فِي النَّارِ أَبداً».

١٣١ ـ (..) ـ حدّثنا عَبْدُ اللَّهِ بْنُ عَوْنٍ الْهِلاَلِيُّ: حَدَّثَنَا أَبُو إِسْحَاقَ الْفَزَارِيُّ. إِبْرَاهِيمُ بْنُ مُحَمَّدٍ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ يَجْتَمِعَانِ فِي النَّارِ اجْتِمَاعاً يَضُرُّ أَحَدُهُمَا الآخَرَ» قِيلَ: مَنْ هُمْ يَا رَسُولَ اللَّهِ؟ قَالَ: «مُؤْمِنٌ قَتَلَ كَافِراً ثُمَّ سَدَّدَ».

٣٧ ـ باب فَضْل الصَّدَقَةِ في سبيلِ الله وتضعيفها

١٣٢ ـ (١٨٩٢) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي عَمْرٍو الشَّيْبَانِيِّ، عَنْ أَبِي مَسْعُودٍ الأَنْصَارِيِّ. قَالَ: جَاءَ رَجُلٌ بِنَاقَةٍ مَخْطُومَةٍ. فَقَالَ: هٰذِهِ فِي سَبِيلِ اللَّهِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَكَ بِهَا ـ يَوْمَ الْقِيَامَةِ ـ سَبْعُ مِئَةِ نَاقَةٍ، كُلُّهَا مَخْطُومَةٌ».

(...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ زَائِدَةَ. (ح) وَحَدَّثَنِي بِشْرُ بْنُ خَالِدٍ: حَدَّثَنَا مُحَمَّدٌ ـ يَعْنِي ابْنَ جَعْفَرٍ ـ: حَدَّثَنَا شُعْبَةُ. كِلاَهُمَا عَنِ الأَعْمَشِ، بِهٰذَا الإِسْنَادِ.

٣٨ ـ بابُ فَضْل إعانة الغازي في سبيل الله بمَرْكُوبٍ وغيره وخِلافَتِهِ في أَهْلِهِ بِخَيْرٍ

١٣٣ ـ (١٨٩٣) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ وَابْنُ أَبِي عُمَرَ ـ وَاللَّفْظُ لأَبِي كُرَيْبٍ ـ قَالُوا: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي عَمْرٍو الشَّيْبَانِيِّ، عَنْ أَبِي مَسْعُودٍ الأَنْصَارِيِّ. قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: إِنِّي أُبْدِعَ بِي فَاحْمِلْنِي. فَقَالَ: «مَا عِنْدِي» فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، أَنَا أَدُلُّهُ عَلَىٰ مَنْ يَحْمِلُهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ دَلَّ عَلَىٰ خَيْرٍ فَلَهُ مِثْلُ أَجْرِ فَاعِلِهِ».

(...) ـ وحدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ. (ح) وَحَدَّثَنِي بِشْرُ بْنُ خَالِدٍ: أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ شُعْبَةَ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا سُفْيَانُ. كُلُّهُمْ عَنِ الأَعْمَشِ، بِهٰذَا الإِسْنَادِ.

١٣٤ ـ (١٨٩٤) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: حَدَّثَنَا ثَابِتٌ، عَنْ أَنَسِ بْنِ مَالِكٍ. (ح) وَحَدَّثَنِي أَبُو بَكْرِ بْنُ نَافِعٍ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: حَدَّثَنَا ثَابِتٌ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ فَتًى مِنْ أَسْلَمَ قَالَ:

him" sends you his greetings and says that you should give me whatever you equipped yourself with." The man said (to his wife or his maid servant): "O So and so! Give him whatever I have collected to equip myself and do not withhold anything from him. By Allah! You should not withhold anything from him so that you may be blessed therein."

135-(1895) Zaid Ibn Khalid Al-Juhani "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever equips a warrior (fighting) in the way of Allah (will have a reward similar to the one who) fights. And anybody who looks well after his family in his absence (will have a reward similar to the one who) fights."

136-(...) Zaid Ibn Khalid Al-Juhani "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever equips a warrior (fighting) in the way of Allah (will have a reward similar to the one who) fights. And anybody who looks well after his family in his absence (will have a reward similar to the one who) fights."

137-(1896) Abu Sa'id Al-Khudri "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" dispatched a detachment to Banu Lihyan who were from Banu Hudhail, and said: "Let one man from every two set out and the reward (will be divided) between the two."

(...) Abu Sa'id Al-Khudri "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" dispatched a detachment...and the rest is the same.

(...) The same was narrated through another chain of transmitters.

138-(...) Abu Sa'id Al-Khudri "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" dispatched a detachment to Banu Lihyan, (and said): "Let one man from every two set out." Then he said to those who stayed behind: "Those of you who will look well after the family and wealth of those who are going on the expedition will receive half the reward of the warriors."

[39] The sacredness of the warriors' wives and the sin of him who betrays such a trust

139-(1897) Sulaiman Ibn Buraida narrated from his father that The Messenger of Allah "Allah's blessing and peace be upon him" said: "The sanctity of the wives of the warriors is like the sanctity of their mothers for those who sit at home (and do not set out for Jihad). Whoever stays behind,

يَا رَسُولَ اللَّهِ، إِنِّي أُرِيدُ الْغَزْوَ وَلَيْس مَعِي مَا أَتَجَهَّزُ. قَالَ: «ائْتِ فُلاناً فَإِنَّهُ قَدْ كَانَ تَجهَّزَ فَمَرِضَ، فَأَتَاهُ فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ يُقْرِئُكَ السَّلاَمَ وَيَقُولُ: أَعْطِنِي الَّذِي تَجَهَّزْتَ بِهِ. قَالَ: يَا فُلاَنَةُ، أَعْطِيهِ الَّذِي تَجَهَّزْتُ بِهِ. وَلاَ تَحْبِسِي عَنْهُ شَيْئاً، فَوَاللَّهِ لاَ تَحْبِسِي مِنْهُ شَيْئاً فَيُبَارَكَ لَكِ فِيهِ.

١٣٥ ـ (١٨٩٥) ـ وحدّثنا سَعِيدُ بْنُ مَنْصُورٍ وَأَبُو الطَّاهِرِ، قَالَ أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ. وَقَالَ سَعِيدٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِث، عَنْ بُكَيْرِ بْنِ الأَشَجِّ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ، عَنْ رَسُولِ اللَّهِ ﷺ؛ أَنَّهُ قَالَ: «مَنْ جَهَّزَ غَازِياً فِي سَبِيلِ اللَّهِ فَقَدْ غَزَا، وَمَنْ خَلَفَهُ فِي أَهْلِهِ بِخَيْرٍ فَقَدْ غَزَا».

[البخاري: كتاب الجهاد والسير، باب فضل من جهز غازياً أو خلفه بخير، رقم: ٢٨٤٣].

١٣٦ ـ (...) ـ حدّثنا أَبُو الرَّبِيعِ الزَّهْرَانِيُّ: حَدَّثَنَا يَزِيدُ ـ يَعْنِي ابْنَ زُرَيْعٍ ـ: حَدَّثَنَا حُسَيْنٌ الْمُعَلِّمُ: حَدَّثَنَا يَحْيَىٰ بْنُ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ. قَالَ: قَالَ نَبِيُّ اللَّهِ ﷺ: «مَنْ جَهَّزَ غَازِياً فَقَدْ غَزَا، وَمَنْ خَلَفَ غَازِياً فِي أَهْلِهِ فَقَدْ غَزَا».

١٣٧ ـ (١٨٩٦) ـ وحدّثنا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ، عَنْ عَلِيِّ بْنِ الْمُبَارَكِ: حَدَّثَنَا يَحْيَىٰ بْنُ أَبِي كَثِيرٍ: حَدَّثَنِي أَبُو سَعِيدٍ، مَوْلَى الْمَهْرِيِّ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ بَعْثاً إِلَىٰ بَنِي لَحْيَانَ، مِنْ هُذَيْلٍ. فَقَالَ: «لِيَنْبَعِثْ مِنْ كُلِّ رَجُلَيْنِ أَحَدُهُمَا. وَالأَجْرُ بَيْنَهُمَا».

١٣٨ ـ (...) ـ وَحَدَّثَنِيهِ إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا عَبْدُ الصَّمَدِ ـ يَعْنِي ابْنَ عَبْدِ الْوَارِثِ ـ قَالَ: سَمِعْتُ أَبِي يُحَدِّثُ: حَدَّثَنَا الْحُسَيْنُ، عَنْ يَحْيَىٰ: حَدَّثَنِي أَبُو سَعِيدٍ ـ مَوْلَى الْمَهْرِيِّ ـ حَدَّثَنِي أَبُو سَعِيدٍ الْخُدْرِيُّ؛ أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ بَعْثاً... بِمَعْنَاهُ.

(...) ـ وحدّثني إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا عُبَيْدُ اللَّهِ ـ يَعْنِي ابْنَ مُوسَىٰ ـ عَنْ شَيْبَانَ، عَنْ يَحْيَىٰ، بِهٰذَا الإِسْنَادِ... مِثْلَهُ.

(...) ـ وحدّثنا سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ يَزِيدَ بْنِ أَبِي سَعِيدٍ، مَوْلَى الْمَهْرِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ إِلَىٰ بَنِي لِحْيَانَ: «لِيَخْرُجْ مِنْ كُلِّ رَجُلَيْنِ رَجُلٌ» ثُمَّ قَالَ لِلْقَاعِدِ: «أَيُّكُمْ خَلَفَ الْخَارِجَ فِي أَهْلِهِ وَمَالِهِ بِخَيْرٍ، كَانَ لَهُ مِثْلُ نِصْفِ أَجْرِ الْخَارِجِ».

٣٩ ـ باب حُرْمَةِ نِسَاء الْمُجَاهِدِين وإثم من خانهم فيهن

١٣٩ ـ (١٨٩٧) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «حُرْمَةُ نِسَاءِ

looking after the family of a warrior and betrays his trust will be made to stand on the Day of judgment before the such a warrior who will take away from his good deeds whatever he likes. So what do you think (will he leave anything from those good deeds for him)?"

(…) The same was narrated through another chain of transmitters.

140-(…) Alqama Ibn Marthad narrated the same with the following end: It will be said to the Mujahid: "Take from his good deeds whatever you like." Then The Messenger of Allah "Allah's blessing and peace be upon him" turned to us and asked: "What do you think (will he leave anything of his good deeds for him)?"

[40] Jihad is not obligatory for those who have a genuine excuse

141-(1898) Abu Ishaq narrated that he heard Al-Bara talking about Allah's saying: " Not equal are Those who sit (at home) from among the believers and those who go out for Jihad in the way of Allah." (An-Nisa 95). The Messenger of Allah "Allah's blessing and peace be upon him" ordered Zaid (to write the verse). He brought a shoulder-blade (of a slaughtered camel) on which he wrote it (the verse). The son of Umm Maktum complained of his blindness to the Prophet "Allah's blessing and peace be upon him". (It was on this occasion that) it was revealed: "Not equal are those of the believers who sit (at home) without any trouble (such as illness, incapacity, disability etc.)." (An-Nisa 95).

The tradition was narrated through two other chains of transmitters.

142-(…) Abu Ishaq narrated from Al-Bara: When the following Verse was revealed: " Not equal are Those who sit (at home) from among the believers and those who go out for Jihad in the way of Allah." (An-Nisa 95), the son of Umm Maktum complained of his blindness to him (the Prophet). (It was on this occasion that) it was revealed: "Not equal are those of the believers who sit (at home) without any trouble (such as illness, incapacity, disability etc.)." (An-Nisa 95).

[41] The proof that the martyr would attain paradise

143-(1899) Jabir "Allah be pleased with him" reported that a man said: "O Messenger of Allah! Where shall I be if I am killed?" He said: "In Paradise." The man threw away the dates he had in his hand and fought until he was killed. According to the narration of Suwaid: A man said to the Prophet "Allah's blessing and peace be upon him" on the day of Uhud.

الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ، كَحُرْمَةِ أُمَّهَاتِهِمْ. وَمَا مِنْ رَجُلٍ مِنَ الْقَاعِدِينَ يَخْلُفُ رَجُلاً مِنَ الْمُجَاهِدِينَ فِي أَهْلِهِ، فَيَخُونُهُ فِيهِمْ، إِلاَّ وُقِفَ لَهُ يَوْمَ الْقِيَامَةِ، فَيَأْخُذُ مِنْ عَمَلِهِ مَا شَاءَ، فَمَا ظَنُّكُمْ؟».

(...) ـ وحدّثني مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا يَحْيَىٰ بْنُ آدَمَ: حَدَّثَنَا مِسْعَرٌ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنِ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ. قَالَ: قَالَ ـ يَعْنِي النَّبِيَّ ﷺ ـ بِمَعْنَىٰ حَدِيثِ الثَّوْرِيِّ.

١٤٠ ـ (...) ـ وحدّثناه سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا سُفْيَانُ، عَنْ قَعْنَبٍ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، بِهٰذَا الإِسْنَادِ «فَقَالَ: فَخُذْ مِنْ حَسَنَاتِهِ مَا شِئْتَ». فَالْتَفَتَ إِلَيْنَا رَسُولُ اللَّهِ ﷺ فَقَالَ: «فَمَا ظَنُّكُمْ؟».

٤٠ ـ بابُ سُقُوطِ فَرْضِ الجِهَادِ عن المَعْذُورِين

١٤١ ـ (١٨٩٨) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ ـ وَاللَّفْظُ لاِبْنِ الْمُثَنَّى ـ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ؛ أَنَّهُ سَمِعَ الْبَرَاءَ يَقُولُ فِي هٰذِهِ الآيَةِ: ﴿لَّا يَسْتَوِى ٱلْقَٰعِدُونَ مِنَ ٱلْمُؤْمِنِينَ وَٱلْمُجَٰهِدُونَ فِى سَبِيلِ ٱللَّهِ﴾ [النساء: ٩٥] فَأَمَرَ رَسُولُ اللَّهِ ﷺ زَيْداً فَجَاءَ بِكَتِفٍ يَكْتُبُهَا. فَشَكَا إِلَيْهِ ابْنُ أُمِّ مَكْتُومٍ ضَرَارَتَهُ. فَنَزَلَتْ: ﴿لَّا يَسْتَوِى ٱلْقَٰعِدُونَ مِنَ ٱلْمُؤْمِنِينَ غَيْرُ أُو۟لِى ٱلضَّرَرِ﴾ [النساء: ٩٥].

[البخاري: كتاب الجهاد والسير، باب قول الله عز وجل: ﴿لا يستوي القاعدون من المؤمنين...﴾، رقم: ٢٨٣١].

ـ قَالَ شُعْبَةُ: وَأَخْبَرَنِي سَعْدُ بْنُ إِبْرَاهِيمَ، عَنْ رَجُلٍ، عَنْ زَيْدِ بْنِ ثَابِتٍ، فِي هٰذِهِ الآيَةِ: ﴿لَّا يَسْتَوِى ٱلْقَٰعِدُونَ مِنَ ٱلْمُؤْمِنِينَ﴾ [النساء: ٩٥]... بِمِثْلِ حَدِيثِ الْبَرَاءِ.

وَقَالَ ابْنُ بَشَّارٍ فِي رِوَايَتِهِ: سَعْدُ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ رَجُلٍ، عَنْ زَيْدِ بْنِ ثَابِتٍ.

١٤٢ ـ (...) ـ وحدّثنا أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ بِشْرٍ، عَنْ مِسْعَرٍ: حَدَّثَنِي أَبُو إِسْحَاقَ، عَنِ الْبَرَاءِ. قَالَ: لَمَّا نَزَلَتْ: ﴿لَّا يَسْتَوِى ٱلْقَٰعِدُونَ مِنَ ٱلْمُؤْمِنِينَ﴾ [النساء: ٩٥]. كَلَّمَهُ ابْنُ أُمِّ مَكْتُومٍ. فَنَزَلَتْ: ﴿غَيْرُ أُو۟لِى ٱلضَّرَرِ﴾ [النساء: ٩٥].

٤١ ـ باب ثُبُوتِ الجَنَّة للشهيد

١٤٣ ـ (١٨٩٩) ـ حدّثنا سَعِيدُ بْنُ عَمْرٍو الأَشْعَثِيُّ وَسُوَيْدُ بْنُ سَعِيدٍ ـ وَاللَّفْظُ لِسَعِيدٍ ـ: أَخْبَرَنَا سُفْيَانُ، عَنْ عَمْرٍو. سَمِعَ جَابِراً يَقُولُ: قَالَ رَجُلٌ: أَيْنَ أَنَا يَا رَسُولَ اللَّهِ، إِنْ قُتِلْتُ؟ قَالَ: «فِي الْجَنَّةِ» فَأَلْقَىٰ تَمَرَاتٍ كُنَّ فِي يَدِهِ. ثُمَّ قَاتَلَ حَتَّىٰ قُتِلَ.

وَفِي حَدِيثِ سُوَيْدٍ: قَالَ رَجُلٌ لِلنَّبِيِّ ﷺ، يَوْمَ أُحُدٍ.

[البخاري: كتاب المغازي، باب غزوة أحد، رقم: ٤٠٤٦].

144-(1900) Al- Bara "Allah be pleased with him" reported: A man from Banu Nabit (one of the Ansar tribes) came to the Holy Prophet "Allah's blessing and peace be upon him" and said: "I testify that there is no god but Allah and that you are His Slave and Messenger." Then he went forward and fought until he was killed. The Prophet "Allah's blessing and peace be upon him" said: "He has done a little but shall be given a great reward."

145-(1901) Anas Ibn Malik "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" sent Busaisa as a spy to see what the caravan of Abu Sufyan was doing. He returned (and met the Prophet in his house) where there was nobody except The Messenger of Allah and me. I do not remember whether he (Anas) made an exception of some wives of the Prophet "Allah's blessing and peace be upon him" or not. He (Busaisa) told him the news of the caravan, whereupon The Messenger of Allah "Allah's blessing and peace be upon him" came out (hurriedly), spoke to the people and said: "We are in need (of men), so, whoever has a mount to ride ready with him should ride with us." People began to ask him permission for bringing their mounts, which were grazing on the hillocks near Medina. He said: "No. (I want) only those who have their mounts ready."

So The Messenger of Allah "Allah's blessing and peace be upon him" and his Companions proceeded towards Badr and preceded the infidels (of Mecca). When the infidels (also) reached there, The Messenger of Allah "Allah's blessing and peace be upon him" said: "None of you should step forward for (doing) anything unless I am ahead of him." The infidels advanced (towards us), and The Messenger of Allah "Allah's blessing and peace be upon him" said: "Get up to enter Paradise which is equal in width to the heavens and the earth." Umair Ibn Al-Humam Al-Ansari said: "O Messenger of Allah! Is Paradise equal in width to the heavens and the earth?" He said: "Yes." Umair said: "Bravo!"

The Messenger of Allah "Allah's blessing and peace be upon him" asked him: "What led you to say bravo?" He said: "O Messenger of Allah! Nothing but the desire to be among its residents." He said: "You are one of its residents." He took out dates from his bag and began to eat them. Then he said: "If I were to live until I have eaten all these dates of mine, it would be a long life." He threw away all the dates he had with him. Then he fought the enemies until he was killed.

١٤٤ ـ (١٩٠٠) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ زَكَرِيَّاءَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ. قَالَ: جَاءَ رَجُلٌ مِنْ بَنِي النَّبِيتِ إِلَى النَّبِيِّ ﷺ. (ح) وَحَدَّثَنَا أَحْمَدُ بْنُ جَنَابٍ الْمِصِّيصِيُّ: حَدَّثَنَا عِيسَىٰ ـ يَعْنِي ابْنَ يُونُسَ ـ عَنْ زَكَرِيَّاءَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ. قَالَ: جَاءَ رَجُلٌ مِنْ بَنِي النَّبِيتِ ـ قَبِيلٍ مِنَ الأَنْصَارِ ـ فَقَالَ: أَشْهَدُ أَنْ لاَ إِلٰهَ إِلاَّ اللَّهُ، وَأَنَّكَ عَبْدُهُ وَرَسُولُهُ. ثُمَّ تَقَدَّمَ فَقَاتَلَ حَتَّى قُتِلَ. فَقَالَ النَّبِيُّ ﷺ: «عَمِلَ هٰذَا يَسِيراً، وَأُجِرَ كَثِيراً».

١٤٥ ـ (١٩٠١) ـ حدّثنا أَبُو بَكْرِ بْنُ النَّضْرِ بْنِ أَبِي النَّضْرِ وَهَارُونُ بْنُ عَبْدِ اللَّهِ وَمُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ ـ وَأَلْفَاظُهُمْ مُتَقَارِبَةٌ ـ قَالُوا: حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا سُلَيْمَانُ ـ وَهُوَ ابْنُ الْمُغِيرَةِ ـ عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ. قَالَ: بَعَثَ رَسُولُ اللَّهِ ﷺ بُسَيْسَةَ، عَيْناً يَنْظُرُ مَا صَنَعَتْ عِيرُ أَبِي سُفْيَانَ. فَجَاءَ وَمَا فِي الْبَيْتِ أَحَدٌ غَيْرِي وَغَيْرُ رَسُولِ اللَّهِ ﷺ ـ قَالَ: لاَ أَدْرِي مَا اسْتَثْنَىٰ بَعْضَ نِسَائِهِ ـ قَالَ: فَحَدَّثَهُ الْحَدِيثَ. قَالَ: فَخَرَجَ رَسُولُ اللَّهِ ﷺ فَتَكَلَّمَ. فَقَالَ: «إِنَّ لَنَا طَلِبَةً، فَمَنْ كَانَ ظَهْرُهُ حَاضِراً فَلْيَرْكَبْ مَعَنَا» فَجَعَلَ رِجَالٌ يَسْتَأْذِنُونَهُ فِي ظُهْرَانِهِمْ فِي عُلْوِ الْمَدِينَةِ. فَقَالَ: «لاَ، إِلاَّ مَنْ كَانَ ظَهْرُهُ حَاضِراً» فَانْطَلَقَ رَسُولُ اللَّهِ ﷺ وَأَصْحَابُهُ. حَتَّىٰ سَبَقُوا الْمُشْرِكِينَ إِلَىٰ بَدْرٍ. وَجَاءَ الْمُشْرِكُونَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «لاَ يُقَدِّمَنَّ أَحَدٌ مِنْكُمْ إِلَىٰ شَيْءٍ حَتَّىٰ أَكُونَ أَنَا دُونَهُ» فَدَنَا الْمُشْرِكُونَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «قُومُوا إِلَىٰ جَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالأَرْضُ» قَالَ: يَقُولُ عُمَيْرُ بْنُ الْحُمَامِ الأَنْصَارِيُّ: يَا رَسُولَ اللَّهِ، جَنَّةٌ عَرْضُهَا السَّمَاوَاتُ وَالأَرْضُ؟ قَالَ: «نَعَمْ» قَالَ: بَخٍ بَخٍ.

فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَا يَحْمِلُكَ عَلَى قَوْلِكَ بَخٍ بَخٍ» قَالَ: لاَ. وَاللَّهِ، يَا رَسُولَ اللَّهِ، إِلاَّ رَجَاءَةَ أَنْ أَكُونَ مِنْ أَهْلِهَا. قَالَ: «فَإِنَّكَ مِنْ أَهْلِهَا» فَأَخْرَجَ تَمَرَاتٍ مِنْ قَرَنِهِ. فَجَعَلَ يَأْكُلُ مِنْهُنَّ. ثُمَّ قَالَ: لَئِنْ أَنَا حَيِيتُ حَتَّى آكُلَ تَمَرَاتِي هٰذِهِ، إِنَّهَا لَحَيَاةٌ طَوِيلَةٌ. قَالَ: فَرَمَىٰ بِمَا كَانَ مَعَهُ مِنَ التَّمْرِ. ثُمَّ قَاتَلَهُمْ حَتَّىٰ قُتِلَ.

146-(1902) Abdullah Ibn Qais narrated from his father that while he was facing the enemy, he reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, , the gates of Paradise are under the shadows of the swords." A man in a shabby condition got up and said: "O Abu Musa! Did you hear The Messenger of Allah "Allah's blessing and peace be upon him" saying this? He said: Yes. He returned to his friends and said: I greet you (a farewell greeting). Then he broke the sheath of his sword, threw it away, advanced with his (naked) sword towards the enemy and fought (them) with it until he was killed.

147-(677) Anas Ibn Malik "Allah be pleased with him" narrated that some people came to The Messenger of Allah "Allah's blessing and peace be upon him" and said to him: Send with us some men who may teach us the Qur'an and the Sunna. Accordingly, he sent seventy men from the Ansar. They were called the Reciters and among them was my maternal uncle Haram. They used to recite the Qur'an, discuss and study its meaning at night. In the day they used to bring water and pour it (in pitchers) in the mosque, collect wood and sell it, and with the earnings they would buy food for the people of the Suffa and the needy. The Prophet "Allah's blessing and peace be upon him" sent the Reciters with these people, who fell upon them and killed them before they reached their destination. (At their last breaths), they said: O Allah, convey from us the news to our Prophet that we met You and we are pleased with You as well as You are pleased with us. A man attacked Haram from behind and pierced him with a spear, which killed him. (At his last breaths), Haram said: By the Lord of the Ka'ba, I met with success. The Messenger of Allah "Allah's blessing and peace be upon him" said to his Companions: Your brothers have been killed and they were saying: O Allah, convey from us the news to our Prophet that we met You and we are pleased with You as well as You are pleased with us.

148-(1903) Anas "Allah be pleased with him" related: My uncle, after whom I have been named, was not present with the Messenger of Allah "Allah's blessing and peace be upon him" on the Day of Badr. He felt distressed about it. He would say: I have missed the first battle fought by the Messenger of Allah "Allah's blessing and peace be upon him", and if Allah now gives me an opportunity to see a battlefield with the Messenger of Allah "Allah's blessing and peace be upon him", Allah will see what I do

١٤٦ ـ (١٩٠٢) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ التَّمِيمِيُّ وَقُتَيْبَةُ بْنُ سَعِيدٍ ـ وَاللَّفْظُ لِيَحْيَىٰ ـ، قَالَ قُتَيْبَةُ: حَدَّثَنَا. وَقَالَ يَحْيَىٰ: أَخْبَرَنَا جَعْفَرُ بْنُ سُلَيْمَانَ، عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، عَنْ أَبِي بَكْرِ بْنِ عَبْدِ اللَّهِ بْنِ قَيْسٍ، عَنْ أَبِيهِ، قَالَ: سَمِعْتُ أَبِي، وَهُوَ بِحَضْرَةِ الْعَدُوِّ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَبْوَابَ الْجَنَّةِ تَحْتَ ظِلَالِ السُّيُوفِ».

فَقَامَ رَجُلٌ رَثُّ الْهَيْئَةِ. فَقَالَ: يَا أَبَا مُوسَىٰ، آنْتَ سَمِعْتَ رَسُولَ اللَّهِ ﷺ يَقُولُ هٰذَا؟ قَالَ: نَعَمْ. قَالَ: فَرَجَعَ إِلَىٰ أَصْحَابِهِ فَقَالَ: أَقْرَأُ عَلَيْكُمُ السَّلَامَ. ثُمَّ كَسَرَ جَفْنَ سَيْفِهِ فَأَلْقَاهُ. ثُمَّ مَشَىٰ بِسَيْفِهِ إِلَى الْعَدُوِّ. فَضَرَبَ بِهِ حَتَّىٰ قُتِلَ.

١٤٧ ـ (٦٧٧) ـ حدّثنا مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادٌ: أَخْبَرَنَا ثَابِتٌ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: جَاءَ نَاسٌ إِلَى النَّبِيِّ ﷺ فَقَالُوا: أَنِ ابْعَثْ مَعَنَا رِجَالاً يُعَلِّمُونَا الْقُرْآنَ وَالسُّنَّةَ، فَبَعَثَ إِلَيْهِمْ سَبْعِينَ رَجُلاً مِنَ الأَنْصَارِ. يُقَالُ لَهُمُ: الْقُرَّاءُ ـ فِيهِمْ خَالِي حَرَامٌ ـ يَقْرَؤُونَ الْقُرْآنَ. وَيَتَدَارَسُونَ بِاللَّيْلِ يَتَعَلَّمُونَ. وَكَانُوا بِالنَّهَارِ يَجِيئُونَ بِالْمَاءِ فَيَضَعُونَهُ فِي الْمَسْجِدِ. وَيَحْتَطِبُونَ فَيَبِيعُونَهُ. وَيَشْتَرُونَ بِهِ الطَّعَامَ لأَهْلِ الصُّفَّةِ، وَلِلْفُقَرَاءِ، فَبَعَثَهُمُ النَّبِيُّ ﷺ إِلَيْهِمْ. فَعَرَضُوا لَهُمْ فَقَتَلُوهُمْ. قَبْلَ أَنْ يَبْلُغُوا الْمَكَانَ. فَقَالُوا: اللَّهُمَّ بَلِّغْ عَنَّا نَبِيَّنَا؛ أَنَّا قَدْ لَقِينَاكَ فَرَضِينَا عَنْكَ. وَرَضِيتَ عَنَّا. قَالَ: وَأَتَىٰ رَجُلٌ حَرَاماً ـ خَالَ أَنَسٍ ـ مِنْ خَلْفِهِ فَطَعَنَهُ بِرُمْحٍ حَتَّىٰ أَنْفَذَهُ. فَقَالَ حَرَامٌ: فُزْتُ، وَرَبِّ الْكَعْبَةِ. فَقَالَ رَسُولُ اللَّهِ ﷺ لأَصْحَابِهِ: «إِنَّ إِخْوَانَكُمْ قَدْ قُتِلُوا. وَإِنَّهُمْ قَالُوا: اللَّهُمَّ بَلِّغْ عَنَّا نَبِيَّنَا؛ أَنَّا قَدْ لَقِينَاكَ فَرَضِينَا عَنْكَ. وَرَضِيتَ عَنَّا».

١٤٨ ـ (١٩٠٣) ـ وحدّثني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ، عَنْ ثَابِتٍ. قَالَ: قَالَ أَنَسٌ: عَمِّيَ الَّذِي سُمِّيتُ بِهِ لَمْ يَشْهَدْ مَعَ رَسُولِ اللَّهِ ﷺ بَدْراً. قَالَ: فَشَقَّ عَلَيْهِ. قَالَ: أَوَّلُ مَشْهَدٍ شَهِدَهُ رَسُولُ اللَّهِ ﷺ غُيِّبْتُ عَنْهُ. وَإِنْ أَرَانِيَ اللَّهُ مَشْهَداً، فِيمَا بَعْدُ، مَعَ رَسُولِ اللَّهِ ﷺ، لَيَرَانِي اللَّهُ مَا أَصْنَعُ. قَالَ: فَهَابَ أَنْ

therein. He was afraid to say more than this (lest he be unable to keep his word with Allah). He was present with the Messenger of Allah "Allah's blessing and peace be upon him" on the Day of Uhud. He met Sa'd Ibn Mu'adh (who was retreating). Anas said to him: O Abu Amr, where (are you going)? Woe (to you)! I find the smell of Paradise beside the Uhud mountain. He went forward and fought them (the enemy) until he was killed. More than eighty wounds inflicted with swords, spears and arrows were found on his body. His sister, my aunt, Ar-Rubaiy Bint An-Nadr said: I could not recognize my brother's body (it was so badly mutilated) except from his finger-tips. (It was on this occasion that) the Qur'anic verse: " Men who have been true to their covenant with Allah. Of them some have completed their vow (to the extreme), and some still wait: but they have never changed (their determination) in the least." (Al-Ahzab 23) It was said that this verse was revealed about him and his companions.

[42] One who fights that the word of Allah should be exalted fights in the cause of Allah

149-(1904) Abu Musa Al-Ash'ari "Allah be pleased with him" reported: A desert Arab came to the Prophet "Allah's blessing and peace be upon him" and said: Messenger of Allah, one man fights for the spoils of war; another fights that he may be remembered, and another fights that he may see his (high) position (achieved as a result of his valor in fighting). Which of these is fighting in the cause of Allah? The Messenger of Allah "Allah's blessing and peace be upon him" said: One who fights with the aim of exalting the word of Allah is a fighter in the way of Allah.

150-(...) Abu Musa "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" was asked which of the men fights in the way of Allah: (one who fights) for displaying his courage; (a man who) fights out of his family pride and (a man who) fights for showing off, who amongst these fights in the way of Allah? The Messenger of Allah "Allah's blessing and peace be upon him" said: "Who fights that the word of Allah be exalted fights in the way of Allah."

(...) Abu Musa "Allah be pleased with him" reported: We came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: O Messenger of Allah, one of us fights to display his courage...and the rest of the Hadith is the same.

يَقُولَ غَيْرَهَا. قَالَ: فَشَهِدَ مَعَ رَسُولِ اللَّهِ ﷺ يَوْمَ أُحُدٍ. قَالَ: فَاسْتَقْبَلَ سَعْدُ بْنُ مُعَاذٍ. فَقَالَ لَهُ أَنَسٌ: يَا أَبَا عَمْرٍو، أَيْنَ؟ فَقَالَ: وَاهاً لِرِيحِ الْجَنَّةِ. أَجِدُهُ دُونَ أُحُدٍ. قَالَ: فَقَاتَلَهُمْ حَتَّىٰ قُتِلَ.

قَالَ: فَوُجِدَ فِي جَسَدِهِ بِضْعٌ وَثَمَانُونَ مِنْ بَيْنِ ضَرْبَةٍ وَطَعْنَةٍ وَرَمْيَةٍ. قَالَ: فَقَالَتْ أُخْتُهُ ـ عَمَّتِي الرُّبَيِّعُ بِنْتُ النَّضْرِ ـ: فَمَا عَرَفْتُ أَخِي إِلاَّ بِبَنَانِهِ. وَنَزَلَتْ هٰذِهِ الآيَةُ: ﴿رِجَالٌ صَدَقُوا۟ مَا عَـٰهَدُوا۟ ٱللَّهَ عَلَيْهِ ۖ فَمِنْهُم مَّن قَضَىٰ نَحْبَهُۥ وَمِنْهُم مَّن يَنتَظِرُ ۖ وَمَا بَدَّلُوا۟ تَبْدِيلًا﴾ [الأحزاب: ٢٣] قَالَ: فَكَانُوا يُرَوْنَ أَنَّهَا نَزَلَتْ فِيهِ وَفِي أَصْحَابِهِ.

٤٢ ـ باب: «مَنْ قَاتَلَ لتكونَ كلمةُ الله هي العُلْيَا فهو في سبيل الله»

١٤٩ ـ (١٩٠٤) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ ـ وَاللَّفْظُ لابْنِ الْمُثَنَّى ـ قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةَ. قَالَ: سَمِعْتُ أَبَا وَائِلٍ قَالَ: حَدَّثَنَا أَبُو مُوسَى الأَشْعَرِيُّ؛ أَنَّ رَجُلاً أَعْرَابِيًّا أَتَى النَّبِيَّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، الرَّجُلُ يُقَاتِلُ لِلْمَغْنَمِ، وَالرَّجُلُ يُقَاتِلُ لِيُذْكَرَ، وَالرَّجُلُ يُقَاتِلُ لِيُرَىٰ مَكَانُهُ، فَمَنْ فِي سَبِيلِ اللَّهِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَاتَلَ لِتَكُونَ كَلِمَةُ اللَّهِ أَعْلَىٰ، فَهُوَ فِي سَبِيلِ اللَّهِ».

[البخاري: كتاب الجهاد والسير، باب من قاتل لتكون كلمة الله هي العليا، رقم: ٢٨١٠].

١٥٠ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ الْعَلاَءِ، قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ الآخَرُونَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ أَبِي مُوسَىٰ. قَالَ: سُئِلَ رَسُولُ اللَّهِ ﷺ، عَنِ الرَّجُلِ يُقَاتِلُ شَجَاعَةً، وَيُقَاتِلُ حَمِيَّةً، وَيُقَاتِلُ رِيَاءً، أَيُّ ذٰلِكَ فِي سَبِيلِ اللَّهِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَاتَلَ لِتَكُونَ كَلِمَةُ اللَّهِ هِيَ الْعُلْيَا، فَهُوَ فِي سَبِيلِ اللَّهِ».

151-(...) Abu Musa Al-Ash'ari "Allah be pleased with him" reported that a man asked The Messenger of Allah "Allah's blessing and peace be upon him" about fighting in the way of Allah, the Exalted and Majestic, a man who fights out of rage or out of family pride. He raised his head towards him, and he did so only because the man was standing and said: "Who fights that the word of Allah be exalted fights in the way of Allah."

[43] Whoever fights for showing off and gaining reputation would be doomed to the fire (of Hell)

152-(1905) Sulaiman Ibn Yasar narrated: People dispersed from around Abu Huraira, and Natil (Ibn Qais Al-Hizami Ash-Shami), who was from Sham said to him: O Sheikh, narrate (to us) a Hadith you heard from The Messenger of Allah "Allah's blessing and peace be upon him". He said: Yes. I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "The first of men (whose case) will be decided on the Day of Judgment will be a man who died as a martyr. He shall be brought and Allah will make him recount His blessings (which He had bestowed upon him) and he will recount them. Then Allah will say: What did you do (to requite these blessings)? He will say: I fought for You until I died as a martyr. Allah will say: You have told a lie. You fought so that you might be called "a brave warrior"; and you were called so. Then judgements will be passed against him and he will be dragged with his face downward and thrown into Hell. Then there will be brought a man who acquired knowledge which he taught (to others) and recited the Qur'an. He will be brought And Allah will make him recount His blessings and he will recount them. Then Allah will ask: What did you do (to requite these blessings)? He will say: I acquired knowledge and spread it and recited the Qur'an seeking for Your pleasure. Allah will say: You have told a lie. You acquired knowledge so that you might be called "a scholar" and you recited the Qur'an so that it might be said: "He is a reciter" and it was said. Then judgements will be passed against him and he shall be dragged with his face downward and thrown into the Fire. Then there will be brought a man whom Allah had made abundantly rich and had granted every kind of wealth. He will be brought and Allah will make him recount His blessings and he will recount them. Allah will then ask: What did you do (to requite these blessings)? He will say: I spent money in every cause in which You wished that it should be spent. Allah will say: You have told a lie. You did so that it might be said about You: "He is a generous man" and it was said.

١٥١ ـ (...) ـ وحدّثناه إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ: حَدَّثَنَا الأَعْمَشُ، عَنْ شَقِيقٍ، عَنْ أَبِي مُوسَىٰ. قَالَ: أَتَيْنَا رَسُولَ اللَّهِ ﷺ فَقُلْنَا: يَا رَسُولَ اللَّهِ، الرَّجُلُ يُقَاتِلُ مِنَّا شَجَاعَةً... فَذَكَرَ مِثْلَهُ.

(...) ـ وحدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ أَبِي مُوسَى الأَشْعَرِيِّ؛ أَنَّ رَجُلاً سَأَلَ رَسُولَ اللَّهِ ﷺ عَنِ الْقِتَالِ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ؟ فَقَالَ: الرَّجُلُ يُقَاتِلُ غَضَباً وَيُقَاتِلُ حَمِيَّةً. قَالَ: فَرَفَعَ رَأْسَهُ إِلَيْهِ. وَمَا رَفَعَ رَأْسَهُ إِلَيْهِ إِلاَّ أَنَّهُ كَانَ قَائِماً. فَقَالَ: «مَنْ قَاتَلَ لِتَكُونَ كَلِمَةُ اللَّهِ هِيَ الْعُلْيَا، فَهُوَ فِي سَبِيلِ اللَّهِ».

٤٣ـ باب مَنْ قَاتَلَ للرِّيَاء والسُّمْعَة استحق النار

١٥٢ ـ (١٩٠٥) ـ حدّثنا يَحْيَىٰ بْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا ابْنُ جُرَيْجٍ: حَدَّثَنِي يُونُسُ بْنُ يُوسُفَ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ. قَالَ: تَفَرَّقَ النَّاسُ عَنْ أَبِي هُرَيْرَةَ. فَقَالَ لَهُ نَاتِلُ أَهْلِ الشَّامِ: أَيُّهَا الشَّيْخُ، حَدِّثْنَا حَدِيثاً سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ ﷺ. قَالَ: نَعَمْ. سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ أَوَّلَ النَّاسِ يُقْضَىٰ يَوْمَ الْقِيَامَةِ عَلَيْهِ، رَجُلٌ اسْتُشْهِدَ، فَأُتِيَ بِهِ، فَعَرَّفَهُ نِعَمَهُ فَعَرَفَهَا. قَالَ: فَمَا عَمِلْتَ فِيهَا؟ قَالَ: قَاتَلْتُ فِيكَ حَتَّىٰ اسْتُشْهِدْتُ. قَالَ: كَذَبْتَ. وَلٰكِنَّكَ قَاتَلْتَ لأَنْ يُقَالَ: جَرِيءٌ، فَقَدْ قِيلَ. ثُمَّ أُمِرَ فَسُحِبَ عَلَىٰ وَجْهِهِ حَتَّىٰ أُلْقِيَ فِي النَّارِ. وَرَجُلٌ تَعَلَّمَ الْعِلْمَ وَعَلَّمَهُ وَقَرَأَ الْقُرْآنَ، فَأُتِيَ بِهِ، فَعَرَّفَهُ نِعَمَهُ فَعَرَفَهَا. قَالَ: فَمَا عَمِلْتَ فِيهَا؟ قَالَ: تَعَلَّمْتُ الْعِلْمَ وَعَلَّمْتُهُ وَقَرَأْتُ فِيكَ الْقُرْآنَ. قَالَ: كَذَبْتَ. وَلٰكِنَّكَ تَعَلَّمْتَ الْعِلْمَ لِيُقَالَ: عَالِمٌ. وَقَرَأْتَ الْقُرْآنَ لِيُقَالَ هُوَ قَارِىءٌ، فَقَدْ قِيلَ. ثُمَّ أُمِرَ بِهِ فَسُحِبَ عَلَىٰ وَجْهِهِ حَتَّىٰ أُلْقِيَ فِي النَّارِ. وَرَجُلٌ وَسَّعَ اللَّهُ عَلَيْهِ وَأَعْطَاهُ مِنْ أَصْنَافِ الْمَالِ كُلِّهِ، فَأُتِيَ بِهِ فَعَرَّفَهُ نِعَمَهُ فَعَرَفَهَا. قَالَ: فَمَا عَمِلْتَ فِيهَا؟ قَالَ: مَا تَرَكْتُ مِنْ سَبِيلٍ تُحِبُّ أَنْ يُنْفَقَ فِيهَا إِلاَّ أَنْفَقْتُ فِيهَا لَكَ. قَالَ: كَذَبْتَ. وَلٰكِنَّكَ فَعَلْتَ لِيُقَالَ: هُوَ جَوَادٌ. فَقَدْ قِيلَ. ثُمَّ أُمِرَ بِهِ فَسُحِبَ عَلَىٰ وَجْهِهِ. ثُمَّ أُلْقِيَ فِي النَّارِ».

(...) ـ وحدّثناه عَلِيُّ بْنُ خَشْرَمٍ: أَخْبَرَنَا الْحَجَّاجُ ـ يَعْنِي ابْنَ مُحَمَّدٍ ـ عَنِ ابْنِ جُرَيْجٍ: حَدَّثَنِي يُونُسُ بْنُ يُوسُفَ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ. قَالَ: تَفَرَّجَ النَّاسُ عَنْ أَبِي هُرَيْرَةَ. فَقَالَ لَهُ نَاتِلٌ الشَّامِيُّ... وَاقْتَصَّ الْحَدِيثَ بِمِثْلِ حَدِيثِ خَالِدِ بْنِ الْحَارِثِ.

Then judgements will be passed against him, and he will be dragged with his face downward and thrown into Hell."

(...) Sulaiman Ibn Yasar narrated: People dispersed from around Abu Huraira...and the rest is the same.

[44] The reward of the one who fights and gets his share of the booty and of the one (who fights) but does not get any booty

153-(1906) Abdullah Ibn Amr "Allah be pleased with both" reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no troop of soldiers who fight in the cause of Allah and get their share of the booty but that they will receive in advance two-thirds of their reward in the Hereafter and only one-third will remain (for them). If they do not receive any booty, they will get their reward in full."

154-(...) Abdullah Ibn Amr "Allah be pleased with both" reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no troop of soldiers who fight in the cause of Allah, get their share of the booty and then return safe but that they will receive in advance two-thirds of their reward in the Hereafter; and no troop of soldiers, large or small, who return empty-handed and are afflicted or wounded, but that they will receive their reward in full (in the Hereafter)."

[45] The Prophet's saying: "A man's deeds are considered as true by his intentions."

155-(1907) Umar Ibn Al-Khattab "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "A man's deeds are considered as true by his intentions. In this way, one has only what he intended. So, he, who immigrated to a certain world (benefit) to gain, or a certain woman to marry, would have only what he left for."

(...)Sufyan narrated that he heard Umar Ibn Al-Khattab narrating (this Hadith) from the Prophet "Allah's blessing and peace be upon him" while he was delivering a sermon from the pulpit.

[46] Desirability of seeking for martyrdom in the cause of Allah Almighty

156-(1908) Anas Ibn Malik "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever seeks for martyrdom with sincerity shall get its reward, though he may not accomplish it."

157-(1909) Sahl Ibn Abu Umama Ibn Sahl Ibn Hunaif narrated from his father from his grandfather that The Messenger of Allah "Allah's blessing

٤٤ ـ باب بيان قدر ثَوَابِ من غَزا فغَنِمَ ومَنْ لم يَغْنَم

١٥٣ ـ (١٩٠٦) ـ حدّثنا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيد، أَبُو عَبْدِ الرَّحْمٰنِ: حَدَّثَنَا حَيْوَةُ بْنُ شُرَيْح عَنْ أَبِي هَانِيءٍ، عَنْ أَبِي عَبْدِ الرَّحْمٰنِ الْحُبُلِيِّ، عَنْ عَبْدِ اللَّهِ بْن عَمْرو؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَامِنْ غَازِيَةٍ تَغْزُو فِي سَبِيلِ اللَّهِ فَيُصِيبُونَ الْغَنِيمَةَ، إِلاَّ تَعَجَّلُوا ثُلُثَيْ أَجْرِهِمْ مِنَ الآخِرَةِ. وَيَبْقَىٰ لَهُمُ الثُّلُثُ. وَإِنْ لَمْ يُصِيبُوا غَنِيمَةً تَمَّ لَهُمْ أَجْرُهُمْ».

١٥٤ ـ (...) ـ حدّثني مُحَمَّدُ بْنُ سَهْلٍ التَّمِيمِيُّ: حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ: أَخْبَرَنَا نَافِعُ بْنُ يَزِيد: حَدَّثَنِي أَبُو هَانِيءٍ: حَدَّثَنِي أَبُو عَبْدِ الرَّحْمٰنِ الْحُبُلِيُّ، عَنْ عَبْدِ اللَّهِ بْن عَمْرو قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ غَازِيَةٍ أَوْ سَرِيَّةٍ تَغْزُو فَتَغْنَمُ وَتَسْلَمُ إِلاَّ كَانُوا قَدْ تَعَجَّلُوا ثُلُثَيْ أُجُورِهِمْ. وَمَا مِنْ غَازِيَةٍ أَوْ سَرِيَّةٍ تُخْفِقُ وَتُصَابُ إِلاَّ تَمَّ أُجُورُهُمْ».

٤٥ ـ باب قوله ﷺ «إِنَّما الأعمالُ بالنِّيَّة» وأنه يدخل فيه الغزو وغيره من الأعمال

١٥٥ ـ (١٩٠٧) ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا مَالِكٌ، عَنْ يَحْيَىٰ بْنِ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ بْنِ وَقَّاصٍ، عَنْ عُمَرَ بْنِ الْخَطَّابِ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا الأَعْمَالُ بِالنِّيَّةِ. وَإِنَّمَا لامْرِىءٍ مَا نَوَى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ، فَهِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ. وَمَنْ كَانَتْ هِجْرَتُهُ لِدُنْيَا يُصِيبُهَا أَوِ امْرَأَةٍ يَتَزَوَّجُهَا، فَهِجْرَتُهُ إِلَىٰ مَا هَاجَرَ إِلَيْهِ».

[البخاري: كتاب بدء الوحي، باب كيف كان بدء الوحي...، رقم: ١].

(...) ـ حدّثنا مُحَمَّدُ بْنُ رُمْحِ بْنِ الْمُهَاجِرِ: أَخْبَرَنَا اللَّيْثُ. (ح) وَحَدَّثَنَا أَبُو الرَّبِيعِ الْعَتَكِيُّ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ ـ يَعْنِي الثَّقَفِيَّ ـ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا أَبُو خَالِدٍ الأَحْمَرُ، سُلَيْمَانُ بْنُ حَيَّانَ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا حَفْصٌ ـ يَعْنِي ابْنَ غِيَاثٍ ـ وَيَزِيدُ بْنُ هَارُونَ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْعَلاَءِ الْهَمْدَانِيُّ: حَدَّثَنَا ابْنُ الْمُبَارَكِ. (ح) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ. كُلُّهُمْ عَنْ يَحْيَىٰ بْنِ سَعِيدٍ، بِإِسْنَادِ مَالِكٍ؛ وَمَعْنَى حَدِيثِهِ.

وَفِي حَدِيثِ سُفْيَانَ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ عَلَى الْمِنْبَرِ يُخْبِرُ عَنِ النَّبِيِّ ﷺ.

٤٦ ـ بابُ اسْتِحْبَابِ طَلَبِ الشَّهَادة في سبيل الله تعالى

١٥٦ ـ (١٩٠٨) ـ حدّثنا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: حَدَّثَنَا ثَابِتٌ، عَنْ أَنَسِ بْنِ مَالِكٍ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ طَلَبَ الشَّهَادَةَ صَادِقاً، أُعْطِيَهَا، وَلَوْ لَمْ تُصِبْهُ».

١٥٧ ـ (١٩٠٩) ـ حدّثني أَبُو الطَّاهِرِ وَحَرْمَلَةُ بْنُ يَحْيَىٰ ـ وَاللَّفْظُ لِحَرْمَلَةَ ـ قَالَ أَبُو الطَّاهِرِ: أَخْبَرَنَا. وَقَالَ حَرْمَلَةُ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: حَدَّثَنِي أَبُو شُرَيْحٍ؛ أَنَّ سَهْلَ بْنَ

and peace be upon him" said: "Whoever seeks for martyrdom with sincerity will be elevated by Allah among the martyrs even if he died on his bed." Abu Tahir did not mention in his narration the words: "with sincerity".

[47] Condemnation of the one who died but never fought in the way of Allah nor did he ever hope or decide to set out for jihad

158-(1910) Abu Huraira "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever died but did not fight in the way of Allah nor did he hope (or decide to set out) for Jihad would be considered to have died the death of a hypocrite."

Abdullah Ibn Al-Mubarak said: We think the Hadith applied to the time of The Messenger of Allah "Allah's blessing and peace be upon him".

[48] The reward of those who could not join a jihad expedition because of illness or some other excuse

159-(1911) Jabir "Allah be pleased with him" narrated: We were with the Prophet "Allah's blessing and peace be upon him" on an expedition, when he said: "There are some people in Medina. Never you cover a distance or cross a valley except that they are with you. They have been detained by illness."

(...) The same was narrated on the authority of Al-A'mash, with the following change: "They will share with you the reward (of Jihad)."

[49] The merit of joining a naval expedition for jihad

160-(1912) Anas "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" used to visit Umm Haram Bint Milhan, who presented food to him. Umm Haram was the wife of Ubada Ibn As-Samit. Once, The Messenger of Allah "Allah's blessing and peace be upon him" visited her and she presented food to him and started looking for lice in his head. Then The Messenger of Allah "Allah's blessing and peace be upon him" slept, and afterwards woke up smiling. Umm Haram asked: "What makes you smile, O Allah's Apostle?" He said: "Some of my followers (in a dream) were presented before me as fighters in Allah's Cause (on board a ship) amidst this sea. They were as kings on the thrones (or like kings on the thrones)." (He is in doubt as to which expression was used). Umm Haram said: "O Allah's Apostle! Invoke Allah to make me one of them." The Messenger of Allah "Allah's blessing and peace be upon him" invoked Allah for her. Then he slept again and woke up smiling. Once again Umm Haram asked: "What makes you smile, O

أَبِي أُمَامَةَ بْنِ سَهْلِ بْنِ حُنَيْفٍ حَدَّثَهُ، عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ سَأَلَ اللَّهَ الشَّهَادَةَ بِصِدْقٍ، بَلَّغَهُ اللَّهُ مَنَازِلَ الشُّهَدَاءِ، وَإِنْ مَاتَ عَلَىٰ فِرَاشِهِ».

وَلَمْ يَذْكُرْ أَبُو الطَّاهِرِ فِي حَدِيثِهِ «بِصِدْقٍ».

٤٧ ـ باب ذَمِّ مَنْ مَاتَ ولم يَغْزُ ولم يُحَدِّثْ نَفْسَهُ بالغزو

١٥٨ ـ (١٩١٠) ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمٰنِ بْنِ سَهْمٍ الأَنْطَاكِيُّ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ، عَنْ وُهَيْبٍ الْمَكِّيِّ، عَنْ عُمَرَ بْنِ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ سُمَيٍّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ مَاتَ وَلَمْ يَغْزُ، وَلَمْ يُحَدِّثْ بِهِ نَفْسَهُ، مَاتَ عَلَىٰ شُعْبَةٍ مِنْ نِفَاقٍ».

قَالَ ابْنُ سَهْمٍ: قَالَ عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ: فَنُرَى أَنَّ ذٰلِكَ كَانَ عَلَىٰ عَهْدِ رَسُولِ اللَّهِ ﷺ.

٤٨ ـ باب ثواب من حَبَسَه عن الغزو مَرَضٌ أو عُذْرٌ آخر

١٥٩ ـ (١٩١١) ـ حدّثنا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ فِي غَزَاةٍ. فَقَالَ: «إِنَّ بِالْمَدِينَةِ لَرِجَالاً مَا سِرْتُمْ مَسِيراً وَلاَ قَطَعْتُمْ وَادِياً، إِلاَّ كَانُوا مَعَكُمْ، حَبَسَهُمُ الْمَرَضُ».

(...) ـ وحدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو سَعِيدٍ الأَشَجُّ. قَالاَ: حَدَّثَنَا وَكِيعٌ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ. كُلُّهُمْ عَنِ الأَعْمَشِ، بِهٰذَا الإِسْنَادِ. غَيْرَ أَنَّ فِي حَدِيثِ وَكِيعٍ: «إِلاَّ شَرِكُوكُمْ فِي الأَجْرِ».

٤٩ ـ باب فَضْلِ الغَزْوِ في البَحْر

١٦٠ ـ (١٩١٢) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَدْخُلُ عَلَىٰ أُمِّ حَرَامٍ بِنْتِ مِلْحَانَ فَتُطْعِمُهُ. وَكَانَتْ أُمُّ حَرَامٍ تَحْتَ عُبَادَةَ بْنِ الصَّامِتِ. فَدَخَلَ عَلَيْهَا رَسُولُ اللَّهِ ﷺ يَوْماً فَأَطْعَمَتْهُ. ثُمَّ جَلَسَتْ تَفْلِي رَأْسَهُ، فَنَامَ رَسُولُ اللَّهِ ﷺ، ثُمَّ اسْتَيْقَظَ وَهُوَ يَضْحَكُ. قَالَتْ: فَقُلْتُ: مَا يُضْحِكُكَ يَا رَسُولَ اللَّهِ؟ قَالَ: «نَاسٌ مِنْ أُمَّتِي عُرِضُوا عَلَيَّ غُزَاةً فِي سَبِيلِ اللَّهِ. يَرْكَبُونَ ثَبَجَ هٰذَا الْبَحْرِ. مُلُوكاً عَلَى الأَسِرَّةِ. أَوْ مِثْلَ الْمُلُوكِ عَلَى الأَسِرَّةِ» ـ يَشُكُّ أَيَّهُمَا قَالَ ـ قَالَتْ: فَقُلْتُ: يَا رَسُولَ اللَّهِ، ادْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ، فَدَعَا لَهَا. ثُمَّ وَضَعَ رَأْسَهُ فَنَامَ. ثُمَّ اسْتَيْقَظَ وَهُوَ يَضْحَكُ. قَالَتْ: فَقُلْتُ: مَا يُضْحِكُكَ يَا رَسُولَ اللَّهِ؟ قَالَ: «نَاسٌ مِنْ أُمَّتِي عُرِضُوا عَلَيَّ غُزَاةً فِي سَبِيلِ اللَّهِ» كَمَا

Allah's Apostle?" He replied: "Some of my followers were presented to me as fighters in Allah's Cause." He repeated the same dream. Umm Haram said: "O Allah's Apostle! Invoke Allah for me to be one of them." He said: "You are amongst the first ones." It happened that she sailed on the sea in the time when Mu'awiya Ibn Abu Sufyan was the governor (of Sham during the caliphate of Uthman). After she had disembarked, she fell down from her riding animal and died.

161-(...) Umm Haram (who was the aunt of Anas) narrated: The Prophet "Allah's blessing and peace be upon him" came to us one day and had a nap in our house. When he woke up, he was laughing. I said: "O Messenger of Allah! What makes you laugh?" He said: "I saw a people from my followers sailing on the surface of the sea (looking) like kings (sitting) on their thrones." I said: "Invoke Allah for me to be among them." He said: "You will be among them." He had another nap, after which he woke up and was laughing. I asked him about that, and he gave the same reply. I said: "Invoke Allah for me to be among them." He said: "You are among the first patch." Anas said: Ubada Ibn As-Samit married her. He joined a naval expedition and took her along with him. When she returned, a mule was brought for her. While she was mounting it she fell down, with her neck broken (and she died).

162-(...) Umm Haram Bint Milhan narrated: One day The Messenger of Allah "Allah's blessing and peace be upon him" slept (at a place) near me. He woke up smiling. She said: "O Messenger of Allah! What makes you laugh?" He said: "Some people from my followers were presented to me. They were sailing amidst this green sea...and the rest is the same.

(...) Anas "Allah be pleased with him" narrated: One day The Messenger of Allah "Allah's blessing and peace be upon him" visited the daughter of Milhan, the maternal aunt of Anas and placed his head near her...and the rest is the same.

[50] The merit of keeping vigilance in the way of Allah "exalted and Hallowed be He"

163-(1913) Salman "Allah be pleased with him" narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "Keeping vigilance for a day and a night is better (in point of reward) than fasting for a whole month and standing in prayer every night. If a person dies (while keeping vigilance), this (good) act of his will continue and he will go on receiving his reward for it perpetually and will be saved from the torture of the grave."

قَالَ فِي الأُولَىٰ. قَالَتْ: فَقُلْتُ: يَا رَسُولَ اللَّهِ، ادْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ. قَالَ: «أَنْتِ مِنَ الأَوَّلِينَ».

فَرَكِبَتْ أُمُّ حَرَامٍ بِنْتُ مِلْحَانَ الْبَحْرَ فِي زَمَنِ مُعَاوِيَةَ، فَصُرِعَتْ عَنْ دَابَّتِهَا حِينَ خَرَجَتْ مِنَ الْبَحْرِ. فَهَلَكَتْ.

[البخاري: كتاب الجهاد والسير، باب الدعاء في الجهاد والشهادة للرجال والنساء، رقم: ٢٧٨٨].

١٦١ ـ (...) ـ حدّثنا خَلَفُ بْنُ هِشَامٍ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ يَحْيَىٰ بْنِ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ يَحْيَىٰ بْنِ حَبَّانَ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ أُمِّ حَرَامٍ ـ وَهِيَ خَالَةُ أَنَسٍ ـ قَالَتْ: أَتَانَا النَّبِيُّ ﷺ يَوْماً ـ فَقَالَ عِنْدَنَا ـ فَاسْتَيْقَظَ وَهُوَ يَضْحَكُ. فَقُلْتُ: مَا يُضْحِكُكَ يَا رَسُولَ اللَّهِ، بِأَبِي أَنْتَ وَأُمِّي؟ قَالَ: «أُرِيتُ قَوْماً مِنْ أُمَّتِي يَرْكَبُونَ ظَهْرَ الْبَحْرِ. كَالْمُلُوكِ عَلَى الأَسِرَّةِ» فَقُلْتُ: ادْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ. قَالَ: «فَإِنَّكِ مِنْهُمْ» قَالَتْ: ثُمَّ نَامَ فَاسْتَيْقَظَ أَيْضاً وَهُوَ يَضْحَكُ، فَسَأَلْتُهُ، فَقَالَ مِثْلَ مَقَالَتِهِ. فَقُلْتُ: ادْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ. قَالَ: «أَنْتِ مِنَ الأَوَّلِينَ».

قَالَ: فَتَزَوَّجَهَا عُبَادَةُ بْنُ الصَّامِتِ، بَعْدُ. فَغَزَا فِي الْبَحْرِ فَحَمَلَهَا مَعَهُ، فَلَمَّا أَنْ جَاءَتْ قُرِّبَتْ لَهَا بَغْلَةٌ، فَرَكِبَتْهَا، فَصَرَعَتْهَا، فَانْدَقَّتْ عُنُقُهَا.

[البخاري: كتاب الجهاد والسير، باب فضل من يصرع في سبيل الله...، رقم: ٢٧٩٩].

١٦٢ ـ (...) ـ وحدّثناه مُحَمَّدُ بْنُ رُمْحِ بْنِ الْمُهَاجِرِ وَيَحْيَىٰ بْنُ يَحْيَىٰ. قَالاَ: أَخْبَرَنَا اللَّيْثُ، عَنْ يَحْيَىٰ بْنِ سَعِيدٍ. عَنِ ابْنِ حَبَّانَ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ خَالَتِهِ أُمِّ حَرَامٍ بِنْتِ مِلْحَانَ؛ أَنَّهَا قَالَتْ: نَامَ رَسُولُ اللَّهِ ﷺ يَوْماً قَرِيباً مِنِّي. ثُمَّ اسْتَيْقَظَ يَتَبَسَّمُ. قَالَتْ: فَقُلْتُ: يَا رَسُولَ اللَّهِ، مَا أَضْحَكَكَ؟ قَالَ: «نَاسٌ مِنْ أُمَّتِي عُرِضُوا عَلَيَّ. يَرْكَبُونَ ظَهْرَ هٰذَا الْبَحْرِ الأَخْضَرِ...» ثُمَّ ذَكَرَ نَحْوَ حَدِيثِ حَمَّادِ بْنِ زَيْدٍ.

(...) ـ وحدّثني يَحْيَىٰ بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ. قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ ـ وَهُوَ ابْنُ جَعْفَرٍ ـ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمٰنِ؛ أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ يَقُولُ: أَتَىٰ رَسُولُ اللَّهِ ﷺ ابْنَةَ مِلْحَانَ ـ خَالَةَ أَنَسٍ ـ فَوَضَعَ رَأْسَهُ عِنْدَهَا. وَسَاقَ الْحَدِيثَ بِمَعْنَىٰ حَدِيثِ إِسْحَاقَ بْنِ أَبِي طَلْحَةَ وَمُحَمَّدِ بْنِ يَحْيَىٰ بْنِ حَبَّانَ.

٥٠ ـ باب فَضْلِ الرِّبَاطِ في سبيلِ الله عزّ وجلّ

١٦٣ ـ (١٩١٣) ـ حدّثنا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمٰنِ بْنِ بَهْرَامَ الدَّارِمِيُّ. حَدَّثَنَا أَبُو الْوَلِيدِ الطَّيَالِسِيُّ: حَدَّثَنَا لَيْثٌ ـ يَعْنِي ابْنَ سَعْدٍ ـ عَنْ أَيُّوبَ بْنِ مُوسَىٰ، عَنْ مَكْحُولٍ، عَنْ شُرَحْبِيلَ بْنِ السِّمْطِ، عَنْ سَلْمَانَ. قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «رِبَاطُ يَوْمٍ وَلَيْلَةٍ خَيْرٌ مِنْ صِيَامِ شَهْرٍ وَقِيَامِهِ. وَإِنْ مَاتَ، جَرَىٰ عَلَيْهِ عَمَلُهُ الَّذِي كَانَ يَعْمَلُهُ، وَأُجْرِيَ عَلَيْهِ رِزْقُهُ، وَأَمِنَ الْفَتَّانَ».

(...) This Hadith was narrated on the authority of Salman Al-Khair through another chain of transmitters.

[51] The martyrdoms

164-(1914) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "While a man walks along a path, finds a thorny twig lying on the way and puts it aside, Allah would appreciate it and forgive him." The Prophet "Allah's blessing and peace be upon him" said: "The martyrs are of five kinds: one who dies of plague; one who dies of diarrhea (or cholera); one who is drowned; one who is buried under debris and one who dies fighting in the way of Allah, the Great and Almighty."

165-(1915) Abu Huraira "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whom do you consider to be a martyr among you?" They (the Companions) said: "O Messenger of Allah! Whoever is killed in the way of Allah is a martyr." He said: "Then (if this is only so) the martyrs of my nation will be small in number." They asked: "O Messenger of Allah! who are they?" He said: "One who is killed in the way of Allah is a martyr, one who dies in the way of Allah is a martyr, one who dies of plague is a martyr, and one who dies of the abdominal disease is a martyr." Ibn Miqsam said: I testify the truth of what your father narrated old that the Prophet "Allah's blessing and peace be upon him" said: "One who is drowned is a martyr."

(...) The same was narrated on the authority of Suhail, with the following change: Ibn Miqsam said: I testify the truth of what your brother narrated that the Prophet "Allah's blessing and peace be upon him" said: "One who is drowned is a martyr."

(...) The same was narrated on the authority of Suhail, in which he added: Ibn Miqsam said: "One who is drowned is a martyr."

166-(1916) Hafsa Bint Sirin narrated: Anas Ibn Malik asked me: What was the reason of the death of Yahya Ibn Abu Amra? I said: (He died) of plague. He said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Death by plague is martyrdom for every Muslim (who dies because of it)."

(...) This Hadith was narrated on the authority of Asim through the same chain of transmitters.

(...) ـ حدّثني أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ شُرَيْحٍ، عَنْ عَبْدِ الْكَرِيمِ بْنِ الْحَارِثِ، عَنْ أَبِي عُبَيْدَةَ بْنِ عُقْبَةَ، عَنْ شُرَحْبِيلَ بْنِ السِّمْطِ، عَنْ سَلْمَانَ الْخَيْرِ، عَنْ رَسُولِ اللَّهِ ﷺ، بِمَعْنَىٰ حَدِيثِ اللَّيْثِ، عَنْ أَيُّوبَ بْنِ مُوسَىٰ.

٥١ ـ باب بَيَانِ الشُّهداء

١٦٤ ـ (١٩١٤) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ. قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ سُمَيٍّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «بَيْنَمَا رَجُلٌ، يَمْشِي بِطَرِيقٍ، وَجَدَ غُصْنَ شَوْكٍ عَلَى الطَّرِيقِ، فَأَخَّرَهُ فَشَكَرَ اللَّهُ لَهُ، فَغَفَرَ لَهُ».

وَقَالَ: «الشُّهَدَاءُ خَمْسَةٌ: الْمَطْعُونُ، وَالْمَبْطُونُ، وَالْغَرِقُ، وَصَاحِبُ الْهَدْمِ، وَالشَّهِيدُ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ».

[البخاري: كتاب الأذان، باب فضل التهجير إلى الظهر، رقم: ٦٥٢].

١٦٥ ـ (١٩١٥) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا تَعُدُّونَ الشَّهِيدَ فِيكُمْ؟» قَالُوا: يَا رَسُولَ اللَّهِ، مَنْ قُتِلَ فِي سَبِيلِ اللَّهِ فَهُوَ شَهِيدٌ. قَالَ: «إِنَّ شُهَدَاءَ أُمَّتِي إِذاً لَقَلِيلٌ» قَالُوا: فَمَنْ هُمْ يَا رَسُولَ اللَّهِ؟ قَالَ: «مَنْ قُتِلَ فِي سَبِيلِ اللَّهِ فَهُوَ شَهِيدٌ، وَمَنْ مَاتَ فِي سَبِيلِ اللَّهِ فَهُوَ شَهِيدٌ، وَمَنْ مَاتَ فِي الطَّاعُونِ فَهُوَ شَهِيدٌ، وَمَنْ مَاتَ فِي الْبَطْنِ فَهُوَ شَهِيدٌ».

قَالَ ابْنُ مِقْسَمٍ: أَشْهَدُ عَلَىٰ أَبِيكَ، فِي هٰذَا الْحَدِيثِ؛ أَنَّهُ قَالَ: «وَالْغَرِيقُ شَهِيدٌ».

(...) ـ وحدّثني عَبْدُ الْحَمِيدِ بْنُ بَيَانٍ الْوَاسِطِيُّ: حَدَّثَنَا خَالِدٌ، عَنْ سُهَيْلٍ، بِهٰذَا الإِسْنَادِ... مِثْلَهُ.

غَيْرَ أَنَّ فِي حَدِيثِهِ. قَالَ سُهَيْلٌ: قَالَ عُبَيْدُ اللَّهِ بْنُ مِقْسَمٍ: أَشْهَدُ عَلَىٰ أَخِيكَ أَنَّهُ زَادَ فِي هٰذَا الْحَدِيثِ: «وَمَنْ غَرِقَ فَهُوَ شَهِيدٌ».

(...) ـ وحدّثني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا سُهَيْلٌ، بِهٰذَا الإِسْنَادِ.

وَفِي حَدِيثِهِ: قَالَ: أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ مِقْسَمٍ، عَنْ أَبِي صَالِحٍ. وَزَادَ فِيهِ: «وَالْغَرِقُ شَهِيدٌ».

١٦٦ ـ (١٩١٦) ـ حدّثنا حَامِدُ بْنُ عُمَرَ الْبَكْرَاوِيُّ: حَدَّثَنَا عَبْدُ الْوَاحِدِ ـ يَعْنِي ابْنَ زِيَادٍ ـ: حَدَّثَنَا عَاصِمٌ، عَنْ حَفْصَةَ بِنْتِ سِيرِينَ. قَالَتْ: قَالَ لِي أَنَسُ بْنُ مَالِكٍ: بِمَ مَاتَ يَحْيَىٰ بْنُ أَبِي عَمْرَةَ؟ قَالَتْ: قُلْتُ: بِالطَّاعُونِ. قَالَتْ: فَقَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الطَّاعُونُ شَهَادَةٌ لِكُلِّ مُسْلِمٍ».

[البخاري: كتاب الطب، باب ما يذكر في الطاعون، رقم: ٥٧٣٢].

(...) ـ وحدّثناه الْوَلِيدُ بْنُ شُجَاعٍ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ عَاصِمٍ، فِي هٰذَا الإِسْنَادِ.. بِمِثْلِهِ.

[52] The merit of archery and inducing others to learn it and condemnation of one who learnt it and then neglected it

167-(1917) Uqba Ibn Amir narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying while delivering a sermon from the pulpit: "Prepare to meet them (the enemies) with as much power as you can afford. Beware, power consists in archery. Beware, power consists in archery. Beware, power consists in archery."

168-(1918) Uqba Ibn Amir narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "The territories shall be opened to you and Allah will suffice you (against your enemies), but none of you should fail to play with his arrows."

(...)Uqba Ibn Amir narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying the same.

169-(1919) Abd Ar-Rahman Ibn Shumasa narrated that Fuqaim Al-Lakhmi said to Uqba Ibn Amir: You spend time at (throwing arrows) between these two targets and you are an old man, so it will be very hard upon you. Uqba said: Had it not been for what I heard from the Prophet "Allah's blessing and peace be upon him", I would not have strained myself. Al-Harith (a sub-narrator) said: I asked Ibn Shumasa: What was that? He said that he (The Prophet) said: "Whoever learnt archery and then abandoned it is not from us, or he is guilty of disobedience."

[53] The prophet's saying: "A group of people from my nation will remain on the right path and continue to be triumphant; their opponents shall not be able to cause any harm to them"

170-(1920) Thawban narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "A group of people from my nation will remain victorious on the right path and continue to be triumphant (against their enemies). He who opposes them shall not be able to cause any harm to them. They will remain in this state until Allah's Command is executed." In the narration of Qutaiba, the following is not mentioned: "They will remain in this state."

171-(1921) Al- Mughira narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "A group of people from my nation will continue to be triumphant over the people until the Command of Allah overtakes them while they are still victorious."

(...) The same was narrated through another chain of transmitters.

٥٢ ـ باب فضل الرَّمْي والحثِّ عليه، وذم من عَلِمه ثم نَسِيَه

١٦٧ ـ (١٩١٧) ـ حدّثنا هَارُونُ بْنُ مَعْرُوفٍ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، عَنْ أَبِي عَلِيٍّ، ثُمَامَةَ بْنِ شُفَيٍّ؛ أَنَّهُ سَمِعَ عُقْبَةَ بْنَ عَامِرٍ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ، وَهُوَ عَلَى الْمِنْبَرِ، يَقُولُ: ﴿وَأَعِدُّواْ لَهُم مَّا ٱسْتَطَعْتُم مِّن قُوَّةٍ﴾ [الأنفال: ٦٠]. أَلاَ إِنَّ الْقُوَّةَ الرَّمْيُ. أَلاَ إِنَّ الْقُوَّةَ الرَّمْيُ. أَلا إِنَّ الْقُوَّةَ الرَّمْيُ».

١٦٨ ـ (١٩١٨) ـ وحدّثنا هَارُونُ بْنُ مَعْرُوفٍ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، عَنْ أَبِي عَلِيٍّ، عَنْ عُقْبَةَ بْنِ عَامِرٍ. قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «سَتُفْتَحُ عَلَيْكُمْ أَرَضُونَ. وَيَكْفِيكُمُ اللَّهُ، فَلاَ يَعْجِزُ أَحَدُكُمْ أَنْ يَلْهُوَ بِأَسْهُمِهِ».

وحدّثناه دَاوُدُ بْنُ رُشَيْدٍ: حَدَّثَنَا الْوَلِيدُ، عَنْ بَكْرِ بْنِ مُضَرَ، عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنْ أَبِي عَلِيٍّ الْهَمْدَانِيِّ. قَالَ: سَمِعْتُ عُقْبَةَ بْنَ عَامِرٍ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِهِ.

١٦٩ ـ (١٩١٩) ـ حدّثنا مُحَمَّدُ بْنُ رُمْحِ بْنِ الْمُهَاجِرِ: أَخْبَرَنَا اللَّيْثُ، عَنِ الْحَارِثِ بْنِ يَعْقُوبَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ شَمَاسَةَ؛ أَنَّ فُقَيْماً اللَّخْمِيَّ قَالَ لِعُقْبَةَ بْنِ عَامِرٍ: تَخْتَلِفُ بَيْنَ هٰذَيْنِ الْغَرَضَيْنِ، وَأَنْتَ كَبِيرٌ يَشُقُّ عَلَيْكَ. قَالَ عُقْبَةُ: لَوْلاَ كَلاَمٌ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ، لَمْ أُعَانِيهِ. قَالَ الْحَارِثُ: فَقُلْتُ لاِبْنِ شَمَاسَةَ: وَمَا ذَاكَ؟ قَالَ: إِنَّهُ قَالَ: «مَنْ عَلِمَ الرَّمْيَ ثُمَّ تَرَكَهُ، فَلَيْسَ مِنَّا، أَوْ قَدْ عَصَىٰ».

٥٣ ـ باب قوله ﷺ: «لا تَزَالُ طائفةٌ من أُمتي ظَاهِرِين على الحَقِّ، لا يَضُرُّهُمْ مَنْ خَالَفَهُمْ»

١٧٠ ـ (١٩٢٠) ـ حدّثنا سَعِيدُ بْنُ مَنْصُورٍ وَأَبُو الرَّبِيعِ الْعَتَكِيُّ وَقُتَيْبَةُ بْنُ سَعِيدٍ. قَالُوا: حَدَّثَنَا حَمَّادٌ ـ وَهُوَ ابْنُ زَيْدٍ ـ عَنْ أَيُّوبَ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَبِي أَسْمَاءَ، عَنْ ثَوْبَانَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي ظَاهِرِينَ عَلَى الْحَقِّ. لاَ يَضُرُّهُمْ مَنْ خَذَلَهُمْ. حَتَّىٰ يَأْتِيَ أَمْرُ اللَّهِ وَهُمْ كَذٰلِكَ».

وَلَيْسَ فِي حَدِيثِ قُتَيْبَةَ: «وَهُمْ كَذٰلِكَ».

١٧١ ـ (١٩٢١) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا وَكِيعٌ وَعَبْدَةُ. كِلاَهُمَا عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ. (ح) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا مَرْوَانُ ـ يَعْنِي الْفَزَارِيَّ ـ عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ، عَنِ الْمُغِيرَةِ. قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَنْ يَزَالَ قَوْمٌ مِنْ أُمَّتِي ظَاهِرِينَ عَلَى النَّاسِ، حَتَّىٰ يَأْتِيَهُمْ أَمْرُ اللَّهِ، وَهُمْ ظَاهِرُونَ».

[البخاري: كتاب الاعتصام بالكتاب والسنة، باب قول النبي ﷺ: «لا تزال طائفة من أمتي ظاهرين...»، رقم: ٧٣١١].

(...) ـ وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنِي إِسْمَاعِيلُ، عَنْ قَيْسٍ. قَالَ: سَمِعْتُ الْمُغِيرَةَ بْنَ شُعْبَةَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ... بِمِثْلِ حَدِيثِ مَرْوَانَ سَوَاءً.

172-(1922) Jabir Ibn Samura "Allah be pleased with him" reported that the Prophet "Allah's blessing and peace be upon him" said: "This religion will continue to exist, and a group of people from the Muslims will continue to fight for its protection until the Hour is established."

173-(1923) Jabir Ibn Abdullah "Allah be pleased with both" reported: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "A group of people from my nation will continue to fight In defense of truth and remain victorious until the Day of judgment."

174-(1037) Umair Ibn Umm Hani narrated: I heard Mu'awiya saying while delivering a speech from the pulpit that he heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "A group of people from my nation will continue to obey Allah's Command, and those who disappoint or oppose them shall not be able to cause any harm to them. They will be dominating the people until Allah's Command is carried out, while they are victorious over the people."

175-(...) Yazid Ibn Al-Asamm narrated that he heard Mu'awiya Ibn Abu Sufyan relating a tradition from the Prophet "Allah's blessing and peace be upon him" other than which he did not hear from the Prophet "Allah's blessing and peace be upon him" from the pulpit: "Whomever Allah wants to do a favour, He enables him to understand (the principles of) religion. A group of people from the Muslims will remain on the Right Path and continue until the Day of Judgment to be victorious over those who oppose them."

176-(1924) Abd Ar-Rahman Ibn Shumasa Al- Mahri narrated: I was in the company of Maslama Ibn Mukhallad, and Abdullah Ibn Amr Ibn Al-As was with him. Abdullah said: "The Hour shall not be established but when the worst of people are left on the earth. They will be worse than the people of pre-Islamic period of ignorance. They will get whatever they ask of Allah." We were still sitting when Uqba Ibn Amir came, to whom Maslama said: O Uqba! Listen to what Abdullah says. Uqba said: He knows better. As for me, I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "A group of people from my nation will continue to fight in obedience to the Command of Allah, remaining dominant over their enemies. Those who oppose them shall not cause any harm to them. They will remain in this state until the Hour overtakes them." Abdullah said: "Yes. Then Allah will raise a wind, which will be fragrant like musk, whose touch will be (as smooth) as the touch of silk. It will not leave a single person in whose heart there is faith (as little) as a grain but that it will cause him to die. Only the worst of men will remain whom the Hour shall overwhelm."

١٧٢ ـ (١٩٢٢) ـ **وحدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ، عَنِ النَّبِيِّ ﷺ؛ أَنَّهُ قَالَ: «لَنْ يَبْرَحَ هٰذَا الدِّينُ قَائِماً، يُقَاتِلُ عَلَيْهِ عِصَابَةٌ مِنَ الْمُسْلِمِينَ، حَتَّىٰ تَقُومَ السَّاعَةُ».

١٧٣ ـ (١٩٢٣) ـ **حدّثني** هَارُونُ بْنُ عَبْدِ اللَّهِ وَحَجَّاجُ بْنُ الشَّاعِرِ. قَالاَ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ. قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لاَ تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي يُقَاتِلُونَ عَلَى الْحَقِّ، ظَاهِرِينَ إِلَىٰ يَوْمِ الْقِيَامَةِ».

١٧٤ ـ (١٠٣٧) ـ **حدّثنا** مَنْصُورُ بْنُ أَبِي مُزَاحِمٍ: حَدَّثَنَا يَحْيَىٰ بْنُ حَمْزَةَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ يَزِيدَ بْنِ جَابرٍ؛ أَنَّ عُمَيْرَ بْنَ هَانِىءٍ حَدَّثَهُ. قَالَ: سَمِعْتُ مُعَاوِيَةَ عَلَى الْمِنْبَرِ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لاَ تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي قَائِمَةً بِأَمْرِ اللَّهِ، لاَ يَضُرُّهُمْ مَنْ خَذَلَهُمْ ـ أَوْ خَالَفَهُمْ ـ، حَتَّىٰ يَأْتِيَ أَمْرُ اللَّهِ وَهُمْ ظَاهِرُونَ عَلَى النَّاسِ».

[البخاري: كتاب المناقب، باب حدثني محمد بن المثنى...، رقم: ٣٦٤١].

١٧٥ ـ (...) ـ **وحدّثني** إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا كَثِيرُ بْنُ هِشَامٍ: حَدَّثَنَا جَعْفَرٌ ـ وَهُوَ ابْنُ بُرْقَانَ ـ حَدَّثَنَا يَزِيدُ بْنُ الأَصَمِّ. قَالَ: سَمِعْتُ مُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ ذَكَرَ حَدِيثاً رَوَاهُ، عَنِ النَّبِيِّ ﷺ. لَمْ أَسْمَعْهُ رَوَىٰ عَنِ النَّبِيِّ ﷺ عَلَىٰ مِنْبَرِهِ حَدِيثاً غَيْرَهُ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ يُرِدِ اللَّهُ بِهِ خَيْراً يُفَقِّهْهُ فِي الدِّينِ. وَلاَ تَزَالُ عِصَابَةٌ مِنَ الْمُسْلِمِينَ يُقَاتِلُونَ عَلَى الْحَقِّ ظَاهِرِينَ عَلَىٰ مَنْ نَاوَأَهُمْ إِلَىٰ يَوْمِ الْقِيَامَةِ».

١٧٦ ـ (١٩٢٤) ـ **حدّثني** أَحْمَدُ بْنُ عَبْدِ الرَّحْمٰنِ بْنِ وَهْبٍ: حَدَّثَنَا عَمِّي عَبْدُ اللَّهِ بْنُ وَهْبٍ: حَدَّثَنَا عَمْرُو بْنُ الْحَارِثِ: حَدَّثَنِي يَزِيدُ بْنُ أَبِي حَبِيبٍ: حَدَّثَنِي عَبْدُ الرَّحْمٰنِ بْنُ شَمَاسَةَ الْمَهْرِيُّ. قَالَ: كُنْتُ عِنْدَ مَسْلَمَةَ بْنِ مُخَلَّدٍ، وَعِنْدَهُ عَبْدُ اللَّهِ بْنُ عَمْرِو بْنِ الْعَاصِ. فَقَالَ عَبْدُ اللَّهِ: لاَ تَقُومُ السَّاعَةُ إِلاَّ عَلَىٰ شِرَارِ الْخَلْقِ. هُمْ شَرٌّ مِنْ أَهْلِ الْجَاهِلِيَّةِ. لاَ يَدْعُونَ اللَّهَ بِشَيْءٍ إِلاَّ رَدَّهُ عَلَيْهِمْ.

فَبَيْنَمَا هُمْ عَلَىٰ ذٰلِكَ أَقْبَلَ عُقْبَةُ بْنُ عَامِرٍ. فَقَالَ لَهُ مَسْلَمَةُ: يَا عُقْبَةُ، اسْمَعْ مَا يَقُولُ عَبْدُ اللَّهِ، فَقَالَ عُقْبَةُ: هُوَ أَعْلَمُ. وَأَمَّا أَنَا فَسَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لاَ تَزَالُ عِصَابَةٌ مِنْ أُمَّتِي يُقَاتِلُونَ عَلَىٰ أَمْرِ اللَّهِ، قَاهِرِينَ لِعَدُوِّهِمْ، لاَ يَضُرُّهُمْ مَنْ خَالَفَهُمْ، حَتَّىٰ تَأْتِيَهُمُ السَّاعَةُ، وَهُمْ عَلَىٰ ذٰلِكَ».

فَقَالَ عَبْدُ اللَّهِ: أَجَلْ. ثُمَّ يَبْعَثُ اللَّهُ رِيحاً كَرِيحِ الْمِسْكِ. مَسُّهَا مَسُّ الْحَرِيرِ، فَلاَ تَتْرُكُ نَفْساً فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنَ الإِيمَانِ إِلاَّ قَبَضَتْهُ. ثُمَّ يَبْقَىٰ شِرَارُ النَّاسِ، عَلَيْهِمْ تَقُومُ السَّاعَةُ.

177-(1925) Sa'd Ibn Abu Waqqas "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: "The people of the West will remain to victoriously follow the truth until the Hour is established."

[54] Keeping the benefit of the animals in view during a journey and forbiddance of halting for the night on the track

178-(1926) Abu Huraira "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: "When you are on journey through a fertile land, you should (go slow and) give the camels an opportunity to graze in the land. When your journey is In an barren (land) where there is scarcity of vegetation, you should proceed fast (lest your camels would become exhausted). When you halt for the night, keep yourselves from (putting up your tents on) the road, for it is the abode of noxious little animals at night."

(...)Abu Huraira "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: "When you are on journey through a fertile land, you should (go slow and) give the camels an opportunity to benefit from the (fertility of) the earth. When your journey is In an barren (land) where there is scarcity of vegetation, you should proceed fast (lest your camels would become exhausted). When you halt for the night, keep yourselves from (putting up your tents on) the road, for the tracks are the pathways of wild beasts and the abode of noxious little animals at night."

[55] Travelling is a tortuous experience; and desirability of a traveller's hastening to return to his family after accomplishing his purpose

179-(1927) Abu Huraira "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" said: "Traveling is a tortuous experience. It deprives a person of his sleep, his food and drink. When one of you has accomplished his purpose, he should hasten his return **to his family."**

[56] Undesirability to return from journey to one's family at night

180-(1928) Anas Ibn Malik "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" would not come (back) to his family by night. He would come to them in the morning or in the evening.

(...) The same was narrated on the authority of Anas, with a slight variation of wording.

١٧٧ ـ (١٩٢٥) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخبَرَنَا هُشَيْمٌ، عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ، عَنْ أَبِي عُثْمَانَ، عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ يَزَالُ أَهْلُ الْغَرْبِ ظَاهِرِينَ عَلَى الْحَقِّ حَتَّىٰ تَقُومَ السَّاعَةُ».

٥٤ ـ بابُ مُرَاعاةِ مَصْلَحَةِ الدَّوَابِّ في السَّيْرِ والنَّهيِ عن التَّعْرِيسِ في الطَّريق

١٧٨ ـ (١٩٢٦) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا سَافَرْتُمْ فِي الْخِصْبِ، فَأَعْطُوا الإِبِلَ حَظَّهَا مِنَ الأَرْضِ. وَإِذَا سَافَرْتُمْ فِي السَّنَةِ، فَأَسْرِعُوا عَلَيْهَا السَّيْرَ. وَإِذَا عَرَّسْتُمْ بِاللَّيْلِ، فَاجْتَنِبُوا الطَّرِيقَ، فَإِنَّهَا مَأْوَى الْهَوَامِّ بِاللَّيْلِ».

(...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ـ يَعْنِي ابْنَ مُحَمَّدٍ ـ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا سَافَرْتُمْ فِي الْخِصْبِ، فَأَعْطُوا الإِبِلَ حَظَّهَا مِنَ الأَرْضِ. وَإِذَا سَافَرْتُمْ فِي السَّنَةِ، فَبَادِرُوا بِهَا نِقْيَهَا. وَإِذَا عَرَّسْتُمْ، فَاجْتَنِبُوا الطَّرِيقَ، فَإِنَّهَا طُرُقُ الدَّوَابِّ، وَمَأْوَى الْهَوَامِّ بِاللَّيْلِ».

٥٥ ـ بابٌ: «السَّفَرُ قِطْعَةٌ مِنَ العَذَابِ»

واسْتِحْبَابُ تَعْجِيلِ المُسَافِرِ إلى أهله بعد قَضَاءِ شُغُلِهِ

١٧٩ ـ (١٩٢٧) ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ، وَإِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ، وَأَبُو مُصْعَبٍ الزُّهْرِيُّ، وَمَنْصُورُ بْنُ أَبِي مُزَاحِمٍ، وَقُتَيْبَةُ بْنُ سَعِيدٍ. قَالُوا: حَدَّثَنَا مَالِكٌ. (ح) وَحَدَّثَنَا يَحْيَىٰ بْنُ يَحْيَىٰ التَّمِيمِيُّ ـ وَاللَّفْظُ لَهُ ـ. قَالَ: قُلْتُ لِمَالِكٍ: حَدَّثَكَ سُمَيٌّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «السَّفَرُ قِطْعَةٌ مِنَ الْعَذَابِ. يَمْنَعُ أَحَدَكُمْ نَوْمَهُ وَطَعَامَهُ وَشَرَابَهُ، فَإِذَا قَضَىٰ أَحَدُكُمْ نَهْمَتَهُ مِنْ وَجْهِهِ، فَلْيُعَجِّلْ إِلَىٰ أَهْلِهِ؟» قَالَ: نَعَمْ.

[البخاري: كتاب العمرة، باب السفر قطعة من العذاب، رقم: ١٨٠٤].

٥٦ ـ بابُ كَرَاهَةِ الطُّرُوقِ؛ وهو الدُّخُولُ ليلاً، لمن وَرَدَ مِنْ سَفَرٍ

١٨٠ ـ (١٩٢٨) ـ حدّثني أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ هَمَّامٍ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ لَا يَطْرُقُ أَهْلَهُ لَيْلاً. وَكَانَ يَأْتِيهِمْ غُدْوَةً أَوْ عَشِيَّةً.

[البخاري: كتاب العمرة، باب الدخول بالعشي، رقم: ١٨٠٠].

(...) ـ وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا إِسْحَاقُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ ﷺ، بِمِثْلِهِ. غَيْرَ أَنَّهُ قَالَ: كَانَ لاَ يَدْخُلُ.

181-(715) Jabir Ibn Abdullah "Allah be pleased with both" reported: We were with The Messenger of Allah "Allah's blessing and peace be upon him" on an expedition. When we returned to Medina and were going to enter our houses, he said: "Wait and enter (your houses) in the later part of the evening so that a woman with dishevelled hair may have (enough time to) comb (her hair), and a woman whose husband has been absent would remove the hair from her pubic area."

182-(...) Jabir "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: "If one of you returns (from a journey) at night, he should not enter his house as a night visitor but (he should wait) until a woman whose husband has been absent would remove the hair from her pubic area and a woman with dishevelled hair would comb her hair."

(...) The same was narrated through another chain of transmitters.

183-(...) Jabir "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" forbade that a man should come to his family after being away from the house for a long time like (an unexpected) night visitor.

(...) The same was narrated on the authority of Shu'ba, with the same chain of transmitters.

184-(...) Jabir "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" forbade that a man should come to his family like (an unexpected) night visitor doubting their fidelity and spying into their lapses.

(...) The same was narrated on the same authority, but here Sufyan said: I do not know whether the following statement is a part of the Hadith: "doubting their fidelity and spying into their lapses."

185-(...) Jabir "Allah be pleased with him" reported from The Messenger of Allah "Allah's blessing and peace be upon him" the undesirability of coming to one's house like a night visitor, but without mentioning: "Doubting their fidelity or spying into their lapses."

١٨١ ـ (٧١٥) ـ حدّثني إِسْمَاعِيلُ بْنُ سَالِمٍ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا سَيَّارٌ. (ح) وَحَدَّثَنَا يَحْيَىٰ بْنُ يَحْيَىٰ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا هُشَيْمٌ، عَنْ سَيَّارٍ، عَنِ الشَّعْبِيِّ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ. قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي غَزَاةٍ، فَلَمَّا قَدِمْنَا الْمَدِينَةَ ذَهَبْنَا لِنَدْخُلَ. فَقَالَ: «أَمْهِلُوا حَتَّىٰ نَدْخُلَ لَيْلاً ـ أَيْ عِشَاءً ـ كَيْ تَمْتَشِطَ الشَّعِثَةُ، وَتَسْتَحِدَّ الْمُغِيبَةُ».

١٨٢ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنِي عَبْدُ الصَّمَدِ: حَدَّثَنَا شُعْبَةُ، عَنْ سَيَّارٍ، عَنْ عَامِرٍ، عَنْ جَابِرٍ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا قَدِمَ أَحَدُكُمْ لَيْلاً فَلا يَأْتِيَنَّ أَهْلَهُ طُرُوقاً. حَتَّىٰ تَسْتَحِدَّ الْمُغِيبَةُ، وَتَمْتَشِطَ الشَّعِثَةُ».

(...) ـ وَحَدَّثَنِيهِ يَحْيَىٰ بْنُ حَبِيبٍ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا سَيَّارٌ، بِهَٰذَا الإِسْنَادِ... مِثْلَهُ.

١٨٣ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدٌ ـ يَعْنِي ابْنَ جَعْفَرٍ ـ: حَدَّثَنَا شُعْبَةُ، عَنْ عَاصِمٍ، عَنِ الشَّعْبِيِّ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ. قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ، إِذَا أَطَالَ الرَّجُلُ الْغَيْبَةَ، أَنْ يَأْتِيَ أَهْلَهُ طُرُوقاً.

[البخاري: كتاب النكاح، باب لا يطرق أهله ليلاً إذا أطال الغيبة...، رقم: ٥٢٤٤].

(...) ـ وَحَدَّثَنِيهِ يَحْيَىٰ بْنُ حَبِيبٍ: حَدَّثَنَا رَوْحٌ: حَدَّثَنَا شُعْبَةُ، بِهَٰذَا الإِسْنَادِ.

١٨٤ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مُحَارِبٍ، عَنْ جَابِرٍ. قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ أَنْ يَطْرُقَ الرَّجُلُ أَهْلَهُ لَيْلاً، يَتَخَوَّنُهُمْ، أَوْ يَلْتَمِسُ عَثَرَاتِهِمْ.

[البخاري: كتاب العمرة، باب لا يطرق أهله إذا بلغ المدينة، رقم: ١٨٠١].

١٨٥ ـ (...) ـ وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ: حَدَّثَنَا سُفْيَانُ، بِهَٰذَا الإِسْنَادِ. قَالَ عَبْدُ الرَّحْمَٰنِ: قَالَ سُفْيَانُ: لاَ أَدْرِي هَٰذَا فِي الْحَدِيثِ أَمْ لاَ. يَعْنِي أَنْ يَتَخَوَّنَهُمْ أَوْ يَلْتَمِسَ عَثَرَاتِهِمْ.

(...) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، (ح) وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ. حَدَّثَنَا أَبِي. قَالاَ جَمِيعاً: حَدَّثَنَا شُعْبَةُ، عَنْ مُحَارِبٍ، عَنْ جَابِرٍ، عَنِ النَّبِيِّ ﷺ. بِكَرَاهَةِ الطُّرُوقِ. وَلَمْ يَذْكُرْ: يَتَخَوَّنُهُمْ أَوْ يَلْتَمِسُ عَثَرَاتِهِمْ.

(34) The Book Of Games and Slaughtered Animals

That Could Be Eaten

[1] Hunting with the help of the trained dogs

1-(1929) Adi Ibn Hatim "Allah be pleased with him" reported: I said: "O Messenger of Allah! I set off trained dogs and they catch for me (the game), on which I recite the name of Allah." He said: "When you set off your trained dogs and you recite the name of Allah (while setting them off), then eat (the game)." I said: "Even if these (trained dogs) kill that (the game)?" He (the Prophet) said: "Even if these kill, but (on the condition) that no other dog, which you did not set off (along with your dogs), participates, (in catching the game)." I said to him: "I throw a heavy featherless blunt arrow, for hunting and killing (the game)." He said: "When you throw such a featherless blunt arrow , and it pierces, then eat, but if it falls flatly (and beats the game to death), then do not eat that."

2-(…) Adi Ibn Hatim "Allah be pleased with him" reported: I asked The Messenger of Allah "Allah's blessing and peace be upon him" saying: "We are people who hunt with these (trained) dogs, then (what should we do)?" He (The Prophet) said: "When you set off your trained dogs having recited the name of Allah, then eat what they catch for you, even if it (the game) is killed, on the condition that (the hunting dog) has not eaten (any portion of the game). If it has eaten (the game), then don't eat it since I fear that it might have caught it for its own self; and do not eat if other dogs take part with your trained dogs."

3-(…) Adi Ibn Hatim "Allah be pleased with him" reported: I asked The Messenger of Allah "Allah's blessing and peace be upon him" about (hunting with the help of) the heavy featherless blunt arrow. He said: "If it strikes (the game) with its sharp end, then eat, but if it strikes flatly and it dies, that is an animal which is beaten to death, which you should not eat." I asked The Messenger of Allah "Allah's blessing and peace be upon him" about (hunting with the help of) dogs, and he said: "When you set off your dog (for hunting) reciting the name of Allah, then eat (the game), but if a portion of it is eaten (by the dog), then do not eat that, for it (your dog) has caught such (a game) for itself." I said: "If I find along with my dog another dog, and do not know which (of the dogs) has caught (the game, then what should I do)?" He (The Prophet) said: "Don't eat that, for you recited the name of Allah only on your dog and not on the other one."

٣٤ ـ كِتَابُ الصَّيْدِ والذَّبَائِح وما يُؤْكَلُ مِنَ الحَيَوانِ

١ ـ باب الصَّيْدِ بالكلاب المعلَّمة

١ ـ (١٩٢٩) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ هَمَّامِ بْنِ الْحَارِثِ، عَنْ عَدِيِّ بْنِ حَاتِمٍ. قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، إِنِّي أُرْسِلُ الْكِلاَبَ الْمُعَلَّمَةَ. فَيُمْسِكْنَ عَلَيَّ. وَأَذْكُرُ اسْمَ اللَّهِ عَلَيْهِ. فَقَالَ: «إِذَا أَرْسَلْتَ كَلْبَكَ الْمُعَلَّمَ، وَذَكَرْتَ اسْمَ اللهِ عَلَيْهِ، فَكُلْ» قُلْتُ: وَإِنْ قَتَلْنَ؟ قَالَ: «وَإِنْ قَتَلْنَ. مَالَمْ يَشْرَكْهَا كَلْبٌ لَيْسَ مَعَهَا» قُلْتُ لَهُ: فَإِنِّي أَرْمِي بِالْمِعْرَاضِ الصَّيْدَ، فَأُصِيبُ. فَقَالَ: «إِذَا رَمَيْتَ بِالْمِعْرَاضِ فَخَزَقَ، فَكُلْهُ. وَإِنْ أَصَابَهُ بِعَرْضِهِ، فَلاَ تَأْكُلْهُ».

[البخاري: كتاب الذبائح والصيد، باب ما أصاب المعراض بعرضه، رقم: ٥٤٧٧].

٢ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ بَيَانٍ، عَنِ الشَّعْبِيِّ، عَنْ عَدِيِّ بْنِ حَاتِمٍ. قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ. قُلْتُ: إِنَّا قَوْمٌ نَصِيدُ بِهٰذِهِ الْكِلاَبِ. فَقَالَ: «إِذَا أَرْسَلْتَ كِلاَبَكَ الْمُعَلَّمَةَ وَذَكَرْتَ اسْمَ اللَّهِ عَلَيْهَا، فَكُلْ مِمَّا أَمْسَكْنَ عَلَيْكَ، وَإِنْ قَتَلْنَ. إِلاَّ أَنْ يَأْكُلَ الْكَلْبُ، فَإِنْ أَكَلَ فَلاَ تَأْكُلْ، فَإِنِّي أَخَافُ أَنْ يَكُونَ إِنَّمَا أَمْسَكَ عَلَىٰ نَفْسِهِ. وَإِنْ خَالَطَهَا كِلاَبٌ مِنْ غَيْرِهَا، فَلاَ تَأْكُلْ».

[البخاري: كتاب الذبائح والصيد، باب إذا أكل الكلب، رقم: ٥٤٨٣].

٣ ـ (...) ـ وحدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي السَّفَرِ، عَنِ الشَّعْبِيِّ، عَنْ عَدِيِّ بْنِ حَاتِمٍ. قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنِ الْمِعْرَاضِ؟ فَقَالَ: «إِذَا أَصَابَ بِحَدِّهِ فَكُلْ. وَإِذَا أَصَابَ بِعَرْضِهِ فَقَتَلَ، فَإِنَّهُ وَقِيذٌ، فَلاَ تَأْكُلْ». وَسَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنِ الْكَلْبِ؟ فَقَالَ: «إِذَا أَرْسَلْتَ كَلْبَكَ وَذَكَرْتَ اسْمَ اللَّهِ فَكُلْ، فَإِنْ أَكَلَ مِنْهُ فَلاَ تَأْكُلْ، فَإِنَّهُ إِنَّمَا أَمْسَكَ عَلَىٰ نَفْسِهِ» قُلْتُ: فَإِنْ وَجَدْتُ مَعَ كَلْبِي كَلْباً آخَرَ، فَلاَ أَدْرِي أَيُّهُمَا أَخَذَهُ؟ قَالَ: «فَلاَ تَأْكُلْ، فَإِنَّمَا سَمَّيْتَ عَلَىٰ كَلْبِكَ. وَلَمْ تُسَمِّ عَلَىٰ غَيْرِهِ».

[البخاري: كتاب الوضوء، باب الماء الذي يغسل به شعر الإنسان، رقم: ١٧٥].

(...) Ash-Sha'bi narrated from Adi Ibn Hatim: I asked The Messenger of Allah "Allah's blessing and peace be upon him" about (hunting with the help of) the heavy featherless blunt arrow...and the rest is the same.

(...) Ash-Sha'bi narrated from Adi Ibn Hatim: I asked The Messenger of Allah "Allah's blessing and peace be upon him" about (hunting with the help of) the heavy featherless blunt arrow...and the rest is the same.

4-(...) Adi Ibn Hatim "Allah be pleased with him" reported: I asked The Messenger of Allah "Allah's blessing and peace be upon him" about (hunting with the help of) the heavy featherless blunt arrow, and he said: "If it strikes (the game) with its sharp edge, then eat it, but if it strikes flatly, that is (the game which is) beaten (to death, which you should not eat)." Adi said: I asked him about hunting with the help of a dog, whereupon he said: "If that (dog) catches it (the game) for you and does not eat out of it, then you might eat (the game) for slaughtering it is its being caught by such (a dog). But if you find another dog besides it, and you fear that the other dog had caught it (the game) along with that (your dog) and killed it. then don't eat, for you recited the name of Allah only on your dog and not on the other one (which took part with your dog)."

(...) The same was narrated on the authority of Zakariya Ibn Abu Za'ida with the same chain of transmitters.

5-(...) Ash- Sha'bi reported: I heard Adi Ibn Hatim "Allah be pleased with him", who was our neighbour, and our partner and co worker at Nahrain, asking The Messenger of Allah "Allah's blessing and peace be upon him" saying: "I let off my dog and find another dog along with mine, with the result that (any one of them) might catch it (the game), but I do not know which one caught it." He (The Prophet) said: "Don't eat it, for you recited the name of Allah while letting off your dog and did not recite on the other."

(...)Ash- Sha'bi reported from Adi Ibn Hatim from The Messenger of Allah "Allah's blessing and peace be upon him" the same.

6-(...) Adi Ibn Hatim "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said to me: "When you let off your dog, recite the name of Allah, and if it catches (game for you) and you find it alive, then slaughter it; and if you find it killed and that (your dog) has eaten nothing out of it, you might eat it; but if you find along with your dog another dog, and it (the game) has been

(...) ـ وحدّثنا يَحْيَى بْنُ أَيُّوبَ: حَدَّثَنَا ابْنُ عُلَيَّةَ. قَالَ: وَأَخْبَرَنِي شُعْبَةُ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي السَّفَرِ. قَالَ: سَمِعْتُ الشَّعْبِيَّ يَقُولُ: سَمِعْتُ عَدِيَّ بْنَ حَاتِمٍ يَقُولُ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنِ الْمِعْرَاضِ... فَذَكَرَ مِثْلَهُ.

(...) ـ وحدّثني أَبُو بَكْرِ بْنُ نَافِعٍ الْعَبْدِيُّ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي السَّفَرِ. وَعَنْ نَاسٍ ذَكَرَ شُعْبَةُ عَنِ الشَّعْبِيِّ. قَالَ: سَمِعْتُ عَدِيَّ بْنَ حَاتِمٍ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنِ الْمِعْرَاضِ... بِمِثْلِ ذٰلِكَ.

٤ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا زَكَرِيَّاءُ، عَنْ عَامِرٍ، عَنْ عَدِيِّ بْنِ حَاتِمٍ. قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنْ صَيْدِ الْمِعْرَاضِ؟ فَقَالَ: «مَا أَصَابَ بِحَدِّهِ فَكُلْهُ. وَمَا أَصَابَ بِعَرْضِهِ، فَهُوَ وَقِيذٌ». وَسَأَلْتُهُ عَنْ صَيْدِ الْكَلْبِ؟ فَقَالَ: «مَا أَمْسَكَ عَلَيْكَ وَلَمْ يَأْكُلْ مِنْهُ فَكُلْهُ، فَإِنَّ ذَكَاتَهُ أَخْذُهُ، فَإِنْ وَجَدْتَ عِنْدَهُ كَلْباً آخَرَ، فَخَشِيتَ أَنْ يَكُونَ أَخَذَهُ مَعَهُ، وَقَدْ قَتَلَهُ، فَلاَ تَأْكُلْ. إِنَّمَا ذَكَرْتَ اسْمَ اللَّهِ عَلَىٰ كَلْبِكَ. وَلَمْ تَذْكُرْهُ عَلَىٰ غَيْرِهِ».

[البخاري: كتاب الذبائح والصيد، باب التسمية على الصيد، رقم: ٥٤٧٥].

(...) ـ وحدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ: حَدَّثَنَا زَكَرِيَّاءُ بْنُ أَبِي زَائِدَةَ، بِهٰذَا الإِسْنَادِ.

٥ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ الْوَلِيدِ بْنِ عَبْدِ الْحَمِيدِ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ سَعِيدِ بْنِ مَسْرُوقٍ: حَدَّثَنَا الشَّعْبِيُّ قَالَ: سَمِعْتُ عَدِيَّ بْنَ حَاتِمٍ ـ وَكَانَ لَنَا جَاراً وَدَخِيلاً وَرَبِيطاً بِالنَّهْرَيْنِ ـ أَنَّهُ سَأَلَ النَّبِيَّ ﷺ قَالَ: أُرْسِلُ كَلْبِي فَأَجِدُ مَعَ كَلْبِي كَلْباً قَدْ أَخَذَ. لاَ أَدْرِي أَيُّهُمَا أَخَذَ. قَالَ: «فَلاَ تَأْكُلْ، فَإِنَّمَا سَمَّيْتَ عَلَىٰ كَلْبِكَ، وَلَمْ تُسَمِّ عَلَىٰ غَيْرِهِ».

(...) ـ وحدّثنا مُحَمَّدُ بْنُ الْوَلِيدِ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ، عَنِ الشَّعْبِيِّ، عَنْ عَدِيِّ بْنِ حَاتِمٍ، عَنِ النَّبِيِّ ﷺ...، مِثْلَ ذٰلِكَ.

٦ ـ (...) ـ حدّثني الْوَلِيدُ بْنُ شُجَاعٍ السَّكُونِيُّ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ عَاصِمٍ، عَنِ الشَّعْبِيِّ، عَنْ عَدِيِّ بْنِ حَاتِمٍ. قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «إِذَا أَرْسَلْتَ كَلْبَكَ فَاذْكُرِ اسْمَ اللَّهِ، فَإِنْ أَمْسَكَ عَلَيْكَ فَأَدْرَكْتَهُ حَيًّا، فَاذْبَحْهُ. وَإِنْ أَدْرَكْتَهُ قَدْ قَتَلَ

killed, then don't eat, for you do not know which of the two has killed it. If you shoot your arrow, recite the name of Allah, but if it (the game) goes out of your sight for a day and you do not find on it but the mark of your arrow, then eat it if you wish, but if you find it drowned in water, then don't eat it."

7-(...) Adi Ibn Hatim "Allah be pleased with him" reported: I asked The Messenger of Allah "Allah's blessing and peace be upon him" about hunting. He said: "When you shoot your arrow, recite the name of Allah, and if you find that it (the arrow) killed (the game), then eat, except when you find it fallen into water, for you do not know whether the water caused it to die or your arrow."

8-(1930) Abu Tha'laba Al-Khushani "Allah be pleased with him" reported: I said: "O Allah's Apostle! We are living in a land ruled by the people of the Scripture; can we take our meals in their utensils? In that land there is plenty of game and I hunt the game with my bow and with my untamed and tamed hound. Then what is lawful for me to eat?" He said: "As for what you have mentioned about the people of the Scripture, if you can get utensils other than theirs, do not eat in theirs, but if you cannot get other than theirs, wash their utensils and eat in them. As for what you've mentioned that you live In land where there is plenty of game, if you hunt an animal with your bow after mentioning Allah's Name, eat of it. And if you hunt something with your trained hound after mentioning Allah's Name, eat of it, and if you hunt something with your untrained hound (and get it before it dies) and slaughter it, eat of it."

(...)This Hadith was narrated on the authority of Haiwa with the same chain of transmitters, but with a slight variation of words.

[2] When the game goes out of one's sight and then he finds it later

9-(1931) Abu Tha'laba reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If you shoot with your arrow and (the game) goes out of your sight and then you find it (some time later), you might eat it if it has not gone rotten."

10-(...)Abu Tha'laba reported: The Messenger of Allah "Allah's blessing and peace be upon him" said about him who finds his game three days later: "You might eat it if it has not gone rotten."

11-(...) This Hadith was narrated on the authority of Abu Tha'laba Al-Khushani with the following slight variation: He (The Prophet) said pertaining the game killed by (a trained) dog: "You might eat after three days on the condition that it has not gone rotten."

وَلَمْ يَأْكُلْ مِنْهُ فَكُلْهُ. وَإِنْ وَجَدْتَ مَعَ كَلْبِكَ كَلْباً غَيْرَهُ وَقَدْ قَتَلَ فَلاَ تَأْكُلْ، فَإِنَّكَ لاَ تَدْرِي أَيُّهُمَا قَتَلَهُ. وَإِنْ رَمَيْتَ سَهْمَكَ فَاذْكُرِ اسْمَ اللَّهِ، فَإِنْ غَابَ عَنْكَ يَوْماً فَلَمْ تَجِدْ فِيهِ إِلاَّ أَثَرَ سَهْمِكَ، فَكُلْ إِنْ شِئْتَ. وَإِنْ وَجَدْتَهُ غَرِيقاً فِي الْمَاءِ، فَلاَ تَأْكُلْ».

[البخاري: كتاب الذبائح والصيد، باب الصيد إذا غاب عنه يومين أو ثلاثة، رقم: ٥٤٨٤].

٧ ـ (...) ـ حدّثنا يَحْيَىٰ بْنُ أَيُّوبَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ: أَخْبَرَنَا عَاصِمٌ، عَنِ الشَّعْبِيِّ، عَنْ عَدِيِّ بْنِ حَاتِمٍ، قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنِ الصَّيْدِ؟ قَالَ: «إِذَا رَمَيْتَ سَهْمَكَ فَاذْكُرِ اسْمَ اللَّهِ، فَإِنْ وَجَدْتَهُ قَدْ قَتَلَ فَكُلْ. إِلاَّ أَنْ تَجِدَهُ قَدْ وَقَعَ فِي مَاءٍ، فَإِنَّكَ لاَ تَدْرِي، الْمَاءُ قَتَلَهُ أَوْ سَهْمُكَ».

٨ ـ (١٩٣٠) ـ حدّثنا هَنَّادُ بْنُ السَّرِيِّ: حَدَّثَنَا ابْنُ الْمُبَارَكِ، عَنْ حَيْوَةَ بْنِ شُرَيْحٍ. قَالَ: سَمِعْتُ رَبِيعَةَ بْنَ يَزِيدَ الدِّمَشْقِيَّ يَقُولُ: أَخْبَرَنِي أَبُو إِدْرِيسَ، عَائِذُ اللَّهِ قَالَ: سَمِعْتُ أَبَا ثَعْلَبَةَ الْخُشَنِيَّ يَقُولُ: أَتَيْتُ رَسُولَ اللَّهِ ﷺ فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّا بِأَرْضِ قَوْمٍ مِنْ أَهْلِ الْكِتَابِ. نَأْكُلُ فِي آنِيَتِهِمْ. وَأَرْضِ صَيْدٍ أَصِيدُ بِقَوْسِي، وَأَصِيدُ بِكَلْبِيَ الْمُعَلَّمِ. أَوْ بِكَلْبِيَ الَّذِي لَيْسَ بِمُعَلَّمٍ. فَأَخْبِرْنِي مَا الَّذِي يَحِلُّ لَنَا مِنْ ذٰلِكَ؟ قَالَ: «أَمَّا مَا ذَكَرْتَ أَنَّكُمْ بِأَرْضِ قَوْمٍ مِنْ أَهْلِ الْكِتَابِ، تَأْكُلُونَ فِي آنِيَتِهِمْ، فَإِنْ وَجَدْتُمْ غَيْرَ آنِيَتِهِمْ، فَلاَ تَأْكُلُوا فِيهَا. وَإِنْ لَمْ تَجِدُوا، فَاغْسِلُوهَا ثُمَّ كُلُوا فِيهَا. وَأَمَّا مَا ذَكَرْتَ أَنَّكَ بِأَرْضِ صَيْدٍ، فَمَا أَصَبْتَ بِقَوْسِكَ فَاذْكُرِ اسْمَ اللَّهِ ثُمَّ كُلْ. وَمَا أَصَبْتَ بِكَلْبِكَ الْمُعَلَّمِ فَاذْكُرِ اسْمَ اللَّهِ ثُمَّ كُلْ. وَما أَصَبْتَ بِكَلْبِكَ الَّذِي لَيْسَ بِمُعلَّمٍ فَأَدْرَكْتَ ذَكَاتَهُ، فَكُلْ». [البخاري: كتاب الذبائح والصيد، باب صيد القوس، رقم: ٥٤٧٨].

(...) ـ وحدّثني أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ. (ح) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا الْمُقْرِىءُ. كِلاَهُمَا عَنْ حَيْوَةَ، بِهٰذَا الإِسْنَادِ، نَحْوَ حَدِيثِ ابْنِ الْمُبَارَكِ. غَيْرَ أَنَّ حَدِيثَ ابْنِ وَهْبٍ لَمْ يَذْكُرْ فِيهِ: صَيْدَ الْقَوْسِ.

٢ ـ باب إذا غَابَ عنه الصَّيْدُ ثُمَّ وَجَدَهُ

٩ ـ (١٩٣١) ـ حدّثنا مُحَمَّدُ بْنُ مِهْرَانَ الرَّازِيُّ: حَدَّثَنَا أَبُو عَبْدِ اللَّهِ حَمَّادُ بْنُ خَالِدٍ الْخَيَّاطُ، عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ جُبَيْرٍ، عَنْ أَبِيهِ، عَنْ أَبِي ثَعْلَبَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا رَمَيْتَ بِسَهْمِكَ، فَغَابَ عَنْكَ، فَأَدْرَكْتَهُ، فَكُلْهُ. مَا لَمْ يُنْتِنْ».

١٠ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ أَحْمَدَ بْنِ أَبِي خَلَفٍ: حَدَّثَنَا مَعْنُ بْنُ عِيسَىٰ: حَدَّثَنِي مُعَاوِيَةُ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ جُبَيْرِ بْنِ نُفَيْرٍ، عَنْ أَبِيهِ، عَنْ أَبِي ثَعْلَبَةَ، عَنِ النَّبِيِّ ﷺ. فِي الَّذِي يُدْرِكُ صَيْدَهُ بَعْدَ ثَلاَثٍ: «فَكُلْهُ مَا لَمْ يُنْتِنْ».

١١ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ، عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، عَنِ الْعَلاَءِ، عَنْ مَكْحُولٍ، عَنْ أَبِي ثَعْلَبَةَ الْخُشَنِيِّ، عَنِ النَّبِيِّ ﷺ. حَدِيثَهُ فِي الصَّيْدِ. ثُمَّ قَالَ ابْنُ حَاتِمٍ: حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ مُعَاوِيَةَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ جُبَيْرٍ، وَأَبِي الزَّاهِرِيَّةِ عَنْ جُبَيْرِ بْنِ نُفَيْرٍ، عَنْ أَبِي ثَعْلَبَةَ الْخُشَنِيِّ، بِمِثْلِ حَدِيثِ الْعَلاَءِ. غَيْرَ أَنَّهُ لَمْ يَذْكُرْ نُتُونَتَهُ. وَقَالَ، فِي الْكَلْبِ: «كُلْهُ بَعْدَ ثَلاَثٍ إِلاَّ أَنْ يُنْتِنَ، فَدَعْهُ».

[3] Prohibition of eating fanged beasts of prey and birds with talons

12-(1932) Abu Tha'laba reported that The Messenger of Allah "Allah's blessing and peace be upon him" prohibited eating every fanged beast of prey. Az-Zuhri added: We did not learn it until we came to Sham.

13-(...) Abu Tha'laba reported that The Messenger of Allah "Allah's blessing and peace be upon him" prohibited eating every fanged beast of prey. Ibn Shihab said: I did not learn this from our religious scholars in Hijaz until Abu Idris narrated that to me and he was one of the jurists of Sham.

14-(...) Abu Tha'laba reported that The Messenger of Allah "Allah's blessing and peace be upon him" prohibited eating every fanged beast of prey.

(...)This Hadith was narrated through another chain of transmitters, but with a slight variation of words.

15-(1933) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Eating every fanged beast of prey is unlawful."

(...) This Hadith was narrated through another chain of transmitters.

16-(1934) Ibn Abbas "Allah be pleased with both" reported that The Messenger of Allah "Allah's blessing and peace be upon him" prohibited eating all fanged beasts of prey, and all the birds having talons.

(...)This Hadith was transmitted on the authority of Shu'ba.

(...)Ibn Abbas "Allah be pleased with both" reported that The Messenger of Allah "Allah's blessing and peace be upon him" prohibited eating all fanged beasts of prey, and all the birds having talons.

(...)Ibn Abbas "Allah be pleased with both" reported that The Messenger of Allah "Allah's blessing and peace be upon him" prohibited...and the rest is the same through another chain of transmitters.

[4] It is permissible to eat the dead animals of water

17-(1935) Jabir "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" sent us (on an expedition) under the leadership of Abu Ubaida so that we might intercept a caravan of Quraish, and he (The Prophet) provided us with a bag of dates. And he found for us nothing besides it. Abu Ubaida gave each of us a single date (every day). I (Abu Az-Zubair, a sub-narrator) said: What did you do with

٣ ـ باب تحريم أكلِ كلِّ ذِي نابٍ من السِّباعِ وكُلِّ ذِي مخلَبٍ من الطَّير

١٢ ـ (١٩٣٢) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَابْنُ أَبِي عُمَرَ ـ قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ الآخَرَانِ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ ـ عَنِ الزُّهْرِيِّ، عَنْ أَبِي إِدْرِيسَ، عَنْ أَبِي ثَعْلَبَةَ. قَالَ: نَهَى النَّبِيُّ ﷺ عَنْ أَكْلِ كُلِّ ذِي نَابٍ مِنَ السَّبُعِ. زَادَ إِسْحَاقُ وَابْنُ أَبِي عُمَرَ فِي حَدِيثِهِمَا: قَالَ الزُّهْرِيُّ: وَلَمْ نَسْمَعْ بِهٰذَا حَتَّىٰ قَدِمْنَا الشَّامَ. [البخاري: كتاب الذبائح والصيد، باب أكل كل ذي ناب من السباع، رقم: ٥٥٣٠].

١٣ ـ (...) ـ **وحدّثني** حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي إِدْرِيسَ الْخَوْلاَنِيِّ؛ أَنَّهُ سَمِعَ أَبَا ثَعْلَبَةَ الْخُشَنِيَّ يَقُولُ: نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنْ أَكْلِ كُلِّ ذِي نَابٍ مِنَ السِّبَاعِ. قَالَ ابْنُ شِهَابٍ: وَلَمْ أَسْمَعْ ذٰلِكَ مِنْ عُلَمَائِنَا بِالْحِجَازِ. حَتَّىٰ حَدَّثَنِي أَبُو إِدْرِيسَ. وَكَانَ مِنْ فُقَهَاءِ أَهْلِ الشَّامِ.

١٤ ـ (...) ـ **وحدّثني** هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنَا عَمْرٌو ـ يَعْنِي ابْنَ الْحَارِثِ ـ أَنَّ ابْنَ شِهَابٍ حَدَّثَهُ، عَنْ أَبِي إِدْرِيسَ الْخَوْلاَنِيِّ، عَنْ أَبِي ثَعْلَبَةَ الْخُشَنِيِّ؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَىٰ عَنْ أَكْلِ كُلِّ ذِي نَابٍ مِنَ السِّبَاعِ.

(...) ـ **وَحَدَّثَنِيهِ** أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي مَالِكُ بْنُ أَنَسٍ وَابْنُ أَبِي ذِئْبٍ وَعَمْرُو بْنُ الْحَارِثِ وَيُونُسُ بْنُ يَزِيدَ وَغَيْرُهُمْ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ، عَنْ عَبْدِ الرَّزَّاقِ، عَنْ مَعْمَرٍ. (ح) وَحَدَّثَنَا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا يُوسُفُ بْنُ الْمَاجِشُونِ. (ح) وَحَدَّثَنَا الْحُلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ، عَنْ يَعْقُوبَ بْنِ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ. كُلُّهُمْ عَنِ الزُّهْرِيِّ، بِهٰذَا الإِسْنَادِ، مِثْلَ حَدِيثِ يُونُسَ وَعَمْرٍو. كُلُّهُمْ ذَكَرَ الأَكْلَ. إِلاَّ صَالِحاً وَيُوسُفَ. فَإِنَّ حَدِيثَهُمَا: نَهَىٰ عَنْ كُلِّ ذِي نَابٍ مِنَ السَّبُعِ.

١٥ ـ (١٩٣٣) ـ **وحدّثني** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ ـ يَعْنِي ابْنَ مَهْدِيٍّ ـ عَنْ مَالِكٍ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي حَكِيمٍ، عَنْ عَبِيدَةَ بْنِ سُفْيَانَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «كُلُّ ذِي نَابٍ مِنَ السِّبَاعِ، فَأَكْلُهُ حَرَامٌ».

(...) ـ وَحَدَّثَنِيهِ أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي مَالِكُ بْنُ أَنَسٍ، بِهٰذَا الإِسْنَادِ، مِثْلَهُ.

١٦ ـ (١٩٣٤) ـ **وحدّثنا** عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ، عَنْ مَيْمُونِ بْنِ مِهْرَانَ، عَنِ ابْنِ عَبَّاسٍ. قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنْ كُلِّ ذِي نَابٍ مِنَ السِّبَاعِ. وَعَنْ كُلِّ ذِي مِخْلَبٍ مِنَ الطَّيْرِ.

(...) ـ **وحدّثني** حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا سَهْلُ بْنُ حَمَّادٍ: حَدَّثَنَا شُعْبَةُ، بِهٰذَا الإِسْنَادِ... مِثْلَهُ.

(...) ـ **وحدّثنا** أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ: حَدَّثَنَا أَبُو عَوَانَةَ: حَدَّثَنَا الْحَكَمُ وَأَبُو بِشْرٍ، عَنْ مَيْمُونِ بْنِ مِهْرَانَ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَىٰ عَنْ كُلِّ ذِي نَابٍ مِنَ السِّبَاعِ. وَعَنْ كُلِّ ذِي مِخْلَبٍ مِنَ الطَّيْرِ.

(...) ـ **وحدّثنا** يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا هُشَيْمٌ، عَنْ أَبِي بِشْرٍ. (ح) وَحَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا هُشَيْمٌ. قَالَ: أَبُو بِشْرٍ أَخْبَرَنَا عَنْ مَيْمُونِ بْنِ مِهْرَانَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: نَهَىٰ. (ح) وَحَدَّثَنِي أَبُو كَامِلٍ الْجَحْدَرِيُّ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ أَبِي بِشْرٍ، عَنْ مَيْمُونِ بْنِ مِهْرَانَ، عَنِ ابْنِ عَبَّاسٍ. قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ... بِمِثْلِ حَدِيثِ شُعْبَةَ، عَنِ الْحَكَمِ.

٤ ـ بابُ إِبَاحَةِ مَيْتَاتِ الْبَحْرِ

١٧ ـ (١٩٣٥) ـ **حدّثنا** أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو الزُّبَيْرِ، عَنْ جَابِرٍ.

that? He said: We sucked it just as a baby sucks and then drank water over it, and it sufficed us for the day until night. We beat off leaves with the help of our staffs, then drenched them with water and ate them. We then went to the coast of the sea, and there rose before us on the coast of the sea something like a big mound. We came near that and we found that it was a beast, called Al-Anbar (spermaceti whale).

Abu Ubaida said: It is dead. He then said: No (but it does not matter), we have been sent by the Messenger of Allah "Allah's blessing and peace be upon him" in the way of Allah and you are hard pressed (on account of the scarcity of food), so you might eat that. We three hundred in number stayed there for a month, until we grew bulky. He (Jabir) said: I saw how we extracted pitcher after pitcher full of fat from the cavity of its eye, and sliced from it compact piece of meat equal to a bull or like a bull.

Abu Ubaida called forth thirteen men from us and he made them sit in the cavity of its eye, and he took hold of one of the ribs of its chest and made it stand and then saddled the biggest of the camels we had with us and it passed under it (the arched rib). Moreover, we provided ourselves with pieces of boiled meat (especially for use in our journey). When we came back to Medina, we went to The Messenger of Allah "Allah's blessing and peace be upon him" and mentioned that to him, whereupon he said: "That was a provision which Allah had brought forth for you. Is there any piece of meat (left) with you, so that you would give it to us?" He (Jabir) said: We sent to The Messenger of Allah "Allah's blessing and peace be upon him" some of it, which he ate.

18-(...) Jabir Ibn Abdullah "Allah be pleased with both" reported: The Messenger of Allah "Allah's blessing and peace be upon him" sent us (on an expedition). We were three hundred riders and our chief (leader) was Abu Ubaida Ibn Al-Jarrah. We were to watch a caravan belonging to Quraish. So we stayed on the coast for half a month, and were so much afflicted by extreme hunger that we (were forced) to eat leaves. That is why it (such an expedition) was called the Detachment of Leaves. The sea cast out for us an animal, which was called Al-Anbar (spermaceti whale). We ate of that for half of the month and rubbed its fat on our (bodies) until our bodies became stout. Abu Ubaida caught hold of one of its ribs and fixed that up. He then cast a glance at the tallest man of the army and the highest of the camels. Then he made him ride over it, and that man passed beneath it (the rib), and many men could sit in its eye cavity, and we extracted many

(ح) وحَدَّثَنَاهُ يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا أَبُو خَيْثَمَةَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ. قَالَ: بَعَثَنَا رَسُولُ اللَّهِ ﷺ وَأَمَّرَ عَلَيْنَا أَبَا عُبَيْدَةَ. نَتَلَقَّىٰ عِيراً لِقُرَيْشٍ. وَزَوَّدَنَا جِرَاباً مِنْ تَمْرٍ لَمْ يَجِدْ لَنَا غَيْرَهُ. فَكَانَ أَبُو عُبَيْدَةَ يُعْطِينَا تَمْرَةً تَمْرةً. قَالَ: فَقُلْتُ: كَيْفَ كُنْتُمْ تَصْنَعُونَ بِهَا؟ قَالَ: نَمَصُّهَا كَمَا يَمَصُّ الصَّبِيُّ. ثُمَّ نَشْرَبُ عَلَيْهَا مِنَ الْمَاءِ. فَتَكْفِينَا يَوْمَنَا إِلَى اللَّيْلِ. وَكُنَّا نَضْرِبُ بِعِصِيِّنَا الْخَبَطَ. ثُمَّ نَبُلُّهُ بِالْمَاءِ فَنَأْكُلُهُ.

قَالَ: وَانْطَلَقْنَا عَلَىٰ سَاحِلِ الْبَحْرِ، فَرُفِعَ لَنَا عَلَىٰ سَاحِلِ الْبَحْرِ كَهَيْئَةِ الْكَثِيبِ الضَّخْمِ. فَأَتَيْنَاهُ فَإِذَا هِيَ دَابَّةٌ تُدْعَى الْعَنْبَرُ. قَالَ: قَالَ أَبُو عُبَيْدَةَ: مَيْتَةٌ. ثُمَّ قَالَ: لاَ. بَلْ نَحْنُ رُسُلُ رَسُولِ اللَّهِ ﷺ. وَفِي سَبِيلِ اللَّهِ. وَقَدِ اضْطُرِرْتُمْ فَكُلُوا. قَالَ: فَأَقَمْنَا عَلَيْهِ شَهْراً. وَنَحْنُ ثَلاَثُ مِئَةٍ حَتَّىٰ سَمِنَّا. قَالَ: وَلَقَدْ رَأَيْتُنَا نَغْتَرِفُ مِنْ وَقْبِ عَيْنِهِ، بِالْقِلاَلِ، الدُّهْنَ. وَنَقْتَطِعُ مِنْهُ الْفِدَرَ كَالثَّوْرِ ـ أَوْ كَقَدْرِ الثَّوْرِ ـ فَلَقَدْ أَخَذَ مِنَّا أَبُو عُبَيْدَةَ ثَلاَثَةَ عَشَرَ رَجُلاً. فَأَقْعَدَهُمْ فِي وَقْبِ عَيْنِهِ. وَأَخَذَ ضِلَعاً مِنْ أَضْلاَعِهِ، فَأَقَامَهَا. ثُمَّ رَحَلَ أَعْظَمَ بَعِيرٍ مَعَنَا، فَمَرَّ مِنْ تَحْتِهَا. وَتَزَوَّدْنَا مِنْ لَحْمِهِ وَشَائِقَ، فَلَمَّا قَدِمْنَا الْمَدِينَةَ أَتَيْنَا رَسُولَ اللَّهِ ﷺ. فَذَكَرْنَا ذٰلِكَ لَهُ. فَقَالَ: «هُوَ رِزْقٌ أَخْرَجَهُ اللَّهُ لَكُمْ، فَهَلْ مَعَكُمْ مِنْ لَحْمِهِ شَيْءٌ فَتُطْعِمُونَا؟» فَأَرْسَلْنَا إِلَىٰ رَسُولِ اللَّهِ ﷺ مِنْهُ. فَأَكَلَهُ.

١٨ ـ (...) ـ حدّثنا عَبْدُ الْجَبَّارِ بْنُ الْعَلاَءِ: حَدَّثَنَا سُفْيَانُ. قَالَ: سَمِعَ عَمْرٌو جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: بَعَثَنَا رَسُولُ اللَّهِ ﷺ وَنَحْنُ ثَلاَثُ مِئَةِ رَاكِبٍ. وَأَمِيرُنَا أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ. نَرْصُدُ عِيراً لِقُرَيْشٍ. فَأَقَمْنَا بِالسَّاحِلِ نِصْفَ شَهْرٍ، فَأَصَابَنَا جُوعٌ شَدِيدٌ. حَتَّىٰ أَكَلْنَا الْخَبَطَ، فَسُمِّيَ: جَيْشُ الْخَبَطِ. فَأَلْقَىٰ لَنَا الْبَحْرُ دَابَّةً يُقَالُ لَهَا: الْعَنْبَرُ. فَأَكَلْنَا مِنْهَا نِصْفَ شَهْرٍ. وَادَّهَنَّا مِنْ وَدَكِهَا حَتَّىٰ ثَابَتْ أَجْسَامُنَا. قَالَ: فَأَخَذَ أَبُو عُبَيْدَةَ ضِلَعاً مِنْ أَضْلاَعِهِ فَنَصَبَهُ. ثُمَّ نَظَرَ إِلَىٰ أَطْوَلِ رَجُلٍ فِي الْجَيْشِ، وَأَطْوَلِ جَمَلٍ

pitchers of fat from the cavity of its eye. We had small bags containing dates with us (before finding that whale). Abu Ubaida gave every person amongst us a handful of dates (everyday, and when the food ran short), he then gave each one of us no more than a single date (daily). When that (stock) was exhausted, we felt its loss.

19-(...) Amr reported on the authority of Jabir that in the expedition of Leaves a person slaughtered three camels, then three, then three, then Abu Ubaida forbade him (to do so for fear that the mounts might become short).

20-(...) Jabir Ibn Abdullah "Allah be pleased with both" reported: The Messenger of Allah "Allah's blessing and peace be upon him" sent us (on an expedition), and we were three hundred in number, and we were carrying our bags of provisions around our necks.

21-(...) Jabir Ibn Abdullah "Allah be pleased with both" reported that The Messenger of Allah "Allah's blessing and peace be upon him" sent on in expedition a detachment consisting of three hundred (persons) under the leadership of Abu Ubaida Ibn Al-Jarrah. Their provisions ran short. Abu Ubaida collected their provisions in the provision bag, and he fed us (for some time). Later on when the provisions ran short he gave us only a single date every day.

(...)Jabir Ibn Abdullah "Allah be pleased with both" reported that The Messenger of Allah "Allah's blessing and peace be upon him" sent an expedition to the sea coast and I was one among them. The rest of the Hadith is the same with the following slight variation of wording: i.e. in the Hadith transmitted on the authority of Wahb Ibn Kaisan (it was mentioned): "The army ate out of that (whale) for eighteen days."

(...)Jabir Ibn Abdullah "Allah be pleased with both" reported that The Messenger of Allah "Allah's blessing and peace be upon him" sent an expedition to the land of the tribe of Juhaina, and appointed a person as a chief over them.

[5] The prohibition of eating the meat of donkeys

22-(1407) Ali Ibn Abu Talib "Allah be pleased with him" narrated that on the day of (the holy battle of) Khaibar, The Messenger of Allah "Allah's blessing and peace be upon him" forbade the enjoyment of (contracting temporary marriage with) women and the eating of the meat of donkeys.

(...) The same was narrated on the authority of Az-Zuhri.

23-(1936) Abu Tha'laba narrated: The Messenger of Allah "Allah's blessing and peace be upon him" forbade the eating of the meat of donkeys.

فَحَمَلَهُ عَلَيْهِ، فَمَرَّ تَحْتَهُ. قَالَ: وَجَلَسَ فِي حِجَاجِ عَيْنِهِ نَفَرٌ. قَالَ: وَأَخْرَجْنَا مِنْ وَقْبِ عَيْنِهِ كَذَا وَكَذَا قُلَّةَ وَدَكٍ. قَالَ: وَكَانَ مَعَنَا جِرَابٌ مِنْ تَمْرٍ. فَكَانَ أَبُو عُبَيْدَةَ يُعْطِي كُلَّ رَجُلٍ مِنَّا قَبْضَةً قَبْضَةً. ثُمَّ أَعْطَانَا تَمْرَةً تَمْرَةً. فَلَمَّا فَنِيَ وَجَدْنَا فَقْدَهُ.

[البخاري: كتاب المغازي، باب غزوة سيف البحر، رقم: ٤٣٦١].

١٩ ـ (...) ـ وحدّثنا عَبْدُ الْجَبَّارِ بْنُ الْعَلَاءِ: حَدَّثَنَا سُفْيَانُ. قَالَ: سَمِعَ عَمْرٌو جَابِراً يَقُولُ، فِي جَيْشِ الْخَبَطِ: إِنَّ رَجُلاً نَحَرَ ثَلَاثَ جَزَائِرَ. ثُمَّ ثَلَاثاً. ثُمَّ ثَلَاثاً. ثُمَّ نَهَاهُ أَبُو عُبَيْدَةَ.

٢٠ ـ (...) ـ وحدّثنا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَةُ ـ يَعْنِي ابْنَ سُلَيْمَانَ ـ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ وَهْبِ بْنِ كَيْسَانَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ. قَالَ: بَعَثَنَا النَّبِيُّ ﷺ وَنَحْنُ ثَلَاثُ مِئَةٍ. نَحْمِلُ أَزْوَادَنَا عَلَىٰ رِقَابِنَا. [البخاري: كتاب الشركة، باب الشركة في الطعام والنهد والعروض، رقم: ٢٤٨٣].

٢١ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ أَبِي نُعَيْمٍ، وَهْبِ بْنِ كَيْسَانَ؛ أَنَّ جَابِرَ بْنَ عَبْدِ اللَّهِ أَخْبَرَهُ قَالَ: بَعَثَ رَسُولُ اللَّهِ ﷺ سَرِيَّةً، ثَلَاثَ مِئَةٍ. وَأَمَّرَ عَلَيْهِمْ أَبَا عُبَيْدَةَ بْنَ الْجَرَّاحِ. فَفَنِيَ زَادُهُمْ، فَجَمَعَ أَبُو عُبَيْدَةَ زَادَهُمْ فِي مِزْوَدٍ، فَكَانَ يُقَوِّتُنَا. حَتَّىٰ كَانَ يُصِيبُنَا، كُلَّ يَوْمٍ، تَمْرَةٌ.

(...) ـ وحدّثنا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا الْوَلِيدُ ـ يَعْنِي ابْنَ كَثِيرٍ ـ. قَالَ: سَمِعْتُ وَهْبَ بْنَ كَيْسَانَ يَقُولُ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: بَعَثَ رَسُولُ اللَّهِ ﷺ سَرِيَّةً، أَنَا فِيهِمْ، إِلَىٰ سِيفِ الْبَحْرِ. وَسَاقُوا جَمِيعاً بَقِيَّةَ الْحَدِيثِ. كَنَحْوِ حَدِيثِ عَمْرِو بْنِ دِينَارٍ وَأَبِي الزُّبَيْرِ. غَيْرَ أَنَّ فِي حَدِيثِ وَهْبِ بْنِ كَيْسَانَ: فَأَكَلَ مِنْهَا الْجَيْشُ ثَمَانِيَ عَشْرَةَ لَيْلَةً.

(...) ـ وحدّثني حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا أَبُو الْمُنْذِرِ الْقَزَّازُ. كِلَاهُمَا عَنْ دَاوُدَ بْنِ قَيْسٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ مِقْسَمٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ. قَالَ: بَعَثَ رَسُولُ اللَّهِ ﷺ بَعْثاً إِلَىٰ أَرْضِ جُهَيْنَةَ. وَاسْتَعْمَلَ عَلَيْهِمْ رَجُلاً، وَسَاقَ الْحَدِيثَ بِنَحْوِ حَدِيثِهِمْ.

٥ ـ بابُ تَحْرِيمِ أَكْلِ لَحْمِ الْحُمُرِ الإِنْسِيَّةِ

٢٢ ـ (١٤٠٧) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ، قَالَ: قَرَأْتُ عَلَىٰ مَالِكِ بْنِ أَنَسٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عَبْدِ اللَّهِ وَالْحَسَنِ، ابْنَيْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ أَبِيهِمَا، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ: أَنَّ رَسُولَ اللَّهِ ﷺ نَهَىٰ عَنْ مُتْعَةِ النِّسَاءِ يَوْمَ خَيْبَرَ، وَعَنْ لُحُومِ الْحُمُرِ الإِنْسِيَّةِ.

(...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَابْنُ نُمَيْرٍ، وَزُهَيْرُ بْنُ حَرْبٍ، قَالُوا: حَدَّثَنَا سُفْيَانُ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي. حَدَّثَنَا عُبَيْدُ اللَّهِ. (ح) وَحَدَّثَنِي أَبُو الطَّاهِرِ وَحَرْمَلَةُ قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ. أَخْبَرَنِي يُونُسُ. (ح) وَحَدَّثَنَا إِسْحَاقُ وَعَبْدُ بْنُ حُمَيْدٍ قَالَا: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ كُلُّهُمْ عَنِ الزُّهْرِيِّ، بِهٰذَا الإِسْنَادِ.

وَفِي حَدِيثِ يُونُسَ: وَعَنْ أَكْلِ لُحُومِ الْحُمُرِ الإِنْسِيَّةِ.

٢٣ ـ (١٩٣٦) ـ وحدّثنا الْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ كِلَاهُمَا عَنْ

24-(561) Ibn Umar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" forbade the eating of the meat of donkeys.

25-(...) Ibn Umar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" forbade the eating of the meat of donkeys on the day of (the holy battle of) Khaibar, when the people were in need of it.

26-(1937) Ash- Shaibani reported: I asked Abdullah Ibn Abu Awfa about (the command of) the meat of donkeys. He said: We suffered from hunger on the Day of (the holy battle of) Khaibar while we were with The Messenger of Allah "Allah's blessing and peace be upon him". We found donkeys in the exterior of Medina. We slaughtered them and our earthen pots were boiling when the announcer of The Messenger of Allah "Allah's blessing and peace be upon him" proclaimed that the earthen pots should be turned upside down and nothing of the meat of the donkeys should be eaten. I (Ash-Shaibani) said: What kind of prohibition is it, which he (The Prophet) made? He said: We discussed the matter among ourselves. Some of us said that it was made unlawful for ever, (whereas others said) it was made unlawful because its one-fifth was not given (to the treasury).

27-(...) Ash-Shaibani narrated: I heard Abdullah Ibn Abu Awfa saying: We suffered from hunger during the nights of Khaibar. On the Day of (the holy battle of) Khaibar, we fell upon donkeys which we slaughtered, and when our earthen pots boiled with them, the announcer of The Messenger of Allah "Allah's blessing and peace be upon him" made a proclamation that the earthen pots should be turned upside down, and nothing should be eaten of the meat of the donkeys. Some of the people said that The Messenger of Allah "Allah's blessing and peace be upon him" forbade (eating this meat) for one-fifth (due to the State) had not been paid, while others said that he prohibited it for ever.

28-(1938) Adi (Ibn Thabit) narrated : I heard Al-Bara and Abdullah Ibn Abu Awfa saying: We found some donkeys, which we cooked. Then the announcer of The Messenger of Allah "Allah's blessing and peace be upon him" made a proclamation that the earthen pots should be turned upside down.

29-(...) Al-Bara narrated: On the day of (the holy battle of) Khaibar, we got some donkeys, which we cooked. Then the announcer of The Messenger of Allah "Allah's blessing and peace be upon him" made a proclamation that the earthen pots should be turned upside down.

يَعْقُوبَ بْنِ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ؛ أَنَّ أَبَا إِدْرِيسَ أَخْبَرَهُ؛ أَنَّ أَبَا ثَعْلَبَةَ قَالَ: حَرَّمَ رَسُولُ اللَّهِ ﷺ لُحُومَ الْحُمُرِ الأَهْلِيَّةِ.

[البخاري: كتاب الذبائح والصيد، باب: لحوم الحمر الإنسية، رقم: ٥٥٢٧].

٢٤ ـ (٥٦١) ـ وحدّثنا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللَّهِ: حَدَّثَنِي نَافِعٌ وَسَالِمٌ عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَىٰ عَنْ أَكْلِ لُحُومِ الْحُمُرِ الأَهْلِيَّةِ.

[البخاري: كتاب المغازي، باب غزوة خيبر، رقم: ٤٢١٥].

٢٥ ـ (...) ـ وحدّثني هَارُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي نَافِعٌ قَالَ: قَالَ ابْنُ عُمَرَ. (ح) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا أَبِي وَمَعْنُ بْنُ عِيسَىٰ، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ. قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنْ أَكْلِ الْحِمَارِ الأَهْلِيِّ يَوْمَ خَيْبَرَ. وَكَانَ النَّاسُ احْتَاجُوا إِلَيْهَا.

٢٦ ـ (١٩٣٧) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنِ الشَّيْبَانِيِّ، قَالَ: سَأَلْتُ عَبْدَ اللَّهِ بْنَ أَبِي أَوْفَىٰ عَنْ لُحُومِ الْحُمُرِ الأَهْلِيَّةِ؟ فَقَالَ: أَصَابَتْنَا مَجَاعَةٌ يَوْمَ خَيْبَرَ. وَنَحْنُ مَعَ رَسُولِ اللَّهِ ﷺ، وَقَدْ أَصَبْنَا لِلْقَوْمِ حُمُراً خَارِجَةً مِنَ الْمَدِينَةِ، فَنَحَرْنَاهَا، فَإِنَّ قُدُورَنَا لَتَغْلِي، إِذْ نَادَىٰ مُنَادِي رَسُولِ اللَّهِ ﷺ؛ أَنِ اكْفِئُوا الْقُدُورَ وَلاَ تَطْعَمُوا مِنْ لُحُومِ الْحُمُرِ شَيْئاً، فَقُلْتُ: حَرَّمَهَا تَحْرِيمَ مَاذَا؟ قَالَ: تَحَدَّثْنَا بَيْنَنَا فَقُلْنَا: حَرَّمَهَا أَلْبَتَّةَ، وَحَرَّمَهَا مِنْ أَجْلِ أَنَّهَا لَمْ تُخَمَّسْ.

[البخاري: كتاب فرض الخمس، باب ما يصيب من الطعام في أرض الحرب، رقم: ٣١٥٥].

٢٧ ـ (...) ـ وحدّثنا أَبُو كَامِلٍ، فُضَيْلُ بْنُ حُسَيْنٍ: حَدَّثَنَا عَبْدُ الْوَاحِدِ ـ يَعْنِي ابْنَ زِيَادٍ ـ: حَدَّثَنَا سُلَيْمَانُ الشَّيْبَانِيُّ، قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ أَبِي أَوْفَىٰ يَقُولُ: أَصَابَتْنَا مَجَاعَةٌ لَيَالِيَ خَيْبَرَ. فَلَمَّا كَانَ يَوْمُ خَيْبَرَ وَقَعْنَا فِي الْحُمُرِ الأَهْلِيَّةِ فَانْتَحَرْنَاهَا، فَلَمَّا غَلَتْ بِهَا الْقُدُورُ نَادَىٰ مُنَادِي رَسُولِ اللَّهِ ﷺ: أَنِ اكْفِئُوا الْقُدُورَ، وَلاَ تَأْكُلُوا مِنْ لُحُومِ الْحُمُرِ شَيْئاً، قَالَ: فَقَالَ نَاسٌ: إِنَّمَا نَهَىٰ عَنْهَا رَسُولُ اللَّهِ ﷺ لأَنَّهَا لَمْ تُخَمَّسْ، وَقَالَ آخَرُونَ: نَهَىٰ عَنْهَا أَلْبَتَّةَ.

٢٨ ـ (١٩٣٨) ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ عَدِيٍّ ـ وَهُوَ ابْنُ ثَابِتٍ ـ. قَالَ: سَمِعْتُ الْبَرَاءَ وَعَبْدَ اللهِ بْنَ أَبِي أَوْفَىٰ يَقُولاَنِ: أَصَبْنَا حُمُراً، فَطَبَخْنَاهَا. فَنَادَىٰ مُنَادِي رَسُولِ اللَّهِ ﷺ: اكْفِئُوا الْقُدُورَ.

[البخاري: كتاب المغازي، باب غزوة خيبر، رقم: ٤٢٢١].

٢٩ ـ (...) ـ وحدّثنا ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ، قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، قَالَ: قَالَ الْبَرَاءُ: أَصَبْنَا يَوْمَ خَيْبَرَ حُمُراً، فَنَادَىٰ مُنَادِي رَسُولِ اللَّهِ ﷺ؛ أَنِ اكْفِئُوا الْقُدُورَ.

30-(...) Thabit Ibn Ubaid narrated: I heard Al-Bara saying: We were forbidden (to eat) the meat of the domestic asses.

31-(...) Al-Bara Ibn Azib reported: The Messenger of Allah "Allah's blessing and peace be upon him" ordered us to throw away the meat of domestic asses whether uncooked or cooked, but he never ordered us to eat it.

(...) This Hadith was narrated on the authority of Asim with the same chain of transmitters.

32-(1939) Ibn Abbas "Allah be pleased with both" reported: I do not know whether The Messenger of Allah "Allah's blessing and peace be upon him" prohibited (eating the meat of donkeys) because they were the beasts of burden for the people, so he (The Prophet) did not like their beasts of burden to be used up (in view of convenience), or he prohibited (eating) the meat of domestic asses (as something essential in Islamic law) on the Day of (the holy battle of) Khaibar.

33-(1802) Salama Ibn Al-Akwa "Allah be pleased with him" reported: We went to Khaibar with The Messenger of Allah "Allah's blessing and peace be upon him". Then Allah granted (us) victory over them. On that very evening of the day of their (Muslims') victory, they lit many fires. The Messenger of Allah "Allah's blessing and peace be upon him" said: "What are those fires and for what they have been lit?" They said: "For (cooking) the meat ." He said: "What kind of meat is it?" They said: "It is the meat of the donkeys." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Throw it away and break those (cooking earthen pots)." A man said: "O Messenger of Allah! Should we throw it away and wash those (earthen pots)?" He said: "You may do so."

(...)This Hadith was narrated on the authority of Yazid Ibn Abu Ubaid.

34-(1940) Anas "Allah be pleased with him" reported: When The Messenger of Allah "Allah's blessing and peace be upon him" conquered Khaibar, we got some donkeys outside the village, which we cooked. Then the announcer of The Messenger of Allah "Allah's blessing and peace be upon him" proclaimed: "Behold! Allah and His Messenger prohibited you (to eat) their (meat), for it is an abomination of Satan's doing." Then the earthen pots were turned upside down with what they contained, at the time they were boiling.

٣٠ ـ (...) ـ وحدّثنا أَبُو كُرَيْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، قَالَ أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ بِشْرٍ، عَنْ مِسْعَرٍ، عَنْ ثَابِتِ بْنِ عُبَيْدٍ. قَالَ: سَمِعْتُ الْبَرَاءَ يَقُولُ: نُهِينَا عَنْ لُحُومِ الْحُمُرِ الأَهْلِيَّةِ.

٣١ ـ (...) ـ وحدّثنا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ، عَنْ عَاصِمٍ، عَنِ الشَّعْبِيِّ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ، قَالَ: أَمَرَنَا رَسُولُ اللَّهِ ﷺ أَنْ نُلْقِيَ لُحُومَ الْحُمُرِ الأَهْلِيَّةِ، نِيئَةً وَنَضِيجَةً، ثُمَّ لَمْ يَأْمُرْنَا بِأَكْلِهِ.

[البخاري: كتاب المغازي، باب غزوة خيبر، رقم: ٤٢٢٦].

(...) ـ وحدَّثَنِيهِ أَبُو سَعِيدٍ الأَشَجُّ: حَدَّثَنَا حَفْصٌ ـ يَعْنِي ابْنَ غِيَاثٍ ـ عَنْ عَاصِمٍ، بِهٰذَا الإِسْنَادِ... نَحْوَهُ.

٣٢ ـ (١٩٣٩) ـ وحدّثني أَحْمَدُ بْنُ يُوسُفَ الأَزْدِيُّ: حَدَّثَنَا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ: حَدَّثَنَا أَبِي، عَنْ عَاصِمٍ، عَنْ عَامِرٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: لاَ أَدْرِي، إِنَّمَا نَهَىٰ عَنْهُ رَسُولُ اللَّهِ ﷺ مِنْ أَجْلِ أَنَّهُ كَانَ حَمُولَةَ النَّاسِ. فَكَرِهَ أَنْ تَذْهَبَ حَمُولَتُهُمْ، أَوْ حَرَّمَهُ فِي يَوْمِ خَيْبَرَ، لُحُومَ الْحُمُرِ الأَهْلِيَّةِ.

[البخاري: كتاب المغازي، باب غزوة خيبر، رقم: ٤٢٢٧].

٣٣ ـ (١٨٠٢) ـ وحدّثنا مُحَمَّدُ بْنُ عَبَّادٍ وَقُتَيْبَةُ بْنُ سَعِيدٍ قَالاَ: حَدَّثَنَا حَاتِمٌ ـ وَهُوَ ابْنُ إِسْمَاعِيلَ ـ عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ، عَنْ سَلَمَةَ بْنِ الأَكْوَعِ، قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ إِلَىٰ خَيْبَرَ، ثُمَّ إِنَّ اللَّهَ فَتَحَهَا عَلَيْهِمْ، فَلَمَّا أَمْسَى النَّاسُ، الْيَوْمَ الَّذِي فُتِحَتْ عَلَيْهِمْ، أَوْقَدُوا نِيرَاناً كَثِيرَةً، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَا هٰذِهِ النِّيرَانُ؟ عَلَىٰ أَيِّ شَيْءٍ تُوقِدُونَ؟» قَالُوا: عَلَىٰ لَحْمٍ. قَالَ: «عَلَىٰ أَيِّ لَحْمٍ؟» قَالُوا: عَلَىٰ لَحْمِ حُمُرٍ إِنْسِيَّةٍ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَهْرِيقُوهَا وَاكْسِرُوهَا» فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، أَوْ نُهَرِيقُهَا وَنَغْسِلُهَا. قَالَ: «أَوْ ذَاكَ».

(...) ـ وحدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا حَمَّادُ بْنُ مَسْعَدَةَ وَصَفْوَانُ بْنُ عِيسَىٰ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ النَّضْرِ: حَدَّثَنَا أَبُو عَاصِمٍ النَّبِيلُ، كُلُّهُمْ عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ، بِهٰذَا الإِسْنَادِ.

٣٤ ـ (١٩٤٠) ـ وحدّثنا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أَنَسٍ. قَالَ: لَمَّا فَتَحَ رَسُولُ اللَّهِ ﷺ خَيْبَرَ، أَصَبْنَا حُمُراً خَارِجاً مِنَ الْقَرْيَةِ، فَطَبَخْنَا مِنْهَا، فَنَادَىٰ مُنَادِي رَسُولِ اللَّهِ ﷺ: أَلاَ إِنَّ اللَّهَ وَرَسُولَهُ يَنْهَيَانِكُمْ عَنْهَا، فَإِنَّهَا رِجْسٌ مِنْ عَمَلِ الشَّيْطَانِ، فَأُكْفِئَتِ الْقُدُورُ بِمَا فِيهَا، وَإِنَّهَا لَتَفُورُ بِمَا فِيهَا.

[البخاري: كتاب المغازي، باب غزوة خيبر، رقم: ٤١٩٩].

35-(...) Anas Ibn Malik "Allah be pleased with him" reported: When it was the Day of (the holy battle of) Khaibar a visitor came and said: "O Messenger of Allah! The donkeys have been eaten." Then another came and said: "O Messenger of Allah! The donkeys have been used up." Then The Messenger of Allah "Allah's blessing and peace be upon him" ordered Abu Talha to proclaim: "Behold! Allah and His Messenger prohibited you (to eat) their (meat), for it is an abomination or an impure (evil)." Then the earthen pots were turned upside down with what they contained.

[6] Eating the meat of horses

36-(1941) Jabir Ibn Abdullah "Allah be pleased with both" reported that on the Day of (the holy battle of) Khaibar The Messenger of Allah "Allah's blessing and peace be upon him" prohibited eating the meat of donkeys, and permitted (eating) the meat of horses.

37-(...) Abu Az-Zubair narrated that he heard Jabir Ibn Abdullah "Allah be pleased with both" saying: During the time of Khaibar, We ate the (meat of) horses and onagers, but The Messenger of Allah "Allah's blessing and peace be upon him" prohibited us (to eat) the meat of donkeys.

(...) This Hadith was transmitted on the authority of Ibn Juraij.

38-(1942) Fatima narrated from Asma "Allah be pleased with her": We slaughtered a horse and ate it during the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him".

(...)This Hadith was narrated on the authority of Hisham.

[7] Permissibility of (eating the meat of) the mastigure

39-(1943) Abdullah Ibn Dinar narrated that he heard Ibn Umar "Allah be pleased with both" saying: The Messenger of Allah "Allah's blessing and peace be upon him" was asked about (eating the meat of) the mastigure, and he said: "I neither eat it nor do I prohibit it."

40-(...) Ibn Umar "Allah be pleased with both" narrated: A man asked The Messenger of Allah "Allah's blessing and peace be upon him" about eating (the meat of) the mastigure, and he said: "I neither eat it nor do I prohibit it."

41-(...) Ibn Umar "Allah be pleased with both" narrated: A man asked The Messenger of Allah "Allah's blessing and peace be upon him" while he was on the pulpit about eating (the meat of) the mastigure, and he said: "I neither eat it nor do I prohibit it."

٣٥ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ مِنْهَالٍ، الضَّرِيرُ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا هِشَامُ بْنُ حَسَّانَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَنَسِ بْنِ مَالِكٍ. قَالَ: لَمَّا كَانَ يَوْمُ خَيْبَرَ جَاءَ جَاءٍ، فَقَالَ: يَا رَسُولَ اللَّهِ، أُكِلَتِ الْحُمُرُ! ثُمَّ جَاءَ آخَرُ فَقَالَ: يَا رَسُولَ اللَّهِ، أُفْنِيَتِ الْحُمُرُ! فَأَمَرَ رَسُولُ اللَّهِ ﷺ أَبَا طَلْحَةَ فَنَادَىٰ: إِنَّ اللَّهَ وَرَسُولَهُ يَنْهَيَانِكُمْ عَنْ لُحُومِ الْحُمُرِ، فَإِنَّهَا رِجْسٌ أَوْ نَجِسٌ. قَالَ: فَأُكْفِئَتِ الْقُدُورُ بِمَا فِيهَا.

٦ ـ باب في أَكْلِ لُحُومِ الخَيْلِ

٣٦ ـ (١٩٤١) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ، وَأَبُو الرَّبِيعِ الْعَتَكِيُّ، وَقُتَيْبَةُ بْنُ سَعِيدٍ ـ وَاللَّفْظُ لِيَحْيَىٰ ـ قَالَ يَحْيَىٰ: أَخْبَرَنَا، وَقَالَ الآخَرَانِ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، أَنَّ رَسُولَ اللَّهِ ﷺ نَهَىٰ، يَوْمَ خَيْبَرَ، عَنْ لُحُومِ الْحُمُرِ الأَهْلِيَّةِ، وَأَذِنَ فِي لُحُومِ الْخَيْلِ.

[البخاري: كتاب المغازي، باب غزوة خيبر، رقم: ٤٢١٩].

٣٧ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: أَكَلْنَا، زَمَنَ خَيْبَرَ، الْخَيْلَ وَحُمُرَ الْوَحْشِ، وَنَهَانَا النَّبِيُّ ﷺ عَنِ الْحِمَارِ الأَهْلِيِّ.

(...) ـ وَحَدَّثَنِيهِ أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ. (ح) وَحَدَّثَنِي يَعْقُوبُ الدَّوْرَقِيُّ وَأَحْمَدُ بْنُ عُثْمَانَ النَّوْفَلِيُّ، قَالاَ: حَدَّثَنَا أَبُو عَاصِمٍ، كِلاَهُمَا عَنِ ابْنِ جُرَيْجٍ، بِهٰذَا الإِسْنَادِ.

٣٨ ـ (١٩٤٢) ـ وحدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي وَحَفْصُ بْنُ غِيَاثٍ وَوَكِيعٌ، عَنْ هِشَامٍ، عَنْ فَاطِمَةَ، عَنْ أَسْمَاءَ، قَالَتْ: نَحَرْنَا فَرَساً عَلَىٰ عَهْدِ رَسُولِ اللَّهِ ﷺ، فَأَكَلْنَاهُ. [البخاري: كتاب الذبائح والصيد، باب النحر والذبح، رقم: ٥٥١٠].

(...) ـ وحدّثناه يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ. (ح) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ، كِلاَهُمَا عَنْ هِشَامٍ، بِهٰذَا الإِسْنَادِ.

٧ ـ باب إباحة الضَّبِّ

٣٩ ـ (١٩٤٣) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ وَيَحْيَىٰ بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ، عَنْ إِسْمَاعِيلَ. قَالَ يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ؛ أَنَّهُ سَمِعَ ابْنَ عُمَرَ يَقُولُ: سُئِلَ النَّبِيُّ ﷺ عَنِ الضَّبِّ؟ فَقَالَ: «لَسْتُ بِآكِلِهِ وَلاَ مُحَرِّمِهِ».

٤٠ ـ (...) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ. قَالَ: سَأَلَ رَجُلٌ رَسُولَ اللَّهِ ﷺ عَنْ أَكْلِ الضَّبِّ؟ فَقَالَ: «لاَ آكُلُهُ وَلاَ أُحَرِّمُهُ».

٤١ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ. قَالَ: سَأَلَ رَجُلٌ رَسُولَ اللَّهِ ﷺ، وَهُوَ عَلَى الْمِنْبَرِ، عَنْ أَكْلِ الضَّبِّ؟ فَقَالَ: «لاَ آكُلُهُ وَلاَ أُحَرِّمُهُ».

(...)This Hadith was narrated on the authority of Ubaidullah with the same chain of transmitters.

(...) A Hadith regarding the eating of the mastigure was narrated from the Prophet "Allah's blessing and peace be upon him" on the authority of Ibn Umar. But this narration contains the following slight variation of wording: A mastigure was brought to The Messenger of Allah "Allah's blessing and peace be upon him" but he neither ate it nor did he prohibit (the eating of) it. The narration of Usama contains: The man (who asked about the mastigure) was standing in the mosque and The Messenger of Allah "Allah's blessing and peace be upon him" was sitting on the pulpit.

42-(1944) Ibn Umar "Allah be pleased with both" reported that there were some men with The Messenger of Allah "Allah's blessing and peace be upon him" from among his Companions, including Sa'd, when (cooked) meat of mastigure was brought to them. One of the wives of The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is the meat of mastigure." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Eat, for it is lawful, but it is not my diet."

(...) Tawba Al-Anbari reported: ash-Sha'bi asked me if I had heard the Hadith transmitted by Al-Hasan from The Prophet "Allah's blessing and peace be upon him". He said: I sat in the company of Ibn Umar "Allah be pleased with both" for two years or a year and a half during which I've never heard him narrating from The Messenger of Allah "Allah's blessing and peace be upon him" but the following: There were some men with The Messenger of Allah "Allah's blessing and peace be upon him" from among his Companions, including Sa'd...and the rest is the same as narrated by Mu'adh.

43-(1945) Ibn Abbas "Allah be pleased with both" narrated: Khalid Ibn Al-Walid and I went with The Messenger of Allah "Allah's blessing and peace be upon him" to the house of Maimuna. Then a roasted mastigure was brought before The Messenger of Allah "Allah's blessing and peace be upon him" who stretched his hand towards it whereupon a lady from among those who were present, said: "Tell The Messenger of Allah "Allah's blessing and peace be upon him" of what you have presented to him. (O Allah's Apostle! It is a mastigure)." The Messenger of Allah "Allah's blessing and peace be upon him" withdrew his hand from it. I (Khalid) said: "O Allah's Apostle! Is it unlawful to eat?" The Messenger of Allah "Allah's

(...) ـ وحدّثنا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ: حَدَّثَنَا يَحْيَىٰ، عَنْ عُبَيْدِ اللَّه، بِمِثْلِهِ فِي هٰذَا الإِسْنَادِ.

(...) ـ وحدّثناه أَبُو الرَّبِيعِ وَقُتَيْبَةُ قَالاَ: حَدَّثَنَا حَمَّادٌ. (ح) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ. كِلاهُمَا عَنْ أَيُّوبَ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا مَالِكُ بْنُ مِغْوَلٍ. (ح) وَحَدَّثَنِي هَارُونُ بْنُ عَبْدِ اللَّه: أَخْبَرَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ. (ح) وَحَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا شُجَاعُ بْنُ الْوَلِيدِ. قَالَ: سَمِعْتُ مُوسَى بْنَ عُقْبَةَ. (ح) وَحَدَّثَنَا هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي أُسَامَةُ، كُلُّهُمْ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ، فِي الضَّبِّ... بِمَعْنَىٰ حَدِيثِ اللَّيْثِ، عَنْ نَافِعٍ.

غَيْرَ أَنَّ حَدِيثَ أَيُّوبَ: أُتِيَ رَسُولُ اللَّهِ ﷺ بِضَبٍّ فَلَمْ يَأْكُلْهُ وَلَمْ يُحَرِّمْهُ.

وَفِي حَدِيثِ أُسَامَةَ قَالَ: قَامَ رَجُلٌ فِي الْمَسْجِدِ وَرَسُولُ اللَّهِ ﷺ عَلَى الْمِنْبَرِ.

٤٢ ـ (١٩٤٤) ـ وحدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ تَوْبَةَ الْعَنْبَرِيِّ: سَمِعَ الشَّعْبِيَّ: سَمِعَ ابْنَ عُمَرَ، أَنَّ النَّبِيَّ ﷺ كَانَ مَعَهُ نَاسٌ مِنْ أَصْحَابِهِ فِيهِمْ سَعْدٌ، وَأُتُوا بِلَحْمِ ضَبٍّ، فَنَادَتِ امْرَأَةٌ مِنْ نِسَاءِ النَّبِيِّ ﷺ: إِنَّهُ لَحْمُ ضَبٍّ! فَقَالَ رَسُولُ اللَّهِ ﷺ: «كُلُوا، فَإِنَّهُ حَلاَلٌ، وَلٰكِنَّهُ لَيْسَ مِنْ طَعَامِي».

[البخاري: كتاب أخبار الآحاد، باب خبر المرأة الواحدة، رقم: ٧٢٦٧].

(...) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ تَوْبَةَ الْعَنْبَرِيِّ. قَالَ: قَالَ لِي الشَّعْبِيُّ: أَرَأَيْتَ حَدِيثَ الْحَسَنِ، عَنِ النَّبِيِّ ﷺ: وَقَاعَدْتُ ابْنَ عُمَرَ قَرِيباً مِنْ سَنَتَيْنِ أَوْ سَنَةٍ وَنِصْفٍ، فَلَمْ أَسْمَعْهُ رَوَىٰ عَنِ النَّبِيِّ ﷺ غَيْرَ هٰذَا. قَالَ: كَانَ نَاسٌ مِنْ أَصْحَابِ النَّبِيِّ ﷺ فِيهِمْ سَعْدٌ... بِمِثْلِ حَدِيثِ مُعَاذٍ.

٤٣ ـ (١٩٤٥) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ. قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي أُمَامَةَ بْنِ سَهْلِ بْنِ حُنَيْفٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ: دَخَلْتُ أَنَا وَخَالِدُ بْنُ الْوَلِيدِ مَعَ رَسُولِ اللَّهِ ﷺ بَيْتَ مَيْمُونَةَ، فَأُتِيَ بِضَبٍّ مَحْنُوذٍ، فَأَهْوَىٰ إِلَيْهِ رَسُولُ اللَّهِ ﷺ بِيَدِهِ، فَقَالَ بَعْضُ النِّسْوَةِ اللاَّتِي فِي بَيْتِ مَيْمُونَةَ: أَخْبِرُوا رَسُولَ اللَّهِ ﷺ بِمَا يُرِيدُ أَنْ يَأْكُلَ، فَرَفَعَ رَسُولُ اللَّهِ ﷺ يَدَهُ. فَقُلْتُ: أَحَرَامٌ هُوَ

blessing and peace be upon him" said: "No, but it does not exist in the land of my people, so I detest it." Khalid added: "Then I pulled the mastigure towards me which I ate while The Messenger of Allah "Allah's blessing and peace be upon him" was looking at me."

44-(1946) Ibn Abbas "Allah be pleased with both" narrated that Khalid Ibn Al-Walid, known as The Sword of Allah, told him that he went with The Messenger of Allah "Allah's blessing and peace be upon him" to the house of Maimuna, , the wife of The Messenger of Allah "Allah's blessing and peace be upon him", and she was the aunt of both of him and Ibn Abbas. He found with her a roasted mastigure brought from Najd by her sister Hufaida Bint Al-Harith. Maimuna presented the mastigure before The Messenger of Allah "Allah's blessing and peace be upon him" who hardly started eating any (unknown) food before it was described and named for him. But The Messenger of Allah "Allah's blessing and peace be upon him" stretched his hand towards the mastigure whereupon a lady from among those who were present, said: "Tell The Messenger of Allah "Allah's blessing and peace be upon him" of what you have presented to him." They (the women) said: "O Allah's Apostle! It is the meat of a mastigure." The Messenger of Allah "Allah's blessing and peace be upon him" lifted his hand from the meat of the mastigure. Khalid Ibn Al-Walid said: "O Allah's Apostle! Is it unlawful to eat?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "No, but it does not exist in the land of my people, so I hate it." Khalid added: "Then I pulled the mastigure towards me which I ate while The Messenger of Allah "Allah's blessing and peace be upon him" was looking at me, and he did not forbid me (to eat it)."

45-(...) Ibn Abbas "Allah be pleased with both" narrated that Khalid Ibn Al-Walid told him that he went with The Messenger of Allah "Allah's blessing and peace be upon him" to the house of Maimuna, his maternal aunt, whereupon there was presented to him (some cooked) meat of a mastigure brought from Najd by her sister Umm Hufaid Bint Al-Harith, who had been married to a person belonging to Banu Ja'far. The Messenger of Allah "Allah's blessing and peace be upon him" hardly started eating any (unknown) food before knowing what it was...and the rest is the same but with this (addition): Ibn Al-Asamm narrated it from Maimuna and he was under her care.

يَا رَسُولَ اللَّهِ ؟ قَالَ: «لاَ، وَلٰكِنَّهُ لَمْ يَكُنْ بِأَرْضِ قَوْمِي، فَأَجِدُنِي أَعَافُهُ».

قَالَ خَالِدٌ: فَاجْتَرَرْتُهُ فَأَكَلْتُهُ، وَرَسُولُ اللَّهِ ﷺ يَنْظُرُ.

٤٤ ـ (١٩٤٦) ـ وحدّثنا أَبُو الطَّاهِرِ وَحَرْمَلَةُ: جَمِيعاً عَنِ ابْنِ وَهْبٍ. قَالَ حَرْمَلَةُ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي أُمَامَةَ بْنِ سَهْلِ بْنِ حُنَيْفٍ الأَنْصَارِيِّ، أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ أَخْبَرَهُ، أَنَّ خَالِدَ بْنَ الْوَلِيدِ، الَّذِي يُقَالُ لَهُ: سَيْفُ اللَّهِ أَخْبَرَهُ، أَنَّهُ دَخَلَ مَعَ رَسُولِ اللَّهِ ﷺ عَلَىٰ مَيْمُونَةَ، زَوْجِ النَّبِيِّ ﷺ، وَهِيَ خَالَتُهُ وَخَالَةُ ابْنِ عَبَّاسٍ، فَوَجَدَ عِنْدَهَا ضَبًّا مَحْنُوذاً، قَدِمَتْ بِهِ أُخْتُهَا حُفَيْدَةُ بِنْتُ الْحَارِثِ مِنْ نَجْدٍ، فَقَدَّمَتِ الضَّبَّ لِرَسُولِ اللَّهِ ﷺ. وَكَانَ قَلَّمَا يُقَدِّمُ إِلَيْهِ طَعَامٌ حَتَّىٰ يُحَدَّثَ بِهِ وَيُسَمَّى لَهُ، فَأَهْوَىٰ رَسُولُ اللَّهِ ﷺ يَدَهُ إِلى الضَّبِّ، فَقَالَتِ امْرَأَةٌ مِنَ النِّسْوَةِ الْحُضُورِ: أَخْبِرْنَ رَسُولَ اللَّهِ ﷺ بِما قَدَّمْتُنَّ لَهُ. قُلْنَ: هُوَ الضَّبُّ يَا رَسُولَ اللَّهِ، فَرَفَعَ رَسُولُ اللَّهِ ﷺ يَدَهُ. فَقَالَ خَالِدُ بْنُ الْوَلِيدِ: أَحَرَامٌ الضَّبُّ يَا رَسُولَ اللَّهِ؟ قَالَ: «لاَ، وَلٰكِنَّهُ لَمْ يَكُنْ بِأَرْضِ قَوْمِي، فَأَجِدُنِي أَعَافُهُ».

قَالَ خَالِدٌ: فَاجْتَرَرْتُهُ فَأَكَلْتُهُ، وَرَسُولُ اللَّهِ ﷺ يَنْظُرُ، فَلَمْ يَنْهَنِي.

[البخاري: كتاب الأطعمة، باب ما كان النبي ﷺ لا يأكل حتى يسمي...، رقم: ٥٣٩١].

٤٥ ـ (...) ـ وحدّثني أَبُو بَكْرِ بْنُ النَّضْرِ وَعَبْدُ بْنُ حُمَيْدٍ ـ قَالَ عَبْدٌ: أَخْبَرَنِي. وَقَالَ أَبُو بَكْرٍ: حَدَّثَنَا ـ يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي، عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي أُمَامَةَ بْنِ سَهْلٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّهُ أَخْبَرَهُ: أَنَّ خَالِدَ بْنَ الْوَلِيدِ أَخْبَرَهُ: أَنَّهُ دَخَلَ مَعَ رَسُولِ اللَّهِ ﷺ عَلَىٰ مَيْمُونَةَ بِنْتِ الْحَارِثِ، وَهِيَ خَالَتُهُ، فَقُدِّمَ إِلَىٰ رَسُولِ اللَّهِ ﷺ لَحْمُ ضَبٍّ، جَاءَتْ بِهِ أُمُّ حُفَيْدٍ بِنْتُ الْحَارِثِ مِنْ نَجْدٍ، وَكَانَتْ تَحْتَ رَجُلٍ مِنْ بَنِي جَعْفَرٍ، وَكَانَ رَسُولُ اللَّهِ ﷺ لاَ يَأْكُلُ شَيْئاً حَتَّىٰ يَعْلَمَ مَا هُوَ. ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ يُونُسَ.

وَزَادَ فِي آخِرِ الْحَدِيثِ: وَحَدَّثَهُ ابْنُ الأَصَمِّ، عَنْ مَيْمُونَةَ. وَكَانَ فِي حَجْرِهَا.

(1945) Ibn Abbas "Allah be pleased with both" reported: While we were in the house of Maimuna, two roasted mastigures were brought to The Messenger of Allah "Allah's blessing and peace be upon him" ...and the rest is the same, without mentioning Al- Asamm narrating from Maimuna.

(...)Ibn Abbas "Allah be pleased with both" reported that the meat of a mastigure had been brought to The Messenger of Allah "Allah's blessing and peace be upon him" while he was in the house of Maimuna, and Khalid Ibn Al-Walid was present there...and the rest of the Hadith is the same.

46-(1947) Ibn Abbas "Allah be pleased with both" reported: Umm Hufaid Bint Al-Harith, Ibn Abbess's aunt sent some dried yogurt, ghee (a clarified semi-fluid butter) and a mastigure to The Prophet "Allah's blessing and peace be upon him" as a gift. The Prophet "Allah's blessing and peace be upon him" ate the dried yogurt and butter but left the mastigure because he disliked it. Ibn Abbas said: "The mastigure was eaten at the table of Allah's Apostle "Allah's blessing and peace be upon him"; and if it had been illegal to eat, it could not have been eaten at the table of Allah's Apostle "Allah's blessing and peace be upon him"."

47-(1948) Yazid Ibn Al-Asamm reported: A newly married man of Medina invited us to a wedding feast, and he presented to us thirteen (cooked) mastigures. There were those who ate (from their meat) and those who abandoned that. On the next day, I met Ibn Abbas, and told him (about that) in the presence of many people. Some of them said that The Messenger of Allah "Allah's blessing and peace be upon him" had said: "I neither eat it nor do I forbid (anyone) to eat it, nor do I make it unlawful." Ibn Abbas said: What a bad it is that you say! The Messenger of Allah "Allah's blessing and peace be upon him" has not been sent, but (to declare clearly) the lawful and the unlawful (things). Once, we were with The Messenger of Allah "Allah's blessing and peace be upon him" in the house of Maimuna, and there were with him Al-Fadl Ibn Abbas, Khalid Ibn Al-Walid and a woman. Then a tray of food containing meat was presented to him. When The Messenger of Allah "Allah's blessing and peace be upon him" was about to eat it, Maimuna said: "It is the meat of mastigure." He withdrew his hand saying: "That is the meat which I never eat." But he said to those (who were present with him): "You may eat." Al-Fadl and Khalid Ibn Al-Walid ate of it, and so did the woman. Maimuna said: "I never eat anything but that which The Messenger of Allah "Allah's blessing and peace be upon him" eats."

(١٩٤٥) ـ وحدّثنا عَبْدُ بْنُ حُمَيْدٍ: أَخبرَنَا عَبْدُ الرَّزَّاق: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي أُمَامَةَ بْنِ سَهْلِ بْنِ حُنَيْفٍ، عَنِ ابْنِ عَبَّاسٍ. قَالَ: أُتِيَ النَّبِيُّ ﷺ وَنَحْنُ فِي بَيْتِ مَيْمُونَةَ بِضَبَّيْنِ مَشْوِيَّيْنِ ... بِمِثْلِ حَدِيثِهِمْ. وَلَمْ يَذْكُرْ: يَزِيدَ بْنَ الأَصَمِّ، عَنْ مَيْمُونَةَ.

(...) ـ وحدّثنا عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ: حَدَّثَنَا أَبِي، عَنْ جَدِّي: حَدَّثَنِي خَالِدُ بْنُ يَزِيدَ: حَدَّثَنِي سَعِيدُ بْنُ أَبِي هِلاَلٍ، عَنِ ابْنِ الْمُنْكَدِرِ؛ أَنَّ أَبَا أُمَامَةَ بْنَ سَهْلٍ أَخْبَرَهُ عَنِ ابْنِ عَبَّاسٍ. قَالَ: أُتِيَ رَسُولُ اللهِ ﷺ، وَهُوَ فِي بَيْتِ مَيْمُونَةَ. وَعِنْدَهُ خَالِدُ بْنُ الْوَلِيدِ، بِلَحْمِ ضَبٍّ. فَذَكَرَ بِمَعْنَىٰ حَدِيثِ الزُّهْرِيِّ.

٤٦ ـ (١٩٤٧) ـ وحدّثنا مُحَمَّدُ بْنُ بَشَّارٍ وَأَبُو بَكْرِ بْنُ نَافِعٍ، قَالَ ابْنُ نَافِعٍ: أَخْبَرَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ. قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: أَهْدَتْ خَالَتِي أُمُّ حُفَيْدٍ إِلَىٰ رَسُولِ اللهِ ﷺ سَمْناً وَأَقِطاً وَأَضُبّاً، فَأَكَلَ مِنَ السَّمْنِ وَالأَقِطِ، وَتَرَكَ الضَّبَّ تَقَذُّراً، وَأُكِلَ عَلَىٰ مَائِدَةِ رَسُولِ اللهِ ﷺ، وَلَوْ كَانَ حَرَاماً مَا أُكِلَ عَلَىٰ مَائِدَةِ رَسُولِ اللهِ ﷺ.

[البخاري: كتاب الهبة، باب قبول الهدية، رقم: ٢٥٧٥].

٤٧ ـ (١٩٤٨) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنِ الشَّيْبَانِيِّ، عَنْ يَزِيدَ بْنِ الأَصَمِّ. قَالَ: دَعَانَا عَرُوسٌ بِالْمَدِينَةِ. فَقَرَّبَ إِلَيْنَا ثَلاَثَةَ عَشَرَ ضَبّاً. فَآكِلٌ وَتَارِكٌ. فَلَقِيتُ ابْنَ عَبَّاسٍ مِنَ الْغَدِ، فَأَخْبَرْتُهُ. فَأَكْثَرَ الْقَوْمُ حَوْلَهُ حَتَّىٰ قَالَ بَعْضُهُمْ: قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ آكُلُهُ، وَلاَ أَنْهَىٰ عَنْهُ، وَلاَ أُحَرِّمُهُ». فَقَالَ ابْنُ عَبَّاسٍ: بِئْسَ مَا قُلْتُمْ. مَا بُعِثَ نَبِيُّ اللَّهِ ﷺ إِلاَّ مُحِلاًّ وَمُحَرِّماً. إِنَّ رَسُولَ اللَّهِ ﷺ، بَيْنَمَا هُوَ عِنْدَ مَيْمُونَةَ، وَعِنْدَهُ الْفَضْلُ بْنُ عَبَّاسٍ وَخَالِدُ بْنُ الْوَلِيدِ وَامْرَأَةٌ أُخْرَىٰ، إِذْ قُرِّبَ إِلَيْهِمْ خِوَانٌ عَلَيْهِ لَحْمٌ، فَلَمَّا أَرَادَ النَّبِيُّ ﷺ أَنْ يَأْكُلَ قَالَتْ لَهُ مَيْمُونَةُ: إِنَّهُ لَحْمُ ضَبٍّ، فَكَفَّ يَدَهُ. وَقَالَ: «هٰذَا لَحْمٌ لَمْ آكُلْهُ قَطُّ». وَقَالَ لَهُمْ: «كُلُوا»، فَأَكَلَ مِنْهُ الْفَضْلُ وَخَالِدُ بْنُ الْوَلِيدِ وَالْمَرْأَةُ.

وَقَالَتْ مَيْمُونَةُ: لاَ آكُلُ مِنْ شَيْءٍ إِلاَّ شَيْءٌ يَأْكُلُ مِنْهُ رَسُولُ اللَّهِ ﷺ.

48-(1949) Abu Az-Zubair reported that he heard Jabir Ibn Abdullah "Allah be pleased with both" saying that a (cooked) mastigure was presented to The Messenger of Allah “Allah’s blessing and peace be upon him”, but he refused to eat it , and said: “I do not know. Perhaps it (the mastigure) might be one of (the natives of) the ancient past whose (forms) had been distorted.”

49-(1950) Abu Az-Zubair reported: I asked Jabir "Allah be pleased with him" about (eating) the mastigure, and he said: “Don't eat it because he (The Prophet) detested it.” He (the narrator) said that Umar Ibn Al-Khattab "Allah be pleased with him" said: “The Messenger of Allah “Allah’s blessing and peace be upon him” did not make it unlawful. Allah “Exalted and Glorified be He” has made it (a source) of benefit for more than one (person). It is a common diet of the shepherds. Had it been with me, I would have eaten it.”

50-(1951) Abu Sa'id "Allah be pleased with him" reported that a man said: “O Messenger of Allah! We live in a land which is abundant of mastigures, so what do you order or what verdict do you give (about eating it)?” He said: “It was mentioned to me that some people from among the children of Isra'il were distorted (so probably they might have been distorted in the shape of mastigures).” So he (The Prophet) neither ordered (us to eat it) nor did he forbid (us to eat it). Abu Sa'id said: Some time later, Umar said: “Allah “Exalted and Glorified be He” has made it (a source of) benefit for more than one (person), for it is the common diet of shepherds. Had it been with me, I would have eaten it. The Messenger of Allah “Allah’s blessing and peace be upon him” (did not eat it only because he) detested it.”

51-(…) Abu Sa'id "Allah be pleased with him" reported that a Bedouin came to The Messenger of Allah “Allah’s blessing and peace be upon him” and said: “I live in a low land which is abundant of mastigures, and these are the common diet of my family (tell me what is your verdict?)” He (The Prophet) did make no reply. We said to him: “Repeat it (your problem)”, and he repeated it, but he did make no reply. (It was repeated thrice.) Then The Messenger of Allah “Allah’s blessing and peace be upon him” called him at the third time saying: “O man of the desert, verily Allah cursed or showed wrath to a district of the children of Isra'il and distorted them to beasts moving on the earth. I do not know, probably this (mastigure) may be one of them. So I do not eat it, nor do I prohibit its eating.”

٤٨ ـ (١٩٤٩) ـ **حدّثنا** إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ. قَالاَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، عَنِ ابْنِ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ: أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: أُتِيَ رَسُولُ اللَّهِ ﷺ بِضَبٍّ، فَأَبَىٰ أَنْ يَأْكُلَ مِنْهُ. وَقَالَ: «لاَ أَدْرِي، لَعَلَّهُ مِنَ الْقُرُونِ الَّتِي مُسِخَتْ».

٤٩ ـ (١٩٥٠) ـ **وحدّثني** سَلَمَةُ بْنُ شَبِيبٍ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ: حَدَّثَنَا مَعْقِلٌ، عَنْ أَبِي الزُّبَيْرِ. قَالَ: سَأَلْتُ جَابِراً عَنِ الضَّبِّ؟ فَقَالَ: لاَ تَطْعَمُوهُ، وَقَذِرَهُ، وَقَالَ: قَالَ عُمَرُ بْنُ الْخَطَّابِ: إِنَّ النَّبِيَّ ﷺ لَمْ يُحَرِّمْهُ، إِنَّ اللَّهَ عَزَّ وَجَلَّ يَنْفَعُ بِهِ غَيْرَ وَاحِدٍ، فَإِنَّمَا طَعَامُ عَامَّةِ الرِّعَاءِ مِنْهُ، وَلَوْ كَانَ عِنْدِي طَعِمْتُهُ.

٥٠ ـ (١٩٥١) ـ **وحدّثني** مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ دَاوُدَ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ. قَالَ: قَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، إِنَّا بِأَرْضٍ مَضَبَّةٍ. فَمَا تَأْمُرُنَا؟ أَوْ فَمَا تُفْتِينَا؟ قَالَ:«ذُكِرَ لِي أَنَّ أُمَّةً مِنْ بَنِي إِسْرَائِيلَ مُسِخَتْ» فَلَمْ يَأْمُرْ وَلَمْ يَنْهَ.

قَالَ أَبُو سَعِيدٍ: فَلَمَّا كَانَ بَعْدَ ذٰلِكَ، قَالَ عُمَرُ: إِنَّ اللَّهَ عَزَّ وَجَلَّ لَيَنْفَعُ بِهِ غَيْرَ وَاحِدٍ، وَإِنَّهُ لَطَعَامُ عَامَّةِ هٰذِهِ الرِّعَاءِ، وَلَوْ كَانَ عِنْدِي لَطَعِمْتُهُ، إِنَّمَا عَافَهُ رَسُولُ اللَّهِ ﷺ.

٥١ ـ (...) ـ **حدّثني** مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا أَبُو عَقِيلٍ الدَّوْرَقِيُّ: حَدَّثَنَا أَبُو نَضْرَةَ، عَنْ أَبِي سَعِيدٍ، أَنَّ أَعْرَابِيًّا أَتَىٰ رَسُولَ اللَّهِ ﷺ فَقَالَ: إِنِّي فِي غَائِطٍ مَضَبَّةٍ، وَإِنَّهُ عَامَّةُ طَعَامِ أَهْلِي؟! قَالَ: فَلَمْ يُجِبْهُ. فَقُلْنَا: عَاوِدْهُ. فَعَاوَدَهُ فَلَمْ يُجِبْهُ. ثَلاَثاً. ثُمَّ نَادَاهُ رَسُولُ اللَّهِ ﷺ فِي الثَّالِثَةِ فَقَالَ: «يَا أَعْرَابِيُّ، إِنَّ اللَّهَ لَعَنَ أَوْ غَضِبَ عَلَىٰ سِبْطٍ مِنْ بَنِي إِسْرَائِيلَ، فَمَسَخَهُمْ دَوَابَّ يَدِبُّونَ فِي الأَرْضِ، فَلاَ أَدْرِي لَعَلَّ هٰذَا مِنْهَا، فَلَسْتُ آكُلُهَا وَلاَ أَنْهَىٰ عَنْهَا».

[8] Permissibility of (eating) the locusts

52-(1952) Abdullah Ibn Abu Awfa "Allah be pleased with him" narrated: We took part in seven holy battles with The Messenger of Allah "Allah's blessing and peace be upon him", during which we ate locusts.

(...) The same was narrated through another chain of transmitters, with difference in the number of the expeditions between six and seven.

(...) The same was narrated on the authority of Abu Ya'fur, and mentioned seven holy battles.

[9] Permissibility of (eating) the hare

53-(1953) Anas Ibn Malik "Allah be pleased with him" reported: We chased a hare at Marr Az-Zahran (a valley near Mecca). They (my companions) ran, but felt exhausted; I also tried until I caught hold of it. I brought it to Abu Talha who slaughtered it and sent its haunch and two hind legs to The Messenger of Allah "Allah's blessing and peace be upon him" and it was I who brought them to The Messenger of Allah "Allah's blessing and peace be upon him", and he accepted them.

(...) The same was narrated on the authority of Shu'ba, with the same chain of transmitters, and in the narration of Yahya he said: "With its hind leg or two haunches."

[10] Permissibility of using what enables one to hunt a game, and disapproval of flinging of small pebbles

54-(1954) Ibn Buraida reported: Abdullah Ibn Mughaffal "Allah be pleased with him" saw a person from among his companions throwing small pebbles, whereupon he said: Do not throw pebbles, for The Messenger of Allah "Allah's blessing and peace be upon him" did not like it, or he forbade flinging of pebbles since neither the game is taken thereby, nor an enemy defeated, but it may break a tooth or put out an eye. He, afterwards, again saw him flinging pebbles, and said to him: I inform you that the Messenger of Allah "Allah's blessing and peace be upon him" did not approve or he forbade flinging of pebbles, and then I see you again flinging pebbles, I will not speak with you for so and so (time).

(...) The same was narrated through another chain of transmitters.

55-(...) Abdullah Ibn Mughaffal "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" forbade flinging of pebbles. Ibn Ja'far added in his narration that he said: Because neither an enemy is defeated thereby, nor is the game killed, but it may

٨ ـ باب إباحة الجَرَادِ

٥٢ ـ (١٩٥٢) ـ حدّثنا أَبُو كَامِلٍ الْجَحْدَرِيُّ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ أَبِي يَعْفُورٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَىٰ. قَالَ: غَزَوْنَا مَعَ رَسُولِ اللَّهِ ﷺ سَبْعَ غَزَوَاتٍ نَأْكُلُ الْجَرَادَ.

[البخاري: كتاب الذبائح والصيد، باب أكل الجراد، رقم: ٥٤٩٥].

(...) ـ وحدّثناه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَابْنُ أَبِي عُمَرَ، جَمِيعاً عَنِ ابْنِ عُيَيْنَةَ، عَنْ أَبِي يَعْفُورٍ، بِهٰذَا الإِسْنَادِ. قَالَ أَبُو بَكْرٍ فِي رِوَايَتِهِ: سَبْعَ غَزَوَاتٍ. وَقَالَ إِسْحَاقُ: سِتَّ. وَقَالَ ابْنُ أَبِي عُمَرَ: سِتَّ أَوْ سَبْعَ.

(...) ـ وحدّثناه مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ. (ح) وَحَدَّثَنَا ابْنُ بَشَّارٍ، عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ. كِلاَهُمَا عَنْ شُعْبَةَ، عَنْ أَبِي يَعْفُورٍ، بِهٰذَا الإِسْنَادِ. وَقَالَ: سَبْعَ غَزَوَاتٍ.

٩ ـ باب إباحة الأَرْنَبِ

٥٣ ـ (١٩٥٣) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ هِشَامِ بْنِ زَيْدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ. قَالَ: مَرَرْنَا فَاسْتَنْفَجْنَا أَرْنَباً بِمَرِّ الظَّهْرَانِ، فَسَعَوْا عَلَيْهِ فَلَغَبُوا. قَالَ: فَسَعَيْتُ حَتَّىٰ أَدْرَكْتُهَا، فَأَتَيْتُ بِهَا أَبَا طَلْحَةَ، فَذَبَحَهَا، فَبَعَثَ بِوَرِكِهَا وَفَخِذَيْهَا إِلَىٰ رَسُولِ اللَّهِ ﷺ، فَأَتَيْتُ بِهَا رَسُولَ اللَّهِ ﷺ، فَقَبِلَهُ.

[البخاري: كتاب الهبة، باب قبول هدية الصيد، رقم: ٢٥٧٢].

(...) ـ وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ. (ح) وَحَدَّثَنِي يَحْيَىٰ بْنُ حَبِيبٍ: حَدَّثَنَا خَالِدٌ ـ يَعْنِي ابْنَ الْحَارِثِ ـ كِلاَهُمَا عَنْ شُعْبَةَ، بِهٰذَا الإِسْنَادِ.

وَفِي حَدِيثِ يَحْيَىٰ: بِوَرِكِهَا أَوْ فَخِذَيْهَا.

١٠ ـ بابُ إباحة ما يُسْتَعَانُ به على الاصْطِيَادِ والعَدُوِّ وكراهة الخَذْفِ

٥٤ ـ (١٩٥٤) ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا كَهْمَسٌ، عَنِ ابْنِ بُرَيْدَةَ. قَالَ: رَأَىٰ عَبْدُ اللَّهِ بْنُ الْمُغَفَّلِ رَجُلاً مِنْ أَصْحَابِهِ يَخْذِفُ. فَقَالَ لَهُ: لاَ تَخْذِفْ، فَإِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَكْرَهُ. أَوْ قَالَ: يَنْهَىٰ عَنِ الْخَذْفِ، فَإِنَّهُ لاَ يُصْطَادُ بِهِ الصَّيْدُ، وَلاَ يُنْكَأُ بِهِ الْعَدُوُّ، وَلٰكِنَّهُ يَكْسِرُ السِّنَّ وَيَفْقَأُ الْعَيْنَ، ثُمَّ رَآهُ بَعْدَ ذٰلِكَ يَخْذِفُ. فَقَالَ لَهُ: أُخْبِرُكَ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَكْرَهُ، أَوْ يَنْهَىٰ عَنِ الْخَذْفِ، ثُمَّ أَرَاكَ تَخْذِفُ! لاَ أُكَلِّمُكَ كَلِمَةً. كَذَا وَكَذَا. [البخاري: كتاب الذبائح والصيد، باب الخذف والبندقة، رقم: ٥٤٧٩].

(...) ـ حدّثني أَبُو دَاوُدَ، سُلَيْمَانُ بْنُ مَعْبَدٍ: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ: أَخْبَرَنَا كَهْمَسٌ، بِهٰذَا الإِسْنَادِ... نَحْوَهُ.

٥٥ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَعَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ، قَالاَ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ عُقْبَةَ بْنِ صُهْبَانَ، عَنْ عَبْدِ اللَّهِ بْنِ مُغَفَّلٍ. قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنِ الْخَذْفِ.

break a tooth or put out an eye. Ibn Mahdi said: Because an enemy never is defeated thereby...and he did not mention: It may put out the eye.

56-(...) Sa'id Ibn Jubair reported that a person from among the relatives of Abdullah Ibn Mughaffal "Allah be pleased with him" was throwing small pebbles, whereupon he forbade him and said: "The Messenger of Allah "Allah's blessing and peace be upon him" forbade flinging of pebbles since neither the game is taken thereby, nor an enemy defeated, but it may break a tooth or put out an eye." But the man did so once again, whereupon he (Abdullah) said to him: "I inform you that the Messenger of Allah "Allah's blessing and peace be upon him" forbade flinging of pebbles, and then you again are flinging pebbles, I will never speak with you."

(...) The same was narrated on the authority of Aiyyub, with the same chain of transmitters.

[11] Good attitude even in slaughtering and killing, and (the necessity of) sharpening the knife

57-(1955) Shaddad Ibn Aus narrated: There are two things, which I memorize from The Messenger of Allah "Allah's blessing and peace be upon him", who said: "Verily Allah has enjoined goodness to everything. So when you kill, kill in a good way and when you slaughter, slaughter in a good way. Every one of you should sharpen his knife, and let the slaughtered animal die comfortably."

(...)This Hadith was narrated on the authority of Khalid Al-Hadhdha' through many chains of transmitters.

[12] Forbiddance to tie animals (and make them targets of arrows or so)

58-(1956) Hashim Ibn Zaid Ibn Anas Ibn Malik reported: I visited the house of Al-Hakam Ibn Aiyyub in the company of my grandfather Anas Ibn Malik "Allah be pleased with him", where there were some people making a hen a target and shooting arrows at it. Anas said that The Messenger of Allah "Allah's blessing and peace be upon him" had forbidden tying the animals (and making them targets of arrows or so).

(...) This Hadith was narrated on the authority of Shu'ba through different chains of transmitters.

58-(1957) Ibn Abbas "Allah be pleased with both" reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not make anything having life as a target."

قَالَ ابْنُ جعْفَرٍ فِي حَدِيثِهِ: وَقَالَ: إِنَّهُ لاَ يَنْكَأُ الْعَدُوَّ وَلاَ يَقْتُلُ الصَّيْدَ، وَلٰكِنَّهُ يَكْسِرُ السِّنَّ وَيَفْقَأُ الْعَيْنَ.

وَقَالَ ابْنُ مَهْدِيٍّ: إِنَّهَا لاَ تَنْكَأُ الْعَدُوَّ. وَلَمْ يَذْكُرْ: تَفْقَأُ الْعَيْنَ.

[البخاري: كتاب التفسير، باب: ﴿إذ يبايعونك تحت الشجرة﴾، رقم: ٤٨٤١].

٥٦ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ، عَنْ أَيُّوبَ، عَنْ سعِيدِ بْنِ جُبَيْرٍ؛ أَنَّ قَرِيباً لِعَبْدِ اللّهِ بْنِ مُغَفَّلٍ خَذَفَ. قَالَ: فَنَهَاهُ وَقَالَ: إِنَّ رَسُولَ اللّهِ ﷺ نَهَىٰ عَنِ الْخَذْفِ وَقَالَ: «إِنَّهَا لاَ تَصِيدُ صَيْداً وَلاَ تَنْكَأُ عَدُوًّا، وَلٰكِنَّهَا تَكْسِرُ السِّنَّ وَتَفْقَأُ الْعَيْنَ» قَالَ: فَعَادَ فَقَالَ: أُحَدِّثُكَ أَنَّ رَسُولَ اللّهِ ﷺ نَهَىٰ عَنْهُ ثُمَّ تَخْذِفُ! لاَ أُكَلِّمُكَ أَبداً.

(...) ـ وحدّثناه ابْنُ أَبِي عُمَرَ. حَدَّثَنَا الثَّقَفِيُّ عَنْ أَيُّوبَ، بِهٰذَا الإِسْنَادِ، نَحْوَهُ.

١١ ـ بابُ الأمر بإحسان الذَّبح والقَتْلِ وتَحْدِيدِ الشَّفْرَة

٥٧ ـ (١٩٥٥) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ، عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَبِي الأَشْعَثِ، عَنْ شَدَّادِ بْنِ أَوْسٍ. قَالَ: ثِنْتَانِ حَفِظْتُهُمَا عَنْ رَسُولِ اللّهِ ﷺ. قَالَ: «إِنَّ اللّهَ كَتَبَ الإِحْسَانَ عَلَىٰ كُلِّ شَيْءٍ، فَإِذَا قَتَلْتُمْ فَأَحْسِنُوا الْقِتْلَةَ، وَإِذَا ذَبَحْتُمْ فَأَحْسِنُوا الذَّبْحَ، وَلْيُحِدَّ أَحَدُكُمْ شَفْرَتَهُ، فَلْيُرِحْ ذَبِيحَتَهُ».

(...) ـ وحدّثناه يَحْيَىٰ بْنُ يَحْيَىٰ: حَدَّثَنَا هُشَيْمٌ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ نَافِعٍ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ. (ح) وَحَدَّثَنَا عَبْدُ اللّهِ بْنُ عَبْدِ الرَّحْمٰنِ الدَّارِمِيُّ: أَخْبَرَنَا مُحَمَّدُ بْنُ يُوسُفَ، عَنْ سُفْيَانَ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ، عَنْ مَنْصُورٍ. كلُّ هٰؤُلاَءِ عَنْ خَالِدٍ الْحَذَّاءِ... بِإِسْنَادِ حَدِيثِ ابْنِ عُلَيَّةَ وَمَعْنَىٰ حَدِيثِه.

١٢ ـ باب النَّهي عن صَبْرِ البَهَائم

٥٨ ـ (١٩٥٦) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، قَالَ: سَمِعْتُ هِشَامَ بْنَ زَيْدِ بْنِ أَنَسِ بْنِ مَالِكٍ قَالَ: دَخَلْتُ مَعَ جَدِّي، أَنَسِ بْنِ مَالِكٍ، دَارَ الْحَكَمِ بْنِ أَيُّوبَ، فَإِذَا قَوْمٌ قَدْ نَصَبُوا دَجَاجَةً يَرْمُونَهَا. قَالَ: فَقَالَ أَنَسٌ: نَهَىٰ رَسُولُ اللّهِ ﷺ أَنْ تُصْبَرَ الْبَهَائِمُ.

[البخاري: كتاب الذبائح والصيد، باب ما يكره من المثلة...، رقم: ٥٥١٣].

(...)This Hadith was narrated on the authority of Shu'ba through a different chain of transmitters.

59-(1958) Sa'id Ibn Jubair reported that Ibn Umar "Allah be pleased with both" happened to pass by a group of men who had tied a hen at which they were shooting arrows. No sooner had they seen Ibn Umar than they scattered from it. Ibn Umar said: "Who has done this? Verily The Messenger of Allah "Allah's blessing and peace be upon him" has invoked curse upon him who does this."

(...)Sa'id Ibn Jubair reported that Ibn Umar "Allah be pleased with both" happened to pass by some young men of Quraish who had tied a bird (and thus made it a target) at which they had been shooting arrows, Every arrow that they missed came into the possession of the owner of the bird. So, no sooner had they seen Ibn Umar than they went away. Thereupon Ibn Umar said: "Who has done this? Allah has cursed him who does this. Verily The Messenger of Allah "Allah's blessing and peace be upon him" invoked curse upon one who made a live thing the target (of one's marksmanship)."

60-(1959) Abu Az-Zubair reported from Jabir Ibn Abdullah "Allah be pleased with both" that The Messenger of Allah "Allah's blessing and peace be upon him" forbade that any beast should be killed after it has been tied.

(...) ـ وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ وَعَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ. (ح) وَحَدَّثَنِي يَحْيَىٰ بْنُ حَبِيبٍ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ. (ح) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ كُلُّهُمْ عَنْ شُعْبَةَ، بِهٰذَا الإِسْنَادِ.

٥٨م ـ (١٩٥٧) ـ وحدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ عَدِيٍّ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ ﷺ قَالَ: «لاَ تَتَّخِذُوا شَيْئاً فِيهِ الرُّوحُ غَرَضاً».

[البخاري: كتاب الذبائح والصيد، باب ما يكره من المثلة...، رقم: ٥٥١٥م].

(...) ـ وحدّثناه مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَعَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ، عَنْ شُعْبَةَ، بِهٰذَا الإِسْنَادِ... مِثْلَهُ.

٥٩ ـ (١٩٥٨) ـ وحدّثنا شَيْبَانُ بْنُ فَرُّوخَ وَأَبُو كَامِلٍ ـ وَاللَّفْظُ لأَبِي كَامِلٍ ـ قَالاَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ: مَرَّ ابْنُ عُمَرَ بِنَفَرٍ قَدْ نَصَبُوا دَجَاجَةً يَتَرَامَوْنَهَا. فَلَمَّا رَأَوا ابْنَ عُمَرَ تَفَرَّقُوا عَنْهَا. فَقَالَ ابْنُ عُمَرَ: مَنْ فَعَلَ هٰذَا؟ إِنَّ رَسُولَ اللَّهِ ﷺ لَعَنَ مَنْ فَعَلَ هٰذَا.

[البخاري: كتاب الذبائح والصيد، باب ما يكره من المثلة...، رقم: ٥٥١٥].

(...) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا أَبُو بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ. قَالَ: مَرَّ ابْنُ عُمَرَ بِفِتْيَانٍ مِنْ قُرَيْشٍ قَدْ نَصَبُوا طَيْراً وَهُمْ يَرْمُونَهُ، وَقَدْ جَعَلُوا لِصَاحِبِ الطَّيْرِ كُلَّ خَاطِئَةٍ مِنْ نَبْلِهِمْ، فَلَمَّا رَأَوُا ابْنَ عُمَرَ تَفَرَّقُوا. فَقَالَ ابْنُ عُمَرَ: مَنْ فَعَلَ هٰذَا؟ لَعَنَ اللَّهُ مَنْ فَعَلَ هٰذَا. إِنَّ رَسُولَ اللَّهِ ﷺ لَعَنَ مَنِ اتَّخَذَ شَيْئاً فِيهِ الرُّوحُ غَرَضاً.

٦٠ ـ (١٩٥٩) ـ حدّثني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ، عَنِ ابْنِ جُرَيْجٍ. (ح) وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ. (ح) وَحَدَّثَنِي هَارُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ. قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: نَهَىٰ رَسُولُ اللَّهِ ﷺ أَنْ يُقْتَلَ شَيْءٌ مِنَ الدَّوَابِّ صَبْراً.

(35) The Book Of Sacrifices

[1] Its time

1-(1960) Jundub Ibn Sufyan "Allah be pleased with him" reported: I was with The Messenger of Allah "Allah's blessing and peace be upon him" on the day of Sacrifice (Id Al-Adha). He had not returned after having offered (the Id) Prayer and finished it, when he saw the meat of the sacrificial animals, which had been slaughtered before he had completed the Prayer. He (the Prophet) said: "Whoever slaughtered his sacrificial animal before his or our (Id) Prayer, should slaughter another one instead of it, and whoever did not slaughter, should slaughter by (reciting) the name of Allah."

2-(...) Jundub Ibn Sufyan "Allah be pleased with him" reported: I was with The Messenger of Allah "Allah's blessing and peace be upon him" on the day of Sacrifice (Id Al-Adha). After he had finished the (Id) prayer with the people, he looked at some goats, which had been slaughtered. Then, he said: "Whoever slaughtered his sacrificial goat before the Prayer, should slaughter another goat instead of it, and whoever did not slaughter, should slaughter by (reciting) the name of Allah."

(...) The same was narrated through another chain of transmitters.

3-(...) Jundub Ibn Sufyan "Allah be pleased with him" reported: I was with The Messenger of Allah "Allah's blessing and peace be upon him" on the day of Sacrifice (Id Al-Adha). After he had finished the (Id) prayer, he delivered a sermon and said: "Whoever slaughtered (his sacrificial animal) before the Prayer, should slaughter another one instead of it, and whoever did not slaughter, should slaughter by (reciting) the name of Allah."

(...) The same was narrated on the authority of Shu'ba, with the same chain of transmitters.

4-(1961) Al-Bara "Allah be pleased with him" reported: My maternal uncle Abu Burda sacrificed his animal before (Id) Prayer. Thereupon The Messenger of Allah "Allah's blessing and peace be upon him" said: "That is a goat (slaughtered for the sake of) flesh (and not as a sacrifice on the Day of Al-Adha)." He (Abu Burda) said: "I have a six-month lamb." He (The Prophet) said: "Offer it as a sacrifice, but it will not justify for anyone other than you (afterwards)." Then, he said: "He who sacrificed (the animal) before (Id) Prayer, he in fact slaughtered it for his own self, and he who slaughtered after the Prayer, his ritual of sacrifice became complete and he in fact observed the religious practice of the Muslims."

٣٥ ـ كِتَابُ الأَضَاحِي

١ ـ بابُ وَقْتِهَا

١ ـ (١٩٦٠) ـ حدّثنا أَحْمَدُ بْنُ يُونُس: حَدَّثَنَا زُهَيرٌ: حَدَّثَنَا الأَسْوَدُ بْنُ قَيْس. (ح) وَحَدَّثَنَاهُ يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا أَبُو خَيْثَمَةَ، عَنِ الأَسْوَدِ بْنِ قَيْسٍ: حَدَّثَنِي جُنْدَبُ بْنُ سُفْيَانَ قَالَ: شهِدْتُ الأَضْحَىٰ مَعَ رَسُولِ اللهِ ﷺ، فَلَمْ يَعْدُ أَنْ صَلَّىٰ وَفَرَغَ مِنْ صَلاَتِهِ، سَلَّم. فَإِذَا هُوَ يَرَىٰ لَحمَ أَضَاحِيَّ قَدْ ذُبِحَتْ، قَبْلَ أَنْ يَفْرُغَ مِنْ صَلاَتِهِ. فَقَالَ: «مَنْ كَانَ ذَبحَ أُضْحِيَّتَهُ قَبْلَ أَنْ يُصَلِّيَ أَوْ نُصَلِّيَ، فَلْيَذْبَحْ مَكَانَهَا أُخْرَىٰ، وَمَنْ كَانَ لَمْ يَذْبَحْ، فَلْيَذْبَحْ بِاسْمِ اللَّهِ».

[البخاري: كتاب العيدين، باب كلام الإمام والناس في خطبة العيد، رقم: ٩٨٥].

٢ ـ (...) ـ وحدّثنا أَبُو بَكرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو الأَحْوَصِ سَلاَّمُ بْنُ سُلَيْم، عَنِ الأَسْوَدِ بْن قَيْس، عَنْ جُنْدَبِ بْنِ سُفْيَانَ. قَالَ: شَهِدْتُ الأَضْحَىٰ مَعَ رَسُولِ اللهِ ﷺ، فَلَمَّا قَضَىٰ صَلاَتَهُ بِالنَّاسِ، نَظَرَ إِلَىٰ غَنَمٍ قَدْ ذُبِحَتْ. فَقَالَ: «مَنْ ذَبَحَ قَبْلَ الصَّلاَةِ، فَلْيَذْبَحْ شَاةً مَكَانَهَا، وَمَنْ لَمْ يَكُنْ ذَبَحَ، فَلْيَذْبَحْ عَلَى اسْمِ اللَّهِ».

(...) ـ وحدّثناه قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا أَبُو عوانَةَ. (ح) وحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيم وَابْنُ أَبِي عُمَرَ، عَنِ ابْنِ عُيَيْنَةَ. كِلاَهُمَا عَنِ الأَسْوَدِ بْن قَيْسٍ، بِهٰذَا الإِسْنَاد. وَقَالاَ: عَلَى اسْمِ اللَّهِ... كَحَدِيثِ أَبِي الأَحْوَصِ.

٣ ـ (...) ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنِ الأَسْوَدِ، سَمِعَ جُنْدباً الْبَجَلِيَّ قَالَ: شَهِدْتُ رَسُولَ اللهِ ﷺ صَلَّىٰ يَومَ أَضْحَى، ثُمَّ خَطَبَ، فَقَالَ: «مَنْ كَانَ ذَبَحَ قَبْلَ أَنْ يُصَلِّيَ، فَلْيُعِدْ مَكَانَهَا. وَمَنْ لَمْ يَكُنْ ذَبَحَ، فَلْيَذْبَحْ بِاسْمِ اللَّهِ».

(...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، بِهٰذَا الإِسْنَادِ... مِثْلَهُ.

٤ ـ (١٩٦١) ـ وحدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللهِ، عَنْ مُطَرِّفٍ، عَنْ عَامِرٍ، عَنِ الْبَرَاءِ. قَالَ: ضَحَّىٰ خَالِي، أَبُو بُرْدَةَ قَبْلَ الصَّلاَةِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «تِلْكَ شَاةُ لَحْم» فَقَالَ: يَا رَسُولَ اللَّهِ، إِنَّ عِنْدِي جَذَعَةً مِنَ الْمَعْزِ. فَقَالَ: «ضَحِّ بِهَا، وَلاَ تَصْلحُ لِغَيْرِكَ». ثُمَّ قَالَ: «مَنْ ضَحَّىٰ قَبْلَ الصَّلاَةِ، فَإِنَّمَا ذَبَحَ لِنَفْسِهِ، وَمَنْ ذَبَحَ بَعْدَ الصَّلاَةِ، فَقَدْ تَمَّ نُسُكُهُ وَأَصَابَ سُنَّةَ الْمُسْلِمِينَ».

[البخاري: كتاب العيدين، باب سنة العيدين لأهل الإسلام، رقم: ٩٥١].

5-(...) Al-Bara Ibn Azib "Allah be pleased with him" reported that his maternal uncle Abu Burda Ibn Niyar had sacrificed his animal earlier than the Prophet "Allah's blessing and peace be upon him" sacrificed. He said: "O Messenger of Allah! It is the day of meat and it is not desirable (to have longing for meat). For this reason I hurried and offered my sacrificial animal, so that I might feed my family and neighbours and my kith and kin." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Offer a sacrificial animal once again." He said: "O Messenger of Allah! I have a small milch goat of less than one year, and it is better than two dry goats (from which) meat (is expected)." He said: "It is better than the two sacrificial animals on your behalf, and the sacrifice of a six-month goat should not be accepted as a sacrifice on behalf of anyone after you."

(...)Al-Bara Ibn Azib "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" delivered a sermon on the day of Slaughtering Sacrifice "Nahr" in which he said: "None of you should offer his sacrificial animal until he has completed the (Id) prayer." My maternal uncle said: "O Messenger of Allah! It is the day of meat, so it is not desirable (to have longing for it)"...and the rest of the Hadith is the same.

6-(...) Al-Bara "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever performs prayer like our prayer, faces our Qibla (in prayer) and offers sacrificial animals as we do, should not slaughter the sacrificial animal until he has completed the prayer." My maternal uncle said: "O Messenger of Allah! I sacrificed the animal on behalf of my son." The Messenger of Allah "Allah's blessing and peace be upon him" said: "This is the thing in which you were hasty for your family." He said: "I have a goat which is better than two goats." He said: "offer it as a sacrifice for that is the best offering."

7-(...) Al-Bara Ibn Azib "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The first thing to begin with on this day of ours is to pray. After our return from the prayer, we slaughter (the sacrifices). Whoever does so, has got our Sunna. Whoever slaughters his sacrifice before the (Id) prayer, has not offered a sacrifice, but only mutton for his family." Since Abu Burda Ibn Niyar slaughtered (his goat before the Id prayer) he said: "I have a six-month she-goat, which is better than a goat of one year. (Will that be sufficient as a

٥ ـ (...) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا هُشَيْمٌ، عَنْ دَاوُدَ، عَنِ الشَّعْبِيِّ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ، أَنَّ خَالَهُ أَبَا بُرْدَةَ بْنَ نِيَارٍ ذَبَحَ قَبْلَ أَنْ يَذْبَحَ النَّبِيُّ ﷺ. فَقَالَ: يَا رَسُولَ اللَّهِ، إِنَّ هٰذَا يَوْمٌ، اللَّحْمُ فِيهِ مَكْرُوهٌ. وَإِنِّي عَجَّلْتُ نَسِيكَتِي لأُطْعِمَ أَهْلِي وَجِيرَانِي وَأَهْلَ دَارِي. فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَعِدْ نُسُكاً» فَقَالَ: يَا رَسُولَ اللَّهِ، إِنَّ عِنْدِي عَنَاقَ لَبَنٍ. هِيَ خَيْرٌ مِنْ شَاتَيْ لَحْمٍ. فَقَالَ: «هِيَ خَيْرُ نَسِيكَتَيْكَ، وَلاَ تَجْزِي جَذَعَةٌ عَنْ أَحَدٍ بَعْدَكَ».

(...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى. حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ دَاوُدَ، عَنِ الشَّعْبِيِّ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ. قَالَ: خَطَبَنَا رَسُولُ اللَّهِ ﷺ يَوْمَ النَّحْرِ فَقَالَ: «لاَ يَذْبَحَنَّ أَحَدٌ حَتَّىٰ يُصَلِّيَ» قَالَ فَقَالَ خَالِي: يَا رَسُولَ اللَّهِ، إِنَّ هٰذَا يَوْمٌ، اللَّحْمُ فِيهِ مَكْرُوهٌ... ثُمَّ ذَكَرَ بِمَعْنَىٰ حَدِيثِ هُشَيْمٍ.

٦ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا زَكَرِيَّاءُ، عَنْ فِرَاسٍ، عَنْ عَامِرٍ، عَنِ الْبَرَاءِ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ صَلَّىٰ صَلاَتَنَا، وَوَجَّهَ قِبْلَتَنَا، وَنَسَكَ نُسُكَنَا، فَلاَ يَذْبَحْ حَتَّىٰ يُصَلِّيَ» فَقَالَ خَالِي: يَا رَسُولَ اللَّهِ، قَدْ نَسَكْتُ عَنِ ابْنٍ لِي. فَقَالَ: «ذَاكَ شَيْءٌ عَجَّلْتَهُ لأَهْلِكَ»، فَقَالَ: إِنَّ عِنْدِي شَاةً خَيْرٌ مِنْ شَاتَيْنِ. قَالَ: «ضَحِّ بِهَا، فَإِنَّهَا خَيْرُ نَسِيكَةٍ».

٧ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ ـ وَاللَّفْظُ لابْنِ الْمُثَنَّى ـ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ زُبَيْدٍ الإِيَامِيِّ، عَنِ الشَّعْبِيِّ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَوَّلَ مَا نَبْدَأُ بِهِ فِي يَوْمِنَا هٰذَا، نُصَلِّي ثُمَّ نَرْجِعُ فَنَنْحَرُ، فَمَنْ فَعَلَ ذٰلِكَ، فَقَدْ أَصَابَ سُنَّتَنَا. وَمَنْ ذَبَحَ، فَإِنَّمَا هُوَ لَحْمٌ قَدَّمَهُ لأَهْلِهِ، لَيْسَ مِنَ النُّسُكِ فِي شَيْءٍ»، وَكَانَ أَبُو بُرْدَةَ بْنُ نِيَارٍ قَدْ ذَبَحَ. فَقَالَ: عِنْدِي جَذَعَةٌ خَيْرٌ مِنْ مُسِنَّةٍ. فَقَالَ: «اذْبَحْهَا وَلَنْ تَجْزِيَ عَنْ أَحَدٍ بَعْدَكَ».

sacrifice on my behalf?)" The Prophet "Allah's blessing and peace be upon him" said: "Slaughter it, and (though it will be sufficient for you) it shall not be sufficient (as a sacrifice) for anyone else after you."

(...)A Hadith like this was narrated on the authority of Al-Bara' Ibn Azib through another chain of transmitters.

(...)al-Bara Ibn Azib "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" addressed us on the day of Slaughtering Sacrifice "Nahr" after the (Id) prayer...and the rest of the Hadith is the same.

8-(...) Al-Bara Ibn Azib "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" addressed us on the day of Slaughtering Sacrifice "Nahr" saying: "None should sacrifice the animal unless he has completed the (Id) prayer." A man said: "I have a milch goat of less than one year, which is better than two goats (from which) meat (is acquired)." He said: "Offer it as a Sacrifice, and no goat of less than a year will be accepted as a sacrifice after you."

9-(...) Al-Bara Ibn Azib "Allah be pleased with him" reported that Abu Burda slaughtered his sacrificial animal before the (Id) prayer. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Offer (another one) instead of it (since it would not be regarded as sacrifice)." He said: "O Messenger of Allah! I have but a six-month goat. (Shu'ba (a sub-narrator) said: I think he (al-Bara) said: And it is better than a goat of one year)." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Offer it (as a sacrifice) instead of that, but it will not be sufficient for anyone (as a sacrifice) after you."

(...)This Hadith was narrated on the authority of Shu'ba with the same chain of transmitters, without mentioning the doubt in his statement: "(The six-month goat) is better than a goat of more than one year."

10-(1962) Anas "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said on the Day of Slaughtering Sacrifice "Nahr": "He who slaughtered (the animal as a sacrifice) before the (Id) Prayer, should repeat it (i.e. offer another sacrificial animal)." A man stood up and said: "O Messenger of Allah! That is the day on which meat is so much desired." He mentioned the need of his neighbors, and probably, The Messenger of Allah "Allah's blessing and peace be upon him" confirmed it. He also said: "I have a six-month she-goat which I like more than two fleshy goats; should I offer it as a

(...) ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ زُبَيْدٍ: سَمِعَ الشَّعْبِيَّ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ، عَنِ النَّبِيِّ ﷺ... مِثْلَهُ.

(...) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ وَهَنَّادُ بْنُ السَّرِيِّ. قَالاَ: حَدَّثَنَا أَبُو الأَحْوَصِ. (ح) وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ. جَمِيعاً، عَنْ جَرِيرٍ. كِلاَهُمَا عَنْ مَنْصُورٍ، عَنِ الشَّعْبِيِّ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ. قَالَ: خَطَبَنَا رَسُولُ اللَّهِ ﷺ يَوْمَ النَّحْرِ بَعْدَ الصَّلاَةِ... ثُمَّ ذَكَرَ نَحْوَ حَدِيثِهِمْ.

٨ ـ (...) ـ وحدّثني أَحْمَدُ بْنُ سَعِيدِ بْنِ صَخْرٍ الدَّارِمِيُّ: حَدَّثَنَا أَبُو النُّعْمَانِ، عَارِمُ بْنُ الْفَضْلِ: حَدَّثَنَا عَبْدُ الْوَاحِدِ ـ يَعْنِي ابْنَ زِيَادٍ ـ: حَدَّثَنَا عَاصِمٌ الأَحْوَلُ، عَنِ الشَّعْبِيِّ: حَدَّثَنِي الْبَرَاءُ بْنُ عَازِبٍ قَالَ: خَطَبَنَا رَسُولُ اللَّهِ ﷺ فِي يَوْمِ نَحْرٍ. فَقَالَ: «لاَ يُضَحِّيَنَّ أَحَدٌ حَتَّى يُصَلِّيَ»، قَالَ رَجُلٌ: عِنْدِي عَنَاقُ لَبَنٍ هِيَ خَيْرٌ مِنْ شَاتَيْ لَحْمٍ. قَالَ: «فَضَحِّ بِهَا، وَلاَ تَجْزِي جَذَعَةٌ عَنْ أَحَدٍ بَعْدَكَ».

٩ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدٌ ـ يَعْنِي ابْنَ جَعْفَرٍ ـ: حَدَّثَنَا شُعْبَةُ، عَنْ سَلَمَةَ، عَنْ أَبِي جُحَيْفَةَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ. قَالَ: ذَبَحَ أَبُو بُرْدَةَ قَبْلَ الصَّلاَةِ. فَقَالَ النَّبِيُّ ﷺ: «أَبْدِلْهَا»، فَقَالَ: يَا رَسُولَ اللَّهِ، لَيْسَ عِنْدِي إِلاَّ جَذَعَةٌ ـ قَالَ شُعْبَةُ: وَأَظُنُّهُ قَالَ ـ وَهِيَ خَيْرٌ مِنْ مُسِنَّةٍ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «اجْعَلْهَا مَكَانَهَا. وَلَنْ تَجْزِيَ عَنْ أَحَدٍ بَعْدَكَ».

[البخاري: كتاب الأضاحي، باب قول النبي ﷺ لأبي بردة: «ضح بالجذع من المعز...» رقم: ٥٥٥٧].

(...) ـ وحدّثناه ابْنُ الْمُثَنَّى: حَدَّثَنِي وَهْبُ بْنُ جَرِيرٍ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا أَبُو عَامِرٍ الْعَقَدِيُّ: حَدَّثَنَا شُعْبَةُ بِهٰذَا الإِسْنَادِ. وَلَمْ يَذْكُرِ الشَّكَّ فِي قَوْلِهِ: هِيَ خَيْرٌ مِنْ مُسِنَّةٍ.

١٠ ـ (١٩٦٢) ـ وحدّثني يَحْيَىٰ بْنُ أَيُّوبَ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ. جَمِيعاً عَنِ ابْنِ عُلَيَّةَ ـ وَاللَّفْظُ لِعَمْرٍو ـ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أَنَسٍ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ يَوْمَ النَّحْرِ: «مَنْ كَانَ ذَبَحَ قَبْلَ الصَّلاَةِ، فَلْيُعِدْ»، فَقَامَ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ، هٰذَا يَوْمٌ يُشْتَهَىٰ فِيهِ اللَّحْمُ. وَذَكَرَ هَنَةً مِنْ جِيرَانِهِ، كَأَنَّ رَسُولَ اللَّهِ ﷺ صَدَّقَهُ. قَالَ: وَعِنْدِي جَذَعَةٌ هِيَ أَحَبُّ إِلَيَّ مِنْ

sacrifice?" He permitted him to do so. I do not know whether this permission was granted to anyone else besides him or not. The Messenger of Allah "Allah's blessing and peace be upon him" then turned towards two rams, which he slaughtered, and the people came to the goats and got them distributed among themselves (for offering them as sacrifice).

11-(...) Anas Ibn Malik "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" offered the Id prayer and then delivered the sermon in which he ordered that he who slaughtered the animal before the prayer should slaughter once again (another animal as a sacrifice)...and the rest of the Hadith is the same.

12-(...) Anas Ibn Malik "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" addressed us on the day of Sacrifice "Id Al-Adha). He smelt the odor of flesh and he forbade them to slaughter (the animals before the prayer), saying: "Whoever slaughtered the sacrificial animal (before the prayer) should repeat it once again (since it is not a valid sacrifice)."...and the rest is the same.

[2] The age of the animal that should be sacrificed

13-(1963) Jabir "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not offer as a sacrifice but a grown-up animal, unless it is difficult for you, in which case you might offer a ram of less than a year."

14-(1964) Jabir Ibn Abdullah "Allah be pleased with both" reported: The Messenger of Allah "Allah's blessing and peace be upon him" led us in the Id prayer in Medina on the Day of Slaughtering Sacrifice "Nahr". Some men advanced and slaughtered their sacrificial animals before him thinking that The Messenger of Allah "Allah's blessing and peace be upon him" had already slaughtered his sacrificial animal. The Messenger of Allah "Allah's blessing and peace be upon him" ordered that whoever slaughtered their animals ahead of him should slaughter other ones instead, And that they should not slaughter their sacrificial animals before The Messenger of Allah "Allah's blessing and peace be upon him" had slaughtered (his sacrificial animal).

15-(1965) Uqba Ibn Amir "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" gave him (Uqba) the gifts of goats to be distributed among his Companions. They

شَاتَيْ لَحْمٍ، أَفَأَذْبَحُهَا؟ قَالَ: فَرَخَّصَ لَهُ. فَقَالَ: لاَ أَدْرِي أَبَلَغَتْ رُخْصَتُهُ مَنْ سِوَاهُ أَمْ لاَ؟ قَالَ: وَانْكَفَأَ رَسُولُ اللَّهِ ﷺ إِلَىٰ كَبْشَيْنِ فَذَبَحَهُمَا. فَقَامَ النَّاسُ إِلَىٰ غُنَيْمَةٍ، فَتَوَزَّعُوهَا، أَوْ قَالَ: فَتَجَزَّعُوهَا.

[البخاري: كتاب العيدين، باب الأكل يوم النحر، رقم: ٩٥٤].

١١ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ عُبَيْدٍ الْغُبَرِيُّ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ: حَدَّثَنَا أَيُّوبُ وَهِشَامٌ، عَنْ مُحَمَّدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّىٰ، ثُمَّ خَطَبَ، فَأَمَرَ مَنْ كَانَ ذَبَحَ قَبْلَ الصَّلاَةِ أَنْ يُعِيدَ ذِبْحاً ... ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ ابْنِ عُلَيَّةَ.

١٢ ـ (...) ـ وحدّثني زِيَادُ بْنُ يَحْيَىٰ الْحَسَّانِيُّ: حَدَّثَنَا حَاتِمٌ ـ يَعْنِي ابْنَ وَرْدَانَ ـ: حَدَّثَنَا أَيُّوبُ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَنَسِ بْنِ مَالِكٍ. قَالَ: خَطَبَنَا رَسُولُ اللَّهِ ﷺ يَوْمَ أَضْحَى. قَالَ: فَوَجَدَ رِيحَ لَحْمٍ، فَنَهَاهُمْ أَنْ يَذْبَحُوا. قَالَ: «مَنْ كَانَ ضَحَّىٰ، فَلْيُعِدْ»... ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِهِمَا.

٢ ـ باب سِنّ الأُضْحِيَة

١٣ ـ (١٩٦٣) ـ حدّثنا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو الزُّبَيْرِ، عَنْ جَابِرٍ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ تَذْبَحُوا إِلاَّ مُسِنَّةً، إِلاَّ أَنْ يَعْسُرَ عَلَيْكُمْ، فَتَذْبَحُوا جَذَعَةً مِنَ الضَّأْنِ».

١٤ ـ (١٩٦٤) ـ وحدّثني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: صَلَّىٰ بِنَا النَّبِيُّ ﷺ يَوْمَ النَّحْرِ بِالْمَدِينَةِ، فَتَقَدَّمَ رِجَالٌ فَنَحَرُوا. وَظَنُّوا أَنَّ النَّبِيَّ ﷺ قَدْ نَحَرَ، فَأَمَرَ النَّبِيُّ ﷺ مَنْ كَانَ نَحَرَ قَبْلَهُ، أَنْ يُعِيدَ بِنَحْرٍ آخَرَ، وَلاَ يَنْحَرُوا حَتَّىٰ يَنْحَرَ النَّبِيُّ ﷺ.

١٥ ـ (١٩٦٥) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ أَعْطَاهُ غَنَماً يَقْسِمُهَا عَلَىٰ أَصْحَابِهِ ضَحَايَا. فَبَقِيَ عَتُودٌ. فَذَكَرَهُ

sacrificed them, but a lamb of one year was left, which he (Uqba) mentioned to The Messenger of Allah "Allah's blessing and peace be upon him", whereupon he said: "Sacrifice it on your behalf." Qutaiba narrated it with a slight variation of wording.

16-(...) Uqba Ibn Amir Al-Juhani "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" distributed some sacrificial animals among us (on Id Al-Adha). We sacrificed them, and there fell to my lot a lamb of less than one year. I said: "O Messenger of Allah! There fell to my lot a lamb of less than a year." He said: "Sacrifice it on your behalf."

(...)Uqba Ibn Amir Al-Juhani "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" distributed some sacrificial animals among his companions...and the rest is the same.

[3] It is better to sacrifice the animal with one's own hand, and it is better to recite "In the name of Allah" and "Allah is Greater"

17-(1966) Anas "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" sacrificed with his own hands two horned rams which were white with black markings reciting "In the name of Allah" and "Allah is greater". He placed his foot on their sides (while slaughtering them).

18-(...) Anas "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" sacrificed two horned rams which were white with black markings. I saw him slaughtering them with his own hands, placing his foot on their sides (while slaughtering them), and reciting "In the name of Allah" and "Allah is greater".

(...)Shu'ba reported: Quatada told me that he heard Anas "Allah be pleased with him" saying that The Messenger of Allah "Allah's blessing and peace be upon him" sacrificed...and the rest is the same. I said: Did you really hear it from Anas? He said: Yes.

(...)This Hadith was narrated on the authority of Anas with a slight variation of wording.

19-(1967) A'isha "Allah be pleased with her" reported that The Messenger of Allah "Allah's blessing and peace be upon him" ordered that a ram with black legs, black abdomen and black (circles) round the eyes should be brought to him, in order that he would sacrifice it. He said to A'isha: "Give me the knife." Then he said: "Sharpen it on a stone." She did

لِرَسُولِ اللَّهِ ﷺ. فَقَالَ: «ضَحِّ بِهِ أَنْتَ».

قَالَ قُتَيْبَةُ: عَلَىٰ صَحَابَتِهِ.

[البخاري: كتاب الوكالة، باب وكالة الشريك في القسمة وغيرها، رقم: ٢٣٠٠]

١٦ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ هِشَامٍ الدَّسْتَوَائِيِّ، عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ، عَنْ بَعْجَةَ الْجُهَنِيِّ، عَنْ عُقْبَةَ بْنِ عَامِرٍ الْجُهَنِيِّ. قَالَ: قَسَمَ رَسُولُ اللَّهِ ﷺ فِينَا ضَحَايَا، فَأَصَابَنِي جَذَعٌ. فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّهُ أَصَابَنِي جَذَعٌ. فَقَالَ: «ضَحِّ بِهِ».

[البخاري: كتاب الأضاحي، باب قسمة الأضاحي بين الناس، رقم: ٥٥٤٧]

(...) ـ وحدّثني عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمٰنِ الدَّارِمِيُّ: حَدَّثَنَا يَحْيَىٰ ـ يَعْنِي ابْنَ حَسَّانَ ـ. أَخْبَرَنَا مُعَاوِيَةُ ـ وَهُوَ ابْنُ سَلَّامٍ ـ. حَدَّثَنِي يَحْيَىٰ بْنُ أَبِي كَثِيرٍ: أَخْبَرَنِي بَعْجَةُ بْنُ عَبْدِ اللَّهِ، أَنَّ عُقْبَةَ بْنَ عَامِرٍ الْجُهَنِيَّ أَخْبَرَهُ، أَنَّ رَسُولَ اللَّهِ ﷺ قَسَمَ ضَحَايَا بَيْنَ أَصْحَابِهِ ... بِمِثْلِ مَعْنَاهُ.

٣ ـ باب اسْتِحْبَابِ الضَّحِيَّةِ وذَبْحِها مباشرةً بلا توكيل، والتسمية والتكبير

١٧ ـ (١٩٦٦) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، قَالَ: ضَحَّى النَّبِيُّ ﷺ بِكَبْشَيْنِ أَمْلَحَيْنِ أَقْرَنَيْنِ: ذَبَحَهُمَا بِيَدِهِ وَسَمَّىٰ وَكَبَّرَ. وَوَضَعَ رِجْلَهُ عَلَىٰ صِفَاحِهِمَا.

[البخاري: كتاب الأضاحي، باب التكبير عند الذبح، رقم: ٥٥٦٥]

١٨ ـ (...) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ. قَالَ: ضَحَّىٰ رَسُولُ اللَّهِ ﷺ بِكَبْشَيْنِ أَمْلَحَيْنِ أَقْرَنَيْنِ. قَالَ: وَرَأَيْتُهُ يَذْبَحُهُمَا بِيَدِهِ، وَرَأَيْتُهُ وَاضِعاً قَدَمَهُ عَلَىٰ صِفَاحِهِمَا، قَالَ: وَسَمَّىٰ وَكَبَّرَ.

[البخاري: كتاب الأضاحي، باب من ذبح الأضاحي بيده، رقم: ٥٥٥٨]

(...) ـ وحدّثنا يَحْيَىٰ بْنُ حَبِيبٍ: حَدَّثَنَا خَالِدٌ ـ يَعْنِي ابْنَ الْحَارِثِ ـ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنِي قَتَادَةُ، قَالَ: سَمِعْتُ أَنَساً يَقُولُ: ضَحَّىٰ رَسُولُ اللَّهِ ﷺ... بِمِثْلِهِ.

قَالَ: قُلْتُ: آنْتَ سَمِعْتَهُ مِنْ أَنَسٍ؟ قَالَ: نَعَمْ.

(...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ ﷺ ... بِمِثْلِهِ. غَيْرَ أَنَّهُ قَالَ: وَيَقُولُ: «بِاسْمِ اللَّهِ، وَاللَّهُ أَكْبَرُ».

١٩ ـ (١٩٦٧) ـ حدّثنا هَارُونُ بْنُ مَعْرُوفٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، قَالَ: قَالَ حَيْوَةُ: أَخْبَرَنِي أَبُو صَخْرٍ، عَنْ يَزِيدَ بْنِ قُسَيْطٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ أَمَرَ بِكَبْشٍ أَقْرَنَ، يَطَأُ فِي سَوَادٍ، وَيَبْرُكُ فِي سَوَادٍ، وَيَنْظُرُ فِي سَوَادٍ.

accordingly. He took it (the knife) and then the ram, which he placed on the ground and then sacrificed it, reciting: "In the name of Allah. O Allah, accept it on behalf of Muhammad, the family of Muhammad, and the nation of Muhammad."

[4] Permissibility of slaughtering the animal with whatever causes the blood to flow, except tooth, nail and bone

20-(1968) Abaya Ibn Rifa'a Ibn Rafi narrated from his grandfather Rafi Ibn Khadij: I said to The Prophet "Allah's blessing and peace be upon him": "We may meet the enemies in the future and have no knives (can we slaughter the animals with reeds?)" The Prophet "Allah's blessing and peace be upon him" said: " Make haste or be careful (in using whatever) causes blood to flow, and eat the animals if the name of Allah has been mentioned (on slaughtering them). Do not slaughter with teeth or fingernails and I will tell you why: It is because teeth are bones (which Cannot cut properly) and fingernails are the tools used by the Ethiopians (whom we should not imitate for they are infidels)." We had gained many sheep and camels as booty. One of those camels fled. A man threw an arrow at the camel, with which (Allah) stopped it. The Prophet "Allah's blessing and peace be upon him" said: "Some of these animals are like wild animals, so if you lose control over one of these animals, treat it as such."

21-(...) Abaya narrated from his grandfather Rafi Ibn Khadij "Allah be pleased with him": We were in the company of The Prophet "Allah's blessing and peace be upon him" at Dhul-Hulaifa in Tihama. We captured some camels and sheep (as booty). The people hurried and (slaughtered the animals and) boiled (their meat) in the earthen pots. But he (The Prophet) ordered the pots to be upset and then he distributed the animals (of the booty), regarding ten sheep as equal to one camel...and the rest of the Hadith is the same.

22-(...) Rafi' Ibn Khadij reported from his grandfather that he said: "O Messenger of Allah! We are going to face the enemy tomorrow, but we do not have knives with us. Should we then slaughter (the animals) with the peel of the reed?"...and the rest of the Hadith is the same, in which he said: A camel fled away. We attacked it with arrows until we made it fall down.

(...) This Hadith was narrated on the authority of Sa'id Ibn Masruq with the same chain of transmitters with a slight variation of wording.

23-(...) Rafi' Ibn Khadij reported that he said: "O Messenger of Allah! We are going to face the enemy tomorrow; and we do not have knives with

فَأُتِيَ بِهِ لِيُضَحِّيَ بِهِ، فَقَالَ لَهَا: «يَا عَائِشَةُ، هَلُمِّي الْمُدْيَةَ». ثُمَّ قَالَ: «اشْحَذِيهَا بِحَجَرٍ»، فَفَعَلَتْ. ثُمَّ أَخَذَهَا، وَأَخَذَ الْكَبْشَ فَأَضْجَعَهُ، ثُمَّ ذَبَحَهُ، ثُمَّ قَالَ: «بَاسْمِ اللَّهِ، اللَّهُمَّ تَقَبَّلْ مِنْ مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَمِنْ أُمَّةِ مُحَمَّدٍ»، ثُمَّ ضَحَّىٰ بِهِ.

٤ ـ بابُ جَوازِ الذَّبحِ بكل ما أَنْهَرَ الدَّمَ إلاَّ السِّنَّ والظُّفُرَ وسائرِ العِظامِ

٢٠ ـ (١٩٦٨) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى الْعَنَزِيُّ: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ، عَنْ سُفْيَانَ: حَدَّثَنِي أَبِي، عَنْ عَبَايَةَ بْنِ رِفَاعَةَ بْنِ رَافِعِ بْنِ خَدِيجٍ، عَنْ رَافِعِ بْنِ خَدِيجٍ. قُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّا لاَقُو الْعَدُوِّ غَداً، وَلَيْسَتْ مَعَنَا مُدًى! قَالَ ﷺ: «أَعْجِلْ، أَوْ أَرِنْ، مَا أَنْهَرَ الدَّمَ، وَذُكِرَ اسْمُ اللَّهِ فَكُلْ، لَيْسَ السِّنَّ وَالظُّفُرَ، وَسَأُحَدِّثُكَ: أَمَّا السِّنُّ فَعَظْمٌ، وَأَمَّا الظُّفُرُ فَمُدَى الْحَبَشَةِ»، قَالَ: وَأَصَبْنَا نَهْبَ إِبِلٍ وَغَنَمٍ، فَنَدَّ مِنْهَا بَعِيرٌ، فَرَمَاهُ رَجُلٌ بِسَهْمٍ فَحَبَسَهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ لِهٰذِهِ الإِبِلِ أَوَابِدَ كَأَوَابِدِ الْوَحْشِ، فَإِذَا غَلَبَكُمْ مِنْهَا شَيْءٌ، فَاصْنَعُوا بِهِ هٰكَذَا».

[البخاري: كتاب الشركة، باب قسمة الغنائم، رقم: ٢٤٨٨].

٢١ ـ (...) ـ وحدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ بْنُ سَعِيدِ بْنِ مَسْرُوقٍ، عَنْ أَبِيهِ، عَنْ عَبَايَةَ بْنِ رِفَاعَةَ بْنِ رَافِعِ بْنِ خَدِيجٍ، عَنْ رَافِعِ بْنِ خَدِيجٍ. قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ بِذِي الْحُلَيْفَةِ مِنْ تِهَامَةَ، فَأَصَبْنَا غَنَماً وَإِبِلاً، فَعَجِلَ الْقَوْمُ، فَأَغْلَوْا بِهَا الْقُدُورَ. فَأَمَرَ بِهَا فَكُفِئَتْ، ثُمَّ عَدَلَ عَشْراً مِنَ الْغَنَمِ بِجَزُورٍ. وَذَكَرَ بَاقِيَ الْحَدِيثِ كَنَحْوِ حَدِيثِ يَحْيَىٰ بْنِ سَعِيدٍ.

٢٢ ـ (...) ـ وحدّثنا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، عَنْ إِسْمَاعِيلَ بْنِ مُسْلِمٍ، عَنْ سَعِيدِ بْنِ مَسْرُوقٍ، عَنْ عَبَايَةَ، عَنْ جَدِّهِ رَافِعٍ، ثُمَّ حَدَّثَنِيهِ عُمَرُ بْنُ سَعِيدِ بْنِ مَسْرُوقٍ، عَنْ أَبِيهِ، عَنْ عَبَايَةَ بْنِ رِفَاعَةَ بْنِ رَافِعِ بْنِ خَدِيجٍ، عَنْ جَدِّهِ. قَالَ: قُلْنَا: يَا رَسُولَ اللَّهِ، إِنَّا لاَقُو الْعَدُوِّ غَداً. وَلَيْسَ مَعَنَا مُدًى. فَنُذَكِّي بِاللِّيطِ؟... وَذَكَرَ الْحَدِيثَ بِقِصَّتِهِ. وَقَالَ: فَنَدَّ عَلَيْنَا بَعِيرٌ مِنْهَا، فَرَمَيْنَاهُ بِالنَّبْلِ حَتَّىٰ وَهَصْنَاهُ.

٢٣ ـ (...) ـ وَحَدَّثَنِيهِ الْقَاسِمُ بْنُ زَكَرِيَّاءَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ، عَنْ زَائِدَةَ، عَنْ سَعِيدِ بْنِ مَسْرُوقٍ، بِهٰذَا الإِسْنَادِ، الْحَدِيثَ إِلَىٰ آخِرِهِ بِتَمَامِهِ. وَقَالَ فِيهِ: وَلَيْسَتْ مَعَنَا مُدًى، أَفَنَذْبَحُ بِالْقَصَبِ؟

us."...And the rest of the Hadith is the same, but without mentioning the following: The people hurried and boiled (their meat) in the earthen pots. He (The Prophet) ordered that these (earthen pots) should be turned over. The narrator related the story in full.

[5] It was forbidden to eat the meat of sacrificial animals beyond three days at the beginning of Islam, but this was abrogated, and now it is permissible

24-(1969) Abu Ubaid reported: I was with Ali Ibn Abu Talib "Allah be pleased with him" on the occasion of the Id Day. He started with the Id Prayer before delivering the sermon. Then, he said: "The Messenger of Allah "Allah's blessing and peace be upon him" forbade us to eat the meat of our sacrificial animals beyond three days."

25-(...) Abu Ubaid, the freed slave of Ibn Azhar, reported that he performed the Id (prayer) with Umar Ibn Al-Khattab, and then he performed the Id (prayer) with Ali Ibn Abu Talib, who led us in prayer before delivering the sermon, and then addressed the people saying: "The Messenger of Allah "Allah's blessing and peace be upon him" forbade you to eat the meat of your sacrificial animals beyond three nights, so do not eat it."

(...)This Hadith was narrated on the authority of Az-Zuhri with the same chain of transmitters.

26-(1970) Ibn Umar "Allah be pleased with both" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "None of you should eat the meat of his sacrificial animal beyond three days."

27-(...)This Hadith was narrated on the authority of Ibn Umar through another chain of transmitters.

28-(1971) Abdullah Ibn Waqid reported: The Messenger of Allah "Allah's blessing and peace be upon him" forbade (people) to eat the flesh of sacrificial animals beyond three days. Abdullah Ibn Abu Bakr said: I mentioned that to Amra, whereupon she said: He has told the truth, for I heard A'isha saying: The poor among the people of the desert come (to the towns) on the occasion of Id Al-Adha during the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him", whereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "Keep with you (the meat) which is sufficient for three (days), and give in charity whatever is left out of it." After this, they (the Muslims) said: "O

(...) ـ وحدّثنا مُحَمَّدُ بْنُ الْوَلِيدِ بْنِ عَبْدِ الْحَمِيدِ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ سَعِيدِ بْنِ مَسْرُوقٍ، عَنْ عَبَايَةَ بْنِ رِفَاعَةَ بْنِ رَافِعٍ، عَنْ رَافِعِ بْنِ خَدِيجٍ؛ أَنَّهُ قَالَ: يَا رَسُولَ اللَّهِ، إِنَّا لاَقُو الْعَدُوِّ غَداً، وَلَيْسَ مَعَنَا مُدًى... وَسَاقَ الْحَدِيثَ. وَلَمْ يَذْكُرْ: فَعَجِلَ الْقَوْمُ فَأَغْلَوْا بِهَا الْقُدُورَ فَأَمَرَ بِهَا فَكُفِئَتْ... وَذَكَرَ سَائِرَ الْقِصَّةِ.

٥ ـ بابُ بَيَانِ ما كان من النَّهْيِ عن أكل لُحُوم الأضاحي بعد ثلاثٍ في أول الإسلام وبيان نَسْخِهِ وإباحته إلى متى شاء

٢٤ ـ (١٩٦٩) ـ حدّثني عَبْدُ الْجَبَّارِ بْنُ الْعَلاَءِ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا الزُّهْرِيُّ، عَنْ أَبِي عُبَيْدٍ قَالَ: شَهِدْتُ الْعِيدَ مَعَ عَلِيِّ بْنِ أَبِي طَالِبٍ، فَبَدَأَ بِالصَّلاَةِ قَبْلَ الْخُطْبَةِ. وَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ نَهَانَا أَنْ نَأْكُلَ مِنْ لُحُومِ نُسُكِنَا بَعْدَ ثَلاَثٍ.

٢٥ ـ (...) ـ وحدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: حَدَّثَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي أَبُو عُبَيْدٍ، مَوْلَى ابْنِ أَزْهَرَ، أَنَّهُ شَهِدَ الْعِيدَ مَعَ عُمَرَ بْنِ الْخَطَّابِ. قَالَ: ثُمَّ صَلَّيْتُ مَعَ عَلِيِّ بْنِ أَبِي طَالِبٍ. قَالَ: فَصَلَّىٰ لَنَا قَبْلَ الْخُطْبَةِ، ثُمَّ خَطَبَ النَّاسَ فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَدْ نَهَاكُمْ أَنْ تَأْكُلُوا لُحُومَ نُسُكِكُمْ فَوْقَ ثَلاَثِ لَيَالٍ، فَلاَ تَأْكُلُوا.

(...) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا ابْنُ أَخِي ابْنِ شِهَابٍ. (ح) وَحَدَّثَنَا حَسَنٌ الْحُلْوَانِيُّ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ. (ح) وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، كُلُّهُمْ عَنِ الزُّهْرِيِّ، بِهٰذَا الإِسْنَادِ... مِثْلَهُ.

٢٦ ـ (١٩٧٠) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ؛ أَنَّهُ قَالَ: «لاَ يَأْكُلْ أَحَدٌ مِنْ لَحْمِ أُضْحِيَّتِهِ فَوْقَ ثَلاَثَةِ أَيَّامٍ».

(...) ـ وحدّثني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ، عَنِ ابْنِ جُرَيْجٍ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: أَخْبَرَنَا الضَّحَّاكُ ـ يَعْنِي ابْنَ عُثْمَانَ ـ كِلاَهُمَا عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ بِمِثْلِ حَدِيثِ اللَّيْثِ.

٢٧ ـ (...) ـ وحدّثنا ابْنُ أَبِي عُمَرَ وَعَبْدُ بْنُ حُمَيْدٍ ـ قَالَ ابْنُ أَبِي عُمَرَ: حَدَّثَنَا. وَقَالَ عَبْدٌ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ ـ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَىٰ أَنْ تُؤْكَلَ لُحُومُ الأَضَاحِي بَعْدَ ثَلاَثٍ.

قَالَ سَالِمٌ: فَكَانَ ابْنُ عُمَرَ لاَ يَأْكُلُ لُحُومَ الأَضَاحِي فَوْقَ ثَلاَثٍ. وَقَالَ ابْنُ أَبِي عُمَرَ: بَعْدَ ثَلاَثٍ.

٢٨ ـ (١٩٧١) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا رَوْحٌ: حَدَّثَنَا مَالِكٌ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ وَاقِدٍ. قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنْ أَكْلِ لُحُومِ الضَّحَايَا بَعْدَ ثَلاَثٍ. قَالَ عَبْدُ اللَّهِ بْنُ أَبِي بَكْرٍ: فَذَكَرْتُ ذٰلِكَ لِعَمْرَةَ فَقَالَتْ: صَدَقَ. سَمِعْتُ

Messenger of Allah! The people make water skins with (the hides of) their sacrificial animals and melt the fat out of them." the Messenger of Allah "Allah's blessing and peace be upon him" said: "What is the matter?" they said: "You forbade (them) to eat the meat of sacrificial animals beyond three (days)." He said: "I forbade you for those (poor persons) who flocked (to the towns on this occasion for meat) but now when this occasion has improved you may eat, preserve and give in charity."

29-(1972) Jabir "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" forbade eating the meat of sacrificial animals beyond three (days), but afterwards he said: "Eat, make a provision, and keep it."

30-(...) Jabir Ibn Abdullah "Allah be pleased with both" reported: We used not to eat the meat of our sacrificial animals beyond three days in Mina. Then The Messenger of Allah "Allah's blessing and peace be upon him" permitted us saying: "Eat and make a provision from it (for your journey)." I asked Ata' whether Jabir said: "Till we came to Medina." He said: "Yes."

31-(...) Jabir Ibn Abdullah "Allah be pleased with both" reported: We used not to eat the meat of sacrificial animals beyond three (days), but then The Messenger of Allah "Allah's blessing and peace be upon him" ordered us to make a provision for journey and eat out of it (beyond three days).

32-(...) Jabir "Allah be pleased with him" reported: We made provision (out of the meat of sacrificial animals for our journey) to Medina during the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him".

33-(1973) Abu Sa'id Al-Khudri "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "O people of Medina! Do not eat the meat of sacrificial animals beyond three (days)." Ibn Al-Muthanna said: "Three days." They (his Companions) complained to The Messenger of Allah "Allah's blessing and peace be upon him" that they had children and servants of theirs (whom they had to feed). He then said: "Eat, feed others, preserve, and make a provision out of it."

34-(1974) Salama Ibn Al-Akwa "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He who sacrifices (animal) amongst you, should let nothing left in his house (out of its meat) on the morning of the third day." When it was the

عَائِشَةَ تَقُولُ: دَفَّ أَهْلُ أَبْيَاتٍ مِنْ أَهْلِ الْبَادِيَةِ حَضْرَةَ الأَضْحَىٰ، زَمَنَ رَسُولِ اللَّهِ ﷺ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «ادَّخِرُوا ثَلاَثاً، ثُمَّ تَصَدَّقُوا بِمَا بَقِيَ» فَلَمَّا كَانَ بَعْدَ ذٰلِكَ قَالُوا: يَا رَسُولَ اللَّهِ! إِنَّ النَّاسَ يَتَّخِذُونَ الأَسْقِيَةَ مِنْ ضَحَايَاهُمْ وَيَجْمِلُونَ مِنْهَا الْوَدَكَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَما ذَاكَ؟» قَالُوا: نَهَيْتَ أَنْ تُؤْكَلَ لُحُومُ الضَّحَايَا بَعْدَ ثَلاَثٍ. فَقَالَ: «إِنَّمَا نَهَيْتُكُمْ مِنْ أَجْلِ الدَّافَّةِ الَّتِي دَفَّتْ، فَكُلُوا وَادَّخِرُوا وَتَصَدَّقُوا».

٢٩ ـ (١٩٧٢) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ، قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، عَنِ النَّبِيِّ ﷺ؛ أَنَّهُ نَهَىٰ عَنْ أَكْلِ لُحُومِ الضَّحَايَا بَعْدَ ثَلاَثٍ. ثُمَّ قَالَ بَعْدُ: «كُلُوا وَتَزَوَّدُوا وَادَّخِرُوا».

٣٠ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ. (ح) وَحَدَّثَنَا يَحْيَىٰ بْنُ أَيُّوبَ: حَدَّثَنَا ابْنُ عُلَيَّةَ، كِلاَهُمَا عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنْ جَابِرٍ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ، عَنِ ابْنِ جُرَيْجٍ: حَدَّثَنَا عَطَاءٌ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: كُنَّا لاَ نَأْكُلُ مِنْ لُحُومِ بُدْنِنَا فَوْقَ ثَلاَثِ مِنًى. فَأَرْخَصَ لَنَا رَسُولُ اللَّهِ ﷺ. فَقَالَ: «كُلُوا وَتَزَوَّدُوا».

قُلْتُ لِعَطَاءٍ: قَالَ جَابِرٌ: حَتَّىٰ جِئْنَا الْمَدِينَةَ؟ قَالَ: نَعَمْ.

[البخاري: كتاب الحج، باب ما يأكل من البدن وما يتصدق، رقم: ١٧١٩].

٣١ ـ (...) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا زَكَرِيَّاءُ بْنُ عَدِيٍّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَمْرٍو، عَنْ زَيْدِ بْنِ أَبِي أُنَيْسَةَ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ. قَالَ: كُنَّا لاَ نُمْسِكُ لُحُومَ الأَضَاحِي فَوْقَ ثَلاَثٍ. فَأَمَرَنَا رَسُولُ اللَّهِ ﷺ أَنْ نَتَزَوَّدَ مِنْهَا، وَنَأْكُلَ مِنْهَا ـ يَعْنِي فَوْقَ ثَلاَثٍ ـ.

٣٢ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرٍو، عَنْ عَطَاءٍ، عَنْ جَابِرٍ. قَالَ: كُنَّا نَتَزَوَّدُهَا إِلَى الْمَدِينَةِ، عَلَىٰ عَهْدِ رَسُولِ اللَّهِ ﷺ.

[البخاري: كتاب الجهاد والسير، باب حمل الزاد في الغزو، رقم: ٢٩٨٠].

٣٣ ـ (١٩٧٣) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الأَعْلَىٰ، عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الأَعْلَىٰ: حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَا أَهْلَ الْمَدِينَةِ، لاَ تَأْكُلُوا لُحُومَ الأَضَاحِي فَوْقَ ثَلاَثٍ». وَقَالَ ابْنُ الْمُثَنَّىٰ: ثَلاَثَةِ أَيَّامٍ. فَشَكَوْا إِلَىٰ رَسُولِ اللَّهِ ﷺ أَنَّ لَهُمْ عِيَالاً وَحَشَماً وَخَدَماً. فَقَالَ: «كُلُوا وَأَطْعِمُوا وَاحْبِسُوا أَوِ ادَّخِرُوا». قَالَ ابْنُ الْمُثَنَّىٰ: شَكَّ عَبْدُ الأَعْلَىٰ.

٣٤ ـ (١٩٧٤) ـ حدّثنا إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا أَبُو عَاصِمٍ، عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ، عَنْ سَلَمَةَ بْنِ الأَكْوَعِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ ضَحَّىٰ مِنْكُمْ فَلاَ يُصْبِحَنَّ فِي

next year, they (his Companions) said: "Should we do this year as we did during the previous year?" He said: "Do not do that, for this was a year during which the people were hard pressed (because of poverty), so I wanted that it (the meat) might be distributed among them."

35-(1975) Thawban "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" slaughtered his sacrificial animal and then said: "O Thawban! Make the meat of this (sacrificial animal) usable (for eating during the journey)." I kept serving him that until he arrived in Medina.

(...)This Hadith was narrated on the authority of Mu'awiya Ibn Salih with the same chain of transmitters.

36-(...) Thawban, the freed slave of The Messenger of Allah "Allah's blessing and peace be upon him", reported: The Messenger of Allah "Allah's blessing and peace be upon him" said to me in the Farewell Pilgrimage: "Make the meat usable (for eating)." So I made it usable (for him) from which he kept eating until he arrived in Medina.

(...) This Hadith was narrated on the authority of Yahya Ibn Hamza with the same chain of transmitters, but he did not say: In the Farewell Hajj.

37-(1977) Abdullah Ibn Buraida reported from his father that The Messenger of Allah "Allah's blessing and peace be upon him" said: "I prohibited you from visiting the graves, but (now) you may visit them. I also prohibited you (from eating) the meat of sacrificial animals beyond three days, but now you might keep it as long as you wish. I prohibited you from drinking (in any utensil) except (that prepared) in dry water skins, but now you might drink (whatever is prepared in any utensil), and do not drink whatever is intoxicant."

(...)Abdullah Ibn Buraida reported from his father that The Messenger of Allah "Allah's blessing and peace be upon him" said: "I prohibited you..." and the rest is the same.

[6] What about Fara and Atira

38-(1976) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "(There is) no (sanction in Islam for the sacrifice of) Fara and Atira." Ibn Rafi added in his narration: Fara means the first-born young one of a camel. (Atira is to slaughter and sacrifice the animal during the first ten days of the month of Rajab).

بَيْتِهِ، بَعْدَ ثَالِثَةٍ شَيْئاً». فَلَمَّا كَانَ فِي الْعَامِ الْمُقْبِلِ قالُوا: يَا رَسُولَ اللَّهِ، نَفْعَلُ كَمَا فَعَلْنَا عَامَ أَوَّلَ؟ فَقَالَ: «لاَ، إِنَّ ذَاكَ عَامٌ كَانَ النَّاسُ فِيهِ بِجَهْدٍ، فَأَرَدْتُ أَنْ يَفْشُوَ فِيهِمْ».

[البخاري: كتاب الأضاحي، باب ما يؤكل من لحوم الأضاحي...، رقم: ٥٥٦٩].

٣٥ ـ (١٩٧٥) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا مَعْنُ بْنُ عِيسَىٰ: حَدَّثَنَا مُعَاوِيَةُ بْنُ صَالِحٍ، عَنْ أَبِي الزَّاهِرِيَّةِ، عَنْ جُبَيرِ بْنِ نُفَيْرٍ، عَنْ ثَوْبَانَ. قَالَ: ذَبَحَ رَسُولُ اللَّهِ ﷺ ضَحِيَّتَهُ ثُمَّ قَالَ: «يَا ثَوْبَانُ، أَصْلِحْ لَحْمَ هٰذِهِ»، فَلَمْ أَزَلْ أُطْعِمُهُ مِنْهَا حَتَّىٰ قَدِمَ الْمَدِينَةَ.

(...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ رَافِعٍ. قالاَ: حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ. (ح) وَحدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبرنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ، كِلاَهُمَا عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، بِهٰذَا الإِسْنَادِ.

٣٦ ـ (...) ـ وحدّثني إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبرَنَا أَبُو مُسْهِرٍ: حَدَّثَنَا يَحْيَىٰ بْنُ حَمْزَةَ: حَدَّثَنِي الزُّبَيْدِيُّ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ جُبَيْرِ بْنِ نُفَيْرٍ، عَنْ أَبِيهِ، عَنْ ثَوْبَانَ مَوْلَىٰ رَسُولِ اللَّهِ ﷺ. قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ، فِي حَجَّةِ الْوَدَاعِ: «أَصْلِحْ هٰذَا اللَّحْمَ»، قَالَ: فَأَصْلَحْتُهُ. فَلَمْ يَزَلْ يَأْكُلُ مِنْهُ حَتَّىٰ بَلَغَ الْمَدِينَةَ.

(...) ـ وَحدَّثَنِيهِ عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمٰنِ الدَّارِمِيُّ: أَخْبرَنَا مُحَمَّدُ بْنُ الْمُبَارَكِ: حَدَّثَنَا يَحْيَىٰ بْنُ حَمْزَةَ، بِهٰذَا الإِسْنَادِ. وَلَمْ يَقُلْ: فِي حَجَّةِ الْوَدَاعِ.

٣٧ـ (١٩٧٧) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَمُحَمَّدُ بْنُ الْمُثَنَّى، قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ ـ قَالَ أَبُو بَكْرٍ: عَنْ أَبِي سِنَانٍ. وَقَالَ ابْنُ الْمُثَنَّى: عَنْ ضِرَارِ بْنِ مُرَّةَ ـ، عَنْ مُحَارِبٍ، عَنِ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ: حَدَّثَنَا ضِرَارُ بْنُ مُرَّةَ، أَبُو سِنَانٍ، عَنْ مُحَارِبِ بْنِ دِثَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «نَهَيْتُكُمْ عَنْ زِيَارَةِ الْقُبُورِ، فَزُورُوهَا، وَنَهَيْتُكُمْ عَنْ لُحُومِ الأَضَاحِي فَوْقَ ثَلاَثٍ، فَأَمْسِكُوا مَا بَدَا لَكُمْ، وَنَهَيْتُكُمْ عَنِ النَّبِيذِ إِلاَّ فِي سِقَاءٍ، فَاشْرَبُوا فِي الأَسْقِيَةِ كُلِّهَا، وَلاَ تَشْرَبُوا مُسْكِراً».

(...) ـ وحدّثني حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا الضَّحَّاكُ بْنُ مَخْلَدٍ، عَنْ سُفْيَانَ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنِ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «كُنْتُ نَهَيْتُكُمْ». فَذَكَرَ بِمَعْنَىٰ حَدِيثِ أَبِي سِنَانٍ.

٦ ـ باب الفَرَعِ والعَتِيرَة

٣٨ـ (١٩٧٦) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ التَّمِيمِيُّ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ ـ قَالَ يَحْيَىٰ: أَخْبَرَنَا. وَقَالَ الآخَرُونَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ ـ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ. (ح) وحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، وَعَبْدُ بْنُ حُمَيْدٍ ـ قَالَ عَبْدٌ: أَخْبَرَنَا. وَقَالَ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ ـ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنِ ابْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ فَرَعَ وَلاَ عَتِيرَةَ». زَادَ ابْنُ رَافِعٍ فِي رِوَايَتِهِ: وَالْفَرَعُ: أَوَّلُ النِّتَاجِ، كَانَ يُنْتَجُ لَهُمْ فَيَذْبَحُونَهُ. [البخاري: كتاب العقيقة، باب الفرع، رقم: ٥٤٧٣].

[7] It is forbidden for one who intends to offer a sacrifice to get his hair or nails cut after the beginning of Dhul-Hijja

39-(1977) Umm Salama "Allah be pleased with her" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If any one of you who intends to offer a sacrifice enters in the month (of Dhul-Hijja) he should get neither his hair nor his nails touched (cut)." It was said to Sufyan (a sub-narrator) that some (religious scholars) did not trace this Hadith (to The Prophet). He said: But I trace it to the Prophet).

40-(...) Umm Salama "Allah be pleased with her" reported, tracing it to The Messenger of Allah "Allah's blessing and peace be upon him": "If anyone of you intends to offer sacrifice he should neither get his hair cut nor should he get his nails trimmed."

41-(...) Umm Salama "Allah be pleased with her" reported from The Messenger of Allah "Allah's blessing and peace be upon him": "If anyone of you sees the new moon of (the month of) Dhul-Hijja, and he intends to offer a sacrifice, he should neither get his hair cut nor should he get his nails trimmed."

(...)This Hadith was narrated on the authority of Amr Ibn Muslim with the same chain of transmitters.

42-(...) Sa'id Ibn Al-Musaiyyab narrated: I heard Umm Salama "Allah be pleased with her", the wife of The Messenger of Allah "Allah's blessing and peace be upon him", saying: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If one has a sacrificial animal (which he intends) to offer, and he enters the month of Dhul-Hijja, he should neither get his hair cut nor should he get his nails trimmed until he has sacrificed the animal."

(...)Amr Ibn Muslim Ibn Ammar Al-Laithi reported: While we were in a bathroom just before Id Al-Adha, some persons tried to remove the hair (of the pubic area) with the help of hair-removing chemicals. Some people who owned the bath (or some of the people who were sitting there) said that Sa'id Ibn Al-Musaiyyab did not approve of it, or he forbade (those intending to offer a sacrifice to do) it. Then I met Sa'id Ibn Al-Musaiyyab to whom I mentioned that, whereupon he said: O son of my brother! This Hadith has been forgotten and abandoned. Umm Salama "Allah be pleased with her", the wife of The Messenger of Allah "Allah's blessing and peace be upon him", narrated to me that The Messenger of Allah "Allah's blessing and peace be upon him" said...and the rest is the same.

٧ ـ باب نَهْي مَنْ دَخَلَ عليه عَشْرُ ذي الحِجَّةِ وهو مُرِيدٌ التَّضْحِيَةَ أَنْ يَأْخُذ مِنْ شَعَرِهِ أو أظفاره شيئاً

٣٩ ـ (١٩٧٧) ـ **حدّثنا** ابْنُ أَبِي عُمَرَ الْمَكِّيُّ: حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ حُمَيْدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ: سَمِعَ سَعِيدَ بْنَ الْمُسَيَّبِ يُحَدِّثُ، عَنْ أُمِّ سَلَمَةَ، أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا دَخَلَتِ الْعَشْرُ، وَأَرَادَ أَحَدُكُمْ أَنْ يُضَحِّيَ، فَلا يَمَسَّ مِنْ شَعْرِهِ وَبَشَرِهِ شَيْئاً».

قِيلَ لِسُفْيَانَ: فَإِنَّ بَعْضَهُمْ لاَ يَرْفَعُهُ. قَالَ: لٰكِنِّي أَرْفَعُهُ.

٤٠ ـ (...) ـ **وحدّثناه** إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا سُفْيَانُ: حَدَّثَنِي عَبْدُ الرَّحْمٰنِ بْنُ حُمَيْدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أُمِّ سَلَمَةَ تَرْفَعُهُ. قَالَ: «إِذَا دَخَلَ الْعَشْرُ، وَعِنْدَهُ أُضْحِيَةٌ، يُرِيدُ أَنْ يُضَحِّيَ، فَلاَ يَأْخُذَنَّ شَعْراً وَلاَ يَقْلِمَنَّ ظُفُراً».

٤١ ـ (...) ـ **وحدّثني** حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنِي يَحْيَىٰ بْنُ كَثِيرٍ الْعَنْبَرِيُّ، أَبُو غَسَّانَ: حَدَّثَنَا شُعْبَةُ، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ عُمَرَ بْنِ مُسْلِمٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أُمِّ سَلَمَةَ، أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا رَأَيْتُمْ هِلاَلَ ذِي الْحِجَّةِ، وَأَرَادَ أَحَدُكُمْ أَنْ يُضَحِّيَ، فَلْيُمْسِكْ عَنْ شَعْرِهِ وَأَظْفَارِهِ».

(...) ـ **وحدّثنا** أَحْمَدُ بْنُ عَبْدِ اللهِ بْنِ الْحَكَمِ الْهَاشِمِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ عُمَرَ أَوْ عَمْرِو بْنِ مُسْلِمٍ، بِهٰذَا الإِسْنَادِ... نَحْوَهُ.

٤٢ ـ (...) ـ **وحدّثني** عُبَيْدُ اللهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو اللَّيْثِيُّ، عَنْ عُمَرَ بْنِ مُسْلِمِ بْنِ عَمَّارِ بْنِ أُكَيْمَةَ اللَّيْثِيِّ، قَالَ: سَمِعْتُ سَعِيدَ بْنَ الْمُسَيَّبِ يَقُولُ: سَمِعْتُ أُمَّ سَلَمَةَ، زَوْجَ النَّبِيِّ ﷺ تَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ كَانَ لَهُ ذِبْحٌ يَذْبَحُهُ. فَإِذَا أُهِلَّ هِلاَلُ ذِي الْحِجَّةِ، فَلاَ يَأْخُذَنَّ مِنْ شَعْرِهِ وَلاَ مِنْ أَظْفَارِهِ شَيْئاً، حَتَّىٰ يُضَحِّيَ».

(...) ـ **حدّثني** الْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنِي مُحَمَّدُ بْنُ عَمْرٍو: حَدَّثَنَا عَمْرُو بْنُ مُسْلِمِ بْنِ عَمَّارٍ اللَّيْثِيُّ، قَالَ: كُنَّا فِي الْحَمَّامِ قُبَيْلَ الأَضْحَىٰ. فَاطَّلَىٰ فِيهِ نَاسٌ، فَقَالَ بَعْضُ أَهْلِ الْحَمَّامِ: إِنَّ سَعِيدَ بْنَ الْمُسَيَّبِ يَكْرَهُ هٰذَا، أَوْ يَنْهَىٰ عَنْهُ. فَلَقِيتُ سَعِيدَ بْنَ الْمُسَيَّبِ فَذَكَرْتُ ذٰلِكَ لَهُ. فَقَالَ: يَا ابْنَ أَخِي، هٰذَا حَدِيثٌ قَدْ نُسِيَ وَتُرِكَ. حَدَّثَتْنِي أُمُّ سَلَمَةَ، زَوْجُ النَّبِيِّ ﷺ، قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ... بِمَعْنَىٰ حَدِيثِ مُعَاذٍ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو.

(...)Umar Ibn Muslim Al-Junda'i reported that Ibn Al-Musaiyyab told him that Umm Salama "Allah be pleased with her", the wife of The Messenger of Allah "Allah's blessing and peace be upon him", narrated to him the same as narrated above.

[8] It is forbidden to slaughter (a sacrificial animal by the name of) anyone other than Allah, the exalted, and the curse be upon him who does it

43-(1978) Abu At-Tufail Amir Ibn Wathila reported: I was with Ali Ibn Abu Talib "Allah be pleased with him", when a person came to him, and said: What was that which The Messenger of Allah "Allah's blessing and peace be upon him" told you secretly? He (Ali) became angry and said: The Messenger of Allah "Allah's blessing and peace be upon him" did not tell me anything secretly which he concealed from the people, except that he told me four things. He said: O Commander of the Believers! What are they? He said: He (The Prophet) said: "Allah cursed him who cursed his father, Allah cursed him who slaughtered (a sacrificial animal by the name of) anyone other than Allah, Allah cursed him who sheltered an innovator (of heresy in religion) , and Allah cursed him who changed the boundary lines of the land."

44-(...) Abu At-Tufail reported: We said to Ali Ibn Abu Talib: Tell us something, which The Messenger of Allah "Allah's blessing and peace be upon him" told you in secret. He said: He did not tell me anything secretly which he concealed from the people. But I heard him saying: "Allah cursed him who slaughtered (a sacrificial animal by the name of) anyone other than Allah, Allah cursed him who sheltered an innovator (of heresy in religion) , Allah cursed him who cursed his father, and Allah cursed him who changed the boundary lines (of the land)."

45-(...) Abu At-Tufail reported: Ali "Allah be pleased with him" was asked whether The Messenger of Allah "Allah's blessing and peace be upon him" had distinguished them by (disclosing) a thing (which he did not mention to others). He (Ali) said: The Messenger of Allah "Allah's blessing and peace be upon him" did not distinguish us by (disclosing secretly) anything which he did not make public, except those (few things) which lie in the sheath of my sword. He drew out a document in which it was written: "Allah cursed him who slaughtered (a sacrificial animal by the name of) anyone other than Allah, Allah cursed him who stole the signposts (in order to change the boundary lines) of the land, Allah cursed him who cursed his father, and Allah cursed him who sheltered an innovator (of heresy in religion)."

(...) ـ وحدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ وَأَحْمَدُ بْنُ عَبْدِ الرَّحْمٰنِ، ٱبْنُ أَخِي ابْنِ وَهْبٍ قَالاَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي حَيْوَةُ: أَخْبَرَنِي خَالِدُ بْنُ يَزِيدَ، عَنْ سَعِيدِ بْنِ أَبِي هِلاَلٍ، عَنْ عُمَرَ بْنِ مُسْلِمٍ الْجُنْدَعِيِّ، أَنَّ ابْنَ الْمُسَيَّبِ أَخْبَرَهُ، أَنَّ أُمَّ سَلَمَةَ، زَوْجَ النَّبِيِّ ﷺ أَخْبَرَتْهُ. وَذَكَرَ النَّبِيَّ ﷺ... بِمَعْنَىٰ حَدِيثِهِمْ.

٨ ـ بابُ تَحْرِيمِ الذَّبْحِ لغيرِ الله تعالى ولَعْنِ فاعِلِهِ

٤٣ ـ (١٩٧٨) ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ وَسُرَيْجُ بْنُ يُونُسَ. كِلاَهُمَا عَنْ مَرْوَانَ. قَالَ زُهَيْرٌ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ الْفَزَارِيُّ: حَدَّثَنَا مَنْصُورُ بْنُ حَيَّانَ: حَدَّثَنَا أَبُو الطُّفَيْلِ، عَامِرُ بْنُ وَاثِلَةَ. قَالَ: كُنْتُ عِنْدَ عَلِيِّ بْنِ أَبِي طَالِبٍ، فَأَتَاهُ رَجُلٌ فَقَالَ: مَا كَانَ النَّبِيُّ ﷺ يُسِرُّ إِلَيْكَ؟ قَالَ: فَغَضِبَ وَقَالَ: مَا كَانَ النَّبِيُّ ﷺ يُسِرُّ إِلَيَّ شَيْئاً يَكْتُمُهُ النَّاسَ، غَيْرَ أَنَّهُ قَدْ حَدَّثَنِي بِكَلِمَاتٍ أَرْبَعٍ. قَالَ: فَقَالَ: مَا هُنَّ يَا أَمِيرَ الْمُؤْمِنِينَ؟ قَالَ: قَالَ: «لَعَنَ اللَّهُ مَنْ لَعَنَ وَالِدَهُ. وَلَعَنَ اللَّهُ مَنْ ذَبَحَ لِغَيْرِاللَّهِ. وَلَعَنَ اللَّهُ مَنْ آوَىٰ مُحْدِثاً، وَلَعَنَ اللَّهُ مَنْ غَيَّرَ مَنَارَ الأَرْضِ».

٤٤ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ، سُلَيْمَانُ بْنُ حَيَّانَ، عَنْ مَنْصُورِ بْنِ حَيَّانَ، عَنْ أَبِي الطُّفَيْلِ، قَالَ: قُلْنَا لِعَلِيِّ بْنِ أَبِي طَالِبٍ: أَخْبِرْنَا بِشَيْءٍ أَسَرَّهُ إِلَيْكَ رَسُولُ اللَّهِ ﷺ. فَقَالَ: مَا أَسَرَّ إِلَيَّ شَيْئاً كَتَمَهُ النَّاسَ، وَلٰكِنِّي سَمِعْتُهُ يَقُولُ: «لَعَنَ اللَّهُ مَنْ ذَبَحَ لِغَيْرِ اللَّهِ، وَلَعَنَ اللَّهُ مَنْ آوَىٰ مُحْدِثاً، وَلَعَنَ اللَّهُ مَنْ لَعَنَ وَالِدَيْهِ، وَلَعَنَ اللَّهُ مَنْ غَيَّرَ الْمَنَارَ».

٤٥ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ ـ وَاللَّفْظُ لابْنِ الْمُثَنَّى ـ قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ الْقَاسِمَ بْنَ أَبِي بَزَّةَ يُحَدِّثُ، عَنْ أَبِي الطُّفَيْلِ، قَالَ: سُئِلَ عَلِيٌّ: أَخَصَّكُمْ رَسُولُ اللَّهِ ﷺ بِشَيْءٍ؟ فَقَالَ: مَا خَصَّنَا رَسُولُ اللَّهِ ﷺ بِشَيْءٍ لَمْ يَعُمَّ بِهِ النَّاسَ كَافَّةً، إِلاَّ مَا كَانَ فِي قِرَابِ سَيْفِي هٰذَا، قَالَ: فَأَخْرَجَ صَحِيفَةً مَكْتُوبٌ فِيهَا: «لَعَنَ اللَّهُ مَنْ ذَبَحَ لِغَيْرِ اللَّهِ، وَلَعَنَ اللَّهُ مَنْ سَرَقَ مَنَارَ الأَرْضِ، وَلَعَنَ اللَّهُ مَنْ لَعَنَ وَالِدَهُ، وَلَعَنَ اللَّهُ مَنْ آوَىٰ مُحْدِثاً».

(36) The Book Of Drinks

[1] The prohibition of the wine and all intoxicants

1-(1979) Ali Ibn Abu Talib "Allah be pleased with him" narrated: I got a she-camel as my share of the war booty on the day of Badr, and Allah's Apostle "Allah's blessing and peace be upon him" gave me another she-camel. I let both of them kneel at the door of one of the Ansar, intending to carry The Idhkhir on them to sell it and use its price for my wedding banquet on marrying Fatima. A goldsmith from Banu Qainuqa was with me. Hamza Ibn Abd Al-Muttalib was in that house drinking wine and a lady singer was reciting: "O Hamza! (Kill) the fat old she camels (and serve them to your guests)."

So Hamza took his sword, went towards the two she-camels, cut off their humps, opened their flanks, and took a part of their livers. (I (a sub-narrator) said to Ibn Shihab (another sub-narrator): Did he take anything out of the hump? He said: He cut off the humps and took them altogether.) When I saw that dreadful sight, I went to The Prophet "Allah's blessing and peace be upon him" in whose company Zaid Ibn Haritha was. I told him the news. The Prophet "Allah's blessing and peace be upon him" came out in the company of Zaid Ibn Haritha, and I too went with them. He went to Hamza and spoke angrily to him. Hamza looked up and said: "Aren't you only the slaves of my forefathers?" The Prophet "Allah's blessing and peace be upon him" retreated and went out. (This incident happened before the prohibition of drinking Wine).

(...)This Hadith was narrated on the authority of Juraij with the same chain of transmitters.

2-(...) Ali "Allah be pleased with him" narrated: I got a she-camel as my share of the war booty on the day (of the battle) of Badr, and The Prophet "Allah's blessing and peace be upon him" had given me a she-camel from the one-fifth of the booty. When I intended to marry Fatima, the daughter of Allah's Apostle, I had an appointment with a goldsmith from the tribe of Banu Qainuqa to go with me to bring Idhkhir (grass of pleasant smell) so that I might sell it to the goldsmiths and spend its price on my wedding party. I was collecting for my she-camels equipment of saddles, sacks and ropes while my two she-camels were kneeling down beside the room of an Ansari man. I returned after collecting whatever I collected, to see the humps of my two she-camels cut off, their flanks cut open and a portion of their livers was taken out.

٣٦ ـ كِتَابُ الأَشْرِبَةِ

١ ـ بابُ تَحْرِيم الخَمْرِ، وبيان أنها تكون من عَصِيرِ العِنَبِ ومن التَّمْرِ والبُسْرِ والزَّبِيبِ وغيرها مما يُسْكِر

١ ـ (١٩٧٩) ـ **حدّثنا** يَحْيَىٰ بْنُ يَحْيَىٰ التَّمِيمِيُّ: أَخْبَرَنَا حَجَّاجُ بْنُ مُحَمَّدٍ، عَنِ ابْنِ جُرَيْجٍ: حَدَّثَنِي ابْنُ شِهَابٍ، عَنْ عَلِيِّ بْنِ حُسَيْنِ بْنِ عَلِيٍّ، عَنْ أَبِيهِ، حُسَيْنِ بْنِ عَلِيٍّ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: أَصَبْتُ شَارِفاً مَعَ رَسُولِ اللَّهِ ﷺ فِي مَغْنَمٍ، يَوْمَ بَدْرٍ. وَأَعْطَانِي رَسُولُ اللَّهِ ﷺ شَارِفاً أُخْرَىٰ، فَأَنَخْتُهُمَا يَوْماً عِنْدَ بَابِ رَجُلٍ مِنَ الأَنْصَارِ، وَأَنَا أُرِيدُ أَنْ أَحْمِلَ عَلَيْهِمَا إِذْخِراً لأَبِيعَهُ، وَمَعِيَ صَائِغٌ مِنْ بَنِي قَيْنُقَاعَ، فَأَسْتَعِينَ بِهِ عَلَىٰ وَلِيمَةِ فَاطِمَةَ. وَحَمْزَةُ بْنُ عَبْدِ الْمُطَّلِبِ يَشْرَبُ فِي ذٰلِكَ الْبَيْتِ. مَعَهُ قَيْنَةٌ تُغَنِّيهِ. فَقَالَتْ: أَلاَ يَا حَمْزَ لِلشُّرُفِ النِّوَاءِ. فَثَارَ إِلَيْهِمَا حَمْزَةُ بِالسَّيْفِ، فَجَبَّ أَسْنِمَتَهُمَا وَبَقَرَ خَوَاصِرَهُمَا، ثُمَّ أَخَذَ مِنْ أَكْبَادِهِمَا.

قُلْتُ لاِبْنِ شِهَابٍ: وَمِنَ السَّنَامِ؟ قَالَ: قَدْ جَبَّ أَسْنِمَتَهُمَا فَذَهَبَ بِهَا.

قَالَ ابْنُ شِهَابٍ: قَالَ عَلِيٌّ: فَنَظَرْتُ إِلَىٰ مَنْظَرٍ أَفْظَعَنِي. فَأَتَيْتُ نَبِيَّ اللَّهِ ﷺ وَعِنْدَهُ زَيْدُ بْنُ حَارِثَةَ، فَأَخْبَرْتُهُ الْخَبَرَ، فَخَرَجَ وَمَعَهُ زَيْدٌ، وَانْطَلَقْتُ مَعَهُ. فَدَخَلَ عَلَىٰ حَمْزَةَ فَتَغَيَّظَ عَلَيْهِ، فَرَفَعَ حَمْزَةُ بَصَرَهُ. فَقَالَ: هَلْ أَنْتُمْ إِلاَّ عَبِيدٌ لآبَائِي؟ فَرَجَعَ رَسُولُ اللَّهِ ﷺ يُقَهْقِرُ حَتَّىٰ خَرَجَ عَنْهُمْ.

[البخاري: كتاب البيوع، باب ما قيل في الصَّوَّاغ، رقم: ٢٠٨٩].

(...) ـ **وحدّثنا** عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنِي عَبْدُ الرَّزَّاقِ: أَخْبَرَنِي ابْنُ جُرَيْجٍ، بِهٰذَا الإِسْنَادِ.. مِثْلَهُ.

٢ ـ (...) ـ **وحدّثني** أَبُو بَكْرِ بْنُ إِسْحَاقَ: أَخْبَرَنَا سَعِيدُ بْنُ كَثِيرِ بْنِ عُفَيْرٍ، أَبُو عُثْمَانَ الْمِصْرِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: حَدَّثَنِي يُونُسُ بْنُ يَزِيدَ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي عَلِيُّ بْنُ حُسَيْنِ بْنِ عَلِيٍّ، أَنَّ حُسَيْنَ بْنَ عَلِيٍّ أَخْبَرَهُ، أَنَّ عَلِيّاً قَالَ: كَانَتْ لِي شَارِفٌ مِنْ نَصِيبِي مِنَ الْمَغْنَمِ، يَوْمَ بَدْرٍ، وَكَانَ رَسُولُ اللَّهِ ﷺ أَعْطَانِي شَارِفاً مِنَ الْخُمُسِ يَوْمَئِذٍ. فَلَمَّا أَرَدْتُ أَنْ أَبْتَنِيَ بِفَاطِمَةَ، بِنْتِ رَسُولِ اللَّهِ ﷺ، وَاعَدْتُ رَجُلاً صَوَّاغاً مِنْ بَنِي قَيْنُقَاعَ يَرْتَحِلُ مَعِيَ، فَنَأْتِي بِإِذْخِرٍ أَرَدْتُ أَنْ أَبِيعَهُ مِنَ الصَّوَّاغِينَ، فَأَسْتَعِينَ بِهِ فِي وَلِيمَةِ عُرْسِي. فَبَيْنَا أَنَا أَجْمَعُ لِشَارِفَيَّ مَتَاعاً مِنَ الأَقْتَابِ وَالْغَرَائِرِ وَالْحِبَالِ، وَشَارِفَايَ مناختان إِلَىٰ جَنْبِ حُجْرَةِ رَجُلٍ مِنَ الأَنْصَارِ، وَجَمَعْتُ حِينَ جَمَعْتُ مَا جَمَعْتُ، فَإِذَا شَارِفَايَ قَدِ اجْتُبَّتْ أَسْنِمَتُهُمَا،

When I saw that state of my two she-camels, I could not help weeping. I asked: "Who did so?" The people replied: "Hamza Ibn Abd Al-Muttalib who is staying with some Ansari drunks in this house, having a lady singer singing to him and his companions. She recited the following in her song: "O Hamza! (Kill) the fat old she camels (and serve them to your guests)." So Hamza took his sword, went towards the two she-camels, cut off their humps with his sword, opened their flanks, and took a part of their livers."

I went away till I reached The Prophet "Allah's blessing and peace be upon him" and Zaid Ibn Haritha was with him. When The Prophet "Allah's blessing and peace be upon him" noticed on my face the effect of what I had suffered, he asked: "What is wrong with you." I replied: "O Allah's Apostle! I have never seen such a (dreadful) sight as I saw today. Hamza attacked my two she-camels, cut off their humps, and ripped open their flanks. He is sitting there in a house in the company of some drunks." The Prophet "Allah's blessing and peace be upon him" then asked for his covering sheet, put it on, and set out walking followed by me and Zaid Ibn Haritha till he came to the house where Hamza was. He asked permission to enter, and he was allowed, and they were drunk. The Messenger of Allah "Allah's blessing and peace be upon him" started blaming Hamza for what he had done, but Hamza was drunk and his eyes were red. Hamza looked at The Messenger of Allah "Allah's blessing and peace be upon him" and then he raised his eyes. Then he looked at his knees, and raised up his eyes looking at his umbilicus. Then he raised up his eyes looking at his face. Hamza then said: "Aren't you but the slaves of my father?" The Messenger of Allah "Allah's blessing and peace be upon him" realized that he was drunk. So The Messenger of Allah "Allah's blessing and peace be upon him" retreated, and we went out with him.

(...) The same was narrated on the authority of Az-Zuhri, with the same chain of transmitters.

3-(1980) Anas Ibn Malik "Allah be pleased with him" reported: I was the cup-bearer of people in the house of Abu Talha on the day when wine was forbidden. Their wine had been prepared from dry dates or fresh dates. When the announcer made the announcement, he (Abu Talha) said to me: "Go out and find out (what the announcement is)." I got out (and found) an announcer making this announcement: "Behold, the wine has been made unlawful." He (Anas) said: The wine (was spilt and) flowed in the lanes of Medina. Abu Talha said to me: "Go out and spill it." I spilt it. They said or

وَبُقِرَتْ خَوَاصِرُهُمَا، وَأُخِذَ مِنْ أَكْبَادِهِمَا، فَلَمْ أَمْلِكْ عَيْنَيَّ حِينَ رَأَيْتُ ذٰلِكَ الْمَنْظَرَ مِنْهُمَا. قُلْتُ: مَنْ فَعَلَ هٰذَا؟ قَالُوا: فَعَلَهُ حَمْزَةُ بْنُ عَبْدِ الْمُطَّلِبِ. وَهُوَ فِي هٰذَا الْبَيْتِ فِي شَرْبٍ مِنَ الأَنْصَارِ. غَنَّتْهُ قَيْنَةٌ وَأَصْحَابُهُ، فَقَالَتْ فِي غِنَائِهَا: أَلَا يَا حَمْزَ لِلشُّرُفِ النِّوَاءِ. فَقَامَ حَمْزَةُ بِالسَّيْفِ، فَاجْتَبَّ أَسْنِمَتَهُمَا، وَبَقَرَ خَوَاصِرَهُمَا، فَأَخَذَ مِنْ أَكْبَادِهِمَا.

فَقَالَ عَلِيٌّ: فَانْطَلَقْتُ حَتَّىٰ أَدْخُلَ عَلَىٰ رَسُولِ اللَّهِ ﷺ وَعِنْدَهُ زَيْدُ بْنُ حَارِثَةَ. قَالَ: فَعَرَفَ رَسُولُ اللَّهِ ﷺ فِي وَجْهِيَ الَّذِي لَقِيتُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَالَكَ؟» قُلْتُ: يَا رَسُولَ اللَّهِ، وَاللَّهِ، مَا رَأَيْتُ كَالْيَوْمِ قَطُّ. عَدَا حَمْزَةُ عَلَىٰ نَاقَتَيَّ فَاجْتَبَّ أَسْنِمَتَهُمَا وَبَقَرَ خَوَاصِرَهُمَا، وَهَا هُوَ ذَا فِي بَيْتٍ مَعَهُ شَرْبٌ. قَالَ: فَدَعَا رَسُولُ اللَّهِ ﷺ بِرِدَائِهِ فَارْتَدَاهُ، ثُمَّ انْطَلَقَ يَمْشِي، وَاتَّبَعْتُهُ أَنَا وَزَيْدُ بْنُ حَارِثَةَ، حَتَّىٰ جَاءَ الْبَابَ الَّذِي فِيهِ حَمْزَةُ، فَاسْتَأْذَنَ، فَأَذِنُوا لَهُ. فَإِذَا هُمْ شَرْبٌ، فَطَفِقَ رَسُولُ اللَّهِ ﷺ يَلُومُ حَمْزَةَ فِيمَا فَعَلَ. فَإِذَا حَمْزَةُ مُحْمَرَّةٌ عَيْنَاهُ، فَنَظَرَ حَمْزَةُ إِلَىٰ رَسُولِ اللَّهِ ﷺ، ثُمَّ صَعَّدَ النَّظَرَ إِلَىٰ رُكْبَتَيْهِ، ثُمَّ صَعَّدَ النَّظَرَ فَنَظَرَ إِلَىٰ سُرَّتِهِ، ثُمَّ صَعَّدَ النَّظَرَ فَنَظَرَ إِلَىٰ وَجْهِهِ. فَقَالَ حَمْزَةُ: وَهَلْ أَنْتُمْ إِلَّا عَبِيدٌ لأَبِي؟ فَعَرَفَ رَسُولُ اللَّهِ ﷺ أَنَّهُ ثَمِلٌ. فَنَكَصَ رَسُولُ اللَّهِ ﷺ عَلَىٰ عَقِبَيْهِ الْقَهْقَرَىٰ، وَخَرَجَ وَخَرَجْنَا مَعَهُ.

(...) ـ **وحَدَّثَنِيهِ** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ قُهْزَاذَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عُثْمَانَ، عَنْ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ، عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ، بِهٰذَا الإِسْنَادِ... مِثْلَهُ.

٣ ـ (١٩٨٠) ـ **حدثني** أَبُو الرَّبِيعِ، سُلَيْمَانُ بْنُ دَاوُدَ الْعَتَكِيُّ: حَدَّثَنَا حَمَّادٌ ـ يَعْنِي ابْنَ زَيْدٍ ـ: أَخْبَرَنَا ثَابِتٌ، عَنْ أَنَسِ بْنِ مَالِكٍ. قَالَ: كُنْتُ سَاقِيَ الْقَوْمِ، يَوْمَ حُرِّمَتِ الْخَمْرُ، فِي بَيْتِ أَبِي طَلْحَةَ، وَمَا شَرَابُهُمْ إِلَّا الْفَضِيخُ: الْبُسْرُ وَالتَّمْرُ. فَإِذَا مُنَادٍ يُنَادِي، فَقَالَ: اخْرُجْ فَانْظُرْ. فَخَرَجْتُ فَإِذَا مُنَادٍ يُنَادِي: «أَلَا إِنَّ الْخَمْرَ قَدْ حُرِّمَتْ». قَالَ:

some of them said: "Such and such were killed, such and such were killed for (the wine) had been in their stomachs." He (the narrator) said: I do not know whether it is the narration transmitted by Anas (or by someone else). Then Allah, the Exalted and Majestic, revealed: " There shall be no sin (imputed) unto those who have believed and done good works for what they may have eaten as long as they fear (Allah) and believe and do good works." (The Repast "Al-Ma'ida" 93)

4-(...) Abd Al-Aziz Ibn Suhaib reported: They (some persons) asked Anas Ibn Malik about Fadikh (the wine prepared from fresh dates), whereupon he said: There was no wine with us except this Fadikh of yours. It was only this Fadikh that I had been serving to Abu Talha and Abu Aiyyub along with some persons from amongst the Companions of The Messenger of Allah "Allah's blessing and peace be upon him" in our house. When a person came and said: "Has the news reached you?" We said: "No." He said: "Verily the wine has been made unlawful." Abu Talha said: "O Anas! Spill these large pitchers." Afterwards, they never reverted to it, nor did they ask about this after the announcement by that man.

5-(...) Anas Ibn Malik "Allah be pleased with him" reported: I was standing amongst the uncles of my tribe serving them (the wine prepared from fresh dates called) Fadikh while I was the youngest of them, when a person came and said: "Verily the wine has been made unlawful." They said: "O Anas! Spill it away." So I spilt it. Sulaiman At-Taimi (a sub-narrator) said that he asked Anas what that (Fadikh)was. He said: It had been prepared from dry and fresh dates. Abu Bakr Ibn Anas said: It was their wine during those days. Sulaiman said: A person narrated to me from Anas Ibn Malik that he said so.

6-(...) Anas "Allah be pleased with him" reported: I was standing amongst the people of my (tribe), serving them wine...and the rest of the Hadith is the same, but with this variation that Abu Bakr Ibn Anas said: It (licker prepared from fresh dates)was their wine during those days, and Anas was present there and he did not deny that. Mu'tamir reported from his father: A person who was with me told me that he had heard Anas saying that this was their wine during those days.

7-(...) Anas Ibn Malik "Allah be pleased with him" reported: I was serving wine to Abu Talha, Abu Dujana and Mu'adh Ibn Jabal along with a group of Ansar when a visitor came to us and said: "There is a fresh news.

فَجَرَتْ فِي سِكَكِ الْمَدِينَةِ. فَقَالَ لِي أَبُو طَلْحَةَ: اخْرُجْ فَأَهْرِقْهَا. فَهَرَقْتُهَا. فَقَالُوا ـ أَوْ قَالَ بَعْضُهُمْ ـ: قُتِلَ فُلاَنٌ، قُتِلَ فُلاَنٌ، وَهِيَ فِي بُطُونِهِمْ.

قَالَ: ـ فَلاَ أَدْرِي هُوَ مِنْ حَدِيثِ أَنَسٍ ـ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿لَيْسَ عَلَى ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ جُنَاحٌ فِيمَا طَعِمُوٓا۟ إِذَا مَا ٱتَّقَوا۟ وَّءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ﴾ [المائدة: ٩٣]. [البخاري: كتاب المظالم، باب صب الخمر في الطريق، رقم: ٢٤٦٤].

٤ ـ (...) ـ وحدّثنا يَحْيَىٰ بْنُ أَيُّوبَ: حَدَّثَنَا ابْنُ عُلَيَّةَ: أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ صُهَيْبٍ. قَالَ: سَأَلُوا أَنَسَ بْنَ مَالِكٍ عَنِ الْفَضِيخِ؟ فَقَالَ: مَا كَانَتْ لَنَا خَمْرٌ غَيْرَ فَضِيخِكُمْ هٰذَا الَّذِي تُسَمُّونَهُ الْفَضِيخَ. إِنِّي لَقَائِمٌ أَسْقِيهَا أَبَا طَلْحَةَ وَأَبَا أَيُّوبَ وَرِجَالاً مِنْ أَصْحَابِ رَسُولِ اللّهِ ﷺ، فِي بَيْتِنَا، إِذْ جَاءَ رَجُلٌ فَقَالَ: هَلْ بَلَغَكُمُ الْخَبَرُ؟ قُلْنَا: لاَ. قَالَ: فَإِنَّ الْخَمْرَ قَدْ حُرِّمَتْ. فَقَالَ: يَا أَنَسُ، أَرِقْ هٰذِهِ الْقِلاَلَ. قَالَ: فَمَا رَاجَعُوهَا وَلاَ سَأَلُوا عَنْهَا، بَعْدَ خَبَرِ الرَّجُلِ.

[البخاري: كتاب التفسير، باب: ﴿إنما الخمر والميسر...﴾، رقم: ٤٦١٧]

٥ ـ (...) ـ وحدّثنا يَحْيَىٰ بْنُ أَيُّوبَ: حَدَّثَنَا ابْنُ عُلَيَّةَ، قَالَ: وَأَخْبَرَنَا سُلَيْمَانُ التَّيْمِيُّ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ قَالَ: إِنِّي لَقَائِمٌ عَلَى الْحَيِّ، عَلَىٰ عُمُومَتِي، أَسْقِيهِمْ مِنْ فَضِيخٍ لَهُمْ، وَأَنَا أَصْغَرُهُمْ سِنًّا، فَجَاءَ رَجُلٌ فَقَالَ: إِنَّهَا قَدْ حُرِّمَتِ الْخَمْرُ. فَقَالُوا: اكْفِئْهَا يَا أَنَسُ، فَكَفَأْتُهَا. قَالَ: قُلْتُ لأَنَسٍ: مَا هُوَ؟ قَالَ: بُسْرٌ وَرُطَبٌ. قَالَ: فَقَالَ أَبُو بَكْرِ بْنُ أَنَسٍ: كَانَتْ خَمْرَهُمْ يَوْمَئِذٍ. [البخاري: كتاب الأشربة، باب نزل تحريم الخمر وهي البسر والتمر، رقم: ٥٥٨٣].

قَالَ سُلَيْمَانُ: وَحَدَّثَنِي رَجُلٌ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّهُ قَالَ ذٰلِكَ أَيْضاً.

٦ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَىٰ: حَدَّثَنَا الْمُعْتَمِرُ، عَنْ أَبِيهِ. قَالَ: قَالَ أَنَسٌ: كُنْتُ قَائِماً عَلَى الْحَيِّ أَسْقِيهِمْ. بِمِثْلِ حَدِيثِ ابْنِ عُلَيَّةَ. غَيْرَ أَنَّهُ قَالَ: فَقَالَ أَبُو بَكْرِ بْنُ أَنَسٍ: كَانَ خَمْرَهُمْ يَوْمَئِذٍ، وَأَنَسٌ شَاهِدٌ، فَلَمْ يُنْكِرْ أَنَسٌ ذَاكَ. وَقَالَ ابْنُ عَبْدِ الأَعْلَىٰ: حَدَّثَنَا الْمُعْتَمِرُ، عَنْ أَبِيهِ. قَالَ: حَدَّثَنِي بَعْضُ مَنْ كَانَ مَعِي، أَنَّهُ سَمِعَ أَنَساً يَقُولُ: كَانَ خَمْرَهُمْ يَوْمَئِذٍ.

٧ ـ (...) ـ وحدّثنا يَحْيَىٰ بْنُ أَيُّوبَ: حَدَّثَنَا ابْنُ عُلَيَّةَ. قَالَ: وَأَخْبَرَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ. قَالَ: كُنْتُ أَسْقِي أَبَا طَلْحَةَ وَأَبَا دُجَانَةَ وَمُعَاذَ بْنَ جَبَلٍ، فِي رَهْطٍ مِنَ الأَنْصَارِ، فَدَخَلَ عَلَيْنَا دَاخِلٌ فَقَالَ: حَدَثَ خَبَرٌ، نَزَلَ تَحْرِيمُ الْخَمْرِ. فَكَفَأْنَاهَا يَوْمَئِذٍ، وَإِنَّهَا لَخَلِيطُ الْبُسْرِ وَالتَّمْرِ.

قَالَ قَتَادَةُ: وَقَالَ أَنَسُ بْنُ مَالِكٍ: لَقَدْ حُرِّمَتِ الْخَمْرُ، وَكَانَتْ عَامَّةُ خُمُورِهِمْ يَوْمَئِذٍ خَلِيطَ الْبُسْرِ وَالتَّمْرِ.

The (verses pertaining the) prohibition of liquor have been revealed." So we spilt it on that day. It was a mixture of dry dates and fresh dates. Anas Ibn Malik "Allah be pleased with him" said: The wine was made unlawful. The common wine of theirs was then a mixture of dry dates and fresh dates.

(…)Anas Ibn Malik "Allah be pleased with him" narrated: I was serving wine to Abu Talha, Abu Dujana, and Suhail Ibn Baida' from a water skin containing the mixture of fresh dates and dry dates…and the rest of the Hadith is the same.

8-(1981) Anas Ibn Malik "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" forbade (people) to mix fresh dates with dry dates and then drink (their resultant wine); and that was their common licker when the wine was prohibited.

9-(1880) Anas Ibn Malik "Allah be pleased with him" reported: I was serving drink to Abu Ubaida Ibn Al-Jarrah, Abu Talha and Ubai Ibn Ka'b prepared from fresh dates and dry dates when a visitor came and said: "Verily the wine has been made unlawful." Abu Talha said: "O Anas! Get up and break this pitcher." I got up to a pointed stone with whose lower part I struck the pitcher until it broke into pieces.

10-(1982) Anas Ibn Malik "Allah be pleased with him" reported: When Allah revealed the verse in which He prohibited the wine, there was no wine drunk but that prepared from dates.

[2] It is forbidden to prepare vinegar from wine

11-(1983) Anas "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" was asked about using wine for preparing vinegar. He answered in the negative.

[3] Forbiddance of using wine as a medical treatment

12-(1984) Wa'il Al-Hadrami reported that Tariq Ibn Suwaid Al-Ju'fi asked The Messenger of Allah "Allah's blessing and peace be upon him" about wine. He forbade it and disliked preparing it. He (Tariq) said: "I prepare it as a medical treatment." He (The Prophet) said: "It is no medicine, but it is an ailment."

[4] The wine is prepared from dates and grapes

13-(1985) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Wine is prepared from the (fruits of) those two trees: date-palm and vine."

(...) ـ وحدّثنا أَبُو غَسَّانَ الْمِسْمَعِيُّ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالُوا: أَخْبَرَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ. قَالَ: إِنِّي لأَسْقِي أَبَا طَلْحَةَ وَأَبَا دُجَانَةَ وَسُهَيْلَ بْنَ بَيْضَاءَ مِنْ مَزَادَةٍ، فِيهَا خَلِيطُ بُسْرٍ وَتَمْرٍ... بِنَحْوِ حَدِيثِ سَعِيدٍ.

[البخاري: كتاب الأشربة، باب من رأى أن لا يخلط البسر والتمر...، رقم: ٥٦٠٠].

٨ ـ (١٩٨١) ـ وحدّثني أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرِو بْنِ سَرْحٍ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ؛ أَنَّ قَتَادَةَ بْنَ دِعَامَةَ حَدَّثَهُ، أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ يَقُولُ: إِنَّ رَسُولَ اللَّهِ ﷺ نَهَىٰ أَنْ يُخْلَطَ التَّمْرُ وَالزَّهْوُ ثُمَّ يُشْرَبَ، وَإِنَّ ذٰلِكَ كَانَ عَامَّةَ خُمُورِهِمْ، يَوْمَ حُرِّمَتِ الْخَمْرُ.

٩ـ (١٩٨٠) ـ وحدّثني أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي مَالِكُ بْنُ أَنَسٍ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّهُ قَالَ: كُنْتُ أَسْقِي أَبَا عُبَيْدَةَ بْنَ الْجَرَّاحِ وَأَبَا طَلْحَةَ وَأُبَيَّ بْنَ كَعْبٍ، شَرَاباً مِنْ فَضِيخٍ وَتَمْرٍ، فَأَتَاهُمْ آتٍ فَقَالَ: إِنَّ الْخَمْرَ قَدْ حُرِّمَتْ، فَقَالَ أَبُو طَلْحَةَ: يَا أَنَسُ، قُمْ إِلَىٰ هٰذِهِ الْجَرَّةِ فَاكْسِرْهَا. فَقُمْتُ إِلَىٰ مِهْرَاسٍ لَنَا فَضَرَبْتُهَا بِأَسْفَلِهِ. حَتَّىٰ تَكَسَّرَتْ. [البخاري: كتاب الأشربة، باب نزل تحريم الخمر وهي من البسر والتمر، رقم: ٥٥٨٢].

١٠ ـ (١٩٨٢) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا أَبُو بَكْرٍ ـ يَعْنِي الْحَنَفِيَّ ـ: حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ: حَدَّثَنِي أَبِي، أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ يَقُولُ: لَقَدْ أَنْزَلَ اللَّهُ الآيَةَ الَّتِي حَرَّمَ اللَّهُ فِيهَا الْخَمْرَ، وَمَا بِالْمَدِينَةِ شَرَابٌ يُشْرَبُ إِلاَّ مِنْ تَمْرٍ.

٢ ـ بابُ تَحْرِيمِ تَخْلِيلِ الخَمرِ

١١ ـ (١٩٨٣) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ. (ح) وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ، عَنْ سُفْيَانَ، عَنِ السُّدِّيِّ، عَنْ يَحْيَىٰ بْنِ عَبَّادٍ، عَنْ أَنَسٍ؛ أَنَّ النَّبِيَّ ﷺ سُئِلَ عَنِ الْخَمْرِ تُتَّخَذُ خَلاًّ؟ فَقَالَ: «لا».

٣ ـ بابُ تَحْرِيمِ التَّدَاوِي بالخَمرِ

١٢ ـ (١٩٨٤) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ ـ وَاللَّفْظُ لاِبْنِ الْمُثَنَّى ـ قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ عَلْقَمَةَ بْنِ وَائِلٍ، عَنْ أَبِيهِ وَائِلٍ الْحَضْرَمِيِّ؛ أَنَّ طَارِقَ بْنَ سُوَيْدٍ الْجُعْفِيَّ سَأَلَ النَّبِيَّ ﷺ عَنِ الْخَمْرِ؟ فَنَهَاهُ، أَوْ كَرِهَ أَنْ يَصْنَعَهَا. فَقَالَ: إِنَّمَا أَصْنَعُهَا لِلدَّوَاءِ. فَقَالَ: «إِنَّهُ لَيْسَ بِدَوَاءٍ، وَلٰكِنَّهُ دَاءٌ».

٤ ـ باب بيان أن جميعَ ما يُنبذُ مما يُتخذ من النَّخلِ والعنبِ يُسمى خمراً

١٣ ـ (١٩٨٥) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا الْحَجَّاجُ بْنُ أَبِي عُثْمَانَ: حَدَّثَنِي يَحْيَىٰ بْنُ أَبِي كَثِيرٍ، أَنَّ أَبَا كَثِيرٍ حَدَّثَهُ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْخَمْرُ مِنْ هَاتَيْنِ الشَّجَرَتَيْنِ: النَّخْلَةِ وَالْعِنَبَةِ».

14-(...) Abu Huraira "Allah be pleased with him" reported: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "Wine is prepared from the (fruits of) those two trees: date-palm and vine."

15-(...) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Wine is prepared from the (fruits of) those two trees: vine and date-palm."

[5] It is undesirable to mix dry dates with grapes for preparing Nabidh

16-(1986) Jabir Ibn Abdullah Al-Ansari "Allah be pleased with both" reported that The Messenger of Allah "Allah's blessing and peace be upon him" prohibited mixing grapes with fresh dates, and dry dates with fresh dates.

17-(...) Jabir Ibn Abdullah Al-Ansari "Allah be pleased with both" reported that The Messenger of Allah "Allah's blessing and peace be upon him" prohibited (preparing) Nabidh by mixing fresh dates with grapes, and he prohibited (preparing) Nabidh by mixing fresh dates with dry dates.

18-(...) Jabir Ibn Abdullah "Allah be pleased with both" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not mix fresh dates with dry dates, and grapes with fresh dates to prepare Nabidh."

19-(...) Jabir Ibn Abdullah Al-Ansari "Allah be pleased with both" reported that The Messenger of Allah "Allah's blessing and peace be upon him" prohibited (preparing) Nabidh by mixing raisins with fresh dates, and (preparing) Nabidh by mixing fresh dates with dry dates.

20-(1987) Abu Sa'id "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" prohibited mixing fresh dates with grapes, and mixing fresh dates with dry dates.

21-(...) Abu Sa'id "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" forbade us to mix raisins with fresh dates, and to mix fresh dates with dry dates.

(...) This Hadith was narrated on the authority of Abu Maslama with the same chain of transmitters.

22-(...) Abu Sa'id Al-Khudri "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He from amongst you who drinks Nabidh should drink that (prepared either from) grapes alone, or from dry dates alone, or from fresh dates alone (and not by mixing them with one another)."

١٤ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الأَوْزَاعِيُّ: حَدَّثَنَا أَبُو كَثِيرٍ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «الْخَمْرُ مِنْ هَاتَيْنِ الشَّجَرَتَيْنِ: النَّخْلَةِ وَالْعِنَبَةِ».

١٥ ـ (...) ـ وحدّثنا زُهَيْرُ بْنُ حَرْبٍ وَأَبُو كُرَيْبٍ قَالاَ: حَدَّثَنَا وَكِيعٌ، عَنِ الأَوْزَاعِيِّ وَعِكْرِمَةَ بْنِ عَمَّارٍ وَعُقْبَةَ بْنِ التَّوْأَمِ، عَنْ أَبِي كَثِيرٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْخَمْرُ مِنْ هَاتَيْنِ الشَّجَرَتَيْنِ: الْكَرْمَةِ وَالنَّخْلَةِ». وَفِي رِوَايَةِ أَبِي كُرَيْبٍ: «الْكَرْمِ وَالنَّخْلِ».

٥ ـ بابُ كَرَاهَةِ انْتِبَاذِ التَّمرِ والزَّبيبِ مَخْلُوطَيْنِ

١٦ ـ (١٩٨٦) ـ حدّثنا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ: سَمِعْتُ عَطَاءَ بْنَ أَبِي رَبَاحٍ: حَدَّثَنَا جَابِرُ بْنُ عَبْدِ اللَّهِ الأَنْصَارِيُّ، أَنَّ النَّبِيَّ ﷺ نَهَىٰ أَنْ يُخْلَطَ الزَّبِيبُ وَالتَّمْرُ، وَالْبُسْرُ وَالتَّمْرُ.

١٧ ـ (...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الأَنْصَارِيِّ، عَنْ رَسُولِ اللَّهِ ﷺ، أَنَّهُ نَهَىٰ أَنْ يُنْبَذَ التَّمْرُ وَالزَّبِيبُ جَمِيعاً، وَنَهَىٰ أَنْ يُنْبَذَ الرُّطَبُ وَالْبُسْرُ جَمِيعاً.

١٨ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ، عَنِ ابْنِ جُرَيْجٍ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ رَافِعٍ ـ وَاللَّفْظُ لاِبْنِ رَافِعٍ ـ قَالاَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ. قَالَ: قَالَ لِي عَطَاءٌ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ تَجْمَعُوا بَيْنَ الرُّطَبِ وَالْبُسْرِ، وَبَيْنَ الزَّبِيبِ وَالتَّمْرِ، نَبِيذاً».

[البخاري: كتاب الأشربة، باب من رأى أن لا يخلط البسر والتمر...، رقم: ٥٦٠١].

١٩ ـ (...) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ، عَنْ أَبِي الزُّبَيْرِ الْمَكِّيِّ، مَوْلَىٰ حَكِيمِ بْنِ حِزَامٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الأَنْصَارِيِّ، عَنْ رَسُولِ اللَّهِ ﷺ؛ أَنَّهُ نَهَىٰ أَنْ يُنْبَذَ الزَّبِيبُ وَالتَّمْرُ جَمِيعاً، وَنَهَىٰ أَنْ يُنْبَذَ الْبُسْرُ وَالرُّطَبُ جَمِيعاً.

٢٠ ـ (١٩٨٧) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا يَزِيدُ بْنُ زُرَيْعٍ، عَنِ التَّيْمِيِّ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ، أَنَّ النَّبِيَّ ﷺ نَهَىٰ عَنِ التَّمرِ وَالزَّبِيبِ أَنْ يُخْلَطَ بَيْنَهُمَا، وَعَنِ التَّمْرِ وَالْبُسْرِ أَنْ يُخْلَطَ بَيْنَهُمَا.

٢١ ـ (...) ـ حدّثنا يَحْيَىٰ بْنُ أَيُّوبَ: حَدَّثَنَا ابْنُ عُلَيَّةَ: حَدَّثَنَا سَعِيدُ بْنُ يَزِيدَ، أَبُو مَسْلَمَةَ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ، قَالَ: نَهَانَا رَسُولُ اللَّهِ ﷺ أَنْ نَخْلِطَ بَيْنَ الزَّبِيبِ وَالتَّمْرِ، وَأَنْ نَخْلِطَ الْبُسْرَ وَالتَّمْرَ.

(...) ـ وحدّثنا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا بِشْرٌ ـ يَعْنِي ابْنَ مُفَضَّلٍ ـ، عَنْ أَبِي مَسْلَمَةَ، بِهٰذَا الإِسْنَادِ،... مِثْلَهُ.

٢٢ ـ (...) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا وَكِيعٌ، عَنْ إِسْمَاعِيلَ بْنِ مُسْلِمٍ الْعَبْدِيِّ، عَنْ أَبِي الْمُتَوَكِّلِ النَّاجِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ شَرِبَ النَّبِيذَ مِنْكُمْ، فَلْيَشْرَبْهُ زَبِيباً فَرْداً، أَوْ تَمْراً فَرْداً، أَوْ بُسْراً فَرْداً».

23-(...) Isma'il Ibn Muslim Al-Abdi reported the same with the same chain of transmitters: The Messenger of Allah "Allah's blessing and peace be upon him" forbade us to mix fresh dates with dry dates, (to mix) raisins with dry dates or (to mix) raisins with fresh dates (to prepare Nabidh). He also said: "He from amongst you who drinks..."and the rest is the same.

24-(1988) Abdullah Ibn Abu Quatada narrated from his father: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not prepare Nabidh by mixing nearly ripe dates with fresh dates together, and do not prepare Nabidh by mixing raisins with fresh dates together, but prepare Nabidh from each separately."

(...)This Hadith was narrated on the authority of Yahya Ibn Abu Kathir with the same chain of transmitters.

25-(...) Abdullah Ibn Abu Quatada narrated from his father: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not prepare Nabidh by mixing nearly ripe dates with fresh dates together, and do not prepare Nabidh by mixing fresh dates with raisins together, but prepare Nabidh from each separately." Yahya stated that he had met Abdullah Ibn Abu Quatada who narrated from his father that The Messenger of Allah "Allah's blessing and peace be upon him" said the same.

(...) This Hadith was narrated on the authority of Yahya Ibn Abu Kathir through the two chains of transmitters but with a slight variation of wording.

26-(...) Abdullah Ibn Abu Quatada narrated from his father that The Messenger of Allah "Allah's blessing and peace be upon him" forbade mixing dry dates with fresh dates, mixing raisins with dry dates, and mixing nearly ripe dates with fresh dates and he (The Prophet) said: "Prepare Nabidh from each of them separately."

(...)This Hadith was narrated on the authority of Abu Quatada through another chain of transmitters.

26-(1989) Abu Huraira "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" forbade (preparing Nabidh by mixing) raisins with dry dates, and fresh dates with dry dates, and he (the Prophet) said: "Prepare Nabidh from each separately."

(...) This Hadith was narrated on the authority of Abu Huraira through another chain of transmitters.

٢٣ ـ (...) ـ وحَدَّثَنِيهِ أَبُو بَكْرِ بْنُ إِسْحَاقَ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُسْلِمٍ الْعَبْدِيُّ، بِهٰذَا الإِسْنَادِ. قَالَ: نَهَانَا رَسُولُ اللَّهِ ﷺ أَنْ نَخْلِطَ بُسْراً بِتَمْرٍ، أَوْ زَبِيباً بِتَمْرٍ، أَوْ زَبِيباً بِبُسْرٍ، وَقَالَ: «مَنْ شَرِبَهُ مِنْكُمْ»... فَذَكَرَ بِمِثْلِ حَدِيثِ وَكِيعٍ.

٢٤ ـ (١٩٨٨) ـ حدّثنا يَحْيَىٰ بْنُ أَيُّوبَ: حَدَّثَنَا ابْنُ عُلَيَّةَ: أَخْبَرَنَا هِشَامٌ الدَّسْتَوَائِيُّ، عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ تَنْتَبِذُوا الزَّهْوَ وَالرُّطَبَ جَمِيعاً، وَلاَ تَنْتَبِذُوا الزَّبِيبَ وَالتَّمْرَ جَمِيعاً، وَانْتَبِذُوا كُلَّ وَاحِدٍ مِنْهُمَا عَلَىٰ حِدَتِهِ».

[البخاري: كتاب الأشربة، باب من رأى أن لا يخلط البسر والتمر...، رقم: ٥٦٠٢].

(...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ الْعَبْدِيُّ، عَنْ حَجَّاجِ بْنِ أَبِي عُثْمَانَ، عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ، بِهٰذَا الإِسْنَادِ... مِثْلَهُ.

٢٥ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ: أَخْبَرَنَا عَلِيٌّ ـ وَهُوَ ابْنُ الْمُبَارَكِ ـ، عَنْ يَحْيَىٰ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي قَتَادَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لاَ تَنْتَبِذُوا الزَّهْوَ وَالرُّطَبَ جَمِيعاً، وَلاَ تَنْتَبِذُوا الرُّطَبَ وَالزَّبِيبَ جَمِيعاً، وَلٰكِنِ انْتَبِذُوا كُلَّ وَاحِدٍ عَلَىٰ حِدَتِهِ».

وَزَعَمَ يَحْيَىٰ أَنَّهُ لَقِيَ عَبْدَ اللَّهِ بْنَ أَبِي قَتَادَةَ فَحَدَّثَهُ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِ هٰذَا.

٢٦ ـ (...) ـ وَحَدَّثَنِيهِ أَبُو بَكْرِ بْنُ إِسْحَاقَ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا حُسَيْنٌ الْمُعَلِّمُ: حَدَّثَنَا يَحْيَىٰ بْنُ أَبِي كَثِيرٍ، بِهٰذَيْنِ الإِسْنَادَيْنِ. غَيْرَ أَنَّهُ قَالَ: «الرُّطَبَ وَالزَّهْوَ، وَالتَّمْرَ وَالزَّبِيبَ».

(...) ـ وحدّثني أَبُو بَكْرِ بْنُ إِسْحَاقَ: حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ: حَدَّثَنَا أَبَانُ الْعَطَّارُ: حَدَّثَنَا يَحْيَىٰ بْنُ أَبِي كَثِيرٍ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي قَتَادَةَ، عَنْ أَبِيهِ؛ أَنَّ نَبِيَّ اللَّهِ ﷺ نَهَىٰ عَنْ خَلِيطِ التَّمْرِ وَالْبُسْرِ، وَعَنْ خَلِيطِ الزَّبِيبِ وَالتَّمْرِ، وَعَنْ خَلِيطِ الزَّهْوِ وَالرُّطَبِ. وَقَالَ: «انْتَبِذُوا كُلَّ وَاحِدٍ عَلَىٰ حِدَتِهِ».

(...) ـ وحدّثني أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي قَتَادَةَ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِ هٰذَا الْحَدِيثِ.

٢٦م ـ (١٩٨٩) ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ وَأَبُو كُرَيْبٍ ـ وَاللَّفْظُ لِزُهَيْرٍ ـ قَالاَ: حَدَّثَنَا وَكِيعٌ، عَنْ عِكْرِمَةَ بْنِ عَمَّارٍ، عَنْ أَبِي كَثِيرٍ الْحَنَفِيِّ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنِ الزَّبِيبِ وَالتَّمْرِ، وَالْبُسْرِ وَالتَّمْرِ، وَقَالَ: «يُنْبَذُ كُلُّ وَاحِدٍ مِنْهُمَا عَلَىٰ حِدَتِهِ».

(...) ـ وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ: حَدَّثَنَا يَزِيدُ بْنُ عَبْدِ الرَّحْمٰنِ بْنِ أُذَيْنَةَ ـ وَهُوَ أَبُو كَثِيرٍ الْغُبَرِيُّ ـ: حَدَّثَنِي أَبُو هُرَيْرَةَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ... بِمِثْلِهِ.

27-(1990) Ibn Abbas "Allah be pleased with both" reported that The Messenger of Allah "Allah's blessing and peace be upon him" forbade mixing dry dates with raisins together, and mixing fresh dates with dry dates together (for preparing Nabidh). Moreover, he wrote to the people of Jurash (in Yemen) forbidding them to mix dry dates with raisins.

(…) This Hadith was narrated through another chain of transmitters with a slight variation of wording.

28-(1991) Ibn Umar "Allah be pleased with both" reported that it was forbidden to prepare Nabidh by mixing unripe dates with fresh dates, and dry dates with raisins.

29-(…) Ibn Umar "Allah be pleased with both" reported that it was forbidden to prepare Nabidh by mixing unripe dates with fresh dates, and dry dates with raisins.

[6] It is forbidden to prepare Nabidh in pitched receptacle, dry gourd, green jar, and hollow stumps

30-(1992) Anas Ibn Malik "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" forbade preparing Nabidh in dry gourd or pitched receptacle.

31-(…) Anas Ibn Malik "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" forbade preparing Nabidh in dry gourd or pitched receptacle.

(1993) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not prepare Nabidh in dry gourd or pitched receptacle and (according to Abu Huraira) avoid (preparing Nabidh in) green jar."

32-(…) Abu Huraira "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" forbade (preparing Nabidh in) pitched receptacle, green jar (Hantam) and hollow stump. It was said to Abu Huraira: What is the meaning of Hantam? He said: It is the green-coloured jar.

33-(…) Abu Huraira "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" said to the delegate of Abd Al-Qais: "I forbid you (to prepare Nabidh) in dry gourd, green-coloured jar, hollow stump, receptacle, and the water skin having its upper end cut. But (prepare it in) your small water skin, and tie its mouth."

٢٧ ـ (١٩٩٠) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنِ الشَّيْبَانِيِّ، عَنْ حَبِيبٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ. قَالَ: نَهَى النَّبِيُّ ﷺ أَنْ يُخْلَطَ التَّمْرُ وَالزَّبِيبُ جَمِيعاً، وَأَنْ يُخْلَطَ الْبُسْرُ وَالتَّمْرُ جَمِيعاً، وَكَتَبَ إِلَىٰ أَهْلِ جُرَشَ يَنْهَاهُمْ عَنْ خَلِيطِ التَّمْرِ وَالزَّبِيبِ.

(...) ـ وحدّثنيه وَهْبُ بْنُ بَقِيَّةَ: أَخْبَرَنَا خَالِدٌ ـ يَعْنِي الطَّحَّانَ ـ، عَنِ الشَّيْبَانِيِّ، بِهٰذَا الإِسْنَادِ. فِي التَّمْرِ وَالزَّبِيبِ. وَلَمْ يَذْكُرِ: الْبُسْرَ وَالتَّمْرَ.

٢٨ ـ (١٩٩١) ـ حدّثني مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي مُوسَى بْنُ عُقْبَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّهُ كَانَ يَقُولُ: قَدْ نُهِيَ أَنْ يُنْبَذَ الْبُسْرُ وَالرُّطَبُ جَمِيعاً، وَالتَّمْرُ وَالزَّبِيبُ جَمِيعاً.

٢٩ ـ (...) ـ وحدّثني أَبُو بَكْرِ بْنُ إِسْحَاقَ: حَدَّثَنَا رَوْحٌ: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي مُوسَى بْنُ عُقْبَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّهُ قَالَ: قَدْ نُهِيَ أَنْ يُنْبَذَ الْبُسْرُ وَالرُّطَبُ جَمِيعاً، وَالتَّمْرُ وَالزَّبِيبُ جَمِيعاً.

٦ ـ باب النهي عن الانتباذ في المُزَفَّت والدُّبَّاء والحَنْتَم والنَّقير وبيان أنه منسوخٌ وأنه اليوم حلالٌ ما لم يَصِر مُسْكراً

٣٠ ـ (١٩٩٢) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّهُ أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَىٰ عَنِ الدُّبَّاءِ وَالْمُزَفَّتِ، أَنْ يُنْبَذَ فِيهِ.

٣١ ـ (...) ـ وحدّثني عَمْرٌو النَّاقِدُ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ ﷺ نَهَىٰ عَنِ الدُّبَّاءِ وَالْمُزَفَّتِ أَنْ يُنْتَبَذَ فِيهِ.

(١٩٩٣) ـ قَالَ: وَأَخْبَرَهُ أَبُو سَلَمَةَ؛ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ تَنْتَبِذُوا فِي الدُّبَّاءِ وَلاَ فِي الْمُزَفَّتِ». ثُمَّ يَقُولُ أَبُو هُرَيْرَةَ: وَاجْتَنِبُوا الْحَنَاتِمَ.

٣٢ ـ (...) ـ حدّثني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا وُهَيْبٌ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ، أَنَّهُ نَهَىٰ عَنِ الْمُزَفَّتِ وَالْحَنْتَمِ وَالنَّقِيرِ. قَالَ: قِيلَ لأَبِي هُرَيْرَةَ: مَا الْحَنْتَمُ؟ قَالَ: الْجِرَارُ الْخُضْرُ.

٣٣ ـ (...) ـ حدّثنا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: أَخْبَرَنَا نُوحُ بْنُ قَيْسٍ: حَدَّثَنَا ابْنُ عَوْنٍ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ ﷺ قَالَ لِوَفْدِ عَبْدِ الْقَيْسِ: «أَنْهَاكُمْ عَنِ الدُّبَّاءِ وَالْحَنْتَمِ وَالنَّقِيرِ وَالْمُقَيَّرِ. وَالْحَنْتَمُ: الْمَزَادَةُ الْمَجْبُوبَةُ. وَلٰكِنِ اشْرَبْ فِي سِقَائِكَ وَأَوْكِهِ».

34-(1994) Ali "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" forbade preparing Nabidh in dry gourd and receptacle besmeared with pitch.

This Hadith has been narrated through another chain of transmitters with a slight variation of wording.

35-(1995) Ibrahim reported: I said to Al-Aswad: Did you ask the Mother of the Believers in which (utensils) he (The Prophet) disliked preparing Nabidh? He said: Yes. I said: "O Mother of the Believers! Tell me of the utensils in which The Messenger of Allah "Allah's blessing and peace be upon him" forbade to prepare Nabidh." She (A'isha) said: "He forbade us, the members of his family, to prepare Nabidh in dry gourd, or pitched receptacle." I said to him: "Did she mention green-coloured jar and pitcher?" He said: "I narrated to you only what I heard. Should I narrate to you what I did not hear?"

36-(...) A'isha "Allah be pleased with her" reported that The Messenger of Allah "Allah's blessing and peace be upon him" forbade (preparing Nabidh in) dry gourd and pitched receptacle.

(...) Al-Aswad narrated the same from A'isha "Allah be pleased with her" who reported it from The Messenger of Allah "Allah's blessing and peace be upon him".

37-(...) Thumama Ibn Hazm Al-Qushairi reported: I met A'isha "Allah be pleased with her" whom I asked (about the utensils in which) Nabidh (may be prepared). She told me that the delegate of Abd Al-Qais came to The Messenger of Allah "Allah's blessing and peace be upon him" and asked The Messenger of Allah "Allah's blessing and peace be upon him" about Nabidh. He forbade them to prepare Nabidh in dry gourd, hollow stump, pitched receptacle, and green-coloured jar.

38-(...) A'isha "Allah be pleased with her" reported that The Messenger of Allah "Allah's blessing and peace be upon him" forbade (preparing Nabidh in) dry gourd, green pitcher, varnished jar, and hollow stump.

(...)This Hadith was narrated on the authority of Ishaq Ibn Suwaid, with a slight variation of wording.

39-(17) Ibn Abbas "Allah be pleased with both" reported that the delegate of the tribe of Abd Al-Qais came to The Messenger of Allah "Allah's blessing and peace be upon him". The Messenger of Allah "Allah's blessing and peace be upon him" said to them: "I forbid you to prepare Nabidh in dry gourd, green-coloured jar, hollow stump and

٣٤ ـ (١٩٩٤) ـ **حدّثنا** سَعِيدُ بْنُ عَمْرٍو الأَشْعَثِيُّ: أَخْبَرَنَا عَبْثَرٌ. (ح) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ. (ح) وَحَدَّثَنِي بِشْرُ بْنُ خَالِدٍ: أَخْبَرَنَا مُحَمَّدٌ ـ يَعْنِي ابْنَ جَعْفَرٍ ـ، عَنْ شُعْبَةَ. كُلُّهُمْ عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنِ الْحَارِثِ بْنِ سُوَيْدٍ، عَنْ عَلِيٍّ. قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ أَنْ يُنْتَبَذَ فِي الدُّبَّاءِ وَالْمُزَفَّتِ. هٰذَا حَدِيثُ جَرِيرٍ.

وَفِي حَدِيثِ عَبْثَرٍ وَشُعْبَةَ، أَنَّ النَّبِيَّ ﷺ نَهَىٰ عَنِ الدُّبَّاءِ وَالْمُزَفَّتِ.

[البخاري: كتاب الأشربة، باب ترخيص النبي ﷺ في الأوعية والظروف...، رقم: ٥٥٩٤].

٣٥ ـ (١٩٩٥) ـ **وحدّثنا** زُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ. كِلاَهُمَا عَنْ جَرِيرٍ. قَالَ زُهَيْرٌ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ. قَالَ: قُلْتُ لِلأَسْوَدِ: هَلْ سَأَلْتَ أُمَّ الْمُؤْمِنِينَ عَمَّا يُكْرَهُ أَنْ يُنْتَبَذَ فِيهِ؟ قَالَ: نَعَمْ. قُلْتُ: يَا أُمَّ الْمُؤْمِنِينَ، أَخْبِرِينِي عَمَّا نَهَىٰ عَنْهُ رَسُولُ اللَّهِ ﷺ أَنْ يُنْتَبَذَ فِيهِ. قَالَتْ: نَهَانَا، أَهْلَ الْبَيْتِ، أَنْ نَنْتَبِذَ فِي الدُّبَّاءِ وَالْمُزَفَّتِ. قَالَ: قُلْتُ لَهُ: أَمَا ذَكَرَتِ الْحَنْتَمَ وَالْجَرَّ؟ قَالَ: إِنَّمَا أُحَدِّثُكَ بِمَا سَمِعْتُ. أَأُحَدِّثُكَ مَا لَمْ أَسْمَعْ؟

[البخاري: كتاب الأشربة، باب ترخيص النبي ﷺ في الأوعية والظروف، رقم: ٥٥٩٥].

٣٦ ـ (...) ـ **وحدّثنا** سَعِيدُ بْنُ عَمْرٍو الأَشْعَثِيُّ: أَخْبَرَنَا عَبْثَرٌ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ؛ أَنَّ النَّبِيَّ ﷺ نَهَىٰ عَنِ الدُّبَّاءِ وَالْمُزَفَّتِ.

(...) ـ **وحدّثني** مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَىٰ ـ وَهُوَ الْقَطَّانُ ـ: حَدَّثَنَا سُفْيَانُ وَشُعْبَةُ. قَالاَ: حَدَّثَنَا مَنْصُورٌ وَسُلَيْمَانُ وَحَمَّادٌ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِهِ.

٣٧ ـ (...) ـ **حدّثنا** شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا الْقَاسِمُ ـ يَعْنِي ابْنَ الْفَضْلِ ـ: حَدَّثَنَا ثُمَامَةُ بْنُ حَزْنٍ الْقُشَيْرِيُّ. قَالَ: لَقِيتُ عَائِشَةَ فَسأَلْتُهَا عَنِ النَّبِيذِ؟ فَحَدَّثَتْنِي؛ أَنَّ وَفْدَ عَبْدِ الْقَيْسِ قَدِمُوا عَلَى النَّبِيِّ ﷺ فَسَأَلُوا النَّبِيَّ ﷺ عَنِ النَّبِيذِ؟ فَنَهَاهُمْ أَنْ يَنْتَبِذُوا فِي الدُّبَّاءِ وَالنَّقِيرِ وَالْمُزَفَّتِ وَالْحَنْتَمِ.

٣٨ ـ (...) ـ **وحدّثنا** يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا ابْنُ عُلَيَّةَ: حَدَّثَنَا إِسْحَاقُ بْنُ سُوَيْدٍ، عَنْ مُعَاذَةَ، عَنْ عَائِشَةَ. قَالَتْ: نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنِ الدُّبَّاءِ وَالْحَنْتَمِ وَالنَّقِيرِ وَالْمُزَفَّتِ.

(...) ـ **وحدّثناه** إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ: حَدَّثَنَا إِسْحَاقُ بْنُ سُوَيْدٍ، بِهٰذَا الإِسْنَادِ. إِلاَّ أَنَّهُ جَعَلَ مَكَانَ الْمُزَفَّتِ: الْمُقَيَّرِ.

٣٩ ـ (١٧) ـ **حدّثنا** يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا عَبَّادُ بْنُ عَبَّادٍ، عَنْ أَبِي جَمْرَةَ، عَنِ ابْنِ عَبَّاسٍ. (ح) وَحَدَّثَنَا خَلَفُ بْنُ هِشَامٍ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَبِي جَمْرَةَ. قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: قَدِمَ وَفْدُ عَبْدِ الْقَيْسِ عَلَىٰ رَسُولِ اللَّهِ ﷺ. فَقَالَ النَّبِيُّ ﷺ: «أَنْهَاكُمْ عَنِ الدُّبَّاءِ وَالْحَنْتَمِ وَالنَّقِيرِ وَالْمُقَيَّرِ».

receptacle." In the narration of Hammad the word "pitched jar" was substituted for "receptacle".

40-(...) Sa'id Ibn Jubair narrated from Ibn Abbas "Allah be pleased with both" that The Messenger of Allah "Allah's blessing and peace be upon him" forbade (preparing Nabidh in) dry gourd, green-coloured pitcher, varnished jar, and hollow stump.

41-(...) Ibn Abbas "Allah be pleased with both" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" forbade (preparing Nabidh in) dry gourd, green-coloured pitcher, varnished jar, and hollow stump, and (forbade) mixing ripe dates with nearly ripe dates.

42-(...) Ibn Abbas "Allah be pleased with both" reported that The Messenger of Allah "Allah's blessing and peace be upon him" forbade (preparing Nabidh in) dry gourd, hollow stump and receptacle besmeared with pitch.

43-(1996) Abu Sa'id "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" forbade preparing Nabidh in a green pitcher.

44-(...) Abu Sa'id Al-Khudri "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" forbade (preparing Nabidh in) dry gourd, green-coloured jar, hollow stump and receptacle besmeared with pitch.

(...)This Hadith was narrated on the authority of Quatada with the same chain of transmitters that The Messenger of Allah "Allah's blessing and peace be upon him" forbade...and the rest of the Hadith is the same.

45-(...) Abu Sa'id "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" forbade drinking in green-coloured jar, in dry gourd and in hollow stump.

46-(1997) Sa'id Ibn Jubair reported: I testify that both of Ibn Umar and Ibn Abbas declared that The Messenger of Allah "Allah's blessing and peace be upon him" forbade (preparing Nabidh in) dry gourd, green-coloured jar, pitched receptacle, and hollow stump.

47-(...) Sa'id Ibn Jubair reported: I asked Ibn Umar "Allah be pleased with both" about (preparing) Nabidh in a green-coloured jar, whereupon he said that The Messenger of Allah "Allah's blessing and peace be upon him" forbade (preparing) Nabidh in green-coloured jar. I then came to Ibn Abbas "Allah be pleased with both" and said: Do you hear what Ibn Umar says? He said: What does he say? I said: He says that The Messenger of Allah

وَفِي حَدِيثِ حَمَّادٍ، جَعَلَ مَكَانَ الْمُقَيَّرِ: الْمُزَفَّتِ.

٤٠ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنِ الشَّيْبَانِيِّ، عَنْ حَبِيبٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ. قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنِ الدُّبَّاءِ وَالْحَنْتَمِ وَالْمُزَفَّتِ وَالنَّقِيرِ.

٤١ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ حَبِيبِ بْنِ أَبِي عَمْرَةَ، عَنْ سعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنِ الدُّبَّاءِ وَالْحَنْتَمِ وَالْمُزَفَّتِ وَالنَّقِيرِ، وَأَنْ يُخْلَطَ الْبَلَحُ بِالزَّهْوِ.

٤٢ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ، عَنْ شُعْبَةَ، عَنْ يَحْيَىٰ الْبَهْرَانِيِّ. قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ يَحْيَىٰ أَبِي عُمَرَ، عَنِ ابْنِ عَبَّاسٍ. قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنِ الدُّبَّاءِ وَالنَّقِيرِ وَالْمُزَفَّتِ.

٤٣ ـ (١٩٩٦) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا يَزِيدُ بْنُ زُرَيْعٍ، عَنِ التَّيْمِيِّ. (ح) وَحَدَّثَنَا يَحْيَىٰ بْنُ أَيُّوبَ: حَدَّثَنَا ابْنُ عُلَيَّةَ. أَخْبَرَنَا سُلَيْمَانُ التَّيْمِيُّ. عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَىٰ عَنِ الْجَرِّ أَنْ يُنْبَذَ فِيهِ.

٤٤ ـ (...) ـ حدّثنا يَحْيَىٰ بْنُ أَيُّوبَ: حَدَّثَنَا ابْنُ عُلَيَّةَ: أَخْبَرَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ رَسُولَ اللَّهِ ﷺ نَهَىٰ عَنِ الدُّبَّاءِ وَالْحَنْتَمِ وَالنَّقِيرِ وَالْمُزَفَّتِ.

(...) ـ وحدّثناه مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، بِهٰذَا الإِسْنَادِ، أَنَّ نَبِيَّ اللَّهِ ﷺ نَهَىٰ أَنْ يُنْتَبَذَ... فَذَكَرَ مِثْلَهُ.

٤٥ ـ (...) ـ وحدّثنا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنِي أَبِي: حَدَّثَنَا الْمُثَنَّى ـ يَعْنِي ابْنَ سَعِيدٍ ـ، عَنْ أَبِي الْمُتَوَكِّلِ، عَنْ أَبِي سَعِيدٍ. قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنِ الشُّرْبِ فِي الْحَنْتَمَةِ وَالدُّبَّاءِ وَالنَّقِيرِ.

٤٦ ـ (١٩٩٧) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَسُرَيْجُ بْنُ يُونُسَ ـ وَاللَّفْظُ لأَبِي بَكْرٍ ـ قَالاَ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ، عَنْ مَنْصُورِ بْنِ حَيَّانَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: أَشْهَدُ عَلَى ابْنِ عُمَرَ وَابْنِ عَبَّاسٍ، أَنَّهُمَا شَهِدَا، أَنَّ رَسُولَ اللَّهِ ﷺ نَهَىٰ عَنِ الدُّبَّاءِ وَالْحَنْتَمِ وَالْمُزَفَّتِ وَالنَّقِيرِ.

٤٧ ـ (...) ـ حدّثنا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا جَرِيرٌ ـ يَعْنِي ابْنَ حَازِمٍ ـ: حَدَّثَنَا يَعْلَى بْنُ حَكِيمٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ. قَالَ: سَأَلْتُ ابْنَ عُمَرَ عَنْ نَبِيذِ الْجَرِّ؟ فَقَالَ: حَرَّمَ رَسُولُ اللَّهِ ﷺ نَبِيذَ الْجَرِّ. فَأَتَيْتُ ابْنَ عَبَّاسٍ فَقُلْتُ: أَلاَ تَسْمَعُ مَا يَقُولُ ابْنُ عُمَرَ؟ قَالَ:

"Allah's blessing and peace be upon him" forbade (preparing) Nabidh in a green jar. He said: Ibn Umar has told the truth. The Messenger of Allah "Allah's blessing and peace be upon him" made unlawful preparing Nabidh in a green jar. I said: What is the Nabidh (prepared) in a green pitcher? He said: Everything that is prepared in earthen pitcher.

48-(...) Ibn Umar "Allah be pleased with both" reported: The Messenger of Allah "Allah's blessing and peace be upon him" delivered a speech to the people in one of his holy battles. I went forward to him but he went away before I reached him. I asked (the people who were present): What did he say? They said that he (The Prophet) had forbidden preparing Nabidh in dry gourd and pitched receptacle.

49-(...) This Hadith was narrated on the authority of Ibn Umar through different chains of transmitters without mentioning "In one of his holy battles" except Malik and Usama.

50-(...) Thabit reported: I asked Ibn Umar "Allah be pleased with both" whether The Messenger of Allah "Allah's blessing and peace be upon him" had forbidden preparing Nabidh in the green pitcher. He said: They said so. I said: Did The Messenger of Allah "Allah's blessing and peace be upon him" forbid it ? He said: They stated so.

(...) Tawus narrated: A man asked Ibn Umar "Allah be pleased with both" whether The Messenger of Allah "Allah's blessing and peace be upon him" forbade preparing Nabidh in a green pitcher. He said: Yes. Then Tawus said: By Allah, I heard it from him.

51-(...) Ibn Umar "Allah be pleased with both" reported that a man came to him and said: Did The Messenger of Allah "Allah's blessing and peace be upon him" forbid preparing Nabidh in a green pitcher and in a dry gourd? He answered in the affirmative.

52-(...) Ibn Umar "Allah be pleased with both" reported that The Messenger of Allah "Allah's blessing and peace be upon him" forbade (preparing) Nabidh in a green pitcher and in a dry gourd.

53-(...) Ibrahim Ibn Maisara narrated that he heard Tawus saying: I was sitting in the company of Ibn Umar "Allah be pleased with both" when a man came and said to him: Did The Messenger of Allah "Allah's blessing and peace be upon him" forbid preparing Nabidh in a green pitcher, in a dry gourd, and in a pitched receptacle? He answered in the affirmative.

وَمَا يَقُولُ؟ قُلْتُ: قَالَ: حَرَّمَ رَسُولُ اللَّهِ ﷺ نَبِيذَ الْجَرِّ. فَقَالَ: صَدَقَ ابْنُ عُمَرَ: حَرَّمَ رَسُولُ اللَّهِ ﷺ نَبِيذَ الْجَرِّ. فَقُلْتُ: وَأَيُّ شَيْءٍ نَبِيذُ الْجَرِّ؟ فَقَالَ: كُلُّ شَيْءٍ يُصْنَعُ مِنَ الْمَدَرِ.

٤٨ ـ (...) ـ **حدّثنا** يَحْيَىٰ بْنُ يَحْيَىٰ: قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ خَطَبَ النَّاسَ فِي بَعْضِ مَغَازِيهِ. قَالَ ابْنُ عُمَرَ: فَأَقْبَلْتُ نَحْوَهُ. فَانْصَرَفَ قَبْلَ أَنْ أَبْلُغَهُ. فَسَأَلْتُ: مَاذَا قَالَ؟ قَالُوا: نَهَىٰ أَنْ يُنْتَبَذَ فِي الدُّبَّاءِ وَالْمُزَفَّتِ.

٤٩ ـ (...) ـ **وحدّثنا** قُتَيْبَةُ وَابْنُ رُمْحٍ، عَنِ اللَّيْثِ بْنِ سَعْدٍ. (ح) وَحَدَّثَنَا أَبُو الرَّبِيعِ وَأَبُو كَامِلٍ قَالاَ: حَدَّثَنَا حَمَّادٌ. (ح) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ. جَمِيعاً عَنْ أَيُّوبَ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللَّهِ. (ح) وَحَدَّثَنَا ابْنُ الْمُثَنَّى وَابْنُ أَبِي عُمَرَ، عَنِ الثَّقَفِيِّ، عَنْ يَحْيَىٰ بْنِ سَعِيدٍ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: أَخْبَرَنَا الضَّحَّاكُ ـ يَعْنِي ابْنَ عُثْمَانَ ـ. (ح) وَحَدَّثَنِي هَارُونُ الأَيْلِيُّ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي أُسَامَةُ. كُلُّ هٰؤُلاَءِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ... بِمِثْلِ حَدِيثِ مَالِكٍ. وَلَمْ يَذْكُرُوا: فِي بَعْضِ مَغَازِيهِ إِلاَّ مَالِكٌ وَأُسَامَةُ.

٥٠ ـ (...) ـ **وحدّثنا** يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ ثَابِتٍ. قَالَ: قُلْتُ لاِبْنِ عُمَرَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنْ نَبِيذِ الْجَرِّ؟ قَالَ: فَقَالَ: قَدْ زَعَمُوا ذَاكَ. قُلْتُ: أَنَهَىٰ عَنْهُ رَسُولُ اللَّهِ ﷺ؟ قَالَ: قَدْ زَعَمُوا ذَاكَ.

(...) ـ **حدّثنا** يَحْيَىٰ بْنُ أَيُّوبَ: حَدَّثَنَا ابْنُ عُلَيَّةَ: حَدَّثَنَا سُلَيْمَانُ التَّيْمِيُّ، عَنْ طَاوُسٍ. قَالَ: قَالَ رَجُلٌ لاِبْنِ عُمَرَ: أَنَهَىٰ نَبِيُّ اللَّهِ ﷺ عَنْ نَبِيذِ الْجَرِّ؟ قَالَ: نَعَمْ. ثُمَّ قَالَ طَاوُسٌ: وَاللَّهِ، إِنِّي سَمِعْتُهُ مِنْهُ.

٥١ ـ (...) ـ **وحدّثني** مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي ابْنُ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ، أَنَّ رَجُلاً جَاءَهُ فَقَالَ: أَنَهَى النَّبِيُّ ﷺ أَنْ يُنْبَذَ فِي الْجَرِّ وَالدُّبَّاءِ؟ قَالَ: نَعَمْ.

٥٢ ـ (...) ـ **وحدّثني** مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ ﷺ نَهَىٰ عَنِ الْجَرِّ وَالدُّبَّاءِ.

٥٣ ـ (...) ـ **حدّثنا** عَمْرٌو النَّاقِدُ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ إِبْرَاهِيمَ بْنِ مَيْسَرَةَ؛ أَنَّهُ سَمِعَ طَاوُساً يَقُولُ: كُنْتُ جَالِساً عِنْدَ ابْنِ عُمَرَ. فَجَاءَهُ رَجُلٌ فَقَالَ: أَنَهَىٰ رَسُولُ اللَّهِ ﷺ عَنْ نَبِيذِ الْجَرِّ وَالدُّبَّاءِ وَالْمُزَفَّتِ؟ قَالَ: نَعَمْ.

54-(...) Muharib Ibn Dithar reported: I heard Ibn Umar "Allah be pleased with both" saying: The Messenger of Allah "Allah's blessing and peace be upon him" forbade (preparing Nabidh in) a green-coloured jar, in a dry gourd, and in a pitched receptacle. He further said: I heard that from him more than once.

(...)Muharib Ibn Dithar reported a Hadith like this from Ibn Umar through a different chain of transmitters. He (the narrator) said: I think he also mentioned a hollow stump.

55-(...) Uqba Ibn Al-Huraith narrated: I heard Ibn Umar "Allah be pleased with both" saying: The Messenger of Allah "Allah's blessing and peace be upon him" forbade (preparing Nabidh in) a green-coloured jar, in a dry gourd, and in a receptacle smeared with pitch, and he said: "Prepare Nabidh in small water skins."

56-(...) Jabala reported: I heard Ibn Umar "Allah be pleased with both" saying that The Messenger of Allah "Allah's blessing and peace be upon him" forbade (preparing Nabidh in) the Hantama. I said to him: What is Hantama? He said: It is a green-coloured jar.

57-(...) Zadhan reported: I said to Ibn Umar "Allah be pleased with both": Tell me in your own language and then explain it to me in a language which I can understand because your language is different from our language (about the utensils) in which The Messenger of Allah "Allah's blessing and peace be upon him" prohibited drinking. He said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade (preparing) Nabidh in Hantama (i.e. a green-coloured jar), in a dry gourd (i.e. pumpkin), in a receptacle smeared with pitch, and in a hollow stump (i.e. the wood of date-palm from which the pot is fashioned out or hollowed out). On the other hand, he ordered us to prepare Nabidh in water skins.

(...)This Hadith was narrated on the authority of Shu'ba with the same chain of transmitters.

58-(...) Sa'id Ibn Al-Musaiyyab reported: I heard Abdullah Ibn Umar "Allah be pleased with both" saying while he was near the pulpit (and he pointed to the pulpit of The Messenger of Allah "Allah's blessing and peace be upon him"): A delegate of the tribe of Abd Al-Qais came to The Messenger of Allah "Allah's blessing and peace be upon him" and asked him about (utensils) which might be used for drinking. He (The Prophet) forbade them (to drink in) dry gourd, hollow stump, and green-coloured jar.

٥٤ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ مُحَارِبِ بْنِ دِثَارٍ. قَالَ: سَمِعْتُ ابْنَ عُمَرَ يَقُولُ: نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنِ الْحَنْتَمِ وَالدُّبَّاءِ وَالْمُزَفَّتِ. قَالَ: سَمِعْتُهُ غَيْرَ مَرَّةٍ.

(...) ـ وحدّثنا سَعِيدُ بْنُ عَمْرٍو الأَشْعَثِيُّ: أَخْبَرَنَا عَبْثَرٌ، عَنِ الشَّيْبَانِيِّ، عَنْ مُحَارِبِ بْنِ دِثَارٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِهِ.

قَالَ: وَأُرَاهُ قَالَ: وَالنَّقِيرِ.

٥٥ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ عُقْبَةَ بْنِ حُرَيْثٍ. قَالَ: سَمِعْتُ ابْنَ عُمَرَ يَقُولُ: نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنِ الْجَرِّ وَالدُّبَّاءِ وَالْمُزَفَّتِ. وَقَالَ: «انْتَبِذُوا فِي الأَسْقِيَةِ».

٥٦ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ جَبَلَةَ. قَالَ: سَمِعْتُ ابْنَ عُمَرَ يُحَدِّثُ قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنِ الْحَنْتَمَةِ. فَقُلْتُ: مَا الْحَنْتَمَةُ؟ قَالَ: الْجَرَّةُ.

٥٧ ـ (...) ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةَ: حَدَّثَنِي زَاذَانُ. قَالَ: قُلْتُ لاِبْنِ عُمَرَ: حَدِّثْنِي بِمَا نَهَىٰ عَنْهُ النَّبِيُّ ﷺ مِنَ الأَشْرِبَةِ بِلُغَتِكَ، وَفَسِّرْهُ لِي بِلُغَتِنَا، فَإِنَّ لَكُمْ لُغَةً سِوَىٰ لُغَتِنَا. فَقَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنِ الْحَنْتَمِ، وَهِيَ: الْجَرَّةُ، وَعَنِ الدُّبَّاءِ، وَهِيَ: الْقَرْعَةُ، وَعَنِ الْمُزَفَّتِ، وَهُوَ: الْمُقَيَّرُ، وَعَنِ النَّقِيرِ، وَهِيَ: النَّخْلَةُ تُنْسَحُ نَسْحاً، وَتُنْقَرُ نَقْراً، وَأَمَرَ أَنْ يُنْتَبَذَ فِي الأَسْقِيَةِ.

(...) ـ وحدّثناه مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالاَ: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا شُعْبَةُ. فِي هٰذَا الإِسْنَادِ.

٥٨ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا عَبْدُ الْخَالِقِ بْنُ سَلَمَةَ. قَالَ: سَمِعْتُ سَعِيدَ بْنَ الْمُسَيَّبِ يَقُولُ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ يَقُولُ عِنْدَ هٰذَا الْمِنْبَرِ، وَأَشَارَ إِلَىٰ مِنْبَرِ رَسُولِ اللَّهِ ﷺ: قَدِمَ وَفْدُ عَبْدِ الْقَيْسِ عَلَىٰ رَسُولِ اللَّهِ ﷺ، فَسَأَلُوهُ عَنِ الأَشْرِبَةِ، فَنَهَاهُمْ عَنِ الدُّبَّاءِ وَالنَّقِيرِ وَالْحَنْتَمِ.

I said to him: O Abu Muhammad! (What about) receptacle besmeared with pitch? However, we think he forgot to mention the pitched receptacle. He said: I did not hear it from Abdullah Ibn Umar on that day, though he disliked that (preparing Nabidh in pitched receptacle).

59-(1998) Both of Jabir and Ibn Umar "Allah be pleased with them" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" forbade (preparing Nabidh in) hollow stump, receptacle besmeared with pitch, and dry gourd.

60-(...) Ibn Umar "Allah be pleased with them" narrated that he heard The Messenger of Allah "Allah's blessing and peace be upon him" forbidding (preparing Nabidh in) green-coloured jar, dry gourd, and receptacle besmeared with pitch.

(...)Jabir Ibn Abdullah "Allah be pleased with both" reported that The Messenger of Allah "Allah's blessing and peace be upon him" forbade (preparing Nabidh in) green pitcher, varnished jar, and hollow stump.

(1999) Whenever The Messenger of Allah "Allah's blessing and peace be upon him" found nothing to prepare Nabidh in, it would be prepared for him in a big bowl made of stone.

61-(...) Jabir Ibn Abdullah "Allah be pleased with both" narrated that Nabidh would be prepared for The Messenger of Allah "Allah's blessing and peace be upon him" in a big bowl made of stone.

62-(...) Jabir "Allah be pleased with him" reported that Nabidh used to be prepared for The Messenger of Allah "Allah's blessing and peace be upon him" in a water skin; but if they found no water skin it would be prepared in a big bowl made of stone. One of those (who were present) said, while I was hearing from Abu Az-Zubair: It is Biram (i.e. a pot made of stone).

63-(1977) Abdullah Ibn Buraida narrated from his father: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I had forbidden you from preparing Nabidh except in a water skin. But now you may drink in all utensils, but do not drink whatever is intoxicant."

64-(...) Ibn Buraida reported from his father: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I had forbidden you from (preparing Nabidh and drinking it in) the receptacles, (but now you may drink in it if you so like) for the receptacle never makes a thing lawful or unlawful. It is every intoxicant that is unlawful."

فَقُلْتُ لَهُ: يَا أَبَا مُحَمَّدٍ، وَالْمُزَفَّتِ؟ وَظَنَنَّا أَنَّهُ نَسِيَهُ. فَقَالَ: لَمْ أَسْمَعْهُ يَوْمَئِذٍ مِنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، وَقَدْ كَانَ يَكْرَهُ.

٥٩ ـ (١٩٩٨) ـ وحدّثنا أَحْمَدُ بْنُ يُونسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو الزُّبَيْرِ. (ح) وَحَدَّثَنَا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا أَبُو خَيْثَمَةَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ وَابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَىٰ عَنِ النَّقِيرِ وَالْمُزَفَّتِ وَالدُّبَّاءِ.

٦٠ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ ابْنَ عُمَرَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَنْهَىٰ عَنِ الْجَرِّ وَالدُّبَّاءِ وَالْمُزَفَّتِ.

(...) ـ قَالَ أَبُو الزُّبَيْرِ: وَسَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنِ الْجَرِّ وَالْمُزَفَّتِ وَالنَّقِيرِ.

(١٩٩٩) ـ وَكَانَ رَسُولُ اللَّهِ ﷺ، إِذَا لَمْ يَجِدْ شَيْئاً يُنْتَبَذُ لَهُ فِيهِ، نُبِذَ لَهُ فِي تَوْرٍ مِنْ حِجَارَةٍ.

٦١ ـ (...) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا أَبُو عَوَانَةَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، أَنَّ النَّبِيَّ ﷺ كَانَ يُنْبَذُ لَهُ فِي تَوْرٍ مِنْ حِجَارَةٍ.

٦٢ ـ (...) ـ وحدّثنا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو الزُّبَيْرِ. (ح) وَحَدَّثَنَا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا أَبُو خَيْثَمَةَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ. قَالَ: كَانَ يُنْتَبَذُ لِرَسُولِ اللَّهِ ﷺ فِي سِقَاءٍ. فَإِذَا لَمْ يَجِدُوا سِقَاءً نُبِذَ لَهُ فِي تَوْرٍ مِنْ حِجَارَةٍ.
فَقَالَ بَعْضُ الْقَوْمِ: وَأَنَا أَسْمَعُ لأَبِي الزُّبَيْرِ: مِنْ بِرَامٍ؟ قَالَ: مِنْ بِرَامٍ.

٦٣ ـ (٩٧٧) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْمُثَنَّىٰ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ ـ قَالَ أَبُو بَكْرٍ: عَنْ أَبِي سِنَانٍ. وَقَالَ ابْنُ الْمُثَنَّىٰ: عَنْ ضِرَارِ بْنِ مُرَّةَ ـ، عَنْ مُحَارِبٍ، عَنِ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ.

(ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ: حَدَّثَنَا ضِرَارُ بْنُ مُرَّةَ، أَبُو سِنَانٍ، عَنْ مُحَارِبِ بْنِ دِثَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «نَهَيْتُكُمْ عَنِ النَّبِيذِ إِلاَّ فِي سِقَاءٍ، فَاشْرَبُوا فِي الأَسْقِيَةِ كُلِّهَا، وَلاَ تَشْرَبُوا مُسْكِراً».

٦٤ ـ (...) ـ وحدّثنا حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا ضَحَّاكُ بْنُ مَخْلَدٍ، عَنْ سُفْيَانَ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنِ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «نَهَيْتُكُمْ عَنِ الظُّرُوفِ، وَإِنَّ الظُّرُوفَ ـ أَوْ ظَرْفاً ـ لاَ يُحِلُّ شَيْئاً وَلاَ يُحَرِّمُهُ، وَكُلُّ مُسْكِرٍ حَرَامٌ».

65-(...) Ibn Buraida reported from his father: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I had forbidden you from (preparing Nabidh and drinking it in) the receptacles, but now you may drink in all (kinds of) vessels and do not drink whatever is intoxicant."

66-(2000) Abdullah Ibn Amr reported that when The Messenger of Allah "Allah's blessing and peace be upon him" forbade (preparing) Nabidh in vessels, they said: "All the people cannot (afford to have and) find those (water skins)." He (The Prophet) permitted them (to prepare Nabidh in) a green jar, which is not besmeared with pitch.

[7] Every intoxicant is (a kind of) wine, and every (kind of) wine is unlawful

67-(2001) A'isha "Allah be pleased with her" reported: The Messenger of Allah "Allah's blessing and peace be upon him" was asked about Bit (a kind of wine prepared from honey, and it was widespread in Yemen), and he said: "Every drink that intoxicates is unlawful."

68-(...) A'isha "Allah be pleased with her" reported: The Messenger of Allah "Allah's blessing and peace be upon him" was asked about Bit (a kind of wine prepared from honey). The Messenger of Allah "Allah's blessing and peace be upon him" said: "Every drink that causes intoxication is unlawful."

69-(...) This Hadith was narrated on the authority of Az-Zuhri with the same chain of transmitters, but in the narration of Sufyan and Salih the following was not found: "He was asked about Bit", though this statement was found in the narration of Ma'mar. In the narration of Salih the following was mentioned, i.e. that she (A'isha) heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "Every intoxicant is unlawful."

70-(1733) Abu Musa "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" sent me and Mu'adh Ibn Jabal to Yemen. I said: "O Messenger of Allah! There is in our land a wine prepared from barley known as Mizr and a wine prepared from honey known as Bit (are they also unlawful?)" He said: "Every intoxicant is unlawful."

(...)Sa'id Ibn Abu Burda reported from his father from his grandfather that The Messenger of Allah "Allah's blessing and peace be upon him" sent him and Mu'adh Ibn Jabal to Yemen and said to them: "Give good tidings

٦٥ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ، عَنْ مُعَرِّفِ بْنِ وَاصِلٍ، عَنْ مُحَارِبِ بْنِ دِثَارٍ، عَنِ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «كُنْتُ نَهَيْتُكُمْ عَنِ الأَشْرِبَةِ فِي ظُرُوفِ الأَدَمِ، فَاشْرَبُوا فِي كُلِّ وِعَاءٍ، غَيْرَ أَنْ لاَ تَشْرَبُوا مُسْكِراً».

٦٦ ـ (٢٠٠٠) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ أَبِي عُمَرَ ـ وَاللَّفْظُ لابْنِ أَبِي عُمَرَ ـ قَالاَ: حَدَّثَنَا سُفْيَانُ، عَنْ سُلَيْمَانَ الأَحْوَلِ، عَنْ مُجَاهِدٍ، عَنْ أَبِي عِيَاضٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: لَمَّا نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنِ النَّبِيذِ فِي الأَوْعِيَةِ قَالُوا: لَيْسَ كُلُّ النَّاسِ يَجِدُ. فَأَرْخَصَ لَهُمْ فِي الْجَرِّ غَيْرِ الْمُزَفَّتِ.

[البخاري: كتاب الأشربة، باب ترخيص النبي ﷺ في الأوعية والظروف...، رقم: ٥٥٩٣].

٧ ـ باب بيان أن كلَّ مُسْكر خمر، وأنَّ كلَّ خمر حرام

٦٧ ـ (٢٠٠١) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ. قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ عَائِشَةَ. قَالَتْ: سُئِلَ رَسُولُ اللَّهِ ﷺ عَنِ الْبِتْعِ؟ فَقَالَ: «كُلُّ شَرَابٍ أَسْكَرَ فَهُوَ حَرَامٌ».

[البخاري: كتاب الوضوء، باب لا يجوز الوضوء بالنبيذ ولا المسكر، رقم: ٢٤٢].

٦٨ ـ (...) ـ وحدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ التُّجِيبِيُّ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، أَنَّهُ سَمِعَ عَائِشَةَ تَقُولُ: سُئِلَ رَسُولُ اللَّهِ ﷺ عَنِ الْبِتْعِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «كُلُّ شَرَابٍ أَسْكَرَ فهو حَرَامٌ».

٦٩ ـ (...) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ، وَسَعِيدُ بْنُ مَنْصُورٍ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَمْرٌو النَّاقِدُ، وَزُهَيْرُ بْنُ حَرْبٍ. كُلُّهُمْ عَنِ ابْنِ عُيَيْنَةَ. (ح) وَحَدَّثَنَا حَسَنٌ الْحُلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ، عَنْ يَعْقُوبَ بْنِ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ قَالاَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ. كُلُّهُمْ عَنِ الزُّهْرِيِّ، بِهٰذَا الإِسْنَادِ.

وَلَيْسَ فِي حَدِيثِ سُفْيَانَ وَصَالِحٍ: سُئِلَ عَنِ الْبِتْعِ؟ وَهُوَ فِي حَدِيثِ مَعْمَرٍ. وَفِي حَدِيثِ صَالِحٍ: أَنَّهَا سَمِعَتْ رَسُولَ اللَّهِ ﷺ يَقُولُ: «كُلُّ شَرَابٍ مُسْكِرٍ حَرَامٌ».

٧٠ ـ (١٧٣٣) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ ـ وَاللَّفْظُ لِقُتَيْبَةَ ـ قَالاَ: حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنْ سَعِيدِ بْنِ أَبِي بُرْدَةَ، عَنْ أَبِيهِ، عَنْ أَبِي مُوسَىٰ قَالَ: بَعَثَنِي النَّبِيُّ ﷺ أَنَا وَمُعَاذَ بْنَ جَبَلٍ إِلَى الْيَمَنِ. فَقُلْتُ: يا رَسُولَ اللَّهِ، إِنَّ شَرَاباً يُصْنَعُ بِأَرْضِنَا يُقَالُ لَهُ: الْمِزْرُ مِنَ الشَّعِيرِ، وَشَرَابٌ يُقَالُ لَهُ: الْبِتْعُ مِنَ الْعَسَلِ، فَقَالَ: «كُلُّ مُسْكِرٍ حَرَامٌ».

(...) ـ حدّثنا مُحَمَّدُ بْنُ عَبَّادٍ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو: سَمِعَهُ مِنْ سَعِيدِ بْنِ أَبِي

(to the people), and make things easy (for them), teach (them the religious principles), and do not cause (them) to keep away (from religion)." (I (the narrator) think he also said: "Obey (and be helpful to) one another." When he (The Prophet) turned his back, Abu Musa returned to him and said: "O Messenger of Allah! They (the people of Yemen) have a drink made from honey and is prepared by cooking it until it coagulates, in addition to Mizr which is prepared from barley." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Every intoxicant which detains you from prayer is unlawful."

71-(...) Abu Burda reported from his father: The Messenger of Allah "Allah's blessing and peace be upon him" sent me and Mu'adh to Yemen saying: "Call people (to Islam) and give good tidings to them, and do not cause (them) to keep away (from religion), make things easy for them and do not make things difficult." I said: "O Messenger of Allah! Give us a religious verdict about two kinds of drinks, which we prepare in Yemen. One is Bit' which is prepared from honey, and it is fermented until it becomes strong (and turns into wine), and Mizr which is prepared from millet and barley, and it is fermented until it becomes strong (and turns into wine)." The Messenger of Allah "Allah's blessing and peace be upon him", who had been gifted with the most eloquent and the briefest expressions (baring more meanings), said: "I forbid you from every intoxicant that detains you from prayer."

72-(2002) Jabir "Allah be pleased with him" reported that a person came from Jaishan, a town in Yemen, and asked The Messenger of Allah "Allah's blessing and peace be upon him" about the wine which was drunk in their land prepared from millet and was called Mizr. The Messenger of Allah "Allah's blessing and peace be upon him" asked: "Is it intoxicating?" He answered in the affirmative. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Every intoxicant is unlawful. Verily Allah "Exalted and Hallowed be He" made a covenant to those who drank intoxicants that He would make their drink (in the hereafter) Tinat Al-Khabal." They said: "O Messenger of Allah! What is Tinat Al-Khabal?" He said: "It is the sweat of the dwellers of Hell or the discharge of the denizens of Hell."

73-(2003) Ibn Umar "Allah be pleased with both" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Every intoxicant is (a kind of) wine, and every intoxicant is unlawful. Whoever

بُرْدَةَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ أَنَّ النَّبِيَّ ﷺ بَعَثَهُ وَمُعَاذاً إِلَى الْيَمَنِ، فَقَالَ لَهُمَا: «بَشِّرَا وَيَسِّرَا، وَعَلِّمَا وَلاَ تُنَفِّرَا» وَأُرَاهُ قَالَ: «وَتَطَاوَعَا» قَالَ: فَلَمَّا وَلَّىٰ، رَجَعَ أَبُو مُوسَىٰ فَقَالَ: يَا رَسُولَ اللَّهِ، إِنَّ لَهُمْ شَرَاباً مِنَ الْعَسَلِ يُطْبَخُ حَتَّىٰ يَعْقِدَ، وَالْمِزْرُ يُصْنَعُ مِنَ الشَّعِيرِ! فَقَالَ رَسُولُ اللَّهِ ﷺ: «كُلُّ مَا أَسْكَرَ عَنِ الصَّلاَةِ فَهُوَ حَرَامٌ».

٧١ ـ (...) ـ وحدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ أَحْمَدَ بْنِ أَبِي خَلَفٍ ـ وَاللَّفْظُ لاِبْنِ أَبِي خَلَفٍ ـ قَالاَ: حَدَّثَنَا زَكَرِيَّاءُ بْنُ عَدِيٍّ: حَدَّثَنَا عُبَيْدُ اللَّهِ ـ وَهُوَ ابْنُ عَمْرٍو ـ عَنْ زَيْدِ بْنِ أَبِي أُنَيْسَةَ، عَنْ سَعِيدِ بْنِ أَبِي بُرْدَةَ: حَدَّثَنَا أَبُو بُرْدَةَ، عَنْ أَبِيهِ قَالَ: بَعَثَنِي رَسُولُ اللَّهِ ﷺ وَمُعَاذاً إِلَى الْيَمَنِ. فَقَالَ: «ادْعُوَا النَّاسَ. وَبَشِّرَا وَلاَ تُنَفِّرَا، وَيَسِّرَا وَلاَ تُعَسِّرَا»، قَالَ: فَقُلْتُ: يَا رَسُولَ اللَّهِ، أَفْتِنَا فِي شَرَابَيْنِ كُنَّا نَصْنَعُهُمَا بِالْيَمَنِ: الْبِتْعُ، وَهُوَ مِنَ الْعَسَلِ يُنْبَذُ حَتَّىٰ يَشْتَدَّ. وَالْمِزْرُ، وَهُوَ مِنَ الذُّرَةِ وَالشَّعِيرِ يُنْبَذُ حَتَّىٰ يَشْتَدَّ. قَالَ: وَكَانَ رَسُولُ اللَّهِ ﷺ قَدْ أُعْطِيَ جَوَامِعَ الْكَلِمِ بِخَوَاتِمِهِ فَقَالَ: «أَنْهَىٰ عَنْ كُلِّ مُسْكِرٍ أَسْكَرَ عَنِ الصَّلاَةِ».

٧٢ ـ (٢٠٠٢) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ـ يَعْنِي الدَّرَاوَرْدِيَّ ـ، عَنْ عُمَارَةَ بْنِ غَزِيَّةَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ؛ أَنَّ رَجُلاً قَدِمَ مِنْ جَيْشَانَ ـ وَجَيْشَانُ مِنَ الْيَمَنِ ـ، فَسَأَلَ النَّبِيَّ ﷺ عَنْ شَرَابٍ يَشْرَبُونَهُ بِأَرْضِهِمْ مِنَ الذُّرَةِ يُقَالُ لَهُ: الْمِزْرُ؟ فَقَالَ النَّبِيُّ ﷺ: «أَوَ مُسْكِرٌ هُوَ؟» قَالَ: نَعَمْ. قَالَ رَسُولُ اللَّهِ ﷺ: «كُلُّ مُسْكِرٍ حَرَامٌ. إِنَّ عَلَى اللَّهِ عَزَّ وَجَلَّ عَهْداً، لِمَنْ يَشْرَبُ الْمُسْكِرَ، أَنْ يَسْقِيَهُ مِنْ طِينَةِ الْخَبَالِ»، قَالُوا: يَا رَسُولَ اللَّهِ، وَمَا طِينَةُ الْخَبَالِ؟ قَالَ: «عَرَقُ أَهْلِ النَّارِ، أَوْ عُصَارَةُ أَهْلِ النَّارِ».

٧٣ ـ (٢٠٠٣) ـ حدّثنا أَبُو الرَّبِيعِ الْعَتَكِيُّ وَأَبُو كَامِلٍ. قَالاَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ: حَدَّثَنَا أَيُّوبُ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «كُلُّ مُسْكِرٍ

drinks wine in this world and dies while being addicted to it, without having repented, will have no drink in the Hereafter."

74-(...) Ibn Umar "Allah be pleased with both" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Every intoxicant is (a kind of) wine, and every intoxicant is unlawful."

(...)This Hadith was narrated on the authority of Musa Ibn Uqba with the same chain of transmitters.

75-(...) Ibn Umar "Allah be pleased with both" reported: I do not know it but from The Prophet "Allah's blessing and peace be upon him" who said: "Every intoxicant is (a kind of) wine, and every (kind of) wine is unlawful."

[8] The punishment of him who drank wine in the world would be that he should be deprived of it in the hereafter

76-(...) Ibn Umar "Allah be pleased with both" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He who drank wine in this world would be deprived of it in the Hereafter."

77-(...) Ibn Umar "Allah be pleased with both" reported: "He who drank wine in this world without having repented (and given it up) would be deprived of it in the Hereafter." Malik was asked: Is this Hadith traceable (to The Prophet)? He answered in the affirmative.

78-(...) Ibn Umar "Allah be pleased with both" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He who drank wine in this world will not be provided with pure drink in the Hereafter, except in case he repents (and gives it up)."

(...)Ibn Umar "Allah be pleased with both" reported this Hadith from The Messenger of Allah "Allah's blessing and peace be upon him" through another chain of transmitters.

[9] Permissibility of Nabidh, which has not become strong and has not turned into intoxicant

79-(2004) Ibn Abbas "Allah be pleased with both" reported that Nabidh was prepared for The Messenger of Allah "Allah's blessing and peace be upon him" in the beginning of the night and he would drink it in the morning and the following night and the following day and the night after that up to the afternoon (of the coming day). If anything was left out of that he would give it to his servant, or order that it be poured out.

80-(...) Yahya Al-Bahrani narrated: Nabidh was mentioned in the presence of Ibn Abbas "Allah be pleased with both" who said that Nabidh

خَمْرٌ، وَكُلُّ مُسْكِرٍ حَرَامٌ، وَمَنْ شَرِبَ الْخَمْرَ فِي الدُّنْيَا فَمَاتَ وَهُوَ يُدْمِنُهَا، لَمْ يَتُبْ، لَمْ يَشْرَبْهَا فِي الآخِرَةِ».

٧٤ ـ (...) ـ وحدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَأَبُو بَكْرِ بْنُ إِسْحَاقَ. كِلاَهُمَا عَنْ رَوْحِ بْنِ عُبَادَةَ: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي مُوسَى بْنُ عُقْبَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «كُلُّ مُسْكِرٍ خَمْرٌ، وَكُلُّ مُسْكِرٍ حَرَامٌ».

(...) ـ وحدّثنا صَالِحُ بْنُ مِسْمَارٍ السُّلَمِيُّ: حَدَّثَنَا مَعْنٌ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ الْمُطَّلِبِ، عَنْ مُوسَى بْنِ عُقْبَةَ، بِهٰذَا الإِسْنَادِ... مِثْلَهُ.

٧٥ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ حَاتِمٍ. قَالاَ: حَدَّثَنَا يَحْيَىٰ ـ وَهُوَ الْقَطَّانُ ـ، عَنْ عُبَيْدِ اللَّهِ: أَخْبَرَنَا نَافِعٌ، عَنِ ابْنِ عُمَرَ قَالَ: (وَلاَ أَعْلَمُهُ إِلاَّ عَنِ النَّبِيِّ ﷺ) قَالَ: «كُلُّ مُسْكِرٍ خَمْرٌ، وَكُلُّ خَمْرٍ حَرَامٌ».

٨ ـ بابُ عُقُوبَةِ مَنْ شَرِبَ الخمرَ إذا لم يَتُبْ منها بمَنْعِهِ إيَّاها في الآخرة

٧٦ ـ (...) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ شَرِبَ الْخَمْرَ فِي الدُّنْيَا، حُرِمَهَا فِي الآخِرَةِ».

[البخاري: كتاب الأشربة، باب قول الله تعالى: ﴿إنما الخمر والميسر...﴾، رقم: ٥٥٧٥].

٧٧ ـ (...) ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ. قَالَ: «مَنْ شرِبَ الخَمْرَ فِي الدُّنْيَا فَلَمْ يَتُبْ مِنْهَا، حُرِمَها فِي الآخِرَةِ فَلَمْ يُسْقَهَا».
قِيلَ لِمَالِكٍ: رَفَعَهُ؟ قَالَ: نَعَمْ.

٧٨ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ: (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ. حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ شَرِبَ الْخَمْرَ فِي الدُّنْيَا لَمْ يَشْرَبْهَا فِي الآخِرَةِ، إِلاَّ أَنْ يَتُوبَ».

(...) ـ وحدّثنا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا هِشَامٌ ـ يَعْنِي ابْنَ سُلَيْمَانَ الْمَخْزُومِيَّ ـ، عَنِ ابْنِ جُرَيْجٍ: أَخْبَرَنِي مُوسَى بْنُ عُقْبَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ، بِمِثْلِ حَدِيثِ عُبَيْدِ اللَّهِ.

٩ ـ باب إباحةِ النبيذِ الذي لم يَشتدّ ولم يَصِر مُسْكراً

٧٩ ـ (٢٠٠٤) ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ يَحْيَىٰ بْنِ عُبَيْدٍ، أَبِي عُمَرَ الْبَهْرَانِيِّ، قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ يُنْتَبَذُ لَهُ أَوَّلَ اللَّيْلِ، فَيَشْرَبُهُ، إِذَا أَصْبَحَ، يَوْمَهُ ذٰلِكَ، وَاللَّيْلَةَ الَّتِي تَجِيءُ، وَالْغَدَ وَاللَّيْلَةَ الأُخْرَىٰ، وَالْغَدَ إِلَى الْعَصْرِ. فَإِنْ بَقِيَ شَيْءٌ، سَقَاهُ الْخَادِمَ؛ أَوْ أَمَرَ بِهِ فَصُبَّ.

٨٠ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحمَّدُ بْنُ جعفرٍ: حدَّثنا شُعبةُ، عَنْ يَحْيَىٰ الْبَهْرَانِيِّ. قَالَ: ذَكَرُوا النَّبِيذَ عِنْدَ ابْنِ عَبَّاسٍ فَقَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُنْتَبَذُ لَهُ فِي سِقَاءٍ.

was prepared for The Messenger of Allah "Allah's blessing and peace be upon him" in the water skin, (Shu'ba said): on the night of Monday. He would drink it on Monday and on Tuesday up to the afternoon, and If anything was left out of it, he would give it to his servant or pour it out.

81-(...) Ibn Abbas "Allah be pleased with both" reported that raisins would be soaked in water for The Messenger of Allah "Allah's blessing and peace be upon him" which he would drink on that day and on the next day and on the following day until the evening of the third day. He would then order it to be drunk by (other people) or to be spilt.

82-(...) Ibn Abbas "Allah be pleased with both" reported that Nabidh used to be prepared from raisins for The Messenger of Allah "Allah's blessing and peace be upon him" in the water skin which he would drink on that day, on the next day and the day following; and when It was the evening of the third day, he would also drink it and give it to (his Companions). But if something was left over, he would spill it.

83-(...) Yahya Abu Umar An-Nakh'i reported that some people asked Ibn Abbas "Allah be pleased with both" about transaction and trade of wine. He asked (them): Are you Muslims? They said, Yes. He said: Its transaction and trade are unlawful. They asked him about Nabidh and he said: Once, The Messenger of Allah "Allah's blessing and peace be upon him" set out on a journey and then came back and (found that) some of his Companions prepared Nabidh for him in green pitcher, hollow stump and dry gourd. He ordered it to be spilt, and it was done accordingly. He then ordered them (to prepare Nabidh) in a water skin and it was prepared in it by soaking raisins in water. It was prepared in the night. In the morning he drank of it (and kept drinking) on that day, then the next night, and then on the next day until the evening. He drank and gave others to drink. When it was (the following) morning he ordered that what was left over be spilt.

84-(2005) Thumama (i.e. Ibn Hazm Al-Qushairi) reported: I met A'isha "Allah be pleased with her" whom I asked about Nabidh (which used to be served to the Prophet). A'isha called an Abyssinian slave-girl and said: Ask her (about that) for it was she, who used to prepare Nabidh for The Messenger of Allah "Allah's blessing and peace be upon him". The Abyssinian (slave-girl) said: I used to prepare Nabidh for him in a water skin in the night whose mouth I would tie and then hang it. When it was morning he (The Prophet) would drink from it.

قَال شُعْبَةُ: مِنْ لَيْلَةِ الاثْنَيْنِ، فَيَشْرَبُهُ يَوْمَ الاثْنَيْنِ وَالثَّلاَثَاءِ إِلَى الْعَصْرِ. فَإِنْ فَضَلَ مِنْهُ شَيْءٌ، سَقَاهُ الْخَادِمَ، أَوْ صَبَّهُ.

٨١ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ ـ وَاللَّفْظُ لأَبِي بَكْرٍ وَأَبِي كُرَيْبٍ ـ (قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ الآخَرَانِ: حَدَّثَنَا) أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي عُمَرَ، عَنِ ابْنِ عَبَّاسٍ. قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُنْقَعُ لَهُ الزَّبِيبُ، فَيَشْرَبُهُ الْيَوْمَ وَالْغَدَ وَبَعْدَ الْغَدِ إِلَى مَسَاءِ الثَّالِثَةِ، ثُمَّ يَأْمُرُ بِهِ فَيُسْقَىٰ أَوْ يُهَرَاقُ.

٨٢ ـ (...) ـ وحدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ يَحْيَىٰ بن أَبِي عُمَرَ، عَنِ ابْنِ عَبَّاسٍ. قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُنْبَذُ لَهُ الزَّبِيبُ فِي السِّقَاءِ، فَيَشْرَبُهُ يَوْمَهُ وَالْغَدَ وَبَعْدَ الْغَدِ. فَإِذَا كَانَ مَسَاءِ الثَّالِثَةِ شَرِبَهُ وَسَقَاهُ، فَإِنْ فَضَلَ شَيْءٌ أَهَرَاقَهُ.

٨٣ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ أَحْمَدَ بْنِ أَبِي خَلَفٍ: حَدَّثَنَا زَكَرِيَّاءُ بْنُ عَدِيٍّ: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ زَيْدٍ، عَنْ يَحْيَىٰ، أَبِي عُمَرَ النَّخَعِيِّ. قَالَ: سَأَلَ قَوْمٌ ابْنَ عَبَّاسٍ عَنْ بَيْعِ الْخَمْرِ وَشِرَائِهَا وَالتِّجَارَةِ فِيهَا؟ فَقَالَ: أَمُسْلِمُونَ أَنْتُمْ؟ قَالُوا: نَعَمْ. قَالَ: فَإِنَّهُ لاَ يَصْلُحُ بَيْعُهَا وَلاَ شِرَاؤُهَا وَلاَ التِّجَارَةُ فِيهَا. قَالَ: فَسَأَلُوهُ عَنِ النَّبِيذِ؟ فَقَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ فِي سَفَرٍ، ثُمَّ رَجَعَ وَقَدْ نَبَذَ نَاسٌ مِنْ أَصْحَابِهِ فِي حَنَاتِمَ وَنَقِيرٍ وَدُبَّاءٍ، فَأَمَرَ بِهِ فَأُهَرِيقَ، ثُمَّ أَمَرَ بِسِقَاءٍ فَجُعِلَ فِيهِ زَبِيبٌ وَمَاءٌ. فَجُعِلَ مِنَ اللَّيْلِ فَأَصْبَحَ، فَشَرِبَ مِنْهُ يَوْمَهُ ذٰلِكَ وَلَيْلَتَهُ الْمُسْتَقْبِلَةَ، وَمِنَ الْغَدِ حَتَّىٰ أَمْسَىٰ. فَشَرِبَ وَسَقَىٰ، فَلَمَّا أَصْبَحَ أَمَرَ بِمَا بَقِيَ مِنْهُ فَأُهَرِيقَ.

٨٤ ـ (٢٠٠٥) ـ حدّثنا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا الْقَاسِمُ ـ يَعْنِي ابْنَ الْفَضْلِ الْحُدَّانِيَّ ـ: حَدَّثَنَا ثُمَامَةُ ـ يَعْنِي ابْنَ حَزْنٍ الْقُشَيْرِيَّ ـ قَالَ: لَقِيتُ عَائِشَةَ، فَسَأَلْتُهَا عَنِ النَّبِيذِ؟ فَدَعَتْ عَائِشَةُ جَارِيَةً حَبَشِيَّةً فَقَالَتْ: سَلْ هٰذِهِ، فَإِنَّهَا كَانَتْ تَنْبِذُ لِرَسُولِ اللَّهِ ﷺ. فَقَالَتِ الْحَبَشِيَّةُ: كُنْتُ أَنْبِذُ لَهُ فِي سِقَاءٍ مِنَ اللَّيْلِ، وَأُوكِيهِ وَأُعَلِّقُهُ، فَإِذَا أَصْبَحَ شَرِبَ مِنْهُ.

85-(...) A'isha "Allah be pleased with her" reported: We used to prepare Nabidh for The Messenger of Allah "Allah's blessing and peace be upon him" in a water skin, whose upper part was tied and (in whose lower part)it had a hole. Whenever we prepared Nabidh in the morning, he would drink it in the evening, and whenever we prepared Nabidh in the night, he would drink it in the morning.

86-(2006) Sahl Ibn Sa'd "Allah be pleased with him" narrated: Abu Usaid As-Sa'idi invited The Messenger of Allah "Allah's blessing and peace be upon him" to his wedding party. His wife who was the bride, served them on that day. Do you know what drink she presented to Allah's Apostle? She had soaked some dates for him in water in a pot of stone overnight; and after he had finished his meal she gave him that drink.

(...)Sahl "Allah be pleased with him" reported that Abu Usaid As-Sa'idi came to The Messenger of Allah "Allah's blessing and peace be upon him"...and the rest of the Hadith is the same, without mentioning the following: After he had finished the meal she gave him that drink.

87-(...) Sahl Ibn Sa'd "Allah be pleased with him" reported (the same) and he said: In a big bowl of stone, and when The Messenger of Allah "Allah's blessing and peace be upon him" had finished his meal, she drenched the dates and served (that) privately to him.

88-(2007) Sahl Ibn Sa'd "Allah be pleased with him" reported: A woman from the Arab was mentioned before The Messenger of Allah "Allah's blessing and peace be upon him". He ordered Abu Usaid to send a message to her and he (accordingly) sent a message to her. She came and stayed in the fortresses of Banu Sa'ida. The Messenger of Allah "Allah's blessing and peace be upon him" went out until he came to her while she was sitting with her head downcast. When The Messenger of Allah "Allah's blessing and peace be upon him" talked to her, she said: "I seek refuge with Allah from you." He said: "I (decided to) keep you away from me." They (the people near her) said: "Do you know who he is?" She said: "No." They said: "He is The Messenger of Allah "Allah's blessing and peace be upon him"; and he came to you in order to demand your hand." She said: "Then I am the most miserable woman because of this (disobedience of mine)."

Sahl said: The Messenger of Allah "Allah's blessing and peace be upon him" then set forth on that day until he sat in the shed of Banu Sa'ida along

٨٥ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى الْعَنَزِيُّ: حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ، عَنْ يُونُسَ، عَنِ الْحَسَنِ، عَنْ أُمِّهِ، عَنْ عَائِشَةَ. قَالَتْ: كُنَّا نَنْبِذُ لِرَسُولِ اللهِ ﷺ فِي سِقَاءٍ. يُوكَىٰ أَعْلاَهُ. وَلَهُ عَزْلاَءُ، نَنْبِذُهُ غُدْوَةً. فَيَشْرَبُهُ عِشَاءً. وَنَنْبِذُهُ عِشَاءً، فَيَشْرَبُهُ غُدْوَةً.

٨٦ ـ (٢٠٠٦) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ـ يَعْنِي ابْنَ أَبِي حَازِمٍ ـ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ، قَالَ: دَعَا أَبُو أُسَيْدٍ السَّاعِدِيُّ رَسُولَ اللَّهِ ﷺ فِي عُرْسِهِ، فَكَانَتِ امْرَأَتُهُ يَوْمَئِذٍ خَادِمَهُمْ، وَهِيَ الْعَرُوسُ. قَالَ سَهْلٌ: تَدْرُونَ مَا سَقَتْ رَسُولَ اللَّهِ ﷺ؟ أَنْقَعَتْ لَهُ تَمَرَاتٍ مِنَ اللَّيْلِ فِي تَوْرٍ، فَلَمَّا أَكَلَ سَقَتْهُ إِيَّاهُ.

[البخاري: كتاب الأيمان والنذور، باب إذا حلف أن لا يشرب نبيذاً...، رقم: ٦٦٨٥]

(...) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ ـ يَعْنِي ابْنَ عَبْدِ الرَّحْمٰنِ ـ، عَنْ أَبِي حَازِمٍ. قَالَ: سَمِعْتُ سَهْلاً يَقُولُ: أَتَىٰ أَبُو أُسَيْدٍ السَّاعِدِيُّ رَسُولَ اللَّهِ ﷺ، فَدَعَا رَسُولَ اللَّهِ ﷺ... بِمِثْلِهِ. وَلَمْ يَقُلْ: فَلَمَّا أَكَلَ سَقَتْهُ إِيَّاهُ.

[البخاري: كتاب النكاح، باب النقيع والشراب الذي لا يسكر في العرس، رقم: ٥١٨٣].

٨٧ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ سَهْلٍ التَّمِيمِيُّ: حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ: أَخْبَرَنَا مُحَمَّدٌ ـ يَعْنِي أَبَا غَسَّانَ ـ: حَدَّثَنِي أَبُو حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ، بِهٰذَا الْحَدِيثِ. وَقَالَ: فِي تَوْرٍ مِنْ حِجَارَةٍ. فَلَمَّا فَرَغَ رَسُولُ اللَّهِ ﷺ مِنَ الطَّعَامِ أَمَاثَتْهُ فَسَقَتْهُ. تَخُصُّهُ بِذٰلِكَ.

[البخاري: كتاب النكاح، باب قيام المرأة على الرجال في العرس...، رقم: ٥١٨٢].

٨٨ ـ (٢٠٠٧) ـ حدّثني مُحَمَّدُ بْنُ سَهْلٍ التَّمِيمِيُّ وَأَبُو بَكْرِ بْنُ إِسْحَاقَ (قَالَ أَبُو بَكْرٍ: أَخْبَرَنَا. وَقَالَ ابْنُ سَهْلٍ: حَدَّثَنَا) ابْنُ أَبِي مَرْيَمَ: أَخْبَرَنَا مُحَمَّدٌ ـ وَهُوَ ابْنُ مُطَرِّفٍ، أَبُو غَسَّانَ ـ: أَخْبَرَنِي أَبُو حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ. قَالَ: ذُكِرَ لِرَسُولِ اللَّهِ ﷺ امْرَأَةٌ مِنَ الْعَرَبِ. فَأَمَرَ أَبَا أُسَيْدٍ أَنْ يُرْسِلَ إِلَيْهَا، فَأَرْسَلَ إِلَيْهَا، فَقَدِمَتْ، فَنَزَلَتْ فِي أُجُمِ بَنِي سَاعِدَةَ، فَخَرَجَ رَسُولُ اللَّهِ ﷺ حَتَّىٰ جَاءَهَا. فَدَخَلَ عَلَيْهَا. فَإِذَا امْرَأَةٌ مُنَكِّسَةٌ رَأْسَهَا. فَلَمَّا كَلَّمَهَا رَسُولُ اللَّهِ ﷺ قَالَتْ: أَعُوذُ بِاللَّهِ مِنْكَ. قَالَ: «قَدْ أَعَذْتُكِ مِنِّي»، فَقَالُوا لَهَا: أَتَدْرِينَ مَنْ هٰذَا؟ فَقَالَتْ: لاَ. فَقَالُوا: هٰذَا رَسُولُ اللَّهِ ﷺ. جَاءَكِ لِيَخْطُبَكِ. قَالَتْ: أَنَا كُنْتُ أَشْقَىٰ مِنْ ذٰلِكَ.

قَالَ سَهْلٌ: فَأَقْبَلَ رَسُولُ اللَّهِ ﷺ يَوْمَئِذٍ حَتَّىٰ جَلَسَ فِي سَقِيفَةِ بَنِي سَاعِدَةَ هُوَ وَأَصْحَابُهُ. ثُمَّ قَالَ: «اسْقِنَا» لِسَهْلٍ. قَالَ: فَأَخْرَجْتُ لَهُمْ هٰذَا الْقَدَحَ فَأَسْقَيْتُهُمْ فِيهِ.

with his Companions. He then said to Sahl: "Serve us drink." He (Sahl) said: I brought out for them this bowl (containing drink) and served them drink in it. Abu Hazim said: Sahl brought out this bowl for us and from which we drank. Then Umar Ibn Abd Al-Aziz asked him to give that (bowl) as a gift to him and he gave (it to) him as a gift. In the narration of Abu Bakr Ibn Ishaq (it was mentioned):" "O Sahl! Serve us drink."

89-(2008) Anas "Allah be pleased with him" reported: I served drink to The Messenger of Allah "Allah's blessing and peace be upon him" in this cup of mine: honey, Nabidh, water and milk.

[10] Permissibility of drinking milk

90-(2009) Abu Bakr As-Siddiq "Allah be pleased with him" reported: When we went along with The Messenger of Allah "Allah's blessing and peace be upon him" from Mecca to Medina, we passed by a shepherd and The Messenger of Allah "Allah's blessing and peace be upon him" was thirsty. He (Abu Bakr) said: I milked for him a small quantity of milk (from the shepherd's goat) and brought it to him (the Prophet), and he drank it until (he became satisfied and) I got pleased (because of that).

91-(...) Al-Bara "Allah be pleased with him" reported: When The Messenger of Allah "Allah's blessing and peace be upon him" set out from Mecca to Medina, Suraqa Ibn Malik Ibn Ju'shum pursued him. The Messenger of Allah "Allah's blessing and peace be upon him" invoked evil upon him, and his horse sank (in the sand of the desert). He (Suraqa) said (to The Messenger of Allah): "Invoke good upon me and I will cause no harm to you." He (The Prophet) invoked Allah (to release him). On the other hand, he (The Prophet) felt thirsty, at the time they passed by a shepherd. Abu Bakr As-Siddiq "Allah be pleased with him" said: I took a bowl in which I milked a small quantity of milk for The Messenger of Allah "Allah's blessing and peace be upon him" and gave it to him. He drank it until (he got satisfied) and I became happy.

92-(168) Abu Huraira "Allah be pleased with him" reported that when The Messenger of Allah "Allah's blessing and peace be upon him" was made to go to Jerusalem on the night of Heavenly Journey, two cups were presented to him: one containing wine and the other containing milk (and he was asked to choose one of them to drink). He looked at both of them, and took the one containing milk. Gabriel "Peace be upon him" said: "Praise be to Allah Who guided you to the true nature. Had you taken the one containing wine, Your nation would have gone astray."

قَالَ أَبُو حَازِمٍ: فَأَخْرَجَ لَنَا سَهْلٌ ذٰلِكَ الْقَدَحَ فَشَرِبْنَا فِيهِ. قَالَ: ثُمَّ اسْتَوْهَبَهُ، بَعْدَ ذٰلِكَ، عُمَرُ بْنُ عَبْدِ الْعَزِيزِ فَوَهَبَهُ لَهُ.

وَفِي رِوَايَةِ أَبِي بَكْرِ بْنِ إِسْحَاقَ: قَالَ: «اسْقِنَا يَا سَهْلُ».

[البخاري: كتاب الأشربة، باب الشرب من قدح النبي ﷺ وآنيته، رقم: ٥٦٣٧].

٨٩ ـ (٢٠٠٨) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ. قَالاَ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ. قَالَ: لَقَدْ سَقَيْتُ رَسُولَ اللَّهِ، بِقَدَحِي هٰذَا، الشَّرَابَ كُلَّهُ: الْعَسَلَ وَالنَّبِيذَ وَالْمَاءَ وَاللَّبَنَ.

١٠ ـ بابُ جوَازِ شُرْبِ اللَّبَنِ

٩٠ ـ (٢٠٠٩) ـ حدّثنا عُبَيْدُ اللهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ. قَالَ: قَالَ أَبُو بَكْرٍ الصِّدِّيقُ: لَمَّا خَرَجْنَا مَعَ النَّبِيِّ ﷺ مِنْ مَكَّةَ إِلَى الْمَدِينَةِ مَرَرْنَا بِرَاعٍ، وَقَدْ عَطِشَ رَسُولُ اللَّهِ ﷺ. قَالَ: فَحَلَبْتُ لَهُ كُثْبَةً مِنْ لَبَنٍ. فَأَتَيْتُهُ بِهَا، فَشَرِبَ حَتَّىٰ رَضِيتُ.

[البخاري: كتاب المناقب، باب علامات النبوة في الإسلام، رقم: ٣٦١٥].

٩١ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ ـ وَاللَّفْظُ لابْنِ الْمُثَنَّى ـ قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. حَدَّثَنَا شُعْبَةُ. قَالَ: سَمِعْتُ أَبَا إِسْحَاقَ الْهَمْدَانِيَّ يَقُولُ: سَمِعْتُ الْبَرَاءَ يَقُولُ: لَمَّا أَقْبَلَ رَسُولُ اللَّهِ ﷺ مِنْ مَكَّةَ إِلَى الْمَدِينَةِ فَأَتْبَعَهُ سُرَاقَةُ بْنُ مَالِكِ بْنِ جُعْشُمٍ. قَالَ: فَدَعَا عَلَيْهِ رَسُولُ اللهِ ﷺ. فَسَاخَتْ فَرَسُهُ. فَقَالَ: ادْعُ اللَّهَ لِي وَلاَ أَضُرُّكَ. قَالَ: فَدَعَا اللَّهَ. قَالَ فَعَطِشَ رَسُولُ اللَّهِ ﷺ. فَمَرُّوا بِرَاعِي غَنَمٍ. قَالَ أَبُو بَكْرٍ الصِّدِّيقُ: فَأَخَذْتُ قَدَحاً فَحَلَبْتُ فِيهِ لِرَسُولِ اللَّهِ ﷺ كُثْبَةً مِنْ لَبَنٍ. فَأَتَيْتُهُ بِهِ فَشَرِبَ حَتَّىٰ رَضِيتُ.

٩٢ ـ (١٦٩) ـ حدّثنا مُحَمَّدُ بْنُ عَبَّادٍ وَزُهَيْرُ بْنُ حَرْبٍ ـ وَاللَّفْظُ لابْنِ عَبَّادٍ ـ قَالاَ: حَدَّثَنَا أَبُو صَفْوَانَ: أَخْبَرَنَا يُونُسُ، عَنِ الزُّهْرِيِّ. قَالَ: قَالَ ابْنُ الْمُسَيَّبِ: قَالَ أَبُو هُرَيْرَةَ: إِنَّ النَّبِيَّ ﷺ أُتِيَ لَيْلَةَ أُسْرِيَ بِهِ، بِإِيلِيَاءَ، بِقَدَحَيْنِ مِنْ خَمْرٍ وَلَبَنٍ، فَنَظَرَ إِلَيْهِمَا فَأَخَذَ اللَّبَنَ. فَقَالَ لَهُ جِبْرِيلُ عَلَيْهِ السَّلاَمُ: الْحَمْدُ لِلَّهِ الَّذِي هَدَاكَ لِلْفِطْرَةِ، لَوْ أَخَذْتَ الْخَمْرَ، غَوَتْ أُمَّتُكَ.

[البخاري: كتاب التفسير، باب قوله: ﴿أسرى بعبده ليلاً...﴾، رقم: ٤٧٠٩].

(...)This Hadith was narrated on the authority of Abu Huraira through another chain of transmitters, without mentioning Jerusalem..

[11] Drinking Nabidh, covering the vessels, and tightening the mouths of water skins

93-(2010) Abu Humaid As-Sa'idi "Allah be pleased with him" reported: I brought to The Messenger of Allah "Allah's blessing and peace be upon him" a cup of milk from An-Naqi which had no cover over it, whereupon he said: "Why did not you cover it, even with a stick across it?" Abu Humaid said: The people have been ordered to cover the water vessels and to close the doors at night.

(...)Abu Humaid As-Sa'idi "Allah be pleased with him" reported that he brought to The Messenger of Allah "Allah's blessing and peace be upon him" a cup of milk...and the rest is the same, without mentioning the saying of Abu Humaid.

94-(2011) Jabir Ibn Abdullah "Allah be pleased with both" reported: We were with The Messenger of Allah "Allah's blessing and peace be upon him" and he asked for water. A person said: "O Messenger of Allah! May we not give you Nabidh to drink?" He (the Prophet) replied in the affirmative. The man went out speedily and brought a cup containing Nabidh, whereupon The Messenger of Allah "Allah's blessing and peace be upon him" said: "Why did not you cover it, even with a stick across it?" He said that and then he drank.

95-(...) Jabir "Allah be pleased with him" reported that a man known as Abu Humaid brought (for The Prophet) a cup of milk from An-Naqi. The Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Why did you not cover it even with a stick across it?"

[12] the command to cover the vessels, tie the mouths of water skins, close the doors and recite the name of Allah over them, etc.

96-(2012) Jabir "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Cover vessels, tie the mouths of water skins, close the doors and extinguish the lamps, for the Satan does not loosen the water skin, does not open the door and does not uncover the vessels. If one among you fails to find (something) to cover it (the vessel) well, he should cover it by placing a stick across it, reciting the name of Allah; for the mouse may set fire to the house over its residents." Qutaiba did not mention closing the doors in his narration.

(...) ـ وحدّثني سَلَمَةُ بْنُ شَبِيبٍ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ: حَدَّثَنَا مَعْقِلٌ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ؛ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: أُتِيَ رَسُولُ اللهِ ﷺ... بِمِثْلِهِ. وَلَمْ يَذْكُرْ: بِإِيلِيَاءَ.

١١ ـ باب في شُرْبِ النَّبِيذِ وتَخْمِيرِ الإِنَاءِ

٩٣ ـ (٢٠١٠) ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَعَبْدُ بْنُ حُمَيْدٍ. كُلُّهُمْ عَنْ أَبِي عَاصِمٍ. قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا الضَّحَّاكُ. أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللهِ يَقُولُ: أَخْبَرَنِي أَبُو حُمَيْدٍ السَّاعِدِيُّ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ بِقَدَحِ لَبَنٍ مِنَ النَّقِيعِ. لَيْسَ مُخَمَّراً. فَقَالَ: «أَلاَّ خَمَّرْتَهُ، وَلَوْ تَعْرُضُ عَلَيْهِ عُوداً».

قَالَ أَبُو حُمَيْدٍ: إِنَّمَا أُمِرَ بِالأَسْقِيَةِ أَنْ تُوكَأَ لَيْلاً. وَبِالأَبْوَابِ أَنْ تُغْلَقَ لَيْلاً.

(...) ـ وحدّثني إِبْرَاهِيمُ بْنُ دِينَارٍ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا ابْنُ جُرَيْجٍ وَزَكَرِيَّاءُ بْنُ إِسْحَاقَ. قَالاَ: أَخْبَرَنَا أَبُو الزُّبَيْرِ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: أَخْبَرَنِي أَبُو حُمَيْدٍ السَّاعِدِيُّ؛ أَنَّهُ أَتَى النَّبِيَّ ﷺ بِقَدَحِ لَبَنٍ... بِمِثْلِهِ. قَالَ: وَلَمْ يَذْكُرْ زَكَرِيَّاءُ قَوْلَ أَبِي حُمَيْدٍ: بِاللَّيْلِ.

٩٤ ـ (٢٠١١) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ ـ وَاللَّفْظُ لأَبِي كُرَيْبٍ ـ قَالاَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ. قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فَاسْتَسْقَىٰ. فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، أَلاَ نَسْقِيكَ نَبِيذاً؟ فَقَالَ: «بَلَىٰ» قَالَ: فَخَرَجَ الرَّجُلُ يَسْعَىٰ. فَجَاءَ بِقَدَحٍ فِيهِ نَبِيذٌ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَلاَّ خَمَّرْتَهُ، وَلَوْ تَعْرُضُ عَلَيْهِ عُوداً.» قَالَ: فَشَرِبَ.

[البخاري: كتاب الأشربة، باب شرب اللبن، رقم: ٥٦٠٦].

٩٥ ـ (...) ـ وحدّثنا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ؛ وَأَبِي صَالِحٍ، عَنْ جَابِرٍ. قَالَ: جَاءَ رَجُلٌ يُقَالُ لَهُ أَبُو حُمَيْدٍ بِقَدَحٍ مِنْ لَبَنٍ مِنَ النَّقِيعِ. فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «أَلاَّ خَمَّرْتَهُ، وَلَوْ تَعْرُضُ عَلَيْهِ عُوداً».

[البخاري: كتاب الأشربة، باب شرب اللبن، رقم: ٥٦٠٥].

١٢ ـ باب الأَمْرِ بتَغْطِيَةِ الإناء وإيكاء السِّقاء وإغلاق الأبواب وذِكْرِ اسْمِ الله عليها، وإطْفاء السِّراج والنار عند النوم وكفِّ الصبيان والمواشي بعد المغرب

٩٦ ـ (٢٠١٢) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، عَنْ رَسُولِ اللَّهِ ﷺ؛ أَنَّهُ قَالَ: «غَطُّوا الإِنَاءَ، وَأَوْكُوا السِّقَاءَ، وَأَغْلِقُوا الْبَابَ، وَأَطْفِئُوا السِّرَاجَ. فَإِنَّ الشَّيْطَانَ لاَ يَحُلُّ سِقَاءً، وَلاَ يَفْتَحُ بَاباً، وَلاَ يَكْشِفُ إِنَاءً. فَإِنْ لَمْ يَجِدْ أَحَدُكُمْ إِلاَّ أَنْ يَعْرُضَ عَلَىٰ إِنَائِهِ عُوداً، وَيَذْكُرَ اسْمَ اللَّهِ، فَلْيَفْعَلْ. فَإِنَّ الْفُوَيْسِقَةَ تُضْرِمُ عَلَىٰ أَهْلِ الْبَيْتِ بَيْتَهُمْ».

وَلَمْ يَذْكُرْ قُتَيْبَةُ فِي حَدِيثِهِ «وَأَغْلِقُوا الْبَابَ».

(...)This Hadith was narrated on the authority of Jabir with a slight variation of wording, without mentioning: placing a stick across the vessel."

(...)Jabir "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Close the doors...and the rest of the Hadith is the same but with a slight variation of wording such as: "Cover the utensils"... "It (the mouse) may set fire to the clothes of the residents of the house."

(...)This Hadith was narrated on the authority of Jabir through another chain of transmitters but with a slight variation of wording: "The mouse may set fire to the house over its residents."

97-(...) Jabir Ibn Abdullah "Allah be pleased with both" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When it is dark at night or when it is night, keep your children (from going out), for the (genre of) Satan exists (in great numbers) at that time; and when a portion of the night has passed, release them. Close the doors, and recite Allah's name, for the Satan does not open a closed door. Tie the mouths of water skins and recite Allah's name. Cover your utensils and recite Allah's name even by placing something across them. Extinguish your lamps.

(...)This Hadith was narrated on the authority of Jabir through another chain of transmitters, without mentioning "Recite Allah's name."

(...)This Hadith was narrated on the authority of Ibn Juraij.

98-(2013) Jabir "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not let your animals and children go out when the sun sets until the first and the darkest portion of the night is over, for the Satan is let loose as of the setting of the sun until the darkest portion of the night is over."

(...)Abu Az-Zubair narrated the same from Jabir Ibn Abdullah from The Messenger of Allah "Allah's blessing and peace be upon him".

99-(2014) Jabir Ibn Abdullah "Allah be pleased with both" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Cover the utensils and tie the (mouths of the) water skins, for in the year, there is a night on which an epidemic descends, which does not pass by a utensil having no cover over it or by a water skin whose mouth is not tied but that some of this epidemic will descend into it."

(...)This Hadith was narrated on the authority of Al-Laith Ibn Sa'd with the same chain of transmitters, but with a slight variation of wording (which

(...) ـ وحدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ. قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، عَنِ النَّبِيِّ ﷺ، بِهٰذَا الْحَدِيثِ. غَيْرَ أَنَّهُ قَالَ: «وَأَكْفِئُوا الإِنَاءَ، أَوْ خَمِّرُوا الإِنَاءَ».

وَلَمْ يَذْكُرْ: تَعْرِيضَ الْعُودِ عَلَى الإِنَاءِ.

(...) ـ وحدّثنا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو الزُّبَيْرِ، عَنْ جَابِرٍ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَغْلِقُوا الْبَابَ»... فَذَكَرَ بِمِثْلِ حَدِيثِ اللَّيْثِ. غَيْرَ أَنَّهُ قَالَ: «وَخَمِّرُوا الآنِيَةَ». وَقَالَ: «تُضْرِمُ عَلَىٰ أَهْلِ الْبَيْتِ ثِيَابَهُمْ».

(...) ـ وحدّثني مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِ حَدِيثِهِمْ. وَقَالَ: «وَالْفُوَيْسِقَةُ تُضْرِمُ الْبَيْتَ عَلَىٰ أَهْلِهِ».

٩٧ ـ (...) ـ وحدّثني إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَطَاءٌ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا كَانَ جُنْحُ اللَّيْلِ، أَوْ أَمْسَيْتُمْ. فَكُفُّوا صِبْيَانَكُمْ، فَإِنَّ الشَّيْطَانَ يَنْتَشِرُ حِينَئِذٍ، فَإِذَا ذَهَبَ سَاعَةٌ مِنَ اللَّيْلِ فَخَلُّوهُمْ وَأَغْلِقُوا الأَبْوَابَ، وَاذْكُرُوا اسْمَ اللَّهِ، فَإِنَّ الشَّيْطَانَ لاَ يَفْتَحُ بَاباً مُغْلَقاً، وَأَوْكُوا قِرَبَكُمْ، وَاذْكُرُوا اسْمَ اللَّهِ، وَخَمِّرُوا آنِيَتَكُمْ، وَاذْكُرُوا اسْمَ اللَّهِ، وَلَوْ أَنْ تَعْرُضُوا عَلَيْهَا شَيْئاً، وَأَطْفِئُوا مَصَابِيحَكُمْ». [البخاري: كتاب بدء الخلق، باب صفة إبليس وجنوده، رقم: ٣٢٨٠].

(...) ـ وحدّثني إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ نَحْواً مِمَّا أَخْبَرَ عَطَاءٌ، إِلاَّ أَنَّهُ لاَ يَقُولُ: «اذْكُرُوا اسْمَ اللَّهِ، عَزَّ وَجَلَّ».

(...) ـ وحدّثنا أَحْمَدُ بْنُ عُثْمَانَ النَّوْفَلِيُّ: حَدَّثَنَا أَبُو عَاصِمٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ، بِهٰذَا الْحَدِيثِ، عَنْ عَطَاءٍ وَعَمْرِو بْنِ دِينَارٍ. كَرِوَايَةِ رَوْحٍ.

٩٨ ـ (٢٠١٣) ـ وحدّثنا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو الزُّبَيْرِ، عَنْ جَابِرٍ. (ح) وَحَدَّثَنَا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا أَبُو خَيْثَمَةَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ تُرْسِلُوا فَوَاشِيَكُمْ وَصِبْيَانَكُمْ إِذَا غَابَتِ الشَّمْسُ حَتَّىٰ تَذْهَبَ فَحْمَةُ الْعِشَاءِ، فَإِنَّ الشَّيَاطِينَ تَنْبَعِثُ إِذَا غَابَتِ الشَّمْسُ حَتَّىٰ تَذْهَبَ فَحْمَةُ الْعِشَاءِ».

(...) ـ وحدّثني مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، عَنِ النَّبِيِّ ﷺ... بِنَحْوِ حَدِيثِ زُهَيْرٍ.

٩٩ ـ (٢٠١٤) ـ وحدّثنا عَمْرٌو النَّاقِدُ: حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ: حَدَّثَنِي يَزِيدُ بْنُ عَبْدِ اللَّهِ بْنِ أُسَامَةَ بْنِ الْهَادِ، اللَّيْثِيُّ، عَنْ يَحْيَىٰ بْنِ سَعِيدٍ، عَنْ جَعْفَرِ بْنِ عَبْدِ اللَّهِ بْنِ الْحَكَمِ، عَنِ الْقَعْقَاعِ بْنِ حَكِيمٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «غَطُّوا الإِنَاءَ، وَأَوْكُوا السِّقَاءَ، فَإِنَّ فِي السَّنَةِ لَيْلَةً يَنْزِلُ فِيهَا وَبَاءٌ، لاَ يَمُرُّ بِإِنَاءٍ لَيْسَ عَلَيْهِ غِطَاءٌ، أَوْ سِقَاءٍ لَيْسَ عَلَيْهِ وِكَاءٌ، إِلاَّ نَزَلَ فِيهِ مِنْ ذٰلِكَ الْوَبَاءِ».

(...) ـ وحدّثنا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنِي أَبِي: حَدَّثَنَا لَيْثُ بْنُ سَعْدٍ، بِهٰذَا

goes as follows): he (The Prophet) said: "There is a day in a year on which there descends a deadly disease." At the end of the Hadith Al-Laith said: The non-Arabs save themselves from it in (the month of) December.

100-(2015) Ibn Umar "Allah be pleased with both" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not leave the fire burning in your houses when you go to bed."

101-(2016) Abu Musa "Allah be pleased with him" reported: A house was burnt down in Medina during the night over its residents. When The Messenger of Allah "Allah's blessing and peace be upon him" was talked in this matter, he said: "This fire is an enemy of yours. So when you go to bed, you should extinguish it."

[13] The etiquettes of eating and drinking

102-(2017) Hudhaifa "Allah be pleased with him" reported: Whenever we attended a meal along with The Messenger of Allah "Allah's blessing and peace be upon him", we would not lay our hands on the food until The Messenger of Allah "Allah's blessing and peace be upon him" had laid his hand and started eating. Once we attended with him a meal when a girl rushed as if she had been prompted (by somebody). She was about to lay her hand on the food when The Messenger of Allah "Allah's blessing and peace be upon him" caught hold of her hand. Then a Bedouin rushed as if he had been prompted (by somebody). (When he intended to lay his hand on the food) he (The Prophet) caught hold of his hand. Then The Messenger of Allah "Allah's blessing and peace be upon him" said: "Satan regards lawful that food on which Allah's name is not mentioned. He had brought this girl so that the food might be made lawful for him, and I caught hold of her hand. And he had brought a Bedouin so that (the food) might be made lawful for him, and I caught hold of his hand. By Him, in Whose hand is my life, it was his (Satan's) hand which was in my hand along with her hand."

(...)Hudhaifa Ibn Al-Yaman "Allah be pleased with him" reported: Whenever we were invited to a meal with The Messenger of Allah "Allah's blessing and peace be upon him"...and the rest of the Hadith is the same with the following variation of wording: In that Hadith the coming of the Bedouin was mentioned before that of the girl. At the end there is the addition: "He (The Prophet) recited the name of Allah and then ate."

(...) This Hadith was narrated on the authority of Al-A'mash with the same chain of transmitters but here the coming of the girl preceded that of the Bedouin.

الإِسْنَادِ... بِمِثْلِهِ. غَيرَ أَنَّهُ قَالَ: «فَإِنَّ فِي السَّنَةِ يَوْماً يَنْزِلُ فِيهِ وَبَاءٌ». وَزَادَ فِي آخِرِ الْحَدِيثِ: قَالَ اللَّيْثُ: فَالأَعَاجِمُ عِنْدَنَا يَتَّقُونَ ذٰلِكَ فِي كَانُونَ الأَوَّلِ.

١٠٠ ـ (٢٠١٥) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ. قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ قَالَ: «لاَ تَتْرُكُوا النَّارَ فِي بُيُوتِكُمْ حِينَ تَنَامُونَ».

[البخاري: كتاب الاستئذان، باب لا تترك النار في البيت عند النوم، رقم: ٦٢٩٣].

١٠١ ـ (٢٠١٦) ـ حدّثنا سَعِيدُ بْنُ عَمْرٍو الأَشْعَثِيُّ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ وَأَبُو عَامِرٍ الأَشْعَرِيُّ وَأَبُو كُرَيْبٍ ـ وَاللَّفْظُ لأَبِي عَامِرٍ ـ قَالُوا: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَىٰ. قَالَ: احْتَرَقَ بَيْتٌ عَلَىٰ أَهْلِهِ بِالْمَدِينَةِ مِنَ اللَّيْلِ، فَلَمَّا حُدِّثَ رَسُولُ اللَّهِ ﷺ بِشَأْنِهِمْ قَالَ: «إِنَّ هٰذِهِ النَّارَ إِنَّمَا هِيَ عَدُوٌّ لَكُمْ، فَإِذَا نِمْتُمْ فَأَطْفِئُوهَا عَنْكُمْ».

[البخاري: كتاب الاستئذان، باب لا تترك النار في البيت عند النوم، رقم: ٦٢٩٤].

١٣ ـ بابُ آدابِ الطَّعَامِ والشَّرَابِ وأحْكَامِهِمَا

١٠٢ ـ (٢٠١٧) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالاَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ خَيْثَمَةَ، عَنْ أَبِي حُذَيْفَةَ، عَنْ حُذَيْفَةَ قَالَ: كُنَّا إِذَا حَضَرْنَا مَعَ النَّبِيِّ ﷺ طَعَاماً لَمْ نَضَعْ أَيْدِيَنَا، حَتَّىٰ يَبْدَأَ رَسُولُ اللَّهِ ﷺ، فَيَضَعَ يَدَهُ، وَإِنَّا حَضَرْنَا مَعَهُ، مَرَّةً، طَعَاماً، فَجَاءَتْ جَارِيَةٌ كَأَنَّهَا تُدْفَعُ، فَذَهَبَتْ لِتَضَعَ يَدَهَا فِي الطَّعَامِ، فَأَخَذَ رَسُولُ اللَّهِ ﷺ بِيَدِهَا، ثُمَّ جَاءَ أَعْرَابِيٌّ كَأَنَّمَا يُدْفَعُ، فَأَخَذَ بِيَدِهِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الشَّيْطَانَ يَسْتَحِلُّ الطَّعَامَ أَنْ لاَ يُذْكَرَ اسْمُ اللَّهِ عَلَيْهِ، وَإِنَّهُ جَاءَ بِهٰذِهِ الْجَارِيَةِ لِيَسْتَحِلَّ بِهَا، فَأَخَذْتُ بِيَدِهَا، فَجَاءَ بِهٰذَا الأَعْرَابِيِّ لِيَسْتَحِلَّ بِهِ، فَأَخَذْتُ بِيَدِهِ. وَالَّذِي نَفْسِي بِيَدِهِ، إِنَّ يَدَهُ فِي يَدِي مَعَ يَدِهَا».

(...) ـ وحدّثناه إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ: أَخْبَرَنَا الأَعْمَشُ، عَنْ خَيْثَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي حُذَيْفَةَ الأَرْحَبِيِّ، عَنْ حُذَيْفَةَ بْنِ الْيَمَانِ. قَالَ: كُنَّا إِذَا دُعِينَا مَعَ رَسُولِ اللَّهِ ﷺ إِلَىٰ طَعَامٍ ... فَذَكَرَ بِمَعْنَىٰ حَدِيثِ أَبِي مُعَاوِيَةَ. وَقَالَ: «كَأَنَّمَا يُطْرَدُ»، وَفِي الْجَارِيَةِ: «كَأَنَّمَا تُطْرَدُ»، وَقَدَّمَ مَجِيءَ الأَعْرَابِيِّ فِي حَدِيثِهِ قَبْلَ مَجِيءِ الْجَارِيَةِ.

وَزَادَ فِي آخِرِ الْحَدِيثِ: ثُمَّ ذَكَرَ اسْمَ اللَّهِ وَأَكَلَ.

(...) ـ وَحَدَّثَنِيهِ أَبُو بَكْرِ بْنُ نَافِعٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ: حَدَّثَنَا سُفْيَانُ، عَنِ الأَعْمَشِ، بِهٰذَا الإِسْنَادِ. وَقَدَّمَ مَجِيءَ الْجَارِيَةِ قَبْلَ مَجِيءِ الأَعْرَابِيِّ.

103-(2018) Jabir Ibn Abdullah “Allah be pleased with both” reported: I heard The Messenger of Allah “Allah’s blessing and peace be upon him” saying: “If one enters his house and mentions the name of Allah at the time of entering it and at the time of (starting) eating the food, Satan will say (to himself): “You have no place to spend the night and no dinner.” But if he enters without mentioning the name of Allah, the Satan will say: “You have found a place to spend the night.” If he does not mention the name of Allah at the time of (starting) eating food, he (the Satan) will say: “You have found a place to spend the night and a dinner.”

(…) This Hadith was narrated on the authority of Jabir Ibn Abdullah with the same chain of transmitters but with a slight variation of wording.

104-(2019) Jabir Ibn Abdullah “Allah be pleased with both” reported: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “Do not eat with your left hand, for the Satan eats with his left hand.”

105-(2020) Ibn Umar “Allah be pleased with both” reported: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “When any one of you (intends to) eat, he should eat with his right hand; and when he (intends to) drink he should drink with his right hand, for the Satan eats with his left hand and drinks with his left hand.”

(…)This Hadith was narrated by Az-Zuhri on the authority of Sufyan through a different chain of transmitters.

106-(…) Salim narrated from his father: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “None of you should eat with his left hand, nor should he drink with it (i.e. his left hand), for the Satan eats with his left hand and drinks with that (hand).” Nafi added to that: "He also should not take anything with that (left hand) nor should he give anything with it." In the narration transmitted on the authority of Abu Tahir there is a slight variation of wording.

107-(2021) Iyas narrated from his father Salama Ibn Al-Akwa “Allah be pleased with him” that somebody ate in the presence of The Messenger of Allah “Allah’s blessing and peace be upon him” with his left hand. He (The Prophet) said: “Eat with your right hand.” He said: “I cannot do so.” He (The Prophet) said: “Might you not be able to do so! It was vanity which prevented him from doing so.” However, he could not raise it (his right hand) up to his mouth.

١٠٣ ـ (٢٠١٨) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى الْعَنَزِيُّ: حَدَّثَنَا الضَّحَّاكُ ـ يَعْنِي أَبَا عَاصِمٍ ـ، عَنِ ابْنِ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: «إِذَا دَخَلَ الرَّجُلُ بَيْتَهُ، فَذَكَرَ اللَّهَ عِنْدَ دُخُولِهِ وَعِنْدَ طَعَامِهِ، قَالَ الشَّيْطَانُ: لاَ مَبِيتَ لَكُمْ وَلاَ عَشَاءَ. وَإِذَا دَخَلَ فَلَمْ يَذْكُرِ اللَّهَ عِنْدَ دُخُولِهِ، قَالَ الشَّيْطَانُ: أَدْرَكْتُمُ الْمَبِيتَ، وَإِذَا لَمْ يَذْكُرِ اللَّهَ عِنْدَ طَعَامِهِ، قَالَ: أَدْرَكْتُمُ الْمَبِيتَ وَالْعَشَاءَ».

(...) ـ وَحَدَّثَنِيهِ إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ، إِنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ... بِمِثْلِ حَدِيثِ أَبِي عَاصِمٍ إِلاَّ أَنَّهُ قَالَ: «وَإِنْ لَمْ يَذْكُرِ اسْمَ اللَّهِ عِنْدَ طَعَامِهِ، وَإِنْ لَمْ يَذْكُرِ اسْمَ اللَّهِ عِنْدَ دُخُولِهِ».

١٠٤ ـ (٢٠١٩) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «لاَ تَأْكُلُوا بِالشِّمَالِ، فَإِنَّ الشَّيْطَانَ يَأْكُلُ بِالشِّمَالِ».

١٠٥ ـ (٢٠٢٠) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ وَزُهَيْرُ بْنُ حَرْبٍ وَابْنُ أَبِي عُمَرَ ـ وَاللَّفْظُ لابْنِ نُمَيْرٍ ـ قَالُوا: حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي بَكْرِ بْنِ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ جَدِّهِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا أَكَلَ أَحَدُكُمْ فَلْيَأْكُلْ بِيَمِينِهِ، وَإِذَا شَرِبَ فَلْيَشْرَبْ بِيَمِينِهِ، فَإِنَّ الشَّيْطَانَ يَأْكُلُ بِشِمَالِهِ وَيَشْرَبُ بِشِمَالِهِ».

(...) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكِ بْنِ أَنَسٍ، فِيمَا قُرِئَ عَلَيْهِ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي. (ح) وَحَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا يَحْيَى ـ وَهُوَ الْقَطَّانُ ـ. كِلاَهُمَا عَنْ عُبَيْدِ اللَّهِ. جَمِيعاً عَنِ الزُّهْرِيِّ. بِإِسْنَادِ سُفْيَانَ.

١٠٦ ـ (...) ـ وحدّثني أَبُو الطَّاهِرِ وَحَرْمَلَةُ، قَالَ أَبُو الطَّاهِرِ: أَخْبَرَنَا. وَقَالَ حَرْمَلَةُ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، حَدَّثَنِي عُمَرُ بْنُ مُحَمَّدٍ: حَدَّثَنِي الْقَاسِمُ بْنُ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ: حَدَّثَهُ عَنْ سَالِمٍ، عَنْ أَبِيهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لاَ يَأْكُلَنَّ أَحَدٌ مِنْكُمْ بِشِمَالِهِ. وَلاَ يَشْرَبَنَّ بِهَا، فَإِنَّ الشَّيْطَانَ يَأْكُلُ بِشِمَالِهِ وَيَشْرَبُ بِهَا».

قَالَ: وَكَانَ نَافِعٌ يَزِيدُ فِيهَا: «وَلاَ يَأْخُذُ بِهَا وَلاَ يُعْطِي بِهَا».

وَفِي رِوَايَةِ أَبِي الطَّاهِرِ: «لاَ يَأْكُلَنَّ أَحَدُكُمْ».

١٠٧ ـ (٢٠٢١) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، عَنْ عِكْرِمَةَ بْنِ عَمَّارٍ: حَدَّثَنِي إِيَاسُ بْنُ سَلَمَةَ بْنِ الأَكْوَعِ، أَنَّ أَبَاهُ حَدَّثَهُ، أَنَّ رَجُلاً أَكَلَ عِنْدَ رَسُولِ اللَّهِ ﷺ بِشِمَالِهِ، فَقَالَ: «كُلْ بِيَمِينِكَ» قَالَ: لاَ أَسْتَطِيعُ. قَالَ: «لاَ اسْتَطَعْتَ»، مَا مَنَعَهُ إِلاَّ الْكِبْرُ. قَالَ: فَمَا رَفَعَهَا إِلَى فِيهِ.

108-(2022) Umar Ibn Abu Salama "Allah be pleased with them" reported: I was under the care of The Messenger of Allah "Allah's blessing and peace be upon him". Since my hand used to roam about in the dish, he said to me: "O Boy! Mention the name of Allah, eat with your right hand and eat from what is near to you."

109-(...) Umar Ibn Abu Salama "Allah be pleased with them" reported: Once, I ate along with The Messenger of Allah "Allah's blessing and peace be upon him", during which I picked up the meat from around the dish. Upon this The Messenger of Allah "Allah's blessing and peace be upon him" said: "Eat from what is near to you."

110-(2023) Abu Sa'id (Al-Khudri) "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" prohibited turning the water skins upside down (in order to drink from their mouths).

111-(...) Abu Sa'id (Al-Khudri) "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" prohibited turning the water skins upside down and drinking from their mouths.

(...)This Hadith was narrated on the authority of Az-Zuhri with the same chain of transmitters, adding that Ikhtinath means to turn the head (of the water skin) upside down and then drink (water) from it.

[14] Undesirability to drink water while standing

112-(2024) Anas "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" disapproved drinking water while standing.

113-(...) Anas "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" forbade that one should drink while standing. Quatada reported: We asked him (Anas): What about eating? He said: That is much worse and more abominable.

(...)This Hadith was narrated on the authority of Anas through a different chain of transmitters, without mentioning what Quatada said.

114-(2025) Abu Sa'id Al-Khudri "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" forbade that one should drink while standing.

115-(...) Abu Sa'id Al-Khudri "Allah be pleased with him" reported through another chain of transmitters that The Messenger of Allah "Allah's blessing and peace be upon him" forbade that one should drink while standing.

١٠٨ ـ (٢٠٢٢) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ أَبِي عُمَرَ. جَمِيعاً عَنْ سُفْيَانَ، قَالَ أَبُو بَكْرٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الْوَلِيدِ بْنِ كَثِيرٍ، عَنْ وَهْبِ بْنِ كَيْسَانَ، سَمِعَهُ مِنْ عُمَرَ بْنِ أَبِي سَلَمَةَ، قَالَ: كُنْتُ فِي حَجْرِ رَسُولِ اللَّهِ ﷺ. وَكَانَتْ يَدِي تَطِيشُ فِي الصَّحْفَةِ. فَقَالَ لِي: «يَا غُلَامُ، سَمِّ اللَّهَ، وَكُلْ بِيَمِينِكَ، وَكُلْ مِمَّا يَلِيكَ».

[البخاري: كتاب الأطعمة، باب التسمية على الطعام والأكل باليمين، رقم: ٥٣٧٦].

١٠٩ ـ (...) ـ وحدّثنا الْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ وَأَبُو بَكْرِ بْنُ إِسْحَاقَ قَالاَ: حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ: أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: أَخْبَرَنِي مُحَمَّدُ بْنُ عَمْرِو بْنِ حَلْحَلَةَ، عَنْ وَهْبِ بْنِ كَيْسَانَ، عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ أَنَّهُ قَالَ: أَكَلْتُ يَوْماً مَعَ رَسُولِ اللَّهِ ﷺ. فَجَعَلْتُ آخُذُ مِنْ لَحْمٍ حَوْلَ الصَّحْفَةِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «كُلْ مِمَّا يَلِيكَ».

١١٠ ـ (٢٠٢٣) ـ وحدّثنا عَمْرٌو النَّاقِدُ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ، عَنْ أَبِي سَعِيدٍ، قَالَ: نَهَى النَّبِيُّ ﷺ عَنِ اخْتِنَاثِ الأَسْقِيَةِ.

[البخاري: كتاب الأشربة، باب اختناث الأسقية، رقم: ٥٦٢٥].

١١١ ـ (...) ـ وحدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّهُ قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنِ اخْتِنَاثِ الأَسْقِيَةِ: أَنْ يُشْرَبَ مِنْ أَفْوَاهِهَا.

(...) ـ وحدّثناه عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، بِهَٰذَا الإِسْنَادِ... مِثْلَهُ. غَيْرَ أَنَّهُ قَالَ: وَاخْتِنَاثُهَا أَنْ يُقْلَبَ رَأْسُهَا ثُمَّ يُشْرَبَ مِنْهُ.

١٤ ـ باب كراهية الشُّرب قائماً

١١٢ ـ (٢٠٢٤) ـ حدّثنا هَدَّابُ بْنُ خَالِدٍ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسٍ، أَنَّ النَّبِيَّ ﷺ زَجَرَ عَنِ الشُّرْبِ قَائِماً.

١١٣ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الأَعْلَىٰ: حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ ﷺ، أَنَّهُ نَهَىٰ أَنْ يَشْرَبَ الرَّجُلُ قَائِماً.

قَالَ قَتَادَةُ: فَقُلْنَا: فَالأَكْلُ؟ فَقَالَ: ذَاكَ أَشَرُّ، أَوْ أَخْبَثُ.

(...) ـ وحدّثناه قُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالاَ: حَدَّثَنَا وَكِيعٌ، عَنْ هِشَامٍ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ ﷺ، بِمِثْلِهِ. وَلَمْ يَذْكُرْ قَوْلَ قَتَادَةَ.

١١٤ ـ (٢٠٢٥) ـ حدّثنا هَدَّابُ بْنُ خَالِدٍ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ، عَنْ أَبِي عِيسَى الأُسْوَارِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ النَّبِيَّ ﷺ زَجَرَ عَنِ الشُّرْبِ قَائِماً.

١١٥ ـ (...) ـ وحدّثنا زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ ـ وَاللَّفْظُ لِزُهَيْرٍ وَابْنِ الْمُثَنَّى ـ قَالُوا: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا قَتَادَةُ، عَنْ أَبِي عِيسَى الأُسْوَارِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ رَسُولَ اللَّهِ ﷺ نَهَىٰ عَنِ الشُّرْبِ قَائِماً.

116-(2026) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "None of you should drink while standing; and if anyone forgets, he should vomit."

[15] Drinking from Zamzam while standing

117-(2027) Ibn Abbas "Allah be pleased with both" reported: I served (water of) Zamzam to The Messenger of Allah "Allah's blessing and peace be upon him", which he drank while standing.

118-(...)Ibn Abbas "Allah be pleased with both" reported that The Messenger of Allah "Allah's blessing and peace be upon him" drank (water) from Zamzam in a bucket while being standing.

119-(...) Ibn Abbas "Allah be pleased with both" reported that The Messenger of Allah "Allah's blessing and peace be upon him" drank (water) from Zamzam while being standing.

120-(...) Ibn Abbas "Allah be pleased with both" reported: I served (water of) Zamzam to The Messenger of Allah "Allah's blessing and peace be upon him", which he drank while standing. However, he asked for it while he was near the House (i.e. Ka'ba).

(...)This Hadith was narrated on the authority of Shu'ba with the same chain of transmitters but with a slight variation of wording.

[16] It is disgusting to breathe in a vessel and it is desirable to breathe three times outside the vessel (while drinking)

121-(267) Abdullah Ibn Abu Quatada narrated from his father "Allah be pleased with him" that The Messenger of Allah "Allah's blessing and peace be upon him" forbade breathing in a vessel.

122-(2028) Anas "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" used to take breath three times into the pot.

123-(...) Anas "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" used to breathe three times (outside the utensil) while having a drink, and he used to say: "It is more thirst- quenching, much healthier and more nourishing." Anas said: So I also breathe three times while having a drink.

(...)This Hadith was narrated on the authority of Anas with a slight variation of wording.

١١٦ ـ (٢٠٢٦) ـ حدّثني عَبْدُ الْجَبَّارِ بْنُ الْعَلاَءِ: حَدَّثَنَا مَرْوَانُ ـ يَعْنِي الْفَزَارِيَّ ـ: حَدَّثَنَا عُمَرُ بْنُ حَمْزَةَ: أَخْبَرَنِي أَبُو غَطَفَانَ الْمُرِّيُّ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ يَشْرَبَنَّ أَحَدٌ مِنْكُمْ قَائِماً. فَمَنْ نَسِيَ فَلْيَسْتَقِئْ».

١٥ ـ باب في الشُّرْبِ من زَمْزَمَ قائماً

١١٧ ـ (٢٠٢٧) ـ وحدّثنا أَبُو كَامِلٍ الْجَحْدَرِيُّ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ عَاصِمٍ، عَنِ الشَّعْبِيِّ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: سَقَيْتُ رَسُولَ اللَّهِ ﷺ مِنْ زَمْزَمَ، فَشَرِبَ وَهُوَ قَائِمٌ.

[البخاري: كتاب الحج، باب ما جاء في زمزم، رقم: ١٦٣٧].

١١٨ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا سُفْيَانُ، عَنْ عَاصِمٍ، عَنِ الشَّعْبِيِّ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ ﷺ شَرِبَ مِنْ زَمْزَمَ، مِنْ دَلْوٍ مِنْهَا، وَهُوَ قَائِمٌ.

١١٩ ـ (...) ـ وحدّثنا سُرَيْجُ بْنُ يُونُسَ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا عَاصِمٌ الأَحْوَلُ. (ح) وَحَدَّثَنِي يَعْقُوبُ الدَّوْرَقِيُّ وَإِسْمَاعِيلُ بْنُ سَالِمٍ، قَالَ إِسْمَاعِيلُ: أَخْبَرَنَا. وَقَالَ يَعْقُوبُ: حَدَّثَنَا هُشَيْمٌ: حَدَّثَنَا عَاصِمٌ الأَحْوَلُ وَمُغِيرَةُ، عَنِ الشَّعْبِيِّ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ ﷺ شَرِبَ مِنْ زَمْزَمَ وَهُوَ قَائِمٌ.

١٢٠ ـ (...) ـ وحدّثني عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ عَاصِمٍ: سَمِعَ الشَّعْبِيَّ، سَمِعَ ابْنَ عَبَّاسٍ، قَالَ: سَقَيْتُ رَسُولَ اللَّهِ ﷺ مِنْ زَمْزَمَ. فَشَرِبَ قَائِماً، وَاسْتَسْقَىٰ وَهُوَ عِنْدَ الْبَيْتِ.

(...) ـ وحدّثناه مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ، كِلاَهُمَا عَنْ شُعْبَةَ، بِهٰذَا الإِسْنَادِ. وَفِي حَدِيثِهِمَا: فَأَتَيْتُهُ بِدَلْوٍ.

١٦ ـ باب كراهة التَّنَفُّسِ في نفس الإِنَاءِ واستحباب التنفس ثلاثاً خارج الإناء

١٢١ ـ (٢٦٧) ـ حدّثنا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا الثَّقَفِيُّ، عَنْ أَيُّوبَ، عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ، أَنَّ النَّبِيَّ ﷺ نَهَىٰ أَنْ يُتَنَفَّسَ فِي الإِنَاءِ.

١٢٢ ـ (٢٠٢٨) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. قَالاَ: حَدَّثَنَا وَكِيعٌ، عَنْ عَزْرَةَ بْنِ ثَابِتٍ الأَنْصَارِيِّ، عَنْ ثُمَامَةَ بْنِ عَبْدِ اللَّهِ بْنِ أَنَسٍ، عَنْ أَنَسٍ، أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَتَنَفَّسُ فِي الإِنَاءِ ثَلاَثاً. [البخاري: كتاب الأشربة، باب الشرب بنفسين أو ثلاثة، رقم: ٥٦٣١].

١٢٣ ـ (...) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ. (ح) وَحَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ أَبِي عِصَامٍ، عَنْ أَنَسٍ، قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَتَنَفَّسُ فِي الشَّرَابِ ثَلاَثاً، وَيَقُولُ: «إِنَّهُ أَرْوَىٰ وَأَبْرَأُ وَأَمْرَأُ».

قَالَ أَنَسٌ: فَأَنَا أَتَنَفَّسُ فِي الشَّرَابِ ثَلاَثاً.

(...) ـ وحدّثناه قُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالاَ: حَدَّثَنَا وَكِيعٌ، عَنْ هِشَامٍ الدَّسْتَوَائِيِّ، عَنْ أَبِي عِصَامٍ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِهِ، وَقَالَ: فِي الإِنَاءِ.

[17] Desirability to circulate water or milk (in a gathering beginning) from the right side of the one who serves

124-(2029) Anas Ibn Malik "Allah be pleased with him" reported: There was brought to The Messenger of Allah "Allah's blessing and peace be upon him" a cup of milk mixed with water, while there was on his right a Bedouin and Abu Bakr was on his left. He (the Prophet) drank and then gave it to the desert Arab and said: "(Give to one) who is on the right, then again who is on the right."

125-(...) Anas "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" came to Medina when I was ten years old and he died when I was twenty years old. My mother encouraged me to serve him. Once, he (The Prophet) came to our house, and we milked a goat for him and mixed it (the milk) with water from the well of the house. The Messenger of Allah "Allah's blessing and peace be upon him" drank that. Abu Bakr was on his left side when Umar said to him: "O Messenger of Allah! Give it to Abu Bakr!" He (The Prophet) gave it to the desert Arab who was on his right. The Messenger of Allah "Allah's blessing and peace be upon him" said: "(You should begin with) the one who is on the right, then he who is on the right (and so on)."

126-(...) Anas Ibn Malik "Allah be pleased with him" reported: Once, The Messenger of Allah "Allah's blessing and peace be upon him" came to our house and he asked for a drink. We milked a goat for him and then mixed it (the milk) with the water of this well of mine. I gave it to The Messenger of Allah "Allah's blessing and peace be upon him" who drank it, while Abu Bakr was on his left , Umar was in front of him, and a Bedouin was on his right. When The Messenger of Allah "Allah's blessing and peace be upon him" had finished drinking, Umar said: "O Messenger of Allah! Here is Abu Bakr! Give it to him to drink!" (It seemed as if he was showing him to The Prophet). But The Messenger of Allah "Allah's blessing and peace be upon him" gave it to the desert Arab and left Abu Bakr and Umar. Then, The Messenger of Allah "Allah's blessing and peace be upon him" said: "(You should start with) those on the right, those on the right, those on the right (and so on)." Anas said: This is the Sunna. This is the Sunna. This is the Sunna.

127-(2030) Sahl Ibn Sa'd As-Sa'idi "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" was given a drink, from which he drank. There was a boy on his right

١٧ ـ بابُ اسْتِحْبَابِ إدَارَةِ الماء واللَّبَنِ ونحوهما عن يَمِينِ المُبْتَدِىءِ

١٢٤ ـ (٢٠٢٩) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ، قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ ﷺ أُتِيَ بِلَبَنٍ قَدْ شِيبَ بِمَاءٍ، وَعَنْ يَمِينِهِ أَعْرَابِيٌّ، وَعَنْ يَسَارِهِ أَبُو بَكْرٍ، فَشَرِبَ، ثُمَّ أَعْطَى الأَعْرَابِيَّ وَقَالَ: «الأَيْمَنَ فَالأَيْمَنَ».

[البخاري: كتاب الأشربة، باب الأيمن فالأيمن في الشرب، رقم: ٥٦١٩].

١٢٥ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ ـ وَاللَّفْظُ لِزُهَيْرٍ ـ قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ أَنَسٍ، قَالَ: قَدِمَ النَّبِيُّ ﷺ الْمَدِينَةَ وَأَنَا ابْنُ عَشْرٍ، وَمَاتَ وَأَنَا ابْنُ عِشْرِينَ، وَكُنَّ أُمَّهَاتِي يَحْثُثْنَنِي عَلَىٰ خِدْمَتِهِ، فَدَخَلَ عَلَيْنَا دَارَنَا، فَحَلَبْنَا لَهُ مِنْ شَاةٍ دَاجِنٍ، وَشِيبَ لَهُ مِنْ بِئْرٍ فِي الدَّارِ، فَشَرِبَ رَسُولُ اللَّهِ ﷺ، فَقَالَ لَهُ عُمَرُ ـ وَأَبُو بَكْرٍ عَنْ شِمَالِهِ ـ: يَا رَسُولَ اللَّهِ، أَعْطِ أَبَا بَكْرٍ، فَأَعْطَاهُ أَعْرَابِيًّا عَنْ يَمِينِهِ، وَقَالَ رَسُولُ اللَّهِ ﷺ: «الأَيْمَنَ فَالأَيْمَنَ».

١٢٦ ـ (...) ـ حدّثنا يَحْيَىٰ بْنُ أَيُّوبَ وَقُتَيْبَةُ وَعَلِيُّ بْنُ حُجْرٍ، قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ ـ وَهُوَ ابْنُ جَعْفَرٍ ـ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمنِ بْنِ مَعْمَرِ بْنِ حَزْمٍ، أَبِي طُوَالَةَ الأَنْصَارِيِّ؛ أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ. (ح) وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ ـ وَاللَّفْظُ لَهُ. حَدَّثَنَا سُلَيْمَانُ يَعْنِي ابْنَ بِلاَلٍ ـ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمٰنِ، أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ يُحَدِّثُ، قَالَ: أَتَانَا رَسُولُ اللَّهِ ﷺ فِي دَارِنَا. فَاسْتَسْقَىٰ، فَحَلَبْنَا لَهُ شَاةً. ثُمَّ شُبْتُهُ مِنْ مَاءِ بِئْرِي هٰذِهِ. قَالَ: فَأَعْطَيْتُ رَسُولَ اللَّهِ ﷺ، فَشَرِبَ رَسُولُ اللَّهِ ﷺ، وَأَبُو بَكْرٍ عَنْ يَسَارِهِ، وَعُمَرُ وُجَاهَهُ، وَأَعْرَابِيٌّ عَنْ يَمِينِهِ. فَلَمَّا فَرَغَ رَسُولُ اللَّهِ ﷺ مِنْ شُرْبِهِ، قَالَ عُمَرُ: هٰذَا أَبُو بَكْرٍ يَا رَسُولَ اللَّهِ، يُرِيهِ إِيَّاهُ! فَأَعْطَىٰ رَسُولُ اللَّهِ ﷺ الأَعْرَابِيَّ، وَتَرَكَ أَبَا بَكْرٍ وَعُمَرَ، وَقَالَ رَسُولُ اللَّهِ ﷺ: «الأَيْمَنُونَ، الأَيْمَنُونَ، الأَيْمَنُونَ».

قَالَ أَنَسٌ: فَهِيَ سُنَّةٌ، فَهِيَ سُنَّةٌ، فَهِيَ سُنَّةٌ.

[البخاري: كتاب الهبة، باب من استسقى، رقم: ٢٥٧١].

١٢٧ ـ (٢٠٣٠) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكِ بْنِ أَنَسٍ، فِيمَا قُرِىءَ عَلَيْهِ، عَنْ أَبِي حَازِمٍ، عَنْ سهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ؛ أَنَّ رَسُولَ اللَّهِ ﷺ أُتِيَ بِشَرَابٍ،

side, and on his left there were some old men. He said to the boy: "Do you allow me to give it to the old men?" the boy said: "By Allah! I am not to give preference to anyone over me in my share from you." The Messenger of Allah "Allah's blessing and peace be upon him" gave it in his hand.

128-(...) This Hadith was narrated on the authority of Sahl Ibn Sa'd with a slight variation of wording.

[18] Desirability to lick the fingers and the dish (after finishing the meal) and eat the fallen morsel after removing whatever dirt sticking to it, and undesirability to wipe one's hand before licking it

129-(2031) Ibn Abbas "Allah be pleased with both" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you eats food he should not wipe his hand until he has licked it himself or has given it to someone else to lick."

130-(...) Ibn Abbas "Allah be pleased with both" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you eats from the food he should not wipe his hand until he has licked it himself or has given it to someone else to lick."

131-(2032) Ibn Ka'b Ibn Malik reported from his father "Allah be pleased with him" that he saw The Messenger of Allah "Allah's blessing and peace be upon him" licking his three fingers from food (after having finished his meal). Ibn Hatim did not mention "three". Ibn Abu Shaiba narrated it from Abd Ar-Rahman Ibn Ka'b Ibn Malik from his father.

(...)Ibn Ka'b Ibn Malik reported from his father "Allah be pleased with him": The Messenger of Allah "Allah's blessing and peace be upon him" used to eat with three fingers, and he used to lick his hand before wiping it.

132-(...) Abdullah Ibn Ka'b reported that his father Ka'b "Allah be pleased with him" told him that The Messenger of Allah "Allah's blessing and peace be upon him" used to eat with three fingers which he would lick after finishing(his meal).

(...)A Hadith like this was narrated on the authority of Ka'b Ibn Malik through another chain of transmitters.

133-(2033) Jabir "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" ordered that the fingers and the dish be licked, and said: "You do not know in which (location) the blessing is."

فَشَرِبَ مِنْهُ، وَعَنْ يَمِينِهِ غُلامٌ وَعَنْ يَسَارِهِ أَشْيَاخٌ، فَقَالَ لِلْغُلَامِ: «أَتَأْذَنُ لِي أَنْ أُعْطِيَ هٰؤُلَاءِ؟» فَقَالَ الْغُلَامُ: لاَ، وَاللَّهِ لا أُوثِرُ بِنَصِيبِي مِنْكَ أَحَداً. قَالَ: فَتَلَّهُ رَسُولُ اللَّهِ ﷺ فِي يَدِهِ.

[البخاري: كتاب المظالم، باب إذا أذن له أو أحله...، رقم: ٢٤٥١].

١٢٨ ـ (...) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ. (ح) وَحَدَّثَنَاهُ قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ ـ يَعْنِي ابْنَ عَبْدِ الرَّحْمٰنِ الْقَارِيَّ ـ كِلاَهُمَا عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِهِ. وَلَمْ يَقُولاَ: فَتَلَّهُ.

وَلٰكِنْ فِي رِوَايَةِ يَعْقُوبَ: قَالَ: فَأَعْطَاهُ إِيَّاهُ.

[البخاري: كتاب المساقاة، باب من رأى أن صاحب الحوض والقربة أحقّ بمائه، رقم: ٢٣٦٦].

١٨ ـ بابُ اسْتِحبابِ لَعْقِ الأصابعِ والقَصْعَةِ وأَكْلِ اللُّقْمَةِ السَّاقطةِ بعدَ مَسْحِ ما يُصيبها من أذًى وكراهة مَسْحِ اليَدِ قبلَ لَعْقِهَا

١٢٩ ـ (٢٠٣١) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَابْنُ أَبِي عُمَرَ، قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ الآخَرُونَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أَكَلَ أَحَدُكُمْ طَعَاماً، فَلاَ يَمْسَحْ يَدَهُ حَتَّىٰ يَلْعَقَهَا، أَوْ يُلْعِقَهَا».

[البخاري: كتاب الأطعمة، باب لعق الأصابع، ومصها...، رقم: ٥٤٥٦].

١٣٠ ـ (...) ـ حدّثني هَارُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ. (ح) وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنِي أَبُو عَاصِمٍ، جَمِيعاً عَنِ ابْنِ جُرَيْجٍ. (ح) وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا ابْنُ جُرَيْجٍ، قَالَ: سَمِعْتُ عَطَاءً يَقُولُ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أَكَلَ أَحَدُكُمْ مِنَ الطَّعَامِ، فَلاَ يَمْسَحْ يَدَهُ حَتَّىٰ يَلْعَقَهَا أَوْ يُلْعِقَهَا».

١٣١ ـ (٢٠٣٢) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ حَاتِمٍ. قَالُوا: حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنِ ابْنِ كَعْبِ بْنِ مَالِكٍ، عَنْ أَبِيهِ. قَالَ: رَأَيْتُ النَّبِيَّ ﷺ يَلْعَقُ أَصَابِعَهُ الثَّلاَثَ مِنَ الطَّعَامِ. وَلَمْ يَذْكُرِ ابْنُ حَاتِمٍ: الثَّلاَثَ.

وَقَالَ ابْنُ أَبِي شَيْبَةَ فِي رِوَايَتِهِ: عَنْ عَبْدِ الرَّحْمٰنِ بْنِ كَعْبٍ، عَنْ أَبِيهِ.

(...) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ سَعْدٍ، عَنِ ابْنِ كَعْبِ بْنِ مَالِكٍ، عَنْ أَبِيهِ. قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَأْكُلُ بِثَلاثِ أَصَابِعَ، وَيَلْعَقُ يَدَهُ قَبْلَ أَنْ يَمْسَحَهَا.

١٣٢ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا هِشَامٌ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ سَعْدٍ، أَنَّ عَبْدَ الرَّحْمٰنِ بْنَ كَعْبِ بْنِ مَالِكٍ، أَوْ عَبْدَ اللَّهِ بْنَ كَعْبٍ، أَخْبَرَهُ، عَنْ أَبِيهِ كَعْبٍ، أَنَّهُ حَدَّثَهُمْ، أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَأْكُلُ بِثَلاثِ أَصَابِعَ، فَإِذَا فَرَغَ لَعِقَهَا.

(...) ـ وحدّثناه أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا هِشَامٌ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ سَعْدٍ، أَنَّ عَبْدَ الرَّحْمٰنِ بْنَ كَعْبِ بْنِ مَالِكٍ وَعَبْدَ اللَّهِ بْنَ كَعْبٍ حَدَّثَاهُ، أَوْ أَحَدُهُمَا، عَنْ أَبِيهِ كَعْبِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِهِ.

١٣٣ ـ (٢٠٣٣) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، أَنَّ النَّبِيَّ ﷺ أَمَرَ بِلَعْقِ الأَصَابِعِ وَالصَّحْفَةِ، وَقَالَ: «إِنَّكُمْ لاَ تَدْرُونَ فِي أَيِّهِ الْبَرَكَةُ».

134-(...) Jabir "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When a morsel falls from any one of you, he should pick it up, remove whatever dirt sticking to it, and then eat it, and he should not leave it to the Satan. Moreover, he should not wipe his hand with a towel until he has licked his fingers, for he does not know in which portion of the food the blessing is."

(...)This Hadith was narrated on the authority of Sufyan with the same chain of transmitters but with a slight variation of wording.

135-(...) Jabir "Allah be pleased with him" reported: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "The Satan is present with any one of you in everything he does, to the extent that he is present with him when he eats food. so if a morsel falls from any one of you, he should remove whatever dirt sticking to it and then eat it, and he should not leave it to the Satan. Therefore, when he finishes (his meal) he should lick his fingers, for he does not know in which portion of his food the blessing is."

(...)This Hadith was narrated on the authority of Al-A'mash with the same chain of transmitters but with a slight variation of words, without mentioning the beginning of the Hadith: "The Satan is present with any one of you."

(...)Jabir "Allah be pleased with him" reported from The Prophet "Allah's blessing and peace be upon him" the same about licking (the fingers) and the (falling of) the morsel.

136-(2034) Anas "Allah be pleased with him" reported that whenever The Messenger of Allah "Allah's blessing and peace be upon him" ate food he would lick his three fingers. He said (in this connection): "When a mouthful falls from any one of you, he should remove whatever dirt sticking to it and then eat it, and he should not leave it to the Satan." He (The Prophet) ordered us to wipe the dish saying: "You do not know in which portion of your food the blessing is."

137-(2035) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When any one of you eats food, he should lick his fingers, for he does not know in which location (of the remaining food) sticking to them (his fingers) the blessing is."

(...) This Hadith was narrated on the authority of Hammad with the same chain of transmitters, but with a slight variation of wording.

١٣٤ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا وَقَعَتْ لُقْمَةُ أَحَدِكُمْ فَلْيَأْخُذْهَا، فَلْيُمِطْ مَا كَانَ بِهَا مِنْ أَذًى وَلْيَأْكُلْهَا، وَلاَ يَدَعْهَا لِلشَّيْطَانِ، وَلاَ يَمْسَحْ يَدَهُ بِالْمِنْدِيلِ حَتَّىٰ يَلْعَقَ أَصَابِعَهُ، فَإِنَّهُ لاَ يَدْرِي فِي أَيِّ طَعَامِهِ الْبَرَكَةُ».

(...) ـ وحدّثناه إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا أَبُو دَاوُدَ الْحَفَرِيُّ. (ح) وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، كِلاَهُمَا عَنْ سُفْيَانَ، بِهٰذَا الإِسْنَادِ... مِثْلَهُ. وَفِي حَدِيثِهِمَا: «وَلاَ يَمْسَحْ يَدَهُ بِالْمِنْدِيلِ حَتَّىٰ يَلْعَقَهَا، أَوْ يُلْعِقَهَا» وَمَا بَعْدَهُ.

١٣٥ ـ (...) ـ حدّثنا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ، قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «إِنَّ الشَّيْطَانَ يَحْضُرُ أَحَدَكُمْ عِنْدَ كُلِّ شَيْءٍ مِنْ شَأْنِهِ، حَتَّىٰ يَحْضُرَهُ عِنْدَ طَعَامِهِ، فَإِذَا سَقَطَتْ مِنْ أَحَدِكُمُ اللُّقْمَةُ فَلْيُمِطْ مَا كَانَ بِهَا مِنْ أَذًى، ثُمَّ لِيَأْكُلْهَا، وَلاَ يَدَعْهَا لِلشَّيْطَانِ، فَإِذَا فَرَغَ فَلْيَلْعَقْ أَصَابِعَهُ، فَإِنَّهُ لاَ يَدْرِي فِي أَيِّ طَعَامِهِ تَكُونُ الْبَرَكَةُ».

(...) ـ وحدّثناه أَبُو كُرَيْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، جَمِيعاً عَنْ أَبِي مُعَاوِيَةَ، عَنِ الأَعْمَشِ، بِهٰذَا الإِسْنَادِ: «إِذَا سَقَطَتْ لُقْمَةُ أَحَدِكُمْ» إِلَىٰ آخِرِ الْحَدِيثِ. وَلَمْ يَذْكُرْ أَوَّلَ الْحَدِيثِ: «إِنَّ الشَّيْطَانَ يَحْضُرُ أَحَدَكُمْ».

(...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ وَأَبِي سُفْيَانَ، عَنْ جَابِرٍ، عَنِ النَّبِيِّ ﷺ، فِي ذِكْرِ اللَّعْقِ. وَعَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ، عَنِ النَّبِيِّ ﷺ، وَذَكَرَ اللُّقْمَةَ... نَحْوَ حَدِيثِهِمَا.

١٣٦ ـ (٢٠٣٤) ـ وحدّثني مُحَمَّدُ بْنُ حَاتِمٍ وَأَبُو بَكْرِ بْنُ نَافِعٍ الْعَبْدِيُّ، قَالاَ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: حَدَّثَنَا ثَابِتٌ، عَنْ أَنَسٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا أَكَلَ طَعَاماً لَعِقَ أَصَابِعَهُ الثَّلاَثَ، قَالَ: وَقَالَ: «إِذَا سَقَطَتْ لُقْمَةُ أَحَدِكُمْ فَلْيُمِطْ عَنْهَا الأَذَىٰ، وَلْيَأْكُلْهَا، وَلاَ يَدَعْهَا لِلشَّيْطَانِ»، وَأَمَرَنَا أَنْ نَسْلُتَ الْقَصْعَةَ. قَالَ: «فَإِنَّكُمْ لاَ تَدْرُونَ فِي أَيِّ طَعَامِكُمُ الْبَرَكَةُ».

(...) ـ وَحَدَّثَنِيهِ أَبُو بَكْرِ بْنُ نَافِعٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ ـ يَعْنِي ابْنَ مَهْدِيٍّ ـ قَالاَ: حَدَّثَنَا حَمَّادٌ، بِهٰذَا الإِسْنَادِ. غَيْرَ أَنَّهُ قَالَ: «وَلْيَسْلُتْ أَحَدُكُمُ الصَّحْفَةَ». وَقَالَ: «فِي أَيِّ طَعَامِكُمُ الْبَرَكَةُ، أَوْ يُبَارَكُ لَكُمْ».

١٣٧ ـ (٢٠٣٥) ـ وحدّثني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا سُهَيْلٌ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ، قَالَ: «إِذَا أَكَلَ أَحَدُكُمْ فَلْيَلْعَقْ أَصَابِعَهُ، فَإِنَّهُ لاَ يَدْرِي فِي أَيَّتِهِنَّ الْبَرَكَةُ».

[19] What should the guest do if an uninvited person accompanies him and the desirability of inviting him to the meal

138-(2036) Abu Mas'ud Al-Ansari "Allah be pleased with him" reported: A person from the Ansar who was called Abu Shu'aib had a slave who was a butcher. He saw The Messenger of Allah "Allah's blessing and peace be upon him" and noticed (the signs of) hunger on his face. He said to the servant: "Might Allah be merciful to you! Prepare for us food sufficient for five persons, for I intend to invite The Messenger of Allah "Allah's blessing and peace be upon him" among five persons." He then prepared the food and came to The Messenger of Allah "Allah's blessing and peace be upon him" and invited him among five persons to the meal. A man followed him and when The Messenger of Allah "Allah's blessing and peace be upon him" reached the door, he said: "This man has followed us; if you like you may permit him (to join the meal) and if you like he can go back." He said: "O Messenger of Allah! I permit him (to join the meal)."

(...)This Hadith was narrated on the authority of Abu Mas'ud Al-Ansari through another chain of transmitters.

(...)This Hadith was narrated on the authority of Abu Mas'ud and Jabir, through another chain of transmitters.

139-(2037) Anas "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" had a Persian neighbour, who had a good experience in preparing soup. He prepared (soup) for The Messenger of Allah "Allah's blessing and peace be upon him" and then came to invite him (to a meal). He (The Messenger of Allah) said: "Here is this (pointing to A'isha, whom you should invite)." He said: "No." The Messenger of Allah "Allah's blessing and peace be upon him" said: "No (I cannot accept the invitation alone)." He invited him once again, and The Messenger of Allah "Allah's blessing and peace be upon him" said: "Here is this (pointing to A'isha, whom you should invite)." He said: "No." The Messenger of Allah "Allah's blessing and peace be upon him" said: "No (I cannot accept the invitation alone)." He invited him (for the third time) and The Messenger of Allah "Allah's blessing and peace be upon him" said: "Here is this (A'isha whom you should invite)." He (the man) said in the third time: "Yes." Then he accepted his invitation, and both of them set out until they came to his house.

١٩ ـ بابُ ما يفعَلُ الضَّيْفُ إذا تبِعَهُ غَيْرُ مَنْ دعاه صاحبُ الطَّعام، واسْتِحْبَابِ إذْنِ صاحب الطعام للتابع

١٣٨ ـ (٢٠٣٦) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ، وَتَقَارَبَا فِي اللَّفْظِ، قَالاَ: حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ أَبِي مَسْعُودٍ الأَنْصَارِيِّ. قَالَ: كَانَ رَجُلٌ مِنَ الأَنْصَارِ، يُقَالُ لَهُ أَبُو شُعَيْبٍ، وَكَانَ لَهُ غُلاَمٌ لَحَّامٌ، فَرَأَىٰ رَسُولَ اللَّهِ ﷺ، فَعَرَفَ فِي وَجْهِهِ الْجُوعَ. فَقَالَ لِغُلاَمِهِ: وَيْحَكَ، اصْنَعْ لَنَا طَعَاماً لِخَمْسَةِ نَفَرٍ، فَإِنِّي أُرِيدُ أَنْ أَدْعُوَ النَّبِيَّ ﷺ خَامِسَ خَمْسَةٍ. قَالَ: فَصَنَعَ، ثُمَّ أَتَى النَّبِيَّ ﷺ فَدَعَاهُ خَامِسَ خَمْسَةٍ، وَاتَّبَعَهُمْ رَجُلٌ، فَلَمَّا بَلَغَ الْبَابَ قَالَ النَّبِيُّ ﷺ: «إِنَّ هٰذَا اتَّبَعَنَا، فَإِنْ شِئْتَ أَنْ تَأْذَنَ لَهُ، وَإِنْ شِئْتَ رَجَعَ»، قَالَ: لاَ، بَلْ آذَنُ لَهُ يَا رَسُولَ اللَّهِ.

[البخاري: كتاب البيوع، باب ما قيل في اللحام والجزار، رقم: ٢٠٨١].

(...) ـ **وحدّثناه** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، جَمِيعاً عَنْ أَبِي مُعَاوِيَةَ. (ح) وَحَدَّثَنَاهُ نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ وَأَبُو سَعِيدٍ الأَشَجُّ. قَالاَ: حَدَّثَنَا أَبُو أُسَامَةَ. (ح) وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ. (ح) وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمٰنِ الدَّارِمِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، عَنْ سُفْيَانَ، كُلُّهُمْ عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ أَبِي مَسْعُودٍ، بِهٰذَا الْحَدِيثِ، عَنِ النَّبِيِّ ﷺ... بِنَحْوِ حَدِيثِ جَرِيرٍ.

قَالَ نَصْرُ بْنُ عَلِيٍّ فِي رِوَايَتِهِ لِهٰذَا الْحَدِيثِ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا الأَعْمَشُ: حَدَّثَنَا شَقِيقُ بْنُ سَلَمَةَ: حَدَّثَنَا أَبُو مَسْعُودٍ الأَنْصَارِيُّ... وَسَاقَ الْحَدِيثَ.

(...) ـ **وحدّثني** مُحَمَّدُ بْنُ عَمْرِو بْنِ جَبَلَةَ بْنِ أَبِي رَوَّادٍ: حَدَّثَنَا أَبُو الْجَوَّابِ: حَدَّثَنَا عَمَّارٌ ـ وَهُوَ ابْنُ رُزَيْقٍ ـ، عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ.

(ح) **وحدّثني** سَلَمَةُ بْنُ شَبِيبٍ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا الأَعْمَشُ، عَنْ شَقِيقٍ، عَنْ أَبِي مَسْعُودٍ، عَنِ النَّبِيِّ ﷺ.

وَعَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ، بِهٰذَا الْحَدِيثِ.

١٣٩ ـ (٢٠٣٧) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، أَنَّ جَاراً، لِرَسُولِ اللَّهِ ﷺ فَارِسِيًّا، كَانَ طَيِّبَ الْمَرَقِ، فَصَنَعَ لِرَسُولِ اللَّهِ ﷺ، ثُمَّ جَاءَ يَدْعُوهُ. فَقَالَ: «وَهٰذِهِ؟» لِعَائِشَةَ. فَقَالَ: لاَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «لاَ». فَعَادَ يَدْعُوهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَهٰذِهِ؟» قَالَ: لاَ. قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ». ثُمَّ عَادَ يَدْعُوهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَهٰذِهِ؟» قَالَ: نَعَمْ. فِي الثَّالِثَةِ. فَقَامَا يَتَدَافَعَانِ حَتَّىٰ أَتَيَا مَنْزِلَهُ.

[20] It is permissible for the guest to accompany with him anyone when he is confident that the host shall be pleased

140-(2038) Abu Huraira "Allah be pleased with him" reported that one day or one night, The Messenger of Allah "Allah's blessing and peace be upon him" went out (of his house), where he found Abu Bakr and Umar. He said: "What has brought you out of your houses at this hour?" They said: "O Messenger of Allah! It is hunger." He said: "By Him in Whose Hand is my life! It is what has brought you out which has brought me out . Get up." They got up along with him, and came to the house of an Ansari man, who was not at home. When his wife saw him she said: "Welcome!" The Messenger of Allah "Allah's blessing and peace be upon him" said to her: "Where is so and so?" She said: "He went out to bring some fresh water for us." When the Ansari man came and saw The Messenger of Allah "Allah's blessing and peace be upon him" and his two Companions, he said: "Praise be to Allah! No one has more honourable guests today than me."

He went out and brought them a bunch of ripe dates, dry dates and fresh dates, and said: "Eat of that." He took hold of a knife (in order to slaughter a goat). The Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Beware of (slaughtering) a milch animal." He slaughtered a goat for them. Then, they ate of it and of the bunch and then drank. When they had taken their fill and had been fully satisfied with the drink, The Messenger of Allah "Allah's blessing and peace be upon him" said to Abu Bakr and Umar: "By Him in Whose Hand is my life! You will certainly be asked about this blessing on the Day of judgment. Hunger brought you out of your houses, but you did not return until this blessing came to you."

(...)Abu Huraira "Allah be pleased with him" reported: One day while Abu Bakr was sitting accompanied by Umar, The Messenger of Allah "Allah's blessing and peace be upon him" joined them and said: "What causes you to stay here?" They said: "It is hunger which has brought us out from our houses, by Him Who has sent you with the Truth." The rest is the same.

141-(2039) Jabir Ibn Abdullah "Allah be pleased with both" reported: While we were digging the Trench, I saw The Messenger of Allah "Allah's blessing and peace be upon him" feeling very hungry. I came to my wife and said to her: "Is there anything with you? I saw The Messenger of Allah "Allah's blessing and peace be upon him" feeling so much hungry." She

٢٠ ـ بابُ جواز اسْتِتْبَاعِهِ غَيْره إلى دار مَنْ يثق برضاه بذلك ويَتحَقَّقُهُ تَحَقُّقاً تاماً واستحباب الاجتماع على الطعام

١٤٠ ـ (٢٠٣٨) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا خَلَفُ بْنُ خَلِيفَةَ، عَنْ يَزِيدَ بْنِ كَيْسَانَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ ذَاتَ يَوْمٍ أَوْ لَيْلَةٍ، فَإِذَا هُوَ بِأَبِي بَكْرٍ وَعُمَرَ، فَقَالَ: «مَا أَخْرَجَكُمَا مِنْ بُيُوتِكُمَا هٰذِهِ السَّاعَةَ؟» قَالاَ: الْجُوعُ يَا رَسُولَ اللَّهِ، قَالَ: «وَأَنَا، وَالَّذِي نَفْسِي بِيَدِهِ، لأَخْرَجَنِي الَّذِي أَخْرَجَكُمَا، قُومُوا» فَقَامُوا مَعَهُ. فَأَتَىٰ رَجُلاً مِنَ الأَنْصَارِ. فَإِذَا هُوَ لَيْسَ فِي بَيْتِهِ، فَلَمَّا رَأَتْهُ الْمَرْأَةُ قَالَتْ: مَرْحَباً وَأَهْلاً. فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ: «أَيْنَ فُلاَنٌ؟» قَالَتْ: ذَهَبَ يَسْتَعْذِبُ لَنَا مِنَ الْمَاءِ، إِذْ جَاءَ الأَنْصَارِيُّ فَنَظَرَ إِلَىٰ رَسُولِ اللَّهِ ﷺ وَصَاحِبَيْهِ، ثُمَّ قَالَ: الْحَمْدُ لِلَّهِ، مَا أَحَدٌ الْيَوْمَ أَكْرَمَ أَضْيَافاً مِنِّي. قَالَ: فَانْطَلَقَ فَجَاءَهُمْ بِعِذْقٍ فِيهِ بُسْرٌ وَتَمْرٌ وَرُطَبٌ. فَقَالَ: كُلُوا مِنْ هٰذِهِ، وَأَخَذَ الْمُدْيَةَ. فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «إِيَّاكَ، وَالْحَلُوبَ»، فَذَبَحَ لَهُمْ. فَأَكَلُوا مِنَ الشَّاةِ، وَمِنْ ذٰلِكَ الْعِذْقِ، وَشَرِبُوا. فَلَمَّا أَنْ شَبِعُوا وَرَوُوا قَالَ رَسُولُ اللَّهِ ﷺ لأَبِي بَكْرٍ وَعُمَرَ: «وَالَّذِي نَفْسِي بِيَدِهِ، لَتُسْأَلُنَّ عَنْ هٰذَا النَّعِيمِ يَوْمَ الْقِيَامَةِ. أَخْرَجَكُمْ مِنْ بُيُوتِكُمُ الْجُوعُ، ثُمَّ لَمْ تَرْجِعُوا حَتَّىٰ أَصَابَكُمْ هٰذَا النَّعِيمُ».

(...) ـ وحدّثني إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا أَبُو هِشَامٍ ـ يَعْنِي الْمُغِيرَةَ بْنَ سَلَمَةَ ـ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ: حَدَّثَنَا يَزِيدُ: حَدَّثَنَا أَبُو حَازِمٍ، قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: بَيْنَا أَبُو بَكْرٍ قَاعِدٌ وَعُمَرُ مَعَهُ، إِذْ أَتَاهُمَا رَسُولُ اللَّهِ ﷺ، فَقَالَ: «مَا أَقْعَدَكُمَا هَاهُنَا؟» قَالاَ: أَخْرَجَنَا الْجُوعُ مِنْ بُيُوتِنَا، وَالَّذِي بَعَثَكَ بِالْحَقِّ... ثُمَّ ذَكَرَ نَحْوَ حَدِيثِ خَلَفِ بْنِ خَلِيفَةَ.

١٤١ ـ (٢٠٣٩) ـ حدّثني حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنِي الضَّحَّاكُ بْنُ مَخْلَدٍ، مِنْ رُقْعَةٍ عَارَضَ لِي بِهَا، ثُمَّ قَرَأَهُ عَلَيَّ. قَالَ: أَخْبَرَنَاهُ حَنْظَلَةُ بْنُ أَبِي سُفْيَانَ: حَدَّثَنَا سَعِيدُ بْنُ مِينَاءَ، قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: لَمَّا حُفِرَ الْخَنْدَقُ رَأَيْتُ

brought out a leather container having a Sa of barley. We had also a lamb, which I slaughtered. She ground the flour. She finished (this work) along with me. I cut it into pieces and put it in the earthen pot and then returned to The Messenger of Allah "Allah's blessing and peace be upon him" (for inviting him). She said: "Do not humiliate me in the presence of The Messenger of Allah "Allah's blessing and peace be upon him" and those who are with him."

When I came to him I whispered to him saying: "O Messenger of Allah! We have slaughtered a lamb for you and she (my wife) has ground a Sa of barley, which we had. So you might come along with some people with you." The Messenger of Allah "Allah's blessing and peace be upon him" said loudly: "O people of the Trench! Jabir has prepared a meal for you, so come along!" The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not remove your earthen pot from the hearth and do not bake the bread from the kneaded flour until I come." I came (back to my house) and The Messenger of Allah "Allah's blessing and peace be upon him" came (following me) and he was ahead of the people. I came to my wife who said (to me): "You will be humiliated." I said: "I did what you had asked me to do." She (my wife) said: I brought out the kneaded flour and The Messenger of Allah "Allah's blessing and peace be upon him" put some saliva of his in that and blessed it. He then put saliva in the earthen pot and blessed it and then said: "Call another baker who can bake with you, and bring out the soup from it (the earthen pot), but do not remove it from the hearth." However, the guests were one thousand. By Allah, all of them ate (the food to their fill) until they left it and went away and our earthen pot was brimming over as it was before, and so was our flour, (or as Ad-Dahhak (another narrator)said: It (the flour) was in the same state at the time the loaves had been prepared from it).

142-(2040) Anas "Allah be pleased with him" narrated: Abu Talha said to Umm Sulaim: "I have noticed that the voice of The Messenger of Allah "Allah's blessing and peace be upon him" was feeble because of hunger, as I think. Have you got any food?" She said: "Yes." She brought out some loaves of barley and took out a veil belonging to her, in part of which she wrapped the bread. She put it under my arm, wrapped part of the veil round me and sent me to Allah's Apostle. I went carrying it and found The Messenger of Allah "Allah's blessing and peace be upon him" in the Mosque sitting with some people. When I stood there, The Messenger of

بِرَسُولِ اللَّهِ ﷺ خَمَصاً، فَانْكَفَأْتُ إِلَى امْرَأَتِي، فَقُلْتُ لَهَا: هَلْ عِنْدَكِ شَيْءٌ؟ فَإِنِّي رَأَيْتُ بِرَسُولِ اللَّهِ ﷺ خَمَصاً شَدِيداً.

فَأَخْرَجَتْ لِي جِرَاباً فِيهِ صَاعٌ مِنْ شَعِيرٍ، وَلَنَا بُهَيْمَةٌ دَاجِنٌ. قَالَ: فَذَبَحْتُهَا وَطَحَنَتْ، فَفَرَغَتْ إِلَىٰ فَرَاغِي. فَقَطَّعْتُهَا فِي بُرْمَتِهَا، ثُمَّ وَلَّيْتُ إِلَىٰ رَسُولِ اللَّهِ ﷺ. فَقَالَتْ: لاَ تَفْضَحْنِي بِرَسُولِ اللَّهِ ﷺ وَمَنْ مَعَهُ. قَالَ: فَجِئْتُهُ فَسَارَرْتُهُ. فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّا قد ذَبَحْنَا بُهَيْمَةً لَنَا، وَطَحَنَتْ صَاعاً مِنْ شَعِيرٍ كَانَ عِنْدَنَا، فَتَعَالَ أَنْتَ فِي نَفَرٍ مَعَكَ.

فَصَاحَ رَسُولُ اللَّهِ ﷺ وَقَالَ: «يَا أَهْلَ الْخَنْدَقِ، إِنَّ جَابِراً قَدْ صَنَعَ لَكُمْ سُوراً فَحَيَّهَلاً بِكُمْ»، وَقَالَ رَسُولُ اللَّهِ ﷺ: «لاَ تُنْزِلُنَّ بُرْمَتَكُمْ وَلاَ تَخْبِزُنَّ عَجِينَتَكُمْ، حَتَّىٰ أَجِيءَ»، فَجِئْتُ وَجَاءَ رَسُولُ اللَّهِ ﷺ يَقْدُمُ النَّاسَ، حَتَّىٰ جِئْتُ امْرَأَتِي. فَقَالَتْ: بِكَ. وَبِكَ. فَقُلْتُ: قَدْ فَعَلْتُ الَّذِي قُلْتِ لِي. فَأَخْرَجْتُ لَهُ عَجِينَتَنَا فَبَصَقَ فِيهَا وَبَارَكَ، ثُمَّ عَمَدَ إِلَىٰ بُرْمَتِنَا فَبَصَقَ فِيهَا وَبَارَكَ، ثُمَّ قَالَ: «ادْعِي خَابِزَةً فَلْتَخْبِزْ مَعَكِ. وَاقْدَحِي مِنْ بُرْمَتِكُمْ وَلاَ تُنْزِلُوهَا» وَهُمْ أَلْفٌ. فَأُقْسِمُ بِاللَّهِ، لأَكَلُوا حَتَّىٰ تَرَكُوهُ وَانْحَرَفُوا، وَإِنَّ بُرْمَتَنَا لَتَغِطُّ كَمَا هِيَ، وَإِنَّ عَجِينَتَنَا ـ أَوْ كَمَا قَالَ الضَّحَّاكُ ـ لَتُخْبَزُ كَمَا هُوَ.

[البخاري: كتاب الجهاد والسير، باب من تكلم بالفارسية والرطانة، رقم: ٣٠٧٠].

١٤٢ ـ (٢٠٤٠) ـ وحدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: قَالَ: قَرَأْتُ عَلَىٰ مَالِكِ بْنِ أَنَسٍ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ يَقُولُ: قَالَ أَبُو طَلْحَةَ لأُمِّ سُلَيْمٍ: قَدْ سَمِعْتُ صَوْتَ رَسُولِ اللَّهِ ﷺ ضَعِيفاً، أَعْرِفُ فِيهِ الْجُوعَ، فَهَلْ عِنْدَكِ مِنْ شَيْءٍ؟ فَقَالَتْ: نَعَمْ. فَأَخْرَجَتْ أَقْرَاصاً مِنْ شَعِيرٍ: ثُمَّ أَخَذَتْ خِمَاراً لَهَا، فَلَفَّتِ الْخُبْزَ بِبَعْضِهِ، ثُمَّ دَسَّتْهُ تَحْتَ ثَوْبِي، وَرَدَّتْنِي بِبَعْضِهِ. ثُمَّ أَرْسَلَتْنِي إِلَىٰ رَسُولِ اللَّهِ ﷺ. قَالَ: فَذَهَبْتُ بِهِ فَوَجَدْتُ رَسُولَ اللَّهِ ﷺ جَالِساً فِي الْمَسْجِدِ. وَمَعَهُ النَّاسُ. فَقُمْتُ عَلَيْهِم. فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَرْسَلَكَ أَبُو طَلْحَةَ؟» قَالَ: فَقُلْتُ: نَعَمْ.

Allah "Allah's blessing and peace be upon him" asked: "Has Abu Talha sent you?" I said: "Yes." He asked: "for food?" I said: "Yes." The Messenger of Allah "Allah's blessing and peace be upon him" then said to the men around him: "Get up!"

He set out (accompanied by them); and I went ahead of them till I reached Abu Talha and informed him (of The Prophet's visit). Abu Talha said: "O Umm Sulaim! The Messenger of Allah "Allah's blessing and peace be upon him" is coming with the people and we have nothing to feed them." She said: "Allah and His Apostle know better." So Abu Talha went out to receive Allah's Apostle. The Messenger of Allah "Allah's blessing and peace be upon him" came along with Abu Talha. The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Umm Sulaim! Bring whatever you have." She brought the bread, which The Messenger of Allah "Allah's blessing and peace be upon him" ordered to be broken into pieces. Umm Sulaim poured on them some butter from an oilskin. Then The Messenger of Allah "Allah's blessing and peace be upon him" recited what Allah wished him to recite, and said: "Let ten persons come (to share the meal)." Ten persons were admitted, ate their fill and went out. Then he again said: "Let another ten do the same." They were admitted, ate their fill and went out. Then he again said: "Let ten persons (come in)." (They were admitted, ate their fill and went out). Indeed, all of them ate their fill; and they were seventy or eighty men.

143-(...) Anas Ibn Malik "Allah be pleased with him" reported: Abu Talha sent me to The Messenger of Allah "Allah's blessing and peace be upon him" in order to invite him (to a meal), for he had prepared food. I came and found The Messenger of Allah "Allah's blessing and peace be upon him" sitting with some people. He looked at me, and I felt shy and said: "Accept the invitation of Abu Talha." He (The Prophet) ordered the people to get up. Abu Talha said: "O Messenger of Allah! I have prepared something for you." The Messenger of Allah "Allah's blessing and peace be upon him" touched (the food) upon which he invoked blessings, and then said: "Let ten persons from among my Companions enter (the house)." He said (to them): "Eat." He brought out something from between his fingers for them. They then ate their fill and then went out. He then said: "Let ten more enter (the house)." They ate their fill, (and went out). Then he went on having ten by ten enter (the house and eat from the food) and then go out until none was left amongst them but that he got in and ate his

فَقَالَ: «أَلِطَعَامٍ؟» فَقُلْتُ: نَعَمْ.

فَقَالَ رَسُولُ اللَّهِ ﷺ لِمَنْ مَعَهُ: «قُومُوا»، قَالَ: فَانْطَلَقَ وَانْطَلَقْتُ بَيْنَ أَيْدِيهِمْ. حَتَّىٰ جِئْتُ أَبَا طَلْحَةَ فَأَخْبَرْتُهُ. فَقَالَ أَبُو طَلْحَةَ: يَا أُمَّ سُلَيْمٍ، قَدْ جَاءَ رَسُولُ اللَّهِ ﷺ بِالنَّاسِ، وَلَيْسَ عِنْدَنَا مَا نُطْعِمُهُمْ! فَقَالَتِ: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: فَانْطَلَقَ أَبُو طَلْحَةَ حَتَّىٰ لَقِيَ رَسُولَ اللَّهِ ﷺ.

فَأَقْبَلَ رَسُولُ اللَّهِ ﷺ مَعَهُ حَتَّىٰ دَخَلاَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «هَلُمِّي مَا عِنْدَكِ. يَا أُمَّ سُلَيْمٍ»؟ فَأَتَتْ بِذٰلِكَ الْخُبْزِ، فَأَمَرَ بِهِ رَسُولُ اللَّهِ ﷺ فَفُتَّ. وَعَصَرَتْ عَلَيْهِ أُمُّ سُلَيْمٍ عُكَّةً لَهَا فَأَدَمَتْهُ، ثُمَّ قَالَ فِيهِ رَسُولُ اللَّهِ ﷺ مَا شَاءَ اللَّهُ أَنْ يَقُولَ: ثُمَّ قَالَ: «ائْذَنْ لِعَشَرَةٍ»، فَأَذِنَ لَهُمْ، فَأَكَلُوا حَتَّىٰ شَبِعُوا، ثُمَّ خَرَجُوا. ثُمَّ قَالَ: «ائْذَنْ لِعَشَرَةٍ»، فَأَذِنَ لَهُمْ، فَأَكَلُوا حَتَّىٰ شَبِعُوا، ثُمَّ خَرَجُوا. ثُمَّ قَالَ: «ائْذَنْ لِعَشَرَةٍ»، حَتَّىٰ أَكَلَ الْقَوْمُ كُلُّهُمْ وَشَبِعُوا. وَالْقَوْمُ سَبْعُونَ رَجُلاً أَوْ ثَمَانُونَ.

[البخاري: كتاب الصلاة، باب من دعا لطعام في المسجد...، رقم: ٤٢٢].

١٤٣ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا أَبِي: حَدَّثَنَا سَعْدُ بْنُ سَعِيدٍ: حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ قَالَ: بَعَثَنِي أَبُو طَلْحَةَ إِلَىٰ رَسُولِ اللَّهِ ﷺ لأَدْعُوَهُ، وَقَدْ جَعَلَ طَعَاماً. قَالَ: فَأَقْبَلْتُ وَرَسُولُ اللَّهِ ﷺ مَعَ النَّاسِ، فَنَظَرَ إِلَيَّ فَاسْتَحْيَيْتُ فَقُلْتُ: أَجِبْ أَبَا طَلْحَةَ. فَقَالَ لِلنَّاسِ: «قُومُوا»، فَقَالَ أَبُو طَلْحَةَ: يَا رَسُولَ اللَّهِ، إِنَّمَا صَنَعْتُ لَكَ شَيْئاً قَالَ: فَمَسَّهَا رَسُولُ اللَّهِ ﷺ، وَدَعَا فِيهَا بِالْبَرَكَةِ. ثُمَّ قَالَ: «أَدْخِلْ نَفَراً مِنْ أَصْحَابِي، عَشَرَةً»، وَقَالَ: «كُلُوا»، وَأَخْرَجَ لَهُمْ شَيْئاً مِنْ بَيْنِ أَصَابِعِهِ، فَأَكَلُوا حَتَّىٰ شَبِعُوا، فَخَرَجُوا. فَقَالَ: «أَدْخِلْ عَشَرَةً»، فَأَكَلُوا حَتَّىٰ شَبِعُوا. فَمَا زَالَ يُدْخِلُ عَشَرَةً، وَيُخْرِجُ عَشَرَةً، حَتَّىٰ لَمْ يَبْقَ مِنْهُمْ أَحَدٌ إِلاَّ دَخَلَ، فَأَكَلَ حَتَّىٰ شَبِعَ، ثُمَّ هَيَّأَهَا. فَإِذَا هِيَ مِثْلُهَا حِينَ أَكَلُوا مِنْهَا.

fill. He then collected (the remaining of the food) and it (the food) was the same (as it had been before serving the guests).

(...)Anas Ibn Malik "Allah be pleased with him" reported: Abu Talha sent me to The Messenger of Allah "Allah's blessing and peace be upon him" ...and the rest of the Hadith is the same, but with the following end: He (The Prophet) took what was left over (of the food) which he collected and upon which he invoked blessings, with the result that it returned to its original state. He (The Prophet) said: "Take it."

(...)Anas Ibn Malik "Allah be pleased with him" reported: Abu Talha ordered Umm Sulaim to prepare a meal specially for The Messenger of Allah "Allah's blessing and peace be upon him". He sent me to him ...and the rest of the Hadith is the same in which he mentioned: The Messenger of Allah "Allah's blessing and peace be upon him" put his hand and recited the name of Allah on it. Then he said: "Give permission to ten men (to enter the house)." He (Abu Talha) admitted them and they got in. He (The Prophet) said (to them): "Eat and recite the name of Allah on it (the food)." They ate (and he kept doing that) until eighty persons had had the meal. Then The Messenger of Allah "Allah's blessing and peace be upon him" had his meal and so did the members of the house, and still some food was left over.

(...)Anas Ibn Malik "Allah be pleased with him" reported this story of the meal prepared by Abu Talha for The Messenger of Allah "Allah's blessing and peace be upon him", according to which he mentioned: Abu Talha stood at the door (to receive the guest) until The Messenger of Allah "Allah's blessing and peace be upon him" came, whereupon He (Abu Talha) said to him: "O Messenger of Allah! that (food which we prepare) is a small quantity." He (The Prophet) said: "Bring it, and Allah will soon bless it (by increasing it)."

(...)Anas Ibn Malik "Allah be pleased with him" reported this Hadith according to which he mentioned: Then The Messenger of Allah "Allah's blessing and peace be upon him" ate and so did the people of the house. but something was left over, which they sent to their neighbours.

(...)Anas Ibn Malik "Allah be pleased with him" reported: Abu Talha saw The Messenger of Allah "Allah's blessing and peace be upon him" lying down upon his abdomen in the mosque. He came to Umm Sulaim and said: "I saw The Messenger of Allah "Allah's blessing and peace be upon

(...) ـ وحدّثني سَعِيدُ بْنُ يَحْيَىٰ الأُمَوِيُّ: حَدَّثَنِي أَبِي: حَدَّثَنَا سَعْدُ بْنُ سَعِيدٍ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ قَالَ: بَعَثَنِي أَبُو طَلْحَةَ إِلَىٰ رَسُولِ اللَّهِ ﷺ... وَسَاقَ الْحَدِيثَ بِنَحْوِ حَدِيثِ ابْنِ نُمَيْرٍ.

غَيْرَ أَنَّهُ قَالَ فِي آخِرِهِ: ثُمَّ أَخَذَ مَا بَقِيَ فَجَمَعَهُ. ثُمَّ دَعَا فِيهِ بِالْبَرَكَةِ. قَالَ: فَعَادَ كَمَا كَانَ فَقَالَ: «دُونَكُمْ هٰذَا».

(...) ـ وحدّثني عَمْرٌو النَّاقِدُ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ الرَّقِّيُّ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عَمْرٍو، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَىٰ، عَنْ أَنَسِ بْنِ مَالِكٍ. قَالَ: أَمَرَ أَبُو طَلْحَةَ أُمَّ سُلَيْمٍ أَنْ تَصْنَعَ لِلنَّبِيِّ ﷺ طَعَاماً لِنَفْسِهِ خَاصَّةً. ثُمَّ أَرْسَلَنِي إِلَيْهِ... وَسَاقَ الْحَدِيثَ.

وَقَالَ فِيهِ: فَوَضَعَ النَّبِيُّ ﷺ يَدَهُ وَسَمَّىٰ عَلَيْهِ. ثُمَّ قَالَ: «ائْذَنْ لِعَشَرَةٍ»، فَأَذِنَ لَهُمْ فَدَخَلُوا. فَقَالَ: «كُلُوا وَسَمُّوا اللَّهَ»، فَأَكَلُوا. حَتَّىٰ فَعَلَ ذٰلِكَ بِثَمَانِينَ رَجُلاً، ثُمَّ أَكَلَ النَّبِيُّ ﷺ بَعْدَ ذٰلِكَ وَأَهْلُ الْبَيْتِ، وَتَرَكُوا سُؤْراً.

(...) ـ وحدّثنا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ، عَنْ عَمْرِو بْنِ يَحْيَىٰ، عَنْ أَبِيهِ، عَنْ أَنَسِ بْنِ مَالِكٍ، بِهٰذِهِ الْقِصَّةِ، فِي طَعَامِ أَبِي طَلْحَةَ، عَنِ النَّبِيِّ ﷺ.

وَقَالَ فِيهِ: فَقَامَ أَبُو طَلْحَةَ عَلَى الْبَابِ. حَتَّىٰ أَتَىٰ رَسُولُ اللَّهِ ﷺ، فَقَالَ لَهُ: يَا رَسُولَ اللَّهِ، إِنَّمَا كَانَ شَيْءٌ يَسِيرٌ. قَالَ: «هَلُمَّهُ، فَإِنَّ اللَّهَ سَيَجْعَلُ فِيهِ الْبَرَكَةَ».

(...) ـ وحدّثنا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ الْبَجَلِيُّ: حَدَّثَنِي مُحَمَّدُ بْنُ مُوسَىٰ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ ﷺ، بِهٰذَا الْحَدِيثِ.

وَقَالَ فِيهِ: ثُمَّ أَكَلَ رَسُولُ اللَّهِ ﷺ وَأَكَلَ أَهْلُ الْبَيْتِ وَأَفْضَلُوا مَا أَبْلَغُوا جِيرَانَهُمْ.

(...) ـ وحدّثنا الْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا أَبِي. قَالَ: سَمِعْتُ جَرِيرَ بْنَ زَيْدٍ يُحَدِّثُ، عَنْ عَمْرِو بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ. قَالَ: رَأَىٰ أَبُو طَلْحَةَ رَسُولَ اللَّهِ ﷺ مُضْطَجِعاً فِي الْمَسْجِدِ، يَتَقَلَّبُ

him" lying down upon his abdomen in the mosque, and I think he is hungry"...and the rest of the Hadith is the same with the following end: The Messenger of Allah "Allah's blessing and peace be upon him" ate, and so did Abu Talha, Umm Sulaim and Anas Ibn Malik. Something was left over, which we presented to our neighbours.

(...)Anas Ibn Malik "Allah be pleased with him" reported: Once, I went to The Messenger of Allah "Allah's blessing and peace be upon him" and found him sitting with his Companions and talking to them. He was tying his abdomen with a bandage. Usama said: "I am in doubt whether there was stone on it (his abdomen)." I asked some of his Companions why The Messenger of Allah "Allah's blessing and peace be upon him" had tied his abdomen with a bandage. They said: "Because of his hunger." I went to Abu Talha, the husband of Umm Sulaim Bint Milhan, to whom I said: "O Father! I saw The Messenger of Allah "Allah's blessing and peace be upon him" having tied his abdomen with a bandage. I asked some of his Companions (about that) and they said that it was because of hunger." Abu Talha came to my mother and said: "Is there anything?" She said: "Yes, I have some pieces of bread with me and some dates. If The Messenger of Allah "Allah's blessing and peace be upon him" comes to us alone we can feed him his fill, but if someone comes along with him this would be insufficient for them"... and the rest of the Hadith is the same.

(...)Anas Ibn Malik "Allah be pleased with him" reported through another chain of transmitters this Hadith of the meal prepared by Abu Talha for The Messenger of Allah "Allah's blessing and peace be upon him".

[21] Permissibility of eating soup and the merit of eating pumpkin

144-(2041) Anas Ibn Malik "Allah be pleased with him" reported: A tailor invited The Messenger of Allah "Allah's blessing and peace be upon him" to a meal which he had prepared. Anas Ibn Malik said: I went along with The Messenger of Allah "Allah's blessing and peace be upon him" to that meal. He presented to The Messenger of Allah "Allah's blessing and peace be upon him" barley bread and soup containing pumpkin, and sliced pieces of meat. Anas said: I saw The Messenger of Allah "Allah's blessing and peace be upon him" going after the pumpkin round the dish. As of that day, I liked the pumpkin.

145-(...) Anas Ibn Malik "Allah be pleased with him" reported that somebody invited The Messenger of Allah "Allah's blessing and peace be

ظَهْراً لِبَطْنٍ، فَأَتَىٰ أُمَّ سُلَيْمٍ فَقَالَ: إِنِّي رَأَيْتُ رَسُولَ اللَّهِ ﷺ مُضْطَجِعاً فِي الْمَسْجِدِ، يَتَقَلَّبُ ظَهْراً لِبَطْنٍ، وَأَظُنُّهُ جَائِعاً... وَسَاقَ الْحَدِيثَ.

وَقَالَ فِيهِ: ثُمَّ أَكَلَ رَسُولُ اللَّهِ ﷺ وَأَبُو طَلْحَةَ وَأُمُّ سُلَيْمٍ وَأَنَسُ بْنُ مَالِكٍ، وَفَضَلَتْ فَضْلَةٌ، فَأَهْدَيْنَاهُ لِجِيرَانِنَا.

(...) ـ **وحدّثني** حَرْمَلَةُ بْنُ يَحْيَىٰ التُّجِيبِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي أُسَامَةُ، أَنَّ يَعْقُوبَ بْنَ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ الأَنْصَارِيَّ حَدَّثَهُ، أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ يَقُولُ: جِئْتُ رَسُولَ اللَّهِ ﷺ يَوْماً، فَوَجَدْتُهُ جَالِساً مَعَ أَصْحَابِهِ يُحَدِّثُهُمْ، وَقَدْ عَصَّبَ بَطْنَهُ بِعِصَابَةٍ ـ قَالَ أُسَامَةُ: وَأَنَا أَشُكُّ ـ عَلَىٰ حَجَرٍ. فَقُلْتُ لِبَعْضِ أَصْحَابِهِ: لِمَ عَصَّبَ رَسُولُ اللَّهِ ﷺ بَطْنَهُ؟ فَقَالُوا: مِنَ الْجُوعِ. فَذَهَبْتُ إِلَىٰ أَبِي طَلْحَةَ، وَهُوَ زَوْجُ أُمِّ سُلَيْمٍ بِنْتِ مِلْحَانَ. فَقُلْتُ: يَا أَبَتَاهُ، قَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ عَصَّبَ بَطْنَهُ بِعِصَابَةٍ، فَسَأَلْتُ بَعْضَ أَصْحَابِهِ فَقَالُوا: مِنَ الْجُوعِ! فَدَخَلَ أَبُو طَلْحَةَ عَلَىٰ أُمِّي. فَقَالَ: هَلْ مِنْ شَيْءٍ؟ فَقَالَتْ: نَعَمْ، عِنْدِي كِسَرٌ مِنْ خُبْزٍ وَتَمَرَاتٌ، فَإِنْ جَاءَنَا رَسُولُ اللَّهِ ﷺ وَحْدَهُ أَشْبَعْنَاهُ، وَإِنْ جَاءَ آخَرُ مَعَهُ قَلَّ عَنْهُمْ، ثُمَّ ذَكَرَ سَائِرَ الْحَدِيثِ بِقِصَّتِهِ.

(...) ـ **وحدّثني** حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ: حَدَّثَنَا حَرْبُ بْنُ مَيْمُونٍ، عَنِ النَّضْرِ بْنِ أَنَسٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ ﷺ، فِي طَعَامِ أَبِي طَلْحَةَ... نَحْوَ حَدِيثِهِمْ.

٢١ ـ بابُ جَوَازِ أَكْلِ المَرَقِ، واستحباب أَكْلِ اليَقْطِينِ، وإيثار أهل المائدة بعضهم بعضاً وإن كانوا ضِيفَاناً إذا لم يَكْرَهْ ذلك صَاحِبُ الطَّعَامِ

١٤٤ ـ (٢٠٤١) ـ **حدّثنا** قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكِ بْنِ أَنَسٍ، فِيمَا قُرِىءَ عَلَيْهِ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ يَقُولُ: إِنَّ خَيَّاطاً دَعَا رَسُولَ اللَّهِ ﷺ لِطَعَامٍ صَنَعَهُ، قَالَ أَنَسُ بْنُ مَالِكٍ: فَذَهَبْتُ مَعَ رَسُولِ اللَّهِ ﷺ إِلَىٰ ذٰلِكَ الطَّعَامِ، فَقَرَّبَ إِلَىٰ رَسُولِ اللَّهِ ﷺ خُبْزاً مِنْ شَعِيرٍ، وَمَرَقاً فِيهِ دُبَّاءٌ وَقَدِيدٌ. قَالَ أَنَسٌ: فَرَأَيْتُ رَسُولَ اللَّهِ ﷺ يَتَتَبَّعُ الدُّبَّاءَ مِنْ حَوَالَيِ الصَّحْفَةِ.

قَالَ: فَلَمْ أَزَلْ أُحِبُّ الدُّبَّاءَ مُنْذُ يَوْمَئِذٍ.

[البخاري: كتاب البيوع، باب الخياط، رقم: ٢٠٩٢].

١٤٥ ـ (...) ـ **حدّثنا** مُحَمَّدُ بْنُ الْعَلَاءِ، أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ سُلَيْمَانَ بْنِ الْمُغِيرَةِ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: دَعَا رَسُولَ اللَّهِ ﷺ رَجُلٌ، فَانْطَلَقْتُ

upon him" to a meal. I also went along with him. He brought soup containing (pieces of) pumpkin, which The Messenger of Allah "Allah's blessing and peace be upon him" ate, and he seemed to be inclined to it. He (Anas) said: When I saw that, I started placing it before him, and I did not eat it. Anas said: It was since then that I became inclined to pumpkin.

(...) Anas Ibn Malik "Allah be pleased with him" reported that a tailor invited The Messenger of Allah "Allah's blessing and peace be upon him" to a meal...(and the rest is the same) with the following addition that Thabit said: I heard Anas saying: After that, there was no meal prepared for me but that I demanded that it should contain pumpkin.

[22] It is desirable to take out stones from the dates and it is desirable for the guest to invoke blessing for the host

146-(2042) Abdullah Ibn Busr reported: The Messenger of Allah "Allah's blessing and peace be upon him" came to my father and we brought to him a meal containing food made from dates, cheese and butter, from which he ate. Then, he was given dates which he ate but he placed their stones between his two fingers, joining his forefinger and middle finger. (Shu'ba reported: I think that this Hadith, Allah willing, also contains: Putting date stones between his two fingers). Then a drink was brought for him, which he drank, and then gave to one who was on his right. He (the narrator) said: My father took hold of his mount's rein and asked him to invoke good for us. He said: "O Allah! Bless them in whatever sustenance You have provided them with, forgive them, and bestow mercy upon them."

(...)This Hadith was narrated on the authority of Shu'ba with the same chain of transmitters without having doubt about placing the date stones between his two fingers.

[23] Eating snake cucumber with fresh dates

147-(2043) Abdullah Ibn Ja'far reported: I saw The Messenger of Allah "Allah's blessing and peace be upon him" eating snake cucumber with fresh dates.

[24] Showing humility while eating and how one sits

148-(2044) Anas Ibn Malik "Allah be pleased with him" reported: I saw The Messenger of Allah "Allah's blessing and peace be upon him" squatting and eating dates.

مَعهُ، فَجِيءَ بِمَرَقَةٍ فِيهَا دُبَّاءٌ. فَجعَلَ رَسُولُ اللَّهِ ﷺ يَأكُلُ مِنْ ذٰلِكَ الدُّبَّاءِ وَيُعْجِبُهُ. قَالَ: فَلَمَّا رَأَيْتُ ذٰلِكَ جَعَلْتُ أُلْقِيهِ إِلَيْهِ ولا أَطْعَمُهُ. قَالَ: فَقَالَ أَنَسٌ: فَمَا زِلْتُ، بَعْدُ، يُعْجِبُنِي الدُّبَّاءُ.

(...) ـ **وحدّثني** حَجَّاجُ بْنُ الشَّاعِرِ وَعَبْدُ بْنُ حُمَيْدٍ، جَمِيعاً عَنْ عَبْدِ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ ثَابِتٍ الْبُنَانِيِّ وَعَاصِمٍ الأَحْوَلِ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَجُلاً خَيَّاطاً دَعَا رَسُولَ اللَّهِ ﷺ.

وزَادَ: قَالَ ثَابِتٌ: فَسَمِعْتُ أَنَساً يَقُولُ: فَمَا صُنِعَ لِي طَعَامٌ بَعْدُ، أَقْدِرُ عَلَىٰ أَنْ يُصْنَعَ فِيهِ دُبَّاءٌ إِلاَّ صُنِعَ.

٢٢ ـ بابُ استحباب وَضْع النَّوَى خارج التَّمرِ واستحباب دُعاءِ الضَّيْفِ لأهل الطعام وطَلَبِ الدُّعاء من الضَّيْفِ الصَّالح وإجابته لذلك

١٤٦ ـ (٢٠٤٢) ـ **حدّثني** مُحَمَّدُ بْنُ الْمُثَنَّى الْعَنَزِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ يَزِيدَ بْنِ خُمَيْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ بُسْرٍ، قَالَ: نَزَلَ رَسُولُ اللَّهِ ﷺ عَلَىٰ أَبِي، قَالَ: فَقَرَّبْنَا إِلَيْهِ طَعَاماً وَوَطْبَةً، فَأَكَلَ مِنْهَا. ثُمَّ أُتِيَ بِتَمْرٍ، فَكَانَ يَأْكُلُهُ وَيُلْقِي النَّوَىٰ بَيْنَ إِصْبَعَيْهِ وَيَجْمَعُ السَّبَّابَةَ وَالْوُسْطَىٰ ـ قَالَ شُعْبَةُ: هُوَ ظَنِّي، وَهُوَ فِيهِ، إِنْ شَاءَ اللَّهُ، إِلْقَاءُ النَّوَىٰ بَيْنَ الإِصْبَعَيْنِ ـ. ثُمَّ أُتِيَ بِشَرَابٍ فَشَرِبَهُ، ثُمَّ نَاوَلَهُ الَّذِي عَنْ يَمِينِهِ. قَالَ: فَقَالَ أَبِي، وَأَخَذَ بِلِجَامِ دَابَّتِهِ: ادْعُ اللَّهَ لَنَا. فَقَالَ: «اللَّهُمَّ بَارِكْ لَهُمْ فِي مَا رَزَقْتَهُمْ، وَاغْفِرْ لَهُمْ وَارْحَمْهُمْ».

وحدّثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ. (ح) وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا يَحْيَىٰ بْنُ حَمَّادٍ، كِلاَهُمَا عَنْ شُعْبَةَ، بِهٰذَا الإِسْنَادِ، وَلَمْ يَشُكَّا فِي إِلْقَاءِ النَّوَىٰ بَيْنَ الإِصْبَعَيْنِ.

٢٣ ـ باب أَكْلِ القِثَّاء بالرُّطَبِ

١٤٧ ـ (٢٠٤٣) ـ **حدّثنا** يَحْيَىٰ بْنُ يَحْيَىٰ التَّمِيمِيُّ وَعَبْدُ اللَّهِ بْنُ عَوْنٍ الْهِلاَلِيُّ، قَالَ يَحْيَىٰ: أَخْبَرَنَا. وَقَالَ ابْنُ عَوْنٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ. قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَأْكُلُ الْقِثَّاءَ بِالرُّطَبِ.

[البخاري: كتاب الأطعمة، باب القثاء بالرطب، رقم: ٥٤٤٠].

٢٤ ـ بابُ استحباب تَوَاضُعِ الآكِلِ وصِفَةِ قُعُودِهِ

١٤٨ ـ (٢٠٤٤) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو سَعِيدٍ الأَشَجُّ، كِلاَهُمَا عَنْ حَفْصٍ. قَالَ أَبُو بَكْرٍ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ مُصْعَبِ بْنِ سُلَيْمٍ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ، قَالَ: رَأَيْتُ النَّبِيَّ ﷺ مُقْعِياً، يَأْكُلُ تَمْراً.

149-(...) Anas "Allah be pleased with him" reported that some dates were brought to The Messenger of Allah "Allah's blessing and peace be upon him", which he distributed while he was sitting upright , and he was eating them hurriedly.

[25] It is forbidden to eat two dates or morsels at a time

150-(2045) Jabala Ibn Suhaim said: Ibn Az-Zubair used to provide us with dates during the time when the people were suffering from hardship because of famine. As we were occupied by eating, Ibn Umar "Allah be pleased with both" happened to pass by us. He said: "Do not eat two dates at a time, for The Messenger of Allah "Allah's blessing and peace be upon him" forbade eating them together but only after seeking permission from one's brother (who shares food with him)." Shu'ba said: I do not think that these words of seeking permission are but from the words of Ibn Umar.

(...)This Hadith was narrated on the authority of Shu'ba with the same chain of transmitters, except the words of his, in addition to the following statement: The people were suffering from hardship because of famine during those days.

151-(...) Jabala Ibn Suhaim reported: I heard Ibn Umar "Allah be pleased with both" saying that The Messenger of Allah "Allah's blessing and peace be upon him" forbade taking two dates at a time without seeking permission of his companions (who share food with him).

[26] It is permissible to store dates and corn as sustenance of one's children

152-(2046) A'isha "Allah be pleased with her" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "A family which has dates will never be hungry."

153-(...) A'isha "Allah be pleased with her" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "O A'isha! A household which has no dates (in their house) will be hungry. O A'isha! A household which has no dates (in their house) will be hungry." He said it twice or thrice.

[27] The excellence of the dates of Medina

154-(2047) Sa'd Ibn Abu Waqqas "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He who eats seven dates from (those planted in the land) between its (Medina's) two rocky stones in the morning, no poison will harm him until it is evening."

١٤٩ ـ (...) ـ وحدّثنا زُهَيْرُ بْنُ حَرْبٍ وَابْنُ أَبِي عُمَرَ، جَمِيعاً عَنْ سُفْيَانَ. قَالَ ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ مُصْعَبِ بْنِ سُلَيْمٍ، عَنْ أَنَسٍ، قَالَ: أُتِيَ رَسُولُ اللَّهِ ﷺ بِتَمْرٍ، فَجَعَلَ النَّبِيُّ ﷺ يَقْسِمُهُ وَهُوَ مُحْتَفِزٌ، يَأْكُلُ أَكْلاً ذَرِيعاً. وَفِي رِوَايَةِ زُهَيْرٍ: أَكْلاً حَثِيثاً.

٢٥ ـ باب نَهْيِ الآكل مع جَمَاعَةٍ عن قِرَانِ تَمْرَتَيْنِ ونحوهما في لُقْمَةٍ إلا بإذْنِ أصحابه

١٥٠ ـ (٢٠٤٥) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، قَالَ: سَمِعْتُ جَبَلَةَ بْنَ سُحَيْمٍ قَالَ: كَانَ ابْنُ الزُّبَيْرِ يَرْزُقُنَا التَّمْرَ. قَالَ: وَقَدْ كَانَ أَصَابَ النَّاسَ يَوْمَئِذٍ جَهْدٌ، وَكُنَّا نَأْكُلُ فَيَمُرُّ عَلَيْنَا ابْنُ عُمَرَ وَنَحْنُ نَأْكُلُ، فَيَقُولُ: لاَ تُقَارِنُوا، فَإِنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ الإِقْرَانِ، إِلاَّ أَنْ يَسْتَأْذِنَ الرَّجُلُ أَخَاهُ.

قَالَ شُعْبَةُ: لاَ أُرَىٰ هٰذِهِ الْكَلِمَةَ إِلاَّ مِنْ كَلِمَةِ ابْنِ عُمَرَ. يَعْنِي الاسْتِئْذَانَ.

[البخاري: كتاب الأطعمة، باب القران في التمر، رقم: ٥٤٤٦].

(...) ـ وحدّثناه عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ، كِلاَهُمَا عَنْ شُعْبَةَ، بِهٰذَا الإِسْنَادِ. وَلَيْسَ فِي حَدِيثِهِمَا قَوْلُ شُعْبَةَ، وَلاَ قَوْلُهُ: وَقَدْ كَانَ أَصَابَ النَّاسَ يَوْمَئِذٍ جَهْدٌ.

١٥١ ـ (...) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى. قَالاَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ، عَنْ سُفْيَانَ، عَنْ جَبَلَةَ بْنِ سُحَيْمٍ. قَالَ: سَمِعْتُ ابْنَ عُمَرَ يَقُولُ: نَهَىٰ رَسُولُ اللَّهِ ﷺ أَنْ يَقْرِنَ الرَّجُلُ بَيْنَ التَّمْرَتَيْنِ، حَتَّىٰ يَسْتَأْذِنَ أَصْحَابَهُ.

٢٦ ـ بابٌ في ادِّخَارِ التَّمْرِ ونحوه من الأقْوَاتِ للعِيَالِ

١٥٢ ـ (٢٠٤٦) ـ حدّثني عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمٰنِ الدَّارِمِيُّ: أَخْبَرَنَا يَحْيَىٰ بْنُ حَسَّانَ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلاَلٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، أَنَّ النَّبِيَّ ﷺ قَالَ: «لاَ يَجُوعُ أَهْلُ بَيْتٍ عِنْدَهُمُ التَّمْرُ».

١٥٣ ـ (...) ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا يَعْقُوبُ بْنُ مُحَمَّدِ بْنِ طَحْلاَءَ، عَنْ أَبِي الرِّجَالِ، مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أُمِّهِ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَا عَائِشَةُ، بَيْتٌ لاَ تَمْرَ فِيهِ، جِيَاعٌ أَهْلُهُ، يَا عَائِشَةُ، بَيْتٌ لاَ تَمْرَ فِيهِ جِيَاعٌ أَهْلُهُ، أَوْ جَاعَ أَهْلُهُ». قَالَهَا مَرَّتَيْنِ، أَوْ ثَلاَثاً.

٢٧ ـ بابُ فَضْلِ تَمْرِ المَدِينَةِ

١٥٤ ـ (٢٠٤٧) ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا سُلَيْمَانُ ـ يَعْنِي ابْنَ بِلاَلٍ ـ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ عَامِرِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ أَكَلَ سَبْعَ تَمَرَاتٍ، مِمَّا بَيْنَ لاَبَتَيْهَا، حِينَ يُصْبِحُ، لَمْ يَضُرَّهُ سُمٌّ حَتَّىٰ يُمْسِيَ».

155-(...) Amir Ibn Sa'd Ibn Abu Waqqas reported: I heard Sa'd "Allah be pleased with him" saying: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "He who eats seven Ajwa' dates in the morning, neither poison nor magic will harm him on that day."

(...)This Hadith was narrated on the authority of Ibn Hashim with the same chain of transmitters but with a slight variation of wording.

156-(2048) A'isha "Allah be pleased with her" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The Ajwa' dates of the upper part (of Medina from the side of Najd) contain effects of treatment or they have antidote (when they are taken) in the early morning."

[28] Excellence of truffles and they are used as a medicine for the eyes

157-(2049) Sa'id Ibn Zaid Ibn Amr Ibn Nufail "Allah be pleased with him" reported: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "Truffles are a kind of Manna and their juice is a medicine for the eyes."

158-(...) Sa'id Ibn Zaid Ibn Amr Ibn Nufail "Allah be pleased with him" reported: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "Truffles are a kind of Manna and their juice is a medicine for the eyes." Shu'ba said: When Al-Hakam narrated this Hadith to me, I did not deny it because of the narration of Abd Al-Malik.

159-(...) Sa'id Ibn Zaid Ibn Amr Ibn Nufail "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Truffles are a kind of Manna which Allah "Glorified and Exalted be He" sent down upon the children of Israel, and its juice is a medicine for the eyes."

160-(...) Sa'id Ibn Zaid Ibn Amr Ibn Nufail "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Truffles are a kind of Manna which Allah sent down upon Moses, and its juice is a medicine for the eyes."

161-(...) Sa'id Ibn Zaid Ibn Amr Ibn Nufail "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Truffles are a kind of Manna which Allah "Glorified and Exalted be He" sent down upon the children of Israel, and its juice is a medicine for the eyes."

162-(...) Sa'id Ibn Zaid Ibn Amr Ibn Nufail "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Truffles are a kind of Manna, and its juice is a medicine for the eyes."

١٥٥ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هَاشِمِ بْنِ هَاشِمٍ. قَالَ: سَمِعْتُ عَامِرَ بْنَ سَعْدِ بْنِ أَبِي وَقَّاصٍ يَقُولُ: سَمِعْتُ سَعْداً يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ تَصَبَّحَ بِسَبْعِ تَمَرَاتٍ، عَجْوَةً، لَمْ يَضُرَّهُ ذٰلِكَ الْيَوْمَ سَمٌّ وَلاَ سِحْرٌ». [البخاري: كتاب الأطعمة، باب العجوة، رقم: ٥٤٤٥].

(...) ـ **وحدّثناه** ابْنُ أَبِي عُمَرَ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ الْفَزَارِيُّ. (ح) وَحَدَّثَنَاهُ إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا أَبُو بَدْرٍ شُجَاعُ بْنُ الْوَلِيدِ، كِلاَهُمَا عَنْ هَاشِمِ بْنِ هَاشِمٍ، بِهٰذَا الإِسْنَادِ، عَنِ النَّبِيِّ ﷺ... مِثْلَهُ. وَلاَ يَقُولاَنِ: سَمِعْتُ النَّبِيَّ ﷺ.

١٥٦ ـ (٢٠٤٨) ـ وحدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ وَيَحْيَىٰ بْنُ أَيُّوبَ وَابْنُ حُجْرٍ، قَالَ يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا. وَقَالَ الآخَرَانِ: حَدَّثَنَا إِسْمَاعِيلُ، وَهُوَ ابْنُ جَعْفَرٍ، عَنْ شَرِيكٍ، وَهُوَ ابْنُ أَبِي نَمِرٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي عَتِيقٍ، عَنْ عَائِشَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ فِي عَجْوَةِ الْعَالِيَةِ شِفَاءً، أَوْ إِنَّهَا تِرْيَاقٌ، أَوَّلَ الْبُكْرَةِ».

٢٨ ـ بابُ فَضْلِ الكَمْأة ومداواة العَيْنِ بها

١٥٧ ـ (٢٠٤٩) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا جَرِيرٌ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ وَعَمْرُو بْنُ عُبَيْدٍ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ عَمْرِو بْنِ حُرَيْثٍ، عَنْ سَعِيدِ بْنِ زَيْدِ بْنِ عَمْرِو بْنِ نُفَيْلٍ، قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «الْكَمْأَةُ مِنَ الْمَنِّ، وَمَاؤُهَا شِفَاءٌ لِلْعَيْنِ». [البخاري: كتاب التفسير، باب: ﴿وظللنا عليكم الغمام وأنزلنا عليكم المن...﴾، رقم: ٤٤٧٨].

١٥٨ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ. قَالَ: سَمِعْتُ عَمْرَو بْنَ حُرَيْثٍ قَالَ: سَمِعْتُ سَعِيدَ بْنَ زَيْدٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «الْكَمْأَةُ مِنَ الْمَنِّ، وَمَاؤُهَا شِفَاءٌ لِلْعَيْنِ».

(...) ـ **وحدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ. قَالَ: وَأَخْبَرَنِي الْحَكَمُ بْنُ عُتَيْبَةَ، عَنِ الْحَسَنِ الْعُرَنِيِّ، عَنْ عَمْرِو بْنِ حُرَيْثٍ، عَنْ سَعِيدِ بْنِ زَيْدٍ، عَنِ النَّبِيِّ ﷺ.

قَالَ شُعْبَةُ: لَمَّا حَدَّثَنِي بِهِ الْحَكَمُ لَمْ أُنْكِرْهُ مِنْ حَدِيثِ عَبْدِ الْمَلِكِ.

١٥٩ ـ (...) ـ حدّثنا سَعِيدُ بْنُ عَمْرٍو الأَشْعَثِيُّ: حَدَّثَنَا عَبْثَرٌ، عَنْ مُطَرِّفٍ، عَنِ الْحَكَمِ، عَنِ الْحَسَنِ، عَنْ عَمْرِو بْنِ حُرَيْثٍ، عَنْ سَعِيدِ بْنِ زَيْدِ بْنِ عَمْرِو بْنِ نُفَيْلٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْكَمْأَةُ مِنَ الْمَنِّ الَّذِي أَنْزَلَ اللَّهُ تَبَارَكَ وَتَعَالَىٰ عَلَىٰ بَنِي إِسْرَائِيلَ، وَمَاؤُهَا شِفَاءٌ لِلْعَيْنِ».

١٦٠ ـ (...) ـ وحدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ، عَنْ مُطَرِّفٍ، عَنِ الْحَكَمِ بْنِ عُتَيْبَةَ، عَنِ الْحَسَنِ الْعُرَنِيِّ، عَنْ عَمْرِو بْنِ حُرَيْثٍ، عَنْ سَعِيدِ بْنِ زَيْدٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «الْكَمْأَةُ مِنَ الْمَنِّ الَّذِي أَنْزَلَ اللَّهُ عَلَىٰ مُوسَىٰ، وَمَاؤُهَا شِفَاءٌ لِلْعَيْنِ».

١٦١ ـ (...) ـ حدّثنا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ. قَالَ: سَمِعْتُ عَمْرَو بْنَ حُرَيْثٍ يَقُولُ: قَالَ: سَمِعْتُ سَعِيدَ بْنَ زَيْدٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْكَمْأَةُ مِنَ الْمَنِّ الَّذِي أَنْزَلَ اللَّهُ عَزَّ وَجَلَّ عَلَىٰ بَنِي إِسْرَائِيلَ، وَمَاؤُهَا شِفَاءٌ لِلْعَيْنِ».

١٦٢ ـ (...) ـ وحدّثنا يَحْيَىٰ بْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ شَبِيبٍ قَالَ: سَمِعْتُهُ مِنْ شَهْرِ بْنِ حَوْشَبٍ، فَسَأَلْتُهُ. فَقَالَ: سَمِعْتُهُ مِنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ. قَالَ: فَلَقِيتُ عَبْدَ الْمَلِكِ، فَحَدَّثَنِي عَنْ عَمْرِو بْنِ حُرَيْثٍ، عَنْ سَعِيدِ بْنِ زَيْدٍ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:

[29] The merit of (eating) the fruits of the Arak tree

163-(2050) Jabir Ibn Abdullah "Allah be pleased with both" reported: We were with the Messenger of Allah "Allah's blessing and peace be upon him" at Marr Az-Zahran, and we were plucking the fruit of the Arak tree, whereupon The Messenger of Allah "Allah's blessing and peace be upon him" said: "Pluck only its black ones (for they are the best)." We said: "O Messenger of Allah! It seems as if you worked as a shepherd of sheep." He said: "Yes. Has there been a prophet who did not work as a shepherd?" (or said some words like that)

[30] The merit of vinegar as a condiment

164-(2051) A'isha "Allah be pleased with her" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The best of condiments or condiment is vinegar."

165-(...) This Hadith was narrated on the authority of Sulaiman Ibn Bilal with the same chain of transmitters according to which he said: "The best condiment" with no doubt (about it).

166-(2052) Jabir Ibn Abdullah "Allah be pleased with both" reported that once, The Messenger of Allah "Allah's blessing and peace be upon him" asked his wife for condiment. She said: "We have nothing but vinegar." He asked for it, which he start eating, and then said: "No doubt, vinegar is a good condiment! Vinegar is a good condiment!"

167-(...) Jabir Ibn Abdullah "Allah be pleased with both" reported: Once, The Messenger of Allah "Allah's blessing and peace be upon him" caught hold of my hand (and accompanied me) to his house. Some pieces of bread were presented to him, whereupon he said: "Isn't there any condiment?" she (his wife) said: "No, except some vinegar." He said: "What a good condiment Vinegar is!" Jabir said: I have loved vinegar since I heard that from The Messenger of Allah "Allah's blessing and peace be upon him". Talha (a sub-narrator) said: I have loved vinegar since I heard that from Jabir.

168-(...) Jabir Ibn Abdullah "Allah be pleased with both" reported that once, The Messenger of Allah "Allah's blessing and peace be upon him" caught hold of his hand (and accompanied him) to his house...and the rest is the same up to his saying: "What a good condiment Vinegar is!" what follows is not mentioned.

«الْكَمْأَةُ مِنَ الْمَنِّ، وَمَاؤُهَا شِفَاءٌ لِلْعَيْنِ».

٢٩ ـ بابُ فَضِيلة الأَسْوَد من الكَبَاث

١٦٣ ـ (٢٠٥٠) ـ حدّثني أَبُو الطَّاهِرِ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ بِمَرِّ الظَّهْرَانِ، وَنَحْنُ نَجْنِي الْكَبَاثَ، فَقَالَ النَّبِيُّ ﷺ: «عَلَيْكُمْ بِالأَسْوَدِ مِنْهُ»، قَالَ: فَقُلْنَا: يَا رَسُولَ اللَّهِ، كَأَنَّكَ رَعَيْتَ الْغَنَمَ. قَالَ: «نَعَمْ، وَهَلْ مِنْ نَبِيٍّ إِلاَّ وَقَدْ رَعَاهَا»، أَوْ نَحْوَ هٰذَا مِنَ الْقَوْلِ.

[البخاري: كتاب الأطعمة، باب الكباث وهو ورق الأراك، رقم: ٥٤٥٣].

٣٠ ـ بابُ فَضِيلَةِ الخَلّ والتَّأَدُّم به

١٦٤ ـ (٢٠٥١) ـ حدّثني عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمٰنِ الدَّارِمِيُّ: أَخْبَرَنَا يَحْيَىٰ بْنُ حَسَّانَ: أَخْبَرَنَا سُلَيْمَانُ بْنُ بِلاَلٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، أَنَّ النَّبِيَّ ﷺ قَالَ: «نِعْمَ الأُدُمُ، أَوِ الإِدَامُ، الْخَلُّ».

١٦٥ ـ (...) ـ وحدّثناه مُوسَى بْنُ قُرَيْشِ بْنِ نَافِعٍ التَّمِيمِيُّ: حَدَّثَنَا يَحْيَىٰ بْنُ صَالِحٍ الْوُحَاظِيُّ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلاَلٍ، بِهٰذَا الإِسْنَادِ. وَقَالَ: «نِعْمَ الأُدُمُ» وَلَمْ يَشُكَّ.

١٦٦ ـ (٢٠٥٢) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا أَبُو عَوَانَةَ، عَنْ أَبِي بِشْرٍ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، أَنَّ النَّبِيَّ ﷺ سَأَلَ أَهْلَهُ الأُدُمَ. فَقَالُوا: مَاعِنْدَنَا إِلاَّ خَلٌّ. فَدَعَا بِهِ، فَجَعَلَ يَأْكُلُ بِهِ وَيَقُولُ: «نِعْمَ الأُدُمُ الْخَلُّ، نِعْمَ الأُدُمُ الْخَلُّ».

١٦٧ ـ (...) ـ حدّثني يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ: حَدَّثَنَا إِسْمَاعِيلُ ـ يَعْنِي ابْنَ عُلَيَّةَ ـ، عَنِ الْمُثَنَّى بْنِ سَعِيدٍ: حَدَّثَنِي طَلْحَةُ بْنُ نَافِعٍ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: أَخَذَ رَسُولُ اللَّهِ ﷺ بِيَدِي، ذَاتَ يَوْمٍ، إِلَىٰ مَنْزِلِهِ. فَأَخْرَجَ إِلَيْهِ فِلَقاً مِنْ خُبْزٍ. فَقَالَ: «مَا مِنْ أُدُمٍ؟» فَقَالُوا: لاَ، إِلاَّ شَيْءٌ مِنْ خَلٍّ. قَالَ: «فَإِنَّ الْخَلَّ نِعْمَ الأُدُمُ».

قَالَ جَابِرٌ: فَمَا زِلْتُ أُحِبُّ الْخَلَّ مُنْذُ سَمِعْتُهَا مِنْ نَبِيِّ اللَّهِ ﷺ.

وَقَالَ طَلْحَةُ: مَا زِلْتُ أُحِبُّ الخَلَّ مُنْذُ سَمِعْتُهَا مِنْ جابِرٍ.

١٦٨ ـ (...) ـ حدّثنا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنِي أَبِي: حَدَّثَنَا الْمُثَنَّى بْنُ سَعِيدٍ، عَنْ طَلْحَةَ بْنِ نَافِعٍ: حَدَّثَنَا جابِرُ بْنُ عَبْدِ اللَّهِ، أَنَّ رَسُولَ اللَّهِ ﷺ أَخذ بِيَدِهِ إِلَىٰ مَنْزِلِه، بِمِثْلِ حَدِيثِ ابْنِ عُلَيَّةَ... إِلَىٰ قَوْلِهِ: «فَنِعْمَ الأُدُمُ الْخَلُّ»، وَلَمْ يَذْكُرْ مَا بَعْدَهُ.

169-(...) Jabir Ibn Abdullah "Allah be pleased with both" reported: I was sitting in my house when The Messenger of Allah "Allah's blessing and peace be upon him" passed by me. He pointed to me and I stood up for him. He took hold of my hand and we proceeded until we came to one of the dwelling places of his wives. He entered and invited me to come in. I entered and there was a hanging curtain beside her. He said: "Is there (any food for) lunch?" she said: "Yes." Then, three loaves of bread were brought for him (The Prophet) and put in a basket of palm leaves. The Messenger of Allah "Allah's blessing and peace be upon him" took a loaf which he put in front of him, and took another one which he put in front of me. He took the third one which he divided into two: the one half in front of him and the other half in front of me. Then he said: "Is there any condiment?" she said: "There is nothing except for some vinegar." He said: "Bring it. What a good condiment vinegar is!"

[31] It is permissible to eat garlic, but (it is desirable) to avoid it when one intends to talk to important persons

170-(2053) Abu Aiyyub Al-Ansari "Allah be pleased with him" reported: Whenever food was brought to The Messenger of Allah "Allah's blessing and peace be upon him", he would eat from it, and send the remaining to me. One day, he sent to me the leftover, from which he took nothing at all for it contained garlic. I asked him: "Is it unlawful (to eat)?" He said: "No, but I hate it because of its (bad) smell." He (Abu Aiyyub) said: "Then I hate what you hate."

(...)This Hadith was narrated on the authority of Shu'ba with the same chain of transmitters.

171-(...) Aflah, the freed slave of Abu Aiyyub Al-Ansari, reported: The Messenger of Allah "Allah's blessing and peace be upon him" descended as a guest in his (Abu Aiyyub's) house and he occupied the lower floor, and Abu Aiyyub Al-Ansari occupied the upper floor. One night, Abu Aiyyub Al-Ansari got up and said (to himself): "(How do) we walk above the head of The Messenger of Allah "Allah's blessing and peace be upon him"?" They went aside and spent the night in a nook and (in the morning) they told The Messenger of Allah "Allah's blessing and peace be upon him" about that. The Messenger of Allah "Allah's blessing and peace be upon him" said: "The lower floor is more comfortable (for me)." but he (Abu Aiyyub) said: "We are not to live over a roof beneath which you live." The Messenger of Allah "Allah's blessing and peace be upon him" moved to the upper floor, and Abu Aiyyub Al-Ansari moved to the lower one.

١٦٩ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا حَجَّاجُ بْنُ أَبِي زَيْنَبَ: حَدَّثَنِي أَبُو سُفْيَانَ، طَلْحَةُ بْنُ نَافِعٍ. قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ قَالَ: كُنْتُ جَالِساً فِي دَارِي، فَمَرَّ بِي رَسُولُ اللَّهِ ﷺ. فَأَشَارَ إِلَيَّ، فَقُمْتُ إِلَيْهِ، فَأَخَذَ بِيَدِي، فَانْطَلَقْنَا حَتَّىٰ أَتَىٰ بَعْضَ حُجَرِ نِسَائِهِ، فَدَخَلَ، ثُمَّ أَذِنَ لِي، فَدَخَلْتُ الْحِجَابَ عَلَيْهَا. فَقَالَ: «هَلْ مِنْ غَدَاءٍ؟» فَقَالُوا: نَعَمْ. فَأُتِيَ بِثَلاَثَةِ أَقْرِصَةٍ، فَوُضِعْنَ عَلَىٰ نَبِيٍّ. فَأَخَذَ رَسُولُ اللَّهِ ﷺ قُرْصاً فَوَضَعَهُ بَيْنَ يَدَيْهِ. وَأَخَذَ قُرْصاً آخَرَ فَوَضَعَهُ بَيْنَ يَدَيَّ، ثُمَّ أَخَذَ الثَّالِثَ فَكَسَرَهُ بِاثْنَيْنِ، فَجَعَلَ نِصْفَهُ بَيْنَ يَدَيْهِ وَنِصْفَهُ بَيْنَ يَدَيَّ، ثُمَّ قَالَ: «هَلْ مِنْ أُدُمٍ؟» قَالُوا: لاَ، إِلاَّ شَيْءٌ مِنْ خَلٍّ. قَالَ: «هَاتُوهُ، فَنِعْمَ الأُدُمُ هُوَ».

٣١ ـ بابُ إِبَاحَةِ أَكْلِ الثُّوم، وأنه ينبغي لمن أراد خِطَابَ الكِبَارِ تَرْكُهُ وكذا ما في معناه

١٧٠ ـ (٢٠٥٣) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ ـ وَاللَّفْظُ لاِبْنِ الْمُثَنَّى ـ قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ، عَنْ أَبِي أَيُّوبَ الأَنْصَارِيِّ. قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ، إِذَا أُتِيَ بِطَعَامٍ، أَكَلَ مِنْهُ وَبَعَثَ بِفَضْلِهِ إِلَيَّ، وَإِنَّهُ بَعَثَ إِلَيَّ يَوْماً بِفَضْلَةٍ لَمْ يَأْكُلْ مِنْهَا، لأَنَّ فِيهَا ثُوماً. فَسَأَلْتُهُ: أَحَرَامٌ هُوَ؟ قَالَ: «لاَ، وَلٰكِنِّي أَكْرَهُهُ مِنْ أَجْلِ رِيحِهِ». قَالَ: فَإِنِّي أَكْرَهُ مَا كَرِهْتَ.

(...) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ عَنْ شُعْبَةَ، فِي هٰذَا الإِسْنَادِ.

١٧١ ـ (...) ـ وحدّثني حَجَّاجُ بْنُ الشَّاعِرِ وَأَحْمَدُ بْنُ سَعِيدِ بْن صَخْرٍ ـ وَاللَّفْظُ مِنْهُمَا قَرِيبٌ ـ قَالاَ: حَدَّثَنَا أَبُو النُّعْمَانِ: حَدَّثَنَا ثَابِتٌ ـ فِي رِوَايَةِ حَجَّاجِ بْنِ يَزِيدَ أَبُو زَيْدٍ الأَحْوَلُ ـ: حَدَّثَنَا عَاصِمُ بْنُ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنْ أَفْلَحَ، مَوْلَىٰ أَبِي أَيُّوبَ، عَنْ أَبِي أَيُّوبَ، أَنَّ النَّبِيَّ ﷺ نَزَلَ عَلَيْهِ، فَنَزَلَ النَّبِيُّ ﷺ فِي السُّفْلِ وَأَبُو أَيُّوبَ فِي

He (Abu Aiyyub) used to prepare food for The Messenger of Allah "Allah's blessing and peace be upon him" . Whenever it was brought to him (Abu Aiyyub after The Prophet had finished his meal), he would ask (about the location) where his (The Prophet's) fingers had touched (the food), in order that he would follow his fingers on that location where those (of the Prophet) had touched. Once, he prepared food which contained garlic, and when it was brought back to him he asked about the location where the fingers of The Messenger of Allah "Allah's blessing and peace be upon him" had touched. It was said to him that he (The Prophet) had not eaten. He (Abu Aiyyub) was overtaken and went up to him (The Prophet) and said: "Is it (garlic) unlawful (to eat)?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "No, but I hate it." He (Abu Aiyyub) said: "I then hate what you hate or what you disliked." He (Abu Aiyyub) said: (The Prophet did not eat garlic) because The Messenger of Allah "Allah's blessing and peace be upon him" was visited (by angels who) brought him the message of Allah.

[32] Showing hospitality to one's guest and the excellence of giving preference to him

172-(2054) Abu Huraira "Allah be pleased with him" reported: A person came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "I am hard pressed by hunger." He sent (a message) to one of his wives (to get food for him), but she said: "By Him Who has sent you with the Truth, I have nothing (to serve him) but water." He (the Prophet) then sent the (same) message to another, and she gave the same reply, until all of them gave the same reply: "By Him Who has sent you with the Truth, I have nothing (to serve him) but water." Then, he (the Prophet) said: "Allah would bestow mercy upon him who will entertain this guest tonight." An Ansari stood up and said: "O Messenger of Allah! I (would entertain him)."

He took him to his house and said to his wife: "Is there anything with you (to serve the guest)?" She said: "No, except for a subsistence for our children." He said: "Distract their attention with something, and when the guest enters extinguish the lamp and give him the impression that we are eating." So they sat down, and the guest had his meal. When it was morning he went to The Messenger of Allah "Allah's blessing and peace be upon him" who said: "Allah was well pleased with what you both did for your guest this night."

الْعُلُو. قالَ: فَانْتَبَهَ أَبُو أَيُّوبَ لَيْلَةً فقالَ: نَمْشِي فَوقَ رأسِ رَسُولِ اللَّهِ ﷺ! فَتَنَحَّوْا. فَبَاتُوا فِي جانِبٍ.

ثُمَّ قالَ لِلنَّبِيِّ ﷺ. فقالَ النَّبِيُّ ﷺ: «السِّفْلُ أَرْفَقُ» فقَالَ: لا أَعْلُو سَقِيفَةً أَنْتَ تَحْتَهَا، فَتَحوَّلَ النَّبِيُّ ﷺ فِي الْعِلْوِ وأَبُو أَيُّوبَ فِي السِفْلِ، فَكَانَ يَصْنَعُ لِلنَّبِيِّ ﷺ طَعَاماً، فَإِذَا جِيءَ بِهِ إِلَيْهِ سَأَلَ عَنْ مَوْضِعِ أَصَابِعِهِ، فَيَتَتَبَّعُ مَوْضِعَ أَصَابِعِهِ. فَصَنَعَ لَهُ طَعَاماً فِيهِ ثُومٌ، فَلَمَّا رُدَّ إِلَيهِ سَأَلَ عَنْ مَوْضِعِ أَصَابِعِ النَّبِيِّ ﷺ.

فَقِيلَ لَهُ: لَمْ يَأْكُلْ، فَفَزِعَ وَصَعِدَ إِلَيْهِ. فَقَالَ: أَحَرَامٌ هُوَ؟ فَقَالَ النَّبِيُّ ﷺ: «لاَ، ولَٰكِنِّي أَكْرَهُهُ»، قَالَ: فَإِنِّي أَكْرَهُ مَا تَكْرَهُ، أَوْ مَا كَرِهْتَ. قَالَ: وَكَانَ النَّبِيُّ ﷺ يُؤْتَىٰ.

٣٢ ـ بابُ إِكْرَامِ الضَّيْفِ وفَضْلِ إِيثاره

١٧٢ ـ (٢٠٥٤) ـ **حدّثني** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ، عَنْ فُضَيْلِ بْنِ غَزْوَانَ، عَنْ أَبِي حَازِمٍ الأَشْجَعِيِّ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: جَاءَ رَجُلٌ إِلَىٰ رَسُولِ اللَّهِ ﷺ فَقَالَ: إِنِّي مَجْهُودٌ. فَأَرْسَلَ إِلَىٰ بَعْضِ نِسَائِهِ فَقَالَتْ: وَالَّذِي بَعَثَكَ بِالْحَقِّ، مَا عِنْدِي إِلاَّ مَاءٌ، ثُمَّ أَرْسَلَ إِلَىٰ أُخْرَىٰ. فَقَالَتْ مِثْلَ ذٰلِكَ، حَتَّىٰ قُلْنَ كُلُّهُنَّ مِثْلَ ذٰلِكَ: لاَ، وَالَّذِي بَعَثَكَ بِالْحَقِّ، مَا عِنْدِي إِلاَّ مَاءٌ. فَقَالَ: «مَنْ يُضِيفُ هٰذَا اللَّيْلَةَ، رَحِمَهُ اللَّهُ»؟ فَقَامَ رَجُلٌ مِنَ الأَنْصَارِ فَقَالَ: أَنَا يَا رَسُولَ اللَّهِ، فَانْطَلَقَ بِهِ إِلَىٰ رَحْلِهِ، فَقَالَ لامْرَأَتِهِ: هَلْ عِنْدَكِ شَيْءٌ؟ قَالَتْ: لاَ، إِلاَّ قُوتُ صِبْيَانِي. قَالَ: فَعَلِّلِيهِمْ بِشَيْءٍ. فَإِذَا دَخَلَ ضَيْفُنَا فَأَطْفِئِي السِّرَاجَ وَأَرِيهِ أَنَّا نَأْكُلُ، فَإِذَا أَهْوَىٰ لِيَأْكُلَ، فَقُومِي إِلَى السِّرَاجِ حَتَّىٰ تُطْفِئِيهِ. قَالَ: فَقَعَدُوا وَأَكَلَ الضَّيْفُ. فَلَمَّا أَصْبَحَ غَدَا عَلَى النَّبِيِّ ﷺ. فَقَالَ: «قَدْ عَجِبَ اللَّهُ مِنْ صَنِيعِكُمَا بِضَيْفِكُمَا اللَّيْلَةَ».

[البخاري: كتاب مناقب الأنصار، باب قول الله عز وجل: ﴿ويؤثرون على أنفسهم...﴾، رقم: ٣٧٩٨].

173-(...) Abu Huraira "Allah be pleased with him" reported that a guest spent the night in the house of a man from the Ansar who had nothing except for the food of his own self and his children. He said to his wife: "Let the children go to bed, extinguish the lamp, and serve the guest with what you have. It was on this occasion that this verse was revealed: "But give them preference over themselves, even though poverty was their (own lot)." (The Mustering "Al-Hashr" 59)

(...)Abu Huraira "Allah be pleased with him" reported that a man came to The Messenger of Allah "Allah's blessing and peace be upon him" so that he might entertain him as a guest. But he had nothing with which he could entertain him. He asked: "Is there any person who would entertain him so that Allah would bestow mercy upon him?" A person from the Ansar who was called Abu Talha stood up and took him to his house...and the rest of the Hadith is the same, including mentioning of the revelation of the verse as narrated by Waki.

174-(2055) Al-Miqdad "Allah be pleased with him" reported: I and two of my companions were hard pressed of hunger to the extent that we had lost our faculties of seeing and hearing. We offered ourselves (as guests) to the Companions of the Prophet "Allah's blessing and peace be upon him", but none amongst them agreed to entertain us (because they had nothing to serve us). We came to The Messenger of Allah "Allah's blessing and peace be upon him", who (agreed to entertain us and he) took us to his house where there were three goats. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Milk those (goats) for us." We milked them and every one from amongst us drank his share and we set aside that of The Messenger of Allah "Allah's blessing and peace be upon him". However, he used to come during the night and greet (the people present there) in a manner that would not awaken the sleepy but make one who was awake hear it. He would go to the mosque and perform prayer, then go to the milk and drink it.

Al-Miqdad further said: One night the Satan came to me when I had taken my share, and said: "Muhammad has gone to the Ansar, who would entertain him and he would get what is with them, and he has no need for this small quantity (of milk)." Consequently, I took (that milk) and drank it, and when it had entered into my stomach and I was certain that there was no way (to get it out), the Satan blamed me and said: "Woe to you! what

١٧٣ ـ (...) ـ حدّثنا أَبُو كُرَيْبٍ، مُحَمَّدُ بْنُ الْعَلاَءِ: حَدَّثَنَا وَكِيعٌ، عَنْ فُضَيْلِ بْنِ غَزْوَانَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَجُلاً مِنَ الأَنْصَارِ بَاتَ بِهِ ضَيْفٌ، فَلَمْ يَكُنْ عِنْدَهُ إِلاَّ قُوتُهُ وَقُوتُ صِبْيَانِهِ. فَقَالَ لاِمْرَأَتِهِ: نَوِّمِي الصِّبْيَةَ وَأَطْفِئِي السِّرَاجَ وَقَرِّبِي لِلضَّيْفِ مَا عِنْدَكِ. قَالَ: فَنَزَلَتْ هٰذِهِ الآيَةُ: ﴿وَيُؤْثِرُونَ عَلَىٰٓ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ﴾ [الحشر: ٩].

(...) ـ وحدّثناه أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: جَاءَ رَجُلٌ إِلَىٰ رَسُولِ اللّهِ ﷺ لِيُضِيفَهُ. فَلَمْ يَكُنْ عِنْدَهُ مَا يُضِيفُهُ. فَقَالَ: «أَلاَ رَجُلٌ يُضِيفُ هٰذَا، رَحِمَهُ اللّهُ»، فَقَامَ رَجُلٌ مِنَ الأَنْصَارِ يُقَالُ لَهُ أَبُو طَلْحَةَ، فَانْطَلَقَ بِهِ إِلَىٰ رَحْلِهِ... وَسَاقَ الْحَدِيثَ بِنَحْوِ حَدِيثِ جَرِيرٍ، وَذَكَرَ فِيهِ نُزُولَ الآيَةِ كَمَا ذَكَرَهُ وَكِيعٌ.

١٧٤ ـ (٢٠٥٥) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا شَبَابَةُ بْنُ سَوَّارٍ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ، عَنْ ثَابِتٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَىٰ، عَنِ الْمِقْدَادِ، قَالَ: أَقْبَلْتُ أَنَا وَصَاحِبَانِ لِي، وَقَدْ ذَهَبَتْ أَسْمَاعُنَا وَأَبْصَارُنَا مِنَ الْجَهْدِ، فَجَعَلْنَا نَعْرِضُ أَنْفُسَنَا عَلَىٰ أَصْحَابِ رَسُولِ اللّهِ ﷺ، فَلَيْسَ أَحَدٌ مِنْهُمْ يَقْبَلُنَا، فَأَتَيْنَا النَّبِيَّ ﷺ، فَانْطَلَقَ بِنَا إِلَىٰ أَهْلِهِ، فَإِذَا ثَلاَثَةُ أَعْنُزٍ، فَقَالَ النَّبِيُّ ﷺ: «احْتَلِبُوا هٰذَا اللَّبَنَ بَيْنَنَا». قَالَ: فَكُنَّا نَحْتَلِبُ فَيَشْرَبُ كُلُّ إِنْسَانٍ مِنَّا نَصِيبَهُ، وَنَرْفَعُ لِلنَّبِيِّ ﷺ نَصِيبَهُ.

قَالَ: فَيَجِيءُ مِنَ اللَّيْلِ فَيُسَلِّمُ تَسْلِيماً لاَ يُوقِظُ نَائِماً، وَيُسْمِعُ الْيَقْظَانَ، قَالَ ثُمَّ يَأْتِي الْمَسْجِدَ فَيُصَلِّي، ثُمَّ يَأْتِي شَرَابَهُ فَيَشْرَبُ. فَأَتَانِي الشَّيْطَانُ ذَاتَ لَيْلَةٍ، وَقَدْ شَرِبْتُ نَصِيبِي.

فَقَالَ: مُحَمَّدٌ يَأْتِي الأَنْصَارَ فَيُتْحِفُونَهُ، وَيُصِيبُ عِنْدَهُمْ، مَا بِهِ حَاجَةٌ إِلَىٰ هٰذِهِ

have you done? You have taken the drink kept for Muhammad! When he would come and not find it, he would invoke evil upon you, with the result that you would be destroyed, and in this way, both this world and the Hereafter would go (in vain with no share of good deeds) for you."

There was a sheet over me. Whenever I put it upon my feet, my head would be uncovered and whenever I put it upon my head, my feet would be uncovered. I could not sleep, but my two companions had gone asleep for they had not done what I had done. Then, The Messenger of Allah "Allah's blessing and peace be upon him" came. He greeted as he used to do. He then came to the mosque and observed prayer and then came to his drink (of milk) which he uncovered, but he did not find anything in it. He raised his head towards the sky. I said (to myself) that he (The Prophet) was going to invoke evil upon me and in this way, I would be destroyed. But he (The Prophet) said: "O Allah! Feed him who fed me and provide with drink him who provided me with drink."

I tightened the sheet upon myself and caught hold of the knife and went to the goats (of the Prophet) with the intention to slaughter the fattest for The Messenger of Allah "Allah's blessing and peace be upon him". But behold! (the udders of) all of them were full of milk. I took hold of a bowl belonging to the family of The Messenger of Allah "Allah's blessing and peace be upon him" in which they had not expected to milk (in view of the fact that it was too big to be fitting for the quantity of the milk they used to have). Then, I milked in it until it swelled up with foam. I came to The Messenger of Allah "Allah's blessing and peace be upon him" who said: "Have you all drunk your share of the milk during the night?" I said: "Drink it." He drank it. he then gave it (the bowl) to me and I said: "O Messenger of Allah! Drink it." he drank it and gave it (the bowl) to me. Then, I knew that The Messenger of Allah "Allah's blessing and peace be upon him" had been satisfied and that I had got his invocation (of blessings).

I burst into laughter (so much) that I fell upon the ground, whereupon The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Miqdad! It must be one of your misbehaviors." I said: "O Messenger of Allah! This affair of mine is so-and-so, and I have done so." The Messenger of Allah "Allah's blessing and peace be upon him" said: This (milk which was found in the udders unexpectedly) is but a mercy from Allah. Why did

الْجُرْعَةِ، فَأَتَيْتُهَا فَشَرِبْتُهَا، فَلَمَّا أَنْ وَغَلَتْ فِي بَطْنِي، وَعَلِمْتُ أَنَّهُ لَيْسَ إِلَيْهَا سَبِيلٌ، قَالَ نَدَّمَنِي الشَّيْطَانُ.

فَقَالَ: وَيْحَكَ، مَا صَنَعْتَ؟ أَشَرِبْتَ شَرَابَ مُحَمَّدٍ؟ فَيَجِيءُ فَلاَ يَجِدُهُ فَيَدْعُو عَلَيْكَ فَتَهْلِكُ. فَتَذْهَبُ دُنْيَاكَ وَآخِرَتُكَ. وَعَلَيَّ شَمْلَةٌ، إِذَا وَضَعْتُهَا عَلَىٰ قَدَمَيَّ خَرَجَ رَأْسِي، وَإِذَا وَضَعْتُهَا عَلَىٰ رَأْسِي خَرَجَ قَدَمَايَ. وَجَعَلَ لاَ يَجِيئُنِي النَّوْمُ، وَأَمَّا صَاحِبَايَ فَنَامَا وَلَمْ يَصْنَعَا مَا صَنَعْتُ.

قَالَ: فَجَاءَ النَّبِيُّ ﷺ فَسَلَّمَ كَمَا كَانَ يُسَلِّمُ، ثُمَّ أَتَى الْمَسْجِدَ فَصَلَّىٰ، ثُمَّ أَتَىٰ شَرَابَهُ فَكَشَفَ عَنْهُ فَلَمْ يَجِدْ فِيهِ شَيْئاً، فَرَفَعَ رَأْسَهُ إِلَى السَّمَاءِ. فَقُلْتُ: الآنَ يَدْعُو عَلَيَّ فَأَهْلِكُ. فَقَالَ: «اللَّهُمَّ أَطْعِمْ مَنْ أَطْعَمَنِي، وَأَسْقِ مَنْ أَسْقَانِي»، قَالَ: فَعَمَدْتُ إِلَى الشَّمْلَةِ فَشَدَدْتُهَا عَلَيَّ، وَأَخَذْتُ الشَّفْرَةَ فَانْطَلَقْتُ إِلَى الأَعْنُزِ أَيُّهَا أَسْمَنُ فَأَذْبَحُهَا لِرَسُولِ اللَّهِ ﷺ. فَإِذَا هِيَ حَافِلَةٌ، وَإِذَا هُنَّ حُفَّلٌ كُلُّهُنَّ. فَعَمَدْتُ إِلَىٰ إِنَاءٍ لآلِ مُحَمَّدٍ ﷺ مَا كَانُوا يَطْمَعُونَ أَنْ يَحْتَلِبُوا فِيهِ.

قَالَ: فَحَلَبْتُ فِيهِ حَتَّىٰ عَلَتْهُ رَغْوَةٌ. فَجِئْتُ إِلَىٰ رَسُولِ اللَّهِ ﷺ فَقَالَ: «أَشَرِبْتُمْ شَرَابَكُمْ اللَّيْلَةَ؟» قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، اشْرَبْ. فَشَرِبَ ثُمَّ نَاوَلَنِي. فَقُلْتُ: يَا رَسُولَ اللَّهِ، اشْرَبْ. فَشَرِبَ ثُمَّ نَاوَلَنِي. فَلَمَّا عَرَفْتُ أَنَّ النَّبِيَّ ﷺ قَدْ رَوِيَ، وَأَصَبْتُ دَعْوَتَهُ، ضَحِكْتُ حَتَّىٰ أُلْقِيتُ إِلَى الأَرْضِ. قَالَ فَقَالَ النَّبِيُّ ﷺ: «إِحْدَىٰ سَوْآتِكَ يَا مِقْدَادُ» فَقُلْتُ: يَا رَسُولَ اللَّهِ، كَانَ مِنْ أَمْرِي كَذَا وَكَذَا. وَفَعَلْتُ كَذَا.

فَقَالَ النَّبِيُّ ﷺ: «مَا هٰذِهِ إِلاَّ رَحْمَةٌ مِنَ اللَّهِ، أَفَلاَ كُنْتَ آذَنْتَنِي، فَنُوقِظَ صَاحِبَيْنَا فَيُصِيبَانِ مِنْهَا»، قَالَ فَقُلْتُ: وَالَّذِي بَعَثَكَ بِالْحَقِّ، مَا أُبَالِي إِذَا أَصَبْتَهَا وَأَصَبْتُهَا مَعَكَ،

you not inform me so that we would have awakened our two companions in order to have their share (of the milk)?" I said: "By Him Who has sent you with the Truth. I do not mind whatever you give (to them), and whatever the (other) people get, when I had got it along with you from amongst the people."

(...)This Hadith was narrated on the authority of Al-Mughira with the same chain of transmitters.

175-(2056) Abd Ar-Rahman Ibn Abu Bakr "Allah be pleased with both" reported: We were one hundred and thirty (persons) in the company of The Messenger of Allah "Allah's blessing and peace be upon him". The Messenger of Allah "Allah's blessing and peace be upon him" said: "Does anyone of you have food?" There was a person with (us) who had a Sa of flour or something like that, which was kneaded. Then a tall infidel with disheveled hair came driving his flock of sheep. Thereupon The Messenger of Allah "Allah's blessing and peace be upon him" said: "Would you like to sell it (one of those goats), or offer it as a gift or a present?" He said: "No, (I would not give anyone as a gift), but I would sell it." He (the Prophet) bought a sheep from him, which was slaughtered and its meat was prepared. The Messenger of Allah "Allah's blessing and peace be upon him" ordered that its liver should be roasted. By Allah, there was none among those one hundred and thirty persons but that The Messenger of Allah "Allah's blessing and peace be upon him" gave him a portion of its liver. If anyone was present he gave it to him, but if he was absent it was reserved for him. He (the Prophet) filled two bowls (one with soup and the other with mutton) from which we all ate our fill. But some was left over in (those) two bowls, which I put on the camel (or said similar to that).

176-(2057) Abd Ar-Rahman Ibn Abu Bakr "Allah be pleased with both" reported: The people of Suffa were very poor. Once The Messenger of Allah "Allah's blessing and peace be upon him" said (to his Companions): "He who among you has food for two persons should take three (guests with him), and he who has food for four persons should take five or six (guests with him)." Accordingly, Abu Bakr took three (guests), and the Messenger of Allah "Allah's blessing and peace be upon him" took ten (guests). Abu Bakr took three persons (in addition to) my father and my mother. (I (a sub-narrator) do not know whether he said: My wife and one servant who was common between our house and that of Abu Bakr).

Abu Bakr had had his evening meal with The Messenger of Allah "Allah's blessing and peace be upon him". He stayed here until the Night

مَنْ أَصَابَهَا مِنَ النَّاسِ.

(...) ـ وحدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا النَّضْرُ بْنُ شُمَيْلٍ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ، بِهٰذَا الإِسْنَادِ.

١٧٥ ـ (٢٠٥٦) ـ وحدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ وَحَامِدُ بْنُ عُمَرَ الْبَكْرَاوِيُّ وَمُحَمَّدُ بْنُ عَبْدِ الأَعْلَىٰ، جَمِيعاً عَنِ الْمُعْتَمِرِ بْنِ سُلَيْمَانَ ـ وَاللَّفْظُ لابْنِ مُعَاذٍ ـ: حَدَّثَنَا الْمُعْتَمِرُ: حَدَّثَنَا أَبِي، عَنْ أَبِي عُثْمَانَ ـ وَحَدَّثَ أَيْضاً ـ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي بَكْرٍ، قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ ثَلاَثِينَ وَمِئَةً. فَقَالَ النَّبِيُّ ﷺ: «هَلْ مَعَ أَحَدٍ مِنْكُمْ طَعَامٌ؟» فَإِذَا مَعَ رَجُلٍ صَاعٌ مِنْ طَعَامٍ أَوْ نَحْوُهُ. فَعُجِنَ، ثُمَّ جَاءَ رَجُلٌ، مُشْرِكٌ مُشْعَانٌ طَوِيلٌ، بِغَنَمٍ يَسُوقُهَا، فَقَالَ النَّبِيُّ ﷺ: «أَبَيْعٌ أَمْ عَطِيَّةٌ، أَوْ قَالَ: أَمْ هِبَةٌ؟» فَقَالَ: لاَ، بَلْ بَيْعٌ. فَاشْتَرَىٰ مِنْهُ شَاةً، فَصُنِعَتْ. وَأَمَرَ رَسُولُ اللَّهِ ﷺ بِسَوَادِ الْبَطْنِ أَنْ يُشْوَىٰ. قَالَ: وَايْمُ اللَّهِ، مَامِنَ الثَّلاَثِينَ وَمِئَةٍ إِلاَّ حَزَّ لَهُ رَسُولُ اللَّهِ ﷺ حُزَّةً حُزَّةً مِنْ سَوَادِ بَطْنِهَا، إِنْ كَانَ شَاهِداً، أَعْطَاهُ، وَإِنْ كَانَ غَائِباً، خَبَأَ لَهُ.

قَالَ وَجَعَلَ قَصْعَتَيْنِ، فَأَكَلْنَا مِنْهُمَا أَجْمَعُونَ وَشَبِعْنَا، وَفَضَلَ فِي الْقَصْعَتَيْنِ، فَحَمَلْتُهُ عَلَى الْبَعِيرِ. أَوْ كَمَا قَالَ.

[البخاري: كتاب البيوع، باب الشراء والبيع مع المشركين وأهل الحرب، رقم: ٢٢١٦].

١٧٦ ـ (٢٠٥٧) ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ وَحَامِدُ بْنُ عُمَرَ الْبَكْرَاوِيُّ وَمُحَمَّدُ بْنُ عَبْدِ الأَعْلَى الْقَيْسِيُّ، كُلُّهُمْ عَنِ الْمُعْتَمِرِ ـ وَاللَّفْظُ لابْنِ مُعَاذٍ ـ: حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ قَالَ: قَالَ أَبِي: حَدَّثَنَا أَبُو عُثْمَانَ، أَنَّهُ حَدَّثَهُ عَبْدُ الرَّحْمٰنِ بْنُ أَبِي بَكْرٍ؛ أَنَّ أَصْحَابَ الصُّفَّةِ كَانُوا نَاساً فُقَرَاءَ وَإِنَّ رَسُولَ اللَّهِ ﷺ قَالَ مَرَّةً: «مَنْ كَانَ عِنْدَهُ طَعَامُ اثْنَيْنِ، فَلْيَذْهَبْ بِثَلاَثَةٍ، وَمَنْ كَانَ عِنْدَهُ طَعَامُ أَرْبَعَةٍ، فَلْيَذْهَبْ بِخَامِسٍ، بِسَادِسٍ». أَوْ كَمَا قَالَ، وَإِنَّ أَبَا بَكْرٍ جَاءَ بِثَلاَثَةٍ، وَانْطَلَقَ نَبِيُّ اللَّهِ ﷺ بِعَشَرَةٍ، وَأَبُو بَكْرٍ بِثَلاَثَةٍ. قَالَ: فَهُوَ وَأَنَا وَأَبِي وَأُمِّي، وَلاَ أَدْرِي هَلْ قَالَ: وَامْرَأَتِي وَخَادِمٍ بَيْنَ بَيْتِنَا وَبَيْتِ أَبِي بَكْرٍ. قَالَ: وَإِنَّ أَبَا بَكْرٍ تَعَشَّىٰ عِنْدَ النَّبِيِّ ﷺ، ثُمَّ لَبِثَ

Prayer had been offered. He then came back (to the house of The Messenger of Allah) and stayed there until The Messenger of Allah "Allah's blessing and peace be upon him" felt drowsy and (Abu Bakr) then came (back to his own house) after a portion of the night had been over, as Allah willed. His wife said to him: "What did detain you from your guests?" He said: "Oh! have you not served them the supper?" She said: "It was served to them, but they refused to eat until you came." I slunk away and hid myself. He (Abu Bakr) said: "O you ignorant foolish one!" He reproached me and said to his guests: "Eat, though it may not be pleasant now." He further said: "By Allah! I will never eat it."

By Allah, we did not take a morsel from beneath it (the food but that there appeared) more until they had eaten their fill, and lo! it was more than what it had been before. Abu Bakr saw that and found that it was so or more than that. He said to his wife: "O Sister of Banu Firas! What is this?" She said: "By the coolness of my eyes! It increased three times it had been." Then Abu Bakr ate saying: "That (oath not to eat from the food)was from the Satan." He took another morsel out of it and then took (the remaining portion of) it to the Messenger of Allah "Allah's blessing and peace be upon him", where it was kept until morning. During (those days) there was a covenant between us and some other people, and the period of covenant was over, and we had appointed twelve officials with every person among them. It is Allah only Who knows as to how many people were there with each of them. He sent (this food) from which all of them ate.

177-(...) Abd Ar-Rahman Ibn Abu Bakr "Allah be pleased with both" reported: Some guests came to our house. My father used to (go and) talk to The Messenger of Allah "Allah's blessing and peace be upon him" during the night. While he was going he said: "O Abd Ar-Rahman! Entertain the guests." When it was evening we served the food to them, but they refused and said: "We would not eat unless the owner of the house comes and join us." I said to them: "He (my father) is an uncompromising man, and if you did not do, I fear, I would be harmed by him." But they refused.

When he (my father) came, the first thing he asked was: "Have you served the guests?" They (the members of the household) said: "We have not served them yet." He said: "Did I not order Abd Ar-Rahman (to serve them)?" He (the narrator) said: I slunk away and hid myself at this time. He said once again: " O ignorant foolish fellow! I ask you by Allah, that if you hear my voice you should come to me." I came and said: "By Allah! There

حَتَّىٰ صُلِّيَتِ الْعِشَاءُ، ثُمَّ رَجَعَ فَلَبِثَ حَتَّىٰ نَعَسَ رَسُولُ اللَّهِ ﷺ، فَجَاءَ بَعْدَمَا مَضَىٰ مِنَ اللَّيْلِ مَا شَاءَ اللَّهُ. قَالَتْ لَهُ امْرَأَتُهُ: مَا حَبَسَكَ عَنْ أَضْيَافِكَ، أَوْ قَالَتْ: ضَيْفِكَ؟ قَالَ: أَوَمَا عَشَّيْتِهِمْ؟ قَالَتْ: أَبَوْا حَتَّىٰ تَجِيءَ. قَدْ عَرَضُوا عَلَيْهِمْ فَغَلَبُوهُمْ. قَالَ: فَذَهَبْتُ أَنَا فَاخْتَبَأْتُ. وَقَالَ: يَا غُنْثَرُ، فَجَدَّعَ وَسَبَّ. وَقَالَ: كُلُوا. لاَ هَنِيئاً. وَقَالَ: وَاللَّهِ، لاَ أَطْعَمُهُ أَبَداً. قَالَ: فَايْمُ اللَّهِ، مَا كُنَّا نَأْخُذُ مِنْ لُقْمَةٍ إِلاَّ رَبَا مِنْ أَسْفَلِهَا أَكْثَرُ مِنْهَا. قَالَ: حَتَّىٰ شَبِعْنَا وَصَارَتْ أَكْثَرَ مِمَّا كَانَتْ قَبْلَ ذٰلِكَ. فَنَظَرَ إِلَيْهَا أَبُو بَكْرٍ فَإِذَا هِيَ كَمَا هِيَ أَوْ أَكْثَرُ. قَالَ لاِمْرَأَتِهِ: يَا أُخْتَ بَنِي فِرَاسٍ، مَا هٰذَا؟ قَالَتْ: لاَ. وَقُرَّةِ عَيْنِي، لَهِيَ الآنَ أَكْثَرُ مِنْهَا قَبْلَ ذٰلِكَ بِثَلاَثِ مِرَارٍ. قَالَ: فَأَكَلَ مِنْهَا أَبُو بَكْرٍ وَقَالَ: إِنَّمَا كَانَ ذٰلِكَ مِنَ الشَّيْطَانِ، يَعْنِي يَمِينَهُ، ثُمَّ أَكَلَ مِنْهَا لُقْمَةً، ثُمَّ حَمَلَهَا إِلَىٰ رَسُولِ اللَّهِ ﷺ فَأَصْبَحَتْ عِنْدَهُ. قَالَ: وَكَانَ بَيْنَنَا وَبَيْنَ قَوْمٍ عَقْدٌ فَمَضَى الأَجَلُ، فَعَرَّفْنَا اثْنَا عَشَرَ رَجُلاً، مَعَ كُلِّ رَجُلٍ مِنْهُمْ أُنَاسٌ، اللَّهُ أَعْلَمُ كَمْ مَعَ كُلِّ رَجُلٍ، إِلاَّ أَنَّهُ بَعَثَ مَعَهُمْ فَأَكَلُوا مِنْهَا أَجْمَعُونَ، أَوْ كَمَا قَالَ.

[البخاري: كتاب مواقيت الصلاة، باب السمر مع الضيف والأهل، رقم: ٦٠٢].

١٧٧ ـ (...) ـ حدّثني مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا سَالِمُ بْنُ نُوحٍ الْعَطَّارُ، عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي عُثْمَانَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي بَكْرٍ. قَالَ: نَزَلَ عَلَيْنَا أَضْيَافٌ لَنَا. قَالَ: وَكَانَ أَبِي يَتَحَدَّثُ إِلَىٰ رَسُولِ اللَّهِ ﷺ مِنَ اللَّيْلِ. قَالَ: فَانْطَلَقَ وَقَالَ: يَا عَبْدَ الرَّحْمٰنِ، افْرُغْ مِنْ أَضْيَافِكَ. قَالَ: فَلَمَّا أَمْسَيْتُ جِئْنَا بِقِرَاهُمْ. قَالَ: فَأَبَوْا. فَقَالُوا: حَتَّىٰ يَجِيءَ أَبُو مَنْزِلِنَا فَيَطْعَمَ مَعَنَا. قَالَ: فَقُلْتُ لَهُمْ: إِنَّهُ رَجُلٌ حَدِيدٌ، وَإِنَّكُمْ إِنْ لَمْ تَفْعَلُوا خِفْتُ أَنْ يُصِيبَنِي مِنْهُ أَذًى. قَالَ: فَأَبَوْا. فَلَمَّا جَاءَ لَمْ يَبْدَأْ بِشَيْءٍ أَوَّلَ مِنْهُمْ، فَقَالَ: أَفَرَغْتُمْ مِنْ أَضْيَافِكُمْ؟ قَالَ قَالُوا: لاَ، وَاللَّهِ، مَا فَرَغْنَا. قَالَ: أَلَمْ آمُرْ عَبْدَ الرَّحْمٰنِ؟ قَالَ: وَتَنَحَّيْتُ عَنْهُ. فَقَالَ: يَا عَبْدَ الرَّحْمٰنِ، قَالَ: فَتَنَحَّيْتُ. قَالَ: فَقَالَ: يَا غُنْثَرُ، أَقْسَمْتُ عَلَيْكَ إِنْ كُنْتَ تَسْمَعُ صَوْتِي إِلاَّ جِئْتَ. قَالَ: فَجِئْتُ فَقُلْتُ: وَاللَّهِ، مَالِي ذَنْبٌ، هٰؤُلاَءِ أَضْيَافُكَ فَسَلْهُمْ، قَدْ أَتَيْتُهُمْ بِقِرَاهُمْ فَأَبَوْا أَنْ يَطْعَمُوا حَتَّىٰ تَجِيءَ.

is not my fault. Those are your guests, whom you may ask. I served them food but they refused to eat until you came." He said to them: "Why did you not accept our food? By Allah! I shall not take food tonight (since you did not eat)." They said: "By Allah, we shall not eat until you join us." He (Abu Bakr) said: "I have never seen a night worse than this. Woe to you! that you do not accept our food which was prepared for you." He further said: "What I did first (when I swore not to eat the food) was from the Satan. Bring the food." The food was brought, and he ate by mentioning the name of Allah and so did they. When it was morning he came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! They (the guests) fulfilled their oath, but I broke mine." He related to him the whole story, whereupon he said: "You have been the most true to your oath and you are the best of them." He (the narrator) said: I do not know whether he made an expiation for it.

[33] Excellence of sharing the small food

178-(2058) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The food (which is sufficient) for two persons could suffice three persons and the food (which is sufficient) for three persons could suffice four persons."

179-(2059) Jabir Ibn Abdullah "Allah be pleased with both" reported: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "The food (which is sufficient) for one person could suffice two persons, the food (which is sufficient) for two persons could suffice four persons, and the food (which is sufficient) for four persons could suffice eight persons." In the narration of Ishaq he did not mention that he heard it directly (from the Prophet).

(...)A Hadith like this was narrated on the authority of Jabir through another chain of transmitters.

180-(...) Jabir Ibn Abdullah "Allah be pleased with both" reported: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "The food (which is sufficient) for one person could suffice two persons, and the food (which is sufficient) for two persons could suffice four persons."

181-(...) Jabir Ibn Abdullah "Allah be pleased with both" reported: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "The food (which is sufficient) for only a man could suffice two men, the food (which is sufficient) for two men could suffice four men, and the food (which is sufficient) for four men could suffice eight men."

قَالَ: فَقَالَ: مَالَكُمْ أَلاَّ تَقْبَلُوا عَنَّا قِرَاكُمْ. قَالَ: فَقَالَ أَبُو بَكْرٍ: فَوَاللَّهِ، لاَ أَطْعَمُهُ اللَّيْلَةَ. قَالَ: فَقَالُوا: فَوَاللَّهِ، لاَ نَطْعَمُهُ حَتَّىٰ تَطْعَمَهُ. قَالَ: فَمَا رَأَيْتُ كَالشَّرِّ كَاللَّيْلَةِ قَطُّ، وَيْلَكُمْ، مَالَكُمْ أَنْ لاَ تَقْبَلُوا عَنَّا قِرَاكُمْ؟ قَالَ: ثُمَّ قَالَ: أَمَّا الأُولَىٰ فَمِنَ الشَّيْطَانِ هَلُمُّوا قِرَاكُمْ. قَالَ: فَجِيءَ بِالطَّعَامِ فَسَمَّىٰ فَأَكَلَ وَأَكَلُوا. قَالَ: فَلَمَّا أَصْبَحَ غَدَا عَلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، بَرُّوا وَحَنِثْتُ. قَالَ: فَأَخْبَرَهُ فَقَالَ: «بَلْ أَنْتَ أَبَرُّهُمْ وَأَخْيَرُهُمْ». قَالَ: وَلَمْ تَبْلُغْنِي كَفَّارَةٌ.

٣٣ ـ باب فَضِيلَةِ المُوَاسَاةِ في الطَّعَامِ القليل، وأنَّ طعام الاثنين يكفي الثلاثة ونحو ذلك

١٧٨ ـ (٢٠٥٨) ـ **حدّثنا** يَحْيَىٰ بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ: عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «طَعَامُ الاثْنَيْنِ كَافِي الثَّلاَثَةِ، وَطَعَامُ الثَّلاَثَةِ كَافِي الأَرْبَعَةِ».

[البخاري: كتاب الأطعمة، باب طعام الواحد يكفي الاثنين، رقم: ٥٣٩٢].

١٧٩ ـ (٢٠٥٩) ـ **حدّثنا** إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا رَوْحُ بْنُ عُبَادَةَ. (ح) وَحَدَّثَنِي يَحْيَىٰ بْنُ حَبِيبٍ: حَدَّثَنَا رَوْحٌ: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «طَعَامُ الْوَاحِدِ يَكْفِي الاثْنَيْنِ، وَطَعَامُ الاثْنَيْنِ يَكْفِي الأَرْبَعَةَ، وَطَعَامُ الأَرْبَعَةِ يَكْفِي الثَّمَانِيَةَ».

وَفِي رِوَايَةِ إِسْحَاقَ: قَالَ رَسُولُ اللَّهِ ﷺ. لَمْ يَذْكُرْ: سَمِعْتُ.

(...) ـ **حدّثنا** ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا سُفْيَانُ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ، عَنْ سُفْيَانَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِ حَدِيثِ ابْنِ جُرَيْجٍ.

١٨٠ ـ (...) ـ **حدّثنا** يَحْيَىٰ بْنُ يَحْيَىٰ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، قَالَ أَبُو بَكْرٍ وَأَبُو كُرَيْبٍ: حَدَّثَنَا. وَقَالَ الآخَرَانِ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «طَعَامُ الْوَاحِدِ يَكْفِي الاثْنَيْنِ، وَطَعَامُ الاثْنَيْنِ يَكْفِي الأَرْبَعَةَ».

١٨١ ـ (...) ـ **حدّثنا** قُتَيْبَةُ بْنُ سَعِيدٍ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ قَالاَ: حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ، عَنِ النَّبِيِّ ﷺ. قَالَ: «طَعَامُ الرَّجُلِ يَكْفِي رَجُلَيْنِ، وَطَعَامُ رَجُلَيْنِ يَكْفِي أَرْبَعَةً، وَطَعَامُ أَرْبَعَةٍ يَكْفِي ثَمَانِيَةً».

[34] A Muslim eats in one intestine and an infidel eats in seven intestines

182-(2060) Ibn Umar "Allah be pleased with both" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "An infidel eats in seven intestines whereas a Muslim eats in one intestine."

(...)This Hadith was narrated on the authority of Ibn Umar through another chain of transmitters.

183-(...) Nafi' reported that once, Ibn Umar "Allah be pleased with both" saw a needy man, in front of whom he placed food and he ate much. He (Ibn Umar) said: "He should not enter upon me, for I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "An infidel eats in seven intestines."

184-(2061) Jabir and Ibn Umar "Allah be pleased with them" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "A believer eats in one intestine, and an unbeliever eats in seven intestines."

(...)This Hadith was narrated on the authority of Jabir alone.

185-(2062) Abu Musa "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "A believer eats in one intestine, and an unbeliever eats in seven intestines."

(...)This Hadith was narrated on the authority of Abu Huraira through another chain of transmitters.

186-(2063) Abu Huraira "Allah be pleased with him" reported that once, The Messenger of Allah "Allah's blessing and peace be upon him" invited a guest who was an unbeliever. The Messenger of Allah "Allah's blessing and peace be upon him" ordered that a goat be milked for him. It was milked and he drank its milk. Then the second one was milked and he drank its milk, and then another one (and it was the third) was milked and he drank its milk. (He kept drinking) till he drank the milk of seven goats. On the next morning he embraced Islam. The Messenger of Allah "Allah's blessing and peace be upon him" ordered that a goat should be milked for him whose milk he drank. Then another was milked but he did not finish (the milk of) it. The Messenger of Allah "Allah's blessing and peace be upon him" said: "A believer drinks In one intestine and an unbeliever drinks in seven intestines."

[35] One should not criticize food

187-(2064) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" never

٣٤ ـ باب المُؤْمِنُ يَأْكُلُ في مِعًى وَاحِدٍ والكَافِرُ يَأْكُلُ في سَبْعَةِ أَمْعَاء

١٨٢ ـ (٢٠٦٠) ـ **حدّثنا** زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَعُبَيْدُ اللَّهِ بْنُ سَعِيدٍ قَالُوا: أَخْبَرَنَا يَحْيَىٰ ـ وَهُوَ الْقَطَّانُ ـ، عَنْ عُبَيْدِ اللَّهِ: أَخْبَرَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ. قَالَ: «الْكَافِرُ يَأْكُلُ فِي سَبْعَةِ أَمْعَاءٍ، وَالمُؤْمِنُ يَأْكُلُ فِي مِعًى وَاحِدٍ».

(...) ـ **وحدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ وَابْنُ نُمَيْرٍ، قَالاَ: حَدَّثَنَا عُبَيْدُ اللَّهِ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ، عَنْ عَبْدِ الرَّزَّاقِ، قَالَ: أَخْبَرَنَا مَعْمَرٌ، عَنْ أَيُّوبَ. كِلاَهُمَا عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِهِ.

١٨٣ ـ (...) ـ **وحدّثنا** أَبُو بَكْرِ بْنُ خَلاَّدٍ الْبَاهِلِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ وَاقِدِ بْنِ مُحَمَّدِ بْنِ زَيْدٍ؛ أَنَّهُ سَمِعَ نَافِعاً قَالَ: رَأَى ابْنُ عُمَرَ مِسْكِيناً، فَجَعَلَ يَضَعُ بَيْنَ يَدَيْهِ، وَيَضَعُ بَيْنَ يَدَيْهِ. قَالَ: فَجَعَلَ يَأْكُلُ أَكْلاً كَثِيراً. قَالَ: فَقَالَ: لاَ يُدْخَلَنَّ هٰذَا عَلَيَّ، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ الْكَافِرَ يَأْكُلُ فِي سَبْعَةِ أَمْعَاءٍ».

[البخاري: كتاب الأطعمة، باب المؤمن يأكل في معى واحد، رقم: ٥٣٩٣].

١٨٤ ـ (٢٠٦١) ـ **حدّثني** مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ، عَنْ سُفْيَانَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ وَابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْمُؤْمِنُ يَأْكُلُ فِي مِعًى وَاحِدٍ، وَالْكَافِرُ يَأْكُلُ فِي سَبْعَةِ أَمْعَاءٍ».

(...) ـ **وحدّثنا** ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، عَنِ النَّبِيِّ ﷺ، بِمِثْلِهِ... وَلَمْ يَذْكُرِ: ابْنَ عُمَرَ.

١٨٥ ـ (٢٠٦٢) ـ **حدّثنا** أَبُو كُرَيْبٍ، مُحَمَّدُ بْنُ الْعَلاَءِ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا بُرَيْدٌ، عَنْ جَدِّهِ، عَنْ أَبِي مُوسَىٰ، عَنِ النَّبِيِّ ﷺ، قَالَ: «الْمُؤْمِنُ يَأْكُلُ فِي مِعًى وَاحِدٍ، وَالْكَافِرُ يَأْكُلُ فِي سَبْعَةِ أَمْعَاءٍ».

(...) ـ **حدّثنا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ـ يَعْنِي ابْنَ مُحَمَّدٍ ـ، عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِ حَدِيثِهِمْ.

١٨٦ ـ (٢٠٦٣) ـ **وحدّثني** مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا إِسْحَاقُ بْنُ عِيسَىٰ: أَخْبَرَنَا مَالِكٌ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ ضَافَهُ ضَيْفٌ، وَهُوَ كَافِرٌ، فَأَمَرَ لَهُ رَسُولُ اللَّهِ ﷺ بِشَاةٍ فَحُلِبَتْ، فَشَرِبَ حِلاَبَهَا، ثُمَّ أُخْرَىٰ فَشَرِبَهُ. ثُمَّ أُخْرَىٰ فَشَرِبَهُ، حَتَّىٰ شَرِبَ حِلاَبَ سَبْعِ شِيَاهٍ، ثُمَّ إِنَّهُ أَصْبَحَ فَأَسْلَمَ، فَأَمَرَ لَهُ رَسُولُ اللَّهِ ﷺ بِشَاةٍ فَشَرِبَ حِلاَبَهَا، ثُمَّ أَمَرَ بِأُخْرَىٰ فَلَمْ يَسْتَتِمَّهَا. فَقَالَ رَسُولُ اللَّهِ ﷺ: «الْمُؤْمِنُ يَشْرَبُ فِي مِعًى وَاحِدٍ، وَالْكَافِرُ يَشْرَبُ فِي سَبْعَةِ أَمْعَاءٍ».

٣٥ ـ باب لاَ يعِيبُ الطَّعَامَ

١٨٧ ـ (٢٠٦٤) ـ **حدّثنا** يَحْيَىٰ بْنُ يَحْيَىٰ وَزُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ ـ قَالَ

criticized (any kind of) food (served to him). If he liked anything, he would eat it, and if he disliked it, he would leave it.

(...)This Hadith was narrated on the authority of Al-A'mash with the same chain of transmitters.

(...)A Hadith like this was narrated on the authority of Al-A'mash.

188-(...) Abu Huraira "Allah be pleased with him" reported: I've never seen The Messenger of Allah "Allah's blessing and peace be upon him" having criticized (any kind of) food (served to him). If he liked anything, he would eat it, and if he disliked it, he would keep silent.

This Hadith was narrated on the authority of Abu Huraira through another chain of transmitters.

زُهَيْرٌ: حَدَّثَنَا. وَقَالَ الآخَرَانِ: أَخْبَرَنَا ـ جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: مَا عَابَ رَسُولُ اللَّهِ ﷺ طَعَاماً قَطُّ. كَانَ إِذَا اشْتَهَىٰ شَيْئاً أَكَلَهُ، وَإِنْ كَرِهَهُ تَرَكَهُ.

[البخاري: كتاب المناقب، باب صفة النبي ﷺ، رقم: ٣٥٦٣].

(...) ـ **وحدّثنا** أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا سُلَيْمَانُ الأَعْمَشُ، بِهٰذَا الإِسْنَادِ... مِثْلَهُ.

(...) ـ **وحدّثنا** عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ وَعَبْدُ الْمَلِكِ بْنُ عَمْرٍو وَعُمَرُ بْنُ سَعْدٍ، أَبُو دَاوُدَ الْحَفَرِيُّ، كُلُّهُمْ عَنْ سُفْيَانَ، عَنِ الأَعْمَشِ، بِهٰذَا الإِسْنَادِ... نَحْوَهُ.

١٨٨ ـ (...) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَعَمْرٌو النَّاقِدُ ـ وَاللَّفْظُ لأَبِي كُرَيْبٍ ـ قَالُوا: أَخْبَرَنَا أَبُو مُعَاوِيَةَ. حَدَّثَنَا الأَعْمَشُ عَنْ أَبِي يَحْيَىٰ، مَوْلَىٰ آلِ جَعْدَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: مَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ عَابَ طَعَاماً قَطُّ. كَانَ إِذَا اشْتَهَاهُ أَكَلَهُ، وَإِنْ لَمْ يَشْتَهِهِ سَكَتَ.

وحدّثناه أَبُو كُرَيْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّىٰ. قَالاَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِهِ.

(37) The Book Of Clothes And Adornment

[1] The prohibition of using the gold and silver utensils in eating and drinking for both men and women

1-(2065) Umm Salama "Allah be pleased with her", the wife of The Prophet "Allah's blessing and peace be upon him", reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He who drinks in the utensil of silver in fact drinks down in his belly the Fire of Hell."

(...)This Hadith was narrated on the authority of Ubaidullah through other chains of transmitters: "He who eats or drinks in the utensil of silver and gold..." (and the rest is the same), but no mention in any narration made of (the words) eating and gold.

2-(...) Abd Ar-Rahman narrated from his maternal aunt Umm Salama "Allah be pleased with her": The Messenger of Allah "Allah's blessing and peace be upon him" said: "He who drinks in the utensil of gold or silver in fact drinks down in his belly the Fire of Hell."

[2] The prohibition of the gold ring for men

3-(2066) Al-Bara Ibn Azib "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" ordered us to do seven things and forbade us to do seven (things). He ordered us to visit the patient, to follow the funeral procession, to reply to the sneezer (by saying: Might Allah bestow mercy upon you, in case he said after sneezing: Praise be to Allah), to fulfill the oath, to help the poor, to accept the invitation and to greet whomever we meet. He forbade us to wear rings or gold rings, to drink in silver (utensils), to use the saddle cloth made of red silk, to wear garments made of Qassi material, or garments made of silk or brocade and velvet.

(...)This Hadith was narrated on the authority of Ash'ath Ibn Sulaim with the same chain of transmitters he substituted: "To find the lost thing" for "to fulfill the oath".

(...)This Hadith was narrated on the authority of Al-Ash'ath Ibn Abu Ash-Sha'tha with the same chain of transmitters, but there is no doubt about the words: "To fulfill the oath" in addition to the following: "Not to drink in silver utensils, for one who drinks in them in this world would not drink (in them) in the Hereafter."

٣٧ ـ كتاب اللِّبَاسِ والزِّينَةِ

١ ـ بابُ تَحْرِيم اسْتِعْمَالِ أوانِي الذَّهَبِ والفِضَّةِ في الشُّرْبِ وغيره على الرِّجَال والنِّساء

١ ـ (٢٠٦٥) ـ **حدّثنا** يَحْيَىٰ بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ نَافِعٍ، عَنْ زَيْدِ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي بَكْرٍ الصِّدِّيقِ، عَنْ أُمِّ سَلَمَةَ، زَوْجِ النَّبِيِّ ﷺ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الَّذِي يَشْرَبُ فِي آنِيَةِ الْفِضَّةِ، إِنَّمَا يُجَرْجِرُ فِي بَطْنِهِ نَارَ جَهَنَّمَ».

[البخاري: كتاب الأشربة، باب آنية الفضة، رقم: ٥٦٣٤].

(...) ـ **وحدّثناه** قُتَيْبَةُ وَمُحَمَّدُ بْنُ رُمْحٍ، عَنِ اللَّيْثِ بْنِ سَعْدٍ. (ح) وَحَدَّثَنِيهِ عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ: حَدَّثَنَا إِسْمَاعِيلُ ـ يَعْنِي ابْنَ عُلَيَّةَ ـ عَنْ أَيُّوبَ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَالْوَلِيدُ بْنُ شُجَاعٍ. قالاَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ عُبَيْدِ اللَّهِ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ: حَدَّثَنَا الْفُضَيْلُ بْنُ سُلَيْمَانَ: حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ. (ح) وَحَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا جَرِيرٌ ـ يَعْنِي ابْنَ حَازِمٍ ـ، عَنْ عَبْدِ الرَّحْمٰنِ السَّرَّاجِ كُلُّ هٰؤُلاَءِ عَنْ نَافِعٍ... بِمِثْلِ حَدِيثِ مَالِكِ بْنِ أَنَسٍ. بِإِسْنَادِهِ عَنْ نَافِعٍ. وَزَادَ فِي حَدِيثِ عَلِيِّ بْنِ مُسْهِرٍ، عَنْ عُبَيْدِ اللَّهِ: «أَنَّ الَّذِي يَأْكُلُ أَوْ يَشْرَبُ فِي آنِيَةِ الْفِضَّةِ وَالذَّهَبِ». وَلَيْسَ فِي حَدِيثِ أَحَدٍ مِنْهُمْ ذِكْرُ الأَكْلِ وَالذَّهَبِ، إِلاَّ فِي حَدِيثِ ابْنِ مُسْهِرٍ.

٢ ـ (...) ـ **وحدّثني** زَيْدُ بْنُ يَزِيدَ، أَبُو مَعْنٍ الرَّقَّاشِيُّ: حَدَّثَنَا أَبُو عَاصِمٍ، عَنْ عُثْمَانَ ـ يَعْنِي ابْنَ مُرَّةَ ـ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمٰنِ، عَنْ خَالَتِهِ أُمِّ سَلَمَةَ. قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ شَرِبَ فِي إِنَاءٍ مِنْ ذَهَبٍ أَوْ فِضَّةٍ، فَإِنَّمَا يُجَرْجِرُ فِي بَطْنِهِ نَاراً مِنْ جَهَنَّمَ».

٢ ـ بابُ تَحْرِيم استعمال إناءِ الذَّهَبِ والفِضَّةِ على الرِّجَال والنِّساء، وخَاتَم الذَّهَبِ والحَرِيرِ على الرِّجَالِ، وإباحَته للنساء، وإباحة العَلَم ونحوه للرجل ما لم يَزِدْ على أَرْبَعِ أَصَابِعَ

٣ ـ (٢٠٦٦) ـ **حدّثنا** يَحْيَىٰ بْنُ يَحْيَىٰ التَّمِيمِيُّ: أَخْبَرَنَا أَبُو خَيْثَمَةَ، عَنْ أَشْعَثَ بْنِ أَبِي الشَّعْثَاءِ. (ح) وَحَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَشْعَثُ: حَدَّثَنِي مُعَاوِيَةُ بْنُ سُوَيْدِ بْنِ مُقَرِّنٍ قَالَ: دَخَلْتُ عَلَى الْبَرَاءِ بْنِ عَازِبٍ فَسَمِعْتُهُ يَقُولُ: أَمَرَنَا رَسُولُ اللَّهِ ﷺ بِسَبْعٍ، وَنَهَانَا عَنْ سَبْعٍ: أَمَرَنَا بِعِيَادَةِ الْمَرِيضِ، وَاتِّبَاعِ الْجَنَازَةِ، وَتَشْمِيتِ الْعَاطِسِ، وَإِبْرَارِ الْقَسَمِ، أَوِ الْمُقْسِمِ، وَنَصْرِ الْمَظْلُومِ، وَإِجَابَةِ الدَّاعِي، وَإِفْشَاءِ السَّلاَمِ. وَنَهَانَا عَنْ خَوَاتِيمَ، أَوْ عَنْ تَخَتُّمٍ بِالذَّهَبِ، وَعَنْ شُرْبٍ بِالْفِضَّةِ، وَعَنِ الْمَيَاثِرِ، وَعَنِ الْقَسِّيِّ، وَعَنْ لُبْسِ الْحَرِيرِ وَالإِسْتَبْرَقِ وَالدِّيبَاجِ.

[البخاري: كتاب الجنائز، باب الأمر باتباع الجنائز، رقم: ١٢٣٩].

(...) ـ **حدّثنا** أَبُو الرَّبِيعِ الْعَتَكِيُّ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ أَشْعَثَ بْنِ سُلَيْمٍ، بِهٰذَا الإِسْنَادِ... مِثْلَهُ. إِلاَّ قَوْلَهُ: «وَإِبْرَارِ الْقَسَمِ أَوِ الْمُقْسِمِ»، فَإِنَّهُ لَمْ يَذْكُرْ هٰذَا الْحَرْفَ فِي الْحَدِيثِ. وَجَعَلَ مَكَانَهُ: وَإِنْشَادِ الضَّالِّ.

(...) ـ **وحدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ. (ح) وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي

(...)This Hadith was narrated on the authority of Ash'ath Ibn Sulaim with the same chain of transmitters but with substituting "To respond to the salutation" for: "To spread the salutations". he also mentioned: He forbade (using) gold ring.

(...)This Hadith was narrated on the authority of Ash'ath Ibn Sulaim with the same chain of transmitters, with mentioning "To spread the salutations" and the "(forbiddance of using) the gold ring", without doubt.

4-(2067) Abdullah Ibn Ukaim reported: While we were with Hudhaifa in Mada'in he asked for water. A villager brought a drink for him in a silver utensil. He (Hudhaifa) threw it away and said: I tell you that I had already ordered him not to serve me drink in this (silver utensil), for The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not drink in gold and silver utensils, and do not wear brocade or silk, for these are meant for them (the unbelievers) in this world, but they are meant for you in the Hereafter on the Day of Judgement."

(...)Abdullah Ibn Ukaim reported: While we were with Hudhaifa in Mada'in, and the rest is the same, without mentioning "on the Day of Judgement".

(...)Abdullah Ibn Ukaim reported through another chain of transmitters: While we were with Hudhaifa in Mada'in, and the rest of the Hadith is the same, without mentioning "on the Day of Judgement".

(...)Shu'ba reported from Al-Hakam that he heard Abd Ar-Rahman (Ibn Abu Laila) saying: I saw Hudhaifa having asked for water in Mada'in when a man gave it to him in a silver utensil... and the rest of the Hadith is the same.

(...)This Hadith was narrated on the authority of Shu'ba through another chain of transmitters, but without mentioning: "I saw him".

(...) Abd Ar-Rahman Ibn Abu Laila narrated the same from Hudhaifa from The Prophet "Allah's blessing and peace be upon him".

5-(...) Abd Ar-Rahman Ibn Abu Laila reported that Hudhaifa asked for water and a Magian gave him water in a silver utensil, whereupon he said: I heard The Messenger of Allah "Allah's blessing and peace be upon him"

شَيْبَةَ: حَدَّثَنَا جَرِيرٌ. كِلاَهُمَا عَنِ الشَّيْبَانِيِّ، عَنْ أَشْعَثَ بْنِ أَبِي الشَّعْثَاءِ، بِهٰذَا الإِسْنَادِ، مِثْلَ حَدِيثِ زُهَيْرٍ. وَقَالَ: إِبْرَارِ الْقَسَمِ. مِنْ غَيْرِ شَكٍّ. وَزَادَ فِي الْحَدِيثِ: وَعَنِ الشُّرْبِ فِي الْفِضَّةِ، فَإِنَّهُ مَنْ شَرِبَ فِيهَا فِي الدُّنْيَا، لَمْ يَشْرَبْ فِيهَا فِي الآخِرَةِ.

(...) ـ **وحدّثناه** أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ إِدْرِيسَ: أَخْبَرَنَا أَبُو إِسْحَاقَ الشَّيْبَانِيُّ وَلَيْثُ بْنُ أَبِي سُلَيْمٍ، عَنْ أَشْعَثَ بْنِ أَبِي الشَّعْثَاءِ، بِإِسْنَادِهِمْ. وَلَمْ يَذْكُرْ زِيَادَةَ جَرِيرٍ وَابْنِ مُسْهِرٍ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ، قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. (ح) وَحَدَّثَنَا عُبَيْدُ اللّٰهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا أَبُو عَامِرٍ الْعَقَدِيُّ. (ح) وَحَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ بِشْرٍ: حَدَّثَنِي بَهْزٌ. قَالُوا جَمِيعاً: حَدَّثَنَا شُعْبَةُ، عَنْ أَشْعَثَ بْنِ سُلَيْمٍ بِإِسْنَادِهِمْ، وَمَعْنَىٰ حَدِيثِهِمْ، إِلاَّ قَوْلَهُ: وَإِفْشَاءِ السَّلاَمِ. فَإِنَّهُ قَالَ بَدَلَهَا: وَرَدِّ السَّلاَمِ. وَقَالَ: نَهَانَا عَنْ خَاتَمِ الذَّهَبِ أَوْ حَلْقَةِ الذَّهَبِ.

(...) ـ **وحدّثنا** إِسْحَاقُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا يَحْيَىٰ بْنُ آدَمَ وَعَمْرُو بْنُ مُحَمَّدٍ. قَالاَ: حَدَّثَنَا سُفْيَانُ، عَنْ أَشْعَثَ بْنِ أَبِي الشَّعْثَاءِ. بِإِسْنَادِهِمْ. وَقَالَ: وَإِفْشَاءِ السَّلاَمِ وَخَاتَمِ الذَّهَبِ. مِنْ غَيْرِ شَكٍّ.

٤ ـ (٢٠٦٧) ـ **حدّثنا** سَعِيدُ بْنُ عَمْرِو بْنِ سَهْلِ بْنِ إِسْحَاقَ بْنِ مُحَمَّدِ بْنِ الأَشْعَثِ بْنِ قَيْسٍ قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ: سَمِعْتُهُ يَذْكُرُهُ عَنْ أَبِي فَرْوَةَ، أَنَّهُ سَمِعَ عَبْدَ اللّٰهِ بْنَ عُكَيْمٍ قَالَ: كُنَّا مَعَ حُذَيْفَةَ بِالْمَدَائِنِ، فَاسْتَسْقَىٰ حُذَيْفَةُ، فَجَاءَهُ دِهْقَانٌ بِشَرَابٍ فِي إِنَاءٍ مِنْ فِضَّةٍ. فَرَمَاهُ بِهِ وَقَالَ: إِنِّي أُخْبِرُكُمْ أَنِّي قَدْ أَمَرْتُهُ أَنْ لاَ يَسْقِيَنِي فِيهِ. فَإِنَّ رَسُولَ اللّٰهِ ﷺ قَالَ: «لاَ تَشْرَبُوا فِي إِنَاءِ الذَّهَبِ وَالْفِضَّةِ، وَلاَ تَلْبَسُوا الدِّيبَاجَ وَالْحَرِيرَ، فَإِنَّهُ لَهُمْ فِي الدُّنْيَا، وَهُوَ لَكُمْ فِي الآخِرَةِ، يَوْمَ الْقِيَامَةِ».

(...) ـ **وحدّثناه** ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي فَرْوَةَ الْجُهَنِيِّ. قَالَ: سَمِعْتُ عَبْدَ اللّٰهِ بْنَ عُكَيْمٍ يَقُولُ: كُنَّا عِنْدَ حُذَيْفَةَ بِالْمَدَائِنِ، فَذَكَرَ نَحْوَهُ. وَلَمْ يَذْكُرْ فِي الْحَدِيثِ «يَوْمَ الْقِيَامَةِ».

(...) ـ **وحدّثني** عَبْدُ الْجَبَّارِ بْنُ الْعَلاَءِ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا ابْنُ أَبِي نَجِيحٍ، أَوَّلاً، عَنْ مُجَاهِدٍ، عَنِ ابْنِ أَبِي لَيْلَىٰ، عَنْ حُذَيْفَةَ. ثُمَّ حَدَّثَنَا يَزِيدُ: سَمِعَهُ مِنِ ابْنِ أَبِي لَيْلَىٰ عَنْ حُذَيْفَةَ. ثُمَّ حَدَّثَنَا أَبُو فَرْوَةَ قَالَ: سَمِعْتُ ابْنَ عُكَيْمٍ، فَظَنَنْتُ أَنَّ ابْنَ أَبِي لَيْلَىٰ إِنَّمَا سَمِعَهُ مِنِ ابْنِ عُكَيْمٍ. قَالَ: كُنَّا مَعَ حُذَيْفَةَ بِالْمَدَائِنِ... فَذَكَرَ نَحْوَهُ. وَلَمْ يَقُلْ: «يَوْمَ الْقِيَامَةِ». [البخاري: كتاب الأطعمة، باب الأكل في إناء مفضض، رقم: ٥٤٢٦].

(...) ـ **وحدّثنا** عُبَيْدُ اللّٰهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ؛ أَنَّهُ سَمِعَ عَبْدَ الرَّحْمٰنِ ـ يَعْنِي ابْنَ أَبِي لَيْلَىٰ ـ قَالَ: شَهِدْتُ حُذَيْفَةَ اسْتَسْقَىٰ بِالْمَدَائِنِ. فَأَتَاهُ إِنْسَانٌ بِإِنَاءٍ مِنْ فِضَّةٍ، فَذَكَرَهُ بِمَعْنَىٰ حَدِيثِ ابْنِ عُكَيْمٍ، عَنْ حُذَيْفَةَ.

(...) ـ **وحدّثناه** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ. (ح) وَحَدَّثَنَا ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ. (ح) وَحَدَّثَنِي عَبْدُ الرَّحْمٰنِ بْنُ بِشْرٍ: حَدَّثَنَا بَهْزٌ. كُلُّهُمْ عَنْ شُعْبَةَ، بِمِثْلِ حَدِيثِ مُعَاذٍ وَإِسْنَادِهِ. وَلَمْ يَذْكُرْ أَحَدٌ مِنْهُمْ فِي الْحَدِيثِ: شَهِدْتُ حُذَيْفَةَ، غَيْرُ مُعَاذٍ وَحْدَهُ. إِنَّمَا قَالُوا: إِنَّ حُذَيْفَةَ اسْتَسْقَىٰ.

(...) ـ **وحدّثنا** إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ، عَنْ مَنْصُورٍ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنِ ابْنِ عَوْنٍ. كِلاَهُمَا عَنْ مُجَاهِدٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَىٰ، عَنْ حُذَيْفَةَ، عَنِ النَّبِيِّ ﷺ... بِمَعْنَىٰ حَدِيثِ مَنْ ذَكَرْنَا.

٥ ـ (...) ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللّٰهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا سَيْفٌ. قَالَ: سَمِعْتُ مُجَاهِداً يَقُولُ: سَمِعْتُ عَبْدَ الرَّحْمٰنِ بْنَ أَبِي لَيْلَىٰ قَالَ: اسْتَسْقَىٰ حُذَيْفَةُ، فَسَقَاهُ مَجُوسِيٌّ فِي إِنَاءٍ مِنْ

saying: "You should neither wear silk or brocade nor should you drink in utensils of gold and silver, nor should you eat in the dishes made of those (gold and silver), for they are for them (the unbelievers) in this world."

6-(2068) Ibn Umar "Allah be pleased with both" reported: Umar Ibn Al-Khattab saw a garment of silk (being sold) at the door of the mosque, whereupon he said: "O Messenger of Allah! Would that you buy it and wear it for the people on Friday and for (receiving) the delegations when they come to you! "Upon this, The Messenger of Allah "Allah's blessing and peace be upon him" said: "He who wears it has no share (of reward) in the Hereafter." Then (some of) those silk garments were sent to The Messenger of Allah "Allah's blessing and peace be upon him", who sent one of them to Umar. Thereupon Omar said: You make me wear (this silk garment) though you said about the silk garment of Utarid (the person who had been selling this garment) what you had said. (What is the matter?)" The Messenger of Allah "Allah's blessing and peace be upon him" said: "I did not send to you this to wear, (but in order that you might utilize its price)." Umar gave it as a gift to a brother of his who was an infidel in Mecca.

(...)This Hadith was narrated on the authority of Ibn Umar through another chain of transmitters.

7-(...) Ibn Umar "Allah be pleased with both" reported that Umar saw Utarid At-Tamimi standing in the market (and selling) silk garments. However, he used to go to (courts of) kings and get (high prices) from them for those garments. Umar said: "O Messenger of Allah! I saw Utarid standing in the market with a silk garment. Would that you buy and wear it for (receiving) the delegations of Arabs when they visit you?" I (the narrator) think that he (Umar) also said: "You also may wear it on Friday." The Messenger of Allah "Allah's blessing and peace be upon him" said: "He who wears silk in this world has no share (of reward) in the Hereafter."

Later on when these silk garments were presented to The Messenger of Allah "Allah's blessing and peace be upon him" he presented one of them to Umar, one to Usama Ibn Zaid, and one to Ali Ibn Abu Talib, saying: "Tear it, and make from (the pieces of) it head coverings for your wives." Umar came carrying his garment and said: "O Messenger of Allah! You sent it to me, though you had said yesterday about the (silk) garment of Utarid what you had said." He (The Prophet) said: "I did not send it to you in order to wear, but I sent It to you so that you might utilize it."

As for Usama, he was hasty (when he wore) his garment. The Messenger of Allah "Allah's blessing and peace be upon him" looked at him in such a way that he knew that The Messenger of Allah "Allah's blessing and peace be upon him" disliked what he had done. He said: "O Messenger of Allah! Why do you look at me like this, though it was you who presented it to me?" He said: "I did not send it to you to wear, but I sent It to you so that you might tear it and make (from the pieces of) it head covering for your wives."

8-(...) Abdullah Ibn Umar "Allah be pleased with both" reported: Umar Ibn Al-Khattab found a silk garment being sold in the market. He took it

فِضَّةٍ. فَقَالَ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لاَ تَلْبَسُوا الْحَرِيرَ وَلاَ الدِّيبَاجَ، وَلاَ تَشْرَبُوا فِي آنِيَةِ الذَّهَبِ وَالْفِضَّةِ، وَلاَ تَأْكُلُوا فِي صِحَافِهَا، فَإِنَّهَا لَهُمْ فِي الدُّنْيَا».

٦ ـ (٢٠٦٨) ـ **حدّثنا** يَحْيَىٰ بْنُ يَحْيَىٰ: قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ عُمَرَ بْنَ الْخَطَّابِ رَأَىٰ حُلَّةَ سِيَرَاءَ عِنْدَ بَابِ الْمَسْجِدِ. فَقَالَ: يَا رَسُولَ اللَّهِ، لَوِ اشْتَرَيْتَ هٰذِهِ فَلَبِسْتَهَا لِلنَّاسِ يَوْمَ الْجُمُعَةِ، وَلِلْوَفْدِ إِذَا قَدِمُوا عَلَيْكَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا يَلْبَسُ هٰذِهِ مَنْ لاَ خَلاَقَ لَهُ فِي الآخِرَةِ»، ثُمَّ جَاءَتْ رَسُولَ اللَّهِ ﷺ مِنْهَا حُلَلٌ. فَأَعْطَىٰ عُمَرَ مِنْهَا حُلَّةً. فَقَالَ عُمَرُ: يَا رَسُولَ اللَّهِ، كَسَوْتَنِيهَا، وَقَدْ قُلْتَ فِي حُلَّةِ عُطَارِدٍ مَا قُلْتَ؟! فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي لَمْ أَكْسُكَهَا لِتَلْبَسَهَا»، فَكَسَاهَا عُمَرُ أَخاً لَهُ مُشْرِكاً، بِمَكَّةَ.

[البخاري: كتاب الجمعة، باب يلبس أحسن ما يجد، رقم: ٨٨٦].

(...) ـ **وحدّثنا** ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ. كُلُّهُمْ عَنْ عُبَيْدِ اللَّهِ. (ح) وَحَدَّثَنِي سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا حَفْصُ بْنُ مَيْسَرَةَ، عَنْ مُوسَى بْنِ عُقْبَةَ. كِلاَهُمَا عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ... بِنَحْوِ حَدِيثِ مَالِكٍ.

٧ ـ (...) ـ **وحدّثنا** شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ: حَدَّثَنَا نَافِعٌ، عَنِ ابْنِ عُمَرَ. قَالَ: رَأَىٰ عُمَرُ عُطَارِداً التَّمِيمِيَّ يُقِيمُ بِالسُّوقِ حُلَّةَ سِيَرَاءَ، وَكَانَ رَجُلاً يَغْشَى الْمُلُوكَ وَيُصِيبُ مِنْهُمْ. فَقَالَ عُمَرُ: يَا رَسُولَ اللَّهِ، إِنِّي رَأَيْتُ عُطَارِداً يُقِيمُ فِي السُّوقِ حُلَّةَ سِيَرَاءَ، فَلَوِ اشْتَرَيْتَهَا فَلَبِسْتَهَا لِوُفُودِ الْعَرَبِ إِذَا قَدِمُوا عَلَيْكَ ـ وَأَظُنُّهُ قَالَ: وَلَبِسْتَهَا يَوْمَ الْجُمُعَةِ ـ فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا يَلْبَسُ الْحَرِيرَ فِي الدُّنْيَا مَنْ لاَ خَلاَقَ لَهُ فِي الآخِرَةِ»، فَلَمَّا كَانَ بَعْدَ ذٰلِكَ أُتِيَ رَسُولُ اللَّهِ ﷺ بِحُلَلٍ سِيَرَاءَ، فَبَعَثَ إِلَىٰ عُمَرَ بِحُلَّةٍ، وَبَعَثَ إِلَىٰ أُسَامَةَ بْنِ زَيْدٍ بِحُلَّةٍ، وَأَعْطَىٰ عَلِيَّ بْنَ أَبِي طَالِبٍ حُلَّةً. وَقَالَ: «شَقِّقْهَا خُمُراً بَيْنَ نِسَائِكَ»، قَالَ: فَجَاءَ عُمَرُ بِحُلَّتِهِ يَحْمِلُهَا. فَقَالَ: يَا رَسُولَ اللَّهِ، بَعَثْتَ إِلَيَّ بِهٰذِهِ. وَقَدْ قُلْتَ بِالأَمْسِ فِي حُلَّةِ عُطَارِدٍ مَا قُلْتَ. فَقَالَ: «إِنِّي لَمْ أَبْعَثْ بِهَا إِلَيْكَ لِتَلْبَسَهَا، وَلٰكِنِّي بَعَثْتُ بِهَا إِلَيْكَ لِتُصِيبَ بِهَا»، وَأَمَّا أُسَامَةُ، فَرَاحَ فِي حُلَّتِهِ، فَنَظَرَ إِلَيْهِ رَسُولُ اللَّهِ ﷺ نَظَراً عَرَفَ أَنَّ رَسُولَ اللَّهِ ﷺ قَدْ أَنْكَرَ مَا صَنَعَ. فَقَالَ: يَا رَسُولَ اللَّهِ، مَا تَنْظُرُ إِلَيَّ! فَأَنْتَ بَعَثْتَ إِلَيَّ بِهَا. فَقَالَ: «إِنِّي لَمْ أَبْعَثْ إِلَيْكَ لِتَلْبَسَهَا، وَلٰكِنِّي بَعَثْتُ بِهَا إِلَيْكَ لِتُشَقِّقَهَا خُمُراً بَيْنَ نِسَائِكَ».

٨ ـ (...) ـ **وحدّثني** أَبُو الطَّاهِرِ وَحَرْمَلَةُ بْنُ يَحْيَىٰ ـ وَاللَّفْظُ لِحَرْمَلَةَ ـ قَالاَ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ، أَنَّ عَبْدَ اللَّهِ بْنَ

and brought it to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! Get it and adorn yourself (by wearing it) on the Festivals and for (receiving) the delegation." The Messenger of Allah "Allah's blessing and peace be upon him" said: "That is the dress of one who would have no share (of reward in the Hereafter)." Umar stayed there so long as Allah wished. Then The Messenger of Allah "Allah's blessing and peace be upon him" sent to him a silk garment. Umar came with it to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! Although you said that it is the dress of one who would have no share (of reward) in the Hereafter, you sent it to me." The Messenger of Allah "Allah's blessing and peace be upon him" said: "In order that you might sell it and cover your need (with its price)."

(...)This Hadith was narrated on the authority of Ibn Shihab with the same chain of transmitters.

9-(...) Ibn Umar "Allah be pleased with both" reported that Umar saw a man from the tribe of Utarid selling a garment made of brocade or silk and said to The Messenger of Allah "Allah's blessing and peace be upon him": "Would that you buy it!" He (The Prophet) said: "He who wears it (in this world) would have no share (of reward) in the Hereafter." Later on, The Messenger of Allah "Allah's blessing and peace be upon him" was presented with a striped silk garment which he sent to him (Umar). He (Umar) said: "You sent it to me though I heard from you about it what you had said." He (The Prophet) said: "I sent it to you so that you might utilize it."

(...)Ibn Umar "Allah be pleased with both" reported from his father that he saw a man from the tribe of Utarid having (a garment made of brocade or silk)...and the rest is the same, with the following end: "I sent it to you so that you might utilize it and I did not send it to you in order to wear it."

(...)Yahya Ibn Abu Ishaq narrated: Salim Ibn Abdullah asked me about Istabraq, whereupon I said: It is the thick rough brocade. He said: Ibn Umar reported that Umar saw a person with a garment of brocade and he brought it to The Messenger of Allah "Allah's blessing and peace be upon him"...and the rest of the Hadith is the same, except for the words that he (The Prophet) said: "I sent it to you in order to (sell it and) get money thereby."

10-(2069) Abdullah. the freed slave of Asma (Bint Abu Bakr "Allah be pleased with both"), the maternal uncle of Ata, reported: Asma' sent me to

عُمَرَ قَالَ: وَجد عُمَرُ بْنُ الْخَطَّابِ حُلَّةً مِنْ إِسْتَبْرَقٍ تُبَاعُ بِالسُّوقِ، فَأَخَذَهَا فَأَتَىٰ بِهَا رَسُولَ اللَّهِ ﷺ، فَقَالَ: يَا رَسُولَ اللَّهِ، ابْتَعْ هٰذِهِ فَتَجَمَّلْ بِهَا لِلْعِيدِ وَلِلْوَفْدِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا هٰذِهِ لِبَاسُ مَنْ لاَ خَلاَقَ لَهُ». قَالَ: فَلَبِثَ عُمَرُ مَا شَاءَ اللَّهُ، ثُمَّ أَرْسَلَ إِلَيْهِ رَسُولُ اللَّهِ ﷺ بِجُبَّةِ دِيبَاجٍ. فَأَقْبَلَ بِهَا عُمَرُ حَتَّىٰ أَتَىٰ بِهَا رَسُولَ اللَّهِ ﷺ. فَقَالَ: يَا رَسُولَ اللَّهِ، قُلْتَ: «إِنَّمَا هٰذِهِ لِبَاسُ مَنْ لاَ خَلاَقَ لَهُ». أَوْ: «إِنَّمَا يَلْبَسُ هٰذِهِ مَنْ لاَ خَلاَقَ لَهُ». ثُمَّ أَرْسَلْتَ إِلَيَّ بِهٰذِهِ؟ فَقَالَ لَه رَسُولُ اللَّهِ ﷺ: «تَبِيعُهَا وَتُصِيبُ بِهَا حَاجَتَكَ».

(...) ـ وحدّثنا هَارُونُ بْنُ مَعْرُوفٍ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، عَنِ ابْنِ شِهَابٍ، بِهٰذَا الإِسْنَادِ... مِثْلَهُ.

٩ ـ (...) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ، عَنْ شُعْبَةَ: أَخْبَرَنِي أَبُو بَكْرِ بْنُ حَفْصٍ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ، أَنَّ عُمَرَ رَأَىٰ عَلَىٰ رَجُلٍ مِنْ آلِ عُطَارِدٍ قَبَاءً مِنْ دِيبَاجٍ أَوْ حَرِيرٍ. فَقَالَ لِرَسُولِ اللَّهِ ﷺ: لَوِ اشْتَرَيْتَهُ. فَقَالَ: «إِنَّمَا يَلْبَسُ هٰذَا مَنْ لاَ خَلاَقَ لَهُ»، فَأُهْدِيَ إِلَىٰ رَسُولِ اللَّهِ ﷺ حُلَّةٌ سِيَرَاءُ، فَأَرْسَلَ بِهَا إِلَيَّ. قَالَ: قُلْتُ: أَرْسَلْتَ بِهَا إِلَيَّ، وَقَدْ سَمِعْتُكَ قُلْتَ فِيهَا مَا قُلْتَ؟! قَالَ: «إِنَّمَا بَعَثْتُ بِهَا إِلَيْكَ لِتَسْتَمْتِعَ بِهَا».

[البخاري: كتاب البيوع، باب التجارة فيما يكره لبسه للرجال والنساء، رقم: ٢١٠٤].

(...) ـ وحدّثني ابنُ نُمَيْرٍ: حَدَّثَنَا رَوْحٌ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا أَبُو بَكْرِ بْنُ حَفْصٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ أَبِيهِ؛ أَنَّ عُمَرَ بْنَ الْخَطَّابِ رَأَىٰ عَلَىٰ رَجُلٍ مِنْ آلِ عُطَارِدٍ... بِمِثْلِ حَدِيثِ يَحْيَىٰ بْنِ سَعِيدٍ.

غَيْرَ أَنَّهُ قَالَ: «إِنَّمَا بَعَثْتُ بِهَا إِلَيْكَ لِتَنْتَفِعَ بِهَا، وَلَمْ أَبْعَثْ بِهَا إِلَيْكَ لِتَلْبَسَهَا».

(...) ـ حدّثني مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الصَّمَدِ. قَالَ: سَمِعْتُ أَبِي يُحَدِّثُ قَالَ: حَدَّثَنِي يَحْيَىٰ بْنُ أَبِي إِسْحَاقَ قَالَ: قَالَ لِي سَالِمُ بْنُ عَبْدِ اللَّهِ فِي الإِسْتَبْرَقِ. قَالَ: قُلْتُ: مَا غَلُظَ مِنَ الدِّيبَاجِ وَخَشُنَ مِنْهُ. فَقَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ يَقُولُ: رَأَىٰ عُمَرُ عَلَىٰ رَجُلٍ حُلَّةً مِنْ إِسْتَبْرَقٍ، فَأَتَىٰ بِهَا النَّبِيَّ ﷺ... فَذَكَرَ نَحْوَ حَدِيثِهِمْ.

غَيْرَ أَنَّهُ قَالَ: فَقَالَ: «إِنَّمَا بَعَثْتُ بِهَا إِلَيْكَ لِتُصِيبَ بِهَا مَالاً».

[البخاري: كتاب الأدب، باب من تجمل للوفود، رقم: ٦٠٨١].

١٠ ـ (٢٠٦٩) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ، عَنْ عَبْدِ الْمَلِكِ، عَنْ عَبْدِ اللَّهِ، مَوْلَىٰ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ وَكَانَ خَالَ وَلَدِ عَطَاءٍ. قَالَ: أَرْسَلَتْنِي أَسْمَاءُ إِلَىٰ عَبْدِ اللَّهِ بْنِ عُمَرَ. فَقَالَتْ: بَلَغَنِي أَنَّكَ تُحَرِّمُ أَشْيَاءَ ثَلاَثَةً: الْعَلَمَ فِي

Abdullah Ibn Umar (with the following message): "I was reported that you prohibit three things: the striped garment, saddle cloth made of red silk, and observing fasts in (the month of) Rajab." Abdullah said to me: "as for what you say as regards observing fasts in (the month of) Rajab, how about one who observes fasts perpetually? As for what you say about the striped garment, I heard Umar Ibn Al-Khattab saying that he heard from The Messenger of Allah "Allah's blessing and peace be upon him": "He who wears silk garment (in this world) would have no share (of reward in the Hereafter); and I am afraid that it might apply to such a striped garment. As regards the saddle cloth made of red silk, that is the saddle cloth of Abdullah and it is red." I returned to Asma whom I told. She said: "Here is the cloak of The Messenger of Allah "Allah's blessing and peace be upon him". She brought out to me that cloak made of Persian cloth, with a hem of brocade, whose sleeves had borders of brocade. Then she said: "This (cloak of The Messenger of Allah) was with A'isha until she died. When she died, I had it. The Messenger of Allah "Allah's blessing and peace be upon him" used to wear it, which we used to wash for the sick and by which cure would be sought."

11-(...) Khalifa Ibn Ka'b Abu Dhubyan narrated: I heard Abdullah Ibn Az-Zubair addressing the people as follows: Behold! do not let your women dress silk clothes, for I heard Umar Ibn Al-Khattab saying that he heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "Do not wear silk, for whoever wears it in this world will not wear it in the Hereafter."

12-(...) Asim Al-Ahwal narrated from Abu Uthman: Umar wrote to us while we were in Azerbaijan saying: "O Utba Ibn Farqad! this wealth is neither the product of your labour, nor it is the product of the labour of your father, nor it is the product of the labour of your mother. So feed Muslims at their residences as you feed (yourself and your family) at your own residence. Beware of luxurities, the dress of the unbelievers, and the wearing of silk clothes, for The Messenger of Allah "Allah's blessing and peace be upon him" prohibited wearing silk clothes, except for this much, and The Messenger of Allah "Allah's blessing and peace be upon him" raised his index finger and middle finger joining them together." Asim said: This is what is (written) in the message (he sent to us). Zuhair (a sub-narrator) raised his two fingers (to illustrate to what extent silk may be permitted for men).

13-(...) A Hadith like it was narrated on the authority of Asim.

(...)Abu Uthman narrated: While we were with Utba Ibn Farqad, a letter of Umar came to us (telling) that The Messenger of Allah "Allah's blessing

الثَّوْبِ، وَمِيثَرَةَ الأُرْجُوَانِ، وَصَوْمَ رَجَبٍ كُلِّهِ. فَقَالَ لِي عَبْدُ اللَّهِ: أَمَّا مَا ذَكَرْتَ مِنْ رَجَبٍ، فَكَيْفَ بِمَنْ يَصومُ الأَبَدَ. وَأَمَّا مَا ذَكَرْتَ مِنَ الْعَلَمِ فِي الثَّوْبِ، فَإِنِّي سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّمَا يَلْبَسُ الْحَرِيرَ مَنْ لاَ خَلاَقَ لَهُ»، فَخِفْتُ أَنْ يَكُونَ الْعَلَمُ مِنْهُ. وَأَمَّا مِيثَرَةُ الأُرْجُوَانِ، فَهٰذِهِ مِيثَرَةُ عَبْدِ اللَّهِ، فَإِذَا هِيَ أُرْجُوَانٌ.

فَرَجَعْتُ إِلَىٰ أَسْمَاءَ فَخَبَّرْتُهَا فَقَالَتْ: هٰذِهِ جُبَّةُ رَسُولِ اللَّهِ ﷺ. فَأَخْرَجَتْ إِلَيَّ جُبَّةَ طَيَالِسَةٍ كِسْرَوَانِيَّةً، لَهَا لِبْنَةُ دِيبَاجٍ، وَفَرْجَيْهَا مَكْفُوفَيْنِ بِالدِّيبَاجِ، فَقَالَتْ: هٰذِهِ كَانَتْ عِنْدَ عَائِشَةَ حَتَّىٰ قُبِضَتْ. فَلَمَّا قُبِضَتْ قَبَضْتُهَا. وَكَانَ النَّبِيُّ ﷺ يَلْبَسُهَا، فَنَحْنُ نَغْسِلُهَا لِلْمَرْضَىٰ يُسْتَشْفَىٰ بِهَا.

١١ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عُبَيْدُ بْنُ سَعِيدٍ، عَنْ شُعْبَةَ، عَنْ خَلِيفَةَ بْنِ كَعْبٍ، أَبِي ذُبْيَانَ. قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ الزُّبَيْرِ يَخْطُبُ يَقُولُ: أَلا لاَ تُلْبِسُوا نِسَاءَكُمُ الْحَرِيرَ. فَإِنِّي سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ تَلْبَسُوا الْحَرِيرَ. فَإِنَّهُ مَنْ لَبِسَهُ فِي الدُّنْيَا، لَمْ يَلْبَسْهُ فِي الآخِرَةِ».

[البخاري: كتاب اللباس، باب لبس الحرير للرجال...، رقم: ٥٨٣٤].

١٢ ـ (...) ـ حدّثنا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا عَاصِمٌ الأَحْوَلُ، عَنْ أَبِي عُثْمَانَ. قَالَ: كَتَبَ إِلَيْنَا عُمَرُ وَنَحْنُ بِأَذْرَبِيجَانَ: يَا عُتْبَةَ بْنَ فَرْقَدٍ، إِنَّهُ لَيْسَ مِنْ كَدِّكَ وَلاَ مِنْ كَدِّ أَبِيكَ وَلاَ مِنْ كَدِّ أُمِّكَ. فَأَشْبِعِ الْمُسْلِمِينَ فِي رِحَالِهِمْ، مِمَّا تَشْبَعُ مِنْهُ فِي رَحْلِكَ، وَإِيَّاكُمْ وَالتَّنَعُّمَ، وَزِيَّ أَهْلِ الشِّرْكِ، وَلَبُوسَ الْحَرِيرِ، فَإِنَّ رَسُولَ اللَّهِ ﷺ نَهَىٰ عَنْ لَبُوسِ الْحَرِيرِ. قَالَ إِلاَّ هٰكَذَا. وَرَفَعَ لَنَا رَسُولُ اللَّهِ ﷺ إِصْبَعَيْهِ الْوُسْطَىٰ وَالسَّبَّابَةَ وَضَمَّهُمَا.

قَالَ زُهَيْرٌ: قَالَ عَاصِمٌ: هٰذَا فِي الْكِتَابِ. قَالَ: وَرَفَعَ زُهَيْرٌ إِصْبَعَيْهِ.

[البخاري: كتاب اللباس، باب لبس الحرير للرجال...، رقم: ٥٨٢٨].

١٣ ـ (...) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، كِلاَهُمَا عَنْ عَاصِمٍ، بِهٰذَا الإِسْنَادِ، عَنِ النَّبِيِّ ﷺ فِي الْحَرِيرِ... بِمِثْلِهِ.

(...) ـ وحدّثنا ابْنُ أَبِي شَيْبَةَ ـ وَهُوَ عُثْمَانُ ـ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ. كِلاَهُمَا عَنْ جَرِيرٍ ـ وَاللَّفْظُ لإِسْحَاقَ ـ: أَخْبَرَنَا جَرِيرٌ، عَنْ سُلَيْمَانَ التَّيْمِيِّ، عَنْ أَبِي عُثْمَانَ. قَالَ: كُنَّا مَعَ عُتْبَةَ بْنِ فَرْقَدٍ، فَجَاءَنَا كِتَابُ عُمَرَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لاَ يَلْبَسُ الْحَرِيرَ إِلاَّ مَنْ لَيْسَ لَهُ مِنْهُ شَيْءٌ فِي الآخِرَةِ إِلاَّ هٰكَذَا».

and peace be upon him" said: "There is no one who wears silk but that he will have no share from it in the Hereafter" except for (one who wears only no more than) this much." Abu Uthman said (pointing to such an extent) with the two fingers which are close to the thumb: I was shown the (silk) borders of the Tayalisa garment, (which was as broad as about two fingers) when I saw Tayalisa.

(...)Abu Uthman narrated: We were with Utba Ibn Farqad...and the rest is the same.

14-(...) Quatada reported: I heard Abu Uthman An-Nahdi saying: While we were in Azerbaijan or in Sham with Utba Ibn Farqad a letter of Umar came to us, (in which he said): "Now and then: No doubt, The Messenger of Allah "Allah's blessing and peace be upon him" prohibited (wearing) silk except no more than (the extent of) those two fingers." Abu Uthman said: We knew immediately that he meant (silk) marks on (the cloth).

(...)This Hadith was narrated on the authority of Quatada without mentioning what Abu Uthman said.

15-(...) Suwaid Ibn Ghafala narrated: Umar addressed us at (a place known as) Al-Jabiya saying: "The Messenger of Allah "Allah's blessing and peace be upon him" prohibited wearing silk but (as much as no more than) two, three or four fingers."

(...)This Hadith was narrated on the authority of Quatada with the same chain of transmitters.

16-(2070) Abu Az-Zubair narrated: I heard Jabir Ibn Abdullah "Allah be pleased with both" saying that one day The Messenger of Allah "Allah's blessing and peace be upon him" wore a brocade garment, which had been presented to him. But very soon, he put it off and sent it to Umar Ibn Al-Khattab. It was said (to The Prophet): "O Messenger of Allah! Why did you put it off immediately?" He said: "Gabriel forbade me from (wearing) it." On the other hand, Umar came to him weeping and said: "O Messenger of Allah! You disliked a thing which you gave to me. What is the matter with me?" He (The Prophet) said: "I did not give it to you to wear, but I gave it to you so that you might sell it (and utilize its price)." Accordingly, he (Umar) sold it for two thousand Dirhams.

17-(2071) Ali "Allah be pleased with him" narrated: A silk cloak was given as a gift to The Messenger of Allah "Allah's blessing and peace be upon him" which he sent to me. When I wore it, I noticed (the signs of) anger on his face. Then, he said: "I did not send it to you to wear, but I sent

وَقَالَ أَبُو عُثْمَانَ بِإِصْبَعَيْهِ اللَّتَيْنِ تَلِيَانِ الإِبْهَامَ، فَرُئِيتُهُمَا أَزْرَارَ الطَّيَالِسَةِ، حِينَ رَأَيْتُ الطَّيَالِسَةَ.

(...) ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ الأَعْلَىٰ: حَدَّثَنَا الْمُعْتَمِرُ، عَنْ أَبِيهِ. حَدَّثَنَا أَبُو عُثْمَانَ. قَالَ: كُنَّا مَعَ عُتْبَةَ بْنِ فَرْقَدٍ، بِمِثْلِ حَدِيثِ جَرِيرٍ.

١٤ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ ـ وَاللَّفْظُ لابْنِ الْمُثَنَّى ـ قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ. قَالَ: سَمِعْتُ أَبَا عُثْمَانَ النَّهْدِيَّ قَالَ: جَاءَنَا كِتَابُ عُمَرَ وَنَحْنُ بِأَذْرَبِيجَانَ مَعَ عُتْبَةَ بْنِ فَرْقَدٍ، أَوْ بِالشَّامِ: أَمَّا بَعْدُ، فَإِنَّ رَسُولَ اللَّهِ ﷺ نَهَىٰ عَنِ الْحَرِيرِ إِلاَّ هٰكَذَا: إِصْبَعَيْنِ. قَالَ أَبُو عُثْمَانَ: فَمَا عَتَّمْنَا أَنَّهُ يَعْنِي الأَعْلاَمَ.

(...) ـ **وحدّثنا** أَبُو غَسَّانَ الْمِسْمَعِيُّ وَمُحَمَّدُ بْنُ الْمُثَنَّى. قَالاَ: حَدَّثَنَا مُعَاذٌ ـ وَهُوَ ابْنُ هِشَامٍ ـ: حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، بِهٰذَا الإِسْنَادِ، مِثْلَهُ. وَلَمْ يَذْكُرْ قَوْلَ أَبِي عُثْمَانَ.

١٥ ـ (...) ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ وَأَبُو غَسَّانَ الْمِسْمَعِيُّ وَزُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ، قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ الآخَرُونَ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، عَنْ عَامِرٍ الشَّعْبِيِّ، عَنْ سُوَيْدِ بْنِ غَفَلَةَ: أَنَّ عُمَرَ بْنَ الْخَطَّابِ خَطَبَ بِالْجَابِيَةِ فَقَالَ: نَهَىٰ نَبِيُّ اللَّهِ ﷺ عَنْ لُبْسِ الْحَرِيرِ، إِلاَّ مَوْضِعَ إِصْبَعَيْنِ، أَوْ ثَلاَثٍ، أَوْ أَرْبَعٍ.

(...) ـ **وحدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الرُّزِّيُّ: أَخْبَرَنَا عَبْدُ الْوَهَّابِ بْنُ عَطَاءٍ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، بِهٰذَا الإِسْنَادِ... مِثْلَهُ.

١٦ ـ (٢٠٧٠) ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ وَيَحْيَىٰ بْنُ حَبِيبٍ وَحَجَّاجُ بْنُ الشَّاعِرِ. وَاللَّفْظُ لابْنِ حَبِيبٍ. قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ الآخَرُونَ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: لَبِسَ النَّبِيُّ ﷺ يَوْماً قَبَاءً مِنْ دِيبَاجٍ أُهْدِيَ لَهُ، ثُمَّ أَوْشَكَ أَنْ نَزَعَهُ. فَأَرْسَلَ بِهِ إِلَىٰ عُمَرَ بْنِ الْخَطَّابِ. فَقِيلَ لَهُ: قَدْ أَوْشَكَ مَا نَزَعْتَهُ، يَا رَسُولَ اللَّهِ، فَقَالَ: «نَهَانِي عَنْهُ جِبْرِيلُ»، فَجَاءَهُ عُمَرُ يَبْكِي. فَقَالَ: يَا رَسُولَ اللَّهِ، كَرِهْتَ أَمْراً وَأَعْطَيْتَنِيهِ، فَمَا لِي؟ قَالَ: «إِنِّي لَمْ أُعْطِكَهُ لِتَلْبَسَهُ، إِنَّمَا أَعْطَيْتُكَهُ تَبِيعُهُ»، فَبَاعَهُ بِأَلْفَيْ دِرْهَمٍ.

١٧ ـ (٢٠٧١) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ ـ يَعْنِي ابْنَ مَهْدِيٍّ ـ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي عَوْنٍ قَالَ: سَمِعْتُ أَبَا صَالِحٍ يُحَدِّثُ، عَنْ عَلِيٍّ قَالَ: أُهْدِيَتْ لِرَسُولِ اللَّهِ ﷺ حُلَّةُ سِيَرَاءَ، فَبَعَثَ بِهَا إِلَيَّ، فَلَبِسْتُهَا، فَعَرَفْتُ الْغَضَبَ فِي وَجْهِهِ. فَقَالَ: «إِنِّي لَمْ أَبْعَثْ بِهَا إِلَيْكَ لِتَلْبَسَهَا، إِنَّمَا بَعَثْتُ بِهَا إِلَيْكَ لِتُشَقِّقَهَا خُمُراً بَيْنَ النِّسَاءِ».

it to you so that you might tear it and make (from its pieces) head covering for your wives."

(...)This Hadith was narrated on the authority of Muhammad Ibn Ja'far but with a slight variation of wording.

18-(...) Ali "Allah be pleased with him" reported that Ukaidir of Duma presented to The Messenger of Allah "Allah's blessing and peace be upon him" a silk garment, which he gave to Ali as a gift, and said: "Tear it (into pieces from which you might) make head covering for Fitimas." (or among the women, according to Abu Bakr and Abu Kuraib).

19-(...) Ali Ibn Abu Talib "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" gave me a silk cloak. When I went out wearing it, I noticed (the signs of) anger on his face. Consequently, I tore it (into pieces) which I distributed among my women.

20-(2072) Anas Ibn Malik "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" sent a silk cloak to Umar, whereupon Umar said: "You sent it to me though you said (about the prohibition of it) what you had said." He (the Prophet) said: "I did not send it to you to wear, but I sent it to you to might utilize its price."

21-(2073) Anas "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever wears silk in this world would not wear it in the Hereafter."

22-(2074) Abu Umama "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever wears silk in this world would not wear it in the Hereafter."

23-(2075) Uqba Ibn Amir "Allah be pleased with him" narrated: A silk gown was presented to The Messenger of Allah "Allah's blessing and peace be upon him" which he wore and offered the Prayer while wearing it. Then he returned and put it off so violently as if he disliked it. He then said: "It is not to befit the Allah-fearing men."

(...) The same was narrated on the authority of Yazid Ibn Abu Habib, with the same chain of transmitters.

[3] It is permissible for the man to wear silk in case he suffers from itch or so

24-(2076) Anas Ibn Malik "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" permitted Abd Ar-Rahman Ibn Awf and Az-Zubair Ibn Al-Awwam to wear a silk

(...) ـ حدّثناه عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدٌ ـ يَعْنِي ابْنَ جَعْفَرٍ ـ. قَالاَ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي عَوْنٍ، بِهٰذَا الإِسْنَادِ.

فِي حَدِيثِ مُعَاذٍ: فَأَمَرَنِي فَأَطَرْتُهَا بَيْنَ نِسَائِي.

وَفِي حَدِيثِ مُحَمَّدِ بْنِ جَعْفَرٍ: فَأَطَرْتُهَا بَيْنَ نِسَائِي. وَلَمْ يَذْكُرْ: فَأَمَرَنِي.

١٨ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ وَزُهَيْرُ بْنُ حَرْبٍ، وَاللَّفْظُ لِزُهَيْرٍ. قَالَ أَبُو كُرَيْبٍ: أَخْبَرَنَا. وَقَالَ الآخَرَانِ: حَدَّثَنَا وَكِيعٌ، عَنْ مِسْعَرٍ، عَنْ أَبِي عَوْنٍ الثَّقَفِيِّ، عَنْ أَبِي صَالِحٍ الْحَنَفِيِّ، عَنْ عَلِيٍّ؛ أَنَّ أُكَيْدِرَ دُومَةَ أَهْدَىٰ إِلَى النَّبِيِّ ﷺ ثَوْبَ حَرِيرٍ. فَأَعْطَاهُ عَلِيًّا. فَقَالَ: «شَقِّقْهُ خُمُراً بَيْنَ الْفَوَاطِمِ». وَقَالَ أَبُو بَكْرٍ وَأَبُو كُرَيْبٍ: بَيْنَ النِّسْوَةِ.

١٩ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، عَنْ عَبْدِ الْمَلِكِ بْنِ مَيْسَرَةَ، عَنْ زَيْدِ بْنِ وَهْبٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: كَسَانِي رَسُولُ اللَّهِ ﷺ حُلَّةَ سِيَرَاءَ، فَخَرَجْتُ فِيهَا، فَرَأَيْتُ الْغَضَبَ فِي وَجْهِهِ، قَالَ: فَشَقَقْتُهَا بَيْنَ نِسَائِي.

[البخاري: كتاب الهبة، باب هدية ما يكره لبسها، رقم: ٢٦١٤].

٢٠ ـ (٢٠٧٢) ـ وحدّثنا شَيْبَانُ بْنُ فَرُّوخَ وَأَبُو كَامِلٍ ـ وَاللَّفْظُ لأَبِي كَامِلٍ ـ قَالاَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الأَصَمِّ، عَنْ أَنَسِ بْنِ مَالِكٍ. قَالَ: بَعَثَ رَسُولُ اللَّهِ ﷺ إِلَىٰ عُمَرَ بِجُبَّةِ سُنْدُسٍ. فَقَالَ عُمَرُ: بَعَثْتَ بِهَا إِلَيَّ وَقَدْ قُلْتَ فِيهَا مَا قُلْتَ؟! قَالَ: «إِنِّي لَمْ أَبْعَثْ بِهَا إِلَيْكَ لِتَلْبَسَهَا، وَإِنَّمَا بَعَثْتُ بِهَا إِلَيْكَ لِتَنْتَفِعَ بِثَمَنِهَا».

٢١ ـ (٢٠٧٣) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ. قَالاَ: حَدَّثَنَا إِسْمَاعِيلُ ـ وَهُوَ ابْنُ عُلَيَّةَ ـ، عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسٍ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ لَبِسَ الْحَرِيرَ فِي الدُّنْيَا، لَمْ يَلْبَسْهُ فِي الآخِرَةِ».

٢٢ ـ (٢٠٧٤) ـ وحدّثني إِبْرَاهِيمُ بْنُ مُوسَى الرَّازِيُّ: أَخْبَرَنَا شُعَيْبُ بْنُ إِسْحَاقَ الدِّمَشْقِيُّ، عَنِ الأَوْزَاعِيِّ: حَدَّثَنِي شَدَّادٌ، أَبُو عَمَّارٍ: حَدَّثَنِي أَبُو أُمَامَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ لَبِسَ الْحَرِيرَ فِي الدُّنْيَا، لَمْ يَلْبَسْهُ فِي الآخِرَةِ».

٢٣ ـ (٢٠٧٥) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ؛ أَنَّهُ قَالَ: أُهْدِيَ لِرَسُولِ اللَّهِ ﷺ فَرُّوجُ حَرِيرٍ، فَلَبِسَهُ ثُمَّ صَلَّىٰ فِيهِ، ثُمَّ انْصَرَفَ فَنَزَعَهُ نَزْعاً شَدِيداً، كَالْكَارِهِ لَهُ. ثُمَّ قَالَ: «لاَ يَنْبَغِي هٰذَا لِلْمُتَّقِينَ».

[البخاري: كتاب الصلاة، باب من صلى في فروج حرير ثم نزعه...، رقم: ٣٧٥].

(...) ـ وحدّثناه مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا الضَّحَّاكُ ـ يَعْنِي أَبَا عَاصِمٍ ـ: حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ: حَدَّثَنِي يَزِيدُ بْنُ أَبِي حَبِيبٍ، بِهٰذَا الإِسْنَادِ.

٣ ـ بابُ إِبَاحَةِ لُبْسِ الحَرِيرِ للرَّجُلِ إذا كان به حِكَّةٌ أو نحوها

٢٤ ـ (٢٠٧٦) ـ حدّثنا أَبُو كُرَيْبٍ، مُحَمَّدُ بْنُ الْعَلاَءِ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ: حَدَّثَنَا قَتَادَةُ، أَنَّ أَنَسَ بْنَ مَالِكٍ أَنْبَأَهُمْ؛ أَنَّ رَسُولَ اللَّهِ ﷺ رَخَّصَ

shirt during the journey because of itch which they had or because of any other disease from which they suffered.

(...) The same was narrated on the authority of Sa'id, with the same chain of transmitters, but without mentioning during the journey.

25-(...) Anas Ibn Malik "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" permitted Az-Zubair Ibn Al-Awwam and Abd Ar-Rahman Ibn Awf (or Az-Zubair Ibn Al-Awwam and Abd Ar-Rahman Ibn Awf were permitted) to wear silk because of itch from which they suffered.

(...) The same was narrated on the authority of Shu'ba, with the same chain of transmitters.

26-(...) Anas Ibn Malik "Allah be pleased with him" reported that Abd Ar-Rahman Ibn Awf and Az-Zubair Ibn Al-Awwam complained to The Messenger of Allah "Allah's blessing and peace be upon him" about lice, and he permitted them to wear shirts of silk while they were in a certain expedition.

[4] It is forbidden for a man to wear clothes dyed with yellowish discharge

27-(2077) Abdullah Ibn Amr Ibn Al-As "Allah be pleased with both" reported: The Messenger of Allah "Allah's blessing and peace be upon him" saw me wearing two garments dyed with yellowish discharge. Upon this, he said: "Those are the garments (worn by) the unbelievers, so do not wear them."

(...)This Hadith was narrated on the authority of Yahya Ibn Abu Kathir with the same chain of transmitters.

28-(...) Abdullah Ibn Amr "Allah be pleased with both" reported: The Messenger of Allah "Allah's blessing and peace be upon him" saw me wearing two garments dyed with yellowish discharge, whereupon he said: "Did your mother order you to do so?" I said: "I will wash them." He said: "(No) but burn them."

29-(2078) Ali Ibn Abu Talib "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" forbade wearing silk (clothes), garments dyed with yellowish discharge, and the gold ring, as well as reciting the Holy Qur'an in bowing (during the prayer).

30-(...)Ali Ibn Abu Talib "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" forbade me

لِعَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ وَالزُّبَيْرِ بْنِ الْعَوَّامِ فِي الْقُمُصِ الْحَرِيرِ فِي السَّفَرِ، مِنْ حِكَّةٍ كَانَتْ بِهِمَا، أَوْ وَجَعٍ كَانَ بِهِمَا.

[البخاري: كتاب الجهاد والسير، باب الحرير في الحرب، رقم: ٢٩١٩].

(...) ـ **وحدّثناه** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ: حَدَّثَنَا سَعِيدٌ، بِهٰذَا الإِسْنَادِ، وَلَمْ يَذْكُرْ: فِي السَّفَرِ.

٢٥ ـ (...) ـ **وحدّثناه** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ. قَالَ: رَخَّصَ رَسُولُ اللَّهِ ﷺ، أَوْ رُخِّصَ، لِلزُّبَيْرِ بْنِ الْعَوَّامِ وَعَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ فِي لُبْسِ الْحَرِيرِ. لِحِكَّةٍ كَانَتْ بِهِمَا.

[البخاري: كتاب الجهاد والسير، باب الحرير في الحرب، رقم: ٢٩٢١].

(...) ـ **وحدّثناه** مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، بِهٰذَا الإِسْنَادِ... مِثْلَهُ.

٢٦ ـ (...) ـ **وحدّثني** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ، أَنَّ أَنَساً أَخْبَرَهُ، أَنَّ عَبْدَ الرَّحْمٰنِ بْنَ عَوْفٍ وَالزُّبَيْرَ بْنَ الْعَوَّامِ شَكَوَا إِلَىٰ رَسُولِ اللَّهِ ﷺ الْقَمْلَ، فَرَخَّصَ لَهُمَا فِي قُمُصِ الْحَرِيرِ، فِي غَزَاةٍ لَهُمَا.

[البخاري: كتاب الجهاد والسير، باب الحرير في الحرب، رقم: ٢٩٢٠م].

٤ ـ باب النَّهي عن لُبسِ الرَّجُلِ الثَّوبَ المُعَصْفَر

٢٧ ـ (٢٠٧٧) ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي، عَنْ يَحْيَىٰ: حَدَّثَنِي مُحَمَّدُ بْنُ إِبْرَاهِيمَ بْنِ الْحَارِثِ، أَنَّ ابْنَ مَعْدَانَ أَخْبَرَهُ، أَنَّ جُبَيْرَ بْنَ نُفَيْرٍ أَخْبَرَهُ، أَنَّ عَبْدَ اللَّهِ بْنَ عَمْرِو بْنِ الْعَاصِ أَخْبَرَهُ. قَالَ: رَأَىٰ رَسُولُ اللَّهِ ﷺ عَلَيَّ ثَوْبَيْنِ مُعَصْفَرَيْنِ. فَقَالَ: «إِنَّ هٰذِهِ مِنْ ثِيَابِ الْكُفَّارِ، فَلاَ تَلْبَسْهَا».

(...) ـ **وحدّثنا** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا هِشَامٌ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ، عَنْ عَلِيِّ بْنِ الْمُبَارَكِ. كِلاَهُمَا عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ، بِهٰذَا الإِسْنَادِ. وَقَالاَ: عَنْ خَالِدِ بْنِ مَعْدَانَ.

٢٨ ـ (...) ـ **حدّثنا** دَاوُدُ بْنُ رُشَيْدٍ: حَدَّثَنَا عُمَرُ بْنُ أَيُّوبَ الْمَوْصِلِيُّ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ نَافِعٍ، عَنْ سُلَيْمَانَ الأَحْوَلِ، عَنْ طَاوُسٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو. قَالَ: رَأَى النَّبِيُّ ﷺ عَلَيَّ ثَوْبَيْنِ مُعَصْفَرَيْنِ. فَقَالَ: «أَأُمُّكَ أَمَرَتْكَ بِهٰذَا؟» قُلْتُ: أَغْسِلُهُمَا. قَالَ: «بَلْ أَحْرِقْهُمَا».

٢٩ ـ (٢٠٧٨) ـ **حدّثنا** يَحْيَىٰ بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ نَافِعٍ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ حُنَيْنٍ، عَنْ أَبِيهِ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ، أَنَّ رَسُولَ اللَّهِ ﷺ نَهَىٰ عَنْ لُبْسِ الْقَسِّيِّ وَالْمُعَصْفَرِ، وَعَنْ تَخَتُّمِ الذَّهَبِ، وَعَنْ قِرَاءَةِ الْقُرْآنِ فِي الرُّكُوعِ.

٣٠ ـ (...) ـ **وحدّثني** حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ عَبْدِ اللَّهِ بْنِ حُنَيْنٍ، أن أَبَاهُ حَدَّثَهُ، أَنَّهُ سمعَ عَلِيَّ بْنَ أَبِي طَالِبٍ

to recite the Holy Qur'an while I am bowing (in prayer), and to wear gold and clothes dyed with yellowish discharge.

31-(...) Ali Ibn Abu Talib "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" forbade me to wear gold rings, to wear silk clothes, to recite the Holy Qur'an in bowing and prostration (during the prayer), and to wear garments dyed with yellowish discharge.

[5] The merit of wearing the Yemenite garments

32-(2079) Quatada narrated: We asked Anas Ibn Malik "Allah be pleased with him": "Which garment was the dearest to The Messenger of Allah "Allah's blessing and peace be upon him"?" He said: "The Yemenite garment."

33-(...) Anas "Allah be pleased with him" reported that the dearest garment to The Messenger of Allah "Allah's blessing and peace be upon him" was the Yemenite garment.

[6] (It is desirable to) show modesty in one's clothes, and it is better to wear coarse clothes, and it is permissible to wear cloth made of hair

34-(2080) Abu Burda reported: I entered upon A'isha "Allah be pleased with her" who brought out for us the coarse lower garment (of The Prophet) made in Yemen and a mantle of matted cloth. Then, she swore by Allah that The Messenger of Allah "Allah's blessing and peace be upon him" died in these two clothes.

35-(...) Abu Burda reported that A'isha "Allah be pleased with her" brought out for us the lower garment and the upper garment made of matted cloth and said: "It was in these (clothes) that The Messenger of Allah "Allah's blessing and peace be upon him" died." Ibn Hatim (a sub-narrator) said in his narration: The lower garment made of coarse cloth.

(...)This Hadith was narrated on the authority of Aiyyub with a slight variation of wording.

36-(2081) A'isha "Allah be pleased with her" reported that The Messenger of Allah "Allah's blessing and peace be upon him" went out one morning wearing a blanket, having marks of camel saddles, and it was made of (camel's or sheep's) black hair,.

37-(2082) A'isha "Allah be pleased with her" reported that the cushion against which The Messenger of Allah "Allah's blessing and peace be upon him" used to recline was made of leather stuffed with palm fiber.

يَقُولُ: نَهَانِي النَّبِيُّ ﷺ عَنِ الْقِرَاءَةِ وَأَنَا رَاكِعٌ، وَعَنْ لُبْسِ الذَّهَبِ وَالْمُعَصْفَرِ.

٣١ ـ (...) ـ حدّثنا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ حُنَيْنٍ، عَنْ أَبِيهِ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ، قَالَ: نَهَانِي رَسُولُ اللَّهِ ﷺ عَنِ التَّخَتُّمِ بِالذَّهَبِ، وَعَنْ لِبَاسِ الْقَسِّيِّ، وَعَنِ الْقِرَاءَةِ فِي الرُّكُوعِ وَالسُّجُودِ، وَعَنْ لِبَاسِ الْمُعَصْفَرِ.

٥ ـ بابُ فَضْلِ لِبَاسِ ثِيَابِ الحِبَرَةِ

٣٢ ـ (٢٠٧٩) ـ حدّثنا هَدَّابُ بْنُ خَالِدٍ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ. قَالَ: قُلْنَا لأَنَسِ بْنِ مَالِكٍ: أَيُّ اللِّبَاسِ كَانَ أَحَبَّ إِلَىٰ رَسُولِ اللَّهِ ﷺ، أَوْ أَعْجَبَ إِلَىٰ رَسُولِ اللَّهِ ﷺ؟ قَالَ: الْحِبَرَةُ. [البخاري: كتاب اللباس، باب البرود والحبر والشملة، رقم: ٥٨١٢].

٣٣ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، عَنْ أَنَسٍ قَالَ: كَانَ أَحَبَّ الثِّيَابِ إِلَىٰ رَسُولِ اللَّهِ ﷺ الْحِبَرَةُ.

[البخاري: كتاب اللباس، باب البرود والحبر والشملة، رقم: ٥٨١٣].

٦ ـ بابُ التَّوَاضُعِ في اللِّبَاسِ والاقتصارِ على الغَلِيظِ منه واليَسِير من اللباس والفراش وغيرهما، وجواز لبس الثوب الشعر وما فيه أعلام

٣٤ ـ (٢٠٨٠) ـ حدّثنا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ: حَدَّثَنَا حُمَيْدٌ، عَنْ أَبِي بُرْدَةَ. قَالَ: دَخَلْتُ عَلَىٰ عَائِشَةَ فَأَخْرَجَتْ إِلَيْنَا إِزَاراً غَلِيظاً مِمَّا يُصْنَعُ بِالْيَمَنِ، وَكِسَاءً مِنَ الَّتِي يُسَمُّونَهَا الْمُلَبَّدَةَ. قَالَ: فَأَقْسَمَتْ بِاللَّهِ، إِنَّ رَسُولَ اللَّهِ ﷺ قُبِضَ فِي هٰذَيْنِ الثَّوْبَيْنِ.

[البخاري: كتاب فرض الخمس، باب ما ذكر من درع النبي ﷺ وعصاه...، رقم: ٣١٠٨].

٣٥ ـ (...) ـ حدّثني عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ وَمُحَمَّدُ بْنُ حَاتِمٍ وَيَعْقُوبُ بْنُ إِبْرَاهِيمَ، جَمِيعاً عَنِ ابْنِ عُلَيَّةَ. قَالَ ابْنُ حُجْرٍ: حَدَّثَنَا إِسْمَاعِيلُ، عَنْ أَيُّوبَ، عَنْ حُمَيْدِ بْنِ هِلَالٍ، عَنْ أَبِي بُرْدَةَ. قَالَ: أَخْرَجَتْ إِلَيْنَا عَائِشَةُ إِزَاراً وَكِسَاءً مُلَبَّداً. فَقَالَتْ: فِي هٰذَا قُبِضَ رَسُولُ اللَّهِ ﷺ.

قَالَ ابْنُ حَاتِمٍ فِي حَدِيثِهِ: إِزَاراً غَلِيظاً.

(...) ـ وحدّثني مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ أَيُّوبَ، بِهٰذَا الإِسْنَادِ... مِثْلَهُ. وَقَالَ: إِزَاراً غَلِيظاً.

٣٦ ـ (٢٠٨١) ـ وحدّثني سُرَيْجُ بْنُ يُونُسَ: حَدَّثَنَا يَحْيَىٰ بْنُ زَكَرِيَّاءَ بْنِ أَبِي زَائِدَةَ، عَنْ أَبِيهِ. (ح) وَحَدَّثَنِي إِبْرَاهِيمُ بْنُ مُوسَىٰ: حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ. (ح) وَحَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا يَحْيَىٰ بْنُ زَكَرِيَّاءَ: أَخْبَرَنِي أَبِي، عَنْ مُصْعَبِ بْنِ شَيْبَةَ، عَنْ صَفِيَّةَ بِنْتِ شَيْبَةَ، عَنْ عَائِشَةَ، قَالَتْ: خَرَجَ النَّبِيُّ ﷺ ذَاتَ غَدَاةٍ، وَعَلَيْهِ مِرْطٌ مُرَحَّلٌ مِنْ شَعَرٍ أَسْوَدَ.

٣٧ ـ (٢٠٨٢) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ. قَالَتْ: كَانَ وِسَادَةُ رَسُولِ اللَّهِ ﷺ، الَّتِي يَتَّكِىءُ عَلَيْهَا، مِنْ أَدَمٍ حَشْوُهَا لِيفٌ.

38-(...) A'isha "Allah be pleased with her" reported that the bedding on which The Messenger of Allah "Allah's blessing and peace be upon him" used to sleep was made of leather stuffed with palm fiber.

(...)This Hadith was narrated on the authority of Hisham Ibn Urwa with a slight variation of wording.

[7] It is permissible to use carpets

39-(2083) Jabir "Allah be pleased with him" reported: When I got married, The Messenger of Allah "Allah's blessing and peace be upon him" asked me: "Have you got carpets?" I said: "How can we have carpets (since we are too poor to have carpets)?" He said: "You shall very soon get them."

40-(...) Jabir Ibn Abdullah "Allah be pleased with both" reported: When I got married, The Messenger of Allah "Allah's blessing and peace be upon him" asked me: "Have you got carpets?" I said: "How can we have carpets (since we are too poor to have carpets)?" He said: "You shall very soon get them." Jabir said: My wife got a carpet. I said to her: "Keep it away from me!" She said: "The Messenger of Allah "Allah's blessing and peace be upon him" had said: "You will very soon have those (carpets)."

(...) This Hadith was narrated on the authority of Sufyan with the same chain of transmitters, but with a slight variation of wording.

[8] disapproval of keeping beddings and clothes more than one needs

41-(2084) Jabir Ibn Abdullah "Allah be pleased with both" reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: "There should be a bedding for a man, another for his wife, and the third for the guest, and (if there is more, i.e.) the fourth, (it) would be for the Satan."

[9] It is forbidden to drag one's garment out of haughtiness or pride

42-(2085) Ibn Umar "Allah be pleased with both" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah will not look upon the one who drags his garment out of pride."

(...)This Hadith was narrated on the authority of Ibn Umar through another chain of transmitters with the following addition: On the Day of Judgement.

43-(...) Ibn Umar "Allah be pleased with both" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever drags his garment out of pride, Allah will not look at him on the Day of Judgement."

٣٨ ـ (...) ـ وحدّثني عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ: أَخْبَرَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ. قَالَتْ: إِنَّمَا كَانَ فِرَاشُ رَسُولِ اللَّهِ ﷺ، الَّذِي يَنَامُ عَلَيْهِ، أَدَماً حَشْوُهُ لِيفٌ.

(...) ـ وحدّثناه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ نُمَيْرٍ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ، كِلاَهُمَا عَنْ هِشَامِ بْنِ عُرْوَةَ، بِهٰذَا الإِسْنَادِ، وَقَالاَ: ضِجَاعُ رَسُولِ اللَّهِ ﷺ. فِي حَدِيثِ أَبِي مُعَاوِيَةَ: يَنَامُ عَلَيْهِ.

٧ ـ باب جواز اتخاذ الأنْماطِ

٣٩ ـ (٢٠٨٣) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ وَعَمْرٌو النَّاقِدُ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَاللَّفْظُ لِعَمْرٍو. قَالَ عَمْرٌو وَقُتَيْبَةُ: حَدَّثَنَا. وَقَالَ إِسْحَاقُ: أَخْبَرَنَا سُفْيَانُ، عَنِ ابْنِ الْمُنْكَدِرِ، عَنْ جَابِرٍ. قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ، لَمَّا تَزَوَّجْتُ: «أَتَّخَذْتَ أَنْمَاطاً؟» قُلْتُ: وَأَنَّىٰ لَنَا أَنْمَاطٌ؟ قَالَ: «أَمَا إِنَّهَا سَتَكُونُ».

[البخاري: كتاب النكاح، باب الأنماط ونحوها للنساء، رقم: ٥١٦١].

٤٠ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ. قَالَ: لَمَّا تَزَوَّجْتُ قَالَ لِي رَسُولُ اللَّهِ ﷺ: «أَتَّخَذْتَ أَنْمَاطاً؟» قُلْتُ: وَأَنَّىٰ لَنَا أَنْمَاطٌ؟ قَالَ: «أَمَا إِنَّهَا سَتَكُونُ».

قَالَ جَابِرٌ: وَعِنْدَ امْرَأَتِي نَمَطٌ. فَأَنَا أَقُولُ: نَحِّيهِ عَنِّي. وَتَقُولُ: قَدْ قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّهَا سَتَكُونُ». [البخاري: كتاب المناقب، باب علامات النبوة في الإسلام، رقم: ٣٦٣١].

(...) ـ وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ، حَدَّثَنَا سُفْيَانُ، بِهٰذَا الإِسْنَادِ، وَزَادَ: فَأَدَعُهَا.

٨ ـ بابُ كَرَاهَةِ ما زاد على الحَاجَةِ من الفِرَاشِ واللِّبَاسِ

٤١ ـ (٢٠٨٤) ـ حدّثني أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرِو بْنِ سَرْحٍ: أَخْبَرَنَا ابْنُ وَهْبٍ: حَدَّثَنِي أَبُو هَانِىءٍ، أَنَّهُ سَمِعَ أَبَا عَبْدِ الرَّحْمٰنِ يَقُولُ: عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لَهُ: «فِرَاشٌ لِلرَّجُلِ، وَفِرَاشٌ لامْرَأَتِهِ، وَالثَّالِثُ لِلضَّيْفِ، وَالرَّابِعُ لِلشَّيْطَانِ».

٩ ـ بابُ تَحْرِيمِ جَرِّ الثَّوْبِ خُيَلاَءَ، وبيان حَدِّ ما يجوز إرخاؤه إليه وما يُسْتَحَبُّ

٤٢ ـ (٢٠٨٥) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ نَافِعٍ وَعَبْدِ اللَّهِ بْنِ دِينَارٍ وَزَيْدِ بْنِ أَسْلَمَ، كُلُّهُمْ يُخْبِرُهُ عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لاَ يَنْظُرُ اللَّهُ إِلَىٰ مَنْ جَرَّ ثَوْبَهُ خُيَلاَءَ». [البخاري: كتاب اللباس، باب قول الله تعالى: ﴿قل من حرم زينة الله...﴾، رقم: ٥٧٨٣].

(...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ وَأَبُو أُسَامَةَ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ. حَدَّثَنَا أَبِي. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَعُبَيْدُ اللَّهِ بْنُ سَعِيدٍ. قَالاَ: حَدَّثَنَا يَحْيَىٰ ـ وَهُوَ الْقَطَّانُ ـ. كُلُّهُمْ عَنْ عُبَيْدِ اللَّهِ. (ح) وَحَدَّثَنَا أَبُو الرَّبِيعِ وَأَبُو كَامِلٍ. قَالاَ: حَدَّثَنَا حَمَّادٌ. (ح) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ. كِلاَهُمَا عَنْ أَيُّوبَ. (ح) وَحَدَّثَنَا قُتَيْبَةُ وَابْنُ رُمْحٍ، عَنِ اللَّيْثِ بْنِ سَعْدٍ. (ح) وَحَدَّثَنَا هَارُونُ الأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: حَدَّثَنِي أُسَامَةُ، كُلُّ هٰؤُلاَءِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِ حَدِيثِ مَالِكٍ. وَزَادُوا فِيهِ: «يَوْمَ الْقِيَامَةِ».

[البخاري: كتاب اللباس، باب من جر ثوبه من الخيلاء، رقم ٥٧٩١].

٤٣ ـ (...) ـ وحدّثني أَبُو الطَّاهِرِ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي عُمَرُ بْنُ مُحَمَّدٍ، عَنْ أَبِيهِ وَسَالِمِ بْنِ عَبْدِ اللَّهِ وَنَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ الَّذِي يَجُرُّ ثِيَابَهُ

(...)This Hadith has been narrated on the authority of Ibn Umar through another chain of transmitters.

44-(...) Ibn Umar "Allah be pleased with both" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever drags his garment out of pride, Allah will not look at him on the Day of Judgement."

(...)Ibn Umar "Allah be pleased with both" reported: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying the same, with a slight variation of wording.

45-(...) Muslim Ibn Yannaq reported that Ibn Umar "Allah be pleased with both" saw a person dragging his lower garment, whereupon he said: "To which people do you belong?" He showed him his relationship (with the tribe he belonged to). Behold! He belonged to the tribe of Banu Laith. Ibn Umar recognized him and said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" with those two ears of mine saying: "Whoever drags his lower garment for no reason other than pride, Allah will not look at him on the Day of Judgement."

(...)This Hadith was narrated on the authority of Muslim Ibn Yannaq through another chain of transmitters but with a slight variation of wording.

46-(...) Muhammad Ibn Abbad Ibn Ja'far reported: I ordered Muslim Ibn Yasar, the freed slave of Nafi' Ibn Abd Al-Harith, while I was sitting between them, to ask Ibn Umar whether he heard anything from The Messenger of Allah "Allah's blessing and peace be upon him" concerning him who drags his lower garment out of pride. He said: I heard him (The Prophet) saying: "Allah will not look at him on the Day of Judgement."

47-(2086) Ibn Umar "Allah be pleased with both" reported: I came upon The Messenger of Allah "Allah's blessing and peace be upon him" with my lower garment dragging (on the ground). He said: "O Abdullah! Tug up your lower garment!" I tugged it up, and he said once again: "Tug it further!" I tugged it further and I kept tugging it (as such) afterwards. Some of the people (who were present there) said: "To what extent?" He said: "Up to the middle of the shank."

48-(2087) Abu Huraira "Allah be pleased with him" reported that he saw a person whose lower garment was dragging, and he was striking the ground with his foot (out of haughtiness) -and he was the governor of Bahrain- saying: "Here comes the governor, here comes the governor." (Abu Huraira reported that) The Messenger of Allah "Allah's blessing and

مِنَ الْخُيَلاَءِ، لاَ يَنْظُرُ اللَّهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ».
[البخاري: كتاب اللباس، باب من جر ثوبه من الخيلاء، رقم: ٥٧٩١].

(...) ـ **وحدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنِ الشَّيْبَانِيِّ. (ح) وَحَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، كِلاَهُمَا عَنْ مُحَارِبِ بْنِ دِثَارٍ وَجَبَلَةَ بْنِ سُحَيْمٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِ حَدِيثِهِمْ.
[البخاري: كتاب اللباس، باب من جر ثوبه من الخيلاء، رقم: ٥٧٩١].

٤٤ ـ (...) ـ **وحدّثنا** ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا حَنْظَلَةُ. قَالَ: سَمِعْتُ سَالِماً، عَنِ ابْنِ عُمَرَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ جَرَّ ثَوْبَهُ مِنَ الْخُيَلاَءِ لَمْ يَنْظُرِ اللَّهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ».

(...) ـ **وحدّثنا** ابْنُ نُمَيْرٍ: حَدَّثَنَا إِسْحَاقُ بْنُ سُلَيْمَانَ: حَدَّثَنَا حَنْظَلَةُ بْنُ أَبِي سُفْيَانَ. قَالَ: سَمِعْتُ سَالِماً قَالَ: سَمِعْتُ ابْنَ عُمَرَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ، مِثْلَهُ. غَيْرَ أَنَّهُ قَالَ: ثِيَابَهُ.

٤٥ ـ (...) ـ **وحدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ. قَالَ: سَمِعْتُ مُسْلِمَ بْنَ يَنَّاقَ يُحَدِّثُ، عَنِ ابْنِ عُمَرَ، أَنَّهُ رَأَىٰ رَجُلاً يَجُرُّ إِزَارَهُ. فَقَالَ: مِمَّنْ أَنْتَ؟ فَانْتَسَبَ لَهُ. فَإِذَا رَجُلٌ مِنْ بَنِي لَيْثٍ، فَعَرَفَهُ ابْنُ عُمَرَ. قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ، بِأُذُنَيَّ هَاتَيْنِ، يَقُولُ: «مَنْ جَرَّ إِزَارَهُ، لاَ يُرِيدُ بِذٰلِكَ إِلاَّ الْمَخِيلَةَ، فَإِنَّ اللَّهَ لاَ يَنْظُرُ إِلَيْهِ يَوْمَ الْقِيَامَةِ».

(...) ـ **وحدّثنا** ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عَبْدُ الْمَلِكِ ـ يَعْنِي ابْنَ أَبِي سُلَيْمَانَ ـ. (ح) وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا أَبُو يُونُسَ. (ح) وَحَدَّثَنَا ابْنُ أَبِي خَلَفٍ: حَدَّثَنَا يَحْيَىٰ بْنُ أَبِي بُكَيْرٍ: حَدَّثَنِي إِبْرَاهِيمُ ـ يَعْنِي ابْنَ نَافِعٍ ـ، كُلُّهُمْ عَنْ مُسْلِمِ بْنِ يَنَّاقَ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِهِ.

غَيْرَ أَنَّ فِي حَدِيثِ أَبِي يُونُسَ: عَنْ مُسْلِمٍ، أَبِي الْحَسَنِ.

وَفِي رِوَايَتِهِمْ جَمِيعاً: «مَنْ جَرَّ إِزَارَهُ»، وَلَمْ يَقُولُوا: ثَوْبَهُ.

٤٦ ـ (...) ـ **وحدّثني** مُحَمَّدُ بْنُ حَاتِمٍ وَهَارُونُ بْنُ عَبْدِ اللَّهِ وَابْنُ أَبِي خَلَفٍ. وَأَلْفَاظُهُمْ مُتَقَارِبَةٌ. قَالُوا: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا ابْنُ جُرَيْجٍ. قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ عَبَّادِ بْنِ جَعْفَرٍ يَقُولُ: أَمَرْتُ مُسْلِمَ بْنَ يَسَارٍ، مَوْلَىٰ نَافِعِ بْنِ عَبْدِ الْحَارِثِ أَنْ يَسْأَلَ ابْنَ عُمَرَ. قَالَ: وَأَنَا جَالِسٌ بَيْنَهُمَا: أَسَمِعْتَ، مِنَ النَّبِيِّ ﷺ فِي الَّذِي يَجُرُّ إِزَارَهُ مِنَ الْخُيَلاَءِ، شَيْئاً؟ قَالَ: سَمِعْتُهُ يَقُولُ: «لاَ يَنْظُرُ اللَّهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ».

٤٧ ـ (٢٠٨٦) ـ **حدّثني** أَبُو الطَّاهِرِ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عُمَرُ بْنُ مُحَمَّدٍ، عَنْ عَبْدِ اللَّهِ بْنِ وَاقِدٍ، عَنِ ابْنِ عُمَرَ، قَالَ: مَرَرْتُ عَلَىٰ رَسُولِ اللَّهِ ﷺ، وَفِي إِزَارِي اسْتِرْخَاءٌ. فَقَالَ: «يَا عَبْدَ اللَّهِ، ارْفَعْ إِزَارَكَ»، فَرَفَعْتُهُ. ثُمَّ قَالَ: «زِدْ» فَزِدْتُ. فَمَا زِلْتُ أَتَحَرَّاهَا بَعْدُ.

فَقَالَ بَعْضُ الْقَوْمِ: إِلَىٰ أَيْنَ؟ فَقَالَ: أَنْصَافِ السَّاقَيْنِ.

٤٨ ـ (٢٠٨٧) ـ **حدّثنا** عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ مُحَمَّدٍ ـ وَهُوَ ابْنُ زِيَادٍ ـ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ، وَرَأَىٰ رَجُلاً يَجُرُّ إِزَارَهُ، فَجَعَلَ يَضْرِبُ الأَرْضَ بِرِجْلِهِ، وَهُوَ أَمِيرٌ عَلَى الْبَحْرَيْنِ، وَهُوَ يَقُولُ: جَاءَ الأَمِيرُ، جَاءَ الأَمِيرُ. قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ لاَ يَنْظُرُ إِلَىٰ مَنْ يَجُرُّ إِزَارَهُ بَطَراً».

peace be upon him" said: "Allah will not look at him who drags his lower garment out of pride."

(...)This Hadith was narrated on the authority of Shu'ba with the same chain of transmitters. In the narration of Ibn Ja'far (it was mentioned): Marwan appointed Abu Huraira as his successor. In the narration of Ibn Al-Muthanna (it was mentioned): Abu Huraira was (appointed by Marwan to succeed him as) the Governor of Medina.

[10] Forbiddance of strutting and pride of one's fine garment

49-(2088) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There was a person who used to walk with pride because of his thick hair and fine mantles. He was made to sink in the earth and he would go on sinking in the earth until the Last Hour would come."

(...) The same was narrated on the authority of Abu Huraira, through another chain of transmitters.

50-(...) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There was a person who walked with pride because of his (fine) clothes and he was over-pleased with himself. Allah made him sink in the earth and he would go on sinking in it until the Day of Judgement."

(...)Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "While there was a man who walked with pride in his two garments..."and the rest is the same.

(...)Abu Huraira "Allah be pleased with him" reported: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "There was a man from among the generations before you, who strutted in a (fine) cloak..."and the rest is the same.

[11] It is impermissible for men to wear the gold signet ring

51-(2089) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" forbade wearing the gold signet ring.

(...) The same was narrated on the authority of Shu'ba, with the same chain of transmitters.

52-(2090) Abdullah Ibn Abbas "Allah be pleased with both" reported that once, The Messenger of Allah "Allah's blessing and peace be upon him" saw a man wearing a gold signet ring in his hand. He (The Prophet)

(...) ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدٌ ـ يَعْنِي ابْنَ جَعْفَرٍ ـ. (ح) وَحَدَّثَنَاهُ ابْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، كِلاَهُمَا عَنْ شُعْبَةَ، بِهٰذَا الإِسْنَادِ.

وَفِي حَدِيثِ ابْنِ جَعْفَرٍ: كَانَ مَرْوَانُ يَسْتَخْلِفُ أَبَا هُرَيْرَةَ.

وَفِي حَدِيثِ ابْنِ الْمُثَنَّى: كَانَ أَبُو هُرَيْرَةَ يُسْتَخْلَفُ عَلَى الْمَدِينَةِ.

١٠ ـ بابُ تَحْرِيمِ التَّبَخْتُرِ فِي المَشْيِ مع إعجابه بثيابه

٤٩ ـ (٢٠٨٨) ـ حدّثنا عَبْدُ الرَّحْمٰنِ بْنُ سَلاَّمٍ الْجُمَحِيُّ: حَدَّثَنَا الرَّبِيعُ ـ يَعْنِي ابْنَ مُسْلِمٍ ـ، عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «بَيْنَمَا رَجُلٌ يَمْشِي، قَدْ أَعْجَبَتْهُ جُمَّتُهُ وَبُرْدَاهُ، إِذْ خُسِفَ بِهِ الأَرْضُ، فَهُوَ يَتَجَلْجَلُ فِي الأَرْضِ حَتَّىٰ تَقُومَ السَّاعَةُ».

(...) ـ وحدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ. قَالُوا جَمِيعاً: حَدَّثَنَا شُعْبَةُ، عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ... بِنَحْوِ هٰذَا.

[البخاري: كتاب اللباس، باب من جر ثوبه من الخيلاء، رقم: ٥٧٨٩].

٥٠ ـ (...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا الْمُغِيرَةُ ـ يَعْنِي الْحِزَامِيَّ ـ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «بَيْنَمَا رَجُلٌ يَتَبَخْتَرُ، يَمْشِي فِي بُرْدَيْهِ، قَدْ أَعْجَبَتْهُ نَفْسُهُ، فَخَسَفَ اللَّهُ بِهِ الأَرْضَ، فَهُوَ يَتَجَلْجَلُ فِيهَا إِلَىٰ يَوْمِ الْقِيَامَةِ».

(...) ـ وحدّثنا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ. قَالَ: هٰذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ، فَذَكَرَ أَحَادِيثَ مِنْهَا: وَقَالَ رَسُولُ اللَّهِ ﷺ: «بَيْنَمَا رَجُلٌ يَتَبَخْتَرُ فِي بُرْدَيْنِ»... ثُمَّ ذَكَرَ بِمِثْلِهِ.

(...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ رَجُلاً مِمَّنْ كَانَ قَبْلَكُمْ يَتَبَخْتَرُ فِي حُلَّةٍ»... ثُمَّ ذَكَرَ مِثْلَ حَدِيثِهِمْ.

١١ ـ بابُ تَحْرِيمِ خاتَمِ الذَّهَبِ على الرِّجَالِ ونَسْخِ ما كان من إباحَتِهِ في أوَّلِ الإسلامِ

٥١ ـ (٢٠٨٩) ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنِ النَّضْرِ بْنِ أَنَسٍ، عَنْ بَشِيرِ بْنِ نَهِيكٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ، أَنَّهُ نَهَىٰ عَنْ خَاتَمِ الذَّهَبِ. [البخاري: كتاب اللباس، باب خواتيم الذهب، رقم: ٥٨٦٤].

(...) ـ وحدّثناه مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ، قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، بِهٰذَا الإِسْنَادِ.

٥٢ ـ (٢٠٩٠) ـ وَفِي حَدِيثِ ابْنِ الْمُثَنَّى قَالَ: سَمِعْتُ النَّضْرَ بْنَ أَنَسٍ: حَدَّثَنِي مُحَمَّدُ بْنُ سَهْلٍ التَّمِيمِيُّ: حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ: أَخْبَرَنِي مُحَمَّدُ بْنُ جَعْفَرٍ: أَخْبَرَنِي إِبْرَاهِيمُ بْنُ

pulled it off and threw it away, saying: "One of you moves towards a piece of fire from Hell, which he places in his hand." It was said to this man after The Messenger of Allah "Allah's blessing and peace be upon him" had left: "Take your signet ring (of gold) and utilize it." He said: "No, by Allah, I would never take it after The Messenger of Allah "Allah's blessing and peace be upon him" has thrown it away."

53-(2091) Abdullah Ibn Umar "Allah be pleased with both" reported: The Messenger of Allah "Allah's blessing and peace be upon him" had a gold signet ring, and whenever he wore it he would keep its stone on the inner side of his palm. The people (imitated him and) had (such rings). Then one day as he sat on the pulpit he pulled it away saying: "I wore this ring and kept its stone towards the inner side." He then threw it away, and said: "By Allah, I will never wear it." Consequently, the people threw their (gold) rings away.

(...)This Hadith was narrated on the authority of Ibn Umar through another chain of transmitters but with the addition that in the narration of Uqba Ibn Khalid, it was mentioned that he (The Prophet) wore it (the gold signet ring) in his right hand.

(...)This Hadith was narrated on the authority of Ibn Umar through another chain of transmitters.

[12] The Messenger of Allah "Allah's blessing and peace be upon him" wore a silver ring in which the following phrase was engraved "Muhammad The Messenger of Allah" which his successors wore after him

54-(...) Ibn Umar "Allah be pleased with both" reported that The Messenger of Allah "Allah's blessing and peace be upon him" had taken a ring made of silver, which (he wore) in his hand. then it was in Abu Bakr's hand, then it was in Umar's hand, and then it was in Uthman's hand, until it fell from him into the well of Aris. This (silver ring) had this phrase engraved upon it "Muhammad The Messenger of Allah". Ibn Numair narrated this Hadith with a slight variation of wording.

55-(...) Ibn Umar "Allah be pleased with both" reported that The Messenger of Allah "Allah's blessing and peace be upon him" had taken a gold ring. then he threw it, and took a silver ring (instead), with the following phrase engraved upon it: "Muhammad, The Messenger of Allah". He said: "None should engrave like the engravement of this ring of mine." When he Wore it, he kept its stone towards the inside of his palm. It was this ring which fell down from Mu'aiqib into the well of Aris.

عُقْبَةَ، عَنْ كُرَيْبٍ، مَوْلَى ابْنِ عَبَّاسٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ رَأَىٰ خَاتَماً مِنْ ذَهَبٍ فِي يَدِ رَجُلٍ، فَنَزَعَهُ فَطَرَحَهُ وَقَالَ: «يَعْمِدُ أَحَدُكُمْ إِلَىٰ جَمْرَةٍ مِنْ نَارٍ فَيَجْعَلُهَا فِي يَدِهِ»! فَقِيلَ لِلرَّجُلِ، بَعْدَ مَا ذَهَبَ رَسُولُ اللَّهِ ﷺ: خُذْ خَاتِمَكَ انْتَفِعْ بِهِ. قَالَ: لاَ، وَاللَّهِ، لاَ آخُذُهُ أَبداً، وَقَدْ طَرَحَهُ رَسُولُ اللَّهِ ﷺ.

٥٣ ـ (٢٠٩١) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ التَّمِيمِيُّ وَمُحَمَّدُ بْنُ رُمْحٍ قَالاَ: أَخْبَرَنَا اللَّيْثُ. (ح) وَحَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا لَيْثٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ، أَنَّ رَسُولَ اللَّهِ ﷺ اصْطَنَعَ خَاتَماً مِنْ ذَهَبٍ، فَكَانَ يَجْعَلُ فَصَّهُ فِي بَاطِنِ كَفِّهِ إِذَا لَبِسَهُ. فَصَنَعَ النَّاسُ. ثُمَّ إِنَّهُ جَلَسَ عَلَى الْمِنْبَرِ فَنَزَعَهُ. فَقَالَ: «إِنِّي كُنْتُ أَلْبَسُ هٰذَا الْخَاتِمَ وَأَجْعَلُ فَصَّهُ مِنْ دَاخِلٍ»، فَرَمَىٰ بِهِ. ثُمَّ قَالَ: «وَاللَّهِ، لاَ أَلْبَسُهُ أَبَداً»، فَنَبَذَ النَّاسُ خَوَاتِيمَهُمْ. وَلَفْظُ الْحَدِيثِ لِيَحْيَىٰ.

[البخاري: كتاب الأيمان والنذور، باب من حلف على الشيء وإن لم يحلف...، رقم: ٦٦٥١].

(...) ـ وحدّثناه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ. (ح) وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ. (ح) وَحَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ. (ح) وَحَدَّثَنَا سَهْلُ بْنُ عُثْمَانَ: حَدَّثَنَا عُقْبَةُ بْنُ خَالِدٍ، كُلُّهُمْ عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ، بِهٰذَا الْحَدِيثِ، فِي خَاتَمِ الذَّهَبِ.

وَزَادَ فِي حَدِيثِ عُقْبَةَ بْنِ خَالِدٍ: وَجَعَلَهُ فِي يَدِهِ الْيُمْنَىٰ.

(...) ـ وَحَدَّثَنِيهِ أَحْمَدُ بْنُ عَبْدَةَ: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا أَيُّوبُ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ الْمُسَيَّبِيُّ: حَدَّثَنَا أَنَسٌ ـ يَعْنِي ابْنَ عِيَاضٍ ـ، عَنْ مُوسَى بْنِ عُقْبَةَ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبَّادٍ: حَدَّثَنَا حَاتِمٌ. (ح) وَحَدَّثَنَا هَارُونُ الأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ، كُلُّهُمْ عَنْ أُسَامَةَ. جَمَاعَتُهُمْ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ. فِي خَاتَمِ الذَّهَبِ... نَحْوَ حَدِيثِ اللَّيْثِ.

١٢ ـ بابُ لُبْسِ النبيّ ﷺ خاتماً من وَرِقٍ نَقْشُهُ: مُحَمَّدٌ رَسُولُ الله، ولُبْسِ الخُلَفَاءِ له مِنْ بعده

٥٤ ـ (...) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ. أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، عَنْ عُبَيْدِ اللَّهِ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ: اتَّخَذَ رَسُولُ اللَّهِ ﷺ خَاتِماً مِنْ وَرِقٍ، فَكَانَ فِي يَدِهِ، ثُمَّ كَانَ فِي يَدِ أَبِي بَكْرٍ، ثُمَّ كَانَ فِي يَدِ عُمَرَ، ثُمَّ كَانَ فِي يَدِ عُثْمَانَ، حَتَّى وَقَعَ مِنْهُ فِي بِئْرِ أَرِيسٍ. نَقْشُهُ: مُحَمَّدٌ رَسُولُ اللَّهِ.

قَالَ ابْنُ نُمَيْرٍ: حَتَّىٰ وَقَعَ فِي بِئْرٍ. وَلَمْ يَقُلْ: مِنْهُ.

[البخاري: كتاب اللباس، باب نقش الخاتم، رقم: ٥٨٧٣].

٥٥ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَمُحَمَّدُ بْنُ عَبَّادٍ وَابْنُ أَبِي عُمَرَ ـ وَاللَّفْظُ لأَبِي بَكْرٍ ـ قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَيُّوبَ بْنِ مُوسَىٰ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ. قَالَ: اتَّخَذَ النَّبِيُّ ﷺ خَاتِماً مِنْ ذَهَبٍ، ثُمَّ أَلْقَاهُ، ثُمَّ اتَّخَذَ خَاتِماً مِنْ وَرِقٍ. وَنَقَشَ فِيهِ: مُحَمَّدٌ رَسُولُ اللَّهِ. وَقَالَ: «لاَ يَنْقُشْ أَحَدٌ عَلَىٰ نَقْشِ خَاتِمِي هٰذَا»، وَكَانَ إِذَا

(2092) Anas Ibn Malik "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" took a silver ring, and had (the following phrase) engraved on it: "Muhammad, The Messenger of Allah". Then he said to the people: "I have taken a silver ring and engraved on it (the phrase) "Muhammad, The Messenger of Allah". So none should engrave like this engravement."

(...) The same was narrated on the authority of Anas, without mentioning (the phrase): "Muhammad, The Messenger of Allah".

[13] The messenger of Allah took a signet ring when he decided to send messages to the non-Arabs

56-(...) Anas Ibn Malik "Allah be pleased with him" reported that when The Messenger of Allah "Allah's blessing and peace be upon him" decided to send messages to the Romans, they (his Companions) told him that they would not read a letter unless it is sealed. Hence, The Messenger of Allah "Allah's blessing and peace be upon him" had a silver ring made for him, as if I am seeing its brightness in the hand of The Messenger of Allah "Allah's blessing and peace be upon him", whose engravement was "Muhammad, The Messenger of Allah".

57-(...) Anas Ibn Malik "Allah be pleased with him" reported that when The Messenger of Allah "Allah's blessing and peace be upon him" decided to send messages to the non-Arabs, it was told him that they would not admit a letter unless it is sealed. Hence, The Messenger of Allah "Allah's blessing and peace be upon him" had a silver ring made for him, as if I am seeing its brightness in the hand of The Messenger of Allah "Allah's blessing and peace be upon him".

58-(...) Anas "Allah be pleased with him" reported that when The Messenger of Allah "Allah's blessing and peace be upon him" decided to write to Khosrau, Caesar, and the Negus, it was said to him that they would not admit a letter without a seal over it. Therefore, The Messenger of Allah "Allah's blessing and peace be upon him" had a seal, the ring of which was made of silver, on which there was engraved "Muhammad, The Messenger of Allah".

[14] Throwing away the signet rings

59-(2093) Anas Ibn Malik "Allah be pleased with him" reported that he saw one day a silver ring in the hand of The Messenger of Allah "Allah's blessing and peace be upon him". Then, the people also had silver rings made which they wore. Then The Messenger of Allah "Allah's blessing and peace be upon him" threw away his ring and the people also threw away

لَبِسَهُ جَعَلَ فَصَّهُ مِمَّا يَلِي بَطْنَ كَفِّهِ، وَهُوَ الَّذِي سَقَطَ، مِنْ مُعَيْقِيبٍ، فِي بِئْرِ أَرِيسٍ.

(٢٠٩٢) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ وَخَلَفُ بْنُ هِشَامٍ وَأَبُو الرَّبِيعِ الْعَتَكِيُّ. كُلُّهُمْ عَنْ حَمَّادٍ. قَالَ يَحْيَىٰ: أَخْبَرَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ النَّبِيَّ ﷺ اتَّخَذَ خَاتَماً مِنْ فِضَّةٍ. وَنَقَشَ فِيهِ: مُحَمَّدٌ رَسُولُ اللَّهِ. وَقَالَ لِلنَّاسِ: «إِنِّي اتَّخَذْتُ خَاتَماً مِنْ فِضَّةٍ، وَنَقَشْتُ فِيهِ: مُحَمَّدٌ رَسُولُ اللَّهِ، فَلاَ يَنْقُشْ أَحَدٌ عَلَىٰ نَقْشِهِ».

[البخاري: كتاب اللباس، باب قول النبي ﷺ: «لا ينقش على نقش خاتمه»، رقم: ٥٨٧٧].

(...) ـ وحدّثنا أَحْمَدُ بْنُ حَنْبَلٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ. قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ ـ يَعْنُونَ ابْنَ عُلَيَّةَ ـ، عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ ﷺ، بِهٰذَا. وَلَمْ يَذْكُرْ فِي الْحَدِيثِ: مُحَمَّدٌ رَسُولُ اللَّهِ.

١٣ ـ بابٌ في اتِّخاذِ النبيِّ ﷺ خاتِماً لمن أراد أن يَكْتُبَ إلى العَجَمِ

٥٦ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ: قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ. قَالَ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: لَمَّا أَرَادَ رَسُولُ اللَّهِ ﷺ أَنْ يَكْتُبَ إِلَى الرُّومِ، قَالَ: قَالُوا: إِنَّهُمْ لاَ يَقْرَؤُونَ كِتَاباً إِلاَّ مَخْتُوماً. قَالَ: فَاتَّخَذَ رَسُولُ اللَّهِ ﷺ خَاتِماً مِنْ فِضَّةٍ. كَأَنِّي أَنْظُرُ إِلَىٰ بَيَاضِهِ فِي يَدِ رَسُولِ اللَّهِ ﷺ، نَقْشُهُ: مُحَمَّدٌ رَسُولُ اللَّهِ.

[البخاري: كتاب العلم، باب ما يذكر من المناولة...، رقم: ٦٥].

٥٧ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، أَنَّ نَبِيَّ اللَّهِ ﷺ كَانَ أَرَادَ أَنْ يَكْتُبَ إِلَى الْعَجَمِ. فَقِيلَ لَهُ: إِنَّ الْعَجَمَ لاَ يَقْبَلُونَ إِلاَّ كِتَاباً عَلَيْهِ خَاتَمٌ، فَاصْطَنَعَ خَاتَماً مِنْ فِضَّةٍ. قَالَ: كَأَنِّي أَنْظُرُ إِلَىٰ بَيَاضِهِ فِي يَدِهِ.

٥٨ ـ (...) ـ حدّثنا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا نُوحُ بْنُ قَيْسٍ، عَنْ أَخِيهِ خَالِدِ بْنِ قَيْسٍ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، أَنَّ النَّبِيَّ ﷺ أَرَادَ أَنْ يَكْتُبَ إِلَىٰ كِسْرَىٰ وَقَيْصَرَ وَالنَّجَاشِيِّ. فَقِيلَ: إِنَّهُمْ لاَ يَقْبَلُونَ كِتَاباً إِلاَّ بِخَاتَمٍ، فَصَاغَ رَسُولُ اللَّهِ ﷺ خَاتَماً حَلْقَتُهُ فِضَّةٌ، وَنَقَشَ فِيهِ: مُحَمَّدٌ رَسُولُ اللَّهِ.

١٤ ـ بابٌ في طَرْحِ الخَوَاتِمِ

٥٩ ـ (٢٠٩٣) ـ حدّثني أَبُو عِمْرَانَ مُحَمَّدُ بْنُ جَعْفَرِ بْنِ زِيَادٍ: أَخْبَرَنَا إِبْرَاهِيمُ ـ يَعْنِي ابْنَ سَعْدٍ ـ، عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّهُ أَبْصَرَ فِي يَدِ

their rings. (The word "silver" here is not correct, and it seems that Ibn Shihab, the sub-narrator was mistaken by bringing it instead of "gold", because the well-known fact is that The Messenger of Allah "Allah's blessing and peace be upon him" once had a gold ring which he wore in his hand, and which he discarded later when the people did the same, as understood from the narrations of this Hadith on the authority of Anas, through people other than Ibn Shihab. But as for the silver ring, there is a unanimous consensus among the religious scholars that it is not forbidden).

60-(...)Anas Ibn Malik "Allah be pleased with him" reported that he saw one day a silver ring in the hand of The Messenger of Allah "Allah's blessing and peace be upon him". Then, the people also had silver rings made which they wore. Then The Messenger of Allah "Allah's blessing and peace be upon him" threw away his ring and the people also threw away their rings.

(...) The same was narrated on the authority of Ibn Juraij, with the same chain of transmitters.

[15] The silver ring of Abyssinian stone

61-(2094) Anas Ibn Malik "Allah be pleased with him" reported that the ring of The Messenger of Allah "Allah's blessing and peace be upon him" was made of silver with an Abyssinian stone in it.

62-(...) Anas Ibn Malik "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" wore a silver ring on his right hand with an Abyssinian stone in it; and he kept its stone towards the inside of the palm.

(...)This Hadith was narrated on the authority of Yunus Ibn Yazid with the same chain of transmitters.

[16] Wearing the signet ring on one's little finger

63-(2095) Anas "Allah be pleased with him" reported that the ring of The Messenger of Allah "Allah's blessing and peace be upon him" was on this. He pointed to the little finger of his left hand.

[17] It is forbidden to wear the ring on the middle finger as well as on the index finger

64-(2078) Ali "Allah be pleased with him" reported: He, i.e. The Prophet "Allah's blessing and peace be upon him", forbade me to wear my ring in this (index finger) or in that next to it. "Asim (a sub-narrator) said: He did not remember which of the two he pointed out). He forbade me also

رَسُولِ اللَّهِ ﷺ خَاتَماً مِنْ وَرِقٍ، يَوْماً وَاحِداً. قَالَ: فَصَنَعَ النَّاسُ الْخَوَاتِمَ مِنْ وَرِقٍ فَلَبِسُوهُ. فَطَرَحَ النَّبِيُّ ﷺ خَاتِمَهُ. فَطَرَحَ النَّاسُ خَوَاتِمَهُمْ.

[البخاري: كتاب اللباس، باب خاتم الفضة، رقم: ٥٨٦٨].

٦٠ ـ (...) ـ حدّثني مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا رَوْحٌ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي زِيَادٌ، أَنَّ ابْنَ شِهَابٍ أَخْبَرَهُ، أَنَّ أَنَسَ بْنَ مَالِكٍ أَخْبَرَهُ، أَنَّهُ رَأَىٰ فِي يَدِ رَسُولِ اللَّهِ ﷺ خَاتَماً مِنْ وَرِقٍ يَوْماً وَاحِداً، ثُمَّ إِنَّ النَّاسَ اضْطَرَبُوا الْخَوَاتِمَ مِنْ وَرِقٍ، فَلَبِسُوهَا، فَطَرَحَ النَّبِيُّ ﷺ خَاتَمَهُ، فَطَرَحَ النَّاسُ خَوَاتِمَهُمْ.

[البخاري: كتاب اللباس، باب حدثنا مسدّد...، رقم: ٥٨٦٨].

(...) ـ حدّثنا عُقْبَةُ بْنُ مُكْرَمٍ الْعَمِّيُّ: حَدَّثَنَا أَبُو عَاصِمٍ، عَنِ ابْنِ جُرَيْجٍ، بِهٰذَا الإِسْنَادِ... مِثْلَهُ.

١٥ ـ بابٌ في خاتم الوَرِقِ فَصُّهُ حَبَشِيٌّ

٦١ ـ (٢٠٩٤) ـ حدّثنا يَحْيَىٰ بْنُ أَيُّوبَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ الْمِصْرِيُّ: أَخْبَرَنِي يُونُسُ بْنُ يَزِيدَ، عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ قَالَ: كَانَ خَاتَمُ رَسُولِ اللَّهِ ﷺ مِنْ وَرِقٍ. وَكَانَ فَصُّهُ حَبَشِيّاً.

[البخاري: كتاب اللباس، باب حدثنا مسدّد...، رقم: ٥٨٦٨].

٦٢ ـ (...) ـ وحدّثنا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَعَبَّادُ بْنُ مُوسَىٰ. قَالاَ: حَدَّثَنَا طَلْحَةُ بْنُ يَحْيَىٰ ـ وَهُوَ الأَنْصَارِيُّ ثُمَّ الزُّرَقِيُّ ـ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَن رَسُولَ اللَّهِ ﷺ لَبِسَ خَاتَمَ فِضَّةٍ فِي يَمِينِهِ، فِيهِ فَصٌّ حَبَشِيٌّ، كَانَ يَجْعَلُ فَصَّهُ مِمَّا يَلِي كَفَّهُ.

(...) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنِي إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ: حَدَّثَنِي سُلَيْمَانُ بْنُ بِلاَلٍ، عَنْ يُونُسَ بْنِ يَزِيدَ، بِهٰذَا الإِسْنَادِ، مِثْلَ حَدِيثِ طَلْحَةَ بْنِ يَحْيَىٰ.

١٦ ـ بابٌ في لُبْسِ الخاتم في الخِنصِرِ من اليد

٦٣ ـ (٢٠٩٥) ـ وحدّثني أَبُو بَكْرِ بْنُ خَلاَّدٍ الْبَاهِلِيُّ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، قَالَ: كَانَ خَاتَمُ النَّبِيِّ ﷺ فِي هٰذِهِ، وَأَشَارَ إِلَى الْخِنْصِرِ مِنْ يَدِهِ الْيُسْرَىٰ.

١٧ ـ باب النَّهي عن التَّخَتُّمِ في الوُسْطى والَّتي تَلِيها

٦٤ـ (٢٠٧٨) ـ حدّثني مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ وَأَبُو كُرَيْبٍ. جَمِيعاً عَنِ ابْنِ إِدْرِيسَ ـ وَاللفظُ لأَبِي كُرَيْبٍ ـ: حَدَّثَنَا ابْنُ إِدْرِيسَ. قَالَ: سَمِعْتُ عَاصِمَ بْنَ كُلَيْبٍ، عَنْ أَبِي بُرْدَةَ، عَنْ عَلِيٍّ. قَالَ: نَهَانِي ـ يَعْنِي النَّبِيَّ ﷺ ـ أَنْ أَجْعَلَ خَاتَمِي فِي هٰذِهِ، أَوِ الَّتِي تَلِيهَا. لَمْ يَدْرِ عَاصِمٌ فِي أَيِّ الثِّنْتَيْنِ. وَنَهَانِي عَنْ لُبْسِ الْقَسِّيِّ، وَعَنْ جُلُوسٍ عَلَى الْمَيَاثِرِ.

to wear Qassi (silk garments), and to sit on Mayathir (the silk saddle cloth). He said: As for Qassi, it is a variegated garment which was brought from Egypt and Sham, having figures upon it. As for Mayathir, it is something which women prepared for their husbands as red cloths for their saddles.

(...)This Hadith was narrated on the authority of Ali through another chain of transmitters.

(...)Ali "Allah be pleased with him" reported: He, i.e. The Prophet "Allah's blessing and peace be upon him", forbade me...and the rest is the same.

65-(...) Ali "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" forbade me to wear a ring in this and that fingers of mine. He pointed to the middle finger and that next to it.

[18] It is desirable to wear sandals

66-(2096) Jabir "Allah be pleased with him" reported: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying in a certain expedition which we fought: "Be eager to wear sandals, for a man (seems as if he) is riding as long as he wears sandals."

[19] It is desirable to put on sandals starting with the right foot, and to take them off starting with the left foot; and it is undesirable to walk wearing a single sandal

67-(2097) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When one of you puts on sandals, he should start with the right foot, and when he takes off them, he should start with the left foot. Moreover, one should either put them on together or take them off together."

68-(...) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "None of you should walk in one sandal. he should either put on the two or take off the two."

69-(2098) Abu Razin reported: Once, Abu Huraira "Allah be pleased with him" came out to us. He struck his forehead with his hand and said: Verily, you say that I tell lies about The Messenger of Allah "Allah's blessing and peace be upon him" in order to guide you to the right path, though, by doing so, I would go astray. Behold! I testify that I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "If

قَالَ: فَأَمَّا الْقَسِّيُّ فَثِيَابٌ مُضَلَّعَةٌ يُؤْتَىٰ بِهَا مِنْ مِصْرَ وَالشَّامِ فِيهَا شِبْهُ كَذَا. وَأَمَّا الْمَيَاثِرُ، فَشَيْءٌ كَانَتْ تَجْعَلُهُ النِّسَاءُ لِبُعُولَتِهِنَّ عَلَى الرَّحْلِ، كَالْقَطَائِفِ الأُرْجُوَانِ.

[البخاري: كتاب اللباس، باب لبس القسي، رقم: ٥٨٣٨].

(...) ـ حدّثنا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَاصِمِ بْنِ كُلَيْبٍ، عَنِ ابْنٍ لأَبِي مُوسَىٰ قَالَ: سَمِعْتُ عَلِيًّا. فَذَكَرَ هٰذَا الْحَدِيثَ عَنِ النَّبِيِّ ﷺ... بِنَحْوِهِ.

(...) ـ وحدّثنا ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ عَاصِمِ بْنِ كُلَيْبٍ. قَالَ: سَمِعْتُ أَبَا بُرْدَةَ قَالَ: سَمِعْتُ عَلِيَّ بْنَ أَبِي طَالِبٍ قَالَ: نَهَىٰ، أَوْ نَهَانِي، يَعْنِي النَّبِيَّ ﷺ... فَذَكَرَ نَحْوَهُ.

٦٥ ـ (...) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا أَبُو الأَحْوَصِ، عَنْ عَاصِمِ بْنِ كُلَيْبٍ، عَنْ أَبِي بُرْدَةَ. قَالَ: قَالَ عَلِيٌّ: نَهَانِي رَسُولُ اللَّهِ ﷺ أَنْ أَتَخَتَّمَ فِي إِصْبَعِي هٰذِهِ أَوْ هٰذِهِ. قَالَ: فَأَوْمَأَ إِلَى الْوُسْطَىٰ وَالَّتِي تَلِيهَا.

١٨ ـ باب اسْتِحْبَابِ لُبْسِ النِّعَالِ وما في مَعْنَاها

٦٦ ـ (٢٠٩٦) ـ حدّثني سَلَمَةُ بْنُ شَبِيبٍ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ: حَدَّثَنَا مَعْقِلٌ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ فِي غَزْوَةٍ غَزَوْنَاهَا: «اسْتَكْثِرُوا مِنَ النِّعَالِ، فَإِنَّ الرَّجُلَ لاَ يَزَالُ رَاكِباً مَا انْتَعَلَ».

١٩ ـ باب اسْتِحْبَابِ لُبْسِ النَّعْلِ في اليمِينِ أوّلاً، والخلع مِنَ اليُسْرى أوّلاً، وكراهة المَشْيِ في نَعْلٍ واحدةٍ

٦٧ ـ (٢٠٩٧) ـ حدّثنا عَبْدُ الرَّحْمٰنِ بْنُ سَلاَّمٍ الْجُمَحِيُّ: حَدَّثَنَا الرَّبِيعُ بْنُ مُسْلِمٍ، عَنْ مُحَمَّدٍ ـ يَعْنِي ابْنَ زِيَادٍ ـ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا انْتَعَلَ أَحَدُكُمْ فَلْيَبْدَأْ بِالْيُمْنَىٰ، وَإِذَا خَلَعَ فَلْيَبْدَأْ بِالشِّمَالِ، وَلْيُنْعِلْهُمَا جَمِيعاً، أَوْ لِيَخْلَعْهُمَا جَمِيعاً».

[البخاري: كتاب اللباس، باب ينزع نعله اليسرى، رقم: ٥٨٥٦].

٦٨ ـ (...) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لاَ يَمْشِ أَحَدُكُمْ فِي نَعْلٍ وَاحِدَةٍ. لِيُنْعِلْهُمَا جَمِيعاً، أَوْ لِيَخْلَعْهُمَا جَمِيعاً».

٦٩ ـ (٢٠٩٨) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ ـ وَاللَّفْظُ لأَبِي كُرَيْبٍ ـ. قَالاَ: حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنِ الأَعْمَشِ، عَنْ أَبِي رَزِينٍ. قَالَ: خَرَجَ إِلَيْنَا أَبُو هُرَيْرَةَ فَضَرَبَ بِيَدِهِ عَلَىٰ جَبْهَتِهِ فَقَالَ: أَلاَ إِنَّكُمْ تَحَدَّثُونَ أَنِّي أَكْذِبُ عَلَىٰ رَسُولِ اللَّهِ ﷺ

the thong of any one of you is broken, he should not walk in the other until he has had this (which was broken) repaired."

(...) This Hadith was narrated on the authority of Abu Huraira through another chain of transmitters.

[20] Forbiddance of wrapping oneself with a single garment so that he cannot raise its end or take one's hand out of it, and sitting on buttocks with knees close to Abdomen and feet apart with the hands circling the knees, while wrapping oneself with a single garment, without having a part of it over the private parts

70-(2099) Jabir "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" forbade eating with the left hand or walking with one sandal. (He also forbade) wrapping oneself with a single garment so that he cannot raise its end or take one's hand out of it, and sitting on buttocks with knees close to Abdomen and feet apart with the hands circling the knees, while wrapping oneself with a single garment, without having a part of it over the private parts.

71-(...) Jabir "Allah be pleased with him" reported: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "If the thong of the sandal of any one of you is broken, he should not walk with one sandal until he has had the thong (which was broken) repaired, and he should not walk with a single thick leather socks. One also should not eat with his left hand. One should neither sit on his buttocks, with his knees close to his abdomen, wrapping himself with a single garment, without having a part of it over the private parts, nor should one wrap himself with a single garment so that he cannot raise its end or take one's hand out of it."

[21] Forbiddance of lying down on one's back, putting one's foot over the other

72-(...) Jabir "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" forbade wrapping oneself with a single garment so that he cannot raise its end or take one's hand out of it, and sitting on buttocks with knees close to Abdomen and feet apart with the hands circling the knees, while wrapping oneself with a single garment, without having a part of it over the private parts. He also forbade putting one's foot over the other while lying down on his back.

73-(...) Jabir Ibn Abdullah "Allah be pleased with both" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not walk in one sandal, do not sit on buttocks with knees close to Abdomen

لِتَهْتَدُوا وَأَضِلَّ، أَلاَ وَإِنِّي أَشْهَدُ لَسَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا انْقَطَعَ شِسْعُ أَحَدِكُمْ، فَلاَ يَمْشِ فِي الأُخْرَىٰ حَتَّىٰ يُصْلِحَهَا».

(...) ـ وَحَدَّثَنِيهِ عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ: أَخْبَرَنَا عَلِيُّ بْنُ مُسْهِرٍ: أَخْبَرَنَا الأَعْمَشُ، عَنْ أَبِي رَزِينٍ وَأَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ... بِهٰذَا الْمَعْنَىٰ.

٢٠ ـ باب النَّهْيِ عَنِ اشْتِمَالِ الصَّمَّاء، والاحْتِبَاء في ثَوْبٍ وَاحِدٍ

٧٠ ـ (٢٠٩٩) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكِ بْنِ أَنَسٍ، فِيمَا قُرِىءَ عَلَيْهِ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، أَنَّ رَسُولَ اللَّهِ ﷺ نَهَىٰ أَنْ يَأْكُلَ الرَّجُلُ بِشِمَالِهِ، أَوْ يَمْشِيَ فِي نَعْلٍ وَاحِدَةٍ، وَأَنْ يَشْتَمِلَ الصَّمَّاءَ، وَأَنْ يَحْتَبِيَ فِي ثَوْبٍ وَاحِدٍ، كَاشِفاً عَنْ فَرْجِهِ.

٧١ ـ (...) ـ حدّثنا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو الزُّبَيْرِ، عَنْ جَابِرٍ. (ح) وَحَدَّثَنَا يَحْيَىٰ بْنُ يَحْيَىٰ: حَدَّثَنَا أَبُو خَيْثَمَةَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ، أَوْ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا انْقَطَعَ شِسْعُ أَحَدِكُمْ، أَوْ مَنِ انْقَطَعَ شِسْعُ نَعْلِهِ، فَلاَ يَمْشِ فِي نَعْلٍ وَاحِدَةٍ حَتَّىٰ يُصْلِحَ شِسْعَهُ، وَلاَ يَمْشِ فِي خُفٍّ وَاحِدٍ، وَلاَ يَأْكُلْ بِشِمَالِهِ، وَلاَ يَحْتَبِي بِالثَّوْبِ الْوَاحِدِ، وَلاَ يَلْتَحِفِ الصَّمَّاءَ».

٢١ ـ باب في منع الاسْتِلْقَاءِ على الظَّهْر، وَوَضْع إِحْدَىٰ الرِّجْلَينِ على الأُخْرَى

٧٢ ـ (...) ـ حدّثنا قُتَيْبَةُ: حَدَّثَنَا لَيْثٌ. (ح) وَحَدَّثَنَا ابْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، أَنَّ رَسُولَ اللَّهِ ﷺ نَهَىٰ عَنِ اشْتِمَالِ الصَّمَّاءِ، وَالاحْتِبَاءِ فِي ثَوْبٍ وَاحِدٍ، وَأَنْ يَرْفَعَ الرَّجُلُ إِحْدَىٰ رِجْلَيْهِ عَلَى الأُخْرَىٰ، وَهُوَ مُسْتَلْقٍ عَلَىٰ ظَهْرِهِ.

٧٣ ـ (...) ـ وحدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ حَاتِمٍ، قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ ابْنُ حَاتِمٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ،

and feet apart with the hands circling the knees, while wrapping yourself with a single garment, without having a part of it over the private parts, do not eat with your left hand, do not wrap yourself with a single garment, so that you cannot raise its end or take your hand out of it, and do not put one of your feet over the other while lying down on your back."

74-(...) Jabir Ibn Abdullah "Allah be pleased with both" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "None of you should lie on his back and put one of his legs over the other."

[22] Permissibility of putting one's leg over the other while lying

75-(2100) Abbad Ibn Tamim reported from his uncle that he saw The Messenger of Allah "Allah's blessing and peace be upon him" lying down in the mosque, putting one of his legs over the other.

76-(...) This Hadith was narrated on the authority of Az-Zuhri with the same chain of transmitters.

[23] It is forbidden for men to apply saffron (to their clothes)

77-(2101) Anas Ibn Malik "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" forbade applying saffron (to one's clothes). Hammad said that it is concerned only with men.

(...)Anas Ibn Malik "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" forbade man to apply saffron (to his clothes).

[24] It is desirable to dye one's white hair with yellow or red and black is prohibited

78-(2102) Jabir "Allah be pleased with him" reported: Abu Quhafa (the father of Abu Bakr) came (or was brought) on the Day of Victory (or in the year of Conquest to the Prophet to announce his embracing Islam), with his head and beard white like hyssop. He (The Prophet) ordered or the women were ordered by him to change this (whiteness) with something.

79-(...) Jabir Ibn Abdullah "Allah be pleased with both" reported: Abu Quhafa was brought (to the Prophet) on the day of the Conquest of Mecca, with his head and beard white like hyssop. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Change this (whiteness of his head and beard) with something but avoid black."

أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يُحَدِّثُ، أَنَّ النَّبِيَّ ﷺ قَالَ: «لاَ تَمْشِ فِي نَعْلٍ وَاحِدٍ: وَلاَ تَحْتَبِ فِي إِزَارٍ وَاحِدٍ، وَلاَ تَأْكُلْ بِشِمَالِكَ، وَلاَ تَشْتَمِلِ الصَّمَّاءَ، وَلاَ تَضَعْ إِحْدَىٰ رِجْلَيْكَ عَلَى الأُخْرَىٰ، إِذَا اسْتَلْقَيْتَ».

٧٤ ـ (...) ـ **وحدّثني** إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنِي عُبَيْدُ اللَّهِ ـ يَعْنِي ابْنَ الأَخْنَسِ ـ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، أَنَّ النَّبِيَّ ﷺ قَالَ: «لاَ يَسْتَلْقِيَنَّ أَحَدُكُمْ ثُمَّ يَضَعُ إِحدَىٰ رِجْلَيْهِ عَلَى الأُخْرَىٰ».

٢٢ ـ باب في إباحة الاسْتِلْقَاءِ وَوَضْعِ إِحْدَىٰ الرِّجْلَيْنِ على الأُخْرَىٰ

٧٥ ـ (٢١٠٠) ـ **حدّثنا** يَحْيَىٰ بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عَبَّادِ بْنِ تَمِيمٍ، عَنْ عَمِّهِ؛ أَنَّهُ رَأَىٰ رَسُولَ اللَّهِ ﷺ مُسْتَلْقِياً فِي الْمَسْجِدِ، وَاضِعاً إِحْدَىٰ رِجْلَيْهِ عَلَىٰ الأُخْرَىٰ.

[البخاري: كتاب الصلاة، باب الاستلقاء في المسجد ومد الرجل، رقم: ٤٧٥].

٧٦ ـ (...) ـ **حدّثنا** يَحْيَىٰ بْنُ يَحْيَىٰ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ وَزُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، كُلُّهُمْ عَنِ ابْنِ عُيَيْنَةَ. (ح) وَحَدَّثَنِي أَبُو الطَّاهِرِ وَحَرْمَلَةُ، قَالاَ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ. قَالاَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، كُلُّهُمْ عَنِ الزُّهْرِيِّ، بِهٰذَا الإِسْنَادِ... مِثْلَهُ.

٢٣ ـ باب نَهْيِ الرَّجُلِ عن التَّزَعْفُرِ

٧٧ ـ (٢١٠١) ـ **حدّثنا** يَحْيَىٰ بْنُ يَحْيَىٰ وَأَبُو الرَّبِيعِ وَقُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ يَحْيَىٰ: أَخْبَرَنَا حَمَّادُ بْنُ زَيْدٍ. وَقَالَ الآخَرَانِ: حَدَّثَنَا حَمَّادٌ، عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ النَّبِيَّ ﷺ نَهَىٰ عَنِ التَّزَعْفُرِ. قَالَ قُتَيْبَةُ: قَالَ حَمَّادٌ: يَعْنِي لِلرِّجَالِ.

(...) ـ **وحدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ وَابْنُ نُمَيْرٍ وَأَبُو كُرَيْبٍ. قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ ـ وَهُوَ ابْنُ عُلَيَّةَ ـ، عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسٍ. قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ أَنْ يَتَزَعْفَرَ الرَّجُلُ.

٢٤ ـ بابُ اسْتِحْبَابِ خِضَابِ الشعر بِصُفْرَةٍ أو حُمْرَةٍ وتحريمه بالسَّوادِ

٧٨ ـ (٢١٠٢) ـ **حدّثنا** يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا أَبُو خَيْثَمَةَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ. قَالَ: أُتِيَ بِأَبِي قُحَافَةَ، أَوْ جَاءَ، عَامَ الْفَتْحِ أَوْ يَوْمَ الْفَتْحِ، وَرَأْسُهُ وَلِحْيَتُهُ مِثْلُ الثَّغَامِ أَوِ الثَّغَامَةِ. فَأَمَرَ، أَوْ فَأُمِرَ بِهِ إِلَىٰ نِسَائِهِ، قَالَ: «غَيِّرُوا هٰذَا بِشَيْءٍ».

٧٩ ـ (...) ـ **وحدّثني** أَبُو الطَّاهِرِ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ عَنِ ابْنِ جُرَيْجٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ. قَالَ: أُتِيَ بِأَبِي قُحَافَةَ يَوْمَ فَتْحِ مَكَّةَ، وَرَأْسُهُ وَلِحْيَتُهُ كَالثَّغَامَةِ بَيَاضاً. فَقَالَ رَسُولُ اللَّهِ ﷺ: «غَيِّرُوا هٰذَا بِشَيْءٍ، وَاجْتَنِبُوا السَّوَادَ».

[25] Opposing the Jews by dying (the hair)

80-(2103) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The Jews and the Christians do not dye (their hair), so oppose them (by dying yours)."

[26] Forbiddance of making a picture of an animated thing, and the angels never enter a house in which there is a dog or a picture

81-(2104) A'isha "Allah be pleased with her" reported: Gabriel "Peace be upon him" had an appointment with The Messenger of Allah "Allah's blessing and peace be upon him" (to visit him) at a certain hour. But, when it was the definite time, he did not come to him. There was in his (The Prophet's) hand a staff, which he threw and said: "Neither Allah nor His messengers (angels) have broken their promise." Then he cast a glance and found a dog under his bedding, whereupon he said: "O A'isha! When did this dog enter here?" She said: "BY Allah, I do not know." He then ordered it be taken out. Then Gabriel came to whom The Messenger of Allah "Allah's blessing and peace be upon him" said: "You promised me (to visit me) and I expected you, but you did not come." He said: "It was the dog in your house which prevented me (from coming), for we (angels) never enter a house in which there is a dog or a picture."

(...)This Hadith was narrated on the authority of Abu Hazim with the same chain of transmitters that Gabriel had promised The Messenger of Allah "Allah's blessing and peace be upon him" that he would come...and the rest of the Hadith is the same, but it is not so much long as the other one.

82-(2105) Abdullah Ibn Abbas narrated that Maimuna told him that one morning The Messenger of Allah "Allah's blessing and peace be upon him" kept silent and he was sad. Maimuna said: "O Messenger of Allah! I notice a change in your mood today (What is wrong with you?)" The Messenger of Allah "Allah's blessing and peace be upon him" said: "Gabriel promised me to meet me tonight, but he did not come. By Allah, he never broke his promises." However, The Messenger of Allah "Allah's blessing and peace be upon him" remained sad for the day. Then it occurred to his mind that there had been a dog under our cot. He ordered it be turned out. He then took some water in his hand which he sprinkled at that place. When it was evening Gabriel visited him to whom he said: "you promised me to meet me last night (Why did you not come?)" He said: "Yes, but we never enter a house in which there is a dog or a picture." in the morning (following that

٢٥ ـ باب في مُخَالَفَةِ الْيَهُودِ في الصَّبْغ

٨٠ ـ (٢١٠٣) ـ حدّثنا يَحيَىٰ بْنُ يَحْيَىٰ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ. وَاللَّفْظُ لِيَحْيَىٰ. قَالَ يَحْيَىٰ: أَخْبَرَنَا. وَقَالَ الآخَرُونَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ وَسُلَيمان بْن يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِنَّ الْيَهُودَ وَالنَّصَارَىٰ لاَ يَصْبُغُونَ، فَخَالِفُوهُمْ».

[البخاري: كتاب اللباس، باب الخضاب، رقم: ٥٨٩٩].

٢٦ ـ بابُ تَحْرِيمِ تَصْوِيرِ صُورَةِ الحَيَوانِ وتَحْرِيم اتّخاذِ ما فيه صُورةٌ غير مُمْتَهَنَةٍ بالفَرْشِ ونحوه، وأنّ الملائكة عليهم السلام لا يَدْخلون بيتاً فيه صورةٌ ولا كلبٌ

٨١ ـ (٢١٠٤) ـ حدّثني سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ، عَنْ أَبِيهِ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ عَائِشَةَ، أَنَّهَا قَالَتْ: وَاعَدَ رَسُولَ اللَّهِ ﷺ جِبْرِيلُ عَلَيْهِ السَّلاَمُ، فِي سَاعَةٍ يَأْتِيهِ فِيهَا. فَجَاءَتْ تِلْكَ السَّاعَةُ وَلَمْ يَأْتِهِ، وَفِي يَدِهِ عَصاً فَأَلْقَاهَا مِنْ يَدِهِ. وَقَالَ: «مَا يُخْلِفُ اللَّهُ وَعْدَهُ، وَلاَ رُسُلُهُ»، ثُمَّ الْتَفَتَ، فَإِذَا جِرْوُ كَلْبٍ تَحْتَ سَرِيرِهِ. فَقَالَ: «يَا عَائِشَةُ، مَتَىٰ دَخَلَ هٰذَا الْكَلْبُ هَاهُنَا؟» فَقَالَتْ: وَاللَّهِ، مَا دَرَيْتُ. فَأَمَرَ بِهِ فَأُخْرِجَ. فَجَاءَ جِبْرِيلُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَاعَدْتَنِي فَجَلَسْتُ لَكَ فَلَمْ تَأْتِ»! فَقَالَ: مَنَعَنِي الْكَلْبُ الَّذِي كَانَ فِي بَيْتِكَ. إِنَّا لاَ نَدْخُلُ بَيْتاً فِيهِ كَلْبٌ وَلاَ صُورَةٌ.

(...) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا الْمَخْزُومِيُّ: حَدَّثَنَا وُهَيْبٌ، عَنْ أَبِي حَازِمٍ، بِهٰذَا الإِسْنَادِ، أَنَّ جِبْرِيلَ وَعَدَ رَسُولَ اللَّهِ ﷺ أَنْ يَأْتِيَهُ... فَذَكَرَ الْحَدِيثَ. وَلَمْ يُطَوِّلْهُ كَتَطْوِيلِ ابْنِ أَبِي حَازِمٍ.

٨٢ ـ (٢١٠٥) ـ حدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنِ ابْنِ السَّبَّاقِ؛ أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ قَالَ: أَخْبَرَتْنِي مَيْمُونَةُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ أَصْبَحَ يَوْماً وَاجِماً. فَقَالَتْ مَيْمُونَةُ: يَا رَسُولَ اللَّهِ، لَقَدِ اسْتَنْكَرْتُ هَيْئَتَكَ مُنْذُ الْيَوْمِ. قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ جِبْرِيلَ كَانَ وَعَدَنِي أَنْ يَلْقَانِي اللَّيْلَةَ، فَلَمْ يَلْقَنِي. أَمَ وَاللَّهِ، مَا أَخْلَفَنِي»، قَالَ: فَظَلَّ رَسُولُ اللَّهِ ﷺ يَوْمَهُ ذٰلِكَ عَلَىٰ ذٰلِكَ. ثُمَّ وَقَعَ فِي نَفْسِهِ جِرْوُ كَلْبٍ تَحْتَ فُسْطَاطٍ لَنَا. فَأَمَرَ بِهِ فَأُخْرِجَ، ثُمَّ أَخَذَ بِيَدِهِ مَاءً فَنَضَحَ

night), he ordered that the dogs should be killed, (to the extent that) he ordered that the dog reserved for the orchards should also be killed, but he saved the dog reserved for (guarding) the large fields (or gardens).

83-(2106) Abu Talha "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Angels never enter a house in which there is a dog or a picture."

84-(...) Abu Talha "Allah be pleased with him" reported: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "Angels never enter a house in which there is a dog or a picture."

(...)This Hadith was narrated on the authority of Az-Zuhri with the same chain of transmitters.

85-(...) Abu Talha "Allah be pleased with him", the Companion of The Messenger of Allah "Allah's blessing and peace be upon him", reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The angels never enter a house in which there is a picture." Busr told: Zaid fell ill and we went to visit him. (We found that) there was a curtain hanging at his door with a picture on it. I said to Ubaidullah Al-Khawlani, the step-son of Maimuna, the wife of The Messenger of Allah "Allah's blessing and peace be upon him": "Did not Zaid himself tell us earlier of (the order of The Prophet pertaining to the prohibition of) pictures?" Ubaidullah said: "Did not you hear him when he said: "Except for the prints on the cloth"?"

86-(...) Busr Ibn Sa'id narrated that Abdullah Ibn Zaid told him in the presence of Ubaidullah Al-Khawlani, who was with Busr, that Abu Talha reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Angels never enter a house in which there is a picture." Busr said: Zaid Ibn Khalid fell sick whom we visited (to inquire about his health). As We saw in his house a curtain having pictures on it. I said to Ubaidullah Al-Khawlani: "Did he not narrate to us (what The Prophet had said about pictures)?" He said: "He (did so but he) said: "Except the prints over the cloth." Did you not hear him saying that?" I said: "No." He said: "No doubt, he mentioned that."

87-(...) Zaid Ibn Khalid Al-Juhani narrated that Abu Talha Al-Ansari told: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "Angels never enter a house in which there is a picture or portraits."

مَكَانَهُ. فَلَمَّا أَمْسَىٰ لَقِيَهُ جِبْرِيلُ. فَقَالَ لَهُ: «قَدْ كُنْتَ وَعَدْتَنِي أَنْ تَلْقَانِي الْبَارِحَةَ»! قَالَ: أَجَلْ. وَلٰكِنَّا لاَ نَدْخُلُ بَيْتاً فِيهِ كَلْبٌ وَلاَ صُورَةٌ. فَأَصْبَحَ رَسُولُ اللَّهِ ﷺ، يَوْمَئِذٍ، فَأَمَرَ بِقَتْلِ الْكِلاَبِ، حَتَّىٰ إِنَّهُ يَأْمُرُ بِقَتْلِ كَلْبِ الْحَائِطِ الصَّغِيرِ، وَيَتْرُكُ كَلْبَ الْحَائِطِ الْكَبِيرِ.

٨٣ ـ (٢١٠٦) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، قَالَ يَحْيَىٰ وَإِسْحَاقُ: أَخْبَرَنَا. وَقَالَ الآخَرَانِ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ، عَنْ أَبِي طَلْحَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «لاَ تَدْخُلُ الْمَلاَئِكَةُ بَيْتاً فِيهِ كَلْبٌ وَلاَ صُورَةٌ».

[البخاري: كتاب بدء الخلق، باب إذا قال أحدكم: آمين...، رقم: ٣٢٢٥].

٨٤ ـ (...) ـ حدّثني أَبُو الطَّاهِرِ وَحَرْمَلَةُ بْنُ يَحْيَىٰ. قَالاَ: أَخْبَرَنَا ابْنُ وَهْبٍ. أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ؛ أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ يَقُولُ: سَمِعْتُ أَبَا طَلْحَةَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لاَ تَدْخُلُ الْمَلاَئِكَةُ بَيْتاً فِيهِ كَلْبٌ وَلاَ صُورَةٌ».

(...) ـ وحدّثناه إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ. قَالاَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، بِهٰذَا الإِسْنَادِ، مِثْلَ حَدِيثِ يُونُسَ... وَذِكْرِهِ الأَخْبَارَ فِي الإِسْنَادِ.

٨٥ ـ (...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، عَنْ بُكَيْرٍ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ زَيْدِ بْنِ خَالِدٍ، عَنْ أَبِي طَلْحَةَ، صَاحِبِ رَسُولِ اللَّهِ ﷺ؛ أَنَّهُ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ الْمَلاَئِكَةَ لاَ تَدْخُلُ بَيْتاً فِيهِ صُورَةٌ».

[البخاري: كتاب بدء الخلق، باب إذا قال أحدكم: آمين...، رقم: ٣٢٢٦].

قَالَ بُسْرٌ: ثُمَّ اشْتَكَىٰ زَيْدٌ بَعْدُ، فَعُدْنَاهُ، فَإِذَا عَلَىٰ بَابِهِ سِتْرٌ فِيهِ صُورَةٌ. قَالَ: فَقُلْتُ لِعُبَيْدِ اللَّهِ الْخَوْلاَنِيِّ، رَبِيبِ مَيْمُونَةَ، زَوْجِ النَّبِيِّ ﷺ: أَلَمْ يُخْبِرْنَا زَيْدٌ عَنِ الصُّوَرِ يَوْمَ الأَوَّلِ؟ فَقَالَ عُبَيْدُ اللَّهِ: أَلَمْ تَسْمَعْهُ حِينَ قَالَ: إِلاَّ رَقْماً فِي ثَوْبٍ.

٨٦ ـ (...) ـ حدّثنا أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، أَنَّ بُكَيْرَ بْنَ الأَشَجِّ حَدَّثَهُ، أَنَّ بُسْرَ بْنَ سَعِيدٍ حَدَّثَهُ، أَنَّ زَيْدَ بْنَ خَالِدٍ الْجُهَنِيَّ حَدَّثَهُ، وَمَعَ بُسْرٍ عُبَيْدُ اللَّهِ الْخَوْلاَنِيُّ، أَنَّ أَبَا طَلْحَةَ حَدَّثَهُ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لاَ تَدْخُلُ الْمَلاَئِكَةُ بَيْتاً فِيهِ صُورَةٌ».

قَالَ بُسْرٌ: فَمَرِضَ زَيْدُ بْنُ خَالِدٍ، فَعُدْنَاهُ، فَإِذَا نَحْنُ فِي بَيْتِهِ بِسِتْرٍ فِيهِ تَصَاوِيرُ. فَقُلْتُ لِعُبَيْدِ اللَّهِ الْخَوْلاَنِيِّ: أَلَمْ يُحَدِّثْنَا فِي التَّصَاوِيرِ؟ قَالَ: إِنَّهُ قَالَ: إِلاَّ رَقْماً فِي ثَوْبٍ، أَلَمْ تَسْمَعْهُ؟ قُلْتُ: لاَ. قَالَ: بَلَىٰ. قَدْ ذَكَرَ ذٰلِكَ.

٨٧ ـ (...) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ سَعِيدِ بْنِ يَسَارٍ، أَبِي الْحُبَابِ، مَوْلَىٰ بَنِي النَّجَّارِ، عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ، عَنْ أَبِي طَلْحَةَ الأَنْصَارِيِّ. قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لاَ تَدْخُلُ الْمَلاَئِكَةُ بَيْتاً فِيهِ كَلْبٌ وَلاَ تَمَاثِيلُ».

(2107) I came to A'isha "Allah be pleased with her" to whom I said: "This (Abu Talha) told me that The Messenger of Allah "Allah's blessing and peace be upon him" had said: "Angels never enter a house in which there is a picture or a dog." Did you hear The Messenger of Allah "Allah's blessing and peace be upon him" having mentioned that?" She replied in the negative and added: "But I am going to narrate to you what I saw him doing. I witnessed that he set out for a certain holy battle. I took a carpet with which I screened the door. When he (The Prophet) returned, he saw that carpet, and I noticed (the signs of) disapproval on his face. He pulled it until he tore or cut it (into pieces). Then, he said: "Allah has not ordered us to clothe stones and clay." We cut this (curtain) from which we prepared two cushions stuffed with date-palm fiber, which he (The Prophet) did not criticize.

88-(...) A'isha "Allah be pleased with her" reported: We had a curtain which had portraits of birds over it. Whenever a visitor came, he would find them in front of him. The Messenger of Allah "Allah's blessing and peace be upon him" said to me: "Change them, for whenever I enter (this chamber) I would see them with the result that I would remember the (luxurities of) this world." She further said: We had a sheet which had marks of silk over it, which we used to wear.

89-(...) This Hadith was narrated on the authority of Ibn Al-Muthanna with the following addition: The Messenger of Allah "Allah's blessing and peace be upon him" did not order us to tear it.

90-(...) A'isha "Allah be pleased with her" reported: The Messenger of Allah "Allah's blessing and peace be upon him" returned from journey and I had screened my door with a curtain having portraits of winged horses over it. He ordered me to pull it away, and I did accordingly.

(...)This Hadith was narrated on the authority of Waki' with the same chain of transmitters but without mentioning in the beginning that The Messenger of Allah "Allah's blessing and peace be upon him" had returned from journey.

91-(...) A'isha "Allah be pleased with her" reported that once, The Messenger of Allah "Allah's blessing and peace be upon him" entered upon me and I had hung (on the door) a thin curtain having pictures over it, the result of which was that the colour of his face changed. He took hold of the curtain which he tore. Then he said: "Verily, the people who would receive the most grievous torture on the Day of Judgement are those who try to make the like of the creatures of Allah."

(٢١٠٧) ـ قَالَ فَأَتَيْتُ عَائِشَةَ فَقُلْتُ: إِنَّ هٰذَا يُخْبِرُنِي، أَنَّ النَّبِيَّ ﷺ قَالَ: «لاَ تَدْخُلُ الْمَلاَئِكَةُ بَيْتاً فِيهِ كَلْبٌ وَلاَ تَمَاثِيلُ»، فَهَلْ سَمِعْتِ رَسُولَ اللَّهِ ﷺ ذَكَرَ ذٰلِكَ؟ فَقَالَتْ: لاَ. وَلٰكِنْ سَأُحَدِّثُكُمْ مَا رَأَيْتُهُ فَعَلَ. رَأَيْتُهُ خَرَجَ فِي غَزَاتِهِ، فَأَخَذْتُ نَمَطاً فَسَتَرْتُهُ عَلَى الْبَابِ. فَلَمَّا قَدِمَ فَرَأَى النَّمَطَ، عَرَفْتُ الْكَرَاهِيَةَ فِي وَجْهِهِ، فَجَذَبَهُ حَتَّىٰ هَتَكَهُ أَوْ قَطَعَهُ. وَقَالَ: «إِنَّ اللَّهَ لَمْ يَأْمُرْنَا أَنْ نَكْسُوَ الْحِجَارَةَ وَالطِّينَ»، قَالَتْ: فَقَطَعْنَا مِنْهُ وِسَادَتَيْنِ وَحَشَوْتُهُمَا لِيفاً، فَلَمْ يَعِبْ ذٰلِكَ عَلَيَّ.

٨٨ ـ (...) ـ **حدّثني** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ دَاوُدَ، عَنْ عَزْرَةَ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ سَعْدِ بْنِ هِشَامٍ، عَنْ عَائِشَةَ. قَالَتْ: كَانَ لَنَا سِتْرٌ فِيهِ تِمْثَالُ طَائِرٍ، وَكَانَ الدَّاخِلُ إِذَا دَخَلَ اسْتَقْبَلَهُ. فَقَالَ لِي رَسُولُ اللَّهِ ﷺ: «حَوِّلِي هٰذَا، فَإِنِّي كُلَّمَا دَخَلْتُ فَرَأَيْتُهُ ذَكَرْتُ الدُّنْيَا»، قَالَتْ: وَكَانَتْ لَنَا قَطِيفَةٌ كُنَّا نَقُولُ عَلَمُهَا حَرِيرٌ، فَكُنَّا نَلْبَسُهَا.

٨٩ ـ (...) ـ **حَدَّثَنِيهِ** مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ وَعَبْدُ الأَعْلَىٰ، بِهٰذَا الإِسْنَادِ.

قَالَ ابْنُ الْمُثَنَّى: وَزَادَ فِيهِ ـ يُرِيدُ عَبْدَ الأَعْلَىٰ ـ: فَلَمْ يَأْمُرْنَا رَسُولُ اللَّهِ ﷺ بِقَطْعِهِ.

٩٠ ـ (...) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالاَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ، قَدِمَ رَسُولُ اللَّهِ ﷺ مِنْ سَفَرٍ، وَقَدْ سَتَرْتُ عَلَىٰ بَابِي دُرْنُوكاً فِيهِ الْخَيْلُ ذَوَاتُ الأَجْنِحَةِ، فَأَمَرَنِي فَنَزَعْتُهُ.

(...) ـ **وحدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَةُ. (ح) وَحَدَّثَنَاهُ أَبُو كُرَيْبٍ: حَدَّثَنَا وَكِيعٌ، بِهٰذَا الإِسْنَادِ. وَلَيْسَ فِي حَدِيثِ عَبْدَةَ: قَدِمَ مِنْ سَفَرٍ.

٩١ ـ (...) ـ **حدّثنا** مَنْصُورُ بْنُ أَبِي مُزَاحِمٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ الزُّهْرِيِّ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ. قَالَتْ: دَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ وَأَنَا مُتَسَتِّرَةٌ بِقِرَامٍ فِيهِ صُورَةٌ. فَتَلَوَّنَ وَجْهُهُ، ثُمَّ تَنَاوَلَ السِّتْرَ فَهَتَكَهُ. ثُمَّ قَالَ: «إِنَّ مِنْ أَشَدِّ النَّاسِ عَذَاباً يَوْمَ الْقِيَامَةِ، الَّذِينَ يُشَبِّهُونَ بِخَلْقِ اللَّهِ».

[البخاري: كتاب الأدب، باب ما يجوز من الغضب والشدة...، رقم: ٦١٠٩].

(...) ـ **وحدّثني** حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، أَنَّ عَائِشَةَ حَدَّثَتْهُ، أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ عَلَيْهَا.

(...)This Hadith was narrated on the authority of A'isha through another chain of transmitters but with such a variation of wording as He (The Prophet) inclined towards that curtain which he tore with his hand.

(...)This Hadith was narrated on the authority of Az-Zuhri with the same chain of transmitters but with a slight variation of wording.

92-(...) A'isha "Allah be pleased with her" reported: Once, The Messenger of Allah "Allah's blessing and peace be upon him" entered upon me, and I had covered a shelf with a thin cloth curtain over it, on which there were portraits. As soon as he had seen it, he tore it and the colour of his face changed. Then, he said: "O A'isha! The people who would receive the most grievous punishment from Allah on the Day of Judgement are those who try to make the like of the creatures of Allah." A'isha further said: We tore it into pieces from which made one or two cushions.

93-(...)A'isha "Allah be pleased with her" reported that she had a mantle having pictures over it, and it was hanging upon a shelf. The Messenger of Allah "Allah's blessing and peace be upon him" used to prayed while this (mantle) was in front of him. On this, he said: "Take it away from my (sight)." so I took it away (and tore it into pieces) from which I made cushions.

(...)This Hadith was narrated on the authority of Shu'ba with the same chain of transmitters.

94-(...) A'isha "Allah be pleased with her" reported: Once, The Messenger of Allah "Allah's blessing and peace be upon him" entered upon me and I had screened (my door) with a carpet having pictures over it. He removed it (and we cut it into pieces) from which we made cushions.

95-(...) Abd Ar-Rahman Ibn Al-Qasim narrated on the authority of his father that A'isha "Allah be pleased with her", the wife of The Messenger of Allah "Allah's blessing and peace be upon him", told that she had hung a curtain having pictures over it. The Messenger of Allah "Allah's blessing and peace be upon him" entered (her dwelling place) and pulled it. A'isha further said: "I then tore it (into pieces) from which I made two cushions." One who was sitting in this gathering (while this Hadith was being narrated), whose name was Rabie'a Ibn Ata, the freed slave of Banu Zuhra, asked (Ibn Al-Qasim): "Did you hear Abu Muhammad having mentioned that A'isha stated that The Messenger of Allah "Allah's blessing and peace be upon him" used to recline against them?" Ibn al-Qasim said: "No, but I heard Al-Qasim Ibn Muhammad saying that."

بِمِثْلِ حَدِيثِ إِبْرَاهِيمَ بْنِ سَعْدٍ، غَيْرَ أَنَّهُ قَالَ: ثُمَّ أَهْوَىٰ إِلَى الْقِرَامِ فَهَتَكَهُ بِيَدِهِ.

(...) ـ **حدّثناه** يَحْيَىٰ بْنُ يَحْيَىٰ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ، جَمِيعاً عَنِ ابْنِ عُيَيْنَةَ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ. قَالاَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، بِهٰذَا الإِسْنَادِ.

وَفِي حَدِيثِهِمَا: «إِنَّ أَشَدَّ النَّاسِ عَذَاباً» لَمْ يَذْكُرَا: مِنْ.

٩٢ ـ (...) ـ **وحدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ، جَمِيعاً عَنِ ابْنِ عُيَيْنَةَ ـ وَاللَّفْظُ لِزُهَيْرٍ ـ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، أَنَّهُ سَمِعَ عَائِشَةَ تَقُولُ: دَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ وَقَدْ سَتَرْتُ سَهْوَةً لِي بِقِرَامٍ فِيهِ تَمَاثِيلُ، فَلَمَّا رَآهُ هَتَكَهُ وَتَلَوَّنَ وَجْهُهُ وَقَالَ: «يَا عَائِشَةُ، أَشَدُّ النَّاسِ عَذَاباً عِنْدَ اللَّهِ، يَوْمَ الْقِيَامَةِ، الَّذِينَ يُضَاهُونَ بِخَلْقِ اللَّهِ».

قَالَتْ عَائِشَةُ: فَقَطَعْنَاهُ فَجَعَلْنَا مِنْهُ وِسَادَةً أَوْ وِسَادَتَيْنِ.

[البخاري: كتاب اللباس، باب ما وطىء من التصاوير، رقم: ٥٩٥٤].

٩٣ ـ (...) ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْقَاسِمِ قَالَ: سَمِعْتُ الْقَاسِمَ يُحَدِّثُ، عَنْ عَائِشَةَ؛ أَنَّهُ كَانَ لَهَا ثَوْبٌ فِيهِ تَصَاوِيرُ مَمْدُودٌ إِلَىٰ سَهْوَةٍ، فَكَانَ النَّبِيُّ ﷺ يُصَلِّي إِلَيْهِ. فَقَالَ: «أَخِّرِيهِ عَنِّي». قَالَتْ: فَأَخَّرْتُهُ، فَجَعَلْتُهُ وَسَائِدَ.

(...) ـ **وحدّثناه** إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعُقْبَةُ بْنُ مُكْرَمٍ، عَنْ سَعِيدِ بْنِ عَامِرٍ. (ح) وَحَدَّثَنَاهُ إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا أَبُو عَامِرٍ الْعَقَدِيُّ، جَمِيعاً عَنْ شُعْبَةَ، بِهٰذَا الإِسْنَادِ.

٩٤ ـ (...) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ. قَالَتْ: دَخَلَ النَّبِيُّ ﷺ عَلَيَّ وَقَدْ سَتَرْتُ نَمَطاً فِيهِ تَصَاوِيرُ، فَنَحَّاهُ. فَاتَّخَذْتُ مِنْهُ وِسَادَتَيْنِ.

٩٥ ـ (...) ـ **وحدّثنا** هَارُونُ بْنُ مَعْرُوفٍ: حَدَّثَنَا ابْنُ وَهْبٍ: حَدَّثَنَا عَمْرُو بْنُ الْحَارِثِ، أَنَّ بُكَيْراً حَدَّثَهُ، أَنَّ عَبْدَ الرَّحْمٰنِ بْنَ الْقَاسِمِ حَدَّثَهُ، أَنَّ أَبَاهُ حَدَّثَهُ، عَنْ عَائِشَةَ، زَوْجِ النَّبِيِّ ﷺ؛ أَنَّهَا نَصَبَتْ سِتْراً فِيهِ تَصَاوِيرُ، فَدَخَلَ رَسُولُ اللَّهِ ﷺ فَنَزَعَهُ. قَالَتْ: فَقَطَعْتُهُ وِسَادَتَيْنِ.

فَقَالَ رَجُلٌ فِي الْمَجْلِسِ حِينَئِذٍ، يُقَالُ لَهُ رَبِيعَةُ بْنُ عَطَاءٍ، مَوْلَىٰ بَنِي زُهْرَةَ: أَفَمَا سَمِعْتَ أَبَا مُحَمَّدٍ يَذْكُرُ أَنَّ عَائِشَةَ قَالَتْ: فَكَانَ رَسُولُ اللَّهِ ﷺ يَرْتَفِقُ عَلَيْهِمَا؟ قَالَ ابْنُ الْقَاسِمِ: لاَ. قَالَ: لٰكِنِّي قَدْ سَمِعْتُهُ. يُرِيدُ الْقَاسِمَ بْنَ مُحَمَّدٍ.

96-(...) Al-Qasim Ibn Muhammad narrated from A'isha "Allah be pleased with her" that she bought a small carpet having pictures on it. When The Messenger of Allah "Allah's blessing and peace be upon him" saw it, he stood at the door and did not get in. (She resumed): I noticed or I was made to notice on his face (the signs of) disapproval. She said: "O Messenger of Allah! I repent to Allah and His Messenger. What is the sin I have committed?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "What is this small carpet?" She said: "I bought it for you so that you might recline against it and take rest." The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, the owners of these pictures would be tortured (on the Day of Judgement) and it would be said to them: "Bring to life what you created."" Then, he said: "Angels never enter a house in which there is a picture."

(...)This Hadith was narrated on the authority of A'isha through another chain of transmitters. However, some narrations are more complete in which there is an addition. In the Hadith transmitted on the authority of the nephew of Majishun, she (A'isha) said: I took it, from which I made two pillows, against which he (The Prophet) used to recline in the house.

97-(2108) Ibn Umar "Allah be pleased with both" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Those who make pictures would be punished on the Day of Judgement, and it would be said to them: "Bring life to what you created.""

(...) A Hadith like this was narrated on the authority of Ibn Umar, through another chain of transmitters.

98-(2109) Abdullah "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily, the people who would receive the most grievous punishment on the Day of Judgement are the makers of pictures." (Al-Ashajj (a sub-narrator) did not mention the word "verily" in his narration).

(...)This Hadith was narrated on the authority of Abu Mu'awiya through another chain of transmitters (with the following difference): "Verily, the people who would receive the most grievous punishment from among the inhabitants of the fire (of Hell) on the Day of Judgement are the makers of pictures."

(...)Muslim Ibn Subaih reported: I was with Masruq in a house having the portraits of Mary. Masruq said: "Those are the portraits of Khosrau." I said: "No, those are the portraits of Mary." Masruq said: "No doubt, I heard Abdullah Ibn Mas'ud "Allah be pleased with him" saying: The Messenger

٩٦ - (...) - حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ نَافِعٍ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عنْ عَائِشَةَ، أَنَّهَا اشْتَرَتْ نُمْرُقَةً فِيهَا تَصَاوِيرُ، فَلَمَّا رَآهَا رَسُولُ اللَّهِ ﷺ قَامَ عَلَى الْبَابِ فَلَمْ يَدْخُلْ. فَعَرَفْتُ، أَوْ فَعُرِفَتْ، فِي وَجْهِهِ الْكَرَاهِيَةُ. فَقَالَتْ: يَا رَسُولَ اللَّهِ، أَتُوبُ إِلَى اللَّهِ وإِلَىٰ رَسُولِهِ. فَمَاذَا أَذْنَبْتُ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَا بَالُ هٰذِهِ النُّمْرُقَةِ؟» فقالَتِ: اشْتَرَيْتُها لَكَ. تَقْعُدُ عَلَيْهَا وَتَوَسَّدُهَا. فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَصْحَابَ هٰذِهِ الصُّوَرِ يُعَذَّبُونَ، وَيُقَالُ لَهُمْ: أَحْيُوا مَا خَلَقْتُم» ثُمَّ قَالَ: «إِنَّ الْبَيْتَ الَّذِي فِيهِ الصُّوَرُ لا تَدْخُلُهُ الْمَلائِكَةُ».

[البخاري: كتاب البيوع، باب التجارة فيما يكره لبسه للرجال والنساء، رقم: ٢١٠٥].

(...) - وحدّثناه قُتَيْبَةُ وَابْنُ رُمْحٍ، عَنِ اللَّيْثِ بْنِ سَعْدٍ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ. أَخْبَرَنَا الثَّقَفِيُّ: حَدَّثَنَا أَيُّوبُ. (ح) وَحَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ عَبْدِ الصَّمَدِ: حَدَّثَنَا أَبِي، عَنْ جَدِّي، عَنْ أَيُّوبَ. (ح) وَحَدَّثَنَا هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي أُسَامَةُ بْنُ زَيْدٍ. (ح) وَحَدَّثَنِي أَبُو بَكْرِ بْنُ إِسْحَاقَ: حَدَّثَنَا أَبُو سَلَمَةَ الْخُزَاعِيُّ: أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ أَخِي الْمَاجِشُونِ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، كُلُّهُمْ عَنْ نَافِعٍ، عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ، بِهٰذَا الْحَدِيثِ. وَبَعْضُهُمْ أَتَمُّ حَدِيثاً لَهُ مِنْ بَعْضٍ.

وَزَادَ فِي حَدِيثِ ابْنِ أَخِي الْمَاجِشُونِ: قَالَتْ فَأَخَذْتُهُ فَجَعَلْتُهُ مِرْفَقَتَيْنِ. فَكَانَ يَرْتَفِقُ بِهِمَا فِي الْبَيْتِ.

٩٧ - (٢١٠٨) - حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ. (ح) وَحَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا يَحْيَىٰ - وَهُوَ الْقَطَّانُ -. جَمِيعاً عَنْ عُبَيْدِ اللَّهِ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ - وَاللَّفْظُ لَهُ -: حَدَّثَنَا أَبِي. حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ؛ أَنَّ ابْنَ عُمَرَ أَخْبَرَهُ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الَّذِينَ يَصْنَعُونَ الصُّوَرَ يُعَذَّبُونَ يَوْمَ الْقِيَامَةِ. يُقَالُ لَهُمْ: أَحْيُوا مَا خَلَقْتُمْ».

(...) - حدّثنا أَبُو الرَّبِيعِ وَأَبُو كَامِلٍ، قَالاَ: حَدَّثَنَا حَمَّادٌ. (ح) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ، يَعْنِي ابْنَ عُلَيَّةَ. (ح) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ. حَدَّثَنَا الثَّقَفِيُّ. كُلُّهُمْ عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِ حَدِيثِ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ.

[البخاري: كتاب التوحيد، باب قول الله تعالى: ﴿والله خلقكم وما تعملون﴾، رقم: ٧٥٥٨].

٩٨ - (٢١٠٩) - حدّثنا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ. (ح) وَحَدَّثَنِي أَبُو سَعِيدٍ الأَشَجُّ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الأَعْمَشُ، عَنْ أَبِي الضُّحَىٰ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَشَدَّ النَّاسِ عَذَاباً يَوْمَ الْقِيَامَةِ الْمُصَوِّرُونَ». وَلَمْ يَذْكُرِ الأَشَجُّ: إِنَّ. [البخاري: كتاب اللباس، باب عذاب المصورين يوم القيامة، رقم: ٥٩٥٠].

(...) - وحدّثناه يَحْيَىٰ بْنُ يَحْيَىٰ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ، كُلُّهُمْ عَنْ أَبِي مُعَاوِيَةَ. (ح) وَحَدَّثَنَاهُ ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، كِلاَهُمَا عَنِ الأَعْمَشِ، بِهٰذَا الإِسْنَادِ.

وَفِي رِوَايَةِ يَحْيَىٰ وَأَبِي كُرَيْبٍ، عَنْ أَبِي مُعَاوِيَةَ: «إِنَّ مِنْ أَشَدِّ أَهْلِ النَّارِ، يَوْمَ الْقِيَامَةِ، عَذَاباً، الْمُصَوِّرُونَ». وَحَدِيثُ سُفْيَانَ كَحَدِيثِ وَكِيعٍ.

of Allah "Allah's blessing and peace be upon him" said: "Verily, the people who would receive the most grievous punishment on the Day of Judgement are the makers of pictures.""

99-(2110) I (Muslim) read this before Nasr Ibn Ali al-Jahdami who read it before other narrators, the last of whom was Ibn Sa'id Ibn Abu al-Hasan who narrated that a man came to Ibn Abbas "Allah be pleased with both" and said: "I am one whose profession is to make pictures. What is your religious verdict about them?" He (Ibn Abbas) said to him: "Come closer to me." He came closer to him so much that he (Ibn Abbas) put his hand on his head and said: "I am going to narrate to you what I heard from The Messenger of Allah "Allah's blessing and peace be upon him". I heard him saying: "All the makers of pictures would be in the fire (of Hell). Every picture he made would have the soul breathed into it (by Allah), by which he would be punished in the Hell."" Then, he (Ibn Abbas) further said: "If you have to do it anyway, then make the pictures of trees and lifeless things." However, Nasr Ibn Ali confirmed that.

100-(...) Anas Ibn Malik "Allah be pleased with him" narrated: I was sitting with Ibn Abbas "Allah be pleased with both" who was giving religious verdicts, without saying that it was The Messenger of Allah "Allah's blessing and peace be upon him" who had said that, until a man asked him: "I am a maker of those pictures (what is the religious verdict pertaining to them?)" Ibn Abbas said: "Come closer to me." The man came closer to him. Then, Ibn Abbas said: "I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "He who made pictures in the world would be asked to breathe soul into them on the Day of Judgement, and (of course) he would not (be able to) breathe soul (into them).""

(...) Quatada narrated from An-Nadr Ibn Anas that a man came to Ibn Abbas...and he narrated the same from The Messenger of Allah "Allah's blessing and peace be upon him".

101-(2111) Abu Zur'a reported: I entered the house of Marwan with Abu Huraira who saw pictures in it. He said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "Allah "Exalted and Glorified be He" said: Who is a more wrongdoer than one who goes on creating the like of My creation! Let him create an atom or a grain of wheat or a (grain of) barley."

(...) Abu Zur'a narrated: I entered with Abu Huraira a house being built in Medina for Sa'id or Marwan and he (Abu Huraira) saw a painter who

(...) ـ **وحدّثنا** نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ الصَّمَدِ: حَدَّثَنَا مَنْصُورٌ، عَنْ مُسْلِمِ بْنِ صُبَيْحٍ. قَالَ: كُنْتُ مَعَ مَسْرُوقٍ فِي بَيْتٍ فِيهِ تَمَاثِيلُ مَرْيَمَ. فَقَالَ مَسْرُوقٌ: هٰذَا تَمَاثِيلُ كِسْرَىٰ. فَقُلْتُ: لاَ. هٰذَا تَمَاثِيلُ مَرْيَمَ. فَقَالَ مَسْرُوقٌ: أَمَا إِنِّي سَمِعْتُ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَشَدُّ النَّاسِ عَذَاباً يَوْمَ الْقِيَامَةِ الْمُصَوِّرُونَ». [البخاري: كتاب البيوع، باب بيع التصاوير التي ليس فيها روح...، رقم: ٢٢٢٥].

٩٩ ـ (٢١١٠) ـ قَالَ مُسْلِمٌ: قَرَأْتُ عَلَىٰ نَصْرِ بْنِ عَلِيٍّ الْجَهْضَمِيِّ، عَنْ عَبْدِ الأَعْلَى بْنِ عَبْدِ الأَعْلَىٰ: حَدَّثَنَا يَحْيَىٰ بْنُ أَبِي إِسْحَاقَ، عَنْ سَعِيدِ بْنِ أَبِي الْحَسَنِ. قَالَ: جَاءَ رَجُلٌ إِلَى ابْنِ عَبَّاسٍ. فَقَالَ: إِنِّي رَجُلٌ أُصَوِّرُ هٰذِهِ الصُّوَرَ، فَأَفْتِنِي فِيهَا. فَقَالَ لَهُ: ادْنُ مِنِّي. فَدَنَا مِنْهُ، ثُمَّ قَالَ: ادْنُ مِنِّي، فَدَنَا حَتَّىٰ وَضَعَ يَدَهُ عَلَىٰ رَأْسِهِ. قَالَ: أُنَبِّئُكَ بِمَا سَمِعْتُ مِنْ رَسُولِ اللَّهِ ﷺ. سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «كُلُّ مُصَوِّرٍ فِي النَّارِ، يَجْعلُ لَهُ بِكُلِّ صُورَةٍ صَوَّرَهَا نَفْساً فَتُعَذِّبُهُ فِي جَهَنَّمَ».

وَقَالَ: إِنْ كُنْتَ لاَ بُدَّ فَاعِلاً، فَاصْنَعِ الشَّجَرَ وَمَا لاَ نَفْسَ لَهُ. فَأَقَرَّ بِهِ نَصْرُ بْنُ عَلِيٍّ. [البخاري: كتاب البيوع، باب بيع التصاوير التي ليس فيها روح...، رقم: ٢٢٢٥].

١٠٠ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، عَنِ النَّضْرِ بْنِ أَنَسِ بْنِ مَالِكٍ. قَالَ: كُنْتُ جَالِساً عِنْدَ ابْنِ عَبَّاسٍ، فَجَعَلَ يُفْتِي وَلاَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ، حَتَّىٰ سَأَله رَجُلٌ فَقَالَ: إِنِّي رَجُلٌ أُصَوِّرُ هٰذِهِ الصُّوَرَ. فَقَالَ لَهُ ابْنُ عَبَّاسٍ: ادْنُهْ. فَدَنَا الرَّجُلُ. فَقَالَ ابْنُ عَبَّاسٍ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ صَوَّرَ صُورَةً فِي الدُّنْيَا كُلِّفَ أَنْ يَنْفُخَ فِيهَا الرُّوحَ يَوْمَ الْقِيَامَةِ، وَلَيْس بِنَافِخٍ». [البخاري: كتاب البيوع، باب بيع التصاوير التي ليس فيها روح...، رقم: ٢٢٢٥].

(...) ـ **حدّثنا** أَبُو غَسَّانَ الْمِسْمَعِيُّ وَمُحَمَّدُ بْنُ الْمُثَنَّى. قَالاَ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنَا أَبِي، عَنْ قَتَادَةَ، عَنِ النَّضْرِ بْنِ أَنَسٍ، أَنَّ رَجُلاً أَتَى ابْنَ عَبَّاسٍ، فَذَكَرَ عَنِ النَّبِيِّ ﷺ... بِمِثْلِهِ.

١٠١ ـ (٢١١١) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ وَأَبُو كُرَيْبٍ. وَأَلْفَاظُهُمْ مُتَقَارِبَةٌ، قَالُوا: حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ عُمَارَةَ، عَنْ أَبِي زُرْعَةَ. قَالَ: دَخَلْتُ مَعَ أَبِي هُرَيْرَةَ فِي دَارِ مَرْوَانَ، فَرَأَىٰ فِيهَا تَصَاوِيرَ. فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «قَالَ اللَّهُ عَزَّ وَجَلَّ: وَمَنْ أَظْلَمُ مِمَّنْ ذَهَبَ يَخْلُقُ خَلْقاً كَخَلْقِي؟ فَلْيَخْلُقوا ذَرَّةً، أَوْ لِيَخلُقوا حبَّةً، أَوْ لِيَخْلُقُوا شَعِيرَةً».

[البخاري: كتاب اللباس، باب نقض الصور، رقم: ٥٩٥٣].

(...) ـ **وَحَدَّثَنِيهِ** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ، عَنْ عُمَارَةَ، عَنْ أَبِي زُرْعَةَ. قَالَ: دَخَلْتُ أَنَا وَأَبُو هُرَيْرَةَ دَاراً تُبْنَىٰ بِالْمَدِينَةِ، لِسَعِيدٍ أَوْ لِمَرْوَانَ. قَالَ: فَرَأَىٰ مُصَوِّراً يُصَوِّرُ

was painting pictures in the house. he (Abu Huraira) told that The Messenger of Allah "Allah's blessing and peace be upon him" had said the same, without mentioning: "Let him create a grain of barley."

102-(2112) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Angels never enter a house in which there are portraits or pictures."

[27] Disapproval of having a dog and a bell on journey

103-(2113) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Angels never accompany the travellers who have a dog and a bell."

(...)This Hadith was narrated on the authority of Suhail with the same chain of transmitters.

104-(2114) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The bell is the musical instrument of the Satan."

[28] disapproval of hanging the necklace round the camel's neck

105-(2115) Abu Bashir Al-Ansari narrated that he was in the company of The Prophet "Allah's blessing and peace be upon him" in some of his journeys, when The Prophet "Allah's blessing and peace be upon him" sent one of his messengers (Abdullah Ibn Abu Bakr said: I think he (the narrator) said: when the people were at their halting places) saying: "No necklace of strings left on the necks of the camels, but that it should be broken." Imam Malik said: I think that hanging necklace round the necks of camels or animals was prevalent because they (thought it would save them) from the evil eye.

[29] It is forbidden to beat the animal on the face or cauterize at the face

106-(2116) Jabir "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" forbade beating (the animals) on the face or cauterizing (them) on the face.

(...) Abu Az-Zubair narrated that he heard Jabir "Allah be pleased with him" saying that The Messenger of Allah "Allah's blessing and peace be upon him" forbade the same.

107-(2117) Jabir "Allah be pleased with him" reported that a donkey happened to pass in front of The Messenger of Allah "Allah's blessing and

فِي الدَّارِ. فَقَالَ: قَالَ رَسُولُ اللَّهِ ﷺ... بِمِثْلِهِ. وَلَمْ يَذْكُرْ «أَوْ لِيَخْلُقُوا شَعِيرَةً».

١٠٢ ـ (٢١١٢) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، عَنْ سُلَيْمَانَ بْنِ بِلاَلٍ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ تَدْخُلُ الْمَلاَئِكَةُ بَيْتاً فِيهِ تَمَاثِيلُ أَوْ تَصَاوِيرُ».

٢٧ ـ بابُ كَرَاهَةِ الْكَلْبِ وَالجَرَسِ في السَّفَرِ

١٠٣ ـ (٢١١٣) ـ حدّثنا أَبُو كَامِلٍ، فُضَيْلُ بْنُ حُسَيْنٍ الْجَحْدَرِيُّ: حَدَّثَنَا بِشْرٌ، يَعْنِي ابْنَ مُفَضَّلٍ: حَدَّثَنَا سُهَيْلٌ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لاَ تَصْحَبُ الْمَلاَئِكَةُ رُفْقَةً فِيهَا كَلْبٌ وَلاَ جَرَسٌ».

(...) ـ **وحدّثني** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ. (ح) وَحَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ـ يَعْنِي الدَّرَاوَرْدِيَّ ـ كِلاَهُمَا عَنْ سُهَيْلٍ، بِهٰذَا الإِسْنَادِ.

١٠٤ ـ (٢١١٤) ـ وحدّثنا يَحْيَىٰ بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ، يَعْنُونَ ابْنَ جَعْفَرٍ، عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْجَرَسُ مَزَامِيرُ الشَّيْطَانِ».

٢٨ ـ باب كراهة قِلاَدَةِ الوَتَرِ في رَقَبَةِ البَعِيرِ

١٠٥ ـ (٢١١٥) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ عَبَّادِ بْنِ تَمِيمٍ؛ أَنَّ أَبَا بَشِيرٍ الأَنْصَارِيَّ أَخْبَرَهُ، أَنَّهُ كَانَ مَعَ رَسُولِ اللَّهِ ﷺ فِي بَعْضِ أَسْفَارِهِ. قَالَ فَأَرْسَلَ رَسُولُ اللَّهِ ﷺ رَسُولاً. قَالَ عَبْدُ اللَّهِ بْنُ أَبِي بَكْرٍ: حَسِبْتُ أَنَّهُ قَالَ: وَالنَّاسُ فِي مَبِيتِهِمْ. «لاَ يَبْقَيَنَّ فِي رَقَبَةِ بَعِيرٍ قِلاَدَةٌ مِنْ وَتَرٍ، أَوْ قِلاَدَةٌ، إِلاَّ قُطِعَتْ».

قَالَ مَالِكٌ: أُرَىٰ ذٰلِكَ مِنَ الْعَيْنِ.

[البخاري: كتاب الجهاد والسير، باب ما قيل في الجرس ونحوه...، رقم: ٣٠٠٥].

٢٩ ـ بابُ النَّهْيِ عن ضَرْبِ الحَيَوَانِ في وَجْهِهِ وَوَسْمِهِ فيه

١٠٦ ـ (٢١١٦) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنِ ابْنِ جُرَيْجٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنِ الضَّرْبِ فِي الْوَجْهِ، وَعَنِ الْوَسْمِ فِي الْوَجْهِ.

(...) ـ **وحدّثني** هَارُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ. (ح) وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا مُحَمَّدُ بْنُ بَكْرٍ، كِلاَهُمَا عَنِ ابْنِ جُرَيْجٍ. قَالَ: أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: نَهَىٰ رَسُولُ اللَّهِ ﷺ... بِمِثْلِهِ.

١٠٧ ـ (٢١١٧) ـ وحدّثني سَلَمَةُ بْنُ شَبِيبٍ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ: حَدَّثَنَا

peace be upon him" the face of which had been cauterized. On that, he said: "Allah curses him who has cauterized it (on the face)."

108-(2118) Ibn Abbas "Allah be pleased with both" reported that The Messenger of Allah "Allah's blessing and peace be upon him" saw a donkey whose face had been cauterized. He disapproved of it saying: "By Allah, I do not cauterize (the animal) but on a part as far as it could be from the face." Then, he ordered that his donkey (should be brought) which he cauterized on the buttocks. In this way, he was the first to cauterize on the buttocks.

[30] Permissibility of cauterizing the animal on any part of the body except the face

109-(2119) Anas "Allah be pleased with him" reported that when Umm Sulaim delivered her child, she said to him: "O Anas! Observe this child and let nothing be given to it until you bring it to The Messenger of Allah "Allah's blessing and peace be upon him" in the morning, so that he might chew some dates and put them (mixed with his saliva) into his (the child's) mouth." I went to him in the morning while he was in the garden, with a black square garment (made of wool) over him. He was cauterizing the mounts which had been brought to him (as booty) after the Victory.

110-(...) Anas "Allah be pleased with him" reported that when his mother delivered her child they brought that child to The Messenger of Allah "Allah's blessing and peace be upon him" so that he might chew some dates and put them (mixed with his saliva) into the mouth (of the child). at that time, The Messenger of Allah "Allah's blessing and peace be upon him" was in the fold busy in cauterizing the animals. Shu'ba (a sub-narrator) said: To my knowledge, (he cauterized them in) their ears.

111-(...) Anas "Allah be pleased with him" reported: We entered upon to The Messenger of Allah "Allah's blessing and peace be upon him" who was in the fold, cauterizing some sheep (I think he (the narrator) said (that he was cauterizing them) in their ears).

(...) This Hadith was narrated on the authority of Shu'ba through another chain of transmitters.

112-(...) Anas Ibn Malik "Allah be pleased with him" reported: I saw in the hand of The Messenger of Allah "Allah's blessing and peace be upon him" an instrument for cauterization with which he was cauterizing the camels which had been given in charity.

مَعْقِلٌ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جابرٍ، أَنَّ النَّبِيَّ ﷺ مَرَّ عَلَيْهِ حِمَارٌ قَدْ وُسِمَ فِي وَجْهِهِ. فَقالَ: «لَعَنَ اللَّهُ الَّذِي وَسَمَهُ».

١٠٨ ـ (٢١١٨) ـ حدّثنا أَحْمَدُ بْنُ عِيسَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِث، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، أَنَّ نَاعِماً، أَبَا عَبْدِ اللَّهِ، مَوْلَىٰ أُمِّ سَلَمَةَ حَدَّثَهُ، أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ يَقُولُ: وَرَأَىٰ رَسُولُ اللَّهِ ﷺ حِمَاراً مَوْسُومَ الْوَجْهِ فَأَنْكَرَ ذٰلِكَ.

قَالَ: فَوَاللَّهِ لا أَسِمُهُ إِلاَّ فِي أَقْصَىٰ شَيْءٍ مِنَ الْوَجْهِ. فَأَمَرَ بِحِمَارٍ لَهُ فَكُوِيَ فِي جَاعِرَتَيْهِ، فَهُوَ أَوَّلُ مَنْ كَوَى الْجَاعِرَتَيْنِ.

٣٠ ـ بابُ جَوَازِ وَسْمِ الحيوان غير الآدمي في غير الوَجْهِ وندْبِهِ في نَعَمِ الزَّكاةِ والجزْيَةِ

١٠٩ ـ (٢١١٩) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي عَدِيٍّ، عَنِ ابْنِ عَوْنٍ، عَنْ مُحَمَّدٍ، عَنْ أَنَسٍ. قَالَ: لَمَّا وَلَدَتْ أُمُّ سُلَيْمٍ قَالَتْ لِي: يَا أَنَسُ، انْظُرْ هٰذَا الْغُلاَمَ، فَلاَ يُصِيبَنَّ شَيْئاً حَتَّىٰ تَغْدُوَ بِهِ إِلَىٰ النَّبِيِّ ﷺ يُحَنِّكُهُ. قَالَ فَغَدَوْتُ، فَإِذَا هُوَ فِي الْحَائِطِ، وَعَلَيْهِ خَمِيصَةٌ جَوْنِيَّةٌ، وَهُوَ يَسِمُ الظَّهْرَ الَّذِي قَدِمَ عَلَيْهِ فِي الْفَتْحِ.

[البخاري: كتاب العقيقة، باب تسمية المولود غداة يولد...، رقم: ٥٤٧٠].

١١٠ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ هِشَامِ بْنِ زَيْدٍ. قَالَ: سَمِعْتُ أَنَساً يُحَدِّثُ؛ أَنَّ أُمَّهُ حِينَ وَلَدَتِ انْطَلَقُوا بِالصَّبِيِّ إِلَى النَّبِيِّ ﷺ يُحَنِّكُهُ. قَالَ: فَإِذَا النَّبِيُّ ﷺ فِي مِرْبَدٍ يَسِمُ غَنَماً.

قَالَ شُعْبَةُ: وَأَكْثَرُ عِلْمِي أَنَّهُ قَالَ: فِي آذَانِهَا.

[البخاري: كتاب الصيد والذبائح، باب الوسم والعلم في الصورة، رقم: ٥٥٤٢].

١١١ ـ (...) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ، عَنْ شُعْبَةَ: حَدَّثَنِي هِشَامُ بْنُ زَيْدٍ. قَالَ: سَمِعْتُ أَنَساً يَقُولُ: دَخَلْنَا عَلَىٰ رَسُولِ اللَّهِ ﷺ مِرْبَداً وَهُوَ يَسِمُ غَنَماً قَالَ: أَحْسِبُهُ قَالَ: فِي آذَانِهَا.

(...) ـ وحدّثنيه يَحْيَىٰ بْنُ حَبِيبٍ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدٌ وَيَحْيَىٰ وَعَبْدُ الرَّحْمٰنِ، كُلُّهُمْ عَنْ شُعْبَةَ، بِهٰذَا الإِسْنَادِ... مِثْلَهُ.

١١٢ ـ (...) ـ حدّثنا هَارُونُ بْنُ مَعْرُوفٍ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، عَنِ الأَوْزَاعِيِّ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: رَأَيْتُ فِي يَدِ رَسُولِ اللَّهِ ﷺ الْمِيسَمَ، وَهُوَ يَسِمُ إِبِلَ الصَّدَقَةِ.

[البخاري: كتاب الزكاة، باب وسم الإمام إبل الصدقة بيده، رقم: ١٥٠٢].

[31] Disapproval of leaving a tuft of hair here and a tuft of hair there (after getting one's head shaved)

113-(2120) Ibn Umar "Allah be pleased with both" reported that The Messenger of Allah "Allah's blessing and peace be upon him" forbade Qaza (i.e. to leave a tuft of hair here and a tuft of hair there after getting one's head shaved). I asked Nafi about Qaza and he said: It means that when the boy gets his head shaved, he leaves a tuft of hair here and a tuft of hair there unshaved.

(...)This Hadith was narrated on the authority of Ubaidullah with the same chain of transmitters, making the commentary (of the word Qaza) from the words of Ubaidullah.

(...)This Hadith was narrated on the authority of Umar Ibn Nafi' with the same chain of transmitters, inserting also the same commentary.

(...)This Hadith was narrated on the authority of Ibn Umar through another chain of transmitters.

[32] It is forbidden to sit at the roadsides, and (it is obligatory) to respect the rights of the road

114-(2121) Abu Sa'id Al-Khudri "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Beware! Avoid sitting on the roads." The people said: "There is no way out of it since these are our sitting places where we have talks." The Prophet "Allah's blessing and peace be upon him" said: "If you sit there, then you must observe the rights of the road." They asked: "What are the rights of the road?" He said: "They are to lower your gazes (on seeing what is unlawful to look at), refrain from harming people, return back greetings, advocate good and forbid evil."

(...) The same was reported on the authority of Zaid Ibn Aslam with the same chain of transmitters.

[33] It is forbidden to lengthen the hair or to get one's hair lengthened (by adding false hair to the head), to practice tattooing or to get oneself tattooed, to remove the hair from the face or to ask for it, and to make artificial spaces between teeth in order to change Allah's creation

115-(2122) Asma Bint Abu Bakr "Allah be pleased with both" reported that a woman came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "I have a daughter who has been newly wedded. She was afflicted by smallpox with the result that her hair had fallen. Should I lengthen her hair (by using false hair)?" The Messenger of Allah

٣١ ـ باب كراهة القزع

١١٣ ـ (٢١٢٠) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنِي يَحْيَىٰ ـ يَعْنِي ابْنَ سَعِيدٍ ـ، عَنْ عُبَيْدِ اللَّهِ: أَخْبَرَنِي عُمَرُ بْنُ نَافِعٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ ﷺ نَهَىٰ عَنِ الْقَزَعِ.

قَالَ: قُلْتُ لِنَافِعٍ: وَمَا الْقَزَعُ؟ قَالَ: يُحْلَقُ بَعْضُ رَأْسِ الصَّبِيِّ وَيُتْرَكُ بَعْضٌ.

[البخاري: كتاب اللباس، باب القزع، رقم: ٥٩٢٠].

(...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي. قَالاَ: حَدَّثَنَا عُبَيْدُ اللَّهِ، بِهٰذَا الإِسْنَادِ.

وَجَعَلَ التَّفْسِيرَ، فِي حَدِيثِ أَبِي أُسَامَةَ، مِنْ قَوْلِ عُبَيْدِ اللَّهِ.

(...) ـ وحدّثني مُحَمَّدُ بْنُ الْمُثَنَّى. حَدَّثَنَا عُثْمَانُ بْنُ عُثْمَانَ الْغَطَفَانِيُّ: حَدَّثَنَا عُمَرُ بْنُ نَافِعٍ. (ح) وَحَدَّثَنِي أُمَيَّةُ بْنُ بِسْطَامٍ: حَدَّثَنَا يَزِيدُ ـ يَعْنِي ابْنَ زُرَيْعٍ ـ: حَدَّثَنَا رَوْحٌ، عَنْ عُمَرَ بْنِ نَافِعٍ. بِإِسْنَادِ عُبَيْدِ اللَّهِ... مِثْلَهُ. وَأَلْحَقَا التَّفْسِيرَ فِي الْحَدِيثِ.

(...) ـ وحدّثني مُحَمَّدُ بْنُ رَافِعٍ وَحَجَّاجُ بْنُ الشَّاعِرِ وَعَبْدُ بْنُ حُمَيْدٍ، عَنْ عَبْدِ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ أَيُّوبَ. (ح) وَحَدَّثَنَا أَبُو جَعْفَرٍ الدَّارِمِيُّ: حَدَّثَنَا أَبُو النُّعْمَانِ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ عَبْدِ الرَّحْمٰنِ السَّرَّاجِ. كُلُّهُمْ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ... بِذٰلِكَ.

٣٢ ـ بابُ النَّهْيِ عَنِ الْجُلُوسِ في الطُّرُقَات وإعطاء الطريق حَقَّهُ

١١٤ ـ (٢١٢١) ـ حدّثني سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنِي حَفْصُ بْنُ مَيْسَرَةَ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِيَّاكُمْ وَالْجُلُوسَ فِي الطُّرُقَاتِ»، قَالُوا: يَا رَسُولَ اللَّهِ، مَالَنَا بُدٌّ مِنْ مَجَالِسِنَا: نَتَحَدَّثُ فِيهَا! قَالَ رَسُولُ اللَّهِ ﷺ: «فَإِذَا أَبَيْتُمْ إِلاَّ الْمَجْلِسَ، فَأَعْطُوا الطَّرِيقَ حَقَّهُ»، قَالُوا: وَمَا حَقُّهُ؟ قَالَ: «غَضُّ الْبَصَرِ، وَكَفُّ الأَذَىٰ، وَرَدُّ السَّلاَمِ، وَالأَمْرُ بِالْمَعْرُوفِ، وَالنَّهْيُ عَنِ الْمُنْكَرِ».

[البخاري: كتاب المظالم، باب أفنية الدور والجلوس فيها...، رقم: ٢٤٦٥].

(...) ـ وحدّثناه يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ الْمَدَنِيُّ. (ح) وَحَدَّثَنَاهُ مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: أَخْبَرَنَا هِشَامٌ ـ يَعْنِي ابْنَ سَعْدٍ ـ. كِلاَهُمَا عَنْ زَيْدِ بْنِ أَسْلَمَ، بِهٰذَا الإِسْنَادِ... مِثْلَهُ.

٣٣ ـ باب تحريم فعل الوَاصِلَة والمُسْتَوْصِلَة والوَاشِمَة والمُسْتَوْشِمَة، والنَّامِصَة والمُتَنَمِّصَةِ والمُتَفَلِّجات، والمُغَيِّرات خَلْقَ اللَّهِ

١١٥ ـ (٢١٢٢) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ فَاطِمَةَ بِنْتِ الْمُنْذِرِ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ قَالَتْ: جَاءَتِ امْرَأَةٌ إِلَى النَّبِيِّ ﷺ فَقَالَتْ:

"Allah's blessing and peace be upon him" said: "Allah curses the woman who lengthens the hair (by using false hair), and the woman who demands that her hair should be lengthened (by using false hair)."

(...)This Hadith was narrated on the authority of Shu'ba with a slight variation of wording.

116-(...) Asma Bint Abu Bakr "Allah be pleased with both" reported that a woman came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "I married my daughter and then the hair of her head started falling out. Her husband likes her (and could not keep patient from her). Should I lengthen her hair (by adding false hair to her head) O Messenger of Allah?" he (The Prophet) forbade her to do so.

117-(2123) A'isha "Allah be pleased with her" narrated: An Ansari woman got married. Then she was afflicted with a certain disease with the result that her hair started falling out. They (her family) wanted to lengthen her hair (artificially) and mentioned that to The Prophet "Allah's blessing and peace be upon him". The Prophet "Allah's blessing and peace be upon him" (forbade them to do so, and) cursed such lady who lengthens hair or gets her hair lengthened (by using false hair)."

118-(...) A'isha "Allah be pleased with her" narrated: An Ansari woman gave her daughter in marriage and the hair of the latter started falling out as a result of a certain disease. The woman came to The Prophet "Allah's blessing and peace be upon him" and mentioned that to him and said: "Her husband suggested that I should lengthen her hair (by using false hair)." The Prophet "Allah's blessing and peace be upon him" (forbade her and) said: "Allah curses such ladies who lengthen their hair (by using false hair)."

(...)This Hadith was narrated on the authority of Nafi' with the same chain of transmitters but with a slight variation of wording.

119-(2124) Ibn Umar "Allah be pleased with both" reported that The Messenger of Allah "Allah's blessing and peace be upon him" cursed the lady who lengthens the hair or the one who gets her hair lengthened (by adding false hair to the head), and the woman who practice tattooing or the one who gets herself tattooed.

(...) This Hadith was narrated on the authority of Abdullah through another chain of transmitters.

120-(2125) Alqama narrated: Abdullah (Ibn Mas'ud) said: "Allah curses those ladies who practice tattooing as well as those who get themselves

يَا رَسُولَ اللَّهِ، إِنَّ لِي ابْنَةً عُرَيِّساً: أَصَابَتْهَا حَصْبَةٌ فَتَمَرَّقَ شَعْرُهَا، أَفَأَصِلُهُ؟ فَقَالَ: «لَعَنَ اللَّهُ الْوَاصِلَةَ وَالْمُسْتَوْصِلَةَ».

[البخاري: كتاب اللباس، باب وصل الشعر، رقم: ٥٩٣٦].

(...) ـ حدّثناه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَةُ. (ح) وَحَدَّثَنَاهُ ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي وَعَبْدَةُ. (ح) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا وَكِيعٌ. (ح) وَحَدَّثَنَا عَمْرٌو النَّاقِدُ: أَخْبَرَنَا أَسْوَدُ بْنُ عَامِرٍ: أَخْبَرَنَا شُعْبَةُ. كُلُّهُمْ عَنْ هِشَامِ بْنِ عُرْوَةَ، بِهٰذَا الإِسْنَادِ ... نَحْوَ حَدِيثِ أَبِي مُعَاوِيَةَ، غَيْرَ أَنَّ وَكِيعاً وَشُعْبَةَ فِي حَدِيثِهِمَا: فَتَمَرَّطَ شَعْرُهَا.

١١٦ ـ (...) ـ وحدّثني أَحْمَدُ بْنُ سَعِيدٍ الدَّارِمِيُّ: أَخْبَرَنَا حَبَّانُ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا مَنْصُورٌ، عَنْ أُمِّهِ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ، أَنَّ امْرَأَةً أَتَتِ النَّبِيَّ ﷺ. فَقَالَتْ: إِنِّي زَوَّجْتُ ابْنَتِي، فَتَمَرَّقَ شَعْرُ رَأْسِهَا، وَزَوْجُهَا يَسْتَحْسِنُهَا، أَفَأَصِلُ يَا رَسُولَ اللَّهِ؟ فَنَهَاهَا.

[البخاري: كتاب اللباس، باب وصل الشعر، رقم: ٥٩٣٥].

١١٧ ـ (٢١٢٣) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالاَ: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا شُعْبَةُ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا يَحْيَىٰ بْنُ أَبِي بُكَيْرٍ، عَنْ شُعْبَةَ، عَنْ عَمْرِو بْنِ مُرَّةَ. قَالَ: سَمِعْتُ الْحَسَنَ بْنَ مُسْلِمٍ يُحَدِّثُ، عَنْ صَفِيَّةَ بِنْتِ شَيْبَةَ، عَنْ عَائِشَةَ، أَنَّ جَارِيَةً مِنَ الأَنْصَارِ تَزَوَّجَتْ، وَأَنَّهَا مَرِضَتْ فَتَمَرَّطَ شَعَرُهَا، فَأَرَادُوا أَنْ يَصِلُوهُ، فَسَأَلُوا رَسُولَ اللَّهِ ﷺ عَنْ ذٰلِكَ؟ فَلَعَنَ الْوَاصِلَةَ وَالْمُسْتَوْصِلَةَ.

[البخاري: كتاب النكاح، باب لا تطيع المرأة زوجها في معصية، رقم: ٥٢٠٥].

١١٨ ـ (...) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، عَنْ إِبْرَاهِيمَ بْنِ نَافِعٍ: أَخْبَرَنِي الْحَسَنُ بْنُ مُسْلِمِ بْنِ يَنَّاق، عَنْ صَفِيَّةَ بِنْتِ شَيْبَةَ، عَنْ عَائِشَةَ، أَنَّ امْرَأَةً مِنَ الأَنْصَارِ زَوَّجَتِ ابْنَةً لَهَا. فَاشْتَكَتْ فَتَسَاقَطَ شَعَرُهَا. فَأَتَتِ النَّبِيَّ ﷺ فَقَالَتْ: إِنَّ زَوْجَهَا يُرِيدُهَا. أَفَأَصِلُ شَعَرَهَا؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «لُعِنَ الْوَاصِلاَتُ».

(...) ـ وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ، عَنْ إِبْرَاهِيمَ بْنِ نَافِعٍ، بِهٰذَا الإِسْنَادِ، وَقَالَ: «لُعِنَ الْمُوصِلاَتُ».

١١٩ ـ (٢١٢٤) ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي. (ح) وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى ـ وَاللَّفْظُ لِزُهَيْرٍ ـ قَالاَ: حَدَّثَنَا يَحْيَىٰ ـ وَهُوَ الْقَطَّانُ ـ، عَنْ عُبَيْدِ اللَّهِ، أَخْبَرَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ ﷺ لَعَنَ الْوَاصِلَةَ وَالْمُسْتَوْصِلَةَ وَالْوَاشِمَةَ وَالْمُسْتَوْشِمَةَ.

[البخاري: كتاب اللباس، باب المستوشمة، رقم: ٥٩٤٧].

(...) ـ وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ بَزِيعٍ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ: حَدَّثَنَا صَخْرُ بْنُ جُوَيْرِيَةَ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِهِ.

١٢٠ ـ (٢١٢٥) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ ـ وَاللَّفْظُ

tattooed, those ladies who remove the hair from the faces as well as those who get the hair of their faces removed, and those who make artificial spaces between their teeth in order to be more beautiful whereby they change Allah's creation." His saying reached a lady from Banu Asad called Umm Ya'qub who used to recite The Holy Qur'an. She came and said (to Abdullah): "I have come to know that you have cursed those ladies who practice tattooing as well as those who get themselves tattooed, those ladies who get the hair of their faces removed, and those who make artificial spaces between their teeth in order to be more beautiful whereby they change Allah's creation." He replied: "Why should I not curse those whom The Messenger of Allah "Allah's blessing and peace be upon him" had cursed and who are cursed in Allah's Book!"

Umm Ya'qub said: "I read the Qur'an (in full) from the binder to the binder, but I did find in it nothing of what you say." He said: "No doubt, had you read it (The Holy Qur'an), you would have found it. Didn't you read: "Take what the Messenger assigns to you, and deny yourselves that which he withholds from you. And fear Allah; for Allah is strict in Punishment." (The Mustering "Al-Hashr" 7) She said: "But I see your wife doing these things now." He said: "Go and watch her." She entered upon the wife of Abdullah and watched her but could see nothing to support her statement. Then, she came out and said: "I saw nothing." On that he said: "Had she (my wife) been doing so, I would not have kept her in my company."

(...)This Hadith was narrated on the authority of Mansur with the same chain of transmitters but with a slight variation of wording.

(...)This Hadith was narrated on the authority of Mansur without mentioning the story of Umm Ya'qub.

(...)This Hadith was narrated on the authority of Abdullah Through another chain of transmitters.

121-(2126) Jabir Ibn Abdullah "Allah be pleased with both" reported that The Messenger of Allah "Allah's blessing and peace be upon him" reproached that a woman should add anything (such as false hair) to her head.

122-(2127) Humaid Ibn Abd Ar-Rahman narrated that he heard Mu'awiya Ibn Abu Sufyan (talking) on the pulpit in the year when he came to perform Hajj. He took a tuft of hair that was in the hand of a sentinel and said: "O people of Medina! Where are your learned men? I heard The Prophet "Allah's blessing and peace be upon him" forbidding such a thing as this (false hair). He used to say: "The Israelis were destroyed when their ladies practiced this habit (of using false hair to lengthen their locks).""

لِإِسْحَاقَ ـ: أَخْبَرَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ. قَالَ: لَعَنَ اللَّهُ الْوَاشِمَاتِ وَالْمُسْتَوْشِمَاتِ، وَالنَّامِصَاتِ وَالْمُتَنَمِّصَاتِ، وَالْمُتَفَلِّجَاتِ لِلْحُسْنِ الْمُغَيِّرَاتِ خَلْقَ اللَّهِ. قَالَ: فَبَلَغَ ذٰلِكَ امْرَأَةً مِنْ بَنِي أَسَدٍ يُقَالُ لَهَا: أُمُّ يَعْقُوبَ، وَكَانَتْ تَقْرَأُ الْقُرْآنَ، فَأَتَتْهُ فَقَالَتْ: مَا حَدِيثٌ بَلَغَنِي عَنْكَ، أَنَّكَ لَعَنْتَ الْوَاشِمَاتِ وَالْمُسْتَوْشِمَاتِ وَالْمُتَنَمِّصَاتِ وَالْمُتَفَلِّجَاتِ لِلْحُسْنِ الْمُغَيِّرَاتِ خَلْقَ اللَّهِ؟! فَقَالَ عَبْدُ اللَّهِ: وَمَا لِيَ لاَ أَلْعَنُ مَنْ لَعَنَ رَسُولُ اللَّهِ ﷺ؟ وَهُوَ فِي كِتَابِ اللَّهِ. فَقَالَتِ الْمَرْأَةُ: لَقَدْ قَرَأْتُ مَا بَيْنَ لَوْحَيِ الْمُصْحَفِ فَمَا وَجَدْتُهُ فَقَالَ: لَئِنْ كُنْتِ قَرَأْتِيهِ لَقَدْ وَجَدْتِيهِ. قَالَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَمَآ ءَاتَىٰكُمُ ٱلرَّسُولُ فَخُذُوهُ وَمَا نَهَىٰكُمْ عَنْهُ فَٱنتَهُوا۟﴾ [الحشر: ٨]. فَقَالَتِ الْمَرْأَةُ: فَإِنِّي أَرَىٰ شَيْئاً مِنْ هٰذَا عَلَى امْرَأَتِكَ الآنَ. قَالَ: اذْهَبِي فَانْظُرِي. قَالَ: فَدَخَلَتْ عَلَى امْرَأَةِ عَبْدِ اللَّهِ فَلَمْ تَرَ شَيْئاً. فَجَاءَتْ إِلَيْهِ فَقَالَتْ: مَا رَأَيْتُ شَيْئاً. فَقَالَ: أَمَا لَوْ كَانَ ذٰلِكَ، لَمْ نُجَامِعْهَا.

[البخاري: كتاب التفسير، باب: ﴿وما آتاكم الرسول فخذوه﴾، رقم: ٤٨٨٦].

(...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ ـ وَهُوَ ابْنُ مَهْدِيٍّ ـ: حَدَّثَنَا سُفْيَانُ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا يَحْيَىٰ بْنُ آدَمَ: حَدَّثَنَا مُفَضَّلٌ ـ وَهُوَ ابْنُ مُهَلْهِلٍ ـ. كِلاَهُمَا عَنْ مَنْصُورٍ، فِي هٰذَا الإِسْنَادِ... بِمَعْنَىٰ حَدِيثِ جَرِيرٍ. غَيْرَ أَنَّ فِي حَدِيثِ سُفْيَانَ: الْوَاشِمَاتِ وَالْمُسْتَوْشِمَاتِ.

وَفِي حَدِيثِ مُفَضَّلٍ: الْوَاشِمَاتِ وَالْمَوْشُومَاتِ.

(...) ـ وحدّثناه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالُوا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ مَنْصُورٍ، بِهٰذَا الإِسْنَادِ، الْحَدِيثَ عَنِ النَّبِيِّ ﷺ. مُجَرَّداً عَنْ سَائِرِ الْقِصَّةِ، مِنْ ذِكْرِ أُمِّ يَعْقُوبَ.

(...) ـ وحدّثنا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا جَرِيرٌ ـ يَعْنِي ابْنَ حَازِمٍ ـ: حَدَّثَنَا الأَعْمَشُ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ ﷺ... بِنَحْوِ حَدِيثِهِمْ.

١٢١ ـ (٢١٢٦) ـ وحدّثني الْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ وَمُحَمَّدُ بْنُ رَافِعٍ. قَالاَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: زَجَرَ النَّبِيُّ ﷺ أَنْ تَصِلَ الْمَرْأَةُ بِرَأْسِهَا شَيْئاً.

١٢٢ ـ (٢١٢٧) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ، قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ، أَنَّهُ سَمِعَ مُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ، عَامَ حَجَّ، وَهُوَ عَلَى الْمِنْبَرِ، وَتَنَاوَلَ قُصَّةً مِنْ شَعَرٍ كَانَتْ فِي يَدِ حَرَسِيٍّ. يَقُولُ: يَا أَهْلَ الْمَدِينَةِ، أَيْنَ عُلَمَاؤُكُمْ؟ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَنْهَى عَنْ مِثْلِ هٰذِهِ. وَيَقُولُ: «إِنَّمَا هَلَكَتْ بَنُو إِسْرَائِيلَ حِينَ اتَّخَذَ هٰذِهِ نِسَاؤُهُمْ».

[البخاري: كتاب أحاديث الأنبياء، باب حدثنا أبو اليمان...، رقم: ٣٤٦٨].

(...) ـ حدّثنا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ. (ح) وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَىٰ:

(...)This Hadith was narrated on the authority of Az-Zuhri but with a slight variation of wording.

123-(...) Sa'id Ibn Al-Musaiyyab reported: Mu'awiya came to Medina and addressed us after he had taken out a bunch of hair saying: "I saw none doing this (using of false hair) except for the Jews. (No doubt, I remember that) when (the news of) this act reached The Messenger of Allah "Allah's blessing and peace be upon him", he called it cheating."

124-(...) Sa'id Ibn Al-Musaiyyab reported that Mu'awiya said one day: "No doubt, you have innovated an evil make-up. Verily, The Messenger of Allah "Allah's blessing and peace be upon him" forbade cheating." Meanwhile, a man came with a staff on whose head there was a rag. On that Mu'awiya said: "Behold, that is also cheating." Quatada said: That's, women increase their hair falsely with (the help of) rags.

[34] The women who are naked even though they are dressed, who are inclined (towards the mischief) and prompt others to be inclined as such

125-(2128) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There are two types of the dwellers of the fire (of Hell) whom I did not see: people having lashes like the tails of the cows, with which they beat the people, and the women who are naked even though they are dressed, who are inclined (towards mischief) and prompt others to be inclined as such, whose heads are like the humps of the inclined camels. They will not enter Paradise and they would not even smell its odor though its odor would be smelt from such and such a distance."

[35] It is forbidden to wear the garment of falsehood, and to falsely tell of a thing which one has not been given

126-(2129) A'isha "Allah be pleased with her" reported that a woman said: "O Messenger of Allah! Is it permissible to say to my (fellow-wife) that my husband has given me (such and such) a thing which, really, he has not given me?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "The one who falsely tells of what he has not been given is like one who wears two garments of falsehood."

127-(2130) Asma "Allah be pleased with her" reported that a woman came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "I have a fellow-wife. Is there any harm for me if I tell her falsely of getting something from the wealth of my husband which he has not really given me?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "The one who falsely tells of getting what he has not been given is like one who wears two garments of falsehood."

(...)This Hadith was narrated on the authority of Hisham with the same chain of transmitters.

أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ. (ح) وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ: كُلُّهُمْ عَنِ الزُّهْرِيِّ... بِمِثْلِ حَدِيثِ مَالِكٍ.

غَيْرَ أَنَّ فِي حَدِيثِ مَعْمَرٍ: «إِنَّمَا عُذِّبَ بَنُو إِسْرَائِيلَ».

١٢٣ ـ (...) حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ. (ح) وَحَدَّثَنَا ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ. قَالَ: قَدِمَ مُعَاوِيَةُ الْمَدِينَةَ فَخَطَبَنَا وَأَخْرَجَ كُبَّةً مِنْ شَعَرٍ. فَقَالَ: مَا كُنْتُ أُرَىٰ أَنَّ أَحَداً يَفْعَلُهُ إِلاَّ الْيَهُودَ، إِنَّ رَسُولَ اللَّهِ ﷺ بَلَغَهُ فَسَمَّاهُ الزُّورَ.

[البخاري: كتاب أحاديث الأنبياء، باب حدثنا أبو اليمان...، رقم: ٣٤٨٨].

١٢٤ ـ (...) ـ وحدّثني أَبُو غَسَّانَ الْمِسْمَعِيُّ وَمُحَمَّدُ بْنُ الْمُثَنَّى. قَالاَ: أَخْبَرَنَا مُعَاذٌ ـ وَهُوَ ابْنُ هِشَامٍ ـ: حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، أَنَّ مُعَاوِيَةَ قَالَ ذَاتَ يَوْمٍ: إِنَّكُمْ قَدْ أَحْدَثْتُمْ زِيَّ سَوْءٍ، وَإِنَّ نَبِيَّ اللَّهِ ﷺ نَهَىٰ عَنِ الزُّورِ.

قَالَ: وَجَاءَ رَجُلٌ بِعَصاً عَلَىٰ رَأْسِهَا خِرْقَةٌ. قَالَ مُعَاوِيَةُ: أَلاَ وَهٰذَا الزُّورُ.

قَالَ قَتَادَةُ: يَعْنِي مَا يُكَثِّرُ بِهِ النِّسَاءُ أَشْعَارَهُنَّ مِنَ الْخِرَقِ.

٣٤ ـ بابُ النِّساء الكَاسِيَات العَارِيَات المائلات المميلات

١٢٥ ـ (٢١٢٨) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «صِنْفَانِ مِنْ أَهْلِ النَّارِ لَمْ أَرَهُمَا: قَوْمٌ مَعَهُمْ سِيَاطٌ كَأَذْنَابِ الْبَقَرِ يَضْرِبُونَ بِهَا النَّاسَ، وَنِسَاءٌ كَاسِيَاتٌ عَارِيَاتٌ، مُمِيلاَتٌ مَائِلاَتٌ، رُؤُوسُهُنَّ كَأَسْنِمَةِ الْبُخْتِ الْمَائِلَةِ، لاَ يَدْخُلْنَ الْجَنَّةَ، وَلاَ يَجِدْنَ رِيحَهَا، وَإِنَّ رِيحَهَا لَيُوجَدُ مِنْ مَسِيرَةِ كَذَا وَكَذَا».

٣٥ ـ بابُ النَّهْي عن التَّزْوِيرِ في اللِّبَاسِ وغيره والتَّشبُّع بما لم يُعْط

١٢٦ ـ (٢١٢٩) ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا وَكِيعٌ وَعَبْدَةُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، أَنَّ امْرَأَةً قَالَتْ: يَا رَسُولَ اللَّهِ، أَقُولُ: إِنَّ زَوْجِي أَعْطَانِي مَا لَمْ يُعْطِنِي؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «الْمُتَشَبِّعُ بِمَا لَمْ يُعْطَ، كَلاَبِسِ ثَوْبَيْ زُورٍ».

[البخاري: كتاب النكاح، باب المتشبع بما لم ينل...، رقم: ٥٣١٩].

١٢٧ ـ (٢١٣٠) ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا عَبْدَةُ: حَدَّثَنَا هِشَامٌ، عَنْ فَاطِمَةَ، عَنْ أَسْمَاءَ: جَاءَتِ امْرَأَةٌ إِلَى النَّبِيِّ ﷺ فَقَالَتْ: إِنَّ لِي ضَرَّةً، فَهَلْ عَلَيَّ جُنَاحٌ أَنْ أَتَشَبَّعَ مِنْ مَالِ زَوْجِي بِمَا لَمْ يُعْطِنِي؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «الْمُتَشَبِّعُ بِمَا لَمْ يُعْطَ، كَلاَبِسِ ثَوْبَيْ زُورٍ».

(...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ، كِلاَهُمَا عَنْ هِشَامٍ، بِهٰذَا الإِسْنَادِ.

In the name of Allah, The Most Gracious, The Most Merciful

(38) The Book Of Good Manners

[1] It is forbidden to take the nickname "Abu Al-Qasim" for oneself, and what about the desirable names

1-(2131) Anas "Allah be pleased with him" reported: A man at Baqi called another person saying: "O Abu Al-Qasim!" on that The Messenger of Allah "Allah's blessing and peace be upon him" turned towards him. He (the caller) said: "O Messenger of Allah! I did not mean you, but I called such and such (a man)." The Messenger of Allah "Allah's blessing and peace be upon him" said: "You may name (your children) with my name, but do not nickname (them) with my nickname."

2-(2132) Nafi narrated from Ibn Umar "Allah be pleased with both": The Messenger of Allah "Allah's blessing and peace be upon him" said: "The dearest of your names in Allah's sight are Abdullah and Abd Ar-Rahman."

3-(2133) Jabir Ibn Abdullah "Allah be pleased with both" reported: A man from among us begot a child whom he named Muhammad. Thereupon his people said: "We will not allow you to name (your child) with the name of The Messenger of Allah "Allah's blessing and peace be upon him"." He went with his son, carrying him on his back and came to The Messenger of Allah "Allah's blessing and peace be upon him" to whom he said: "O Messenger of Allah! I begot a child whom I named with the name of The Messenger of Allah "Allah's blessing and peace be upon him"." on that The Messenger of Allah "Allah's blessing and peace be upon him" said: "You might name (your children) with my name but do not take my nickname, for I am a Qasim (Distributor) who distributes (the spoils of war and the objects of charity) among you."

4-(...) Jabir Ibn Abdullah "Allah be pleased with both" reported: A man from among us begot a child whom he named Muhammad. Thereupon we said: "We will not call you with such a nickname (as Abu Muhammad) with the name of The Messenger of Allah "Allah's blessing and peace be upon him" (given to your child) unless you take his permission." He went to him and said: "I begot a child whom I named (Muhammad) with the name of The Messenger of Allah "Allah's blessing and peace be upon him", but my people refused to give me such a nickname (as Abu Muhammad) unless I take the permission of The Messenger of Allah "Allah's blessing and peace be upon him"."

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

٣٨ ـ كِتَابُ الآدَابِ

١ ـ بابُ النَّهْيِ عن التَّكَنِّي بأبي القاسم وبيان ما يُسْتَحَبُّ مِنَ الأسماء

١ ـ (٢١٣١) ـ حدّثني أَبُو كُرَيْب، مُحَمَّدُ بْنُ الْعَلاَءِ وَابْنُ أَبِي عُمَرَ، قَالَ أَبُو كُرَيْب: أَخْبَرَنَا. وَقَالَ ابْنُ أَبِي عُمَرَ: حَدَّثَنَا وَاللَّفْظُ لَهُ ـ قَالاَ: حَدَّثَنَا مَرْوَانُ يَعْنِيَانِ الْفَزَارِيَّ ـ عَنْ حُمَيْدٍ، عَنْ أَنَسٍ. قَالَ: نَادَىٰ رَجُلٌ رَجُلاً بِالْبَقِيعِ: يَا أَبَا الْقَاسِمِ، فَالْتَفَتَ إِلَيْهِ رَسُولُ اللَّهِ ﷺ. فَقَالَ: يَا رَسُولَ اللَّهِ، إِنِّي لَمْ أَعْنِكَ. إِنَّمَا دَعَوْتُ فُلاَناً. فَقَالَ رَسُولُ اللَّهِ ﷺ: «تَسَمَّوْا بِاسْمِي وَلاَ تَكَنَّوْا بِكُنْيَتِي».

٢ ـ (٢١٣٢) ـ حدّثني إِبْرَاهِيمُ بْنُ زِيَادٍ ـ وَهُوَ الْمُلَقَّبُ بِسَبَلاَنَ ـ: أَخْبَرَنَا عَبَّادُ بْنُ عَبَّادٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ وَأَخِيهِ عَبْدِ اللَّهِ: سَمِعَهُ مِنْهُمَا سَنَةَ أَرْبَعٍ وَأَرْبَعِينَ وَمِئَةٍ. يُحَدِّثَانِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَحَبَّ أَسْمَائِكُمْ إِلَى اللَّهِ عَبْدُ اللَّهِ وَعَبْدُ الرَّحْمٰنِ».

٣ ـ (٢١٣٣) ـ حدّثنا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، قَالَ عُثْمَانُ: حَدَّثَنَا. وَقَالَ إِسْحَاقُ: أَخْبَرَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ. قَالَ: وُلِدَ لِرَجُلٍ مِنَّا غُلاَمٌ. فَسَمَّاهُ مُحَمَّداً. فَقَالَ لَهُ قَوْمُهُ: لاَ نَدَعُكَ تُسَمِّي بِاسْمِ رَسُولِ اللَّهِ ﷺ، فَانْطَلَقَ بِابْنِهِ حَامِلَهُ عَلَىٰ ظَهْرِهِ. فَأَتَىٰ بِهِ النَّبِيَّ ﷺ: فَقَالَ: يَا رَسُولَ اللَّهِ، وُلِدَ لِي غُلاَمٌ. فَسَمَّيْتُهُ مُحَمَّداً. فَقَالَ لِي قَوْمِي: لاَ نَدَعُكَ تُسَمِّي بِاسْمِ رَسُولِ اللَّهِ ﷺ! فَقَالَ رَسُولُ اللَّهِ ﷺ: «تَسَمَّوْا بِاسْمِي وَلاَ تَكْتَنُوا بِكُنْيَتِي، فَإِنَّمَا أَنَا قَاسِمٌ، أَقْسِمُ بَيْنَكُمْ».

[البخاري: كتاب فرض الخمس، باب قول الله تعالى: ﴿فَأَنَّ لِلَّهِ خُمُسَهُ وَلِلرَّسُولِ﴾، رقم: ٣١١٤].

٤ ـ (...) ـ حدّثنا هَنَّادُ بْنُ السَّرِيِّ: حَدَّثَنَا عَبْثَرٌ، عَنْ حُصَيْنٍ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ. قَالَ: وُلِدَ لِرَجُلٍ مِنَّا غُلاَمٌ فَسَمَّاهُ مُحَمَّداً. فَقُلْنَا: لاَ نَكْنِيكَ بِرَسُولِ اللَّهِ ﷺ، حَتَّىٰ تَسْتَأْمِرَهُ. قَالَ فَأَتَاهُ. فَقَالَ: إِنَّهُ وُلِدَ لِي غُلاَمٌ فَسَمَّيْتُهُ بِرَسُولِ اللَّهِ ﷺ، وَإِنَّ قَوْمِي أَبَوْا أَنْ يَكْنُونِي بِهِ حَتَّىٰ تَسْتَأْذِنَ النَّبِيَّ ﷺ. فَقَالَ: «سَمُّوا بِاسْمِي، وَلاَ تَكَنَّوْا بِكُنْيَتِي، فَإِنَّمَا بُعِثْتُ قَاسِماً، أَقْسِمُ بَيْنَكُمْ».

On that The Messenger of Allah "Allah's blessing and peace be upon him" said: "You might name (your children) with my name but do not take my nickname, for I have been sent as a Qasim (Distributor) who distributes (the spoils of war and the objects of charity) among you."

(...) The same was narrated on the authority of Husain, without mentioning: " I have been sent as a Qasim (Distributor) who distributes (the spoils of war and the objects of charity) among you."

5-(...) Jabir Ibn Abdullah "Allah be pleased with both" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "You might name (your children) with my name but do not take my nickname, for I am Abu Al-Qasim (Distributor) who distributes (the spoils of war and the objects of charity) among you."

(...) The same was narrated on the authority of Al-A'mash, with the same chain of transmitters, but with a slight variation in wording.

6-(...) Jabir Ibn Abdullah "Allah be pleased with both" reported: A man from among the Ansar begot a child whom he intended to name Muhammad. He went to The Messenger of Allah "Allah's blessing and peace be upon him" and asked him about that. On that The Messenger of Allah "Allah's blessing and peace be upon him" said: "The Ansar have done well! You might name (your children) with my name but do not nickname with my nickname."

7-(...) The same was narrated through another chain of transmitters, but with a slight change of words.

(...) Jabir "Allah be pleased with him" reported: A man amongst us begot a boy whom he named Al-Qasim. On that we said (to this man): "We will never call you Abu Al-Qasim and will never please you with this blessed title." So, he went to The Prophet "Allah's blessing and peace be upon him" and mentioned that to him. The Prophet "Allah's blessing and peace be upon him" said: "Name your child Abd Ar-Rahman."

(...) A Hadith like this was narrated on the authority of Muhammad Ibn Al-Munkadir, through another chain of transmitters, but without mentioning: "And we will never please you with this blessed title."

8-(2134) Abu Huraira "Allah be pleased with him" narrated: Abu Al-Qasim (The Messenger of Allah) "Allah's blessing and peace be upon him" said: "You might name (your children) with my name but do not nickname with my nickname."

(...) ـ حدّثنا رِفَاعَةُ بْنُ الْهَيْثَمِ الْوَاسِطِيُّ: حَدَّثَنَا خَالِدٌ ـ يَعْنِي الطَّحَّانَ ـ، عَنْ حُصَيْنٍ، بِهٰذَا الإِسْنَادِ، وَلَمْ يَذْكُرْ: «فَإِنَّمَا بُعِثْتُ قَاسِماً، أَقْسِمُ بَيْنَكُمْ».

٥ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ، عَنِ الأَعْمَشِ. (ح) وَحَدَّثَنِي أَبُو سَعِيدٍ الأَشَجُّ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الأَعْمَشُ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ جَابِرِ بْنِ عَبْدِ اللّهِ. قَالَ: قَالَ رَسُولُ اللّهِ ﷺ: «تَسَمَّوْا بِاسْمِي وَلاَ تَكَنَّوْا بِكُنْيَتِي، فَإِنِّي أَنَا أَبُو الْقَاسِمِ: أَقْسِمُ بَيْنَكُمْ». وَفِي رِوَايَةِ أَبِي بَكْرٍ: «وَلا تَكْتَنُوا».

(...) ـ وحدّثنا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، بِهٰذَا الإِسْنَادِ. وَقَالَ: «إِنَّمَا جُعِلْتُ قَاسِماً أَقْسِمُ بَيْنَكُمْ».

٦ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ: سَمِعْتُ قَتَادَةَ، عَنْ سَالِمٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللّهِ، أَنَّ رَجُلاً مِنَ الأَنْصَارِ وُلِدَ لَهُ غُلاَمٌ، فَأَرَادَ أَنْ يُسَمِّيَهُ مُحَمَّداً، فَأَتَى النَّبِيَّ ﷺ فَسَأَلَهُ. فَقَالَ: «أَحْسَنَتِ الأَنْصَارُ. سَمُّوا بِاسْمِي وَلاَ تَكْتَنُوا بِكُنْيَتِي».

٧ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْمُثَنَّى، كِلاَهُمَا عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ، عَنْ شُعْبَةَ، عَنْ مَنْصُورٍ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ عَمْرِو بْنِ جَبَلَةَ: حَدَّثَنَا مُحَمَّدٌ ـ يَعْنِي ابْنَ جَعْفَرٍ ـ. (ح) وَحَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، كِلاَهُمَا عَنْ شُعْبَةَ، عَنْ حُصَيْنٍ. (ح) وَحَدَّثَنِي بِشْرُ بْنُ خَالِدٍ: أَخْبَرَنَا مُحَمَّدٌ ـ يَعْنِي ابْنَ جَعْفَرٍ ـ: حَدَّثَنَا شُعْبَةُ، عَنْ سُلَيْمَانَ. كُلُّهُمْ عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ جَابِرِ بْنِ عَبْدِ اللّهِ، عَنِ النَّبِيِّ ﷺ.

(ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ وَإِسْحَاقُ بْنُ مَنْصُورٍ. قَالاَ: أَخْبَرَنَا النَّضْرُ بْنُ شُمَيْلٍ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ وَمَنْصُورٍ وَسُلَيْمَانَ وَحُصَيْنِ بْنِ عَبْدِ الرَّحْمٰنِ. قَالُوا: سَمِعْنَا سَالِمَ بْنَ أَبِي الْجَعْدِ، عَنْ جَابِرِ بْنِ عَبْدِ اللّهِ، عَنِ النَّبِيِّ ﷺ... بِنَحْوِ حَدِيثِ مَنْ ذَكَرْنَا حَدِيثَهُمْ مِنْ قَبْلُ.

وَفِي حَدِيثِ النَّضْرِ، عَنْ شُعْبَةَ، قَالَ: وَزَادَ فِيهِ حُصَيْنٌ وَسُلَيْمَانُ. قَالَ حُصَيْنٌ: قَالَ رَسُولُ اللّهِ ﷺ: «إِنَّمَا بُعِثْتُ قَاسِماً أَقْسِمُ بَيْنَكُمْ». وَقَالَ سُلَيْمَانُ: «فَإِنَّمَا أَنَا قَاسِمٌ أَقْسِمُ بَيْنَكُمْ».

(...) ـ حدّثنا عَمْرٌو النَّاقِدُ وَمُحَمَّدُ بْنُ عَبْدِ اللّهِ بْنِ نُمَيْرٍ، جَمِيعاً عَنْ سُفْيَانَ. قَالَ عَمْرٌو: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ: حَدَّثَنَا ابْنُ الْمُنْكَدِرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللّهِ يَقُولُ: وُلِدَ لِرَجُلٍ مِنَّا غُلاَمٌ، فَسَمَّاهُ الْقَاسِمَ. فَقُلْنَا: لاَنَكْنِيكَ أَبَا الْقَاسِمِ، وَلاَ نُنْعِمُكَ عَيْناً. فَأَتَى النَّبِيَّ ﷺ. فَذَكَرَ ذٰلِكَ لَهُ. فَقَالَ: «أَسْمِ ابْنَكَ عَبْدَ الرَّحْمٰنِ».

[البخاري: كتاب الأدب، باب أحب الأسماء إلى الله عز وجل، رقم: ٦١٨٦].

(...) ـ وحدّثني أُمَيَّةُ بْنُ بِسْطَامٍ: حَدَّثَنَا يَزِيدُ ـ يَعْنِي ابْنَ زُرَيْعٍ ـ. (ح) وَحَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا إِسْمَاعِيلُ ـ يَعْنِي ابْنَ عُلَيَّةَ ـ. كِلاَهُمَا عَنْ رَوْحِ بْنِ الْقَاسِمِ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرٍ... بِمِثْلِ حَدِيثِ ابْنِ عُيَيْنَةَ، غَيْرَ أَنَّهُ لَمْ يَذْكُرْ: وَلاَ نُنْعِمُكَ عَيْناً.

٨ ـ (٢١٣٤) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ وَابْنُ نُمَيْرٍ. قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ. قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ أَبُو الْقَاسِمِ ﷺ: «تَسَمَّوْا بِاسْمِي وَلاَ تَكَنَّوْا بِكُنْيَتِي». قَالَ عَمْرٌو: عَنْ أَبِي هُرَيْرَةَ. وَلَمْ يَقُلْ: سَمِعْتُ. [البخاري: كتاب المناقب، باب كنية النبي ﷺ، رقم: ٣٥٣٩].

9-(2135) Al-Mughira Ibn Shu'ba "Allah be pleased with him" reported: When I came to Najran, those (Christians of Najran) asked me: "You recite in the Holy Qur'an " O sister of Aaron", whereas Moses was born so much earlier than Jesus. (What is the reason?)" When I came back to The Messenger of Allah "Allah's blessing and peace be upon him" I asked him about that, and he said: "Those (people of the ancient time) used to give (their persons) names after the names of their Prophets and pious men who had gone before them."

[2] Disapproval of naming with the ugly names and such names as Nafi (beneficial) or so

10-(2136) Samura Ibn Jundub "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" forbade us to give the following four names to our slaves: Aflah (Successful), Rabah (Profit), Yasar (Wealth), and Nafi (Beneficial).

11-(...) Samura Ibn Jundub "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "You should not name your slaves as Rabah (Profit), Yasar (Wealth), Aflah (Successful), and Nafi (Beneficial)."

12-(2137) Samura Ibn Jundub "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The dearest words in the sight of Allah are four: Glory be to Allah (Subhan Allah), Praise be to Allah (al-Hamd lillah), There is no god but Allah (La ilaha illa Allah), and Allah is Greater (Allahu Akbar). There is no harm for you in which one you start (reciting them). Moreover, do not give the following names to your slave: Yasar, Rabah, Najih, and Aflah; for you might say: "Sinful is he", and he might not be so, and he might say: "No."" in this way (according to the narrator) those (words which are the dearest in the sight of Allah) are only four. So, do not add anything to what I narrated.

(...) This Hadith was narrated on the authority of Shu'ba, mentioning only the naming of the slave, and there was no mention of the four utterances (of celebrating Allah).

13-(2138) Jabir Ibn Abdullah "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" intended to forbid naming with such names as Ya'li (Elevated), Baraka (Blessing), Aflah (Successful), Yasar (wealth) and Nafi (beneficial), but I saw him having kept silent afterwards, and he said nothing (pertaining to that

٩ ـ (٢١٣٥) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ وَأَبُو سَعِيدٍ الأَشَجُّ وَمُحَمَّدُ بْنُ الْمُثَنَّى الْعَنَزِيُّ ـ وَاللَّفْظُ لابْنِ نُمَيْرٍ ـ. قَالُوا: حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ أَبِيهِ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ عَلْقَمَةَ بْنِ وَائِلٍ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ. قَالَ: لَمَّا قَدِمْتُ نَجْرَانَ سَأَلُونِي. فَقَالُوا: إِنَّكُمْ تَقْرَؤُونَ: ﴿يَـٰٓأُخۡتَ هَـٰرُونَ﴾ [مريم: ٢٨] وَمُوسَىٰ قَبْلَ عِيسَىٰ بِكَذَا وَكَذَا؟! فَلَمَّا قَدِمْتُ عَلَىٰ رَسُولِ اللَّهِ ﷺ سَأَلْتُهُ عَنْ ذٰلِكَ. فَقَالَ: «إِنَّهُمْ كَانُوا يُسَمُّونَ بِأَنْبِيَائِهِمْ وَالصَّالِحِينَ قَبْلَهُمْ».

٢ ـ بابُ كراهة التَّسْمِيَةِ بالأسماء القَبِيحَةِ وبنَافِعٍ ونحوه

١٠ ـ (٢١٣٦) ـ **حدّثنا** يَحْيَىٰ بْنُ يَحْيَىٰ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، قَالَ أَبُو بَكْرٍ: حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنِ الرُّكَيْنِ، عَنْ أَبِيهِ، عَنْ سَمُرَةَ. وَقَالَ يَحْيَىٰ: أَخْبَرَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ. قَالَ: سَمِعْتُ الرُّكَيْنَ يُحَدِّثُ، عَنْ أَبِيهِ، عَنْ سَمُرَةَ بْنِ جُنْدُبٍ قَالَ: نَهَانَا رَسُولُ اللَّهِ ﷺ أَنْ نُسَمِّيَ رَقِيقَنَا بِأَرْبَعَةِ أَسْمَاءٍ: أَفْلَحَ، وَرَبَاحٍ، وَيَسَارٍ، وَنَافِعٍ.

١١ ـ (...) ـ **وحدّثنا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا جَرِيرٌ، عَنِ الرُّكَيْنِ بْنِ الرَّبِيعِ، عَنْ أَبِيهِ، عَنْ سَمُرَةَ بْنِ جُنْدَبٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ تُسَمِّ غُلاَمَكَ رَبَاحاً، وَلاَ يَسَاراً، وَلاَ أَفْلَحَ، وَلاَ نَافِعاً».

١٢ ـ (٢١٣٧) ـ **حدّثنا** أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا مَنْصُورٌ، عَنْ هِلاَلِ بْنِ يَسَافٍ، عَنْ رَبِيعِ بْنِ عُمَيْلَةَ، عَنْ سَمُرَةَ بْنِ جُنْدَبٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَحَبُّ الْكَلاَمِ إِلَى اللَّهِ أَرْبَعٌ: سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَلاَ إِلٰهَ إِلاَّ اللَّهُ، وَاللَّهُ أَكْبَرُ. لاَ يَضُرُّكَ بِأَيِّهِنَّ بَدَأْتَ، وَلاَ تُسَمِّيَنَّ غُلاَمَكَ يَسَاراً، وَلاَ رَبَاحاً، وَلاَ نَجِيحاً، وَلاَ أَفْلَحَ، فَإِنَّكَ تَقُولُ: أَثَمَّ هُوَ؟ فَلاَ يَكُونُ. فَيَقُولُ: لاَ». إِنَّمَا هُنَّ أَرْبَعٌ. فَلاَ تَزِيدُنَّ عَلَيَّ.

(...) ـ **وحدّثنا** إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنِي جَرِيرٌ. (ح) وَحَدَّثَنِي أُمَيَّةُ بْنُ بِسْطَامٍ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا رَوْحٌ ـ وَهُوَ ابْنُ الْقَاسِمِ ـ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، كُلُّهُمْ عَنْ مَنْصُورٍ، بِإِسْنَادِ زُهَيْرٍ.

فَأَمَّا حَدِيثُ جرِيرٍ وروْحٍ، فَكَمِثْلِ حَدِيثِ زُهَيْرٍ بِقِصَّتِهِ.

وَأَمَّا حَدِيثُ شُعْبَةَ فَلَيْسَ فِيهِ إِلاَّ ذِكْرُ تَسْمِيَةِ الْغُلاَمِ. وَلَمْ يَذْكُرِ الْكَلاَمَ الأَرْبَعَ.

١٣ ـ (٢١٣٨) ـ **حدّثنا** مُحَمَّدُ بْنُ أَحْمَدَ بْنِ أَبِي خَلَفٍ: حَدَّثَنَا رَوْحٌ: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: أَرَادَ النَّبِيُّ ﷺ أَنْ يَنْهَىٰ عَنْ أَنْ يُسَمَّىٰ بِـ: يَعْلَىٰ، وَبِـ: بَرَكَةَ، وَبِـ: أَفْلَحَ، وَبِـ: يَسَارٍ، وَبِـ: نَافِعٍ، وَبِنَحْوِ ذٰلِكَ. ثُمَّ رَأَيْتُهُ

matter). Then, The Messenger of Allah "Allah's blessing and peace be upon him" died; And he did not forbid such a thing. Then Umar intended to forbid from naming with these names, but he abandoned that.

[3] It is desirable to change ugly names into good names, and changing the name of Barra (Pious) into Zainab and so on

14-(2139) Ibn Umar "Allah be pleased with both" reported that The Messenger of Allah "Allah's blessing and peace be upon him" changed the name of Asiya (Disobedient woman) and said: "You are Jamila (Pretty). Ahmad (a sub-narrator) narrated it with a slight variation in wording.

15-(…) Ibn Umar "Allah be pleased with both" reported that Umar had a daughter called Asiya (Disobedient woman). The Messenger of Allah "Allah's blessing and peace be upon him" named her Jamila (Pretty).

16-(2140) Ibn Abbas "Allah be pleased with both" reported that the (original) name of Juwairiya (his wife) was Barra (Pious). The Messenger of Allah "Allah's blessing and peace be upon him" changed it into Juwairiya. Furthermore, he disliked that it should be said: He had come out from (the house of) Barra (Pious woman). The narration of Ibn Abu Umar has a slight variation in wording.

17-(2141) Abu Huraira "Allah be pleased with him" reported that the (original) name of Zainab was Barra (Pious woman). It was said of her: "By that, she is giving herself the prestige of piety." So The Prophet "Allah's blessing and peace be upon him" changed her name to Zainab.

18-(2142) Zainab, daughter of Umm Salama, narrated: My (original) name was Barra (Pious). The Messenger of Allah "Allah's blessing and peace be upon him" named me Zainab. Then there entered upon him Zainab, daughter of Jahsh, whose (original) name was Barra. Then, he named her Zainab.

19-(…) Muhammad Ibn Amr Ibn Ata narrated: I named my daughter Barra. Then, Zainab Bint Abu Salama said to me: No doubt, The Messenger of Allah "Allah's blessing and peace be upon him" forbade (us) to use such a name. Moreover, I was named Barra, but The Messenger of Allah "Allah's blessing and peace be upon him" said: "Don't give yourself the prestige of being pious. It is Allah alone who knows the people of piety from among you." They (the Companions) said: "Then, what should we name her?" He said: "Name her Zainab."

سَكَتَ بَعْدُ عَنْهَا. فَلَمْ يَقُلْ شَيْئاً، ثُمَّ قُبِضَ رَسُولُ اللَّهِ ﷺ وَلَمْ يَنْهَ عَنْ ذٰلِكَ، ثُمَّ أَرَادَ عُمَرُ أَنْ يَنْهَىٰ عَنْ ذٰلِكَ، ثُمَّ تَرَكَهُ.

٣ ـ بابُ اسْتِحْبَابِ تَغْيِيرِ الاسْمِ الْقَبِيحِ إِلى حَسَنٍ، وتغيير اسْمِ بَرَّةَ إِلى زَيْنَبَ وجُوَيْرِيَةَ ونحوهما

١٤ ـ (٢١٣٩) ـ حدّثنا أَحْمَدُ بْنُ حَنْبَلٍ وَزُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَعُبَيْدُ اللَّهِ بْنُ سَعِيدٍ وَمُحَمَّدُ بْنُ بَشَّارٍ. قَالُوا: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ، عَنْ عُبَيْدِ اللَّهِ: أَخْبَرَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ ﷺ غَيَّرَ اسْمَ عَاصِيَةَ، وَقَالَ: «أَنْتِ جَمِيلَةُ». قَالَ أَحْمَدُ مَكَانَ أَخْبَرَنِي: عَنْ.

١٥ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا الْحَسَنُ بْنُ مُوسَىٰ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ ابْنَةً لِعُمَرَ كَانَتْ يُقَالُ لَهَا عَاصِيَةُ. فَسَمَّاهَا رَسُولُ اللَّهِ ﷺ جَمِيلَةَ.

١٦ ـ (٢١٤٠) ـ حدّثنا عَمْرٌو النَّاقِدُ وَابْنُ أَبِي عُمَرَ ـ وَاللَّفْظُ لِعَمْرٍو ـ. قَالاَ: حَدَّثَنَا سُفْيَانُ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ، مَوْلَىٰ آلِ طَلْحَةَ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ. قَالَ: كَانَتْ جُوَيْرِيَةُ اسْمُهَا بَرَّةُ. فَحَوَّلَ رَسُولُ اللَّهِ ﷺ اسْمَهَا جُوَيْرِيَةَ، وَكَانَ يَكْرَهُ أَنْ يُقَالَ: خَرَجَ مِنْ عِنْدِ بَرَّةَ.

وَفِي حَدِيثِ ابْنِ أَبِي عُمَرَ عَنْ كُرَيْبٍ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ.

١٧ ـ (٢١٤١) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ. قَالُوا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ عَطَاءِ بْنِ أَبِي مَيْمُونَةَ: سَمِعْتُ أَبَا رَافِعٍ يُحَدِّثُ، عَنْ أَبِي هُرَيْرَةَ. (ح) وحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ عَطَاءِ بْنِ أَبِي مَيْمُونَةَ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ زَيْنَبَ كَانَ اسْمُهَا بَرَّةَ. فَقِيلَ: تُزَكِّي نَفْسَهَا، فَسَمَّاهَا رَسُولُ اللَّهِ ﷺ زَيْنَبَ.

وَلَفْظُ الْحَدِيثِ لِهٰؤُلاَءِ دُونَ ابْنِ بَشَّارٍ. وَقَالَ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ شُعْبَةَ. [البخاري: كتاب الأدب، باب تحويل الاسم إلى اسم أحسن منه، رقم: ٦١٩٢].

١٨ ـ (٢١٤٢) ـ حدّثني إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ. (ح) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ. قَالاَ: حَدَّثَنَا الْوَلِيدُ بْنُ كَثِيرٍ: حَدَّثَنِي مُحَمَّدُ بْنُ عَمْرِو بْنِ عَطَاءٍ: حَدَّثَتْنِي زَيْنَبُ بِنْتُ أُمِّ سَلَمَةَ. قَالَتْ: كَانَ اسْمِي بَرَّةَ، فَسَمَّانِي رَسُولُ اللَّهِ ﷺ زَيْنَبَ.

قَالَتْ: وَدَخَلَتْ عَلَيْهِ زَيْنَبُ بِنْتُ جَحْشٍ، وَاسْمُهَا بَرَّةُ، فَسَمَّاهَا زَيْنَبَ.

١٩ ـ (...) ـ حدّثنا عَمْرٌو النَّاقِدُ: حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا اللَّيْثُ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ عَطَاءٍ. قَالَ: سَمَّيْتُ ابْنَتِي بَرَّةَ. فَقَالَتْ لِي زَيْنَبُ بِنْتُ أَبِي سَلَمَةَ: إِنَّ رَسُولَ اللَّهِ ﷺ نَهَىٰ عَنْ هٰذَا الاسْمِ. وَسُمِّيتُ بَرَّةَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «لاَ تُزَكُّوا أَنْفُسَكُمْ، اللَّهُ أَعْلَمُ بِأَهْلِ الْبِرِّ مِنْكُمْ»، فَقَالُوا: بِمَ نُسَمِّيهَا؟ قَالَ: «سَمُّوهَا زَيْنَبَ».

[4] Forbiddance of calling the ruler as the king of kings or Shahinshah

20-(2143) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The most abominable name in Allah's sight is (the name of) King of Kings." The following addition was included in the narration of Ibn Abu Shaiba: "There is no king but Allah, "Exalted and Glorified be He"." Sufyan said: e.g. (the Persian word of) Shahinshah. Ahmad Ibn Hanbal said: I asked Abu Amr about the meaning of Akhna. He said: The most abominable.

21-(...) Abu Huraira "Allah be pleased with him" narrated from The Messenger of Allah "Allah's blessing and peace be upon him": "The most wretched person in the sight of Allah on the Day of Judgement, and the worst person who deserves His wrath most will be the one who is called the King of Kings for, no doubt, there is no king but Allah."

[5] Desirability of putting a chewed date mixed with one's saliva into the mouth of the new-born child at the time of its birth, and of carrying it to a pious person so that he may chew some dates and put them mixed with his saliva into its palate, and permissibility of naming (the child) on the day of its birth and desirability of such names as Abdullah, Ibrahim and the names of all the Prophets

22-(2144) Anas Ibn Malik "Allah be pleased with him" reported: I took Abdullah Ibn Abu Talha Al-Ansari at the time of his birth to The Messenger of Allah "Allah's blessing and peace be upon him", who was wearing a woollen cloak and besmearing the camels with pitch. He said: "Do you Have some dates?" I answered in the affirmative. He took hold of the dates, put them in his mouth, chewed them, and opened the mouth of the child, in which he put that, with the result that the child started licking it. On that, The Messenger of Allah "Allah's blessing and peace be upon him" said: "The Ansar like dates." Then, he (The Prophet) named him Abdullah.

23-(...) Anas Ibn Malik "Allah be pleased with him" narrated: Abu Talha had a child who was seriously sick. Once, while Abu Talha was out, the child died. When Abu Talha returned home, he asked: "How is my son?" Umm Sulaim (his wife) answered: "He is more quiet than he has ever been." Then she presented the supper to him, which he had and then (slept and) had sexual intercourse with her. After he had finished, she said (to him): "Bury the child (for he died)."

٤ ـ بابُ تَحْرِيمِ التَّسَمِّي بِمَلِكِ الأمْلاكِ، وبِمَلِكِ المُلُوكِ

٢٠ ـ (٢١٤٣) ـ حدّثنا سَعِيدُ بْنُ عَمْرٍو الأَشْعَثِيُّ وَأَحْمَدُ بْنُ حَنْبَلٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. وَاللَّفْظُ لأَحْمَدَ. قَالَ الأَشْعَثِيُّ: أَخْبَرَنَا. وَقَالَ الآخَرَانِ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ أَخْنَعَ اسْمٍ عِنْدَ اللهِ رَجُلٌ تَسَمَّىٰ مَلِكَ الأَمْلاكِ».

زَادَ ابْنُ أَبِي شَيْبَةَ فِي رِوَايَتِهِ «لا مَالِكَ إِلاَّ اللَّهُ عَزَّ وجَلَّ».

قَالَ الأَشْعَثِيُّ: قَالَ سُفْيَانُ: مِثْلُ شَاهَانْ شَاهْ.

وَقَالَ أَحْمَدُ بْنُ حَنْبَلٍ: سَأَلْتُ أَبَا عَمْرٍو عَنْ أَخْنَعَ؟ فَقَالَ: أَوْضَعَ.

[البخاري: كتاب الأدب، باب أبغض الأسماء إلى الله، رقم: ٦٢٠٥]

٢١ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخبَرَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ. قَالَ: هٰذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ، فَذَكَرَ أَحَادِيثَ مِنْهَا: وَقَالَ رَسُولُ اللَّهِ ﷺ: «أَغْيَظُ رَجُلٍ عَلَى اللَّهِ يَوْمَ الْقِيَامَةِ، وَأَخْبَثُهُ وَأَغْيَظُهُ عَلَيْهِ، رَجُلٌ كَانَ يُسَمَّىٰ مَلِكَ الأَمْلاكِ. لاَ مَلِكَ إِلاَّ اللَّهُ».

٥ ـ بابُ اسْتِحْبَابِ تَحْنِيكِ المَوْلُودِ عند ولادتِهِ، وحملِهِ إلى صَالِحٍ يُحَنِّكُهُ، وجوازِ تسميتِهِ يومَ ولادتِهِ، واستحبابِ التسميةِ بعبدِ اللهِ وإبراهيمَ وسائرِ أسماءِ الأنبياءِ عليهم السلام

٢٢ ـ (٢١٤٤) ـ حدّثنا عَبْدُ الأَعْلَىٰ بْنُ حَمَّادٍ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ الْبُنَانِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: ذَهَبْتُ بِعَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ الأَنْصَارِيِّ إِلَىٰ رَسُولِ اللَّهِ ﷺ حِينَ وُلِدَ، وَرَسُولُ اللَّهِ ﷺ فِي عَبَاءَةٍ يَهْنَأُ بَعِيراً لَهُ. فَقَالَ: «هَلْ مَعَكَ تَمْرٌ؟» فَقُلْتُ: نَعَمْ. فَنَاوَلْتُهُ تَمَرَاتٍ. فَأَلْقَاهُنَّ فِي فِيهِ، فَلاكَهُنَّ. ثُمَّ فَغَرَ فَا الصَّبِيِّ فَمَجَّهُ فِي فِيهِ، فَجَعَلَ الصَّبِيُّ يَتَلَمَّظُهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «حُبُّ الأَنْصَارِ التَّمْرُ» وَسَمَّاهُ عَبْدَ اللَّهِ.

٢٣ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا ابْنُ عَوْنٍ، عَنِ ابْنِ سِيرِينَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ ابْنٌ لأَبِي طَلْحَةَ يَشْتَكِي، فَخَرَجَ

Next morning Abu Talha came to The Messenger of Allah "Allah's blessing and peace be upon him" and told him about that. The Prophet "Allah's blessing and peace be upon him" said (to him): "Did you have sexual intercourse with your wife last night?" Abu Talha said: "Yes." The Prophet "Allah's blessing and peace be upon him" said: "O Allah! Bestow Your blessing on them concerning their (last) night." (Later) Umm Sulaim gave birth to a boy. Abu Talha told me to take care of the child until it was taken to The Prophet "Allah's blessing and peace be upon him". Then Abu Talha took the child to The Prophet "Allah's blessing and peace be upon him" and Umm Sulaim sent some dates along with the child.

The Prophet "Allah's blessing and peace be upon him" took the child (on his lap) and asked if there was something with him. The people replied: "Yes, a few dates." The Prophet "Allah's blessing and peace be upon him" took a date, which he chewed. Then he took it out of his mouth, and put it (as mixed with his saliva) into the child's mouth, with which he rubbed its pallet. Then, he named him Abdullah.

(...) This Hadith was narrated on the authority of Anas through another chain of transmitters.

24-(2145) Abu Musa "Allah be pleased with him" reported: I begot a child whom I brought to The Messenger of Allah "Allah's blessing and peace be upon him" who named him Ibrahim and (chewed a date and put it (mixed with his saliva) into the mouth of the child, with which he) rubbed his palate.

25-(2146) A'isha "Allah be pleased with her" reported: Asma Bint Abu Bakr emigrated (from Mecca to Medina) while she was pregnant of Abdullah Ibn Az-Zubair. She came to Quba where she gave birth to Abdullah whom she sent to The Messenger of Allah "Allah's blessing and peace be upon him" so that he should rub his palate with chewed dates. The Messenger of Allah "Allah's blessing and peace be upon him" took hold of him (the child) whom he placed in his lap and then called for a date.

A'isha said: We spent some time in search of it until we were able to find it. He (the Prophet) chewed it, and then put (it mixed with) his saliva into his mouth. In this way, the first thing that entered his stomach was the saliva of The Messenger of Allah "Allah's blessing and peace be upon him". Asma said: He then rubbed him, asked for Allah's blessing upon him, and named him Abdullah. He (Abdullah) went to him (the Prophet) at the

أَبُو طَلْحَةَ، فَقُبِضَ الصَّبِيُّ. فَلَمَّا رَجَعَ أَبُو طَلْحَةَ قَالَ: مَا فَعَلَ ابْنِي ؟ قَالَتْ أُمُّ سُلَيْمٍ: هُوَ أَسْكَنُ مِمَّا كَانَ. فَقَرَّبَتْ إِلَيْهِ الْعَشَاءَ، فَتَعَشَّىٰ. ثُمَّ أَصَابَ مِنْهَا، فَلَمَّا فَرَغَ قَالَتْ: وَارُوا الصَّبِيَّ. فَلَمَّا أَصْبَحَ أَبُو طَلْحَةَ أَتَىٰ رَسُولَ اللَّهِ ﷺ فَأَخْبَرَهُ. فَقَالَ: «أَعْرَسْتُمُ اللَّيْلَةَ؟» قَالَ: نَعَمْ. قَالَ: «اللَّهُمَّ بَارِكْ لَهُمَا»، فَوَلَدَتْ غُلاَماً. فَقَالَ لِي أَبُو طَلْحَةَ: احْمِلْهُ حَتَّىٰ تَأْتِيَ بِهِ النَّبِيَّ ﷺ،

فَأَتَىٰ بِهِ النَّبِيَّ ﷺ، وَبَعَثَتْ مَعَهُ بِتَمَرَاتٍ. فَأَخَذَهُ النَّبِيُّ ﷺ فَقَالَ: «أَمَعَهُ شَيْءٌ؟» قَالُوا: نَعَمْ، تَمَرَاتٌ. فَأَخَذَهَا النَّبِيُّ ﷺ فَمَضَغَهَا، ثُمَّ أَخَذَهَا مِنْ فِيهِ، فَجَعَلَهَا فِي فِي الصَّبِيِّ. ثُمَّ حَنَّكَهُ، وَسَمَّاهُ عَبْدَ اللَّهِ.

[البخاري: كتاب العقيقة، باب تسمية المولود غداة يولد...، رقم: ٥٤٧٠].

(...) ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا حَمَّادُ بْنُ مَسْعَدَةَ: حَدَّثَنَا ابْنُ عَوْنٍ، عَنْ مُحَمَّدٍ، عَنْ أَنَسٍ، بِهٰذِهِ الْقِصَّةِ... نَحْوَ حَدِيثِ يَزِيدَ.

٢٤ ـ (٢١٤٥) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَبْدُ اللَّهِ بْنُ بَرَّادٍ الأَشْعَرِيُّ وَأَبُو كُرَيْبٍ. قَالُوا: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَىٰ، قَالَ: وُلِدَ لِي غُلاَمٌ، فَأَتَيْتُ بِهِ النَّبِيَّ ﷺ. فَسَمَّاهُ إِبْرَاهِيمَ، وَحَنَّكَهُ بِتَمْرَةٍ.

[البخاري: كتاب العقيقة، باب تسمية المولود غداة يولد...، رقم: ٥٤٦٧].

٢٥ ـ (٢١٤٦) ـ حدّثنا الْحَكَمُ بْنُ مُوسَىٰ، أَبُو صَالِحٍ: حَدَّثَنَا شُعَيْبٌ ـ يَعْنِي ابْنَ إِسْحَاقَ ـ: أَخْبَرَنِي هِشَامُ بْنُ عُرْوَةَ: حَدَّثَنِي عُرْوَةُ بْنُ الزُّبَيْرِ وَفَاطِمَةُ بِنْتُ الْمُنْذِرِ بْنِ الزُّبَيْرِ، أَنَّهُمَا قَالاَ: خَرَجَتْ أَسْمَاءُ بِنْتُ أَبِي بَكْرٍ، حِينَ هَاجَرَتْ، وَهِيَ حُبْلَىٰ بِعَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، فَقَدِمَتْ قُبَاءَ. فَنُفِسَتْ بِعَبْدِ اللَّهِ بِقُبَاءَ، ثُمَّ خَرَجَتْ حِينَ نُفِسَتْ إِلَىٰ رَسُولِ اللَّهِ ﷺ لِيُحَنِّكَهُ فَأَخَذَهُ رَسُولُ اللَّهِ ﷺ مِنْهَا فَوَضَعَهُ فِي حَجْرِهِ، ثُمَّ دَعَا بِتَمْرَةٍ. قَالَ: قَالَتْ عَائِشَةُ: فَمَكَثْنَا سَاعَةً نَلْتَمِسُهَا قَبْلَ أَنْ نَجِدَهَا، فَمَضَغَهَا، ثُمَّ بَصَقَهَا فِي فِيهِ. فَإِنَّ أَوَّلَ شَيْءٍ دَخَلَ بَطْنَهُ لَرِيقُ رَسُولِ اللَّهِ ﷺ، ثُمَّ قَالَتْ أَسْمَاءُ: ثُمَّ مَسَحَهُ وَصَلَّىٰ عَلَيْهِ وَسَمَّاهُ عَبْدَ اللَّهِ. ثُمَّ جَاءَ، وَهُوَ ابْنُ سَبْعِ سِنِينَ أَوْ

age of seven or eight years in order to pledge allegiance to The Messenger of Allah "Allah's blessing and peace be upon him" according to the order of Az-Zubair. The Messenger of Allah "Allah's blessing and peace be upon him" smiled when he saw him coming towards him and then accepted his pledge of allegiance.

26-(...) Asma "Allah be pleased with her" reported that she conceived Abdullah Ibn Az-Zubair. She added: "I emigrated to Medina while I was at full term of pregnancy and alighted at Quba where I gave birth to him. Then I brought him to The Prophet "Allah's blessing and peace be upon him" and put him in his lap. The Prophet "Allah's blessing and peace be upon him" asked for a date, which he chewed, and put some of its juice, mixed with his saliva, in the child's mouth. So, the first thing that entered the child's stomach was the saliva of Allah's Apostle. Then The Prophet "Allah's blessing and peace be upon him" rubbed the child's palate with a date and invoked for Allah's Blessings on him. Indeed, he was the first child to be born (amongst the Emigrants) in the Islamic Land (of Medina)."

(...) Asma' Bint Abu Bakr "Allah be pleased with both" reported that when she emigrated to The Messenger of Allah "Allah's blessing and peace be upon him" in Medina she was pregnant of Abdullah Ibn Az-Zubair...and the rest of the Hadith is the same.

27-(2147) A'isha "Allah be pleased with her" reported: The new-born children were used to be brought to The Messenger of Allah "Allah's blessing and peace be upon him", so that he would ask for Allah's blessing upon them, and rub their palates with chewed dates (mixed with his saliva).

28-(2148) A'isha "Allah be pleased with her" reported: We brought Abdullah Ibn Az-Zubair to The Messenger of Allah "Allah's blessing and peace be upon him" in order to rub his pallet with a chewed date (mixed with his saliva). We sought for a date (for that purpose), which we could hardly find.

29-(2149) Sahl Ibn Sa'd "Allah be pleased with him" reported: Al-Mundhir Ibn Abu Usaid was brought to The Messenger of Allah "Allah's blessing and peace be upon him" just after he had been born. The Messenger of Allah "Allah's blessing and peace be upon him" placed him on his thigh and Abu Usaid kept sitting there. The Messenger of Allah "Allah's blessing and peace be upon him" had been occupied with something else before him. Abu Usaid ordered that his child be lifted from

ثَمَانٍ، لِيُبَايِعَ رَسُولَ اللَّهِ ﷺ، وَأَمَرَهُ بِذٰلِكَ الزُّبَيْرُ، فَتَبَسَّمَ رَسُولُ اللَّهِ ﷺ حِينَ رَآهُ مُقْبِلاً إِلَيْهِ، ثُمَّ بَايَعَهُ.

[البخاري: كتاب مناقب الأنصار، باب هجرة النبي ﷺ وأصحابه إلى المدينة، رقم: ٣٩٠٩]

٢٦ ـ (...) ـ حدّثنا أَبُو كُرَيْبٍ، مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ أَسْمَاءَ؛ أَنَّهَا حَمَلَتْ، بِعَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، بِمَكَّةَ. قَالَتْ: فَخَرَجْتُ وَأَنَا مُتِمٌّ، فَأَتَيْتُ الْمَدِينَةَ. فَنَزَلْتُ بِقُبَاءَ، فَوَلَدْتُهُ بِقُبَاءٍ. ثُمَّ أَتَيْتُ رَسُولَ اللَّهِ ﷺ فَوَضَعَهُ فِي حَجْرِهِ، ثُمَّ دَعَا بِتَمْرَةٍ فَمَضَغَهَا، ثُمَّ تَفَلَ فِي فِيهِ. فَكَانَ أَوَّلَ شَيْءٍ دَخَلَ جَوْفَهُ رِيقُ رَسُولِ اللَّهِ ﷺ، ثُمَّ حَنَّكَهُ بِالتَّمْرَةِ، ثُمَّ دَعَا لَهُ وَبَرَّكَ عَلَيْهِ. وَكَانَ أَوَّلَ مَوْلُودٍ وُلِدَ فِي الإِسْلَامِ.

(...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، عَنْ عَلِيِّ بْنِ مُسْهِرٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ، أَنَّهَا هَاجَرَتْ إِلَىٰ رَسُولِ اللَّهِ ﷺ، وَهِيَ حُبْلَىٰ بِعَبْدِ اللَّهِ بْنِ الزُّبَيْرِ... فَذَكَرَ نَحْوَ حَدِيثِ أَبِي أُسَامَةَ.

٢٧ ـ (٢١٤٧) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ: حَدَّثَنَا هِشَامٌ ـ يَعْنِي ابْنَ عُرْوَةَ ـ عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُؤْتَىٰ بِالصِّبْيَانِ، فَيُبَرِّكُ عَلَيْهِمْ، وَيُحَنِّكُهُمْ.

٢٨ ـ (٢١٤٨) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ. قَالَتْ: جِئْنَا بِعَبْدِ اللَّهِ بْنِ الزُّبَيْرِ إِلَى النَّبِيِّ ﷺ يُحَنِّكُهُ، فَطَلَبْنَا تَمْرَةً، فَعَزَّ عَلَيْنَا طَلَبُهَا.

٢٩ ـ (٢١٤٩) ـ حدّثني مُحَمَّدُ بْنُ سَهْلٍ التَّمِيمِيُّ وَأَبُو بَكْرِ بْنُ إِسْحَاقَ. قَالَا: حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ: حَدَّثَنَا مُحَمَّدٌ ـ وَهُوَ ابْنُ مُطَرِّفٍ، أَبُو غَسَّانَ ـ: حَدَّثَنِي أَبُو حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ. قَالَ: أُتِيَ بِالْمُنْذِرِ بْنِ أَبِي أُسَيْدٍ إِلَىٰ رَسُولِ اللَّهِ ﷺ، حِينَ

the lap of The Messenger of Allah "Allah's blessing and peace be upon him" and so he was lifted. When The Messenger of Allah "Allah's blessing and peace be upon him" had finished the work he said: "Where is the child?" Abu Usaid said: "O Messenger of Allah! We took him away." He said: "What is his name?" He said: "O Messenger of Allah! His name is so and so. He (the Prophet) said: "Nay! His name is Al-Mundhir." On that day, he named him Al-Mundhir.

30-(2150) Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" was the best of all the people in character. I had a younger brother called Abu Umair, who, I think, had been newly weaned. Whenever The Prophet "Allah's blessing and peace be upon him" saw him, he used to say (to him): "O Abu Umair! What did The sparrow do?" (It was a nightingale) with which he used to play.

[6] It is permissible for one to call as" my son" another who is not his own son, and it is desirable to do so

31-(2151) Anas Ibn Malik "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" addressed me saying: "O My Son."

32-(2152) Al-Mughira Ibn Shu'ba "Allah be pleased with him" reported: None else asked The Messenger of Allah "Allah's blessing and peace be upon him" more questions about Ad-Dajjal than I did. He said to me: "O my son! What would trouble you from him? He will not harm you." I said: "The people think that he will have rivers of water and mountains of bread with him." He said: "He will be more insignificant in the sight of Allah than all of those things (he will have)."

(...) This Hadith was narrated on the authority of Isma'il, with the same chain of transmitters but with a slight variation of wording.

[7] Asking permission to be admitted (in a house)

33-(2153) Abu Sa'id Al-Khudri "Allah be pleased with him" reported: I was sitting in Medina with (some people from) the Ansar when Abu Musa came trembling with fear. We said to him: "What is the matter?" He said: "Umar sent for me. I went to him and greeted him thrice at (his) door but he made no reply to me with the result that I came back. Later, he (Umar) said: "What prevented you from coming to us?" I said: "I came to you and greeted you thrice at your door, but there was no reply. So I came back since The Messenger of Allah "Allah's blessing and peace be upon him"

وُلِدَ، فَوَضَعَهُ النَّبِيُّ ﷺ عَلَى فَخِذِهِ، وَأَبُو أُسَيْدٍ جَالِسٌ، فَلَهِيَ النَّبِيُّ ﷺ بِشَيْءٍ بَيْنَ يَدَيْهِ. فَأَمَرَ أَبُو أُسَيْدٍ بِابْنِهِ فَاحْتُمِلَ مِنْ عَلَىٰ فَخِذِ رَسُولِ اللَّهِ ﷺ، فَأَقْلَبُوهُ. فَاسْتَفَاقَ رَسُولُ اللَّهِ ﷺ، فَقَالَ: «أَيْنَ الصَّبِيُّ؟» فَقَالَ أَبُو أُسَيْدٍ: أَقْلَبْنَاهُ يَا رَسُولَ اللَّهِ. فَقَالَ: «مَا اسْمُهُ؟» قَالَ: فُلاَنٌ يَا رَسُولَ اللَّهِ. قَالَ: «لاَ، وَلَكِنِ اسْمُهُ الْمُنْذِرُ»، فَسَمَّاهُ يَوْمَئِذٍ الْمُنْذِرَ.

[البخاري: كتاب الأدب، باب تحويل الاسم إلى اسم أحسن منه، رقم: ٦١٩١].

٣٠ ـ (٢١٥٠) ـ حدّثنا أبو الرَّبِيعِ، سُلَيْمَانُ بْنُ دَاوُدَ الْعَتَكِيُّ: حَدَّثَنَا عَبْدُ الْوَارِثِ. حَدَّثَنَا أَبُو التَّيَّاحِ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ. (ح) وَحَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ أَبِي التَّيَّاحِ، عَنْ أَنَسِ بْنِ مَالِكٍ. قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ أَحْسَنَ النَّاسِ خُلُقاً، وَكَانَ لِي أَخٌ يُقَالُ لَهُ أَبُو عُمَيْرٍ ـ قَالَ: أَحْسِبُهُ قَالَ: كَانَ فَطِيماً ـ، قَالَ: فَكَانَ إِذَا جَاءَ رَسُولُ اللَّهِ ﷺ فَرَآهُ قَالَ: «أَبَا عُمَيْرٍ، مَا فَعَلَ النُّغَيْرُ؟» قَالَ: فَكَانَ يَلْعَبُ بِهِ.

٦ ـ بابُ جوازِ قَوْلِهِ لغيرِ ابْنِهِ: يا بُنَيَّ، واسْتِحْبابِهِ للمُلاطَفَةِ

٣١ ـ (٢١٥١) ـ حدّثنا مُحَمَّدُ بْنُ عُبَيْدٍ الْغُبَرِيُّ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ أَبِي عُثْمَانَ، عَنْ أَنَسِ بْنِ مَالِكٍ. قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «يَا بُنَيَّ».

٣٢ ـ (٢١٥٢) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ أَبِي عُمَرَ ـ وَاللَّفْظُ لابْنِ أَبِي عُمَرَ ـ. قَالاَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ. قَالَ: مَا سَأَلَ رَسُولَ اللَّهِ ﷺ أَحَدٌ عَنِ الدَّجَّالِ أَكْثَرَ مِمَّا سَأَلْتُهُ عَنْهُ. فَقَالَ لِي: «أَيْ بُنَيَّ، وَمَا يُنْصِبُكَ مِنْهُ؟ إِنَّهُ لَنْ يَضُرَّكَ»، قَالَ: قُلْتُ: إِنَّهُمْ يَزْعُمُونَ أَنَّ مَعَهُ أَنْهَارَ الْمَاءِ وَجِبَالَ الْخُبْزِ! قَالَ: «هُوَ أَهْوَنُ عَلَى اللَّهِ مِنْ ذٰلِكَ».

[البخاري: كتاب الفتن، باب ذكر الدجال، رقم: ٧١٢٢].

(...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ قَالاَ: حَدَّثَنَا وَكِيعٌ. (ح) وَحَدَّثَنَا سُرَيْجُ بْنُ يُونُسَ: حَدَّثَنَا هُشَيْمٌ (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا أَبُو أُسَامَةَ. كُلُّهُمْ عَنْ إِسْمَاعِيلَ، بِهٰذَا الإِسْنَادِ.

وَلَيْسَ فِي حَدِيثِ أَحَدٍ مِنْهُمْ قَوْلُ النَّبِيِّ ﷺ لِلْمُغِيرَةِ: «أَيْ بُنَيَّ»، إِلاَّ فِي حَدِيثِ يَزِيدَ وَحْدَهُ.

٧ ـ باب الاسْتِئْذَانِ

٣٣ ـ (٢١٥٣) ـ حدّثني عَمْرُو بْنُ مُحَمَّدِ بْنِ بُكَيْرٍ النَّاقِدُ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ: حَدَّثَنَا ـ وَاللَّهِ ـ يَزِيدُ بْنُ خُصَيْفَةَ، عَنْ بُسْرِ بْنِ سَعِيدٍ. قَالَ: سَمِعْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ

said: "When anyone of you seeks permission thrice and he is not admitted, let him come back." Umar said: "Bring an evidence to support what you say, otherwise I shall trouble you."" Ubai Ibn Ka'b said: "None should stand with him (as a witness) but the youngest among the people." Abu Sa'id said: "I am the youngest from among the people." On that, he said: "Then you should go with him."

(...) This Hadith was narrated on the authority of Yazid Ibn Khusaifa with the same chain of transmitters, including the following addition: Abu Sa'id said: So I stood up and went to Umar, and gave witness (to what he had said).

34-(...) Abu Sa'id Al-Khudri "Allah be pleased with him" reported: We were sitting with Ubai Ibn Ka'b when Abu Musa Al-Ash'ari came angrily. He stood (in front of us) and said: "I beseech you by Allah to bear witness whether anyone amongst you heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "Permission (for being admitted in the house) should be sought thrice: If permission is granted to you (then you might enter), otherwise, you should go back."" Ubai Ibn Ka'b said: What is the matter?" He said: "I sought permission thrice yesterday to enter upon Umar Ibn Al-Khattab but he did not admit me, so I came back. Then I went to him today and entered upon him and told him that I had come to him yesterday and greeted him thrice, then (when I was not admitted) I came back. He said: "Yes, we heard you but we were busy at that time, but why did you not seek permission further until you were permitted (either to be admitted or to go back)?"

He (Abu Musa) said: "I sought permission in such a way that I heard The Messenger of Allah "Allah's blessing and peace be upon him" having said (in connection With seeking permission for being admitted in a house)." He (Umar) said: "By Allah, I shall torture your back and abdomen unless you bring one who may bear testimony to what you say." Ubai Ibn Ka'b said: "By Allah, none should stand with you (to bear testimony) but the youngest amongst us." He addressed Abu Sa'id: "Stand up!" I stood up until I came to Umar and said: "I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying that.

35-(...) Abu Sa'id "Allah be pleased with him" reported that Abu Musa Al-Ash'ari came to the door of Umar and sought his permission (to be admitted). Umar said: "That is once." He sought permission once again and Umar said: "That is twice." He sought permission for the third time and

يَقُولُ: كُنْتُ جَالِساً بِالْمَدِينَةِ فِي مَجْلِسِ الأَنْصَارِ، فَأَتَانَا أَبُو مُوسَىٰ فَزِعاً أَوْ مَذْعُوراً. قُلْنَا: مَا شَأْنُكَ؟ قَالَ: إِنَّ عُمَرَ أَرْسَلَ إِلَيَّ أَنْ آتِيَهُ. فَأَتَيْتُ بَابَهُ، فَسَلَّمْتُ ثَلاَثاً، فَلَمْ يَرُدَّ عَلَيَّ، فَرَجَعْتُ، فَقَالَ: مَا مَنَعَكَ أَنْ تَأْتِيَنَا؟ فَقُلْتُ: إِنِّي أَتَيْتُكَ، فَسَلَّمْتُ عَلَىٰ بَابِكَ ثَلاَثاً، فَلَمْ يَرُدُّوا عَلَيَّ. فَرَجَعْتُ. وَقَدْ قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا اسْتَأْذَنَ أَحَدُكُمْ ثَلاَثاً فَلَمْ يُؤْذَنْ لَهُ، فَلْيَرْجِعْ». فَقَالَ عُمَرُ: أَقِمْ عَلَيْهِ الْبَيِّنَةَ، وَإِلاَّ أَوْجَعْتُكَ.

فَقَالَ أُبَيُّ بْنُ كَعْبٍ: لاَ يَقُومُ مَعَهُ إِلاَّ أَصْغَرُ الْقَوْمِ. قَالَ أَبُو سَعِيدٍ: قُلْتُ: أَنَا أَصْغَرُ الْقَوْمِ. قَالَ: فَاذْهَبْ بِهِ.

[البخاري: كتاب الاستئذان، باب التسليم والاستئذان ثلاثاً، رقم: ٦٢٤٥]

(...) ـ **حدّثنا** قُتَيْبَةُ بْنُ سَعِيدٍ وَابْنُ أَبِي عُمَرَ. قَالاَ: حَدَّثَنَا سُفْيَانُ، عَنْ يَزِيدَ بْنِ خُصَيْفَةَ، بِهٰذَا الإِسْنَادِ.

وَزَادَ ابْنُ أَبِي عُمَرَ فِي حَدِيثِهِ: قَالَ أَبُو سَعِيدٍ: فَقُمْتُ مَعَهُ، فَذَهَبْتُ إِلَىٰ عُمَرَ، فَشَهِدْتُ.

٣٤ ـ (...) ـ **حدّثني** أَبُو الطَّاهِرِ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ وَهْبٍ: حَدَّثَنِي عَمْرُو بْنُ الْحَارِثِ، عَنْ بُكَيْرِ بْنِ الأَشَجِّ، أَنَّ بُسْرَ بْنَ سَعِيدٍ حَدَّثَهُ، أَنَّهُ سَمِعَ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ: كُنَّا فِي مَجْلِسٍ عِنْدَ أُبَيِّ بْنِ كَعْبٍ. فَأَتَىٰ أَبُو مُوسَى الأَشْعَرِيُّ مُغْضَباً حَتَّىٰ وَقَفَ. فَقَالَ: أَنْشُدُكُمُ اللَّهَ، هَلْ سَمِعَ أَحَدٌ مِنْكُمْ رَسُولَ اللَّهِ ﷺ يَقُولُ: «الاسْتِئْذَانُ ثَلاَثٌ، فَإِنْ أُذِنَ لَكَ، وَإِلاَّ فَارْجِعْ». قَالَ أُبَيٌّ: وَمَا ذَاكَ؟ قَالَ: اسْتَأْذَنْتُ عَلَىٰ عُمَرَ بْنِ الْخَطَّابِ أَمْسِ ثَلاَثَ مَرَّاتٍ، فَلَمْ يُؤْذَنْ لِي، فَرَجَعْتُ. ثُمَّ جِئْتُهُ الْيَوْمَ فَدَخَلْتُ عَلَيْهِ. فَأَخْبَرْتُهُ أَنِّي جِئْتُ أَمْسِ فَسَلَّمْتُ ثَلاَثاً، ثُمَّ انْصَرَفْتُ. قَالَ: قَدْ سَمِعْنَاكَ وَنَحْنُ حِينَئِذٍ عَلَىٰ شُغْلٍ، فَلَوْ مَا اسْتَأْذَنْتَ حَتَّىٰ يُؤْذَنَ لَكَ؟ قَالَ: اسْتَأْذَنْتُ، كَمَا سَمِعْتُ رَسُولَ اللَّهِ ﷺ. قَالَ: فَوَاللَّهِ، لأُوجِعَنَّ ظَهْرَكَ وَبَطْنَكَ، أَوْ لَتَأْتِيَنَّ بِمَنْ يَشْهَدُ لَكَ عَلَىٰ هٰذَا.

فَقَالَ أُبَيُّ بْنُ كَعْبٍ: فَوَاللَّهِ، لاَ يَقُومُ مَعَكَ إِلاَّ أَحْدَثُنَا سِنّاً. قُمْ يَا أَبَا سَعِيدٍ، فَقُمْتُ حَتَّىٰ أَتَيْتُ عُمَرَ، فَقُلْتُ: قَدْ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ هٰذَا.

٣٥ ـ (...) ـ **حدّثنا** نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ. حَدَّثَنَا بِشْرٌ ـ يَعْنِي ابْنَ مُفَضَّلٍ ـ: حَدَّثَنَا سَعِيدُ بْنُ يَزِيدَ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ، أَنَّ أَبَا مُوسَىٰ أَتَىٰ بَابَ عُمَرَ. فَاسْتَأْذَنَ. فَقَالَ عُمَرُ: وَاحِدَةٌ. ثُمَّ اسْتَأْذَنَ الثَّانِيَةَ فَقَالَ عُمَرُ: ثِنْتَانِ. ثُمَّ اسْتَأْذَنَ الثَّالِثَةَ.

Umar said: "That is thrice." Then, he went back. He (Umar sent somebody so that he would) pursue him in order to be brought back. He (Umar) said: "If that (which you've done) is in accordance with something you've kept in your mind from The Messenger of Allah "Allah's blessing and peace be upon him", then it is all right, otherwise (I'll punish you so much that) it'll become an example to others."

Abu Sa'id said: Then he (Abu Musa) came to us and said: "Do you remember the saying of The Messenger of Allah "Allah's blessing and peace be upon him": "Permission is to be sought thrice"?" They (people present there) started laughing. I said: "There comes to you your Muslim brother as frightened and you laugh!" (Then, he addressed Abu Musa): "Let you go forth. I shall be your partner in this trouble of yours." He came to him (Umar) and said: "Here is Abu Sa'id (to bear testimony to my statement)."

(...) This Hadith was narrated on the authority of Abu Sa'id Al-Khudri through another chain of transmitters.

36-(...) Ubaid Ibn Umair narrated: Abu Musa "Allah be pleased with him" asked for Umar's permission thrice to be admitted but he was not admitted. Observing that Umar was busy, Abu Musa went back. (When Umar finished his job) he said: "Didn't I hear the voice of Abdullah Ibn Qais? Let him come in." (Umar was told that he had left, So) he sent for him and he was brought back to him. Umar asked him: "What led you to do what you've done?" He said: "We were ordered to do so." (That is to leave if not admitted after asking permission thrice). Umar told him: "Bring witness in proof of your statement, otherwise, I would treat you (so much violently)." Abu Musa went to one of the Ansar's meeting places and asked them. They said: "None amongst us will give this witness except the youngest of us (i.e. Abu Sa'id Al-Khudri)." Abu Sa'id Al-Khudri stood (with him and went to Umar) and said: "We were used to be ordered to do so." On that Umar said: "Has this order of Allah's Apostle "Allah's blessing and peace be upon him" been hidden from me?" (Then he added): "I used to be busy trading in markets."

(...) This Hadith was narrated on the authority of Ibn Juraij, without mentioning: "I used to be busy trading in markets."

37-(2154) Abu Musa Al-Ash'ari "Allah be pleased with him" reported: Abu Musa went to Umar Ibn Al-Khattab and greeted him by saying: "Peace

فَقالَ عُمَرُ: ثَلاَثٌ. ثُمَّ انْصَرَفَ، فَأَتْبَعَهُ فَرَدَّهُ. فَقالَ: إنْ كانَ هٰذَا شَيْئاً حَفِظْتَهُ مِنْ رَسُولِ اللَّهِ ﷺ فَهَا، وَإِلاَّ، فَلأَجْعَلَنَّكَ عِظَةً. قالَ أبُو سَعِيدٍ: فَأَتَانَا فَقالَ: أَلَمْ تَعْلَمُوا أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «الاسْتِئْذانُ ثَلاثٌ؟» قالَ: فَجَعَلُوا يَضْحَكُونَ. قالَ: فَقُلْتُ: أَتاكُمْ أَخُوكُمُ الْمُسْلِمُ قَدْ أُفْزِعَ، تَضْحَكُونَ؟ انْطَلِقْ فَأَنَا شَرِيكُكَ فِي هٰذِهِ الْعُقُوبَةِ. فَأَتَاهُ. فَقالَ: هٰذَا أَبُو سَعِيدٍ.

(...) ـ **حدثنا** مُحَمَّدُ بْنُ الْمُثَنَّى وابْنُ بَشَّارٍ. قالاَ: حَدَّثَنا مُحَمَّدُ بْنُ جَعْفَرٍ. حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي مَسْلَمَةَ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ. (ح) وَحَدَّثَنا أَحْمَدُ بْنُ الْحَسَنِ بْنِ خِرَاشٍ: حَدَّثَنا شَبابَةُ: حَدَّثَنَا شُعْبَةُ، عَنِ الْجُرَيْرِيِّ وَسَعِيدِ بْنِ يَزِيدَ، كِلاَهُمَا عَنْ أَبِي نَضْرَةَ، قالاَ: سَمِعْنَاهُ يُحَدِّثُ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ... بِمَعْنَىٰ حَدِيثِ بِشْرِ بْنِ مُفَضَّلٍ، عَنْ أَبِي مَسْلَمَةَ.

٣٦ ـ (...) ـ **وحدّثني** مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ الْقَطَّانُ، عَنِ ابْنِ جُرَيْجٍ: حَدَّثَنَا عَطَاءٌ، عَنْ عُبَيْدِ بْنِ عُمَيْرٍ، أَنَّ أَبَا مُوسَى اسْتَأْذَنَ عَلَىٰ عُمَرَ ثَلاَثاً، فَكَأَنَّهُ وَجَدَهُ مَشْغُولاً، فَرَجَعَ. فَقَالَ عُمَرُ: أَلَمْ تَسْمَعْ صَوْتَ عَبْدِ اللَّهِ بْنِ قَيْسٍ: ائْذَنُوا لَهُ؟ فَدُعِيَ لَهُ. فَقَالَ: مَا حَمَلَكَ عَلَىٰ مَا صَنَعْتَ؟ قَالَ: إِنَّا كُنَّا نُؤْمَرُ بِهٰذَا. قَالَ: لَتُقِيمَنَّ عَلَىٰ هٰذَا بَيِّنَةً أَوْ لأَفْعَلَنَّ. فَخَرَجَ فَانْطَلَقَ إِلَىٰ مَجْلِسٍ مِنَ الأَنْصَارِ، فَقَالُوا: لاَ يَشْهَدُ لَكَ عَلَىٰ هٰذَا إِلاَّ أَصْغَرُنَا. فَقَامَ أَبُو سَعِيدٍ فَقَالَ: كُنَّا نُؤْمَرُ بِهٰذَا. فَقَالَ عُمَرُ: خَفِيَ عَلَيَّ هٰذَا مِنْ أَمْرِ رَسُولِ اللَّهِ ﷺ، أَلْهَانِي عَنْهُ الصَّفْقُ بِالأَسْوَاقِ.

[البخاري: كتاب البيوع، باب الخروج في التجارة، رقم: ٢٠٦٢].

(...) ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو عَاصِمٍ: (ح) وَحَدَّثَنَا حُسَيْنُ بْنُ حُرَيْثٍ: حَدَّثَنَا النَّضْرُ ـ يَعْنِي ابْنَ شُمَيْلٍ ـ قَالاَ جَمِيعاً: حَدَّثَنَا ابْنُ جُرَيْجٍ، بِهٰذَا الإِسْنَادِ... نَحْوَهُ.

وَلَمْ يَذْكُرْ فِي حَدِيثِ النَّضْرِ: أَلْهَانِي عَنْهُ الصَّفْقُ بِالأَسْوَاقِ.

٣٧ ـ **(٢١٥٤)** ـ **حدّثنا** حُسَيْنُ بْنُ حُرَيْثٍ، أَبُو عَمَّارٍ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَىٰ: أَخْبَرَنَا طَلْحَةُ بْنُ يَحْيَىٰ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى الأَشْعَرِيِّ، قَالَ: جَاءَ

be upon you. Here is Abdullah Ibn Qais." But he did not admit him. He (Abu Musa) greeted him once again saying: "Peace be unto you. Here is Abu Musa." But he (Umar) did not admit him. He said (for the third time): "Peace be upon you. Here is Al-Ash'ari." (But, there was no response.) Consequently, he came back. He (Umar) said (to his companions): "Bring him back to me! Bring him back to me!" He returned (To Umar who) said to him: "O Abu Musa! What made you go back, while we were occupied by something?" He said: "I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "Permission should be sought thrice. If you are admitted, (then you should get in), otherwise you should go back.""

He (Umar) said: "Bring evidence to this, otherwise I shall do so and so." (i.e. I shall torture you.) Abu Musa went away and Umar said (to his companions who were present there): "If he (Abu Musa) finds an evidence (i.e. a witness to support his statement), you will see him by the side of the pulpit in the evening, and if he does not find a witness, you will not see him there." When it was evening they found him (Abu Musa) there. He (Umar) said: "O Abu Musa! Tell me: Have you found a witness (to confirm what you have said)?" He said: "Yes. Here is Ubai Ibn Ka'b." He (Umar) said: "Well, he is a truthful (witness)." He (Umar) said (addressing Ubai Ibn Ka'b): "O Abu At-Tufail! What does he (Abu Musa say?" He said: "I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying so, O Ibn Al-Khattab. Do not be hard upon the Companions of The Messenger of Allah "Allah's blessing and peace be upon him". He (Umar) said: "Exalted be Allah! I heard something and I wanted to verify (of its truth)."

(...) This Hadith was narrated on the authority of Talha Ibn Yahya with the same chain of transmitters, but with the following change: He (Umar) said: "O Abu Al-Mundhir! Did you hear this from The Messenger of Allah "Allah's blessing and peace be upon him"?" He said: "Yes. O Ibn Al-Khattab! Do not be hard upon the Companions of The Messenger of Allah "Allah's blessing and peace be upon him".! No mention was made of the words of Umar: "Exalted be Allah! and what follows it.

[8] Undesirability of saying: "It is I" in reply to one's asking about the identity of the caller who seeks permission for being admitted

38-(2155) Jabir Ibn Abdullah "Allah be pleased with both" reported: I came to The Messenger of Allah "Allah's blessing and peace be upon him" and called him (seeking permission to be admitted). The Messenger of Allah "Allah's blessing and peace be upon him" said: "Who is it?" I said: "It is I." He (the Prophet) came out saying: "It is I! It is I!"

أَبُو مُوسَىٰ إِلَىٰ عُمَرَ بْنِ الْخَطَّابِ فَقَالَ: السَّلاَمُ عَلَيْكُمْ. هٰذَا عَبْدُ اللّهِ بْنُ قَيْسٍ. فَلَمْ يَأْذَنْ لَهُ. فَقَالَ: السَّلاَمُ عَلَيْكُمْ. هٰذَا أَبُو مُوسَىٰ. السَّلاَمُ عَلَيْكُمْ. هٰذَا الأَشْعَرِيُّ. ثُمَّ انْصَرَفَ. فَقَالَ: رُدُّوا عَلَيَّ. رُدُّوا عَلَيَّ.

فَجَاءَ فَقَالَ: يَا أَبَا مُوسَىٰ، مَا رَدَّكَ؟ كُنَّا فِي شُغْلٍ. قَالَ: سَمِعْتُ رَسُولَ اللّهِ ﷺ يَقُولُ: «الاسْتِئْذَانُ ثَلاَثٌ، فَإِنْ أُذِنَ لَكَ، وَإِلاَّ فَارْجِعْ»، قَالَ: لَتَأْتِيَنِّي عَلَىٰ هٰذَا بِبَيِّنَةٍ. وَإِلاَّ فَعَلْتُ وَفَعَلْتُ. فَذَهَبَ أَبُو مُوسَىٰ.

قَالَ عُمَرُ: إِنْ وَجَدَ بَيِّنَةً تَجِدُوهُ عِنْدَ الْمِنْبَرِ عَشِيَّةً، وَإِنْ لَمْ يَجِدْ بَيِّنَةً فَلَمْ تَجِدُوهُ. فَلَمَّا أَنْ جَاءَ بِالْعَشِيِّ وَجَدُوهُ. قَالَ: يَا أَبَا مُوسَىٰ، مَا تَقُولُ؟ أَقَدْ وَجَدْتَ؟ قَالَ: نَعَمْ. أُبَيَّ بْنَ كَعْبٍ. قَالَ: عَدْلٌ. قَالَ: يَا أَبَا الطُّفَيْلِ، مَا يَقُولُ هٰذَا؟ قَالَ: سَمِعْتُ رَسُولَ اللّهِ ﷺ يَقُولُ ذٰلِكَ يَا ابْنَ الْخَطَّابِ، فَلاَ تَكُونَنَّ عَذَاباً عَلَىٰ أَصْحَابِ رَسُولِ اللّهِ ﷺ. قَالَ: سُبْحَانَ اللّهِ، إِنَّمَا سَمِعْتُ شَيْئاً، فَأَحْبَبْتُ أَنْ أَتَثَبَّتَ.

(...) ـ **وحدّثناه** عَبْدُ اللّهِ بْنُ عُمَرَ بْنِ مُحَمَّدِ بْنِ أَبَانَ: حَدَّثَنَا عَلِيُّ بْنُ هَاشِمٍ، عَنْ طَلْحَةَ بْنِ يَحْيَىٰ، بِهٰذَا الإِسْنَادِ.

غَيْرَ أَنَّهُ قَالَ: فَقَالَ: يَا أَبَا الْمُنْذِرِ، آنْتَ سَمِعْتَ هٰذَا مِنْ رَسُولِ اللّهِ ﷺ؟ فَقَالَ: نَعَمْ، فَلاَ تَكُنْ ـ يَا ابْنَ الْخَطَّابِ ـ عَذَاباً عَلَىٰ أَصْحَابِ رَسُولِ اللّهِ ﷺ. وَلَمْ يَذْكُرْ مِنْ قَوْلِ عُمَرَ: سُبْحَانَ اللّهِ، وَمَا بَعْدَهُ.

٨ ـ باب كَرَاهَةِ قَوْلِ الْمُسْتَأْذِنِ: أَنَا، إذا قيل: من هذا

٣٨ ـ (٢١٥٥) ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا عَبْدُ اللّهِ بْنُ إِدْرِيسَ، عَنْ شُعْبَةَ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللّهِ. قَالَ: أَتَيْتُ النَّبِيَّ ﷺ، فَدَعَوْتُ. فَقَالَ النَّبِيُّ ﷺ: «مَنْ هٰذَا؟» قُلْتُ: أَنَا. قَالَ: فَخَرَجَ وَهُوَ يَقُولُ: «أَنَا. أَنَا!!».

[البخاري: كتاب الاستئذان، باب إذا قال: من ذا، فقال: أنا، رقم: ٦٢٥٠].

39-(...) Jabir Ibn Abdullah "Allah be pleased with both" reported: I sought permission from The Messenger of Allah "Allah's blessing and peace be upon him" to be admitted. He said: "Who is it?" I said: "It is I." The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is I! it is I!"

(...) This Hadith was narrated on the authority of Shu'ba with the following addition: It seemed as if he (The Prophet) disapproved of that.

[9] Prohibition of peeping into another's house

40-(2156) Sahl Ibn Sa'd As-Sa'idi "Allah be pleased with him" reported: A man peeped through a round hole into the dwelling place of The Prophet "Allah's blessing and peace be upon him" who had an iron comb with which he was scratching his head. The Prophet "Allah's blessing and peace be upon him" said: " Had I known that you were looking (through the hole), I would have pierced your eye with it (the comb)." The Messenger of Allah "Allah's blessing and peace be upon him" further said: "Verily! The order of taking permission to enter (somebody's dwelling) has been enjoined because of that sight."

41-(...) Sahl Ibn Sa'd "Allah be pleased with him" reported: A man peeped through a round hole in the door of the dwelling place of The Prophet "Allah's blessing and peace be upon him" who had an iron comb with which he was scratching his head. The Prophet "Allah's blessing and peace be upon him" said: " Had I known you were looking (through the hole), I would have pierced your eye with it (the comb). Verily! The order of taking permission to enter (somebody's dwelling) has been enjoined by Allah because of that sight."

(...) A Hadith like this was narrated on the authority of Az-Zuhri.

42-(2157) Anas Ibn Malik "Allah be pleased with him" narrated: A man peeped into one of the chambers of The Prophet "Allah's blessing and peace be upon him". The Prophet "Allah's blessing and peace be upon him" stood up, carrying a broad-headed arrow. It is as if I am just looking at him, trying to pierce the man.

43-(2158) Abu Huraira "Allah be pleased with him" narrated from The Prophet "Allah's blessing and peace be upon him": "Whoever peeped into the house of some people without their permission, then, they would have the right to pierce his eye."

٣٩ ـ (...) ـ **حدّثنا** يَحْيَىٰ بْنُ يَحْيَىٰ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ ـ وَاللَّفْظُ لأَبِي بَكْرٍ ـ قَالَ يَحْيَىٰ: أَخْبَرَنَا. وَقَالَ أَبُو بَكْرٍ: حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ. قَالَ: اسْتَأْذَنْتُ عَلَى النَّبِيِّ ﷺ. فَقَالَ: «مَنْ هٰذَا؟» فَقُلْتُ: أَنَا. فَقَالَ النَّبِيُّ ﷺ: «أَنَا. أَنَا!!».

(...) ـ **وحدّثنا** إِسْحَاقُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا النَّضْرُ بْنُ شُمَيْلٍ وَأَبُو عَامِرٍ الْعَقَدِيُّ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنِي وَهْبُ بْنُ جَرِيرٍ. (ح) وَحَدَّثَنِي عَبْدُ الرَّحْمٰنِ بْنُ بِشْرٍ: حَدَّثَنَا بَهْزٌ. كُلُّهُمْ عَنْ شُعْبَةَ، بِهٰذَا الإِسْنَادِ.

وَفِي حَدِيثِهِمْ: كَأَنَّهُ كَرِهَ ذٰلِكَ.

٩ ـ بابُ تَحْرِيمِ النَّظَرِ في بَيْتِ غَيْرِهِ

٤٠ ـ (٢١٥٦) ـ **حدّثنا** يَحْيَىٰ بْنُ يَحْيَىٰ وَمُحَمَّدُ بْنُ رُمْحٍ. قَالاَ: أَخْبَرَنَا اللَّيْثُ ـ وَاللَّفْظُ لِيَحْيَىٰ ـ. (ح) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، عَنِ ابْنِ شِهَابٍ، أَنَّ سَهْلَ بْنَ سَعْدٍ السَّاعِدِيَّ أَخْبَرَهُ، أَنَّ رَجُلاً اطَّلَعَ فِي جُحْرٍ فِي بَابِ رَسُولِ اللَّهِ ﷺ، وَمَعَ رَسُولِ اللَّهِ ﷺ مِدْرًى يَحُكُّ بِهِ رَأْسَهُ. فَلَمَّا رَآهُ رَسُولُ اللَّهِ ﷺ قَالَ: «لَوْ أَعْلَمُ أَنَّكَ تَنْظُرُنِي لَطَعَنْتُ بِهِ فِي عَيْنِكَ»، وَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا جُعِلَ الإِذْنُ مِنْ أَجْلِ الْبَصَرِ».

[البخاري: كتاب اللباس، باب الامتشاط، رقم: ٥٩٢٤].

٤١ ـ (...) ـ **وحدّثني** حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، أَنَّ سَهْلَ بْنَ سَعْدٍ الأَنْصَارِيَّ أَخْبَرَهُ، أَنَّ رَجُلاً اطَّلَعَ مِنْ جُحْرٍ فِي بَابِ رَسُولِ اللَّهِ ﷺ، وَمَعَ رَسُولِ اللَّهِ ﷺ مِدْرًى يُرَجِّلُ بِهِ رَأْسَهُ. فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «لَوْ أَعْلَمُ أَنَّكَ تَنْظُرُ، طَعَنْتُ بِهِ فِي عَيْنِكَ. إِنَّمَا جَعَلَ اللَّهُ الإِذْنَ مِنْ أَجْلِ الْبَصَرِ».

(...) ـ **وحدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ وَابْنُ أَبِي عُمَرَ. قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ. (ح) وَحَدَّثَنَا أَبُو كَامِلٍ الْجَحْدَرِيُّ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ: حَدَّثَنَا مَعْمَرٌ، كِلاَهُمَا عَنِ الزُّهْرِيِّ، عَنْ سَهْلِ بْنِ سَعْدٍ، عَنِ النَّبِيِّ ﷺ ... نَحْوَ حَدِيثِ اللَّيْثِ وَيُونُسَ.

٤٢ ـ (٢١٥٧) ـ **حدّثنا** يَحْيَىٰ بْنُ يَحْيَىٰ وَأَبُو كَامِلٍ، فُضَيْلُ بْنُ حُسَيْنٍ وَقُتَيْبَةُ بْنُ سَعِيدٍ. وَاللَّفْظُ لِيَحْيَىٰ وَأَبِي كَامِلٍ. قَالَ يَحْيَىٰ: أَخْبَرَنَا. وَقَالَ الآخَرَانِ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَجُلاً اطَّلَعَ مِنْ بَعْضِ حُجَرِ النَّبِيِّ ﷺ، فَقَامَ إِلَيْهِ بِمِشْقَصٍ أَوْ مَشَاقِصَ، فَكَأَنِّي أَنْظُرُ إِلَىٰ رَسُولِ اللَّهِ ﷺ، يَخْتِلُهُ لِيَطْعَنَهُ.

[البخاري: كتاب الاستئذان، باب الاستئذان من أجل البصر، رقم: ٦٢٤٢].

٤٣ ـ (٢١٥٨) ـ **حدّثني** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ. قَالَ: «مَنِ اطَّلَعَ فِي بَيْتِ قَوْمٍ بِغَيْرِ إِذْنِهِمْ، فَقَدْ حَلَّ لَهُمْ أَنْ يَفْقَؤُا عَيْنَهُ».

44-(...) Abu Huraira "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone peeped into (the house of) you without permission, and you (in response) threw him with a pebble, with the result that you gouged out his eye, then, there would be no harm for you."

[10] Sudden glance

45-(2159) Jarir Ibn Abdullah "Allah be pleased with him" reported: I asked The Messenger of Allah "Allah's blessing and peace be upon him" about the sudden glance (cast upon the face of a non-Mahram woman); and he ordered me to turn away my sight.

(...) This Hadith was narrated on the authority of Yunus through another chain of transmitters.

٤٤ ـ (...) ـ حدّثنا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَوْ أَنَّ رَجُلاً اطَّلَعَ عَلَيْكَ بِغيْرِ إِذْنٍ فَخَذَفْتَهُ بِحَصَاةٍ، فَفَقَأْتَ عَيْنَهُ، مَا كَانَ عَلَيْكَ مِنْ جُنَاحٍ».

[البخاري: كتاب الديات، باب من اطلع في بيت قوم ففقؤوا عينه، رقم: ٦٩٠٢].

١٠ـ باب نَظَرِ الفُجَأَة

٤٥ ـ (٢١٥٩) ـ حدّثني قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ. (ح) وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ، كِلاَهُمَا عَنْ يُونُسَ. (ح) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا يُونُسُ، عَنْ عَمْرِو بْنِ سَعِيدٍ، عَنْ أَبِي زُرْعَةَ، عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ، قَالَ: سأَلْتُ رَسُولَ اللَّهِ ﷺ عَنْ نَظَرِ الْفُجَاءَةِ. فَأَمَرَنِي أَنْ أَصْرِفَ بَصَرِي.

(...) ـ وحدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَبْدُ الأَعْلَىٰ. وَقَالَ إِسْحَاقُ: أَخْبَرَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ، كِلاَهُمَا عَنْ يُونُسَ، بِهٰذَا الإِسْنَادِ... مِثْلَهُ.

(39) The Book Of Salutation

[1] The rider should pay salutation to the pedestrian first, and the small group (of people) should pay salutation to the larger group first (in case they pass by them)

1-(2160) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The rider should pay salutation to the pedestrian first, and the pedestrian should pay salutation to the sitting one first. Moreover, a small group (of people) should pay salutation to a larger group first."

[2] It is the right of sitting on the roads to return back the greeting

2-(2161) Abu Talha "Allah be pleased with him" reported: We were sitting in front of the houses and talking amongst ourselves, when The Messenger of Allah "Allah's blessing and peace be upon him" came upon us. He stood by us and said: "What is the reason of setting up your gatherings on the paths? Avoid these gatherings on the paths." We said: "We were sitting here without causing harm (to the passers-by). We are sitting to discuss matters and talk among ourselves." He said: "If there is no way (but to sit on those roads), then give the paths their rights which are to lower the gaze, to return back the greetings, and to hold good speech (among yourselves)."

3-(2121) Abu Sa'id Al-Khudri "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Beware! Avoid sitting on the roads." The people said: "There is no way out of it since these are our sitting places where we have talks." The Prophet "Allah's blessing and peace be upon him" said: "If you insist on sitting there, then you must observe the rights of the road." They asked: "What are the rights of the road?" He said: "They are to lower your gazes (on seeing what is unlawful to look at), refrain from harming people, return back greetings, advocate good and forbid evil."

(...) This Hadith was narrated on the authority of Zaid Ibn Aslam with the same chain of transmitters.

[3] It is the right of a Muslim upon another that his greetings should be returned back

4-(2162) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Five are the rights of a Muslim upon his brother: To return back greetings, to say

٣٩ ـ كِتَابُ السَّلَامِ

١ ـ باب يُسَلِّمُ الرَّاكِبُ على المَاشِي، والقليل على الكثير

١ ـ (٢١٦٠) ـ حدّثني عُقْبَةُ بْنُ مُكْرَمٍ: حَدَّثَنَا أَبُو عَاصِمٍ، عَنِ ابْنِ جُرَيْجٍ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ مَرْزُوقٍ: حَدَّثَنَا رَوْحٌ: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي زِيَادٌ، أَنَّ ثَابِتاً مَوْلَىٰ عَبْدِ الرَّحْمٰنِ بْنِ زَيْدٍ أَخْبَرَهُ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «يُسَلِّمُ الرَّاكِبُ عَلَى الْمَاشِي، وَالْمَاشِي عَلَى الْقَاعِدِ، وَالْقَلِيلُ عَلَى الْكَثِيرِ».

[البخاري: كتاب الاستئذان، باب يسلم الراكب على الماشي، رقم: ٦٢٣٢].

٢ ـ باب من حَقِّ الجُلُوسِ على الطَّرِيقِ رَدُّ السَّلَامِ

٢ ـ (٢١٦١) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ: حَدَّثَنَا عُثْمَانُ بْنُ حَكِيمٍ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَبِيهِ. قَالَ: قَالَ أَبُو طَلْحَةَ: كُنَّا قُعُوداً بِالأَفْنِيَةِ نَتَحَدَّثُ. فَجَاءَ رَسُولُ اللَّهِ ﷺ فَقَامَ عَلَيْنَا. فَقَالَ: «مَالَكُمْ وَلِمَجَالِسِ الصُّعُدَاتِ؟ اجْتَنِبُوا مَجَالِسَ الصُّعُدَاتِ»، فَقُلْنَا: إِنَّمَا قَعَدْنَا لِغَيْرِ مَا بَاسٍ. قَعَدْنَا نَتَذَاكَرُ وَنَتَحَدَّثُ. قَالَ: «إِمَّا لَا، فَأَدُّوا حَقَّهَا: غَضُّ الْبَصَرِ، وَرَدُّ السَّلَامِ، وَحُسْنُ الْكَلَامِ».

٣ ـ (٢١٢١) ـ حدّثنا سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا حَفْصُ بْنُ مَيْسَرَةَ، عَنْ زَيْدِ ابْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنِ النَّبِيِّ ﷺ قَالَ: «إِيَّاكُمْ وَالْجُلُوسَ بِالطُّرُقَاتِ». قَالُوا: يَا رَسُولَ اللَّهِ، مَا لَنَا بُدٌّ مِنْ مَجَالِسِنَا نَتَحَدَّثُ فِيهَا. قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أَبَيْتُمْ إِلاَّ الْمَجْلِسَ، فَأَعْطُوا الطَّرِيقَ حَقَّهُ»، قَالُوا: وَمَا حَقُّهُ؟ قَالَ: «غَضُّ الْبَصَرِ، وَكَفُّ الأَذَىٰ، وَرَدُّ السَّلَامِ، وَالأَمْرُ بِالْمَعْرُوفِ، وَالنَّهْيُ عَنِ الْمُنْكَرِ».

(...) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ الْمَدَنِيُّ. (ح) وحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ، عَنْ هِشَامٍ، يَعْنِي ابْنَ سَعْدٍ، كِلَاهُمَا عَنْ زَيْدِ بْنِ أَسْلَمَ، بِهَٰذَا الإِسْنَادِ.

٣ ـ باب من حَقِّ المُسْلِمِ للمسلِمِ رَدُّ السَّلَامِ

٤ ـ (٢١٦٢) ـ حدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنِ ابْنِ الْمُسَيَّبِ؛ أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «حَقُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ خَمْسٌ».

(ح) وحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنِ ابْنِ الْمُسَيِّبِ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَمْسٌ تَجِبُ لِلْمُسْلِمِ عَلَىٰ أَخِيهِ: رَدُّ

"Allah's mercy be upon you" to the sneezer (provided that he should say: "Praise be to Allah"), to visit the patient, and to follow the funeral processions."

5-(...) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Six are the rights of a Muslim upon another Muslim." He was asked: "O The Messenger of Allah! What are they?" He said: "When you meet him, greet him, when he invites you to a banquet, accept his invitation, when he seeks your advice, be sincere in advising him, when he sneezes and says:" "Praise be to Allah", say: "Allah's mercy be upon you", when he fails ill, visit him, and when he dies, follow his funeral procession."

[4] Forbiddance of greeting the people of Scriptures first, and how one responds to their greetings

6-(2163) Anas Ibn Malik "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When the People of the Scripture greet you, you should say: "And the same be onto you"."

7-(...) Quatada narrated from Anas "Allah be pleased with him" that the Companions of The Messenger of Allah "Allah's blessing and peace be upon him" said to him: "The People of the Scripture greet us. How should we return back greeting to them?" he said: "Say: "And the same be unto you"."

8-(2164) Ibn Umar "Allah be pleased with both" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If the Jews greet you, some of them might say: "Death be upon you". Then, (in response to that) you should say: "And the same be upon you"."

9-(...) This Hadith was narrated on the authority of Ibn Umar through another chain of transmitters, but with a slight variation of wording.

10-(2165) A'isha "Allah be pleased with her", the wife of The Prophet "Allah's blessing and peace be upon him", reported: Once a group of Jews came to The Prophet "Allah's blessing and peace be upon him" and said: "Death be upon you." Understood what they said, I replied: "Upon you be death and curse." The Prophet "Allah's blessing and peace be upon him" said: "O A'isha! (Be quiet!) Allah loves that one should be kind and lenient in all matters." I said: "Haven't you heard what they said?" The Prophet "Allah's blessing and peace be upon him" said: "(Did not you hear what) I said (in reply to them): "and the same be upon you"?"

السَّلَامِ، وَتَشْمِيتُ الْعَاطِسِ، وَإِجَابَةُ الدَّعْوَةِ، وَعِيَادَةُ الْمَرِيضِ، وَاتِّبَاعُ الْجَنَائِزِ».
قَالَ عَبْدُ الرَّزَّاقِ: كَانَ مَعْمَرٌ يُرْسِلُ هٰذَا الْحَدِيثَ عَنِ الزُّهْرِيِّ. وَأَسْنَدَهُ مَرَّةً عَنِ ابْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ. [البخاري: كتاب الجنائز، باب الأمر باتباع الجنائز، رقم: ١٢٤٠].

٥ ـ (...) ـ حدّثنا يَحْيَىٰ بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ. قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ ـ وَهُوَ ابْنُ جَعْفَرٍ ـ عَنِ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «حَقُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ سِتٌّ». قِيلَ: مَا هُنَّ يَا رَسُولَ اللَّهِ؟ قَالَ: «إِذَا لَقِيتَهُ فَسَلِّمْ عَلَيْهِ، وَإِذَا دَعَاكَ فَأَجِبْهُ، وَإِذَا اسْتَنْصَحَكَ فَانْصَحْ لَهُ، وَإِذَا عَطَسَ فَحَمِدَ اللَّهَ، فَسَمِّتْهُ، وَإِذَا مَرِضَ فَعُدْهُ، وَإِذَا مَاتَ فَاتَّبِعْهُ».

٤ ـ بَابُ النَّهْيِ عَنِ ابْتِدَاءِ أَهْلِ الْكِتَابِ بِالسَّلَامِ، وكيف يُرَدُّ عليهم

٦ ـ (٢١٦٣) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا هُشَيْمٌ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي بَكْرٍ. قَالَ: سَمِعْتُ أَنَساً يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ.

(ح) وَحَدَّثَنِي إِسْمَاعِيلُ بْنُ سَالِمٍ: حَدَّثَنَا هُشَيْمٌ. أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ أَبِي بَكْرٍ، عَنْ جَدِّهِ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا سَلَّمَ عَلَيْكُمْ أَهْلُ الْكِتَابِ فَقُولُوا: وَعَلَيْكُمْ».
[البخاري: كتاب الاستئذان، باب كيف الرد على أهل الذمة بالسلام، رقم: ٦٢٥٨].

٧ ـ (...) ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي. (ح) وَحَدَّثَنِي يَحْيَىٰ بْنُ حَبِيبٍ: حَدَّثَنَا خَالِدٌ ـ يَعْنِي ابْنَ الْحَارِثِ ـ قَالَا: حَدَّثَنَا شُعْبَةُ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ، وَاللَّفْظُ لَهُمَا، قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ. قَالَ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ أَنَسٍ، أَنَّ أَصْحَابَ النَّبِيِّ ﷺ قَالُوا لِلنَّبِيِّ ﷺ: إِنَّ أَهْلَ الْكِتَابِ يُسَلِّمُونَ عَلَيْنَا. فَكَيْفَ نَرُدُّ عَلَيْهِمْ؟ قَالَ: «قُولُوا: وَعَلَيْكُمْ».

٨ ـ (٢١٦٤) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ وَيَحْيَىٰ بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ ـ وَاللَّفْظُ لِيَحْيَىٰ بْنِ يَحْيَىٰ ـ قَالَ يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا. وَقَالَ الآخَرُونَ: حَدَّثَنَا إِسْمَاعِيلُ ـ وَهُوَ ابْنُ جَعْفَرٍ ـ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، أَنَّهُ سَمِعَ ابْنَ عُمَرَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الْيَهُودَ إِذَا سَلَّمُوا عَلَيْكُمْ، يَقُولُ أَحَدُهُمْ: السَّامُ عَلَيْكُمْ. فَقُلْ: عَلَيْكَ».

٩ ـ (...) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ، عَنْ سُفْيَانَ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِهِ. غَيْرَ أَنَّهُ قَالَ: «فَقُولُوا: وَعَلَيْكَ».
[البخاري: كتاب استتابة المرتدين...، باب إذا عرض الذمي وغيره بسب النبي ﷺ...، رقم: ٦٩٢٨].

١٠ ـ (٢١٦٥) ـ وحدّثني عَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ ـ وَاللَّفْظُ لِزُهَيْرٍ ـ قَالَا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ. قَالَتِ: اسْتَأْذَنَ رَهْطٌ مِنَ الْيَهُودِ عَلَىٰ رَسُولِ اللَّهِ ﷺ. فَقَالُوا: السَّامُ عَلَيْكُمْ. فَقَالَتْ عَائِشَةُ: بَلْ عَلَيْكُمُ السَّامُ وَاللَّعْنَةُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «يَا عَائِشَةُ، إِنَّ اللَّهَ يُحِبُّ الرِّفْقَ فِي الأَمْرِ كُلِّهِ»، قَالَتْ: أَلَمْ تَسْمَعْ مَا قَالُوا؟ قَالَ: «قَدْ قُلْتُ: وَعَلَيْكُمْ».
[البخاري: كتاب استتابة المرتدين...، باب إذا عرض الذمي وغيره بسب النبي ﷺ...، رقم: ٦٩٢٧].

(...) This Hadith was narrated on the authority of Az-Zuhri without mentioning "and" in the statement of The Messenger of Allah "Allah's blessing and peace be upon him".

11-(...) A'isha "Allah be pleased with her", the wife of The Prophet "Allah's blessing and peace be upon him", reported: Once a group of Jews came to The Prophet "Allah's blessing and peace be upon him" and said: "Death be upon you, O Abu Al-Qasim." He said to them: "And the same be upon you." I said: "Upon you be death, Allah's curse and anger." The Prophet "Allah's blessing and peace be upon him" said: "O A'isha! (Be quiet and kind and) do not use bad and harsh language." I said: "Did not you hear what they said?" The Prophet "Allah's blessing and peace be upon him" said: "Did not you hear that I replied to them with the same they had said? I said: "And the same be upon you"."

(...) This Hadith was narrated on the authority of Al-A'mash with the following change: Understood (the significance of) what they had said, A'isha cursed them. The Messenger of Allah "Allah's blessing and peace be upon him" said: "O A'isha! Do not do that! No doubt, Allah does not like using harsh words. On that occasion, Allah "Exalted and Glorified be He" revealed: "And when they come to thee, they salute thee, not as Allah salutes thee, (but in crooked ways): and they say to themselves, Why does not Allah punish us for our words?" Enough for them is Hell: in it will they burn, and evil is that destination!" (Al-Mujadila 8)

12-(2166) Jabir "Allah be pleased with him" reported: Once a group of Jews came to The Prophet "Allah's blessing and peace be upon him" and said: "Death be upon you, O Abu Al-Qasim." He replied: "And peace be upon you." A'isha said angrily: "Did not you hear what they said?" The Prophet "Allah's blessing and peace be upon him" said: "Yes, I heard, and I replied to them (when I said: "And the same be upon you"). Our (Muslims') invocation against them would be responded to, and theirs against us would not be responded to (by Allah)."

13-(2167) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not greet the Jews and the Christians before they greet you, and when you meet anyone of them on the way, force him to go to the narrowest portion of it."

(...) This Hadith was narrated on the authority of Suhail with the same chain of transmitters but with a slight variation of wording. According to

(...) ـ حدّثناه حَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ، جَمِيعاً عَنْ يَعْقُوبَ بْنِ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ. (ح) وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ. كِلاَهُمَا عَنِ الزُّهْرِيِّ، بِهٰذَا الإِسْنَادِ.

وَفِي حَدِيثِهِمَا جَمِيعاً: قَالَ رَسُولُ اللّهِ ﷺ: «قَدْ قُلْتُ: عَلَيْكُمْ»، وَلَمْ يَذْكُرُوا الْوَاوَ.

١١ ـ (...) ـ حدّثنا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ. قَالَتْ: أَتَى النَّبِيَّ ﷺ أُنَاسٌ مِنَ الْيَهُودِ. فَقَالُوا: السَّامُ عَلَيْكَ، يَا أَبَا الْقَاسِمِ. قَالَ: «وَعَلَيْكُمْ»، قَالَتْ عَائِشَةُ: قُلْتُ: بَلْ عَلَيْكُمُ السَّامُ وَالذَّامُ. فَقَالَ رَسُولُ اللّٰهِ ﷺ: «يَا عَائِشَةُ، لاَ تَكُونِي فَاحِشَةً»، فَقَالَتْ: مَا سَمِعْتَ مَا قَالُوا؟ فَقَالَ: «أَوَلَيْسَ قَدْ رَدَدْتُ عَلَيْهِمُ الَّذِي قَالُوا؟ قُلْتُ: وَعَلَيْكُمْ».

(...) ـ حدّثناه إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا يَعْلَى بْنُ عُبَيْدٍ: حَدَّثَنَا الأَعْمَشُ، بِهٰذَا الإِسْنَادِ، غَيْرَ أَنَّهُ قَالَ: فَفَطِنَتْ بِهِمْ عَائِشَةُ فَسَبَّتْهُمْ. فَقَالَ رَسُولُ اللّٰهِ ﷺ: «مَهْ يَا عَائِشَةُ، فَإِنَّ اللّٰهَ لاَ يُحِبُّ الْفُحْشَ وَالتَّفَحُّشَ».

وَزَادَ: فَأَنْزَلَ اللّٰهُ عَزَّ وَجَلَّ: ﴿وَإِذَا جَآءُوكَ حَيَّوْكَ بِمَا لَمْ يُحَيِّكَ بِهِ ٱللَّهُ﴾ [المجادلة: ٨] إِلَىٰ آخِرِ الآيَةِ.

١٢ ـ (٢١٦٦) ـ حدّثني هَارُونُ بْنُ عَبْدِ اللّٰهِ وَحَجَّاجُ بْنُ الشَّاعِرِ. قَالاَ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللّٰهِ يَقُولُ: سَلَّمَ نَاسٌ مِنْ يَهُودَ عَلَىٰ رَسُولِ اللّٰهِ ﷺ. فَقَالُوا: السَّامُ عَلَيْكَ، يَا أَبَا الْقَاسِمِ، فَقَالَ: «وَعَلَيْكُمْ»، فَقَالَتْ عَائِشَةُ، وَغَضِبَتْ: أَلَمْ تَسْمَعْ مَا قَالُوا؟ قَالَ: «بَلَىٰ، قَدْ سَمِعْتُ، فَرَدَدْتُ عَلَيْهِمْ، وَإِنَّا نُجَابُ عَلَيْهِمْ وَلاَ يُجَابُونَ عَلَيْنَا».

١٣ ـ (٢١٦٧) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ، يَعْنِي الدَّرَاوَرْدِيَّ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللّٰهِ ﷺ قَالَ: «لاَ تَبْدَؤُوا الْيَهُودَ وَلاَ النَّصَارَىٰ بِالسَّلاَمِ، فَإِذَا لَقِيتُمْ أَحَدَهُمْ فِي طَرِيقٍ فَاضْطَرُّوهُ إِلَىٰ أَضْيَقِهِ».

(...) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالاَ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ. (ح) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ. كُلُّهُمْ عَنْ سُهَيْلٍ، بِهٰذَا الإِسْنَادِ.

وَفِي حَدِيثِ وَكِيعٍ: «إِذَا لَقِيتُمُ الْيَهُودَ».

the narration of Waki, it was mentioned: "When you meet the Jews." According to that of Shu'ba, it was mentioned: "When you meet the People of the Scripture." According to the narration of Jarir, it was mentioned: "When you meet them." but none from amongst the pagans was nominated.

[5] Desirability of greeting the boys

14-(2168) Anas Ibn Malik "Allah be pleased with him" reported: When The Messenger of Allah "Allah's blessing and peace be upon him" passed by young boys, he greeted them.

(...) The same was narrated on the authority of Saiyyar, with the same chain of transmitters.

15-(...) Saiyyar reported: I was walking with Thabit Al-Bunani when he passed by some boys, whom he greeted. Thabit reported that he walked with Anas who passed by some children whom he greeted. Anas reported that he walked with The Messenger of Allah "Allah's blessing and peace be upon him" who passed by some children, whom he greeted.

[6] The permission (of being admitted in one's house) might be by lifting the curtain or making any sign like it

16-(2169) Ibn Mas'ud "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said to me: "The permission of your being admitted (in my house) is that the curtain is lifted or that you hear me speaking privately, until I forbid you."

(...) This Hadith was narrated on the authority of Ubaidullah with the same chain of transmitters.

[7] It is permissible for women to come out (of their houses) in order to fulfill their (necessary) needs

17-(2170) A'isha "Allah be pleased with her" reported: Sawda "Allah be pleased with her" went out in order to answer the call of nature even after veil had been enjoined upon women. She had been a bulky lady, distinctive in height among the women, and she could not conceal herself from the one who had known her. Umar Ibn Al-Khattab saw her and said: "O Sawda! By Allah, you cannot hide from us. then, BEWARE OF coming out!" consequently, she turned back. The Messenger of Allah "Allah's blessing and peace be upon him" was at that time in my house, having his evening meal, with a bone (covered with meat) in his hand. She came and said: "O Messenger of Allah! I went out (in order to answer the call of nature), and Umar said to me so and so." At that time, he (The Prophet) entered into the state of revelation and then it was over, with the bone (covered with meat)

وَفِي حَدِيثِ ابْنِ جَعْفَرٍ عَنْ شُعْبَةَ قَالَ: فِي أَهْلِ الْكِتَابِ.

وَفِي حَدِيثِ جَرِيرٍ: «إِذَا لَقِيتُمُوهُمْ»، وَلَمْ يُسَمِّ أَحَداً مِنَ الْمُشْرِكِينَ.

٥ ـ بابُ اسْتِحْبَابِ السَّلَامِ على الصِّبْيَانِ

١٤ ـ (٢١٦٨) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا هُشَيْمٌ، عَنْ سَيَّارٍ، عَنْ ثَابِتٍ الْبُنَانِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ ﷺ مَرَّ عَلَىٰ غِلْمَانٍ فَسَلَّمَ عَلَيْهِمْ.

[البخاري: كتاب الاستئذان، باب التسليم على الصبيان، رقم: ٦٢٤٧].

(...) ـ وَحَدَّثَنِيهِ إِسْمَاعِيلُ بْنُ سَالِمٍ: أَخْبَرَنَا هُشَيْمٌ: أَخْبَرَنَا سَيَّارٌ، بِهَٰذَا الإِسْنَادِ.

١٥ ـ (...) ـ وحدّثني عَمْرُو بْنُ عَلِيٍّ وَمُحَمَّدُ بْنُ الْوَلِيدِ. قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ سَيَّارٍ. قَالَ: كُنْتُ أَمْشِي مَعَ ثَابِتٍ الْبُنَانِيِّ، فَمَرَّ بِصِبْيَانٍ فَسَلَّمَ عَلَيْهِمْ. وَحَدَّثَ ثَابِتٌ، أَنَّهُ كَانَ يَمْشِي مَعَ أَنَسٍ، فَمَرَّ بِصِبْيَانٍ فَسَلَّمَ عَلَيْهِمْ، وَحَدَّثَ أَنَسٌ، أَنَّهُ كَانَ يَمْشِي مَعَ رَسُولِ اللَّهِ ﷺ، فَمَرَّ بِصِبْيَانٍ فَسَلَّمَ عَلَيْهِمْ.

٦ ـ بابُ جَوَازِ جَعْلِ الإِذْنِ رَفْعَ حِجَابٍ أو نحوه من العلامات

١٦ ـ (٢١٦٩) ـ حدّثنا أَبُو كَامِلٍ الْجَحْدَرِيُّ وَقُتَيْبَةُ بْنُ سَعِيدٍ. كِلَاهُمَا عَنْ عَبْدِ الْوَاحِدِ، وَاللَّفْظُ لِقُتَيْبَةَ، حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ: حَدَّثَنَا الْحَسَنُ بْنُ عُبَيْدِ اللَّهِ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سُوَيْدٍ. قَالَ: سَمِعْتُ عَبْدَ الرَّحْمَٰنِ بْنَ يَزِيدَ. قَالَ: سَمِعْتُ ابْنَ مَسْعُودٍ يَقُولُ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «إِذْنُكَ عَلَيَّ أَنْ يُرْفَعَ الْحِجَابُ، وَأَنْ تَسْتَمِعَ سِوَادِي، حَتَّىٰ أَنْهَاكَ».

(...) ـ وحدّثناه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ. قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ الآخَرَانِ: حَدَّثَنَا، عَبْدُ اللَّهِ بْنُ إِدْرِيسَ عَنِ الْحَسَنِ بْنِ عُبَيْدِ اللَّهِ، بِهَٰذَا الإِسْنَادِ... مِثْلَهُ.

٧ ـ بابُ إِبَاحَةِ الْخُرُوجِ للنِّساءِ لقَضَاءِ حَاجَةِ الإِنسانِ

١٧ ـ (٢١٧٠) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالَا: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ. قَالَتْ: خَرَجَتْ سَوْدَةُ، بَعْدَمَا ضُرِبَ عَلَيْهَا الْحِجَابُ، لِتَقْضِيَ حَاجَتَهَا. وَكَانَتِ امْرَأَةً جَسِيمَةً تَفْرَعُ النِّسَاءَ جِسْماً، لَا تَخْفَىٰ عَلَىٰ مَنْ يَعْرِفُهَا. فَرَآهَا عُمَرُ بْنُ الْخَطَّابِ. فَقَالَ: يَا سَوْدَةُ، وَاللَّهِ مَا تَخْفَيْنَ عَلَيْنَا، فَانْظُرِي كَيْفَ تَخْرُجِينَ! قَالَتْ: فَانْكَفَأَتْ رَاجِعَةً وَرَسُولُ اللَّهِ ﷺ فِي بَيْتِي. وَإِنَّهُ لَيَتَعَشَّىٰ وَفِي يَدِهِ عَرْقٌ، فَدَخَلَتْ، فَقَالَتْ: يَا رَسُولَ اللَّهِ، إِنِّي خَرَجْتُ. فَقَالَ لِي عُمَرُ كَذَا وَكَذَا. قَالَتْ: فَأُوحِيَ إِلَيْهِ. ثُمَّ رُفِعَ عَنْهُ وَإِنَّ الْعَرْقَ فِي يَدِهِ مَا وَضَعَهُ. فَقَالَ: «إِنَّهُ قَدْ أُذِنَ

still in his hand, which he had not thrown. Then, he said: "Permission has been granted to you (women) to go out for your needs." Hisham (a sub-narrator) added: He meant for excretion.

(...) This Hadith was narrated on the authority of Hisham with the same chain of transmitters, according to which it was mentioned: She (Sawda) was a woman who were distinctive amongst the people (regarding her bulk). It was mentioned: He (The Prophet) was at that time having his supper.

(...) The same was narrated on the authority of Hisham, through another chain of transmitters.

18-(...) A'isha "Allah be pleased with her" narrated: The wives of The Prophet "Allah's blessing and peace be upon him" used to go to Al-Manasi, a vast open place (near Baqi at Medina) to answer the call of nature at night. Umar used to say to The Prophet "Allah's blessing and peace be upon him": "Let your wives be veiled." But Allah's Apostle "Allah's blessing and peace be upon him" did not do so. One night Sawda Bint Zam'a, the wife of The Prophet "Allah's blessing and peace be upon him", went out at Isha time and she was a tall lady. Umar addressed her saying: "We have recognized you, O Sawda." He said so, with the keenly desire that (the verses of) woman's veil might be revealed. So Allah revealed the (verses of the) veil (A complete body cover but the eyes).

(...) This Hadith was narrated on the authority of Ibn Shihab with the same chain of transmitters.

[8] Prohibition of sitting with a strange woman alone, or to enter her house when she is alone

19-(2171) Jabir "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Beware! None should spend the night with a matron, but only in case he is married to her or he is her Mahram (unlawful to marry her such as her father, brother etc.)."

20-(2172) Uqba Ibn Amir "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Beware of entering into the houses and meeting women (in seclusion)." One from the Ansar asked: "O Messenger of Allah! What about the husband's brother?" He said: "No doubt, (meeting) the husband's brother (in seclusion) is like (meeting) death." (i.e. it leads to one's falling into seduction, which results in destruction.)

لَكُنَّ أَنْ تَخْرُجْنَ لِحَاجَتِكُنَّ».

وَفِي رِوَايَةِ أَبِي بَكْرٍ: يَفْرَعُ النِّسَاءَ جِسْمُهَا. زَادَ أَبُو بَكْرٍ فِي حَدِيثِهِ: فَقَالَ هِشَامٌ: يَعْنِي الْبَرَازَ.

[البخاري: كتاب الوضوء، باب خروج النساء إلى البراز، رقم: ١٤٧].

(...) - وحدّثناه أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا هِشَامٌ، بِهٰذَا الإِسْنَادِ، وَقَالَ: وَكَانَتِ امْرَأَةً يَفْرَعُ النَّاسَ جِسْمُهَا. قَالَ: وَإِنَّهُ لَيَتَعَشَّىٰ.

(...) - وحَدَّثَنِيهِ سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ هِشَامٍ، بِهٰذَا الإِسْنَادِ.

١٨ - (...) - حدّثنا عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ: حَدَّثَنِي أَبِي عَنْ جَدِّي: حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ، أَنَّ أَزْوَاجَ رَسُولِ اللَّهِ ﷺ كُنَّ يَخْرُجْنَ بِاللَّيْلِ، إِذَا تَبَرَّزْنَ، إِلَى الْمَنَاصِعِ وَهُوَ صَعِيدٌ أَفْيَحُ، وَكَانَ عُمَرُ بْنُ الْخَطَّابِ يَقُولُ لِرَسُولِ اللَّهِ ﷺ: احْجُبْ نِسَاءَكَ، فَلَمْ يَكُنْ رَسُولُ اللَّهِ ﷺ يَفْعَلُ. فَخَرَجَتْ سَوْدَةُ بِنْتُ زَمْعَةَ، زَوْجُ النَّبِيِّ ﷺ، لَيْلَةً مِنَ اللَّيَالِي، عِشَاءً، وَكَانَتِ امْرَأَةً طَوِيلَةً. فَنَادَاهَا عُمَرُ: أَلاَ قَدْ عَرَفْنَاكِ يَا سَوْدَةُ، حِرْصاً عَلَىٰ أَنْ يُنْزَلَ الْحِجَابُ.

قَالَتْ عَائِشَةُ: فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ الْحِجَابَ.

[البخاري: كتاب الوضوء، باب خروج النساء إلى البراز، رقم: ١٤٦].

(...) - حدّثنا عَمْرٌو النَّاقِدُ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ، بِهٰذَا الإِسْنَادِ... نَحْوَهُ.

٨ - بابُ تحريم الخُلْوَةِ بالأَجْنَبِيَّةِ والدُّخُولِ عليها

١٩ - (٢١٧١) - حدّثنا يَحْيَى بْنُ يَحْيَى وَعَلِيُّ بْنُ حُجْرٍ. قَالَ يَحْيَى: أَخْبَرَنَا. وَقَالَ ابْنُ حُجْرٍ: حَدَّثَنَا هُشَيْمٌ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ. (ح) وحَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ وَزُهَيْرُ بْنُ حَرْبٍ. قَالاَ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا أَبُو الزُّبَيْرِ عَنْ جَابِرٍ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَلاَ لاَ يَبِيتَنَّ رَجُلٌ عِنْدَ امْرَأَةٍ ثَيِّبٍ، إِلاَّ أَنْ يَكُونَ نَاكِحاً أَوْ ذَا مَحْرَمٍ».

[البخاري: كتاب الاستئذان، باب آية الحجاب، رقم: ٦٢٤٠].

٢٠ - (٢١٧٢) - حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِيَّاكُمْ وَالدُّخُولَ عَلَى النِّسَاءِ»، فَقَالَ رَجُلٌ مِنَ الأَنْصَارِ: يَا رَسُولَ اللَّهِ، أَفَرَأَيْتَ الْحَمْوَ؟ قَالَ: «الْحَمْوُ الْمَوْتُ».

[البخاري: كتاب النكاح، باب لا يخلون رجل بامرأة إلا ذو محرم...، رقم: ٥٢٣٢].

(...) This Hadith was narrated on the authority of Yazid Ibn Abu Habib with the same chain of transmitters.

21-(...) Ibn Wahb reported: I heard Al-Laith Ibn Sa'd saying: "The Hamu means the husband's brother or what is like from amongst his kith and kin, just as his cousin, etc.

22-(2173) Abdullah Ibn Amr Ibn Al-As "Allah be pleased with both" reported that once, some men from Banu Hisham entered upon Asma' Bint Umais, and then, Abu Bakr entered, whose wife she was, at that time. When he saw that, he disliked it. He mentioned that to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "I did not see but good." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily, Allah has made her free from all of that." Then The Messenger of Allah "Allah's blessing and peace be upon him" came up the pulpit and said: "Henceforth, no man should enter upon a woman whose husband is absent, but only in the company of one or two persons."

[9] It is desirable for one who is seen in the company of his wife or Mahram woman (who is unlawful for him to marry such as his mother or sister) to tell (the one who saw him) that she is one's wife or Mahram in order to remove his doubt

23-(2174) Anas "Allah be pleased with him" reported that once, The Messenger of Allah "Allah's blessing and peace be upon him" was in the company of one of his wives, when a man passed by them. He called him, and when he came, he said to him: "O so and so! She is my wife, so and so." He said: "O The Messenger of Allah! If I were to have a doubt (about anyone), , I would never have had any doubt about you." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily Satan circulates in the human being just as blood circulates in the body."

24-(2175) Ali Ibn Al-Husain narrated from Safiyya Bint Huyai: while the Prophet "Allah's blessing and peace be upon him" was in (the mosque for) I'tikaf, I (Safiyya Bint Huyai) came to visit him at night. When I intended to return home, he stood up in order to accompany me. Her dwelling place was in the house of Usama Ibn Zaid. Meanwhile, two Ansari men happened to pass by, and when they saw The Prophet "Allah's blessing and peace be upon him" (in the company of his wife), they went quickly. The Prophet "Allah's blessing and peace be upon him" said to them: "Come here. She is (my wife) Safiyya Bint Huyai."

(...) ـ **وحدّثني** أَبُو الطَّاهِرِ: أَخبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، عَنْ عَمْرِو بْنِ الْحَارِثِ وَاللَّيْثِ بْنِ سَعْدٍ وَحَيْوَةَ بْنِ شُرَيْحٍ وَغَيْرِهِمْ، أَنَّ يَزِيدَ بْنَ أَبِي حَبِيبٍ حَدَّثَهُمْ، بِهَٰذَا الإِسْنَادِ... مِثْلَهُ.

٢١ ـ (...) ـ وحدّثني أَبُو الطَّاهِرِ: أَخبَرَنَا ابْنُ وَهْبٍ. قَالَ: وَسَمِعْتُ اللَّيْثَ بْنَ سَعْدٍ يَقُولُ: الْحَمْوُ أَخُ الزَّوْجِ، وَمَا أَشْبَهَهُ مِنْ أَقَارِبِ الزَّوْجِ، ابْنُ الْعَمِّ وَنَحْوُهُ.

٢٢ ـ (٢١٧٣) ـ حدّثنا هَارُونُ بْنُ مَعْرُوفٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي عَمْرٌو. (ح) وَحَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ عَنْ عَمْرِو بْنِ الْحَارِثِ، أَنَّ بَكْرَ بْنَ سَوَادَةَ حَدَّثَهُ، أَنَّ عَبْدَ الرَّحْمَٰنِ بْنَ جُبَيْرٍ حَدَّثَهُ، أَنَّ عَبْدَ اللَّهِ بْنَ عَمْرِو بْنِ الْعَاصِ حَدَّثَهُ، أَنَّ نَفَراً مِنْ بَنِي هَاشِمٍ دَخَلُوا عَلَىٰ أَسْمَاءَ بِنْتِ عُمَيْسٍ. فَدَخَلَ أَبُو بَكْرٍ الصِّدِّيقُ، وَهِيَ تَحْتَهُ يَوْمَئِذٍ، فَرَآهُمْ. فَكَرِهَ ذٰلِكَ. فَذَكَرَ ذٰلِكَ لِرَسُولِ اللَّهِ ﷺ، وَقَالَ: لَمْ أَرَ إِلاَّ خَيْراً. فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ قَدْ بَرَّأَهَا مِنْ ذٰلِكَ». ثُمَّ قَامَ رَسُولُ اللَّهِ ﷺ عَلَى الْمِنْبَرِ فَقَالَ: «لاَ يَدْخُلَنَّ رَجُلٌ، بَعْدَ يَوْمِي هَٰذَا، عَلَىٰ مُغِيبَةٍ، إِلاَّ وَمَعَهُ رَجُلٌ أَوِ اثْنَانِ».

٩ ـ باب بَيَانِ أَنَّهُ يُسْتَحَبُّ لمن رُؤِيَ خَالِيًا بامرأة وكانت زَوْجَتَهُ أو مَحْرَماً له أن يقول: هذه فلانة، لِيَدْفَعَ ظَنَّ السُّوءِ به

٢٣ ـ (٢١٧٤) ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ الْبُنَانِيِّ، عَنْ أَنَسٍ، أَنَّ النَّبِيَّ ﷺ كَانَ مَعَ إِحْدَىٰ نِسَائِهِ، فَمَرَّ بِهِ رَجُلٌ فَدَعَاهُ. فَجَاءَ. فَقَالَ: «يَا فُلاَنُ، هَٰذِهِ زَوْجَتِي فُلاَنَةُ» فَقَالَ: يَا رَسُولَ اللَّهِ، مَنْ كُنْتُ أَظُنُّ بِهِ، فَلَمْ أَكُنْ أَظُنُّ بِكَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الشَّيْطَانَ يَجْرِي مِنَ الإِنْسَانِ مَجْرَى الدَّمِ».

٢٤ ـ (٢١٧٥) ـ وحدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ، وَتَقَارَبَا فِي اللَّفْظِ، قَالاَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عَلِيِّ بْنِ حُسَيْنٍ، عَنْ صَفِيَّةَ بِنْتِ حُيَيٍّ. قَالَتْ: كَانَ النَّبِيُّ ﷺ مُعْتَكِفاً، فَأَتَيْتُهُ أَزُورُهُ لَيْلاً، فَحَدَّثْتُهُ. ثُمَّ قُمْتُ لأَنْقَلِبَ. فَقَامَ مَعِيَ لِيَقْلِبَنِي، وَكَانَ مَسْكَنُهَا فِي دَارِ أُسَامَةَ بْنِ زَيْدٍ، فَمَرَّ رَجُلاَنِ مِنَ الأَنْصَارِ، فَلَمَّا رَأَيَا النَّبِيَّ ﷺ أَسْرَعَا. فَقَالَ النَّبِيُّ ﷺ: «عَلَىٰ رِسْلِكُمَا، إِنَّهَا صَفِيَّةُ بِنْتُ حُيَيٍّ»، فَقَالاَ: سُبْحَانَ اللَّهِ، يَا رَسُولَ اللَّهِ! قَالَ: «إِنَّ

They replied: "Glory be to Allah! (How dare we think of evil) O Allah's Apostle! " The Prophet "Allah's blessing and peace be upon him" replied: "Satan circulates in the human being as blood circulates in the body, and I was afraid lest Satan might put an evil thought (or thing) in your minds."

25-(...) Ali Ibn Al-Husain narrated: Safiyya went to the Prophet "Allah's blessing and peace be upon him" in order to visit him while he was in the state of I'tikaf in the mosque, during the last ten days of (the month) of Ramadan. She remained sometime talking with him, and when she intended to return, the Prophet accompanied her...and the rest is the same, with the following ending: the Prophet "Allah's blessing and peace be upon him" said: "Satan reaches in the human's body as the blood reaches in it."

[10] When one comes to a session, and finds an opening (in the circle of people) in which he sits down

26-(2176) Abu Waqid Al-Laithi "Allah be pleased with him" reported: While Allah's Apostle "Allah's blessing and peace be upon him" was sitting in the mosque with some people, three men came. Two of them came in front of Allah's Apostle "Allah's blessing and peace be upon him" and the third one went away. The two persons kept on standing before Allah's Apostle "Allah's blessing and peace be upon him" for a while. One of them found a place in the circle and sat there while the other sat behind the gathering, and the third one went away. When Allah's Apostle "Allah's blessing and peace be upon him" finished his preaching, he said: "Shall I tell you about these three persons? One of them betook himself to Allah, so Allah (took him into His grace and mercy and) accommodated him. The second felt shy, so Allah felt shy from him (and did not punish him). But the third turned his face from Allah and went away, so Allah turned His face from him likewise. "

(...) A Hadith like this was narrated on the authority of Yahya Ibn Abu Kathir, through another chain of transmitters.

[11] Forbiddance of having somebody stand and leave his place in which he sat first

27-(2177) Ibn Umar "Allah be pleased with both" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "None of you should make another stand in a gathering in order to occupy his place."

الشَّيْطَانَ يَجْرِي مِنَ الإِنْسَانِ مَجْرَى الدَّمِ، وَإِنِّي خَشِيتُ أَنْ يَقْذِفَ فِي قُلُوبِكُمَا شَرّاً»، أَوْ قَالَ: «شَيْئاً».

[البخاري: كتاب الاعتكاف، باب هل يخرج المعتكف لحوائجه إلى باب المسجد، رقم: ٢٠٣٥].

٢٥ ـ (...) ـ وحَدَّثَنِيهِ عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ: أَخْبَرَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: أَخْبَرَنَا عَلِيُّ بْنُ حُسَيْنٍ، أَنَّ صَفِيَّةَ زَوْجَ النَّبِيِّ ﷺ أَخْبَرَتْهُ، أَنَّهَا جَاءَتْ إِلَى النَّبِيِّ ﷺ تَزُورُهُ، فِي اعْتِكَافِهِ فِي الْمَسْجِدِ، فِي الْعَشْرِ الأَوَاخِرِ مِنْ رَمَضَانَ. فَتَحَدَّثَتْ عِنْدَهُ سَاعَةً، ثُمَّ قَامَتْ تَنْقَلِبُ. وَقَامَ النَّبِيُّ ﷺ يَقْلِبُهَا... ثُمَّ ذَكَرَ بِمَعْنَىٰ حَدِيثِ مَعْمَرٍ.

غَيْرَ أَنَّهُ قَالَ: فَقَالَ النَّبِيُّ ﷺ: «إِنَّ الشَّيْطَانَ يَبْلُغُ مِنَ الإِنْسَانِ مَبْلَغَ الدَّمِ»، وَلَمْ يَقُلْ: «يَجْرِي».

١٠ ـ باب مَنْ أَتَى مَجْلِساً فَوَجَدَ فُرْجَةً فجلس فيها وإلا وراءهم

٢٦ ـ (٢١٧٦) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكِ بْنِ أَنَسٍ، فِيمَا قُرِىءَ عَلَيْهِ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ ابْنِ أَبِي طَلْحَةَ، أَنَّ أَبَا مُرَّةَ، مَوْلَىٰ عَقِيلِ بْنِ أَبِي طَالِبٍ، أَخْبَرَهُ عَنْ أَبِي وَاقِدٍ اللَّيْثِيِّ، أَنَّ رَسُولَ اللَّهِ ﷺ بَيْنَمَا هُوَ جَالِسٌ فِي الْمَسْجِدِ وَالنَّاسُ مَعَهُ، إِذْ أَقْبَلَ نَفَرٌ ثَلاَثَةٌ، فَأَقْبَلَ اثْنَانِ إِلَىٰ رَسُولِ اللَّهِ ﷺ، وَذَهَبَ وَاحِدٌ. قَالَ: فَوَقَفَا عَلَىٰ رَسُولِ اللَّهِ ﷺ، فَأَمَّا أَحَدُهُمَا فَرَأَىٰ فُرْجَةً فِي الْحَلْقَةِ فَجَلَسَ فِيهَا، وَأَمَّا الآخَرُ فَجَلَسَ خَلْفَهُمْ، وَأَمَّا الثَّالِثُ فَأَدْبَرَ ذَاهِباً. فَلَمَّا فَرَغَ رَسُولُ اللَّهِ ﷺ قَالَ: «أَلاَ أُخْبِرُكُمْ عَنِ النَّفَرِ الثَّلاَثَةِ؟ أَمَّا أَحَدُهُمْ فَأَوَىٰ إِلَى اللَّهِ، فَآوَاهُ اللَّهُ. وَأَمَّا الآخَرُ فَاسْتَحْيَا، فَاسْتَحْيَا اللَّهُ مِنْهُ. وَأَمَّا الآخَرُ فَأَعْرَضَ، فَأَعْرَضَ اللَّهُ عَنْهُ».

[البخاري: كتاب العلم، باب من قعد حيث ينتهي به المجلس...، رقم: ٦٦].

(...) ـ وحدّثنا أَحْمَدُ بْنُ الْمُنْذِرِ: حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا حَرْبٌ وَهُوَ ابْنُ شَدَّادٍ. (ح) وَحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا حَبَّانُ: حَدَّثَنَا أَبَانٌ. قَالاَ جَمِيعاً: حَدَّثَنَا يَحْيَىٰ بْنُ أَبِي كَثِيرٍ، أَنَّ إِسْحَاقَ بْنَ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ حَدَّثَهُ فِي هَٰذَا الإِسْنَادِ... بِمِثْلِهِ. فِي الْمَعْنَىٰ.

١١ ـ بابُ تَحْرِيم إقامة الإنسان مِنْ مَوْضِعِهِ الْمُبَاحِ الذي سَبَقَ إليه

٢٧ ـ (٢١٧٧) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ. (ح) وحَدَّثَنِي مُحَمَّدُ بْنُ رُمْحِ بْنِ الْمُهَاجِرِ: أَخْبَرَنَا اللَّيْثُ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ قَالَ: «لاَ يُقِيمَنَّ أَحَدُكُمُ الرَّجُلَ مِنْ مَجْلِسِهِ، ثُمَّ يَجْلِسُ فِيهِ».

28-(...) Ibn Umar "Allah be pleased with both" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No one should make another stand from his place (in a gathering) and then he would sit in it, but you should make room and accommodate (one another)."

(...) This Hadith was narrated on the authority of Ibn Umar through another chain of transmitters, without mentioning: "But you should give room and make spaces among yourselves." The following addition was mentioned in the narration of Ibn Juraij: I asked: Does that apply to Friday (sermon)? He replied: It applies to Friday as well as to any other day.

29-(...) Ibn Umar "Allah be pleased with both" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "None of you should make his brother stand (from his place in a gathering) and then sit in his place." However, whenever anyone stood for Ibn Umar in order that he would sit in his place, he used not to sit in it.

(...) This Hadith was narrated on the authority of Ma'mar with the same chain of transmitters.

30-(2178) Jabir "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "None of you should make his brother stand on Friday (sermon and prayer) and then sit in his place. but he should say: "Make room (for me to sit)."

[12] Whoever stands from his place and then returns to it, he has more right (to sit) in it)

31-(2179) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you stands up (and in the narration of Abu Awana: "Whoever stands from his place") and then returns to it, he has more right (to sit) in it."

[13] It is forbidden for the effeminate one to enter (in a house where there are women)

32-(2180) Umm Salama "Allah be pleased with her" reported: The Prophet "Allah's blessing and peace be upon him" visited her, while there was an effeminate man in the house. He said to her brother: "O Abdullah Ibn Abu Umaiyya! See if Allah makes you conquer Ta'if tomorrow, then I advise you to take the daughter of Ghailan (in marriage) as (she is so beautiful and fat that) she shows four folds of flesh while facing you, and eight when she turns her back." The Prophet "Allah's blessing and peace be

٢٨ ـ (...) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي. (ح) وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَحْيَىٰ، وَهُوَ الْقَطَّانُ. (ح) وَحَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ، يَعْنِي الثَّقَفِيَّ، كُلُّهُمْ عَنْ عُبَيْدِ اللَّهِ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَاللَّفْظُ لَهُ، حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ وَأَبُو أُسَامَةَ وَابْنُ نُمَيْرٍ. قَالُوا: حَدَّثَنَا عُبَيْدُ اللهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ قَالَ: «لاَ يُقِيمُ الرَّجُلُ الرَّجُلَ مِنْ مَقْعَدِهِ ثُمَّ يَجْلِسُ فِيهِ، وَلَكِنْ تَفَسَّحُوا وَتَوَسَّعُوا».

(...) ـ وحدّثنا أَبُو الرَّبِيعِ وَأَبُو كَامِلٍ. قَالاَ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا أَيُّوبُ (ح) وَحَدَّثَنِي يَحْيَىٰ بْنُ حَبِيبٍ: حَدَّثَنَا رَوْحٌ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ. كِلاَهُمَا عَنِ ابْنِ جُرَيْجٍ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: أَخْبَرَنَا الضَّحَّاكُ، يَعْنِي ابْنَ عُثْمَانَ، كُلُّهُمْ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِ حَدِيثِ اللَّيْثِ، وَلَمْ يَذْكُرُوا فِي الْحَدِيثِ: «وَلَكِنْ تَفَسَّحُوا وَتَوَسَّعُوا».

وَزَادَ فِي حَدِيثِ ابْنِ جُرَيْجٍ. قُلْتُ: فِي يَوْمِ الْجُمُعَةِ؟ قَالَ: فِي يَوْمِ الْجُمُعَةِ وَغَيْرِهَا.

٢٩ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الأَعْلَىٰ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «لاَ يُقِيمَنَّ أَحَدُكُمْ أَخَاهُ ثُمَّ يَجْلِسُ فِي مَجْلِسِهِ».

وَكَانَ ابْنُ عُمَرَ، إِذَا قَامَ لَهُ رَجُلٌ عَنْ مَجْلِسِهِ، لَمْ يَجْلِسْ فِيهِ.

(...) ـ وحدّثناه عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، بِهَٰذَا الإِسْنَادِ... مِثْلَهُ.

٣٠ ـ (٢١٧٨) ـ وحدّثنا سَلَمَةُ بْنُ شَبِيبٍ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ: حَدَّثَنَا مَعْقِلٌ، وَهُوَ ابْنُ عُبَيْدِ اللهِ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «لاَ يُقِيمَنَّ أَحَدُكُمْ أَخَاهُ يَوْمَ الْجُمُعَةِ، ثُمَّ لْيُخَالِفْ إِلَىٰ مَقْعَدِهِ فَيَقْعُدَ فِيهِ، وَلَكِنْ يَقُولُ: افْسَحُوا».

١٢ ـ بابٌ إذا قَامَ من مَجْلِسِهِ ثم عادَ فهو أَحَقُّ به

٣١ ـ (٢١٧٩) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: أَخْبَرَنَا أَبُو عَوَانَةَ وَقَالَ قُتَيْبَةُ أَيْضاً: حَدَّثَنَا عَبْدُ الْعَزِيزِ ـ يَعْنِي ابْنَ مُحَمَّدٍ ـ كِلاَهُمَا عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا قَامَ أَحَدُكُمْ».

وَفِي حَدِيثِ أَبِي عَوَانَةَ: «مَنْ قَامَ مِنْ مَجْلِسِهِ ثُمَّ رَجَعَ إِلَيْهِ، فَهُوَ أَحَقُّ بِهِ».

١٣ ـ باب مَنْعِ الْمُخَنَّثِ مِنَ الدُّخُولِ على النِّساءِ الأَجانب

٣٢ ـ (٢١٨٠) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالاَ: حَدَّثَنَا وَكِيعٌ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ. (ح) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ. كُلُّهُمْ عَنْ هِشَامٍ. (ح) وَحَدَّثَنَا أَبُو كُرَيْبٍ أَيْضاً، وَاللَّفْظُ هَٰذَا، حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ، عَنْ زَيْنَبَ بِنْتِ أُمِّ سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ، أَنَّ مُخَنَّثاً كَانَ عِنْدَهَا وَرَسُولُ اللَّهِ ﷺ فِي

upon him" heard him and then said: "These (effeminate men) should never enter upon you (O women!)"

33-(2181) A'isha "Allah be pleased with her" reported: An effeminate one used to enter upon the wives of The Messenger of Allah "Allah's blessing and peace be upon him", who considered him to be a male without any sexual desire. Once, The Messenger of Allah "Allah's blessing and peace be upon him" came while he was sitting in the house of one of his wives, describing the body of a certain woman, and saying: "as (she is so beautiful and fat that) she shows four folds of flesh while facing you, and eight when she turns her back." The Messenger of Allah "Allah's blessing and peace be upon him" said: "I see that he knows these things (of sexual desires), do not allow him to enter upon you (O women)." She (A'isha) said: Then they screened themselves from him.

[14] It is permissible for a man to make a strange woman ride behind him in case she gets exhausted on the way

34-(2182) Asma Bint Abu Bakr "Allah be pleased with both" reported: I got married to Az-Zubair, who had neither land nor wealth, nor slave nor anything else like it, except a horse. She added: I used to graze his horse, provide it with fodder, look after it, and ground dates for his camel. Besides this, I used to graze the camel, provide it with water, patch up the leather bucket, and knead the flour. But I was not proficient in baking the bread, so my female neighbors from the Ansar used to bake bread for me; and they were sincere women. She further said: Moreover, I used to carry on my head the stones of the dates from the land of Az-Zubair with which The Messenger of Allah "Allah's blessing and peace be upon him" had endowed him, and it was two-thirds a Farsakh (two miles from Medina). She added: One day, while I was carrying the stones of dates upon my head I passed by The Messenger of Allah "Allah's blessing and peace be upon him" along with a group of his Companions. He called me and called (the camel) to kneel down in order to make me ride behind him. (I told Az-Zubair) "I felt shy and remembered your jealousy (so, I rejected to ride behind him)." He said: "By Allah! Your carrying the stone dates upon your head is harder upon me than your riding behind him." She said: (I led such a life of hardship) until Abu Bakr sent a female servant who undertook the task of looking after the horse, with the result that I felt as if she manumitted me.

الْبَيْتَ. فَقَالَ لأَخِي أُمِّ سَلَمَةَ: يَا عَبْدَ اللهِ بْنَ أَبِي أُمَيَّةَ، إِنْ فتح اللهُ عَلَيْكُمُ الطَّائِفَ غَداً، فَإِنِّي أَدُلُّكَ عَلَىٰ بِنْتِ غَيْلاَنَ. فَإِنَّهَا تُقْبِلُ بِأَرْبَعٍ وَتُدْبِرُ بِثَمَانٍ. قَالَ: فَسَمِعَهُ رَسُولُ اللَّهِ ﷺ فَقَالَ: «لاَ يَدْخُلْ هَٰؤُلاَءِ عَلَيْكُمْ».

[البخاري: كتاب المغازي، باب غزوة الطائف في شوال...، رقم: ٤٣٢٤].

٣٣ ـ (٢١٨١) ـ وحدّثنا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ. قَالَتْ: كَانَ يَدْخُلُ عَلَىٰ أَزْوَاجِ النَّبِيِّ ﷺ مُخَنَّثٌ. فَكَانُوا يَعُدُّونَهُ مِنْ غَيْرِ أُولِي الإِرْبَةِ. قَالَ: فَدَخَلَ النَّبِيُّ ﷺ يَوْماً وَهُوَ عِنْدَ بَعْضِ نِسَائِهِ، وَهُوَ يَنْعَتُ امْرَأَةً. قَالَ: إِذَا أَقْبَلَتْ أَقْبَلَتْ بِأَرْبَعٍ، وَإِذَا أَدْبَرَتْ أَدْبَرَتْ بِثَمَانٍ. فَقَالَ النَّبِيُّ ﷺ: «أَلاَ أَرَىٰ هَٰذَا يَعْرِفُ مَا هَاهُنَا! لاَ يَدْخُلَنَّ عَلَيْكُنَّ»، قَالَتْ: فَحَجَبُوهُ.

١٤ ـ بابُ جَوَازِ إِرْدَافِ الْمَرْأَةِ الأَجْنبية إذا أَعْيَتْ في الطَّريق

٣٤ ـ (٢١٨٢) ـ حدّثنا مُحَمَّدُ بْنُ الْعَلاَءِ، أَبُو كُرَيْبٍ الْهَمْدَانِيُّ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ: أَخْبَرَنِي أَبِي، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ. قَالَتْ: تَزَوَّجَنِي الزُّبَيْرُ وَمَا لَهُ فِي الأَرْضِ مِنْ مَالٍ وَلاَ مَمْلُوكٍ وَلاَ شَيْءٍ، غَيْرَ فَرَسِهِ. قَالَتْ: فَكُنْتُ أَعْلِفُ فَرَسَهُ، وَأَكْفِيهِ مُؤْنَتَهُ، وَأَسُوسُهُ، وَأَدُقُّ النَّوَىٰ لِنَاضِحِهِ، وَأَعْلِفُهُ، وَأَسْتَقِي الْمَاءَ، وَأَخْرُزُ غَرْبَهُ، وَأَعْجِنُ، وَلَمْ أَكُنْ أُحْسِنُ أَخْبِزُ. وَكَانَ يَخْبِزُ لِي جَارَاتٌ لِي مِنَ الأَنْصَارِ، وَكُنَّ نِسْوَةَ صِدْقٍ. قَالَتْ: وَكُنْتُ أَنْقُلُ النَّوَىٰ، مِنْ أَرْضِ الزُّبَيْرِ الَّتِي أَقْطَعَهُ رَسُولُ اللَّهِ ﷺ عَلَىٰ رَأْسِي. وَهِيَ عَلَىٰ ثُلُثَيْ فَرْسَخٍ. قَالَتْ: فَجِئْتُ يَوْماً وَالنَّوَىٰ عَلَى رَأْسِي. فَلَقِيتُ رَسُولَ اللَّهِ ﷺ وَمَعَهُ نَفَرٌ مِنْ أَصْحَابِهِ، فَدَعَانِي ثُمَّ قَالَ: «إِخْ، إِخْ»، لِيَحْمِلَنِي خَلْفَهُ. قَالَتْ: فَاسْتَحْيَيْتُ وَعَرَفْتُ غَيْرَتَكَ. فَقَالَ: وَاللَّهِ، لَحَمْلُكِ النَّوَىٰ عَلَىٰ رَأْسِكِ أَشَدُّ مِنْ رُكُوبِكِ مَعَهُ. قَالَتْ: حَتَّىٰ أَرْسَلَ إِلَيَّ أَبُو بَكْرٍ، بَعْدَ ذٰلِكَ، بِخَادِمٍ، فَكَفَتْنِي سِيَاسَةَ الْفَرَسِ. فَكَأَنَّمَا أَعْتَقَتْنِي.

[البخاري: كتاب فرض الخمس، باب ما كان النبي ﷺ يعطي المؤلفة قلوبهم...، رقم: ٣١٥١].

35-(...) Asma "Allah be pleased with her" reported: I used to do the household duties for Az-Zubair who had a horse, of which I used to take care. Nothing was harder upon me than to look after the horse, for which I used to bring grass and I used to look after it. Then I got a servant when The Messenger of Allah "Allah's blessing and peace be upon him" gained some captives from whom he gave me a female servant, who then began to look after the horse, and in this way, she relieved me of this burden.

A man came and said: "O Mother of Abdullah! I am a poor person and I wish that I should act as a seller under the shadow of your house." I (Asma) said: "If I grant you permission, Az-Zubair may not agree to that. So you should come and demand that when Az-Zubair is present there." He came accordingly and said: "O Mother of Abdullah! I am a poor man, and I desire that I should act as a seller under the shadow of your house." I said: "Isn't there in Medina (a place) except my house?" Az-Zubair said: "Why do you prevent a poor man to act as a seller here?" So he started selling, until he earned so much to the extent that I sold the slave-girl to him. Then, Az-Zubair entered upon me while her price was still in my lap. He said: "Grant this to me." I said: "I made a decision to give it in charity."

[15] It is prohibited (in case the gathering is only of three persons) that two men should speak privately without the agreement of the third

36-(2183) Ibn Umar "Allah be pleased with both" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If there are three (persons), two should not talk to one another privately without the (third) one."

(...) This Hadith was narrated on the authority of Ibn Umar through another chain of transmitters.

37-(2184) Abdullah Ibn Mas'ud "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If you are three, two of you should not talk privately between themselves without the (third) one, until some other people join him, for that may sadden him."

38-(...) Abdullah Ibn Mas'ud "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If you are three, two should not talk privately between themselves without their companion, for that may sadden him."

(...) The same was narrated on the authority of Al-A'mash, with the same chain of transmitters.

٣٥ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ عُبَيْدٍ الْغُبَرِيُّ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، أَنَّ أَسْمَاءَ قَالَتْ: كُنْتُ أَخْدُمُ الزُّبَيْرَ خِدْمَةَ الْبَيْتِ، وَكَانَ لَهُ فَرَسٌ، وَكُنْتُ أَسُوسُهُ. فَلَمْ يَكُنْ مِنَ الْخِدْمَةِ شَيْءٌ أَشَدَّ عَلَيَّ مِنْ سِيَاسَةِ الْفَرَسِ. كُنْتُ أَحْتَشُّ لَهُ وَأَقُومُ عَلَيْهِ وَأَسُوسُهُ. قَالَ: ثُمَّ إِنَّهَا أَصَابَتْ خَادِماً. جَاءَ النَّبِيَّ ﷺ سَبْيٌ فَأَعْطَاهَا خَادِماً. قَالَتْ: كَفَتْنِي سِيَاسَةَ الْفَرَسِ. فَأَلْقَتْ عَنِّي مَؤُونَتَهُ.

فَجَاءَنِي رَجُلٌ فَقَالَ: يَا أُمَّ عَبْدِ اللَّهِ، إِنِّي رَجُلٌ فَقِيرٌ، أَرَدْتُ أَنْ أَبِيعَ فِي ظِلِّ دَارِكِ. قَالَتْ: إِنِّي إِنْ رَخَّصْتُ لَكَ أَبَىٰ ذَاكَ الزُّبَيْرُ. فَتَعَالَ فَاطْلُبْ إِلَيَّ، وَالزُّبَيْرُ شَاهِدٌ، فَجَاءَ فَقَالَ: يَا أُمَّ عَبْدِ اللَّهِ، إِنِّي رَجُلٌ فَقِيرٌ، أَرَدْتُ أَنْ أَبِيعَ فِي ظِلِّ دَارِكِ. فَقَالَتْ: مَالَكَ بِالْمَدِينَةِ إِلاَّ دَارِي؟ فَقَالَ لَهَا الزُّبَيْرُ: مَالَكِ أَنْ تَمْنَعِي رَجُلاً فَقِيراً يَبِيعُ؟ فَكَانَ يَبِيعُ إِلَىٰ أَنْ كَسَبَ. فَبِعْتُهُ الْجَارِيَةَ. فَدَخَلَ عَلَيَّ الزُّبَيْرُ وَثَمَنُهَا فِي حَجْرِي فَقَالَ: هَبِيهَا لِي. قَالَتْ: إِنِّي قَدْ تَصَدَّقْتُ بِهَا.

١٥ ـ بابُ تحريم مُنَاجَاةِ الاثْنَيْنِ دون الثَّالث بغير رِضَاهُ

٣٦ ـ (٢١٨٣) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا كَانَ ثَلاَثَةٌ، فَلاَ يَتَنَاجَى اثْنَانِ دُونَ وَاحِدٍ».

[البخاري: كتاب الاستئذان، باب لا يتناجى اثنان دون الثالث، رقم: ٦٢٨٨].

(...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ وَابْنُ نُمَيْرٍ: (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ. حَدَّثَنَا أَبِي. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَعُبَيْدُ اللَّهِ بْنُ سَعِيدٍ. قَالاَ: حَدَّثَنَا يَحْيَىٰ، وَهُوَ ابْنُ سَعِيدٍ، كُلُّهُمْ عَنْ عُبَيْدِ اللَّهِ. (ح) وَحَدَّثَنَا قُتَيْبَةُ وَابْنُ رُمْحٍ عَنِ اللَّيْثِ بْنِ سَعْدٍ. (ح) وَحَدَّثَنَا أَبُو الرَّبِيعِ وَأَبُو كَامِلٍ. قَالاَ: حَدَّثَنَا حَمَّادٌ عَنْ أَيُّوبَ. (ح) وَحَدَّثَنَا ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ. قَالَ: سَمِعْتُ أَيُّوبَ بْنَ مُوسَىٰ. كُلُّ هٰؤُلاَءِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ... بِمَعْنَىٰ حَدِيثِ مَالِكٍ.

٣٧ ـ (٢١٨٤) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَهَنَّادُ بْنُ السَّرِيِّ. قَالاَ: حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ مَنْصُورٍ. (ح) وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ. وَاللَّفْظُ لِزُهَيْرٍ. قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ الآخَرَانِ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا كُنْتُمْ ثَلاَثَةً فَلاَ يَتَنَاجَى اثْنَانِ دُونَ الآخَرِ، حَتَّىٰ تَخْتَلِطُوا بِالنَّاسِ، مِنْ أَجْلِ أَنْ يُحْزِنَهُ».

[البخاري: كتاب الاستئذان، باب إذا كانوا أكثر من ثلاثة فلا بأس بالمسارة...، رقم: ٦٢٩٠].

٣٨ ـ (...) ـ وحدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ وَأَبُو كُرَيْبٍ. وَاللَّفْظُ لِيَحْيَىٰ. قَالَ يَحْيَىٰ: أَخْبَرَنَا. وَقَالَ الآخَرُونَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا كُنْتُمْ ثَلاَثَةً فَلاَ يَتَنَاجَى اثْنَانِ دُونَ صَاحِبِهِمَا، فَإِنَّ ذٰلِكَ يُحْزِنُهُ».

(...) ـ وحدّثناه إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ. (ح) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، كِلاَهُمَا عَنِ الأَعْمَشِ، بِهٰذَا الإِسْنَادِ.

[16] What about medicine, disease and charm

39-(2185) A'isha “Allah be pleased with her” narrated: Whenever The Messenger of Allah “Allah’s blessing and peace be upon him” fell ill. Gabriel used to recite the following: "In the name of Allah. He may cure you, and from all kinds of illness He may get you recovered, and (protect you) from the evil of a jealous one when he feels jealous, and from the evil (effect of the) eye."

40-(2186) Abu Sa'id “Allah be pleased with him” reported that Gabriel came to The Messenger of Allah “Allah’s blessing and peace be upon him” and said: “O Muhammad! Have you fallen ill?” He answered in the affirmative. He (Gabriel) said: "In the name of Allah I protect you from anything that may harm you, and from the evil (effect of the) eye of a jealous one. Might Allah cure you, and I invoke the name of Allah for you."

41-(2187) Abu Huraira “Allah be pleased with him” reported: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “The (effect of an evil) eye is a fact.”

42-(2188) Ibn Abbas “Allah be pleased with both” reported: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “The (effect of an evil) eye is a fact; and if anything is to precede the Decree, it would be the (effect of an evil) eye. Therefore, if you are required to take bath (to recover) from the (effect of an evil) eye, you should take bath.”

[17] What about magic

43-(2189) A’isha "Allah be pleased with her" narrated: Magic was worked on The Prophet "Allah's blessing and peace be upon him" by a Jew from Banu Zuraiq, called Labid Ibn Al-A’sam. So, he began to envisage that he did a thing, which he did not actually do. One day when he was in my house, he invoked (Allah for a long period), then invoked and then invoked. Then he said: "O A’isha! I feel that Allah has inspired me regarding the matter about which I asked him.” I asked: “What is that, O Messenger of Allah?” he replied: “Two persons came to me (in my dream) and sat, one by my head and the other by my feet. The one sitting by my head asked the other who was sitting by my feet (or the one sitting by my feet asked the other who was sitting by my head):

"What is the ailment of this man?" The other replied: “He has been bewitched." The first asked: “Who has bewitched him?” The other replied: “Labid Ibn Al-A’sam.” The first one asked: “What material has he used?”

١٦ ـ بابُ الطِّبِّ والمَرَضِ والرُّقَى

٣٩ ـ (٢١٨٥) ـ حدّثنا مُحَمَّدُ بْنُ أَبِي عُمَرَ الْمَكِّيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ الدَّرَاوَرْدِيُّ، عَنْ يَزِيدَ ـ وَهُوَ: ابْنُ عَبْدِ اللَّهِ بْنِ أُسَامَةَ بْنِ الْهَادِ ـ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ عَنْ عَائِشَةَ، زَوْجِ النَّبِيِّ ﷺ، أَنَّهَا قَالَتْ: كَانَ إِذَا اشْتَكَىٰ رَسُولُ اللَّهِ ﷺ رَقَاهُ جِبْرِيلُ. قَالَ: بِاسْمِ اللَّهِ يُبْرِيكَ، وَمِنْ كُلِّ دَاءٍ يَشْفِيكَ، وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ، وَشَرِّ كُلِّ ذِي عَيْنٍ.

٤٠ ـ (٢١٨٦) ـ حَدّثنا بِشْرُ بْنُ هِلاَلٍ الصَّوَّافُ: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ صُهَيْبٍ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ، أَنَّ جِبْرِيلَ أَتَى النَّبِيَّ ﷺ فَقَالَ: يَا مُحَمَّدُ! اشْتَكَيْتَ؟ فَقَالَ: «نَعَمْ» قَالَ: بِاسْمِ اللَّهِ أَرْقِيكَ، مِنْ كُلِّ شَيْءٍ يُؤْذِيكَ، مِنْ شَرِّ كُلِّ نَفْسٍ، أَوْ عَيْنِ حَاسِدٍ اللَّهُ يَشْفِيكَ، بِاسْمِ اللَّهِ أَرْقِيكَ.

٤١ ـ (٢١٨٧) ـ حدّثنا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، قَالَ: هٰذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ، فَذَكَرَ أَحَادِيثَ مِنْهَا: وَقَالَ رَسُولُ اللَّهِ ﷺ: «الْعَيْنُ حَقٌّ».

[البخاري: كتاب الطب، باب العين حق، رقم: ٥٧٤٠].

٤٢ ـ (٢١٨٨) ـ وحدّثنا عَبْدُ اللَّه بْنُ عَبْدِ الرحمن الدَّارِمِيُّ، وَحَجَّاجُ بْنُ الشَّاعِرِ، وأَحْمَدُ بْنُ خِرَاشٍ. قَالَ عَبْدُ اللَّهِ: أَخْبَرَنَا، وَقَالَ الآخَرَانِ: حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا وُهَيْبٌ، عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «الْعَيْنُ حَقٌّ، وَلَوْ كَانَ شَيْءٌ سَابَقَ الْقَدَرَ سَبَقَتْهُ الْعَيْنُ، وَإِذَا اسْتُغْسِلْتُمْ فَاغْسِلُوا».

١٧ ـ باب السِّحْرِ

٤٣ ـ (٢١٨٩) ـ حدّثنا أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ نُمَيْرٍ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ. قَالَتْ: سَحَرَ رَسُولَ اللَّهِ ﷺ يَهُودِيٌّ مِنْ يَهُودِ بَنِي زُرَيْقٍ. يُقَالُ لَهُ: لَبِيدُ بْنُ الأَعْصَمِ قَالَتْ: حَتَّىٰ كَانَ رَسُولُ اللَّهِ ﷺ يُخَيَّلُ إِلَيْهِ أَنَّهُ يَفْعَلُ الشَّيْءَ، وَمَا يَفْعَلُهُ. حَتَّىٰ إِذَا كَانَ ذَاتَ يَوْمٍ، أَوْ ذَاتَ لَيْلَةٍ، دَعَا رَسُولُ اللَّهِ ﷺ، ثُمَّ دَعَا، ثُمَّ دَعَا. ثُمَّ قَالَ: «يَا عَائِشَةُ، أَشَعَرْتِ أَنَّ اللَّهَ أَفْتَانِي فِيمَا اسْتَفْتَيْتُهُ فِيهِ؟ جَاءَنِي رَجُلاَنِ فَقَعَدَ أَحَدُهُمَا عِنْدَ رَأْسِي وَالآخَرُ عِنْدَ رِجْلَيَّ. فَقَالَ الَّذِي عِنْدَ رَأْسِي لِلَّذِي عِنْدَ رِجْلَيَّ، أَوِ الَّذِي

The other replied: "A comb, the hair gathered on it, and the outer skin of the pollen of the male date palm." The first asked: "Where is that?" he said: "In the well of Dharwan."" So, The Prophet "Allah's blessing and peace be upon him", along with some of his companions, went out towards the well (and looked at that, and when he returned) he said to me: "By Allah! Its water is as red as the Henna, and its date-palms (near the well) are like the heads of the devils." I asked: "O Messenger of Allah! Did you not burn those things?" He said: "No, for I have been cured by Allah and I am afraid that this action may spread evil amongst the people. But, I ordered that they should be buried."

(...) A'isha "Allah be pleased with her" reported that The Messenger of Allah "Allah's blessing and peace be upon him" was bewitched...and the rest of the Hadith is the same but with the following change: The Messenger of Allah "Allah's blessing and peace be upon him" went to the well at which he looked, where there were date-palms near it. I (A'isha) said: I asked The Messenger of Allah "Allah's blessing and peace be upon him" to take it out. The following was not mentioned: "Did not you burn it?"..."I ordered that they should be buried."

[18] What about poison

45-(2190) Anas "Allah be pleased with him" reported that a Jewess brought to The Messenger of Allah "Allah's blessing and peace be upon him" poisoned meat, from which he ate. (When the effect of this poison was felt by him, he asked for her, and) she was brought to him. He asked her about the reason of that (which she had done), and she said: "I intended to kill you." He said: "No doubt, Allah is not to enable you to do so." They (the Companion's) said: "Should we not kill her?" He said: "No." He (Anas) said: I noticed that (affect of the poison) on the uvula of The Messenger of Allah "Allah's blessing and peace be upon him".

(...) Anas Ibn Malik "Allah be pleased with him" reported that a Jewess put poison in some meat which she brought to The Messenger of Allah "Allah's blessing and peace be upon him"...and the rest is the same.

[19] Desirability of asking for the patient's cure by the help of invocation

46-(2191) A'isha "Allah be pleased with her" reported: Whenever anyone of us fell ill, The Messenger of Allah "Allah's blessing and peace be upon him" would pass his right hand over him, saying: "O Lord of the

عِنْدَ رِجْلَيَ لِلَّذِي عِنْدَ رَأْسِي: مَا وَجَعُ الرَّجُلِ؟ قَالَ: مَطْبُوبٌ. قَالَ: مَنْ طَبَّهُ؟ قَالَ: لَبِيدُ بْنُ الأَعْصَمِ. قَالَ: فِي أَيِّ شَيْءٍ؟ قَالَ: فِي مُشْطٍ وَمُشَاطَةٍ. قَالَ: وَجُبِّ طَلْعَةِ ذَكَرٍ. قَالَ: فَأَيْنَ هُوَ؟ قَالَ: فِي بِئْرِ ذِي أَرْوَانَ».

قَالَتْ: فَأَتَاهَا رَسُولُ اللَّهِ ﷺ فِي أُنَاسٍ مِنْ أَصْحَابِهِ. ثُمَّ قَالَ: «يَا عَائِشَةُ، وَاللَّهِ لَكَأَنَّ مَاءَهَا نُقَاعَةُ الْحِنَّاءِ، وَلَكَأَنَّ نَخْلَهَا رُؤُوسُ الشَّيَاطِينِ».

قَالَتْ: فَقُلْتُ: يَا رَسُولَ اللَّهِ، أَفَلَا أَحْرَقْتَهُ؟ قَالَ: «لَا، أَمَّا أَنَا فَقَدْ عَافَانِي اللَّهُ. وَكَرِهْتُ أَنْ أُثِيرَ عَلَى النَّاسِ شَرًّا، فَأَمَرْتُ بِهَا فَدُفِنَتْ».

٤٤ ـ (...) ـ حدّثنا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: سُحِرَ رَسُولُ اللَّهِ ﷺ. وَسَاقَ أَبُو كُرَيْبٍ الْحَدِيثَ بِقِصَّتِهِ، نَحْوَ حَدِيثِ ابْنِ نُمَيْرٍ.

وَقَالَ فِيهِ: فَذَهَبَ رَسُولُ اللَّهِ ﷺ إِلَى الْبِئْرِ، فَنَظَرَ إِلَيْهَا وَعَلَيْهَا نَخْلٌ. وَقَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ، فَأَخْرِجْهُ. وَلَمْ يَقُلْ: أَفَلَا أَحْرَقْتَهُ؟ وَلَمْ يَذْكُرْ: «فَأَمَرْتُ بِهَا فَدُفِنَتْ». [البخاري: كتاب الطب، باب السحر، رقم: ٥٧٦٦].

١٨ ـ باب السَّمّ

٤٥ ـ (٢١٩٠) ـ حدّثنا يَحْيَىٰ بْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا شُعْبَةُ، عَنْ هِشَامِ بْنِ زَيْدٍ، عَنْ أَنَسٍ، أَنَّ امْرَأَةً يَهُودِيَّةً أَتَتْ رَسُولَ اللَّهِ ﷺ بِشَاةٍ مَسْمُومَةٍ، فَأَكَلَ مِنْهَا. فَجِيءَ بِهَا إِلَى رَسُولِ اللَّهِ ﷺ، فَسَأَلَهَا عَنْ ذٰلِكَ؟ فَقَالَتْ: أَرَدْتُ لأَقْتُلَكَ. قَالَ: «مَا كَانَ اللَّهُ لِيُسَلِّطَكِ عَلَىٰ ذَاكِ»، قَالَ: أَوْ قَالَ: «عَلَيَّ»، قَالَ: قَالُوا: أَلَا نَقْتُلُهَا؟ قَالَ: «لَا»، قَالَ: فَمَا زِلْتُ أَعْرِفُهَا فِي لَهَوَاتِ رَسُولِ اللَّهِ ﷺ.

[البخاري: كتاب الهبة، باب قبول الهدية من المشركين، رقم: ٢٦١٧]

(...) ـ وحدّثنا هَارُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا شُعْبَةُ: سَمِعْتُ هِشَامَ بْنَ زَيْدٍ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يُحَدِّثُ، أَنَّ يَهُودِيَّةً جَعَلَتْ سَمًّا فِي لَحْمٍ، ثُمَّ أَتَتْ بِهِ رَسُولَ اللَّهِ ﷺ... بِنَحْوِ حَدِيثِ خَالِدٍ.

١٩ ـ باب استحباب رُقْيَةِ المَرِيض

٤٦ ـ (٢١٩١) ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ زُهَيْرٌ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي الضُّحَىٰ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ، إِذَا اشْتَكَىٰ مِنَّا إِنْسَانٌ، مَسَحَهُ بِيَمِينِهِ.

people! Remove harm from him (and grant him health), and cure him, for You are a Greet Healer. There is no heal but that of Yours by which one is cured and illness is removed." She further said: When The Messenger of Allah "Allah's blessing and peace be upon him" fell ill, and his illness grew aggravated, I took hold of his hand in order to do what he used to do, but he withdrew his hand from my hand and then said: "O Allah! Forgive me and make me join the highest companion." She said: I went on looking at him whereas he had passed away.

(...) The same was narrated on the authority of Al-A'mash, through another chain of transmitters, but with a slight variation of wording.

47-(...) A'isha "Allah be pleased with her" reported: Whenever The Messenger of Allah "Allah's blessing and peace be upon him" visited a patient (in order to inquire about his health), he would say (invoking Allah for him): "O Lord of the people! Remove harm from him (and grant him health), and cure him, for You are a Greet Healer. There is no heal but that of Yours by which one is cured and illness is removed."

48-(...) A'isha "Allah be pleased with her" reported: Whenever The Messenger of Allah "Allah's blessing and peace be upon him" visited a patient, he would invoke Allah for him saying: "O Lord of the people! Remove harm from him (and grant him health), and cure him, for You are a Greet Healer. There is no heal but that of Yours by which one is cured and illness is removed." In the narration of Abu Bakr, there is a slight variation of wording.

(...) A Hadith like this was narrated on the authority of A'isha, through another chain of transmitters.

49-(...) A'isha "Allah be pleased with her" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" used to recite the following incantation in (asking for) curing: "O Lord of the people! Remove the harm! The hail is in Your Hand, and there is no remover of it but You."

(...) The same was narrated on the authority of Hisham, with the same chain of transmitters.

[20] Invoking (Allah) for the patient's cure with the help of blowing over him by reciting the Suras of seeking refuge with Allah

50-(2192) A'isha "Allah be pleased with her" reported that when anyone of the family of The Messenger of Allah "Allah's blessing and peace be

ثُمَّ قَالَ: «أَذْهِبِ الْبَاسَ، رَبَّ النَّاسِ، وَاشْفِ أَنْتَ الشَّافِي ـ لاَ شِفَاءَ إِلاَّ شِفَاؤُكَ ـ شِفَاءً لاَ يُغَادِرُ سَقَماً». فَلَمَّا مَرِضَ رَسُولُ اللهِ ﷺ وَثَقُلَ، أَخَذْتُ بِيَدِهِ لأَصْنَعَ بِهِ نَحْوَ مَا كَانَ يَصْنَعُ. فَانْتَزَعَ يَدَهُ مِنْ يَدِي. ثُمَّ قَالَ: «اللَّهُمَّ اغْفِرْ لِي وَاجْعَلْنِي مَعَ الرَّفِيقِ الأَعْلَىٰ». قَالَتْ: فَذَهَبْتُ أَنْظُرُ، فَإِذَا هُوَ قَدْ قَضَىٰ.

[البخاري: كتاب المرضى، باب دعاء العائد للمريض، رقم: ٥٦٧٥]

(...) ـ **حدّثنا** يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا هُشَيْمٌ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالاَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ. (ح) وَحَدَّثَنِي بِشْرُ بْنُ خَالِدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. (ح) وَحَدَّثَنَا ابْنُ بَشَّارٍ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ. كِلاَهُمَا عَنْ شُعْبَةَ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو بَكْرِ بْنُ خَلاَّدٍ. قَالاَ: حَدَّثَنَا يَحْيَىٰ، وَهُوَ الْقَطَّانُ، عَنْ سُفْيَانَ. كُلُّ هٰؤُلاَءِ عَنِ الأَعْمَشِ. بِإِسْنَادِ جَرِيرٍ.

فِي حَدِيثِ هُشَيْمٍ وَشُعْبَةَ: مَسَحَهُ بِيَدِهِ. قَالَ: وَفِي حَدِيثِ الثَّوْرِيِّ: مَسَحَهُ بِيَمِينِهِ.

وَقَالَ فِي عَقِبِ حَدِيثِ يَحْيَىٰ، عَنْ سُفْيَانَ، عَنِ الأَعْمَشِ. قَالَ: فَحَدَّثْتُ بِهِ مَنْصُوراً، فَحَدَّثَنِي عَنْ إِبْرَاهِيمَ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ... بِنَحْوِهِ.

٤٧ ـ (...) ـ **وحدّثنا** شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ؛ أَنَّ رَسُولَ اللهِ ﷺ كَانَ إِذَا عَادَ مَرِيضاً يَقُولُ: «أَذْهِبِ الْبَاسَ، رَبَّ النَّاسِ. اشْفِهِ أَنْتَ الشَّافِي ـ لاَ شِفَاءَ إِلاَّ شِفَاؤُكَ ـ شِفَاءً لاَ يُغَادِرُ سَقَماً».

٤٨ ـ (...) ـ **وحدّثناه** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ. قَالاَ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبِي الضُّحَىٰ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَتَى الْمَرِيضَ يَدْعُو لَهُ قَالَ: «أَذْهِبِ الْبَاسَ، رَبَّ النَّاسِ، وَاشْفِ أَنْتَ الشَّافِي ـ لاَ شِفَاءَ إِلاَّ شِفَاؤُكَ ـ شِفَاءً لاَ يُغَادِرُ سَقَماً».

وَفِي رِوَايَةِ أَبِي بَكْرٍ: فَدَعَا لَهُ. وَقَالَ: «وَأَنْتَ الشَّافِي».

(...) ـ **وحدّثني** الْقَاسِمُ بْنُ زَكَرِيَّاءَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَىٰ، عَنْ إِسْرَائِيلَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ؛ وَمُسْلِمُ بْنُ صُبَيْحٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ. قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ... بِمِثْلِ حَدِيثِ أَبِي عَوَانَةَ وَجَرِيرٍ.

٤٩ ـ (...) ـ **وحدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ ـ وَاللَّفْظُ لأَبِي كُرَيْبٍ ـ قَالاَ: حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَرْقِي بِهٰذِهِ الرُّقْيَةِ: «أَذْهِبِ الْبَاسَ، رَبَّ النَّاسِ، بِيَدِكَ الشِّفَاءُ، لاَ كَاشِفَ لَهُ إِلاَّ أَنْتَ».

(...) ـ **وحدّثنا** أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ. (ح) وحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ. كِلاَهُمَا عَنْ هِشَامٍ، بِهٰذَا الإِسْنَادِ... مِثْلَهُ.

٢٠ ـ باب رُقْيَةِ الْمَرِيضِ بِالْمُعَوِّذَاتِ وَالنَّفْث

٥٠ ـ (٢١٩٢) ـ **حدّثني** سُرَيْجُ بْنُ يُونُسَ وَيَحْيَى بْنُ أَيُّوبَ. قَالاَ: حَدَّثَنَا عَبَّادُ بْنُ

upon him" fell ill, he used to blow over him by reciting the last two Suras (of seeking refuge with Allah). When he became fatally ill, I used to blow over him and rub his body with his own hand; and that was for his hand were more blessed than mine.

51-(...) A'isha "Allah be pleased with her" reported that whenever The Messenger of Allah "Allah's blessing and peace be upon him" fell ill, he used to recite over himself the last two Suras (of seeking refuge with Allah), and blow over him. But, when his sickness was aggravated, I recited over him and passed his hand over himself, expecting it to be more blessed.

(...) This Hadith was narrated through many chains of transmitters but with a slight variation of wording. No narration but that of Malik had the following statement: "Expecting it to be more blessed." In the narration of Yunus and Ziyad it was mentioned: "Whenever The Messenger of Allah "Allah's blessing and peace be upon him" fell ill, he blew over his body by reciting the last two Suras (of seeking refuge with Allah), and rubbed himself with his own hand."

[21] Desirability of reciting incantation in (asking for) curing from the (evil effect of the) eye, small pustules and the poison

52-(2193) Abd Ar-Rahman Ibn Al-Aswad narrated from his father: I asked A'isha "Allah be pleased with her" about incantation. She said: The Messenger of Allah "Allah's blessing and peace be upon him" permitted the members of a certain family of the Ansar to recite incantation in (asking for) curing from every type of poison.

53-(...) Al-Aswad narrated from A'isha "Allah be pleased with her" that The Messenger of Allah "Allah's blessing and peace be upon him" permitted the members of a certain family of the Ansar to recite incantation in (asking for) curing from (the effect of) poison.

54-(2194) A'isha "Allah be pleased with her" reported that whenever anyone fell ill or he suffered from a certain ailment or injury, The Messenger of Allah "Allah's blessing and peace be upon him" used to say, with his finger as such (Sufyan put his forefinger on the ground and then lifted it to illustrate how The Prophet used to do): "In the name of Allah, the dust of our ground, with the saliva of anyone of us would be a means by which our illness would be cured with the permission of Allah."

This Hadith was narrated on the authority of Ibn Abu Shaiba and Zuhair, with a slight variation of wording.

عَبَّادٍ، عَنْ هِشَامِ ابْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ. قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا مَرِضَ أَحَدٌ مِنْ أَهْلِهِ، نَفَثَ عَلَيْهِ بِالْمُعَوِّذَاتِ، فَلَمَّا مَرِضَ مَرَضَهُ الَّذِي مَاتَ فِيهِ، جَعَلْتُ أَنْفُثُ عَلَيْهِ وَأَمْسَحُهُ بِيَدِ نَفْسِهِ. لأَنَّهَا كَانَتْ أَعْظَمَ بَرَكَةً مِنْ يَدِي.

وَفِي رِوَايَةِ يَحْيَى بْنِ أَيُّوبَ: بِمُعَوِّذَاتٍ.

٥١ ـ (...) ـ حدّثنا يَحْيَى بْنُ يَحْيَىٰ. قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ؛ أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا اشْتَكَىٰ يَقْرَأُ عَلَىٰ نَفْسِهِ بِالْمُعَوِّذَاتِ. وَيَنْفُثُ. فَلَمَّا اشْتَدَّ وَجَعُهُ كُنْتُ أَقْرَأُ عَلَيْهِ وَأَمْسَحُ عَنْهُ بِيَدِهِ، رَجَاءَ بَرَكَتِهَا.

[البخاري: كتاب فضائل القرآن، باب فضل المعوذات، رقم: ٥٠١٦].

(...) ـ وحدّثني أَبُو الطَّاهِرِ وَحَرْمَلَةُ. قَالاَ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ. (ح) وحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا رَوْحٌ. (ح) وحَدَّثَنَا عُقْبَةُ بْنُ مُكْرَمٍ وَأَحْمَدُ بْنُ عُثْمَانَ النَّوْفَلِيُّ. قَالاَ: حَدَّثَنَا أَبُو عَاصِمٍ. كِلاَهُمَا عَنِ ابْنِ جُرَيْجٍ: أَخْبَرَنِي زِيَادٌ. كُلُّهُمْ عَنِ ابْنِ شِهَابٍ. بِإِسْنَادِ مَالِكٍ، نَحْوَ حَدِيثِهِ. وَلَيْسَ فِي حَدِيثِ أَحَدٍ مِنْهُمْ: رَجَاءَ بَرَكَتِهَا. إِلاَّ فِي حَدِيثِ مَالِكٍ.

وَفِي حَدِيثِ يُونُسَ وَزِيَادٍ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا اشْتَكَىٰ نَفَثَ عَلَىٰ نَفْسِهِ بِالْمُعَوِّذَاتِ، وَمَسَحَ عَنْهُ بِيَدِهِ.

[البخاري: كتاب المغازي، باب مرض النبي ﷺ ووفاته، رقم: ٤٤٣٩].

٢١ ـ باب استحباب الرُّقْيَة من العَيْنِ والنَّمْلَةِ والحُمَةِ والنَّظْرَةِ

٥٢ ـ (٢١٩٣) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنِ الشَّيْبَانِيِّ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ الأَسْوَدِ، عَنْ أَبِيهِ. قَالَ: سَأَلْتُ عَائِشَةَ عَنِ الرُّقْيَةِ؟ فَقَالَتْ: رَخَّصَ رَسُولُ اللَّهِ ﷺ لأَهْلِ بَيْتٍ مِنَ الأَنْصَارِ، فِي الرُّقْيَةِ، مِنْ كُلِّ ذِي حُمَةٍ.

[البخاري: كتاب الطب، باب رقية الحية والعقرب، رقم: ٥٧٤١]

٥٣ ـ (...) ـ حدّثنا يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا هُشَيْمٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ. قَالَتْ: رَخَّصَ رَسُولُ اللَّهِ ﷺ لأَهْلِ بَيْتٍ مِنَ الأَنْصَارِ، فِي الرُّقْيَةِ، مِنَ الْحُمَةِ.

٥٤ ـ (٢١٩٤) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَابْنُ أَبِي عُمَرَ ـ وَاللَّفْظُ لاِبْنِ أَبِي عُمَرَ ـ، قَالُوا: حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ رَبِّهِ بْنِ سَعِيدٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا اشْتَكَى الإِنْسَانُ الشَّيْءَ مِنْهُ، أَوْ كَانَتْ بِهِ قَرْحَةٌ أَوْ جُرْحٌ. قَالَ النَّبِيُّ ﷺ بِإِصْبَعِهِ هَكَذَا، وَوَضَعَ سُفْيَانُ سَبَّابَتَهُ بِالأَرْضِ ثُمَّ رَفَعَهَا: «بِاسْمِ اللَّهِ تُرْبَةُ أَرْضِنَا، بِرِيقَةِ بَعْضِنَا، لِيُشْفَىٰ بِهِ سَقِيمُنَا، بِإِذْنِ رَبِّنَا».

قَالَ ابْنُ أَبِي شَيْبَةَ «يُشْفَىٰ»، وقَالَ زُهَيْرٌ: «لِيُشْفَىٰ سَقِيمُنَا».

[البخاري: كتاب الطب، باب رقية النبي ﷺ، رقم: ٥٧٤٥].

55-(2195) A'isha "Allah be pleased with her" reported that The Messenger of Allah "Allah's blessing and peace be upon him" used to order her to recite incantation for curing from the (evil effect of the) eye.

(...) This Hadith was narrated on the authority of Mis'ar with the same chain of transmitters.

56-(...) A'isha "Allah be pleased with her" reported: The Messenger of Allah "Allah's blessing and peace be upon him" used to order me to recite incantation for curing from the (evil effect of the) eye.

57-(2196) Anas Ibn Malik "Allah be pleased with him" reported concerning incantation that he had been permitted (by The Messenger of Allah to recite it) for curing from (the effect of) poison, small pustules and the evil eye.

58-(...) Anas "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" permitted him to recite incantation for curing from the (evil effect of the) eye, the poison (resulting from the sting of the scorpion) and the small pustules.

59-(2197) Umm Salama "Allah be pleased with her", the wife of The Messenger of Allah "Allah's blessing and peace be upon him", reported that The Messenger of Allah "Allah's blessing and peace be upon him" said to a girl in the house of Umm Salama on whose face he saw black stains:" She has been befallen by (the evil effect of) an eye. So, recite incantation for her cure."

60-(2198) Jabir Ibn Abdullah "Allah be pleased with both" reported that The Messenger of Allah "Allah's blessing and peace be upon him" permitted the family of Hazm to recite incantation for (curing from the effect of the poison of) the snake. Moreover, he said to Asma daughter of Umais: "Why do I see the children of my brother lean? Are they not fed well?" She said: "No, but they always are befallen by (the evil effect of) the eye." He said: "Recite incantation (for their cure)." She recited it before him, and he said: "Yes, recite this incantation for them."

61-(2199) Jabir Ibn Abdullah "Allah be pleased with both" reported that The Messenger of Allah "Allah's blessing and peace be upon him" permitted a tribe of Amr to recite incantation for (curing from) the snake poison. Abu Az-Zubair said: I heard Jabir Ibn Abdullah saying: A scorpion stung one of us while we were sitting in the company of The Messenger of Allah "Allah's blessing and peace be upon him". A man said: "O

٥٥ ـ (٢١٩٥) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ. قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ أَبُو بَكْرٍ وَأَبُو كُرَيْبٍ ـ وَاللَّفْظُ لَهُمَا ـ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، عَنْ مِسْعَرٍ: حَدَّثَنَا مَعْبَدُ بْنُ خَالِدٍ، عَنِ ابْنِ شَدَّادٍ، عَنْ عَائِشَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَأْمُرُهَا أَنْ تَسْتَرْقِيَ مِنَ الْعَيْنِ.

[البخاري: كتاب الطب، باب رقية العين، رقم: ٥٧٣٨]

(...) ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. قَالَ: حَدَّثَنَا أَبِي: حَدَّثَنَا مِسْعَرٌ، بِهَٰذَا الإِسْنَادِ... مِثْلَهُ.

٥٦ ـ (...) ـ وحدّثنا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا سُفْيَانُ، عَنْ مَعْبَدِ بْنِ خَالِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ شَدَّادٍ، عَنْ عَائِشَةَ. قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَأْمُرُنِي أَنْ أَسْتَرْقِيَ مِنَ الْعَيْنِ.

٥٧ ـ (٢١٩٦) ـ وحدّثنا يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا أَبُو خَيْثَمَةَ، عَنْ عَاصِمٍ الأَحْوَلِ، عَنْ يُوسُفَ بْنِ عَبْدِ اللَّهِ، عَنْ أَنَسِ بْنِ مَالِكٍ، فِي الرُّقَىٰ. قَالَ: رُخِّصَ فِي الْحُمَةِ وَالنَّمْلَةِ وَالْعَيْنِ.

٥٨ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ، عَنْ سُفْيَانَ. (ح) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَٰنِ: حَدَّثَنَا حَسَنٌ، وَهُوَ ابْنُ صَالِحٍ، كِلَاهُمَا عَنْ عَاصِمٍ، عَنْ يُوسُفَ بْنِ عَبْدِ اللَّهِ، عَنْ أَنَسٍ. قَالَ: رَخَّصَ رَسُولُ اللَّهِ ﷺ فِي الرُّقْيَةِ مِنَ الْعَيْنِ، وَالْحُمَةِ، وَالنَّمْلَةِ.

وَفِي حَدِيثِ سُفْيَانَ: يُوسُفَ بْنِ عَبْدِ اللَّهِ بْنِ الْحَارِثِ.

٥٩ ـ (٢١٩٧) ـ حدّثني أَبُو الرَّبِيعِ، سُلَيْمَانُ بْنُ دَاوُدَ: حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ: حَدَّثَنِي مُحَمَّدُ بْنُ الْوَلِيدِ الزُّبَيْدِيُّ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ زَيْنَبَ بِنْتِ أُمِّ سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ، زَوْجِ النَّبِيِّ ﷺ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لِجَارِيَةٍ، فِي بَيْتِ أُمِّ سَلَمَةَ، زَوْجِ النَّبِيِّ ﷺ، رَأَىٰ بِوَجْهِهَا سَفْعَةً فَقَالَ: «بِهَا نَظْرَةٌ، فَاسْتَرْقُوا لَهَا». يَعْنِي: بِوَجْهِهَا صُفْرَةً.

[البخاري: كتاب الطب، باب رقية العين، رقم: ٥٧٣٩].

٦٠ ـ (٢١٩٨) ـ حدّثني عُقْبَةُ بْنُ مُكْرَمٍ الْعَمِّيُّ: حَدَّثَنَا أَبُو عَاصِمٍ، عَنِ ابْنِ جُرَيْجٍ. قَالَ: وَأَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: رَخَّصَ النَّبِيُّ ﷺ لِآلِ حَزْمٍ فِي رُقْيَةِ الْحَيَّةِ. وَقَالَ لِأَسْمَاءَ بِنْتِ عُمَيْسٍ: «مَالِي أَرَىٰ أَجْسَامَ بَنِي أَخِي ضَارِعَةً تُصِيبُهُمُ الْحَاجَةُ»؟ قَالَتْ: لَا. وَلَكِنِ الْعَيْنُ تُسْرِعُ إِلَيْهِمْ. قَالَ: «ارْقِيهِمْ»، قَالَتْ: فَعَرَضْتُ عَلَيْهِ. فَقَالَ: «ارْقِيهِمْ».

٦١ ـ (٢١٩٩) ـ وحدّثني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: أَرْخَصَ النَّبِيُّ ﷺ فِي رُقْيَةِ الْحَيَّةِ لِبَنِي عَمْرٍو.

قَالَ أَبُو الزُّبَيْرِ: وَسَمِعْتُ جَابِرَ بْنَ عَبْدِ اللهِ يَقُولُ: لَدَغَتْ رَجُلاً مِنَّا عَقْرَبٌ، وَنَحْنُ

Messenger of Allah! I could recite incantation (for treating the effect of sting)." On that, he said: "He from amongst you who could be (a source of) benefit for his brother, let him do so."

(...) This Hadith was narrated on the authority of Ibn Juraij with the same chain of transmitters but with a slight variation of wording, according to which: A man from the people (present there) said: "Should I recite incantation for him, O Messenger of Allah?"

62-(...) Jabir Ibn Abdullah "Allah be pleased with both" reported: I had a maternal uncle who used to recite incantation for treating the (poisonous effect of the) sting of the scorpion. Then, The Messenger of Allah "Allah's blessing and peace be upon him" forbade incantation. He came to him and said: "O The Messenger of Allah! You forbade reciting incantation, whereas I use it for curing the (poisonous effect of the) sting of the scorpion." On that, he said: "He who amongst you could be (a source of) benefit for his brother (whom the scorpion had stung), let him do so."

(...) This Hadith was narrated on the authority of Al-A'mash, with the same chain of transmitters.

63-(...) Jabir "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" forbade reciting incantation. Then some members of the family of Amr Ibn Hazm came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "We have an incantation which we used to recite for curing the (poisonous effect of the) sting of the scorpion, but you forbade incantation (at all)." They recited it before him, whereupon he said: "I do not see any harm (in it). So he who amongst you could be (a source of) benefit for his brother (whom the scorpion had stung), let him do so."

[22] There is no harm in the incantation as long as it contains no (words of) polytheism

64-(2200) Awf Ibn Malik Al-Ashja'i reported: We used to recite incantation during the pre-Islamic period of ignorance. We said: "O The Messenger of Allah! What is your opinion about it?" He said: "Show me your incantations. However, there is no harm in the incantation as long as it contains no (words of) polytheism."

[23] Permissibility of taking wages for reciting incantations from the words of the Holy Qur'an

65-(2201) Abu Sa'id Al-Khudri "Allah be pleased with him" narrated: Some of the companions of The Prophet "Allah's blessing and peace be

جُلُوسٌ مَعَ رَسُولِ اللَّهِ ﷺ، فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، أَرْقِي؟ قَالَ: «مَنِ اسْتَطَاعَ مِنْكُمْ أَنْ يَنْفَعَ أَخَاهُ فَلْيَفْعَلْ».

(...) ـ وحدّثني سَعِيدُ بْنُ يَحْيَى الأُمَوِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا ابْنُ جُرَيْجٍ، بِهَٰذَا الإِسْنَادِ... مِثْلَهُ. غَيْرَ أَنَّهُ قَالَ: فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: أَرْقِيهِ يَا رَسُولَ اللَّهِ؟ وَلَمْ يَقُلْ: أَرْقِي.

٦٢ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو سَعِيدٍ الأَشَجُّ. قَالا: حَدَّثَنَا وَكِيعٌ، عَنِ الأَعْمَش، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ. قَالَ: كَانَ لِي خَالٌ يَرْقِي مِنَ الْعَقْرَبِ، فَنَهَىٰ رَسُولُ اللَّهِ ﷺ عَنِ الرُّقَى. قَالَ: فَأَتَاهُ فَقَالَ: يَا رَسُولَ اللَّهِ، إِنَّكَ نَهَيْتَ عَنِ الرُّقَىٰ، وَأَنَا أَرْقِي مِنَ الْعَقْرَبِ! فَقَالَ: «مَنِ اسْتَطَاعَ مِنْكُمْ أَنْ يَنْفَعَ أَخَاهُ فَلْيَفْعَلْ».

(...) ـ وحدّثناه عُثْمَانُ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، بِهَٰذَا الإِسْنَادِ... مِثْلَهُ.

٦٣ ـ (...) ـ حدّثنا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الأَعْمَشُ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ. قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنِ الرُّقَىٰ. فَجَاءَ آلُ عَمْرِو بْنِ حَزْمٍ إِلَىٰ رَسُولِ اللَّهِ ﷺ فَقَالُوا: يَا رَسُولَ اللَّهِ، إِنَّهُ كَانَتْ عِنْدَنَا رُقْيَةٌ نَرْقِي بِهَا مِنَ الْعَقْرَبِ، وَإِنَّكَ نَهَيْتَ عَنِ الرُّقَىٰ! قَالَ: فَعَرَضُوهَا عَلَيْهِ. فَقَالَ: «مَا أَرَىٰ بَأْساً، مَنِ اسْتَطَاعَ مِنْكُمْ أَنْ يَنْفَعَ أَخَاهُ فَلْيَنْفَعْهُ».

٢٢ ـ باب: «لا بأس بالرّقَىٰ ما لم يكن فيه شِرْكٌ»

٦٤ ـ (٢٢٠٠) ـ حدّثني أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي مُعَاوِيَةُ بْنُ صَالِحٍ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ جُبَيْرٍ، عَنْ أَبِيهِ، عَنْ عَوْفِ بْنِ مَالِكٍ الأَشْجَعِيِّ. قَالَ: كُنَّا نَرْقِي فِي الْجَاهِلِيَّةِ. فَقُلْنَا: يَا رَسُولَ اللَّهِ، كَيْفَ تَرَىٰ فِي ذٰلِكَ؟ فَقَالَ: «اعْرِضُوا عَلَيَّ رُقَاكُمْ. لاَبَأْسَ بِالرُّقَىٰ مَا لَمْ يَكُنْ فِيهِ شِرْكٌ».

٢٣ ـ باب جواز أَخذِ الأُجْرَة على الرُّقْيَةِ بالقرآن والأذكار

٦٥ ـ (٢٢٠١) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ التَّمِيمِيُّ: أَخْبَرَنَا هُشَيْمٌ، عَنْ أَبِي بِشْرٍ، عَنْ أَبِي الْمُتَوَكِّلِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ أَنَّ نَاساً مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ

upon him" set out on journey. On their way, they passed by one of Arab tribes. They asked its people to entertain them, but they refused to entertain them. (While they were in that state, the chief of that tribe was bitten by a snake, or stung by a scorpion). They said (to the companions of The Prophet): "Is there anybody from amongst you, who can treat with reciting incantation?" One of them (the companions) said: "Well." He came to him and started reciting The Opening Sura (of Al-Fatiha). The patient got cured and he (the reciter) was given a flock of sheep (as a reward), but he refused to take it and said: "(I will not take it) unless I ask The Prophet "Allah's blessing and peace be upon him" (about its legality)." Then, he came to The Prophet "Allah's blessing and peace be upon him", and made a mention of that to him, saying: "O Messenger of Allah! By Allah! I treated him only by (reciting) the Opening Sura of the Book." he smiled and said: "How do you come to know that The Opening Sura of the Book could be used as a (treatment) incantation?" then he further added: " Take it (the flock of sheep) and assign a share for me."

(...) The same was narrated on the authority of Abu Bishr, according to which he added: He started reciting the Mother of the Qur'an (Al-Fatiha), gathering his sputum and spitting over him until the man recovered.

66-(...) Abu Sa'id Al-Khudri "Allah be pleased with him" reported: We halted at a certain place where a woman came to us and said: "The chief of the tribe has been stung by a scorpion. Is there anyone amongst you who could recite incantation (for curing him)?" A man from amongst us stood up (and went with her). We did not know that he had been competent in practicing incantation. However, he recited incantation containing the Sura of Al-Fatiha with the result that he (the chief) got cured. They gave him a flock of sheep and presented milk to us. We said (to him): "Are you competent in reciting incantation?" He said: "I did not recite but the Sura of Al-Fatiha." He added: "Do not drive (any of this flock) until we go to The Messenger of Allah "Allah's blessing and peace be upon him" and know the legality of accepting it." We came to The Messenger of Allah "Allah's blessing and peace be upon him" and mentioned that to him. He said: "How did you come to know that this (Sura of Al-Fatiha) might be used as an incantation? Distribute those (sheep amongst those who were present there with him) and assign a share for me."

(...) This Hadith was narrated on the authority of Hisham with the same chain of transmitters, according to which he said: A man from amongst us stood up with her of whom we did not think before as an incantator.

كَانُوا فِي سَفَرٍ، فَمَرُّوا بِحَيٍّ مِنْ أَحْيَاءِ الْعَرَبِ، فَاسْتَضَافُوهُمْ، فَلَمْ يُضِيفُوهُمْ. فَقَالُوا لَهُمْ: هَلْ فِيكُمْ رَاقٍ؟ فَإِنَّ سَيِّدَ الْحَيِّ لَدِيغٌ أَوْ مُصَابٌ. فَقَالَ رَجُلٌ مِنْهُمْ: نَعَمْ. فَأَتَاهُ فَرَقَاهُ بِفَاتِحَةِ الْكِتَابِ. فَبَرَأَ الرَّجُلُ، فَأُعْطِيَ قَطِيعاً مِنْ غَنَمٍ، فَأَبَىٰ أَنْ يَقْبَلَهَا. وَقَالَ: حَتَّىٰ أَذْكُرَ ذَلِكَ لِلنَّبِيِّ ﷺ، فَأَتَى النَّبِيَّ ﷺ فَذكرَ ذٰلِكَ لَهُ. فَقَالَ: يَا رَسُولَ اللَّهِ، وَاللَّهِ مَا رَقَيْتُ إِلاَّ بِفَاتِحَةِ الْكِتَابِ. فَتَبَسَّمَ وَقَالَ: «وَمَا أَدْرَاكَ أَنَّهَا رُقْيَةٌ؟». ثُمَّ قَالَ: «خُذُوا مِنْهُمْ، وَاضْرِبُوا لِي بِسَهْمٍ مَعَكُمْ».

[البخاري: كتاب الإجارة، باب ما يعطى في الرقية على أحياء العرب...، رقم: ٢٢٧٦].

(...) ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ وَأَبُو بَكْرِ بْنُ نَافِعٍ، كِلاَهُمَا عَنْ غُنْدَرٍ، مُحَمَّدِ بْنِ جَعْفَرٍ، عَنْ شُعْبَةَ، عَنْ أَبِي بِشْرٍ، بِهٰذَا الإِسْنَادِ.

وَقَالَ فِي الْحَدِيثِ: فَجَعَلَ يَقْرَأُ أُمَّ الْقُرْآنِ، وَيَجْمَعُ بُزَاقَهُ، وَيَتْفِلُ، فَبَرَأَ الرَّجُلُ.

٦٦ ـ (...) ـ **وحدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا هِشَامُ بْنُ حَسَّانَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَخِيهِ، مَعْبَدِ بْنِ سِيرِينَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ. قَالَ: نَزَلْنَا مَنزِلاً، فَأَتَتْنَا امْرَأَةٌ فَقَالَتْ: إِنَّ سَيِّدَ الْحَيِّ سَلِيمٌ، لُدِغَ. فَهَلْ فِيكُمْ مِنْ رَاقٍ؟ فَقَامَ مَعَهَا رَجُلٌ مِنَّا، مَا كُنَّا نَظُنُّهُ يُحسِنُ رُقْيَةً، فَرَقَاهُ بِفَاتِحَةِ الْكِتَابِ، فَبَرَأَ، فَأَعْطَوْهُ غَنَماً وَ سَقَوْنَا لَبَناً، فَقُلْنَا: أَكُنْتَ تُحْسِنُ رُقْيَةً؟ فَقَالَ: مَا رَقَيْتُهُ إِلاَّ بِفَاتِحَةِ الْكِتَابِ. قَالَ: فَقُلْتُ: لاَ تُحَرِّكُوهَا حَتَّىٰ نَأْتِيَ النَّبِيَّ ﷺ. فَأَتَيْنَا النَّبِيَّ ﷺ فَذَكَرْنَا ذٰلِكَ لَهُ. فَقَالَ: «مَا كَانَ يُدْرِيهِ أَنَّهَا رُقْيَةٌ؟ اقْسِمُوا وَاضْرِبُوا لِي بِسَهْمٍ مَعَكُمْ».

[البخاري: كتاب فضائل القرآن، باب فضل فاتحة الكتاب، رقم: ٥٠٠٧].

(...) ـ **وحدّثني** مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا هِشَامٌ، بِهٰذَا الإِسْنَادِ... نَحْوَهُ. غَيْرَ أَنَّهُ قَالَ: فَقَامَ مَعَهَا رَجُلٌ مِنَّا. مَا كُنَّا نَأْبِنُهُ بِرُقْيَةٍ.

[24] Desirability of putting one's hand at the spot of pain while reciting incantation

67-(2202) Uthman Ibn Abu Al-As Ath-Thaqafi reported that he complained of pain he felt in his body since he embraced Islam to The Messenger of Allah "Allah's blessing and peace be upon him". The Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Put your hand at the spot of pain in your body and recite: "In the name of Allah" thrice, and "I seek refuge with Allah and with His Power from the evil of what I find and fear" seven times."

[25] Seeking refuge with Allah from (the mischief of) Satan, which is the whisperer (of evil) in the prayer

68-(2203) Uthman Ibn Abu Al-As reported that he came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O The Messenger of Allah! Satan intervenes between me and my prayer and recitation of the Holy Qur'an, and he distracts my mind." The Messenger of Allah "Allah's blessing and peace be upon him" said:, "That is (the act of the) Satan known as Khinzab. When you feel that, seek refuge with Allah from it and spit thrice on your left." I did that and Allah removed it from me.

(...) Uthman Ibn Abu Al-As reported that he came to The Messenger of Allah "Allah's blessing and peace be upon him"...and the rest is the same. In the narration of Salim Ibn Noah, the word "thrice" was not mentioned.

(...) Uthman Ibn Abu Al-As reported: I said: "O Messenger of Allah!"...and the rest of the Hadith is the same.

[26] There is a medicine for every disease, and desirability of treatment

69-(2204) Jabir "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is a medicine for every disease; and if the medicine is given (as treatment) for the disease, it would be cured with the permission of Allah "Exalted and Glorified be He"."

70-(2205) Asim Ibn Umar Ibn Quatada narrated that Jabir visited Al-Muqanna (in order to inquire about his health), and then said: I will not go away unless you have yourself cupped, for I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "It is a treatment."

٢٤ ـ باب استحباب وَضْعِ يَدِهِ على موضع الألم، مع الدُّعاء

٦٧ ـ (٢٢٠٢) ـ حدّثني أبو الطَّاهِرِ وَحَرْمَلَةُ بْنُ يَحْيَىٰ. قَالاَ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي نَافِعُ بْنُ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ عُثْمَانَ بْنِ أَبِي الْعَاصِ الثَّقَفِيِّ؛ أَنَّهُ شَكَا إِلَىٰ رَسُولِ اللَّهِ ﷺ وَجَعاً، يَجِدُهُ فِي جَسَدِهِ مُنْذُ أَسْلَمَ. فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «ضَعْ يَدَكَ عَلَى الَّذِي تَأَلَّمَ مِنْ جَسَدِكَ. وَقُلْ: بِاسْمِ اللَّهِ، ثَلاَثاً. وَقُلْ، سَبْعَ مَرَّاتٍ: أَعُوذُ بِاللَّهِ وَقُدْرَتِهِ مِنْ شَرِّ مَا أَجِدُ وَأُحَاذِرُ».

٢٥ ـ باب التَّعَوُّذ من شيطان الوَسْوَسَةِ في الصَّلاَة

٦٨ ـ (٢٢٠٣) ـ حدّثنا يحيَىٰ بْنُ خَلَفٍ الْبَاهِلِيُّ: حَدَّثَنَا عَبْدُالأَعْلَىٰ، عَنْ سَعِيدٍ الْجُرَيْرِيِّ، عَنْ أَبِي الْعَلاَءِ؛ أَنَّ عُثْمَانَ بْنَ أَبِي الْعَاصِ أَتَى النَّبِيَّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، إِنَّ الشَّيْطَانَ قَدْ حَالَ بَيْنِي وَبَيْنَ صَلاَتِي وَقِرَاءَتِي. يَلْبِسُهَا عَلَيَّ! فَقَالَ رَسُولُ اللَّهِ ﷺ: «ذَاكَ شَيْطَانٌ يُقَالُ لَهُ: خِنْزَبٌ. فَإِذَا أَحْسَسْتَهُ فَتَعَوَّذْ بِاللَّهِ مِنْهُ، وَاتْفُلْ عَلَىٰ يَسَارِكَ ثَلاَثاً»، قَالَ: فَفَعَلْتُ ذَلِكَ فَأَذْهَبَهُ اللَّهُ عَنِّي.

(...) ـ حدّثناه مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا سَالِمُ بْنُ نُوحٍ. (ح) وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ. كِلاَهُمَا عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي الْعَلاَءِ، عَنْ عُثْمَانَ بْنِ أَبِي الْعَاصِ، أَنَّهُ أَتَى النَّبِيَّ ﷺ... فَذَكَرَ بِمِثْلِهِ. وَلَمْ يَذْكُرْ فِي حَدِيثِ سَالِمِ بْنِ نُوحٍ: ثَلاَثاً.

(...) ـ وحدّثني مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا سُفْيَانُ، عَنْ سَعِيدٍ الْجُرَيْرِيِّ: حَدَّثَنَا يَزِيدُ بْنُ عَبْدِ اللَّهِ بْنِ الشِّخِّيرِ، عَنْ عُثْمَانَ بْنِ أَبِي الْعَاصِ الثَّقَفِيِّ. قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ... ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِهِمْ.

٢٦ ـ باب لِكُلِّ داءٍ دَوَاءٌ، واستحباب التداوي

٦٩ ـ (٢٢٠٤) ـ حدّثنا هَارُونُ بْنُ مَعْرُوفٍ وَأَبُو الطَّاهِرِ وَأَحْمَدُ بْنُ عِيسَىٰ. قَالُوا: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرٌو، وَهُوَ ابْنُ الْحَارِثِ، عَنْ عَبْدِ رَبِّهِ بْنِ سَعِيدٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «لِكُلِّ دَاءٍ دَوَاءٌ، فَإِذَا أُصِيبَ دَوَاءُ الدَّاءِ بَرَأَ بِإِذْنِ اللَّهِ عَزَّ وَجَلَّ».

٧٠ ـ (٢٢٠٥) ـ حدّثنا هَارُونُ بْنُ مَعْرُوفٍ وَأَبُو الطَّاهِرِ قَالاَ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرٌو، أَنَّ بُكَيْراً حَدَّثَهُ، أَنَّ عَاصِمَ بْنَ عُمَرَ بْنِ قَتَادَةَ حَدَّثَهُ، أَنَّ جَابِرَ بْنَ عَبْدِ اللَّهِ عَادَ الْمُقَنَّعَ ثُمَّ قَالَ: لاَ أَبْرَحُ حَتَّى تَحْتَجِمَ، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ فِيهِ شِفَاءً».

[البخاري: كتاب الطب، باب الدواء بالعسل...، رقم: ٥٦٨٢].

71-(...) Asim Ibn Umar Ibn Quatada reported: Jabir Ibn Abdullah came to our house and there was a man from amongst the members of the household who complained of a wound. Jabir said: "From which ailment are you suffering?" He said: "There is a wound which is too painful for me to bear." He said: "O Boy! Bring to me a cupper." He said: "O Abu Abdullah! What do you intend to do with the cupper?" he said: "I would get this wound cupped." He said: "By Allah! Since the touch of fly or cloth pains me, then, such (a cupping) would pain me more." When he noticed (the signs of) disturbance on him, he said: "I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "If there is any effective medicine from amongst your medicines, they would be (three): Cupping, a sip of honey, and cauterization with fire." The Messenger of Allah "Allah's blessing and peace be upon him" said: "As for me, I do not like cauterization." The cupper was called and he cupped him. Consequently, he recovered.

72-(2206) Jabir "Allah be pleased with him" reported that Umm Salama "Allah be pleased with her" asked for permission from The Messenger of Allah "Allah's blessing and peace be upon him" to get herself cupped. The Messenger of Allah "Allah's blessing and peace be upon him" ordered Abu Taiba to cup her. He (Jabir) said: I think he (Abu Taiba) was her foster brother or a young boy who had not yet attained the age of puberty.

73-(2207) Jabir "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" sent a physician to Ubai Ibn Ka'b "Allah be pleased with him". He cut a vein of his and then cauterized it.

(...) The same was narrated on the authority of Al-A'mash, with the same chain of transmitters, without mentioning: He cut a vein of his.

74-(...) Jabir Ibn Abdullah "Allah be pleased with both" reported that on the day of the (holy battle of the) Confederates, Ubai was thrown (with an arrow) in his medial arm vein, which The Messenger of Allah "Allah's blessing and peace be upon him" cauterized.

75-(2208) Jabir "Allah be pleased with him" reported that Sa'd Ibn Mu'adh was thrown (with an arrow) in his medial arm vein, which The Messenger of Allah "Allah's blessing and peace be upon him" cauterized with his own hand, with the help of an iron narrow blade. When it was swollen, The Messenger of Allah "Allah's blessing and peace be upon him" cauterized it once again.

٧١ ـ (...) ـ **حدّثني** نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنِي أَبِي: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ سُلَيْمَانَ، عَنْ عَاصِمِ بْنِ عُمَرَ بْنِ قَتَادَةَ. قَالَ: جَاءَنَا جَابِرُ بْنُ عَبْدِ اللَّهِ، فِي أَهْلِنَا، وَرَجُلٌ يَشْتَكِي خُرَاجاً بِهِ أَوْ جِرَاحاً. فَقَالَ: مَا تَشْتَكِي؟ قَالَ: خُرَاجٌ بِي قَدْ شَقَّ عَلَيَّ. فَقَالَ: يَا غُلاَمُ، ائْتِنِي بِحَجَّامٍ. فَقَالَ لَهُ: مَا تَصْنَعُ بِالْحَجَّامِ يَا أَبَا عَبْدِ اللَّهِ؟ قَالَ: أُرِيدُ أَنْ أُعَلِّقَ فِيهِ مِحْجَماً. قَالَ: وَاللَّهِ، إِنَّ الذُّبَابَ لَيُصِيبُنِي، أَوْ يُصِيبُنِي الثَّوْبُ، فَيُؤْذِينِي، وَيَشُقُّ عَلَيَّ. فَلَمَّا رَأَىٰ تَبَرُّمَهُ مِنْ ذَلِكَ قَالَ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنْ كَانَ فِي شَيْءٍ مِنْ أَدْوِيَتِكُمْ خَيْرٌ، فَفِي شَرْطَةِ مِحْجَمٍ، أَوْ شَرْبَةٍ مِنْ عَسَلٍ، أَوْ لَذْعَةٍ بِنَارٍ». قَالَ رَسُولُ اللَّهِ ﷺ: «وَمَا أُحِبُّ أَنْ أَكْتَوِيَ»، قَالَ: فَجَاءَ بِحَجَّامٍ فَشَرَطَهُ، فَذَهَبَ عَنْهُ مَا يَجِدُ.

٧٢ ـ (٢٢٠٦) ـ **حدّثنا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، أَنَّ أُمَّ سَلَمَةَ اسْتَأْذَنَتْ رَسُولَ اللَّهِ ﷺ فِي الْحِجَامَةِ، فَأَمَرَ النَّبِيُّ ﷺ أَبَا طَيْبَةَ أَنْ يَحْجُمَهَا.

قَالَ: حَسِبْتُ أَنَّهُ قَالَ: كَانَ أَخَاهَا مِنَ الرَّضَاعَةِ، أَوْ غُلاَماً لَمْ يَحْتَلِمْ.

٧٣ ـ (٢٢٠٧) ـ **حدّثنا** يَحْيَىٰ بْنُ يَحْيَىٰ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالَ يَحْيَىٰ ـ وَاللَّفْظُ لَهُ ـ: أَخْبَرَنَا، وَقَالَ الآخَرَانِ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ. قَالَ: بَعَثَ رَسُولُ اللَّهِ ﷺ إِلَىٰ أُبَيِّ بْنِ كَعْبٍ طَبِيباً، فَقَطَعَ مِنْهُ عِرْقاً، ثُمَّ كَوَاهُ عَلَيْهِ.

(...) ـ **وحدّثنا** عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ. (ح) وَحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا عَبْدُ الرَّحْمَنِ: أَخْبَرَنَا سُفْيَانُ. كِلاَهُمَا عَنِ الأَعْمَشِ، بِهَذَا الإِسْنَادِ. وَلَمْ يَذْكُرَا: فَقَطَعَ مِنْهُ عِرْقاً.

٧٤ ـ (...) ـ **وحدّثني** بِشْرُ بْنُ خَالِدٍ: حَدَّثَنَا مُحَمَّدٌ، يَعْنِي ابْنَ جَعْفَرٍ، عَنْ شُعْبَةَ. قَالَ: سَمِعْتُ سُلَيْمَانَ. قَالَ: سَمِعْتُ أَبَا سُفْيَانَ. قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ. قَالَ: رُمِيَ أُبَيٌّ يَوْمَ الأَحْزَابِ عَلَى أَكْحَلِهِ، فَكَوَاهُ رَسُولُ اللَّهِ ﷺ.

٧٥ ـ (٢٢٠٨) ـ **حدّثنا** أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو الزُّبَيْرِ، عَنْ جَابِرٍ. (ح) وَحَدَّثَنَا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا أَبُو خَيْثَمَةَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ. قَالَ: رُمِيَ سَعْدُ بْنُ مُعَاذٍ فِي أَكْحَلِهِ. قَالَ: فَحَسَمَهُ النَّبِيُّ ﷺ بِيَدِهِ بِمِشْقَصٍ، ثُمَّ وَرِمَتْ فَحَسَمَهُ الثَّانِيَةَ.

76-(1202) Ibn Abbas "Allah be pleased with both" reported that The Messenger of Allah "Allah's blessing and peace be upon him" got himself cupped and he gave to the cupper his wages. Moreover, he put the medicine in his nostrils (as a kind of treatment).

77-(1577) Anas Ibn Malik "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" got himself cupped and (gave the cupper his wages, for he) never withheld the wages of anyone.

78-(2209) Ibn Umar "Allah be pleased with both" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The fever is from the scorching heat of the (fire of) Hell, so cool it with water."

(...) Ibn Umar "Allah be pleased with both" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The fervent fever is from the scorching heat of the (fire of) Hell, so cool it with water."

79-(...) Ibn Umar "Allah be pleased with both" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The fever is from the scorching heat of the (fire of) Hell, so extinguish it with water."

80-(...) Ibn Umar "Allah be pleased with both" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The fever is from the scorching heat of the (fire of) Hell, so extinguish it with water."

81-(2210) A'isha "Allah be pleased with her" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The fever is from the scorching heat of the (fire of) Hell, so cool it with water."

(...) This Hadith was narrated on the authority of Hisham with the same chain of transmitters.

82-(2211) Fatima narrated that whenever a woman suffered from high fever, she would be brought to Asma, who would order that water be brought, which she would sprinkle in the pocket of her (shirt at the upper portion of the chest). She said that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Cool this (fever) with water. for it (fever) is from the scorching heat of the (fire of) Hell."

(...) This Hadith was narrated on the authority of Hisham, with the same chain of transmitters. According to the narration of Ibn Numair it was mentioned: She would pour water on her side and in the pocket (of the shirt at the upper part of the chest). The following was not mentioned: "It (fever) is from the scorching heat of the (fire of) Hell." This Hadith was also narrated on the authority of Abu Usama with the same chain of transmitters.

٧٦ - (١٢٠٢) - حدّثني أَحْمَدُ بْنُ سَعِيدِ بْنِ صَخْرٍ الدَّارِمِيُّ: حَدَّثَنَا حَبَّانُ بْنُ هِلاَلٍ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا عَبْدُ اللهِ بْنُ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ ﷺ احْتَجَمَ وَأَعْطَى الْحَجَّامَ أَجْرَهُ، وَاسْتَعَطَ.

٧٧ - (١٥٧٧) - وحدّثناه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالَ أَبُو بَكْرٍ: حَدَّثَنَا وَكِيعٌ، وَقَالَ أَبُو كُرَيْبٍ - وَاللَّفْظُ لَهُ -: أَخْبَرَنَا وَكِيعٌ، عَنْ مِسْعَرٍ، عَنْ عَمْرِو بْنِ عَامِرٍ الأَنْصَارِيِّ. قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: احْتَجَمَ رَسُولُ اللهِ ﷺ، وَكَانَ لاَ يَظْلِمُ أَحَداً أَجْرَهُ.
[البخاري: كتاب الإجارة، باب خراج الحجام، رقم: ٢٢٨٠].

٧٨ - (٢٢٠٩) - حدّثنا زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى. قَالاَ: حَدَّثَنَا يَحْيَىٰ - وَهُوَ ابْنُ سَعِيدٍ -، عَنْ عُبَيْدِ اللَّهِ: أَخْبَرَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ. قَالَ: «الْحُمَّىٰ مِنْ فَيْحِ جَهَنَّمَ، فَابْرُدُوهَا بِالْمَاءِ». [البخاري: كتاب بدء الخلق، باب صفة النار وأنها مخلوقة، رقم: ٣٢٦٤].

(...) - وحدّثنا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي وَمُحَمَّدُ بْنُ بِشْرٍ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ ومُحَمَّدُ بْنُ بِشْرٍ. قَالاَ: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ. قَالَ: «إِنَّ شِدَّةَ الْحُمَّىٰ مِنْ فَيْحِ جَهَنَّمَ، فَابْرُدُوهَا بِالْمَاءِ».

٧٩ - (...) - وحدّثني هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ: أَخْبَرَنَا ابْنُ وَهْبٍ: حَدَّثَنِي مَالِكٌ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: أَخْبَرَنَا الضَّحَّاكُ، يَعْنِي ابْنَ عُثْمَانَ، كِلاَهُمَا عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْحُمَّىٰ مِنْ فَيْحِ جَهَنَّمَ، فَأَطْفِؤُهَا بِالْمَاءِ».
[البخاري: كتاب الطب، باب الحمى من فيح جهنم، رقم: ٥٧٢٣].

٨٠ - (...) - حدّثنا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ الْحَكَمِ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ. (ح) وحَدَّثَنِي هَارُونُ بْنُ عَبْدِ اللَّهِ - وَاللَّفْظُ لَهُ - حَدَّثَنَا رَوْحٌ: حَدَّثَنَا شُعْبَةُ، عَنْ عُمَرَ بْنِ مُحَمَّدِ بْنِ زَيْدٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْحُمَّىٰ مِنْ فَيْحِ جَهَنَّمَ، فَأَطْفِؤُهَا بِالْمَاءِ».

٨١ - (٢٢١٠) - حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالاَ: حَدَّثَنَا ابْنُ نُمَيْرٍ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْحُمَّىٰ مِنْ فَيْحِ جَهَنَّمَ، فَابْرُدُوهَا بِالْمَاءِ».

(...) - وحدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا خَالِدُ بْنُ الْحَارِثِ وَعَبْدَةُ بْنُ سُلَيْمَانَ. جَمِيعاً عَنْ هِشَامٍ، بِهَٰذَا الإِسْنَادِ... مِثْلَهُ.

٨٢ - (٢٢١١) - وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ هِشَامٍ، عَنْ فَاطِمَةَ، عَنْ أَسْمَاءَ، أَنَّهَا كَانَتْ تُؤْتَىٰ بِالْمَرْأَةِ الْمَوْعُوكَةِ، فَتَدْعُو بِالْمَاءِ فَتَصُبُّهُ فِي جَيْبِهَا. وَتَقُولُ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «ابْرُدُوهَا بِالْمَاءِ»، وَقَالَ: «إِنَّهَا مِنْ فَيْحِ جَهَنَّمَ».
[البخاري: كتاب الطب، باب الحمى من فيح جهنم، رقم: ٥٧٢٤].

(...) - وحدّثناه أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ نُمَيْرٍ وَأَبُو أُسَامَةَ، عَنْ هِشَامٍ، بِهَٰذَا الإِسْنَادِ. وَفِي حَدِيثِ ابْنِ نُمَيْرٍ: «صَبَّتِ الْمَاءَ بَيْنَهَا وَبَيْنَ جَيْبِهَا»، وَلَمْ يَذْكُرْ فِي حَدِيثِ أَبِي أُسَامَةَ: «أَنَّهَا مِنْ فَيْحِ جَهَنَّمَ».

قَالَ أَبُو أَحْمَدَ: قَالَ إِبْرَاهِيمُ: حَدَّثَنَا الْحَسَنُ بْنُ بِشْرٍ: حَدَّثَنَا أَبُو أُسَامَةَ، بِهَٰذَا الإِسْنَادِ.

83-(2212) Rafi Ibn Khadij "Allah be pleased with him" reported: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "The fever is from the intense heat of the (fire of) Hell, so cool it with water."

84-(...) Rafi Ibn Khadij "Allah be pleased with him" reported: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "The fever is from the intense heat of the (fire of) Hell, so cool it down from you with water." The phrase "from you" was not mentioned in the narration of Abu Bakr, but he said that Rafi Ibn Khadij had informed him of it.

[27] Disapproval of giving treatment by pouring the medicine through one side of the mouth (of the patient) or forcibly

85-(2213) A'isha "Allah be pleased with her" reported: we (decided to) pour medicine through one side of the mouth of The Messenger of Allah "Allah's blessing and peace be upon him" (or forcibly), during his fatally ailment, but he pointed out (with his hand) that it should not be poured into his mouth against his will. We said: "(Perhaps, it is because of) the patient's natural dislike of medicine." When he recovered, he said: "Medicine should be poured through one side of the mouth of everyone of you except Al-Abbas, for he was not present among you (when you did so)."

[28] Treatment with the Indian aloes wood

86-(287) Umm Qais, daughter of Mihsan, the sister of Ukasha Ibn Mihsan "Allah be pleased with them" narrated: I visited The Messenger of Allah "Allah's blessing and peace be upon him" along with my son who had not been weaned yet, who urinated over his (The Prophet's clothes). He ordered that water be brought and sprinkled over them.

(2214) She further said: I visited him (The Prophet) along with my son in whose uvula I had pressed upon the swelling (with my finger). On that, he said: "Why do you harm your children by pressing like this? You should apply this Indian aloes wood, for it contains seven types of treatment, including the treatment for pleurisy. As for the swelling of the uvula, it is applied through the nostrils, and as for pleurisy, it is poured through one side of the mouth."

87-(...) Umm Qais, daughter of Mihsan, one of the earlier female emigrants who pledged allegiance to The Messenger of Allah "Allah's blessing and peace be upon him", the sister of Ukasha Ibn Mihsan, one of

٨٣ ـ (٢٢١٢) ـ حدّثنا هَنَّادُ بْنُ السَّرِيِّ: حَدَّثَنَا أَبُو الأَحْوَص، عَنْ سَعِيدِ بْنِ مَسْرُوقٍ، عَنْ عَبَايَةَ بْنِ رِفَاعَةَ، عَنْ جَدِّهِ رَافِعِ بْنِ خَدِيجٍ. قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ الْحُمَّىٰ فَوْرٌ مِنْ جَهَنَّمَ، فَابْرُدُوهَا بِالْمَاءِ».

[البخاري: كتاب بدء الخلق، باب صفة النار وأنها مخلوقة، رقم: ٣٢٦٢].

٨٤ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْمُثَنَّىٰ وَمُحَمَّدُ بْنُ حَاتِمٍ وَأَبُو بَكْرِ بْنُ نَافِعٍ. قَالُوا: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ أَبِيهِ، عَنْ عَبَايَةَ بْنِ رِفَاعَةَ: حَدَّثَنِي رَافِعُ بْنُ خَدِيجٍ. قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «الْحُمَّىٰ مِنْ فَوْرِ جَهَنَّمَ، فَابْرُدُوهَا عَنْكُمْ بِالْمَاءِ».

وَلَمْ يَذْكُرْ أَبُو بَكْرٍ: «عَنْكُمْ»، وَقَالَ: قَالَ: أَخْبَرَنِي رَافِعُ بْنُ خَدِيجٍ.

٢٧ ـ باب كَرَاهَةِ التَّدَاوِي باللَّدُود

٨٥ ـ (٢٢١٣) ـ حدّثني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ، عَنْ سُفْيَانَ: حَدَّثَنِي مُوسَى بْنُ أَبِي عَائِشَةَ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ عَائِشَةَ. قَالَتْ: لَدَدْنَا رَسُولَ اللَّهِ ﷺ فِي مَرَضِهِ. فَأَشَارَ أَنْ لاَ تَلُدُّونِي. فَقُلْنَا: كَرَاهِيَةَ الْمَرِيضِ لِلدَّوَاءِ. فَلَمَّا أَفَاقَ قَالَ: «لاَ يَبْقَىٰ أَحَدٌ مِنْكُمْ إِلاَّ لُدَّ، غَيْرُ الْعَبَّاسِ، فَإِنَّهُ لَمْ يَشْهَدْكُمْ».

[البخاري: كتاب المغازي، باب مرض النبي ﷺ ووفاته، رقم: ٤٤٥٨].

٢٨ ـ باب التداوي بالعُود الهِنْدِيّ، وهو الكُسْتُ

٨٦ ـ (٢٨٧) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ التَّمِيمِيُّ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وزُهَيْرُ بْنُ حَرْبٍ وَابْنُ أَبِي عُمَرَ ـ وَاللَّفْظُ لِزُهَيْرٍ ـ قَالَ يَحْيَىٰ: أَخْبَرَنَا. وَقَالَ الآخَرُونَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ أُمِّ قَيْسٍ بِنْتِ مِحْصَنٍ، أُخْتِ عُكَّاشَةَ بْنِ مِحْصَنٍ. قَالَتْ: دَخَلْتُ بِابْنٍ لِي عَلَىٰ رَسُولِ اللَّهِ ﷺ، لَمْ يَأْكُلِ الطَّعَامَ، فَبَالَ عَلَيْهِ. فَدَعَا بِمَاءٍ فَرَشَّهُ.

(٢٢١٤) ـ قَالَتْ: وَدَخَلْتُ عَلَيْهِ بِابْنٍ لِي، قَدْ أَعْلَقْتُ عَلَيْهِ مِنَ الْعُذْرَةِ. فَقَالَ: «عَلاَمَهْ تَدْغَرْنَ أَوْلاَدَكُنَّ بِهٰذَا الْعِلاَقِ؟ عَلَيْكُنَّ بِهٰذَا الْعُودِ الْهِنْدِيِّ، فَإِنَّ فِيهِ سَبْعَةَ أَشْفِيَةٍ، مِنْهَا ذَاتُ الْجَنْبِ: يُسْعَطُ مِنَ الْعُذْرَةِ، وَيُلَدُّ مِنْ ذَاتِ الْجَنْبِ».

٨٧ ـ (...) ـ وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ بْنُ يَزِيدَ، أَنَّ ابْنَ شِهَابٍ أَخْبَرَهُ قَالَ: أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، أَنَّ أُمَّ قَيْسٍ بِنْتَ مِحْصَنٍ، وَكَانَتْ مِنَ الْمُهَاجِرَاتِ الأُوَلِ اللاَّتِي بَايَعْنَ رَسُولَ اللَّهِ ﷺ،

the people of Asad Ibn Khuzaima, narrated that she visited The Messenger of Allah “Allah’s blessing and peace be upon him” along with her son who had not been weaned yet, upon the swelling of whose uvula she had pressed (with her finger). (Yunus said: She pressed upon the uvula because she was afraid it might have swelling.) on that, The Messenger of Allah “Allah’s blessing and peace be upon him” said: “Why do you harm your children by pressing like this? You should apply Indian aloes wood, for it contains seven types of treatment, including the treatment for pleurisy.”

(287) Ubaidullah reported that she told that it was this child who urinated in the lap of The Messenger of Allah “Allah’s blessing and peace be upon him”. The Messenger of Allah “Allah’s blessing and peace be upon him” called for water, which he sprinkled over (the spot of) his urine, but he did not fully wash it.

[29] Treatment with the black cumin

88-(2215) Abu Huraira “Allah be pleased with him” reported: I heard The Messenger of Allah “Allah’s blessing and peace be upon him” saying: “Black cumin has a treatment for every disease except death.”

(...) This Hadith was narrated on the authority of Abu Huraira, through another chain of transmitters but with a slight variation of wording.

89-(...) Abu Huraira “Allah be pleased with him” reported: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “There is no disease but that the black cumin has a treatment for it except death.”

[30] Talbina soothes the heart of the patient

90-(2216) A’isha "Allah be pleased with her" was reported to have used, whenever one of her relatives died, the women assembled and then dispersed except her relatives and close friends, to order that a pot of Talbina (soft food made of powder mixed with milk or sometimes with honey)be cooked. Then a dish made from meat and bread would be prepared on which the Talbina would be poured. A’isha used to say: "Eat of it, for I heard Allah's Apostle "Allah's blessing and peace be upon him" saying: “The Talbina soothes the heart of the patient and relieves him from some of his sadness.""

[31] Treatment with drinking honey

91-(2217) Abu Sa'id Al-Khudri "Allah be pleased with him" reported: A man came to The Prophet "Allah's blessing and peace be upon him" and said: "My brother has some Abdominal trouble." The Prophet "Allah's

وَهِيَ أُخْتُ عُكَّاشَةَ بْنِ مِحْصَنٍ، أَحَدِ بَنِي أَسَدِ بْنِ خُزَيْمَةَ. قَالَ: أَخْبَرَتْنِي أَنَّهَا أَتَتْ رَسُولَ اللَّهِ ﷺ بِابْنٍ لَهَا، لَمْ يَبْلُغْ أَنْ يَأْكُلَ الطَّعَامَ، وَقَدْ أَعْلَقَتْ عَلَيْهِ مِنَ الْعُذْرَةِ ـ قَالَ يُونُسُ: أَعْلَقَتْ غَمَزَتْ، فَهِيَ تَخَافُ أَنْ يَكُونَ بِهِ عُذْرَةٌ ـ قَالَتْ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «عَلامَهْ تَدْغَرْنَ أَوْلادَكُنَّ بِهٰذَا الإِعْلاَقِ؟ عَلَيْكُمْ بِهٰذَا الْعُودِ الْهِنْدِيِّ ـ يَعْنِي بِهِ الْكُسْتَ ـ فَإِنَّ فِيهِ سَبْعَةَ أَشْفِيَةٍ، مِنْهَا ذَاتُ الْجَنْبِ».

(٢٨٧) ـ قَالَ عُبَيْدُ اللَّهِ: وَأَخْبَرَتْنِي أَنَّ ٱبْنَهَا ذَاكَ بَالَ فِي حَجْرِ رَسُولِ اللَّهِ ﷺ، فَدَعَا رَسُولُ اللَّهِ ﷺ بِمَاءٍ فَنَضَحَهُ عَلَىٰ بَوْلِهِ، وَلَمْ يَغْسِلْهُ غَسْلاً.

٢٩ ـ بَابُ التَّدَاوِي بالحَبَّة السوداء

٨٨ ـ (٢٢١٥) ـ حدّثنا مُحَمَّدُ بْنُ رُمْحِ بْنِ الْمُهَاجِرِ: أَخْبَرَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ وَسَعِيدُ بْنُ الْمُسَيَّبِ، أَنَّ أَبَا هُرَيْرَةَ أَخْبَرَهُمَا، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ فِي الْحَبَّةِ السَّوْدَاءِ شِفَاءً مِنْ كُلِّ دَاءٍ، إِلاَّ السَّامَ». وَالسَّامُ: الْمَوْتُ. وَالْحَبَّةُ السَّوْدَاءُ: الشُّونِيزُ.

[البخاري: كتاب الطب، باب الحبة السوداء، رقم: ٥٦٨٨].

(...) ـ وَحدَّثَنِيه أَبُو الطَّاهِرِ وَحَرْمَلَةُ. قَالاَ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ. (ح) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ وَابْنُ أَبِي عُمَرَ. قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ. (ح) وحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ. (ح) وحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمٰنِ الدَّارِمِيُّ: أَخْبَرَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ. كُلُّهُم عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ ... بِمِثْلِ حَدِيثِ عُقَيْلٍ.

وَفِي حَدِيثِ سُفْيَانَ وَيُونُسَ: الْحَبَّةُ السَّوْدَاءُ. وَلَمْ يَقُلْ: الشُّونِيزُ.

٨٩ ـ (...) ـ وحدّثنا يَحْيَىٰ بْنُ أَيُّوبَ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَابْنُ حُجْرٍ. قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ، وَهُوَ ابْنُ جَعْفَرٍ، عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَا مِنْ دَاءٍ إِلاَّ فِي الْحَبَّةِ السَّوْدَاءِ مِنْهُ شِفَاءٌ، إِلاَّ السَّامَ».

٣٠ ـ باب التَّلْبِينَة محمَّة لفُؤَادِ المريض

٩٠ ـ (٢٢١٦) ـ حدّثنا عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ بْنِ سَعْدٍ: حَدَّثَنِي أَبِي، عَنْ جَدِّي: حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، زَوْجِ النَّبِيِّ ﷺ؛ أَنَّهَا كَانَتْ إِذَا مَاتَ الْمَيِّتُ مِنْ أَهْلِهَا، فَاجْتَمَعَ لِذَلِكَ النِّسَاءُ، ثُمَّ تَفَرَّقْنَ إِلاَّ أَهْلَهَا وَخَاصَّتَهَا. أَمَرَتْ بِبُرْمَةٍ مِنْ تَلْبِينَةٍ فَطُبِخَتْ، ثُمَّ صُنِعَ ثَرِيدٌ، فَصُبَّتِ التَّلْبِينَةُ عَلَيْهَا، ثُمَّ قَالَتْ: كُلْنَ مِنْهَا. فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «التَّلْبِينَةُ مُجِمَّةٌ لِفُؤَادِ الْمَرِيضِ، تُذْهِبُ بَعْضَ الْحُزْنِ».

[البخاري: كتاب الأطعمة، باب التلبينة، رقم: ٥٤١٧].

٣١ ـ بَابُ التَّدَاوِي بِسَقْيِ الْعَسَلِ

٩١ ـ (٢٢١٧) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَمُحَمَّدُ بْنُ بَشَّارٍ، وَاللَّفْظُ لابْنِ الْمُثَنَّى، قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَبِي الْمُتَوَكِّلِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ.

blessing and peace be upon him" said to him: "Let him drink honey." The man came for the second time and said: "I have done this which did nothing but made his abdominal trouble much more." The Prophet "Allah's blessing and peace be upon him" said to him: "Let him drink honey." He did so thrice, and then returned in the fourth time to whom The Prophet "Allah's blessing and peace be upon him" said: "Let him drink honey." He said: "I have done this which did nothing but made his abdominal trouble much more." The Prophet "Allah's blessing and peace be upon him" then said: "Allah has said the truth, but your brother's Abdomen is liar. Let him drink honey." He let him drink honey; and, consequently, he was cured.

(...) Abu Sa'id Al-Khudri "Allah be pleased with him" reported: A man came to The Prophet "Allah's blessing and peace be upon him" and said: "My brother has some Abdominal trouble." He said to him: "Let him drink honey."...and the rest is the same.

[32] What about plague, evil omen, and Divination

92-(2218) Amir Ibn Sa'd Ibn Abu Waqqas narrated that he had heard his father asking Usama: "What did you hear from The Messenger of Allah "Allah's blessing and peace be upon him" concerning the plague?" Usama "Allah be pleased with him" replied: Allah's Apostle "Allah's blessing and peace be upon him" said: "Plague was (a means of) abomination (or torture) sent on the children of Israel (or on some people before you). So if you hear of its spread in a land, don't approach it, and if a plague appears in a land where you are present, then don't leave that land to run away from it."

93-(...) Amir Ibn Sa'd Ibn Abu Waqqas narrated from Usama Ibn Zaid "Allah be pleased with both" that Allah's Apostle "Allah's blessing and peace be upon him" said: "Plague was the sign of abomination by which Allah put some of His slaves to trial. So if you hear of its spread in a land, don't approach it, and if a plague appears in a land where you are present, then don't leave that land to run away from it."

94-(...) Amir Ibn Sa'd Ibn Abu Waqqas narrated from Usama "Allah be pleased with him" that Allah's Apostle "Allah's blessing and peace be upon him" said: "Plague was (a means of) abomination sent on some people before you (or on the children of Israel). So, if it appears in a land where you are present, then don't leave that land to run away from it, and if it spreads in a land (from which you are far), don't approach it."

قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: إِنَّ أَخِي اسْتَطْلَقَ بَطْنُهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «اسْقِهِ عَسَلاً»، فَسَقَاهُ. ثُمَّ جَاءَهُ فَقَالَ: إِنِّي سَقَيْتُهُ عَسَلاً فَلَمْ يَزِدْهُ إِلاَّ اسْتِطْلاَقاً. فَقَالَ لَهُ ثَلاَثَ مَرَّاتٍ، ثُمَّ جَاءَ الرَّابِعَةَ، فَقَالَ: اسْقِهِ عَسَلاً. فَقَالَ: لَقَدْ سَقَيْتُهُ فَلَمْ يَزِدْهُ إِلاَّ اسْتِطْلاَقاً. فَقَالَ رَسُولُ اللَّهِ ﷺ: «صَدَقَ اللَّهُ، وَكَذَبَ بَطْنُ أَخِيكَ»، فَسَقَاهُ فَبَرَأَ.

[البخاري: كتاب الطب، باب الدواء بالعسل...، رقم: ٥٦٨٤].

(...) ـ وَحَدَّثَنِيهِ عَمْرُو بْنُ زُرَارَةَ: أَخْبَرَنَا عَبْدُ الْوَهَّابِ، يَعْنِي ابْنَ عَطَاءٍ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَبِي الْمُتَوَكِّلِ النَّاجِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ رَجُلاً أَتَى النَّبِيَّ ﷺ فَقَالَ: إِنَّ أَخِي عَرِبَ بَطْنُهُ. فَقَالَ لَهُ: «اسْقِهِ عَسَلاً»... بِمَعْنَى حَدِيثِ شُعْبَةَ.

٣٢ ـ باب الطَّاعُون والطِّيَرَة والكهانة ونحوها

٩٢ ـ (٢٢١٨) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ. قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ وَأَبِي النَّضْرِ مَوْلَىٰ عُمَرَ بْنِ عُبَيْدِ اللَّهِ، عَنْ عَامِرِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ أَبِيهِ، أَنَّهُ سَمِعَهُ يَسْأَلُ أُسَامَةَ بْنَ زَيْدٍ: مَاذَا سَمِعْتَ مِنْ رَسُولِ اللَّهِ ﷺ فِي الطَّاعُونِ؟ فَقَالَ أُسَامَةُ: قَالَ رَسُولُ اللَّهِ ﷺ: «الطَّاعُونُ رِجْزٌ أَوْ عَذَابٌ أُرْسِلَ عَلَىٰ بَنِي إِسْرَائِيلَ، أَوْ عَلَىٰ مَنْ كَانَ قَبْلَكُمْ، فَإِذَا سَمِعْتُمْ بِهِ بِأَرْضٍ، فَلاَ تَقْدَمُوا عَلَيْهِ، وَإِذَا وَقَعَ بِأَرْضٍ وَأَنْتُمْ بِهَا، فَلاَ تَخْرُجُوا فِرَاراً مِنْهُ».

وَقَالَ أَبُو النَّضْرِ: «لاَ يُخْرِجُكُمْ إِلاَّ فِرَارٌ مِنْهُ».

[البخاري: كتاب أحاديث الأنبياء، باب حدثنا أبو اليمان...، رقم: ٣٤٧٣].

٩٣ ـ (...) ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ وَقُتَيْبَةُ بْنُ سَعِيدٍ قَالاَ: أَخْبَرَنَا الْمُغِيرَةُ، وَنَسَبَهُ ابْنُ قَعْنَبٍ فَقَالَ: ابْنُ عَبْدِ الرَّحْمٰنِ الْقُرَشِيُّ، عَنْ أَبِي النَّضْرِ، عَنْ عَامِرِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ أُسَامَةَ بْنِ زَيْدٍ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الطَّاعُونُ آيَةُ الرِّجْزِ. ابْتَلَى اللَّهُ عَزَّ وَجَلَّ بِهِ نَاساً مِنْ عِبَادِهِ، فَإِذَا سَمِعْتُمْ بِهِ، فَلاَ تَدْخُلُوا عَلَيْهِ، وَإِذَا وَقَعَ بِأَرْضٍ وَأَنْتُمْ بِهَا، فَلاَ تَفِرُّوا مِنْهُ».

هَذَا حَدِيثُ الْقَعْنَبِيِّ، وَقُتَيْبَةَ نَحْوُهُ.

٩٤ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا سُفْيَانُ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ أُسَامَةَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ هَذَا الطَّاعُونَ رِجْزٌ سُلِّطَ عَلَىٰ مَنْ كَانَ قَبْلَكُمْ، أَوْ عَلَىٰ بَنِي إِسْرَائِيلَ، فَإِذَا كَانَ بِأَرْضٍ، فَلاَ تَخْرُجُوا مِنْهَا فِرَاراً مِنْهُ. وَإِذَا كَانَ بِأَرْضٍ، فَلاَ تَدْخُلُوهَا».

95-(...) Amir Ibn Sa'd Ibn Abu Waqqas narrated that somebody asked his father about the plague. Usama "Allah be pleased with him" replied: I'm going to tell you. Allah's Apostle "Allah's blessing and peace be upon him" said: "Plague was (a means of) abomination (or torture) sent by Allah on the children of Israel (or on some people before you). So if you hear of its spread in a land, don't approach it, and if a plague appears in a land where you are present, then don't leave that land to run away from it."

(...) The same was narrated on the authority of Amr Ibn Dinar, through another chain of transmitters.

96-(...) Amir Ibn Sa'd narrated from Usama Ibn Zaid "Allah be pleased with both" that The Messenger of Allah "Allah's blessing and peace be upon him" said: "This calamity or disease was a (means of) torture with which some nations before you were punished. Then it was left upon the earth. It goes away once and returns again. So, whoever heard of its spread in a land should not approach it, and whoever is present in a land where it appeared should not (go out in order to) flee from it."

(...) This Hadith was narrated on the authority of Az-Zuhri through another chain of transmitters.

97-(...) Shu'ba reported from Habib: We were in Medina when we heard that plague spread in Kufa. Ata Ibn Yasar and others said to me that The Messenger of Allah "Allah's blessing and peace be upon him" said: "If you are in a land where this (plague) appeared, you should not get out of it (in order to flee from it), and if you learnt that it had appeared in a land (in which you are not present), then you should not approach it." I said to him: From whom (did you hear this narration)? They said: Amir Ibn Sa'd narrated it from Usama. I came to him and I was informed that he was absent. I met his brother Ibrahim Ibn Sa'd and asked him. He said: I was attendant when Usama narrated it to Sa'd saying: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "This disease is (a means of) abomination (or torture or a remnant of the calamity) with which some people before you were punished. If it appeared in a land where you are, you should not get out of it, and if the news reached you that it appeared in a land (in which you are not present), then you should not approach it." Habib said: I said to Ibrahim: Did you hear Usama narrating it to Sa'd without denying it? He answered in the affirmative.

(...) The same was narrated on the authority of Shu'ba, with the same chain of transmitters, but without mentioning the story of Ata Ibn Yasar in the beginning of the Hadith.

٩٥ ـ (...) ـ حدّثني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَمْرُو ابْنُ دِينَارٍ، أَنَّ عَامِرَ بْنَ سَعْدٍ أَخْبَرَهُ، أَنَّ رَجُلاً سَأَلَ سَعْدَ بْنَ أَبِي وَقَّاصٍ عَنِ الطَّاعُونِ؟ فَقَالَ أُسَامَةُ ابْنُ زَيْدٍ: أَنَا أُخْبِرُكَ عَنْهُ. قَالَ رَسُولُ اللَّهِ ﷺ: «هُوَ عَذَابٌ أَوْ رِجْزٌ أَرْسَلَهُ اللَّهُ عَلَىٰ طَائِفَةٍ مِنْ بَنِي إِسْرَائِيلَ، أَوْ نَاسٍ كَانُوا قَبْلَكُمْ. فَإِذَا سَمِعْتُمْ بِهِ بِأَرْضٍ، فَلاَ تَدْخُلُوهَا عَلَيْهِ. وَإِذَا دَخَلَهَا عَلَيْكُمْ، فَلاَ تَخْرُجُوا مِنْهَا فِرَاراً».

(...) ـ وحدّثنا أَبُو الرَّبِيعِ، سُلَيْمَانُ بْنُ دَاوُدَ وَقُتَيْبَةُ بْنُ سَعِيدٍ قَالاَ: حَدَّثَنَا حَمَّادٌ، وَهُوَ ابْنُ زَيْدٍ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ. كِلاَهُمَا عَنْ عَمْرِو بْنِ دِينَارٍ بِإِسْنَادِ ابْنِ جُرَيْجٍ... نَحْوَ حَدِيثِهِ.

٩٦ ـ (...) ـ حدّثني أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرٍو وَحَرْمَلَةُ بْنُ يَحْيَىٰ. قَالاَ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي عَامِرُ بْنُ سَعْدٍ، عَنْ أُسَامَةَ بْنِ زَيْدٍ، عَنْ رَسُولِ اللَّهِ ﷺ، أَنَّهُ قَالَ: «إِنَّ هَـٰذَا الْوَجَعَ أَوِ السَّقَمَ رِجْزٌ عُذِّبَ بِهِ بَعْضُ الأُمَمِ قَبْلَكُمْ. ثُمَّ بَقِيَ بَعْدُ بِالأَرْضِ. فَيَذْهَبُ الْمَرَّةَ وَيَأْتِي الأُخْرَىٰ، فَمَنْ سَمِعَ بِهِ بِأَرْضٍ، فَلاَ يَقْدَمَنَّ عَلَيْهِ. وَمَنْ وَقَعَ بِأَرْضٍ وَهُوَ بِهَا، فَلاَ يُخْرِجَنَّهُ الْفِرَارُ مِنْهُ».

(...) ـ وحدّثناه أَبُو كَامِلٍ الْجَحْدَرِيُّ: حَدَّثَنَا عَبْدُ الْوَاحِدِ ـ يَعْنِي ابْنَ زِيَادٍ ـ: حَدَّثَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، بِإِسْنَادِ يُونُسَ... نَحْوَ حَدِيثِهِ.

٩٧ ـ (...) ـ حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ شُعْبَةَ، عَنْ حَبِيبٍ. قَالَ: كُنَّا بِالْمَدِينَةِ فَبَلَغَنِي أَنَّ الطَّاعُونَ قَدْ وَقَعَ بِالْكُوفَةِ فَقَالَ لِي عَطَاءُ بْنُ يَسَارٍ وَغَيْرُهُ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا كُنْتَ بِأَرْضٍ فَوَقَعَ بِهَا، فَلاَ تَخْرُجْ مِنْهَا. وَإِذَا بَلَغَكَ أَنَّهُ بِأَرْضٍ، فَلاَ تَدْخُلْهَا». قَالَ: قُلْتُ: عَمَّنْ؟ قَالُوا: عَنْ عَامِرِ بْنِ سَعْدٍ يُحَدِّثُ بِهِ. قَالَ: فَأَتَيْتُهُ فَقَالُوا: غَائِبٌ قَالَ: فَلَقِيتُ أَخَاهُ إِبْرَاهِيمَ بْنَ سَعْدٍ فَسَأَلْتُهُ؟ فَقَالَ: شَهِدْتُ أُسَامَةَ يُحَدِّثُ سَعْداً قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ هَـٰذَا الْوَجَعَ رِجْزٌ أَوْ عَذَابٌ أَوْ بَقِيَّةُ عَذَابٍ، عُذِّبَ بِهِ أُنَاسٌ مِنْ قَبْلِكُمْ. فَإِذَا كَانَ بِأَرْضٍ وَأَنْتُمْ بِهَا، فَلاَ تَخْرُجُوا مِنْهَا، وَإِذَا بَلَغَكُمْ أَنَّهُ بِأَرْضٍ، فَلاَ تَدْخُلُوهَا».

قَالَ حَبِيبٌ: فَقُلْتُ لإِبْرَاهِيمَ: آنْتَ سَمِعْتَ أُسَامَةَ يُحَدِّثُ سَعْداً وَهُوَ لاَ يُنْكِرُ؟ قَالَ: نَعَمْ.

[البخاري: كتاب الطب، باب ما يذكر في الطاعون، رقم: ٥٧٢٨].

(...) ـ وحدّثناه عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، بِهَـٰذَا الإِسْنَادِ. غَيْرَ أَنَّهُ لَمْ يَذْكُرْ قِصَّةَ عَطَاءِ بْنِ يَسَارٍ فِي أَوَّلِ الْحَدِيثِ.

(...) This Hadith was narrated on the authority of Sa'd Ibn Malik, Khuzaima Ibn Thabit and Usama Ibn Zaid.

(...) Ibrahim Ibn Sa'd Ibn Abu Waqqas reported: Usama Ibn Zaid and Sa'd were sitting and talking when they said: The Messenger of Allah "Allah's blessing and peace be upon him" said...and the rest of the Hadith is the same.

(...) This Hadith was narrated by Ibrahim Ibn Sa'd Ibn Malik from his father from The Prophet "Allah's blessing and peace be upon him".

98-(2219) Abdullah Ibn Abbas "Allah be pleased with both" narrated: Umar Ibn Al-Khattab left for Sham. When he reached Sargh, the commanders of the (Muslim) army, Abu Ubaida Ibn Al-Jarrah and his companions met him and told him that the epidemic (of plague) had broken out in Sham. Umar said: "Call for me the early emigrants." So, I called them for him. He consulted and informed them that the epidemic had broken out in Sham. Those people differed in their opinions. Some of them said: "You set out aiming at a certain purpose and we do not think that it is proper to give it up." The others said : "You have with you other people and the companions of The Messenger of Allah "Allah's blessing and peace be upon him". So we don't advise that we take them to this epidemic."

Umar said to them: "Leave me now." Then he said: "Call the Ansar for me." I called them whom he consulted and they followed the way of the emigrants and differed as they did. He then said to them: "Leave me now." He said: "Call for me the old people of Quraish who emigrated in the year of the Conquest of Mecca." I called them and they agreed unanimously that: "We advise that you should return with the people and do not take them to that (land of) epidemic."

So Umar announced: "I will ride back to Medina in the morning, so you should do the same." Abu Ubaida Ibn Al-Jarrah said : "Are you fleeing away from Allah's decree?" Umar said to him –and he disliked his difference (from him in such an opinion)-: "Would that someone else had said such a thing, O Abu Ubaida! Yes, we are fleeing from Allah's decree to Allah's decree. Don't you agree that if you had camels that went down a valley having two places, one green and the other barren, you would graze them on the green one only if Allah had ordained that, and you would graze them on the barren one just if Allah had ordained that?" At that time Abd Ar-Rahman Ibn Awf, who had been absent because of some of his needs,

(...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ حَبِيبٍ، عَنْ إِبْرَاهِيمَ بْنِ سَعْدٍ، عَنْ سَعْدِ بْنِ مَالِكٍ وَخُزَيْمَةَ بْنِ ثَابِتٍ وَأُسَامَةَ بْنِ زَيْدٍ. قَالُوا: قَالَ رَسُولُ اللَّهِ ﷺ... بِمَعْنَىٰ حَدِيثِ شُعْبَةَ.

(...) ـ وحدّثنا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ. كِلاَهُمَا عَنْ جَرِيرٍ، عَنِ الأَعْمَشِ، عَنْ حَبِيبٍ، عَنْ إِبْرَاهِيمَ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ. قَالَ: كَانَ أُسَامَةُ بْنُ زَيْدٍ وَسَعْدٌ جَالِسَيْنِ يَتَحَدَّثَانِ. فَقَالاَ: قَالَ رَسُولُ اللَّهِ ﷺ... بِنَحْوِ حَدِيثِهِمْ.

(...) ـ وَحدّثَنِيهِ وَهْبُ بْنُ بَقِيَّةَ: أَخْبَرَنَا خَالِدٌ، يَعْنِي الطَّحَّانَ، عَنِ الشَّيْبَانِيِّ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ إِبْرَاهِيمَ بْنِ سعدِ بْنِ مَالِكٍ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ... بِنَحْوِ حَدِيثِهِمْ.

٩٨ ـ (٢٢١٩) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَى التَّمِيمِيُّ. قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عَبْدِ الْحَمِيدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ زَيْدِ بْنِ الْخَطَّابِ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ الْحَارِثِ بْنِ نَوْفَلٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ؛ أَنَّ عُمَرَ بْنَ الْخَطَّابِ خَرَجَ إِلَى الشَّامِ، حَتَّىٰ إِذَا كَانَ بِسَرْغَ لَقِيَهُ أَهْلُ الأَجْنَادِ: أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ وَأَصْحَابُهُ، فَأَخْبَرُوهُ أَنَّ الْوَبَاءَ قَدْ وَقَعَ بِالشَّامِ.

قَالَ ابْنُ عَبَّاسٍ: فَقَالَ عُمَرُ: ادْعُ لِيَ الْمُهَاجِرِينَ الأَوَّلِينَ فَدَعَوْتُهُمْ، فَاسْتَشَارَهُمْ وَأَخْبَرَهُمْ أَنَّ الْوَبَاءَ قَدْ وَقَعَ بِالشَّامِ. فَاخْتَلَفُوا. فَقَالَ بَعْضُهُمْ: قَدْ خَرَجْتَ لأَمْرٍ وَلاَ نَرَىٰ أَنْ تَرْجِعَ عَنْهُ. وَقَالَ بَعْضُهُمْ: مَعَكَ بَقِيَّةُ النَّاسِ وَأَصْحَابُ رَسُولِ اللَّهِ ﷺ. وَلاَ نَرَىٰ أَنْ تُقْدِمَهُمْ عَلَىٰ هٰذَا الْوَبَاءِ. فَقَالَ: ارْتَفِعُوا عَنِّي. ثُمَّ قَالَ: ادْعُ لِيَ الأَنْصَارَ فَدَعَوْتُهُمْ لَهُ، فَاسْتَشَارَهُمْ. فَسَلَكُوا سَبِيلَ الْمُهَاجِرِينَ. وَاخْتَلَفُوا كَاخْتِلاَفِهِمْ. فَقَالَ: ارْتَفِعُوا عَنِّي. ثُمَّ قَالَ: ادْعُ لِي مَنْ كَانَ هَاهُنَا مِنْ مَشْيَخَةِ قُرَيْشٍ مِنْ مُهَاجِرَةِ الْفَتْحِ. فَدَعَوْتُهُمْ فَلَمْ يَخْتَلِفْ عَلَيْهِ رَجُلاَنِ. فَقَالُوا: نَرَىٰ أَنْ تَرْجِعَ بِالنَّاسِ وَلاَ تُقْدِمَهُمْ عَلَىٰ هٰذَا الْوَبَاءِ. فَنَادَىٰ عُمَرُ فِي النَّاسِ: إِنِّي مُصْبِحٌ عَلَى ظَهْرٍ، فَأَصْبِحُوا عَلَيْهِ. فَقَالَ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ: أَفِرَاراً مِنْ قَدَرِ اللَّهِ؟ فَقَالَ عُمَرُ: لَوْ غَيْرُكَ قَالَهَا يَا أَبَا عُبَيْدَةَ، وَكَانَ عُمَرُ يَكْرَهُ خِلاَفَهُ. نَعَمْ، نَفِرُّ مِنْ قَدَرِ اللَّهِ إِلَىٰ قَدَرِ اللَّهِ. أَرَأَيْتَ لَوْ كَانَتْ لَكَ إِبِلٌ فَهَبَطَتْ وَادِياً لَهُ عُدْوَتَانِ. إِحْدَاهُمَا خَصِبَةٌ وَالأُخْرَىٰ جَدِبَةٌ، أَلَيْسَ إِنْ رَعَيْتَ الْخَصِبَةَ رَعَيْتَهَا بِقَدَرِ اللَّهِ، وَإِنْ رَعَيْتَ الْجَدِبَةَ رَعَيْتَهَا بِقَدَرِ اللَّهِ؟ قَالَ: فَجَاءَ عَبْدُ الرَّحْمٰنِ بْنُ عَوْفٍ، وَكَانَ مُتَغَيِّباً فِي بَعْضِ حَاجَتِهِ. فَقَالَ: إِنَّ عِنْدِي مِنْ هٰذَا عِلْماً. سَمِعْتُ

came and said: "I have some knowledge about this. I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "If you hear about it (an outbreak of plague) in a land, do not go to it; but if plague appears in a land where you are staying, do not flee away from it." " Umar thanked Allah and returned to Medina.

99-(...) This Hadith was narrated on the authority of Ma'mar with the same chain of transmitters but with the following addition: "Do you think that if he grazed them in the barren land and left the green land, Would you attribute it to his failure?" He said: "Yes." He said: "Then proceed." Then, he proceeded until he came to Medina, whereupon he said: "This is the right place", or said: "This is the destination if Allah so wills."

(...) This Hadith was narrated on the authority of Abdullah Ibn Al-Harith with a slight variation of wording.

100-(...) Abdullah Ibn Amir Ibn Rabie'a narrated: Umar Ibn Al-Khattab left for Sham. When he reached Sargh, he was informed (by the commanders of the Muslim army) that an epidemic had broken out in Sham. Then Abd Ar-Rahman Ibn Awf told him that The Messenger of Allah "Allah's blessing and peace be upon him" said: "If you hear about it (an outbreak of plague) in a land, do not go to it; but if plague appears in a land where you are staying, do not flee away from it." So Umar Ibn Al-Khattab returned from Sargh. Salim Ibn Abdullah reported that Umar returned along with the people as a result of hearing the Hadith narrated by Abd Ar-Rahman Ibn Awf.

[33] There is neither infection, nor evil omen, nor Hamah, nor Safar, nor ghoul, nor star-promising rain; and the ill one should not be taken to the healthy

101-(2220) Abu Huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "There is no contagious disease (to convey others without Allah's permission); nor is there (any kind of) Safar (a worm which was thought to exist in one's belly, and which would be prompted to move violently whenever one became hungry, to the extent that it might kill him); nor is there Hamah (a kind of bird by which they used to have bad omen of one's death if it came on his house's roof)." A Bedouin stood up and said: "Then what about my camels? They are like deer on the sand, but when a mangy camel comes and mixes with them, they all get infected with mange." The Prophet "Allah's blessing and peace be upon him" said: "Then who conveyed the (mange) disease to the first one?"

رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا سَمِعْتُمْ بِهِ بِأَرْضٍ، فَلاَ تَقْدَمُوا عَلَيْهِ، وَإِذَا وَقَعَ بِأَرْضٍ وَأَنْتُمْ بِهَا، فَلاَ تَخْرُجُوا فِرَاراً مِنْهُ».

قَالَ: فَحَمِدَ اللَّهَ عُمَرُ بْنُ الْخَطَّابِ، ثُمَّ انْصَرَفَ.

[البخاري: كتاب الطب، باب ما يذكر في الطاعون، رقم: ٥٧٢٩].

٩٩ ـ (...) ـ وحدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ. قَالَ ابْنُ رَافِعٍ: حَدَّثَنَا وَقَالَ الآخَرَانِ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، بِهَٰذَا الإِسْنَادِ، نَحْوَ حَدِيثِ مَالِكٍ.

وزَادَ فِي حَدِيثِ مَعْمَرٍ: قَالَ: وَقَالَ لَهُ أَيْضاً: أَرَأَيْتَ أَنَّهُ لَوْ رَعَى الْجَدْبَةَ وَتَرَكَ الْخَصِبَةَ أَكُنْتَ مُعَجِّزَهُ؟ قَالَ: نَعَمْ، قَالَ: فَسِرْ إِذاً. قَالَ: فَسَارَ حَتَّىٰ أَتَى الْمَدِينَةَ. فَقَالَ: هَٰذَا الْمَحِلُّ أَوْ قَالَ: هَٰذَا الْمَنْزِلُ إِنْ شَاءَ اللَّهُ.

(...) ـ وَحَدَّثَنِيهِ أَبُو الطَّاهِرِ وَحَرْمَلَةُ بْنُ يَحْيَىٰ قَالاَ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ بِهَٰذَا الإِسْنَادِ.

غَيْرَ أَنَّهُ قَالَ: إِنَّ عَبْدَ اللهِ بْنَ الْحَارِثِ حَدَّثَهُ، وَلَمْ يَقُلْ: عَبْدَ اللهِ بْنِ عَبْدِ اللهِ.

١٠٠ ـ (...) ـ وحدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ. قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَامِرِ بْنِ رَبِيعَةَ، أَنَّ عُمَرَ خَرَجَ إِلَى الشَّامِ، فَلَمَّا جَاءَ سَرْغَ بَلَغَهُ أَنَّ الْوَبَاءَ قَدْ وَقَعَ بِالشَّامِ. فَأَخْبَرَهُ عَبْدُ الرَّحْمَٰنِ بْنُ عَوْفٍ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا سَمِعْتُمْ بِهِ بِأَرْضٍ، فَلاَ تَقْدَمُوا عَلَيْهِ، وَإِذَا وَقَعَ بِأَرْضٍ وَأَنْتُمْ بِهَا، فَلاَ تَخْرُجُوا فِرَاراً مِنْهُ»، فَرَجَعَ عُمَرُ بْنُ الْخَطَّابِ مِنْ سَرْغَ.

[البخاري: كتاب الطب، باب ما يذكر في الطاعون، رقم: ٥٧٣٠].

ـ وَعَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، أَنَّ عُمَرَ إِنَّمَا انْصَرَفَ بِالنَّاسِ مِنْ حَدِيثِ عَبْدِ الرَّحْمَٰنِ بْنِ عَوْفٍ.

٣٣ ـ باب لا عَدْوَىٰ ولا طِيَرة ولا هامة ولا صَفَر ولا نَوْء ولا غُول، ولا يُورِدُ مُمْرِضٌ على مُصِحٍّ

١٠١ ـ (٢٢٢٠) ـ حدّثني أَبُو الطَّاهِرِ وَحَرْمَلَةُ بْنُ يَحْيَىٰ، وَاللَّفْظُ لأَبِي الطَّاهِرِ، قَالاَ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ. قَالَ ابْنُ شِهَابٍ: فَحَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَٰنِ، عَنْ أَبِي هُرَيْرَةَ، حِينَ قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ عَدْوَى، وَلاَ صَفَرَ، وَلاَ هَامَةَ». فَقَالَ أَعْرَابِيٌّ: يَا رَسُولَ اللَّهِ، فَمَا بَالُ الإِبِلِ تَكُونُ فِي الرَّمْلِ كَأَنَّهَا الظِّبَاءُ، فَيَجِيءُ الْبَعِيرُ الأَجْرَبُ، فَيَدْخُلُ فِيهَا، فَيُجْرِبُهَا كُلَّهَا؟ قَالَ: «فَمَنْ أَعْدَى الأَوَّلَ؟».

102-(...) Abu Huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "There is no contagious disease (to convey others without Allah's permission); nor is there (any kind of) evil omen; nor is there (any kind of) Safar; nor is there Hamah." A Bedouin stood up and said: "O Messenger of Allah!"...and the rest of the Hadith is the same.

103-(...) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no infection." A Bedouin stood up...and the rest of the Hadith is the same. On the other hand, Az-Zuhri narrated that The Prophet "Allah's blessing and peace be upon him" was reported to have said: "There is neither infection, nor Safar, nor Hamah."

104-(2221) Abu Salama Ibn Abd Ar-Rahman Ibn Awf reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no infection." He was reported to have said: "An ill one should not be taken to a healthy." Abu Salama told: Abu Huraira used to narrate those two narrations from The Messenger of Allah "Allah's blessing and peace be upon him", but afterwards Abu Huraira kept silent on the following statement: "There is no infection." but he kept narrating that "the ill one should not be taken to the healthy."

Al-Harith Ibn Abu Dhubab, the cousin of Abu Huraira, said: O Abu Huraira! I used to hear you narrating to us along with this Hadith another one, on which you kept silent. You used to say that The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no infection." Abu Huraira rejected to acknowledge of that, but he said that the ill should not be taken to the healthy. Al-Harith did not accept that, which led Abu Huraira to speak some words in the Abyssinian language. He said to Al-Harith: Do you know what I said? He said: No. Abu Huraira said: I denied that I said this. Abu Salama said: By my life! Abu Huraira used to narrate that The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no infection." I do not know whether Abu Huraira has forgotten it (the other statement), or (he thought) it has been abrogated by the first one.

105-(...) Abu Salama Ibn Abd Ar-Rahman reported that he heard Abu Huraira telling that The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no infection." He also narrated along with it: "The ill one should not be taken to the healthy."

١٠٢ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ حَاتِمٍ وَحَسَنٌ الْحُلْوَانِيُّ. قَالاَ: حَدَّثَنَا يَعْقُوبُ، وَهُوَ ابْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ وَغَيْرُهُ، أَنَّ أَبَا هُرَيْرَةَ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لاَ عَدْوَىٰ، وَلاَ طِيَرَةَ، وَلاَ صَفَرَ، وَلاَ هَامَةَ»، فَقَالَ أَعْرَابِيٌّ: يَا رَسُولَ اللَّهِ... بِمِثْلِ حَدِيثِ يُونُسَ.

[البخاري: كتاب الطب، باب لا صفر وهو داء يأخذ البطن، رقم: ٥٧١٧].

١٠٣ ـ (...) ـ وحدّثني عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ: أَخْبَرَنَا أَبُو الْيَمَانِ، عَنْ شُعَيْبٍ، عَنِ الزُّهْرِيِّ. أَخْبَرَنِي سِنَانُ بْنُ أَبِي سِنَانٍ الدُّؤَلِيُّ، أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَالَ النَّبِيُّ ﷺ: «لاَ عَدْوَىٰ»، فَقَامَ أَعْرَابِيٌّ... فَذَكَرَ بِمِثْلِ حَدِيثِ يُونُسَ وَصَالِحٍ.

ـ وَعَنْ شُعَيْبٍ، عَنِ الزُّهْرِيِّ قَالَ: حَدَّثَنِي السَّائِبُ بْنُ يَزِيدَ بْنِ أُخْتِ نَمِرٍ، أَنَّ النَّبِيَّ ﷺ قَالَ: «لاَ عَدْوَىٰ، وَلاَ صَفَرَ، وَلاَ هَامَةَ».

١٠٤ ـ (٢٢٢١) ـ وحدّثني أَبُو الطَّاهِرِ وَحَرْمَلَةُ، وَتَقَارَبَا فِي اللَّفْظِ، قَالاَ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، أَنَّ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ حَدَّثَهُ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لاَ عَدْوَىٰ»، وَيُحَدِّثُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لاَ يُورِدُ مُمْرِضٌ عَلَىٰ مُصِحٍّ».

قَالَ أَبُو سَلَمَةَ: كَانَ أَبُو هُرَيْرَةَ يُحَدِّثُهُمَا كِلْتَيْهِمَا عَنْ رَسُولِ اللَّهِ ﷺ، ثُمَّ صَمَتَ أَبُو هُرَيْرَةَ بَعْدَ ذَلِكَ عَنْ قَوْلِهِ: «لاَ عَدْوَىٰ»، وَأَقَامَ عَلَىٰ: «أَنْ لاَ يُورِدُ مُمْرِضٌ عَلَى مُصِحٍّ»، قَالَ: فَقَالَ الْحَارِثُ بْنُ أَبِي ذُبَابٍ ـ وَهُوَ ابْنُ عَمِّ أَبِي هُرَيْرَةَ ـ: قَدْ كُنْتُ أَسْمَعُكَ، يَا أَبَا هُرَيْرَةَ تُحَدِّثُنَا مَعَ هَذَا الْحَدِيثِ حَدِيثاً آخَرَ، قَدْ سَكَتَّ عَنْهُ. كُنْتَ تَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ عَدْوَىٰ»، فَأَبَىٰ أَبُو هُرَيْرَةَ أَنْ يَعْرِفَ ذَلِكَ. وَقَالَ: «لاَ يُورِدُ مُمْرِضٌ عَلَىٰ مُصِحٍّ»، فَمَا رَآهُ الْحَارِثُ فِي ذَلِكَ حَتَّىٰ غَضِبَ أَبُو هُرَيْرَةَ، فَرَطَنَ بِالْحَبَشِيَّةِ. فَقَالَ لِلْحَارِثِ: أَتَدْرِي مَاذَا قُلْتُ؟ قَالَ: لاَ. قَالَ أَبُو هُرَيْرَةَ: قُلْتُ: أَبَيْتُ.

قَالَ أَبُو سَلَمَةَ: وَلَعَمْرِي، لَقَدْ كَانَ أَبُو هُرَيْرَةَ يُحَدِّثُنَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لاَ عَدْوَىٰ»، فَلاَ أَدْرِي أَنَسِيَ أَبُو هُرَيْرَةَ، أَوْ نَسَخَ أَحَدُ الْقَوْلَيْنِ الآخَرَ؟

١٠٥ ـ (...) ـ حدّثني مُحَمَّدُ بْنُ حَاتِمٍ وَحَسَنٌ الْحُلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ. قَالَ عَبْدٌ: حَدَّثَنِي. وَقَالَ الآخَرَانِ: حَدَّثَنَا يَعْقُوبُ ـ يَعْنُونَ ابْنَ إِبْرَاهِيمَ بْنِ سَعْدٍ ـ: حَدَّثَنِي أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يُحَدِّثُ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لاَ عَدْوَىٰ»، وَيُحَدِّثُ مَعَ ذَلِكَ: «لاَ يُورِدُ الْمُمْرِضُ عَلَى الْمُصِحِّ»، بِمِثْلِ حَدِيثِ يُونُسَ.

(...) This Hadith was narrated on the authority of Az-Zuhri with the same chain of transmitters.

106-(2220) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is neither infection, nor Hamah, nor star-promising rain, no Safar."

107-(2222) Jabir "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is neither infection, nor evil omen, nor ghoul."

108-(...) Jabir "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is neither infection, nor ghoul, nor Safar."

109-(...) Jabir Ibn Abdullah "Allah be pleased with both" reported: I heard The Prophet "Allah's blessing and peace be upon him" saying: "There is neither infection, nor Safar, nor ghoul." He (the narrator) said: I heard Abu Az-Zubair saying: Jabir explained for them his saying "Safar". Abu Az-Zubair said: Safar means the (worms of the) abdomen. It was said to Jabir: Why is it so? He said: It was said that Safar meant the worms of the abdomen. But he did not explain ghoul. Abu Az-Zubair said: Ghoul is that which kills the travellers.

[34] What about bad and good omen, pertaining to pessimism

110-(2223) Abu Huraira "Allah be pleased with him" narrated: I heard Allah's Apostle "Allah's blessing and peace be upon him" saying: "There is no bad luck. The best omen is the optimism." They asked: "What is the optimism?" He said: "A good word that one of you hears (and takes as a good omen)."

(...) The same was narrated on the authority of Az-Zuhri, with the same chain of transmitters, but with a slight variation of wording.

111-(2224) Anas "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is neither a contagious disease to convey to others (without Allah's permission), nor is there a bad omen (from birds or so); but I like the good omen which is the good word (one takes as a good omen)."

112-(...) Anas "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is neither a contagious disease to convey to others (without Allah's permission), nor is there a bad omen (from birds or so); but I like the good omen." It was said

(...) ـ **حدّثناه** عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَٰنِ الدَّارِمِيُّ: أَخْبَرَنَا أَبُو الْيَمَانِ: حَدَّثَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، بِهَٰذَا الإِسْنَادِ... نَحْوَهُ.

١٠٦ ـ (٢٢٢٠) ـ حدّثنا يَحْيَىٰ بْنُ أَيُّوبَ وقُتَيْبَةُ وابْنُ حُجْر. قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ، يَعْنُونَ ابْنَ جَعْفَرٍ، عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لاَ عَدْوَىٰ، وَلاَ هَامَةَ، وَلاَ نَوْءَ، وَلاَ صَفَرَ».

١٠٧ ـ (٢٢٢٢) ـ حدّثنا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو الزُّبَيْرِ، عَنْ جَابِرٍ. (ح) وحَدَّثَنَا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا أَبُو خَيْثَمَةَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ عَدْوَىٰ، وَلاَ طِيَرَةَ، وَلاَ غُولَ».

١٠٨ ـ (...) ـ وحدّثني عَبْدُ اللَّهِ بْنُ هَاشِمِ بْنِ حَيَّانَ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا يَزِيدُ، وَهُوَ التُّسْتَرِيُّ: حَدَّثَنَا أَبُو الزُّبَيْرِ، عَنْ جَابِرٍ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ عَدْوَىٰ، وَلاَ غُولَ، وَلاَ صَفَرَ».

١٠٩ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «: «لاَ عَدْوَىٰ، وَلاَ صَفَرَ، وَلاَ غُولَ».

وَسَمِعْتُ أَبَا الزُّبَيْرِ يَذْكُرُ أَنَّ جَابِراً فَسَّرَ لَهُمْ قَوْلَهُ: «وَلاَ صَفَرَ»، فَقَالَ أَبُو الزُّبَيْرِ: الصَّفَرُ الْبَطْنُ. فَقِيلَ لِجَابِرٍ: كَيْفَ؟ قَالَ: كَانَ يُقَالُ دَوَابُّ الْبَطْنِ. قَالَ: وَلَمْ يُفَسِّرِ الْغُولَ. قَالَ أَبُو الزُّبَيْرِ: هَٰذِهِ الْغُولُ الَّتِي تَغَوَّلُ.

٣٤ ـ باب الطِّيَرَة والفَأْلِ وما يكون فيه من الشُّؤْم

١١٠ ـ (٢٢٢٣) ـ وحدّثنا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «لاَ طِيَرَةَ وَخَيْرُهَا الْفَأْلُ»، قِيلَ: يَا رَسُولَ اللَّهِ، وَمَا الْفَأْلُ؟ قَالَ: «الْكَلِمَةُ الصَّالِحَةُ يَسْمَعُهَا أَحَدُكُمْ». [البخاري: كتاب الطب، باب الطيرة، رقم: ٥٧٥٤].

(...) ـ **وحدّثني** عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ: حَدَّثَنِي أَبِي، عَنْ جَدِّي: حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ. (ح) وَحَدَّثَنِيهِ عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَٰنِ الدَّارِمِيُّ: أَخْبَرَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، كِلاَهُمَا عَنِ الزُّهْرِيِّ، بِهَٰذَا الإِسْنَادِ، مِثْلَهُ. وَفِي حَدِيثِ عُقَيْلٍ: عَنْ رَسُولِ اللَّهِ ﷺ، وَلَمْ يَقُلْ: سَمِعْتُ. وَفِي حَدِيثِ شُعَيْبٍ: قَالَ: سَمِعْتُ النَّبِيَّ ﷺ. كَمَا قَالَ مَعْمَرٌ.

١١١ ـ (٢٢٢٤) ـ حدّثنا هَدَّابُ بْنُ خَالِدٍ: حَدَّثَنَا هَمَّامُ بْنُ يَحْيَىٰ: حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسٍ، أَنَّ نَبِيَّ اللَّهِ ﷺ قَالَ: «لاَ عَدْوَىٰ، وَلاَ طِيَرَةَ، وَيُعْجِبُنِي الْفَأْلُ: الْكَلِمَةُ الْحَسَنَةُ، الْكَلِمَةُ الطَّيِّبَةُ».

١١٢ ـ (...) ـ وحدّثناه مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ، قَالاَ: أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «لاَ عَدْوَىٰ، وَلاَ طِيَرَةَ، وَيُعْجِبُنِي الْفَأْلُ»، قَالَ: قِيلَ: وَمَا الْفَأْلُ؟ قَالَ: «الْكَلِمَةُ الطَّيِّبَةُ».

[البخاري: كتاب الطب، باب لا عدوى، رقم: ٥٧٧٣].

(to him): "What is the good omen?" he said: "It is the good word (one takes as a good omen)."

113-(2223) Abu Huraira "Allah be pleased with him" narrated: I heard Allah's Apostle "Allah's blessing and peace be upon him" saying: "There is neither a contagious disease to convey to others (without Allah's permission), nor is there a bad luck. But I like the good omen."

114-(...) Abu Huraira "Allah be pleased with him" narrated: I heard Allah's Apostle "Allah's blessing and peace be upon him" saying: "There is neither a contagious disease to convey to others (without Allah's permission), nor is there Hamah, nor is there bad luck. But I like the good omen."

115-(2225) Abdullah Ibn Umar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The evil omen (if there is any) is in the woman, the house, and the horse."

116-(...) Abdullah Ibn Umar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is neither a contagious disease to convey to others (without Allah's permission), nor is there any evil omen, but the bad luck (if there is any) is in three things: the woman, the horse and the house."

(...) The same was narrated on the authority of Abdullah Ibn Umar, through different chains of transmitters, but with a slight variation of wording.

117-(...) Abdullah Ibn Umar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If at all there is really an evil omen, it is in the horse, the woman and the house."

(...) The same was narrated on the authority of Shu'ba, with the same chain of transmitters, but without mentioning (the word) "really".

118-(...) Abdullah Ibn Umar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If at all there is an evil omen in anything, it is in the horse, the house and the woman."

119-(2226) Sahl Ibn Sa'd "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If at all there is (evil omen), it is in the horse, the woman, and the house."

١١٣ ـ (٢٢٢٣) ـ وحدّثني حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنِي مُعَلَّى بْنُ أَسَدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُخْتَارٍ: حَدَّثَنَا يَحْيَىٰ بْنُ عَتِيقٍ: حَدَّثَنَا مُحَمَّدُ بْنُ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَالَ رَسُولُ اللّهِ ﷺ: «لاَ عَدْوَىٰ، وَلاَ طِيَرَةَ، وَأُحِبُّ الْفَأْلَ الصَّالِحَ».

١١٤ ـ (...) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا هِشَامُ بْنُ حَسَّانَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَالَ رَسُولُ اللّهِ ﷺ: «لاَ عَدْوَىٰ، وَلاَ هَامَةَ، وَلاَ طِيَرَةَ. وَأُحِبُّ الْفَأْلَ الصَّالِحَ».

١١٥ ـ (٢٢٢٥) ـ وحدّثنا عَبْدُ اللّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ. (ح) وَحَدَّثَنَا يَحْيَىٰ بْنُ يَحْيَىٰ. قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ حَمْزَةَ وَسَالِمٍ، ابْنَيْ عَبْدِ اللّهِ بْنِ عُمَرَ، عَنْ عَبْدِ اللّهِ بْنِ عُمَرَ، أَنَّ رَسُولَ اللّهِ ﷺ قَالَ: «الشُّؤْمُ فِي الدَّارِ وَالْمَرْأَةِ وَالْفَرَسِ». [البخاري: كتاب النكاح، باب ما يتقى من شؤم المرأة، رقم: ٥٠٩٣].

١١٦ ـ (...) ـ وحدّثنا أَبُو الطَّاهِرِ وَحَرْمَلَةُ بْنُ يَحْيَىٰ. قَالاَ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ حَمْزَةَ وَسَالِمٍ، ابْنَيْ عَبْدِ اللّهِ بْنِ عُمَرَ، عَنْ عَبْدِ اللّهِ بْنِ عُمَرَ، أَنَّ رَسُولَ اللّهِ ﷺ قَالَ: «لاَ عَدْوَىٰ، وَلاَ طِيَرَةَ. وَإِنَّمَا الشُّؤْمُ فِي ثَلاَثَةٍ: الْمَرْأَةِ وَالْفَرَسِ وَالدَّارِ».

(...) ـ وحدّثنا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ وَحَمْزَةَ، ابْنَيْ عَبْدِ اللّهِ، عَنْ أَبِيهِمَا، عَنِ النَّبِيِّ ﷺ.

(ح) ـ وحدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ، عَنْ سُفْيَانَ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ.

(ح) ـ وحدّثنا عَمْرٌو النَّاقِدُ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمٍ وَحَمْزَةَ، ابْنَيْ عَبْدِ اللّهِ بْنِ عُمَرَ، عَنْ عَبْدِ اللّهِ بْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ.

(ح) ـ وحدّثني عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ بْنِ سَعْدٍ: حَدَّثَنِي أَبِي، عَنْ جَدِّي: حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ. (ح) وحَدَّثَنَاهُ يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا بِشْرُ بْنُ الْمُفَضَّلِ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ إِسْحَاقَ. (ح) وحَدَّثَنِي عَبْدُ اللّهِ بْنُ عَبْدِ الرَّحْمَٰنِ الدَّارِمِيُّ: أَخْبَرَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، كُلُّهُمْ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ. فِي الشُّؤْمِ... بِمِثْلِ حَدِيثِ مَالِكٍ. لاَ يَذْكُرُ أَحَدٌ مِنْهُمْ فِي حَدِيثِ ابْنِ عُمَرَ: الْعَدْوَىٰ وَالطِّيَرَةَ، غَيْرُ يُونُسَ بْنِ يَزِيدَ.

١١٧ ـ (...) ـ وحدّثنا أَحْمَدُ بْنُ عَبْدِ اللّهِ بْنِ الْحَكَمِ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ عُمَرَ بْنِ مُحَمَّدِ بْنِ زَيْدٍ، أَنَّهُ سَمِعَ أَبَاهُ يُحَدِّثُ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ، أَنَّهُ قَالَ: «إِنْ يَكُنْ مِنَ الشُّؤْمِ شَيْءٌ حَقٌّ، فَفِي الْفَرَسِ وَالْمَرْأَةِ وَالدَّارِ».

(...) ـ وحدّثني هَارُونُ بْنُ عَبْدِ اللّهِ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا شُعْبَةُ. بِهَٰذَا الإِسْنَادِ... مِثْلَهُ. وَلَمْ يَقُلْ: حَقٌّ.

١١٨ ـ (...) ـ وحدّثني أَبُو بَكْرِ بْنُ إِسْحَاقَ: حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ: أَخْبَرَنَا سُلَيْمَانُ بْنُ بِلاَلٍ: حَدَّثَنِي عُتْبَةُ بْنُ مُسْلِمٍ، عَنْ حَمْزَةَ بْنِ عَبْدِ اللّهِ بْنِ عُمَرَ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللّهِ ﷺ قَالَ: «إِنْ كَانَ الشُّؤْمُ فِي شَيْءٍ، فَفِي الْفَرَسِ وَالْمَسْكَنِ وَالْمَرْأَةِ».

١١٩ ـ (٢٢٢٦) ـ وحدّثنا عَبْدُ اللّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا مَالِكٌ عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ. قَالَ: قَالَ رَسُولُ اللّهِ ﷺ: «إِنْ كَانَ، فَفِي الْمَرْأَةِ وَالْفَرَسِ وَالْمَسْكَنِ»، يَعْنِي الشُّؤْمَ.

(...) A Hadith like this was narrated on the authority of Sahl Ibn Sa'd from The Messenger of Allah "Allah's blessing and peace be upon him".

120-(2227) Jabir "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If at all there is (evil omen), it is in the land, the servant and the horse."

[35] prohibition of divination and visiting the soothsayers

121-(537) Mu'awiya Ibn Al-Hakam As-Sulami reported: I SAID TO The Messenger of Allah "Allah's blessing and peace be upon him": "o messenger of Allah! From among us, there are men who use to have recourse to soothsayers. (What about them?)" He said: "Do not have recourse to them". I said: "There are men who use to believe in omens". He said: "That is something in their breasts, but let it not keep them off (from what is right)."

(...) A Hadith like this was narrated on the authority of Az-Zuhri, with the same chain of transmitters, but with a slight variation of wording.

(...) The same was narrated on the authority of Mu'awiya Ibn Al-Hakam As-Sulami, with the following addition: I said: "From among us, there are men who use to draw lines." He said: "There was a prophet who used to draw lines. If they do it as he did, that is permissible."

122-(2228) A'isha "Allah be pleased with her" reported: I said: "O Messenger of Allah! The soothsayers used to tell us about things (unseen) which we might find to be true." On that he said: "That is a word pertaining to truth which a jinn snatches and throws into the ear of his friend, adding one hundred lies to it."

123-(...) A'isha "Allah be pleased with her" was reported to have said that some people asked The Messenger of Allah "Allah's blessing and peace be upon him" about soothsayers. On that The Messenger of Allah "Allah's blessing and peace be upon him" said to them: "They are nothing (of significance)." They said: "O The Messenger of Allah! Sometimes, they tell us things which we might find to be true." The Messenger of Allah "Allah's blessing and peace be upon him" said: "That is a word of truth, which a jinn snatches away and then cackles into the ear of his companion as a hen does. Then they mix in it more than one hundred lies."

(...) The same as narrated on the authority of Ma'qil from Az-Zuhri, was narrated also on the authority of Ibn Shihab.

124-(2229) Abdullah Ibn Abbas "Allah be pleased with both" reported: One from the Ansar who was present among the Companions of The Messenger of Allah "Allah's blessing and peace be upon him" told me:

(...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا الْفَضلُ بْنُ دُكَيْنٍ: حَدَّثَنَا هِشَامُ بْنُ سَعْدٍ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِهِ.

١٢٠ ـ (٢٢٢٧) ـ وحدّثناه إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْحَارِثِ، عَنِ ابْنِ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِراً يُخْبِرُ، عَنْ رَسُولِ اللَّهِ ﷺ. قَالَ: «إِنْ كَانَ فِي شَيْءٍ، فَفِي الرَّبْعِ وَالْخَادِمِ وَالْفَرَسِ».

٣٥ ـ بابُ تَحْرِيمِ الكِهَانَةِ وإِتْيَانِ الكُهَّانِ

١٢١ ـ (٥٣٧) ـ حدّثني أَبُو الطَّاهِرِ وَحَرْمَلَةُ بْنُ يَحْيَىٰ قَالاَ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَٰنِ بْنِ عَوْفٍ، عَنْ مُعَاوِيَةَ بْنِ الْحَكَمِ السُّلَمِيِّ. قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، أُمُوراً كُنَّا نَصْنَعُهَا فِي الْجَاهِلِيَّةِ. كُنَّا نَأْتِي الْكُهَّانَ! قَالَ: «فَلاَ تَأْتُوا الْكُهَّانَ»، قَالَ: قُلْتُ: كُنَّا نَتَطَيَّرُ. قَالَ: «ذَاكَ شَيْءٌ يَجِدُهُ أَحَدُكُمْ فِي نَفْسِهِ، فَلاَ يَصُدَّنَّكُمْ».

(...) ـ وحدّثني مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنِي حُجَيْنٌ، يَعْنِي ابْنَ الْمُثَنَّىٰ ـ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ. قَالاَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا شَبَابَةُ بْنُ سَوَّارٍ: حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: أَخْبَرَنَا إِسْحَاقُ بْنُ عِيسَىٰ: أَخْبَرَنَا مَالِكٌ، كُلُّهُمْ عَنِ الزُّهْرِيِّ، بِهَٰذَا الإِسْنَادِ... مِثْلَ مَعْنَىٰ حَدِيثِ يُونُسَ. غَيْرَ أَنَّ مَالِكاً فِي حَدِيثِهِ ذِكْرَ الطِّيَرَةِ، وَلَيْسَ فِيهِ ذِكْرُ الْكُهَّانِ.

(...) ـ وحدّثنا مُحَمَّدُ بْنُ الصَّبَّاحِ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. قَالاَ: حَدَّثَنَا إِسْمَاعِيلُ، وَهُوَ ابْنُ عُلَيَّةَ، عَنْ حَجَّاجٍ الصَّوَّافِ (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ: حَدَّثَنَا الأَوْزَاعِيُّ. كِلاَهُمَا عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ، عَنْ هِلاَلِ بْنِ أَبِي مَيْمُونَةَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ مُعَاوِيَةَ بْنِ الْحَكَمِ السُّلَمِيِّ، عَنِ النَّبِيِّ ﷺ، بِمَعْنَىٰ حَدِيثِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ مُعَاوِيَةَ.

وَزَادَ فِي حَدِيثِ يَحْيَى بْنِ أَبِي كَثِيرٍ قَالَ: قُلْتُ: وَمِنَّا رِجَالٌ يَخُطُّونَ قَالَ: «كَانَ نَبِيٌّ مِنَ الأَنْبِيَاءِ يَخُطُّ، فَمَنْ وَافَقَ خَطَّهُ فَذَاكَ».

١٢٢ ـ (٢٢٢٨) ـ وحدّثنا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ يَحْيَىٰ بْنِ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّ الْكُهَّانَ كَانُوا يُحَدِّثُونَنَا بِالشَّيْءِ فَنَجِدُهُ حَقًّا. قَالَ: «تِلْكَ الْكَلِمَةُ الْحَقُّ، يَخْطَفُهَا الْجِنِّيُّ فَيَقْذِفُهَا فِي أُذُنِ وَلِيِّهِ، وَيَزِيدُ فِيهَا مِئَةَ كَذْبَةٍ».

[البخاري: كتاب الطب، باب الكهانة، رقم: ٥٧٦٢].

١٢٣ ـ (...) ـ حدّثني سَلَمَةُ بْنُ شَبِيبٍ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ: حَدَّثَنَا مَعْقِلٌ، وَهُوَ ابْنُ عُبَيْدِ اللَّهِ، عَنِ الزُّهْرِيِّ: أَخْبَرَنِي يَحْيَىٰ بْنُ عُرْوَةَ، أَنَّهُ سَمِعَ عُرْوَةَ يَقُولُ: قَالَتْ عَائِشَةُ: سَأَلَ أُنَاسٌ رَسُولَ اللَّهِ ﷺ عَنِ الْكُهَّانِ؟ فَقَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ: «لَيْسُوا بِشَيْءٍ»، قَالُوا: يَا رَسُولَ اللَّهِ، فَإِنَّهُمْ يُحَدِّثُونَ أَحْيَاناً الشَّيْءَ يَكُونُ حَقًّا. قَالَ رَسُولُ اللَّهِ ﷺ: «تِلْكَ الْكَلِمَةُ مِنَ الْجِنِّ يَخْطَفُهَا الْجِنِّيُّ، فَيَقُرُّهَا فِي أُذُنِ وَلِيِّهِ قَرَّ الدَّجَاجَةِ، فَيَخْلِطُونَ فِيهَا أَكْثَرَ مِنْ مِئَةِ كَذْبَةٍ».

(...) ـ وحدّثني أَبُو الطَّاهِرِ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي مُحَمَّدُ بْنُ عَمْرٍو، عَنِ ابْنِ جُرَيْجٍ، عَنِ ابْنِ شِهَابٍ، بِهَٰذَا الإِسْنَادِ... نَحْوَ رِوَايَةِ مَعْقِلٍ، عَنِ الزُّهْرِيِّ.

١٢٤ ـ (٢٢٢٩) ـ حدّثنا حَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ. قَالَ حَسَنٌ: حَدَّثَنَا

While we were sitting at night in the company of The Messenger of Allah "Allah's blessing and peace be upon him", a meteor shot gave a dazzling light. The Messenger of Allah "Allah's blessing and peace be upon him" said: "What did you use to say in the pre-Islamic period of ignorance when there was such a shot (as giving a dazzling light)?" They said: "Allah and His Messenger know better . But we used to say that on such a night, a great man had been born or a great man had died."

On that, The Messenger of Allah "Allah's blessing and peace be upon him" said: "Those (meteors) are shot neither at the death of anyone nor on the birth of anyone. When Allah "Exalted and Glorified be He" decides to do a thing, He issues a Command. Then those (angels) supporting the Throne glorifies Him, followed by the inhabitants of the heaven who are near to them until this glory of Allah reaches those who are in the nearest heaven. Then those who are near the supporters of the Throne ask those supporters of the Throne: "What your Lord has said?" They tell them what He says. Then the inhabitants of the heaven ask for such a knowledge from them until this knowledge reaches (those inhabitants of) the nearest heaven. (During this process) the jinns snatch away what they could hear and then bring it to their companions, and it is for this reason that they are thrown away (by the angels with meteors). However, if they tell only what they really hear, it will be true, but they mix it with lies and add (many things) to it."

(…) The same was narrated on the authority of Abdullah Ibn Abbas, through different chains of transmitters, but with a slight variation of words. According to the narration of Yunus, the following addition was made: Allah Almighty said: "So far (is this the case) that, when terror is removed from their hearts (at the Day of Judgment, then will they say, What is it that your Lord Commanded? they will say, That which is true and just; and He is the Most High, Most Great." (Sheba 23)

125-(2230) Safiyya narrated from some of the wives of The Messenger of Allah "Allah's blessing and peace be upon him": The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever goes to a Diviner and asks him about anything, his prayers will not be accepted for forty nights."

[36] Avoiding (sitting with) the leper

126-(2231) Amr Ibn Ash-Sharid narrated from his father that there was a leper in the delegation of Thaqif. The Messenger of Allah "Allah's blessing

يَعْقُوبُ. وَقَالَ عَبْدٌ: حَدَّثَنِي يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي عَلِيُّ بْنُ حُسَيْنٍ، أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ قَالَ: أَخْبَرَنِي رَجُلٌ مِنْ أَصْحَابِ النَّبِيِّ ﷺ مِنَ الأَنْصَارِ، أَنَّهُمْ بَيْنَمَا هُمْ جُلُوسٌ لَيْلَةً مَعَ رَسُولِ اللَّهِ ﷺ رُمِيَ بِنَجْمٍ فَاسْتَنَارَ. فَقَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ: «مَاذَا كُنْتُمْ تَقُولُونَ فِي الْجَاهِلِيَّةِ، إِذَا رُمِيَ بِمِثْلِ هَٰذَا؟» قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. كُنَّا نَقُولُ: وُلِدَ اللَّيْلَةَ رَجُلٌ عَظِيمٌ، وَمَاتَ رَجُلٌ عَظِيمٌ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَإِنَّهَا لاَ يُرْمَى بِهَا لِمَوْتِ أَحَدٍ وَلاَ لِحَيَاتِهِ. وَلَكِنْ رَبُّنَا، تَبَارَكَ وَتَعَالَى اسْمُهُ، إِذَا قَضَىٰ أَمْراً سَبَّحَ حَمَلَةُ الْعَرْشِ. ثُمَّ سَبَّحَ أَهْلُ السَّمَاءِ الَّذِينَ يَلُونَهُمْ. حَتَّىٰ يَبْلُغَ التَّسْبِيحُ أَهْلَ هَٰذِهِ السَّمَاءِ الدُّنْيَا. ثُمَّ قَالَ الَّذِينَ يَلُونَ حَمَلَةَ الْعَرْشِ لِحَمَلَةِ الْعَرْشِ: مَاذَا قَالَ رَبُّكُمْ؟ فَيُخْبِرُونَهُمْ مَاذَا قَالَ. قَالَ: فَيَسْتَخْبِرُ بَعْضُ أَهْلِ السَّمَاوَاتِ بَعْضاً، حَتَّىٰ يَبْلُغَ الْخَبَرُ هَٰذِهِ السَّمَاءَ الدُّنْيَا، فَتَخْطَفُ الْجِنُّ السَّمْعَ، فَيَقْذِفُونَ إِلَى أَوْلِيَائِهِمْ، وَيُرْمَوْنَ بِهِ. فَمَا جَاؤُوا بِهِ عَلَىٰ وَجْهِهِ فَهُوَ حَقٌّ. وَلَكِنَّهُمْ يَقْرِفُونَ فِيهِ وَيَزِيدُونَ».

(...) ـ وحدّثنا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا أَبُو عَمْرٍو الأَوْزَاعِيُّ. (ح) وحَدَّثَنَا أَبُو الطَّاهِرِ وَحَرْمَلَةُ. قَالاَ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ. (ح) وحَدَّثَنِي سَلَمَةُ بْنُ شَبِيبٍ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ: حَدَّثَنَا مَعْقِلٌ ـ يَعْنِي ابْنَ عُبَيْدِ اللَّهِ ـ. كُلُّهُمْ عَنِ الزُّهْرِيِّ، بِهَٰذَا الإِسْنَادِ، غَيْرَ أَنَّ يُونُسَ قَالَ: عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ: أَخْبَرَنِي رِجَالٌ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ مِنَ الأَنْصَارِ.

وَفِي حَدِيثِ الأَوْزَاعِيِّ «وَلَكِنْ يَقْرِفُونَ فِيهِ وَيَزِيدُونَ».

وَفِي حَدِيثِ يُونُسَ: «وَلَكِنَّهُمْ يَرْقَوْنَ فِيهِ وَيَزِيدُونَ».

وَزَادَ فِي حَدِيثِ يُونُسَ: «وَقَالَ اللَّهُ: ﴿حَتَّىٰٓ إِذَا فُزِّعَ عَن قُلُوبِهِمْ قَالُوا۟ مَاذَا قَالَ رَبُّكُمْ ۖ قَالُوا۟ ٱلْحَقَّ﴾ [سبأ: ٢٣].

وَفِي حَدِيثِ مَعْقِلٍ كَمَا قَالَ الأَوْزَاعِيُّ: «وَلَكِنَّهُمْ يَقْرِفُونَ فِيهِ وَيَزِيدُونَ».

١٢٥ ـ (٢٢٣٠) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى الْعَنَزِيُّ: حَدَّثَنَا يَحْيَى، يَعْنِي ابْنَ سَعِيدٍ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ صَفِيَّةَ، عَنْ بَعْضِ أَزْوَاجِ النَّبِيِّ ﷺ، عَنِ النَّبِيِّ ﷺ. قَالَ: «مَنْ أَتَىٰ عَرَّافاً فَسَأَلَهُ عَنْ شَيْءٍ، لَمْ تُقْبَلْ لَهُ صَلاَةُ أَرْبَعِينَ لَيْلَةً».

٣٦ ـ باب اجْتِنَابِ الْمَجْذُومِ ونحوه

١٢٦ ـ (٢٢٣١) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا هُشَيْمٌ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا شَرِيكُ بْنُ عَبْدِ اللَّهِ وَهُشَيْمُ بْنُ بَشِيرٍ، عَنْ يَعْلَى بْنِ عَطَاءٍ،

and peace be upon him" sent (a message to him saying): "We accepted your pledge of allegiance, so you might return."

[37] Killing the snakes and their like of the vicious animals

127-(2232) A'isha "Allah be pleased with her" reported that The Messenger of Allah "Allah's blessing and peace be upon him" ordered to kill every snake having stripes over it, for it harms eyesight and miscarries pregnancy.

(...) This Hadith was narrated on the authority of Hisham, with the following change: (He ordered that) the short-tailed snake and the snake having stripes over it should be killed.

128-(2233) Salim narrated from his father that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Kill the snakes having stripes over them and short-tailed snakes, for they cause (the pregnant woman to have) miscarriage and harm the eyesight." For that reason, Ibn Umar "Allah be pleased with both" used to kill every snake he found. Abu Lubaba Ibn Abd Al-Mundhir or Zaid Ibn Al-Khattab saw him pursuing a snake. On that, he said: "Those snakes living in houses were forbidden (to be killed)."

129-(...) Ibn Umar "Allah be pleased with both" reported: I heard The Messenger of Allah "Allah's blessing and peace be upon him" ordering to kill dogs. He said: "Kill both snakes and dogs, and kill (in particular) the snakes having stripes over them, and the short-tailed snakes, for both harm the eyesight and cause the pregnant woman to have miscarriage." Az-Zuhri said: We thought that (such a vicious effect of theirs) from their poison; and Allah knows best. Abdullah Ibn Umar "Allah be pleased with both" said: I kept on the habit that I did not find a snake but that I killed it. One day while I was pursuing a snake from those living in houses, Zaid Ibn Al-Khattab or Abu Lubaba passed by me and found me pursuing it. He said: O Abdullah! Wait! I said: The Messenger of Allah "Allah's blessing and peace be upon him" ordered (us) to kill them. On that he said: But, The Messenger of Allah "Allah's blessing and peace be upon him" forbade (killing) the snakes living in houses.

130-(...) This Hadith was narrated on the authority of Az-Zuhri, with the same chain of transmitters, but with a slight variation of wording.

131-(...) Nafi reported that Abu Lubaba asked Ibn Umar "Allah be pleased with them" to open a door in his house which would lead him to be

عَنْ عَمْرِو بْنِ الشَّرِيدِ، عَنْ أَبِيهِ. قَالَ: كَانَ فِي وَفْدِ ثَقِيفٍ رَجُلٌ مَجْذُومٌ، فَأَرْسَلَ إِلَيْهِ النَّبِيُّ ﷺ: «إِنَّا قَدْ بَايَعْنَاكَ فَارْجِعْ».

٣٧ ـ باب قَتْلِ الحَيَّاتِ وغيرها

١٢٧ ـ (٢٢٣٢) ـ **حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ**: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ وَابْنُ نُمَيْرٍ، عَنْ هِشَامٍ: (ح) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا عَبْدَةُ: حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: أَمَرَ رَسُولُ اللَّهِ ﷺ بِقَتْلِ ذِي الطُّفْيَتَيْنِ، فَإِنَّهُ يَلْتَمِسُ الْبَصَرَ وَيُصِيبُ الْحَبَلَ.

(...) ـ **وحدّثناه إِسْحَاقُ بْنُ إِبْرَاهِيمَ**: أَخْبَرَنَا أَبُو مُعَاوِيَةَ: أَخْبَرَنَا هِشَامٌ، بِهٰذَا الإِسْنَادِ، وَقَالَ: الأَبْتَرُ وَذُو الطُّفْيَتَيْنِ.

١٢٨ ـ (٢٢٣٣) ـ **وحدّثني عَمْرُو بْنُ مُحَمَّدٍ النَّاقِدُ**: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ: «اقْتُلُوا الْحَيَّاتِ وَذَا الطُّفْيَتَيْنِ وَالأَبْتَرَ، فَإِنَّهُمَا يَسْتَسْقِطَانِ الْحَبَلَ وَيَلْتَمِسَانِ الْبَصَرَ».

قَالَ: فَكَانَ ابْنُ عُمَرَ يَقْتُلُ كُلَّ حَيَّةٍ وَجَدَهَا، فَأَبْصَرَهُ أَبُو لُبَابَةَ بْنُ عَبْدِ الْمُنْذِرِ، أَوْ زَيْدُ بْنُ الْخَطَّابِ، وَهُوَ يُطَارِدُ حَيَّةً. فَقَالَ: إِنَّهُ قَدْ نُهِيَ عَنْ ذَوَاتِ الْبُيُوتِ.

[البخاري: كتاب بدء الخلق، باب قول الله تعالى: ﴿وبث فيها من كل دابة﴾، رقم: ٣٢٩٧].

١٢٩ ـ (...) ـ **وحدّثنا حَاجِبُ بْنُ الْوَلِيدِ**: حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ، عَنِ الزُّبَيْدِيِّ، عَنِ الزُّهْرِيِّ: أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ، عَنِ ابْنِ عُمَرَ. قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَأْمُرُ بِقَتْلِ الْكِلاَبِ. يَقُولُ: «اقْتُلُوا الْحَيَّاتِ وَالْكِلاَبَ، وَاقْتُلُوا ذَا الطُّفْيَتَيْنِ وَالأَبْتَرَ، فَإِنَّهُمَا يَلْتَمِسَانِ الْبَصَرَ وَيَسْتَسْقِطَانِ الْحَبَالَىٰ».

قَالَ الزُّهْرِيُّ: وَنُرَىٰ ذٰلِكَ مِنْ سُمَّيْهِمَا، وَاللَّهُ أَعْلَمُ.

قَالَ سَالِمٌ: قَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ: فَلَبِثْتُ لاَ أَتْرُكُ حَيَّةً أَرَاهَا إِلاَّ قَتَلْتُهَا، فَبَيْنَا أَنَا أُطَارِدُ حَيَّةً يَوْماً مِنْ ذَوَاتِ الْبُيُوتِ، مَرَّ بِي زَيْدُ بْنُ الْخَطَّابِ، أَوْ أَبُو لُبَابَةَ وَأَنَا أُطَارِدُهَا. فَقَالَ: مَهْلاً يَا عَبْدَ اللَّهِ. فَقُلْتُ: إِنَّ رَسُولَ اللَّهِ ﷺ أَمَرَ بِقَتْلِهِنَّ. قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَدْ نَهَىٰ عَنْ ذَوَاتِ الْبُيُوتِ.

١٣٠ ـ (...) ـ **وحَدَّثَنِيهِ حَرْمَلَةُ بْنُ يَحْيَىٰ**: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ. (ح) وحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ. (ح) وحَدَّثَنَا حَسَنٌ الْحُلْوَانِيُّ: حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ. كُلُّهُمْ عَنِ الزُّهْرِيِّ، بِهٰذَا الإِسْنَادِ.

غَيْرَ أَنَّ صَالِحاً قَالَ: حَتَّىٰ رَآنِي أَبُو لُبَابَةَ بْنُ عَبْدِ الْمُنْذِرِ وَزَيْدُ بْنُ الْخَطَّابِ. فَقَالاَ: إِنَّهُ قَدْ نَهَىٰ عَنْ ذَوَاتِ الْبُيُوتِ.

وَفِي حَدِيثِ يُونُسَ: «اقْتُلُوا الْحَيَّاتِ»، وَلَمْ يَقُلْ: «ذَا الطُّفْيَتَيْنِ وَالأَبْتَرَ».

١٣١ ـ (...) ـ **وحدّثني مُحَمَّدُ بْنُ رُمْحٍ**: أَخْبَرَنَا اللَّيْثُ. (ح) وحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا لَيْثٌ، عَنْ نَافِعٍ، أَنَّ أَبَا لُبَابَةَ كَلَّمَ ابْنَ عُمَرَ لِيَفْتَحَ لَهُ بَاباً فِي دَارِهِ،

much nearer to the mosque. (While the workers were doing this job) they found a fresh quagmire of the snake. On that, Abdullah said: Seek for and kill it. Abu Lubaba said: Don't kill those (snakes living in houses), since The Messenger of Allah "Allah's blessing and peace be upon him" forbade killing the snakes living in houses.

132-(...) Nafi reported that Ibn Umar "Allah be pleased with both" used to kill all snakes until Abu Lubaba Ibn Abd Al-Mundhir Al-Badri told us that The Messenger of Allah "Allah's blessing and peace be upon him" had forbidden killing the snakes living in houses. Consequently, he kept from that.

133-(...) Nafi reported that he heard Abu Lubaba telling Ibn Umar "Allah be pleased with them" that The Messenger of Allah "Allah's blessing and peace be upon him" had forbidden killing the snakes living in houses.

134-(...) Abdullah "Allah be pleased with him" reported that Abu Lubaba had told him that The Messenger of Allah "Allah's blessing and peace be upon him" had forbidden killing the snakes living in houses.

135-(...) Nafi reported that Abu Lubaba Ibn Abd Al-Mundhir Al-Ansari who (first) lived in Quba, and then moved to Medina that while he was along with Abdullah Ibn Umar opening a wicket for him, he suddenly saw a snake in the house. They (the household) tried to kill it, but Abu Lubaba said that those (snakes living in houses) had been forbidden to be killed, but the short-tailed snakes and those snakes having stripes over them had been ordered to be killed. It was said: Both of them harm the eyesight and cause the pregnant women to have miscarriage.

136-(...) Umar Ibn Nafi reported from his father that while Abdullah Ibn Umar "Allah be pleased with both" was one day (standing) near the debris (of his house), he saw a fresh quagmire of a snake. he said (to the people present with him): Pursue and kill this snake. Abu Lubaba Al-Ansari said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" having forbidden killing snakes living in houses except the short-tailed snakes and the snakes having stripes over them, since both obliterate one's eyesight and harm what is in the wombs of (the pregnant) women.

(...) Nafi reported that Abu Lubaba came upon Ibn Umar who was in the fort near the house of Umar Ibn Al-Khattab, occupied by watching a snake...and the rest of the Hadith is the same.

يَسْتَقْرِبُ بِهِ إِلَى الْمَسْجِدِ، فَوَجَدَ الْغِلْمَةُ جِلْدَ جَانٍّ. فَقَالَ عَبْدُ اللَّهِ: الْتَمِسُوهُ فَاقْتُلوهُ. فَقَالَ أَبُو لُبَابَةَ: لاَ تَقْتُلوهُ. فَإِنَّ رَسُولَ اللهِ ﷺ نَهَىٰ عَنْ قَتْلِ الْجِنَّانِ الَّتِي فِي الْبُيُوتِ.

١٣٢ ـ (...) ـ وحدّثنا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ: حَدَّثَنَا نَافِعٌ قَالَ: كَانَ ابْنُ عُمَرَ يَقْتُلُ الْحَيَّاتِ كُلَّهُنَّ، حَتَّىٰ حَدَّثَنَا أَبُو لُبَابَةَ بْنُ عَبْدِ الْمُنْذِرِ الْبَدْرِيُّ أَنَّ رَسُولَ اللهِ ﷺ نَهَىٰ عَنْ قَتْلِ جِنَّانِ الْبُيُوتِ، فَأَمْسَكَ.

١٣٣ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا يَحْيَىٰ، وَهُوَ الْقَطَّانُ، عَنْ عُبَيْدِ اللَّهِ: أَخْبَرَنِي نَافِعٌ، أَنَّهُ سَمِعَ أَبَا لُبَابَةَ يُخبِرُ ابْنَ عُمَرَ، أَنَّ رَسُولَ اللهِ ﷺ نَهَىٰ عَنْ قَتْلِ الْجِنَّانِ.

١٣٤ ـ (...) ـ وحدّثناه إِسْحَاقُ بْنُ مُوسَى الأَنْصَارِيُّ: حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ أَبِي لُبَابَةَ، عَنِ النَّبِيِّ ﷺ. (ح) وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ أَسْمَاءَ الضُّبَعِيُّ: حَدَّثَنَا جُوَيْرِيَةُ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ، أَنَّ أَبَا لُبَابَةَ أَخْبَرَهُ، أَنَّ رَسُولَ اللَّهِ ﷺ نَهَىٰ عَنْ قَتْلِ الْجِنَّانِ الَّتِي فِي الْبُيُوتِ.

١٣٥ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الْوَهَّابِ، يَعْنِي الثَّقَفِيَّ، قَالَ: سَمِعْتُ يَحْيَىٰ بْنَ سَعِيدٍ يَقُولُ: أَخْبَرَنِي نَافِعٌ، أَنَّ أَبَا لُبَابَةَ بْنَ عَبْدِ الْمُنْذِرِ الأَنْصَارِيَّ، وَكَانَ مَسْكَنُهُ بِقُبَاءٍ فَانْتَقَلَ إِلَى الْمَدِينَةِ، فَبَيْنَمَا عَبْدُ اللَّهِ بْنُ عُمَرَ جَالِساً مَعَهُ يَفْتَحُ خَوْخَةً لَهُ، إِذَا هُمْ بِحَيَّةٍ مِنْ عَوَامِرِ الْبُيُوتِ، فَأَرَادُوا قَتْلَهَا. فَقَالَ أَبُو لُبَابَةَ: إِنَّهُ قَدْ نُهِيَ عَنْهُنَّ، يُرِيدُ عَوامِرَ الْبُيُوتِ، وَأُمِرَ بِقَتْلِ الأَبْتَرِ وذِي الطُّفْيَتَيْنِ. وَقِيلَ: هُمَا اللَّذَانِ يَلْتَمِعَانِ الْبَصَرَ وَيَطْرَحَانِ أَوْلاَدَ النِّسَاءِ.

١٣٦ ـ (...) ـ وحدّثني إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا مُحَمَّدُ بْنُ جَهْضَمٍ: حَدَّثَنَا إِسْمَاعِيلُ، وَهُوَ عِنْدَنَا ابْنُ جَعْفَرٍ، عَنْ عُمَرَ بْنِ نَافِعٍ، عَنْ أَبِيهِ، قَالَ: كَانَ عَبْدُ اللَّهِ بْنُ عُمَرَ يَوْماً عِنْدَ هَدْمٍ لَهُ، فَرَأَىٰ وَبِيصَ جَانٍّ. فَقَالَ: اتَّبِعُوا هَٰذَا الْجَانَّ فَاقْتُلُوهُ. قَالَ أَبُو لُبَابَةَ الأَنْصَارِيُّ: إِنِّي سَمِعْتُ رَسُولَ اللَّهُ ﷺ نَهَىٰ عَنْ قَتْلِ الْجِنَّانِ الَّتِي تَكُونُ فِي الْبُيُوتِ، إِلاَّ الأَبْتَرَ وَذَا الطُّفْيَتَيْنِ، فَإِنَّهُمَا اللَّذَانِ يَخْطَفَانِ الْبَصَرَ وَيَتَتَبَّعَانِ مَا فِي بُطُونِ النِّسَاءِ.

(...) ـ وحدّثنا هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: حَدَّثَنِي أُسَامَةُ، أَنَّ نَافِعاً حَدَّثَهُ، أَنَّ أَبَا لُبَابَةَ مَرَّ بِابْنِ عُمَرَ، وَهُوَ عِنْدَ الأُطُمِ الَّذِي عِنْدَ دَارِ عُمَرَ بْنِ الْخَطَّابِ، يَرْصُدُ حَيَّةً. بِنَحْوِ حَدِيثِ اللَّيْثِ بْنِ سَعْدٍ.

137-(2234) Abdullah "Allah be pleased with him" narrated: While we were in the company of The Prophet "Allah's blessing and peace be upon him" in a cave at Mina, when The Sura of Al-Mursalat was revealed and he recited it which we heard (directly) from his mouth as soon as he had recited It. Suddenly a snake sprang at us and The Prophet "Allah's blessing and peace be upon him" said: "Kill it." We ran to kill it but it escaped quickly. The Prophet "Allah's blessing and peace be upon him" said: "Allah saved it from your evil as well as He saved you from its evil."

(...) This Hadith was narrated on the authority of Al-A'mash with the same chain of transmitters.

138-(2235) Abdullah "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" ordered a man who was in the state of Ihram at Mina to kill a snake.

(2234) Abdullah "Allah be pleased with him" narrated: While we were in the company of The Prophet "Allah's blessing and peace be upon him" in a cave...and the rest of the Hadith is the same.

139-(2236) Abu As-Sa'ib, the freed slave of Hisham Ibn Zuhra, narrated that once, he visited Abu Sa'id Al-Khudri "Allah be pleased with him" in his house. (He added): I found him praying, so I sat down, waiting him to finish his prayer when I heard a fuss in the wood sticks lying in a comer of the house. Looked at it, I found a snake. I stood up in order to kill it, but he pointed out (with his hand) that I should sit down; and I sat down. When he finished (his prayer) he pointed to a chamber in the house and said: Do you see this room? I said: Yes. He said: There was a young man from among us who had been newly wedded. When we set out with The Messenger of Allah "Allah's blessing and peace be upon him" to the holy Battle of the Trench, this young man used to ask for permission in the middays from The Messenger of Allah "Allah's blessing and peace be upon him" to return to his family.

One day, he asked for permission from him and The Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Carry your weapons with you for I fear (the tribe of) Quraidha upon you. The man carried the weapons and then returned and found his wife standing between the two doors. Prompted by jealousy, he bent towards her with the spear in order to pierce her. She said: "Keep your spear away and enter the house

١٣٧ ـ (٢٢٣٤) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَى وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ ـ وَاللَّفْظُ لِيَحْيَىٰ ـ، قَالَ يَحْيَىٰ وَإِسْحَاقُ: أَخْبَرَنَا. وَقَالَ الآخَرَانِ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَبْدِ اللَّهِ. قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ فِي غَارٍ، وَقَدْ أُنْزِلَتْ عَلَيْهِ: ﴿وَٱلْمُرْسَلَٰتِ عُرْفًا ۝١﴾ [المرسلات: ١]. فَنَحْنُ نَأْخُذُهَا مِنْ فِيهِ رَطْبَةً، إِذْ خَرَجَتْ عَلَيْنَا حَيَّةٌ. فَقَالَ: «اقْتُلُوهَا»، فَابْتَدَرْنَاهَا لِنَقْتُلَهَا، فَسَبَقَتْنَا. فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَقَاهَا اللَّهُ شَرَّكُمْ كَمَا وَقَاكُمْ شَرَّهَا».

[البخاري: كتاب جزاء الصيد، باب ما يقتل المحرم من الدواب، رقم: ١٨٣٠].

(...) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ. قَالاَ: حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، فِي هَٰذَا الإِسْنَادِ... بِمِثْلِهِ.

١٣٨ ـ (٢٢٣٥) ـ وحدّثنا أَبُو كُرَيْبٍ: حَدَّثَنَا حَفْصٌ، يَعْنِي ابْنَ غِيَاثٍ: حَدَّثَنَا الأَعْمَشُ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَبْدِ اللَّهِ، أَنَّ رَسُولَ اللَّهِ ﷺ أَمَرَ مُحْرِماً بِقَتْلِ حَيَّةٍ بِمِنًى.

(٢٢٣٤) ـ وحدّثنا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ: حَدَّثَنَا أَبِي. حَدَّثَنَا الأَعْمَشُ: حَدَّثَنِي إِبْرَاهِيمُ، عَنِ الأَسْوَدِ، عَنْ عَبْدِ اللَّهِ. قَالَ: بَيْنَمَا نَحْنُ مَعَ رَسُولِ اللَّهِ ﷺ فِي غَارٍ... بِمِثْلِ حَدِيثِ جَرِيرٍ وَأَبِي مُعَاوِيَةَ.

١٣٩ ـ (٢٢٣٦) ـ وحدّثني أَبُو الطَّاهِرِ، أَحْمَدُ بْنُ عَمْرِو بْنِ سَرْحٍ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي مَالِكُ بْنُ أَنَسٍ، عَنْ صَيْفِيٍّ، وَهُوَ عِنْدَنَا مَوْلَى ابْنِ أَفْلَحَ، أَخْبَرَنِي أَبُو السَّائِبِ، مَوْلَىٰ هِشَامِ بْنِ زُهْرَةَ، أَنَّهُ دَخَلَ عَلَى أَبِي سَعِيدٍ الْخُدْرِيِّ فِي بَيْتِهِ. قَالَ: فَوَجَدْتُهُ يُصَلِّي، فَجَلَسْتُ أَنْتَظِرُهُ حَتَّىٰ يَقْضِيَ صَلاَتَهُ، فَسَمِعْتُ تَحْرِيكاً فِي عَرَاجِينَ فِي نَاحِيَةِ الْبَيْتِ، فَالْتَفَتُّ فَإِذَا حَيَّةٌ. فَوَثَبْتُ لأَقْتُلَهَا، فَأَشَارَ إِلَيَّ: أَنِ اجْلِسْ، فَجَلَسْتُ. فَلَمَّا انْصَرَفَ أَشَارَ إِلَىٰ بَيْتٍ فِي الدَّارِ. فَقَالَ: أَتَرَىٰ هَٰذَا الْبَيْتَ؟ فَقُلْتُ: نَعَمْ. قَالَ: كَانَ فِيهِ فَتًى مِنَّا حَدِيثُ عَهْدٍ بِعُرْسٍ. قَالَ: فَخَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ إِلَى الْخَنْدَقِ، فَكَانَ ذَلِكَ الْفَتَىٰ يَسْتَأْذِنُ رَسُولَ اللَّهِ ﷺ بِأَنْصَافِ النَّهَارِ فَيَرْجِعُ إِلَىٰ أَهْلِهِ. فَاسْتَأْذَنَهُ يَوْماً. فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «خُذْ عَلَيْكَ سِلاَحَكَ، فَإِنِّي أَخْشَىٰ عَلَيْكَ قُرَيْظَةَ»، فَأَخَذَ الرَّجُلُ سِلاَحَهُ، ثُمَّ رَجَعَ فَإِذَا امْرَأَتُهُ بَيْنَ الْبَابَيْنِ قَائِمَةً، فَأَهْوَىٰ إِلَيْهَا

and see that which made me come out." He entered and found a big snake twisting on the bedding. He rushed with the spear and pierced it. Then, he went out and fixed the spear in the house. But the snake quivered and attacked him; and no one knew which of them died first, the snake or the young man.

We came to The Messenger of Allah "Allah's blessing and peace be upon him" and mentioned that to him and said: "Invoke Allah so that this (man) may be brought back to life." He said: "Ask for forgiveness to your companion." He then said: "There are in Medina jinns who embraced Islam, so when you see any one of them, warn it for three days. If they appear before you afterwards, then you should kill it since it is a devil."

140-(...) Asma Ibn Ubaid narrated from one who was called As-Sa'ib (known to us as Abu As-Sa'ib): We paid a visit to Abu Sa'id Al-Khudri. While we were sitting, we heard a fuss under his bed. When we looked we found a big snake...and the rest of the Hadith is the same, according to which, The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, snakes live in these houses, so when you see one of them, make it hard for it for three days: if it goes away (it will be alright),, otherwise kill it for it will be a non-believer." He also said (to his Companions): "Go and bury your companion."

141-(...) Abu Sa'id Al-Khudri "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There are in Medina some jinns who embraced Islam, so Whoever sees any of those aged (snakes), should warn it for three days. If it appears before him afterwards, then he should kill it since it is a devil."

[38] Desirability of killing salamanders

142-(2237) Umm Sharik reported that The Messenger of Allah "Allah's blessing and peace be upon him" ordered her to kill salamanders.

This Hadith was narrated on the authority of Ibn Abu Shaiba, with a slight variation of wording.

143-(...) Sa'id Ibn Al-Musaiyyab narrated that Umm Sharik told him that she consulted The Messenger of Allah "Allah's blessing and peace be upon him" as regards killing salamanders; and he ordered her to kill them. Umm Sharik was one of the women belonging to Banu Amir Ibn Lu'ai.

144-(2238) Amir Ibn Sa'd narrated from his father that The Messenger of Allah "Allah's blessing and peace be upon him" ordered (the people) to kill the salamander, which he named a noxious (animal).

الرُّمْحَ لِيَطْعُنَهَا بِهِ. وَأَصَابَتْهُ غَيْرَةٌ. فَقَالَتْ لَهُ: اكْفُفْ عَلَيْكَ رُمْحَكَ، وَادْخُلِ الْبَيْتَ حَتَّىٰ تَنْظُرَ مَا الَّذِي أَخْرَجَنِي. فَدَخَلَ فَإِذَا بِحَيَّةٍ عَظِيمَةٍ مُنْطَوِيَةٍ عَلَى الْفِرَاشِ. فَأَهْوَىٰ إِلَيْهَا بِالرُّمْحِ فَانْتَظَمَهَا بِهِ. ثُمَّ خَرَجَ، فَرَكَزَهُ فِي الدَّارِ، فَاضْطَرَبَتْ عَلَيْهِ. فَمَا يُدْرَىٰ أَيُّهُمَا كَانَ أَسْرَعَ مَوْتاً: الْحَيَّةُ أَمِ الْفَتَى؟ قَالَ فَجِئْنَا إِلَىٰ رَسُولِ اللَّهِ ﷺ فَذَكَرْنَا ذَلِكَ لَهُ. وَقُلْنَا: ادْعُ اللَّهَ يُحْيِيهِ لَنَا. فَقَالَ: «اسْتَغْفِرُوا لِصَاحِبِكُمْ». ثُمَّ قَالَ: «إِنَّ بِالْمَدِينَةِ جِنًّا قَدْ أَسْلَمُوا، فَإِذَا رَأَيْتُمْ مِنْهُمْ شَيْئاً فَآذِنُوهُ ثَلَاثَةَ أَيَّامٍ، فَإِنْ بَدَا لَكُمْ بَعْدَ ذَلِكَ فَاقْتُلُوهُ، فَإِنَّمَا هُوَ شَيْطَانٌ».

١٤٠ ـ (...) ـ **وحدّثني** مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرِ بْنِ حَازِمٍ: حَدَّثَنَا أَبِي. قَالَ: سَمِعْتُ أَسْمَاءَ بْنَ عُبَيْدٍ يُحَدِّثُ عَنْ رَجُلٍ يُقَالُ لَهُ السَّائِبُ، وَهُوَ عِنْدَنَا أَبُو السَّائِبِ. قَالَ: دَخَلْنَا عَلَىٰ أَبِي سَعِيدٍ الْخُدْرِيِّ. فَبَيْنَمَا نَحْنُ جُلُوسٌ إِذْ سَمِعْنَا تَحْتَ سَرِيرِهِ حَرَكَةً، فَنَظَرْنَا فَإِذَا حَيَّةٌ. وَسَاقَ الْحَدِيثَ بِقِصَّتِهِ نَحْوَ حَدِيثِ مَالِكٍ، عَنْ صَيْفِيٍّ.

وَقَالَ فِيهِ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ لِهَٰذِهِ الْبُيُوتِ عَوَامِرَ، فَإِذَا رَأَيْتُمْ شَيْئاً مِنْهَا فَحَرِّجُوا عَلَيْهَا ثَلَاثاً. فَإِنْ ذَهَبَ، وَإِلَّا فَاقْتُلُوهُ، فَإِنَّهُ كَافِرٌ». وَقَالَ لَهُمْ: «اذْهَبُوا فَادْفِنُوا صَاحِبَكُمْ».

١٤١ ـ (...) ـ **وحدّثنا** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ، عَنِ ابْنِ عَجْلَانَ: حَدَّثَنِي صَيْفِيٌّ، عَنْ أَبِي السَّائِبِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ. قَالَ: سَمِعْتُهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ بِالْمَدِينَةِ نَفَراً مِنَ الْجِنِّ قَدْ أَسْلَمُوا، فَمَنْ رَأَىٰ شَيْئاً مِنْ هَٰذِهِ الْعَوَامِرِ فَلْيُؤْذِنْهُ ثَلَاثاً. فَإِنْ بَدَا لَهُ بَعْدُ فَلْيَقْتُلْهُ، فَإِنَّهُ شَيْطَانٌ».

٣٨ ـ باب استحباب قَتْلِ الوَزَغ

١٤٢ ـ (٢٢٣٧) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَابْنُ أَبِي عُمَرَ، قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ الآخَرُونَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَبْدِ الْحَمِيدِ بْنِ جُبَيْرِ بْنِ شَيْبَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أُمِّ شَرِيكٍ، أَنَّ النَّبِيَّ ﷺ أَمَرَهَا بِقَتْلِ الأَوْزَاغِ. وَفِي حَدِيثِ ابْنِ أَبِي شَيْبَةَ: أَمَرَ.

[البخاري: كتاب بدء الخلق، باب خير مال المسلم غنم يتبع بها شعف الجبال، رقم: ٣٣٠٧].

١٤٣ ـ (...) ـ **وحدّثني** أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي ابْنُ جُرَيْجٍ. (ح) وحَدَّثَنِي مُحَمَّدُ بْنُ أَحْمَدَ بْنِ أَبِي خَلَفٍ: حَدَّثَنَا رَوْحٌ: حَدَّثَنَا ابْنُ جُرَيْجٍ. (ح) وحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَبْدُ الْحَمِيدِ بْنُ جُبَيْرِ بْنِ شَيْبَةَ، أَنَّ سَعِيدَ بْنَ الْمُسَيَّبِ أَخْبَرَهُ، أَنَّ أُمَّ شَرِيكٍ أَخْبَرَتْهُ، أَنَّهَا اسْتَأْمَرَتِ النَّبِيَّ ﷺ فِي قَتْلِ الْوِزْغَانِ، فَأَمَرَ بِقَتْلِهَا. وَأُمُّ شَرِيكٍ إِحْدَىٰ نِسَاءِ بَنِي عَامِرِ بْنِ لُؤَيٍّ. اتَّفَقَ لَفْظُ حَدِيثِ ابْنِ أَبِي خَلَفٍ وَعَبْدِ بْنِ حُمَيْدٍ. وَحَدِيثُ ابْنِ وَهْبٍ قَرِيبٌ مِنْهُ.

١٤٤ ـ (٢٢٣٨) ـ **حدّثنا** إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ. قَالَا: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ أَبِيهِ، أَنَّ النَّبِيَّ ﷺ أَمَرَ بِقَتْلِ الْوَزَغِ، وَسَمَّاهُ فُوَيْسِقاً.

145-(2239) A'isha “Allah be pleased with her” reported that The Messenger of Allah “Allah’s blessing and peace be upon him” described the salamander as a noxious (animal). Harmala added that she said: I did not hear him ordering (his companions) to kill it.

146-(2240) Abu Huraira “Allah be pleased with him” reported: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “Whoever killed a salamander with the first stroke would have such and such a reward, and whoever killed it with the second stroke would have such and such a reward, though less than the first one, and whoever killed it with the third stroke would receive such and such a reward, but less than the second one.”

147-(…) Abu Huraira “Allah be pleased with him” reported: The Messenger of Allah “Allah’s blessing and peace be upon him” said the same. According to the narration of Jarir he (The Prophet) said: “Whoever killed a salamander with the first stroke would receive one hundred good deeds, and (whoever killed it) with the second stroke would have less than that and (whoever killed it) with the third stroke would receive less than that.”

(…) Abu Huraira “Allah be pleased with him” reported that The Messenger of Allah “Allah’s blessing and peace be upon him” said: “(Whoever killed a salamander) with the first stroke would receive seventy good deeds.”

[39] Forbiddance of killing ants

148-(2241) Abu Huraira "Allah be pleased with him" narrated: I heard Allah's Apostle "Allah's blessing and peace be upon him" saying: "An ant bit a certain Prophet who ordered the village of ants to be burnt. He was inspired by Allah almighty: “If you were bitten by an ant, would you order one of my nations Glorifying Allah to be burnt?”

149-(…) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “There was a Prophet from amongst The Prophets of Allah, who encamped under a tree, and then an ant bit him. Consequently, he ordered that his belongings should be removed from under the tree. He then ordered (that all ants should be burnt) and it (the nation of ants) was burnt. On that Allah revealed to him: “Would it not be (enough) that you burnt only one ant (which bit you)?””

١٤٥ ـ (٢٢٣٩) ـ وحدّثني أَبُو الطَّاهِرِ وَحَرْمَلَةُ. قَالاَ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُس، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لِلْوَزَغِ: «الْفُوَيْسِقُ». زَادَ حَرْمَلَةُ: قَالَتْ: وَلَمْ أَسْمَعْهُ أَمَرَ بِقَتْلِهِ.

[البخاري: كتاب بدء الخلق، باب خير مال المسلم غنم يتبع بها شعف الجبال، رقم: ٣٣٠٦].

١٤٦ ـ (٢٢٤٠) ـ وحدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَتَلَ وَزَغَةً فِي أَوَّلِ ضَرْبَةٍ، فَلَهُ كَذَا وَكَذَا حَسَنَةً، وَمَنْ قَتَلَهَا فِي الضَّرْبَةِ الثَّانِيَةِ فَلَهُ كَذَا وَكَذَا حَسَنَةً ـ لِدُونِ الأُولَىٰ ـ، وَإِنْ قَتَلَهَا فِي الضَّرْبَةِ الثَّالِثَةِ فَلَهُ كَذَا وَكَذَا حَسَنَةً. لِدُونِ الثَّانِيَةِ».

١٤٧ ـ (...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا أَبُو عوانَة. (ح) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ: حَدَّثَنَا إِسْمَاعِيلُ، يَعْنِي ابْنَ زَكَرِيَّاءَ. (ح) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ. كُلُّهُمْ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ... بِمَعْنَىٰ حَدِيثِ خَالِدٍ عَنْ سُهَيْلٍ: إِلاَّ جَرِيراً وَحْدَهُ، فَإِنَّ فِي حَدِيثِهِ: «مَنْ قَتَلَ وَزَغاً فِي أَوَّلِ ضَرْبَةٍ كُتِبَتْ لَهُ مِئَةُ حَسَنَةٍ، وَفِي الثَّانِيَةِ دُونَ ذَلِكَ، وَفِي الثَّالِثَةِ دُونَ ذَلِكَ».

(...) ـ وحدّثنا مُحَمَّدُ بْنُ الصَّبَّاحِ: حَدَّثَنَا إِسْمَاعِيلُ، يَعْنِي ابْنَ زَكَرِيَّاءَ، عَنْ سُهَيْلٍ: حَدَّثَتْنِي أُخْتِي، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ؛ أَنَّهُ قَالَ: «فِي أَوَّلِ ضَرْبَةٍ سَبْعِينَ حَسَنَةً».

٣٩ ـ باب النَّهْيِ عَن قتل النَّمْلِ

١٤٨ ـ (٢٢٤١) ـ حدّثني أَبُو الطَّاهِرِ وَحَرْمَلَةُ بْنُ يَحْيَىٰ. قَالاَ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ وَأَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَٰنِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ: «أَنَّ نَمْلَةً قَرَصَتْ نَبِيًّا مِنَ الأَنْبِيَاءِ، فَأَمَرَ بِقَرْيَةِ النَّمْلِ فَأُحْرِقَتْ. فَأَوْحَى اللَّهُ إِلَيْهِ: أَفِي أَنْ قَرَصَتْكَ نَمْلَةٌ أَهْلَكْتَ أُمَّةً مِنَ الأُمَمِ تُسَبِّحُ؟». [البخاري: كتاب الجهاد والسير، باب حدثنا يحيى بن بكير...، رقم: ٣٠١٩].

١٤٩ ـ (...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا الْمُغِيرَةُ، يَعْنِي ابْنَ عَبْدِ الرَّحْمَٰنِ الْحِزَامِيَّ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ ﷺ قَالَ: «نَزَلَ نَبِيٌّ مِنَ الأَنْبِيَاءِ تَحْتَ شَجَرَةٍ، فَلَدَغَتْهُ نَمْلَةٌ، فَأَمَرَ بِجِهَازِهِ فَأُخْرِجَ مِنْ تَحْتِهَا، ثُمَّ أَمَرَ بِهَا فَأُحْرِقَتْ. فَأَوْحَى اللَّهُ إِلَيْهِ: فَهَلاَّ نَمْلَةً وَاحِدَةً».

150-(...) Abu Huraira "Allah be pleased with him" narrated many traditions, including the following: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There was a Prophet from amongst The Prophets of Allah, who encamped under a tree, and then an ant bit him. Consequently, he ordered that his belongings should be removed from under the tree. He then ordered (that all ants should be burnt) and it (the nation of ants) was burnt. On that Allah revealed to him: "Would it not be (enough) that you burnt only one ant (which bit you)?""

[40] Forbiddance of killing the cat

151-(2242) Abdullah Ibn Umar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "A lady was punished because of a cat which she had imprisoned till it died. She entered the (Hell) Fire for that. However, she neither gave it food or water since she imprisoned it, nor did she set it free to eat from the vermin of the earth."

(...) This Hadith was narrated on the authority of Abu Huraira through another chain of transmitters.

(...) This Hadith was narrated on the authority of Ibn Umar.

152-(2243) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "A woman was punished because of a cat. She neither provided her with food nor did she give it water, nor did she set her free in order to eat from the vermin of the earth."

(...) This Hadith was narrated on the authority of Hisham with the same chain of transmitters, but with a slight variation of wording.

(...) Az-Zuhri narrated that Abu Huraira "Allah be pleased with him" reported the same through another chain of transmitters.

(...) Hammam Ibn Munabbih reported the same from Abu Huraira.

[41] The excellence of the one who provides water to the animals

153-(2244) Abu Huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "While a man was walking he felt thirsty and went down a well from which he drank water. On coming out of it, he saw a dog panting and eating mud because of excessive thirst. The man said: "This (dog) is suffering from the same problem as that of mine." So he (after going down the well) filled his shoe with water, caught hold of it with his teeth and climbed up and watered the dog. Allah thanked him for his (good) deed and forgave him." The people

١٥٠ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ: هٰذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ. فَذَكَرَ أَحَادِيثَ مِنْهَا: وَقَالَ رَسُولِ اللَّهِ ﷺ: «نَزَلَ نَبِيٌّ مِنَ الأَنْبِيَاءِ تَحْتَ شَجَرَةٍ، فَلَدَغَتْهُ نَمْلَةٌ، فَأَمَرَ بِجِهَازِهِ فَأُخْرِجَ مِنْ تَحْتِهَا، وَأَمَرَ بِهَا فَأُحْرِقَتْ فِي النَّارِ. قَالَ: فَأَوْحَى اللَّهُ إِلَيْهِ: فَهَلاَّ نَمْلَةً وَاحِدَةً».

٤٠ ـ بابُ تَحْرِيم قَتْلِ الهِرَّة

١٥١ ـ (٢٢٤٢) ـ حدّثني عَبْدُ اللَّهِ بْنُ مُحمَّدِ بْنِ أَسْمَاءَ الضُّبَعِيُّ: حَدَّثَنَا جُوَيْرِيَةُ بْنُ أَسْمَاءَ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «عُذِّبَتِ امْرَأَةٌ فِي هِرَّةٍ سَجَنَتْهَا حَتَّىٰ مَاتَتْ فَدَخَلَتْ فِيهَا النَّارَ، لاَ هِيَ أَطْعَمَتْهَا وَسَقَتْهَا، إِذْ حَبَسَتْهَا، وَلاَ هِيَ تَرَكَتْهَا تَأْكُلُ مِنْ خَشَاشِ الأَرْضِ».

[البخاري: كتاب أحاديث الأنبياء، باب حدثنا أبو اليمان...، رقم: ٣٤٨٢].

(...) ـ وحدّثني نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا عَبْدُ الأَعْلَىٰ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ. وَعَنْ سَعِيدٍ الْمَقْبُرِيِّ عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِ مَعْنَاهُ.

(...) ـ وحدّثناه هَارُونُ بْنُ عَبْدِ اللَّهِ وَعَبْدُ اللَّهِ بْنُ جَعْفَرٍ، عَنْ مَعْنِ بْنِ عِيسَىٰ، عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ... بِذَلِكَ.

١٥٢ ـ (٢٢٤٣) ـ وحدّثنا أَبُو كُرَيْبٍ: حَدَّثَنَا عَبْدَةُ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «عُذِّبَتِ امْرَأَةٌ فِي هِرَّةٍ لَمْ تُطْعِمْهَا وَلَمْ تَسْقِهَا، وَلَمْ تَتْرُكْهَا تَأْكُلُ مِنْ خَشَاشِ الأَرْضِ».

(...) ـ وحدّثنا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا هِشَامٌ، بِهٰذَا الإِسْنَادِ. وَفِي حَدِيثِهِمَا «رَبَطَتْهَا».

وَفِي حَدِيثِ أَبِي مُعَاوِيَةَ: «حَشَرَاتِ الأَرْضِ».

(...) ـ وحدّثني مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ. قَالَ عَبْدٌ: أَخْبَرَنَا. وَقَالَ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ. قَالَ: قَالَ الزُّهْرِيُّ: وَحَدَّثَنِي حُمَيْدُ بْنُ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ... بِمَعْنَىٰ حَدِيثِ هِشَامِ بْنِ عُرْوَةَ.

(...) ـ وحدّثنا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ... نَحْوَ حَدِيثِهِمْ.

٤١ ـ بابُ فَضْلِ ساقي البَهَائِمِ المُحْتَرَمَةِ وإِطْعَامِها

١٥٣ ـ (٢٢٤٤) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكِ بْنِ أَنَسٍ، فِيمَا قُرِىءَ عَلَيْهِ، عَنْ سُمَيٍّ مَوْلَىٰ أَبِي بَكْرٍ، عَنْ أَبِي صَالِحٍ السَّمَّانِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «بَيْنَمَا رَجُلٌ يَمْشِي بِطَرِيقٍ، اشْتَدَّ عَلَيْهِ الْعَطَشُ، فَوَجَدَ بِئْراً، فَنَزَلَ فِيهَا فَشَرِبَ، ثُمَّ خَرَجَ، فَإِذَا كَلْبٌ يَلْهَثُ يَأْكُلُ الثَّرَى مِنَ الْعَطَشِ. فَقَالَ الرَّجُلُ: لَقَدْ بَلَغَ هٰذَا الْكَلْبَ مِنَ الْعَطَشِ

asked: "O Allah's Apostle! Is there a reward for us in serving animals?" He replied: "Yes, there is a reward for serving any (breathing) being, having a wet liver."

154-(2245) Abu Huraira “Allah be pleased with him” narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” said: "A prostitute saw a dog moving round a well on a very hot day, panting of thirst. She drew out water for it (from the well) with the help of her shoe. So, Allah forgave her because of that."

155-(...) Abu Huraira “Allah be pleased with him” reported: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “While there was a dog moving around a well, which was about to be killed of thirst, one from among the prostitutes of the children of Israel saw it. She drew out water in her shoe, with which she provided this (dog). However, she was forgiven (by Allah) because of this act.”

مِثْلُ الَّذِي كَانَ بَلَغَ مِنِّي، فَنَزَلَ الْبِئْرَ فَمَلأَ خُفَّهُ مَاءً. ثُمَّ أَمْسَكَهُ بِفِيهِ حَتَّىٰ رَقِيَ، فَسَقَى الْكَلْبَ فَشَكَرَ اللَّهُ لَهُ. فَغَفَرَ لَهُ». قَالُوا: يَا رَسُولَ اللَّهِ، وَإِنَّ لَنَا فِي هَـٰذِهِ الْبَهَائِمِ لأَجْراً؟ فَقَالَ: «فِي كُلِّ كَبِدٍ رَطْبَةٍ أَجْرٌ».

[البخاري: كتاب المساقاة، باب فضل سقي الماء، رقم: ٢٣٦٣].

١٥٤ ـ (٢٢٤٥) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ، عَنْ هِشَامٍ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ، أَنَّ امْرَأَةً بَغِيًّا رَأَتْ كَلْباً، فِي يَوْمٍ حَارٍّ، يُطِيفُ بِبِئْرٍ، قَدْ أَدْلَعَ لِسَانَهُ مِنَ الْعَطَشِ، فَنَزَعَتْ لَهُ بِمُوقِهَا فَغُفِرَ لَهَا.

١٥٥ ـ (...) ـ وَحَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي جَرِيرُ بْنُ حَازِمٍ، عَنْ أَيُّوبَ السَّخْتِيَانِيِّ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «بَيْنَمَا كَلْبٌ يُطِيفُ بِرَكِيَّةٍ قَدْ كَادَ يَقْتُلُهُ الْعَطَشُ، إِذْ رَأَتْهُ بَغِيٌّ مِنْ بَغَايَا بَنِي إِسْرَائِيلَ، فَنَزَعَتْ مُوقَهَا، فَاسْتَقَتْ لَهُ بِهِ، فَسَقَتْهُ إِيَّاهُ، فَغُفِرَ لَهَا بِهِ».

[البخاري: كتاب أحاديث الأنبياء، باب حدثنا أبو اليمان...، رقم: ٣٤٦٧].

(40) The Book Of The Correct Words

[1] Forbiddance of abusing the time

1-(2246) Abu Huraira "Allah be pleased with him" reported: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "Allah "Exalted and Glorified be He" said: "The son of Adam abuses the Time, though I am the Time, since in My hand are the day and the night.""

2-(...) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah "Exalted and Glorified be He" said: "The son of Adam hurts Me. He abuses the Time, though I am the Time, since I alternate the day and the night.""

3-(...) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah "Exalted and Glorified be He" said: "The son of Adam hurts Me. He says: Woe be upon the Time. So, none of you should say: Woe be upon the Time, since I am the Time and I exchange the day and the night, and If I wish, I can fold them up.""

4-(...) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "None of you should say: Woe be upon the Time, since Allah is the Time."

5-(...) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not abuse Time, since Allah is the Time."

[2] Undesirability of naming the vine as Karm (generous)

6-(2247) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "None of you should abuse Time since Allah is the Time, and none of you should name vine as Karm (generous), for Karm (the generous) is the Muslim person."

7-(...) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not use (the word) Karm (generous for vine), for what is generous is a believer's heart."

8-(...) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "None

٤٠ ـ كِتَابُ الألفاظِ من الأدَبِ وغيرها

١ ـ باب النَّهْيِ عن سَبِّ الدَّهْرِ

١ ـ (٢٢٤٦) ـ وحدّثني أَبُو الطَّاهِرِ، أَحْمَدُ بْنُ عَمْرِو بْنِ سَرْحٍ وَحَرْمَلَةُ بْنُ يَحْيَىٰ. قَالاَ: أَخْبَرَنَا ابْنُ وَهْبٍ: حَدَّثَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَٰنِ. قَالَ: قَالَ أَبُو هُرَيْرَةَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «قَالَ اللَّهُ عَزَّ وَجَلَّ: يَسُبُّ ابْنُ آدَمَ الدَّهْرَ وَأَنَا الدَّهْرُ، بِيَدِيَ اللَّيْلُ وَالنَّهَارُ». [البخاري: كتاب الأدب، باب لا تسبوا الدهر، رقم: ٦١٨١].

٢ ـ (...) ـ وحدّثناه إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَابْنُ أَبِي عُمَرَ ـ وَاللَّفْظُ لاِبْنِ أَبِي عُمَرَ ـ. قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ ابن أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنِ ابْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «قَالَ اللَّهُ عَزَّ وَجَلَّ: يُؤْذِينِي ابْنُ آدَمَ: يَسُبُّ الدَّهْرَ، وَأَنَا الدَّهْرُ، أُقَلِّبُ اللَّيْلَ وَالنَّهَارَ». [البخاري: كتاب التفسير، باب سورة الجاثية، رقم: ٤٨٢٨].

٣ ـ (...) ـ وحدّثنا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنِ ابْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «قَالَ اللَّهُ عَزَّ وَجَلَّ: يُؤْذِينِي ابْنُ آدَمَ، يَقُولُ: يَا خَيْبَةَ الدَّهْرِ، فَلاَ يَقُولَنَّ أَحَدُكُمْ: يَا خَيْبَةَ الدَّهْرِ، فَإِنِّي أَنَا الدَّهْرُ. أُقَلِّبُ لَيْلَهُ وَنَهَارَهُ، فَإِذَا شِئْتُ قَبَضْتُهُمَا».

٤ ـ (...) ـ حدّثنا قُتَيْبَةُ: حَدَّثَنَا الْمُغِيرَةُ بْنُ عَبْدِ الرَّحْمَٰنِ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لاَ يَقُولَنَّ أَحَدُكُمْ: يَا خَيْبَةَ الدَّهْرِ، فَإِنَّ اللَّهَ هُوَ الدَّهْرُ».

٥ ـ (...) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ، عَنْ هِشَامٍ، عَنِ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «لاَ تَسُبُّوا الدَّهْرَ، فَإِنَّ اللَّهَ هُوَ الدَّهْرُ».

٢ ـ باب كراهة تَسْمِيَةِ العِنَبِ كَرْماً

٦ ـ (٢٢٤٧) ـ حدّثنا حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ أَيُّوبَ، عَنِ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ يَسُبُّ أَحَدُكُمُ الدَّهْرَ، فَإِنَّ اللَّهَ هُوَ الدَّهْرُ، وَلاَ يَقُولَنَّ أَحَدُكُمْ لِلْعِنَبِ: الْكَرْمَ، فَإِنَّ الْكَرْمَ الرَّجُلُ الْمُسْلِمُ».

٧ ـ (...) ـ حدّثنا عَمْرٌو النَّاقِدُ وَابْنُ أَبِي عُمَرَ. قَالاَ: حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «لاَ تَقُولُوا: كَرْمٌ، فَإِنَّ الْكَرْمَ قَلْبُ الْمُؤْمِنِ».

[البخاري: كتاب الأدب، باب قول النبي ﷺ: «إنما الكرم قلب المؤمن»، رقم: ٦١٨٣].

٨ ـ (...) ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ، عَنْ هِشَامٍ، عَنِ ابْنِ سِيرِينَ، عَنْ أَبِي

of you should name vine as Karm (generous), for Karm (the generous) is the Muslim man."

9-(...) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "None of you should use (the word) Karm (generous for vine), for what is generous is a believer's heart."

10-(...) Hammam Ibn Munabbih narrated: This is what Abu Huraira "Allah be pleased with him" narrated to us from The Messenger of Allah "Allah's blessing and peace be upon him". He mentioned many traditions, including the following: The Messenger of Allah "Allah's blessing and peace be upon him" said: "None of you should use (the word) Karm (generous) for vine, for Karm (the generous) is the Muslim man."

11-(2248) Alqama Ibn Wa'il reported from his father: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not use (the word) Karm (for vine), but use (the word) Habala (grape)."

12-(...) Alqama Ibn Wa'il reported from his father: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not use (the word) Karm (for vine), but use (the words) Habala and grape."

[3] The commandment of using the words: slave, slave-girl, Mawla and Saiyyid (Master)

13-(2249) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "None of you should say: My slave and my slave-girl, for all of you are the slaves of Allah, and all of your women are the slave-girls of Allah. But say: My servant, my girl, and my young man and my young girl."

14-(...) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "None of you should say: My slave, for all of you are the slaves of Allah, but say: My young man. Therefore, no servant should say: My Lord, but he should say: My master."

(...) This Hadith was narrated on the authority of Al-A'mash with the same chain of transmitters, but with the following change: "No servant should say to his master: My Lord." Abu Mu'awiya added the following: "Since your Lord is only Allah "Exalted and Glorified be He"."

15-(...) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "None of you should say: Serve drink to your lord, feed your lord, and provide

هُرَيْرَة، عَنِ النَّبِيِّ ﷺ قَالَ: «لاَ تُسَمُّوا الْعِنَبَ الْكَرْمَ، فَإِنَّ الْكَرْمَ الرَّجُلُ الْمُسْلِمُ».

٩ ـ (...) ـ **حدّثنا** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَلِيُّ بْنُ حَفْصٍ: حَدَّثَنَا وَرْقَاءُ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ يَقُولَنَّ أَحَدُكُمُ: الْكَرْمُ، فَإِنَّمَا الْكَرْمُ قَلْبُ الْمُؤْمِنِ».

١٠ ـ (...) ـ **وحدّثنا** ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ. قَالَ: هَٰذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ. فَذَكَرَ أَحَادِيثَ مِنْهَا: وَقَالَ رَسُولُ اللَّهِ ﷺ: «لاَ يَقُولَنَّ أَحَدُكُمْ لِلْعِنَبِ، الْكَرْمَ. إِنَّمَا الْكَرْمُ الرَّجُلُ الْمُسْلِمُ».

١١ ـ (٢٢٤٨) ـ **حدّثنا** عَلِيُّ بْنُ خَشْرَمٍ: أَخْبَرَنَا عِيسَىٰ ـ يَعْنِي ابْنَ يُونُسَ ـ عَنْ شُعْبَةَ، عَنْ سِمَاكِ ابْنِ حَرْبٍ، عَنْ عَلْقَمَةَ بْنِ وَائِلٍ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ. قَالَ: «لاَ تَقُولُوا: الْكَرْمُ. وَلٰكِنْ قُولُوا: الحَبَلَةُ». يَعْنِي الْعِنَبَ.

١٢ ـ (...) ـ **وحدّثنيه** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ، عَنْ سِمَاكٍ. قَالَ: سَمِعْتُ عَلْقَمَةَ بْنَ وَائِلٍ، عَنْ أَبِيهِ، أَنَّ النَّبِيَّ ﷺ قَالَ: «لاَ تَقُولُوا: الْكَرْمُ، وَلٰكِنْ قُولُوا: الْعِنَبُ وَالْحَبَلَةُ».

٣ ـ باب حُكْم إِطْلاَقِ لَفْظَةِ العَبْدِ والأَمَةِ والمَوْلَى والسَّيِّد

١٣ ـ (٢٢٤٩) ـ **حدّثنا** يَحْيَىٰ بْنُ أَيُّوبَ وَقُتَيْبَةُ وابْنُ حُجْر. قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ، وَهُوَ ابْنُ جَعْفَرٍ، عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لاَ يَقُولَنَّ أَحَدُكُمْ: عَبْدِي وَأَمَتِي. كُلُّكُمْ عَبِيدُ اللهِ، وَكُلُّ نِسَائِكُمْ إِمَاءُ اللَّهِ. وَلٰكِن لِيَقُلْ: غُلاَمِي وَجَارِيَتِي، وَفَتَايَ وَفَتَاتِي».

١٤ ـ (...) ـ **وحدّثني** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ يَقُولَنَّ أَحَدُكُمْ: عَبْدِي. فَكُلُّكُمْ عَبِيدُ اللَّهِ، وَلٰكِنْ لِيَقُلْ: فَتَايَ. وَلاَ يَقُلِ الْعَبْدُ: رَبِّي. وَلٰكِنْ لِيَقُلْ: سَيِّدِي».

(...) ـ **وحدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالاَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ. (ح) وَحَدَّثَنَا أَبُو سَعِيدٍ الأَشَجُّ: حَدَّثَنَا وَكِيعٌ. كِلاَهُمَا عَنِ الأَعْمَشِ، بِهَٰذَا الإِسْنَادِ.

وَفِي حَدِيثِهِمَا: «وَلاَ يَقُلِ الْعَبْدُ لِسَيِّدِهِ: مَوْلاَيَ».

وَزَادَ فِي حَدِيثِ أَبِي مُعَاوِيَةَ: «فَإِنَّ مَوْلاَكُمُ اللَّهُ عَزَّ وَجَلَّ».

١٥ ـ (...) ـ **وحدّثنا** مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ. قَالَ: هَٰذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ. فَذَكَرَ أَحَادِيثَ مِنْهَا: وَقَالَ رَسُولُ اللَّهِ ﷺ: «لاَ يَقُلْ أَحَدُكُمْ: اسْقِ رَبَّكَ، أَطْعِمْ رَبَّكَ، وَضِّىءْ رَبَّكَ، وَلاَ يَقُلْ

water to your lord in order to perform ablution. Moreover, none of you (servants) should say: My Lord, but he should say: My master, and my Mawla. On the other hand, none of you should say: My slave, and my slave-girl, but he should say: My young man, my young girl, and my servant."

[4] Undesirability of saying: My soul has become malicious

16-(2250) A'isha "Allah be pleased with her" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "None of you should say: "My soul has become malicious", but he should say: "My soul has become remorseless"."

(...) The same was narrated on the authority of Abu Mu'awiya, with the same chain of transmitters.

17-(2251) Sahl Ibn Hunaif "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "None of you should say: "My soul has become evil", but he should say: "My soul has become callous"."

[5] Using musk since it is the sweetest kind of perfume; and undesirability of rejecting the gift of scent and flower

18-(2252) Abu Sa'id Al-Khudri "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There was a short woman belonging to the children of Israel. She walked between two tall women. Then, she wore wooden sandals in her feet and a locked plated ring of gold, filled with musk, and musk is the sweetest kind of perfume, and then walked between the two women, but they (the people) did not recognize her. Then, she pointed out with her hand like this." (Shu'ba shook his hand to illustrate how she shook her hand).

19-(...) Abu Sa'id Al-Khudri "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" mentioned of a woman belonging to the children of Israel who had filled her ring with musk, and musk is the sweetest kind of perfume.

20-(2253) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever is given a flower as a gift should not reject it, for it is light to carry and pleasant to smell."

21-(2254) Nafi reported that whenever Ibn Umar "Allah be pleased with both" intended to apply perfume to himself, he would get that from aloes wood, mixing nothing with it, or he would apply camphor along with aloes wood. He said: "This is how The Messenger of Allah "Allah's blessing and peace be upon him" used to apply perfume to himself."

أَحَدُكُمْ: رَبِّي. وَلْيَقُلْ: سَيِّدِي. مَوْلاَيَ. وَلاَ يَقُلْ أَحَدُكُمْ: عَبْدِي. أَمَتِي. وَلْيَقُلْ: فَتَايَ، فَتَاتِي، غُلاَمِي».

[البخاري: كتاب العتق، باب كراهية التطاول على الرقيق، رقم: ٢٥٥٢].

٤ ـ باب كراهة قول الإنسان: خَبُثَتْ نفسي

١٦ ـ (٢٢٥٠) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ. (ح) وَحَدَّثَنَا أَبُو كُرَيْبٍ: مُحَمَّدُ بْنُ الْعَلاَءِ: حَدَّثَنَا أَبُو أُسَامَةَ. كِلاَهُمَا عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ يَقُولَنَّ أَحَدُكُمْ: خَبُثَتْ نَفْسِي، وَلَكِنْ لِيَقُلْ: لَقِسَتْ نَفْسِي».

هَذَا حَدِيثُ أَبِي كُرَيْبٍ. وَقَالَ أَبُو بَكْرٍ: عَنِ النَّبِيِّ ﷺ. وَلَمْ يَذْكُرْ: «لَكِنْ».

(...) ـ وَحَدَّثَنَاهُ أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، بِهَذَا الإِسْنَادِ.

١٧ ـ (٢٢٥١) ـ وحدّثني أَبُو الطَّاهِرِ وَحَرْمَلَةُ. قَالاَ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي أُمَامَةَ بْنِ سَهْلِ بْنِ حُنَيْفٍ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لاَ يَقُلْ أَحَدُكُمْ: خَبُثَتْ نَفْسِي، وَلْيَقُلْ: لَقِسَتْ نَفْسِي».

[البخاري: كتاب الأدب، باب لا يقل: خبثت نفسي، رقم: ٦١٨٠].

٥ ـ باب استعمال المِسْكِ وأنه أطيبُ الطِّيبِ، وكراهة ردِّ الرَّيْحان والطِّيب

١٨ ـ (٢٢٥٢) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ شُعْبَةَ: حَدَّثَنِي خُلَيْدُ بْنُ جَعْفَرٍ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنِ النَّبِيِّ ﷺ، قَالَ: «كَانَتِ امْرَأَةٌ، مِنْ بَنِي إِسْرَائِيلَ، قَصِيرَةٌ: تَمْشِي مَعَ امْرَأَتَيْنِ طَوِيلَتَيْنِ، فَاتَّخَذَتْ رِجْلَيْنِ مِنْ خَشَبٍ، وَخَاتِماً مِنْ ذَهَبٍ مُغْلَقٌ مُطْبَقٌ، ثُمَّ حَشَتْهُ مِسْكاً. وَهُوَ أَطْيَبُ الطِّيبِ، فَمَرَّتْ بَيْنَ الْمَرْأَتَيْنِ، فَلَمْ يَعْرِفُوهَا. فَقَالَتْ بِيَدِهَا هَكَذَا»، وَنَفَضَ شُعْبَةُ يَدَهُ.

١٩ ـ (...) ـ حدّثنا عَمْرٌو النَّاقِدُ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ شُعْبَةَ، عَنْ خُلَيْدِ بْنِ جَعْفَرٍ وَالْمُسْتَمِرِّ. قَالاَ: سَمِعْنَا أَبَا نَضْرَةَ يُحَدِّثُ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ رَسُولَ اللَّهِ ﷺ ذَكَرَ امْرَأَةً مِنْ بَنِي إِسْرَائِيلَ حَشَتْ خَاتَمَهَا مِسْكاً، وَالْمِسْكُ أَطْيَبُ الطِّيبِ.

٢٠ ـ (٢٢٥٣) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ. كِلاَهُمَا عَنِ الْمُقْرِىءِ. قَالَ أَبُو بَكْرٍ: حَدَّثَنَا أَبُو عَبْدِ الرَّحْمَنِ الْمُقْرِىءُ، عَنْ سَعِيدِ بْنِ أَبِي أَيُّوبَ: حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ أَبِي جَعْفَرٍ، عَنْ عَبْدِ الرَّحْمَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ عُرِضَ عَلَيْهِ رَيْحَانٌ فَلاَ يَرُدُّهُ، فَإِنَّهُ خَفِيفُ الْمَحْمِلِ طَيِّبُ الرِّيحِ».

٢١ ـ (٢٢٥٤) ـ حدّثني هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ وَأَبُو طَاهِرٍ وَأَحْمَدُ بْنُ عِيسَى. قَالَ أَحْمَدُ: حَدَّثَنَا. وَقَالَ الآخَرَانِ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي مَخْرَمَةُ، عَنْ أَبِيهِ، عَنْ نَافِعٍ. قَالَ: كَانَ ابْنُ عُمَرَ إِذَا اسْتَجْمَرَ اسْتَجْمَرَ بِالأَلُوَّةِ، غَيْرَ مُطَرَّاةٍ، وَبِكَافُورٍ، يَطْرَحُهُ مَعَ الأَلُوَّةِ. ثُمَّ قَالَ: هَكَذَا كَانَ يَسْتَجْمِرُ رَسُولُ اللَّهِ ﷺ.

(41) The Book Of Poetry

1-(2255) Amr Ibn Ash-Sharid reported from his father: One day, I was riding behind The Messenger of Allah "Allah's blessing and peace be upon him", when he said (to me): "Do you keep any of the Poetry of Umaiyya Ibn Abu As-Salt?" I answered in the affirmative. He said: "Then, go on (reciting from it to me)." I recited a verse, after which he said: "Go on." Then I recited a verse once again after which he said: "Go on." I went on reciting until I finished one hundred verses (from his poetry).

(...) Amr Ibn Ash-Sharid reported from his father: One day, The Messenger of Allah "Allah's blessing and peace be upon him" made me ride behind him...and the rest of the Hadith is the same.

(...) Amr Ibn Ash-Sharid reported from his father: The Messenger of Allah "Allah's blessing and peace be upon him" required me to recite some poetry...and the rest of the Hadith is the same, with the following addition: (The Prophet said): "He (Umaiyya) was about to embrace Islam." According to the narration of Ibn Mahdi: "He was about to become a Muslim in his poetry."

2-(2256) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The most poetic statement (in relation to its truthfulness) spoken by an Arab (during the pre-Islamic period of ignorance) is the following statement of Labid: "No doubt, everything except for Allah is vain.""

3-(...) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The truest statement spoken by a poet (during the pre-Islamic period of ignorance) is the following statement of Labid: "No doubt, everything except for Allah is vain." Moreover, Umaiyya Ibn Abu As-Salt was about to embrace Islam (according to his poetry."

4-(...) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The truest poetic verse spoken by a poet (during the pre-Islamic period of ignorance) is the following (statement of Labid): "No doubt, everything except for Allah is vain." Moreover, Ibn Abu As-Salt was about to embrace Islam (in his poetry.)

٤١ ـ كتَابُ الشِّعْرِ

١ ـ (٢٢٥٥) ـ حدّثنا عَمْرٌو النَّاقِدُ وَابْنُ أَبِي عُمَرَ، كِلاَهُمَا عَنِ ابْنِ عُيَيْنَةَ. قَالَ ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، عَنْ إِبْرَاهِيمَ بْنِ مَيْسَرَةَ، عَنْ عَمْرِو بْنِ الشَّرِيدِ، عَنْ أَبِيهِ. قَالَ: رَدِفْتُ رَسُولَ اللَّهِ ﷺ يَوْماً. فَقَالَ: «هَلْ مَعَكَ مِنْ شِعْرِ أُمَيَّةَ بْنِ أَبِي الصَّلْتِ شَيْءٌ؟» قُلْتُ: نَعَمْ. قَالَ: «هِيهِ»، فَأَنْشَدْتُهُ بَيْتاً. فَقَالَ: «هِيهِ»، ثُمَّ أَنْشَدْتُهُ بَيْتاً. فَقَالَ: «هِيهِ»، حَتَّى أَنْشَدْتُهُ مِئَةَ بَيْتٍ.

(...) ـ وحدّثنيه زُهَيْرُ بْنُ حَرْبٍ وَأَحْمَدُ بْنُ عَبْدَةَ. جَمِيعاً عَنِ ابْنِ عُيَيْنَةَ، عَنْ إِبْرَاهِيمَ بْنِ مَيْسَرَةَ، عَنْ عَمْرِو بْنِ الشَّرِيدِ، أَوْ يَعْقُوبَ بْنِ عَاصِمٍ، عَنِ الشَّرِيدِ قَالَ: أَرْدَفَنِي رَسُولُ اللَّهِ ﷺ خَلْفَهُ ... فَذَكَرَ بِمِثْلِهِ.

(...) ـ وحدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ. (ح) وحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ. كِلاَهُمَا عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ الطَّائِفِيِّ، عَنْ عَمْرِو بْنِ الشَّرِيدِ، عَنْ أَبِيهِ. قَالَ: اسْتَنْشَدَنِي رَسُولُ اللَّهِ ﷺ... بِمِثْلِ حَدِيثِ إِبْرَاهِيمَ بْنِ مَيْسَرَةَ.

وَزَادَ: قَالَ: «إِنْ كَادَ لَيُسْلِمُ».

وَفِي حَدِيثِ ابْنِ مَهْدِيٍّ قَالَ: «فَلَقَدْ كَادَ يُسْلِمُ فِي شِعْرِهِ».

٢ ـ (٢٢٥٦) ـ حدّثني أَبُو جَعْفَرٍ، مُحَمَّدُ بْنُ الصَّبَّاحِ وعَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ. جَمِيعاً عَنْ شَرِيكٍ. قَالَ ابْنُ حُجْرٍ: أَخْبَرَنَا شَرِيكٌ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «أَشْعَرُ كَلِمَةٍ تَكَلَّمَتْ بِهَا الْعَرَبُ كَلِمَةُ لَبِيدٍ:

أَلاَ كُلُّ شَيْءٍ مَا خَلاَ اللَّهَ بَاطِلُ»

[البخاري: كتاب مناقب الأنصار، باب أيام الجاهلية، رقم: ٣٨٤١].

٣ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ حَاتِمِ بْنِ مَيْمُونٍ: حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ: حَدَّثَنَا أَبُو سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَصْدَقُ كَلِمَةٍ قَالَهَا شَاعِرٌ، كَلِمَةُ لَبِيدٍ:

أَلاَ كُلُّ شَيْءٍ مَا خَلاَ اللَّهَ بَاطِلُ

وَكَادَ أُمَيَّةُ بْنُ أَبِي الصَّلْتِ أَنْ يُسْلِمَ».

٤ ـ (...) ـ وحدّثني ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، عَنْ زَائِدَةَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَصْدَقُ بَيْتٍ قَالَهُ الشَّاعِرُ:

أَلاَ كُلُّ شَيْءٍ مَا خَلاَ اللَّهَ بَاطِلُ

5-(...) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The truest poetic verse spoken by poets (during the pre-Islamic period of ignorance) is the following (statement of Labid): "No doubt, everything except for Allah is vain."

6-(...) Abu Huraira "Allah be pleased with him" reported: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "The truest statement spoken by a poet (during the pre-Islamic period of ignorance) is the following statement of Labid: "No doubt, everything except for Allah is vain."" However, he added no more to it.

7-(2257) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is better for a man to stuff his belly with pus which might eat it away than to stuff his mind with poetry." Abu Bakr made no mention of "which might eat it away" in his narration.

8-(2258) Sa'd "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is better for anyone of you to stuff his belly with pus which might eat it away than to stuff his mind with poetry."

9-(2259) Abu Sa'id Al-Khudri "Allah be pleased with him" reported: While we were walking in the company of The Messenger of Allah "Allah's blessing and peace be upon him", we reached (a place known as) Arj, where a poet who had been reciting poetry came upon (us). On that Allah's Messenger "Allah's blessing and peace be upon him" said: :Keep away the Satan" or "Catch the Satan, for filling the belly of a man with pus is better for him than filling his mind with poetry."

[1] Forbiddance of playing chess

10-(2260) Sulaiman Ibn Buraida reported from his father that The Messenger of Allah "Allah's blessing and peace be upon him" said: "He who played chess is like one who dyed his hand with the flesh and blood of a swine."

وَكَادَ ابْنُ أَبِي الصَّلْتِ أَنْ يُسْلِمَ».

٥ ـ (...) ـ **وحدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ. قَالَ: «أَصْدَقُ بَيْتٍ قَالَتْهُ الشُّعَرَاءُ:

أَلاَ كُلُّ شَيْءٍ مَا خَلاَ اللَّهَ بَاطِلُ»

٦ ـ (...) ـ **وحدّثنا** يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا يَحْيَىٰ بْنُ زَكَرِيَّاءَ، عَنْ إِسْرَائِيلَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَٰنِ. قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ أَصْدَقَ كَلِمَةٍ قَالَهَا شَاعِرٌ كَلِمَةُ لَبِيدٍ:

أَلاَ كُلُّ شَيْءٍ مَا خَلاَ اللَّهَ بَاطِلُ»

مَا زَادَ عَلَىٰ ذَٰلِكَ.

٧ ـ (٢٢٥٧) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَفْصٌ وَأَبُو مُعَاوِيَةَ. (ح) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ. كِلاَهُمَا عَنِ الأَعْمَشِ. (ح) وَحَدَّثَنَا أَبُو سَعِيدٍ الأَشَجُّ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الأَعْمَشُ عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لأَنْ يَمْتَلِىءَ جَوْفُ الرَّجُلِ قَيْحاً يَرِيه، خَيْرٌ مِنْ أَنْ يَمْتَلِىءَ شِعْراً».

قَالَ أَبُو بَكْرٍ: إِلاَّ أَنَّ حَفْصاً لَمْ يَقُلْ: «يَرِيه».

[البخاري: كتاب الأدب، باب ما يكره أن يكون الغالب على الإنسان الشعر...، رقم: ٦١٥٥].

٨ ـ (٢٢٥٨) ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَمُحَمَّدُ بْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ يُونُسَ بْنِ جُبَيْرٍ، عَنْ مُحَمَّدِ بْنِ سَعْدٍ. عَنْ سَعْدٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «لأَنْ يَمْتَلِىءَ جَوْفُ أَحَدِكُمْ قَيْحاً يَرِيه، خَيْرٌ مِنْ أَنْ يَمْتَلِىءَ شِعْراً».

٩ ـ (٢٢٥٩) ـ **حدّثنا** قُتَيْبَةُ بْنُ سَعِيدٍ الثَّقَفِيُّ: حَدَّثَنَا لَيْثٌ، عَنِ ابْنِ الْهَادِ، عَنْ يُحَنِّسَ، مَوْلَىٰ مُصْعَبِ بْنِ الزُّبَيْرِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ. قَالَ: بَيْنَا نَحْنُ نَسِيرُ مَعَ رَسُولِ اللَّهِ ﷺ بِالْعَرْجِ، إِذْ عَرَضَ شَاعِرٌ يُنْشِدُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «خُذُوا الشَّيْطَانَ، أَوْ أَمْسِكُوا الشَّيْطَانَ، لأَنْ يَمْتَلِىءَ جَوْفُ رَجُلٍ قَيْحاً، خَيْرٌ لَهُ مِنْ أَنْ يَمْتَلِىءَ شِعْراً».

١ ـ باب تَحْرِيمِ اللَّعِبِ بِالنَّرْدَشِيرِ

١٠ ـ (٢٢٦٠) ـ **حدّثني** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ بْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ لَعِبَ بِالنَّرْدَشِيرِ، فَكَأَنَّمَا صَبَغَ يَدَهُ فِي لَحْمِ خِنْزِيرٍ وَدَمِهِ».

(42) The Book Of Vision

1-(2261) Abu Salama reported: I used to see dreams (as a result of which I got so much anxious) that I began to tremble and have fever. but I did not wrap myself with a mantle. I met Abu Quatada to whom I mentioned that. Abu Quatada "Allah be pleased with him" told: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "A (good) vision comes from Allah, and a (bad) dream is from Satan. So If anyone of you sees a (bad) dream which he does not like, he should spit on his left side thrice and seek refuge with Allah from its evil, with the result that it will cause no harm to him."

(...) Abu Quatada narrated the same from The Prophet "Allah's blessing and peace be upon him", but without the statement of Abu Salama: I used to see dreams (as a result of which I got so much anxious) that I began to tremble and have fever. but I did not wrap myself with a mantle.

(...) This Hadith was narrated on the authority of Az-Zuhri, with the same chain of transmitters, but it does not contain:" (as a result of which I got so much anxious) that I began to tremble and have fever. It contains the following addition in the narration of Yunus: "Then spit thrice on your left side when you get up from sleep."

2-(...) Abu Quatada "Allah be pleased with him" told: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "A (good) vision comes from Allah, and a (bad) dream is from Satan. So If anyone of you sees a (bad) dream which he does not like, he should spit on his left side thrice and seek refuge with Allah from its evil, with the result that it will cause no harm to him." Abu Salama said: I used to see dreams much heavier upon me than a mountain. But since I heard this Hadith, I don't care for (the burden of)it.

(...) Abu Salama narrated the same with a slight variation of wording. The narration of Ibn Rumh contains the following addition: "He (one who has such a bad dream) should change the side on which he was lying."

3-(...) Abu Quatada "Allah be pleased with him" narrated from The Messenger of Allah "Allah's blessing and peace be upon him": "A (good) vision comes from Allah, and a (bad) dream is from Satan. So If anyone of you sees a (bad) dream, which he does not like, he should spit on his left side and seek refuge with Allah from Satan, with the result that it will cause no harm to him. He should not also tell anyone of it. If one sees a (good)

٤٢ - كِتَابُ الرُّؤْيَا

١ - (٢٢٦١) - حدّثنا عَمْرٌو النَّاقِدُ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَابْنُ أَبِي عُمَرَ. جَمِيعاً عن ابْنِ عُيَيْنَةَ، وَاللَّفْظُ لابْنِ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ. قَالَ: كُنْتُ أَرَى الرُّؤْيَا أُعْرَى مِنْهَا، غَيْرَ أَنِّي لاَ أُزَمَّلُ. حَتَّى لَقِيتُ أَبَا قَتَادَةَ. فَذَكَرْتُ ذٰلِكَ لَهُ. فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «الرُّؤْيَا مِنَ اللَّهِ، وَالْحُلْمُ مِنَ الشَّيْطَانِ. فَإِذَا حَلَمَ أَحَدُكُمْ حُلْماً يَكْرَهُهُ، فَلْيَنْفِثْ عَنْ يَسَارِهِ ثَلاَثاً، وَلْيَتَعَوَّذْ بِاللَّهِ مِنْ شَرِّهَا، فَإِنَّهَا لَنْ تَضُرَّهُ».

[البخاري: كتاب الطب، باب النفث في الرقية، رقم: ٥٧٤٧].

(...) - وحدّثنا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَٰنِ، مَوْلَىٰ آلِ طَلْحَةَ، وَعَبْدِ رَبِّهِ وَيَحْيَىٰ، ابْنَيْ سَعِيدٍ، وَمُحَمَّدِ بْنِ عَمْرِو بْنِ عَلْقَمَةَ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي قَتَادَةَ، عَنِ النَّبِيِّ ﷺ... مِثْلَهُ، وَلَمْ يَذْكُرْ فِي حَدِيثِهِمْ قَوْلَ أَبِي سَلَمَةَ: كُنْتُ أَرَى الرُّؤْيَا أُعْرَىٰ مِنْهَا، غَيْرَ أَنِّي لاَ أُزَمَّلُ.

(...) - وحدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ. قَالاَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ. كِلاَهُمَا عَنِ الزُّهْرِيِّ، بِهَٰذَا الإِسْنَادِ. وَلَيْسَ فِي حَدِيثِهِمَا: أُعْرَىٰ مِنْهَا.

وَزَادَ فِي حَدِيثِ يُونُسَ: «فَلْيَبْصُقْ عَلَىٰ يَسَارِهِ، حِينَ يَهُبُّ مِنْ نَوْمِهِ، ثَلاَثَ مَرَّاتٍ».

٢ - (...) - حدّثنا عَبْدُ اللهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا سُلَيْمَانُ، يَعْنِي ابْنَ بِلاَلٍ، عَنْ يَحْيَىٰ بْنِ سَعِيدٍ. قَالَ: سَمِعْتُ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمَٰنِ يَقُولُ: سَمِعْتُ أَبَا قَتَادَةَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «الرُّؤْيَا مِنَ اللَّهِ، وَالْحُلْمُ مِنَ الشَّيْطَانِ، فَإِذَا رَأَىٰ أَحَدُكُمْ شَيْئاً يَكْرَهُهُ فَلْيَنْفِثْ عَنْ يَسَارِهِ ثَلاَثَ مَرَّاتٍ، وَلْيَتَعَوَّذْ بِاللَّهِ مِنْ شَرِّهَا، فَإِنَّهَا لَنْ تَضُرَّهُ».

فَقَالَ: إِنْ كُنْتُ لأَرَى الرُّؤْيَا أَثْقَلَ عَلَيَّ مِنْ جَبَلٍ. فَمَا هُوَ إِلاَّ أَنْ سَمِعْتُ بِهَٰذَا الْحَدِيثِ، فَمَا أُبَالِيهَا.

(...) - وحدّثناه قُتَيْبَةُ وَمُحَمَّدُ بْنُ رُمْحٍ، عَنِ اللَّيْثِ بْنِ سَعْدٍ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الْوَهَّابِ، يَعْنِي الثَّقَفِيَّ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ. كُلُّهُمْ عَنْ يَحْيَىٰ بْنِ سَعِيدٍ، بِهَٰذَا الإِسْنَادِ.

وَفِي حَدِيثِ الثَّقَفِيِّ: قَالَ أَبُو سَلَمَةَ: فَإِنْ كُنْتُ لأَرَى الرُّؤْيَا.

وَلَيْسَ فِي حَدِيثِ اللَّيْثِ وَابْنِ نُمَيْرٍ قَوْلُ أَبِي سَلَمَةَ إِلَىٰ آخِرِ الْحَدِيثِ.

وَزَادَ ابْنُ رُمْحٍ فِي رِوَايَةِ هَٰذَا الْحَدِيثِ: «وَلْيَتَحَوَّلْ عَنْ جَنْبِهِ الَّذِي كَانَ عَلَيْهِ».

٣ - (...) - وحدّثني أَبُو الطَّاهِرِ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، عَنْ عَبْدِ رَبِّهِ بْنِ سَعِيدٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَٰنِ، عَنْ أَبِي قَتَادَةَ، عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ

vision, he should be pleased, but let him tell no one of it except for those whom he loves."

4-(...) Abu Salama reported: I used to see dreams as a result of which I got ill. I kept as such until I met Abu Quatada to whom I mentioned that. Abu Quatada "Allah be pleased with him" told: I also used to see (bad) dreams which caused me to become ill until I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "A (good) vision comes from Allah. So, If anyone of you sees a vision which he loves, he should not tell anyone except whomever he loves of it, and if he sees a (bad) dream which he does not like, he should spit on his left side thrice and seek refuge with Allah from the evil of Satan and from its evil, and he should not tell anyone of it, for it would cause no harm to him."

5-(2262) Jabir "Allah be pleased with him" narrated from The Messenger of Allah "Allah's blessing and peace be upon him": "If anyone of you sees a (bad) dream which he dislikes, let him spit on his left side thrice, seek refuge with Allah from Satan thrice, and change from his side on which he was lying."

6-(2263) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When the time draws near (the Day of Judgement) a believer's dream can hardly be false; and the truest vision will be that of one who is the most truthful in speech, for the vision of a Muslim is one of forty-five parts of Prophecy. However, dreams are of three types: A good dream is a type of glad tidings from Allah, an evil dream which causes pain is from Satan, and the third (sort of dreams) is prompted by one's whispers to himself. so if anyone of you sees a (bad) dream which he does not like, he should get up and offer Prayer and he should not tell people of it." He further said: "I like (seeing) fetters, but I dislike (wearing) necklace (in the dream), for the fetters is (a sign of) one's firmness in religion." The narrator said: I do not know whether this is a part of the Hadith or from the words of Ibn Sirin.

(...) Abu Huraira "Allah be pleased with him" said: "I like (seeing) fetters, but I dislike (wearing) necklace (in the dream), for the fetters is (a sign of) one's firmness in religion." The Messenger of Allah "Allah's blessing and peace be upon him" said: "The vision of a faithful believer is one of forty-six parts of Prophecy."

(...) This Hadith was narrated on the authority of Abu Huraira with the following beginning: "When the time draws near"...and the rest of the Hadith is the same.

قَالَ: «الرُّؤْيَا الصَّالِحَةُ مِنَ اللَّهِ، وَالرُّؤْيَا السَّوْءُ مِنَ الشَّيْطَانِ. فَمَنْ رَأَىٰ رُؤْيَا فَكَرِهَ مِنْهَا شَيْئاً فَلْيَنْفِثْ عَنْ يَسَارِهِ، وَلْيَتَعَوَّذْ بِاللَّهِ مِنَ الشَّيْطَانِ، لاَ تَضُرُّهُ، وَلاَ يُخْبِرْ بِهَا أَحَداً. فَإِنْ رَأَىٰ رُؤْيَا حَسَنَةً فَلْيُبْشِرْ. وَلاَ يُخْبِرْ إِلاَّ مَنْ يُحِبُّ».

٤ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ خَلاَّدٍ الْبَاهِلِيُّ وَأَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ الْحَكَمِ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ رَبِّهِ بْنِ سَعِيدٍ، عَنْ أَبِي سَلَمَةَ قَالَ: إِنْ كُنْتُ لأَرَى الرُّؤْيَا تُمْرِضُنِي. قَالَ: فَلَقِيتُ أَبَا قَتَادَةَ. فَقَالَ: وَأَنَا كُنْتُ لأَرَى الرُّؤْيَا فَتُمْرِضُنِي، حَتَّىٰ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «الرُّؤْيَا الصَّالِحَةُ مِنَ اللَّهِ، فَإِذَا رَأَىٰ أَحَدُكُمْ مَا يُحِبُّ فَلاَ يُحَدِّثْ بِهَا إِلاَّ مَنْ يُحِبُّ. وَإِنْ رَأَىٰ مَا يَكْرَهُ فَلْيَتْفِلْ عَنْ يَسَارِهِ ثَلاَثاً، وَلْيَتَعَوَّذْ بِاللَّهِ مِنْ شَرِّ الشَّيْطَانِ وَشَرِّهَا، وَلاَ يُحَدِّثْ بِهَا أَحَداً، فَإِنَّهَا لَنْ تَضُرَّهُ».

٥ ـ (٢٢٦٢) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ. (ح) وَحَدَّثَنَا ابْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، عَنْ رَسُولِ اللَّهِ ﷺ، أَنَّهُ قَالَ: «إِذَا رَأَىٰ أَحَدُكُمُ الرُّؤْيَا يَكْرَهُهَا فَلْيَبْصُقْ عَنْ يَسَارِهِ ثَلاَثاً، وَلْيَسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ ثَلاَثاً، وَلْيَتَحَوَّلْ عَنْ جَنْبِهِ الَّذِي كَانَ عَلَيْهِ».

٦ ـ (٢٢٦٣) ـ حدّثنا مُحَمَّدُ بْنُ أَبِي عُمَرَ الْمَكِّيُّ: حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ، عَنْ أَيُّوبَ السَّخْتِيَانِيِّ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ. قَالَ: «إِذَا اقْتَرَبَ الزَّمَانُ لَمْ تَكَدْ رُؤْيَا الْمُسْلِمِ تَكْذِبُ، وَأَصْدَقُكُمْ رُؤْيَا أَصْدَقُكُمْ حَدِيثاً. وَرُؤْيَا الْمُسْلِمِ جُزْءٌ مِنْ خَمْسٍ وَأَرْبَعِينَ جُزْءاً مِنَ النُّبُوَّةِ. وَالرُّؤْيَا ثَلاَثَةٌ: فَرُؤْيَا الصَّالِحَةِ بُشْرَىٰ مِنَ اللَّهِ، وَرُؤْيَا تَحْزِينٌ مِنَ الشَّيْطَانِ، وَرُؤْيَا مِمَّا يُحَدِّثُ الْمَرْءُ نَفْسَهُ. فَإِنْ رَأَىٰ أَحَدُكُمْ مَا يَكْرَهُ، فَلْيَقُمْ فَلْيُصَلِّ، وَلاَ يُحَدِّثْ بِهَا النَّاسَ». قَالَ: «وَأُحِبُّ الْقَيْدَ وَأَكْرَهُ الْغُلَّ. وَالْقَيْدُ ثَبَاتٌ فِي الدِّينِ».

فَلاَ أَدْرِي هُوَ فِي الْحَدِيثِ أَمْ قَالَهُ ابْنُ سِيرِينَ.

(...) ـ وحدّثني مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ أَيُّوبَ، بِهَٰذَا الإِسْنَادِ، وَقَالَ فِي الْحَدِيثِ: قَالَ أَبُو هُرَيْرَةَ: فَيُعْجِبُنِي الْقَيْدُ وَأَكْرَهُ الْغُلَّ. وَالْقَيْدُ ثَبَاتٌ فِي الدِّينِ. وَقَالَ النَّبِيُّ ﷺ: «رُؤْيَا الْمُؤْمِنِ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءاً مِنَ النُّبُوَّةِ».

(...) ـ حدّثني أَبُو الرَّبِيعِ: حَدَّثَنَا حَمَّادٌ ـ يَعْنِي ابْنَ زَيْدٍ ـ: حَدَّثَنَا أَيُّوبُ وَهِشَامٌ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: إِذَا اقْتَرَبَ الزَّمَانُ، وَسَاقَ الْحَدِيثَ. وَلَمْ يَذْكُرْ فِيهِ النَّبِيَّ ﷺ.

(...) Muhammad Ibn Sirin reported from Abu Huraira from The Messenger of Allah "Allah's blessing and peace be upon him" the same, in which he inserted his words: "I dislike necklace" up to the end of his saying. He did not mention the following: "A (good) vision is one of forty-six parts of Prophecy."

7-(2264) Anas Ibn Malik narrated from Ubada Ibn as-Samit: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The (good) vision of a believer is one of forty-six parts of Prophecy."

(...) This Hadith was narrated on the authority of Anas Ibn Malik through another chain of transmitters.

8-(2263) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The (good) vision of a believer is one of forty-six parts of Prophecy."

(...) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The vision of a Muslim which he sees or which is shown to him (and according to the narration of Ibn Muzhir, "The good vision") is one of forty-six parts of Prophecy."

(...) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The (good) vision of a good man is one of forty-six parts of Prophecy."

(...) This Hadith was narrated on the authority of Yahya Ibn Abu Kathir with the same chain of transmitters.

(...) This Hadith was narrated on the authority of Abu Huraira through another chain of transmitters.

9-(2265) Ibn Umar "Allah be pleased with both" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The good dream is one of seventy parts of Prophecy."

(...) This Hadith was narrated on the authority of Ubaidullah with the same chain of transmitters.

(...) The same was narrated on the authority of Nafi, with the same chain of transmitters in which he said: I think Ibn Umar said: "(The good vision is) one of seventy parts of Prophecy."

(...) ـ وحدّثناه إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنَا أَبِي، عَنْ قَتَادَةَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ، وَأَدْرَجَ فِي الْحَدِيثِ قَوْلَهُ: وَأَكْرَهُ الْغُلَّ، إِلَىٰ تَمَامِ الْكَلَامِ. وَلَمْ يَذْكُرِ: «الرُّؤْيَا جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءاً مِنَ النُّبُوَّةِ».

[البخاري: كتاب التعبير، باب القيد في المنام، رقم: ٧٠١٧].

٧ ـ (٢٢٦٤) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَأَبُو دَاوُدَ. (ح) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ بْنُ مَهْدِيٍّ، كُلُّهُمْ عَنْ شُعْبَةَ. (ح) وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، وَاللَّفْظُ لَهُ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «رُؤْيَا الْمُؤْمِنِ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءاً مِنَ النُّبُوَّةِ». [البخاري: كتاب التعبير، باب الرؤيا الصالحة جزء من ستة وأربعين...، رقم: ٦٩٨٨].

(...) ـ وحدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ ثَابِتٍ الْبُنَانِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ ﷺ... مِثْلَ ذَلِكَ.

٨ ـ (٢٢٦٣) ـ حدّثنا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنِ ابْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ رُؤْيَا الْمُؤْمِنِ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءاً مِنَ النُّبُوَّةِ».

(...) ـ وحدّثنا إِسْمَاعِيلُ بْنُ الْخَلِيلِ: أَخْبَرَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنِ الأَعْمَشِ. (ح) وحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الأَعْمَشُ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «رُؤْيَا الْمُسْلِمِ يَرَاهَا، أَوْ تُرَىٰ لَهُ».

وَفِي حَدِيثِ ابْنِ مُسْهِرٍ: «الرُّؤْيَا الصَّالِحَةُ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءاً مِنَ النُّبُوَّةِ».

(...) ـ وحدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ. قَالَ: سَمِعْتُ أَبِي يَقُولُ: حَدَّثَنَا أَبُو سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «رُؤْيَا الرَّجُلِ الصَّالِحِ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءاً مِنَ النُّبُوَّةِ».

(...) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ: حَدَّثَنَا عَلِيٌّ، يَعْنِي ابْنَ الْمُبَارَكِ. (ح) وَحَدَّثَنَا أَحْمَدُ بْنُ الْمُنْذِرِ: حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا حَرْبٌ، يَعْنِي ابْنَ شَدَّادٍ، كِلاَهُمَا عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ، بِهَٰذَا الإِسْنَادِ.

(...) ـ وحدّثنا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِ حَدِيثِ عَبْدِ اللَّهِ بْنِ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ، عَنْ أَبِيهِ.

٩ ـ (٢٢٦٥) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي. قَالاَ جَمِيعاً: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الرُّؤْيَا الصَّالِحَةُ جُزْءٌ مِنْ سَبْعِينَ جُزْءاً مِنَ النُّبُوَّةِ».

(...) ـ وحدّثناه ابْنُ الْمُثَنَّىٰ وَعُبَيْدُ اللَّهِ بْنُ سَعِيدٍ. قَالاَ: حَدَّثَنَا يَحْيَىٰ، عَنْ عُبَيْدِ اللَّهِ، بِهَٰذَا الإِسْنَادِ.

(...) ـ وحدّثناه قُتَيْبَةُ وَابْنُ رُمْحٍ، عَنِ اللَّيْثِ بْنِ سَعْدٍ. (ح) وَحَدَّثَنَا ابْنُ رَافِعٍ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: أَخْبَرَنَا الضَّحَّاكُ، يَعْنِي ابْنَ عُثْمَانَ، كِلاَهُمَا عَنْ نَافِعٍ، بِهَٰذَا الإِسْنَادِ.

وَفِي حَدِيثِ اللَّيْثِ: قَالَ نَافِعٌ: حَسِبْتُ أَنَّ ابْنَ عُمَرَ قَالَ: «جُزْءٌ مِنْ سَبْعِينَ جُزْءاً مِنَ النُّبُوَّةِ».

[1] The prophet's saying: "He who sees me in a dream (would be considered to) have really seen me"

10-(2266) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He who sees me in a dream has really seen me, for Satan could not appear in my image."

11-(...) Abu Huraira "Allah be pleased with him" reported: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "He who sees me in a dream would see me while he is awake (i.e. not asleep), or as if he has seen me while he is awake, for Satan never appears in my image."

(2267) Abu Quatada "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He who sees me in dream has really seen the truth."

(...) The same was narrated on the authority of Az-Zuhri, through different chains of transmitters.

12-(2268) Jabir "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He who sees me (in a dream) while he is asleep has really seen me, for Satan is not to appear in my image." He further said: "If anyone of you sees a dream, he should not tell anyone about Satan's vain sporting with him while being asleep."

13-(...) Jabir Ibn Abdullah "Allah be pleased with both" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He who sees me (in a dream) while he is asleep has really seen me, for Satan is not to appear in my image."

[2] One should not tell about Satan's vain sporting with him in a dream

14-(...) Jabir Ibn Abdullah "Allah be pleased with both" reported: A Bedouin came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "I saw in a dream that my head had been cut which I had been following." On that The Messenger of Allah "Allah's blessing and peace be upon him" blamed him and said: "Do not tell about Satan's vain sporting with you while being asleep."

15-(...) Jabir Ibn Abdullah "Allah be pleased with both" reported: A Bedouin came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! I saw in a dream as if my head had been cut off, and as if I had been following it." On that The Messenger of Allah "Allah's blessing and peace be upon him" said to the Bedouin:

١ ـ باب قولِ النَّبِيِّ عليه الصَّلاةُ والسَّلامُ: «مَن رآني في المَنَام فقد رآني»

١٠ ـ (٢٢٦٦) ـ حدّثنا أَبُو الرَّبِيعِ، سُلَيْمَانُ بْنُ دَاوُدَ الْعَتَكِيُّ: حَدَّثَنَا حَمَّادٌ ـ يَعْنِي ابْنَ زَيْدٍ ـ: حَدَّثَنَا أَيُّوبُ وَهِشَامٌ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ رَآنِي فِي الْمَنَامِ فَقَدْ رَآنِي، فَإِنَّ الشَّيْطَانَ لاَ يَتَمَثَّلُ بِي».

١١ ـ (...) ـ وحدّثني أَبُو الطَّاهِرِ وَحَرْمَلَةُ. قَالاَ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَٰنِ، أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ رَآنِي فِي الْمَنَامِ فَسَيَرَانِي فِي الْيَقَظَةِ، أَوْ لَكَأَنَّمَا رَآنِي فِي الْيَقَظَةِ، لاَ يَتَمَثَّلُ الشَّيْطَانُ بِي».

[البخاري: كتاب التعبير، باب من رأى النبي ﷺ في المنام، رقم: ٦٩٩٦].

(٢٢٦٧) ـ وَقَالَ: فَقَالَ أَبُو سَلَمَةَ: قَالَ أَبُو قَتَادَةَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ رَآنِي فَقَدْ رَأَى الْحَقَّ».

(...) ـ وحدّثنيهِ زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا ابْنُ أَخِي الزُّهْرِيِّ: حَدَّثَنَا عَمِّي. فَذَكَرَ الْحَدِيثَيْنِ جَمِيعاً بِإِسْنَادَيْهِمَا، سَوَاءً... مِثْلَ حَدِيثِ يُونُسَ.

١٢ ـ (٢٢٦٨) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ. (ح) وحَدَّثَنَا ابْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ رَآنِي فِي النَّوْمِ فَقَدْ رَآنِي، إِنَّهُ لاَ يَنْبَغِي لِلشَّيْطَانِ أَنْ يَتَمَثَّلَ فِي صُورَتِي».

وَقَالَ: «إِذَا حَلَمَ أَحَدُكُمْ فَلاَ يُخْبِرْ أَحَداً بِتَلَعُّبِ الشَّيْطَانِ بِهِ فِي الْمَنَامِ».

١٣ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا رَوْحٌ: حَدَّثَنَا زَكَرِيَّاءُ بْنُ إِسْحَاقَ: حَدَّثَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ رَآنِي فِي النَّوْمِ فَقَدْ رَآنِي، فَإِنَّهُ لاَ يَنْبَغِي لِلشَّيْطَانِ أَنْ يَتَشَبَّهَ بِي».

٢ ـ باب لا يُخبِرُ بتَلَعُّبِ الشَّيْطانِ به في المَنَامِ

١٤ ـ (...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ حَدَّثَنَا لَيْثٌ. (ح) وَحَدَّثَنَا ابْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، عَنْ رَسُولِ اللَّهِ ﷺ، أَنَّهُ قَالَ لأَعْرَابِيٍّ جَاءَهُ فَقَالَ: إِنِّي حَلَمْتُ أَنَّ رَأْسِي قُطِعَ، فَأَنَا أَتَّبِعُهُ، فَزَجَرَهُ النَّبِيُّ ﷺ وَقَالَ: «لاَ تُخْبِرْ بِتَلَعُّبِ الشَّيْطَانِ بِكَ فِي الْمَنَامِ».

١٥ ـ (...) ـ وحدّثنا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ. قَالَ: جَاءَ أَعْرَابِيٌّ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، رَأَيْتُ فِي الْمَنَامِ

"Do not tell the people about Satan's vain sporting with you while being asleep." He further said: Afterwards, I heard The Messenger of Allah "Allah's blessing and peace be upon him" addressing the people saying: "Let none of you tell the people about Satan's vain sporting with him while being asleep."

16-(...) Jabir "Allah be pleased with him" reported: One came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O The Messenger of Allah! I saw (in a dream) while being asleep as if my head had been cut off." The Messenger of Allah "Allah's blessing and peace be upon him" laughed and said: "If Satan plays with any one of you while being asleep, he should not tell the people about it." According to the narration of Abu Bakr: "If anyone of you is played with", and he did not mention Satan.

[3] The interpretation of dreams

17-(2269) Ibn Abbas "Allah be pleased with both" reported: A man came to Allah's Apostle "Allah's blessing and peace be upon him" and said: "I saw in a dream, a cloud having shade from which butter and honey were dropping, which I saw people gathering in their hands, some gathering much and some a little. Behold! There was a rope extending from the earth to the sky, which you (O Prophet) held, as I saw, and went up. Then another man held it and went up. Then another (third) held it and went up. Finally, another (fourth) man held it, but it broke and then got connected again." Abu Bakr said: "O Allah's Apostle! Let my father be sacrificed for you! Allow me to interpret this dream." The Prophet "Allah's blessing and peace be upon him" said to him: "Interpret it."

Abu Bakr said: "The cloud with shade symbolizes Islam, and the butter and honey dropping from it symbolizes the Qur'an, with its sweetness and smoothness dropping. Indeed, what the people get hold of it in their hands indicates to the great portions and the little portions, which people learn of the Qur'an. The rope extending from the sky to the earth, is the Truth that you (O Prophet) are following. You follow it with which Allah will raise you high, then another man will follow it with which he will rise up, then another person will follow it, with which he will rise up, and then another man will follow it but it will break and then it will be connected for him with which he will rise up. O Allah's Apostle! Let my father be sacrificed for you! Am I right or wrong?" The Prophet "Allah's blessing and peace be

كَأَنَّ رَأْسِي ضُرِبَ فَتَدَحْرَجَ، فَاشْتَدَدْتُ عَلَىٰ أَثَرِهِ. فَقَالَ رَسُولُ اللَّهِ ﷺ لِلأَعْرَابِيِّ: «لاَ تُحَدِّثِ النَّاسَ بِتَلَعُّبِ الشَّيْطَانِ بِكَ فِي مَنَامِكَ». وَقَالَ: سَمِعْتُ النَّبِيَّ ﷺ بَعْدُ، يَخْطُبُ فَقَالَ: «لاَ يُحَدِّثَنَّ أَحَدُكُمْ بِتَلَعُّبِ الشَّيْطَانِ بِهِ فِي مَنَامِهِ».

١٦ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو سَعِيدٍ الأَشَجُّ. قَالاَ: حَدَّثَنَا وَكِيعٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ. قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، رَأَيْتُ فِي الْمَنَامِ كَأَنَّ رَأْسِي قُطِعَ. قَالَ: فَضَحِكَ النَّبِيُّ ﷺ وَقَالَ: «إِذَا لَعِبَ الشَّيْطَانُ بِأَحَدِكُمْ فِي مَنَامِهِ، فَلا يُحَدِّثْ بِهِ النَّاسَ».

وَفِي رِوَايَةِ أَبِي بَكْرٍ: «إِذَا لُعِبَ بِأَحَدِكُمْ»، وَلَمْ يَذْكُرِ الشَّيْطَانَ.

٣ ـ باب في تأويل الرؤيا

١٧ ـ (٢٢٦٩) ـ حدّثنا حَاجِبُ بْنُ الْوَلِيدِ: حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ، عَنِ الزُّبَيْدِيِّ: أَخْبَرَنِي الزُّهْرِيُّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، أَنَّ ابْنَ عَبَّاسٍ أَوْ أَبَا هُرَيْرَةَ كَانَ يُحَدِّثُ، أَنَّ رَجُلاً أَتَىٰ رَسُولَ اللَّهِ ﷺ.

(...) ـ (ح) ـ وحدّثني حَرْمَلَةُ بْنُ يَحْيَى التُّجِيبِيُّ ـ وَاللَّفْظُ لَهُ ـ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، أَنَّ عُبَيْدَ اللَّهِ بْنَ عَبْدِ اللَّهِ بْنِ عُتْبَةَ أَخْبَرَهُ، أَنَّ ابْنَ عَبَّاسٍ كَانَ يُحَدِّثُ، أَنَّ رَجُلاً أَتَىٰ رَسُولَ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، إِنِّي أَرَى اللَّيْلَةَ فِي الْمَنَامِ ظُلَّةً تَنْطِفُ السَّمْنَ وَالْعَسَلَ، فَأَرَى النَّاسَ يَتَكَفَّفُونَ مِنْهَا بِأَيْدِيهِمْ، فَالْمُسْتَكْثِرُ وَالْمُسْتَقِلُّ. وَأَرَىٰ سَبَباً وَاصِلاً مِنَ السَّمَاءِ إِلَى الأَرْضِ، فَأَرَاكَ أَخَذْتَ بِهِ فَعَلَوْتَ، ثُمَّ أَخَذَ بِهِ رَجُلٌ مِنْ بَعْدِكَ فَعَلاَ، ثُمَّ أَخَذَ بِهِ رَجُلٌ آخَرُ فَعَلاَ، ثُمَّ أَخَذَ بِهِ رَجُلٌ آخَرُ فَانْقَطَعَ بِهِ. ثُمَّ وُصِلَ لَهُ فَعَلاَ.

قَالَ أَبُو بَكْرٍ: يَا رَسُولَ اللَّهِ، بِأَبِي أَنْتَ. وَاللَّهِ لَتَدَعَنِّي فَلأَعْبُرَنَّهَا. قَالَ رَسُولُ اللَّهِ ﷺ: «اعْبُرْهَا»، قَالَ أَبُو بَكْرٍ: أَمَّا الظُّلَّةُ، فَظُلَّةُ الإِسْلاَمِ. وَأَمَّا الَّذِي يَنْطِفُ مِنَ السَّمْنِ وَالْعَسَلِ، فَالْقُرْآنُ حَلاَوَتُهُ وَلِينُهُ، وَأَمَّا مَا يَتَكَفَّفُ النَّاسُ مِنْ ذَلِكَ، فَالْمُسْتَكْثِرُ مِنَ الْقُرْآنِ وَالْمُسْتَقِلُّ. وَأَمَّا السَّبَبُ الْوَاصِلُ مِنَ السَّمَاءِ إِلَى الأَرْضِ، فَالْحَقُّ الَّذِي أَنْتَ عَلَيْهِ. تَأْخُذُ بِهِ فَيُعْلِيكَ اللَّهُ بِهِ. ثُمَّ يَأْخُذُ بِهِ رَجُلٌ مِنْ بَعْدِكَ فَيَعْلُو بِهِ. ثُمَّ يَأْخُذُ بِهِ رَجُلٌ آخَرُ فَيَعْلُو بِهِ، ثُمَّ يَأْخُذُ بِهِ رَجُلٌ آخَرُ فَيَنْقَطِعُ بِهِ، ثُمَّ يُوصَلُ لَهُ

upon him" replied: "You are right in some of it and wrong in some." Abu Bakr said: "O Allah's Prophet! By Allah, you must tell me in what I was wrong." The Prophet "Allah's blessing and peace be upon him" said: "Do not swear."

(...) Ibn Abbas "Allah be pleased with both" reported: A man came to The Messenger of Allah "Allah's blessing and peace be upon him" while he was returning from Uhud and said: "O The Messenger of Allah! I saw (in a dream) while being asleep during the night a shade trickling butter and honey...and the rest of the Hadith is the same.

(...) Ibn Abbas "Allah be pleased with both" reported: A man came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O The Messenger of Allah! I saw (in a dream) while being asleep during the night a shade...and the rest of the Hadith is the same.

(...) Ibn Abbas "Allah be pleased with both" reported: The Messenger of Allah "Allah's blessing and peace be upon him" used to say to his Companions: "Whoever from amongst you sees a vision should narrate it so that I would interpret it to him." A man came and said: "O The Messenger of Allah! I saw a shade"...and the rest of the Hadith is the same.

[4] The vision of The Prophet "Allah's blessing and peace be upon him"

18-(2270) Anas Ibn Malik "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I saw in a dream during the night that as if we are in the house of Uqba Ibn Rafi when the fresh dates of Ibn Tab were brought to us. I interpreted it as the supremacy for us in the world and good ending in the Hereafter and that our religion would reach its completion (with its commandments stabilized, and its principles founded)."

19-(2271) Abdullah Ibn Umar "Allah be pleased with both" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I saw myself in a dream using teeth-cleaning stick (Siwak) when two men, one of whom was older than the other, pulled me (in order to take it from me). I gave it to the younger one. It was said to me: "Give it to the older one!" I gave it to the older one accordingly."

20-(2272) Abu Musa "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I saw in a dream that I was about to migrate from Mecca to a land having plenty of date-palm trees which I thought to be Al-Yamama or Hajar, but it was

فَيَعْلُو بِهِ. فَأَخْبِرْنِي، يَا رَسُولَ اللَّهِ، بِأَبِي أَنْتَ، أَصَبْتُ أَمْ أَخْطَأْتُ؟ قَالَ رَسُولُ اللَّهِ ﷺ: «أَصَبْتَ بَعْضاً وَأَخْطَأْتَ بَعْضاً»، قَالَ: فَوَاللَّهِ، يَا رَسُولَ اللَّهِ، لَتُحَدِّثَنِّي مَا الَّذِي أَخْطَأْتُ؟ قَالَ: «لاَ تُقْسِمْ». [البخاري: كتاب التعبير، باب من لم ير الرؤيا لأول عابر...، رقم: ٧٠٤٦].

(...) ـ **وحدّثناه** ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ. قَالَ: جَاءَ رَجُلٌ النَّبِيَّ ﷺ مُنْصَرَفَهُ مِنْ أُحُدٍ. فَقَالَ: يَا رَسُولَ اللَّهِ، إِنِّي رَأَيْتُ هَٰذِهِ اللَّيْلَةَ فِي الْمَنَامِ ظُلَّةً تَنْطِفُ السَّمْنَ وَالْعَسَلَ... بِمَعْنَىٰ حَدِيثِ يُونُسَ.

(...) ـ **وحدّثنا** مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنِ ابْنِ عَبَّاسٍ أَوْ أَبِي هُرَيْرَةَ. قَالَ عَبْدُ الرَّزَّاقِ: كَانَ مَعْمَرٌ أَحْيَاناً يَقُولُ: عَنِ ابْنِ عَبَّاسٍ، وَأَحْيَاناً يَقُولُ: عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَجُلاً أَتَىٰ رَسُولَ اللَّهِ ﷺ فَقَالَ: إِنِّي أَرَى اللَّيْلَةَ ظُلَّةً... بِمَعْنَىٰ حَدِيثِهِمْ.

(...) ـ **وحدّثنا** عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَٰنِ الدَّارِمِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: حَدَّثَنَا سُلَيْمَانُ، وَهُوَ ابْنُ كَثِيرٍ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ ﷺ: كَانَ مِمَّا يَقُولُ لأَصْحَابِهِ: «مَنْ رَأَى مِنْكُمْ رُؤْيَا فَلْيَقُصَّهَا أَعْبُرْهَا لَهُ»، قَالَ: فَجَاءَ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ، رَأَيْتُ ظُلَّةً... بِنَحْوِ حَدِيثِهِمْ.

٤ ـ باب رُؤْيَا النَّبِيِّ ﷺ

١٨ ـ (٢٢٧٠) ـ **حدّثنا** عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ الْبُنَانِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «رَأَيْتُ ذَاتَ لَيْلَةٍ، فِيمَا يَرَى النَّائِمُ، كَأَنَّا فِي دَارِ عُقْبَةَ بْنِ رَافِعٍ، فَأُتِينَا بِرُطَبٍ مِنْ رُطَبِ ابْنِ طَابٍ، فَأَوَّلْتُ الرِّفْعَةَ لَنَا فِي الدُّنْيَا وَالْعَاقِبَةَ فِي الآخِرَةِ، وَأَنَّ دِينَنَا قَدْ طَابَ».

١٩ ـ (٢٢٧١) ـ **وحدّثنا** نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: أَخْبَرَنِي أَبِي: حَدَّثَنَا صَخْرُ بْنُ جُوَيْرِيَةَ، عَنْ نَافِعٍ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ حَدَّثَهُ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: أَرَانِي فِي الْمَنَامِ أَتَسَوَّكُ بِسِوَاكٍ، فَجَذَبَنِي رَجُلاَنِ، أَحَدُهُمَا أَكْبَرُ مِنَ الآخَرِ، فَنَاوَلْتُ السِّوَاكَ الأَصْغَرَ مِنْهُمَا. فَقِيلَ لِي: كَبِّرْ، فَدَفَعْتُهُ إِلَى الأَكْبَرِ».

[البخاري: كتاب الوضوء، باب دفع السواك إلى الأكبر، رقم: ٢٤٦].

٢٠ ـ (٢٢٧٢) ـ **حدّثنا** أَبُو عَامِرٍ، عَبْدُ اللَّهِ بْنُ بَرَّادٍ الأَشْعَرِيُّ وَأَبُو كُرَيْبٍ، مُحَمَّدُ بْنُ الْعَلاَءِ، وَتَقَارَبَا فِي اللَّفْظِ، قَالاَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ

Medina (Yathrib). I also saw that I was shaking a sword whose upper end got broken, and this is what happened to the believers on the Day of Uhud. I shook it once again, with the result that it became all right, and this is what came to be true when Allah granted us victory and solidarity of the believers. I also saw cows, and Allah is the Doer of good. These indicated to the group from amongst the believers on the Day of Uhud, the goodness which Allah brought afterwards, and the reward of (our) certainty of the Truth which Allah brought to us after the Day of Badr."

21-(2273) Ibn Abbas "Allah be pleased with both" reported: Musailama the Liar (who claimed to be a prophet) came during the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him" to Medina and said: "If Muhammad made me his successor after him, I would follow him." However, he came along with a large number of his tribe. The Messenger of Allah "Allah's blessing and peace be upon him" came along with Thabit Ibn Qais Ibn Shammas. The Prophet "Allah's blessing and peace be upon him" had a piece of wood in his hand until he came in front of Musailama with his companions and said: "If you asked me to give you even this (wood), I would not give it to you. I am not going to do with you anything against the will of Allah; and if you turn away (from what I have been sent down with), Allah will destroy you. However, I find you the same as I was shown (in the dream). Here is Thabit and he would answer you on my behalf. Then, he (the Prophet) turned away from him (and went back).

(2274) Ibn Abbas "Allah be pleased with both" said: I asked about the (significance of the) saying of The Messenger of Allah "Allah's blessing and peace be upon him": "You are the same that I was shown in my dream." Abu Huraira "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: "While I was sleeping, I saw two gold bracelets in my hands, about which I became worried. I was inspired in the dream that I should blow over them, so I blew over them and they were no more. I interpreted those (two bracelets) as the two great liars who would appear after me, one of whom is Al-Ansi of San'a and the other is Musailama of Al-Yamama."

22-(...) Abu Huraira "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: "While I was sleeping, I was given (in a dream) the treasures of the earth, of which two gold bracelets were put in my hands. I felt a very heavy burden upon

جَدِّهِ، عَنْ أَبِي مُوسَىٰ، عَنِ النَّبِيِّ ﷺ قَالَ: «رَأَيْتُ فِي الْمَنَامِ أَنِّي أُهَاجِرُ مِنْ مَكَّةَ إِلَىٰ أَرْضٍ بِهَا نَخْلٌ، فَذَهَبَ وَهَلِي إِلَىٰ أَنَّهَا الْيَمَامَةُ أَوْ هَجَرُ. فَإِذَا هِيَ الْمَدِينَةُ يَثْرِبُ. وَرَأَيْتُ فِي رُؤْيَايَ هَٰذِهِ أَنِّي هَزَزْتُ سَيْفاً، فَانْقَطَعَ صَدْرُهُ. فَإِذَا هُوَ مَا أُصِيبَ مِنَ الْمُؤْمِنِينَ يَوْمَ أُحُدٍ. ثُمَّ هَزَزْتُهُ أُخْرَىٰ فَعَادَ أَحْسَنَ مَا كَانَ، فَإِذَا هُوَ مَا جَاءَ اللَّهُ بِهِ مِنَ الْفَتْحِ وَاجْتِمَاعِ الْمُؤْمِنِينَ. وَرَأَيْتُ فِيهَا أَيْضاً بَقَراً، وَاللَّهُ خَيْرٌ. فَإِذَا هُمُ النَّفَرُ مِنَ الْمُؤْمِنِينَ يَوْمَ أُحُدٍ. وَإِذَا الْخَيْرُ مَا جَاءَ اللَّهُ بِهِ مِنَ الْخَيْرِ بَعْدُ، وَثَوَابِ الصِّدْقِ الَّذِي آتَانَا اللَّهُ بَعْدُ، يَوْمَ بَدْرٍ».

[البخاري: كتاب المناقب، باب علامات النبوة في الإسلام، رقم: ٣٦٢٢].

٢١ ـ (٢٢٧٣) ـ **حدّثني** مُحَمَّدُ بْنُ سَهْلٍ التَّمِيمِيُّ: حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي حُسَيْنٍ: حَدَّثَنَا نَافِعُ بْنُ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ. قَالَ: قَدِمَ مُسَيْلِمَةُ الْكَذَّابُ عَلَىٰ عَهْدِ النَّبِيِّ ﷺ الْمَدِينَةَ. فَجَعَلَ يَقُولُ: إِنْ جَعَلَ لِي مُحَمَّدٌ الأَمْرَ مِنْ بَعْدِهِ تَبِعْتُهُ. فَقَدِمَهَا فِي بَشَرٍ كَثِيرٍ مِنْ قَوْمِهِ، فَأَقْبَلَ إِلَيْهِ النَّبِيُّ ﷺ وَمَعَهُ ثَابِتُ بْنُ قَيْسِ بْنِ شَمَّاسٍ. وَفِي يَدِ النَّبِيِّ ﷺ قِطْعَةُ جَرِيدَةٍ، حَتَّىٰ وَقَفَ عَلَىٰ مُسَيْلِمَةَ فِي أَصْحَابِهِ. قَالَ: «لَوْ سَأَلْتَنِي هَٰذِهِ الْقِطْعَةَ مَا أَعْطَيْتُكَهَا، وَلَنْ أَتَعَدَّىٰ أَمْرَ اللَّهِ فِيكَ، وَلَئِنْ أَدْبَرْتَ لَيَعْقِرَنَّكَ اللَّهُ، وَإِنِّي لأَرَاكَ الَّذِي أُرِيتُ فِيكَ مَا أُرِيتُ. وَهَٰذَا ثَابِتٌ يُجِيبُكَ عَنِّي» ثُمَّ انْصَرَفَ عَنْهُ.

[البخاري: كتاب المناقب، باب علامات النبوة في الإسلام، رقم: ٣٦٢٠].

(٢٢٧٤) ـ فَقَالَ ابْنُ عَبَّاسٍ: فَسَأَلْتُ عَنْ قَوْلِ النَّبِيِّ ﷺ: «إِنَّكَ أَرَىٰ الَّذِي أُرِيتُ فِيكَ مَا أُرِيتُ»، فَأَخْبَرَنِي أَبُو هُرَيْرَةَ، أَنَّ النَّبِيَّ ﷺ قَالَ: «بَيْنَا أَنَا نَائِمٌ رَأَيْتُ فِي يَدَيَّ سُوَارَيْنِ مِنْ ذَهَبٍ، فَأَهَمَّنِي شَأْنُهُمَا، فَأُوحِيَ إِلَيَّ فِي الْمَنَامِ أَنِ انْفُخْهُمَا، فَنَفَخْتُهُمَا فَطَارَا. فَأَوَّلْتُهُمَا كَذَّابَيْنِ يَخْرُجَانِ مِنْ بَعْدِي، فَكَانَ أَحَدُهُمَا الْعَنْسِيَّ، صَاحِبَ صَنْعَاءَ، وَالآخَرُ مُسَيْلِمَةَ، صَاحِبَ الْيَمَامَةِ».

٢٢ ـ (...) ـ **وحدّثنا** مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ: هَٰذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ. فَذَكَرَ أَحَادِيثَ مِنْهَا: وَقَالَ رَسُولُ اللَّهِ ﷺ: «بَيْنَا أَنَا نَائِمٌ أُتِيتُ خَزَائِنَ الأَرْضِ، فَوَضَعَ فِي يَدَيَّ

me, and became worried. I was inspired in the dream that I should blow over them, so I blew over them and they were no more. I interpreted those (two bracelets) as the two great liars who would appear after me, one of whom is (Al-Ansi) of San'a and the other is (Musailama) of Al-Yamama."

23-(2275) Samura Ibn Jundub "Allah be pleased with him" reported: Whenever The Messenger of Allah "Allah's blessing and peace be upon him" performed the Dawn Prayer, he would turn his face to them (his Companions) and say: "Did any one of you see any vision last night??"

أُسْوَارَيْنِ مِنْ ذَهَبٍ، فَكَبُرَا عَلَيَّ وَأَهَمَّانِي. فَأُوحِيَ إِلَيَّ أَنِ انْفُخْهُمَا، فَنَفَخْتُهُمَا، فَذَهَبَا. فَأَوَّلْتُهُمَا الْكَذَّابَيْنِ اللَّذَيْنِ أَنَا بَيْنَهُمَا: صَاحِبَ صَنْعَاءَ، وَصَاحِبَ الْيَمَامَةِ».

[البخاري: كتاب التعبير، باب النفخ في المنام، رقم: ٧٠٣٦].

٢٣ ـ (٢٢٧٥) ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا أَبِي، عَنْ أَبِي رَجَاءٍ الْعُطَارِدِيِّ، عَنْ سَمُرَةَ بْنِ جُنْدُبٍ. قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا صَلَّى الصُّبْحَ أَقْبَلَ عَلَيْهِمْ بِوَجْهِهِ فَقَالَ: «هَلْ رَأَىٰ أَحَدٌ مِنْكُمُ الْبَارِحَةَ رُؤْيَا؟».

[البخاري: كتاب الأذان، باب يستقبل الإمام الناس إذا سلم، رقم: ٨٤٥].

(43) The Book Of The Merits Of The Prophets

[1] The excellence of the lineage of The Prophet, and the stone's greeting him before his Prophethood

1-(2276) Wathila Ibn Al-Asqa "Allah be pleased with him" reported: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "No doubt, Allah gave preference to Kinana from amongst the descendants of Ishmael, then He gave preference to the (people of) Quraish from amongst Kinana, then He gave preference to Banu Hashim from amongst Quraish, and then He gave preference to me from amongst (the people of) Banu Hashim."

2-(2277) Jabir Ibn Samura "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I know a certain stone in Mecca which used to greet me before my being sent down as a Prophet. I know it even now."

[2] Giving preference to our Prophet "Allah's blessing and peace be upon him" over the whole creation

3-(2278) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I would be the master of all the descendants of Adam on the Day of Judgement: I would be the first intercessor, and the first whose intercession would be accepted."

[3] The miracles of The Prophet "Peace be upon him"

4-(2279) Anas "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" called for water and he was given a vessel in which the people started performing ablution. I estimated (the number of the people present there) and they were between sixty and eighty. I saw the water gushing out from among his fingers.

5-(...) Anas Ibn Malik "Allah be pleased with him" reported: I saw The Messenger of Allah "Allah's blessing and peace be upon him" when the time of the afternoon prayer came. The people asked for (water in order to perform) ablution, which they did not find. (Little water for) ablution was brought to The Messenger of Allah "Allah's blessing and peace be upon him" who put his hand in the vessel and then ordered the people to perform ablution. I saw water flowing out from among his fingers, while the people were performing ablution until the last of them performed it.

٤٣ ـ كِتَابُ الفَضَائِلِ

١ ـ باب فَضْل نَسَبِ النَّبِيِّ ﷺ، وتَسْلِيم الحَجَر عليه قَبْلَ النُّبُوَّةِ

١ ـ (٢٢٧٦) ـ حدّثنا مُحَمَّدُ بْنُ مِهْرَانَ الرَّازِيُّ وَمُحَمَّدُ بْنُ عَبْدِ الرَّحْمَٰنِ بْنِ سَهْمٍ، جَمِيعاً عَنِ الْوَلِيدِ. قَالَ ابْنُ مِهْرَانَ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا الأَوْزَاعِيُّ، عَنْ أَبِي عَمَّارٍ، شَدَّادٍ، أَنَّهُ سَمِعَ وَاثِلَةَ بْنَ الأَسْقَعِ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ اللَّهَ اصْطَفَىٰ كِنَانَةَ مِنْ وَلَدِ إِسْمَاعِيلَ، وَاصْطَفَىٰ قُرَيْشاً مِنْ كِنَانَةَ، وَاصْطَفَىٰ مِنْ قُرَيْشٍ بَنِي هَاشِمٍ، وَاصْطَفَانِي مِنْ بَنِي هَاشِمٍ».

٢ ـ (٢٢٧٧) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَىٰ بْنُ أَبِي بُكَيْرٍ، عَنْ إِبْرَاهِيمَ بْنِ طَهْمَانَ: حَدَّثَنِي سِمَاكُ بْنُ حَرْبٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي لأَعْرِفُ حَجَراً بِمَكَّةَ كَانَ يُسَلِّمُ عَلَيَّ قَبْلَ أَنْ أُبْعَثَ، إِنِّي لأَعْرِفُهُ الآنَ».

٢ ـ باب تَفْضِيلِ نَبِيِّنَا ﷺ على جميع الخَلاَئِقِ

٣ ـ (٢٢٧٨) ـ حدّثني الْحَكَمُ بْنُ مُوسَىٰ، أَبُو صَالِحٍ: حَدَّثَنَا هِقْلٌ، يَعْنِي ابْنَ زِيَادٍ، عَنِ الأَوْزَاعِيِّ: حَدَّثَنِي أَبُو عَمَّارٍ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ فَرُّوخَ: حَدَّثَنِي أَبُو هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَنَا سَيِّدُ وَلَدِ آدَمَ يَوْمَ الْقِيَامَةِ، وَأَوَّلُ مَنْ يَنْشَقُّ عَنْهُ الْقَبْرُ، وَأَوَّلُ شَافِعٍ وَأَوَّلُ مُشَفَّعٍ».

٣ ـ باب في مُعْجِزَات النَّبِيِّ ﷺ

٤ ـ (٢٢٧٩) ـ وحدّثني أبو الرَّبِيعِ، سُلَيْمَانُ بْنُ دَاوُدَ الْعَتَكِيُّ: حَدَّثَنَا حَمَّادٌ، يَعْنِي ابْنَ زَيْدٍ: حَدَّثَنَا ثَابِتٌ، عَنْ أَنَسٍ، أَنَّ النَّبِيَّ ﷺ دَعَا بِمَاءٍ فَأُتِيَ بِقَدَحٍ رَحْرَاحٍ، فَجَعَلَ الْقَوْمُ يَتَوَضَّؤُونَ، فَحَزَرْتُ مَا بَيْنَ السِّتِّينَ إِلَى الثَّمَانِينَ. قَالَ: فَجَعَلْتُ أَنْظُرُ إِلَى الْمَاءِ يَنْبُعُ مِنْ بَيْنِ أَصَابِعِهِ.

[البخاري: كتاب الوضوء، باب الوضوء من التور، رقم: ٢٠٠].

٥ ـ (...) ـ وحدّثني إِسْحَاقُ بْنُ مُوسَى الأَنْصَارِيُّ: حَدَّثَنَا مَعْنٌ: حَدَّثَنَا مَالِكٌ. (ح) وَحَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّهُ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ، وَحَانَتْ صَلاَةُ الْعَصْرِ، فَالْتَمَسَ النَّاسُ الْوَضُوءَ فَلَمْ يَجِدُوهُ، فَأُتِيَ رَسُولُ اللَّهِ ﷺ بِوَضُوءٍ. فَوَضَعَ رَسُولُ اللَّهِ ﷺ فِي ذَلِكَ الإِنَاءِ يَدَهُ، وَأَمَرَ النَّاسَ أَنْ يَتَوَضَّؤُوا مِنْهُ. قَالَ: فَرَأَيْتُ الْمَاءَ يَنْبُعُ مِنْ تَحْتِ أَصَابِعِهِ، فَتَوَضَّأَ النَّاسُ حَتَّىٰ تَوَضَّؤُوا مِنْ عِنْدِ آخِرِهِمْ.

[البخاري: كتاب الوضوء، باب التماس الوضوء إذا حانت الصلاة، رقم: ١٦٩].

6-(...) Anas Ibn Malik "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" and his Companions were at (a place called as) Az-Zawra (a place in the market of Medina near the mosque). He called for a vessel of water, in which he placed his hand. Then, the water started pouring out from among his fingers. However, all the Companions performed ablution. I (Quatada, a sub-narrator) said: O Abu Hamza! How many people were they? He said: They were nearly three hundred.

7-(...) Anas Ibn Malik "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" was at (a place called as) Az-Zawra when a vessel of water was brought to him, (which contained a very small quantity of water), in which his fingers could not completely dipped, or which could not completely cover his fingers...and the rest of the Hadith is the same.

8-(2280) Jabir "Allah be pleased with him" reported that the Mother of Malik used to present a small skin containing clarified butter to The Messenger of Allah "Allah's blessing and peace be upon him". Whenever her sons came to her and asked for condiment and it happened that they had nothing with them, she would go to that (small skin) which she presented to The Messenger of Allah "Allah's blessing and peace be upon him", in which she would find clarified butter. However, it kept providing her with condiment for her family until she squeezed it. She came to The Messenger of Allah "Allah's blessing and peace be upon him" (and told him of that). On that he said: "Did you squeeze it?" She answered in the affirmative. he said: "Had you left it as it was, this (condiment it had contained before squeezing it) would have remained."

9-(2281) Jabir "Allah be pleased with him" reported that a man came to The Messenger of Allah "Allah's blessing and peace be upon him" and asked him for food. He gave him half a Wasaq of barley, from which this man, his wife and their guests kept eating until he weighed it (after which it was no more). He came to The Messenger of Allah "Allah's blessing and peace be upon him" (whom he told about it). On that He (The Prophet) said: "Had you not weighed it, you would have kept eating from it and it would have remained for you."

10-(706) Mu'adh Ibn Jabal "Allah be pleased with him" reported that he set out with The Messenger of Allah "Allah's blessing and peace be upon him" in the holy battle of Tabuk, during which he (The Prophet) used to

٦ ـ (...) ـ حدّثني أَبُو غَسَّانَ الْمِسْمَعِيُّ: حَدَّثَنَا مُعَاذٌ ـ يَعْنِي ابْنَ هِشَامٍ ـ: حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ، أَنَّ نَبِيَّ اللَّهِ ﷺ وَأَصْحَابَهُ بِالزَّوْرَاءِ ـ قَالَ: وَالزَّوْرَاءُ بِالْمَدِينَةِ عِنْدَ السُّوقِ وَالْمَسْجِدِ فِيمَا ثَمَّهْ ـ دَعَا بِقَدَحٍ فِيهِ مَاءٌ، فَوَضَعَ كَفَّهُ فِيهِ، فَجَعَلَ يَنْبُعُ مِنْ بَيْنِ أَصَابِعِهِ. فَتَوَضَّأَ جَمِيعُ أَصْحَابِهِ. قَالَ: قُلْتُ: كَمْ كَانُوا يَا أَبَا حَمْزَةَ؟ قَالَ: كَانُوا زُهَاءَ الثَّلاَثِ مِئَةِ.

٧ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، أَنَّ النَّبِيَّ ﷺ كَانَ بِالزَّوْرَاءِ، فَأُتِيَ بِإِنَاءِ مَاءٍ لاَ يَغْمُرُ أَصَابِعَهُ، أَوْ قَدْرَ مَا يُوَارِي أَصَابِعَهُ، ثُمَّ ذَكَرَ نَحْوَ حَدِيثِ هِشَامٍ.

[البخاري: كتاب المناقب، باب علامات النبوة في الإسلام، رقم: ٣٥٧٢].

٨ ـ (٢٢٨٠) ـ وحدّثني سَلَمَةُ بْنُ شَبِيبٍ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ: حَدَّثَنَا مَعْقِلٌ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، أَنَّ أُمَّ مَالِكٍ كَانَتْ تُهْدِي لِلنَّبِيِّ ﷺ فِي عُكَّةٍ لَهَا سَمْناً، فَيَأْتِيهَا بَنُوهَا فَيَسْأَلُونَ الأُدْمَ، وَلَيْسَ عِنْدَهُمْ شَيْءٌ، فَتَعْمِدُ إِلَى الَّذِي كَانَتْ تُهْدِي فِيهِ لِلنَّبِيِّ ﷺ، فَتَجِدُ فِيهِ سَمْناً. فَمَا زَالَ يُقِيمُ لَهَا أُدْمَ بَيْتِهَا حَتَّىٰ عَصَرَتْهُ، فَأَتَتِ النَّبِيَّ ﷺ فَقَالَ: «عَصَرْتِيهَا؟» قَالَتْ: نَعَمْ. قَالَ: «لَوْ تَرَكْتِيهَا مَا زَالَ قَائِماً».

٩ ـ (٢٢٨١) ـ وحدّثني سَلَمَةُ بْنُ شَبِيبٍ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ: حَدَّثَنَا مَعْقِلٌ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، أَنَّ رَجُلاً أَتَى النَّبِيَّ ﷺ يَسْتَطْعِمُهُ، فَأَطْعَمَهُ شَطْرَ وَسْقِ شَعِيرٍ. فَمَا زَالَ الرَّجُلُ يَأْكُلُ مِنْهُ وَامْرَأَتُهُ وَضَيْفُهُمَا، حَتَّىٰ كَالَهُ. فَأَتَى النَّبِيَّ ﷺ فَقَالَ: «لَوْ لَمْ تَكِلْهُ لأَكَلْتُمْ مِنْهُ، وَلَقَامَ لَكُمْ».

١٠ ـ (٧٠٦) ـ حدّثنا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَٰنِ الدَّارِمِيُّ: حَدَّثَنَا أَبُو عَلِيٍّ الْحَنَفِيُّ: حَدَّثَنَا مَالِكٌ، وَهُوَ ابْنُ أَنَسٍ، عَنْ أَبِي الزُّبَيْرِ الْمَكِّيِّ، أَنَّ أَبَا الطُّفَيْلِ عَامِرَ بْنَ وَاثِلَةَ أَخْبَرَهُ، أَنَّ مُعَاذَ بْنَ جَبَلٍ أَخْبَرَهُ. قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ عَامَ غَزْوَةِ

combine the prayers. He offered the Noon and Afternoon prayers together and the Evening and Night prayers together. But, on the other day he deferred the prayers. He came out and offered the Noon and Afternoon prayers together. He went in and (later on) came out and offered the Evening and Night prayers together. Then, he said: "Allah willing, tomorrow, you would reach the well of Tabuk, but not until it is dawn. Whoever among you came there, should not touch its water until I come.

We came there, where two men from us had reached ahead of us. It was a stream of water, as thin as a shoelace. The Messenger of Allah "Allah's blessing and peace be upon him" asked them: "Had you touched the water?" They replied in the affirmative. The Messenger of Allah "Allah's blessing and peace be upon him" scolded them, and said to them what Allah wished him to say. The people then took water of the well in their hands until it became fairly significant. The Messenger of Allah "Allah's blessing and peace be upon him" washed his hands and his face in it, and then, took it again in that (well). Then, abundance of water flowed out from that well, until all the people drank their fill. He then said: "O Mu'adh! If you live long, you are expected to see its water irrigating well the gardens."

11-(1392) Abu Humaid As-Sa'idi "Allah be pleased with him" reported: We set out with The Messenger of Allah "Allah's blessing and peace be upon him" on the holy battle of Tabuk. We came to a valley, where there was a garden belonging to a woman. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Estimate (the yield of its fruit)." The Messenger of Allah "Allah's blessing and peace be upon him" estimated it as ten Wasaqs. He asked the lady (to calculate its amount) until they would, Allah willing, return to her.

We proceeded on until we came to Tabuk where The Messenger of Allah "Allah's blessing and peace be upon him" said: "The violent storm will overtake you during the night. So none of you should stand up, and whoever has a camel should tie it firmly." A violent storm blew and there was a man who had stood up, with the result that he was carried away by the storm and thrown between the mountains of Taiyy. Then the envoy of Ibn Al-Alma, the ruler of Aila, came to The Messenger of Allah "Allah's blessing and peace be upon him" with a message, and a white mule as a present. The Messenger of Allah "Allah's blessing and peace be upon him" wrote to him (in reply to his message) and sent to him a cloak as a gift.

تَبُوكَ، فَكَانَ يَجْمَعُ الصَّلاَةَ، فَصلَّى الظُّهْرَ وَالْعَصْرَ جَمِيعاً، وَالْمَغْرِبَ وَالْعِشَاءَ جَمِيعاً، حَتَّىٰ إِذَا كَانَ يَوْماً أَخَّرَ الصَّلاَةَ. ثُمَّ خَرَجَ فَصَلَّى الظُّهْرَ وَالْعَصْرَ جَمِيعاً. ثُمَّ دَخَلَ ثُمَّ خَرَجَ بَعْدَ ذٰلِكَ. فَصَلَّى الْمَغْرِبَ وَالْعِشَاءَ جَمِيعاً. ثُمَّ قَالَ: «إِنَّكُمْ سَتَأْتُونَ غَداً ـ إِنْ شَاءَ اللَّهُ ـ عَيْنَ تَبُوكَ، وَإِنَّكُمْ لَنْ تَأْتُوهَا حَتَّىٰ يُضْحِيَ النَّهَارُ، فَمَنْ جَاءَهَا مِنْكُمْ فَلاَ يَمَسَّ مِنْ مَائِهَا شَيْئاً حَتَّى آتِيَ».

فَجِئْنَاهَا وَقَدْ سَبَقَنَا إِلَيْهَا رَجُلاَنِ. وَالْعَيْنُ مِثْلُ الشِّرَاكِ تَبِضُّ بِشَيْءٍ مِنْ مَاءٍ. قَالَ: فَسَأَلَهُمَا رَسُولُ اللَّهِ ﷺ: «هَلْ مَسَسْتُمَا مِنْ مَائِهَا شَيْئاً؟» قَالاَ: نَعَمْ. فَسَبَّهُمَا النَّبِيُّ ﷺ، وَقَالَ لَهُمَا مَا شَاءَ اللَّهُ أَنْ يَقُولَ. قَالَ: ثُمَّ غَرَفُوا بِأَيْدِيهِمْ مِنَ الْعَيْنِ قَلِيلاً قَلِيلاً. حَتَّى اجْتَمَعَ فِي شَيْءٍ. قَالَ: وَغَسَلَ رَسُولُ اللَّهِ ﷺ فِيهِ يَدَيْهِ وَوَجْهَهُ، ثُمَّ أَعَادَهُ فِيهَا، فَجَرَتِ الْعَيْنُ بِمَاءٍ مُنْهَمِرٍ، أَوْ قَالَ غَزِيرٍ ـ شَكَّ أَبُو عَلِيٍّ أَيُّهُمَا قَالَ ـ حَتَّى اسْتَقَىٰ النَّاسُ، ثُمَّ قَالَ: «يُوشِكُ، يَا مُعَاذُ إِنْ طَالَتْ بِكَ حَيَاةٌ، أَنْ تَرَىٰ مَا هَاهُنَا قَدْ مُلِىءَ جِنَاناً».

١١ ـ (١٣٩٢) ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلاَلٍ، عَنْ عَمْرِو بْنِ يَحْيَىٰ، عَنْ عَبَّاسِ بْنِ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ، عَنْ أَبِي حُمَيْدٍ. قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ غَزْوَةَ تَبُوكَ، فَأَتَيْنَا وَادِيَ الْقُرَىٰ عَلَىٰ حَدِيقَةٍ لاِمْرَأَةٍ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «اخْرُصُوهَا»، فَخَرَصْنَاهَا، وَخَرَصَهَا رَسُولُ اللَّهِ ﷺ عَشَرَةَ أَوْسُقٍ. وَقَالَ: «أَحْصِيهَا حَتَّىٰ نَرْجِعَ إِلَيْكِ، إِنْ شَاءَ اللَّهُ»، وَانْطَلَقْنَا حَتَّىٰ قَدِمْنَا تَبُوكَ.

فَقَالَ رَسُولُ اللَّهِ ﷺ: «سَتَهُبُّ عَلَيْكُمُ اللَّيْلَةَ رِيحٌ شَدِيدَةٌ، فَلاَ يَقُمْ فِيهَا أَحَدٌ مِنْكُمْ. فَمَنْ كَانَ لَهُ بَعِيرٌ فَلْيَشُدَّ عِقَالَهُ»، فَهَبَّتْ رِيحٌ شَدِيدَةٌ. فَقَامَ رَجُلٌ فَحَمَلَتْهُ الرِّيحُ حَتَّى أَلْقَتْهُ بِجَبَلَيْ طَيِّءٍ، وَجَاءَ رَسُولُ ابْنِ الْعَلْمَاءِ، صَاحِبِ أَيْلَةَ، إِلَىٰ رَسُولِ اللَّهِ ﷺ

We came back until we alighted in the valley of Al-Qura. The Messenger of Allah "Allah's blessing and peace be upon him" asked that lady about her garden and the amount of its fruits. She said: "Ten Wasaqs." Then, The Messenger of Allah "Allah's blessing and peace be upon him" said: "I am going to proceed fast in departure. whoever amongst you wishes may depart with me, but whoever wishes to stay may stay." We proceeded on until we came to the outskirts of Medina, when The Messenger of Allah "Allah's blessing and peace be upon him" said: "This is Taba! This is Uhud! This is a mountain which loves us as well as we love it." Then he said: "The best house from amongst the houses of the Ansar is the house of Banu An-Najjar, then the house of Banu Abd Al-Ashhal, then the house of Banu Abd Al-Harith Ibn Al-Khazraj, and then the house of Banu Sa'ida. However, there is goodness in all the houses of the Ansar."

Sa'd Ibn Ubada joined us, to whom Abu Usaid said: "Did you not see that The Messenger of Allah "Allah's blessing and peace be upon him" described the houses of the Ansar as good, and he made us at the end?" Sa'd met The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O The Messenger of Allah! You described the houses of the Ansar as good and made us at the end (what is the matter?)" He said: "Is it not enough for you that you have been involved in the good (houses)?"

12-(...) This Hadith was narrated on the authority of Amr Ibn Yahya with the same chain of transmitters up to his saying: "There is goodness in all the houses of the Ansar." What follows it was not mentioned.

[4] The reliance of The Messenger of Allah "Allah's blessing and peace be upon him" upon Allah Almighty, and Allah's protection for him against the people

13-(843) Jabir Ibn Abdullah "Allah be pleased with both" reported: We set out with The Messenger of Allah "Allah's blessing and peace be upon him" on an expedition towards Najd. The Messenger of Allah "Allah's blessing and peace be upon him" found us in a valley having abundance of thorny trees. The Messenger of Allah "Allah's blessing and peace be upon him" took rest under a tree and hung his sword by one of its branches, beneath which he was taking rest. On the other hand, the people scattered in the valley and started taking rest under the shade of trees. The Messenger of Allah "Allah's blessing and peace be upon him" said: "A man came to me while I was asleep and took hold of the sword. I woke up and found him

بِكِتَابٍ، وَأَهْدَىٰ لَهُ بَغْلَةً بَيْضَاءَ، فَكَتَبَ إِلَيْهِ رَسُولُ اللَّهِ ﷺ، وَأَهْدَىٰ لَهُ بُرْداً، ثُمَّ أَقْبَلْنَا حَتَّىٰ قَدِمْنَا وَادِيَ الْقُرَىٰ، فَسَأَلَ رَسُولُ اللَّهِ ﷺ الْمَرْأَةَ عَنْ حَدِيقَتِهَا: «كَمْ بَلَغَ ثَمَرُهَا؟» فَقَالَتْ: عَشْرَةَ أَوْسُقٍ.

فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي مُسْرِعٌ، فَمَنْ شَاءَ مِنْكُمْ فَلْيُسْرِعْ مَعِيَ، وَمَنْ شَاءَ فَلْيَمْكُثْ» فَخَرَجْنَا حَتَّى أَشْرَفْنَا عَلَى الْمَدِينَةِ. فَقَالَ «هٰذِهِ طَابَةُ، وَهٰذَا أُحُدٌ، وَهُوَ جَبَلٌ يُحِبُّنَا وَنُحِبُّهُ»، ثُمَّ قَالَ: «إِنَّ خَيْرَ دُورِ الأَنْصَارِ دَارُ بَنِي النَّجَّارِ، ثُمَّ دَارُ بَنِي عَبْدِ الأَشْهَلِ، ثُمَّ دَارُ بَنِي عَبْدِ الْحَارِثِ بْنِ الْخَزْرَجِ، ثُمَّ دَارُ بَنِي سَاعِدَةَ. وَفِي كُلِّ دُورِ الأَنْصَارِ خَيْرٌ». فَلَحِقَنَا سَعْدُ بْنُ عُبَادَةَ. فَقَالَ أَبُو أُسَيْدٍ: أَلَمْ تَرَ أَنَّ رَسُولَ اللَّهِ ﷺ خَيَّرَ دُورَ الأَنْصَارِ، فَجَعَلَنَا آخِراً، فَأَدْرَكَ سَعْدٌ رَسُولَ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، خَيَّرْتَ دُورَ الأَنْصَارِ فَجَعَلْتَنَا آخِراً. فَقَالَ: «أَوَلَيْسَ بِحَسْبِكُمْ أَنْ تَكُونُوا مِنَ الْخِيَارِ».

١٢ ـ (...) ـ **حدّثناه** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا الْمُغِيرَةُ بْنُ سَلَمَةَ الْمَخْزُومِيُّ. قَالَا: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا عَمْرُو بْنُ يَحْيَىٰ، بِهٰذَا الإِسْنَادِ، إِلَىٰ قَوْلِهِ: «وَفِي كُلِّ دُورِ الأَنْصَارِ خَيْرٌ»، وَلَمْ يَذْكُرْ مَا بَعْدَهُ مِنْ قِصَّةِ سَعْدِ بْنِ عُبَادَةَ.

وَزَادَ فِي حَدِيثِ وُهَيْبٍ: فَكَتَبَ لَهُ رَسُولُ اللَّهِ ﷺ بِبَحْرِهِمْ. وَلَمْ يَذْكُرْ فِي حَدِيثِ وُهَيْبٍ: فَكَتَبَ إِلَيْهِ رَسُولُ اللَّهِ ﷺ.

٤ ـ بابُ تَوَكُّلِهِ ﷺ على اللّه تعالى وعِصْمَةِ اللّهِ تعالى لَهُ من النَّاسِ

١٣ ـ (٨٤٣) ـ **حدّثنا** عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ جَابِرٍ. (ح) وَحَدَّثَنِي أَبُو عِمْرَانَ، مُحَمَّدُ بْنُ جَعْفَرِ بْنِ زِيَادٍ ـ وَاللَّفْظُ لَهُ ـ: أَخْبَرَنَا إِبْرَاهِيمُ، يَعْنِي ابْنَ سَعْدٍ، عَنِ الزُّهْرِيِّ، عَنْ سِنَانِ بْنِ أَبِي سِنَانٍ الدُّؤَلِيِّ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ. قَالَ: غَزَوْنَا مَعَ رَسُولِ اللَّهِ ﷺ غَزْوَةً قِبَلَ نَجْدٍ، فَأَدْرَكَنَا رَسُولُ اللَّهِ ﷺ فِي وَادٍ كَثِيرِ الْعِضَاهِ. فَنَزَلَ رَسُولُ اللَّهِ ﷺ تَحْتَ

standing by my head, and as soon as I had become attentive, (I saw) the sword in his hand. He said: "Who can protect you from me?" I said: "Allah." He said once again: "Who can protect you from me?" I said: "Allah." He sheathed the sword; and (you can see) this man sitting here. The Messenger of Allah "Allah's blessing and peace be upon him" did not harm him.

14-(...) Jabir Ibn Abdullah Al-Ansari "Allah be pleased with both" reported that he set out with The Messenger of Allah "Allah's blessing and peace be upon him" on an expedition towards Najd. When The Messenger of Allah "Allah's blessing and peace be upon him" returned, he returned also with him. One day, they stopped to take rest...and the rest is the same.

(...) Jabir Ibn Abdullah "Allah be pleased with both" reported: We set out with The Messenger of Allah "Allah's blessing and peace be upon him" (for a certain expedition). When we reached (a place known as) Dhat Ar-Riqa...and the rest is the same, without mentioning that The Messenger of Allah "Allah's blessing and peace be upon him" did not harm him.

[5] The example of that with which The Messenger of Allah "Peace be upon him" has been sent of guidance and knowledge

15-(2282) Abu Musa "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The example of that with which Allah "Exalted and Glorified be He" has sent me of guidance and knowledge is that of rain falling upon the earth. There is a (good piece of) land, which receives the rainfall (willingly), as a result of which, herbage and grass are grown in it abundantly. Then there is a land, hard and barren, which keeps water, from which the people benefit, drink, and make the animals drink. Then there is a (third piece of) land, which is barren. Neither water is kept in it, nor is the grass grown in it. This is the example of the first one who has an understanding of the religion of Allah, with which Allah has sent me, which becomes a source of benefit to him. (The second example is that of him) who acquires the knowledge of religion, which he gives to others. (The third example is that of) one who does not pay attention (to the religion) and thus does not accept the guidance of Allah, with which I have been sent."

[6] The great sympathy The Messenger of Allah "Allah's blessing and peace be upon him" had for his nation, and his extreme eagerness to warn them of that, which would trouble them

16-(2283) Abu Musa "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "My

شَجَرَةٍ، فَعَلَّقَ سَيْفَهُ بِغُصْنٍ مِنْ أَغْصَانِهَا. قَالَ: وَتَفَرَّقَ النَّاسُ فِي الْوَادِي يَسْتَظِلُّونَ بِالشَّجَرِ. قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ رَجُلاً أَتَانِي وَأَنَا نَائِمٌ، فَأَخَذَ السَّيْفَ فَاسْتَيْقَظْتُ وَهُوَ قَائِمٌ عَلَىٰ رَأْسِي، فَلَمْ أَشْعُرْ إِلاَّ وَالسَّيْفُ صَلْتاً فِي يَدِهِ. فَقَالَ لِي: مَنْ يَمْنَعُكَ مِنِّي؟ قَالَ: قُلْتُ: اللَّهُ، ثُمَّ قَالَ فِي الثَّانِيَةِ: مَنْ يَمْنَعُكَ مِنِّي؟ قَالَ: قُلْتُ: اللَّهُ. قَالَ فَشَامَ السَّيْفَ، فَهَا هُوَ ذَا جَالِسٌ» ثُمَّ لَمْ يَعْرِضْ لَهُ رَسُولُ اللَّهِ ﷺ.

[البخاري: كتاب الجهاد والسير، باب من علق سيفه بالشجر في السفر، رقم: ٢٩١٠].

١٤ ـ (...) ـ وحدّثني عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَٰنِ الدَّارِمِيُّ وَأَبُو بَكْرِ بْنُ إِسْحَاقَ. قَالاَ: أَخْبَرَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: حَدَّثَنِي سِنَانُ بْنُ أَبِي سِنَانٍ الدُّؤَلِيُّ وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَٰنِ، أَنَّ جَابِرَ بْنَ عَبْدِ اللَّهِ الأَنْصَارِيَّ، وَكَانَ مِنْ أَصْحَابِ النَّبِيِّ ﷺ، أَخْبَرَهُمَا، أَنَّهُ غَزَا مَعَ النَّبِيِّ ﷺ غَزْوَةً قِبَلَ نَجْدٍ، فَلَمَّا قَفَلَ النَّبِيُّ ﷺ قَفَلَ مَعَهُ. فَأَدْرَكَتْهُمُ الْقَائِلَةُ يَوْماً... ثُمَّ ذَكَرَ نَحْوَ حَدِيثِ إِبْرَاهِيمَ بْنِ سَعْدٍ وَمَعْمَرٍ.

(...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا أَبَانُ بْنُ يَزِيدَ: حَدَّثَنَا يَحْيَىٰ بْنُ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ جَابِرٍ. قَالَ: أَقْبَلْنَا مَعَ رَسُولِ اللَّهِ ﷺ، حَتَّىٰ إِذَا كُنَّا بِذَاتِ الرِّقَاعِ... بِمَعْنَىٰ حَدِيثِ الزُّهْرِيِّ. وَلَمْ يَذْكُرْ: ثُمَّ لَمْ يَعْرِضْ لَهُ رَسُولُ اللَّهِ ﷺ.

٥ ـ باب بَيَانِ مَثَلِ ما بُعِثَ النَّبِيُّ ﷺ من الهُدَى والعلم

١٥ ـ (٢٢٨٢) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو عَامِرٍ الأَشْعَرِيُّ وَمُحَمَّدُ بْنُ الْعَلاَءِ، وَاللَّفْظُ لأَبِي عَامِرٍ، قَالُوا: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَىٰ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ مَثَلَ مَا بَعَثَنِي اللَّهُ بِهِ ـ عَزَّ وَجَلَّ ـ مِنَ الْهُدَىٰ وَالْعِلْمِ كَمَثَلِ غَيْثٍ أَصَابَ أَرْضاً، فَكَانَتْ مِنْهَا طَائِفَةٌ طَيِّبَةٌ، قَبِلَتِ الْمَاءَ فَأَنْبَتَتِ الْكَلأَ وَالْعُشْبَ الْكَثِيرَ، وَكَانَ مِنْهَا أَجَادِبُ أَمْسَكَتِ الْمَاءَ، فَنَفَعَ اللَّهُ بِهَا النَّاسَ. فَشَرِبُوا مِنْهَا وَسَقَوْا وَرَعَوْا، وَأَصَابَ طَائِفَةً مِنْهَا أُخْرَىٰ، إِنَّمَا هِيَ قِيعَانٌ لاَ تُمْسِكُ مَاءً وَلاَ تُنْبِتُ كَلأً. فَذَلِكَ مَثَلُ مَنْ فَقُهَ فِي دِينِ اللَّهِ، وَنَفَعَهُ بِمَا بَعَثَنِي اللَّهُ بِهِ، فَعَلِمَ وَعَلَّمَ، وَمَثَلُ مَنْ لَمْ يَرْفَعْ بِذَلِكَ رَأْساً، وَلَمْ يَقْبَلْ هُدَى اللَّهِ الَّذِي أُرْسِلْتُ بِهِ».

[البخاري: كتاب العلم، باب فضل من علم وعلم، رقم: ٧٩].

٦ ـ باب شَفَقَتِهِ ﷺ على أُمَّتِهِ ومُبَالَغَتِهِ في تَحْذِيرِهم مِمَّا يَضُرُّهُم

١٦ ـ (٢٢٨٣) ـ حدّثنا عَبْدُ اللَّهِ بْنُ بَرَّادٍ الأَشْعَرِيُّ وَأَبُو كُرَيْبٍ، وَاللَّفْظُ لأَبِي كُرَيْبٍ، قَالاَ حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَىٰ، عَنِ النَّبِيِّ ﷺ

example and the example of that with which Allah has sent me is that of a man who came to his people and said: "O people! I have seen an army with my eyes and I am a plain warner that you should flee away immediately." A group from among the people who paid attention (to his warning) fled to a place of protection, and a group from among them belied him; and it was those, whom the morning overtook in their houses, and the army attacked and killed them, and they were uprooted. This is, however, the example of the one who obeyed me, followed that with which I have been sent, and the example of the one who disobeyed and belied me and (did not believe in) the Truth with which I have been sent."

17-(2284) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "My example and the example of my nation is that of a person who lit fire, into which insects and moths started falling; and I am there, catching hold of you (in order to keep you away from it), but you plunge into it."

(…) The same was narrated on the authority of Abu Az-Zinad, with the same chain of transmitters.

18-(…) Hammam Ibn Munabbih reported: This is what Abu Huraira narrated to us from the traditions of The Messenger of Allah "Allah's blessing and peace be upon him". He mentioned many traditions, including the following: The Messenger of Allah "Allah's blessing and peace be upon him" said: "A person kindled fire and when it lighted all around him, moths and insects started falling into the fire. He tried to hold them back, but they plunge into it." He further said: "That is the example of you and mine. I am there to catch hold of you (in order to save you) from fire: "Keep away from fire! Keep away from fire!" But you plunge into it and overpower my efforts."

19-(2285) Jabir Ibn Abdullah "Allah be pleased with both" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "My example and that of you is that of a person who kindled fire into which insects and moths started falling, and he is doing his best to take them out. I am going to hold you back from fire, but you slip from my hand."

[7] He "Allah's blessing and peace be upon him" is the last Prophet

20-(2286) Abu Huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "My similitude in comparison with the other prophets before me, is that of a man who has built a house nicely and beautifully. The people go about it (and wonder at its beauty), but say: "We've never seen a construction more beautiful than that, but for this brick." I am that brick, and I am the last of The Prophets."

قَالَ: «إِنَّ مَثَلِي وَمَثَلَ مَا بَعَثَنِيَ اللَّهُ بِهِ كَمَثَلِ رَجُلٍ أَتَىٰ قَوْمَهُ. فَقَالَ: يَا قَوْمِ، إِنِّي رَأَيْتُ الْجَيْشَ بِعَيْنَيَّ، وَإِنِّي أَنَا النَّذِيرُ الْعُرْيَانُ، فَالنَّجَاءَ، فَأَطَاعَهُ طَائِفَةٌ مِنْ قَوْمِهِ، فَأَدْلَجُوا، فَانْطَلَقُوا عَلَىٰ مُهْلَتِهِمْ، وَكَذَّبَتْ طَائِفَةٌ مِنْهُمْ فَأَصْبَحُوا مَكَانَهُمْ، فَصَبَّحَهُمُ الْجَيْشُ فَأَهْلَكَهُمْ وَاجْتَاحَهُمْ. فَذَلِكَ مَثَلُ مَنْ أَطَاعَنِي وَاتَّبَعَ مَا جِئْتُ بِهِ، وَمَثَلُ مَنْ عَصَانِي وَكَذَّبَ مَا جِئْتُ بِهِ مِنَ الْحَقِّ».

[البخاري: كتاب الرقاق، باب الانتهاء عن المعاصي، رقم: ٦٤٨٢].

١٧ ـ (٢٢٨٤) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا الْمُغِيرَةُ بْنُ عَبْدِ الرَّحْمَٰنِ الْقُرَشِيُّ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا مَثَلِي وَمَثَلُ أُمَّتِي كَمَثَلِ رَجُلٍ اسْتَوْقَدَ نَاراً، فَجَعَلَتِ الدَّوَابُّ وَالْفَرَاشُ يَقَعْنَ فِيهِ، فَأَنَا آخِذٌ بِحُجَزِكُمْ وَأَنْتُمْ تَقَحَّمُونَ فِيهِ».

(...) ـ وحدّثناه عَمْرٌو النَّاقِدُ وَابْنُ أَبِي عُمَرَ. قَالاَ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي الزِّنَادِ، بِهَٰذَا الإِسْنَادِ... نَحْوَهُ.

١٨ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ. قَالَ: هَٰذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ، فَذَكَرَ أَحَادِيثَ مِنْهَا: وَقَالَ رَسُولُ اللَّهِ ﷺ: «مَثَلِي كَمَثَلِ رَجُلٍ اسْتَوْقَدَ نَاراً، فَلَمَّا أَضَاءَتْ مَا حَوْلَهَا جَعَلَ الْفَرَاشُ وَهَٰذِهِ الدَّوَابُّ الَّتِي فِي النَّارِ يَقَعْنَ فِيهَا، وَجَعَلَ يَحْجُزُهُنَّ وَيَغْلِبْنَهُ فَيَتَقَحَّمْنَ فِيهَا. قَالَ: فَذَلِكُمْ مَثَلِي وَمَثَلُكُمْ. أَنَا آخِذٌ بِحُجَزِكُمْ عَنِ النَّارِ: هَلُمَّ عَنِ النَّارِ، هَلُمَّ عَنِ النَّارِ، فَتَغْلِبُونِي تَقَحَّمُونَ فِيهَا».

١٩ ـ (٢٢٨٥) ـ حدّثني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا ابْنُ مَهْدِيٍّ: حَدَّثَنَا سَلِيمٌ، عَنْ سَعِيدِ بْنِ مِينَاءَ، عَنْ جَابِرٍ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَثَلِي وَمَثَلُكُمْ كَمَثَلِ رَجُلٍ أَوْقَدَ نَاراً فَجَعَلَ الْجَنَادِبُ وَالْفَرَاشُ يَقَعْنَ فِيهَا، وَهُوَ يَذُبُّهُنَّ عَنْهَا، وَأَنَا آخِذٌ بِحُجَزِكُمْ عَنِ النَّارِ، وَأَنْتُمْ تَفَلَّتُونَ مِنْ يَدِي».

٧ ـ باب ذِكْرِ كَوْنِهِ ﷺ خاتمَ النَّبِيِّينَ

٢٠ ـ (٢٢٨٦) ـ حدّثنا عَمْرُو بْنُ مُحَمَّدٍ النَّاقِدُ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ. قَالَ: «مَثَلِي وَمَثَلُ الأَنْبِيَاءِ كَمَثَلِ رَجُلٍ بَنَىٰ بُنْيَاناً فَأَحْسَنَهُ وَأَجْمَلَهُ، فَجَعَلَ النَّاسُ يُطِيفُونَ بِهِ يَقُولُونَ: مَا رَأَيْنَا بُنْيَاناً أَحْسَنَ مِنْ هَٰذَا. إِلاَّ هَٰذِهِ اللَّبِنَةَ، فَكُنْتُ أَنَا تِلْكَ اللَّبِنَةَ».

21-(…) Hammam Ibn Munabbih reported: This is what Abu Huraira narrated to us from the traditions of The Messenger of Allah "Allah's blessing and peace be upon him". He mentioned many traditions, including the following: Abu Al-Qasim "Allah's blessing and peace be upon him" said: "My similitude in comparison with the other prophets before me, is that of a man who has built many houses nicely, beautifully, and completely, except for a place of one brick in a corner. The people go about it and wonder at its beauty, but say: "Would that a brick be put in that place, your construction would be complete."" Muhammad "Allah's blessing and peace be upon him" resumed: "So I am that brick."

22-(…) Abu Huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "My similitude in comparison with the other prophets before me, is that of a man who has built a house nicely and beautifully, except for a place of one brick in a corner. The people go about it and wonder at its beauty, but say: "Would that this brick be put in its place!" So I am that brick, and I am the last of The Prophets."

(…) Abu Sa'id "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "My similitude in comparison with the other prophets before me…and the rest is the same.

23-(2287) Jabir Ibn Abdullah "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "My similitude in comparison with the other prophets is that of a man who has built a house completely and excellently except for a place of one brick. When the people enter the house, they admire its beauty and say: "But for the place of this brick (how wonderful the house will be)!" The Messenger of Allah "Allah's blessing and peace be upon him" said: "So I am that place of this brick, and I came to be the last of The Prophets."

(…) This Hadith was narrated through another chain of transmitters but with a slight variation of wording.

[8] If Allah Almighty wants to bestow His mercy upon a certain nation, He would cause their prophet to die before them

24-(2288) Abu Musa "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If Allah "Exalted and Glorified be He" wants to bestow His mercy upon a certain nation of His servants, He would cause His Prophet to die and make

٢١ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ. قَالَ: هٰذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ. فَذَكَرَ أَحَادِيثَ مِنْهَا: وَقَالَ أَبُو الْقَاسِمِ ﷺ: «مَثَلِي وَمَثَلُ الأَنْبِيَاءِ مِنْ قَبْلِي كَمَثَلِ رَجُلٍ ابْتَنَىٰ بُيُوتاً فَأَحْسَنَهَا وَأَجْمَلَهَا وَأَكْمَلَهَا، إِلاَّ مَوْضِعَ لَبِنَةٍ مِنْ زَاوِيَةٍ مِنْ زَوَايَاهَا. فَجَعَلَ النَّاسُ يَطُوفُونَ وَيُعْجِبُهُمُ الْبُنْيَانُ فَيَقُولُونَ: أَلاَّ وَضَعْتَ هَاهُنَا لَبِنَةً! فَيَتِمَّ بُنْيَانُكَ»! فَقَالَ مُحَمَّدٌ ﷺ: «فَكُنْتُ أَنَا اللَّبِنَةَ».

٢٢ ـ (...) ـ وحدّثنا يَحْيَىٰ بْنُ أَيُّوبَ وَقُتَيْبَةُ وابْنُ حُجْرٍ. قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ، يَعْنُونَ ابْنَ جعْفَرٍ، عَنْ عبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ أَبِي صَالِحٍ السَّمَّانِ، عَنْ أَبِي هُرَيْرَة، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ:«مَثَلِي وَمَثَلُ الأَنْبِيَاءِ مِنْ قَبْلِي كَمَثَلِ رَجُلٍ بَنَىٰ بُنْيَاناً فَأَحْسَنَهُ وَأَجْمَلَهُ، إِلاَّ مَوْضِعَ لَبِنَةٍ مِنْ زَاوِيَةٍ مِنْ زَوَايَاهُ فَجَعَلَ النَّاسُ يَطُوفُونَ بِهِ وَيَعْجَبُونَ لَهُ وَيَقُولُونَ: هَلاَّ وُضِعَتْ هٰذِهِ اللَّبِنَةُ! قَالَ: فَأَنَا اللَّبِنَةُ، وَأَنَا خَاتَمُ النَّبِيِّينَ».

(...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالاَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي سَعِيدٍ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَثَلِي وَمَثَلُ النَّبِيِّينَ»... فَذَكَرَ نَحْوَهُ.

٢٣ ـ (٢٢٨٧) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا سَلِيمُ بْنُ حَيَّانَ: حَدَّثَنَا سَعِيدُ بْنُ مِينَاءَ، عَنْ جابِرٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَثَلِي وَمَثَلُ الأَنْبِيَاءِ، كَمَثَلِ رَجُلٍ بَنَىٰ دَاراً فَأَتَمَّهَا وَأَكْمَلَهَا إِلاَّ مَوْضِع لَبِنَةٍ. فَجَعَلَ النَّاسُ يَدْخُلُونَهَا وَيَتَعَجَّبُونَ مِنْهَا، وَيقُولُونَ: لَوْلاَ مَوضِعُ اللَّبِنَةِ!» قَالَ رَسُولُ اللَّهِ ﷺ: «فَأَنَا مَوْضِعُ اللَّبِنَةِ، جِئْتُ فَخَتَمْتُ الأَنْبِيَاءَ».

[البخاري: كتاب المناقب، باب خاتم النبيين ﷺ، رقم: ٣٥٣٤].

(...) ـ وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا ابْنُ مَهْدِيٍّ: حَدَّثَنَا سَلِيمٌ، بِهٰذَا الإِسْنَادِ... مِثْلَهُ. وَقَالَ بَدَلَ «أَتَمَّهَا»: «أَحْسَنَهَا».

٨ ـ باب إذا أَرادَ اللَّهُ تعالى رَحْمَةَ أُمَّةٍ، قَبَضَ نبيَّها قبْلَها

٢٤ ـ (٢٢٨٨) ـ قَالَ مُسْلِمٌ: وَحُدِّثْتُ عَنْ أَبِي أُسَامَةَ. وَمِمَّنْ رَوَىٰ ذٰلِكَ عَنْهُ إِبْرَاهِيمُ بْنُ سَعِيدٍ الْجَوْهَرِيُّ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنِي بُرَيْدُ بْنُ عَبْدِ اللَّهِ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَىٰ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ إِذَا أَرَادَ رَحْمَةَ أُمَّةٍ مِنْ

him a forerunner and a herald of them (in order to be able to intercede for them); and if He wants to destroy a certain nation, He would punish it while its Prophet is alive. He would destroy it while he (The Prophet) is a witness to it in order to please him by destroying those who had belied him and disobeyed his order."

[9] The Fount of our Prophet

25-(2289) Jundub "Allah be pleased with him" reported: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "I would be your forerunner at the Fountain."

(...) This Hadith was narrated on the authority of Jundub through another chain of transmitters.

26-(2290) Abu Hazim narrated from Sahl "Allah be pleased with him": I HEARD The messenger of Allah "Allah's blessing and peace be upon him" saying: "I am your predecessor at the Fount. Whoever passed by me would drink (from The Fount) ; and whoever drank (from The Fount) would never be thirsty. Some people will be brought in front of me whom I will recognize and they will know me. Then a barrier will be put between them and me." Abu Hazim said: An-Nu'man Ibn Abu Aiyyash heard me while I was relating to them this narration. He asked: "Did you hear Sahl narrating this tradition as such?" I replied in the affirmative.

(2291) Then he said: I testify that I also heard Abu Sa'id "Allah be pleased with him" relating this narration, adding (that The Prophet "Allah's blessing and peace be upon him" said): "I will say: "They are from me!" then it will be said to me: "You do not know what they innovated after you had left." I will say: "Let him perish who changed after me (anything concerning religion).""

(...) The same was narrated through another chain of transmitters.

27-(2292) Abdullah Ibn Amr "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "My Fount is (so large that it takes) a month's journey to cross it. All of its sides are equal (in length). Its water is whiter than silver. It smells nicer than musk. Its drinking cups are (as numerous) as the stars of the sky. Whoever drinks from it, will never be thirsty."

(2293) Asma, daughter of Abu Bakr, "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I would be on the Fount, in order that I would be able to see

عِبَادِهِ قَبَضَ نَبِيَّهَا قَبْلَهَا، فَجَعَلَهُ لَهَا فَرَطاً وَسَلَفاً بَيْنَ يَدَيْهَا، وَإِذَا أَرَادَ هَلَكَةَ أُمَّةٍ، عَذَّبَهَا، وَنَبِيُّهَا حَيٌّ، فَأَهْلَكَهَا وَهُوَ يَنْظُرُ، فَأَقَرَّ عَيْنَهُ بِهَلَكَتِهَا حِينَ كَذَّبُوهُ وَعَصَوْا أَمْرَهُ».

٩ - باب إثْبَاتِ حَوْضِ نَبِيِّنَا ﷺ وصِفَاتِه

٢٥ - (٢٢٨٩) - **حدّثني** أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ: حَدَّثَنَا زَائِدَةُ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عُمَيْرٍ. قَالَ: سَمِعْتُ جُنْدَباً يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «أَنَا فَرَطُكُمْ عَلَى الْحَوْضِ».

[البخاري: كتاب الرقاق، باب في الحوض...، رقم: ٦٥٨٩].

(...) - **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ. (ح) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ بِشْرٍ. جَمِيعاً عَنْ مِسْعَرٍ. (ح) وَحَدَّثَنَا عُبَيْدُاللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. قَالاَ: حَدَّثَنَا شُعْبَةُ. كِلاَهُمَا عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ جُنْدَبٍ، عَنِ النَّبِيِّ ﷺ، بِمِثْلِهِ.

٢٦ - (٢٢٩٠) - **حدّثنا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ، يَعْنِي ابْنَ عَبْدِ الرَّحْمَٰنِ الْقَارِيَّ، عَنْ أَبِي حَازِمٍ. قَالَ: سَمِعْتُ سَهْلاً يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «أَنَا فَرَطُكُمْ عَلَى الْحَوْضِ، مَنْ وَرَدَ شَرِبَ. وَمَنْ شَرِبَ لَمْ يَظْمَأْ أَبَداً. وَلَيَرِدَنَّ عَلَيَّ أَقْوَامٌ أَعْرِفُهُمْ وَيَعْرِفُونِي، ثُمَّ يُحَالُ بَيْنِي وَبَيْنَهُمْ».

قَالَ أَبُو حَازِمٍ: فَسَمِعَ النُّعْمَانُ بْنُ أَبِي عَيَّاشٍ وَأَنَا أُحَدِّثُهُمْ هَٰذَا الْحَدِيثَ. فَقَالَ: هَٰكَذَا سَمِعْتَ سَهْلاً يَقُولُ؟ قَالَ: فَقُلْتُ: نَعَمْ.

(٢٢٩١) - قَالَ: وَأَنَا أَشْهَدُ عَلَى أَبِي سَعِيدٍ الْخُدْرِيِّ لَسَمِعْتُهُ يزيد فَيَقُولُ: «إِنَّهُمْ مِنِّي! فَيُقَالُ: إِنَّكَ لاَ تَدْرِي مَا عَمِلُوا بَعْدَكَ. فَأَقُولُ: سُحْقاً سُحْقاً لِمَنْ بَدَّلَ بَعْدِي». [البخاري: كتاب الفتن، باب ما جاء في قول الله تعالى: ﴿واتقوا فتنة لا تُصيبن الذين ظلموا﴾، رقم: ٧٠٥٠].

(...) - **وحدّثنا** هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي أُسَامَةُ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلٍ، عَنِ النَّبِيِّ ﷺ.

- وَعَنِ النُّعْمَانِ بْنِ أَبِي عَيَّاشٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنِ النَّبِيِّ ﷺ، بِمِثْلِ حَدِيثِ يَعْقُوبَ.

٢٧ - (٢٢٩٢) - **وحدّثنا** دَاوُدُ بْنُ عَمْرٍو الضَّبِّيُّ: حَدَّثَنَا نَافِعُ بْنُ عُمَرَ الْجُمَحِيُّ، عَنِ ابْنِ أَبِي مُلَيْكَةَ. قَالَ: قَالَ عَبْدُ اللَّهِ بْنُ عَمْرِو بْنِ الْعَاصِ: قَالَ رَسُولُ اللَّهِ ﷺ: «حَوْضِي مَسِيرَةُ شَهْرٍ، وَزَوَايَاهُ سَوَاءٌ، وَمَاؤُهُ أَبْيَضُ مِنَ الْوَرِقِ، وَرِيحُهُ أَطْيَبُ مِنَ الْمِسْكِ، وَكِيزَانُهُ كَنُجُومِ السَّمَاءِ، فَمَنْ شَرِبَ مِنْهُ فَلاَ يَظْمَأُ بَعْدَهُ أَبَداً».

[البخاري: كتاب الرقاق، باب في الحوض...، رقم: ٦٥٩٣].

(٢٢٩٣) - قَالَ: وَقَالَتْ أَسْمَاءُ بِنْتُ أَبِي بَكْرٍ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي عَلَى الْحَوْضِ حَتَّىٰ أَنْظُرَ مَنْ يَرِدُ عَلَيَّ مِنْكُمْ. وَسَيُؤْخَذُ أُنَاسٌ دُونِي، فَأَقُولُ: يَا رَبِّ، مِنِّي وَمِنْ

those from among you who would be coming to me. But some people would be prevented from (reaching) me. I would say: "O My Lord! They are from me and from my (Muslim) nation." It would be said to me: "Do you know what they did after you (left them)? By Allah, after you, they did but turned back on their heels."" Ibn Abu Mulaika used to say: O Allah! I seek refuge with You from turning back on our heels or from being put to distress concerning our religion.

28-(2294) A'isha "Allah be pleased with her" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said while he was among his companions: "I would be on the Fount, in order that I would be able to see those from among you who would be coming to me. But some people would be prevented from (reaching) me. I would say: "O My Lord! They are from me and from my (Muslim) nation." It would be said to me: "Do you know what they did after you (left them)? By Allah, after you, they have been turning back on their heels (since you left them).""

29-(2295) Umm Salama "Allah be pleased with her", the wife of The Messenger of Allah "Allah's blessing and peace be upon him", narrated: I used to hear the people mentioning the Fountain, but I did not hear about it from The Messenger of Allah "Allah's blessing and peace be upon him", until it was one day, while a girl was combing (the hair of) me, I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "O people!" I said to that girl: "Keep away from me!" She said: "He is addressing the only men, and he did not invite the women." I said: "I am too from the people (and in this way, I have the right to listen to whatever pertaining to religion)." The Messenger of Allah "Allah's blessing and peace be upon him" said: "I would be your predecessor on the Fount. So, beware and let none of you come (to me) and then he would be pushed away (from me) like a stray camel. I would ask about the reason, and it would be said to me: "You don't know what they innovated after you." I would say: "Let them perish!""

(...) Umm Salama "Allah be pleased with her" reported that she heard The Messenger of Allah "Allah's blessing and peace be upon him" saying while he was sitting on the pulpit and she was getting her hair combed: "O people!" She said to the girl who was combing her: "Leave my head!"...and the rest of the Hadith is the same.

30-(2296) Uqba Ibn Amir "Allah be pleased with him" narrated: One day the Prophet "Allah's blessing and peace be upon him" went out and offered

أُمَّتِي! فَيُقَالُ: أَمَا شَعَرْتَ مَا عَمِلُوا بَعْدَكَ؟ وَاللَّهِ مَا بَرِحُوا بَعْدَكَ يَرْجِعُونَ عَلَىٰ أَعْقَابِهِمْ».

قَالَ: فَكَانَ ابْنُ أَبِي مُلَيْكَةَ يَقُولُ: اللَّهُمَّ إِنَّا نَعُوذُ بِكَ أَنْ نَرْجِعَ عَلَىٰ أَعْقَابِنَا، أَوْ أَنْ نُفْتَنَ عَنْ دِينِنَا.

٢٨ ـ (٢٢٩٤) ـ وحدّثنا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا يَحْيَىٰ بْنُ سُلَيْمٍ، عَنِ ابْنِ خُثَيْمٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُبَيْدِ اللَّهِ بْنِ أَبِي مُلَيْكَةَ، أَنَّهُ سَمِعَ عَائِشَةَ تَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ، وَهُوَ بَيْنَ ظَهْرَانَيْ أَصْحَابِهِ: «إِنِّي عَلَىٰ الْحَوْضِ، أَنْتَظِرُ مَنْ يَرِدُ عَلَيَّ مِنْكُمْ. فَوَاللَّهِ لَيُقْتَطَعَنَّ دُونِي رِجَالٌ. فَلأَقُولَنَّ: أَيْ رَبِّ، مِنِّي وَمِنْ أُمَّتِي! فَيَقُولُ: إِنَّكَ لاَ تَدْرِي مَا عَمِلُوا بَعْدَكَ. مَا زَالُوا يَرْجِعُونَ عَلَىٰ أَعْقَابِهِمْ».

٢٩ ـ (٢٢٩٥) ـ وحدّثني يُونُسُ بْنُ عَبْدِ الأَعْلَىٰ الصَّدَفِيُّ: أَخْبَرَنَا عَبْدُاللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي عَمْرٌو، وَهُوَ ابْنُ الْحَارِثِ، أَنَّ بُكَيْراً حَدَّثَهُ، عَنِ الْقَاسِمِ بْنِ عَبَّاسٍ الْهَاشِمِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ رَافِعٍ، مَوْلَىٰ أُمِّ سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ ﷺ، أَنَّهَا قَالَتْ: كُنْتُ أَسْمَعُ النَّاسَ يَذْكُرُونَ الْحَوْضَ، وَلَمْ أَسْمَعْ ذٰلِكَ مِنْ رَسُولِ اللَّهِ ﷺ. فَلَمَّا كَانَ يَوْماً مِنْ ذٰلِكَ ـ وَالْجَارِيَةُ تَمْشُطُنِي ـ فَسَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «أَيُّهَا النَّاسُ»، فَقُلْتُ لِلْجَارِيَةِ: اسْتَأْخِرِي عَنِّي. قَالَتْ: إِنَّمَا دَعَا الرِّجَالَ وَلَمْ يَدْعُ النِّسَاءَ. فَقُلْتُ: إِنِّي مِنَ النَّاسِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي لَكُمْ فَرَطٌ عَلَى الْحَوْضِ، فَإِيَّايَ لاَ يَأْتِيَنَّ أَحَدُكُمْ فَيُذَبُّ عَنِّي كَمَا يُذَبُّ الْبَعِيرُ الضَّالُّ. فَأَقُولُ: فِيمَ هٰذَا؟ فَيُقَالُ: إِنَّكَ لاَ تَدْرِي مَا أَحْدَثُوا بَعْدَكَ. فَأَقُولُ: سُحْقاً».

(...) ـ وحدّثني أَبُو مَعْنٍ الرَّقَاشِيُّ وَأَبُو بَكْرِ بْنُ نَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ قَالُوا: حَدَّثَنَا أَبُو عَامِرٍ، وَهُوَ عَبْدُ الْمَلِكِ بْنُ عَمْرٍو: حَدَّثَنَا أَفْلَحُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَافِعٍ. قَالَ: كَانَتْ أُمُّ سَلَمَةَ تُحَدِّثُ، أَنَّهَا سَمِعَتِ النَّبِيَّ ﷺ يَقُولُ عَلَى الْمِنْبَرِ، وَهِيَ تَمْتَشِطُ: «أَيُّهَا النَّاسُ»، فَقَالَتْ لِمَاشِطَتِهَا: كُفِّي رَأْسِي... بِنَحْوِ حَدِيثِ بُكَيْرٍ، عَنِ الْقَاسِمِ بْنِ عَبَّاسٍ.

٣٠ ـ (٢٢٩٦) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ، أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ يَوْماً فَصَلَّىٰ عَلَىٰ أَهْلِ

the funeral prayers for the martyrs of Uhud. Then he returned and went up the pulpit and said: "I will pave the way for you as your predecessor and will be a witness on you. By Allah! I am seeing my Fount just now and I have been given the keys of all the treasures of the earth (or the keys of the earth). By Allah! I am not afraid that you will associate others in worship with Allah after my death, but I am afraid that you will compete with each other for the worldly things."

31-(...) Uqba Ibn Amir "Allah be pleased with him" reported: The Messenger of Allah “Allah’s blessing and peace be upon him” offered the funeral prayer over those who had been martyred at (the holy battle of) Uhud. He then went up the pulpit like the one who is bidding farewell to both the living and the dead. Then he said: “I would be your predecessor on the Fount, which is as wide as the distance between Aila and Juhfa. I am not afraid that you would associate anything (in worship) with Allah after me, but I am afraid of the (vanities of the) world upon you, for which you would compete one another and start killing one another, with the result that you would be destroyed as those before you were destroyed.” Uqba said: This was the last time I saw The Messenger of Allah on the pulpit.

32-(2297) Abdullah “Allah be pleased with him” narrated: The Prophet “Allah’s blessing and peace be upon him” said: “I would be your predecessor at the Fount. I would make effort in order to get some of you, but then I would give in (for they will be taken away from me). I will say: “O my Lord! My companions! My companions!” It will be said: “You do not know what they did after you had left.”

(...) The same was narrated on the authority of Al-A'mash, with the same chain of transmitters, but without mentioning: "My companions! My companions!"

(...) This Hadith was narrated on the authority of Abdullah through another chain of transmitters.

(...) This Hadith was narrated on the authority of Hudhaifa through another chain of transmitters.

33-(2298) Haritha told that he had heard The Prophet “Allah’s blessing and peace be upon him” saying that his Fount would be as large as the distance between San’a and Medina. Al-Mustawrid said to Haritha: "Didn't you hear him talking about the utensils?" He said: “No." Al-Mustawrid said: “The utensils are seen in it as (numerous as) the stars."

أُحدٍ صَلاتَهُ عَلَىٰ الْمَيِّتِ. ثُمَّ انْصَرَفَ إِلَى الْمِنْبَرِ. فَقَالَ: «إِنِّي فَرَطٌ لَكُمْ، وَأَنَا شَهِيدٌ عَلَيْكُمْ، وَإِنِّي، وَاللَّهِ، لأَنْظُرُ إِلَىٰ حَوْضِي الآنَ، وَإِنِّي قَدْ أُعْطِيتُ مَفَاتِيحَ خَزَائِنِ الأَرْضِ، أَوْ مَفَاتِيحَ الأَرْضِ. وَإِنِّي، وَاللَّهِ، مَا أَخَافُ عَلَيْكُمْ أَنْ تُشْرِكُوا بَعْدِي، وَلٰكِنْ أَخَافُ عَلَيْكُمْ أَنْ تَتَنَافَسُوا فِيهَا».

[البخاري: كتاب الجنائز، باب الصلاة على الشهيد، رقم: ١٣٤٤].

٣١ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا وَهْبٌ، يَعْنِي ابْنَ جَرِيرٍ: حَدَّثَنَا أَبِي. قَالَ: سَمِعْتُ يَحْيَىٰ بْنَ أَيُّوبَ يُحَدِّثُ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ مَرْثَدٍ، عَنْ عُقْبَةَ بْنِ عَامِرٍ. قَالَ: صَلَّىٰ رَسُولُ اللَّهِ ﷺ عَلَى قَتْلَىٰ أُحُدٍ، ثُمَّ صَعِدَ الْمِنْبَرَ كَالْمُوَدِّعِ لِلأَحْيَاءِ وَالأَمْوَاتِ. فَقَالَ: «إِنِّي فَرَطُكُمْ عَلَى الْحَوْضِ، وَإِنَّ عَرْضَهُ كَمَا بَيْنَ أَيْلَةَ إِلَى الْجُحْفَةِ، إِنِّي لَسْتُ أَخْشَىٰ عَلَيْكُمْ أَنْ تُشْرِكُوا بَعْدِي، وَلَكِنِّي أَخْشَىٰ عَلَيْكُمُ الدُّنْيَا أَنْ تَنَافَسُوا فِيهَا، وَتَقْتَتِلُوا، فَتَهْلِكُوا، كَمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ».

قَالَ عُقْبَةُ: فَكَانَتْ آخِرَ مَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ عَلَى الْمِنْبَرِ.

٣٢ ـ (٢٢٩٧) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ وَابْنُ نُمَيْرٍ. قَالُوا: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَنَا فَرَطُكُمْ عَلَى الْحَوْضِ. وَلأُنَازِعَنَّ أَقْوَاماً ثُمَّ لأُغْلَبَنَّ عَلَيْهِمْ. فَأَقُولُ: يَا رَبِّ، أَصْحَابِي، أَصْحَابِي. فَيُقَالُ: إِنَّكَ لاَ تَدْرِي مَا أَحْدَثُوا بَعْدَكَ».

[البخاري: كتاب الرقاق، باب في الحوض...، رقم: ٦٥٧٥].

(...) ـ وحدّثناه عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، عَنْ جَرِيرٍ، عَنِ الأَعْمَشِ، بِهٰذَا الإِسْنَادِ. وَلَمْ يَذْكُرْ «أَصْحَابِي، أَصْحَابِي».

(...) ـ حدّثنا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ. كِلاَهُمَا عَنْ جَرِيرٍ. (ح) وَحَدَّثَنَا ابْنُ الْمُثَنَّىٰ. حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ. جَمِيعاً عَنْ مُغِيرَةَ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ ﷺ... بِنَحْوِ حَدِيثِ الأَعْمَشِ.

وَفِي حَدِيثِ شُعْبَةَ، عَنْ مُغِيرَةَ: سَمِعْتُ أَبَا وَائِلٍ.

[البخاري: كتاب الرقاق، باب في الحوض...، رقم: ٦٥٧٦].

(...) ـ وحدّثناه سَعِيدُ بْنُ عَمْرٍو الأَشْعَثِيُّ: أَخْبَرَنَا عَبْثَرٌ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ فُضَيْلٍ، كِلاَهُمَا عَنْ حُصَيْنٍ، عَنْ أَبِي وَائِلٍ، عَنْ حُذَيْفَةَ، عَنِ النَّبِيِّ ﷺ... نَحْوَ حَدِيثِ الأَعْمَشِ وَمُغِيرَةَ.

٣٣ ـ (٢٢٩٨) ـ حدّثني مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ بَزِيعٍ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ شُعْبَةَ، عَنْ مَعْبَدِ بْنِ خَالِدٍ، عَنْ حَارِثَةَ، أَنَّهُ سَمِعَ النَّبِيَّ ﷺ قَالَ: «حَوْضُهُ مَا بَيْنَ صَنْعَاءَ وَالْمَدِينَةِ».

فَقَالَ لَهُ الْمُسْتَوْرِدُ: أَلَمْ تَسْمَعْهُ قَالَ: «الأَوَانِي»؟ قَالَ: لاَ. فَقَالَ الْمُسْتَوْرِدُ: «تُرَىٰ فِيهِ الآنِيَةُ مِثْلَ الْكَوَاكِبِ».

[البخاري: كتاب الرقاق، باب في الحوض...، رقم: ٦٥٩١].

(...) Haritha Ibn Wahb Al-Khuza'i "Allah be pleased with him" narrated: I heard The Prophet "Allah's blessing and peace be upon him" saying, mentioning The Fount...and the rest is the same, without mentioning the statement of Al-Mustawrid.

34-(2299) Abdullah Ibn Umar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "There will be a tank (Fount) in front of you as large as the distance between Jarba and Adhrah" (two towns in Sham).

(...) Ibn Umar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "There will be a tank (or my Fount, according to the narration of Ibn Al-Muthanna) in front of you as large as the distance between Jarba and Adhrah" (two towns in Sham).

(...) A Hadith like this was narrated on the authority of Ubaidullah, with the following addition: Ubaidullah was asked (about these two towns). He said: They are two towns in Sham, the distance between which is (as far as) to be covered in three nights, or days, according to the narration of Ibn Bishr.

(...) A Hadith like this has been narrated on the authority of Nafi from Ibn Umar through another chain of transmitters.

35-(...) Abdullah Ibn Umar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "There will be a tank (Fount) in front of you as large as the distance between Jarba and Adhrah, whose jugs are (as numerous) as stars in the sky. Whoever comes and drinks from it would never feel thirsty afterwards."

36-(2300) Abu Dharr "Allah be pleased with him" narrated: I said: "O The Messenger of Allah! What about the utensils of the Fount?" He said: "By Him in Whose Hand is the life of Muhammad! The utensils would be more numerous than the stars in the sky, with its planets shining on a dark cloudless night. They would be the utensils of Paradise. Whoever drinks from this (Fount) would never feel thirsty. Two spouts from Paradise would flow in it and whoever drinks from it would never feel thirsty. Moreover, its breadth is equal to its length (and it is as large as) the distance between Amman and Aila. Its water is whiter than milk and sweeter than honey."

37-(2301) Thawban "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I would stand by my Fount, pushing back from it the crowds of people for the sake of the people of Yemen (in order that they would be able to come

(...) ـ وحدّثني إِبْراهِيمُ بْنُ مُحَمَّدِ بْنِ عَرْعَرَةَ: حَدَّثَنَا حَرَمِيُّ بْنُ عُمَارَةَ: حَدَّثَنَا شُعْبَةُ، عَنْ مَعْبَدِ بْنِ خَالِدٍ، أَنَّهُ سَمِعَ حَارِثَةَ بْنَ وَهْبٍ الْخُزَاعِيَّ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ... وَذَكَرَ الْحَوْضَ... بِمِثْلِهِ. وَلَمْ يَذْكُرْ قَوْلَ الْمُسْتَوْرِدِ وَقَوْلَهُ.

٣٤ ـ (٢٢٩٩) ـ حدّثنا أَبُو الرَّبِيعِ الزَّهْرَانِيُّ وَأَبُو كَامِلٍ الْجَحْدَرِيُّ. قَالاَ: حَدَّثَنَا حَمَّادٌ، وَهُوَ ابْنُ زَيْدٍ: حَدَّثَنَا أَيُّوبُ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَمَامَكُمْ حَوْضاً، مَا بَيْنَ نَاحِيَتَيْهِ كَمَا بَيْنَ جَرْبَا وَأَذْرُحَ».

(...) ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّىٰ وَعُبَيْدُ اللَّهِ بْنُ سَعِيدٍ. قَالُوا: حَدَّثَنَا يَحْيَىٰ، وَهُوَ الْقَطَّانُ، عَنْ عُبَيْدِ اللَّهِ: أَخْبَرَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ أَمَامَكُمْ حَوْضاً كَمَا بَيْنَ جَرْبَا وَأَذْرُحَ».

وَفِي رِوَايَةِ ابْنِ الْمُثَنَّىٰ: «حَوْضِي».

[البخاري: كتاب الرقاق، باب في الحوض، رقم: ٦٥٧٧].

(...) ـ وحدّثنا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ. قَالاَ: حَدَّثَنَا عُبَيْدُ اللَّهِ، بِهَٰذَا الإِسْنَادِ... مِثْلَهُ.

وَزَادَ: قَالَ عُبَيْدُ اللَّهِ: فَسَأَلْتُهُ فَقَالَ: قَرْيَتَيْنِ بِالشَّأْمِ، بَيْنَهُمَا مَسِيرَةُ ثَلاَثِ لَيَالٍ.

وَفِي حَدِيثِ ابْنِ بِشْرٍ: ثَلاَثَةِ أَيَّامٍ.

(...) ـ وحدّثني سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا حَفْصُ بْنُ مَيْسَرَةَ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِ حَدِيثِ عُبَيْدِ اللَّهِ.

٣٥ ـ (...) ـ وحدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: حَدَّثَنِي عُمَرُ بْنُ مُحَمَّدٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ أَمَامَكُمْ حَوْضاً كَمَا بَيْنَ جَرْبَا وَأَذْرُحَ، فِيهِ أَبَارِيقُ كَنُجُومِ السَّمَاءِ، مَنْ وَرَدَهُ فَشَرِبَ مِنْهُ، لَمْ يَظْمَأْ بَعْدَهَا أَبَداً».

٣٦ ـ (٢٣٠٠) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَابْنُ أَبِي عُمَرَ الْمَكِّيُّ وَاللَّفْظُ لاِبْنِ أَبِي شَيْبَةَ. قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ الآخَرَانِ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ الصَّمَدِ الْعَمِّيُّ، عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ، قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، مَا آنِيَةُ الْحَوْضِ؟ قَالَ: «وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، لآنِيَتُهُ أَكْثَرُ مِنْ عَدَدِ نُجُومِ السَّمَاءِ وَكَوَاكِبِهَا، أَلاَ فِي اللَّيْلَةِ الْمُظْلِمَةِ الْمُصْحِيَةِ، آنِيَةُ الْجَنَّةِ مَنْ شَرِبَ مِنْهَا لَمْ يَظْمَأْ آخِرَ مَا عَلَيْهِ، يَشْخُبُ فِيهِ مِيزَابَانِ مِنَ الْجَنَّةِ، مَنْ شَرِبَ مِنْهُ لَمْ يَظْمَأْ، عَرْضُهُ مِثْلُ طُولِهِ، مَا بَيْنَ عَمَّانَ إِلَى أَيْلَةَ، مَاؤُهُ أَشَدُّ بَيَاضاً مِنَ اللَّبَنِ، وَأَحْلَىٰ مِنَ الْعَسَلِ».

٣٧ ـ (٢٣٠١) ـ حدّثنا أَبُو غَسَّانَ الْمِسْمَعِيُّ وَمُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ، وَأَلْفَاظُهُمْ مُتَقَارِبَةٌ، قَالُوا: حَدَّثَنَا مُعَاذٌ، وَهُوَ ابْنُ هِشَامٍ: حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ مَعْدَانَ بْنِ أَبِي طَلْحَةَ الْيَعْمُرِيِّ، عَنْ ثَوْبَانَ، أَنَّ نَبِيَّ اللَّهِ ﷺ

and drink), striking them (the other people) away with my staff until the water (of the Fount) would flow upon them (the people of Yemen)." He was asked about its breadth. He said: "(It is as large as the distance) from this place of mine to Amman." He was asked about its water. He said: "It is whiter than milk and sweeter than honey. Two spouts having their resources in Paradise would spout into it, one of which is from gold and the other is from silver."

(...) This Hadith was narrated on the authority of Hisham with the same chain of transmitters with the following change: "I would be on the Day of Judgement by the side of the Fount."

(...) Thawban "Allah be pleased with him" reported this Hadith of the Fount. Muhammad Ibn Bashshar said: I said to Yahya Ibn Hammad: This is a Hadith I heard from Abu Awana. He said: I also heard it from Shu'ba. I said: Narrate it to me. He narrated it to me.

38-(2302) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I will drive away from my Fount some people just as a stray (she-camel) is driven away."

(...) This Hadith was narrated on the authority of Abu Huraira through another chain of transmitters.

39-(2303) Anas "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "My Fount is as large as the distance between Aila (in Sham) and San'a in Yemen. Its jugs are (as numerous) as the stars of the sky."

40-(2304) Anas "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Some of my companions will come at The Fount. When I would recognize them and they would be presented to me, they will be taken away from me and I will say: "O Lord! My companions! My companions!" It will be said: "You do not know what they innovated after you had left."

(...) Anas "Allah be pleased with him" reported a Hadith like this from The Messenger of Allah "Allah's blessing and peace be upon him" with the following addition: "Its utensils would be as numerous as the stars."

41-(2303) Anas "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "What is between the sides of my Fount is (as large as the distance) between San'a and Medina."

قَالَ: «إِنِّي لَبِعُقْرِ حَوْضِي أَذُودُ النَّاسَ لأَهْلِ الْيَمَنِ: أَضْرِبُ بِعَصَايَ حَتَّىٰ يَرْفَضَّ عَلَيْهِمْ». فَسُئِلَ عَنْ عَرْضِهِ فَقَالَ: مِنْ مَقَامِي إِلَىٰ عَمَّانَ». وَسُئِلَ عَنْ شَرَابِهِ فَقَالَ: «أَشَدُّ بَيَاضاً مِنَ اللَّبَنِ، وَأَحْلَىٰ مِنَ الْعَسَلِ، يَغُتُّ فِيهِ مِيزَابَانِ يَمُدَّانِهِ مِنَ الْجَنَّةِ أَحَدُهُمَا مِنْ ذَهَبٍ، وَالآخَرُ مِنْ وَرِقٍ».

(...) ـ وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا الْحَسَنُ بْنُ مُوسَىٰ: حَدَّثَنَا شَيْبَانُ، عَنْ قَتَادَةَ. بِإِسْنَادِ هِشَامٍ... بِمِثْلِ حَدِيثِهِ. غَيْرَ أَنَّهُ قَالَ: «أَنَا يَوْمَ الْقِيَامَةِ، عِنْدَ عُقْرِ الْحَوْضِ».

(...) ـ وحدّثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَىٰ بْنُ حَمَّادٍ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ مَعْدَانَ، عَنْ ثَوْبَانَ، عَنِ النَّبِيِّ ﷺ. حَدِيثَ الْحَوْضِ.

فَقُلْتُ لِيَحْيَى بْنِ حَمَّادٍ: هَٰذَا حَدِيثٌ سَمِعْتَهُ مِنْ أَبِي عَوَانَةَ. فَقَالَ: وَسَمِعْتُهُ أَيْضاً مِنْ شُعْبَةَ فَقُلْتُ: انْظُرْ لِي فِيهِ. فَنَظَرَ لِي فِيهِ، فَحَدَّثَنِي بِهِ.

٣٨ ـ (٢٣٠٢) ـ حدّثنا عَبْدُ الرَّحْمَٰنِ بْنُ سَلاَّمٍ الْجُمَحِيُّ: حَدَّثَنَا الرَّبِيعُ، يَعْنِي ابْنَ مُسْلِمٍ، عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ ﷺ قَالَ: «لأَذُودَنَّ عَنْ حَوْضِي رِجَالاً كَمَا تُذَادُ الْغَرِيبَةُ مِنَ الإِبِلِ».

(...) ـ وَحَدَّثَنِيهِ عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ مُحَمَّدِ بْنِ زِيَادٍ. سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ... بِمِثْلِهِ.

٣٩ ـ (٢٣٠٣) ـ وحدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، أَنَّ أَنَسَ بْنَ مَالِكٍ حَدَّثَهُ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «قَدْرُ حَوْضِي كَمَا بَيْنَ أَيْلَةَ وَصَنْعَاءَ مِنَ الْيَمَنِ، وَإِنَّ فِيهِ مِنَ الأَبَارِيقِ كَعَدَدِ نُجُومِ السَّمَاءِ».

[البخاري: كتاب الرقاق، باب في الحوض...، رقم: ٦٥٨٠].

٤٠ ـ (٢٣٠٤) ـ وحدّثني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ الصَّفَّارُ: حَدَّثَنَا وُهَيْبٌ. قَالَ: سَمِعْتُ عَبْدَ الْعَزِيزِ بْنَ صُهَيْبٍ يُحَدِّثُ. قَالَ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ، أَنَّ النَّبِيَّ ﷺ قَالَ: «لَيَرِدَنَّ عَلَيَّ الْحَوْضَ رِجَالٌ مِمَّنْ صَاحَبَنِي، حَتَّىٰ إِذَا رَأَيْتُهُمْ وَرُفِعُوا إِلَيَّ، اخْتُلِجُوا دُونِي. فَلأَقُولَنَّ: أَيْ رَبِّ، أُصَيْحَابِي، أُصَيْحَابِي! فَلَيُقَالَنَّ لِي: إِنَّكَ لاَ تَدْرِي مَا أَحْدَثُوا بَعْدَكَ». [البخاري: كتاب الرقاق، باب في الحوض...، رقم: ٦٥٨٢].

(...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَلِيُّ بْنُ حُجْرٍ. قَالاَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ. (ح) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ فُضَيْلٍ. جَمِيعاً عَنِ الْمُخْتَارِ بْنِ فُلْفُلٍ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ ﷺ... بِهَٰذَا الْمَعْنَىٰ.

وَزَادَ: «آنِيَتُهُ عَدَدَ النُّجُومِ».

٤١ ـ (٢٣٠٣) ـ وحدّثنا عَاصِمُ بْنُ النَّضْرِ التَّيْمِيُّ وَهُرَيْمُ بْنُ عَبْدِ الأَعْلَىٰ، وَاللَّفْظُ لِعَاصِمٍ: حَدَّثَنَا مُعْتَمِرٌ: سَمِعْتُ أَبِي: حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ ﷺ. قَالَ: «مَا بَيْنَ نَاحِيَتَيْ حَوْضِي كَمَا بَيْنَ صَنْعَاءَ وَالْمَدِينَةِ».

42-(...) Anas "Allah be pleased with him" reported this Hadith, but with some doubt (between the mentioned places) and they said: "Or (as large as the distance) between Medina and Amman." Moreover, in the narration of Abu Awana, there is a slight variation of wording.

43-(...) Anas "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "You would be shown in it (the Fount) jugs of gold and silver (as numerous) as the stars in the sky."

(...) This Hadith was narrated on the authority of Anas Ibn Malik with the following addition: "Or more numerous than the stars in the sky."

44-(2305) Jabir Ibn Samura "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Behold! I would pave the way for you as your predecessor on the Fount, the distance between whose sides would be (as large) as that between San'a and Aila, and whose jugs would be (as numerous) as the stars in the sky."

45-(...) Amir Ibn Sa'd Ibn Abu Waqqas reported: I wrote to Jabir Ibn Samura (a message), which I sent with my servant Nafi, asking him to tell me of something (he had learnt about The Prophet's Fount). He wrote to me (in reply): I heard him (The Prophet) saying: "I shall be your forerunner at the Fount."

[10] Gabriel and Michael fight on behalf of The Prophet on the day of (the holy battle of) Uhud

46-(2306) Sa'd "Allah be pleased with him" reported: On the Day of (the holy battle of) Uhud I saw on the right side and on the left side of The Messenger of Allah "Allah's blessing and peace be upon him" two persons dressed in white clothes, whom I have not seen before nor after that. They were Gabriel and Michael "Allah be pleased with both ".

47-(...) Sa'd Ibn Abu Waqqas "Allah be pleased with him" reported: On the Day of (the holy battle of) Uhud I saw on the right side and on the left side of The Messenger of Allah "Allah's blessing and peace be upon him" two persons dressed in white clothes, fighting on his behalf much more fiercely, whom I have not seen before nor after that.

[11] The courage of The Prophet and his proceeding towards the war (ahead of the people)

48-(2307) Anas Ibn Malik "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" was the best

٤٢ ـ (...) ـ وحدّثنا هَارُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا هِشَامٌ. (ح) وَحَدَّثَنَا حَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ: حَدَّثَنَا أَبُو الْوَلِيدِ الطَّيَالِسِيُّ: حَدَّثَنَا أَبُو عَوَانَةَ. كِلَاهُمَا عَنْ قَتَادَةَ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِهِ. غَيْرَ أَنَّهُمَا شَكَّا فَقَالَا: أَوْ مِثْلَ مَا بَيْنَ الْمَدِينَةِ وَعَمَّانَ.

وَفِي حَدِيثِ أَبِي عَوَانَةَ: «مَا بَيْنَ لَابَتَيْ حَوْضِي».

٤٣ ـ (...) ـ وحدّثني يَحْيَىٰ بْنُ حَبِيبٍ الْحَارِثِيُّ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ الرُّزِّيُّ. قَالَا: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ. قَالَ: قَالَ أَنَسٌ: قَالَ نَبِيُّ اللَّهِ ﷺ: «تُرَىٰ فِيهِ أَبَارِيقُ الذَّهَبِ وَالْفِضَّةِ كَعَدَدِ نُجُومِ السَّمَاءِ».

(...) ـ وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا الْحَسَنُ بْنُ مُوسَىٰ: حَدَّثَنَا شَيْبَانُ، عَنْ قَتَادَةَ. حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ، أَنَّ نَبِيَّ اللَّهِ ﷺ قَالَ... مِثْلَهُ.

وَزَادَ: «أَوْ أَكْثَرُ مِنْ عَدَدِ نُجُومِ السَّمَاءِ».

٤٤ ـ (٢٣٠٥) ـ حدّثني الْوَلِيدُ بْنُ شُجَاعِ بْنِ الْوَلِيدِ السَّكُونِيُّ: حَدَّثَنِي أَبِي ـ رَحِمَهُ اللَّهُ ـ: حَدَّثَنِي زِيَادُ بْنُ خَيْثَمَةَ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «أَلَا إِنِّي فَرَطٌ لَكُمْ عَلَى الْحَوْضِ، وَإِنَّ بُعْدَ مَا بَيْنَ طَرَفَيْهِ كَمَا بَيْنَ صَنْعَاءَ وَأَيْلَةَ، كَأَنَّ الْأَبَارِيقَ فِيهِ النُّجُومُ».

٤٥ ـ (...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. قَالَا: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنِ الْمُهَاجِرِ بْنِ مِسْمَارٍ، عَنْ عَامِرِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ. قَالَ: كَتَبْتُ إِلَىٰ جَابِرِ بْنِ سَمُرَةَ مَعَ غُلَامِي نَافِعٍ: أَخْبِرْنِي بِشَيْءٍ سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ ﷺ. قَالَ: فَكَتَبَ إِلَيَّ: إِنِّي سَمِعْتُهُ يَقُولُ: «أَنَا الْفَرَطُ عَلَى الْحَوْضِ».

١٠ ـ باب في قِتَالِ جبريل وميكائيل عن النبيّ ﷺ يوم أُحد

٤٦ ـ (٢٣٠٦) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ وَأَبُو أُسَامَةَ، عَنْ مِسْعَرٍ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ سَعْدٍ. قَالَ: رَأَيْتُ عَنْ يَمِينِ رَسُولِ اللَّهِ ﷺ وَعَنْ شِمَالِهِ يَوْمَ أُحُدٍ، رَجُلَيْنِ عَلَيْهِمَا ثِيَابُ بَيَاضٍ. مَا رَأَيْتُهُمَا قَبْلُ وَلَا بَعْدُ. يَعْنِي جِبْرِيلَ وَمِيكَائِيلَ عَلَيْهِمَا السَّلَامُ.

[البخاري: كتاب المغازي، باب: ﴿إذ همت طائفتان منكم أن تفشلا...﴾، رقم: ٤٠٥٤].

٤٧ ـ (...) ـ وحدّثني إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ: حَدَّثَنَا سَعْدٌ، عَنْ أَبِيهِ، عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ، قَالَ: لَقَدْ رَأَيْتُ يَوْمَ أُحُدٍ، عَنْ يَمِينِ رَسُولِ اللَّهِ ﷺ وَعَنْ يَسَارِهِ، رَجُلَيْنِ عَلَيْهِمَا ثِيَابٌ بِيضٌ، يُقَاتِلَانِ عَنْهُ كَأَشَدِّ الْقِتَالِ، مَا رَأَيْتُهُمَا قَبْلُ وَلَا بَعْدُ.

١١ ـ باب في شَجَاعَةِ النَّبِيِّ ﷺ وَتَقَدُّمِه للحَرْب

٤٨ ـ (٢٣٠٧) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ التَّمِيمِيُّ وَسَعِيدُ بْنُ مَنْصُورٍ وَأَبُو الرَّبِيعِ

of all the people (in character), the most generous of them, and the bravest of all men. One night the people of Medina were scared and set forth towards the sound. The Messenger of Allah "Allah's blessing and peace be upon him" met them on his way back as he had gone towards that sound ahead of them. He was on a horse of Abu Talha over which there was no saddle, and a sword was slung round his neck. He was saying: "There was nothing to get you frightened." He added: "But, We found it (the horse very fast having energy, as inexhaustible as the water of the) sea." However, the horse had been slow before that time.

49-(...) Anas "Allah be pleased with him" narrated: Once the people of Medina were frightened, so The Prophet "Allah's blessing and peace be upon him" borrowed a horse from Abu Talha called Al-Mandub, which he rode. When he returned he said: "We have seen nothing (to get you frightened), but the horse was (very fast, having an energy, as inexhaustible as the water of the) sea."

(...) The same was narrated on the authority of Shu'ba, with the same chain of transmitters, but with a slight variation of wording.

[12] The Prophet was the most generous of all the people in doing the charitable deeds, much more bounteous than the strong unmanageable wind

50-(2308) Ibn Abbas "Allah be pleased with both" Narrated: Allah's Apostle "Allah's blessing and peace be upon him" was the most generous of all the people in doing the charitable deeds, and he used to reach the peak in generosity in the month of Ramadan whenever Gabriel met him until it ended, during which Allah's Apostle "Allah's blessing and peace be upon him" used to recite to him the Qur'an. During this time, when Gabriel met him, Allah's Apostle "Allah's blessing and peace be upon him" used to be the most generous person, even more generous, in doing (as fast as he could) the charitable deeds, than the strong unmanageable wind.

(...) The same was narrated on the authority of Az-Zuhri, with the same chain of transmitters.

[13] The Messenger of Allah was the best of all the people in character

51-(2309) Anas Ibn Malik "Allah be pleased with him" reported: I served The Messenger of Allah "Allah's blessing and peace be upon him" for ten years, during which, he, by Allah, never said to me any harsh word, and he never said to me about a thing as to why I had done that and as to why I had not done that.

الْعَتَكِيُّ وَأَبُو كَامِلٍ، وَاللَّفْظُ لِيَحْيَىٰ، قَالَ يَحْيَىٰ: أَخْبَرَنَا. وَقَالَ الآخران: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ. قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ أَحْسَنَ النَّاسِ. وَكَانَ أَجْودَ النَّاسِ. وَكَانَ أَشْجَعَ النَّاسِ. وَلَقَدْ فزِعَ أَهْلُ الْمَدِينَةِ ذَاتَ لَيْلَةٍ، فَانْطَلَقَ نَاسٌ قِبَلَ الصَّوْتِ، فَتَلَقَّاهُمْ رَسُولُ اللَّهِ ﷺ رَاجِعاً. وَقَدْ سَبَقَهُمْ إِلى الصَّوْتِ، وَهُوَ عَلَىٰ فَرَسٍ لأَبِي طَلْحَةَ عُرْيٍ، فِي عُنُقِهِ السَّيْفُ وَهُوَ يَقُولُ: «لَمْ تُراعُوا. لَمْ تُرَاعُوا»، قَالَ: «وَجَدْنَاهُ بَحْراً، أَوْ إِنَّهُ لَبَحْرٌ». قَالَ: وَكَانَ فَرَساً يُبَطَّأُ.

[البخاري: كتاب الجهاد والسير، باب الشجاعة في الحرب والجبن، رقم: ٢٨٢٠].

٤٩ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، قَالَ: كَانَ بِالْمَدِينَةِ فَزَعٌ. فَاسْتعارَ النَّبِيُّ ﷺ فَرَساً لأَبِي طَلْحَةَ يُقَالُ لَهُ: مَنْدُوبٌ. فَرَكِبَهُ فَقَالَ: «مَا رَأَيْنا مِنْ فَزَعٍ، وَإِنْ وَجَدْنَاهُ لَبَحْراً».

[البخاري: كتاب الهبة، باب من استعار من الناس الفرس، رقم: ٢٦٢٧].

(...) ـ وحدّثناه مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. (ح) وَحَدَّثَنِيهِ يَحْيَىٰ ابْنُ حَبِيبٍ: حَدَّثَنَا خَالِدٌ، يَعْنِي ابْنَ الْحَارِثِ، قَالاَ: حَدَّثَنَا شُعْبَةُ، بِهَٰذَا الإِسْنَادِ.

وَفِي حَدِيثِ ابْنِ جعفَر قَالَ: فَرَساً لَنَا. وَلَمْ يَقُلْ: لأَبِي طَلْحَةَ.

وَفِي حَدِيثِ خَالِدٍ: عَنْ قَتَادَةَ، سَمِعْتُ أَنساً.

١٢ ـ باب كان النَّبيُّ ﷺ أَجْوَدَ النَّاس بالخَيرِ من الرِّيح المُرْسَلَةِ

٥٠ ـ (٢٣٠٨) ـ حدّثنا مَنْصُورُ بْنُ أَبِي مُزَاحِمٍ: حَدَّثَنَا إِبْرَاهِيمُ، يَعْنِي ابْنَ سَعْدٍ، عَنِ الزُّهْرِيِّ. (ح) وَحَدَّثَنِي أَبُو عِمْرَانَ، مُحَمَّدُ بْنُ جَعْفَرِ بْنِ زِيَادٍ، وَاللَّفْظُ لَهُ: أَخْبَرَنَا إِبْرَاهِيمُ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، عَنِ ابْنِ عَبَّاسٍ. قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ أَجْودَ النَّاسِ بِالْخَيْرِ. وَكَانَ أَجْوَدَ مَا يَكُونُ فِي شَهْرِ رَمَضَانَ، إِنَّ جِبْرِيلَ عَلَيْهِ السَّلاَمُ كَانَ يَلْقَاهُ، فِي كُلِّ سَنَةٍ، فِي رَمَضَانَ حَتَّىٰ يَنْسَلِخَ. فَيَعْرِضُ عَلَيْهِ رَسُولُ اللَّهِ ﷺ الْقُرْآنَ. فَإِذَا لَقِيَهُ جِبْرِيلُ كَانَ رَسُولُ اللَّهِ ﷺ أَجْوَدَ بِالْخَيْرِ مِنَ الرِّيحِ الْمُرْسَلَةِ.

[البخاري: كتاب بدء الوحي، باب حدثنا عبدان...، رقم: ٥].

(...) ـ وحدّثناه أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ مُبَارَكٍ، عَنْ يُونسَ. (ح) وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ. كِلاَهُمَا عَنِ الزُّهْرِيِّ، بِهَٰذَا الإِسْنَادِ... نَحْوَهُ.

١٣ ـ باب كان رَسُولُ الله ﷺ أحسنَ النَّاس خُلُقاً

٥١ ـ (٢٣٠٩) ـ حدّثنا سَعِيدُ بْنُ مَنْصُورٍ وَأَبُو الرَّبِيعِ قَالاَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ ثَابِتٍ الْبُنَانِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ. قَالَ: خَدَمْتُ رَسُولَ اللَّهِ ﷺ عَشْرَ سِنِينَ، وَاللَّهِ، مَا قَالَ لِي: أُفًّا قَطُّ، وَلاَ قَالَ لِي لِشَيْءٍ: لِمَ فَعَلْتَ كَذَا؟ وَهَلاَّ فَعَلْتَ كَذَا؟

زَادَ أَبُو الرَّبِيعِ: لَيْسَ مِمَّا يَصْنَعُهُ الْخَادِمُ. وَلَمْ يَذْكُرْ قَوْلَهُ: وَاللَّهِ.

(...) The same was narrated on the authority of Anas, through another chain of transmitters.

52-(...) Anas "Allah be pleased with him" narrated: When The Messenger of Allah "Allah's blessing and peace be upon him" came to Medina (he did not have any servant, so) Abu Talha (Anas's step-father) took me to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! Anas is a wise boy, so let him serve you." So, I served him at home and on journeys. If I did anything, he never asked me why I did it, and if I refrained from doing anything, he never asked me why I refrained from doing it.

53-(...) Anas "Allah be pleased with him" reported: I served The Messenger of Allah "Allah's blessing and peace be upon him" for nine years, during which I did not know that he said to me Why I had done this and that, or he criticized me for anything.

54-(2310) Anas "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" had the best manners from amongst the people. One day, He sent me to fulfill some need, and I said (to myself): By Allah, I would not go. But, in my mind, I had the intention that I would go since The Messenger of Allah "Allah's blessing and peace be upon him" ordered me to go. I set out until I came upon some children who had been playing in the street. At the same time, The Messenger of Allah "Allah's blessing and peace be upon him" came there and then caught me by my nape from behind me. looked at him, I found him smiling. He said: "O Unais! Did you go where I ordered you to go?" I said: "O The Messenger of Allah! Yes, I am going."

(2309) Anas "Allah be pleased with him" narrated: I served The Messenger of Allah "Allah's blessing and peace be upon him" for nine years, during which, I did not know that he said to me about a thing I had done as to why I had done it, or he said to me about a thing I had left as to why I had not done it.

55-(2310) Anas "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" had the best manners from amongst the people.

[14] It never happened that The Messenger of Allah "Allah's blessing and peace be upon him" was asked for anything and he said: "No"

56-(2311) Jabir Ibn Abdullah "Allah be pleased with both" reported: It never happened that The Messenger of Allah "Allah's blessing and peace be upon him" was asked for anything and he said: "No."

(...) ـ وحدّثناه شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا سَلاَّمُ بْنُ مِسْكِينٍ: حَدَّثَنَا ثَابِتُ الْبُنَانِيُّ، عَنْ أَنَس... بِمِثْلِهِ.

٥٢ ـ (...) ـ وحدّثناه أَحْمَدُ بْنُ حَنْبَلٍ وَزُهَيْرُ بْنُ حَرْبٍ. جَمِيعاً عَنْ إِسْمَاعِيلَ، وَاللَّفْظُ لأَحْمَدَ، قَالاَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ، عَنْ أَنَسٍ. قَالَ: لَمَّا قَدِمَ رَسُولُ اللَّهِ ﷺ الْمَدِينَةَ، أَخَذَ أَبُو طَلْحَةَ بِيَدِي، فَانْطَلَقَ بِي إِلَىٰ رَسُولِ اللَّهِ ﷺ. فَقَالَ: يَا رَسُولَ اللَّهِ إِنَّ أَنساً غُلاَمٌ كَيِّسٌ فَلْيَخْدُمْكَ. قَالَ: فَخَدَمْتُهُ فِي السَّفَرِ وَالْحَضَرِ. وَاللَّهِ مَا قَالَ لِي لِشَيْءٍ صَنَعْتُهُ: لِمَ صَنَعْتَ هَـٰذَا هَـٰكَذَا؟ وَلاَ لِشَيْءٍ لَمْ أَصْنَعْهُ: لِمَ لَمْ تَصْنَعْ هَـٰذَا هَـٰكَذَا؟.

[البخاري: كتاب الوصايا، باب استخدام اليتيم في السفر والحضر...، رقم: ٢٧٦٨]

٥٣ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ: حَدَّثَنَا زَكَرِيَّاءُ: حَدَّثَنِي سَعِيدٌ، وَهُوَ ابْنُ أَبِي بُرْدَةَ، عَنْ أَنَسٍ، قَالَ: خَدَمْتُ رَسُولَ اللَّهِ ﷺ تِسْعَ سِنِينَ، فَمَا أَعْلَمُهُ قَالَ لِي قَطُّ: لِمَ فَعَلْتَ كَذَا وَكَذَا؟ وَلاَ عَابَ عَلَيَّ شَيْئاً قَطُّ.

٥٤ ـ (٢٣١٠) ـ حدّثني أَبُو مَعْنٍ الرَّقَاشِيُّ، زَيْدُ بْنُ يَزِيدَ: أَخْبَرَنَا عُمَرُ بْنُ يُونُسَ: حَدَّثَنَا عِكْرِمَةُ، وَهُوَ ابْنُ عَمَّارٍ، قَالَ: قَالَ إِسْحَاقُ: قَالَ أَنَسٌ: كَانَ رَسُولُ اللَّهِ ﷺ مِنْ أَحْسَنِ النَّاسِ خُلُقاً. فَأَرْسَلَنِي يَوْماً لِحَاجَةٍ. فَقُلْتُ: وَاللَّهِ لاَ أَذْهَبُ، وَفِي نَفْسِي أَنْ أَذْهَبَ لِمَا أَمَرَنِي بِهِ نَبِيُّ اللَّهِ ﷺ، فَخَرَجْتُ حَتَّىٰ أَمُرَّ عَلَىٰ صِبْيَانٍ وَهُمْ يَلْعَبُونَ فِي السُّوقِ، فَإِذَا رَسُولُ اللَّهِ ﷺ قَدْ قَبَضَ بِقَفَايَ مِنْ وَرَائِي. قَالَ: فَنَظَرْتُ إِلَيْهِ وَهُوَ يَضْحَكُ. فَقَالَ: «يَا أُنَيْسُ، أَذَهَبْتَ حَيْثُ أَمَرْتُكَ؟» قَالَ: قُلْتُ: نَعَمْ. أَنَا أَذْهَبُ، يَا رَسُولَ اللَّهِ.

(٢٣٠٩) ـ قَالَ أَنَسٌ: وَاللَّهِ لَقَدْ خَدَمْتُهُ تِسْعَ سِنِينَ، مَا عَلِمْتُهُ قَالَ لِشَيْءٍ صَنَعْتُهُ: لِمَ فَعَلْتَ كَذَا وَكَذَا؟ أَوْ لِشَيْءٍ تَرَكْتُهُ: هَلاَّ فَعَلْتَ كَذَا وَكَذَا.

٥٥ ـ (٢٣١٠) ـ وحدّثنا شَيْبَانُ بْنُ فَرُّوخَ وَأَبُو الرَّبِيعِ. قَالاَ: حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ أَبِي التَّيَّاحِ، عَنْ أَنَسِ بْنِ مَالِكٍ. قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ أَحْسَنَ النَّاسِ خُلُقاً.

١٤ ـ باب ما سُئل رَسُولُ الله ﷺ شيئاً قَطُّ فقال: لا، وكثرة عَطائِهِ

٥٦ ـ (٢٣١١) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ. قَالاَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ ابْنِ الْمُنْكَدِرِ: سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ قَالَ: مَا سُئِلَ رَسُولُ اللَّهِ ﷺ شَيْئاً قَطُّ فَقَالَ: لاَ.

(…) This Hadith was narrated on the authority of Jabir Ibn Abdullah through another chain of transmitters.

57-(2312) Musa Ibn Anas reported from his father: It never happened that The Messenger of Allah "Allah's blessing and peace be upon him" was asked for anything for the sake of Islam, and he did not give it. Once, a man came to him and (asked him for something, and) he gave him a great amount of sheep (as much as if it were filling the distance) between two mountains. He went back to his people and said: "O My people! Embrace Islam, for Muhammad gives so much charity as if he never fears poverty."

58-(…) Anas "Allah be pleased with him" reported that once, a man asked The Messenger of Allah "Allah's blessing and peace be upon him" for a great amount of sheep (as much as if it were filling the distance) between two mountains. He (The Prophet) gave it to him. He went back to his people and said: "O My people! Embrace Islam, for Muhammad gives so much charity as if he never fears poverty." Anas said: The man would embrace Islam only for the sake of the worldly benefits, but once he became a Muslim, Islam would become much dearer to him than the world and what is in it.

59-(2313) Ibn Shihab narrated: The Messenger of Allah "Allah's blessing and peace be upon him" set out for the holy battle of Victory, i.e. the Victory of Mecca, after which, he set out with the Muslims for the holy battle of Hunain, in which Allah granted victory to his religion and to the Muslims. The Messenger of Allah "Allah's blessing and peace be upon him" gave one hundred camels to Safwan Ibn Umaiyya, followed by one hundred camels, and then by one hundred camels (the total was three hundred). Sa'id Ibn Al-Musaiyyab said that Safwan told him: By Allah! At the time when The Messenger of Allah "Allah's blessing and peace be upon him" gave me what he gave me, he was the most hateful of all the people in my sight. But he kept giving to me until he became the dearest of all the people to me.

60-(2314) Jabir Ibn Abdullah "Allah be pleased with both" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "In case we get wealth from Bahrain, I would give you so much, so much, and so much." He indicated to that with both his hands. The Messenger of Allah "Allah's blessing and peace be upon him" died before wealth from Bahrain came. When the money of Bahrain reached, Abu Bakr ordered a caller to announce: "Whoever was promised by The Prophet "Allah's blessing and

(...) ـ وحدّثنا أَبُو كُرَيْبٍ: حَدَّثَنَا الأَشْجَعِيُّ. (ح) وحَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ، يَعْنِي ابْنَ مَهْدِيٍّ، كِلاَهُمَا عَنْ سُفْيَانَ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ. قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ... مِثْلَهُ، سَوَاءً.

٥٧ ـ (٢٣١٢) ـ وحدّثنا عَاصِمُ بْنُ النَّضْرِ التَّيْمِيُّ: حَدَّثَنَا خَالِدٌ، يَعْنِي ابْنَ الْحَارِثِ: حَدَّثَنَا حُمَيْدٌ، عَنْ مُوسَى بْنِ أَنَسٍ، عَنْ أَبِيهِ، قَالَ: مَا سُئِلَ رَسُولُ اللَّهِ ﷺ عَلَى الإِسْلاَمِ شَيْئاً إِلاَّ أَعْطَاهُ. قَالَ: فَجَاءَهُ رَجُلٌ فَأَعْطَاهُ غَنَماً بَيْنَ جَبَلَيْنِ. فَرَجَعَ إِلَىٰ قَوْمِهِ، فَقَالَ: يَا قَوْمِ، أَسْلِمُوا، فَإِنَّ مُحَمَّداً يُعْطِي عَطَاءً لاَ يَخْشَى الْفَاقَةَ.

٥٨ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، أَنَّ رَجُلاً سَأَلَ النَّبِيَّ ﷺ غَنَماً بَيْنَ جَبَلَيْنِ، فَأَعْطَاهُ إِيَّاهُ، فَأَتَىٰ قَوْمَهُ فَقَالَ: أَيْ قَوْمِ، أَسْلِمُوا، فَوَاللَّهِ إِنَّ مُحَمَّداً لَيُعْطِي عَطَاءً مَا يَخَافُ الْفَقْرَ.

فَقَالَ أَنَسٌ: إِنْ كَانَ الرَّجُلُ لَيُسْلِمُ مَا يُرِيدُ إِلاَّ الدُّنْيَا. فَمَا يُمْسِي حَتَّىٰ يَكُونَ الإِسْلاَمُ أَحَبَّ إِلَيْهِ مِنَ الدُّنْيَا وَمَا عَلَيْهَا.

٥٩ ـ (٢٣١٣) ـ وحدّثني أَبُو الطَّاهِرِ، أَحْمَدُ بْنُ عَمْرِو بْنِ سَرْحٍ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ. قَالَ: غَزَا رَسُولُ اللَّهِ ﷺ غَزْوَةَ الْفَتْحِ، فَتْحِ مَكَّةَ. ثُمَّ خَرَجَ رَسُولُ اللَّهِ ﷺ بِمَنْ مَعَهُ مِنَ الْمُسْلِمِينَ، فَاقْتَتَلُوا بِحُنَيْنٍ، فَنَصَرَ اللَّهُ دِينَهُ وَالْمُسْلِمِينَ. وَأَعْطَىٰ رَسُولُ اللَّهِ ﷺ يَوْمَئِذٍ صَفْوَانَ بْنَ أُمَيَّةَ مِئَةً مِنَ النَّعَمِ، ثُمَّ مِئَةً، ثُمَّ مِئَةً.

قَالَ ابْنُ شِهَابٍ: حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، أَنَّ صَفْوَانَ قَالَ: وَاللَّهِ، لَقَدْ أَعْطَانِي رَسُولُ اللَّهِ ﷺ مَا أَعْطَانِي، وَإِنَّهُ لأَبْغَضُ النَّاسِ إِلَيَّ، فَمَا بَرِحَ يُعْطِينِي حَتَّى إِنَّهُ لأَحَبُّ النَّاسِ إِلَيَّ.

٦٠ ـ (٢٣١٤) ـ حدّثنا عَمْرٌو النَّاقِدُ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ ابْنِ الْمُنْكَدِرِ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ. (ح) وَحَدَّثَنَا إِسْحَاقُ: أَخْبَرَنَا سُفْيَانُ، عَنِ ابْنِ الْمُنْكَدِرِ، عَنْ جَابِرٍ، وَعَنْ عَمْرٍو، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ جَابِرٍ. أَحَدُهُمَا يَزِيدُ عَلَى الآخَرِ. (ح) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ، وَاللَّفْظُ لَهُ، قَالَ: قَالَ سُفْيَانُ: سَمِعْتُ مُحَمَّدَ بْنَ الْمُنْكَدِرِ يَقُولُ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ. قَالَ سُفْيَانُ: وَسَمِعْتُ أَيْضاً عَمْرَو بْنَ دِينَارٍ يُحَدِّثُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ. قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ. وَزَادَ أَحَدُهُمَا عَلَى

peace be upon him", or to whom he (The Prophet) owed any debt, should come to us." I went to Abu Bakr and said: "The Prophet "Allah's blessing and peace be upon him" said to me: "In case we get wealth from Bahrain, I would give you so much, so much, and so much."" Abu Bakr gave me a handful of coins, which he ordered me to count. I counted them and they were five hundred in number. Abu Bakr then said: "Take two times the amount you have taken (besides)."

61-(...) Jabir Ibn Abdullah "Allah be pleased with both" reported: When The Messenger of Allah "Allah's blessing and peace be upon him" died, wealth from Al-Ala Ibn Al-Hadrami came to Abu Bakr. Abu Bakr said: "He, to whom The Messenger of Allah "Allah's blessing and peace be upon him" owed any debt, or whom he promised (to give anything), should come to us."...The rest of the Hadith is the same.

[15] The Prophet's mercy towards children, his humility and good qualities

62-(2315) Anas Ibn Malik "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "To night, a child was born for me, whom I named with the name of my forefather Ibrahim." He then sent him to Umm Saif, the wife of a blacksmith named Abu Saif. He (The Prophet) went to him and I followed him until we reached Abu Saif while he was blowing fire with a bellows, with the house filled with smoke. I hurried and went ahead of The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Abu Saif! Stop it, for The Messenger of Allah "Allah's blessing and peace be upon him" is coming." He stopped and The Messenger of Allah "Allah's blessing and peace be upon him" called for the child, whom he embraced and said what Allah wished (him to say). Anas said: (Later on) I saw this child breathing his last while The Messenger of Allah "Allah's blessing and peace be upon him" was present. The eyes of The Messenger of Allah "Allah's blessing and peace be upon him" shed tears and he said: "O Ibrahim! Our eyes shed tears and our hearts are filled with grief, but we say nothing except what pleases Allah. O Ibrahim! We are grieved for you."

63-(2316) Anas Ibn Malik "Allah be pleased with him" reported: I have never seen anyone more merciful to his family than The Messenger of Allah "Allah's blessing and peace be upon him". (His son) Ibrahim was sent to the heights of Medina in order to be suckled. He used to go there and we used to accompany him. He entered the house, which was filled

الآخَرِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ قَدْ جَاءَنَا مَالُ الْبَحْرَيْنِ لَقَدْ أَعْطَيْتُكَ هَكَذَا وَهَكَذَا وهكذا»، وَقَالَ بِيَدَيْهِ جَمِيعاً، فَقُبِضَ النَّبِيُّ ﷺ قَبْلَ أن يَجِيءَ مَالُ الْبَحْرَيْنِ. فَقَدِمَ عَلَىٰ أَبِي بَكْرٍ بَعْدَهُ، فَأَمَرَ مُنَادِياً فَنَادَىٰ: مَنْ كَانَتْ لَهُ عَلَى النَّبِيِّ ﷺ عِدَةٌ، أَوْدَيْنٌ فَلْيَأْتِ، فَقُمْتُ فَقُلْتُ: إِنَّ النَّبِيَّ ﷺ قَالَ: «لَوْ قَدْ جَاءَنَا مَالُ الْبَحْرَيْنِ أَعْطَيْتُكَ هَكَذَا وَهكذا، وَهَكَذَا وَهَكَذَا»، فَحَثَىٰ أَبُو بَكْرٍ مَرَّةً، ثُمَّ قَالَ لِي: عُدَّهَا، فَعَدَدْتُهَا فَإِذَا هِيَ خَمْسُ مِئَةٍ. فَقَالَ: خُذْ مِثْلَيْهَا. [البخاري: كتاب الهبة، باب إذا وهب هبة أو وعد...، رقم: ٢٥٩٨].

٦١ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ حَاتِمِ بْنِ مَيْمُونٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ. قَالَ: وَأَخْبَرَنِي مُحَمَّدُ بْنُ الْمُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ. قَالَ: لَمَّا مَاتَ النَّبِيُّ ﷺ، جَاءَ أَبَا بَكْرٍ مَالٌ مِنْ قِبَلِ الْعَلاَءِ بْنِ الْحَضْرَمِيِّ. فَقَالَ أَبُو بَكْرٍ: مَنْ كَانَ لَهُ عَلَى النَّبِيِّ ﷺ دَيْنٌ، أَوْ كَانَتْ لَهُ قِبَلَهُ عِدَةٌ، فَلْيَأْتِنَا... بِنَحْوِ حَدِيثِ ابْنِ عُيَيْنَةَ.

١٥ ـ باب رحمته ﷺ الصِّبْيَانَ والعِيَالَ، وتواضُعه، وفضل ذلك

٦٢ ـ (٢٣١٥) ـ حدّثنا هَدَّابُ بْنُ خَالِدٍ وَشَيْبَانُ بْنُ فَرُّوخَ. كِلاَهُمَا عَنْ سُلَيْمَانَ ـ وَاللَّفْظُ لِشَيْبَانَ ـ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ: حَدَّثَنَا ثَابِتٌ الْبُنَانِيُّ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «وُلِدَ لِيَ اللَّيْلَةَ غُلاَمٌ، فَسَمَّيْتُهُ بِاسْمِ أَبِي إِبْرَاهِيمَ»، ثُمَّ دَفَعَهُ إِلَىٰ أُمِّ سَيْفٍ، امْرَأَةِ قَيْنٍ يُقَالُ لَهُ: أَبُو سَيْفٍ. فَانْطَلَقَ يَأْتِيهِ وَاتَّبَعْتُهُ، فَانْتَهَيْنَا إِلَىٰ أَبِي سَيْفٍ وَهُوَ يَنْفُخُ بِكِيرِهِ. قَدِ امْتَلأَ الْبَيْتُ دُخَاناً. فَأَسْرَعْتُ الْمَشْيَ بَيْنَ يَدَيْ رَسُولِ اللَّهِ ﷺ. فَقُلْتُ: يَا أَبَا سَيْفٍ، أَمْسِكْ، جَاءَ رَسُولُ اللَّهِ ﷺ، فَأَمْسَكَ. فَدَعَا النَّبِيُّ ﷺ بِالصَّبِيِّ. فضَمَّهُ إِلَيْهِ. وَقَالَ مَا شَاءَ اللَّهُ أَنْ يَقُولَ.

فَقَالَ أَنَسٌ: لَقَدْ رَأَيْتُهُ وَهُوَ يَكِيدُ بِنَفْسِهِ بَيْنَ يَدَيْ رَسُولِ اللَّهِ ﷺ، فَدَمَعَتْ عَيْنَا رَسُولِ اللَّهِ ﷺ. فَقَالَ: «تَدْمَعُ الْعَيْنُ وَيَحْزَنُ الْقَلْبُ، وَلاَ نَقُولُ إِلاَّ مَا يَرْضَىٰ رَبُّنَا. وَاللَّهِ يَا إِبْرَاهِيمُ إِنَّا بِكَ لَمَحْزُونُونَ». [البخاري: كتاب الجنائز، باب قول النبي ﷺ: «إنا بك لمحزونون»، رقم: ١٣٠٣].

٦٣ ـ (٢٣١٦) ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، وَاللَّفْظُ لِزُهَيْرٍ، قَالاَ: حَدَّثَنَا إِسْمَاعِيلُ، وَهُوَ ابْنُ عُلَيَّةَ، عَنْ أَيُّوبَ، عَنْ عَمْرِو بْنِ سَعِيدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ. قَالَ: مَا رَأَيْتُ أَحَداً كَانَ أَرْحَمَ بِالْعِيَالِ مِنْ رَسُولِ اللَّهِ ﷺ. قَالَ: كَانَ إِبْرَاهِيمُ مُسْتَرْضِعاً لَهُ فِي عَوَالِي الْمَدِينَةِ، فَكَانَ يَنْطَلِقُ وَنَحْنُ مَعَهُ. فَيَدْخُلُ الْبَيْتَ وَإِنَّهُ لَيُدَّخَنُ. وَكَانَ ظِئْرُهُ قَيْناً. فَيَأْخُذُه فَيُقَبِّلُهُ، ثُمَّ يَرْجِعُ.

with smoke, for his (Ibrahim's) foster father was a blacksmith. He took him (Ibrahim), kissed him, and then returned. Amr said that when Ibrahim died, The Messenger of Allah "Allah's blessing and peace be upon him" said: "Ibrahim is my son and he dies only when he is infant (not weaned yet). He has now two foster mothers who would complete his suckling period in Paradise."

64-(2317) A'isha "Allah be pleased with her" reported that some Bedouins came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "Do you kiss your children?" he answered in the affirmative. They said: "By Allah! We do not kiss our children." On that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Then what can I do with you since Allah deprived you (or your hearts, according to Ibn Numair) of mercy?"

65-(2318) Abu Huraira "Allah be pleased with him" reported that once, Al-Aqra Ibn Habis saw The Messenger of Allah "Allah's blessing and peace be upon him" kissing (his grandson) Al-Hasan. He said: "I have ten children, but I have never kissed anyone of them." On that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever does not show mercy (towards others), then, no mercy would be bestowed upon him."

(...) This Hadith was narrated on the authority of Abu Huraira.

66-(2319) Jarir Ibn Abdullah "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever shows no mercy to others, Allah "Exalted and Glorified be He" would not show mercy to him."

(...) This Hadith was narrated on the authority of Jarir through another chain of transmitters.

[16] The Prophet's shyness

67-(2320) Abu Sa'id Al-Khudri "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" was more modest than the virgin in her apartment; and whenever he disliked anything, we would recognize (the signs of) that from his face.

68-(2321) Masruq reported: We went to Abdullah Ibn Amr when Mu'awiya came to Kufa. He mentioned The Messenger of Allah "Allah's blessing and peace be upon him" and said: He neither used obscene language, nor did he abuse others. The Messenger of Allah "Allah's

قَالَ عَمْرٌو: فَلَمَّا تُوُفِّيَ إِبْرَاهِيمُ قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ إِبْرَاهِيمَ ابْنِي، وَإِنَّهُ مَاتَ فِي الثَّدْيِ، وَإِنَ لَهُ لَظِئْرَيْنِ تُكَمِّلاَنِ رَضَاعَهُ فِي الْجَنَّةِ».

٦٤ ـ (٢٣١٧) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالاَ: حَدَّثَنَا أَبُو أُسَامَةَ وَابْنُ نُمَيْرٍ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ. قَالَتْ: قَدِمَ نَاسٌ مِنَ الأَعْرَابِ عَلَىٰ رَسُولِ اللَّهِ ﷺ. فَقَالُوا: أَتُقَبِّلُونَ صِبْيَانَكُمْ؟ فَقَالُوا: نَعَمْ. فَقَالُوا: لَكِنَّا، واللَّهِ مَا نُقَبِّلُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَأَمْلِكُ إِنْ كَانَ اللَّهُ نَزَعَ مِنْكُمُ الرَّحْمَةَ».

وَقَالَ ابْنُ نُمَيْرٍ: «مِنْ قَلْبِكَ الرَّحْمَةَ».

٦٥ ـ (٢٣١٨) ـ وحدّثني عَمْرٌو النَّاقِدُ وَابْنُ أَبِي عُمَرَ. جَمِيعاً عَنْ سُفْيَانَ. قَالَ عَمْرٌو: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ الأَقْرَعَ بْنَ حَابِسٍ أَبْصَرَ النَّبِيَّ ﷺ يُقَبِّلُ الْحَسَنَ. فَقَالَ: إِنَّ لِي عَشَرَةً مِنَ الْوَلَدِ مَا قَبَّلْتُ وَاحِداً مِنْهُمْ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّهُ مَنْ لاَ يَرْحَمْ لاَ يُرْحَمْ».

(...) ـ حدّثنا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ: حَدَّثَنِي أَبُو سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِهِ.

٦٦ ـ (٢٣١٩) ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ. كِلاَهُمَا عَنْ جَرِيرٍ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَلِيُّ بْنُ خَشْرَمٍ. قَالاَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ. (ح) وَحَدَّثَنَا أَبُو كُرَيْبٍ، مُحَمَّدُ بْنُ الْعَلاَءِ: حَدَّثَنَا أَبُو مُعَاوِيَةَ. (ح) وَحَدَّثَنَا أَبُو سَعِيدٍ الأَشَجُّ: حَدَّثَنَا حَفْصٌ، يَعْنِي ابْنَ غِيَاثٍ، كُلُّهُمْ عَنِ الأَعْمَشِ، عَنْ زَيْدِ بْنِ وَهْبٍ وَأَبِي ظَبْيَانَ، عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ لاَ يَرْحَمِ النَّاسَ لاَ يَرْحَمُهُ اللَّهُ عَزَّ وَجَلَّ». [البخاري: كتاب الأدب، باب رحمة الناس والبهائم، رقم: ٦٠١٣].

(...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ وَعَبْدُ اللَّهِ بْنُ نُمَيْرٍ، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ، عَنْ جَرِيرٍ، عَنِ النَّبِيِّ ﷺ. (ح) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ أَبِي عُمَرَ وَأَحْمَدُ بْنُ عَبْدَةَ. قَالُوا: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، عَنْ نَافِعِ بْنِ جُبَيْرٍ، عَنْ جَرِيرٍ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِ حَدِيثِ الأَعْمَشِ.

١٦ ـ بابُ كَثْرَةِ حَيَائِهِ ﷺ

٦٧ ـ (٢٣٢٠) ـ حدّثني عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، سَمِعَ عَبْدَ اللَّهِ بْنَ أَبِي عُتْبَةَ يُحَدِّثُ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ.

حدّثنا زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّىٰ وَأَحْمَدُ بْنُ سِنَانٍ. قَالَ زُهَيْرٌ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ أَبِي عُتْبَةَ يَقُولُ: سَمِعْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ أَشَدَّ حَيَاءً مِنَ الْعَذْرَاءِ فِي خِدْرِهَا، وَكَانَ إِذَا كَرِهَ شَيْئاً عَرَفْنَاهُ فِي وَجْهِهِ. [البخاري: كتاب المناقب، باب صفة النبي ﷺ، رقم: ٣٥٦٢].

٦٨ ـ (٢٣٢١) ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ. قَالاَ: حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ مَسْرُوقٍ. قَالَ: دَخَلْنَا عَلَىٰ عَبْدِ اللَّهِ بْنِ عَمْرٍو حِينَ قَدِمَ مُعَاوِيَةُ إِلَى

blessing and peace be upon him" said: "The best from amongst you are those who have the best manners." Uthman said: When he came to Kufa with Mu'awiya...and the rest of the Hadith is the same.

(...) This Hadith was narrated on the authority of Al-A'mash through another chain of transmitters.

[17] The smiling and good companionship of The Messenger of Allah

69-(2322) Simak Ibn Harb reported: I said to Jabir Ibn Samura: Did you have the honour of sitting in the company of The Messenger of Allah "Allah's blessing and peace be upon him"? He said: Yes, so much frequently. He further said: He used not to stand up (and depart) from the place where he offered the Dawn prayer until the sun rose. After the rising of the sun, he would stand up, and they (his Companions) would talk to one another. They used to talk about the matters of the Days of the pre-Islamic period of Ignorance. They would laugh (whenever there was an occasion for laughter), and The Messenger of Allah "Allah's blessing and peace be upon him" would only smile.

[18] The mercy and compassion of The Messenger of Allah "Allah's blessing and peace be upon him" for women, and his order to the camel-driver to drive slowly the mounts on which they ride

70-(2323) Anas "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" was on one of his journeys while his black slave called Anjasha was driving the camels and singing (the songs of a camel-driver). The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Anjasha! Drive slowly for you are driving the (mounts carrying the) glass utensils."

(...) This Hadith was narrated on the authority of Anas through another chain of transmitters.

71-(...) Anas "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" came to his wives while the camel-driver called Anjasha was driving (their mounts). He said: "Allah's mercy be upon you O Anjasha! be careful, and drive slowly for you are driving the (mounts carrying the) glass utensils." Abu Qilaba said that The Messenger of Allah "Allah's blessing and peace be upon him" uttered words which if anyone uttered amongst you, you would have criticized him.

الْكُوفَةِ. فَذَكَرَ رَسُولَ اللَّهِ ﷺ فقال: لَمْ يَكُنْ فاحِشاً وَلاَ مُتَفَحِّشاً. وَقالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ مِنْ خِيارِكُمْ أَحاسِنَكُمْ أَخْلاَقاً». قَالَ عُثْمَانُ: حِينَ قَدِمَ مَعَ مُعَاوِيَةَ إِلَى الْكُوفَةِ.

[البخاري: كتاب المناقب، باب صفة النبي ﷺ، رقم: ٣٥٥٩].

(...) ـ **وحدّثناه** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ وَوَكِيعٌ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي. (ح) وَحَدَّثَنَا أَبُو سَعِيدٍ الأَشَجُّ: حَدَّثَنَا أَبُو خَالِدٍ، يَعْنِي الأَحْمَرَ، كُلُّهُمْ عَنِ الأَعْمَشِ، بِهَٰذَا الإِسْنَادِ... مِثْلَهُ.

١٧ ـ باب تبسمه ﷺ وحسن عشرته

٦٩ ـ (٢٣٢٢) ـ **حدّثنا** يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا أَبُو خَيْثَمَةَ، عَنْ سِمَاكِ بْنِ حَرْبٍ. قَالَ: قُلْتُ لِجَابِرِ بْنِ سَمُرَةَ: أَكُنْتَ تُجَالِسُ رَسُولَ اللَّهِ ﷺ؟ قَالَ: نَعَم، كَثِيراً. كَانَ لاَ يَقُومُ مِنْ مُصَلاَّهُ الَّذِي يُصَلِّي فِيهِ الصُّبْحَ حَتَّىٰ تَطْلُعَ الشَّمْسُ، فَإِذَا طَلَعَتْ قَامَ. وَكَانُوا يَتَحَدَّثُونَ فَيَأْخُذُونَ فِي أَمْرِ الْجَاهِلِيَّةِ، فَيَضْحَكُونَ، وَيَتَبَسَّمُ ﷺ.

١٨ ـ باب في رحمة النبي ﷺ للنساء وأمر السواق مطاياهن بالرفق بهن

٧٠ ـ (٢٣٢٣) ـ **حدّثنا** أَبُو الرَّبِيعِ الْعَتَكِيُّ وَحَامِدُ بْنُ عُمَرَ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو كَامِلٍ. جَمِيعاً عَنْ حَمَّادِ بْنِ زَيْدٍ. قَالَ أَبُو الرَّبِيعِ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا أَيُّوبُ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَنَسٍ، قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ فِي بَعْضِ أَسْفَارِهِ، وَغُلاَمٌ أَسْوَدُ يُقَالُ لَهُ: أَنْجَشَةُ يَحْدُو. فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: يَا أَنْجَشَةُ، رُوَيْدَكَ، سَوْقاً بِالْقَوَارِيرِ».

[البخاري: كتاب الأدب، باب ما يجوز من الشعر والرجز...، رقم: ٦١٤٩].

(...) ـ **وحدّثنا** أَبُو الرَّبِيعِ الْعَتَكِيُّ وَحَامِدُ بْنُ عُمَرَ وَأَبُو كَامِلٍ. قَالُوا: حَدَّثَنَا حَمَّادٌ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ... بِنَحْوِهِ.

٧١ ـ (...) ـ **وحدّثني** عَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ، كِلاَهُمَا عَنِ ابْنِ عُلَيَّةَ. قَالَ زُهَيْرٌ: حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا أَيُّوبُ، عَنْ أَبِي قِلاَبَةَ عَنْ أَنَسٍ، أَنَّ النَّبِيَّ ﷺ أَتَىٰ عَلَىٰ أَزْوَاجِهِ، وَسَوَّاقٌ يَسُوقُ بِهِنَّ يُقَالُ لَهُ: أَنْجَشَةُ. فَقَالَ: «وَيْحَكَ يَا أَنْجَشَةُ، رُوَيْداً، سَوْقَكَ بِالْقَوَارِيرِ».

قَالَ: قَالَ أَبُو قِلاَبَةَ: تَكَلَّمَ رَسُولُ اللَّهِ ﷺ بِكَلِمَةٍ لَوْ تَكَلَّمَ بِهَا بَعْضُكُمْ لَعِبْتُمُوهَا عَلَيْهِ.

72-(...) Anas Ibn Malik "Allah be pleased with him" reported that once, Umm Sulaim was with the wives of The Messenger of Allah "Allah's blessing and peace be upon him" and a camel-driver was driving (their mounts). The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Anjasha! drive slowly, for you are driving (camels carrying) glass utensils."

73-(...) Anas "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" had a camel-driver of a good melodious voice. The Messenger of Allah "Allah's blessing and peace be upon him" said to him: "O Anjasha! Drive slowly, and do not break the glass utensils." He meant the weak women.

(...) Anas "Allah be pleased with him" reported this Hadith through another chain of transmitters, without mentioning "a camel-driver of a good melodious voice".

[19] The closeness of The Messenger of Allah "Allah's blessing and peace be upon him" to the people and their seeking blessings from him

74-(2324) Anas Ibn Malik "Allah be pleased with him" reported that whenever The Messenger of Allah "Allah's blessing and peace be upon him" finished his dawn prayer, the servants of Medina would come to him with utensils containing water. However, no utensil was brought to him but that he would dip his hand in it. Sometimes, they came in the cold dawn, but he (did not refrain from doing that, and he) would dip his hand in them.

75-(2325) Anas "Allah be pleased with him" reported: I saw The Messenger of Allah "Allah's blessing and peace be upon him" when the barber was shaving his head. His Companions gathered round him and they were eager that no hair should fall but in the hand of anyone (of them).

76-(2326) Anas "Allah be pleased with him" reported that there was a woman who suffered from a partial derangement in her mind. She said: "O The Messenger of Allah! I want something from you." He replied: "O Mother of so and so! See on which roadside you would like (to stand and talk to me), so that I may fulfill your need." He stood aside with her on a roadside until she got what she wanted.

[20] The Prophet's refraining from sins and adopting what is easier to do from amongst the permissible acts

77-(2327) A'isha "Allah be pleased with her", the wife of The Prophet "Allah's blessing and peace be upon him", reported: Whenever Allah's Apostle "Allah's blessing and peace be upon him" was given the choice of

٧٢ ـ (...) ـ وحدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا يَزِيدُ بْنُ زُرَيْعٍ، عَنْ سُلَيْمَانَ التَّيْمِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ. (ح) وَحَدَّثَنَا أَبُو كَامِلٍ: حَدَّثَنَا يَزِيدُ: حَدَّثَنَا التَّيْمِيُّ، عَنْ أَنَسِ بْنِ مَالِكٍ. قَالَ: كَانَتْ أُمُّ سُلَيْمٍ مَعَ نِسَاءِ النَّبِيِّ ﷺ، وَهُنَّ يَسُوقُ بِهِنَّ سَوَّاقٌ. فَقَالَ نَبِيُّ اللَّهِ ﷺ: «أَيْ أَنْجَشَةُ، رُوَيْداً، سَوْقَكَ بِالْقَوَارِيرِ».

٧٣ ـ (...) ـ وحدّثنا ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنِي هَمَّامٌ: حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسٍ. قَالَ: كَانَ لِرَسُولِ اللَّهِ ﷺ حَادٍ حَسَنُ الصَّوْتِ. فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «رُوَيْداً يَا أَنْجَشَةُ، لاَ تَكْسِرِ الْقَوَارِيرَ»، يَعْنِي ضَعَفَةَ النِّسَاءِ.

(...) ـ وحدّثناه ابْنُ بَشَّارٍ: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا هِشَامٌ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ ﷺ. وَلَمْ يَذْكُرْ: حَادٍ حَسَنُ الصَّوْتِ.

١٩ ـ باب قرب النبيّ عليه السلام من الناس وتبرُّكِهِمْ به

٧٤ ـ (٢٣٢٤) ـ حدّثنا مُجَاهِدُ بْنُ مُوسَىٰ وَأَبُو بَكْرِ بْنُ النَّضْرِ بْنِ أَبِي النَّضْرِ وَهَارُونُ بْنُ عَبْدِ اللَّهِ، جَمِيعاً عَنْ أَبِي النَّضْرِ. قَالَ أَبُو بَكْرٍ: حَدَّثَنَا أَبُو النَّضْرِ، يَعْنِي هَاشِمَ بْنَ الْقَاسِمِ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ، عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا صَلَّى الْغَدَاةَ جَاءَ خَدَمُ الْمَدِينَةِ بِآنِيَتِهِمْ فِيهَا الْمَاءُ. فَمَا يُؤْتَىٰ بِإِنَاءٍ إِلاَّ غَمَسَ يَدَهُ فِيهَا. فَرُبَّمَا جَاؤُهُ فِي الْغَدَاةِ الْبَارِدَةِ فَيَغْمِسُ يَدَهُ فِيهَا.

٧٥ ـ (٢٣٢٥) ـ حدّثنا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا أَبُو النَّضْرِ: حَدَّثَنَا سُلَيْمَانُ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ. قَالَ: لَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ وَالْحَلاَّقُ يَحْلِقُهُ، وَأَطَافَ بِهِ أَصْحَابُهُ. فَمَا يُرِيدُونَ أَنْ تَقَعَ شَعْرَةٌ إِلاَّ فِي يَدِ رَجُلٍ.

٧٦ ـ (٢٣٢٦) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، أَنَّ امْرَأَةً كَانَ فِي عَقْلِهَا شَيْءٌ. فَقَالَتْ: يَا رَسُولَ اللَّهِ، إِنَّ لِي إِلَيْكَ حَاجَةً. فَقَالَ: «يَا أُمَّ فُلاَنٍ، انْظُرِي أَيَّ السِّكَكِ شِئْتِ، حَتَّىٰ أَقْضِيَ لَكِ حَاجَتَكِ»، فَخَلاَ مَعَهَا فِي بَعْضِ الطُّرُقِ. حَتَّىٰ فَرَغَتْ مِنْ حَاجَتِهَا.

٢٠ ـ باب مُبَاعَدَتِهِ ﷺ للآثام واخْتِيَارِهِ مِنَ المُبَاح أَسْهَلَهُ، وانْتِقَامِهِ لله عند انْتِهَاكِ حُرُمَاتِه

٧٧ ـ (٢٣٢٧) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكِ بْنِ أَنَسٍ، فِيمَا قُرِىءَ عَلَيْهِ. (ح) وَحَدَّثَنَا يَحْيَىٰ ابْنُ يَحْيَىٰ. قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ

one of two matters, he would choose the easier of the two, as long as it was not sinful to do so. But if it was sinful to do so, he would be the farthest of all the people from approaching it. Allah's Apostle "Allah's blessing and peace be upon him" never took revenge (on anybody) for his own sake. But (he would do) only when Allah's Legal limits were outraged; in this case, he would take revenge for Allah's Sake.

(...) This Hadith was narrated on the authority of A'isha, through another chain of transmitters.

(...) This Hadith was narrated on the authority of Ibn Shihab, through another chain of transmitters.

78-(...) A'isha "Allah be pleased with her", the wife of The Prophet "Allah's blessing and peace be upon him", reported: Whenever Allah's Apostle "Allah's blessing and peace be upon him" was given the choice of one of two matters, one of which was easier than the other, he would choose the easier of the two, as long as it was not sinful to do so. But if it was sinful to do so, he would be the farthest of all the people from approaching it.

(...) The same was narrated on the authority of Hisham, with the same chain of transmitters, up to the saying: "He would choose the easier of the two", and what follows was not mentioned.

79-(2328) A'isha "Allah be pleased with her" reported: The Messenger of Allah "Allah's blessing and peace be upon him" never beat anyone with his hand, neither a woman nor a servant, except that when he had been fighting in the cause of Allah. Moreover, he never was hurt by anyone on whom he took revenge (for his own sake), except that when Allah's Legal limits were outraged; in this case, he would take revenge for Allah's Sake.

(...) This Hadith was narrated on the authority of Hisham through another chain of transmitters but with a slight variation of wording.

[21] The good smell of the body of The Messenger of Allah "Allah's blessing and peace be upon him", its agility and softness, and its touch's blessings

80-(2329) Jabir Ibn Samura "Allah be pleased with him" reported: I prayed along with The Messenger of Allah "Allah's blessing and peace be upon him" the first prayer, after which, he went to his family and I also went with him. (On the way) he met some children. He began to pat the cheeks of each one of them. He also patted my cheek and I felt a coolness or a smell of his hand as if it were brought out from a perfumer's scent bag.

الزُّبَيْرِ، عَنْ عَائِشَةَ، زَوْجِ النَّبِيِّ ﷺ، أَنَّهَا قَالَتْ: مَا خُيِّرَ رَسُولُ اللَّهِ ﷺ بَيْنَ أَمْرَيْنِ إِلاَّ أَخَذَ أَيْسَرَهُمَا مَا لَمْ يَكُنْ إِثْماً. فَإِنْ كَانَ إِثْماً كَانَ أَبْعَدَ النَّاسِ مِنْهُ. وَمَا انْتَقَمَ رَسُولُ اللَّهِ ﷺ لِنَفْسِهِ، إِلاَّ أَنْ تُنْتَهَكَ حُرْمَةُ اللَّهِ عَزَّ وَجَلَّ.

[البخاري: كتاب المناقب، باب صفة النبي ﷺ، رقم: ٣٥٦٠].

(...) ـ **وحدّثنا** زُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، جَمِيعاً عَنْ جَرِيرٍ. (ح) وَحَدَّثَنَا أَحْمَدُ ابْنُ عَبْدَةَ: حَدَّثَنَا فُضَيْلُ بْنُ عِيَاضٍ. كِلاَهُمَا عَنْ مَنْصُورٍ، عَنْ مُحَمَّدٍ. فِي رِوَايَةِ فُضَيْلٍ: ابْنِ شِهَابٍ. وَفِي رِوَايَةِ جَرِيرٍ: مُحَمَّدٍ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ.

(...) ـ **وحدّثنيه** حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، بِهَٰذَا الإِسْنَادِ... نَحْوَ حَدِيثِ مَالِكٍ.

٧٨ ـ (...) ـ **حدّثنا** أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ. قَالَتْ: مَا خُيِّرَ رَسُولُ اللَّهِ ﷺ بَيْنَ أَمْرَيْنِ، أَحَدُهُمَا أَيْسَرُ مِنَ الآخَرِ، إِلاَّ اخْتَارَ أَيْسَرَهُمَا، مَا لَمْ يَكُنْ إِثْماً. فَإِنْ كَانَ إِثْماً، كَانَ أَبْعَدَ النَّاسِ مِنْهُ.

(...) ـ **وحدّثناه** أَبُو كُرَيْبٍ وَابْنُ نُمَيْرٍ، جَمِيعاً عَنْ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، عَنْ هِشَامٍ، بِهَٰذَا الإِسْنَادِ، إِلَىٰ قَوْلِهِ: أَيْسَرَهُمَا، وَلَمْ يَذْكُرَا مَا بَعْدَهُ.

٧٩ ـ (٢٣٢٨) ـ **حدّثناه** أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ. قَالَتْ: مَا ضَرَبَ رَسُولُ اللَّهِ ﷺ شَيْئاً قَطُّ بِيَدِهِ، وَلاَ امْرَأَةً، وَلاَ خَادِماً، إِلاَّ أَنْ يُجَاهِدَ فِي سَبِيلِ اللَّهِ. وَمَا نِيلَ مِنْهُ شَيْءٌ قَطُّ، فَيَنْتَقِمَ مِنْ صَاحِبِهِ، إِلا أَنْ يُنْتَهَكَ شَيْءٌ مِنْ مَحَارِمِ اللَّهِ، فَيَنْتَقِمَ لِلَّهِ عَزَّ وَجَلَّ.

(...) ـ **وحدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ. قَالاَ: حَدَّثَنَا عَبْدَةُ وَوَكِيعٌ. (ح) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، كُلُّهُمْ عَنْ هِشَامٍ، بِهَٰذَا الإِسْنَادِ يَزِيدُ بَعْضُهُمْ عَلَىٰ بَعْضٍ.

٢١ ـ بابُ طِيبِ رَائِحَةِ النَّبيِّ ﷺ ولِينِ مَسِّهِ، والتَّبرُّكِ بِمَسْحِهِ

٨٠ ـ (٢٣٢٩) ـ **حدّثنا** عَمْرُو بْنُ حَمَّادِ بْنِ طَلْحَةَ الْقَنَّادُ: حَدَّثَنَا أَسْبَاطٌ، وَهُوَ ابْنُ نَصْرٍ الْهَمْدَانِيُّ، عَنْ سِمَاكٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ. قَالَ: صَلَّيْتُ مَعَ رَسُولِ اللَّهِ ﷺ صَلاَةَ الأُولَىٰ، ثُمَّ خَرَجَ إِلَىٰ أَهْلِهِ، وَخَرَجْتُ مَعَهُ. فَاسْتَقْبَلَهُ وِلْدَانٌ. فَجَعَلَ يَمْسَحُ خَدَّيْ أَحَدِهِمْ وَاحِداً وَاحِداً. قَالَ: وَأَمَّا أَنَا فَمَسَحَ خَدِّي. قَالَ: فَوَجَدْتُ لِيَدِهِ بَرْداً أَوْ رِيحاً، كَأَنَّمَا أَخْرَجَهَا مِنْ جُؤْنَةِ عَطَّارٍ.

81-(2330) Anas "Allah be pleased with him" reported: I never smelt ambergris or musk as odorous as the odor of the body of The Messenger of Allah "Allah's blessing and peace be upon him". Moreover, I never touched brocade or silk much softer than the body of The Messenger of Allah "Allah's blessing and peace be upon him".

82-(...) Anas "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" had a very smooth complexion, as if (the drops of) his sweat were (as shining) as pearls. Whenever he walked, he walked inclining forward. I never touched brocade more softer than the palm of The Messenger of Allah "Allah's blessing and peace be upon him", and I never smelt musk or ambergris more sweeter than the odor of the body of The Messenger of Allah "Allah's blessing and peace be upon him".

[22] The sweetness of The Prophet's perspiration, and people's seeking blessings from it

83-(2331) Anas Ibn Malik "Allah be pleased with him" reported: Once, The Messenger of Allah "Allah's blessing and peace be upon him" came to our house, and then, he took a nap. Then, perspiration dropped upon his body. My mother brought a bottle in which she began to pour the sweat. When The Messenger of Allah "Allah's blessing and peace be upon him" got up he said: "O Umm Sulaim! What is that which you are doing?" She said: "That is your perspiration, which we mix in our perfume, with the result that it becomes the sweetest perfume."

84-(...) Anas Ibn Malik "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" used to come to the house of Umm Sulaim and sleep in her bed while she was away from her house. One day, he came and then slept in her bed. Somebody@@ came to her and said to her: "This is The Messenger of Allah "Allah's blessing and peace be upon him", taking a nap in your house, sleeping on your bed." She came and found him sweating and his perspiration was dropping on the leather cloth spread on her bed. She opened her scent-bag and began to squeeze this (leather cloth) and fill the bottles (of perfume) with it (the sweat). The Messenger of Allah "Allah's blessing and peace be upon him" was shocked and he woke up and said: "O Umm Sulaim! What are you doing?" She said: "O The Messenger of Allah! We seek blessings for our children from it." On that he said: "You have done well."

٨١ ـ (٢٣٣٠) ـ **وحدّثنا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ. (ح) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا هَاشِمٌ ـ يَعْنِي ابْنَ الْقَاسِمِ ـ: حَدَّثَنَا سُلَيْمَانُ، وَهُوَ ابْنُ الْمُغِيرَةِ، عَنْ ثَابِتٍ. قَالَ أَنَسٌ: مَا شَمِمْتُ عَنْبَراً قَطُّ، وَلاَ مِسْكاً، وَلاَ شَيْئاً أَطْيَبَ مِنْ رِيحِ رَسُولِ اللَّهِ ﷺ. وَلاَ مَسِسْتُ شَيْئاً قَطُّ: دِيبَاجاً وَلاَ حَرِيراً أَلْيَنَ مَسّاً مِنْ رَسُولِ اللَّهِ ﷺ.

٨٢ ـ (...) ـ **وحدّثني** أَحْمَدُ بْنُ سَعِيدِ بْنِ صَخْرٍ الدَّارِمِيُّ: حَدَّثَنَا حَبَّانُ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا ثَابِتٌ، عَنْ أَنَسٍ، قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ أَزْهَرَ اللَّوْنِ. كَأَنَّ عَرَقَهُ اللُّؤْلُؤُ. إِذَا مَشَىٰ تَكَفَّأَ. وَلاَ مَسِسْتُ دِيبَاجَةً وَلاَ حَرِيرَةً أَلْيَنَ مِنْ كَفِّ رَسُولِ اللَّهِ ﷺ. وَلاَ شَمِمْتُ مِسْكَةً وَلاَ عَنْبَرَةً أَطْيَبَ مِنْ رَائِحَةِ رَسُولِ اللَّهِ ﷺ.

٢٢ ـ باب طِيبِ عَرَقِ ﷺ والتبرك به

٨٣ ـ (٢٣٣١) ـ **حدّثني** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا هَاشِمٌ، يَعْنِي ابْنَ الْقَاسِمِ، عَنْ سُلَيْمَانَ، عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ. قَالَ: دَخَلَ عَلَيْنَا النَّبِيُّ ﷺ فَقَالَ عِنْدَنَا. فَعَرِقَ، وَجَاءَتْ أُمِّي بِقَارُورَةٍ، فَجَعَلَتْ تَسْلُتُ الْعَرَقَ فِيهَا، فَاسْتَيْقَظَ النَّبِيُّ ﷺ فَقَالَ: «يَا أُمَّ سُلَيْمٍ، مَا هَٰذَا الَّذِي تَصْنَعِينَ؟» قَالَتْ: هَٰذَا عَرَقُكَ نَجْعَلُهُ فِي طِيبِنَا وَهُوَ مِنْ أَطْيَبِ الطِّيبِ.

٨٤ ـ (...) ـ **وحدّثني** مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا حُجَيْنُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الْعَزِيزِ، وَهُوَ ابْنُ أَبِي سَلَمَةَ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ. قَالَ: كَانَ النَّبِيُّ ﷺ يَدْخُلُ بَيْتَ أُمِّ سُلَيْمٍ فَيَنَامُ عَلَىٰ فِرَاشِهَا، وَلَيْسَتْ فِيهِ. قَالَ: فَجَاءَ ذَاتَ يَوْمٍ فَنَامَ عَلَىٰ فِرَاشِهَا. فَأُتِيَتْ فَقِيلَ لَهَا: هَٰذَا النَّبِيُّ ﷺ نَامَ فِي بَيْتِكِ، عَلَىٰ فِرَاشِكِ. قَالَ: فَجَاءَتْ وَقَدْ عَرِقَ، وَاسْتَنْقَعَ عَرَقُهُ عَلَىٰ قِطْعَةِ أَدِيمٍ عَلَى الْفِرَاشِ، فَفَتَحَتْ عَتِيدَتَهَا، فَجَعَلَتْ تُنَشِّفُ ذَٰلِكَ الْعَرَقَ فَتَعْصِرُهُ فِي قَوَارِيرِهَا، فَفَزِعَ النَّبِيُّ ﷺ، فَقَالَ: «مَا تَصْنَعِينَ يَا أُمَّ سُلَيْمٍ؟» فَقَالَتْ: يَا رَسُولَ اللَّهِ، نَرْجُو بَرَكَتَهُ لِصِبْيَانِنَا. قَالَ: «أَصَبْتِ».

85-(2332) Umm Sulaim "Allah be pleased with her" reported that The Messenger of Allah “Allah’s blessing and peace be upon him” used to visit her house, and take rest. She used to spread a piece of cloth for him on which he would have a siesta. He used to sweat profusely. She used to collect his perspiration and put it in the perfume and bottles. The Messenger of Allah “Allah’s blessing and peace be upon him” said: “O Umm Sulaim! What is this?” She said: “It is your sweat, which I mix with my perfume.” The Messenger of Allah “Allah’s blessing and peace be upon him” used to sweat even in the cold weather, whenever revelation descended upon him.

[23] The sweat of The Prophet in the cold whether, and whenever the revelation descended upon him

86-(2333) A'isha "Allah be pleased with her" reported: Whenever revelation descended upon The Messenger of Allah “Allah’s blessing and peace be upon him” even during the cold days, his forehead would sweat.

87-(…) A’isha “Allah be pleased with her” narrated that Hisham Ibn Al-Harith had asked The Messenger of Allah "Allah's blessing and peace be upon him": "How does the revelation come down to you?" The Messenger of Allah "Allah's blessing and peace be upon him" answered: "Sometimes, it comes down likely as the bell's ringing; and, this is the heaviest. Later on, after it passes off, I become keeping of what was inspired to me. Other times, The Angel comes in a form of a certain man and talks to me, after which, I grow grasping of what was revealed.”

88-(2334) Ubada Ibn As-Samit “Allah be pleased with him” reported: Whenever the Divine inspiration descended upon The Messenger of Allah “Allah’s blessing and peace be upon him”, he would be befallen by distress for it, and the colour of his face would change.

89-(2235) Ubada Ibn As-Samit “Allah be pleased with him” reported: Whenever the Divine inspiration descended upon The Messenger of Allah “Allah’s blessing and peace be upon him”, he would lower his head, and so would do his Companions. But, whenever this (state) was over, he would raise his head.

[24] The Prophet’s hanging down his hair

90-(2336) Abdullah Ibn Abbas "Allah be pleased with both" reported: The people of the Scriptures used to let their hair hang down, while the infidels used to part their hair. Allah's Apostle "Allah's blessing and peace be upon him" liked to follow the people of the Scriptures in the matters

٨٥ ـ (٢٣٣٢) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا أَيُّوبُ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَنَسٍ، عَنْ أُمِّ سُلَيْمٍ، أَنَّ النَّبِيَّ ﷺ كَانَ يَأْتِيهَا فَيَقِيلُ عِنْدَهَا. فَتَبْسُطُ لَهُ نِطْعاً فَيَقِيلُ عَلَيْهِ، وَكَانَ كَثِيرَ الْعَرَقِ، فَكَانَتْ تَجْمَعُ عَرَقَهُ فَتَجْعَلُهُ فِي الطِّيبِ وَالْقَوَارِيرِ. فَقَالَ النَّبِيُّ ﷺ: «يَا أُمَّ سُلَيْمٍ، مَا هٰذَا؟» قَالَتْ: عَرَقُكَ أَدُوفُ بِهِ طِيبِي.

٢٣ ـ بابُ عَرَقِ النبيِّ ﷺ في البَرْدِ وحِينَ يَأْتِيهِ الوَحْيُ

٨٦ ـ (٢٣٣٣) ـ حدّثنا أَبُو كُرَيْبٍ: مُحَمَّدُ بْنُ الْعَلاَءِ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ. قَالَتْ: إِنْ كَانَ لَيُنْزَلُ عَلَىٰ رَسُولِ اللَّهِ ﷺ فِي الْغَدَاةِ الْبَارِدَةِ، ثُمَّ تَفِيضُ جَبْهَتُهُ عَرَقاً.

٨٧ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ. (ح) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ وَابْنُ بِشْرٍ، جَمِيعاً عَنْ هِشَامٍ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ: حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، أَنَّ الْحَارِثَ بْنَ هِشَامٍ سَأَلَ النَّبِيَّ ﷺ: كَيْفَ يَأْتِيكَ الْوَحْيُ؟ فَقَالَ: «أَحْيَاناً يَأْتِينِي فِي مِثْلِ صَلْصَلَةِ الْجَرَسِ، وَهُوَ أَشَدُّهُ عَلَيَّ، ثُمَّ يَفْصِمُ عَنِّي وَقَدْ وَعَيْتُهُ، وَأَحْيَاناً مَلَكٌ فِي مِثْلِ صُورَةِ الرَّجُلِ، فَأَعِي مَا يَقُولُ».

٨٨ ـ (٢٣٣٤) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الأَعْلَىٰ: حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ حِطَّانَ بْنِ عَبْدِ اللَّهِ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ. قَالَ: كَانَ نَبِيُّ اللَّهِ ﷺ إِذَا أُنْزِلَ عَلَيْهِ الْوَحْيُ، كُرِبَ لِذٰلِكَ، وَتَرَبَّدَ وَجْهُهُ.

٨٩ ـ (٢٣٣٥) ـ وحدّثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنَا أَبِي، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ حِطَّانَ بْنِ عَبْدِ اللَّهِ الرَّقَاشِيِّ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ. قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا أُنْزِلَ عَلَيْهِ الْوَحْيُ نَكَسَ رَأْسَهُ، وَنَكَسَ أَصْحَابُهُ رُؤُوسَهُمْ، فَلَمَّا أُتْلِيَ عَنْهُ، رَفَعَ رَأْسَهُ.

٢٤ ـ بابُ سَدْلِ النبيِّ ﷺ شَعَرَهُ وفَرْقِهِ

٩٠ ـ (٢٣٣٦) ـ حدّثنا مَنْصُورُ بْنُ أَبِي مُزَاحِمٍ وَمُحَمَّدُ بْنُ جَعْفَرِ بْنِ زِيَادٍ. قَالَ مَنْصُورٌ: حَدَّثَنَا. وَقَالَ ابْنُ جَعْفَرٍ: أَخْبَرَنَا إِبْرَاهِيمُ، يَعْنِيَانِ ابْنَ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ. قَالَ: كَانَ أَهْلُ الْكِتَابِ يَسْدُلُونَ

about which he was not instructed otherwise. For this reason, Allah's Apostle "Allah's blessing and peace be upon him" let his hair hang down (at first), then, he parted his hair.

(…) The same was narrated on the authority of Ibn Shihab, with the same chain of transmitters.

[25] The characteristic features of The Prophet, and he was the most handsome of all the people

91-(2337) Al-Bara "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" was of medium height, having broad shoulders, and his hair used to hang down on his earlobes. He used to put on a red cloak over him. However, I've never seen anyone more good-looking than The Messenger of Allah "Allah's blessing and peace be upon him".

92-(…) Al-Bara "Allah be pleased with him" reported: I've Never seen anyone more fine-looking than The Messenger of Allah "Allah's blessing and peace be upon him" in his red cloak, with his hair hanging down on his shoulders. His shoulders were very broad, and he was neither very tall nor very short. Ibn Kuraib said: He had hair.

93-(…) Al-Bara "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" had the most good-looking face from amongst all men, and he had the best manners. He was neither very tall, nor was he very short.

[26] The hair of The Prophet

94-(2338) Quatada reported: I asked Anas Ibn Malik "Allah be pleased with him": How was the hair of The Messenger of Allah "Allah's blessing and peace be upon him"? He said: His hair was neither very curly nor very straight. But it used to hang over his shoulders and earlobes.

95-(…) Anas "Allah be pleased with him" reported: The hair of The Messenger of Allah "Allah's blessing and peace be upon him" used to hang over his shoulders.

96-(…) Anas "Allah be pleased with him" reported that the hair of The Messenger of Allah "Allah's blessing and peace be upon him" used to reach half of his earlobes.

أَشْعَارَهُمْ، وَكَانَ الْمُشْرِكُونَ يَفْرُقُونَ رُؤُوسَهُمْ. وَكَانَ رَسُولُ اللهِ ﷺ يُحِبُّ مُوَافَقَةَ أَهْلِ الْكِتَابِ فِيمَا لَمْ يُؤْمَرْ بِهِ. فَسَدَلَ رَسُولُ اللَّهِ ﷺ نَاصِيَتَهُ، ثُمَّ فَرَقَ بَعْدُ.

[البخاري: كتاب المناقب، باب صفة النبي ﷺ، رقم: ٣٥٥٨].

(...) ـ وحدّثني أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، بِهَٰذَا الإِسْنَادِ... نَحْوَهُ.

٢٥ ـ بابٌ في صِفَةِ النبيّ ﷺ، وأنَّه كان أَحسَنَ النَّاسِ وجهاً

٩١ ـ (٢٣٣٧) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ أَبَا إِسْحَاقَ. قَالَ: سَمِعْتُ الْبَرَاءَ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ رَجُلاً مَرْبُوعاً، بَعِيدَ مَا بَيْنَ الْمَنْكِبَيْنِ، عَظِيمَ الْجُمَّةِ إِلَىٰ شَحْمَةِ أُذُنَيْهِ، عَلَيْهِ حُلَّةٌ حَمْرَاءُ، مَا رَأَيْتُ شَيْئاً قَطُّ أَحْسَنَ مِنْهُ ﷺ.

[البخاري: كتاب المناقب، باب صفة النبي ﷺ، رقم: ٣٥٥١].

٩٢ ـ (...) ـ حدّثنا عَمْرٌو النَّاقِدُ وَأَبُو كُرَيْبٍ. قَالاَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ. قَالَ: مَا رَأَيْتُ مِنْ ذِي لِمَّةٍ أَحْسَنَ فِي حُلَّةٍ حَمْرَاءَ مِنْ رَسُولِ اللَّهِ ﷺ: شَعْرُهُ يَضْرِبُ مَنْكِبَيْهِ، بَعِيدَ مَا بَيْنَ الْمَنْكِبَيْنِ، لَيْسَ بِالطَّوِيلِ وَلاَ بِالْقَصِيرِ.

قَالَ أَبُو كُرَيْبٍ: لَهُ شَعَرٌ.

٩٣ ـ (...) ـ حدّثنا أَبُو كُرَيْبٍ، مُحَمَّدُ بْنُ الْعَلاَءِ: حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ بْنِ يُوسُفَ، عَنْ أَبِيهِ، عَنْ أَبِي إِسْحَاقَ، قَالَ: سَمِعْتُ الْبَرَاءَ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ أَحْسَنَ النَّاسِ وَجْهاً، وَأَحْسَنَهُ خَلْقاً: لَيْسَ بِالطَّوِيلِ الذَّاهِبِ وَلاَ بِالْقَصِيرِ.

[البخاري: كتاب المناقب، باب صفة النبي ﷺ، رقم: ٣٥٤٩].

٢٦ ـ بابُ صِفَةِ شَعرِ النَّبيِّ ﷺ

٩٤ ـ (٢٣٣٨) ـ حدّثنا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ: حَدَّثَنَا قَتَادَةُ. قَالَ: قُلْتُ لأَنَسِ بْنِ مَالِكٍ: كَيْفَ كَانَ شَعَرُ رَسُولِ اللَّهِ ﷺ؟ قَالَ: كَانَ شَعَراً رَجِلاً، لَيْسَ بِالْجَعْدِ وَلاَ السَّبِطِ، بَيْنَ أُذُنَيْهِ وَعَاتِقِهِ.

[البخاري: كتاب اللباس، باب الجعد، رقم: ٥٩٠٥].

٩٥ ـ (...) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا حَبَّانُ بْنُ هِلاَلٍ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الصَّمَدِ. قَالاَ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسٍ، أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَضْرِبُ شَعَرُهُ مَنْكِبَيْهِ.

[البخاري: كتاب اللباس، باب الجعد، رقم: ٥٩٠٣].

٩٦ ـ (...) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ وَأَبُو كُرَيْبٍ. قَالاَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ. قَالَ: كَانَ شَعَرُ رَسُولِ اللَّهِ ﷺ إِلَىٰ أَنْصَافِ أُذُنَيْهِ.

[27] The mouth, eyes and heels of The Prophet

97-(2339) Jabir Ibn Samura "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" had a broad face with reddish (wide) eyes, and lean heels.

[28] The Messenger of Allah had a white elegant face

98-(2340) Jurairi reported: I said to Abu At-Tufail "Allah be pleased with him": Did you see The Messenger of Allah "Allah's blessing and peace be upon him"? He said: Yes, he had a white elegant face. Muslim Ibn Al-Hajjaj said: Abu At-Tufail died in the year of one hundred of Hegira, and he was the last of the Companions of The Messenger of Allah "Allah's blessing and peace be upon him" to die.

99-(...) Abu At-Tufail "Allah be pleased with him" reported: I saw The Messenger of Allah "Allah's blessing and peace be upon him", and none from amongst the people of the earth (who are living now) had seen him except me. I said to him: How did you find him? He said: He was elegant white-complexioned, of an average height.

[29] The white hair of The Prophet

100-(2341) Ibn Sirin reported: Anas Ibn Malik "Allah be pleased with him" was asked whether The Messenger of Allah "Allah's blessing and peace be upon him" had dyed his hair. He said: He had no much white hair (so that he might dye it). Ibn Idris said that he had a few white hair. As for Abu Bakr and Umar, they dyed their hair with henna.

101-(...) Ibn Sirin reported: I asked Anas Ibn Malik "Allah be pleased with him" whether The Messenger of Allah "Allah's blessing and peace be upon him" had dyed his hair. He said: He had not reached the (very old) age when dyeing (would be needed). He had a few white hair in his beard. I said to him: Did Abu Bakr dye his hair? He said: Yes, with henna.

102-(...) Muhammad Ibn Sirin reported: I asked Anas Ibn Malik "Allah be pleased with him" whether The Messenger of Allah "Allah's blessing and peace be upon him" had dyed his hair. He said: He had only a few white hair.

103-(...) Thabit reported that Anas Ibn Malik "Allah be pleased with him" was asked about the dye of (the hair of) The Messenger of Allah "Allah's blessing and peace be upon him". He said: (He had but a little hair) that if I wished, I could count them in his head. He further said: (That is why) he did not dye. As for Abu Bakr, he dyed with henna, and so did Umar with pure henna.

٢٧ ـ بابٌ في صِفَةِ فَم النبيِّ ﷺ وعينيه، وعَقِبَيْهِ

٩٧ ـ (٢٣٣٩) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَمُحَمَّدُ بْنُ بَشَّارٍ، وَاللَّفْظُ لابْنِ الْمُثَنَّىٰ، قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. حَدَّثَنَا شُعْبَةُ، عَنْ سِمَاكِ بْنِ حَرْبٍ قَالَ: سَمِعْتُ جَابِرَ بْنَ سَمُرَةَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ ضَلِيعَ الْفَمِ، أَشْكَلَ الْعَيْنِ، مَنْهُوسَ الْعَقِبَيْنِ.

قَالَ: قُلْتُ لِسِمَاكٍ: مَا ضَلِيعُ الْفَمِ؟ قَالَ: عَظِيمُ الْفَمِ. قَالَ: قُلْتُ: مَا أَشْكَلُ الْعَيْنِ؟ قَالَ: طَوِيلُ شَقِّ الْعَيْنِ. قَالَ: قُلْتُ: مَا مَنْهُوسُ الْعَقِبِ؟ قَالَ: قَلِيلُ لَحْمِ الْعَقِبِ.

٢٨ ـ بابٌ كان النبيُّ ﷺ أَبْيَضَ مَلِيحَ الوَجْهِ

٩٨ ـ (٢٣٤٠) ـ حدّثنا سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ، عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي الطُّفَيْلِ. قَالَ: قُلْتُ لَهُ: أَرَأَيْتَ رَسُولَ اللَّهِ ﷺ؟ قَالَ: نَعَمْ، كَانَ أَبْيَضَ، مَلِيحَ الْوَجْهِ.

قَالَ مُسْلِمُ بْنُ الْحَجَّاجِ: مَاتَ أَبُو الطُّفَيْلِ سَنَةَ مِئَةٍ، وَكَانَ آخِرَ مَنْ مَاتَ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ.

٩٩ ـ (...) ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ: حَدَّثَنَا عَبْدُ الأَعْلَىٰ بْنُ عَبْدِ الأَعْلَىٰ، عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي الطُّفَيْلِ، قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ وَمَا عَلَىٰ وَجْهِ الأَرْضِ رَجُلٌ رَآهُ غَيْرِي. قَالَ: فَقُلْتُ لَهُ: فَكَيْفَ رَأَيْتَهُ؟ قَالَ: كَانَ أَبْيَضَ مَلِيحاً مُقَصَّداً.

٢٩ ـ باب شَيْبِهِ ﷺ

١٠٠ ـ (٢٣٤١) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ وَعَمْرٌو النَّاقِدُ. جَمِيعاً عَنِ ابْنِ إِدْرِيسَ. قَالَ عَمْرٌو: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ الأَوْدِيُّ، عَنْ هِشَامٍ، عَنِ ابْنِ سِيرِينَ، قَالَ: سُئِلَ أَنَسُ بْنُ مَالِكٍ: هَلْ خَضَبَ رَسُولُ اللَّهِ ﷺ؟ قَالَ: إِنَّهُ لَمْ يَكُنْ رَأَىٰ مِنَ الشَّيْبِ إِلاَّ. قَالَ ابْنُ إِدْرِيسَ: كَأَنَّهُ يُقَلِّلُهُ. وَقَدْ خَضَبَ أَبُو بَكْرٍ وَعُمَرُ بِالْحِنَّاءِ وَالْكَتَمِ.

[البخاري: كتاب اللباس، باب ما يذكر في الشيب، رقم: ٥٨٩٤].

١٠١ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ بَكَّارِ بْنِ الرَّيَّانِ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ زَكَرِيَّاءَ، عَنْ عَاصِمٍ الأَحْوَلِ، عَنِ ابْنِ سِيرِينَ. قَالَ: سَأَلْتُ أَنَسَ بْنَ مَالِكٍ: هَلْ كَانَ رَسُولُ اللَّهِ ﷺ خَضَبَ؟ فَقَالَ: لَمْ يَبْلُغِ الْخِضَابَ. كَانَ فِي لِحْيَتِهِ شَعَرَاتٌ بِيضٌ. قَالَ: قُلْتُ لَهُ: أَكَانَ أَبُو بَكْرٍ يَخْضِبُ؟ قَالَ: فَقَالَ: نَعَمْ، بِالْحِنَّاءِ وَالْكَتَمِ.

١٠٢ ـ (...) ـ وحدّثني حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ: حَدَّثَنَا وُهَيْبُ بْنُ خَالِدٍ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ قَالَ: سَأَلْتُ أَنَسَ بْنَ مَالِكٍ: أَخَضَبَ رَسُولُ اللَّهِ ﷺ؟ قَالَ: إِنَّهُ لَمْ يَرَ مِنَ الشَّيْبِ إِلاَّ قَلِيلاً.

١٠٣ ـ (...) ـ حدّثني أَبُو الرَّبِيعِ الْعَتَكِيُّ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا ثَابِتٌ. قَالَ: سُئِلَ أَنَسُ بْنُ مَالِكٍ عَنْ خِضَابِ النَّبِيِّ ﷺ؟ فَقَالَ: لَوْ شِئْتُ أَنْ أَعُدَّ شَمَطَاتٍ كُنَّ فِي رَأْسِهِ فَعَلْتُ. وَقَالَ: لَمْ يَخْتَضِبْ. وَقَدِ اخْتَضَبَ أَبُو بَكْرٍ بِالْحِنَّاءِ وَالْكَتَمِ، وَاخْتَضَبَ عُمَرُ بِالْحِنَّاءِ بَحْتاً.

[البخاري: كتاب اللباس، باب ما يذكر في الشيب، رقم: ٥٨٩٥].

104-(...) Anas Ibn Malik "Allah be pleased with him" reported that it is undesirable that a person should pick out his white hair from his head or beard. The Messenger of Allah “Allah’s blessing and peace be upon him” did not dye (his hair), for he had but little white hair at his chin, on his temples and very little hair (dispersed) on his head.

(...) This Hadith was narrated on the authority of Al-Muthanna with the same chain of transmitters.

105-(...) Anas Ibn Malik "Allah be pleased with him" was asked about the white hair of The Messenger of Allah “Allah’s blessing and peace be upon him”. He said: Allah never blemished him with white hair.

106-(2342) Abu Juhaifa "Allah be pleased with him" reported: I saw The Messenger of Allah “Allah’s blessing and peace be upon him” having some white (hair) at this place (Zuhair put one of his fingers at his chin). Abu Juhaifa was asked: How old were you at that time? He said: I (attained an age which allowed me to) make arrows and put feathers to them.

107-(2343) Abu Juhaifa "Allah be pleased with him" reported: I saw The Messenger of Allah “Allah’s blessing and peace be upon him”. He was white-complexioned, and had some white hair. However, Al-Hasan Ibn Ali resembled him (in appearance).

(...) This Hadith was narrated on the authority of Abu Juhaifa with a slight variation of wording.

108-(2344) Jabir Ibn Samura "Allah be pleased with him" was reported to have been asked about the white hair (resulting from the old age) of The Messenger of Allah “Allah’s blessing and peace be upon him”. He said: Whenever he oiled his head, nothing would be seen in him, and whenever he did not oil (his head), some (white hair, marking his old age) would be seen in him.

109-(...) Jabir Ibn Samura "Allah be pleased with him" reported: Some white (hair) appeared on the front part of the head and the beard of The Messenger of Allah “Allah’s blessing and peace be upon him”. Whenever he oiled (his head), this (whiteness) would not be seen, and whenever he did not oil (his head), it would be seen. He also had a thick beard. A person said: Was his face as (bright as) the sword? he (Jabir) said: No, it was round and it was like the sun and the moon. I saw the seal near his shoulder, and it was like a pigeon's egg in size, and its color was the same as that of his body.

١٠٤ ـ (...) ـ حدّثنا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا الْمُثَنَّىٰ بْنُ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: يُكْرَهُ أَنْ يَنْتِفَ الرَّجُلُ الشَّعْرَةَ الْبَيْضَاءَ مِنْ رَأْسِهِ وَلِحْيَتِهِ. قَالَ: وَلَمْ يَخْتَضِبْ رَسُولُ اللَّهِ ﷺ. إِنَّما كَانَ الْبَيَاضُ فِي عَنْفَقَتِهِ وَفِي الصُّدْغَيْنِ وَفِي الرَّأْسِ نَبْذٌ.

١٠٥ ـ (...) ـ وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا الْمُثَنَّىٰ، بِهَٰذَا الإِسْنَادِ.

(...) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ وَأَحْمَدُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ وَهَارُونُ بْنُ عَبْدِاللَّهِ. جَمِيعاً عَنْ أَبِي دَاوُدَ. قَالَ ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ: حَدَّثَنَا شُعْبَةُ، عَنْ خُلَيْدِ بْنِ جَعْفَرٍ: سَمِعَ أَبَا إِيَاسٍ، عَنْ أَنَسٍ، أَنَّهُ سُئِلَ عَنْ شَيْبِ النَّبِيِّ ﷺ؟ فَقَالَ: مَا شَانَهُ اللَّهُ بِبَيْضَاءَ.

١٠٦ ـ (٢٣٤٢) ـ حدّثنا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو إِسْحَاقَ. (ح) وَحَدَّثَنَا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا أَبُو خَيْثَمَةَ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي جُحَيْفَةَ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ، هَٰذِهِ مِنْهُ بَيْضَاءَ، وَوَضَعَ زُهَيْرٌ بَعْضَ أَصَابِعِهِ عَلَىٰ عَنْفَقَتِهِ، قِيلَ لَهُ: مِثْلُ مَنْ أَنْتَ يَوْمَئِذٍ؟ قَالَ: أَبْرِي النَّبْلَ وَأَرِيشُهَا.

[البخاري: كتاب المناقب، باب صفة النبي ﷺ، رقم: ٣٥٤٥]

١٠٧ ـ (٢٣٤٣) ـ حدّثنا وَاصِلُ بْنُ عَبْدِ الأَعْلَىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ أَبِي جُحَيْفَةَ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ أَبْيَضَ قَدْ شَابَ، كَانَ الْحَسَنُ بْنُ عَلِيٍّ يُشْبِهُهُ.

[البخاري: كتاب المناقب، باب صفة النبي ﷺ، رقم: ٣٥٤٣]

(...) ـ وحدّثنا سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا سُفْيَانُ وَخَالِدُ بْنُ عَبْدِ اللَّهِ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ. كُلُّهُمْ عَنْ إِسْمَاعِيلَ، عَنْ أَبِي جُحَيْفَةَ، بِهَٰذَا. وَلَمْ يَقُولُوا: أَبْيَضَ قَدْ شَابَ.

١٠٨ ـ (٢٣٤٤) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا أَبُو دَاوُدَ، سُلَيْمَانُ بْنُ دَاوُدَ: حَدَّثَنَا شُعْبَةُ، عَنْ سِمَاكِ بْنِ حَرْبٍ. قَالَ: سَمِعْتُ جَابِرَ بْنَ سَمُرَةَ سُئِلَ عَنْ شَيْبِ النَّبِيِّ ﷺ؟ فَقَالَ: كَانَ إِذَا دَهَنَ رَأْسَهُ لَمْ يُرَ مِنْهُ شَيْءٌ، وَإِذَا لَمْ يَدْهُنْ رُئِيَ مِنْهُ.

١٠٩ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ إِسْرَائِيلَ، عَنْ سِمَاكٍ، أَنَّهُ سَمِعَ جَابِرَ بْنَ سَمُرَةَ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ قَدْ شَمِطَ مُقَدَّمُ رَأْسِهِ وَلِحْيَتِهِ. وَكَانَ إِذَا ادَّهَنَ لَمْ يَتَبَيَّنْ، وَإِذَا شَعِثَ رَأْسُهُ تَبَيَّنَ، وَكَانَ كَثِيرَ شَعْرِ اللِّحْيَةِ. فَقَالَ رَجُلٌ: وَجْهُهُ مِثْلُ السَّيْفِ؟ قَالَ: لاَ، بَلْ كَانَ مِثْلَ الشَّمْسِ وَالْقَمَرِ، وَكَانَ مُسْتَدِيراً. وَرَأَيْتُ الْخَاتَمَ عِنْدَ كَتِفِهِ مِثْلَ بَيْضَةِ الْحَمَامَةِ، يُشْبِهُ جَسَدَهُ.

[30] The seal of Prophethood: its characteristics and place in his body "Allah's blessing and peace be upon him"

110-(...) Jabir Ibn Samura "Allah be pleased with him" reported: I saw the seal (of Prophethood) on the (upper part of the) back of The Messenger of Allah "Allah's blessing and peace be upon him", and it was as a pigeon's egg in size.

(...) The same was narrated on the authority of Simak, with the same chain of transmitters.

111-(2345) As-Sa'ib Ibn Yazid "Allah be pleased with him" reported: My aunt took me to The Prophet "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! This son of my sister has got a disease in his legs." So he passed his hands on my head and invoked Allah's blessings for me. Then he performed ablution and I drank from (the remaining water of) his ablution. I stood behind him and saw the seal (of Prophethood) between his shoulders, which was like the button of a small tent.

112-(2346) Abdullah Ibn Sarjis "Allah be pleased with him" reported: I saw The Messenger of Allah "Allah's blessing and peace be upon him", with whom I ate bread and meat (or bread soaked in soup). I (a sub-narrator) said to him: Did The Messenger of Allah "Allah's blessing and peace be upon him" ask for (Allah's) forgiveness for you? He said: Yes, and for you too, and he recited: "Ask forgiveness for thy sin and for the believing men and believing women." (Muhammad 19). I then turned behind him and saw the Seal of Prophethood between his shoulders, on the upper part of his left shoulder, having spots on it like moles.

[31] The characteristics of The Prophet "Allah's blessing and peace be upon him", the age of his mission and his lifetime

113-(2347) Anas "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" was neither very tall nor short, neither absolutely white nor deep brown. His hair was neither curly nor lank. Allah sent him (as an Apostle) when he was forty years old. Afterwards he resided in Mecca for ten years and in Medina for ten more years. When Allah took him unto Him, he was over sixty years old, and there were scarcely twenty white hairs in his head and beard.

(...) This Hadith was narrated on the authority of Anas Ibn Malik through another chain of transmitters, with a slight variation of wording.

٣٠ ـ باب إثبات خَاتَم النُّبُوَّةِ وصفته، ومحله من جسده ﷺ

١١٠ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ سِمَاكٍ. قَالَ: سَمِعْتُ جَابِرَ بْنَ سَمُرَةَ. قَالَ: رَأَيْتُ خَاتِماً فِي ظَهْرِ رَسُولِ اللَّهِ ﷺ، كَأَنَّهُ بَيْضَةُ حَمَامٍ.

(...) ـ **وحدّثنا** ابْنُ نُمَيْرٍ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَىٰ: أَخْبَرَنَا حَسَنُ بْنُ صَالِحٍ، عَنْ سِمَاكٍ، بِهَٰذَا الإِسْنَادِ... مِثْلَهُ.

١١١ ـ (٢٣٤٥) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ وَمُحَمَّدُ بْنُ عَبَّادٍ. قَالاَ: حَدَّثَنَا حَاتِمٌ، وَهُوَ ابْنُ إِسْمَاعِيلَ، عَنِ الْجَعْدِ بْنِ عَبْدِ الرَّحْمَٰنِ. قَالَ: سَمِعْتُ السَّائِبَ بْنَ يَزِيدَ يَقُولُ: ذَهَبَتْ بِي خَالَتِي إِلَىٰ رَسُولِ اللَّهِ ﷺ. فَقَالَتْ: يَا رَسُولَ اللَّهِ، إِنَّ ابْنَ أُخْتِي وَجِعٌ، فَمَسَحَ رَأْسِي وَدَعَا لِي بِالْبَرَكَةِ. ثُمَّ تَوَضَّأَ فَشَرِبْتُ مِنْ وَضُوئِهِ، ثُمَّ قُمْتُ خَلْفَ ظَهْرِهِ فَنَظَرْتُ إِلَىٰ خَاتِمِهِ بَيْنَ كَتِفَيْهِ، مِثْلَ زِرِّ الْحَجَلَةِ. [البخاري: كتاب الوضوء، باب استعمال فضل وضوء الناس، رقم: ١٩٠].

١١٢ ـ (٢٣٤٦) ـ حدّثنا أَبُو كَامِلٍ: حَدَّثَنَا حَمَّادٌ، يَعْنِي ابْنَ زَيْدٍ. (ح) وَحَدَّثَنِي سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ. كِلاَهُمَا عَنْ عَاصِمٍ الأَحْوَلِ (ح) وَحَدَّثَنِي حَامِدُ بْنُ عُمَرَ الْبَكْرَاوِيُّ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا عَبْدُ الْوَاحِدِ، يَعْنِي ابْنَ زِيَادٍ. حَدَّثَنَا عَاصِمٌ، عَنْ عَبْدِ اللَّهِ بْنِ سَرْجِسَ. قَالَ: رَأَيْتُ النَّبِيَّ ﷺ وَأَكَلْتُ مَعَهُ خُبْزاً وَلَحْماً. أَوْ قَالَ: ثَرِيداً. قَالَ: فَقُلْتُ لَهُ: أَسْتَغْفَرَ لَكَ النَّبِيُّ ﷺ؟ قَالَ: نَعَمْ، وَلَكَ. ثُمَّ تَلاَ هَٰذِهِ الآيَةَ: ﴿وَاسْتَغْفِرْ لِذَنْبِكَ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَٰتِ﴾ [محمد: ١٩]. قَالَ: ثُمَّ دُرْتُ خَلْفَهُ فَنَظَرْتُ إِلَىٰ خَاتَمِ النُّبُوَّةِ بَيْنَ كَتِفَيْهِ، عِنْدَ نَاغِضِ كَتِفِهِ الْيُسْرَىٰ، جُمْعاً، عَلَيْهِ خِيلاَنٌ كَأَمْثَالِ الثَّآلِيلِ.

٣١ ـ بابٌ في صِفَةِ النبيِّ ﷺ ومَبْعَثِهِ وسِنِّهِ

١١٣ ـ (٢٣٤٧) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ. قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَٰنِ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّهُ سَمِعَهُ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ لَيْسَ بِالطَّوِيلِ الْبَائِنِ وَلاَ بِالْقَصِيرِ، وَلَيْسَ بِالأَبْيَضِ الأَمْهَقِ وَلاَ بِالآدَمِ، وَلاَ بِالْجَعْدِ الْقَطَطِ وَلاَ بِالسَّبِطِ، بَعَثَهُ اللَّهُ عَلَىٰ رَأْسِ أَرْبَعِينَ سَنَةً، فَأَقَامَ بِمَكَّةَ عَشْرَ سِنِينَ وَبِالْمَدِينَةِ عَشْرَ سِنِينَ، وَتَوَفَّاهُ اللَّهُ عَلَىٰ رَأْسِ سِتِّينَ سَنَةً، وَلَيْسَ فِي رَأْسِهِ وَلِحْيَتِهِ عِشْرُونَ شَعْرَةً بَيْضَاءَ.

[البخاري: كتاب المناقب، باب صفة النبي ﷺ، رقم: ٣٥٤٧].

(...) ـ **وحدّثنا** يَحْيَىٰ بْنُ أَيُّوبَ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَعَلِيُّ بْنُ حُجْرٍ. قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ، يَعْنُونَ ابْنَ جَعْفَرٍ. (ح) وَحَدَّثَنِي الْقَاسِمُ بْنُ زَكَرِيَّاءَ: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ: حَدَّثَنِي سُلَيْمَانُ بْنُ بِلاَلٍ. كِلاَهُمَا عَنْ رَبِيعَةَ، يَعْنِي ابْنَ أَبِي عَبْدِ الرَّحْمَٰنِ، عَنْ أَنَسِ بْنِ مَالِكٍ... بِمِثْلِ حَدِيثِ مَالِكِ بْنِ أَنَسٍ.

وَزَادَ فِي حَدِيثِهِمَا: كَانَ أَزْهَرَ.

[32] How old was The Prophet when he was taken unto Allah

114-(2348) Anas Ibn Malik "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" died when he was sixty-three years old. Abu Bakr also died when he was sixty-three years old, and so was Umar who died when he was sixty-three years old.

115-(2349) A'isha "Allah be pleased with her" reported: The Messenger of Allah "Allah's blessing and peace be upon him" died when he was sixty-three years old. Ibn Shihab told that Sa'id Ibn Al-Musaiyyab narrated to him the same.

(...) This Hadith was narrated on the authority of Ibn Shihab through another chain of transmitters.

[33] How long did The Messenger of Allah "Allah's blessing and peace be upon him" stay in medina and Mecca

116-(2350) Amr reported: I said to Urwa: How long did The Messenger of Allah "Allah's blessing and peace be upon him" stay in Mecca? He said: Ten years. I said: But, Ibn Abbas says (that he stayed in Mecca for) thirteen years.

(...) Amr reported: I said to Urwa: How long did The Messenger of Allah "Allah's blessing and peace be upon him" stay in Mecca? He said: Ten years. I said: But, Ibn Abbas says (that he stayed in Mecca) over ten years. He (Urwa) asked for (Allah's) forgiveness for him and said: No doubt, he took it (this statement) from a poetic verse. (It was composed by a poet called Sirma Ibn Abu Qais, and it goes as follows: He (The Prophet) resided among (the people of) Quraish over than ten years, during which, he admonished (them of Allah's reward and punishment), and kept on meeting his visiting companions (who embraced Islam).

117-(2351) Ibn Abbas "Allah be pleased with both" reported that The Messenger of Allah "Allah's blessing and peace be upon him" stayed in Mecca for thirteen years, and he died when he was sixty-three years old.

118-(...) Ibn Abbas "Allah be pleased with both" reported that The Messenger of Allah "Allah's blessing and peace be upon him" stayed in Mecca for thirteen years, during which he was being Divinely revealed, and he stayed in Medina for ten years. Then, he died when he was sixty-three years old.

119-(2352) Abu Ishaq reported: I was sitting with Abdullah Ibn Utba when the age of The Messenger of Allah "Allah's blessing and peace be upon him" was mentioned. Some of the persons said: Abu Bakr was older

٣٢ ـ بابٌ كَمْ سِنُّ النبيِّ ﷺ يَوْمَ قُبِضَ

١١٤ ـ (٢٣٤٨) ـ حدّثني أَبُو غَسَّانَ الرَّازِيُّ، مُحَمَّدُ بْنُ عَمْرٍو: حَدَّثَنَا حَكَّامُ بْنُ سَلْمٍ: حَدَّثَنَا عُثْمَانُ بْنُ زَائِدَةَ، عَنِ الزُّبَيْرِ بْنِ عَدِيٍّ، عَنْ أَنَسِ بْنِ مَالِكٍ. قَالَ: قُبِضَ رَسُولُ اللَّهِ ﷺ وَهُوَ ابْنُ ثَلاَثٍ وَسِتِّينَ، وَأَبُو بَكْرٍ وَهُوَ ابْنُ ثَلاَثٍ وَسِتِّينَ، وَعُمَرُ وَهُوَ ابْنُ ثَلاَثٍ وَسِتِّينَ.

١١٥ ـ (٢٣٤٩) ـ وحدّثني عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ: حَدَّثَنِي أَبِي، عَنْ جَدِّي قَالَ: حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ تُوُفِّيَ وَهُوَ ابْنُ ثَلاَثٍ وَسِتِّينَ سَنَةً.

[البخاري: كتاب المناقب، باب وفاة النبي ﷺ، رقم: ٣٥٣٦].

وَقَالَ ابْنُ شِهَابٍ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ... بِمِثْلِ ذٰلِكَ.

(...) ـ وحدّثنا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَعَبَّادُ بْنُ مُوسَىٰ. قَالاَ: حَدَّثَنَا طَلْحَةُ بْنُ يَحْيَىٰ، عَنْ يُونُسَ بْنِ يَزِيدَ، عَنِ ابْنِ شِهَابٍ، بِالإِسْنَادَيْنِ جَمِيعاً... مِثْلَ حَدِيثِ عُقَيْلٍ.

٣٣ ـ بابٌ كم أقامَ النبيُّ ﷺ بمكّةَ والمَدِينَةِ

١١٦ ـ (٢٣٥٠) ـ حدّثنا أَبُو مَعْمَرٍ، إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ الْهُذَلِيُّ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو. قَالَ: قُلْتُ لِعُرْوَةَ: كَمْ كَانَ النَّبِيُّ ﷺ بِمَكَّةَ؟ قَالَ: عَشْراً. قَالَ: قُلْتُ: فَإِنَّ ابْنَ عَبَّاسٍ يَقُولُ: ثَلاَثَ عَشْرَةَ.

(...) ـ وحدّثنا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو. قَالَ: قُلْتُ لِعُرْوَةَ: كَمْ لَبِثَ النَّبِيُّ ﷺ بِمَكَّةَ؟ قَالَ: عَشْراً. قُلْتُ: فَإِنَّ ابْنَ عَبَّاسٍ يَقُولُ: بِضْعَ عَشْرَةَ. قَالَ: فَغَفَّرَهُ وَقَالَ: إِنَّمَا أَخَذَهُ مِنْ قَوْلِ الشَّاعِرِ.

١١٧ ـ (٢٣٥١) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَهَارُونُ بْنُ عَبْدِ اللَّهِ، عَنْ رَوْحِ بْنِ عُبَادَةَ: حَدَّثَنَا زَكَرِيَّاءُ بْنُ إِسْحَاقَ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ ﷺ مَكَثَ بِمَكَّةَ ثَلاَثَ عَشْرَةَ، وَتُوُفِّيَ وَهُوَ ابْنُ ثَلاَثٍ وَسِتِّينَ.

[البخاري: كتاب مناقب الأنصار، باب هجرة النبي ﷺ وأصحابه إلى المدينة، رقم: ٣٩٠٢].

١١٨ ـ (...) ـ وحدّثنا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا بِشْرُ بْنُ السَّرِيِّ: حَدَّثَنَا حَمَّادٌ، عَنْ أَبِي جَمْرَةَ الضُّبَعِيِّ، عَنِ ابْنِ عَبَّاسٍ. قَالَ: أَقَامَ رَسُولُ اللَّهِ ﷺ بِمَكَّةَ ثَلاَثَ عَشْرَةَ سَنَةً يُوحَىٰ إِلَيْهِ، وَبِالْمَدِينَةِ عَشْراً، وَمَاتَ وَهُوَ ابْنُ ثَلاَثٍ وَسِتِّينَ سَنَةً.

١١٩ ـ (٢٣٥٢) ـ وحدّثنا عَبْدُ اللَّهِ بْنُ عُمَرَ بْنِ مُحَمَّدِ بْنِ أَبَانَ الْجُعْفِيُّ: حَدَّثَنَا سَلاَّمٌ، أَبُو الأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ. قَالَ: كُنْتُ جَالِساً مَعَ عَبْدِ اللَّهِ بْنِ

than The Messenger of Allah “Allah’s blessing and peace be upon him”. Abdullah said: The Messenger of Allah “Allah’s blessing and peace be upon him” died when he was sixty-three years old, Abu Bakr died when he was sixty-three years old, and Umar was martyred when he was sixty-three years old. A man from amongst the people called Amir Ibn Sa'd reported that Jarir had said: We were sitting with Mu'awiya when the age of The Messenger of Allah “Allah’s blessing and peace be upon him” was mentioned. Mu’awiya said: The Messenger of Allah “Allah’s blessing and peace be upon him” died when he was sixty-three years old, Abu Bakr died when he was sixty-three years old, and Umar was martyred when he was sixty-three years old.

120-(...) Jarir narrated that Mu’awiya delivered a speech, in which he said: The Messenger of Allah “Allah’s blessing and peace be upon him” died when he was sixty-three years old, and so did Abu Bakr and Umar, and I (expect to die also in this age of mine, i.e. the age of) sixty-three.

121-(2353) Ammar, the freed slave of Banu Hashim, reported: I asked Ibn Abbas "Allah be pleased with both": How old was The Messenger of Allah “Allah’s blessing and peace be upon him” when death overtook him? He said: I do not think that this matter is not known to such a man who belong to his people as you. He said: I asked people about it but they differed with me, and I liked to know your opinion about it. He said: Do you know how to count? I said: Yes. He said: Put in mind that he was sent down (as a Prophet) when he was forty years old, and he stayed in Mecca for fifteen years, some of which in peace and some in dread, and (resided) ten years after his migration to Medina.

(...) This Hadith was narrated on the authority of Yunus with the same chain of transmitters.

122-(...) Ammar, the freed slave of Banu Hashim, reported that Ibn Abbas "Allah be pleased with both" said that The Messenger of Allah “Allah’s blessing and peace be upon him” died when he was sixty-five years old.

(...) This Hadith was narrated on the authority of Khalid with the same chain of transmitters.

123-(...) Ibn Abbas "Allah be pleased with both" reported that The Messenger of Allah “Allah’s blessing and peace be upon him” stayed in Mecca for fifteen years (following his mission as a Prophet), for seven of

عُتْبَةَ، فَذَكَرُوا سِنِي رَسُولِ اللَّهِ ﷺ. فَقَالَ بَعْضُ الْقَوْمِ: كَانَ أَبُو بَكْرٍ أَكْبَرَ مِنْ رَسُولِ اللَّهِ ﷺ. قَالَ عَبْدُ اللَّهِ: قُبِضَ رَسُولُ اللَّهِ ﷺ وَهُوَ ابْنُ ثَلَاثٍ وَسِتِّينَ، وَمَاتَ أَبُو بَكْرٍ وَهُوَ ابْنُ ثَلَاثٍ وَسِتِّينَ، وَقُتِلَ عُمَرُ وَهُوَ ابْنُ ثَلَاثٍ وَسِتِّينَ.

قَالَ: فَقَالَ رَجُلٌ مِنَ الْقَوْمِ، يُقَالُ لَهُ عَامِرُ بْنُ سَعْدٍ: حَدَّثَنَا جَرِيرٌ قَالَ: كُنَّا قُعُوداً عِنْدَ مُعَاوِيَةَ، فَذَكَرُوا سِنِي رَسُولِ اللَّهِ ﷺ. فَقَالَ مُعَاوِيَةُ: قُبِضَ رَسُولُ اللَّهِ ﷺ وَهُوَ ابْنُ ثَلَاثٍ وَسِتِّينَ سَنَةً، وَمَاتَ أَبُو بَكْرٍ وَهُوَ ابْنُ ثَلَاثٍ وَسِتِّينَ، وَقُتِلَ عُمَرُ وَهُوَ ابْنُ ثَلَاثٍ وَسِتِّينَ.

١٢٠ ـ (...) ـ **وحدّثنا** ابْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ، وَاللَّفْظُ لِابْنِ الْمُثَنَّىٰ، قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، سَمِعْتُ أَبَا إِسْحَاقَ يُحَدِّثُ، عَنْ عَامِرِ بْنِ سَعْدٍ الْبَجَلِيِّ، عَنْ جَرِيرٍ، أَنَّهُ سَمِعَ مُعَاوِيَةَ يَخْطُبُ فَقَالَ: مَاتَ رَسُولُ اللَّهِ ﷺ وَهُوَ ابْنُ ثَلَاثٍ وَسِتِّينَ، وَأَبُو بَكْرٍ وَعُمَرُ، وَأَنَا ابْنُ ثَلَاثٍ وَسِتِّينَ.

١٢١ ـ (٢٣٥٣) ـ **وحدّثني** ابْنُ مِنْهَالٍ الضَّرِيرُ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا يُونُسُ بْنُ عُبَيْدٍ، عَنْ عَمَّارٍ، مَوْلَىٰ بَنِي هَاشِمٍ. قَالَ: سَأَلْتُ ابْنَ عَبَّاسٍ: كَمْ أَتَىٰ لِرَسُولِ اللَّهِ ﷺ يَوْمَ مَاتَ؟ فَقَالَ: مَا كُنْتُ أَحْسِبُ مِثْلَكَ مِنْ قَوْمِهِ يَخْفَىٰ عَلَيْهِ ذَاكَ. قَالَ: قُلْتُ: إِنِّي قَدْ سَأَلْتُ النَّاسَ فَاخْتَلَفُوا عَلَيَّ، فَأَحْبَبْتُ أَنْ أَعْلَمَ قَوْلَكَ فِيهِ. قَالَ: أَتَحْسُبُ؟ قَالَ: قُلْتُ: نَعَمْ. قَالَ: أَمْسِكْ أَرْبَعِينَ بُعِثَ لَهَا خَمْسَ عَشْرَةَ بِمَكَّةَ، يَأْمَنُ وَيَخَافُ، وَعَشْرَ مِنْ مُهَاجَرِهِ إِلَى الْمَدِينَةِ.

(...) ـ **وحدّثني** مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا شَبَابَةُ بْنُ سَوَّارٍ: حَدَّثَنَا شُعْبَةُ، عَنْ يُونُسَ، بِهَٰذَا الإِسْنَادِ نَحْوَ حَدِيثِ يَزِيدَ بْنِ زُرَيْعٍ.

١٢٢ ـ (...) ـ **وحدّثني** نَصْرُ بْنُ عَلِيٍّ: حَدَّثَنَا بِشْرٌ، يَعْنِي ابْنَ مُفَضَّلٍ: حَدَّثَنَا خَالِدٌ الْحَذَّاءُ: حَدَّثَنَا عَمَّارٌ، مَوْلَىٰ بَنِي هَاشِمٍ: حَدَّثَنَا ابْنُ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ ﷺ تُوُفِّيَ وَهُوَ ابْنُ خَمْسٍ وَسِتِّينَ.

(...) ـ **وحدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ خَالِدٍ، بِهَٰذَا الإِسْنَادِ.

١٢٣ ـ (...) ـ **وحدّثنا** إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا رَوْحٌ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ عَمَّارِ بْنِ أَبِي عَمَّارٍ، عَنِ ابْنِ عَبَّاسٍ. قَالَ: أَقَامَ رَسُولُ اللَّهِ ﷺ

which, he heard the voice and saw the radiance (of Gabriel), without seeing any clear form, and he received the Divine revelation for (the remaining) eight years. Then, he resided in Medina for ten years.

[34] His names “Allah’s blessing and peace be upon him”

124-(2354) Jubair Ibn Mut'im "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "(I have five names): I am Muhammad and Ahmad; I am Al-Mahi (Eliminator) through whom Allah will eliminate infidelity; I am Al-Hashir who will be the first to be resurrected, with people being resurrected there after; and I am also Al-Aqib (in the sense that There will be no Prophet after me)."

125-(...) Jubair Ibn Mut'im "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "I have five names: I am Muhammad and Ahmad; I am Al-Mahi (Eliminator) through whom Allah will eliminate infidelity; I am Al-Hashir who will be the first to be resurrected, with people being resurrected there after; and I am also Al-Aqib after whom There will be no Prophet." However, Allah named him (The Prophet) Compassionate and Merciful.

(...) The same was narrated on the authority of Az-Zuhri, through different chains of transmitters, with a slight variation of wording.

126-(2355) Abu Musa Al-Ash'ari "Allah be pleased with him" reported: The Messenger of Allah “Allah’s blessing and peace be upon him” mentioned many names belonging to him, and said: “I am Muhammad, Ahmad, Al-Muqaffi (the last in succession), Al-Hashir, The Prophet of repentance, and The Prophet of Mercy.”

[35] The Prophet’s knowledge and utmost fear of Allah

127-(2356) A'isha "Allah be pleased with her" reported: Once, The Messenger of Allah “Allah’s blessing and peace be upon him” did something, which he held as valid. This news reached some from amongst his Companions, and it seemed that they disliked and then avoided it. Learnt this, he stood and delivered a speech, in which he said: “What is the matter with some people who learnt about a matter (which I did and) held as valid, with the result that they disapproved and avoided it? By Allah, I have the best knowledge of Allah amongst them, and I fear Him most amongst them.”

(...) This Hadith was narrated on the authority of Al-A'mash through another chain of transmitters.

بِمَكَّةَ خَمْسَ عَشْرَةَ سَنَةً، يَسْمَعُ الصَّوْتَ، وَيَرَىٰ الضَّوْءَ، سَبْعَ سِنِينَ، وَلاَ يَرَىٰ شَيْئاً، وَثَمَانَ سِنِينَ يُوحَىٰ إِلَيْهِ، وَأَقَامَ بِالْمَدِينَةِ عَشْراً.

٣٤ ـ بابٌ في أسمائه ﷺ

١٢٤ ـ (٢٣٥٤) ـ **حدّثني** زُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَابْنُ أَبِي عُمَرَ، وَاللَّفْظُ لِزُهَيْرٍ قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ الآخَرَانِ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ: سَمِعَ مُحَمَّدَ بْنَ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ أَبِيهِ، أَن النَّبِيَّ ﷺ قَالَ: «أَنَا مُحَمَّدٌ، وَأَنَا أَحْمَدُ، وَأَنَا الْمَاحِي الَّذِي يُمْحَىٰ بِيَ الْكُفْرُ، وَأَنَا الْحَاشِرُ الَّذِي يُحْشَرُ النَّاسُ عَلَىٰ عَقِبِي، وَأَنَا الْعَاقِبُ». وَالْعَاقِبُ الَّذِي لَيْسَ بَعْدَهُ نَبِيٌّ.

[البخاري: كتاب المناقب، باب ما جاء في أسماء رسول الله ﷺ...، رقم: ٣٥٣٢].

١٢٥ ـ (...) ـ **حدّثني** حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ مُحَمَّدِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ لِي أَسْمَاءً، أَنَا مُحَمَّدٌ، وَأَنَا أَحْمَدُ، وَأَنَا الْمَاحِي الَّذِي يَمْحُو اللَّهُ بِيَ الْكُفْرَ، وَأَنَا الْحَاشِرُ الَّذِي يُحْشَرُ النَّاسُ عَلَىٰ قَدَمَيَّ، وَأَنَا الْعَاقِبُ الَّذِي لَيْسَ بَعْدَهُ أَحَدٌ». وَقَدْ سَمَّاهُ اللَّهُ رَؤُوفاً رَحِيماً.

(...) ـ **وحدّثني** عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ. قَالَ: حَدَّثَنِي أَبِي، عَنْ جَدِّي: حَدَّثَنِي عُقَيْلٌ. (ح) وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ. (ح) وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَٰنِ الدَّارِمِيُّ: أَخْبَرَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ. كُلُّهُمْ عَنِ الزُّهْرِيِّ، بِهَٰذَا الإِسْنَادِ.

وَفِي حَدِيثِ شُعَيْبٍ وَمَعْمَرٍ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ.

وَفِي حَدِيثِ عُقَيْلٍ: قَالَ: قُلْتُ لِلزُّهْرِيِّ: وَمَا الْعَاقِبُ؟ قَالَ: الَّذِي لَيْسَ بَعْدَهُ نَبِيٌّ

وَفِي حَدِيثِ مَعْمَرٍ وَعُقَيْلٍ: الْكَفَرَةَ.

وَفِي حَدِيثِ شُعَيْبٍ: الْكُفْرَ.

١٢٦ ـ (٢٣٥٥) ـ **وحدّثنا** إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ أَبِي عُبَيْدَةَ، عَنْ أَبِي مُوسَىٰ الأَشْعَرِيِّ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُسَمِّي لَنَا نَفْسَهُ أَسْمَاءً. فَقَالَ: «أَنَا مُحَمَّدٌ، وَأَحْمَدُ، وَالْمُقَفِّي، وَالْحَاشِرُ، وَنَبِيُّ التَّوْبَةِ، وَنَبِيُّ الرَّحْمَةِ».

٣٥ ـ باب عِلْمِه ﷺ باللَّه تعالى وشِدَّة خَشْيَتِه

١٢٧ ـ (٢٣٥٦) ـ **حدّثنا** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي الضُّحَىٰ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ. قَالَتْ: صَنَعَ رَسُولُ اللَّهِ ﷺ أَمْراً فَتَرَخَّصَ فِيهِ. فَبَلَغَ ذَٰلِكَ نَاساً مِنْ أَصْحَابِهِ، فَكَأَنَّهُمْ كَرِهُوهُ وَتَنَزَّهُوا عَنْهُ، فَبَلَغَهُ ذَٰلِكَ، فَقَامَ خَطِيباً فَقَالَ: «مَا بَالُ رِجَالٍ بَلَغَهُمْ عَنِّي أَمْرٌ تَرَخَّصْتُ فِيهِ، فَكَرِهُوهُ وَتَنَزَّهُوا عَنْهُ؟! فَوَاللَّهِ لأَنَا أَعْلَمُهُمْ بِاللَّهِ وَأَشَدُّهُم لَهُ خَشْيَةً».

[البخاري: كتاب الأدب، باب من لم يواجه الناس بالعتاب، رقم: ٦١٠١].

(...) ـ **حدّثنا** أَبُو سَعِيدٍ الأَشَجُّ: حَدَّثَنَا حَفْصٌ، يَعْنِي ابْنَ غِيَاثٍ. (ح) وَحَدَّثَنَاهُ إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَلِيُّ بْنُ خَشْرَمٍ. قَالاَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ. كِلاَهُمَا عَنِ الأَعْمَشِ. بِإِسْنَادِ جَرِيرٍ... نَحْوَ حَدِيثِهِ.

128-(...) A'isha "Allah be pleased with her" reported: Once, The Messenger of Allah "Allah's blessing and peace be upon him" granted permission for a certain act, but some from amongst the people avoided it. This news reached The Messenger of Allah "Allah's blessing and peace be upon him", and he got angry to the extent that the sign of anger appeared on his face. He then said: "What is the matter with the people who avoid that for which permission has been granted to me? By Allah, I have the best knowledge of Allah amongst them, and I fear Him most amongst them."

[36] The necessity of following The Prophet

129-(2357) Urwa narrated from Az-Zubair: An Ansari man quarrelled with Az-Zubair in the presence of The Prophet "Allah's blessing and peace be upon him" about the Harra Canals which were used for irrigating the date-palms. The Ansari said: Let the water flow. But he (Az-Zubair) refused to do so. The case was brought before The Prophet "Allah's blessing and peace be upon him" who said to Az-Zubair: "O Zubair! Irrigate (your land) and then let the water pass to your neighbour." On that the Ansari got angry and said to The Prophet "Allah's blessing and peace be upon him": "Is it for he (Az-Zubair) is your aunt's son?" On that the colour of the face of The Messenger of Allah "Allah's blessing and peace be upon him" changed (because of anger) and he said: "O Zubair! Irrigate (your land) and then withhold the water till it reaches the walls between the pits round the trees, and then let the water pass to your neighbor." Az-Zubair said: "By Allah, I think that the following verse was revealed on this occasion": "But no, by your Lord They can have No faith Until they make you judge In all disputes between them." (Women 65)

[37] The respect of The Messenger of Allah and the avoidance of asking him too many questions particularly those for which there is no necessity

130-(1337) Abu Huraira "Allah be pleased with him" reported that he heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "Avoid whatever I forbid you to do, and do whatever I order you to do as possible as it could be. No doubt, what destroyed the people before you was that they had put too many questions to their Prophets and then disagreed with their teachings."

(...) This Hadith was narrated on the authority of Ibn Shihab with the same chain of transmitters.

131-(...) This Hadith was narrated on the authority of Abu Huraira, through another chain of transmitters, with the following change:

١٢٨ ـ (...) ـ وحدّثنا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ. قَالَتْ: رَخَّصَ رَسُولُ اللَّهِ ﷺ فِي أَمْرٍ، فَتَنَزَّهَ عَنْهُ نَاسٌ مِنَ النَّاسِ، فَبَلَغَ ذٰلِكَ النَّبِيَّ ﷺ، فَغَضِبَ، حَتَّىٰ بَانَ الْغَضَبُ فِي وَجْهِهِ، ثُمَّ قَالَ: «مَا بَالُ أَقْوَامٍ يَرْغَبُونَ عَمَّا رُخِّصَ لِي فِيهِ؟! فَوَاللَّهِ لأَنَا أَعْلَمُهُمْ بِاللَّهِ وَأَشَدُّهُمْ لَهُ خَشْيَةً».

٣٦ ـ بابُ وُجُوبِ اتِّبَاعِهِ ﷺ

١٢٩ ـ (٢٣٥٧) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ. (ح) وحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، أَنَّ عَبْدَ اللَّهِ بْنَ الزُّبَيْرِ حَدَّثَهُ، أَنَّ رَجُلاً مِنَ الأَنْصَارِ خَاصَمَ الزُّبَيْرَ عِنْدَ رَسُولِ اللَّهِ ﷺ، فِي شِرَاجِ الْحَرَّةِ الَّتِي يَسْقُونَ بِهَا النَّخْلَ. فَقَالَ الأَنْصَارِيُّ: سَرِّحِ الْمَاءَ يَمُرُّ، فَأَبَىٰ عَلَيْهِمْ، فَاخْتَصَمُوا عِنْدَ رَسُولِ اللَّهِ ﷺ. فَقَالَ رَسُولُ اللَّهِ ﷺ لِلزُّبَيْرِ: «اسْقِ يَا زُبَيْرُ، ثُمَّ أَرْسِلِ الْمَاءَ إِلَىٰ جَارِكَ»، فَغَضِبَ الأَنْصَارِيُّ. فَقَالَ: يَا رَسُولَ اللَّهِ، أَنْ كَانَ ابْنَ عَمَّتِكَ؟! فَتَلَوَّنَ وَجْهُ نَبِيِّ اللَّهِ ﷺ. ثُمَّ قَالَ: «يَا زُبَيْرُ، اسْقِ، ثُمَّ احْبِسِ الْمَاءَ حَتَّىٰ يَرْجِعَ إِلَى الْجَدْرِ». فَقَالَ الزُّبَيْرُ: وَاللَّهِ، إِنِّي لأَحْسِبُ هٰذِهِ الآيَةَ نَزَلَتْ فِي ذٰلِكَ: ﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا﴾ [النساء: ٦٥].

[البخاري: كتاب المساقاة، باب سكر الأنهار، رقم: ٢٣٥٩].

٣٧ ـ باب تَوْقِيرِهِ ﷺ وتركِ إكثارِ سؤالِهِ عما لا ضرورةَ إليه، أو لا يتعلق به تكليفٌ، وما لا يقع ونحو ذلك

١٣٠ ـ (١٣٣٧) ـ حدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ التُّجِيبِيُّ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَٰنِ وَسَعِيدُ بْنُ الْمُسَيَّبِ. قَالاَ: كَانَ أَبُو هُرَيْرَةَ يُحَدِّثُ؛ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَا نَهَيْتُكُمْ عَنْهُ فَاجْتَنِبُوهُ، وَمَا أَمَرْتُكُمْ بِهِ فَافْعَلُوا مِنْهُ مَا اسْتَطَعْتُمْ، فَإِنَّمَا أَهْلَكَ الَّذِينَ مِنْ قَبْلِكُمْ كَثْرَةُ مَسَائِلِهِمْ، وَاخْتِلاَفُهُمْ عَلَىٰ أَنْبِيَائِهِمْ».

(...) ـ وحدّثني مُحَمَّدُ بْنُ أَحْمَدَ بْنِ أَبِي خَلَفٍ: حَدَّثَنَا أَبُو سَلَمَةَ، وَهُوَ مَنْصُورُ بْنُ سَلَمَةَ الْخُزَاعِيُّ: أَخْبَرَنَا لَيْثٌ، عَنْ يَزِيدَ بْنِ الْهَادِ، عَنِ ابْنِ شِهَابٍ، بِهٰذَا الإِسْنَادِ... مِثْلَهُ سَوَاءً.

١٣١ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالاَ حَدَّثَنَا أَبُو مُعَاوِيَةَ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي. كِلاَهُمَا عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ.

(ح) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا الْمُغِيرَةُ، يَعْنِي الْحِزَامِيَّ. (ح) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ. كِلاَهُمَا عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ.

(ح) ـ وحدّثناه عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي. حَدَّثَنَا شُعْبَةُ، عَنْ مُحَمَّدِ بْنِ زِيَادٍ، سَمِعَ أَبَا هُرَيْرَةَ.

He reported: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “Abandon whatever I ordered you to abandon, for what destroyed the people before you was (that they used to raise too many questions).”

132-(2358) Amir Ibn Sa'd narrated from his father that The Messenger of Allah “Allah’s blessing and peace be upon him” said: “The greatest sinner amongst the Muslims is the one who asked (The Prophet) about a thing, which had not been prohibited for the Muslims and it was prohibited for them on the account of his (insistence on) asking about it.”

133-(…) Amir Ibn Sa'd narrated from his father that The Messenger of Allah “Allah’s blessing and peace be upon him” said: “The greatest sinner amongst the Muslims is the one who asked (The Prophet) about a thing, which had not been prohibited, and it was prohibited for the people on the account of his (insistence on) asking about it.”

(…) This Hadith was narrated on the authority of Az-Zuhri with the same chain of transmitters, but with the following addition: "A man asked about a certain thing, and exaggeratingly investigated it."

134-(2359) Anas Ibn Malik "Allah be pleased with him" reported that (the news of) something reached him (The Prophet) about his Companions. He addressed them saying: “Paradise and Hell were displayed to me, and I have never seen (a day) like today concerning good and evil. However, had you had known, you would have wept more and laughed less.” He (the narrator) resumed: There was nothing much harder upon the Companions of The Messenger of Allah “Allah’s blessing and peace be upon him” than this. They covered their heads, and the sound of weeping was heard from them. Then Umar stood up and said: “We are pleased with Allah as our Lord, with Islam as our religion, and with Muhammad as our Prophet.” Then, a man stood up and said: “Who is my father?” He (The Prophet) said: “Your father is so and so.” On that occasion, the following Verse was revealed: " Ye who believe ask not questions about things which, if made plain to you, may cause you trouble. " (The Repast “Al-Ma’ida” 101)

135-(…) Anas Ibn Malik "Allah be pleased with him" reported: A man said: “Who is my father, O Messenger of Allah?” He (The Prophet) said: “Your father is so and so.” On that occasion, the following Verse was revealed: " Ye who believe ask not questions about things which, if made plain to you, may cause you trouble. " (The Repast “Al-Ma’ida” 101)

(ح) - وحدّثنا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ. كُلُّهُمْ قَالَ: عَنِ النَّبِيِّ ﷺ: «ذَرُونِي مَا تَرَكْتُكُمْ».

وَفِي حَدِيثِ هَمَّامٍ «مَا تُرِكْتُمْ، فَإِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ»... ثُمَّ ذَكَرُوا نَحْوَ حَدِيثِ الزُّهْرِيِّ، عَنْ سَعِيدٍ وَأَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ.

١٣٢ - (٢٣٥٨) - حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ أَبِيهِ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَعْظَمَ الْمُسْلِمِينَ فِي الْمُسْلِمِينَ جُرْماً، مَنْ سَأَلَ عَنْ شَيْءٍ لَمْ يُحَرَّمْ عَلَى الْمُسْلِمِينَ، فَحُرِّمَ عَلَيْهِمْ، مِنْ أَجْلِ مَسْأَلَتِهِ».

[البخاري: كتاب الاعتصام بالكتاب والسنة، باب ما يكره من كثرة السؤال...، رقم: ٧٢٨٩].

١٣٣ - (...) - وحدّثناه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ أَبِي عُمَرَ. قَالاَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ. (ح) وحَدَّثَنَا مُحَمَّدُ بْنُ عَبَّادٍ: حَدَّثَنَا سُفْيَانُ قَالَ: أَحْفَظُهُ كَمَا أَحْفَظُ بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ: الزُّهْرِيُّ: عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ أَبِيهِ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَعْظَمُ الْمُسْلِمِينَ فِي الْمُسْلِمِينَ جُرْماً، مَنْ سَأَلَ عَنْ أَمْرٍ لَمْ يُحَرَّمْ، فَحُرِّمَ عَلَى النَّاسِ مِنْ أَجْلِ مَسْأَلَتِهِ».

(...) - وحَدَّثَنِيهِ حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ. (ح) وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ. كِلاَهُمَا عَنِ الزُّهْرِيِّ، بِهَٰذَا الإِسْنَادِ.

وَزَادَ فِي حَدِيثِ مَعْمَرٍ: «رَجُلٌ سَأَلَ عَنْ شَيْءٍ وَنَقَّرَ عَنْهُ».

وَقَالَ فِي حَدِيثِ يُونُسَ: عَامِرُ بْنُ سَعْدٍ؛ أَنَّهُ سَمِعَ سَعْداً.

١٣٤ - (٢٣٥٩) - حدّثنا مَحْمُودُ بْنُ غَيْلاَنَ وَمُحَمَّدُ بْنُ قُدَامَةَ السُّلَمِيُّ وَيَحْيَىٰ بْنُ مُحَمَّدٍ اللُّؤْلُؤِيُّ. وَأَلْفَاظُهُمْ مُتَقَارِبَةٌ، قَالَ مَحْمُودٌ: حَدَّثَنَا النَّضْرُ بْنُ شُمَيْلٍ. وَقَالَ الآخَرَانِ: أَخْبَرَنَا النَّضْرُ: أَخْبَرَنَا شُعْبَةُ: حَدَّثَنَا مُوسَى بْنُ أَنَسٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: بَلَغَ رَسُولَ اللَّهِ ﷺ عَنْ أَصْحَابِهِ شَيْءٌ، فَخَطَبَ فَقَالَ: «عُرِضَتْ عَلَيَّ الْجَنَّةُ وَالنَّارُ، فَلَمْ أَرَ كَالْيَوْمِ فِي الْخَيْرِ وَالشَّرِّ، وَلَوْ تَعْلَمُونَ مَا أَعْلَمُ لَضَحِكْتُمْ قَلِيلاً وَلَبَكَيْتُمْ كَثِيراً» قَالَ: فَمَا أَتَىٰ عَلَىٰ أَصْحَابِ رَسُولِ اللَّهِ ﷺ يَوْمٌ أَشَدُّ مِنْهُ. قَالَ: غَطَّوْا رُؤُوسَهُمْ وَلَهُمْ خَنِينٌ. قَالَ: فَقَامَ عُمَرُ فَقَالَ: رَضِينَا بِاللَّهِ رَبّاً، وَبِالإِسْلاَمِ دِيناً، وَبِمُحَمَّدٍ نَبِيّاً. قَالَ: فَقَامَ ذَاكَ الرَّجُلُ فَقَالَ: مَنْ أَبِي؟ قَالَ: «أَبُوكَ فُلاَنٌ». فَنَزَلَتْ: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَسْـَٔلُواْ عَنْ أَشْيَآءَ إِن تُبْدَ لَكُمْ تَسُؤْكُمْ﴾ [المائدة: ١٠١].

[البخاري: كتاب التفسير، باب: ﴿لا تسألوا عن أشياء إن تبد لكم تسؤكم﴾، رقم: ٤٦٢١].

١٣٥ - (...) - وحدّثنا مُحَمَّدُ بْنُ مَعْمَرِ بْنِ رِبْعِيٍّ الْقَيْسِيُّ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنِي مُوسَى بْنُ أَنَسٍ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: قَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، مَنْ أَبِي؟ قَالَ: «أَبُوكَ فُلاَنٌ»، وَنَزَلَتْ: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَسْـَٔلُواْ عَنْ أَشْيَآءَ إِن تُبْدَ لَكُمْ تَسُؤْكُمْ﴾ [المائدة: ١٠١]. تَمَامَ الآيَةِ.

136-(...) Anas Ibn Malik "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" set out when the sun had declined, and then (stood up and) led the Noon prayer for them. after (finishing the prayer with) the end salutation, he came up the pulpit and talked about the Last Hour and some of the great events prior to it. He then said: "Whoever wishes to ask me about anything might ask me about it. By Allah, you should not ask me about anything but that I would inform you of it, as long as I'm still in this sitting place of mine."

Anas Ibn Malik said: The people started shedding tears abundantly when they heard this from The Messenger of Allah "Allah's blessing and peace be upon him". The Messenger of Allah "Allah's blessing and peace be upon him" said repeatedly: "You might ask me." Abdullah Ibn Hudhafa stood up and said: "O The Messenger of Allah! Who is my father?" He said: "Your father is Hudhafa." The Messenger of Allah "Allah's blessing and peace be upon him" said repeatedly: "You might ask me." Umar knelt down and said: "We are pleased with Allah as our Lord, with Islam as our religion, and with Muhammad as our Prophet."

The Messenger of Allah "Allah's blessing and peace be upon him" kept silent when Umar said so. Then The Messenger of Allah "Allah's blessing and peace be upon him" said: "(The Last Hour) is very near. By Him, in Whose Hand is the life of Muhammad, both Paradise and Hell were displayed to me on this wall. I have never seen (a day) like today concerning good and evil."

Ibn Shihab reported: Ubaidullah Ibn Abdullah Ibn Utba told me that the mother of Abdullah Ibn Hudhafa said to Abdullah Ibn Hudhafa: "I have never heard of a son more disobedient (to his mother) than you. Do you feel free from the fact that your mother might have committed such a sin (as fornication) which the women in the pre-Islamic period of ignorance committed, with the result that you might disgrace her in the sight of the people?" Abdullah Ibn Hudhafa said: "If he (The Prophet) attributed me to a black slave, I would have joined him."

(...) This Hadith was narrated on the authority of Az-Zuhri with a slight variation of wording.

137-(...) Anas Ibn Malik "Allah be pleased with him" reported: The people asked The Messenger of Allah "Allah's blessing and peace be upon him" (too many questions) until they disturbed him. One day, he went out,

١٣٦ ـ (...) ـ وحدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ بْنِ عَبْدِ اللَّهِ بْنِ حَرْمَلَةَ بْنِ عِمْرَانَ التُّجِيبِيُّ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ حِينَ زَاغَتِ الشَّمْسُ، فَصَلَّىٰ لَهُمْ صَلاَةَ الظُّهْرِ، فَلَمَّا سَلَّمَ قَامَ عَلَى الْمِنْبَرِ، فَذَكَرَ السَّاعَةَ، وَذَكَرَ أَنَّ قَبْلَهَا أُمُوراً عِظَاماً. ثُمَّ قَالَ: «مَنْ أَحَبَّ أَنْ يَسْأَلَنِي عَنْ شَيْءٍ، فَلْيَسْأَلْنِي عَنْهُ، فَوَاللَّهِ لاَ تَسْأَلُونَنِي عَنْ شَيْءٍ إِلاَّ أَخْبَرْتُكُمْ بِهِ، مَا دُمْتُ فِي مَقَامِي هَٰذَا».

قَالَ أَنَسُ بْنُ مَالِكٍ: فَأَكْثَرَ النَّاسُ الْبُكَاءَ حِينَ سَمِعُوا ذٰلِكَ مِنْ رَسُولِ اللَّهِ ﷺ، وَأَكْثَرَ رَسُولُ اللَّهِ ﷺ أَنْ يَقُولَ: «سَلُونِي»، فَقَامَ عَبْدُ اللَّهِ بْنُ حُذَافَةَ فَقَالَ: مَنْ أَبِي يَا رَسُولَ اللَّهِ؟ قَالَ: «أَبُوكَ حُذَافَةُ»، فَلَمَّا أَكْثَرَ رَسُولُ اللَّهِ ﷺ مِنْ أَنْ يَقُولَ: «سَلُونِي»، بَرَكَ عُمَرُ فَقَالَ: رَضِينَا بِاللَّهِ رَبًّا، وَبِالإِسْلاَمِ دِيناً، وَبِمُحَمَّدٍ رَسُولاً. قَالَ: فَسَكَتَ رَسُولُ اللَّهِ ﷺ حِينَ قَالَ عُمَرُ ذٰلِكَ. ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «أَوْلَىٰ، وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، لَقَدْ عُرِضَتْ عَلَيَّ الْجَنَّةُ وَالنَّارُ آنِفاً، فِي عُرْضِ هَٰذَا الْحَائِطِ، فَلَمْ أَرَ كَالْيَوْمِ فِي الْخَيْرِ وَالشَّرِّ».

قَالَ ابْنُ شِهَابٍ: أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ قَالَ: قَالَتْ أُمُّ عَبْدِ اللَّهِ بْنِ حُذَافَةَ لِعَبْدِ اللَّهِ بْنِ حُذَافَةَ: مَا سَمِعْتُ بِابْنٍ قَطُّ أَعَقَّ مِنْكَ؟ أَأَمِنْتَ أَنْ تَكُونَ أُمُّكَ قَدْ قَارَفَتْ بَعْضَ مَا تُقَارِفُ نِسَاءُ أَهْلِ الْجَاهِلِيَّةِ، فَتَفْضَحَهَا عَلَىٰ أَعْيُنِ النَّاسِ؟ قَالَ عَبْدُ اللَّهِ بْنُ حُذَافَةَ: وَاللَّهِ لَوْ أَلْحَقَنِي بِعَبْدٍ أَسْوَدَ، لَلَحِقْتُهُ.

(...) ـ حدّثنا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ. (ح) وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَٰنِ الدَّارِمِيُّ: أَخْبَرَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ. كِلاَهُمَا عَنِ الزُّهْرِيِّ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ ﷺ، بِهَٰذَا الْحَدِيثِ، وَحَدِيثِ عُبَيْدِ اللَّهِ، مَعَهُ.

غَيْرَ أَنَّ شُعَيْباً قَالَ: عَنِ الزُّهْرِيِّ، قَالَ: أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ. قَالَ: حَدَّثَنِي رَجُلٌ مِنْ أَهْلِ الْعِلْمِ، أَنَّ أُمَّ عبد اللَّه بن حُذافة قالت... بِمِثْلِ حَدِيثِ يُونُسَ.

١٣٧ ـ (...) ـ حدّثنا يُوسُفُ بْنُ حَمَّادٍ الْمَعْنِيُّ: حَدَّثَنَا عَبْدُ الأَعْلَىٰ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ النَّاسَ سَأَلُوا نَبِيَّ اللَّهِ ﷺ حَتَّىٰ أَحْفَوْهُ بِالْمَسْأَلَةِ، فَخَرَجَ ذَاتَ يَوْمٍ فَصَعِدَ الْمِنْبَرَ. فَقَالَ: «سَلُونِي، لا تَسْأَلُونِي عَنْ شَيْءٍ إِلاَّ بَيَّنْتُهُ لَكُمْ»،

came up the pulpit and then said: "Ask me, and you shall not ask me about anything, but that I will inform you of it." When the people heard that, they got intimidated, as if something was about to happen. Anas said: I started looking towards the right and the left and (noticed) that everyone was weeping, wrapping his head with his cloth. Then a man in the mosque, whom they used to abuse by attributing him to somebody other than his own father, said: "O The Messenger of Allah! Who is my father?" He said: "Your father is Hudhafa." Then Umar Ibn Al-Khattab said: "We are pleased with Allah as our Lord, with Islam as our religion, and with Muhammad as our Messenger, seeking refuge with Allah from the evil of afflictions." The Messenger of Allah "Allah's blessing and peace be upon him" said: "I've never seen (a day) like today concerning good and evil. Paradise and Hell were displayed before me, which I saw on this wall."

(...) This Hadith was narrated on the authority of Quatada.

138-(2360) Abu Musa "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" was asked about things which he disliked. When they insisted on asking him so much, he grew angry, and then said to the people: "Ask me whatever you wish to ask." A man said: "Who is my father?" He said: "Your father is Hudhafa." Another one stood up and said: "O The Messenger of Allah! Who is my father?" He said: "Your father is Salim, the freed slave of Shaiba." When Umar noticed the (signs of) anger on the face of The Messenger of Allah "Allah's blessing and peace be upon him", he said: "O The Messenger of Allah! We repent to Allah." According to the narration of Abu Kuraib (it was mentioned): "O The Messenger of Allah! Who is my father?" He said: "Your father is Salim, the freed slave of Shaiba."

[38] It is necessary to follow The Prophet in all matters pertaining to religion, though this might not apply to the matters depending upon personal opinions and techniques

139-(2361) Musa Ibn Talha "Allah be pleased with him" reported: I and The Messenger of Allah "Allah's blessing and peace be upon him" came upon some people near the date-palm trees, about whom he (The Prophet) asked: "What are they doing?" They said: "They are grafting, i.e. they are combining the male with the female (tree) so that they would yield more fruits." The Messenger of Allah "Allah's blessing and peace be upon him" said: "I think it is of no use." When the people were informed about this (statement of The Prophet), they abandoned that act. Later on, The

فَلَمَّا سَمِعَ ذَٰلِكَ الْقَوْمُ أَرَمُّوا وَرَهِبُوا أَنْ يَكُونَ بَيْنَ يَدَيْ أَمْرٍ قَدْ حَضَرَ.

قَالَ أَنَسٌ: فَجَعَلْتُ أَلْتَفِتُ يَمِيناً وَشِمَالاً. فَإِذَا كُلُّ رَجُلٍ لاَفٌّ رَأْسَهُ فِي ثَوْبِهِ يَبْكِي. فَأَنْشَأَ رَجُلٌ مِنَ الْمَسْجِدِ، كَانَ يُلاَحَى فَيُدْعَىٰ لِغَيْرِ أَبِيهِ. فَقَالَ: يَا نَبِيَّ اللَّهِ، مَنْ أَبِي؟ قَالَ: «أَبُوكَ حُذَافَةُ». ثُمَّ أَنْشَأَ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ فَقَالَ: رَضِينَا بِاللَّهِ رَبًّا، وَبِالإِسْلاَمِ دِيناً، وَبِمُحَمَّدٍ رَسُولاً. عَائِذاً بِاللَّهِ مِنْ سُوءِ الْفِتَنِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَمْ أَرَ كَالْيَوْمِ قَطُّ فِي الْخَيْرِ وَالشَّرِّ. إِنِّي صُوِّرَتْ لِيَ الْجَنَّةُ وَالنَّارُ، فَرَأَيْتُهُمَا دُونَ هَٰذَا الْحَائِطِ».

[البخاري: كتاب الفتن، باب التعوذ من الفتن، رقم: ٧٠٨٩].

(...) ـ حدّثنا يَحْيَىٰ بْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا خَالِدٌ، يَعْنِي ابْنَ الْحَارِث. (ح) وحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ. كِلاَهُمَا عَنْ هِشَامٍ. (ح) وَحَدَّثَنَا عَاصِمُ بْنُ النَّضْرِ التَّيْمِيُّ: حَدَّثَنَا مُعْتَمِرٌ: قَالَ: سَمِعْتُ أَبِي. قَالاَ جَمِيعاً: حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسٍ، بِهَٰذِهِ الْقِصَّةِ.

١٣٨ ـ (٢٣٦٠) ـ حدّثنا عَبْدُ اللَّهِ بْنُ بَرَّاد الأَشْعَرِيُّ وَمُحَمَّدُ بْنُ الْعَلاَءِ الْهَمْدَانِيُّ قَالاَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَىٰ قَالَ: سُئِلَ النَّبِيُّ ﷺ عَنْ أَشْيَاءَ كَرِهَهَا. فَلَمَّا أُكْثِرَ عَلَيْهِ غَضِبَ. ثُمَّ قَالَ لِلنَّاسِ: «سَلُونِي عَمَّ شِئْتُمْ»، فَقَالَ رَجُلٌ: مَنْ أَبِي؟ قَالَ: «أَبُوكَ حُذَافَةُ»، فَقَامَ آخَرُ فَقَالَ: مَنْ أَبِي يَا رَسُولَ اللَّهِ؟ قَالَ: «أَبُوكَ سَالِمٌ مَوْلَى شَيْبَةَ»، فَلَمَّا رَأَى عُمَرُ مَا فِي وَجْهِ رَسُولِ اللَّهِ ﷺ مِنَ الْغَضَبِ قَالَ: يَا رَسُولَ اللَّهِ، إِنَّا نَتُوبُ إِلَىٰ اللَّهِ.

وَفِي رِوَايَةِ أَبِي كُرَيْبٍ: قَالَ: مَنْ أَبِي يَا رَسُولَ اللَّهِ؟ قَالَ: «أَبُوكَ سَالِمٌ، مَوْلَى شَيْبَةَ».

[البخاري: كتاب العلم، باب الغضب في الموعظة والتعليم، رقم: ٩٢].

٣٨ ـ بابُ وُجُوبِ امْتِثَالِ ما قاله شَرْعاً دون ما ذَكَرَهُ ﷺ من مَعَايِشِ الدُّنيا على سَبِيل الرَّأْيِ

١٣٩ ـ (٢٣٦١) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ الثَّقَفِيُّ وَأَبُو كَامِلٍ الْجَحْدَرِيُّ ـ وَتَقَارَبَا فِي اللَّفْظِ. وَهَٰذَا حَدِيثُ قُتَيْبَةَ ـ قَالاَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ سِمَاكٍ، عَنْ مُوسَى بْنِ طَلْحَةَ، عَنْ أَبِيهِ. قَالَ: مَرَرْتُ مَعَ رَسُولِ اللَّهِ ﷺ بِقَوْمٍ عَلَى رُؤُوسِ النَّخْلِ. فَقَالَ: «مَا يَصْنَعُ هَٰؤُلاَءِ؟» فَقَالُوا: يُلَقِّحُونَهُ: يَجْعَلُونَ الذَّكَرَ فِي الأُنْثَىٰ، فَتَلْقَحُ. فَقَالَ

Messenger of Allah "Allah's blessing and peace be upon him" was informed (that the date-palm trees yielded less fruits). On that, he said: "If there is any use of it, then they should do it, for that (which I said) was merely a personal opinion of mine. so, do not take as granted my personal opinion. But when I say to you anything from Allah, then you should accept it, for I do not attribute lie to Allah "Exalted and Glorified be He"."

140-(2362) Rafi Ibn Khadij "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" came to Medina and the people had used to pollinate the trees. He said: "What are you doing?" They said: "We are grafting them." he said: "It'd be good for you if you do not do it." They abandoned such a habit with the result that (the date-palms) yielded less fruits. They mentioned that (to the Prophet), who said: "I am only a human being. If I order you to do a thing pertaining to religion, you should accept it, and if I order you to do a thing out of my personal opinion, you should know that I am only a human being." Ikrima told that he said something similar to this.

141-(2363) Anas "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" came upon some people who were grafting the trees. He said: "If you do not do it, it may be good for you." (So they abandoned such a habit) but, the yield declined. He (The Prophet) came upon them once again and said: "What is wrong with your trees?" They said: "You said so and so." He said: "You know better (the techniques of) the affairs of your world."

[39] The merit of looking at the face of The Messenger of Allah "Allah's blessing and peace be upon him" and longing for that

142-(2364) Abu Huraira "Allah be pleased with him" reported from The Messenger of Allah "Allah's blessing and peace be upon him": "By Him in Whose Hand is the life of Muhammad! A day would come upon anyone of you when you would not be able to see me, though (by this time) looking at my face would be dearer to him than having with him his own family and property together."

[40] The merits of Jesus "Peace be upon him"

143-(2365) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I am the closest one from amongst the people to the son of Mary. Although all The Prophets are of different mothers (i.e. the branches of their laws are different), they belong to one religion (of Islam, for they are unanimous on monotheism). Moreover, there is no Prophet between me and him (Jesus)."

رَسُولُ اللَّهِ ﷺ: «مَا أَظُنُّ يُغْنِي ذَلِكَ شَيْئاً»، قَالَ: فَأُخْبِرُوا بِذَلِكَ فَتَرَكُوهُ، فَأُخْبِرَ رَسُولُ اللَّهِ ﷺ بِذَلِكَ فَقَالَ: «إِنْ كَانَ يَنْفَعُهُمْ ذَلِكَ فَلْيَصْنَعُوهُ، فَإِنِّي إِنَّمَا ظَنَنْتُ ظَنًّا، فَلاَ تُؤَاخِذُونِي بِالظَّنِّ، وَلَكِنْ إِذَا حَدَّثْتُكُمْ عَنِ اللَّهِ شَيْئاً، فَخُذُوا بِهِ، فَإِنِّي لَنْ أَكْذِبَ عَلَى اللَّهِ عَزَّ وَجَلَّ».

١٤٠ ـ (٢٣٦٢) ـ حدّثنا عَبْدُ اللَّهِ بْنُ الرُّومِيِّ الْيَمَامِيُّ وَعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَنْبَرِيُّ وَأَحْمَدُ بْنُ جَعْفَرٍ الْمَعْقِرِيُّ. قَالُوا: حَدَّثَنَا النَّضْرُ بْنُ مُحَمَّدٍ: حَدَّثَنَا عِكْرِمَةُ، وَهُوَ ابْنُ عَمَّارٍ: حَدَّثَنَا أَبُو النَّجَاشِيِّ: حَدَّثَنِي رَافِعُ بْنُ خَدِيجٍ قَالَ: قَدِمَ نَبِيُّ اللَّهِ ﷺ الْمَدِينَةَ، وَهُمْ يَأْبُرُونَ النَّخْلَ. يَقُولُونَ: يُلَقِّحُونَ النَّخْلَ. فَقَالَ: «مَا تَصْنَعُونَ؟» قَالُوا: كُنَّا نَصْنَعُهُ. قَالَ: «لَعَلَّكُمْ لَوْ لَمْ تَفْعَلُوا كَانَ خَيْراً»، فَتَرَكُوهُ، فَنَفَضَتْ أَوْ فَنَقَصَتْ. قَالَ: فَذَكَرُوا ذَلِكَ لَهُ فَقَالَ: «إِنَّمَا أَنَا بَشَرٌ، إِذَا أَمَرْتُكُمْ بِشَيْءٍ مِنْ دِينِكُمْ فَخُذُوا بِهِ، وَإِذَا أَمَرْتُكُمْ بِشَيْءٍ مِنْ رَأْيِي، فَإِنَّمَا أَنَا بَشَرٌ». قَالَ عِكْرِمَةُ: أَوْ نَحْوَ هَذَا. قَالَ الْمَعْقِرِيُّ: فَنَفَضَتْ، وَلَمْ يَشُكَّ.

١٤١ ـ (٢٣٦٣) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ، كِلاَهُمَا عَنِ الأَسْوَدِ بْنِ عَامِرٍ. قَالَ أَبُو بَكْرٍ: حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ. وَعَنْ ثَابِتٍ، عَنْ أَنَسٍ، أَنَّ النَّبِيَّ ﷺ مَرَّ بِقَوْمٍ يُلَقِّحُونَ. فَقَالَ: «لَوْ لَمْ تَفْعَلُوا لَصَلَحَ»، قَالَ: فَخَرَجَ شِيصاً. فَمَرَّ بِهِمْ فَقَالَ: «مَا لِنَخْلِكُمْ؟» قَالُوا: قُلْتَ: كَذَا وَكَذَا! قَالَ: «أَنْتُمْ أَعْلَمُ بِأَمْرِ دُنْيَاكُمْ».

٣٩ ـ بابُ فَضْلِ النَّظَرِ إليه ﷺ وتَمَنِّيه

١٤٢ ـ (٢٣٦٤) ـ حدّثنا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ: هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ. فَذَكَرَ أَحَادِيثَ مِنْهَا: وَقَالَ رَسُولُ اللَّهِ ﷺ: «وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، لَيَأْتِيَنَّ عَلَى أَحَدِكُمْ يَوْمٌ وَلاَ يَرَانِي، ثُمَّ لأَنْ يَرَانِي أَحَبُّ إِلَيْهِ مِنْ أَهْلِهِ وَمَالِهِ مَعَهُمْ». قَالَ أَبُو إِسْحَاقَ: الْمَعْنَى فِيهِ عِنْدِي، لأَنْ يَرَانِي مَعَهُمْ أَحَبُّ إِلَيْهِ مِنْ أَهْلِهِ وَمَالِهِ. وَهُوَ عِنْدِي مُقَدَّمٌ وَمُؤَخَّرٌ.

٤٠ ـ باب فَضَائِل عِيسى عليه السلام

١٤٣ ـ (٢٣٦٥) ـ حدّثني حَرْمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، أَنَّ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمَنِ أَخْبَرَهُ، أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «أَنَا أَوْلَى النَّاسِ بِابْنِ مَرْيَمَ. الأَنْبِيَاءُ أَوْلاَدُ عَلاَّتٍ، وَلَيْسَ بَيْنِي وَبَيْنَهُ نَبِيٌّ».

144-(...) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I am the closest one from amongst the people to the son of Mary. Although all The Prophets are of different mothers, they belong to one religion (of Islam). Moreover, there is no Prophet between me and Jesus."

145-(...) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I am the closest from among the people to Jesus, son of Mary in this life and the hereafter." They said: "O The Messenger of Allah! How is it?" He said: "All the Prophets are brothers in faith. Although they have different mothers, their religion is one. Moreover, there is no Prophet between us (I and Jesus)."

146-(2366) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is none born among the offspring of Adam, but Satan touches it. A child therefore, cries loudly at the time of birth because of the touch of Satan, except Mary and her child." Then Abu Huraira resumed: Recite if you wish (Allah's saying): "And I seek refuge with You for her and for her offspring from the outcast Satan." (Al Imran 36)

(...) This Hadith was narrated on the authority of Az-Zuhri with the same chain of transmitters with the following change: "The newborn child is touched by the Satan (at the time he is born), and he starts crying prompted by the touch of Satan." According to the narration of Shu'aib there is a slight variation of wording.

147-(...) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Every newborn from among the offspring of Adam is touched by Satan at the time his mother gives birth to him, except Mary and her son."

148-(2367) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The crying of the newborn comes from the Satan's pricking him."

149-(2368) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Once, Jesus son of Mary saw a man stealing. Jesus said to him: "Have you committed theft?" He said: "Nay. By Him, with Whom there is no god (I have not done)." Jesus said: "I affirm my faith in Allah and belie my own self (which might have deceived me)."

١٤٤ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو دَاوُدَ، عُمَرُ بْنُ سَعْدٍ، عَنْ سُفْيَانَ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَنَا أَوْلَى النَّاسِ بِعِيسَىٰ، الأَنْبِيَاءُ أَبْنَاءُ عَلاَّتٍ، وَلَيْسَ بَيْنِي وَبَيْنَ عِيسَىٰ نَبِيٌّ».

١٤٥ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ. قَالَ: هٰذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ، فَذَكَرَ أَحَادِيثَ مِنْهَا: وَقَالَ رَسُولُ اللَّهِ ﷺ: «أَنَا أَوْلَى النَّاسِ بِعِيسَى ابْنِ مَرْيَمَ فِي الأُولَىٰ وَالآخِرَةِ»، قَالُوا: كَيْفَ يَا رَسُولَ اللَّهِ؟ قَالَ: «الأَنْبِيَاءُ إِخْوَةٌ مِنْ عَلاَّتٍ، وَأُمَّهَاتُهُمْ شَتَّىٰ، وَدِينُهُمْ وَاحِدٌ، فَلَيْسَ بَيْنَنَا نَبِيٌّ».

١٤٦ ـ (٢٣٦٦) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الأَعْلَىٰ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَا مِنْ مَوْلُودٍ يُولَدُ إِلاَّ نَخَسَهُ الشَّيْطَانُ. فَيَسْتَهِلُّ صَارِخاً مِنْ نَخْسَةِ الشَّيْطَانِ. إِلاَّ ابْنَ مَرْيَمَ وَأُمَّهُ».

ثُمَّ قَالَ أَبُو هُرَيْرَةَ: اقْرَؤُوا إِنْ شِئْتُمْ: ﴿وَإِنِّي أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ﴾ [آل عمران: ٣٦].

[البخاري: كتاب التفسير، باب: ﴿وإني أعيذها بك وذريتها من الشيطان الرجيم﴾، رقم: ٤٥٤٨].

(...) ـ وحَدَّثَنِيهِ مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ (ح) وحَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمٰنِ الدَّارِمِيُّ: حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ. جَمِيعاً عَنِ الزُّهْرِيِّ بِهٰذَا الإِسْنَادِ. وَقَالاَ: «يَمَسُّهُ حِينَ يُولَدُ، فَيَسْتَهِلُّ صَارِخاً مِنْ مَسَّةِ الشَّيْطَانِ إِيَّاهُ».

وَفِي حَدِيثِ شُعَيْبٍ: «مِنْ مَسِّ الشَّيْطَانِ».

١٤٧ ـ حدّثني أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ: حَدَّثَنِي عَمْرُو بْنُ الْحَارِثِ، أَنَّ أَبَا يُونُسَ سُلَيْماً، مَوْلَىٰ أَبِي هُرَيْرَةَ، حَدَّثَهُ عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ؛ أَنَّهُ قَالَ: «كُلُّ بَنِي آدَمَ يَمَسُّهُ الشَّيْطَانُ يَوْمَ وَلَدَتْهُ أُمُّهُ، إِلاَّ مَرْيَمَ وَابْنَهَا».

[البخاري: كتاب أحاديث الأنبياء، باب قول الله تعالى: ﴿واذكر في الكتاب مريم...﴾، رقم: ٣٤٣١].

١٤٨ ـ (٢٣٦٧) ـ حدّثنا شَيْبَانُ بْنُ فَرُّوخَ: أَخْبَرَنَا أَبُو عَوَانَةَ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «صِيَاحُ الْمَوْلُودِ حِينَ يَقَعُ، نَزْغَةٌ مِنَ الشَّيْطَانِ».

١٤٩ ـ (٢٣٦٨) ـ حدّثني مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ. قَالَ: هٰذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ. فَذَكَرَ أَحَادِيثَ مِنْهَا: وَقَالَ رَسُولُ اللَّهِ ﷺ: «رَأَىٰ عِيسَى ابْنُ مَرْيَمَ رَجُلاً يَسْرِقُ. فَقَالَ لَهُ عِيسَىٰ: سَرَقْتَ؟ قَالَ: كَلاَّ. وَالَّذِي لاَ إِلٰهَ إِلاَّ هُوَ. فَقَالَ عِيسَىٰ: آمَنْتُ بِاللَّهِ. وَكَذَّبْتُ نَفْسِي».

[البخاري: كتاب أحاديث الأنبياء، باب قول الله: ﴿واذكر في الكتاب مريم...﴾، رقم: ٣٤٤٤].

[41] The merits of (The Prophet) Abraham, the bosom friend of Allah "Peace be upon him"

150-(2369) Anas Ibn Malik "Allah be pleased with him" reported that a man came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O, the best of the whole creation!" The Messenger of Allah "Allah's blessing and peace be upon him" said: "This (description applies to) Abraham "Peace be upon him".

(...) This Hadith was narrated on the authority of Anas through another chain of transmitters.

(...) Anas "Allah be pleased with him" reported a Hadith like this from The Messenger of Allah "Allah's blessing and peace be upon him" through another chain of transmitters.

151-(2370) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "(The Prophet) Abraham circumcised himself with the adz when he was eighty years old."

152-(151) Abu Huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "We are more apt to be in doubt than Abraham when he said: "Behold! Abraham said: my Lord! Show me how thou givest life to the dead. He said: dost thou not then believe? He said: yea! But to satisfy my own understanding." (The Heifer "Al-Baqara" 260) (Moreover), may Allah send His Mercy on Lut! He wished to have a powerful support. If I were to stay in prison for such a long time as Joseph did, I would have accepted the offer (of freedom without insisting on having my guiltless case declared)."

(...) This Hadith was narrated on the authority of Az-Zuhri through another chain of transmitters.

153-(...) Abu Huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: " May Allah send His Mercy on Lut! He wished to have a powerful support."

154-(2371) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Abraham did not tell a lie except on three occasions. Twice for the Sake of Allah when he said: "I am sick," (As-Saffat 89) and he said: "(I have not done this but) the big idol has done it." (The Prophets "Al-Anbiya" 23)(The third was) that while Abraham and Sarah (his wife) were going (on a

٤١ ـ بابٌ مِن فضائل إبراهيم الخليل ﷺ

١٥٠ ـ (٢٣٦٩) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ وَابْنُ فُضَيْلٍ، عَنِ الْمُخْتَارِ. (ح) وحدّثني عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ: أَخْبَرَنَا الْمُخْتَارُ بْنُ فُلْفُلٍ، عَنْ أَنَسِ بْنِ مَالِكٍ. قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: يَا خَيْرَ الْبَرِيَّةِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «ذَاكَ إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ».

(...) ـ وحدّثناه أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ إِدْرِيسَ. قَالَ: سَمِعْتُ مُخْتَارَ بْنَ فُلْفُلٍ، مَوْلَىٰ عَمْرِو بْنِ حُرَيْثٍ قَالَ: سَمِعْتُ أَنَساً يَقُولُ: قَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ... بِمِثْلِهِ.

(...) ـ وحدّثني مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ، عَنْ سُفْيَانَ، عَنِ الْمُخْتَارِ، قَالَ: سَمِعْتُ أَنَساً، عَنِ النَّبِيِّ ﷺ... بِمِثْلِهِ

١٥١ ـ (٢٣٧٠) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا الْمُغِيرَةُ، يَعْنِي ابْنَ عَبْدِ الرَّحْمَٰنِ الْحِزَامِيَّ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اخْتَتَنَ إِبْرَاهِيمُ، النَّبِيُّ عَلَيْهِ السَّلَامُ، وَهُوَ ابْنُ ثَمَانِينَ سَنَةً، بِالْقَدُومِ».

[البخاري: كتاب أحاديث الأنبياء، باب قول الله تعالى: ﴿واتخذ الله إبراهيم خليلاً﴾، رقم: ٣٣٥٦].

١٥٢ ـ (١٥١) ـ وحدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَٰنِ وَسَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «نَحْنُ أَحَقُّ بِالشَّكِّ مِنْ إِبْرَاهِيمَ. إِذْ قَالَ: ﴿رَبِّ أَرِنِي كَيْفَ تُحْيِ ٱلْمَوْتَىٰ قَالَ أَوَلَمْ تُؤْمِن قَالَ بَلَىٰ وَلَٰكِن لِّيَطْمَئِنَّ قَلْبِي﴾ [البقرة: ٢٦٠]. وَيَرْحَمُ اللَّهُ لُوطاً، لَقَدْ كَانَ يَأْوِي إِلَى رُكْنٍ شَدِيدٍ. وَلَوْ لَبِثْتُ فِي السِّجْنِ طُولَ لَبْثِ يُوسُفَ، لأَجَبْتُ الدَّاعِيَ».

(...) ـ وحدّثناه إِنْ شَاءَ اللَّهُ، عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ أَسْمَاءَ: حَدَّثَنَا جُوَيْرِيَةُ، عَنْ مَالِكٍ، عَنِ الزُّهْرِيِّ، أَنَّ سَعِيدَ بْنَ الْمُسَيَّبِ وَأَبَا عُبَيْدٍ أَخْبَرَاهُ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ، بِمَعْنَىٰ حَدِيثِ يُونُسَ عَنِ الزُّهْرِيِّ.

١٥٣ ـ (...) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا شَبَابَةُ: حَدَّثَنَا وَرْقَاءُ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «يَغْفِرُ اللَّهُ لِلُوطٍ إِنَّهُ أَوَىٰ إِلَىٰ رُكْنٍ شَدِيدٍ».

١٥٤ ـ (٢٣٧١) ـ وحدّثني أَبُو الطَّاهِرِ: أَخْبَرَنَا عَبْدُاللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي جَرِيرُ بْنُ حَازِمٍ، عَنْ أَيُّوبَ السَّخْتِيَانِيِّ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَمْ يَكْذِبْ إِبْرَاهِيمُ النَّبِيُّ ـ عَلَيْهِ السَّلَامُ ـ قَطُّ إِلاَّ ثَلَاثَ

journey) they passed by (the land of) a tyrant. She was very good-looking amongst the people, so he said to her: "If they knew that you are my wife, they would take you away from me, so if they ask you, tell them that you are my sister, and you are really my sister in Islam. However, I do not know that there is any other Muslim in this land besides I and you."

When they entered that land, some followers of this tyrant saw her and said to him (the king): "there came to your land a woman, whom none but you deserves to have." So he sent (someone) to her, and she was brought to him. Abraham "Peace be upon him" stood up in prayer. When she entered upon him (the king) he could help but stretch his hand towards her, but his hand was tied up strongly. He asked Sarah: "Pray to Allah to release my hand, and I shall not harm you." So Sarah did accordingly, (and his hand was released). He tried (to take hold of her) once again, but his hand was tied up stronger than before. He again said to her the same, and Sarah did accordingly (and he became all right). He tried (to take hold of her) for the third time, but his hand was tied up stronger than the earlier two times. He asked Sarah: "Pray to Allah to release my hand, and, by Allah, I shall not harm you." So Sarah did accordingly, and his hand was released.

He then called the one (from his guards) who had come with her and said: "You have brought me a devil and not a human being. Go (and take) her away, and give her Hajar (as a girl-servant). Sarah came back walking (to Abraham while he was praying). When he saw her, he finished (the prayer and) turned towards her and asked her: "What has happened?" She replied: "Well. Allah has spoiled the evil plot of the infidel and gave me Hajar for service."" Abu Huraira commented: "This (Hajar) is your mother, o sons of rain of the sky (Ma As-Sama)."

[42] The merits of Moses "Peace be upon him"

155-(339) Abu Huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The children of Israel used to take bath naked (all together) looking at the private parts of each other. The Prophet Moses used to take a bath alone. They said: "By Allah! Nothing prevents Moses from taking a bath with us except that he has a scrotal hernia. " So once Moses went out to take a bath and put his clothes over a stone which ran away with his clothes. Moses followed that stone saying: "My clothes, O stone! My clothes, O stone!" till the Israelites looked at his privates and said: "By Allah,

كَذَبَاتٍ: ثِنْتَيْنِ فِي ذَاتِ اللَّهِ: قَوْلُهُ: إِنِّي سَقِيمٌ، وَقَوْلُهُ: بَلْ فَعَلَهُ كَبِيرُهُمْ هَذَا. وَوَاحِدَةً فِي شَأْنِ سَارَةَ. فَإِنَّهُ قَدِمَ أَرْضَ جَبَّارٍ وَمَعَهُ سَارَةُ، وَكَانَتْ أَحْسَنَ النَّاسِ. فَقَالَ لَهَا: إِنَّ هَذَا الْجَبَّارَ، إِنْ يَعْلَمْ أَنَّكِ امْرَأَتِي، يَغْلِبْنِي عَلَيْكِ. فَإِنْ سَأَلَكِ فَأَخْبِرِيهِ أَنَّكِ أُخْتِي، فَإِنَّكِ أُخْتِي فِي الإِسْلاَمِ. فَإِنِّي لاَ أَعْلَمُ فِي الأَرْضِ مُسْلِماً غَيْرِي وَغَيْرَكِ. فَلَمَّا دَخَلَ أَرْضَهُ رَآهَا بَعْضُ أَهْلِ الْجَبَّارِ. أَتَاهُ فَقَالَ لَهُ: لَقَدْ قَدِمَ أَرْضَكَ امْرَأَةٌ لاَ يَنْبَغِي لَهَا أَنْ تَكُونَ إِلاَّ لَكَ. فَأَرْسَلَ إِلَيْهَا فَأُتِيَ بِهَا. فَقَامَ إِبْرَاهِيمُ عَلَيْهِ السَّلاَمُ إِلَى الصَّلاَةِ، فَلَمَّا دَخَلَتْ عَلَيْهِ لَمْ يَتَمَالَكْ أَنْ بَسَطَ يَدَهُ إِلَيْهَا، فَقُبِضَتْ يَدُهُ قَبْضَةً شَدِيدَةً. فَقَالَ لَهَا: ادْعِي اللَّهَ أَنْ يُطْلِقَ يَدِي وَلاَ أَضُرُّكِ، فَفَعَلَتْ، فَعَادَ، فَقُبِضَتْ أَشَدَّ مِنَ الْقَبْضَةِ الأُولَى. فَقَالَ لَهَا مِثْلَ ذَلِكَ، فَفَعَلَتْ فَعَادَ، فَقُبِضَتْ أَشَدَّ مِنَ الْقَبْضَتَيْنِ الأُولَيَيْنِ. فَقَالَ: ادْعِي اللَّهَ أَنْ يُطْلِقَ يَدِي، فَلَكِ اللَّهَ أَنْ لاَ أَضُرَّكِ، فَفَعَلَتْ، وَأُطْلِقَتْ يَدُهُ. وَدَعَا الَّذِي جَاءَ بِهَا فَقَالَ لَهُ: إِنَّكَ إِنَّمَا أَتَيْتَنِي بِشَيْطَانٍ، وَلَمْ تَأْتِنِي بِإِنْسَانٍ. فَأَخْرِجْهَا مِنْ أَرْضِي، وَأَعْطِهَا هَاجَرَ.

قَالَ: فَأَقْبَلَتْ تَمْشِي، فَلَمَّا رَآهَا إِبْرَاهِيمُ عَلَيْهِ السَّلاَمُ انْصَرَفَ. فَقَالَ لَهَا: مَهْيَمْ؟ قَالَتْ: خَيْراً، كَفَّ اللَّهُ يَدَ الْفَاجِرِ وَأَخْدَمَ خَادِماً.

قَالَ أَبُو هُرَيْرَةَ: فَتِلْكَ أُمُّكُمْ يَا بَنِي مَاءِ السَّمَاءِ.

[البخاري: كتاب أحاديث الأنبياء، باب قول الله تعالى: ﴿واتخذ الله إبراهيم خليلاً﴾، رقم: ٣٣٥٧].

٤٢ ـ بابٌ من فَضَائِلِ مُوسَى ﷺ

١٥٥ ـ (٣٣٩) ـ حدّثني مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ. قَالَ: هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ. فَذَكَرَ أَحَادِيثَ مِنْهَا: وَقَالَ رَسُولُ اللَّهِ ﷺ: «كَانَتْ بَنُو إِسْرَائِيلَ يَغْتَسِلُونَ عُرَاةً، يَنْظُرُ بَعْضُهُمْ إِلَى سَوْأَةِ بَعْضٍ، وَكَانَ مُوسَى عَلَيْهِ السَّلاَمُ يَغْتَسِلُ وَحْدَهُ. فَقَالُوا: وَاللَّهِ، مَا يَمْنَعُ مُوسَى أَنْ يَغْتَسِلَ مَعَنَا إِلاَّ أَنَّهُ آدَرُ. قَالَ: فَذَهَبَ مَرَّةً يَغْتَسِلُ، فَوَضَعَ ثَوْبَهُ عَلَى حَجَرٍ، فَفَرَّ الْحَجَرُ بِثَوْبِهِ. قَالَ: فَجَمَحَ مُوسَى بِإِثْرِهِ يَقُولُ: ثَوْبِي حَجَرُ، ثَوْبِي حَجَرُ، حَتَّى نَظَرَتْ

Moses has got no defect in his body." By this time, the stone stopped. Moses took his clothes and began to beat the stone." Abu Huraira added: "By Allah! There are still six or seven marks present on the stone from that excessive beating of Moses "Peace be upon him"."

156-(...) Abu Huraira "Allah be pleased with him" narrated: Moses "Peace be upon him" was a shy person and never was seen as naked (because of his extensive shyness). The children of Israel said: "He has scrotal hernia." One day, Moses took a bath near some water, and put his garment on a stone. But the stone (took his garment and) ran away. Moses ran after the stone with his stick saying: "O stone! Give me my garment!" (Such being the case) he reached a group of Banu Israel (who saw him naked then, and found no defect in his body). It was on that occasion that Allah revealed: "O ye who believe be ye not like those who vexed and insulted Moses, but Allah cleared him of the (calumnies) they had uttered: and he was honourable in Allah's sight." (The Confederates "Al-Ahzab" 69)

157-(2372) Abu Huraira "Allah be pleased with him" narrated: The Angel of Death was sent to Moses. But when he came to Moses, Moses slapped him and gouged out his eye. The angel returned to his Lord and said: "You have sent me to a Slave who does not want to die." Allah restored his eyes (to its place and returned his eyesight and) said: "Return to him and tell him to put his hand on the back of an ox; and for every hair that will come under it, he will be granted one year of life." Moses said: "O Lord! What will happen after that?" Allah replied: "Then death." Moses said: "Let it come now." Moses then requested Allah to let him die close to the Sacred Land so much that he would be at a distance of a stone's throw from it." Abu Huraira added: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Had I been there, I would have shown you his grave on the side of the road below the red sand hill."

158-(...) Hammam Ibn Munabbih narrated: This is what Abu Huraira "Allah be pleased with him" narrated to us from The Messenger of Allah "Allah's blessing and peace be upon him". He mentioned many traditions, including the following: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The Angel of Death came to Moses and said: "Respond to (the call of) Allah." Moses "Peace be upon him" slapped the Angel of Death on the eye and gouged it out. The Angel went back to Allah Almighty and said: "You sent me to a servant of Yours who does not like to

بَنُو إِسْرَائِيلَ إِلَىٰ سَوْأَةِ مُوسَىٰ. فَقَالُوا: وَاللَّهِ، مَا بِمُوسَىٰ مِنْ بَأْسٍ. فَقَامَ الْحَجَرُ بَعْدُ، حَتَّىٰ نُظِرَ إِلَيْهِ. قَالَ: فَأَخَذَ ثَوْبَهُ فَطَفِقَ بِالْحَجَرِ ضَرْباً».

قَالَ أَبُو هُرَيْرَةَ: وَاللَّهِ، إِنَّهُ بِالْحَجَرِ نَدَبٌ سِتَّةٌ أَوْ سَبْعَةٌ. ضَرْبُ مُوسَىٰ عَلَيْهِ السَّلاَمُ بِالْحَجَرِ.

١٥٦ ـ (...) ـ وحدّثنا يَحْيَىٰ بْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا خَالِدٌ الْحَذَّاءُ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ قَالَ: أَنْبَأَنَا أَبُو هُرَيْرَةَ قَالَ: كَانَ مُوسَىٰ عَلَيْهِ السَّلاَمُ رَجُلاً حَيِيًّا. قَالَ: فَكَانَ لاَ يُرَىٰ مُتَجَرِّداً. قَالَ: فَقَالَ بَنُو إِسْرَائِيلَ: إِنَّهُ آدَرُ. قَالَ: فَاغْتَسَلَ عِنْدَ مُوَيْهٍ. فَوَضَعَ ثَوْبَهُ عَلَىٰ حَجَرٍ. فَانْطَلَقَ الْحَجَرُ يَسْعَىٰ، وَاتَّبَعَهُ بِعَصَاهُ يَضْرِبُهُ: ثَوْبِي حَجَرُ، ثَوْبِي حَجَرُ، حَتَّىٰ وَقَفَ عَلَىٰ مَلإٍ مِنْ بَنِي إِسْرَائِيلَ وَنَزَلَتْ: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَكُونُوا۟ كَٱلَّذِينَ ءَاذَوْا۟ مُوسَىٰ فَبَرَّأَهُ ٱللَّهُ مِمَّا قَالُوا۟ۚ وَكَانَ عِندَ ٱللَّهِ وَجِيهًا ﴿٦٩﴾﴾ [الأحزاب: ٦٩].

١٥٧ ـ (٢٣٧٢) ـ وحدّثني مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ. قَالَ عَبْدٌ: أَخْبَرَنَا. وَقَالَ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: أُرْسِلَ مَلَكُ الْمَوْتِ إِلَىٰ مُوسَىٰ عَلَيْهِ السَّلاَمُ. فَلَمَّا جَاءَهُ صَكَّهُ فَفَقَأَ عَيْنَهُ، فَرَجَعَ إِلَىٰ رَبِّهِ فَقَالَ: أَرْسَلْتَنِي إِلَىٰ عَبْدٍ لاَ يُرِيدُ الْمَوْتَ. قَالَ: فَرَدَّ اللَّهُ إِلَيْهِ عَيْنَهُ وَقَالَ: ارْجِعْ إِلَيْهِ. فَقُلْ لَهُ: يَضَعُ يَدَهُ عَلَىٰ مَتْنِ ثَوْرٍ، فَلَهُ بِمَا غَطَّتْ يَدُهُ بِكُلِّ شَعْرَةٍ سَنَةٌ. قَالَ: أَيْ رَبِّ، ثُمَّ مَهْ؟ قَالَ: ثُمَّ الْمَوْتُ. قَالَ: فَالآنَ. فَسَأَلَ اللَّهَ أَنْ يُدْنِيَهُ مِنَ الأَرْضِ الْمُقَدَّسَةِ رَمْيَةً بِحَجَرٍ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَلَوْ كُنْتُ ثَمَّ، لأَرَيْتُكُمْ قَبْرَهُ إِلَىٰ جَانِبِ الطَّرِيقِ، تَحْتَ الْكَثِيبِ الأَحْمَرِ».

[البخاري: كتاب الجنائز، باب من أحب الدفن في الأرض المقدسة...، رقم: ١٣٣٩].

١٥٨ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ. قَالَ: هَٰذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ، فَذَكَرَ أَحَادِيثَ مِنْهَا: وَقَالَ رَسُولُ اللَّهِ ﷺ: «جَاءَ مَلَكُ الْمَوْتِ إِلَىٰ مُوسَىٰ عَلَيْهِ السَّلاَمُ. فَقَالَ لَهُ: أَجِبْ رَبَّكَ. قَالَ: فَلَطَمَ مُوسَىٰ عَلَيْهِ السَّلاَمُ عَيْنَ مَلَكِ الْمَوْتِ فَفَقَأَهَا. قَالَ: فَرَجَعَ

die, and he gouged out my eye." Allah restored his eye to its place (and returned his eyesight) and said: "Go to My servant and say: Do you want life? If you want life, place your hand on the back of an ox and for every hair it will cover, you will be granted one year of life." He (Moses) said: "What (will happen after that) then?" He said: "Then you will die." He said: "Then let it be now." (He then invoked Allah): "O Allah! Let me die near the sacred land." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Had I been there, I would have shown you his grave on the side of the road, below the red sandhill."

(...) This Hadith was narrated on the authority of Ma'mar.

159-(2373) Abu Huraira "Allah be pleased with him" narrated: Once while a Jew was selling something, he was offered a price which he disliked (or with which he was not pleased, Abd Al-Aziz was in doubt as to which expression was used). So, he said: "No, by Him, Who gave Moses superiority over all human beings!" Hearing him, an Ansari man got up and slapped him on the face and said: "You say: By Him, Who Gave Moses superiority over all human beings although The Prophet "Allah's blessing and peace be upon him" (Mohammad) is present amongst us!"

The Jew went to The Prophet "Allah's blessing and peace be upon him" and said: "O Abu Al-Qasim! I am under the assurance and contract of security, so what is the right of so-and-so to slap me?" The Prophet "Allah's blessing and peace be upon him" asked the other: "Why have you slapped him?" He said: "O Messenger of Allah! He said: By Him, Who Gave Moses superiority over all human beings, although you are present amongst us." The Prophet "Allah's blessing and peace be upon him" became so angry, that (the signs of) anger appeared on his face. He said: "Don't give superiority to any prophet amongst Allah's Prophets, for when the trumpet will be sounded, everyone on the earth and in the heavens will swoon except those whom Allah will exempt. The trumpet will be sounded for the second time and I will be the first to be resurrected (or I will be from amongst the first people who will be resurrected) to see Moses taking hold of Allah's Throne. I will not know whether the unconsciousness, which Moses received on the Day of Tur, has been sufficient for him, or he has got up before me. And I do not say that there is anybody who is better than Yunus (Jonah) Ibn Matta "Peace be upon him"."

(...) This Hadith was narrated on the authority of Abu Salama with the same chain of transmitters.

الْمَلَكُ إِلَى اللَّهِ تَعَالَىٰ فَقَالَ: إِنَّكَ أَرْسَلْتَنِي إِلَىٰ عَبْدٍ لَكَ لاَ يُرِيدُ الْمَوْتَ، وَقَدْ فَقَأَ عَيْنِي. قَالَ: فَرَدَّ اللَّهُ إِلَيْهِ عَيْنَهُ وَقَالَ: ارْجِعْ إِلَىٰ عَبْدِي فَقُلِ الْحَيَاةَ تُرِيدُ؟ فَإِنْ كُنْتَ تُرِيدُ الْحَيَاةَ فَضَعْ يَدَكَ عَلَىٰ مَتْنِ ثَوْرٍ، فَمَا تَوَارَتْ يَدُكَ مِنْ شَعْرَةٍ، فَإِنَّكَ تَعِيشُ بِهَا سَنَةً. قَالَ: ثُمَّ مَهْ؟ قَالَ: ثُمَّ تَمُوتُ. قَالَ: فَالآنَ مِنْ قَرِيبٍ، رَبِّ أَمِتْنِي مِنَ الأَرْضِ الْمُقَدَّسَةِ، رَمْيَةً بِحَجَرٍ. قَالَ رَسُولُ اللَّهِ ﷺ: «وَاللَّهِ، لَوْ أَنِّي عِنْدَهُ لأَرَيْتُكُمْ قَبْرَهُ إِلَىٰ جَانِبِ الطَّرِيقِ، عِنْدَ الْكَثِيبِ الأَحْمَرِ».

[البخاري: كتاب أحاديث الأنبياء، باب وفاة موسى وذكره بعد، رقم: ٣٤٠٧].

(...) ـ قَالَ أَبُو إِسْحَاقَ: حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، بِمِثْلِ هَٰذَا الْحَدِيثِ.

١٥٩ ـ (٢٣٧٣) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا حُجَيْنُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي سَلَمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ الْهَاشِمِيِّ، عَنْ عَبْدِ الرَّحْمَٰنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: بَيْنَمَا يَهُودِيٌّ يَعْرِضُ سِلْعَةً لَهُ أُعْطِيَ بِهَا شَيْئاً، كَرِهَهُ أَوْ لَمْ يَرْضَهُ ـ شَكَّ عَبْدُ الْعَزِيزِ ـ قَالَ: لاَ، وَالَّذِي اصْطَفَىٰ مُوسَىٰ عَلَيْهِ السَّلاَمُ عَلَى الْبَشَرِ. قَالَ: فَسَمِعَهُ رَجُلٌ مِنَ الأَنْصَارِ، فَلَطَمَ وَجْهَهُ. قَالَ: تَقُولُ: وَالَّذِي اصْطَفَىٰ مُوسَىٰ عَلَيْهِ السَّلاَمُ عَلَى الْبَشَرِ! وَرَسُولُ اللَّهِ ﷺ بَيْنَ أَظْهُرِنَا؟ قَالَ: فَذَهَبَ الْيَهُودِيُّ إِلَىٰ رَسُولِ اللَّهِ ﷺ. فَقَالَ: يَا أَبَا الْقَاسِمِ، إِنَّ لِي ذِمَّةً وَعَهْداً. وَقَالَ: فُلاَنٌ لَطَمَ وَجْهِي. فَقَالَ رَسُولُ اللَّهِ ﷺ: «لِمَ لَطَمْتَ وَجْهَهُ؟» قَالَ: قَالَ. يَا رَسُولَ اللَّهِ: وَالَّذِي اصْطَفَىٰ مُوسَىٰ عَلَيْهِ السَّلاَمُ عَلَى الْبَشَرِ! وَأَنْتَ بَيْنَ أَظْهُرِنَا. قَالَ: فَغَضِبَ رَسُولُ اللَّهِ ﷺ حَتَّىٰ عُرِفَ الْغَضَبُ فِي وَجْهِهِ. ثُمَّ قَالَ: «لاَ تُفَضِّلُوا بَيْنَ أَنْبِيَاءِ اللَّهِ، فَإِنَّهُ يُنْفَخُ فِي الصُّورِ فَيَصْعَقُ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الأَرْضِ إِلاَّ مَنْ شَاءَ اللَّهُ. قَالَ: ثُمَّ يُنْفَخُ فِيهِ أُخْرَىٰ، فَأَكُونُ أَوَّلَ مَنْ بُعِثَ، أَوْ فِي أَوَّلِ مَنْ بُعِثَ، فَإِذَا مُوسَىٰ عَلَيْهِ السَّلاَمُ آخِذٌ بِالْعَرْشِ، فَلاَ أَدْرِي أَحُوسِبَ بِصَعْقَتِهِ يَوْمَ الطُّورِ، أَوْ بُعِثَ قَبْلِي. وَلاَ أَقُولُ: إِنَّ أَحَداً أَفْضَلُ مِنْ يُونُسَ بْنِ مَتَّىٰ عَلَيْهِ السَّلاَمُ».

[البخاري: كتاب أحاديث الأنبياء، باب قول الله تعالى: ﴿وإن يونس لمن المرسلين...﴾، رقم: ٣٤١٤].

(...) ـ **وحدّثنيه** مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي سَلَمَةَ، بِهَٰذَا الإِسْنَادِ، سَوَاءً.

160-(...) Abu Huraira "Allah be pleased with him" narrated: Two persons, a Muslim and a Jew, quarrelled. The Muslim said: "By Him, Who gave Muhammad superiority over all the people!" The Jew said: "By Him, Who gave Moses superiority over all the people!" At that the Muslim raised his hand and slapped the Jew on the face. The Jew went to The Prophet "Allah's blessing and peace be upon him" and informed him of what had happened between him and the Muslim. The Prophet "Allah's blessing and peace be upon him" said: "Do not give me superiority over Moses, for (on the Day of Judgement) all the people will fall unconscious (and I will be one of them), but I will Be the first to restore consciousness, and will see Moses standing and catching hold of the side of the Throne (of Allah). I will not know whether he has also fallen unconscious and got up before me, or Allah has exempted him from that swoon."

161-(...) Abu Huraira "Allah be pleased with him" reported: A man from amongst the Muslims and a man from amongst the Jews quarrelled and then abused each other...and the rest of the Hadith is the same.

162-(2374) Abu Sa'id Al-Khudri "Allah be pleased with him" reported: A Jew whose face was slapped came to The Messenger of Allah "Allah's blessing and peace be upon him"...and the rest of the Hadith is the same, to his saying: "I do not know whether Moses was from amongst those who fell unconscious and then he got up before me, or the unconsciousness of Tur was sufficient for him."

163-(...) Abu Sa'id Al-Khudri "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" said: "Do not give superiority to anyone of the Prophets." This Hadith was narrated through another chain of transmitters.

164-(2375) Anas Ibn Malik "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I came upon (or I passed by, according to the narration of Haddib@@) Moses during my Night Journey near the red sandhill, where he was offering prayer in his grave."

165-(...) Anas "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I passed by Moses who was offering prayer in his grave." According to the narration of Isa the following addition was mentioned: "I passed (by him) during my Night Journey." According to the narration of Yunus, The Prophet "Allah's blessing and peace be upon him" said: "It is not fitting for a servant that he should say:" I am better than Yunus (Jonah) Ibn Matta."

١٦٠ ـ (...) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ وَأَبُو بَكْرِ بْنُ النَّضْرِ قَالاَ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبِي، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ وَعَبْدِ الرَّحْمَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: اسْتَبَّ رَجُلاَنِ رَجُلٌ مِنَ الْيَهُودِ وَرَجُلٌ مِنَ الْمُسْلِمِينَ. فَقَالَ الْمُسْلِمُ: وَالَّذِي اصْطَفَىٰ مُحَمَّداً ﷺ عَلى الْعَالَمِينَ. وَقَالَ الْيَهُودِيُّ: وَالَّذِي اصْطَفَىٰ مُوسَىٰ عَلَيْهِ السَّلاَمُ عَلى الْعَالَمِينَ. قَالَ: فَرَفَعَ الْمُسْلِمُ يَدَهُ عِنْدَ ذٰلِكَ، فَلَطَمَ وَجْهَ الْيَهُودِيِّ، فَذَهَبَ الْيَهُودِيُّ إِلَىٰ رَسُولِ اللَّهِ ﷺ، فَأَخْبَرَهُ بِمَا كَانَ مِنْ أَمْرِهِ وَأَمْرِ الْمُسْلِمِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «لاَ تُخَيِّرُونِي عَلَىٰ مُوسَىٰ، فَإِنَّ النَّاسَ يَصْعَقُونَ فَأَكُونُ أَوَّلَ مَنْ يُفِيقُ، فَإِذَا مُوسَىٰ بَاطِشٌ بِجَانِبِ الْعَرْشِ، فَلاَ أَدْرِي أَكَانَ فِيمَنْ صَعِقَ فَأَفَاقَ قَبْلِي، أَمْ كَانَ مِمَّنِ اسْتَثْنَى اللَّهُ».

[البخاري: كتاب الرقاق، باب نفخ الصور، رقم: ٦٥١٧].

١٦١ ـ (...) ـ وحدّثنا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ وَأَبُو بَكْرِ بْنُ إِسْحَاقَ قَالاَ: أَخْبَرَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ وَسَعِيدُ بْنُ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: اسْتَبَّ رَجُلٌ مِنَ الْمُسْلِمِينَ وَرَجُلٌ مِنَ الْيَهُودِ... بِمِثْلِ حَدِيثِ إِبْرَاهِيمَ بْنِ سَعْدٍ عَنِ ابْنِ شِهَابٍ.

[البخاري: كتاب أحاديث الأنبياء، باب وفاة موسى وذكره بعد، رقم: ٣٤٠٨].

١٦٢ ـ (٢٣٧٤) ـ وحدّثني عَمْرٌو النَّاقِدُ: حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرِو بْنِ يَحْيَىٰ، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: جَاءَ يَهُودِيٌّ إِلَى النَّبِيِّ ﷺ قَدْ لُطِمَ وَجْهُهُ... وَسَاقَ الْحَدِيثَ بِمَعْنَىٰ حَدِيثِ الزُّهْرِيِّ. غَيْرَ أَنَّهُ قَالَ: «فَلاَ أَدْرِي أَكَانَ مِمَّنْ صَعِقَ فَأَفَاقَ قَبْلِي، أَوِ اكْتَفَىٰ بِصَعْقَةِ الطُّورِ».

[البخاري: كتاب الخصومات، باب ما يذكر في الإشخاص...، رقم: ٢٤١٢].

١٦٣ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي. حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرِو بْنِ يَحْيَىٰ، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ تُخَيِّرُوا بَيْنَ الأَنْبِيَاءِ».

وَفِي حَدِيثِ ابْنِ نُمَيْرٍ: عَمْرُو بْنُ يَحْيَىٰ، حَدَّثَنِي أَبِي.

١٦٤ ـ (٢٣٧٥) ـ حدّثنا هَدَّابُ بْنُ خَالِدٍ وَشَيْبَانُ بْنُ فَرُّوخَ. قَالاَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ الْبُنَانِيِّ وَسُلَيْمَانَ التَّيْمِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَتَيْتُ ـ وَفِي رِوَايَةِ هَدَّابٍ: مَرَرْتُ ـ عَلَىٰ مُوسَىٰ لَيْلَةَ أُسْرِيَ بِي عِنْدَ الْكَثِيبِ الأَحْمَرِ، وَهُوَ قَائِمٌ يُصَلِّي فِي قَبْرِهِ».

١٦٥ ـ (...) ـ وحدّثنا عَلِيُّ بْنُ خَشْرَمٍ: أَخْبَرَنَا عِيسَىٰ، يَعْنِي ابْنَ يُونُسَ. (ح) وحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ. كِلاَهُمَا عَنْ سُلَيْمَانَ التَّيْمِيِّ، عَنْ أَنَسٍ. (ح) ـ وحدّثناه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ سُفْيَانَ، عَنْ سُلَيْمَانَ التَّيْمِيِّ: سَمِعْتُ أَنَساً يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَرَرْتُ عَلَىٰ مُوسَىٰ وَهُوَ يُصَلِّي فِي قَبْرِهِ».

وَزَادَ فِي حَدِيثِ عِيسَىٰ «مَرَرْتُ لَيْلَةَ أُسْرِيَ بِي».

[43] What about Yunus (Jonah) Ibn Matta

166-(2376) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: Allah "Exalted and Glorified be He" said: "It is not fitting for any servant of Mine to say: I am better than Yunus (Jonah) Ibn Matta "Peace be upon him"."

167-(2377) Ibn Abbas "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "None should say that I am better than Yunus Ibn Matta." So, he mentioned his father (Matta).

[44] The merits of (The Prophet) Joseph

168-(2378) Abu Huraira "Allah be pleased with him" narrated: Once The Messenger of Allah "Allah's blessing and peace be upon him" was asked: "Who is the most honourable amongst the people?" He said: "The most righteous (Allah-fearing) from amongst them." They said: "We do not ask you about this." He said: "Then Joseph, Allah's Prophet, the son of Allah's Prophet, The son of Allah's Prophet, the son of Allah's bosom friend Abraham." They said: "We do not want to ask about this." He said: "Then you want to ask about the ancestry of the Arabs. Those who were the best in the pre-Islamic period of ignorance will be the best in Islam provided that they comprehend the religious knowledge."

[45] The merits of (The Prophet) Zakariyya

169-(2379) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Zakariyya "Peace be upon him" was a carpenter."

[46] The merits of Al-Khadir "Peace be upon him"

170-(2380) Sa'id Ibn Jubair narrated: I said to Ibn Abbas: "Nawf Al-Bakali claims that Moses, the companion of Al-Khadir was not Moses (The Prophet) of the children of Israel, but another Moses." Ibn Abbas said: "Allah's enemy (Nawfal) was a liar. I heard Ubai Ibn Ka'b saying: I heard The Prophet "Allah's blessing and peace be upon him" saying: "Once Moses stood up and addressed Banu Israel. He was asked who was the most learned man amongst the people. He said: "It is I." Allah blamed him since he did not attribute the absolute knowledge to Him (Allah). For this reason, Allah said to him: "Yes, at the junction of the two seas there is a Slave of Mine who is more learned than you." Moses said: "O my Lord! How can I meet him?" Allah said: "Take a fish and put it in a large basket and you will find him at the place where you will lose the fish."

٤٣ ـ باب في ذكر يونس ﷺ وقول النبي ﷺ: «لا يَنْبَغِي لِعَبْدٍ أَنْ يَقُولَ: أنا خَيْرٌ مِنْ يُونُسَ بْنِ مَتَّى»

١٦٦ ـ (٢٣٧٦) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْمُثَنَّىٰ وَمُحَمَّدُ بْنُ بَشَّارٍ. قَالُوا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ. قَالَ: سَمِعْتُ حُمَيْدَ بْنَ عَبْدِ الرَّحْمَٰنِ يُحَدِّثُ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ أَنَّهُ: «قَالَ ـ يَعْنِي اللَّهَ تَبَارَكَ وَتَعَالَىٰ ـ: لاَ يَنْبَغِي لِعَبْدٍ لِي ـ وَقَالَ ابْنُ الْمُثَنَّىٰ ـ: لِعَبْدِي أَنْ يَقُولَ: أَنَا خَيْرٌ مِنْ يُونُسَ بْنِ مَتَّىٰ، عَلَيْهِ السَّلاَمُ».

قَالَ ابْنُ أَبِي شَيْبَةَ: مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ شُعْبَةَ.

[البخاري: كتاب أحاديث الأنبياء، باب قول الله تعالى: ﴿وإن يونس لمن المرسلين﴾، رقم: ٣٤١٦].

١٦٧ ـ (٢٣٧٧) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ، وَاللَّفْظُ لاِبْنِ الْمُثَنَّىٰ، قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ. قَالَ: سَمِعْتُ أَبَا الْعَالِيَةِ يَقُولُ: حَدَّثَنِي ابْنُ عَمِّ نَبِيِّكُمْ ﷺ، يَعْنِي ابْنَ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَا يَنْبَغِي لِعَبْدٍ أَنْ يَقُولَ: أَنَا خَيْرٌ مِنْ يُونُسَ بْنِ مَتَّىٰ». وَنَسَبَهُ إِلَىٰ أَبِيهِ.

[البخاري: كتاب أحاديث الأنبياء، باب قول الله تعالى: ﴿وهل أتاك حديث موسى﴾، رقم: ٣٣٩٥].

٤٤ ـ بابٌ مِنْ فَضَائِلِ يُوسُفَ عليه السلام

١٦٨ ـ (٢٣٧٨) ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّىٰ وَعُبَيْدُ اللَّهِ بْنُ سَعِيدٍ. قَالُوا: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ، عَنْ عُبَيْدِ اللَّهِ: أَخْبَرَنِي سَعِيدُ بْنُ أَبِي سَعِيدٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قِيلَ: يَا رَسُولَ اللَّهِ، مَنْ أَكْرَمُ النَّاسِ؟ قَالَ: «أَتْقَاهُمْ» قَالُوا: لَيْسَ عَنْ هَٰذَا نَسْأَلُكَ. قَالَ: «فَيُوسُفُ نَبِيُّ اللَّهِ ابْنُ نَبِيِّ اللَّهِ ابْنِ نَبِيِّ اللَّهِ ابْنِ خَلِيلِ اللَّهِ»، قَالُوا: لَيْسَ عَنْ هَٰذَا نَسْأَلُكَ. قَالَ: «فَعَنْ مَعَادِنِ الْعَرَبِ تَسْأَلُونِي؟ خِيَارُهُمْ فِي الْجَاهِلِيَّةِ خِيَارُهُمْ فِي الإِسْلاَمِ، إِذَا فَقُهُوا».

[البخاري: كتاب أحاديث الأنبياء، باب قول الله تعالى: ﴿واتخذ الله إبراهيم خليلاً﴾، رقم: ٣٣٥٣].

٤٥ ـ بابٌ مِنْ فَضَائِلِ زَكَرِيَّاءَ عليه السلام

١٦٩ ـ (٢٣٧٩) ـ حدّثنا هَدَّابُ بْنُ خَالِدٍ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «كَانَ زَكَرِيَّاءُ نَجَّاراً».

٤٦ ـ بابُ فَضَائِلِ الْخَضِرِ، عليه السلام

١٧٠ ـ (٢٣٨٠) ـ حدّثنا عَمْرُو بْنُ مُحَمَّدٍ النَّاقِدُ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ وَعُبَيْدُ اللَّهِ بْنُ سَعِيدٍ وَمُحَمَّدُ بْنُ أَبِي عُمَرَ الْمَكِّيُّ. كُلُّهُمْ عَنِ ابْنِ عُيَيْنَةَ ـ وَاللَّفْظُ لاِبْنِ أَبِي عُمَرَ ـ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ. حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ. قَالَ: قُلْتُ لاِبْنِ عَبَّاسٍ: إِنَّ نَوْفاً الْبِكَالِيَّ يَزْعُمُ أَنَّ مُوسَىٰ، عَلَيْهِ السَّلاَمُ، صَاحِبَ بَنِي إِسْرَائِيلَ لَيْسَ هُوَ مُوسَىٰ صَاحِبَ الْخَضِرِ، عَلَيْهِ السَّلاَمُ. فَقَالَ: كَذَبَ عَدُوُّ اللَّهِ. سَمِعْتُ أُبَيَّ بْنَ كَعْبٍ يَقُولُ:

Moses took a fish, put it in a basket, and proceeded along with his (servant) boy, Yusha Ibn Noon, till they reached the rock where they laid their heads (and slept). Moses slept, and the fish, moving out of the basket, fell into the sea. Allah stopped the flow of water over the fish and it became like an arch, which was as a tunnel for the fish, and was a (matter of) astonishment for Moses and his boy. They travelled the rest of the night, but his boy forgot to tell him what had happened to the fish. On the next day Moses said to his boy (servant): "Give us our food, for indeed, we have suffered much fatigue in this journey of ours." Moses did not feel tired till he crossed that place which Allah had ordered him to seek after. His boy (servant) said to him: "Do you know that when we were sitting beside that rock, I forgot the fish, and none but Satan made me forget to tell (you) about it; and it took its course into the sea in an amazing way." Moses said: "That was what we were seeking after." So, both of them retraced their footsteps. They retraced their footsteps till they reached the rock.

There they saw a man Lying covered with a garment. Moses greeted him and he replied saying: "How do people greet each other in your land?" Moses said: "I am Moses." The man asked: "Moses of Banu Israel?" Moses said: "Yes." He said: "O Moses! You have some of the Knowledge of Allah which Allah has taught you and which I do not know, and I have some of the Knowledge of Allah which Allah has taught me, and which you do not know." Moses asked: "May I follow you provided that you may teach me from what Allah has taught you?" He said: "But you will not be able to keep patient with me for how can you be patient about things which you will not be able to understand?" Moses said: "You will find me, if Allah so wills, truly patient, and I will not disobey you in aught." He said: "Then, if you followed me, do not ask me about anything until I inform you of it." He said: "Yes (I shall do)."

So, both of them set out walking along the sea-shore, where a boat passed by them whose crew they asked to take them on board. The crew recognized Al-Khadir and so they took them on board without fare. Then suddenly Al-Khadir inclined upon a plank, WHICH he plucked. Moses said to him: "What have you done? They took us on board with no fare; yet you have intentionally made a hole in their boat so as to drown its passengers. Verily, you have done a dreadful thing." Al-Khadir replied: "Didn't I tell you that you would not be able to keep patient with me?" Moses replied: "Do not blame me for what I have forgotten, and do not be hard upon me for my fault."

سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «قامَ مُوسَىٰ عَلَيْهِ السَّلامُ خَطِيباً فِي بَنِي إِسْرَائِيلَ، فَسُئِلَ: أَيُّ النَّاسِ أَعْلَمُ؟ فَقالَ: أَنا أَعْلَمُ. قالَ: فَعَتَبَ اللَّهُ عَلَيْهِ إِذْ لَمْ يَرُدَّ الْعِلْمَ إِلَيْهِ. فَأَوْحَىٰ اللَّهُ إِلَيْهِ: أَنَّ عَبْداً مِنْ عِبَادِي بِمَجْمَعِ الْبَحْرَيْنِ هُوَ أَعْلَمُ مِنْكَ. قالَ مُوسَىٰ: أَيْ رَبِّ، كَيْفَ لِي بِهِ؟ فَقِيلَ لَهُ: احْمِلْ حُوتاً فِي مِكْتَلٍ، فَحَيْثُ تَفْقِدُ الْحُوتَ فَهُوَ ثَمَّ. فَانْطَلَقَ وَانْطَلَقَ مَعَهُ فَتَاهُ، وَهُوَ يُوشَعُ بْنُ نُونٍ. فَحَمَلَ مُوسَىٰ، عَلَيْهِ السَّلامُ، حُوتاً فِي مِكْتَلٍ. وَانْطَلَقَ هُوَ وَفَتَاهُ يَمْشِيَانِ حَتَّى أَتَيَا الصَّخْرَةَ. فَرَقَدَ مُوسَىٰ، عَلَيْهِ السَّلامُ، وَفَتَاهُ. فَاضْطَرَبَ الْحُوتُ فِي الْمِكْتَلِ، حَتَّىٰ خَرَجَ مِنَ الْمِكْتَلِ، فَسَقَطَ فِي الْبَحْرِ. قالَ: وَأَمْسَكَ اللَّهُ عَنْهُ جِرْيَةَ الْمَاءِ، حَتَّىٰ كَانَ مِثْلَ الطَّاقِ، فَكَانَ لِلْحُوتِ سَرَباً. وَكَانَ لِمُوسَىٰ وَفَتَاهُ عَجَباً. فَانْطَلَقَا بَقِيَّةَ يَوْمِهِمَا وَلَيْلَتَهُمَا، وَنَسِيَ صَاحِبُ مُوسَىٰ أَنْ يُخْبِرَهُ، فَلَمَّا أَصْبَحَ مُوسَىٰ، عَلَيْهِ السَّلامُ، قَالَ لِفَتَاهُ: آتِنَا غَدَاءَنَا لَقَدْ لَقِينَا مِنْ سَفَرِنَا هَذَا نَصَباً. قَالَ: وَلَمْ يَنْصَبْ حَتَّىٰ جَاوَزَ الْمَكَانَ الَّذِي أُمِرَ بِهِ. قَالَ: أَرَأَيْتَ إِذْ أَوَيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ الْحُوتَ وَمَا أَنْسَانِيهِ إِلاَّ الشَّيْطَانُ أَنْ أَذْكُرَهُ وَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ عَجَباً. قَالَ مُوسَىٰ: ذٰلِكَ مَا كُنَّا نَبْغِي فَارْتَدَّا عَلَى آثَارِهِمَا قَصَصاً. قَالَ: يَقُصَّانِ آثَارَهُمَا، حَتَّىٰ أَتَيَا الصَّخْرَةَ فَرَأَىٰ رَجُلاً مُسَجًّى عَلَيْهِ بِثَوْبٍ، فَسَلَّمَ عَلَيْهِ مُوسَىٰ، فَقَالَ لَهُ الْخَضِرُ: أَنَّىٰ بِأَرْضِكَ السَّلامُ؟ قَالَ: أَنَا مُوسَىٰ. قَالَ: مُوسَىٰ بَنِي إِسْرَائِيلَ؟ قَالَ: نَعَمْ. قَالَ: إِنَّكَ عَلَى عِلْمٍ مِنْ عِلْمِ اللَّهِ عَلَّمَكَهُ اللَّهُ لاَ أَعْلَمُهُ، وَأَنَا عَلَىٰ عِلْمٍ مِنْ عِلْمِ اللَّهِ عَلَّمَنِيهِ لا تَعْلَمُهُ. قَالَ لَهُ مُوسَىٰ، عَلَيْهِ السَّلامُ: هَلْ أَتَّبِعُكَ عَلَى أَنْ تُعَلِّمَنِي مِمَّا عُلِّمْتَ رُشْداً؟ قَالَ: إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْراً، وَكَيْفَ تَصْبِرُ عَلَى مَا لَمْ تُحِطْ بِهِ خُبْراً. قَالَ: سَتَجِدُنِي إِنْ شَاءَ اللَّهُ صَابِراً وَلاَ أَعْصِي لَكَ أَمْراً. قَالَ لَهُ الْخَضِرُ: فَإِنِ اتَّبَعْتَنِي فَلاَ تَسْأَلْنِي عَنْ شَيْءٍ حَتَّى أُحْدِثَ لَكَ مِنْهُ ذِكْراً. قَالَ: نَعَمْ. فَانْطَلَقَ الْخَضِرُ وَمُوسَىٰ يَمْشِيَانِ عَلَىٰ سَاحِلِ الْبَحْرِ، فَمَرَّتْ بِهِمَا سَفِينَةٌ، فَكَلَّمَاهُمْ أَنْ يَحْمِلُوهُمَا، فَعَرَفُوا الْخَضِرَ فَحَمَلُوهُمَا بِغَيْرِ نَوْلٍ. فَعَمَدَ الْخَضِرُ إِلَىٰ لَوْحٍ مِنْ أَلْوَاحِ السَّفِينَةِ فَنَزَعَهُ. فَقَالَ لَهُ مُوسَىٰ: قَوْمٌ حَمَلُونَا بِغَيْرِ نَوْلٍ، عَمَدْتَ إِلَىٰ سَفِينَتِهِمْ فَخَرَقْتَهَا لِتُغْرِقَ أَهْلَهَا. لَقَدْ جِئْتَ شَيْئاً إِمْراً. قَالَ: أَلَمْ أَقُلْ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِي صَبْراً. قَالَ: لاَ تُؤَاخِذْنِي بِمَا نَسِيتُ وَلاَ تُرْهِقْنِي مِنْ أَمْرِي عُسْراً.

Then, they got out of the boat. While they were walking by the seashore, they passed by a boy playing with other boys. Al-Khadir took hold of the boy's head and plucked it with his hand, with the result that he killed him. Moses said to him: "Have you killed an innocent person who has not killed any person? You have really done a horrible thing." Al-Khadir said: "Did I not tell you that you could not remain patient with me?" he (Moses) said: "that was much more grievous than the first one." Moses further said: "If I ask you about anything after this, don't accompany me. You have received an excuse from me."

Then both of them went on till they came to some people of a village, whose inhabitants they asked for food but they refused to entertain them as guests. Then they saw therein a wall, which was just going to collapse. But he (Al-Khadir) repaired it. It was inclined and Al-Khadir set it right (just by touching it) with his hands like this. Moses said: "These are the people whom we have visited, but they neither gave us food, nor entertained us as guests, yet you have repaired their wall. If you had wished, you could have taken wages for it." Al-Khadir said: "This is the parting between you and me, and I shall tell you the explanation of those things on which you could not keep patient." The Prophet "Allah's blessing and peace be upon him" added: "May Allah bestow His Mercy on Moses! If he had remained patient, we would have been told further about their case."

The Prophet "Allah's blessing and peace be upon him" said: "So the first excuse of Moses was that he had forgotten." He added: "(When they were on board the boat) a sparrow came, stood on the edge of the boat and dipped its beak into the sea. Al-Khadir said to Moses: "My knowledge and your knowledge have not decreased Allah's Knowledge except as much as this sparrow has decreased the water of the sea (with its beak)." Sa'id Ibn Jubair used to recite: "There was before them a king who used to seize every boat by force which was in order, the boy was an unbeliever."

171-(...) Sa'id Ibn Jubair reported: It was said to Ibn Abbas that Nawf Al-Bakali claimed that Moses who went in search of knowledge was not (The Prophet) Moses of Banu Israel. He said: O Sa'id! Did you hear it from him? I said: Yes. He said: No doubt, Nawf told a lie.

172-(...) Ubai Ibn Ka'b narrated to us that he had heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "Moses was delivering a speech to his people, when he remarked: "There is none on the earth who has better knowledge than I or nothing better than mine." Allah

ثُمَّ خَرَجَا مِنَ السَّفِينَةِ، فَبَيْنَمَا هُمَا يَمْشِيَانِ عَلَى السَّاحِلِ إِذَا غُلَامٌ يَلْعَبُ مَعَ الْغِلْمَانِ. فَأَخَذَ الْخَضِرُ بِرَأْسِهِ، فَاقْتَلَعَهُ بِيَدِهِ، فَقَتَلَهُ. فَقَالَ مُوسَىٰ: أَقَتَلْتَ نَفْساً زَاكِيَةً بِغَيْرِ نَفْسٍ؟ لَقَدْ جِئْتَ شَيْئاً نُكْراً. قَالَ: أَلَمْ أَقُلْ لَكَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْراً؟ قَالَ: وَهٰذِهِ أَشَدُّ مِنَ الأُولَىٰ. قَالَ: إِنْ سَأَلْتُكَ عَنْ شَيْءٍ بَعْدَهَا فَلاَ تُصَاحِبْنِي. قَدْ بَلَغْتَ مِنْ لَدُنِّي عُذْراً، فَانْطَلَقَا حَتَّى إِذَا أَتَيَا أَهْلَ قَرْيَةٍ اسْتَطْعَمَا أَهْلَهَا فَأَبَوْا أَنْ يُضَيِّفُوهُمَا، فَوَجَدَا فِيهَا جِدَاراً يُرِيدُ أَنْ يَنْقَضَّ فَأَقَامَهُ، يَقُولُ مَائِلٌ، قَالَ الْخَضِرُ بِيَدِهِ هٰكَذَا، فَأَقَامَهُ، قَالَ لَهُ مُوسَىٰ: قَوْمٌ أَتَيْنَاهُمْ فَلَمْ يُضَيِّفُونَا وَلَمْ يُطْعِمُونَا، لَوْ شِئْتَ لَتَخِذْتَ عَلَيْهِ أَجْراً. قَالَ: هٰذَا فِرَاقُ بَيْنِي وَبَيْنِكَ، سَأُنَبِّئُكَ بِتَأْوِيلِ مَا لَمْ تَسْتَطِعْ عَلَيْهِ صَبْراً. قَالَ رَسُولُ اللَّهِ ﷺ: «يَرْحَمُ اللَّهُ مُوسَىٰ، لَوَدِدْتُ أَنَّهُ كَانَ صَبَرَ حَتَّىٰ يُقَصَّ عَلَيْنَا مِنْ أَخْبَارِهِمَا». قَالَ: وَقَالَ رَسُولُ اللَّهِ ﷺ: «كَانَتِ الأُولَىٰ مِنْ مُوسَىٰ نِسْيَاناً».

قَالَ: «وَجَاءَ عُصْفُورٌ حَتَّى وَقَعَ عَلَىٰ حَرْفِ السَّفِينَةِ، ثُمَّ نَقَرَ فِي الْبَحْرِ. فَقَالَ لَهُ الْخَضِرُ: مَا نَقَصَ عِلْمِي وَعِلْمُكَ مِنْ عِلْمِ اللَّهِ إِلاَّ مِثْلَ مَا نَقَصَ هٰذَا الْعُصْفُورُ مِنَ الْبَحْرِ».

قَالَ سَعِيدُ بْنُ جُبَيْرٍ: وَكَانَ يَقْرَأُ: وَكَانَ أَمَامَهُمْ مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ صَالِحَةٍ غَصْباً. وَكَانَ يَقْرَأُ: وَأَمَّا الْغُلاَمُ فَكَانَ كَافِراً.

[البخاري: كتاب العلم، باب ما ذكر في ذهاب موسى ﷺ في البحر...، رقم: ٧٤].

١٧١ ـ (...) ـ **حدّثني** مُحَمَّدُ بْنُ عَبْدِ الأَعْلَىٰ الْقَيْسِيُّ: حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ التَّيْمِيُّ، عَنْ أَبِيهِ، عَنْ رَقَبَةَ، عَنْ أَبِي إِسْحَاقَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: قِيلَ لاِبْنِ عَبَّاسٍ: إِنَّ نَوْفاً يَزْعُمُ أَنَّ مُوسَىٰ الَّذِي ذَهَبَ يَلْتَمِسُ الْعِلْمَ لَيْسَ بِمُوسَىٰ بَنِي إِسْرَائِيلَ! قَالَ: أَسَمِعْتَهُ يَا سَعِيدُ؟ قُلْتُ: نَعَمْ قَالَ: كَذَبَ نَوْفٌ.

١٧٢ ـ (...) ـ **حدّثنا** أُبَيُّ بْنُ كَعْبٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّهُ بَيْنَمَا مُوسَىٰ، عَلَيْهِ السَّلاَمُ، فِي قَوْمِهِ يُذَكِّرُهُمْ بِأَيَّامِ اللَّهِ، وَأَيَّامُ اللَّهِ نَعْمَاؤُهُ وَبَلاَؤُهُ. إِذْ قَالَ: مَا أَعْلَمُ فِي الأَرْضِ رَجُلاً خَيْراً أَوْ أَعْلَمَ مِنِّي. قَالَ: فَأَوْحَى اللَّهُ إِلَيْهِ. إِنِّي أَعْلَمُ

revealed to him: “I know one who is more learnt than you, or there is a man on the earth who has better knowledge than you.” He said: “O My Lord! Guide me to him.” It was said to him: “Take a salted fish as a provision for journey. Wherever you loose the fish, you will find that man.”

So he set out accompanied by a young slave until they came to the rock. But he found no sign. So he proceeded on and left that young man there. The fish started moving in water, which formed an arch over it. The young man said (to himself): “I should join Allah's Prophet and inform him.” But, he was made to forget. After they had gone beyond that place, he (Moses) said to the young man: “Give us our food, for indeed, we have suffered much fatigue in this journey of ours.” Moses did not feel tired till he crossed that place which Allah had ordered him to seek after. His boy (servant) remembered (what had happened to the fish and) said to him: “Do you know that when we were sitting beside that rock, I forgot the fish, and none but Satan made me forget to tell (you) about it; and it took its course into the sea in an amazing way.” Moses said: “That was what we were seeking after.”

So, both of them retraced their footsteps (till they reached the rock), and he (the young slave) showed him (Moses) the place where the fish had been lost. He (Moses) said: “It is this place which was described to me.” Moses began to search there. He suddenly saw Al-Khadir wrapped in a cloth and lying on his back. He said to him: “Peace be onto you.” He removed the cloth from his face and said: “Peace be upon you. Who are you?” He said: “I am Moses.” He said: “Who is Moses?” He said: “Moses Of Banu Israel.” He said: “What brought you here?” He said: “I came so that you may teach me from what you have been taught of righteousness.” He said: “You could not be able to keep patient with me, and how can you have patience about a thing of which you have no comprehensive knowledge? You will not have patience when you see me doing a thing I have been ordered to do.” He said: “Allah willing, you will find me patient, and I’ll never disobey you in aught.”

Al-Khadir said: “If you follow me, don't ask me about anything until I inform you of it.” So they went on until they embarked upon a boat, in which he (Al-Khadir) made a hole. He (Moses) said: “You have done this so that you may drown its persons. No doubt, you have done a very dreadful thing.” He said: “Did I not tell you that you will not be able to have patience with me?” He (Moses) said: “Rebuke me not for what I

بِالْخَيْرِ مِنْهُ. أَوْ عِنْدَ مَنْ هُوَ. إِنَّ فِي الأَرْضِ رَجُلاً هُوَ أَعْلَمُ مِنْكَ. قَالَ: يَا رَبِّ، فَدُلَّنِي عَلَيْهِ. قَالَ: فَقِيلَ لَهُ: تَزَوَّدْ حُوتاً مَالِحاً، فَإِنَّهُ حَيْثُ تَفْقِدُ الْحُوتَ. قَالَ: فَانْطَلَقَ هُوَ وَفَتَاهُ حَتَّىٰ انْتَهَيَا إِلَى الصَّخْرَةِ، فَعُمِّيَ عَلَيْهِ. فَانْطَلَقَ وَتَرَكَ فَتَاهُ فَاضْطَرَبَ الْحُوتُ فِي الْمَاءِ، فَجَعَلَ لاَ يَلْتَئِمُ عَلَيْهِ. صَارَ مِثْلَ الْكُوَّةِ. قَالَ: فَقَالَ فَتَاهُ: أَلاَ أَلْحَقُ نَبِيَّ اللَّهِ فَأُخْبِرَهُ؟ قَالَ: فَنُسِّيَ، فَلَمَّا تَجَاوَزَا قَالَ لِفَتَاهُ: آتِنَا غَدَاءَنَا لَقَدْ لَقِينَا مِنْ سَفَرِنَا هَذَا نَصَباً. قَالَ: وَلَمْ يُصِبْهُمْ نَصَبٌ حَتَّىٰ تَجَاوَزَا. قَالَ: فَتَذَكَّرَ قَالَ: أَرَأَيْتَ إِذْ أَوَيْنَا إِلَى الصَّخْرَةِ، فَإِنِّي نَسِيتُ الْحُوتَ وَمَا أَنْسَانِيهِ إِلاَّ الشَّيْطَانُ أَنْ أَذْكُرَهُ، وَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ عَجَباً. قَالَ: ذٰلِكَ مَا كُنَّا نَبْغِي فَارْتَدَّا عَلَى آثَارِهِمَا قَصَصاً. فَأَرَاهُ مَكَانَ الْحُوتِ. قَالَ: هَاهُنَا وُصِفَ لِي. قَالَ: فَذَهَبَ يَلْتَمِسُ، فَإِذَا هُوَ بِالْخَضِرِ مُسَجًّى ثَوْباً، مُسْتَلْقِياً عَلَى الْقَفَا، أَوْ قَالَ: عَلَىٰ حَلاَوَةِ الْقَفَا. قَالَ: السَّلاَمُ عَلَيْكُمْ، فَكَشَفَ الثَّوْبَ عَنْ وَجْهِهِ قَالَ: وَعَلَيْكُمُ السَّلاَمُ. مَنْ أَنْتَ؟ قَالَ: أَنَا مُوسَىٰ. قَالَ: وَمَنْ مُوسَىٰ؟ قَالَ: مُوسَىٰ بَنِي إِسْرَائِيلَ. قَالَ: مَجِيءٌ مَا جَاءَ بِكَ؟ قَالَ: جِئْتُ لِتُعَلِّمَنِي مِمَّا عُلِّمْتَ رُشْداً. قَالَ: إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْراً. وَكَيْفَ تَصْبِرُ عَلَى مَا لَمْ تُحِطْ بِهِ خُبْراً، شَيْءٌ أُمِرْتُ بِهِ أَنْ أَفْعَلَهُ إِذَا رَأَيْتَهُ لَمْ تَصْبِرْ. قَالَ: سَتَجِدُنِي إِنْ شَاءَ اللَّهُ صَابِراً وَلاَ أَعْصِي لَكَ أَمْراً. قَالَ: فَإِنِ اتَّبَعْتَنِي فَلاَ تَسْأَلْنِي عَنْ شَيْءٍ حَتَّى أُحْدِثَ لَكَ مِنْهُ ذِكْراً. فَانْطَلَقَا حَتَّىٰ إِذَا رَكِبَا فِي السَّفِينَةِ خَرَقَهَا. قَالَ: انْتَحَىٰ عَلَيْهَا. قَالَ لَهُ مُوسَى، عَلَيْهِ السَّلاَمُ: أَخَرَقْتَهَا لِتُغْرِقَ أَهْلَهَا لَقَدْ جِئْتَ شَيْئاً إِمْراً. قَالَ: أَلَمْ أَقُلْ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْراً؟ قَالَ: لاَ تُؤَاخِذْنِي بِمَا نَسِيتُ، وَلاَ تُرْهِقْنِي مِنْ أَمْرِي عُسْراً، فَانْطَلَقَا حَتَّىٰ إِذَا لَقِيَا غِلْمَاناً يَلْعَبُونَ. قَالَ: فَانْطَلَقَ إِلَىٰ أَحَدِهِمْ بَادِيَ الرَّأْيِ فَقَتَلَهُ، فَذُعِرَ عِنْدَهَا مُوسَىٰ،

forgot and be not hard upon me for what I did." So they went on until they reached a place where boys were playing. He went to one of them of whom he caught hold and then he killed him. Moses "Peace be upon him" got excited and said: "You have killed an innocent person who killed none. Verily, you have done a very horrible thing."

The Messenger of Allah "Allah's blessing and peace be upon him" said: "May Allah have mercy upon us and Moses. Had he been (much more) patient, he would have seen wonderful things. But fear of blame, with respect to his companion, he said: "If I ask you about anything after this, don't accompany me. You have received an excuse from me." Had he (Moses) been (more) patient, he would have seen wonderful things. He (the narrator) said: Whenever he (The Prophet) mentioned any Prophet, he used to say: "May Allah bestow mercy upon us and upon my brother so and so."

They proceeded on until they came to the inhabitants of a village who were very miserly. They went to the meeting places and asked for hospitality but they refused to entertain them. They both found in that village a wall, which was about to collapse. He (Al-Khadir) set it right. He (Moses) said: "If you wish, you could get wages for it." He said: "This is the parting between me and thee: now will I tell thee the interpretation of (those things) over which thou wast unable to hold patience. As for the boat, it belonged to certain men in dire want: they plied on the water: I but wished to render it unserviceable, for there was after them a certain king who seized on every boat by force. (When he came) to catch hold of it he found it unserviceable, so he spared it (and later on) it was set right with wood. As for the boy, he has been, by very nature, an unbeliever, though his parents loved him very much. Had he grown up he would have grieved them by obstinate rebellion and ingratitude (to Allah and man). So we desired that their Lord would give them in exchange (a son) better in purity (of conduct) and closer in affection. As for the wall, it belonged to two youths, orphans, in the town; there was, beneath it, a buried treasure, to which they were entitled; their father had been a righteous man: so thy Lord desired that they should attain their age of full strength and get out their treasure a mercy (and favour) from thy Lord."

(...) The same was narrated on the authority of Abu Ishaq.

173-(...) Ibn Abbas reported from Ubai Ibn Ka'b that The Messenger of Allah "Allah's blessing and peace be upon him" used to recite: "If you wish, you could get wages for it."

عَلَيْهِ السَّلاَمُ، ذَعْرَةً مُنْكَرَةً. قَالَ: أَقَتَلْتَ نَفْساً زَاكِيَةً بِغَيْرِ نَفْسٍ لَقَدْ جِئْتَ شَيْئاً نُكراً. فَقَالَ رَسُولُ اللَّهِ ﷺ، عِنْدَ هَذَا الْمَكَانِ: «رَحْمَةُ اللَّهِ عَلَيْنَا وَعَلَىٰ مُوسَىٰ، لَوْلاَ أَنَّهُ عَجَّلَ لَرَأَى الْعَجَبَ، وَلَكِنَّهُ أَخَذَتْهُ مِنْ صَاحِبِهِ ذَمَامَةٌ. قَالَ: إِنْ سَأَلْتُكَ عَنْ شَيْءٍ بَعْدَهَا فَلاَ تُصَاحِبْنِي، قَدْ بَلَغْتَ مِنْ لَدُنِّي عُذْراً وَلَوْ صَبَرَ لَرَأَى الْعَجَبَ. قَالَ: وَكَانَ إِذَا ذَكَرَ أَحَداً مِنَ الأَنْبِيَاءِ بَدَأَ بِنَفْسِهِ: «رَحْمَةُ اللَّهِ عَلَيْنَا وَعَلَىٰ أَخِي كَذَا، رَحْمَةُ اللهِ عَلَيْنَا». فَانْطَلَقَا حَتَّىٰ إِذَا أَتَيَا أَهْلَ قَرْيَةٍ لِئَاماً، فَطَافَا فِي الْمَجَالِسِ فَاسْتَطْعَمَا أَهْلَهَا، فَأَبَوْا أَنْ يُضَيِّفُوهُمَا، فَوَجَدَا فِيهَا جِدَاراً يُرِيدُ أَنْ يَنْقَضَّ فَأَقَامَهُ. قَالَ: لَوْ شِئْتَ لاَتَّخَذْتَ عَلَيْهِ أَجْراً. قَالَ: هَذَا فِرَاقُ بَيْنِي وَبَيْنِكَ، وَأَخَذَ بِثَوْبِهِ. قَالَ: ﴿سَأُنَبِّئُكَ بِتَأْوِيلِ مَا لَمْ تَسْتَطِع عَّلَيْهِ صَبْرًا ﴿٧٨﴾ أَمَّا ٱلسَّفِينَةُ فَكَانَتْ لِمَسَٰكِينَ يَعْمَلُونَ فِى ٱلْبَحْرِ﴾ [الكهف: ٧٨ ـ ٧٩]. إِلَىٰ آخِرِ الآيَةِ، فَإِذَا جَاءَ الَّذِي يُسَخِّرُهَا وَجَدَهَا مُنْخَرِقَةً، فَتَجَاوَزَهَا، فَأَصْلَحُوهَا بِخَشَبَةٍ. وَأَمَّا الْغُلاَمُ فَطُبِعَ يَوْمَ طُبِعَ كَافِراً. وَكَانَ أَبَوَاهُ قَدْ عَطَفَا عَلَيْهِ. فَلَوْ أَنَّهُ أَدْرَكَ أَرْهَقَهُمَا طُغْيَاناً وَكُفْراً. ﴿فَأَرَدْنَآ أَن يُبْدِلَهُمَا رَبُّهُمَا خَيْرًا مِّنْهُ زَكَوٰةً وَأَقْرَبَ رُحْمًا ﴿٨١﴾ وَأَمَّا ٱلْجِدَارُ فَكَانَ لِغُلَٰمَيْنِ يَتِيمَيْنِ فِى ٱلْمَدِينَةِ وَكَانَ تَحْتَهُۥ﴾ [الكهف: ٨١ ـ ٨٢]. إِلَىٰ آخِرِ الآيَةِ.

(...) ـ **وحدّثنا** عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَٰنِ الدَّارِمِيُّ: أَخْبَرَنَا مُحَمَّدُ بْنُ يُوسُفَ. (ح) وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَىٰ. كِلاَهُمَا عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، بِإِسْنَادِ التَّيْمِيِّ، عَنْ أَبِي إِسْحَاقَ... نَحوَ حَدِيثِهِ.

١٧٣ ـ (...) ـ **وحدّثنا** عَمْرٌو النَّاقِدُ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرٍو، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، عَنْ أُبَيِّ بْنِ كَعْبٍ أَنَّ النَّبِيَّ ﷺ قَرَأَ: «لَتَخِذْتَ عَلَيْهِ أَجْراً».

174-(...) Ibn Abbas “Allah be pleased with both” reported that he differed with Al-Hurr Ibn Qais Al-Fazari regarding the companion of Moses. Ibn Abbas said that he was Al-Khadir. At the same time, Ubai Ibn Ka’b passed by them whom Ibn Abbas called saying: "O Abu At-Tufail! Come to us! My friend and I have differed regarding Moses's companion whom he asked the way to meet. Have you heard The Messenger of Allah “Allah’s blessing and peace be upon him” mentioning something about him?" He said: "Yes, I heard The Messenger of Allah “Allah’s blessing and peace be upon him” saying: “While Moses was sitting in the company of some Israelites, a man came and asked (him): “Do you know anyone who is more knowledgeable than you?” Moses replied: “No.” So, Allah revealed to Moses: “Yes, Our slave Khadir (is more knowledgeable than you).” Moses asked how to meet him. So, Allah made the fish as a sign for him; and He told him: “When the fish is lost, you should return and there you would meet him.” Moses moved on as Allah wished him to move on. He then said to his servant boy: “Bring food for us.” The servant boy said to Moses: “Do you know that when we were sitting by the side of the rock, I forgot the fish, and none but Satan made me forget to tell (you) about it.” Moses said: “That was what we were seeking after.” Then both of them retraced their footsteps till they found Khadir; and what happened after that to them, is mentioned in Allah's Book." But Yunus) said that he went on following the traces of the fish in the sea.

١٧٤ ـ (...) ـ حدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، أَنَّهُ تَمَارَىٰ هُوَ وَالْحُرُّ بْنُ قَيْسِ بْنِ حِصْنٍ الْفَزَارِيُّ فِي صَاحِبِ مُوسَىٰ، عَلَيْهِ السَّلاَمُ. فَقَالَ ابْنُ عَبَّاسٍ: هُوَ الْخَضِرُ. فَمَرَّ بِهِمَا أُبَيُّ بْنُ كَعْبٍ الأَنْصَارِيُّ. فَدَعَاهُ ابْنُ عَبَّاسٍ فَقَالَ: يَا أَبَا الطُّفَيْلِ، هَلُمَّ إِلَيْنَا، فَإِنِّي قَدْ تَمَارَيْتُ أَنَا وَصَاحِبِي هٰذَا فِي صَاحِبِ مُوسَىٰ الَّذِي سَأَلَ السَّبِيلَ إِلَىٰ لُقِيِّهِ، فَهَلْ سَمِعْتَ رَسُولَ اللَّهِ ﷺ يَذْكُرُ شَأْنَهُ. فَقَالَ أُبَيٌّ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «بَيْنَمَا مُوسَىٰ فِي مَلإٍ مِنْ بَنِي إِسْرَائِيلَ، إِذْ جَاءَهُ رَجُلٌ فَقَالَ لَهُ: هَلْ تَعْلَمُ أَحداً أَعْلَمَ مِنكَ؟ قَالَ مُوسَىٰ: لاَ. فَأَوْحَى اللَّهُ إِلَى مُوسَىٰ: بَلْ عَبْدُنَا الْخَضِرُ. قَالَ: فَسَأَلَ مُوسَى السَّبِيلَ إِلَىٰ لُقِيِّهِ، فَجَعَلَ اللَّهُ لَهُ الْحُوتَ آيَةً. وَقِيلَ لَهُ: إِذَا افْتَقَدْتَ الْحُوتَ فَارْجِعْ فَإِنَّكَ سَتَلْقَاهُ، فَسَارَ مُوسَىٰ مَا شَاءَ اللَّهُ أَنْ يَسِيرَ. ثُمَّ قَالَ لِفَتَاهُ: آتِنَا غَدَاءَنَا، فَقَالَ فَتَى مُوسَىٰ، حِينَ سَأَلَهُ الْغَدَاءَ: أَرَأَيْتَ إِذْ أَوَيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ الْحُوتَ وَمَا أَنْسَانِيهِ إلاَّ الشَّيْطَانُ أَنْ أَذْكُرَهُ. فَقَالَ مُوسَىٰ لِفَتَاهُ: ذٰلِكَ مَا كُنَّا نَبْغِي. فَارْتَدَّا عَلَى آثَارِهِمَا قَصَصاً، فَوَجَدَا خَضِراً. فَكَانَ مِنْ شَأْنِهِمَا مَا قَصَّ اللَّهُ فِي كِتَابِهِ».

إلاَّ أَنَّ يُونُسَ قَالَ: فَكَانَ يَتَّبِعُ أَثَرَ الْحُوتِ فِي الْبَحْرِ.

(44) The Book Of The Merits Of The Companions

[1] The merits of Abu Bakr As-Siddiq

1-(2381) Anas narrated that Abu Bakr As-Siddiq "Allah be pleased with them" told him: I saw the feet of the unbelievers over our heads, while we were in the Cave. I said: "O Allah's Prophet! If any of them look down, he will see us beneath his feet." The Prophet "Allah's blessing and peace be upon him" said: "O Abu Bakr! What do you think of two persons, of whom Allah is the Third?"

2-(2382) Abu Sa'id Al-Khudri "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" sat on the pulpit and said: "Allah has given one of His Slaves the choice either to have the splendour and luxury of the worldly life whatever he likes or to accept the good (of the Hereafter) which is with Allah. So he chose that good which is with Allah." On that Abu Bakr wept and said: "Let our fathers and mothers be sacrificed for you!" he (the narrator) added: However, it was The Messenger of Allah "Allah's blessing and peace be upon him" who had been given the choice, and Abu Bakr knew it better than we. The Messenger of Allah "Allah's blessing and peace be upon him" added: "No doubt, I am indebted to Abu Bakr more than to anybody else regarding both his companionship and his wealth. If I had to take a bosom friend from my followers, I would certainly have taken Abu Bakr; but the brotherhood of Islam is sufficient. Let no wicket of the Mosque be open except the wicket of Abu Bakr."

(...) Abu Sa'id Al-Khudri "Allah be pleased with him" narrated: One day, The Messenger of Allah "Allah's blessing and peace be upon him" addressed the people...and the rest is the same.

3-(2383) Abdullah Ibn Mas'ud "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If I had to take a bosom friend (from my followers), I would certainly have taken Abu Bakr; but he is my brother and companion (in Islam). No doubt, Allah Almighty has taken your companion (i.e. The Prophet) as a bosom friend."

4-(...) Abdullah "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If I had to take a bosom friend from my nation, I would certainly have taken Abu Bakr."

٤٤ ـ كِتَابُ فَضَائِلِ الصَّحَابَةِ رضي الله تعالى عنهم

١ ـ بابٌ مِنْ فضائل أبي بكر الصِّدِّيقِ رضي الله عنه

١ ـ (٢٣٨١) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ وَعَبْدُ بْنُ حُمَيْدٍ وَعَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَٰنِ الدَّارِمِيُّ. قَالَ عَبْدُ اللَّهِ: أَخْبَرَنَا. وَقَالَ الآخَرَانِ: حَدَّثَنَا حَبَّانُ بْنُ هِلَالٍ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا ثَابِتٌ: حَدَّثَنَا أَنَسُ ابْنُ مَالِكٍ؛ أَنَّ أَبَا بَكْرٍ الصِّدِّيقَ حَدَّثَهُ قَالَ: نَظَرْتُ إِلَىٰ أَقْدَامِ الْمُشْرِكِينَ عَلَىٰ رُؤُوسِنَا وَنَحْنُ فِي الْغَارِ. فَقُلْتُ: يَا رَسُولَ اللَّهِ، لَوْ أَنَّ أَحَدَهُمْ نَظَرَ إِلَىٰ قَدَمَيْهِ أَبْصَرَنَا تَحْتَ قَدَمَيْهِ. فَقَالَ: «يَا أَبَا بَكْرٍ، مَا ظَنُّكَ بِاثْنَيْنِ اللَّهُ ثَالِثُهُمَا».

[البخاري: كتاب مناقب الأنصار، باب هجرة النبي ﷺ وأصحابه...، رقم: ٣٩٢٢].

٢ ـ (٢٣٨٢) ـ حدّثنا عَبْدُ اللَّهِ بْنُ جَعْفَرِ بْنِ يَحْيَىٰ بْنِ خَالِدٍ: حَدَّثَنَا مَعْنٌ: حَدَّثَنَا مَالِكٌ، عَنْ أَبِي النَّضْرِ، عَنْ عُبَيْدِ بْنِ حُنَيْنٍ، عَنْ أَبِي سَعِيدٍ، أَنَّ رَسُولَ اللَّهِ ﷺ جَلَسَ عَلَى الْمِنْبَرِ فَقَالَ: «عَبْدٌ خَيَّرَهُ اللَّهُ بَيْنَ أَنْ يُؤْتِيَهُ زَهْرَةَ الدُّنْيَا وَبَيْنَ مَا عِنْدَهُ. فَاخْتَارَ مَا عِنْدَهُ». فَبَكَىٰ أَبُو بَكْرٍ، وبَكَى. فَقَالَ: فَدَيْنَاكَ بِآبَائِنَا وَأُمَّهَاتِنَا. قَالَ: فَكَانَ رَسُولُ اللَّهِ ﷺ هُوَ الْمُخَيَّرُ. وَكَانَ أَبُو بَكْرٍ أَعْلَمَنَا بِهِ.

وَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَمَنَّ النَّاسِ عَلَيَّ فِي مَالِهِ وَصُحْبَتِهِ أَبُو بَكْرٍ، وَلَوْ كُنْتُ مُتَّخِذاً خَلِيلاً لَاتَّخَذْتُ أَبَا بَكْرٍ خَلِيلاً، وَلَكِنْ أُخُوَّةُ الإِسْلَامِ. لَا تُبْقَيَنَّ فِي الْمَسْجِدِ خَوْخَةٌ إِلَّا خَوْخَةَ أَبِي بَكْرٍ».

[البخاري: كتاب الصلاة، باب الخوخة والممر في المسجد، رقم: ٤٦٦].

(...) ـ حدّثنا سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا فُلَيْحُ بْنُ سُلَيْمَانَ، عَنْ سَالِمٍ، أَبِي النَّضْرِ، عَنْ عُبَيْدِ بْنِ حُنَيْنٍ وَبُسْرِ بْنِ سَعِيدٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ. قَالَ: خَطَبَ رَسُولُ اللَّهِ ﷺ النَّاسَ يَوْماً... بِمِثْلِ حَدِيثِ مَالِكٍ.

٣ ـ (٢٣٨٣) ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ الْعَبْدِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ إِسْمَاعِيلَ بْنِ رَجَاءٍ. قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ أَبِي الْهُذَيْلِ يُحَدِّثُ، عَنْ أَبِي الأَحْوَصِ، قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ يُحَدِّثُ، عَنِ النَّبِيِّ ﷺ؛ أَنَّهُ قَالَ: «لَوْ كُنْتُ مُتَّخِذاً خَلِيلاً لَاتَّخَذْتُ أَبَا بَكْرٍ خَلِيلاً، وَلَكِنَّهُ أَخِي وَصَاحِبِي. وَقَدِ اتَّخَذَ اللَّهُ، عَزَّ وَجَلَّ، صَاحِبَكُمْ خَلِيلاً».

٤ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ وَاللَّفْظُ لِابْنِ الْمُثَنَّىٰ. قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الأَحْوَصِ، عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ ﷺ، أَنَّهُ قَالَ: «لَوْ كُنْتُ مُتَّخِذاً مِنْ أُمَّتِي أَحَداً خَلِيلاً لَاتَّخَذْتُ أَبَا بَكْرٍ».

5-(...) Abdullah "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If I had to take anyone as a bosom friend (from my nation), I would certainly have taken Ibn Abu Quhafa as a bosom friend."

6-(...) Abdullah "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If I had to take anyone from the people of the earth as a bosom friend I would certainly have taken Ibn Abu Quhafa as a bosom friend, but your companion (The Prophet) is the bosom friend of Allah."

7-(...) Abdullah "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Behold! I've nothing to do with anyone who has taken another as his bosom friend. If I had to take anyone as a bosom friend, I would certainly have taken Abu Bakr as a bosom friend, but your companion (The Prophet) is the bosom friend of Allah."

8-(2384) Amr Ibn Al-As "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" deputed me to lead the Army of Dhat As-Salasil. I came to him and said: "Who is the most beloved person to you?" He said: " A'isha." I asked: "Among the men?" He said: "Her father." I said: "Who is next?" He said: "Then Umar (Ibn Al-Khattab)." He then named other men.

9-(2385) Ibn Abu Mulaika reported: I heard A'isha "Allah be pleased with her" saying when she was asked: Which person would The Messenger of Allah "Allah's blessing and peace be upon him" have nominated as his successor if he had to nominate one? She said: Abu Bakr. It was said to her: Which one next to Abu Bakr? She said: Umar. It was said to her: Which one next to Umar? She said: Abu Ubaida Ibn Al-Jarrah. Then she kept silent at this.

10-(2386) Muhammad Ibn Jubair Ibn Mut'im reported from his father that a woman asked The Messenger of Allah "Allah's blessing and peace be upon him" about something but he told her to come to him at a later time. She said: "(What should I do) if I came and did not find you?" It seemed as if she meant in case he died. He said: "If you do not find me, you might come to Abu Bakr."

(...) Muhammad Ibn Jubair Ibn Mut'im reported that his father told him that a woman came to The Messenger of Allah "Allah's blessing and peace be upon him" and talked to him about something and he ordered her to do a certain thing...and the rest is the same.

٥ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ: حَدَّثَنِي سُفْيَانُ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الأَحْوَصِ، عَنْ عَبْدِ اللَّهِ.

(ح) وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا جعفرُ بْنُ عَوْنٍ: أَخْبَرَنَا أَبُو عُمَيْسٍ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عَبْدِ اللَّهِ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ كُنْتُ مُتَّخِذاً خَلِيلاً لاَتَّخَذْتُ ابْنَ أَبِي قُحَافَةَ خَلِيلاً».

٦ ـ (...) ـ حدّثنا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ. قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ الآخَرَانِ: حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنْ وَاصِلِ بْنِ حَيَّانَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي الْهُذَيْلِ، عَنْ أَبِي الأَحْوَصِ، عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ ﷺ قَالَ: «لَوْ كُنْتُ مُتَّخِذاً مِنْ أَهْلِ الأَرْضِ خَلِيلاً، لاَتَّخَذْتُ ابْنَ أَبِي قُحَافَةَ خَلِيلاً، وَلَكِنْ صَاحِبُكُمْ خَلِيلُ اللَّهِ».

٧ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ وَوَكِيعٌ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ. (ح) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ. كُلُّهُمْ عَنِ الأَعْمَشِ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ وَأَبُو سَعِيدٍ الأَشَجُّ، وَاللَّفْظُ لَهُمَا، قَالاَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الأَعْمَشُ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنْ أَبِي الأَحْوَصِ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَلاَ إِنِّي أَبْرَأُ إِلَىٰ كُلِّ خِلٍّ مِنْ خِلِّهِ. وَلَوْ كُنْتُ مُتَّخِذاً خَلِيلاً لاَتَّخَذْتُ أَبَا بَكْرٍ خَلِيلاً. إِنَّ صَاحِبَكُمْ خَلِيلُ اللَّهِ».

٨ ـ (٢٣٨٤) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ، عَنْ خَالِدٍ، عَنْ أَبِي عُثْمَانَ: أَخْبَرَنِي عَمْرُو بْنُ الْعَاصِ، أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَهُ عَلَىٰ جَيْشِ ذَاتِ السَّلاَسِلِ. فَأَتَيْتُهُ فَقُلْتُ: أَيُّ النَّاسِ أَحَبُّ إِلَيْكَ؟ قَالَ: «عَائِشَةُ»، قُلْتُ: مِنَ الرِّجَالِ؟ قَالَ: «أَبُوهَا»، قُلْتُ: ثُمَّ مَنْ؟ قَالَ: «عُمَرُ»، فَعَدَّ رِجَالاً.

[البخاري: كتاب فضائل الصحابة، باب قول النبي ﷺ: «لو كنت متخذاً خليلاً»، رقم: ٣٦٦٢].

٩ ـ (٢٣٨٥) ـ وحدّثني الْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ: حَدَّثَنَا جعفرُ بْنُ عَوْنٍ، عَنْ أَبِي عُمَيْسٍ. (ح) وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ ـ وَاللَّفْظُ لَهُ ـ: أَخْبَرَنَا جعفرُ بْنُ عَوْنٍ: أَخْبَرَنَا أَبُو عُمَيْسٍ، عَنِ ابْنِ أَبِي مُلَيْكَةَ: سَمِعْتُ عَائِشَةَ، وَسُئِلَتْ: مَنْ كَانَ رَسُولُ اللَّهِ ﷺ مُسْتَخْلِفاً لَوِ اسْتَخْلَفَهُ؟ قَالَتْ: أَبُو بَكْرٍ. فَقِيلَ لَهَا: ثُمَّ مَنْ بَعْدَ أَبِي بَكْرٍ؟ قَالَتْ: عُمَرُ. ثُمَّ قِيلَ لَهَا: مَنْ بَعْدَ عُمَرَ؟ قَالَتْ: أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ. ثُمَّ انْتَهَتْ إِلَىٰ هٰذَا.

١٠ ـ (٢٣٨٦) ـ حدّثني عَبَّادُ بْنُ مُوسَىٰ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ: أَخْبَرَنِي أَبِي، عَنْ مُحَمَّدِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ أَبِيهِ، أَنَّ امْرَأَةً سَأَلَتْ رَسُولَ اللَّهِ ﷺ شَيْئاً. فَأَمَرَهَا أَنْ تَرْجِعَ إِلَيْهِ. فَقَالَتْ: يَا رَسُولَ اللَّهِ، أَرَأَيْتَ إِنْ جِئْتُ فَلَمْ أَجِدْكَ؟. قَالَ أَبِي: كَأَنَّهَا تَعْنِي الْمَوْتَ. قَالَ: «فَإِنْ لَمْ تَجِدِينِي، فَأْتِي أَبَا بَكْرٍ».

[البخاري: كتاب الأحكام، باب الاستخلاف، رقم: ٧٢٢٠].

(...) ـ وَحَدَّثَنِيهِ حجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا يعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبِي، عَنْ أَبِيهِ. أَخْبَرَنِي مُحَمَّدُ بْنُ جُبَيْرِ بْنِ مُطْعِمٍ، أَنَّ أَبَاهُ جُبَيْرَ بْنَ مُطْعِمٍ أَخْبَرَهُ، أَنَّ امْرَأَةً أَتَتْ رَسُولَ اللَّهِ ﷺ فَكَلَّمَتْهُ فِي شَيْءٍ. فَأَمَرَهَا بِأَمْرٍ، بِمِثْلِ حَدِيثِ عَبَّادِ بْنِ مُوسَىٰ.

11-(2387) A'isha "Allah be pleased with her" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said to me during his fatal illness: "Invite Abu Bakr and your brother to me, so that I might write a document, for I feared that any desirous might hope (for succeeding me) or anyone might say: "I have more claim to this (matter of ruling)", though Allah and the believers do not accept (to give such a right to anyone) but Abu Bakr."

12-(1028) Abu Huraira "Allah be pleased with him" narrated: Once, The Messenger of Allah "Allah's blessing and peace be upon him" asked: "Who from amongst you has observed fast today?" Abu Bakr replied: "I have done." He asked: "Who from amongst you has followed a funeral procession today?" Abu Bakr said: "I've done." He (The Prophet) asked: "Who from amongst you has presented food to a needy person today?" Abu Bakr said: "I've done." He asked: "Who from amongst you has visited a patient (to inquire about his health) today?" Abu Bakr replied: "I've done." Upon this, The Messenger of Allah "Allah's blessing and peace be upon him" said: "Those (good deeds) never gather in a person but that he would be admitted in Paradise."

13-(2388) Abu Huraira "Allah be pleased with him" narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "While a man was driving a cow with a load on it, it turned and spoke to him saying: "I have not been created for this purpose, but for ploughing." The people said with surprise and awe: "Glorified be Allah! Is a cow speaking?" The Prophet "Allah's blessing and peace be upon him" said: "But I believe in it, and so do Abu Bakr and Umar." Abu Huraira "Allah be pleased with him" added: The Messenger of Allah "Allah's blessing and peace be upon him" said: "While a shepherd was amongst his sheep, a wolf attacked them and took away one sheep. When the shepherd chased the wolf, and took it back from it, the wolf turned towards him and said: "Who will be its guard on the day of wild animals when nobody except me will be its shepherd?" The people said: "Glorified be Allah!" The Prophet "Allah's blessing and peace be upon him" said: "But I believe in it, and so do Abu Bakr and Umar."

(...) This Hadith WAS narrated on the authority of Ibn Shihab with the same chain of transmitters, without mentioning the story of the cow.

(...) This Hadith was narrated on the authority of Az-Zuhri, including both the two stories of the cow and the goat (with the following end): "I believe in it and so do Abu Bakr and Umar"; and they were not present there at that time.

١١ ـ (٢٣٨٧) ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ: حَدَّثَنَا صَالِحُ بْنُ كَيْسَانَ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: قَالَ لِي رَسُولُ اللَّهِ ﷺ، فِي مَرَضِهِ: «ادْعِي لِي أَبَا بَكْرٍ أَبَاكِ، وَأَخَاكِ، حَتَّىٰ أَكْتُبَ كِتَاباً، فَإِنِّي أَخَافُ أَنْ يَتَمَنَّىٰ مُتَمَنٍّ وَيَقُولُ قَائِلٌ: أَنَا أَوْلَىٰ. وَيَأْبَىٰ اللَّهُ وَالْمُؤْمِنُونَ إِلاَّ أَبَا بَكْرٍ».

١٢ ـ (١٠٢٨) ـ حدّثنا مُحَمَّدُ بْنُ أَبِي عُمَرَ الْمَكِّيُّ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ الْفَزَارِيُّ، عَنْ يَزِيدَ، وَهُوَ ابْنُ كَيْسَانَ، عَنْ أَبِي حَازِمٍ الأَشْجَعِيِّ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَصْبَحَ مِنْكُمُ الْيَوْمَ صَائِماً؟» قَالَ أَبُو بَكْرٍ: أَنَا. قَالَ: «فَمَنْ تَبِعَ مِنْكُمُ الْيَوْمَ جَنَازَةً؟» قَالَ أَبُو بَكْرٍ: أَنَا. قَالَ: «فَمَنْ أَطْعَمَ مِنْكُمُ الْيَوْمَ مِسْكِيناً؟» قَالَ أَبُو بَكْرٍ: أَنَا. قَالَ: «فَمَنْ عَادَ مِنْكُمُ الْيَوْمَ مَرِيضاً؟» قَالَ أَبُو بَكْرٍ: أَنَا. فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَا اجْتَمَعْنَ فِي امْرِىءٍ إِلاَّ دَخَلَ الْجَنَّةَ».

١٣ ـ (٢٣٨٨) ـ حدّثني أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرِو بْنِ سَرْحٍ وَحَرْمَلَةُ بْنُ يَحْيَىٰ. قَالاَ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَٰنِ، أَنَّهُمَا سَمِعَا أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «بَيْنَمَا رَجُلٌ يَسُوقُ بَقَرَةً لَهُ، قَدْ حَمَلَ عَلَيْهَا، الْتَفَتَتْ إِلَيْهِ الْبَقَرَةُ فَقَالَتْ: إِنِّي لَمْ أُخْلَقْ لِهَٰذَا، وَلَكِنِّي إِنَّمَا خُلِقْتُ لِلْحَرْثِ». فَقَالَ النَّاسُ: سُبْحَانَ اللَّهِ، تَعَجُّباً وَفَزَعاً. أَبَقَرَةٌ تَكَلَّمُ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَإِنِّي أُومِنُ بِهِ وَأَبُو بَكْرٍ وَعُمَرُ».

قَالَ أَبُو هُرَيْرَةَ: قَالَ رَسُولُ اللَّهِ ﷺ: «بَيْنَا رَاعٍ فِي غَنَمِهِ، عَدَا عَلَيْهِ الذِّئْبُ، فَأَخَذَ مِنْهَا شَاةً. فَطَلَبَهُ الرَّاعِي حَتَّى اسْتَنْقَذَهَا مِنْهُ. فَالْتَفَتَ إِلَيْهِ الذِّئْبُ فَقَالَ لَهُ: مَنْ لَهَا يَوْمَ السَّبُعِ، يَوْمَ لَيْسَ لَهَا رَاعٍ غَيْرِي»؟ فَقَالَ النَّاسُ: سُبْحَانَ اللَّهِ! فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَإِنِّي أُومِنُ بِذَلِكَ. أَنَا وَأَبُو بَكْرٍ وَعُمَرُ».

(...) ـ وحدّثني عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ: حَدَّثَنِي أَبِي، عَنْ جَدِّي: حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ، عَنِ ابْنِ شِهَابٍ، بِهَٰذَا الإِسْنَادِ، قِصَّةَ الشَّاةِ وَالذِّئْبِ. وَلَمْ يَذْكُرْ قِصَّةَ الْبَقَرَةِ.

[البخاري: كتاب فضائل الصحابة، باب مناقب عمر بن الخطاب...، رقم: ٣٦٩٠].

(...) ـ وحدّثنا مُحَمَّدُ بْنُ عَبَّادٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا أَبُو دَاوُدَ الْحَفَرِيُّ، عَنْ سُفْيَانَ. كِلاَهُمَا عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ بِمَعْنَىٰ حَدِيثِ يُونُسَ، عَنِ الزُّهْرِيِّ. وَفِي حَدِيثِهِمَا ذِكْرُ الْبَقَرَةِ وَالشَّاةِ مَعاً.

وَقَالاَ فِي حَدِيثِهِمَا: «فَإِنِّي أُومِنُ بِهِ أَنَا وَأَبُو بَكْرٍ وَعُمَرُ» وَمَا هُمَا ثَمَّ.

[البخاري: كتاب أحاديث الأنبياء، باب حدثنا أبو اليمان...، رقم: ٣٤٧١].

(...) This Hadith was narrated on the authority of Abu Huraira through another chain of transmitters.

[2] The merits of Umar

14-(2389) Ibn Abbas "Allah be pleased with both" narrated: When (the dead body of) Umar Ibn Al-Khattab was put on his deathbed, the people gathered around him to invoke (Allah) for him, praise him, and pray for him before the body was taken away, and I was amongst them. Suddenly I felt somebody taking hold of my shoulder from behind me. I found out that he was Ali (Ibn Abu Talib). Ali invoked Allah's Mercy for Umar and said: "You have not left behind you a person whose deeds I like to imitate and meet Allah with more than I like your deeds. By Allah! I always thought that Allah would keep you with your two companions, for very often I used to hear The Prophet "Allah's blessing and peace be upon him" saying: "I, Abu Bakr and Umar went (somewhere); I, Abu Bakr and Umar entered (somewhere); and I, Abu Bakr and Umar set out." I hope and think that Allah would keep you with them."

(...) This Hadith was narrated on the authority of Umar Ibn Sa'id with the same chain of transmitters.

15-(2390) Abu Sa'id Al-Khudri "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "While I was sleeping I saw (in a dream) some people wearing shirts, some of which were reaching up to the breasts only while others were even shorter than that. Umar Ibn Al-Khattab was shown wearing a shirt that he was dragging." The people asked: "How did you interpret it O Allah's Apostle?" He (The Prophet) replied: "It is the Religion."

16-(2391) Hamza Ibn Abdullah Ibn Umar Ibn Al-Khattab narrated from his father "Allah be pleased with both": The Messenger of Allah "Allah's blessing and peace be upon him" said: "While I was sleeping, I saw that a cup full of milk was brought to me and I drank my fill till I noticed the milk's wetness coming out of my nails. Then I gave the remaining milk to Umar Ibn Al-Khattab." The companions of The Prophet "Allah's blessing and peace be upon him" asked: "What have you interpreted it, O Messenger of Allah?" he replied: "(It is religious) knowledge."

(...) This Hadith was narrated on the authority of Yunus with the same chain of transmitters.

17-(2392) Abu Huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "In a dream I saw

(...) ـ وحدّثناه مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبَّادٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ مِسْعَرٍ. كِلاَهُمَا عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ.

[البخاري: كتاب أحاديث الأنبياء، باب حدثنا أبو اليمان...، رقم: ٣٤٧١م].

٢ ـ بابٌ مِنْ فَضَائِلِ عُمَرَ رضي الله تعالى عنه

١٤ ـ (٢٣٨٩) ـ حدّثنا سَعِيدُ بْنُ عَمْرٍو الأَشْعَثِيُّ وَأَبُو الرَّبِيعِ الْعَتَكِيُّ وَأَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلاَءِ، وَاللَّفْظُ لأَبِي كُرَيْبٍ. قَالَ أَبُو الرَّبِيعِ: حَدَّثَنَا. وَقَالَ الآخَرَانِ: أَخْبَرَنَا ابْنُ الْمُبَارَكِ، عَنْ عُمَرَ بْنِ سَعِيدِ بْنِ أَبِي حُسَيْنٍ، عَنِ ابْنِ أَبِي مُلَيْكَةَ. قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: وُضِعَ عُمَرُ بْنُ الْخَطَّابِ عَلَىٰ سَرِيرِهِ. فَتَكَنَّفَهُ النَّاسُ يَدْعُونَ وَيُثْنُونَ وَيُصَلُّونَ عَلَيْهِ. قَبْلَ أَنْ يُرْفَعَ، وَأَنَا فِيهِمْ. قَالَ: فَلَمْ يَرُعْنِي إِلاَّ بِرَجُلٍ قَدْ أَخَذَ بِمَنْكِبِي مِنْ وَرَائِي. فَالْتَفَتُّ إِلَيْهِ فَإِذَا هُوَ عَلِيٌّ. فَتَرَحَّمَ عَلَىٰ عُمَرَ وَقَالَ: مَا خَلَّفْتَ أَحَداً أَحَبَّ إِلَيَّ، أَنْ أَلْقَى اللَّهَ بِمِثْلِ عَمَلِهِ مِنْكَ، وَايْمُ اللَّهِ، إِنْ كُنْتُ لأَظُنُّ أَنْ يَجْعَلَكَ اللَّهُ مَعَ صَاحِبَيْكَ. وَذَاكَ أَنِّي كُنْتُ أُكَثِّرُ أَسْمَعُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «جِئْتُ أَنَا وَأَبُو بَكْرٍ وَعُمَرُ، وَدَخَلْتُ أَنَا وَأَبُو بَكْرٍ وَعُمَرُ، وَخَرَجْتُ أَنَا وَأَبُو بَكْرٍ وَعُمَرُ». فَإِنْ كُنْتُ لأَرْجُو، أَوْ لأَظُنُّ، أَنْ يَجْعَلَكَ اللَّهُ مَعَهُمَا.

[البخاري: كتاب فضائل الصحابة، باب قول النبي ﷺ: «لو كنت متخذاً خليلاً»، رقم: ٣٦٧٧].

(...) ـ وحدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، عَنْ عُمَرَ بْنِ سَعِيدٍ، فِي هَٰذَا الإِسْنَادِ... بِمِثْلِهِ.

١٥ ـ (٢٣٩٠) ـ حدّثنا مَنْصُورُ بْنُ أَبِي مُزَاحِمٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ صَالِحِ بْنِ كَيْسَانَ. (ح) وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَالْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ، وَاللَّفْظُ لَهُمْ، قَالُوا: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي أَبُو أُمَامَةَ بْنُ سَهْلٍ، أَنَّهُ سَمِعَ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «بَيْنَا أَنَا نَائِمٌ، رَأَيْتُ النَّاسَ يُعْرَضُونَ وَعَلَيْهِمْ قُمُصٌ: مِنْهَا مَا يَبْلُغُ الثُّدِيَّ، وَمِنْهَا مَا يَبْلُغُ دُونَ ذٰلِكَ. وَمَرَّ عُمَرُ بْنُ الْخَطَّابِ وَعَلَيْهِ قَمِيصٌ يَجُرُّهُ». قَالُوا: مَاذَا أَوَّلْتَ ذٰلِكَ يَا رَسُولَ اللَّهِ؟ قَالَ: «الدِّينَ».

[البخاري: كتاب الإيمان، باب تفاضل أهل الإيمان في الأعمال، رقم: ٢٣].

١٦ ـ (٢٣٩١) ـ حدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، أَنَّ ابْنَ شِهَابٍ أَخْبَرَهُ، عَنْ حَمْزَةَ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ الْخَطَّابِ، عَنْ أَبِيهِ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «بَيْنَا أَنَا نَائِمٌ. إِذْ رَأَيْتُ قَدَحاً أُتِيتُ بِهِ، فِيهِ لَبَنٌ. فَشَرِبْتُ مِنْهُ حَتَّىٰ إِنِّي لأَرَى الرِّيَّ يَجْرِي فِي أَظْفَارِي، ثُمَّ أَعْطَيْتُ فَضْلِي عُمَرَ بْنَ الْخَطَّابِ». قَالُوا: فَمَا أَوَّلْتَ ذٰلِكَ يَا رَسُولَ اللَّهِ؟ قَالَ: «الْعِلْمَ». [البخاري: كتاب العلم، باب فضل العلم، رقم: ٨٢].

(...) ـ وحدّثناه قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، عَنْ عُقَيْلٍ. (ح) وَحَدَّثَنَا الْحُلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ. كِلاَهُمَا عَنْ يَعْقُوبَ بْنِ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ. بِإِسْنَادِ يُونُسَ... نَحْوَ حَدِيثِهِ.

١٧ ـ (٢٣٩٢) ـ حدّثنا حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ

myself (standing) on a well having a bucket. I drew water out of it as much as Allah wished me to do. Then, Ibn Abu Quhafa (Abu Bakr) took it and drew a bucketful or two weakly. May Allah forgive him. Then the bucket turned into a very large one, which Umar Ibn Al-Khattab took. I had never seen such a strong person as he in drawing water till all the people drank to their satisfaction and watered their camels that knelt down there."

(...) This Hadith was narrated on the authority of Yunus through another chain of transmitters.

(...) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I saw Ibn Abu Quhafa drawing (water)"...and the rest of the Hadith is the same.

18-(...) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "While I was asleep I saw myself drawing water from my Fount, in order to quench the thirst of the people. Then, Abu Bakr came to me, and took the bucket from my hand in order to relieve me (and provide the people with water). He drew two bucketfuls, though weakly, "Allah may forgive him". Then Ibn Al-Khattab came and took it from him. However, I have never seen a person much stronger in his drawing (of water) than him. (He kept drawing water) until the people went away (after they had drunk their fell), though the Fount was still overflowing with water."

19-(2393) Abdullah Ibn Umar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "In a dream I saw myself drawing water from a well with a bucket. Abu Bakr came and drew a bucket or two, though weakly; May Allah "Exalted and Glorified be He" forgive him. Then Umar Ibn Al-Khattab came and drew water, and the bucket turned into a very large one in his hands. I had never seen such a strong person as he in drawing water till all the people drank to their satisfaction and watered their camels that knelt down there."

(...) Salim Ibn Abdullah reported from his father the same vision of The Messenger of Allah "Allah's blessing and peace be upon him" as regards Abu Bakr and Umar "Allah be pleased with both" (in his dream).

20-(2394) Jabir Ibn Abdullah "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "I saw myself (in a dream) entering Paradise, and behold! I saw a palace. I asked: "For whom is this palace?" Somebody replied: "It is for Umar." I intended to enter it

شِهَابٍ، أَنَّ سَعِيدَ بْنَ الْمُسَيَّبِ أَخْبَرَهُ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «بَيْنَا أَنَا نَائِمٌ رَأَيْتُنِي عَلَىٰ قَلِيبٍ، عَلَيْهَا دَلْوٌ، فَنَزَعْتُ مِنْهَا مَا شَاءَ اللَّهُ. ثُمَّ أَخَذَهَا ابْنُ أَبِي قُحَافَةَ فَنَزَعَ بِهَا ذَنُوباً أَوْ ذَنُوبَيْنِ، وَفِي نَزْعِهِ، وَاللَّهُ يَغْفِرُ لَهُ، ضَعْفٌ. ثُمَّ اسْتَحَالَتْ غَرْباً. فَأَخَذَهَا ابْنُ الْخَطَّابِ. فَلَمْ أَرَ عَبْقَرِيّاً مِنَ النَّاسِ يَنْزِعُ نَزْعَ عُمَرَ بْنِ الْخَطَّابِ، حَتَّىٰ ضَرَبَ النَّاسُ بِعَطَنٍ».

[البخاري: كتاب فضائل الصحابة، باب قول النبي ﷺ: «لو كنت متخذاً خليلاً»، رقم: ٣٦٦٤].

(...) ـ **وحدّثني** عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ: حَدَّثَنِي أَبِي، عَنْ جَدِّي: حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ. (ح) وَحَدَّثَنَا عَمْرٌو النَّاقِدُ وَالْحُلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ، عَنْ يَعْقُوبَ بْنِ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، بِإِسْنَادِ يُونُسَ... نَحْوَ حَدِيثِهِ.

(...) ـ **حدّثنا** الْحُلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ. قَالاَ: حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ. قَالَ: قَالَ الأَعْرَجُ وَغَيْرُهُ: إِنَّ أَبَا هُرَيْرَةَ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «رَأَيْتُ ابْنَ أَبِي قُحَافَةَ يَنْزِعُ»... بِنَحْوِ حَدِيثِ الزُّهْرِيِّ.

١٨ ـ (...) ـ **حدّثني** أَحْمَدُ بْنُ عَبْدِ الرَّحْمَٰنِ بْنِ وَهْبٍ: حَدَّثَنَا عَمِّي، عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، أَنَّ أَبَا يُونُسَ، مَوْلَىٰ أَبِي هُرَيْرَةَ، حَدَّثَهُ عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «بَيْنَا أَنَا نَائِمٌ أُرِيتُ أَنِّي أَنْزِعُ عَلَىٰ حَوْضِي أَسْقِي النَّاسَ، فَجَاءَنِي أَبُو بَكْرٍ فَأَخَذَ الدَّلْوَ مِنْ يَدِي لِيُرَوِّحَنِي، فَنَزَعَ دَلْوَيْنِ، وَفِي نَزْعِهِ ضَعْفٌ. وَاللَّهُ يَغْفِرُ لَهُ، فَجَاءَ ابْنُ الْخَطَّابِ فَأَخَذَ مِنْهُ، فَلَمْ أَرَ نَزْعَ رَجُلٍ قَطُّ أَقْوَىٰ مِنْهُ، حَتَّىٰ تَوَلَّىٰ النَّاسُ، وَالْحَوْضُ مَلآنُ يَتَفَجَّرُ».

١٩ ـ (٢٣٩٣) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، وَاللَّفْظُ لأَبِي بَكْرٍ، قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ: حَدَّثَنِي أَبُو بَكْرِ بْنُ سَالِمٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أُرِيتُ كَأَنِّي أَنْزِعُ بِدَلْوِ بَكْرَةٍ عَلَىٰ قَلِيبٍ، فَجَاءَ أَبُو بَكْرٍ فَنَزَعَ ذَنُوباً أَوْ ذَنُوبَيْنِ، فَنَزَعَ نَزْعاً ضَعِيفاً. وَاللَّهُ ـ تَبَارَكَ وَتَعَالَىٰ ـ يَغْفِرُ لَهُ. ثُمَّ جَاءَ عُمَرُ فَاسْتَقَىٰ، فَاسْتَحَالَتْ غَرْباً. فَلَمْ أَرَ عَبْقَرِيّاً مِنَ النَّاسِ يَفْرِي فَرِيَهُ، حَتَّىٰ رَوِيَ النَّاسُ وَضَرَبُوا الْعَطَنَ».

[البخاري: كتاب فضائل الصحابة، باب مناقب عمر بن الخطاب...، رقم: ٣٦٨٢].

(...) ـ **حدّثنا** أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنِي مُوسَىٰ بْنُ عُقْبَةَ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ، عَنْ رُؤْيَا رَسُولِ اللَّهِ ﷺ، فِي أَبِي بَكْرٍ وَعُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُمَا... بِنَحْوِ حَدِيثِهِمْ.

٢٠ ـ (٢٣٩٤) ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو وَابْنِ الْمُنْكَدِرِ، سَمِعَا جَابِراً يُخْبِرُ، عَنِ النَّبِيِّ ﷺ. (ح) وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ ابْنِ الْمُنْكَدِرِ وَعَمْرٍو، عَنْ جَابِرٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «دَخَلْتُ

and see it, but I thought of your (Umar's) jealousy (for women and did not enter it)." Umar wept and said: "O Allah's Apostle! How dare I think of my honour being offended by you?"

(...) This Hadith was narrated on the authority of Jabir through another chain of transmitters.

21-(2395) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I saw myself (in a dream) entering Paradise. I saw a lady performing ablution beside a palace. I asked: "For whom is this palace?" Somebody replied: "It is for Umar Ibn Al-Khattab." I intended to enter it and see it, but I thought of Umar's jealousy (for women) and went away." Abu Huraira added: Umar wept While we were with The Messenger of Allah "Allah's blessing and peace be upon him" in this gathering, and then he said: " Let my parents be sacrificed for you, O Allah's Apostle! How dare I think of my honour being offended by you?"

(...) This Hadith was narrated on the authority of Ibn Shihab with the same chain of transmitters.

22-(2396) Sa'd Ibn Abu Waqqas "Allah be pleased with him" narrated: Umar Ibn Al-Khattab asked the permission of The Messenger of Allah "Allah's blessing and peace be upon him" to see him while some Quraishi women were sitting with him, talking to him, asking him for more expenses, and raising their voices (above the voice of Allah's Apostle). When Umar asked for the permission to enter, the women quickly went behind the curtain. The Messenger of Allah "Allah's blessing and peace be upon him" allowed him to enter. Umar came in while The Messenger of Allah "Allah's blessing and peace be upon him" was smiling.

Umar said: "O Allah's Apostle! May Allah always keep you smiling." The Prophet "Allah's blessing and peace be upon him" said: "I was astonished at these women who have been here. as soon as they had heard your voice, they quickly went behind the curtain." mar said: "O Allah's Apostle! You have more right to be feared by them than I." Then Umar addressed the women saying: "O enemies of yourselves! Do you fear me more than you fear The Messenger of Allah "Allah's blessing and peace be upon him"?" They said: "Yes, for you are harsher and sterner than Allah's Apostle "Allah's blessing and peace be upon him"." Then The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Ibn Al-Khattab! By Him, in Whose Hands my life is! Never does Satan find you going on a way, but that he takes another way other than yours."

الْجَنَّةَ، فَرَأَيْتُ فِيهَا داراً أَوْ قَصْراً. فَقُلْتُ: لِمَنْ هٰذَا؟ فَقَالُوا: لِعُمَرَ بْنِ الْخَطَّابِ، فَأَرَدْتُ أَنْ أَدْخُلَ، فَذَكَرْتُ غَيْرَتَكَ»، فَبَكَىٰ عُمَرُ وَقَالَ: أَيْ رَسُولَ اللَّهِ، أَوَ عَلَيْكَ يُغَارُ؟

(...) ـ وحدّثناه إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا سُفْيَانُ عَنْ عَمْرٍو وَابْنِ الْمُنْكَدِرِ، عَنْ جَابِرٍ.

(ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، سَمِعَ جَابِراً.

(ح) وَحَدَّثَنَاهُ عَمْرٌو النَّاقِدُ: حَدَّثَنَا سُفْيَانُ، عَنِ ابْنِ الْمُنْكَدِرِ: سَمِعْتُ جَابِراً، عَنِ النَّبِيِّ ﷺ... بِمِثْلِ حَدِيثِ ابْنِ نُمَيْرٍ وَزُهَيْرٍ.

٢١ ـ (٢٣٩٥) ـ حدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، أَنَّ ابْنَ شِهَابٍ أَخْبَرَهُ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ، أَنَّهُ قَالَ: «بَيْنَا أَنَا نَائِمٌ إِذْ رَأَيْتُنِي فِي الْجَنَّةِ، فَإِذَا امْرَأَةٌ تَوَضَّأُ إِلَىٰ جَانِبِ قَصْرٍ. فَقُلْتُ: لِمَنْ هٰذَا؟ فَقَالُوا: لِعُمَرَ بْنِ الْخَطَّابِ. فَذَكَرْتُ غَيْرَةَ عُمَرَ. فَوَلَّيْتُ مُدْبِراً.

قَالَ أَبُو هُرَيْرَةَ: فَبَكَىٰ عُمَرُ، وَنَحْنُ جَمِيعاً فِي ذٰلِكَ الْمَجْلِسِ مَعَ رَسُولِ اللَّهِ ﷺ. ثُمَّ قَالَ عُمَرُ: بِأَبِي أَنْتَ، يَا رَسُولَ اللَّهِ، أَعَلَيْكَ أَغَارُ؟

[البخاري: كتاب النكاح، باب الغيرة، رقم: ٥٢٢٧].

(...) ـ وَحَدَّثَنِيهِ عَمْرٌو النَّاقِدُ وَحَسَنٌ الْحُلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ. قَالُوا: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ، بِهٰذَا الإِسْنَادِ... مِثْلَهُ.

٢٢ ـ (٢٣٩٦) ـ حدّثنا مَنْصُورُ بْنُ أَبِي مُزَاحِمٍ: حَدَّثَنَا إِبْرَاهِيمُ، يَعْنِي ابْنَ سَعْدٍ. (ح) وَحَدَّثَنَا حَسَنٌ الْحُلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ، قَالَ عَبْدٌ: أَخْبَرَنِي. وَقَالَ حَسَنٌ: حَدَّثَنَا يَعْقُوبُ، وَهُوَ ابْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي عَبْدُ الْحَمِيدِ بْنُ عَبْدِ الرَّحْمَٰنِ بْنِ زَيْدٍ، أَنَّ مُحَمَّدَ بْنَ سَعْدِ بْنِ أَبِي وَقَّاصٍ أَخْبَرَهُ، أَنَّ أَبَاهُ سَعْداً قَالَ: اسْتَأْذَنَ عُمَرُ عَلَىٰ رَسُولِ اللَّهِ ﷺ، وَعِنْدَهُ نِسَاءٌ مِنْ قُرَيْشٍ يُكَلِّمْنَهُ وَيَسْتَكْثِرْنَهُ: عَالِيَةً أَصْوَاتُهُنَّ. فَلَمَّا اسْتَأْذَنَ عُمَرُ قُمْنَ يَبْتَدِرْنَ الْحِجَابَ، فَأَذِنَ لَهُ رَسُولُ اللَّهِ ﷺ. وَرَسُولُ اللَّهِ ﷺ يَضْحَكُ. فَقَالَ عُمَرُ: أَضْحَكَ اللَّهُ سِنَّكَ يَا رَسُولَ اللَّهِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «عَجِبْتُ مِنْ هٰؤُلاءِ اللاَّتِي كُنَّ عِنْدِي، فَلَمَّا سَمِعْنَ صَوْتَكَ ابْتَدَرْنَ الْحِجَابَ»، قَالَ عُمَرُ: فَأَنْتَ، يَا رَسُولَ اللَّهِ، أَحَقُّ أَنْ يَهَبْنَ. ثُمَّ قَالَ عُمَرُ: أَيْ عَدُوَّاتِ أَنْفُسِهِنَّ، أَتَهَبْنَنِي وَلا تَهَبْنَ رَسُولَ اللَّهِ ﷺ؟ قُلْنَ: نَعَمْ. أَنْتَ أَغْلَظُ وَأَفَظُّ مِنْ رَسُولِ اللَّهِ ﷺ. قَالَ رَسُولُ اللَّهِ ﷺ: «وَالَّذِي نَفْسِي بِيَدِهِ، مَا لَقِيَكَ الشَّيْطَانُ قَطُّ سَالِكاً فَجّاً إِلاَّ سَلَكَ فَجّاً غَيْرَ فَجِّكَ».

[البخاري: كتاب بدء الخلق، باب صفة إبليس وجنوده، رقم: ٣٢٩٤].

(2397) Abu Huraira "Allah be pleased with him" reported that Umar Ibn Al-Khattab came to The Messenger of Allah "Allah's blessing and peace be upon him" while some women were with him and they were raising their voices above the voice of The Messenger of Allah "Allah's blessing and peace be upon him". When Umar asked for permission to be admitted, they quickly went behind the curtain...and the rest of the Hadith is the same.

23-(2398) A'isha "Allah be pleased with her" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Among the nations before you, there used to be some people who were inspired (though they were not prophets). If there is any such persons amongst my followers, then, Umar should be one from amongst them."

(...) This Hadith was narrated on the authority of Sa'd Ibn Ibrahim with the same chain of transmitters.

24-(2399) Ibn Umar "Allah be pleased with both" reported that Umar said: My opinion coincided with (the judgements of) my Lord in three (cases): The case of Abraham's Station, the case of observing veil, and the case of the prisoners of Badr.

25-(2400) Ibn Umar "Allah be pleased with both" narrated: When Abdullah Ibn Ubai (the chief of hypocrites) died, his son came to The Prophet "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! Please give me your shirt to shroud him in it." The Messenger of Allah "Allah's blessing and peace be upon him" gave him his shirt. Then he asked The Prophet "Allah's blessing and peace be upon him" to perform the funeral prayer for him. When The Prophet "Allah's blessing and peace be upon him" got up to offer the funeral prayer, Umar took hold of his garment and said: "O Messenger of Allah! Would you offer the funeral prayer for him though Allah has forbidden you to offer the funeral prayer for the hypocrites?" The Prophet "Allah's blessing and peace be upon him" said: "I have been given the choice by Allah whether to ask for their forgiveness or not, because Allah said: "Whether thou ask for their forgiveness, or not, (their sin is unforgivable): if thou ask seventy times for their forgiveness, Allah will not forgive them". Moreover, I will ask for their forgiveness more than seventy times." Umar said: "But he is a hypocrite." But, The Prophet "Allah's blessing and peace be upon him" offered the funeral prayer on him. On that the revelation came: " Nor do thou ever pray for any of them that dies, nor stand at his grave; for they rejected Allah and His Messenger, and died in a state of perverse rebellion." (At-Tawba 84)

(٢٣٩٧) ـ **حدّثنا** هَارُونُ بْنُ مَعْرُوفٍ: حَدَّثَنَا بِهِ عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ: أَخْبَرَنِي سُهَيْلٌ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ جَاءَ إِلَىٰ رَسُولِ اللَّهِ ﷺ. وَعِنْدَهُ نِسْوَةٌ قَدْ رَفَعْنَ أَصْوَاتَهُنَّ عَلَىٰ رَسُولِ اللَّهِ ﷺ. فَلَمَّا اسْتَأْذَنَ عُمَرُ ابْتَدَرْنَ الْحِجَابَ... فَذَكَرَ نَحْوَ حَدِيثِ الزُّهْرِيِّ.

٢٣ ـ (٢٣٩٨) ـ **حدّثني** أَبُو الطَّاهِرِ، أَحْمَدُ بْنُ عَمْرِو بْنِ سَرْحٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، عَنْ إِبْرَاهِيمَ بْنِ سَعْدٍ، عَنْ أَبِيهِ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ ﷺ؛ أَنَّهُ كَانَ يَقُولُ: «قَدْ كَانَ يَكُونُ فِي الأُمَمِ قَبْلَكُمْ مُحَدَّثُونَ، فَإِنْ يَكُنْ فِي أُمَّتِي مِنْهُمْ أَحَدٌ، فَإِنَّ عُمَرَ بْنَ الْخَطَّابِ مِنْهُمْ».

قَالَ ابْنُ وَهْبٍ: تَفْسِيرُ مُحَدَّثُونَ: مُلْهَمُونَ.

(...) ـ **حدّثنا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ. (ح) وَحَدَّثَنَا عَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ. قَالاَ: حَدَّثَنَا ابْنُ عُيَيْنَةَ. كِلاَهُمَا عَنِ ابْنِ عَجْلاَنَ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، بِهَٰذَا الإِسْنَادِ... مِثْلَهُ.

٢٤ ـ (٢٣٩٩) ـ **حدّثنا** عُقْبَةُ بْنُ مُكْرَمٍ الْعَمِّيُّ: حَدَّثَنَا سَعِيدُ بْنُ عَامِرٍ. قَالَ: جُوَيْرِيَةُ بْنُ أَسْمَاءَ: أَخْبَرَنَا، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ. قَالَ: قَالَ عُمَرُ: وَافَقْتُ رَبِّي فِي ثَلاَثٍ: فِي مَقَامِ إِبْرَاهِيمَ، وَفِي الْحِجَابِ، وَفِي أُسَارَىٰ بَدْرٍ.

٢٥ ـ (٢٤٠٠) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ. قَالَ: لَمَّا تُوُفِّيَ عَبْدُ اللَّهِ بْنُ أُبَيٍّ ابْنُ سَلُولَ، جَاءَ ابْنُهُ عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ إِلَىٰ رَسُولِ اللَّهِ ﷺ، فَسَأَلَهُ أَنْ يُعْطِيَهُ قَمِيصَهُ أَنْ يُكَفِّنَ فِيهِ أَبَاهُ، فَأَعْطَاهُ. ثُمَّ سَأَلَهُ أَنْ يُصَلِّيَ عَلَيْهِ، فَقَامَ رَسُولُ اللَّهِ ﷺ لِيُصَلِّيَ عَلَيْهِ فَقَامَ عُمَرُ فَأَخَذَ بِثَوْبِ رَسُولِ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، أَتُصَلِّي عَلَيْهِ وَقَدْ نَهَاكَ اللَّهُ أَنْ تُصَلِّيَ عَلَيْهِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا خَيَّرَنِي اللَّهُ فَقَالَ: ﴿ٱسْتَغْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ إِن تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً﴾ [التوبة: ٨٠] وَسَأَزِيدُ عَلَى سَبْعِينَ» قَالَ: إِنَّهُ مُنَافِقٌ.

فَصَلَّىٰ عَلَيْهِ رَسُولُ اللَّهِ ﷺ. وَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَلَا تُصَلِّ عَلَىٰٓ أَحَدٍ مِّنْهُم مَّاتَ أَبَدًا وَلَا تَقُمْ عَلَىٰ قَبْرِهِۦٓ﴾ [التوبة: ٨٤].

[البخاري: كتاب التفسير، باب: ﴿استغفر لهم أو لا تستغفر لهم...﴾، رقم: ٤٦٧٠].

(...) This Hadith was narrated on the authority of Ubaidullah with the same chain of transmitters, with the following addition: So, he abandoned performing funeral prayers over those (hypocrites who died).

[3] The merits of Uthman Ibn Affan

26-(2401) A'isha "Allah be pleased with her" reported: The Messenger of Allah “Allah’s blessing and peace be upon him” was lying in the bed in my chamber, with his thigh or his shank uncovered, when Abu Bakr asked for permission to be admitted. He was admitted, and he talked (to The Prophet) who remained as such. Then Umar asked permission to be admitted, and he was admitted. He talked (to The Prophet) who remained as such. Then Uthman asked for permission to be admitted. The Messenger of Allah “Allah’s blessing and peace be upon him” sat down and set right his clothes. (Muhammad (a sub-narrator) said: I do not say that it happened on the same day). He (Uthman) entered and talked (to The Prophet). When he went out, A'isha said: “Abu Bakr entered and neither did you stir, nor did you observe much care (in setting right your clothes), then Umar entered and neither did you stir nor did you set right your clothes. But, when Uthman entered, you got up and set right your clothes.” He said: “Should I not BE SHY from the one, from whom even Angels are shy?”

27-(2402) Both of A'isha "Allah be pleased with her", the wife of The Messenger of Allah “Allah’s blessing and peace be upon him”, and Uthman "Allah be pleased with him” reported that Abu Bakr asked for the permission of The Messenger of Allah “Allah’s blessing and peace be upon him” to be admitted, while he (The Prophet) was lying on his bed, covered with the mantle of A'isha. He gave permission to Abu Bakr while he was as such. When he (Abu Bakr) had his need fulfilled, he went out. Then Umar asked for the permission (of The Prophet), and he was admitted, while he (The Prophet) remained in that very state. After he (Umar) had got his need fulfilled, he went out. Uthman added: Then I asked for the permission of him. He got up and said to A'isha: “Wrap yourself well with your cloth.” then I had my need fulfilled and went out. A'isha said: “O The Messenger of Allah! What is the reason that I did not see you concerned in dressing properly in the presence of Abu Bakr and Umar “Allah be pleased with both”, as you were in (the presence of) Uthman?” The Messenger of Allah “Allah’s blessing and peace be upon him” said: “No doubt, Uthman is a very shy person, and I was afraid that if I admitted him in this very state of mine, he would not tell me of his need.”

(...) ـ **وحدّثناه** مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَعُبَيْدُ اللَّهِ بْنُ سَعِيدٍ. قَالاَ: حَدَّثَنَا يَحْيَىٰ، وَهُوَ الْقَطَّانُ، عَنْ عُبَيْدِ اللَّهِ، بِهَٰذَا الإِسْنَادِ، فِي مَعْنَىٰ حَدِيثِ أَبِي أُسَامَةَ.

وَزَادَ: قَالَ: فَتَرَكَ الصَّلاَةَ عَلَيْهِمْ.

[البخاري: كتاب الجنائز، باب الكفن في القميص الذي يكف أو لا يكف...، رقم: ١٢٦٩].

٣ ـ بابٌ مِنْ فَضَائِلِ عُثْمَانَ بْنِ عَفَّانَ، رضي الله عنه

٢٦ ـ (٢٤٠١) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ وَيَحْيَىٰ بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ. قَالَ يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا. وَقَالَ الآخَرُونَ: حَدَّثَنَا إِسْمَاعِيلُ، يَعْنُونَ ابْنَ جَعْفَرٍ، عَنْ مُحَمَّدِ بْنِ أَبِي حَرْمَلَةَ، عَنْ عَطَاءٍ وَسُلَيْمَانَ ابْنَيْ يَسَارٍ، وَأَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَٰنِ، أَنَّ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ مُضْطَجِعاً فِي بَيْتِي، كَاشِفاً عَنْ فَخِذَيْهِ، أَوْ سَاقَيْهِ. فَاسْتَأْذَنَ أَبُو بَكْرٍ. فَأَذِنَ لَهُ، وَهُوَ عَلَىٰ تِلْكَ الْحَالِ، فَتَحَدَّثَ. ثُمَّ اسْتَأْذَنَ عُمَرُ فَأَذِنَ لَهُ، وَهُوَ كَذَٰلِكَ، فَتَحَدَّثَ. ثُمَّ اسْتَأْذَنَ عُثْمَانُ، فَجَلَسَ رَسُولُ اللَّهِ ﷺ، وَسَوَّىٰ ثِيَابَهُ ـ قَالَ مُحَمَّدٌ: وَلاَ أَقُولُ ذَٰلِكَ فِي يَوْمٍ وَاحِدٍ ـ فَدَخَلَ فَتَحَدَّثَ. فَلَمَّا خَرَجَ قَالَتْ عَائِشَةُ: دَخَلَ أَبُو بَكْرٍ، فَلَمْ تَهْتَشَّ لَهُ، وَلَمْ تُبَالِهِ، ثُمَّ دَخَلَ عُمَرُ فَلَمْ تَهتَشَّ لَهُ وَلَمْ تُبَالِهِ. ثُمَّ دَخَلَ عُثْمَانُ، فَجَلَسْتَ وَسَوَّيْتَ ثِيَابَكَ! فَقَالَ: «أَلاَ أَسْتَحِي مِنْ رَجُلٍ تَسْتَحِي مِنْهُ الْمَلاَئِكَةُ».

٢٧ ـ (٢٤٠٢) ـ حدّثنا عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ بْنِ سَعْدٍ: حَدَّثَنِي أَبِي، عَنْ جَدِّي: حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ يَحْيَىٰ بْنِ سَعِيدِ بْنِ الْعَاصِ، أَنَّ سَعِيدَ بْنَ الْعَاصِ أَخْبَرَهُ، أَنَّ عَائِشَةَ، زَوْجَ النَّبِيِّ ﷺ وَعُثْمَانَ حَدَّثَاهُ، أَنَّ أَبَا بَكْرٍ اسْتَأْذَنَ عَلَىٰ رَسُولِ اللَّهِ ﷺ، وَهُوَ مُضْطَجِعٌ عَلَىٰ فِرَاشِهِ، لاَبِسٌ مِرْطَ عَائِشَةَ، فَأَذِنَ لأَبِي بَكْرٍ وَهُوَ كَذَٰلِكَ. فَقَضَىٰ إِلَيْهِ حَاجَتَهُ، ثُمَّ انْصَرَفَ. ثُمَّ اسْتَأْذَنَ عُمَرُ، فَأَذِنَ لَهُ، وَهُوَ عَلَىٰ تِلْكَ الْحَالِ، فَقَضَىٰ إِلَيْهِ حَاجَتَهُ، ثُمَّ انْصَرَفَ. قَالَ عُثْمَانُ: ثُمَّ اسْتَأْذَنْتُ عَلَيْهِ فَجَلَسَ. وَقَالَ لِعَائِشَةَ: «اجْمَعِي عَلَيْكِ ثِيَابَكِ»، فَقَضَيْتُ إِلَيْهِ حَاجَتِي، ثُمَّ انْصَرَفْتُ. فَقَالَتْ عَائِشَةُ: يَا رَسُولَ اللَّهِ، مَالِي لَمْ أَرَكَ فَزِعْتَ لأَبِي بَكْرٍ وَعُمَرَ رَضِيَ اللَّهُ عَنْهُمَا كَمَا فَزِعْتَ لِعُثْمَانَ؟! قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ عُثْمَانَ رَجُلٌ حَيِيٌّ، وَإِنِّي خَشِيتُ، إِنْ أَذِنْتُ لَهُ عَلَىٰ تِلْكَ الْحَالِ، أَنْ لاَ يَبْلُغَ إِلَيَّ فِي حَاجَتِهِ».

(…) Both of Uthman and A'isha narrated that Abu Bakr asked for the permission of The Messenger of Allah "Allah's blessing and peace be upon him" to be admitted…and the rest is the same.

28-(2403) Abu Musa Al-Ash'ari "Allah be pleased with him" reported: While The Messenger of Allah "Allah's blessing and peace be upon him" was in one of the gardens of Medina, reclining against a pillow and fixing a stick in the mud, a man came and asked for the gate to be opened, whereupon he (The Prophet) said: "Open it for him and give him the glad tidings of being admitted in Paradise." However, he was Abu Bakr. I opened (the gate) for him and gave him the glad tidings of his being admitted in Paradise. Then another man asked for the gate to be opened, whereupon he (The Prophet) said: "Open it and give him the glad tidings of his being admitted in Paradise." He (the narrator) added: I went away and, behold! He was Umar, for whom I opened it, and I gave him the glad tidings of his being admitted in Paradise. Then a (third) man asked for the gate to be opened, thereupon The Messenger of Allah "Allah's blessing and peace be upon him" said: "Open it and give him the glad tidings of being admitted in Paradise after a trial which would afflict him." I went away, and, behold! He was Uthman Ibn Affan. I opened the door and gave him the glad tidings of being admitted in Paradise and told him (of what the Prophet had said). Thereupon he said: "O Allah! Make me steadfast. It is Allah, Whose help is to be sought for."

(…) This Hadith was narrated on the authority of Abu Musa Al-Ash'ari with a slight variation of wording.

29-(…) Abu Musa Al-Ash'ari "Allah be pleased with him" reported: I performed ablution in my house and then went out and said: "Today I shall stick to Allah's Apostle "Allah's blessing and peace be upon him" and stay with him all this day of mine (in his service)." I went to the Mosque and asked about The Prophet "Allah's blessing and peace be upon him". They said: "He had gone in this direction." So I followed his way, asking about him till he entered the place of the well of Aris. I sat at its gate that was made of date-palm leaves till The Prophet "Allah's blessing and peace be upon him" finished answering the call of nature and performed ablution. Then I went up to him to see him sitting at the middle of the edge of the well of Aris with his legs uncovered, hanging in the well. I greeted him and went back and sat at the gate.

I said: "Today I will be the gatekeeper of The Prophet." Abu Bakr came and pushed the gate. I asked: "Who is it?" He said: "Abu Bakr."

(...) ـ حدّثناه عَمْرو النَّاقِدُ وَالْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ. كُلُّهُمْ عَنْ يَعْقُوبَ بْنِ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنِ ابْنِ شِهَابٍ. قَالَ: أَخْبَرَنِي يَحْيَىٰ بْنُ سَعِيدِ بْنِ الْعَاصِ، أَنَّ سَعِيدَ بْنَ الْعَاصِ أَخْبَرَهُ، أَنَّ عُثْمَانَ وَعَائِشَةَ حَدَّثَاهُ، أَنَّ أَبَا بَكْرٍ الصِّدِّيقَ اسْتَأْذَنَ عَلَىٰ رَسُولِ اللَّهِ ﷺ... فَذَكَرَ بِمِثْلِ حَدِيثِ عُقَيْلٍ، عَنِ الزُّهْرِيِّ.

٢٨ ـ (٢٤٠٣) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ الْعَنَزِيُّ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ عُثْمَانَ بْنِ غِيَاثٍ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، عَنْ أَبِي مُوسَىٰ الأَشْعَرِيِّ. قَالَ: بَيْنَمَا رَسُولُ اللَّهِ ﷺ فِي حَائِطٍ مِنْ حَائِطِ الْمَدِينَةِ، وَهُوَ مُتَّكِىءٌ يَرْكُزُ بِعُودٍ مَعَهُ بَيْنَ الْمَاءِ وَالطِّينِ، إِذَا اسْتَفْتَحَ رَجُلٌ. فَقَالَ: «افْتَحْ، وَبَشِّرْهُ بِالْجَنَّةِ»، قَالَ: فَإِذَا أَبُو بَكْرٍ. فَفَتَحْتُ لَهُ وَبَشَّرْتُهُ بِالْجَنَّةِ. قَالَ: ثُمَّ اسْتَفْتَحَ رَجُلٌ آخَرُ. فَقَالَ: «افْتَحْ، وَبَشِّرْهُ بِالْجَنَّةِ»، قَالَ: فَذَهَبْتُ فَإِذَا هُوَ عُمَرُ. فَفَتَحْتُ لَهُ وَبَشَّرْتُهُ بِالْجَنَّةِ. ثُمَّ اسْتَفْتَحَ رَجُلٌ آخَرُ. قَالَ: فَجَلَسَ النَّبِيُّ ﷺ فَقَالَ: «افْتَحْ وَبَشِّرْهُ بِالْجَنَّةِ عَلَىٰ بَلْوَىٰ تَكُونُ»، قَالَ: فَذَهَبْتُ فَإِذَا هُوَ عُثْمَانُ بْنُ عَفَّانَ. قَالَ: فَفَتَحْتُ وَبَشَّرْتُهُ بِالْجَنَّةِ. قَالَ: وَقُلْتُ الَّذِي قَالَ. فَقَالَ: اللَّهُمَّ صَبْراً، أَوِ اللَّهُ الْمُسْتَعَانُ.

[البخاري: كتاب فضائل الصحابة، باب مناقب عمر بن الخطاب...، رقم: ٣٦٩٣].

(...) ـ حدّثنا أَبُو الرَّبِيعِ الْعَتَكِيُّ: حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، عَنْ أَبِي مُوسَىٰ الأَشْعَرِيِّ، أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ حَائِطاً وَأَمَرَنِي أَنْ أَحْفَظَ الْبَابَ... بِمَعْنَىٰ حَدِيثِ عُثْمَانَ بْنِ غِيَاثٍ.

٢٩ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ مِسْكِينٍ الْيَمَامِيُّ: حَدَّثَنَا يَحْيَىٰ بْنُ حَسَّانَ: حَدَّثَنَا سُلَيْمَانُ، وَهُوَ ابْنُ بِلَالٍ، عَنْ شَرِيكِ بْنِ أَبِي نَمِرٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ: أَخْبَرَنِي أَبُو مُوسَىٰ الأَشْعَرِيُّ، أَنَّهُ تَوَضَّأَ فِي بَيْتِهِ ثُمَّ خَرَجَ. فَقَالَ: لأَلْزَمَنَّ رَسُولَ اللَّهِ ﷺ، وَلأَكُونَنَّ مَعَهُ يَوْمِي هَٰذَا. قَالَ: فَجَاءَ الْمَسْجِدَ. فَسَأَلَ عَنِ النَّبِيِّ ﷺ فَقَالُوا: خَرَجَ. وَجَّهَ هَا هُنَا. قَالَ: فَخَرَجْتُ عَلَىٰ إِثْرِهِ أَسْأَلُ عَنْهُ. حَتَّى دَخَلَ بِئْرَ أَرِيسٍ. قَالَ: فَجَلَسْتُ عِنْدَ الْبَابِ، وَبَابُهَا مِنْ جَرِيدٍ. حَتَّىٰ قَضَىٰ رَسُولُ اللَّهِ ﷺ حَاجَتَهُ وَتَوَضَّأَ،

I told him to wait, went in and said: "O Allah's Apostle! Abu Bakr asks for permission to enter." He said: "Admit him and give him the glad tidings that he will be in Paradise." So I went out and said to Abu Bakr: "Come in, and Allah's Apostle "Allah's blessing and peace be upon him" gives you the glad tidings that you will be in Paradise." Abu Bakr entered and sat on the right side of Allah's Apostle "Allah's blessing and peace be upon him" on the built edge of the well, and hung his legs in the well as The Prophet "Allah's blessing and peace be upon him" did and uncovered his legs. I then returned and sat (at the gate).

I had left my brother performing ablution and he intended to follow me. So I said (to myself): "If Allah wants good for so-and-so (My brother) He will bring him here." Suddenly somebody moved the door. I asked: "Who is it?" He said: " Umar Ibn Al-Khattab." I asked him to wait, went to Allah's Apostle, greeted him and said: "Umar Ibn Al-Khattab asks the permission to enter." He said: "Admit him, and give him the glad tidings that he will be in Paradise." I went to Umar and said: "Come in, and Allah's Apostle gives you the glad tidings that you will be in Paradise." So he entered and sat beside Allah's Apostle "Allah's blessing and peace be upon him" on the built edge of the well on the left side and hung his legs in the well.

I returned and sat (at the gate) and said (to myself): "If Allah wants good for so-and-so, He will bring him here." Somebody came and moved the door. I asked: "Who is it?" He replied: "Uthman Ibn Affan." I asked him to wait and went to The Prophet "Allah's blessing and peace be upon him" and informed him. He said: "Admit him, and give him the glad tidings of entering Paradise after a calamity that will befall him." So I went to him and said to him: "Come in; Allah's Apostle "Allah's blessing and peace be upon him" gives you the glad tidings of entering Paradise after a calamity that will befall you." Uthman then came in and found that the built edge of the well was occupied, so he sat opposite to The Prophet "Allah's blessing and peace be upon him" on the other side. Sa'id Ibn Al-Musaiyyab told: "I interpreted this (as a symbol of) their graves." (i.e. that the graves of both Abu Bakr and Umar are beside that of The Prophet in one place, and the grave of Uthman is separate from them, in another place).

(...) Abu Musa Al-Ash'ari "Allah be pleased with him" reported: I set out aiming at (meeting) The Messenger of Allah "Allah's blessing and peace be upon him". I knew that he had gone to one of the gardens (in the

فَقُمْتُ إِلَيْهِ. فَإِذَا هُوَ قَدْ جَلَسَ عَلَىٰ بِئْرِ أَرِيسٍ، وَتَوَسَّطَ قُفَّهَا، وَكَشَفَ عَنْ سَاقَيْهِ، وَدَلَّاهُمَا فِي الْبِئْرِ. قَالَ: فَسَلَّمْتُ عَلَيْهِ. ثُمَّ انْصَرَفْتُ، فَجَلَسْتُ عِنْدَ الْبَابِ. فَقُلْتُ: لأَكُونَنَّ بَوَّابَ رَسُولِ اللَّهِ ﷺ الْيَوْمَ. فَجَاءَ أَبُو بَكْرٍ فَدَفَعَ الْبَابَ. فَقُلْتُ: مَنْ هَٰذَا؟ فَقَالَ: أَبُو بَكْرٍ. فَقُلْتُ: عَلَىٰ رِسْلِكَ. قَالَ: ثُمَّ ذَهَبْتُ فَقُلْتُ: يَا رَسُولَ اللَّهِ، هَٰذَا أَبُو بَكْرٍ يَسْتَأْذِنُ. فَقَالَ: «ائْذَنْ لَهُ، وَبَشِّرْهُ بِالْجَنَّةِ» قَالَ: فَأَقْبَلْتُ حَتَّىٰ قُلْتُ لأَبِي بَكْرٍ: ادْخُلْ، وَرَسُولُ اللَّهِ ﷺ يُبَشِّرُكَ بِالْجَنَّةِ. قَالَ: فَدَخَلَ أَبُو بَكْرٍ، فَجَلَسَ عَنْ يَمِينِ رَسُولِ اللَّهِ ﷺ مَعَهُ فِي الْقُفِّ. وَدَلَّىٰ رِجْلَيْهِ فِي الْبِئْرِ. كَمَا صَنَعَ النَّبِيُّ ﷺ، وَكَشَفَ عَنْ سَاقَيْهِ. ثُمَّ رَجَعْتُ فَجَلَسْتُ، وَقَدْ تَرَكْتُ أَخِي يَتَوَضَّأُ وَيَلْحَقُنِي. فَقُلْتُ: إِنْ يُرِدِ اللَّهُ بِفُلاَنٍ ـ يُرِيدُ أَخَاهُ ـ خَيْراً يَأْتِ بِهِ. فَإِذَا إِنْسَانٌ يُحَرِّكُ الْبَابَ. فَقُلْتُ: مَنْ هَٰذَا؟ فَقَالَ: عُمَرُ بْنُ الْخَطَّابِ، فَقُلْتُ: عَلَىٰ رِسْلِكَ، ثُمَّ جِئْتُ إِلَىٰ رَسُولِ اللَّهِ ﷺ، فَسَلَّمْتُ عَلَيْهِ وَقُلْتُ: هَٰذَا عُمَرُ يَسْتَأْذِنُ. فَقَالَ: «ائْذَنْ لَهُ، وَبَشِّرْهُ بِالْجَنَّةِ»، فَجِئْتُ عُمَرَ فَقُلْتُ: أَذِنَ وَيُبَشِّرُكَ رَسُولُ اللَّهِ ﷺ بِالْجَنَّةِ. قَالَ: فَدَخَلَ فَجَلَسَ مَعَ رَسُولِ اللَّهِ ﷺ فِي الْقُفِّ، عَنْ يَسَارِهِ. وَدَلَّىٰ رِجْلَيْهِ فِي الْبِئْرِ. ثُمَّ رَجَعْتُ فَجَلَسْتُ، فَقُلْتُ: إِنْ يُرِدِ اللَّهُ بِفُلاَنٍ خَيْراً ـ يَعْنِي أَخَاهُ ـ يَأْتِ بِهِ. فَجَاءَ إِنْسَانٌ فَحَرَّكَ الْبَابَ. فَقُلْتُ: مَنْ هَٰذَا؟ فَقَالَ: عُثْمَانُ بْنُ عَفَّانَ. فَقُلْتُ: عَلَىٰ رِسْلِكَ. قَالَ: وَجِئْتُ النَّبِيَّ ﷺ فَأَخْبَرْتُهُ. فَقَالَ: «ائْذَنْ لَهُ وَبَشِّرْهُ بِالْجَنَّةِ. مَعَ بَلْوَىٰ تُصِيبُهُ» قَالَ: فَجِئْتُ فَقُلْتُ: ادْخُلْ. وَيُبَشِّرُكَ رَسُولُ اللَّهِ ﷺ بِالْجَنَّةِ، مَعَ بَلْوَىٰ تُصِيبُكَ. قَالَ: فَدَخَلَ فَوَجَدَ الْقُفَّ قَدْ مُلِىءَ. فَجَلَسَ وُجَاهَهُمْ مِنَ الشِّقِّ الآخَرِ.

قَالَ شَرِيكٌ: فَقَالَ سَعِيدُ بْنُ الْمُسَيَّبِ: فَأَوَّلْتُهَا قُبُورَهُمْ.

[البخاري: كتاب فضائل الصحابة، باب قول النبي ﷺ: «لو كنت متخذاً خليلاً»، رقم: ٣٦٧٤].

(...) ـ حَدَّثَنِيهِ أَبُو بَكْرِ بْنُ إِسْحَاقَ: حَدَّثَنَا سَعِيدُ بْنُ عُفَيْرٍ: حَدَّثَنِي سُلَيْمَانُ بْنُ بِلاَلٍ: حَدَّثَنِي شَرِيكُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي نَمِرٍ: سَمِعْتُ سَعِيدَ بْنَ الْمُسَيَّبِ يَقُولُ: حَدَّثَنِي أَبُو مُوسَى الأَشْعَرِيُّ هَا هُنَا. وَأَشَارَ لِي سُلَيْمَانُ إِلَىٰ مَجْلِسِ سَعِيدٍ، نَاحِيَةَ الْمَقْصُورَةِ. قَالَ أَبُو مُوسَىٰ: خَرَجْتُ أُرِيدُ رَسُولَ اللَّهِ ﷺ، فَوَجَدْتُهُ قَدْ سَلَكَ فِي

suburb of Medina). I followed him and found him in a garden, sitting upon a built edge of the well, with his legs uncovered, hanging in the well…and the rest of the Hadith is the same, without mentioning the words of Sa'id: I interpreted it (as a symbol of) their graves.

(…) Sa'id Ibn Al-Musaiyyab reported: Abu Musa Al-Ash'ari "Allah be pleased with him" said that once, The Messenger of Allah “Allah’s blessing and peace be upon him” set out to the suburbs of Medina in order to answer the call of nature. I followed him…and the rest of the Hadith is the same, with the following ending: Ibn Al-Musaiyyab said: I interpreted it (as a symbol of the order of) their graves: Those (three graves of The Prophet, Abu Bakr and Umar) are together (in one place), and that of Uthman is separate (from them in another place).

[4] The merits of Ali Ibn Abu Talib

30-(2404) Amir Ibn Sa'd Ibn Abu Waqqas reported (from his father) that The Messenger of Allah “Allah’s blessing and peace be upon him” said to Ali: “You are, in relation to me, in the same position as (the Prophet) Aaron was in relation to Moses, but (with the difference that) there should be no prophet after me.” Sa'd said: I earnestly desired to hear it directly from Sa'd. I met him and narrated to him what (his son) Amir had narrated to me. He said: Yes, I heard it. I said: Did you really hear it? He put his fingers upon his ears and said: Yes, otherwise, let me be deaf!

31-(…) Mus’ab Ibn Sa'd Ibn Abu Waqqas reported from Sa'd Ibn Abu Waqqas “Allah be pleased with him” that The Messenger of Allah “Allah’s blessing and peace be upon him” left Ali Ibn Abu Talib behind him (when he set out for) the holy battle of Tabuk. he (Ali) said: “O The Messenger of Allah! Are you leaving me behind amongst women and children?” on that, he (The Prophet) said: “Aren't you pleased with your being, in relation to me, in the same position as Aaron was in relation to Moses, but (with the difference that) there would be no prophet after me?”

(…) This Hadith was narrated on the authority of Shu'ba with the same chain of transmitters.

32-(…) Amir Ibn Sa'd Ibn Abu Waqqas reported from his father that Mu’awiya Ibn Abu Sufyan appointed Sa'd as a Governor and said to him: What prevents you from abusing the Father of Dust (Ali’s nickname)? He said: I would not abuse him in view of three things which I remember The Messenger of Allah “Allah’s blessing and peace be upon him” said to him.

الأَمْوَالِ، فَتَبِعْتُهُ فَوَجَدْتُهُ قَدْ دخَلَ مالاً. فَجلَسَ فِي الْقُفِّ، وَكَشَفَ عَنْ سَاقَيْهِ وَدَلاَّهُمَا فِي الْبِئْرِ، وَسَاقَ الْحَدِيثَ بِمَعْنَىٰ حَدِيث يَحْيَىٰ بْنِ حَسَّانَ. وَلَمْ يَذْكُرْ قَوْلَ سَعِيدٍ: فَأَوَّلْتُهَا قُبُورَهُمْ.

(...) ـ **حدّثنا** حسَنُ بْنُ عَلِيّ الْحُلْوَانِيُّ وَأَبُو بكر بْنُ إِسْحاقَ قالاَ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرِ بْنِ أَبِي كَثِيرٍ: أَخْبَرَنِي شَرِيكُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي نَمِرٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي مُوسَىٰ الأَشْعَرِيِّ قَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ يَوْماً إِلَىٰ حَائِطٍ بِالْمَدِينَةِ لِحَاجَتِهِ، فَخَرَجْتُ فِي إِثْرِهِ... وَاقْتَصَّ الْحَدِيثَ بِمَعْنَىٰ حَدِيثِ سُلَيْمَانَ بْنِ بِلاَلٍ.

وَذَكَرَ فِي الْحَدِيثِ: قَالَ ابْنُ الْمُسَيَّبِ: فَتَأَوَّلْتُ ذٰلِكَ قُبُورَهُمُ اجْتَمَعَتْ هَا هُنَا. وَانْفَرَدَ عُثْمَانُ.

٤ ـ بابٌ مِنْ فَضَائِلِ عليّ بن أبي طالب رضي اللّه عنه

٣٠ ـ (٢٤٠٤) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ التَّمِيمِيُّ وَأَبُو جَعْفَرٍ، مُحَمَّدُ بْنُ الصَّبَّاحِ وَعُبَيْدُ اللَّهِ الْقَوَارِيرِيُّ وَسُرَيْجُ بْنُ يُونُسَ كُلُّهُمْ عَنْ يُوسُفَ بْنِ الْمَاجِشُونِ، وَاللَّفْظُ لاِبْنِ الصَّبَّاحِ: حَدَّثَنَا يُوسُفُ، أَبُو سَلَمَةَ الْمَاجِشُونُ، حَدَّثَنَا مُحَمَّدُ بْنُ الْمُنْكَدِرِ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ عَامِرِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ أَبِيهِ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لِعَلِيٍّ: «أَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَىٰ، إِلاَّ أَنَّهُ لاَ نَبِيَّ بَعْدِي».

قَالَ سَعِيدٌ: فَأَحْبَبْتُ أَنْ أُشَافِهَ بِهَا سَعْداً. فَلَقِيتُ سَعْداً، فَحَدَّثْتُهُ بِمَا حَدَّثَنِي عَامِرٌ. فَقَالَ: أَنَا سَمِعْتُهُ. فَقُلْتُ: آنْتَ سَمِعْتَهُ؟ فَوَضَعَ إِصْبَعَيْهِ عَلَىٰ أُذُنَيْهِ فَقَالَ: نَعَمْ، وَإِلاَّ فَاسْتَكَّتَا.

٣١ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ، عَنْ مُصْعَبِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ. قَالَ: خَلَّفَ رَسُولُ اللَّهِ ﷺ عَلِيَّ بْنَ أَبِي طَالِبٍ، فِي غَزْوَةِ تَبُوكَ. فَقَالَ: يَا رَسُولَ اللَّهِ، تُخَلِّفُنِي فِي النِّسَاءِ وَالصِّبْيَانِ؟ فَقَالَ: «أَمَا تَرْضَىٰ أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَىٰ؟ غَيْرَ أَنَّهُ لاَ نَبِيَّ بَعْدِي».

[البخاري: كتاب المغازي، باب غزوة تبوك، رقم: ٤٤١٦].

(...) ـ **حدّثنا** عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، فِي هَٰذَا الإِسْنَادِ.

٣٢ ـ (...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ وَمُحَمَّدُ بْنُ عَبَّادٍ، وَتَقَارَبَا فِي اللَّفْظِ، قَالاَ: حَدَّثَنَا حَاتِمٌ، وَهُوَ ابْنُ إِسْمَاعِيلَ، عَنْ بُكَيْرِ بْنِ مِسْمَارٍ، عَنْ عَامِرِ بْنِ سَعْدِ بْنِ أَبِي

Had I got one of those three things for me, it would have been much dearer to me than the red camels. When The Messenger of Allah "Allah's blessing and peace be upon him" left him behind in one of his holy battles, Ali said to him: "O The Messenger of Allah! Are you leaving me behind amongst women and children?" on that, he (The Prophet) said: "Aren't you pleased with your being, in relation to me, in the same position as Aaron was in relation to Moses, but (with the difference that) there would be no Prophethood after me?"

I heard him (The Prophet) saying on the Day of Khaibar: "I would give this flag to a man who loves Allah and his Messenger as well as Allah and his Messenger love him." He (the narrator) said: We eagerly expected for it, but he (The Prophet) said: "Call Ali for me." He was called and he was suffering from eye trouble. He (The Prophet) applied his saliva to his eyes and gave the flag to him; and Allah made the victory at his hands.

Moreover, when the (following) verse was revealed:" If any one disputes in this matter with thee, now after (full) knowledge hath come to thee, say: come let us gather together, our sons and your sons, our women and your women, ourselves and yourselves: then let us earnestly pray, and invoke the curse of Allah on those who lie" (Al Imran 61), The Messenger of Allah "Allah's blessing and peace be upon him" called Ali, (his wife) Fatima, (their sons) Al-Hasan and Al-Husain and said: "O Allah! They are my family."

(...) Ibrahim Ibn Sa'd narrated from his father: The Prophet "Allah's blessing and peace be upon him" said to Ali: "Don't you like to be in relation to me as Aaron was in relation to Moses?"

33-(2405) Abu Huraira "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" said on the Day of Khaibar: "I would give this flag to one who loves Allah and his Messenger, at whose hands, Allah will grant victory." Umar Ibn Al-Khattab said: I never appreciated leadership but on that day. I came before him, hoping to be called for this, but The Messenger of Allah "Allah's blessing and peace be upon him" called Ali Ibn Abu Talib, whom he gave it and said: "Proceed on and do not look about until Allah grants you victory." Ali proceeded a bit AFTER WHICH HE STOPPED without looking about and shouted: "O The Messenger of Allah! On what (principles) should I fight with the people?" He (The Prophet) said: "Fight with them until they testify that there is no god but Allah and that Muhammad is his Messenger. If they do that, then their blood and property would be saved from your hands except legally, and their reckoning should be with Allah."

وَقَّاصٍ، عَنْ أَبِيهِ، قَالَ: أَمَرَ مُعَاوِيَةُ بْنُ أَبِي سُفْيَانَ سَعْداً فَقَالَ: مَا مَنَعَكَ أَنْ تَسُبَّ أَبَا التُّرَابِ؟ فَقَالَ: أَمَّا مَا ذَكَرْتُ ثَلاَثاً قَالَهُنَّ لَهُ رَسُولُ اللَّهِ ﷺ، فَلَنْ أَسُبَّهُ. لأَنْ تَكُونَ لِي وَاحِدَةٌ مِنْهُنَّ أَحَبُّ إِلَيَّ مِنْ حُمْرِ النَّعَمِ. سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ لَهُ، خَلَّفَهُ فِي بَعْضِ مَغَازِيهِ، فَقَالَ لَهُ عَلِيٌّ: يَا رَسُولَ اللَّهِ، خَلَّفْتَنِي مَعَ النِّسَاءِ وَالصِّبْيَانِ؟ فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «أَمَا تَرْضَىٰ أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَىٰ، إِلاَّ أَنَّهُ لاَ نُبُوَّةَ بَعْدِي».

وَسَمِعْتُهُ يَقُولُ يَوْمَ خَيْبَرَ: «لأُعْطِيَنَّ الرَّايَةَ رَجُلاً يُحِبُّ اللَّهَ وَرَسُولَهُ، وَيُحِبُّهُ اللَّهُ وَرَسُولُهُ»، قَالَ: فَتَطَاوَلْنَا لَهَا فَقَالَ: «ادْعُوا لِي عَلِيًّا»، فَأُتِيَ بِهِ أَرْمَدَ. فَبَصَقَ فِي عَيْنِهِ وَدَفَعَ الرَّايَةَ إِلَيْهِ، فَفَتَحَ اللَّهُ عَلَيْهِ.

وَلَمَّا نَزَلَتْ هَٰذِهِ الآيَةُ: ﴿فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ﴾ [آل عمران: ٩٣] دَعَا رَسُولُ اللَّهِ ﷺ عَلِيًّا وَفَاطِمَةَ وَحَسَناً وَحُسَيْناً فَقَالَ: «اللَّهُمَّ هَؤُلاَءِ أَهْلِي».

(...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ: سَمِعْتُ إِبْرَاهِيمَ بْنَ سَعْدٍ، عَنْ سَعْدٍ، عَنِ النَّبِيِّ ﷺ؛ أَنَّهُ قَالَ لِعَلِيٍّ: «أَمَا تَرْضَىٰ أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَىٰ».

[البخاري: كتاب فضائل الصحابة، باب مناقب علي بن أبي طالب...، رقم: ٣٧٠٦].

٣٣ ـ (٢٤٠٥) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ، يَعْنِي ابْنَ عَبْدِ الرَّحْمَٰنِ الْقَارِيَّ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ، يَوْمَ خَيْبَرَ: «لأُعْطِيَنَّ هَٰذِهِ الرَّايَةَ رَجُلاً يُحِبُّ اللَّهَ وَرَسُولَهُ، يَفْتَحُ اللَّهُ عَلَىٰ يَدَيْهِ». قَالَ عُمَرُ بْنُ الْخَطَّابِ: مَا أَحْبَبْتُ الإِمَارَةَ إِلاَّ يَوْمَئِذٍ. قَالَ: فَتَسَاوَرْتُ لَهَا رَجَاءَ أَنْ أُدْعَىٰ لَهَا. قَالَ: فَدَعَا رَسُولُ اللَّهِ ﷺ عَلِيَّ بْنَ أَبِي طَالِبٍ. فَأَعْطَاهُ إِيَّاهَا. وَقَالَ: «امْشِ، وَلاَ تَلْتَفِتْ، حَتَّىٰ يَفْتَحَ اللَّهُ عَلَيْكَ». قَالَ: فَسَارَ عَلِيٌّ شَيْئاً ثُمَّ وَقَفَ وَلَمْ يَلْتَفِتْ. فَصَرَخَ: يَا رَسُولَ اللَّهِ، عَلَىٰ مَاذَا أُقَاتِلُ النَّاسَ؟ قَالَ: «قَاتِلْهُمْ حَتَّىٰ يَشْهَدُوا أَنْ لاَ إِلَٰهَ إِلاَّ اللَّهُ وَأَنَّ مُحَمَّداً رَسُولُ اللَّهِ. فَإِذَا فَعَلُوا ذَٰلِكَ فَقَدْ مَنَعُوا مِنْكَ دِمَاءَهُمْ وَأَمْوَالَهُمْ. إِلاَّ بِحَقِّهَا. وَحِسَابُهُمْ عَلَى اللَّهِ».

34-(2406) Sahl Ibn Sa'd "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said on the day of (the holy battle of) Khaibar: "Tomorrow I will give the flag to a man with whose leadership Allah will grant (Muslims) victory, who loves Allah and his Messenger as well as Allah and his Messenger love him." So the people kept on thinking the whole night as to who would be given the flag. The next morning the people went to The Messenger of Allah "Allah's blessing and peace be upon him" and every one of them hoped that he would be given the flag. The Prophet "Allah's blessing and peace be upon him" said: "Where is Ali Ibn Abu Talib?" The people replied: "He is suffering from eye trouble, O Allah's Apostle." He said: "Send for him and bring him to me."

So when Ali was brought, The Prophet "Allah's blessing and peace be upon him" spat in his eyes and invoked good on him, with the result that he became alright as if he had no ailment. The Prophet "Allah's blessing and peace be upon him" then gave him the flag. Ali said: "O Allah's Apostle! Shall I fight them till they become like us?" The Prophet "Allah's blessing and peace be upon him" said: "Proceed to them steadily till you approach near to them. Then invite them to Islam and inform them of their duties towards Allah which Islam prescribes for them. However, by Allah, if one man is guided by Allah (to Islam) through you, it would be better for you than red camels."

35-(2407) Salama Ibn Al-Akwa "Allah be pleased with him" narrated: Ali happened to stay behind The Prophet "Allah's blessing and peace be upon him" during the holy battle of Khaibar for he had eye trouble. Then he said: "How could I remain behind Allah's Apostle?" So Ali set out following The Prophet "Allah's blessing and peace be upon him". When it was the evening of the day before the morning on which Allah helped (the Muslims) to conquer it, The Messenger of Allah "Allah's blessing and peace be upon him" said: "I will give the flag to a man", or "tomorrow a man whom Allah and His Apostle love, or a man who loves Allah and His Apostle will take the flag, under whose leadership Allah will grant victory." Suddenly there came Ali whom we did not expect. The people said: "This is Ali." He was given the flag by The Messenger of Allah "Allah's blessing and peace be upon him"; and under whose leadership, Allah granted (Muslims the) victory.

٣٤ ـ (٢٤٠٦) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ، يَعْنِي ابْنَ أَبِي حَازِمٍ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلٍ. (ح) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ ـ وَاللَّفْظُ هَٰذَا ـ: حَدَّثَنَا يَعْقُوبُ، يَعْنِي ابْنَ عَبْدِ الرَّحْمَٰنِ، عَنْ أَبِي حَازِمٍ: أَخْبَرَنِي سَهْلُ بْنُ سَعْدٍ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ يَوْمَ خَيْبَرَ: «لأُعْطِيَنَّ هَٰذِهِ الرَّايَةَ رَجُلاً يَفْتَحُ اللَّهُ عَلَىٰ يَدَيْهِ، يُحِبُّ اللَّهَ وَرَسُولَهُ، وَيُحِبُّهُ اللَّهُ وَرَسُولُهُ»، قَالَ: فَبَاتَ النَّاسُ يَدُوكُونَ لَيْلَتَهُمْ أَيُّهُمْ يُعْطَاهَا. قَالَ: فَلَمَّا أَصْبَحَ النَّاسُ غَدَوْا عَلَىٰ رَسُولِ اللَّهِ ﷺ. كُلُّهُمْ يَرْجُونَ أَنْ يُعْطَاهَا.

فَقَالَ: «أَيْنَ عَلِيُّ بْنُ أَبِي طَالِبٍ؟» فَقَالُوا: هُوَ، يَا رَسُولَ اللَّهِ، يَشْتَكِي عَيْنَيْهِ. قَالَ فَأَرْسِلُوا إِلَيْهِ. فَأُتِيَ بِهِ، فَبَصَقَ رَسُولُ اللَّهِ ﷺ فِي عَيْنَيْهِ. وَدَعَا لَهُ فَبَرَأَ، حَتَّىٰ كَأَنْ لَمْ يَكُنْ بِهِ وَجَعٌ. فَأَعْطَاهُ الرَّايَةَ. فَقَالَ عَلِيٌّ: يَا رَسُولَ اللَّهِ، أُقَاتِلُهُمْ حَتَّىٰ يَكُونُوا مِثْلَنَا. فَقَالَ: «انْفُذْ عَلَىٰ رِسْلِكَ، حَتَّىٰ تَنْزِلَ بِسَاحَتِهِمْ، ثُمَّ ادْعُهُمْ إِلَى الإِسْلَامِ، وَأَخْبِرْهُمْ بِمَا يَجِبُ عَلَيْهِمْ مِنْ حَقِّ اللَّهِ فِيهِ. فَوَاللَّهِ، لأَنْ يَهْدِيَ اللَّهُ بِكَ رَجُلاً وَاحِداً خَيْرٌ لَكَ مِنْ أَنْ يَكُونَ لَكَ حُمْرُ النَّعَمِ».

[البخاري: كتاب الجهاد والسير، باب دعاء النبي ﷺ الناس إلى الإسلام...، رقم: ٢٩٤٢].

٣٥ ـ (٢٤٠٧) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا حَاتِمٌ، يَعْنِي ابْنَ إِسْمَاعِيلَ، عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ، عَنْ سَلَمَةَ بْنِ الأَكْوَعِ، قَالَ: كَانَ عَلِيٌّ قَدْ تَخَلَّفَ عَنِ النَّبِيِّ ﷺ فِي خَيْبَرَ، وَكَانَ رَمِداً. فَقَالَ: أَنَا أَتَخَلَّفُ عَنْ رَسُولِ اللَّهِ ﷺ، فَخَرَجَ عَلِيٌّ فَلَحِقَ بِالنَّبِيِّ ﷺ، فَلَمَّا كَانَ مَسَاءُ اللَّيْلَةِ الَّتِي فَتَحَهَا اللَّهُ فِي صَبَاحِهَا. قَالَ رَسُولُ اللَّهِ ﷺ: «لأُعْطِيَنَّ الرَّايَةَ، أَوْ لَيَأْخُذَنَّ بِالرَّايَةِ، غَداً، رَجُلٌ يُحِبُّهُ اللَّهُ وَرَسُولُهُ، أَوْ قَالَ: يُحِبُّ اللَّهَ وَرَسُولَهُ، يَفْتَحُ اللَّهُ عَلَيْهِ»، فَإِذَا نَحْنُ بِعَلِيٍّ، وَمَا نَرْجُوهُ. فَقَالُوا: هَٰذَا عَلِيٌّ. فَأَعْطَاهُ رَسُولُ اللَّهِ ﷺ الرَّايَةَ، فَفَتَحَ اللَّهُ عَلَيْهِ.

[البخاري: كتاب الجهاد والسير، باب ما قيل في لواء النبي ﷺ، رقم: ٢٩٧٥].

36-(2408) Yazid Ibn Haiyyan reported: I set out in the company of Husain Ibn Sabra and Umar Ibn Muslim to Zaid Ibn Arqam. When we sat by his side, Husain said to him: O Zaid! No doubt, you were able to have a great privilege of seeing The Messenger of Allah "Allah's blessing and peace be upon him", listening to his traditions, fighting by his side in (different) holy battles, and offering prayers behind him (etc.). O Zaid! Really, you have a great honour. O Zaid! Narrate to us what you heard from The Messenger of Allah "Allah's blessing and peace be upon him". He said: I have grown old and have almost spent my age. Consequently, I have forgotten some of the things, which I had kept in mind pertaining to The Messenger of Allah "Allah's blessing and peace be upon him". For this reason, you should accept whatever I narrate to you, and do not force me to narrate whatever I could not (be able to do).

He added: One day The Messenger of Allah "Allah's blessing and peace be upon him" stood up to deliver a speech at a watering place called Khumm, between Mecca and Medina. He praised Allah, lauded Him. Then, he delivered the speech, in which he exhorted (us to do good) and then said: "Coming to the point: O people! I am a human being. I am about to receive a messenger (the angel of death) from my Lord with the result that I would surely respond to Allah's call. However, I am going to leave among you two important things: the first is the Book of Allah in which there is right guidance and light. So, you should hold fast to the Book of Allah and stick to it." He exhorted (us to abide by) to the Book of Allah and then said: "The other (important thing I'm leaving to you) represents in the members of my family. I remind you of (your obligations to) the members of my family. I remind you of (your obligations to) the members of my family. I remind you of (your obligations to) the members of my family."

He (Husain) said to Zaid: Who are the members of his family? Aren't his wives the members of his family? He said: His wives are (from among) the members of his family. but the members of his family (he meant here) are those for whom (accepting) the obligatory charity is forbidden. He said: Who are they? He said: Ali and the offspring of Ali, Aqil and the offspring of Aqil, the offspring of Ja'far, and the offspring of Abbas. Husain said: Are they those for whom (accepting) the obligatory charity is forbidden? Zaid answered in the affirmative.

(...) This Hadith was narrated on the authority of Zaid Ibn Arqam through another chain of transmitters.

٣٦ ـ (٢٤٠٨) ـ **حدّثني** زُهَيْرُ بْنُ حَرْبٍ وَشُجَاعُ بْنُ مَخْلَدٍ. جَمِيعاً عَنِ ابْنِ عُلَيَّةَ. قَالَ زُهَيْرٌ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: حَدَّثَنِي أَبُو حَيَّانَ: حَدَّثَنِي يَزِيدُ بْنُ حَيَّانَ. قَالَ: انْطَلَقْتُ أَنَا وَحُصَيْنُ بْنُ سَبْرَةَ وَعُمَرُ بْنُ مُسْلِمٍ إِلَىٰ زَيْدِ بْنِ أَرْقَمَ، فَلَمَّا جَلَسْنَا إِلَيْهِ قَالَ لَهُ حُصَيْنٌ: لَقَدْ لَقِيتَ، يَا زَيْدُ خَيْراً كَثِيراً.

رَأَيْتَ رَسُولَ اللَّهِ ﷺ، وَسَمِعْتَ حَدِيثَهُ، وَغَزَوْتَ مَعَهُ، وَصَلَّيْتَ خَلْفَهُ. لَقَدْ لَقِيتَ، يَا زَيْدُ، خَيْراً كَثِيراً. حَدِّثْنَا، يَا زَيْدُ، مَا سَمِعْتَ مِنْ رَسُولِ اللَّهِ ﷺ. قَالَ: يَا ابْنَ أَخِي، وَاللَّهِ، لَقَدْ كَبِرَتْ سِنِّي، وَقَدُمَ عَهْدِي، وَنَسِيتُ بَعْضَ الَّذِي كُنْتُ أَعِي مِنْ رَسُولِ اللَّهِ ﷺ. فَمَا حَدَّثْتُكُمْ فَاقْبَلُوا. وَمَا لاَ، فَلاَ تُكَلِّفُونِيهِ. ثُمَّ قَالَ: قَامَ رَسُولُ اللَّهِ ﷺ يَوْماً فِينَا خَطِيباً، بِمَاءٍ يُدْعَىٰ خُمًّا، بَيْنَ مَكَّةَ وَالْمَدِينَةِ، فَحَمِدَ اللَّهَ وَأَثْنَىٰ عَلَيْهِ، وَوَعَظَ وَذَكَّرَ.

ثُمَّ قَالَ: «أَمَّا بَعْدُ، أَلاَ أَيُّهَا النَّاسُ، فَإِنَّمَا أَنَا بَشَرٌ يُوشِكُ أَنْ يَأْتِيَ رَسُولُ رَبِّي فَأُجِيبَ، وَأَنَا تَارِكٌ فِيكُمْ ثَقَلَيْنِ: أَوَّلُهُمَا كِتَابُ اللَّهِ، فِيهِ الْهُدَىٰ وَالنُّورُ، فَخُذُوا بِكِتَابِ اللَّهِ. وَاسْتَمْسِكُوا بِهِ»، فَحَثَّ عَلَىٰ كِتَابِ اللَّهِ وَرَغَّبَ فِيهِ. ثُمَّ قَالَ: «وَأَهْلُ بَيْتِي، أُذَكِّرُكُمُ اللَّهَ فِي أَهْلِ بَيْتِي، أُذَكِّرُكُمُ اللَّهَ فِي أَهْلِ بَيْتِي، أُذَكِّرُكُمُ اللَّهَ فِي أَهْلِ بَيْتِي». فَقَالَ لَهُ حُصَيْنٌ: وَمَنْ أَهْلُ بَيْتِهِ يَا زَيْدُ؟ أَلَيْسَ نِسَاؤُهُ مِنْ أَهْلِ بَيْتِهِ، قَالَ: نِسَاؤُهُ مِنْ أَهْلِ بَيْتِهِ، وَلَكِنْ أَهْلُ بَيْتِهِ مَنْ حُرِمَ الصَّدَقَةَ بَعْدَهُ. قَالَ: وَمَنْ هُمْ؟ قَالَ: هُمْ: آلُ عَلِيٍّ، وَآلُ عَقِيلٍ، وَآلُ جَعْفَرٍ، وَآلُ عَبَّاسٍ. قَالَ: كُلُّ هٰؤُلاَءِ حُرِمَ الصَّدَقَةَ؟ قَالَ: نَعَمْ.

(...) This Hadith was narrated on the authority of Abu Haiyyan, with the following addition: "The Book of Allah contains the right guidance and light. Whoever sticks to it and holds fast to it, would be on right guidance, and whoever deviates from it should go astray."

37-(...) Yazid Ibn Haiyyan reported: We went to him (Zaid Ibn Arqam) to whom we said: No doubt, you earned so much goodness. You lived in the company of The Messenger of Allah "Allah's blessing and peace be upon him" and offered prayers behind him...and the rest of the Hadith is the same, with the following change: "Behold! I am going to leave amongst you two very important things: The first is the Book of Allah "Exalted and Glorified be He", which is the rope of Allah. Whoever holds fast to it would be on the right guidance, and whoever abandons it would go astray." According to this narration, it was mentioned: We said: Who are amongst the members of his family? Aren't the wives (of the Prophet) from among the members of his family? He said: No, by Allah, a woman lives with a man (as his wife) for a certain point of time, and when he divorces her, she returns to her parents and to her people. But the members of his family are his kith and kin and his relatives (from the side of his father), for whom (accepting) the obligatory charity is forbidden.

38-(2409) Sahl Ibn Sa'd "Allah be pleased with him" narrated: A man from the offspring of Marwan was appointed as the governor of Medina. He called Sahl Ibn Sa'd and ordered him to abuse Ali (Ibn Abu Talib), but Sahl refused to do that. He (the governor) said to him: If you do not agree (to abuse him), then say: May Allah curse Abu Turab (the Father of Dust). On that, Sahl Ibn Sa'd said: No nickname was more beloved to Ali than the nickname of Abu Turab (Father of Dust). He used to be so much happy whenever he was called by it. He said to him: Then, tell us about the story of that: Why was he nicknamed Abu Turab?

He said: Once, Allah's Apostle "Allah's blessing and peace be upon him" went to Fatima's house but did not find Ali there. So he asked: "Where is your cousin?" She replied: "There was something between us and he got angry with me and went out. He did not sleep in the house." Allah's Apostle "Allah's blessing and peace be upon him" asked a person to look for him. That person came and said: "O Allah's Apostle! He (Ali) is sleeping in the mosque." Allah's Apostle "Allah's blessing and peace be upon him" went there and Ali was lying. His upper garment had fallen down to one side of his body and he was covered with dust. Allah's Apostle "Allah's blessing and peace be upon him" started cleaning the dust from him saying: "Get up O, father of dust! Get up, O father of dust!"

٣٧ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ بَكَّارِ بْنِ الرَّيَّانِ: حَدَّثَنَا حَسَّانُ، يَعْنِي ابْنَ إِبْرَاهِيمَ، عَنْ سَعِيدِ ابْنِ مَسْرُوقٍ، عَنْ يَزِيدَ بْنِ حَيَّانَ، عَنْ زَيْدِ بْنِ أَرْقَمَ، عَنِ النَّبِيِّ ﷺ... وَسَاقَ الْحَدِيثَ بِنَحْوِهِ، بِمَعْنَىٰ حَدِيثِ زُهَيْرٍ.

(...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ. كِلاَهُمَا عَنْ أَبِي حَيَّانَ، بِهَـٰذَا الإِسْنَادِ... نَحْوَ حَدِيثِ إِسْمَاعِيلَ.

وَزَادَ فِي حَدِيثِ جَرِيرٍ: «كِتَابُ اللَّهِ فِيهِ الْهُدَىٰ وَالنُّورُ، مَنِ اسْتَمْسَكَ بِهِ، وَأَخَذَ بِهِ، كَانَ عَلَىٰ الْهُدَىٰ، وَمَنْ أَخْطَأَهُ ضَلَّ».

(...) ـ حدّثنا مُحَمَّدُ بْنُ بَكَّارِ بْنِ الرَّيَّانِ: حَدَّثَنَا حَسَّانُ، يَعْنِي ابْنَ إِبْرَاهِيمَ، عَنْ سَعِيدٍ، وَهُوَ ابْنُ مَسْرُوقٍ، عَنْ يَزِيدَ بْنِ حَيَّانَ، عَنْ زَيْدِ بْنِ أَرْقَمَ. قَالَ: دَخَلْنَا عَلَيْهِ فَقُلْنَا لَهُ: لَقَدْ رَأَيْتَ خَيْراً. لَقَدْ صَاحَبْتَ رَسُولَ اللَّهِ ﷺ وَصَلَّيْتَ خَلْفَهُ... وَسَاقَ الْحَدِيثَ بِنَحْوِ حَدِيثِ أَبِي حَيَّانَ.

غَيْرَ أَنَّهُ قَالَ: «أَلاَ وَإِنِّي تَارِكٌ فِيكُمْ ثَقَلَيْنِ: أَحَدُهُمَا كِتَابُ اللَّهِ عَزَّ وَجَلَّ، هُوَ حَبْلُ اللَّهِ، مَنِ اتَّبَعَهُ كَانَ عَلَى الْهُدَىٰ. وَمَنْ تَرَكَهُ كَانَ عَلَىٰ ضَلاَلَةٍ». وَفِيهِ: فَقُلْنَا: مَنْ أَهْلُ بَيْتِهِ؟ نِسَاؤُهُ؟ قَالَ: لاَ، وَايْمُ اللَّهِ، إِنَّ الْمَرْأَةَ تَكُونُ مَعَ الرَّجُلِ الْعَصْرَ مِنَ الدَّهْرِ، ثُمَّ يُطَلِّقُهَا فَتَرْجِعُ إِلَىٰ أَبِيهَا وَقَوْمِهَا. أَهْلُ بَيْتِهِ أَصْلُهُ، وَعَصَبَتُهُ الَّذِينَ حُرِمُوا الصَّدَقَةَ بَعْدَهُ.

٣٨ ـ (٢٤٠٩) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ، يَعْنِي ابْنَ أَبِي حَازِمٍ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ. قَالَ: اسْتُعْمِلَ عَلَى الْمَدِينَةِ رَجُلٌ مِنْ آلِ مَرْوَانَ. قَالَ: فَدَعَا سَهْلَ بْنَ سَعْدٍ، فَأَمَرَهُ أَنْ يَشْتِمَ عَلِيًّا. قَالَ: فَأَبَىٰ سَهْلٌ. فَقَالَ لَهُ: أَمَّا إِذْ أَبَيْتَ فَقُلْ: لَعَنَ اللَّهُ أَبَا التُّرَابِ. فَقَالَ سَهْلٌ: مَا كَانَ لِعَلِيٍّ اسْمٌ أَحَبَّ إِلَيْهِ مِنْ أَبِي التُّرَابِ. وَإِنْ كَانَ لَيَفْرَحُ إِذَا دُعِيَ بِهَا. فَقَالَ لَهُ: أَخْبِرْنَا عَنْ قِصَّتِهِ. لِمَ سُمِّيَ أَبَا تُرَابٍ؟ قَالَ: جَاءَ رَسُولُ اللَّهِ ﷺ بَيْتَ فَاطِمَةَ، فَلَمْ يَجِدْ عَلِيًّا فِي الْبَيْتِ. فَقَالَ: «أَيْنَ ابْنُ عَمِّكِ؟» فَقَالَتْ: كَانَ بَيْنِي وَبَيْنَهُ شَيْءٌ. فَغَاضَبَنِي فَخَرَجَ. فَلَمْ يَقِلْ عِنْدِي، فَقَالَ رَسُولُ اللَّهِ ﷺ لإِنْسَانٍ: «انْظُرْ أَيْنَ هُوَ؟» فَجَاءَ فَقَالَ: يَا رَسُولَ اللَّهِ، هُوَ فِي الْمَسْجِدِ رَاقِدٌ. فَجَاءَهُ رَسُولُ اللَّهِ ﷺ وَهُوَ مُضْطَجِعٌ. قَدْ سَقَطَ رِدَاؤُهُ عَنْ شِقِّهِ. فَأَصَابَهُ تُرَابٌ فَجَعَلَ رَسُولُ اللَّهِ ﷺ يَمْسَحُهُ عَنْهُ وَيَقُولُ: «قُمْ أَبَا التُّرَابِ، قُمْ أَبَا التُّرَابِ».

[البخاري: كتاب الصلاة، باب نوم الرجال في المسجد، رقم: ٤٤١].

[5] The merits of Sa'd Ibn Abu Waqqas

39-(2410) A'isha "Allah be pleased with her" reported that Allah's Apostle "Allah's blessing and peace be upon him" suffered from insomnia during one night and said: "Would that there is a pious person from amongst my companions who might guard me this night!" She said: We heard the noise of arms, whereupon The Messenger of Allah "Allah's blessing and peace be upon him" said: "Who is it?" Sa'd Ibn Abu Waqqas said: "O The Messenger of Allah! I came to guard you." A'isha said: The Messenger of Allah "Allah's blessing and peace be upon him" slept (so much reassured) to the extent that I heard his snoring.

40-(...) A'isha "Allah be pleased with her" reported that Allah's Apostle "Allah's blessing and peace be upon him" got sleepless during one night (a short time) after his arrival in Medina. He said: "Would that there is a pious person from amongst my companions who might guard me this night!" She said: Such being the case, We heard the noise of arms, whereupon he said: "Who is it?" the man said: "I'm Sa'd Ibn Abu Waqqas." The Messenger of Allah "Allah's blessing and peace be upon him" said: "What did bring you?" he said: "I felt frightened for The Messenger of Allah "Allah's blessing and peace be upon him", so, I came to guard you." A'isha said: The Messenger of Allah "Allah's blessing and peace be upon him" invoked good upon him and then slept (so much reassured). The same Hadith was transmitted on the authority of Ibn Rumh with a slight variation of wording.

(...) The same Hadith was narrated on the authority of A'isha.

41-(2411) Abdullah Ibn Shaddad reported: I heard Ali saying: The Messenger of Allah "Allah's blessing and peace be upon him" never gathered his parents for anyone but Sa'd Ibn Malik when he said to him on the Day of (the holy battle of) Uhud: "Shoot an arrow, may my father and mother be sacrificed for you!"

(...) This Hadith was narrated on the authority of Ali, through another chain of transmitters.

42-(2412) Sa'd "Allah be pleased with him" reported: On the day of Uhud, The Prophet "Allah's blessing and peace be upon him" mentioned for me both his parents (saying: "Let my parents be sacrificed for you").

(...) This Hadith was narrated on the authority of Yahya Ibn Sa'id with the same chain of transmitters.

٥ ـ بابٌ في فَضَائِلِ سَعْدِ بْنِ أَبي وَقَّاص رضي الله عنه

٣٩ ـ (٢٤١٠) ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلاَلٍ، عَنْ يَحْيَىٰ بْنِ سَعِيدٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَامِرِ بْنِ رَبِيعَةَ، عَنْ عَائِشَةَ قَالَتْ: أَرِقَ رَسُولُ اللَّهِ ﷺ ذَاتَ لَيْلَةٍ. فَقَالَ: «لَيْتَ رَجُلاً صَالِحاً مِنْ أَصْحَابِي يَحْرُسُنِي اللَّيْلَةَ». قَالَتْ: وَسَمِعْنَا صَوْتَ السِّلاَحِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ هٰذَا؟» قَالَ: سَعْدُ بْنُ أَبِي وَقَّاصٍ، يَا رَسُولَ اللَّهِ، جِئْتُ أَحْرُسُكَ. قَالَتْ عَائِشَةُ: فَنَامَ رَسُولُ اللَّهِ ﷺ حَتَّىٰ سَمِعْتُ غَطِيطَهُ.

[البخاري: كتاب الجهاد والسير، باب الحراسة في الغزو في سبيل الله، رقم: ٢٨٨٥].

٤٠ ـ (...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ، عَنْ يَحْيَىٰ بْنِ سَعِيدٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَامِرِ بْنِ رَبِيعَةَ، أَنَّ عَائِشَةَ قَالَتْ: سَهِرَ رَسُولُ اللَّهِ ﷺ، مَقْدَمَهُ الْمَدِينَةَ، لَيْلَةً، فَقَالَ: «لَيْتَ رَجُلاً صَالِحاً مِنْ أَصْحَابِي يَحْرُسُنِي اللَّيْلَةَ»، قَالَتْ: فَبَيْنَا نَحْنُ كَذٰلِكَ سَمِعْنَا خَشْخَشَةَ سِلاَحٍ. فَقَالَ: «مَنْ هٰذَا؟» قَالَ: سَعْدُ بْنُ أَبِي وَقَّاصٍ. فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «مَا جَاءَ بِكَ؟» قَالَ: وَقَعَ فِي نَفْسِي خَوْفٌ عَلَىٰ رَسُولِ اللَّهِ ﷺ، فَجِئْتُ أَحْرُسُهُ. فَدَعَا لَهُ رَسُولُ اللَّهِ ﷺ، ثُمَّ نَامَ.

وَفِي رِوَايَةِ ابْنِ رُمْحٍ: فَقُلْنَا: مَنْ هٰذَا؟.

(...) ـ حدّثناه مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الْوَهَّابِ: سَمِعْتُ يَحْيَىٰ بْنَ سَعِيدٍ يَقُولُ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَامِرِ بْنِ رَبِيعَةَ يَقُولُ: قَالَتْ عَائِشَةُ: أَرِقَ رَسُولُ اللَّهِ ﷺ ذَاتَ لَيْلَةٍ... بِمِثْلِ حَدِيثِ سُلَيْمَانَ بْنِ بِلاَلٍ.

٤١ ـ (٢٤١١) ـ حدّثنا مَنْصُورُ بْنُ أَبِي مُزَاحِمٍ: حَدَّثَنَا إِبْرَاهِيمُ، يَعْنِي ابْنَ سَعْدٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ شَدَّادٍ. قَالَ: سَمِعْتُ عَلِيّاً يَقُولُ: مَا جَمَعَ رَسُولُ اللَّهِ ﷺ أَبَوَيْهِ لأَحَدٍ، غَيْرَ سَعْدِ بْنِ مَالِكٍ. فَإِنَّهُ جَعَلَ يَقُولُ لَهُ، يَوْمَ أُحُدٍ: «ارْمِ. فِدَاكَ أَبِي وَأُمِّي».

[البخاري: كتاب الجهاد والسير، باب المجنّ ومن يتترس بترس صاحبه، رقم: ٢٩٠٥].

(...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ. (ح) وَحَدَّثَنَا أَبُو كُرَيْبٍ وَإِسْحَاقُ الْحَنْظَلِيُّ، عَنْ مُحَمَّدِ بْنِ بِشْرٍ، عَنْ مِسْعَرٍ. (ح) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، عَنْ مِسْعَرٍ. كُلُّهُمْ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ عَبْدِ اللَّهِ بْنِ شَدَّادٍ، عَنْ عَلِيٍّ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِهِ.

٤٢ ـ (٢٤١٢) ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا سُلَيْمَانُ، يَعْنِي ابْنَ بِلاَلٍ، عَنْ يَحْيَىٰ، وَهُوَ ابْنُ سَعِيدٍ، عَنْ سَعِيدٍ، عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ قَالَ: لَقَدْ جَمَعَ لِي رَسُولُ اللَّهِ ﷺ أَبَوَيْهِ يَوْمَ أُحُدٍ.

[البخاري: كتاب المناقب، باب مناقب سعد بن أبي وقاص الزهري، رقم: ٣٧٢٥].

(...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ وَابْنُ رُمْحٍ، عَنِ اللَّيْثِ بْنِ سَعْدٍ. (ح) وَحَدَّثَنَا ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الْوَهَّابِ. كِلاَهُمَا عَنْ يَحْيَىٰ بْنِ سَعِيدٍ، بِهٰذَا الإِسْنَادِ.

(...) Amir Ibn Sa'd narrated from his father "Allah be pleased with him" that on the day of Uhud, The Prophet "Allah's blessing and peace be upon him" mentioned for him both his parents. He said: one of the polytheists had set fire to the Muslims. The Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Shoot (O Sa'd), let my parents be sacrificed for you." I drew an arrow and shot a featherless arrow at him aiming at his side. He fell down with his private parts exposed. The Messenger of Allah "Allah's blessing and peace be upon him" smiled so much that I saw his premolar teeth.

43-(1748) Mus'ab Ibn Sa'd reported from his father: Many Divine verses had been revealed in connection with me. My mother Umm Sa'd had taken oath that she would not talk with him unless he gave up his faith. Moreover, she neither ate nor drank and said: "Allah has ordered you to treat well your parents. I am your mother, and I order you to do this." She spent three days in this state until she fainted because of extreme hunger. At that time her son whose name was Umara stood up and provided her with drink. She started invoking evil upon Sa'd. then, Allah "Exalted and Glorified be He" revealed: "And We have enjoined on man (to be good) to his parents: in travail upon travail did his mother bear him, and in years twain was his weaning: (hear The command), Show gratitude to Me and to thy parents: to Me is (thy final) Goal. But if they strive to make thee join in worship with Me things of which thou hast no knowledge, obey them not; yet bear them company in this life with justice (and consideration)." (Luqman 14:15)

He added: A lot spoils of war fell to the lot of The Messenger of Allah "Allah's blessing and peace be upon him", which contained a sword. I took hold of it and came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "Grant this sword to me (as my share in the spoils of war) since you know my state." He said: "Return it to the place from where you took it." I went back with the intention of throwing it in a store but my soul blamed me (for I did not take it). I returned (to him) and asked him to give that sword to me. He told me loudly to return it to the place from where I had taken it. It was in connection with this that the following Verse was revealed: " They ask thee concerning (things taken as) spoils of war. Say: "(Such) spoils are at the disposal of Allah and the Messenger: so fear Allah, and keep straight the relations between yourselves: Obey Allah and His Messenger, if ye do believe." (Al-Anfal 1).

(...) ـ حدّثنا مُحَمَّدُ بْنُ عَبَّادٍ: حَدَّثَنَا حَاتِمٌ، يَعْنِي ابْنَ إِسْمَاعِيلَ، عَنْ بُكَيْرِ بْنِ مِسْمَارٍ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ أَبِيهِ، أَنَّ النَّبِيَّ ﷺ جَمَعَ لَهُ أَبَوَيْهِ يَوْمَ أُحُدٍ. قَالَ: كَانَ رَجُلٌ مِنَ الْمُشْرِكِينَ قَدْ أَحْرَقَ الْمُسْلِمِينَ. فَقَالَ لَهُ النَّبِيُّ ﷺ: «ارْمِ، فِدَاكَ أَبِي وَأُمِّي»، قَالَ: فَنَزَعْتُ لَهُ بِسَهْمٍ لَيْسَ فِيهِ نَصْلٌ، فَأَصَبْتُ جَنْبَهُ فَسَقَطَ، فَانْكَشَفَتْ عَوْرَتُهُ، فَضَحِكَ رَسُولُ اللَّهِ ﷺ، حَتَّىٰ نَظَرْتُ إِلَىٰ نَوَاجِذِهِ.

٤٣ ـ (١٧٤٨) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ. قَالاَ: حَدَّثَنَا الْحَسَنُ بْنُ مُوسَىٰ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا سِمَاكُ بْنُ حَرْبٍ: حَدَّثَنِي مُصْعَبُ بْنُ سَعْدٍ، عَنْ أَبِيهِ، أَنَّهُ نَزَلَتْ فِيهِ آيَاتٌ مِنَ الْقُرْآنِ. قَالَ: حَلَفَتْ أُمُّ سَعْدٍ أَنْ لاَ تُكَلِّمَهُ أَبَداً حَتَّىٰ يَكْفُرَ بِدِينِهِ، وَلاَ تَأْكُلَ وَلاَ تَشْرَبَ. قَالَتْ: زَعَمْتَ أَنَّ اللَّهَ وَصَّاكَ بِوَالِدَيْكَ! وَأَنَا أُمُّكَ. وَأَنَا آمُرُكَ بِهَٰذَا.

قَالَ: مَكَثَتْ ثَلاَثاً حَتَّى غُشِيَ عَلَيْهَا مِنَ الْجَهْدِ. فَقَامَ ابْنٌ لَهَا يُقَالُ لَهُ عُمَارَةُ، فَسَقَاهَا. فَجَعَلَتْ تَدْعُو عَلَىٰ سَعْدٍ. فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ فِي الْقُرْآنِ هَٰذِهِ الآيَةَ: ﴿وَإِن جَٰهَدَاكَ عَلَىٰٓ أَن تُشْرِكَ بِى﴾ [لقمان: ١٥] وَفِيهَا: ﴿وَصَاحِبْهُمَا فِي الدُّنْيَا مَعْرُوفاً﴾.

قَالَ: وَأَصَابَ رَسُولُ اللَّهِ ﷺ غَنِيمَةً عَظِيمَةً، فَإِذَا فِيهَا سَيْفٌ فَأَخَذْتُهُ، فَأَتَيْتُ بِهِ الرَّسُولَ ﷺ. فَقُلْتُ: نَفِّلْنِي هَٰذَا السَّيْفَ. فَأَنَا مَنْ قَدْ عَلِمْتَ حَالَهُ. فَقَالَ: «رُدَّهُ مِنْ حَيْثُ أَخَذْتَهُ»، فَانْطَلَقْتُ، حَتَّىٰ إِذَا أَرَدْتُ أَنْ أُلْقِيَهُ فِي الْقَبَضِ لاَمَتْنِي نَفْسِي، فَرَجَعْتُ إِلَيْهِ. فَقُلْتُ: أَعْطِنِيهِ. قَالَ: فَشَدَّ لِي صَوْتَهُ: «رُدَّهُ مِنْ حَيْثُ أَخَذْتَهُ»، قَالَ: فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿يَسْـَٔلُونَكَ عَنِ ٱلْأَنفَالِ﴾ [الأنفال: ١].

He further said: Once, I fell ill and sent (a message) to The Messenger of Allah "Allah's blessing and peace be upon him". He visited me to whom I said: "Permit me to distribute (in charity) my property as much as I like." He did not agree. I said: "(Then, Permit me to distribute in charity) half of it." He did not agree. I said: "(Then, Permit me to distribute in charity) the third of it." He kept silent. Later on, (distributing) one-third (of one's property in charity) was permitted.

He added: I passed by a group of people of the Ansar and Emigrants who said: "Come so that we may serve you wine." This was before the prohibition of wine. I went to them in a garden. They had a roasted head of a camel and a small water-skin containing wine. I ate and drank along with them. Then, both the Ansar and immigrants were mentioned. I said: "The immigrants are better than the Ansar." A man took a part of the head (of the camel) with which he struck me, with the result that my nose was injured. I came to The Messenger of Allah "Allah's blessing and peace be upon him" and told him the story. Then, Allah "Exalted and Glorified be He" revealed the Verses pertaining to (the prohibition of) wine: " Ye who believe intoxicants and gambling, (dedication of) stones, and (divination by) arrows, are an abomination, of Satan's handiwork: eschew such (abomination), that ye may prosper." (Al-Ma'ida 90).

44-(...) This Hadith was narrated on the authority of Simak. According to the narration of Shu'ba it was mentioned: When they wanted to feed her (Sa'd's mother), they opened her mouth with (the help of) a stick and put food in her mouth. it was also mentioned: He struck the nose of Sa'd, which was injured. Subsequently, Sa'd's nose remained wounded.

45-(2413) Sa'd "Allah be pleased with him" reported: The following Verse was revealed in connection with six men, amongst whom I and Ibn Mas'ud were: "Send not away those who call on their Lord morning and evening, seeking his face. In naught art thou accountable for them, and in naught are they accountable for thee, that thou shouldst turn them away, and thus be (one) of the unjust." (Al-An'am 52) That was when the pagans said to him (The Prophet): "Do not keep them near you."

46-(...) Sa'd "Allah be pleased with him" reported: We were six men in the company of The Messenger of Allah "Allah's blessing and peace be upon him" when the pagans said to The Messenger of Allah "Allah's blessing and peace be upon him": "Drive them away in order not to have the audacity upon us." He (Sa'd) added: I, Ibn Mas'ud, a man from (the

قَالَ: وَمَرِضْتُ فَأَرْسَلْتُ إِلَى النَّبِيِّ ﷺ فَأَتَانِي. فَقُلْتُ: دَعْنِي أَقْسِمْ مَالِي حَيْثُ شِئْتُ. قَالَ: فَأَبَىٰ. قُلْتُ: فَالنِّصْفَ. قَالَ: فَأَبَىٰ. قُلْتُ: فَالثُّلُثُ. قَالَ: فَسَكَتَ. فَكَانَ، بَعْدُ، الثُّلُثُ جَائِزاً.

قَالَ: وَأَتَيْتُ عَلَىٰ نَفَرٍ مِنَ الأَنْصَارِ وَالْمُهَاجِرِينَ. فَقَالُوا: تَعَالَ نُطْعِمْكَ وَنَسْقِيكَ خَمْراً، وَذٰلِكَ قَبْلَ أَنْ تُحَرَّمَ الْخَمْرُ. قَالَ: فَأَتَيْتُهُمْ فِي حَشٍّ ـ وَالْحَشُّ الْبُسْتَانُ ـ فَإِذَا رَأْسُ جَزُورٍ مَشْوِيٌّ عِنْدَهُمْ وَزِقٌّ مِنْ خَمْرٍ. قَالَ: فَأَكَلْتُ وَشَرِبْتُ مَعَهُمْ. قَالَ: فَذَكَرْتُ الأَنْصَارَ وَالْمُهَاجِرِينَ عِنْدَهُمْ. فَقُلْتُ: الْمُهَاجِرُونَ خَيْرٌ مِنَ الأَنْصَارِ. قَالَ: فَأَخَذَ رَجُلٌ أَحَدَ لَحْيَيِ الرَّأْسِ فَضَرَبَنِي بِهِ فَجَرَحَ بِأَنْفِي. فَأَتَيْتُ رَسُولَ اللَّهِ ﷺ فَأَخْبَرْتُهُ. فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ فِيَّ ـ يَعْنِي نَفْسَهُ ـ شَأْنَ الْخَمْرِ: ﴿إِنَّمَا ٱلْخَمْرُ وَٱلْمَيْسِرُ وَٱلْأَنصَابُ وَٱلْأَزْلَٰمُ رِجْسٌ مِّنْ عَمَلِ ٱلشَّيْطَٰنِ﴾ [المائدة: ٩٠].

٤٤ ـ (...) ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَمُحَمَّدُ بْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ مُصْعَبِ بْنِ سَعْدٍ، عَنْ أَبِيهِ؛ أَنَّهُ قَالَ: أُنْزِلَتْ فِيَّ أَرْبَعُ آيَاتٍ ... وَسَاقَ الْحَدِيثَ بِمَعْنَىٰ حَدِيثِ زُهَيْرٍ، عَنْ سِمَاكٍ.

وَزَادَ فِي حَدِيثِ شُعْبَةَ: قَالَ فَكَانُوا إِذَا أَرَادُوا أَنْ يُطْعِمُوهَا شَجَرُوا فَاهَا بِعَصاً، ثُمَّ أَوْجَرُوهَا.

وَفِي حَدِيثِهِ أَيْضاً: فَضَرَبَ بِهِ أَنْفَ سَعْدٍ فَفَزَرَهُ، وَكَانَ أَنْفُ سَعْدٍ مَفْزُوراً.

٤٥ ـ (٢٤١٣) ـ **حدّثنا** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ، عَنْ سُفْيَانَ، عَنِ الْمِقْدَامِ بْنِ شُرَيْحٍ، عَنْ أَبِيهِ، عَنْ سَعْدٍ: فِيَّ نَزَلَتْ: ﴿وَلَا تَطْرُدِ ٱلَّذِينَ يَدْعُونَ رَبَّهُم بِٱلْغَدَوٰةِ وَٱلْعَشِيِّ﴾ [الأنعام: ٥٢].

قَالَ: نَزَلَتْ فِي سِتَّةٍ: أَنَا وَابْنُ مَسْعُودٍ مِنْهُمْ، وَكَانَ الْمُشْرِكُونَ قَالُوا لَهُ: تُدْنِي هَؤُلاَءِ.

٤٦ ـ (...) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الأَسَدِيُّ، عَنْ إِسْرَائِيلَ، عَنِ الْمِقْدَامِ بْنِ شُرَيْحٍ، عَنْ أَبِيهِ، عَنْ سَعْدٍ. قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ سِتَّةَ نَفَرٍ. فَقَالَ الْمُشْرِكُونَ لِلنَّبِيِّ ﷺ: اطْرُدْ هَؤُلاَءِ لاَ يَجْتَرِؤُونَ عَلَيْنَا.

tribe of) Hudhail, Bilal, and two other men , whose names I do not know (were from among such men). When there occurred to The Messenger of Allah "Allah's blessing and peace be upon him" what Allah wished, and he talked with himself, Allah "Exalted and Glorified be He" revealed: "Send not away those who call on their Lord morning and evening, seeking his face. In naught art thou accountable for them, and in naught are they accountable for thee, that thou shouldst turn them away, and thus be (one) of the unjust." (Al-An'am 52).

[6] The merits of both of Talha and Az-Zubair

47-(2414) Abu Uthman narrated: During one of the holy battles in which The Messenger of Allah "Allah's blessing and peace be upon him" was fighting, none remained with The Prophet "Allah's blessing and peace be upon him" but Talha and Sa'd, according to their narrations.

48-(2415) Jabir "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said on the day of the battle of The Confederates: "Who will bring me the information about the enemy?" Az-Zubair said: "I will do." The Prophet "Allah's blessing and peace be upon him" said again: "Who will bring me the information about the enemy?" Az-Zubair said again: "I will do." The Prophet "Allah's blessing and peace be upon him" said (for the third time): "Who will bring me the information about the enemy?" Az-Zubair said: "I will do." The Prophet "Allah's blessing and peace be upon him" said: "Every Prophet had a disciple; and my disciple is Az-Zubair. "

(...) The same was narrated on the authority of Jabir, through another chain of transmitters.

49-(2416) Abdullah Ibn Az-Zubair "Allah be pleased with both" reported: During the battle of The Confederates, Umar Ibn Abu Salama and I were kept behind with the women in the fort of Hassan. Once, he would lower (his back) for me so that I might (rise and) see (the battlefield), and once I would lower (my back) for him in order that he might (rise and) see (the battlefield). I used to see my father (Az-Zubair) whenever he went, riding his horse and taking arms, to Banu Quraidha. When I mentioned that to my father, he said: "Did you really see me, O my son?" I said: "Yes." He said: "Allah's Apostle "Allah's blessing and peace be upon him" mentioned for me both his parents saying: "Let my father and mother be sacrificed for you!""

(...) Abdullah Ibn Az-Zubair "Allah be pleased with both" reported: During the battle of The Confederates, Umar Ibn Abu Salama and I were kept behind with the women in the fort of Hassan...and the rest is the same.

قَالَ: وَكُنْتُ أَنَا وَابْنُ مَسْعُودٍ، وَرَجُلٌ مِنْ هُذَيْلٍ، وَبِلاَلٌ، وَرَجُلاَنِ لَسْتُ أُسَمِّيهِمَا، فَوَقَعَ فِي نَفْسِ رَسُولِ اللَّهِ ﷺ مَا شَاءَ اللَّهُ أَنْ يَقَعَ. فَحَدَّثَ نَفْسَهُ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَلَا تَطْرُدِ ٱلَّذِينَ يَدْعُونَ رَبَّهُم بِٱلْغَدَوٰةِ وَٱلْعَشِىِّ يُرِيدُونَ وَجْهَهُۥ﴾ [الأنعام: ٥٢].

٦ ـ بابٌ مِنْ فَضَائِلِ طَلْحَةَ وَالزُّبَيْرِ رضي الله تعالى عنهما

٤٧ ـ (٢٤١٤) ـ **حدّثنا** مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ وَحَامِدُ بْنُ عُمَرَ الْبَكْرَاوِيُّ وَمُحَمَّدُ بْنُ عَبْدِ الأَعْلَىٰ. قَالُوا: حَدَّثَنَا الْمُعْتَمِرُ، وَهُوَ ابْنُ سُلَيْمَانَ، قَالَ: سَمِعْتُ أَبِي، عَنْ أَبِي عُثْمَانَ، قَالَ: لَمْ يَبْقَ مَعَ رَسُولِ اللَّهِ ﷺ فِي بَعْضِ تِلْكَ الأَيَّامِ الَّتِي قَاتَلَ فِيهِنَّ رَسُولُ اللَّهِ ﷺ، غَيْرُ طَلْحَةَ وَسَعْدٍ. عَنْ حَدِيثِهِمَا.

[البخاري: كتاب فضائل الصحابة، باب ذكر طلحة بن عبيد الله، رقم: ٣٧٢٢].

٤٨ ـ (٢٤١٥) ـ **حدّثنا** عَمْرٌو النَّاقِدُ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ. قَالَ: سَمِعْتُهُ يَقُولُ: نَدَبَ رَسُولُ اللَّهِ ﷺ النَّاسَ يَوْمَ الْخَنْدَقِ. فَانْتَدَبَ الزُّبَيْرُ. ثُمَّ نَدَبَهُمْ، فَانْتَدَبَ الزُّبَيْرُ، ثُمَّ نَدَبَهُمْ، فَانْتَدَبَ الزُّبَيْرُ. فَقَالَ النَّبِيُّ ﷺ: «لِكُلِّ نَبِيٍّ حَوَارِيٌّ وَحَوَارِيَّ الزُّبَيْرُ».

[البخاري: كتاب الجهاد والسير، باب هل يبعث الطليعة وحده، رقم: ٢٧٤٧].

(...) ـ **حدّثنا** أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ. (ح) وَحَدَّثَنَا أَبُو كُرَيْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ. جَمِيعاً عَنْ وَكِيعٍ: حَدَّثَنَا سُفْيَانُ. كِلاَهُمَا عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرٍ، عَنِ النَّبِيِّ ﷺ. بِمَعْنَىٰ حَدِيثِ ابْنِ عُيَيْنَةَ.

٤٩ ـ (٢٤١٦) ـ **حدّثنا** إِسْمَاعِيلُ بْنُ الْخَلِيلِ وَسُوَيْدُ بْنُ سَعِيدٍ. كِلاَهُمَا عَنِ ابْنِ مُسْهِرٍ. قَالَ إِسْمَاعِيلُ: أَخْبَرَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ. قَالَ: كُنْتُ أَنَا وَعُمَرُ بْنُ أَبِي سَلَمَةَ، يَوْمَ الْخَنْدَقِ، مَعَ النِّسْوَةِ، فِي أُطُمِ حَسَّانٍ، فَكَانَ يُطَأْطِىءُ لِي مَرَّةً فَأَنْظُرُ. وَأُطَأْطِىءُ لَهُ مَرَّةً فَيَنْظُرُ. فَكُنْتُ أَعْرِفُ أَبِي إِذَا مَرَّ عَلَىٰ فَرَسِهِ فِي السِّلاَحِ، إِلَىٰ بَنِي قُرَيْظَةَ.

[البخاري: كتاب فضائل الصحابة، باب مناقب الزبير، رقم: ٣٧٢٠].

ـ قَالَ: وَأَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عُرْوَةَ، عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ. قَالَ: فَذَكَرْتُ ذٰلِكَ لأَبِي. فَقَالَ: وَرَأَيْتَنِي يَا بُنَيَّ؟ قُلْتُ: نَعَمْ. قَالَ: أَمَا وَاللَّهِ، لَقَدْ جَمَعَ لِي رَسُولُ اللَّهِ ﷺ، يَوْمَئِذٍ، أَبَوَيْهِ. فَقَالَ: «فِدَاكَ أَبِي وَأُمِّي».

(...) ـ **وحدّثنا** أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ. قَالَ: لَمَّا كَانَ يَوْمُ الْخَنْدَقِ كُنْتُ أَنَا وَعُمَرُ بْنُ أَبِي سَلَمَةَ فِي الأُطُمِ الَّذِي فِيهِ النِّسْوَةُ. يَعْنِي نِسْوَةَ النَّبِيِّ ﷺ، وَسَاقَ الْحَدِيثَ بِمَعْنَىٰ حَدِيثِ ابْنِ مُسْهِرٍ، فِي هَٰذَا الإِسْنَادِ. وَلَمْ يَذْكُرْ عَبْدَ اللَّهِ بْنَ عُرْوَةَ فِي الْحَدِيثِ. وَلَٰكِنْ أَدْرَجَ الْقِصَّةَ فِي حَدِيثِ هِشَامٍ عَنْ أَبِيهِ، عَنِ ابْنِ الزُّبَيْرِ.

50-(2417) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" was upon the mountain of Hira, accompanied by Abu Bakr, Umar, Uthman, Ali, Talha, and Az-Zubair, when the mountain moved. On that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Be quiet! Upon you, there is none but a Prophet, a truly believer (Siddiq), and a Martyr."

(...) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" was upon the mountain of Hira, when the mountain moved. On that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Be calm, O (mountain of) Hira! Upon you, there is none but a Prophet, a truly believer (Siddiq), and a Martyr." At that time, The Messenger of Allah "Allah's blessing and peace be upon him" was upon it, accompanied by Abu Bakr, Umar, Uthman, Ali, Talha, Az-Zubair, and Sa'd Ibn Abu Waqqas "Allah be pleased with them".

51-(2418) Hisham reported from his father (Urwa Ibn Az-Zubair) that A'isha "Allah be pleased with her" said: BY Allah! Both your fathers are amongst those who responded to the call of Allah and The Messenger after the misfortune had befallen them. (She meant by his fathers both of Abu Bakr and Az-Zubair).

(...) This Hadith was narrated on the authority of Hisham, through the same chain of transmitters, with the following addition: She meant Abu Bakr and Az-Zubair.

52-(...) Urwa narrated that A'isha "Allah be pleased with her" said to him: BY Allah! Both your fathers are amongst those who responded to the call of Allah and The Messenger after the misfortune had befallen them. (She meant by his fathers both of Abu Bakr and Az-Zubair).

[7] The merits of Abu Ubaida Ibn Al-Jarrah

53-(2419) Anas Ibn Malik "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: " Every nation has a really trustworthy man, and our trustworthy man of this (Muslim) nation is Abu Ubaida Ibn Al-Jarrah."

54-(...) Anas "Allah be pleased with him" reported that the people of Yemen came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "Send with us a man so that he might teach us the (principles of) Sunna and Islam." he (The Prophet) caught hold of the hand of Abu Ubaida and said: "This (man) is the trustworthy person of that (Muslim) nation."

٥٠ ـ (٢٤١٧) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ، يَعْنِي ابْنَ مُحَمَّدٍ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ عَلَىٰ حِرَاءٍ، هُوَ وَأَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ وَعَلِيٌّ وَطَلْحَةُ وَالزُّبَيْرُ. فَتَحَرَّكَتِ الصَّخْرَةُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «اهْدَأْ، فَمَا عَلَيْكَ إِلاَّ نَبِيٌّ أَوْ صِدِّيقٌ أَوْ شَهِيدٌ».

(...) ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ يَزِيدَ بْنِ خُنَيْسٍ وَأَحْمَدُ بْنُ يُوسُفَ الأَزْدِيُّ. قَالاَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ: حَدَّثَنِي سُلَيْمَانُ بْنُ بِلاَلٍ، عَنْ يَحْيَىٰ بْنِ سَعِيدٍ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ عَلَىٰ جَبَلِ حِرَاءٍ، فَتَحَرَّكَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «اسْكُنْ حِرَاءُ، فَمَا عَلَيْكَ إِلاَّ نَبِيٌّ أَوْ صِدِّيقٌ أَوْ شَهِيدٌ»، وَعَلَيْهِ النَّبِيُّ ﷺ وَأَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ وَعَلِيٌّ وَطَلْحَةُ وَالزُّبَيْرُ وَسَعْدُ بْنُ أَبِي وَقَّاصٍ رَضِيَ اللَّهُ عَنْهُمْ.

٥١ ـ (٢٤١٨) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ نُمَيْرٍ وَعَبْدَةُ. قَالاَ: حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ قَالَ: قَالَتْ لِي عَائِشَةُ: أَبَوَاكَ، وَاللَّهِ مِنَ الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ مِنْ بَعْدِ مَا أَصَابَهُمُ الْقَرْحُ.

(...) ـ وحدّثناه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا هِشَامٌ، بِهَٰذَا الإِسْنَادِ. وَزَادَ: تَعْنِي أَبَا بَكْرٍ وَالزُّبَيْرَ.

٥٢ ـ (...) ـ حدّثنا أَبُو كُرَيْبٍ، مُحَمَّدُ بْنُ الْعَلاَءِ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا إِسْمَاعِيلُ، عَنِ الْبَهِيِّ، عَنْ عُرْوَةَ. قَالَ: قَالَتْ لِي عَائِشَةُ: كَانَ أَبَوَاكَ مِنَ الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ مِنْ بَعْدِ مَا أَصَابَهُمُ الْقَرْحُ.

٧ ـ باب فضائل أَبِي عُبَيْدَةَ بن الجَرَّاحِ رضي اللَّهُ تعالى عنه

٥٣ ـ (٢٤١٩) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ، عَنْ خَالِدٍ. (ح) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ: أَخْبَرَنَا خَالِدٌ، عَنْ أَبِي قِلاَبَةَ. قَالَ: قَالَ أَنَسٌ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ لِكُلِّ أُمَّةٍ أَمِيناً، وَإِنَّ أَمِينَنَا، أَيَّتُهَا الأُمَّةُ، أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ».

[البخاري: كتاب فضائل الصحابة، باب مناقب أبي عبيدة بن الجراح رضي الله عنه، رقم: ٣٧٤٤].

٥٤ ـ (...) ـ حدّثني عَمْرٌو النَّاقِدُ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادٌ، وَهُوَ ابْنُ سلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، أَنَّ أَهْلَ الْيَمَنِ قَدِمُوا عَلَىٰ رَسُولِ اللَّهِ ﷺ. فَقَالُوا: ابْعَثْ مَعَنَا رَجُلاً يُعَلِّمْنَا السُّنَّةَ وَالإِسْلاَمَ. قَالَ: فَأَخَذَ بِيَدِ أَبِي عُبَيْدَةَ فَقَالَ: «هَٰذَا أَمِينُ هَٰذِهِ الأُمَّةِ».

55-(2420) Hudhaifa “Allah be pleased with him” narrated: The people of Najran came to The Messenger of Allah “Allah’s blessing and peace be upon him” and said: “O The Messenger of Allah! Send with us a trustworthy man.” The Prophet “Allah’s blessing and peace be upon him” said to them: "I will send with you a trustworthy man, a really trustworthy man." The companions of The Prophet “Allah’s blessing and peace be upon him” looked forward (to be that person). He then sent Abu Ubaida Ibn Al-Jarrah.

(...) This Hadith was narrated on the authority of Abu Ishaq with the same chain of transmitters.

[8] The merits of Al-Hasan and Al-Husain

56-(2421) Abu Huraira “Allah be pleased with him” reported: The Messenger of Allah “Allah’s blessing and peace be upon him” said to Hasan: “O Allah! No doubt, I love him. So, might You love him and love anyone who loves him!”

57-(...) Abu Huraira “Allah be pleased with him” reported: I set out in the company of The Messenger of Allah “Allah’s blessing and peace be upon him” at a certain time during the day. He neither talked to me nor did I talk to him until he reached the market of Banu Qainuqa. He then returned to the tent of Fatima and said: “Is the little boy (Al-Hasan) there?” We thought that his mother had detained him in order to bathe, dress, and garland him with a sweet garland. A short time later, he (Hasan) came running until both of them embraced each other. The Messenger of Allah “Allah’s blessing and peace be upon him” said: “O Allah! I love him. Might You love him and love anyone who loves him.”

58-(2422) Al-Bara Ibn Azib "Allah be pleased with him" narrated: I saw Al-Hasan upon the shoulder of The Prophet "Allah's blessing and peace be upon him" and he (The Prophet) was saying: "O Allah! I love him, so please love him."

59-(...) Al-Bara Ibn Azib "Allah be pleased with him" narrated: I saw The Prophet "Allah's blessing and peace be upon him" carrying Al-Hasan Ibn Ali on his shoulder and saying: "O Allah! I love him, so please love him."

60-(2423) Iyas reported from his father: I led the white mule on which The Messenger of Allah “Allah’s blessing and peace be upon him”, accompanied by Al-Hasan and Al-Husain rode, till it reached the chamber of The Messenger of Allah “Allah’s blessing and peace be upon him”: One of whom was seated before him and the other was seated behind him.

٥٥ ـ (٢٤٢٠) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ، وَاللَّفْظُ لابْنِ الْمُثَنَّىٰ، قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ. قَالَ: سَمِعْتُ أَبَا إِسْحَاقَ يُحَدِّثُ، عَنْ صِلَةَ بْنِ زُفَرَ، عَنْ حُذَيْفَةَ، قَالَ: جَاءَ أَهْلُ نَجْرَانَ إِلَىٰ رَسُولِ اللَّهِ ﷺ. فَقَالُوا: يَا رَسُولَ اللَّهِ، ابْعَثْ إِلَيْنَا رَجُلاً أَمِيناً. فَقَالَ: «لأَبْعَثَنَّ إِلَيْكُمْ رَجُلاً أَمِيناً حَقَّ أَمِينٍ. حَقَّ أَمِينٍ»، قَالَ: فَاسْتَشْرَفَ لَهَا النَّاسُ. قَالَ: فَبَعَثَ أَبَا عُبَيْدَةَ بْنَ الْجَرَّاحِ.

[البخاري: كتاب فضائل الصحابة، باب مناقب أبي عبيدة بن الجراح رضي الله عنه، رقم: ٣٧٤٥].

(...) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا أَبُو دَاوُدَ الْحَفَرِيُّ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي إِسْحَاقَ، بِهَٰذَا الإِسْنَادِ... نَحْوَهُ.

٨ ـ باب فضائل الحسن والحسين رضي اللّٰه عنهما

٥٦ ـ (٢٤٢١) ـ حدّثني أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ: حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ أَبِي يَزِيدَ، عَنْ نَافِعِ بْنِ جُبَيْرٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ؛ أَنَّهُ قَالَ لِحَسَنٍ: «اللَّهُمَّ إِنِّي أُحِبُّهُ، فَأَحِبَّهُ، وَأَحْبِبْ مَنْ يُحِبُّهُ».

[البخاري: كتاب البيوع، باب ما ذكر في الأسواق، رقم: ٢١٢٢].

٥٧ ـ (...) ـ حدّثنا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي يَزِيدَ، عَنْ نَافِعِ بْنِ جُبَيْرٍ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: خَرَجْتُ مَعَ رَسُولِ اللَّهِ ﷺ فِي طَائِفَةٍ مِنَ النَّهَارِ، لاَ يُكَلِّمُنِي وَلاَ أُكَلِّمُهُ، حَتَّىٰ جَاءَ سُوقَ بَنِي قَيْنُقَاعَ، ثُمَّ انْصَرَفَ، حَتَّىٰ أَتَىٰ خِبَاءَ فَاطِمَةَ فَقَالَ: «أَثَمَّ لُكَعُ؟ أَثَمَّ لُكَعُ؟» يَعْنِي حَسَناً. فَظَنَنَّا أَنَّهُ إِنَّمَا تَحْبِسُهُ أُمُّهُ لأَنْ تُغَسِّلَهُ وَتُلْبِسَهُ سِخَاباً، فَلَمْ يَلْبَثْ أَنْ جَاءَ يَسْعَىٰ، حَتَّىٰ اعْتَنَقَ كُلُّ وَاحِدٍ مِنْهُمَا صَاحِبَهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ إِنِّي أُحِبُّهُ، فَأَحِبَّهُ، وَأَحْبِبْ مَنْ يُحِبُّهُ».

٥٨ ـ (٢٤٢٢) ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ عَدِيٍّ، وَهُوَ ابْنُ ثَابِتٍ، حَدَّثَنَا الْبَرَاءُ بْنُ عَازِبٍ قَالَ: رَأَيْتُ الْحَسَنَ بْنَ عَلِيٍّ عَلَىٰ عَاتِقِ النَّبِيِّ ﷺ، وَهُوَ يَقُولُ: «اللَّهُمَّ إِنِّي أُحِبُّهُ فَأَحِبَّهُ».

[البخاري: كتاب فضائل الصحابة، باب مناقب الحسن والحسين رضي الله عنهما، رقم: ٣٧٤٩].

٥٩ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ وَأَبُو بَكْرِ بْنُ نَافِعٍ. قَالَ ابْنُ نَافِعٍ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ، عَنْ عَدِيٍّ، وَهُوَ ابْنُ ثَابِتٍ، عَنِ الْبَرَاءِ، قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ وَاضِعاً الْحَسَنَ بْنَ عَلِيٍّ عَلَىٰ عَاتِقِهِ، وَهُوَ يَقُولُ: «اللَّهُمَّ إِنِّي أُحِبُّهُ فَأَحِبَّهُ».

٦٠ ـ (٢٤٢٣) ـ حدّثني عَبْدُ اللَّهِ بْنُ الرُّومِيِّ، الْيَمَامِيُّ وَعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَنْبَرِيُّ. قَالاَ: حَدَّثَنَا النَّضْرُ بْنُ مُحَمَّدٍ: حَدَّثَنَا عِكْرِمَةُ، وَهُوَ ابْنُ عَمَّارٍ، حَدَّثَنَا إِيَاسٌ، عَنْ أَبِيهِ. قَالَ: لَقَدْ قُدْتُ بِنَبِيِّ اللَّهِ ﷺ وَالْحَسَنِ وَالْحُسَيْنِ، بَغْلَتَهُ الشَّهْبَاءَ، حَتَّىٰ أَدْخَلْتُهُمْ حُجْرَةَ النَّبِيِّ ﷺ. هَٰذَا قُدَّامَهُ وَهَٰذَا خَلْفَهُ.

[9] The merits of the family of The Prophet “Allah's blessing and peace be upon him”

61-(2424) A'isha "Allah be pleased with her" reported: One morning, The Messenger of Allah “Allah's blessing and peace be upon him” went out wearing a striped mantle of a black camel's hair. Then, Al-Hasan Ibn Ali came, whom he wrapped in it. then Al-Husain came whom he wrapped in it. Then Fatima came whom he wrapped in it. then Ali came whom he wrapped in it. Then he recited: “Allah Only wishes to remove all abomination from you, ye Members of the Family, and to make you pure and spotless.” (Al-Ahzab 33).

[10] The merits of Zaid Ibn Haritha and Usama Ibn Zaid

62-(2425) Salim Ibn Abdullah reported from his father: We used to call Zaid Ibn Haritha as Zaid Ibn Muhammad until it was revealed in the Qur'an: "Call them by the names of their fathers. This is more equitable with Allah." (Al-Ahzab 5) This Hadith was narrated on the authority of Qutaiba Ibn Sa'd.

(…) A Hadith like this was narrated on the authority of Abdullah through another chain of transmitters.

63-(2426) Abdullah Ibn Umar "Allah be pleased with both" reported: The Prophet "Allah's blessing and peace be upon him" sent an army under the command of Usama Ibn Zaid. When some people criticized his leadership, The Prophet "Allah's blessing and peace be upon him" said: "If you are criticizing Usama's leadership, you used to criticize his father's leadership before. By Allah! He was worthy of leadership and was one of the dearest persons to me, and (now) this (Usama) is one of the dearest to me after him (Zaid)."

64-(…) Salim narrated from his father that The Prophet "Allah's blessing and peace be upon him" said while he was on the pulpit: "If you are criticizing his (Usama's) leadership, you used to criticize his father's leadership before. By Allah! He was worthy of leadership and by Allah, he was one of the dearest persons to me, and (now) this (Usama) is worthy of leadership, and by Allah, he is one of the dearest to me after him (Zaid). So, I recommend you to do good to him, for he is one of your good pious men."

[11] The merits of Abdullah Ibn Ja'far

65-(2427) Abdullah Ibn Abu Mulaika reported: Abdullah Ibn Ja'far "Allah be pleased with both" said to Ibn Az-Zubair "Allah be pleased with both": “Do you remember when we met The Messenger of Allah “Allah's

٩ ـ باب فضائل أهل بيت النبي ﷺ

٦١ ـ (٢٤٢٤) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، وَاللَّفْظُ لأَبِي بَكْرٍ، قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، عَنْ زَكَرِيَّاءَ، عَنْ مُصْعَبِ بْنِ شَيْبَةَ، عَنْ صَفِيَّةَ بِنْتِ شَيْبَةَ. قَالَتْ: قَالَتْ عَائِشَةُ: خَرَجَ النَّبِيُّ ﷺ غَدَاةً وَعَلَيْهِ مِرْطٌ مُرَحَّلٌ، مِنْ شَعْرٍ أَسْوَدَ. فَجَاءَ الْحَسَنُ بْنُ عَلِيٍّ فَأَدْخَلَهُ، ثُمَّ جَاءَ الْحُسَيْنُ فَدَخَلَ مَعَهُ. ثُمَّ جَاءَتْ فَاطِمَةُ فَأَدْخَلَهَا، ثُمَّ جَاءَ عَلِيٌّ فَأَدْخَلَهُ. ثُمَّ قَالَ: ﴿إِنَّمَا يُرِيدُ ٱللَّهُ لِيُذْهِبَ عَنكُمُ ٱلرِّجْسَ أَهْلَ ٱلْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا﴾ [الأحزاب: ٣٣].

١٠ ـ باب فضائل زيد بن حارثة وأسامة بن زيد رضي الله عنهما

٦٢ ـ (٢٤٢٥) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ الْقَارِيُّ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ، أَنَّهُ كَانَ يَقُولُ: مَا كُنَّا نَدْعُو زَيْدَ بْنَ حَارِثَةَ إِلاَّ زَيْدَ بْنَ مُحَمَّدٍ، حَتَّى نَزَلَ فِي الْقُرْآنِ: ﴿ٱدْعُوهُمْ لِءَابَآئِهِمْ هُوَ أَقْسَطُ عِندَ ٱللَّهِ﴾ [الأحزاب: ٥]. [البخاري: كتاب التفسير، باب: ﴿ادعوهم لآبائهم هو أقسط عند الله﴾، رقم: ٤٧٨٢].

ـ قَالَ الشَّيْخُ أَبُو أَحْمَدَ، مُحَمَّدُ بْنُ عِيسَىٰ: أَخْبَرَنَا أَبُو الْعَبَّاسِ السَّرَّاجُ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ يُوسُفَ الدُّوَيْرِيُّ. قَالاَ: حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، بِهَٰذَا الْحَدِيثِ.

(...) ـ حَدَّثَنِي أَحْمَدُ بْنُ سَعِيدٍ الدَّارِمِيُّ: حَدَّثَنَا حَبَّانُ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ: حَدَّثَنِي سَالِمٌ، عَنْ عَبْدِ اللَّهِ... بِمِثْلِهِ.

٦٣ ـ (٢٤٢٦) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ وَيَحْيَىٰ بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ. قَالَ يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا. وَقَالَ الآخَرُونَ: حَدَّثَنَا إِسْمَاعِيلُ، يَعْنُونَ ابْنَ جَعْفَرٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، أَنَّهُ سَمِعَ ابْنَ عُمَرَ يَقُولُ: بَعَثَ رَسُولُ اللَّهِ ﷺ بَعْثاً. وَأَمَّرَ عَلَيْهِمْ أُسَامَةَ بْنَ زَيْدٍ. فَطَعَنَ النَّاسُ فِي إِمْرَتِهِ، فَقَامَ رَسُولُ اللَّهِ ﷺ فَقَالَ: «إِنْ تَطْعَنُوا فِي إِمْرَتِهِ، فَقَدْ كُنْتُمْ تَطْعَنُونَ فِي إِمْرَةِ أَبِيهِ مِنْ قَبْلُ. وَايْمُ اللَّهِ، إِنْ كَانَ لَخَلِيقاً لِلإِمْرَةِ، وَإِنْ كَانَ لَمِنْ أَحَبِّ النَّاسِ إِلَيَّ، وَإِنَّ هَٰذَا لَمِنْ أَحَبِّ النَّاسِ إِلَيَّ بَعْدَهُ».

[البخاري: كتاب الأيمان والنذور، باب قول النبي ﷺ: «وايم الله»، رقم: ٦٦٢٧].

٦٤ ـ (...) ـ حدّثنا أَبُو كُرَيْبٍ: مُحَمَّدُ بْنُ الْعَلاَءِ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ عُمَرَ، يَعْنِي ابْنَ حَمْزَةَ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ، وَهُوَ عَلَى الْمِنْبَرِ: «إِنْ تَطْعَنُوا فِي إِمَارَتِهِ ـ يُرِيدُ أُسَامَةَ بْنَ زَيْدٍ ـ فَقَدْ طَعَنْتُمْ فِي إِمَارَةِ أَبِيهِ مِنْ قَبْلِهِ. وَايْمُ اللَّهِ إِنْ كَانَ لَخَلِيقاً لَهَا. وَايْمُ اللَّهِ، إِنْ كَانَ لأَحَبَّ النَّاسِ إِلَيَّ. وَايْمُ اللَّهِ، إِنَّ هَٰذَا لَهَا لَخَلِيقٌ ـ يُرِيدُ أُسَامَةَ بْنَ زَيْدٍ ـ. وَايْمُ اللَّهِ، إِنْ كَانَ لأَحَبَّهُمْ إِلَيَّ مِنْ بَعْدِهِ، فَأُوصِيكُمْ بِهِ، فَإِنَّهُ مِنْ صَالِحِيكُمْ».

١١ ـ باب فضائل عبد الله بن جعفر رضي الله عنهما

٦٥ ـ (٢٤٢٧) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ، عَنْ حَبِيبِ بْنِ الشَّهِيدِ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي مُلَيْكَةَ. قَالَ عَبْدُ اللَّهِ بْنُ جَعْفَرٍ لابْنِ الزُّبَيْرِ: أَتَذْكُرُ

blessing and peace be upon him", I, you and Ibn Abbas?" he answered in the affirmative. He (Abdullah Ibn Ja'far) added: "He mounted us (on his camel) but left you."

(...) This Hadith was narrated on the authority of Habib Ibn Ash-Shahid.

66-(2428) Abdullah Ibn Ja'far "Allah be pleased with both" reported: Whenever The Messenger of Allah "Allah's blessing and peace be upon him" returned from a journey, the children of his family used to receive him. Once, he returned from a journey and I was brought to him ahead of others. He mounted me in front of him. Then one of the two sons of Fatima was brought, whom he mounted behind him. In this way, we three entered Medina riding on a mount.

67-(...) Abdullah Ibn Ja'far "Allah be pleased with both" reported: Whenever The Messenger of Allah "Allah's blessing and peace be upon him" returned from a journey we would receive him. Once he met me, Al-Hasan or Al-Husain. He mounted one of us in front of him and the other behind him until we entered Medina as such.

68-(2429) Abdullah Ibn Ja'far "Allah be pleased with both" reported: Once, The Messenger of Allah "Allah's blessing and peace be upon him" made me ride behind him and told me something secretly, which I would not narrate to anyone from amongst the people.

[12] The superiority of Khadija, the Mother of the Believers

69-(2430) Abdullah Ibn Ja'far "Allah be pleased with both" reported: I heard Ali saying in Kufa: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The best of the women of her time was Mary, daughter of Imran, and the best of the women of her time was Khadija, daughter of Khuwailid." Abu Kuraib said that Waki pointed to the sky and the earth.

70-(2431) Abu Musa "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Many amongst men reached (the point of) perfection but none amongst the women reached this point except Asia, Pharaoh's wife, and Mary, the daughter of Imran. No doubt, the superiority of A'isha to other women is like the superiority of porridge with meat to other meals."

71-(2432) Abu Huraira "Allah be pleased with him" narrated: Gabriel came to The Prophet "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! This is Khadija coming to you with a vessel having

إِذْ تَلَقَّيْنَا رَسُولَ اللَّهِ ﷺ، أَنَا وَأَنْتَ وَابْنُ عَبَّاسٍ؟ قَالَ: نَعَمْ. فَحَمَلَنَا، وَتَرَكَكَ.
[البخاري: كتاب الجهاد والسير، باب استقبال الغزاة، رقم: ٣٠٨٢].

(...) ـ **حدّثنا** إِسْحَاقُ بْنُ إِبْرَاهِيمَ. أَخْبَرَنَا أَبُو أُسَامَةَ، عَنْ حَبِيبِ بْنِ الشَّهِيدِ، بِمِثْلِ حَدِيثِ ابْنِ عُلَيَّةَ وَإِسْنَادِهِ.

٦٦ ـ (٢٤٢٨) ـ **حدّثنا** يَحْيَىٰ بْنُ يَحْيَىٰ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَاللَّفْظُ لِيَحْيَىٰ. قَالَ أَبُو بَكْرٍ: حَدَّثَنَا. وَقَالَ يَحْيَىٰ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ، عَنْ عَاصِمٍ الأَحْوَلِ، عَنْ مُوَرِّقٍ الْعِجْلِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ. قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا قَدِمَ مِنْ سَفَرٍ تُلُقِّيَ بِصِبْيَانِ أَهْلِ بَيْتِهِ. قَالَ: وَإِنَّهُ قَدِمَ مِنْ سَفَرٍ فَسُبِقَ بِي إِلَيْهِ، فَحَمَلَنِي بَيْنَ يَدَيْهِ، ثُمَّ جِيءَ بِأَحَدِ ابْنَيْ فَاطِمَةَ، فَأَرْدَفَهُ خَلْفَهُ. قَالَ: فَأُدْخِلْنَا الْمَدِينَةَ، ثَلاَثَةً عَلَىٰ دَابَّةٍ.

٦٧ ـ (...) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ عَاصِمٍ: حَدَّثَنِي مُوَرِّقٌ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ جَعْفَرٍ. قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا قَدِمَ مِنْ سَفَرٍ تُلُقِّيَ بِنَا. قَالَ: فَتُلُقِّيَ بِي وَبِالْحَسَنِ أَوْ بِالْحُسَيْنِ. قَالَ: فَحَمَلَ أَحَدَنَا بَيْنَ يَدَيْهِ وَالآخَرَ خَلْفَهُ، حَتَّىٰ دَخَلْنَا الْمَدِينَةَ.

٦٨ ـ (٢٤٢٩) ـ **حدّثنا** شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا مَهْدِيُّ بْنُ مَيْمُونٍ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي يَعْقُوبَ، عَنِ الْحَسَنِ بْنِ سَعْدٍ، مَوْلَى الْحَسَنِ بْنِ عَلِيٍّ، عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ قَالَ: أَرْدَفَنِي رَسُولُ اللَّهِ ﷺ ذَاتَ يَوْمٍ خَلْفَهُ. فَأَسَرَّ إِلَيَّ حَدِيثاً، لاَ أُحَدِّثُ بِهِ أَحَداً مِنَ النَّاسِ.

١٢ ـ بابُ فَضَائِلِ خَدِيجَةَ أُمِّ المؤمنين رضي الله عنها

٦٩ ـ (٢٤٣٠) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ وَأَبُو أُسَامَةَ. (ح) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ وَابْنُ نُمَيْرٍ وَوَكِيعٌ وَأَبُو مُعَاوِيَةَ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، كُلُّهُمْ عَنْ هِشَامِ بْنِ عُرْوَةَ، وَاللَّفْظُ حَدِيثُ أَبِي أُسَامَةَ. (ح) وحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ جَعْفَرٍ يَقُولُ: سَمِعْتُ عَلِيًّا بِالْكُوفَةِ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «خَيْرُ نِسَائِهَا مَرْيَمُ بِنْتُ عِمْرَانَ، وَخَيْرُ نِسَائِهَا خَدِيجَةُ بِنْتُ خُوَيْلِدٍ». قَالَ أَبُو كُرَيْبٍ: وَأَشَارَ وَكِيعٌ إِلَى السَّمَاءِ وَالأَرْضِ.
[البخاري: كتاب مناقب الأنصار، باب تزويج النبي ﷺ خديجة...، رقم: ٣٨١٥].

٧٠ ـ (٢٤٣١) ـ **وحدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالاَ: حَدَّثَنَا وَكِيعٌ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. جَمِيعاً عَنْ شُعْبَةَ. (ح) وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ مُرَّةَ، عَنْ أَبِي مُوسَىٰ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «كَمَلَ مِنَ الرِّجَالِ كَثِيرٌ، وَلَمْ يَكْمُلْ مِنَ النِّسَاءِ غَيْرُ مَرْيَمَ بِنْتِ عِمْرَانَ، وَآسِيَةَ امْرَأَةِ فِرْعَوْنَ، وَإِنَّ فَضْلَ عَائِشَةَ عَلَى النِّسَاءِ كَفَضْلِ الثَّرِيدِ عَلَىٰ سَائِرِ الطَّعَامِ». [البخاري: كتاب أحاديث الأنبياء، باب قول الله تعالى: ﴿وضرب الله مثلاً للذين آمنوا امرأة فرعون...﴾، رقم: ٣٤١١].

٧١ ـ (٢٤٣٢) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ وَابْنُ نُمَيْرٍ. قَالُوا: حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ عُمَارَةَ، عَنْ أَبِي زُرْعَةَ. قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ قَالَ: أَتَىٰ جِبْرِيلُ النَّبِيَّ ﷺ. فَقَالَ: يَا رَسُولَ اللَّهِ، هَٰذِهِ خَدِيجَةُ قَدْ أَتَتْكَ، مَعَهَا إِنَاءٌ فِيهِ إِدَامٌ، أَوْ طَعَامٌ أَوْ شَرَابٌ، فَإِذَا هِيَ أَتَتْكَ

condiment (or some food or drink). When she reaches you, greet her on behalf of her Lord (Allah) and on my behalf, and give her the glad tidings of having a palace made of pipes of precious stones and pearls in Paradise wherein there will be neither noise nor fatigue (trouble). "

72-(2433) Isma'il narrated: I asked Abdullah Ibn Abu Awfa: "Did The Prophet "Allah's blessing and peace be upon him" give glad tidings to Khadija of having a palace in Paradise?" He said: "Yes, he gave her the good news of having a palace of pipes of precious stones and pearls (in Paradise) where there will be neither noise nor fatigue."

(...) This Hadith was narrated on the authority of Ibn Abu Awfa, through another chain of transmitters.

73-(2434) A'isha "Allah be pleased with her" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" gave Khadija Bint Khuwailid the good news of having a palace of pipes of precious stones and pearls in Paradise.

74-(2435) A'isha "Allah be pleased with her" reported: I did not feel jealous of any woman (of the wives of The Prophet)as much as I did of Khadija though she died three years before he married me. But The Prophet "Allah's blessing and peace be upon him" used to mention her very often. His Lord (or Gabriel) ordered him to give her the good news of having a palace of pipes of precious stones and pearls in Paradise. Furthermore, whenever he slaughtered a sheep, he would present it to the women friends of her.

75-(...) A'isha "Allah be pleased with her" reported: I never felt jealous of anyone of the wives of The Messenger of Allah "Allah's blessing and peace be upon him" as much as I did of Khadija, although I did not see her. Whenever The Messenger of Allah "Allah's blessing and peace be upon him" slaughtered a goat, he would say: "Send it to the women friends of Khadija." I caused him to be angry one day when I said: "(It seems as if) only Khadija is in your mind." On that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Her love had been planted in my heart by Allah."

(...) This Hadith was narrated on the authority of Abu Usama, up to the slaughtering of the goat, and what follows that was not mentioned.

76-(...) A'isha "Allah be pleased with her" reported: I never felt jealous of anyone of the wives of The Messenger of Allah "Allah's blessing and peace be upon him" as much as I did of Khadija, although I did not see her. Furthermore, he used to mention (and praise) her very often.

فَاقْرَأْ عَلَيْهَا السَّلاَمَ مِنْ رَبِّهَا عَزَّ وَجَلَّ، وَمِنِّي، وَبَشِّرْهَا بِبَيْتٍ فِي الْجَنَّةِ مِنْ قَصَبٍ، لاَ صَخَبَ فِيهِ وَلاَ نَصَبَ.

قَالَ أَبُو بَكْرٍ فِي رِوَايَتِهِ: عَنْ أَبِي هُرَيْرَةَ. وَلَمْ يَقُلْ: سَمِعْتُ. وَلَمْ يَقُلْ فِي الْحَدِيثِ: وَمِنِّي. [البخاري: كتاب مناقب الأنصار، باب تزويج النبي ﷺ خديجة، رقم: ٣٨٢٠].

٧٢ ـ (٢٤٣٣) ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي وَمُحَمَّدُ بْنُ بِشْرٍ الْعَبْدِيُّ، عَنْ إِسْمَاعِيلَ. قَالَ: قُلْتُ لِعَبْدِ اللَّهِ بْنِ أَبِي أَوْفَىٰ: أَكَانَ رَسُولُ اللَّهِ ﷺ بشّر خديجة بِبَيْتٍ فِي الْجَنَّةِ؟ قال: نعم، بَشَّرها بِبيتٍ فِي الْجَنَّةِ مِنْ قصبٍ، لا صخب فيهِ ولا نَصَبَ.

[البخاري: كتاب العمرة، باب متى يحل المعتمر، رقم: ١٧٩٢].

(...) ـ **حدّثنا** يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ. (ح) وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ وَجَرِيرٌ. (ح) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ. كُلُّهُمْ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنِ ابْنِ أَبِي أَوْفَىٰ، عَنِ النَّبِيِّ ﷺ، بِمِثْلِهِ.

٧٣ ـ (٢٤٣٤) ـ حدّثنا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَةُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ. قَالَتْ: بَشَّرَ رَسُولُ اللَّهِ ﷺ خَدِيجَةَ بِنْتَ خُوَيْلِدٍ، بِبَيْتٍ فِي الْجَنَّةِ.

٧٤ ـ (٢٤٣٥) ـ حدّثنا أَبُو كُرَيْبٍ، مُحَمَّدُ بْنُ الْعَلاَءِ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: مَا غِرْتُ عَلَى امْرَأَةٍ مَا غِرْتُ عَلَىٰ خَدِيجَةَ، وَلَقَدْ هَلَكَتْ قَبْلَ أَنْ يَتَزَوَّجَنِي بِثَلاَثِ سِنِينَ، لِمَا كُنْتُ أَسْمَعُهُ يَذْكُرُهَا وَلَقَدْ أَمَرَهُ رَبُّهُ عَزَّ وَجَلَّ أَنْ يُبَشِّرَهَا بِبَيْتٍ مِنْ قَصَبٍ فِي الْجَنَّةِ، وَإِنْ كَانَ لَيَذْبَحُ الشَّاةَ ثُمَّ يُهْدِيهَا إِلَىٰ خَلاَئِلِهَا.

[البخاري: كتاب الأدب، باب حسن العهد من الإيمان، رقم: ٦٠٠٤].

٧٥ ـ (...) ـ حدّثنا سَهْلُ بْنُ عُثْمَانَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ. قَالَتْ: مَا غِرْتُ عَلَىٰ نِسَاءِ النَّبِيِّ ﷺ إِلاَّ عَلَىٰ خَدِيجَةَ، وَإِنِّي لَمْ أُدْرِكْهَا.

قَالَتْ: وَكَانَ رَسُولُ اللَّهِ ﷺ إِذَا ذَبَحَ الشَّاةَ فَيَقُولُ: «أَرْسِلُوا بِهَا إِلَىٰ أَصْدِقَاءِ خَدِيجَةَ»، قَالَتْ: فَأَغْضَبْتُهُ يَوْماً فَقُلْتُ: خَدِيجَةَ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي قَدْ رُزِقْتُ حُبَّهَا».

[البخاري: كتاب مناقب الأنصار، باب تزويج النبي ﷺ خديجة...، رقم: ٣٨١٨].

(...) ـ **حدّثنا** زُهَيْرُ بْنُ حَرْبٍ وَأَبُو كُرَيْبٍ. جَمِيعاً عَنْ أَبِي مُعَاوِيَةَ: حَدَّثَنَا هِشَامٌ، بِهَٰذَا الإِسْنَادِ. نَحْوَ حَدِيثِ أَبِي أُسَامَةَ. إِلَىٰ قِصَّةِ الشَّاةِ، وَلَمْ يَذْكُرِ الزِّيَادَةَ بَعْدَهَا.

٧٦ ـ (...) ـ حدّثنا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ. قَالَتْ: مَا غِرْتُ لِلنَّبِيِّ ﷺ عَلَى امْرَأَةٍ مِنْ نِسَائِهِ، مَا غِرْتُ عَلَىٰ خَدِيجَةَ. لِكَثْرَةِ ذِكْرِهِ إِيَّاهَا وَمَا رَأَيْتُهَا قَطُّ.

77-(2436) A'isha "Allah be pleased with her" reported: The Messenger of Allah "Allah's blessing and peace be upon him" never married any other woman besides Khadija till she died.

78-(2437) A'isha "Allah be pleased with her" reported: Once Hala Bint Khuwailid, Khadija's sister, asked the permission of The Prophet "Allah's blessing and peace be upon him" to enter. On that, The Prophet "Allah's blessing and peace be upon him" remembered the way Khadija used to ask permission, and that motivated his emotions (towards her). He said: "O Allah! Hala!" So I became jealous and said: "What makes you remember an old woman amongst the old women of Quraish, an old woman (with a toothless mouth) of red gums who died long ago, and in whose place Allah has given you somebody better than her?"

[13] The superiority of A'isha

79-(2438) A'isha "Allah be pleased with her" reported that The Prophet "Allah's blessing and peace be upon him" said to her: "You have been shown to me for three nights in my dream. The angel brought you to me as pictured on a piece of silk and said (to me): "This is your wife." When I uncovered the picture, I saw that it was yours. I said: "If this is from Allah, it will be done.""

(...) The same was narrated on the authority of Hisham, with the same chain of transmitters.

80-(2439) A'isha "Allah be pleased with her" narrated That Allah's Apostle "Allah's blessing and peace be upon him" said to her: "I know when you are pleased with me or angry with me." I said: "Whence do you know that?" He said: "When you are pleased with me, you say: "No, by the Lord of Muhammad." But when you are angry with me, then you say: "No, by the Lord of Abraham."" Thereupon I said: "Yes (it is true), but by Allah, O Allah's Apostle, I leave nothing but your name."

(...) The same was narrated on the authority of Hisham, with the same chain of transmitters, up to his saying: "No, by the Lord of Abraham." What follows that was not mentioned.

81-(2440) A'isha "Allah be pleased with her" reported: I used to play with dolls in the presence of The Messenger of Allah "Allah's blessing and peace be upon him". Moreover, whenever her playfellows came to her they would leave immediately in view of feeling shy of The Messenger of Allah "Allah's blessing and peace be upon him". But, The Messenger of Allah "Allah's blessing and peace be upon him" would send them to me.

٧٧ ـ (٢٤٣٦) ـ حدّثنا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ. قَالَتْ: لَمْ يَتَزَوَّجِ النَّبِيُّ ﷺ عَلَىٰ خَدِيجَةَ حَتَّىٰ مَاتَتْ.

٧٨ ـ (٢٤٣٧) ـ حدّثنا سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: اسْتَأْذَنَتْ هَالَةُ بِنْتُ خُوَيْلِدٍ، أُخْتُ خَدِيجَةَ، عَلَىٰ رَسُولِ اللَّهِ ﷺ، فَعَرَفَ اسْتِئْذَانَ خَدِيجَةَ فَارْتَاحَ لِذٰلِكَ. فَقَالَ: «اللَّهُمَّ هَالَةُ بِنْتُ خُوَيْلِدٍ»، فَغِرْتُ فَقُلْتُ: وَمَا تَذْكُرُ مِنْ عَجُوزٍ مِنْ عَجَائِزِ قُرَيْشٍ، حَمْرَاءِ الشِّدْقَيْنِ، هَلَكَت فِي الدَّهْرِ، فَأَبْدَلَكَ اللَّهُ خَيْراً مِنْهَا!.

[البخاري: كتاب مناقب الأنصار، باب تزويج النبي ﷺ خديجة...، رقم: ٣٨٢١].

١٣ ـ بابٌ فِي فَضَائِلِ عَائِشَةَ، رضي اللَّهُ تعالى عنها

٧٩ ـ (٢٤٣٨) ـ حدّثنا خَلَفُ بْنُ هِشَامٍ وَأَبُو الرَّبِيعِ. جَمِيعاً عَنْ حَمَّادِ بْنِ زَيْدٍ ـ وَاللَّفْظُ لأَبِي الرَّبِيعِ ـ حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، أَنَّها قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «أُرِيتُكِ فِي الْمَنَامِ ثَلاَثَ لَيَالٍ، جَاءَنِي بِكِ الْمَلَكُ فِي سَرَقَةٍ مِنْ حَرِيرٍ. فَيَقُولُ: هٰذِهِ امْرَأَتُكَ، فَأَكْشِفُ عَنْ وَجْهِكِ فَإِذَا أَنْتِ هِيَ. فَأَقُولُ: إِنْ يَكُ هٰذَا مِنْ عِنْدِ اللَّهِ، يُمْضِهِ».

[البخاري: كتاب النكاح، باب النظر إلى المرأة قبل التزويج، رقم: ٥١٢٥].

(...) ـ حدّثنا ابْنُ نُمَيْرٍ: حَدَّثَنَا ابْنُ إِدْرِيسَ. (ح) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ. جَمِيعاً عَنْ هِشَامٍ، بِهٰذَا الإِسْنَادِ... نَحْوَهُ.

٨٠ ـ (٢٤٣٩) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. قَالَ: وَجَدْتُ فِي كِتَابِي عَنْ أَبِي أُسَامَةَ: حَدَّثَنَا هِشَامٌ. (ح) وَحَدَّثَنَا أَبُو كُرَيْبٍ، مُحَمَّدُ بْنُ الْعَلاَءِ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «إِنِّي لأَعْلَمُ إِذَا كُنْتِ عَنِّي رَاضِيَةً، وَإِذَا كُنْتِ عَلَيَّ غَضْبَىٰ» قَالَتْ: فَقُلْتُ: وَمِنْ أَيْنَ تَعْرِفُ ذٰلِكَ؟ قَالَ: «أَمَّا إِذَا كُنْتِ عَنِّي رَاضِيَةً، فَإِنَّكِ تَقُولِينَ: لاَ وَرَبِّ مُحَمَّدٍ، وَإِذَا كُنْتِ غَضْبَىٰ، قُلْتِ: لاَ، وَرَبِّ إِبْرَاهِيمَ»، قَالَتْ: قُلْتُ: أَجَلْ، وَاللَّهِ يَا رَسُولَ اللَّهِ مَا أَهْجُرُ إِلاَّ اسْمَكَ.

[البخاري: كتاب النكاح، باب غيرة النساء ووجدهنّ، رقم: ٥٢٢٨].

(...) ـ وحدّثناه ابْنُ نُمَيْرٍ: حَدَّثَنَا عَبْدَةُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، بِهٰذَا الإِسْنَادِ، إِلَىٰ قَوْلِهِ: «لاَ وَرَبِّ إِبْرَاهِيمَ»، وَلَمْ يَذْكُرْ مَا بَعْدَهُ.

٨١ ـ (٢٤٤٠) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، أَنَّهَا كَانَتْ تَلْعَبُ بِالْبَنَاتِ عِنْدَ رَسُولِ اللَّهِ ﷺ. قَالَتْ: وَكَانَتْ تَأْتِينِي صَوَاحِبِي. فَكُنَّ يَنْقَمِعْنَ مِنْ رَسُولِ اللَّهِ ﷺ. قَالَتْ: فَكَانَ رَسُولُ اللَّهِ ﷺ يُسَرِّبُهُنَّ إِلَيَّ.

(...) This Hadith was narrated on the authority of Hisham with the same chain of transmitters, but with a slight variation of wording.

82-(2441) A'isha "Allah be pleased with her" reported that the people used to send their gifts (to The Prophet) when it was the turn of A'isha, seeking for the pleasure of The Messenger of Allah "Allah's blessing and peace be upon him".

83-(2442) A'isha "Allah be pleased with her", the wife of The Messenger of Allah "Allah's blessing and peace be upon him", narrated: The wives of The Messenger of Allah "Allah's blessing and peace be upon him" sent Fatima, the daughter of The Messenger of Allah "Allah's blessing and peace be upon him", to The Messenger of Allah "Allah's blessing and peace be upon him" .She asked for permission to be admitted, as he had been lying with me in my mantle. He gave her permission and she said: "O Messenger of Allah! Your wives have sent me to you in order to ask you to be just in case of the daughter of Abu Quhafa." She (A'isha) said: I kept silent. The Messenger of Allah "Allah's blessing and peace be upon him" said to her (Fatima): "O daughter! Do you not love whomever I love?" She answered in the affirmative. He said: "Then, I love this (A'isha)."

Fatima stood up when she heard this from The Messenger of Allah "Allah's blessing and peace be upon him" and went to the wives of The Messenger of Allah "Allah's blessing and peace be upon him" and informed them of what she had said to him and what The Messenger of Allah "Allah's blessing and peace be upon him" had said to her. They said to her: "We think you were of no benefit to us. You may again go to The Messenger of Allah "Allah's blessing and peace be upon him" and tell him that his wives seek for his justice in case of the daughter of Abu Quhafa." Fatima said: "By Allah, I will never talk to him about this matter."

A'isha added: The wives of The Messenger of Allah "Allah's blessing and peace be upon him" then sent Zainab Bint Jahsh, the wife of The Messenger of Allah "Allah's blessing and peace be upon him", who was fairly equal in rank with me in the sight of The Messenger of Allah "Allah's blessing and peace be upon him". However, I have never seen a woman, more advanced in religious piety, more Allah-conscious, more truthful, more keeping of the blood relations, more generous, having more sense of self-sacrifice in practical life and having more charitable disposition and thus more close to Allah *ALMIGHTY* than Zainab. But, she used to loose temper very soon, but immediately, she would be calm.

(...) ـ حدّثناه أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ. (ح) وحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ. كُلُّهُمْ عَنْ هِشَامٍ، بِهَذَا الإِسْنَادِ.

وقَالَ فِي حديث جرير: كُنْتُ أَلْعَبُ بِالْبَنَاتِ فِي بَيْتِهِ، وَهُنَّ اللُّعَبُ.

٨٢ ـ (٢٤٤١) ـ حدّثنا أَبُو كُرَيْبٍ: حَدَّثَنَا عَبْدَةُ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، أَنَّ النَّاسَ كَانُوا يَتَحَرَّوْنَ بِهَدَايَاهُمْ يَوْمَ عَائِشَةَ. يَبْتَغُونَ بِذَلِكَ مَرْضَاةَ رَسُولِ اللَّهِ ﷺ.

[البخاري: كتاب الهبة، باب قبول الهدية، رقم: ٢٥٧٤].

٨٣ ـ (٢٤٤٢) ـ حدّثني الْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ وَأَبُو بَكْرِ بْنُ النَّضْرِ وَعَبْدُ بْنُ حُمَيْدٍ. قَالَ عَبْدٌ: حَدَّثَنِي. وَقَالَ الآخَرَانِ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنِي أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي مُحَمَّدُ بْنُ عَبْدِ الرَّحْمٰنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ، أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ قَالَتْ: أَرْسَلَ أَزْوَاجُ النَّبِيِّ ﷺ فَاطِمَةَ، بِنْتَ رَسُولِ اللَّهِ ﷺ، إِلَىٰ رَسُولِ اللَّهِ ﷺ، فَاسْتَأْذَنَتْ عَلَيْهِ وَهُوَ مُضْطَجِعٌ مَعِي فِي مِرْطِي، فَأَذِنَ لَهَا. فَقَالَتْ: يَا رَسُولَ اللَّهِ، إِنَّ أَزْوَاجَكَ أَرْسَلْنَنِي إِلَيْكَ يَسْأَلْنَكَ الْعَدْلَ فِي ابْنَةِ أَبِي قُحَافَةَ. وَأَنَا سَاكِتَةٌ. قَالَتْ: فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ: «أَيْ بُنَيَّةُ، أَلَسْتِ تُحِبِّينَ مَا أُحِبُّ؟» فَقَالَتْ: بَلَىٰ. قَالَ: «فَأَحِبِّي هٰذِهِ»، قَالَتْ: فَقَامَتْ فَاطِمَةُ حِينَ سَمِعَتْ ذَلِكَ مِنْ رَسُولِ اللَّهِ ﷺ، فَرَجَعَتْ إِلَىٰ أَزْوَاجِ النَّبِيِّ ﷺ فَأَخْبَرَتْهُنَّ بِالَّذِي قَالَتْ، وَبِالَّذِي قَالَ لَهَا رَسُولُ اللَّهِ ﷺ. فَقُلْنَ لَهَا: مَا نُرَاكِ أَغْنَيْتِ عَنَّا مِنْ شَيْءٍ. فَارْجِعِي إِلَىٰ رَسُولِ اللَّهِ ﷺ فَقُولِي لَهُ: إِنَّ أَزْوَاجَكَ يَنْشُدْنَكَ الْعَدْلَ فِي ابْنَةِ أَبِي قُحَافَةَ. فَقَالَتْ فَاطِمَةُ: وَاللَّهِ، لاَ أُكَلِّمُهُ فِيهَا أَبَداً. قَالَتْ عَائِشَةُ: فَأَرْسَلَ أَزْوَاجُ النَّبِيِّ ﷺ زَيْنَبَ بِنْتَ جَحْشٍ، زَوْجَ النَّبِيِّ ﷺ، وَهِيَ الَّتِي كَانَتْ تُسَامِينِي مِنْهُنَّ فِي الْمَنْزِلَةِ عِنْدَ رَسُولِ اللَّهِ ﷺ. وَلَمْ أَرَ امْرَأَةً خَيْراً فِي الدِّينِ مِنْ زَيْنَبَ. وَأَتْقَىٰ لِلَّهِ، وَأَصْدَقَ حَدِيثاً، وَأَوْصَلَ لِلرَّحِمِ، وَأَعْظَمَ صَدَقَةً، وَأَشَدَّ ابْتِذَالاً لِنَفْسِهَا فِي الْعَمَلِ الَّذِي تَصَدَّقُ بِهِ، وَتَقَرَّبُ بِهِ إِلَى اللَّهِ تَعَالَىٰ. مَا عَدَا سَوْرَةً مِنْ حَدٍّ كَانَتْ فِيهَا، تُسْرِعُ مِنْهَا الْفَيْئَةَ. قَالَتْ:

The Messenger of Allah "Allah's blessing and peace be upon him" permitted her to enter, while she (A'isha) was still with The Messenger of Allah "Allah's blessing and peace be upon him" in her mantle, in the same very state when Fatima had come. She said: "O Messenger of Allah! Your wives have sent me to you, seeking for your equity in case of the daughter of Abu Quhafa. She then came to me and was harsh to me. Meanwhile, I was looking at the eyes of The Messenger of Allah "Allah's blessing and peace be upon him" whether he would permit me (to reply to her). Zainab went on until I knew that The Messenger of Allah "Allah's blessing and peace be upon him" would not dislike that I should reply (in the same way to her). Then I aimed at her with hot words until I caused her to be silent. On that, The Messenger of Allah "Allah's blessing and peace be upon him" smiled and said: "She is really the daughter of Abu Bakr."

(...) This Hadith was narrated on the authority of Az-Zuhri with the same chain of transmitters, but with a slight variation of wording.

84-(2443) A'isha "Allah be pleased with her" reported that The Messenger of Allah "Allah's blessing and peace be upon him" (during his fatal illness) inquired: "Where I would be tomorrow, where I would be tomorrow" feeling the slow coming of the turn of A'isha. When it was my turn, Allah took him unto Him, while his head was between my neck and chest.

85-(2444) A'isha "Allah be pleased with her" reported that The Messenger of Allah "Allah's blessing and peace be upon him" was reclining against her chest at the time of breathing his last, and she was leaning over him and listening to him saying: "O Allah! Forgive me, bestow mercy upon me, and join me to the (highest) companions."

(...) This Hadith was narrated on the authority of Hisham through another chain of transmitters.

86-(...) A'isha "Allah be pleased with her" reported: I heard that no prophet dies until he is given the choice whether to get the life of (this) world or that of the Hereafter. She added: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying, during his fatal illness, with gruffness in his voice: "in the Company of those on whom is the Grace of Allah, of the Prophets (who teach), the Sincere (lovers of Truth), the Witnesses (who testify), and the Righteous (who do good): ah! what a beautiful Fellowship! (Women 69) I thought that he had been given choice (and he chose to join those pious persons in the hereafter).

فَاسْتأْذَنَتْ عَلَىٰ رَسُولِ اللَّهِ ﷺ، وَرَسُولُ اللَّهِ ﷺ مَعَ عَائِشَةَ فِي مِرْطِهَا، عَلَى الْحَالَةِ الَّتِي دَخَلَتْ فَاطِمَةُ عَلَيْهَا وَهُوَ بِهَا. فَأَذِنَ لَهَا رَسُولُ اللَّهِ ﷺ. فَقَالَتْ: يَا رَسُولَ اللَّهِ، إِنَّ أَزْوَاجَكَ أَرْسَلْنَنِي إِلَيْكَ يَسْأَلْنَكَ الْعَدْلَ فِي ابْنَةِ أَبِي قُحَافَةَ. قَالَ: ثُمَّ وَقَعَتْ بِي، فَاسْتَطَالَتْ عَلَيَّ. وَأَنَا أَرْقُبُ رَسُولَ اللَّهِ ﷺ، وَأَرْقُبُ طَرْفَهُ، هَلْ يَأْذَنُ لِي فِيهَا. قَالَتْ: فَلَمْ تَبْرَحْ زَيْنَبُ حَتَّىٰ عَرَفْتُ أَنَّ رَسُولَ اللَّهِ ﷺ لاَ يَكْرَهُ أَنْ أَنْتَصِرَ. قَالَتْ: فَلَمَّا وَقَعْتُ بِهَا لَمْ أَنْشَبْهَا حِينَ أَنْحَيْتُ عَلَيْهَا. قَالَتْ: فَقَالَ رَسُولُ اللَّهِ ﷺ وَتَبَسَّمَ: «إِنَّهَا ابْنَةُ أَبِي بَكْرٍ».

[البخاري: كتاب الهبة، باب من أهدى إلى صاحبه وتحرى بعض نسائه دون بعض،... رقم: ٢٥٨١م].

(...) ـ حدّثنيه مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ قُهْزَاذَ. قَالَ عَبْدُ اللَّهِ بْنُ عُثْمَانَ: حَدَّثَنِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ، عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ، بِهَـٰذَا الإِسْنَادِ، مِثْلَهُ فِي الْمَعْنَىٰ. غَيْرَ أَنَّهُ قَالَ: فَلَمَّا وَقَعْتُ بِهَا لَمْ أَنْشَبْهَا أَنْ أَثْخَنْتُهَا غَلَبَةً.

٨٤ ـ (٢٤٤٣) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. قَالَ: وَجَدْتُ فِي كِتَابِي عَنْ أَبِي أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: إِنْ كَانَ رَسُولُ اللَّهِ ﷺ لَيَتَفَقَّدُ يَقُولُ: «أَيْنَ أَنَا الْيَوْمَ؟ أَيْنَ أَنَا غَداً؟» اسْتِبْطَاءً لِيَوْمِ عَائِشَةَ. قَالَتْ: فَلَمَّا كَانَ يَوْمِي قَبَضَهُ اللَّهُ بَيْنَ سَحْرِي وَنَحْرِي.

[البخاري: كتاب فضائل الصحابة، باب فضل عائشة رضي الله عنها، رقم: ٣٧٧٤].

٨٥ ـ (٢٤٤٤) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكِ بْنِ أَنَسٍ، فِيمَا قُرِىءَ عَلَيْهِ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ عَبَّادِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ؛ أَنَّهَا أَخْبَرَتْهُ، أَنَّهَا سَمِعَتْ رَسُولَ اللَّهِ ﷺ يَقُولُ قَبْلَ أَنْ يَمُوتَ، وَهُوَ مُسْنِدٌ إِلَىٰ صَدْرِهَا، وَأَصْغَتْ إِلَيْهِ وَهُوَ يَقُولُ: «اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي، وَأَلْحِقْنِي بِالرَّفِيقِ».

[البخاري: كتاب المغازي، باب مرض النبي ﷺ ووفاته، رقم: ٤٤٤٠].

(...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالاَ: حَدَّثَنَا أَبُو أُسَامَةَ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَبْدَةُ بْنُ سُلَيْمَانَ. كُلُّهُمْ عَنْ هِشَامٍ، بِهَـٰذَا الإِسْنَادِ... مِثْلَهُ.

٨٦ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ، وَاللَّفْظُ لاِبْنِ الْمُثَنَّىٰ، قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: كُنْتُ أَسْمَعُ أَنَّهُ لَنْ يَمُوتَ نَبِيٌّ حَتَّىٰ يُخَيَّرَ بَيْنَ الدُّنْيَا وَالآخِرَةِ. قَالَتْ: فَسَمِعْتُ النَّبِيَّ ﷺ، فِي مَرَضِهِ الَّذِي مَاتَ فِيهِ، وَأَخَذَتْهُ بُحَّةٌ، يَقُولُ: ﴿مَعَ ٱلَّذِينَ أَنْعَمَ ٱللَّهُ عَلَيْهِم مِّنَ ٱلنَّبِيِّـۧنَ وَٱلصِّدِّيقِينَ وَٱلشُّهَدَآءِ وَٱلصَّـٰلِحِينَۚ وَحَسُنَ أُوْلَـٰٓئِكَ رَفِيقًا﴾ [النساء: ٦٩].

قَالَتْ: فَظَنَنْتُهُ خُيِّرَ حِينَئِذٍ.

[البخاري: كتاب المغازي، باب مرض النبي ﷺ ووفاته، رقم: ٤٤٣٥].

(...) This Hadith was narrated on the authority of Sa'd with the same chain of transmitters.

87-(...) A'isha "Allah be pleased with her" reported: When Allah's Apostle "Allah's blessing and peace be upon him" was in good health, he used to say: "Never does a Prophet die unless he is shown his place in Paradise (before his death), and then he is given the option (between the worldly life or the hereafter)." When The Prophet "Allah's blessing and peace be upon him" became ill and his last moments came while his head was on my thigh, he became unconscious for sometime, and when he came to his senses, he looked towards the sky and then said: "O Allah! (Please let me be) in the company (of Prophets in) the highest (part of Paradise)." Thereupon I said: "Hence he is not going to stay with us." Then I came to know that his state was the confirmation of the narration he used to mention to us while he was in good health, when he said: "Never does a Prophet die unless he is shown his place in Paradise (before his death), and then he is given the option (between the worldly life or the hereafter).". A'isha added: That was the last statement spoken by Allah's Apostle "Allah's blessing and peace be upon him", when he said: "O Allah! (Please let me be) in the company (of Prophets in) the highest (part of Paradise)."

88-(2445) A'isha "Allah be pleased with her" reported: whenever The Prophet "Allah's blessing and peace be upon him" intended to go on a journey, he used to draw lots among his wives (so as to take one of them along with him). During one of his journeys the lot fell on A'isha and Hafsa, who accompanied him together. Whenever night fell The Prophet "Allah's blessing and peace be upon him" would ride beside A'isha and talk with her. One night Hafsa said to A'isha: "Won't you ride my camel tonight and I ride yours, so that you may see (me) and I see (you in new situation)?" A'isha said: "Well, (let's do.)" So A'isha rode, and then The Prophet "Allah's blessing and peace be upon him" came towards A'isha's camel on which Hafsa was riding. He greeted Hafsa and then proceeded (beside her) till they dismounted (on the way). A'isha missed him. When they dismounted, she put her legs in the Idhkhir and said: "O Lord! Send a scorpion or a snake to bite me for I am not to blame Your Messenger."

89-(2446) Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "No doubt, the superiority of A'isha to other women is like the superiority of porridge with meat to other kinds of food."

(...) The same was narrated on the authority of Anas, with a slight variation of wording.

(...) ـ حدّثناه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ. (ح) وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي. قَالاَ: حَدَّثَنَا شُعْبَةُ، عَنْ سَعْدٍ، بِهَٰذَا الإِسْنَادِ... مِثْلَهُ.

٨٧ ـ (...) ـ حدّثني عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ بْنِ سَعْدٍ: حَدَّثَنِي أَبِي، عَنْ جَدِّي: حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ. قَالَ: قَالَ ابْنُ شِهَابٍ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ وَعُرْوَةُ بْنُ الزُّبَيْرِ، فِي رِجَالٍ مِنْ أَهْلِ الْعِلْمِ، أَنَّ عَائِشَةَ، زَوْجَ النَّبِيِّ ﷺ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ وَهُوَ صَحِيحٌ: «إِنَّهُ لَمْ يُقْبَضْ نَبِيٌّ قَطُّ، حَتَّىٰ يَرَىٰ مَقْعَدَهُ فِي الْجَنَّةِ، ثُمَّ يُخَيَّرَ» قَالَتْ عَائِشَةُ: فَلَمَّا نَزَلَ بِرَسُولِ اللَّهِ ﷺ، وَرَأْسُهُ عَلَىٰ فَخِذِي، غُشِيَ عَلَيْهِ سَاعَةً ثُمَّ أَفَاقَ، فَأَشْخَصَ بَصَرَهُ إِلَى السَّقْفِ، ثُمَّ قَالَ: «اللَّهُمَّ الرَّفِيقَ الأَعْلَىٰ».

قَالَتْ عَائِشَةُ: قُلْتُ: إِذاً لاَ يَخْتَارُنَا.

قَالَتْ عَائِشَةُ: وَعَرَفْتُ الْحَدِيثَ الَّذِي كَانَ يُحَدِّثُنَا بِهِ وَهُوَ صَحِيحٌ فِي قَوْلِهِ: «إِنَّهُ لَمْ يُقْبَضْ نَبِيٌّ قَطُّ حَتَّىٰ يَرَىٰ مَقْعَدَهُ مِنَ الْجَنَّةِ. ثُمَّ يُخَيَّرَ».

قَالَتْ عَائِشَةُ: فَكَانَتْ تِلْكَ آخِرُ كَلِمَةٍ تَكَلَّمَ بِهَا رَسُولُ اللَّهِ ﷺ قَوْلَهُ: «اللَّهُمَّ الرَّفِيقَ الأَعْلَىٰ». [البخاري: كتاب المغازي، باب آخر ما تكلم به النبي ﷺ، رقم: ٤٤٦٣].

٨٨ ـ (٢٤٤٥) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ. كِلاَهُمَا عَنْ أَبِي نُعَيْمٍ: قَالَ عَبْدٌ: حَدَّثَنَا أَبُو نُعَيْمٍ. حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ أَيْمَنَ: حَدَّثَنِي ابْنُ أَبِي مُلَيْكَةَ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ. قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ، إِذَا خَرَجَ، أَقْرَعَ بَيْنَ نِسَائِهِ. فَطَارَتِ الْقُرْعَةُ عَلَىٰ عَائِشَةَ وَحَفْصَةَ، فَخَرَجَتَا مَعَهُ جَمِيعاً، وَكَانَ رَسُولُ اللَّهِ ﷺ، إِذَا كَانَ بِاللَّيْلِ، سَارَ مَعَ عَائِشَةَ، يَتَحَدَّثُ مَعَهَا. فَقَالَتْ حَفْصَةُ لِعَائِشَةَ: أَلاَ تَرْكَبِينَ اللَّيْلَةَ بَعِيرِي وَأَرْكَبُ بَعِيرَكِ، فَتَنْظُرِينَ وَأَنْظُرُ؟ قَالَتْ: بَلَىٰ، فَرَكِبَتْ عَائِشَةُ عَلَىٰ بَعِيرِ حَفْصَةَ، وَرَكِبَتْ حَفْصَةُ عَلَىٰ بَعِيرِ عَائِشَةَ، فَجَاءَ رَسُولُ اللَّهِ ﷺ إِلَىٰ جَمَلِ عَائِشَةَ، وَعَلَيْهِ حَفْصَةُ، فَسَلَّمَ ثُمَّ سَارَ مَعَهَا، حَتَّىٰ نَزَلُوا، فَافْتَقَدَتْهُ عَائِشَةُ فَغَارَتْ، فَلَمَّا نَزَلُوا جَعَلَتْ تَجْعَلُ رِجْلَهَا بَيْنَ الإِذْخِرِ وَتَقُولُ: يَا رَبِّ، سَلِّطْ عَلَيَّ عَقْرَباً، أَوْ حَيَّةً تَلْدَغُنِي، رَسُولُكَ، وَلاَ أَسْتَطِيعُ أَنْ أَقُولَ لَهُ شَيْئاً.

[البخاري: كتاب النكاح، باب القرعة بين النساء إذا أراد سفراً، رقم: ٥٢١١].

٨٩ ـ (٢٤٤٦) ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا سُلَيْمَانُ، يَعْنِي ابْنَ بِلاَلٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَٰنِ، عَنْ أَنَسِ بْنِ مَالِكٍ. قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «فَضْلُ عَائِشَةَ عَلَى النِّسَاءِ كَفَضْلِ الثَّرِيدِ عَلَىٰ سَائِرِ الطَّعَامِ».

[البخاري: كتاب فضائل الصحابة، باب فضل عائشة رضي الله عنها، رقم: ٣٧٧٠].

(...) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ وَقُتَيْبَةُ وَابْنُ حُجْرٍ. قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ، يَعْنُونَ ابْنَ جَعْفَرٍ. (ح) وَحَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ، يَعْنِي ابْنَ مُحَمَّدٍ، كِلاَهُمَا عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَٰنِ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِهِ. وَلَيْسَ فِي حَدِيثِهِمَا: سَمِعْتُ رَسُولَ اللَّهِ ﷺ. وَفِي حَدِيثِ إِسْمَاعِيلَ: أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ.

90-(2447) A'isha "Allah be pleased with her" reported that The Prophet "Allah's blessing and peace be upon him" said to her: "O A'isha! This is Gabriel and he sends his salutations to you." A'isha said: "Peace be unto him, and Allah's Mercy and Blessings be upon him."

(...) Abu Salama Ibn Abd Ar-Rahman narrated the same from A'isha.

(...) This Hadith was narrated on the authority of Zakariyya through another chain of transmitters.

91-(...) A'isha "Allah be pleased with her" reported that The Prophet "Allah's blessing and peace be upon him" said to her: "O A'isha! This is Gabriel and he sends his salutations to you." A'isha said: "Peace be unto him, and Allah's Mercy and Blessings be upon him." I said: No doubt, he sees whatever I do not see.

[14] The Hadith of Umm Zar

92-(2448) A'isha "Allah be pleased with her" reported: Eleven women sat (at a place) and promised and contracted that they would not conceal anything of the news of their husbands.

The first one said: "My husband is like the meat of a slim weak camel which is kept on the top of a mountain which is neither easy to climb, nor is the meat fat, so that one might put up with the trouble of fetching it."

The second one said: "I shall not relate my husband's news, for I fear that I may not be able to finish his story, for if I describe him, I will mention all his defects and bad traits."

The third one said: "My husband is the (too-tall)! If I describe him (and he hears that) he will divorce me, and if I keep quiet, he will keep me hanging (neither as divorced nor as a wife)."

The fourth one said: "My husband is (moderate in temper) like the night of Tihama: neither hot nor cold; I am neither afraid of him, nor am I discontented with him."

The fifth one said: "My husband, when entering (the house) is a leopard (sleeps a lot), and when going out, is a lion (boasts a lot). He does not ask about whatever is in the house."

The sixth one said: "If my husband eats, he will eat too much (leaving the dishes empty); if he drinks he will leave nothing; and if he sleeps he will roll himself (alone in our blankets); and he does not insert his palm to inquire about my feelings."

٩٠ ـ (٢٤٤٧) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ وَيَعْلَىٰ بْنُ عُبَيْدٍ، عَنْ زَكَرِيَّاءَ، عَنِ الشَّعْبِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ، أَنَّهَا حَدَّثَتْهُ، أَنَّ النَّبِيَّ ﷺ قَالَ لَهَا: «إِنَّ جِبْرِيلَ يَقْرَأُ عَلَيْكِ السَّلاَمَ»، قَالَتْ: فَقُلْتُ: وَعَلَيْهِ السَّلاَمُ وَرَحْمَةُ اللَّهِ.

[البخاري: كتاب الاستئذان، باب إذا قال: فلان يقرئك السلام، رقم: ٦٢٥٣].

(...) ـ حدّثناه إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا الْمُلاَئِيُّ: حَدَّثَنَا زَكَرِيَّاءُ بْنُ أَبِي زَائِدَةَ. قَالَ: سَمِعْتُ عَامِراً يَقُولُ: حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَٰنِ، أَنَّ عَائِشَةَ حَدَّثَتْهُ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لَهَا: بِمِثْلِ حَدِيثِهِمَا.

(...) ـ وحدّثناه إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا أَسْبَاطُ بْنُ مُحَمَّدٍ، عَنْ زَكَرِيَّاءَ، بِهَٰذَا الإِسْنَادِ... مِثْلَهُ.

٩١ ـ (...) ـ حدّثنا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَٰنِ الدَّارِمِيُّ: أَخْبَرَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَٰنِ، أَنَّ عَائِشَةَ، زَوْجَ النَّبِيِّ ﷺ، قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَا عَائِشُ، هَٰذَا جِبْرِيلُ يَقْرَأُ عَلَيْكِ السَّلاَمَ»، قَالَتْ: فَقُلْتُ: وَعَلَيْهِ السَّلاَمُ وَرَحْمَةُ اللَّهِ. قَالَتْ: وَهُوَ يَرَىٰ مَا لاَ أَرَىٰ.

[البخاري: كتاب بدء الخلق، باب ذكر الملائكة، رقم: ٣٢١٧].

١٤ ـ بَابُ ذِكْرِ حَدِيثِ أُمِّ زَرْعٍ

٩٢ ـ (٢٤٤٨) ـ حدّثنا عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ وَأَحْمَدُ بْنُ جَنَابٍ. كِلاَهُمَا عَنْ عِيسَىٰ ـ وَاللَّفْظُ لابْنِ حُجْرٍ ـ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَخِيهِ، عَبْدِ اللَّهِ بْنِ عُرْوَةَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، أَنَّهَا قَالَتْ: جَلَسَ إِحْدَىٰ عَشْرَةَ امْرَأَةً. فَتَعَاهَدْنَ وَتَعَاقَدْنَ أَنْ لاَ يَكْتُمْنَ مِنْ أَخْبَارِ أَزْوَاجِهِنَّ شَيْئاً.

قَالَتِ الأُولَىٰ: زَوْجِي لَحْمُ جَمَلٍ غَثٌّ، عَلَىٰ رَأْسِ جَبَلٍ وَعْرٍ، لاَ سَهْلٍ فَيُرْتَقَىٰ، وَلاَ سَمِينٍ فَيُنْتَقَلُ.

قَالَتِ الثَّانِيَةُ: زَوْجِي لاَ أَبُثُّ خَبَرَهُ، إِنِّي أَخَافُ أَنْ لاَ أَذَرَهُ. إِنْ أَذْكُرْهُ أَذْكُرْ عُجَرَهُ وَبُجَرَهُ.

قَالَتِ الثَّالِثَةُ: زَوْجِي الْعَشَنَّقُ: إِنْ أَنْطِقْ أُطَلَّقْ، وَإِنْ أَسْكُتْ أُعَلَّقْ.

قَالَتِ الرَّابِعَةُ: زَوْجِي كَلَيْلِ تِهَامَةَ: لاَ حَرٌّ وَلاَ قُرٌّ، وَلاَ مَخَافَةَ وَلاَ سَآمَةَ.

قَالَتِ الْخَامِسَةُ: زَوْجِي إِنْ دَخَلَ فَهِدَ، وَإِنْ خَرَجَ أَسِدَ، وَلاَ يَسْأَلُ عَمَّا عَهِدَ.

قَالَتِ السَّادِسَةُ: زَوْجِي إِنْ أَكَلَ لَفَّ، وَإِنْ شَرِبَ اشْتَفَّ، وَإِنِ اضْطَجَعَ الْتَفَّ، وَلاَ يُولِجُ الْكَفَّ لِيَعْلَمَ الْبَثَّ.

The seventh one said: "My husband is a wrong-doer or weak and foolish. All the defects are present in him. He may injure your head or your body or may do both."

The eighth one said: "My husband is too soft to touch, like a rabbit, and he smells like a Zarnab (a kind of good smelling grass)."

The ninth one said: "My husband is a tall generous man wearing a long strap for carrying his sword. His ashes are abundant (in view of his Generosity to his guests) and his house is near to the people (so as to consult him easily)."

The tenth one said: "My husband is Malik (possessor), and what is Malik? he is greater than (and beyond) whatever I can say about him. Most of his camels are kept at home (ready to be slaughtered for the guests) and only a few are taken to the pastures. Whenever the camels hear the sound of the lute (or the tambourine) they would realize that they are going to be slaughtered for the guests."

The eleventh one said: "My husband is Abu Zar and what is Abu Zar? He has given me many ornaments with which my ears are heavily loaded; and my arms have become fat (as a result of my being fat). He has pleased me, and I became so happy that I feel proud of myself. He found me with my family who were merely owners of sheep and living in poverty. But he brought me to a respected family having horses and camels in addition to threshing and purifying grain. All what I can say is that he does not rebuke or insult me. When I sleep, I sleep till late in the morning, and when I drink water (or milk), I drink my fill. The mother of Abu Zar, and what could one say in praise of the mother of Abu Zar? Her saddlebags were always full of provision and her house was spacious. As for the son of Abu Zar, what could one say about the son of Abu Zar? His bed is as narrow as an unsheathed sword; and an arm of a kid (of four months) could satisfy his hunger. As for the daughter of Abu Zar, and what could one say of the daughter of Abu Zar? She is obedient to her father and to her mother. She has a fat well-built body and that arouses the jealousy of her husband's other wife. As for the slave girl of Abu Zar, and what could one say about the slave girl of Abu Zar? She does not uncover our secrets but keeps them, and does not waste our provisions and does not leave the rubbish scattered everywhere in our house."

The eleventh lady added: "One day it so happened that Abu Zar went out at the time of milking the animals, when he saw a woman who had two

قَالَت السَّابعَةُ: زَوْجِي غَيَايَاءُ ـ أَوْ عَيَايَاءُ ـ طَبَاقَاءُ. كُلُّ دَاءٍ لَهُ دَاءٌ، شَجَّكِ أَوْ فَلَّكِ، أَوْ جمعَ كُلاًّ لكِ.

قَالَتِ الثَّامِنَةُ: زَوْجِي، الرِّيحُ رِيحُ زَرْنَبٍ، وَالْمَسُّ مَسُّ أَرْنَبٍ.

قَالَتِ التَّاسِعَةُ: زَوْجِي رَفِيعُ الْعِمَادِ، طَوِيلُ النِّجَادِ، عَظِيمُ الرَّمَادِ. قَرِيبُ الْبَيْتِ مِنَ النَّادِي.

قَالَتِ العَاشِرَةُ: زَوْجِي مَالِكٌ. وَمَا مَالِكٌ؟ مَالِكٌ خَيْرٌ مِنْ ذٰلِكِ. لَهُ إِبِلٌ كَثِيرَاتُ الْمَبَارِكِ. قَلِيلاَتُ الْمَسَارِحِ، إِذَا سَمِعْنَ صَوْتَ الْمِزْهَرِ أَيْقَنَّ أَنَّهُنَّ هَوَالِكُ.

قَالَتِ الْحَادِيَةُ عَشْرَةَ: زَوْجِي أَبُو زَرْعٍ، فَمَا أَبُو زَرْعٍ؟ أَنَاسَ مِنْ حُلِيٍّ أُذُنَيَّ، وَمَلأَ مِنْ شَحْمٍ عَضُدَيَّ. وَبَجَّحَنِي فَبَجِحَتْ إِلَيَّ نَفْسِي، وَجَدَنِي فِي أَهْلِ غُنَيْمَةٍ بِشِقٍّ. فَجَعَلَنِي فِي أَهْلِ صَهِيلٍ وَأَطِيطٍ، وَدَائِسٍ وَمُنَقٍّ. فَعِنْدَهُ أَقُولُ فَلاَ أُقَبَّحُ، وَأَرْقُدُ فَأَتَصَبَّحُ، وَأَشْرَبُ فَأَتَقَنَّحُ.

أُمُّ أَبِي زَرْعٍ. فَمَا أُمُّ أَبِي زَرْعٍ؟ عُكُومُهَا رَدَاحٌ. وَبَيْتُهَا فَسَاحٌ.

ابْنُ أَبِي زَرْعٍ. فَمَا ابْنُ أَبِي زَرْعٍ؟ مَضْجَعُهُ كَمَسَلِّ شَطْبَةٍ، وَيُشْبِعُهُ ذِرَاعُ الْجَفْرَةِ.

بِنْتُ أَبِي زَرْعٍ. فَمَا بِنْتُ أَبِي زَرْعٍ؟ طَوْعُ أَبِيهَا وَطَوْعُ أُمِّهَا. وَمِلْءُ كِسَائِهَا وَغَيْظُ جَارَتِهَا.

جَارِيَةُ أَبِي زَرْعٍ. فَمَا جَارِيَةُ أَبِي زَرْعٍ؟ لاَ تَبُثُّ حَدِيثَنَا تَبْثِيثاً، وَلاَ تُنَقِّثُ مِيرَتَنَا تَنْقِيثاً. وَلاَ تَمْلأُ بَيْتَنَا تَعْشِيشاً.

قَالَتْ: خَرَجَ أَبُو زَرْعٍ وَالأَوْطَابُ تُمْخَضُ، فَلَقِيَ امْرَأَةً مَعَهَا وَلَدَانِ لَهَا كَالْفَهْدَيْنِ: يَلْعَبَانِ مِنْ تَحْتِ خَصْرِهَا بِرُمَّانَتَيْنِ، فَطَلَّقَنِي وَنَكَحَهَا، فَنَكَحْتُ بَعْدَهُ رَجُلاً

sons like two leopards playing with her two breasts. (On seeing her) he divorced me and married her. Thereafter I married a noble man who used to ride a fast tireless horse and keep a spear in his hand. He gave me many things, and also a pair of every kind of livestock and said: "Eat (of this), O Umm Zar, and give provision to your relatives.""

She added: "Yet, all those things which my second husband gave me could not fill the smallest utensil of Abu Zar's."

A'isha then said: Allah's Apostle "Allah's blessing and peace be upon him" said to me: "I am to you as Abu Zar was to (his wife) Umm Zar."

(...) This Hadith was narrated on the authority of Hisham Ibn Urwa but with a slight variation of wording.

[15] The merits of Fatima, daughter of The Messenger of Allah "Allah's blessing and peace be upon him"

93-(2449) Al-Miswar Ibn Makhrama "Allah be pleased with him" reported that he heard The Messenger of Allah "Allah's blessing and peace be upon him" saying, while being on the pulpit: "The sons of Hisham Ibn Al-Mughira asked for my permission to marry their daughter (the daughter of Abu Jahl) to Ali Ibn Abu Talib. But I would not allow them, I would not allow them, I would not allow them unless Ali divorces my daughter (and then marry their daughter), for my daughter is part of me, and whoever causes harm to her causes harm to me, and whoever offends her offends me."

94-(...) Al-Miswar Ibn Makhrama "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "My daughter is a part of me, and whatever causes harm to her causes harm to me, and whatever offends her offends me."

95-(...) Ali Ibn Al-Husain reported :When we came to Medina from Yazid Ibn Mu'awiya after the martyrdom of Al-Husain Ibn Ali "Allah be pleased with him", Al-Miswar Ibn Makhrama met me and said to him: Is there any favour which you might ask me to do? I said to him: No. He again said to me: Would you not give me the sword of The Messenger of Allah "Allah's blessing and peace be upon him" for I fear that the people may take it from you? By Allah! If you give it to me, no one would be able to take it, as long as I'm alive. Once, Ali Ibn Abu Talib proposed to marry the daughter of Abu Jahl besides Fatima. I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying, addressing the people on

سَرِيًّا. رَكِبَ شَرِيًّا، وَأَخَذَ خَطِّيًّا، وَأَرَاحَ عَلَيَّ نَعَماً ثَرِيًّا، وَأَعْطَانِي مِنْ كُلِّ رَائِحَةٍ زَوْجاً. قَالَ: كُلِي أُمَّ زَرْعٍ وَمِيرِي أَهْلَكِ.

فَلَوْ جَمَعْتُ كُلَّ شَيْءٍ أَعْطَانِي مَا بَلَغَ أَصْغَرَ آنِيَةِ أَبِي زَرْعٍ.

قَالَتْ عَائِشَةُ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «كُنْتُ لَكِ كَأَبِي زَرْعٍ لأُمِّ زَرْعٍ».

[البخاري: كتاب النكاح، باب حسن المعاشرة مع الأهل، رقم: ٥١٨٩].

(...) ـ **وَحَدَّثَنِيهِ الْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ**: حَدَّثَنَا مُوسَىٰ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا سَعِيدُ بْنُ سَلَمَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، بِهَذَا الإِسْنَادِ، غَيْرَ أَنَّهُ قَالَ: عَيَايَاءُ طَبَاقَاءُ. وَلَمْ يَشُكَّ. وَقَالَ: قَلِيلاَتُ الْمَسَارِحِ. وَقَالَ: وَصِفْرُ رِدَائِهَا، وَخَيْرُ نِسَائِهَا، وَعَقْرُ جَارَتِهَا. وَقَالَ: وَلاَ تَنْقُثُ مِيرَتَنَا تَنْقِيثاً. وَقَالَ: وَأَعْطَانِي مِنْ كُلِّ ذَابِحَةٍ زَوْجاً.

١٥ ـ بابُ فَضَائِلِ فَاطِمَةَ بنت النبيّ رضي الله عنها

٩٣ ـ (٢٤٤٩) ـ حدّثنا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ وَقُتَيْبَةُ بْنُ سَعِيدٍ. كِلاَهُمَا عَنِ اللَّيْثِ بْنِ سَعْدٍ. قَالَ ابْنُ يُونُسَ: حَدَّثَنَا لَيْثٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُبَيْدِ اللَّهِ بْنِ أَبِي مُلَيْكَةَ الْقُرَشِيُّ التَّيْمِيُّ، أَنَّ الْمِسْوَرَ بْنَ مَخْرَمَةَ حَدَّثَهُ، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ عَلَى الْمِنْبَرِ، وَهُوَ يَقُولُ: «إِنَّ بَنِي هِشَامِ بْنِ الْمُغِيرَةِ اسْتَأْذَنُونِي أَنْ يُنْكِحُوا ابْنَتَهُمْ عَلِيَّ بْنَ أَبِي طَالِبٍ، فَلاَ آذَنُ لَهُمْ. ثُمَّ لاَ آذَنُ لَهُمْ. ثُمَّ لاَ آذَنُ لَهُمْ. إِلاَّ أَنْ يُحِبَّ ابْنُ أَبِي طَالِبٍ أَنْ يُطَلِّقَ ابْنَتِي وَيَنْكِحَ ابْنَتَهُمْ. فَإِنَّمَا ابْنَتِي بَضْعَةٌ مِنِّي، يَرِيبُنِي مَا رَابَهَا، وَيُؤْذِينِي مَا آذَاهَا».

[البخاري: كتاب فضائل الصحابة، باب مناقب قرابة رسول الله ﷺ، رقم: ٣٧١٤].

٩٤ ـ (...) ـ حدّثني أَبُو مَعْمَرٍ، إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ الْهُذَلِيُّ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا فَاطِمَةُ بَضْعَةٌ مِنِّي. يُؤْذِينِي مَا آذَاهَا».

٩٥ ـ (...) ـ حدّثني أَحْمَدُ بْنُ حَنْبَلٍ: أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبِي، عَنِ الْوَلِيدِ بْنِ كَثِيرٍ: حَدَّثَنِي مُحَمَّدُ بْنُ عَمْرِو بْنِ حَلْحَلَةَ الدُّؤَلِيُّ، أَنَّ ابْنَ شِهَابٍ حَدَّثَهُ، أَنَّ عَلِيَّ بْنَ الْحُسَيْنِ حَدَّثَهُ، أَنَّهُمْ حِينَ قَدِمُوا الْمَدِينَةَ، مِنْ عِنْدِ يَزِيدَ بْنِ مُعَاوِيَةَ، مَقْتَلَ الْحُسَيْنِ بْنِ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُمَا، لَقِيَهُ الْمِسْوَرُ بْنُ مَخْرَمَةَ. فَقَالَ لَهُ: هَلْ لَكَ إِلَيَّ مِنْ حَاجَةٍ تَأْمُرُنِي بِهَا؟ قَالَ: فَقُلْتُ لَهُ: لاَ. قَالَ لَهُ: هَلْ أَنْتَ مُعْطِيَّ سَيْفَ رَسُولِ اللَّهِ ﷺ؟ فَإِنِّي أَخَافُ أَنْ يَغْلِبَكَ الْقَوْمُ عَلَيْهِ. وَايْمُ اللَّهِ، لَئِنْ أَعْطَيْتَنِيهِ لاَ

the pulpit, and in those days, I had just attained the age of puberty: "Fatima is a part of me and I fear that she may be put to trial as regards her religion." He then mentioned his son-in law who had been from the tribe of Abd Shams and praised his behaviour as a son-in-law and said: "Whenever he said anything to me, he told the truth and whenever he promised, he fulfilled his promise for me. I am not going to prohibit what is lawful and make lawful what is forbidden, but, by Allah, the daughter of The Messenger of Allah and the daughter of the enemy of Allah can never be combined at one place.

96-(...) Al-Miswar Ibn Makhrama "Allah be pleased with him" reported that Ali Ibn Abu Talib proposed to marry the daughter of Abu Jahl though he had Fatima, the daughter of The Messenger of Allah "Allah's blessing and peace be upon him" (as his wife). When Fatima heard about that, she came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "The people say that you never feel angry for the sake of your daughters. This is Ali going to marry the daughter of Abu Jahl." Al-Miswar added: The Messenger of Allah "Allah's blessing and peace be upon him" came up (the pulpit), and I heard him reciting Tashahhud and then saying: "Coming to the point. I gave a daughter of mine (Zainab) to Abu Al-As Ibn Ar-Rabie, and whenever he spoke to me, he told the truth. No doubt, Fatima, the daughter of Muhammad, is a part of me and I do not like that she may be put to trial (as regards her religion). By Allah, the daughter of The Messenger of Allah cannot be combined with the daughter of Allah's enemy (as co-wives) of one man. Ali gave up (the idea of his) marriage (to such a daughter).

(...) This Hadith was narrated on the authority of Az-Zuhri with the same chain of transmitters.

97-(2450) A'isha "Allah be pleased with her" reported that The Messenger of Allah "Allah's blessing and peace be upon him" called his daughter Fatima (during his fatal illness), To whom he said something in secret, which led her to weep. He once again said to her something in secret, which caused her to laugh. A'isha added: I said to Fatima: "What did The Messenger of Allah "Allah's blessing and peace be upon him" say to you in secret, as a result of which you wept, and (what did he) say to you in secret, as a result of which you laughed?" She said: "He informed me secretly of (the coming of) his death and so I wept. He once again informed me secretly that I would be the first amongst the members of his family to (die and then) join him, and so I laughed."

يُخلَصُ إِلَيْهِ أَبَداً، حَتَّىٰ تَبْلُغَ نَفْسِي. إِنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ خَطَبَ بِنْتَ أَبِي جَهْلٍ عَلَىٰ فَاطِمَةَ، فَسَمِعْتُ رَسُولَ اللَّهِ ﷺ وَهُوَ يَخْطُبُ النَّاسَ فِي ذٰلِكَ، عَلَىٰ مِنْبَرِهِ هٰذَا، وَأَنَا يَوْمَئِذٍ مُحْتَلِمٌ، فَقَالَ: «إِنَّ فَاطِمَةَ مِنِّي، وَإِنِّي أَتَخَوَّفُ أَنْ تُفْتَنَ فِي دِينِهَا».

قَالَ: ثُمَّ ذَكَرَ صِهْراً لَهُ مِنْ بَنِي عَبْدِ شَمْسٍ، فَأَثْنَىٰ عَلَيْهِ فِي مُصَاهَرَتِهِ إِيَّاهُ فَأَحْسَنَ. قَالَ: «حَدَّثَنِي فَصَدَقَنِي، وَوَعَدَنِي فَأَوْفَىٰ لِي. وَإِنِّي لَسْتُ أُحَرِّمُ حَلَالاً وَلَا أُحِلُّ حَرَاماً. وَلَٰكِنْ، وَاللَّهِ لَا تَجْتَمِعُ بِنْتُ رَسُولِ اللَّهِ ﷺ وَبِنْتُ عَدُوِّ اللَّهِ مَكَاناً وَاحِداً أَبَداً».

[البخاري: كتاب الجمعة، باب من قال في الخطبة بعد الثناء: أما بعد، رقم: ٩٢٦].

٩٦ ـ (...) ـ **حدّثنا** عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمٰنِ الدَّارِمِيُّ: أَخْبَرَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: أَخْبَرَنِي عَلِيُّ بْنُ حُسَيْنٍ، أَنَّ الْمِسْوَرَ بْنَ مَخْرَمَةَ أَخْبَرَهُ، أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ خَطَبَ بِنْتَ أَبِي جَهْلٍ. وَعِنْدَهُ فَاطِمَةُ بِنْتُ رَسُولِ اللَّهِ ﷺ، فَلَمَّا سَمِعَتْ بِذٰلِكَ فَاطِمَةُ أَتَتِ النَّبِيَّ ﷺ فَقَالَتْ لَهُ: إِنَّ قَوْمَكَ يَتَحَدَّثُونَ أَنَّكَ لَا تَغْضَبُ لِبَنَاتِكَ، وَهٰذَا عَلِيٌّ، نَاكِحاً ابْنَةَ أَبِي جَهْلٍ.

قَالَ الْمِسْوَرُ: فَقَامَ النَّبِيُّ ﷺ، فَسَمِعْتُهُ حِينَ تَشَهَّدَ. ثُمَّ قَالَ: «أَمَّا بَعْدُ، فَإِنِّي أَنْكَحْتُ أَبَا الْعَاصِ بْنَ الرَّبِيعِ، فَحَدَّثَنِي فَصَدَقَنِي، وَإِنَّ فَاطِمَةَ بِنْتَ مُحَمَّدٍ مُضْغَةٌ مِنِّي، وَإِنَّمَا أَكْرَهُ أَنْ يَفْتِنُوهَا وَإِنَّهَا، وَاللَّهِ، لَا تَجْتَمِعُ بِنْتُ رَسُولِ اللَّهِ وَبِنْتُ عَدُوِّ اللَّهِ عِنْدَ رَجُلٍ وَاحِدٍ أَبَداً».

قَالَ: فَتَرَكَ عَلِيٌّ الْخِطْبَةَ.

(...) ـ وَحَدَّثَنِيهِ أَبُو مَعْنٍ الرَّقَاشِيُّ: حَدَّثَنَا وَهْبٌ، يَعْنِي ابْنَ جَرِيرٍ، عَنْ أَبِيهِ. قَالَ: سَمِعْتُ النُّعْمَانَ، يَعْنِي ابْنَ رَاشِدٍ، يُحَدِّثُ عَنِ الزُّهْرِيِّ، بِهٰذَا الإِسْنَادِ... نَحْوَهُ.

٩٧ ـ (٢٤٥٠) ـ **حدّثنا** مَنْصُورُ بْنُ أَبِي مُزَاحِمٍ: حَدَّثَنَا إِبْرَاهِيمُ، يَعْنِي ابْنَ سَعْدٍ، عَنْ أَبِيهِ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ.

(ح) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبِي، عَنْ أَبِيهِ، أَنَّ عُرْوَةَ بْنَ الزُّبَيْرِ حَدَّثَهُ، أَنَّ عَائِشَةَ حَدَّثَتْهُ، أَنَّ رَسُولَ اللَّهِ ﷺ دَعَا فَاطِمَةَ ابْنَتَهُ فَسَارَّهَا. فَبَكَتْ. ثُمَّ سَارَّهَا فَضَحِكَتْ. فَقَالَتْ عَائِشَةُ: فَقُلْتُ لِفَاطِمَةَ: مَا هٰذَا الَّذِي سَارَّكِ بِهِ رَسُولُ اللَّهِ ﷺ فَبَكَيْتِ، ثُمَّ سَارَّكِ فَضَحِكْتِ؟ قَالَتْ: سَارَّنِي فَأَخْبَرَنِي بِمَوْتِهِ، فَبَكَيْتُ. ثُمَّ سَارَّنِي فَأَخْبَرَنِي أَنِّي أَوَّلُ مَنْ يَتْبَعُهُ مِنْ أَهْلِهِ، فَضَحِكْتُ.

[البخاري: كتاب فضائل الصحابة، باب مناقب قرابة رسول الله ﷺ، رقم: ٣٧١٥].

98-(...) A'isha "Allah be pleased with her" narrated: We, the wives of The Messenger of Allah "Allah's blessing and peace be upon him" were with him, and none of us left him when Fatima came walking. By Allah! her gait was resembling the gait of The Prophet "Allah's blessing and peace be upon him". When The Prophet "Allah's blessing and peace be upon him" saw her, he said: "Welcome, O my daughter!" Then he made her sit on his right or on his left side. He told her a secret and she started weeping so much. Saw her weeping, he again told her a secret and she started laughing. I said to her: "The Messenger of Allah "Allah's blessing and peace be upon him" confided to you a secret for which you started weeping."

When The Messenger of Allah "Allah's blessing and peace be upon him" got up, I asked her: "What did The Prophet "Allah's blessing and peace be upon him" tell you?" She said: "I am not to disclose the secret of The Messenger of Allah "Allah's blessing and peace be upon him"." When The Prophet "Allah's blessing and peace be upon him" died, I said to her: "I ask you, by the right (of kinship) I have on you to tell me." She said: "As for now, I will tell you. The Prophet "Allah's blessing and peace be upon him" said: "Every year Gabriel used to revise the Qur'an with me once only, but this year he did so twice. I think this portends my death. So, fear Allah and be patient for I am the best predecessor for you." So I started weeping. When he saw me weeping, he said: "Don't you like to be the mistress of all the ladies of Paradise or the mistress of all the believing ladies?" So I laughed for that, and it was this laughter which you saw."

99-(...) A'isha "Allah be pleased with her" narrated: We, the wives of The Messenger of Allah "Allah's blessing and peace be upon him" were with him during his fatal illness, and none of us left him when Fatima came walking. By Allah! her gait was resembling the gait of The Prophet "Allah's blessing and peace be upon him". When The Prophet "Allah's blessing and peace be upon him" saw her, he said: "Welcome, O my daughter!" Then he made her sit on his right or on his left side. He told her a secret and she started weeping so much. Then, he again told her a secret and she started laughing. I asked her: "What did cause you to weep?" She said: "I am not to disclose the secret of The Messenger of Allah "Allah's blessing and peace be upon him"."

A'isha said: I have never seen the like of today, the happiness being more close to grief when she wept. I said to her: "Has The Messenger of

٩٨ ـ (...) ـ حدّثنا أَبُو كَامِلٍ الْجَحْدَرِيُّ، فُضَيْلُ بْنُ حُسَيْنٍ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ فِرَاسٍ، عَنْ عَامِرٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: كُنَّ أَزْوَاجُ النَّبِيِّ ﷺ عِنْدَهُ. لَمْ يُغَادِرْ مِنْهُنَّ وَاحِدَةً. فَأَقْبَلَتْ فَاطِمَةُ تَمْشِي. مَا تُخْطِىءُ مِشْيَتُهَا مِنْ مِشْيَةِ رَسُولِ اللّٰهِ ﷺ شَيْئاً، فَلَمَّا رَآهَا رَحَّبَ بِهَا. فَقَالَ: «مَرْحَباً بِابْنَتِي»، ثُمَّ أَجْلَسَهَا عَنْ يَمِينِهِ أَوْ عَنْ شِمَالِهِ. ثُمَّ سَارَّهَا فَبَكَتْ بُكَاءً شَدِيداً. فَلَمَّا رَأَىٰ جَزَعَهَا سَارَّهَا الثَّانِيَةَ فَضَحِكَتْ. فَقُلْتُ لَهَا: خَصَّكِ رَسُولُ اللّٰهِ ﷺ مِنْ بَيْنِ نِسَائِهِ بِالسِّرَارِ، ثُمَّ أَنْتِ تَبْكِينَ؟ فَلَمَّا قَامَ رَسُولُ اللّٰهِ ﷺ سَأَلْتُهَا مَا قَالَ لَكِ رَسُولُ اللّٰهِ ﷺ؟ قَالَتْ: مَا كُنْتُ أُفْشِي عَلَىٰ رَسُولِ اللّٰهِ ﷺ سِرَّهُ. قَالَتْ: فَلَمَّا تُوُفِّيَ رَسُولُ اللّٰهِ ﷺ قُلْتُ: عَزَمْتُ عَلَيْكِ، بِمَا لِي عَلَيْكِ مِنَ الْحَقِّ، لَمَا حَدَّثْتِنِي مَا قَالَ لَكِ رَسُولُ اللّٰهِ ﷺ؟ فَقَالَتْ: أَمَّا الآنَ، فَنَعَمْ. أَمَّا حِينَ سَارَّنِي فِي الْمَرَّةِ الأُولَىٰ، فَأَخْبَرَنِي أَنَّ جِبْرِيلَ كَانَ يُعَارِضُهُ الْقُرْآنَ فِي كُلِّ سَنَةٍ مَرَّةً أَوْ مَرَّتَيْنِ، وَإِنَّهُ عَارَضَهُ الآنَ مَرَّتَيْنِ، «وَإِنِّي لا أَرَى الأَجَلَ إِلاَّ قَدِ اقْتَرَبَ. فَاتَّقِي اللّٰهَ وَاصْبِرِي. فَإِنَّهُ نِعْمَ السَّلَفُ أَنَا لَكِ»، قَالَتْ: فَبَكَيْتُ بُكَائِي الَّذِي رَأَيْتِ. فَلَمَّا رَأَىٰ جَزَعِي سَارَّنِي الثَّانِيَةَ فَقَالَ: «يَا فَاطِمَةُ، أَمَا تَرْضَيْ أَنْ تَكُونِي سَيِّدَةَ نِسَاءِ الْمُؤْمِنِينَ، أَوْ سَيِّدَةَ نِسَاءِ هٰذِهِ الأُمَّةِ؟» قَالَتْ: فَضَحِكْتُ ضَحِكِي الَّذِي رَأَيْتِ.

[البخاري: كتاب المناقب، باب علامات النبوة في الإسلام، رقم: ٣٦٢٣].

٩٩ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: وَحَدَّثَنَا عَبْدُ اللّٰهِ بْنُ نُمَيْرٍ، عَنْ زَكَرِيَّاءَ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا زَكَرِيَّاءُ، عَنْ فِرَاسٍ، عَنْ عَامِرٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتِ: اجْتَمَعَ نِسَاءُ النَّبِيِّ ﷺ، فَلَمْ يُغَادِرْ مِنْهُنَّ امْرَأَةً. فَجَاءَتْ فَاطِمَةُ تَمْشِي كَأَنَّ مِشْيَتَهَا مِشْيَةُ رَسُولِ اللّٰهِ ﷺ. فَقَالَ: «مَرْحَباً بِابْنَتِي»، فَأَجْلَسَهَا عَنْ يَمِينِهِ أَوْ عَنْ شِمَالِهِ. ثُمَّ إِنَّهُ أَسَرَّ إِلَيْهَا حَدِيثاً فَبَكَتْ فَاطِمَةُ، ثُمَّ إِنَّهُ سَارَّهَا فَضَحِكَتْ أَيْضاً. فَقُلْتُ لَهَا: مَا يُبْكِيكِ؟ فَقَالَتْ: مَا كُنْتُ لأُفْشِيَ سِرَّ رَسُولِ اللّٰهِ ﷺ فَقُلْتُ: مَا رَأَيْتُ كَالْيَوْمِ فَرَحاً أَقْرَبَ مِنْ حُزْنٍ. فَقُلْتُ لَهَا حِينَ بَكَتْ: أَخَصَّكِ رَسُولُ اللّٰهِ ﷺ بِحَدِيثِهِ دُونَنَا ثُمَّ تَبْكِينَ؟ وَسَأَلْتُهَا عَمَّا قَالَ؟ فَقَالَتْ: مَا كُنْتُ لأُفْشِيَ سِرَّ

Allah "Allah's blessing and peace be upon him" confided to you something leaving us aside?" She then wept and I asked her what he said, and she said: "I am not going to disclose the secret of The Messenger of Allah "Allah's blessing and peace be upon him"." When The Prophet "Allah's blessing and peace be upon him" died, I asked her to tell me." She said: "The Prophet "Allah's blessing and peace be upon him" said: "Every year Gabriel used to revise the Qur'an with me once only, but this year he did so twice. I think this portends my death." He told me also that I (Fatima) would be the first amongst the members of his family to (die and then) join him, and that he would be the best predecessor for her." So I started weeping. He talked to me once again secretly, saying: "Don't you like to be the mistress of all the ladies of Paradise or the mistress of all the believing ladies?" So I laughed for that."

[16] The merits of Umm Salama, the Mother of the Believers

100-(2451) Salman reported from Abu Uthman : In case you are able, don't be one to enter the market first and the last to get out of it, because there is a hustle and bustle, in which Satan sets its flag. He (Abu Uthman) reported: I was told that Gabriel came to The Prophet "Allah's blessing and peace be upon him" while Umm Salama was present. Gabriel started talking to The Prophet "Allah's blessing and peace be upon him" and then left. The Prophet "Allah's blessing and peace be upon him" said to Umm Salama: "Do you know who it was?" (Or a similar question). She said: "It was Dihya (a handsome person amongst the companions of The Prophet "Allah's blessing and peace be upon him")." Later Umm Salama said: "By Allah! I thought he was none but Dihya, till I heard The Prophet "Allah's blessing and peace be upon him" talking about our story." (The sub-narrator told: I asked Abu Uthman: "From where did you hear this tradition?" he replied: "From Usama Ibn Zaid.")

[17] The merits of Zainab, the Mother of the Believers

101-(2452) A'isha, the Mother of the believers, "Allah be pleased with her" reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: "The one who has the longest hands from amongst you would be the fastest to join me." She added: They (the wives of The Messenger of Allah) used to measure their hands to know whose hand was the longest; and the hand of Zainab was the longest hand from amongst them, for she used to work with her own hand and give (such earnings) in charity.

رَسُولِ اللّهِ ﷺ، حتَّىٰ إِذَا قُبِض سَأَلْتُهَا فَقَالَتْ: إِنَّهُ كَانَ حَدَّثَنِي، أَنَّ جِبْرِيلَ كَانَ يُعَارِضُهُ بِالْقُرْآنِ كُلَّ عَامٍ مَرَّةً، وَإِنَّهُ عَارَضَهُ بِهِ فِي الْعَامِ مَرَّتَيْنِ، «ولاَ أُرَانِي إِلاَّ قَدْ حَضَرَ أَجلِي، وَإِنَّكِ أَوَّلُ أَهْلِي لُحُوقاً بِي وَنِعْمَ السَّلَفُ أَنَا لَكِ»، فَبَكَيْتُ لِذٰلِكَ. ثُمَّ إِنَّهُ سَارَّنِي فَقَالَ: «أَلاَ تَرْضَيْنَ أَنْ تَكُونِي سَيِّدَةَ نِسَاءِ الْمُؤْمِنِينَ، أَوْ سَيِّدَةَ نِسَاءِ هٰذِهِ الأُمَّةِ؟»، فَضَحِكْتُ لِذٰلِكَ.

١٦ ـ بابٌ مِنْ فَضَائِلِ أُمِّ سَلَمَة أُمِّ المؤمنين، رضي اللّه عنها

١٠٠ ـ (٢٤٥١) ـ حدّثني عَبْدُ الأَعْلَىٰ بْنُ حَمَّادٍ وَمُحَمَّدُ بْنُ عَبْدِ الأَعْلَىٰ الْقَيْسِيُّ. كِلاَهُمَا عَنِ الْمُعْتَمِرِ. قَالَ ابْنُ حَمَّادٍ: حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ قَالَ: سَمِعْتُ أَبِي: حَدَّثَنَا أَبُو عُثْمَانَ، عَنْ سَلْمَانَ. قَالَ: لاَ تَكُونَنَّ، إِنِ اسْتَطَعْتَ، أَوَّلَ مَنْ يَدْخُلُ السُّوقَ وَلاَ آخِرَ مَنْ يَخْرُجُ مِنْهَا. فَإِنَّهَا مَعْرَكَةُ الشَّيْطَانِ، وَبِهَا يَنْصِبُ رَايَتَهُ.

قَالَ: وَأُنْبِئْتُ أَنَّ جِبْرِيلَ عَلَيْهِ السَّلاَمُ أَتَى نَبِيَّ اللَّهِ ﷺ وَعِنْدَهُ أُمُّ سَلَمَةَ. قَالَ: فَجَعَلَ يَتَحَدَّثُ ثُمَّ قَامَ. فَقَالَ نَبِيُّ اللَّهِ ﷺ لأُمِّ سَلَمَةَ: «مَنْ هٰذَا؟»، أَوْ كَمَا قَالَ. قَالَتْ: هٰذَا دِحْيَةُ. قَالَ: فَقَالَتْ أُمُّ سَلَمَةَ: ايْمُ اللَّهِ، مَا حَسِبْتُهُ إِلاَّ إِيَّاهُ، حَتَّىٰ سَمِعْتُ خُطْبَةَ نَبِيِّ اللَّهِ ﷺ يُخْبِرُ خَبَرَنَا. أَوْ كَمَا قَالَ.

قَالَ: فَقُلْتُ لأَبِي عُثْمَانَ: مِمَّنْ سَمِعْتَ هٰذَا؟ قَالَ: مِنْ أُسَامَةَ بْنِ زَيْدٍ.

[البخاري: كتاب المناقب، باب علامات النبوة في الإسلام، رقم: ٣٦٣٤].

١٧ ـ بابٌ مِنْ فَضَائِلِ زَيْنَبَ أُمِّ المؤمنين، رضي اللّه عنها

١٠١ ـ (٢٤٥٢) ـ حدّثنا مَحْمُودُ بْنُ غَيْلاَنَ، أَبُو أَحْمَدَ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَىٰ السِّينَانِيُّ: أَخْبَرَنَا طَلْحَةُ بْنُ يَحْيَىٰ بْنِ طَلْحَةَ، عَنْ عَائِشَةَ بِنْتِ طَلْحَةَ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ قَالَتْ: قَالَ رَسُولُ اللّهِ ﷺ: «أَسْرَعُكُنَّ لَحَاقاً بِي، أَطْوَلُكُنَّ يَداً».

قَالَتْ: فَكُنَّ يَتَطَاوَلْنَ أَيَّتُهُنَّ أَطْوَلُ يَداً.

قَالَتْ: فَكَانَتْ أَطْوَلَنَا يَداً زَيْنَبُ، لأَنَّهَا كَانَتْ تَعْمَلُ بِيَدِهَا وَتَصَدَّقُ.

[18] The merits of Umm Aiman

102-(2453) Anas “Allah be pleased with him” reported that The Messenger of Allah “Allah’s blessing and peace be upon him” went to Umm Aiman “Allah be pleased with her” and I went along with him. She presented to him a drink in a vessel. Indeed, I (the narrator) do not know whether he (The Prophet) refused to accept it because he was fasting (or for any other reason). She raised her voice, expressing her anger to him.

103-(2454) Anas “Allah be pleased with him” reported that after the death of The Messenger of Allah “Allah’s blessing and peace be upon him” Abu Bakr said to Umar “Allah be pleased with both”: “Let us visit Umm Aiman as The Messenger of Allah “Allah’s blessing and peace be upon him” used to do.” When we came to her, she wept. They (Abu Bakr and Umar) said to her: “What causes you to weep? What is (in the hereafter) with Allah for The Messenger of Allah “Allah’s blessing and peace be upon him” is better than this world.” She said: “I do not weep because I am ignorant of the fact that what is kept for The Messenger of Allah “Allah’s blessing and peace be upon him” (in the hereafter) is better than this world, but I weep because the Divine revelation which came from the Heaven has ceased to come.” This irritated the feelings of both of them and they started weeping along with her.

[19] The merits of Umm Sulaim, the mother of Anas, and of Bilal

104-(2455) Anas “Allah be pleased with him” reported that The Messenger of Allah “Allah’s blessing and peace be upon him” never entered a house of any woman except that of his wives and that of Umm Sulaim, whom he used to visit. He was asked about the reason of that, and he said: “I show mercy to her. However, her brother was killed while he was with me.”

105-(2456) Anas “Allah be pleased with him” reported: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “I entered Paradise and heard the noise of footsteps. I said: “Who is it?” They said: “She is Al-Ghumaisa Bint Milhan, the mother of Anas Ibn Malik.””

106-(2457) Jabir Ibn Abdullah “Allah be pleased with both” reported: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “I was shown Paradise in which I saw (Umm Sulaim) the wife of Abu Talha. I also heard the noise of footsteps in front of me. Behold! It was that of Bilal.”

١٨ ـ بابٌ مِنْ فَضَائِلِ أُمِّ أيمن، رضي الله عنها

١٠٢ ـ (٢٤٥٣) ـ حدّثنا أَبُو كُرَيْبٍ، مُحَمَّدُ بْنُ الْعَلاَءِ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ سُلَيْمَانَ بْنِ الْمُغِيرَةِ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، قَالَ: انْطَلَقَ رَسُولُ اللَّهِ ﷺ إِلَىٰ أُمِّ أَيْمَنَ، فَانْطَلَقْتُ مَعَهُ. فَنَاوَلَتْهُ إِنَاءً فِيهِ شَرَابٌ. قَالَ: فلاَ أَدْرِي أَصَادفَتْهُ صَائِماً أَوْ لَمْ يُرِدْهُ. فَجَعَلَتْ تَصْخَبُ عَلَيْهِ وَتَذَمَّرُ عَلَيْهِ.

١٠٣ ـ (٢٤٥٤) ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ: أَخْبَرَنِي عَمْرُو بْنُ عَاصِمٍ الْكِلاَبِيُّ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: قَالَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ، بَعْدَ وَفَاةِ رَسُولِ اللَّهِ ﷺ، لِعُمَرَ: انْطَلِقْ بِنَا إِلَىٰ أُمِّ أَيْمَنَ نَزُورُهَا، كَمَا كَانَ رَسُولُ اللَّهِ ﷺ يَزُورُهَا. فَلَمَّا انْتَهَيْنَا إِلَيْهَا بَكَتْ. فَقَالاَ لَهَا: مَا يُبْكِيكِ؟ مَا عِنْدَ اللَّهِ خَيْرٌ لِرَسُولِهِ ﷺ. فَقَالَتْ: مَا أَبْكِي أَنْ لاَ أَكُونَ أَعْلَمُ أَنَّ مَا عِنْدَ اللَّهِ خَيْرٌ لِرَسُولِهِ ﷺ. وَلَكِنْ أَبْكِي أَنَّ الْوَحْيَ قَدِ انْقَطَعَ مِنَ السَّمَاءِ، فَهَيَّجَتْهُمَا عَلَى الْبُكَاءِ، فَجَعَلاَ يَبْكِيَانِ مَعَهَا.

١٩ ـ باب من فضائل أُمِّ سُلَيم أم أنس بن مالك، وبلال رضي الله عنهما

١٠٤ ـ (٢٤٥٥) ـ حدّثنا حَسَنٌ الْحُلْوَانِيُّ: حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ: حَدَّثَنَا هَمَّامٌ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ، عَنْ أَنَسٍ، قَالَ: كَانَ النَّبِيُّ ﷺ لاَ يَدْخُلُ عَلَىٰ أَحَدٍ مِنَ النِّسَاءِ إِلاَّ عَلَىٰ أَزْوَاجِهِ، إِلاَّ أُمِّ سُلَيْمٍ، فَإِنَّهُ كَانَ يَدْخُلُ عَلَيْهَا. فَقِيلَ لَهُ فِي ذٰلِكَ. فَقَالَ: «إِنِّي أَرْحَمُهَا. قُتِلَ أَخُوهَا مَعِي».

[البخاري: كتاب الجهاد والسير، باب فضل من جهز غازياً أو خلفه بخير، رقم: ٢٨٤٤].

١٠٥ ـ (٢٤٥٦) ـ وحدّثنا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا بِشْرٌ ـ يَعْنِي ابْنَ السَّرِيِّ ـ: حدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «دَخَلْتُ الْجَنَّةَ فَسَمِعْتُ خَشْفَةً. فَقُلْتُ: مَنْ هٰذَا؟ قَالُوا: هٰذِهِ الْغُمَيْصَاءُ بِنْتُ مِلْحَانَ، أُمُّ أَنَسِ بْنِ مَالِكٍ».

١٠٦ ـ (٢٤٥٧) ـ حدّثني أَبُو جَعْفَرٍ، مُحَمَّدُ بْنُ الْفَرَجِ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ: أَخْبَرَنِي عَبْدُ الْعَزِيزِ بْنُ أَبِي سَلَمَةَ: أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أُرِيتُ الْجَنَّةَ، فَرَأَيْتُ امْرَأَةَ أَبِي طَلْحَةَ، ثُمَّ سَمِعْتُ خَشْخَشَةً أَمَامِي، فَإِذَا بِلاَلٌ».

[البخاري: كتاب فضائل الصحابة، باب مناقب عمر بن الخطاب...، رقم: ٣٦٧٩].

[20] The merits of Abu Talha Al-Ansari

107-(2144) Anas "Allah be pleased with him" reported: The son of Abu Talha from Umm Sulaim died. She (Umm Sulaim) said to the members of her family: "Do not inform Abu Talha of (the death of) his son until I tell him." Abu Talha came (home), to whom she presented the supper. He took it and drank water. She decorated herself with the best (makeup) she had never done before. He (Abu Talha) had a sexual intercourse with her and when she noticed that he was satisfied after having sexual intercourse with her, she said: "O Abu Talha! Tell me: If some people borrow something from another family and then they (the lenders) ask for its return, would they withhold it?" He said: "No." She said: "I inform you of the death of your son." He became angry and said: "You did not inform me until I had a sexual intercourse with you, and then you told me of (the death of) my son!"

He went to The Messenger of Allah "Allah's blessing and peace be upon him" and informed him what had happened. The Messenger of Allah "Allah's blessing and peace be upon him" said: "May Allah bless you in the last night you spent!" He (the narrator) said: She became pregnant. The Messenger of Allah "Allah's blessing and peace be upon him" was on a journey and she was with him. When The Messenger of Allah "Allah's blessing and peace be upon him" returned to Medina from the journey he did not enter (his house) (at night). When the people came near Medina, she felt the shooting pains of delivery. He (Abu Talha) remained with her and The Messenger of Allah "Allah's blessing and peace be upon him" proceeded on. Abu Talha said: "O Lord! You know that I love to go out with The Messenger of Allah whenever he goes out and enter with him whenever he enters. Now, I have been detained as You see." Umm Sulaim said: "O Abu Talha! I do not feel (so much pain) as I was feeling before, so you'd better proceed on."

So, we proceeded on and she felt the shooting pains of delivery just as they arrived (in Medina). Then, a child was born and my mother said to me: "O Anas! None should suckle him until you go to The Messenger of Allah "Allah's blessing and peace be upon him" tomorrow morning." When it was morning, I carried him (the child) and went to The Messenger of Allah "Allah's blessing and peace be upon him". I saw him having the instrument of cauterizing the camels in his hand. When he saw me. he said: "This is, probably, what Umm Sulaim has delivered." I said: "Yes." He put down

٢٠ ـ باب من فضائل أبي طَلْحة الأنصاري رضي الله تعالى عنه

١٠٧ ـ (٢١٤٤) ـ حدّثني مُحَمَّدُ بْنُ حَاتِمِ بْنِ مَيْمُونٍ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ. قَالَ: مَاتَ ابْنٌ لأَبِي طَلْحَةَ مِنْ أُمِّ سُلَيْمٍ. فَقَالَتْ لأَهْلِهَا: لاَ تُحَدِّثُوا أَبَا طَلْحَةَ بِابْنِهِ حَتَّىٰ أَكُونَ أَنَا أُحَدِّثُهُ. قَالَ: فَجَاءَ فَقَرَّبَتْ إِلَيْهِ عَشَاءً. فَأَكَلَ وَشَرِبَ. فَقَالَ: ثُمَّ تَصَنَّعَتْ لَهُ أَحْسَنَ مَا كَانَ تَصَنَّعُ قَبْلَ ذٰلِكَ، فَوَقَعَ بِهَا. فَلَمَّا رَأَتْ أَنَّهُ قَدْ شَبِعَ وَأَصَابَ مِنْهَا، قَالَتْ: يَا أَبَا طَلْحَةَ، أَرَأَيْتَ لَوْ أَنَّ قَوْماً أَعَارُوا عَارِيَتَهُمْ أَهْلَ بَيْتٍ، فَطَلَبُوا عَارِيَتَهُمْ، أَلَهُمْ أَنْ يَمْنَعُوهُمْ؟ قَالَ: لاَ. قَالَتْ: فَاحْتَسِبِ ابْنَكَ. قَالَ: فَغَضِبَ وَقَالَ: تَرَكْتِنِي حَتَّىٰ تَلَطَّخْتُ ثُمَّ أَخْبَرْتِنِي بِابْنِي! فَانْطَلَقَ حَتَّىٰ أَتَىٰ رَسُولَ اللَّهِ ﷺ، فَأَخْبَرَهُ بِمَا كَانَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «بَارَكَ اللَّهُ لَكُمَا فِي غَابِرِ لَيْلَتِكُمَا». قَالَ: فَحَمَلَتْ.

قَالَ: فَكَانَ رَسُولُ اللَّهِ ﷺ فِي سَفَرٍ وَهِيَ مَعَهُ. وَكَانَ رَسُولُ اللَّهِ ﷺ، إِذَا أَتَى الْمَدِينَةَ مِنْ سَفَرٍ، لاَ يَطْرُقُهَا طُرُوقاً. فَدَنَوْا مِنَ الْمَدِينَةِ، فَضَرَبَهَا الْمَخَاضُ، فَاحْتَبَسَ عَلَيْهَا أَبُو طَلْحَةَ. وَانْطَلَقَ رَسُولُ اللَّهِ ﷺ، قَالَ: يَقُولُ أَبُو طَلْحَةَ: إِنَّكَ لَتَعْلَمُ، يَا رَبِّ، إِنَّهُ يُعْجِبُنِي أَنْ أَخْرُجَ مَعَ رَسُولِكَ إِذَا خَرَجَ، وَأَدْخُلَ مَعَهُ إِذَا دَخَلَ. وَقَدِ احْتُبِسْتُ بِمَا تَرَىٰ.

قَالَ: تَقُولُ أُمُّ سُلَيْمٍ: يَا أَبَا طَلْحَةَ، مَا أَجِدُ الَّذِي كُنْتُ أَجِدُ، انْطَلِقْ. فَانْطَلَقْنَا. قَالَ: وَضَرَبَهَا الْمَخَاضُ حِينَ قَدِمَا. فَوَلَدَتْ غُلاَماً. فَقَالَتْ لِي أُمِّي: يَا أَنَسُ، لاَ يُرْضِعُهُ أَحَدٌ حَتَّىٰ تَغْدُوَ بِهِ عَلَىٰ رَسُولِ اللَّهِ ﷺ. فَلَمَّا أَصْبَحَ احْتَمَلْتُهُ، فَانْطَلَقْتُ بِهِ إِلَىٰ رَسُولِ اللَّهِ ﷺ. قَالَ: فَصَادَفْتُهُ وَمَعَهُ مِيسَمٌ. فَلَمَّا رَآنِي قَالَ: «لَعَلَّ أُمَّ سُلَيْمٍ وَلَدَتْ؟» قُلْتُ: نَعَمْ، فَوَضَعَ الْمِيسَمَ. قَالَ: وَجِئْتُ بِهِ، فَوَضَعْتُهُ فِي حِجْرِهِ. وَدَعَا رَسُولُ اللَّهِ ﷺ بِعَجْوَةٍ مِنْ عَجْوَةِ الْمَدِينَةِ، فَلاَكَهَا فِي فِيهِ حَتَّىٰ ذَابَتْ. ثُمَّ قَذَفَهَا فِي

that instrument on the ground. I brought the child to him and put it in his lap. The Messenger of Allah "Allah's blessing and peace be upon him" asked for some Ajwa dates of Medina, which he chewed. When they became edible he placed them in the mouth of that child. The child began to taste them. The Messenger of Allah "Allah's blessing and peace be upon him" said: "See what love the Ansar have for dates. He wiped his face and named him Abdullah.

(...) This Hadith was narrated on the authority of Anas Ibn Malik through another chain of transmitters.

[21] The merits of Bilal

108-(2458) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said to Bilal: "O Bilal! Tell me which deed at the time of morning prayer you did in Islam, for which you expect to receive good reward, for I heard (in a dream) during the night the sound of your footsteps in front of me in Paradise." Bilal said: "I did not do any deed in Islam for which I expect to receive any benefit except that whenever I perform complete ablution during the night or day, I would offer prayer with that purification what Allah has ordained for me to pray."

[22] The merits of Abdullah Ibn Mas'ud and his mother

109-(2459) Abdullah "Allah be pleased with him" reported: When the following Verse was revealed: "On those who believe and do deeds of righteousness there is no blame for what they ate (in the past), when they guard themselves from evil, and believe, and do deeds of righteousness, (or) again, guard themselves from evil and believe, (or) again, guard themselves from evil and do good. For Allah loveth those who do good" (Al-Ma'ida 93) The Messenger of Allah "Allah's blessing and peace be upon him" said to me: "I was told that you are one of them."

110-(2460) Abu Musa "Allah be pleased with him" reported: When I and my brother came from Yemen we thought for a certain period of time that Ibn Mas'ud and his mother were amongst the members of the household of The Messenger of Allah "Allah's blessing and peace be upon him" because of their frequent visits and sticking to them for long periods of time.

(...) Abu Musa "Allah be pleased with him" reported: When I and my brother came from Yemen we thought for a certain period of time that Ibn Mas'ud and his mother...and the rest is the same.

فِي الصَّبِيِّ، فَجَعَلَ الصَّبِيُّ يَتَلَمَّظُهَا. قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «انْظُرُوا إِلَىٰ حُبِّ الأَنْصَارِ التَّمْرَ»! قَالَ: فَمَسَحَ وَجْهَهُ وَسَمَّاهُ عَبْدَ اللَّهِ.

(...) ـ **حدّثنا** أَحْمَدُ بْنُ الْحَسَنِ بْنِ خِرَاشٍ: حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ: حَدَّثَنَا ثَابِتٌ: حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ قَالَ: مَاتَ ابْنٌ لأَبِي طَلْحَةَ... وَاقْتَصَّ الْحَدِيثَ بِمِثْلِهِ.

٢١ ـ بابٌ مِنْ فَضَائِلِ بِلالٍ رضي الله عنه

١٠٨ ـ (٢٤٥٨) ـ **حدّثنا** عُبَيْدُ بْنُ يَعِيشَ وَمُحَمَّدُ بْنُ الْعَلاَءِ الْهَمْدَانِيُّ. قَالاَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ أَبِي حَيَّانَ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا أَبِي: حَدَّثَنَا أَبُو حَيَّانَ التَّيْمِيُّ، يَحْيَىٰ بْنُ سَعِيدٍ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لِبِلاَلٍ، عِنْدَ صَلاَةِ الْغَدَاةِ: «يَا بِلاَلُ، حَدِّثْنِي بِأَرْجَىٰ عَمَلٍ عَمِلْتَهُ، عِنْدَكَ، فِي الإِسْلاَمِ مَنْفَعَةً. فَإِنِّي سَمِعْتُ اللَّيْلَةَ خَشْفَ نَعْلَيْكَ بَيْنَ يَدَيَّ فِي الْجَنَّةِ». قَالَ بِلاَلٌ: مَا عَمِلْتُ عَمَلاً فِي الإِسْلاَمِ أَرْجَىٰ عِنْدِي مَنْفَعَةً، مِنْ أَنِّي لاَ أَتَطَهَّرُ طُهُوراً تَامًّا، فِي سَاعَةٍ مِنْ لَيْلٍ وَلاَ نَهَارٍ، إِلاَّ صَلَّيْتُ بِذٰلِكَ الطُّهُورِ، مَا كَتَبَ اللَّهُ لِي أَنْ أُصَلِّيَ. [البخاري: كتاب التهجد، باب فضل الطهور بالليل والنهار...، رقم: ١١٤٩].

٢٢ ـ بابٌ من فضائل عبد الله بن مسعود وأُمِّهِ، رضي الله تعالى عنهما

١٠٩ ـ (٢٤٥٩) ـ **حدّثنا** مِنْجَابُ بْنُ الْحَارِثِ التَّمِيمِيُّ وَسَهْلُ بْنُ عُثْمَانَ وَعَبْدُ اللَّهِ بْنُ عَامِرِ بْنِ زُرَارَةَ الْحَضْرَمِيُّ وَسُوَيْدُ بْنُ سَعِيدٍ وَالْوَلِيدُ بْنُ شُجَاعٍ. قَالَ سَهْلٌ وَمِنْجَابٌ: أَخْبَرَنَا. وَقَالَ الآخَرُونَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ. قَالَ: لَمَّا نَزَلَتْ هٰذِهِ الآيَةُ: ﴿لَيْسَ عَلَى الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّٰلِحَٰتِ جُنَاحٌ فِيمَا طَعِمُوٓا إِذَا مَا اتَّقَوا وَّءَامَنُوا﴾ [المائدة: ٩٣] إِلَىٰ آخِرِ الآيَةِ. قَالَ لِي رَسُولُ اللَّهِ ﷺ: «قِيلَ لِي: أَنْتَ مِنْهُمْ».

١١٠ ـ (٢٤٦٠) ـ **حدّثنا** إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ وَمُحَمَّدُ بْنُ رَافِعٍ، وَاللَّفْظُ لابْنِ رَافِعٍ ـ قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ ابْنُ رَافِعٍ: حَدَّثَنَا يَحْيَىٰ بْنُ آدَمَ: حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ، عَنْ أَبِيهِ، عَنْ أَبِي إِسْحَاقَ، عَنِ الأَسْوَدِ بْنِ يَزِيدَ، عَنْ أَبِي مُوسَىٰ. قَالَ: قَدِمْتُ أَنَا وَأَخِي مِنَ الْيَمَنِ. فَكُنَّا حِيناً وَمَا نُرَى ابْنَ مَسْعُودٍ وَأُمَّهُ إِلاَّ مِنْ أَهْلِ بَيْتِ رَسُولِ اللَّهِ ﷺ، مِنْ كَثْرَةِ دُخُولِهِمْ وَلُزُومِهِمْ لَهُ. [البخاري: كتاب فضائل الصحابة، باب مناقب عبد الله بن مسعود...، رقم: ٣٧٦٣].

(...) ـ **حَدَّثَنِيهِ** مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ يُوسُفَ، عَنْ أَبِيهِ، عَنْ أَبِي إِسْحَاقَ، أَنَّهُ سَمِعَ الأَسْوَدَ يَقُولُ: سَمِعْتُ أَبَا مُوسَىٰ يَقُولُ: لَقَدْ قَدِمْتُ أَنَا وَأَخِي مِنَ الْيَمَنِ... فَذَكَرَ بِمِثْلِهِ.

111-(...) Abu Musa "Allah be pleased with him" reported: I came to The Messenger of Allah "Allah's blessing and peace be upon him" and thought that Abdullah was amongst the members of the household, or like that.

112-(2461) Abu Ishaq reported that he heard Abu Al-Ahwas saying: I was present with Abu Musa and Abu Mas'ud when the latter died. One of them said to the other: Do you see that he left after him one like him? He said: Do you say that? He used to be admitted (to the Prophet) whereas we were prevented, and he used to be present (with The Messenger of Allah) whereas it happened that we had been absent.

113-(...) Abu Al-Ahwas reported: We were in the house of Abu Musa along with some of the companions of Abdullah who were looking at a version (of the Holy Qur'an). When Abdullah got up, Abu Mas'ud said: I do not know that The Messenger of Allah "Allah's blessing and peace be upon him" had left after him a man, more knowledgeable (of the principles of Islam) than the man who is standing. Abu Musa said: If you say this, that is true. Indeed, he used to be present when it happened that we had been absent, and he used to be admitted (to The Prophet) when we were prevented.

(...) Zaid Ibn Wahb reported: I was sitting along with Hudhaifa and Abu Musa...and the rest of the Hadith is the same.

114-(2462) Abdullah Ibn Mas'ud "Allah be pleased with him" recited: "Do prophet could (ever) be false, he shall, on the day of judgment, restore what he misappropriated; then shall every soul receive its due, whatever it earned, and none shall be dealt with unjustly." (Al Imran 161). Then he said: After whose mode of recitation you command me to recite? I in fact recited before The Messenger of Allah "Allah's blessing and peace be upon him" more than seventy Suras of the Holy Qur'an and the Companions of The Messenger of Allah "Allah's blessing and peace be upon him" know that I have better understanding of the Book of Allah (than they do), and if I were to know that someone had better understanding than I, I would have gone to him. Shaqiq said: I sat with the Companions of Muhammad "Allah's blessing and peace be upon him" but I did hear none having disapproved of that (recitation of his) or having found fault with it.

115-(2463) Abdullah "Allah be pleased with him" reported: By Him, with Whom there is no god, there is no Sura in the Book of Allah about which I do not know as to where it was revealed, and there is no (Qur'anic)

١١١ ـ (...) ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ. قَالُوا: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ، عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الأَسْوَدِ، عَنْ أَبِي مُوسَىٰ. قَالَ: أَتَيْتُ رَسُولَ اللَّهِ ﷺ وَأَنَا أُرَىٰ أَنَّ عَبْدَ اللَّهِ مِنْ أَهْلِ الْبَيْتِ. أَوْ مَا ذَكَرَ مِنْ نَحْوِ هَٰذَا.

١١٢ ـ (٢٤٦١) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ، وَاللَّفْظُ لابْنِ الْمُثَنَّىٰ، قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ. قَالَ: سَمِعْتُ أَبَا الأَحْوَصِ قَالَ: شَهِدْتُ أَبَا مُوسَىٰ وَأَبَا مَسْعُودٍ، حِينَ مَاتَ ابْنُ مَسْعُودٍ. فَقَالَ أَحَدُهُمَا لِصَاحِبِهِ: أَتُرَاهُ تَرَكَ بَعْدَهُ مِثْلَهُ؟ فَقَالَ: إِنْ قُلْتَ ذَاكَ. إِنْ كَانَ لَيُؤْذَنُ لَهُ إِذَا حُجِبْنَا، وَيَشْهَدُ إِذَا غِبْنَا.

١١٣ ـ (...) ـ حدّثنا أَبُو كُرَيْبٍ. مُحَمَّدُ بْنُ الْعَلاَءِ: حَدَّثَنَا يَحْيَىٰ بْنُ آدَمَ: حَدَّثَنَا قُطْبَةُ، هُوَ ابْنُ عَبْدِ الْعَزِيزِ، عَنِ الأَعْمَشِ، عَنْ مَالِكِ بْنِ الْحَارِثِ، عَنْ أَبِي الأَحْوَصِ قَالَ: كُنَّا فِي دَارِ أَبِي مُوسَىٰ مَعَ نَفَرٍ مِنْ أَصْحَابِ عَبْدِ اللَّهِ، وَهُمْ يَنْظُرُونَ فِي مُصْحَفٍ، فَقَامَ عَبْدُ اللَّهِ. فَقَالَ أَبُو مَسْعُودٍ: مَا أَعْلَمُ رَسُولَ اللَّهِ ﷺ تَرَكَ بَعْدَهُ أَعْلَمَ بِمَا أَنْزَلَ اللَّهُ مِنْ هَٰذَا الْقَائِمِ. فَقَالَ أَبُو مُوسَىٰ: أَمَا لَئِنْ قُلْتَ ذَاكَ. لَقَدْ كَانَ يَشْهَدُ إِذَا غِبْنَا، وَيُؤْذَنُ لَهُ إِذَا حُجِبْنَا.

(...) ـ وحدّثني الْقَاسِمُ بْنُ زَكَرِيَّاءَ: حَدَّثَنَا عُبَيْدُ اللَّهِ، هُوَ ابْنُ مُوسَىٰ، عَنْ شَيْبَانَ، عَنِ الأَعْمَشِ، عَنْ مَالِكِ بْنِ الْحَارِثِ، عَنْ أَبِي الأَحْوَصِ. قَالَ: أَتَيْتُ أَبَا مُوسَىٰ فَوَجَدْتُ عَبْدَ اللَّهِ وَأَبَا مُوسَىٰ. (ح) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عُبَيْدَةَ: حَدَّثَنَا أَبِي، عَنِ الأَعْمَشِ، عَنْ زَيْدِ بْنِ وَهْبٍ. قَالَ: كُنْتُ جَالِساً مَعَ حُذَيْفَةَ وَأَبِي مُوسَىٰ، وَسَاقَ الْحَدِيثَ. وَحَدِيثُ قُطْبَةَ أَتَمُّ وَأَكْثَرُ.

١١٤ ـ (٢٤٦٢) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا عَبْدَةُ بْنُ سُلَيْمَانَ: حَدَّثَنَا الأَعْمَشُ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ؛ أَنَّهُ قَالَ: ﴿وَمَن يَغْلُلْ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَٰمَةِ﴾ [آل عمران: ١٦١] ثُمَّ قَالَ: عَلَىٰ قِرَاءَةِ مَنْ تَأْمُرُونِي أَنْ أَقْرَأَ؟ فَلَقَدْ قَرَأْتُ عَلَىٰ رَسُولِ اللَّهِ ﷺ بِضْعاً وَسَبْعِينَ سُورَةً. وَلَقَدْ عَلِمَ أَصْحَابُ رَسُولِ اللَّهِ ﷺ أَنِّي أَعْلَمُهُمْ بِكِتَابِ اللَّهِ. وَلَوْ أَعْلَمُ أَنَّ أَحَداً أَعْلَمُ مِنِّي لَرَحَلْتُ إِلَيْهِ.

قَالَ شَقِيقٌ: فَجَلَسْتُ فِي حَلَقِ أَصْحَابِ مُحَمَّدٍ ﷺ، فَمَا سَمِعْتُ أَحَداً يَرُدُّ ذَٰلِكَ عَلَيْهِ، وَلاَ يَعِيبُهُ.

[البخاري: كتاب فضائل القرآن، باب القراء من أصحاب النبي ﷺ، رقم: ٥٠٠٠].

١١٥ ـ (٢٤٦٣) ـ حدّثنا أَبُو كُرَيْبٍ: حَدَّثَنَا يَحْيَىٰ بْنُ آدَمَ: حَدَّثَنَا قُطْبَةُ، عَنِ الأَعْمَشِ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ. قَالَ: وَالَّذِي لاَ إِلَٰهَ غَيْرُهُ، مَا مِنْ

Verse I do not know with which connection it was revealed. Furthermore, if I were to know that there is one having a better understanding of the Book of Allah than me, whom the camels could reach, surely I would have gone to him on a mount.

116-(2464) Masruq reported: We used to go to Abdullah Ibn Amr and talk to him. Ibn Numair said: One day we mentioned Abdullah Ibn Mas'ud, whereupon he said: You mentioned a man whom I love more than anything else, after I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "Learn Qur'an from four persons: Ibn Umm Abd (i.e. Abdullah Ibn Mas'ud), (he started with him) then Mu'adh Ibn Jabal, then Ubai Ibn Ka'b, and then Salim, the freed slave of Abu Hudhaifa."

117-(...) Masruq reported: We were sitting with Abdullah Ibn Amr when we mentioned a narration pertaining to Abdullah Ibn Mas'ud. On that he said: That is a man whom I ever love after I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "Learn Qur'an from four men: Ibn Umm Abd, (i.e. Abdullah Ibn Mas'ud, (he started with his name) then Ubai Ibn Ka'b, then Salim, the freed slave of Abu Hudhaifa, and then Mu'adh Ibn Jabal."

(...) This Hadith was narrated on the authority of Abu Bakr Ibn Abu Shaiba and Abu Kuraib, who narrated it from Al-A'mash with a slight variation of wording.

(...) This Hadith was narrated on the authority of Shu'ba through Al-A'mash, with difference of the order of the four men.

118-(...) Masruq reported: They mentioned Abdullah Ibn Mas'ud in presence of Abdullah Ibn Amr. On that he said: That is a man whom I ever love after I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "Learn the recitation of the Qur'an from four men: Abdullah Ibn Mas'ud, then Salim, the freed slave of Abu Hudhaifa, then Ubai Ibn Ka'b, and then Mu'adh Ibn Jabal."

(...) This Hadith was narrated on the authority of Shu'ba, with the following addition: He said: He started with those two, and I do not know with any of whom he started.

[23] The merits of Ubai Ibn Ka'b, and some of the Ansar

119-(2465) Anas "Allah be pleased with him" told: In the lifetime of The Prophet "Allah's blessing and peace be upon him", The Holy Qur'an was collected by four men, all of whom were from The Ansar. They were: Ubai,

كِتَابِ اللَّهِ سُورَةٌ إِلاَّ أَنَا أَعْلَمُ حَيْثُ نَزَلَتْ، وَمَا مِنْ آيَةٍ إِلاَّ أَنَا أَعْلَمُ فِيمَا أُنْزِلَتْ. وَلَوْ أَعْلَمُ أَحَداً هُوَ أَعْلَمُ بِكِتَابِ اللَّهِ مِنِّي، تَبْلُغُهُ الإِبِلُ لَرَكِبْتُ إِلَيْهِ.

[البخاري: كتاب فضائل القرآن، باب القراء من أصحاب النبي ﷺ، رقم: ٥٠٠٢].

١١٦ ـ (٢٤٦٤) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. قَالاَ: حَدَّثَنَا وَكِيعٌ، حَدَّثَنَا الأَعْمَشُ، عَنْ شَقِيقٍ، عَنْ مَسْرُوقٍ. قَالَ: كُنَّا نَأْتِي عَبْدَ اللَّهِ بْنَ عَمْرٍو فَنَتَحَدَّثُ إِلَيْهِ. وَقَالَ ابْنُ نُمَيْرٍ: عِنْدَهُ. فَذَكَرْنَا يَوْماً عَبْدَ اللَّهِ بْنَ مَسْعُودٍ. فَقَالَ: لَقَدْ ذَكَرْتُمْ رَجُلاً لاَ أَزَالُ أُحِبُّهُ بَعْدَ شَيْءٍ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ. سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «خُذُوا الْقُرْآنَ مِنْ أَرْبَعَةٍ: مِنِ ابْنِ أُمِّ عَبْدٍ، فَبَدَأَ بِهِ. وَمُعَاذِ بْنِ جَبَلٍ، وَأُبَيِّ بْنِ كَعْبٍ، وَسَالِمٍ، مَوْلَىٰ أَبِي حُذَيْفَةَ».

[البخاري: كتاب فضائل الصحابة، باب مناقب سالم مولى أبي حذيفة، رقم: ٣٧٥٨].

١١٧ ـ (...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ وَزُهَيْرُ بْنُ حَرْبٍ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ. قَالُوا: حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ مَسْرُوقٍ. قَالَ: كُنَّا عِنْدَ عَبْدِ اللَّهِ بْنِ عَمْرٍو. فَذَكَرْنَا حَدِيثاً عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ. فَقَالَ: إِنَّ ذَاكَ الرَّجُلَ لاَ أَزَالُ أُحِبُّهُ بَعْدَ شَيْءٍ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ يَقُولُهُ. سَمِعْتُهُ يَقُولُ: «اقْرَؤُوا الْقُرْآنَ مِنْ أَرْبَعَةِ نَفَرٍ: مِنِ ابْنِ أُمِّ عَبْدٍ، فَبَدَأَ بِهِ. وَمِنْ أُبَيِّ بْنِ كَعْبٍ، وَمِنْ سَالِمٍ، مَوْلَىٰ أَبِي حُذَيْفَةَ، وَمِنْ مُعَاذِ بْنِ جَبَلٍ». وَحَرْفٌ لَمْ يَذْكُرْهُ زُهَيْرٌ. قَوْلُهُ: يَقُولُهُ.

(...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالاَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ. بِإِسْنَادِ جَرِيرٍ وَوَكِيعٍ.

فِي رِوَايَةِ أَبِي بَكْرٍ، عَنْ أَبِي مُعَاوِيَةَ، قَدَّمَ مُعَاذاً قَبْلَ أُبَيٍّ.

وَفِي رِوَايَةِ أَبِي كُرَيْبٍ: أُبَيٌّ قَبْلَ مُعَاذٍ.

(...) ـ حدّثنا ابْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ. (ح) وحَدَّثَنِي بِشْرُ بْنُ خَالِدٍ: أَخْبَرَنَا مُحَمَّدٌ، يَعْنِي ابْنَ جَعْفَرٍ، كِلاَهُمَا عَنْ شُعْبَةَ، عَنِ الأَعْمَشِ، بِإِسْنَادِهِمْ. وَاخْتَلَفَا عَنْ شُعْبَةَ فِي تَنْسِيقِ الأَرْبَعَةِ.

١١٨ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ إِبْرَاهِيمَ، عَنْ مَسْرُوقٍ، قَالَ: ذَكَرُوا ابْنَ مَسْعُودٍ عِنْدَ عَبْدِ اللَّهِ بْنِ عَمْرٍو. فَقَالَ: ذَاكَ رَجُلٌ لاَ أَزَالُ أُحِبُّهُ، بَعْدَمَا سَمِعْتُ مِنْ رَسُولِ اللَّهِ ﷺ يَقُولُ: «اسْتَقْرِؤُا الْقُرْآنَ مِنْ أَرْبَعَةٍ: مِنِ ابْنِ مَسْعُودٍ، وَسَالِمٍ، مَوْلَىٰ أَبِي حُذَيْفَةَ، وَأُبَيِّ بْنِ كَعْبٍ، وَمُعَاذِ بْنِ جَبَلٍ».

(...) ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، بِهَذَا الإِسْنَادِ.

وَزَادَ: قَالَ شُعْبَةُ: بَدَأَ بِهَذَيْنِ، لاَ أَدْرِي بِأَيِّهِمَا بَدَأَ.

٢٣ ـ باب من فضائل أُبَيِّ بن كَعْبٍ، وجماعة من الأنصار رضي اللَّهُ تعالى عنهم

١١٩ ـ (٢٤٦٥) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ.

Mu'adh Ibn Jabal, Zaid Ibn Thabit, and Abu Zaid. Anas was asked: "Who is Abu Zaid?" He answered: "He is one of my uncles."

120-(...) Hammam said: I said to Anas Ibn Malik: Who collected the Qur'an during the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him"? He said: Four men, all of whom were from among the Ansar: Ubai, Mu'adh Ibn Jabal, Zaid Ibn Thabit, and one from among the Ansar named Abu Zaid.

121-(799) Anas "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said to Ubai: "My Lord ordered me to recite The Qur'an before you". Ubai asked: "Did Allah mention me by name to you?" he (The Prophet) said: "(Yes) Allah mentioned you by name to me". Upon this, he (Ubai) started weeping.

122-(...) Anas "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said to Ubai: "My Lord ordered me to recite before you (His saying): "Those who reject (Truth), among the People of the Book and among the Polytheists, were not going to depart (from their ways) until there should come to them Clear Evidence."" Ubai asked: "Did Allah mention me by name to you?" he (The Prophet) said: "Yes." Upon this, he (Ubai) started weeping.

(...) Anas "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said to Ubai the same.

[24] The merits of Sa'd Ibn Mu'adh

123-(2466) Jabir Ibn Abdullah "Allah be pleased with both" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said, while the funeral procession of Sa'd Ibn Mu'adh was proceeding before them: "The Throne of (Allah) the most Gracious shook at his death."

124-(...) Jabir Ibn Abdullah "Allah be pleased with both" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The Throne of (Allah) the most Gracious shook at the death of Sa'd Ibn Mu'adh."

125-(2467) Anas "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said, while the bier of Sa'd Ibn Mu'adh was placed: "The Throne of (Allah) the most Gracious shook at his death."

126-(2468) Al-Bara "Allah be pleased with him" narrated: A silken garment was presented to The Prophet "Allah's blessing and peace be upon him". When his companions touched it and admired its smoothness, he

قَالَ: سَمِعْتُ أَنَساً يَقُولُ: جَمَعَ الْقُرْآنَ، عَلَىٰ عَهْدِ رَسُولِ اللَّهِ ﷺ، أَرْبَعَةٌ، كُلُّهُمْ مِنَ الأَنْصَارِ: مُعَاذُ بْنُ جَبَلٍ، وَأُبَيُّ بْنُ كَعْبٍ، وَزَيْدُ بْنُ ثَابِتٍ، وَأَبُو زَيْدٍ.

قَالَ قَتَادَةُ: قُلْتُ لأَنَسٍ: مَنْ أَبُو زَيْدٍ؟ قَالَ: أَحَدُ عُمُومَتِي.

[البخاري: كتاب مناقب الأنصار، باب مناقب زيد بن ثابت، رقم: ٣٨١٠].

١٢٠ ـ (...) ـ **حدّثني** أَبُو دَاوُدَ، سُلَيْمَانُ بْنُ مَعْبَدٍ: حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ، قَالَ: حَدَّثَنَا هَمَّامٌ: قَالَ: قُلْتُ لأَنَسِ بْنِ مَالِكٍ: مَنْ جَمَعَ الْقُرْآنَ عَلَىٰ عَهْدِ رَسُولِ اللهِ ﷺ؟ قَالَ: أَرْبَعَةٌ. كُلُّهُمْ مِنَ الأَنْصَارِ: أُبَيُّ بْنُ كَعْبٍ، وَمُعَاذُ بْنُ جَبَلٍ، وَزَيْدُ بْنُ ثَابِتٍ، وَرَجُلٌ مِنَ الأَنْصَارِ، يُكْنَىٰ أَبَا زَيْدٍ.

[البخاري: كتاب فضائل القرآن، باب القراء من أصحاب النبي ﷺ، رقم: ٥٠٠٣].

١٢١ ـ (٧٩٩) ـ **حدّثنا** هَدَّابُ بْنُ خَالِدٍ: حَدَّثَنَا هَمَّامٌ. حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لأُبَيٍّ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ أَمَرَنِي أَنْ أَقْرَأَ عَلَيْكَ» قَالَ: آللَّهُ سَمَّانِي لَكَ؟ قَالَ: «اللَّهُ سَمَّاكَ لِي»، قَالَ: فَجَعَلَ أُبَيٌّ يَبْكِي.

١٢٢ ـ (...) ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ. قَالَ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: قَالَ رَسُولُ اللهِ ﷺ لأُبَيِّ بْنِ كَعْبٍ: «إِنَّ اللَّهَ أَمَرَنِي أَنْ أَقْرَأَ عَلَيْكَ: ﴿لَمْ يَكُنِ ٱلَّذِينَ كَفَرُوا۟﴾ [البينة: ١] قَالَ: وَسَمَّانِي؟ قَالَ: «نَعَمْ»، قَالَ: فَبَكَىٰ.

(...) ـ **حدّثنيه** يَحْيَى بْنُ حَبِيبٍ: حَدَّثَنَا خَالِدٌ ـ يَعْنِي ابْنَ الْحَارِثِ ـ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ. قَالَ: سَمِعْتُ أَنَساً يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ لأُبَيٍّ... بِمِثْلِهِ.

٢٤ ـ بَابٌ مِنْ فَضَائِلِ سَعْدِ بْنِ مُعَاذٍ، رضي اللَّهُ عنه

١٢٣ ـ (٢٤٦٦) ـ **حدّثنا** عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ، وَجَنَازَةُ سَعْدِ بْنِ مُعَاذٍ بَيْنَ أَيْدِيهِمْ: «اهْتَزَّ لَهَا عَرْشُ الرَّحْمَٰنِ».

١٢٤ ـ (...) ـ **حدّثنا** عَمْرٌو النَّاقِدُ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ الأَوْدِيُّ: حَدَّثَنَا الأَعْمَشُ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اهْتَزَّ عَرْشُ الرَّحْمَٰنِ، لِمَوْتِ سَعْدِ بْنِ مُعَاذٍ». [البخاري: كتاب مناقب الأنصار، باب مناقب سعد بن معاذ، رقم: ٣٨٠٣].

١٢٥ ـ (٢٤٦٧) ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الرُّزِّيُّ: حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ عَطَاءٍ الْخَفَّافُ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ، أَنَّ نَبِيَّ اللَّهِ ﷺ قَالَ، وَجَنَازَتُهُ مَوْضُوعَةٌ ـ يَعْنِي سَعْداً ـ: «اهْتَزَّ لَهَا عَرْشُ الرَّحْمَٰنِ».

١٢٦ ـ (٢٤٦٨) ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ. قَالَ: سَمِعْتُ الْبَرَاءَ يَقُولُ: أُهْدِيَتْ لِرَسُولِ اللَّهِ ﷺ حُلَّةُ حَرِيرٍ. فَجَعَلَ أَصْحَابُهُ يَلْمُسُونَهَا وَيَعْجَبُونَ مِنْ لِينِهَا. فَقَالَ: «أَتَعْجَبُونَ مِنْ لِينِ هَٰذِهِ؟ لَمَنَادِيلُ

said: "Do you admire its softness? No doubt, the handkerchiefs of Sa'd Ibn Mu'adh in Paradise are better and softer than this."

(...) Al-Bara "Allah be pleased with him" narrated: A silken garment was presented to The Prophet "Allah's blessing and peace be upon him"...and the rest is the same.

(...) This Hadith was narrated on the authority of Shu'ba through the two chains of transmitters.

127-(2469) Anas Ibn Malik "Allah be pleased with him" reported: A silken garment was presented to The Messenger of Allah "Allah's blessing and peace be upon him" who had prohibited using the silk. When they admired it, he said: "By Him, in Whose Hand is the life of Muhammad, the handkerchiefs of Sa'd Ibn Mu'adh in Paradise are better than this."

(...) Anas "Allah be pleased with him" reported: The ruler of Dumat Al-Jandal presented a (silken) cloak to The Messenger of Allah "Allah's blessing and peace be upon him"... and the rest is the same, without mentioning that he prohibited the use of silk.

[25] The merits of Abu Dujana

128-(2470) Anas "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" took hold of his sword on the Day of (the holy battle of) Uhud and said: "Who would take it from me?" All the people stretched their hands saying: "I would do it, I would do it." He (The Prophet) said: "Who would take it provided that he should fulfill its rights?" The people withdrew their hands. Simak Ibn Kharasha Abu Dujana said: "I am here to take it and fulfill its rights." He took it and struck with it the heads of the pagans.

[26] The merits of Abdullah Ibn Amr Ibn Haram, the father of Jabir

129-(2471) Jabir Ibn Abdullah "Allah be pleased with both" reported: My father fell as a martyr on the Day of Uhud. The dead body of my father was brought and he was mutilated. I made an attempt to lift the cloth, but my people prohibited me to do so. I again made an attempt to lift the cloth, but my people prohibited me. Thereupon The Messenger of Allah "Allah's blessing and peace be upon him" lifted it or he commanded it to be lifted. He heard the noise (of a loud) weeping, or the noise of a woman mourner. He asked: "Who is it?" They said: "She is the daughter of Amr or the sister of Amr." On that he said: "Why is she weeping? The Angels provide him shade with the help of their wings until he would be lifted (to his dwelling place in the heaven)."

سَعْدِ بْنِ مُعَاذٍ فِي الْجَنَّةِ، خَيْرٌ مِنْهَا وَأَلْيَنُ».
[البخاري: كتاب مناقب الأنصار، باب مناقب سعد بن معاذ، رقم: ٣٨٠٢]

(...) - حدّثنا أَحْمَدُ بْنُ عَبْدَةَ الضَّبِّيُّ: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا شُعْبَةُ: أَنْبَأَنِي أَبُو إِسْحَاقَ. قَالَ: سَمِعْتُ الْبَرَاءَ بْنَ عَازِبٍ يَقُولُ: أُتِيَ رَسُولُ اللَّهِ ﷺ بِثَوْبِ حرير... فَذَكَرَ الْحَدِيثَ.

- ثُمَّ قَالَ ابْنُ عَبْدَةَ: أَخْبَرَنَا أَبُو دَاوُدَ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنِي قَتَادَةُ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ ﷺ... بِنَحْوِ هَٰذَا أَوْ بِمِثْلِهِ.

(...) - حدّثنا مُحَمَّدُ بْنُ عَمْرِو بْنِ جَبَلَةَ: حَدَّثَنَا أُمَيَّةُ بْنُ خَالِدٍ: حَدَّثَنَا شُعْبَةُ، بِهَٰذَا الْحَدِيثِ. بِالإِسْنَادَيْنِ جَمِيعاً، كَرِوَايَةِ أَبِي دَاوُدَ.

١٢٧ - (٢٤٦٩) - حدّثنا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ: حَدَّثَنَا شَيْبَانُ، عَنْ قَتَادَةَ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ، أَنَّهُ أُهْدِيَ لِرَسُولِ اللَّهِ ﷺ جُبَّةٌ مِنْ سُنْدُسٍ، وَكَانَ يَنْهَىٰ عَنِ الْحَرِيرِ. فَعَجِبَ النَّاسُ مِنْهَا. فَقَالَ: «وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، إِنَّ مَنَادِيلَ سَعْدِ بْنِ مُعَاذٍ، فِي الْجَنَّةِ، أَحْسَنُ مِنْ هَٰذَا». [البخاري: كتاب الهبة، باب قبول الهدية من المشركين، رقم: ٢٦١٥].

(...) - حدّثناه مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا سَالِمُ بْنُ نُوحٍ: حَدَّثَنَا عُمَرُ بْنُ عَامِرٍ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، أَنَّ أُكَيْدِرَ دُومَةِ الْجَنْدَلِ أَهْدَىٰ لِرَسُولِ اللَّهِ ﷺ حُلَّةً... فَذَكَرَ نَحْوَهُ. وَلَمْ يَذْكُرْ فِيهِ: وَكَانَ يَنْهَىٰ عَنِ الْحَرِيرِ.

٢٥ - باب من فضائل أبي دُجَانَة، سِمَاك بن خَرَشَة، رضي اللَّهُ تعالى عنه

١٢٨ - (٢٤٧٠) - حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: حَدَّثَنَا ثَابِتٌ، عَنْ أَنَسٍ، أَنَّ رَسُولَ اللَّهِ ﷺ أَخَذَ سَيْفاً يَوْمَ أُحُدٍ. فَقَالَ: «مَنْ يَأْخُذُ مِنِّي هَٰذَا؟» فَبَسَطُوا أَيْدِيَهُمْ. كُلُّ إِنْسَانٍ مِنْهُمْ يَقُولُ: أَنَا، أَنَا. قَالَ: «فَمَنْ يَأْخُذُهُ بِحَقِّهِ؟» قَالَ: فَأَحْجَمَ الْقَوْمُ. فَقَالَ سِمَاكُ بْنُ خَرَشَةَ، أَبُو دُجَانَةَ: أَنَا آخُذُهُ بِحَقِّهِ. قَالَ: فَأَخَذَهُ فَفَلَقَ بِهِ هَامَ الْمُشْرِكِينَ.

٢٦ - بابٌ من فضائل عبد الله بن عَمْرو بن حَرَام والد جابر، رضي اللَّهُ تعالى عنهما

١٢٩ - (٢٤٧١) - حدّثنا عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ وَعَمْرٌو النَّاقِدُ. كِلَاهُمَا عَنْ سُفْيَانَ. قَالَ عُبَيْدُ اللَّهِ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ قَالَ: سَمِعْتُ ابْنَ الْمُنْكَدِرِ يَقُولُ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: لَمَّا كَانَ يَوْمُ أُحُدٍ، جِيءَ بِأَبِي مُسَجًّى، وَقَدْ مُثِلَ بِهِ. قَالَ: فَأَرَدْتُ أَنْ أَرْفَعَ الثَّوْبَ، فَنَهَانِي قَوْمِي. ثمَّ أَرَدْتُ أَنْ أَرْفَعَ الثَّوْبَ، فَنَهَانِي قَوْمِي. فَرَفَعَهُ رَسُولُ اللَّهِ ﷺ، أَوْ أَمَرَ بِهِ فَرُفِعَ، فَسَمِعَ صَوْتَ بَاكِيَةٍ أَوْ صَائِحَةٍ. فَقَالَ: «مَنْ هَٰذِهِ؟» فَقَالُوا: بِنْتُ عَمْرٍو، أَوْ أُخْتُ عَمْرٍو. فَقَالَ: «وَلِمَ تَبْكِي؟ فَمَا زَالَتِ الْمَلَائِكَةُ تُظِلُّهُ بِأَجْنِحَتِهَا حَتَّىٰ رُفِعَ».
[البخاري: كتاب الجنائز، باب حدثنا عليّ بن عبد الله...، رقم: ١٢٩٣].

130-(...) Jabir Ibn Abdullah "Allah be pleased with both" reported: My father fell as a martyr on the Day of Uhud and I attempted to uncover his face and weep, but they (the Companions of the Prophet) prohibited me, though The Messenger of Allah "Allah's blessing and peace be upon him" did not prohibit me. Moreover, Fatima Bint Amr, the sister of my father, went on weeping. The Messenger of Allah "Allah's blessing and peace be upon him" said: "You may or may not weep, the Angels provide him shade with their wings until you lift him (to bury him)."

(...) This Hadith was narrated on the authority of Jabir through another chain of transmitters, without mentioning the Angels and the weeping of a woman mourner.

(...) Jabir "Allah be pleased with him" reported: My father was brought with his ears and nose cut off, and (his dead body) was placed before The Messenger of Allah "Allah's blessing and peace be upon him"...and the rest of the Hadith is the same.

[27] The merits of Julaibib

131-(2472) Abu Barza "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" was in a certain battlefield in which Allah bestowed upon him the spoils of war. He said to his Companions: "Is anyone missing amongst you?" They said: "So and so, so and so, and so and so." He again said: "Is there anyone missing amongst you?" They said: "So and so, so and so, and so and so." He said (for the third time): "Is there anyone missing amongst you?" They said: "No." He said: "But I am missing Julaibib." They (his Companions) searched for him amongst those who had been killed and found him by the side of seven (dead bodies of pagans) whom he had killed and then, he had been killed. The Messenger of Allah "Allah's blessing and peace be upon him" came there and stood (by his side) and said: "He killed seven (pagans), then he was killed. He is from me and I am from him." He then placed him upon his hands and there was none else to lift him but The Messenger of Allah "Allah's blessing and peace be upon him". Then the grave was dug for him in which he was placed. No mention was made of a bath.

[28] The merits of Abu Dharr

132-(2473) Abdullah Ibn As-Samit reported that Abu Dharr "Allah be pleased with him" said: We set out from our tribe Ghifar who regarded as

١٣٠ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا وَهْبُ بْنُ جَرِير: حَدَّثَنَا شُعْبَةُ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ: أُصِيبَ أَبِي يَوْمَ أُحُدٍ. فَجَعَلْتُ أَكْشِفُ الثَّوْبَ عَنْ وَجْهِهِ وَأَبْكِي، وَجَعَلُوا يَنْهَوْنَنِي، وَرَسُولُ اللَّهِ ﷺ لاَ يَنْهَانِي. قَالَ: وَجَعَلَتْ فَاطِمَةُ، بِنْتُ عَمْرٍو تَبْكِيهِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «تَبْكِيهِ، أَوْ لاَ تَبْكِيهِ، مَا زَالَتِ الْمَلاَئِكَةُ تُظِلُّهُ بِأَجْنِحَتِهَا، حَتَّىٰ رَفَعْتُمُوهُ».

[البخاري: كتاب الجنائز، باب الدخول على الميت بعد الموت...، رقم: ١٢٤٤]

(...) ـ حدّثنا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا ابْنُ جُرَيْجٍ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ. كِلاَهُمَا عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرٍ، بِهَٰذَا الْحَدِيثِ، غَيْرَ أَنَّ ابْنَ جُرَيْجٍ لَيْسَ فِي حَدِيثِهِ ذِكْرُ الْمَلاَئِكَةِ وَبُكَاءِ الْبَاكِيَةِ.

[البخاري: كتاب الجنائز، باب الدخول على الميت بعد الموت...، رقم: ١٢٤٤].

(...) ـ حدّثنا مُحَمَّدُ بْنُ أَحْمَدَ بْنِ أَبِي خَلَفٍ: حَدَّثَنَا زَكَرِيَّاءُ بْنُ عَدِيٍّ: أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ عَمْرٍو، عَنْ عَبْدِ الْكَرِيمِ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرٍ، قَالَ: جِيءَ بِأَبِي يَوْمَ أُحُدٍ مُجَدَّعاً، فَوُضِعَ بَيْنَ يَدَيِ النَّبِيِّ ﷺ. فَذَكَرَ نَحْوَ حَدِيثِهِمْ.

٢٧ ـ باب من فضائل جُلَيْبِيبٍ رضي الله عنه

١٣١ ـ (٢٤٧٢) ـ حدّثنا إِسْحَاقُ بْنُ عُمَرَ بْنِ سَلِيطٍ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ كِنَانَةَ بْنِ نُعَيْمٍ، عَنْ أَبِي بَرْزَةَ، أَنَّ النَّبِيَّ ﷺ كَانَ فِي مَغْزًى لَهُ. فَأَفَاءَ اللَّهُ عَلَيْهِ، فَقَالَ لأَصْحَابِهِ: «هَلْ تَفْقِدُونَ مِنْ أَحَدٍ؟» قَالُوا: نَعَمْ فُلاَناً وَفُلاَناً وَفُلاَناً. ثُمَّ قَالَ: «هَلْ تَفْقِدُونَ مِنْ أَحَدٍ؟» قَالُوا: نَعَمْ، فُلاَناً وَفُلاَناً وَفُلاَناً، ثُمَّ قَالَ: «هَلْ تَفْقِدُونَ مِنْ أَحَدٍ؟» قَالُوا: لاَ. قَالَ: «لَكِنِّي أَفْقِدُ جُلَيْبِيباً فَاطْلُبُوهُ»، فَطُلِبَ فِي الْقَتْلَىٰ. فَوَجَدُوهُ إِلَىٰ جَنْبِ سَبْعَةٍ قَدْ قَتَلَهُمْ، ثُمَّ قَتَلُوهُ. فَأَتَى النَّبِيُّ ﷺ فَوَقَفَ عَلَيْهِ. فَقَالَ: «قَتَلَ سَبْعَةً، ثُمَّ قَتَلُوهُ. هَٰذَا مِنِّي وَأَنَا مِنْهُ. هَٰذَا مِنِّي وَأَنَا مِنْهُ»، قَالَ: فَوَضَعَهُ عَلَىٰ سَاعِدَيْهِ لَيْسَ لَهُ إِلاَّ سَاعِدَا النَّبِيِّ ﷺ. قَالَ: فَحُفِرَ لَهُ وَوُضِعَ فِي قَبْرِهِ، وَلَمْ يَذْكُرْ غَسْلاً.

٢٨ ـ باب من فضائل أبي ذرّ رضي الله عنه

١٣٢ ـ (٢٤٧٣) ـ حدّثنا هَدَّابُ بْنُ خَالِدٍ الأَزْدِيُّ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ: أَخْبَرَنَا حُمَيْدُ بْنُ هِلاَلٍ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ. قَالَ: قَالَ أَبُو ذَرٍّ: خَرَجْنَا مِنْ

lawful the prohibited months. I and my brother Unais and our mother stayed with our maternal uncle who treated us well. The men of his tribe fell jealous and they said: When you are away from your house, Unais commits adultery with your wife. Our maternal uncle came and he accused us of such a sin as reached him. I said: In this way, you have cancel out the good you did to us. We cannot stay with you after this. We came to our camels and loaded (our) luggage. Our maternal uncle began to weep covering himself with (a piece of) cloth. We proceeded on until we encamped by the side of Mecca. Unais drew lot on the camels (we had) in addition to an equal number. They both went to a priest who declared Unais as winner. Thus, Unais came with our camels and an equal number besides.

He (Abu Dharr) added: O my nephew! I used to offer prayers three years before I met The Messenger of Allah "Allah's blessing and peace be upon him". I said: For whom did you offer prayer? He said: For Allah. I said: To which direction did you turn your face (during prayer)? He said: I used to turn my face to the direction which Allah commanded me to turn my face. I used to offer the night prayer at the last portion of the night. I fell down in prostration like the mantle until the sun rose over me. Unais said: I have some job in Mecca, so you'd better stay here.

Unais went until he came to Mecca and then, he returned to me. I said: What did you do? He said: I met a person in Mecca who is on your religion and he claims that it is Allah Who has sent him. I said: What do the people say about him? He said: They say that he is a poet, a priest or a magician. Unais who was a poet said: I heard the words of a priest, but his (The Prophet's) words never resemble his (the priest's words). His words, if compared to the verses of poets, cannot be uttered by any poet. By Allah, he is truthful and they are liars. Then I said: you should stay here, until I go, so that I should see him. He said: I came to Mecca and I selected an insignificant person from amongst them and said to him: Where is he whom you call as-Sabi (the one who deviated from the religion of his people)?

He pointed out towards me saying: He is Sabi. The people of the valley attacked me with sods and bows until I fell down unconscious. I stood up after I had recovered and I found as if I was a red idol. I came to Zamzam and washed blood from me and drank water from it. Listen, O son of my brother! I stayed there for thirty nights or days and there was no food for me but the water of Zamzam. But, I became so bulky that there appeared

قَوْمِنَا غِفَارٍ، وَكَانُوا يُحِلُّونَ الشَّهْرَ الْحَرَامَ، فَخَرَجْتُ أَنَا وَأَخِي أُنَيْسٌ وَأُمُّنَا، فَنَزَلْنَا عَلَىٰ خَالٍ لَنَا، فَأَكْرَمَنَا خَالُنَا وَأَحْسَنَ إِلَيْنَا. فَحَسَدَنَا قَوْمُهُ فَقَالُوا: إِنَّكَ إِذَا خَرَجْتَ عَنْ أَهْلِكَ خَالَفَ إِلَيْهِمْ أُنَيْسٌ. فَجَاءَ خَالُنَا فَنَثَا عَلَيْنَا الَّذِي قِيلَ لَهُ. فَقُلْتُ: أَمَّا مَا مَضَىٰ مِنْ مَعْرُوفِكَ فَقَدْ كَدَّرْتَهُ، وَلاَ جِمَاعَ لَكَ فِيمَا بَعْدُ. فَقَرَّبْنَا صِرْمَتَنَا، فَاحْتَمَلْنَا عَلَيْهَا. وَتَغَطَّىٰ خَالُنَا ثَوْبَهُ فَجَعَلَ يَبْكِي. فَانْطَلَقْنَا حَتَّىٰ نَزَلْنَا بِحَضْرَةِ مَكَّةَ، فَنَافَرَ أُنَيْسٌ عَنْ صِرْمَتِنَا وَعَنْ مِثْلِهَا، فَأَتَيَا الْكَاهِنَ، فَخَيَّرَ أُنَيْساً، فَأَتَانَا أُنَيْسٌ بِصِرْمَتِنَا وَمِثْلِهَا مَعَهَا.

قَالَ: وَقَدْ صَلَّيْتُ، يَا ابْنَ أَخِي، قَبْلَ أَنْ أَلْقَىٰ رَسُولَ اللهِ ﷺ بِثَلاَثِ سِنِينَ. قُلْتُ: لِمَنْ؟ قَالَ: لِلَّهِ. قُلْتُ: فَأَيْنَ تَوَجَّهُ؟ قَالَ: أَتَوَجَّهُ حَيْثُ يُوَجِّهُنِي رَبِّي، أُصَلِّي عِشَاءً حَتَّى إِذَا كَانَ مِنْ آخِرِ اللَّيْلِ أُلْقِيتُ كَأَنِّي خِفَاءٌ، حَتَّى تَعْلُوَنِي الشَّمْسُ.

فَقَالَ أُنَيْسٌ: إِنَّ لِي حَاجَةً بِمَكَّةَ فَاكْفِنِي. فَانْطَلَقَ أُنَيْسٌ حَتَّىٰ أَتَىٰ مَكَّةَ، فَرَاثَ عَلَيَّ. ثُمَّ جَاءَ فَقُلْتُ: مَا صَنَعْتَ؟ قَالَ: لَقِيتُ رَجُلاً بِمَكَّةَ عَلَى دِينِكَ. يَزْعُمُ أَنَّ اللَّهَ أَرْسَلَهُ. قُلْتُ: فَمَا يَقُولُ النَّاسُ؟ قَالَ: يَقُولُونَ: شَاعِرٌ، كَاهِنٌ، سَاحِرٌ، وَكَانَ أُنَيْسٌ أَحَدَ الشُّعَرَاءِ.

قَالَ أُنَيْسٌ: لَقَدْ سَمِعْتُ قَوْلَ الْكَهَنَةِ، فَمَا هُوَ بِقَوْلِهِمْ، وَلَقَدْ وَضَعْتُ قَوْلَهُ عَلَىٰ أَقْرَاءِ الشِّعْرِ، فَمَا يَلْتَئِمُ عَلَىٰ لِسَانِ أَحَدٍ بَعْدِي، أَنَّهُ شِعْرٌ. وَاللَّهِ، إِنَّهُ لَصَادِقٌ، وَإِنَّهُمْ لَكَاذِبُونَ.

قَالَ: قُلْتُ: فَاكْفِنِي حَتَّىٰ أَذْهَبَ فَأَنْظُرَ. قَالَ: فَأَتَيْتُ مَكَّةَ. فَتَضَعَّفْتُ رَجُلاً مِنْهُمْ. فَقُلْتُ: أَيْنَ هَٰذَا الَّذِي تَدْعُونَهُ الصَّابِىءَ؟ فَأَشَارَ إِلَيَّ، فَقَالَ: الصَّابِىءَ. فَمَالَ عَلَيَّ أَهْلُ الْوَادِي بِكُلِّ مَدَرَةٍ وَعَظْمٍ، حَتَّىٰ خَرَرْتُ مَغْشِيًّا عَلَيَّ. قَالَ: فَارْتَفَعْتُ حِينَ ارْتَفَعْتُ، كَأَنِّي نُصُبٌ أَحْمَرُ. قَالَ: فَأَتَيْتُ زَمْزَمَ فَغَسَلْتُ عَنِّي الدِّمَاءَ، وَشَرِبْتُ مِنْ مَائِهَا. وَلَقَدْ لَبِثْتُ، يَا ابْنَ أَخِي ثَلاَثِينَ، بَيْنَ لَيْلَةٍ وَيَوْمٍ. مَا كَانَ لِي طَعَامٌ إِلاَّ مَاءُ زَمْزَمَ. فَسَمِنْتُ

wrinkles upon my stomach, and I never felt any hunger in my stomach. It was during this time that the people of Mecca slept in the moonlit night and there was none to circumambulate the House except for two women who had been invoking the name of (the two idols of)Isaf and Na'ila.

They came to me while circumambulating and I said: Marry one with the other. But they did not dissuade from their invoking. They came to me and I said to them: Insert wood in the idols' privates. However, I could not express it metaphorically. These women went away crying and saying: Had there been one amongst our people (he would have taught a lesson to you for the obscene words with which you abused our idols before us). These women met The Messenger of Allah "Allah's blessing and peace be upon him" and Abu Bakr who had also been coming down the hill. He asked them: What has happened to you? They said: There is Sabi, who has hidden himself between the Ka'ba and its curtain. He said: What did he say to you? They said: He uttered such words before us as we cannot express. The Messenger of Allah "Allah's blessing and peace be upon him" came, kissed the Black Stone and circumambulated the House along with his Companion. Then, he offered prayer. After he had finished his prayer, Abu Dharr said: I was the first to greet him with peace which I uttered in this way: O The Messenger of Allah!, may there be peace upon you. He said: It may be upon you too, and the mercy of Allah. He then said: Who are you? I said: I'm From the tribe of Ghifar. He leaned his hand and placed his finger on his forehead and I said to myself: Perhaps he disliked that I belong to the tribe of Ghifar.

I attempted to catch hold of his hand but his friend who knew about him more than me dissuaded me from doing so. He then lifted his head and said: How long have you been here? I said: I have been here for the last thirty nights or days. He said: Who has been feeding you? I said: There has been no food for me but the water of Zamzam. I have grown so bulky that there appear wrinkles upon my stomach and I do not feel any hunger. He said: It is blessed (water) and it also serves as food. Abu Bakr said: O The Messenger of Allah! let me be his host tonight. Then The Messenger of Allah "Allah's blessing and peace be upon him" proceeded on, and so did Abu Bakr, and I went with them. Abu Bakr opened the door and then he brought for us the raisins of Ta'if, which was the first food I ate there. Then I stayed as long as I had to stay. Later, I came to The Messenger of Allah "Allah's blessing and peace be upon him" who said: I have been shown a

حَتَّىٰ تَكَسَّرَتْ عُكَنُ بَطْنِي. وَمَا وَجَدْتُ عَلَىٰ كَبِدِي سَخْفَةَ جُوعٍ. قَالَ: فَبَيْنَا أَهْلُ مَكَّةَ فِي لَيْلَةٍ قَمْرَاءَ إِضْحِيَانَ، إِذْ ضُرِبَ عَلَىٰ أَسْمِخَتِهِمْ. فَمَا يَطُوفُ بِالْبَيْتِ أَحَدٌ، وَامْرَأَتَيْنِ مِنْهُمْ تَدْعُوَانِ إِسَافاً وَنَائِلَةَ. قَالَ فَأَتَتَا عَلَيَّ فِي طَوَافِهِمَا. فَقُلْتُ: أَنْكِحَا أَحَدَهُمَا الأُخْرَىٰ. قَالَ: فَمَا تَنَاهَتَا عَنْ قَوْلِهِمَا. قَالَ: فَأَتَتَا عَلَيَّ فَقُلْتُ: هَنٌ مِثْلُ الْخَشَبَةِ. غَيْرَ أَنِّي لا أَكْنِي. فَانْطَلَقَتَا تُوَلْوِلاَنِ، وَتَقُولاَنِ: لَوْ كَانَ هَاهُنَا أَحَدٌ مِنْ أَنْفَارِنَا. قَالَ: فَاسْتَقْبَلَهُمَا رَسُولُ اللَّهِ ﷺ وَأَبُو بَكْرٍ. وَهُمَا هَابِطَانِ. قَالَ: «مَا لَكُمَا؟» قَالَتَا: الصَّابِىءُ بَيْنَ الْكَعْبَةِ وَأَسْتَارِهَا. قَالَ: «مَا قَالَ لَكُمَا؟» قَالَتَا: إِنَّه قَالَ لَنَا كَلِمَةً تَمْلأُ الْفَمَ. وَجَاءَ رَسُولُ اللَّهِ ﷺ حَتَّى اسْتَلَمَ الْحَجَرَ. وَطَافَ بِالْبَيْتِ هُوَ وَصَاحِبُهُ، ثُمَّ صَلَّىٰ، فَلَمَّا قَضَىٰ صَلاَتَهُ -

قَالَ أَبُو ذَرٍّ : فَكُنْتُ أَنَا أَوَّلَ مَنْ حَيَّاه بِتَحِيَّةِ الإِسْلاَمِ. قَالَ: فَقُلْتُ: السَّلاَمُ عَلَيْكَ يَا رَسُولَ اللَّهِ. فَقَالَ: «وَعَلَيْكَ وَرَحْمَةُ اللَّهِ». ثُمَّ قَالَ: «مَنْ أَنْتَ؟» قَالَ: قُلْتُ: مِنْ غِفَارٍ. قَالَ: فَأَهْوَىٰ بِيَدِهِ فَوَضَعَ أَصَابِعَهُ عَلَىٰ جَبْهَتِهِ. فَقُلْتُ فِي نَفْسِي: كَرِهَ أَنِ انْتَمَيْتُ إِلَىٰ غِفَارٍ. فَذَهَبْتُ آخُذُ بِيَدِهِ. فَقَدَعَنِي صَاحِبُهُ. وَكَانَ أَعْلَمَ بِهِ مِنِّي، ثُمَّ رَفَعَ رَأْسَهُ. ثُمَّ قَالَ: «مَتَىٰ كُنْتَ هَاهُنَا؟» قَالَ: قُلْتُ: قَدْ كُنْتُ هَاهُنَا مُنْذُ ثَلاَثِينَ، بَيْنَ لَيْلَةٍ وَيَوْمٍ. قَالَ: «فَمَنْ كَانَ يُطْعِمُكَ؟» قَالَ: قُلْتُ: مَا كَانَ لِي طَعَامٌ إِلاَّ مَاءُ زَمْزَمَ. فَسَمِنْتُ حَتَّىٰ تَكَسَّرَتْ عُكَنُ بَطْنِي. وَمَا أَجِدُ عَلَىٰ كَبِدِي سَخْفَةَ جُوعٍ. قَالَ: «إِنَّهَا مُبَارَكَةٌ، إِنَّهَا طَعَامُ طُعْمٍ».

فَقَالَ أَبُو بَكْرٍ: يَا رَسُولَ اللَّهِ، ائْذَنْ لِي فِي طَعَامِهِ اللَّيْلَةَ، فَانْطَلَقَ رَسُولُ اللَّهِ ﷺ وَأَبُو بَكْرٍ. وَانْطَلَقْتُ مَعَهُمَا. فَفَتَحَ أَبُو بَكْرٍ بَاباً، فَجَعَلَ يَقْبِضُ لَنَا مِنْ زَبِيبِ الطَّائِفِ، وَكَانَ ذٰلِكَ أَوَّلَ طَعَامٍ أَكَلْتُهُ بِهَا. ثُمَّ غَبَرْتُ مَا غَبَرْتُ، ثُمَّ أَتَيْتُ رَسُولَ اللَّهِ ﷺ فَقَالَ: «إِنَّهُ قَدْ وُجِّهَتْ لِي أَرْضٌ ذَاتُ نَخْلٍ، لاَ أُرَاهَا إِلاَّ يَثْرِبَ. فَهَلْ أَنْتَ مُبَلِّغٌ عَنِّي

land having abundance of date-palm trees, and I think it is but that of Yathrib (the old name of Medina). You should act as a preacher to your people on my behalf. I hope Allah would make you (a source of) benefit for them and He would reward you.

I came to Unais who said: What have you done? I said: What I have done is that I have embraced Islam and I have testified (to The true Prophethood of The Messenger of Allah). He said: I never dislike your religion and I also embrace Islam and testify (to The true Prophethood of Muhammad). Then both of us came to our mother who said: I never disapprove of your religion and I also embrace Islam and testify to The Prophethood of Muhammad. We then loaded our camels and came to our tribe Ghifar, half of which embraced Islam, whose chief was Aima Ibn Rahada Al-Ghifari, who was their leader. All of the tribe said: We will embrace Islam when The Messenger of Allah "Allah's blessing and peace be upon him" would come to Medina. When The Messenger of Allah "Allah's blessing and peace be upon him" came to Medina the remaining half (of Ghifar tribe) embraced Islam. Then the (tribe of) Aslam came to the Prophet "Allah's blessing and peace be upon him" and said: O The Messenger of Allah! We also embrace Islam in the same way as our brothers (from Ghifar) have embraced Islam. They embraced Islam. On that The Messenger of Allah "Allah's blessing and peace be upon him" said: "As for (the tribe of) Ghifar, might Allah forgive them, and as for (the tribe of) Aslam, Allah might save them (from evil)."

(...) This Hadith was narrated on the authority of Humaid Ibn Hilal with the same chain of transmitters, with the following addition: When I came to Mecca, Unais said: Go, but beware of the Meccans for they are his enemies and they are angry with him.

(...) Abdullah Ibn As-Samit reported that Abu Dharr "Allah be pleased with him" said: O my nephew! I used to offer prayers two years before I met The Messenger of Allah "Allah's blessing and peace be upon him". I said: To which direction did you turn your face (during prayer)? He said: I used to turn my face to the direction which Allah commanded me to turn my face...and the rest is the same, with the substitution of "fifteen nights" for "thirty nights".

133-(2474) Ibn Abbas "Allah be pleased with both" narrated: When Abu Dharr heard of the appearance of The Prophet "Allah's blessing and peace be upon him", he said to his brother: "Ride to this valley (of Mecca) and try

قَوْمَكَ؟ عَسَى اللَّهُ أَنْ يَنْفَعَهُمْ بِكَ وَيَأْجُرَكَ فِيهِمْ». فَأَتَيْتُ أُنَيْساً فَقَالَ: مَا صَنَعْتَ؟ قُلْتُ: صَنَعْتُ أَنِّي قَدْ أَسْلَمْتُ وَصَدَّقْتُ، قَالَ: مَا بِي رَغْبَةٌ عَنْ دِينِكَ. فَإِنِّي قَدْ أَسْلَمْتُ وَصَدَّقْتُ. فَأَتَيْنَا أُمَّنَا. فَقَالَتْ: مَا بِي رَغْبَةٌ عَنْ دِينِكُمَا. فَإِنِّي قَدْ أَسْلَمْتُ وَصَدَّقْتُ، فَاحْتَمَلْنَا حَتَّىٰ أَتَيْنَا قَوْمَنَا غِفَاراً. فَأَسْلَمَ نِصْفُهُمْ. وَكَانَ يَؤُمُّهُمْ إِيمَاءُ بْنُ رَحْضَةَ الْغِفَارِيُّ. وَكَانَ سَيِّدَهُمْ.

وَقَالَ نِصْفُهُمْ: إِذَا قَدِمَ رَسُولُ اللَّهِ ﷺ الْمَدِينَةَ أَسْلَمْنَا. فَقَدِمَ رَسُولُ اللَّهِ ﷺ الْمَدِينَةَ، فَأَسْلَمَ نِصْفُهُمُ الْبَاقِي. وَجَاءَتْ أَسْلَمُ. فَقَالُوا: يَا رَسُولَ اللَّهِ، إِخْوَتُنَا، نُسْلِمُ عَلَى الَّذِي أَسْلَمُوا عَلَيْهِ. فَأَسْلَمُوا. فَقَالَ رَسُولُ اللَّهِ ﷺ: «غِفَارُ: غَفَرَ اللَّهُ لَهَا. وَأَسْلَمُ: سَالَمَهَا اللَّهُ».

(...) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا النَّضْرُ بْنُ شُمَيْلٍ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ. حَدَّثَنَا حُمَيْدُ بْنُ هِلاَلٍ، بِهَٰذَا الإِسْنَادِ.

وَزَادَ بَعْدَ قَوْلِهِ: قُلْتُ: فَاكْفِنِي حَتَّى أَذْهَبَ فَأَنْظُرَ. قَالَ: نَعَمْ، وَكُنْ عَلَىٰ حَذَرٍ مِنْ أَهْلِ مَكَّةَ. فَإِنَّهُمْ قَدْ شَنِفُوا لَهُ وَتَجَهَّمُوا.

(...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ الْعَنَزِيُّ: حَدَّثَنِي ابْنُ أَبِي عَدِيٍّ. قَالَ: أَنْبَأَنَا ابْنُ عَوْنٍ، عَنْ حُمَيْدِ بْنِ هِلاَلٍ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ، قَالَ: قَالَ أَبُو ذَرٍّ: يَا ابْنَ أَخِي، صَلَّيْتُ سَنَتَيْنِ قَبْلَ مَبْعَثِ النَّبِيِّ ﷺ. قَالَ: قُلْتُ: فَأَيْنَ كُنْتَ تَوَجَّهُ؟ قَالَ: حَيْثُ وَجَّهَنِي اللَّهُ... وَاقْتَصَّ الْحَدِيثَ بِنَحْوِ حَدِيثِ سُلَيْمَانَ بْنِ الْمُغِيرَةِ.

وَقَالَ فِي الْحَدِيثِ: فَتَنَافَرَا إِلَىٰ رَجُلٍ مِنَ الْكُهَّانِ. قَالَ: فَلَمْ يَزَلْ أَخِي، أُنَيْسٌ يَمْدَحُهُ حَتَّىٰ غَلَبَهُ. قَالَ: فَأَخَذْنَا صِرْمَتَهُ فَضَمَمْنَاهَا إِلَىٰ صِرْمَتِنَا.

وَقَالَ أَيْضاً فِي حَدِيثِهِ: قَالَ: فَجَاءَ النَّبِيُّ ﷺ فَطَافَ بِالْبَيْتِ وَصَلَّىٰ رَكْعَتَيْنِ خَلْفَ الْمَقَامِ. قَالَ: فَأَتَيْتُهُ، فَإِنِّي لأَوَّلُ النَّاسِ حَيَّاهُ بِتَحِيَّةِ الإِسْلاَمِ. قَالَ: قُلْتُ: السَّلاَمُ عَلَيْكَ يَا رَسُولَ اللَّهِ. قَالَ: «وَعَلَيْكَ السَّلاَمُ، مَنْ أَنْتَ».

وَفِي حَدِيثِهِ أَيْضاً: فَقَالَ: «مُنْذُ كَمْ أَنْتَ هَا هُنَا؟» قَالَ: قُلْتُ: مُنْذُ خَمْسَ عَشْرَةَ. وَفِيهِ: فَقَالَ أَبُو بَكْرٍ: أَتْحِفْنِي بِضِيَافَتِهِ اللَّيْلَةَ.

١٣٣ ـ (٢٤٧٤) ـ وحدّثني إِبْرَاهِيمُ بْنُ مُحَمَّدِ بْنِ عَرْعَرَةَ السَّامِيُّ وَمُحَمَّدُ بْنُ حَاتِمٍ، وَتَقَارَبَا فِي سِيَاقِ الْحَدِيثِ. وَاللَّفْظُ لاِبْنِ حَاتِمٍ، قَالاَ: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ بْنُ

to find out the truth of the person who claims to be a prophet by being informed of the news of Heaven. Listen to what he says and come back to me." So his brother set out, came to The Prophet “Allah’s blessing and peace be upon him”, listened to some of his talks, and returned to Abu Dharr and said to him: "I have seen him enjoining virtuous behaviour and saying something that is not poetry." Abu Dharr said: "You have not satisfied me as to what I wanted." He then took his journey-food and carried a water skin, containing some water till he reached Mecca. He went to the Mosque and searched for The Prophet “Allah’s blessing and peace be upon him”.

Though he did not know him, he disliked asking anybody about him. When a part of the night had passed away, Ali saw him and knew that he was a stranger. When Abu Dharr saw Ali, he followed him, and none of them asked his companion about anything. When it was dawn, Abu Dharr took his journey food and his water skin to the Mosque where he stayed all the day long without being perceived by The Prophet “Allah’s blessing and peace be upon him”. In the evening, he came back to his retiring place. Ali passed by him and said: "Hasn’t the man known his dwelling place yet?" So Ali awakened him and took him with him but none of them spoke to the other about anything. On the third day, Ali did the same and Abu Dharr stayed with him. Then Ali said: "Will you tell me what has brought you here?" Abu Dharr said: "If you give me a firm promise that you will guide me, then I will tell you." Ali promised him, and he informed Ali about the matter.

Ali said: "It is true, and he is the Messenger of Allah. Next morning when you get up, accompany me, and if I see any danger for you, I will stop as if to pass water, but if I go on, follow me and enter the place which I will enter." Abu Dharr did so, and followed Ali till he entered the place of The Prophet “Allah’s blessing and peace be upon him”. Abu Dharr went in with him, listened to some of The Prophet's talks, and embraced Islam on the spot. The Prophet “Allah’s blessing and peace be upon him” said to him: "Go back to your people and inform them (about it) till you receive my order." Abu Dharr said: "By Him, in Whose Hand my life is, I will proclaim my conversion loudly amongst them (the pagans)." So he went out, and when he reached the Mosque, he said as loudly as possible: "I testify that there is no God (to be worshipped) except Allah, and Mohammad is the Messenger of Allah." The People got up and beat him so painfully that they caused him to fall down on the earth. Then Al-Abbas

مَهْدِيٍّ: حَدَّثَنَا الْمُثَنَّىٰ بْنُ سَعِيدٍ، عَنْ أَبِي جَمْرَةَ، عَنِ ابْنِ عَبَّاسٍ. قَالَ: لَمَّا بَلَغَ أَبَا ذَرٍّ مَبْعَثُ النَّبِيِّ ﷺ بِمَكَّةَ قَالَ لأَخِيهِ: ارْكَبْ إِلَىٰ هَٰذَا الْوَادِي. فَاعْلَمْ لِي عِلْمَ هَٰذَا الرَّجُلِ الَّذِي يَزْعُمُ أَنَّهُ يَأْتِيهِ الْخَبَرُ مِنَ السَّمَاءِ. فَاسْمَعْ مِنْ قَوْلِهِ ثُمَّ ائْتِنِي. فَانْطَلَقَ الآخَرُ حَتَّىٰ قَدِمَ مَكَّةَ. وَسَمِعَ مِنْ قَوْلِهِ. ثُمَّ رَجَعَ إِلَىٰ أَبِي ذَرٍّ فَقَالَ: رَأَيْتُهُ يَأْمُرُ بِمَكَارِمِ الأَخْلاَقِ، وَكَلاَماً مَا هُوَ بِالشِّعْرِ.

فَقَالَ: مَا شَفَيْتَنِي فِيمَا أَرَدْتُ، فَتَزَوَّدَ وَحَمَلَ شَنَّةً لَهُ، فِيهَا مَاءٌ، حَتَّىٰ قَدِمَ مَكَّةَ. فَأَتَى الْمَسْجِدَ فَالْتَمَسَ النَّبِيَّ ﷺ وَلاَ يَعْرِفُهُ. وَكَرِهَ أَنْ يَسْأَلَ عَنْهُ، حَتَّىٰ أَدْرَكَهُ ـ يَعْنِي اللَّيْلَ ـ فَاضْطَجَعَ. فَرَآهُ عَلِيٌّ، فَعَرَفَ أَنَّهُ غَرِيبٌ. فَلَمَّا رَآهُ تَبِعَهُ. فَلَمْ يَسْأَلْ وَاحِدٌ مِنْهُمَا صَاحِبَهُ عَنْ شَيْءٍ، حَتَّىٰ أَصْبَحَ، ثُمَّ احْتَمَلَ قُرَيْبَتَهُ وَزَادَهُ إِلَى الْمَسْجِدِ، فَظَلَّ ذَلِكَ الْيَوْمَ وَلاَ يَرَىٰ النَّبِيَّ ﷺ، حَتَّىٰ أَمْسَىٰ. فَعَادَ إِلَى مَضْجَعِهِ. فَمَرَّ بِهِ عَلِيٌّ. فَقَالَ: مَا آنَى لِلرَّجُلِ أَنْ يَعْلَمَ مَنْزِلَهُ؟ فَأَقَامَهُ، فَذَهَبَ بِهِ مَعَهُ. وَلاَ يَسْأَلُ وَاحِدٌ مِنْهُمَا صَاحِبَهُ عَنْ شَيْءٍ، حَتَّىٰ إِذَا كَانَ يَوْمُ الثَّالِثِ فَعَلَ مِثْلَ ذَلِكَ. فَأَقَامَهُ عَلِيٌّ مَعَهُ.

ثُمَّ قَالَ لَهُ: أَلاَ تُحَدِّثُنِي؟ مَا الَّذِي أَقْدَمَكَ هَٰذَا الْبَلَدَ؟ قَالَ: إِنْ أَعْطَيْتَنِي عَهْداً وَمِيثَاقاً لَتُرْشِدَنِّي، فَعَلْتُ. فَفَعَلَ. فَأَخْبَرَهُ. فَقَالَ: فَإِنَّهُ حَقٌّ. وَهُوَ رَسُولُ اللَّهِ ﷺ. فَإِذَا أَصْبَحْتَ فَاتَّبِعْنِي. فَإِنِّي إِنْ رَأَيْتُ شَيْئاً أَخَافُ عَلَيْكَ، قُمْتُ كَأَنِّي أُرِيقُ الْمَاءَ، فَإِنْ مَضَيْتُ فَاتَّبِعْنِي حَتَّىٰ تَدْخُلَ مَدْخَلِي، فَفَعَلَ. فَانْطَلَقَ يَقْفُوهُ، حَتَّىٰ دَخَلَ عَلَى النَّبِيِّ ﷺ وَدَخَلَ مَعَهُ، فَسَمِعَ مِنْ قَوْلِهِ، وَأَسْلَمَ مَكَانَهُ. فَقَالَ لَهُ النَّبِيُّ ﷺ: «ارْجِعْ إِلَىٰ قَوْمِكَ فَأَخْبِرْهُمْ حَتَّىٰ يَأْتِيَكَ أَمْرِي». فَقَالَ: وَالَّذِي نَفْسِي بِيَدِهِ، لأَصْرُخَنَّ بِهَا بَيْنَ ظَهْرَانَيْهِمْ، فَخَرَجَ حَتَّىٰ أَتَى الْمَسْجِدَ. فَنَادَىٰ بِأَعْلَىٰ صَوْتِهِ: أَشْهَدُ أَنْ لاَ إِلَٰهَ إِلاَّ اللَّهُ، وَأَنَّ مُحَمَّداً رَسُولُ اللَّهِ. وَثَارَ الْقَوْمُ فَضَرَبُوهُ حَتَّىٰ أَضْجَعُوهُ. فَأَتَى الْعَبَّاسُ فَأَكَبَّ عَلَيْهِ. فَقَالَ: وَيْلَكُمْ، أَلَسْتُمْ تَعْلَمُونَ أَنَّهُ مِنْ

came and knelt over him (to save him) and said: "Woe to you! Don't you know that this man belongs to the tribe of Ghifar through whose way your trade to Sham is?" So he rescued him from them. Abu Dharr again did the same the next day. They beat him and took vengeance on him. But again Al-Abbas knelt over him and rescued him (from them).

[29] The merits of Jarir Ibn Abdullah

134-(2475) Jarir Ibn Abdullah "Allah be pleased with him" said: The Messenger of Allah "Allah's blessing and peace be upon him" never refused to admit me since I embraced Islam and he never looked at me except that he would smile.

135-(...) Jarir Ibn Abdullah "Allah be pleased with him" said: The Messenger of Allah "Allah's blessing and peace be upon him" never refused to admit me since I embraced Islam and he never looked at me except that he would smile on my face. Ibn Numair added the following to this Hadith from Ibn Idris: He (Jarir) complained to him (The Prophet): "I cannot sit firm upon the horse." He (The Prophet) struck his chest with his hand and invoked: "O Allah! Make him firm and rightly-guided."

136-(2476) Jarir "Allah be pleased with him" narrated: There was a house called Dhul-Khalasa in the Pre-Islamic Period which was also called Al-Ka'ba Al-Yamaniyya or Al-Ka'ba Ash-Shamiyya. The Messenger of Allah "Allah's blessing and peace be upon him" said to me: "Will you relieve me from Dhul-Khalasa?" So I left for it with 150 cavalrymen from the tribe of Ahmas. Then we destroyed it and killed whomever we found there. Then we came to The Prophet "Allah's blessing and peace be upon him" and told him about it. He invoked good upon us and upon the tribe of Ahmas.

137- (...) Jarir "Allah be pleased with him" reported: Allah's Apostle "Allah's blessing and peace be upon him" said to me: "O Jarir! Will you relieve me from Dhul-Khalasa?" Dhul-Khalasa was a house (of an idol) belonging to the tribe of Khath'am called Al-Ka'ba Al-Yamaniyya. So, I proceeded with one hundred and fifty cavalrymen from the tribe of Ahmas, who were excellent knights. It happened that I could not sit firm on horses, so The Prophet "Allah's blessing and peace be upon him" struck me over my chest with his hand. He said: "O Allah! Make him firm and make him a guiding and rightly guided man." Jarir proceeded towards that house, which he dismantled and burnt. Then he sent a messenger to Allah's Apostle "Allah's

غِفَارٍ. وَأَنَّ طَرِيقَ تُجَّارِكُمْ إِلَى الشَّامِ عَلَيْهِمْ. فَأَنْقَذَهُ مِنْهُمْ، ثُمَّ عَادَ مِنَ الْغَدِ بِمِثْلِهَا. وَثَارُوا إِلَيْهِ فَضَرَبُوهُ. فَأَكَبَّ عَلَيْهِ الْعَبَّاسُ فَأَنْقَذَهُ.

[البخاري: كتاب المناقب، باب قصة زمزم، رقم: ٣٥٢٢].

٢٩ ـ بابُ فَضَائِلِ جَرِيرِ بْنِ عَبْدِ الله رضي الله تعالى عنه

١٣٤ ـ (٢٤٧٥) ـ حدّثنا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ، عَنْ بَيَانٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ.

(ح) ـ وحدّثني عَبْدُ الْحَمِيدِ بْنُ بَيَانٍ. حَدَّثَنَا خَالِدٌ، عَنْ بَيَانٍ قَالَ: سَمِعْتُ قَيْسَ بْنَ أَبِي حَازِمٍ يَقُولُ: قَالَ جَرِيرُ بْنُ عَبْدِ اللَّهِ: مَا حَجَبَنِي رَسُولُ اللَّهِ ﷺ مُنْذُ أَسْلَمْتُ، وَلاَ رَآنِي إِلاَّ ضَحِكَ.

[البخاري: كتاب الجهاد والسير، باب من لا يثبت على الخيل، رقم: ٣٠٣٥].

١٣٥ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ وَأَبُو أُسَامَةَ، عَنْ إِسْمَاعِيلَ (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ: حَدَّثَنَا إِسْمَاعِيلُ، عَنْ قَيْسٍ، عَنْ جَرِيرٍ. قَالَ: مَا حَجَبَنِي رَسُولُ اللَّهِ ﷺ مُنْذُ أَسْلَمْتُ، وَلاَ رَآنِي إِلاَّ تَبَسَّمَ فِي وَجْهِي.

زَادَ ابْنُ نُمَيْرٍ فِي حَدِيثِهِ عَنِ ابْنِ إِدْرِيسَ: وَلَقَدْ شَكَوْتُ إِلَيْهِ أَنِّي لاَ أَثْبُتُ عَلَى الْخَيْلِ. فَضَرَبَ بِيَدِهِ فِي صَدْرِي، وَقَالَ: «اللَّهُمَّ ثَبِّتْهُ، وَاجْعَلْهُ هَادِياً مَهْدِيًّا».

١٣٦ ـ (٢٤٧٦) ـ حدّثني عَبْدُ الْحَمِيدِ بْنُ بَيَانٍ: أَخْبَرَنَا خَالِدٌ، عَنْ بَيَانٍ، عَنْ قَيْسٍ، عَنْ جَرِيرٍ. قَالَ: كَانَ فِي الْجَاهِلِيَّةِ بَيْتٌ يُقَالُ لَهُ: ذُو الْخَلَصَةِ. وَكَانَ يُقَالُ لَهُ: الْكَعْبَةُ الْيَمَانِيَةُ وَالْكَعْبَةُ الشَّامِيَّةُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «هَلْ أَنْتَ مُرِيحِي مِنْ ذِي الْخَلَصَةِ وَالْكَعْبَةِ الْيَمَانِيَةِ وَالشَّامِيَّةِ؟»، فَنَفَرْتُ إِلَيْهِ فِي مِئَةٍ وَخَمْسِينَ مِنْ أَحْمَسَ، فَكَسَرْنَاهُ وَقَتَلْنَا مَنْ وَجَدْنَا عِنْدَهُ. فَأَتَيْتُهُ فَأَخْبَرْتُهُ. قَالَ: فَدَعَا لَنَا وَلأَحْمَسَ.

[البخاري: كتاب الجهاد والسير، باب حرق الدور والنخيل، رقم: ٣٠٢٠].

١٣٧ ـ (...) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ جَرِيرِ بْنِ عَبْدِ اللهِ الْبَجَلِيِّ. قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «يَا جَرِيرُ، أَلاَ تُرِيحُنِي مِنْ ذِي الْخَلَصَةِ»: بَيْتٍ لِخَثْعَمَ كَانَ يُدْعَى كَعْبَةَ الْيَمَانِيَةِ. قَالَ: فَنَفَرْتُ فِي خَمْسِينَ وَمِئَةِ فَارِسٍ، وَكُنْتُ لاَ أَثْبُتُ عَلَى الْخَيْلِ، فَذَكَرْتُ ذٰلِكَ لِرَسُولِ اللَّهِ ﷺ. فَضَرَبَ يَدَهُ فِي صَدْرِي فَقَالَ: «اللَّهُمَّ ثَبِّتْهُ، وَاجْعَلْهُ هَادِياً مَهْدِيًّا».

blessing and peace be upon him" informing him of that. Jarir's messenger said: "By Him, Who has sent you with the Truth, I did not come to you till I had left it like a scabby camel (fully marred and spoilt)." Jarir added: The Prophet "Allah's blessing and peace be upon him" asked for Allah's Blessings for the horses and the men of Ahmas five times.

(...) This Hadith was narrated on the authority of Isma'il, through another chain of transmitters. According to the narration of Marwan it was mentioned: A giver of the glad tidings on behalf of Jarir called Abu Husain Ibn Rabie'a came in order to give glad tidings to The Messenger of Allah "Allah's blessing and peace be upon him".

[30] The merits of Abdullah Ibn Abbas

138-(2477) Ibn Abbas "Allah be pleased with both" reported: The Messenger of Allah "Allah's blessing and peace be upon him" came to privacy to whom I placed water for ablution. When he came out he said: "Who did place it here?" according to the narration of Zuhair, they (the Companions) said, and according to the narration of Abu Bakr, I said: "It is Ibn Abbas (who put it)." On that he (the Prophet) said: "O Allah! Grant him good understanding of religion!"

[31] The merits of Abdullah Ibn Umar

139-(2478) Ibn Umar "Allah be pleased with both" reported: I saw in a dream as if I have in my hand a piece of silk cloth and wherever I intend to reach in Paradise, that piece of cloth flies towards it. I made a mention of it to Hafsa (the sister of Ibn Umar) and she mentioned it to The Messenger of Allah "Allah's blessing and peace be upon him". On that The Messenger of Allah "Allah's blessing and peace be upon him" said: "I find Abdullah Ibn Umar a pious person."

140-(2479) Abdullah Ibn Umar "Allah be pleased with both" narrated: If a man saw a dream during the lifetime of The Prophet "Allah's blessing and peace be upon him" he would narrate it to The Prophet "Allah's blessing and peace be upon him". Once I wished to see a dream and narrate it to The Prophet "Allah's blessing and peace be upon him". I was young, unmarried, and used to sleep in the Mosque during the lifetime of The Prophet "Allah's blessing and peace be upon him". I dreamt that two angels took me and went away with me towards the (Hell) Fire, which looked like a well with the inside walls built up, and had two sidewalls like those of a well. Therein I saw some people whom I knew. I started saying: "I seek Refuge with

قَالَ: فَانْطَلَقَ فَحَرَّقَهَا بِالنَّارِ. ثُمَّ بَعثَ جَرِيرٌ إِلَىٰ رَسُولِ اللَّهِ ﷺ رَجُلاً يُبَشِّرُهُ. يُكْنَىٰ أَبَا أَرْطَاةَ، مِنَّا. فَأَتَىٰ رَسُولَ اللَّهِ ﷺ فَقَالَ لَهُ: مَا جِئْتُكَ حَتَّىٰ تَرَكْنَاهَا كَأَنَّهَا جَمَلٌ أَجْرَبُ، فَبَرَّكَ رَسُولُ اللَّهِ ﷺ عَلَىٰ خَيْلِ أَحْمَسَ وَرِجَالِهَا خَمْسَ مَرَّاتٍ.

(...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبَّادٍ: حَدَّثَنَا سُفْيَانُ. (ح) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا مَرْوَانُ، يَعْنِي الْفَزَارِيَّ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا أَبُو أُسَامَةَ. كُلُّهُمْ عَنْ إِسْمَاعِيلَ، بِهَٰذَا الإِسْنَادِ.

وَقَالَ فِي حَدِيثِ مَرْوَانَ: فَجَاءَ بَشِيرُ جَرِيرٍ، أَبُو أَرْطَاةَ، حُصَيْنُ بْنُ رَبِيعَةَ، يُبَشِّرُ النَّبِيَّ ﷺ.

٣٠ ـ بابٌ مِنْ فَضَائِلِ عَبْدِ اللَّه بن عَبَّاسٍ رضي الله عنهما

١٣٨ ـ (٢٤٧٧) ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ وَأَبُو بَكْرِ بْنُ النَّضْرِ. قَالاَ: حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا وَرْقَاءُ بْنُ عُمَرَ الْيَشْكُرِيُّ. قَالَ: سَمِعْتُ عُبَيْدَ اللَّهِ بْنَ أَبِي يَزِيدَ يُحَدِّثُ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ ﷺ أَتَى الْخَلاَءَ، فَوَضَعْتُ لَهُ وَضُوءاً، فَلَمَّا خَرَجَ قَالَ: «مَنْ وَضَعَ هٰذَا؟». فِي رِوَايَةِ زُهَيْرٍ قَالُوا، وَفِي رِوَايَةِ أَبِي بَكْرٍ قُلْتُ: ابْنُ عَبَّاسٍ. قَالَ: «اللَّهُمَّ فَقِّهْهُ».

[البخاري: كتاب الوضوء، باب وضع الماء عند الخلاء، رقم: ١٤٣].

٣١ ـ بابٌ من فضائل عَبْدِ الله بْنِ عُمَرَ رضي الله عنهما

١٣٩ ـ (٢٤٧٨) ـ حدّثنا أَبُو الرَّبِيعِ الْعَتَكِيُّ وَخَلَفُ بْنُ هِشَامٍ وَأَبُو كَامِلٍ الْجَحْدَرِيُّ. كُلُّهُمْ عَنْ حَمَّادِ بْنِ زَيْدٍ. قَالَ أَبُو الرَّبِيعِ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ: حَدَّثَنَا أَيُّوبُ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ. قَالَ: رَأَيْتُ فِي الْمَنَامِ كَأَنَّ فِي يَدِي قِطْعَةَ إِسْتَبْرَقٍ، وَلَيْسَ مَكَانٌ أُرِيدُ مِنَ الْجَنَّةِ إِلاَّ طَارَتْ إِلَيْهِ. قَالَ: فَقَصَصْتُهُ عَلَىٰ حَفْصَةَ، فَقَصَّتْهُ حَفْصَةُ عَلَى النَّبِيِّ ﷺ. فَقَالَ النَّبِيُّ ﷺ: «أَرَىٰ عَبْدَ اللَّهِ رَجُلاً صَالِحاً».

[البخاري: كتاب التهجد، باب فضل من تعارَّ من الليل فصلَّى، رقم: ١١٥٦].

١٤٠ ـ (٢٤٧٩) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ، وَاللَّفْظُ لِعَبْدٍ، قَالاَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ. قَالَ: كَانَ الرَّجُلُ فِي حَيَاةِ رَسُولِ اللَّهِ ﷺ، إِذَا رَأَىٰ رُؤْيَا، قَصَّهَا عَلَىٰ رَسُولِ اللَّهِ ﷺ، فَتَمَنَّيْتُ أَنْ أَرَىٰ رُؤْيَا أَقُصُّهَا عَلَى النَّبِيِّ ﷺ. قَالَ: وَكُنْتُ غُلاَماً شَابّاً عَزَباً، وَكُنْتُ أَنَامُ فِي الْمَسْجِدِ عَلَىٰ عَهْدِ رَسُولِ اللَّهِ ﷺ. فَرَأَيْتُ فِي النَّوْمِ كَأَنَّ مَلَكَيْنِ أَخَذَانِي فَذَهَبَا بِي إِلَى النَّارِ. فَإِذَا هِيَ مَطْوِيَّةٌ كَطَيِّ الْبِئْرِ. وَإِذَا لَهَا قَرْنَانِ كَقَرْنَيِ الْبِئْرِ، وَإِذَا فِيهَا نَاسٌ قَدْ عَرَفْتُهُمْ، فَجَعَلْتُ أَقُولُ: أَعُوذُ بِاللَّهِ مِنَ النَّارِ، أَعُوذُ بِاللَّهِ مِنَ النَّارِ.أَعُوذُ بِاللَّهِ مِنَ النَّارِ. قَالَ: فَلَقِيَهُمَا مَلَكٌ فَقَالَ لِي: لَمْ تُرَعْ، فَقَصَصْتُهَا عَلَىٰ حَفْصَةَ. فَقَصَّتْهَا حَفْصَةُ عَلَىٰ رَسُولِ اللَّهِ ﷺ. فَقَالَ النَّبِيُّ ﷺ: «نِعْمَ

Allah from the (Hell) Fire, I seek Refuge with Allah from the (Hell) Fire, I seek Refuge with Allah from the (Hell) Fire." Then another angel met the other two and said to me: "Do not worry." I narrated my dream to Hafsa. Hafsa "Allah be pleased with her" narrated it to The Prophet "Allah's blessing and peace be upon him". He said: "What an excellent man Abdullah is if he only observes the night prayer." Salim said: "Abdullah used not to sleep at night but very little hence forward."

(...) The same was narrated on the authority of Ibn Umar.

[32] The merits of Anas Ibn Malik

141-(2480) Anas "Allah be pleased with him" reported that Umm Sulaim said: "O Messenger of Allah! Here is your servant Anas, invoke blessings of Allah upon him." He (the Prophet) said: "O Allah! Make an increase in his wealth, and progeny, and confer blessings upon him in everything You have bestowed upon him."

(...) Anas "Allah be pleased with him" reported that Umm Sulaim said: "O Messenger of Allah! Here is your servant Anas...and the rest of the Hadith is the same.

(...) The same was narrated on the authority of Anas, through another chain of transmitters.

142-(2481) Anas "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" visited us and there was none else (in the house) but I, my mother and my maternal aunt Umm Haram. My mother said to him: "O The Messenger of Allah! Here is your small servant (Anas), invoke blessings of Allah upon him." He invoked blessings and good for me, and the last statement he said of his supplication for me was: "O Allah! Make an increase in his wealth, and progeny, and confer blessings (upon him) in (all) of them."

143-(...) Anas "Allah be pleased with him" reported: My mother Umm Anas came to The Messenger of Allah "Allah's blessing and peace be upon him". She used my lower garment as the half of her headdress and covered my upper body (with the other half). Then, she said: "O The Messenger of Allah! Here is my son Unais, whom I have brought for serving you. Invoke blessings of Allah upon him." He (The Prophet) said: "O Allah! Make an increase in his wealth and progeny." Anas said: By Allah, my fortune is abundant, and my children and grandchildren are now over one hundred.

الرَّجُلُ عَبْدُ اللَّهِ، لَوْ كَانَ يُصَلِّي مِنَ اللَّيْلِ».
قَالَ سَالِمٌ: فَكَانَ عَبْدُ اللهِ، بَعْدَ ذلِكَ، لاَ يَنَامُ مِنَ اللَّيْلِ إِلاَّ قَلِيلاً.

[البخاري: كتاب التهجد، باب فضل قيام الليل، رقم: ١١٢١].

(...) ـ **حدّثنا** عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ: أَخْبَرَنَا مُوسَى بْنُ خَالِدٍ، خَتَنُ الْفِرْيَابِيِّ، عَنْ أَبِي إِسْحَاقَ الْفَزَارِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ. قَالَ: كُنْتُ أَبِيتُ فِي الْمَسْجِدِ، وَلَمْ يَكُنْ لِي أَهْلٌ. فَرَأَيْتُ فِي الْمَنَامِ كَأَنَّمَا انْطُلِقَ بِي إِلَىٰ بِئْرٍ... فَذَكَرَ عَنِ النَّبِيِّ ﷺ بِمَعْنَىٰ حَدِيثِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ.

٣٢ ـ بابٌ من فضائل أَنَسِ بْنِ مَالِكٍ رضي الله عنه

١٤١ ـ (٢٤٨٠) ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ، عَنْ أَنَسٍ، عَنْ أُمِّ سُلَيْمٍ، أَنَّهَا قَالَتْ: يَا رَسُولَ اللَّهِ، خَادِمُكَ أَنَسٌ، ادْعُ اللَّهَ لَهُ، فَقَالَ: «اللَّهُمَّ أَكْثِرْ مَالَهُ وَوَلَدَهُ، وَبَارِكْ لَهُ فِيمَا أَعْطَيْتَهُ».

[البخاري: كتاب الدعوات، باب الدعاء بكثرة المال والولد....، رقم: ٦٣٧٨].

(...) ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ: سَمِعْتُ أَنَساً يَقُولُ: قَالَتْ أُمُّ سُلَيْمٍ: يَا رَسُولَ اللهِ، خَادِمُكَ أَنَسٌ... فَذَكَرَ نَحْوَهُ.

(...) ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ هِشَامِ بْنِ زَيْدٍ. سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ... مِثْلَ ذَلِكَ.

١٤٢ ـ (٢٤٨١) ـ **وحدّثني** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا سُلَيْمَانُ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ. قَالَ: دَخَلَ النَّبِيُّ ﷺ عَلَيْنَا، وَمَا هُوَ إِلاَّ أَنَا وَأُمِّي وَأُمُّ حَرَامٍ، خَالَتِي. فَقَالَتْ أُمِّي: يَا رَسُولَ اللَّهِ، خُوَيْدِمُكَ، ادْعُ اللَّهَ لَهُ. قَالَ: فَدَعَا لِي بِكُلِّ خَيْرٍ، وَكَانَ فِي آخِرِ مَا دَعَا لِي بِهِ أَنْ قَالَ: «اللَّهُمَّ أَكْثِرْ مَالَهُ وَوَلَدَهُ، وَبَارِكْ لَهُ فِيهِ».

١٤٣ ـ (...) ـ **حدّثني** أَبُو مَعْنٍ الرَّقَاشِيُّ: حَدَّثَنَا عُمَرُ بْنُ يُونُسَ: حَدَّثَنَا عِكْرِمَةُ: حَدَّثَنَا إِسْحَاقُ: حَدَّثَنَا أَنَسٌ قَالَ: جَاءَتْ بِي أُمِّي، أُمُّ أَنَسٍ إِلَىٰ رَسُولِ اللهِ ﷺ. وَقَدْ أَزَّرَتْنِي بِنِصْفِ خِمَارِهَا وَرَدَّتْنِي بِنِصْفِهِ. فَقَالَتْ: يَا رَسُولَ اللهِ، هٰذَا أُنَيْسٌ، ابْنِي. أَتَيْتُكَ بِهِ يَخْدُمُكَ، فَادْعُ اللَّهَ لَهُ. فَقَالَ: «اللَّهُمَّ أَكْثِرْ مَالَهُ وَوَلَدَهُ».
قَالَ أَنَسٌ: فَوَاللهِ إِنَّ مَالِي لَكَثِيرٌ، وَإِنَّ وَلَدِي وَوَلَدَ وَلَدِي لَيَتَعَادُّونَ عَلَى نَحْوِ الْمِئَةِ، الْيَوْمَ.

144-(...) Anas Ibn Malik "Allah be pleased with him" told: The Messenger of Allah "Allah's blessing and peace be upon him" came upon (our house) when my mother Umm Sulaim heard his voice and said: "O The Messenger of Allah! Let my father and mother be sacrificed for you! Here is Unais" (and requested him to invoke good and blessings upon me). So The Messenger of Allah "Allah's blessing and peace be upon him" invoked three blessings upon me, two of which I have seen in this world (i.e. the increase of wealth and progeny) and I expect to see the third one in the Hereafter.

145-(2482) Anas "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" came to me while I was playing with playmates. He greeted us all and sent me for some need, and I delayed in coming to my mother. When I came to her she said: what detained you? I said: The Messenger of Allah "Allah's blessing and peace be upon him" sent me for some need. She said: What was his need? I said: It is something secret. She said: Do not then disclose the secret of The Messenger of Allah "Allah's blessing and peace be upon him" to anyone , Anas said: By Allah, if I were to disclose it to anyone, then, I would have disclosed it to you, O Thabit (a sub-narrator).

146-(...) Anas Ibn Malik "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" told me something in secret, of which I never informed anyone. However, Umm Sulaim asked me about it, but I did not tell her.

[33] The merits of Abdullah Ibn Salam

147-(2483) Amir Ibn Sa'd Ibn Abu Waqqas narrated from his father "Allah be pleased with him": I never heard The Messenger of Allah "Allah's blessing and peace be upon him" saying to one living and moving that he would be in Paradise except to Abdullah Ibn Salam.

148-(2484) Qais Ibn Ubad reported: I was in the company of some persons, including the Companions of The Messenger of Allah "Allah's blessing and peace be upon him" in Medina, when a person came, whose face showed his fear (of Allah). Some people said: He is a person from among the people of Paradise, he is a person from among the people of Paradise. He prayed two short Rak'as and then went out. I followed him and he got into his house and I also got in and we started talking to each other. When he became familiar (with me) I said to him: When you entered

١٤٤ ـ (...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا جَعْفَرٌ، يَعْنِي ابْنَ سُلَيْمَانَ، عَنِ الْجَعْدِ، أَبِي عُثْمَانَ. قَالَ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ قَالَ: مَرَّ رَسُولُ اللَّهِ ﷺ. فَسَمِعَتْ أُمِّي، أُمُّ سُلَيْمٍ صَوْتَهُ. فَقَالَتْ: بِأَبِي وَأُمِّي، يَا رَسُولَ اللَّهِ، أُنَيْسٌ، فَدَعَا لِي رَسُولُ اللَّهِ ﷺ ثَلَاثَ دَعَوَاتٍ، قَدْ رَأَيْتُ مِنْهَا اثْنَتَيْنِ فِي الدُّنْيَا، وَأَنَا أَرْجُو الثَّالِثَةَ فِي الآخِرَةِ.

١٤٥ ـ (٢٤٨٢) ـ حدّثنا أَبُو بَكْرِ بْنُ نَافِعٍ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا حَمَّادٌ: أَخْبَرَنَا ثَابِتٌ، عَنْ أَنَسٍ، قَالَ: أَتَىٰ عَلَيَّ رَسُولُ اللَّهِ ﷺ وَأَنَا أَلْعَبُ مَعَ الْغِلْمَانِ. قَالَ: فَسَلَّمَ عَلَيْنَا. فَبَعَثَنِي إِلَىٰ حَاجَةٍ، فَأَبْطَأْتُ عَلَىٰ أُمِّي، فَلَمَّا جِئْتُ قَالَتْ: مَا حَبَسَكَ؟ قُلْتُ: بَعَثَنِي رَسُولُ اللَّهِ ﷺ لِحَاجَةٍ. قَالَتْ: مَا حَاجَتُهُ؟ قُلْتُ: إِنَّهَا سِرٌّ. قَالَتْ: لَا تُحَدِّثَنَّ بِسِرِّ رَسُولِ اللَّهِ ﷺ أَحَداً.

قَالَ أَنَسٌ: وَاللَّهِ لَوْ حَدَّثْتُ بِهِ أَحَداً لَحَدَّثْتُكَ، يَا ثَابِتُ.

١٤٦ ـ (...) ـ حدّثنا حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا عَارِمُ بْنُ الْفَضْلِ: حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ قَالَ: سَمِعْتُ أَبِي يُحَدِّثُ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: أَسَرَّ إِلَيَّ نَبِيُّ اللَّهِ ﷺ سِرّاً، فَمَا أَخْبَرْتُ بِهِ أَحَداً بَعْدُ. وَلَقَدْ سَأَلَتْنِي عَنْهُ أُمُّ سُلَيْمٍ، فَمَا أَخْبَرْتُهَا بِهِ.

[البخاري: كتاب الاستئذان، باب حفظ السر، رقم: ٦٢٨٩].

٣٣ ـ بابٌ من فَضَائِلِ عبد الله بن سَلَامٍ رضي الله عنه

١٤٧ ـ (٢٤٨٣) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْحَاقُ بْنُ عِيسَىٰ: حَدَّثَنِي مَالِكٌ، عَنْ أَبِي النَّضْرِ، عَنْ عَامِرِ بْنِ سَعْدٍ. قَالَ: سَمِعْتُ أَبِي يَقُولُ: مَا سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ، لِحَيٍّ يَمْشِي، إِنَّهُ فِي الْجَنَّةِ، إِلاَّ لِعَبْدِ اللَّهِ بْنِ سَلَامٍ.

[البخاري: كتاب مناقب الأنصار، باب مناقب عبد الله بن سلام، رقم: ٣٨١٢].

١٤٨ ـ (٢٤٨٤) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ الْعَنَزِيُّ: حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَوْنٍ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ قَيْسِ بْنِ عُبَادٍ قَالَ: كُنْتُ بِالْمَدِينَةِ فِي نَاسٍ. فِيهِمْ بَعْضُ أَصْحَابِ النَّبِيِّ ﷺ، فَجَاءَ رَجُلٌ فِي وَجْهِهِ أَثَرٌ مِنْ خُشُوعٍ. فَقَالَ بَعْضُ الْقَوْمِ: هَٰذَا رَجُلٌ مِنْ أَهْلِ الْجَنَّةِ. هَٰذَا رَجُلٌ مِنْ أَهْلِ الْجَنَّةِ. فَصَلَّىٰ رَكْعَتَيْنِ يَتَجَوَّزُ فِيهِمَا. ثُمَّ خَرَجَ فَاتَّبَعْتُهُ. فَدَخَلَ مَنْزِلَهُ. وَدَخَلْتُ فَتَحَدَّثْنَا، فَلَمَّا

(the mosque) before (your coming back to home) a person said so and so (that you are among the people of Paradise. What is the reason for that?) He said: One is not to say anything which he does not know. I will (now) tell you why they (say) this.

I saw a dream during the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him" and narrated it to him. I seemed to be in a garden (he described its vastness, its rich fructification and its verdure), in the midst of which, there stood an iron pillar, with its base in the earth and its top in the sky, upon which there was a handhold. It was said to me: Climb up this (pillar). I said to this (person who requested me to do so in the dream): I am unable to do it. Then, a helper came to me. (Ibn Awn said: a helper is the servant). This (helper) caught hold of my garment from behind and thus helped me with his hand. In this way, I climbed up till I was at the top of the pillar, and grasped the handhold. It was said to me: Hold it tightly. It was at this moment that I got up when this (handhold) was in (the grip) of my hand. I narrated this (dream) to The Messenger of Allah "Allah's blessing and peace be upon him", who said: "That garden indicates to Islam, and that pillar indicates to the pillar of Islam. That handhold is the most trustworthy faith (as shown in the Qur'an). Indeed, you will remain sticking to Islam until you will die; and that man was Abdullah Ibn Salam."

149-(...) Qais Ibn Ubaid reported: I was (sitting) in a gathering including Sa'd Ibn Malik and Ibn Umar (in addition to others), when Abdullah Ibn Salam came upon (that gathering). They (the people sitting in that company) said: He is a person from amongst the people of Paradise. I stood up and said to him: They say such and such (a thing about you, what is the reason for that?) He said: Glorified be Allah! They are not to say what They do not know. Anyway, I saw (in a dream) as if a pillar had been raised in a green garden, at whose (upper) end a handhold was fixed, and at whose base there was a helper. It was said to me: Climb up. So I climbed up and caught hold of the handhold. I narrated this (dream) to The Messenger of Allah "Allah's blessing and peace be upon him", who said: "Abdullah would die while holding fast to the most trustworthy handhold (of faith)."

150-(...) Kharasha Ibn Hurr reported: I was sitting in a circle in the mosque of Medina and there was an old man, quite handsome. He was Abdullah Ibn Salim. He was telling good things to them (to the people

اسْتَأْنَسَ قُلْتُ لَهُ: إِنَّكَ لَمَّا دَخَلْتَ قَبْلُ، قَالَ رَجُلٌ كَذَا وَكَذَا. قَالَ: سُبْحَانَ اللَّهِ، مَا يَنْبَغِي لأَحَدٍ أَنْ يَقُولَ مَا لاَ يَعْلَمُ. وَسَأُحَدِّثُكَ لِمَ ذَاكَ؟ رَأَيْتُ رُؤْيَا عَلَىٰ عَهْدِ رَسُولِ اللَّهِ ﷺ، فَقَصَصْتُهَا عَلَيْهِ. رَأَيْتُنِي فِي رَوْضَةٍ ـ ذَكَرَ سَعَتَهَا وَعُشْبَهَا وَخُضْرَتَهَا ـ وَوَسْطَ الرَّوْضَةِ عَمُودٌ مِنْ حَدِيدٍ، أَسْفَلُهُ فِي الأَرْضِ، وَأَعْلاَهُ فِي السَّمَاءِ. فِي أَعْلاَهُ عُرْوَةٌ. فَقِيلَ لِيَ: ارْقَهْ. فَقُلْتُ لَهُ: لاَ أَسْتَطِيعُ، فَجَاءَنِي مِنْصَفٌ. قَالَ ابْنُ عَوْنٍ: وَالْمِنْصَفُ الْخَادِمُ. فَقَالَ بِثِيَابِي مِنْ خَلْفِي. وَصَفَ أَنَّهُ رَفَعَهُ مِنْ خَلْفِهِ بِيَدِهِ. فَرَقِيتُ، حَتَّى كُنْتُ فِي أَعْلَى الْعَمُودِ، فَأَخَذْتُ بِالْعُرْوَةِ. فَقِيلَ لِي: اسْتَمْسِكْ.

فَلَقَدِ اسْتَيْقَظْتُ وَإِنَّهَا لَفِي يَدِي، فَقَصَصْتُهَا عَلَى النَّبِيِّ ﷺ فَقَالَ: «تِلْكَ الرَّوْضَةُ: الإِسْلاَمُ. وَذٰلِكَ الْعَمُودُ: عَمُودُ الإِسْلاَمِ. وَتِلْكَ الْعُرْوَةُ: عُرْوَةُ الْوُثْقَىٰ. وَأَنْتَ عَلَى الإِسْلاَمِ حَتَّىٰ تَمُوتَ».

قَالَ: وَالرَّجُلُ عَبْدُ اللَّهِ بْنُ سَلاَمٍ.

[البخاري: كتاب مناقب الأنصار، باب مناقب عبد الله بن سلام، رقم: ٣٨١٣].

١٤٩ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ عَمْرِو بْنِ عَبَّادِ بْنِ جَبَلَةَ بْنِ أَبِي رَوَّادٍ: حَدَّثَنَا حَرَمِيُّ بْنُ عُمَارَةَ: حَدَّثَنَا قُرَّةُ بْنُ خَالِدٍ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ. قَالَ: قَالَ قَيْسُ بْنُ عُبَادٍ: كُنْتُ فِي حَلْقَةٍ فِيهَا سَعْدُ بْنُ مَالِكٍ وَابْنُ عُمَرَ. فَمَرَّ عَبْدُ اللَّهِ بْنُ سَلاَمٍ. فَقَالُوا: هٰذَا رَجُلٌ مِنْ أَهْلِ الْجَنَّةِ، فَقُمْتُ فَقُلْتُ لَهُ: إِنَّهُمْ قَالُوا كَذَا وَكَذَا. قَالَ: سُبْحَانَ اللَّهِ مَا كَانَ يَنْبَغِي لَهُمْ أَنْ يَقُولُوا مَا لَيْسَ لَهُمْ بِهِ عِلْمٌ. إِنَّمَا رَأَيْتُ كَأَنَّ عَمُوداً وُضِعَ فِي رَوْضَةٍ خَضْرَاءَ، فَنُصِبَ فِيهَا، وَفِي رَأْسِهَا عُرْوَةٌ، وَفِي أَسْفَلِهَا مِنْصَفٌ ـ وَالْمِنْصَفُ: الْوَصِيفُ ـ فَقِيلَ لِيَ: ارْقَهْ. فَرَقِيتُ، حَتَّىٰ أَخَذْتُ بِالْعُرْوَةِ. فَقَصَصْتُهَا عَلَىٰ رَسُولِ اللَّهِ ﷺ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «يَمُوتُ عَبْدُ اللَّهِ وَهُوَ آخِذٌ بِالْعُرْوَةِ الْوُثْقَىٰ».

١٥٠ ـ (...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ ـ وَاللَّفْظُ لِقُتَيْبَةَ ـ: حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ سُلَيْمَانَ بْنِ مُسْهِرٍ، عَنْ خَرَشَةَ بْنِ الْحُرِّ. قَالَ كُنْتُ جَالِساً فِي حَلْقَةٍ فِي مَسْجِدِ الْمَدِينَةِ. قَالَ: وَفِيهَا شَيْخٌ حَسَنُ الْهَيْئَةِ وَهُوَ عَبْدُ اللَّهِ بْنُ

sitting in that company). As he stood up (to depart) the people said: He who is desirous of looking at a person from amongst the people of Paradise should see him. I said: By Allah, I will follow him, and would try to know his residence. So I followed him and he walked on until he reached the outskirts of Medina. He then entered his house. I sought permission from him to get in, and he granted me the permission, saying: My nephew, what is the need (that has brought you here)? I said to him: As you stood up, I heard people say about you: He who is desirous of seeing a person from among the people of Paradise should look at him. So I became desirous of accompanying you.

He (Abdullah Ibn Salim) said: It is Allah Who knows best who are the people of Paradise. I would, however, narrate to you as to why they said like it. (The story is) that while I was asleep (one night) there came to me a person (in the dream) who asked me to stand up. (So I stood up) and he caught hold of my hand and I walked along with him, and, lo, I found some paths on my left and I was about to set out upon them. Thereupon he said to me Do not set yourself on (them) for these are the paths of the leftists (denizens of Hell-fire). Then there were paths leading to the right side, whereupon he said: Set yourself on these paths. We came across a hill and he said to me: Climb up, and I attempted to climb up but I fell upon my buttocks. I made several attempts (but failed to succeed).

He led until he came to a pillar (so high) that its upper end touched the sky and its base was in the earth. And there was a handhold at its upper end. He said to me Climb over it. I said: How can I climb upon it, as its upper end touches the sky? He caught hold of my hand and pushed me up and I found myself suspended with the handhold. He then struck the pillar and it fell down, but I remained attached to that handhold until it was morning (and the dream was thus over). I came to The Messenger of Allah "Allah's blessing and peace be upon him" and narrated it to him. He said: "As for the paths which you saw on your left, these are paths of the leftists (dwellers of Hell), and the paths you saw on your right are the paths of the rightists (the dwellers of Paradise). The mountain indicates to the destination of the martyrs which you would not be able to attain. The pillar is the pillar of Islam. As for the handhold, it is the handhold of Islam, and you would hold fast to it until you would die."

[34] The merits of Hassan Ibn Thabit

151-(2485) Sa'id Ibn Al-Musaiyyab reported from Abu Huraira that Umar came upon Hassan while he was reciting poetry in the mosque. He

سَلاَم. قالَ: فَجعَلَ يُحَدِّثُهُمْ حديثاً حسناً. قالَ: فَلَمَّا قامَ قالَ القَوْمُ: مَنْ سَرَّهُ أَنْ يَنْظرَ إِلَىٰ رَجُلٍ مِنْ أَهْلِ الْجنَّةِ فَلْيَنْظرْ إِلَىٰ هٰذَا. قَالَ: فَقُلْتُ: وَاللَّهِ لأَتْبعَنَّهُ فَلأَعْلَمَنَّ مَكانَ بَيْتِهِ. قَالَ: فَتَبِعْتُهُ، فَانْطَلَقَ حَتَّىٰ كَادَ أَنْ يَخْرُجَ مِنَ الْمَدِينَةِ. ثُمَّ دخَلَ مَنْزِلَهُ. قالَ: فاسْتَأْذَنْتُ عَلَيْهِ، فَأَذِنَ لي. فَقالَ: مَا حَاجَتُكَ يَا ابْنَ أَخِي؟ قَالَ: فَقُلْتُ لَهُ: سَمِعْتُ الْقَوْمَ يَقُولُونَ لَكَ، لَمَّا قُمْتَ: مَنْ سَرَّهُ أَنْ يَنْظُرَ إِلَىٰ رَجُلٍ مِنْ أَهْلِ الْجَنَّةِ فَلْيَنْظُرْ إِلَىٰ هٰذَا. فَأَعْجَبَنِي أَنْ أَكُونَ مَعَكَ. قَالَ: اللَّهُ أَعْلَمُ بِأَهْلِ الْجَنَّةِ، وَسَأُحَدِّثُكَ مِمَّ قَالُوا ذَاكَ، إِنِّي بَيْنَمَا أَنَا نَائِمٌ، إِذْ أَتَانِي رَجُلٌ فَقَالَ لِي: قُمْ، فَأَخَذَ بِيَدِي فَانْطَلَقْتُ مَعَهُ. قَالَ: فَإِذَا أَنَا بِجَوَادَّ عَنْ شِمَالِي. قَالَ: فَأَخَذْتُ لآخُذَ فِيهَا. فَقَالَ لي: لاَ تَأْخُذْ فِيهَا فَإِنَّهَا طُرُقُ أَصْحَابِ الشِّمَالِ. قَالَ: فَإِذَا جَوَادُّ مَنْهجٌ عَلَىٰ يَمِينِي. فَقَالَ لِي: خُذْ هَا هُنَا. فَأَتَىٰ بِي جَبَلاً. فَقَالَ لِيَ: اصْعَدْ. قَالَ: فَجَعَلْتُ إِذَا أَرَدْتُ أَنْ أَصْعَدَ خَرَرْتُ عَلَى اسْتِي. قَالَ: حَتَّىٰ فَعَلْتُ ذٰلِكَ مِرَاراً. قَالَ: ثُمَّ انْطَلَقَ بِي حَتَّىٰ أَتَىٰ بِي عَمُوداً. رَأْسُهُ فِي السَّمَاءِ وَأَسْفَلُهُ فِي الأَرْضِ. فِي أَعْلاَهُ حَلْقَةٌ. فَقَالَ لِيَ: اصْعَدْ فَوْقَ هٰذَا. قَالَ: قُلْتُ: كَيْفَ أَصْعَدُ هٰذَا؟ وَرَأْسُهُ فِي السَّمَاءِ. قَالَ: فَأَخَذَ بِيَدِي فَزَجَلَ بِي. قَالَ: فَإِذَا أَنَا مُتَعَلِّقٌ بِالْحَلْقَةِ. قَالَ: ثُمَّ ضَرَبَ الْعَمُودَ فَخَرَّ، قَالَ: وَبَقِيتُ مُتَعَلِّقاً بِالْحَلْقَةِ حَتَّىٰ أَصْبَحْتُ. قَالَ: فَأَتَيْتُ النَّبِيَّ ﷺ فَقَصَصْتُهَا عَلَيْهِ. فَقَالَ: «أَمَّا الطُّرُقُ الَّتِي رَأَيْتَ عَنْ يَسَارِكَ، فَهِيَ طُرُقُ أَصْحَابِ الشِّمَالِ. قَالَ: وَأَمَّا الطُّرُقُ الَّتِي رَأَيْتَ عَنْ يَمِينِكَ، فَهِيَ طُرُقُ أَصْحَابِ الْيَمِينِ. وَأَمَّا الْجَبَلُ فَهُوَ مَنْزِلُ الشُّهَدَاءِ، وَلَنْ تَنَالَهُ. وَأَمَّا الْعَمُودُ، فَهُوَ عَمُودُ الإِسْلاَمِ. وَأَمَّا الْعُرْوَةُ، فَهِيَ عُرْوَةُ الإِسْلاَمِ. وَلَنْ تَزَالَ مُتَمَسِّكاً بِهَا حَتَّىٰ تَمُوتَ».

٣٤ ـ باب فضائل حَسَّان بن ثابت رضي الله عنه

١٥١ ـ (٢٤٨٥) ـ حدّثنا عَمْرٌو النَّاقِدُ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَابْنُ أَبِي عُمَرَ. كُلُّهُمْ عَنْ سُفْيَانَ. قَالَ عَمْرٌو: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ عُمَرَ مَرَّ بِحَسَّانَ وَهُوَ يُنْشِدُ الشِّعْرَ فِي الْمَسْجِدِ. فَلَحَظَ إِلَيْهِ. فَقَالَ: قَدْ

(Umar) looked towards him (meaningfully), whereupon he (Hassan) said: I used to recite (poetry) when one better than you (the Prophet) was present (here). He then looked towards Abu Huraira and said to him: I beseech you by Allah (to tell) whether you heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "(O Hassan!) Give a reply on my behalf. O Allah! help him with the Holy Spirit." He (Abu Huraira) said: By Allah, it is so (that I heard The Prophet saying this).

(...) The same was narrated on the authority of Hassan, through another chain of transmitters.

152-(...) Hassan Abd Ar-Rahman reported that he heard Hassan Ibn Thabit Al-Ansari calling Abu Huraira to bear witness by saying: I beseech you by Allah (to tell) whether you heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "(O Hassan!) Give a reply on my behalf. O Allah! help him with the Holy Spirit." He (Abu Huraira) said: By Allah, it is so (that I heard The Prophet saying this).

153-(2486) Al-Bara Ibn Azib "Allah be pleased with him" reported: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "O Hassan Ibn Thabit! Lampoon those (pagans); and Gabriel is with you."

(...) This Hadith was narrated on the authority of Shu'ba with the same chain of transmitters.

154-(2487) Urwa reported that Hassan Ibn Thabit talked much about A'isha, which led me to scold him, whereupon she said: O My nephew! Let him for he defended The Messenger of Allah "Allah's blessing and peace be upon him".

(...) This Hadith was narrated on the authority of Hisham with the same chain of transmitters.

155-(2488) Masruq reported: I visited A'isha while Hassan was sitting there and reciting some of his poetry: She is chaste and prudent, against whom there is no calumny. She rises up early in the morning without eating the meat of the unmindful. A'isha said: But you are not so. Masruq said: I said to her: Why do you permit him to visit you, though Allah said: "And as for him among them who took upon himself the lead thereof, he shall have a grievous punishment" (An-Nur 24)? She said: What punishment can be more severe than the blindness (with which he was befallen)? He used to lampoon (the pagans) on behalf of The Messenger of Allah "Allah's blessing and peace be upon him".

كُنْتُ أُنْشِدُ، وَفِيهِ مَنْ هُوَ خَيْرٌ مِنْكَ. ثُمَّ الْتَفَتَ إِلَىٰ أَبِي هُرَيْرَةَ. فَقَالَ: أَنْشُدُكَ اللّٰهَ، أَسَمِعْتَ رَسُولَ اللّٰهِ ﷺ يَقُولُ: «أَجِبْ عَنِّي. اللّٰهُمَّ أَيِّدْهُ بِرُوحِ الْقُدُسِ»؟ قَالَ: اللّٰهُمَّ نَعَمْ.

[البخاري: كتاب الصلاة، باب الشعر في المسجد، رقم: ٤٥٣].

(...) ـ حدّثناه إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ، عَنْ عَبْدِ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنِ ابْنِ الْمُسَيَّبِ، أَنَّ حَسَّانَ قَالَ، فِي حَلْقَةٍ فِيهِمْ أَبُو هُرَيْرَةَ: أَنْشُدُكَ اللّٰهَ، يَا أَبَا هُرَيْرَةَ، أَسَمِعْتَ رَسُولَ اللّٰهِ ﷺ... فَذَكَرَ مِثْلَهُ.

١٥٢ ـ (...) ـ حدّثنا عَبْدُ اللّٰهِ بْنُ عَبْدِ الرَّحْمٰنِ الدَّارِمِيُّ: أَخْبَرَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ، أَنَّهُ سَمِعَ حَسَّانَ بْنَ ثَابِتٍ الأَنْصَارِيَّ يَسْتَشْهِدُ أَبَا هُرَيْرَةَ: أَنْشُدُكَ اللّٰهَ، هَلْ سَمِعْتَ النَّبِيَّ ﷺ يَقُولُ: «يَا حَسَّانُ، أَجِبْ عَنْ رَسُولِ اللّٰهِ ﷺ. اللّٰهُمَّ أَيِّدْهُ بِرُوحِ الْقُدُسِ». قَالَ أَبُو هُرَيْرَةَ: نَعَمْ.

١٥٣ ـ (٢٤٨٦) ـ حدّثنا عُبَيْدُ اللّٰهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ عَدِيٍّ، وَهُوَ ابْنُ ثَابِتٍ، قَالَ: سَمِعْتُ الْبَرَاءَ بْنَ عَازِبٍ قَالَ: سَمِعْتُ رَسُولَ اللّٰهِ ﷺ يَقُولُ لِحَسَّانَ بْنِ ثَابِتٍ: «اهْجُهُمْ، أَوْ هَاجِهِمْ، وَجِبْرِيلُ مَعَكَ».

[البخاري: كتاب الأدب، باب هجاء المشركين، رقم: ٦١٥٣].

(...) ـ حَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ. (ح) وَحَدَّثَنِي أَبُو بَكْرِ بْنُ نَافِعٍ: حَدَّثَنَا غُنْدَرٌ. (ح) وَحَدَّثَنَا ابْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَعَبْدُ الرَّحْمٰنِ. كُلُّهُمْ عَنْ شُعْبَةَ، بِهٰذَا الإِسْنَادِ... مِثْلَهُ.

١٥٤ ـ (٢٤٨٧) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالاَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ؛ أَنَّ حَسَّانَ بْنَ ثَابِتٍ كَانَ مِمَّنْ كَثَّرَ عَلَىٰ عَائِشَةَ. فَسَبَبْتُهُ. فَقَالَتْ: يَا ابْنَ أُخْتِي، دَعْهُ، فَإِنَّهُ كَانَ يُنَافِحُ عَنْ رَسُولِ اللّٰهِ ﷺ.

(...) ـ حدّثناه عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَةُ، عَنْ هِشَامٍ، بِهٰذَا الإِسْنَادِ.

١٥٥ ـ (٢٤٨٨) ـ حدّثني بِشْرُ بْنُ خَالِدٍ: أَخْبَرَنَا مُحَمَّدٌ، يَعْنِي ابْنَ جَعْفَرٍ، عَنْ شُعْبَةَ، عَنْ سُلَيْمَانَ، عَنْ أَبِي الضُّحَىٰ، عَنْ مَسْرُوقٍ. قَالَ: دَخَلْتُ عَلَىٰ عَائِشَةَ وَعِنْدَهَا حَسَّانُ بْنُ ثَابِتٍ يُنْشِدُهَا شِعْراً. يُشَبِّبُ، بِأَبْيَاتٍ لَهُ. فَقَالَ:

حَصَانٌ رَزَانٌ مَا تُزَنُّ بِرِيبَةٍ ... وَتُصْبِحُ غَرْثَىٰ مِنْ لُحُومِ الْغَوَافِلِ

فَقَالَتْ لَهُ عَائِشَةُ: لٰكِنَّكَ لَسْتَ كَذٰلِكَ. قَالَ مَسْرُوقٌ: فَقُلْتُ لَهَا: لِمَ تَأْذَنِينَ لَهُ يَدْخُلُ عَلَيْكِ؟ وَقَدْ قَالَ اللّٰهُ: ﴿وَالَّذِى تَوَلَّىٰ كِبْرَهُۥ مِنْهُمْ لَهُۥ عَذَابٌ عَظِيمٌ﴾ [النور: ١١]. فَقَالَتْ: فَأَيُّ عَذَابٍ أَشَدُّ مِنَ الْعَمَىٰ؟ إِنَّهُ كَانَ يُنَافِحُ، أَوْ يُهَاجِي عَنْ رَسُولِ اللّٰهِ ﷺ.

[البخاري: كتاب المغازي، باب حديث الإفك، رقم: ٤١٤٦].

(...) This Hadith was narrated on the authority of Hisham with the same chain of transmitters, with a slight variation of wording.

156-(2489) A'isha "Allah be pleased with her" reported: Hassan said: "O Messenger of Allah! Permit me to lampoon Abu Sufyan." He said: "How can it be? I am also related to him." He (Hassan) said: "By Him Who has honored you, I will draw you out from them (their family) just as hair is drawn out from the fermented (flour)." Hassan said: "The dignity and glory belong to the tribe of Hashim who belongs to the tribe of the sons of the daughter of Makhzum, whereas your father was a slave."

(...) This Hadith was narrated on the authority of Shu'ba with the same chain of transmitters but with a slight variation of wording.

157-(2490) A'isha "Allah be pleased with her" reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Lampoon (the pagans of) Quraish, for that is more grievous to them than the hurt of an arrow." So he (The Prophet) sent (someone) to Ibn Rawaha and asked him to lampoon them. He composed a satire, but it did not appeal to him (the Prophet). He then sent (someone) to Ka'b Ibn Malik (to do the same, but his composition did not satisfy the Prophet). He then sent to Hassan Ibn Thabit. When he came, Hassan said: "Now you have called for this lion who strikes (the enemies) with his tail." He then brought out his tongue and began to move it and said: "By Him, Who has sent you with the Truth, I shall tear them with my tongue as the leather is torn." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Don't be in a hurry. This is Abu Bakr who has the best knowledge of the lineage of those of Quraish, and he could distinguish my ancestry for you, since mine is the same as theirs."

Hassan then came to him (Abu Bakr) and after he had learnt from him (the lineage of the Prophet) he returned to him (The Prophet) and said: "O The Messenger of Allah! He (Abu Bakr) made a clear distinction to your lineage (and that of Quraish). By Him, Who has sent you with the Truth, I shall draw you out from them as hair is drawn out from the fermented flour."

A'isha said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying to Hassan: "Verily the Holy Spirit would keep helping you so long as you defend on behalf of Allah and His Messenger." She added: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "Hassan lampooned them and satisfied (the Muslims) and disquieted (the unbelievers)." He said a poem which goes as follows:

(...) ـ حدّثناه ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ شُعْبَةَ، فِي هَٰذَا الإِسْنَادِ. وَقَالَ: قَالَتْ: كَانَ يَذُبُّ عَنْ رَسُولِ اللَّهِ ﷺ. وَلَمْ يَذْكُرْ: حَصَانٌ رَزَانٌ.

١٥٦ ـ (٢٤٨٩) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا يَحْيَىٰ بْنُ زَكَرِيَّاءَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ. قَالَتْ: قَالَ حَسَّانُ: يَا رَسُولَ اللَّهِ، ائْذَنْ لِي فِي أَبِي سُفْيَانَ. قَالَ: «كَيْفَ بِقَرَابَتِي مِنْهُ؟» قَالَ: وَالَّذِي أَكْرَمَكَ، لأَسُلَّنَّكَ مِنْهُمْ كَمَا تُسَلُّ الشَّعْرَةُ مِنَ الْخَمِيرِ. فَقَالَ حَسَّانُ:

وَإِنَّ سَنَامَ الْمَجْدِ مِنْ آلِ هَاشِمٍ ... بَنُو بِنْتِ مَخْزُومٍ. وَوَالِدُكَ الْعَبْدُ

قَصِيدَتَهُ هَٰذِهِ.

(...) ـ حدّثنا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَةُ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، بِهَٰذَا الإِسْنَادِ. قَالَتْ: اسْتَأْذَنَ حَسَّانُ بْنُ ثَابِتٍ النَّبِيَّ ﷺ فِي هِجَاءِ الْمُشْرِكِينَ. وَلَمْ يَذْكُرْ أَبَا سُفْيَانَ. وَقَالَ بَدَلَ الْخَمِيرِ الْعَجِينِ.

١٥٧ ـ (٢٤٩٠) ـ حدّثنا عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ: حَدَّثَنِي أَبِي، عَنْ جَدِّي: حَدَّثَنِي خَالِدُ بْنُ يَزِيدَ: حَدَّثَنِي سَعِيدُ بْنُ أَبِي هِلاَلٍ، عَنْ عُمَارَةَ بْنِ غَزِيَّةَ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَٰنِ، عَنْ عَائِشَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «اهْجُوا قُرَيْشاً، فَإِنَّهُ أَشَدُّ عَلَيْهَا مِنْ رَشْقٍ بِالنَّبْلِ»، فَأَرْسَلَ إِلَى ابْنِ رَوَاحَةَ فَقَالَ: «اهْجُهُمْ» فَهَجَاهُمْ، فَلَمْ يُرْضِ. فَأَرْسَلَ إِلَىٰ كَعْبِ بْنِ مَالِكٍ. ثُمَّ أَرْسَلَ إِلَىٰ حَسَّانَ بْنِ ثَابِتٍ، فَلَمَّا دَخَلَ عَلَيْهِ، قَالَ حَسَّانُ: قَدْ آنَ لَكُمْ أَنْ تُرْسِلُوا إِلَىٰ هَٰذَا الأَسَدِ الضَّارِبِ بِذَنَبِهِ. ثُمَّ أَدْلَعَ لِسَانَهُ فَجَعَلَ يُحَرِّكُهُ. فَقَالَ: وَالَّذِي بَعَثَكَ بِالْحَقِّ، لأَفْرِيَنَّهُمْ بِلِسَانِي فَرْيَ الأَدِيمِ. فَقَالَ رَسُولُ اللهِ ﷺ: «لاَ تَعْجَلْ، فَإِنَّ أَبَا بَكْرٍ أَعْلَمُ قُرَيْشٍ بِأَنْسَابِهَا، وَإِنَّ لِي فِيهِمْ نَسَباً، حَتَّىٰ يُلَخِّصَ لَكَ نَسَبِي»، فَأَتَاهُ حَسَّانُ. ثُمَّ رَجَعَ فَقَالَ: يَا رَسُولَ اللَّهِ، قَدْ لَخَّصَ لِي نَسَبَكَ. وَالَّذِي بَعَثَكَ بِالْحَقِّ، لأَسُلَّنَّكَ مِنْهُمْ كَمَا تُسَلُّ الشَّعْرَةُ مِنَ الْعَجِينِ.

قَالَتْ عَائِشَةُ: فَسَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ لِحَسَّانَ: «إِنَّ رُوحَ الْقُدُسِ لاَ يَزَالُ يُؤَيِّدُكَ، مَا نَافَحْتَ عَنِ اللهِ وَرَسُولِهِ».

وَقَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «هَجَاهُمْ حَسَّانُ فَشَفَىٰ وَاشْتَفَىٰ».

قَالَ حَسَّانُ:

هَجَوْتَ مُحَمَّداً فَأَجَبْتُ عَنْهُ ... وَعِنْدَ اللَّهِ فِي ذَاكَ الْجَزَاءُ

You satirized Muhammad, but I replied on his behalf, And there is reward from Allah for this. You satirized Muhammad. virtuous, righteous The Messenger of Allah is, whose nature is truthfulness. No doubt, my father and his father and my honour Are as a shield (to protect) the honour of Muhammad. Let me bereaved of my dear daughter, if you don't see her, Wiping away the dust from the two sides of Kada, They pull at the rein, going upward. On their shoulders, there are spears which are thirsty (for the blood of the enemy) . our steeds are sweating, and our women wipe them with their mantles. If you turned away from us, we would perform Umra, And (then) there would be the Victory, with the darkness clearing away.

Otherwise wait for the fighting on the day on which Allah will honour whomever He pleases. Indeed, Allah said: I have sent a servant who says the Truth in which there is no ambiguity. Allah also said: I have prepared an army from the Ansar whose main goal is to fight (the enemy). Everyday, we receive from Ma'add abuse, or fighting or satire. But, whoever lampoons The Messenger from amongst you, or praises him or supports him, it is all the same. That is for Gabriel, The Messenger (Angel) of Allah is among us, besides the Holy Spirit who has no equal."

[35] The merits of Abu Huraira Ad-Dawsi

158-(2491) Abu Huraira "Allah be pleased with him" reported: I used to call my mother, who was a pagan, to Islam. I called her one-day and she said to me something (abusive) about The Messenger of Allah "Allah's blessing and peace be upon him" which I disliked. I came to The Messenger of Allah "Allah's blessing and peace be upon him" weeping and said: "O The Messenger of Allah! I called my mother to Islam but she refused (my call). I called her today but she said to me something (abusive about you) which I disliked. Please, invoke Allah so that He may guide the mother of Abu Huraira to the truth." The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Allah! Guide the mother of Abu Huraira to the right path." I came out, well-pleased with the invocation of The Messenger of Allah "Allah's blessing and peace be upon him".

When I came near the door it was closed from within. My mother heard the noise of my footsteps and said: "O Abu Huraira! Just wait (for a little)." I heard the noise of falling of water. She took a bath and put on the shirt. Then she quickly covered her head with a headdress and opened the door and said: "O Abu Huraira! I testify that there is no god but Allah and that Muhammad is His slave and Messenger." He (Abu Huraira) added: I went

هَـجَـوْتَ مُـحَـمَّـداً بَـرّاً تَـقِـيّـاً رَسُولَ الـلَّـهِ شِـيـمَـتُـهُ الْـوَفَـاءُ

فَـإِنَّ أَبِـي وَوَالِـدَهُ وَعِـرْضِـي لِـعِـرْضِ مُـحَـمَّـدٍ مِـنْـكُـمْ وِقَـاءُ

ثَـكِـلْـتُ بُـنَـيَّـتِـي إِنْ لَـمْ تَـرَوْهَـا تُـثِـيرُ الـنَّـقْـعَ مِـنْ كَـنَـفَـيْ كَـدَاءِ

يُـبَارِيـنَ الأَعِـنَّـةَ مُـصْـعِـدَاتٍ عَـلَـىٰ أَكْـتَـافِـهَـا الأَسَـلُ الـظِّـمَـاءُ

تَـظَـلُّ جِـيَـادُنَـا مُـتَـمَـطِّـرَاتٍ تُـلَـطِّـمُـهُـنَّ بِـالْـخُـمُـرِ الـنِّـسَـاءُ

فَـإِنْ أَعْـرَضْـتُـمُـو عَـنَّـا اعْـتَـمَـرْنَـا وَكَـانَ الْـفَـتْـحُ وَانْـكَـشَـفَ الْـغِـطَـاءُ

وَإِلاَّ فَـاصْـبِـرُوا لِـضِـرَابِ يَـوْمٍ يُـعِـزُّ الـلَّـهُ فِـيـهِ مَـنْ يَـشَـاءُ

وَقَـالَ الـلَّـهُ: قَـدْ أَرْسَـلْـتُ عَـبْـداً يَـقُـولُ الْـحَـقَّ لَـيْـسَ بِـهِ خَـفَـاءُ

وَقَـالَ الـلَّـهُ: قَـدْ يَـسَّـرْتُ جُـنْـداً هُـمُ الأَنْـصَـارُ عُـرْضَـتُـهَـا الـلِّـقَـاءُ

لَـنَـا فِـي كُـلِّ يَـوْمٍ مِـنْ مَـعَـدٍّ سِـبَـابٌ أَوْ قِـتَـالٌ أَوْ هِـجَـاءُ

فَـمَـنْ يَـهْـجُـو رَسُـولَ الـلَّـهِ مِـنْـكُـمْ وَيَـمْـدَحُـهُ وَيَـنْـصُـرُهُ سَـوَاءُ

وَجِـبْـرِيـلٌ رَسُـولُ الـلَّـهِ فِـيـنَـا وَرُوحُ الْـقُـدْسِ لَـيْـسَ لَـهُ كِـفَـاءُ

٣٥ ـ باب من فضائل أَبِي هُرَيْرَةَ الدَّوْسِيِّ، رضي اللّه عنه

١٥٨ ـ (٢٤٩١) ـ حدّثنا عَمْرٌو النَّاقِدُ: حَدَّثَنَا عُمَرُ بْنُ يُونُسَ الْيَمَامِيُّ: حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ، عَنْ أَبِي كَثِيرٍ، يَزِيدَ بْنِ عَبْدِ الرَّحْمٰنِ: حَدَّثَنِي أَبُو هُرَيْرَةَ قَالَ: كُنْتُ أَدْعُو أُمِّي إِلى الإِسْلَامِ وَهِيَ مُشْرِكَةٌ، فَدَعَوْتُها يَوْماً فَأَسْمَعَتْنِي فِي رَسُولِ اللَّهِ ﷺ مَا أَكْرَهُ. فَأَتَيْتُ رَسُولَ اللَّهِ ﷺ وَأَنَا أَبْكِي. قُلْتُ: يَا رَسُولَ اللَّهِ، إِنِّي كُنْتُ أَدْعُو أُمِّي إِلَى الإِسْلَامِ فَتَأْبَىٰ عَلَيَّ، فَدَعَوْتُهَا الْيَوْمَ فَأَسْمَعَتْنِي فِيكَ مَا أَكْرَهُ. فَادْعُ اللَّهَ أَنْ يَهْدِيَ أُمَّ أَبِي هُرَيْرَةَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ اهْدِ أُمَّ أَبِي هُرَيْرَةَ»، فَخَرَجْتُ مُسْتَبْشِراً بِدَعْوَةِ نَبِيِّ اللَّهِ ﷺ، فَلَمَّا جِئْتُ فَصِرْتُ إِلَىٰ الْبَابِ. فَإِذَا هُوَ مُجَافٌ، فَسَمِعَتْ أُمِّي خَشْفَ قَدَمَيَّ. فَقَالَتْ: مَكَانَكَ يَا أَبَا هُرَيْرَةَ، وَسَمِعْتُ خَضْخَضَةَ الْمَاءِ. قَالَ: فَاغْتَسَلَتْ وَلَبِسَتْ دِرْعَهَا وَعَجِلَتْ عَنْ خِمَارِهَا. فَفَتَحَت الْبَابَ. ثُمَّ قَالَتْ: يَا أَبَا هُرَيْرَةَ، أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ. قَالَ: فَرَجَعْتُ إِلَىٰ

back to The Messenger of Allah "Allah's blessing and peace be upon him", shedding the tears of joy. I said: "O The Messenger of Allah! Be happy, for Allah has responded to your invocation, and He has guided the mother of Abu Huraira to the right path." He (The Prophet) praised Allah, and lauded Him, and stated good words.

I said: "O The Messenger of Allah! Invoke Allah so that He may plant the love of mine and that of my mother in the (hearts of the) believing servants, and let our hearts be filled with their love too." The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Allah! Install the love of those two servants of yours, i.e. Abu Huraira and his mother in the hearts of the believing servants and let their hearts be filled with love for the believing servants." Indeed, this invocation has been accepted by Allah so much that no believer was born who heard of me and saw me but that he loved me.

159-(2492) Abu Huraira "Allah be pleased with him" narrated: You people say that Abu Huraira tells many narrations from The Messenger of Allah "Allah's blessing and peace be upon him". In fact Allah knows whether I say the truth or not. I was a poor man, and I used to stick to The Messenger of Allah "Allah's blessing and peace be upon him", satisfied with what fills my stomach. (On the other hand) my emigrant brothers were busy in the market, and my Ansari brothers used to be busy with their properties. No doubt, The Messenger of Allah "Allah's blessing and peace be upon him" once said: "Whoever spreads his garment (till I have finished my present speech and then gathers it to himself), will remember whatever I will say." So, I spread my collared garment which I was wearing till The Messenger of Allah "Allah's blessing and peace be upon him" had finished his saying, and then I gathered it to my chest. So, I did forget nothing I heard from him.

(...) This Hadith was narrated on the authority of Abu Huraira but with the difference that the narration of Malik ended with the statement of Abu Huraira, and the statement of The Messenger of Allah "Allah's blessing and peace be upon him": "whoever spreads his garment" was not mentioned.

160-(2493) A'isha "Allah be pleased with her" reported: Don't you be surprised at Abu Huraira? He came (one day) and sat near the gate of my dwelling place, and started narrating (the traditions of The Messenger of Allah). Though I was hearing, I was busy in glorifying Allah. He stood up before I finished my glorification. Had I met him, I would have said to him that The Messenger of Allah "Allah's blessing and peace be upon him" used not to speak so quickly as you talk.

رَسُولِ اللَّهِ ﷺ، فَأَتَيْتُهُ وَأَنَا أَبْكِي مِنَ الْفَرَحِ. قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، أَبْشِرْ قَدِ اسْتَجَابَ اللَّهُ دَعْوَتَكَ وَهَدَىٰ أُمَّ أَبِي هُرَيْرَةَ، فَحَمِدَ اللَّهَ وَأَثْنَىٰ عَلَيْهِ وَقَالَ خَيْراً.

قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، ادْعُ اللَّهَ أَنْ يُحَبِّبَنِي أَنَا وَأُمِّي إِلَىٰ عِبَادِهِ الْمُؤْمِنِينَ، وَيُحَبِّبَهُمْ إِلَيْنَا. قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ حَبِّبْ عُبَيْدَكَ هَٰذَا ـ يَعْنِي أَبَا هُرَيْرَةَ ـ وَأُمَّهُ إِلَىٰ عِبَادِكَ الْمُؤْمِنِينَ. وَحَبِّبْ إِلَيْهِمُ الْمُؤْمِنِينَ»، فَمَا خُلِقَ مُؤْمِنٌ يَسْمَعُ بِي، وَلَا يَرَانِي، إِلَّا أَحَبَّنِي.

١٥٩ ـ (٢٤٩٢) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ. جَمِيعاً عَنْ سُفْيَانَ. قَالَ زُهَيْرٌ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنِ الأَعْرَجِ. قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: إِنَّكُمْ تَزْعُمُونَ أَنَّ أَبَا هُرَيْرَةَ يُكْثِرُ الْحَدِيثَ عَنْ رَسُولِ اللَّهِ ﷺ. وَاللَّهُ الْمَوْعِدُ. كُنْتُ رَجُلاً مِسْكِيناً. أَخْدُمُ رَسُولَ اللَّهِ ﷺ عَلَىٰ مِلْءِ بَطْنِي. وَكَانَ الْمُهَاجِرُونَ يَشْغَلُهُمُ الصَّفْقُ بِالأَسْوَاقِ. وَكَانَتِ الأَنْصَارُ يَشْغَلُهُمُ الْقِيَامُ عَلَىٰ أَمْوَالِهِمْ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ يَبْسُطْ ثَوْبَهُ فَلَنْ يَنْسَىٰ شَيْئاً سَمِعَهُ مِنِّي». فَبَسَطْتُ ثَوْبِي حَتَّىٰ قَضَىٰ حَدِيثَهُ. ثُمَّ ضَمَمْتُهُ إِلَيَّ، فَمَا نَسِيتُ شَيْئاً سَمِعْتُهُ مِنْهُ.

[البخاري: كتاب العلم، باب حفظ العلم، رقم: ١١٨].

(...) ـ **حدّثني** عَبْدُ اللَّهِ بْنُ جَعْفَرِ بْنِ يَحْيَىٰ بْنِ خَالِدٍ: أَخْبَرَنَا مَعْنٌ: أَخْبَرَنَا مَالِكٌ. (ح) وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ. كِلَاهُمَا عَنِ الزُّهْرِيِّ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، بِهَٰذَا الْحَدِيثِ. غَيْرَ أَنَّ مَالِكاً انْتَهَىٰ حَدِيثُهُ عِنْدَ انْقِضَاءِ قَوْلِ أَبِي هُرَيْرَةَ. وَلَمْ يَذْكُرْ فِي حَدِيثِهِ الرِّوَايَةَ عَنِ النَّبِيِّ ﷺ: «مَنْ يَبْسُطْ ثَوْبَهُ» إِلَىٰ آخِرِهِ.

١٦٠ ـ (٢٤٩٣) ـ وحدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ التُّجِيبِيُّ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، أَنَّ عُرْوَةَ بْنَ الزُّبَيْرِ حَدَّثَهُ، أَنَّ عَائِشَةَ قَالَتْ: أَلَا يُعْجِبُكَ أَبُو هُرَيْرَةَ، جَاءَ فَجَلَسَ إِلَىٰ جَنْبِ حُجْرَتِي، يُحَدِّثُ عَنِ النَّبِيِّ ﷺ، يُسْمِعُنِي ذَٰلِكَ، وَكُنْتُ أُسَبِّحُ فَقَامَ قَبْلَ أَنْ أَقْضِيَ سُبْحَتِي، وَلَوْ أَدْرَكْتُهُ لَرَدَدْتُ عَلَيْهِ: إِنَّ رَسُولَ اللَّهِ ﷺ لَمْ يَكُنْ يَسْرُدُ الْحَدِيثَ كَسَرْدِكُمْ.

[البخاري: كتاب المناقب، باب صفة النبي ﷺ، رقم: ٣٥٦٨].

(2492) Abu Huraira “Allah be pleased with him” narrated: People say that Abu Huraira tells too many narrations from The Messenger of Allah “Allah’s blessing and peace be upon him”. In fact Allah knows whether I say the truth or not. They also ask: "Why do not the emigrants and the Ansar narrate as he does?" I’m going to tell you about that. In fact, my emigrant brethren were busy trading in the markets, and my Ansar brethren were busy with their properties. I was a poor man keeping on the company of The Messenger of Allah “Allah’s blessing and peace be upon him”, satisfied with what filled my stomach. So, I used to be present while they were absent, and I used to remember what they forgot.

One day The Prophet “Allah’s blessing and peace be upon him” said: "Whoever spreads his sheet till I finish this statement of mine and then gathers it on his chest, will never forget anything of my statement." So, I spread my (woollen covering) sheet, till The Prophet “Allah’s blessing and peace be upon him” finished his statement. Then I gathered it over my chest. By Him Who had sent him (Allah's Apostle) with the truth, since then I did not forget even a single word of what he said, until this day of mine. By Allah, but for two verses in Allah's Book, I would never have related any narration (from The Prophet “Allah’s blessing and peace be upon him”). (Those verses are): “Those who conceal the clear (Signs) We have sent down, and the Guidance, after We have made it clear for the People in the Book, on them shall be Allah's curse, and the curse of those entitled to curse, Except those who repent and make amends and openly declare (the Truth): to them I turn; for I am Oft-Returning, Most Merciful.” (The Heifer “Al-Baqara” 159:160)

(…) Abu Huraira “Allah be pleased with him” narrated: People say that Abu Huraira tells too many narrations from The Messenger of Allah “Allah’s blessing and peace be upon him”…and the rest is the same.

[36] The merits of those of Badr, and the story of Hatib Ibn Abu Balta’a

161-(2494) Abdullah Ibn Abu Rafi, the clerk of Ali, narrated: I heard Ali saying: The Messenger of Allah “Allah’s blessing and peace be upon him” sent me, Az-Zubair and Al-Miqdad somewhere saying: “Proceed till you reach Rawdat (garden of) Khakh where you will find a lady with a letter. Take the letter from her." So, we set out and our horses ran at full pace till we got at this garden, where we found the lady and said (to her): "Bring out the letter." She replied: "I have no letter with me." We said: "Either you bring out the letter lest we will take off your clothes." So, she brought it out

(٢٤٩٢) ـ قَالَ ابْنُ شِهَابٍ: وَقَالَ ابْنُ الْمُسَيَّبِ: إِنَّ أَبَا هُرَيْرَةَ قَالَ: يَقُولُونَ: إِنَّ أَبَا هُرَيْرَةَ قَدْ أَكْثَرَ. وَاللَّهُ الْمَوْعِدُ. وَيَقُولُونَ: مَا بَالُ الْمُهَاجِرِينَ وَالأَنْصَارِ لاَ يَتَحَدَّثُونَ مِثْلَ أَحَادِيثِهِ؟ وَسَأُخْبِرُكُمْ عَنْ ذٰلِكَ: إِنَّ إِخْوَانِي مِنَ الأَنْصَارِ كَانَ يَشْغَلُهُمْ عَمَلُ أَرَضِيهِمْ، وَإِنَّ إِخْوَانِي مِنَ الْمُهَاجِرِينَ كَانَ يَشْغَلُهُمْ الصَّفْقُ بِالأَسْوَاقِ. وَكُنْتُ أَلْزَمُ رَسُولَ اللَّهِ ﷺ عَلَىٰ مِلْءِ بَطْنِي، فَأَشْهَدُ إِذَا غَابُوا، وَأَحْفَظُ إِذَا نَسُوا، وَلَقَدْ قَالَ رَسُولُ اللَّهِ ﷺ يَوْماً: «أَيُّكُمْ يَبْسُطُ ثَوْبَهُ فَيَأْخُذُ مِنْ حَدِيثِي هٰذَا، ثُمَّ يَجْمَعُهُ إِلَىٰ صَدْرِهِ، فَإِنَّهُ لَمْ يَنْسَ شَيْئاً سَمِعَهُ»، فَبَسَطْتُ بُرْدَةً عَلَيَّ، حَتَّىٰ فَرَغَ مِنْ حَدِيثِهِ، ثُمَّ جَمَعْتُهَا إِلَىٰ صَدْرِي، فَمَا نَسِيتُ بَعْدَ ذٰلِكَ الْيَوْمِ شَيْئاً حَدَّثَنِي بِهِ. وَلَوْلاَ آيَتَانِ أَنْزَلَهُمَا اللَّهُ فِي كِتَابِهِ مَا حَدَّثْتُ شَيْئاً أَبَداً: ﴿إِنَّ ٱلَّذِينَ يَكْتُمُونَ مَآ أَنزَلْنَا مِنَ ٱلْبَيِّنَٰتِ وَٱلْهُدَىٰ﴾ [البقرة: ١٥٩] إِلَىٰ آخِرِ الآيَتَيْنِ.

(...) ـ وحدّثنا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَٰنِ الدَّارِمِيُّ: أَخْبَرَنَا أَبُو الْيَمَانِ، عَنْ شُعَيْبٍ، عَنِ الزُّهْرِيِّ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَٰنِ، أَنَّ أَبَا هُرَيْرَةَ قَالَ: إِنَّكُمْ تَقُولُونَ: إِنَّ أَبَا هُرَيْرَةَ يُكْثِرُ الْحَدِيثَ عَنْ رَسُولِ اللَّهِ ﷺ... بِنَحْوِ حَدِيثِهِمْ.

٣٦ ـ بابٌ من فضائل أهل بَدْر رضي الله عنهم، وقِصَّة حَاطِبِ بْنِ أبي بَلْتَعَة

١٦١ ـ (٢٤٩٤) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَابْنُ أَبِي عُمَرَ، وَاللَّفْظُ لِعَمْرٍو. قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ الآخَرُونَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرٍو، عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ: أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ أَبِي رَافِعٍ، وَهُوَ كَاتِبُ عَلِيٍّ. قَالَ: سَمِعْتُ عَلِيًّا رضي الله عنه وَهُوَ يَقُولُ: بَعَثَنَا رَسُولُ اللَّهِ ﷺ أَنَا وَالزُّبَيْرَ وَالْمِقْدَادَ. فَقَالَ: «ائْتُوا رَوْضَةَ خَاخٍ، فَإِنَّ بِهَا ظَعِينَةً مَعَهَا كِتَابٌ، فَخُذُوهُ مِنْهَا»، فَانْطَلَقْنَا تَعَادَى بِنَا خَيْلُنَا، فَإِذَا نَحْنُ بِالْمَرْأَةِ. فَقُلْنَا:

of her braid. We brought the letter to The Messenger of Allah "Allah's blessing and peace be upon him" and it contained a statement from Hatib Ibn Abu Balta'a to many Meccan pagans informing them of some of the intentions of Allah's Apostle "Allah's blessing and peace be upon him".

Then The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Hatib! What is this?" Hatib replied: "O Allah's Apostle! Don't hasten to give your judgment about me. I was a man closely connected with the Quraish, but I did not belong to this tribe, while the other emigrants with you, had their relatives in Mecca who would protect their dependents and property. So, I wanted to recompense for my lacking blood relation to them by doing them a favour so that they might protect my dependents. I did this neither because of disbelief, apostasy, nor out of preferring disbelief to Islam." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Hatib has told you the truth." Umar said: "O Allah's Apostle! Let me chop off the head of this hypocrite." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Hatib was of those who took part in the battle of Badr. Who knows! Perhaps Allah has already looked at the Badr warriors and said: "Do whatever you like, for I have forgiven you."" Furthermore, Allah "Exalted and Glorified be He" said: "O ye who believe! Take not My enemies and yours as friends (or protectors), offering them (your) love, even though they have rejected the Truth that has come to you, and have (on the contrary) driven out the Prophet and yourselves (from your homes), (simply) because ye believe in Allah your Lord! If ye have come out to strive in My Way and to seek My Good Pleasure, (take them not as friends), holding secret converse of love (and friendship) with them; for I know full well all that ye conceal and all that ye reveal. And any of you that does this has strayed from the Straight Path." (Al-Mumtahina 1) but, this verse was not mentioned in the narration of Abu Bakr and Zuhair. Ishaq mentioned in his narration this verse as recited by Sufyan.

(...) Ali "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" sent me, Abu Marthad Al-Ghanawi and Az-Zubair Ibn Al-Awwam and all of us were horsemen. He said: "Ride on until you reach the garden of Khakh for there is an unbelieving woman having a letter with her sent by Hatib to the pagans...and the rest of the Hadith is the same.

أَخْرِجِي الْكِتَابَ. فَقَالَتْ: مَا مَعِي كِتَابٌ. فَقُلْنَا: لَتُخْرِجِنَّ الْكِتَابَ أَوْ لَتُلْقِيَنَّ الثِّيَابَ، فَأَخْرَجَتْهُ مِنْ عِقَاصِهَا، فَأَتَيْنَا بِهِ رَسُولَ اللَّهِ ﷺ. فَإِذَا فِيهِ: مِنْ حَاطِبِ بْنِ أَبِي بَلْتَعَةَ إِلَىٰ نَاسٍ مِنَ الْمُشْرِكِينَ، مِنْ أَهْلِ مَكَّةَ، يُخْبِرُهُمْ بِبَعْضِ أَمْرِ رَسُولِ اللَّهِ ﷺ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «يَا حَاطِبُ، مَا هَٰذَا؟» قَالَ: لاَ تَعْجَلْ عَلَيَّ يَا رَسُولَ اللَّهِ، إِنِّي كُنْتُ امْرأً مُلْصَقاً فِي قُرَيْشٍ. قَالَ سُفْيَانُ: كَانَ حَلِيفاً لَهُمْ، وَلَمْ يَكُنْ مِنْ أَنْفُسِهَا. وَكَانَ مِمَّنْ كَانَ مَعَكَ مِنَ الْمُهَاجِرِينَ، لَهُمْ قَرَابَاتٌ يَحْمُونَ بِهَا أَهْلِيهِمْ، فَأَحْبَبْتُ، إِذْ فَاتَنِي ذَٰلِكَ مِنَ النَّسَبِ فِيهِمْ، أَنْ أَتَّخِذَ فِيهِمْ يَداً يَحْمُونَ بِهَا قَرَابَتِي، وَلَمْ أَفْعَلْهُ كُفْراً، وَلاَ ارْتِدَاداً عَنْ دِينِي، وَلاَ رِضاً بِالْكُفْرِ بَعْدَ الإِسْلاَمِ. فَقَالَ النَّبِيُّ ﷺ: «صَدَقَ». فَقَالَ عُمَرُ: دَعْنِي، يَا رَسُولَ اللَّهِ، أَضْرِبْ عُنُقَ هَٰذَا الْمُنَافِقِ. فَقَالَ: «إِنَّهُ قَدْ شَهِدَ بَدْراً، وَمَا يُدْرِيكَ لَعَلَّ اللَّهَ اطَّلَعَ عَلَىٰ أَهْلِ بَدْرٍ فَقَالَ: اعْمَلُوا مَا شِئْتُمْ، فَقَدْ غَفَرْتُ لَكُمْ». فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَتَّخِذُواْ عَدُوِّى وَعَدُوَّكُمْ أَوْلِيَآءَ﴾ [الممتحنة: ١]، وَلَيْسَ فِي حَدِيثِ أَبِي بَكْرٍ وَزُهَيْرٍ ذِكْرُ الآيَةِ. وَجَعَلَهَا إِسْحَاقُ، فِي رِوَايَتِهِ، مِنْ تِلاَوَةِ سُفْيَانَ.

[البخاري: كتاب المغازي، باب غزوة الفتح...، رقم: ٤٢٧٤].

(...) ـ حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ. (ح) وَحَدَّثَنَا رِفَاعَةُ بْنُ الْهَيْثَمِ الْوَاسِطِيُّ: حَدَّثَنَا خَالِدٌ، يَعْنِي ابْنَ عَبْدِ اللَّهِ، كُلُّهُمْ عَنْ حُصَيْنٍ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَٰنِ السُّلَمِيِّ، عَنْ عَلِيٍّ. قَالَ: بَعَثَنِي رَسُولُ اللَّهِ ﷺ وَأَبَا مَرْثَدٍ الْغَنَوِيَّ وَالزُّبَيْرَ بْنَ الْعَوَّامِ. وَكُلُّنَا فَارِسٌ. فَقَالَ: «انْطَلِقُوا حَتَّىٰ تَأْتُوا رَوْضَةَ خَاخٍ، فَإِنَّ بِهَا امْرَأَةً مِنَ الْمُشْرِكِينَ مَعَهَا كِتَابٌ مِنْ حَاطِبٍ إِلَىٰ الْمُشْرِكِينَ»... فَذَكَرَ بِمَعْنَىٰ حَدِيثِ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ، عَنْ عَلِيٍّ.

[البخاري: كتاب المغازي، باب فضل من شهد بدراً، رقم: ٣٩٨٢].

162-(2495) Jabir "Allah be pleased with him" reported that a slave of Hatib came to The Messenger of Allah "Allah's blessing and peace be upon him" and made a complaint against Hatib and said: "Hatib will surely be admitted in the (fire of) Hell." On that The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, you have told a lie. He would not be admitted in it, for he took part in (the holy battles of) Badr and Al-Hudaibiya."

[37] The merits of those of the tree, i.e. those who gave the pledge of allegiance of Allah's pleasure

163-(2496) Umm Mubashshir "Allah be pleased with her" reported that she heard The Messenger of Allah "Allah's blessing and peace be upon him" saying in the house of Hafsa: "Allah willing, the people of the Tree would never enter the fire of Hell, i.e. those who gave the pledge of allegiance under it." She said: "O The Messenger of Allah! why not?" He scolded her. Hafsa said: "And there is none amongst you but shall have to pass over that (narrow Bridge)." (Mary 71) The Messenger of Allah "Allah's blessing and peace be upon him" said: "But, Allah "Exalted and Glorified be He" said: "We would rescue those persons who are God-conscious and we would leave the tyrants to their fate there."" (Mary 72).

[38] The merits of Abu Musa and Abu Amir

164-(2497) Abu Musa "Allah be pleased with him" reported: I was in the company of The Messenger of Allah "Allah's blessing and peace be upon him" as he had been sitting in Al-Ju'rana (a place) between Mecca and Medina and Bilal was also there, that there came to The Messenger of Allah "Allah's blessing and peace be upon him" a desert Arab, and he said: Mohammad, fulfill your promise that you made with me. The Messenger of Allah "Allah's blessing and peace be upon him" said to him: Accept glad tidings. Thereupon the desert Arab said: You shower glad tidings upon me very much; then The Messenger of Allah "Allah's blessing and peace be upon him" turned towards Abu Musa and Bilal seemingly in a state of annoyance and said: Verily he has rejected glad tidings but you two should accept them. We said: The Messenger of Allah, we have readily accepted them. Then The Messenger of Allah "Allah's blessing and peace be upon him" called for a cup of water and washed his hands in that, and face too, and put the saliva in it and then said: Drink out of it and pour it over your faces and over your chest and gladden yourselves. They took hold of the

١٦٢ ـ (٢٤٩٥) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، أَنَّ عَبْداً لِحَاطِبٍ جَاءَ رَسُولَ اللَّهِ ﷺ يَشْكُو حَاطِباً. فَقَالَ: يَا رَسُولَ اللَّهِ، لَيَدْخُلَنَّ حَاطِبٌ النَّارَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «كَذَبْتَ لاَ يَدْخُلُهَا، فَإِنَّهُ شَهِدَ بَدْراً وَالْحُدَيْبِيَةَ».

٣٧ ـ بابٌ من فَضَائل أَصْحَاب الشَّجَرَةِ أَهْلِ بَيْعَةِ الرِّضْوَانِ رضي الله عنهم

١٦٣ ـ (٢٤٩٦) ـ حدّثني هَارُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ. قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: أَخْبَرَتْنِي أُمُّ مُبَشِّرٍ، أَنَّهَا سَمِعَتِ النَّبِيَّ ﷺ يَقُولُ عِنْدَ حَفْصَةَ: «لاَ يَدْخُلُ النَّارَ، إِنْ شَاءَ اللَّهُ، مِنْ أَصْحَابِ الشَّجَرَةِ، أَحَدٌ. الَّذِينَ بَايَعُوا تَحْتَهَا»، قَالَتْ: بَلَىٰ، يَا رَسُولَ اللَّهِ، فَانْتَهَرَهَا. فَقَالَتْ حَفْصَةُ: ﴿وَإِن مِّنكُمْ إِلَّا وَارِدُهَا﴾ [مريم: ٧١]. فَقَالَ النَّبِيُّ ﷺ: قَدْ قَالَ اللَّهُ عَزَّ وَجَلَّ: ﴿ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوا وَّنَذَرُ الظَّالِمِينَ فِيهَا جِثِيًّا ﴿٧٢﴾﴾ [مريم: ٧٢].

٣٨ ـ بابٌ من فضائل أبي مُوسَى وأبي عَامِرٍ الأشعريَّيْنِ رضي الله عنهما

١٦٤ ـ (٢٤٩٧) ـ حدّثنا أَبُو عَامِرٍ الأَشْعَرِيُّ وَأَبُو كُرَيْبٍ. جَمِيعاً عَنْ أَبِي أُسَامَةَ: قَالَ أَبُو عَامِرٍ: حَدَّثَنَا أَبُو أُسَامَةَ. حَدَّثَنَا بُرَيْدٌ، عَنْ جَدِّهِ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَىٰ. قَالَ: كُنْتُ عِنْدَ النَّبِيِّ ﷺ. وَهُوَ نَازِلٌ بِالْجِعْرَانَةِ بَيْنَ مَكَّةَ وَالْمَدِينَةِ، وَمَعَهُ بِلاَلٌ. فَأَتَىٰ رَسُولَ اللَّهِ ﷺ رَجُلٌ أَعْرَابِيٌّ. فَقَالَ: أَلاَ تُنْجِزُ لِي ـ يَا مُحَمَّدُ ـ مَا وَعَدْتَنِي؟ فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «أَبْشِرْ». فَقَالَ لَهُ الأَعْرَابِيُّ: أَكْثَرْتَ عَلَيَّ مِنْ: «أَبْشِرْ»، فَأَقْبَلَ رَسُولُ اللَّهِ ﷺ عَلَىٰ أَبِي مُوسَىٰ وَبِلاَلٍ، كَهَيْئَةِ الْغَضْبَانِ. فَقَالَ: «إِنَّ هٰذَا قَدْ رَدَّ الْبُشْرَىٰ. فَاقْبَلاَ أَنْتُمَا» فَقَالاَ: قَبِلْنَا، يَا رَسُولَ اللَّهِ، ثُمَّ دَعَا رَسُولُ اللَّهِ ﷺ

cup and did as The Messenger of Allah "Allah's blessing and peace be upon him" had commanded them to do. Thereupon Umm Salama called from behind the veil: Spare some water in your vessel for your mother also, and they also gave some water which had been spared for her.

165-(2498) Abu Musa "Allah be pleased with him" reported: When The Messenger of Allah "Allah's blessing and peace be upon him" had been free from the Battle of Hunain, he sent Abu Amir as the head of the army of Awtas. He had an encounter with Duraid Ibn As-Simma. Duraid was killed and Allah gave defeat to his friends. Abu Musa said: He (the Prophet) sent me along with Abu Amir who received a wound in his knee from the arrow (shot by) a person from Banu Jushm. It stuck in his knee. I went to him and said: O Uncle, who shot an arrow upon you? Abu Amir pointed out to Abu Musa and said: Verily it is that one who shot an arrow upon me and killed me.

Abu Musa said: I followed him with the determination to kill him and over-took him and when he saw me he turned upon his heels. I followed him and I said to him: Do you not feel ashamed (that you run), are you not an Arab? Why do you not stop? He stopped and I had an encounter with him and we exchanged the strokes of (swords). I struck him with the sword and killed him. Then I came back to Abu Amir and said: Verily Allah has killed the one who killed you. And he said: Now draw out this arrow. I drew out the arrow and there came out from that (wound) blood. Abu Amir said: O My nephew, go to The Messenger of Allah "Allah's blessing and peace be upon him" and convey my greetings to him and tell him that Abu Amir begs you to ask forgiveness for him. Abu Amir appointed me as the chief of the people and he died a short time later.

When I came to The Messenger of Allah "Allah's blessing and peace be upon him" I visited him and he had been lying on the cot woven by strings and there was (no) bed over it and so there had been marks of the strings on the back of The Messenger of Allah "Allah's blessing and peace be upon him" and on his sides. I narrated to him what had happened to us and narrated to him about Abu Amir and said to him that he had made a request to the effect that forgiveness should be sought for him (from Allah). The Messenger of Allah "Allah's blessing and peace be upon him" called for water and performed ablution with it. He then lifted his hands and said: "O Allah, grant pardon to Your servant Abu Amir." (The Prophet had raised his hands so high for supplication) that I saw the whiteness of his armpits.

بِقَدحٍ فِيهِ مَاءٌ، فَغسَلَ يَدَيْهِ وَوَجْهَهُ فِيهِ، وَمَجَّ فِيهِ، ثُمَّ قَالَ: «اشْرَبَا مِنْهُ، وَأَفْرِغَا عَلَىٰ وُجُوهِكُمَا وَنُحُورِكُمَا. وَأَبْشِرَا»، فَأَخَذَا الْقَدَحَ. فَفَعَلاَ مَا أَمَرَهُمَا بِهِ رَسُولُ اللَّهِ ﷺ، فَنَادَتْهُمَا أُمُّ سَلَمَةَ مِنْ وَرَاءِ السِّتْرِ: أَفْضِلاَ لأُمِّكُمَا مِمَّا فِي إِنَائِكُمَا، فَأَفْضَلاَ لَهَا مِنْهُ طَائِفَةً.

[البخاري: كتاب المغازي، باب غزوة الطائف في شوال.... رقم: ٤٣٢٨].

١٦٥ ـ (٢٤٩٨) ـ حدّثنا عَبْدُ اللَّهِ بْن بَرّادٍ، أَبُو عَامِرٍ الأَشْعَرِيُّ وَأَبُو كُرَيْبٍ، مُحَمَّدُ بْنُ الْعَلاَءِ، وَاللَّفْظُ لأَبِي عَامِرٍ، قَالاَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِيه. قَالَ: لَمَّا فَرَغَ النَّبِيُّ ﷺ مِنْ حُنَيْنٍ، بَعَثَ أَبَا عَامِرٍ عَلَىٰ جَيْشٍ إِلَىٰ أَوْطَاسٍ. فَلَقِيَ دُرَيْدَ بْنَ الصِّمَّةِ. فَقُتِلَ دُرَيْدٌ وَهَزَمَ اللَّهُ أَصْحَابَهُ. فَقَالَ أَبُو مُوسَىٰ: وَبَعَثَنِي مَعَ أَبِي عَامِرٍ. قَالَ: فَرُمِيَ أَبُو عَامِرٍ فِي رُكْبَتِهِ، رَمَاهُ رَجُلٌ مِنْ بَنِي جُشَمٍ بِسَهْمٍ، فَأَثْبَتَهُ فِي رُكْبَتِهِ، فَانْتَهَيْتُ إِلَيْهِ، فَقُلْتُ: يَا عَمِّ، مَنْ رَمَاكَ؟ فَأَشَارَ أَبُو عَامِرٍ إِلَىٰ أَبِي مُوسَىٰ. فَقَالَ: إِنَّ ذَاكَ قَاتِلِي، تَرَاهُ ذٰلِكَ الَّذِي رَمَانِي. قَالَ أَبُو مُوسَىٰ: فَقَصَدْتُ لَهُ فَاعْتَمَدْتُهُ فَلَحِقْتُهُ. فَلَمَّا رَآنِي وَلَّىٰ عَنِّي ذَاهِباً، فَاتَّبَعْتُهُ وَجَعَلْتُ أَقُولُ لَهُ: أَلاَ تَسْتَحْيِي؟ أَلَسْتَ عَرَبِيًّا؟ أَلاَ تَثْبُتُ؟ فَكَفَّ. فَالْتَقَيْتُ أَنَا وَهُوَ، فَاخْتَلَفْنَا أَنَا وَهُوَ ضَرْبَتَيْنِ، فَضَرَبْتُهُ بِالسَّيْفِ فَقَتَلْتُهُ. ثُمَّ رَجَعْتُ إِلَىٰ أَبِي عَامِرٍ فَقُلْتُ: إِنَّ اللَّهَ قَدْ قَتَلَ صَاحِبَكَ. قَالَ: فَانْزِعْ هٰذَا السَّهْمَ. فَنَزَعْتُهُ فَنَزَا مِنْهُ الْمَاءُ. فَقَالَ: يَا ابْنَ أَخِي، انْطَلِقْ إِلَىٰ رَسُولِ اللَّهِ ﷺ فَأَقْرِئْهُ مِنِّي السَّلاَمَ. وَقُلْ لَهُ: يَقُولُ لَكَ أَبُو عَامِرٍ: اسْتَغْفِرْ لِي.

قَالَ: وَاسْتَعْمَلَنِي أَبُو عَامِرٍ عَلَى النَّاسِ، وَمَكَثَ يَسِيراً ثُمَّ إِنَّهُ مَاتَ. فَلَمَّا رَجَعْتُ إِلَىٰ النَّبِيِّ ﷺ دَخَلْتُ عَلَيْهِ، وَهُوَ فِي بَيْتٍ عَلَىٰ سَرِيرٍ مُرْمَلٍ، وَعَلَيْهِ فِرَاشٌ، وَقَدْ أَثَّرَ رِمَالُ السَّرِيرِ بِظَهْرِ رَسُولِ اللَّهِ ﷺ وَجَنْبَيْهِ. فَأَخْبَرْتُهُ بِخَبَرِنَا وَخَبَرِ أَبِي عَامِرٍ. وَقُلْتُ لَهُ: قَالَ: قُلْ لَهُ: يَسْتَغْفِرْ لِي. فَدَعَا رَسُولُ اللَّهِ ﷺ بِمَاءٍ، فَتَوَضَّأَ مِنْهُ، ثُمَّ رَفَعَ يَدَيْهِ، ثُمَّ قَالَ: «اللَّهُمَّ اغْفِرْ لِعُبَيْدٍ، أَبِي عَامِرٍ»، حَتَّىٰ رَأَيْتُ بَيَاضَ إِبْطَيْهِ. ثُمَّ قَالَ: «اللَّهُمَّ اجْعَلْهُ يَوْمَ الْقِيَامَةِ فَوْقَ كَثِيرٍ مِنْ خَلْقِكَ، أَوْ مِنَ النَّاسِ» فَقُلْتُ: وَلِي

He again said: "O Allah, grant him distinction among the majority of Your created beings or from among the people." I said: "O Messenger of Allah, ask forgiveness for me too." The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Allah, forgive the sins of Abdullah Ibn Qais and admit him to an elevated place on the Day of Resurrection.

[39] The merits of the Ash'arites

166-(2499) Abu Musa "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I recognize the voice of the Ash'arites while they recite the Qur'an as they arrive during the night and I also recognize their station from the recital of the Qur'an during the night time, although I have not seen their encampments as they encamp during the day time. And there is a person among them, Hakim; when he encounters the horsemen or the enemies he says to them: My friends order you to wait for them."

167-(2500) Abu Musa "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whenever the Ash'arites run short of provisions in the campaigns or run short of food for their children in Medina, they would collect whatever is with them in the cloth and then partake equally from one vessel. They are from me and I am from them."

[40] The merits of Abu Sufyan Ibn Harb

168-(2501) Ibn Abbas "Allah be pleased with both" reported that the Muslims neither looked to Abu Sufyan (with respect) nor did they sit with him. He (Abu Sufyan) said to The Messenger of Allah "Allah's blessing and peace be upon him": "O The Messenger of Allah, bestow upon me three things." He replied in the affirmative. He (Abu Sufyan) said: "I have with me the most handsome and the best (woman) Umm Habiba, daughter of Abu Sufyan; marry her." He (The Prophet) said: "Yes." he said: "Admit Mu'awiya as your clerk." He said: "Yes." He said: "Make me a leader (of the Muslim army) so that I should fight against the unbelievers as I fought against the Muslims." He said: "Yes." Abu Zumail said: Had he not asked for these three things from The Messenger of Allah "Allah's blessing and peace be upon him", he would have never bestowed them upon him, for it was (his convention) not to reject everybody's request.

[41] The merits of Ja'far Ibn Abu Talib and Asma Bint Umais

169-(2502) Abu Musa "Allah be pleased with him" reported: We were in Yemen when we heard of the Migration of The Messenger of Allah

يَا رَسُولَ اللَّهِ، فَاسْتَغْفِرْ. فَقَالَ النَّبِيُّ ﷺ: «اللَّهُمَّ اغْفِرْ لِعَبْدِ اللَّهِ بْنِ قَيْسٍ ذَنْبَهُ. وَأَدْخِلْهُ يَوْمَ الْقِيَامَةِ مُدْخَلاً كَرِيماً».

قَالَ أَبُو بُرْدَةَ: إِحْدَاهُمَا لأَبِي عَامِرٍ. وَالأُخْرَىٰ لأَبِي مُوسَىٰ.

[البخاري: كتاب الجهاد والسير، باب نزع السهم من البدن، رقم: ٢٨٨٤]

٣٩ ـ باب من فضائل الأَشْعَرِيِّينَ رضي الله عنهم

١٦٦ ـ (٢٤٩٩) ـ حدّثنا أَبُو كُرَيْبٍ، مُحَمَّدُ بْنُ الْعَلاَءِ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا بُرَيْدٌ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَىٰ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي لأَعْرِفُ أَصْوَاتَ رُفْقَةِ الأَشْعَرِيِّينَ بِالْقُرْآنِ، حِينَ يَدْخُلُونَ بِاللَّيْلِ، وَأَعْرِفُ مَنَازِلَهُمْ مِنْ أَصْوَاتِهِمْ، بِالْقُرْآنِ بِاللَّيْلِ، وَإِنْ كُنْتُ لَمْ أَرَ مَنَازِلَهُمْ حِينَ نَزَلُوا بِالنَّهَارِ، وَمِنْهُمْ حَكِيمٌ إِذَا لَقِيَ الْخَيْلَ، أَوْ قَالَ: الْعَدُوَّ. قَالَ لَهُمْ: إِنَّ أَصْحَابِي يَأْمُرُونَكُمْ أَنْ تَنْظُرُوهُمْ».

[البخاري: كتاب المغازي، باب غزوة خيبر، رقم: ٤٢٣٢].

١٦٧ ـ (٢٥٠٠) ـ حدّثنا أَبُو عَامِرٍ الأَشْعَرِيُّ وَأَبُو كُرَيْبٍ. جَمِيعاً عَنْ أَبِي أُسَامَةَ. قَالَ أَبُو عَامِرٍ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنِي بُرَيْدُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي بُرْدَةَ، عَنْ جَدِّهِ، أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَىٰ. قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الأَشْعَرِيِّينَ، إِذَا أَرْمَلُوا فِي الْغَزْوِ، أَوْ قَلَّ طَعَامُ عِيَالِهِمْ بِالْمَدِينَةِ، جَمَعُوا مَا كَانَ عِنْدَهُمْ فِي ثَوْبٍ وَاحِدٍ، ثُمَّ اقْتَسَمُوهُ بَيْنَهُمْ فِي إِنَاءٍ وَاحِدٍ، بِالسَّوِيَّةِ، فَهُمْ مِنِّي وَأَنَا مِنْهُمْ».

[البخاري: كتاب الشركة، باب الشركة في الطعام والنهد والعروض...، رقم: ٢٤٨٦]

٤٠ ـ باب من فضائل أبي سُفْيَان بن حَرْبٍ رضي الله عنه

١٦٨ ـ (٢٥٠١) ـ حدّثني عَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَنْبَرِيُّ وَأَحْمَدُ بْنُ جَعْفَرٍ الْمَعْقِرِيُّ. قَالاَ: حَدَّثَنَا النَّضْرُ، وَهُوَ ابْنُ مُحَمَّدٍ الْيَمَامِيُّ: حَدَّثَنَا عِكْرِمَةُ: حَدَّثَنَا أَبُو زُمَيْلٍ: حَدَّثَنِي ابْنُ عَبَّاسٍ قَالَ: كَانَ الْمُسْلِمُونَ لاَ يَنْظُرُونَ إِلَىٰ أَبِي سُفْيَانَ وَلاَ يُقَاعِدُونَهُ. فَقَالَ لِلنَّبِيِّ ﷺ: يَا نَبِيَّ اللَّهِ، ثَلاَثٌ أَعْطِنِيهِنَّ. قَالَ: «نَعَمْ»، قَالَ: عِنْدِي أَحْسَنُ الْعَرَبِ وَأَجْمَلُهُ، أُمُّ حَبِيبَةَ بِنْتُ أَبِي سُفْيَانَ، أُزَوِّجُكَهَا. قَالَ: «نَعَمْ»، قَالَ: وَمُعَاوِيَةُ، تَجْعَلُهُ كَاتِباً بَيْنَ يَدَيْكَ. قَالَ: «نَعَمْ». قَالَ: وَتُؤَمِّرُنِي حَتَّىٰ أُقَاتِلَ الْكُفَّارَ، كَمَا كُنْتُ أُقَاتِلُ الْمُسْلِمِينَ. قَالَ: «نَعَمْ».

قَالَ أَبُو زُمَيْلٍ: وَلَوْلاَ أَنَّهُ طَلَبَ ذٰلِكَ مِنَ النَّبِيِّ ﷺ، مَا أَعْطَاهُ ذٰلِكَ. لأَنَهُ لَمْ يَكُنْ يُسْأَلُ شَيْئاً إِلاَّ قَالَ: «نَعَمْ».

٤١ ـ بابٌ من فضائل جَعْفَرِ بن أبي طالب، وأَسْمَاءَ بِنْتِ عُمَيْسٍ وأَهْلِ سفينتهم رضي الله عنهم

١٦٩ ـ (٢٥٠٢) ـ حدّثنا عَبْدُ اللَّهِ بْنُ بَرَّادٍ الأَشْعَرِيُّ وَمُحَمَّدُ بْنُ الْعَلاَءِ الْهَمْدَانِيُّ.

"Allah's blessing and peace be upon him". We also set out as immigrants to him. And I was accompanied by two brothers of mine, I being the youngest of them; one of them was Abu Burda and the other one was Abu Ruhm, and there were some other persons with them. Some say they were fifty-three or fifty-two persons of my tribe. We embarked upon a boat, and the boat sailed away to the Negus of Abyssinia. There we met Ja'far Ibn Abu Talib and his companions. Ja'far said: The Messenger of Allah "Allah's blessing and peace be upon him" has sent us here and has commanded us to stay here and you should also stay with us.

So we stayed with him until we came back (to Medina) and met The Messenger of Allah "Allah's blessing and peace be upon him" when Khaibar had been conquered. He (the Prophet) allocated a share of the booty to us, though he did not use to allocate the share to one who had been absent on the occasion of the conquest of Khaibar but conferred (a share) upon him only who had been present there with him. He, however, made an exception for the People of the Boat, i.e. for Ja'far and his companions. He allocated a share to them, and some persons from among the people said to us, i.e. the People of the Boat: We have preceded you in migration.

(2503) Asma Bint Umais who had migrated to Abyssinia and had come back along with them (along with immigrants) visited Hafsa, the wife of The Messenger of Allah "Allah's blessing and peace be upon him". She had migrated to the Negus. Meanwhile, Umar had been sitting with her (Hafsa). When Umar saw Asma, he said: Who is she? She (Hafsa) said: She is Asma Bint Umais. He said: She is an Abyssinian and a sea-woman. Asma said: Yes, it is so. Thereupon Umar said: We preceded you in migration and so we have more right to The Messenger of Allah "Allah's blessing and peace be upon him" than you.

At this she felt annoyed and said: O Umar, you are not telling the truth. By Allah, you had the privilege of being in the company of the Messenger "Allah's blessing and peace be upon him" who fed the hungry among you and instructed the ignorant among you, whereas we had been far (from here) in the land of Abyssinia among the enemies and that was all for the sake of Allah and The Messenger of Allah "Allah's blessing and peace be upon him" and, by Allah, I would never take food nor water unless I mention what you said to The Messenger of Allah "Allah's blessing and peace be upon him". We remained in that country in constant trouble, and dread and I will talk about it to The Messenger of Allah "Allah's blessing and peace be upon him" and ask him (about it). By Allah, neither I will tell a lie, nor will I deviate (from the truth) nor add anything to that.

قَالاَ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنِي بُرَيْدٌ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَىٰ. قَالَ: بَلَغَنَا مَخْرَجُ رَسُولِ اللَّهِ ﷺ وَنَحْنُ بِالْيَمَنِ. فَخَرَجْنَا مُهَاجِرِينَ إِلَيْهِ. أَنَا وَأَخَوَانِ لِي، أَنَا أَصْغَرُهُمَا، أَحَدُهُمَا أَبُو بُرْدَةَ وَالآخَرُ أَبُو رُهْمٍ ـ إِمَّا قَالَ بِضْعاً، وَإِمَّا قَالَ ثَلاَثَةً وَخَمْسِينَ، أَوِ اثْنَيْنِ وَخَمْسِينَ رَجُلاً مِنْ قَوْمِي ـ قَالَ: فَرَكِبْنَا سَفِينَةً، فَأَلْقَتْنَا سَفِينَتُنَا إِلَى النَّجَاشِيِّ بِالْحَبَشَةِ، فَوَافَقْنَا جَعْفَرَ بْنَ أَبِي طَالِبٍ وَأَصْحَابَهُ عِنْدَهُ. فَقَالَ جَعْفَرٌ: إِنَّ رَسُولَ اللَّهِ ﷺ بَعَثَنَا هَا هُنَا. وَأَمَرَنَا بِالإِقَامَةِ، فَأَقِيمُوا مَعَنَا. فَأَقَمْنَا مَعَهُ حَتَّىٰ قَدِمْنَا جَمِيعاً. قَالَ: فَوَافَقْنَا رَسُولَ اللَّهِ ﷺ حِينَ افْتَتَحَ خَيْبَرَ. فَأَسْهَمَ لَنَا، أَوْ قَالَ: أَعْطَانَا مِنْهَا. وَمَا قَسَمَ لأَحَدٍ غَابَ عَنْ فَتْحِ خَيْبَرَ مِنْهَا شَيْئاً. إِلاَّ لِمَنْ شَهِدَ مَعَهُ، إِلاَّ لأَصْحَابِ سَفِينَتِنَا مَعَ جَعْفَرٍ وَأَصْحَابِهِ، قَسَمَ لَهُمْ مَعَهُمْ. قَالَ: فَكَانَ نَاسٌ مِنَ النَّاسِ يَقُولُونَ لَنَا ـ يَعْنِي لأَهْلِ السَّفِينَةِ ـ: نَحْنُ سَبَقْنَاكُمْ بِالْهِجْرَةِ.

(٢٥٠٣) ـ قَالَ: فَدَخَلَتْ أَسْمَاءُ بِنْتُ عُمَيْسٍ، وَهِيَ مِمَّنْ قَدِمَ مَعَنَا، عَلَىٰ حَفْصَةَ زَوْجِ النَّبِيِّ ﷺ زَائِرَةً. وَقَدْ كَانَتْ هَاجَرَتْ إِلَى النَّجَاشِيِّ فِيمَنْ هَاجَرَ إِلَيْهِ. فَدَخَلَ عُمَرُ عَلَىٰ حَفْصَةَ، وَأَسْمَاءُ عِنْدَهَا. فَقَالَ عُمَرُ حِينَ رَأَىٰ أَسْمَاءَ: مَنْ هَٰذِهِ؟ قَالَتْ: أَسْمَاءُ بِنْتُ عُمَيْسٍ. قَالَ عُمَرُ: الْحَبَشِيَّةُ هَٰذِهِ؟ الْبَحْرِيَّةُ هَٰذِهِ؟ فَقَالَتْ أَسْمَاءُ: نَعَمْ. فَقَالَ عُمَرُ: سَبَقْنَاكُمْ بِالْهِجْرَةِ. فَنَحْنُ أَحَقُّ بِرَسُولِ اللَّهِ ﷺ مِنْكُمْ، فَغَضِبَتْ، وَقَالَتْ كَلِمَةً: كَذَبْتَ يَا عُمَرُ. كَلاَّ، وَاللَّهِ، كُنْتُمْ مَعَ رَسُولِ اللَّهِ ﷺ يُطْعِمُ جَائِعَكُمْ، وَيَعِظُ جَاهِلَكُمْ. وَكُنَّا فِي دَارٍ، أَوْ فِي أَرْضٍ، الْبُعَدَاءِ الْبُغَضَاءِ فِي الْحَبَشَةِ. وَذَلِكَ فِي اللَّهِ وَفِي رَسُولِهِ. وَايْمُ اللَّهِ، لاَ أَطْعَمُ طَعَاماً وَلاَ أَشْرَبُ شَرَاباً حَتَّىٰ أَذْكُرَ مَا قُلْتَ لِرَسُولِ اللَّهِ ﷺ، وَنَحْنُ كُنَّا نُؤْذَىٰ وَنُخَافُ. وَسَأَذْكُرُ ذَلِكَ لِرَسُولِ اللَّهِ ﷺ وَأَسْأَلُهُ. وَوَاللَّهِ، لاَ أَكْذِبُ وَلاَ أَزِيغُ وَلاَ أَزِيدُ عَلَىٰ ذَلِكَ. قَالَ: فَلَمَّا جَاءَ النَّبِيُّ ﷺ قَالَتْ: يَا نَبِيَّ اللَّهِ، إِنَّ عُمَرَ قَالَ كَذَا وَكَذَا.

So, when The Messenger of Allah "Allah's blessing and peace be upon him" came, she said: O Messenger of Allah! Umar says so and so. Upon this The Messenger of Allah "Allah's blessing and peace be upon him" said: "His right is not more than yours, for him and his companions there is one migration, but for you, i.e. for the People of the Boat, there are two migrations." She said: I saw Abu Musa and the People of the Boat coming to me in groups and asking me about this Hadith, because there was nothing dearer and more significant for them than this. Abu Burda reported that Asma said: I saw Abu Musa asking me to repeat this Hadith to him so many times.

[42] The merits of Salman, Suhaib, and Bilal

170-(2504) 'A'idh Ibn Amr reported that Abu Sufyan came upon Salman, Suhaib and Bilal in the presence of a group of persons. They said: By Allah, the sword of Allah did not reach the neck of the enemy of Allah as it had to reach. Abu Bakr said: Do you say this to the old man and chief of Quraish? Then he came to The Messenger of Allah "Allah's blessing and peace be upon him" and informed him of this. Thereupon he (The Prophet) said: "O Abu Bakr, perhaps you caused them to be angry, and if you made them angry, you really made your Lord angry." So Abu Bakr came to them and said: O my brothers, did I cause you to be angry? They said: No, our brother, may Allah forgive you!

[43] The merits of the Ansar

171-(2505) Jabir Ibn Abdullah "Allah be pleased with both" reported: It was in connection with us (the Ansar) that the following verse was revealed: "When the two groups among you were about to lose heart and Allah was the Guardian of them both ." (Al Imran 122) This concerned Banu Salama and Banu Haritha, and we did not like that Allah "Exalted and Glorified be He" should not have revealed this verse for the fact that Allah (gave an assurance) of being (The Guardian of both).

172-(2506) Zaid Ibn Arqam "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Allah! Grant forgiveness to the Ansar, the offspring of the Ansar and the offspring of the offspring of the Ansar."

(...) This Hadith was narrated on the authority of Shu'ba with the same chain of transmitters.

فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ بِأَحَقَّ بِي مِنْكُمْ، وَلَهُ وَلأَصْحَابِهِ هِجْرَةٌ وَاحِدَةٌ. وَلَكُمْ أَنْتُمْ ـ أَهْلَ السَّفِينَةِ ـ هِجْرَتَانِ».

قَالَتْ: فَلَقَدْ رَأَيْتُ أَبَا مُوسَىٰ وَأَصْحَابَ السَّفِينَةِ يَأْتُونِي أَرْسَالاً، يَسْأَلُونِي عَنْ هٰذَا الْحَدِيثِ، مَا مِنَ الدُّنْيَا شَيْءٌ هُمْ بِهِ أَفْرَحُ وَلاَ أَعْظَمُ فِي أَنْفُسِهِمْ مِمَّا قَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ.

قَالَ أَبُو بُرْدَةَ: فَقَالَتْ أَسْمَاءُ: فَلَقَدْ رَأَيْتُ أَبَا مُوسَىٰ، وَإِنَّهُ لَيَسْتَعِيدُ هٰذَا الْحَدِيثَ مِنِّي.

[البخاري: كتاب فرض الخمس، باب ومن الدليل على أنّ الخمس لنوائب المسلمين، رقم: ٣١٣٦].

٤٢ ـ باب من فضائل سَلْمَان وصُهَيب وبلال رضي الله تعالى عنهم

١٧٠ ـ (٢٥٠٤) ـ حدّثنا مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ مُعَاوِيَةَ بْنِ قُرَّةَ، عَنْ عَائِذِ بْنِ عَمْرٍو، أَنَّ أَبَا سُفْيَانَ أَتَىٰ عَلَىٰ سَلْمَانَ وَصُهَيْبٍ وَبِلاَلٍ فِي نَفَرٍ. فَقَالُوا: وَاللَّهِ، مَا أَخَذَتْ سُيُوفُ اللَّهِ مِنْ عُنُقِ عَدُوِّ اللَّهِ مَأْخَذَهَا. قَالَ: فَقَالَ أَبُو بَكْرٍ: أَتَقُولُونَ هٰذَا لِشَيْخِ قُرَيْشٍ وَسَيِّدِهِمْ؟ فَأَتَى النَّبِيَّ ﷺ فَأَخْبَرَهُ. فَقَالَ: «يَا أَبَا بَكْرٍ، لَعَلَّكَ أَغْضَبْتَهُمْ. لَئِنْ كُنْتَ أَغْضَبْتَهُمْ لَقَدْ أَغْضَبْتَ رَبَّكَ». فَأَتَاهُمْ أَبُو بَكْرٍ فَقَالَ: يَا إِخْوَتَاهْ، أَغْضَبْتُكُمْ؟ قَالُوا: لاَ، يَغْفِرُ اللَّهُ لَكَ يَا أَخِي.

٤٣ ـ باب من فضائل الأنصار رضي اللَّهُ تعالى عنهم

١٧١ ـ (٢٥٠٥) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ وَأَحْمَدُ بْنُ عَبْدَةَ، وَاللَّفْظُ لإِسْحَاقَ، قَالاَ: أَخْبَرَنَا سُفْيَانُ، عَنْ عَمْرٍو، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ. قَالَ: فِينَا نَزَلَتْ: ﴿إِذْ هَمَّت طَّآئِفَتَانِ مِنكُمْ أَن تَفْشَلَا وَٱللَّهُ وَلِيُّهُمَا﴾ [آل عمران: ١٢٢] بَنُو سَلِمَةَ وَبَنُو حَارِثَةَ، وَمَا نُحِبُّ أَنَّهَا لَمْ تَنْزِلْ، لِقَوْلِ اللَّهِ عَزَّ وَجَلَّ: ﴿وَٱللَّهُ وَلِيُّهُمَا﴾ [آل عمران: ١٢٢].

[البخاري: كتاب المغازي، باب: ﴿إذ همت طائفتان منكم أن تفشلا...﴾، رقم: ٤٠٥١]

١٧٢ ـ (٢٥٠٦) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَعَبْدُ الرَّحْمَٰنِ بْنُ مَهْدِيٍّ. قَالاَ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنِ النَّضْرِ بْنِ أَنَسٍ، عَنْ زَيْدِ بْنِ أَرْقَمَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ اغْفِرْ لِلأَنْصَارِ، وَلأَبْنَاءِ الأَنْصَارِ، وَأَبْنَاءِ أَبْنَاءِ الأَنْصَارِ».

(...) ـ وحدّثنيه يَحْيَىٰ بْنُ حَبِيبٍ: حَدَّثَنَا خَالِدٌ ـ يَعْنِي ابْنَ الْحَارِثِ ـ: حَدَّثَنَا شُعْبَةُ، بِهٰذَا الإِسْنَادِ.

173-(2507) Anas "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" asked for Allah's forgiveness for the Ansar. he (Anas) said: I think (he did the same) for the offspring of the Ansar and the slaves and the freed men of the Ansar. I have no doubt about it.

174-(2508) Anas "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" saw children and women of the Ansar coming back from a wedding feast. The Messenger of Allah "Allah's blessing and peace be upon him" stood up motionless (showing respect for them) and said: "O Allah! (and addressing the Ansar) You are the dearest to me among the people." He meant the Ansar.

175-(2509) Anas Ibn Malik "Allah be pleased with him" reported: A woman from the Ansar came to The Messenger of Allah "Allah's blessing and peace be upon him" and The Messenger of Allah "Allah's blessing and peace be upon him" stood aside with her and said: "By Him in Whose Hand is my life, you are the dearest to me from among the people" (thrice).

(...) This Hadith was narrated on the authority of Shu'ba with the same chain of transmitters.

176-(2510) Anas Ibn Malik "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The Ansar are my family and my trusted friends, and the people would increase in number whereas they (the Ansar) would become more less and less. So, appreciate the deeds of those who do good from amongst them, and overlook the faults of those who fail from amongst them."

[44] The merits of the clans of the Ansar

177-(2511) Abu Usaid "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The best clans of the Ansar are those of Banu An-Najjar, then Banu Abd Al-Ashhal, then Banu Al-Harith Ibn Al-Khazraj, and then Banu Sa'ida, and there is goodness in all clans of the Ansar." Sa'd said: I see that he (the Prophet) has placed others above us. It was said to (him): But, he has placed you above many others.

(...) Abu Usaid Al-Ansari reported this Hadith through another chain of transmitters.

(...) Anas reported a Hadith like this from The Messenger of Allah "Allah's blessing and peace be upon him", without mentioning the statement of Sa'd.

١٧٣ ـ (٢٥٠٧) ـ حدّثني أَبُو مَعْنٍ الرَّقَاشِيُّ: حَدَّثَنَا عُمَرُ بْنُ يُونُسَ: حَدَّثَنَا عِكْرِمَةُ، وَهُوَ ابْنُ عَمَّارٍ: حَدَّثَنَا إِسْحَاق، وَهُوَ ابْنُ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، أَنَّ أَنساً حَدَّثَهُ، أَنَّ رَسُولَ اللَّهِ ﷺ اسْتَغْفَرَ لِلأَنْصَارِ. قَالَ: وَأَحْسِبُهُ قَالَ: «وَلِذَرَارِيِّ الأَنْصَارِ، وَلِمَوَالِي الأَنْصَارِ»، لاَ أَشُكُّ فِيهِ.

١٧٤ ـ (٢٥٠٨) ـ حدّثني أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ: جَمِيعاً عَنِ ابْنِ عُلَيَّةَ، وَاللَّفْظُ لِزُهَيْرٍ: حَدَّثَنَا إِسْمَاعِيلُ، عَنْ عَبْدِ الْعَزِيزِ، وَهُوَ ابْنُ صُهَيْبٍ، عَنْ أَنسٍ؛ أَنَّ النَّبِيَّ ﷺ رَأَى صِبْيَاناً وَنِسَاءً مُقْبِلِينَ مِنْ عُرْسٍ، فَقَامَ نَبِيُّ اللَّهِ ﷺ مُمْثِلاً. فَقَالَ: «اللَّهُمَّ أَنْتُمْ مِنْ أَحَبِّ النَّاسِ إِلَيَّ، اللَّهُمَّ أَنْتُمْ مِنْ أَحَبِّ النَّاسِ إِلَيَّ»، يَعْنِي الأَنْصَارَ.

١٧٥ ـ (٢٥٠٩) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ. جَمِيعاً عَنْ غُنْدَرٍ، قَالَ ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ جعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ هِشَامِ بْنِ زَيْدٍ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: جَاءَتِ امْرَأَةٌ مِنَ الأَنْصَارِ إِلَىٰ رَسُولِ اللَّهِ ﷺ. قَالَ: فَخَلاَ بِهَا رَسُولُ اللَّهِ ﷺ. وَقَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ، إِنَّكُمْ لأَحَبُّ النَّاسِ إِلَيَّ»، ثَلاَثَ مَرَّاتٍ.

[البخاري: كتاب مناقب الأنصار، باب قول النبي ﷺ للأنصار: «أنتم أحب الناس إليّ»، رقم: ٣٧٨٦].

(...) ـ حدّثنيه يَحْيَىٰ بْنُ حَبِيبٍ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالاَ: حَدَّثَنَا ابْنُ إِدْرِيسَ. كِلاَهُمَا عَنْ شُعْبَةَ، بِهَٰذَا الإِسْنَادِ.

١٧٦ ـ (٢٥١٠) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَمُحَمَّدُ بْنُ بَشَّارٍ، وَاللَّفْظُ لابْنِ الْمُثَنَّىٰ، قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: أَخْبَرَنَا شُعْبَةُ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ الأَنْصَارَ كَرِشِي وَعَيْبَتِي، وَإِنَّ النَّاسَ سَيَكْثُرُونَ وَيَقِلُّونَ. فَاقْبَلُوا مِنْ مُحْسِنِهِمْ وَاعْفُوا عَنْ مُسِيئِهِمْ».

[البخاري: كتاب مناقب الأنصار، باب قول النبي ﷺ: «اقبلوا من محسنهم...»، رقم: ٣٨٠١].

٤٤ ـ باب في خير دُورِ الأنصار، رضي الله عنهم

١٧٧ ـ (٢٥١١) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ، وَاللَّفْظُ لابْنِ الْمُثَنَّىٰ، قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ، عَنْ أَنسِ بْنِ مَالِكٍ، عَنْ أَبِي أُسَيْدٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَيْرُ دُورِ الأَنْصَارِ بَنُو النَّجَّارِ، ثُمَّ بَنُو عَبْدِ الأَشْهَلِ، ثُمَّ بَنُو الْحَارِثِ بْنِ الْخَزْرَجِ، ثُمَّ بَنُو سَاعِدَةَ. وَفِي كُلِّ دُورِ الأَنْصَارِ خَيْرٌ». فَقَالَ سَعْدٌ: مَا أَرَىٰ رَسُولَ اللَّهِ ﷺ إِلاَّ قَدْ فَضَّلَ عَلَيْنَا. فَقِيلَ: قَدْ فَضَّلَكُمْ عَلَىٰ كَثِيرٍ.

[البخاري: كتاب مناقب الأنصار، باب فضل دور الأنصار، رقم: ٣٧٨٩].

(...) ـ حدّثناه مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ. سَمِعْتُ أَنساً يُحَدِّثُ، عَنْ أَبِي أُسَيْدٍ الأَنْصَارِيِّ، عَنِ النَّبِيِّ ﷺ، نَحْوَهُ.

(...) ـ حدّثنا قُتَيْبَةُ وَابْنُ رُمْحٍ، عَنِ اللَّيْثِ بْنِ سَعْدٍ. (ح) وَحَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ، يَعْنِي ابْنَ مُحَمَّدٍ. (ح) وَحَدَّثَنَا ابْنُ الْمُثَنَّىٰ وَابْنُ أَبِي عُمَرَ. قَالاَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ. كُلُّهُمْ عَنْ يَحْيَىٰ بْنِ سَعِيدٍ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِهِ. غَيْرَ أَنَّهُ لاَ يَذْكُرُ فِي الْحَدِيثِ قَوْلَ سَعْدٍ.

178-(...) Ibrahim Ibn Muhammad Ibn Talha reported: I heard Abu Sa'd delivering a speech in the presence of Abu Utba in which he mentioned that The Messenger of Allah "Allah's blessing and peace be upon him" said: "The best clans of the Ansar are those of Banu An-Najjar, then Banu Abd Al-Ashhal, then Banu Al-Harith Ibn Al-Khazraj and then Banu Sa'ida; and if I were to give preference to anyone besides them I would have given preference to my clan."

179-(...) Abu Usaid Al-Ansari reported: I bear witness to the fact that The Messenger of Allah "Allah's blessing and peace be upon him" said: "The best clans of the Ansar are those of Banu An-Najjar, then Banu Abd Al-Ashhal, then Banu Al-Harith Ibn Al-Khazraj and then Banu Sa'ida; and there is goodness in all clans of the Ansar." Abu Salama reported that Abu Usaid said: Can I tell a lie about The Messenger of Allah "Allah's blessing and peace be upon him"? Had I been a liar, I would have started with my tribe of Banu Sa'ida. This news reached Sa'd Ibn Ubada who felt it and said: We have been left behind (in the sense) that we have been (mentioned) last of the four. He (Sa'd) said: Saddle my pony so that I should go to The Messenger of Allah "Allah's blessing and peace be upon him". His nephew Sahl saw him and said: Are you going to contradict (the statement of) The Messenger of Allah "Allah's blessing and peace be upon him", though The Messenger of Allah "Allah's blessing and peace be upon him" has the best knowledge of it? Is it not sufficient for you that you are the fourth amongst the four (best clans of the Ansar)? So he returned and said: Allah and His Messenger know best, and he ordered that his pony be unsaddled.

(...) Abu Usaid Al-Ansari reported that he heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "The best of the Ansar or the best clans of the Ansar"...and the rest of the Hadith is the same, without mentioning the story of Sa'd Ibn Ubada "Allah be pleased with him".

180-(2512) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said in a large gathering of the Muslims: "Should I not tell you of the best clans of the Ansar?" They said: "O Messenger of Allah! Do so." The Messenger of Allah "Allah's blessing and peace be upon him" said: "That is Banu Abd Al-Ashhal." They said: "O The Messenger of Allah! Then next?" He said: "Banu An-Najjar." They again said: "O The Messenger of Allah! Then next?" He said: "Then Banu Al-Harith Ibn Al-Khazraj." They then said: "O

١٧٨ ـ (...) ـ **حدّثنا** مُحَمَّدُ بْنُ عَبَّادٍ وَمُحَمَّدُ بْنُ مِهْرَانَ الرَّازِيُّ، وَاللَّفْظُ لابْنِ عَبَّادٍ: حَدَّثَنَا حَاتِمٌ، وَهُوَ ابْنُ إِسْمَاعِيلَ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ حُمَيْدٍ، عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ طَلْحَةَ. قَالَ: سَمِعْتُ أَبَا أُسَيْدٍ خَطِيباً عِنْدَ ابْنِ عُتْبَةَ. فَقَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَيْرُ دُورِ الأَنْصَارِ دَارُ بَنِي النَّجَّارِ، وَدَارُ بَنِي عَبْدِ الأَشْهَلِ، وَدَارُ بَنِي الْحَارِثِ بْنِ الْخَزْرَجِ، وَدَارُ بَنِي سَاعِدَةَ». وَاللَّهِ، لَوْ كُنْتُ مُؤْثِراً بِهَا أَحَداً لآثَرْتُ بِهَا عَشِيرَتِي.

١٧٩ ـ (...) ـ **حدّثنا** يَحْيَىٰ بْنُ يَحْيَىٰ التَّمِيمِيُّ: أَخْبَرَنَا الْمُغِيرَةُ بْنُ عَبْدِ الرَّحْمَٰنِ، عَنْ أَبِي الزِّنَادِ. قَالَ: شَهِدَ أَبُو سَلَمَةَ لَسَمِعَ أَبَا أُسَيْدٍ الأَنْصَارِيَّ يَشْهَدُ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «خَيْرُ دُورِ الأَنْصَارِ بَنُو النَّجَّارِ. ثُمَّ بَنُو عَبْدِ الأَشْهَلِ، ثُمَّ بَنُو الْحَارِثِ بْنِ الْخَزْرَجِ، ثُمَّ بَنُو سَاعِدَةَ. وَفِي كُلِّ دُورِ الأَنْصَارِ خَيْرٌ».

قَالَ أَبُو سَلَمَةَ: قَالَ أَبُو أُسَيْدٍ: أَتُّهَمُ أَنَا عَلَىٰ رَسُولِ اللَّهِ ﷺ؟ لَوْ كُنْتُ كَاذِباً لَبَدَأْتُ بِقَوْمِي، بَنِي سَاعِدَةَ. وَبَلَغَ ذٰلِكَ سَعْدَ بْنَ عُبَادَةَ فَوَجَدَ فِي نَفْسِهِ. وَقَالَ: خُلِّفْنَا فَكُنَّا آخِرَ الأَرْبَعِ. أَسْرِجُوا لِي حِمَارِي آتِي رَسُولَ اللَّهِ ﷺ. وَكَلَّمَهُ ابْنُ أَخِيهِ، سَهْلٌ. فَقَالَ: أَتَذْهَبُ لِتَرُدَّ عَلَىٰ رَسُولِ اللَّهِ ﷺ؟ وَرَسُولُ اللَّهِ ﷺ أَعْلَمُ. أَوَلَيْسَ حَسْبُكَ أَنْ تَكُونَ رَابِعَ أَرْبَعٍ. فَرَجَعَ وَقَالَ: اللَّهُ وَرَسُولُهُ أَعْلَمُ، وَأَمَرَ بِحِمَارِهِ فَحُلَّ عَنْهُ.

[البخاري: كتاب الأدب، باب قول النبي ﷺ: «خير دور الأنصار...» رقم: ٦٠٥٣].

(...) ـ **حدّثنا** عَمْرُو بْنُ عَلِيِّ بْنِ بَحْرٍ: حَدَّثَنِي أَبُو دَاوُدَ: حَدَّثَنَا حَرْبُ بْنُ شَدَّادٍ، عَنْ يَحْيَىٰ ابْنِ أَبِي كَثِيرٍ: حَدَّثَنِي أَبُو سَلَمَةَ، أَنَّ أَبَا أُسَيْدٍ الأَنْصَارِيَّ حَدَّثَهُ، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «خَيْرُ الأَنْصَارِ، أَوْ خَيْرُ دُورِ الأَنْصَارِ»... بِمِثْلِ حَدِيثِهِمْ. فِي ذِكْرِ الدُّورِ. وَلَمْ يَذْكُرْ قِصَّةَ سَعْدِ بْنِ عُبَادَةَ رضي اللَّهُ عنه.

١٨٠ ـ (٢٥١٢) ـ **وحدّثني** عَمْرٌو النَّاقِدُ وَعَبْدُ بْنُ حُمَيْدٍ. قَالَا: حَدَّثَنَا يَعْقُوبُ، وَهُوَ ابْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ. قَالَ: قَالَ أَبُو سَلَمَةَ وَعُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ: سَمِعَا أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ، وَهُوَ فِي مَجْلِسٍ عَظِيمٍ مِنَ الْمُسْلِمِينَ: «أُحَدِّثُكُمْ بِخَيْرِ دُورِ الأَنْصَارِ؟» قَالُوا: نَعَمْ، يَا رَسُولَ اللَّهِ. قَالَ رَسُولُ اللَّهِ ﷺ: «بَنُو عَبْدِ الأَشْهَلِ»، قَالُوا:

The Messenger of Allah! Then next?" He said: "Then Banu Sa'ida." They said: "O The Messenger of Allah! Then next?" He said: "There is goodness in all the clans of the Ansar." It was upon this that Sa'd Ibn Ubada stood up in annoyance and said: Are we the last of the four according to the statement of The Messenger of Allah "Allah's blessing and peace be upon him"? He decided to talk with The Messenger of Allah "Allah's blessing and peace be upon him" on this issue, but the people Of his tribe said to him: Be seated, are you not happy with this that The Messenger of Allah' "Allah's blessing and peace be upon him" has mentioned your clan as one of the four (best) clans and those whom he left and did not include (in the best clans) are more than those whom he mentioned? Sa'd Ibn Ubada abandoned the idea of talking to The Messenger of Allah "Allah's blessing and peace be upon him" (on this issue).

[45] The good companionship of The Ansar

181-(2513) Anas Ibn Malik "Allah be pleased with him" reported: I set out along with Jarir Ibn Abdullah Al-Bajali on a journey and he used to serve me. I said to him: Do not do that. Thereupon he said: I have seen the Ansar doing this with The Messenger of Allah "Allah's blessing and peace be upon him". I swore by Allah whenever I accompany any one of the Ansar, I would serve him. Ibn Al-Muthanna and Ibn Bashshar added the following in their narrations: Jarir was older than Anas. Ibn Bashshar said: He was of a more advanced age than Anas.

[46] The Messenger of Allah "Allah's blessing and peace be upon him" invokes blessings for the tribes of Ghifar and Aslam.

182-(2514) Abu Dharr "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "To the tribe of Ghifar Allah has granted pardon, and to the tribe of Aslam Allah has granted safety."

183-(...) Abu Dharr "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "To the tribe of Aslam Allah has granted safety and to the tribe of Ghifar Allah has granted pardon."

(...) This Hadith was narrated on the authority of Shu'ba with the same chain of transmitters.

184-(2515) Jabir "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "To the tribe of Aslam Allah has granted safety and to the tribe of Ghifar Allah has granted pardon."

ثُمَّ مَنْ يَا رَسُولَ اللَّهِ؟ قَالَ: «ثُمَّ بَنُو النَّجَّارِ»، قَالُوا: ثُمَّ مَنْ يَا رَسُولَ اللَّهِ؟ قَالَ: «ثُمَّ بَنُو الْحَارِثِ بْنِ الْخَزْرَجِ»، قَالُوا: ثُمَّ مَنْ يَا رَسُولَ اللَّهِ؟ قَالَ: «ثُمَّ بَنُو سَاعِدَةَ»، قَالُوا: ثُمَّ مَنْ يَا رَسُولَ اللَّهِ؟ قَالَ: «ثُمَّ فِي كُلِّ دُورِ الأَنْصَارِ خَيْرٌ»، فَقَامَ سَعْدُ بْنُ عُبَادَةَ مُغْضَباً. فَقَالَ: أَنَحْنُ آخِرُ الأَرْبَعِ؟ حِينَ سَمَّىٰ رَسُولُ اللَّهِ ﷺ دَارَهُمْ. فَأَرَادَ كَلاَمَ رَسُولِ اللَّهِ ﷺ. فَقَالَ لَهُ رِجَالٌ مِنْ قَوْمِهِ: اجْلِسْ، أَلاَ تَرْضَىٰ أَنْ سَمَّىٰ رَسُولُ اللَّهِ ﷺ دَارَكُمْ فِي الأَرْبَعِ الدُّورِ الَّتِي سَمَّى؟ فَمَنْ تَرَكَ فَلَمْ يُسَمِّ أَكْثَرُ مِمَّنْ سَمَّىٰ. فَانْتَهَىٰ سَعْدُ بْنُ عُبَادَةَ عَنْ كَلاَمِ رَسُولِ اللَّهِ ﷺ.

٤٥ ـ باب في حُسْنِ صُحْبَةِ الأنصار، رضي الله عنهم

١٨١ ـ (٢٥١٣) ـ **حدّثنا** نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ وَمُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ. جَمِيعاً عَنِ ابْنِ عَرْعَرَةَ، وَاللَّفْظُ لِلْجَهْضَمِيِّ: حَدَّثَنِي مُحَمَّدُ بْنُ عَرْعَرَةَ: حَدَّثَنَا شُعْبَةُ، عَنْ يُونُسَ بْنِ عُبَيْدٍ، عَنْ ثَابِتٍ الْبُنَانِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ. قَالَ: خَرَجْتُ مَعَ جَرِيرِ بْنِ عَبْدِ اللَّهِ الْبَجَلِيِّ فِي سَفَرٍ، فَكَانَ يَخْدُمُنِي. فَقُلْتُ لَهُ: لاَ تَفْعَلْ. فَقَالَ: إِنِّي قَدْ رَأَيْتُ الأَنْصَارَ تَصْنَعُ بِرَسُولِ اللَّهِ ﷺ شَيْئاً، آلَيْتُ أَنْ لاَ أَصْحَبَ أَحَداً مِنْهُمْ إِلاَّ خَدَمْتُهُ.

زَادَ ابْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ فِي حَدِيثِهِمَا: وَكَانَ جَرِيرٌ أَكْبَرَ مِنْ أَنَسٍ. وَقَالَ ابْنُ بَشَّارٍ: أَسَنَّ مِنْ أَنَسٍ. [البخاري: كتاب الجهاد والسير، باب فضل الخدمة في الغزو، رقم: ٢٨٨٨].

٤٦ ـ بابُ دُعَاءِ النَّبِيِّ ﷺ لغفار وأَسْلَم

١٨٢ ـ (٢٥١٤) ـ **حدّثنا** هَدَّابُ بْنُ خَالِدٍ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ: حَدَّثَنَا حُمَيْدُ بْنُ هِلاَلٍ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ. قَالَ: قَالَ أَبُو ذَرٍّ: قَالَ رَسُولُ اللَّهِ ﷺ: «غِفَارُ: غَفَرَ اللَّهُ لَهَا. وَأَسْلَمُ سَالَمَهَا اللَّهُ».

١٨٣ ـ (...) ـ **حدّثنا** عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ وَمُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ. جَمِيعاً عَنِ ابْنِ مَهْدِيٍّ. قَالَ: قَالَ ابْنُ الْمُثَنَّىٰ: حَدَّثَنِي عَبْدُ الرَّحْمَٰنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ. قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «ائْتِ قَوْمَكَ فَقُلْ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَسْلَمُ: سَالَمَهَا اللَّهُ، وَغِفَارُ: غَفَرَ اللَّهُ لَهَا».

(...) ـ **حدّثناه** مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا شُعْبَةُ، فِي هَٰذَا الإِسْنَادِ.

١٨٤ ـ (٢٥١٥) ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ وَسُوَيْدُ بْنُ سَعِيدٍ وَابْنُ أَبِي عُمَرَ. قَالُوا: حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ.

(ح) ـ **وحدّثنا** عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ بْنُ مَهْدِيٍّ. قَالاَ: حَدَّثَنَا شُعْبَةُ، عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ.

(ح) ـ **وحدّثني** مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا شَبَابَةُ: حَدَّثَنِي وَرْقَاءُ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ.

(ح) ـ **وحدّثنا** يَحْيَىٰ بْنُ حَبِيبٍ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ وَعَبْدُ بْنُ حُمَيْدٍ، عَنْ أَبِي عَاصِمٍ. كِلاَهُمَا عَنِ ابْنِ جُرَيْجٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ. (ح) ـ وحدّثني سَلَمَةُ بْنُ شَبِيبٍ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ: حَدَّثَنَا مَعْقِلٌ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ. كُلُّهُمْ قَالَ: عَنِ النَّبِيِّ ﷺ قَالَ: «أَسْلَمُ سَالَمَهَا اللَّهُ، وَغِفَارُ غَفَرَ اللَّهُ لَهَا».

185-(2516) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "To the tribe of Aslam Allah has granted safety and to the tribe of Ghifar Allah has granted pardon. Verily it is not that I say this, but (it is) Allah, the Exalted and Glorious (Who) says this."

186-(2517) Khufaf Ibn Ima Al-Ghifari reported that The Messenger of Allah "Allah's blessing and peace be upon him" said in prayer: "O Allah! Curse the tribe of Lihyan, Ra'l, Dhakwan and Usaiyya for they disobeyed Allah and His Messenger. To (the tribe of) Ghifar Allah has granted pardon and to (the tribe of) Aslam Allah has granted safety."

187-(2518) Ibn Umar "Allah be pleased with both" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah has granted pardon to the tribe of Ghifar, and to the tribe of Aslam Allah has granted safety. But as for the Usaiyya tribe, they disobeyed Allah and His Messenger."

(...) This Hadith was narrated on the authority of Ibn Umar with a slight variation that The Messenger of Allah "Allah's blessing and peace be upon him" said this on the pulpit.

(...) This Hadith was narrated on the authority of Ibn Umar through another chain of transmitters.

[47] The merits of the tribes of Ghifar, Ashja, Muzaina, Tamim, Daws and Taiyy

188-(2519) Abu Aiyyub "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The tribes of Ansar, Muzaina, Juhaina, Ghifar, Ashja and those from Banu Abdullah, are my friends from amongst the people, and Allah and His Messenger are their protectors."

189-(2520) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The tribes of Quraish, Ansar, Muzaina, Juhaina and Ghifar are my friends and there is no friend of theirs besides Allah and His Messenger."

(...) This Hadith was transmitted on the authority of Sa'd Ibn Ibrahim with a slight variation of wording.

190-(2521) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The tribes of Aslam, Ghifar, Muzaina and those of the tribe of Juhaina, or

١٨٥ ـ (٢٥١٦) ـ وحدّثني حُسَيْنُ بْنُ حُرَيْثٍ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَىٰ، عَنْ خُثَيْمِ بْنِ عِرَاكٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَسْلَمُ سَالَمَهَا اللَّهُ، وَغِفَارُ غَفَرَ اللَّهُ لَهَا. أَمَا إِنِّي لَمْ أَقُلْهَا. وَلَكِنْ قَالَهَا اللَّهُ عَزَّ وَجَلَّ».

١٨٦ ـ (٢٥١٧) ـ حدّثني أَبُو الطَّاهِرِ: حَدَّثَنَا ابْنُ وَهْبٍ، عَنِ اللَّيْثِ، عَنْ عِمْرَانَ بْنِ أَبِي أَنَسٍ، عَنْ حَنْظَلَةَ بْنِ عَلِيٍّ، عَنْ خُفَافِ بْنِ إِيمَاءَ الْغِفَارِيِّ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ، فِي صَلاَةٍ: «اللَّهُمَّ الْعَنْ بَنِي لَحْيَانَ وَرِعْلاً وَذَكْوَانَ وَعُصَيَّةَ: عَصَوُا اللَّهَ وَرَسُولَهُ. غِفَارُ غَفَرَ اللَّهُ لَهَا، وَأَسْلَمُ سَالَمَهَا اللَّهُ».

١٨٧ ـ (٢٥١٨) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ وَيَحْيَىٰ بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ. قَالَ يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا. وَقَالَ الآخَرُونَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، أَنَّهُ سَمِعَ ابْنَ عُمَرَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «غِفَارُ غَفَرَ اللَّهُ لَهَا. وَأَسْلَمُ سَالَمَهَا اللَّهُ. وَعُصَيَّةُ عَصَتِ اللَّهَ وَرَسُولَهُ».

(...) ـ حدّثنا ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الْوَهَّابِ: حَدَّثَنَا عُبَيْدُ اللَّهِ. (ح) وَحَدَّثَنَا عَمْرُو بْنُ سَوَّادٍ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي أُسَامَةُ. (ح) وحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ وَالْحُلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ، عَنْ يَعْقُوبَ بْنِ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ. كُلُّهُمْ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِهِ.

وَفِي حَدِيثِ صَالِحٍ وَأُسَامَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ ذَلِكَ عَلَى الْمِنْبَرِ.

(...) ـ وحدّثنيه حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ: حَدَّثَنَا حَرْبُ بْنُ شَدَّادٍ، عَنْ يَحْيَىٰ: حَدَّثَنِي أَبُو سَلَمَةَ: حَدَّثَنِي ابْنُ عُمَرَ. قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ... مِثْلَ حَدِيثِ هَؤُلاَءِ عَنِ ابْنِ عُمَرَ.

٤٧ ـ باب من فضائل غِفَار وأسْلَم وجُهَيْنَة وأشْجَع ومُزَينة وتميم ودوس وطَيِّء

١٨٨ ـ (٢٥١٩) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَزِيدُ، وَهُوَ ابْنُ هَارُونَ: أَخْبَرَنَا أَبُو مَالِكٍ الأَشْجَعِيُّ، عَنْ مُوسَى بْنِ طَلْحَةَ، عَنْ أَبِي أَيُّوبَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الأَنْصَارُ وَمُزَيْنَةُ وَجُهَيْنَةُ وَغِفَارُ وَأَشْجَعُ، وَمَنْ كَانَ مِنْ بَنِي عَبْدِ اللَّهِ، مَوَالِيَّ دُونَ النَّاسِ. وَاللَّهُ وَرَسُولُهُ مَوْلاَهُمْ».

١٨٩ ـ (٢٥٢٠) ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا سُفْيَانُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ هُرْمُزَ، الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «قُرَيْشٌ وَالأَنْصَارُ وَمُزَيْنَةُ وَجُهَيْنَةُ وَأَسْلَمُ وَغِفَارُ وَأَشْجَعُ، مَوَالِيَّ. لَيْسَ لَهُمْ مَوْلَى دُونَ اللَّهِ وَرَسُولِهِ». [البخاري: كتاب المناقب، باب مناقب قريش، رقم: ٣٥٠٤].

(...) ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، بِهَذَا الإِسْنَادِ... مِثْلَهُ. غَيْرَ أَنَّ فِي الْحَدِيثِ: قَالَ سَعْدٌ فِي بَعْضِ هَذَا: فِيمَا أَعْلَمُ.

١٩٠ ـ (٢٥٢١) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَمُحَمَّدُ بْنُ بَشَّارٍ. قَالَ ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ. قَالَ: سَمِعْتُ أَبَا سَلَمَةَ يُحَدِّثُ، عَنْ أَبِي

Juhaina are better than the tribes of Banu Tamim, Banu Amir and the two allies of Asad and Ghatafan."

191-(...) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "By Him in Whose Hand is the life of Muhammad, (the tribes of) Ghifar, Aslam, Muzaina, and those from the tribe of Juhaina, or Juhaina and those from the tribe of Muzaina would be better in the sight of Allah than (the tribes of) Asad, Taiyy, and Ghatafan on the Day of Judgement."

192-(...) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Aslam, Ghifar, some from Muzaina, Juhaina or Juhaina and some from Muzaina are better in the sight of Allah than Asad, Ghatafan, Hawazin and Tamim." The narrator said: I think he also added: "On the Day of Judgement."

193-(2522) Abu Bakra "Allah be pleased with him" reported: Al-Aqra Ibn Habis reported that he came to The Messenger of Allah "Allah's blessing and peace be upon him" and said to him: "How did the tribes of Aslam, Ghifar, Muzaina (and I think he also said Juhaina, the narrator Muhammad is in doubt about it) give the pledge of allegiance to you, whereas they plundered the pilgrims?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "If you know that Aslam, Ghifar, Muzaina and I think Juhaina are better than Banu Tamim, Banu Amir, Asad and Ghatafan, then would they (the latter group) be disappointed and losers?" He said: "Yes." He (the Prophet) said: "By Him in Whose Hand is my life, these people (of the first group) are better than those of Banu Tamim, Banu Amir, Asad and Ghatafan." In the narration of Abu Shaiba, the doubt of Muhammad (the narrator) was not mentioned.

194-(...) Abu Bakra "Allah be pleased with him" reported from The Messenger of Allah "Allah's blessing and peace be upon him": "Aslam, Ghifar, Muzaina and Juhaina are better than Banu Tamim, Banu Amir and their two allies of Banu Asad and Ghatafan."

(...) This Hadith was reported on the authority of Abu Bishr with the same chain of transmitters.

195-(...) Abd Ar-Rahman Ibn Abu Bakra reported on the authority of his father "Allah be pleased with him" that The Messenger of Allah "Allah's blessing and peace be upon him" said: "What do you see if

هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ، أَنَّهُ قَالَ: «أَسْلَمُ وَغِفَارُ وَمُزَيْنَةُ، وَمَنْ كَانَ مِنْ جُهَيْنَةَ، أَوْ جُهَيْنَةُ، خَيْرٌ مِنْ بَنِي تَمِيمٍ وَبَنِي عَامِرٍ، وَالْحَلِيفَيْنِ: أَسَدٍ وَغَطَفَانَ».

١٩١ ـ (...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا الْمُغِيرَةُ، يَعْنِي الْحِزَامِيَّ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ. (ح) ـ وحدّثنا عَمْرٌو النَّاقِدُ وَحَسَنٌ الْحُلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ. قَالَ عَبْدٌ: أَخْبَرَنِي. وَقَالَ الآخَرَانِ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنِ الأَعْرَجِ، قَالَ: قَالَ أَبُو هُرَيْرَةَ: قَالَ رَسُولُ اللَّهِ ﷺ: «وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، لَغِفَارُ وَأَسْلَمُ وَمُزَيْنَةُ، وَمَنْ كَانَ مِنْ جُهَيْنَةَ، أَوْ قَالَ: جُهَيْنَةُ، وَمَنْ كَانَ مِنْ مُزَيْنَةَ، خَيْرٌ عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ، مِنْ أَسَدٍ وَطَيِّءٍ وَغَطَفَانَ».

١٩٢ ـ (...) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ وَيَعْقُوبُ الدَّوْرَقِيُّ. قَالاَ: حَدَّثَنَا إِسْمَاعِيلُ ـ يَعْنِيَانِ ابْنَ عُلَيَّةَ ـ: حَدَّثَنَا أَيُّوبُ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لأَسْلَمُ وَغِفَارُ، وَشَيْءٌ مِنْ مُزَيْنَةَ وَجُهَيْنَةَ، أَوْ شَيْءٌ مِنْ جُهَيْنَةَ وَمُزَيْنَةَ، خَيْرٌ عِنْدَ اللَّهِ ـ قَالَ: أَحْسِبُهُ قَالَ: يَوْمَ الْقِيَامَةِ ـ مِنْ أَسَدٍ وَغَطَفَانَ وَهَوَازِنَ وَتَمِيمٍ».

١٩٣ ـ (٢٥٢٢) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ مُحَمَّدِ بْنِ أَبِي يَعْقُوبَ. سَمِعْتُ عَبْدَ الرَّحْمَٰنِ بْنَ أَبِي بَكْرَةَ يُحَدِّثُ، عَنْ أَبِيهِ، أَنَّ الأَقْرَعَ بْنَ حَابِسٍ جَاءَ إِلَىٰ رَسُولِ اللَّهِ ﷺ فَقَالَ: إِنَّمَا بَايَعَكَ سُرَّاقُ الْحَجِيجِ مِنْ أَسْلَمَ وَغِفَارَ وَمُزَيْنَةَ. وَأَحْسِبُ جُهَيْنَةَ ـ مُحَمَّدٌ الَّذِي شَكَّ ـ فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَرَأَيْتَ إِنْ كَانَ أَسْلَمُ وَغِفَارُ وَمُزَيْنَةُ، وَأَحْسِبُ جُهَيْنَةُ. خَيْراً مِنْ بَنِي تَمِيمٍ وَبَنِي عَامِرٍ وَأَسَدٍ وَغَطَفَانَ، أَخَابُوا وَخَسِرُوا؟» فَقَالَ: نَعَمْ. قَالَ: «فَوَالَّذِي نَفْسِي بِيَدِهِ، إِنَّهُمْ لأَخْيَرُ مِنْهُمْ».

وَلَيْسَ فِي حَدِيثِ ابْنِ أَبِي شَيْبَةَ: مُحَمَّدٌ الَّذِي شَكَّ.

[البخاري: كتاب المناقب، باب ذكر أسلم وغفار...، رقم: ٣٥١٥].

(...) ـ حدّثني هَارُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنِي سَيِّدُ بَنِي تَمِيمٍ، مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي يَعْقُوبَ الضَّبِّيُّ، بِهَٰذَا الإِسْنَادِ... مِثْلَهُ. وَقَالَ: «وَجُهَيْنَةُ»، وَلَمْ يَقُلْ: أَحْسِبُ.

١٩٤ ـ (...) ـ حدّثنا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي بِشْرٍ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ أَبِي بَكْرَةَ، عَنْ أَبِيهِ، عَنْ رَسُولِ اللَّهِ ﷺ، قَالَ: «أَسْلَمُ وَغِفَارُ وَمُزَيْنَةُ وَجُهَيْنَةُ، خَيْرٌ مِنْ بَنِي تَمِيمٍ وَمِنْ بَنِي عَامِرٍ، وَالْحَلِيفَيْنِ: بَنِي أَسَدٍ وَغَطَفَانَ».

(...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَهَارُونُ بْنُ عَبْدِ اللَّهِ. قَالاَ: حَدَّثَنَا عَبْدُ الصَّمَدِ. (ح) وَحَدَّثَنِيهِ عَمْرٌو النَّاقِدُ: حَدَّثَنَا شَبَابَةُ بْنُ سَوَّارٍ. قَالاَ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي بِشْرٍ، بِهَٰذَا الإِسْنَادِ.

١٩٥ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ، وَاللَّفْظُ لأَبِي بَكْرٍ، قَالاَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ أَبِي بَكْرَةَ، عَنْ أَبِيهِ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَرَأَيْتُمْ إِنْ كَانَ جُهَيْنَةُ وَأَسْلَمُ وَغِفَارُ خَيْراً مِنْ بَنِي تَمِيمٍ وَبَنِي عَبْدِ اللَّهِ بْنِ

Juhaina, Aslam, and Ghifar are better than Banu Tamim, Banu Abdullah Ibn Ghatafan and Amir Ibn Sa'sa'a in particular?" He said this loudly. They said: "O The Messenger of Allah! They would be definitely losers and disappointed." Thereupon he said: "They (the first group) are surely better than the others." According to the narration of Abu Kuraib: "What do you see if Juhaina, Muzaina and Aslam and Ghifar (are better...)"

196-(2523) Adi Ibn Hatim reported: I came to Umar Ibn Al-Khattab "Allah be pleased with him" who said: The first consignment of Charity brought to The Messenger of Allah "Allah's blessing and peace be upon him" which brightened the face of The Messenger of Allah "Allah's blessing and peace be upon him" and the faces of his Companions was that of Taiyy.

197-(2524) Abu Huraira "Allah be pleased with him" reported: At-Tufail and his companions said: "O Messenger of Allah! The tribe of Daws has disbelieved and has belied you, so invoke curse upon them." It was said: "Let the (tribe of) Daws be destroyed!" He (The Messenger of Allah) said: "O Allah! Guide the tribe of Daws (to the straight path, and direct them to me."

198-(2525) Abu Huraira "Allah be pleased with him" reported: I still love Banu Tamim Since I heard three things from The Messenger of Allah "Allah's blessing and peace be upon him" pertaining to them: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying about them: "They would show stout resistance against Ad-Dajjal most from among my nation." He (the narrator) said: When the consignment of the obligatory charity was brought to him, The Messenger of Allah "Allah's blessing and peace be upon him" said: "This is the Charity of our people." There was a female-slave in the house of A'isha and she was from the tribe of Banu Tamim. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Set her free, for she is from the offspring of Ishmael."

(...) Abu Huraira "Allah be pleased with him" reported: I still love Banu Tamim Since I heard three things from The Messenger of Allah "Allah's blessing and peace be upon him" pertaining to them...and the rest is the same.

(...) Abu Huraira "Allah be pleased with him" reported: Since I heard three things from The Messenger of Allah "Allah's blessing and peace be upon him" my love for Banu Tamim is never on the decline...and the rest is the same, with the difference that he said: "They are the bravest amongst people in the battlefield." Ad-Dajjal was not mentioned.

غَطَفَانَ وَعَامِرِ بْنِ صَعْصَعَةَ»! وَمَدَّ بِهَا صَوْتَهُ. فَقَالُوا: يَا رَسُولَ اللَّهِ، فَقَدْ خَابُوا وَخَسِرُوا. قَالَ: «فَإِنَّهُمْ خَيْرٌ».

وَفِي رِوَايَةِ أَبِي كُرَيْبٍ: «أَرَأَيْتُم إِنْ كَانَ جُهَيْنَةُ وَمُزَيْنَةُ وَأَسْلَمُ وَغِفَارٌ».

١٩٦ ـ (٢٥٢٣) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا أَحْمَدُ بْنُ إِسْحَاقَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ مُغِيرَةَ، عَنْ عَامِرٍ، عَنْ عَدِيِّ بْنِ حَاتِمٍ. قَالَ: أَتَيْتُ عُمَرَ بْنَ الْخَطَّابِ فَقَالَ لِي: إِنَّ أَوَّلَ صَدَقَةٍ بَيَّضَتْ وَجْهَ رَسُولِ اللَّهِ ﷺ وَوُجُوهَ أَصْحَابِهِ، صَدَقَةُ طَيِّءٍ، جِئْتَ بِهَا إِلَىٰ رَسُولِ اللَّهِ ﷺ.

١٩٧ ـ (٢٥٢٤) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا الْمُغِيرَةُ بْنُ عَبْدِ الرَّحْمَٰنِ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَدِمَ الطُّفَيْلُ وَأَصْحَابُهُ فَقَالُوا: يَا رَسُولَ اللَّهِ، إِنَّ دَوْساً قَدْ كَفَرَتْ وَأَبَتْ، فَادْعُ اللَّهَ عَلَيْهَا. فَقِيلَ: هَلَكَتْ دَوْسٌ. فَقَالَ: «اللَّهُمَّ اهْدِ دَوْساً وَائْتِ بِهِمْ».

١٩٨ ـ (٢٥٢٥) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنِ الْحَارِثِ، عَنْ أَبِي زُرْعَةَ. قَالَ: قَالَ أَبُو هُرَيْرَةَ: لاَ أَزَالُ أُحِبُّ بَنِي تَمِيمٍ مِنْ ثَلاَثٍ سَمِعْتُهُنَّ مِنْ رَسُولِ اللَّهِ ﷺ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «هُمْ أَشَدُّ أُمَّتِي عَلَى الدَّجَّالِ». قَالَ: وَجَاءَتْ صَدَقَاتُهُمْ فَقَالَ النَّبِيُّ ﷺ: «هَٰذِهِ صَدَقَاتُ قَوْمِنَا». قَالَ: وَكَانَتْ سَبِيَّةٌ مِنْهُمْ عِنْدَ عَائِشَةَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَعْتِقِيهَا فَإِنَّهَا مِنْ وَلَدِ إِسْمَاعِيلَ».

[البخاري: كتاب العتق، باب من ملك رقيقاً فوهب وباع...، رقم: ٢٥٤٣].

(...) ـ وحدّثنيه زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ، عَنْ عُمَارَةَ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: لا أَزَالُ أُحِبُّ بَنِي تَمِيمٍ بَعْدَ ثَلاَثٍ سَمِعْتُهُنَّ مِنْ رَسُولِ اللَّهِ ﷺ، يَقُولُهَا فِيهِمْ... فَذَكَرَ مِثْلَهُ.

(...) ـ وحدّثنا حَامِدُ بْنُ عُمَرَ الْبَكْرَاوِيُّ: حَدَّثَنَا مَسْلَمَةُ بْنُ عَلْقَمَةَ الْمَازِنِيُّ، إِمَامُ مَسْجِدِ دَاوُدَ: حَدَّثَنَا دَاوُدُ، عَنِ الشَّعْبِيِّ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: ثَلاَثُ خِصَالٍ سَمِعْتُهُنَّ مِنْ رَسُولِ اللَّهِ ﷺ فِي بَنِي تَمِيمٍ، لا أَزَالُ أُحِبُّهُمْ بَعْدُ... وَسَاقَ الْحَدِيثَ بِهَٰذَا الْمَعْنَىٰ. غَيْرَ أَنَّهُ قَالَ: «هُمْ أَشَدُّ النَّاسِ قِتَالاً فِي الْمَلاَحِمِ»، وَلَمْ يَذْكُرِ الدَّجَّالَ.

[48] The best of the people

199-(2526) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "You would find people like those of mine, the good amongst you in the Days of Ignorance would be good amongst you in the days of Islam, provided that they have a religious understanding. Moreover, you would find that the good amongst the people are those who dislike the matter (of authority) until it is thrust upon them. You would find that the worst from amongst the people is the one who has double face. He meets those with one face and others with the other face."

(...) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "You would find people like those of mine...and the rest is the same, with a slight variation of wording.

[49] The merits of The women of Quraish

200-(2527) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The good among the women are those who ride camels. (One of the sub-narrators said: They are pious women of Quraish, and the other said: The women of Quraish) are kind to the orphans in their childhood and look after the property of their spouses."

(...) This Hadith was transmitted on the authority of Abu Huraira with a slight variation of wording.

201-(...) Abu Huraira "Allah be pleased with him" reported: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "The women of Quraish are the best amongst the women to ride camels, show mercy to their children and look after the wealth of their husbands." Abu Huraira said at the end of this narration that Mary, the daughter of Imran, never rode a camel.

(...) Abu Huraira "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" demanded the hand of Umm Hani, the daughter of Abu Talib. She said: "O The Messenger of Allah! I grew very old, having a lot of dependents." The Messenger of Allah "Allah's blessing and peace be upon him" said: "The best women are those who ride (the camels) ...and the rest of the Hadith is the same but with a slight variation of wording.

٤٨ ـ باب خِيَارِ النَّاسِ

١٩٩ ـ (٢٥٢٦) ـ **حدّثني** حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنَا يُونُسُ، عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيِّبِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «تَجِدُونَ النَّاسَ مَعَادِنَ، فَخِيَارُهُمْ فِي الْجَاهِلِيَّةِ خِيَارُهُمْ فِي الإِسْلاَمِ إِذَا فَقِهُوا. وَتَجِدُونَ مِنْ خَيْرِ النَّاسِ فِي هٰذَا الأَمْرِ، أَكْرَهُهُمْ لَهُ قَبْلَ أَنْ يَقَعَ فِيهِ، وَتَجِدُونَ مِنْ شِرَارِ النَّاسِ ذَا الْوَجْهَيْنِ: الَّذِي يَأْتِي هٰؤُلاَءِ بِوَجْهٍ وَهٰؤُلاَءِ بِوَجْهٍ».

(...) ـ **حدّثني** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ، عَنْ عُمَارَةَ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ.

(ح) ـ **وحدّثنا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا الْمُغِيرَةُ بْنُ عَبْدِ الرَّحْمٰنِ الْحِزَامِيُّ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «تَجِدُونَ النَّاسَ مَعَادِنَ»... بِمِثْلِ حَدِيثِ الزُّهْرِيِّ.

غَيْرَ أَنَّ فِي حَدِيثِ أَبِي زُرْعَةَ وَالأَعْرَجِ: «تَجِدُونَ مِنْ خَيْرِ النَّاسِ فِي هٰذَا الشَّأْنِ أَشَدَّهُمْ لَهُ كَرَاهِيَةً حَتَّىٰ يَقَعَ فِيهِ».

[البخاري: كتاب المناقب، باب قول الله تعالى: ﴿يا أيها الناس إنا خلقناكم من ذكر وأنثى...﴾، رقم: ٣٤٩٣].

٤٩ ـ باب من فضائل نساء قُرَيش

٢٠٠ ـ (٢٥٢٧) ـ **حدّثنا** ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ.

وَعَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَيْرُ نِسَاءٍ رَكِبْنَ الإِبِلَ. قَالَ أَحَدُهُمَا: صَالِحُ نِسَاءِ قُرَيْشٍ. وَقَالَ الآخَرُ: نِسَاءُ قُرَيْشٍ. أَحْنَاهُ عَلَىٰ يَتِيمٍ فِي صِغَرِهِ، وَأَرْعَاهُ عَلَىٰ زَوْجٍ فِي ذَاتِ يَدِهِ».

[البخاري: كتاب النفقات، باب حفظ المرأة زوجها في ذات يده...، رقم: ٥٣٦٥].

(...) ـ **حدّثنا** عَمْرٌو النَّاقِدُ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ. يَبْلُغُ بِهِ النَّبِيَّ ﷺ.

ـ وَابْنُ طَاوُسٍ، عَنْ أَبِيهِ يَبْلُغُ بِهِ النَّبِيَّ ﷺ، بِمِثْلِهِ. غَيْرَ أَنَّهُ قَالَ: «أَرْعَاهُ عَلَىٰ وَلَدٍ فِي صِغَرِهِ»، وَلَمْ يَقُلْ: يَتِيمٍ.

٢٠١ ـ (...) ـ **حدّثني** حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «نِسَاءُ قُرَيْشٍ خَيْرُ نِسَاءٍ رَكِبْنَ الإِبِلَ: أَحْنَاهُ عَلَىٰ طِفْلٍ، وَأَرْعَاهُ عَلَىٰ زَوْجٍ فِي ذَاتِ يَدِهِ».

قَالَ: يَقُولُ أَبُو هُرَيْرَةَ عَلَىٰ إِثْرِ ذٰلِكَ: وَلَمْ تَرْكَبْ مَرْيَمُ بِنْتُ عِمْرَانَ بَعِيراً قَطُّ.

[البخاري: كتاب أحاديث الأنبياء، باب قوله تعالى: ﴿إذ قالت الملائكة يا مريم...﴾، رقم: ٣٤٣٤].

202-(...) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The best women who ride the camels are the pious women of Quraish, who treat kindly children in their childhood and look after the wealth of their spouses."

(...) This Hadith was reported on the authority of Abu Huraira with the same chain of transmitters.

[50] The bond of fraternity established by The Messenger of Allah amongst his companions

203-(2528) Anas "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" the bond of brotherhood between Abu Ubaida Ibn Al-Jarrah and Abu Talha.

204-(2529) Asim Al-Ahwal reported: I said to Anas Ibn Malik: Did the news reach you that The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no alliance of brotherhood in Islam"? Anas said: The Messenger of Allah "Allah's blessing and peace be upon him" established the bond of fraternity between Quraish and the Ansar at his home.

205-(...) Anas "Allah be pleased with him" told: The Messenger of Allah "Allah's blessing and peace be upon him" established the bond of brotherhood between the people of Quraish and the Ansar at his home in Medina.

206-(2530) Jubair Ibn Mut'im "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no alliance in Islam but whatever (alliance) established in the pre-Islamic period of ignorance (for good), should be intensified and strengthened by Islam."

[51] The presence of The Messenger of Allah is a source of security for his companions, and the presence of the companions is a source of security for the (Muslim) nation

207-(2531) Abu Burda reported from his father: We offered the sunset "Maghrib" prayer along with The Messenger of Allah "Allah's blessing and peace be upon him". We then said: If we sit (along with The Messenger of Allah) in order to offer the night "Isha" prayer with him it would be better, so we sat down and when he came to us he said: "Are you still sitting here?" I said: "O Messenger of Allah! We offered the evening prayer with

٢٠٢ ـ (...) ـ **حدّثني** مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ. قَالَ عَبْدٌ: أَخْبَرَنَا. وَقَالَ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنِ ابْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ ﷺ خَطَبَ أُمَّ هَانِىءٍ، بِنْتَ أَبِي طَالِبٍ. فَقَالَتْ: يَا رَسُولَ اللَّهِ، إِنِّي قَدْ كَبِرْتُ، وَلِي عِيَالٌ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «خَيْرُ نِسَاءٍ رَكِبْنَ»... ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ يُونُسَ. غَيْرَ أَنَّهُ قَالَ: «أَحْنَاهُ عَلَىٰ وَلَدٍ فِي صِغَرِهِ».

(...) ـ **حدّثني** مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ. قَالَ ابْنُ رَافِعٍ: حَدَّثَنَا. وَقَالَ عَبْدٌ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ.

(ح) ـ **وحدّثنا** مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَيْرُ نِسَاءٍ رَكِبْنَ الإِبِلَ، صَالِحُ نِسَاءِ قُرَيْشٍ: أَحْنَاهُ عَلَىٰ وَلَدٍ فِي صِغَرِهِ، وَأَرْعَاهُ عَلَىٰ زَوْجٍ فِي ذَاتِ يَدِهِ».

(...) ـ **حدّثني** أَحْمَدُ بْنُ عُثْمَانَ بْنِ حَكِيمٍ الأَوْدِيُّ: حَدَّثَنَا خَالِدٌ ـ يَعْنِي ابْنَ مَخْلَدٍ ـ: حَدَّثَنِي سُلَيْمَانُ، وَهُوَ ابْنُ بِلَالٍ: حَدَّثَنِي سُهَيْلٌ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِ حَدِيثِ مَعْمَرٍ هَٰذَا سَوَاءً.

٥٠ ـ باب مُؤَاخَاةِ النَّبِيِّ ﷺ بين أصحابه، رضي الله تعالى عنهم

٢٠٣ ـ (٢٥٢٨) ـ **حدّثني** حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا حَمَّادٌ، يَعْنِي ابْنَ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، أَنَّ رَسُولَ اللَّهِ ﷺ آخَىٰ بَيْنَ أَبِي عُبَيْدَةَ بْنِ الْجَرَّاحِ وَبَيْنَ أَبِي طَلْحَةَ.

٢٠٤ ـ (٢٥٢٩) ـ **حدّثني** أَبُو جَعْفَرٍ، مُحَمَّدُ بْنُ الصَّبَّاحِ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ: حَدَّثَنَا عَاصِمٌ الأَحْوَلُ. قَالَ: قِيلَ لأَنَسِ بْنِ مَالِكٍ: بَلَغَكَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا حِلْفَ فِي الإِسْلَامِ؟» فَقَالَ أَنَسٌ: قَدْ حَالَفَ رَسُولُ اللَّهِ ﷺ بَيْنَ قُرَيْشٍ وَالأَنْصَارِ، فِي دَارِهِ.

[البخاري: كتاب الكفالة، باب قول الله عز وجل: ﴿والذين عاقدت أيمانكم...﴾، رقم: ٢٢٩٤].

٢٠٥ ـ (...) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. قَالَا: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ عَاصِمٍ، عَنْ أَنَسٍ، قَالَ: حَالَفَ رَسُولُ اللَّهِ ﷺ بَيْنَ قُرَيْشٍ وَالأَنْصَارِ، فِي دَارِهِ الَّتِي بِالْمَدِينَةِ.

٢٠٦ ـ (٢٥٣٠) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ وَأَبُو أُسَامَةَ، عَنْ زَكَرِيَّاءَ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ جُبَيْرِ بْنِ مُطْعِمٍ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا حِلْفَ فِي الإِسْلَامِ، وَأَيُّمَا حِلْفٍ، كَانَ فِي الْجَاهِلِيَّةِ، لَمْ يَزِدْهُ الإِسْلَامُ إِلَّا شِدَّةً».

٥١ ـ بابُ بيان أن بقاء النبي ﷺ أمانٌ لأصحابه، وبقاء أصحابه أمانٌ للأمة

٢٠٧ ـ (٢٥٣١) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ اللَّهِ بْنُ عُمَرَ بْنِ أَبَانَ. كُلُّهُمْ عَنْ حُسَيْنٍ. قَالَ أَبُو بَكْرٍ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ الْجُعْفِيُّ، عَنْ مُجَمِّعِ بْنِ يَحْيَىٰ، عَنْ سَعِيدِ بْنِ أَبِي بُرْدَةَ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِيهِ. قَالَ: صَلَّيْنَا الْمَغْرِبَ مَعَ

you, and then we said: Let us sit down and offer the night prayer along with you." He said: "You have done well or you have done right." He then lifted his head towards the sky and he used to lift his head. When he lifted his head towards the sky, he said: "The stars are a source of security for the sky and when the stars disappear, the sky would receive what it has been promised (i.e. it would plunge into darkness). I am a source of security for my Companions and when I would go away, they (my Companions) would receive what they have been promised. my Companions are a source of security for the (Muslim) nation, and when they go, my nation would receive what it has been promised."

[52] The merits of the companions of The Prophet and of those who are next to them and then of those who are next to them

208-(2532) Abu Sa'id Al-Khudri "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "A time would come for the people when groups of people would set out for fighting in the cause of Allah and it would be said to them: Is there one among you who saw The Messenger of Allah "Allah's blessing and peace be upon him"? They would say: Yes. Then, they would be victorious. Then a group of the people would set out for fighting in the cause of Allah and it would be said to them: Is there one among you who saw those who accompanied The Messenger of Allah? They would say: Yes. Then, they would emerge victorious. Then a group of persons would set out for fighting in the cause of Allah and it would be said to them: Is there one among you who saw one of those who saw those who accompanied The Messenger of Allah "Allah's blessing and peace be upon him"? They would say: Yes. Then, they would emerge victorious."

209-(...) Abu Sa'id Al-Khudri "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "A time would come upon the people when a detachment would be sent for fighting in the cause of Allah and they would say: See, if you can find in them someone from amongst the Companions of The Messenger of Allah "Allah's blessing and peace be upon him". They would find a person because of whom they would be granted victory. Then a second detachment would be sent (for fighting) and they would say: See if you could find in them one who saw the Companions of The Messenger of Allah "Allah's blessing and peace be upon him". (They would find one) because of whom the victory would be granted to them. Then the third detachment would be

رَسُولِ اللَّهِ ﷺ. ثُمَّ قُلنَا: لَوْ جَلَسْنَا حَتَّىٰ نُصَلِّيَ مَعَهُ الْعِشَاءَ. قَالَ: فَجَلَسْنَا، فَخَرَجَ عَلَيْنَا فَقَالَ: «مَا زِلْتُمْ هَاهُنَا؟» قُلْنَا: يَا رَسُولَ اللَّهِ، صَلَّيْنَا مَعَكَ الْمَغْرِبَ. ثُمَّ قُلْنَا: نَجْلِسُ حَتَّىٰ نُصَلِّيَ مَعَكَ الْعِشَاءَ. قَالَ: «أَحْسَنْتُمْ، أَوْ أَصَبْتُمْ»، قَالَ: فَرَفَعَ رَأْسَهُ إِلَى السَّمَاءِ. وَكَانَ كَثِيراً مِمَّا يَرْفَعُ رَأْسَهُ إِلَى السَّمَاءِ. فَقَالَ: «النُّجُومُ أَمَنَةٌ لِلسَّمَاءِ، فَإِذَا ذَهَبَتِ النُّجُومُ أَتَى السَّمَاءَ مَا تُوعَدُ. وَأَنَا أَمَنَةٌ لأَصْحَابِي، فَإِذَا ذَهَبْتُ أَتَىٰ أَصْحَابِي مَا يُوعَدُونَ. وَأَصْحَابِي أَمَنَةٌ لأُمَّتِي، فَإِذَا ذَهَبَ أَصْحَابِي أَتَىٰ أُمَّتِي مَا يُوعَدُونَ».

٥٢ ـ بابُ فَضْلِ الصَّحَابَةِ ثُمَّ الذين يَلُونَهُمْ ثُمَّ الذين يَلُونَهُمْ

٢٠٨ ـ (٢٥٣٢) ـ **حدّثنا** أَبُو خَيْثَمَةَ، زُهَيْرُ بْنُ حَرْبٍ وَأَحْمَدُ بْنُ عَبْدَةَ الضَّبِّيُّ، واللَّفْظُ لِزُهَيْرٍ، قَالاَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ قَالَ: سَمِعَ عَمْرٌو جَابِراً يُخْبِرُ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنِ النَّبِيِّ ﷺ. قَالَ: «يَأْتِي عَلَى النَّاسِ زَمَانٌ، يَغْزُو فِئَامٌ مِنَ النَّاسِ، فَيُقَالُ لَهُمْ: فِيكُمْ مَنْ رَأَىٰ رَسُولَ اللَّهِ ﷺ؟ فَيَقُولُونَ: نَعَمْ، فَيُفْتَحُ لَهُمْ. ثُمَّ يَغْزُو فِئَامٌ مِنَ النَّاسِ. فَيُقَالُ لَهُمْ: فِيكُمْ مَنْ رَأَىٰ مَنْ صَحِبَ رَسُولَ اللَّهِ ﷺ؟ فَيَقُولُونَ: نَعَمْ، فَيُفْتَحُ لَهُمْ. ثُمَّ يَغْزُو فِئَامٌ مِنَ النَّاسِ، فَيُقَالُ لَهُمْ: هَلْ فِيكُمْ مَنْ رَأَىٰ مَنْ صَحِبَ مَنْ صَحِبَ رَسُولَ اللَّهِ ﷺ؟ فَيَقُولُونَ: نَعَمْ، فَيُفْتَحُ لَهُمْ».

[البخاري: كتاب الجهاد والسير، باب من استعان بالضعفاء والصالحين في الحرب، رقم: ٢٨٩٧].

٢٠٩ ـ (...) ـ **حدّثني** سَعِيدُ بْنُ يَحْيَى بْنِ سَعِيدٍ الأُمَوِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا ابْنُ جُرَيْجٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ. قَالَ: زَعَمَ أَبُو سَعِيدٍ الْخُدْرِيُّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَأْتِي عَلَى النَّاسِ زَمَانٌ، يُبْعَثُ مِنْهُمُ الْبَعْثُ فَيَقُولُونَ: انْظُرُوا هَلْ تَجِدُونَ فِيكُمْ أَحَداً مِنْ أَصْحَابِ النَّبِيِّ ﷺ؟ فَيُوجَدُ الرَّجُلُ، فَيُفْتَحُ لَهُمْ بِهِ. ثُمَّ يُبْعَثُ الْبَعْثُ الثَّانِي فَيَقُولُونَ: هَلْ فِيهِمْ مَنْ رَأَىٰ أَصْحَابَ النَّبِيِّ ﷺ؟ فَيُفْتَحُ لَهُمْ بِهِ، ثُمَّ يُبْعَثُ الْبَعْثُ الثَّالِثُ فَيُقَالُ: انْظُرُوا هَلْ تَرَوْنَ فِيهِمْ مَنْ رَأَىٰ مَنْ رَأَىٰ أَصْحَابَ

sent and it would be said to them: See, if you find in them one who saw one who saw those who saw the Companions of The Messenger of Allah "Allah's blessing and peace be upon him". Then the fourth detachment would be sent and it would be said to them: See it you find in them one who saw one who saw those who saw those who saw the Companions of The Messenger of Allah "Allah's blessing and peace be upon him". Somebody would be found because of whom they would be granted victory."

210-(2533) Abdullah Ibn Mas'ud "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The best of my nation would be those of the generation nearest to mine. Then those nearest to them, then those nearest to them, and then people would come whose witness would precede their oath and their oath will precede their witness."

211-(...) Abdullah Ibn Mas'ud "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" was asked about the best generation from amongst the people. He said: "The best of my nation would be those of the generation nearest to mine. Then those nearest to them, then those nearest to them, and then people would come whose witness would precede their oath and their oath will precede their witness." Ibrahim said: They used to forbid us to take pledges and bear witness when we were too young.

(...) This Hadith was narrated by Mansur on the authority of Abu Al-Ahwas and Jarir with a slight variation of wording.

212-(...) Abdullah Ibn Mas'ud "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The best from amongst the people are those of my generation, then those next to them. (The narrator said: I do not know whether he said (the following) in the third or the fourth time) Then there would follow them such people as whose witness would precede their oath, and their oath would precede their witness."

213-(2534) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The best generation of my nation is one in which I was sent (by Allah as an Apostle), then the one next to that. (The narrator said: And Allah knows best whether he mentioned the third (generation) or not). Then there would come people who would like bulkiness and they would hasten to bear witness before they are asked to give it."

النَّبِيِّ ﷺ؟ ثُمَّ يَكُونُ الْبَعْثُ الرَّابِعُ فَيُقَالُ: انْظُرُوا هَلْ تَرَوْنَ فِيهِمْ أَحَداً رَأَىٰ مَنْ رَأَىٰ أَحَداً رَأَىٰ أَصْحَابَ النَّبِيِّ ﷺ؟ فَيُوجَدُ الرَّجُلُ، فَيُفْتَحُ لَهُمْ بِهِ».

٢١٠ ـ (٢٥٣٣) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ وَهَنَّادُ بْنُ السَّرِيِّ. قَالاَ: حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ بْنِ يَزِيدَ، عَنْ عَبِيدَةَ السَّلْمَانِيِّ، عَنْ عَبْدِ اللَّهِ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَيْرُ أُمَّتِي الْقَرْنُ الَّذِينَ يَلُونِي، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ يَجِيءُ قَوْمٌ تَسْبِقُ شَهَادَةُ أَحَدِهِمْ يَمِينَهُ، وَيَمِينُهُ شَهَادَتَهُ».

لَمْ يَذْكُرْ هَنَّادٌ الْقَرْنَ فِي حَدِيثِهِ. وَقَالَ قُتَيْبَةُ: «ثُمَّ يَجِيءُ أَقْوَامٌ».

[البخاري: كتاب الشهادات، باب لا يشهد على شهادة جور، رقم: ٢٦٥٢]

٢١١ ـ (...) ـ حدّثنا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ. قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ عُثْمَانُ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَبِيدَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: سُئِلَ رَسُولُ اللَّهِ ﷺ: أَيُّ النَّاسِ خَيْرٌ؟ قَالَ: «قَرْنِي. ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ يَجِيءُ قَوْمٌ تَبْدُرُ شَهَادَةُ أَحَدِهِمْ يَمِينَهُ، وَتَبْدُرُ يَمِينُهُ شَهَادَتَهُ».

قَالَ إِبْرَاهِيمُ: كَانُوا يَنْهَوْنَنَا، وَنَحْنُ غِلْمَانٌ، عَنِ الْعَهْدِ وَالشَّهَادَاتِ.

(...) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ: حَدَّثَنَا سُفْيَانُ. كِلاَهُمَا عَنْ مَنْصُورٍ. بِإِسْنَادِ أَبِي الأَحْوَصِ وَجَرِيرٍ... بِمَعْنَىٰ حَدِيثِهِمَا.

وَلَيْسَ فِي حَدِيثِهِمَا: سُئِلَ رَسُولُ اللَّهِ ﷺ.

٢١٢ ـ (...) ـ وحدّثني الْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ: حَدَّثَنَا أَزْهَرُ بْنُ سَعْدٍ السَّمَّانُ، عَنِ ابْنِ عَوْنٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَبِيدَةَ، عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ ﷺ قَالَ: «خَيْرُ النَّاسِ قَرْنِي، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ»، فَلاَ أَدْرِي فِي الثَّالِثَةِ أَوْ فِي الرَّابِعَةِ، قَالَ: «ثُمَّ يَتَخَلَّفُ مِنْ بَعْدِهِمْ خَلْفٌ. تَسْبِقُ شَهَادَةُ أَحَدِهِمْ يَمِينَهُ، وَيَمِينُهُ شَهَادَتَهُ».

٢١٣ ـ (٢٥٣٤) ـ حدّثني يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا هُشَيْمٌ، عَنْ أَبِي بِشْرٍ. (ح) وَحَدَّثَنِي إِسْمَاعِيلُ بْنُ سَالِمٍ: أَخْبَرَنَا هُشَيْمٌ: أَخْبَرَنَا أَبُو بِشْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَيْرُ أُمَّتِي الْقَرْنُ الَّذِينَ بُعِثْتُ فِيهِمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ». وَاللَّهُ أَعْلَمُ أَذَكَرَ الثَّالِثَ أَمْ لاَ. قَالَ: «ثُمَّ يَخْلُفُ قَوْمٌ يُحِبُّونَ السَّمَانَةَ، يَشْهَدُونَ قَبْلَ أَنْ يُسْتَشْهَدُوا».

(…) This Hadith was narrated on the authority of Abu Bishr through another chain of transmitters with a slight variation of wording.

214-(2535) Imran Ibn Husain "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The best among you (are) the people (who belong to) my age. Then those next to them, then those next to them, and then those next to them. (Imran said: I do not know whether The Messenger of Allah "Allah's blessing and peace be upon him" mentioned two or three ages after his (own age) Then after them there would come a people who would give evidence before they are asked for it, and would be dishonest and not trustworthy, who would make vows but would not fulfill them, and would be distinguished with bulkiness."

(…) This Hadith was narrated on the authority of Shu'ba with the same chain of transmitters but with a slight variation of wording.

215-(…) Imran Ibn Husain "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The best among you (are) the people (who belong to) my age. Then those next to them, then those next to them. According to the narration of Abu Awana: And Allah knows best whether he made a mention of the third (generation) or not…and the rest of the Hadith is the same as narrated by Zahdam from Imran. According to the narration of Quatada there is the following addition: They take an oath though they are not asked to do.

216-(2536) A'isha "Allah be pleased with her" reported: A man asked The Messenger of Allah "Allah's blessing and peace be upon him" as to who amongst the people were the best. He said: "They are those of the generation to which I belong, then those of the second generation, and then those of the third generation."

[53] The saying of the prophet: "No person of those living by this time would survive one hundred years later from now"

217-(2537) Abdullah Ibn Umar "Allah be pleased with both" reported that Allah's Messenger "Allah's blessing and peace be upon him" led us in the Isha prayer at the latter part of the night and after he had finished it with the end salutations he stood up and said: "Have you seen this night of yours? At the end of one hundred years from now, none would survive on the surface of the earth (from among my Companions)." Ibn Umar said: People did (not understand) the statement of The Messenger of Allah

(...) ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. (ح) وَحَدَّثَنِي أَبُو بَكْرِ بْنُ نَافِعٍ: حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ. (ح) وَحَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا أَبُو الْوَلِيدِ: حَدَّثَنَا أَبُو عَوَانَةَ كِلاَهُمَا عَنْ أَبِي بِشْرٍ، بِهَٰذَا الإِسْنَادِ... مِثْلَهُ. غَيْرَ أَنَّ فِي حَدِيثِ شُعْبَةَ: قَالَ أَبُو هُرَيْرَةَ: فَلاَ أَدْرِي مَرَّتَيْنِ، أَوْ ثَلاَثَةً.

٢١٤ ـ (٢٥٣٥) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ. جَمِيعاً عَنْ غُنْدَرٍ. قَالَ ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ. سَمِعْتُ أَبَا جَمْرَةَ: حَدَّثَنِي زَهْدَمُ بْنُ مُضَرِّبٍ: سَمِعْتُ عِمْرَانَ بْنَ حُصَيْنٍ يُحَدِّثُ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ خَيْرَكُمْ قَرْنِي، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ». قَالَ عِمْرَانُ: فَلاَ أَدْرِي أَقَالَ رَسُولُ اللَّهِ ﷺ، بَعْدَ قَرْنِهِ، مَرَّتَيْنِ أَوْ ثَلاَثَةً: «ثُمَّ يَكُونُ بَعْدَهُمْ قَوْمٌ يَشْهَدُونَ وَلاَ يُسْتَشْهَدُونَ، وَيَخُونُونَ وَلاَ يُؤْتَمَنُونَ، وَيَنْذِرُونَ وَلاَ يُوفُونَ، وَيَظْهَرُ فِيهِمُ السِّمَنُ».

(...) ـ حدّثني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ. (ح) وَحَدَّثَنَا عَبْدُ الرَّحْمَٰنِ بْنُ بِشْرٍ الْعَبْدِيُّ: حَدَّثَنَا بَهْزٌ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا شَبَابَةُ، كُلُّهُمْ عَنْ شُعْبَةَ، بِهَٰذَا الإِسْنَادِ.

وَفِي حَدِيثِهِمْ: قَالَ: لاَ أَدْرِي أَذَكَرَ بَعْدَ قَرْنِهِ قَرْنَيْنِ أَوْ ثَلاَثَةً.

وَفِي حَدِيثِ شَبَابَةَ قَالَ: سَمِعْتُ زَهْدَمَ بْنَ مُضَرِّبٍ، وَجَاءَنِي فِي حَاجَةٍ عَلَىٰ فَرَسٍ، فَحَدَّثَنِي، أَنَّهُ سَمِعَ عِمْرَانَ بْنَ حُصَيْنٍ.

وَفِي حَدِيثِ يَحْيَىٰ وَشَبَابَةَ «يَنْذُرُونَ وَلاَ يَفُونَ».

وَفِي حَدِيثِ بَهْزٍ «يُوفُونَ» كَمَا قَالَ ابْنُ جَعْفَرٍ.

[البخاري: كتاب الشهادات، باب لا يشهد على شهادة جور، رقم: ٢٦٥١].

٢١٥ (...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ وَمُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ الأُمَوِيُّ. قَالاَ: حَدَّثَنَا أَبُو عَوَانَةَ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنَا أَبِي. كِلاَهُمَا عَنْ قَتَادَةَ، عَنْ زُرَارَةَ بْنِ أَوْفَىٰ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ، عَنِ النَّبِيِّ ﷺ، بِهَٰذَا الْحَدِيثِ: «خَيْرُ هَٰذِهِ الأُمَّةِ الْقَرْنُ الَّذِينَ بُعِثْتُ فِيهِمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ».

زَادَ فِي حَدِيثِ أَبِي عَوَانَةَ قَالَ: وَاللَّهُ أَعْلَمُ. أَذَكَرَ الثَّالِثَ أَمْ لاَ، بِمِثْلِ حَدِيثِ زَهْدَمٍ، عَنْ عِمْرَانَ.

وَزَادَ فِي حَدِيثِ هِشَامٍ، عَنْ قَتَادَةَ «وَيَحْلِفُونَ وَلاَ يُسْتَحْلَفُونَ».

٢١٦ ـ (٢٥٣٦) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَشُجَاعُ بْنُ مَخْلَدٍ، وَاللَّفْظُ لأَبِي بَكْرٍ، قَالاَ: حَدَّثَنَا حُسَيْنٌ، وَهُوَ ابْنُ عَلِيٍّ الْجُعْفِيُّ، عَنْ زَائِدَةَ، عَنِ السُّدِّيِّ، عَنْ عَبْدِ اللَّهِ الْبَهِيِّ، عَنْ عَائِشَةَ. قَالَتْ: سَأَلَ رَجُلٌ النَّبِيَّ ﷺ: أَيُّ النَّاسِ خَيْرٌ؟ قَالَ: «الْقَرْنُ الَّذِي أَنَا فِيهِ، ثُمَّ الثَّانِي، ثُمَّ الثَّالِثُ».

٥٣ ـ باب قوله ﷺ: «لا تأْتِي مائة سَنَةٍ وعلى الأَرْضِ نَفْسٌ مَنفُوسَةٌ اليَوْمَ»

٢١٧ ـ (٢٥٣٧) ـ حدّثنا مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ. قَالَ مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا. وَقَالَ عَبْدٌ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ: أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ وَأَبُو بَكْرِ بْنُ سُلَيْمَانَ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ قَالَ: صَلَّىٰ بِنَا رَسُولُ اللَّهِ ﷺ ذَاتَ لَيْلَةٍ، صَلاَةَ الْعِشَاءِ، فِي آخِرِ حَيَاتِهِ. فَلَمَّا سَلَّمَ قَامَ فَقَالَ: «أَرَأَيْتَكُمْ لَيْلَتَكُمْ هَٰذِهِ؟ فَإِنَّ عَلَىٰ رَأْسِ مِئَةِ سَنَةٍ مِنْهَا لاَ يَبْقَىٰ مِمَّنْ هُوَ عَلَىٰ ظَهْرِ الأَرْضِ أَحَدٌ».

"Allah's blessing and peace be upon him" which had been uttered pertaining to one hundred years. The Messenger of Allah "Allah's blessing and peace be upon him" in fact meant (by these words) that on that day none from amongst those who had been living upon the earth (from amongst his Companions) would survive (one hundred years later from his time) and that would be the end of this generation.

(...) This Hadith was narrated by Az-Zuhri on the authority of Ma'mar.

218-(2538) Jabir Ibn Abdullah "Allah be pleased with both" reported: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying one month before his death: "You asked me about the Last Hour though its knowledge is only with Allah. But, I swear by Allah that none upon the earth, of the created beings (from amongst my Companions), would survive at the end of one hundred years."

(...) This Hadith was narrated on the authority of Ibn Juraij with the same chain of transmitters, but without mentioning: "one month before his death".

(...) Jabir Ibn Abdullah "Allah be pleased with both" reported: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying one month or so before his death: "No one upon the earth, from the created beings living by that time would survive at the end of one hundred years." Abd Ar-Rahman interpreted this statement of The Messenger of Allah "Allah's blessing and peace be upon him" as (indicating to) the decrease of the ages (of the people).

(...) This Hadith was narrated on the authority of Sulaiman At-Taimi through other chains of transmitters.

219-(2539) Abu Sa'id "Allah be pleased with him" reported that when The Messenger of Allah "Allah's blessing and peace be upon him" returned from (the holy battle of) Tabuk they (his Companions) asked about the Last Hour. Thereupon The Messenger of Allah "Allah's blessing and peace be upon him" said: "The end of one hundred years would not come but that none from amongst the created beings living on the earth (by that time) would survive.

220-(2538) Jabir Ibn Abdullah "Allah be pleased with both" reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: "None amongst the created beings (living by that time) would survive after one hundred years." Salim said: We mentioned it to him (Jabir), whereupon he said: It means those who had been living on that day (The Prophet had said so).

قَالَ ابْنُ عُمَرَ: فَوَهَلَ النَّاسُ فِي مَقَالَةِ رَسُولِ اللَّهِ ﷺ تِلْكَ، فِيمَا يَتَحَدَّثُونَ مِنْ هَٰذِهِ الأَحَادِيثِ، عَنْ مِئَةِ سَنَةٍ. وَإِنَّمَا قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ يَبْقَىٰ مِمَّنْ هُوَ الْيَوْمَ عَلَىٰ ظَهْرِ الأَرْضِ أَحَدٌ». يُرِيدُ بِذٰلِكَ أَنْ يَنْخَرِمَ ذٰلِكَ الْقَرْنُ.

(...) ـ **حدّثني** عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَٰنِ الدَّارِمِيُّ: أَخْبَرَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، وَرَوَاهُ اللَّيْثُ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ خَالِدِ بْنِ مُسَافِرٍ. كِلاَهُمَا عَنِ الزُّهْرِيِّ. بِإِسْنَادِ مَعْمَرٍ... كَمِثْلِ حَدِيثِهِ.

[البخاري: كتاب العلم، باب السمر في العلم، رقم: ١١٦].

٢١٨ ـ (٢٥٣٨) ـ حدّثني هَارُونُ بْنُ عَبْدِ اللَّهِ وَحَجَّاجُ بْنُ الشَّاعِرِ. قَالاَ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ. قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ، قَبْلَ أَنْ يَمُوتَ بِشَهْرٍ: «تَسْأَلُونِي عَنِ السَّاعَةِ؟ وَإِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ، وَأُقْسِمُ بِاللَّهِ، مَا عَلَى الأَرْضِ مِنْ نَفْسٍ مَنْفُوسَةٍ تَأْتِي عَلَيْهَا مِئَةُ سَنَةٍ».

(...) ـ **حَدَّثَنِيهِ** مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ، بِهَٰذَا الإِسْنَادِ. وَلَمْ يَذْكُرْ: قَبْلَ مَوْتِهِ بِشَهْرٍ.

(...) ـ **حدّثني** يَحْيَىٰ بْنُ حَبِيبٍ وَمُحَمَّدُ بْنُ عَبْدِ الأَعْلَىٰ. كِلاَهُمَا عَنِ الْمُعْتَمِرِ. قَالَ ابْنُ حَبِيبٍ: حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ. قَالَ: سَمِعْتُ أَبِي: حَدَّثَنَا أَبُو نَضْرَةَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ ﷺ، أَنَّهُ قَالَ ذٰلِكَ قَبْلَ مَوْتِهِ بِشَهْرٍ. أَوْ نَحْوَ ذٰلِكَ: «مَا مِنْ نَفْسٍ مَنْفُوسَةٍ، الْيَوْمَ، تَأْتِي عَلَيْهَا مِئَةُ سَنَةٍ، وَهِيَ حَيَّةٌ يَوْمَئِذٍ».

ـ وَعَنْ عَبْدِ الرَّحْمَٰنِ صَاحِبِ السِّقَايَةِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ ﷺ بِمِثْلِ ذٰلِكَ. وَفَسَّرَهَا عَبْدُ الرَّحْمَٰنِ قَالَ: نَقْصُ الْعُمُرِ.

(...) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا سُلَيْمَانُ التَّيْمِيُّ بِالإِسْنَادَيْنِ جَمِيعاً... مِثْلَهُ.

٢١٩ ـ (٢٥٣٩) ـ حدّثنا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبُو خَالِدٍ، عَنْ دَاوُدَ، وَاللَّفْظُ لَهُ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُلَيْمَانُ بْنُ حَيَّانَ، عَنْ دَاوُدَ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ. قَالَ: لَمَّا رَجَعَ النَّبِيُّ ﷺ مِنْ تَبُوكَ، سَأَلُوهُ عَنِ السَّاعَةِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «لاَ تَأْتِي مِئَةُ سَنَةٍ، وَعَلَى الأَرْضِ نَفْسٌ مَنْفُوسَةٌ الْيَوْمَ».

٢٢٠ ـ (٢٥٣٨) ـ حدّثني إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا أَبُو الْوَلِيدِ: أَخْبَرَنَا أَبُو عَوَانَةَ، عَنْ حُصَيْنٍ، عَنْ سَالِمٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ. قَالَ: قَالَ نَبِيُّ اللَّهِ ﷺ: «مَا مِنْ نَفْسٍ مَنْفُوسَةٍ، تَبْلُغُ مِئَةَ سَنَةٍ».

فَقَالَ سَالِمٌ: تَذَاكَرْنَا ذٰلِكَ عِنْدَهُ. إِنَّمَا هِيَ كُلُّ نَفْسٍ مَخْلُوقَةٍ يَوْمَئِذٍ.

[54] The prohibition of abusing the companions (of The Prophet)

221-(2540) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "None should revile my Companions, none should revile my Companions for by Him with Whose hand is my life, if one among you were to spend as much gold as Uhud, it would not amount to as much as one mud of one of them or half of it."

222-(2541) Abu Sa'id "Allah be pleased with him" reported: There was some altercation between Khalid Ibn Al-Walid and Abd Ar-Rahman Ibn Awf and Khalid reviled him. Thereupon The Messenger of Allah "Allah's blessing and peace be upon him" said: "None should revile my Companions, for if one among you were to spend as much gold as (the mountain of) Uhud, it would not amount to as much as one mud of one of them or half of it."

(...) This Hadith was narrated on the authority of Al-A'mash, but Shu'ba and Waki did not mention Abd Ar-Rahman Ibn Awf and Khalid.

[55] The merits of Uwais Al-Qarani

223-(2542) Usair Ibn Jabir reported that a delegation from Kufa came to Umar and there was a person amongst them who jeered at Uwais. Umar said: Is there amongst us one from Qaran? That person came and Umar said: Verily The Messenger of Allah "Allah's blessing and peace be upon him" said: "There would come to you a person from Yemen who would be called Uwais and he would leave none in Yemen (behind him) except his mother, and he would have the whiteness (due to leprosy) and he supplicated Allah Who removed it from him except for the size of a Dinar or Dirham. Whoever amongst you meets him should ask him to seek for forgiveness (from Allah) for you."

224-(...) Umar Ibn Al-Khattab "Allah be pleased with him" reported: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "The best amongst the successors would be a person who would be called Uwais. He would have his mother (living with him) and he would have a sign of leprosy. Ask him to seek forgiveness for you (from Allah)."

225-(...) Usair Ibn Jabir reported that when people from Yemen came as reinforcement (for Jihad) to Umar, he asked them: Is there amongst you Uwais Ibn Amir? (He kept searching for him) until he met Uwais. He said: Are you Uwais Ibn Amir? He said: Yes. He said: Are you from (the branch

٥٤ ـ بابُ تحريم سَبِّ الصَّحَابَةِ رضي الله عنهم

٢٢١ ـ (٢٥٤٠) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ التَّمِيمِيُّ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْعَلاَءِ. قَالَ يَحْيَىٰ: أَخْبَرَنَا. وَقَالَ الآخَرَانِ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ تَسُبُّوا أَصْحَابِي، لاَ تَسُبُّوا أَصْحَابِي. فَوالَّذِي نَفْسِي بِيَدِهِ، لَوْ أَنَّ أَحَدَكُمْ أَنْفَقَ مِثْلَ أُحُدٍ ذَهَباً، مَا أَدْرَكَ مُدَّ أَحَدِهِمْ، وَلاَ نَصِيفَهُ».

٢٢٢ ـ (٢٥٤١) ـ حدّثنا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي سَعِيدٍ. قَالَ: كَانَ بَيْنَ خَالِدِ بْنِ الْوَلِيدِ وَبَيْنَ عَبْدِ الرَّحْمَٰنِ بْنِ عَوْفٍ شَيْءٌ، فَسَبَّهُ خَالِدٌ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «لاَ تَسُبُّوا أَحَداً مِنْ أَصْحَابِي، فَإِنَّ أَحَدَكُمْ لَوْ أَنْفَقَ مِثْلَ أُحُدٍ ذَهَباً، مَا أَدْرَكَ مُدَّ أَحَدِهِمْ، وَلاَ نَصِيفَهُ».

[البخاري: كتاب فضائل الصحابة، باب قول النبي ﷺ: «لو كنت متخذاً خليلاً»، رقم: ٣٦٧٣].

(...) ـ حدّثنا أَبُو سَعِيدٍ الأَشَجُّ وَأَبُو كُرَيْبٍ. قَالاَ: حَدَّثَنَا وَكِيعٌ، عَنِ الأَعْمَشِ. (ح) وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي. (ح) وَحَدَّثَنَا ابْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ. جَمِيعاً عَنْ شُعْبَةَ، عَنِ الأَعْمَشِ، بِإِسْنَادِ جَرِيرٍ وَأَبِي مُعَاوِيَةَ... بِمِثْلِ حَدِيثِهِمَا. وَلَيْسَ فِي حَدِيثِ شُعْبَةَ وَوَكِيعٍ ذِكْرُ عَبْدِ الرَّحْمَٰنِ بْنِ عَوْفٍ وَخَالِدِ بْنِ الْوَلِيدِ.

٥٥ ـ باب من فضائل أُوَيس القَرَنيّ، رضي الله عنه

٢٢٣ ـ (٢٥٤٢) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ: حَدَّثَنِي سَعِيدٌ الْجُرَيْرِيُّ، عَنْ أَبِي نَضْرَةَ، عَنْ أُسَيْرِ بْنِ جَابِرٍ، أَنَّ أَهْلَ الْكُوفَةِ وَفَدُوا إِلَىٰ عُمَرَ. وَفِيهِمْ رَجُلٌ مِمَّنْ كَانَ يَسْخَرُ بِأُوَيْسٍ. فَقَالَ عُمَرُ: هَلْ هَا هُنَا أَحَدٌ مِنَ الْقَرَنِيِّينَ؟ فَجَاءَ ذٰلِكَ الرَّجُلُ. فَقَالَ عُمَرُ: إِنَّ رَسُولَ اللَّهِ ﷺ قَدْ قَالَ: «إِنَّ رَجُلاً يَأْتِيكُمْ مِنَ الْيَمَنِ، يُقَالُ لَهُ أُوَيْسٌ، لاَ يَدَعُ بِالْيَمَنِ غَيْرَ أُمٍّ لَهُ قَدْ كَانَ بِهِ بَيَاضٌ. فَدَعَا اللَّهَ فَأَذْهَبَهُ عَنْهُ. إِلاَّ مَوْضِعَ الدِّينَارِ أَوِ الدِّرْهَمِ، فَمَنْ لَقِيَهُ مِنْكُمْ فَلْيَسْتَغْفِرْ لَكُمْ».

٢٢٤ ـ (...) ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّىٰ. قَالاَ: حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ: حَدَّثَنَا حَمَّادٌ، وَهُوَ ابْنُ سَلَمَةَ، عَنْ سَعِيدٍ الْجُرَيْرِيِّ، بِهَٰذَا الإِسْنَادِ، عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ خَيْرَ التَّابِعِينَ رَجُلٌ يُقَالُ لَهُ أُوَيْسٌ، وَلَهُ وَالِدَةٌ، وَكَانَ بِهِ بَيَاضٌ، فَمُرُوهُ فَلْيَسْتَغْفِرْ لَكُمْ».

٢٢٥ ـ (...) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ وَمُحَمَّدُ بْنُ الْمُثَنَّىٰ وَمُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ الآخَرَانِ: حَدَّثَنَا، وَاللَّفْظُ لاِبْنِ الْمُثَنَّىٰ:

of) Murad from the tribe of Qaran? He said: Yes. He said: Did you suffer from leprosy and then you recovered from it but for a spot of a Dirham? He said: Yes. He (Umar) said: Is your mother (living)? He said: Yes. He (Umar) said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "There would come to you Uwais Ibn Amir with the reinforcement from the people of Yemen. He is from (the branch of) Murad from Qaran,. He had been suffering from leprosy from which he recovered but for a spot of a Dirham. He would be dutiful to his mother. If he were to take an oath in the name of Allah, He would fulfill it. If it is possible for you, then ask him to seek for forgiveness for you (from Allah)." So he (Uwais) asked for forgiveness for him.

Umar said: Where do you intend to go? He said: To Kufa. He (Umar) said: Let me write a letter for you to its governor. He (Uwais) said: I love to live amongst the poor people. When it was the next year, a person from among the elite (of Kufa) performed Hajj and he met Umar. He asked him about Uwais. He said: I left him in a state of low sustenance. Umar said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" as saying: "There would come to you Uwais Ibn Amir with the reinforcement from the people of Yemen. He is from (the branch of) Murad from Qaran,. He had been suffering from leprosy from which he recovered but for a spot of a Dirham. He would be dutiful to his mother. If he were to take an oath in the name of Allah, He would fulfill it. If it is possible for you, then ask him to seek for forgiveness for you (from Allah)."

So he came to Uwais and said: Ask for forgiveness (from Allah) for me. He (Uwais) said: You have just come from a sacred journey (Hajj). So, you'd better ask forgiveness for me. He (the person who had performed Hajj) said: Ask forgiveness for me (from Allah). He said: You have just come from the sacred journey, so you'd better ask forgiveness for me. He then added: Did you meet Umar? He said: Yes. He (Uwais) then asked for forgiveness for him (from Allah). When the people came to know about (the religious piety of) Uwais, he went away (from that place). Usair said: His clothes consisted of a mantle, and whoever saw him said: From where did Uwais get this mantle?

[56] The advice of The Messenger of Allah to treat well the Egyptians

226-(2543) Abu Dharr "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "You would soon conquer a land whose people use the Qirat. They have a right of protection and kinship upon you. And when you see two persons fighting for the space of a brick, then get out of it." He (Abu Dharr) then happened

حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، عَنْ زُرَارَةَ بْنِ أَوْفَىٰ، عَنْ أُسَيْرِ بْنِ جَابِرٍ، قَالَ: كَانَ عُمَرُ بْنُ الْخَطَّابِ، إِذَا أَتَىٰ عَلَيْهِ أَمْدَادُ أَهْلِ الْيَمَنِ، سَأَلَهُمْ: أَفِيكُمْ أُوَيْسُ بْنُ عَامِرٍ؟ حَتَّىٰ أَتَىٰ عَلَىٰ أُوَيْسٍ. فَقَالَ: أَنْتَ أُوَيْسُ بْنُ عَامِرٍ؟ قَالَ: نَعَمْ. قَالَ: مِنْ مُرَادٍ ثُمَّ مِنْ قَرَنٍ؟ قَالَ: نَعَمْ. قَالَ: فَكَانَ بِكَ بَرَصٌ فَبَرَأْتَ مِنْهُ إِلاَّ مَوْضِعَ دِرْهَمٍ؟ قَالَ: نَعَمْ. قَالَ: لَكَ وَالِدَةٌ؟ قَالَ: نَعَمْ. قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «يَأْتِي عَلَيْكُمْ أُوَيْسُ بْنُ عَامِرٍ مَعَ أَمْدَادِ أَهْلِ الْيَمَنِ مِنْ مُرَادٍ، ثُمَّ مِنْ قَرَنٍ. كَانَ بِهِ بَرَصٌ فَبَرَأَ مِنْهُ إِلا مَوْضِعَ دِرْهَمٍ. لَهُ وَالِدَةٌ هُوَ بِهَا بَرٌّ. لَوْ أَقْسَمَ عَلَى اللَّهِ لأَبَرَّهُ، فَإِنِ اسْتَطَعْتَ أَنْ يَسْتَغْفِرَ لَكَ فَافْعَلْ». فَاسْتَغْفِرْ لِي. فَاسْتَغْفَرَ لَهُ.

فَقَالَ لَهُ عُمَرُ: أَيْنَ تُرِيدُ؟ قَالَ: الْكُوفَةَ. قَالَ: أَلاَ أَكْتُبُ لَكَ إِلَىٰ عَامِلِهَا؟ قَالَ: أَكُونُ فِي غَبْرَاءِ النَّاسِ أَحَبُّ إِلَيَّ.

قَالَ: فَلَمَّا كَانَ مِنَ الْعَامِ الْمُقْبِلِ حَجَّ رَجُلٌ مِنْ أَشْرَافِهِمْ. فَوَافَقَ عُمَرَ. فَسَأَلَهُ عَنْ أُوَيْسٍ. قَالَ: تَرَكْتُهُ رَثَّ الْبَيْتِ قَلِيلَ الْمَتَاعِ. قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «يَأْتِي عَلَيْكُمْ أُوَيْسُ بْنُ عَامِرٍ مَعَ أَمْدَادِ أَهْلِ الْيَمَنِ مِنْ مُرَادٍ ثُمَّ مِنْ قَرَنٍ، كَانَ بِهِ بَرَصٌ فَبَرَأَ مِنْهُ، إِلاَّ مَوْضِعَ دِرْهَمٍ. لَهُ وَالِدَةٌ هُوَ بِهَا بَرٌّ، لَوْ أَقْسَمَ عَلَى اللَّهِ لأَبَرَّهُ، فَإِنِ اسْتَطَعْتَ أَنْ يَسْتَغْفِرَ لَكَ فَافْعَلْ»، فَأَتَىٰ أُوَيْساً فَقَالَ: اسْتَغْفِرْ لِي. قَالَ: أَنْتَ أَحْدَثُ عَهْداً بِسَفَرٍ صَالِحٍ. فَاسْتَغْفِرْ لِي. قَالَ: اسْتَغْفِرْ لِي. قَالَ: أَنْتَ أَحْدَثُ عَهْداً بِسَفَرٍ صَالِحٍ. فَاسْتَغْفِرْ لِي. قَالَ: لَقِيتَ عُمَرَ؟ قَالَ: نَعَمْ. فَاسْتَغْفَرَ لَهُ. فَفَطِنَ لَهُ النَّاسُ، فَانْطَلَقَ عَلَىٰ وَجْهِهِ.

قَالَ أُسَيْرٌ: وَكَسَوْتُهُ بُرْدَةً. فَكَانَ كُلَّمَا رَآهُ إِنْسَانٌ قَالَ: مِنْ أَيْنَ لأُوَيْسٍ هَـٰذِهِ الْبُرْدَةُ؟

٥٦ ـ بابُ وَصِيَّةِ النَّبِيِّ ﷺ بِأَهْلِ مِصْرَ

٢٢٦ ـ (٢٥٤٣) ـ حدّثني أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي حَرْمَلَةُ. (ح) وَحَدَّثَنِي هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: حَدَّثَنِي حَرْمَلَةُ، وَهُوَ ابْنُ عِمْرَانَ التُّجِيبِيُّ، عَنْ عَبْدِ الرَّحْمَـٰنِ بْنِ شِمَاسَةَ الْمَهْرِيِّ. قَالَ: سَمِعْتُ أَبَا ذَرٍّ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّكُمْ سَتَفْتَحُونَ أَرْضاً يُذْكَرُ فِيهَا الْقِيرَاطُ، فَاسْتَوْصُوا بِأَهْلِهَا خَيْراً، فَإِنَّ لَهُمْ ذِمَّةً وَرَحِماً. فَإِذَا رَأَيْتُمْ رَجُلَيْنِ يَقْتَتِلاَنِ فِي مَوْضِعِ لَبِنَةٍ فَاخْرُجْ مِنْهَا».

to pass by Rabie'a and Abd Ar-Rahman, the two sons of Sharhabil Ibn Hasana, who were disputing for the space of a brick. So he left the land.

227-(...) Abu Dharr "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "You would soon conquer Egypt, a land in which the Qirat is used. So when you conquer it, treat its inhabitants well. For they have upon you the right of protection in view of the blood-relation or relationship of marriage (with them). When you see two persons disputing for the space of a brick in it, then get out of it." He (Abu Dharr) said: I saw Abd Ar-Rahman Ibn Sharhabil Ibn Hasana and his brother Rabie'a disputing with one another for the space of a brick. So I left that (portion of land).

[57] The merits of the people of Uman

228-(2544) Abu Barza "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" sent a person to one of the Arab tribes, who reviled and beat him. He came to The Messenger of Allah "Allah's blessing and peace be upon him" and narrated to him (what had happened to him). On that he (The Prophet) said: "Had you come to the people of Uman, they would have neither reviled you nor beaten you."

[58] What about both the liar and the murderer of Thaqif

229-(2545) Abu Nawfal reported: I saw (the dead body) of Abdullah Ibn Az-Zubair hanging on the road of Medina (in the direction of Mecca). The people of Quraish and others passed by it. When Abdullah Ibn Umar happened to pass by it, He stood up there and said: Peace be upon you, O Abu Khubaib, Peace be upon you, O Abu Khubaib, Peace be upon you,, O Abu Khubaib! By Allah, I used to forbid you from this, by Allah, I used to forbid you from this, by Allah I used to forbid you from this. By Allah, to my knowledge, you had been very much devoted to fasting and prayer and you had been keeping good relation with your kith and kin. By Allah, the group to which you belong (though labeled) as a wicked (person) is indeed a fine group. Then Abdullah Ibn Umar went away. The news of the situation and statement of Abdullah Ibn Umar reached Al-Hajjaj Ibn Yusuf, who ordered it (the body of Abdullah Ibn Az-Zubair) to be brought down from the stump by which it was hanging and thrown into the graves of the Jews.

Al-Hajjaj sent (his messenger) to Asma' (Bint Abu Bakr, Abdullah's mother). But she refused to come. He again sent The Messenger to her with the message that she must come, otherwise he would bring her forcibly, dragging her by pulling the braids of her hair. But she again refused and

قَالَ: فَمَرَّ بِرَبِيعَةَ وَعَبْدِ الرَّحْمَٰنِ ابْنَيْ شُرَحْبِيلَ بْنِ حَسَنَةَ. يَتَنَازَعَانِ فِي مَوْضِعِ لَبِنَةٍ. فَخَرَجَ مِنْهَا.

٢٢٧ ـ (...) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ وَعُبَيْدُ اللَّهِ بْنُ سَعِيدٍ. قَالاَ: حَدَّثَنَا وَهْبُ بْنُ جرير: حَدَّثَنَا أَبِي: سَمِعْتُ حَرْمَلَةَ الْمِصْرِيَّ يُحدِّثُ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ شَمَاسَةَ، عَنْ أَبِي بَصْرَةَ، عَنْ أَبِي ذَرٍّ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّكُمْ سَتَفْتَحُونَ مِصْرَ، وَهِيَ أَرْضٌ يُسَمَّىٰ فِيهَا الْقِيرَاطُ، فَإِذَا فَتَحْتُمُوهَا فَأَحْسِنُوا إِلَىٰ أَهْلِهَا. فَإِنَّ لَهُمْ ذِمَّةً وَرَحِماً». أَوْ قَالَ: «ذِمَّةً وَصِهْراً، فَإِذَا رَأَيْتَ رَجُلَيْنِ يَخْتَصِمَانِ فِيهَا فِي مَوْضِعِ لَبِنَةٍ، فَاخْرُجْ مِنْهَا».

قَالَ: فَرَأَيْتُ عَبْدَ الرَّحْمَٰنِ بْنَ شُرَحْبِيلَ بْنِ حَسَنَةَ وَأَخَاهُ رَبِيعَةَ، يَخْتَصِمَانِ فِي مَوْضِعِ لَبِنَةٍ، فَخَرَجْتُ مِنْهَا.

٥٧ ـ باب فضل أَهْل عُمَان

٢٢٨ ـ (٢٥٤٤) ـ حدّثنا سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا مَهْدِيُّ بْنُ مَيْمُونٍ، عَنْ أَبِي الْوَازِعِ، جَابِرِ بْنِ عَمْرٍو الرَّاسِبِيِّ: سَمِعْتُ أَبَا بَرْزَةَ يَقُولُ: بَعَثَ رَسُولُ اللَّهِ ﷺ رَجُلاً إِلَىٰ حَيٍّ مِنْ أَحْيَاءِ الْعَرَبِ، فَسَبُّوهُ وَضَرَبُوهُ. فَجَاءَ إِلَىٰ رَسُولِ اللَّهِ ﷺ فَأَخْبَرَهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ أَنَّ أَهْلَ عُمَانَ أَتَيْتَ، مَا سَبُّوكَ وَلاَ ضَرَبُوكَ».

٥٨ ـ باب ذِكْرِ كَذَّابِ ثَقِيفٍ ومُبِيرِهَا

٢٢٩ ـ (٢٥٤٥) ـ حدّثنا عُقْبَةُ بْنُ مُكْرَمٍ الْعَمِّيُّ: حَدَّثَنَا يَعْقُوبُ، يَعْنِي ابْنَ إِسْحَاقَ الْحَضْرَمِيَّ: أَخْبَرَنَا الأَسْوَدُ بْنُ شَيْبَانَ، عَنْ أَبِي نَوْفَلٍ: رَأَيْتُ عَبْدَ اللَّهِ بْنَ الزُّبَيْرِ عَلَىٰ عَقَبَةِ الْمَدِينَةِ. قَالَ: فَجَعَلَتْ قُرَيْشٌ تَمُرُّ عَلَيْهِ وَالنَّاسُ. حَتَّىٰ مَرَّ عَلَيْهِ عَبْدُ اللَّهِ بْنُ عُمَرَ، فَوَقَفَ عَلَيْهِ. فَقَالَ: السَّلاَمُ عَلَيْكَ، أَبَا خُبَيْبٍ، السَّلاَمُ عَلَيْكَ، أَبَا خُبَيْبٍ، السَّلاَمُ عَلَيْكَ، أَبَا خُبَيْبٍ، أَمَا وَاللَّهِ، لَقَدْ كُنْتُ أَنْهَاكَ عَنْ هَٰذَا. أَمَا وَاللَّهِ، لَقَدْ كُنْتُ أَنْهَاكَ عَنْ هَٰذَا.أَمَا وَاللَّهِ، لَقَدْ كُنْتُ أَنْهَاكَ عَنْ هَٰذَا. أَمَا وَاللَّهِ، إِنْ كُنْتَ، مَا عَلِمْتُ، صَوَّاماً قَوَّاماً. وَصُولاً لِلرَّحِمِ. أَمَا وَاللَّهِ، لأُمَّةٌ أَنْتَ أَشَرُّهَا لأُمَّةٌ خَيْرٌ.

ثُمَّ نَفَذَ عَبْدُ اللَّهِ بْنُ عُمَرَ، فَبَلَغَ الْحَجَّاجَ مَوْقِفُ عَبْدِ اللَّهِ وَقَوْلُهُ. فَأَرْسَلَ إِلَيْهِ، فَأُنْزِلَ عَنْ جِذْعِهِ، فَأُلْقِيَ فِي قُبُورِ الْيَهُودِ. ثُمَّ أَرْسَلَ إِلَىٰ أُمِّهِ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ.

said: By Allah, I will not come to you until you send one to me who would drag me by pulling the braids of my hair. Thereupon he said: Bring me my shoes. He put on his shoes and walked on quickly swollen with vanity and pride until he came to her. Then, he said to her: How do you find what I have done with the enemy of Allah? She said: I find that you wronged him in this world, whereas he has spoiled your hereafter. I was reported that you used to call him (Abdullah) as the son of the woman having two belts. By Allah, I am indeed that woman. The first (belt) is that with the help of which I used to carry the food of The Messenger of Allah "Allah's blessing and peace be upon him" and that of Abu Bakr, and as for the other belt, it is that with which no woman can dispense. Verily The Messenger of Allah "Allah's blessing and peace be upon him" told us that in Thaqif, there would appear a great liar and great murderer. As for the liar, we have seen him, and as for the murderer, I do not find anyone else besides you. Thereupon he (Al-Hajjaj) stood up and did not give any reply to her.

[59] The merits of the people of Persia

230-(2546) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If the religion were at the Pleiades, even then one from Persia would have taken hold of it, or one from the Persian descent would have surely found it."

231-(...) Abu Huraira "Allah be pleased with him" reported: We were sitting in the company of The Messenger of Allah "Allah's blessing and peace be upon him" when the Sura of Al-Jumu'a was revealed to him. When he recited: "Others from amongst them who have not yet joined them", a person amongst them (those who were sitting there) said: "O The Messenger of Allah!" But The Messenger of Allah "Allah's blessing and peace be upon him" made no reply, until he questioned him once, twice or thrice. And there was amongst us Salman the Persian. The Messenger of Allah "Allah's blessing and peace be upon him" placed his hand on Salman and then said: "Even if faith were near the Pleiades, a man from amongst these would surely find it."

[60] The similitude of persons is that of camels that one out of hundred is not found fit for riding

232-(2547) Ibn Umar "Allah be pleased with both" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "You would find people like one hundred camels and you would not find even one (camel out of them) fitting for riding."

فَأَبَتْ أَنْ تَأْتِيَهُ، فَأَعَادَ عَلَيْهَا الرَّسُولَ: لَتَأْتِيَنِّي أَوْ لأَبْعَثَنَّ إِلَيْكِ مَنْ يَسْحَبُكِ بِقُرُونِكِ. قَالَ: فَأَبَتْ وَقَالَتْ: وَاللَّهِ لا آتِيكَ حَتَّىٰ تَبْعَثَ إِلَيَّ مَنْ يَسْحَبُنِي بِقُرُونِي. قَالَ: فَقَالَ: أَرُونِي سِبْتَيَّ. فَأَخَذَ نَعْلَيْهِ، ثُمَّ انْطَلَقَ يَتَوَذَّفُ، حَتَّىٰ دَخَلَ عَلَيْهَا. فَقَالَ: كَيْفَ رَأَيْتِنِي صَنَعْتُ بِعَدُوِّ اللَّهِ؟ قَالَتْ: رَأَيْتُكَ أَفْسَدْتَ عَلَيْهِ دُنْيَاهُ، وَأَفْسَدَ عَلَيْكَ آخِرَتَكَ. بَلَغَنِي أَنَّكَ تَقُولُ لَهُ: يَا ابْنَ ذَاتِ النِّطَاقَيْنِ! أَنَا، وَاللَّهِ ذَاتُ النِّطَاقَيْنِ. أَمَّا أَحَدُهُمَا فَكُنْتُ أَرْفَعُ بِهِ طَعَامَ رَسُولِ اللَّهِ ﷺ، وَطَعَامَ أَبِي بَكْرٍ مِنَ الدَّوَابِّ. وَأَمَّا الآخَرُ فَنِطَاقُ الْمَرْأَةِ الَّتِي لا تَسْتَغْنِي عَنْهُ، أَمَا إِنَّ رَسُولَ اللَّهِ ﷺ حَدَّثَنَا: «أَنَّ فِي ثَقِيفٍ كَذَّاباً وَمُبِيراً»، فَأَمَّا الْكَذَّابُ فَرَأَيْنَاهُ. وَأَمَّا الْمُبِيرُ فَلاَ أَخَالُكَ إِلاَّ إِيَّاهُ. قَالَ: فَقَامَ عَنْهَا وَلَمْ يُرَاجِعْهَا.

٥٩ ـ بابُ فضلِ فارسَ

٢٣٠ ـ (٢٥٤٦) ـ حدّثني مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ. قَالَ عَبْدٌ: أَخْبَرَنَا. وَقَالَ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ جَعْفَرٍ الْجَزَرِيِّ، عَنْ يَزِيدَ بْنِ الأَصَمِّ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ كَانَ الدِّينُ عِنْدَ الثُّرَيَّا لَذَهَبَ بِهِ رَجُلٌ مِنْ فَارِسَ. أَوْ قَالَ: مِنْ أَبْنَاءِ فَارِسَ، حَتَّىٰ يَتَنَاوَلَهُ».

٢٣١ ـ (...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ، يَعْنِي ابْنَ مُحَمَّدٍ، عَنْ ثَوْرٍ، عَنْ أَبِي الْغَيْثِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كُنَّا جُلُوساً عِنْدَ النَّبِيِّ ﷺ، إِذْ نَزَلَتْ عَلَيْهِ سُورَةُ الْجُمُعَةِ. فَلَمَّا قَرَأَ: ﴿وَءَاخَرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ﴾ [الجمعة: ٣] قَالَ رَجُلٌ: مَنْ هَؤُلاَءِ يَا رَسُولَ اللَّهِ؟ فَلَمْ يُرَاجِعْهُ النَّبِيُّ ﷺ، حَتَّىٰ سَأَلَهُ مَرَّةً أَوْ مَرَّتَيْنِ أَوْ ثَلاَثاً. قَالَ: وَفِينَا سَلْمَانُ الْفَارِسِيُّ. قَالَ: فَوَضَعَ النَّبِيُّ ﷺ يَدَهُ عَلَىٰ سَلْمَانَ، ثُمَّ قَالَ: «لَوْ كَانَ الإِيمَانُ عِنْدَ الثُّرَيَّا، لَنَالَهُ رِجَالٌ مِنْ هَؤُلاَءِ».

[البخاري: كتاب التفسير، باب قوله: ﴿وآخرين منهم لما يلحقوا بهم﴾، رقم: ٤٨٩٧].

٦٠ ـ باب قوله ﷺ: «النَّاسُ كإبِلٍ مائةٍ، لا تَجِدُ فيها رَاحِلَةً»

٢٣٢ ـ (٢٥٤٧) ـ حدّثني مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ. وَاللَّفْظُ لِمُحَمَّدٍ. قَالَ عَبْدٌ: أَخْبَرَنَا. وَقَالَ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «تَجِدُونَ النَّاسَ كَإِبِلٍ مِئَةٍ، لاَ يَجِدُ الرَّجُلُ فِيهَا رَاحِلَةً».

(45) The Book Of Virtue, Keeping Good Relations With One's Kith And Kin, And Good Manners

[1] One's dutifulness to his mother

1-(2548) Abu Huraira "Allah be pleased with him" narrated: A man came to Allah's Apostle "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! Who is more entitled to be treated with the best companionship by me?" The Prophet "Allah's blessing and peace be upon him" said: "Your mother." The man said: "Who is next?" The Prophet "Allah's blessing and peace be upon him" said: "Your mother." The man further said: "Who is next?" The Prophet "Allah's blessing and peace be upon him" said: "Your mother." The man asked : "Who is next?" The Prophet "Allah's blessing and peace be upon him" said: "Your father. "

2-(...) Abu Huraira "Allah be pleased with him" reported that a person said: "O The Messenger of Allah! Who amongst the people is most deserving of my good companionship?" He said: "Your mother, again your mother, again your mother, then your father, then your nearest relatives according to the order (of kinship)."

3-(...) Abu Huraira "Allah be pleased with him" reported: A man came to The Messenger of Allah "Allah's blessing and peace be upon him"...and the rest of the Hadith is the same with the following addition: "By your father, you would get the information."

4-(...) This Hadith was narrated on the authority of Ibn Shubruma with the same chain of transmitters, with a slight variation of wording.

5-(2549) Abdullah Ibn Amr "Allah be pleased with both" reported: A person came to The Messenger of Allah "Allah's blessing and peace be upon him" and asked for his permission (to participate) in jihad, whereupon he (the Prophet) said: "Are your parents living?" He said: "Yes." he (the Prophet) said: "You should do your best in their service."

(...) Abdullah Ibn Amr "Allah be pleased with both" reported: A person came to The Messenger of Allah "Allah's blessing and peace be upon him"...and the rest is the same.

6-(...) This Hadith was narrated on the authority of Habib with the same chain of transmitters.

(...) Abdullah Ibn Amr "Allah be pleased with both" reported: A person came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "I give you the pledge of allegiance for migration and Jihad

٤٥ ـ كِتَابُ البِرِّ والصِّلَةِ والآدَابِ

١ ـ باب بِرِّ الوَالِدَينِ وأنهما أحق به

١ ـ (٢٥٤٨) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدِ بْنِ جَمِيلِ بْنِ طَرِيفٍ الثَّقَفِيُّ وَزُهَيْرُ بْنُ حَرْبٍ. قَالاَ: حَدَّثَنَا جَرِيرٌ، عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: جَاءَ رَجُلٌ إِلَىٰ رَسُولِ اللَّهِ ﷺ فَقَالَ: مَنْ أَحَقُّ النَّاسِ بِحُسْنِ صَحَابَتِي؟ قَالَ: «أُمُّكَ»، قَالَ: ثُمَّ مَنْ؟ قَالَ: «ثُمَّ أُمُّكَ»، قَالَ: ثُمَّ مَنْ؟ قَالَ: «ثُمَّ أُمُّكَ»، قَالَ: ثُمَّ مَنْ؟ قَالَ: «ثُمَّ أَبُوكَ». وَفِي حَدِيثِ قُتَيْبَةَ: مَنْ أَحَقُّ بِحُسْنِ صَحَابَتِي؟ وَلَمْ يَذْكُرِ النَّاسَ. [البخاري: كتاب الأدب، باب من أحق الناس بحسن الصحبة، رقم: ٥٩٧١].

٢ ـ (...) ـ حدّثنا أَبُو كُرَيْبٍ، مُحَمَّدُ بْنُ الْعَلاَءِ الْهَمْدَانِيُّ: حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ أَبِيهِ، عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، مَنْ أَحَقُّ النَّاسِ بِحُسْنِ الصُّحْبَةِ؟ قَالَ: «أُمُّكَ، ثُمَّ أُمُّكَ، ثُمَّ أُمُّكَ، ثُمَّ أَبُوكَ، ثُمَّ أَدْنَاكَ أَدْنَاكَ».

٣ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا شَرِيكٌ، عَنْ عُمَارَةَ وَابْنِ شُبْرُمَةَ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: جَاءَ رَجُلٌ إِلَىٰ النَّبِيِّ ﷺ... فَذَكَرَ بِمِثْلِ حَدِيثِ جَرِيرٍ. وَزَادَ: فَقَالَ: «نَعَمْ، وَأَبِيكَ، لَتُنَبَّأَنَّ».

٤ ـ (...) ـ حدّثني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا شَبَابَةُ: حَدَّثَنَا مُحَمَّدُ بْنُ طَلْحَةَ. (ح) وَحَدَّثَنِي أَحْمَدُ بْنُ خِرَاشٍ: حَدَّثَنَا حَبَّانُ: حَدَّثَنَا وُهَيْبٌ. كِلاَهُمَا عَنِ ابْنِ شُبْرُمَةَ، بِهَـٰذَا الإِسْنَادِ. فِي حَدِيثِ وُهَيْبٍ: مَنْ أَبَرُّ؟. وَفِي حَدِيثِ مُحَمَّدِ بْنِ طَلْحَةَ: أَيُّ النَّاسِ أَحَقُّ مِنِّي بِحُسْنِ الصُّحْبَةِ؟ ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ جَرِيرٍ.

٥ ـ (٢٥٤٩) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ قَالاَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ حَبِيبٍ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا يَحْيَىٰ، يَعْنِي ابْنَ سَعِيدٍ الْقَطَّانَ، عَنْ سُفْيَانَ وَشُعْبَةَ. قَالاَ: حَدَّثَنَا حَبِيبٌ، عَنْ أَبِي العَبَّاسِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو. قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ يَسْتَأْذِنُهُ فِي الْجِهَادِ. فَقَالَ: «أَحَيٌّ وَالِدَاكَ؟» قَالَ: نَعَمْ. قَالَ: «فَفِيهِمَا فَجَاهِدْ».
[البخاري: كتاب الجهاد والسير، باب الجهاد بإذن الأبوين، رقم: ٣٠٠٤].

(...) ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ حَبِيبٍ: سَمِعْتُ أَبَا الْعَبَّاسِ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَمْرِو بْنِ الْعَاصِ يَقُولُ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ، فَذَكَرَ بِمِثْلِهِ.

قَالَ مُسْلِمٌ: أَبُو الْعَبَّاسِ ٱسْمُهُ السَّائِبُ بْنُ فَرُّوخَ الْمَكِّيُّ.

(...) ـ حدّثنا أَبُو كُرَيْبٍ: أَخْبَرَنَا ابْنُ بِشْرٍ، عَنْ مِسْعَرٍ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو، عَنْ أَبِي إِسْحَاقَ. (ح) وَحَدَّثَنِي الْقَاسِمُ بْنُ زَكَرِيَّاءَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ الْجُعْفِيُّ، عَنْ زَائِدَةَ. كِلاَهُمَا عَنِ الأَعْمَشِ. جَمِيعاً عَنْ حَبِيبٍ، بِهَـٰذَا الإِسْنَادِ... مِثْلَهُ.

٦ ـ (...) ـ حدّثنا سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ،

seeking reward only from Allah." He (The Prophet) said: "Is anyone from amongst your parents living?" He said: "Yes, both of them are living." He asked: "Do you really expect reward from Allah?" He said: "Yes." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Go back to your parents and treat them with the best companionship."

[2] Giving preference to one's dutifulness to his parents over the voluntary prayers

7-(2550) Abu Huraira "Allah be pleased with him" reported: Juraij was one who was devoted to (the Prayer) in the temple. His mother came to him. Humaid said that Abu Rafi demonstrated before us like the demonstration made by Abu Huraira to whom The Messenger of Allah "Allah's blessing and peace be upon him" had demonstrated as his mother called him placing her palms upon the eyebrows and lifting her head for calling him and said: O Juraij, it is your mother, so talk to her. She found him at that time absorbed in the Prayer, so he said (to himself): O Lord, my mother (is calling me) (whereas I am absorbed) in my Prayer. He opted for the Prayer. She (his mother) went back, then came again for the second time and said: O Juraij, it is your mother (calling you), so talk to me. He said: O Allah, there is my mother also and my Prayer, and he opted for the Prayer. She said: O Allah, this Juraij is my son. I called him to talk to him but he refuses to talk to me. O Allah, do not bring death to him unless he has seen the prostitutes. Had she invoked the curse upon him (from the depth of her heart) he would have been involved in afflictions.

There was a shepherd living near by his temple (the temple where Juraij was engaged in the Prayer). It so happened that a woman of that village came there and that shepherd committed fornication with her and she became pregnant and gave birth to a child. It was said to her: Whose child is this? She said: He is the child of one who is living in this temple. So they came with hatchets and spades. They called Juraij, but he was absorbed in the Prayer and did not talk to them, and they were about to demolish that temple. He saw them and then came to them and they said: Ask her (this woman) what she says. He smiled and then touched the head of the child and said: Who is your father? He (the child) said: My father is the shepherd of the sheep. When they heard this, they said: We are prepared to rebuild with gold and silver what we have demolished from your temple. He said: No, rebuild it with clay as it had been before. He then went up (to his room and devoted himself to the Prayer).

عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، أَنَّ نَاعِماً، مَوْلَىٰ أُمِّ سَلَمَةَ حَدَّثَهُ، أَنَّ عَبْدَ اللَّهِ بْنَ عَمْرِو بْنِ الْعَاصِ قَالَ: أَقْبَلَ رَجُلٌ إِلَىٰ نَبِيِّ اللَّهِ ﷺ فَقَالَ: أُبَايِعُكَ عَلَى الْهِجْرَةِ وَالْجِهَادِ، أَبْتَغِي الأَجْرَ مِنَ اللَّهِ. قَالَ: «فَهَلْ مِنْ وَالِدَيْكَ أَحَدٌ حَيٌّ؟» قَالَ: نَعَمْ. بَلْ كِلاَهُمَا. قَالَ: «فَتَبْتَغِي الأَجْرَ مِنَ اللَّهِ؟» قَالَ: نَعَمْ. قَالَ: «فَارْجِعْ إِلَىٰ وَالِدَيْكَ فَأَحْسِنْ صُحْبَتَهُمَا».

٢ ـ باب تَقْدِيمِ بِرِّ الوَالدين على التطوع بالصلاة وغيرها

٧ ـ (٢٥٥٠) ـ حدّثنا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ: حَدَّثَنَا حُمَيْدُ بْنُ هِلاَلٍ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّهُ قَالَ: كَانَ جُرَيْجٌ يَتَعَبَّدُ فِي صَوْمَعَةٍ، فَجَاءَتْ أُمُّهُ.

قَالَ حُمَيْدٌ: فَوَصَفَ لَنَا أَبُو رَافِعٍ صِفَةَ أَبِي هُرَيْرَةَ لِصِفَةِ رَسُولِ اللَّهِ ﷺ أُمَّهُ حِينَ دَعَتْهُ. كَيْفَ جَعَلَتْ كَفَّهَا فَوْقَ حَاجِبِهَا. ثُمَّ رَفَعَتْ رَأْسَهَا إِلَيْهِ تَدْعُوهُ. فَقَالَتْ: يَا جُرَيْجُ، أَنَا أُمُّكَ، كَلِّمْنِي، فَصَادَفَتْهُ يُصَلِّي. فَقَالَ: اللَّهُمَّ أُمِّي وَصَلاَتِي، فَاخْتَارَ صَلاَتَهُ، فَرَجَعَتْ ثُمَّ عَادَتْ فِي الثَّانِيَةِ. فَقَالَتْ: يَا جُرَيْجُ، أَنَا أُمُّكَ، فَكَلِّمْنِي. قَالَ: اللَّهُمَّ أُمِّي وَصَلاَتِي. فَاخْتَارَ صَلاَتَهُ. فَقَالَتِ: اللَّهُمَّ إِنَّ هَٰذَا جُرَيْجٌ، وَهُوَ ابْنِي، وَإِنِّي كَلَّمْتُهُ، فَأَبَىٰ أَنْ يُكَلِّمَنِي. اللَّهُمَّ فَلاَ تُمِتْهُ حَتَّىٰ تُرِيَهُ الْمُومِسَاتِ. قَالَ: وَلَوْ دَعَتْ عَلَيْهِ أَنْ يُفْتَنَ لَفُتِنَ.

قَالَ: وَكَانَ رَاعِي ضَأْنٍ يَأْوِي إِلَىٰ دَيْرِهِ. قَالَ: فَخَرَجَتِ امْرَأَةٌ مِنَ الْقَرْيَةِ فَوَقَعَ عَلَيْهَا الرَّاعِي. فَحَمَلَتْ فَوَلَدَتْ غُلاَماً. فَقِيلَ لَهَا: مَا هَٰذَا؟ قَالَتْ: مِنْ صَاحِبِ هَٰذَا الدَّيْرِ. قَالَ: فَجَاؤُوا بِفُؤُوسِهِمْ وَمَسَاحِيهِمْ، فَنَادَوْهُ، فَصَادَفُوهُ يُصَلِّي، فَلَمْ يُكَلِّمْهُمْ. قَالَ: فَأَخَذُوا يَهْدِمُونَ دَيْرَهُ. فَلَمَّا رَأَىٰ ذَٰلِكَ نَزَلَ إِلَيْهِمْ. فَقَالُوا لَهُ: سَلْ هَٰذِهِ. قَالَ: فَتَبَسَّمَ ثُمَّ مَسَحَ رَأْسَ الصَّبِيِّ فَقَالَ: مَنْ أَبُوكَ؟ قَالَ: أَبِي رَاعِي الضَّأْنِ. فَلَمَّا سَمِعُوا ذَٰلِكَ مِنْهُ قَالُوا: نَبْنِي مَا هَدَمْنَا مِنْ دَيْرِكَ بِالذَّهَبِ وَالْفِضَّةِ. قَالَ: لاَ، وَلَٰكِنْ أَعِيدُوهُ تُرَاباً كَمَا كَانَ، ثُمَّ عَلاَهُ.

8-(...) Abu Huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "None spoke in cradle but three: (The first was) Jesus. (The second was that) there was a man from Israelites called Juraij. While he was offering his prayers, his mother came and called him. He said (to himself): "Shall I answer her or keep on praying?" (He went on praying and did not answer her). She returned and she came on the next day and he was busy in prayer, and she said: Juraij. And he said: My Lord, my mother (is calling me while I am engaged) in prayer, and he continued with the prayer and she went back, and then on the next day she again came and he was busy in prayer and she said: Juraij. And he said: My Lord, my mother (is calling me while I am engaged in my prayer, and he continued with the prayer. His mother said: "O Allah! Do not let him die till he sees the faces of prostitutes."

The story of Juraij and that of his meditation and prayer gained currency amongst the children of Israel. There was a prostitute who had been a beauty incarnate. She said (to the people): If you like I can allure him to evil. So while he was in his hermitage, she came and sought to seduce him, but he refused. So she went to a shepherd who lived near the temple to whom she presented herself to commit adultery with her. Later on, she was pregnant, and then she gave birth to a child and claimed that it belonged to Juraij. The people, therefore, came to him, dismantled his hermitage, expelled him out of it, and started beating him. He said: What is the matter? They said: You have committed fornication with this prostitute and she has given birth to a child from your you. He said: Where is the child? They brought him (the child) and he said: just leave me so that I should observe prayer. He observed prayer and when he finished, he came to the child. He struck his stomach and said: O boy, who is your father? He said: He is such and such a shepherd. So they turned towards Juraij, kissed him and touched him (for seeking blessing) and said: We are prepared to rebuild your temple with gold. He said: No, just rebuild it with mud as it was , and they did so.

(As for the third one who spoke in cradle) it was a babe who was sucking his mother when a person dressed in fine garment came riding a mount. His mother said: O Allah, make my child like this one. He (the babe) left sucking and began to see towards him, and said: O Allah, don't make me like him. He then returned to his mother's breast and began to suck the milk of his mother." He (Abu Huraira) said: I feel as if I am seeing The Messenger of Allah "Allah's blessing and peace be upon him"

٨ ـ (...) ـ **حدّثنا** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا جَرِيرُ بْنُ حَازِمٍ: حَدَّثَنَا مُحَمَّدُ بْنُ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «لَمْ يَتَكَلَّمْ فِي الْمَهْدِ إِلاَّ ثَلاَثَةٌ: عِيسَى ابْنُ مَرْيَمَ. وَصَاحِبُ جُرَيْجٍ. وَكَانَ جُرَيْجٌ رَجُلاً عَابِداً، فَاتَّخَذَ صَوْمَعَةً، فَكَانَ فِيهَا، فَأَتَتْهُ أُمُّهُ وَهُوَ يُصَلِّي. فَقَالَتْ: يَا جُرَيْجُ. فَقَالَ: يَا رَبِّ، أُمِّي وَصَلاَتِي. فَأَقْبَلَ عَلَىٰ صَلاَتِهِ، فَانْصَرَفَتْ. فَلَمَّا كَانَ مِنَ الْغَدِ أَتَتْهُ وَهُوَ يُصَلِّي. فَقَالَتْ: يَا جُرَيْجُ، فَقَالَ: يَا رَبِّ، أُمِّي وَصَلاَتِي. فَأَقْبَلَ عَلَى صَلاَتِهِ، فَانْصَرَفَتْ. فَلَمَّا كَانَ مِنَ الْغَدِ أَتَتْهُ وَهُوَ يُصَلِّي، فَقَالَتْ: يَا جُرَيْجُ، فَقَالَ: أَيْ رَبِّ، أُمِّي وَصَلاَتِي. فَأَقْبَلَ عَلَىٰ صَلاَتِهِ. فَقَالَتِ: اللَّهُمَّ لاَ تُمِتْهُ حَتَّىٰ يَنْظُرَ إِلَى وُجُوهِ الْمُومِسَاتِ. فَتَذَاكَرَ بَنُو إِسْرَائِيلَ جُرَيْجاً وَعِبَادَتَهُ. وَكَانَتِ امْرَأَةٌ بَغِيٌّ يُتَمَثَّلُ بِحُسْنِهَا، فَقَالَتْ: إِنْ شِئْتُمْ لأَفْتِنَنَّهُ لَكُمْ. قَالَ: فَتَعَرَّضَتْ لَهُ، فَلَمْ يَلْتَفِتْ إِلَيْهَا. فَأَتَتْ رَاعِياً كَانَ يَأْوِي إِلَى صَوْمَعَتِهِ، فَأَمْكَنَتْهُ مِنْ نَفْسِهَا. فَوَقَعَ عَلَيْهَا، فَحَمَلَتْ، فَلَمَّا وَلَدَتْ. قَالَتْ: هُوَ مِنْ جُرَيْجٍ، فَأَتَوْهُ، فَاسْتَنْزَلُوهُ وَهَدَمُوا صَوْمَعَتَهُ وَجَعَلُوا يَضْرِبُونَهُ. فَقَالَ: مَا شَأْنُكُمْ؟ قَالُوا: زَنَيْتَ بِهَٰذِهِ الْبَغِيِّ، فَوَلَدَتْ مِنْكَ! فَقَالَ: أَيْنَ الصَّبِيُّ؟ فَجَاؤُوا بِهِ. فَقَالَ: دَعُونِي حَتَّىٰ أُصَلِّيَ، فَصَلَّىٰ، فَلَمَّا انْصَرَفَ أَتَى الصَّبِيَّ فَطَعَنَ فِي بَطْنِهِ. وَقَالَ: يَا غُلاَمُ، مَنْ أَبُوكَ؟ قَالَ: فُلاَنٌ الرَّاعِي. قَالَ: فَأَقْبَلُوا عَلَىٰ جُرَيْجٍ يُقَبِّلُونَهُ وَيَتَمَسَّحُونَ بِهِ. وَقَالُوا: نَبْنِي لَكَ صَوْمَعَتَكَ مِنْ ذَهَبٍ. قَالَ: لاَ، أَعِيدُوهَا مِنْ طِينٍ كَمَا كَانَتْ، فَفَعَلُوا.

وَبَيْنَا صَبِيٌّ يَرْضَعُ مِنْ أُمِّهِ، فَمَرَّ رَجُلٌ رَاكِبٌ عَلَىٰ دَابَّةٍ فَارِهَةٍ وَشَارَةٍ حَسَنَةٍ. فَقَالَتْ أُمُّهُ: اللَّهُمَّ اجْعَلِ ابْنِي مِثْلَ هَٰذَا. فَتَرَكَ الثَّدْيَ وَأَقْبَلَ إِلَيْهِ فَنَظَرَ إِلَيْهِ. فَقَالَ: اللَّهُمَّ لاَ تَجْعَلْنِي مِثْلَهُ. ثُمَّ أَقْبَلَ عَلَىٰ ثَدْيِهِ فَجَعَلَ يَرْتَضِعُ.

قَالَ: فَكَأَنِّي أَنْظُرُ إِلَىٰ رَسُولِ اللَّهِ ﷺ وَهُوَ يَحْكِي ارْتِضَاعَهُ بِإِصْبَعِهِ السَّبَابَةِ فِي فَمِهِ. فَجَعَلَ يَمَصُّهَا.

explaining the scene of his sucking milk, with his index finger in his mouth and sucking. He (Abu Huraira) resumed: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There happened to pass by him a girl who was being beaten and they were saying: You have committed adultery and you have committed theft and she was saying: Allah is enough for me and He is my good Protector. His mother said: O Allah, don't make my child like her. On that he left sucking milk, and looked towards her and said: O Allah, make me like her. There was a talk between them.

She said: O one with shaven head! A good-looking person happened to pass by and I said: O Allah, make my child like him, and you said: O Allah, don't make me like him. Then the people passed by, having a girl whom they were beating and saying: You committed fornication and you committed theft. I said: O Allah, don't make my child like her, and you said: O Allah, make me like her. He said: That person was a tyrant, and I said: O Allah, don't make me like him. (As for the girl) they were saying about her: You committed fornication though she had not committed that, and they were saying: You committed theft, though she had not committed theft, so I said: O Allah, make me like her.

[3] Let him be humbled into dust, who sees one or both of his parents during their old age, but he does not enter Paradise

9-(2551) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Let him be humbled into dust, let him be humbled into dust!" It was said: "O The Messenger of Allah! Who is he?" He said: "It is he who sees one or both of his parents during their old age, but he does not enter Paradise."

10-(...) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Let him be humbled into dust, let him be humbled into dust, let him be humbled into dust!" It was said: "O The Messenger of Allah! Who is he?" He said: "It is he who sees one or both of his parents during their old age, but he does not enter Paradise."

(...) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Let him be humbled into dust" thrice...and the rest is the same.

[4] Kindness towards the friends of one's father and mother

11-(2552) Ibn Dinar reported that a desert Arab met Abdullah Ibn Umar on the way to Mecca. Abdullah greeted him and mounted him upon the

قَالَ: «وَمَرُّوا بِجَارِيَةٍ وَهُمْ يَضْرِبُونَهَا وَيَقُولُونَ: زَنَيْت، سَرَقْتِ. وَهِيَ تَقُولُ: حَسْبِيَ اللَّهُ وَنِعْمَ الْوَكِيلُ. فَقَالَتْ أُمُّهُ: اللَّهُمَّ لاَ تَجْعَلِ ابْنِي مِثْلَهَا. فَتَرَكَ الرَّضَاعَ وَنَظَرَ إِلَيْهَا. فَقَالَ: اللَّهُمَّ اجْعَلْنِي مِثْلَهَا، فَهُنَاكَ تَرَاجَعَا الْحَدِيثَ. فَقَالَتْ: حَلْقَى، مَرَّ رَجُلٌ حَسَنُ الْهَيْئَةِ فَقُلْتُ: اللَّهُمَّ اجْعَلِ ابْنِي مِثْلَهُ فَقُلْتَ: اللَّهُمَّ لاَ تَجْعَلْنِي مِثْلَهُ. وَمَرُّوا بِهَذِهِ الأَمَةِ وَهُمْ يَضْرِبُونَها وَيَقُولُونَ: زَنَيْت. سَرَقْتِ. فَقُلْتُ: اللَّهُمَّ لاَ تَجْعَلِ ابْنِي مِثْلَهَا. فَقُلْتَ: اللَّهُمَّ اجْعَلْنِي مِثْلَهَا»!!

قَالَ: إِنَّ ذَاكَ الرَّجُلَ كَانَ جَبَّاراً. فَقُلْتُ: اللَّهُمَّ لاَ تَجْعَلْنِي مِثْلَهُ. وَإِنَّ هَذِهِ يَقُولُونَ لَهَا: زَنَيْتِ وَلَمْ تَزْنِ، وَسَرَقْتِ، وَلَمْ تَسْرِقْ. فَقُلْتُ: اللَّهُمَّ اجْعَلْنِي مِثْلَهَا.

[البخاري: كتاب أحاديث الأنبياء، باب قول الله تعالى: ﴿واذكر في الكتاب مريم...﴾، رقم: ٣٤٣٦].

٣ ـ بابُ رَغِمَ أَنْفُ من أدركَ أبويْه أو أحدهما عند الكِبَر فلم يدخل الجنة

٩ ـ (٢٥٥١) ـ حدّثنا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ. قَالَ: «رَغِمَ أَنْفُ، ثُمَّ رَغِمَ أَنْفُ، ثُمَّ رَغِمَ أَنْفُ»، قِيلَ: مَنْ يَا رَسُولَ اللَّهِ؟ قَالَ: «مَنْ أَدْرَكَ أَبَوَيْهِ عِنْدَ الْكِبَرِ: أَحَدَهُمَا أَوْ كِلَيْهِمَا، فَلَمْ يَدْخُلِ الْجَنَّةَ».

١٠ ـ (...) ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «رَغِمَ أَنْفُهُ، ثُمَّ رَغِمَ أَنْفُهُ، ثُمَّ رَغِمَ أَنْفُهُ»، قِيلَ: مَنْ يَا رَسُولَ اللَّهِ؟ قَالَ: مَنْ أَدْرَكَ وَالِدَيْهِ عِنْدَ الْكِبَرِ: أَحَدَهُمَا أَوْ كِلَيْهِمَا، ثُمَّ لَمْ يَدْخُلِ الْجَنَّةَ».

(...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، عَنْ سُلَيْمَانَ بْنِ بِلاَلٍ: حَدَّثَنِي سُهَيْلٌ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «رَغِمَ أَنْفُهُ» ثَلاَثاً... ثُمَّ ذَكَرَ مِثْلَهُ.

٤ ـ باب فَضْلِ صِلَةِ أصدقاءِ الأبِ والأمِّ ونحوهما

١١ ـ (٢٥٥٢) ـ حدّثني أَبُو الطَّاهِرِ، أَحْمَدُ بْنُ عَمْرِو بْنِ سَرْحٍ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي سَعِيدُ بْنُ أَبِي أَيُّوبَ، عَنِ الْوَلِيدِ بْنِ أَبِي الْوَلِيدِ، عَنْ

donkey on which he had been riding and gave him the turban that he had on his head. Ibn Dinar added: We said to him (Abdullah Ibn Umar): May Allah do good to you, these are desert Arabs and they are satisfied even with whatever is little. Thereupon Abdullah said: His father was beloved by Umar Ibn Al-Khattab and I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "The best deed on the part of a son is to treat kindly the beloved ones to his father."

12-(...) Abdullah Ibn Umar "Allah be pleased with both" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The best deed is that a person should keep good relation with the dearest ones to his father."

13-(...) Abdullah Ibn Dinar reported that whenever Abdullah Ibn Umar "Allah be pleased with both" set out to Mecca, he kept a donkey with him, which he used to relieve himself from the tedium of journey on mounts. He also had a turban which he tied round his head. One day, as he was riding the donkey a desert Arab happened to pass by him. He (Abdullah Ibn Umar) said: Aren't you so and so? He said: Yes. Subsequently, He gave him his donkey and said: Ride it, and tie the turban round your head. Some of his companions said: May Allah forgive you! You gave to this desert Arab the donkey which you used to relieve yourself (from the boredom of mounts), and the turban which you tied round your head. He said: Verily I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "The finest act of goodness is the kind treatment of a person to the dearest ones to his father after his death." No doubt, the father of this person was a friend of Umar.

[5] The significance of virtue and vice

14-(2553) Nawwas Ibn Sam'an Al-Ansari reported: I asked The Messenger of Allah "Allah's blessing and peace be upon him" about virtue and vice. He said: "Virtue is a kind disposition, and vice is what rankles in your heart, of which you disapprove that people might know."

15-(...) Nawwas Ibn Sam'an reported: I stayed with The Messenger of Allah "Allah's blessing and peace be upon him" for one year. What prevented me from migration was but (persistent) inquiries from him (about the principles of Islam). However, whenever anyone of us migrated (to Medina) he would keep himself from asking The Messenger of Allah "Allah's blessing and peace be upon him" (too many questions). Anyway, I

عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ رَجُلاً مِنَ الأَعْرَابِ لَقِيَهُ بِطَرِيقِ مَكَّةَ، فَسَلَّمَ عَلَيْهِ عَبْدُ اللَّهِ، وَحَمَلَهُ عَلَىٰ حِمَارٍ كَانَ يَرْكَبُهُ، وَأَعْطَاهُ عِمَامَةً كَانَتْ عَلَىٰ رَأْسِهِ. فَقَالَ ابْنُ دِينَارٍ: فَقُلْنَا لَهُ: أَصْلَحَكَ اللَّهُ، إِنَّهُمُ الأَعْرَابُ، وَإِنَّهُمْ يَرْضَوْنَ بِالْيَسِيرِ. فَقَالَ عَبْدُ اللَّهِ: إِنَّ أَبَا هَـٰذَا كَانَ وُدًّا لِعُمَرَ بْنِ الْخَطَّابِ، وَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ أَبَرَّ الْبِرِّ صِلَةُ الْوَلَدِ أَهْلَ وُدِّ أَبِيهِ».

١٢ ـ (...) ـ **حدّثني** أَبُو الطَّاهِرِ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي حَيْوَةُ بْنُ شُرَيْحٍ، عَنِ ابْنِ الْهَادِ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ النَّبِيَّ ﷺ قَالَ: «أَبَرُّ الْبِرِّ أَنْ يَصِلَ الرَّجُلُ وُدَّ أَبِيهِ».

١٣ ـ (...) ـ **حدّثنا** حَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي وَاللَّيْثُ بْنُ سَعْدٍ. جَمِيعاً عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ أُسَامَةَ بْنِ الْهَادِ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ، أَنَّهُ كَانَ إِذَا خَرَجَ إِلَىٰ مَكَّةَ كَانَ لَهُ حِمَارٌ يَتَرَوَّحُ عَلَيْهِ، إِذَا مَلَّ رُكُوبَ الرَّاحِلَةِ، وَعِمَامَةٌ يَشُدُّ بِهَا رَأْسَهُ، فَبَيْنَا هُوَ يَوْماً عَلَىٰ ذٰلِكَ الْحِمَارِ، إِذْ مَرَّ بِهِ أَعْرَابِيٌّ، فَقَالَ: أَلَسْتَ ابْنَ فُلاَنِ بْنِ فُلاَنٍ؟ قَالَ: بَلَىٰ، فَأَعْطَاهُ الْحِمَارَ، وَقَالَ: ٱرْكَبْ هٰذَا، وَالْعِمَامَةَ قَالَ: ٱشْدُدْ بِهَا رَأْسَكَ. فَقَالَ لَهُ بَعْضُ أَصْحَابِهِ: غَفَرَ اللَّهُ لَكَ، أَعْطَيْتَ هٰذَا الأَعْرَابِيَّ حِمَاراً كُنْتَ تَرَوَّحُ عَلَيْهِ، وَعِمَامَةً كُنْتَ تَشُدُّ بِهَا رَأْسَكَ! فَقَالَ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ مِنْ أَبَرِّ الْبِرِّ صِلَةَ الرَّجُلِ أَهْلَ وُدِّ أَبِيهِ، بَعْدَ أَنْ يُوَلِّيَ»، وَإِنَّ أَبَاهُ كَانَ صَدِيقاً لِعُمَرَ.

٥ ـ باب تفسير البِرِّ والإِثم

١٤ ـ (٢٥٥٣) ـ **حدّثني** مُحَمَّدُ بْنُ حَاتِمِ بْنِ مَيْمُونٍ: حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، عَنْ عَبْدِ الرَّحْمَـٰنِ بْنِ جُبَيْرِ بْنِ نُفَيْرٍ، عَنْ أَبِيهِ، عَنِ النَّوَّاسِ بْنِ سِمْعَانَ الأَنْصَارِيِّ. قَالَ: سَأَلْتُ رَسُولَ اللهِ ﷺ عَنِ الْبِرِّ وَالإِثْمِ؟ فَقَالَ: «الْبِرُّ حُسْنُ الْخُلُقِ، وَالإِثْمُ مَا حَاكَ فِي صَدْرِكَ وَ كَرِهْتَ أَنْ يَطَّلِعَ عَلَيْهِ النَّاسُ».

١٥ ـ (...) ـ **حَدَّثَنِي** هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ: حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ: حَدَّثَنِي مُعَاوِيَةُ، يَعْنِي ابْنَ صَالِحٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ جُبَيْرِ بْنِ نُفَيْرٍ، عَنْ أَبِيهِ، عَنْ نَوَّاسِ بْنِ سَمْعَانَ. قَالَ: أَقَمْتُ مَعَ رَسُولِ اللَّهِ ﷺ بِالْمَدِينَةِ سَنَةً. مَا يَمْنَعُنِي مِنَ

asked him about virtue and vice. On that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Virtue is a kind disposition, and vice is what rankles in your heart, of which you disapprove that people might know."

[6] Keeping good relation with one's kith and kin, and the prohibition if severing them

16-(2554) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily Allah created the universe and when He had finished that, ties of relationship came forward and said: This is the place for him who seeks refuge from severing (of blood-relationship). He said: Yes. Are you not satisfied that I should keep relationship with one who joins your ties of relationship and sever it with one who severs your (ties of relationship)? They (the ties of blood) said: Certainly so. Thereupon He said: Well, that is how things are for you." The Messenger of Allah "Allah's blessing and peace be upon him" then said: Recite if you like: "But if you turn away you are sure to make mischief in the land and cut off the ties of kinship. Those it is whom Allah has cursed, so He has made them deaf and blinded their eyes. Do they not reflect on the Qur'an? Or, are there locks on their hearts?" (Muhammad 22:24)

17-(2555) A'isha "Allah be pleased with her" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: The "relation of kinship is suspended to the Throne and says: He who joins me Allah will join him and he who severs me Allah will sever him."

18-(2556) Jubair Ibn Mut'im "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No severer would get into Paradise." He meant severer of the tie of kinship.

19-(...) Jubair Ibn Mut'im "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The severer of the tie of kinship would not get into Paradise."

(...) The same was narrated on the authority of Az-Zuhri, with the same chain of transmitters.

20-(2557) Anas Ibn Malik "Allah be pleased with him" reported: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "He who is desirous that his means of sustenance should be expanded for him or his age may be lengthened, should join the tie of relationship."

الْهِجْرَةِ إِلاَّ الْمَسْأَلَةُ. كَانَ أَحَدُنَا إِذَا هَاجَرَ لَمْ يَسْأَلْ رَسُولَ اللَّهِ ﷺ عَنْ شَيْءٍ. قَالَ: فَسَأَلْتُهُ عَنِ الْبِرِّ وَالإِثْمِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «الْبِرُّ حُسْنُ الْخُلُقِ، وَالإِثْمُ مَا حَاكَ فِي نَفْسِكَ، وَكَرِهْتَ أَنْ يَطَّلِعَ عَلَيْهِ النَّاسُ».

٦ ـ باب صِلَةِ الرَّحِمِ وتحريم قطيعتها

١٦ ـ (٢٥٥٤) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدِ بْنِ جَمِيلِ بْنِ طَرِيفِ بْنِ عَبْدِ اللَّهِ الثَّقَفِيُّ وَمُحَمَّدُ بْنُ عَبَّادٍ. قَالاَ: حَدَّثَنَا حَاتِمٌ، وَهُوَ ابْنُ إِسْمَاعِيلَ، عَنْ مُعَاوِيَةَ، وَهُوَ ابْنُ أَبِي مُزَرِّدٍ، مَوْلَىٰ بَنِي هَاشِمٍ. حَدَّثَنِي عَمِّي، أَبُو الْحُبَابِ، سَعِيدُ بْنُ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ خَلَقَ الْخَلْقَ، حَتَّىٰ إِذَا فَرَغَ مِنْهُمْ قَامَتِ الرَّحِمُ فَقَالَتْ: هٰذَا مَقَامُ الْعَائِذِ مِنَ الْقَطِيعَةِ. قَالَ: نَعَمْ، أَمَا تَرْضَيْنَ أَنْ أَصِلَ مَنْ وَصَلَكِ وَأَقْطَعَ مَنْ قَطَعَكِ؟ قَالَتْ: بَلَىٰ. قَالَ: فَذَاكِ لَكِ».

ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «اقْرَؤُوا إِنْ شِئْتُمْ: ﴿فَهَلْ عَسَيْتُمْ إِن تَوَلَّيْتُمْ أَن تُفْسِدُوا فِي الْأَرْضِ وَتُقَطِّعُوا أَرْحَامَكُمْ ﴿٢٢﴾ أُولَٰئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ فَأَصَمَّهُمْ وَأَعْمَىٰ أَبْصَارَهُمْ ﴿٢٣﴾ أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلَىٰ قُلُوبٍ أَقْفَالُهَا ﴿٢٤﴾﴾ [محمد: ٢٢ ـ ٢٤].

[البخاري: كتاب التفسير، باب: ﴿وتقطعوا أرحامكم﴾، رقم: ٤٨٣٠].

١٧ ـ (٢٥٥٥) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ، وَاللَّفْظُ لأَبِي بَكْرٍ، قَالاَ: حَدَّثَنَا وَكِيعٌ، عَنْ مُعَاوِيَةَ بْنِ أَبِي مُزَرِّدٍ، عَنْ يَزِيدَ بْنِ رُومَانَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ. قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «الرَّحِمُ مُعَلَّقَةٌ بِالْعَرْشِ تَقُولُ: مَنْ وَصَلَنِي وَصَلَهُ اللَّهُ، وَمَنْ قَطَعَنِي قَطَعَهُ اللَّهُ». [البخاري: كتاب الأدب، باب من وصل وصله الله، رقم: ٥٩٨٩].

١٨ ـ (٢٥٥٦) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ وَابْنُ أَبِي عُمَرَ. قَالاَ: حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ مُحَمَّدِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ قَالَ: «لاَ يَدْخُلُ الْجَنَّةَ قَاطِعٌ». قَالَ ابْنُ أَبِي عُمَرَ: قَالَ سُفْيَانُ: يَعْنِي قَاطِعَ رَحِمٍ.

[البخاري: كتاب الأدب، باب إثم القاطع، رقم: ٥٩٨٤].

١٩ ـ (...) ـ حدّثني عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ أَسْمَاءَ الضُّبَعِيُّ: حَدَّثَنَا جُوَيْرِيَةُ، عَنْ مَالِكٍ، عَنِ الزُّهْرِيِّ، أَنَّ مُحَمَّدَ بْنَ جُبَيْرِ بْنِ مُطْعِمٍ أَخْبَرَهُ، أَنَّ أَبَاهُ أَخْبَرَهُ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لاَ يَدْخُلُ الْجَنَّةَ قَاطِعُ رَحِمٍ».

(...) ـ حدّثنا مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ، عَنْ عَبْدِ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، بِهٰذَا الإِسْنَادِ... مِثْلَهُ. وَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ.

٢٠ ـ (٢٥٥٧) ـ حدّثني حَرْمَلَةُ بْنُ يَحْيَى التُّجِيبِيُّ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ. قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ سَرَّهُ أَنْ يُبْسَطَ عَلَيْهِ رِزْقُهُ، أَوْ يُنْسَأَ فِي أَثَرِهِ، فَلْيَصِلْ رَحِمَهُ».

[البخاري: كتاب البيوع، باب من أحب البسط في الرزق، رقم: ٢٠٦٧].

21-(...) Anas Ibn Malik "Allah be pleased with him" reported: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "He who is desirous that his means of sustenance should be expanded for him or his age may be lengthened, should join the tie of relationship."

22-(2558) Abu Huraira "Allah be pleased with him" reported that a person said: "O The Messenger of Allah! I have relatives with whom I try to keep good relationship, but they sever (this relation). I treat them well, but they treat me ill. I am sweet to them but they are harsh to me." Upon this he (The Prophet) said: "If it is so as you say, then it is as if you throw hot ashes (upon their faces) and there would always remain with you on behalf of Allah (an Angel to support you and) keep you dominant over them so long as you stick to this (course of good behaviour)."

[7] Forbiddance of mutual jealousy, mutual hatred and mutual hostility

23-(2559) Anas Ibn Malik "Allah be pleased with him" reported: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "Neither nurse mutual hatred, nor jealousy, nor enmity, and become as fellow-brothers and servants of Allah. It is not lawful for a Muslim to abandon his brother beyond three days."

(...) Anas Ibn Malik "Allah be pleased with him" reported the same from The Messenger of Allah "Allah's blessing and peace be upon him".

(...) This Hadith was narrated on the authority of Az-Zuhri with the same chain of transmitters, with the following addition made by Ibn Uyaina: "Do not boycott (one another)."

(...) This Hadith was narrated on the authority of Az-Zuhri through another chain of transmitters but with a slight variation of wording.

24-(...) Anas Ibn Malik "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "You should neither nurse mutual grudge, nor enmity, nor should you severe (the relation of kinship) and become as fellow-brothers and servants of Allah."

(...) This Hadith was narrated on the authority of Shu'ba with the same chain of transmitters, with the following addition: "As Allah ordered you."

[8] It is impermissible for a Muslim to have estranged relations with his fellow Muslim beyond three nights without legitimate reason

25-(2560) Abu Aiyyub Al-Ansari "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is not permissible for a Muslim to have estranged relations with his fellow

٢١ ـ (...) ـ وحدّثني عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ: حَدَّثَنِي أَبِي، عَنْ جَدِّي: حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ. قَالَ: قَالَ ابْنُ شِهَابٍ: أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ أَحَبَّ أَنْ يُبْسَطَ لَهُ فِي رِزْقِهِ، وَيُنْسَأَ لَهُ فِي أَثَرِهِ، فَلْيَصِلْ رَحِمَهُ».

[البخاري: كتاب الأدب، باب من بسط له في الرزق بصلة الرحم، رقم: ٥٩٨٦].

٢٢ ـ (٢٥٥٨) ـ حدّثني مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَمُحَمَّدُ بْنُ بَشَّارٍ، وَاللَّفْظُ لابْنِ الْمُثَنَّىٰ، قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ الْعَلاَءَ بْنَ عَبْدِ الرَّحْمَٰنِ يُحَدِّثُ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَجُلاً قَالَ: يَا رَسُولَ اللَّهِ، إِنَّ لِي قَرَابَةً، أَصِلُهُمْ وَيَقْطَعُونِي، وَأُحْسِنُ إِلَيْهِمْ وَيُسِيئُونَ إِلَيَّ. وَأَحْلُمُ عَنْهُمْ وَيَجْهَلُونَ عَلَيَّ. فَقَالَ: «لَئِنْ كُنْتَ كَمَا قُلْتَ، فَكَأَنَّمَا تُسِفُّهُمُ الْمَلَّ، وَلاَ يَزَالُ مَعَكَ مِنَ اللَّهِ ظَهِيرٌ عَلَيْهِمْ، مَا دُمْتَ عَلَىٰ ذَٰلِكَ».

٧ ـ باب النَّهْيِ عن التَّبَاغُضِ والتَّحَاسُدِ والتَّدابُرِ

٢٣ ـ (٢٥٥٩) ـ حدّثني يَحْيَىٰ بْنُ يَحْيَىٰ. قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لاَ تَبَاغَضُوا وَلاَ تَحَاسَدُوا وَلاَ تَدَابَرُوا. وَكُونُوا عِبَادَ اللَّهِ، إِخْوَاناً. وَلاَ يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلاَثٍ». [البخاري: كتاب الأدب، باب الهجرة وقول رسول الله ﷺ: «لا يحل لرجل أن يهجر أخاه فوق ثلاث»، رقم: ٦٠٧٦].

(...) ـ حدّثنا حَاجِبُ بْنُ الْوَلِيدِ: حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ: حَدَّثَنَا مُحَمَّدُ بْنُ الْوَلِيدِ الزُّبَيْدِيُّ، عَنِ الزُّهْرِيِّ: أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ. (ح) ـ وحدّثنيه حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنِي ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِ حَدِيثِ مَالِكٍ.

(...) ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ وَابْنُ أَبِي عُمَرَ وَعَمْرٌو النَّاقِدُ. جَمِيعاً عَنِ ابْنِ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، بِهَٰذَا الإِسْنَادِ، وزَادَ ابْنُ عُيَيْنَةَ: «وَلاَ تَقَاطَعُوا».

(...) ـ حدّثنا أَبُو كَامِلٍ: حَدَّثَنَا يَزِيدُ، يَعْنِي ابْنَ زُرَيْعٍ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ. كِلاَهُمَا عَنْ عَبْدِ الرَّزَّاقِ. جَمِيعاً عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، بِهَٰذَا الإِسْنَادِ.

أَمَّا رِوَايَةُ يَزِيدَ عَنْهُ فَكَرِوَايَةِ سُفْيَانَ، عَنِ الزُّهْرِيِّ. يَذْكُرُ الْخِصَالَ الأَرْبَعَةَ جَمِيعاً. وَأَمَّا حَدِيثُ عَبْدِ الرَّزَّاقِ: «وَلاَ تَحَاسَدُوا وَلاَ تَقَاطَعُوا وَلاَ تَدَابَرُوا».

٢٤ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، أَنَّ النَّبِيَّ ﷺ قَالَ: «لاَ تَحَاسَدُوا وَلاَ تَبَاغَضُوا وَلاَ تَقَاطَعُوا، وَكُونُوا، عِبَادَ اللَّهِ، إِخْوَاناً».

(...) ـ حدّثنيه عَلِيُّ بْنُ نَصْرٍ الْجَهْضَمِيُّ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا شُعْبَةُ، بِهَٰذَا الإِسْنَادِ... مِثْلَهُ. وَزَادَ: «كَمَا أَمَرَكُمُ اللَّهُ».

٨ ـ باب تحريم الهَجْر فوق ثلاثٍ بلا عُذْرٍ شرعي

٢٥ ـ (٢٥٦٠) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ، عَنْ أَبِي أَيُّوبَ الأَنْصَارِيِّ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لاَ يَحِلُّ

Muslim beyond three nights, the one turning one way and the other turning the other way when they meet. But, the better of the two is one who is the first to pay salutation (to the other)."

(...) This Hadith was narrated on the authority of Az-Zuhri with a slight variation of wording.

26-(2561) Abdullah Ibn Umar "Allah be pleased with both" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is not lawful for a believer to have estranged relations with his fellow believer beyond three days."

27-(2562) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There should be no estranged relations beyond three days."

[9] Forbiddance of suspicion, fault-finding, spying upon one another, and bidding against the other (for raising prices)

28-(2563) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Avoid suspicion, for suspicion is the gravest lie in talk and do not be inquisitive about one another and do not spy upon one another and do not feel envy with the other, and nurse no malice, and nurse no aversion and hostility against one another. And be fellow-brothers and servants of Allah."

29-(...) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Don't have estranged relations (with the others) and don't nurse hostility and don't nurse malice, and don't enter into a transaction when another one (has already entered) and be fellow-brothers and servants of Allah."

30-(...) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Don't feel envy against one another, don't nurse hostility against one another and don't be inquisitive about one another and do not spy upon one another, and don't outbid one another (in order to raise prices) and be fellow-brothers and servants of Allah."

(...) This Hadith was narrated on the authority of Al-A'mash with the same chain of transmitters and it goes as follows: "Don't boycott one another, don't nurse hostility or aversion against one another, and don't feel envy with one another and be fellow-brothers as Allah ordered you."

لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلاَثِ لَيَالٍ. يَلْتَقِيَانِ فَيُعْرِضُ هَٰذَا وَيُعْرِضُ هَٰذَا، وَخَيْرُهُمَا الَّذِي يَبْدَأُ بِالسَّلاَمِ».

[البخاري: كتاب الأدب، باب الهجرة وقول رسول الله ﷺ: «لا يحل لرجل أن يهجر أخاه فوق ثلاث»، رقم: ٦٠٧٧].

(...) ـ **حدّثنا** قُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ. قَالُوا: حَدَّثَنَا سُفْيَانُ. (ح) وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ. (ح) وَحَدَّثَنَا حَاجِبُ بْنُ الْوَلِيدِ: حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ، عَنِ الزُّبَيْدِيِّ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ وَمُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ، عَنْ عَبْدِ الرَّزَّاقِ، عَنْ مَعْمَرٍ. كُلُّهُمْ عَنِ الزُّهْرِيِّ. بِإِسْنَادِ مَالِكٍ، وَمِثْلِ حَدِيثِهِ. إِلاَّ قَوْلَهُ: «فَيُعْرِضُ هَٰذَا وَيُعْرِضُ هَٰذَا»، فَإِنَّهُمْ جَمِيعاً قَالُوا فِي حَدِيثِهِمْ، غَيْرَ مَالِكٍ: «فَيَصُدُّ هَٰذَا وَيَصُدُّ هَٰذَا».

٢٦ ـ (٢٥٦١) ـ **حدّثنا** مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي فُدَيْكٍ: أَخْبَرَنَا الضَّحَّاكُ وَهُوَ ابْنُ عُثْمَانَ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لاَ يَحِلُّ لِلْمُؤْمِنِ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلاَثَةِ أَيَّامٍ».

٢٧ ـ (٢٥٦٢) ـ **حدّثنا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ، يَعْنِي ابْنَ مُحَمَّدٍ، عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لاَ هِجْرَةَ بَعْدَ ثَلاَثٍ».

٩ ـ باب تحريم الظَّنِّ، والتَّجسُّسِ والتَّنافُسِ والتَّناجُش، ونحوها

٢٨ ـ (٢٥٦٣) ـ **حدّثنا** يَحْيَىٰ بْنُ يَحْيَىٰ. قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِيَّاكُمْ وَالظَّنَّ، فَإِنَّ الظَّنَّ أَكْذَبُ الْحَدِيثِ، وَلاَ تَحَسَّسُوا، وَلاَ تَجَسَّسُوا، وَلاَ تَنَافَسُوا، وَلاَ تَحَاسَدُوا، وَلاَ تَبَاغَضُوا، وَلاَ تَدَابَرُوا، وَكُونُوا، عِبَادَ اللَّهِ، إِخْوَاناً».

[البخاري: كتاب الأدب، باب ﴿يا أيها الذين آمنوا اجتنبوا كثيراً من الظن...﴾، رقم: ٦٠٦٦].

٢٩ ـ (...) ـ **حدّثنا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ، يَعْنِي ابْنَ مُحَمَّدٍ، عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لاَ تَهَجَّرُوا، وَلاَ تَدَابَرُوا، وَلاَ تَحَسَّسُوا، وَلاَ يَبِعْ بَعْضُكُمْ عَلَىٰ بَيْعِ بَعْضٍ، وَكُونُوا، عِبَادَ اللَّهِ إِخْوَاناً».

٣٠ ـ (...) ـ **حدّثنا** إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ تَحَاسَدُوا، وَلاَ تَبَاغَضُوا، وَلاَ تَجَسَّسُوا، وَلاَ تَحَسَّسُوا، وَلاَ تَنَاجَشُوا، وَكُونُوا، عِبَادَ اللَّهِ، إِخْوَاناً».

(...) ـ **حدّثنا** الْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ وَعَلِيُّ بْنُ نَصْرٍ الْجَهْضَمِيُّ. قَالاَ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا شُعْبَةُ، عَنِ الأَعْمَشِ، بِهَٰذَا الإِسْنَادِ: «لاَ تَقَاطَعُوا، ولا تَدَابَرُوا، وَلاَ تَبَاغَضُوا، وَلاَ تَحَاسَدُوا، وَكُونُوا إِخْوَاناً، كَمَا أَمَرَكُمُ اللَّهُ».

31-(...) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Don't nurse hostility against one another and don't feel envy of one another and be fellow-brothers and servants of Allah."

[10] It is forbidden to wrong a muslim, to humiliate him, to abuse him, and his blood, honour and wealth are inviolable

32-(2564) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Don't feel envy (of one another) and don't outbid (one another in order to raise price) and don't nurse aversion or enmity and don't enter into a transaction when another one had entered into it, and be fellow-brothers and servants of Allah. A Muslim is the brother of a Muslim. He should neither wrong him nor should he humiliate him nor should he look down upon him. The piety is here, (he pointed towards his chest thrice). It is a great evil for a Muslim that he should look down upon his brother Muslim. All things of a Muslim are inviolable for his brother in faith: his blood, his wealth and his honour."

33-(...) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said the same, with the following addition: "Verily Allah neither looks to your bodies nor does He look to your faces but He looks to your hearts," and he pointed towards his chest with his fingers.

34-(...) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, Allah neither looks to your faces nor does He look to your wealth, but He looks to your hearts and deeds."

[11] It is forbidden to nurse rancour

35-(2565) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The gates of Paradise are not opened but on two days: Monday and Thursday, on which every servant (of Allah) who does not associate anything with Allah is forgiven, except one in whose (heart) there is rancour against his brother. It would be said (in connection with them): Postpone (the pardon of) both of them until they are reconciled, Postpone (the pardon of) both of them until they are reconciled, Postpone (the pardon of) both of them until they are reconciled."

(...) This Hadith was narrated by Suhail on the authority of his father with the same chain of transmitters with a slight variation of wording.

٣١ ـ (...) ـ وحدّثني أَحْمَدُ بْنُ سَعِيدٍ الدَّارِمِيُّ: حَدَّثَنَا حَبَّانُ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا سُهَيْلٌ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «لاَ تَبَاغَضُوا، وَلاَ تَدَابَرُوا، وَلاَ تَنَافَسُوا، وَكُونُوا، عِبَادَ اللَّهِ إِخْوَاناً».

١٠ ـ باب تحريم ظُلْمِ المُسْلم وخَذْله واحتِقَاره، ودمه وعرضه وماله

٣٢ ـ (٢٥٦٤) ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا دَاوُدُ، يَعْنِي ابْنَ قَيْسٍ، عَنْ أَبِي سَعِيدٍ، مَوْلَىٰ عَامِرِ بْنِ كُرَيْزٍ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ تَحَاسَدُوا، وَلاَ تَنَاجَشُوا، وَلاَ تَبَاغَضُوا، وَلاَ تَدَابَرُوا، وَلاَ يَبِعْ بَعْضُكُمْ عَلَىٰ بَيْعِ بَعْضٍ، وَكُونُوا، عِبَادَ اللَّهِ إِخْوَاناً. الْمُسْلِمُ أَخُو الْمُسْلِمِ، لاَ يَظْلِمُهُ، وَلاَ يَخْذُلُهُ، وَلاَ يَحْقِرُهُ. التَّقْوَىٰ هَا هُنَا»، وَيُشِيرُ إِلَىٰ صَدْرِهِ ثَلاَثَ مَرَّاتٍ: «بِحَسْبِ امْرِىءٍ مِنَ الشَّرِّ أَنْ يَحْقِرَ أَخَاهُ الْمُسْلِمَ. كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ: دَمُهُ، وَمَالُهُ، وَعِرْضُهُ».

(...) ـ حدّثني أَبُو الطَّاهِرِ، أَحْمَدُ بْنُ عَمْرِو بْنِ سَرْحٍ: حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ أُسَامَةَ، وَهُوَ ابْنُ زَيْدٍ، أَنَّهُ سَمِعَ أَبَا سَعِيدٍ، مَوْلَىٰ عَبْدِ اللَّهِ بْنِ عَامِرِ بْنِ كُرَيْزٍ يَقُولُ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ... فَذَكَرَ نَحْوَ حَدِيثِ دَاوُدَ، وَزَادَ، وَنَقَصَ.

وَمِمَّا زَادَ فِيهِ: «إِنَّ اللَّهَ لاَ يَنْظُرُ إِلَىٰ أَجْسَادِكُمْ وَلاَ إِلَىٰ صُوَرِكُمْ. وَلَكِنْ يَنْظُرُ إِلَىٰ قُلُوبِكُمْ»، وَأَشَارَ بِأَصَابِعِهِ إِلَىٰ صَدْرِهِ.

٣٣ ـ (...) ـ حدّثنا عَمْرٌو النَّاقِدُ: حَدَّثَنَا كَثِيرُ بْنُ هِشَامٍ: حَدَّثَنَا جَعْفَرُ بْنُ بُرْقَانَ، عَنْ يَزِيدَ بْنِ الأَصَمِّ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ لاَ يَنْظُرُ إِلَىٰ صُوَرِكُمْ وَأَمْوَالِكُمْ، وَلَكِنْ يَنْظُرُ إِلَىٰ قُلُوبِكُمْ وَأَعْمَالِكُمْ».

١١ ـ باب النَّهْي عن الشَّحْنَاء والتَّهَاجُر

٣٤ ـ (٢٥٦٥) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكِ بْنِ أَنَسٍ، فِيمَا قُرِىءَ عَلَيْهِ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «تُفْتَحُ أَبْوَابُ الْجَنَّةِ يَوْمَ الاثْنَيْنِ، وَيَوْمَ الْخَمِيسِ. فَيُغْفَرُ لِكُلِّ عَبْدٍ لاَ يُشْرِكُ بِاللَّهِ شَيْئاً. إِلاَّ رَجُلاً كَانَتْ بَيْنَهُ وَبَيْنَ أَخِيهِ شَحْنَاءُ. فَيُقَالُ: أَنْظِرُوا هٰذَيْنِ حَتَّىٰ يَصْطَلِحَا. أَنْظِرُوا هٰذَيْنِ حَتَّىٰ يَصْطَلِحَا. أَنْظِرُوا هٰذَيْنِ حَتَّىٰ يَصْطَلِحَا».

(...) ـ حدّثنيه زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ. (ح) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَأَحْمَدُ بْنُ عَبْدَةَ الضَّبِّيُّ، عَنْ عَبْدِ الْعَزِيزِ الدَّرَاوَرْدِيِّ. كِلاَهُمَا عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، بِإِسْنَادِ مَالِكٍ، نَحْوَ حَدِيثِهِ.

غَيْرَ أَنَّ فِي حَدِيثِ الدَّرَاوَرْدِيِّ: «إِلاَّ الْمُتَهَاجِرَيْنِ»، مِنْ رِوَايَةِ ابْنِ عَبْدَةَ. وَقَالَ قُتَيْبَةُ: «إِلاَّ الْمُهْتَجِرَيْنِ».

٣٥ ـ (...) ـ حدّثنا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، عَنْ مُسْلِمِ بْنِ أَبِي مَرْيَمَ، عَنْ أَبِي صَالِحٍ: سَمِعَ أَبَا هُرَيْرَةَ رَفَعَهُ مَرَّةً قَالَ: «تُعْرَضُ الأَعْمَالُ فِي كُلِّ يَوْمِ خَمِيسٍ وَاثْنَيْنِ. فَيَغْفِرُ اللَّهُ عَزَّ وَجَلَّ فِي ذٰلِكَ الْيَوْمِ لِكُلِّ امْرِىءٍ لاَ يُشْرِكُ بِاللَّهِ شَيْئاً، إِلاَّ امْرَأً كَانَتْ بَيْنَهُ وَبَيْنَ أَخِيهِ شَحْنَاءُ فَيُقَالُ: ارْكُوا هٰذَيْنِ حَتَّىٰ يَصْطَلِحَا. ارْكُوا هٰذَيْنِ حَتَّىٰ يَصْطَلِحَا».

36-(...) Abu Huraira "Allah be pleased with him" reported, tracing it to The Messenger of Allah "Allah's blessing and peace be upon him": "The deeds are presented on every Thursday and Monday and Allah "Exalted and Glorified be He" forgives every person who does not associate anything with Allah except the person in whose (heart) there is rancour against his brother. It would be said: Defer both of them until they are reconciled, Defer both of them until they are reconciled."

(...) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The deeds of people are presented twice every week: on Monday and on Thursday. Every believer is FORGIVEN except the one in whose (heart) there is rancour against his brother, and it would be said (concerning them): Leave them or defer them until they turn to peace."

[12] The virtue of loving (one another) for the sake of Allah

37-(2566) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily. Allah would say on the Day of Judgement: Where are those who have mutual love for the sake of My Glory? Today I shall shelter them in My shade when there is no shade but the shade of Mine."

38-(2567) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "A person set out for visiting his brother in another town and Allah sent an Angel to wait him on his way. When he came to him he said: Where do you intend to go? He said: I intend to go to my brother in this town. He said: Do you have any debt with him (which you intend to get)? He said: No, but I love him for the sake of Allah "Exalted and Glorified be He". He said: I am a messenger sent to you from Allah in order to tell you that Allah loves you as you love him (for His sake)."

(...) This Hadith was narrated on the authority of Hammad Ibn Salama with the same chain of transmitters.

[13] The excellence of visiting the patient to inquire about his health

39-(2568) Thawban "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The one who visits a patient (to inquire about his health) is really like one who is in the garden of Paradise until he returns."

٣٦ ـ (...) ـ حدّثنا أَبُو الطَّاهِرِ وَعَمْرُو بْنُ سَوَّادٍ. قَالاَ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنَا مَالِكُ بْنُ أَنَسٍ، عَنْ مُسْلِمِ بْنِ أَبِي مَرْيَمَ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «تُعْرَضُ أَعْمَالُ النَّاسِ فِي كُلِّ جُمُعَةٍ مَرَّتَيْنِ: يَوْمَ الاثْنَيْنِ وَيَوْمَ الْخَمِيسِ. فَيُغْفَرُ لِكُلِّ عَبْدٍ مُؤْمِنٍ، إِلاَّ عَبْداً بَيْنَهُ وَبَيْنَ أَخِيهِ شَحْنَاءُ. فَيُقَالُ: اتْرُكُوا، أَوِ ارْكُوا، هَٰذَيْنِ حَتَّىٰ يَفِيئَا».

١٢ ـ بَابٌ فِي فَضْلِ الْحُبِّ فِي اللَّه

٣٧ ـ (٢٥٦٦) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكِ بْنِ أَنَسٍ، فِيمَا قُرِىءَ عَلَيْهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَٰنِ بْنِ مَعْمَرٍ، عَنْ أَبِي الْحُبَابِ، سَعِيدِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:«إِنَّ اللَّهَ يَقُولُ يَوْمَ الْقِيَامَةِ: أَيْنَ الْمُتَحَابُّونَ بِجَلاَلِي. الْيَوْمَ أُظِلُّهُمْ فِي ظِلِّي، يَوْمَ لاَ ظِلَّ إِلاَّ ظِلِّي».

٣٨ ـ (٢٥٦٧) ـ حدّثني عَبْدُ الأَعْلَى بْنُ حَمَّادٍ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ: «أَنَّ رَجُلاً زَارَ أَخاً لَهُ فِي قَرْيَةٍ أُخْرَىٰ. فَأَرْصَدَ اللَّهُ لَهُ عَلَىٰ مَدْرَجَتِهِ مَلَكاً. فَلَمَّا أَتَىٰ عَلَيْهِ قَالَ: أَيْنَ تُرِيدُ؟ قَالَ: أُرِيدُ أَخاً لِي فِي هَٰذِهِ الْقَرْيَةِ. قَالَ: هَلْ لَكَ عَلَيْهِ مِنْ نِعْمَةٍ تَرُبُّهَا؟ قَالَ: لاَ. غَيْرَ أَنِّي أَحْبَبْتُهُ فِي اللَّهِ عَزَّ وَجَلَّ. قَالَ: فَإِنِّي رَسُولُ اللَّهِ إِلَيْكَ، بِأَنَّ اللَّهَ قَدْ أَحَبَّكَ كَمَا أَحْبَبْتَهُ فِيهِ».

(...) ـ قَالَ الشَّيْخُ أَبُو أَحْمَدَ: أَخْبَرَنِي أَبُو بَكْرٍ، مُحَمَّدُ بْنُ زَنْجُويه الْقُشَيْرِيُّ: حَدَّثَنَا عَبْدُ الأَعْلَى بْنُ حَمَّادٍ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، بِهَذَا الإِسْنَادِ... نَحْوَهُ.

١٣ ـ باب فَضْلِ عِيَادَةِ الْمَرِيض

٣٩ ـ (٢٥٦٨) ـ حدّثنا سَعِيدُ بْنُ مَنْصُورٍ وَأَبُو الرَّبِيعِ الزَّهْرَانِيُّ. قَالاَ: حَدَّثَنَا حَمَّادُ، يَعْنِيَانِ ابْنَ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَبِي أَسْمَاءَ، عَنْ ثَوْبَانَ ـ قَالَ أَبُو الرَّبِيعِ: رَفَعَهُ إِلَى النَّبِيِّ ﷺ ـ وَفِي حَدِيثِ سَعِيدٍ: قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «عَائِدُ الْمَرِيضِ فِي مَخْرَفَةِ الْجَنَّةِ حَتَّىٰ يَرْجِعَ».

40-(...) Thawban "Allah be pleased with him", the freed slave of The Messenger of Allah "Allah's blessing and peace be upon him", reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The one who visits a patient (to inquire about his health) is really like one who is in the garden of Paradise until he returns."

41-(...) Thawban "Allah be pleased with him", the freed slave of The Messenger of Allah "Allah's blessing and peace be upon him", reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When a Muslim visits his (sick) brother in Islam (to inquire about his health) he is really like one who is in the garden of Paradise until he returns."

42-(...) Thawban "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He who visits a sick person is regarded to be in the garden of Paradise." It was said: "O The Messenger of Allah! what is it?" He said: "It is a garden which is abundant of fruits."

(...) This Hadith was narrated on the authority of Asim Al-Ahwal with the same chain of transmitters.

43-(2569) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah "Exalted and Glorified be He" would say on the Day of Judgement: O son of Adam, I was sick but you did not visit Me. He would say: O my Lord, how could I visit You, and You are the Lord of the worlds? He would say: Didn't you know that such and such a servant of Mine was sick but you did not visit him? Did you not know that if you had visited him, you would have found Me with him? O son of Adam, I asked food from you but you did not feed Me. He would say: O my Lord, how could I feed You, and You are the Lord of the worlds? He said: Didn't you know that such and such a servant of Mine asked food from you but you did not feed him? Did you not know that if you had fed him you would have found him with Me? O son of Adam, I asked drink from you but you did not provide Me. He would say: O my Lord, how could I provide You, and You are the Lord of the worlds? He would say: Such and such a servant of Mine asked you for a drink but you did not provide him, and had you provided him with drink, you would have found him with Me."

٤٠ ـ (...) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ التَّمِيمِيُّ: أَخْبَرَنَا هُشَيْمٌ، عَنْ خَالِدٍ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَبِي أَسْمَاءَ، عَنْ ثَوْبَانَ، مَوْلَىٰ رَسُولِ اللَّهِ ﷺ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ عَادَ مَرِيضاً، لَمْ يَزَلْ فِي خُرْفَةِ الْجَنَّةِ حَتَّىٰ يَرْجِعَ».

٤١ ـ (...) ـ حدّثنا يَحْيَىٰ بْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا خَالِدٌ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَبِي أَسْمَاءَ الرَّحَبِيِّ، عَنْ ثَوْبَانَ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ الْمُسْلِمَ إِذَا عَادَ أَخَاهُ الْمُسْلِمَ، لَمْ يَزَلْ فِي خُرْفَةِ الْجَنَّةِ حَتَّىٰ يَرْجِعَ».

٤٢ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ. جَمِيعاً عَنْ يَزِيدَ، وَاللَّفْظُ لِزُهَيْرٍ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا عَاصِمٌ الأَحْوَلُ، عَنْ عَبْدِ اللهِ بْنِ زَيْدٍ، وَهُوَ أَبُو قِلاَبَةَ، عَنْ أَبِي الأَشْعَثِ الصَّنْعَانِيِّ، عَنْ أَبِي أَسْمَاءَ الرَّحَبِيِّ، عَنْ ثَوْبَانَ، مَوْلَىٰ رَسُولِ اللَّهِ ﷺ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «مَنْ عَادَ مَرِيضاً، لَمْ يَزَلْ فِي خُرْفَةِ الْجَنَّةِ». قِيلَ: يَا رَسُولَ اللهِ، وَمَا خُرْفَةُ الْجَنَّةِ؟ قَالَ: «جَنَاهَا».

(...) ـ حدّثني سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ، عَنْ عَاصِمٍ الأَحْوَلِ، بِهَٰذَا الإِسْنَادِ.

٤٣ ـ (٢٥٦٩) ـ حدّثني مُحَمَّدُ بْنُ حَاتِمِ بْنِ مَيْمُونٍ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ عزَّ وجلَّ يَقُولُ يَوْمَ الْقِيَامَةِ: يَا ابْنَ آدَمَ، مَرِضْتُ فَلَمْ تَعُدْنِي! قَالَ: يَا رَبِّ، كَيْفَ أَعُودُكَ وَأَنْتَ رَبُّ الْعَالَمِينَ؟ قَالَ: أَمَا عَلِمْتَ أَنَّ عَبْدِي فُلاناً مَرِضَ فَلَمْ تَعُدْهُ. أَمَا عَلِمْتَ أَنَّكَ لَوْ عُدْتَهُ لَوَجَدْتَنِي عِنْدَهُ؟ يَا ابْنَ آدَمَ، اسْتَطْعَمْتُكَ فَلَمْ تُطْعِمْنِي! قَالَ: يَا رَبِّ، وَكَيْفَ أُطْعِمُكَ وَأَنْتَ رَبُّ الْعَالَمِينَ؟ قَالَ: أَمَا عَلِمْتَ أَنَّهُ اسْتَطْعَمَكَ عَبْدِي فُلاَنٌ فَلَمْ تُطْعِمْهُ؟ أَمَا عَلِمْتَ أَنَّكَ لَوْ أَطْعَمْتَهُ لَوَجَدْتَ ذٰلِكَ عِنْدِي؟ يَا ابْنَ آدَمَ، اسْتَسْقَيْتُكَ فَلَمْ تَسْقِنِي! قَالَ: يَا رَبِّ، كَيْفَ أَسْقِيكَ وَأَنْتَ رَبُّ الْعَالَمِينَ؟ قَالَ: اسْتَسْقَاكَ عَبْدِي فُلاَنٌ فَلَمْ تَسْقِهِ. أَمَا إِنَّكَ لَوْ سَقَيْتَهُ وَجَدْتَ ذٰلِكَ عِنْدِي».

[14] Whenever a believer falls ill or is stricken with grief or so, he would receive a reward even if it is (as little as) a piercing of a thorn

44-(2570) A'isha "Allah be pleased with her" reported: I never saw anyone else being afflicted with more severe illness than The Messenger of Allah "Allah's blessing and peace be upon him".

(...) This Hadith was narrated on the authority of Al-A'mash through another chain of transmitters.

45-(2571) Abdullah Ibn Mas'ud "Allah be pleased with him" reported: I visited The Messenger of Allah "Allah's blessing and peace be upon him" who was suffering from high temperature. I touched his body with my hand and said to him: "O Messenger of Allah! You are suffering from high temperature. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Yes, it is so. I have a fever more severe than any one of you." I said: "Is it because you would receive a double reward?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "Yes, it is so." The Messenger of Allah "Allah's blessing and peace be upon him" again said: "If a Muslim falls ill, he would be recompensed by getting his minor sins obliterated by Allah, just as leaves fall from the tree."

(...) This Hadith was narrated on the authority of Al-A'mash, and the narration of Abu Mu'awiya there is the following addition: He said: "Yes, by Him in Whose Hand is my life, there is no Muslim upon the earth"...and the rest of the Hadith is the same.

46-(2572) Al-Aswad reported: Some young men from Quraish visited A'isha at the time she was in Mina and they were laughing. She said: What makes you laugh? They said: So and so stumbled against the rope of the tent and his neck was about to get broken, or his eyes was about to be lost. She said: Don't laugh for I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "If a Muslim is befallen (even) by a thorn or (is troubled by something) more severe than this, he would surely receive (a higher) rank, and his sins would be obliterated."

47-(...) A'isha "Allah be pleased with her" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no believer who receives (even a hurt of) a thorn or more than that but that Allah elevates him in rank or obliterates his sins because of that."

48-(...) A'isha "Allah be pleased with her" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No thorn or anything more severe than that hurts a believer but that Allah cuts down his sins because of that."

١٤ ـ باب ثَوَابِ المؤمن فيما يُصِيبُهُ من مَرَضٍ أو حُزْنٍ أو نحو ذلك حتى الشَّوْكَة يُشَاكُها

٤٤ ـ (٢٥٧٠) ـ حدّثنا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ. قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ عُثْمَانُ: حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ مَسْرُوقٍ، قَالَ: قَالَتْ عَائِشَةُ: مَا رَأَيْتُ رَجُلاً أَشَدَّ عَلَيْهِ الْوَجَعُ مِنْ رَسُولِ اللَّهِ ﷺ. وَفِي رِوَايَةِ عُثْمَانَ. مَكَانَ الْوَجَعِ: وَجَعاً.

[البخاري: كتاب المرضىٰ، باب شدة المرض، رقم: ٥٦٤٦].

(...) ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: أَخْبَرَنِي أَبِي. (ح) وَحَدَّثَنَا ابْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ. (ح) وَحَدَّثَنِي بِشْرُ بْنُ خَالِدٍ: أَخْبَرَنَا مُحَمَّدٌ، يَعْنِي ابْنَ جَعْفَرٍ، كُلُّهُمْ عَنْ شُعْبَةَ، عَنِ الأَعْمَشِ. (ح) وَحَدَّثَنِي أَبُو بَكْرِ بْنُ نَافِعٍ: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا مُصْعَبُ بْنُ الْمِقْدَامِ. كِلاَهُمَا عَنْ سُفْيَانَ، عَنِ الأَعْمَشِ. بِإِسْنَادِ جَرِيرٍ، مِثْلَ حَدِيثِهِ.

٤٥ ـ (٢٥٧١) ـ حدّثنا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ. قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ الآخَرَانِ: حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنِ الْحَارِثِ بْنِ سُوَيْدٍ، عَنْ عَبْدِ اللَّهِ. قَالَ: دَخَلْتُ عَلَىٰ رَسُولِ اللَّهِ ﷺ وَهُوَ يُوعَكُ. فَمَسِسْتُهُ بِيَدِي. فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّكَ لَتُوعَكُ وَعْكاً شَدِيداً. فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَجَلْ، إِنِّي أُوعَكُ كَمَا يُوعَكُ رَجُلاَنِ مِنْكُمْ»، قَالَ: فَقُلْتُ: ذَٰلِكَ، أَنَّ لَكَ أَجْرَيْنِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَجَلْ»، ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ مُسْلِمٍ يُصِيبُهُ أَذًى مِنْ مَرَضٍ فَمَا سِوَاهُ، إِلاَّ حَطَّ اللَّهُ بِهِ سَيِّئَاتِهِ، كَمَا تَحُطُّ الشَّجَرَةُ وَرَقَهَا». وَلَيْسَ فِي حَدِيثِ زُهَيْرٍ: فَمَسِسْتُهُ بِيَدِي. [البخاري: كتاب المرضى، باب شدة المرض، رقم: ٥٦٤٧].

(...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالاَ. حَدَّثَنَا أَبُو مُعَاوِيَةَ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا سُفْيَانُ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ وَيَحْيَىٰ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي غَنِيَّةَ. كُلُّهُمْ عَنِ الأَعْمَشِ. بِإِسْنَادِ جَرِيرٍ... نَحْوَ حَدِيثِهِ.

وَزَادَ فِي حَدِيثِ أَبِي مُعَاوِيَةَ. قَالَ: «نَعَمْ، وَالَّذِي نَفْسِي بِيَدِهِ، مَا عَلَى الأَرْضِ مُسْلِمٌ».

٤٦ ـ (٢٥٧٢) ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ. جَمِيعاً عَنْ جَرِيرٍ. قَالَ زُهَيْرٌ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، قَالَ: دَخَلَ شَبَابٌ مِنْ قُرَيْشٍ عَلَىٰ عَائِشَةَ، وَهِيَ بِمِنًى: وَهُمْ يَضْحَكُونَ. فَقَالَتْ: مَا يُضْحِكُكُمْ؟ قَالُوا: فُلاَنٌ خَرَّ عَلَىٰ طُنُبِ فُسْطَاطٍ، فَكَادَتْ عُنُقُهُ أَوْ عَيْنُهُ أَنْ تَذْهَبَ. فَقَالَتْ: لاَ تَضْحَكُوا. فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ قَالَ: «مَا مِن مُسْلِمٍ يُشَاكُ شَوْكَةً فَمَا فَوْقَهَا، إِلاَّ كُتِبَتْ لَهُ بِهَا دَرَجَةٌ، وَمُحِيَتْ عَنْهُ بِهَا خَطِيئَةٌ».

٤٧ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ، وَاللَّفْظُ لَهُمَا. (ح) وَحَدَّثَنَا إِسْحَاقُ الْحَنْظَلِيُّ. قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ الآخَرَانِ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ. قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا يُصِيبُ الْمُؤْمِنَ مِنْ شَوْكَةٍ فَمَا فَوْقَهَا، إِلاَّ رَفَعَهُ اللَّهُ بِهَا دَرَجَةً، أَوْ حَطَّ عَنْهُ بِهَا خَطِيئَةً».

٤٨ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ: حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ. قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ تُصِيبُ الْمُؤْمِنَ شَوْكَةٌ فَمَا فَوْقَهَا، إِلاَّ قَصَّ اللَّهُ بِهَا مِنْ خَطِيئَتِهِ».

(...) The same was narrated on the authority of Hisham, with the same chain of transmitters.

49-(...) A'isha "Allah be pleased with her" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no trouble that befalls a Muslim even if it is the pricking of a thorn but that it would be an expiation for him."

50-(...) A'isha "Allah be pleased with her" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no trouble that befalls a Muslim even if it is the pricking of a thorn but that his sins would be cut down, or his sins would be expiated for him (because of that)." (Yazid did not know which expression was used by Urwa.)

51-(...) A'isha "Allah be pleased with her" reported: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "There is no (trouble) befalls a believer even if it is the pricking of a thorn except that by which Allah would record a good deed for him or cut down his sins."

52-(2573) Abu Sa'id and Abu Huraira "Allah be pleased with them" reported that they heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "Never a believer is stricken with discomfort, hardship, illness, grief or even mental worry but that his sins would be expiated for him."

(2574) Abu Huraira "Allah be pleased with him" reported: When this verse was revealed: " Whoever does evil will be requited for it" (The women 123), and when this reached the Muslims they became greatly anxious. Thereupon The Messenger of Allah "Allah's blessing and peace be upon him" said: "Be moderate and stand firm, for in every trouble that befalls a Muslim, there would be an expiation for him, even if it is the stumbling on the path or the pricking of a thorn."

53-(2575) Jabir Ibn Abdullah "Allah be pleased with both" reported that The Messenger of Allah "Allah's blessing and peace be upon him" visited Umm As-Sa'ib or Umm Musayyib and said: "O Umm As-Sa'ib or O Umm Musayyib! What is the reason of your shivering?" She said: "It is fever, may it not be blessed by Allah." He said: "Don't curse fever for it expiates the sins of the sons of Adam, just as furnace removes away the alloy of iron."

54-(2576) Ata Ibn Rabah reported that Ibn Abbas "Allah be pleased with both" said to him: May I show you a woman of Paradise? I said: Yes. He

(...) ـ حدّثنا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا هِشَامٌ، بِهَذَا الإِسْنَادِ.

٤٩ ـ (...) ـ حدّثني أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي مَالِكُ بْنُ أَنَسٍ وَيُونُسُ بْنُ يَزِيدَ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَا مِنْ مُصِيبَةٍ يُصَابُ بِهَا الْمُسْلِمُ إِلاَّ كُفِّرَ بِهَا عَنْهُ، حَتَّى الشَّوْكَةِ يُشَاكُهَا».

٥٠ ـ (...) ـ حدّثنا أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي مَالِكُ بْنُ أَنَسٍ، عَنْ يَزِيدَ بْنِ خُصَيْفَةَ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ، زَوْجِ النَّبِيِّ ﷺ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: لاَ يُصِيبُ الْمُؤْمِنَ مِنْ مُصِيبَةٍ حَتَّى الشَّوْكَةِ، إِلاَّ قُصَّ بِهَا مِنْ خَطَايَاهُ، أَوْ كُفِّرَ بِهَا مِنْ خَطَايَاهُ».

لاَ يَدْرِي يَزِيدُ أَيَّتُهُمَا قَالَ عُرْوَةُ.

٥١ ـ (...) ـ حدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنَا حَيْوَةُ: حَدَّثَنَا ابْنُ الْهَادِ، عَنْ أَبِي بَكْرِ بْنِ حَزْمٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَا مِنْ شَيْءٍ يُصِيبُ الْمُؤْمِنَ، حَتَّى الشَّوْكَةِ تُصِيبُهُ، إِلاَّ كَتَبَ اللَّهُ لَهُ بِهَا حَسَنَةً، أَوْ حُطَّتْ عَنْهُ بِهَا خَطِيئَةٌ».

٥٢ ـ (٢٥٧٣) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالاَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنِ الْوَلِيدِ ابْنِ كَثِيرٍ، عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ عَطَاءٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ وَأَبِي هُرَيْرَةَ، أَنَّهُمَا سَمِعَا رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَا يُصِيبُ الْمُؤْمِنَ مِنْ وَصَبٍ، وَلاَ نَصَبٍ، وَلاَ سَقَمٍ، وَلاَ حَزَنٍ، حَتَّى الْهَمِّ يُهَمُّهُ، إِلاَّ كُفِّرَ بِهِ مِنْ سَيِّئَاتِهِ».

[البخاري: كتاب المرضى، باب ما جاء في كفارة المرض، رقم: ٥٦٤١]

(٢٥٧٤) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، كِلاَهُمَا عَنِ ابْنِ عُيَيْنَةَ، وَاللَّفْظُ لِقُتَيْبَةَ: حَدَّثَنَا سُفْيَانُ، عَنِ ابْنِ مُحَيْصِنٍ، شَيْخٍ مِنْ قُرَيْشٍ: سَمِعَ مُحَمَّدَ بْنَ قَيْسِ بْنِ مَخْرَمَةَ يُحَدِّثُ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: لَمَّا نَزَلَتْ: ﴿من يعمل سوءاً يجز به﴾ [النساء: ١٢٣] بَلَغَتْ مِنَ الْمُسْلِمِينَ مَبْلَغاً شَدِيداً. فَقَالَ رَسُولُ اللَّهِ ﷺ: «قَارِبُوا وَسَدِّدُوا، فَفِي كُلِّ مَا يُصَابُ بِهِ الْمُسْلِمُ كَفَّارَةٌ، حَتَّى النَّكْبَةِ يُنْكَبُهَا، أَوِ الشَّوْكَةِ يُشَاكُهَا».

قَالَ مُسْلِمٌ: هُوَ عُمَرُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ مُحَيْصِنٍ، مِنْ أَهْلِ مَكَّةَ.

٥٣ ـ (٢٥٧٥) ـ حدّثني عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا الْحَجَّاجُ الصَّوَّافُ: حَدَّثَنِي أَبُو الزُّبَيْرِ: حَدَّثَنَا جَابِرُ بْنُ عَبْدِ اللَّهِ، أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ عَلَىٰ أُمِّ السَّائِبِ، أَوْ أُمِّ الْمُسَيَّبِ. فَقَالَ: «مَا لَكِ يَا أُمَّ السَّائِبِ، أَوْ يَا أُمَّ الْمُسَيَّبِ، تُزَفْزِفِينَ؟» قَالَتِ: الْحُمَّىٰ. لاَ بَارَكَ اللَّهُ فِيهَا. فَقَالَ: «لاَ تَسُبِّي الْحُمَّىٰ، فَإِنَّهَا تُذْهِبُ خَطَايَا بَنِي آدَمَ، كَمَا يُذْهِبُ الْكِيرُ خَبَثَ الْحَدِيدِ».

٥٤ ـ (٢٥٧٦) ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ وَبِشْرُ بْنُ الْمُفَضَّلِ. قَالاَ: حَدَّثَنَا عِمْرَانُ، أَبُو بَكْرٍ: حَدَّثَنِي عَطَاءُ بْنُ أَبِي رَبَاحٍ. قَالَ: قَالَ لِي ابْنُ

said: Here is this dark-complexioned woman. She came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "I am suffering from falling sickness and I become naked; supplicate Allah for me." He (the Prophet) said: "Be patient as you can do and there would be Paradise for you, but, if you desire, I could supplicate Allah that He may cure you." She said: "I am prepared to be patient (but what is unbearable is) that I become naked, so supplicate Allah that He should not let me become naked." so he supplicated for her.

[15] The prohibition of injustice

55-(2577) Abu Dharr "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said that Allah "Exalted and Glorified be He" said: "O My servants, I have made oppression unlawful for Me and unlawful for you, so do not commit oppression against one another. O My servants, all of you are vulnerable to go astray, except the one whom I guide to the right path. Ask for the right guidance from Me so that I should direct you to the right path. O My servants, all of you are hungry (because of poverty) except the one whom I feed. Ask for food from Me, so that I may give it to you. O My servants, all of you are naked except the one whom I provide with garments. Ask for clothes from Me, so that I should clothe you. O My servants, all of you commit error night and day and I am there to forgive for you your sins. Ask forgiveness from Me so that I should forgive you. O My servants, you can neither cause any harm to Me nor can you do any good to Me. O My servants, even if the first amongst you and the last amongst you and even the whole of mankind and jinns become God-conscious like the heart of a single person of you, nothing would add to My Power. O My servants, even if the first amongst you and the last amongst you and the whole of mankind and the Jinns too unanimously become the most wicked like the heart of a single person, that would decrease nothing from My Power. O My servants, even if the first amongst you and the last amongst you and the whole mankind and jinns too stand in one plain ground and ask Me and I bestow upon everyone whatever he asks for, that would in no way, cause any loss to Me (even less) than that which a needle's dipping in the ocean could cause. O My servants, these are your deeds, which I record for you, by which I will reward you. So he who finds good should praise Allah and he who does not find that should blame none but his own self." Sa'id told that whenever Abu Idris Al-Khawlani narrated this Hadith he would kneel upon his knees.

عَبَّاسٍ: أَلاَ أُرِيكَ امْرَأَةً مِنْ أَهْلِ الْجَنَّةِ؟ قُلْتُ: بَلَىٰ. قَالَ: هَٰذِهِ الْمَرْأَةُ السَّوْدَاءُ. أَتَتِ النَّبِيَّ ﷺ قَالَتْ: إِنِّي أُصْرَعُ. وَإِنِّي أَتَكَشَّفُ. فَادْعُ اللَّهَ لِي. قَالَ: «إِنْ شِئْتِ صَبَرْتِ وَلَكِ الْجَنَّةُ، وَإِنْ شِئْتِ دَعَوْتُ اللَّهَ أَنْ يُعَافِيَكِ». قَالَتْ: أَصْبِرُ. قَالَتْ: فَإِنِّي أَتَكَشَّفُ. فَادْعُ اللَّهَ أَنْ لاَ أَتَكَشَّفَ، فَدَعَا لَهَا.

[البخاري: كتاب المرضى، باب فضل من يصرع من الريح، رقم: ٥٦٥٢].

١٥ ـ باب تَحْرِيمِ الظُّلْمِ

٥٥ ـ (٢٥٧٧) ـ حدّثنا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَٰنِ بْنِ بَهْرَامَ الدَّارِمِيُّ: حَدَّثَنَا مَرْوَانُ، يَعْنِي ابْنَ مُحَمَّدٍ الدِّمَشْقِيَّ: حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الْعَزِيزِ، عَنْ رَبِيعَةَ بْنِ يَزِيدَ، عَنْ أَبِي إِدْرِيسَ الْخَوْلاَنِيِّ، عَنْ أَبِي ذَرٍّ، عَنِ النَّبِيِّ ﷺ، فِيمَا رَوَىٰ عَنِ اللَّهِ تَبَارَكَ وَتَعَالَىٰ أَنَّهُ قَالَ: «يَا عِبَادِي، إِنِّي حَرَّمْتُ الظُّلْمَ عَلَىٰ نَفْسِي وَجَعَلْتُهُ بَيْنَكُمْ مُحَرَّماً، فَلاَ تَظَالَمُوا. يَا عِبَادِي، كُلُّكُم ضَالٌّ إِلاَّ مَنْ هَدَيْتُهُ، فَاسْتَهْدُونِي أَهْدِكُمْ. يَا عِبَادِي، كُلُّكُمْ جَائِعٌ إِلاَّ مَنْ أَطْعَمْتُهُ، فَاسْتَطْعِمُونِي أُطْعِمْكُمْ. يَا عِبَادِي، كُلُّكُمْ عَارٍ إِلاَّ مَنْ كَسَوْتُهُ، فَاسْتَكْسُونِي أَكْسُكُمْ. يَا عِبَادِي، إِنَّكُمْ تُخْطِئُونَ بِاللَّيْلِ وَالنَّهَارِ، وَأَنَا أَغْفِرُ الذُّنُوبَ جَمِيعاً، فَاسْتَغْفِرُونِي أَغْفِرْ لَكُمْ. يَا عِبَادِي، إِنَّكُمْ لَنْ تَبْلُغُوا ضَرِّي فَتَضُرُّونِي، وَلَنْ تَبْلُغُوا نَفْعِي فَتَنْفَعُونِي. يَا عِبَادِي، لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ، وَإِنْسَكُمْ وَجِنَّكُمْ، كَانُوا عَلَىٰ أَتْقَىٰ قَلْبِ رَجُلٍ وَاحِدٍ مِنْكُمْ، مَا زَادَ ذَلِكَ فِي مُلْكِي شَيْئاً. يَا عِبَادِي، لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ، وَإِنْسَكُمْ وَجِنَّكُمْ، كَانُوا عَلَىٰ أَفْجَرِ قَلْبِ رَجُلٍ وَاحِدٍ، مَا نَقَصَ ذَلِكَ مِنْ مُلْكِي شَيْئاً. يَا عِبَادِي، لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ، وَإِنْسَكُمْ وَجِنَّكُمْ، قَامُوا فِي صَعِيدٍ وَاحِدٍ فَسَأَلُونِي، فَأَعْطَيْتُ كُلَّ إِنْسَانٍ مَسْأَلَتَهُ، مَا نَقَصَ ذَلِكَ مِمَّا عِنْدِي إِلاَّ كَمَا يَنْقُصُ الْمِخْيَطُ إِذَا أُدْخِلَ الْبَحْرَ. يَا عِبَادِي، إِنَّمَا هِيَ أَعْمَالُكُمْ أُحْصِيهَا لَكُمْ، ثُمَّ أُوَفِّيكُمْ إِيَّاهَا. فَمَنْ وَجَدَ خَيْراً فَلْيَحْمَدِ اللَّهَ، وَمَنْ وَجَدَ غَيْرَ ذَلِكَ فَلاَ يَلُومَنَّ إِلاَّ نَفْسَهُ».

قَالَ سَعِيدٌ: كَانَ أَبُو إِدْرِيسَ الْخَوْلاَنِيُّ، إِذَا حَدَّثَ بِهَذَا الْحَدِيثِ، جَثَا عَلَىٰ رُكْبَتَيْهِ.

(...) The same was narrated on the authority of Sa'id Ibn Abd Al-Aziz, with the same chain of transmitters.

(...) The same was narrated through another chain of transmitters.

(...) Abu Dharr "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said that Allah "Exalted and Glorified be He" said: "O My servants, I have made oppression unlawful for Me and unlawful for you, so do not commit oppression against one another...and the rest is the same.

56-(2578) Jabir Ibn Abdullah "Allah be pleased with both" reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Beware of committing oppression, for oppression is a darkness on the Day of Judgement. Beware of miserliness for miserliness destroyed those who were before you, as it incited them to shed blood and make lawful what was unlawful for them."

57-(2579) Ibn Umar "Allah be pleased with both" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Oppression is darkness on the Day of Judgement."

58-(2580) Ibn Umar "Allah be pleased with both" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "A Muslim is the brother of a fellow-Muslim. He should neither commit oppression against him, nor should he ruin him. He who fulfills the need of his brother, Allah would fulfill his needs, and he who relieves a Muslim from hardship Allah would relieve him from the hardships to which he would be put on the Day of Judgement, and he who conceals (the faults of) a Muslim Allah would conceal his faults on the Day of Judgement."

59-(2581) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do you know who is bankrupt?" They (the Companions) said: "A bankrupt from amongst us is one who has neither Dirham nor Dinar." He (The Prophet) said: "The bankrupt of my (Muslim) nation would be the one, who would come on the Day of Judgement with (the good deeds of his) prayers, fasts and obligatory charity, but (he would have used up his funds of good deeds) since he abused others, brought calumny against others, unlawfully consumed the wealth of others, shed the blood of others unlawfully, and beat others. In this way, his good deeds would be credited to the account of those (whom he hurt). If his good deeds run short to clear the account, then their sins would be added to his (account) and he would be thrown in the Hell-Fire."

(...) ـ حدّثنيه أَبُو بَكْرِ بْنُ إِسْحَاقَ: حَدَّثَنَا أَبُو مُسْهِرٍ: حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الْعَزِيزِ، بِهَٰذَا الإِسْنَادِ. غَيْرَ أَنَّ مَرْوَانَ أَتَمُّهُمَا حَدِيثاً.

(...) ـ قَالَ أَبُو إِسْحَاقَ: حَدَّثَنَا بِهَٰذَا الْحَدِيثِ الْحَسَنُ وَالْحُسَيْنُ، ابْنَا بِشْرٍ، وَمُحَمَّدُ بْنُ يَحْيَىٰ. قَالُوا: حَدَّثَنَا أَبُو مُسْهِرٍ... فَذَكَرُوا الْحَدِيثَ بِطُولِهِ.

(...) ـ **حدّثنا** إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ الْمُثَنَّىٰ. كِلاَهُمَا عَنْ عَبْدِ الصَّمَدِ بْنِ عَبْدِ الْوَارِثِ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَبِي أَسْمَاءَ، عَنْ أَبِي ذَرٍّ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ، فِيمَا يَرْوِي عَنْ رَبِّهِ تَبَارَكَ وَتَعَالَىٰ: «إِنِّي حَرَّمْتُ عَلَىٰ نَفْسِي الظُّلْمَ وَعَلَىٰ عِبَادِي. فَلاَ تَظَالَمُوا»... وَسَاقَ الْحَدِيثَ بِنَحْوِهِ. وَحَدِيثُ أَبِي إِدْرِيسَ الَّذِي ذَكَرْنَاهُ أَتَمُّ مِنْ هَٰذَا.

٥٦ ـ (٢٥٧٨) ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا دَاوُدُ، يَعْنِي ابْنَ قَيْسٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ مِقْسَمٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «اتَّقُوا الظُّلْمَ، فَإِنَّ الظُّلْمَ ظُلُمَاتٌ يَوْمَ الْقِيَامَةِ. وَاتَّقُوا الشُّحَّ. فَإِنَّ الشُّحَّ، أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ حَمَلَهُمْ عَلَىٰ أَنْ سَفَكُوا دِمَاءَهُمْ وَاسْتَحَلُّوا مَحَارِمَهُمْ».

٥٧ ـ (٢٥٧٩) ـ حدّثني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا شَبَابَةُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ الْمَاجِشُونُ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الظُّلْمَ ظُلُمَاتٌ يَوْمَ الْقِيَامَةِ».

[البخاري: كتاب المظالم، باب الظلم ظلمات يوم القيامة، رقم: ٢٤٤٧].

٥٨ ـ (٢٥٨٠) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، عَنْ عُقَيْلٍ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْمُسْلِمُ أَخُو الْمُسْلِمِ، لاَ يَظْلِمُهُ وَلاَ يُسْلِمُهُ، مَنْ كَانَ فِي حَاجَةِ أَخِيهِ، كَانَ اللَّهُ فِي حَاجَتِهِ. وَمَنْ فَرَّجَ عَنْ مُسْلِمٍ كُرْبَةً، فَرَّجَ اللَّهُ عَنْهُ بِهَا كُرْبَةً مِنْ كُرَبِ يَوْمِ الْقِيَامَةِ. وَمَنْ سَتَرَ مُسْلِماً، سَتَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ».

[البخاري: كتاب المظالم، باب لا يظلم المسلم ولا يسلمه، رقم: ٢٤٤٢].

٥٩ ـ (٢٥٨١) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ وَعَلِيُّ بْنُ حُجْرٍ. قَالاَ: حَدَّثَنَا إِسْمَاعِيلُ، وَهُوَ ابْنُ جَعْفَرٍ، عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَتَدْرُونَ مَا الْمُفْلِسُ؟» قَالُوا: الْمُفْلِسُ فِينَا مَنْ لاَ دِرْهَمَ لَهُ وَلاَ مَتَاعَ. فَقَالَ: «إِنَّ الْمُفْلِسَ مِنْ أُمَّتِي، يَأْتِي يَوْمَ الْقِيَامَةِ بِصَلاَةٍ وَصِيَامٍ وَزَكَاةٍ، وَيَأْتِي قَدْ شَتَمَ هَٰذَا، وَقَذَفَ هَٰذَا، وَأَكَلَ مَالَ هَٰذَا، وَسَفَكَ دَمَ هَٰذَا، وَضَرَبَ هَٰذَا. فَيُعْطَىٰ هَٰذَا مِنْ حَسَنَاتِهِ وَهَٰذَا مِنْ حَسَنَاتِهِ، فَإِنْ فَنِيَتْ حَسَنَاتُهُ، قَبْلَ أَنْ يُقْضَىٰ مَا عَلَيْهِ، أُخِذَ مِنْ خَطَايَاهُمْ فَطُرِحَتْ عَلَيْهِ، ثُمَّ طُرِحَ فِي النَّارِ».

60-(2582) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The rights would be fulfilled to their claimants on the Day of Judgement, to the extent that the hornless sheep would get its claim from the horned sheep."

61-(2583) Abu Musa "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah "Exalted and Glorified be He" grants respite to the oppressor. But when He lays Hand upon him, He does not then let him off." He (the Prophet) then recited the following Verse: " Such is the chastisement of thy Lord when He chastises the towns (inhabited by) wrongdoing persons. Surely, His punishment is painful, severe." (Hud 102)

[16] Supporting one's brother, oppressor or oppressed he might be

62-(2584) Jabir "Allah be pleased with him" reported: Two young men, one from the Emigrants and the other from the Ansar (Supporters) fell into dispute. The Emigrant called his fellow Emigrants, and the Ansari called his fellow Ansar (for help). In the meanwhile, The Messenger of Allah "Allah's blessing and peace be upon him" came there and said: "What is this? Is it the proclamation of the days of ignorance?" They said: "O Messenger of Allah, there is nothing serious. The two young men fell into dispute and one of them struck at the back of the other." He (the Prophet) said: "Well, a person should support his brother, oppressor or oppressed he might be. If he is oppressor he should prevent him from doing it, for that is his support; and if he is oppressed he should be supported (against oppression)."

63-(...) Jabir "Allah be pleased with him" reported: We were in the company of The Prophet "Allah's blessing and peace be upon him" in a certain holy battle. An Emigrant struck an Ansari man on the hip. The Ansari got so angry that he said: "Help, O Ansar!" And the emigrant said: "Help, O emigrants!" The Prophet "Allah's blessing and peace be upon him" came out and said: "What is wrong with the people who are claiming this call of the period of Ignorance?" Then he said: "What is the matter with them?" He was told about the stroke of the Emigrant to the Ansari. The Prophet "Allah's blessing and peace be upon him" said: "Stop this (Appeal for help) for it is an evil call."

When Abdullah Ibn Ubai Ibn Salool was told of that, he said: "They (The Emigrants) have done it (gathered against us); so when we return to Medina, surely, the more honourable people will expel therefrom the

٦٠ ـ (٢٥٨٢) ـ حدّثنا يَحْيَىٰ بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ. قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ، يَعْنُونَ ابْنَ جَعْفَرٍ، عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَتُؤَدُّنَّ الْحُقُوقَ إِلَى أَهْلِهَا يَوْمَ الْقِيَامَةِ، حَتَّىٰ يُقَادَ لِلشَّاةِ الْجَلْحَاءِ مِنَ الشَّاةِ الْقَرْنَاءِ».

٦١ ـ (٢٥٨٣) ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا بُرَيْدُ بْنُ أَبِي بُرْدَةَ، عَنْ أَبِيهِ، عَنْ أَبِي مُوسَىٰ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ يُمْلِي لِلظَّالِمِ، فَإِذَا أَخَذَهُ لَمْ يُفْلِتْهُ». ثُمَّ قَرَأَ: ﴿وَكَذَٰلِكَ أَخْذُ رَبِّكَ إِذَآ أَخَذَ ٱلْقُرَىٰ وَهِىَ ظَٰلِمَةٌ إِنَّ أَخْذَهُۥٓ أَلِيمٌ شَدِيدٌ ۝١٠٢﴾ [هود: ١٠٢].

[البخاري: كتاب التفسير، باب: ﴿وكذلك أخذ ربك إذا أخذ القرى...﴾، رقم: ٤٦٨٦].

١٦ ـ باب نَصْرِ الأَخِ ظَالِماً أَو مَظْلُوماً

٦٢ ـ (٢٥٨٤) ـ حدّثنا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: اقْتَتَلَ غُلاَمَانِ: غُلاَمٌ مِنَ الْمُهَاجِرِينَ، وَغُلاَمٌ مِنَ الأَنْصَارِ. فَنَادَى الْمُهَاجِرُ أَوِ الْمُهَاجِرُونَ: يَالَ الْمُهَاجِرِينَ، وَنَادَى الأَنْصَارِيُّ: يَالَ الأَنْصَارِ، فَخَرَجَ رَسُولُ اللَّهِ ﷺ فَقَالَ: «مَا هَٰذَا، دَعْوَىٰ أَهْلِ الْجَاهِلِيَّةِ؟» قَالُوا: لاَ يَا رَسُولَ اللَّهِ، إِلاَّ أَنَّ غُلاَمَيْنِ اقْتَتَلاَ فَكَسَعَ أَحَدُهُمَا الآخَرَ. قَالَ: «فَلاَ بَأْسَ. وَلْيَنْصُرِ الرَّجُلُ أَخَاهُ ظَالِماً أَوْ مَظْلُوماً. إِنْ كَانَ ظَالِماً فَلْيَنْهَهُ، فَإِنَّهُ لَهُ نَصْرٌ. وَإِنْ كَانَ مَظْلُوماً فَلْيَنْصُرْهُ».

٦٣ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَأَحْمَدُ بْنُ عَبْدَةَ الضَّبِّيُّ وَابْنُ أَبِي عُمَرَ، وَاللَّفْظُ لابْنِ أَبِي شَيْبَةَ. قَالَ ابْنُ عَبْدَةَ: أَخْبَرَنَا. وَقَالَ الآخَرُونَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ. قَالَ: سَمِعَ عَمْرٌو جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: كُنَّا مَعَ النَّبِيِّ ﷺ فِي غَزَاةٍ، فَكَسَعَ رَجُلٌ مِنَ الْمُهَاجِرِينَ رَجُلاً مِنَ الأَنْصَارِ. فَقَالَ الأَنْصَارِيُّ: يَا لَلأَنْصَارِ، وَقَالَ الْمُهَاجِرِيُّ: يَا لَلْمُهَاجِرِينَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَا بَالُ دَعْوَى الْجَاهِلِيَّةِ؟» قَالُوا: يَا رَسُولَ اللَّهِ، كَسَعَ رَجُلٌ مِنَ الْمُهَاجِرِينَ رَجُلاً مِنَ الأَنْصَارِ. فَقَالَ: «دَعُوهَا، فَإِنَّهَا مُنْتِنَةٌ»، فَسَمِعَهَا عَبْدُ اللَّهِ بْنُ أُبَيٍّ فَقَالَ: قَدْ فَعَلُوهَا، وَاللَّهِ، لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الأَعَزُّ مِنْهَا الأَذَلَّ.

meaner." Upon that Umar said: "O Allah's Prophet! Let me chop off the head of this hypocrite!" The Prophet "Allah's blessing and peace be upon him" said: "(No), lest the people should say that Muhammad kills his companions."

64-(...) Jabir Ibn Abdullah "Allah be pleased with both" reported that a person from the emigrants struck the back of an Ansari. He came to The Messenger of Allah "Allah's blessing and peace be upon him" and asked for retaliation. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Let this (call for retaliation), for it is disgusting."

[17] Showing mutual feeling, mercy, love and support among the Muslims

65-(2585) Abu Musa "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "A believer is like a brick for another believer, the one supporting the other."

66-(2586) An-Nu'man Ibn Bashir "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The example of the believers in regard to mutual love, affection, fellow-feeling is that of one body, when any limb of which aches, the whole body aches, because of sleeplessness and fever."

(...) An-Nu'man Ibn Bashir "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" said the same.

67-(...) An-Nu'man Ibn Bashir "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" said: "The believers (in regard to their mutual feelings and support) are like a single person; if his head aches, the whole body aches because of fever and sleeplessness."

(...) An-Nu'man Ibn Bashir "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" said: "Muslims are like one body of a person: if his eye is sore, the whole body will ache, and if his head aches, the whole body will ache."

(...) A Hadith like this was narrated on the authority of An-Nu'man Ibn Bashir through another chain of transmitters.

[18] It is forbidden to abuse one another

68-(2587) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When two persons abuse one another, it is the first one who would be the sinner as long as the oppressed one does not transgress the limits."

قَالَ عُمَرُ: دَعْنِي أَضْرِبْ عُنُقَ هَٰذَا الْمُنَافِقِ. فَقَالَ: «دَعْهُ، لاَ يَتَحَدَّثُ النَّاسُ أَنَّ مُحَمَّداً يَقْتُلُ أَصْحَابَهُ».

[البخاري: كتاب التفسير، باب قوله: ﴿سواء عليهم أستغفرت لهم أم لم تستغفر لهم...﴾، رقم: ٤٩٠٥].

٦٤ ـ (...) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَإِسْحَاقُ بْنُ مَنْصُورٍ وَمُحَمَّدُ بْنُ رَافِعٍ. قَالَ ابْنُ رَافِعٍ: حَدَّثَنَا. وَقَالَ الآخَرَانِ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ أَيُّوبَ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: كَسَعَ رَجُلٌ مِنَ الْمُهَاجِرِينَ رَجُلاً مِنَ الأَنْصَارِ. فَأَتَى النَّبِيَّ ﷺ فَسَأَلَهُ الْقَوَدَ. فَقَالَ النَّبِيُّ ﷺ: «دَعُوهَا، فَإِنَّهَا مُنْتِنَةٌ».

قَالَ ابْنُ مَنْصُورٍ فِي رِوَايَتِهِ: عَمْرٌو قَالَ: سَمِعْتُ جَابِراً.

١٧ ـ باب تَرَاحُمِ المؤمنينَ وتعاطفهم وتعاضدهم

٦٥ ـ (٢٥٨٥) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو عَامِرٍ الأَشْعَرِيُّ. قَالاَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ وَأَبُو أُسَامَةَ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْعَلاَءِ، أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ الْمُبَارَكِ وَابْنُ إِدْرِيسَ وَأَبُو أُسَامَةَ. كُلُّهُمْ عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْمُؤْمِنُ لِلْمُؤْمِنِ كَالْبُنْيَانِ، يَشُدُّ بَعْضُهُ بَعْضاً».

[البخاري: كتاب الصلاة، باب تشبيك الأصابع في المسجد وغيره، رقم: ٤٨١].

٦٦ ـ (٢٥٨٦) ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا زَكَرِيَّاءُ، عَنِ الشَّعْبِيِّ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَثَلُ الْمُؤْمِنِينَ فِي تَوَادِّهِمْ وَتَرَاحُمِهِمْ وَتَعَاطُفِهِمْ، مَثَلُ الْجَسَدِ. إِذَا اشْتَكَىٰ مِنْهُ عُضْوٌ، تَدَاعَىٰ لَهُ سَائِرُ الْجَسَدِ بِالسَّهَرِ وَالْحُمَّىٰ».

[البخاري: كتاب الأدب، باب رحمة الناس والبهائم، رقم: ٦٠١١].

(...) ـ حدّثنا إِسْحَاقُ الْحَنْظَلِيُّ: أَخْبَرَنَا جَرِيرٌ، عَنْ مُطَرِّفٍ، عَنِ الشَّعْبِيِّ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ، عَنِ النَّبِيِّ ﷺ... بِنَحْوِهِ.

٦٧ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو سَعِيدٍ الأَشَجُّ. قَالاَ: حَدَّثَنَا وَكِيعٌ، عَنِ الأَعْمَشِ، عَنِ الشَّعْبِيِّ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْمُؤْمِنُونَ كَرَجُلٍ وَاحِدٍ: إِنِ اشْتَكَىٰ رَأْسُهُ، تَدَاعَىٰ لَهُ سَائِرُ الْجَسَدِ بِالْحُمَّىٰ وَالسَّهَرِ».

(...) ـ حدّثني مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَٰنِ، عَنِ الأَعْمَشِ، عَنْ خَيْثَمَةَ، عنِ النُّعْمَانِ بنِ بَشِيرٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْمُسْلِمُونَ كَرَجُلٍ وَاحِدٍ: إِنِ اشْتَكَىٰ عَيْنُهُ، اشْتَكَىٰ كُلُّهُ. وَإِنِ اشْتَكَىٰ رَأْسُهُ، اشْتَكَىٰ كُلُّهُ».

(...) ـ حدّثنا ابْنُ نُمَيْرٍ: حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَٰنِ، عَنِ الأَعْمَشِ، عَنِ الشَّعْبِيِّ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ، عَنِ النَّبِيِّ ﷺ... نَحْوَهُ.

١٨ ـ باب النَّهْيِ عن السِّبَابِ

٦٨ ـ (٢٥٨٧) ـ حدّثنا يَحْيَىٰ بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ. قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ ـ يَعْنُونَ ابْنَ جَعْفَرٍ ـ عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْمُسْتَبَّانِ مَا قَالاَ. فَعَلَى الْبَادِىءِ، مَا لَمْ يَعْتَدِ الْمَظْلُومُ».

[19] Desirability of showing forgiveness and modesty

69-(2588) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "(Giving in) charity, in no way, decreases the wealth. No servant forgives (others), but that Allah adds to his respect, and no one shows modesty for the sake of Allah, but that Allah elevates him (in the sight of the people)."

[20] Prohibition of backbiting

70-(2589) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do you know what backbiting is?" They (the Companions) said: "Allah and His Messenger know best." On that he said: "Backbiting is to talk about your brother in such a way that he does not like." It was said to him: "What is your opinion if I found (such a fault) in my brother which I mentioned?" He said: "If this (fault) is really in him (which you mentioned in his absence), you would be regarded to have backbited him, and if it is not in him, that (which you did) is a slander."

[21] The glad tidings for the one whose faults Allah concealed in this world, that He will conceal his faults in the hereafter

71-(2590) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The servant (whose fault) Allah conceals in this world, Allah will conceal (his faults) on the Day of Judgement."

72-(...) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No servant conceals the faults of others in this world, but that Allah would conceal his faults on the Day of Judgement."

[22] Treating kindly the one who is abandoned in avoidance of his bad manners

73-(2591) A'isha "Allah be pleased with her" reported: A person asked for the permission of The Messenger of Allah "Allah's blessing and peace be upon him" to be admitted. He said: "Grant him permission, what a bad son of his tribe or what a bad person of his tribe he is!" When he came in he (The Prophet) spoke to him kindly. A'isha reported that she said: "O Messenger of Allah! You said about him what you had said, and then you treated him kindly." He said: "O A'isha! No doubt, the worst person from among the people in the sight of Allah on the Day of Judgement is the one whom the people abandoned in order to avoid his bad manners."

١٩ ـ باب استحباب العفو والتواضع

٦٩ ـ (٢٥٨٨) ـ حدّثنا يَحْيَىٰ بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْر. قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ ـ وَهُوَ ابْنُ جَعْفَرٍ ـ، عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «مَا نَقَصَتْ صَدَقَةٌ مِنْ مَالٍ، وَمَا زَادَ اللَّهُ عَبْداً بِعَفْوٍ إِلاَّ عِزًّا، وَمَا تَوَاضَعَ أَحَدٌ لِلَّهِ إِلاَّ رَفَعَهُ اللَّهُ».

٢٠ ـ باب تحريم الغِيْبَة

٧٠ ـ (٢٥٨٩) ـ حدّثنا يَحْيَىٰ بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْر. قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ، عَنِ الْعَلاَءِ، عَنْ أَبِيهِ. عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَتَدْرُونَ مَا الْغِيبَةُ؟» قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «ذِكْرُكَ أَخَاكَ بِمَا يَكْرَهُ»، قِيلَ: أَفَرَأَيْتَ إِنْ كَانَ فِي أَخِي مَا أَقُولُ؟ قَالَ: «إِنْ كَانَ فِيهِ مَا تَقُولُ فَقَدِ اغْتَبْتَهُ، وَإِنْ لَمْ يَكُنْ فِيهِ، فَقَدْ بَهَتَّهُ».

٢١ ـ باب بِشَارة مَنْ سترَ اللَّهُ تعالى عَيْبَه في الدنيا بأن يَسْتُرَ عليه في الآخرة

٧١ ـ (٢٥٩٠) ـ حدّثني أُمَيَّةُ بْنُ بِسْطَامَ الْعَيْشِيُّ: حَدَّثَنَا يَزِيدُ ـ يَعْنِي ابْنَ زُرَيْعٍ ـ: حَدَّثَنَا رَوْحٌ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «لاَ يَسْتُرُ اللَّهُ عَلَىٰ عَبْدٍ فِي الدُّنْيَا، إِلاَّ سَتَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ».

٧٢ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا سُهَيْلٌ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «لاَ يَسْتُرُ عَبْدٌ عَبْداً فِي الدُّنْيَا، إِلاَّ سَتَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ».

٢٢ ـ باب مُدَاراة مَنْ يُتَّقَى فُحْشُهُ

٧٣ ـ (٢٥٩١) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ وَابْنُ نُمَيْرٍ. كُلُّهُمْ عَنِ ابْنِ عُيَيْنَةَ، وَاللَّفْظُ لِزُهَيْرٍ، قَالَ: حَدَّثَنَا سُفْيَانُ، وَهُوَ ابْنُ عُيَيْنَةَ، عَنِ ابْنِ الْمُنْكَدِرِ. سَمِعَ عُرْوَةَ بْنَ الزُّبَيْرِ يَقُولُ: حَدَّثَتْنِي عَائِشَةُ، أَنَّ رَجُلاً اسْتَأْذَنَ عَلَى النَّبِيِّ ﷺ. فَقَالَ: «ائْذَنُوا لَهُ، فَلَبِئْسَ ابْنُ الْعَشِيرَةِ، أَوْ بِئْسَ رَجُلُ الْعَشِيرَةِ»، فَلَمَّا دَخَلَ عَلَيْهِ، أَلاَنَ لَهُ الْقَوْلَ. قَالَتْ عَائِشَةُ: فَقُلْتُ: يَا رَسُولَ اللَّهِ، قُلْتَ لَهُ الَّذِي قُلْتَ، ثُمَّ أَلَنْتَ لَهُ الْقَوْلَ؟ قَالَ: «يَا عَائِشَةُ، إِنَّ شَرَّ النَّاسِ مَنْزِلَةً عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ، مَنْ وَدَعَهُ، أَوْ تَرَكَهُ النَّاسُ اتِّقَاءَ فُحْشِهِ».

[البخاري: كتاب الأدب، باب ما يجوز من اغتياب أهل الفساد والريب، رقم: ٦٠٥٤].

(...) This Hadith was narrated on the authority of Ibn Al-Munkadir with the same chain of transmitters but with a slight variation of wording.

[23] The merit of kind treatment

74-(2592) Jarir "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "He who is deprived of kindness is really deprived of goodness."

75-(...) Jarir "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "He who is deprived of kindness is really deprived of goodness."

76-(...) Jarir Ibn Abdullah "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "He who is deprived of kindness is really deprived of goodness."

77-(2593) A'isha "Allah be pleased with her" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "O A'isha! No doubt, Allah is kind and He loves kindness. He gives for kindness whatever he does not give for severity. (Moreover, He gives for kindness whatever He) does not give for anything else besides it."

78-(2594) A'isha "Allah be pleased with her", the wife of The Messenger of Allah "Allah's blessing and peace be upon him", reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Never kindness is found in anything but that it beautifies it, and never it is taken from anything but that it damages it."

79-(...) This Hadith was narrated on the authority of Al-Miqdam Ibn Shuraih Ibn Hani with the same chain of transmitters but with the following addition: A'isha rode a wild camel which she started making go round and round. On that The Messenger of Allah "Allah's blessing and peace be upon him" said: "You should be kind"...and the rest is the same.

[24] It is forbidden to curse the beasts

80-(2595) Imran Ibn Husain "Allah be pleased with him" reported: We were in the company of The Messenger of Allah "Allah's blessing and peace be upon him" in some of his journeys, and there was a woman from the Ansar riding a she-camel which shied with the result that she invoked curse upon it. The Messenger of Allah "Allah's blessing and peace be upon him" heard her and said: "Unload it and set it free for it is accursed." Imran said: It is as if I am seeing it walking amongst people and none paying any heed to it.

(...) ـ حدّثني مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ. كِلاَهُمَا عَنْ عَبْدِ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ ابْنِ الْمُنْكَدِرِ فِي هٰذَا الإِسْنَادِ... مِثْلَ مَعْنَاهُ. غَيْرَ أَنَّهُ قَالَ: «بِئْسَ أَخُو الْقَوْمِ وَابْنُ الْعَشِيرَةِ».

٢٣ ـ باب فضل الرِّفْق

٧٤ ـ (٢٥٩٢) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنِي يَحْيَىٰ بْنُ سَعِيدٍ، عَنْ سُفْيَانَ: حَدَّثَنَا مَنْصُورٌ، عَنْ تَمِيمِ بْنِ سَلَمَةَ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ هِلاَلٍ، عَنْ جَرِيرٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ يُحْرَمِ الرِّفْقَ، يُحْرَمِ الْخَيْرَ».

٧٥ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو سَعِيدٍ الأَشَجُّ وَمُحَمَّدُ بْنُ عَبْدِ اللّهِ بْنِ نُمَيْرٍ. قَالُوا: حَدَّثَنَا وَكِيعٌ. (ح) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ. (ح) وَحَدَّثَنَا أَبُو سَعِيدٍ الأَشَجُّ: حَدَّثَنَا حَفْصٌ، يَعْنِي ابْنَ غِيَاثٍ، كُلُّهُمْ عَنِ الأَعْمَشِ. (ح) وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ ـ وَاللَّفْظُ لَهُمَا ـ قَالَ زُهَيْرٌ: حَدَّثَنَا. وَقَالَ إِسْحَاقُ: أَخْبَرَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ تَمِيمِ بْنِ سَلَمَةَ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ هِلاَلٍ الْعَبْسِيِّ. قَالَ: سَمِعْتُ جَرِيراً يَقُولُ: سَمِعْتُ رَسُولَ اللّهِ ﷺ يَقُولُ: «مَنْ يُحْرَمِ الرِّفْقَ يُحْرَمِ الْخَيْرَ».

٧٦ ـ (...) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ، عَنْ مُحَمَّدِ بْنِ أَبِي إِسْمَاعِيلَ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ هِلاَلٍ. قَالَ: سَمِعْتُ جَرِيرَ بْنَ عَبْدِ اللّهِ يَقُولُ: قَالَ رَسُولُ اللّهِ ﷺ: «مَنْ حُرِمَ الرِّفْقَ حُرِمَ الْخَيْرَ. أَوْ: مَنْ يُحْرَمِ الرِّفْقَ يُحْرَمِ الْخَيْرَ».

٧٧ ـ (٢٥٩٣) ـ حدّثنا حَرْمَلَةُ بْنُ يَحْيَىٰ التُّجِيبِيُّ: أَخْبَرَنَا عَبْدُ اللّهِ بْنُ وَهْبٍ: أَخْبَرَنِي حَيْوَةُ: حَدَّثَنِي ابْنُ الْهَادِ، عَنْ أَبِي بَكْرِ بْنِ حَزْمٍ، عَنْ عَمْرَةَ، يَعْنِي بِنْتَ عَبْدِ الرَّحْمَٰنِ، عَنْ عَائِشَةَ، زَوْجِ النَّبِيِّ ﷺ، أَنَّ رَسُولَ اللّهِ ﷺ قَالَ: «يَا عَائِشَةُ، إِنَّ اللّهَ رَفِيقٌ يُحِبُّ الرِّفْقَ، وَيُعْطِي عَلَى الرِّفْقِ مَا لاَ يُعْطِي عَلَى الْعُنْفِ، وَمَا لاَ يُعْطِي عَلَىٰ مَا سِوَاهُ».

٧٨ ـ (٢٥٩٤) ـ حدّثنا عُبَيْدُ اللّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنِ الْمِقْدَامِ، وَهُوَ ابْنُ شُرَيْحِ بْنِ هَانِىءٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، زَوْجِ النَّبِيِّ ﷺ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ الرِّفْقَ لاَ يَكُونُ فِي شَيْءٍ إِلاَّ زَانَهُ، وَلاَ يُنْزَعُ مِنْ شَيْءٍ إِلاَّ شَانَهُ».

٧٩ ـ (...) ـ حدّثناه مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ: سَمِعْتُ الْمِقْدَامَ بْنَ شُرَيْحِ بْنِ هَانِىءٍ، بِهٰذَا الإِسْنَادِ.

وَزَادَ فِي الْحَدِيثِ: رَكِبَتْ عَائِشَةُ بَعِيراً، فَكَانَتْ فِيهِ صُعُوبَةٌ. فَجَعَلَتْ تُرَدِّدُهُ. فَقَالَ لَهَا رَسُولُ اللّهِ ﷺ: «عَلَيْكِ بِالرِّفْقِ»... ثُمَّ ذَكَرَ بِمِثْلِهِ.

٢٤ ـ باب النَّهي عن لعن الدَّوَاب وغيرها

٨٠ ـ (٢٥٩٥) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ. جَمِيعاً عَنِ ابْنِ عُلَيَّةَ. قَالَ زُهَيْرٌ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَيُّوبُ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَبِي الْمُهَلَّبِ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ، قَالَ: بَيْنَمَا رَسُولُ اللّهِ ﷺ فِي بَعْضِ أَسْفَارِهِ، وَامْرَأَةٌ مِنَ الأَنْصَارِ عَلَىٰ نَاقَةٍ. فَضَجِرَتْ فَلَعَنَتْهَا. فَسَمِعَ ذٰلِكَ رَسُولُ اللّهِ ﷺ. فَقَالَ: «خُذُوا مَا عَلَيْهَا وَدَعُوهَا، فَإِنَّهَا مَلْعُونَةٌ».

قَالَ عِمْرَانُ: فَكَأَنِّي أَرَاهَا الآنَ تَمْشِي فِي النَّاسِ، مَا يَعْرِضُ لَهَا أَحَدٌ.

81-(...) The same was narrated on the authority of Imran, with a slight variation of wording.

82-(2596) Abu Barza Al-Aslami "Allah be pleased with him" reported that a slave-girl was riding a she-camel, upon which the luggage of people was also. Then, she suddenly saw The Messenger of Allah "Allah's blessing and peace be upon him". The way of the mountain was narrow and she said (to that she-camel): "Go ahead!" (but it did not move). She became angry, and said: "O Allah, let it be cursed!" The Messenger of Allah "Allah's blessing and peace be upon him" said: Let the she-camel on which the curse has been invoked not proceed with us."

83-(...) The same was narrated on the authority of Sulaiman At-Taimi, with a slight variation of wording.

84-(2597) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "A faithful believer is not to be an invoker of curse."

(...) This Hadith was narrated on the authority of Al-Ala Ibn Abd Ar-Rahman with the same chain of transmitters.

85-(2598) Zaid Ibn Aslam reported that Abd Al-Malik Ibn Marwan sent some domestic goods for decoration to Umm Ad-Darda on his own behalf. When it was night Abd Al-Malik got up and called for the servant. It seemed as if he (the servant) was late (in responding to his call). So he (Abd Al-Malik) invoked curse upon him. When it was morning Umm Ad-Darda said to him: I heard you cursing your servant during the night when you called him. She added: I heard Abu Ad-Darda saying that The Messenger of Allah "Allah's blessing and peace be upon him" said: "The invokers of curse would neither be intercessors nor witnesses on the Day of Judgement."

(...) The same was narrated on the authority of Zaid Ibn Aslam, through another chain of transmitters.

86-(...) Umm Ad-Darda narrated: I heard Abu Ad-Darda "Allah be pleased with him" saying that The Messenger of Allah "Allah's blessing and peace be upon him" said: "The invokers of curse would not be intercessors nor witnesses on the Day of Judgement."

87-(2599) Abu Huraira "Allah be pleased with him" reported: It was said to The Messenger of Allah "Allah's blessing and peace be upon him": "Invoke curse upon the pagans." He said: "I have not been sent as an invoker of curse, but I have been sent as a (source of) mercy."

٨١ ـ (...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو الرَّبِيعِ. قَالاَ: حَدَّثَنَا حَمَّادٌ، وَهُوَ ابْنُ زَيْدٍ. (ح) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا الثَّقَفِيُّ. كِلاَهُمَا عَنْ أَيُّوبَ. بِإِسْنَادِ إِسْمَاعِيلَ... نَحْوَ حَدِيثِهِ.

إِلاَّ أَنَّ فِي حَدِيثِ حَمَّادٍ: قَالَ عِمْرَانُ: فَكَأَنِّي أَنْظُرُ إِلَيْهَا، نَاقَةً وَرْقَاءَ.

وَفِي حَدِيثِ الثَّقَفِيِّ: فَقَالَ: «خُذُوا مَا عَلَيْهَا وَأَعْرُوهَا، فَإِنَّهَا مَلْعُونَةٌ».

٨٢ ـ (٢٥٩٦) ـ حدّثنا أَبُو كَامِلٍ الْجَحْدَرِيُّ، فُضَيْلُ بْنُ حُسَيْنٍ: حَدَّثَنَا يَزِيدُ، يَعْنِي ابْنَ زُرَيْعٍ، حَدَّثَنَا التَّيْمِيُّ، عَنْ أَبِي عُثْمَانَ، عَنْ أَبِي بَرْزَةَ الأَسْلَمِيِّ، قَالَ: بَيْنَمَا جَارِيَةٌ عَلَىٰ نَاقَةٍ، عَلَيْهَا بَعْضُ مَتَاعِ الْقَوْمِ، إِذْ بَصُرَتْ بِالنَّبِيِّ ﷺ. وَتَضَايَقَ بِهِمُ الْجَبَلُ. فَقَالَتْ: حَلْ، اللَّهُمَّ الْعَنْهَا. قَالَ: فَقَالَ النَّبِيُّ ﷺ: «لاَ تُصَاحِبْنَا نَاقَةٌ عَلَيْهَا لَعْنَةٌ».

٨٣ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَىٰ: حَدَّثَنَا الْمُعْتَمِرُ. (ح) وَحَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ: حَدَّثَنَا يَحْيَىٰ، يَعْنِي ابْنَ سَعِيدٍ، جَمِيعاً عَنْ سُلَيْمَانَ التَّيْمِيِّ، بِهَٰذَا الإِسْنَادِ.

وَزَادَ فِي حَدِيثِ الْمُعْتَمِرِ: «لاَ، أَيْمُ اللَّهِ، لاَ تُصَاحِبْنَا رَاحِلَةٌ عَلَيْهَا لَعْنَةٌ مِنَ اللَّهِ»، أَوْ كَمَا قَالَ.

٨٤ ـ (٢٥٩٧) ـ حدّثنا هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي سُلَيْمَانُ، وَهُوَ ابْنُ بِلاَلٍ، عَنِ الْعَلاَءِ بْنِ عَبْدِ الرَّحْمَٰنِ، حَدَّثَهُ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لاَ يَنْبَغِي لِصِدِّيقٍ أَنْ يَكُونَ لَعَّاناً».

(...) ـ حدّثنيه أَبُو كُرَيْبٍ: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ، عَنِ الْعَلاَءِ بْنِ عَبْدِ الرَّحْمَٰنِ. بِهَٰذَا الإِسْنَادِ... مِثْلَهُ.

٨٥ ـ (٢٥٩٨) ـ حدّثني سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنِي حَفْصُ بْنُ مَيْسَرَةَ، عَنْ زَيْدِ بْنِ أَسْلَمَ، أَنَّ عَبْدَ الْمَلِكِ بْنَ مَرْوَانَ بَعَثَ إِلَىٰ أُمِّ الدَّرْدَاءِ بِأَنْجَادٍ مِنْ عِنْدِهِ. فَلَمَّا أَنْ كَانَ ذَاتَ لَيْلَةٍ، قَامَ عَبْدُ الْمَلِكِ مِنَ اللَّيْلِ، فَدَعَا خَادِمَهُ، فَكَأَنَّهُ أَبْطَأَ عَلَيْهِ، فَلَعَنَهُ. فَلَمَّا أَصْبَحَ قَالَتْ لَهُ أُمُّ الدَّرْدَاءِ: سَمِعْتُكَ، اللَّيْلَةَ، لَعَنْتَ خَادِمَكَ حِينَ دَعَوْتَهُ. فَقَالَتْ: سَمِعْتُ أَبَا الدَّرْدَاءِ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ يَكُونُ اللَّعَّانُونَ شُفَعَاءَ وَلاَ شُهَدَاءَ، يَوْمَ الْقِيَامَةِ».

٨٦ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو غَسَّانَ الْمِسْمَعِيُّ وَعَاصِمُ بْنُ النَّضْرِ التَّيْمِيُّ. قَالُوا: حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ. كِلاَهُمَا عَنْ مَعْمَرٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، فِي هَٰذَا الإِسْنَادِ، بِمِثْلِ مَعْنَىٰ حَدِيثِ حَفْصِ بْنِ مَيْسَرَةَ.

(...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ، عَنْ هِشَامِ بْنِ سَعْدٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ وَأَبِي حَازِمٍ، عَنْ أُمِّ الدَّرْدَاءِ، عَنْ أَبِي الدَّرْدَاءِ. سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ اللَّعَّانِينَ لاَ يَكُونُونَ شُهَدَاءَ وَلاَ شُفَعَاءَ، يَوْمَ الْقِيَامَةِ».

٨٧ ـ (٢٥٩٩) ـ حدّثنا مُحَمَّدُ بْنُ عَبَّادٍ وَابْنُ أَبِي عُمَرَ. قَالاَ: حَدَّثَنَا مَرْوَانُ، يَعْنِيَانِ الْفَزَارِيَّ، عَنْ يَزِيدَ، هُوَ ابْنُ كَيْسَانَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قِيلَ: يَا رَسُولَ اللَّهِ، ادْعُ عَلَى الْمُشْرِكِينَ. قَالَ: «إِنِّي لَمْ أُبْعَثْ لَعَّاناً، وَإِنَّمَا بُعِثْتُ رَحْمَةً».

[25] Whomever The Messenger of Allah "Allah's blessing and peace be upon him" cursed or abused though he did not deserve it, it would be a source of reward and mercy for him

88-(2600) A'isha "Allah be pleased with her" reported that two persons entered upon The Messenger of Allah "Allah's blessing and peace be upon him" and talked to him about something, which I did not know. but that caused him to be angry, with the result that he invoked curse upon them and abused them. When they went out I said: "O The Messenger of Allah, the goodness would reach everyone except for those two." He said: "Why is so?" I said: "Because you have invoked curse and abused them." He said: "Don't you know that I have made condition with my Lord saying: O Allah, I am a human being, so, any Muslim upon whom I invoke curse or whom I abuse, make it a source of purity and reward for him?"

(...) This Hadith was narrated on the authority of Al-A'mash with the same chain of transmitters, with the variation that in the narration of Isa it was mentioned: He had a private meeting with them after which he abused and cursed them and then sent them out.

89-(2601) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Allah, I am a human being, so any person among Muslims whom I abused or upon whom I invoked curse or whom I whipped, make it a source of purity and mercy for him."

(2602) Jabir "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said the same, with a slight variation of wording.

(...) This Hadith was narrated on the authority of Al-A'mash. According to the narration of Isa: Make it a source of reward. According to the narration of Abu Huraira:" Make it a source of mercy.

90-(2601) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Allah, I make a pledge with You upon which You would not disappoint me. I am a human being. So, any Muslim whom I harm or whom I scold or upon whom I invoke curse or whom I beat, make this a source of blessing, purity and closeness to You on the Day of Judgement."

(...) This Hadith was narrated on the authority of Abu Az-Zinad with a slight variation of wording.

٢٥ ـ باب مَن لَعَنَهُ النَّبِيُّ ﷺ أو سَبَّهُ أو دعا عليه وليس هو أهلاً لذلك، كان له زكاةً وأجراً ورحمةً

٨٨ ـ (٢٦٠٠) ـ **حدّثنا** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي الضُّحَىٰ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ. قَالَتْ: دَخَلَ عَلَىٰ رَسُولِ اللَّهِ ﷺ رَجُلاَنِ. فَكَلَّمَاهُ بِشَيْءٍ لاَ أَدْرِي مَا هُوَ، فَأَغْضَبَاهُ، فَلَعَنَهُمَا وَسَبَّهُمَا. فَلَمَّا خَرَجَا قُلْتُ: يَا رَسُولَ اللَّهِ، مَنْ أَصَابَ مِنَ الْخَيْرِ شَيْئاً مَا أَصَابَهُ هَـٰذَانِ. قَالَ: «وَمَا ذَاكِ؟» قَالَتْ: قُلْتُ: لَعَنْتَهُمَا وَسَبَبْتَهُمَا. قَالَ: «أَوَ مَا عَلِمْتِ مَا شَارَطْتُ عَلَيْهِ رَبِّي؟ قُلْتُ: اللَّهُمَّ، إِنَّمَا أَنَا بَشَرٌ، فَأَيُّ الْمُسْلِمِينَ لَعَنْتُهُ أَوْ سَبَبْتُهُ، فَاجْعَلْهُ لَهُ زَكَاةً وَأَجْراً».

(...) ـ **حدّثناه** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالاَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ. (ح) وَحَدَّثَنَاهُ عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَلِيُّ بْنُ خَشْرَمٍ. جَمِيعاً عَنْ عِيسَى بْنِ يُونُسَ، كِلاَهُمَا عَنِ الأَعْمَشِ، بِهَـٰذَا الإِسْنَادِ... نَحْوَ حَدِيثِ جرِيرٍ. وَقَالَ فِي حَدِيثِ عِيسَىٰ: فخَلَوا بِهِ، فَسَبَّهُمَا، وَلَعَنَهُمَا، وَأَخْرَجَهُمَا.

٨٩ ـ (٢٦٠١) ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الأَعْمَشُ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ إِنَّمَا أَنَا بَشَرٌ، فَأَيُّمَا رَجُلٍ مِنَ الْمُسْلِمِينَ سَبَبْتُهُ، أَوْ لَعَنْتُهُ، أَوْ جَلَدْتُهُ، فَاجْعَلْهَا لَهُ زَكَاةً وَرَحْمَةً».

(٢٦٠٢) ـ **وحدّثنا** ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الأَعْمَشُ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ، عَنِ النَّبِيِّ ﷺ... مِثْلَهُ. إِلاَّ أَنَّ فِيهِ: «زَكَاةً وَأَجْراً».

(...) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالاَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَىٰ بْنُ يُونُسَ. كِلاَهُمَا عَنِ الأَعْمَشِ. بِإِسْنَادِ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ... مِثْلَ حَدِيثِهِ. غَيْرَ أَنَّ فِي حَدِيثِ عِيسَىٰ جَعَلَ: «وَأَجْراً» فِي حَدِيثِ أَبِي هُرَيْرَةَ. وَجعَل «ورَحْمَةً» فِي حَدِيثِ جَابِرٍ.

٩٠ ـ (٢٦٠١) ـ **حدّثنا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا الْمُغِيرَةُ، يَعْنِي ابْنَ عَبْدِ الرَّحْمَـٰنِ الْحِزَامِيَّ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ ﷺ قَالَ: «اللَّهُمَّ إِنِّي أَتَّخِذُ عِنْدَكَ عَهْداً لَنْ تُخْلِفَنِيهِ. فَإِنَّمَا أَنَا بَشَرٌ، فَأَيُّ الْمُؤْمِنِينَ آذَيْتُهُ: شَتَمْتُهُ، لَعَنْتُهُ، جَلَدْتُهُ. فَاجْعَلْهَا لَهُ صَلاَةً وَزَكَاةً وَقُرْبَةً، تُقَرِّبُهُ بِهَا إِلَيْكَ يَوْمَ الْقِيَامَةِ».

(...) ـ **حدّثناه** ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا أَبُو الزِّنَادِ، بِهَـٰذَا الإِسْنَادِ... نَحْوَهُ. إِلاَّ أَنَّهُ قَالَ: «أَوْ جَلَدُّهُ».

قَالَ أَبُو الزِّنَادِ: وَهِيَ لُغَةُ أَبِي هُرَيْرَةَ. وَإِنَّمَا هِيَ: «جَلَدْتُهُ».

(...) The same was narrated on the authority of Abu Huraira through another chain of transmitters.

91-(...) Abu Huraira "Allah be pleased with him" reported that he heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "O Allah, Muhammad is a human being. I get angry as human beings become angry. So, I made a pledge with You which You would not break: Any believer to whom I cause trouble or upon whom I invoke curse or whom I beat, make that an expiation (for his sins) and a source of closeness to You on the Day of Judgement."

92-(...) Abu Huraira "Allah be pleased with him" reported that he heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "O Allah, any believing servant whom I abuse, make that a source of closeness to You on the Day of Judgement."

93-(...) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Allah! I made a pledge with You which You would not break: any believer whom I curse or beat, make that an expiation for his sins on the Day of Judgement."

94-(2602) Jabir "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I am a human being. So, I have made this condition with my Lord "Exalted and Glorified be He": Any servant amongst Muslims whom I curse or scold, make that a source of purity and reward for him."

(...) This Hadith was narrated on the authority of Ibn Juraij with the same chain of transmitters.

95-(2603) Anas Ibn Malik "Allah be pleased with him" reported that there was an orphan girl with Umm Sulaim, the mother of Anas. The Messenger of Allah "Allah's blessing and peace be upon him" saw that orphan girl and said: "O, it is you. you have grown young. May you not grow old!" the orphan girl returned to Umm Sulaim weeping. Umm Sulaim said: "O daughter, what is the matter with you?" She said: "The Messenger of Allah "Allah's blessing and peace be upon him" invoked curse upon me that I should not grow old, and in this way, I would never grow old" or she said: "live a long life."

Umm Sulaim went out wrapping her head-dress hastily until she met The Messenger of Allah "Allah's blessing and peace be upon him". He said

(...) ـ حدّثني سُلَيْمَانُ بْنُ مَعْبَدٍ: حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ عَبْدِ الرَّحْمٰنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ... بِنَحْوِهِ.

٩١ ـ (...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ سَالِمٍ، مَوْلَى النَّصْرِيِّينَ. قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: سَمِعْتُ رَسُولَ اللّٰهِ ﷺ يَقُولُ: «اللَّهُمَّ إِنَّمَا مُحَمَّدٌ بَشَرٌ، يَغْضَبُ كَمَا يَغْضَبُ الْبَشَرُ. وَإِنِّي قَدِ اتَّخَذْتُ عِنْدَكَ عَهْداً لَنْ تُخْلِفَنِيهِ، فَأَيُّمَا مُؤْمِنٍ آذَيْتُهُ، أَوْ سَبَبْتُهُ، أَوْ جَلَدْتُهُ، فَاجْعَلْهَا لَهُ كَفَّارَةً، وَقُرْبَةً، تُقَرِّبُهُ بِهَا إِلَيْكَ يَوْمَ الْقِيَامَةِ».

٩٢ ـ (...) ـ حدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّهُ سَمِعَ رَسُولَ اللّٰهِ ﷺ يَقُولُ: «اللَّهُمَّ فَأَيُّمَا عَبْدٍ مُؤْمِنٍ سَبَبْتُهُ، فَاجْعَلْ ذٰلِكَ لَهُ قُرْبَةً إِلَيْكَ يَوْمَ الْقِيَامَةِ».

[البخاري: كتاب الدعوات، باب قول النبي ﷺ: «من آذيته فاجعله له زكاة ورحمة»، رقم: ٦٣٦١]

٩٣ ـ (...) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ وَعَبْدُ بْنُ حُمَيْدٍ. قَالَ زُهَيْرٌ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا ابْنُ أَخِي ابْنِ شِهَابٍ، عَنْ عَمِّهِ: حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّهُ قَالَ: سَمِعْتُ رَسُولَ اللّٰهِ ﷺ يَقُولُ: «اللَّهُمَّ إِنِّي اتَّخَذْتُ عِنْدَكَ عَهْداً لَنْ تُخْلِفَنِيهِ، فَأَيُّمَا مُؤْمِنٍ سَبَبْتُهُ، أَوْ جَلَدْتُهُ. فَاجْعَلْ ذٰلِكَ كَفَّارَةً لَهُ، يَوْمَ الْقِيَامَةِ».

٩٤ ـ (٢٦٠٢) ـ حدّثني هٰارُونُ بْنُ عَبْدِ اللّٰهِ وَحَجَّاجُ بْنُ الشَّاعِرِ. قَالاَ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ. قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللّٰهِ يَقُولُ: سَمِعْتُ رَسُولَ اللّٰهِ ﷺ يَقُولُ: «إِنَّمَا أَنَا بَشَرٌ، وَإِنِّي اشْتَرَطْتُ عَلَىٰ رَبِّي عَزَّ وَجَلَّ، أَيُّ عَبْدٍ مِنَ الْمُسْلِمِينَ سَبَبْتُهُ أَوْ شَتَمْتُهُ، أَنْ يَكُونَ ذٰلِكَ لَهُ زَكَاةً وَأَجْراً».

(...) ـ حَدَّثَنِيهِ ابْنُ أَبِي خَلَفٍ: حَدَّثَنَا رَوْحٌ. (ح) وَحَدَّثَنَاه عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا أَبُو عَاصِمٍ. جَمِيعاً عَنِ ابْنِ جُرَيْجٍ، بِهٰذَا الإِسْنَادِ... مِثْلَهُ.

٩٥ ـ (٢٦٠٣) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ وَأَبُو مَعْنٍ الرَّقَاشِيُّ، وَاللَّفْظُ لِزُهَيْرٍ، قَالاَ: حَدَّثَنَا عُمَرُ بْنُ يُونُسَ. حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ: حَدَّثَنَا إِسْحَاقُ بْنُ أَبِي طَلْحَةَ: حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ قَالَ: كَانَتْ عِنْدَ أُمِّ سُلَيْمٍ يَتِيمَةٌ، وَهِيَ أُمُّ أَنَسٍ. فَرَأَىٰ رَسُولُ اللّٰهِ ﷺ الْيَتِيمَةَ. فَقَالَ: «آنْتِ هِيَهْ؟ لَقَدْ كَبِرْتِ، لاَ كَبِرَ سِنُّكِ»، فَرَجَعَتِ الْيَتِيمَةُ إِلَىٰ أُمِّ سُلَيْمٍ تَبْكِي. فَقَالَتْ أُمُّ سُلَيْمٍ: مَالَكِ يَا بُنَيَّةُ؟ قَالَتِ الْجَارِيَةُ: دَعَا عَلَيَّ نَبِيُّ اللّٰهِ ﷺ أَنْ لاَ يَكْبَرَ سِنِّي. فَالآنَ لاَ يَكْبَرُ سِنِّي أَبَداً. أَوْ قَالَتْ: قَرْنِي. فَخَرَجَتْ أُمُّ سُلَيْمٍ مُسْتَعْجِلَةً تَلُوثُ خِمَارَهَا. حَتَّىٰ لَقِيَتْ رَسُولَ اللّٰهِ ﷺ. فَقَالَ لَهَا رَسُولُ اللّٰهِ ﷺ: «مَا لَكِ يَا أُمَّ سُلَيْمٍ؟» فَقَالَتْ: يَا نَبِيَّ اللّٰهِ، أَدَعَوْتَ عَلَىٰ يَتِيمَتِي؟ قَالَ: «وَمَا ذَاكِ يَا أُمَّ سُلَيْمٍ؟» قَالَتْ: زَعَمَتْ

to her: "O Umm Sulaim, what is the matter with you?" She said: "O The Messenger of Allah, you invoked curse upon my orphan girl." He said: "O Umm Sulaim, what is that?" She said: "She pretended that you cursed her saying that she might not grow old or grow in life." The Messenger of Allah "Allah's blessing and peace be upon him" smiled and then said: "O Umm Sulaim, don't you know that I made a condition with my Lord. Such a condition with my Lord is that I said to Him: I am a human being and I am pleased just as a human being is pleased and I become angry just as a human being becomes angry. so anyone from amongst my nation, whom I curse and he, by no means deserves it, let that, O Lord, be a source of purification, purity, and closeness to You on the Day of Judgement."

96-(2604) Ibn Abbas "Allah be pleased with both" reported: I was playing with children when The Messenger of Allah "Allah's blessing and peace be upon him" came upon (us). I hid myself behind the door. He (The Prophet) came and patted upon my shoulders and said: "Go and call Mu'awiya for me." I returned and said: "He is taking his meal." He said to me once again: "Go and call Mu'awiya for me." I went (and returned) and said "He is taking food." He said: "May Allah not fill his stomach!"

97-(...) Ibn Abbas "Allah be pleased with both" reported: I was playing with children when The Messenger of Allah "Allah's blessing and peace be upon him" came upon (us). I hid myself behind the door...and the rest of the Hadith is the same.

[26] Criticizing the double-faced person, and prohibition of his act

98-(2526) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The worst person from amongst the people is the one who has double face. He meets those with one face and others with the other face."

99-(...) Abu Huraira "Allah be pleased with him" reported that he heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "The worst person amongst the people is the one who has double face. He meets those with one face and others with the other face."

100-(...) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "You find that the worst person amongst the people is the one who has double face. He meets those with one face and others with the other face."

أَنَّكِ دَعَوْتَ أَنْ لاَ يَكْبَرَ سِنُّهَا وَلاَ يَكْبَرَ قَرْنُهَا. قَالَ: فَضَحِكَ رَسُولُ اللَّهِ ﷺ. ثُمَّ قَالَ: «يَا أُمَّ سُلَيْمٍ، أَمَا تَعْلَمِينَ أَنَّ شَرْطِي عَلَى رَبِّي، أَنِّي اشْتَرَطْتُ عَلَى رَبِّي فَقُلْتُ: إِنَّمَا أَنَا بَشَرٌ: أَرْضَى كَمَا يَرْضَى الْبَشَرُ، وَأَغْضَبُ كَمَا يَغْضَبُ الْبَشَرُ. فَأَيُّمَا أَحَدٍ دَعَوْتُ عَلَيْهِ، مِنْ أُمَّتِي، بِدَعْوَةٍ لَيْسَ لَهَا بِأَهْلٍ، أَنْ تَجْعَلَهَا لَهُ طَهُوراً وَزَكَاةً وَقُرْبَةً يُقَرِّبُهُ بِهَا مِنْهُ يَوْمَ الْقِيَامَةِ».

وَقَالَ أَبُو مَعْنٍ: يُتَيِّمَةٌ. بِالتَّصْغِيرِ، فِي الْمَوَاضِعِ الثَّلاَثَةِ مِنَ الْحَدِيثِ.

٩٦ ـ (٢٦٠٤) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى الْعَنَزِيُّ. (ح) وَحَدَّثَنَا ابْنُ بَشَّارٍ، وَاللَّفْظُ لاِبْنِ الْمُثَنَّى، قَالاَ حَدَّثَنَا أُمَيَّةُ بْنُ خَالِدٍ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي حَمْزَةَ الْقَصَّابِ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: كُنْتُ أَلْعَبُ مَعَ الصِّبْيَانِ. فَجَاءَ رَسُولُ اللَّهِ ﷺ فَتَوَارَيْتُ خَلْفَ بَابٍ. قَالَ: فَجَاءَ فَحَطَأَنِي حَطْأَةً. وَقَالَ: «اذْهَبْ وَادْعُ لِي مُعَاوِيَةَ» قَالَ: فَجِئْتُ فَقُلْتُ: هُوَ يَأْكُلُ. قَالَ: ثُمَّ قَالَ لِيَ: «اذْهَبْ فَادْعُ لِي مُعَاوِيَةَ» قَالَ: فَجِئْتُ فَقُلْتُ: هُوَ يَأْكُلُ. فَقَالَ: «لاَ أَشْبَعَ اللَّهُ بَطْنَهُ».

قَالَ ابْنُ الْمُثَنَّى: قُلْتُ لأُمَيَّةَ: مَا حَطَأَنِي؟ قَالَ: قَفَدَنِي قَفْدَةً.

٩٧ ـ (...) ـ حدّثني إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا النَّضْرُ بْنُ شُمَيْلٍ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنَا أَبُو حَمْزَةَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: كُنْتُ أَلْعَبُ مَعَ الصِّبْيَانِ، فَجَاءَ رَسُولُ اللَّهِ ﷺ فَاخْتَبَأْتُ مِنْهُ فَذَكَرَ بِمِثْلِهِ.

٢٦ ـ بابُ ذَمِّ ذي الوَجْهَيْنِ وتحريم فِعْلِهِ

٩٨ ـ (٢٥٢٦) ـ حدّثنا يَحْيَى بْنُ يَحْيَى. قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ مِنْ شَرِّ النَّاسِ ذَا الْوَجْهَيْنِ: الَّذِي يَأْتِي هَؤُلاَءِ بِوَجْهٍ، وَهَؤُلاَءِ بِوَجْهٍ».

٩٩ ـ (...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ عِرَاكِ بْنِ مَالِكٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ شَرَّ النَّاسِ ذُو الْوَجْهَيْنِ: الَّذِي يَأْتِي هَؤُلاَءِ بِوَجْهٍ، وَهَؤُلاَءِ بِوَجْهٍ».

١٠٠ ـ (...) ـ حدّثني حَرْمَلَةُ بْنُ يَحْيَى: أَخْبَرَنِي ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ.

(ح) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ، عَنْ عُمَارَةَ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «تَجِدُونَ مِنْ شَرِّ النَّاسِ ذَا الْوَجْهَيْنِ: الَّذِي يَأْتِي هَؤُلاَءِ بِوَجْهٍ، وَهَؤُلاَءِ بِوَجْهٍ».

[27] Prohibition of telling lies, and what is permissible of it

101-(2605) Umm Kulthum Bint Uqba "Allah be pleased with her" who was one amongst the first emigrants who pledged allegiance to The Messenger of Allah "Allah's blessing and peace be upon him", reported: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "A liar is not one who tries to bring reconciliation among people and speaks good (in order to avert dispute), or conveys good." Ibn Shihab said that he did not hear that telling a lie was permitted in what the people speak but in three cases: in battle, for bringing reconciliation amongst persons, and in the husband's talk to his wife, or the wife's speech to her husband (just in order to bring reconciliation between them).

(...) This Hadith was narrated on the authority of Ibn Shihab with the same chain of transmitters but with a slight variation of wording.

(...) This Hadith was narrated on the authority of Az-Zuhri with the same chain of transmitters, but with a slight variation of wording.

[28] Prohibition of talebearing

102-(2606) Abdullah Ibn Mas'ud "Allah be pleased with him" reported: (The Prophet) Muhammad "Allah's blessing and peace be upon him" said: "Should I tell you about the sin (whose prohibition is grievous)? It is the talebearing which creates dissension among people." (The Prophet) Muhammad "Allah's blessing and peace be upon him" added: "The person keeps telling the truth until he is recorded as truthful, whereas (another one) keeps telling a lie until he is recorded as a liar."

[29] The evil of a lie and the goodness of truth and its merit

103-(2607) Abdullah "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Truth leads one to piety, and piety leads one to Paradise and the person keeps telling the truth until he is recorded as truthful. But lie leads to obscenity and obscenity leads to Hell, and the person keeps telling a lie until he is recorded as a liar."

104-(...) Abdullah "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Truth is piety, and piety leads one to Paradise and the slave keeps telling the truth until he is recorded in the sight of Allah as truthful. But lie is obscenity and obscenity leads to Hell, and the slave keeps telling a lie until he is recorded as a liar."

٢٧ ـ باب تحريم الكَذِبِ، وبيانِ ما يُبَاح منه

١٠١ ـ (٢٦٠٥) ـ حدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي حُمَيْدُ بْنُ عَبْدِ الرَّحْمَٰنِ بْنِ عَوْفٍ، أَنَّ أُمَّهُ، أُمَّ كُلْثُومٍ بِنْتَ عُقْبَةَ بْنِ أَبِي مُعَيْطٍ، وَكَانَتْ مِنَ الْمُهَاجِرَاتِ الأُوَلِ، اللاَّتِي بَايَعْنَ النَّبِيَّ ﷺ، أَخْبَرَتْهُ، أَنَّهَا سَمِعَتْ رَسُولَ اللَّهِ ﷺ وَهُوَ يَقُولُ: «لَيْسَ الْكَذَّابُ الَّذِي يُصْلِحُ بَيْنَ النَّاسِ، وَيَقُولُ خَيْراً وَيَنْمِي خَيْراً».

قَالَ ابْنُ شِهَابٍ: وَلَمْ أَسْمَعْ يُرَخَّصُ فِي شَيْءٍ مِمَّا يَقُولُ النَّاسُ: كَذِبٌ إِلاَّ فِي ثَلاَثٍ: الْحَرْبُ، وَالإِصْلاَحُ بَيْنَ النَّاسِ، وَحَدِيثُ الرَّجُلِ امْرَأَتَهُ، وَحَدِيثُ الْمَرْأَةِ زَوْجَهَا.

[البخاري: كتاب الصلح، باب ليس الكاذب الذي يصلح بين الناس، رقم: ٢٦٩٢].

(...) ـ حدّثنا عَمْرٌو النَّاقِدُ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ: حَدَّثَنَا مُحَمَّدُ بْنُ مُسْلِمِ بْنِ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ شِهَابٍ، بِهَٰذَا الإِسْنَادِ... مِثْلَهُ. غَيْرَ أَنَّ فِي حَدِيثِ صَالِحٍ: وَقَالَتْ: وَلَمْ أَسْمَعْهُ يُرَخِّصُ فِي شَيْءٍ مِمَّا يَقُولُ النَّاسُ إِلاَّ فِي ثَلاَثٍ. بِمِثْلِ مَا جَعَلَهُ يُونُسُ مِنْ قَوْلِ ابْنِ شِهَابٍ.

(...) ـ وحدّثناه عَمْرٌو النَّاقِدُ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، بِهَٰذَا الإِسْنَادِ. إِلَىٰ قَوْلِهِ: «وَنَمَىٰ خَيْراً»، وَلَمْ يَذْكُرْ مَا بَعْدَهُ.

٢٨ ـ باب تحريم النَّمِيمَةِ

١٠٢ ـ (٢٦٠٦) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ: سَمِعْتُ أَبَا إِسْحَاقَ يُحَدِّثُ، عَنْ أَبِي الأَحْوَصِ، عَنْ عَبْدِ اللَّهِ ابْنِ مَسْعُودٍ، قَالَ: إِنَّ مُحَمَّداً ﷺ قَالَ: «أَلاَ أُنَبِّئُكُمْ مَا الْعَضْهُ؟ هِيَ النَّمِيمَةُ: الْقَالَةُ بَيْنَ النَّاسِ». وَإِنَّ مُحَمَّداً ﷺ قَالَ: «إِنَّ الرَّجُلَ يَصْدُقُ حَتَّىٰ يُكْتَبَ صِدِّيقاً. وَيَكْذِبُ حَتَّىٰ يُكْتَبَ كَذَّاباً».

٢٩ ـ باب قُبْحِ الكَذِبِ وحُسْنِ الصدق وفضلِه

١٠٣ ـ (٢٦٠٧) ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ الآخَرَانِ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الصِّدْقَ يَهْدِي إِلَىٰ الْبِرِّ، وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ، وَإِنَّ الرَّجُلَ لَيَصْدُقُ حَتَّىٰ يُكْتَبَ صِدِّيقاً. وَإِنَّ الْكَذِبَ يَهْدِي إِلَىٰ الْفُجُورِ، وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ. وَإِنَّ الرَّجُلَ لَيَكْذِبُ حَتَّىٰ يُكْتَبَ كَذَّاباً». [البخاري: كتاب الأدب، باب قول الله تعالى: ﴿يا أيها الذين آمنوا اتقوا الله وكونوا مع الصادقين﴾، رقم: ٦٠٩٤].

١٠٤ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَهَنَّادُ بْنُ السَّرِيِّ. قَالاَ: حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الصِّدْقَ بِرٌّ. وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ. وَإِنَّ الْعَبْدَ لَيَتَحَرَّىٰ الصِّدْقَ حَتَّىٰ يُكْتَبَ عِنْدَ اللَّهِ صِدِّيقاً. وَإِنَّ الْكَذِبَ فُجُورٌ، وَإِنَّ الْفُجُورَ يَهْدِي إِلَىٰ النَّارِ. وَإِنَّ الْعَبْدَ لَيَتَحَرَّى الْكَذِبَ حَتَّىٰ يُكْتَبَ كَذَّاباً». قَالَ ابْنُ أَبِي شَيْبَةَ فِي رِوَايَتِهِ: عَنِ النَّبِيِّ ﷺ.

105-(...) Abdullah “Allah be pleased with him” reported: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “You should stick to telling the truth for truth leads one to piety, and piety leads one to Paradise and the person keeps telling the truth and does his best to tell it until he is recorded as truthful with Allah. But beware of telling a lie for lie leads to obscenity and obscenity leads to Hell, and the person keeps telling a lie and does his best to tell it until he is recorded as a liar with Allah.”

(...) This Hadith was narrated on the authority of Al-A'mash with the same chain of transmitters but with a slight variation of wording.

[30] The merit of self-control at the time of anger

106-(2608) Abdullah Ibn Mas'ud “Allah be pleased with him” reported: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “Whom do you regard as Raqub amongst you?” They (the Companions) said: “One who has no (surviving) children.” He said: “He is not a Raqub but the Raqub is the one who finds none of his children as a forerunner (in Paradise).” He then said: “Whom do you consider as a wrestler amongst you?” We said: “It is he who wrestles with others.” He said: “No, it is not so, but it is the one who has self-control at the time of his anger.”

(...) This Hadith was narrated on the authority of Al-A'mash with the same chain of transmitters.

107-(2609) Abu Huraira “Allah be pleased with him” reported: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “The strong man is not the one who wrestles well but the strong man is the one who has self-control at the time of his anger.”

108-(...) Abu Huraira “Allah be pleased with him” reported: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “The strong man is not the one who wrestles well.” They asked: “Then, who is the strong man, O Messenger of Allah?” he said: “The strong man is the one who controls himself at the time of his anger.”

(...) This Hadith was narrated on the authority of Abu Huraira through another chain of transmitters.

109-(2610) Sulaiman Ibn Surd "Allah be pleased with him" reported: Two men abused each other in the presence of The Prophet “Allah’s blessing and peace be upon him”, with the result that the face of one of them became red with anger, and his jugular veins swelled. On that The

١٠٥ ـ (...) ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ وَوَكِيعٌ. قَالاَ: حَدَّثَنَا الأَعْمَشُ. (ح) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ. حَدَّثَنَا الأَعْمَشُ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «عَلَيْكُمْ بِالصِّدْقِ، فَإِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ، وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ. وَمَا يَزَالُ الرَّجُلُ يَصْدُقُ وَيَتَحَرَّى الصِّدْقَ حَتَّىٰ يُكْتَبَ عِنْدَ اللَّهِ صِدِّيقاً. وَإِيَّاكُمْ وَالْكَذِبَ، فَإِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ، وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ، وَمَا يَزَالُ الرَّجُلُ يَكْذِبُ وَيَتَحَرَّى الْكَذِبَ حَتَّىٰ يُكْتَبَ عِنْدَ اللَّهِ كَذَّاباً».

(...) ـ **حدّثنا** مِنْجَابُ بْنُ الْحَارِثِ التَّمِيمِيُّ: أَخْبَرَنَا ابْنُ مُسْهِرٍ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ. أَخْبَرَنَا عِيسَىٰ بْنُ يُونُسَ. كِلاَهُمَا عَنِ الأَعْمَشِ، بِهَٰذَا الإِسْنَادِ، وَلَمْ يَذْكُرْ فِي حَدِيثِ عِيسَىٰ «وَيَتَحَرَّىٰ الصِّدْقَ. وَيَتَحَرَّى الْكَذِبَ».

وَفِي حَدِيثِ ابْنِ مُسْهِرٍ «حَتَّىٰ يَكْتُبَهُ اللَّهُ».

٣٠ ـ باب فَضْلِ مَنْ يَمْلِكُ نَفْسَهُ عند الغَضَبِ وبأي شيء يذهب الغضب

١٠٦ ـ (٢٦٠٨) ـ **حدّثنا** قُتَيْبَةُ بْنُ سَعِيدٍ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ، وَاللَّفْظُ لِقُتَيْبَةَ، قَالاَ: حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنِ الْحَارِثِ بْنِ سُوَيْدٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا تَعُدُّونَ الرَّقُوبَ فِيكُمْ؟» قَالَ: قُلْنَا: الَّذِي لاَ يُولَدُ لَهُ. قَالَ: «لَيْسَ ذَاكَ بِالرَّقُوبِ، وَلَكِنَّهُ الرَّجُلُ الَّذِي لَمْ يُقَدِّمْ مِنْ وَلَدِهِ شَيْئاً»، قَالَ: «فَمَا تَعُدُّونَ الصُّرَعَةَ فِيكُمْ؟» قَالَ: قُلْنَا: الَّذِي لاَ يَصْرَعُهُ الرِّجَالُ. قَالَ: «لَيْسَ بِذَلِكَ، وَلَكِنَّهُ الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ».

(...) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالاَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَىٰ بْنُ يُونُسَ. كِلاَهُمَا عَنِ الأَعْمَشِ، بِهَٰذَا الإِسْنَادِ، مِثْلَ مَعْنَاهُ.

١٠٧ ـ (٢٦٠٩) ـ **حدّثنا** يَحْيَىٰ بْنُ يَحْيَىٰ وَعَبْدُ الأَعْلَىٰ بْنُ حَمَّادٍ. قَالاَ، كِلاَهُمَا: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَيْسَ الشَّدِيدُ بِالصُّرَعَةِ، إِنَّمَا الشَّدِيدُ الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ».

[البخاري: كتاب الأدب، باب الحذر من الغضب، رقم: ٦١١٤].

١٠٨ ـ (...) ـ **حدّثنا** حَاجِبُ بْنُ الْوَلِيدِ: حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ، عَنِ الزُّبَيْدِيِّ، عَنِ الزُّهْرِيِّ: أَخْبَرَنِي حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَيْسَ الشَّدِيدُ بِالصُّرَعَةِ»، قَالُوا: فَالشَّدِيدُ أَيُّمَ هُوَ يَا رَسُولَ اللَّهِ؟ قَالَ: «الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ».

(...) ـ **وحدّثناه** مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ. جَمِيعاً عَنْ عَبْدِ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ. (ح) وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ بْنِ بَهْرَامَ: أَخْبَرَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ. كِلاَهُمَا عَنِ الزُّهْرِيِّ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِهِ.

١٠٩ ـ (٢٦١٠) ـ **حدّثنا** يَحْيَىٰ بْنُ يَحْيَىٰ وَمُحَمَّدُ بْنُ الْعَلاَءِ. قَالَ يَحْيَىٰ: أَخْبَرَنَا. وَقَالَ ابْنُ الْعَلاَءِ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنْ سُلَيْمَانَ بْنِ صُرَدٍ، قَالَ: اسْتَبَّ رَجُلاَنِ عِنْدَ النَّبِيِّ ﷺ، فَجَعَلَ أَحَدُهُمَا تَحْمَرُّ عَيْنَاهُ وَتَنْتَفِخُ أَوْدَاجُهُ. قَالَ رَسُولُ اللَّهِ ﷺ:

Prophet "Allah's blessing and peace be upon him" said: "I know a word, the saying of which will cause him to relax, if he does say it. If he says: "I seek Refuge with Allah from Satan" then all is anger will go away." The angry man said: "Do you see me mad?"

110-(...) Sulaiman Ibn Surd "Allah be pleased with him" reported: Two men abused each other in the presence of The Prophet "Allah's blessing and peace be upon him", with the result that the face of one of them became red with anger. On that The Prophet "Allah's blessing and peace be upon him" looked at him and said: "I know a word, the saying of which will cause him to relax, i.e. if he says: "I seek refuge with Allah from Satan." Somebody from among those who had heard The Prophet "Allah's blessing and peace be upon him" got up and went to him and said: "Did not you hear what The Messenger of Allah "Allah's blessing and peace be upon him" said? He said: "I know a word, the saying of which will cause him to relax, i.e. if he says: "I seek refuge with Allah from Satan."" The angry man said: "Do you see me mad?"

(...) The same was narrated on the authority of Al-A'mash with the same chain of transmitters.

[31] Creating the man in such a way that he loses control

111-(2611) Anas "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When Allah created Adam (and placed him) in Paradise, He left him as long as He wished to leave him. Then Iblis roamed round him to see what he was. When he found him hollow from within, he perceived that he had been created in such a way that he would not have control over himself."

(...) The same was narrated on the authority of Humaid with the same chain of transmitters.

[32] Forbiddance of striking at the face

112-(2612) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you fights with his brother he should avoid striking at the face."

(...) This Hadith was narrated on the authority of Abu Az-Zinad with a slight variation of wording.

113-(...) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you fights with his brother he should avoid striking at the face."

«إِنِّي لأَعْرِفُ كَلِمَةً لَوْ قَالَهَا لَذَهَبَ عَنْهُ الَّذِي يَجِدُ: أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ» فَقَالَ الرَّجُلُ: وَهَلْ تَرَىٰ بِي مِنْ جُنُونٍ؟

قَالَ ابْنُ الْعَلاَءِ: فَقَالَ: وَهَلْ تَرَىٰ. وَلَمْ يَذْكُرِ الرَّجُلَ.

[البخاري: كتاب بدء الخلق، باب صفة إبليس وجنوده، رقم: ٣٢٨٢]

١١٠ ـ (...) ـ حدّثنا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا أَبُو أُسَامَةَ: سَمِعْتُ الأَعْمَشَ يَقُولُ: سَمِعْتُ عَدِيَّ بْنَ ثَابِتٍ يَقُولُ: حَدَّثَنَا سُلَيْمَانُ بْنُ صُرَدٍ قَالَ: اسْتَبَّ رَجُلاَنِ عِنْدَ النَّبِيِّ ﷺ. فَجَعَلَ أَحَدُهُمَا يَغْضَبُ وَيَحْمَرُّ وَجْهُهُ. فَنَظَرَ إِلَيْهِ النَّبِيُّ ﷺ فَقَالَ: «إِنِّي لأَعْلَمُ كَلِمَةً لَوْ قَالَهَا لَذَهَبَ ذَا عَنْهُ: أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ» فَقَامَ إِلَىٰ الرَّجُلِ رَجُلٌ مِمَّنْ سَمِعَ النَّبِيَّ ﷺ فَقَالَ: أَتَدْرِي مَا قَالَ رَسُولُ اللَّهِ ﷺ آنِفاً؟ قَالَ: «إِنِّي لأَعْلَمُ كَلِمَةً لَوْ قَالَهَا لَذَهَبَ ذَا عَنْهُ: أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ»، فَقَالَ لَهُ الرَّجُلُ: أَمَجْنُوناً تَرَانِي؟

(...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنِ الأَعْمَشِ، بِهَٰذَا الإِسْنَادِ.

٣١ ـ باب خُلِقَ الإِنْسَانُ خَلْقاً لا يَتَمَالَكُ

١١١ ـ (٢٦١١) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ، عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَمَّا صَوَّرَ اللَّهُ آدَمَ فِي الْجَنَّةِ تَرَكَهُ مَا شَاءَ اللَّهُ أَنْ يَتْرُكَهُ. فَجَعَلَ إِبْلِيسُ يُطِيفُ بِهِ، يَنْظُرُ مَا هُوَ، فَلَمَّا رَآهُ أَجْوَفَ عَرَفَ أَنَّهُ خُلِقَ خَلْقاً لاَ يَتَمَالَكُ».

(...) ـ حدّثنا أَبُو بَكْرِ بْنُ نَافِعٍ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا حَمَّادٌ، بِهَٰذَا الإِسْنَادِ... نَحْوَهُ.

٣٢ ـ باب النَّهْيِ عن ضَرْبِ الوَجْهِ

١١٢ ـ (٢٦١٢) ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا الْمُغِيرَةُ، يَعْنِي الْحِزَامِيَّ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا قَاتَلَ أَحَدُكُمْ أَخَاهُ، فَلْيَجْتَنِبِ الْوَجْهَ».

(...) ـ حدّثناه عَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ. قَالاَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَبِي الزِّنَادِ، بِهَٰذَا الإِسْنَادِ، وَقَالَ: «إِذَا ضَرَبَ أَحَدُكُمْ».

١١٣ ـ (...) ـ حدّثنا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا قَاتَلَ أَحَدُكُمْ أَخَاهُ، فَلْيَتَّقِ الْوَجْهَ».

114-(...) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you fights with his brother he should not slap on the face."

115-(...) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you fights with his brother he should avoid (striking at) the face, for Allah has created man on His own image."

116-(...) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you fights with his brother he should avoid (striking at) the face."

[33] Severe warning to the one who tortures people unjustifiably

117-(2613) Urwa reported from his father that Hisham Ibn Hakim Ibn Hizam came upon some people in Syria who had been made to stand in the sun, with olive-oil poured upon their heads. He said: What is this? It was said: They are being tortured for (their non-payment of) the tribute. He said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "Allah would punish those who torture people in this world (unjustifiably)."

118-(...) Hisham reported from his father that Hisham Ibn Hakim Ibn Hizam came upon some farmers of Syria, who had been made to stand in the sun. He said: What is the matter with them? They said: They have been detained for (their non-payment of) the tribute. Hisham said: I testify that I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "Allah would torture those who torture people in the world (unjustifiably)."

(...) This Hadith was narrated on the authority of Hisham with the same chain of transmitters with the following addition that the ruler in Palestine at that time was Umair Ibn Sa'd to whom Hisham went and talked about this matter, with the result that he (Umair) ordered that they should be let off; and they were let off.

119-(...) Urwa Ibn Az-Zubair reported that Hisham Ibn Hakim found a man (who was the ruler of Hims) detaining some farmers for (their non-payment of) the tribute. He said: What is this? I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "Allah would punish those who torture people in the world (unjustifiably)."

١١٤ ـ (...) ـ **حدّثنا** عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ: سَمِعَ أَبَا أَيُّوبَ يُحَدِّثُ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا قَاتَلَ أَحَدُكُمْ أَخَاهُ، فَلاَ يَلْطِمَنَّ الْوَجْهَ».

١١٥ ـ (...) ـ **حدّثنا** نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنِي أَبِي: حَدَّثَنَا الْمُثَنَّىٰ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ بْنُ مَهْدِيٍّ، عَنِ الْمُثَنَّىٰ بْنِ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَبِي أَيُّوبَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ. وَفِي حَدِيثِ ابْنِ حَاتِمٍ: عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا قَاتَلَ أَحَدُكُمْ أَخَاهُ، فَلْيَجْتَنِبِ الْوَجْهَ، فَإِنَّ اللَّهَ خَلَقَ آدَمَ عَلَىٰ صُورَتِهِ».

١١٦ ـ (...) ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنِي عَبْدُ الصَّمَدِ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ، عَنْ يَحْيَىٰ بْنِ مَالِكٍ الْمَرَاغِيِّ، وَهُوَ أَبُو أَيُّوبَ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا قَاتَلَ أَحَدُكُمْ أَخَاهُ، فَلْيَجْتَنِبِ الْوَجْهَ».

٣٣ ـ بابُ الوَعِيدِ الشَّدِيدِ لمن عَذَّبَ النَّاسَ بِغَيْرِ حَقّ

١١٧ ـ (٢٦١٣) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ هِشَامِ بْنِ حَكِيمِ بْنِ حِزَامٍ، قَالَ: مَرَّ بِالشَّامِ عَلَىٰ أُنَاسٍ، وَقَدْ أُقِيمُوا فِي الشَّمْسِ، وَصُبَّ عَلَىٰ رُؤُوسِهِمُ الزَّيْتُ. فَقَالَ: مَا هَٰذَا؟ قِيلَ: يُعَذَّبُونَ فِي الْخَرَاجِ. فَقَالَ: أَمَا إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ اللَّهَ يُعَذِّبُ الَّذِينَ يُعَذِّبُونَ فِي الدُّنْيَا».

١١٨ ـ (...) ـ **حدّثنا** أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ. قَالَ: مَرَّ هِشَامُ بْنُ حَكِيمِ بْنِ حِزَامٍ عَلَىٰ أُنَاسٍ مِنَ الأَنْبَاطِ بِالشَّامِ، قَدْ أُقِيمُوا فِي الشَّمْسِ. فَقَالَ: مَا شَأْنُهُمْ؟ قَالُوا: حُبِسُوا فِي الْجِزْيَةِ. فَقَالَ هِشَامٌ: أَشْهَدُ لَسَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ اللَّهَ يُعَذِّبُ الَّذِينَ يُعَذِّبُونَ النَّاسَ فِي الدُّنْيَا».

(...) ـ **حدّثنا** أَبُو كُرَيْبٍ: حَدَّثَنَا وَكِيعٌ وَأَبُو مُعَاوِيَةَ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ. كُلُّهُمْ عَنْ هِشَامٍ، بِهَٰذَا الإِسْنَادِ.

وَزَادَ فِي حَدِيثِ جَرِيرٍ: قَالَ: وَأَمِيرُهُمْ يَوْمَئِذٍ عُمَيْرُ بْنُ سَعْدٍ عَلَىٰ فِلَسْطِينَ، فَدَخَلَ عَلَيْهِ فَحَدَّثَهُ، فَأَمَرَ بِهِمْ فَخُلُّوا.

١١٩ ـ (...) ـ **حدّثني** أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، أَنَّ هِشَامَ بْنَ حَكِيمٍ وَجَدَ رَجُلاً، وَهُوَ عَلَىٰ حِمْصَ، يُشَمِّسُ نَاساً مِنَ النَّبَطِ فِي أَدَاءِ الْجِزْيَةِ. فَقَالَ: مَا هَٰذَا؟ إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ اللَّهَ يُعَذِّبُ الَّذِينَ يُعَذِّبُونَ النَّاسَ فِي الدُّنْيَا».

[34] Whoever goes in the mosque or in the market or a place of gathering as such carrying a weapon should grasp the spearhead lest it might harm anyone

120-(2614) Amr heard Jabir "Allah be pleased with him" saying: A person came into the mosque carrying arrows. The Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Grasp its pointed head."

121-(...) Jabir "Allah be pleased with him" reported: A person came into the mosque with arrows whose iron-ends were exposed. The Messenger of Allah "Allah's blessing and peace be upon him" ordered him to grasp the pointed heads lest they might do any harm to a Muslim.

122-(...) Jabir "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" ordered somebody who had been distributing arrows in the mosque that he should not move about in the mosque but by grasping their pointed heads. Ibn Rumh narrated the same with a slight variation of wording.

123-(2615) Abu Musa "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you passes by a gathering or a market carrying an arrow in his hand, he must grasp its pointed head, he must grasp its pointed head, he must grasp its pointed head." Abu Musa said: By Allah, we did not court death until some of us had flung arrows upon the faces of one another.

124-(...) Abu Musa "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone from amongst you passes by our mosque or our market carrying an arrow with him, he should grasp its pointed head in his palm (or catch hold of its iron-head), lest it might injure anyone from among the Muslims."

[35] Forbiddance of pointing a weapon towards one's brother

125-(2616) Abu Huraira "Allah be pleased with him" reported: (The Prophet) Abu Al-Qasim (his nickname) "Allah's blessing and peace be upon him" said: "He who pointed a weapon towards his brother, the angels invoke curse upon him even if he is his real brother, so long as he does not abandon this (pointing weapon towards one's brother Muslim)."

(...) Abu Huraira reported the same from The Messenger of Allah "Allah's blessing and peace be upon him" through another chain of transmitters.

٣٤ ـ باب أمر مَنْ مَرّ بسلاحٍ في مَسْجِدٍ أو سُوْقٍ أو غيرهما من المواضع الجَامِعَةِ للنَّاسِ، أن يُمْسِك بِنِصَالِهَا

١٢٠ ـ (٢٦١٤) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ أَبُو بكرٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرٍو: سمِعَ جابراً يَقُولُ: مَرَّ رَجُلٌ فِي الْمَسْجِدِ بِسِهَامٍ. فَقَالَ لَهُ رَسُولُ اللهِ ﷺ: «أَمْسِكْ بِنِصَالِهَا».

[البخاري: كتاب الصلاة، باب يأخذ بنصول النبل إذا مر في المسجد، رقم: ٤٥١].

١٢١ ـ (...) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ وَأَبُو الرَّبِيعِ. قَالَ أَبُو الرَّبِيعِ: حَدَّثَنَا. وَقَالَ يَحْيَىٰ - وَاللَّفْظُ لَهُ - : أَخْبَرَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ أَنَّ رَجُلاً مَرَّ بِأَسْهُمٍ فِي الْمَسْجِدِ. قَدْ أَبْدَىٰ نُصولَهَا. فَأُمِرَ أَنْ يَأْخُذَ بِنُصُولِهَا، كَيْ لاَ يَخْدِشَ مُسْلِماً.

[البخاري: كتاب الفتن، باب قول النبي ﷺ: «من حمل علينا السلاح فليس منا» رقم: ٧٠٧٤].

١٢٢ ـ (...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جابرٍ، عَنْ رَسُولِ اللَّهِ ﷺ، أَنَّهُ أَمَرَ رَجُلاً، كَانَ يَتَصَدَّقُ بِالنَّبْلِ فِي الْمَسْجِدِ، أَنْ لاَ يَمُرَّ بِهَا إِلاَّ وَهُوَ آخِذٌ بِنُصُولِهَا، وقَالَ ابْنُ رُمْحٍ: كَانَ يَصَّدَّقُ بِالنَّبْلِ.

١٢٣ ـ (٢٦١٥) ـ حدّثنا هَدَّابُ بْنُ خَالِدٍ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَىٰ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا مَرَّ أَحَدُكُمْ فِي مَجْلِسٍ أَوْ سُوقٍ، وَبِيَدِهِ نَبْلٌ، فَلْيَأْخُذْ بِنِصَالِهَا، ثُمَّ لِيَأْخُذْ بِنِصَالِهَا. ثُمَّ لِيَأْخُذْ بِنِصَالِهَا».

قَالَ: فَقَالَ أَبُو مُوسَىٰ: وَاللَّهِ، مَا مُتْنَا حَتَّىٰ سَدَّدْنَاهَا، بَعْضُنَا فِي وُجُوهِ بَعْضٍ.

١٢٤ ـ (...) ـ حدّثنا عَبْدُ اللَّهِ بْنُ بَرَّادٍ الأَشْعَرِيُّ وَمُحَمَّدُ بْنُ الْعَلاَءِ، وَاللَّفْظُ لِعَبْدِ اللَّهِ، قَالاَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَىٰ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا مَرَّ أَحَدُكُمْ فِي مَسْجِدِنَا، أَوْ فِي سُوقِنَا، وَمَعَهُ نَبْلٌ، فَلْيُمْسِكْ عَلَىٰ نِصَالِهَا بِكَفِّهِ. أَنْ يُصِيبَ أَحَداً مِنَ الْمُسْلِمِينَ مِنْهَا بِشَيْءٍ». أَوْ قَالَ: «لِيَقْبِضْ عَلَىٰ نِصَالِهَا».

[البخاري: كتاب الصلاة، باب المرور في المسجد، رقم: ٤٥٢].

٣٥ ـ باب النَّهْي عنِ الإشَارَةِ بالسِّلاَحِ إلى مُسْلِمٍ

١٢٥ ـ (٢٦١٦) ـ حدّثني عَمْرٌو النَّاقِدُ وَابْنُ أَبِي عُمَرَ. قَالَ عَمْرٌو: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَيُّوبَ، عَنِ ابْنِ سِيرِينَ. سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ أَبُو الْقَاسِمِ ﷺ: «مَنْ أَشَارَ إِلَىٰ أَخِيهِ بِحَدِيدَةٍ، فَإِنَّ الْمَلاَئِكَةَ تَلْعَنُهُ، حَتَّىٰ وَإِنْ كَانَ أَخَاهُ لأَبِيهِ وَأُمِّهِ».

(...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنِ ابْنِ عَوْنٍ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِهِ.

126-(2617) Hammam Ibn Munabbih narrated: This is what Abu Huraira "Allah be pleased with him" narrated to us from The Messenger of Allah "Allah's blessing and peace be upon him". He mentioned many traditions, including the following: The Messenger of Allah "Allah's blessing and peace be upon him" said: "None amongst you should point a weapon towards his brother, for he does not know that Satan might cause it (the weapon) to slip from his hand (and then injure anyone) with the result that he may fall into a ditch of Hell-Fire."

[36] The merit of removing away anything harmful from the way

127-(1914) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "While a person was going on the way, he found a thorny branch in it, which he pushed to a side. Consequently, Allah accepted (this action) of his and forgave him."

128-(...) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "While a man was walking across a certain bath, he saw a tree's branch lying there. He said: By Allah, I shall push it aside so that it may not cause harm to the Muslims. (The result was that) he was admitted into Paradise."

129-(...) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I saw a person enjoying himself in Paradise (as a reward for him) because of a tree that he had cut from the path which was harmful to the people."

130-(...) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There was a tree which was harmful to the Muslims. A person came there and cut it (with the result that) he entered Paradise."

131-(2618) Abu Barza "Allah be pleased with him" reported: I said: "O The Messenger of Allah, teach me something which might be a (source of) benefit to me." He said: "Remove the harmful things from the paths of Muslims."

132-(...) Abu Barza "Allah be pleased with him" reported that he said to The Messenger of Allah "Allah's blessing and peace be upon him": "O The Messenger of Allah, I do not know whether I would survive after you, so instruct me (to do) something by which Allah should benefit me." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do such and such a thing, do such and such a thing, and remove the harmful things from the paths."

١٢٦ ـ (٢٦١٧) ـ حدّثنا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ: هٰذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ. فَذَكَرَ أَحَادِيثَ مِنْهَا: وَقَالَ رَسُولُ اللَّهِ ﷺ: «لا يُشِيرُ أَحَدُكُمْ إِلىٰ أَخِيهِ بِالسِّلاحِ، فَإِنَّهُ لا يَدْرِي أَحَدُكُمْ لَعَلَّ الشَّيْطَانَ يَنْزِعُ فِي يَدِهِ. فَيَقَعُ فِي حُفْرَةٍ مِنَ النَّارِ».

[البخاري: كتاب الفتن، باب قول النبي ﷺ: «من حمل علينا السلاح فليس منا» رقم: ٧٠٧٢].

٣٦ ـ باب فَضْلِ إِزَالَةِ الأَذَىٰ عن الطَّرِيقِ

١٢٧ ـ (١٩١٤) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ. قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ سُمَيٍّ، مَوْلَىٰ أَبِي بَكْرٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «بَيْنَمَا رَجُلٌ يَمْشِي بِطَرِيقٍ، وَجَدَ غُصْنَ شَوْكٍ عَلَى الطَّرِيقِ، فَأَخَّرَهُ، فَشَكَرَ اللَّهُ لَهُ، فَغَفَرَ لَهُ».

١٢٨ ـ (...) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَرَّ رَجُلٌ بِغُصْنِ شَجَرَةٍ عَلَىٰ ظَهْرِ طَرِيقٍ. فَقَالَ: وَاللَّهِ لأُنَحِّيَنَّ هٰذَا عَنِ الْمُسْلِمِينَ لاَ يُؤْذِيهِمْ. فَأُدْخِلَ الْجَنَّةَ».

١٢٩ ـ (...) ـ حدّثناه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عُبَيْدُ اللَّهِ: حَدَّثَنَا شَيْبَانُ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «لَقَدْ رَأَيْتُ رَجُلاً يَتَقَلَّبُ فِي الْجَنَّةِ، فِي شَجَرَةٍ قَطَعَهَا مِنْ ظَهْرِ الطَّرِيقِ، كَانَتْ تُؤْذِي النَّاسَ».

١٣٠ ـ (...) ـ حدّثني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ شَجَرَةً كَانَتْ تُؤْذِي الْمُسْلِمِينَ، فَجَاءَ رَجُلٌ فَقَطَعَهَا، فَدَخَلَ الْجَنَّةَ».

١٣١ ـ (٢٦١٨) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ، عَنْ أَبَانَ بْنِ صَمْعَةَ: حَدَّثَنِي أَبُو الْوَازِعِ: حَدَّثَنِي أَبُو بَرْزَةَ. قَالَ: قُلْتُ: يَا نَبِيَّ اللَّهِ، عَلِّمْنِي شَيْئاً أَنْتَفِعُ بِهِ. قَالَ: «اعْزِلِ الأَذَىٰ عَنْ طَرِيقِ الْمُسْلِمِينَ».

١٣٢ ـ (...) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا أَبُو بَكْرِ بْنُ شُعَيْبِ بْنِ الْحَبْحَابِ، عَنْ أَبِي الْوَازِعِ الرَّاسِبِيِّ، عَنْ أَبِي بَرْزَةَ الأَسْلَمِيِّ؛ أَنَّ أَبَا بَرْزَةَ قَالَ: قُلْتُ لِرَسُولِ اللَّهِ ﷺ: يَا رَسُولَ اللَّهِ، إِنِّي لاَ أَدْرِي، لَعَسَىٰ أَنْ تَمْضِيَ وَأَبْقَىٰ بَعْدَكَ. فَزَوِّدْنِي شَيْئاً يَنْفَعُنِي اللَّهُ بِهِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «افْعَلْ كَذَا. افْعَلْ كَذَا ـ أَبُو بَكْرٍ نَسِيَهُ ـ وَأَمِرَّ الأَذَىٰ عَنِ الطَّرِيقِ».

[37] Forbiddance of torturing the cat or any animals which do not harm

133-(2242) Abdullah Ibn Umar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "A lady was punished because of a cat which she had imprisoned till it died. She entered the (Hell) Fire for that. However, she neither gave it food or water since she imprisoned it, nor did she set it free to eat from the vermin of the earth."

(...) This Hadith was narrated on the authority of Ibn Umar through another chain of transmitters.

134-(...) Ibn Umar "Allah be pleased with both" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "A woman was tortured because of a cat which she had tied. She neither allowed it to eat or drink, nor did she set it free so that it might eat the insects of the earth."

(...) This Hadith was narrated on the authority of Abu Huraira through another chain of transmitters.

135-(2619) Hammam Ibn Munabbih narrated: This is what Abu Huraira "Allah be pleased with him" narrated to us from The Messenger of Allah "Allah's blessing and peace be upon him". He mentioned many traditions, including the following: The Messenger of Allah "Allah's blessing and peace be upon him" said: "A woman entered the Hell-Fire because of a cat which she had tied. She neither fed it, nor did she set it free so that it could consume the insects of the earth, until it died."

[38] Prohibition of pride and vanity

136-(2620) Abu Sa'id Al-Khudri and Abu Huraira "Allah be pleased with them" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Glory is His (Allah's) lower garment and Majesty is His upper garment and (Allah "Exalted and Glorified be He" says") He who disputes with Me over them I shall punish him."

[39] Forbiddance of getting frustrated regarding the mercy of Allah

137-(2621) Jundub "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: "A man said: Allah would not forgive for so and so. Allah "Exalted and Glorified be He" said: Who is him, who declares about Me that I would not forgive for so and so? I have forgiven for so and so and, blotted out the deeds of him (who declared that I would not FORGIVE FOR him)."

٣٧ ـ باب تحريمِ تَعْذِيب الهرَّة ونحوها من الحيوان الذي لا يُؤذي

١٣٣ ـ (٢٢٤٢) ـ حدّثني عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ أَسْمَاءَ بْنِ عُبَيْدٍ الضُّبَعِيُّ: حَدَّثَنَا جُوَيْرِيَةُ، يَعْنِي ابْنَ أَسْمَاءَ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «عُذِّبَتِ امْرَأَةٌ فِي هِرَّةٍ، سَجَنَتْهَا حَتَّىٰ مَاتَتْ، فَدَخَلَتْ فِيهَا النَّارَ. لاَ هِيَ أَطْعَمَتْهَا وَسَقَتْهَا، إِذْ هِيَ حَبَسَتْهَا. وَلاَ هِيَ تَرَكَتْهَا تَأْكُلُ مِنْ خَشَاشِ الأَرْضِ».

(...) ـ حدّثني هَارُونُ بْنُ عَبْدِ اللَّهِ وَعَبْدُ اللَّهِ بْنُ جَعْفَرِ بْنِ يَحْيَىٰ بْنِ خَالِدٍ. جَمِيعاً عَنْ مَعْنِ بْنِ عِيسَىٰ، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ، بِمَعْنَىٰ حَدِيثِ جُوَيْرِيَةَ.

١٣٤ ـ (...) ـ وحَدَّثَنِيهِ نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا عَبْدُ الأَعْلَىٰ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «عُذِّبَتِ امْرَأَةٌ فِي هِرَّةٍ أَوْثَقَتْهَا. فَلَمْ تُطْعِمْهَا وَلَمْ تَسْقِهَا، وَلَمْ تَدَعْهَا تَأْكُلُ مِنْ خَشَاشِ الأَرْضِ».

(...) ـ حدّثنا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا عَبْدُ الأَعْلَىٰ، عَنْ عُبَيْدِ اللَّهِ، عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِهِ.

١٣٥ ـ (٢٦١٩) ـ حدّثنا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ. قَالَ: هَٰذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ، فَذَكَرَ أَحَادِيثَ مِنْهَا، وَقَالَ رَسُولُ اللَّهِ ﷺ: «دَخَلَتِ امْرَأَةٌ النَّارَ مِنْ جَرَّاءِ هِرَّةٍ لَهَا، أَوْ هِرٍّ، رَبَطَتْهَا. فَلاَ هِيَ أَطْعَمَتْهَا، وَلاَ هِيَ أَرْسَلَتْهَا تُرَمْرِمُ مِنْ خَشَاشِ الأَرْضِ، حَتَّىٰ مَاتَتْ هَزْلاً».

٣٨ ـ باب تَحْرِيمِ الكِبْرِ

١٣٦ ـ (٢٦٢٠) ـ حدّثنا أَحْمَدُ بْنُ يُوسُفَ الأَزْدِيُّ: حَدَّثَنَا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الأَعْمَشُ: حَدَّثَنَا أَبُو إِسْحَاقَ، عَنْ أَبِي مُسْلِمٍ الأَغَرِّ، أَنَّهُ حَدَّثَهُ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ وَأَبِي هُرَيْرَةَ قَالاَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْعِزُّ إِزَارُهُ، وَالْكِبْرِيَاءُ رِدَاؤُهُ، فَمَنْ يُنَازِعُنِي عَذَّبْتُهُ».

٣٩ ـ باب النَّهْيِ عن تَقْنِيطِ الإنسان من رَحْمَةِ الله

١٣٧ ـ (٢٦٢١) ـ حدّثنا سُوَيْدُ بْنُ سَعِيدٍ، عَنْ مُعْتَمِرِ بْنِ سُلَيْمَانَ، عَنْ أَبِيهِ: حَدَّثَنَا أَبُو عِمْرَانَ الْجَوْنِيُّ، عَنْ جُنْدَبٍ، أَنَّ رَسُولَ اللَّهِ ﷺ حَدَّثَ «أَنَّ رَجُلاً قَالَ: وَاللَّهِ لاَ يَغْفِرُ اللَّهُ لِفُلاَنٍ. وَإِنَّ اللَّهَ تَعَالَىٰ قَالَ: مَنْ ذَا الَّذِي يَتَأَلَّى عَلَيَّ أَنْ لاَ أَغْفِرَ لِفُلاَنٍ، فَإِنِّي قَدْ غَفَرْتُ لِفُلاَنٍ. وَأَحْبَطْتُ عَمَلَكَ»، أَوْ كَمَا قَالَ.

[40] The merits of the weak and anonymous people

138-(2622) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Perhaps there is a person with disheveled hair and covered with dust, who might be turned away from the doors (though he is highly estimated by Allah) that if he took oath by Allah (about anything) Allah would fulfill his oath."

[41] Forbiddance of saying: "The people have been destroyed"

139-(2623) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When a person says that people have been destroyed, he himself is the most destroyed."

(...) This Hadith was narrated on the authority of Suhail with the same chain of transmitters.

[42] The advice to treat one's neighbour well

140-(2624) A'isha "Allah be pleased with her" reported: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "Gabriel kept instructing me to (treat kindly) the neighbor (so much) that I thought as if he would give him the (right of) inheritance."

(...) This Hadith was narrated on the authority of A'isha through another chain of transmitters.

141-(2625) Ibn Umar "Allah be pleased with both" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Gabriel kept instructing me to (treat kindly) the neighbor (so much) that I thought as if he would give him the (right of) inheritance."

142-(...) Abu Dharr "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Abu Dharr, when you cook broth, increase the water in it, and give that (as a gift) to your neighbours."

143-(...) Abu Dharr "Allah be pleased with him" reported: My companion, The Messenger of Allah "Allah's blessing and peace be upon him" ordered me: "When you cook broth, add water to it, and remember your neighbour's household, and give them from it as a gift."

٤٠ ـ باب فضل الضُّعفاء والخَامِلِين

١٣٨ ـ (٢٦٢٢) ـ حدّثني سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنِي حَفْصُ بْنُ مَيْسَرَةَ، عَنِ الْعَلاَءِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «رُبَّ أَشْعَثَ مَدْفُوعٍ بِالأَبْوَابِ، لَوْ أَقْسَمَ عَلَى اللَّهِ لأَبَرَّهُ».

٤١ ـ باب النهي عن قول هَلَكَ النَّاسُ

١٣٩ ـ (٢٦٢٣) ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ. (ح) وَحَدَّثَنَا يَحْيَىٰ بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا قَالَ الرَّجُلُ: هَلَكَ النَّاسُ، فَهُوَ أَهْلَكُهُمْ».

قَالَ أَبُو إِسْحَاقَ: لاَ أَدْرِي، أَهْلَكَهُمْ بِالنَّصْبِ، أَوْ أَهْلَكُهُمْ بِالرَّفْعِ.

(...) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا يَزِيدُ بْنُ زُرَيْعٍ، عَنْ رَوْحِ بْنِ الْقَاسِمِ. (ح) وَحَدَّثَنِي أَحْمَدُ بْنُ عُثْمَانَ بْنِ حَكِيمٍ: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، عَنْ سُلَيْمَانَ بْنِ بِلاَلٍ. جَمِيعاً عَنْ سُهَيْلٍ، بِهَٰذَا الإِسْنَادِ... مِثْلَهُ.

٤٢ ـ باب الوَصِيَّة بالجار، والإحسان إليه

١٤٠ ـ (٢٦٢٤) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكِ بْنِ أَنَسٍ. (ح) وَحَدَّثَنَا قُتَيْبَةُ وَمُحَمَّدُ بْنُ رُمْحٍ، عَنِ اللَّيْثِ بْنِ سَعْدٍ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَةُ وَيَزِيدُ بْنُ هَارُونَ. كُلُّهُمْ عَنْ يَحْيَى بْنِ سَعِيدٍ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا عَبْدُ الْوَهَّابِ، يَعْنِي الثَّقَفِيَّ: سَمِعْتُ يَحْيَىٰ بْنَ سَعِيدٍ: أَخْبَرَنِي أَبُو بَكْرٍ، وَهُوَ ابْنُ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَزْمٍ، أَنَّ عَمْرَةَ حَدَّثَتْهُ، أَنَّهَا سَمِعَتْ عَائِشَةَ تَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَا زَالَ جِبْرِيلُ يُوصِينِي بِالْجَارِ حَتَّىٰ ظَنَنْتُ أَنَّهُ لَيُوَرِّثَنَّهُ». [البخاري: كتاب الأدب، باب الوصاة بالجار، رقم: ٦٠١٤].

(...) ـ حدّثني عَمْرٌو النَّاقِدُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ: حَدَّثَنِي هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِهِ.

١٤١ ـ (٢٦٢٥) ـ حدّثني عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، عَنْ عُمَرَ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ. قَالَ: سَمِعْتُ ابْنَ عُمَرَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا زَالَ جِبْرِيلُ يُوصِينِي بِالْجَارِ حَتَّىٰ ظَنَنْتُ أَنَّهُ سَيُوَرِّثُهُ». [البخاري: كتاب الأدب، باب الوصاة بالجار، رقم: ٦٠١٥].

١٤٢ ـ (...) ـ حدّثنا أَبُو كَامِلٍ الْجَحْدَرِيُّ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَاللَّفْظُ لإِسْحَاقَ. قَالَ أَبُو كَامِلٍ: حَدَّثَنَا. وَقَالَ إِسْحَاقُ: أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ الصَّمَدِ الْعَمِّيُّ: حَدَّثَنَا أَبُو عِمْرَانَ الْجَوْنِيُّ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَا أَبَا ذَرٍّ، إِذَا طَبَخْتَ مَرَقَةً، فَأَكْثِرْ مَاءَهَا، وَتَعَاهَدْ جِيرَانَكَ».

١٤٣ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ إِدْرِيسَ: أَخْبَرَنَا شُعْبَةُ. (ح) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ إِدْرِيسَ: أَخْبَرَنَا شُعْبَةُ، عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ قَالَ: إِنَّ خَلِيلِي ﷺ أَوْصَانِي: «إِذَا طَبَخْتَ مَرَقاً فَأَكْثِرْ مَاءَهُ، ثُمَّ انْظُرْ أَهْلَ بَيْتٍ مِنْ جِيرَانِكَ، فَأَصِبْهُمْ مِنْهَا بِمَعْرُوفٍ».

[43] Desirability of meeting one cheerfully

144-(2626) Abu Dharr "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said to me: "Don't look down upon anything of the good (which you might do), even if it is that you meet your brother cheerfully."

[44] Desirability of intercession for whatever is lawful

145-(2627) Abu Musa "Allah be pleased with him" reported: Whenever any needy man came to The Messenger of Allah "Allah's blessing and peace be upon him" with a need (to be fulfilled), he would turn to his Companions saying: "Intercede for him, and you would get the reward. Allah would decree through the tongue of His Prophet what He wishes."

[45] The merit of sitting with good companion, and the necessity of avoiding the bad companion

146-(2628) Abu Musa "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The example of good companion and that of bad companion is that of the owner of musk and that of the one (smith) blowing bellows. The owner of musk would either give you freely, or you would buy it from him, or you would smell its pleasant fragrance. As for the one who blows the bellows, he would either burn your clothes or you would smell its disgusting smell."

[46] The merit of treating the girls kindly

147-(2629) A'isha "Allah be pleased with her", the wife of The Messenger of Allah "Allah's blessing and peace be upon him" reported: A woman came to me along with her two daughters. She asked me for (charity) but she found nothing with me except a single date, which I gave her. She accepted it and then divided it between her two daughters, and she herself ate nothing out of it. She then got up and went out, and so did her two daughters. The Messenger of Allah "Allah's blessing and peace be upon him" entered upon me, to whom I narrated her story. The Messenger of Allah "Allah's blessing and peace be upon him" said: "He who undertakes (the responsibility of bringing up) daughters, and he treats them kindly, they would be protection for him against Hell-Fire."

148-(2630) A'isha "Allah be pleased with her" reported: A needy woman came to me along with her daughters. I gave her three dates. She gave a date to each of them and took one date up to her mouth in order to eat it, but her daughters showed desire to eat it. She divided the date that she intended

٤٣ ـ باب استحباب طَلاَقَةِ الوَجْهِ عند اللِّقاء

١٤٤ ـ (٢٦٢٦) ـ حدّثني أَبُو غَسَّانَ الْمِسْمَعِيُّ: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ: حَدَّثَنَا أَبُو عَامِرٍ، يَعْنِي الْخَزَّازَ، عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ. قَالَ: قَالَ لِي النَّبِيُّ ﷺ: «لاَ تَحْقِرَنَّ مِنَ الْمَعْرُوفِ شَيْئاً، وَلَوْ أَنْ تَلْقَىٰ أَخَاكَ بِوَجْهٍ طَلْقٍ».

٤٤ ـ باب استحباب الشَّفَاعَة فيما ليس بحرام

١٤٥ ـ (٢٦٢٧) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ وَحَفْصُ بْنُ غِيَاثٍ، عَنْ بُرَيْدِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى. قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ، إِذَا أَتَاهُ طَالِبُ حَاجَةٍ، أَقْبَلَ عَلَىٰ جُلَسَائِهِ فَقَالَ: «اشْفَعُوا فَلْتُؤْجَرُوا. وَلْيَقْضِ اللَّهُ عَلَىٰ لِسَانِ نَبِيِّهِ مَا أَحَبَّ». [البخاري: كتاب الزكاة، باب التحريض على الصدقة...، رقم: ١٤٣٢].

٤٥ ـ باب استحباب مجالَسَة الصالحين، ومُجَانَبَة قُرَنَاء السُّوء

١٤٦ ـ (٢٦٢٨) ـ حدّثنا أبو بكر بن أبي شيبة: حدّثنا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ بُرَيْدِ بْنِ عَبْدِ اللَّهِ، عَنْ جَدِّهِ، عَنْ أَبِي مُوسَىٰ، عَنِ النَّبِيِّ ﷺ. (ح) ـ وحدّثنا مُحَمَّدُ بْنُ الْعَلاَءِ الْهَمْدَانِيُّ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَىٰ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّمَا مَثَلُ الْجَلِيسِ الصَّالِحِ وَالْجَلِيسِ السَّوْءِ، كَحَامِلِ الْمِسْكِ وَنَافِخِ الْكِيرِ، فَحَامِلُ الْمِسْكِ، إِمَّا أَنْ يُحْذِيَكَ، وَإِمَّا أَنْ تَبْتَاعَ مِنْهُ، وَإِمَّا أَنْ تَجِدَ مِنْهُ رِيحاً طَيِّبَةً. وَنَافِخُ الْكِيرِ، إِمَّا أَنْ يُحْرِقَ ثِيَابَكَ، وَإِمَّا أَنْ تَجِدَ رِيحاً خَبِيثَةً».

[البخاري: كتاب البيوع، باب في العطار وبيع المسك، رقم: ٢١٠١].

٤٦ ـ باب فَضْلِ الإِحسانِ إِلى البَنَاتِ

١٤٧ ـ (٢٦٢٩) ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ قُهْزَاذَ: حَدَّثَنَا سَلَمَةُ بْنُ سُلَيْمَانَ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي بَكْرِ بْنِ حَزْمٍ، عَنْ عُرْوَةَ عَنْ عَائِشَةَ. (ح) ـ وحدّثني عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَٰنِ بْنِ بَهْرَامَ وَأَبُو بَكْرِ بْنُ إِسْحَاقَ، وَاللَّفْظُ لَهُمَا، قَالاَ: أَخْبَرَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي بَكْرٍ، أَنَّ عُرْوَةَ بْنَ الزُّبَيْرِ أَخْبَرَهُ، أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ قَالَتْ: جَاءَتْنِي امْرَأَةٌ، وَمَعَهَا ابْنَتَانِ لَهَا. فَسَأَلَتْنِي فَلَمْ تَجِدْ عِنْدِي شَيْئاً غَيْرَ تَمْرَةٍ وَاحِدَةٍ، فَأَعْطَيْتُهَا إِيَّاهَا. فَأَخَذَتْهَا فَقَسَمَتْهَا بَيْنَ ابْنَتَيْهَا، وَلَمْ تَأْكُلْ مِنْهَا شَيْئاً، ثُمَّ قَامَتْ فَخَرَجَتْ وَابْنَتَاهَا، فَدَخَلَ عَلَيَّ النَّبِيُّ ﷺ، فَحَدَّثْتُهُ حَدِيثَهَا. فَقَالَ النَّبِيُّ ﷺ: «مَنِ ابْتُلِيَ مِنَ الْبَنَاتِ بِشَيْءٍ، فَأَحْسَنَ إِلَيْهِنَّ، كُنَّ لَهُ سِتْراً مِنَ النَّارِ». [البخاري: كتاب الزكاة، باب اتقوا النار ولو بشق تمرة...، رقم: ١٤١٨].

١٤٨ ـ (٢٦٣٠) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا بَكْرٌ، يَعْنِي ابْنَ مُضَرَ، عَنِ ابْنِ الْهَادِ، أَنَّ زِيَادَ بْنَ أَبِي زِيَادٍ، مَوْلَىٰ ابْنِ عَيَّاشٍ حَدَّثَهُ، عَنْ عِرَاكِ بْنِ مَالِكٍ: سَمِعْتُهُ يُحَدِّثُ عُمَرَ بْنَ

to eat between them. Her (kind) treatment appealed me. I mentioned what she did to The Messenger of Allah "Allah's blessing and peace be upon him", who said: "Verily Allah has affirmed Paradise for her, or He has rescued her from Hell-Fire, because of this (act) of her."

149-(2631) Anas Ibn Malik "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who brought up two girls properly till they grew up, he and I would come (together) on the Day of Judgement (as close to one another as those two fingers)." He interlaced his fingers (to illustrate the matter).

[47] The excellence of him, whose son dies and he (keeps patient and) expects the reward from Allah

150-(2632) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is none from among the Muslims, three of whose children die, and he (keeps patient and) expects the reward from Allah, but that Fire will not touch him but for the fulfillment of the Oath."

(...) This Hadith was narrated by Az-Zuhri on the authority of Malik, with a slight variation of wording.

151-(...) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said to some women from among the Ansar: "There is none from among you, three of whose children die, and she (keeps patient and) expects the reward from Allah, but that she would be admitted to Paradise." A woman from amongst them said: "O The Messenger of Allah, (what would happen) if they are two?" He said: "Even if they are two (she would be admitted to Paradise)."

152-(2633) Abu Sa'id Al-Khudri "Allah be pleased with him" reported: A woman came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah, men receive your instructions; so, please fix a day for us also, on which we would come to you and you would teach us from what Allah has taught you." He said: "You assemble on such and such a day (and I would come to you)." They assembled and The Messenger of Allah "Allah's blessing and peace be upon him" came to them and taught them from what Allah had taught him. He then said: "There is no woman from amongst you who sends her three children as her forerunners (in the Hereafter) but that they would be a protection for her against Hell-Fire." A woman said: "What about two, two and two?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "Even if they are two, two and two."

عَبْدِ الْعَزِيزِ، عَنْ عَائِشَةَ، أَنَّهَا قَالَتْ: جَاءَتْنِي مِسْكِينَةٌ تَحْمِلُ ابْنَتَيْنِ لَهَا، فَأَطْعَمْتُهَا ثَلاَثَ تَمَرَاتٍ، فَأَعْطَتْ كُلَّ وَاحِدَةٍ مِنْهُمَا تَمْرَةً، وَرَفَعَتْ إِلَىٰ فِيهَا تَمْرَةً لِتَأْكُلَهَا، فَاسْتَطْعَمَتْهَا ابْنَتَاهَا، فَشَقَّتِ التَّمْرَةَ الَّتِي كَانَتْ تُرِيدُ أَنْ تَأْكُلَهَا، بَيْنَهُمَا، فَأَعْجَبَنِي شَأْنُهَا. فَذَكَرْتُ الَّذِي صَنَعَتْ لِرَسُولِ اللَّهِ ﷺ. فَقَالَ: «إِنَّ اللَّهَ قَدْ أَوْجَبَ لَهَا بِهَا الْجَنَّةَ. أَوْ: أَعْتَقَهَا بِهَا مِنَ النَّارِ».

١٤٩ ـ (٢٦٣١) ـ حدّثني عَمْرٌو النَّاقِدُ: حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْعَزِيزِ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي بَكْرِ بْنِ أَنَسٍ، عَنْ أَنَسِ بْنِ مَالِكٍ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ عَالَ جَارِيَتَيْنِ حَتَّىٰ تَبْلُغَا، جَاءَ يَوْمَ الْقِيَامَةِ أَنَا وَهُوَ»، وَضَمَّ أَصَابِعَهُ.

٤٧ ـ باب فضل من يموت له وَلَدٌ فيحتسبه

١٥٠ ـ (٢٦٣٢) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ. قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «لاَ يَمُوتُ لأَحَدٍ مِنَ الْمُسْلِمِينَ ثَلاَثَةٌ مِنَ الْوَلَدِ فَتَمَسَّهُ النَّارُ، إِلاَّ تَحِلَّةَ الْقَسَمِ».

[البخاري: كتاب الأيمان والنذور، باب قول الله تعالى: ﴿وأقسموا بالله جَهْدَ أيمانهم﴾، رقم: ٦٦٥٦].

(...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ. قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ. (ح) وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ وَابْنُ رَافِعٍ، عَنْ عَبْدِ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ. كِلاَهُمَا عَنِ الزُّهْرِيِّ. بِإِسْنَادِ مَالِكٍ. وَبِمَعْنَىٰ حَدِيثِهِ.

إِلاَّ أَنَّ فِي حَدِيثِ سُفْيَانَ: «فَيَلِجَ النَّارَ إِلاَّ تَحِلَّةَ الْقَسَمِ».

[البخاري: كتاب الجنائز، باب فضل من مات له ولد فاحتسب، رقم: ١٢٥١].

١٥١ ـ (...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ، يَعْنِي ابْنَ مُحَمَّدٍ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لِنِسْوَةٍ مِنَ الأَنْصَارِ: «لاَ يَمُوتُ لإِحْدَاكُنَّ ثَلاَثَةٌ مِنَ الْوَلَدِ فَتَحْتَسِبَهُ، إِلاَّ دَخَلَتِ الْجَنَّةَ». فَقَالَتِ امْرَأَةٌ مِنْهُنَّ: أَوِ اثْنَيْنِ يَا رَسُولَ اللَّهِ؟ قَالَ: «أَوِ اثْنَيْنِ».

١٥٢ ـ (٢٦٣٣) ـ حدّثنا أَبُو كَامِلٍ الْجَحْدَرِيُّ، فُضَيْلُ بْنُ حُسَيْنٍ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ الأَصْبَهَانِيِّ، عَنْ أَبِي صَالِحٍ، ذَكْوَانَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: جَاءَتِ امْرَأَةٌ إِلَىٰ رَسُولِ اللَّهِ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ، ذَهَبَ الرِّجَالُ بِحَدِيثِكَ، فَاجْعَلْ لَنَا مِنْ نَفْسِكَ يَوْماً نَأْتِيكَ فِيهِ. تُعَلِّمُنَا مِمَّا عَلَّمَكَ اللَّهُ. قَالَ: «اجْتَمِعْنَ يَوْمَ كَذَا وَكَذَا»، فَاجْتَمَعْنَ، فَأَتَاهُنَّ رَسُولُ اللَّهِ ﷺ، فَعَلَّمَهُنَّ مِمَّا عَلَّمَهُ اللَّهُ. ثُمَّ قَالَ: «مَا مِنْكُنَّ مِنِ امْرَأَةٍ تُقَدِّمُ بَيْنَ يَدَيْهَا، مِنْ وَلَدِهَا ثَلاَثَةً، إِلاَّ كَانُوا لَهَا حِجَاباً مِنَ النَّارِ»، فَقَالَتِ امْرَأَةٌ: وَاثْنَيْنِ. وَاثْنَيْنِ، وَاثْنَيْنِ.؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَاثْنَيْنِ، وَاثْنَيْنِ، وَاثْنَيْنِ».

[البخاري: كتاب العلم، باب هل يجعل للنساء يوماً على حدة في العلم، رقم: ١٠١].

153-(2634) Abu Huraira "Allah be pleased with him" reported that he (The Prophet) said: "Three (children) die before attaining the age of obligation" (in which their sins are to be recorded on their account).

154-(2635) Abu Hassan reported: I said to Abu Huraira: My two children died. Would you narrate to me anything from The Messenger of Allah "Allah's blessing and peace be upon him" a tradition which would soothe our hearts in our bereavements? He said: Yes. The small children are the fowls of Paradise. If one of them meets his father (or he said his parents) he would take hold of his cloth (or he said with his hand) as I take hold of the hem of your cloth (with my hand). He (the child) would not let it until Allah admits his father to Paradise.

This Hadith was narrated on the authority of Tamim with the same chain of transmitters, according to which he (the narrator) said: Did you hear from The Messenger of Allah "Allah's blessing and peace be upon him" anything which may soothe our heart in our bereavements? He said: Yes.

155-(2636) Abu Huraira "Allah be pleased with him" reported that a woman came to The Messenger of Allah "Allah's blessing and peace be upon him" with her child and said: "O The Messenger of Allah, invoke Allah's blessing upon him for I have already buried three (children of mine)." He said: "Have you buried three?" She said: "Yes." He said: "You have really protected yourself against the torture of Hell with a strong safeguard." Umar mentioned his father, but the others did not do.

156-(...) Abu Huraira "Allah be pleased with him" reported that a woman came to The Messenger of Allah "Allah's blessing and peace be upon him" with her child and said: "O The Messenger of Allah! He is ill. So, invoke Allah's blessing upon him for I have already buried three (children of mine)." He said: "You have really protected yourself against the torture of Hell with a strong safeguard." Zuhair did not mention the nickname of Abu Ghaiyyath, but he mentioned only his name.

[48] When Allah loves one of His servants, He causes His other servants to love him too

157-(2637) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When Allah loves a servant, He calls Gabriel and says: Verily, I love so and so; you should also love him. Then Gabriel begins to love him. Then he makes an announcement in the Heaven saying: Allah loves so and so and you also

١٥٣ ـ (٢٦٣٤) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. (ح) وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ الأَصْبَهَانِيِّ، فِي هَٰذَا الإِسْنَادِ ... بِمِثْلِ مَعْنَاهُ.

وَزَادَا جَمِيعاً: عَنْ شُعْبَةَ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ الأَصْبَهَانِيِّ. قَالَ: سَمِعْتُ أَبَا حَازِمٍ يُحَدِّثُ عَنْ أَبِي هُرَيْرَةَ قَالَ: «ثَلاثَةً لَمْ يَبْلُغُوا الْحِنْثَ».

١٥٤ ـ (٢٦٣٥) ـ حدّثنا سُوَيْدُ بْنُ سَعِيدٍ وَمُحَمَّدُ بْنُ عَبْدِ الأَعْلَىٰ، وَتَقَارَبَا فِي اللَّفْظِ، قَالاَ: حَدَّثَنَا الْمُعْتَمِرُ، عَنْ أَبِيهِ، عَنْ أَبِي السَّلِيلِ، عَنْ أَبِي حَسَّانَ، قَالَ: قُلْتُ لأَبِي هُرَيْرَةَ: إِنَّهُ قَدْ مَاتَ لِيَ ابْنَانِ. فَمَا أَنْتَ مُحَدِّثِي عَنْ رَسُولِ اللَّهِ ﷺ بِحَدِيثٍ تُطَيِّبُ بِهِ أَنْفُسَنَا عَنْ مَوْتَانَا؟ قَالَ: قَالَ: نَعَمْ: «صِغَارُهُمْ دَعَامِيصُ الْجَنَّةِ، يَتَلَقَّىٰ أَحَدُهُمْ أَبَاهُ، ـ أَوْ قَالَ: أَبَوَيْهِ ـ، فَيَأْخُذُ بِثَوْبِهِ، ـ أَوْ قَالَ: بِيَدِهِ ـ، كَمَا آخُذُ أَنَا بِصَنِفَةِ ثَوْبِكَ هَٰذَا. فَلاَ يَتَنَاهَىٰ، أَوْ قَالَ: فَلاَ يَنْتَهِي، حَتَّىٰ يُدْخِلَهُ اللَّهُ وَأَبَاهُ الْجَنَّةَ».

وَفِي رِوَايَةِ سُوَيْدٍ قَالَ: حَدَّثَنَا أَبُو السَّلِيلِ.

وَحَدَّثَنِيهِ عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ: حَدَّثَنَا يَحْيَىٰ، يَعْنِي ابْنَ سَعِيدٍ، عَنِ التَّيْمِيِّ، بِهَٰذَا الإِسْنَادِ. وَقَالَ: فَهَلْ سَمِعْتَ مِنْ رَسُولِ اللَّهِ ﷺ شَيْئاً تُطَيِّبُ بِهِ أَنْفُسَنَا عَنْ مَوْتَانَا؟ قَالَ: نَعَمْ.

١٥٥ ـ (٢٦٣٦) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ وَأَبُو سَعِيدٍ الأَشَجُّ، وَاللَّفْظُ لأَبِي بَكْرٍ، قَالُوا: حَدَّثَنَا حَفْصٌ، يَعْنُونَ ابْنَ غِيَاثٍ. (ح) وَحَدَّثَنَا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ: حَدَّثَنَا أَبِي، عَنْ جَدِّهِ، طَلْقِ بْنِ مُعَاوِيَةَ، عَنْ أَبِي زُرْعَةَ بْنِ عَمْرِو بْنِ جَرِيرٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: أَتَتِ امْرَأَةُ النَّبِيَّ ﷺ بِصَبِيٍّ لَهَا. فَقَالَتْ: يَا نَبِيَّ اللَّهِ، ادْعُ اللَّهَ لَهُ. فَلَقَدْ دَفَنْتُ ثَلاثَةً. قَالَ: «دَفَنْتِ ثَلاثَةً؟!» قَالَتْ: نَعَمْ. قَالَ: «لَقَدِ احْتَظَرْتِ بِحِظَارٍ شَدِيدٍ مِنَ النَّارِ».

قَالَ عُمَرُ، مِنْ بَيْنِهِمْ: عَنْ جَدِّهِ. وَقَالَ الْبَاقُونَ: عَنْ طَلْقٍ. وَلَمْ يَذْكُرُوا الْجَدَّ.

١٥٦ ـ (...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ وَزُهَيْرُ بْنُ حَرْبٍ. قَالاَ: حَدَّثَنَا جَرِيرٌ، عَنْ طَلْقِ بْنِ مُعَاوِيَةَ النَّخَعِيِّ، أَبِي غِيَاثٍ، عَنْ أَبِي زُرْعَةَ بْنِ عَمْرِو بْنِ جَرِيرٍ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: جَاءَتِ امْرَأَةٌ إِلَى النَّبِيِّ ﷺ بِابْنٍ لَهَا. فَقَالَتْ: يَا رَسُولَ اللَّهِ، إِنَّهُ يَشْتَكِي، وَإِنِّي أَخَافُ عَلَيْهِ. قَدْ دَفَنْتُ ثَلاثَةً. قَالَ: «لَقَدِ احْتَظَرْتِ بِحِظَارٍ شَدِيدٍ مِنَ النَّارِ».

قَالَ زُهَيْرٌ: عَنْ طَلْقٍ. وَلَمْ يَذْكُرِ الْكُنْيَةَ.

٤٨ ـ باب إذا أَحَبَّ اللّهُ عبداً حببه لعباده

١٥٧ ـ (٢٦٣٧) ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ، إِذَا أَحَبَّ عَبْداً، دَعَا جِبْرِيلَ فَقَالَ: إِنِّي

should love him. Thus the inhabitants of the Heaven (the Angels) also begin to love him and then honor is bestowed upon him in the earth. But, when Allah is angry with any servant He calls Gabriel and says: I am angry with so and so, and you also should become angry with him. Then Gabriel also becomes angry and then makes an announcement among the inhabitants of Heaven: Verily Allah is angry with so and so, so you also should become angry with him. Thus they also become angry with him. Then he becomes an object of hatred in the earth."

(...) This Hadith was narrated on the authority of Suhail with the same chain of transmitters, but with a slight variation of wording.

158-(...) Suhail Ibn Abu Salih reported: We were in Arafat when Umar Ibn Abd Al-Aziz pass by, and he was the leader of Hajj this year. People stood up in order to look at him. I said to my father: O Father, I think that Allah loves Umar Ibn Abd Al-Aziz. He said: Why is it? I said: It is because of the love people have in their hearts for him. He said: By your father, did you hear Abu Huraira narrating from The Messenger of Allah "Allah's blessing and peace be upon him" the same previous Hadith.

[49] Souls are mobilized troops

159-(2638) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Souls are mobilized troops, and those from amongst them who are familiar to each other (in the heaven) would have affinity with one another (in the world) and those from amongst them who opposed each other (in the Heaven) would also be different (in the world)."

160-(...) Abu Huraira "Allah be pleased with him" narrated directly from The Messenger of Allah "Allah's blessing and peace be upon him": "People are like mines of gold and silver: those who were good in the days of ignorance are also good In Islam, particular if they have religious understanding. Moreover, souls are mobilized troops, and those from amongst them who are familiar to each other (in the heaven) would have affinity with one another (in the world) and those from amongst them who opposed each other (in the Heaven) would also be different (in the world)."

[50] The person would be in the company of whomever he loves

161-(2639) Anas Ibn Malik "Allah be pleased with him" reported: A desert Arab said to The Messenger of Allah "Allah's blessing and peace be upon him": "When would be the Last Hour?" The Messenger of Allah

أُحِبُّ فُلاناً فَأَحِبَّهُ. قَالَ: فَيُحِبُّهُ جِبْرِيل. ثُمَّ يُنَادِي فِي السَّمَاءِ فَيَقُولُ: إِنَّ اللَّهَ يُحِبُّ فُلَاناً فَأَحِبُّوهُ. فَيُحِبُّهُ أَهْلُ السَّمَاءِ. قَالَ: ثُمَّ يُوضَعُ لَهُ الْقَبُولُ فِي الأَرْضِ. وَإِذَا أَبْغَضَ عَبْداً دَعَا جِبْرِيلَ فَيَقُولُ: إِنِّي أُبْغِضُ فُلاناً فَأَبْغِضْهُ. قَالَ: فَيُبْغِضُهُ جِبْرِيل. ثُمَّ يُنَادِي فِي أَهْلِ السَّمَاءِ: إِنَّ اللَّهَ يُبْغِضُ فُلَاناً فَأَبْغِضُوهُ. قَالَ: فَيُبْغِضُونَهُ. ثُمَّ تُوضَعُ لَهُ الْبَغْضَاءُ فِي الأَرْضِ».

(...) ـ **حدّثنا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ، يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ الْقَارِيَّ. وَقَالَ قُتَيْبَةُ: حدَّثَنَا عَبْدُ الْعَزِيزِ، يَعْنِي الدَّرَاوَرْدِيَّ. (ح) وَحَدَّثَنَاهُ سَعِيدُ بْنُ عَمْرٍو الأَشْعَثِيُّ: أَخْبَرَنَا عَبْثَرٌ، عَنِ الْعَلَاءِ بْنِ الْمُسَيَّبِ. (ح) وَحَدَّثَنِي هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: حَدَّثَنِي مَالِكٌ، وَهُوَ ابْنُ أَنس، كُلُّهُمْ عَنْ سُهَيْلٍ، بِهَذَا الإِسْنَادِ. غَيْرَ أَنَّ حَدِيثَ الْعَلَاءِ بْنِ الْمُسَيَّبِ لَيْسَ فِيهِ ذِكْرُ الْبُغْضِ.

١٥٨ ـ (...) ـ **حدّثني** عَمْرٌو النَّاقِدُ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي سَلَمَةَ، الْمَاجِشُونُ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ. قَالَ: كُنَّا بِعَرَفَةَ. فَمَرَّ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ وَهُوَ عَلَى الْمَوْسِمِ. فَقَامَ النَّاسُ يَنْظُرُونَ إِلَيْهِ. فَقُلْتُ لأَبِي: يَا أَبَتِ إِنِّي أَرَى اللَّهَ يُحِبُّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ. قَالَ: وَمَا ذَاكَ؟ قُلْتُ: لِمَا لَهُ مِنَ الْحُبِّ فِي قُلُوبِ النَّاسِ. فَقَالَ: بِأَبِيكَ أَنْتَ، سَمِعْتُ أَبَا هُرَيْرَةَ يُحَدِّثُ عَنْ رَسُولِ اللَّهِ ﷺ ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ جَرِيرٍ، عَنْ سُهَيْلٍ.

٤٩ ـ بابٌ الأَرواحُ جُنُودٌ مُجَنَّدَةٌ

١٥٩ ـ (٢٦٣٨) ـ **حدّثنا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ، يَعْنِي ابْنَ مُحَمَّدٍ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الأَرْوَاحُ جُنُودٌ مُجَنَّدَةٌ، فَمَا تَعَارَفَ مِنْهَا ائْتَلَفَ، وَمَا تَنَاكَرَ مِنْهَا اخْتَلَفَ».

١٦٠ ـ (...) ـ **حدّثني** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا كَثِيرُ بْنُ هِشَامٍ: حَدَّثَنَا جَعْفَرُ بْنُ بُرْقَانَ: حَدَّثَنَا يَزِيدُ بْنُ الأَصَمِّ، عَنْ أَبِي هُرَيْرَةَ، بِحَدِيثٍ يَرْفَعُهُ. قَالَ: «النَّاسُ مَعَادِنُ كَمَعَادِنِ الْفِضَّةِ وَالذَّهَبِ. خِيَارُهُمْ فِي الْجَاهِلِيَّةِ خِيَارُهُمْ فِي الإِسْلَامِ إِذَا فَقُهُوا. وَالأَرْوَاحُ جُنُودٌ مُجَنَّدَةٌ، فَمَا تَعَارَفَ مِنْهَا ائْتَلَفَ، وَمَا تَنَاكَرَ مِنْهَا اخْتَلَفَ».

٥٠ ـ بابٌ الْمَرْءُ مع مَنْ أَحَبَّ

١٦١ ـ (٢٦٣٩) ـ **حدّثنا** عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا مَالِكٌ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ أَعْرَابِيّاً قَالَ لِرَسُولِ اللَّهِ ﷺ: مَتَى السَّاعَةُ؟ قَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «مَا أَعْدَدْتَ لَهَا؟» قَالَ: حُبَّ

"Allah's blessing and peace be upon him" said: "What have you prepared for it?" He said: "(I prepared no more than) the love of Allah and of His Messenger." He (the Prophet) said: "You would be in the company of whomever you love."

162-(...) Anas Ibn Malik "Allah be pleased with him" reported: A desert Arab said to The Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! When would be the Last Hour?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "What have you prepared for it?" he gave no details, but he said: "(I prepared no more than) the love of Allah and of His Messenger." The Messenger of Allah "Allah's blessing and peace be upon him" said: "You would be in the company of whomever you love."

(...) Anas Ibn Malik "Allah be pleased with him" reported: A desert Arab said to The Messenger of Allah "Allah's blessing and peace be upon him": "...and the rest is the same, with the difference that he said here: "I have prepared nothing for which I could appreciate myself."

163-(...) Anas Ibn Malik "Allah be pleased with him" reported: A desert Arab said to The Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! When would be the Last Hour?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "What have you prepared for the Last Hour?" he said: "(I prepared no more than) the love of Allah and of His Messenger." The Messenger of Allah "Allah's blessing and peace be upon him" said: "You would be in the company of whomever you love." Anas said: We have not felt much happier with anything after embracing Islam than we have felt with the statement of The Messenger of Allah "Allah's blessing and peace be upon him": "You would be in the company of whomever you love." Anas said: I love Allah and His Messenger and Abu Bakr and Umar, and I hope that I would be in the company of them although my deeds are not like theirs.

(...) Anas Ibn Malik "Allah be pleased with him" reported from The Messenger of Allah "Allah's blessing and peace be upon him" the same, through another chain of transmitters, without mentioning the statement of Anas: I love...and what follows it.

164-(...) Anas Ibn Malik "Allah be pleased with him" reported: While The Messenger of Allah "Allah's blessing and peace be upon him" and I were coming out from the mosque, a person met us on the threshold of the

اللَّهِ وَرَسُولِهِ. قَالَ: «أَنْتَ مَعَ مَنْ أَحْبَبْتَ».

١٦٢ ـ (...) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ وَابْنُ أَبِي عُمَرَ، وَاللَّفْظُ لِزُهَيْرٍ، قَالُوا: حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ أَنَسٍ، قَالَ: قَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، مَتَى السَّاعَةُ؟ قَالَ: «وَمَا أَعْدَدْتَ لَهَا؟» فَلَمْ يَذْكُرْ كَبِيراً. قَالَ: وَلَكِنِّي أُحِبُّ اللَّهَ وَرَسُولَهُ. قَالَ: «فَأَنْتَ مَعَ مَنْ أَحْبَبْتَ».

(...) ـ **حدّثنيه** مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ. قَالَ عَبْدٌ: أَخْبَرَنَا. وَقَالَ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ: حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ، أَنَّ رَجُلاً مِنَ الأَعْرَابِ أَتَىٰ رَسُولَ اللَّهِ ﷺ... بِمِثْلِهِ. غَيْرَ أَنَّهُ قَالَ: مَا أَعْدَدْتُ لَهَا مِنْ كَثِيرٍ أَحْمَدُ عَلَيْهِ نَفْسِي.

١٦٣ ـ (...) ـ **حدّثني** أَبُو الرَّبِيعِ الْعَتَكِيُّ: حَدَّثَنَا حَمَّادٌ، يَعْنِي ابْنَ زَيْدٍ: حَدَّثَنَا ثَابِتٌ الْبُنَانِيُّ، عَنْ أَنَسِ بْنِ مَالِكٍ. قَالَ: جَاءَ رَجُلٌ إِلَىٰ رَسُولِ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، مَتَى السَّاعَةُ؟ قَالَ: «وَمَا أَعْدَدْتَ لِلسَّاعَةِ؟» قَالَ: حُبَّ اللَّهِ وَرَسُولِهِ. قَالَ: «فَإِنَّكَ مَعَ مَنْ أَحْبَبْتَ».

قَالَ أَنَسٌ: فَمَا فَرِحْنَا بَعْدَ الإِسْلاَمِ، فَرَحاً أَشَدَّ مِنْ قَوْلِ النَّبِيِّ ﷺ: «فَإِنَّكَ مَعَ مَنْ أَحْبَبْتَ».

قَالَ أَنَسٌ: فَأَنَا أُحِبُّ اللَّهَ وَرَسُولَهُ وَأَبَا بَكْرٍ وَعُمَرَ. فَأَرْجُو أَنْ أَكُونَ مَعَهُمْ، وَإِنْ لَمْ أَعْمَلْ بِأَعْمَالِهِمْ.

[البخاري: كتاب فضائل الصحابة، باب مناقب عمر بن الخطاب...، رقم: ٣٦٨٨].

(...) ـ **حدّثناه** مُحَمَّدُ بْنُ عُبَيْدٍ الْغُبَرِيُّ: حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ: حَدَّثَنَا ثَابِتٌ الْبُنَانِيُّ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ ﷺ. وَلَمْ يَذْكُرْ قَوْلَ أَنَسٍ: فَأَنَا أُحِبُّ، وَمَا بَعْدَهُ.

١٦٤ ـ (...) ـ **حدّثنا** عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ عُثْمَانُ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ قَالَ: بَيْنَمَا أَنَا وَرَسُولُ اللَّهِ ﷺ خَارِجَيْنِ مِنَ الْمَسْجِدِ. فَلَقِينَا رَجُلاً عِنْدَ سُدَّةِ الْمَسْجِدِ. فَقَالَ: يَا رَسُولَ اللَّهِ، مَتَى السَّاعَةُ؟ قَالَ رَسُولُ اللَّهِ ﷺ: «مَا أَعْدَدْتَ لَهَا؟» قَالَ: فَكَأَنَّ الرَّجُلَ اسْتَكَانَ. ثُمَّ قَالَ: يَا رَسُولَ اللَّهِ، مَا أَعْدَدْتُ لَهَا كَبِيرَ صَلاَةٍ وَلاَ صِيَامٍ وَلاَ صَدَقَةٍ، وَلَكِنِّي أُحِبُّ اللَّهَ وَرَسُولَهُ. قَالَ: «فَأَنْتَ مَعَ مَنْ أَحْبَبْتَ».

[البخاري: كتاب الأدب، باب علامة الحب في الله، رقم: ٦١٧١].

mosque and said: "O The Messenger of Allah! When would be the Last Hour?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "What have you prepared for it?" The man became silent and then said: "O The Messenger of Allah! I have not prepared anything significant such as prayers, fasts and charity, but I love Allah and His Messenger." He (The Prophet) said: "You would be in the company of whomever you love."

(...) This Hadith was narrated on the authority of Anas through another chain of transmitters.

(...) This Hadith was narrated on the authority of Anas through a different chain of transmitters.

165-(2640) Abdullah Ibn Mas'ud "Allah be pleased with him" reported: A person came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah, what is your opinion about a man who loves a (certain group of) people, but could not join them?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "Man would be in the company of whomever he loves."

(...) The same was narrated on the authority of Abdullah.

(2641) Abu Musa "Allah be pleased with him" reported that a person came to The Messenger of Allah "Allah's blessing and peace be upon him" ...and the rest of the Hadith is the same.

[51] When a pious person is praised (for anything he does), that is glad tidings for him, which should cause no harm to him

166-(2642) Abu Dharr "Allah be pleased with him" reported: It was said to The Messenger of Allah "Allah's blessing and peace be upon him": "What is your opinion about the person who does good deeds with the people praising him?" He said: "It is early glad tidings for a believer (he receives in this world)."

(...) This Hadith was narrated on the authority of Hammad Ibn Zaid, through another chain of transmitters with a slight variation of wording.

(...) ـ حدّثني مُحَمَّدُ بْنُ يَحْيَىٰ بْنِ عَبْدِ الْعَزِيزِ الْيَشْكُرِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُثْمَانَ بْنِ جَبَلَةَ: أَخْبَرَنِي أَبِي، عَنْ شُعْبَةَ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ ﷺ... بِنَحْوِهِ.

(...) ـ حدّثنا قُتَيْبَةُ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ. (ح) وَحَدَّثَنَا ابْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ. سَمِعْتُ أَنَساً. (ح) ـ وحدّثنا أَبُو غَسَّانَ الْمِسْمَعِيُّ وَمُحَمَّدُ بْنُ الْمُثَنَّىٰ. قَالاَ: حَدَّثَنَا مُعَاذٌ، يَعْنِي ابْنَ هِشَامٍ: حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ ﷺ، بِهَٰذَا الْحَدِيثِ.

١٦٥ ـ (٢٦٤٠) ـ حدّثنا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ. قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ عُثْمَانُ: حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ. قَالَ: جَاءَ رَجُلٌ إِلَىٰ رَسُولِ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، كَيْفَ تَرَىٰ فِي رَجُلٍ أَحَبَّ قَوْماً وَلَمَّا يَلْحَقْ بِهِمْ؟ قَالَ رَسُولُ اللَّهِ ﷺ: «الْمَرْءُ مَعَ مَنْ أَحَبَّ».

(...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ. (ح) وَحَدَّثَنِيهِ بِشْرُ بْنُ خَالِدٍ: أَخْبَرَنَا مُحَمَّدٌ، يَعْنِي ابْنَ جَعْفَرٍ، كِلاَهُمَا عَنْ شُعْبَةَ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبُو الْجَوَّابِ: حَدَّثَنَا سُلَيْمَانُ بْنُ قَرْمٍ. جَمِيعاً عَنْ سُلَيْمَانَ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِهِ.

(٢٦٤١) ـ حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالاَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ وَمُحَمَّدُ بْنُ عُبَيْدٍ، عَنِ الأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ أَبِي مُوسَىٰ. قَالَ: أَتَى النَّبِيَّ ﷺ رَجُلٌ... فَذَكَرَ بِمِثْلِ حَدِيثِ جَرِيرٍ، عَنِ الأَعْمَشِ.

٥١ ـ بابٌ: إذا أُثْنِيَ على الصالح فهي بُشرى ولا تضرُّه

١٦٦ ـ (٢٦٤٢) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ التَّمِيمِيُّ وَأَبُو الرَّبِيعِ وَأَبُو كَامِلٍ، فُضَيْلُ بْنُ حُسَيْنٍ ـ وَاللَّفْظُ لِيَحْيَىٰ ـ قَالَ يَحْيَىٰ: أَخْبَرَنَا. وَقَالَ الآخَرَانِ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ. قَالَ: قِيلَ لِرَسُولِ اللَّهِ ﷺ: أَرَأَيْتَ الرَّجُلَ يَعْمَلُ الْعَمَلَ مِنَ الْخَيْرِ، وَيَحْمَدُهُ النَّاسُ عَلَيْهِ؟ قَالَ: «تِلْكَ عَاجِلُ بُشْرَى الْمُؤْمِنِ».

(...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، عَنْ وَكِيعٍ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنِي عَبْدُ الصَّمَدِ. (ح) وَحَدَّثَنَا إِسْحَاقُ: أَخْبَرَنَا النَّضْرُ. كُلُّهُمْ عَنْ شُعْبَةَ، عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ. بِإِسْنَادِ حَمَّادِ بْنِ زَيْدٍ... بِمِثْلِ حَدِيثِهِ.

غَيْرَ أَنَّ فِي حَدِيثِهِمْ عَنْ شُعْبَةَ، غَيْرَ عَبْدِ الصَّمَدِ: وَيُحِبُّهُ النَّاسُ عَلَيْهِ.

وَفِي حَدِيثِ عَبْدِ الصَّمَدِ: وَيَحْمَدُهُ النَّاسُ. كَمَا قَالَ حَمَّادٌ.

(46) The Book Of The Divine Decree

[1] The creation of mankind in the womb, and what about the determination of his sustenance, fate, deed, and destiny

1-(2643) Abdullah "Allah be pleased with him" narrated: Allah's Apostle, the true and truly inspired said: "(The matter of the Creation of) a human being is put together in the womb of the mother for forty days, then he becomes a leech-like clot for a similar period, and then a piece of flesh for a similar period. Then Allah sends an angel who is ordered to write four things. He is ordered to write down his deeds, his livelihood, his (time of) death, and whether he will be blessed or wretched (in religion). Then the soul is breathed into him. So, a man amongst you may do (good) deeds till there is only a cubit between him and Paradise and then what has been written for him decides his behaviour and he starts doing (evil) deeds characteristic of the people of the (Hell) Fire, which he will accordingly enter. Similarly a man amongst you may do (evil) deeds till there is only a cubit between him and the (Hell) Fire, and then what has been written for him decides his behaviour, and he starts doing (good) deeds characteristic of the people of Paradise, which he will accordingly enter."

(...) The same was narrated on the authority of Al-A'mash, with the same chain of transmitters, but with a slight variation of wording.

2-(2644) Hudhaifa Ibn Usaid reported the following, tracing it to The Messenger of Allah "Allah's blessing and peace be upon him": "When the drop of (semen) remains in the womb for forty or fifty (days) or forty nights, the angel comes and says: O My Lord, will he be blessed or wretched? Then, (what has been decreed for him of) Both would be written. Then the angel says: O My Lord, would he be male or female? Then, (what has been decreed for him of) both are written. Then, his deeds, actions, death, and livelihood are also written for him. Then his document of destiny is folded up, to which or from which, there is neither addition nor subtraction."

3-(2645) Amir Ibn Wathila narrated that he heard Abdullah Ibn Mas'ud saying: The wretched one is he who is evil in the womb of his mother and the blessed one is he who takes lesson from the others. He came to a person from amongst the Companions of The Messenger of Allah "Allah's blessing and peace be upon him" known as Hudhaifa Ibn Usaid Al-Ghifari and narrated to him what he had heard from Abdullah Ibn Mas'ud. He said:

٤٦ ـ كِتَابُ القَدَر

١ ـ باب كيفيةِ الخلق الآدميِّ في بطنِ أمِّه، وكتابةِ رِزْقِهِ وأجلِهِ وَعَمَلِهِ وشَقَاوتِهِ وسَعَادَتِهِ

١ ـ (٢٦٤٣) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ وَوَكِيعٌ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ الْهَمْدَانِيُّ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا أَبِي وَأَبُو مُعَاوِيَةَ وَوَكِيعٌ. قَالُوا: حَدَّثَنَا الأَعْمَشُ، عَنْ زَيْدِ بْنِ وَهْبٍ، عَنْ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا رَسُولُ اللَّهِ ﷺ، وَهُوَ الصَّادِقُ الْمَصْدُوقُ: «إِنَّ أَحَدَكُمْ يُجْمَعُ خَلْقُهُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْماً، ثُمَّ يَكُونُ فِي ذَلِكَ عَلَقَةً مِثْلَ ذَلِكَ، ثُمَّ يَكُونُ فِي ذَلِكَ مُضْغَةً مِثْلَ ذَلِكَ، ثُمَّ يُرْسَلُ الْمَلَكُ فَيَنْفُخُ فِيهِ الرُّوحَ. وَيُؤْمَرُ بِأَرْبَعِ كَلِمَاتٍ: بِكَتْبِ رِزْقِهِ، وَأَجَلِهِ، وَعَمَلِهِ، وَشَقِيٌّ أَوْ سَعِيدٌ. فَوَالَّذِي لاَ إِلٰهَ غَيْرُهُ، إِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ حَتَّىٰ مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلاَّ ذِرَاعٌ، فَيَسْبِقُ عَلَيْهِ الْكِتَابُ، فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ، فَيَدْخُلُهَا. وَإِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ، حَتَّىٰ مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلاَّ ذِرَاعٌ. فَيَسْبِقُ عَلَيْهِ الْكِتَابُ، فَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ، فَيَدْخُلُهَا».

[البخاري: كتاب بدء الخلق، باب ذكر الملائكة، رقم: ٣٢٠٨].

(...) ـ **حدّثنا** عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ. كِلاَهُمَا عَنْ جَرِيرِ بْنِ عَبْدِ الْحَمِيدِ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ. (ح) وَحَدَّثَنِي أَبُو سَعِيدٍ الأَشَجُّ: حَدَّثَنَا وَكِيعٌ. (ح) وَحَدَّثَنَاهُ عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ بْنُ الْحَجَّاجِ. كُلُّهُمْ عَنِ الأَعْمَشِ، بِهَٰذَا الإِسْنَادِ.

قَالَ فِي حَدِيثِ وَكِيعٍ: «إِنَّ خَلْقَ أَحَدِكُمْ يُجْمَعُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ... لَيْلَةً».

وَقَالَ فِي حَدِيثِ مُعَاذٍ، عَنْ شُعْبَةَ: «أَرْبَعِينَ لَيْلَةً أَرْبَعِينَ يَوْماً».

وَأَمَّا فِي حَدِيثِ جَرِيرٍ وَعِيسَىٰ: «أَرْبَعِينَ يَوْماً».

٢ ـ (٢٦٤٤) ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ وَزُهَيْرُ بْنُ حَرْبٍ، وَاللَّفْظُ لابْنِ نُمَيْرٍ، قَالاَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ أَبِي الطُّفَيْلِ، عَنْ حُذَيْفَةَ بْنِ أَسِيدٍ، يَبْلُغُ بِهِ النَّبِيَّ ﷺ قَالَ: «يَدْخُلُ الْمَلَكُ عَلَى النُّطْفَةِ بَعْدَ مَا تَسْتَقِرُّ فِي الرَّحِمِ بِأَرْبَعِينَ، أَوْ خَمْسَةٍ وَأَرْبَعِينَ لَيْلَةً. فَيَقُولُ: يَا رَبِّ، أَشَقِيٌّ، أَوْ سَعِيدٌ؟ فَيُكْتَبَانِ. فَيَقُولُ: أَيْ رَبِّ، أَذَكَرٌ، أَوْ أُنْثَىٰ؟ فَيُكْتَبَانِ، وَيُكْتَبُ عَمَلُهُ وَأَثَرُهُ وَأَجَلُهُ وَرِزْقُهُ. ثُمَّ تُطْوَى الصُّحُفُ، فَلاَ يُزَادُ فِيهَا وَلاَ يُنْقَصُ».

٣ ـ (٢٦٤٥) ـ **حدّثني** أَبُو الطَّاهِرِ، أَحْمَدُ بْنُ عَمْرِو بْنِ سَرْحٍ: أَخْبَرَنَا ابْنُ وَهْبٍ:

How can a person be wretched without (doing an evil) deed? Somebody said to him: Are you surprised at this? No doubt, I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "When forty two nights pass after the semen gets into the womb, Allah sends the angel who gives him a shape. Then he creates his faculties of hearing, sight, his skin, his flesh, his bones, and then says: O My Lord, would he be male or female? your Lord decrees whatever He desires which the angel records. Then he says: O My Lord, what about his age? Your Lord decrees whatever He desires, which the angel records. Then he says: O My Lord, what about his livelihood? The Lord decrees whatever He wishes, which the angel records. Then the angel gets out with his document of destiny in his hand. Nothing is added to, and nothing is subtracted from what he has been ordered to write."

(...) This Hadith was narrated on the authority of Abdullah Ibn Mas'ud through another chain of transmitters.

(...) Hudhaifa Ibn Usaid Al-Ghifari narrated: I listened with these two ears of mine Allah's Messenger "Allah's blessing and peace be upon him" saying: "The semen stays in the womb for forty nights, after which the angel gives it a certain shape. (Zuhair said: I think he said: The one who creates it) then he (the angel) says: O my Lord, would he be male or female? The Lord then decrees whether he would be male or female. Then he (the angel) says: Would his limbs be perfect or imperfect? The Lord decrees whether they would be perfect or otherwise as He wishes. Then he says: O My Lord, what about his livelihood, his death and his disposition? Then, The Lord decrees whether he would be blessed or wretched."

4-(...) Hudhaifa Ibn Usaid Al-Ghifari, a Companion of The Messenger of Allah "Allah's blessing and peace be upon him", narrated the following, tracing it to The Messenger of Allah "Allah's blessing and peace be upon him": "There is an angel to whom the womb is entrusted when Allah decides to create anything after more than forty nights pass...and the rest of the Hadith is the same.

5-(2646) Anas Ibn Malik "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Allah puts an angel in charge of the uterus, who says: "O Lord! (It is) semen. O Lord! (It has turned now into) a leech-like clot. O Lord! (It has turned now into) a piece of flesh." Then, if Allah wishes to complete its creation, the angel asks: "O Lord! (will it be) a male or a female? A wretched or a blessed? How much will his provisions be? What will his age be?" thus, all that is written while the creature is still in the mother's uterus."

أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، عَنْ أَبِي الزُّبَيْرِ الْمَكِّيِّ؛ أَنَّ عَامِرَ بْنَ وَاثِلَةَ حَدَّثَهُ، أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ يَقُولُ: الشَّقِيُّ مَنْ شَقِيَ فِي بَطْنِ أُمِّهِ، وَالسَّعِيدُ مَنْ وُعِظَ بِغَيْرِهِ، فَأَتَىٰ رَجُلاً مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ، يُقَالُ لَهُ حُذَيْفَةُ بْنُ أَسِيدٍ الْغِفَارِيُّ، فَحَدَّثَهُ بِذَلِكَ مِنْ قَوْلِ ابْنِ مَسْعُودٍ فَقَالَ: وَكَيْفَ يَشْقَىٰ رَجُلٌ بِغَيْرِ عَمَلٍ؟ فَقَالَ لَهُ الرَّجُلُ: أَتَعْجَبُ مِنْ ذَلِكَ؟ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا مَرَّ بِالنُّطْفَةِ ثِنْتَانِ وَأَرْبَعُونَ لَيْلَةً، بَعَثَ اللَّهُ إِلَيْهَا مَلَكاً، فَصَوَّرَهَا وَخَلَقَ سَمْعَهَا وَبَصَرَهَا وَجِلْدَهَا وَلَحْمَهَا وَعِظَامَهَا. ثُمَّ قَالَ: يَا رَبِّ، أَذَكَرٌ أَمْ أُنْثَىٰ؟ فَيَقْضِي رَبُّكَ مَا شَاءَ، وَيَكْتُبُ الْمَلَكُ. ثُمَّ يَقُولُ: يَا رَبِّ، أَجَلُهُ. فَيَقُولُ رَبُّكَ مَا شَاءَ وَيَكْتُبُ الْمَلَكُ. ثُمَّ يَقُولُ: يَا رَبِّ، رِزْقُهُ، فَيَقْضِي رَبُّكَ مَا شَاءَ، وَيَكْتُبُ الْمَلَكُ، ثُمَّ يَخْرُجُ الْمَلَكُ بِالصَّحِيفَةِ فِي يَدِهِ. فَلاَ يَزِيدُ عَلَىٰ مَا أُمِرَ وَلاَ يَنْقُصُ».

(...) ـ حدّثنا أَحْمَدُ بْنُ عُثْمَانَ النَّوْفَلِيُّ: أَخْبَرَنَا أَبُو عَاصِمٍ: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّ أَبَا الطُّفَيْلِ أَخْبَرَهُ، أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ يَقُولُ... وَسَاقَ الْحَدِيثَ بِمِثْلِ حَدِيثِ عَمْرِو بْنِ الْحَارِثِ.

٤ ـ (...) ـ حدّثني مُحَمَّدُ بْنُ أَحْمَدَ بْنِ أَبِي خَلَفٍ: حَدَّثَنَا يَحْيَىٰ بْنُ أَبِي بُكَيْرٍ: حَدَّثَنَا زُهَيْرٌ، أَبُو خَيْثَمَةَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَطَاءٍ، أَنَّ عِكْرِمَةَ بْنَ خَالِدٍ حَدَّثَهُ، أَنَّ أَبَا الطُّفَيْلِ حَدَّثَهُ قَالَ: دَخَلْتُ عَلَىٰ أَبِي سَرِيحَةَ، حُذَيْفَةَ بْنِ أَسِيدٍ الْغِفَارِيِّ، فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ بِأُذُنَيَّ هَاتَيْنِ، يَقُولُ: «إِنَّ النُّطْفَةَ تَقَعُ فِي الرَّحِمِ أَرْبَعِينَ لَيْلَةً، ثُمَّ يَتَصَوَّرُ عَلَيْهَا الْمَلَكُ». قَالَ زُهَيْرٌ: حَسِبْتُهُ قَالَ: الَّذِي يَخْلُقُهَا: «فَيَقُولُ: يَا رَبِّ، أَذَكَرٌ أَوْ أُنْثَىٰ؟ فَيَجْعَلُهُ اللَّهُ ذَكَراً أَوْ أُنْثَىٰ. ثُمَّ يَقُولُ: يَا رَبِّ، أَسَوِيٌّ، أَوْ غَيْرُ سَوِيٍّ؟ فَيَجْعَلُهُ اللَّهُ سَوِيًّا أَوْ غَيْرَ سَوِيٍّ، ثُمَّ يَقُولُ: يَا رَبِّ، مَا رِزْقُهُ؟ مَا أَجَلُهُ؟ مَا خُلُقُهُ؟ ثُمَّ يَجْعَلُهُ اللَّهُ شَقِيًّا أَوْ سَعِيداً».

(...) ـ حدّثنا عَبْدُ الْوَارِثِ بْنُ عَبْدِ الصَّمَدِ: حَدَّثَنِي أَبِي: حَدَّثَنَا رَبِيعَةُ بْنُ كُلْثُومٍ: حَدَّثَنِي أَبِي كُلْثُومٌ، عَنْ أَبِي الطُّفَيْلِ، عَنْ حُذَيْفَةَ بْنِ أَسِيدٍ الْغِفَارِيِّ، صَاحِبِ رَسُولِ اللَّهِ ﷺ، رَفَعَ الْحَدِيثَ إِلَىٰ رَسُولِ اللَّهِ ﷺ: «أَنَّ مَلَكاً مُوَكَّلاً بِالرَّحِمِ. إِذَا أَرَادَ اللَّهُ أَنْ يَخْلُقَ شَيْئاً بِإِذْنِ اللَّهِ، لِبِضْعٍ وَأَرْبَعِينَ لَيْلَةً»... ثُمَّ ذَكَرَ نَحْوَ حَدِيثِهِمْ.

٥ ـ (٢٦٤٦) ـ حدّثني أَبُو كَامِلٍ، فُضَيْلُ بْنُ حُسَيْنٍ الْجَحْدَرِيُّ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ أَبِي بَكْرٍ، عَنْ أَنَسِ بْنِ مَالِكٍ. وَرَفَعَ الْحَدِيثَ أَنَّهُ قَالَ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ قَدْ وَكَّلَ بِالرَّحِمِ مَلَكاً. فَيَقُولُ: أَيْ رَبِّ، نُطْفَةٌ، أَيْ رَبِّ، عَلَقَةٌ، أَيْ رَبِّ، مُضْغَةٌ، فَإِذَا أَرَادَ اللَّهُ أَنْ يَقْضِيَ خَلْقاً قَالَ: قَالَ الْمَلَكُ: أَيْ رَبِّ، ذَكَرٌ أَوْ أُنْثَىٰ؟ شَقِيٌّ أَوْ سَعِيدٌ؟ فَمَا الرِّزْقُ؟ فَمَا الأَجَلُ؟ فَيُكْتَبُ كَذَلِكَ فِي بَطْنِ أُمِّهِ».

[البخاري: كتاب الحيض، باب مخلقة وغير مخلقة، رقم: ٣١٨].

6-(2647) Ali "Allah be pleased with him" reported: We were in a funeral procession in the graveyard of Al-Gharqad when The Messenger of Allah "Allah's blessing and peace be upon him" came to us, sat, and we sat around him. He had a stick with him. He lowered his head and began to scratch the earth with his stick, and then said: "There is no one among you but that a seat in Paradise or Hell has been allotted for him, and about whom it has been recorded whether he would be wretched or blessed." A person said: "O Messenger of Allah ,should we not then depend upon our destiny and leave doing the deeds?" He said: "Acts of everyone will be made easier for him according to what has been created for him. So that whoever belongs to the company of the blessed will have good works made easier for him and whoever belongs to the wretched ones will have evil acts made easier for him." He then recited the following Verse: " Then, who gives to the needy and guards against evil and accepts the excellent (the truth of Islam and the path of righteousness it prescribes), We shall make easy for him the easy end. And who is miserly and considers himself above need, We shall make easy for him the difficult end." (The Night 5:10)

(...) This Hadith was narrated on the authority of Mansur with the same chain of transmitters but with a slight variation of wording.

7-(...) Ali "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" was sitting one day, having a stick, with which he began to scratch the earth. Then, he raised his head and said: "There is no one among you but that a seat in Paradise or Hell has been allotted for him." They (the companions) said: "O Messenger of Allah ,why then we do deeds? Should we not then depend upon our destiny and leave doing the deeds?" He said: "No, you should do deeds, for (the acts of) everyone will be made easier to him according to what has been created for him." He then recited the following Verse: " Then, who gives to the needy and guards against evil and accepts the excellent (the truth of Islam and the path of righteousness it prescribes), We shall make easy for him the easy end. And who is miserly and considers himself above need, We shall make easy for him the difficult end." (The Night 5:10)

(...) This Hadith was narrated on the authority of Ali through another chain of transmitters.

8-(2648) Jabir "Allah be pleased with him" reported that Suraqa Ibn Malik Ibn Ju'shum came and said: "O The Messenger of Allah, explain our religion to us (in such a way) as if we have been created just now. As for

٦ ـ (٢٦٤٧) ـ حدّثنا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ - وَاللَّفْظُ لِزُهَيْرٍ - قَالَ إِسْحَاقُ: أَخْبَرَنَا وَقَالَ الآخرَانِ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَلِيٍّ، قَالَ: كُنَّا فِي جَنَازَةٍ فِي بَقِيعِ الْغَرْقَدِ. فَأَتَانَا رَسُولُ اللَّهِ ﷺ. فَقَعَدَ وَقَعَدْنَا حَوْلَهُ، وَمَعَهُ مِخْصَرَةٌ، فَنَكَّسَ فَجَعَلَ يَنْكُتُ بِمِخْصَرَتِهِ. ثُمَّ قَالَ: «مَا مِنْكُمْ مِنْ أَحَدٍ، مَا مِنْ نَفْسٍ مَنْفُوسَةٍ، إِلاَّ وَقَدْ كَتَبَ اللَّهُ مَكَانَهَا مِنَ الْجَنَّةِ وَالنَّارِ. وَإِلاَّ وَقَدْ كُتِبَتْ شَقِيَّةً أَوْ سَعِيدَةً»، قَالَ: فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، أَفَلاَ نَمْكُثُ عَلَىٰ كِتَابِنَا، وَنَدَعُ الْعَمَلَ؟ فَقَالَ: «مَنْ كَانَ مِنْ أَهْلِ السَّعَادَةِ فَسَيَصِيرُ إِلَىٰ عَمَلِ أَهْلِ السَّعَادَةِ، وَمَنْ كَانَ مِنْ أَهْلِ الشَّقَاوَةِ فَسَيَصِيرُ إِلَىٰ عَمَلِ أَهْلِ الشَّقَاوَةِ» فَقَالَ: «اعْمَلُوا فَكُلٌّ مُيَسَّرٌ. أَمَّا أَهْلُ السَّعَادَةِ، فَيُيَسَّرُونَ لِعَمَلِ أَهْلِ السَّعَادَةِ، وَأَمَّا أَهْلُ الشَّقَاوَةِ، فَيُيَسَّرُونَ لِعَمَلِ أَهْلِ الشَّقَاوَةِ». ثُمَّ قَرَأَ: ﴿فَأَمَّا مَنْ أَعْطَىٰ وَاتَّقَىٰ ۝٥ وَصَدَّقَ بِالْحُسْنَىٰ ۝٦ فَسَنُيَسِّرُهُ لِلْيُسْرَىٰ ۝٧ وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَىٰ ۝٨ وَكَذَّبَ بِالْحُسْنَىٰ ۝٩ فَسَنُيَسِّرُهُ لِلْعُسْرَىٰ ۝١٠﴾ [الليل: ٥ ـ ١٠].

[البخاري: كتاب الجنائز، باب موعظة المحدث عند القبر...، رقم: ١٣٦٢].

(...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَهَنَّادُ بْنُ السَّرِيِّ. قَالاَ: حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ مَنْصُورٍ، بِهٰذَا الإِسْنَادِ، فِي مَعْنَاهُ.

وَقَالَ: فَأَخَذَ عُوداً، وَلَمْ يَقُلْ: مِخْصَرَةً.

وَقَالَ ابْنُ أَبِي شَيْبَةَ فِي حَدِيثِهِ، عَنْ أَبِي الأَحْوَصِ: ثُمَّ قَرَأَ رَسُولُ اللَّهِ ﷺ.

٧ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَأَبُو سَعِيدٍ الأَشَجُّ. قَالُوا: حَدَّثَنَا وَكِيعٌ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الأَعْمَشُ. (ح) وَحَدَّثَنَا أَبُو كُرَيْبٍ - وَاللَّفْظُ لَهُ -: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الأَعْمَشُ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَانِ السُّلَمِيِّ، عَنْ عَلِيٍّ. قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ ذَاتَ يَوْمٍ جَالِساً، وَفِي يَدِهِ عُودٌ يَنْكُتُ بِهِ، فَرَفَعَ رَأْسَهُ، فَقَالَ: «مَا مِنْكُمْ مِنْ نَفْسٍ إِلاَّ وَقَدْ عُلِمَ مَنْزِلُهَا مِنَ الْجَنَّةِ وَالنَّارِ»، قَالُوا: يَا رَسُولَ اللَّهِ، فَلِمَ نَعْمَلُ؟ أَفَلاَ نَتَّكِلُ؟ قَالَ: «لاَ، اعْمَلُوا، فَكُلٌّ مُيَسَّرٌ لِمَا خُلِقَ لَهُ»، ثُمَّ قَرَأَ: ﴿فَأَمَّا مَنْ أَعْطَى وَاتَّقَى * وَصَدَّقَ بِالْحُسْنَى﴾ إِلَىٰ قَوْلِهِ: ﴿فَسَنُيَسِّرُهُ لِلْعُسْرَىٰ ۝١٠﴾ [الليل: ٥ ـ ١٠].

(...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ مَنْصُورٍ وَالأَعْمَشِ؛ أَنَّهُمَا سَمِعَا سَعْدَ بْنَ عُبَيْدَةَ يُحَدِّثُهُ، عَنْ أَبِي عَبْدِ الرَّحْمَٰنِ السُّلَمِيِّ، عَنْ عَلِيٍّ، عَنِ النَّبِيِّ ﷺ... بِنَحْوِهِ.

٨ ـ (٢٦٤٨) ـ حدّثنا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو الزُّبَيْرِ. (ح) وَحَدَّثَنَا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا أَبُو خَيْثَمَةَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ. قَالَ: جَاءَ سُرَاقَةُ بْنُ مَالِكِ بْنِ جُعْشُمٍ قَالَ: يَا رَسُولَ اللَّهِ، بَيِّنْ لَنَا دِينَنَا كَأَنَّا خُلِقْنَا الآنَ. فِيمَا الْعَمَلُ الْيَوْمَ؟ أَفِيمَا جَفَّتْ بِهِ

the deeds we do today: Are they the effect of the fact that the pens have dried (after recording them) and the destinies began to run or do they have effects in the future?" He said: "No, the pens have dried and destinies began to run." He (Suraqa) said: "If it Is so, then why do we do deeds?" Zuhair said: Then Abu Az-Zubair said something which I could not understand. I said: What did he say? He said: "Do (good deeds), for (the act of) everyone is made easier to him according to what has been created for him."

(...) This Hadith was narrated on the authority of Jabir Ibn Abdullah with the same chain of transmitters, but with a slight variation of wording.

9-(2649) Imran Ibn Husain "Allah be pleased with them" reported: It was said to The Messenger of Allah "Allah's blessing and peace be upon him": "Has there been a distinction between the inhabitants of Paradise and the denizens of Hell?" He said: "Yes." It was said: "Then why do we do good deeds?" He said: "(The act of) Everyone is made easier to him according to what has been created for him."

(...) This Hadith was narrated on the authority of Shu'ba through another chain of transmitters with a slight variation of wording.

10-(2650) Abu Al-Aswad Ad-Du'ali reported that Imran Ibn Husain asked him: What is your opinion concerning what the people do today in the world, and strive for, is it something decreed or preordained for them, or will their fate in the Hereafter be determined by the fact that their Prophets brought them teachings upon which they might have, or might have not acted? I said: It is something which has been decreed and preordained for them. He said: Then, would it not be an injustice (to punish them though their destinies have been preordained for them)? I was scared because of that, and said: Everything is created by Allah and lies in His Power. He would not be asked about what He does, but they would be asked (about what they do).

He said to me: May Allah's mercy be upon you, I did not ask you but to test your mind. Two men from (the tribe of) Muzaina came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O The Messenger of Allah, what is your opinion that whatever the people do in the world and strive for, is something decreed or preordained for them, or will their fate in the Hereafter be determined by the fact that their Prophets brought them teachings upon which they might have, or might have not act,

الأَقْلاَمُ وَجَرَتْ بِهِ الْمَقَادِيرُ، أَمْ فِيمَا نَسْتَقْبِلُ؟ قَالَ: «لاَ، بَلْ فِيمَا جَفَّتْ بِهِ الأَقْلاَمُ وَجَرَتْ بِهِ الْمَقَادِيرُ» قَالَ: فَفِيمَ الْعَمَلُ؟.

قَالَ زُهَيْرٌ: ثُمَّ تَكَلَّمَ أَبُو الزُّبَيْرِ بِشَيْءٍ لَمْ أَفْهَمْهُ، فَسَأَلْتُ: مَا قَالَ؟ فَقَالَ: «اعْمَلُوا فَكُلٌّ مُيَسَّرٌ».

(...) ـ **حدّثني** أبو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جابر بْن عَبْدِ اللَّهِ، عَنِ النَّبِيِّ ﷺ، بِهَذَا الْمَعْنَى.

وَفِيهِ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «كُلُّ عَامِلٍ مُيَسَّرٌ لِعَمَلِهِ».

٩ ـ (٢٦٤٩) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ يَزِيدَ الضُّبَعِيِّ: حَدَّثَنَا مُطَرِّفٌ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ. قَالَ: قِيلَ: يَا رَسُولَ اللَّهِ، أَعُلِمَ أَهْلُ الْجَنَّةِ مِنْ أَهْلِ النَّارِ؟ قَالَ: فَقَالَ: «نَعَمْ» قَالَ: قِيلَ: فَفِيمَ يَعْمَلُ الْعَامِلُونَ؟ قَالَ: «كُلٌّ مُيَسَّرٌ لِمَا خُلِقَ لَهُ».

[البخاري: كتاب القدر، باب جفّ القلم على علم الله، رقم: ٦٥٩٦].

(...) ـ **حدّثنا** شَيْبَانُ بْنُ فَرُّوخَ. حَدَّثَنَا عَبْدُ الْوَارِثِ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَابْنُ نُمَيْرٍ، عَنِ ابْنِ عُلَيَّةَ. (ح) وَحَدَّثَنَا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا جَعْفَرُ بْنُ سُلَيْمَانَ. (ح) وَحَدَّثَنَا ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ. كُلُّهُمْ عَنْ يَزِيدَ الرِّشْكِ، فِي هَذَا الإِسْنَادِ... بِمَعْنَىٰ حَدِيثِ حَمَّادٍ. وَفِي حَدِيثِ عَبْدِ الْوَارِثِ. قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ.

١٠ ـ (٢٦٥٠) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ: حَدَّثَنَا عَزْرَةُ بْنُ ثَابِتٍ، عَنْ يَحْيَى بْنِ عُقَيْلٍ، عَنْ يَحْيَىٰ بْنِ يَعْمَرَ، عَنْ أَبِي الأَسْوَدِ الدِّيلِيِّ، قَالَ: قَالَ لِي عِمْرَانُ بْنُ الْحُصَيْنِ: أَرَأَيْتَ مَا يَعْمَلُ النَّاسُ الْيَوْمَ وَيَكْدَحُونَ فِيهِ، أَشَيْءٌ قُضِيَ عَلَيْهِمْ وَمَضَىٰ عَلَيْهِمْ مِنْ قَدَرِ مَا سَبَقَ؟ أَوْ فِيمَا يُسْتَقْبَلُونَ بِهِ مِمَّا أَتَاهُمْ بِهِ نَبِيُّهُمْ، وَثَبَتَتِ الْحُجَّةُ عَلَيْهِمْ؟ فَقُلْتُ: بَلْ شَيْءٌ قُضِيَ عَلَيْهِمْ، وَمَضَىٰ عَلَيْهِمْ. قَالَ: فَقَالَ: أَفَلاَ يَكُونُ ظُلْماً؟ قَالَ: فَفَزِعْتُ مِنْ ذٰلِكَ فَزَعاً شَدِيداً. وَقُلْتُ: كُلُّ شَيْءٍ خَلْقُ اللَّهِ وَمِلْكُ يَدِهِ. فَلاَ يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ. فَقَالَ لِي: يَرْحَمُكَ اللَّهُ، إِنِّي لَمْ أُرِدْ بِمَا سَأَلْتُكَ إِلاَّ لأَحْزُرَ عَقْلَكَ. إِنَّ رَجُلَيْنِ مِنْ مُزَيْنَةَ أَتَيَا رَسُولَ اللَّهِ ﷺ. فَقَالاَ: يَا رَسُولَ اللَّهِ، أَرَأَيْتَ مَا يَعْمَلُ النَّاسُ الْيَوْمَ، وَيَكْدَحُونَ فِيهِ، أَشَيْءٌ قُضِيَ

with the result that they became deserving of punishment?" He (The Prophet) said: "It is something decreed by Destiny and preordained for them, and this view is confirmed by the following Verse from the Book of Allah "Exalted and Glorified be He": "Consider the soul and Him Who made it perfect, then breathed into it its sin and its piety."" (Sun 9:10).

11-(2651) Abu Huraira "Allah be pleased with him" reported The Messenger of Allah (way peace be upon him) as saying: Verily, a person performs deeds for a long time like the deeds of the people of Paradise. Then his deeds are terminated like the deeds of the people of Hell and, verily, a person performs deeds like the denizens of Fire for a long time, and then this deed of his is ultimately followed by the deeds of the people of Paradise.

12-(112) Sahl Ibn Sa'd "Allah be pleased with him" reported from The Messenger of Allah "Allah's blessing and peace be upon him" that a person performs deeds like the deeds of the people of Paradise apparently before people and he would be amongst the dwellers of Hell and a person acts apparently like the people of Hell, but (in fact) he would be among the dwellers of Paradise.

[2] The exchange of arguments between Adam and Moses (Allah be pleased with both of them)

13-(2652) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There was argument between Adam and Moses. Moses said to Adam: You are our father. You harmed us, and caused us to get out of Paradise. Adam said to him: You are Moses. Allah selected you (to talk to you directly) and wrote with His own Hand the Book (of Torah) for you. but, in spite of this, you blame me for an act which Allah had ordained for me forty years before He created me." The Messenger of Allah "Allah's blessing and peace be upon him" said: "This is how (the argument of) was better than that of Moses and Adam (himself) was better (in argument) than Moses."

14-(...) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There was argument between Adam and Moses, in which Adam won over Moses. Moses said to him: You are the same Adam who misled people, and caused them to get out of Paradise. Adam said: You are the same (Moses) upon whom Allah bestowed the knowledge of everything, and whom Allah

عَلَيْهِمْ وَمَضَىٰ فِيهِمْ مِنْ قَدَرٍ قَدْ سَبَق، أَوْ فِيمَا يُسْتَقْبَلُونَ بِهِ مِمَّا أَتَاهُمْ بِهِ نَبِيُّهُمْ، وَثَبَتَتِ الْحُجَّةُ عَلَيْهِمْ؟ فَقَالَ: «لاَ، بَلْ شَيْءٌ قُضِيَ عَلَيْهِمْ وَمَضَىٰ فِيهِمْ. وَتَصْدِيقُ ذٰلِكَ فِي كِتَابِ اللَّهِ عَزَّ وَجَلَّ: ﴿وَنَفْسٍ وَمَا سَوَّىٰهَا ﴿٧﴾ فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَىٰهَا ﴿٨﴾﴾ [الشمس: ٧ - ٨].

١١ - (٢٦٥١) - حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ، يَعْنِي ابْنَ مُحَمَّدٍ، عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ الرَّجُلَ لَيَعْمَلُ الزَّمَنَ الطَّوِيلَ بِعَمَلِ أَهْلِ الْجَنَّةِ، ثُمَّ يُخْتَمُ لَهُ عَمَلُهُ بِعَمَلِ أَهْلِ النَّارِ. وَإِنَّ الرَّجُلَ لَيَعْمَلُ الزَّمَنَ الطَّوِيلَ بِعَمَلِ أَهْلِ النَّارِ، ثُمَّ يُخْتَمُ لَهُ عَمَلُهُ بِعَمَلِ أَهْلِ الْجَنَّةِ».

١٢ - (١١٢) - حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ، يَعْنِي ابْنَ عَبْدِ الرَّحْمَٰنِ الْقَارِيَّ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ الرَّجُلَ لَيَعْمَلُ عَمَلَ أَهْلِ الْجَنَّةِ، فِيمَا يَبْدُو لِلنَّاسِ، وَهُوَ مِنْ أَهْلِ النَّارِ. وَإِنَّ الرَّجُلَ لَيَعْمَلُ عَمَلَ أَهْلِ النَّارِ، فِيمَا يَبْدُو لِلنَّاسِ، وَهُوَ مِنْ أَهْلِ الْجَنَّةِ».

٢ - باب حِجَاج آدَمَ ومُوسَى عليهما السَّلام

١٣ - (٢٦٥٢) - حدّثني مُحَمَّدُ بْنُ حَاتِمٍ وَإِبْرَاهِيمُ بْنُ دِينَارٍ وَابْنُ أَبِي عُمَرَ الْمَكِّيُّ وَأَحْمَدُ بْنُ عَبْدَةَ الضَّبِّيُّ. جَمِيعاً عَنِ ابْنِ عُيَيْنَةَ، وَاللَّفْظُ لاِبْنِ حَاتِمٍ وَابْنِ دِينَارٍ، قَالاَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرٍو، عَنْ طَاوُسٍ، قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «احْتَجَّ آدَمُ وَمُوسَىٰ. فَقَالَ مُوسَىٰ: يَا آدَمُ، أَنْتَ أَبُونَا، خَيَّبْتَنَا وَأَخْرَجْتَنَا مِنَ الْجَنَّةِ! فَقَالَ لَهُ آدَمُ: أَنْتَ مُوسَىٰ. اصْطَفَاكَ اللَّهُ بِكَلاَمِهِ، وَخَطَّ لَكَ بِيَدِهِ، أَتَلُومُنِي عَلَىٰ أَمْرٍ قَدَّرَهُ اللَّهُ عَلَيَّ قَبْلَ أَنْ يَخْلُقَنِي بِأَرْبَعِينَ سَنَةً؟» فَقَالَ النَّبِيُّ ﷺ: «فَحَجَّ آدَمُ مُوسَىٰ، فَحَجَّ آدَمُ مُوسَىٰ».

وَفِي حَدِيثِ ابْنِ أَبِي عُمَرَ وَابْنِ عَبْدَةَ. قَالَ أَحَدُهُمَا: خَطَّ. وَقَالَ الآخَرُ: كَتَبَ لَكَ التَّوْرَاةَ بِيَدِهِ.

[البخاري: كتاب القدر، باب تحاج آدم وموسى عند الله، رقم: ٦٦١٤].

١٤ - (...) - حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكِ بْنِ أَنَسٍ، فِيمَا قُرِىءَ عَلَيْهِ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «تَحَاجَّ آدَمُ وَمُوسَىٰ، فَحَجَّ آدَمُ مُوسَىٰ. فَقَالَ لَهُ مُوسَىٰ: أَنْتَ آدَمُ الَّذِي أَغْوَيْتَ النَّاسَ وَأَخْرَجْتَهُمْ

selected from amongst the people as His Messenger. He said: Yes. Adam said: but even, you blame me for something which had been ordained for me before I was created."

15-(...) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There was an argument between Adam and Moses (peace be upon both of them) in the presence of their Lord, in which Adam won over Moses. Moses said: Are you that Adam whom Allah created with His Hand, into whom He breathed His sprit, and before whom He ordered angels to fall in prostration, and moreover, He made you live in Paradise with comfort and ease, but you caused the people to get down to the earth because of your mistake? Adam said: Are you that Moses whom Allah selected for carrying His message and for His direct conversation, and He bestowed upon you the tablets, in which everything was explicit, and granted you the audience in order to have confidential talk with you? What is your opinion, how long has Torah been written before I was created? Moses said: Forty years earlier. Adam said: Did you not see these words: "Adam committed an error and he was enticed to (do so)"? He (Moses) said: Yes. He (Adam) said: Do you then blame me for an act which Allah had ordained for me forty years before He created me?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "This is how (the argument of) Adam was better than that of Moses."

(...) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There was an argument between Adam and Moses. Moses said: Are you that Adam whose fault caused you to get out of Paradise? Adam said to him: Are you that Moses whom Allah selected for carrying His message, for His direct talk, and you blame me for something which had been ordained for me before I was created? in this way, (the argument of) Adam was better than that of Moses."

(...) Abu Huraira "Allah be pleased with him" narrated a Hadith like this through another chain of transmitters.

(...) This Hadith was narrated on the authority of Abu Huraira through another chain of transmitters.

16-(2653) Abdullah Ibn Amr Ibn Al-As "Allah be pleased with both" reported: I heard The Messenger of Allah "Allah's blessing and peace be

مِنَ الْجَنَّةِ؟ فَقَالَ آدَمُ: أَنْتَ الَّذِي أَعْطَاهُ اللَّهُ عِلْمَ كُلِّ شَيْءٍ، وَاصْطَفَاهُ عَلَى النَّاسِ بِرِسَالَتِهِ؟ قَالَ: نَعَمْ. قَالَ: فَتَلُومُنِي عَلَىٰ أَمْرٍ قُدِّرَ عَلَيَّ قَبْلَ أَنْ أُخْلَقَ؟».

١٥ ـ (...) ـ حدّثنا إِسْحَاقُ بْنُ مُوسَىٰ بْنِ عَبْدِ اللَّهِ بْنِ مُوسَىٰ بْنِ عَبْدِ اللَّهِ بْنِ يَزِيدَ الأَنْصَارِيّ: حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ: حَدَّثَنِي الْحَارِثُ بْنُ أَبِي ذُبَابٍ، عَنْ يَزِيدَ، وَهُوَ ابْنُ هُرْمُزَ، وَعَبْدِ الرَّحْمَٰنِ الأَعْرَجِ، قَالاَ: سَمِعْنَا أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «احْتَجَّ آدَمُ وَمُوسَىٰ عَلَيْهِمَا السَّلاَمُ عِنْدَ رَبِّهِمَا، فَحَجَّ آدَمُ مُوسَىٰ. قَالَ مُوسَىٰ: أَنْتَ آدَمُ الَّذِي خَلَقَكَ اللَّهُ بِيَدِهِ، وَنَفَخَ فِيكَ مِنْ رُوحِهِ، وَأَسْجَدَ لَكَ مَلاَئِكَتَهُ، وَأَسْكَنَكَ فِي جَنَّتِهِ، ثُمَّ أَهْبَطْتَ النَّاسَ بِخَطِيئَتِكَ إِلَى الأَرْضِ؟ فَقَالَ آدَمُ: أَنْتَ مُوسَىٰ الَّذِي اصْطَفَاكَ اللَّهُ بِرِسَالَتِهِ وَبِكَلاَمِهِ، وَأَعْطَاكَ الأَلْوَاحَ فِيهَا تِبْيَانُ كُلِّ شَيْءٍ، وَقَرَّبَكَ نَجِيّاً، فَبِكَمْ وَجَدْتَ اللَّهَ كَتَبَ التَّوْرَاةَ قَبْلَ أَنْ أُخْلَقَ؟ قَالَ مُوسَىٰ: بِأَرْبَعِينَ عَاماً. قَالَ آدَمُ: فَهَلْ وَجَدْتَ فِيهَا: ﴿وَعَصَىٰ آدَمُ رَبَّهُ فَغَوَىٰ﴾ [طه: ١٢١]. قَالَ: نَعَمْ. قَالَ: أَفَتَلُومُنِي عَلَىٰ أَنْ عَمِلْتُ عَمَلاً كَتَبَهُ اللَّهُ عَلَيَّ أَنْ أَعْمَلَهُ قَبْلَ أَنْ يَخْلُقَنِي بِأَرْبَعِينَ سَنَةً؟» قَالَ رَسُولُ اللَّهِ ﷺ: «فَحَجَّ آدَمُ مُوسَىٰ».

(...) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ وَابْنُ حَاتِمٍ. قَالاَ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبِي، عَنِ ابْنِ شِهَابٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَٰنِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «احْتَجَّ آدَمُ وَمُوسَىٰ. فَقَالَ لَهُ مُوسَىٰ: أَنْتَ آدَمُ الَّذِي أَخْرَجَتْكَ خَطِيئَتُكَ مِنَ الْجَنَّةِ؟ فَقَالَ لَهُ آدَمُ: أَنْتَ مُوسَىٰ الَّذِي اصْطَفَاكَ اللَّهُ بِرِسَالَتِهِ وَبِكَلاَمِهِ، ثُمَّ تَلُومُنِي عَلَى أَمْرٍ قَدْ قُدِّرَ عَلَيَّ قَبْلَ أَنْ أُخْلَقَ؟ فَحَجَّ آدَمُ مُوسَىٰ».

[البخاري: كتاب أحاديث الأنبياء، باب وفاة موسى وذكره بعد، رقم: ٣٤٠٩].

(...) ـ حدّثني عَمْرٌو النَّاقِدُ: حَدَّثَنَا أَيُّوبُ بْنُ النَّجَّارِ الْيَمَامِيُّ: حَدَّثَنَا يَحْيَىٰ بْنُ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ.

(ح) وَحدّثنا ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ... بِمَعْنَىٰ حَدِيثِهِمْ.

(...) ـ وحدّثنا مُحَمَّدُ بْنُ مِنْهَالٍ الضَّرِيرُ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا هِشَامُ بْنُ حَسَّانَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ... نَحْوَ حَدِيثِهِمْ.

١٦ ـ (٢٦٥٣) ـ حدّثني أَبُو الطَّاهِرِ، أَحْمَدُ بْنُ عَمْرِو بْنِ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ سَرْحٍ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي أَبُو هَانِىءٍ الْخَوْلاَنِيُّ، عَنْ أَبِي عَبْدِ الرَّحْمَٰنِ الْحُبُلِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «كَتَبَ اللَّهُ

upon him" saying: "Allah had ordained the measures of the creation fifty thousand years before He created the heavens and the earth, and (this was at the time) when His Throne was upon water."

(...) This Hadith was narrated on the authority of Abu Hani with the same chain of transmitters, but there is no mention of" His Throne was upon water."

[3] Allah turns the hearts as he desires

17-(2654) Abdullah Ibn Amr Ibn Al-As "Allah be pleased with both" reported that he heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "No doubt, the hearts of all Adam's sons are between two of the fingers of those of the Most Merciful Lord as one heart, which He turns to any (direction) He likes." Then Allah's Messenger "Allah's blessing and peace be upon him" said: "O Allah the Turner of the hearts! Turn our hearts to Your obedience."

[4] There is a measure for everything

18-(2655) Tawus reported: I found some Companions of The Messenger of Allah "Allah's blessing and peace be upon him" saying: Everything is by measure. He added: I heard Abdullah Ibn Umar "Allah be pleased with both" saying: There is a measure for everything, even for inability as well as for capability.

19-(2656) Abu Huraira "Allah be pleased with him" reported that the pagans of Quraish argued with The Messenger of Allah "Allah's blessing and peace be upon him" about Destiny, and then the following verse was revealed: "On the day when they are dragged into the Fire upon their faces, taste the touch of Fire. Surely, We have created everything according to a measure" (Al-Qamar 48:49).

[5] Everything has been decreed upon the son of Adam such as adultery, etc.

20-(2657) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily Allah has fixed the portion of adultery in which one will indulge, and which he necessarily has to commit. The adultery of the eye is the lustful look, and the adultery of the tongue is the dissolute speech, the heart desires and has longing for (that), which the private parts may or may not put into effect."

21-(...) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah

مَقَادِيرَ الْخَلاَئِقِ قَبْلَ أَنْ يَخْلُقَ السَّمَاوَاتِ وَالأَرْضَ بِخَمْسِينَ أَلْفَ سَنَةٍ. قَالَ: وَعَرْشُهُ عَلَى الْمَاءِ».

(...) ـ **حدّثنا** ابْنُ أَبِي عُمَرَ: حَدَّثَنَا الْمُقْرِىءُ: حَدَّثَنَا حَيْوَةُ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ سَهْلٍ التَّمِيمِيُّ: حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ: أَخْبَرَنَا نَافِعٌ، يَعْنِي ابْنَ يَزِيدَ. كِلاَهُمَا عَنْ أَبِي هَانِىءٍ، بِهٰذَا الإِسْنَادِ... مِثْلَهُ. غَيْرَ أَنَّهُمَا لَمْ يَذْكُرَا: «وَعَرْشُهُ عَلَى الْمَاءِ».

٣ ـ باب تصريف الله تعالى القُلُوبَ كيف شاء

١٧ ـ (٢٦٥٤) ـ **حدّثني** زُهَيْرُ بْنُ حَرْبٍ وَابْنُ نُمَيْرٍ. كِلاَهُمَا عَنِ الْمُقْرِىءِ. قَالَ زُهَيْرٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ الْمُقْرِىءُ. قَالَ: حَدَّثَنَا حَيْوَةُ: أَخْبَرَنِي أَبُو هَانِىءٍ، أَنَّهُ سَمِعَ أَبَا عَبْدِ الرَّحْمٰنِ الْحُبُلِيَّ، أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عَمْرِو بْنِ الْعَاصِ يَقُولُ: أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ قُلُوبَ بَنِي آدَمَ كُلَّهَا بَيْنَ إِصْبَعَيْنِ مِنْ أَصَابِعِ الرَّحْمٰنِ. كَقَلْبٍ وَاحِدٍ. يُصَرِّفُهُ حَيْثُ يَشَاءُ». ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ مُصَرِّفَ الْقُلُوبِ صَرِّفْ قُلُوبَنَا عَلَى طَاعَتِكَ».

٤ ـ بابٌ كلُّ شيءٍ بِقَدَرٍ

١٨ ـ (٢٦٥٥) ـ **حدّثني** عَبْدُ الأَعْلَى بْنُ حَمَّادٍ. قَالَ: قَرَأْتُ عَلَى مَالِكِ بْنِ أَنَسٍ. (ح) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكٍ، فِيمَا قُرِىءَ عَلَيْهِ، عَنْ زِيَادِ بْنِ سَعْدٍ، عَنْ عَمْرِو بْنِ مُسْلِمٍ، عَنْ طَاوُسٍ، أَنَّهُ قَالَ: أَدْرَكْتُ نَاساً مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ يَقُولُونَ: كُلُّ شَيْءٍ بِقَدَرٍ. قَالَ: وَسَمِعْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «كُلُّ شَيْءٍ بِقَدَرٍ. حَتَّى الْعَجْزِ وَالْكَيْسِ، أَوِ الْكَيْسِ وَالْعَجْزِ».

١٩ ـ (٢٦٥٦) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالاَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ زِيَادِ بْنِ إِسْمَاعِيلَ، عَنْ مُحَمَّدِ بْنِ عَبَّادِ بْنِ جَعْفَرٍ الْمَخْزُومِيِّ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: جَاءَ مُشْرِكُو قُرَيْشٍ يُخَاصِمُونَ رَسُولَ اللَّهِ ﷺ فِي الْقَدَرِ. فَنَزَلَتْ: ﴿يَوْمَ يُسْحَبُونَ فِي النَّارِ عَلَىٰ وُجُوهِهِمْ ذُوقُوا مَسَّ سَقَرَ (٤٨) إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ (٤٩)﴾ [القمر: ٤٨ ـ ٤٩].

٥ ـ بابٌ قُدِّرَ على ابن آدمَ حَظُّهُ من الزِّنا وغيره

٢٠ ـ (٢٦٥٧) ـ **حدّثنا** إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ، وَاللَّفْظُ لِإِسْحَاقَ، قَالاَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ، عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: مَا رَأَيْتُ شَيْئاً أَشْبَهَ بِاللَّمَمِ مِمَّا قَالَ أَبُو هُرَيْرَةَ، أَنَّ النَّبِيَّ ﷺ قَالَ: «إِنَّ اللَّهَ كَتَبَ عَلَى ابْنِ آدَمَ حَظَّهُ مِنَ الزِّنَى. أَدْرَكَ ذٰلِكَ لاَ مَحَالَةَ. فَزِنَى الْعَيْنَيْنِ النَّظَرُ، وَزِنَى اللِّسَانِ النُّطْقُ، وَالنَّفْسُ تَمَنَّى وَتَشْتَهِي، وَالْفَرْجُ يُصَدِّقُ ذٰلِكَ أَوْ يُكَذِّبُهُ».

قَالَ عَبْدٌ فِي رِوَايَتِهِ: ابْنُ طَاوُسٍ عَنْ أَبِيهِ: سَمِعْتُ ابْنَ عَبَّاسٍ.

[البخاري: كتاب الاستئذان، باب زنا الجوارح دون الفرج، رقم: ٦٣٤٣].

٢١ ـ (...) ـ **حدّثنا** إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا أَبُو هِشَامٍ الْمَخْزُومِيُّ: حَدَّثَنَا وُهَيْبٌ:

fixed the portion of adultery in which one will indulge, from which there would be no flee. The adultery of the eye is the lustful look, the adultery of the ears is listening to what is wicked, the adultery of the tongue is the dissolute speech, the adultery of the hand is the desirous grip , the adultery of the feet is walking (to the place) where the adultery is intended to be committed. however, the heart desires and has longing for (that) which one's (privates) may or may not put into effect."

[6] Everyone is born according to his true nature and the command pertaining to the death of the children of the infidels and those of the Muslims

22-(2658) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah “Allah's blessing and peace be upon him” said: "There is none born but that he is created according to his true nature (of Islam). It is his parents who make him a Jew, a Christian, or a Magian, just as beasts produce their young with their limbs perfect. Do you see anything deficient in them?" Then he recited (the following from) the Qur'an: " according to the pattern on which he has made mankind: no change (let there be) in the work (wrought) by Allah: that is the standard Religion." (Ar-Rum 30)

(...) This Hadith was narrated on the authority of Az-Zuhri with the same chain of transmitters, without mentioning the deficiency in limbs.

(...) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah “Allah's blessing and peace be upon him” said: "There is no child born but that (he is born) upon the true religion (of Islam)." He added: Recite: " according to the pattern on which he has made mankind: no change (let there be) in the work (wrought) by Allah: that is the standard Religion." (Ar-Rum 30)

23-(...) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah “Allah's blessing and peace be upon him” said: "No child is born but upon the true religion (of Islam). It is his parents who make him a Jew, a Christian, or a pagan." A person said: "O Messenger of Allah, what is your opinion if they died before that (attaining the age of puberty, when they can distinguish between right and wrong)?" He said: "It is Allah alone Who knows what their destinies would be."

(...)Abu Mu'awiya narrated that (The Prophet) said: "Every child is born on the religion (of Islam and he) remains on this until his tongue is enabled to express himself."

(...) This Hadith has been narrated on the authority of Abu Mu'awiya through another chain of transmitters but with a slight variation of wording.

حَدَّثَنَا سُهَيْلُ بْنُ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «كُتِبَ عَلَى ابْنِ آدَمَ نَصِيبُهُ مِنَ الزِّنَىٰ، مُدْرِكٌ ذٰلِكَ لاَ مَحَالَةَ. فَالْعَيْنَانِ زِنَاهُمَا النَّظَرُ، وَالأُذُنَانِ زِنَاهُمَا الاسْتِمَاعُ، وَاللِّسَانُ زِنَاهُ الْكَلاَمُ. وَالْيَدُ زِنَاهَا الْبَطْشُ، وَالرِّجْلُ زِنَاهَا الْخطا، وَالْقَلْبُ يَهْوَىٰ وَيَتَمَنَّىٰ، وَيُصَدِّقُ ذٰلِكَ الْفَرْجُ وَيُكَذِّبُهُ».

٦ ـ باب معنى: كُلُّ مَولودٍ يُولَدُ على الفِطْرَةِ، وحكم موت أطفال الكفار وأطفال المسلمين

٢٢ ـ (٢٦٥٨) ـ حدّثنا حَاجِبُ بْنُ الْوَلِيدِ: حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ، عَنِ الزُّبَيْدِيِّ، عَنِ الزُّهْرِيِّ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّهُ كَانَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ مَوْلُودٍ إِلاَّ يُولَدُ عَلَىٰ الْفِطْرَةِ، فَأَبَوَاهُ يُهَوِّدَانِهِ وَيُنَصِّرَانِهِ وَيُمَجِّسَانِهِ. كَمَا تُنْتَجُ الْبَهِيمَةُ بَهِيمَةً جَمْعَاءَ. هَلْ تُحِسُّونَ فِيهَا مِنْ جَدْعَاءَ؟».

ثُمَّ يَقُولُ أَبُو هُرَيْرَةَ: وَاقْرَؤُوا إِنْ شِئْتُمْ: ﴿فِطْرَتَ ٱللَّهِ ٱلَّتِى فَطَرَ ٱلنَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ ٱللَّهِ﴾ [الروم: ٣٠].

(...) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الأَعْلَىٰ. (ح) وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ. كِلاَهُمَا عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، بِهٰذَا الإِسْنَادِ. وَقَالَ: «كَمَا تُنْتَجُ الْبَهِيمَةُ بَهِيمَةً». وَلَمْ يَذْكُرْ: جَمْعَاءَ.

(...) ـ **حدّثني** أَبُو الطَّاهِرِ وَأَحْمَدُ بْنُ عِيسَىٰ. قَالاَ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ بْنُ يَزِيدَ، عَنِ ابْنِ شِهَابٍ، أَنَّ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمَٰنِ أَخْبَرَهُ، أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ مَوْلُودٍ إِلاَّ يُولَدُ عَلَى الفِطْرَةِ».

ثُمَّ يَقُولُ: اقْرَؤُوا: ﴿فِطْرَتَ ٱللَّهِ ٱلَّتِى فَطَرَ ٱلنَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ ٱللَّهِ ذَٰلِكَ ٱلدِّينُ ٱلْقَيِّمُ﴾ [الروم: ٣٠]. [البخاري: كتاب الجنائز، باب إذا أسلم الصبي فمات هل يصلى عليه...، رقم: ١٣٥٩].

٢٣ ـ (...) ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ مَوْلُودٍ إِلاَّ يُلِدَ عَلَى الْفِطْرَةِ. فَأَبَوَاهُ يُهَوِّدَانِهِ وَيُنَصِّرَانِهِ وَيُشَرِّكَانِهِ» فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، أَرَأَيْتَ لَوْ مَاتَ قَبْلَ ذٰلِكَ؟ قَالَ: «اللَّهُ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ».

(...) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالاَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي. كِلاَهُمَا عَنِ الأَعْمَشِ، بِهٰذَا الإِسْنَادِ.

فِي حَدِيثِ ابْنِ نُمَيْرٍ: «مَا مِنْ مَوْلُودٍ يُولَدُ إِلاَّ وَهُوَ عَلَىٰ الْمِلَّةِ».

وَفِي رِوَايَةِ أَبِي بَكْرٍ، عَنْ أَبِي مُعَاوِيَةَ: «لَيْسَ مِنْ مَوْلُودٍ يُولَدُ إِلاَّ عَلَىٰ هٰذِهِ الْمِلَّةِ، حَتَّىٰ يُبَيِّنَ عَنْهُ لِسَانُهُ».

وَفِي رِوَايَةِ أَبِي كُرَيْبٍ، عَنْ أَبِي مُعَاوِيَةَ: «لَيْسَ مِنْ مَوْلُودٍ يُولَدُ إِلاَّ عَلَىٰ هٰذِهِ الفِطْرَةِ. حَتَّىٰ يُعَبِّرَ عَنْهُ لِسَانُهُ».

24-(...) Abu Huraira "Allah be pleased with him" reported from The Messenger of Allah "Allah's blessing and peace be upon him" many traditions, including the following: "An infant is born according to his (true) nature. It is his parents Who make him a Jew, a Christian, just as a she-camel gives birth to its young ones. Do you find any deficiency in their limbs? but, it is you who cut its ear (after birth)." They (the Companions) said: "What is your opinion about him who dies during the time of infancy?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is Allah alone Who knows best what their destinies will be."

25-(...) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The mother of every person delivers him according to his true nature. It is his parents who make him a Jew, a Christian, or a Magian. Had his parents been Muslims, he would have also remained a Muslim. Every person whom his mother delivers (is vulnerable to the fact that) when his mother delivers him, Satan strikes him. but that did not happen to Mary and her son."

26-(2659) Abu Huraira "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" was asked about the children of the pagans, whereupon he said: "It is Allah alone, Who knows best what their destinies would be."

(...) This Hadith was narrated on the authority of Shu'aib and Ma'qil with a slight variation of wording.

27-(...) Abu Huraira "Allah be pleased with him" reported that Allah's Messenger "Allah's blessing and peace be upon him" was asked about the children of the pagans, who die as young. The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is Allah alone, Who knows best what their destinies would be."

28-(2660) Ibn Abbas "Allah be pleased with both" reported that The Messenger of Allah "Allah's blessing and peace be upon him" was asked about the (destinies of the) children of the pagans, and he said: "It is Allah Who knows what their destinies would be according to their creation."

29-(2661) Ubai Ibn Ka'b "Allah be pleased with him" reported that Allah's Messenger "Allah's blessing and peace be upon him" said: "The young man whom Al-Khadir killed was a non-believer by his very nature, and had he survived, he would have led his parents to indulge in disobedience and unbelief."

٢٤ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ. قَالَ: هَـٰذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ. فَذَكَرَ أَحَادِيثَ مِنْهَا: وَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ يُولَدُ يُولَدُ عَلَىٰ هَـٰذِهِ الْفِطْرَةِ. فَأَبَوَاهُ يُهَوِّدَانِهِ وَيُنَصِّرَانِهِ، كَمَا تَنْتِجُونَ الإِبِلَ، فَهَلْ تَجِدُونَ فِيهَا جَدْعَاءَ؟ حَتَّىٰ تَكُونُوا أَنْتُمْ تَجْدَعُونَهَا»، قَالُوا: يَا رَسُولَ اللَّهِ، أَفَرَأَيْتَ مَنْ يَمُوتُ صَغِيراً؟ قَالَ: «اللَّهُ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ».

[البخاري: كتاب القدر، باب الله أعلم بما كانوا عاملين، رقم: ٦٥٩٩].

٢٥ ـ (...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ، يَعْنِي الدَّرَاوَرْدِيَّ، عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «كُلُّ إِنْسَانٍ تَلِدُهُ أُمُّهُ عَلَىٰ الْفِطْرَةِ، وَأَبَوَاهُ، بَعْدُ، يُهَوِّدَانِهِ وَيُنَصِّرَانِهِ وَيُمَجِّسَانِهِ، فَإِنْ كَانَا مُسْلِمَيْنِ فَمُسْلِمٌ. كُلُّ إِنْسَانٍ تَلِدُهُ أُمُّهُ يَلْكُزُهُ الشَّيْطَانُ فِي حِضْنَيْهِ، إِلاَّ مَرْيَمَ وَابْنَهَا».

٢٦ ـ (٢٦٥٩) ـ حدّثنا أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي ابْنُ أَبِي ذِئْبٍ وَيُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ عَطَاءِ بْنِ يَزِيدَ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ سُئِلَ عَنْ أَوْلاَدِ الْمُشْرِكِينَ. فَقَالَ: «اللَّهُ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ».

[البخاري: كتاب الجنائز، باب ما قيل في أولاد المشركين، رقم: ١٣٨٤].

٢٧ ـ (...) ـ حدّثنا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ. (ح) وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَـٰنِ بْنِ بَهْرَامَ: أَخْبَرَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ. (ح) وَحَدَّثَنَا سَلَمَةُ بْنُ شَبِيبٍ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ: حَدَّثَنَا مَعْقِلٌ، وَهُوَ ابْنُ عُبَيْدِ اللَّهِ، كُلُّهُمْ عَنِ الزُّهْرِيِّ. بِإِسْنَادِ يُونُسَ وَابْنِ أَبِي ذِئْبٍ... مِثْلَ حَدِيثِهِمَا.

غَيْرَ أَنَّ فِي حَدِيثِ شُعَيْبٍ وَمَعْقِلٍ: سُئِلَ عَنْ ذَرَارِيِّ الْمُشْرِكِينَ.

(...) ـ حدّثنا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: سُئِلَ رَسُولُ اللَّهِ ﷺ عَنْ أَطفَالِ الْمُشْرِكِينَ. مَنْ يَمُوتُ مِنْهُمْ صَغِيراً. فَقَالَ: «اللَّهُ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ».

٢٨ ـ (٢٦٦٠) ـ وحدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا أَبُو عَوَانَةَ، عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ. قَالَ: سُئِلَ رَسُولُ اللَّهِ ﷺ عَنْ أَطْفَالِ الْمُشْرِكِينَ؟ قَالَ: «اللَّهُ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ، إِذْ خَلَقَهُمْ».

[البخاري: كتاب الجنائز، باب ما قيل في أولاد المشركين، رقم: ١٣٨٣].

٢٩ ـ (٢٦٦١) ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ أَبِيهِ، عَنْ رَقَبَةَ بْنِ مَسْقَلَةَ، عَنْ أَبِي إِسْحَاقَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، عَنْ أُبَيِّ بْنِ كَعْبٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الْغُلاَمَ الَّذِي قَتَلَهُ الْخَضِرُ طُبِعَ كَافِراً. وَلَوْ عَاشَ لأَرْهَقَ أَبَوَيْهِ طُغْيَاناً وَكُفْراً».

30-(2662) A'isha "Allah be pleased with her", the mother of the believers, reported: Once, a child died and I said: "This child is happy since he is a bird from amongst the birds of Paradise." The Messenger of Allah “Allah’s blessing and peace be upon him” said: "Don't you know that Allah created both the Paradise and the Hell, and He created the inhabitants for this (Paradise) and the dwellers for that (Hell)?"

31-(...) A'isha "Allah be pleased with her", the mother of the believers, narrated that The Messenger of Allah “Allah’s blessing and peace be upon him” was called to lead the funeral prayer of a child of the Ansar. I said: "O Messenger of Allah, this child is happy since he is a bird from the birds of Paradise for he neither has committed any sin, nor has he attained the age when one could be sinful." He said: "O A'isha, it may be otherwise, because Allah created for Paradise those who are fitting for it while they were yet in their fathers' loins, and created for Hell those who are fitting for Hell, since He created them for Hell while they were yet in their fathers' loins."

(...) This Hadith was narrated on the authority of Yahya with the same chain of transmitters.

[7] The extent of life and livelihood does not increase or decrease beyond that what is decreed

32-(2663) Abdullah reported that Umm Habiba "Allah be pleased with her",, the wife of The Messenger of Allah “Allah’s blessing and peace be upon him” said: “O Allah, enable me to enjoy of my husband, The Messenger of Allah “Allah’s blessing and peace be upon him”, of my father Abu Sufyan and of my brother Mu'awiya.” The Messenger of Allah “Allah’s blessing and peace be upon him” said: “You asked Allah for durations of life already set, the length of days already fixed, and the (sources of) livelihood the shares of which has been allotted. Allah would neither do anything earlier before its due time, nor would He delay anything after its due time. Had you asked Allah to shelter you from the torment of the Hell fire, or from the torture of the grave, it would have been good, if not better for you.” He (the narrator) added: Monkeys were mentioned before him. Mis'ar (a sub-narrator) said: I think that (the narrator) also (mentioned) the swine, which had been metamorphosed. On that he (The Prophet) said: “Verily, Allah did not cause the race of those which had been metamorphosed to grow or to survive by young ones. Monkeys and swine had existed even before (the metamorphosis of the human beings).”

٣٠ ـ (٢٦٦٢) ـ **حدّثني** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ، عَنِ الْعَلاَءِ بْنِ الْمُسَيَّبِ، عَنْ فُضَيْلِ بْنِ عَمْرٍو، عَنْ عَائِشَةَ بِنْتِ طَلْحَةَ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ، قَالَتْ: تُوُفِّيَ صَبِيٌّ. فَقُلْتُ: طُوبَىٰ لَهُ. عُصْفُورٌ مِنْ عَصَافِيرِ الْجَنَّةِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَوَ لاَ تَدْرِينَ أَنَّ اللَّهَ خَلَقَ الْجَنَّةَ وَخَلَقَ النَّارَ، فَخَلَقَ لِهَٰذِهِ أَهْلاً، وَلِهَٰذِهِ أَهْلاً».

٣١ ـ (...) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ، عَنْ طَلْحَةَ بْنِ يَحْيَىٰ، عَنْ عَمَّتِهِ، عَائِشَةَ بِنْتِ طَلْحَةَ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ قَالَتْ: دُعِيَ رَسُولُ اللَّهِ ﷺ إِلَىٰ جَنَازَةِ صَبِيٍّ مِنَ الأَنْصَارِ. فَقُلْتُ: يَا رَسُولَ اللَّهِ، طُوبَىٰ لِهَٰذَا. عُصْفُورٌ مِنْ عَصَافِيرِ الْجَنَّةِ، لَمْ يَعْمَلِ السُّوءَ وَلَمْ يُدْرِكْهُ. قَالَ: «أَوَ غَيْرَ ذَٰلِكَ، يَا عَائِشَةُ، إِنَّ اللَّهَ خَلَقَ لِلْجَنَّةِ أَهْلاً. خَلَقَهُمْ لَهَا وَهُمْ فِي أَصْلاَبِ آبَائِهِمْ. وَخَلَقَ لِلنَّارِ أَهْلاً. خَلَقَهُمْ لَهَا وَهُمْ فِي أَصْلاَبِ آبَائِهِمْ».

(...) ـ **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ زَكَرِيَّاءَ، عَنْ طَلْحَةَ بْنِ يَحْيَىٰ. (ح) وَحَدَّثَنِي سُلَيْمَانُ بْنُ مَعْبَدٍ: حَدَّثَنَا الْحُسَيْنُ بْنُ حَفْصٍ. (ح) وَحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا مُحَمَّدُ بْنُ يُوسُفَ. كِلاَهُمَا عَنْ سُفْيَانَ الثَّوْرِيِّ، عَنْ طَلْحَةَ بْنِ يَحْيَىٰ. بِإِسْنَادِ وَكِيعٍ... نَحْوَ حَدِيثِهِ.

٧ ـ باب بيان أنَّ الآجالَ والأرزاقَ وغيرها لا تزيدُ ولا تنقُصُ عما سبق به القدر

٣٢ ـ (٢٦٦٣) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ، وَاللَّفْظُ لأَبِي بَكْرٍ، قَالاَ: حَدَّثَنَا وَكِيعٌ، عَنْ مِسْعَرٍ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنِ الْمُغِيرَةِ بْنِ عَبْدِ اللَّهِ الْيَشْكُرِيِّ، عَنِ الْمَعْرُورِ بْنِ سُوَيْدٍ، عَنْ عَبْدِ اللَّهِ. قَالَ: قَالَتْ أُمُّ حَبِيبَةَ، زَوْجُ النَّبِيِّ ﷺ: «اللَّهُمَّ أَمْتِعْنِي بِزَوْجِي، رَسُولِ اللَّهِ ﷺ. وَبِأَبِي، أَبِي سُفْيَانَ. وَبِأَخِي، مُعَاوِيَةَ. قَالَ: فَقَالَ النَّبِيُّ ﷺ: «قَدْ سَأَلْتِ اللَّهَ لآجَالٍ مَضْرُوبَةٍ، وَأَيَّامٍ مَعْدُودَةٍ، وَأَرْزَاقٍ مَقْسُومَةٍ. لَنْ يُعَجِّلَ شَيْئاً قَبْلَ حِلِّهِ، أَوْ يُؤَخِّرَ شَيْئاً عَنْ حِلِّهِ. وَلَوْ كُنْتِ سَأَلْتِ اللَّهَ أَنْ يُعِيذَكِ مِنْ عَذَابٍ فِي النَّارِ، أَوْ عَذَابٍ فِي الْقَبْرِ، كَانَ خَيْراً وَأَفْضَلَ».

قَالَ: وَذُكِرَتْ عِنْدَهُ الْقِرَدَةُ. قَالَ مِسْعَرٌ: وَأُرَاهُ قَالَ: وَالْخَنَازِيرُ مِنْ مَسْخٍ. فَقَالَ: «إِنَّ اللَّهَ لَمْ يَجْعَلْ لِمَسْخٍ نَسْلاً وَلاَ عَقِباً. وَقَدْ كَانَتِ الْقِرَدَةُ وَالْخَنَازِيرُ قَبْلَ ذَٰلِكَ».

(...) This Hadith was narrated on the authority of Mis'ar with the same chain of transmitters but with a slight variation of wording.

33-(...) Abdullah Ibn Mas'ud reported that Umm Habiba "Allah be pleased with her",, the wife of The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Allah, enable me to enjoy of my husband, The Messenger of Allah "Allah's blessing and peace be upon him", of my father Abu Sufyan and of my brother Mu'awiya." The Messenger of Allah "Allah's blessing and peace be upon him" said: "You asked Allah for durations of life already set, the length of days already fixed, and the (sources of) livelihood the shares of which has been allotted. No doubt, nothing would happen earlier before its due time, nor would it delay after its due time. Had you asked Allah to shelter you from the torment of the Hell fire, or from the torture of the grave, it would have been better for you." A person said: "O Messenger of Allah, what about those monkeys and swine which had been metamorphosed?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily, Allah "Exalted and Glorified be He" did not destroy or torment a people, and let their race grow. No doubt, monkey and swine had existed even before that (time in which the deniers of truth were metamorphosed)."

(...) This Hadith was narrated on the authority of Sufyan through another chain of transmitters but with a slight variation of wording.

[8] What about strength, letting weakness, seeking help from Allah and trust in the measures set by Allah

34-(2664) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "A strong believer is better and much dearer to Allah than a weak believer, though there is goodness in everyone. Moreover, appreciate that which gives you benefit (in the Hereafter) and seek help from Allah and do not lose heart, and if any (trouble) comes to you, don't say: Had I not done that, it would not have happened so and so, but say: Allah has done what He had ordained to do, for your (utterance of) "if" opens the (door) for the Satan."

(...) ـ حدّثناه أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ بِشْرٍ، عَنْ مِسْعَرٍ، بِهَٰذَا الإِسْنَادِ. غَيْرَ أَنَّ فِي حَدِيثِهِ عَن ابْنِ بِشْرٍ وَوَكِيعٍ جَمِيعاً: «مِنْ عَذَابٍ فِي النَّارِ، وَعَذَابٍ فِي الْقَبْرِ».

٣٣ ـ (...) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ وَحَجَاجُ بْنُ الشَّاعِرِ. واللَّفْظُ لِحَجَّاجٍ. قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ حَجَّاجٌ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ. أَخْبَرَنَا الثَّوْرِيُّ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنِ الْمُغِيرَةِ بْنِ عَبْدِ اللَّهِ الْيَشْكُرِيِّ، عَنْ مَعْرُورِ بْنِ سُوَيْدٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ. قَالَ: قَالَتْ أُمُّ حَبِيبَةَ: اللَّهُمَّ مَتِّعْنِي بِزَوْجِي، رَسُولِ اللَّهِ ﷺ. وَبِأَبِي، أَبِي سُفْيَانَ. وَبِأَخِي، مُعَاوِيَةَ. فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ: «إِنَّكِ سَأَلْتِ اللَّهَ لآجَالٍ مَضْرُوبَةٍ، وَآثَارٍ مَوْطُوءَةٍ، وَأَرْزَاقٍ مَقْسُومَةٍ. لا يُعَجِّلُ شَيْئاً مِنْهَا قَبْلَ حِلِّهِ. وَلا يُؤَخِّرُ مِنْهَا شَيْئاً بَعْدَ حِلِّهِ، وَلَوْ سَأَلْتِ اللَّهَ أَنْ يُعَافِيَكِ مِنْ عَذَابٍ فِي النَّارِ، وَعَذَابٍ فِي الْقَبْرِ، لَكَانَ خَيْراً لَكِ».

قَالَ: فَقَالَ رَجُلٌ: يا رَسُولَ اللَّهِ، الْقِرَدَةُ وَالْخَنَازِيرُ، هِيَ مِمَّا مُسِخَ؟ فَقَالَ النَّبِيُّ ﷺ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ لَمْ يُهْلِكْ قَوْماً، أَوْ يُعَذِّبْ قَوْمًا، فَيَجْعَلَ لَهُمْ نَسْلاً. وَإِنَّ الْقِرَدَةَ وَالْخَنَازِيرَ كَانُوا قَبْلَ ذٰلِكَ».

(...) ـ حَدَّثَنِيهِ أَبُو دَاوُدَ، سُلَيْمَانُ بْنُ مَعْبَدٍ: حَدَّثَنَا الْحُسَيْنُ بْنُ حَفْصٍ: حَدَّثَنَا سُفْيَانُ، بِهَٰذَا الإِسْنَادِ. غَيرَ أَنَّهُ قَالَ: «وَآثَارٍ مَبْلُوغَةٍ».

قَالَ ابْنُ مَعْبَدٍ: وَرَوَىٰ بَعْضُهُمْ «قَبْلَ حِلِّهِ» أَيْ نُزُولِهِ.

٨ ـ باب الأَمْرِ بالقوَّةِ وتركِ العَجْزِ، والاستعانة بالله وتفويضِ المقاديرِ لله

٣٤ ـ (٢٦٦٤) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ. قَالاَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيس، عَنْ رَبِيعَةَ بْنِ عُثْمَانَ، عَنْ مُحَمَّدِ بْنِ يَحْيَىٰ بْنِ حَبَّانَ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْمُؤْمِنُ الْقَوِيُّ خَيْرٌ وَأَحَبُّ إِلَى اللَّهِ مِنَ الْمُؤْمِنِ الضَّعِيفِ، وَفِي كُلٍّ خَيْرٌ. احْرِصْ عَلَىٰ مَا يَنْفَعُكَ وَاسْتَعِنْ بِاللهِ، وَلاَ تَعْجَزْ، وَإِنْ أَصَابَكَ شَيْءٌ فَلاَ تَقُلْ: لَوْ أَنِّي فَعَلْتُ كَانَ كَذَا وَكَذَا. وَلَكِنْ قُلْ: قَدَرُ اللَّهِ. وَمَا شَاءَ فَعَلَ. فَإِنَّ لَوْ تَفْتَحُ عَمَلَ الشَّيْطَانِ».

(47) The Book Of Knowledge

[1] Prohibition of pursuing the allegories contained in the Qur'an, and avoiding those who do it, and of disputation in the Qur'an

1-(2665) A'isha "Allah be pleased with her" reported that The Messenger of Allah "Allah's blessing and peace be upon him" recited (these verses of the Qur'an):" He it is Who revealed to thee (Muhammad) the Book (the Qur'an) wherein there are clear revelations-these are the substance of the Book and others are allegorical (verses). And as for those who have a yearning for error they go after the allegorical verses seeking (to cause) dissension, by seeking to explain them. And none knows their implications but Allah, and those who are sound in knowledge say: We affirm our faith in everything which is from our Lord. It is only the persons of understanding who really heed." (Al Imran 7). A'isha added: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When you see such verses, avoid (stopping and arguing about) them, for it is they to which Allah pointed out (in the previous Verse)."

2-(2666) Abdullah Ibn Umar "Allah be pleased with both" reported: I went to The Messenger of Allah "Allah's blessing and peace be upon him" in the morning, and he heard the voice of two persons who had an argumentation with each other about a certain Verse. The Messenger of Allah "Allah's blessing and peace be upon him" came to us with (the signs of) anger visible on his face. He said: "Verily, the (nations) before you were destroyed because of their disputation in the Scripture."

3-(2667) Jundub Ibn Abdullah Al-Bajali "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Recite the Qur'an as long as your hearts agree to do so, and when you feel that those (hearts of you) are different, then get up (and leave reciting it for this time)."

4-(...) Jundub (Ibn Abdullah) "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Recite the Qur'an as long as your hearts agree to do so and when you feel they are different, get up (and leave it)."

(...) Abu Imran reported that Jundub told us when we were young boys living in Kufa, that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Recite Qur'an"...and the rest of the Hadith is the same.

٤٧ ـ كِتَابُ العِلْمِ

١ ـ باب النَّهيِ عن اتِّبَاعِ مُتَشَابِهِ القُرآنِ، والتحذير من مُتَّبِعِيه، والنهي عن الاختلاف في القرآن

١ ـ (٢٦٦٥) ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا يَزِيدُ بْنُ إِبْرَاهِيمَ التُّسْتَرِيُّ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي مُلَيْكَةَ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ. قَالَتْ: تَلاَ رَسُولُ اللَّهِ ﷺ: ﴿هُوَ ٱلَّذِىٓ أَنزَلَ عَلَيْكَ ٱلْكِتَٰبَ مِنْهُ ءَايَٰتٌ مُّحْكَمَٰتٌ هُنَّ أُمُّ ٱلْكِتَٰبِ وَأُخَرُ مُتَشَٰبِهَٰتٌ فَأَمَّا ٱلَّذِينَ فِى قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَٰبَهَ مِنْهُ ٱبْتِغَآءَ ٱلْفِتْنَةِ وَٱبْتِغَآءَ تَأْوِيلِهِۦ وَمَا يَعْلَمُ تَأْوِيلَهُۥٓ إِلَّا ٱللَّهُ وَٱلرَّٰسِخُونَ فِى ٱلْعِلْمِ يَقُولُونَ ءَامَنَّا بِهِۦ كُلٌّ مِّنْ عِندِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّآ أُولُوا۟ ٱلْأَلْبَٰبِ ﴿٧﴾﴾ [آل عمران: ٧]. قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا رَأَيْتُمُ الَّذِينَ يَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ، فَأُولَئِكَ الَّذِينَ سَمَّى اللَّهُ، فَاحْذَرُوهُمْ».

[البخاري: كتاب التفسير، باب: ﴿منه آيات محكمات﴾، رقم: ٤٥٤٧].

٢ ـ (٢٦٦٦) ـ حدّثنا أَبُو كَامِلٍ، فُضَيْلُ بْنُ حُسَيْنٍ الْجَحْدَرِيُّ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ: حَدَّثَنَا أَبُو عِمْرَانَ الْجَوْنِيُّ. قَالَ: كَتَبَ إِلَيَّ عَبْدُ اللَّهِ بْنُ رَبَاحٍ الأَنْصَارِيُّ، أَنَّ عَبْدَ اللَّهِ بْنَ عَمْرٍو قَالَ: هَجَّرْتُ إِلَىٰ رَسُولِ اللَّهِ ﷺ يَوْماً. قَالَ: فَسَمِعَ أَصْوَاتَ رَجُلَيْنِ اخْتَلَفَا فِي آيَةٍ. فَخَرَجَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ، يُعْرَفُ فِي وَجْهِهِ الْغَضَبُ. فَقَالَ: «إِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِاخْتِلاَفِهِمْ فِي الْكِتَابِ».

٣ ـ (٢٦٦٧) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا أَبُو قُدَامَةَ، الْحَارِثُ بْنُ عُبَيْدٍ، عَنْ أَبِي عِمْرَانَ، عَنْ جُنْدَبِ بْنِ عَبْدِ اللَّهِ الْبَجَلِيِّ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اقْرَؤُوا الْقُرْآنَ مَا ائْتَلَفَتْ عَلَيْهِ قُلُوبُكُمْ، فَإِذَا اخْتَلَفْتُمْ فِيهِ فَقُومُوا».

[البخاري: كتاب فضائل القرآن، باب اقرءوا القرآن ما ائتلفت عليه قلوبكم، رقم: ٥٠٦٠].

٤ ـ (...) ـ حدّثني إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا أَبُو عِمْرَانَ الْجَوْنِيُّ، عَنْ جُنْدَبٍ، يَعْنِي ابْنَ عَبْدِ اللَّهِ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «اقْرَؤُوا الْقُرْآنَ مَا ائْتَلَفَتْ عَلَيْهِ قُلُوبُكُمْ، فَإِذَا اخْتَلَفْتُمْ فَقُومُوا».

(...) ـ حدّثني أَحْمَدُ بْنُ سَعِيدِ بْنِ صَخْرٍ الدَّارِمِيُّ: حَدَّثَنَا حَبَّانُ: حَدَّثَنَا أَبَانُ: حَدَّثَنَا أَبُو عِمْرَانَ. قَالَ: قَالَ لَنَا جُنْدَبٌ، وَنَحْنُ غِلْمَانٌ بِالْكُوفَةِ: قَالَ رَسُولُ اللَّهِ ﷺ: «اقْرَؤُوا الْقُرْآنَ»... بِمِثْلِ حَدِيثِهِمَا.

[2] What about him who tends to disputation from amongst persons

5-(2668) A'isha "Allah be pleased with her" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The most despicable amongst persons in the sight of Allah is the one who tries to fall into dispute with others (for nothing but only to display his knowledge and power of argumentation)."

[3] Following the footsteps of the Jews and the Christians

6-(2669) Abu Sa'id Al-Khudri "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "You would tread the same path which was trodden by those before you inch by inch and step by step so much to the extent that if they had entered into the hole of the lizard, you would follow them in it too." We said: "O Messenger of Allah, do you mean Jews and Christians (by your words) "those before you"?" He said: "Who else (than them)?"

(...) This Hadith was narrated on the authority of Zaid Ibn Aslam through another chain of transmitters.

(...) This Hadith was narrated on the authority of Ata' Ibn Yasar through another chain of transmitters.

[4] Those who indulged in hair-splitting were ruined

7-(2670) Abdullah "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There were ruined those who indulged in hair-splitting." He (The Prophet) repeated this thrice.

[5] Knowledge would be taken away, and ignorance in addition to the affliction would prevail upon people at the end of the world

8-(2671) Anas Ibn Malik "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is from the portents of the Last Hour that knowledge would be taken away and ignorance would prevail (upon the world), the liquor would be drunk, and adultery would become widespread."

9-(...) Quatada reported that Anas Ibn Malik "Allah be pleased with him" said: May I not narrate to you a Hadith which I heard from The Messenger of Allah "Allah's blessing and peace be upon him" which no one would narrate to you after me who might have personally heard it from him (as I did)? (He said): "It is one from amongst the portents of the Last Hour that knowledge would be taken away, ignorance would prevail upon

٢ ـ باب في الألَدِّ الخَصِم

٥ ـ (٢٦٦٨) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ، عَنِ ابْنِ جُرَيْجٍ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عَائِشَةَ، قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَبْغَضَ الرِّجَالِ إِلَىٰ اللَّهِ الأَلَدُّ الْخَصِمُ».

[البخاري: كتاب المظالم، باب قول الله تعالى: ﴿وهو ألد الخصام﴾، رقم: ٢٤٥٧].

٣ ـ باب اتِّبَاعِ سَنَنِ اليَهُودِ والنَّصَارَىٰ

٦ ـ (٢٦٦٩) ـ حدّثني سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا حَفْصُ بْنُ مَيْسَرَةَ: حَدَّثَنِي زَيْدُ بْنُ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَتَتَّبِعُنَّ سَنَنَ الَّذِينَ مِنْ قَبْلِكُمْ: شِبْراً بِشِبْرٍ، وَذِرَاعاً بِذِرَاعٍ، حَتَّىٰ لَوْ دَخَلُوا فِي جُحْرِ ضَبٍّ لاَتَّبَعْتُمُوهُمْ»، قُلْنَا: يَا رَسُولَ اللَّهِ، آلْيَهُودَ وَالنَّصَارَىٰ؟ قَالَ: «فَمَنْ؟».

[البخاري: كتاب أحاديث الأنبياء، باب ما ذكر عن بني إسرائيل، رقم: ٣٤٥٦].

(...) ـ وحدّثنا عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَعِيدِ بْنِ أَبِي مَرْيَمَ: أَخْبَرَنَا أَبُو غَسَّانَ، وَهُوَ مُحَمَّدُ بْنُ مُطَرِّفٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، بِهَٰذَا الإِسْنَادِ... نَحْوَهُ.

(...) ـ قَالَ أَبُو إِسْحَاقَ، إِبْرَاهِيمُ بْنُ مُحَمَّدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ: حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ: حَدَّثَنَا أَبُو غَسَّانَ: حَدَّثَنَا زَيْدُ بْنُ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ. وَذَكَرَ الْحَدِيثَ... نَحْوَهُ.

٤ ـ باب: «هَلَكَ المُتَنَطِّعُونَ»

٧ ـ (٢٦٧٠) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ وَيَحْيَىٰ بْنُ سَعِيدٍ، عَنِ ابْنِ جُرَيْجٍ، عَنْ سُلَيْمَانَ بْنِ عَتِيقٍ، عَنْ طَلْقِ بْنِ حَبِيبٍ، عَنِ الأَحْنَفِ بْنِ قَيْسٍ، عَنْ عَبْدِ اللَّهِ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «هَلَكَ الْمُتَنَطِّعُونَ» قَالَهَا ثَلاَثاً.

٥ ـ باب رَفْعِ العِلْمِ وقبضه، وظهور الجهل والفتن، في آخر الزمان

٨ ـ (٢٦٧١) ـ حدّثنا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا أَبُو التَّيَّاحِ: حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مِنْ أَشْرَاطِ السَّاعَةِ أَنْ يُرْفَعَ الْعِلْمُ، وَيَثْبُتَ الْجَهْلُ، وَيُشْرَبَ الْخَمْرُ، وَيَظْهَرَ الزِّنَى». [البخاري: كتاب العلم، باب رفع العلم وظهور الجهل، رقم: ٨٠].

٩ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ، عَنْ أَنَسِ بْنِ مَالِكٍ. قَالَ: أَلاَ أُحَدِّثُكُمْ حَدِيثاً سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ. لاَ يُحَدِّثُكُمْ أَحَدٌ، بَعْدِي، سَمِعَهُ مِنْهُ: «إِنَّ مِنْ أَشْرَاطِ السَّاعَةِ أَنْ يُرْفَعَ الْعِلْمُ، وَيَظْهَرَ الْجَهْلُ، وَيَفْشُوَ الزِّنَى، وَيُشْرَبَ الْخَمْرُ، وَيَذْهَبَ الرِّجَالُ، وَتَبْقَىٰ النِّسَاءُ، حَتَّىٰ يَكُونَ لِخَمْسِينَ امْرَأَةً قَيِّمٌ وَاحِدٌ». [البخاري: كتاب العلم، باب رفع العلم وظهور الجهل، رقم: ٨١].

(...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ. (ح) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا عَبْدَةُ وَأَبُو أُسَامَةَ. كُلُّهُمْ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ ﷺ. وَفِي حَدِيثِ ابْنِ بِشْرٍ وَعَبْدَةَ: لاَ يُحَدِّثُكُمُوهُ أَحَدٌ بَعْدِي. سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: فَذَكَرَ بِمِثْلِهِ.

(the world), adultery would become widespread, wine would be drunk, the number of men will fall short and the women would survive (and increase so much) that there would be one man to look after fifty women."

(...) This Hadith was narrated on the authority of Anas Ibn Malik through another chain of transmitters, with a slight variation of wording.

10-(2672) Abu Wa'il reported: I was sitting with Abdullah and Abu Musa "Allah be pleased with both" when they reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Prior to the Last Hour, there would be a time when knowledge would be taken away, and replaced with ignorance, and there would be bloodshed on a large scale."

(...) This Hadith was narrated on the authority of Abdullah Ibn Mas'ud and Abu Musa) through different chains of transmitters.

(...) The same was narrated on the authority of Abu Musa through another chain of transmitters.

(...) Abu Wa'il reported: I was sitting with Abu Musa and Abdullah "Allah be pleased with both" who were talking to each other. Abu Musa narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said...and the rest is the same.

11-(157) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: (When) the Last Hour is approached, knowledge would be taken away, the affliction would be common, miserliness would be put (in the hearts of the people) and there would be much bloodshed."

(...) This Hadith was narrated on the authority of Abu Huraira with a slight variation of wording.

12-(...) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "(When) the time would draw close to the Last Hour, knowledge would decrease"...and the rest of the Hadith is the same.

(...) This Hadith was narrated on the authority of Abu Huraira through different chains of narrators with a slight variation of wording.

13-(2673) Abdullah Ibn Amr Ibn Al-As "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily, Allah never takes away knowledge by snatching it from the people but He takes away knowledge by taking away the scholars, so that when He leaves no learned person, people would turn to ignorant as

١٠ ـ (٢٦٧٢) ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا وَكِيعٌ وَأَبِي. قَالاَ: حَدَّثَنَا الأَعْمَشُ. (ح) وحَدَّثَنِي أَبُو سَعِيدٍ الأَشَجُّ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الأَعْمَشُ، عَنْ أَبِي وَائِلٍ. قَالَ: كُنْتُ جَالِساً مَعَ عَبْدِ اللَّهِ وَأَبِي مُوسَىٰ. فَقَالاَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ بَيْنَ يَدَيِ السَّاعَةِ أَيَّاماً، يُرْفَعُ فِيهَا الْعِلْمُ، وَيَنْزِلُ فِيهَا الْجَهْلُ، وَيَكْثُرُ فِيهَا الْهَرْجُ، وَالْهَرْجُ الْقَتْلُ».

[البخاري: كتاب الفتن، باب ظهور الفتن، رقم: ٧٠٦٢].

(...) ـ **حدّثنا** أَبُو بَكْرِ بْنُ النَّضْرِ بْنِ أَبِي النَّضْرِ: حَدَّثَنَا أَبُو النَّضْرِ: حَدَّثَنَا عُبَيْدُ اللَّهِ الأَشْجَعِيُّ، عَنْ سُفْيَانَ، عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ وَأَبِي مُوسَىٰ الأَشْعَرِيِّ. قَالاَ: قَالَ رَسُولُ اللَّهِ ﷺ. (ح) وحَدَّثَنِي الْقَاسِمُ بْنُ زَكَرِيَّاءَ: حَدَّثَنَا حُسَيْنٌ الْجُعْفِيُّ، عَنْ زَائِدَةَ، عَنْ سُلَيْمَانَ، عَنْ شَقِيقٍ. قَالَ: كُنْتُ جَالِساً مَعَ عَبْدِ اللَّهِ وَأَبِي مُوسَىٰ، وَهُمَا يَتَحَدَّثَانِ. فَقَالاَ: قَالَ رَسُولُ اللَّهِ ﷺ: بِمِثْلِ حَدِيثِ وَكِيعٍ وَابْنِ نُمَيْرٍ.

(...) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ وَابْنُ نُمَيْرٍ وَإِسْحَاقُ الْحَنْظَلِيُّ. جَمِيعاً عَنْ أَبِي مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ أَبِي مُوسَىٰ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِهِ.

(...) ـ **حدّثنا** إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ، قَالَ: إِنِّي لَجَالِسٌ مَعَ عَبْدِ اللَّهِ وَأَبِي مُوسَىٰ، وَهُمَا يَتَحَدَّثَانِ. فَقَالَ أَبُو مُوسَىٰ: قَالَ رَسُولُ اللَّهِ ﷺ... بِمِثْلِهِ.

١١ ـ (١٥٧) ـ **حدّثني** حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي حُمَيْدُ بْنُ عَبْدِ الرَّحْمَٰنِ بْنِ عَوْفٍ، أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَتَقَارَبُ الزَّمَانُ، وَيُقْبَضُ الْعِلْمُ، وَتَظْهَرُ الْفِتَنُ، وَيُلْقَى الشُّحُّ، وَيَكْثُرُ الْهَرْجُ» قَالُوا: وَمَا الْهَرْجُ؟ قَالَ: «الْقَتْلُ».

[البخاري: كتاب الأدب، باب حسن الخلق والسخاء...، رقم: ٦٠٣٧].

(...) ـ **حدّثنا** عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَٰنِ الدَّارِمِيُّ: أَخْبَرَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: حَدَّثَنِي حُمَيْدُ بْنُ عَبْدِ الرَّحْمَٰنِ الزُّهْرِيُّ، أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَتَقَارَبُ الزَّمَانُ وَيُقْبَضُ الْعِلْمُ»... ثُمَّ ذَكَرَ مِثْلَهُ.

١٢ ـ (...) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الأَعْلَىٰ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «يَتَقَارَبُ الزَّمَانُ، وَيَنْقُصُ الْعِلْمُ»، ثُمَّ ذَكَرَ مِثْلَ حَدِيثِهِمَا.

[البخاري: كتاب الفتن، باب ظهور الفتن، رقم: ٧٠٦١].

(...) ـ **حدّثنا** يَحْيَىٰ بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ. قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ، يَعْنُونَ ابْنَ جَعْفَرٍ، عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ.

(ح) ـ **وحدّثنا** ابْنُ نُمَيْرٍ وَأَبُو كُرَيْبٍ وَعَمْرٌو النَّاقِدُ. قَالُوا: حَدَّثَنَا إِسْحَاقُ بْنُ سُلَيْمَانَ، عَنْ حَنْظَلَةَ، عَنْ سَالِمٍ، عَنْ أَبِي هُرَيْرَةَ.

(ح) **وَحدَّثَنَا** مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ.

(ح) **وَحَدَّثَنِي** أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ، عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنْ أَبِي يُونُسَ، عَنْ أَبِي هُرَيْرَةَ. كُلُّهُمْ قَالَ: عَنِ النَّبِيِّ ﷺ... بِمِثْلِ حَدِيثِ الزُّهْرِيِّ، عَنْ حُمَيْدٍ، عَنْ أَبِي هُرَيْرَةَ، غَيْرَ أَنَّهُمْ لَمْ يَذْكُرُوا: «وَيُلْقَى الشُّحُّ».

١٣ ـ (٢٦٧٣) ـ **حدّثنا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا جَرِيرٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَمْرِو بْنِ الْعَاصِ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ اللَّهَ لاَ يَقْبِضُ الْعِلْمَ انْتِزَاعاً

their leaders, who, subsequently, would be asked to deliver religious verdicts and they deliver them without knowledge, with the result that they would go astray, and lead others astray."

(...) This Hadith was narrated on the authority of Abdullah Ibn Amr through different chains of transmitters, but in the Hadith transmitted by Umar Ibn Ali there is an addition of these words:, I met Abdullah Ibn Amr at the end of the year and I asked him about it, and he narrated to us the Hadith as he had narrated before, i.e. that he heard The Messenger of Allah "Allah's blessing and peace be upon him" saying...and the rest of the Hadith is the same.

(...) This Hadith was narrated on the authority of Abdullah Ibn Amr Ibn Al-As through another chain of transmitters.

14-(...) Urwa Ibn Az-Zubair reported that A'isha "Allah be pleased with her" said to him: I was informed that Abdullah Ibn Amr Ibn Al-As would pass by us during the Hajj season, so you should meet him and ask him (about some religious verdicts) since he acquainted great knowledge from The Messenger of Allah "Allah's blessing and peace be upon him". I met him and asked him about things which he narrated from The Messenger of Allah "Allah's blessing and peace be upon him". From amongst what he narrated was that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily, Allah never takes away knowledge from people directly but he takes away the scholars and consequently takes away (knowledge) along with them and leaves amongst persons the ignorant as their leaders who deliver religious verdicts without (right) knowledge, with the result that they would go astray and lead others astray." Urwa said: When I narrated this to A'isha, she regarded it too far (to believe), and in this way, she was reluctant to accept it and said to Urwa: Did he (Abdullah) say to you that he really had heard The Messenger of Allah "Allah's blessing and peace be upon him" saying so? (Urwa forgot to ask Abdullah Ibn Amr about that). So when it was the next year, she said to him (Urwa): Ibn Amr has come (for Hajj), so meet him, talk to him and ask him about this Hadith which he had narrated to You (last season) pertaining to knowledge. He (Urwa) said: I met him, and asked about it and he narrated it to me just as the one that he had narrated (to me) first. So when I informed her (A'isha) about that, she said: I do not think but that he has told the truth and I find that he neither made any addition to it, nor did he miss anything from it.

يَنْتَزِعُهُ مِنَ النَّاسِ، وَلَكِنْ يَقْبِضُ الْعِلْمَ بِقَبْضِ الْعُلَمَاءِ، حَتَّىٰ إِذَا لَمْ يَتْرُكْ عَالِماً، اتَّخَذَ النَّاسُ رُؤُساً جُهَّالاً، فَسُئِلُوا فَأَفْتَوْا بِغَيْرِ عِلْمٍ، فَضَلُّوا وَأَضَلُّوا».

[البخاري: كتاب العلم، باب كيف يقبض العلم، رقم: ١٠٠].

(...) ـ حدّثنا أَبُو الرَّبِيعِ الْعَتَكِيُّ: حَدَّثَنَا حَمَّادٌ، يَعْنِي ابْنَ زَيْدٍ. (ح) وَحَدَّثَنَا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا عَبَّادُ بْنُ عَبَّادٍ وَأَبُو مُعَاوِيَةَ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ. قَالاَ: حَدَّثَنَا وَكِيعٌ (ح) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ إِدْرِيسَ وَأَبُو أُسَامَةَ وَابْنُ نُمَيْرٍ وَعَبْدَةُ. (ح) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ. (ح) وَحَدَّثَنِي أَبُو بَكْرِ بْنُ نَافِعٍ. قَالَ: حَدَّثَنَا عُمَرُ بْنُ عَلِيٍّ. (ح) وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا شُعْبَةُ بْنُ الْحَجَّاجِ. كُلُّهُمْ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، عَنِ النَّبِيِّ ﷺ... بِمِثْلِ حَدِيثِ جَرِيرٍ.

وَزَادَ فِي حَدِيثِ عُمَرَ بْنِ عَلِيٍّ: ثُمَّ لَقِيتُ عَبْدَ اللَّهِ بْنَ عَمْرٍو، عَلَىٰ رَأْسِ الْحَوْلِ، فَسَأَلْتُهُ، فَرَدَّ عَلَيْنَا الْحَدِيثَ كَمَا حَدَّثَ. قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ.

(...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ حُمْرَانَ، عَنْ عَبْدِ الْحَمِيدِ بْنِ جَعْفَرٍ: أَخْبَرَنِي أَبِي جَعْفَرٌ، عَنْ عُمَرَ بْنِ الْحَكَمِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِ حَدِيثِ هِشَامِ بْنِ عُرْوَةَ.

١٤ ـ (...) ـ حدّثنا حَرْمَلَةُ بْنُ يَحْيَى التُّجِيبِيُّ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: حَدَّثَنِي أَبُو شُرَيْحٍ، أَنَّ أَبَا الأَسْوَدِ حَدَّثَهُ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ. قَالَ: قَالَتْ لِي عَائِشَةُ: يَا ابْنَ أُخْتِي، بَلَغَنِي أَنَّ عَبْدَ اللَّهِ بْنَ عَمْرٍو مَارٌّ بِنَا إِلَى الْحَجِّ. فَالْقَهُ فَسَائِلْهُ. فَإِنَّهُ قَدْ حَمَلَ عَنِ النَّبِيِّ ﷺ عِلْماً كَثِيراً. قَالَ: فَلَقِيتُهُ فَسَاءَلْتُهُ عَنْ أَشْيَاءَ يَذْكُرُهَا عَنْ رَسُولِ اللَّهِ ﷺ.

قَالَ عُرْوَةُ: فَكَانَ فِيمَا ذَكَرَ، أَنَّ النَّبِيَّ ﷺ قَالَ: «إِنَّ اللَّهَ لاَ يَنْتَزِعُ الْعِلْمَ مِنَ النَّاسِ انْتِزَاعاً. وَلَكِنْ يَقْبِضُ الْعُلَمَاءَ، فَيَرْفَعُ الْعِلْمَ مَعَهُمْ. وَيُبْقِي فِي النَّاسِ رُؤُساً جُهَّالاً. يُفْتُونَهُمْ بِغَيْرِ عِلْمٍ. فَيَضِلُّونَ وَيُضِلُّونَ».

قَالَ عُرْوَةُ: فَلَمَّا حَدَّثْتُ عَائِشَةَ بِذَلِكَ، أَعْظَمَتْ ذَلِكَ وَأَنْكَرَتْهُ. قَالَتْ: أَحَدَّثَكَ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ هَٰذَا؟.

قَالَ عُرْوَةُ: حَتَّىٰ إِذَا كَانَ قَابِلٌ، قَالَتْ لَهُ: إِنَّ ابْنَ عَمْرٍو قَدْ قَدِمَ. فَالْقَهُ، ثُمَّ فَاتِحْهُ حَتَّىٰ تَسْأَلَهُ عَنِ الْحَدِيثِ الَّذِي ذَكَرَهُ لَكَ فِي الْعِلْمِ. قَالَ: فَلَقِيتُهُ: فَسَاءَلْتُهُ. فَذَكَرَهُ لِي نَحْوَ مَا حَدَّثَنِي بِهِ، فِي مَرَّتِهِ الأُولَىٰ.

قَالَ عُرْوَةُ: فَلَمَّا أَخْبَرْتُهَا بِذَلِكَ. قَالَتْ: مَا أَحْسِبُهُ إِلاَّ قَدْ صَدَقَ. أَرَاهُ لَمْ يَزِدْ فِيهِ شَيْئاً وَلَمْ يَنْقُصْ.

[6] What about him who introduced something good or evil, or about him who called to righteousness or to error

15-(1017) Jarir Ibn Abdullah "Allah be pleased with him" reported that some desert Arabs clad in woollen clothes came to The Messenger of Allah "Allah's blessing and peace be upon him". He saw them in sad plight as they had been hard pressed by need. He (The Prophet) exhorted people to give charity, but they showed some reluctance until (signs) of anger could be visible on his face. Then a person from the Ansar came with a purse containing silver. Then there came another person and then other persons followed them in succession until signs of happiness became visible on his face. The Messenger of Allah "Allah's blessing and peace be upon him" said: "He who introduced some good practice in Islam which was followed after him (by people), there would be reward assured for him like one who followed it, without their rewards being diminished at all. He who introduced some evil practice in Islam which had been followed after him (by others), would receive the burden like that of one who followed this (evil practice) without theirs being diminished at all."

(...) Jarir "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" delivered a sermon in which he exhorted people to give in charity.

(...) Jarir Ibn Abdullah "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The servant does not introduce good practice which is followed after him"...and the rest of the Hadith is the same.

(...) Al-Mundhir Ibn Jarir narrated this Hadith from his father through another chain of narrators.

16-(2674) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He who called (people) to righteousness, there would be reward (assured) for him like the rewards of those who followed it, without their rewards being diminished at all. He who called (people) to error, would receive (the burden) of its sin, like those who committed it, without their sins being diminished at all."

٦ ـ باب من سَنَّ سُنَّةً حَسَنَةً أو سيئة، ومَنْ دعا إلى هدى أو ضلالة

١٥ ـ (١٠١٧) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ، عَنِ الأَعْمَشِ، عَنْ مُوسَى بْنِ عَبْدِ اللّهِ بْنِ يَزِيدَ وَأَبِي الضُّحَىٰ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ هِلاَلٍ الْعَبْسِيِّ، عَنْ جَرِيرِ بْنِ عَبْدِ اللّهِ. قَالَ: جَاءَ نَاسٌ مِنَ الأَعْرَابِ إِلَىٰ رَسُولِ اللّهِ ﷺ. عَلَيْهِمُ الصُّوفُ. فَرَأَىٰ سُوءَ حَالِهِمْ قَدْ أَصَابَتْهُمْ حَاجَةٌ. فَحَثَّ النَّاسَ عَلَى الصَّدَقَةِ، فَأَبْطَؤُا عَنْهُ. حَتَّىٰ رُؤِيَ ذٰلِكَ فِي وَجْهِهِ.

قَالَ: ثُمَّ إِنَّ رَجُلاً مِنَ الأَنْصَارِ جَاءَ بِصُرَّةٍ مِنْ وَرِقٍ، ثُمَّ جَاءَ آخَرُ. ثُمَّ تَتَابَعُوا حَتَّىٰ عُرِفَ السُّرُورُ فِي وَجْهِهِ. فَقَالَ رَسُولُ اللّهِ ﷺ: «مَنْ سَنَّ فِي الإِسْلاَمِ سُنَّةً حَسَنَةً، فَعُمِلَ بِهَا بَعْدَهُ، كُتِبَ لَهُ مِثْلُ أَجْرِ مَنْ عَمِلَ بِهَا. وَلاَ يَنْقُصُ مِنْ أُجُورِهِمْ شَيْءٌ، وَمَنْ سَنَّ فِي الإِسْلاَمِ سُنَّةً سَيِّئَةً، فَعُمِلَ بِهَا بَعْدَهُ، كُتِبَ عَلَيْهِ مِثْلُ وِزْرِ مَنْ عَمِلَ بِهَا، وَلاَ يَنْقُصُ مِنْ أَوْزَارِهِمْ شَيْءٌ».

(...) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. جَمِيعاً عَنْ أَبِي مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ مُسْلِمٍ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ هِلاَلٍ، عَنْ جَرِيرٍ. قَالَ: خَطَبَ رَسُولُ اللّهِ ﷺ فَحَثَّ عَلَى الصَّدَقَةِ... بِمَعْنَىٰ حَدِيثِ جَرِيرٍ.

(...) ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَىٰ ـ يَعْنِي ابْنَ سَعِيدٍ ـ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي إِسْمَاعِيلَ: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ بْنُ هِلاَلٍ الْعَبْسِيُّ. قَالَ: قَالَ جَرِيرُ بْنُ عَبْدِ اللّهِ: قَالَ رَسُولُ اللّهِ ﷺ: «لاَ يَسُنُّ عَبْدٌ سُنَّةً صَالِحَةً يُعْمَلُ بِهَا بَعْدَهُ»... ثُمَّ ذَكَرَ تَمَامَ الْحَدِيثِ.

(...) ـ حدّثني عُبَيْدُ اللّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ وَأَبُو كَامِلٍ وَمُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ الأُمَوِيُّ. قَالُوا: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنِ الْمُنْذِرِ بْنِ جَرِيرٍ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ. (ح) وَحَدَّثَنَا عُبَيْدُ اللّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي. قَالُوا: حَدَّثَنَا شُعْبَةُ، عَنْ عَوْنِ بْنِ أَبِي جُحَيْفَةَ، عَنِ الْمُنْذِرِ بْنِ جَرِيرٍ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ. بِهٰذَا الْحَدِيثِ.

١٦ ـ (٢٦٧٤) ـ حدّثنا يَحْيَىٰ بْنُ أَيُّوبَ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَابْنُ حُجْرٍ. قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ، يَعْنُونَ ابْنَ جَعْفَرٍ، عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللّهِ ﷺ قَالَ: «مَنْ دَعَا إِلَىٰ هُدًى، كَانَ لَهُ مِنَ الأَجْرِ مِثْلُ أُجُورِ مَنْ تَبِعَهُ، لاَ يَنْقُصُ ذٰلِكَ مِنْ أُجُورِهِمْ شَيْئاً. وَمَنْ دَعَا إِلَىٰ ضَلاَلَةٍ، كَانَ عَلَيْهِ مِنَ الإِثْمِ مِثْلُ آثَامِ مَنْ تَبِعَهُ، لاَ يَنْقُصُ ذٰلِكَ مِنْ آثَامِهِمْ شَيْئاً».

(48) The Book of Celebration Of Allah, Supplication, Repentance And Seeking Forgiveness

[1] Exhortation to celebrate Allah Almighty

2-(2675) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said that Allah "Exalted and Glorified be He" said: "I am near to the thought of My servant as he thinks about Me, and I am with him as he celebrates Me. If he celebrates Me in his heart, I would celebrate him in My Heart, and if he celebrates Me in assembly I would celebrate him in assembly, better than his, and if he draws near Me by the span of a palm, I would draw near him by the cubit, and if he draws near Me by the cubit I would draw near him by the space (covered by) two hands. And if he walks towards Me, I would rush towards him."

(...) This Hadith was narrated on the authority of Al-A'mash with the same chain of transmitters, without mentioning: "He draws near Me by the space of a hand, I draw near him by the space (covered) by two hands."

3-(...) Hammam Ibn Munabbih reported so many traditions from Abu Huraira including the following: The Messenger of Allah "Allah's blessing and peace be upon him" said that Allah said: "When My servant draws near Me by the span of a palm, I would draw near him by the space of a cubit, and when he draws near Me by the space of a cubit, I would draw near him by the space (covered by) two hands, and when he draws near Me by the space (covered by) two hands, I would hurry towards him."

4-(2676) Abu Huraira "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" was travelling along the path leading to Mecca when he passed by a mountain called Jumdan. He said: Proceed on, it is Jumdan, the Mufarradun have gone ahead. They (the Companions of the Holy Prophet) said: O Messenger of Allah! Who are the Mufarradun? He said: They are those males and females who remember Allah much.

[2] The names of Allah Almighty, and the merit of one who keeps (and understand) them

5-(2677) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There are ninety-nine names of Allah; he who keeps them would get into Paradise. Verily, Allah is Odd (He is one, and it is an odd number) and He loves odd number."

٤٨ ـ كِتَابُ الذِّكرِ والدُّعَاءِ والتوبة والاستغفار

١ ـ باب الحثِّ على ذكر الله تعالى

٢ ـ (٢٦٧٥) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ وَزُهَيْرُ بْنُ حَرْبٍ ـ وَاللَّفْظُ لِقُتَيْبَةَ ـ قَالاَ: حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَقُولُ اللَّهُ عَزَّ وَجَلَّ: أَنَا عِنْدَ ظَنِّ عَبْدِي بِي، وَأَنَا مَعَهُ حِينَ يَذْكُرُنِي، إِنْ ذَكَرَنِي فِي نَفْسِهِ، ذَكَرْتُهُ فِي نَفْسِي، وَإِنْ ذَكَرَنِي فِي مَلإٍ، ذَكَرْتُهُ فِي مَلإٍ هُمْ خَيْرٌ مِنْهُمْ. وَإِنْ تَقَرَّبَ مِنِّي شِبْراً، تَقَرَّبْتُ إِلَيْهِ ذِرَاعاً، وَإِنْ تَقَرَّبَ إِلَيَّ ذِرَاعاً، تَقَرَّبْتُ مِنْهُ بَاعاً، وَإِنْ أَتَانِي يَمْشِي، أَتَيْتُهُ هَرْوَلَةً».

(...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالاَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، بِهٰذَا الإِسْنَادِ. وَلَمْ يَذْكُرْ: «وَإِنْ تَقَرَّبَ إِلَيَّ ذِرَاعاً، تَقَرَّبْتُ مِنْهُ بَاعاً».

٣ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ. قَالَ: هٰذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ. فَذَكَرَ أَحَادِيثَ مِنْهَا: وَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ قَالَ: إِذَا تَلَقَّانِي عَبْدِي بِشِبْرٍ، تَلَقَّيْتُهُ بِذِرَاعٍ، وَإِذَا تَلَقَّانِي بِذِرَاعٍ، تَلَقَّيْتُهُ بِبَاعٍ، وَإِذَا تَلَقَّانِي بِبَاعٍ، أَتَيْتُهُ بِأَسْرَعَ».

٤ ـ (٢٦٧٦) ـ حدّثنا أُمَيَّةُ بْنُ بِسْطَامَ الْعَيْشِيُّ: حَدَّثَنَا يَزِيدُ ـ يَعْنِي ابْنَ زُرَيْعٍ ـ: حَدَّثَنَا رَوْحُ بْنُ الْقَاسِمِ، عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَسِيرُ فِي طَرِيقِ مَكَّةَ، فَمَرَّ عَلَىٰ جَبَلٍ يُقَالُ لَهُ جُمْدَانُ. فَقَالَ: «سِيرُوا، هٰذَا جُمْدَانُ، سَبَقَ الْمُفَرِّدُونَ» قَالُوا: وَمَا الْمُفَرِّدُونَ يَا رَسُولَ اللَّهِ؟ قَالَ: «الذَّاكِرُونَ اللَّهَ كَثِيراً، وَالذَّاكِرَاتُ».

٢ ـ باب في أسماءِ الله تَعَالى وفَضْلِ مَنْ أحْصَاها

٥ ـ (٢٦٧٧) ـ حدّثنا عَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ وَابْنُ أَبِي عُمَرَ. جَمِيعاً عَنْ سُفْيَانَ ـ وَاللَّفْظُ لِعَمْرٍو ـ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ، قَالَ: «لِلَّهِ تِسْعَةٌ وَتِسْعُونَ اسْماً، مَنْ حَفِظَهَا دَخَلَ الْجَنَّةَ. وَإِنَّ اللَّهَ وِتْرٌ، يُحِبُّ الْوِتْرَ».

وَفِي رِوَايَةِ ابْنِ أَبِي عُمَرَ: «مَنْ أَحْصَاهَا».

[البخاري: كتاب الدعوات، باب لله مئة اسم غير واحد، رقم: ٦٤١٠].

6-(...) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “Verily, there are ninety-nine names for Allah, i.e. hundred excepting one. He who enumerates them would get into Paradise.” Hammam added the following from Abu Huraira who reported that The Messenger of Allah “Allah’s blessing and peace be upon him” said: “He is Odd (one) and loves odd number."

[3] Supplication should be made with conviction and will

7-(2678) Anas "Allah be pleased with him" narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “When one of you makes supplication, he should supplicate with a will and should not say: O Allah, confer upon me if You like, for there is none to coerce Allah.”

8-(2679) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “When one of you makes a supplication (to his Lord) one should not say: O Allah, grant me pardon, if You so like, but one should beg one's (Lord) with a will and full devotion, for there is nothing so great in the sight of Allah which He cannot grant.”

9-(...) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “None of you should say to Allah (like this): O Allah, grant me mercy, if You so like. The supplication (of one) should (be connected with) conviction (that it would be accepted by Allah), for Allah is the Doer of (everything) He likes to do, and there is none to coerce Him (to do or not to do anything).”

[4] It is undesirable to hope for death from the lord when one suffers from trouble

10-(2680) Anas Ibn Malik "Allah be pleased with him" narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “None of you should make a request for death because of the trouble in which he is involved, but if there is no other help to it, then say: O Allah, keep me alive as long as there is goodness in life for me and bring death to me if there is goodness in death for me.”

(...) This Hadith was narrated on the authority of Anas through another chain of transmitters, but with a slight variation of wording.

11-(...) An-Nadr Ibn Anas reported, when Anas was still alive, that he said: Had The Messenger of Allah “Allah’s blessing and peace be upon

٦ ـ (...) ـ حدّثني مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ، عَنْ أَيُّوبَ، عَنِ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ.

وَعَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ لِلَّهِ تِسْعَةً وَتِسْعِينَ اسْماً، مِئَةً إِلاَّ وَاحِداً، مَنْ أَحْصَاهَا دَخَلَ الْجَنَّةَ».

وزَادَ هَمَّامٌ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ: «إِنَّهُ وِتْرٌ، يحِبُّ الوِتْرَ».

٣ ـ باب العَزْمِ بالدُّعاء، ولا يقل: إن شِئْتَ

٧ ـ (٢٦٧٨) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ. جَمِيعاً عَنِ ابْنِ عُلَيَّةَ. قَالَ أَبُو بَكْرٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ، عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا دَعَا أَحَدُكُمْ فَلْيَعْزِمْ فِي الدُّعَاءِ. وَلاَ يَقُلِ: اللَّهُمَّ إِنْ شِئْتَ فَأَعْطِنِي، فَإِنَّ اللَّهَ لاَ مُسْتَكْرِهَ لَهُ».

[البخاري: كتاب الدعوات، باب ليعزم المسألة فإنه لا مكره له، رقم: ٦٣٣٨]

٨ ـ (٢٦٧٩) ـ حدّثنا يَحْيَىٰ بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ. قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ ـ يَعْنُونَ ابْنَ جَعْفَرٍ ـ عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا دَعَا أَحَدُكُمْ فَلاَ يَقُلِ: اللَّهُمَّ اغْفِرْ لِي إِنْ شِئْتَ، وَلكِنْ لِيَعْزِمِ الْمَسْأَلَةَ، وَلْيُعَظِّمِ الرَّغْبَةَ، فَإِنَّ اللَّهَ لاَ يَتَعَاظَمُهُ شَيْءٌ أَعْطَاهُ».

٩ ـ (...) ـ حدّثنا إِسْحَاقُ بْنُ مُوسَى الأَنْصَارِيُّ: حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ: حَدَّثَنَا الْحَارِثُ ـ وَهُوَ ابْنُ عَبْدِ الرَّحْمَٰنِ بْنِ أَبِي ذُبَابٍ ـ عَنْ عَطَاءِ بْنِ مِينَاءَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ النَّبِيُّ ﷺ: «لاَ يَقُولَنَّ أَحَدُكُمُ: اللَّهُمَّ اغْفِرْ لِي إِنْ شِئْتَ. اللَّهُمَّ ارْحَمْنِي إِنْ شِئْتَ، لِيَعْزِمْ فِي الدُّعَاءِ، فَإِنَّ اللَّهَ صَانِعٌ مَا شَاءَ، لاَ مُكْرِهَ لَهُ».

٤ ـ باب كراهة تَمَنِّي الموت لِضُرٍّ نَزَلَ به

١٠ ـ (٢٦٨٠) ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ ـ يَعْنِي ابْنَ عُلَيَّةَ ـ عَنْ عَبْدِ الْعَزِيزِ، عَنْ أَنَسٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ يَتَمَنَّيَنَّ أَحَدُكُمُ الْمَوْتَ لِضُرٍّ نَزَلَ بِهِ، فَإِنْ كَانَ لاَ بُدَّ مُتَمَنِّياً فَلْيَقُلِ: اللَّهُمَّ أَحْيِنِي مَا كَانَتِ الْحَيَاةُ خَيْراً لِي، وَتَوَفَّنِي إِذَا كَانَتِ الْوَفَاةُ خَيْراً لِي».

[البخاري: كتاب الدعوات، باب الدعاء بالموت والحياة، رقم: ٦٣٥١]

(...) ـ حدّثنا ابْنُ أَبِي خَلَفٍ: حَدَّثَنَا رَوْحٌ: حَدَّثَنَا شُعْبَةُ. (ح) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادٌ ـ يَعْنِي ابْنَ سَلَمَةَ ـ كِلاَهُمَا عَنْ ثَابِتٍ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِهِ. غَيْرَ أَنَّهُ قَالَ: «مِنْ ضُرٍّ أَصَابَهُ».

١١ ـ (...) ـ حدّثني حَامِدُ بْنُ عُمَرَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ: حَدَّثَنَا عَاصِمٌ، عَنِ النَّضْرِ بْنِ

him" not told the following: "None should make a request for death", I would have definitely done that.

12-(2681) Abu Hazim reported: I visited Khabbab who had seven (marks of) cauterization on his stomach and he said: Had The Messenger of Allah "Allah's blessing and peace be upon him" not forbidden us to hope for death, I would have done so.

(...) This Hadith was narrated on the authority of Isma'il through other chains of transmitters.

13-(2682) Hammam Ibn Munabbih said: Abu Huraira narrated to us many traditions from The Messenger of Allah "Allah's blessing and peace be upon him" including the following: The Messenger of Allah "Allah's blessing and peace be upon him" said: "None amongst you should make a request for death, and do not call for it before it comes, for when any one of you dies, he ceases (to do good) deeds and the life of a believer is not prolonged but for goodness."

[5] He who loves to meet Allah, Allah also loves to meet him, and he who dislikes to meet Allah, Allah also dislikes to meet him

14-(2683) Ubada Ibn As-Samit "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He who loves to meet Allah, Allah also loves to meet him, and he who dislikes to meet Allah, Allah also dislikes to meet him."

(...) This Hadith was narrated on the authority of Ubada Ibn As-Samit through another chain of transmitters.

15-(2684) A'isha "Allah be pleased with her" reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: "He who loves to meet Allah, Allah loves to meet him, and he who dislikes to meet Allah, Allah dislikes to meet him." I (A'isha) said: "O Messenger of Allah, as for disliking death, we all have this feeling." He said: "It is not that (which you mean), but (this) that when a believer (at the time of death) is given the glad tidings of the mercy of Allah, His Pleasure, and of Paradise, he loves to meet Allah, and Allah also loves to meet him, and when an unbeliever is given the news of the torture at the Hand of Allah, and Hardship to be imposed by Him, he dislikes to meet Allah and Allah also dislikes to meet him."

(...) This Hadith was narrated on the authority of Quatada with the same chain of transmitters.

أَنَس، وَأَنَسٌ يَوْمَئِذٍ حَيٌّ، قَالَ أَنَسٌ: لَوْلاَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لاَ يَتَمَنَّيَنَّ أَحَدُكُمُ الْمَوْتَ» لَتَمَنَّيْتُهُ. [البخاري: كتاب التمني، باب ما يكره من التمني، رقم: ٧٢٣٣].

١٢ ـ (٢٦٨١) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ. قَالَ: دَخَلْنَا عَلَىٰ خَبَّابٍ ـ وَقَدِ اكْتَوَىٰ سَبْعَ كَيَّاتٍ فِي بَطْنِهِ ـ فَقَالَ: لَوْ مَا أَنَّ رَسُولَ اللَّهِ ﷺ نَهَانَا أَنْ نَدْعُوَ بِالْمَوْتِ، لَدَعَوْتُ بِهِ.

[البخاري: كتاب المرضى، باب تمني المريض، رقم: ٥٦٧٢].

(...) ـ حدّثناه إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا سُفْيَانُ بْنُ عُيَيْنَةَ وَجَرِيرُ بْنُ عَبْدِ الْحَمِيدِ وَوَكِيعٌ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي. (ح) وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ وَيَحْيَىٰ بْنُ حَبِيبٍ. قَالاَ: حَدَّثَنَا مُعْتَمِرٌ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا أَبُو أُسَامَةَ. كُلُّهُمْ عَنْ إِسْمَاعِيلَ، بِهَٰذَا الإِسْنَادِ.

١٣ ـ (٢٦٨٢) ـ حدّثنا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ. قَالَ: هَٰذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ. فَذَكَرَ أَحَادِيثَ مِنْهَا: وَقَالَ رَسُولُ اللَّهِ ﷺ: «لاَ يَتَمَنَّىٰ أَحَدُكُمُ الْمَوْتَ، وَلاَ يَدْعُ بِهِ مِنْ قَبْلِ أَنْ يَأْتِيَهُ، إِنَّهُ إِذَا مَاتَ أَحَدُكُمُ انْقَطَعَ عَمَلُهُ، وَإِنَّهُ لاَ يَزِيدُ الْمُؤْمِنَ عُمْرُهُ إِلاَّ خَيْراً».

٥ ـ باب مَنْ أَحَبَّ لقاءَ الله أَحَبَّ اللَّهُ لقاءه، ومن كَرِه لقاء الله كره اللَّهُ لقاءه

١٤ ـ (٢٦٨٣) ـ حدّثنا هَدَّابُ بْنُ خَالِدٍ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ؛ أَنَّ نَبِيَّ اللَّهِ ﷺ قَالَ: «مَنْ أَحَبَّ لِقَاءَ اللَّهِ، أَحَبَّ اللَّهُ لِقَاءَهُ. وَمَنْ كَرِهَ لِقَاءَ اللَّهِ، كَرِهَ اللَّهُ لِقَاءَهُ».

[البخاري: كتاب الرقاق، باب من أحب لقاء الله أحب الله لقاءه، رقم: ٦٥٠٧].

(...) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ. قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يُحَدِّثُ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ، عَنِ النَّبِيِّ ﷺ، مِثْلَهُ.

١٥ ـ (٢٦٨٤) ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الرُّزِّيُّ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ الْهُجَيْمِيُّ: حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ زُرَارَةَ، عَنْ سَعْدِ بْنِ هِشَامٍ، عَنْ عَائِشَةَ. قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَحَبَّ لِقَاءَ اللَّهِ، أَحَبَّ اللَّهُ لِقَاءَهُ. وَمَنْ كَرِهَ لِقَاءَ اللَّهِ، كَرِهَ اللَّهُ لِقَاءَهُ» فَقُلْتُ: يَا نَبِيَّ اللَّهِ، أَكَرَاهِيَةَ الْمَوْتِ؟ فَكُلُّنَا نَكْرَهُ الْمَوْتَ. فَقَالَ: «لَيْسَ كَذَلِكِ، وَلَكِنَّ الْمُؤْمِنَ إِذَا بُشِّرَ بِرَحْمَةِ اللَّهِ وَرِضْوَانِهِ وَجَنَّتِهِ، أَحَبَّ لِقَاءَ اللَّهِ، فَأَحَبَّ اللَّهُ لِقَاءَهُ. وَإِنَّ الْكَافِرَ إِذَا بُشِّرَ بِعَذَابِ اللَّهِ وَسَخَطِهِ، كَرِهَ لِقَاءَ اللَّهِ، وَكَرِهَ اللَّهُ لِقَاءَهُ».

[البخاري: كتاب الرقاق، باب من أحب لقاء الله أحب الله لقاءه، رقم: ٦٥٠٧].

(...) ـ حدّثناه مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، بِهَٰذَا الإِسْنَادِ.

16-(...) A'isha "Allah be pleased with her" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: He who loves to meet Allah, Allah also loves to meet him, and who dislikes to meet Allah, Allah abhors to meet him. There is death before (one is able to) meet Allah.

(...) The same was narrated on the authority of A'isha through another chain of transmitters.

17-(2685) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: He who loves meeting Allah, Allah loves to meet him, and he who dislikes to meet Allah, Allah abhors to meet him. I (Shuraih Ibn Hani, one of the narrators) came to A'isha and said to her: Mother of the faithful, I heard Abu Huraira narrate from The Messenger of Allah "Allah's blessing and peace be upon him" which, if it is actually so, is a destruction to us. Thereupon she said: Those are in fact ruined who are ruined at the words of The Messenger of Allah "Allah's blessing and peace be upon him". What are (the words which in your opinion would cause your destruction)? He said that The Messenger of Allah "Allah's blessing and peace be upon him" had stated: He who loves to meet Allah, Allah too loves to meet him, and he who dislikes to meet Allah, Allah too abhors to meet him, and there is none amongst us who dons not hate death. Thereupon she said: The Messenger of Allah "Allah's blessing and peace be upon him" has in fact stated this, but it does not mean what you construe, but it implies (the time) when one loses the luster of the eye, and there is rattling in the throat, shudder in the body and convulsion in fingers (at the time of death). (It is about this time) that it has been said: He who loves to meet Allah, Allah would love to meet him, and he who dislikes to meet Allah, Allah would abhor to meet him

(...) This Hadith was narrated on the authority of Mutarrif with the same chain of transmitters.

18-(2686) Abu Musa "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: He who loves to meet Allah, Allah too loves to meet him, and he who dislikes to meet Allah, Allah abhors to meet him.

١٦ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ زَكَرِيَّاءَ، عَنِ الشَّعْبِيِّ، عَنْ شُرَيْحِ بْنِ هَانِىءٍ، عَنْ عَائِشَةَ. قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَحَبَّ لِقَاءَ اللَّهِ، أَحَبَّ اللَّهُ لِقَاءَهُ. وَمَنْ كَرِهَ لِقَاءَ اللَّهِ، كَرِهَ اللَّهُ لِقَاءَهُ. وَالْمَوْتُ قَبْلَ لِقَاءِ اللَّهِ».

(...) ـ حدّثناه إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ: حَدَّثَنَا زَكَرِيَّاءُ عَنْ عَامِرٍ: حَدَّثَنِي شُرَيْحُ بْنُ هَانِىءٍ؛ أَنَّ عَائِشَةَ أَخْبَرَتْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ... بِمِثْلِهِ.

١٧ ـ (٢٦٨٥) ـ حدّثنا سَعِيدُ بْنُ عَمْرٍو الأَشْعَثِيُّ: أَخْبَرَنَا عَبْثَرٌ، عَنْ مُطَرِّفٍ، عَنْ عَامِرٍ، عَنْ شُرَيْحِ بْنِ هَانِىءٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَحَبَّ لِقَاءَ اللَّهِ، أَحَبَّ اللَّهُ لِقَاءَهُ. وَمَنْ كَرِهَ لِقَاءَ اللَّهِ، كَرِهَ اللَّهُ لِقَاءَهُ».

قَالَ: فَأَتَيْتُ عَائِشَةَ فَقُلْتُ: يَا أُمَّ الْمُؤْمِنِينَ، سَمِعْتُ أَبَا هُرَيْرَةَ يَذْكُرُ عَنْ رَسُولِ اللَّهِ ﷺ حَدِيثاً. إِنْ كَانَ كَذَلِكَ فَقَدْ هَلَكْنَا. فَقَالَتْ: إِنَّ الْهَالِكَ مَنْ هَلَكَ بِقَوْلِ رَسُولِ اللَّهِ ﷺ. وَمَا ذَاكَ؟ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَحَبَّ لِقَاءَ اللَّهِ، أَحَبَّ اللَّهُ لِقَاءَهُ. وَمَنْ كَرِهَ لِقَاءَ اللَّهِ، كَرِهَ اللَّهُ لِقَاءَهُ» وَلَيْسَ مِنَّا أَحَدٌ إِلاَّ وَهُوَ يَكْرَهُ الْمَوْتَ. فَقَالَتْ: قَدْ قَالَهُ رَسُولُ اللَّهِ ﷺ. وَلَيْسَ بِالَّذِي تَذْهَبُ إِلَيْهِ. وَلَكِنْ إِذَا شَخَصَ الْبَصَرُ، وَحَشْرَجَ الصَّدْرُ، وَاقْشَعَرَّ الْجِلْدُ، وَتَشَنَّجَتِ الأَصَابِعُ، فَعِنْدَ ذَلِكَ، مَنْ أَحَبَّ لِقَاءَ اللَّهِ، أَحَبَّ اللَّهُ لِقَاءَهُ. وَمَنْ كَرِهَ لِقَاءَ اللَّهِ، كَرِهَ اللَّهُ لِقَاءَهُ.

(...) ـ وحدّثناه إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنِي جَرِيرٌ، عَنْ مُطَرِّفٍ. بِهَذَا الإِسْنَادِ... نَحْوَ حَدِيثِ عَبْثَرٍ.

١٨ ـ (٢٦٨٦) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو عَامِرٍ الأَشْعَرِيُّ وَأَبُو كُرَيْبٍ. قَالُوا: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى، عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ أَحَبَّ لِقَاءَ اللَّهِ، أَحَبَّ اللَّهُ لِقَاءَهُ، وَمَنْ كَرِهَ لِقَاءَ اللَّهِ، كَرِهَ اللَّهُ لِقَاءَهُ».

[البخاري: كتاب الرقاق، باب من أحب لقاء الله أحب الله لقاءه، رقم: ٦٥٠٨].

[6] The merit of celebration and supplication to Allah, and one's nearness to Allah Almighty

19-(2675) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said that Allah said: I live in the thought of My servant as he thinks of Me and with him as he calls Me.

20-(...) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said that Allah "Exalted and Glorified be He" said: When My servant draws close to Me by the span of a palm, I draw close to him by the cubit and when he draws close to Me by the cubit, I draw close to him by the space (covered) by two hands, and when he draws close to Me by the space (covered) by two hands, I go in hurry towards him.

(...) This Hadith was narrated on the authority of Mu'tamir from his father with the same chain of transmitters, with a slight variation of wording.

21-(...) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said that Allah "Exalted and Glorified be He" said: I live in the thought of My servant as he thinks about Me, and I am with him, as he remembers Me And if he remembers Me in his heart, I also remember him in My Heart, and if he remembers Me in assembly I remember him in the assembly, better than he (does that), and if he draws near Me by the span of a palm I draw near him by the cubit, and if he draws near Me by the cubit I draw near him by the space (covered by) two hands. And it he walks towards Me, I rush towards him.

22-(2687) Abu Dharr "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said that Allah "Exalted and Glorified be He" said: "He who comes with goodness, there are in store for him ten like those and even more than those: And he who comes with vice, it is only for that that he is called to account. I even forgive him (as I like) and he who draws close to Me by the span of a palm I draw close to him by the cubit, and he who draws close to Me by the cubit I draw close to him by the space (covered) by two hands, and he who walks towards Me I rush towards him, and he who meets Me in the state that his sins fill the earth, but not associating anything with Me, I would meet Him with the same (vastness) of pardon (on My behalf)." This Hadith was narrated on the authority of Waki'.

٦ ـ باب فَضْلِ الذكر والدُّعَاء والتقرب إلى الله تعالى

١٩ ـ (٢٦٧٥) ـ حدّثنا أَبُو كُرَيْبٍ. مُحَمَّدُ بْنُ الْعَلاَءِ: حَدَّثَنَا وَكِيعٌ، عَنْ جَعْفَرِ بْنِ بُرْقَانَ، عَنْ يَزِيدَ بْنِ الأَصَمِّ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَالَ رَسُولُ اللّهِ ﷺ: «إِنَّ اللّهَ يَقُولُ: أَنَا عِنْدَ ظَنِّ عَبْدِي بِي، وَأَنَا مَعَهُ إِذَا دَعَانِي».

٢٠ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارِ بْنِ عُثْمَانَ الْعَبْدِيُّ: حَدَّثَنَا يَحْيَىٰ ـ يَعْنِي ابْنَ سَعِيدٍ ـ وَابْنُ أَبِي عَدِيٍّ، عَنْ سُلَيْمَانَ ـ وَهُوَ التَّيْمِيُّ ـ عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «قَالَ اللّهُ عَزَّ وَجَلَّ: إِذَا تَقَرَّبَ عَبْدِي مِنِّي شِبْراً، تَقَرَّبْتُ مِنْهُ ذِرَاعاً، وَإِذَا تَقَرَّبَ مِنِّي ذِرَاعاً، تَقَرَّبْتُ مِنْهُ بَاعاً، ـ أَوْ بُوعاً ـ وَإِذَا أَتَانِي يَمْشِي، أَتَيْتُهُ هَرْوَلَةً».

[البخاري: كتاب التوحيد، باب ذكر النبي ﷺ وروايته عن ربه، رقم: ٧٥٣٧]

(...) ـ حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَىٰ الْقَيْسِيُّ: حَدَّثَنَا مُعْتَمِرٌ، عَنْ أَبِيهِ، بِهَٰذَا الإِسْنَادِ، وَلَمْ يَذْكُرْ: «إِذَا أَتَانِي يَمْشِي أَتَيْتُهُ هَرْوَلَةً».

٢١ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ ـ وَاللَّفْظُ لأَبِي كُرَيْبٍ ـ قَالاَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللّهِ ﷺ: «يَقُولُ اللّهُ عَزَّ وَجَلَّ: أَنَا عِنْدَ ظَنِّ عَبْدِي، وَأَنَا مَعَهُ حِينَ يَذْكُرُنِي، فَإِنْ ذَكَرَنِي فِي نَفْسِهِ، ذَكَرْتُهُ فِي نَفْسِي، وَإِنْ ذَكَرَنِي فِي مَلإٍ، ذَكَرْتُهُ فِي مَلإٍ خَيْرٍ مِنْهُ، وَإِنِ اقْتَرَبَ إِلَيَّ شِبْراً، تَقَرَّبْتُ إِلَيْهِ ذِرَاعاً، وَإِنِ اقْتَرَبَ إِلَيَّ ذِرَاعاً، اقْتَرَبْتُ إِلَيْهِ بَاعاً، وَإِنْ أَتَانِي يَمْشِي، أَتَيْتُهُ هَرْوَلَةً».

٢٢ ـ (٢٦٨٧) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الأَعْمَشُ، عَنِ الْمَعْرُورِ بْنِ سُوَيْدٍ، عَنْ أَبِي ذَرٍّ. قَالَ: قَالَ رَسُولُ اللّهِ ﷺ: «يَقُولُ اللّهُ عَزَّ وَجَلَّ: مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا وَأَزِيدُ، وَمَنْ جَاءَ بِالسَّيِّئَةِ فَجَزَاؤُهُ سَيِّئَةٌ مِثْلُهَا ـ أَوْ أَغْفِرُ ـ وَمَنْ تَقَرَّبَ مِنِّي شِبْراً تَقَرَّبْتُ مِنْهُ ذِرَاعاً، وَمَنْ تَقَرَّبَ مِنِّي ذِرَاعاً، تَقَرَّبْتُ مِنْهُ بَاعاً. وَمَنْ أَتَانِي يَمْشِي أَتَيْتُهُ هَرْوَلَةً. وَمَنْ لَقِيَنِي بِقُرَابِ الأَرْضِ خَطِيئَةً لاَ يُشْرِكُ بِي شَيْئاً، لَقِيتُهُ بِمِثْلِهَا مَغْفِرَةً».

قَالَ إِبْرَاهِيمُ: حَدَّثَنَا الْحَسَنُ بْنُ بِشْرٍ: حَدَّثَنَا وَكِيعٌ. بِهَٰذَا الْحَدِيثِ.

(...) A Hadith like this has been transmitted on the authority of Al-A'mash with the same chain of transmitters and he (further) said: There is for him ten like that (the good he performed) or more than that.

[7] Undesirability of supplication to Allah for punishment of one's (misdeeds) in the world

23-(2688) Anas "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" visited a person from amongst the Muslims in order to inquire (about his health) who had grown feeble like the chicken. The Messenger of Allah "Allah's blessing and peace be upon him" said: Did you supplicate for anything or beg of Him about that? He said: Yes. I used to utter (these words): Impose punishment upon me earlier in this world, what Thou art going to impose upon me in the Hereafter. Thereupon The Messenger of Allah "Allah's blessing and peace be upon him" said: Hallowed be Allah, you have neither the power nor forbearance to take upon yourself (the burden of His Punishment). Why did you not say this: O Allah, grant us good in the world and good in the Hereafter, and save us from the torment of Fire. He (The Prophet) made this supplication (for him) and he was all right.

(...) This Hadith was narrated on the authority of Humaid with the same chain of transmitters, but with a slight variation of wording.

24-(...) Anas "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" visited a person from amongst his Companions who had grown as feeble as the chicken. The rest of the Hadith is the same, but with this variation that he (The Prophet) said: You have not power enough to undergo the torment imposed by Allah. And there is no mention of: He supplicated Allah for him and He cured him.

(...) This Hadith was narrated on the authority of Anas through another chain of transmitters.

[8] The merit of the assemblies in which Allah is celebrated

25-(2689) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah has mobile (squads) of angels, who have no other work (to attend to but) to follow the assemblies of celebration and when they find such assemblies in which there is celebration (of Allah) they sit in them and some of them surround the others with their wings till the space between them and the sky of the world is fully covered. When they disperse (after the assembly

(...) ـ حدّثنا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ. بِهَذَا الإِسْنَادِ... نَحْوَهُ. غَيْرَ أَنَّهُ قَالَ: «فَلَهُ عَشْرُ أَمْثَالِهَا أَوْ أَزِيدُ».

٧ ـ باب كَرَاهَةِ الدُّعَاءِ بتعجيل العقوبة في الدنيا

٢٣ ـ (٢٦٨٨) ـ حدّثنا أَبُو الْخَطَّابِ، زِيَادُ بْنُ يَحْيَى الْحَسَّانِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ، عَنْ حُمَيْدٍ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ عَادَ رَجُلاً مِنَ الْمُسْلِمِينَ قَدْ خَفَتَ فَصَارَ مِثْلَ الْفَرْخِ. فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «هَلْ كُنْتَ تَدْعُو بِشَيْءٍ، أَوْ تَسْأَلُهُ إِيَّاهُ؟» قَالَ: نَعَمْ. كُنْتُ أَقُولُ: اللَّهُمَّ مَا كُنْتَ مُعَاقِبِي بِهِ فِي الآخِرَةِ، فَعَجِّلْهُ لِي فِي الدُّنْيَا. فَقَالَ رَسُولُ اللَّهِ ﷺ: «سُبْحَانَ اللَّهِ! لاَ تُطِيقُهُ ـ أَوْ لاَ تَسْتَطِيعُهُ ـ أَفَلاَ قُلْتَ: اللَّهُمَّ آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ؟» قَالَ: فَدَعَا اللَّهَ لَهُ، فَشَفَاهُ.

(...) ـ حدّثناه عَاصِمُ بْنُ النَّضْرِ التَّيْمِيُّ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا حُمَيْدٌ. بِهَذَا الإِسْنَادِ. إِلَىٰ قَوْلِهِ: «وَقِنَا عَذَابَ النَّارِ» وَلَمْ يَذْكُرِ الزِّيَادَةَ.

٢٤ ـ (...) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادٌ: أَخْبَرَنَا ثَابِتٌ، عَنْ أَنَسٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ عَلَىٰ رَجُلٍ مِنْ أَصْحَابِهِ يَعُودُهُ، وَقَدْ صَارَ كَالْفَرْخِ، بِمَعْنَىٰ حَدِيثِ حُمَيْدٍ. غَيْرَ أَنَّهُ قَالَ: «لاَ طَاقَةَ لَكَ بِعَذَابِ اللَّهِ» وَلَمْ يَذْكُرْ: فَدَعَا اللَّهَ لَهُ، فَشَفَاهُ.

(...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا سَالِمُ بْنُ نوحٍ الْعَطَّارُ، عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ ﷺ، بِهَذَا الْحَدِيثِ.

٨ ـ باب فَضْلِ مَجَالِسِ الذِّكْرِ

٢٥ ـ (٢٦٨٩) ـ حدّثنا مُحَمَّدُ بْنُ حَاتِمِ بْنِ مَيْمُونٍ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا سُهَيْلٌ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ، قَالَ: «إِنَّ لِلَّهِ تَبَارَكَ وَتَعَالَىٰ مَلاَئِكَةً سَيَّارَةً ـ فُضُلاً ـ يَبْتَغُونَ مَجَالِسَ الذِّكْرِ، فَإِذَا وَجَدُوا مَجْلِساً فِيهِ ذِكْرٌ قَعَدُوا مَعَهُمْ. وَحَفَّ بَعْضُهُمْ بَعْضاً بِأَجْنِحَتِهِمْ. حَتَّىٰ يَمْلَؤُوا مَا بَيْنَهُمْ وَبَيْنَ السَّمَاءِ الدُّنْيَا،

of celebration is adjourned) they go upward to the heaven and Allah "Exalted and Glorified be He" asks them although He knows best about them: Where have you come from? They say: We come from Your servants upon the earth who had been glorifying You, uttering Your Greatness and Your Oneness and praising You and Asking You for forgiveness. He would say: What do they ask Me for? They would say: They ask You for Paradise. He would say: Have they seen My Paradise? They said: No, our Lord. He would say: (What it would be then) if they were to see My Paradise? They (the angels) would say: They seek for Your protection. He would say: Against what do they seek protection of Mine? They (the angels) would say: Our Lord, from the Hell-Fire. He (Allah) would say: Have they seen My Fire? They would say: No. He would say: What it would be if they were to see My Fire? They would say: They ask for Your forgiveness. He would say: I forgive them, and bestow upon them what they ask for and grant them protection against which they seek protection. They (the angels) would say: Our Lord, there is one amongst them, such and such a simple servant who passed by (that assembly) and sat there along with them. He (Allah) would say: I forgive him too, for they are people the seat-fellows of whom are by no means miserable."

[9] The merit of the following supplication:" o Allah, grant us good in the world and good in the hereafter and save us from the torture of the (fire of) hell"

26-(2690) Quatada asked Anas which Supplication The Messenger of Allah "Allah's blessing and peace be upon him" used to utter. He said: The supplication that he used to utter very often is this:" O Allah, grant us the good in this world and the good in the Hereafter and save us from the torment of Hell-Fire." He (Quatada) said that whenever Anas supplicated, he would supplicate as such, and whenever he (intended) to make another supplication he (inserted) this very supplication in it.

27-(...) Anas "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" used to supplicate (as follows): "Our Lord, grant us the good in this world and the good in the Hereafter and save us from the torment of Hell Fire."

[10] The merit of pronouncing Tahlil "There is no God but Allah", Tasbih "Glory be to Allah", and supplication

28-(2691) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He

فَإِذَا تَفَرَّقُوا عَرَجُوا وَصَعِدُوا إِلَى السَّمَاءِ. قَالَ: فَيَسْأَلُهُمُ اللَّهُ عَزَّ وَجَلَّ ـ وَهُوَ أَعْلَمُ بِهِمْ ـ: مِنْ أَيْنَ جِئْتُمْ؟ فَيَقُولُونَ: جِئْنَا مِنْ عِنْدِ عِبَادٍ لَكَ فِي الأَرْضِ، يُسَبِّحُونَكَ، وَيُكَبِّرُونَكَ، وَيُهَلِّلُونَكَ، وَيَحْمَدُونَكَ، وَيَسْأَلُونَكَ. قَالَ: وَمَاذَا يَسْأَلُونِي؟ قَالُوا: يَسْأَلُونَكَ جَنَّتَكَ. قَالَ: وَهَلْ رَأَوْا جَنَّتِي؟ قَالُوا: لاَ، أَيْ رَبِّ. قَالَ: فَكَيْفَ لَوْ رَأَوْا جَنَّتِي؟ قَالُوا: وَيَسْتَجِيرُونَكَ. قَالَ: وَمِمَّ يَسْتَجِيرُونَنِي؟ قَالُوا: مِنْ نَارِكَ يَا رَبِّ. قَالَ: وَهَلْ رَأَوْا نَارِي؟ قَالُوا: لاَ، قَالَ: فَكَيْفَ لَوْ رَأَوْا نَارِي؟ قَالُوا: وَيَسْتَغْفِرُونَكَ. قَالَ: فَيَقُولُ: قَدْ غَفَرْتُ لَهُمْ، فَأَعْطَيْتُهمْ مَا سَأَلُوا وَأَجَرْتُهُمْ مِمَّا اسْتَجَارُوا. قَال: فَيَقُولُونَ: رَبِّ، فِيهِمْ فُلاَنٌ، عَبْدٌ خَطَّاءٌ، إِنَّمَا مَرَّ فَجَلَس مَعَهُمْ. قَالَ: فَيَقُولُ: وَلَهُ غَفَرْتُ، هُمُ الْقَوْمُ لاَ يَشْقَىٰ بِهِمْ جَلِيسُهُمْ».

[البخاري: كتاب الدعوات، باب فضل ذكر الله عز وجل، رقم: ٦٤٠٨].

٩ ـ باب فَضْلِ الدُّعاء باللهم آتِنا في الدنيا حَسَنَةً وفي الآخرةِ حَسَنَةً وقنا عذابَ النار

٢٦ ـ (٢٦٩٠) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ ـ يَعْنِي ابْنَ عُلَيَّةَ ـ عَنْ عَبْدِ الْعَزِيزِ ـ وَهُوَ ابْنُ صُهَيْبٍ ـ قَالَ: سَأَلَ قَتَادَةُ أَنَساً: أَيُّ دَعْوَةٍ كَانَ يَدْعُو بِهَا النَّبِيُّ ﷺ أَكْثَرَ؟ قَالَ: كَانَ أَكْثَرُ دَعْوَةٍ يَدْعُو بِهَا يَقُولُ: «اللَّهُمَّ آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ».

قَالَ: وَكَانَ أَنَسٌ، إِذَا أَرَادَ أَنْ يَدْعُوَ بِدَعْوَةٍ، دَعَا بِهَا، فَإِذَا أَرَادَ أَنْ يَدْعُوَ بِدُعَاءٍ، دَعَا بِهَا فِيهِ.

٢٧ ـ (...) ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ: «رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ».

١٠ ـ باب فَضْلِ التَّهلِيل والتَّسْبِيح والتَّحْمِيد والدُّعاء

٢٨ ـ (٢٦٩١) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ. قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ سُمَيٍّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ قَالَ: لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ، فِي يَوْمٍ، مِئَةَ

who uttered these words: "There is no god but Allah, the One, having no partner with Him. Sovereignty belongs to Him and all the praise be to Him, and He is Omnipotent over everything" one hundred times every day there is a reward for him (as much as equal to) emancipating ten slaves, and one hundred good deeds are recorded to his account, and one hundred vices are blotted out from his account, and that is a safeguard for him against the Satan on that day till evening and no one brings anything more excellent than this, except him, who has done more than that. He who utters: "Hallowed be Allah, and all praise be to Him" one hundred times a day, his sins are obliterated even if they are equal to the foam of the ocean."

29-(2692) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He who recites in the morning and in the evening (these words):" Hallowed be Allah and all praise be to Him" one hundred times, he would not bring on the Day of Judgement anything excellent than this, except one who utters these words or utters more than them."

30-(2693) Amr Ibn Maimun reported: He who uttered:" There is no god but Allah, the One, having no partner with Him, His is the Sovereignty and all praise is due to Him and He is Potent over everything" ten times, he is like one who emancipated four slaves from the progeny of Isma'il. Rabie Ibn Khuthaim narrated a Hadith like this. Sha'bi reported: I said to Rabie: From whom did you hear it? He said: From Amr Ibn Maimun. I came to Amr Ibn Maimun and said to him: From whom did you hear this Hadith? He said: from Ibn Abu Laila. I came to Ibn Abu Laila and said to him: From whom did you hear this Hadith? He said: From Abu Aiyyub Ansari, who narrated from The Messenger of Allah "Allah's blessing and peace be upon him".

31-(2694) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: Two are the expressions which are light on the tongue, but heavy in scale, dear to the Compassionate One:" Hallowed be Allah and praise is due to Him" ;" Hallowed be Allah, the Great."

32-(2695) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: The uttering of (these words):" Hallowed be Allah; all praise is due to Allah, there is no god but Allah and Allah is the Greatest," is dearer to me than anything over which the sun rises.

مَرَّةٍ. كَانَتْ لَهُ عَدْلَ عَشْرِ رِقَابٍ، وَكُتِبَتْ لَهُ مِئَةُ حَسَنَةٍ، وَمُحِيَتْ عَنْهُ مِئَةُ سَيِّئَةٍ، وَكَانَتْ لَهُ حِرْزاً مِنَ الشَّيْطَانِ، يَوْمَهُ ذَلِكَ، حَتَّىٰ يُمْسِيَ، وَلَمْ يَأْتِ أَحَدٌ أَفْضَلَ مِمَّا جَاءَ بِهِ إِلاَّ أَحَدٌ عَمِلَ أَكْثَرَ مِنْ ذَلِكَ. وَمَنْ قَالَ: سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، فِي يَوْمٍ، مِئَةَ مَرَّةٍ، حُطَّتْ خَطَايَاهُ. وَلَوْ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ».

[البخاري: كتاب بدء الخلق، باب صفة إبليس وجنوده، رقم: ٣٢٩٣]

٢٩ ـ (٢٦٩٢) ـ حدّثني مُحَمَّدُ بْنُ عَبْدِالْمَلِكِ الأُمَوِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ الْمُخْتَارِ، عَنْ سُهَيْلٍ، عَنْ سُمَيٍّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَالَ، حِينَ يُصْبِحُ وَحِينَ يُمْسِي: سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، مِئَةَ مَرَّةٍ، لَمْ يَأْتِ أَحَدٌ، يَوْمَ الْقِيَامَةِ، بِأَفْضَلَ مِمَّا جَاءَ بِهِ. إِلاَّ أَحَدٌ قَالَ مِثْلَ مَا قَالَ، أَوْ زَادَ عَلَيْهِ».

٣٠ ـ (٢٦٩٣) ـ حدّثنا سُلَيْمَانُ بْنُ عُبَيْدِ اللَّهِ، أَبُو أَيُّوبَ الْغَيْلاَنِيُّ: حَدَّثَنَا أَبُو عَامِرٍ ـ يَعْنِي الْعَقَدِيَّ ـ: حَدَّثَنَا عُمَرُ، وَهُوَ ابْنُ أَبِي زَائِدَةَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، قَالَ: «مَنْ قَالَ: لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ، عَشْرَ مِرَارٍ. كَانَ كَمَنْ أَعْتَقَ أَرْبَعَةَ أَنْفُسٍ مِنْ وَلَدِ إِسْمَاعِيلَ».

[البخاري: كتاب الدعوات، باب فضل التهليل، رقم: ٦٤٠٤].

ـ وَقَالَ سُلَيْمَانُ: حَدَّثَنَا أَبُو عَامِرٍ: حَدَّثَنَا عُمَرُ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي السَّفَرِ، عَنِ الشَّعْبِيِّ، عَنْ رَبِيعِ بْنِ خُثَيْمٍ، بِمِثْلِ ذَلِكَ. قَالَ: فَقُلْتُ لِلرَّبِيعِ: مِمَّنْ سَمِعْتَهُ؟ قَالَ: مِنْ عَمْرِو بْنِ مَيْمُونٍ. قَالَ: فَأَتَيْتُ عَمْرَو بْنَ مَيْمُونٍ، فَقُلْتُ: مِمَّنْ سَمِعْتَهُ؟ قَالَ: مِنِ ابْنِ أَبِي لَيْلَىٰ. قَالَ: فَأَتَيْتُ ابْنَ أَبِي لَيْلَىٰ فَقُلْتُ: مِمَّنْ سَمِعْتَهُ؟ قَالَ: مِنْ أَبِي أَيُّوبَ الأَنْصَارِيِّ، يُحَدِّثُهُ عَنْ رَسُولِ اللَّهِ ﷺ.

٣١ ـ (٢٦٩٤) ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ وَزُهَيْرُ بْنُ حَرْبٍ وَأَبُو كُرَيْبٍ وَمُحَمَّدُ بْنُ طَرِيفٍ الْبَجَلِيُّ. قَالُوا: حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «كَلِمَتَانِ خَفِيفَتَانِ عَلَى اللِّسَانِ، ثَقِيلَتَانِ فِي الْمِيزَانِ، حَبِيبَتَانِ إِلَى الرَّحْمَنِ: سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، سُبْحَانَ اللَّهِ الْعَظِيمِ».

[البخاري: كتاب الدعوات، باب فضل التسبيح، رقم: ٦٤٠٦].

٣٢ ـ (٢٦٩٥) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالاَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لأَنْ أَقُولَ: سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَلاَ إِلَهَ إِلاَّ اللَّهُ، وَاللَّهُ أَكْبَرُ، أَحَبُّ إِلَيَّ مِمَّا طَلَعَتْ عَلَيْهِ الشَّمْسُ».

33-(2696) Mus'ab Ibn Sa'd reported from his father that a desert Arab came to The Messenger of Allah "Allah's blessing and peace be upon him" and said to him: Teach me the words which I should (often) utter. He said: Utter," There is no god but Allah, the One, having no partner with Him. Allah is the Greatest of the great and all praise is due to Him. Hallowed be Allah, the Lord of the worlds, there is no Might and Power but that of Allah, the All-Powerful and the Wise." He (that desert Arab) said: These all (glorify) my Lord. But what about me? Thereupon he (The Prophet) said: You should say:" O Allah, grant me pardon, have mercy upon me, direct me to righteousness and provide me sustenance." Musa (one of the narrators) said: I think he also said:" Grant me safety." But I cannot say for certain whether he said this or not. Ibn Abu Shaiba has not made a mention of the words of Musa in his narration.

34-(2697) Abu Malik Al-Ashja'i reported from his father that whenever a person embraced Islam, The Messenger of Allah "Allah's blessing and peace be upon him" instructed him to recite:" O Allah, grant me pardon, have mercy upon me, direct me to the path of righteousness and provide me sustenance."

35-(...) Abu Malik reported from his father that when a person embraced Islam, The Messenger of Allah "Allah's blessing and peace be upon him" used to teach him how to observe prayer and then commanded him to supplicate in these words:" O Allah, grant me pardon, have mercy upon me, direct me to the path of righteousness, grant me protection and provide me sustenance."

36-(...) Abu Malik reported from his father that he heard The Messenger of Allah "Allah's blessing and peace be upon him" as saying to the person who bad come to him and asked him as to how he should beg his Lord, that he should utter these words:" O Allah, grant me pardon, have mercy upon me, protect me, provide me sustenance," and he collected his fingers together except his thumb and said: It is in these words (that there is supplication) which sums up for you (the good) of this world and that of the Hereafter.

37-(2698) Mus'ab Ibn Sa'd reported that his father told him that he had been in the company of The Messenger of Allah "Allah's blessing and peace be upon him" when he said: "Is one amongst you unable to get one thousand good deeds every day?" Amongst those who had been sitting

٣٣ ـ (٢٦٩٦) ـ حدّثنا أَبُو بَكر بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ وَابْنُ نُمَيْرٍ، عَنْ مُوسَى الْجُهَنِيِّ. (ح) وحدَّثنا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا أَبِي: حَدَّثَنَا مُوسَى الْجُهَنِيُّ، عَنْ مُصْعَبِ بْنِ سَعْدٍ، عَنْ أَبِيهِ، قَالَ: جَاءَ أَعْرَابِيٌّ إِلَىٰ رَسُولِ اللَّهِ ﷺ. فَقَالَ: عَلِّمْنِي كَلاَماً أَقُولُهُ. قَالَ: «قُلْ: لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ، اللَّهُ أَكْبَرُ كَبِيراً وَالْحَمْدُ لِلَّهِ كَثِيراً، سُبْحَانَ اللَّهِ رَبِّ الْعَالَمِينَ، لاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللَّهِ الْعَزِيزِ الْحَكِيمِ»، قَالَ: فَهَؤُلاَءِ لِرَبِّي، فَمَا لِي؟ قَالَ: «قُلِ: اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَاهْدِنِي وَارْزُقْنِي».

قَالَ مُوسَىٰ: أَمَّا عَافِنِي، فَأَنَا أَتَوَهَّمُ وَمَا أَدْرِي. وَلَمْ يَذْكُرِ ابْنُ أَبِي شَيْبَةَ فِي حَدِيثِهِ قَوْلَ مُوسَىٰ.

٣٤ ـ (٢٦٩٧) ـ حدّثنا أَبُو كَامِلٍ الْجَحْدَرِيُّ: حَدَّثَنَا عَبْدُ الْوَاحِدِ ـ يَعْنِي ابْنَ زِيَادٍ ـ: حَدَّثَنَا أَبُو مَالِكٍ الأَشْجَعِيُّ، عَنْ أَبِيهِ، قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُعَلِّمُ مَنْ أَسْلَمَ يَقُولُ: «اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَاهْدِنِي وَارْزُقْنِي».

٣٥ ـ (...) ـ حدّثنا سَعِيدُ بْنُ أَزْهَرَ الْوَاسِطِيُّ: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا أَبُو مَالِكٍ الأَشْجَعِيُّ، عَنْ أَبِيهِ. قَالَ: كَانَ الرَّجُلُ إِذَا أَسْلَمَ عَلَّمَهُ النَّبِيُّ ﷺ الصَّلاَةَ. ثُمَّ أَمَرَهُ أَنْ يَدْعُوَ بِهَؤُلاَءِ الْكَلِمَاتِ: «اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَاهْدِنِي وَعَافِنِي وَارْزُقْنِي».

٣٦ ـ (...) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا أَبُو مَالِكٍ، عَنْ أَبِيهِ، أَنَّهُ سَمِعَ النَّبِيَّ ﷺ، وَأَتَاهُ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ، كَيْفَ أَقُولُ حِينَ أَسْأَلُ رَبِّي؟ قَالَ: «قُلِ: اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَعَافِنِي وَارْزُقْنِي»، وَيَجْمَعُ أَصَابِعَهُ إِلاَّ الإِبْهَامَ: «فَإِنَّ هَؤُلاَءِ تَجْمَعُ لَكَ دُنْيَاكَ وَآخِرَتَكَ».

٣٧ ـ (٢٦٩٨) ـ حدّثنا أَبُو بَكرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مَرْوَانُ وَعَلِيُّ بْنُ مُسْهِرٍ، عَنْ مُوسَىٰ الْجُهَنِيِّ. (ح) وحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا أَبِي: حَدَّثَنَا مُوسَىٰ الْجُهَنِيُّ، عَنْ مُصْعَبِ بْنِ سَعْدٍ: حَدَّثَنِي أَبِي قَالَ: كُنَّا عِنْدَ

there, one asked: "How one amongst us can get one thousand good deeds every day? He said: "Recite: "Hallowed be Allah" one hundred times, with the result that one thousand good deeds are recorded (to your account) and one thousand vices are obliterated."

[11] The merit of an assembly for the recitation of the Qur'an or for the celebration of Allah

38-(2699) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He who alleviates a distress of a brother out of those distresses of the world, Allah would alleviate one of his distresses on the Day of Judgement, and he who relieves one who is hard pressed, Allah would make things easy for him in the Hereafter, and he who conceals (the faults) of a Muslim, Allah would conceal his faults in the world and in the Hereafter. Allah is at the back of a servant so long as the servant is at the back of his brother, and he who treads the path in search of knowledge, Allah would make that path easy, leading to Paradise for him and those persons who assemble in the house among the houses of Allah (mosques) and recite the Book of Allah and they learn and teach the Qur'an (among themselves) there would descend upon them the tranquillity and mercy would cover them and the angels would surround them and Allah makes a mention of them in the presence of those near Him, and he who is slow-paced in doing good deeds, his (high) descent does not make him go ahead."

(...) This Hadith was narrated on the authority of Abu Huraira through another chain of transmitters but with a slight variation of wording.

39-(2700) Al-Agharr Abu Muslim reported: I testify that both of Abu Huraira and Abu Sa'id Al-Khudri "Allah be pleased with them" were present when The Messenger of Allah "Allah's blessing and peace be upon him" said: The people do not sit but they are surrounded by angels and covered by Mercy, and there descends upon them tranquillity as they remember Allah, and Allah makes a mention of them to those who are near Him.

(...) This Hadith was narrated on the authority of Shu'ba with the same chain of transmitters.

40-(2701) Abu Sa'id Al-Khudri "Allah be pleased with him" reported that Mu'awiya went to a circle in the mosque and said: What makes you sit here? They said: We are sitting here in order to celebrate Allah. He said: I

رَسُولِ اللَّهِ ﷺ فَقَالَ: «أَيَعْجِزُ أَحَدُكُمْ أَنْ يَكْسِبَ كُلَّ يَوْمٍ أَلْفَ حَسَنَةٍ؟» فَسَأَلَهُ سَائِلٌ مِنْ جُلَسَائِهِ: كَيْفَ يَكْسِبُ أَحَدُنَا أَلْفَ حَسَنَةٍ؟ قَالَ: «يُسَبِّحُ مِئَةَ تَسْبِيحَةٍ، فَيُكْتَبُ لَهُ أَلْفُ حَسَنَةٍ، أَوْ يُحَطُّ عَنْهُ أَلْفُ خَطِيئَةٍ».

١١ ـ باب فضل الاجْتِمَاعِ على تلاوةِ القُرْآنِ وعلى الذِّكْرِ

٣٨ ـ (٢٦٩٩) ـ **حدّثنا** يَحْيَىٰ بْنُ يَحْيَىٰ التَّمِيمِيُّ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْعَلَاءِ الْهَمْدَانِيُّ. وَاللَّفْظُ لِيَحْيَىٰ. قَالَ يَحْيَىٰ: أَخْبَرَنَا. وَقَالَ الآخَرَانِ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ نَفَّسَ عَنْ مُؤْمِنٍ كُرْبَةً مِنْ كُرَبِ الدُّنْيَا، نَفَّسَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرَبِ يَوْمِ الْقِيَامَةِ. وَمَنْ يَسَّرَ عَلَىٰ مُعْسِرٍ، يَسَّرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالآخِرَةِ. وَمَنْ سَتَرَ مُسْلِماً، سَتَرَهُ اللَّهُ فِي الدُّنْيَا وَالآخِرَةِ. وَاللَّهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ. وَمَنْ سَلَكَ طَرِيقاً يَلْتَمِسُ فِيهِ عِلْماً، سَهَّلَ اللَّهُ لَهُ بِهِ طَرِيقاً إِلَىٰ الْجَنَّةِ. وَمَا اجْتَمَعَ قَوْمٌ فِي بَيْتٍ مِنْ بُيُوتِ اللَّهِ، يَتْلُونَ كِتَابَ اللَّهِ، وَيَتَدَارَسُونَهُ بَيْنَهُمْ، إِلاَّ نَزَلَتْ عَلَيْهِمُ السَّكِينَةُ، وَغَشِيَتْهُمُ الرَّحْمَةُ وَحَفَّتْهُمُ الْمَلَائِكَةُ، وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ. وَمَنْ بَطَّأَ بِهِ عَمَلُهُ، لَمْ يُسْرِعْ بِهِ نَسَبُهُ».

(...) ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي. (ح) وَحَدَّثَنَاهُ نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا أَبُو أُسَامَةَ. قَالاَ: حَدَّثَنَا الأَعْمَشُ: حَدَّثَنَا ابْنُ نُمَيْرٍ: عَنْ أَبِي صَالِحٍ. وَفِي حَدِيثِ أَبِي أُسَامَةَ: حَدَّثَنَا أَبُو صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ... بِمِثْلِ حَدِيثِ أَبِي مُعَاوِيَةَ. غَيْرَ أَنَّ حَدِيثَ أَبِي أُسَامَةَ لَيْسَ فِيهِ ذِكْرُ التَّيْسِيرِ عَلَى الْمُعْسِرِ.

٣٩ ـ (٢٧٠٠) ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ: سَمِعْتُ أَبَا إِسْحَاقَ يُحَدِّثُ، عَنِ الأَغَرِّ، أَبِي مُسْلِمٍ، أَنَّهُ قَالَ: أَشْهَدُ عَلَىٰ أَبِي هُرَيْرَةَ وَأَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّهُمَا شَهِدَا عَلَى النَّبِيِّ ﷺ؛ أَنَّهُ قَالَ: «لاَ يَقْعُدُ قَوْمٌ يَذْكُرُونَ اللَّهَ عَزَّ وَجَلَّ إِلاَّ حَفَّتْهُمُ الْمَلَائِكَةُ، وَغَشِيَتْهُمُ الرَّحْمَةُ، وَنَزَلَتْ عَلَيْهِمُ السَّكِينَةُ، وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ».

(...) ـ **وَحَدَّثَنِيهِ** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ: حَدَّثَنَا شُعْبَةُ، فِي هَٰذَا الإِسْنَادِ... نَحْوَهُ.

٤٠ ـ (٢٧٠١) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مَرْحُومُ بْنُ عَبْدِ الْعَزِيزِ، عَنْ أَبِي نَعَامَةَ السَّعْدِيِّ، عَنْ أَبِي عُثْمَانَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ: خَرَجَ مُعَاوِيَةُ

adjure you by Allah (to tell me whether you are sitting here for this very purpose)? They said: By Allah, we are sitting here for this very purpose. Thereupon, he said: I have not demanded you to take an oath, because of any allegation against you and none of my rank in the eye of The Messenger of Allah "Allah's blessing and peace be upon him" is the narrator of so few traditions as I am. The fact is that The Messenger of Allah "Allah's blessing and peace be upon him" went out to the circle of his Companions and said: What makes you sit? They said: We are sitting here in order to remember Allah and to praise Him for He guided us to the path of Islam and He conferred favours upon us. Thereupon he adjured by Allah and asked if that only was the purpose of their sitting there. They said: By Allah, we are not sitting here but for this very purpose, whereupon he (The Messenger) said: I am not asking you to take an oath because of any allegation against you but for the fact that Gabriel came to me and he informed me that Allah "Exalted and Glorified be He" was talking to the angels about your magnificence.

[12] Desirability of seeking forgiveness from Allah very much

41-(2702) Al-Agharr Al-Muzani, one of the Companions (of The Prophet) reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is (at times) some sort of shade upon my heart, and I seek forgiveness from Allah a hundred times a day."

42-(...) Al-Agharr Al-Muzani, one of the Companions of The Messenger of Allah "Allah's blessing and peace be upon him" reported that Ibn Umar told him that The Messenger of Allah "Allah's blessing and peace be upon him" said: "O people, seek repentance from Allah. Verily, I seek repentance from Him a hundred times a day."

(...) This Hadith was narrated on the authority of Shu'ba with the same chain of transmitters.

43-(2703) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He who seeks repentance (from the Lord) before the rising of the sun from the west (before the Day of Resurrection), Allah turns to him with Mercy."

[13] Desirability of remembering Allah in a low voice

44-(2704) Abu Musa "Allah be pleased with him" reported: We were along with The Messenger of Allah "Allah's blessing and peace be upon him" on a journey when the people began to pronounce Allah-o-Akbar in a

عَلَىٰ حَلْقَةٍ فِي الْمَسْجِدِ. فَقَالَ: مَا أَجْلَسَكُمْ؟ قَالُوا: جَلَسْنَا نَذْكُرُ اللَّهَ. قَالَ: آللَّهِ مَا أَجْلَسَكُمْ إِلاَّ ذَاكَ؟ قَالُوا: وَاللَّهِ مَا أَجْلَسَنَا إِلاَّ ذَاكَ. قَالَ: أَمَا إِنِّي لَمْ أَسْتَحْلِفْكُمْ تُهْمَةً لَكُمْ. وَمَا كَانَ أَحَدٌ بِمَنْزِلَتِي مِنْ رَسُولِ اللَّهِ ﷺ أَقَلَّ عَنْهُ حَدِيثاً مِنِّي. وَإِنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ عَلَىٰ حَلْقَةٍ مِنْ أَصْحَابِهِ. فَقَالَ: «مَا أَجْلَسَكُمْ؟» قَالُوا: جَلَسْنَا نَذْكُرُ اللَّهَ وَنَحْمَدُهُ عَلَىٰ مَا هَدَانَا لِلإِسْلاَمِ، وَمَنَّ بِهِ عَلَيْنَا. قَالَ: «آللَّهِ مَا أَجْلَسَكُمْ إِلاَّ ذَاكَ؟» قَالُوا: وَاللَّهِ مَا أَجْلَسَنَا إِلاَّ ذَاكَ. قَالَ: «أَمَا إِنِّي لَمْ أَسْتَحْلِفْكُمْ تُهْمَةً لَكُمْ. وَلَكِنَّهُ أَتَانِي جِبْرِيلُ فَأَخْبَرَنِي، أَنَّ اللَّهَ عَزَّ وَجَلَّ يُبَاهِي بِكُمُ الْمَلاَئِكَةَ».

١٢ ـ باب استحبابِ الاستغفارِ والاستكثار منه

٤١ ـ (٢٧٠٢) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو الرَّبِيعِ الْعَتَكِيُّ، جَمِيعاً عَنْ حَمَّادٍ. قَالَ يَحْيَىٰ: أَخْبَرَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ ثَابِتٍ، عَنْ أَبِي بُرْدَةَ، عَنِ الأَغَرِّ الْمُزَنِيِّ، وَكَانَتْ لَهُ صُحْبَةٌ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّهُ لَيُغَانُ عَلَىٰ قَلْبِي، وَإِنِّي لأَسْتَغْفِرُ اللَّهَ، فِي الْيَوْمِ، مِئَةَ مَرَّةٍ».

٤٢ ـ (...) ـ حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ أَبِي بُرْدَةَ. قَالَ: سَمِعْتُ الأَغَرَّ، وَكَانَ مِنْ أَصْحَابِ النَّبِيِّ ﷺ، يُحَدِّثُ ابْنَ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَا أَيُّهَا النَّاسُ، تُوبُوا إِلَىٰ اللَّهِ. فَإِنِّي أَتُوبُ ـ فِي الْيَوْمِ ـ إِلَيْهِ مِئَةَ مَرَّةٍ».

(...) ـ حدّثناه عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي. (ح) وَحَدَّثَنَا ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا أَبُو دَاوُدَ وَعَبْدُ الرَّحْمَٰنِ بْنُ مَهْدِيٍّ. كُلُّهُمْ عَنْ شُعْبَةَ، فِي هَٰذَا الإِسْنَادِ.

٤٣ ـ (٢٧٠٣) ـ حَدَّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو خَالِدٍ، يَعْنِي سُلَيْمَانَ بْنَ حَيَّانَ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ. (ح) وَحَدَّثَنِي أَبُو سَعِيدٍ الأَشَجُّ: حَدَّثَنَا حَفْصٌ، يَعْنِي ابْنَ غِيَاثٍ، كُلُّهُمْ عَنْ هِشَامٍ. (ح) وَحَدَّثَنِي أَبُو خَيْثَمَةَ، زُهَيْرُ بْنُ حَرْبٍ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ هِشَامِ بْنِ حَسَّانَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ تَابَ قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا، تَابَ اللَّهُ عَلَيْهِ».

١٣ ـ بابُ اسْتِحْبَابِ خَفْضِ الصَّوتِ بالذِّكْرِ

٤٤ ـ (٢٧٠٤) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ وَأَبُو مُعَاوِيَةَ، عَنْ عَاصِمٍ، عَنْ أَبِي عُثْمَانَ، عَنْ أَبِي مُوسَىٰ. قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ، فَجَعَلَ النَّاسُ يَجْهَرُونَ بِالتَّكْبِيرِ. فَقَالَ النَّبِيُّ ﷺ: «أَيُّهَا النَّاسُ، ارْبَعُوا عَلَىٰ

loud voice. Thereupon The Messenger of Allah "Allah's blessing and peace be upon him" said: O people, show mercy to yourselves for you are not calling One Who is deaf or absent. Verily, you are calling One Who is All-Hearing (and) Near to you and is with you. Abu Musa told that he had been behind him (The Prophet) and reciting:" There is neither might nor power but with Allah." He (The Prophet), while addressing Abdullah Ibn Qais, said: Should I not direct you to a treasure from amongst the treasures of Paradise? I (Abdullah Ibn Qais) said: The Messenger of Allah, do it, of course. Thereupon he (The Prophet) said: Then recite:" There is neither might nor power but with Allah."

(...) This Hadith was narrated on the authority of Asim with the same chain of transmitters.

45-(...) Abu Musa "Allah be pleased with him" reported that he (and his companions) were climbing upon the hillock along with The Messenger of Allah "Allah's blessing and peace be upon him" and when any person climbed up, he pronounced (loudly):" There is no god but Allah, Allah is the Greatest." Thereupon The Messenger of Allah "Allah's blessing and peace be upon him" said: Verily, you are not supplicating One Who is deaf or absent. He said: Abu Musa or Abdullah b Qais, should I not direct you to the words (which form) the treasure of Paradise? I said: The Messenger of Allah, what are these? He said:" There is no might and no power but that of Allah."

(...) This Hadith was narrated on the authority of Abu Musa with a slight variation of wording.

(...) Abu Musa "Allah be pleased with him" reported: We were in the company of The Messenger of Allah "Allah's blessing and peace be upon him" on a journey; the rest of the Hadith is the same as transmitted by Asim.

46-(...) Abu Musa "Allah be pleased with him" reported: We were along with The Messenger of Allah "Allah's blessing and peace be upon him" in an expedition. The rest of the Hadith is the same (and there is an addition of these words in that):" He (The Prophet) said: He Whom you are supplicating is nearer to every one of you than the neck of his camel." And there is no mention of these words:" There is no might and no power but that of Allah."

47-(...) Abu Musa Al-Ash'ari "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" said to

أَنْفُسِكُمْ، إِنَّكُمْ لَيْسَ تَدْعُونَ أَصَمَّ وَلاَ غَائِباً. إِنَّكُمْ تَدْعُونَ سَمِيعاً قَرِيباً، وَهُوَ مَعَكُمْ» قَالَ: وَأَنَا خَلْفَهُ، وَأَنَا أَقُولُ: لاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللَّهِ. فَقَالَ: «يَا عَبْدَ اللَّهِ بْنَ قَيْسٍ، أَلاَ أَدُلُّكَ عَلَىٰ كَنْزٍ مِنْ كُنُوزِ الْجَنَّةِ؟» فَقُلْتُ: بَلَىٰ، يَا رَسُولَ اللَّهِ. قَالَ: «قُلْ: لاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللَّهِ».

[البخاري: كتاب المغازي، باب غزوة خيبر، رقم: ٤٢٠٥].

(...) ـ **حدّثنا** ابْنُ نُمَيْرٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَأَبُو سَعِيدٍ الأَشَجُّ. جَمِيعاً عَنْ حَفْصِ بْنِ غِيَاثٍ، عَنْ عَاصِمٍ، بِهٰذَا الإِسْنَادِ، نَحْوَهُ.

٤٥ ـ (...) ـ **حدّثنا** أَبُو كَامِلٍ، فُضَيْلُ بْنُ حُسَيْنٍ: حَدَّثَنَا يَزِيدُ ـ يَعْنِي ابْنَ زُرَيْعٍ ـ: حَدَّثَنَا التَّيْمِيُّ عَنْ أَبِي عُثْمَانَ، عَنْ أَبِي مُوسَىٰ، أَنَّهُمْ كَانُوا مَعَ رَسُولِ اللَّهِ ﷺ، وَهُمْ يَصْعَدُونَ فِي ثَنِيَّةٍ. قَالَ: فَجَعَلَ رَجُلٌ، كُلَّمَا عَلاَ ثَنِيَّةً، نَادَىٰ: لاَ إِلَهَ إِلاَّ اللَّهُ وَاللَّهُ أَكْبَرُ. قَالَ: فَقَالَ نَبِيُّ اللَّهِ ﷺ: «إِنَّكُمْ لاَ تُنَادُونَ أَصَمَّ وَلاَ غَائِباً»، قَالَ: فَقَالَ: «يَا أَبَا مُوسَىٰ، أَوْ: يَا عَبْدَ اللَّهِ بْنَ قَيْسٍ، أَلاَ أَدُلُّكَ عَلَىٰ كَلِمَةٍ مِنْ كَنْزِ الْجَنَّةِ»؟ قُلْتُ: مَا هِيَ يَا رَسُولَ اللَّهِ؟ قَالَ: «لاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللَّهِ».

(...) ـ **وحدّثناه** مُحَمَّدُ بْنُ عَبْدِ الأَعْلَىٰ: حَدَّثَنَا الْمُعْتَمِرُ، عَنْ أَبِيهِ: حَدَّثَنَا أَبُو عُثْمَانَ، عَنْ أَبِي مُوسَىٰ. قَالَ: بَيْنَمَا رَسُولُ اللَّهِ ﷺ... فَذَكَرَ نَحْوَهُ.

(...) ـ **حدّثنا** خَلَفُ بْنُ هِشَامٍ وَأَبُو الرَّبِيعِ. قَالاَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ أَبِي عُثْمَانَ، عَنْ أَبِي مُوسَىٰ. قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ... فَذَكَرَ نَحْوَ حَدِيثِ عَاصِمٍ.

٤٦ ـ (...) ـ **وحدّثنا** إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا الثَّقَفِيُّ: حَدَّثَنَا خَالِدٌ الْحَذَّاءُ، عَنْ أَبِي عُثْمَانَ، عَنْ أَبِي مُوسَىٰ. قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي غَزَاةٍ... فَذَكَرَ الْحَدِيثَ. وَقَالَ فِيهِ: «وَالَّذِي تَدْعُونَهُ أَقْرَبُ إِلَىٰ أَحَدِكُمْ مِنْ عُنُقِ رَاحِلَةِ أَحَدِكُمْ».

وَلَيْسَ فِي حَدِيثِهِ ذِكْرُ لاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللَّهِ.

٤٧ ـ (...) ـ **حدّثنا** إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا النَّضْرُ بْنُ شُمَيْلٍ: حَدَّثَنَا عُثْمَانُ، وَهُوَ ابْنُ غِيَاثٍ: حَدَّثَنَا أَبُو عُثْمَانَ، عَنْ أَبِي مُوسَىٰ الأَشْعَرِيِّ. قَالَ: قَالَ لِي

him: Should I not direct you to the words from the treasures of Paradise, or he said: Like a treasure from the treasures of Paradise? I said: Of course, do that. Thereupon he said:" There is no might and no power but that of Allah."

48-(2705) Abu Bakr "Allah be pleased with him" reported that he said to The Messenger of Allah “Allah’s blessing and peace be upon him”: Teach me a supplication which I should recite in my prayer. Thereupon he (The Prophet) said: Recite:" O Allah, I have done great wrong to myself." According to Qutaiba (the words were:) much (wrong) -there is none to forgive the sins but Thou only, say:" Grant me pardon from Thyself, have mercy upon me for Thou art much Forgiving and Compassionate."

(...)Amr Ibn Al-As narrated that Abu Bakr As-Siddiq said to The Messenger of Allah “Allah’s blessing and peace be upon him”: The Messenger of Allah. teach me a supplication which I should make in my prayer and in my house. The rest of the Hadith is the same except with this variation that he said: Much wrong.

[14] Seeking refuge (with Allah) from the evil of afflictions

49-(589) A'isha "Allah be pleased with her" reported that The Messenger of Allah “Allah’s blessing and peace be upon him” used to supplicate as such: "O Allah, I seek refuge with You from the trial of Hell-Fire, from the torment of Hell-Fire, from the trial of the grave and torment of the grave, from the evil of the trial of the affluence and from the evil of the trial of poverty. I seek refuge with You from the evil of the affliction of Ad-Dajjal. O Allah, wash away my sins with snow and hail water, purify my heart from the sins as is purified the white garment from the dirt, and keep away the sins from me as far as the distance between the East and the West. O Allah, I seek refuge with You from sloth, from senility, from sin, and from debt."

(...) This Hadith was narrated on the authority of Hisham with the same chain of transmitters.

[15] Seeking refuge (with Allah) from incapacity, indolence, etc.

50-(2706) Anas Ibn Malik "Allah be pleased with him" reported that The Messenger of Allah “Allah’s blessing and peace be upon him” used to say: "O Allah, I seek refuge with You from incapacity, from indolence, from cowardice, from senility, from miserliness, and I seek refuge with You from the torment of the grave and from trial of the life and death."

رَسُولُ اللَّهِ ﷺ: «أَلاَ أَدُلُّكَ عَلَىٰ كَلِمَةٍ مِنْ كُنُوزِ الْجَنَّةِ، أَوْ قَالَ: عَلَىٰ كَنْزٍ مِنْ كُنُوزِ الْجَنَّةِ؟» فَقُلْتُ: بَلَىٰ. فَقَالَ: «لاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللَّهِ».

٤٨ ـ (٢٧٠٥) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، عَنْ أَبِي بَكْرٍ، أَنَّهُ قَالَ لِرَسُولِ اللَّهِ ﷺ: عَلِّمْنِي دُعَاءً أَدْعُو بِهِ فِي صَلاَتِي. قَالَ: «قُلِ: اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْماً كَبِيراً ـ وَقَالَ قُتَيْبَةُ: كَثِيراً ـ وَلاَ يَغْفِرُ الذُّنُوبَ إِلاَّ أَنْتَ، فَاغْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ وَارْحَمْنِي، إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ».

[البخاري: كتاب الأذان، باب الدعاء قبل السلام، رقم: ٨٣٤].

(...) ـ وَحَدَّثَنِيهِ أَبُو الطَّاهِرِ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي رَجُلٌ سَمَّاهُ، وَعَمْرُو بْنُ الْحَارِثِ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عَمْرِو بْنِ الْعَاصِ يَقُولُ: إِنَّ أَبَا بَكْرٍ الصِّدِّيقَ قَالَ لِرَسُولِ اللَّهِ ﷺ: عَلِّمْنِي، يَا رَسُولَ اللَّهِ، دُعَاءً أَدْعُو بِهِ فِي صَلاَتِي وَفِي بَيْتِي، ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ اللَّيْثِ. غَيْرَ أَنَّهُ قَالَ: «ظُلْماً كَثِيراً».

١٤ ـ بابُ التَّعوُّذِ من شَرِّ الفِتَنِ وغيرها

٤٩ ـ (٥٨٩) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ، وَاللَّفْظُ لأَبِي بَكْرٍ، قَالاَ: حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَدْعُو بِهٰؤُلاَءِ الدَّعَوَاتِ: «اللَّهُمَّ فَإِنِّي أَعُوذُ بِكَ مِنْ فِتْنَةِ النَّارِ، وَعَذَابِ النَّارِ، وَفِتْنَةِ الْقَبْرِ، وَعَذَابِ الْقَبْرِ، وَمِنْ شَرِّ فِتْنَةِ الْغِنَىٰ، وَمِنْ شَرِّ فِتْنَةِ الْفَقْرِ. وَأَعُوذُ بِكَ مِنْ شَرِّ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ، اللَّهُمَّ اغْسِلْ خَطَايَايَ بِمَاءِ الثَّلْجِ وَالْبَرَدِ، وَنَقِّ قَلْبِي مِنَ الْخَطَايَا كَمَا نَقَّيْتَ الثَّوْبَ الأَبْيَضَ مِنَ الدَّنَسِ، وَبَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ، اللَّهُمَّ فَإِنِّي أَعُوذُ بِكَ مِنَ الْكَسَلِ وَالْهَرَمِ وَالْمَأْثَمِ وَالْمَغْرَمِ».

(...) ـ وحدّثناه أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ وَوَكِيعٌ، عَنْ هِشَامٍ، بِهٰذَا الإِسْنَادِ.

١٥ ـ بابُ التَّعوُّذِ من العَجْزِ والكَسل

٥٠ ـ (٢٧٠٦) ـ حدّثنا يَحْيَىٰ بْنُ أَيُّوبَ: حَدَّثَنَا ابْنُ عُلَيَّةَ. قَالَ: وَأَخْبَرَنَا سُلَيْمَانُ التَّيْمِيُّ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ. قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ، وَالْجُبْنِ وَالْهَرَمِ، وَالْبُخْلِ، وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ».

[البخاري: كتاب الجهاد والسير، باب ما يتعوذ من الجن، رقم: ٢٨٣٣].

(...) Anas "Allah be pleased with him" reported from The Messenger of Allah "Allah's blessing and peace be upon him" (the previous supplication) but without mentioning: "From the trial of life and death."

51-(...) Anas Ibn Malik "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" used to seek refuge with Allah from such things as mentioned in the above-mentioned narration, as well as from miserliness.

52-(...) Anas "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" used to supplicate: "O Allah, I seek refuge with You from miserliness, from sloth and from decrepitude."

[16] Seeking refuge with Allah from the evil of destiny and from the severity of calamity

53-(2707) Abu Huraira "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" used to seek refuge (with Allah) from the evil of destiny and from falling into calamity and from the mockery of (triumphant) enemies and from the hardship of misery. Abu Sufyan reported: I have doubt that I might have added one word in this supplication.

54-(2708) Khawla Bint Hakim As-Sulamiyya "Allah be pleased with her" reported: I heard The Messenger of Allah "Allah's blessing and peace be upon him" as saying: When anyone lands at a place, and then says:" I seek refuge in the Perfect Word of Allah from the evil of what He has created," nothing would harm him until he marches from that stopping place.

55-(...) Khawla Bint Hakim As-Sulamiyya "Allah be pleased with her" reported: I heard The Messenger of Allah "Allah's blessing and peace be upon him" as saying: When any one of you stays at a place, he should say:" I seek refuge in the Perfect Word of Allah from the evil of that He created." Nothing would then do him any harm until he moves from that place.

(2709) Abu Huraira "Allah be pleased with him" reported that a person came to The Messenger of Allah "Allah's blessing and peace be upon him" and said:" The Messenger of Allah, I was stung by a scorpion during the night. Thereupon he said: Had you recited these words in the evening:" I seek refuge in the Perfect Word of Allah from the evil of what He created," it would not have done any harm to you.

(...) ـ **وحدّثنا** أَبُو كَامِلٍ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَىٰ: حَدَّثَنَا مُعْتَمِرٌ. كِلاَهُمَا عَنِ التَّيْمِيِّ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِهِ. غَيْرَ أَنَّ يَزِيدَ لَيْسَ فِي حَدِيثِهِ قَوْلُهُ: «وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ».

٥١ ـ (...) ـ **حدّثنا** أَبُو كُرَيْبٍ، مُحَمَّدُ بْنُ الْعَلاَءِ: أَخْبَرَنَا ابْنُ مُبَارَكٍ، عَنْ سُلَيْمَانَ التَّيْمِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ ﷺ؛ أَنَّهُ تَعَوَّذَ مِنْ أَشْيَاءَ ذَكَرَهَا. وَالْبُخْلِ.

٥٢ ـ (...) ـ **حدّثنا** أَبُو بَكْرِ بْنُ نَافِعٍ الْعَبْدِيُّ: حَدَّثَنَا بَهْزُ بْنُ أَسَدٍ الْعَمِّيُّ: حَدَّثَنَا هَارُونُ الأَعْوَرُ: حَدَّثَنَا شُعَيْبُ بْنُ الْحَبْحَابِ، عَنْ أَنَسٍ. قَالَ: كَانَ النَّبِيُّ ﷺ يَدْعُو بِهٰؤُلاَءِ الدَّعَوَاتِ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْبُخْلِ وَالْكَسَلِ، وَأَرْذَلِ الْعُمُرِ، وَعَذَابِ الْقَبْرِ، وَفِتْنَةِ الْمَحْيَا وَالْمَمَاتِ». [البخاري: كتاب التفسير، باب: ﴿ومنكم من يرد إلى أرذل العمر﴾، رقم: ٤٧٠٧].

١٦ ـ باب التعوذ من سُوءِ القضاء ودَرَكِ الشَّقَاء وغيره

٥٣ ـ (٢٧٠٧) ـ **حدّثني** عَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ. قَالاَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ: حَدَّثَنِي سُمَيٌّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ ﷺ كَانَ يَتَعَوَّذُ مِنْ سُوءِ الْقَضَاءِ، وَمِنْ دَرَكِ الشَّقَاءِ، وَمِنْ شَمَاتَةِ الأَعْدَاءِ، وَمِنْ جَهْدِ الْبَلاَءِ.

قَالَ عَمْرٌو فِي حَدِيثِهِ: قَالَ سُفْيَانُ: أَشُكُّ أَنِّي زِدْتُ وَاحِدَةً مِنْهَا.

[البخاري: كتاب الدعوات، باب التعوذ من جهد البلاء، رقم: ٦٣٤١].

٥٤ ـ (٢٧٠٨) ـ **حدّثنا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ ـ وَاللَّفْظُ لَهُ ـ: أَخْبَرَنَا اللَّيْثُ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنِ الْحَارِثِ بْنِ يَعْقُوبَ، أَنَّ يَعْقُوبَ بْنَ عَبْدِ اللَّهِ حَدَّثَهُ، أَنَّهُ سَمِعَ بُسْرَ بْنَ سَعِيدٍ يَقُولُ: سَمِعْتُ سَعْدَ بْنَ أَبِي وَقَّاصٍ يَقُولُ: سَمِعْتُ خَوْلَةَ بِنْتَ حَكِيمٍ السُّلَمِيَّةَ تَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ نَزَلَ مَنْزِلاً ثُمَّ قَالَ: أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ، لَمْ يَضُرَّهُ شَيْءٌ، حَتَّىٰ يَرْتَحِلَ مِنْ مَنْزِلِهِ ذٰلِكَ».

٥٥ ـ (...) ـ **وحدّثنا** هَارُونُ بْنُ مَعْرُوفٍ وَأَبُو الطَّاهِرِ. كِلاَهُمَا عَنِ ابْنِ وَهْبٍ ـ وَاللَّفْظُ لِهَارُونَ ـ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ قَالَ: وَأَخْبَرَنَا عَمْرٌو وَهُوَ ابْنُ الْحَارِثِ، أَنَّ يَزِيدَ بْنَ أَبِي حَبِيبٍ وَالْحَارِثَ بْنَ يَعْقُوبَ حَدَّثَاهُ، عَنْ يَعْقُوبَ بْنِ عَبْدِ اللَّهِ بْنِ الأَشَجِّ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ خَوْلَةَ بِنْتِ حَكِيمٍ السُّلَمِيَّةِ، أَنَّهَا سَمِعَتْ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا نَزَلَ أَحَدُكُمْ مَنْزِلاً فَلْيَقُلْ: أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ، فَإِنَّهُ لاَ يَضُرُّهُ شَيْءٌ حَتَّىٰ يَرْتَحِلَ مِنْهُ».

(٢٧٠٩) ـ قَالَ يَعْقُوبُ: وَقَالَ الْقَعْقَاعُ بْنُ حَكِيمٍ، عَنْ ذَكْوَانَ، أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّهُ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، مَا لَقِيتُ مِنْ عَقْرَبٍ لَدَغَتْنِي الْبَارِحَةَ. قَالَ: «أَمَا لَوْ قُلْتَ، حِينَ أَمْسَيْتَ: أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ، لَمْ تَضُرَّكَ».

(...) This Hadith was narrated on the authority of Abu Huraira with a slight variation of wording.

[17] Supplication at the time of sleeping and going to bed

56-(2710) Al-Bara Ibn Azib "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: "When you go to bed, perform ablution like that of prayer, then lie down on the right side and recite: "O Allah, I turn my face to You, and entrust my affair to You. I retreat unto You for protection with hope in You and fear of You. There is no resort and no deliverer (from hardship) but with You. I affirm my faith in Your books which You revealed and in Your Messengers whom You sent." Make it as the last of your words (when you go to sleep) and in case you die during that night, you would die upon the true religion (of Islam)." As I repeated these words in order to keep them, I said: "I affirm my faith in Your Messenger whom You sent." He said: Say:" I affirm my faith in The Prophet whom You sent.""

(...) This Hadith was narrated on the authority of Al-Bara' Ibn Azib with a slight variation of wording and with the following addition in the narration of Husain: "In case you get up in the morning, you will get up with bliss."

57-(...) Al-Bara Ibn Azib "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" ordered somebody saying: "When you go to bed during night, you should say: "O Allah, I surrender myself to You and entrust my affair to You, with hope in You and fear of You. There is no resort and no deliverer (from hardship but with You. I affirm my faith in the Book You revealed and in The Messengers You sent." If you die in this state you would die on the true religion (of Islam)." Ibn Bashshar did not mention " night" in this Hadith.

58-(...) Al-Bara Ibn Azib "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said to somebody: "O so and so, when you go to bed"...and the rest of the Hadith is the same but with a slight variation of wording.

(...)Al-Bara Ibn Azib "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" ordered somebody saying...and the rest is the same, without mentioning: "if you get up in the morning you would get up with a bliss."

59-(2711) Al-Bara "Allah be pleased with him" reported that whenever The Messenger of Allah "Allah's blessing and peace be upon him" went to

(...) ـ وحدّثني عِيسَى بْنُ حَمَّادٍ الْمِصْرِيُّ: أَخْبَرَنِي اللَّيْثُ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ جَعْفَرٍ، عَنْ يَعْقُوبَ؛ أَنَّهُ ذَكَرَ لَهُ، أَنَّ أَبَا صَالِحٍ، مَوْلَىٰ غَطَفَانَ أَخْبَرَهُ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، لَدَغَتْنِي عَقْرَبٌ... بِمِثْلِ حَدِيثِ ابْنِ وَهْبٍ.

١٧ ـ باب ما يقول عند النَّوم وأخذ المضْجَع

٥٦ ـ (٢٧١٠) ـ حدّثنا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ - وَاللَّفْظُ لِعُثْمَانَ - قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ عُثْمَانُ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ: حَدَّثَنِي الْبَرَاءُ بْنُ عَازِبٍ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا أَخَذْتَ مَضْجَعَكَ فَتَوَضَّأْ وُضُوءَكَ لِلصَّلاَةِ، ثُمَّ اضْطَجِعْ عَلَىٰ شِقِّكَ الأَيْمَنِ. ثُمَّ قُلِ: اللَّهُمَّ إِنِّي أَسْلَمْتُ وَجْهِي إِلَيْكَ. وَفَوَّضْتُ أَمْرِي إِلَيْكَ، وَأَلْجَأْتُ ظَهْرِي إِلَيْكَ، رَغْبَةً وَرَهْبَةً إِلَيْكَ، لاَ مَلْجَأَ وَلاَ مَنْجَا مِنْكَ إِلاَّ إِلَيْكَ. آمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ. وَبِنَبِيِّكَ الَّذِي أَرْسَلْتَ. وَاجْعَلْهُنَّ مِنْ آخِرِ كَلاَمِكَ. فَإِنْ مُتَّ مِنْ لَيْلَتِكَ، مُتَّ وَأَنْتَ عَلَى الْفِطْرَةِ». قَالَ: فَرَدَّدْتُهُنَّ لأَسْتَذْكِرَهُنَّ فَقُلْتُ: آمَنْتُ بِرَسُولِكَ الَّذِي أَرْسَلْتَ. قَالَ: «قُلْ: آمَنْتُ بِنَبِيِّكَ الَّذِي أَرْسَلْتَ». [البخاري: كتاب الوضوء، باب فضل من مات على الوضوء، رقم: ٢٤٧].

(...) ـ وحدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا عَبْدُ اللَّهِ، يَعْنِي ابْنَ إِدْرِيسَ، قَالَ: سَمِعْتُ حُصَيْناً، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ، عَنِ النَّبِيِّ ﷺ، بِهَذَا الْحَدِيثِ. غَيْرَ أَنَّ مَنْصُوراً أَتَمُّ حَدِيثاً.

وَزَادَ فِي حَدِيثِ حُصَيْنٍ «وَإِنْ أَصْبَحَ أَصَابَ خَيْراً».

٥٧ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا شُعْبَةُ. (ح) وَحَدَّثَنَا ابْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ وَأَبُو دَاوُدَ. قَالاَ: حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةَ. قَالَ: سَمِعْتُ سَعْدَ بْنَ عُبَيْدَةَ يُحَدِّثُ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ، أَنَّ رَسُولَ اللَّهِ ﷺ أَمَرَ رَجُلاً، إِذَا أَخَذَ مَضْجَعَهُ مِنَ اللَّيْلِ، أَنْ يَقُولَ: «اللَّهُمَّ أَسْلَمْتُ نَفْسِي إِلَيْكَ، وَوَجَّهْتُ وَجْهِي إِلَيْكَ، وَأَلْجَأْتُ ظَهْرِي إِلَيْكَ، وَفَوَّضْتُ أَمْرِي إِلَيْكَ، رَغْبَةً وَرَهْبَةً إِلَيْكَ. لاَ مَلْجَأَ وَلاَ مَنْجَا مِنْكَ إِلاَّ إِلَيْكَ. آمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ، وَبِرَسُولِكَ الَّذِي أَرْسَلْتَ، فَإِنْ مَاتَ مَاتَ عَلَى الْفِطْرَةِ».

وَلَمْ يَذْكُرِ ابْنُ بَشَّارٍ فِي حَدِيثِهِ: مِنَ اللَّيْلِ.

٥٨ ـ (...) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا أَبُو الأَحْوَصِ عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لِرَجُلٍ: «يَا فُلاَنُ، إِذَا أَوَيْتَ إِلَىٰ فِرَاشِكَ»... بِمِثْلِ حَدِيثِ عَمْرِو بْنِ مُرَّةَ. غَيْرَ أَنَّهُ قَالَ: «وَبِنَبِيِّكَ الَّذِي أَرْسَلْتَ. فَإِنْ مُتَّ مِنْ لَيْلَتِكَ، مُتَّ عَلَى الْفِطْرَةِ. وَإِنْ أَصْبَحْتَ، أَصَبْتَ خَيْراً».

[البخاري: كتاب التوحيد، باب قول الله تعالى: ﴿أنزله بعلمه والملائكة يشهدون﴾ رقم: ٧٤٨٨].

(...) ـ حدّثنا ابْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، أَنَّهُ سَمِعَ الْبَرَاءَ بْنَ عَازِبٍ يَقُولُ: أَمَرَ رَسُولُ اللَّهِ ﷺ رَجُلاً... بِمِثْلِهِ. وَلَمْ يَذْكُرْ «وَإِنْ أَصْبَحْتَ أَصَبْتَ خَيْراً».

٥٩ ـ (٢٧١١) ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي السَّفَرِ، عَنْ أَبِي بَكْرِ بْنِ أَبِي مُوسَىٰ، عَنِ الْبَرَاءِ، أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا أَخَذَ مَضْجَعَهُ، قَالَ:

bed, he used to say: "O Allah, it is with Your Name that I live and it is with Your Name that I die." Whenever he got up he used to say: "Praise be to Allah, Who gave us life after our death and unto You be the resurrection."

60-(2712) Abdullah Ibn Umar "Allah be pleased with both" ordered somebody that when he went to bed, he should say: "O Allah, You created my being and it is up to You to take it to its ultimate goal. Its death and life be to You, and if You give it life, safeguard it, and if You bring death, forgive it. O Allah, I ask for Your safety." A person said to him: Did you hear it from Umar? Thereupon he said: (I have heard from one) who is better than Umar, viz. from The Messenger of Allah "Allah's blessing and peace be upon him". Ibn Nafi, reported this on the authority of Abdullah Ibn Al-Harith but he did not make mention of this" that he heard it himself".

61-(2713) Suhail reported that Abu Salih used to order us saying: When any one of you intends to go to sleep, he should lie on the bed on his right side and then say:" O Allah. the Lord of the Heavens and the Lord of the Earth and Lord of the Magnificent Throne, our Lord, and the Lord of everything, the Splitter of the grain of corn and the date stone (or fruit kernel), the Revealer of Torah and Bible and Criterion (the Holy Qur'an), I seek refuge with You from the evil of everything You are to seize by the forelock (You have perfect control over it). O Allah, You are the First, there is naught before You, and You are the Last and there is naught after You, and You are Evident and there is nothing above You, and You are Innermost and there is nothing beyond You. Remove the burden of debt from us and relieve us from want." Abu Salih used to narrate it from Abu Huraira who narrated it from The Messenger of Allah "Allah's blessing and peace be upon him".

62-(...) Abu Huraira "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" used to order us that when we go to our beds, we should say (as mentioned above), and he added: "From the evil of every animal, You have hold upon its forelock (i.e. You have control over it)."

63-(...) Abu Huraira "Allah be pleased with him" reported that Fatima (the daughter of The Prophet) "Allah be pleased with her" came to The Messenger of Allah "Allah's blessing and peace be upon him" and asked for a servant. He said to her: Say:" O Allah, the Lord of the seven heavens"...and the rest of the Hadith is the same.

«اللَّهُمَّ بِاسْمِكَ أَحْيَا وَبِاسْمِكَ أَمُوتُ». وَإِذَا اسْتَيْقَظَ قَالَ: «الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا، وَإِلَيْهِ النُّشُورُ».

٦٠ ـ (٢٧١٢) ـ حدّثنا عُقْبَةُ بْنُ مُكْرَمٍ الْعَمِّيُّ وَأَبُو بَكْرِ بْنُ نَافِعٍ. قَالاَ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ، عَنْ خَالِدٍ، قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ الْحَارِثِ يُحَدِّثُ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّهُ أَمَرَ رَجُلاً، إِذَا أَخَذَ مَضْجَعَهُ، قَالَ: «اللَّهُمَّ خَلَقْتَ نَفْسِي وَأَنْتَ تَوَفَّاهَا، لَكَ مَمَاتُهَا وَمَحْيَاهَا، إِنْ أَحْيَيْتَهَا فَاحْفَظْهَا، وَإِنْ أَمَتَّهَا فَاغْفِرْ لَهَا، اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَافِيَةَ».

فَقَالَ لَهُ رَجُلٌ: أَسَمِعْتَ هٰذَا مِنْ عُمَرَ؟ فَقَالَ: مِنْ خَيْرٍ مِنْ عُمَرَ، مِنْ رَسُولِ اللَّهِ ﷺ.

قَالَ ابْنُ نَافِعٍ فِي رِوَايَتِهِ: عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ. وَلَمْ يَذْكُرْ: سَمِعْتُ.

٦١ ـ (٢٧١٣) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ، عَنْ سُهَيْلٍ. قَالَ: كَانَ أَبُو صَالِحٍ يَأْمُرُنَا، إِذَا أَرَادَ أَحَدُنَا أَنْ يَنَامَ، أَنْ يَضْطَجِعَ عَلَىٰ شِقِّهِ الأَيْمَنِ. ثُمَّ يَقُولُ: «اللَّهُمَّ رَبَّ السَّمَاوَاتِ وَرَبَّ الأَرْضِ وَرَبَّ الْعَرْشِ الْعَظِيمِ. رَبَّنَا وَرَبَّ كُلِّ شَيْءٍ. فَالِقَ الْحَبِّ وَالنَّوَىٰ، وَمُنْزِلَ التَّوْرَاةِ وَالإِنْجِيلِ وَالْفُرْقَانِ. أَعُوذُ بِكَ مِنْ شَرِّ كُلِّ شَيْءٍ أَنْتَ آخِذٌ بِنَاصِيَتِهِ. اللَّهُمَّ أَنْتَ الأَوَّلُ، فَلَيْسَ قَبْلَكَ شَيْءٌ. وَأَنْتَ الآخِرُ، فَلَيْسَ بَعْدَكَ شَيْءٌ. وَأَنْتَ الظَّاهِرُ، فَلَيْسَ فَوْقَكَ شَيْءٌ، وَأَنْتَ الْبَاطِنُ، فَلَيْسَ دُونَكَ شَيْءٌ، اقْضِ عَنَّا الدَّيْنَ وَأَغْنِنَا مِنَ الْفَقْرِ».

وَكَانَ يَرْوِي ذٰلِكَ عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ.

٦٢ ـ (...) ـ وحدّثني عَبْدُ الْحَمِيدِ بْنُ بَيَانٍ الْوَاسِطِيُّ: حَدَّثَنَا خَالِدٌ، يَعْنِي الطَّحَّانَ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَأْمُرُنَا، إِذَا أَخَذْنَا مَضْجَعَنَا، أَنْ نَقُولَ... بِمِثْلِ حَدِيثِ جَرِيرٍ. وَقَالَ: «مِنْ شَرِّ كُلِّ دَابَّةٍ أَنْتَ آخِذٌ بِنَاصِيَتِهَا».

٦٣ ـ (...) ـ وحدّثنا أَبُو كُرَيْبٍ، مُحَمَّدُ بْنُ الْعَلاَءِ: حَدَّثَنَا أَبُو أُسَامَةَ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالاَ: حَدَّثَنَا ابْنُ أَبِي عُبَيْدَةَ: حَدَّثَنَا أَبِي. كِلاَهُمَا عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: أَتَتْ فَاطِمَةُ النَّبِيَّ ﷺ تَسْأَلُهُ خَادِماً. فَقَالَ لَهَا: «قُولِي: اللَّهُمَّ رَبَّ السَّمَاوَاتِ السَّبْعِ»... بِمِثْلِ حَدِيثِ سُهَيْلٍ، عَنْ أَبِيهِ.

64-(2714) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “When any one of you goes to bed, he should take hold of the hem of his lower garment and then should clean (his bed) with the help of that and then should recite the name of Allah for he himself does not know what he left behind him on his bed, and when he intends to lie on bed, he should lie on his right side and say: "Hallowed be Allah, my Lord. It is with Your (grace) that I place my side and it is with You that I take it up, and in case You withhold my being (by causing me to die), then forgive it, and if You keep it (my being alive), then protect it with that with which You protected Your pious servants."”

(…) This Hadith was narrated on the authority of Ubaidullah Ibn Umar with the same chain of transmitters adding: Then say:" “O My Lord! With Your name I place my side and if You keep me alive, bestow mercy upon me."

65-(2715) Anas "Allah be pleased with him" narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “When you go to bed, say: "Praise be to Allah Who fed us, provided us drink, sufficed us and sheltered us, for many people, there is none to suffice and none to provide shelter."”

[18] Seeking refuge from the evil of what one has done and what one has not done

66-(2716) Farwa' Ibn Nawfal Al-Ashja'i reported: I asked: O A'isha! What was the supplication of The Messenger of Allah “Allah’s blessing and peace be upon him”? She said that he used to say: "I seek refuge with You from the evil of what I did and from the evil of what I did not."

(…) Farwa' Ibn Nawfal reported: I asked A'isha "Allah be pleased with her" about the supplication of The Messenger of Allah “Allah’s blessing and peace be upon him”. She said that he used to say: "O Allah, I seek refuge with You from the evil of what I have done and from the evil of what I have not done."

(…) This Hadith was narrated on the authority of Muhammad Ibn Ja’far through another chain of transmitters.

67-(…) Farwa' Ibn Nawfal reported from A'isha "Allah be pleased with her" that Allah's Apostle “Allah’s blessing and peace be upon him” used to supplicate as such: "O Allah, I seek refuge with You from the evil of what I did and from the evil of what I did not."

٦٤ ـ (٢٧١٤) ـ وحدّثنا إِسْحَاقُ بْنُ مُوسَىٰ الأَنْصَارِيُّ: حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ: حَدَّثَنَا عُبَيْدُ اللَّهِ: حَدَّثَنِي سَعِيدُ بْنُ أَبِي سَعِيدٍ الْمَقْبُرِيُّ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا أَوَىٰ أَحَدُكُمْ إِلَىٰ فِرَاشِهِ، فَلْيَأْخُذْ دَاخِلَةَ إِزَارِهِ، فَلْيَنْفُضْ بِهَا فِرَاشَهُ، وَلْيُسَمِّ اللَّهَ. فَإِنَّهُ لاَ يَعْلَمُ مَا خَلَفَهُ بَعْدَهُ عَلَىٰ فِرَاشِهِ. فَإِذَا أَرَادَ أَنْ يَضْطَجِعَ، فَلْيَضْطَجِعْ عَلَىٰ شِقِّهِ الأَيْمَنِ، وَلْيَقُلْ: سُبْحَانَكَ اللَّهُمَّ رَبِّي بِكَ وَضَعْتُ جَنْبِي، وَبِكَ أَرْفَعُهُ، إِنْ أَمْسَكْتَ نَفْسِي، فَاغْفِرْ لَهَا، وَإِنْ أَرْسَلْتَهَا، فَاحْفَظْهَا بِمَا تَحْفَظُ بِهِ عِبَادَكَ الصَّالِحِينَ».

[البخاري: كتاب الدعوات، باب حدثنا أحمد بن يونس...، رقم: ٦٣٢٠].

(...) ـ وحدّثنا أَبُو كُرَيْبٍ: حَدَّثَنَا عَبْدَةُ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، بِهَٰذَا الإِسْنَادِ. وَقَالَ: «ثُمَّ لْيَقُلْ: بِاسْمِكَ رَبِّي وَضَعْتُ جَنْبِي. فَإِنْ أَحْيَيْتَ نَفْسِي، فَارْحَمْهَا».

٦٥ ـ (٢٧١٥) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا أَوَىٰ إِلَىٰ فِرَاشِهِ قَالَ: «الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَا، وَكَفَانَا وَآوَانَا، فَكَمْ مِمَّنْ لاَ كَافِيَ لَهُ وَلاَ مُؤْوِيَ».

١٨ ـ باب التعوذ من شرِّ ما عَمِلَ ومن شرِّ ما لم يَعْمَلْ

٦٦ ـ (٢٧١٦) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَاللَّفْظُ لِيَحْيَىٰ، قَالاَ: أَخْبَرَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ هِلاَلٍ، عَنْ فَرْوَةَ بْنِ نَوْفَلٍ الأَشْجَعِيِّ. قَالَ: سَأَلْتُ عَائِشَةَ عَمَّا كَانَ رَسُولُ اللَّهِ ﷺ يَدْعُو بِهِ اللَّهَ. قَالَتْ: كَانَ يَقُولُ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ مَا عَمِلْتُ، وَمِنْ شَرِّ مَا لَمْ أَعْمَلْ».

(...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالاَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ حُصَيْنٍ، عَنْ هِلاَلٍ، عَنْ فَرْوَةَ بْنِ نَوْفَلٍ، قَالَ: سَأَلْتُ عَائِشَةَ عَنْ دُعَاءٍ كَانَ يَدْعُو بِهِ رَسُولُ اللَّهِ ﷺ. فَقَالَتْ: كَانَ يَقُولُ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ مَا عَمِلْتُ، وَشَرِّ مَا لَمْ أَعْمَلْ».

(...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ عَمْرِو بْنِ جَبَلَةَ: حَدَّثَنَا مُحَمَّدٌ، يَعْنِي ابْنَ جعْفرٍ، كِلاَهُمَا عَنْ شُعْبَةَ، عَنْ حُصَيْنٍ، بِهَٰذَا الإِسْنَادِ... مِثْلَهُ. غَيْرَ أَنَّ فِي حَدِيثِ مُحَمَّدِ بْنِ جَعْفَرٍ: «وَمِنْ شَرِّ مَا لَمْ أَعْمَلْ».

٦٧ ـ (...) ـ وحدّثني عَبْدُ اللَّهِ بْنُ هَاشِمٍ: حَدَّثَنَا وَكِيعٌ، عَنِ الأَوْزَاعِيِّ، عَنْ عَبْدَةَ بْنِ أَبِي لُبَابَةَ، عَنْ هِلاَلِ بْنِ يَسَافٍ، عَنْ فَرْوَةَ بْنِ نَوْفَلٍ، عَنْ عَائِشَةَ، أَنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ فِي دُعَائِهِ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ مَا عَمِلْتُ، وَشَرِّ مَا لَمْ أَعْمَلْ».

68-(2717) Ibn Abbas "Allah be pleased with both" reported that The Messenger of Allah “Allah’s blessing and peace be upon him” used to say: "O Allah, it is unto You that I surrender myself. I affirm my faith in You and repose my trust in You and turn to You in repentance and with Your help fought my adversaries. O Allah, I seek refuge with You with Your Power; there is no god but You, lest You lead me astray. You are ever-living and never dies, while the Jinn and mankind die."

69-(2718) Abu Huraira "Allah be pleased with him" reported that whenever The Messenger of Allah “Allah’s blessing and peace be upon him” set out on a journey in the morning, he used to say: "A listener listened to our praising Allah (for) His goodly trial of us. Our Lord! accompany us, guard us and bestow upon us Your grace. I am seeker of refuge with Allah from the Fire."

70-2719) Abu Musa Al-Ash'ari "Allah be pleased with him" reported that Allah’s Messenger “Allah’s blessing and peace be upon him” used to supplicate as such: "O Allah, forgive me my faults, my ignorance, my immoderation in my concerns. You know (about my affairs) better than myself. O Allah, forgive for me (my sins which I committed) seriously or otherwise (and which I committed) inadvertently and deliberately. All these (faults) are in me. O Allah, grant me forgiveness from the fault which I did in haste or deferred, which I committed in privacy or in public and which You know better than me. You are the First and the Last and over all things You are Omnipotent."

(…) This Hadith was narrated on the authority of Shu'ba with the same chain of transmitters.

71-(2720) Abu Huraira "Allah be pleased with him" reported that The Messenger of Allah “Allah’s blessing and peace be upon him” used to supplicate as such: "O Allah, set right for me my religion which is the safeguard of my affairs. And set right for me the affairs of my world wherein is my living. And set right for me my Hereafter on which depends my afterlife. Make the life for me (a source of) abundance for every good and make my death (a source of) comfort for me, protecting me against every evil."

72-(2721) Abdullah "Allah be pleased with him" reported that The Messenger of Allah “Allah’s blessing and peace be upon him” used to supplicate as such: "O Allah! I ask You for the right guidance, safeguard against evils, chastity and freedom from want."

٦٨ ـ (٢٧١٧) ـ حدّثني حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَمْرٍو، أَبُو مَعْمَرٍ: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا الْحُسَيْنُ: حَدَّثَنِي ابْنُ بُرَيْدَةَ، عَنْ يَحْيَىٰ بْنِ يَعْمَرَ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقُولُ: «اللَّهُمَّ لَكَ أَسْلَمْتُ، وَبِكَ آمَنْتُ، وَعَلَيْكَ تَوَكَّلْتُ، وَإِلَيْكَ أَنَبْتُ، وَبِكَ خَاصَمْتُ. اللَّهُمَّ إِنِّي أَعُوذُ بِعِزَّتِكَ، لاَ إِلَهَ إِلاَّ أَنْتَ، أَنْ تُضِلَّنِي. أَنْتَ الْحَيُّ الَّذِي لاَ يَمُوتُ. وَالْجِنُّ وَالإِنْسُ يَمُوتُونَ».

[البخاري: كتاب التوحيد، باب قول الله تعالى: ﴿وهو العزيز الحكيم﴾، رقم: ٧٣٨٣].

٦٩ ـ (٢٧١٨) ـ حدّثني أَبُو الطَّاهِرِ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي سُلَيْمَانُ بْنُ بِلاَلٍ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ ﷺ كَانَ، إِذَا كَانَ فِي سَفَرٍ وَأَسْحَرَ، يَقُولُ: «سَمَّعَ سَامِعٌ بِحَمْدِ اللَّهِ وَحُسْنِ بَلاَئِهِ عَلَيْنَا. رَبَّنَا صَاحِبْنَا وَأَفْضِلْ عَلَيْنَا. عَائِذاً بِاللَّهِ مِنَ النَّارِ».

٧٠ ـ (٢٧١٩) ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي بُرْدَةَ بْنِ أَبِي مُوسَىٰ الأَشْعَرِيِّ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ؛ أَنَّهُ كَانَ يَدْعُو بِهَٰذَا الدُّعَاءِ: «اللَّهُمَّ اغْفِرْ لِي خَطِيئَتِي وَجَهْلِي، وَإِسْرَافِي فِي أَمْرِي، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي. اللَّهُمَّ اغْفِرْ لِي جِدِّي وَهَزْلِي، وَخَطَئِي وَعَمْدِي، وَكُلُّ ذٰلِكَ عِنْدِي. اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ، وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي. أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ، وَأَنْتَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ».

[البخاري: كتاب الدعوات، باب قول النبي ﷺ: «اللهم اغفر لي ما قدمت وما أخرت»، رقم: ٦٣٩٨].

(...) ـ وَحدّثناه مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ الصَّبَّاحِ الْمِسْمَعِيُّ: حَدَّثَنَا شُعْبَةُ، فِي هَٰذَا الإِسْنَادِ.

٧١ ـ (٢٧٢٠) ـ حدّثنا إِبْرَاهِيمُ بْنُ دِينَارٍ: حَدَّثَنَا أَبُو قَطَنٍ، عَمْرُو بْنُ الْهَيْثَمِ الْقُطَعِيُّ، عَنْ عَبْدِ الْعَزِيزِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي سَلَمَةَ الْمَاجِشُونِ، عَنْ قُدَامَةَ بْنِ مُوسَىٰ، عَنْ أَبِي صَالِحٍ السَّمَّانِ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ: «اللَّهُمَّ أَصْلِحْ لِي دِينِيَ الَّذِي هُوَ عِصْمَةُ أَمْرِي، وَأَصْلِحْ لِي دُنْيَايَ الَّتِي فِيهَا مَعَاشِي، وَأَصْلِحْ لِي آخِرَتِي الَّتِي فِيهَا مَعَادِي. وَاجْعَلِ الْحَيَاةَ زِيَادَةً لِي فِي كُلِّ خَيْرٍ، وَاجْعَلِ الْمَوْتَ رَاحَةً لِي مِنْ كُلِّ شَرٍّ».

٧٢ ـ (٢٧٢١) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الأَحْوَصِ، عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ ﷺ؛ أَنَّهُ كَانَ يَقُولُ: «اللَّهُمَّ إِنِّي أَسْأَلُكَ الْهُدَىٰ وَالتُّقَىٰ، وَالْعَفَافَ وَالْغِنَىٰ».

(…) This Hadith was narrated on the authority of Abu Ishaq with the same chain of transmitters but with a slight variation of wording.

73-(2722) Zaid Ibn Arqam "Allah be pleased with him" reported: I am not going to say anything but only that which The Messenger of Allah “Allah’s blessing and peace be upon him” used to say. He used to supplicate: "O Allah, I seek refuge with You from incapacity, from sloth, from cowardice, from miserliness, from decrepitude and from torment of the grave. O Allah, grant to my soul the sense of righteousness and purify it, for You are the Best Purifier thereof. You are the Protecting Friend thereof, and Guardian thereof. O Allah, I seek refuge with You from the knowledge which does not benefit, from the heart that does not entertain the fear (of Allah), from the soul that does not feel contented and the supplication that is not responded to."

74-(2723) Abdullah Ibn Mas'ud "Allah be pleased with him" reported that when it was evening The Messenger of Allah “Allah’s blessing and peace be upon him” used to supplicate: "We entered upon evening and the whole Kingdom of Allah also entered upon evening and praise be to Allah. There is no god but Allah, the One with Whom there is no partner." Hasan said that Zubaid told him that he kept it from Ibrahim as follows: "His is the Sovereignty, and Praise be to Him, and He is Omnipotent over everything. O Allah, I ask You for the good of this night and I seek refuge with You from the evil of this night and the evil which follows it. O Allah, I seek refuge with You from sloth, from the evil of vanity. O Allah, I seek refuge with You from the torment of the Hell-Fire and from the torment of the grave."

75-(…) Abdullah "Allah be pleased with him" reported that when it was evening The Messenger of Allah “Allah’s blessing and peace be upon him” used to supplicate: "We have entered upon evening and so, too, the whole Kingdom of Allah has entered upon evening. Praise be to Allah. There is no god but Allah, the One having no partner with Him." He (the narrator) said: I think that he also added: "His is the Sovereignty and to Him be the praise, and He is Omnipotent over everything. O my Lord, I ask You for the good of this night and the good that follows it and I seek refuge with You from the evil of this night and from the evil of that which follows it. O my Lord, I seek refuge with You from sloth, from the evil of vanity. O my Lord, I seek refuge with You from the torment of the Hell-Fire and from the torment of the grave." And when it was morning he said: "We entered upon morning and the whole Kingdom of Allah entered upon morning."

(...) ـ وحدّثنا ابْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ، عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، بِهَٰذَا الإِسْنَادِ... مِثْلَهُ. غَيْرَ أَنَّ ابْنَ الْمُثَنَّىٰ قَالَ فِي رِوَايَتِهِ: «وَالْعِفَّةَ».

٧٣ ـ (٢٧٢٢) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، وَاللَّفْظُ لاِبْنِ نُمَيْرٍ. قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ الآخَرَانِ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ عَاصِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، وَعَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، عَنْ زَيْدِ بْنِ أَرْقَمَ. قَالَ: لاَ أَقُولُ لَكُمْ إِلاَّ كَمَا كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ: كَانَ يَقُولُ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ، وَالْجُبْنِ وَالْبُخْلِ، وَالْهَرَمِ وَعَذَابِ الْقَبْرِ. اللَّهُمَّ آتِ نَفْسِي تَقْوَاهَا، وَزَكِّهَا أَنْتَ خَيْرُ مَنْ زَكَّاهَا، أَنْتَ وَلِيُّهَا وَمَوْلاَهَا. اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عِلْمٍ لاَ يَنْفَعُ، وَمِنْ قَلْبٍ لاَ يَخْشَعُ، وَمِنْ نَفْسٍ لاَ تَشْبَعُ، وَمِنْ دَعْوَةٍ لاَ يُسْتَجَابُ لَهَا».

٧٤ ـ (٢٧٢٣) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ، عَنِ الْحَسَنِ بْنِ عُبَيْدِ اللَّهِ. حَدَّثَنَا إِبْرَاهِيمُ بْنُ سُوَيْدٍ النَّخَعِيُّ: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ بْنُ يَزِيدَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ. قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَمْسَىٰ قَالَ: «أَمْسَيْنَا وَأَمْسَىٰ الْمُلْكُ لِلَّهِ، وَالْحَمْدُ لِلَّهِ، لاَ إِلَٰهَ إِلاَّ اللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ».

قَالَ الْحَسَنُ: فَحَدَّثَنِي الزُّبَيْدُ أَنَّهُ حَفِظَ عَنْ إِبْرَاهِيمَ فِي هَٰذَا: «لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ. اللَّهُمَّ أَسْأَلُكَ خَيْرَ هَٰذِهِ اللَّيْلَةِ. وَأَعُوذُ بِكَ مِنْ شَرِّ هَٰذِهِ اللَّيْلَةِ، وَشَرِّ مَا بَعْدَهَا. اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكَسَلِ وَسُوءِ الْكِبَرِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابٍ فِي النَّارِ وَعَذَابٍ فِي الْقَبْرِ».

٧٥ ـ (...) ـ حدّثنا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، عَنِ الْحَسَنِ بْنِ عُبَيْدِ اللَّهِ، عَنْ إِبْرَاهِيمَ بْنِ سُوَيْدٍ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ قَالَ: كَانَ نَبِيُّ اللَّهِ ﷺ إِذَا أَمْسَىٰ قَالَ: «أَمْسَيْنَا وَأَمْسَى الْمُلْكُ لِلَّهِ. وَالْحَمْدُ لِلَّهِ. لاَ إِلَٰهَ إِلاَّ اللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ». قَالَ: أُرَاهُ قَالَ فِيهِنَّ: «لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ. رَبِّ أَسْأَلُكَ خَيْرَ مَا فِي هَٰذِهِ اللَّيْلَةِ وَخَيْرَ مَا بَعْدَهَا. وَأَعُوذُ بِكَ مِنْ شَرِّ مَا فِي هَٰذِهِ اللَّيْلَةِ وَشَرِّ مَا بَعْدَهَا. رَبِّ أَعُوذُ بِكَ مِنَ الْكَسَلِ وَسُوءِ الْكِبَرِ. رَبِّ أَعُوذُ بِكَ مِنْ عَذَابٍ فِي النَّارِ وَعَذَابٍ فِي الْقَبْرِ». وَإِذَا أَصْبَحَ قَالَ ذَٰلِكَ أَيْضاً: «أَصْبَحْنَا وَأَصْبَحَ الْمُلْكُ لِلَّهِ».

76-(...) Abdullah "Allah be pleased with him" reported that when it was evening The Messenger of Allah “Allah's blessing and peace be upon him” used to supplicate: "We have entered upon evening and so has the Kingdom of Allah entered upon evening. Praise be to Allah, there is no god but Allah the One, with Whom there is no partner. O Allah, I ask You for the blessing of this night and the blessing of that which lies in it. I seek refuge with You from its evil and from the evil that lies in it. O Allah, I seek refuge with You from sloth, from decrepitude, from the evil of vanity, from trial of the world, and from the torment of the grave." Zubaid narrated from Abdullah directly this addition: "There is no god but Allah, the One, with Whom there is no partner, His is the Sovereignty and to Him be the praise, and He is Omnipotent over everything."

77-(2724) Abu Huraira "Allah be pleased with him" narrated that Allah's Apostle “Allah's blessing and peace be upon him” used to supplicate as such: "There is no god but Allah, the One Who granted His armies victory and helped His servant to defeat the confederates, after which there is nothing."

78-(2725) Ali "Allah be pleased with him" reported that The Messenger of Allah “Allah's blessing and peace be upon him” said to him: “Say: "O Allah, guide me to the right guidance and make me stick to the straight path". When you mention the right guidance, keep in mind the right path and when you consider of the straight (path), keep in mind the straightness of the arrow.”

(...) This Hadith was narrated on the authority of Asim Ibn Kulaib with the same chain of transmitters with a slight variation of wording.

[19] Glorifying Allah in the morning and at the time of sleeping

79-(2726) Juwairiya reported that The Messenger of Allah “Allah's blessing and peace be upon him” came out from (her apartment) in the morning as she was busy in observing her dawn prayer in her place of worship. He came back in the forenoon and she was still sitting there. He (The Prophet) said to her: You have been in the same seat since I left you. She said: Yes. Thereupon The Messenger of Allah “Allah's blessing and peace be upon him” said: I recited four words three times after I left you and if these are to be weighed against what you have recited since morning these would outweigh them and (these words) are:" Hallowed be Allah and praise is due to Him according to the number of His creation and according to the pleasure of His Self and according to the weight of His Throne and according to the ink (used in recording) words (for His Praise)."

٧٦ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ، عَنْ زَائِدَةَ، عَنِ الْحَسَنِ بْنِ عُبَيْدِ اللَّهِ، عَنْ إِبْرَاهِيمَ بْنِ سُوَيْدٍ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ. قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَمْسَىٰ قَالَ: «أَمْسَيْنَا وَأَمْسَى الْمُلْكُ لِلَّهِ، وَالْحَمْدُ لِلَّهِ. لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ. اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ خَيْرِ هَذِهِ اللَّيْلَةِ وَخَيْرِ مَا فِيهَا. وَأَعُوذُ بِكَ مِنْ شَرِّهَا وَشَرِّ مَا فِيهَا. اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكَسَلِ وَالْهَرَمِ وَسُوءِ الْكِبَرِ، وَفِتْنَةِ الدُّنْيَا وَعَذَابِ الْقَبْرِ».

قَالَ الْحَسَنُ بْنُ عُبَيْدِ اللَّهِ: وَزَادَنِي فِيهِ زُبَيْدٌ، عَنْ إِبْرَاهِيمَ بْنِ سُوَيْدٍ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ، رَفَعَهُ، أَنَّهُ قَالَ: «لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ. لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ».

٧٧ ـ (٢٧٢٤) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقُولُ: «لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ. أَعَزَّ جُنْدَهُ، وَنَصَرَ عَبْدَهُ، وَغَلَبَ الأَحْزَابَ وَحْدَهُ، فَلاَ شَيْءَ بَعْدَهُ».

[البخاري: كتاب المغازي، باب غزوة الخندق، رقم: ١٤١٤].

٧٨ ـ (٢٧٢٥) ـ حدّثنا أَبُو كُرَيْبٍ، مُحَمَّدُ بْنُ الْعَلاَءِ: حَدَّثَنَا ابْنُ إِدْرِيسَ. قَالَ: سَمِعْتُ عَاصِمَ بْنَ كُلَيْبٍ، عَنْ أَبِي بُرْدَةَ، عَنْ عَلِيٍّ، قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «قُلِ: اللَّهُمَّ اهْدِنِي وَسَدِّدْنِي. وَاذْكُرْ بِالْهُدَى، هِدَايَتَكَ الطَّرِيقَ. وَالسَّدَادِ، سَدَادَ السَّهْمِ».

(...) ـ وحدّثنا ابْنُ نُمَيْرٍ: حَدَّثَنَا عَبْدُ اللَّهِ ـ يَعْنِي ابْنَ إِدْرِيسَ ـ: أَخْبَرَنَا عَاصِمُ بْنُ كُلَيْبٍ، بِهَذَا الإِسْنَادِ. قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «قُلِ: اللَّهُمَّ إِنِّي أَسْأَلُكَ الْهُدَىٰ وَالسَّدَادَ»، ثُمَّ ذَكَرَ بِمِثْلِهِ.

١٩ ـ باب التَّسْبِيحِ أَوَّلَ النَّهَارِ وَعِنْدَ النوم

٧٩ ـ (٢٧٢٦) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ وَعَمْرٌو النَّاقِدُ وَابْنُ أَبِي عُمَرَ، وَاللَّفْظُ لاِبْنِ أَبِي عُمَرَ، قَالُوا: حَدَّثَنَا سُفْيَانُ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَٰنِ، مَوْلَىٰ آلِ طَلْحَةَ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ، عَنْ جُوَيْرِيَةَ، أَنَّ النَّبِيَّ ﷺ خَرَجَ مِنْ عِنْدِهَا بُكْرَةً حِينَ صَلَّى الصُّبْحَ، وَهِيَ فِي مَسْجِدِهَا. ثُمَّ رَجَعَ بَعْدَ أَنْ أَضْحَىٰ، وَهِيَ جَالِسَةٌ. فَقَالَ: «مَا زِلْتِ عَلَى الْحَالِ الَّتِي فَارَقْتُكِ عَلَيْهَا؟» قَالَتْ: نَعَمْ. قَالَ النَّبِيُّ ﷺ: «لَقَدْ قُلْتُ بَعْدَكِ أَرْبَعَ كَلِمَاتٍ، ثَلاَثَ مَرَّاتٍ. لَوْ وُزِنَتْ بِمَا قُلْتِ مُنْذُ الْيَوْمِ لَوَزَنَتْهُنَّ: سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، عَدَدَ خَلْقِهِ، وَرِضَا نَفْسِهِ، وَزِنَةَ عَرْشِهِ، وَمِدَادَ كَلِمَاتِهِ».

(...) Juwairiya "Allah be pleased with her" reported that The Messenger of Allah "Allah's blessing and peace be upon him" happened to pass by her as she was observing her dawn prayer, or after she had observed her dawn prayer...and the rest of the Hadith is the same but with a slight variation of wording.

80-(2727) Ali "Allah be pleased with him" reported that Fatima had corns in her hand because of working at the hand-mill. There had fallen to the lot of The Messenger of Allah "Allah's blessing and peace be upon him" some prisoners of war. She (Fatima) came to the Holy Prophet "Allah's blessing and peace be upon him" but she did not find him (in the house). She met A'isha and informed her (about her hardship). When The Messenger of Allah "Allah's blessing and peace be upon him" came, she (A'isha) informed him about the visit of Fatima. Allah's Messenger "Allah's blessing and peace be upon him" came to them (Fatima and her family). They had gone to their beds. Ali further (reported): We tried to stand up (as a mark of respect) but The Messenger of Allah "Allah's blessing and peace be upon him" said: Keep to your beds, and he sat amongst us and I felt coldness of his feet upon my chest. He then said: May I not direct you to something better than what you have asked for? When you go to your bed, you should recite Takbir (Allah is Greater) thirty-four times, Tasbih (Glory be to Allah) thirty-three times and Tahmid (Praise be to Allah) thirty-three times, and that is better than the servant for you.

(...) This Hadith was narrated on the authority of Shu'ba with the same chain of transmitters but. with a slight variation of wording.

(...) This Hadith was narrated on the authority of Ibn Abu Laila but with this addition: Ali said: "Since I heard this (supplication) from The Messenger of Allah "Allah's blessing and peace be upon him", I've never abandoned it." It was said to him: "Not even in the night of (the battle of) Siffin?" He sad: "Yes, not even in the night of Siffin."

81-(2728) Abu Huraira "Allah be pleased with him" reported that Fatima came to The Messenger of Allah "Allah's blessing and peace be upon him" and asked for a servant and told him of the hardship of household work. He said: You would not be able to get a servant from us. May I not direct you to what is better than the servant for you? Recite "Glory be to Allah" thirty-three times, "Praise be to Allah" thirty-three times and "Allah is Greater" thirty-four times as you go to bed.

(...) This Hadith was narrated on the authority of Suhail with the same chain of transmitters.

(...) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ وَإِسْحَاقُ، عَنْ مُحَمَّدِ بْنِ بِشْرٍ، عَنْ مِسْعَرٍ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَٰنِ، عَنْ أَبِي رِشْدِينَ، عَنِ ابْنِ عَبَّاسٍ، عَنْ جُوَيْرِيَةَ قَالَتْ: مَرَّ بِهَا رَسُولُ اللَّهِ ﷺ حِينَ صَلَّى صَلاَةَ الْغَدَاةِ... أَوْ بَعْدَ مَا صَلَّى الْغَدَاةَ، فَذَكَرَ نَحْوَهُ. غَيْرَ أَنَّهُ قَالَ: «سُبْحَانَ اللَّهِ عَدَدَ خَلْقِهِ. سُبْحَانَ اللَّهِ رِضَا نَفْسِهِ. سُبْحَانَ اللَّهِ زِنَةَ عَرْشِهِ. سُبْحَانَ اللَّهِ مِدَادَ كَلِمَاتِهِ».

٨٠ ـ (٢٧٢٧) ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَمُحَمَّدُ بْنُ بَشَّارٍ، وَاللَّفْظُ لابْنِ الْمُثَنَّىٰ، قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ. قَالَ: سَمِعْتُ ابْنَ أَبِي لَيْلَىٰ: حَدَّثَنَا عَلِيٌّ، أَنَّ فَاطِمَةَ اشْتَكَتْ مَا تَلْقَىٰ مِنَ الرَّحَىٰ فِي يَدِهَا. وَأَتَى النَّبِيَّ ﷺ سَبْيٌ فَانْطَلَقَتْ فَلَمْ تَجِدْهُ. وَلَقِيَتْ عَائِشَةَ. فَأَخْبَرَتْهَا، فَلَمَّا جَاءَ النَّبِيُّ ﷺ، أَخْبَرَتْهُ عَائِشَةُ بِمَجِيءِ فَاطِمَةَ إِلَيْهَا. فَجَاءَ النَّبِيُّ ﷺ إِلَيْنَا. وَقَدْ أَخَذْنَا مَضَاجِعَنَا، فَذَهَبْنَا نَقُومُ. فَقَالَ النَّبِيُّ ﷺ: «عَلَىٰ مَكَانِكُمَا»، فَقَعَدَ بَيْنَنَا حَتَّىٰ وَجَدْتُ بَرْدَ قَدَمِهِ عَلَىٰ صَدْرِي. ثُمَّ قَالَ: «أَلاَ أُعَلِّمُكُمَا خَيْراً مِمَّا سَأَلْتُمَا؟ إِذَا أَخَذْتُمَا مَضَاجِعَكُمَا، أَنْ تُكَبِّرَا اللَّهَ أَرْبَعاً وَثَلاَثِينَ، وَتُسَبِّحَاهُ ثَلاَثاً وَثَلاَثِينَ، وَتَحْمَدَاهُ ثَلاَثاً وَثَلاَثِينَ، فَهُوَ خَيْرٌ لَكُمَا مِنْ خَادِمٍ».

[البخاري: كتاب فرض الخمس، باب الدليل على أن الخمس لنوائب رسول الله ﷺ...، رقم: ٣١١٣].

(...) ـ **وحدّثناه** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ. (ح) وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي. (ح) وَحَدَّثَنَا ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ. كُلُّهُمْ عَنْ شُعْبَةَ، بِهَٰذَا الإِسْنَادِ. وَفِي حَدِيثِ مُعَاذٍ: «أَخَذْتُمَا مَضْجَعَكُمَا مِنَ اللَّيْلِ».

(...) ـ **وحدّثني** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي يَزِيدَ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ أَبِي لَيْلَىٰ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ.

(ح) ـ وحدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ وَعُبَيْدُ بْنُ يَعِيشَ، عَنْ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا عَبْدُ الْمَلِكِ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ أَبِي لَيْلَىٰ، عَنْ عَلِيٍّ، عَنِ النَّبِيِّ ﷺ... بِنَحْوِ حَدِيثِ الْحَكَمِ، عَنِ ابْنِ أَبِي لَيْلَىٰ.

وَزَادَ فِي الْحَدِيثِ: قَالَ عَلِيٌّ: مَا تَرَكْتُهُ مُنْذُ سَمِعْتُهُ مِنَ النَّبِيِّ ﷺ. قِيلَ لَهُ: وَلاَ لَيْلَةَ صِفِّينَ؟ قَالَ: وَلاَ لَيْلَةَ صِفِّينَ.

وَفِي حَدِيثِ عَطَاءٍ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ أَبِي لَيْلَىٰ، قَالَ: قُلْتُ لَهُ: وَلاَ لَيْلَةَ صِفِّينَ؟.

[البخاري: كتاب النفقات، باب خادم المرأة، رقم: ٥٣٦٢].

٨١ ـ (٢٧٢٨) ـ **حدّثني** أُمَيَّةُ بْنُ بِسْطَامَ الْعَيْشِيُّ: حَدَّثَنَا يَزِيدُ ـ يَعْنِي ابْنَ زُرَيْعٍ ـ: حَدَّثَنَا رَوْحٌ وَهُوَ ابْنُ الْقَاسِمِ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ فَاطِمَةَ أَتَتِ النَّبِيَّ ﷺ تَسْأَلُهُ خَادِماً، وَشَكَتِ الْعَمَلَ. فَقَالَ: «مَا أَلْفَيْتِيهِ عِنْدَنَا»، قَالَ: «أَلاَ أَدُلُّكِ عَلَىٰ مَا هُوَ خَيْرٌ لَكِ مِنْ خَادِمٍ؟ تُسَبِّحِينَ ثَلاَثاً وَثَلاَثِينَ، وَتَحْمَدِينَ ثَلاَثاً وَثَلاَثِينَ، وَتُكَبِّرِينَ أَرْبَعاً وَثَلاَثِينَ. حِينَ تَأْخُذِينَ مَضْجَعَكِ».

(...) ـ **وحدّثنيه** أَحْمَدُ بْنُ سَعِيدٍ الدَّارِمِيُّ: حَدَّثَنَا حَبَّانُ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا سُهَيْلٌ، بِهَٰذَا الإِسْنَادِ.

[20] Desirability of supplicating at the time of the crowing of the cock in the morning

82-(2729) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When you listen to the crowing of the cock, ask Allah for His favour as it sees Angels and when you listen to the braying of the donkey, seek refuge in Allah from the Satan for it sees Satan."

[21] Supplication during the time of distress

83-(2730) Ibn Abbas "Allah be pleased with both" reported that The Messenger of Allah "Allah's blessing and peace be upon him" used to supplicate during the time of distress as such: "There is no god but Allah, the Great, the Tolerant, there is no god but Allah, the Lord of the Magnificent Throne There is no god but Allah, the Lord of the Heaven and the earth, the Lord of the Edifying Throne."

(...) This Hadith was narrated on the authority of Hisham with the same chain of transmitters.

(...) Ibn Abbas "Allah be pleased with both" reported that The Messenger of Allah "Allah's blessing and peace be upon him" used to supplicate as such (and he mentioned it) at the time of distress...and the rest of the Hadith is the same except with this difference that instead of saying:" The Lord of heaven and the earth," he said:" The Lord of the heaven and the Lord of the earth."

(...) Ibn Abbas "Allah be pleased with both" reported the same through another chain of transmitters with a slight variation of wording.

[22] The merit of (the statement): "Glory be to Allah, with (the help of) Whose praise (I glorify Him)"

84-(2731) Abu Dharr "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" was asked about the best words. He said: "Those which Allah selected for His Angels and His servants, i.e. "Hallowed be Allah and praise be to Him."

85-(...) Abu Dharr "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Should I not inform you about the dearest words to Allah?" I said: "O Allah's Messenger, inform me about the dearest words to Allah." He said: "The dearest words to Allah are: "Hallowed be Allah and praise be to Him.""

٢٠ ـ باب استحباب الدُّعاءِ عند صِيَاحِ الدِّيكِ

٨٢ ـ (٢٧٢٩) ـ **حدّثني** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا سَمِعْتُمْ صِيَاحَ الدِّيَكَةِ، فَاسْأَلُوا اللّهَ مِنْ فَضْلِهِ، فَإِنَّهَا رَأَتْ مَلَكاً. وَإِذَا سَمِعْتُمْ نَهِيقَ الْحِمَارِ، فَتَعَوَّذُوا بِاللهِ مِنَ الشَّيْطَانِ، فَإِنَّهَا رَأَتْ شَيْطَاناً». [البخاري: كتاب بدء الخلق، باب خير مال المسلم غنم...، رقم: ٣٣٠٣].

٢١ ـ باب دُعَاء الكَرْب

٨٣ ـ (٢٧٣٠) ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ وَعُبَيْدُ اللَّهِ بْنُ سَعِيدٍ، وَاللَّفْظُ لابْنِ سَعِيدٍ، قَالُوا: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، عَنْ أَبِي الْعَالِيَةِ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ نَبِيَّ اللَّهِ ﷺ كَانَ يَقُولُ عِنْدَ الْكَرْبِ: «لاَ إِلٰهَ إِلاَّ اللَّهُ الْعَظِيمُ الْحَلِيمُ، لاَ إِلٰهَ إِلاَّ اللَّهُ رَبُّ الْعَرْشِ الْعَظِيمِ. لاَ إِلٰهَ إِلاَّ اللَّهُ رَبُّ السَّمَاوَاتِ وَرَبُّ الأَرْضِ رَبُّ الْعَرْشِ الْكَرِيمِ». [البخاري: كتاب الدعوات، باب الدعاء عند الكرب، رقم: ٦٣٤٥].

(...) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ، عَنْ هِشَامٍ، بِهٰذَا الإِسْنَادِ. وَحَدِيثُ مُعَاذِ بْنِ هِشَامٍ أَتَمُّ.

(...) ـ **وحدّثنا** عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا مُحَمَّدُ بْنُ بِشْرٍ الْعَبْدِيُّ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، أَنَّ أَبَا الْعَالِيَةِ الرِّيَاحِيَّ حَدَّثَهُمْ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَدْعُو بِهِنَّ وَيَقُولُهُنَّ عِنْدَ الْكَرْبِ. فَذَكَرَ بِمِثْلِ حَدِيثِ مُعَاذِ بْنِ هِشَامٍ، عَنْ أَبِيهِ، عَنْ قَتَادَةَ. غَيْرَ أَنَّهُ قَالَ: «رَبُّ السَّمَاوَاتِ وَالأَرْضِ».

(...) ـ **وحدّثني** مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: أَخْبَرَنِي يُوسُفُ بْنُ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنْ أَبِي الْعَالِيَةِ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا حَزَبَهُ أَمْرٌ، قَالَ. فَذَكَرَ بِمِثْلِ حَدِيثِ مُعَاذٍ، عَنْ أَبِيهِ.

وَزَادَ مَعَهُنَّ «لاَ إِلَهَ إِلاَّ اللَّهُ رَبُّ الْعَرْشِ الْكَرِيمِ».

٢٢ ـ باب فَضْل سبحان الله وبحمده

٨٤ ـ (٢٧٣١) ـ **حدّثنا** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا حَبَّانُ بْنُ هِلاَلٍ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا سَعِيدٌ الْجُرَيْرِيُّ، عَنْ أَبِي عَبْدِ اللَّهِ الْجَسْرِيِّ، عَنِ ابْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ، أَنَّ رَسُولَ اللَّهِ ﷺ سُئِلَ: أَيُّ الْكَلاَمِ أَفْضَلُ؟ قَالَ: «مَا اصْطَفَى اللَّهُ لِمَلاَئِكَتِهِ أَوْ لِعِبَادِهِ: سُبْحَانَ اللَّهِ وَبِحَمْدِهِ».

٨٥ ـ (...) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَىٰ بْنُ أَبِي بُكَيْرٍ، عَنْ شُعْبَةَ، عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي عَبْدِ اللَّهِ الْجَسْرِيِّ، مِنْ عَنَزَةَ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَلاَ أُخْبِرُكَ بِأَحَبِّ الْكَلاَمِ إِلَى اللَّهِ؟» قُلْتُ: يَا رَسُولَ اللَّهِ، أَخْبِرْنِي بِأَحَبِّ الْكَلاَمِ إِلَى اللَّهِ. فَقَالَ: «إِنَّ أَحَبَّ الْكَلاَمِ إِلَى اللَّهِ، سُبْحَانَ اللَّهِ وَبِحَمْدِهِ».

[23] The merit of supplication for the Muslims in their absence

86-(2732) Abu Ad-Darda "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: There is no believing servant who supplicates for his brother behind his back (in his absence) that the Angels do not say: The same be for you too.

87-(...) Umm Ad-Darda reported: My husband reported that he heard Allah's Messenger "Allah's blessing and peace be upon him" saying: He who supplicates for his brother behind his back (in his absence), the Angel commissioned (for carrying supplication to his Lord) says: Amen, and it is for you also.

88-(2733) Safwan (and he was Ibn Abdullah Ibn Safwan, and he had been married to Umm Ad-Darda) reported: I visited Abu Ad-Darda's house in Syria. I did not find him there but Umm Ad-Darda (was present at the house). She said: Do you intend to perform Hajj during this year? I said: Yes. She said: Do supplicate Allah for blessings upon us, for The Messenger of Allah "Allah's blessing and peace be upon him" used to say: The supplication of a Muslim for his brother at his back (in his absence) is responded so long as he makes a supplication for blessings for his brother and the commissioned Angel says: Amen, and says: May it be for you too.

(2732) I went to the market and met Abu Ad-Darda and he narrated the same from The Messenger of Allah "Allah's blessing and peace be upon him".

(...) This Hadith was narrated on the authority of Safwan Ibn Abdullah Ibn Safwan with the same chain of transmitters.

[24] The merit of reciting "Praise be to Allah" after eating and drinking

89-(2734) Anas Ibn Malik "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah is pleased with His servant who says: "Praise be to Allah" While taking a morsel of food while drinking."

[25] supplication would be responded to if the supplicant does not show impatience

90-(2735) Abu Huraira "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: "The supplication of every one of you is granted if he does not grow impatient and says: I supplicated but it was not granted."

٢٣ ـ باب فَضْلِ الدُّعاء للمُسْلمين بِظَهْر الغَيْبِ

٨٦ ـ (٢٧٣٢) ـ **حدّثني** أَحْمَدُ بْنُ عُمَرَ بْن حَفصٍ الْوَكِيعِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ: حَدَّثَنَا أَبِي، عَنْ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ بْنِ كَرِيزٍ، عَنْ أُمِّ الدَّرْدَاءِ، عَنْ أَبِي الدَّرْدَاءِ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ عَبْدٍ مُسْلِمٍ يَدْعُو لأَخِيهِ بِظَهْرِ الْغَيْبِ، إِلاَّ قَالَ الْمَلَكُ: وَلَكَ، بِمِثْلٍ».

٨٧ ـ (...) ـ **حدّثنا** إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا النَّضْرُ بْنُ شُمَيْلٍ: حَدَّثَنَا مُوسَى بْنُ سَرْوَانَ الْمُعَلِّمُ: حَدَّثَنِي طَلْحَةُ بْنُ عُبَيْدِ اللَّهِ بْنِ كَرِيزٍ. قَالَ: حَدَّثَتْنِي أُمُّ الدَّرْدَاءِ، قَالَتْ: حَدَّثَنِي سَيِّدِي، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ دَعَا لأَخِيهِ بِظَهْرِ الْغَيْبِ، قَالَ الْمَلَكُ الْمُوَكَّلُ بِهِ: آمِينَ. وَلَكَ بِمِثْلٍ».

٨٨ ـ (٢٧٣٣) ـ **حدّثنا** إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ أَبِي سُلَيْمَانَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ صَفْوَانَ، وَهُوَ ابْنُ عَبْدِ اللَّهِ بْنِ صَفْوَانَ، وَكَانَتْ تَحْتَهُ الدَّرْدَاءُ. قَالَ قَدِمْتُ الشَّامَ. فَأَتَيْتُ أَبَا الدَّرْدَاءِ فِي مَنْزِلِهِ فَلَمْ أَجِدْهُ. وَوَجَدْتُ أُمَّ الدَّرْدَاءِ. فَقَالَتْ: أَتُرِيدُ الْحَجَّ، الْعَامَ؟ فَقُلْتُ: نَعَمْ. قَالَتْ: فَادْعُ اللَّهَ لَنَا بِخَيْرٍ، فَإِنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ: «دَعْوَةُ الْمَرْءِ الْمُسْلِمِ لأَخِيهِ، بِظَهْرِ الْغَيْبِ مُسْتَجَابَةٌ، عِنْدَ رَأْسِهِ مَلَكٌ مُوَكَّلٌ. كُلَّمَا دَعَا لأَخِيهِ بِخَيْرٍ، قَالَ الْمَلَكُ الْمُوَكَّلُ بِهِ: آمِينَ، وَلَكَ بِمِثْلٍ».

(٢٧٣٢) ـ قَالَ: فَخَرَجْتُ إِلَى السُّوقِ، فَلَقِيتُ أَبَا الدَّرْدَاءِ. فَقَالَ لِي مِثْلَ ذَلِكَ يَرْوِيهِ عَنِ النَّبِيِّ ﷺ.

(...) ـ **وحدّثناه** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي سُلَيْمَانَ، بِهَذَا الإِسْنَادِ... مِثْلَهُ. وَقَالَ: عَنْ صَفْوَانَ بْنِ عَبْدِ اللَّهِ بْنِ صَفْوَانَ.

٢٤ ـ باب استحباب حَمْدِ الله تعالى بعد الأكْلِ والشُّرْبِ

٨٩ ـ (٢٧٣٤) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ، وَاللفْظُ لابْنِ نُمَيْرٍ، قَالاَ: حَدَّثَنَا أَبُو أُسَامَةَ وَمُحَمَّدُ بْنُ بِشْرٍ، عَنْ زَكَرِيَّاءَ بْنِ أَبِي زَائِدَةَ، عَنْ سَعِيدِ بْنِ أَبِي بُرْدَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ لَيَرْضَىٰ عَنِ الْعَبْدِ أَنْ يَأْكُلَ الأَكْلَةَ فَيَحْمَدَهُ عَلَيْهَا، أَوْ يَشْرَبَ الشَّرْبَةَ فَيَحْمَدَهُ عَلَيْهَا».

(...) ـ **وحدّثنيهِ** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْحَاقُ بْنُ يُوسُفَ الأَزْرَقُ: حَدَّثَنَا زَكَرِيَّاءُ، بِهَذَا الإِسْنَادِ.

٢٥ ـ باب بيان أنه يُستجابُ للداعي ما لم يَعْجَل، فيقول: دعوت فلم يستجب لي

٩٠ ـ (٢٧٣٥) ـ **حدّثنا** يَحْيَىٰ بْنُ يَحْيَىٰ. قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي عُبَيْدٍ، مَوْلَى ابْنِ أَزْهَرَ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يُسْتَجَابُ لأَحَدِكُمْ مَا لَمْ يَعْجَلْ فَيَقُولُ: قَدْ دَعَوْتُ فَلاَ، أَوْ فَلَمْ يُسْتَجَبْ لِي».

[البخاري: كتاب الدعوات، باب يستجاب للعبد ما لم يعجل، رقم: ٦٣٤٠].

91-(…) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “The supplication of one of you is granted if he does not grow impatient and say: I supplicated my Lord but it was not granted.”

92-(…) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “The supplication of the servant is granted in case he does not supplicate for sin or for severing the ties of blood, or he does not become impatient. It was said: The Messenger of Allah, what does:" If he does not grow impatient" imply? He said: That he should say like this: I supplicated and I supplicated but I did not find it being responded. and thus, he becomes frustrated and abandons supplication.”

٩١ ـ (...) ـ **حدّثني** عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ لَيْثٍ: حَدَّثَنِي أَبِي، عَنْ جَدِّي: حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ، عَنِ ابْنِ شِهَابٍ، أَنَّهُ قَالَ: حَدَّثَنِي أَبُو عُبَيْدٍ، مَوْلَىٰ عَبْدِ الرَّحْمَٰنِ بْنِ عَوْفٍ. وَكَانَ مِنَ الْقُرَّاءِ وَأَهْلِ الْفِقْهِ. قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «يُسْتَجَابُ لأَحَدِكُمْ مَا لَمْ يَعْجَلْ، فَيَقُولُ: قَدْ دَعَوْتُ رَبِّي فَلَمْ يَسْتَجِبْ لِي».

٩٢ ـ (...) ـ **حدّثني** أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي مُعَاوِيَةُ، وَهُوَ ابْنُ صَالِحٍ، عَنْ رَبِيعَةَ بْنِ يَزِيدَ، عَنْ أَبِي إِدْرِيسَ الْخَوْلاَنِيِّ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ، أَنَّهُ قَالَ: «لاَ يَزَالُ يُسْتَجَابُ لِلْعَبْدِ مَا لَمْ يَدْعُ بِإِثْمٍ أَوْ قَطِيعَةِ رَحِمٍ: مَا لَمْ يَسْتَعْجِلْ». قِيلَ: يَا رَسُولَ اللَّهِ، مَا الاِسْتِعْجَالُ؟ قَالَ: «يَقُولُ: قَدْ دَعَوْتُ، وَقَدْ دَعَوْتُ، فَلَمْ أَرَ يَسْتَجِيبُ لِي. فَيَسْتَحْسِرُ عِنْدَ ذٰلِكَ، وَيَدَعُ الدُّعَاءَ».

The Book of Heart-Melting Traditions (Riqaq)

[26] The majority of the inhabitants of Paradise would be from the poor pious people, and the majority of the denizens of Hell would be from women, and the trial of women

92-(2736) Usama Ibn Zaid "Allah be pleased with both" reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: "I stood at the door of Paradise and I found that the overwhelming majority of those who entered therein was that of poor persons and the wealthy persons were detained to get into that. The denizens of Hell were commanded to get into Hell, and I stood upon the door of Fire and the majority amongst them who entered there was that of women."

94-(2737) Ibn Abbas "Allah be pleased with both" reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: "I had a chance to look into the Paradise and I found that majority of the people was poor and I looked into the Fire and there I found the majority constituted by women."

(...) This Hadith was narrated on the authority of Ibn Abbas through another chain of transmitters.

(...) Ibn Abbas "Allah be pleased with both" reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: "We looked into the Fire of Hell...and the rest of the Hadith is the same.

(...) Ibn Abbas "Allah be pleased with both" reported that Allah's Apostle "Allah's blessing and peace be upon him" said the same.

95-(2738) Imran Ibn Husain "Allah be pleased with both" reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Amongst the inhabitants of Paradise the women would form a minority."

(...) This Hadith was narrated on the authority of Mutarrif through another chain of transmitters.

96-(2739) Abdullah Ibn Umar "Allah be pleased with both" reported that The Messenger of Allah "Allah's blessing and peace be upon him" supplicated as such: "O Allah, I seek refuge with You from the withdrawal of Your blessing and the change of Your protection (from me) and from the sudden wrath of Yours, and from every displeasure of Yours."

97-(2740) Usama Ibn Zaid "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I

كتاب الرقاق

٢٦ ـ بابٌ أَكْثَرُ أَهْلِ الجَنَّةِ الفُقَرَاءُ وَأَكْثَرُ أَهْلِ النَّارِ النِّسَاء وبيانُ الفِتْنَةِ بالنّساءِ

٩٣ ـ (٢٧٣٦) ـ حدّثنا هَدَّابُ بْنُ خَالِدٍ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ. (ح) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ الْعَنْبَرِيُّ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ الأَعْلَىٰ: حَدَّثَنَا الْمُعْتَمِرُ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ. كُلُّهُمْ عَنْ سُلَيْمَانَ التَّيْمِيِّ. (ح) وَحَدَّثَنَا أَبُو كَامِلٍ، فُضَيْلُ بْنُ حُسَيْنٍ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا التَّيْمِيُّ، عَنْ أَبِي عُثْمَانَ، عَنْ أُسَامَةَ بْنِ زَيْدٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «قُمْتُ عَلَىٰ بَابِ الْجَنَّةِ، فَإِذَا عَامَّةُ مَنْ دَخَلَهَا الْمَسَاكِينُ. وَإِذَا أَصْحَابُ الْجَدِّ مَحْبُوسُونَ، إِلاَّ أَصْحَابَ النَّارِ. فَقَدْ أُمِرَ بِهِمْ إِلَى النَّارِ. وَقُمْتُ عَلَىٰ بَابِ النَّارِ. فَإِذَا عَامَّةُ مَنْ دَخَلَهَا النِّسَاءُ». [البخاري: كتاب النكاح، باب حدثنا مسدد...، رقم: ٥١٩٦].

٩٤ ـ (٢٧٣٧) ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ أَيُّوبَ، عَنْ أَبِي رَجَاءٍ الْعُطَارِدِيِّ، قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: قَالَ مُحَمَّدٌ ﷺ: «اطَّلَعْتُ فِي الْجَنَّةِ فَرَأَيْتُ أَكْثَرَ أَهْلِهَا الْفُقَرَاءَ. وَاطَّلَعْتُ فِي النَّارِ فَرَأَيْتُ أَكْثَرَ أَهْلِهَا النِّسَاءَ».

[البخاري: كتاب الرقاق، باب فضل الفقر، رقم: ٦٤٤٩].

(...) ـ وحدّثناه إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا الثَّقَفِيُّ: أَخْبَرَنَا أَيُّوبُ، بِهَذَا الإِسْنَادِ.

(...) ـ وحدّثنا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا أَبُو الأَشْهَبِ: حَدَّثَنَا أَبُو رَجَاءٍ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ النَّبِيَّ ﷺ اطَّلَعَ فِي النَّارِ... فَذَكَرَ بِمِثْلِ حَدِيثِ أَيُّوبَ.

(...) ـ حدّثنا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ: سَمِعَ أَبَا رَجَاءٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ... فَذَكَرَ مِثْلَهُ.

٩٥ ـ (٢٧٣٨) ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي التَّيَّاحِ. قَالَ: كَانَ لِمُطَرِّفِ بْنِ عَبْدِ اللَّهِ امْرَأَتَانِ. فَجَاءَ مِنْ عِنْدِ إِحْدَاهُمَا. فَقَالَتِ الأُخْرَىٰ: جِئْتَ مِنْ عِنْدِ فُلاَنَةَ؟ فَقَالَ: جِئْتُ مِنْ عِنْدِ عِمْرَانَ بْنِ حُصَيْنٍ. فَحَدَّثَنَا، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ أَقَلَّ سَاكِنِي الْجَنَّةِ النِّسَاءُ».

(...) ـ وحدّثنا مُحَمَّدُ بْنُ الْوَلِيدِ بْنِ عَبْدِ الْحَمِيدِ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي التَّيَّاحِ. قَالَ: سَمِعْتُ مُطَرِّفاً يُحَدِّثُ، أَنَّهُ كَانَتْ لَهُ امْرَأَتَانِ... بِمَعْنَىٰ حَدِيثِ مُعَاذٍ.

٩٦ ـ (٢٧٣٩) ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ عَبْدِ الْكَرِيمِ، أَبُو زُرْعَةَ: حَدَّثَنَا ابْنُ بُكَيْرٍ: حَدَّثَنِي يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَٰنِ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، قَالَ: كَانَ مِنْ دُعَاءِ رَسُولِ اللَّهِ ﷺ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ زَوَالِ نِعْمَتِكَ، وَتَحَوُّلِ عَافِيَتِكَ، وَفُجَاءَةِ نِقْمَتِكَ، وَجَمِيعِ سَخَطِكَ».

٩٧ ـ (٢٧٤٠) ـ حدّثنا سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا سُفْيَانُ وَمُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ سُلَيْمَانَ

have not left after me any (chance) of turmoil more injurious to men than the harm done to the men because of women."

98-(2741) Usama Ibn Zaid Ibn Haritha and Sa'id Ibn Zaid Ibn Amr Ibn Nawfal "Allah be pleased with them" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I have not left after me affliction for the people but the harm done to men by women."

(...) This Hadith was narrated on the authority of Sulaiman At-Taimi with the same chain of transmitters.

99-(2742) Abu Sa'id Al-Khudri "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: "The world is sweet and green (alluring) and verily Allah is going to install you as vicegerent in it in order to see how you act. So avoid the allurement of women: verily, the first trial for the people of Isra'il was caused by women." According to the narration of Ibn Bashshar: "So that He should see how you act."

[27] The story of the three persons of the cave and invoking Allah by (the help of) their good deeds

100-(2743) Abdullah Ibn Umar "Allah be pleased with both" reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Three persons set out on a journey. They were overtaken by rain and they had to find protection in a mountain cave where at its mouth there fell a rock of that mountain and thus blocked them altogether. One of them said to the others: Look to your good deeds that you performed for the sake of Allah and then supplicate Allah, the Exalted, that He might rescue you (from this trouble). One of them said: Allah, I had my parents who were old and my wife and my small children also. I tended the flock and when I came back to them in the evening, I milked them (the sheep, goats, cows, etc.) and first served that milk to my parents. One day I was obliged to go out to a distant place in search of fodder and I could not come back before evening and found them (the parents) asleep. I milked the animals as I used to milk and brought milk to them and stood by their heads avoiding to disturb them from sleep and I did not deem it advisable to serve milk to my children before serving them. My children wept near my feet. I remained there in that very state and my parents too until it was morning. And (Allah) if You know that I did this for the sake of Your pleasure, grant us riddance from this trouble. (The rock slipped a bit) to the extent that they could see the sky.

التَّيْمِيِّ. عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، عَنْ أُسَامَةَ بْنِ زَيْدٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا تَرَكْتُ بَعْدِي فِتْنَةً. هِيَ أَضَرُّ، عَلَى الرِّجَالِ، مِنَ النِّسَاءِ».

[البخاري: كتاب النكاح، باب ما يتقى من شؤم المرأة، رقم: ٥٠٩٦].

٩٨ ـ (٢٧٤١) ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ وَسُوَيْدُ بْنُ سَعِيدٍ وَمُحَمَّدُ بْنُ عَبْدِ الأَعْلَىٰ. جَمِيعاً عَنِ الْمُعْتَمِرِ. قَالَ ابْنُ مُعَاذٍ: حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ قَالَ: قَالَ أَبِي: حَدَّثَنَا أَبُو عُثْمَانَ، عَنْ أُسَامَةَ بْنِ زَيْدِ بْنِ حَارِثَةَ وَسَعِيدِ بْنِ زَيْدِ بْنِ عَمْرِو بْنِ نُفَيْلٍ، أَنَّهُمَا حَدَّثَا عَنْ رَسُولِ اللَّهِ ﷺ؛ أَنَّهُ قَالَ: «مَا تَرَكْتُ بَعْدِي فِي النَّاسِ، فِتْنَةً أَضَرَّ عَلَى الرِّجَالِ مِنَ النِّسَاءِ».

(...) ـ **وحدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ. قَالاَ: حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ. (ح) وَحَدَّثَنَا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا هُشَيْمٌ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ. كُلُّهُمْ عَنْ سُلَيْمَانَ التَّيْمِيِّ، بِهٰذَا الإِسْنَادِ... مِثْلَهُ.

٩٩ ـ (٢٧٤٢) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَمُحَمَّدُ بْنُ بَشَّارٍ، قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي مَسْلَمَةَ. قَالَ: سَمِعْتُ أَبَا نَضْرَةَ يُحَدِّثُ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنِ النَّبِيِّ ﷺ، قَالَ: «إِنَّ الدُّنْيَا حُلْوَةٌ خَضِرَةٌ، وَإِنَّ اللَّهَ مُسْتَخْلِفُكُمْ فِيهَا، فَيَنْظُرُ كَيْفَ تَعْمَلُونَ. فَاتَّقُوا الدُّنْيَا وَاتَّقُوا النِّسَاءَ، فَإِنَّ أَوَّلَ فِتْنَةِ بَنِي إِسْرَائِيلَ كَانَتْ فِي النِّسَاءِ».

وَفِي حَدِيثِ ابْنِ بَشَّارٍ: «لِيَنْظُرَ كَيْفَ تَعْمَلُونَ».

٢٧ ـ باب قِصَّة أَصْحَابِ الغَارِ الثَّلاثَةِ والتوسل بصالح الأعمال

١٠٠ ـ (٢٧٤٣) ـ حدّثني مُحَمَّدُ بْنُ إِسْحَاقَ الْمُسَيَّبِيُّ: حَدَّثَنِي أَنَسٌ، يَعْنِي ابْنَ عِيَاضٍ، أَبَا ضَمْرَةَ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ رَسُولِ اللَّهِ ﷺ؛ أَنَّهُ قَالَ: «بَيْنَمَا ثَلاَثَةُ نَفَرٍ يَتَمَشَّوْنَ أَخَذَهُمُ الْمَطَرُ. فَأَوَوْا إِلَىٰ غَارٍ فِي جَبَلٍ، فَانْحَطَّتْ عَلَىٰ فَمِ غَارِهِمْ صَخْرَةٌ مِنَ الْجَبَلِ، فَانْطَبَقَتْ عَلَيْهِمْ. فَقَالَ بَعْضُهُمْ لِبَعْضٍ: انْظُرُوا أَعْمَالاً عَمِلْتُمُوهَا صَالِحَةً لِلَّهِ، فَادْعُوا اللَّهَ تَعَالَىٰ بِهَا، لَعَلَّ اللَّهَ يَفْرُجُهَا عَنْكُمْ. فَقَالَ أَحَدُهُمْ: اللَّهُمَّ إِنَّهُ كَانَ لِي وَالِدَانِ شَيْخَانِ كَبِيرَانِ وَامْرَأَتِي. وَلِيَ صِبْيَةٌ صِغَارٌ أَرْعَىٰ عَلَيْهِمْ. فَإِذَا أَرَحْتُ عَلَيْهِمْ، حَلَبْتُ، فَبَدَأْتُ بِوَالِدَيَّ فَسَقَيْتُهُمَا قَبْلَ بَنِيَّ. وَأَنَّهُ نَأَىٰ بِي ذَاتَ يَوْمٍ الشَّجَرُ، فَلَمْ آتِ حَتَّى أَمْسَيْتُ فَوَجَدْتُهُمَا قَدْ نَامَا. فَحَلَبْتُ كَمَا كُنْتُ أَحْلُبُ. فَجِئْتُ بِالْحِلاَبِ، فَقُمْتُ عِنْدَ رُؤُوسِهِمَا. أَكْرَهُ أَنْ أُوقِظَهُمَا مِنْ نَوْمِهِمَا، وَأَكْرَهُ أَنْ أَسْقِيَ الصِّبْيَةَ قَبْلَهُمَا. وَالصِّبْيَةُ يَتَضَاغَوْنَ عِنْدَ قَدَمَيَّ، فَلَمْ يَزَلْ ذَلِكَ دَأْبِي وَدَأْبُهُمْ حَتَّى طَلَعَ الْفَجْرُ. فَإِنْ كُنْتَ تَعْلَمُ أَنِّي فَعَلْتُ ذَلِكَ ابْتِغَاءَ وَجْهِكَ، فَافْرُجْ لَنَا مِنْهَا فُرْجَةً، نَرَىٰ مِنْهَا السَّمَاءَ. فَفَرَجَ اللَّهُ مِنْهَا فُرْجَةً. فَرَأَوْا مِنْهَا السَّمَاءَ.

The second one said: Allah, I had a female cousin whom I loved more than the men love the women. I wanted to have sexual intercourse with her; she refused but on the condition of getting one hundred Dinars. It was with very great difficulty that I could collect one hundred Dinars and then paid them to her and when I was going to have a sexual intercourse with her, that she said: Servant of Allah, fear Allah and do not break the seal (of chastity) but by lawful means. I got up. Allah, if Thou art aware that I did this in order to seek Thine pleasure, rid us from this trouble. The situation was somewhat eased for them.

The third one said: Allah, I employed a workman for a measure of rice. After he had finished his work I gave him his dues (in the form of) a measure of rice, but he did not accept them. I used these rice as seeds, and that gave a bumper crop and I became rich enough to have cows and flocks (in my possession). He came to me and said: Fear Allah, and commit no cruelty upon me in regard to my dues. I said to him: Takeaway this flock of cows and sheep. He said: Fear Allah and do not make a fun of me. I said: I am not making a fun of you. You take the cows and the flocks. So he took them. Allah, if Thou art aware that I did it for Thine pleasure, case the situation for us. And Allah relieved them from the rest of the trouble."

(...) This Hadith was narrated on the authority of Musa Ibn Uqba but with a slight variation of wording.

(...) Abdullah Ibn Umar "Allah be pleased with both" reported: I heard Allah's Messenger "Allah's blessing and peace be upon him" saying: "Three persons belonging to the earlier nations set out on a journey until they had to spend a night in a cave. The rest of the Hadith is the same and the additional words are:" A person amongst them said: Allah, I had my aged parents and I served them milk before I (served that) to my wife, children and my servants." And in case of the second one, the words are:" She avoided me until she was hard pressed because of famine and she came to me and I gave her one hundred and twenty Dinars" And in cease of the third one (the words are):" I invested his wages, and it brought profit and, as a result thereof, the merchandise increased and there was abundance of goods." And he (the narrator said) that they got out of the cave and began to walk."

وَقَالَ الآخَرُ: اللَّهُمَّ إِنَّهُ كَانَتْ لِيَ ابْنَةُ عَم أَحْبَبْتُهَا كَأَشَدِّ مَا يُحِبُّ الرِّجَالُ النِّسَاءَ. وَطَلَبْتُ إِلَيْهَا نَفْسَهَا، فَأَبَتْ حَتَّىٰ آتِيَهَا بِمِئَةِ دِينَارٍ. فَتَعِبْتُ حَتَّىٰ جَمَعْتُ مِئَةَ دِينَارٍ. فَجِئْتُهَا بِهَا، فَلَمَّا وَقَعْتُ بَيْنَ رِجْلَيْهَا قَالَتْ: يَا عَبْدَ اللَّهِ اتَّقِ اللَّهَ. وَلاَ تَفْتَحِ الْخَاتَمَ إِلاَّ بِحَقِّهِ، فَقُمْتُ عَنْهَا. فَإِنْ كُنْتَ تَعْلَمُ أَنِّي فَعَلْتُ ذَلِكَ ابْتِغَاءَ وَجْهِكَ، فَافْرُجْ لَنَا مِنْهَا فُرْجَةً. فَفرج لَهُمْ. وَقَالَ الآخَرُ: اللَّهُمَّ إِنِّي كُنْتُ اسْتَأْجَرْتُ أَجِيراً بِفَرَقِ أَرُزٍّ. فَلَمَّا قَضَىٰ عَمَلَهُ قَالَ: أَعْطِنِي حَقِّي. فَعَرَضْتُ عَلَيْهِ فَرَقَهُ فَرَغِبَ عَنْهُ. فَلَمْ أَزَلْ أَزْرَعُهُ حَتَّىٰ جَمَعْتُ مِنْهُ بَقَراً وَرِعَاءَهَا. فَجَاءَنِي فَقَالَ: اتَّقِ اللَّهَ وَلاَ تَظْلِمْنِي حَقِّي. قُلْتُ: اذْهَبْ إِلَىٰ تِلْكَ الْبَقَرِ وَرِعَائِهَا فَخُذْهَا. فَقَالَ: اتَّقِ اللَّهَ وَلاَ تَسْتَهْزِىءْ بِي. فَقُلْتُ: إِنِّي لاَ أَسْتَهْزِىءُ بِكَ. خُذْ ذَلِكَ الْبَقَرَ وَرِعَاءَهَا. فَأَخَذَهُ فَذَهَبَ بِهِ. فَإِنْ كُنْتَ تَعْلَمُ أَنِّي فَعَلْتُ ذَلِكَ ابْتِغَاءَ وَجْهِكَ، فَافْرُجْ لَنَا مَا بَقِيَ. فَفَرَجَ اللَّهُ مَا بَقِيَ.

[البخاري: كتاب البيوع، باب إذا اشترى شيئاً لغيره بغير إذنه...، رقم: ٢٢١٥].

(...) ـ **وحدّثنا** إِسْحَاقُ بْنُ مَنْصُورٍ وَعَبْدُ بْنُ حُمَيْدٍ. قَالاَ: أَخْبَرَنَا أَبُو عَاصِمٍ، عَنِ ابْنِ جُرَيْجٍ: أَخْبَرَنِي مُوسَى بْنُ عُقْبَةَ. (ح) وَحَدَّثَنِي سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ عُبَيْدِ اللَّهِ. (ح) وَحَدَّثَنِي أَبُو كُرَيْبٍ وَمُحَمَّدُ بْنُ طَرِيفٍ الْبَجَلِيُّ. قَالاَ: حَدَّثَنَا ابْنُ فُضَيْلٍ: حَدَّثَنَا أَبِي وَرَقَبَةُ بْنُ مَسْقَلَةَ. (ح) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ وَحَسَنٌ الْحُلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ قَالُوا: حَدَّثَنَا يَعْقُوبُ ـ يَعْنُونَ ابْنَ إِبْرَاهِيمَ بْنِ سَعْدٍ ـ: حَدَّثَنَا أَبِي، عَنْ صَالِحِ بْنِ كَيْسَانَ. كُلُّهُمْ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ ... بِمَعْنَىٰ حَدِيثِ أَبِي ضَمْرَةَ، عَنْ مُوسَى بْنِ عُقْبَةَ.

وَزَادُوا فِي حَدِيثِهِمْ: «وَخَرَجُوا يَمْشُونَ».

وَفِي حَدِيثِ صَالِحٍ: «يَتَمَاشَوْنَ» إِلاَّ عُبَيْدَ اللَّهِ فَإِنَّ فِي حَدِيثِهِ: «وَخَرَجُوا»، وَلَمْ يَذْكُرْ بَعْدَهَا شَيْئاً.

(...) ـ **حدّثني** مُحَمَّدُ بْنُ سَهْلٍ التَّمِيمِيُّ وَعَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَٰنِ بْنِ بَهْرَامَ وَأَبُو بَكْرِ بْنُ إِسْحَاقَ. قَالَ ابْنُ سَهْلٍ: حَدَّثَنَا. وَقَالَ الآخَرَانِ: أَخْبَرَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «انْطَلَقَ ثَلاَثَةُ رَهْطٍ مِمَّنْ كَانَ قَبْلَكُمْ. حَتَّىٰ آوَاهُمُ الْمَبِيتُ إِلَى غَارٍ»، وَاقْتَصَّ الْحَدِيثَ بِمَعْنَى حَدِيثِ نَافِعٍ، عَنِ ابْنِ عُمَرَ. غَيْرَ أَنَّهُ قَالَ: قَالَ رَجُلٌ مِنْهُمْ: «اللَّهُمَّ كَانَ لِي أَبَوَانِ شَيْخَانِ كَبِيرَانِ. فَكُنْتُ لاَ أَغْبُقُ قَبْلَهُمَا أَهْلاً وَلاَ مَالاً». وَقَالَ: «فَامْتَنَعَتْ مِنِّي حَتَّى أَلَمَّتْ بِهَا سَنَةٌ مِنَ السِّنِينَ، فَجَاءَتْنِي فَأَعْطَيْتُهَا عِشْرِينَ وَمِئَةَ دِينَارٍ». وَقَالَ: «فَثَمَّرْتُ أَجْرَهُ حَتَّى كَثُرَتْ مِنْهُ الأَمْوَالُ، فَارْتَعَجَتْ». وَقَالَ: «فَخَرَجُوا مِنَ الْغَارِ يَمْشُونَ».

[البخاري: كتاب الإجارة، باب من استأجر أجيراً فترك أجره، رقم: ٢٢٧٢].

(49) The Book Of Repentance

[1] Exhortation for repentance

1-(2675) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah "Exalted and Glorified be He" said: I live in the thought of My servant and I am with him as he remembers Me. (The Prophet) further said: By Allah, Allah is more pleased with the repentance of His servant than what one of you would do on finding the lost camel in the waterless desert. When he draws near Me by the span of his hand. I draw near him by the length of a cubit and when he draws near Me by the length of a cubit. I draw near him by the length of a fathom and when he draws near Me walking I draw close to him hurriedly."

2-(...) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah is more pleased with the repentance of His servant when he turns penitently to Him than one of you would be on finding the lost camel."

(...) This Hadith was narrated on the authority of Abu Huraira through another chain of transmitters.

3-(2744) Al-Harith Ibn Suwaid said: I went to see Abdullah to inquire about his health as he was sick and he narrated to us a Hadith of Allah's Messenger "Allah's blessing and peace be upon him". He heard The Messenger of Allah "Allah's blessing and peace be upon him" as saying: Allah is more pleased with the repentance of His believing servant than a person who loses his riding beast carrying food and drink. He sleeps (being disappointed of its recovery) and then gets up and goes in search for that, until he is stricken with thirst. then comes back to the place where he had been before and goes to sleep completely exhausted placing his head upon his hands waiting for death. And when he gets up, lot there is before him his riding beast and his provisions of food and drink. Allah is more pleased with the repentance of His servant than the recovery of this riding beast along with the provisions (of food and drink).

(...) This Hadith was narrated on the authority of Al-A'mash through another chain of transmitters.

4-(...) Abdullah "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah is more pleased with the repentance of a believing man"...and the rest of the Hadith is the same.

٤٩ ـ كِتَابُ التَّوْبَة

١ ـ باب في الحضّ على التوبة والفرح بها

١ ـ (٢٦٧٥) ـ حدّثني سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنا حَفْصُ بْنُ مَيْسرة: حَدَّثَنِي زَيْدُ بْنُ أَسْلَمَ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ؛ أَنَّهُ قَالَ: «قَالَ اللَّهُ عَزَّ وَجَلَّ: أَنَا عِنْدَ ظَنِّ عَبْدِي بِي، وَأَنَا مَعَهُ حَيْثُ يَذْكُرُنِي. وَاللَّهِ، لَلَّهُ أَفْرَحُ بِتَوْبَةِ عَبْدِهِ مِنْ أَحَدِكُمْ يَجِدُ ضَالَّتَهُ بِالْفَلاَةِ. وَمَنْ تَقَرَّبَ إِلَيَّ شِبْراً، تَقَرَّبْتُ إِلَيْهِ ذِرَاعاً. وَمَنْ تَقَرَّبَ إِلَيَّ ذِرَاعاً، تَقَرَّبْتُ إِلَيْهِ بَاعاً. وَإِذَا أَقْبَلَ إِلَيَّ يَمْشِي، أَقْبَلْتُ إِلَيْهِ أُهَرْوِلُ».

٢ ـ (...) ـ حدّثني عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ الْقَعْنَبِيُّ: حَدَّثَنَا الْمُغِيرَةُ، يَعْنِي ابْنَ عَبْدِ الرَّحْمٰنِ الحِزَامِيَّ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَلَّهُ أَشَدُّ فَرَحاً بِتَوْبَةِ أَحَدِكُمْ، مِنْ أَحَدِكُمْ بِضَالَّتِهِ إِذَا وَجَدَهَا».

(...) ـ وحدّثنا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ... بِمَعْنَاهُ.

٣ ـ (٢٧٤٤) ـ حدّثنا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ. وَاللَّفْظُ لِعُثْمَانَ. قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ عُثْمَانُ: حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنِ الْحَارِثِ بْنِ سُوَيْدٍ، قَالَ: دَخَلْتُ عَلَىٰ عَبْدِ اللَّهِ أَعُودُهُ وَهُوَ مَرِيضٌ. فَحَدَّثَنَا بِحَدِيثَيْنِ: حَدِيثاً عَنْ نَفْسِهِ وَحَدِيثاً عَنْ رَسُولِ اللَّهِ ﷺ. قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَلَّهُ أَشَدُّ فَرَحاً بِتَوْبَةِ عَبْدِهِ الْمُؤْمِنِ، مِنْ رَجُلٍ فِي أَرْضٍ دَوِيَّةٍ مَهْلِكَةٍ، مَعَهُ رَاحِلَتُهُ. عَلَيْهَا طَعَامُهُ وَشَرَابُهُ. فَنَامَ فَاسْتَيْقَظَ وَقَدْ ذَهَبَتْ. فَطَلَبَهَا حَتَّىٰ أَدْرَكَهُ الْعَطَشُ. ثُمَّ قَالَ: أَرْجِعُ إِلَىٰ مَكَانِي الَّذِي كُنْتُ فِيهِ. فَأَنَامُ حَتَّىٰ أَمُوتَ. فَوَضَعَ رَأْسَهُ عَلَىٰ سَاعِدِهِ لِيَمُوتَ. فَاسْتَيْقَظَ وَعِنْدَهُ رَاحِلَتُهُ وَعَلَيْهَا زَادُهُ وَطَعَامُهُ وَشَرَابُهُ. فَاللَّهُ أَشَدُّ فَرَحاً بِتَوْبَةِ الْعَبْدِ الْمُؤْمِنِ مِنْ هَذَا بِرَاحِلَتِهِ وَزَادِهِ».

[البخاري:كتاب الدعوات، باب التوبة، رقم: ٦٣٠٨].

(...) ـ وحدّثناه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَىٰ بْنُ آدَمَ، عَنْ قُطْبَةَ بْنِ عَبْدِ الْعَزِيزِ، عَنِ الأَعْمَشِ، بِهَذَا الإِسْنَادِ. وَقَالَ: «مِنْ رَجُلٍ بِدَاوِيَّةٍ مِنَ الأَرْضِ».

٤ ـ (...) ـ وحدّثني إِسْحَاقُ بْنُ مَنْصُورٍ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا الأَعْمَشُ: حَدَّثَنَا عُمَارَةُ بْنُ عُمَيْرٍ. قَالَ: سَمِعْتُ الْحَارِثَ بْنَ سُوَيْدٍ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ حَدِيثَيْنِ: أَحَدُهُمَا عَنْ رَسُولِ اللَّهِ ﷺ وَالآخَرُ عَنْ نَفْسِهِ. فَقَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَلَّهُ أَشَدُّ فَرَحاً بِتَوْبَةِ عَبْدِهِ الْمُؤْمِنِ»... بِمِثْلِ حَدِيثِ جَرِيرٍ.

5-(2745) An-Nu'man Ibn Bashir "Allah be pleased with him" reported: Allah is more pleased with the repentance of a believing servant than of a person who set out on a journey with a provision of food and drink on the back of his camel. He went on until he came to a waterless desert and he felt like sleeping. So he got down under the shade of a tree and was overcome by sleep and his camel ran away. As he got up he tried to see (the camel) standing upon a mound. but did not find it. He then got upon the other mound, but could not see anything. He then climbed upon the third mound but did not see anything until he came back to the place where he had been previously. And as he was sitting (in utter disappointment) there came to him the camel, till that (camel) placed its nose string in his hand. Allah is more pleased with the repentance of His servant than the person who found (his lost camel) in this very state. Simak reported that Ash-Sha'bi was of the opinion that An-Nu'man traced it to The Messenger of Allah "Allah's blessing and peace be upon him". Simak, however, did not hear that himself.

6-(2746) Al-Bara Ibn Azib "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "What is your opinion about the delight of a person whose camel loaded with the provisions of food and drink is lost and that moves about with its nose string trailing upon the waterless desert in which there is neither food nor drink, and lie wanders about in search of that until he is completely exhausted and then accidentally it happens to pass by the trunk of a tree and its nose string gets entangled in that and he finds it entangled therein?" He said: "O Messenger of Allah, he would feel highly pleased." The Messenger of Allah "Allah's blessing and peace be upon him" said: "By Allah, Allah is more delighted at the repentance of His servant than that person (as he finds his lost) camel."

7-(2747) Anas Ibn Malik "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah is more pleased with the repentance of a servant as he turns towards Him for repentance than this that one amongst you is upon the camel in a waterless desert and there is upon (that camel) his provision of food and drink also and it is lost by him, and he having lost all hope (to get that) lies down in the shadow and is disappointed about his camel and there he finds that camel standing before him. He takes hold of his nose string and then out of boundless joy says: Lord, Thou art my servant and I am Thine Lord. He commits this mistake out of extreme delight."

٥ ـ (٢٧٤٥) ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا أَبُو يُونُس، عَنْ سِمَاكٍ قَالَ: خَطَبَ النُّعْمَانُ بْنُ بَشِيرٍ فَقَالَ: «لَلَّهُ أَشَدُّ فَرَحاً بِتَوْبَةِ عَبْدِهِ مِنْ رَجُلٍ حَمَلَ زَادَهُ وَمَزَادَهُ عَلَىٰ بَعِيرٍ. ثُمَّ سَارَ حَتَّىٰ كَانَ بِفَلاَةٍ مِنَ الأَرْضِ، فَأَدْرَكَتْهُ الْقَائِلَةُ، فَنَزَلَ فَقَالَ تَحْتَ شَجَرَةٍ. فَغَلَبَتْهُ عَيْنُهُ. وَانْسَلَّ بَعِيرُهُ. فَاسْتَيْقَظَ فَسَعَىٰ شَرَفاً فَلَمْ يَرَ شَيْئاً، ثُمَّ سَعَىٰ شَرَفاً ثَانِياً، فَلَمْ يَرَ شَيْئاً. ثُمَّ سَعَىٰ شَرَفاً ثَالِثاً، فَلَمْ يَرَ شَيْئاً. فَأَقْبَلَ حَتَّىٰ أَتَىٰ مَكَانَهُ الَّذِي قَالَ فِيهِ. فَبَيْنَمَا هُوَ قَاعِدٌ إِذْ جَاءَهُ بَعِيرُهُ يَمْشِي. حَتَّىٰ وَضَعَ خِطَامَهُ فِي يَدِهِ. فَلَلَّهُ أَشَدُّ فَرَحاً بِتَوْبَةِ الْعَبْدِ، مِنْ هَذَا حِينَ وَجَدَ بَعِيرَهُ عَلَىٰ حَالِه».

قَالَ سِمَاكٌ: فَزَعَمَ الشَّعْبِيُّ، أَنَّ النُّعْمَانَ رَفَعَ هَذَا الْحَدِيثَ إِلَى النَّبِيِّ ﷺ. وَأَمَّا أَنَا فَلَمْ أَسْمَعْهُ.

٦ ـ (٢٧٤٦) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ وَجَعْفَرُ بْنُ حُمَيْدٍ. قَالَ جَعْفَرٌ: حَدَّثَنَا. وَقَالَ يَحْيَىٰ: أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ إِيَادِ بْنِ لَقِيطٍ، عَنْ إِيَادٍ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «كَيْفَ تَقُولُونَ بِفَرَحِ رَجُلٍ انْفَلَتَتْ مِنْهُ رَاحِلَتُهُ. تَجُرُّ زِمَامَهَا بِأَرْضٍ قَفْرٍ لَيْسَ بِهَا طَعَامٌ، وَلاَ شَرَابٌ. وَعَلَيْهَا لَهُ طَعَامٌ وَشَرَابٌ، فَطَلَبَهَا حَتَّىٰ شَقَّ عَلَيْهِ، ثُمَّ مَرَّتْ بِجِذْلِ شَجَرَةٍ فَتَعَلَّقَ زِمَامُهَا. فَوَجَدَهَا مُتَعَلِّقَةً بِهِ؟» قُلْنَا: شَدِيداً يَا رَسُولَ اللَّهِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَمَا، وَاللَّهِ، لَلَّهُ أَشَدُّ فَرَحاً بِتَوْبَةِ عَبْدِهِ، مِنَ الرَّجُلِ بِرَاحِلَتِهِ».

قَالَ جَعْفَرٌ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ إِيَادٍ، عَنْ أَبِيهِ.

٧ ـ (٢٧٤٧) ـ حدّثنا مُحَمَّدُ بْنُ الصَّبَّاحِ وَزُهَيْرُ بْنُ حَرْبٍ. قَالاَ: حَدَّثَنَا عُمَرُ بْنُ يُونُسَ: حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ: حَدَّثَنَا إِسْحَاقُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ، وَهُوَ عَمُّهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَلَّهُ أَشَدُّ فَرَحاً بِتَوْبَةِ عَبْدِهِ حِينَ يَتُوبُ إِلَيْهِ، مِنْ أَحَدِكُمْ كَانَ عَلَىٰ رَاحِلَتِهِ بِأَرْضِ فَلاَةٍ فَانْفَلَتَتْ مِنْهُ، وَعَلَيْهَا طَعَامُهُ وَشَرَابُهُ. فَأَيِسَ مِنْهَا، فَأَتَىٰ شَجَرَةً. فَاضْطَجَعَ فِي ظِلِّهَا، قَدْ أَيِسَ مِنْ رَاحِلَتِهِ. فَبَيْنَمَا هُوَ كَذَلِكَ إِذَا هُوَ بِهَا، قَائِمَةً عِنْدَهُ، فَأَخَذَ بِخِطَامِهَا. ثُمَّ قَالَ مِنْ شِدَّةِ الْفَرَحِ: اللَّهُمَّ أَنْتَ عَبْدِي وَأَنَا رَبُّكَ، أَخْطَأَ مِنْ شِدَّةِ الْفَرَحِ».

8-(...) Anas Ibn Malik "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah is more pleased with the repentance of His servant than if one of you gets up and he finds his camel missing in a waterless desert (and then he accidentally finds it)."

(...) This Hadith was narrated on the authority of Anas Ibn Malik through another chain of transmitters.

[2] The obliteration of sins through asking Allah for forgiveness

9-(2748) Abu Sirma reported that when the time of the death of Abu Aiyyub Al-Ansari "Allah be pleased with him" drew near, he said: I used to conceal from you a thing which I heard from The Messenger of Allah "Allah's blessing and peace be upon him" and I heard The Messenger of Allah "Allah's blessing and peace be upon him" as saying: Had you not committed sins, Allah would have brought into existence a creation that would have committed sin (and Allah) would have forgiven them.

10-(...) Abu Aiyyub Al-Ansari "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: "If you were not to commit sins, Allah would have swept you out of existence, replaced you with another people who have committed sins, and then asked forgiveness from Allah, who would have forgiven them."

11-(2749) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "By Him in Whose Hand is my life, if you were not to commit sin, Allah would sweep you out of existence and He would replace (you by) those people who would commit sin and seek forgiveness from Allah, and He would have forgiven them."

[3] The merit of regular remembrance of Allah and meditation in the affairs of the hereafter and permission of abandoning it at times and attending to the affairs of the world

12-(2750) Hanzala Al-Usaiyyidi, who was amongst the scribes of The Messenger of Allah "Allah's blessing and peace be upon him". reported: I met Abu Bakr. He said: Who are you? He (Hanzala) said: Hanzala has turned to be a hypocrite. He (Abu Bakr) said: Hallowed be Allah, what are you saying? Thereupon he said: I say that when we are in the company of The Messenger of Allah "Allah's blessing and peace be upon him" we ponder over Hell-Fire and Paradise as if we are seeing them with our very

٨ ـ (...) ـ حدّثنا هَدَّابُ بْنُ خَالِدٍ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَلَّهُ أَشَدُّ فَرَحاً بِتَوْبَةِ عَبْدِهِ مِنْ أَحَدِكُمْ إِذَا اسْتَيْقَظَ عَلَىٰ بَعِيرِهِ، قَدْ أَضَلَّهُ بِأَرْضِ فَلَاةٍ».

[البخاري: كتاب الدعوات، باب التوبة، رقم: ٦٣٠٩].

(...) ـ وحدّثنيه أَحْمَدُ الدارمي: حَدَّثَنَا حَبَّانُ: حَدَّثَنَا هَمَّامٌ. حَدَّثَنَا قَتَادَةُ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِهِ.

٢ ـ باب سقوط الذنوب بالاستغفار توبة

٩ ـ (٢٧٤٨) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، عَنْ مُحَمَّدِ بْنِ قَيْسٍ، قَاصِّ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ، عَنْ أَبِي صِرْمَةَ، عَنْ أَبِي أَيُّوبَ، أَنَّهُ قَالَ، حِينَ حَضَرَتْهُ الْوَفَاةُ: كُنْتُ كَتَمْتُ عَنْكُمْ شَيْئاً سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ. سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَوْلَا أَنَّكُمْ تُذْنِبُونَ لَخَلَقَ اللَّهُ خَلْقاً يُذْنِبُونَ، يَغْفِرُ لَهُمْ».

١٠ ـ (...) ـ حدّثنا هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: حَدَّثَنِي عِيَاضٌ، وَهُوَ ابْنُ عَبْدِ اللَّهِ الْفِهْرِيُّ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ عُبَيْدِ بْنِ رِفَاعَةَ، عَنْ مُحَمَّدِ بْنِ كَعْبٍ الْقُرَظِيِّ، عَنْ أَبِي صِرْمَةَ، عَنْ أَبِي أَيُّوبَ الأَنْصَارِيِّ، عَنْ رَسُولِ اللَّهِ ﷺ؛ أَنَّهُ قَالَ: «لَوْ أَنَّكُمْ لَمْ تَكُنْ لَكُمْ ذُنُوبٌ، يَغْفِرُهَا اللَّهُ لَكُمْ، لَجَاءَ اللَّهُ بِقَوْمٍ لَهُمْ ذُنُوبٌ، يَغْفِرُهَا لَهُمْ».

١١ ـ (٢٧٤٩) ـ حدّثني مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ جَعْفَرٍ الْجَزَرِيِّ، عَنْ يَزِيدَ بْنِ الأَصَمِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «وَالَّذِي نَفْسِي بِيَدِهِ، لَوْ لَمْ تُذْنِبُوا لَذَهَبَ اللَّهُ بِكُمْ، وَلَجَاءَ بِقَوْمٍ يُذْنِبُونَ، فَيَسْتَغْفِرُونَ اللَّهَ، فَيَغْفِرُ لَهُمْ».

٣ ـ باب فضلِ دوام الذكر والفِكر في أمورِ الآخرة والمراقبة، وجوازِ تركِ ذلك في بعض الأَوْقَات، والاشتِغَالِ بالدنيا

١٢ ـ (٢٧٥٠) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ التَّيْمِيُّ وَقَطَنُ بْنُ نُسَيْرٍ ـ وَاللَّفْظُ لِيَحْيَىٰ ـ: أَخْبَرَنَا جَعْفَرُ بْنُ سُلَيْمَانَ، عَنْ سَعِيدِ بْنِ إِيَاسٍ الْجُرَيْرِيِّ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، عَنْ حَنْظَلَةَ الأُسَيِّدِيِّ قَالَ: وَكَانَ مِنْ كُتَّابِ رَسُولِ اللَّهِ ﷺ قَالَ: لَقِيَنِي أَبُو بَكْرٍ فَقَالَ: كَيْفَ أَنْتَ يَا حَنْظَلَةُ؟ قَالَ: قُلْتُ: نَافَقَ حَنْظَلَةُ. قَالَ: سُبْحَانَ اللَّهِ، مَا

eyes and when we are away from The Messenger of Allah “Allah's blessing and peace be upon him” we attend to our wives, our children, our business; most of these things (pertaining to After-life) slip out of our minds. Abu Bakr said: By Allah, I also experience the same. So I and Abu Bakr went to The Messenger of Allah “Allah's blessing and peace be upon him” and said to him: The Messenger of Allah, Hanzala has turned to be a hypocrite. Thereupon The Messenger of Allah “Allah's blessing and peace be upon him” said: What has happened to you? I said: The Messenger of Allah, when we are in your company, we are reminded of Hell-Fire and Paradise as if we are seeing them with our own eyes, but whenever we go away from you and attend to our wives, children and business, much of these things go out of our minds. Thereupon The Messenger of Allah “Allah's blessing and peace be upon him” said: By Him in Whose Hand is my life, if your state of mind remains the same as it is in my presence and you are always busy in remembrance (of Allah), the Angels will shake hands with you in your beds and in your paths but, Hanzala, time should be devoted (to the worldly affairs) and time (should be devoted to prayer and meditation). He (The Prophet) said this thrice.

13-(...) Hanzala "Allah be pleased with him" reported: We were in the company of The Messenger of Allah “Allah's blessing and peace be upon him” and he delivered to us a sermon and made a mention of Hell-Fire. Then I came to my house and began to laugh with my children and sport with my wife. (Hanzala) further reported: I went out and met Abu Bakr and made a mention of that to him. Thereupon he said: I have done the same as you have mentioned. So we went to see The Messenger of Allah (way peace be upon him) and said to him: The Messenger of Allah, Hanzala has turned to he a hypocrite. And he (The Prophet) said Show respite. And then I narrated to him the story, and Abu Bakr said: I have done the same as he has done. Thereupon he (The Prophet) said: Hanzala, there is a time for worldly affairs and a time for (worship and devotion), and if your state of mind is always the same as it is at the time of remembrance of Allah, the Angels would shake hands with you and would greet you on the path by saying: Peace be upon you.

(...) Hanzala At-Tamimi Al-Usaiyyidi "Allah be pleased with him", the scribe of The Messenger of Allah “Allah's blessing and peace be upon him”, reported: We were with The Messenger of Allah “Allah's blessing and peace be upon him” who reminded us of the problems pertaining to Paradise and Hell-Fire...and the rest of the Hadith is the same.

تَقُولُ؟ قَالَ: قُلْتُ: نكونُ عِنْدَ رَسُولِ اللَّهِ ﷺ. يُذَكِّرُنا بِالنَّارِ وَالْجَنَّةِ. حَتَّىٰ كَأَنَّا رَأْيَ عَيْنٍ، فَإِذَا خَرَجْنَا مِنْ عِنْدِ رَسُولِ اللَّهِ ﷺ، عافَسْنا الأَزْواجَ وَالأَوْلادَ وَالضَّيْعاتِ، فَنَسِينَا كَثِيراً. قَالَ أَبُو بَكْرٍ: فَوَاللَّهِ، إِنَّا لَنَلْقَىٰ مِثْلَ هٰذَا. فَانْطَلَقْتُ أَنَا وَأَبُو بَكْرٍ، حَتَّىٰ دَخَلْنَا عَلَىٰ رَسُولِ اللَّهِ ﷺ. قُلْتُ: نَافَقَ حَنْظَلَةُ، يَا رَسُولَ اللَّهِ! فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَمَا ذَاكَ؟» قُلْتُ: يَا رَسُولَ اللَّهِ، نَكُونُ عِنْدَكَ. تُذَكِّرُنا بِالنَّارِ وَالْجَنَّةِ، حَتَّىٰ كَأَنَّا رَأْيَ عَيْنٍ. فَإِذَا خَرَجْنَا مِنْ عِنْدِكَ، عَافَسْنَا الأَزْوَاجَ وَالأَوْلَادَ وَالضَّيْعَاتِ. نَسِينَا كَثِيراً. فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَالَّذِي نَفْسِي بِيَدِهِ، إِنْ لَوْ تَدُومُونَ عَلَىٰ مَا تَكُونُونَ عِنْدِي، وَفِي الذِّكْرِ، لَصَافَحَتْكُمُ الْمَلَائِكَةُ عَلَىٰ فُرُشِكُمْ وَفِي طُرُقِكُمْ. وَلَكِنْ، يَا حَنْظَلَةُ، سَاعَةً وَسَاعَةً» ثَلَاثَ مَرَّاتٍ.

١٣ ـ (...) ـ حدّثني إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا عَبْدُ الصَّمَدِ: سَمِعْتُ أَبِي يُحَدِّثُ: حَدَّثَنَا سَعِيدٌ الْجُرَيْرِيُّ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، عَنْ حَنْظَلَةَ. قَالَ: كُنَّا عِنْدَ رَسُولِ اللَّهِ ﷺ. فَوَعَظَنَا فَذَكَّرَ النَّارَ. قَالَ: ثُمَّ جِئْتُ إِلَى الْبَيْتِ فَضَاحَكْتُ الصِّبْيَانَ وَلَاعَبْتُ الْمَرْأَةَ. قَالَ: فَخَرَجْتُ فَلَقِيتُ أَبَا بَكْرٍ. فَذَكَرْتُ ذٰلِكَ لَهُ. فَقَالَ: وَأَنَا قَدْ فَعَلْتُ مِثْلَ مَا تَذْكُرُ. فَلَقِينَا رَسُولَ اللَّهِ ﷺ، فَقُلْتُ: يَا رَسُولَ اللَّهِ، نَافَقَ حَنْظَلَةُ! فَقَالَ: «مَهْ» ! فَحَدَّثْتُهُ بِالْحَدِيثِ. فَقَالَ أَبُو بَكْرٍ: وَأَنَا قَدْ فَعَلْتُ مِثْلَ مَا فَعَلَ. فَقَالَ: «يَا حَنْظَلَةُ، سَاعَةً وَسَاعَةً. وَلَوْ كَانَتْ تَكُونُ قُلُوبُكُمْ كَمَا تَكُونُ عِنْدَ الذِّكْرِ. لَصَافَحَتْكُمُ الْمَلَائِكَةُ، حَتَّىٰ تُسَلِّمَ عَلَيْكُمْ فِي الطُّرُقِ».

(...) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ. حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ: حَدَّثَنَا سُفْيَانُ، عَنْ سَعِيدٍ الْجُرَيْرِيِّ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، عَنْ حَنْظَلَةَ التَّمِيمِيِّ الأُسَيِّدِيِّ الْكَاتِبِ. قَالَ: كُنَّا عِنْدَ النَّبِيِّ ﷺ. فَذَكَرْنَا الْجَنَّةَ وَالنَّارَ... فَذَكَرَ نَحْوَ حَدِيثِهِمَا.

[4] The great mercy of Allah which predominates His anger

14-(2751) Abu Huraira "Allah be pleased with him" reported that The Messenger of Allah “Allah’s blessing and peace be upon him” said: “When Allah created the creation as He was upon the Throne, He put down in His Book: Verily, My mercy predominates My anger.”

15-(...) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” said: Allah “Exalted and Glorified be He” said: “My mercy excels My wrath.”

16-(...) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “When Allah created the creation, He ordained for Himself and this document is with Him: Verily, My mercy predominates My wrath.”

17-(2752) Abu Huraira "Allah be pleased with him" reported: I heard The Messenger of Allah “Allah’s blessing and peace be upon him” saying: “Allah created mercy in one hundred parts and He retained with Him ninety-nine parts, and He has sent down upon the earth one part, and it is because of this one part that there is mutual love among the creation so much so that the animal lifts up its hoof from its young one, fearing that it might harm it.”

18-(...) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “Allah created one hundred (parts of mercy) and He distributed one amongst His creation and kept this one hundred excepting one with Himself (for the Day of Judgement).”

19-(...) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “There are one hundred (parts of) mercy for Allah and He has sent down out of these one part of mercy upon the jinn and human beings and the insects and it is because of this (one part) that they love one another, show kindness to one another and even the beast treats its young one with affection, and Allah has reserved ninety-nine parts of mercy with which He would treat His servants on the Day of Resurrection.”

20-(2753) Salman Al-Farisi "Allah be pleased with him" narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “Verily, there are one hundred (parts of) mercy for Allah, and it is one part of this mercy by virtue of which there is mutual love between the people and ninety-nine reserved for the Day of Resurrection.”

٤ ـ باب في سعة رحمة الله تعالى، وأنها سبقت غضبه

١٤ ـ (٢٧٥١) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا الْمُغِيرَةُ، يَعْنِي الْحِزَامِيَّ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ ﷺ قَالَ: «لَمَّا خَلَقَ اللَّهُ الْخَلْقَ، كَتَبَ فِي كِتَابِهِ، فَهُوَ عِنْدَهُ فَوْقَ الْعَرْشِ: إِنَّ رَحْمَتِي تَغْلِبُ غَضَبِي». [البخاري: كتاب بدء الخلق، باب ما جاء في قول الله تعالى: ﴿وهو الذي يبدىء الخلق ثم يعيده﴾، رقم: ٣١٩٤].

١٥ ـ (...) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ: «قَالَ اللَّهُ عَزَّ وَجَلَّ: سَبَقَتْ رَحْمَتِي غَضَبِي».

١٦ ـ (...) ـ حدّثنا عَلِيُّ بْنُ خَشْرَمٍ: أَخْبَرَنَا أَبُو ضَمْرَةَ، عَنِ الْحَارِثِ بْنِ عَبْدِ الرَّحْمَٰنِ، عَنْ عَطَاءِ بْنِ مِينَاءَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَمَّا قَضَى اللَّهُ الْخَلْقَ، كَتَبَ فِي كِتَابِهِ عَلَىٰ نَفْسِهِ، فَهُوَ مَوْضُوعٌ عِنْدَهُ: إِنَّ رَحْمَتِي تَغْلِبُ غَضَبِي».

١٧ ـ (٢٧٥٢) ـ حدّثنا حَرْمَلَةُ بْنُ يَحْيَىٰ التُّجِيبِيُّ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، أَنَّ سَعِيدَ بْنَ الْمُسَيَّبِ أَخْبَرَهُ، أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «جَعَلَ اللَّهُ الرَّحْمَةَ مِئَةَ جُزْءٍ، فَأَمْسَكَ عِنْدَهُ تِسْعَةً وَتِسْعِينَ، وَأَنْزَلَ فِي الأَرْضِ جُزْءاً وَاحِداً. فَمِنْ ذَلِكَ الْجُزْءِ تَتَرَاحَمُ الْخَلاَئِقُ، حَتَّىٰ تَرْفَعَ الدَّابَّةُ حَافِرَهَا عَنْ وَلَدِهَا، خَشْيَةَ أَنْ تُصِيبَهُ».

١٨ ـ (...) ـ حدّثنا يَحْيَىٰ بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ. قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ، يَعْنُونَ ابْنَ جَعْفَرٍ، عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «خَلَقَ اللَّهُ مِئَةَ رَحْمَةٍ. فَوَضَعَ وَاحِدَةً بَيْنَ خَلْقِهِ، وَخَبَأَ عِنْدَهُ مِئَةً، إِلاَّ وَاحِدَةً».

١٩ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عَبْدُ الْمَلِكِ، عَنْ عَطَاءٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ لِلَّهِ مِئَةَ رَحْمَةٍ. أَنْزَلَ مِنْهَا رَحْمَةً وَاحِدَةً بَيْنَ الْجِنِّ وَالإِنْسِ وَالْبَهَائِمِ وَالْهَوَامِّ، فَبِهَا يَتَعَاطَفُونَ، وَبِهَا يَتَرَاحَمُونَ، وَبِهَا تَعْطِفُ الْوَحْشُ عَلَىٰ وَلَدِهَا. وَأَخَّرَ اللَّهُ تِسْعاً وَتِسْعِينَ رَحْمَةً، يَرْحَمُ بِهَا عِبَادَهُ يَوْمَ الْقِيَامَةِ».

٢٠ ـ (٢٧٥٣) ـ حدّثني الْحَكَمُ بْنُ مُوسَىٰ: حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ: حَدَّثَنَا سُلَيْمَانُ التَّيْمِيُّ: حَدَّثَنَا أَبُو عُثْمَانَ النَّهْدِيُّ، عَنْ سَلْمَانَ الْفَارِسِيِّ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ لِلَّهِ مِئَةَ رَحْمَةٍ، فَمِنْهَا رَحْمَةٌ بِهَا يَتَرَاحَمُ الْخَلْقُ بَيْنَهُمْ، وَتِسْعَةٌ وَتِسْعُونَ لِيَوْمِ الْقِيَامَةِ».

(...) This Hadith was narrated on the authority of Mu'tamir, who reported it from his father.

21-(...) Salman "Allah be pleased with him" reported that The Messenger of Allah “Allah’s blessing and peace be upon him” said: “Verily, Allah created, on the day He created the heavens and the earth, one hundred parts of mercy. Every part of mercy is coextensive with the space between the heavens and the earth and out of this mercy He endowed one part to the earth, and it is on the account of this that the mother shows affection to her child and even the beasts and birds show kindness to one another. On the Day of Judgement, Allah Almighty would fully achieve (all parts of Mercy).”

22-(2754) Umar Ibn Al-Khattab "Allah be pleased with him" reported that some prisoners were brought to The Messenger of Allah “Allah’s blessing and peace be upon him” amongst whom there was also a woman, who was searching (for someone) and when she found a child amongst the prisoners, she took hold of it, pressed it against her chest and provided it suck. Thereupon The Messenger of Allah “Allah’s blessing and peace be upon him” said: Do you think this woman would ever afford to throw her child in the Fire? We said: By Allah, so far as it lies in her power, she would never throw the child in Fire. Thereupon The Messenger of Allah “Allah’s blessing and peace be upon him” said: Allah is more kind to His servants than this woman is to her child.

23-(2755) Abu Huraira "Allah be pleased with him" reported that The Messenger of Allah “Allah’s blessing and peace be upon him” said: “If a believer were to know the punishment (in Hell) none would have the audacity to aspire for Paradise (but he would earnestly desire to be rescued from Hell), and if a non-believer were to know what is there with Allah as a mercy. none would have been disappointed in regard to Paradise.”

24-(2756) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” said that: “There was somebody, who had never done any good deed. He asked the members of his family to burn his dead body when he would die and to scatter half of its ashes over the land and half in the ocean. By Allah, if Allah finds him in His grip, He would torment him with a torment with which He did not afflict anyone amongst the people of the world; and when the person died, it was done to him as he had commanded (his family) to do. Allah ordered the land to collect (the ashes scattered on it)

(...) ـ وحدّثناه مُحَمَّدُ بْنُ عَبْدِ الأَعْلَىٰ: حَدَّثَنَا الْمُعْتَمِرُ، عَنْ أَبِيهِ، بِهَٰذَا الإِسْنَادِ.

٢١ ـ (...) ـ حدّثنا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ، عَنْ أَبِي عُثْمَانَ، عَنْ سَلْمَانَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ خَلَقَ، يَوْمَ خَلَقَ السَّمَاوَاتِ وَالأَرْضَ، مِئَةَ رَحْمَةٍ. كُلُّ رَحْمَةٍ طِبَاقَ مَا بَيْنَ السَّمَاءِ وَالأَرْضِ، فَجَعَلَ مِنْهَا فِي الأَرْضِ رَحْمَةً، فَبِهَا تَعْطِفُ الْوَالِدَةُ عَلَىٰ وَلَدِهَا، وَالْوَحْشُ وَالطَّيْرُ بَعْضُهَا عَلَىٰ بَعْضٍ. فَإِذَا كَانَ يَوْمُ الْقِيَامَةِ، أَكْمَلَهَا بِهَٰذِهِ الرَّحْمَةِ».

٢٢ ـ (٢٧٥٤) ـ حدّثني الْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ وَمُحَمَّدُ بْنُ سَهْلٍ التَّمِيمِيُّ ـ وَاللَّفْظُ لِحَسَنٍ ـ: حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ: حَدَّثَنَا أَبُو غَسَّانَ: حَدَّثَنِي زَيْدُ بْنُ أَسْلَمَ، عَنْ أَبِيهِ، عَنْ عُمَرَ بْنِ الْخَطَّابِ، أَنَّهُ قَالَ: قَدِمَ عَلَىٰ رَسُولِ اللَّهِ ﷺ بِسَبْيٍ. فَإِذَا امْرَأَةٌ مِنَ السَّبْيِ، تَبْتَغِي، إِذَا وَجَدَتْ صَبِيًّا فِي السَّبْيِ، أَخَذَتْهُ فَأَلْصَقَتْهُ بِبَطْنِهَا وَأَرْضَعَتْهُ. فَقَالَ لَنَا رَسُولُ اللَّهِ ﷺ: «أَتَرَوْنَ هَٰذِهِ الْمَرْأَةَ طَارِحَةً وَلَدَهَا فِي النَّارِ؟» قُلْنَا: لاَ، وَاللَّهِ، وَهِيَ تَقْدِرُ عَلَىٰ أَنْ لاَ تَطْرَحَهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَلَّهُ أَرْحَمُ بِعِبَادِهِ مِنْ هَذِهِ بِوَلَدِهَا».

[البخاري: كتاب الأدب، باب رحمة الولد وتقبيله...، رقم: ٥٩٩٩]

٢٣ ـ (٢٧٥٥) ـ حدّثنا يَحْيَىٰ بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ. جَمِيعاً عَنْ إِسْمَاعِيلَ بْنِ جَعْفَرٍ. قَالَ ابْنُ أَيُّوبَ: حَدَّثَنَا إِسْمَاعِيلُ: أَخْبَرَنِي الْعَلاَءُ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَوْ يَعْلَمُ الْمُؤْمِنُ مَا عِنْدَ اللَّهِ مِنَ الْعُقُوبَةِ، مَا طَمِعَ بِجَنَّتِهِ أَحَدٌ. وَلَوْ يَعْلَمُ الْكَافِرُ مَا عِنْدَ اللَّهِ مِنَ الرَّحْمَةِ، مَا قَنَطَ مِنْ جَنَّتِهِ أَحَدٌ».

٢٤ ـ (٢٧٥٦) ـ حدّثني مُحَمَّدُ بْنُ مَرْزُوقِ بْنِ بِنْتِ مَهْدِيِّ بْنِ مَيْمُونٍ: حَدَّثَنَا رَوْحٌ: حَدَّثَنَا مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «قَالَ رَجُلٌ، لَمْ يَعْمَلْ حَسَنَةً قَطُّ، لأَهْلِهِ: إِذَا مَاتَ فَحَرِّقُوهُ. ثُمَّ اذْرُوا نِصْفَهُ فِي الْبَرِّ وَنِصْفَهُ فِي الْبَحْرِ. فَوَاللَّهِ لَئِنْ قَدَرَ اللَّهُ عَلَيْهِ لَيُعَذِّبَنَّهُ عَذَاباً لاَ يُعَذِّبُهُ أَحَداً مِنَ

and He ordered the ocean and that collected (ashes) contained in it. Allah questioned him why he had done. that He said: My Lord, it is out of Thine fear that I have done it and Thou art well aware of it, and Allah forgave him."

25-(...) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There was a person who committed a lot of sins, and when he was about to die, he left this will: (When I die), bum my dead body and then cast them (the ashes) to the wind and in the ocean. By Allah, if my Lord takes hold of me, He would torment me as He has not tormented anyone else. They did as he had asked them to do. He (the Lord) said to the earth: Return what you have taken. And he was thus restored to his (original form). He (Allah) said to him: What prompted you to do this? He said: My Lord, it was Thine fear or Thine awe, and Allah pardoned him because of this. Abu Huraira narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said that a woman was thrown into Hell-Fire because of a cat whom she had tied and did not provide it with food. nor did she set it free to cat insects of the earth until it died inch by inch. Az-Zuhri said: (These two traditions) show that a person should neither feel confident (of getting into Paradise) because of his deeds, nor should he lose (all hopes) of getting into Paradise."

(2619) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There was a servant who transgressed the limits in committing sins...and the rest of the Hadith is the same without mentioning the story of the cat. According to the narration of Az-Zubaidi: "Allah "Exalted and Glorified be He" ordered everything which had taken a part of his ashes to return what it had taken."

26-(2756) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There was a person who had never done any good deed. He asked the members of his family to burn his dead body when he would die and to scatter half of its ashes over the land and half in the ocean. By Allah, if Allah finds him in His grip, He would torment him with a torment with which He did not afflict anyone amongst the people of the world; and when the person died, it was done to him as he had commanded (his family) to do. Allah ordered the land to collect (the ashes scattered on it) and He commanded

الْعَالَمِينَ. فَلَمَّا مَاتَ الرَّجُلُ فَعَلُوا مَا أَمَرَهُمْ، فَأَمَرَ اللَّهُ الْبَرَّ فَجمعَ مَا فِيهِ، وَأَمَرَ الْبَحرَ فَجمعَ مَا فِيهِ. ثُمَّ قَالَ: لِمَ فعلْتَ هٰذَا؟ قَالَ: مِنْ خَشْيَتِكَ. يَا رَبِّ، وَأَنْتَ أَعْلَمُ، فَغَفَرَ اللَّهُ لَهُ».

[البخاري: كتاب التوحيد، باب قول الله تعالى: ﴿يريدون أن يبدلوا كلام الله﴾، رقم: ٧٥٠٦].

٢٥ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ. قَالَ عَبْدٌ: أَخْبَرَنَا. وَقَالَ ابْنُ رَافِعٍ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ قَالَ: قَالَ لِي الزُّهْرِيُّ: أَلاَ أُحَدِّثُكَ بِحَدِيثَيْنِ عَجِيبَيْنِ؟ قَالَ الزُّهْرِيُّ: أَخْبَرَنِي حُمَيْدُ بْنُ عَبْدِ الرَّحْمَٰنِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «أَسْرَفَ رَجُلٌ عَلى نَفْسِهِ فَلَمَّا حَضَرَهُ الْمَوْتُ أَوْصَى بَنِيهِ فَقَالَ: إِذَا أَنَا مُتُّ فَأَحْرِقُونِي، ثُمَّ اسْحَقُونِي، ثُمَّ اذْرُونِي فِي الرِّيحِ فِي الْبَحْرِ. فَوَاللَّهِ، لَئِنْ قدرَ عَلَيَّ رَبِّي، لَيُعَذِّبُنِي عَذَاباً مَا عَذَّبَهُ بِهِ أَحَداً. قَالَ: فَفَعَلُوا ذٰلِكَ بِهِ. فَقَالَ لِلأَرْضِ: أَدِّي مَا أَخَذْتِ. فَإِذَا هُوَ قَائِمٌ. فَقَالَ لَهُ: مَا حَمَلَكَ عَلَىٰ مَا صَنَعْتَ؟ فَقَالَ: خَشْيَتُكَ، يَا رَبِّ، ـ أَوْ قَالَ ـ مَخَافَتُكَ، فَغَفَرَ لَهُ بِذَٰلِكَ».

[البخاري: كتاب أحاديث الأنبياء، باب حدثنا أبو اليمان...، رقم: ٣٤٨١].

(٢٦١٩) ـ قَالَ الزُّهْرِيُّ: وَحَدَّثَنِي حُمَيْدٌ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «دَخَلَتِ امْرَأَةٌ النَّارَ فِي هِرَّةٍ رَبَطَتْهَا. فَلاَ هِيَ أَطْعَمَتْهَا، وَلاَ هِيَ أَرْسَلَتْهَا تَأْكُلُ مِنْ خَشَاشِ الأَرْضِ، حَتَّىٰ مَاتَتْ هَزْلاً».

قَالَ الزُّهْرِيُّ: ذٰلِكَ، لِئَلاَّ يَتَّكِلَ رَجُلٌ، وَلاَ يَيْأَسَ رَجُلٌ.

٢٦ ـ (٢٧٥٦) ـ حدّثني أَبُو الرَّبِيعِ، سُلَيْمَانُ بْنُ دَاوُدَ: حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ: حَدَّثَنِي الزُّبَيْدِيُّ، قَالَ الزُّهْرِيُّ: حَدَّثَنِي حُمَيْدُ بْنُ عَبْدِ الرَّحْمَٰنِ بْنِ عَوْفٍ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «أَسْرَفَ عَبْدٌ عَلَىٰ نَفْسِهِ». بِنَحْوِ حَدِيثِ مَعْمَرٍ. إِلَىٰ قَوْلِهِ: «فَغَفَرَ اللَّهُ لَهُ».

وَلَمْ يَذْكُرْ حَدِيثَ الْمَرْأَةِ فِي قِصَّةِ الْهِرَّةِ.

the ocean and that collected (ashes) contained in it. Allah asked him why he had done so. He said: O My Lord, it is out of fear of You, that I have done so, and You know best about it. However, Allah forgave him."

27-(2757) Abu Sa'id Al-Khudri "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: "There was a person from amongst the earlier nations before you, who was granted property and children by Allah. He said to his children: You must do as I order you to do, otherwise I will make others besides you as my inheritors. As I die, burn my body and blow my ashes in the wind as I do not find any merit of mine which would please Allah, and if Allah were to take hold of me, He would punish me. He took a pledge from them and they did as he commanded them to do. Allah said: What prompted you to do this? He said: O My Lord! That's because of Your fear. But, Allah did not punish him at all."

28-(...) This Hadith was narrated on the authority of Shu'ba with the same chain of transmitters but with a slight variation of wording.

[5] Repentance is accepted so long as one repents after committing sins

29-(2758) Abu Huraira "Allah be pleased with him" reported from The Messenger of Allah "Allah's blessing and peace be upon him" that his Lord "Exalted and Glorified be He" said: "A servant committed a sin and he said: O Allah, forgive me my sins, and Allah (the Exalted and Glorious) said: My servant committed a sin and then he came to realize that he has a Lord Who forgives the sins and takes to account (the sinner) for the sin. He then again committed a sin and said: My Lord, forgive me my sin, and Allah, the Exalted and High, said: My servant committed a sin and then came to realize that he has a Lord Who would forgive his sin or would take (him) to account for the sin. He again committed a sin and said: My Lord, forgive me for my sin, and Allah (the Exalted and High) said: My servant has committed a sin and then came to realize that he has a Lord Who forgives the sins or takes (him) to account for sin. servant, do what you like. I have forgiven you." Abd Al-A'la said: I do not know whether he said three or four times "Do what you desire".

(...) The same Hadith was narrated on the authority of Abd Al-A'la Ibn Hammad with the same chain of transmitters.

30-(...) Abu Huraira "Allah be pleased with him" reported that he heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "There was a servant who committed a sin...and the rest of the Hadith is the same, but with a slight variation of wording.

وَفِي حَدِيثِ الزُّبَيْدِي قَالَ: «فَقَالَ اللَّهُ عَزَّ وَجَلَّ، لِكُلِّ شَيْءٍ أَخَذَ مِنْهُ شَيْئاً: أَدِّ مَا أَخَذْتَ مِنْهُ».

٢٧ ـ (٢٧٥٧) ـ **حدّثني** عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ: سَمِعَ عُقْبَةَ بْنَ عَبْدِ الْغَافِرِ يَقُولُ: سَمِعْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ يُحَدِّثُ، عَنِ النَّبِيِّ ﷺ؛ «أَنَّ رَجُلاً فِيمَنْ كَانَ قَبْلَكُمْ، رَاشَهُ اللَّهُ مَالاً وَوَلَداً. فَقَالَ لِوَلَدِهِ: لَتَفْعَلُنَّ مَا آمُرُكُمْ بِهِ. أَوْ لأُوَلِّيَنَّ مِيرَاثِي غَيْرَكُمْ. إِذَا أَنَا مُتُّ، فَأَحْرِقُونِي، وَأَكْثَرُ عِلْمِي أَنَّهُ قَالَ: ثُمَّ اسْحَقُونِي، وَاذْرُونِي فِي الرِّيحِ. فَإِنِّي لَمْ أَبْتَهِرْ عِنْدَ اللَّهِ خَيْراً، وَإِنَّ اللَّهَ يَقْدِرُ عَلَيَّ أَنْ يُعَذِّبَنِي، قَالَ: فَأَخَذَ مِنْهُمْ مِيثَاقاً. فَفَعَلُوا ذٰلِكَ بِهِ. وَرَبِّي. فَقَالَ اللَّهُ: مَا حَمَلَكَ عَلَىٰ مَا فَعَلْتَ؟ فَقَالَ: مَخَافَتُكَ. قَالَ: فَمَا تَلاَفَاهُ غَيْرُهَا».

[البخاري: كتاب أحاديث الأنبياء، باب حدثنا أبو اليمان...، رقم: ٣٤٧٨].

٢٨ ـ (...) ـ **وحدّثناه** يَحْيَىٰ بْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ قَالَ: قَالَ لِي أَبِي: حَدَّثَنَا قَتَادَةُ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا الْحَسَنُ بْنُ مُوسَىٰ: حَدَّثَنَا شَيْبَانُ بْنُ عَبْدِ الرَّحْمٰنِ. (ح) وَحَدَّثَنَا ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا أَبُو الْوَلِيدِ: حَدَّثَنَا أَبُو عَوَانَةَ. كِلاَهُمَا عَنْ قَتَادَةَ. ذَكَرُوا جَمِيعاً بِإِسْنَادِ شُعْبَةَ... نَحْوَ حَدِيثِهِ.

وَفِي حَدِيثِ شَيْبَانَ وَأَبِي عَوَانَةَ: «أَنَّ رَجُلاً مِنَ النَّاسِ رَغَسَهُ اللَّهُ مَالاً وَوَلَداً».

وَفِي حَدِيثِ التَّيْمِيِّ: «فَإِنَّهُ لَمْ يَبْتَئِرْ عِنْدَ اللَّهِ خَيْراً»، قَالَ: فَسَّرَهَا قَتَادَةُ: لَمْ يَدَّخِرْ عِنْدَ اللَّهِ خَيْراً.

وَفِي حَدِيثِ شَيْبَانَ: «فَإِنَّهُ ـ وَاللَّهِ ـ مَا ابْتَأَرَ عِنْدَ اللَّهِ خَيْراً».

وَفِي حَدِيثِ أَبِي عَوَانَةَ: «مَا امْتَأَرَ» بِالْمِيمِ.

٥ ـ باب قَبُولِ التوبةِ من الذنوب وإنْ تكررت الذنوبُ والتوبةُ

٢٩ ـ (٢٧٥٨) ـ **حدّثني** عَبْدُ الأَعْلَىٰ بْنُ حَمَّادٍ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي عَمْرَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ، فِيمَا يَحْكِي عَنْ رَبِّهِ عَزَّ وَجَلَّ قَالَ: «أَذْنَبَ عَبْدٌ ذَنْباً. فَقَالَ: اللَّهُمَّ اغْفِرْ لِي ذَنْبِي. فَقَالَ تَبَارَكَ وَتَعَالَىٰ: أَذْنَبَ عَبْدِي ذَنْباً، فَعَلِمَ أَنَّ لَهُ رَبّاً يَغْفِرُ الذَّنْبَ، وَيَأْخُذُ بِالذَّنْبِ. ثُمَّ عَادَ فَأَذْنَبَ، فَقَالَ: أَيْ رَبِّ، اغْفِرْ لِي ذَنْبِي. فَقَالَ تَبَارَكَ وَتَعَالَىٰ: عَبْدِي أَذْنَبَ ذَنْباً. فَعَلِمَ أَنَّ لَهُ رَبّاً يَغْفِرُ الذَّنْبَ، وَيَأْخُذُ بِالذَّنْبِ. ثُمَّ عَادَ فَأَذْنَبَ فَقَالَ: أَيْ رَبِّ، اغْفِرْ لِي ذَنْبِي. فَقَالَ تَبَارَكَ وَتَعَالَىٰ: أَذْنَبَ عَبْدِي ذَنْباً. فَعَلِمَ أَنَّ لَهُ رَبّاً يَغْفِرُ الذَّنْبَ، وَيَأْخُذُ بِالذَّنْبِ اعْمَلْ مَا شِئْتَ فَقَدْ غَفَرْتُ لَكَ».

قَالَ عَبْدُ الأَعْلَىٰ: لاَ أَدْرِي أَقَالَ فِي الثَّالِثَةِ أَوِ الرَّابِعَةِ: «اعْمَلْ مَا شِئْتَ».

[البخاري: كتاب التوحيد، باب قول الله تعالى: ﴿يريدون أن يبدلوا كلام الله﴾، رقم: ٧٥٠٧].

(...) ـ قَالَ أَبُو أَحْمَدَ: حَدَّثَنِي مُحَمَّدُ بْنُ زَنْجُويَهْ الْقُرَشِيُّ الْقُشَيْرِيُّ. حَدَّثَنَا عَبْدُ الأَعْلَىٰ بْنُ حَمَّادٍ النَّرْسِيُّ، بِهٰذَا الإِسْنَادِ.

٣٠ ـ (...) ـ **حدّثني** عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنِي أَبُو الْوَلِيدِ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا إِسْحَاقُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ. قَالَ: كَانَ بِالْمَدِينَةِ قَاصٌّ يُقَالُ لَهُ عَبْدُ الرَّحْمٰنِ بْنُ أَبِي عَمْرَةَ. قَالَ: فَسَمِعْتُهُ يَقُولُ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ عَبْداً أَذْنَبَ ذَنْباً»... بِمَعْنَىٰ حَدِيثِ حَمَّادِ بْنِ سَلَمَةَ، وَذَكَرَ ثَلاَثَ مَرَّاتٍ، أَذْنَبَ ذَنْباً، وَفِي الثَّالِثَةِ: قَدْ غَفَرْتُ لِعَبْدِي فَلْيَعْمَلْ مَا شَاءَ.

31-(2759) Abu Musa "Allah be pleased with him" narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” said that Allah “Exalted and Glorified be He” Stretches out His Hand during the night so that the people repent for the fault committed from dawn till dusk and He stretches out His Hand daring the day so that the people may reprint for the fault committed from dusk to dawn. (He would accept repentance) before the sun rises in the west (before the Day of Resurrection).

(...) The same was narrated on the authority of Shu'ba with the same chain of transmitters.

[6] Allah's sense of honour, and His prohibition of the abominable acts

32-(2760) Abdullah "Allah be pleased with him" narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “Nothing is dearer to Allah than His praise for He has praised Himself, and no one is more self-respecting than Allah Himself and it is on this account that He has prohibited abominable acts.”

33-(...) Abdullah "Allah be pleased with him" narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “None is more self-respecting than Allah and it is because of this that He has prohibited abominable acts-both visible and invisible-and none loves His praise more than Allah Himself.”

34-(...) Abdullah Ibn Mas'ud "Allah be pleased with him" reported directly from The Messenger of Allah “Allah’s blessing and peace be upon him”: “None is more self-respecting than Allah and it is because of this that He has prohibited abominable acts-both visible and invisible and nothing is loved by Allah more than the praise of His Own self and it is on this account that He has praised Himself.”

35-(...) Abdullah Ibn Mas'ud "Allah be pleased with him" reported that The Messenger of Allah “Allah’s blessing and peace be upon him” said: “None loves one's own praise more than Allah “Exalted and Glorified be He” does. It is because of this that He has praised Himself, and none is more self-respecting than Allah and it is because of this that He has prohibited abominable acts and there is none who is more anxious to accept the apologies of the people than Allah Himself and it is on this account that He has revealed the Book and sent The Prophets.”

٣١ ـ (٢٧٥٩) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةَ. قَالَ: سَمِعْتُ أَبَا عُبَيْدَةَ يُحَدِّثُ عَنْ أَبِي مُوسَىٰ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ يَبْسُطُ يَدَهُ بِاللَّيْلِ، لِيَتُوبَ مُسِيءُ النَّهَارِ. وَيَبْسُطُ يَدَهُ بِالنَّهَارِ، لِيَتُوبَ مُسِيءُ اللَّيْلِ، حَتَّىٰ تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا».

(...) ـ وحدّثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا شُعْبَةُ، بِهَـٰذَا الإِسْنَادِ، نَحْوَهُ.

٦ ـ باب غَيْرَةِ الله تعالى، وتَحْرِيم الفَوَاحِشِ

٣٢ ـ (٢٧٦٠) ـ حدّثنا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ. قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ عُثْمَانُ: حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ أَحَدٌ أَحَبَّ إِلَيْهِ الْمَدْحُ مِنَ اللَّهِ. مِنْ أَجْلِ ذَٰلِكَ مَدَحَ نَفْسَهُ. وَلَيْسَ أَحَدٌ أَغْيَرَ مِنَ اللَّهِ، مِنْ أَجْلِ ذَٰلِكَ حَرَّمَ الْفَوَاحِشَ».

[البخاري: كتاب النكاح، باب الغيرة، رقم: ٥٢٢٠].

٣٣ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ وَأَبُو كُرَيْبٍ. قَالاَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ وَأَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ أَحَدٌ أَغْيَرَ مِنَ اللَّهِ، وَلِذَٰلِكَ حَرَّمَ الْفَوَاحِشَ مَا ظَهَرَ مِنها وَمَا بَطَنَ. وَلاَ أَحَدٌ أَحَبَّ إِلَيْهِ الْمَدْحُ مِنَ اللَّهِ».

٣٤ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةَ. قَالَ: سَمِعْتُ أَبَا وَائِلٍ يَقُولُ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ يَقُولُ: ـ قُلْتُ لَهُ: آنْتَ سَمِعْتَهُ مِنْ عَبْدِ اللَّهِ؟ قَالَ: نَعَمْ. وَرَفَعَهُ؛ أَنَّهُ قَالَ: «لاَ أَحَدٌ أَغْيَرَ مِنَ اللَّهِ. وَلِذَٰلِكَ حَرَّمَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ. وَلاَ أَحَدٌ أَحَبَّ إِلَيْهِ الْمَدْحُ مِنَ اللَّهِ، وَلِذَٰلِكَ مَدَحَ نَفْسَهُ».

[البخاري: كتاب التفسير، باب: ﴿ولا تقربوا الفواحش ما ظهر منها...﴾، رقم: ٤٦٣٤].

٣٥ ـ (...) ـ حدّثنا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ. قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ الآخَرَانِ: حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ مَالِكِ بْنِ الْحَارِثِ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ أَحَدٌ أَحَبَّ إِلَيْهِ الْمَدْحُ مِنَ اللَّهِ عَزَّ وَجَلَّ. مِنْ أَجْلِ ذَٰلِكَ مَدَحَ نَفْسَهُ. وَلَيْسَ أَحَدٌ أَغْيَرَ مِنَ اللَّهِ. مِنْ أَجْلِ ذَٰلِكَ حَرَّمَ الْفَوَاحِشَ. وَلَيْسَ أَحَدٌ أَحَبَّ إِلَيْهِ الْعُذْرُ مِنَ اللَّهِ. مِنْ أَجْلِ ذَٰلِكَ أَنْزَلَ الْكِتَابَ وَأَرْسَلَ الرُّسُلَ».

36-(2761) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “Allah is self-respecting and a believer is also self-respecting and the respect of Allah is injured if a believer does what He has forbidden him to do.”

(2762) This Hadith was narrated on the authority of Asma daughter of Abu Bakr, through another chain of transmitters.

(2761) Abu Salama reported from Abu Huraira "Allah be pleased with him" that The Messenger of Allah “Allah’s blessing and peace be upon him” said: “There is none more self-respecting than Allah “Exalted and Glorified be He”.”

37-(2762) Asma "Allah be pleased with her" reported that The Messenger of Allah “Allah’s blessing and peace be upon him” said: “There is none more self-respecting than Allah “Exalted and Glorified be He”.”

38-(2761) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “A believer is self-respecting and Allah is extremely self-respecting.”

(...) This Hadith was narrated on the authority of Shu'ba through another chain of transmitters.

[7] Allah’s saying: " The good deeds take away the evil deeds"

39-(2763) Abdullah Ibn Mas'ud "Allah be pleased with him" reported that a person kissed a woman and he came to The Messenger of Allah “Allah’s blessing and peace be upon him” and made a mention of that to him. It was (on this occasion) that this verse was revealed:" And observe prayer at the (two) ends of the day and in the first hours of the night. Surely, good deeds take away evil deeds. That is a reminder for the mindful" (Hud 114). That person said: O Messenger of Allah, does it concern me only? He (The Prophet) said: It concerns every one of my nation, who acts according to it.

40-(...) Ibn Mas'ud "Allah be pleased with him" reported that a person came to The Messenger of Allah “Allah’s blessing and peace be upon him” and told him that he had kissed a woman or touched her with his hand or did something like this. He asked him about its expiation. It was (on this occasion) that Allah “Exalted and Glorified be He” revealed this verse (as mentioned above).

41-(...) This Hadith was narrated on the authority of Sulaiman At-Taimi with the same chain of transmitters that a person did something wicked with a woman less than fornication. He came to Umar Ibn Al-Khattab and

٣٦ ـ (٢٧٦١) ـ حدّثنا عَمْرٌو النَّاقِدُ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ بْنِ عُلَيَّةَ، عَنْ حَجَّاجِ بْنِ أَبِي عُثْمَانَ. قَالَ: قَالَ يَحْيَىٰ: وَحَدَّثَنِي أَبُو سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ يَغَارُ، وَإِنَّ الْمُؤْمِنَ يَغَارُ. وَغَيْرَةُ اللَّهِ أَنْ يَأْتِيَ الْمُؤْمِنُ مَا حَرَّمَ عَلَيْهِ».

[البخاري: كتاب النكاح، باب الغيرة، رقم: ٥٢٢٢].

(٢٧٦٢) ـ قَالَ يَحْيَىٰ: وَحَدَّثَنِي أَبُو سَلَمَةَ، أَنَّ عُرْوَةَ بْنَ الزُّبَيْرِ حَدَّثَهُ، أَنَّ أَسْمَاءَ بِنْتَ أَبِي بَكْرٍ حَدَّثَتْهُ، أَنَّهَا سَمِعَتْ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَيْسَ شَيْءٌ أَغْيَرَ مِنَ اللَّهِ عَزَّ وَجَلَّ».

(٢٧٦١) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا أَبَانُ بْنُ يَزِيدَ وَحَرْبُ بْنُ شَدَّادٍ، عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِ رِوَايَةِ حَجَّاجٍ. حَدِيثَ أَبِي هُرَيْرَةَ خَاصَّةً. وَلَمْ يَذْكُرْ حَدِيثَ أَسْمَاءَ.

٣٧ ـ (٢٧٦٢) ـ وحدّثنا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ، عَنْ هِشَامٍ، عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ عُرْوَةَ، عَنْ أَسْمَاءَ، عَنِ النَّبِيِّ ﷺ؛ أَنَّهُ قَالَ: «لَا شَيْءَ أَغْيَرُ مِنَ اللَّهِ عَزَّ وَجَلَّ».

٣٨ ـ (٢٧٦١) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ، يَعْنِي ابْنَ مُحَمَّدٍ، عَنِ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْمُؤْمِنُ يَغَارُ، وَاللَّهُ أَشَدُّ غَيْراً».

(...) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، قَالَ: سَمِعْتُ الْعَلَاءَ، بِهَٰذَا الْإِسْنَادِ.

٧ ـ باب قوله تعالى: ﴿إِنَّ ٱلْحَسَنَٰتِ يُذْهِبْنَ ٱلسَّيِّـَٔاتِ﴾ [هود: ١١٤]

٣٩ ـ (٢٧٦٣) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو كَامِلٍ، فُضَيْلُ بْنُ حُسَيْنٍ الْجَحْدَرِيُّ. كِلَاهُمَا عَنْ يَزِيدَ بْنِ زُرَيْعٍ، وَاللَّفْظُ لِأَبِي كَامِلٍ: حَدَّثَنَا يَزِيدُ: حَدَّثَنَا التَّيْمِيُّ، عَنْ أَبِي عُثْمَانَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، أَنَّ رَجُلاً أَصَابَ مِنِ امْرَأَةٍ قُبْلَةً. فَأَتَى النَّبِيَّ ﷺ فَذَكَرَ ذَٰلِكَ لَهُ. قَالَ: فَنَزَلَتْ: ﴿وَأَقِمِ ٱلصَّلَوٰةَ طَرَفَيِ ٱلنَّهَارِ وَزُلَفًا مِّنَ ٱلَّيْلِ إِنَّ ٱلْحَسَنَٰتِ يُذْهِبْنَ ٱلسَّيِّـَٔاتِ ذَٰلِكَ ذِكْرَىٰ لِلذَّٰكِرِينَ ﴿١١٤﴾﴾ [هود: ١١٤]. قَالَ: فَقَالَ الرَّجُلُ: أَلِيَ هَٰذِهِ يَا رَسُولَ اللَّهِ؟ قَالَ: «لِمَنْ عَمِلَ بِهَا مِنْ أُمَّتِي».

[البخاري: كتاب مواقيت الصلاة، باب الصلاة كفارة، رقم: ٥٢٦].

٤٠ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَىٰ: حَدَّثَنَا الْمُعْتَمِرُ، عَنْ أَبِيهِ. حَدَّثَنَا أَبُو عُثْمَانَ، عَنِ ابْنِ مَسْعُودٍ، أَنَّ رَجُلاً أَتَى النَّبِيَّ ﷺ. فَذَكَرَ أَنَّهُ أَصَابَ مِنِ امْرَأَةٍ، إِمَّا قُبْلَةً، أَوْ مَسًّا بِيَدٍ، أَوْ شَيْئاً. كَأَنَّهُ يَسْأَلُ عَنْ كَفَّارَتِهَا. قَالَ: فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ... ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ يَزِيدَ.

٤١ ـ (...) ـ حدّثنا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، عَنْ سُلَيْمَانَ التَّيْمِيِّ، بِهَٰذَا

who regarded it as a serious offence. Then he came to Abu Bakr who considered it as a serious offence. Then he came to Allah's Messenger "Allah's blessing and peace be upon him" to whom he mentioned this. The rest of the Hadith is the same.

42-(...) Abdullah "Allah be pleased with him" reported that a person came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: The Messenger of Allah, I sported with a woman in the outskirts of Medina, and I have committed an offence short of fornication. Here I am (before you), kindly deliver verdict about me which you deem fit. Umar said: Allah concealed your fault. You had better conceal it yourself also. The Messenger of Allah "Allah's blessing and peace be upon him", however, gave no reply to him. The man stood up and went away and The Messenger of Allah "Allah's blessing and peace be upon him" sent a person after him to call him and be recited this verse:" And observe prayer at the ends of the day and in the first hours of the night. Surely, good deeds take away evil deeds. That is a reminder for the mindful." A person amongst the people said: O Messenger of Allah, does it concern this man only? Thereupon he (The Prophet) said: No, but the people at large.

43-(...) This Hadith was narrated by Abu Al-Ahwas to which it was added: Mu'adh said: The Messenger of Allah, does it concern this particular case or to all of us? And he (The Prophet) said: Of course, to all of you.

44-(2764) Anas "Allah be pleased with him" reported that a person came to The Messenger of Allah "Allah's blessing and peace be upon him" said: The Messenger of Allah, I have committed an offence which deserves imposition of legal punishment, so impose it upon me according to the Book of Allah. Thereupon he said: Were you not present with us at the time of prayer? He said: Yes. Thereupon he said: You have been granted pardon.

45-(2765) Abu Umama "Allah be pleased with him" reported: We were sitting in the mosque in the company of The Messenger of Allah "Allah's blessing and peace be upon him". A person came there and said: The Messenger of Allah, I have committed an offence, which deserves the imposition of legal punishment upon me, so impose it upon me. The Messenger of Allah "Allah's blessing and peace be upon him" kept silent. He repeated it and said: The Messenger of Allah, I have committed an offence which deserves the imposition of legal punishment upon me, so

الإِسْنَادِ. قَالَ: أَصَابَ رَجُلٌ مِنِ امْرَأَةٍ شَيْئاً دُونَ الْفَاحِشَةِ. فَأَتَى عُمَرَ بْنَ الْخَطَّابِ فَعَظَّمَ عَلَيْهِ. ثُمَّ أَتَى أَبَا بَكْرٍ فَعَظَّمَ عَلَيْهِ. ثُمَّ أَتَى النَّبِيَّ ﷺ... فَذَكَرَ بِمِثْلِ حَدِيثِ يَزِيدَ وَالْمُعْتَمِرِ.

٤٢ ـ (...) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. وَاللَّفْظُ لِيَحْيَىٰ. قَالَ يَحْيَىٰ: أَخْبَرَنَا. وَقَالَ الآخَرَانِ: حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ سِمَاكٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ وَالأَسْوَدِ، عَنْ عَبْدِ اللَّهِ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، إِنِّي عَالَجْتُ امْرَأَةً فِي أَقْصَى الْمَدِينَةِ، وَإِنِّي أَصَبْتُ مِنْهَا مَا دُونَ أَنْ أَمَسَّهَا، فَأَنَا هَٰذَا. فَاقْضِ فِيَّ مَا شِئْتَ. فَقَالَ لَهُ عُمَرُ: لَقَدْ سَتَرَكَ اللَّهُ، لَوْ سَتَرْتَ نَفْسَكَ. قَالَ: فَلَمْ يَرُدَّ النَّبِيُّ ﷺ شَيْئاً. فَقَامَ الرَّجُلُ فَانْطَلَقَ. فَأَتْبَعَهُ النَّبِيُّ ﷺ رَجُلاً دَعَاهُ، وَتَلاَ عَلَيْهِ هَٰذِهِ الآيَةَ: ﴿وَأَقِمِ ٱلصَّلَوٰةَ طَرَفَيِ ٱلنَّهَارِ وَزُلَفًا مِّنَ ٱلَّيْلِ ۚ إِنَّ ٱلْحَسَنَٰتِ يُذْهِبْنَ ٱلسَّيِّـَٔاتِ ۚ ذَٰلِكَ ذِكْرَىٰ لِلذَّٰكِرِينَ ﴿١١٤﴾﴾ [هود: ١١٤]. فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: يَا نَبِيَّ اللَّهِ، هَٰذَا لَهُ خَاصَّةً؟ قَالَ: «بَلْ لِلنَّاسِ كَافَّةً».

٤٣ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا أَبُو النُّعْمَانِ، الْحَكَمُ بْنُ عَبْدِ اللَّهِ الْعِجْلِيُّ: حَدَّثَنَا شُعْبَةُ، عَنْ سِمَاكِ بْنِ حَرْبٍ. قَالَ: سَمِعْتُ إِبْرَاهِيمَ يُحَدِّثُ، عَنْ خَالِهِ الأَسْوَدِ، عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ ﷺ... بِمَعْنَىٰ حَدِيثِ أَبِي الأَحْوَصِ.

وَقَالَ فِي حَدِيثِهِ: فَقَالَ مُعَاذٌ: يَا رَسُولَ اللَّهِ، هَذَا لِهَذَا خَاصَّةً، أَوْ لَنَا عَامَّةً؟ قَالَ: «بَلْ لَكُمْ عَامَّةً».

٤٤ ـ (٢٧٦٤) ـ حدّثنا الْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ: حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ: حَدَّثَنَا هَمَّامٌ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسٍ، قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، أَصَبْتُ حَدًّا فَأَقِمْهُ عَلَيَّ. قَالَ: وَحَضَرَتِ الصَّلاَةُ فَصَلَّىٰ مَعَ رَسُولِ اللَّهِ ﷺ. فَلَمَّا قَضَى الصَّلاَةَ قَالَ: يَا رَسُولَ اللَّهِ، إِنِّي أَصَبْتُ حَدّاً فَأَقِمْ فِيَّ كِتَابَ اللَّهِ. قَالَ: «هَلْ حَضَرْتَ الصَّلاَةَ مَعَنَا؟» قَالَ: نَعَمْ. قَالَ: «قَدْ غُفِرَ لَكَ».

[البخاري: كتاب الحدود، باب إذا أقر بالحد ولم يبين، رقم: ٦٨٢٣]

٤٥ ـ (٢٧٦٥) ـ حدّثنا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ وَزُهَيْرُ بْنُ حَرْبٍ، وَاللَّفْظُ

impose it upon me. He (The Prophet) kept silent, and it was at this time that Iqama was pronounced for prayer (and the prayer was observed). And when The Messenger of Allah "Allah's blessing and peace be upon him" had finished the prayer that person followed The Messenger of Allah "Allah's blessing and peace be upon him". Abu Umama said: I too followed The Messenger of Allah "Allah's blessing and peace be upon him" after he had finished the prayer, so that I should know what answer he would give to that person. That person remained attached to The Messenger of Allah "Allah's blessing and peace be upon him" and said: The Messenger of Allah, I have committed an offence which deserves imposition of legal punishment upon me, so impose it upon me. Abu Umama reported that The Messenger of Allah "Allah's blessing and peace be upon him" said to him: Didn't you see that as you got out of the house, you performed ablution perfectly well. He said: The Messenger of Allah, of course. I did it. He again said to him: Then you observed prayer along with us. He said: The Messenger of Allah, yes, it is so. Thereupon The Messenger of Allah "Allah's blessing and peace be upon him" said to him: Verily, Allah has exempted you from the imposition of legal punishment, or he said: From your sin.

[8] Accepting the repentance of the murderer, even in case he committed a lot of murders

46-(2766) Abu Sa'id Al-Khudri "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There was a person before you who had killed ninety-nine persons and then made an inquiry about the learned persons of the world (who could show him the way to salvation). He was directed to a monk. He came to him and told him that he had killed ninety-nine persons and asked him whether there was any scope for his repentance to be accepted. He said: No. He killed him also and thus completed one hundred. He then asked about the learned persons of the earth and he was directed to a scholar, and he told him that he had killed one hundred persons and asked him whether there was any scope for his repentance to be accepted. He said: Yes; what stands between you and the repentance? You better go to such and such land; there are people devoted to prayer and worship and you also worship along with them and do not come to the land of yours since it was an evil land (for you). So he went away and he had hardly covered half the distance when death came to him and there was a dispute between the angels of mercy and the angels of punishment. The angels of mercy said:

لِزُهَيْرٍ، قَالاَ: حَدَّثَنَا عُمَرُ بْنُ يُونُسَ: حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ: حَدَّثَنَا شَدَّادٌ: حَدَّثَنَا أَبُو أُمَامَةَ قَالَ: بَيْنَمَا رَسُولُ اللَّهِ ﷺ فِي الْمَسْجِدِ، وَنَحْنُ قُعُودٌ مَعَهُ، إِذْ جَاءَ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ، إِنِّي أَصَبْتُ حَدًّا. فَأَقِمْهُ عَلَيَّ. فَسَكَتَ عَنْهُ رَسُولُ اللَّهِ ﷺ. ثُمَّ أَعَادَ فَقَالَ: يَا رَسُولَ اللَّهِ، إِنِّي أَصَبْتُ حَدًّا، فَأَقِمْهُ عَلَيَّ. فَسَكَتَ عَنْهُ. وَأُقِيمَتِ الصَّلاَةُ، فَلَمَّا انْصَرَفَ نَبِيُّ اللَّهِ ﷺ قَالَ أَبُو أُمَامَةَ: فَاتَّبَعَ الرَّجُلُ رَسُولَ اللَّهِ ﷺ حِينَ انْصَرَفَ. وَاتَّبَعْتُ رَسُولَ اللَّهِ ﷺ أَنْظُرُ مَا يَرُدُّ عَلَى الرَّجُلِ. فَلَحِقَ الرَّجُلُ رَسُولَ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، إِنِّي أَصَبْتُ حَدًّا، فَأَقِمْهُ عَلَيَّ. قَالَ أَبُو أُمَامَةَ: فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «أَرَأَيْتَ حِينَ خَرَجْتَ مِنْ بَيْتِكَ، أَلَيْسَ قَدْ تَوَضَّأْتَ فَأَحْسَنْتَ الْوُضُوءَ؟» قَالَ: بَلَىٰ. يَا رَسُولَ اللَّهِ. قَالَ: «ثُمَّ شَهِدْتَ الصَّلاَةَ مَعَنَا؟» فَقَالَ: نَعَمْ، يَا رَسُولَ اللَّهِ. قَالَ فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «فَإِنَّ اللَّهَ قَدْ غَفَرَ لَكَ حَدَّكَ. أَوْ قَالَ: ذَنْبَكَ».

٨ ـ باب قَبُولِ تَوْبَةِ القَاتِلِ وإن كَثُرَ قتله

٤٦ ـ (٢٧٦٦) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَمُحَمَّدُ بْنُ بَشَّارٍ، وَاللَّفْظُ لابْنِ الْمُثَنَّىٰ، قَالاَ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي: عَنْ قَتَادَةَ، عَنْ أَبِي الصِّدِّيقِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ نَبِيَّ اللَّهِ ﷺ قَالَ: «كَانَ فِيمَنْ كَانَ قَبْلَكُمْ رَجُلٌ قَتَلَ تِسْعَةً وَتِسْعِينَ نَفْساً. فَسَأَلَ عَنْ أَعْلَمِ أَهْلِ الأَرْضِ فَدُلَّ، عَلَىٰ رَاهِبٍ. فَأَتَاهُ فَقَالَ: إِنَّهُ قَتَلَ تِسْعَةً وَتِسْعِينَ نَفْساً، فَهَلْ لَهُ مِنْ تَوْبَةٍ؟ فَقَالَ: لا. فَقَتَلَهُ. فَكَمَّلَ بِهِ مِئَةً. ثُمَّ سَأَلَ عَنْ أَعْلَمِ أَهْلِ الأَرْضِ، فَدُلَّ عَلَىٰ رَجُلٍ عَالِمٍ. فَقَالَ: إِنَّهُ قَتَلَ مِئَةَ نَفْسٍ. فَهَلْ لَهُ مِنْ تَوْبَةٍ؟ فَقَالَ: نَعَمْ. وَمَنْ يَحُولُ بَيْنَهُ وَبَيْنَ التَّوْبَةِ؟ انْطَلِقْ إِلَىٰ أَرْضِ كَذَا وَكَذَا. فَإِنَّ بِهَا أُنَاساً يَعْبُدُونَ اللَّهَ، فَاعْبُدِ اللَّهَ مَعَهُمْ. وَلاَ تَرْجِعْ إِلَىٰ أَرْضِكَ، فَإِنَّهَا أَرْضُ سَوْءٍ. فَانْطَلَقَ حَتَّىٰ إِذَا نَصَفَ الطَّرِيقَ أَتَاهُ الْمَوْتُ. فَاخْتَصَمَتْ فِيهِ مَلاَئِكَةُ الرَّحْمَةِ وَمَلاَئِكَةُ الْعَذَابِ.

This man has come as a penitent and remorseful to Allah and the angels of punishment said: He has done no good at all. Then there came another angel in the form of a human being in order to decide between them. He said: You measure the land to which he has drawn near. They measured it and found him nearer to the land where he intended to go (the land of piety), and so the angels of mercy took possession of it. Quatada said that Hasan told him that it was said to them that as death approached him, he crawled upon his chest (and managed) to slip in the land of mercy."

47-(...) Abu Sa'id Al-Khudri "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There was a man who killed ninety-nine persons and then he began to make an inquiry whether there was any way left for him for repentance. He came to a monk and asked him about that, and he said: There is no chance for repentance for you. He killed the monk also and then began to make an inquiry and moved from one village to another village where there lived pious persons, and as he had covered some distance, he was overtaken by death, but he managed to crawl upon his chest (to the side nearer to the place where the pious men lived). He died and then there was a dispute between the angels of mercy and the angels of punishment and (when it was measured) he was found to be nearer to the village where pious persons were living equal to the Space of a span and he was thus included among them.

48-(...) This Hadith was narrated on the authority of Quatada with the same chain of transmitters but with a slight variation of wording.

49-(2767) Abu Musa' "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: "When it will be the Day of Judgement, Allah would deliver to every Muslim a Jew or a Christian and say: That is your ransom from Hell-Fire."

50-(...) Abu Burda reported from his father that The Messenger of Allah "Allah's blessing and peace be upon him" said: "No Muslim would die but Allah would admit in his place a Jew or a Christian in Hell-Fire." Umar Ibn Abd Al-Aziz took an oath: By One besides Whom there is no god, thrice that his father had narrated that to him from The Messenger of Allah "Allah's blessing and peace be upon him".

(...) This Hadith was narrated on the authority of Awn Ibn Utba.

51-(...) Abu Burda narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There would come people amongst the

فَقَالَتْ مَلَائِكَةُ الرَّحْمَةِ: جَاءَ تَائِباً مُقْبِلاً بِقَلْبِهِ إِلَى اللَّهِ. وَقَالَتْ مَلَائِكَةُ الْعَذَابِ: إِنَّهُ لَمْ يَعْمَلْ خَيْراً قَطُّ. فَأَتَاهُمْ مَلَكٌ فِي صُورَةِ آدَمِيٍّ. فَجَعَلُوهُ بَيْنَهُمْ. فَقَالَ: قِيسُوا مَا بَيْنَ الأَرْضَيْنِ. فَإِلَىٰ أَيَّتِهِمَا كَانَ أَدْنَىٰ، فَهُوَ لَهُ. فَقَاسُوهُ فَوَجَدُوهُ أَدْنَىٰ إِلَى الأَرْضِ الَّتِي أَرَادَ. فَقَبَضَتْهُ مَلَائِكَةُ الرَّحْمَةِ».

قَالَ قَتَادَةُ: فَقَالَ الْحَسَنُ: ذُكِرَ لَنَا، أَنَّهُ لَمَّا أَتَاهُ الْمَوْتُ نَأَى بِصَدْرِهِ.

[البخاري: كتاب أحاديث الأنبياء، باب حدثنا أبو اليمان...، رقم: ٣٤٧٠]

٤٧ ـ (...) ـ حدّثني عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، أَنَّهُ سَمِعَ أَبَا الصِّدِّيقِ النَّاجِيَّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنِ النَّبِيِّ ﷺ: «أَنَّ رَجُلاً قَتَلَ تِسْعَةً وَتِسْعِينَ نَفْساً فَجَعَلَ يَسْأَلُ: هَلْ لَهُ مِنْ تَوْبَةٍ؟ فَأَتَىٰ رَاهِباً فَسَأَلَهُ فَقَالَ: لَيْسَتْ لَكَ تَوْبَةٌ. فَقَتَلَ الرَّاهِبَ. ثُمَّ جَعَلَ يَسْأَلُ، ثُمَّ خَرَجَ مِنْ قَرْيَةٍ إِلَىٰ قَرْيَةٍ فِيهَا قَوْمٌ صَالِحُونَ. فَلَمَّا كَانَ فِي بَعْضِ الطَّرِيقِ أَدْرَكَهُ الْمَوْتُ، فَنَأَىٰ بِصَدْرِهِ، ثُمَّ مَاتَ. فَاخْتَصَمَتْ فِيهِ مَلَائِكَةُ الرَّحْمَةِ وَمَلَائِكَةُ الْعَذَابِ. فَكَانَ إِلَى الْقَرْيَةِ الصَّالِحَةِ أَقْرَبَ مِنْهَا بِشِبْرٍ، فَجُعِلَ مِنْ أَهْلِهَا».

٤٨ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، بِهَذَا الإِسْنَادِ... نَحْوَ حَدِيثِ مُعَاذِ بْنِ مُعَاذٍ.

وَزَادَ فِيهِ: «فَأَوْحَى اللَّهُ إِلَىٰ هَذِهِ: أَنْ تَبَاعَدِي. وَإِلَى هَٰذِهِ: أَنْ تَقَرَّبِي».

٤٩ ـ (٢٧٦٧) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ طَلْحَةَ بْنِ يَحْيَىٰ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَىٰ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا كَانَ يَوْمُ الْقِيَامَةِ، دَفَعَ اللَّهُ عَزَّ وَجَلَّ إِلَىٰ كُلِّ مُسْلِمٍ، يَهُودِيًّا أَوْ نَصْرَانِيًّا. فَيَقُولُ: هَذَا فِكَاكُكَ مِنَ النَّارِ».

٥٠ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ، أَنَّ عَوْناً وَسَعِيدَ بْنَ أَبِي بُرْدَةَ حَدَّثَاهُ، أَنَّهُمَا شَهِدَا أَبَا بُرْدَةَ يُحَدِّثُ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَمُوتُ رَجُلٌ مُسْلِمٌ إِلاَّ أَدْخَلَ اللَّهُ مَكَانَهُ النَّارَ، يَهُودِيًّا أَوْ نَصْرَانِيًّا».

قَالَ: فَاسْتَحْلَفَهُ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ بِاللَّهِ الَّذِي لَا إِلَهَ إِلاَّ هُوَ، ثَلَاثَ مَرَّاتٍ، أَنَّ أَبَاهُ حَدَّثَهُ عَنْ رَسُولِ اللَّهِ ﷺ. قَالَ: فَحَلَفَ لَهُ. قَالَ: فَلَمْ يُحَدِّثْنِي سَعِيدٌ أَنَّهُ اسْتَحْلَفَهُ. وَلَمْ يُنْكِرْ عَلَىٰ عَوْنٍ قَوْلَهُ.

(...) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ الْمُثَنَّىٰ. جَمِيعاً عَنْ عَبْدِ الصَّمَدِ بْنِ عَبْدِ الْوَارِثِ: أَخْبَرَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ. بِهَذَا الإِسْنَادِ... نَحْوَ حَدِيثِ عَفَّانَ. وَقَالَ: عَوْنُ بْنُ عُتْبَةَ.

٥١ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ عَمْرِو بْنِ عَبَّادِ بْنِ جَبَلَةَ بْنِ أَبِي رَوَّادٍ: حَدَّثَنَا حَرَمِيُّ بْنُ عُمَارَةَ: حَدَّثَنَا شَدَّادٌ، أَبُو طَلْحَةَ الرَّاسِبِيُّ، عَنْ غَيْلَانَ بْنِ جَرِيرٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِيهِ، عَنِ

Muslims on the Day of Judgement with sins as heavy as a mountain, and Allah would forgive them and He would replace them with the Jews and the Christians." (I think), Abu Rawh said: I do not know as to who is in doubt. Abu Burda said: I narrated it to Umar Ibn Abd Al-'Aziz, whereupon he said: Was it your father who narrated it to you from The Messenger of Allah "Allah's blessing and peace be upon him"? I said: Yes.

52-(2768) Safwan Ibn Muhriz reported that a person said to Ibn Umar "Allah be pleased with both": How did you hear The Messenger of Allah "Allah's blessing and peace be upon him" as saying something about intimate conversation? He said: I heard him say: A believer will be brought to his Lord "Exalted and Glorified be He" on the Day of Resurrection and He would place upon him His veil (of Light) and make him confess his faults and say: Do you recognize (your faults)? He would say: My Lord, I do recognize (them). He (the Lord) would say: I concealed them for you in the world. And today I forgive them. And he would then be given the Book containing (the account of his) good deeds. And so far as the non-believers and hypocrites are concerned, there would be general announcement about them before all creation telling them that these (people, i.e. non-believers and hypocrites) told a lie about Allah.

[9] The story of the repentance of Ka'b Ibn Malik and his companions

53-(2769) Ibn Shihab reported that The Messenger of Allah "Allah's blessing and peace be upon him" made an expedition to Tabuk and he (The Prophet) had in his mind (the idea of threatening the) Christians of Arabia in Syria and those of Rome. Ibn Shihab added that Abd Ar-Rahman Ibn Abdullah Ibn Ka'b told him that Abdullah Ibn Ka'b who was the guide of Ka'b when he became blind narrated: I heard Ka'b Ibn Malik narrating the story of (The Holy Battle of) Tabuk in which he did not participate. Ka'b said: "I did not remain behind Allah's Apostle "Allah's blessing and peace be upon him" in any holy battle that he fought except the holy battle of Tabuk, and I failed to take part in the holy battle of Badr, but Allah did not admonish anyone who had not participated in it, for in fact, Allah's Apostle "Allah's blessing and peace be upon him" had gone out in search of the caravan of Quraish till Allah made them (Muslims) and their enemy meet without any appointment. I witnessed the night of Al Aqaba (pledge) with Allah's Apostle "Allah's blessing and peace be upon him" when we pledged for Islam, and I would not exchange it for the Badr battle although

النَّبِيِّ ﷺ قَالَ: «يَجِيءُ، يَوْمَ الْقِيَامَةِ، نَاسٌ مِنَ الْمُسْلِمِينَ، بِذُنُوبٍ أَمْثَالِ الْجِبَالِ، فَيَغْفِرُهَا اللَّهُ لَهُمْ، وَيَضَعُهَا عَلَى الْيَهُودِ وَالنَّصَارَى»، فِيمَا أَحْسِبُ أَنَا.

قَالَ أَبُو رَوْحٍ: لاَ أَدْرِي مِمَّنِ الشَّكُّ.

قَالَ أَبُو بُرْدَةَ: فَحَدَّثْتُ بِهِ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ فَقَالَ: أَبُوكَ حَدَّثَكَ هٰذَا عَنِ النَّبِيِّ ﷺ؟ قُلْتُ: نَعَمْ.

٥٢ ـ (٢٧٦٨) ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ هِشَامٍ الدَّسْتَوَائِيِّ، عَنْ قَتَادَةَ، عَنْ صَفْوَانَ بْنِ مُحْرِزٍ قَالَ: قَالَ رَجُلٌ لاِبْنِ عُمَرَ: كَيْفَ سَمِعْتَ رَسُولَ اللَّهِ ﷺ يَقُولُ فِي النَّجْوَى؟ قَالَ: سَمِعْتُهُ يَقُولُ: «يُدْنَى الْمُؤْمِنُ يَوْمَ الْقِيَامَةِ مِنْ رَبِّهِ عَزَّ وَجَلَّ، حَتَّىٰ يَضَعَ عَلَيْهِ كَنَفَهُ. فَيُقَرِّرُهُ بِذُنُوبِهِ. فَيَقُولُ: هَلْ تَعْرِفُ؟ فَيَقُولُ: أَيْ رَبِّ، أَعْرِفُ. قَالَ: فَإِنِّي قَدْ سَتَرْتُهَا عَلَيْكَ فِي الدُّنْيَا، وَإِنِّي أَغْفِرُهَا لَكَ الْيَوْمَ. فَيُعْطَىٰ صَحِيفَةَ حَسَنَاتِهِ. وَأَمَّا الْكُفَّارُ وَالْمُنَافِقُونَ فَيُنَادَىٰ بِهِمْ عَلَى رُؤُوسِ الْخَلاَئِقِ: هٰؤُلاَءِ الَّذِينَ كَذَبُوا عَلَى اللَّهِ».

[البخاري: كتاب المظالم، باب قول الله تعالى: ﴿ألا لعنة الله على الظالمين﴾، رقم: ٢٤٤١].

٩ ـ باب حديث تَوْبَةِ كَعْبِ بن مَالِكٍ وصَاحِبَيْهِ

٥٣ ـ (٢٧٦٩) ـ حدّثني أَبُو الطَّاهِرِ، أَحْمَدُ بْنُ عَمْرِو بْنِ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ سَرْحٍ مَوْلَى بَنِي أُمَيَّةَ: أَخْبَرَنِي ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ. قَالَ: ثُمَّ غَزَا رَسُولُ اللَّهِ ﷺ غَزْوَةَ تَبُوكَ. وَهُوَ يُرِيدُ الرُّومَ وَنَصَارَى الْعَرَبِ بِالشَّامِ.

قَالَ ابْنُ شِهَابٍ: فَأَخْبَرَنِي عَبْدُ الرَّحْمَٰنِ بْنُ عَبْدِ اللَّهِ بْنِ كَعْبِ بْنِ مَالِكٍ، أَنَّ عَبْدَ اللَّهِ بْنَ كَعْبٍ كَانَ قَائِدَ كَعْبٍ، مِنْ بَنِيهِ، حِينَ عَمِيَ. قَالَ: سَمِعْتُ كَعْبَ بْنَ مَالِكٍ يُحَدِّثُ حَدِيثَهُ حِينَ تَخَلَّفَ عَنْ رَسُولِ اللَّهِ ﷺ فِي غَزْوَةِ تَبُوكَ. قَالَ كَعْبُ بْنُ مَالِكٍ: لَمْ أَتَخَلَّفْ عَنْ رَسُولِ اللَّهِ ﷺ فِي غَزْوَةٍ غَزَاهَا قَطُّ، إِلاَّ فِي غَزْوَةِ تَبُوكَ. غَيْرَ

the Badr battle is more popular amongst the people than it (Al-Aqaba's pledge). As for my news (in this battle of Tabuk), I had never been stronger or wealthier than I was when I remained behind The Prophet "Allah's blessing and peace be upon him" in that holy battle.

By Allah, never had I two she-camels before, but I had then at the time of this Holy battle. Whenever Allah's Apostle "Allah's blessing and peace be upon him" wanted to make a holy battle, he used to hide his intention by apparently referring to different Holy battle till it was the time of that Holy battle (of Tabuk) which Allah's Apostle "Allah's blessing and peace be upon him" fought in severe heat, facing a long journey, desert, and the great number of enemy. For this reason, The Prophet "Allah's blessing and peace be upon him" announced to the Muslims clearly (their destination) so that they might get prepared for their Holy battle. So he informed them clearly of the destination he was going to. Allah's Apostle "Allah's blessing and peace be upon him" was accompanied by a large number of Muslims who could not be listed in a book, namely a register."

Ka'b added: "Any man who intended to be absent would think that the matter would remain hidden unless Allah revealed it through Divine Revelation. So Allah's Apostle "Allah's blessing and peace be upon him" fought that Holy battle at the time when the fruits had ripened and the shade looked pleasant. Allah's Apostle "Allah's blessing and peace be upon him" and his companions prepared for the battle and I started to go out in order to get myself ready along with them, but I returned without doing anything. I would say to myself: "I could do that." So I kept on delaying it every now and then till the people got ready and Allah's Apostle "Allah's blessing and peace be upon him" and the Muslims along with him departed, and I had not prepared anything for my departure, and I said: "I will prepare myself (for departure) one or two days later, and then join them." In the morning following their departure, I went out to get myself ready but returned having done nothing. Then again in the next morning, I went out to get ready but returned without doing anything.

Such was the case with me till they hurried away and the battle was missed (by me). Even then I intended to depart to catch them. I wish I had done so! But I was unfortunate. So, after the departure of Allah's Apostle, whenever I went out and walked amongst the people (who remained behind), it grieved me that I could see none around me, but one accused of hypocrisy or one of those weak men whom Allah had excused. Allah's Apostle "Allah's blessing and peace be upon him" did not remember me till he reached Tabuk.

أَنِّي قَدْ تَخَلَّفْتُ فِي غَزْوَةِ بَدْرٍ. وَلَمْ يُعَاتِبْ أَحَداً تَخَلَّفَ عَنْهُ. إِنَّمَا خَرَجَ رَسُولُ اللَّهِ ﷺ وَالْمُسْلِمُونَ يُرِيدُونَ عِيرَ قُرَيْشٍ، حَتَّىٰ جَمَعَ اللَّهُ بَيْنَهُمْ وَبَيْنَ عَدُوِّهِمْ، عَلَىٰ غَيْرِ مِيعَادٍ. وَلَقَدْ شَهِدْتُ مَعَ رَسُولِ اللَّهِ ﷺ لَيْلَةَ الْعَقَبَةِ. حِينَ تَوَاثَقْنَا عَلَىٰ الإِسْلاَمِ. وَمَا أُحِبُّ أَنَّ لِي بِهَا مَشْهَدَ بَدْرٍ. وَإِنْ كَانَتْ بَدْرٌ أَذْكَرَ فِي النَّاسِ مِنْهَا. وَكَانَ مِنْ خَبَرِي، حِينَ تَخَلَّفْتُ عَنْ رَسُولِ اللَّهِ ﷺ، فِي غَزْوَةِ تَبُوكَ، أَنِّي لَمْ أَكُنْ قَطُّ أَقْوَىٰ وَلاَ أَيْسَرَ مِنِّي حِينَ تَخَلَّفْتُ عَنْهُ فِي تِلْكَ الْغَزْوَةِ. وَاللَّهِ، مَا جَمَعْتُ قَبْلَهَا رَاحِلَتَيْنِ قَطُّ، حَتَّىٰ جَمَعْتُهُمَا فِي تِلْكَ الْغَزْوَةِ. فَغَزَاهَا رَسُولُ اللَّهِ ﷺ فِي حَرٍّ شَدِيدٍ، وَاسْتَقْبَلَ سَفَراً بَعِيداً وَمَفَازاً، وَاسْتَقْبَلَ عَدُوًّا كَثِيراً. فَجَلاَ لِلْمُسْلِمِينَ أَمْرَهُمْ لِيَتَأَهَّبُوا أُهْبَةَ غَزْوِهِمْ. فَأَخْبَرَهُمْ بِوَجْهِهِمُ الَّذِي يُرِيدُ. وَالْمُسْلِمُونَ مَعَ رَسُولِ اللَّهِ ﷺ كَثِيرٌ، وَلاَ يَجْمَعُهُمْ كِتَابُ حَافِظٍ ـ يُرِيدُ، بِذٰلِكَ، الدِّيوَانَ ـ.

قَالَ كَعْبٌ: فَقَلَّ رَجُلٌ يُرِيدُ أَنْ يَتَغَيَّبَ، يَظُنُّ أَنَّ ذٰلِكَ سَيَخْفَىٰ لَهُ مَا لَمْ يَنْزِلْ فِيهِ وَحْيٌ مِنَ اللَّهِ عَزَّ وَجَلَّ. وَغَزَا رَسُولُ اللَّهِ ﷺ تِلْكَ الْغَزْوَةَ حِينَ طَابَتِ الثِّمَارُ وَالظِّلاَلُ، فَأَنَا إِلَيْهَا أَصْعَرُ. فَتَجَهَّزَ رَسُولُ اللَّهِ ﷺ وَالْمُسْلِمُونَ مَعَهُ. وَطَفِقْتُ أَغْدُو لِكَيْ أَتَجَهَّزَ مَعَهُمْ. فَأَرْجِعُ وَلَمْ أَقْضِ شَيْئاً. وَأَقُولُ فِي نَفْسِي: أَنَا قَادِرٌ عَلَىٰ ذٰلِكَ، إِذَا أَرَدْتُ. فَلَمْ يَزَلْ ذٰلِكَ يَتَمَادَىٰ بِي حَتَّىٰ اسْتَمَرَّ بِالنَّاسِ الْجِدُّ. فَأَصْبَحَ رَسُولُ اللَّهِ ﷺ غَادِياً وَالْمُسْلِمُونَ مَعَهُ. وَلَمْ أَقْضِ مِنْ جَهَازِي شَيْئاً. ثُمَّ غَدَوْتُ فَرَجَعْتُ وَلَمْ أَقْضِ شَيْئاً. فَلَمْ يَزَلْ ذٰلِكَ يَتَمَادَىٰ بِي حَتَّى أَسْرَعُوا وَتَفَارَطَ الْغَزْوُ. فَهَمَمْتُ أَنْ أَرْتَحِلَ فَأُدْرِكَهُمْ، فَيَا لَيْتَنِي فَعَلْتُ. ثُمَّ لَمْ يُقَدَّرْ ذٰلِكَ لِي. فَطَفِقْتُ، إِذَا خَرَجْتُ فِي النَّاسِ، بَعْدَ خُرُوجِ رَسُولِ اللَّهِ ﷺ، يَحْزُنُنِي أَنِّي لاَ أَرَىٰ لِي أُسْوَةً. إِلاَّ رَجُلاً مَغْمُوصاً عَلَيْهِ فِي النِّفَاقِ، أَوْ رَجُلاً مِمَّنْ عَذَرَ اللَّهُ مِنَ الضُّعَفَاءِ. وَلَمْ يَذْكُرْنِي رَسُولُ اللَّهِ ﷺ حَتَّىٰ بَلَغَ تَبُوكاً فَقَالَ، وَهُوَ جَالِسٌ فِي الْقَوْمِ بِتَبُوكَ: «مَا فَعَلَ كَعْبُ بْنُ مَالِكٍ؟» قَالَ رَجُلٌ

So while he was sitting amongst the people in Tabuk, he said: "What did Ka'b do?" A man from Banu Salama said: "O Allah's Apostle! He has been stopped by his two garments and his looking at his own flanks with pride." Then Mu'adh Ibn Jabal said: "What a bad thing you have said! By Allah! O Allah's Apostle! We know nothing about him but well." Allah's Apostle "Allah's blessing and peace be upon him" kept silent."

Ka'b Ibn Malik added: "When I heard that he (The Prophet) was on his way back to Medina, I got dipped in my concern, and began to think of false excuses, saying to myself: "How can I avoid his anger tomorrow?" I took the advice of wise member of my family in this matter.

When it was said that Allah's Apostle had come near, all the evil false excuses went away from my mind and I knew well that I could never come out of this problem by forging a false statement. Then I decided firmly to speak the truth. So Allah's Apostle "Allah's blessing and peace be upon him" arrived in the morning, and whenever he returned from a journey, he used to visit the Mosque first of all and offer a two-Rak'a prayer therein and then sit for the people. So when he had done all that, those who had failed to join the battle (of Tabuk) came and started offering (false) excuses and taking oaths before him. They were over eighty men. Allah's Apostle "Allah's blessing and peace be upon him" accepted the excuses they had expressed, took their pledge of allegiance, asked for Allah's Forgiveness for them, and left the secrets of their hearts for Allah to judge.

Then I came to him, and when I greeted him, he gave a smile of an angry person and then said: "Come on." So I came walking till I sat before him. He said to me: "What stopped you from joining us. Had you not purchased an animal for carrying you?" I answered: "Yes, O Allah's Apostle! But by Allah, if I had sat before any person from among the people of the world other than you, I would have avoided his anger with an excuse.

By Allah, I have been bestowed with the power of speaking fluently and eloquently, but by Allah, I knew well that if today I tell you a lie to seek your favour, Allah would surely make you angry with me in the near future, but if I tell you the truth, though you will get angry because of it, I would hope for Allah's Forgiveness. Really, by Allah, there was no excuse for me. By Allah, I had never been stronger or wealthier than I was when I remained behind you." Then Allah's Apostle "Allah's blessing and peace be upon him" said: "As regards this man, he has surely told the truth. So get

مِنْ بَنِي سَلِمَةَ: يَا رَسُولَ اللَّهِ، حَبَسَهُ بُرْدَاهُ وَالنَّظَرُ فِي عِطْفَيْهِ. فَقَالَ لَهُ مُعَاذُ بْنُ جَبَلٍ: بِئْسَ مَا قُلْتَ، وَاللَّهِ، يَا رَسُولَ اللَّهِ، مَا عَلِمْنَا عَلَيْهِ إِلاَّ خَيْراً. فَسَكَتَ رَسُولُ اللَّهِ ﷺ. فَبَيْنَمَا هُوَ عَلَىٰ ذٰلِكَ رَأَىٰ رَجُلاً مُبَيِّضاً يَزُولُ بِهِ السَّرَابُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «كُنْ أَبَا خَيْثَمَةَ»، فَإِذَا هُوَ أَبُو خَيْثَمَةَ الأَنْصَارِيُّ. وَهُوَ الَّذِي تَصَدَّقَ بِصَاعِ التَّمْرِ حِينَ لَمَزَهُ الْمُنَافِقُونَ.

فَقَالَ كَعْبُ بْنُ مَالِكٍ: فَلَمَّا بَلَغَنِي أَنَّ رَسُولَ اللَّهِ ﷺ قَدْ تَوَجَّهَ قَافِلاً مِنْ تَبُوكَ، حَضَرَنِي بَثِّي، فَطَفِقْتُ أَتَذَكَّرُ الْكَذِبَ وَأَقُولُ: بِمَ أَخْرُجُ مِنْ سَخَطِهِ غَداً؟ وَأَسْتَعِينُ عَلَىٰ ذٰلِكَ كُلَّ ذِي رَأْيٍ مِنْ أَهْلِي. فَلَمَّا قِيلَ لِي: إِنَّ رَسُولَ اللَّهِ ﷺ قَدْ أَظَلَّ قَادِماً، زَاحَ عَنِّي الْبَاطِلُ. حَتَّىٰ عَرَفْتُ أَنِّي لَنْ أَنْجُوَ مِنْهُ بِشَيْءٍ أَبَداً. فَأَجْمَعْتُ صِدْقَهُ. وَصَبَّحَ رَسُولُ اللَّهِ ﷺ قَادِماً. وَكَانَ، إِذَا قَدِمَ مِنْ سَفَرٍ، بَدَأَ بِالْمَسْجِدِ فَرَكَعَ فِيهِ رَكْعَتَيْنِ، ثُمَّ جَلَسَ لِلنَّاسِ. فَلَمَّا فَعَلَ ذٰلِكَ جَاءَهُ الْمُخَلَّفُونَ. فَطَفِقُوا يَعْتَذِرُونَ إِلَيْهِ. وَيَحْلِفُونَ لَهُ، وَكَانُوا بِضْعَةً وَثَمَانِينَ رَجُلاً.

فَقَبِلَ مِنْهُمْ رَسُولُ اللَّهِ ﷺ عَلاَنِيَتَهُمْ. وَبَايَعَهُمْ وَاسْتَغْفَرَ لَهُمْ، وَوَكَلَ سَرَائِرَهُمْ إِلَىٰ اللَّهِ، حَتَّىٰ جِئْتُ. فَلَمَّا سَلَّمْتُ، تَبَسَّمَ تَبَسُّمَ الْمُغْضَبِ ثُمَّ قَالَ: «تَعَالَ»، فَجِئْتُ أَمْشِي حَتَّىٰ جَلَسْتُ بَيْنَ يَدَيْهِ. فَقَالَ لِي: «مَا خَلَّفَكَ؟ أَلَمْ تَكُنْ قَدِ ابْتَعْتَ ظَهْرَكَ؟» قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، إِنِّي، وَاللَّهِ، لَوْ جَلَسْتُ عِنْدَ غَيْرِكَ مِنْ أَهْلِ الدُّنْيَا، لَرَأَيْتُ أَنِّي سَأَخْرُجُ مِنْ سَخَطِهِ بِعُذْرٍ، وَلَقَدْ أُعْطِيتُ جَدَلاً. وَلٰكِنِّي، وَاللَّهِ، لَقَدْ عَلِمْتُ، لَئِنْ حَدَّثْتُكَ الْيَوْمَ حَدِيثَ كَذِبٍ تَرْضَىٰ بِهِ عَنِّي، لَيُوشِكَنَّ اللَّهُ أَنْ يُسْخِطَكَ عَلَيَّ. وَلَئِنْ حَدَّثْتُكَ حَدِيثَ صِدْقٍ تَجِدُ عَلَيَّ فِيهِ، إِنِّي لأَرْجُو فِيهِ عُقْبَىٰ اللَّهِ، وَاللَّهِ، مَا كَانَ لِي عُذْرٌ. وَاللَّهِ، مَا كُنْتُ قَطُّ أَقْوَىٰ وَلاَ أَيْسَرَ مِنِّي حِينَ تَخَلَّفْتُ عَنْكَ. قَالَ رَسُولُ اللَّهِ ﷺ: «أَمَّا هٰذَا، فَقَدْ صَدَقَ. فَقُمْ حَتَّىٰ يَقْضِيَ اللَّهُ فِيكَ» فَقُمْتُ. وَثَارَ رِجَالٌ مِنْ بَنِي سَلِمَةَ

up till Allah decides your case." I got up, and many men of Banu Salama followed me and said to me: "By Allah, we never witnessed you doing any sin before this. Surely, you failed to offer excuse to Allah's Apostle "Allah's blessing and peace be upon him" as the others who did not join him, have offered. The supplication of Allah's Apostle "Allah's blessing and peace be upon him" to Allah to forgive you would have been sufficient for you." By Allah, they continued blaming me so much that I intended to return (to The Prophet) and accuse myself of having told a lie, but I said to them: "Is there anybody else who has received the same fate as I have?" They replied: "Yes, there are two men who have said the same thing as you have, and both of them were given the same order as given to you." I said: "Who are they?" They replied: "Murara Ibn Ar-Rabie Al-Amri and Hilal Ibn Umaiyya Al-Waqifi." By that they mentioned to me two pious men who had attended the holy battle of Badr, and in whom there was an example for me. So I did not change my mind when they mentioned them to me. Allah's Apostle "Allah's blessing and peace be upon him" forbade all the Muslims to talk to us, the three abovementioned persons out of all those who had remained behind in that Holy battle. So we kept away from the people and they changed their attitude towards us till the very land (where I lived) appeared strange to me as if I did not know it.

We remained in that condition for fifty nights. As regards my two fellows, they remained in their houses and kept on weeping, but I was the youngest and the firmest of them, so I used to go out and witness the prayers along with the Muslims and roam about in the markets, but none would talk to me, and I would come to Allah's Apostle "Allah's blessing and peace be upon him" and greet him while he was sitting In his gathering after the prayer, and I would wonder whether The Prophet "Allah's blessing and peace be upon him" did move his lips in return to my greetings or not. Then I would offer my prayer near to him and look at him stealthily. When I was busy with my prayer, he would turn his face towards me, but when I turned my face to him, he would turn his face away from me. When this harsh attitude of the people lasted long, I walked till I scaled the wall of the garden of Abu Quatada who was my cousin and dearest person to me, and I offered my greetings to him. By Allah, he did not return my greetings. I said: "O Abu Quatada! I beseech you by Allah! Do you know that I love Allah and His Apostle?" He kept quiet. I asked him again, beseeching him by Allah, but he remained silent. Then I asked him again in the Name of Allah. He said: "Allah and His Apostle know it better." Thereupon my eyes flowed with tears and I returned and jumped over the wall."

فَاتَّبَعُونِي. فَقَالُوا لِي: وَاللَّهِ مَا عَلِمْنَاكَ أَذْنَبْتَ ذَنْباً قَبْلَ هَٰذَا. لَقَدْ عَجَزْتَ فِي أَنْ لاَ تَكُونَ اعْتَذَرْتَ إِلَىٰ رَسُولِ اللَّهِ ﷺ، بِمَا اعْتَذَرَ بِهِ إِلَيْهِ الْمُخَلَّفُونَ. فَقَدْ كَانَ كَافِيَكَ ذَنْبَكَ، اسْتِغْفَارُ رَسُولِ اللَّهِ ﷺ لَكَ.

قَالَ: فَوَاللَّهِ، مَا زَالُوا يُؤَنِّبُونَنِي حَتَّىٰ أَرَدْتُ أَنْ أَرْجِعَ إِلَىٰ رَسُولِ اللَّهِ ﷺ. فَأُكَذِّبَ نَفْسِي. قَالَ: ثُمَّ قُلْتُ لَهُمْ: هَلْ لَقِيَ هَٰذَا مَعِي مِنْ أَحَدٍ؟ قَالُوا: نَعَمْ. لَقِيَهُ مَعَكَ رَجُلاَنِ. قَالاَ مِثْلَ مَا قُلْتَ. فَقِيلَ لَهُمَا مِثْلُ مَا قِيلَ لَكَ. قَالَ: قُلْتُ: مَنْ هُمَا؟ قَالُوا: مُرَارَةُ بْنُ رَبِيعَةَ الْعَامِرِيُّ، وَهِلاَلُ بْنُ أُمَيَّةَ الْوَاقِفِيُّ. قَالَ: فَذَكَرُوا لِي رَجُلَيْنِ صَالِحَيْنِ قَدْ شَهِدَا بَدْراً، فِيهِمَا إِسْوَةٌ. قَالَ: فَمَضَيْتُ حِينَ ذَكَرُوهُمَا لِي.

قَالَ: وَنَهَىٰ رَسُولُ اللَّهِ ﷺ الْمُسْلِمِينَ عَنْ كَلاَمِنَا، أَيُّهَا الثَّلاَثَةُ، مِنْ بَيْنِ مَنْ تَخَلَّفَ عَنْهُ.

قَالَ: فَاجْتَنَبَنَا النَّاسُ. وَقَالَ: تَغَيَّرُوا لَنَا حَتَّىٰ تَنَكَّرَتْ لِي فِي نَفْسِيَ الأَرْضُ. فَمَا هِيَ بِالأَرْضِ الَّتِي أَعْرِفُ. فَلَبِثْنَا عَلَىٰ ذَٰلِكَ خَمْسِينَ لَيْلَةً. فَأَمَّا صَاحِبَايَ فَاسْتَكَانَا وَقَعَدَا فِي بُيُوتِهِمَا يَبْكِيَانِ. وَأَمَّا أَنَا فَكُنْتُ أَشَبَّ الْقَوْمِ وَأَجْلَدَهُمْ. فَكُنْتُ أَخْرُجُ فَأَشْهَدُ الصَّلاَةَ وَأَطُوفُ فِي الأَسْوَاقِ وَلاَ يُكَلِّمُنِي أَحَدٌ. وَآتِي رَسُولَ اللَّهِ ﷺ فَأُسَلِّمُ عَلَيْهِ، وَهُوَ فِي مَجْلِسِهِ بَعْدَ الصَّلاَةِ. فَأَقُولُ فِي نَفْسِي: هَلْ حَرَّكَ شَفَتَيْهِ بِرَدِّ السَّلاَمِ، أَمْ لاَ؟ ثُمَّ أُصَلِّي قَرِيباً مِنْهُ وَأُسَارِقُهُ النَّظَرَ. فَإِذَا أَقْبَلْتُ عَلَىٰ صَلاَتِي نَظَرَ إِلَيَّ. وَإِذَا الْتَفَتُّ نَحْوَهُ أَعْرَضَ عَنِّي. حَتَّىٰ إِذَا طَالَ ذَٰلِكَ عَلَيَّ مِنْ جَفْوَةِ الْمُسْلِمِينَ، مَشَيْتُ حَتَّىٰ تَسَوَّرْتُ جِدَارَ حَائِطِ أَبِي قَتَادَةَ، وَهُوَ ابْنُ عَمِّي، وَأَحَبُّ النَّاسِ إِلَيَّ. فَسَلَّمْتُ عَلَيْهِ. فَوَاللَّهِ مَا رَدَّ عَلَيَّ السَّلاَمَ. فَقُلْتُ لَهُ: يَا أَبَا قَتَادَةَ، أَنْشُدُكَ بِاللَّهِ، هَلْ تَعْلَمَنَّ أَنِّي أُحِبُّ اللَّهَ وَرَسُولَهُ؟ قَالَ: فَسَكَتَ، فَعُدْتُ فَنَاشَدْتُهُ. فَسَكَتَ فَعُدْتُ فَنَاشَدْتُهُ. فَقَالَ: اللَّهُ وَرَسُولُهُ أَعْلَمُ. فَفَاضَتْ عَيْنَايَ، وَتَوَلَّيْتُ، حَتَّىٰ تَسَوَّرْتُ الْجِدَارَ.

Ka'b added: "While I was walking in the market of Medina, suddenly I saw a Christian farmer from Sham who came to sell his grains in Medina, saying: "Who will lead me to Ka'b Ibn Malik?" The people began to point (me) out for him till he came to me and handed me a letter from the king of Ghassan in which the following was written:

"To proceed, I have been informed that your friend (The Prophet) has treated you harshly. Anyhow, Allah does not let you live at a place where you feel inferior and your right is lost. So join us, and we will console you."

When I read it, I said to myself: "This is also a sort of test." Then I took the letter to the oven therein I made a fire by burning it. When forty out of the fifty nights elapsed, behold! There came to me the messenger of Allah's Apostle "Allah's blessing and peace be upon him" and said: "Allah's Apostle "Allah's blessing and peace be upon him" orders you to keep away from your wife." I said: "Should I divorce her; or else! What should I do?" He said: "No, only keep aloof from her and do not live together with her." The Prophet "Allah's blessing and peace be upon him" sent the same message to my two fellows. Then I said to my wife: "Go to your parents and remain with them till Allah gives His Verdict in this matter.""

Ka'b added: "The wife of Hilal Ibn Umaiyya came to The Apostle "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! Hilal Ibn Umaiyya is a helpless old man who has no servant to attend on him. Do you dislike that I should serve him?" He said: "No (you can) but he should not come near you." She said: "By Allah, he has no desire for anything. By Allah, he has never ceased weeping since his case began up till this day."

On that, some of my family members said to me: "Will you also ask Allah's Apostle "Allah's blessing and peace be upon him" to permit your wife (to serve you) as he has permitted the wife of Hilal Ibn Umaiyya to serve him?" I said: "By Allah, I will not ask the permission of Allah's Apostle "Allah's blessing and peace be upon him" regarding her, for I do not know What Allah's Apostle "Allah's blessing and peace be upon him" would say if I asked him to permit her (to serve me) while I am a young man." Then I remained in that state for ten more nights till the period of fifty nights was completed starting from the time when Allah's Apostle "Allah's blessing and peace be upon him" prohibited the people from talking to us. I offered the Fajr prayer on the fiftieth morning on the roof of

فَبَيْنَا أَنَا أَمْشِي فِي سُوقِ الْمَدِينَةِ، إِذَا نَبَطِيٌّ مِنْ نَبَطِ أَهْلِ الشَّامِ، مِمَّنْ قَدِمَ بِالطَّعَامِ يَبِيعُهُ بِالْمَدِينَةِ. يَقُولُ: مَنْ يَدُلُّ عَلَىٰ كَعْبِ بْنِ مَالِكٍ. قَالَ: فَطَفِقَ النَّاسُ يُشِيرُونَ لَهُ إِلَيَّ. حَتَّىٰ جَاءَنِي فَدَفَعَ إِلَيَّ كِتَاباً مِنْ مَلِكِ غَسَّانَ. وَكُنْتُ كَاتِباً. فَقَرَأْتُهُ فَإِذَا فِيهِ: أَمَّا بَعْدُ. فَإِنَّهُ قَدْ بَلَغَنَا أَنَّ صَاحِبَكَ قَدْ جَفَاكَ. وَلَمْ يَجْعَلْكَ اللَّهُ بِدَارِ هَوَانٍ وَلاَ مَضْيَعَةٍ فَالْحَقْ بِنَا نُوَاسِكَ. قَالَ: فَقُلْتُ، حِينَ قَرَأْتُهَا: وَهَٰذِهِ أَيضاً مِنَ الْبَلاَءِ. فَتَيَامَمْتُ بِهَا التَّنُّورَ فَسَجَرْتُهَا بِهَا. حَتَّىٰ إِذَا مَضَتْ أَرْبَعُونَ مِنَ الْخَمْسِينَ، وَاسْتَلْبَثَ الْوَحْيُ، إِذَا رَسُولُ رَسُولِ اللَّهِ ﷺ يَأْتِينِي. فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ يَأْمُرُكَ أَنْ تَعْتَزِلَ امْرَأَتَكَ. قَالَ: فَقُلْتُ: أُطَلِّقُهَا أَمْ مَاذَا أَفْعَلُ؟ قَالَ: لاَ. بَلِ اعْتَزِلْهَا. فَلاَ تَقْرَبَنَّهَا. قَالَ: فَأَرْسَلَ إِلَىٰ صَاحِبَيَّ بِمِثْلِ ذٰلِكَ. قَالَ: فَقُلْتُ لاِمْرَأَتِي: الْحَقِي بِأَهْلِكِ فَكُونِي عِنْدَهُمْ حَتَّىٰ يَقْضِيَ اللَّهُ فِي هَٰذَا الأَمْرِ. قَالَ: فَجَاءَتِ امْرَأَةُ هِلاَلِ بْنِ أُمَيَّةَ رَسُولَ اللَّهِ ﷺ. فَقَالَتْ لَهُ: يَا رَسُولَ اللَّهِ، إِنَّ هِلاَلَ بْنَ أُمَيَّةَ شَيْخٌ ضَائِعٌ لَيْسَ لَهُ خَادِمٌ. فَهَلْ تَكْرَهُ أَنْ أَخْدُمَهُ؟ قَالَ: «وَلَكِنْ لاَ يَقْرَبَنَّكِ»، فَقَالَتْ: إِنَّهُ، وَاللَّهِ، مَا بِهِ حَرَكَةٌ إِلَىٰ شَيْءٍ. وَوَاللَّهِ مَا زَالَ يَبْكِي مُنْذُ كَانَ مِنْ أَمْرِهِ مَا كَانَ. إِلَىٰ يَوْمِهِ هَٰذَا.

قَالَ: فَقَالَ لِي بَعْضُ أَهْلِي: لَوِ اسْتَأْذَنْتَ رَسُولَ اللَّهِ ﷺ فِي امْرَأَتِكَ؟ فَقَدْ أَذِنَ لاِمْرَأَةِ هِلاَلِ بْنِ أُمَيَّةَ أَنْ تَخْدُمَهُ. قَالَ: فَقُلْتُ: لاَ أَسْتَأْذِنُ فِيهَا رَسُولَ اللَّهِ ﷺ. وَمَا يُدْرِينِي مَاذَا يَقُولُ رَسُولُ اللَّهِ ﷺ، إِذَا اسْتَأْذَنْتُهُ فِيهَا، وَأَنَا رَجُلٌ شَابٌّ. قَالَ: فَلَبِثْتُ بِذَلِكَ عَشْرَ لَيَالٍ. فَكَمُلَ لَنَا خَمْسُونَ لَيْلَةً مِنْ حِينَ نُهِيَ عَنْ كَلاَمِنَا. قَالَ: ثُمَّ صَلَّيْتُ صَلاَةَ الْفَجْرِ صَبَاحَ خَمْسِينَ لَيْلَةً، عَلَىٰ ظَهْرِ بَيْتٍ مِنْ بُيُوتِنَا. فَبَيْنَا أَنَا جَالِسٌ عَلَى الْحَالِ الَّتِي ذَكَرَ اللَّهُ عَزَّ وَجَلَّ مِنَّا. قَدْ ضَاقَتْ عَلَيَّ نَفْسِي وَضَاقَتْ عَلَيَّ الأَرْضُ بِمَا رَحُبَتْ، سَمِعْتُ صَوْتَ صَارِخٍ أَوْفَىٰ عَلَىٰ سَلْعٍ يَقُولُ، بِأَعْلَىٰ صَوْتِهِ: يَا كَعْبَ بْنَ مَالِكٍ، أَبْشِرْ. قَالَ: فَخَرَرْتُ سَاجِداً. وَعَرَفْتُ أَنْ قَدْ جَاءَ فَرَجٌ.

قَالَ: فَآذَنَ رَسُولُ اللَّهِ ﷺ النَّاسَ بِتَوْبَةِ اللَّهِ عَلَيْنَا، حِينَ صَلَّىٰ صَلاَةَ الْفَجْرِ.

one of our houses and I was sitting in the condition which Allah described (in the Qur'an): My very soul seemed straitened to me and even the earth seemed narrow to me for all its spaciousness, when I heard the voice of one who had ascended the mountain of Sala calling with his loudest voice: "O Ka'b Ibn Malik! Be happy (by receiving good tidings)." I fell down in prostration before Allah, realizing that relief has come. Allah's Apostle "Allah's blessing and peace be upon him" had announced the acceptance of our repentance by Allah when he had offered the Fajr prayer. The people then went out to congratulate us. Some bringers of good tidings went out to my two fellows, and a horseman came to me in haste, and a man of Banu Aslam came running and ascended the mountain and his voice was swifter than the horse. When he (The man) whose voice I had heard, came to me conveying the good tidings, I took off my garments with which I dressed him; and by Allah, I owned no other garments than them on that day. Then I borrowed two garments and wore them and went to Allah's Apostle.

The people started receiving me in batches, congratulating me on Allah's Acceptance of my repentance, saying: "We congratulate you on Allah's Acceptance of your repentance.""

Ka'b further said: "When I entered the Mosque, I saw Allah's Apostle "Allah's blessing and peace be upon him" sitting with the people around him. Talha Ibn Ubaidullah swiftly came to me, shook hands with me and congratulated me. By Allah, none of the Emigrants (Muhajirs) got up for me except him, and I will never forget this for Talha." Ka'b added: "When I greeted Allah's Apostle "Allah's blessing and peace be upon him" he, with his face being joyfully bright, said: "Be happy with the best day that you have got ever since your mother delivered you."" Ka'b added: "I said to The Prophet "Allah's blessing and peace be upon him": "Is this forgiveness from you or from Allah?" He said: "No, it is from Allah." Whenever Allah's Apostle "Allah's blessing and peace be upon him" became happy, his face would shine as if it were a piece of moon, and we all knew that characteristic of him. When I sat before him, I said: "O Allah's Apostle! Because of the acceptance of my repentance I will give up all my wealth as charity for the Sake of Allah and His Apostle." Allah's Apostle "Allah's blessing and peace be upon him" said: "Keep some of your wealth, as it will be better for you." I said: "So I will keep my share from Khaibar with me. I added: "O Allah's Apostle! Allah has saved me for telling the truth; so it is a part of my repentance not to tell but the truth as long as I am alive." By Allah, I do not know anyone of the Muslims whom Allah has helped foretelling the truth more than me.

فَذَهَبَ النَّاسُ يُبَشِّرُونَنَا، فَذَهَبَ قِبَلَ صَاحِبَيَّ مُبَشِّرُونَ. وَرَكَضَ رَجُلٌ إِلَيَّ فَرَساً. وَسَعَىٰ سَاعٍ مِنْ أَسْلَمَ قِبَلِي. وَأَوْفَىٰ الْجَبَلَ. فَكَانَ الصَّوْتُ أَسْرَعَ مِنَ الْفَرَسِ. فَلَمَّا جَاءَنِي الَّذِي سَمِعْتُ صَوْتَهُ يُبَشِّرُنِي. فَنَزَعْتُ لَهُ ثَوْبَيَّ فَكَسَوْتُهُمَا إِيَّاهُ بِبِشَارَتِهِ. وَاللَّهِ، مَا أَمْلِكُ غَيْرَهُمَا يَوْمَئِذٍ. وَاسْتَعَرْتُ ثَوْبَيْنِ فَلَبِسْتُهُمَا. فَانْطَلَقْتُ أَتَأَمَّمُ رَسُولَ اللَّهِ ﷺ. يَتَلَقَّانِي النَّاسُ فَوْجاً فَوْجاً، يُهَنِّئُونِي بِالتَّوْبَةِ وَيَقُولُونَ: لِتَهْنِئْكَ تَوْبَةُ اللَّهِ عَلَيْكَ. حَتَّىٰ دَخَلْتُ الْمَسْجِدَ، فَإِذَا رَسُولُ اللَّهِ ﷺ جَالِسٌ فِي الْمَسْجِدِ، وَحَوْلَهُ النَّاسُ. فَقَامَ طَلْحَةُ بْنُ عُبَيْدِ اللَّهِ يُهَرْوِلُ حَتَّىٰ صَافَحَنِي وَهَنَّأَنِي. وَاللَّهِ، مَا قَامَ رَجُلٌ مِنَ الْمُهَاجِرِينَ غَيْرُهُ. قَالَ: فَكَانَ كَعْبٌ لاَ يَنْسَاهَا لِطَلْحَةَ.

قَالَ كَعْبٌ: فَلَمَّا سَلَّمْتُ عَلَىٰ رَسُولِ اللَّهِ ﷺ قَالَ، وَهُوَ يَبْرُقُ وَجْهُهُ مِنَ السُّرُورِ وَيَقُولُ: «أَبْشِرْ بِخَيْرِ يَوْمٍ مَرَّ عَلَيْكَ مُنْذُ وَلَدَتْكَ أُمُّكَ»، قَالَ: فَقُلْتُ: أَمِنْ عِنْدِكَ يَا رَسُولَ اللَّهِ؟ أَمْ مِنْ عِنْدِ اللَّهِ؟ فَقَالَ: «لاَ. بَلْ مِنْ عِنْدِ اللَّهِ»، وَكَانَ رَسُولُ اللَّهِ ﷺ إِذَا سُرَّ اسْتَنَارَ وَجْهُهُ، كَأَنَّ وَجْهَهُ قِطْعَةُ قَمَرٍ. قَالَ: وَكُنَّا نَعْرِفُ ذٰلِكَ.

قَالَ: فَلَمَّا جَلَسْتُ بَيْنَ يَدَيْهِ قُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّ مِنْ تَوْبَتِي أَنْ أَنْخَلِعَ مِنْ مَالِي صَدَقَةً إِلَىٰ اللَّهِ وَإِلَىٰ رَسُولِهِ ﷺ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَمْسِكْ بَعْضَ مَالِكَ. فَهُوَ خَيْرٌ لَكَ»، قَالَ: فَقُلْتُ: فَإِنِّي أُمْسِكُ سَهْمِيَ الَّذِي بِخَيْبَرَ. قَالَ: وَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّ اللَّهَ إِنَّمَا أَنْجَانِي بِالصِّدْقِ. وَإِنَّ مِنْ تَوْبَتِي أَنْ لاَ أُحَدِّثَ إِلاَّ صِدْقاً مَا بَقِيتُ. قَالَ: فَوَاللَّهِ، مَا عَلِمْتُ أَنَّ أَحَداً مِنَ الْمُسْلِمِينَ أَبْلاَهُ اللَّهُ فِي صِدْقِ الْحَدِيثِ، مُنْذُ ذَكَرْتُ ذٰلِكَ لِرَسُولِ اللَّهِ ﷺ إِلَىٰ يَوْمِي هٰذَا، أَحْسَنَ مِمَّا أَبْلاَنِي اللَّهُ بِهِ. وَاللَّهِ، مَا تَعَمَّدْتُ كِذْبَةً مُنْذُ قُلْتُ ذٰلِكَ لِرَسُولِ اللَّهِ ﷺ، إِلَىٰ يَوْمِي هٰذَا. وَإِنِّي

Since I mentioned that truth to Allah's Apostle "Allah's blessing and peace be upon him" till today, I have never intended to tell a lie. I hope that Allah will also save me (from telling lies) during the rest of my life. So Allah revealed to His Apostle "Allah's blessing and peace be upon him" the Verses: "(He turned in mercy also) to the three who were left behind; (they left guilty) to such a degree that the earth seemed constrained to them, for all its spaciousness, and their (very) souls seemed straitened to them- and they perceived that there is no fleeing from Allah (and no refuge) but to Himself. Then He turned to them, that they might repent: for Allah is Oft-Returning, Most Merciful. O ye who believe! Fear Allah and be with those who are true (in word and deed)." (Repentance 118:119).

By Allah, Allah has never bestowed upon me, apart from His guiding me to Islam, a Greater blessing than the fact that I did not tell a lie to Allah's Apostle "Allah's blessing and peace be upon him" which would have caused me to perish as those who have told a lie perished, for Allah described those who told lies with the worst description He has ever attributed to anybody else. Allah said: "They will swear to you by Allah, when ye return to them, that ye may leave them alone. So leave them alone: for they are an abomination, and Hell is their dwelling place, a fitting recompense for the (evil) that they did. They will swear unto you, that ye may be pleased with them. But if ye are pleased with them, Allah is not pleased with those who disobey." (Repentance 95:96).

Ka'b added: "We, the three persons, differed from those whose excuses Allah's Apostle "Allah's blessing and peace be upon him" accepted when they swore to him. He took their pledge of allegiance and asked Allah to forgive them, but Allah's Apostle "Allah's blessing and peace be upon him" left our case pending till Allah gave His Judgment about it. As for that, Allah said: “"(He turned in mercy also) to the three who were left behind…” (The Repentance 118) What Allah said (in this Verse) does not indicate our failure to take part in the holy battle, but it refers to the deferment of making a decision by The Prophet "Allah's blessing and peace be upon him" about our case in contrast to the case of those who had taken an oath before him and he excused them by accepting their excuses.

(…) This Hadith was narrated on the authority of Az-Zuhri with the same chain of transmitters.

لأَرْجُو أَنْ يَحْفَظَنِيَ اللهُ فِيمَا بَقِيَ.

قَالَ: فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿لَّقَد تَّابَ ٱللَّهُ عَلَى ٱلنَّبِيِّ وَٱلْمُهَٰجِرِينَ وَٱلْأَنصَارِ ٱلَّذِينَ ٱتَّبَعُوهُ فِى سَاعَةِ ٱلْعُسْرَةِ مِنۢ بَعْدِ مَا كَادَ يَزِيغُ قُلُوبُ فَرِيقٍ مِّنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ إِنَّهُۥ بِهِمْ رَءُوفٌ رَّحِيمٌ ﴿١١٧﴾ وَعَلَى ٱلثَّلَٰثَةِ ٱلَّذِينَ خُلِّفُوا۟ حَتَّىٰٓ إِذَا ضَاقَتْ عَلَيْهِمُ ٱلْأَرْضُ بِمَا رَحُبَتْ وَضَاقَتْ عَلَيْهِمْ أَنفُسُهُمْ﴾ [التوبة: ١١٧ ـ ١١٨] حتَّى بلَغَ: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ وَكُونُوا۟ مَعَ ٱلصَّٰدِقِينَ ﴿١١٩﴾﴾ [التوبة: ١١٩].

قَالَ كَعْبٌ: وَاللهِ، مَا أَنْعَمَ اللهُ عَلَيَّ مِنْ نِعْمَةٍ قَطُّ، بَعْدَ إِذْ هَدَانِي اللهُ لِلإِسْلَامِ، أَعْظَمَ فِي نَفْسِي، مِنْ صِدْقِي رَسُولَ اللهِ ﷺ. أَنْ لَا أَكُونَ كَذَبْتُهُ فَأَهْلِكَ كَمَا هَلَكَ الَّذِينَ كَذَبُوا. إِنَّ اللَّهَ قَالَ لِلَّذِينَ كَذَبُوا، حِينَ أَنْزَلَ الْوَحْيَ، شَرَّ مَا قَالَ لأَحَدٍ. وَقَالَ اللَّهُ: ﴿سَيَحْلِفُونَ بِٱللَّهِ لَكُمْ إِذَا ٱنقَلَبْتُمْ إِلَيْهِمْ لِتُعْرِضُوا۟ عَنْهُمْ فَأَعْرِضُوا۟ عَنْهُمْ إِنَّهُمْ رِجْسٌ وَمَأْوَىٰهُمْ جَهَنَّمُ جَزَآءًۢ بِمَا كَانُوا۟ يَكْسِبُونَ ﴿٩٥﴾ يَحْلِفُونَ لَكُمْ لِتَرْضَوْا۟ عَنْهُمْ فَإِن تَرْضَوْا۟ عَنْهُمْ فَإِنَّ ٱللَّهَ لَا يَرْضَىٰ عَنِ ٱلْقَوْمِ ٱلْفَٰسِقِينَ ﴿٩٦﴾﴾ [التوبة: ٩٥ ـ ٩٦].

قَالَ كَعْبٌ: كُنَّا خُلِّفْنَا، أَيُّهَا الثَّلَاثَةُ، عَنْ أَمْرِ أُولَئِكَ الَّذِينَ قَبِلَ مِنْهُمْ رَسُولُ اللهِ ﷺ حِينَ حَلَفُوا لَهُ. فَبَايَعَهُمْ وَاسْتَغْفَرَ لَهُمْ. وَأَرْجَأَ رَسُولُ اللهِ ﷺ أَمْرَنَا حَتَّىٰ قَضَى اللهُ فِيهِ. فَبِذٰلِكَ قَالَ اللهُ عز وجلّ: ﴿وَعَلَى ٱلثَّلَٰثَةِ ٱلَّذِينَ خُلِّفُوا۟﴾ [التوبة: ١١٨]. وَلَيْسَ الَّذِي ذَكَرَ اللهُ مِمَّا خُلِّفْنَا، تَخَلُّفَنَا عَنِ الْغَزْوِ. وَإِنَّمَا هُوَ تَخْلِيفُهُ إِيَّانَا، وَإِرْجَاؤُهُ أَمْرَنَا، عَمَّنْ حَلَفَ لَهُ وَاعْتَذَرَ إِلَيْهِ فَقَبِلَ مِنْهُ.

[البخاري: كتاب المغازي، باب حديث كعب بن مالك، رقم: ٤٤١٨].

(...) ـ وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا حُجَيْنُ بْنُ الْمُثَنَّى: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ... بِإِسْنَادِ يُونُسَ، عَنِ الزُّهْرِيِّ. سَوَاءً.

54-(...) Abdullah Ibn Ka'b, who was his (Ka'b's) guide as he became blind, reported that he heard from Ka'b Ibn Malik the story of his staying behind The Messenger of Allah "Allah's blessing and peace be upon him" from the expedition of Tabuk. The rest of the Hadith is the same (but with a slight variation of wording.

55-(...) It is reported on the authority of Abdullah Ibn Ka'b and he was the guide of Ka'b as he lost his eyesight and he was the greatest scholar amongst his people and he retained in his mind many traditions of the Companions of The Messenger of Allah "Allah's blessing and peace be upon him". He said: I heard my father Ka'b Ibn Malik, and he was one of those three whose repentance was accepted (by Allah). He transmitted that He never lagged behind The Messenger of Allah "Allah's blessing and peace be upon him" from any expedition that he undertook except two expeditions; the rest of the Hadith is the same, and in the tradition narrated through another chain of transmitters the words are:" That The Messenger of Allah "Allah's blessing and peace be upon him" set out on an expedition with a large number of persons more than ten thousand and this could not be recorded in the census register."

[10] The story of the false untrue speech forged about A'isha "Allah be pleased with her" and accepting of repentance of those who brought it

56-(2770) Sa'id Ibn Al-Musaiyyab, Urwa Ibn Az-Zubair, Alqama Ibn Waqqas and Ubaidullah Ibn Abdullah Ibn Utba Ibn Mas'ud reported the story of the false untrue speech against A'isha, the wife of The Messenger of Allah "Allah's blessing and peace be upon him", And what they (the slanderers) said, but Allah exonerated her of this charge. However, each one of them (the narrators mentioned above) reported a part of the Hadith, some of whom of better memories reported more and with better retention. I tried to keep this Hadith (listening) from every one of them when they reported it to me and some of them attested the other:

A'isha "Allah be pleased with her", the wife of the Prophet "Allah's blessing and peace be upon him", reported: Whenever The Messenger of Allah "Allah's blessing and peace be upon him" intended to set out on a journey he cast lot among his wives and he took with him the one in whose favor the lot was cast .It so happened that he cast lots among us while setting out on a battle and it was cast in my favor, so A'isha said: I set out along with The Messenger of Allah "Allah's blessing and peace be upon

٥٤ ـ (...) ـ **وحدّثني** عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنِي يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ مُسْلِمٍ، ابْنُ أَخِي الزُّهْرِيِّ عَنْ عَمِّهِ، مُحَمَّدِ بْنِ مُسْلِمٍ الزُّهْرِيِّ: أَخْبَرَنِي عَبْدُ الرَّحْمَٰنِ بْنُ عَبْدِ اللَّهِ بْنِ كَعْبِ بْنِ مَالِكٍ، أَنَّ عُبَيْدَ اللَّهِ بْنَ كَعْبِ بْنِ مَالِكٍ، وَكَانَ قَائِدَ كَعْبٍ حِينَ عَمِيَ، قَالَ: سَمِعْتُ كَعْبَ بْنَ مَالِكٍ يُحَدِّثُ حَدِيثَهُ، حِينَ تَخَلَّفَ عَنْ رَسُولِ اللَّهِ ﷺ فِي غَزْوَةِ تَبُوكَ... وَسَاقَ الْحَدِيثَ.

وَزَادَ فِيهِ، عَلَىٰ يُونُسَ: فَكَانَ رَسُولُ اللَّهِ ﷺ قَلَّمَا يُرِيدُ غَزْوَةً إِلاَّ وَرَّىٰ بِغَيْرِهَا، حَتَّىٰ كَانَتْ تِلْكَ الْغَزْوَةُ.

وَلَمْ يَذْكُرْ، فِي حَدِيثِ ابْنِ أَخِي الزُّهْرِيِّ، أَبَا خَيْثَمَةَ وَلُحُوقَهُ بِالنَّبِيِّ ﷺ.

٥٥ ـ (...) ـ **وحدّثني** سَلَمَةُ بْنُ شَبِيبٍ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ: حَدَّثَنَا مَعْقِلٌ وَهُوَ ابْنُ عُبَيْدِ اللَّهِ، عَنِ الزُّهْرِيِّ: أَخْبَرَنِي عَبْدُ الرَّحْمَٰنِ بْنُ عَبْدِ اللَّهِ بْنِ كَعْبِ بْنِ مَالِكٍ، عَنْ عَمِّهِ عُبَيْدِ اللَّهِ بْنِ كَعْبٍ. وَكَانَ قَائِدَ كَعْبٍ حِينَ أُصِيبَ بَصَرُهُ، وَكَانَ أَعْلَمَ قَوْمِهِ وَأَوْعَاهُمْ لأَحَادِيثِ أَصْحَابِ رَسُولِ اللَّهِ ﷺ. قَالَ: سَمِعْتُ أَبِي، كَعْبَ بْنَ مَالِكٍ، وَهُوَ أَحَدُ الثَّلاَثَةِ الَّذِينَ تِيبَ عَلَيْهِمْ، يُحَدِّثُ، أَنَّهُ لَمْ يَتَخَلَّفْ عَنْ رَسُولِ اللَّهِ ﷺ فِي غَزْوَةٍ غَزَاهَا قَطُّ. غَيْرَ غَزْوَتَيْنِ... وَسَاقَ الْحَدِيثَ وَقَالَ فِيهِ: وَغَزَا رَسُولُ اللَّهِ ﷺ بِنَاسٍ كَثِيرٍ يَزِيدُونَ عَلَىٰ عَشْرَةِ آلاَفٍ. وَلاَ يَجْمَعُهُمْ دِيوَانُ حَافِظٍ.

١٠ ـ باب في حديث الإفك، وقبول توبة القاذف

٥٦ ـ (٢٧٧٠) ـ **حدّثنا** حِبَّانُ بْنُ مُوسَىٰ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ: أَخْبَرَنَا يُونُسُ بْنُ يَزِيدَ الأَيْلِيُّ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ وَمُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ. قَالَ ابْنُ رَافِعٍ: حَدَّثَنَا. وَقَالَ الآخَرَانِ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ. وَالسِّيَاقُ حَدِيثُ مَعْمَرٍ مِنْ رِوَايَةِ عَبْدٍ وَابْنِ رَافِعٍ. قَالَ يُونُسُ وَمَعْمَرٌ. جَمِيعاً عَنِ الزُّهْرِيِّ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ وَعُرْوَةُ بْنُ الزُّبَيْرِ وَعَلْقَمَةُ بْنُ وَقَّاصٍ وَعُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، عَنْ حَدِيثِ عَائِشَةَ، زَوْجِ النَّبِيِّ ﷺ.

him". This relates to the period when the revelation concerning the commands of veil had been made. I was carried in a howdah and I was brought down where we had to stay. In short, when we set out for return journey from the expedition and our caravan was near Medina, The Messenger of Allah "Allah's blessing and peace be upon him" commanded one night to march forward, I also got up when the command for the march was given and moved on until I went out of the encampments of the army and after relieving myself I came to my place, I touched my chest and found that my necklace, which had been made of the stones of Safari, had been broken. I retraced my steps and tried to search for necklace and this detained me there. The group of people who saddled my ride and placed my howdah carrying me upon the camels marched on were under the impression that I was in it. The women in those days were light of weight and they did not wear much flesh, as they ate less food; so they did not perceive the weight of my howdah as they placed it upon the camel as I was a young girl at that time.

So they drove the camel and set out and I found my necklace after the army had marched. I came to my place and there was none to call and none to respond (the call). I waited at my place under the impression that when the people would not find me they would come back. So I kept sitting at my place. I was overpowered by sleep and slept. Safwan Ibn Mu'attal As-Sulami Ad-Dhakwani, who had lagged behind the army because of taking rest, came to my place walking in the latter part of the night and he saw the body of a person who was asleep. He came to me and recognized me as he had seen me before it was enjoined to observe Burda. I got up by his voice as he recited: "We are for Allah to whom we have to return." I covered my head with my headdress. By Allah ,he did not speak to me a word and I did not hear a word from him except "We are to Allah". He made his camel kneel down and I mounted the camel as he pressed the camel's foreleg and he moved on leading the camel by the nose string on Which I was riding until we came the army where it had encamped for rest because of extreme heat. Woe be upon those who harbored doubts about me and the most notorious among them was Abdullah Ibn Ubai Ibn Salool, the great hypocrite. We came to Medina and I fell sick for a month when we reached Medina. The people had been deliberating over the statements of those who had brought these calumnies against me, I was absolutely unaware of anything concerning that.

حِينَ قَالَ لَهَا أَهْلُ الإِفْكِ مَا قَالُوا. فَبَرَّأَهَا اللَّهُ مِمَّا قَالُوا، وَكُلُّهُمْ حَدَّثَنِي طَائِفَةً مِنْ حَدِيثِهَا. وَبَعْضُهُمْ كَانَ أَوْعَىٰ لِحَدِيثِهَا مِنْ بَعْضٍ، وَأَثْبَتَ اقْتِصَاصاً. وَقَدْ وَعَيْتُ عَنْ كُلِّ وَاحِدٍ مِنْهُمُ الْحَدِيثَ الَّذِي حَدَّثَنِي، وَبَعْضُ حَدِيثِهِمْ يُصَدِّقُ بَعْضاً. ذَكَرُوا: أَنَّ عَائِشَةَ، زَوْجَ النَّبِيِّ ﷺ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَرَادَ أَنْ يَخْرُجَ سَفَراً، أَقْرَعَ بَيْنَ نِسَائِهِ. فَأَيَّتُهُنَّ خَرَجَ سَهْمُهَا، خَرَجَ بِهَا رَسُولُ اللَّهِ ﷺ مَعَهُ.

قَالَتْ عَائِشَةُ: فَأَقْرَعَ بَيْنَنَا فِي غَزْوَةٍ غَزَاهَا. فَخَرَجَ فِيهَا سَهْمِي. فَخَرَجْتُ مَعَ رَسُولِ اللَّهِ ﷺ. وَذٰلِكَ بَعْدَمَا أُنْزِلَ الْحِجَابُ. فَأَنَا أُحْمَلُ فِي هَوْدَجِي، وَأُنْزَلُ فِيهِ، مَسِيرَنَا. حَتَّىٰ إِذَا فَرَغَ رَسُولُ اللَّهِ ﷺ مِنْ غَزْوِهِ، وَقَفَلَ، وَدَنَوْنَا مِنَ الْمَدِينَةِ، آذَنَ لَيْلَةً بِالرَّحِيلِ، فَقُمْتُ حِينَ آذَنُوا بِالرَّحِيلِ. فَمَشَيْتُ حَتَّىٰ جَاوَزْتُ الْجَيْشَ. فَلَمَّا قَضَيْتُ مِنْ شَأْنِي أَقْبَلْتُ إِلَىٰ الرَّحْلِ. فَلَمَسْتُ صَدْرِي فَإِذَا عِقْدِي مِنْ جَزْعِ ظَفَارِ قَدِ انْقَطَعَ. فَرَجَعْتُ فَالْتَمَسْتُ عِقْدِي فَحَبَسَنِي ابْتِغَاؤُهُ. وَأَقْبَلَ الرَّهْطُ الَّذِينَ كَانُوا يَرْحَلُونَ لِي فَحَمَلُوا هَوْدَجِي. فَرَحَلُوهُ عَلَىٰ بَعِيرِي الَّذِي كُنْتُ أَرْكَبُ. وَهُمْ يَحْسِبُونَ أَنِّي فِيهِ.

قَالَتْ: وَكَانَتِ النِّسَاءُ إِذْ ذَاكَ خِفَافاً، لَمْ يُهَبَّلْنَ وَلَمْ يَغْشَهُنَّ اللَّحْمُ. إِنَّمَا يَأْكُلْنَ الْعُلْقَةَ مِنَ الطَّعَامِ. فَلَمْ يَسْتَنْكِرِ الْقَوْمُ ثِقَلَ الْهَوْدَجِ حِينَ رَحَلُوهُ وَرَفَعُوهُ. وَكُنْتُ جَارِيَةً حَدِيثَةَ السِّنِّ. فَبَعَثُوا الْجَمَلَ وَسَارُوا. وَوَجَدْتُ عِقْدِي بَعْدَمَا اسْتَمَرَّ الْجَيْشُ. فَجِئْتُ مَنَازِلَهُمْ وَلَيْسَ بِهَا دَاعٍ وَلاَ مُجِيبٌ. فَتَيَمَّمْتُ مَنْزِلِي الَّذِي كُنْتُ فِيهِ. وَظَنَنْتُ أَنَّ الْقَوْمَ سَيَفْقِدُونِي فَيَرْجِعُونَ إِلَيَّ. فَبَيْنَا أَنَا جَالِسَةٌ فِي مَنْزِلِي غَلَبَتْنِي عَيْنِي فَنِمْتُ. وَكَانَ صَفْوَانُ بْنُ الْمُعَطَّلِ السُّلَمِيُّ، ثُمَّ الذَّكْوَانِيُّ، قَدْ عَرَّسَ مِنْ وَرَاءِ الْجَيْشِ فَادَّلَجَ. فَأَصْبَحَ عِنْدَ مَنْزِلِي. فَرَأَىٰ سَوَادَ إِنْسَانٍ نَائِمٍ. فَأَتَانِي فَعَرَفَنِي حِينَ رَآنِي. وَقَدْ كَانَ يَرَانِي قَبْلَ أَنْ يُضْرَبَ الْحِجَابُ عَلَيَّ. فَاسْتَيْقَظْتُ بِاسْتِرْجَاعِهِ حِينَ عَرَفَنِي. فَخَمَّرْتُ وَجْهِي بِجِلْبَابِي. وَوَاللَّهِ، مَا يُكَلِّمُنِي كَلِمَةً وَلاَ سَمِعْتُ مِنْهُ كَلِمَةً غَيْرَ اسْتِرْجَاعِهِ. حَتَّىٰ أَنَاخَ رَاحِلَتَهُ. فَوَطِىءَ عَلَىٰ يَدِهَا فَرَكِبْتُهَا. فَانْطَلَقَ يَقُودُ بِي الرَّاحِلَةَ. حَتَّىٰ أَتَيْنَا الْجَيْشَ، بَعْدَمَا نَزَلُوا مُوغِرِينَ فِي نَحْرِ الظَّهِيرَةِ. فَهَلَكَ مَنْ هَلَكَ فِي شَأْنِي. وَكَانَ

This, however, caused doubt in my mind that I did not see The Messenger of Allah "Allah's blessing and peace be upon him" treating me with such kindness with which he treated me as I fell ill before this. The Prophet "Allah's blessing and peace be upon him" would come and greet me "Peace be upon you", and only ask me how I was. This caused doubt in my mind, but I was unaware of the evil. I went outside despite my failing health and there went along with me Umm Mistah and we were going to the direction of Manasi and there we used to relive ourselves those days, and we went to that place only during the night and was before we had our latrines near our houses and this state of ours was like the earlier Arabs, who did not like the constructing of latrines in their houses. I went on and so did Umm Mistah and she was the daughter of Abu Ruhm Ibn Al-Muttalib Ibn Abd Manaf and his mother was the daughter of Sakhr Ibn Amir, the sister of the mother of Abu Bakr As-Siddiq and her son was Mistah Ibn Uthatha Ibn Abbad Ibn Al-Muttalib.

I and the daughter of Abu Ruhm set towards the direction of my house. Something got into the head-dress of Umm Mistah and she said: Woe be upon Mistah. And I said: Woe be upon what you say. Do you curse people who had participated in Badr? She said: Innocent woman, have you not heard what he said? I said: What did he say? She conveyed to me the statement of those who had brought false allegation against me. So my illness was aggravated. I went to my house and The Messenger of Allah "Allah's blessing and peace be upon him" came to me and he greeted me and then said: How is that woman? I said: Do you permit me to go the (house) of my parents? She (further) said: I had at that time made up my mind to confirm this news from them. The Messenger of Allah "Allah's blessing and peace be upon him" permitted me. So I came to (the house of) my parents and said to my mother: Mother, do you know what the people are talking about? She said: My daughter, you should not worry. By Allah, if there is handsome woman who is loved by her husband and he has co-wives also they talk so much about her. I said: Hallowed be Allah, what are the people talking about? I wept during the whole night until it was morning and I did not have a wink of sleep and I wept even in the morning.

As the revelation was delayed (in regard to this matter), so The Messenger of Allah "Allah's blessing and peace be upon him" called Ali Ibn Abu Talib and Usama Ibn Zaid in order to seek their advice in regard to the separation of his wife. Usama Ibn Zaid told The Messenger of Allah "Allah's blessing and peace be upon him" about the innocence of his wives

الَّذِي تَوَلَّىٰ كِبْرَهُ عَبْدُ اللهِ بْنُ أُبَيِّ ابْنُ سَلُولَ.

فَقَدِمْنَا الْمَدِينَةَ، فَاشْتَكَيْتُ ـ حِينَ قَدِمْنَا الْمَدِينَةَ ـ شَهْراً. وَالنَّاسُ يُفِيضُونَ فِي قَوْلِ أَهْلِ الإِفْكِ. وَلاَ أَشْعُرُ بِشَيْءٍ مِنْ ذٰلِكَ. وَهُوَ يَرِيبُنِي فِي وَجَعِي أَنِّي لاَ أَعْرِفُ مِنْ رَسُولِ اللَّهِ ﷺ اللُّطْفَ الَّذِي كُنْتُ أَرَىٰ مِنْهُ حِينَ أَشْتَكِي. إِنَّمَا يَدْخُلُ رَسُولُ اللَّهِ ﷺ فَيُسَلِّمُ ثُمَّ يَقُولُ: «كَيْفَ تِيكُمْ؟» فَذَاكَ يَرِيبُنِي. وَلاَ أَشْعُرُ بِالشَّرِّ. حَتَّىٰ خَرَجْتُ بَعْدَمَا نَقَهْتُ وَخَرَجَتْ مَعِي أُمُّ مِسْطَحٍ قِبَلَ الْمَنَاصِعِ. وَهُوَ مُتَبَرَّزُنَا. وَلاَ نَخْرُجُ إِلاَّ لَيْلاً إِلَىٰ لَيْلٍ، وَذٰلِكَ قَبْلَ أَنْ نَتَّخِذَ الْكُنُفَ قَرِيباً مِنْ بُيُوتِنَا. وَأَمْرُنَا أَمْرُ الْعَرَبِ الأُوَلِ فِي التَّنَزُّهِ. وَكُنَّا نَتَأَذَّىٰ بِالْكُنُفِ أَنْ نَتَّخِذَهَا عِنْدَ بُيُوتِنَا. فَانْطَلَقْتُ أَنَا وَأُمُّ مِسْطَحٍ، وَهِيَ بِنْتُ أَبِي رُهْمِ بْنِ الْمُطَّلِبِ بْنِ عَبْدِ مَنَافٍ. وَأُمُّهَا ابْنَةُ صَخْرِ بْنِ عَامِرٍ، خَالَةُ أَبِي بَكْرٍ الصِّدِّيقِ. وَابْنُهَا مِسْطَحُ بْنُ أُثَاثَةَ بْنِ عَبَّادِ بْنِ الْمُطَّلِبِ. فَأَقْبَلْتُ أَنَا وَبِنْتُ أَبِي رُهْمٍ قِبَلَ بَيْتِي، حِينَ فَرَغْنَا مِنْ شَأْنِنَا. فَعَثَرَتْ أُمُّ مِسْطَحٍ فِي مِرْطِهَا. فَقَالَتْ: تَعِسَ مِسْطَحٌ. فَقُلْتُ لَهَا: بِئْسَ مَا قُلْتِ. أَتَسُبِّينَ رَجُلاً قَدْ شَهِدَ بَدْراً. قَالَتْ: أَيْ هَنْتَاهُ، أَوَ لَمْ تَسْمَعِي مَا قَالَ؟ قُلْتُ: وَمَاذَا قَالَ؟ قَالَتْ: فَأَخْبَرَتْنِي بِقَوْلِ أَهْلِ الإِفْكِ. فَازْدَدْتُ مَرَضاً إِلَىٰ مَرَضِي. فَلَمَّا رَجَعْتُ إِلَىٰ بَيْتِي، فَدَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ. فَسَلَّمَ ثُمَّ قَالَ: «كَيْفَ تِيكُمْ؟» قُلْتُ: أَتَأْذَنُ لِي أَنْ آتِيَ أَبَوَيَّ؟ قَالَتْ: وَأَنَا حِينَئِذٍ أُرِيدُ أَنْ أَتَيَقَّنَ الْخَبَرَ مِنْ قِبَلِهِمَا. فَأَذِنَ لِي رَسُولُ اللَّهِ ﷺ. فَجِئْتُ أَبَوَيَّ فَقُلْتُ لأُمِّي: يَا أُمَّتَاهْ، مَا يَتَحَدَّثُ النَّاسُ؟ فَقَالَتْ: يَا بُنَيَّةُ، هَوِّنِي عَلَيْكِ. فَوَاللَّهِ، لَقَلَّمَا كَانَتِ امْرَأَةٌ قَطُّ وَضِيئَةٌ عِنْدَ رَجُلٍ يُحِبُّهَا، وَلَهَا ضَرَائِرُ، إِلاَّ كَثَّرْنَ عَلَيْهَا. قَالَتْ: قُلْتُ: سُبْحَانَ اللَّهِ، وَقَدْ تَحَدَّثَ النَّاسُ بِهٰذَا؟ قَالَتْ: فَبَكَيْتُ تِلْكَ اللَّيْلَةَ حَتَّىٰ أَصْبَحْتُ لاَ يَرْقَأُ لِي دَمْعٌ وَلاَ أَكْتَحِلُ بِنَوْمٍ. ثُمَّ أَصْبَحْتُ أَبْكِي، وَدَعَا رَسُولُ اللَّهِ ﷺ عَلِيَّ بْنَ أَبِي طَالِبٍ وَأُسَامَةَ بْنَ زَيْدٍ حِينَ اسْتَلْبَثَ الْوَحْيُ. يَسْتَشِيرُهُمَا فِي فِرَاقِ أَهْلِهِ. قَالَتْ: فَأَمَّا

and what he knew about his love for them. He said: The Messenger of Allah, they are your wives and we knew nothing else about them but goodness. And as for Ali Ibn Abu Talib, he said: Allah has not put any unnecessary burden upon you (in regard to your wives). There are a number of women besides her; if you ask that maidservant (Barira), she will tell you the truth. So, The Messenger of Allah "Allah's blessing and peace be upon him" called Barira and said: Barira, did you see anything in A'isha which can cause doubt about her? Barira said: By Him Who sent you with the truth, I have seen nothing objectionable in her but only this much that she is a young girl and she goes to sleep while kneading the flour which the lamb eats. Thereupon The Messenger of Allah "Allah's blessing and peace be upon him" mounted the pulpit and sought vindication against Abdullah Ibn Ubai Ibn Salool, and he further said: Who would exonerate me from imputations of that person who has troubled (me) in regard to my family? By Allah, I find nothing in my wife but goodness and the person whom the people have mentioned in this connection is, according to my knowledge, a thoroughly pious person, and he did never get into my house but along with me. Sa'd Ibn Mu'adh stood up and said: O Messenger of Allah, I defend your honor against him. If he belongs to the tribe of Aws we would strike his neck and if he belongs to the tribe of brother Khazraj, then, you might order us and we would comply with your order.

Then Sa'd Ibn Ubada stood up. He was chief of Al-Khazraj tribe. Although he was a pious man, he had some tribal partisanship in him that he said to Sa'd Ibn Mu'adh: By the everlasting existence of Allah, you are not stating the fact, you will not be able to kill him and you will not have the power to do so. Thereupon, Usaid Ibn Hudair stood up, and he was the first cousin of Sa'd Ibn Mu'adh and said to Sa'd Ibn Ubada: By the everlasting existence of Allah, you are not stating the fact. We would kill him. You are a hypocrite, and so you argue in defense of the hypocrites. Thus both the tribes of Al-Aus and Al-Khazraj were flared up, until they were about to fall upon one another and The Messenger of Allah "Allah's blessing and peace be upon him" kept standing upon the pulpit and The Messenger of Allah "Allah's blessing and peace be upon him" tried to subside their anger until they became silent and thus there was silence.

A'isha added: I spent the whole day in weeping and even the night and could not have a wink of sleep even next night. My parents thought that this constant weeping of mine would break my heart. I wept and they sat beside me. In the meanwhile a woman of the Ansar came to see me. I permitted

أُسَامَةُ بْنُ زَيْدٍ، فَأَشَارَ عَلَىٰ رَسُولِ اللَّهِ ﷺ بِالَّذِي يَعْلَمُ مِنْ بَرَاءَةِ أَهْلِهِ، وَبِالَّذِي يَعْلَمُ فِي نَفْسِهِ لَهُمْ مِنَ الْوُدِّ. فَقَالَ: يَا رَسُولَ اللَّهِ، هُمْ أَهْلُكَ وَلاَ نَعْلَمُ إِلاَّ خَيْراً. وَأَمَّا عَلِيُّ بْنُ أَبِي طَالِبٍ فَقَالَ: لَمْ يُضَيِّقِ اللَّهُ عَلَيْكَ. وَالنِّسَاءُ سِوَاهَا كَثِيرٌ. وَإِنْ تَسْأَلِ الْجَارِيَةَ تَصْدُقْكَ. قَالَتْ: فَدَعَا رَسُولُ اللَّهِ ﷺ بَرِيرَةَ فَقَالَ: «أَيْ بَرِيرَةُ، هَلْ رَأَيْتِ مِنْ شَيْءٍ يَرِيبُكِ مِنْ عَائِشَةَ؟» قَالَتْ لَهُ بَرِيرَةُ: وَالَّذِي بَعَثَكَ بِالْحَقِّ، إِنْ رَأَيْتُ عَلَيْهَا أَمْراً قَطُّ أَغْمِصُهُ عَلَيْهَا، أَكْثَرَ مِنْ أَنَّهَا جَارِيَةٌ حَدِيثَةُ السِّنِّ، تَنَامُ عَنْ عَجِينِ أَهْلِهَا، فَتَأْتِي الدَّاجِنُ فَتَأْكُلُهُ.

قَالَتْ: فَقَامَ رَسُولُ اللَّهِ ﷺ عَلَى الْمِنْبَرِ. فَاسْتَعْذَرَ مِنْ عَبْدِ اللَّهِ بْنِ أُبَيٍّ ابْنِ سَلُولَ. قَالَتْ: فَقَالَ رَسُولُ اللَّهِ ﷺ وَهُوَ عَلَىٰ الْمِنْبَرِ: «يَا مَعْشَرَ الْمُسْلِمِينَ، مَنْ يَعْذِرُنِي مِنْ رَجُلٍ قَدْ بَلَغَ أَذَاهُ فِي أَهْلِ بَيْتِي ؟ فَوَاللَّهِ، مَا عَلِمْتُ عَلَىٰ أَهْلِي إِلاَّ خَيْراً. وَلَقَدْ ذَكَرُوا رَجُلاً مَا عَلِمْتُ عَلَيْهِ إِلاَّ خَيْراً. وَمَا كَانَ يَدْخُلُ عَلَىٰ أَهْلِي إِلاَّ مَعِي». فَقَامَ سَعْدُ بْنُ مُعَاذٍ الأَنْصَارِيُّ فَقَالَ: أَنَا أَعْذِرُكَ مِنْهُ يَا رَسُولَ اللَّهِ، إِنْ كَانَ مِنَ الأَوْسِ ضَرَبْنَا عُنُقَهُ. وَإِنْ كَانَ مِنْ إِخْوَانِنَا الْخَزْرَجِ أَمَرْتَنَا فَفَعَلْنَا أَمْرَكَ. قَالَتْ: فَقَامَ سَعْدُ بْنُ عُبَادَةَ، وَهُوَ سَيِّدُ الْخَزْرَجِ، وَكَانَ رَجُلاً صَالِحاً، وَلَكِنِ اجْتَهَلَتْهُ الْحَمِيَّةُ. فَقَالَ لِسَعْدِ بْنِ مُعَاذٍ: كَذَبْتَ. لَعَمْرُ اللَّهِ، لاَ تَقْتُلُهُ وَلاَ تَقْدِرُ عَلَىٰ قَتْلِهِ. فَقَامَ أُسَيْدُ بْنُ حُضَيْرٍ، وَهُوَ ابْنُ عَمِّ سَعْدِ بْنِ مُعَاذٍ، فَقَالَ لِسَعْدِ بْنِ عُبَادَةَ: كَذَبْتَ. لَعَمْرُ اللَّهِ، لَنَقْتُلَنَّهُ. فَإِنَّكَ مُنَافِقٌ تُجَادِلُ عَنِ الْمُنَافِقِينَ، فَثَارَ الْحَيَّانِ: الأَوْسُ وَالْخَزْرَجُ، حَتَّىٰ هَمُّوا أَنْ يَقْتَتِلُوا. وَرَسُولُ اللَّهِ ﷺ قَائِمٌ عَلَى الْمِنْبَرِ، فَلَمْ يَزَلْ رَسُولُ اللَّهِ ﷺ يُخَفِّضُهُمْ حَتَّىٰ سَكَتُوا وَسَكَتَ.

قَالَتْ: وَبَكَيْتُ يَوْمِي ذٰلِكَ، لاَ يَرْقَأُ لِي دَمْعٌ وَلاَ أَكْتَحِلُ بِنَوْمٍ. ثُمَّ بَكَيْتُ لَيْلَتِي الْمُقْبِلَةَ، لاَ يَرْقَأُ لِي دَمْعٌ وَلاَ أَكْتَحِلُ بِنَوْمٍ، وَأَبَوَايَ يَظُنَّانِ أَنَّ الْبُكَاءَ فَالِقٌ كَبِدِي.

her to see me and she also began to weep. And we were in this very state that The Messenger of Allah “Allah’s blessing and peace be upon him” came and he greeted me and then sat down. He had never sat with me since a month when this rumor was afloat, and there was no revelation (to clarify) my case, The Messenger of Allah (my peace be upon him) recited Tashahhud (there is no god but Allah and Mohammad is His Messenger) and then said: Coming to the point, A'isha, this is what has reached me about you and if you are innocent, Allah would Himself vindicate your honor, and if accidentally there has been a lapse on your part seek forgiveness of Allah; He will pardon you for when a servant makes a confession of his fault and turns (to Him) in repentance, Allah also turns to him (mercifully) accepting his repentance. When The Messenger of Allah “Allah’s blessing and peace be upon him” talked, my tears dried up and not even a single drop of tear was perceived by me (rolling out of my eyes).

I said to my father: You give a reply to The Messenger of Allah “Allah’s blessing and peace be upon him” on my behalf. He said: By Allah, I do not know what I should say to The Messenger of Allah “Allah’s blessing and peace be upon him”. I then said to my mother: Give a reply to The Messenger of Allah “Allah’s blessing and peace be upon him” on my behalf, but she said: By Allah, I do not know what I should say to The Messenger of Allah “Allah’s blessing and peace be upon him”. I was a little girl at that time and I had not read much the Qur'an (but I said): By Allah, I perceive that you have heard about this and it has settled down in your mind and you have taken it to be true, so if I say to you that I am quite innocent, and Allah knows that I am innocent, you would never believe me, and if I confess to (the alleged) lapse before you, whereas Allah knows that I am completely innocent (and I have not committed this sin at all), in that case you will take me to be true and, by Allah, I therefore, find no other example for me and for you except that what the father of Joseph said: ((My course is) comely patience. And Allah it is Whose help is to be sought for in that (predicament) which ye describe).

After this I turned my face to the other side and lay down on my bed. By Allah, I was fully aware of this fact that I was innocent but I did not expect that Allah would descend a Recited Qur'anic Revelation in my case as I did not think myself so much important that Allah “Exalted and Glorified be He” would speak in this matter in words to be recited. I only hoped that Allah would in vision an indication of my innocence to The Messenger of Allah “Allah’s blessing and peace be upon him” during his sleep. And, by

فَبَيْنَمَا هُمَا جَالِسَانِ عِنْدِي، وَأَنَا أَبْكِي، اسْتَأْذَنَتْ عَلَيَّ امْرَأَةٌ مِنَ الأَنْصَارِ، فَأَذِنْتُ لَهَا، فَجَلَسَتْ تَبْكِي. قَالَتْ: فَبَيْنَا نَحْنُ عَلَىٰ ذٰلِكَ دَخَلَ عَلَيْنَا رَسُولُ اللّٰهِ ﷺ. فَسَلَّمَ ثُمَّ جَلَسَ. قَالَتْ: وَلَمْ يَجْلِسْ عِنْدِي مُنْذُ قِيلَ لِي مَا قِيلَ. وَقَدْ لَبِثَ شَهْراً لاَ يُوحَىٰ إِلَيْهِ فِي شَأْنِي بِشَيْءٍ. قَالَتْ: فَتَشَهَّدَ رَسُولُ اللّٰهِ ﷺ حِينَ جَلَسَ ثُمَّ قَالَ: «أَمَّا بَعْدُ. يَا عَائِشَةُ، فَإِنَّهُ قَدْ بَلَغَنِي عَنْكِ كَذَا وَكَذَا. فَإِنْ كُنْتِ بَرِيئَةً فَسَيُبَرِّئُكِ اللّٰهُ. وَإِنْ كُنْتِ أَلْمَمْتِ بِذَنْبٍ، فَاسْتَغْفِرِي اللّٰهَ وَتُوبِي إِلَيْهِ. فَإِنَّ الْعَبْدَ إِذَا اعْتَرَفَ بِذَنْبٍ ثُمَّ تَابَ، تَابَ اللّٰهُ عَلَيْهِ» قَالَتْ: فَلَمَّا قَضَىٰ رَسُولُ اللّٰهِ ﷺ مَقَالَتَهُ، قَلَصَ دَمْعِي حَتَّىٰ مَا أُحِسُّ مِنْهُ قَطْرَةً. فَقُلْتُ لأَبِي: أَجِبْ عَنِّي رَسُولَ اللّٰهِ ﷺ فِيمَا قَالَ. فَقَالَ: وَاللّٰهِ، مَا أَدْرِي مَا أَقُولُ لِرَسُولِ اللّٰهِ ﷺ. فَقُلْتُ لأُمِّي: أَجِيبِي عَنِّي رَسُولَ اللّٰهِ ﷺ. فَقَالَتْ: وَاللّٰهِ مَا أَدْرِي مَا أَقُولُ لِرَسُولِ اللّٰهِ ﷺ. فَقُلْتُ ـ وَأَنَا جَارِيَةٌ حَدِيثَةُ السِّنِّ، لاَ أَقْرَأُ كَثِيراً مِنَ الْقُرْآنِ ـ: إِنِّي، وَاللّٰهِ، لَقَدْ عَرَفْتُ أَنَّكُمْ قَدْ سَمِعْتُمْ بِهٰذَا حَتَّىٰ اسْتَقَرَّ فِي نُفُوسِكُمْ وَصَدَّقْتُمْ بِهِ. فَإِنْ قُلْتُ لَكُمْ إِنِّي بَرِيئَةٌ، وَاللّٰهُ يَعْلَمُ أَنِّي بَرِيئَةٌ، لاَ تُصَدِّقُونِي بِذٰلِكَ. وَلَئِنِ اعْتَرَفْتُ لَكُمْ بِأَمْرٍ، وَاللّٰهُ يَعْلَمُ أَنِّي بَرِيئَةٌ، لَتُصَدِّقُونَنِي. وَإِنِّي، وَاللّٰهِ، مَا أَجِدُ لِي وَلَكُمْ مَثَلاً إِلاَّ كَمَا قَالَ أَبُو يُوسُفَ: ﴿فَصَبْرٌ جَمِيلٌ وَٱللَّهُ ٱلْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ﴾ [يوسف: ١٨].

قَالَتْ: ثُمَّ تَحَوَّلْتُ فَاضْطَجَعْتُ عَلَىٰ فِرَاشِي. قَالَتْ: وَأَنَا، وَاللّٰهِ، حِينَئِذٍ أَعْلَمُ أَنِّي بَرِيئَةٌ. وَأَنَّ اللّٰهَ مُبَرِّئِي بِبَرَاءَتِي. وَلٰكِنْ، وَاللّٰهِ، مَا كُنْتُ أَظُنُّ أَنْ يُنْزَلَ فِي شَأْنِي وَحْيٌ يُتْلَىٰ. وَلَشَأْنِي كَانَ أَحْقَرَ فِي نَفْسِي مِنْ أَنْ يَتَكَلَّمَ اللّٰهُ عَزَّ وَجَلَّ فِيَّ بِأَمْرٍ يُتْلَىٰ. وَلٰكِنِّي كُنْتُ أَرْجُو أَنْ يَرَىٰ رَسُولُ اللّٰهِ ﷺ فِي النَّوْمِ رُؤْيَا يُبَرِّئُنِي اللّٰهُ بِهَا. قَالَتْ: فَوَاللّٰهِ، مَا رَامَ رَسُولُ اللّٰهِ ﷺ مَجْلِسَهُ، وَلاَ خَرَجَ مِنْ أَهْلِ الْبَيْتِ أَحَدٌ، حَتَّىٰ أَنْزَلَ اللّٰهُ عَزَّ وَجَلَّ عَلَىٰ نَبِيِّهِ ﷺ. فَأَخَذَهُ مَا كَانَ يَأْخُذُهُ مِنَ الْبُرَحَاءِ عِنْدَ الْوَحْيِ. حَتَّىٰ إِنَّهُ

Allah, The Messenger of Allah "Allah's blessing and peace be upon him" had not moved an inch from where he had been sitting and none from the members of family had gone until Allah "Exalted and Glorified be He" descended revelation upon His Messenger "Allah's blessing and peace be upon him" there and then he felt the burden which he used to feel at the time of receiving revelation. He began to perspire because of the burden of words of Allah as they descended upon him even during the winter season and there fell the drops of his sweat like silvery beads. When this state of receiving revelation was over, the Messenger of Allah "Allah's blessing and peace be upon him" smiled and the first words which he spoke to me were that he said: A'isha, there is glad tidings for you. Verily, Allah has vindicated your honor, and my mother who had been standing by said: Get up (and thank him, i.e. the Prophet). I said: By Allah, I will not thank him and laud him but Allah Who has descended revelation which exonerated me.

She (A'isha) said: Allah "Exalted and Glorified be He" revealed: (Verily, those who spread the slander are a gang among you) (and) ten (subsequent) verses in regard to my innocence. (Light 11:20) She further said: Abu Bakr used to give to Mistah (some stipend) as a token of kinship with him and for his poverty and he (Abu Bakr) said: By Allah, now I would not spend anything for him After what he had said about A'isha. It was upon this that Allah the Exalted and Glorious revealed this verse: (And let not those who possess dignity and ease among you swear to give to the near of the kin...... (up to), Yearn ye not that Allah may forgive you? (Light 22) (Hibban Ibn Musa said that Abdullah Ibn Al-Mubarak used to say: It is a verse contained in the Book which most (eminently) brightens the hope. Abu Bakr said: By Allah, I wish that Allah should pardon me. I will never stop this stipend. So he continued to give Mistah the stipend which he had withdrawn. A'isha said that The Messenger of Allah "Allah's blessing and peace be upon him" asked Zainab Bint Jahsh, the wife of The Messenger of Allah "Allah's blessing and peace be upon him", about me what she knew or what she had seen in me, and said: The Messenger of Allah, I will not say anything without hearing (with my ears) and seeing with my eyes. By Allah, I find nothing in her but goodness. A'isha stated this in spite of the (fact that she was the only lady who among the wives of The Messenger of Allah may) peace be upon (him used to vie with me but Allah saved her in bringing false allegation against me because of her God-consciousness. Her sister Hamna Bint Jahsh, however, opposed her and she was undone along with others.

لَيَتَحَدَّرُ مِنْهُ مِثْلُ الْجُمَانِ مِنَ الْعَرَقِ، فِي الْيَوْمِ الشَّاتِ، مِنْ ثِقَلِ الْقَوْلِ الَّذِي أُنْزِلَ عَلَيْهِ. قَالَتْ: فَلَمَّا سُرِّيَ عَنْ رَسُولِ اللَّهِ ﷺ، وَهُوَ يَضْحَكُ، فَكَانَ أَوَّلَ كَلِمَةٍ تَكَلَّمَ بِهَا أَنْ قَالَ: «أَبْشِرِي. يَا عَائِشَةُ، أَمَّا اللَّهُ فَقَدْ بَرَّأَكِ»، فَقَالَتْ لِي أُمِّي: قُومِي إِلَيْهِ. فَقُلْتُ: وَاللَّهِ، لاَ أَقُومُ إِلَيْهِ، وَلاَ أَحْمَدُ إِلاَّ اللَّهَ. هُوَ الَّذِي أَنْزَلَ بَرَاءَتِي. قَالَتْ: فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿إِنَّ ٱلَّذِينَ جَآءُو بِٱلْإِفْكِ عُصْبَةٌ مِّنكُمْ﴾ [النور: ١١] عَشْرَ آيَاتٍ. فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ هٰؤُلاَءِ الآيَاتِ بَرَاءَتِي. قَالَتْ: فَقَالَ أَبُو بَكْرٍ، وَكَانَ يُنْفِقُ عَلَىٰ مِسْطَحٍ لِقَرَابَتِهِ مِنْهُ وَفَقْرِهِ: وَاللَّهِ، لاَ أُنْفِقُ عَلَيْهِ شَيْئاً أَبَداً، بَعْدَ الَّذِي قَالَ لِعَائِشَةَ. فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَلَا يَأْتَلِ أُوْلُواْ ٱلْفَضْلِ مِنكُمْ وَٱلسَّعَةِ أَن يُؤْتُوٓاْ أُوْلِي ٱلْقُرْبَىٰ﴾ إِلَىٰ قَوْلِهِ: ﴿أَلَا تُحِبُّونَ أَن يَغْفِرَ ٱللَّهُ لَكُمْ﴾ [النور: ٢٢].

قَالَ حِبَّانُ بْنُ مُوسَىٰ: قَالَ عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ: هٰذِهِ أَرْجَىٰ آيَةٍ فِي كِتَابِ اللَّهِ.

فَقَالَ أَبُو بَكْرٍ: وَاللَّهِ، إِنِّي لأُحِبُّ أَنْ يَغْفِرَ اللَّهُ لِي. فَرَجَعَ إِلَىٰ مِسْطَحٍ النَّفَقَةَ الَّتِي كَانَ يُنْفِقُ عَلَيْهِ. وَقَالَ: لاَ أَنْزِعُهَا مِنْهُ أَبَداً.

قَالَتْ عَائِشَةُ: وَكَانَ رَسُولُ اللَّهِ ﷺ سَأَلَ زَيْنَبَ بِنْتَ جَحْشٍ، زَوْجَ النَّبِيِّ ﷺ عَنْ أَمْرِي: «مَا عَلِمْتِ؟ أَوْ مَا رَأَيْتِ؟» فَقَالَتْ: يَا رَسُولَ اللَّهِ، أَحْمِي سَمْعِي وَبَصَرِي. وَاللَّهِ، مَا عَلِمْتُ إِلاَّ خَيْراً.

قَالَتْ عَائِشَةُ: وَهِيَ الَّتِي كَانَتْ تُسَامِينِي مِنْ أَزْوَاجِ النَّبِيِّ ﷺ. فَعَصَمَهَا اللَّهُ بِالْوَرَعِ. وَطَفِقَتْ أُخْتُهَا حَمْنَةُ بِنْتُ جَحْشٍ تُحَارِبُ لَهَا. فَهَلَكَتْ فِيمَنْ هَلَكَ.

قَالَ الزُّهْرِيُّ: فَهٰذَا مَا انْتَهَى إِلَيْنَا مِنْ أَمْرِ هٰؤُلاَءِ الرَّهْطِ.

وَقَالَ فِي حَدِيثِ يُونُسَ: احْتَمَلَتْهُ الْحَمِيَّةُ.

[البخاري: كتاب الشهادات، باب إذا عدّل رجل رجلاً فقال: لا نعلم إلا خيراً...، رقم: ٢٦٣٧].

57-(...) This Hadith was narrated on the authority of Az-Zuhri through other chains of transmitters but with a slight variation of wording.

58-(...) A'isha "Allah be pleased with her" reported: When I came under discussion what the people had to say about me, The Messenger of Allah "Allah's blessing and peace be upon him" stood up for delivering an address and he recited Tashahhud (I bear witness to the fact that there is no god but Allah) and praised Allah, lauded Him what He rightly deserves and then said: Coming to the point. Give me an advice about them who have brought false charge about my family. By Allah, I know no evil in the members of my family and the person in connection with whom the false charge is being levelled, I know no evil in him too. And he never entered my house but in my presence and when I was away on a journey, he remained with me even in that. The rest of the Hadith is the same but with this change that The Messenger of Allah "Allah's blessing and peace be upon him" came to my house and asked my maidservant and she said: By Allah, I know no fault in her but this that she sleeps, and goat comes and eats the kneaded flour. Some of the Companions (of the Holy Prophet) scolded her and said: State the fact before The Messenger of Allah "Allah's blessing and peace be upon him" and they even made a pointed reference (to this incident). She said: Hallowed be Allah. By Allah, I know about her as does the jeweler know about the pure piece of gold. And when this news reached the person in connection with whom the allegation was made he said: Hallowed be Allah. By Allah, I have never unveiled any woman. A'isha said: He fell as a martyr in the cause of Allah, and there is this addition in this Hadith that the people who had brought false allegation amongst them were Mistah and Hamna and Hassan. And so far as the hypocrite Abdullah Ibn Ubai is concerned, he was one who tried his best to gather the false news and then gave them the wind. And he was in fact a fabricator and there was Hamna, daughter of Jahsh with him.

[11] The exoneration of the slave girl of the messenger of Allah "Allah's blessing and peace be upon him" from a false charge

59-(2771) Anas "Allah be pleased with him" reported that a person was charged with fornication with the slave girl of The Messenger of Allah "Allah's blessing and peace be upon him". Thereupon The Messenger of Allah "Allah's blessing and peace be upon him" said to Ali: Go and strike his neck. Ali came to him and he found him in a well making his body cool. Ali said to him: Come out, and as he took hold of his hand and brought him out, he found that his sexual organ had been cut. Ali refrained from striking his neck. He came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: O Messenger of Allah, he has not even the sexual organ with him.

٥٧ ـ (...) ـ وحدّثني أَبُو الرَّبِيعِ الْعَتَكِيُّ: حَدَّثَنَا فُلَيْحُ بْنُ سُلَيْمَانَ. (ح) وَحَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ. قَالاَ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي، عَنْ صَالِحِ بْنِ كَيْسَانَ. كِلاَهُمَا عَنِ الزُّهْرِيِّ، بِمِثْلِ حَدِيثِ يُونُسَ وَمَعْمَرٍ. بِإِسْنَادِهِمَا.

وَفِي حَدِيثِ فُلَيْحٍ: اجْتَهَلَتْهُ الْحَمِيَّةُ. كَمَا قَالَ مَعْمَرٌ.

وَفِي حَدِيثِ صَالِحٍ: احْتَمَلَتْهُ الْحَمِيَّةُ كَقَوْلِ يُونُسَ.

وَزَادَ فِي حَدِيثِ صَالِحٍ: قَالَ عُرْوَةُ: كَانَتْ عَائِشَةُ تَكْرَهُ أَنْ يُسَبَّ عِنْدَهَا حَسَّانُ. وَتَقُولُ: فَإِنَّهُ قَالَ:

فَإِنَّ أَبِي وَوَالِدَهُ وَعِرْضِي ... لِعِرْضِ مُحَمَّدٍ مِنْكُمْ وِقَاءُ

وَزَادَ أَيْضاً: قَالَ عُرْوَةُ: قَالَتْ عَائِشَةُ: وَاللَّهِ، إِنَّ الرَّجُلَ الَّذِي قِيلَ لَهُ مَا قِيلَ لَيَقُولُ: سُبْحَانَ اللَّهِ، فَوَالَّذِي نَفْسِي بِيَدِهِ، مَا كَشَفْتُ عَنْ كَنَفِ أُنْثَى قَطُّ. قَالَتْ: ثُمَّ قُتِلَ بَعْدَ ذَلِكَ شَهِيداً فِي سَبِيلِ اللَّهِ.

وَفِي حَدِيثِ يَعْقُوبَ بْنِ إِبْرَاهِيمَ: مُوعِرِينَ فِي نَحْرِ الظَّهِيرَةِ.

وَقَالَ عَبْدُ الرَّزَّاقِ: مُوغِرِينَ.

قَالَ عَبْدُ بْنُ حُمَيْدٍ: قُلْتُ لِعَبْدِ الرَّزَّاقِ: مَا قَوْلُهُ: مُوغِرِينَ؟ قَالَ: الْوَغْرَةُ شِدَّةُ الْحَرِّ.

٥٨ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْعَلاَءِ. قَالاَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ: لَمَّا ذُكِرَ مِنْ شَأْنِي الَّذِي ذُكِرَ، وَمَا عَلِمْتُ بِهِ، قَامَ رَسُولُ اللَّهِ ﷺ خَطِيباً فَتَشَهَّدَ. فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ بِمَا هُوَ أَهْلُهُ. ثُمَّ قَالَ: «أَمَّا بَعْدُ، أَشِيرُوا عَلَيَّ فِي أُنَاسٍ أَبَنُوا أَهْلِي. وَايْمُ اللَّهِ، مَا عَلِمْتُ عَلَى أَهْلِي مِنْ سُوءٍ قَطُّ. وَأَبَنُوهُمْ، بِمَنْ، وَاللَّهِ مَا عَلِمْتُ عَلَيْهِ مِنْ سُوءٍ قَطُّ وَلاَ دَخَلَ بَيْتِي قَطُّ إِلاَّ وَأَنَا حَاضِرٌ. وَلاَ غِبْتُ فِي سَفَرٍ إِلاَّ غَابَ مَعِي»... وَسَاقَ الْحَدِيثَ بِقِصَّتِهِ.

وَفِيهِ: وَلَقَدْ دَخَلَ رَسُولُ اللَّهِ ﷺ بَيْتِي فَسَأَلَ جَارِيَتِي. فَقَالَتْ: وَاللَّهِ، مَا عَلِمْتُ عَلَيْهَا عَيْباً، إِلاَّ أَنَّهَا كَانَتْ تَرْقُدُ حَتَّى تَدْخُلَ الشَّاةُ فَتَأْكُلَ عَجِينَهَا. أَوْ قَالَتْ: خَمِيرَهَا، شَكَّ هِشَامٌ. فَانْتَهَرَهَا بَعْضُ أَصْحَابِهِ فَقَالَ: اصْدُقِي رَسُولَ اللَّهِ ﷺ، حَتَّى أَسْقَطُوا لَهَا بِهِ. فَقَالَتْ: سُبْحَانَ اللَّهِ، وَاللَّهِ، مَا عَلِمْتُ عَلَيْهَا إِلاَّ مَا يَعْلَمُ الصَّائِغُ عَلَى تِبْرِ الذَّهَبِ الأَحْمَرِ.

وَقَدْ بَلَغَ الأَمْرُ ذَلِكَ الرَّجُلَ الَّذِي قِيلَ لَهُ، فَقَالَ: سُبْحَانَ اللَّهِ، وَاللَّهِ، مَا كَشَفْتُ عَنْ كَنَفِ أُنْثَى قَطُّ.

قَالَتْ عَائِشَةُ: وَقُتِلَ شَهِيداً فِي سَبِيلِ اللَّهِ.

وَفِيهِ أَيْضاً مِنَ الزِّيَادَةِ: وَكَانَ الَّذِينَ تَكَلَّمُوا بِهِ مِسْطَحٌ وَحَمْنَةُ وَحَسَّانُ. وَأَمَّا الْمُنَافِقُ عَبْدُ اللَّهِ بْنُ أُبَيٍّ فَهُوَ الَّذِي كَانَ يَسْتَوْشِيهِ وَيَجْمَعُهُ. وَهُوَ الَّذِي تَوَلَّى كِبْرَهُ، وَحَمْنَةُ.

[البخاري: كتاب الاعتصام بالكتاب والسنة، باب قول الله تعالى: ﴿وأمرهم شورى بينهم﴾، رقم: ٧٣٦٩].

١١ ـ باب بَرَاءَةِ حَرَمِ النَّبِيِّ ﷺ من الرِّيبَةِ

٥٩ ـ (٢٧٧١) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: أَخْبَرَنَا ثَابِتٌ، عَنْ أَنَسٍ: أَنَّ رَجُلاً كَانَ يُتَّهَمُ بِأُمِّ وَلَدِ رَسُولِ اللَّهِ ﷺ. فَقَالَ رَسُولُ اللَّهِ ﷺ لِعَلِيٍّ: «اذْهَبْ فَاضْرِبْ عُنُقَهُ»، فَأَتَاهُ عَلِيٌّ فَإِذَا هُوَ فِي رَكِيٍّ يَتَبَرَّدُ فِيهَا. فَقَالَ لَهُ عَلِيٌّ: اخْرُجْ. فَنَاوَلَهُ يَدَهُ فَأَخْرَجَهُ. فَإِذَا هُوَ مَجْبُوبٌ لَيْسَ لَهُ ذَكَرٌ. فَكَفَّ عَلِيٌّ عَنْهُ. ثُمَّ أَتَى النَّبِيَّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، إِنَّهُ لَمَجْبُوبٌ، مَا لَهُ ذَكَرٌ.

(50) The Book Of The Characteristics Of The Hypocrites And the Commands Pertaining To Them

1-(2772) Zaid Ibn Arqam "Allah be pleased with him" reported: We set out on a journey along with The Messenger of Allah "Allah's blessing and peace be upon him" in which we faced many hardships. Abdullah Ibn Ubai said to his friends: Do not give what you have in your possession to those who are with The Messenger of Allah "Allah's blessing and peace be upon him" until they desert him. Zubair said: That is the reciting of that person who recited "From around him" and the other reciting is "Who are around him". And in this case when we would return to Medina the honourable would drive out the meaner therefrom. I came to The Messenger of Allah "Allah's blessing and peace be upon him" and informed him about that and he sent someone to Abdullah Ibn Ubai and he asked him whether he had said that or not. He took an oath to the fact that he had not done that and told that it was Zaid who had stated a lie to The Messenger of Allah "Allah's blessing and peace be upon him". Zaid said: I was much perturbed because of this until this verse was revealed attesting my truth:" When the hypocrites come." The Messenger of Allah "Allah's blessing and peace be upon him" then called them in order to seek forgiveness for them, but they turned away their heads as if they were hooks of wood fixed in the wall, and they were in fact apparently good-looking persons.

2-(2773) Jabir "Allah be pleased with him" reported The Messenger of Allah "Allah's blessing and peace be upon him" came to the grave of Abdullah Ibn Ubai, brought him out from that, placed him on his knee and put his saliva in his mouth and shrouded him in his own shirt and Allah knows best.

(...) Jabir reported The Messenger of Allah "Allah's blessing and peace be upon him" came to the grave of Abdullah Ibn Ubai, brought him out from that, placed him on his knee and put his saliva in his mouth and shrouded him in his own shirt and Allah knows best.

3-(2774) Ibn Umar "Allah be pleased with both" reported that when Abdullah Ibn Ubai Ibn Salool died. His son Abdullah Ibn Abdullah Ibn Ubai) came to The Messenger of Allah "Allah's blessing and peace be upon him" and begged him that he should give him his shirt which he would use as a coffin for his father, he gave him that. He then begged that he should conduct funeral prayer for him. The Messenger of Allah "Allah's

٥٠ ـ كِتَابُ صِفَاتِ المُنَافِقِينَ وَأَحْكَامِهِمْ

١ ـ (٢٧٧٢) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا الْحَسَنُ بْنُ مُوسَىٰ: حَدَّثَنَا زُهَيْرُ بْنُ مُعَاوِيَةَ: حَدَّثَنَا أَبُو إِسْحَاقَ، أَنَّهُ سَمِعَ زَيْدَ بْنَ أَرْقَمَ يَقُولُ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي سَفَرٍ، أَصَابَ النَّاسَ فِيهِ شِدَّةٌ. فَقَالَ عَبْدُ اللَّهِ بْنُ أُبَيٍّ لأَصْحَابِهِ: لَا تُنْفِقُوا عَلَىٰ مَنْ عِنْدَ رَسُولِ اللَّهِ ﷺ حَتَّىٰ يَنْفَضُّوا مِنْ حَوْلِهِ.

قَالَ زُهَيْرٌ: وَهِيَ قِرَاءَةُ مَنْ خَفَضَ حَوْلَهُ.

وَقَالَ: لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الأَعَزُّ مِنْهَا الأَذَلَّ. قَالَ: فَأَتَيْتُ النَّبِيَّ ﷺ فَأَخْبَرْتُهُ بِذَلِكَ، فَأَرْسَلَ إِلَى عَبْدِ اللَّهِ بْنِ أُبَيٍّ، فَسَأَلَهُ فَاجْتَهَدَ يَمِينَهُ مَا فَعَلَ. فَقَالَ: كَذَبَ زَيْدٌ رَسُولَ اللَّهِ ﷺ. قَالَ: فَوَقَعَ فِي نَفْسِي مِمَّا قَالُوهُ شِدَّةٌ. حَتَّىٰ أَنْزَلَ اللَّهُ تَصْدِيقِي: ﴿إِذَا جَآءَكَ ٱلْمُنَٰفِقُونَ﴾ [المنافقون: ١].

قَالَ: ثُمَّ دَعَاهُمُ النَّبِيُّ ﷺ لِيَسْتَغْفِرَ لَهُمْ. قَالَ: فَلَوَّوْا رُؤُوسَهُمْ. وَقَوْلُهُ: ﴿كَأَنَّهُمْ خُشُبٌ مُّسَنَّدَةٌ﴾ [المنافقون: ٤]. وَقَالَ: كَانُوا رِجَالاً أَجْمَلَ شَيْءٍ.

[البخاري: كتاب التفسير، باب قوله: ﴿إذا جاءك المنافقون قالوا نشهد...﴾، رقم: ٤٩٠٠].

٢ ـ (٢٧٧٣) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَأَحْمَدُ بْنُ عَبْدَةَ الضَّبِّيُّ. وَاللَّفْظُ لابْنِ أَبِي شَيْبَةَ. قَالَ ابْنُ عَبْدَةَ: أَخْبَرَنَا. وَقَالَ الآخَرَانِ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرٍو، أَنَّهُ سَمِعَ جَابِراً يَقُولُ: أَتَى النَّبِيُّ ﷺ قَبْرَ عَبْدِ اللَّهِ بْنِ أُبَيٍّ. فَأَخْرَجَهُ مِنْ قَبْرِهِ فَوَضَعَهُ عَلَىٰ رُكْبَتَيْهِ. وَنَفَثَ عَلَيْهِ مِنْ رِيقِهِ. وَأَلْبَسَهُ قَمِيصَهُ. فَاللَّهُ أَعْلَمُ.

[البخاري: كتاب الجنائز، باب الكفن في القميص الذي يكف أو لا يكف...، رقم: ١٢٧٠].

(...) ـ حدّثني أَحْمَدُ بْنُ يُوسُفَ الأَزْدِيُّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ. قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: جَاءَ النَّبِيُّ ﷺ إِلَىٰ عَبْدِ اللَّهِ بْنِ أُبَيٍّ، بَعْدَمَا أُدْخِلَ حُفْرَتَهُ... فَذَكَرَ بِمِثْلِ حَدِيثِ سُفْيَانَ.

٣ ـ (٢٧٧٤) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ: لَمَّا تُوُفِّيَ عَبْدُ اللَّهِ بْنُ أُبَيٍّ ابْنُ سَلُولَ، جَاءَ ابْنُهُ، عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ إِلَىٰ رَسُولِ اللَّهِ ﷺ. فَسَأَلَهُ أَنْ يُعْطِيَهُ قَمِيصَهُ

blessing and peace be upon him" had hardly got up to observe the prayer for him that Umar stood up and caught hold of the garment of The Messenger of Allah "Allah's blessing and peace be upon him" and said: The Messenger of Allah, are you going to conduct prayer for this man, whereas Allah has forbidden you to offer prayer for him? Thereupon The Messenger of Allah "Allah's blessing and peace be upon him" said: Allah has given me an option as He has said:" You may beg pardon for them or you may not beg pardon for them, and even if you beg pardon for them, seventy times" (ix.), and I am going to make an addition to the seventy. He was a hypocrite and The Messenger of Allah "Allah's blessing and peace be upon him" offered prayer for him and Allah "Exalted and Glorified be He" revealed this verse:" Do not offer prayer for any one of them at all and do not stand upon their graves for (offering prayer over them)" (ix.).

4-(...) This Hadith was narrated on the authority of Abdullah with the same chain of transmitters but with this addition:" He then abandoned offering (funeral) prayer for them."

5-(2775) Ibn Mas'ud "Allah be pleased with him" reported that there gathered near the House three persons amongst whom two were Quraishi and one was a Thaqafi or two were Thaqafis and one was a Quraishi. They lacked understanding but wore more flesh. One of them said: Do you think that Allah hears as we speak? The other one said: He does hear when we speak loudly and He does not hear when we speak in undertones, and still the other one said: If He listens when we speak loudly, He also listens when we speak in undertones. It was on this occasion that this verse was revealed:" You did not conceal yourselves lest your ears, your eyes and your skins would stand witness against you" (Fussilat 22).

(...) This Hadith was narrated on the authority of Abdullah through another chain of transmitters.

6-(2776) Zaid Ibn Thabit "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" set out for Uhud. Some of those persons who were with them came back. The Companions of The Messenger of Allah "Allah's blessing and peace be upon him" were divided in two groups. One group said: We would kill them, and the other one said: No, this should not be done, and it was on this occasion that this verse was revealed:" Why should you, then, be two parties in relation to hypocrites?" (Women 88).

(...) This Hadith was narrated on the authority of Shu'ba with the same chain of transmitters.

يُكَفِّنُ فِيهِ أَبَاهُ، فَأَعْطَاهُ. ثُمَّ سَأَلَهُ أَنْ يُصَلِّيَ عَلَيْهِ. فَقَامَ رَسُولُ اللَّهِ ﷺ لِيُصَلِّيَ عَلَيْهِ. فَقَامَ عُمَرُ فَأَخَذَ بِثَوْبِ رَسُولِ اللَّهِ ﷺ. فَقَالَ: يَا رَسُولَ اللَّهِ أَتُصَلِّي عَلَيْهِ وَقَدْ نَهَاكَ اللَّهُ أَنْ تُصَلِّيَ عَلَيْهِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا خَيَّرَنِي اللَّهُ فَقَالَ: ﴿ٱسْتَغْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ إِن تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً﴾ [التوبة: ٨٠]. وَسَأَزِيدُهُ عَلَىٰ سَبْعِينَ» قَالَ: إِنَّهُ مُنَافِقٌ. فَصَلَّىٰ عَلَيْهِ رَسُولُ اللَّهِ ﷺ. فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَلَا تُصَلِّ عَلَىٰٓ أَحَدٍ مِّنْهُم مَّاتَ أَبَدًا وَلَا تَقُمْ عَلَىٰ قَبْرِهِۦٓ﴾ [التوبة: ٨٤].

٤ ـ (...) ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَعُبَيْدُ اللَّهِ بْنُ سَعِيدٍ. قَالاَ: حَدَّثَنَا يَحْيَىٰ، وَهُوَ الْقَطَّانُ، عَنْ عُبَيْدِ اللَّهِ، بِهَذَا الإِسْنَادِ... نَحْوَهُ، وَزَادَ: قَالَ: فَتَرَكَ الصَّلاَةَ عَلَيْهِمْ.

٥ ـ (٢٧٧٥) ـ **حدّثنا** مُحَمَّدُ بْنُ أَبِي عُمَرَ الْمَكِّيُّ: حَدَّثَنَا سُفْيَانُ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ أَبِي مَعْمَرٍ، عَنِ ابْنِ مَسْعُودٍ. قَالَ: اجْتَمَعَ عِنْدَ الْبَيْتِ ثَلاَثَةُ نَفَرٍ. قُرَشِيَّانِ وَثَقَفِيٌّ. أَوْ ثَقَفِيَّانِ وَقُرَشِيٌّ. قَلِيلٌ فِقْهُ قُلُوبِهِمْ، كَثِيرٌ شَحْمُ بُطُونِهِمْ. فَقَالَ أَحَدُهُمْ: أَتُرَوْنَ اللَّهَ يَسْمَعُ مَا نَقُولُ؟ وَقَالَ الآخَرُ: يَسْمَعُ إِنْ جَهَرْنَا، وَلاَ يَسْمَعُ إِنْ أَخْفَيْنَا. وَقَالَ الآخَرُ: إِنْ كَانَ يَسْمَعُ إِذَا جَهَرْنَا، فَهُوَ يَسْمَعُ إِذَا أَخْفَيْنَا. فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَمَا كُنتُمْ تَسْتَتِرُونَ أَن يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَآ أَبْصَٰرُكُمْ وَلَا جُلُودُكُمْ﴾ [فصلت: ٢٢] الآيَةَ.

[البخاري: كتاب التفسير، باب: ﴿وما كنتم تستترون أن يشهد عليكم سمعكم...﴾. رقم: ٤٨١٦].

(...) ـ **وحدّثني** أَبُو بَكْرِ بْنُ خَلاَّدٍ الْبَاهِلِيُّ: حَدَّثَنَا يَحْيَىٰ ـ يَعْنِي ابْنَ سَعِيدٍ ـ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنِي سُلَيْمَانُ، عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنْ وَهْبِ بْنِ رَبِيعَةَ، عَنْ عَبْدِ اللَّهِ.

(ح) وَقَالَ: حَدَّثَنَا يَحْيَىٰ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنِي مَنْصُورٌ، عَنْ مُجَاهِدٍ، عَنْ أَبِي مَعْمَرٍ، عَنْ عَبْدِ اللَّهِ... بِنَحْوِهِ.

٦ ـ (٢٧٧٦) ـ **حدّثنا** عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ عَدِيٍّ، وَهُوَ ابْنُ ثَابِتٍ، قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ يَزِيدَ يُحَدِّثُ، عَنْ زَيْدِ بْنِ ثَابِتٍ؛ أَنَّ النَّبِيَّ ﷺ خَرَجَ إِلَىٰ أُحُدٍ. فَرَجَعَ نَاسٌ مِمَّنْ كَانَ مَعَهُ. فَكَانَ أَصْحَابُ النَّبِيِّ ﷺ فِيهِمْ فِرْقَتَيْنِ. قَالَ بَعْضُهُمْ: نَقْتُلُهُمْ. وَقَالَ بَعْضُهُمْ: لاَ. فَنَزَلَتْ: ﴿فَمَا لَكُمْ فِى ٱلْمُنَٰفِقِينَ﴾ [النساء: ٨٨].

(...) ـ **وحدّثني** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ. (ح) وَحَدَّثَنِي أَبُو بَكْرِ بْنُ نَافِعٍ: حَدَّثَنَا غُنْدَرٌ. كِلاَهُمَا عَنْ شُعْبَةَ، بِهَذَا الإِسْنَادِ... نَحْوَهُ.

7-(2777) Abu Sa'id Al-Khudri "Allah be pleased with him" reported that during the lifetime of The Messenger of Allah “Allah’s blessing and peace be upon him” the hypocrites behaved in this way that when The Messenger of Allah “Allah’s blessing and peace be upon him” set out for a battle, they kept themselves behind, and they became happy that they had managed to sit in the house contrary to (the act of) The Messenger of Allah “Allah’s blessing and peace be upon him”, and when The Messenger of Allah “Allah’s blessing and peace be upon him” came back, they put forward excuses and took oath and wished that people should laud them for the deeds which they had not done. It was on this occasion that this verse was revealed:" Think not that those who exult in what they have done, and love to be praised for what they have not done-think not them to be safe from the chastisement; and for them is a painful chastisement" (Al Imran 188).

8-(2778) Humaid Ibn Abd Ar-Rahman Ibn Awf reported that Marwan said to Rafi', his chamberlain, that he should go to Ibn Abbas and ask him: If every one of us be punished for his being happy upon his deed and for his being praised for what he has not done, nobody would be saved from the torment. (Al Imran 178) Ibn Abbas said: What you have to do with this verse? It has been in fact revealed in connection with the people of the Book." Then Ibn Abbas recited this verse:" When Allah took a covenant from those who had been given the Book: You shall explain it to people and shall not conceal this" (Al Imran 188) Ibn Abbas recited this verse:" Think not that those who exult in what they have done and love to be praised for what they have not done" (iii.). Ibn Abbas (further) said: The Messenger of Allah “Allah’s blessing and peace be upon him” asked them about something and then they concealed that and they told him something else and they went out and they thought that they had informed him as lie had asked them and they felt happy of what they had concealed.

9-(2779) Qais reported: I said to Ammar: What is your opinion about that which you have done in case (of your siding with Ali)? Is it your personal opinion or something you got from The Messenger of Allah “Allah’s blessing and peace be upon him”? Ammar said: We have got nothing from The Messenger of Allah “Allah’s blessing and peace be upon him” which people at large did not get, but Hudhaifa told me that The Messenger of Allah “Allah’s blessing and peace be upon him” had especially told him amongst his Companion, that there would be twelve hypocrites out of whom eight would not get into Paradise, until a camel would be able to pass through the needle hole. The ulcer would be itself sufficient (to kill) eight. So far as four are concerned, I do not remember what Shu'ba said about them.

٧ ـ (٢٧٧٧) ـ حدّثنا الْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ وَمُحَمَّدُ بْنُ سَهْلٍ التَّمِيمِيُّ. قَالاَ: حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ: أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: أَخْبَرَنِي زَيْدُ بْنُ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ رِجَالاً مِنَ الْمُنَافِقِينَ، فِي عَهْدِ رَسُولِ اللَّهِ ﷺ، كَانُوا إِذَا خَرَجَ النَّبِيُّ ﷺ إِلَى الْغَزْوِ تَخَلَّفُوا عَنْهُ. وَفَرِحُوا بِمَقْعَدِهِمْ خِلاَفَ رَسُولِ اللَّهِ ﷺ. فَإِذَا قَدِمَ النَّبِيُّ ﷺ اعْتَذَرُوا إِلَيْهِ. وَحَلَفُوا. وَأَحَبُّوا أَنْ يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا. فَنَزَلَتْ: ﴿لَا تَحْسَبَنَّ ٱلَّذِينَ يَفْرَحُونَ بِمَآ أَتَوا۟ وَّيُحِبُّونَ أَن يُحْمَدُوا۟ بِمَا لَمْ يَفْعَلُوا۟ فَلَا تَحْسَبَنَّهُم بِمَفَازَةٍ مِّنَ ٱلْعَذَابِ﴾ [آل عمران: ١٨٨].

[البخاري: كتاب التفسير، باب ﴿لا تحسبن الذين يفرحون بما أتوا﴾، رقم: ٤٥٦٧].

٨ ـ (٢٧٧٨) ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ وَهَارُونُ بْنُ عَبْدِ اللَّهِ ـ وَاللَّفْظُ لِزُهَيْرٍ ـ قَالاَ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ، عَنِ ابْنِ جُرَيْجٍ: أَخْبَرَنِي ابْنُ أَبِي مُلَيْكَةَ، أَنَّ حُمَيْدَ بْنَ عَبْدِ الرَّحْمَٰنِ بْنِ عَوْفٍ أَخْبَرَهُ، أَنَّ مَرْوَانَ قَالَ: اذْهَبْ يَا رَافِعُ، لِبَوَّابِهِ، إِلَى ابْنِ عَبَّاسٍ فَقُلْ: لَئِنْ كَانَ كُلُّ امْرِىءٍ مِنَّا فَرِحَ بِمَا أَتَى، وَأَحَبَّ أَنْ يُحْمَدَ بِمَا لَمْ يَفْعَلْ، مُعَذَّباً، لَنُعَذَّبَنَّ أَجْمَعُونَ. فَقَالَ ابْنُ عَبَّاسٍ: مَا لَكُمْ وَلِهَٰذِهِ الآيَةِ؟ إِنَّمَا أُنْزِلَتْ هَٰذِهِ الآيَةُ فِي أَهْلِ الْكِتَابِ. ثُمَّ تَلاَ ابْنُ عَبَّاسٍ: ﴿وَإِذْ أَخَذَ ٱللَّهُ مِيثَٰقَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ لَتُبَيِّنُنَّهُۥ لِلنَّاسِ وَلَا تَكْتُمُونَهُۥ﴾ [آل عمران: ١٨٧] هَٰذِهِ الآيَةَ. وَتَلاَ ابْنُ عَبَّاسٍ: ﴿لَا تَحْسَبَنَّ ٱلَّذِينَ يَفْرَحُونَ بِمَآ أَتَوا۟ وَّيُحِبُّونَ أَن يُحْمَدُوا۟ بِمَا لَمْ يَفْعَلُوا۟﴾ [آل عمران: ١٨٨]. وَقَالَ ابْنُ عَبَّاسٍ: سَأَلَهُمُ النَّبِيُّ ﷺ عَنْ شَيْءٍ، فَكَتَمُوهُ إِيَّاهُ، وَأَخْبَرُوهُ بِغَيْرِهِ. فَخَرَجُوا قَدْ أَرَوْهُ أَنْ قَدْ أَخْبَرُوهُ بِمَا سَأَلَهُمْ عَنْهُ. وَاسْتَحْمَدُوا بِذَٰلِكَ إِلَيْهِ. وَفَرِحُوا بِمَا أَتَوْا. مِنْ كِتْمَانِهِمْ إِيَّاهُ، مَا سَأَلَهُمْ عَنْهُ.

[البخاري: كتاب التفسير، باب: ﴿لا تحسبن الذين يفرحون بما أتوا﴾، رقم: ٤٥٦٨].

٩ ـ (٢٧٧٩) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ: حَدَّثَنَا شُعْبَةُ بْنُ الْحَجَّاجِ، عَنْ قَتَادَةَ، عَنْ أَبِي نَضْرَةَ، عَنْ قَيْسٍ قَالَ: قُلْتُ لِعَمَّارٍ: أَرَأَيْتُمْ صَنِيعَكُمْ هَٰذَا الَّذِي صَنَعْتُمْ فِي أَمْرِ عَلِيٍّ، أَرَأْياً رَأَيْتُمُوهُ أَوْ شَيْئاً عَهِدَهُ إِلَيْكُمْ رَسُولُ اللَّهِ ﷺ؟ فَقَالَ: مَا عَهِدَ إِلَيْنَا رَسُولُ اللَّهِ ﷺ شَيْئاً لَمْ يَعْهَدْهُ إِلَى النَّاسِ كَافَّةً، وَلَكِنْ حُذَيْفَةُ أَخْبَرَنِي عَنِ النَّبِيِّ ﷺ. قَالَ: قَالَ النَّبِيُّ ﷺ: «فِي أَصْحَابِي اثْنَا عَشَرَ مُنَافِقاً، فِيهِمْ ثَمَانِيَةٌ لاَ يَدْخُلُونَ الْجَنَّةَ حَتَّى يَلِجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ، ثَمَانِيَةٌ مِنْهُمْ تَكْفِيكَهُمُ الدُّبَيْلَةُ، وَأَرْبَعَةٌ» لَمْ أَحْفَظْ مَا قَالَ شُعْبَةُ فِيهِمْ.

10-(...) Qais Ibn Ubad reported: We said to Ammar: Was your fighting (on the side of Ali in the Battle of Siffin) a matter of your own choice or you got its hints from The Messenger of Allah "Allah's blessing and peace be upon him" for it, is likely for one to err in one's own discretion or was it because of any covenant that The Messenger of Allah "Allah's blessing and peace be upon him" got from you? He said: It was not because of any covenant that The Messenger of Allah "Allah's blessing and peace be upon him" got from us which he did get from other people, and he further said that The Messenger of Allah "Allah's blessing and peace be upon him" said:" In my nation." And I think that Hudhaifa reported to me and according to Ghundur (the words are) that he said: In my nation, there would be twelve hypocrites and they would not be admitted to Paradise and they would not smell its odour, until the camel would pass through a needle's hole. Dubaila (ulcer) would be enough to (torment them) -a kind of flame of Fire which would appear in their shoulders and it would protrude from their chest.

11-(...) Abu At-Tufail reported that there was a dispute between Hudhaifa and one from the people of Aqaba as it happens amongst people. He said: I adjure you by Allah to tell me as to how many people from Aqaba were. The people said to him (Hudhaifa) to inform him as he had asked. We have been informed that they were fourteen and If you are to be counted amongst them, then they would be fifteen and I state by Allah that twelve amongst them were the enemies of Allah and of His Messenger "Allah's blessing and peace be upon him" in this world. The rest of the three put forward this excuse: We did not hear the announcement of The Messenger of Allah "Allah's blessing and peace be upon him" and we were not aware of the intention of the people as he (The Prophet) had been in the hot atmosphere. He (The Prophet) then said: The water is small in quantity (at the next station). So nobody should go ahead of me, but he found people who had gone ahead of him and he cursed them on that day.

12-(2780) Jabir Ibn Abdullah "Allah be pleased with both" reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: He who climbed this hill, the hill of Murar, his sins would be obliterated as were obliterated the sins of Banu Isra'il. So the first to take their horses were the people of Banu Khazraj. Then there was a ceaseless flow of persons and The Messenger of Allah "Allah's blessing and peace be upon him" said to them: All of you are those who have been pardoned except the owner of a red camel. We came to him and said to him: You also come on,

١٠ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ ـ وَاللَّفْظُ لابْنِ الْمُثَنَّى ـ قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَبِي نَضْرَةَ، عَنْ قَيْسِ بْنِ عُبَادٍ، قَالَ: قُلْنَا لِعَمَّارٍ: أَرَأَيْتَ قِتَالَكُمْ، أَرَأْياً رَأَيْتُمُوهُ؟ فَإِنَّ الرَّأْيَ يُخْطِئُ وَيُصِيبُ! أَوْ عَهْداً عَهِدَهُ إِلَيْكُمْ رَسُولُ اللَّهِ ﷺ؟ فَقَالَ: مَا عَهِدَ إِلَيْنَا رَسُولُ اللَّهِ ﷺ شَيْئاً لَمْ يَعْهَدْهُ إِلَى النَّاسِ كَافَّةً، وَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ فِي أُمَّتِي».

قَالَ شُعْبَةُ: وَأَحْسِبُهُ قَالَ: حَدَّثَنِي حُذَيْفَةُ. وَقَالَ غُنْدَرٌ: أُرَاهُ قَالَ: «فِي أُمَّتِي اثْنَا عَشَرَ مُنَافِقاً لاَ يَدْخُلُونَ الْجَنَّةَ، وَلاَ يَجِدُونَ رِيحَهَا، حَتَّىٰ يَلِجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ. ثَمَانِيَةٌ مِنْهُمْ تَكْفِيكَهُمُ الدُّبَيْلَةُ. سِرَاجٌ مِنَ النَّارِ يَظْهَرُ فِي أَكْتَافِهِمْ. حَتَّىٰ يَنْجُمَ مِنْ صُدُورِهِمْ».

١١ ـ (...) ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا أَبُو أَحْمَدَ الْكُوفِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ جُمَيْعٍ: حَدَّثَنَا أَبُو الطُّفَيْلِ قَالَ: كَانَ بَيْنَ رَجُلٍ مِنْ أَهْلِ الْعَقَبَةِ وَبَيْنَ حُذَيْفَةَ بَعْضُ مَا يَكُونُ بَيْنَ النَّاسِ. فَقَالَ: أَنْشُدُكَ بِاللَّهِ، كَمْ كَانَ أَصْحَابُ الْعَقَبَةِ؟ قَالَ: فَقَالَ لَهُ الْقَوْمُ: أَخْبِرْهُ إِذْ سَأَلَكَ. قَالَ: كُنَّا نُخْبَرُ أَنَّهُمْ أَرْبَعَةَ عَشَرَ، فَإِنْ كُنْتَ مِنْهُمْ فَقَدْ كَانَ الْقَوْمُ خَمْسَةَ عَشَرَ. وَأَشْهَدُ بِاللَّهِ أَنَّ اثْنَيْ عَشَرَ مِنْهُمْ حَرْبٌ لِلَّهِ وَلِرَسُولِهِ فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُومُ الأَشْهَادُ. وَعَذَرَ ثَلاَثَةً. قَالُوا: مَا سَمِعْنَا مُنَادِيَ رَسُولِ اللَّهِ ﷺ وَلاَ عَلِمْنَا بِمَا أَرَادَ الْقَوْمُ. وَقَدْ كَانَ فِي حَرَّةٍ فَمَشَىٰ فَقَالَ: «إِنَّ الْمَاءَ قَلِيلٌ، فَلاَ يَسْبِقْنِي إِلَيْهِ أَحَدٌ»، فَوَجَدَ قَوْماً قَدْ سَبَقُوهُ. فَلَعَنَهُمْ يَوْمَئِذٍ.

١٢ ـ (٢٧٨٠) ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا قُرَّةُ بْنُ خَالِدٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ يَصْعَدُ الثَّنِيَّةَ، ثَنِيَّةَ الْمُرَارِ، فَإِنَّهُ يُحَطُّ عَنْهُ مَا حُطَّ عَنْ بَنِي إِسْرَائِيلَ».

قَالَ: فَكَانَ أَوَّلَ مَنْ صَعِدَهَا خَيْلُنَا، خَيْلُ بَنِي الْخَزْرَجِ. ثُمَّ تَتَامَّ النَّاسُ. فَقَالَ

so that The Messenger of Allah “Allah’s blessing and peace be upon him” may seek forgiveness for you. But he said: By Allah, so far as I am concerned, the finding of something lost is dearer to me than seeking of forgiveness for me by your companion (The Prophet), and he remained busy in finding out his lost thing.

13-(...) Jabir Ibn Abdullah "Allah be pleased with both" narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” said: He who would climb this hill of Murar. The rest of the Hadith is the same but with this variation that it was a desert Arab who was finding out his lost thing.

14-(2781) Anas Ibn Malik "Allah be pleased with him" reported: There was a person amongst us who belonged to the tribe of Banu An-Najjar and he recited the Sura of Al-Baqara and the Sura of Al Imran and he used to transcribe for The Messenger of Allah “Allah’s blessing and peace be upon him”. He ran away as a rebel and joined the People of the Book. They gave it much importance and said: He is the person who used to transcribe for Muhammad and they were much pleased with him. Time rolled on that Allah caused his death. They dug the grave and buried him therein, but they found to their surprise that the earth had thrown him out over the surface. They again dug the grave for him and buried him but the earth again threw him out upon the surface. They again dug the grave for him and buried him but the earth again threw him out upon the surface. At last they left him unburied.

15-(2782) Jabir "Allah be pleased with him" reported that The Messenger of Allah “Allah’s blessing and peace be upon him” came back from a journey and as he was near Medina, there was such a violent gale that the mountain seemed to be pressed. The Messenger of Allah “Allah’s blessing and peace be upon him” said: This wind has perhaps been made to blow for the death of a hypocrite, and as he reached Medina a notorious hypocrite from amongst the hypocrites had died.

16-(2783) Iyas reported from his father: We went along with The Messenger of Allah “Allah’s blessing and peace be upon him” to visit a person suffering from fever. When I placed my hand upon him, I said: By Allah, I have never seen, till this day, a person running higher temperature than he. Thereupon The Messenger of Allah “Allah’s blessing and peace be upon him”, turning his face to his companions, said: May I not inform you of a severer temperature than this which these two persons would run on the Day of Resurrection? And they were two hypocrites riding upon the camel turning their back towards (the Muslims).

رَسُولُ اللَّهِ ﷺ: «وَكلُّكُمْ مَغْفُورٌ لَهُ، إلاَّ صَاحِبَ الْجَمَلِ الأَحْمَرِ» فَأَتَيْنَاهُ فَقُلْنَا لَهُ: تَعالَ، يَسْتَغْفِرْ لَكَ رَسُولُ اللَّهِ ﷺ. فَقَالَ: واللَّهِ، لأنْ أَجِدَ ضَالَّتِي أَحَبُّ إِلَيَّ مِنْ أَنْ يَسْتَغْفِرَ لِي صَاحِبُكُمْ.

قَالَ: وَكَانَ رَجُلٌ يَنْشُدُ ضَالَّةً لَهُ.

١٣ ـ (...) ـ وحدّثناه يَحْيَىٰ بْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا قُرَّةُ: حَدَّثَنَا أَبُو الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ يَصْعَدُ ثَنِيَّةَ الْمُرَارِ أَوِ الْمِرَارِ»... بِمِثْلِ حَدِيثِ مُعَاذٍ. غَيْرَ أَنَّهُ قَالَ: وَإِذَا هُوَ أَعْرَابِيٌّ جَاءَ يَنْشُدُ ضَالَّةً لَهُ.

١٤ ـ (٢٧٨١) ـ حدّثني مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا أَبُو النَّضْرِ: حَدَّثَنَا سُلَيْمَانُ، وَهُوَ ابْنُ الْمُغِيرَةِ، عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ. قَالَ: كَانَ مِنَّا رَجُلٌ مِنْ بَنِي النَّجَّارِ. قَدْ قَرَأَ الْبَقَرَةَ وَآلَ عِمْرَانَ. وَكَانَ يَكْتُبُ لِرَسُولِ اللَّهِ ﷺ. فَانْطَلَقَ هَارِباً حَتَّىٰ لَحِقَ بِأَهْلِ الْكِتَابِ. قَالَ: فَرَفَعُوهُ. قَالُوا: هَذَا قَدْ كَانَ يَكْتُبُ لِمُحَمَّدٍ، فَأُعْجِبُوا بِهِ. فَمَا لَبِثَ أَنْ قَصَمَ اللَّهُ عُنُقَهُ فِيهِمْ. فَحَفَرُوا لَهُ فَوَارَوْهُ. فَأَصْبَحَتِ الأَرْضُ قَدْ نَبَذَتْهُ عَلَىٰ وَجْهِهَا، ثُمَّ عَادُوا فَحَفَرُوا لَهُ، فَوَارَوْهُ. فَأَصْبَحَتِ الأَرْضُ قَدْ نَبَذَتْهُ عَلَىٰ وَجْهِهَا. ثُمَّ عَادُوا فَحَفَرُوا لَهُ، فَوَارَوْهُ. فَأَصْبَحَتِ الأَرْضُ قَدْ نَبَذَتْهُ عَلَىٰ وَجْهِهَا. فَتَرَكُوهُ مَنْبُوذاً.

١٥ ـ (٢٧٨٢) ـ حدّثني أَبُو كُرَيْبٍ، مُحَمَّدُ بْنُ الْعَلاَءِ: حَدَّثَنَا حَفْصٌ، يَعْنِي ابْنَ غِيَاثٍ، عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَدِمَ مِنْ سَفَرٍ. فَلَمَّا كَانَ قُرْبَ الْمَدِينَةِ هَاجَتْ رِيحٌ شَدِيدَةٌ تَكَادُ أَنْ تَدْفِنَ الرَّاكِبَ. فَزَعَمَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «بُعِثَتْ هَذِهِ الرِّيحُ لِمَوْتِ مُنَافِقٍ» فَلَمَّا قَدِمَ الْمَدِينَةَ، فَإِذَا مُنَافِقٌ عَظِيمٌ، مِنَ الْمُنَافِقِينَ، قَدْ مَاتَ.

١٦ ـ (٢٧٨٣) ـ حدّثني عَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَنْبَرِيُّ: حَدَّثَنَا أَبُو مُحَمَّدٍ، النَّضْرُ بْنُ مُحَمَّدِ بْنِ مُوسَى الْيَمَامِيُّ: حَدَّثَنَا عِكْرِمَةُ: حَدَّثَنَا إِيَاسٌ: حَدَّثَنِي أَبِي. قَالَ: عُدْنَا مَعَ رَسُولِ اللَّهِ ﷺ رَجُلاً مَوْعُوكاً. قَالَ: فَوَضَعْتُ يَدِي عَلَيْهِ فَقُلْتُ: وَاللَّهِ، مَا رَأَيْتُ كَالْيَوْمِ رَجُلاً أَشَدَّ حَرًّا. فَقَالَ نَبِيُّ اللَّهِ ﷺ: «أَلا أُخْبِرُكُمْ بِأَشَدَّ حَرًّا مِنْهُ يَوْمَ الْقِيَامَةِ؟ هَذَيْنِكَ الرَّجُلَيْنِ الرَّاكِبَيْنِ الْمُقَفِّيَيْنِ»، لِرَجُلَيْنِ حِينَئِذٍ مِنْ أَصْحَابِهِ.

17-(2784) Ibn Umar "Allah be pleased with both" narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” said: The similitude of a hypocrite is that of a sheep which roams aimlessly between two flocks. She goes to one at one time and to the other at another time.

(…) Ibn Umar "Allah be pleased with both" reported: The Messenger of Allah “Allah’s blessing and peace be upon him” saidlike this but with this change of words:" She sometimes finds a way in one flock and then in another flock."

١٧ ـ (٢٧٨٤) ـ حدّثني مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ. قَالاَ: حَدَّثَنَا عُبَيْدُ اللَّهِ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: وَاللَّفْظُ لَهُ ـ: أَخْبَرَنَا عَبْدُ الْوَهَّابِ، يَعْنِي الثَّقَفِيَّ: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَثَلُ الْمُنَافِقِ كَمَثَلِ الشَّاةِ الْعَائِرَةِ بَيْنَ الْغَنَمَيْنِ. تَعِيرُ إِلَى هٰذِهِ مَرَّةً، وَإِلَى هٰذِهِ مَرَّةً».

(...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ، يَعْنِي ابْنَ عَبْدِ الرَّحْمٰنِ الْقَارِيَّ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِهِ. غَيْرَ أَنَّهُ قَالَ: «تَكِرُّ فِي هَٰذِهِ مَرَّةً، وَفِي هَٰذِهِ مَرَّةً».

The Book Of Description Of The Day Of Judgement, Paradise And Hell

18-(2785) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” said: A bulky person would be brought on the Day of judgment and he would not carry the weight to the eye of Allah equal even to that of a gnat. Nor shall We set up a balance for them on the Day of Judgement." (Cave 105).

19-(2786) Abdullah Ibn Mas'ud "Allah be pleased with him" reported that a Jew scholar came to The Messenger of Allah “Allah’s blessing and peace be upon him” and said. Muhammad, or Abu Al-Qasim, verify, Allah, the Exalted and Glorious. would carry the Heavens on the Day of Judgment upon one finger and earths upon one finger and the mountains and trees upon one finger and the ocean and moist earth upon one finger-in fact the whole of the creation upon one finger, and then He would stir them and say: I am your Lord, I am your Lord. Thereupon The Messenger of Allah “Allah’s blessing and peace be upon him” smiled testifying what that scholar had said. He then recited this verse:" And they honour not Allah with the honour due to Him; and the whole earth will be in His grip on the Day of Resurrection and the heavens are folded up in His right hand. Glory be to Him I and highly Exalted is Re above what they associate (with Him)" (Az-Zumar 67).

20-(…) This Hadith was narrated on the authority of Mansur with the same chain of transmitters, but with a slight variation of wording.

21-(…) Abdullah "Allah be pleased with him" reported that a person from the People of the Book came to The Messenger of Allah “Allah’s blessing and peace be upon him” and said: Abu Al-Qasim, verify, Allah would carry the Heavens upon one finger and the earths upon one finger and the trees and moist earth upon one finger and in fact the whole of the creation upon one finger and then say: I am your Lord. I an your Lord. And he (the narrator) further said: I saw Allah's Messenger “Allah’s blessing and peace be upon him” fooling so much happy that his front teeth became visible and then he recited the following Verse:" And they honour not Allah with the honour due to Him".

22-(…) This Hadith was narrated on the authority of Al-A'mash with the same chain of transmitters but with a slight variation of wording.

كِتَابُ صِفَةِ الْقِيَامَةِ وَالْجَنَّةِ وَالنَّارِ

١٨ ـ (٢٧٨٥) ـ حدّثني أَبُو بَكْرِ بْنُ إِسْحَاقَ: حَدَّثَنَا يَحْيَىٰ بْنُ بُكَيْرٍ: حَدَّثَنِي الْمُغِيرَةُ، يَعْنِي الْحِزَامِيَّ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «إِنَّهُ لَيَأْتِي الرَّجُلُ الْعَظِيمُ السَّمِينُ يَوْمَ الْقِيَامَةِ، لاَ يَزِنُ عِنْدَ اللَّهِ جَنَاحَ بَعُوضَةٍ. اقْرَؤُوا: ﴿أُولَٰٓئِكَ ٱلَّذِينَ كَفَرُواْ بِـَٔايَٰتِ رَبِّهِمْ وَلِقَآئِهِۦ فَحَبِطَتْ أَعْمَٰلُهُمْ فَلَا نُقِيمُ لَهُمْ يَوْمَ ٱلْقِيَٰمَةِ وَزْنًا ﴿١٠٥﴾﴾ [الكهف: ١٠٥].

[البخاري: كتاب التفسير، باب: ﴿أولئك الذين كفروا بآيات ربهم ولقائه﴾، رقم: ٤٧٢٩].

١٩ ـ (٢٧٨٦) ـ حدّثنا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ: حَدَّثَنَا فُضَيْلٌ، يَعْنِي ابْنَ عِيَاضٍ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَبِيدَةَ السَّلْمَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: جَاءَ حَبْرٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا مُحَمَّدُ ـ أَوْ: يَا أَبَا الْقَاسِمِ ـ إِنَّ اللَّهَ تَعَالَىٰ يُمْسِكُ السَّمَاوَاتِ يَوْمَ الْقِيَامَةِ عَلَىٰ إِصْبَعٍ، وَالأَرَضِينَ عَلَىٰ إِصْبَعٍ، وَالْجِبَالَ وَالشَّجَرَ عَلَىٰ إِصْبَعٍ، وَالْمَاءَ وَالثَّرَىٰ عَلَىٰ إِصْبَعٍ، وَسَائِرَ الْخَلْقِ عَلَىٰ إِصْبَعٍ. ثُمَّ يَهُزُّهُنَّ فَيَقُولُ: أَنَا الْمَلِكُ. أَنَا الْمَلِكُ. فَضَحِكَ رَسُولُ اللَّهِ ﷺ تَعَجُّباً مِمَّا قَالَ الْحَبْرُ. تَصْدِيقاً لَهُ. ثُمَّ قَرَأَ: ﴿وَمَا قَدَرُواْ ٱللَّهَ حَقَّ قَدْرِهِۦ وَٱلْأَرْضُ جَمِيعًا قَبْضَتُهُۥ يَوْمَ ٱلْقِيَٰمَةِ وَٱلسَّمَٰوَٰتُ مَطْوِيَّٰتٌۢ بِيَمِينِهِۦ سُبْحَٰنَهُۥ وَتَعَٰلَىٰ عَمَّا يُشْرِكُونَ ﴿٦٧﴾﴾ [الزمر: ٦٧].

[البخاري: كتاب التفسير، باب: ﴿وما قدروا الله حق قدره﴾، رقم: ٤٨١١].

٢٠ ـ (...) ـ حدّثنا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ. كِلاَهُمَا عَنْ جَرِيرٍ، عَنْ مَنْصُورٍ، بِهَذَا الإِسْنَادِ، قَالَ: جَاءَ حَبْرٌ مِنَ الْيَهُودِ إِلَىٰ رَسُولِ اللَّهِ ﷺ ... بِمِثْلِ حَدِيثِ فُضَيْلٍ. وَلَمْ يَذْكُرْ: ثُمَّ يَهُزُّهُنَّ. وَقَالَ: فَلَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ ضَحِكَ حَتَّىٰ بَدَتْ نَوَاجِذُهُ تَعَجُّباً لِمَا قَالَ. تَصْدِيقاً لَهُ. ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: ﴿وَمَا قَدَرُواْ ٱللَّهَ حَقَّ قَدْرِهِۦ﴾ [الزمر: ٦٧] وَتَلاَ الآيَةَ.

٢١ ـ (...) ـ حدّثنا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الأَعْمَشُ، قَالَ: سَمِعْتُ إِبْرَاهِيمَ يَقُولُ: سَمِعْتُ عَلْقَمَةَ يَقُولُ: قَالَ عَبْدُ اللَّهِ: جَاءَ رَجُلٌ مِنْ أَهْلِ الْكِتَابِ إِلَىٰ رَسُولِ اللَّهِ ﷺ فَقَالَ: يَا أَبَا الْقَاسِمِ، إِنَّ اللَّهَ يُمْسِكُ السَّمَاوَاتِ عَلَىٰ إِصْبَعٍ، وَالأَرَضِينَ عَلَىٰ إِصْبَعٍ، وَالشَّجَرَ وَالثَّرَىٰ عَلَىٰ إِصْبَعٍ، وَالْخَلاَئِقَ عَلَىٰ إِصْبَعٍ. ثُمَّ يَقُولُ: أَنَا الْمَلِكُ. أَنَا الْمَلِكُ. قَالَ: فَرَأَيْتُ النَّبِيَّ ﷺ ضَحِكَ حَتَّىٰ بَدَتْ نَوَاجِذُهُ. ثُمَّ قَرَأَ: ﴿وَمَا قَدَرُواْ ٱللَّهَ حَقَّ قَدْرِهِۦ﴾ [الزمر: ٦٧]. [البخاري: كتاب التوحيد، باب قول الله تعالى: ﴿إن الله يمسك السموات والأرض أن تزولا﴾، رقم: ٧٤٥١].

٢٢ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالاَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَلِيُّ بْنُ خَشْرَمٍ. قَالاَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ. (ح) وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ. كُلُّهُمْ عَنِ الأَعْمَشِ، بِهَذَا الإِسْنَادِ.

غَيْرَ أَنَّ فِي حَدِيثِهِمْ جَمِيعاً: وَالشَّجَرَ عَلَىٰ إِصْبَعٍ. وَالثَّرَىٰ عَلَىٰ إِصْبَعٍ. وَلَيْسَ فِي حَدِيثِ جَرِيرٍ: وَالْخَلاَئِقَ عَلَىٰ إِصْبَعٍ. وَلَكِنْ فِي حَدِيثِهِ: وَالْجِبَالَ عَلَىٰ إِصْبَعٍ.

وَزَادَ فِي حَدِيثِ جَرِيرٍ: تَصْدِيقاً لَهُ تَعَجُّباً لِمَا قَالَ.

23-(2787) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” said: Allan “Exalted and Glorified be He” will take in His grip the earth on the Day of Judgment and He would roll up the sky in His right hand and would say: I am the Lord; where are the sovereigns of the world?

24-(2788) Abdullah Ibn Umar "Allah be pleased with both" reported The Messenger of Allah “Allah’s blessing and peace be upon him” saying: Allah “Exalted and Glorified be He” would fold the Heavens on the Day of Judgment and then He would place them on His tight hand and say: I am the Lord; where are the haughty and where are the proud (today)? He would fold the' earth (placing it) on the left hand and say: I am the Lord; where are the haughty and where are the proud (today)?

25-(...) Abdullah Ibn Miqsam reported that he saw Abdullah Ibn Umar "Allah be pleased with both" when he narrated that The Messenger of Allah “Allah’s blessing and peace be upon him” said: Allah “Exalted and Glorified be He” would take in His hand His Heavens and His Earth, and would say: I am Allah. And He would clench His fingers and then would open them (and say): I am your Lord. I saw the pulpit in commotion from underneath because of something (vibrating) there. And (I felt this commotion so much) that I said (to myself): It may not fall with Allah's Messenger “Allah’s blessing and peace be upon him” upon it.

26-(...) Abdullah Ibn Miqsam reported that Abdullah Ibn Umar "Allah be pleased with both" told: I saw Allah’s Messenger “Allah’s blessing and peace be upon him” upon the pulpit and he was saying that the Mighty Lord, the Exalted and Glorious would take hold of the Heavens and earth in His hand. The rest of the Hadith is the same,

[1] The beginning of creation and the creation of Adam “Peace be upon him”

27-(2789) Abu Huraira "Allah be pleased with him" reported that The Messenger of Allah “Allah’s blessing and peace be upon him” took hold of my hands and said: Allah “Exalted and Glorified be He” created the clay on Saturday and He created the mountains on Sunday and He created the trees on Monday and He created the things entailing labour on Tuesday and created light on Wednesday and lie caused the animals to spread on Thursday and created Adam “Allah’s blessing and peace be upon him” after Asr on Friday; the last creation at the last hour of the hours of Friday, i.e. between afternoon and night.

٢٣ ـ (٢٧٨٧) ـ حدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي ابْنُ الْمُسَيَّبِ، أَنَّ أَبَا هُرَيْرَةَ كَانَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «يَقْبِضُ اللهُ تَبَارَكَ وَتَعَالَىٰ الأَرْضَ يَوْمَ الْقِيَامَةِ، وَيَطْوِي السَّمَاءَ بِيَمِينِهِ. ثُمَّ يَقُولُ: أَنَا الْمَلِكُ. أَيْنَ مُلُوكُ الأَرْضِ؟».

[البخاري: كتاب الرقاق، باب يقبض الله الأرض يوم القيامة، رقم: ٦٥١٩].

٢٤ ـ (٢٧٨٨) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ عُمَرَ بْنِ حَمْزَةَ، عَنْ سَالِمِ بْنِ عَبْدِ اللهِ: أَخْبَرَنِي عَبْدُ اللهِ بْنُ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «يَطْوِي اللهُ عَزَّ وَجَلَّ السَّمَاوَاتِ يَوْمَ الْقِيَامَةِ. ثُمَّ يَأْخُذُهُنَّ بِيَدِهِ الْيُمْنَىٰ. ثُمَّ يَقُولُ: أَنَا الْمَلِكُ. أَيْنَ الْجَبَّارُونَ؟ أَيْنَ الْمُتَكَبِّرُونَ؟ ثُمَّ يَطْوِي الأَرَضِينَ بِشِمَالِهِ. ثُمَّ يَقُولُ: أَنَا الْمَلِكُ، أَيْنَ الْجَبَّارُونَ؟ أَيْنَ الْمُتَكَبِّرُونَ؟».

[البخاري: كتاب التوحيد، باب قول الله تعالى: ﴿لما خلقت بيدي﴾، رقم: ٧٤١٣].

٢٥ ـ (...) ـ حدّثنا سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا يَعْقُوبُ، يَعْنِي ابْنَ عَبْدِ الرَّحْمَٰنِ، حَدَّثَنِي أَبُو حَازِمٍ، عَنْ عُبَيْدِ اللهِ بْنِ مِقْسَمٍ، أَنَّهُ نَظَرَ إِلَىٰ عَبْدِ اللهِ بْنِ عُمَرَ كَيْفَ يَحْكِي رَسُولَ اللهِ ﷺ قَالَ: «يَأْخُذُ اللهُ عَزَّ وَجَلَّ سَمَاوَاتِهِ وَأَرَضِيهِ بِيَدَيْهِ. فَيَقُولُ: أَنَا اللهُ. وَيَقْبِضُ أَصَابِعَهُ وَيَبْسُطُهَا، أَنَا الْمَلِكُ» حَتَّىٰ نَظَرْتُ إِلَى الْمِنْبَرِ يَتَحَرَّكُ مِنْ أَسْفَلِ شَيْءٍ مِنْهُ. حَتَّىٰ إِنِّي لأَقُولُ: أَسَاقِطٌ هُوَ بِرَسُولِ اللهِ ﷺ؟.

٢٦ ـ (...) ـ حدّثنا سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ: حَدَّثَنِي أَبِي، عَنْ عُبَيْدِ اللهِ بْنِ مِقْسَمٍ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ، قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ عَلَى الْمِنْبَرِ، وَهُوَ يَقُولُ: «يَأْخُذُ الْجَبَّارُ عَزَّ وَجَلَّ، سَمَاوَاتِهِ وَأَرَضِيهِ بِيَدَيْهِ»... ثُمَّ ذَكَرَ نَحْوَ حَدِيثِ يَعْقُوبَ.

١ ـ باب ابتداء الخَلْقِ، وخلقِ آدم عليه السلام

٢٧ ـ (٢٧٨٩) ـ حدّثني سُرَيْجُ بْنُ يُونُسَ وَهَارُونُ بْنُ عَبْدِ اللهِ. قَالا: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ. قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي إِسْمَاعِيلُ بْنُ أُمَيَّةَ، عَنْ أَيُّوبَ بْنِ خَالِدٍ، عَنْ عَبْدِ اللهِ بْنِ رَافِعٍ، مَوْلَىٰ أُمِّ سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: أَخَذَ رَسُولُ اللهِ ﷺ بِيَدِي فَقَالَ: «خَلَقَ اللهُ، عَزَّ وَجَلَّ، التُّرْبَةَ يَوْمَ السَّبْتِ، وَخَلَقَ فِيهَا الْجِبَالَ يَوْمَ الأَحَدِ، وَخَلَقَ الشَّجَرَ يَوْمَ الاثْنَيْنِ، وَخَلَقَ الْمَكْرُوهَ يَوْمَ الثَّلاثَاءِ، وَخَلَقَ النُّورَ يَوْمَ الأَرْبِعَاءِ، وَبَثَّ فِيهَا الدَّوَابَّ يَوْمَ الْخَمِيسِ. وَخَلَقَ آدَمَ، عَلَيْهِ السَّلامُ، بَعْدَ الْعَصْرِ مِنْ يَوْمِ الْجُمُعَةِ. فِي آخِرِ الْخَلْقِ. فِي آخِرِ سَاعَةٍ مِنْ سَاعَاتِ الْجُمُعَةِ. فِيمَا بَيْنَ الْعَصْرِ إِلَى اللَّيْلِ».

ـ قَالَ إِبْرَاهِيمُ: حَدَّثَنَا الْبِسْطَامِيُّ، وَهُوَ الْحُسَيْنُ بْنُ عِيسَىٰ، وَسَهْلُ بْنُ عَمَّارٍ، وَإِبْرَاهِيمُ بْنُ بِنْتِ حَفْصٍ، وَغَيْرُهُمْ، عَنْ حَجَّاجٍ، بِهَٰذَا الْحَدِيثِ.

[2] Resurrection and characteristics of the earth on the Day of Judgement

28-(2790) Sahl Ibn Sa'd "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: The people will be assembled on tee Day of Resurrection on a white plain with a reddish tinge like the loaf of white bread with no marks set up for anyone.

29-(2791) A'isha "Allah be pleased with her" reported: I asked The Messenger of Allah "Allah's blessing and peace be upon him" about the words of Allah, the Exalted and Glorious:" The day when the earth would be changed for another earth and Heaven would be changed for another Heaven (Abraham 48), (and inquired:) (The Messenger of Allah), where would the people be on that day? He said: They would be on the bridge.

[3] The entertainment of the people of Paradise

30-(2792) Abu Sa'id Al-Khudri "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said that the earth would turn to be one single bread on the Day of Resurrection and the Almighty would turn it in His hand as one of you turns a loaf while on a journey. It would be a feast arranged in the honour of the people of Paradise. He (the narrator) further narrated that a person from among the Jews came and he said: Abu Al-Qasim, may the Compassionate Lord be pleased with you! May I inform you about the feast arranged in honour of the people of Paradise on the Day of Resurrection? He said: Do it, of course. He said: The earth would become one single bread. Then The Messenger of Allah "Allah's blessing and peace be upon him" looked towards us and laughed until his premolar teeth became visible. He then again said: May I inform you about that with which they would be entertained? He said: Do it. He said: Their entertainment would be ox and fish. The Companions of the Prophet "Allah's blessing and peace be upon him" said: What is that? He said: Ox and fish from the caudate (extra) lobe of whose livers seventy thousand people would be able to eat.

31-(2793) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: If ten scholars of the Jews would follow me, no Jew would be left upon the surface of the earth who would not embrace Islam.

[4] A Jew asks The Messenger of Allah "Allah's blessing and peace be upon him" about soul and Allah's saying: "They ask you about the soul"

32-(2794) Abdullah Ibn Mas'ud "Allah be pleased with him" reported: While I was going in the company of The Messenger of Allah "Allah's

٢ ـ باب البَعْثِ والنُّشُور وصِفَةِ الأَرْضِ يومَ القِيامَةِ

٢٨ ـ (٢٧٩٠) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، عَنْ مُحَمَّدِ بْنِ جعفر بْنِ أَبي كَثِير: حَدَّثَنِي أَبُو حَازِمِ بْنُ دِينَارٍ، عَنْ سَهْلِ بْنِ سَعْدٍ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يُحْشَرُ النَّاسُ يَوْمَ الْقِيَامَةِ عَلَىٰ أَرْضٍ بَيْضَاءَ، عَفْرَاءَ، كَقُرْصَةِ النَّقِيِّ، لَيْسَ فِيهَا عَلَمٌ لأَحَدٍ».

[البخاري: كتاب الرقاق، باب يقبض الله الأرض يوم القيامة، رقم: ٦٥٢١].

٢٩ ـ (٢٧٩١) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ دَاوُدَ، عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ. قَالَتْ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنْ قَوْلِهِ عَزَّ وَجَلَّ: ﴿يَوْمَ تُبَدَّلُ ٱلْأَرْضُ غَيْرَ ٱلْأَرْضِ وَٱلسَّمَٰوَٰتُ﴾ [إبراهيم: ٤٨]. فَأَيْنَ يَكُونُ النَّاسُ يَوْمَئِذٍ يَا رَسُولَ اللَّهِ؟ فَقَالَ: «عَلَى الصِّرَاطِ».

٣ ـ باب نُزُل أهل الجنة

٣٠ ـ (٢٧٩٢) ـ حدّثنا عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ: حَدَّثَنِي أَبِي، عَنْ جَدِّي: حَدَّثَنِي خَالِدُ بْنُ يزِيدَ، عَنْ سَعِيدِ بْنِ أَبِي هِلاَلٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «تَكُونُ الأَرْضُ يَوْمَ الْقِيَامَةِ خُبْزَةً وَاحِدَةً. يَكْفَؤُهَا الْجَبَّارُ بِيَدِهِ. كَمَا يَكْفَؤُ أَحَدُكُمْ خُبْزَتَهُ فِي السَّفَرِ. نُزُلاً لأَهْلِ الْجَنَّةِ». قَالَ: فَأَتَىٰ رَجُلٌ مِنَ الْيَهُودِ. فَقَالَ: بَارَكَ الرَّحْمَٰنُ عَلَيْكَ، أَبَا الْقَاسِمِ، أَلا أُخْبِرُكَ بِنُزُلِ أَهْلِ الْجَنَّةِ يَوْمَ الْقِيَامَةِ؟ قَالَ: «بَلَىٰ»، قَالَ: تَكُونُ الأَرْضُ خُبْزَةً وَاحِدَةً. كَمَا قَالَ رَسُولُ اللَّهِ ﷺ. قَالَ: فَنَظَرَ إِلَيْنَا رَسُولُ اللَّهِ ﷺ، ثُمَّ ضَحِكَ حَتَّىٰ بَدَتْ نَوَاجِذُهُ. قَالَ: أَلاَ أُخْبِرُكَ بِإِدَامِهِمْ؟ قَالَ: «بَلَىٰ»، قَالَ: إِدَامُهُمْ بَالاَمُ وَنُونٌ. قَالُوا: وَمَا هَٰذَا؟ قَالَ: ثَوْرٌ وَنُونٌ. يَأْكُلُ مِنْ زَائِدَةِ كَبِدِهِمَا سَبْعُونَ أَلْفاً.

[البخاري: كتاب الرقاق، باب يقبض الله الأرض يوم القيامة، رقم: ٦٥٢٠].

٣١ ـ (٢٧٩٣) ـ حدّثنا يَحْيَىٰ بْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا قُرَّةُ: حَدَّثَنَا مُحَمَّدٌ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ النَّبِيُّ ﷺ: «لَوْ تَابَعَنِي عَشَرَةٌ مِنَ الْيَهُودِ، لَمْ يَبْقَ عَلَىٰ ظَهْرِهَا يَهُودِيٌّ إِلاَّ أَسْلَمَ».

[البخاري: كتاب مناقب الأنصار، باب إتيان اليهود النبي ﷺ حين قدم المدينة، رقم: ٣٩٤١].

٤ ـ بابُ سُؤَالِ اليَهُودِ النبيَّ ﷺ عَنِ الرُّوحِ وقَوْلِهِ تعالى: ﴿وَيَسْـَٔلُونَكَ عَنِ ٱلرُّوحِ...﴾ الآية [الإسراء: ٨٥]

٣٢ ـ (٢٧٩٤) ـ حدّثنا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الأَعْمَشُ: حَدَّثَنِي إِبْرَاهِيمُ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ، قَالَ: بَيْنَمَا أَنَا أَمْشِي مَعَ النَّبِيِّ ﷺ فِي حَرْثٍ،

blessing and peace be upon him" in a cultivable land and he (The Prophet) was walking with the support of a wood, a group of Jews happened to meet him. Some of them said to the others: Ask him about the Soul. They said: What is your doubt about it? There is a possibility that you may ask him about anything (the answer of) which you may not like. They said: Ask him. So one amongst them asked him about the Soul. The Messenger of Allah "Allah's blessing and peace be upon him" kept quiet and he gave no reply and I came to know that revelation was being sent to him, so I stood at my place and thus this revelation descended upon him:" They ask thee about Soul. Say: The Soul is by the Commandment of my Lord, and of Knowledge you are given but a little" (Al-Isra 85).

33-(...) Abdullah "Allah be pleased with him" reported: I was walking along with The Messenger of Allah "Allah's blessing and peace be upon him" in a field of Medina. The rest of the Hadith is the same, but there is a slight variation of wording.

34-(...) Abdullah "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" was reclining against a tree in the garden. The rest of the Hadith is the same. but there is a slight variation of wording.

35-(2795) Khabbab "Allah be pleased with him" reported: Al-As Ibn Wa'il owed debt to me. I came to him in order to demand that. He said: I will never repay you unless you belie Muhammad. I said: I would never belie Muhammad until you die and you are again raised up. He said: When I would be raised up after death, I would repay your debt when I would get my property and children back. Waki' said: This is how Al-A'mash has narrated and it was on this occasion that this verse was revealed:" Hast thou seen him who dis. believes in Our message and says: I shall certainly be given wealth and children' (Mary 77) up to" he would come to Us alone".

36-(...) This Hadith was narrated on the authority of Khabbab through another chain of transmitters with the following difference: During the pre-Islamic period of ignorance, I used to work as an ironsmith. I did some work for Al-As Ibn Wa'il to whom I came to receive my wages.

[5] Allah's saying: " Allah would never punish them so long as you are amongst them" (Al-Anfal 33)

37-(2796) Anas Ibn Malik "Allah be pleased with him" reported that Abu Jahl said: O Allah, if he is true, then shower upon us the volley of

وَهُوَ مُتَّكِىءٌ عَلَىٰ عَسِيبٍ، إِذْ مَرَّ بِنَفَرٍ مِنَ الْيَهُودِ. فَقَالَ بَعْضُهُمْ لِبَعْضٍ: سَلُوهُ عَنِ الرُّوحِ. فَقَالُوا: مَا رَابَكُمْ إِلَيْهِ؟ لاَ يَسْتَقْبِلُكُمْ بِشَيْءٍ تَكْرَهُونَهُ. فَقَالُوا: سَلُوهُ. فَقَامَ إِلَيْهِ بَعْضُهُمْ فَسَأَلَهُ عَنِ الرُّوحِ. قَالَ: فَأَسْكَتَ النَّبِيُّ ﷺ. فَلَمْ يَرُدَّ عَلَيْهِ شَيْئاً. فَعَلِمْتُ أَنَّهُ يُوحَىٰ إِلَيْهِ. قَالَ: فَقُمْتُ مَكَانِي. فَلَمَّا نَزَلَ الْوَحْيُ قَالَ: ﴿وَيَسْـَٔلُونَكَ عَنِ ٱلرُّوحِۖ قُلِ ٱلرُّوحُ مِنْ أَمْرِ رَبِّى وَمَآ أُوتِيتُم مِّنَ ٱلْعِلْمِ إِلَّا قَلِيلًا ﴿٨٥﴾﴾ [الإسراء: ٨٥].

[البخاري: كتاب العلم، باب قول الله تعالى: ﴿وما أوتيتم من العلم إلا قليلاً﴾، رقم: ١٢٥]

٣٣ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو سَعِيدٍ الأَشَجُّ. قَالاَ: حَدَّثَنَا وَكِيعٌ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ وَعَلِيُّ بْنُ خَشْرَمٍ. قَالاَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ. كِلاَهُمَا عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ، قَالَ: كُنْتُ أَمْشِي مَعَ النَّبِيِّ ﷺ فِي حَرْثٍ بِالْمَدِينَةِ... بِنَحْوِ حَدِيثِ حَفْصٍ.

غَيْرَ أَنَّ فِي حَدِيثِ وَكِيعٍ: ﴿وَمَآ أُوتِيتُم مِّنَ ٱلْعِلْمِ إِلَّا قَلِيلًا﴾ [الإسراء: ٨٥].

وَفِي حَدِيثِ عِيسَى بْنِ يُونُسَ: ﴿وَمَا أُوتُوا﴾ مِنْ رِوَايَةِ ابْنِ خَشْرَمٍ.

٣٤ ـ (...) ـ حدّثنا أَبُو سَعِيدٍ الأَشَجُّ. قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ إِدْرِيسَ يَقُولُ: سَمِعْتُ الأَعْمَشَ يَرْوِيهِ عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ. قَالَ: كَانَ النَّبِيُّ ﷺ فِي نَخْلٍ يَتَوَكَّأُ عَلَىٰ عَسِيبٍ، ثُمَّ ذَكَرَ نَحْوَ حَدِيثِهِمْ عَنِ الأَعْمَشِ.

وَقَالَ فِي رِوَايَتِهِ: ﴿وَمَآ أُوتِيتُم مِّنَ ٱلْعِلْمِ إِلَّا قَلِيلًا﴾ [الإسراء: ٨٥].

٣٥ ـ (٢٧٩٥) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَبْدُ اللَّهِ بْنُ سَعِيدٍ الأَشَجُّ، وَاللَّفْظُ لِعَبْدِ اللَّهِ، قَالاَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الأَعْمَشُ، عَنْ أَبِي الضُّحَىٰ، عَنْ مَسْرُوقٍ، عَنْ خَبَّابٍ قَالَ: كَانَ لِي عَلَى الْعَاصِ بْنِ وَائِلٍ دَيْنٌ. فَأَتَيْتُهُ أَتَقَاضَاهُ. فَقَالَ لِي: لَنْ أَقْضِيَكَ حَتَّىٰ تَكْفُرَ بِمُحَمَّدٍ. قَالَ: فَقُلْتُ لَهُ: إِنِّي لَنْ أَكْفُرَ بِمُحَمَّدٍ حَتَّىٰ تَمُوتَ ثُمَّ تُبْعَثَ. قَالَ: وَإِنِّي لَمَبْعُوثٌ مِنْ بَعْدِ الْمَوْتِ؟ فَسَوْفَ أَقْضِيكَ إِذَا رَجَعْتُ إِلَىٰ مَالٍ وَوَلَدٍ.

قَالَ وَكِيعٌ: كَذَا قَالَ الأَعْمَشُ. قَالَ: فَنَزَلَتْ هَـٰذِهِ الآيَةُ: ﴿أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقَالَ لأُوتَيَنَّ مَالاً وَوَلَداً﴾ إِلَىٰ قَوْلِهِ: ﴿وَيأتينا فَرْداً﴾ [مريم: ٧٧].

[البخاري: كتاب البيوع، باب ذكر القين والحداد، رقم: ٢٠٩١]

٣٦ ـ (...) ـ حدّثنا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ. (ح) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ. كُلُّهُمْ عَنِ الأَعْمَشِ، بِهَٰذَا الإِسْنَادِ... نَحْوَ حَدِيثِ وَكِيعٍ.

وَفِي حَدِيثِ جَرِيرٍ: قَالَ: كُنْتُ قَيْناً فِي الْجَاهِلِيَّةِ. فَعَمِلْتُ لِلْعَاصِ بْنِ وَائِلٍ عَمَلاً. فَأَتَيْتُهُ أَتَقَاضَاهُ.

٥ ـ باب في قوله تعالى: ﴿وَمَا كَانَ ٱللَّهُ لِيُعَذِّبَهُمْ وَأَنتَ فِيهِمْۚ﴾ الآية [الأنفال: ٣٣]

٣٧ ـ (٢٧٩٦) ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ

stones from the sky or inflict upon us a grievous torment, and it was on this occasion that this verse was revealed:" Allah would never torment them so long as you are amongst them. And Allah is not going to torment them as long as they seek forgiveness. And why is it that Allah should not torment them and they prevent people from coming to the sacred mosque...." (Al-Anfal 33:34)

[6] Allah's saying: "Nay, but verily man is inordinate, because he looks upon himself as self-sufficient"

38-(2797) Abu Huraira "Allah be pleased with him" reported that Abu Jahl asked (people) whether Muhammad placed his face (on the ground) in their presence. It was said to him: Yes. He said: By Lit and Uzza. If I were to see him do that, I would trample his neck, or I would besmear his face with dust. He came to The Messenger of Allah "Allah's blessing and peace be upon him" as he was engaged in prayer and thought of trampling his neck (and the people say) that he came near him but turned upon his heels and tried to repulse something with his hands. It was said to him: What is the matter with you? He said: There is between me and him a ditch of fire and terror and wings. Thereupon The Messenger of Allah "Allah's blessing and peace be upon him" said: If he were to come near me the angels would have torn him to pieces. Then Allah "Exalted and Glorified be He" revealed this verse (the narrator) said: We do not whether it is the Hadith transmitted by Abu Huraira or something conveyed to him from another source:" Nay, man is surely inordinate, because he looks upon himself as self-sufficient. Surely to thy Lord is the return. Hast thou seen him who forbids a servant when he prays? Seest thou if he is on the right way, or enjoins observance of piety? Seest thou if he denies and turns away? Knowest he not that Allah sees? Nay. If he desists not, We will seize him by the forelock-a lying, sinful forelock. Then let him summon his council. We will summon the guards of the Hell. Nay! Obey not thou him" (Al-Alaq 6:19). (Rather prostrate thyself.) Ubaidullah made this addition: It was after this that (prostration) was enjoined upon and Ibn Abd Al-Ala made this addition that by Nadia he meant his people.

[7] What about the smoke

39-(2798) Masruq reported: We were sitting in the company of Abdullah "Allah be pleased with him" who was lying on the bed that a person came and said: Abd Ar-Rahman, a story-teller at the gates of Kinda says that the verse (of the Qur'an) which deals with the" smoke" implies that which is about to come and it would hold the breath of the infidels and

عَبْدِ الْحَمِيدِ الزِّيَادِيِّ؛ أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ يَقُولُ: قَالَ أَبُو جَهْلٍ: ﴿ٱللَّهُمَّ إِن كَانَ هَٰذَا هُوَ ٱلْحَقَّ مِنْ عِندِكَ فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِّنَ ٱلسَّمَآءِ أَوِ ٱئْتِنَا بِعَذَابٍ أَلِيمٍ﴾ [الأنفال: ٣٢]. فَنَزَلَتْ: ﴿وَمَا كَانَ ٱللَّهُ لِيُعَذِّبَهُمْ وَأَنتَ فِيهِمْ ۚ وَمَا كَانَ ٱللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ ﴿٣٣﴾ وَمَا لَهُمْ أَلَّا يُعَذِّبَهُمُ ٱللَّهُ وَهُمْ يَصُدُّونَ عَنِ ٱلْمَسْجِدِ ٱلْحَرَامِ﴾ [الأنفال: ٣٣ - ٣٤] إِلَى آخِرِ الآيَةِ.

٦ - باب قوله: ﴿إِنَّ ٱلْإِنسَٰنَ لَيَطْغَىٰٓ ﴿٦﴾ أَن رَّءَاهُ ٱسْتَغْنَىٰٓ ﴿٧﴾﴾ [العلق: ٦ - ٧]

٣٨ - (٢٧٩٧) - حدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ وَمُحَمَّدُ بْنُ عَبْدِ الأَعْلَىٰ الْقَيْسِيُّ. قَالاَ: حَدَّثَنَا الْمُعْتَمِرُ، عَنْ أَبِيهِ: حَدَّثَنِي نُعَيْمُ بْنُ أَبِي هِنْدٍ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ أَبُو جَهْلٍ: هَلْ يُعَفِّرُ مُحَمَّدٌ وَجْهَهُ بَيْنَ أَظْهُرِكُمْ؟ قَالَ: فَقِيلَ: نَعَمْ. فَقَالَ: وَاللاَّتِ وَالْعُزَّىٰ، لَئِنْ رَأَيْتُهُ يَفْعَلُ ذٰلِكَ لأَطَأَنَّ عَلَىٰ رَقَبَتِهِ، أَوْ لأُعَفِّرَنَّ وَجْهَهُ فِي التُّرَابِ. قَالَ: فَأَتَىٰ رَسُولَ اللَّهِ ﷺ وَهُوَ يُصَلِّي. زَعَمَ لِيَطَأَ عَلَىٰ رَقَبَتِهِ. قَالَ: فَمَا فَجِئَهُمْ مِنْهُ إِلاَّ وَهُوَ يَنْكِصُ عَلَىٰ عَقِبَيْهِ وَيَتَّقِي بِيَدَيْهِ. قَالَ: فَقِيلَ لَهُ: مَالَكَ؟ فَقَالَ: إِنَّ بَيْنِي وَبَيْنَهُ لَخَنْدَقاً مِنْ نَارٍ وَهَوْلاً وَأَجْنِحَةً.

فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ دَنَا مِنِّي لاَخْتَطَفَتْهُ الْمَلاَئِكَةُ عُضْواً عُضْواً».

قَالَ: فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ - لاَ نَدْرِي فِي حَدِيثِ أَبِي هُرَيْرَةَ، أَوْ شَيْءٌ بَلَغَهُ -: ﴿كَلَّآ إِنَّ ٱلْإِنسَٰنَ لَيَطْغَىٰٓ ﴿٦﴾ أَن رَّءَاهُ ٱسْتَغْنَىٰٓ ﴿٧﴾ إِنَّ إِلَىٰ رَبِّكَ ٱلرُّجْعَىٰٓ ﴿٨﴾ أَرَءَيْتَ ٱلَّذِى يَنْهَىٰ ﴿٩﴾ عَبْدًا إِذَا صَلَّىٰٓ ﴿١٠﴾ أَرَءَيْتَ إِن كَانَ عَلَى ٱلْهُدَىٰٓ ﴿١١﴾ أَوْ أَمَرَ بِٱلتَّقْوَىٰٓ ﴿١٢﴾ أَرَءَيْتَ إِن كَذَّبَ وَتَوَلَّىٰٓ ﴿١٣﴾﴾ - يَعْنِي أَبَا جَهْلٍ - ﴿أَلَمْ يَعْلَم بِأَنَّ ٱللَّهَ يَرَىٰ ﴿١٤﴾ كَلَّا لَئِن لَّمْ يَنتَهِ لَنَسْفَعًۢا بِٱلنَّاصِيَةِ ﴿١٥﴾ نَاصِيَةٍ كَٰذِبَةٍ خَاطِئَةٍ ﴿١٦﴾ فَلْيَدْعُ نَادِيَهُۥ ﴿١٧﴾ سَنَدْعُ ٱلزَّبَانِيَةَ ﴿١٨﴾ كَلَّا لَا تُطِعْهُ﴾ [العلق: ٦ - ١٩].

زَادَ عُبَيْدُ اللَّهِ فِي حَدِيثِهِ قَالَ: وَأَمَرَهُ بِمَا أَمَرَهُ بِهِ.

وَزَادَ ابْنُ عَبْدِ الأَعْلَىٰ: فَلْيَدْعُ نَادِيَهُ، يَعْنِي قَوْمَهُ.

[البخاري: كتاب التفسير، باب: ﴿وإذ قالوا اللهم إن كان هذا هو الحق من عندك...﴾، رقم: ٤٦٤٨].

٧ - باب الدُّخَان

٣٩ - (٢٧٩٨) - حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ. أَخْبَرَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبِي الضُّحَىٰ، عَنْ مَسْرُوقٍ. قَالَ: كُنَّا عِنْدَ عَبْدِ اللَّهِ جُلُوساً، وَهُوَ مُضْطَجِعٌ بَيْنَنَا. فَأَتَاهُ رَجُلٌ فَقَالَ: يَا أَبَا عَبْدِ الرَّحْمَٰنِ، إِنَّ قَاصًّا عِنْدَ أَبْوَابِ كِنْدَةَ يَقُصُّ وَيَزْعُمُ؛ أَنَّ

would inflict the believers with cold. Thereupon Abdullah got up and said in anger. O people, fear Allah and say only that which one knows amongst you and do not say which he does not know and he should simply say: Allah has the best knowledge for He has the best knowledge amongst all of you. He is not to say that which he does not know. Allah has the best knowledge of it. Verily Allah "Exalted and Glorified be He" said to His Prophet "Allah's blessing and peace be upon him" to state:" I do not ask from you any remuneration and I am not the one to put you in trouble," and when Allah's Messenger "Allah's blessing and peace be upon him" saw people turning back (from religion) he said: O Allah, afflict them with seven famines as was done in the case of Yusuf, so they were afflicted with famine by which they were forced to eat everything until they were obliged to eat the hides and the dead bodies because of hunger, and every one of them looked towards the sky and he found a smoke. And Abu Sufyan came and he said: Muhammad, you have come to command us to obey Allah and cement the ties of blood-relation whereas your people are undone; supplicate Allah for them. Thereupon Allah "Exalted and Glorified be He" said:" Wait for the day when there would be clear smoke from the sky which would envelop people and that would be grievous torment" up to the words:" you are going to return to (evil)." (Smoke 10:11) (If this verse implied the torment of the next life) could the chastisement of the next (life) be averted (as the Qur'an states): On the day when We seize (them) with the most violent seizing; surely We shall exact retribution" (Smoke 16)? The seizing (in the Hadith) implies that of the Day of Badr. And so far as the sign of smoke, seizing, inevitability and signs of Rome are concerned, they have become things of the past now.

40-(...) Masruq reported that there came to Abdullah "Allah be pleased with him" a person and said: I have left behind in the mosque a man who explains the Qur'an according to his personal discretion and he explained this verse:" So wait for the day when the Heaven brings a clear smoke." He says that a smoke would come to the people on the Day of Resurrection and it will withhold breath and they would be inflicted with cold. Abdullah said: He who has knowledge should say something and he who has no knowledge should simply say: Allah is best aware. This reflects the understanding of a person that he should say about that which he does not know that it is Allah who knows best. The fact is that when the Quraish disobeyed The Messenger of Allah "Allah's blessing and peace be upon him" he supplicated Allah that they should be afflicted with famine and starvation as was done in case of Yusuf. And they were so much hard

آيَةُ الدُّخَانِ تَجِيءُ، فَتَأْخُذُ بِأَنْفَاسِ الْكُفَّارِ. وَيَأْخُذُ الْمُؤْمِنِينَ مِنْهُ كَهَيْئَةِ الزُّكَامِ. فَقَالَ عَبْدُ اللَّهِ، وَجَلَسَ وَهُوَ غَضْبَانُ: يَا أَيُّهَا النَّاسُ، اتَّقُوا اللَّهَ مَنْ عَلِمَ مِنْكُمْ شَيْئاً، فَلْيَقُلْ بِمَا يَعْلَمُ. وَمَنْ لَمْ يَعْلَمْ، فَلْيَقُلْ: اللَّهُ أَعْلَمُ. فَإِنَّهُ أَعْلَمُ لأَحَدِكُمْ أَنْ يَقُولَ، لِمَا لاَ يَعْلَمُ: اللَّهُ أَعْلَمُ، فَإِنَّ اللَّهَ عَزَّ وَجَلَّ قَالَ لِنَبِيِّهِ ﷺ: ﴿قُلْ مَآ أَسْـَٔلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَآ أَنَا۠ مِنَ ٱلْمُتَكَلِّفِينَ ﴿٨٦﴾﴾ [ص: ٨٦] إِنَّ رَسُولَ اللَّهِ ﷺ لَمَّا رَأَى مِنَ النَّاسِ إِدْبَاراً. فَقَالَ: «اللَّهُمَّ، سَبْعٌ كَسَبْعِ يُوسُفَ» قَالَ: فَأَخَذَتْهُمْ سَنَةٌ حَصَّتْ كُلَّ شَيْءٍ، حَتَّىٰ أَكَلُوا الْجُلُودَ وَالْمَيْتَةَ مِنَ الْجُوعِ. وَيَنْظُرُ إِلَىٰ السَّمَاءِ أَحَدُهُمْ فَيَرَىٰ كَهَيْئَةِ الدُّخَانِ. فَأَتَاهُ أَبُو سُفْيَانَ فَقَالَ: يَا مُحَمَّدُ، إِنَّكَ جِئْتَ تَأْمُرُ بِطَاعَةِ اللَّهِ وَبِصِلَةِ الرَّحِمِ. وَإِنَّ قَوْمَكَ قَدْ هَلَكُوا، فَادْعُ اللَّهَ لَهُمْ. قَالَ اللَّهُ عَزَّ وَجَلَّ: ﴿فَٱرْتَقِبْ يَوْمَ تَأْتِى ٱلسَّمَآءُ بِدُخَانٍ مُّبِينٍ ﴿١٠﴾ يَغْشَى ٱلنَّاسَ ۖ هَـٰذَا عَذَابٌ أَلِيمٌ ﴿١١﴾﴾ إِلَىٰ قَوْلِهِ: ﴿إِنَّكُمْ عَآئِدُونَ﴾ [الدخان: ١٠ ـ ١٥].

قَالَ: أَفَيُكْشَفُ عَذَابُ الآخِرَةِ؟ ﴿يَوْمَ نَبْطِشُ ٱلْبَطْشَةَ ٱلْكُبْرَىٰٓ إِنَّا مُنتَقِمُونَ ﴿١٦﴾﴾ [الدخان: ١٦].

فَالْبَطْشَةُ يَوْمَ بَدْرٍ. وَقَدْ مَضَتْ آيَةُ الدُّخَانِ، وَالْبَطْشَةُ، وَاللِّزَامُ، وَآيَةُ الرُّومِ.

[البخاري: كتاب الاستسقاء، باب دعاء النبي ﷺ: «اجعلها عليهم سنين كسني يوسف»، رقم: ١٠٠٧].

٤٠ ـ (...) ـ حدثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ وَوَكِيعٌ. (ح) وَحَدَّثَنِي أَبُو سَعِيدٍ الأَشَجُّ: أَخْبَرَنَا وَكِيعٌ. (ح) وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ. كُلُّهُمْ عَنِ الأَعْمَشِ. (ح) وَحَدَّثَنَا يَحْيَىٰ بْنُ يَحْيَىٰ وَأَبُو كُرَيْبٍ، وَاللَّفْظُ لِيَحْيَىٰ، قَالاَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ مُسْلِمِ بْنِ صُبَيْحٍ، عَنْ مَسْرُوقٍ. قَالَ: جَاءَ إِلَىٰ عَبْدِ اللَّهِ رَجُلٌ فَقَالَ: تَرَكْتُ فِي الْمَسْجِدِ رَجُلاً يُفَسِّرُ الْقُرْآنَ بِرَأْيِهِ. يُفَسِّرُ هَـٰذِهِ الآيَةَ: ﴿يَوْمَ تَأْتِى ٱلسَّمَآءُ بِدُخَانٍ مُّبِينٍ﴾ [الدخان: ١٠]. قَالَ: يَأْتِي النَّاسَ يَوْمَ الْقِيَامَةِ دُخَانٌ فَيَأْخُذُ بِأَنْفَاسِهِمْ. حَتَّىٰ يَأْخُذَهُمْ مِنْهُ كَهَيْئَةِ الزُّكَامِ. فَقَالَ عَبْدُ اللَّهِ: مَنْ عَلِمَ عِلْماً فَلْيَقُلْ بِهِ. وَمَنْ لَمْ يَعْلَمْ فَلْيَقُلْ: اللَّهُ أَعْلَمُ. فَإِنَّ مِنْ فِقْهِ الرَّجُلِ أَنْ يَقُولَ، لِمَا لاَ عِلْمَ لَهُ بِهِ: اللَّهُ أَعْلَمُ.

pressed that a person would ace the sky and he would see between him and the sky something like smoke and they were so much hard pressed that they began to cat the bones, and a person came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: O Messenger of Allah, seek forgiveness for the tribe of Mudar for (its people) have been undone. The Messenger "Allah's blessing and peace be upon him" said: For Mudar? You are overbold, but he supplicated Allah for them. It was upon this that this verse was revealed:" We shall remove the chastisement a little, but they will surely return to evil" (Smoke 15). He (the narrator) said: There was a downpour of rain upon them. When there was some relief for them they returned to the same position as they had been before, and Allah "Exalted and Glorified be He" revealed this verse:" So wait for the day when the heaven brings a clear smoke enveloping people. This is a grievous torment (10:12) On the day when We seize them with the most violent seizing; surely, We shall exact retribution." (Smoke 16) And this (seizing) implied (Battle) of Badr.

41-(...) Abdullah "Allah be pleased with him" said that five signs have (become things) of the past (and have proved the truth of the Prophet): (Enveloping) by the smoke, inevitable (punishment to the Meccans at Badr), (the victory of) Rome, (violent) seizing (of the Meccans at Badr) and (the splitting up of) the Moon.

(...) This Hadith was narrated on the authority of Al-A'mash with the same chain of transmitters.

42-(2799) Ubai Ibn Ka'b "Allah be pleased with him" reported that the statement of Allah "Exalted and Glorified be He": "We will, surely, make them taste the lesser punishment before the severer punishment (that haply they may return)" (As-Sajda 21) imply the torments of the world. (victory of) Rome, seizing (of the Meccans), or smoke. And Shaiba was in doubt about seizing or smoke.

[8] The splitting up of the moon

43-(2800) Abu Ma'mar reported from Abdullah "Allah be pleased with him" that the moon was split up during the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him" in two parts and The Messenger of Allah "Allah's blessing and peace be upon him" said: Bear testimony to this.

44-(...) This Hadith was narrated on the authority of Abdullah Ibn Mas'ud (who said): We were along with The Messenger of Allah "Allah's blessing and peace be upon him" at Mina, when moon was split up into

إِنَّمَا كَانَ هٰذَا؛ أَنَّ قُرَيْشاً لَمَّا اسْتَعْصَتْ عَلَىٰ النَّبِيِّ ﷺ، دَعَا عَلَيْهِمْ بِسِنِينَ كَسِنِي يُوسُفَ. فَأَصَابَهُمْ قَحْطٌ وَجَهْدٌ. حَتَّىٰ جَعَلَ الرَّجُلُ يَنْظُرُ إِلَىٰ السَّمَاءِ فَيَرَىٰ بَيْنَهُ وَبَيْنَهَا كَهَيْئَةِ الدُّخَانِ مِنَ الْجَهْدِ. وَحَتَّىٰ أَكَلُوا الْعِظَامَ. فَأَتَى النَّبِيَّ ﷺ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ، اسْتَغْفِرِ اللَّهَ لِمُضَرَ فَإِنَّهُمْ قَدْ هَلَكُوا. فَقَالَ: «لِمُضَرَ؟ إِنَّكَ لَجَرِيءٌ»، قَالَ: فَدَعَا اللَّهَ لَهُمْ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿إِنَّا كَاشِفُواْ ٱلْعَذَابِ قَلِيلًاۚ إِنَّكُمْ عَآئِدُونَ ﴿١٥﴾﴾ [الدخان: ١٥] قَالَ: فَمُطِرُوا. فَلَمَّا أَصَابَتْهُمُ الرَّفَاهِيَةُ، قَالَ: عَادُوا إِلَىٰ مَا كَانُوا عَلَيْهِ. قَالَ: فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿فَٱرْتَقِبْ يَوْمَ تَأْتِي ٱلسَّمَآءُ بِدُخَانٍ مُّبِينٍ ﴿١٠﴾ يَغْشَى ٱلنَّاسَۖ هَٰذَا عَذَابٌ أَلِيمٌ ﴿١١﴾﴾ [الدخان: ١٠ ـ ١٢] ﴿يَوْمَ نَبْطِشُ ٱلْبَطْشَةَ ٱلْكُبْرَىٰٓ إِنَّا مُنتَقِمُونَ ﴿١٦﴾﴾ [الدخان: ١٦] قَالَ: يَعْنِي يَوْمَ بَدْرٍ.

٤١ ـ (...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي الضُّحَىٰ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: خَمْسٌ قَدْ مَضَيْنَ: الدُّخَانُ، وَاللِّزَامُ، وَالرُّومُ، وَالْبَطْشَةُ، وَالْقَمَرُ. [البخاري: كتاب التفسير، باب: ﴿فسوف يكون لزاماً﴾، رقم: ٤٧٦٧].

(...) ـ حدّثنا أَبُو سَعِيدٍ الأَشَجُّ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الأَعْمَشُ، بِهٰذَا الإِسْنَادِ... مِثْلَهُ.

٤٢ ـ (٢٧٩٩) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَمُحَمَّدُ بْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ عَزْرَةَ، عَنِ الْحَسَنِ الْعُرَنِيِّ، عَنْ يَحْيَىٰ بْنِ الْجَزَّارِ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ أَبِي لَيْلَىٰ، عَنْ أُبَيِّ بْنِ كَعْبٍ، فِي قَوْلِهِ عَزَّ وَجَلَّ: ﴿وَلَنُذِيقَنَّهُم مِّنَ ٱلْعَذَابِ ٱلْأَدْنَىٰ دُونَ ٱلْعَذَابِ ٱلْأَكْبَرِ﴾ [السجدة: ٢١] قَالَ: مَصَائِبُ الدُّنْيَا، وَالرُّومُ، وَالْبَطْشَةُ، أَوِ الدُّخَانُ. شُعْبَةُ الشَّاكُّ فِي الْبَطْشَةِ أَوِ الدُّخَانِ.

٨ ـ باب انشِقَاقِ القَمَرِ

٤٣ ـ (٢٨٠٠) ـ حدّثنا عَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ. قَالاَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، عَنْ أَبِي مَعْمَرٍ، عَنْ عَبْدِ اللَّهِ قَالَ: انْشَقَّ الْقَمَرُ عَلَىٰ عَهْدِ رَسُولِ اللَّهِ ﷺ بِشِقَّتَيْنِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «اشْهَدُوا».
[البخاري: كتاب المناقب، باب سؤال المشركين أن يريهم النبي ﷺ آية...، رقم: ٣٦٣٦].

٤٤ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ. جَمِيعاً عَنْ أَبِي مُعَاوِيَةَ. (ح) وَحَدَّثَنَا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ: حَدَّثَنَا أَبِي. كِلاَهُمَا عَنِ الأَعْمَشِ. (ح) وَحَدَّثَنَا مِنْجَابُ بْنُ الْحَارِثِ التَّمِيمِيُّ ـ وَاللَّفْظُ لَهُ ـ: أَخْبَرَنَا ابْنُ

two. One of its parts was behind the mountain and the other one was on this side of the mountain. The Messenger of Allah "Allah's blessing and peace be upon him" said to us: Bear witness to this.

45-(...) Abdullah Ibn Mas'ud "Allah be pleased with him" reported that the moon was split up in two parts during the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him". The mountain covered one of its parts and one part of it was above the mountain and The Messenger of Allah "Allah's blessing and peace be upon him" said: Bear witness to this.

(2801) This Hadith was narrated on the authority of Shu'ba with a slight variation of wording.

(...)This Hadith was narrated on the authority of Shu'ba through another chain of transmitters, with a slight variation of wording.

46-(2802) Anas "Allah be pleased with him" reported that the people of Mecca demanded from The Messenger of Allah "Allah's blessing and peace be upon him" that he should show them (some) signs (miracles) and he showed them the splitting of the moon.

(...) This Hadith was narrated on the authority of Anas through another chain of transmitters.

47-(...) Anas "Allah be pleased with him" reported that the moon was split up in two parts and in the Hadith recorded in Abu Dawud, the words are:" The moon was split up into two parts during the life of The Messenger of Allah "Allah's blessing and peace be upon him"."

48-(2803) Ibn Abbas "Allah be pleased with both" reported that the moon was split up during the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him".

[9] there is none to show more patience than Allah Almighty on attributing wrong things to him

49-(2804) Abu Musa "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: There is none to show more patience at listening to the most irksome things than Allah, the Exalted and Glorious. Partnership is associated to Him (polytheism). and (fatherhood) of a child is attributed to him, but in spite of this He protects them (people) and provides them sustenance.

(...) This Hadith was narrated on the authority of Abu Musa with a slight variation of wording.

مُسْهِرٍ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ أَبِي مَعْمَرٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ. قَالَ: بَيْنَمَا نَحْنُ مَعَ رَسُولِ اللَّهِ ﷺ بِمِنًى، إِذَا انْفَلَقَ الْقَمَرُ فِلْقَتَيْنِ. فَكَانَتْ فِلْقَةٌ وَرَاءَ الْجَبَلِ، وَفِلْقَةٌ دُونَهُ. فَقَالَ لَنَا رَسُولُ اللَّهِ ﷺ: «اشْهَدُوا».

٤٥ ـ (...) ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ أَبِي مَعْمَرٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: انْشَقَّ الْقَمَرُ عَلَىٰ عَهْدِ رَسُولِ اللَّهِ ﷺ فِلْقَتَيْنِ. فَسَتَرَ الْجَبَلُ فِلْقَةً. وَكَانَتْ فِلْقَةٌ فَوْقَ الْجَبَلِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ اشْهَدْ».

(٢٨٠١) ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنِ الأَعْمَشِ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ... مِثْلَ ذٰلِكَ.

(...) ـ وَحَدَّثَنِيهِ بِشْرُ بْنُ خَالِدٍ: أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ. كِلَاهُمَا عَنْ شُعْبَةَ. بِإِسْنَادِ ابْنِ مُعَاذٍ، عَنْ شُعْبَةَ... نَحْوَ حَدِيثِهِ. غَيْرَ أَنَّ فِي حَدِيثِ ابْنِ أَبِي عَدِيٍّ: فَقَالَ: «اشْهَدُوا، اشْهَدُوا».

٤٦ ـ (٢٨٠٢) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ وَعَبْدُ بْنُ حُمَيْدٍ. قَالَا: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ: حَدَّثَنَا شَيْبَانُ: حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسٍ؛ أَنَّ أَهْلَ مَكَّةَ سَأَلُوا رَسُولَ اللَّهِ ﷺ أَنْ يُرِيَهُمْ آيَةً. فَأَرَاهُمُ انْشِقَاقَ الْقَمَرِ، مَرَّتَيْنِ. [البخاري: كتاب المناقب، باب سؤال المشركين أن يريهم النبي ﷺ آية...، رقم: ٣٦٣٧].

(...) ـ وحَدَّثَنِيهِ مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ... بِمَعْنَىٰ حَدِيثِ شَيْبَانَ.

٤٧ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَأَبُو دَاوُدَ. (ح) وحَدَّثَنَا ابْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ وَمُحَمَّدُ بْنُ جَعْفَرٍ وَأَبُو دَاوُدَ. كُلُّهُمْ عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ. قَالَ: انْشَقَّ الْقَمَرُ فِرْقَتَيْنِ.

وَفِي حَدِيثِ أَبِي دَاوُدَ: انْشَقَّ الْقَمَرُ عَلَىٰ عَهْدِ رَسُولِ اللَّهِ ﷺ.
[البخاري: كتاب التفسير، باب: ﴿وانشق القمر...﴾ رقم: ٤٨٦٤].

٤٨ ـ (٢٨٠٣) ـ حدّثنا مُوسَىٰ بْنُ قُرَيْشٍ التَّمِيمِيُّ: حَدَّثَنَا إِسْحَاقُ بْنُ بَكْرِ بْنِ مُضَرَ: حَدَّثَنِي أَبِي: حَدَّثَنَا جَعْفَرُ بْنُ رَبِيعَةَ، عَنْ عِرَاكِ بْنِ مَالِكٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: إِنَّ الْقَمَرَ انْشَقَّ عَلَىٰ زَمَانِ رَسُولِ اللَّهِ ﷺ.
[البخاري: كتاب المناقب، باب سؤال المشركين أن يريهم النبي ﷺ آية...، رقم: ٣٦٣٨].

٩ ـ باب لا أَحَدَ أَصْبَرُ على أَذًى من اللّٰه عزّ وجَلّ

٤٩ ـ (٢٨٠٤) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ وَأَبُو أُسَامَةَ، عَنِ الأَعْمَشِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبِي عَبْدِ الرَّحْمَٰنِ السُّلَمِيِّ، عَنْ أَبِي مُوسَىٰ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا أَحَدَ أَصْبَرُ عَلَىٰ أَذًى يَسْمَعُهُ مِنَ اللَّهِ عَزَّ وَجَلَّ، إِنَّهُ يُشْرَكُ بِهِ، وَيُجْعَلُ لَهُ الْوَلَدُ، ثُمَّ هُوَ يُعَافِيهِمْ وَيَرْزُقُهُمْ». [البخاري: كتاب الأدب، باب الصبر في الأذى، رقم: ٦٠٩٩].

(...) ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ وَأَبُو سَعِيدٍ الأَشَجُّ قَالَا: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الأَعْمَشُ: حَدَّثَنَا سَعِيدُ بْنُ جُبَيْرٍ، عَنْ أَبِي عَبْدِ الرَّحْمَٰنِ السُّلَمِيِّ، عَنْ أَبِي مُوسَىٰ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِهِ. إِلَّا قَوْلَهُ: «وَيُجْعَلُ لَهُ الْوَلَدُ»، فَإِنَّهُ لَمْ يَذْكُرْهُ.

50-(...) Abdullah Ibn Qais reported from The Messenger of Allah "Allah's blessing and peace be upon him" that none is more forbearing in listening to the most irksome things than Allah, the Exalted. They associate rivals with him, attribute sons to Him, but in spite of this He provides them sustenance, grants them safety, confers upon them so many things.

[10] The infidel would demand to be ransomed (from the punishment on the Day of Judgement) with gold (as much as) filling the whole earth

51-(2805) Anas Ibn Malik "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: Allah, the Exalted and High, would say to one who shall have to undergo the least torture (on the Day of Resurrection): Would you like to go as ransom if you had all worldly riches; he would say: Yes. Allah would say to him: When you were in the loins of Adam, I demanded from you something easier than this that you should not associate anything with Me. (The narrator says): I think He also said: I would not cause you to enter Hell-Fire but you defied and attributed Divinity (to others besides Me).

(...) This Hadith was narrated on the authority of Anas Ibn Malik through another chain of transmitters, but with a slight variation of wording (and the words are): I shall cause him to enter Hell." (The words subsequent to these) have not been mentioned.

52-(...) Anas Ibn Malik "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: It would be said to the non-believers on the Day of Resurrection: If you were to possess gold, filling the whole earth, would you like to secure your freedom by paying that? He would say: Yes. Thereupon it would be said to him: Something easier (than this) was demanded from you (but you paid no heed to it).

53-(...) Anas "Allah be pleased with him" reported the same through another chain of transmitters and the words are:" It would be said to him: You have told a lie; what had been demanded from you was quite easier than this (the belief in the Oneness of Allah)."

[11] The non-believer would be made to crawl on his face

54-(2806) Anas Ibn Malik "Allah be pleased with him" reported that a person said: The Messenger of Allah, how the non-believers would be made to assemble on the Day of Resurrection (by crawling) on their faces? Thereupon he said: Is He Who is powerful to make them walk on their feet is not powerful enough to make them (crawl) upon their faces on the Day

٥٠ ـ (...) ـ وحدّثني عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنِ الأَعْمَشِ: حَدَّثَنَا سَعِيدُ بْنُ جُبَيْرٍ، عَنْ أَبِي عَبْدِ الرَّحْمَٰنِ السُّلَمِيِّ. قَالَ: قَالَ عَبْدُ اللَّهِ بْنُ قَيْسٍ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا أَحَدٌ أَصْبَرَ عَلَىٰ أَذًى يَسْمَعُهُ مِنَ اللَّهِ تَعَالَىٰ. إِنَّهُمْ يَجْعَلُونَ لَهُ نِدًّا، وَيَجْعَلُونَ لَهُ وَلَداً، وَهُوَ مَعَ ذٰلِكَ يَرْزُقُهُمْ وَيُعَافِيهِمْ وَيُعْطِيهِمْ».

١٠ ـ باب طَلَبِ الكَافِرِ الفِدَاءَ بِمِلْءِ الأَرْضِ ذَهَباً

٥١ ـ (٢٨٠٥) ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «يَقُولُ اللَّهُ تَبَارَكَ وَتَعَالَىٰ لأَهْوَنِ أَهْلِ النَّارِ عَذَاباً: لَوْ كَانَتْ لَكَ الدُّنْيَا وَمَا فِيهَا، أَكُنْتَ مُفْتَدِياً بِهَا؟ فَيَقُولُ: نَعَمْ. فَيَقُولُ: قَدْ أَرَدْتُ مِنْكَ أَهْوَنَ مِنْ هَٰذَا وَأَنْتَ فِي صُلْبِ آدَمَ: أَنْ لاَ تُشْرِكَ. أَحْسِبُهُ قَالَ: وَلاَ أُدْخِلَكَ النَّارَ. فَأَبَيْتَ إِلاَّ الشِّرْكَ».

[البخاري: كتاب أحاديث الأنبياء، باب خلق آدم وذريته، رقم: ٣٣٣٤].

(...) ـ حدّثناه مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدٌ، يَعْنِي ابْنَ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي عِمْرَانَ. قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يُحَدِّثُ، عَنِ النَّبِيِّ ﷺ، بِمِثْلِهِ. إِلاَّ قَوْلَهُ: «وَلاَ أُدْخِلَكَ النَّارَ»، فَإِنَّهُ لَمْ يَذْكُرْهُ.

٥٢ ـ (...) ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ. قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ الآخَرُونَ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنَا أَبِي، عَنْ قَتَادَةَ. حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ، أَنَّ النَّبِيَّ ﷺ قَالَ: «يُقَالُ لِلْكَافِرِ يَوْمَ الْقِيَامَةِ: أَرَأَيْتَ لَوْ كَانَ لَكَ مِلْءُ الأَرْضِ ذَهَباً، أَكُنْتَ تَفْتَدِي بِهِ؟ فَيَقُولُ: نَعَمْ. فَيُقَالُ لَهُ: قَدْ سُئِلْتَ أَيْسَرَ مِنْ ذٰلِكَ».

[البخاري: كتاب الرقاق، باب من نوقش الحساب عذب، رقم: ٦٥٣٨].

٥٣ ـ (...) ـ وحدّثنا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ. (ح) وَحَدَّثَنِي عَمْرُو بْنُ زُرَارَةَ: أَخْبَرَنَا عَبْدُ الْوَهَّابِ ـ يَعْنِي ابْنَ عَطَاءٍ ـ كِلاَهُمَا عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِهِ. غَيْرَ أَنَّهُ قَالَ: «فَيُقَالُ لَهُ: كَذَبْتَ، قَدْ سُئِلْتَ مَا هُوَ أَيْسَرُ مِنْ ذٰلِكَ».

[البخاري: كتاب الرقاق، باب من نوقش الحساب عذب، رقم: ٦٥٣٨].

١١ ـ باب يُحْشَرُ الكَافِرُ على وَجْهِهِ

٥٤ ـ (٢٨٠٦) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ وَعَبْدُ بْنُ حُمَيْدٍ، وَاللَّفْظُ لِزُهَيْرٍ، قَالاَ: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ: حَدَّثَنَا شَيْبَانُ، عَنْ قَتَادَةَ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ، أَنَّ رَجُلاً قَالَ: يَا رَسُولَ اللَّهِ، كَيْفَ يُحْشَرُ الْكَافِرُ عَلَىٰ وَجْهِهِ يَوْمَ الْقِيَامَةِ؟ قَالَ: «أَلَيْسَ الَّذِي أَمْشَاهُ

of Resurrection? Quatada said: Of course, it is so. (He adjured): By the might of our Lord.

[12] Dipping the most affluent people of the world in the hell-fire and dipping the most miserable in paradise

55-(2807) Anas Ibn Malik "Allah be pleased with him" reported that The Messenger of Allah “Allah’s blessing and peace be upon him” said that one amongst the denizens of Hell who had led a life of ease and plenty amongst the people of the world would be made to dip in Fire only once on the Day of Resurrection and then it would be said to him: O, son of Adam, did you find any comfort, did you happen to get any material blessing? He would say: By Allah, no, my Lord. And then that person from amongst the persons of the world be brought who had led the most miserable life (in the world) from amongst the inmates of Paradise. and he would be made to dip once in Paradise and it would be said to him. , son of Adam, did you face, any hardship? Or had any distress fallen to your lot? And he would say: By Allah, no, my Lord, never did I face any hardship or experience any distress.

[13] The reward of the believer would be given to him according to his good deeds in the world as well as in the hereafter, but the pagan would receive the reward of his good deeds only in this world

56-(2808) Anas Ibn Malik "Allah be pleased with him" reported that The Messenger of Allah “Allah’s blessing and peace be upon him” said: Verily, Allah does nut treat a believer unjustly in regard to his virtues. He would confer upon him (His blessing) in this world and would give him reward in the Hereafter. And as regards a non-believer. he would be made to taste the reward (of virtue in this world) what as has done for himself so much that when it would be the Hereafter. he would find no virtue for which he should be rewarded.

57-(...) Anas Ibn Malik "Allah be pleased with him" reported that The Messenger of Allah “Allah’s blessing and peace be upon him” thus told him: When a non-believer does good he is made to taste Its reward in this world. And so far as the believer is concerned, Allah stores (the reward) of his virtues for the Hereafter and provides him sustenance in accordance with his obedience to Him.

(...) This Hadith was narrated on the authority of Anas Ibn Malik through another chain of transmitters.

عَلَىٰ رِجلَيْهِ فِي الدُّنيا، قَادِراً عَلَىٰ أَنْ يُمْشِيَهُ عَلَىٰ وَجْهِهِ يَوْمَ الْقِيَامَةِ؟». قَالَ قَتَادَةُ: بَلَىٰ. وعِزَّةِ رَبِّنَا.

[البخاري: كتاب التفسير، باب: ﴿الذين يحشرون على وجوههم إلى جهنم...﴾، رقم: ٤٧٦٠].

١٢ - باب صَبْغِ أَنْعَمِ أَهْلِ الدُّنْيَا في النَّارِ، وصبغ أشدهم بؤساً في الجنة

٥٥ - (٢٨٠٧) - حدّثنا عَمْرٌو النَّاقِدُ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ الْبُنَانِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يُؤْتَىٰ بِأَنْعَمِ أَهْلِ الدُّنْيَا، مِنْ أَهْلِ النَّارِ، يَوْمَ الْقِيَامَةِ، فَيُصْبَغُ فِي النَّارِ صَبْغَةً. ثُمَّ يُقَالُ: يَا ابْنَ آدَمَ، هَلْ رَأَيْتَ خيْراً قطُّ؟ هَلْ مَرَّ بِكَ نعيمٌ قطُّ؟ فَيَقولُ: لاَ. وَاللَّهِ يَا رَبِّ، وَيُؤْتَىٰ بِأَشَدِّ النَّاسِ بُؤْساً فِي الدُّنْيَا، مِنْ أَهْلِ الْجَنَّةِ. فَيُصْبَغُ صَبْغَةً فِي الْجَنَّةِ. فَيُقَالُ لَهُ: يَا ابْنَ آدَمَ، هَلْ رَأَيْتَ بُؤْساً قَطُّ؟ هَلْ مَرَّ بِكَ شِدَّةٌ قَطُّ؟ فَيَقُولُ: لاَ، وَاللَّهِ يَا رَبِّ، مَا مَرَّ بِي بُؤْسٌ قطُّ. وَلاَ رَأَيْتُ شِدَّةً قَطُّ».

١٣ - باب جَزَاءِ الْمُؤْمِنِ بِحَسَنَاتِهِ في الدنيا والآخرة، وتعجيل حسنات الكافر في الدنيا

٥٦ - (٢٨٠٨) - حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ، وَاللَّفْظُ لِزُهَيْرٍ، قَالاَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا هَمَّامُ بْنُ يَحْيَىٰ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: قَالَ رَسُولُ اللَّه ﷺ: «إِنَّ اللَّه لا يَظْلِمُ مُؤْمِناً حَسَنَةً، يُعْطَىٰ بِهَا فِي الدُّنْيَا وَيُجْزَىٰ بِهَا في الآخِرَةِ. وَأَمَّا الْكَافِرُ فَيُطْعَمُ بِحَسَنَاتِ مَا عَمِلَ بِهَا لِلَّهِ فِي الدُّنْيَا. حَتَّىٰ إِذَا أَفْضَىٰ إِلَىٰ الآخِرَةِ، لَمْ يَكُنْ لَهُ حَسَنَةٌ يُجْزَىٰ بِهَا».

٥٧ - (...) - حدّثنا عَاصِمُ بْنُ النَّضرِ التَّيْمِيُّ: حَدَّثَنَا مُعْتَمِرٌ. قَالَ: سَمِعْتُ أَبِي: حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّهُ حَدَّثَ عَنْ رَسُولِ اللَّهِ ﷺ: «إِنَّ الْكَافِرَ إِذَا عَمِلَ حَسَنَةً أُطْعِمَ بِهَا طُعْمَةً مِنَ الدُّنْيَا. وَأَمَّا الْمُؤْمِنُ، فَإِنَّ اللَّهَ يَدَّخِرُ لَهُ حَسَنَاتِهِ فِي الآخِرَةِ وَيُعْقِبُهُ رِزْقاً فِي الدُّنْيَا، عَلَىٰ طَاعَتِهِ».

(...) - حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الرُّزِّيُّ: أَخْبَرَنَا عَبْدُ الْوَهَّابِ بْنُ عَطَاءٍ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ ﷺ... بِمَعْنَىٰ حَدِيثِهِمَا.

[14] The example of a believer and a non-believer

58-(2809) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: The Similitude of a believer is that of (a standing) crop which the air continues to toss from one side to another; in the same way a believer always (receives the strokes) of misfortune. The similitude of a hypocrite is that of a cypress tree which does not move until it is uprooted.

(...) This Hadith was narrated on the authority of Az-Zuhri with the same chain of transmitters, but with a slight variation of wording.

59-(2810) Ka'b "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" said that the similitude of a believer is that of a standing crop in a field which is shaken by wind and then it comes to its original position but it stands at its roots. The similitude of a non-believer is that of a cypress tree which stands on its roots and nothing shakes it but it is uprooted (with) one (violent stroke).

60-(...) Ka'b Ibn Malik "Allah be pleased with him" reported that the similitude of a believer is that of a standing crop. The wind sometimes shakes it and sometimes raises it up and then it comes to its destined end. And the similitude of a hypocrite is that of a cypress tree which is not affected by anything but is uprooted once for all.

61-(...) This Hadith was narrated through another chain, of transmitters also.

62-(...) This Hadith was narrated on the authority of Ibn Ka'b through another chain of transmitters but with a slight variation of wording.

[15] The example of the believer is like the date-palm tree

63-(2811) Abdullah Ibn Umar "Allah be pleased with both" reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: There is a tree amongst trees, the leaves of which do not wither and that is like a Muslim; tell me which that (tree) can be? The people began to think of the trees of the forest. Abdullah said: I thought that it could be the date-palm tree, but I felt hesitant (to say that). They (the Companions) then said: The Messenger of Allah, (kindly) tell us which that can be? Thereupon he said: It is the date-palm tree. I made a mention of that to Umar, whereupon he said: Had you said that it meant the date-palm tree, this statement of yours (would have been dearer to me) than such and such things.

١٤ ـ بابٌ مَثَل المُؤْمِنِ كالزَّرْعِ، ومَثَلُ الكَافِرِ كشَجَرِ الأَرْزِ

٥٨ ـ (٢٨٠٩) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الأَعْلَىٰ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَثَلُ الْمُؤْمِنِ كَمَثَلِ الزَّرْعِ، لاَ تَزَالُ الرِّيحُ تُمِيلُهُ، وَلاَ يَزَالُ الْمُؤْمِنُ يُصِيبُهُ الْبَلاَءُ. وَمَثَلُ الْمُنَافِقِ كَمَثَلِ شَجَرَةِ الأَرْزِ، لاَ تَهْتَزُّ حَتَّىٰ تَسْتَحْصِدَ».

(...) ـ حدّثنا مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ، عَنْ عَبْدِ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، بِهَٰذَا الإِسْنَادِ، غَيْرَ أَنَّ فِي حَدِيثِ عَبْدِ الرَّزَّاقِ. مَكَانَ قَوْلِهِ تُمِيلُهُ. «تُفِيئُهُ».

٥٩ ـ (٢٨١٠) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ وَمُحَمَّدُ بْنُ بِشْرٍ. قَالاَ: حَدَّثَنَا زَكَرِيَّاءُ بْنُ أَبِي زَائِدَةَ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ: حَدَّثَنِي ابْنُ كَعْبِ بْنِ مَالِكٍ، عَنْ أَبِيهِ، كَعْبٍ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَثَلُ الْمُؤْمِنِ كَمَثَلِ الْخَامَةِ مِنَ الزَّرْعِ، تُفِيئُهَا الرِّيحُ، تَصْرَعُهَا مَرَّةً وَتَعْدِلُهَا أُخْرَىٰ، حَتَّىٰ تَهِيجَ. وَمَثَلُ الْكَافِرِ كَمَثَلِ الأَرْزَةِ الْمُجْذِيَةِ عَلَىٰ أَصْلِهَا، لاَ يُفِيئُهَا شَيْءٌ. حَتَّىٰ يَكُونَ انْجِعَافُهَا مَرَّةً وَاحِدَةً».

[البخاري: كتاب المرضى، باب ما جاء في كفارة المرض، رقم: ٥٦٤٣]

٦٠ ـ (...) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا بِشْرُ بْنُ السَّرِيِّ وَعَبْدُ الرَّحْمَٰنِ بْنُ مَهْدِيٍّ. قَالاَ: حَدَّثَنَا سُفْيَانُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ كَعْبِ بْنِ مَالِكٍ، عَنْ أَبِيهِ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَثَلُ الْمُؤْمِنِ كَمَثَلِ الْخَامَةِ مِنَ الزَّرْعِ، تُفِيئُهَا الرِّيَاحُ. تَصْرَعُهَا مَرَّةً وَتَعْدِلُهَا، حَتَّىٰ يَأْتِيَهُ أَجَلُهُ. وَمَثَلُ الْمُنَافِقِ مَثَلُ الأَرْزَةِ الْمُجْذِيَةِ. الَّتِي لاَ يُصِيبُهَا شَيْءٌ. حَتَّىٰ يَكُونَ انْجِعَافُهَا مَرَّةً وَاحِدَةً».

٦١ ـ (...) ـ وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ حَاتِمٍ وَمَحْمُودُ بْنُ غَيْلاَنَ. قَالاَ: حَدَّثَنَا بِشْرُ بْنُ السَّرِيِّ: حَدَّثَنَا سُفْيَانُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ عَبْدِ اللَّهِ بْنِ كَعْبِ بْنِ مَالِكٍ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ. غَيْرَ أَنَّ مَحْمُوداً قَالَ فِي رِوَايَتِهِ، عَنْ بِشْرٍ: «وَمَثَلُ الْكَافِرِ كَمَثَلِ الأَرْزَةِ».
وَأَمَّا ابْنُ حَاتِمٍ فَقَالَ: «مَثَلُ الْمُنَافِقِ» كَمَا قَالَ زُهَيْرٌ.

٦٢ ـ (...) ـ وحدّثناه مُحَمَّدُ بْنُ بَشَّارٍ وَعَبْدُ اللَّهِ بْنُ هَاشِمٍ. قَالاَ: حَدَّثَنَا يَحْيَىٰ، وَهُوَ الْقَطَّانُ، عَنْ سُفْيَانَ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ. قَالَ ابْنُ هَاشِمٍ: عَنْ عَبْدِ اللَّهِ بْنِ كَعْبِ بْنِ مَالِكٍ، عَنْ أَبِيهِ. وَقَالَ ابْنُ بَشَّارٍ: عَنِ ابْنِ كَعْبِ بْنِ مَالِكٍ، عَنْ أَبِيهِ. عَنِ النَّبِيِّ ﷺ. بِنَحْوِ حَدِيثِهِمْ.
وَقَالاَ جَمِيعاً فِي حَدِيثِهِمَا عَنْ يَحْيَىٰ: «وَمَثَلُ الْكَافِرِ مَثَلُ الأَرْزَةِ».

١٥ ـ بابٌ مَثَل المُؤْمِنِ مَثَلُ النَّخْلَةِ

٦٣ ـ (٢٨١١) ـ حدّثنا يَحْيَىٰ بْنُ أَيُّوبَ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَعَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ ـ وَاللَّفْظُ لِيَحْيَىٰ ـ قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ ـ يَعْنُونَ ابْنَ جَعْفَرٍ ـ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ دِينَارٍ، أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عُمَرَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ مِنَ الشَّجَرِ شَجَرَةً لاَ يَسْقُطُ وَرَقُهَا. وَإِنَّهَا مَثَلُ الْمُسْلِمِ. فَحَدِّثُونِي مَا هِيَ؟» فَوَقَعَ النَّاسُ فِي شَجَرِ الْبَوَادِي.

قَالَ عَبْدُ اللَّهِ: وَوَقَعَ فِي نَفْسِي أَنَّهَا النَّخْلَةُ. فَاسْتَحْيَيْتُ. ثُمَّ قَالُوا: حَدِّثْنَا مَا هِيَ يَا رَسُولَ اللَّهِ؟ قَالَ: فَقَالَ: «هِيَ النَّخْلَةُ». قَالَ: فَذَكَرْتُ ذَٰلِكَ لِعُمَرَ. قَالَ: لأَنْ تَكُونَ قُلْتَ: هِيَ النَّخْلَةُ، أَحَبُّ إِلَيَّ مِنْ كَذَا وَكَذَا. [البخاري: كتاب العلم، باب قول المحدث: حدثنا، رقم: ٦١].

64-(...) Ibn Umar "Allah be pleased with both" reported that The Messenger of Allah "Allah's blessing and peace be upon him" one day said to his Companions: Tell me about a tree which has resemblance with a believer. The people began to mention (different) trees of the forest. Ibn Umar said: It was instilled in my mind or in my heart and it stuck therein that it implied the date-palm tree. I made up my mind to make a mention of that but could not do that because of the presence of the elderly people there. When there was a hush amongst them (after they had expressed their views), The Messenger of Allah "Allah's blessing and peace be upon him" said: It Is the date-palm tree.

(...) Mujahid said: (I have had the privilege) of accompanying Ibn Umar up to Medina but I did not hear him narrate anything from The Messenger of Allah "Allah's blessing and peace be upon him" except one Hadith. And he said: We were in the presence of The Messenger of Allah "Allah's blessing and peace be upon him" that there was brought to him the kernel of a date. The rest of the Hadith is the same.

(...) Mujahid reported: I heard Ibn Umar "Allah be pleased with both" saying: There was brought to The Messenger of Allah "Allah's blessing and peace be upon him" the kernel. The rest of the Hadith is the same.

(...) Ibn Umar "Allah be pleased with both" reported: We were in the company of The Messenger of Allah "Allah's blessing and peace be upon him" that he said: Tell me of a tree which has resemblance to a Muslim and the leaves of which do not wither. Ibrahim said that perhaps Imam Muslim had stated like this: It constantly bears fruit but I have, however, seen [It does not bear fruit constantly]. Ibn Umar said: It crossed my mind that it could be the date-palm tree, but as I saw Abu Bakr and Umar observe silence, I did not deem it fit that I should speak or I should say something. Umar said: Had you said so, it would have been dearer to me than such and such thing.

[16] The Satan's whisper (of evil) in the muslim society and sending his detachments for creating affliction, and there is a devil attached to every person

65-(2812) Jabir "Allah be pleased with him" reported: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: Verily, the Satan has lost all hopes that the worshippers would ever worship (him) in the peninsula of Arabia, but he (is hopeful) that he would sow the seed of dissension amongst them.

٦٤ ـ (...) ـ **حدّثني** مُحَمَّدُ بْنُ عُبَيْدٍ الْغُبَرِيُّ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ: حَدَّثَنَا أَيُّوبُ، عَنْ أَبِي الْخَلِيلِ الضُّبَعِيِّ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عُمَرَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ يَوْماً لأَصْحَابِهِ: «أَخْبِرُونِي عَنْ شَجَرَةٍ، مَثَلُهَا مَثَلُ الْمُؤْمِنِ»، فَجَعَلَ الْقَوْمُ يَذْكُرُونَ شَجَراً مِنْ شَجَرِ الْبَوَادِي.

قَالَ ابْنُ عُمَرَ: وَأُلْقِيَ فِي نَفْسِي أَوْ رُوعِيَ، أَنَّهَا النَّخْلَةُ. فَجَعَلْتُ أُرِيدُ أَنْ أَقُولَهَا. فَإِذَا أَسْنَانُ الْقَوْمِ، فَأَهَابُ أَنْ أَتَكَلَّمَ. فَلَمَّا سَكَتُوا، قَالَ رَسُولُ اللَّهِ ﷺ: «هِيَ النَّخْلَةُ».

[البخاري: كتاب العلم، باب قول المحدث: حدثنا، رقم: ٦١].

(...) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ أَبِي عُمَرَ. قَالا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، قَالَ: صَحِبْتُ ابْنَ عُمَرَ إِلَى الْمَدِينَةِ. فَمَا سَمِعْتُهُ يُحَدِّثُ عَنْ رَسُولِ اللَّهِ ﷺ إِلاَّ حَدِيثاً وَاحِداً. قَالَ: كُنَّا عِنْدَ النَّبِيِّ ﷺ، فَأُتِيَ بِجُمَّارٍ... فَذَكَرَ بِنَحْوِ حَدِيثِهِمَا.

(...) ـ **وحدّثنا** ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا سَيْفٌ. قَالَ: سَمِعْتُ مُجَاهِداً يَقُولُ: سَمِعْتُ ابْنَ عُمَرَ يَقُولُ: أُتِيَ رَسُولُ اللَّهِ ﷺ بِجُمَّارٍ... فَذَكَرَ نَحْوَ حَدِيثِهِمْ.

(...) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ: كُنَّا عِنْدَ رَسُولِ اللَّهِ ﷺ. فَقَالَ: «أَخْبِرُونِي بِشَجَرَةٍ شِبْهِ، أَوْ كَالرَّجُلِ الْمُسْلِمِ، لاَ يَتَحَاتُّ وَرَقُهَا».

قَالَ إِبْرَاهِيمُ: لَعَلَّ مُسْلِماً قَالَ: وَتُؤْتِي أُكُلَهَا. وَكَذَا وَجَدْتُ عِنْدَ غَيْرِي أَيْضاً. وَلاَ تُؤْتِي أُكُلَهَا كُلَّ حِينٍ.

قَالَ ابْنُ عُمَرَ: فَوَقَعَ فِي نَفْسِي أَنَّهَا النَّخْلَةُ. وَرَأَيْتُ أَبَا بَكْرٍ وَعُمَرَ لاَ يَتَكَلَّمَانِ. فَكَرِهْتُ أَنْ أَتَكَلَّمَ أَوْ أَقُولَ شَيْئاً. فَقَالَ عُمَرُ: لأَنْ تَكُونَ قُلْتَهَا أَحَبُّ إِلَيَّ مِنْ كَذَا وَكَذَا.

[البخاري: كتاب التفسير، باب: ﴿كشجرة طيبة أصلها ثابت...﴾، رقم: ٤٦٩٨].

١٦ ـ باب تَحْرِيشِ الشَّيْطَانِ، وبعثه سراياه لفتنة الناس، وأنَّ مع كل إنسان قريناً

٦٥ ـ (٢٨١٢) ـ **حدّثنا** عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ. قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ عُثْمَانُ: حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ. قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «إِنَّ الشَّيْطَانَ قَدْ أَيِسَ أَنْ يَعْبُدَهُ الْمُصَلُّونَ فِي جَزِيرَةِ الْعَرَبِ، وَلَكِنْ فِي التَّحْرِيشِ بَيْنَهُمْ».

(...) This Hadith was narrated on the authority of Al-A'mash with the same chain of transmitters.

66-(2813) Jabir "Allah be pleased with him" reported: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: The throne of Iblis is upon the ocean and he sends detachments (to different parts) in order to put people to trial and the most important figure in his eyes is one who is most notorious in sowing the seed of dissension.

67-(...) Jabir "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: Iblis places his throne upon water; he then sends detachments (for creating dissension) ; the nearer to him in tank are those who are most notorious in creating dissension. One of them comes and says: I did so and so. And he says: You have done nothing. Then one amongst them comes and says: I did not spare so and so until I sowed the seed of discord between a husband and a wife. The Satan goes near him and says: You have done well. Al-A'mash said: He then embraces him.

68-(...) Jabir "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: The Satan sends detachments of his own in order to put people to trial and the highest in rank, in his eyes, is one who is most notorious in sowing the seed of dissension.

69-(2814) Abdullah Ibn Mas'ud "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: There is none amongst you with whom is not an attaché from amongst the jinn (devil). They (the Companions) said: The Messenger of Allah, with you too? Thereupon he said: Yes, but Allah helps me against him and so I am safe from his hand and he does not command me but for good.

(...) This Hadith was narrated on the authority of Mansur with the same chain of transmitters but with a slight variation of wording.

70-(2815) A'isha "Allah be pleased with her", the wife of The Messenger of Allah "Allah's blessing and peace be upon him", reported that one day The Messenger of Allah "Allah's blessing and peace be upon him" came out of her (apartment) during the night and she felt jealous. Then he came and he saw me (in what agitated state of mind) I was. He said: A'isha, what has happened to you? Do you feel jealous? Thereupon she said: How can it he (that a woman like me) should not feel jealous in regard to a husband like you. Thereupon The Messenger of Allah "Allah's

(...) ـ **وحدّثناه** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ. (ح) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ. كِلاَهُمَا عَنِ الأَعْمَشِ، بِهٰذَا الإِسْنَادِ.

٦٦ ـ (٢٨١٣) ـ حدّثنا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ. قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ عُثْمَانُ: حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ. قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «إِنَّ عَرْشَ إِبْلِيسَ عَلَى الْبَحْرِ، فَيَبْعَثُ سَرَايَاهُ فَيَفْتِنُونَ النَّاسَ، فَأَعْظَمُهُمْ عِنْدَهُ أَعْظَمُهُمْ فِتْنَةً».

٦٧ ـ (...) ـ حدّثنا أَبُو كُرَيْبٍ، مُحَمَّدُ بْنُ الْعَلاَءِ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَاللَّفْظُ لأَبِي كُرَيْبٍ، قَالاَ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الأَعْمَشُ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ، قَالَ: قَالَ رَسُولُ اللّهِ ﷺ: «إِنَّ إِبْلِيسَ يَضَعُ عَرْشَهُ عَلَى الْمَاءِ، ثُمَّ يَبْعَثُ سَرَايَاهُ. فَأَدْنَاهُمْ مِنْهُ مَنْزِلَةً أَعْظَمُهُمْ فِتْنَةً. يَجِيءُ أَحَدُهُمْ فَيَقُولُ: فَعَلْتُ كَذَا وَكَذَا. فَيَقُولُ: مَا صَنَعْتَ شَيْئاً. قَالَ: ثُمَّ يَجِيءُ أَحَدُهُمْ فَيَقُولُ: مَا تَرَكْتُهُ حَتَّىٰ فَرَّقْتُ بَيْنَهُ وَبَيْنَ امْرَأَتِهِ. قَالَ: فَيُدْنِيهِ مِنْهُ وَيَقُولُ: نِعْمَ أَنْتَ».

قَالَ الأَعْمَشُ: أُرَاهُ قَالَ: «فَيَلْتَزِمُهُ».

٦٨ ـ (...) ـ حدّثني سَلَمَةُ بْنُ شَبِيبٍ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ: حَدَّثَنَا مَعْقِلٌ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: «يَبْعَثُ الشَّيْطَانُ سَرَايَاهُ فَيَفْتِنُونَ النَّاسَ. فَأَعْظَمُهُمْ عِنْدَهُ مَنْزِلَةً أَعْظَمُهُمْ فِتْنَةً».

٦٩ ـ (٢٨١٤) ـ حدّثنا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ. قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ عُثْمَانُ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بن مَسْعُودٍ. قَالَ: قَالَ رَسُولُ اللّهِ ﷺ: «مَا مِنْكُمْ مِنْ أَحَدٍ إِلاَّ وَقَدْ وُكِّلَ بِهِ قَرِينُهُ مِنَ الْجِنِّ». قَالُوا: وَإِيَّاكَ يَا رَسُولَ اللّهِ؟ قَالَ: «وَإِيَّايَ. إِلاَّ أَنَّ اللّهَ أَعَانَنِي عَلَيْهِ فَأَسْلَمَ، فَلاَ يَأْمُرُنِي إِلاَّ بِخَيْرٍ».

(...) ـ **حدّثنا** ابْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ، يَعْنِيَانِ ابْنَ مَهْدِيٍّ، عَنْ سُفْيَانَ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَىٰ بْنُ آدَمَ، عَنْ عَمَّارِ بْنِ رُزَيْقٍ. كِلاَهُمَا عَنْ مَنْصُورٍ. بِإِسْنَادِ جَرِيرٍ... مِثْلَ حَدِيثِهِ.

غَيْرَ أَنَّ فِي حَدِيثِ سُفْيَانَ «وَقَدْ وُكِّلَ بِهِ قَرِينُهُ مِنَ الْجِنِّ، وَقَرِينُهُ مِنَ الْمَلاَئِكَةِ».

٧٠ ـ (٢٨١٥) ـ حدّثني هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي أَبُو صَخْرٍ، عَنِ ابْنِ قُسَيْطٍ: حَدَّثَهُ أَنَّ عُرْوَةَ حَدَّثَهُ، أَنَّ عَائِشَةَ، زَوْجَ النَّبِيِّ ﷺ حَدَّثَتْهُ، أَنَّ رَسُولَ اللّهِ ﷺ خَرَجَ مِنْ عِنْدِهَا لَيْلاً. قَالَتْ: فَغِرْتُ عَلَيْهِ. فَجَاءَ فَرَأَىٰ مَا أَصْنَعُ. فَقَالَ:

blessing and peace be upon him" said: It was your devil who had come to you, and she said: Allah's Messenger, is there along with me a devil? He said: Yes. I said: Is devil attached to everyone? He said: Yes. I (A'isha) said: O Messenger of Allah, is it with you also? He said: Yes, but my Lord helped me against him and as such I am absolutely safe from his mischief.

[17] None would be admitted to Paradise because of his deeds but by virtue of Allah's mercy

71-(2816) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: None amongst you would attain salvation purely because of his deeds. A person said: The Messenger of Allah, even you also. Thereupon he said: Yes. Not even I, but that Allah wraps me in Mercy, but you should act with moderation.

(...) This Hadith was narrated on the authority of Bukair Ibn Al-Ashajj with a slight variation of wording.

72-(...) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: There is none whose deeds alone would entitle him to get into Paradise. It was said to him: And, The Messenger of Allah, not even you? Thereupon he said: Not even I, but that my Lord wraps me in Mercy.

73-(...) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: There is none amongst you whose deeds alone would attain salvation for him. They (the Companions) said: The Messenger of Allah, not even you? He (The Prophet) said: Not even I, but that Allah wraps me in Mercy and He grants me pardon. Ibn Awn pointed towards his head with his hand saying: Not even I, but that Allah wraps me in His Forgiveness and Mercy.

74-(...) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: There is none whose deeds alone can secure salvation for him. They said: The Messenger of Allah, not even you? Thereupon he said: Not even I, but that, the Mercy of Allah should take hold of me.

75-(...) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: None amongst you can get. into Paradise by virtue of his deeds alone. They said: The Messenger of Allah, not even you? Thereupon he said: Not even I, but that Allah should wrap me in His Grace and Mercy.

«مَا لَكِ يَا عَائِشَةُ، أَغِرْتِ؟» فَقُلْتُ: وَمَا لِي لاَ يَغَارُ مِثْلِي عَلَىٰ مِثْلِكَ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَقَدْ جَاءَكِ شَيْطَانُكِ؟» قَالَتْ: يَا رَسُولَ اللَّهِ، أَوَ مَعِيَ شَيْطَانٌ؟ قَالَ: «نَعَمْ»، قُلْتُ: وَمَعَ كُلِّ إِنْسَانٍ؟ قَالَ: «نَعَمْ»، قُلْتُ: وَمَعَكَ يَا رَسُولَ اللَّهِ؟ قَالَ: «نَعَمْ، وَلَكِنْ رَبِّي أَعَانَنِي عَلَيْهِ حَتَّىٰ أَسْلَمَ».

١٧ ـ باب لن يدخل أحدٌ الجنَّةَ بعمله بل برحمة الله تعالى

٧١ ـ (٢٨١٦) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، عَنْ بُكَيْرٍ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ؛ أَنَّهُ قَالَ: «لَنْ يُنْجِيَ أَحَداً مِنْكُمْ عَمَلُهُ»، قَالَ رَجُلٌ: وَلاَ إِيَّاكَ يَا رَسُولَ اللَّهِ؟ قَالَ: «وَلاَ إِيَّايَ. إِلاَّ أَنْ يَتَغَمَّدَنِيَ اللَّهُ مِنْهُ بِرَحْمَةٍ، وَلَكِنْ سَدِّدُوا».

(...) ـ وَحَدَّثَنِيهِ يُونُسُ بْنُ عَبْدِ الأَعْلَىٰ الصَّدَفِيُّ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، عَنْ بُكَيْرِ بْنِ الأَشَجِّ، بِهَذَا الإِسْنَادِ.

غَيْرَ أَنَّهُ قَالَ: «بِرَحْمَةٍ مِنْهُ وَفَضْلٍ». وَلَمْ يَذْكُرْ: «وَلَكِنْ سَدِّدُوا».

٧٢ ـ (...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا حَمَّادٌ، يَعْنِي ابْنَ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ ﷺ قَالَ: «مَا مِنْ أَحَدٍ يُدْخِلُهُ عَمَلُهُ الْجَنَّةَ»، فَقِيلَ: وَلاَ أَنْتَ يَا رَسُولَ اللَّهِ؟ قَالَ: «وَلاَ أَنَا. إِلاَّ أَنْ يَتَغَمَّدَنِي رَبِّي بِرَحْمَةٍ».

٧٣ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنِ ابْنِ عَوْنٍ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ النَّبِيُّ ﷺ: «لَيْسَ أَحَدٌ مِنْكُمْ يُنْجِيهِ عَمَلُهُ»، قَالُوا: وَلاَ أَنْتَ يَا رَسُولَ اللَّهِ؟ قَالَ: «وَلاَ أَنَا، إِلاَّ أَنْ يَتَغَمَّدَنِيَ اللَّهُ مِنْهُ بِمَغْفِرَةٍ وَرَحْمَةٍ».

وَقَالَ ابْنُ عَوْنٍ بِيَدِهِ هٰكَذَا. وَأَشَارَ عَلَىٰ رَأْسِهِ: «وَلاَ أَنَا. إِلاَّ أَنْ يَتَغَمَّدَنِيَ اللَّهُ مِنْهُ بِمَغْفِرَةٍ وَرَحْمَةٍ».

٧٤ ـ (...) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ أَحَدٌ يُنْجِيهِ عَمَلُهُ»، قَالُوا: وَلاَ أَنْتَ يَا رَسُولَ اللَّهِ؟ قَالَ: «وَلاَ أَنَا. إِلاَّ أَنْ يَتَدَارَكَنِيَ اللَّهُ مِنْهُ بِرَحْمَةٍ».

٧٥ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا أَبُو عَبَّادٍ، يَحْيَىٰ بْنُ عَبَّادٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ: حَدَّثَنَا ابْنُ شِهَابٍ، عَنْ أَبِي عُبَيْدٍ، مَوْلَىٰ عَبْدِ الرَّحْمَٰنِ بْنِ عَوْفٍ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَنْ يُدْخِلَ أَحَداً مِنْكُمْ عَمَلُهُ الْجَنَّةَ»، قَالُوا: وَلاَ أَنْتَ يَا رَسُولَ اللَّهِ؟ قَالَ: «وَلاَ أَنَا. إِلاَّ أَنْ يَتَغَمَّدَنِي اللَّهُ مِنْهُ بِفَضْلٍ وَرَحْمَةٍ».

[البخاري: كتاب المرضى، باب تمني المريض الموت، رقم: ٥٦٧٣].

76-(...) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah “Allah's blessing and peace be upon him” said: Observe moderation in deeds (and if it is not possible, try to be near moderation) and understand that none amongst you can attain salvation because of his deeds alone. They said: The Messenger of Allah, not even you? Thereupon he said: Not even I, but that Allah should wrap me in His Mercy and Grace.

(2817) This Hadith was narrated on the authority of Jabir through another chain of transmitters.

(...) The same was narrated on the authority of Al-A'mash through two other chains of transmitters. The wording is, however, the same.

(2816) This Hadith was narrated on the authority of Abu Huraira through another chain of transmitters with this addition:" Give them glad tidings".

77-(2817) Jabir "Allah be pleased with him" reported: I heard Allah's Apostle “Allah's blessing and peace be upon him” saying: None of you would get into Paradise because of his good deeds alone, and he would not be rescued from Fire, not even I, but because of the Mercy of Allah.

78-(2818) A'isha "Allah be pleased with her", the wife of The Messenger of Allah “Allah's blessing and peace be upon him”, reported that The Messenger of Allah “Allah's blessing and peace be upon him” used to say: Observe moderation (in doing deeds), and if you fail to observe it perfectly, try to do as much as you can do (to live up to this ideal of moderation) and be happy for none would be able to get into Paradise because of his deeds alone. They (the Companions of the Holy Prophet) said: The Messenger of Allah, not even thou? Thereupon he said: Not even I, but that Allah wraps me in His Mercy, and bear this in mind that the deed loved most by Allah is one which is done constantly even though it is insignificant.

(...) This Hadith was narrated on the authority of Musa Ibn Uqba with the same chain of transmitters and he did not make a mention of:" Be happy".

[18] Doing good deeds very frequently and doing one's best in devotion to Allah

79-(2819) Al-Mughira Ibn Shu'ba "Allah be pleased with him" reported that The Messenger of Allah “Allah's blessing and peace be upon him” worshipped so much that his feet were swollen. It was said to him: (Why

٧٦ ـ (...) ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الأَعْمَشُ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «قَارِبُوا وَسَدِّدُوا. وَاعْلَمُوا أَنَّهُ لَنْ يَنْجُوَ أَحَدٌ مِنْكُمْ بِعَمَلِهِ»، قَالُوا: يَا رَسُولَ اللَّهِ، وَلاَ أَنْتَ؟ قَالَ: «وَلاَ أَنَا. إِلاَّ أَنْ يَتَغَمَّدَنِيَ اللَّهُ بِرَحْمَةٍ مِنْهُ وَفَضْلٍ».

(...) ـ **وحدّثنا** ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الأَعْمَشُ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ، عَنِ النَّبِيِّ ﷺ... مِثْلَهُ.

(...) ـ **حدّثنا** إِسْحَاقُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ. بِالإِسْنَادَيْنِ جَمِيعاً. كَرِوَايَةِ ابْنِ نُمَيْرٍ.

(٢٨١٦) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالاَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ... بِمِثْلِهِ. وَزَادَ: «وَأَبْشِرُوا».

٧٧ ـ (٢٨١٧) ـ **حدّثني** سَلَمَةُ بْنُ شَبِيبٍ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ: حَدَّثَنَا مَعْقِلٌ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ. قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «لاَ يُدْخِلُ أَحَداً مِنْكُمْ عَمَلُهُ الْجَنَّةَ. وَلاَ يُجِيرُهُ مِنَ النَّارِ. وَلاَ أَنَا. إِلاَّ بِرَحْمَةٍ مِنَ اللَّهِ».

٧٨ ـ (٢٨١٨) ـ **وحدّثنا** إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ: أَخْبَرَنَا مُوسَى بْنُ عُقْبَةَ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ قَالَ: سَمِعْتُ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ يُحَدِّثُ، عَنْ عَائِشَةَ، زَوْجِ النَّبِيِّ ﷺ؛ أَنَّهَا كَانَتْ تَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «سَدِّدُوا وَقَارِبُوا، وَأَبْشِرُوا. فَإِنَّهُ لَنْ يُدْخِلَ الْجَنَّةَ أَحَداً عَمَلُهُ»، قَالُوا: وَلاَ أَنْتَ يَا رَسُولَ اللَّهِ؟ قَالَ: «وَلاَ أَنَا. إِلاَّ أَنْ يَتَغَمَّدَنِيَ اللَّهُ مِنْهُ بِرَحْمَةٍ. وَاعْلَمُوا أَنَّ أَحَبَّ الْعَمَلِ إِلَى اللَّهِ أَدْوَمُهُ وَإِنْ قَلَّ».

[البخاري: كتاب الرقاق، باب القصد والمداومة على العمل، رقم: ٦٤٦٤]

(...) ـ **وحدّثناه** حَسَنٌ الْحُلْوَانِيُّ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ الْمُطَّلِبِ، عَنْ مُوسَى بْنِ عُقْبَةَ، بِهٰذَا الإِسْنَادِ. وَلَمْ يَذْكُرْ: «وَأَبْشِرُوا».

١٨ ـ بابُ إِكْثَارِ الأَعْمَالِ وَالاجْتِهَادِ فِي الْعِبَادَةِ

٧٩ ـ (٢٨١٩) ـ **حدّثنا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ زِيَادِ بْنِ عِلاَقَةَ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ؛ أَنَّ النَّبِيَّ ﷺ صَلَّىٰ حَتَّىٰ انْتَفَخَتْ قَدَمَاهُ. فَقِيلَ لَهُ: أَتَكَلَّفُ

do you undergo so much hardship despite the fact that) Allah has pardoned for you your earlier and later sins? Thereupon he said: May I not (prove myself) to be a grateful servant (of Allah)?

80-(...) This Hadith was narrated on the authority of Al-Mughira Ibn Shu'ba and the words are: The Messenger of Allah “Allah's blessing and peace be upon him” kept standing in prayer (for such long hours) that his feet were swollen. They (his Companions) said: Verily, Allah has pardoned for thee the earlier and the later of thine sins. Thereupon he said: Should I not prove myself to be a grateful servant (of Allah)?

81-(2810) A'isha "Allah be pleased with her" reported that when The Messenger of Allah “Allah's blessing and peace be upon him” occupied himself in prayer, he observed such a (long) standing that his feet were swollen. A'isha said: The Messenger of Allah you do this (in spite of the fact) that your earlier and later sins have been pardoned for you? Thereupon, he said. A'isha should I not prove myself to be a thanksgiving servant (of Allah)?

[19] Moderation in preaching

82-(2821) Shaqiq reported: We were sitting at the door of Abdullah Ibn Mas'ud "Allah be pleased with him", waiting for him (to come out and deliver a sermon to us). It was at this time that there happened to pass by us Yazid Ibn Mu'awiya an-Nakh'i. We said: Inform him (Abdullah Ibn Mas'ud) of our presence here. He went in and Abdullah Ibn Mas'ud lost no time in coming out to us and said: I was informed of your presence here but nothing hindered me to come out to you but the fact that I did not like to bore you (by stuffing your minds with sermons) as The Messenger of Allah “Allah's blessing and peace be upon him” did not deliver us sermon on certain days fearing that it might prove to be boring for us.

(...) This Hadith was narrated on the authority of Abdullah through different chain of transmitters.

83-(...) Shaqiq Abu Wa'il reported that Abdullah "Allah be pleased with him" used to give us sermon on every Thursday. A person said: Abu Abd Al-Rahman, we love your talk and so we yearn (to listen to you) and earnestly desire that you should deliver us lecture every day. Thereupon he said: There is nothing to hinder me in giving you talk (every day) but the fact that you may be bored. The Messenger of Allah “Allah's blessing and peace be upon him” did not deliver sermons on certain days (fearing that we might be bored).

هَٰذَا؟ وَقَدْ غَفَرَ اللَّهُ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ. فَقَالَ: «أَفَلاَ أَكُونُ عَبْداً شَكُوراً».

[البخاري: كتاب التهجد، باب قيام النبي ﷺ، رقم: ١١٣٠].

٨٠ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ. قَالاَ: حَدَّثَنَا سُفْيَانُ، عَنْ زِيَادِ بْنِ عِلاَقَةَ. سَمِعَ الْمُغِيرَةَ بْنَ شُعْبَةَ يَقُولُ: قَامَ النَّبِيُّ ﷺ حَتَّىٰ وَرِمَتْ قَدَمَاهُ. قَالُوا: قَدْ غَفَرَ اللَّهُ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ. قَالَ: «أَفَلاَ أَكُونُ عَبْداً شَكُوراً».

٨١ ـ (٢٨٢٠) ـ حدّثنا هَارُونُ بْنُ مَعْرُوفٍ وَهَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ. قَالاَ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي أَبُو صَخْرٍ، عَنِ ابْنِ قُسَيْطٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ. قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ، إِذَا صَلَّىٰ، قَامَ حَتَّىٰ تَفَطَّرَ رِجْلاَهُ. قَالَتْ عَائِشَةُ: يَا رَسُولَ اللَّهِ، أَتَصْنَعُ هَٰذَا، وَقَدْ غُفِرَ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ؟ فَقَالَ: «يَا عَائِشَةُ، أَفَلا أَكُونُ عَبْداً شَكُوراً».

١٩ ـ بابُ الاقْتِصَادِ في المَوْعِظَةِ

٨٢ ـ (٢٨٢١) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ وَأَبُو مُعَاوِيَةَ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ شَقِيقٍ، قَالَ: كُنَّا جُلُوساً عِنْدَ بَابِ عَبْدِ اللَّهِ نَنْتَظِرُهُ. فَمَرَّ بِنَا يَزِيدُ بْنُ مُعَاوِيَةَ النَّخَعِيُّ. فَقُلْنَا: أَعْلِمْهُ بِمَكَانِنَا. فَدَخَلَ عَلَيْهِ فَلَمْ يَلْبَثْ أَنْ خَرَجَ عَلَيْنَا عَبْدُ اللَّهِ. فَقَالَ: إِنِّي أُخْبَرُ بِمَكَانِكُمْ، فَمَا يَمْنَعُنِي أَنْ أَخْرُجَ إِلَيْكُمْ إِلاَّ كَرَاهِيَةُ أَنْ أُمِلَّكُمْ. إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَتَخَوَّلُنَا بِالْمَوْعِظَةِ فِي الأَيَّامِ، مَخَافَةَ السَّآمَةِ عَلَيْنَا.

[البخاري: كتاب العلم، باب ما كان النبي ﷺ يتخولهم بالموعظة، رقم: ٦٨].

(...) ـ حدّثنا أَبُو سَعِيدٍ الأَشَجُّ: حَدَّثَنَا ابْنُ إِدْرِيسَ. (ح) وَحَدَّثَنَا مِنْجَابُ بْنُ الْحَارِثِ التَّمِيمِيُّ: حَدَّثَنَا ابْنُ مُسْهِرٍ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَلِيُّ بْنُ خَشْرَمٍ. قَالاَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ. (ح) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ. كُلُّهُمْ عَنِ الأَعْمَشِ، بِهَٰذَا الإِسْنَادِ، نَحْوَهُ.

وَزَادَ مِنْجَابٌ فِي رِوَايَتِهِ عَنِ ابْنِ مُسْهِرٍ: قَالَ الأَعْمَشُ: وَحَدَّثَنِي عَمْرُو بْنُ مُرَّةَ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ... مِثْلَهُ.

٨٣ ـ (...) ـ وحدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ، عَنْ مَنْصُورٍ. (ح) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا فُضَيْلُ بْنُ عِيَاضٍ، عَنْ مَنْصُورٍ، عَنْ شَقِيقٍ أَبِي وَائِلٍ، قَالَ: كَانَ عَبْدُ اللَّهِ يُذَكِّرُنَا كُلَّ يَوْمِ خَمِيسٍ. فَقَالَ لَهُ رَجُلٌ: يَا أَبَا عَبْدِ الرَّحْمَٰنِ، إِنَّا نُحِبُّ حَدِيثَكَ وَنَشْتَهِيهِ. وَلَوَدِدْنَا أَنَّكَ حَدَّثْتَنَا كُلَّ يَوْمٍ. فَقَالَ: مَا يَمْنَعُنِي أَنْ أُحَدِّثَكُمْ إِلاَّ كَرَاهِيَةُ أَنْ أُمِلَّكُمْ. إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَتَخَوَّلُنَا بِالْمَوْعِظَةِ فِي الأَيَّامِ. كَرَاهِيَةَ السَّآمَةِ عَلَيْنَا.

[البخاري: كتاب العلم، باب من جعل لأهل العلم أياماً معلومة، رقم: ٧٠].

(51) The Book Of Paradise: The Description Of Its Blessings And Inhabitants

1-(2822) Anas Ibn Malik "Allah be pleased with him"reported: The Paradise is surrounded by hardships and the Hell-Fire is surrounded by temptations.

(2823) This Hadith was narrated on the authority of Abu Huraira through another chain of transmitters.

2-(2824) Abu Huraira "Allah be pleased with him"narrated: The Messenger of Allah “Allah's blessing and peace be upon him” said that: Allah the Exalted and Glorious, said: I have prepared for My pious servants which no eye has ever seen, and no ear has ever heard, and no human heart has ever perceived but it is testified by the Book of Allah. He then recited:" No soul knows what comfort has been concealed from them, as a reward for what they did". (As-Sajda 17)

3-(…) Abu Huraira "Allah be pleased with him"reported that The Messenger of Allah “Allah's blessing and peace be upon him” said: Allah “Exalted and Glorified be He” said: I have prepared for My pious servants which no eye (has ever) seen, no ear has (ever) heard and no human heart has ever perceived those bounties leaving apart (those bounties) about which Allah has informed you.

4-(…) Abu Huraira "Allah be pleased with him"reported: The Messenger of Allah “Allah's blessing and peace be upon him” said that Allah “Exalted and Glorified be He” said: I have prepared for My pious servants which the eye has seen not, and the ear has heard not and no human heart has ever perceived such bounties leaving aside those about which Allah has informed you. He then recited:" No soul knows what comfort has been hidden for them".

5-(2825) Sahl Ibn Sa'd As-Sa'idi "Allah be pleased with him"reported: I was in the company of The Messenger of Allah “Allah's blessing and peace be upon him” that he gave a description of Paradise and then The Messenger of Allah “Allah's blessing and peace be upon him” concluded with these words: There would be bounties which the eye has not seen and the ear has not heard and no human heart has ever perceived them. He then recited this verse:" They forsake (their) beds, calling upon their Lord in fear and in hope, and spend out of what We have given them. So no soul knows what refreshment of the eyes is hidden for them: a reward for what they did" (As-Sajda 16:17)

٥١ ـ كِتَابُ الجَنَّةِ وصفة نَعِيمِها وأهلها

١ ـ (٢٨٢٢) ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ وَحُمَيْدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «حُفَّتِ الْجَنَّةُ بِالْمَكَارِهِ، وَحُفَّتِ النَّارُ بِالشَّهَوَاتِ».

(٢٨٢٣) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا شَبَابَةُ: حَدَّثَنِي وَرْقَاءُ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِهِ.

٢ ـ (٢٨٢٤) ـ حدّثنا سَعِيدُ بْنُ عَمْرٍو الأَشْعَثِيُّ وَزُهَيْرُ بْنُ حَرْبٍ. قَالَ زُهَيْرٌ: حَدَّثَنَا. وَقَالَ سَعِيدٌ: أَخْبَرَنَا سُفْيَانُ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ. قَالَ: «قَالَ اللَّهُ عَزَّ وَجَلَّ: أَعْدَدْتُ لِعِبَادِيَ الصَّالِحِينَ مَا لاَ عَيْنٌ رَأَتْ، وَلاَ أُذُنٌ سَمِعَتْ، وَلاَ خَطَرَ عَلَىٰ قَلْبِ بَشَرٍ».

مِصْدَاقُ ذَلِكَ فِي كِتَابِ اللَّهِ: ﴿فَلَا تَعْلَمُ نَفْسٌ مَّآ أُخْفِىَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَآءَۢ بِمَا كَانُوا۟ يَعْمَلُونَ ﴿١٧﴾﴾ [السجدة: ١٧].

[البخاري: كتاب بدء الخلق، باب ما جاء في صفة الجنة وأنها مخلوقة، رقم: ٣٢٤٤].

٣ ـ (...) ـ حدّثني هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: حَدَّثَنِي مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ ﷺ قَالَ: «قَالَ اللَّهُ عَزَّ وَجَلَّ: أَعْدَدْتُ لِعِبَادِيَ الصَّالِحِينَ مَا لاَ عَيْنٌ رَأَتْ، وَلاَ أُذُنٌ سَمِعَتْ، وَلاَ خَطَرَ عَلَىٰ قَلْبِ بَشَرٍ. ذُخْراً. بَلْهَ مَا أَطْلَعَكُمُ اللَّهُ عَلَيْهِ».

٤ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالاَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا أَبِي: حَدَّثَنَا الأَعْمَشُ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَقُولُ اللَّهُ عَزَّ وَجَلَّ: أَعْدَدْتُ لِعِبَادِيَ الصَّالِحِينَ مَا لاَ عَيْنٌ رَأَتْ، وَلاَ أُذُنٌ سَمِعَتْ، وَلاَ خَطَرَ عَلَىٰ قَلْبِ بَشَرٍ. ذُخْراً. بَلْهَ مَا أَطْلَعَكُمُ اللَّهُ عَلَيْهِ».

ثُمَّ قَرَأَ: ﴿فَلَا تَعْلَمُ نَفْسٌ مَّآ أُخْفِىَ لَهُم مِّن قُرَّةِ أَعْيُنٍ﴾ [السجدة: ١٧].

[البخاري: كتاب التفسير، باب: ﴿فلا تعلم نفس ما أخفي لهم...﴾، رقم: ٤٧٧٩].

٥ ـ (٢٨٢٥) ـ حدّثنا هَارُونُ بْنُ مَعْرُوفٍ وَهَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ. قَالاَ: حَدَّثَنَا ابْنُ وَهْبٍ: حَدَّثَنِي أَبُو صَخْرٍ، أَنَّ أَبَا حَازِمٍ حَدَّثَهُ قَالَ: سَمِعْتُ سَهْلَ بْنَ سَعْدٍ السَّاعِدِيَّ يَقُولُ: شَهِدْتُ مِنْ رَسُولِ اللَّهِ ﷺ مَجْلِساً وَصَفَ فِيهِ الْجَنَّةَ، حَتَّى انْتَهَىٰ. ثُمَّ قَالَ ﷺ فِي آخِرِ حَدِيثِهِ: «فِيهَا مَا لاَ عَيْنٌ رَأَتْ، وَلاَ أُذُنٌ سَمِعَتْ، وَلاَ خَطَرَ عَلَىٰ قَلْبِ بَشَرٍ»، ثُمَّ اقْتَرَأَ هَٰذِهِ الآيَةَ: ﴿تَتَجَافَىٰ جُنُوبُهُمْ عَنِ ٱلْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَٰهُمْ يُنفِقُونَ ﴿١٦﴾ فَلَا تَعْلَمُ نَفْسٌ مَّآ أُخْفِىَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَآءَۢ بِمَا كَانُوا۟ يَعْمَلُونَ ﴿١٧﴾﴾ [السجدة: ١٦ ـ ١٧].

[1] There is in paradise a tree under the shadow of which a rider can travel for (a very long distance covered in) a hundred years and even then he would not be able to cover it

6-(2826) Abu Huraira "Allah be pleased with him"narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” said: In Paradise, there is a tree under the shadow of which a rider can travel for a hundred years.

7-(...) This Hadith was narrated on the authority of Abu Huraira through another chain of transmitters with the addition of these words:" He will not be able to cover this distance."

8-(2827) Sahl Ibn Sa'd "Allah be pleased with him"narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” said: In Paradise, there is a tree under the shadow of which a rider can travel for a hundred years without covering (the distance) completely.

(2828) Abu Sa'id Al-Khudri "Allah be pleased with him"narrated that The Messenger of Allah “Allah’s blessing and peace be upon him” is reported to have said: In Paradise, there is a tree under the shadow of which a rider of a fine and swift-footed horse would travel for a hundred years without covering the distance completely.

[2] Allah’s pleasure would be alighted upon the inhabitants of Paradise, after which He would never be angry with them

9-(2829) Abu Sa'id Al-Khudri "Allah be pleased with him"reported that The Messenger of Allah “Allah’s blessing and peace be upon him” said that Allah would say to the inmates of Paradise: O, Dwellers of Paradise, and they would say in response: At thy service and pleasure, our Lord, the good is in Thy Hand. He (the Lord) would say: Are you well pleased now? They would say: Why should we not be pleased, O Lord, when Thou hast given us what Thou hast not given to any of Thy creatures? He would, however, say: May I not give you (something) even more excellent than that? And they would say: Lord, what thing can be more excellent than this? And He would say: I shall cause My pleasure to alight upon you and I shall never be afterwards annoyed with you.

[3] The inhabitants of paradise would see those of the upper apartment as are seen the planets in the sky

10-(2830) Sahl Ibn Sa'd "Allah be pleased with him"narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” said: The inmates of Paradise will look to the upper apartment of Paradise as you see

١ ـ باب إنَّ في الجنَّة شَجَرةً يسيرُ الراكبُ في ظِلِّها مِائَةَ عامٍ لا يقطعها

٦ ـ (٢٨٢٦) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ، أَنَّهُ قَالَ: «إِنَّ فِي الْجَنَّةِ لَشَجَرَةً يَسِيرُ الرَّاكِبُ فِي ظِلِّهَا مِئَةَ سَنَةٍ».

٧ ـ (...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا الْمُغِيرَةُ، يَعْنِي ابْنَ عَبْدِ الرَّحْمَٰنِ الْحِزَامِيَّ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِهِ. وَزَادَ: «لاَ يَقْطَعُهَا».

٨ ـ (٢٨٢٧) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا الْمَخْزُومِيُّ: حَدَّثَنَا وُهَيْبٌ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «إِنَّ فِي الْجَنَّةِ لَشَجَرَةً يَسِيرُ الرَّاكِبُ فِي ظِلِّهَا مِئَةَ عَامٍ لاَ يَقْطَعُهَا».

[البخاري: كتاب الرقاق، باب صفة الجنة والنار، رقم: ٦٥٥٢].

(٢٨٢٨) ـ قَالَ أَبُو حَازِمٍ: فَحَدَّثْتُ بِهِ النُّعْمَانَ بْنَ أَبِي عَيَّاشٍ الزُّرَقِيَّ. فَقَالَ: حَدَّثَنِي أَبُو سَعِيدٍ الْخُدْرِيُّ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ فِي الْجَنَّةِ شَجَرَةً يَسِيرُ الرَّاكِبُ الْجَوَادَ الْمُضَمَّرَ السَّرِيعَ، مِئَةَ عَامٍ، مَا يَقْطَعُهَا».

٢ ـ باب إِحْلاَلِ الرِّضْوَانِ على أَهْلِ الجَنَّةِ فلا يَسْخَطُ عليهم أبداً

٩ ـ (٢٨٢٩) ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَٰنِ بْنِ سَهْمٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ: أَخْبَرَنَا مَالِكُ بْنُ أَنَسٍ. (ح) وَحَدَّثَنِي هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: حَدَّثَنِي مَالِكُ بْنُ أَنَسٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ النَّبِيَّ ﷺ قَالَ: «إِنَّ اللَّهَ يَقُولُ لأَهْلِ الْجَنَّةِ: يَا أَهْلَ الْجَنَّةِ، فَيَقُولُونَ: لَبَّيْكَ رَبَّنَا وَسَعْدَيْكَ، وَالْخَيْرُ فِي يَدَيْكَ. فَيَقُولُ: هَلْ رَضِيتُمْ؟ فَيَقُولُونَ: وَمَا لَنَا لاَ نَرْضَىٰ يَا رَبِّ، وَقَدْ أَعْطَيْتَنَا مَا لَمْ تُعْطِ أَحَداً مِنْ خَلْقِكَ. فَيَقُولُ: أَلاَ أُعْطِيكُمْ أَفْضَلَ مِنْ ذٰلِكَ؟ فَيَقُولُونَ: يَا رَبِّ، وَأَيُّ شَيْءٍ أَفْضَلُ مِنْ ذٰلِكَ؟ فَيَقُولُ: أُحِلُّ عَلَيْكُمْ رِضْوَانِي. فَلاَ أَسْخَطُ عَلَيْكُمْ بَعْدَهُ أَبَداً».

[البخاري: كتاب الرقاق، باب صفة الجنة والنار، رقم: ٦٥٤٩].

٣ ـ باب تَرائي أهل الجنة أهل الغُرَف كما يُرى الكوكب في السماء

١٠ ـ (٢٨٣٠) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ، يَعْنِي ابْنَ عَبْدِ الرَّحْمَٰنِ

the planets in the sky. I narrated this Hadith to Nu'man Ibn Abu Aiyyash and he said: I heard Abu Sa'id Al-Khudri as saying: As you see the shining planets in the eastern and western (sides of) horizon.

(2831) Abu Sa'id Al-Khudri "Allah be pleased with him"reported that The Messenger of Allah “Allah’s blessing and peace be upon him” said that Allah would say to the inmates of Paradise: O, Dwellers of Paradise, and they would say in response: At thy service and pleasure, our Lord, the good is in Thy Hand. He (the Lord) would say: Are you well pleased now? They would say: Why should we not be pleased, O Lord, when Thou hast given us what Thou hast not given to any of Thy creatures? He would, however, say: May I not give you (something) even more excellent than that? And they would say: Lord, what thing can be more excellent than this? And He would say: I shall cause My pleasure to alight upon you and I shall never be afterwards annoyed with you.

(…) This Hadith was narrated on the authority of Abu Hazim through another chain of transmitters.

11-(2831) Abu Sa'id Al-Khudri "Allah be pleased with him"narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” said: The inmates of Paradise would see the inmates of the apartment over them just as you see the shining planets which remain in the eastern and the western horizon because of the superiority some have over others. They said: The Messenger of Allah, would in these abodes of Messengers others besides them not be able to reach? He said: Yes, they will, by Him, in Whose hand is my life, those who believe in God and acknowledge the Truth, will reach them.

[4] He who would love to see The Prophet “Allah’s blessing and peace be upon him” even at the cost of his whole property and his family

12-(2832) Abu Huraira "Allah be pleased with him"narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” said: The people most loved by me from amongst my nation would be those who would come after me but everyone amongst them would have the keenest desire to catch a glimpse of me even at the cost of his family and wealth.

[5] The street of paradise where the inhabitants of paradise would get favour and grace

13-(2833) Anas Ibn Malik "Allah be pleased with him"reported that The Messenger of Allah “Allah’s blessing and peace be upon him” said: In Paradise there is a street to which they would come every Friday. The

الْقَارِيَّ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ أَهْلَ الْجَنَّةِ لَيَتَرَاءَوْنَ الْغُرْفَةَ فِي الْجَنَّةِ كَمَا تَرَاءَوْنَ الْكَوْكَبَ فِي السَّمَاءِ».

(٢٨٣١) ـ قَالَ: فَحَدَّثْتُ بِذَلِكَ النُّعْمَانَ بْنَ أَبِي عَيَّاشٍ. فَقَالَ: سَمِعْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ: «كَمَا تَرَاءَوْنَ الْكَوْكَبَ الدُّرِّيَّ فِي الأُفُقِ الشَّرْقِيِّ أَو الْغَرْبِيِّ».

(...) ـ وحدّثناه إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا الْمَخْزُومِيُّ: حَدَّثَنَا وُهَيْبٌ، عَنْ أَبِي حَازِمٍ، بِالإِسْنَادَيْنِ جَمِيعاً... نَحْوَ حَدِيثِ يَعْقُوبَ.

١١ ـ (٢٨٣١) ـ حدّثني عَبْدُ اللَّهِ بْنُ جَعْفَرِ بْنِ يَحْيَىٰ بْنِ خَالِدٍ: حَدَّثَنَا مَعْنٌ: حَدَّثَنَا مَالِكٌ. (ح) وَحَدَّثَنِي هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي مَالِكُ بْنُ أَنَسٍ، عَنْ صَفْوَانَ بْنِ سُلَيْمٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ أَهْلَ الْجَنَّةِ لَيَتَرَاءَوْنَ أَهْلَ الْغُرَفِ مِنْ فَوْقِهِمْ، كَمَا تَتَرَاءَوْنَ الْكَوْكَبَ الدُّرِّيَّ الْغَابِرَ مِنَ الأُفُقِ مِنَ الْمَشْرِقِ أَوِ الْمَغْرِبِ. لِتَفَاضُلِ مَا بَيْنَهُمْ»، قَالُوا: يَا رَسُولَ اللَّهِ، تِلْكَ مَنَازِلُ الأَنْبِيَاءِ لاَ يَبْلُغُهَا غَيْرُهُمْ. قَالَ: «بَلَىٰ، وَالَّذِي نَفْسِي بِيَدِهِ، رِجَالٌ آمَنُوا بِاللَّهِ وَصَدَّقُوا الْمُرْسَلِينَ».

[البخاري: كتاب بدء الخلق، باب ما جاء في صفة الجنة والنار، رقم: ٣٢٥٦].

٤ ـ باب فيمن يَوَدُّ رُؤْيَةَ النَّبِيِّ ﷺ، بأَهْلِهِ ومَالِهِ

١٢ ـ (٢٨٣٢) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ، يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مِنْ أَشَدِّ أُمَّتِي لِي حُبًّا، نَاسٌ يَكُونُونَ بَعْدِي، يَوَدُّ أَحَدُهُمْ لَوْ رَآنِي، بِأَهْلِهِ وَمَالِهِ».

٥ ـ باب في سُوقِ الجَنَّةِ، وما ينالون فيها من النعيم والجمال

١٣ ـ (٢٨٣٣) ـ حدّثنا أَبُو عُثْمَانَ، سَعِيدُ بْنُ عَبْدِ الْجَبَّارِ الْبَصْرِيُّ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ الْبُنَانِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ فِي الْجَنَّةِ لَسُوقاً. يَأْتُونَهَا كُلَّ جُمُعَةٍ فَتَهُبُّ رِيحُ الشَّمَالِ فَتَحْثُو فِي وُجُوهِهِمْ وَثِيَابِهِمْ.

north wind will blow and would scatter fragrance on their faces and on their clothes and would add to their beauty and loveliness, and then they would go back to their family after having an added luster to their beauty and loveliness, and their family would say to them: By Allah, you have been increased in beauty and loveliness after leaving us, and they would say: By Allah, you have also increased in beauty and loveliness after us.

[6] The first group that would be admitted to paradise would be like the face of the full moon and the description of their characteristics and their spouses

14-(2834) Muhammad reported that some (persons) stated with a sense of pride and some discussed whether there would be more men in Paradise or more women. It was upon this that Abu Huraira reported that Abu Al-Qasim (The Prophet) "Allah's blessing and peace be upon him" said: The (members) of the first group to get into Paradise would have their faces as bright as full moon during the night, and the next to this group would have their faces as bright as the shining stars in the sky, and every person would have two wives and the marrow of their shanks would glimmer beneath the flesh and there would be none without a wife in Paradise.

(...) This Hadith was narrated on the authority of Abu Huraira through another chain of transmitters.

15-(...) This Hadith was narrated on the authority of Abu Huraira through another chain of transmitters that The Messenger of Allah "Allah's blessing and peace be upon him" said: The (members of the) first group which would get into Paradise will have their faces as bright as stars in the sky. They would neither pass water, nor void excrement, nor will they suffer from catarrh, nor will they spit, and their combs would be made of gold, and their sweat will be musk, the fuel of their brazier will be aloes, and their wives will be large-eyed maidens and their form would be alike as one single person after the form of their father (Adam) sixty cubits tall.

16-(...) Abu Huraira "Allah be pleased with him"narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: The first group of my nation to get into Paradise would be like a full moon in the night. Then those who would be next to them; they would be like the most significantly glittering stars in regard to brightness, then after them (others) in ranks. They would neither void excrement, nor pass water, nor suffer from catarrh, nor would they spit. And their combs would be made of gold, and the fuel of their braziers would be aloes and their sweat would be musk and their form would be the form of one single person according

فَيَزْدَادُونَ حُسْناً وَجَمَالاً. فَيَرْجِعُونَ إِلَىٰ أَهْلِيهِمْ، وَقَدِ ازْدَادُوا حُسْناً وَجَمالاً. فَيَقُولُ لَهُمْ أَهْلُوهُمْ: وَاللَّهِ، لَقَدِ ازْدَدْتُمْ بَعْدَنَا حُسْناً وَجَمَالاً. فَيَقُولُونَ: وَأَنْتُمْ، وَاللَّهِ، لَقَدِ ازْدَدْتُمْ بَعْدَنَا حُسْناً وَجَمالاً».

٦ ـ بابٌ أَوَّلُ زُمْرَةٍ تَدْخُلُ الجَنَّةَ على صورة القمر ليلة البدر، وصفاتهم وأزواجهم

١٤ ـ (٢٨٣٤) ـ **حدّثني** عَمْرٌو النَّاقِدُ وَيَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ. جَمِيعاً عَنِ ابْنِ عُلَيَّةَ وَاللَّفْظُ لِيَعْقُوبَ، قَالاَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ: أَخْبَرَنَا أَيُّوبُ، عَنْ مُحَمَّدٍ قَالَ: إِمَّا تَفَاخَرُوا وَإِمَّا تَذَاكَرُوا: الرِّجَالُ فِي الْجَنَّةِ أَكْثَرُ أَمِ النِّسَاءُ؟ فَقَالَ أَبُو هُرَيْرَةَ: أَوَ لَمْ يَقُلْ أَبُو الْقَاسِمِ ﷺ: «إِنَّ أَوَّلَ زُمْرَةٍ تَدْخُلُ الْجَنَّةَ عَلَىٰ صُورَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ، وَالَّتِي تَلِيهَا عَلَىٰ أَضْوَءِ كَوْكَبٍ دُرِّيٍّ فِي السَّمَاءِ. لِكُلِّ امْرِىءٍ مِنْهُمْ زَوْجَتَانِ اثْنَتَانِ. يُرَىٰ مُخُّ سُوقِهِمَا مِنْ وَرَاءِ اللَّحْمِ. وَمَا فِي الْجَنَّةِ أَعْزَبُ؟».

(...) ـ **حدّثنا** ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، عَنْ أَيُّوبَ، عَنِ ابْنِ سِيرِينَ. قَالَ: اخْتَصَمَ الرِّجَالُ وَالنِّسَاءُ: أَيُّهُمْ فِي الْجَنَّةِ أَكْثَرُ؟ فَسَأَلُوا أَبَا هُرَيْرَةَ فَقَالَ: قَالَ أَبُو الْقَاسِمِ ﷺ... بِمِثْلِ حَدِيثِ ابْنِ عُلَيَّةَ.

١٥ ـ (...) ـ **وحدّثنا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْوَاحِدِ، يَعْنِي ابْنَ زِيَادٍ، عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ: حَدَّثَنَا أَبُو زُرْعَةَ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَوَّلُ مَنْ يَدْخُلُ الْجَنَّةَ». (ح) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَزُهَيْرُ بْنُ حَرْبٍ، وَاللَّفْظُ لِقُتَيْبَةَ، قَالاَ: حَدَّثَنَا جَرِيرٌ، عَنْ عُمَارَةَ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَوَّلَ زُمْرَةٍ يَدْخُلُونَ الْجَنَّةَ عَلَىٰ صُورَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ، وَالَّذِينَ يَلُونَهُمْ عَلَىٰ أَشَدِّ كَوْكَبٍ دُرِّيٍّ، فِي السَّمَاءِ، إِضَاءَةً. لاَ يَبُولُونَ وَلاَ يَتَغَوَّطُونَ وَلاَ يَمْتَخِطُونَ وَلاَ يَتْفُلُونَ. أَمْشَاطُهُمُ الذَّهَبُ، وَرَشْحُهُمُ الْمِسْكُ، وَمَجَامِرُهُمُ الأَلُوَّةُ، وَأَزْوَاجُهُمُ الْحُورُ الْعِينُ. أَخْلاَقُهُمْ عَلَىٰ خُلُقِ رَجُلٍ وَاحِدٍ، عَلَىٰ صُورَةِ أَبِيهِمْ آدَمَ، سِتُّونَ ذِرَاعاً، فِي السَّمَاءِ».

[البخاري: كتاب أحاديث الأنبياء، باب خلق آدم وذريته، رقم: ٣٣٢٧]

١٦ ـ (...) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالاَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَوَّلُ زُمْرَةٍ تَدْخُلُ الْجَنَّةَ مِنْ أُمَّتِي، عَلَىٰ صُورَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ. ثُمَّ الَّذِينَ يَلُونَهُمْ عَلَىٰ أَشَدِّ نَجْمٍ، فِي السَّمَاءِ، إِضَاءَةً. ثُمَّ هُمْ بَعْدَ ذٰلِكَ مَنَازِلُ. لاَ يَتَغَوَّطُونَ وَلاَ يَبُولُونَ وَلاَ يَمْتَخِطُونَ وَلاَ يَبْزُقُونَ. أَمْشَاطُهُمُ الذَّهَبُ، وَمَجَامِرُهُمُ الأَلُوَّةُ، وَرَشْحُهُمُ الْمِسْكُ. أَخْلاَقُهُمْ عَلَىٰ خُلُقِ رَجُلٍ وَاحِدٍ، عَلَىٰ طُولِ أَبِيهِمْ آدَمَ، سِتُّونَ ذِرَاعاً».

to the length of their father sixty cubits tall. This Hadith was narrated on the authority of Ibn Abu Shaiba with a slight variation of wording.

[7] The description of paradise and its inhabitants, and their remembrance of Allah every morning and evening

17-(...) Hammam Ibn Munabbih reported: These are some of the traditions which Abu Huraira reported from The Messenger of Allah "Allah's blessing and peace be upon him" and one is this that he is reported to have said: The (members of the) first group that would be admitted to Paradise would have their faces as bright as full moon during the night. They would neither spit nor suffer catarrh, nor void excrement. They would have their utensils and their combs made of gold and silver and the fuel of their braziers would be aloes and their sweat would be musk and every one of them would have two spouses (so beautiful) that the marrow of their shanks would be visible through the flesh. There would be no dissension amongst them and no enmity in their hearts. Their hearts would be like one heart, glorifying Allah morning and evening.

18-(2835) Jabir "Allah be pleased with him"reported: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying that the inmates of Paradise would eat and drink but would neither spit, nor pass water, nor void excrement, nor suffer catarrh. It was said: Then, what would happen with food? Thereupon he said: They would belch and sweat (and it would be over with their food), and their sweat would be that of musk and they would glorify and praise Allah as easily as you breathe.

(...) This Hadith was narrated on the authority of Al-A'mash with a slight variation of wording.

19-(...) Jabir Ibn Abdullah "Allah be pleased with both"reported that The Messenger of Allah "Allah's blessing and peace be upon him" said that the inmates of Paradise would eat therein and they would also drink, but they would neither void excrement, nor suffer catarrh, nor pass water, and their eating (would be digested) in the form of belching and their sweat would be musk aged they would glorify and praise Allah as easily as you breathe.

20-(...) This Hadith was narrated on the authority of Jabir with a slight variation of wording.

[8] The eternal blessing for the inhabitants of paradise

21-(2836) Abu Huraira "Allah be pleased with him"narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: He

قَالَ ابْنُ أَبِي شَيْبَةَ: عَلَىٰ خُلُقِ رَجُلٍ. وَقَالَ أَبُو كُرَيْبٍ: «عَلَىٰ خَلْقِ رَجُلٍ». وَقَالَ ابْنُ أَبِي شَيْبَةَ: «عَلَىٰ صُورَةِ أَبِيهِمْ».

٧ ـ باب في صفاتِ الجنة وأهلها، وتسبيحهم فيها بُكْرَةً وعَشِيًّا

١٧ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ. قَالَ: هٰذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ، عَنْ رَسُولِ اللهِ ﷺ. فَذَكَرَ أَحَادِيثَ مِنْهَا: وَقَالَ رَسُولُ اللَّهِ ﷺ: «أَوَّلُ زُمْرَةٍ تَلِجُ الْجَنَّةَ، صُوَرُهُمْ عَلَىٰ صُورَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ. لاَ يَبْصُقُونَ فِيهَا وَلاَ يَمْتَخِطُونَ وَلاَ يَتَغَوَّطُونَ فِيهَا. آنِيَتُهُمْ وَأَمْشَاطُهُمْ مِنَ الذَّهَبِ وَالْفِضَّةِ، وَمَجَامِرُهُمْ مِنَ الأَلُوَّةِ، وَرَشْحُهُمُ الْمِسْكُ، وَلِكُلِّ وَاحِدٍ مِنْهُمْ زَوْجَتَانِ. يُرَىٰ مُخُّ سَاقِهِمَا مِنْ وَرَاءِ اللَّحْمِ، مِنَ الْحُسْنِ. لا اخْتِلاَفَ بَيْنَهُمْ وَلاَ تَبَاغُضَ. قُلُوبُهُمْ قَلْبٌ وَاحِدٌ، يُسَبِّحُونَ اللَّهَ بُكْرَةً وَعَشِيًّا».

١٨ ـ (٢٨٣٥) ـ حدّثنا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ ـ وَاللَّفْظُ لِعُثْمَانَ ـ. قَالَ عُثْمَانُ: حَدَّثَنَا: وَقَالَ إِسْحَاقُ: أَخْبَرَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ. قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «إِنَّ أَهْلَ الْجَنَّةِ يَأْكُلُونَ فِيهَا وَيَشْرَبُونَ. وَلاَ يَتْفِلُونَ وَلاَ يَبُولُونَ وَلاَ يَتَغَوَّطُونَ وَلاَ يَمْتَخِطُونَ». قَالُوا: فَمَا بَالُ الطَّعَامِ؟ قَالَ: «جُشَاءٌ وَرَشْحٌ كَرَشْحِ الْمِسْكِ. يُلْهَمُونَ التَّسْبِيحَ وَالتَّحْمِيدَ، كَمَا تُلْهَمُونَ النَّفَسَ».

(...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالاَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، بِهٰذَا الإِسْنَادِ، إِلَىٰ قَوْلِهِ: «كَرَشْحِ الْمِسْكِ».

١٩ ـ (...) ـ وحدّثني الْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ وَحَجَّاجُ بْنُ الشَّاعِرِ. كِلاَهُمَا عَنْ أَبِي عَاصِمٍ. قَالَ حَسَنٌ: حَدَّثَنَا أَبُو عَاصِمٍ، عَنِ ابْنِ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَأْكُلُ أَهْلُ الْجَنَّةِ فِيهَا وَيَشْرَبُونَ، وَلاَ يَتَغَوَّطُونَ وَلاَ يَمْتَخِطُونَ، وَلاَ يَبُولُونَ. وَلَكِنْ طَعَامُهُمْ ذَاكَ جُشَاءٌ كَرَشْحِ الْمِسْكِ، يُلْهَمُونَ التَّسْبِيحَ وَالْحَمْدَ، كَمَا تُلْهَمُونَ النَّفَسَ». قَالَ: وَفِي حَدِيثِ حَجَّاجٍ: «طَعَامُهُمْ ذٰلِكَ».

٢٠ ـ (...) ـ وحدّثني سَعِيدُ بْنُ يَحْيَى الأُمَوِيُّ: حَدَّثَنِي أَبِي: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ، عَنْ جَابِرٍ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِهِ. غَيْرَ أَنَّهُ قَالَ: «وَيُلْهَمُونَ التَّسْبِيحَ وَالتَّكْبِيرَ، كَمَا تُلْهَمُونَ النَّفَسَ».

٨ ـ باب في دَوَامِ نَعِيمِ أَهْلِ الجَنَّةِ، وقوله تعالى:

﴿وَنُودُوٓا أَن تِلۡكُمُ ٱلۡجَنَّةُ أُورِثۡتُمُوهَا بِمَا كُنتُمۡ تَعۡمَلُونَ﴾ [الأعراف: ٤٣]

٢١ ـ (٢٨٣٦) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا

who would get into Paradise (would be made to enjoy such an everlasting) bliss that he would neither become destitute, nor would his clothes wear out, nor his youth would decline.

22-(2837) Abu Sa'id Al-Khudri and Abu Huraira "Allah be pleased with both"narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” said: There would be an announcer (in Paradise) who would make this announcement: Verily I there is in store for you (everlasting) health and that you should never fall ill and that you live (for ever) and do not die at all. And that you would remain young and never grow old. And that you would always live in affluent circumstances and never become destitute, as words of Allah “Exalted and Glorified be He” are:" And it would be announced to them: This is the Paradise. You have been made to inherit it for what you used to do". (VII;)

[9] The description of the tents of paradise, and the wives of the faithful believers therein

23-(2838) Abu Bakr Ibn Abdullah Ibn Qais reported from his father that The Messenger of Allah “Allah’s blessing and peace be upon him” said that in Paradise there would be for a believer a tent of a single hollowed pearl the breadth of which would be sixty miles. It would be meant for a believer and the believers would go around it and none would be able to see the others.

24-(…) Abu Bakr Ibn Abdullah Ibn Qais reported from his father that The Messenger of Allah “Allah’s blessing and peace be upon him” said that in Paradise there would be a tent made of a single hollowed pearl, the breadth of which would be sixty miles from all sides and there would live a family in each corner and the other would not be able to see the believer who goes around them.

25-(…) This Hadith was narrated on the authority of Abu Bakr Ibn Abu Musa Ibn Qais who, on the authority of his father, reported The Messenger “Allah’s blessing and peace be upon him” to have said that there would be a tent made of a pearl whose height towards the sky would be sixty miles. In each corner, there would be a family of the believer, out of sight for the others.

[10] What rivers of paradise would be found in the world

26-(2839) Abu Huraira "Allah be pleased with him"narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” said: Saihan, Jaihan, Euphrates and Nile are all among the rivers of Paradise.

حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ. قَالَ: «مَنْ يَدْخُلُ الْجَنَّةَ يَنْعَمُ لاَ يَبْأَسُ، لاَ تَبْلَىٰ ثِيَابُهُ وَلاَ يَفْنَىٰ شَبَابُهُ».

٢٢ ـ (٢٨٣٧) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ ـ وَاللَّفْظُ لإِسْحَاقَ ـ، قَالاَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ. قَالَ: قَالَ الثَّوْرِيُّ: فَحَدَّثَنِي أَبُو إِسْحَاقَ، أَنَّ الأَغَرَّ حَدَّثَهُ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ وَأَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ، قَالَ: «يُنَادِي مُنَادٍ: إِنَّ لَكُمْ أَنْ تَصِحُّوا فَلاَ تَسْقَمُوا أَبَداً. وَإِنَّ لَكُمْ أَنْ تَحْيَوْا فَلاَ تَمُوتُوا أَبَداً. وَإِنَّ لَكُمْ أَنْ تَشِبُّوا فَلاَ تَهْرَمُوا أَبَداً. وَإِنَّ لَكُمْ أَنْ تَنْعَمُوا فَلاَ تَبْأَسُوا أَبَداً»، فَذَلِكَ قَوْلُهُ عَزَّ وَجَلَّ: ﴿وَنُودُوٓا۟ أَن تِلْكُمُ ٱلْجَنَّةُ أُورِثْتُمُوهَا بِمَا كُنتُمْ تَعْمَلُونَ﴾ [الأعراف: ٤٣].

٩ ـ باب في صِفَةِ خِيَامِ الجَنَّةِ، وما للمؤمنين فيها من الأهلين

٢٣ ـ (٢٨٣٨) ـ حدّثنا سَعِيدُ بْنُ مَنْصُورٍ، عَنْ أَبِي قُدَامَةَ، وَهُوَ الْحَارِثُ بْنُ عُبَيْدٍ، عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، عَنْ أَبِي بَكْرِ بْنِ عَبْدِ اللَّهِ بْنِ قَيْسٍ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ لِلْمُؤْمِنِ فِي الْجَنَّةِ لَخَيْمَةً مِنْ لُؤْلُؤَةٍ وَاحِدَةٍ مُجَوَّفَةٍ. طُولُهَا سِتُّونَ مِيلاً. لِلْمُؤْمِنِ فِيهَا أَهْلُونَ، يَطُوفُ عَلَيْهِمُ الْمُؤْمِنُ، فَلاَ يَرَىٰ بَعْضُهُمْ بَعْضاً».

[البخاري: كتاب بدء الخلق، باب ما جاء في صفة الجنة والنار، رقم: ٣٢٤٣].

٢٤ ـ (...) ـ وحدّثني أَبُو غَسَّانَ الْمِسْمَعِيُّ: حَدَّثَنَا أَبُو عَبْدِ الصَّمَدِ: حَدَّثَنَا أَبُو عِمْرَانَ الْجَوْنِيُّ، عَنْ أَبِي بَكْرِ بْنِ عَبْدِ اللَّهِ بْنِ قَيْسٍ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «فِي الْجَنَّةِ خَيْمَةٌ مِنْ لُؤْلُؤَةٍ مُجَوَّفَةٍ، عَرْضُهَا سِتُّونَ مِيلاً، فِي كُلِّ زَاوِيَةٍ مِنْهَا أَهْلٌ. مَا يَرَوْنَ الآخَرِينَ. يَطُوفُ عَلَيْهِمُ الْمُؤْمِنُ».

٢٥ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا هَمَّامٌ، عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، عَنْ أَبِي بَكْرِ بْنِ أَبِي مُوسَى بْنِ قَيْسٍ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ قَالَ: «الْخَيْمَةُ دُرَّةٌ. طُولُهَا فِي السَّمَاءِ سِتُّونَ مِيلاً. فِي كُلِّ زَاوِيَةٍ مِنْهَا أَهْلٌ لِلْمُؤْمِنِ. لاَ يَرَاهُمُ الآخَرُونَ».

١٠ ـ باب ما في الدنيا من أَنْهار الجَنَّة

٢٦ ـ (٢٨٣٩) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ وَعَبْدُ اللَّهِ بْنُ نُمَيْرٍ وَعَلِيُّ بْنُ مُسْهِرٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ. (ح) وحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ خُبَيْبِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «سَيْحَانُ وَجَيْحَانُ، وَالْفُرَاتُ وَالنِّيلُ: كُلٌّ مِنْ أَنْهَارِ الْجَنَّةِ».

[11] There would enter paradise some people whose hearts would be like those of birds

27-(2840) Abu Huraira "Allah be pleased with him"narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” said: There would enter Paradise people whose hearts would be like those of the hearts of birds.

28-(2841) Abu Huraira "Allah be pleased with him"narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” said: Allah “Exalted and Glorified be He” created Adam in His own image with His length of sixty cubits, and as He created him He told him to greet that group, and that was a party of angels sitting there, and listen to the response that they give him, for it would form his greeting and that of his offspring. He then went away and said: Peace be upon you! They (the angels) said: May there be peace upon you and the Mercy of Allah, and they made an addition of" Mercy of Allah". So he who would get into Paradise would get in the form of Adorn, his length being sixty cubits, then the people who followed him continued to diminish in size up to this day.

[12] The intensity heat of the hell and its torment

29-(2842) Abdullah "Allah be pleased with him"narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” said: The Hell would be brought on that day (the Day of judgment) with seventy thousand bridles, everyone of which would be controlled by seventy thousand angels.

30-(2843) Abu Huraira "Allah be pleased with him"reported: The Messenger of Allah “Allah’s blessing and peace be upon him” said: The fire which sons of Adam burn is only one-seventieth part of the Fire of Hell. His Companions said: By Allah, even ordinary fire would have been enough (to burn people). Thereupon he said: It is sixty-nine parts in excess of (the heat of) fire in this world each of them being equivalent to their heat.

(...) This Hadith was narrated on the authority of Abu Huraira through another chain of transmitters with a slight variation of wording.

31-(2844) Abu Huraira "Allah be pleased with him"reported: We were in the company of The Messenger of Allah “Allah’s blessing and peace be upon him” that we heard a terrible sound. Thereupon The Messenger of Allah “Allah’s blessing and peace be upon him” said: Do you know what (sound) is this? We said: Allah and His Messenger know best. Thereupon

١١ ـ باب يَدْخُلُ الجَنَّةَ أَقْوَامٌ، أَفْئِدَتُهُم مِثْلُ أَفْئِدَةِ الطَّيْرِ

٢٧ ـ (٢٨٤٠) ـ حدّثنا حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا أَبُو النَّضْرِ، هَاشِمُ بْنُ الْقَاسِمِ اللَّيْثِيُّ: حَدَّثَنَا إِبْرَاهِيمُ ـ يَعْنِي ابْنَ سَعْدٍ ـ: حَدَّثَنَا أَبِي، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ، قَالَ: «يَدْخُلُ الْجَنَّةَ أَقْوَامٌ أَفْئِدَتُهُمْ مِثْلُ أَفْئِدَةِ الطَّيْرِ».

٢٨ ـ (٢٨٤١) ـ حدّثنا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ. قَالَ: هٰذَا مَا حَدَّثَنَا بِهِ أَبُو هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ. فَذَكَرَ أَحَادِيثَ مِنْهَا: وَقَالَ رَسُولُ اللَّهِ ﷺ: «خَلَقَ اللَّهُ عَزَّ وَجَلَّ آدَمَ عَلَىٰ صُورَتِهِ: طُولُهُ سِتُّونَ ذِرَاعاً. فَلَمَّا خَلَقَهُ قَالَ: اذْهَبْ فَسَلِّمْ عَلَىٰ أُولَٰئِكَ النَّفَرِ ـ وَهُمْ نَفَرٌ مِنَ الْمَلَائِكَةِ جُلُوسٌ ـ فَاسْتَمِعْ مَا يُجِيبُونَكَ، فَإِنَّهَا تَحِيَّتُكَ وَتَحِيَّةُ ذُرِّيَّتِكَ. قَالَ: فَذَهَبَ فَقَالَ: السَّلَامُ عَلَيْكُمْ. فَقَالُوا: السَّلَامُ عَلَيْكَ وَرَحْمَةُ اللَّهِ. قَالَ: فَزَادُوهُ: وَرَحْمَةُ اللَّهِ. قَالَ: فَكُلُّ مَنْ يَدْخُلُ الْجَنَّةَ عَلَىٰ صُورَةِ آدَمَ، وَطُولُهُ سِتُّونَ ذِرَاعاً. فَلَمْ يَزَلِ الْخَلْقُ يَنْقُصُ بَعْدَهُ حَتَّى الْآنَ».

[البخاري: كتاب أحاديث الأنبياء، باب خلق آدم وذريته، رقم: ٣٣٢٦]

١٢ ـ باب في شِدَّةِ حرِّ نار جهنم وبُعْدِ قعرها، وما تأخذ من المعذبين

٢٩ ـ (٢٨٤٢) ـ حدّثنا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ: حَدَّثَنَا أَبِي، عَنِ الْعَلَاءِ بْنِ خَالِدٍ الْكَاهِلِيِّ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يُؤْتَىٰ بِجَهَنَّمَ يَوْمَئِذٍ لَهَا سَبْعُونَ أَلْفَ زِمَامٍ. مَعَ كُلِّ زِمَامٍ سَبْعُونَ أَلْفَ مَلَكٍ يَجُرُّونَهَا».

٣٠ ـ (٢٨٤٣) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا الْمُغِيرَةُ، يَعْنِي ابْنَ عَبْدِ الرَّحْمَٰنِ الْحِزَامِيَّ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ ﷺ قَالَ: «نَارُكُمْ هَٰذِهِ، الَّتِي يُوقِدُ ابْنُ آدَمَ جُزْءٌ مِنْ سَبْعِينَ جُزْءاً مِنْ حَرِّ جَهَنَّمَ». قَالُوا: وَاللَّهِ، إِنْ كَانَتْ لَكَافِيَةً، يَا رَسُولَ اللَّهِ. قَالَ: «فَإِنَّهَا فُضِّلَتْ عَلَيْهَا بِتِسْعَةٍ وَسِتِّينَ جُزْءاً. كُلُّهَا مِثْلُ حَرِّهَا».

(...) ـ **حدّثنا** مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِ حَدِيثِ أَبِي الزِّنَادِ. غَيْرَ أَنَّهُ قَالَ: «كُلُّهُنَّ مِثْلُ حَرِّهَا».

٣١ ـ (٢٨٤٤) ـ حدّثنا يَحْيَىٰ بْنُ أَيُّوبَ: حَدَّثَنَا خَلَفُ بْنُ خَلِيفَةَ: حَدَّثَنَا يَزِيدُ بْنُ كَيْسَانَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ، إِذْ سَمِعَ وَجْبَةً. فَقَالَ النَّبِيُّ ﷺ: «تَدْرُونَ مَا هَٰذَا؟» قَالَ: قُلْنَا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ:

he said: That is a stone, which was thrown seventy years before in Hell and it has-been constantly slipping down and now it has reached its base.

(...) This Hadith was narrated on the authority of Abu Huraira with the same chain of transmitters but with this change of wording that the Holy Prophet (may. peace be upon him) said: It reached at its base and you heard its sound.

32-(2845) Samura Ibn Jundub "Allah be pleased with him"reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: There will be some to whose ankles the fire will reach, some to whose knees, some to whose waist the fire will reach, and some to whose collar-bone the fire will reach.

33-(...) Samura Ibn Jundub "Allah be pleased with him"narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: There would be among them those to whom the fire will reach up to their ankles and to some of them the fire would reach their knees and to some it would reach their waists and to some it would reach up to their collar-bones.

(...) This Hadith was narrated on the authority of Sa'id with the same chain of transmitters but with a slight variation of wording.

[13] The haughty and the proud would get into the fire of hell and the humble and weak would get into paradise

34-(2846) Abu Huraira "Allah be pleased with him"reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: There was a dispute between the Hell and the Paradise and it (the Hell) said: The haughty and the proud would find abode in me. And the Paradise said: The meek and the humble would find their abode in me. Thereupon Allah "Exalted and Glorified be He" (addressing the Hell) said: You are (the means) of My punishment by which I punish those of My servants whom I wish. (And addressing the Paradise) He said: You are only My Mercy by means of which shall show mercy to those whom I wish, but each one of you would be full.

35-(...) Abu Huraira "Allah be pleased with him"reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: The Hell and the Paradise fell into dispute and the Hell said: I have been distinguished by the proud and the haughty. And the Paradise said: What is the matter with me that the meek and the humble amongst people and the downtrodden and the simple enter me? Thereupon Allah said to the Paradise: You are (the means) of My Mercy whereby I show mercy to those of My servants whom wish, and He said to the Hell: You are (the

«هَٰذَا حَجَرٌ رُمِيَ بِهِ فِي النَّارِ مُنْذُ سَبْعِينَ خَرِيفاً. فَهُوَ يَهْوِي فِي النَّارِ الآنَ، حَتَّىٰ انْتَهَىٰ إِلَىٰ قَعْرِهَا».

(...) ـ وحدّثناه مُحَمَّدُ بْنُ عَبَّادٍ وَابْنُ أَبِي عُمَرَ. قَالاَ: حَدَّثَنَا مَرْوَانُ، عَنْ يَزِيدَ بْنِ كَيْسَانَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، بِهَٰذَا الإِسْنَادِ. وَقَالَ: «هَٰذَا وَقَعَ فِي أَسْفَلِهَا، فَسَمِعْتُمْ وَجْبَتَهَا».

٣٢ ـ (٢٨٤٥) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ: حَدَّثَنَا شَيْبَانُ بْنُ عَبْدِ الرَّحْمَٰنِ. قَالَ: قَالَ قَتَادَةُ: سَمِعْتُ أَبَا نَضْرَةَ يُحَدِّثُ، عَنْ سَمُرَةَ، أَنَّهُ سَمِعَ نَبِيَّ اللَّهِ ﷺ يَقُولُ: «إِنَّ مِنْهُمْ مَنْ تَأْخُذُهُ النَّارُ إِلَىٰ كَعْبَيْهِ. وَمِنْهُمْ مَنْ تَأْخُذُهُ إِلَىٰ حُجْزَتِهِ. وَمِنْهُمْ مَنْ تَأْخُذُهُ إِلَىٰ عُنُقِهِ».

٣٣ ـ (...) ـ حدّثني عَمْرُو بْنُ زُرَارَةَ: أَخْبَرَنَا عَبْدُ الْوَهَّابِ، يَعْنِي ابْنَ عَطَاءٍ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، قَالَ: سَمِعْتُ أَبَا نَضْرَةَ يُحَدِّثُ، عَنْ سَمُرَةَ بْنِ جُنْدُبٍ، أَنَّ النَّبِيَّ ﷺ قَالَ: «مِنْهُمْ مَنْ تَأْخُذُهُ النَّارُ إِلَىٰ كَعْبَيْهِ، وَمِنْهُمْ مَنْ تَأْخُذُهُ النَّارُ إِلَىٰ رُكْبَتَيْهِ، وَمِنْهُمْ مَنْ تَأْخُذُهُ النَّارُ إِلَىٰ حُجْزَتِهِ، وَمِنْهُمْ مَنْ تَأْخُذُهُ النَّارُ إِلَىٰ تَرْقُوَتِهِ».

(...) ـ حدّثناه مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَمُحَمَّدُ بْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا رَوْحٌ: حَدَّثَنَا سَعِيدٌ، بِهَٰذَا الإِسْنَادِ. وَجَعَلَ مَكَانَ «حُجْزَتِهِ»: «حَقْوَيْهِ».

١٣ ـ بابٌ النارُ يدخُلها الجبَّارونَ، والجَنَّةُ يَدْخُلها الضُّعَفاءُ

٣٤ ـ (٢٨٤٦) ـ حدّثنا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «احْتَجَّتِ النَّارُ وَالْجَنَّةُ. فَقَالَتْ هَٰذِهِ: يَدْخُلُنِي الْجَبَّارُونَ وَالْمُتَكَبِّرُونَ. وَقَالَتْ هَٰذِهِ: يَدْخُلُنِي الضُّعَفَاءُ وَالْمَسَاكِينُ. فَقَالَ اللَّهُ، عَزَّ وَجَلَّ، لِهَٰذِهِ: أَنْتِ عَذَابِي أُعَذِّبُ بِكِ مَنْ أَشَاءُ. وَرُبَّمَا قَالَ: أُصِيبُ بِكِ مَنْ أَشَاءُ. وَقَالَ لِهَٰذِهِ: أَنْتِ رَحْمَتِي أَرْحَمُ بِكِ مَنْ أَشَاءُ. وَلِكُلِّ وَاحِدَةٍ مِنْكُمَا مِلْؤُهَا».

٣٥ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا شَبَابَةُ: حَدَّثَنِي وَرْقَاءُ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «تَحَاجَّتِ النَّارُ وَالْجَنَّةُ. فَقَالَتِ النَّارُ: أُوثِرْتُ بِالْمُتَكَبِّرِينَ وَالْمُتَجَبِّرِينَ. وَقَالَتِ الْجَنَّةُ: فَمَالِي لاَ يَدْخُلُنِي إِلاَّ ضُعَفَاءُ النَّاسِ وَسَقَطُهُمْ وَعَجَزُهُمْ. فَقَالَ اللَّهُ لِلْجَنَّةِ: أَنْتِ رَحْمَتِي، أَرْحَمُ بِكِ مَنْ

means) of punishment whereby punish those of My servants whom I wish. Both of you will be full. The Hell will riot be filled up until Allah puts down His foot in it. The Hell would say: Enough, enough, enough, and at that time it will be filled up, all its parts integrated together.

(...) Abu Huraira "Allah be pleased with him"narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: The Paradise and the Hell disputed with each other. The rest of the Hadith is the same.

36-(...) Hammam Ibn Munabbih reported that Abu Huraira "Allah be pleased with him"narrated to them some traditions of The Messenger of Allah "Allah's blessing and peace be upon him" and one of them is this that The Messenger of Allah "Allah's blessing and peace be upon him" said: The Paradise and the Hell fell into dispute and the Hell said: have been distinguished for accommodating (the haughty and proud in me), and the Paradise said: What is the matter that the meek and the humble and the downtrodden and simple would find an abode in me? Thereupon Allah said to Paradise: You are a (means) of My Mercy. shall show mercy through you to one whom I will from amongst My servants. And lie said to the Hell: You are a (sign) of My chastisement and I shall chastise through you anyone whom I will from amongst My servants and both of you, would be full. And as regards the Hell it would not be full until Allah "Exalted and Glorified be He" places His foot therein, and it would say: Enough, enough, enough, and it would be then full and the one part would draw very close to the other one and Allah would not treat unjustly anyone amongst His creation and He would create another creation for the Paradise (to accommodate it).

(2847) Abu Sa'id Al-Khudri "Allah be pleased with him"reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: The Paradise and the Hell disputed with each other. The rest of the Hadith is the same as transmitted by Abu Huraira up to the words'." It is essential for Me to fill up both of you."

37-(2848) Anas Ibn Malik "Allah be pleased with him"reported that The Messenger of Allah "Allah's blessing and peace be upon him" said that the Hell would continue to say: Is there anything more, until Allah, the Exalted and High, would place His foot therein and that would say: Enough, enough, by Your Honour, and some parts of it would draw close to the other.

(...) This Hadith was narrated on the authority of Anas through another chain of transmitters.

أَشَاءُ مِنْ عِبَادِي. وَقَالَ لِلنَّارِ: أَنْتِ عَذَابِي، أُعَذِّبُ بِكِ مَنْ أَشَاءُ مِنْ عِبَادِي. وَلِكُلِّ وَاحِدَةٍ مِنْكُمْ مِلْؤُهَا. فَأَمَّا النَّارُ فَلاَ تَمْتَلِىءُ. فَيَضَعُ قَدَمَهُ عَلَيْهَا. فَتَقُولُ: قَطٍ قَطٍ. فَهُنَالِكَ تَمْتَلِىءُ. وَيُزْوَىٰ بَعْضُهَا إِلَىٰ بَعْضٍ».

(...) ـ **حدّثنا** عَبْدُ اللَّهِ بْنُ عَوْنٍ الْهِلاَلِيُّ: حَدَّثَنَا أَبُو سُفْيَانَ، يَعْنِي مُحَمَّدَ بْنَ حُمَيْدٍ، عَنْ مَعْمَرٍ، عَنْ أَيُّوبَ، عَنِ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ ﷺ قَالَ: «احْتَجَّتِ الْجَنَّةُ وَالنَّارُ»، وَاقْتَصَّ الْحَدِيثَ بِمَعْنَىٰ حَدِيثِ أَبِي الزِّنَادِ.

٣٦ ـ (...) ـ **حدّثنا** مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ. قَالَ: هٰذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ، فَذَكَرَ أَحَادِيثَ مِنْهَا: وَقَالَ رَسُولُ اللَّهِ ﷺ: «تَحَاجَّتِ الْجَنَّةُ وَالنَّارُ. فَقَالَتِ النَّارُ: أُوثِرْتُ بِالْمُتَكَبِّرِينَ وَالْمُتَجَبِّرِينَ. وَقَالَتِ الْجَنَّةُ: فَمَالِي لاَ يَدْخُلُنِي إِلاَّ ضُعَفَاءُ النَّاسِ وَسَقَطُهُمْ وَغِرَّتُهُمْ؟ قَالَ اللَّهُ لِلْجَنَّةِ: إِنَّمَا أَنْتِ رَحْمَتِي أَرْحَمُ بِكِ مَنْ أَشَاءُ مِنْ عِبَادِي. وَقَالَ لِلنَّارِ: إِنَّمَا أَنْتِ عَذَابِي أُعَذِّبُ بِكِ مَنْ أَشَاءُ مِنْ عِبَادِي، وَلِكُلِّ وَاحِدَةٍ مِنْكُمَا مِلْؤُهَا. فَأَمَّا النَّارُ فَلاَ تَمْتَلِىءُ حَتَّىٰ يَضَعَ اللَّهُ، تَبَارَكَ وَتَعَالَىٰ، رِجْلَهُ. تَقُولُ: قَطٍ قَطٍ قَطْ، فَهُنَالِكَ تَمْتَلِىءُ، وَيُزْوَى بَعْضُهَا إِلَىٰ بَعْضٍ. وَلاَ يَظْلِمُ اللَّهُ مِنْ خَلْقِهِ أَحَداً. وَأَمَّا الْجَنَّةُ فَإِنَّ اللَّهَ يُنْشِىءُ لَهَا خَلْقاً».

[البخاري: كتاب التفسير، باب: ﴿وتقول هل من مزيد﴾، رقم: ٤٨٥٠].

(٢٨٤٧) ـ **وحدّثنا** عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «احْتَجَّتِ الْجَنَّةُ وَالنَّارُ»، فَذَكَرَ نَحْوَ حَدِيثِ أَبِي هُرَيْرَةَ. إِلَىٰ قَوْلِهِ: «وَلِكِلَيْكُمَا عَلَيَّ مِلْؤُهَا»، وَلَمْ يَذْكُرْ مَا بَعْدَهُ مِنَ الزِّيَادَةِ.

٣٧ ـ (٢٨٤٨) ـ **حدّثنا** عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ: حَدَّثَنَا شَيْبَانُ، عَنْ قَتَادَةَ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ، أَنَّ نَبِيَّ اللَّهِ ﷺ قَالَ: «لاَ تَزَالُ جَهَنَّمُ تَقُولُ: هَلْ مِنْ مَزِيدٍ، حَتَّىٰ يَضَعَ فِيهَا رَبُّ الْعِزَّةِ، تَبَارَكَ وَتَعَالَىٰ قَدَمَهُ. فَتَقُولُ: قَطٍ قَطٍ، وَعِزَّتِكَ. وَيُزْوَىٰ بَعْضُهَا إِلَىٰ بَعْضٍ».

[البخاري: كتاب الأيمان والنذور، باب الحلف بعزة الله وصفاته وكلماته، رقم: ١٦٦١].

(...) ـ **وحدّثني** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ: حَدَّثَنَا أَبَانُ بْنُ يَزِيدَ الْعَطَّارِ: حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ ﷺ... بِمَعْنَىٰ حَدِيثِ شَيْبَانَ.

38-(...) Abd Al-Wahhab Ibn Ata reported in connection with Allah saying: "We would say to Hell on the Day of Resurrection: Have you been completely filled up? and it would say: Is there anything -more?" (Qaf 30) And he stated on the authority of Anas Ibn Malik that The Messenger of Allah "Allah's blessing and peace be upon him" said: (The sinners) would be thrown therein and it would continue to say: Is there anything more, until Allah "Exalted and Glorified be He" would keep His foot therein and some of its part would draw close to the other and it would say: Enough, enough, by Thy Honour and by Thy Dignity, and there would be enough space in Paradise until Allah would create a new creation and He would make them accommodate that spare place in Paradise.

39-(...) Anas "Allah be pleased with him"narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: There would be left some space in Paradise as Allah would like that to be left. Then Allah would create another creation as He would like.

40-(2849) Abu Sa'id "Allah be pleased with him"narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: Death would be brought on the Day of Resurrection. in the form of a white-coloured ram. Abu Kuraib made this addition: Then it would be made to stand between the Paradise and the Hell. So far as the rest of the Hadith is concerned there is perfect agreement (between the two narrators) and it would be said to the inmates of Paradise: Do you recognize this? They would raise up their necks and look towards it and say: Yes, it is death. Then it would be said to the inmates of Hell-Fire.. Do you recognize this? And they would raise up their necks and look and say: Yes, it is death. Then command would be given for slaughtering that and then it would be said: inmates of Paradise,, there is an everlasting life for you and no death. And then (addressing) to the inmates of the Hell-Fire, it would be said: inmates of Hell-Fire, there is an everlasting living for you and no death. The Messenger of Allah "Allah's blessing and peace be upon him" then recited this verse pointing with his hand to this (material) world:" Warn them, this Day of dismay, and when their affairs would be decided and they would be unmindful and they believe not."

41-(...) Abu Sa'id "Allah be pleased with him"narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: When the inmates of Paradise would be admitted to Paradise and the inmates of Hell would be admitted to Hell, it would be said (to the inmates of Paradise): inmates of Paradise. The rest of the Hadith is the same but with this variation (that he only) said. That is the word of Allah, the Exalted. And he did not say:

٣٨ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الرُّزِّيُّ: حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ عَطَاءٍ، فِي قَوْلِهِ عَزَّ وَجَلَّ: ﴿يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ ٱمْتَلَأْتِ وَتَقُولُ هَلْ مِن مَّزِيدٍ ﴿٣٠﴾﴾ [ق: ٣٠] فَأَخْبَرَنَا عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ ﷺ؛ أَنَّهُ قَالَ: «لاَ تَزَالُ جَهَنَّمُ يُلْقَىٰ فِيهَا وَتَقُولُ: هَلْ مِنْ مَزِيدٍ، حَتَّىٰ يَضَعَ رَبُّ الْعِزَّةِ فِيهَا قَدَمَهُ، فَيَنْزَوِي بَعْضُهَا إِلَىٰ بَعْضٍ، وَتَقُولُ: قَطْ قَطْ. بِعِزَّتِكَ وَكَرَمِكَ، وَلاَ يَزَالُ فِي الْجَنَّةِ فَضْلٌ حَتَّىٰ يُنْشِىءَ اللَّهُ لَهَا خَلْقاً، فَيُسْكِنَهُمْ فَضْلَ الْجَنَّةِ».

[البخاري: كتاب التوحيد، باب قول الله تعالى: ﴿وهو العزيز الحكيم﴾، رقم: ٧٣٨٤].

٣٩ ـ (...) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادٌ ـ يَعْنِي ابْنَ سَلَمَةَ ـ: أَخْبَرَنَا ثَابِتٌ. قَالَ: سَمِعْتُ أَنَساً يَقُولُ، عَنِ النَّبِيِّ ﷺ، قَالَ: «يَبْقَىٰ مِنَ الْجَنَّةِ مَا شَاءَ اللَّهُ أَنْ يَبْقَىٰ. ثُمَّ يُنْشِىءُ اللَّهُ تَعَالَىٰ لَهَا خَلْقاً مِمَّا يَشَاءُ».

٤٠ ـ (٢٨٤٩) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ، وَتَقَارَبَا فِي اللَّفْظِ، قَالاَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي سَعِيدٍ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يُجَاءُ بِالْمَوْتِ يَوْمَ الْقِيَامَةِ كَأَنَّهُ كَبْشٌ أَمْلَحُ ـ زَادَ أَبُو كُرَيْبٍ: فَيُوقَفُ بَيْنَ الْجَنَّةِ وَالنَّارِ، وَاتَّفَقَا فِي بَاقِي الْحَدِيثِ ـ فَيُقَالُ: يَا أَهْلَ الْجَنَّةِ، هَلْ تَعْرِفُونَ هٰذَا؟ فَيَشْرَئِبُّونَ وَيَنْظُرُونَ وَيَقُولُونَ: نَعَمْ. هٰذَا الْمَوْتُ. قَالَ: وَيُقَالُ: يَا أَهْلَ النَّارِ، هَلْ تَعْرِفُونَ هٰذَا؟ قَالَ: فَيَشْرَئِبُّونَ وَيَنْظُرُونَ وَيَقُولُونَ: نَعَمْ. هٰذَا الْمَوْتُ. قَالَ: فَيُؤْمَرُ بِهِ فَيُذْبَحُ. قَالَ: ثُمَّ يُقَالُ: يَا أَهْلَ الْجَنَّةِ، خُلُودٌ فَلاَ مَوْتَ. وَيَا أَهْلَ النَّارِ، خُلُودٌ فَلاَ مَوْتَ»، قَالَ: ثُمَّ قَرَأَ رَسُولُ اللَّهِ ﷺ: ﴿وَأَنذِرْهُمْ يَوْمَ ٱلْحَسْرَةِ إِذْ قُضِىَ ٱلْأَمْرُ وَهُمْ فِى غَفْلَةٍ وَهُمْ لَا يُؤْمِنُونَ ﴿٣٩﴾﴾ [مريم: ٣٩] وَأَشَارَ بِيَدِهِ إِلَىٰ الدُّنْيَا.

[البخاري: كتاب التفسير، باب: ﴿وأنذرهم يوم الحسرة﴾، رقم: ٤٧٣٠].

٤١ ـ (...) ـ حدّثنا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي سَعِيدٍ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أُدْخِلَ أَهْلُ الْجَنَّةِ الْجَنَّةَ، وَأَهْلُ النَّارِ النَّارَ، قِيلَ: يَا أَهْلَ الْجَنَّةِ»... ثُمَّ ذَكَرَ بِمَعْنَىٰ حَدِيثِ أَبِي مُعَاوِيَةَ. غَيْرَ أَنَّهُ قَالَ:

Then Allah's Messenger "Allah's blessing and peace be upon him" recited, and he did not make a mention of his having pointed with his hand towards the (material) world.

42-(2850) Abdullah "Allah be pleased with him"reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: Allah would admit the inmates of Paradise into Paradise and the inmates of Hell into Hell. Then the announcer would stand between them and say: inmates of Paradise, there is no death for you, inmates of Hell, there is no death for you. You would live forever therein.

43-(...) Umar Ibn Muhammad Ibn Zaid Ibn Abdullah Ibn Umar Ibn Al-Khattab reported on the authority of his father Abdullah Ibn Umar that The Messenger of Allah "Allah's blessing and peace be upon him" said: When the inmates of Paradise would go to Paradise and the inmates of Hell would go to Hell, death would be called and it would be placed between the Paradise and the Hell and then slaughtered and then the announcer would announce: inmates of Paradise, no death Inmates of Hell-Fire, no death. And it would in. crease the delight of the inmates of Paradise and it would increase the grief of the inmates of Hell-Fire.

44-(2851) Abu Huraira "Allah be pleased with him"narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: The molar tooth of an unbeliever or the canine teeth of an unbeliever will be like (the mountain of) Uhud and the thickness of his skin a three night's journey.

45-(2852) Abu Huraira "Allah be pleased with him"reported directly from The Messenger of Allah "Allah's blessing and peace be upon him" that he said: The distance of the two shoulders of the non-believer in Hell will be a three-day journey for a swift rider.

46-(2853) Haritha Ibn Wahb "Allah be pleased with him"reported that he heard The Messenger of Allah "Allah's blessing and peace be upon him" as saying: May I not inform you about the inmates of Paradise? They said: Do this, of course. Thereupon The Messenger of Allah "Allah's blessing and peace be upon him" said: Every humble person who is considered to be humble if he were to adjure In the name of Allah, He would fulfill it. He then said: May I not inform you about the denizens of Hell-Fire? They said: Yes. And he said: Every haughty, fat and proud (person).

(...) This Hadith was narrated on the authority of Shu'ba with the same chain of transmitters but with a slight variation of wording.

«فَذلِكَ قَوْلُهُ عَزَّ وَجَلَّ» وَلَمْ يَقُلْ: ثُمَّ قَرَأَ رَسُولُ اللَّهِ ﷺ. وَلَمْ يَذْكُرْ أَيْضاً: وَأَشَارَ بِيَدِهِ إِلَى الدُّنْيَا.

٤٢ ـ (٢٨٥٠) ـ **حدّثنا** زُهَيْرُ بْنُ حَرْبٍ وَالْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ. قَالَ عَبْدٌ: أَخْبَرَنِي. وَقَالَ الآخَرَانِ: حَدَّثَنَا يَعْقُوبُ، وَهُوَ ابْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ: حَدَّثَنَا نَافِعٌ، أَنَّ عَبْدَ اللَّهِ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يُدْخِلُ اللَّهُ أَهْلَ الْجَنَّةِ الْجَنَّةَ، وَيُدْخِلُ أَهْلَ النَّارِ النَّارَ، ثُمَّ يَقُومُ مُؤَذِّنٌ بَيْنَهُمْ فَيَقُولُ: يَا أَهْلَ الْجَنَّةِ، لاَ مَوْتَ، وَيَا أَهْلَ النَّارِ، لاَ مَوْتَ، كُلٌّ خَالِدٌ فِيمَا هُوَ فِيهِ».

[البخاري: كتاب الرقاق، باب يدخل الجنة سبعون ألفاً بغير حساب، رقم: ٦٥٤٤].

٤٣ ـ (...) ـ **حدّثني** هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ وَحَرْمَلَةُ بْنُ يَحْيَىٰ. قَالاَ: حَدَّثَنَا ابْنُ وَهْبٍ: حَدَّثَنِي عُمَرُ بْنُ مُحَمَّدِ بْنِ زَيْدِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ الْخَطَّابِ، أَنَّ أَبَاهُ حَدَّثَهُ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا صَارَ أَهْلُ الْجَنَّةِ إِلَى الْجَنَّةِ، وَصَارَ أَهْلُ النَّارِ إِلَى النَّارِ، أُتِيَ بِالْمَوْتِ حَتَّىٰ يُجْعَلَ بَيْنَ الْجَنَّةِ وَالنَّارِ. ثُمَّ يُذْبَحُ، ثُمَّ يُنَادِي مُنَادٍ: يَا أَهْلَ الْجَنَّةِ، لاَ مَوْتَ، وَيَا أَهْلَ النَّارِ، لاَ مَوْتَ. فَيَزْدَادُ أَهْلُ الْجَنَّةِ فَرَحاً إِلَىٰ فَرَحِهِمْ. وَيَزْدَادُ أَهْلُ النَّارِ حُزْناً إِلَىٰ حُزْنِهِمْ».

[البخاري: كتاب الرقاق، باب صفة الجنة والنار، رقم: ٦٥٤٨].

٤٤ ـ (٢٨٥١) ـ **حدّثني** سُرَيْجُ بْنُ يُونُسَ: حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَٰنِ، عَنِ الْحَسَنِ بْنِ صَالِحٍ، عَنْ هَارُونَ بْنِ سَعْدٍ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «ضِرْسُ الْكَافِرِ، أَوْ نَابُ الْكَافِرِ، مِثْلُ أُحُدٍ، وَغِلَظُ جِلْدِهِ مَسِيرَةُ ثَلاَثٍ».

٤٥ ـ (٢٨٥٢) ـ **حدّثنا** أَبُو كُرَيْبٍ وَأَحْمَدُ بْنُ عُمَرَ الْوَكِيعِيُّ. قَالاَ: حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ. يَرْفَعُهُ قَالَ: «مَا بَيْنَ مَنْكِبَيِ الْكَافِرِ فِي النَّارِ، مَسِيرَةُ ثَلاَثَةِ أَيَّامٍ. لِلرَّاكِبِ الْمُسْرِعِ». وَلَمْ يَذْكُرِ الْوَكِيعِيُّ: «فِي النَّارِ».

٤٦ ـ (٢٨٥٣) ـ **حدّثنا** عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ: حَدَّثَنِي مَعْبَدُ بْنُ خَالِدٍ، أَنَّهُ سَمِعَ حَارِثَةَ بْنَ وَهْبٍ، أَنَّهُ سَمِعَ النَّبِيَّ ﷺ قَالَ: «أَلاَ أُخْبِرُكُمْ بِأَهْلِ الْجَنَّةِ؟» قَالُوا: بَلَىٰ. قَالَ ﷺ: «كُلُّ ضَعِيفٍ مُتَضَعَّفٍ. لَوْ أَقْسَمَ عَلَى اللَّهِ لأَبَرَّهُ». ثُمَّ قَالَ: «أَلاَ أُخْبِرُكُمْ بِأَهْلِ النَّارِ؟» قَالُوا: بَلَىٰ. قَالَ: «كُلُّ عُتُلٍّ جَوَّاظٍ مُسْتَكْبِرٍ».

[البخاري: كتاب التفسير، باب: ﴿عتل بعد ذلك زنيم﴾، رقم: ٤٩١٨].

(...) ـ **وحدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، بِهٰذَا الإِسْنَادِ، بِمِثْلِهِ. غَيْرَ أَنَّهُ قَالَ: «أَلاَ أَدُلُّكُمْ».

47-(...) Haritha Ibn Wahb Al-Khuza'i "Allah be pleased with him"narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: May I not inform you about the inmates of Paradise? (And then informing about them) said: Every meek person who is considered to be humble and if they were to adjure in the name of Allah, Allah would certainly fulfill it. May I not inform you about the inmates of Hell-Fire? They are all proud, mean and haughty.

48-(2854) Abu Huraira "Allah be pleased with him"reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: Many a people with dishevelled hair are driven away from the door (but they are so pious) that if they are to swear in the name of Allah, He would definitely fulfill that.

49-(2855) Abdullah Ibn Zam'a "Allah be pleased with him"reported that The Messenger of Allah "Allah's blessing and peace be upon him" delivered an address and he made a mention of the dromedary and also made a mention of one (base person) who cut off Its hind legs, and he recited:" When the basest of them broke forth with mischief." When A mischievous person, strong even because of the strength of a family like Abu Zam'a, broke forth. He then delivered instruction in regard to the women saying: There is amongst you who beats his woman, and in the narration on the authority of Abu Bakr, the words are: He flogs her like a slave-girl. And in the narration of Abu Kuraib (the words are): He flogs like a slave and then comforts his bed with the help of that at the end of the day, and he then advised in regard to laughing of people at the breaking of wind and said: One of you laughs at that which you yourself do.

50-(2856) Abu Huraira "Allah be pleased with him"reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: I saw Amr Ibn Luhai Ibn Qam'a Ibn Khindif, brother of Banu Ka'b, dragging his Intestines in Fire.

51-(...) Sa'id Ibn Al-Musaiyyab explained" Al-Bahira" as that animal which is not milked but for the idols. and none amongst the people milks them, and" As-Sa'iba" as that animal which is let loose for the deities. Nothing is loaded over it, and Ibn Al-Musaiyyab narrated that Abu Huraira stated that The Messenger of Allah "Allah's blessing and peace be upon him" said: I saw Amr Ibn Amir Al-Khuza'i dragging his intestines in fire and he was the first who devoted animals to deity.

٤٧ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ، عَنْ مَعْبَدِ بْنِ خَالِدٍ. قَالَ: سَمِعْتُ حَارِثَةَ بْنَ وَهْبٍ الْخُزَاعِيَّ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَلاَ أُخْبِرُكُمْ بِأَهْلِ الْجَنَّةِ؟ كُلُّ ضَعِيفٍ مُتَضَعَّفٍ. لَوْ أَقْسَمَ عَلَى اللَّهِ لأَبَرَّهُ. أَلاَ أُخْبِرُكُمْ بِأَهْلِ النَّارِ؟ كُلُّ جَوَّاظٍ زَنِيمٍ مُتَكَبِّرٍ».

٤٨ ـ (٢٨٥٤) ـ حدّثني سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنِي حَفْصُ بْنُ مَيْسَرَةَ، عَنِ الْعَلاَءِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «رُبَّ أَشْعَثَ مَدْفُوعٍ بِالأَبْوَابِ، لَوْ أَقْسَمَ عَلَى اللَّهِ لأَبَرَّهُ».

٤٩ ـ (٢٨٥٥) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالاَ: حَدَّثَنَا ابْنُ نُمَيْرٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ زَمْعَةَ. قَالَ: خَطَبَ رَسُولُ اللَّهِ ﷺ، فَذَكَرَ النَّاقَةَ وَذَكَرَ الَّذِي عَقَرَهَا. فَقَالَ: «إِذ انْبَعَثَ أَشْقَاهَا: انْبَعَثَ بِهَا رَجُلٌ عَزِيزٌ عَارِمٌ مَنِيعٌ فِي رَهْطِهِ، مِثْلُ أَبِي زَمْعَةَ، ثُمَّ ذَكَرَ النِّسَاءَ فَوَعَظَ فِيهِنَّ ثُمَّ قَالَ: «إِلاَمَ يَجْلِدُ أَحَدُكُمُ امْرَأَتَهُ؟».

فِي رِوَايَةِ أَبِي بَكْرٍ «جَلْدَ الأَمَةِ»، وَفِي رِوَايَةِ أَبِي كُرَيْبٍ: «جَلْدَ الْعَبْدِ، وَلَعَلَّهُ يُضَاجِعُهَا مِنْ آخِرِ يَوْمِهِ».

ثُمَّ وَعَظَهُمْ فِي ضَحِكِهِمْ مِنَ الضَّرْطَةِ فَقَالَ: «إِلاَمَ يَضْحَكُ أَحَدُكُمْ مِمَّا يَفْعَلُ؟».

[البخاري: كتاب أحاديث الأنبياء، باب قول الله تعالى: ﴿وإلى ثمود أخاهم صالحاً﴾، رقم: ٣٣٧٧].

٥٠ ـ (٢٨٥٦) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «رَأَيْتُ عَمْرَو بْنَ لُحَيِّ بْنِ قَمَعَةَ بْنِ خِنْدِفَ، أَبَا بَنِي كَعْبٍ هٰؤُلاَءِ، يَجُرُّ قُصْبَهُ فِي النَّارِ».

٥١ ـ (...) ـ حدّثني عَمْرٌو النَّاقِدُ وَحَسَنٌ الْحُلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ. قَالَ عَبْدٌ: أَخْبَرَنِي. وَقَالَ الآخَرَانِ: حَدَّثَنَا يَعْقُوبُ. وَهُوَ ابْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ. قَالَ: سَمِعْتُ سَعِيدَ بْنَ الْمُسَيَّبِ يَقُولُ: إِنَّ الْبَحِيرَةَ الَّتِي يُمْنَعُ دَرُّهَا لِلطَّوَاغِيتِ، فَلاَ يَحْلُبُهَا أَحَدٌ مِنَ النَّاسِ. وَأَمَّا السَّائِبَةُ الَّتِي كَانُوا يُسَيِّبُونَهَا لآلِهَتِهِمْ، فَلاَ يُحْمَلُ عَلَيْهَا شَيْءٌ.

وَقَالَ ابْنُ الْمُسَيَّبِ: قَالَ أَبُو هُرَيْرَةَ: قَالَ رَسُولُ اللَّهِ ﷺ: «رَأَيْتُ عَمْرَو بْنَ عَامِرٍ الْخُزَاعِيَّ يَجُرُّ قُصْبَهُ فِي النَّارِ، وَكَانَ أَوَّلَ مَنْ سَيَّبَ السُّيُوبَ».

[البخاري: كتاب التفسير، باب: ﴿ما جعل الله من بحيرة ولا سائبة...﴾، رقم: ٤٦٢٣].

52-(2128) Abu Huraira "Allah be pleased with him"narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” said: Two are the types amongst the denizens of Hell, the one possessing whips like the tail of an ox and they flog people with their help. (The second one) the women who would be naked in spite of their being dressed, who are seduced (to wrong paths) and seduce others with their hair high like humps. These women would not get into Paradise and they would not perceive the odour of Paradise, although its fragrance can be perceived from such and such distance (from great distance).

53-(2857) Abu Huraira "Allah be pleased with him"narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” said: If you survive for a time you would certainly see people who would have whips in their hands like the tail of an ox. They would get up in the morning under the wrath of Allah and they would get into the evening with the anger of Allah.

54-(…) Abu Huraira "Allah be pleased with him"narrated: The Messenger of Allah “Allah's blessing and peace be upon him” said: If you live for a time, you would certainly see people get up (in the morning) in the wrath of Allah and getting into the evening under the curse of Allah, and there would be in their hands (whips) like the tail of an ox.

[14] The destruction of the world and the Mustering on the day of Judgement

55-(2858) This Hadith was narrated through many different chains of transmitters all of which were narrated on the authority of Al-Mustawrid, brother of Banu Fihr, that The Messenger of Allah “Allah’s blessing and peace be upon him” said: By Allah, this world (is so insignificant in comparison) to the Hereafter that if one of you should dip his finger (and while saying this Yahya pointed with his forefinger) -in the ocean and then he should see as to what has stuck to it. This Hadith was narrated through another chain of transmitters also but with a slight variation of wording.

56-(2859) A'isha "Allah be pleased with her"reported that she heard The Messenger of Allah “Allah’s blessing and peace be upon him” as saying: The people would be assembled on the Day of Resurrection barefooted, naked and uncircumcised. I said: The Messenger of Allah, will the male and the female be together on the Day and would they be looking at one another? Upon this The Messenger of Allah “Allah’s blessing and peace be upon him” said: A'isha, the matter would be too serious for them to look to one another.

٥٢ ـ (٢١٢٨) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «صِنْفَانِ مِنْ أَهْلِ النَّارِ لَمْ أَرَهُمَا. قَوْمٌ مَعَهُمْ سِيَاطٌ كَأَذْنَابِ الْبَقَرِ يَضْرِبُونَ بِهَا النَّاسَ، وَنِسَاءٌ كَاسِيَاتٌ عَارِيَاتٌ مُمِيلاَتٌ مَائِلاَتٌ، رُؤُوسُهُنَّ كَأَسْنِمَةِ الْبُخْتِ الْمَائِلَةِ. لاَ يَدْخُلْنَ الْجَنَّةَ وَلاَ يَجِدْنَ رِيحَهَا، وَإِنَّ رِيحَهَا لَتُوجَدُ مِنْ مَسِيرَةِ كَذَا وَكَذَا».

٥٣ ـ (٢٨٥٧) ـ حدّثنا ابْنُ نُمَيْرٍ: حَدَّثَنَا زَيْدٌ ـ يَعْنِي ابْنَ حُبَابٍ ـ: حَدَّثَنَا أَفْلَحُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَافِعٍ، مَوْلَىٰ أُمِّ سَلَمَةَ. قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «يُوشِكُ، إِنْ طَالَتْ بِكَ مُدَّةٌ، أَنْ تَرَىٰ قَوْماً فِي أَيْدِيهِمْ مِثْلُ أَذْنَابِ الْبَقَرِ. يَغْدُونَ فِي غَضَبِ اللَّهِ، وَيَرُوحُونَ فِي سَخَطِ اللَّهِ».

٥٤ ـ (...) ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ وَأَبُو بَكْرِ بْنُ نَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ. قَالُوا: حَدَّثَنَا أَبُو عَامِرٍ الْعَقَدِيُّ: حَدَّثَنَا أَفْلَحُ بْنُ سَعِيدٍ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ رَافِعٍ. مَوْلَىٰ أُمِّ سَلَمَةَ، قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنْ طَالَتْ بِكَ مُدَّةٌ، أَوْشَكْتَ أَنْ تَرَىٰ قَوْماً يَغْدُونَ فِي سَخَطِ اللَّهِ، وَيَرُوحُونَ فِي لَعْنَتِهِ، فِي أَيْدِيهِمْ مِثْلُ أَذْنَابِ الْبَقَرِ».

١٤ ـ باب فَنَاء الدنيا، وبيان الحَشْر يوم القيامة

٥٥ ـ (٢٨٥٨) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي وَمُحَمَّدُ بْنُ بِشْرٍ. ح وَحَدَّثَنَا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا مُوسَىٰ بْنُ أَعْيَنَ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا أَبُو أُسَامَةَ. كُلُّهُمْ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ: حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا قَيْسٌ. قَالَ: سَمِعْتُ مُسْتَوْرِداً، أَخَا بَنِي فِهْرٍ، يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «وَاللَّهِ، مَا الدُّنْيَا فِي الآخِرَةِ إِلاَّ مِثْلُ مَا يَجْعَلُ أَحَدُكُمْ إِصْبَعَهُ هَٰذِهِ ـ وَأَشَارَ يَحْيَىٰ بِالسَّبَّابَةِ ـ فِي الْيَمِّ، فَلْيَنْظُرْ بِمَ تَرْجِعُ؟».

وَفِي حَدِيثِهِمْ جَمِيعاً، غَيْرَ يَحْيَىٰ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ ذَٰلِكَ.

وَفِي حَدِيثِ أَبِي أُسَامَةَ: عَنِ الْمُسْتَوْرِدِ بْنِ شَدَّادٍ، أَخِي بَنِي فِهْرٍ.

وَفِي حَدِيثِهِ أَيْضاً: قَالَ: وَأَشَارَ إِسْمَاعِيلُ بِالإِبْهَامِ.

٥٦ ـ (٢٨٥٩) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ، عَنْ حَاتِمِ بْنِ أَبِي صَغِيرَةَ: حَدَّثَنِي ابْنُ أَبِي مُلَيْكَةَ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ. قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «يُحْشَرُ النَّاسُ يَوْمَ الْقِيَامَةِ حُفَاةً عُرَاةً غُرْلاً» قُلْتُ: يَا رَسُولَ اللَّهِ، النِّسَاءُ وَالرِّجَالُ جَمِيعاً، يَنْظُرُ بَعْضُهُمْ إِلَىٰ بَعْضٍ؟ قَالَ ﷺ: «يَا عَائِشَةُ، الأَمْرُ أَشَدُّ مِنْ أَنْ يَنْظُرَ بَعْضُهُمْ إِلَىٰ بَعْضٍ».

[البخاري: كتاب الرقاق، باب الحشر، رقم: ٦٥٢٧].

(...) This Hadith was narrated on the authority of Hatim Ibn Abu Saghira with the same chain of transmitters and there is no mention of the word" uncircumcised."

57-(2860) Ibn Abbas "Allah be pleased with both"reported that he heard The Messenger of Allah "Allah's blessing and peace be upon him" delivering a sermon in which he said that they would meet Allah barefooted, naked and uncircumcised.

58-(...) This Hadith was narrated through other chains of transmitters on the authority of Ibn Abbas, (and) the words are: While The Messenger of Allah "Allah's blessing and peace be upon him" stood up to deliver a sermon, he said: people, Allah would make you assemble barefooted, naked and uncircumcised (and then recited the words of the Qur'an):" As We created you for the first time, We shall repeat it. (It is) a promise (binding) upon us. Lo! We are to perform it, and the first person who would be clothed on the Day of Resurrection would be Abraham "Allah's blessing and peace be upon him"" and, behold! some persons of my nation would be brought and taken to the left and I would say: My Lord, they are my companions, and it would be said: You do not know what they did after you, and I would say just as the pious servant Jesus said:, I was a witness regarding them as I remained among them and Thou art a witness over everything, so if Thou chastise them, they are Thy servants and if Thou forgive them, Thou art Mighty, Wise." And it would be said to him: They constantly turned to their heels since you left them. This Hadith was narrated on the authority of Waki' and Mu'adh (and the words are):" What new things they fabricated."

59-(2861) Abu Huraira "Allah be pleased with him"narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said, The people will be assembled in three categories. Those desirous (of Paradise), fearing (Hell), coming two upon the came], three upon the camel, four upon the camel, ten upon the camel and the rest will be assembled, Hell-Fire being with them when they are at midday where they would spend the night and where they would spend the morning and where they would spend the evening.

[15] The description of the day of Judgement (may Allah enable us to face its terrors)

60-(2862) Ibn Umar "Allah be pleased with both"narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: When the people would stand before Allah. the Lord of the worlds (Al-Mutafifin

(...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ. قَالاَ: حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ، عَنْ حَاتِمِ بْنِ أَبِي صَغِيرَةَ، بِهَٰذَا الإِسْنَادِ، وَلَمْ يَذْكُرْ فِي حَدِيثِهِ «غُرْلاً».

٥٧ ـ (٢٨٦٠) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَابْنُ أَبِي عُمَرَ. قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ الآخَرُونَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرٍو، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ. سَمِعَ النَّبِيَّ ﷺ يَخْطُبُ وَهُوَ يَقُولُ: «إِنَّكُمْ مُلاَقُو اللَّهِ مُشَاةً حُفَاةً عُرَاةً غُرْلاً». وَلَمْ يَذْكُرْ زُهَيْرٌ فِي حَدِيثِهِ: يَخْطُبُ.

[البخاري: كتاب الرقاق، باب الحشر، رقم: ٦٥٢٤].

٥٨ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ. (ح) وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي، كِلاَهُمَا عَنْ شُعْبَةَ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَمُحَمَّدُ بْنُ بَشَّارٍ ـ وَاللَّفْظُ لاِبْنِ الْمُثَنَّىٰ ـ قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنِ الْمُغِيرَةِ بْنِ النُّعْمَانِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَامَ فِينَا رَسُولُ اللَّهِ ﷺ خَطِيباً بِمَوْعِظَةٍ. فَقَالَ: يَا أَيُّهَا النَّاسُ، إِنَّكُمْ تُحْشَرُونَ إِلَىٰ اللَّهِ حُفَاةً عُرَاةً غُرْلاً. ﴿كَمَا بَدَأْنَآ أَوَّلَ خَلْقٍ نُّعِيدُهُۥ وَعْدًا عَلَيْنَآ إِنَّا كُنَّا فَٰعِلِينَ﴾ [الأنبياء: ١٠٤] أَلاَ وَإِنَّ أَوَّلَ الْخَلاَئِقِ يُكْسَىٰ، يَوْمَ الْقِيَامَةِ، إِبْرَاهِيمُ، عَلَيْهِ السَّلاَمُ، أَلاَ وَإِنَّهُ سَيُجَاءُ بِرِجَالٍ مِنْ أُمَّتِي فَيُؤْخَذُ بِهِمْ ذَاتَ الشِّمَالِ. فَأَقُولُ: يَا رَبِّ، أَصْحَابِي. فَيُقَالُ: إِنَّكَ لاَ تَدْرِي مَا أَحْدَثُوا بَعْدَكَ. فَأَقُولُ، كَمَا قَالَ الْعَبْدُ الصَّالِحُ: ﴿وَكُنتُ عَلَيْهِمْ شَهِيدًا مَّا دُمْتُ فِيهِمْ ۖ فَلَمَّا تَوَفَّيْتَنِى كُنتَ أَنتَ ٱلرَّقِيبَ عَلَيْهِمْ ۚ وَأَنتَ عَلَىٰ كُلِّ شَىْءٍ شَهِيدٌ ﴿١١٧﴾ إِن تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ ۖ وَإِن تَغْفِرْ لَهُمْ فَإِنَّكَ أَنتَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿١١٨﴾﴾ [المائدة: ١١٧ ـ ١١٨] قَالَ: فَيُقَالُ لِي: إِنَّهُمْ لَمْ يَزَالُوا مُرْتَدِّينَ عَلَىٰ أَعْقَابِهِمْ مُنْذُ فَارَقْتَهُمْ».

وَفِي حَدِيثِ وَكِيعٍ وَمُعَاذٍ «فَيُقَالُ: إِنَّكَ لاَ تَدْرِي مَا أَحْدَثُوا بَعْدَكَ».

[البخاري: كتاب أحاديث الأنبياء، باب قول الله تعالى: ﴿واتخذ الله إبراهيم خليلاً﴾، رقم: ٣٣٤٩].

٥٩ ـ (٢٨٦١) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا أَحْمَدُ بْنُ إِسْحَاقَ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا بَهْزٌ. قَالاَ جَمِيعاً: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ. قَالَ: «يُحْشَرُ النَّاسُ عَلَىٰ ثَلاَثِ طَرَائِقَ: رَاغِبِينَ رَاهِبِينَ، وَاثْنَانِ عَلَىٰ بَعِيرٍ، وَثَلاَثَةٌ عَلَىٰ بَعِيرٍ، وَأَرْبَعَةٌ عَلَىٰ بَعِيرٍ، وَعَشَرَةٌ عَلَىٰ بَعِيرٍ. وَتَحْشُرُ بَقِيَّتَهُمُ النَّارُ. تَبِيتُ مَعَهُمْ حَيْثُ بَاتُوا. وَتَقِيلُ مَعَهُمْ حَيْثُ قَالُوا، وَتُصْبِحُ مَعَهُمْ حَيْثُ أَصْبَحُوا، وَتُمْسِي مَعَهُمْ حَيْثُ أَمْسَوْا».

[البخاري: كتاب الرقاق، باب الحشر، رقم: ٦٥٢٢].

١٥ ـ باب في صِفَةِ يوم القيامة، أعاننا الله على أهوالها

٦٠ ـ (٢٨٦٢) ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّىٰ وَعُبَيْدُ اللَّهِ بْنُ سَعِيدٍ. قَالُوا: حَدَّثَنَا يَحْيَىٰ، يَعْنُونَ ابْنَ سَعِيدٍ، عَنْ عُبَيْدِ اللَّهِ: أَخْبَرَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ، عَنِ

6), each one of them would stand submerged into perspiration up to half of his ears, and there is no mention of the" day" in the narration of Ibn Al-Muthanna.

(...) This Hadith was narrated on the authority of Ibn Umar but with a slight variation of wording (and the words are):" One of them would be completely submerged in perspiration up to half of his ears."

61-(2863) Abu Huraira "Allah be pleased with him"reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: The perspiration would spread on the Day of Resurrection upon the earth to the extent of seventy cubits and it would reach up to their mouths or up to their ears. Thawr is not sure (which words) he used (mouth or ears).

62-(2864) Al-Miqdad Ibn Al-Aswad "Allah be pleased with him"reported: I heard The Messenger of Allah "Allah's blessing and peace be upon him" as saying: On the Day of Resurrection, the sun would draw so close to the people that there would be left only a distance of one mile. Sulaim Ibn Amir said: By Allah, I do not know whether he meant by" mile" the mile of the (material) earth or the instrument used for applying kohl to the eye. (The Holy Prophet is, however, reported to have said): The people would be submerged in perspiration according to their deeds, some up to their. knees, Some up to the waist and some would have the bridle of perspiration and, while saying this, The Messenger of Allah "Allah's blessing and peace be upon him" pointed his hand towards his mouth.

[16] The qualities by which the inhabitants of paradise and those of hell can be recognized in this world

63-(2865) Iyad Ibn Himar Al-Mujashi'i reported that The Messenger of Allah "Allah's blessing and peace be upon him", while delivering a sermon one day, said: Behold, my Lord commanded me that I should teach you which you do not know and which He has taught me today. (He has instructed thus): The property, which I have conferred upon them, is lawful for them. I have created My servants as one having a natural inclination to the worship of Allah but it is Satan who turns them away from the right religion and he makes unlawful what has been declared lawful for them and he commands them to ascribe partnership with Re, although he has no justification for that. And verily, Allah looked towards the people of the world and He showed hatred for the Arabs and the non-Arabs, but with the exception of some remnants from the People of the Book. And He (further) said: I have sent thee (The Prophet) in order to put you to test and put (those to test) through you. And I sent the Book to you which cannot be

النَّبِيِّ ﷺ، ﴿يَوْمَ يَقُومُ ٱلنَّاسُ لِرَبِّ ٱلْعَٰلَمِينَ ۝٦﴾ [المصطفين: ٦] قَالَ: «يَقُومُ أَحَدُهُمْ فِي رَشْحِهِ إِلَىٰ أَنْصَافِ أُذُنَيْهِ».

وَفِي رِوَايَةِ ابْنِ الْمُثَنَّىٰ قَالَ: «يَقُومُ النَّاسُ» لَمْ يَذْكُرْ يَوْمَ.

(...) ـ حدّثنا مُحَمَّدُ بْنُ إِسْحَاقَ الْمُسَيَّبِيُّ: حَدَّثَنَا أَنَسٌ، يَعْنِي ابْنَ عِيَاضٍ. (ح) وَحَدَّثَنِي سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا حَفْصُ بْنُ مَيْسَرَةَ. كِلاَهُمَا عَنْ مُوسَىٰ بْنِ عُقْبَةَ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ وَعِيسَىٰ بْنُ يُونُسَ، عَنِ ابْنِ عَوْنٍ. (ح) وحَدَّثَنِي عَبْدُ اللَّهِ بْنُ جعفرِ بْنِ يَحْيَىٰ: حَدَّثَنَا مَعْنٌ: حَدَّثَنَا مَالِكٌ. (ح) وَحَدَّثَنِي أَبُو نَصْرٍ التَّمَّارُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ أَيُّوبَ. (ح) وَحَدَّثَنَا الْحُلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ، عَنْ يَعْقُوبَ بْنِ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ. كُلُّ هَٰؤُلاَءِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ، بِمَعْنَىٰ حَدِيثِ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ.

غَيْرَ أَنَّ فِي حَدِيثِ مُوسَىٰ بْنِ عُقْبَةَ وَصَالِحٍ: «حَتَّىٰ يَغِيبَ أَحَدُهُمْ فِي رَشْحِهِ إِلَىٰ أَنْصَافِ أُذُنَيْهِ».

٦١ ـ (٢٨٦٣) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ، يَعْنِي ابْنَ مُحَمَّدٍ، عَنْ ثَوْرٍ، عَنْ أَبِي الْغَيْثِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ الْعَرَقَ، يَوْمَ الْقِيَامَةِ، لَيَذْهَبُ فِي الأَرْضِ سَبْعِينَ بَاعاً. وَإِنَّهُ لَيَبْلُغُ إِلَىٰ أَفْوَاهِ النَّاسِ أَوْ إِلَىٰ آذَانِهِمْ»، يَشُكُّ ثَوْرٌ أَيَّهُمَا قَالَ.

[البخاري: كتاب الرقاق، باب قول الله تعالى: ﴿ألا يظن أولئك أنهم مبعوثون﴾، رقم: ٦٥٢٣].

٦٢ ـ (٢٨٦٤) ـ حدّثنا الْحَكَمُ بْنُ مُوسَىٰ، أَبُو صَالِحٍ: حَدَّثَنَا يَحْيَىٰ بْنُ حَمْزَةَ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ جَابِرٍ: حَدَّثَنِي سُلَيْمُ بْنُ عَامِرٍ: حَدَّثَنِي الْمِقْدَادُ بْنُ الأَسْوَدِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «تُدْنَى الشَّمْسُ، يَوْمَ الْقِيَامَةِ، مِنَ الْخَلْقِ، حَتَّىٰ تَكُونَ مِنْهُمْ كَمِقْدَارِ مِيلٍ».

قَالَ سُلَيْمُ بْنُ عَامِرٍ: فَوَاللَّهِ مَا أَدْرِي مَا يَعْنِي بِالْمِيلِ؟ أَمَسَافَةَ الأَرْضِ، أَمْ الْمِيلَ الَّذِي تُكْتَحَلُ بِهِ الْعَيْنُ.

قَالَ: «فَيَكُونُ النَّاسُ عَلَىٰ قَدْرِ أَعْمَالِهِمْ فِي الْعَرَقِ، فَمِنْهُمْ مَنْ يَكُونُ إِلَىٰ كَعْبَيْهِ، وَمِنْهُمْ مَنْ يَكُونُ إِلَىٰ رُكْبَتَيْهِ. وَمِنْهُمْ مَنْ يَكُونُ إِلَىٰ حَقْوَيْهِ. وَمِنْهُمْ مَنْ يُلْجِمُهُ الْعَرَقُ إِلْجَاماً».

قَالَ: وَأَشَارَ رَسُولُ اللَّهِ ﷺ بِيَدِهِ إِلَىٰ فِيهِ.

١٦ ـ باب الصِّفَاتِ التي يُعرف بها في الدنيا أهلُ الجنة وأهل النار

٦٣ ـ (٢٨٦٥) ـ حدّثني أَبُو غَسَّانَ الْمِسْمَعِيُّ وَمُحَمَّدُ بْنُ الْمُثَنَّىٰ وَمُحَمَّدُ بْنُ بَشَّارِ بْنِ عُثْمَانَ، وَاللَّفْظُ لأَبِي غَسَّانَ وَابْنِ الْمُثَنَّىٰ، قَالاَ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، عَنْ مُطَرِّفِ بْنِ عَبْدِ اللَّهِ بْنِ الشِّخِّيرِ، عَنْ عِيَاضِ بْنِ حِمَارٍ الْمُجَاشِعِيِّ، أَنَّ

washed away by water, so that you may recite it while in the state of wakefulness or sleep. Verily, Allah commanded me to burn (kill) the Quraish. I said: My Lord, they would break my head (like the tearing) of bread, and Allah said: You turn them out as they turned you out, you fight against them and We shall help you in this, you should spend and you would be conferred upon. You send an army and I would send an army five times greater than that. Fight against those who disobey you along with those who obey you. The inmates of Paradise are three: One who wields authority and is just and fair, one who Is truthful and has been endowed with power to do good deeds. And the person who is merciful and kind hearted towards his relatives and to every pious Muslim, and one who does not stretch his hand in spite of having a large family to support. And He said: The inmates of Hell are five: the weak who lack power to (avoid evil), the (carefree) who pursue (everything irrespective of the fact that it is good or evil) and who do not have any care for their family or for their wealth. And those dishonest whose greed cannot be concealed even in the case of minor things. And the third. who betray you. morning and evening, in regard to your family and your property. He also made a mention of the miser and the liar and those who are in the habit of abusing people and using obscene and foul language. Abu Ghassan in his narration did not mention "Spend and there would be spent for you."

(...) This Hadith was narrated on the authority of Quatada with the same chain of transmitters but with a slight variation of wording.

(...)Iyad Ibn Himar narrated that The Messenger of Allah "Allah's blessing and peace be upon him" gave an address one day...and the rest of the Hadith is the same.

64-(...) Iyad Ibn Himar reported that while The Messenger of Allah "Allah's blessing and peace be upon him" was delivering an address, he stated that Allah commanded me The rest of the Hadith is the same, and there is an addition in it:" Allah revealed to me that we should be humble amongst ourselves and none should show pride upon the others, And one is not to do so, and He also said: There are among you people to follow not caring a bit for their family and property. Quatada said: Abu Abdullah, would this happen? Thereupon he said: Yes. By Allah, I found this in the days of ignorance that a person grazed the goat of a tribe and did not find anyone but their slave-girl (and he did not spare her) but committed adultery with her.

رَسُولَ اللَّهِ ﷺ قَالَ ذَاتَ يَوْمٍ فِي خُطْبَتِهِ: «أَلاَ إِنَّ رَبِّي أَمَرَنِي أَنْ أُعَلِّمَكُمْ مَا جَهِلْتُمْ مِمَّا عَلَّمَنِي، يَوْمِي هٰذَا. كُلُّ مَالٍ نَحَلْتُهُ عَبْداً، حَلاَلٌ. وَإِنِّي خَلَقْتُ عِبَادِي حُنَفَاءَ كُلَّهُمْ. وَإِنَّهُمْ أَتَتْهُمُ الشَّيَاطِينُ فَاجْتَالَتْهُمْ عَنْ دِينِهِمْ. وَحَرَّمَتْ عَلَيْهِمْ مَا أَحْلَلْتُ لَهُمْ. وَأَمَرَتْهُمْ أَنْ يُشْرِكُوا بِي مَا لَمْ أُنْزِلْ بِهِ سُلْطَاناً. وَإِنَّ اللَّهَ نَظَرَ إِلَىٰ أَهْلِ الأَرْضِ فَمَقَتَهُمْ، عَرَبَهُمْ وَعَجَمَهُمْ، إِلاَّ بَقَايَا مِنْ أَهْلِ الْكِتَابِ. وَقَالَ: إِنَّمَا بَعَثْتُكَ لأَبْتَلِيَكَ وَأَبْتَلِيَ بِكَ، وَأَنْزَلْتُ عَلَيْكَ كِتَاباً لاَ يَغْسِلُهُ الْمَاءُ، تَقْرَؤُهُ نَائِماً وَيَقْظَانَ.

وَإِنَّ اللَّهَ أَمَرَنِي أَنْ أُحَرِّقَ قُرَيْشاً. فَقُلْتُ: رَبِّ، إِذاً يَثْلَغُوا رَأْسِي فَيَدَعُوهُ خُبْزَةً! قَالَ: اسْتَخْرِجْهُمْ كَمَا اسْتَخْرَجُوكَ. وَاغْزُهُمْ نُغْزِكَ، وَأَنْفِقْ فَسَنُنْفِقَ عَلَيْكَ، وَابْعَثْ جَيْشاً نَبْعَثْ خَمْسَةً مِثْلَهُ. وَقَاتِلْ بِمَنْ أَطَاعَكَ مَنْ عَصَاكَ. قَالَ: وَأَهْلُ الْجَنَّةِ ثَلاَثَةٌ: ذُو سُلْطَانٍ مُقْسِطٌ مُتَصَدِّقٌ مُوَفَّقٌ، وَرَجُلٌ رَحِيمٌ رَقِيقُ الْقَلْبِ لِكُلِّ ذِي قُرْبَىٰ، وَمُسْلِمٍ. وَعَفِيفٌ مُتَعَفِّفٌ ذُو عِيَالٍ. قَالَ: وَأَهْلُ النَّارِ خَمْسَةٌ: الضَّعِيفُ الَّذِي لاَ زَبْرَ لَهُ، الَّذِينَ هُمْ فِيكُمْ تَبَعاً لاَ يَبْتَغُونَ أَهْلاً وَلاَ مَالاً، وَالْخَائِنُ الَّذِي لاَ يَخْفَىٰ لَهُ طَمَعٌ، وَإِنْ دَقَّ إِلاَّ خَانَهُ، وَرَجُلٌ لاَ يُصْبِحُ وَلاَ يُمْسِي إِلاَّ وَهُوَ يُخَادِعُكَ عَنْ أَهْلِكَ وَمَالِكَ». وَذَكَرَ الْبُخْلَ أَوِ الْكَذِبَ «وَالشِّنْظِيرُ الْفَحَّاشُ».

وَلَمْ يَذْكُرْ أَبُو غَسَّانَ فِي حَدِيثِهِ: «وَأَنْفِقْ فَسَنُنْفِقَ عَلَيْكَ».

(...) ـ **وحدّثناه** مُحَمَّدُ بْنُ الْمُثَنَّىٰ الْعَنَزِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، بِهٰذَا الإِسْنَادِ، وَلَمْ يَذْكُرْ فِي حَدِيثِهِ «كُلُّ مَالٍ نَحَلْتُهُ عَبْداً، حَلاَلٌ».

(...) ـ **حدّثني** عَبْدُ الرَّحْمٰنِ بْنُ بِشْرٍ الْعَبْدِيُّ: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ، عَنْ هِشَامٍ، صَاحِبِ الدَّسْتَوَائِيِّ: حَدَّثَنَا قَتَادَةُ، عَنْ مُطَرِّفٍ، عَنْ عِيَاضِ بْنِ حِمَارٍ، أَنَّ رَسُولَ اللَّهِ ﷺ خَطَبَ ذَاتَ يَوْمٍ... وَسَاقَ الْحَدِيثَ.

وَقَالَ فِي آخِرِهِ: قَالَ يَحْيَىٰ: قَالَ شُعْبَةُ عَنْ قَتَادَةَ. قَالَ: سَمِعْتُ مُطَرِّفاً فِي هٰذَا الْحَدِيثِ.

٦٤ ـ (...) ـ **وحدّثني** أَبُو عَمَّارٍ، حُسَيْنُ بْنُ حُرَيْثٍ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَىٰ، عَنِ الْحُسَيْنِ، عَنْ مَطَرٍ: حَدَّثَنِي قَتَادَةُ، عَنْ مُطَرِّفِ بْنِ عَبْدِ اللَّهِ بْنِ الشِّخِّيرِ، عَنْ عِيَاضِ بْنِ حِمَارٍ، أَخِي بَنِي مُجَاشِعٍ، قَالَ: قَامَ فِينَا رَسُولُ اللَّهِ ﷺ ذَاتَ يَوْمٍ خَطِيباً. فَقَالَ: «إِنَّ اللَّهَ أَمَرَنِي»... وَسَاقَ الْحَدِيثَ بِمِثْلِ حَدِيثِ هِشَامٍ، عَنْ قَتَادَةَ.

وَزَادَ فِيهِ: «وَإِنَّ اللَّهَ أَوْحَىٰ إِلَيَّ أَنْ تَوَاضَعُوا حَتَّىٰ لاَ يَفْخَرَ أَحَدٌ عَلَىٰ أَحَدٍ، وَلاَ يَبْغِي أَحَدٌ عَلَىٰ أَحَدٍ». وَقَالَ فِي حَدِيثِهِ: «وَهُمْ فِيكُمْ تَبَعاً لاَ يَبْغُونَ أَهْلاً وَلاَ مَالاً».

فَقُلْتُ: فَيَكُونُ ذٰلِكَ يَا أَبَا عَبْدِ اللَّهِ؟ قَالَ: نَعَمْ، وَاللَّهِ، لَقَدْ أَدْرَكْتُهُمْ فِي الْجَاهِلِيَّةِ. وَإِنَّ الرَّجُلَ لَيَرْعَىٰ عَلَى الْحَيِّ، مَا بِهِ إِلاَّ وَلِيدَتُهُمْ يَطَؤُهَا.

[البخاري: كتاب الجنائز، باب الميت يعرض عليه مقعده...، رقم: ١٣٧٩].

[17] The dead person would be shown his seat in paradise and in hell, and affirming the punishment of the grave, and seeking refuge from it

65-(2866) Ibn Umar "Allah be pleased with both"reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: When any one of you dies, he is shown his seat (in the Hereafter) morning and evening; if he is amongst the inmates of Paradise (he is shown the seat) from amongst the inmates of Paradise and if he is one from amongst the denizens of Hell (he is shown the seat) from amongst the denizens of Hell, and it would be said to him: That is your seat until Allah raises you on the Day of Resurrection (and sends you to your proper seat).

66-(...) Ibn Umar "Allah be pleased with both"reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: When a person dies, he is shown his seat morning and evening. If he is one amongst the inmates of Paradise (he is shown his seat) in Paradise and if he is one amongst the denizens of Hell-Fire (he is shown his seat) in the Hell-Fire. Then it is said to him: That is your seat where you would be sent on the Day of Resurrection.

67-(2867) Abu Sa'id Al-Khudri "Allah be pleased with him"reported: I did not hear this Hadith from The Messenger of Allah "Allah's blessing and peace be upon him" directly but it was Zaid Ibn Thabit who narrated it from him. As The Messenger of Allah "Allah's blessing and peace be upon him" was going along with us towards the dwellings of Banu An-Najjar, riding upon his pony, it shied and he was about to fall. He found four, five or six graves there. He said: Who amongst you knows about those lying in the graves? A person said: It is I. Thereupon he (The Prophet) said: In what state did they die? He said: They died as polytheists. He said: These people are passing through the ordeal in the graves. If it were not the reason that you would stop burying (your dead) in the graves on listening to the torment in the grave which I am listening to, I would have certainly made you hear that. Then turning his face towards us, he said: Seek refuge with Allah from the torment of Hell. They said: We seek refuge with Allah from the torment of Hell. He said: Seek refuge with Allah from the torment of the grave. They said: We seek refuge with Allah from the torment of the grave. He said: Seek refuge with Allah from turmoil, its visible and invisible (aspects), and they said: We seek refuge with Allah from turmoil and its visible and invisible aspects and he said: Seek refuge with Allah from the turmoil of Ad-Dajjal, and they said We seek refuge with Allah from the turmoil of Ad-Dajjal.

١٧ ـ باب عَرْضِ مَقْعَدِ المَيِّتِ من الجَنَّة أو النَّارِ عليه، وإِثْبَاتِ عَذَابِ القَبْرِ، والتَّعَوُّذ مِنْه

٦٥ ـ (٢٨٦٦) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ. قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ أَحَدَكُمْ إِذا مَاتَ عُرِضَ عَلَيْهِ مَقْعَدُهُ بِالْغَدَاةِ وَالْعَشِيِّ. إِنْ كَانَ مِنْ أَهْلِ الْجَنَّةِ، فَمِنْ أَهْلِ الْجَنَّةِ. وَإِنْ كَانَ مِنْ أَهْلِ النَّارِ، فَمِنْ أَهْلِ النَّارِ. يُقَالُ: هَٰذَا مَقْعَدُكَ حَتَّىٰ يَبْعَثَكَ اللَّهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ».

٦٦ ـ (...) ـ حدّثنا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ. قَالَ: قَالَ النَّبِيُّ ﷺ: «إِذَا مَاتَ الرَّجُلُ عُرِضَ عَلَيْهِ مَقْعَدُهُ بِالْغَدَاةِ وَالْعَشِيِّ. إِنْ كَانَ مِنْ أَهْلِ الْجَنَّةِ، فَالْجَنَّةُ. وَإِنْ كَانَ مِنْ أَهْلِ النَّارِ، فَالنَّارُ». قَالَ: «ثُمَّ يُقَالُ: هَٰذَا مَقْعَدُكَ الَّذِي تُبْعَثُ إِلَيْهِ يَوْمَ الْقِيَامَةِ».

٦٧ ـ (٢٨٦٧) ـ حدّثنا يَحْيَىٰ بْنُ أَيُّوبَ وَأَبُو بكر بْنُ أَبِي شَيْبَةَ. جَمِيعاً عَنِ ابْنِ عُلَيَّةَ. قَالَ ابْنُ أَيُّوبَ: حَدَّثَنَا ابْنُ عُلَيَّةَ. قَالَ: وَأَخْبَرَنَا سَعِيدٌ الْجُرَيْرِيُّ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنْ زَيْدِ بْنِ ثَابِتٍ. قَالَ أَبُو سَعِيدٍ: وَلَمْ أَشْهَدْهُ مِنَ النَّبِيِّ ﷺ. وَلَكِنْ حَدَّثَنِيهِ زَيْدُ بْنُ ثَابِتٍ قَالَ: بَيْنَمَا النَّبِيُّ ﷺ فِي حَائِطٍ لِبَنِي النَّجَّارِ، عَلَىٰ بَغْلَةٍ لَهُ، وَنَحْنُ مَعَهُ، إِذْ حَادَتْ بِهِ فَكَادَتْ تُلْقِيهِ. وَإِذَا أَقْبُرٌ سِتَّةٌ أَوْ خَمْسَةٌ أَوْ أَرْبَعَةٌ. قَالَ: كَذَا كَانَ يَقُولُ الْجُرَيْرِيُّ. فَقَالَ: «مَنْ يَعْرِفُ أَصْحَابَ هَٰذِهِ الأَقْبُرِ»؟ فَقَالَ رَجُلٌ: أَنَا. قَالَ: «فَمَتَىٰ مَاتَ هَٰؤُلاَءِ؟» قَالَ: مَاتُوا فِي الإِشْرَاكِ. فَقَالَ: «إِنَّ هَٰذِهِ الأُمَّةَ تُبْتَلَىٰ فِي قُبُورِهَا، فَلَوْلاَ أَنْ لاَ تَدَافَنُوا، لَدَعَوْتُ اللَّهَ أَنْ يُسْمِعَكُمْ مِنْ عَذَابِ الْقَبْرِ الَّذِي أَسْمَعُ مِنْهُ»، ثُمَّ أَقْبَلَ عَلَيْنَا بِوَجْهِهِ، فَقَالَ: «تَعَوَّذُوا بِاللَّهِ مِنْ عَذَابِ النَّارِ». قَالُوا: نَعُوذُ بِاللَّهِ مِنْ عَذَابِ النَّارِ. فَقَالَ: «تَعَوَّذُوا بِاللَّهِ مِنْ عَذَابِ الْقَبْرِ». قَالُوا: نَعُوذ بِاللَّهِ مِنْ عَذَابِ الْقَبْرِ. قَالَ: «تَعَوَّذُوا بِاللَّهِ مِنَ الْفِتَنِ، مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ». قَالُوا: نَعُوذُ بِاللَّهِ مِنَ الْفِتَنِ، مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ. قَالَ: «تَعَوَّذُوا بِاللَّهِ مِنْ فِتْنَةِ الدَّجَّالِ» قَالُوا: نَعُوذُ بِاللَّهِ مِنْ فِتْنَةِ الدَّجَّالِ.

68-(2868) Anas "Allah be pleased with him"narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” said: If you were not (to abandon) the burying of the dead (in the grave), I would have certainly supplicated Allah that He should make you listen the torment of the grave.

69-(2869) Abu Aiyyub narrated that The Messenger of Allah “Allah’s blessing and peace be upon him” went out after the sun had set and he heard some noise, and said: “It is the Jews who are being tortured in their graves.”

70-(2870) Anas Ibn Malik "Allah be pleased with him"reported: The Messenger of Allah “Allah’s blessing and peace be upon him” said: When the servant is placed in his grave and his companions retrace their steps arid he hears the noise of the footsteps, then two angels come to him and make him sit and say to him: What you have to say about this person (The Prophet)? If he is d believer, lie would say: I bear testimony to the fact that he is a servant of Allah and His Messenger. Then it would be said to him: Look to your seat in the Hell-Fire, for Allah has substituted (the seat of yours) with a seat in Paradise. The Messenger of Allah “Allah’s blessing and peace be upon him” said: He would be shown both the seats. Quatada said: It was mentioned to us that his grave (the grave of a believer) expands to seventy cubits and is full with verdure until the Day when they would be resurrected.

71-(...) Anas Ibn Malik "Allah be pleased with him"reported that The Messenger of Allah “Allah’s blessing and peace be upon him” said: When the dead body. is placed in the grave, he listens to the sound of the shoes (as his friends and relatives return after burying him).

72-(...) Anas Ibn Malik "Allah be pleased with him"reported that The Messenger of Allah “Allah’s blessing and peace be upon him” said: When the servant is placed in his grave and his friends retrace their steps. The rest of the Hadith is the same as transmitted by Quatada.

73-(2871) Al-Bara Ibn Azib "Allah be pleased with him"narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” said: This verse:" Allah grants steadfastness to those who believe with firm word," was revealed in connection with the torment of the grave. It would be said to him: Who is your Lord? And he would say: Allah is my Lord and Muhammad is my Messenger “Allah’s blessing and peace be upon him”, and that is (what is implied) by the words of Allah, the Exalted:" Allah keeps steadfast those who believe with firm word in this world and in the Hereafter."

٦٨ ـ (٢٨٦٨) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، أَنَّ النَّبِيَّ ﷺ قَالَ: «لَوْلاَ أَنْ لاَ تَدَافَنُوا لَدَعَوْتُ اللَّهَ أَنْ يُسْمِعَكُمْ مِنْ عَذَابِ الْقَبْرِ».

٦٩ ـ (٢٨٦٩) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ. (ح) وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. كُلُّهُمْ عَنْ شُعْبَةَ، عَنْ عَوْنِ بْنِ أَبِي جُحَيْفَةَ. (ح) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ. جَمِيعاً عَنْ يَحْيَىٰ الْقَطَّانِ ـ وَاللَّفْظُ لِزُهَيْرٍ ـ: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنِي عَوْنُ بْنُ أَبِي جُحَيْفَةَ، عَنْ أَبِيهِ، عَنِ الْبَرَاءِ، عَنْ أَبِي أَيُّوبَ قَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ بَعْدَمَا غَرَبَتِ الشَّمْسُ. فَسَمِعَ صَوْتاً. فَقَالَ: «يَهُودُ تُعَذَّبُ فِي قُبُورِهَا».

[البخاري: كتاب الجنائز، باب التعوذ من عذاب القبر، رقم: ١٣٧٥].

٧٠ ـ (٢٨٧٠) ـ حدّثنا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ: حَدَّثَنَا شَيْبَانُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ قَتَادَةَ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ قَالَ: قَالَ نَبِيُّ اللَّهِ ﷺ: «إِنَّ الْعَبْدَ إِذَا وُضِعَ فِي قَبْرِهِ، وَتَوَلَّىٰ عَنْهُ أَصْحَابُهُ، إِنَّهُ لَيَسْمَعُ قَرْعَ نِعَالِهِمْ» قَالَ: «يَأْتِيهِ مَلَكَانِ فَيُقْعِدَانِهِ فَيَقُولاَنِ لَهُ: مَا كُنْتَ تَقُولُ فِي هَٰذَا الرَّجُلِ؟» قَالَ: «فَأَمَّا الْمُؤْمِنُ فَيَقُولُ: أَشْهَدُ أَنَّهُ عَبْدُ اللَّهِ وَرَسُولُهُ». قَالَ: «فَيُقَالُ لَهُ: انْظُرْ إِلَىٰ مَقْعَدِكَ مِنَ النَّارِ. قَدْ أَبْدَلَكَ اللَّهُ بِهِ مَقْعَداً مِنَ الْجَنَّةِ». قَالَ نَبِيُّ اللَّهِ ﷺ: «فَيَرَاهُمَا جَمِيعاً».

قَالَ قَتَادَةُ: وَذُكِرَ لَنَا أَنَّهُ يُفْسَحُ لَهُ فِي قَبْرِهِ سَبْعُونَ ذِرَاعاً. وَيُمْلأُ عَلَيْهِ خَضِراً إِلَىٰ يَوْمِ يُبْعَثُونَ.

٧١ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ مِنْهَالٍ الضَّرِيرُ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الْمَيِّتَ إِذَا وُضِعَ فِي قَبْرِهِ، إِنَّهُ لَيَسْمَعُ خَفْقَ نِعَالِهِمْ إِذَا انْصَرَفُوا».

[البخاري: كتاب الجنائز، باب المسألة في القبر، رقم: ٢٠٤٩].

٧٢ ـ (...) ـ حدّثني عَمْرُو بْنُ زُرَارَةَ: أَخْبَرَنَا عَبْدُ الْوَهَّابِ، يَعْنِي ابْنَ عَطَاءٍ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ نَبِيَّ اللَّهِ ﷺ قَالَ: «إِنَّ الْعَبْدَ إِذَا وُضِعَ فِي قَبْرِهِ، وَتَوَلَّىٰ عَنْهُ أَصْحَابُهُ» فَذَكَرَ بِمِثْلِ حَدِيثِ شَيْبَانَ، عَنْ قَتَادَةَ.

٧٣ ـ (٢٨٧١) ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارِ بْنِ عُثْمَانَ الْعَبْدِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ، عَنِ النَّبِيِّ ﷺ قَالَ: ﴿يُثَبِّتُ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ بِٱلْقَوْلِ ٱلثَّابِتِ﴾ [إبراهيم: ٢٧] قَالَ: «نَزَلَتْ فِي عَذَابِ الْقَبْرِ. فَيُقَالُ لَهُ: مَنْ رَبُّكَ؟ فَيَقُولُ: رَبِّيَ اللَّهُ، وَنَبِيِّي مُحَمَّدٌ ﷺ، فَذَلِكَ قَوْلُهُ عَزَّ وَجَلَّ: ﴿يُثَبِّتُ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ بِٱلْقَوْلِ ٱلثَّابِتِ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَفِى ٱلْءَاخِرَةِ﴾ [إبراهيم: ٢٧].

[البخاري: كتاب الجنائز، باب ما جاء في عذاب القبر، رقم: ١٣٦٩].

74-(...) Al-Bara Ibn Azib "Allah be pleased with him"reported that this verse: "Allah keeps steadfast those who believe with firm word in this world and the Hereafter," was revealed in connection with the torment of the grave.

75-(2872) Abu Huraira "Allah be pleased with him"reported: When the soul of a believer would go out (of his body) it would be received by two angels who would take it to the sky. Hammad (one of the narrators in the chain of transmitters) mentioned the sweetness of its odour, (and further said) that the dwellers of the sky say: Here comes the pious soul from the side of the earth Let there be blessings of Allah upon the body in which it resides. And it is carried (by the angels) to its Lord, the Exalted and Glorious. He would say: Take it to its destined end. And if he is a nonbeliever and as it (the soul) leaves the body-Hammad made a mention of its foul smell and of its being cursed-the dwellers of the sky say: There comes a dirty soul from the side of the earth, and it would be said: Take it to its destined end. Abu Huraira reported that The Messenger of Allah “Allah's blessing and peace be upon him” put a thin cloth which was with him upon his nose while making a mention (of the foul smell) of the soul of a non-believer.

76-(2873) Anas Ibn Malik "Allah be pleased with him"reported: We were along with Umar between Mecca and Medina that we began to look for the new moon. And I was a man with sharp eye-sight, so I could see it, but none except me saw it. I began to say to Umar: Don't you see it? But he would not see it. Thereupon Umar said: I would soon be able to see it (when it will shine more brightly). I lay upon bed. He then made a mention of the people of Badr to us and said: The Messenger of Allah “Allah's blessing and peace be upon him” showed us one day before (the actual battle) the place of death of the people (participating) in (the Battle) of Badr and he was saying: This would be the place of death of so and so tomorrow, if Allah wills. Umar said: By Him Who sent him with truth, they did not miss the places (of their death) which The Messenger of Allah “Allah's blessing and peace be upon him” had pointed for them. Then they were all thrown in a well one after another. The Messenger of Allah “Allah's blessing and peace be upon him” then went to them and said: O, so and so, the son of so and so; O so and so, the son of so and so, have you found correct what Allah and His Messenger had promised you? I have, however, found absolutely true what Allah had promised with me. Umar said: The Messenger of Allah, how are you talking with the bodies without soul in them. Thereupon he said: You cannot hear more distinctly than

٧٤ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْمُثَنَّىٰ وَأَبُو بَكْرِ بْنُ نَافِعٍ. قَالُوا: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ، يَعْنُونَ ابْنَ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ أَبِيهِ، عَنْ خَيْثَمَةَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ: ﴿يُثَبِّتُ ٱللَّهُ ٱلَّذِينَ ءَامَنُواْ بِٱلْقَوْلِ ٱلثَّابِتِ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَفِى ٱلْءَاخِرَةِ﴾ [إبراهيم: ٢٧]، قَالَ: نَزَلَتْ فِي عَذَابِ الْقَبْرِ.

٧٥ ـ (٢٨٧٢) ـ حدّثني عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ: حَدَّثَنَا بُدَيْلٌ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: «إِذَا خَرَجَتْ رُوحُ الْمُؤْمِنِ تَلَقَّاهَا مَلَكَانِ يُصْعِدَانِهَا».

قَالَ حَمَّادٌ: فَذَكَرَ مِنْ طِيبِ رِيحِهَا، وَذَكَرَ الْمِسْكَ.

قَالَ: «وَيَقُولُ أَهْلُ السَّمَاءِ: رُوحٌ طَيِّبَةٌ جَاءَتْ مِنْ قِبَلِ الأَرْضِ. صَلَّى اللَّهُ عَلَيْكِ وَعَلَىٰ جَسَدٍ كُنْتِ تَعْمُرِينَهُ. فَيُنْطَلَقُ بِهِ إِلَىٰ رَبِّهِ عَزَّ وَجَلَّ. ثُمَّ يَقُولُ: انْطَلِقُوا بِهِ إِلَىٰ آخِرِ الأَجَلِ».

قَالَ: «وَإِنَّ الْكَافِرَ إِذَا خَرَجَتْ رُوحُهُ ـ قَالَ حَمَّادٌ: وَذَكَرَ مِنْ نَتْنِهَا، وَذَكَرَ لَعْناً ـ وَيَقُولُ أَهْلُ السَّمَاءِ: رُوحٌ خَبِيثَةٌ جَاءَتْ مِنْ قِبَلِ الأَرْضِ. قَالَ فَيُقَالُ: انْطَلِقُوا بِهِ إِلَىٰ آخِرِ الأَجَلِ».

قَالَ أَبُو هُرَيْرَةَ: فَرَدَّ رَسُولُ اللَّهِ ﷺ رَيْطَةً، كَانَتْ عَلَيْهِ، عَلَىٰ أَنْفِهِ، هَكَذَا.

٧٦ ـ (٢٨٧٣) ـ حدّثني إِسْحَاقُ بْنُ عُمَرَ بْنِ سَلِيطٍ الْهُذَلِيُّ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ، عَنْ ثَابِتٍ. قَالَ: قَالَ أَنَسٌ: كُنْتُ مَعَ عُمَرَ. (ح) وحَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ، عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: كُنَّا مَعَ عُمَرَ بَيْنَ مَكَّةَ وَالْمَدِينَةِ. فَتَرَاءَيْنَا الْهِلاَلَ. وَكُنْتُ رَجُلاً حَدِيدَ الْبَصَرِ، فَرَأَيْتُهُ. وَلَيْسَ أَحَدٌ يَزْعُمُ أَنَّهُ رَآهُ غَيْرِي. قَالَ فَجَعَلْتُ أَقُولُ لِعُمَرَ: أَمَا تَرَاهُ؟ فَجَعَلَ لاَ يَرَاهُ. قَالَ: يَقُولُ عُمَرُ: سَأَرَاهُ وَأَنَا مُسْتَلْقٍ عَلَىٰ فِرَاشِي. ثُمَّ أَنْشَأَ يُحَدِّثُنَا عَنْ أَهْلِ بَدْرٍ فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُرِينَا مَصَارِعَ أَهْلِ بَدْرٍ بِالأَمْسِ. يَقُولُ: «هَٰذَا مَصْرَعُ فُلاَنٍ غَداً، إِنْ شَاءَ اللَّهُ» قَالَ فَقَالَ عُمَرُ: فَوَالَّذِي بَعَثَهُ بِالْحَقِّ، مَا أَخْطَؤُوا الْحُدُودَ الَّتِي حَدَّ رَسُولُ اللَّهِ ﷺ. قَالَ: فَجُعِلُوا فِي بِئْرٍ بَعْضُهُمْ عَلَىٰ بَعْضٍ. فَانْطَلَقَ رَسُولُ اللَّهِ ﷺ حَتَّىٰ انْتَهَىٰ إِلَيْهِمْ فَقَالَ: «يَا فُلاَنَ بْنَ فُلاَنٍ، وَيَا فُلاَنَ بْنَ فُلاَنٍ، هَلْ وَجَدْتُمْ مَا وَعَدَكُمُ اللَّهُ وَرَسُولُهُ حَقًّا؟ فَإِنِّي قَدْ وَجَدْتُ مَا وَعَدَنِي اللَّهُ حَقًّا».

(their hearing) of what I say, but with this exception that they have not power to make any reply.

77-(2874) Anas Ibn Malik "Allah be pleased with him"reported that The Messenger of Allah “Allah’s blessing and peace be upon him” let the dead bodies of the unbelievers who fought in Badr (lie unburied) for three days. He then came to them and sat by their side and called them and said: O Abu Jahl Ibn Hisham, O Umaiyya Ibn Khalaf, O Utba Ibn Rabie'a, O Shaiba Ibn Rabie’a, have you not found what your Lord had promised with you to be correct? As for me, I have found the promises of my Lord to be (perfectly) correct. Umar listened to the words of The Messenger of Allah “Allah’s blessing and peace be upon him” and said: The Messenger of Allah, how do they listen and respond to you? They are dead and their bodies have decayed. Thereupon he (The Prophet) said: By Him in Whose Hand is my life, what I am saying to them, even you cannot hear more distinctly than they, but they lack the power to reply. Then he commanded that they should be buried in the well of Badr.

78-(2875) Abu Talha "Allah be pleased with him"reported: When it was the Day of Badr and The Messenger of Allah “Allah’s blessing and peace be upon him” had gained victory over them (the Meccans), he commanded more than twenty persons, and in another Hadith these are counted as twenty-four persons, from the non-believers of the Quraish to be thrown into the well of Badr. The rest of the Hadith is the same.

[18] Affirming the reckoning on the day of judgment

79-(2876) A'isha "Allah be pleased with her"reported that The Messenger of Allah “Allah’s blessing and peace be upon him” said: He who is taken to account on the Day of Resurrection is in fact put to torment. I said: Has Allah “Exalted and Glorified be He” not said this: He will be made subject to an easy reckoning" (Al-Inshiqaq 8)? Thereupon he said: (What it implies) is not the actual reckoning, but only the presentation of one's deeds to Him. He who is thoroughly examined in reckoning is put to torment.

(…) This Hadith was narrated on the authority of Aiyyub with the same chain of transmitters.

80-(…) A'isha "Allah be pleased with her"narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” said: Everyone who is reckoned thoroughly is undone. I said: The Messenger of Allah, has Allah not called (reckoning) as easy reckoning? He said: It implies only

قَالَ عُمَرُ: يَا رَسُولَ اللَّهِ، كَيْفَ تُكَلِّمُ أَجْسَاداً لاَ أَرْوَاحَ فِيهَا؟ قَالَ: «مَا أَنْتُمْ بِأَسْمَعَ لِمَا أَقُولُ مِنْهُمْ. غَيْرَ أَنَّهُمْ لا يَسْتَطِيعُونَ أَنْ يَرُدُّوا عَلَيَّ شَيْئاً».

٧٧ ـ (٢٨٧٤) ـ حدّثنا هَدَّابُ بْنُ خَالِدٍ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ الْبُنَانِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ تَرَكَ قَتْلَىٰ بَدْرٍ ثَلاَثاً. ثُمَّ أَتَاهُمْ فَقَامَ عَلَيْهِمْ فَنَادَاهُمْ فَقَالَ: «يَا أَبَا جَهْلِ بْنَ هِشَامٍ، يَا أُمَيَّةَ بْنَ خَلَفٍ، يَا عُتْبَةَ بْنَ رَبِيعَةَ، يَا شَيْبَةَ بْنَ رَبِيعَةَ، أَلَيْسَ قَدْ وَجَدْتُم مَا وَعَدَ رَبُّكُمْ حَقًّا؟ فَإِنِّي قَدْ وَجَدْتُ مَا وَعَدَنِي رَبِّي حَقًّا»، فَسَمِعَ عُمَرُ قَوْلَ النَّبِيِّ ﷺ. فَقَالَ: يَا رَسُولَ اللَّهِ، كَيْفَ يَسْمَعُوا وَأَنَّىٰ يُجِيبُوا وَقَدْ جَيَّفُوا؟ قَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ، مَا أَنْتُمْ بِأَسْمَعَ لِمَا أَقُولُ مِنْهُمْ. وَلَكِنَّهُمْ لاَ يَقْدِرُونَ أَنْ يُجِيبُوا». ثُمَّ أَمَرَ بِهِمْ فَسُحِبُوا. فَأُلْقُوا فِي قَلِيبِ بَدْرٍ.

٧٨ ـ (٢٨٧٥) ـ حدّثني يُوسُفُ بْنُ حَمَّادٍ الْمَعْنِيُّ: حَدَّثَنَا عَبْدُ الأَعْلَىٰ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَنَسِ ابْنِ مَالِكٍ، عَنْ أَبِي طَلْحَةَ. (ح) وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ. قَالَ: ذَكَرَ لَنَا أَنَسُ بْنُ مَالِكٍ، عَنْ أَبِي طَلْحَةَ قَالَ: لَمَّا كَانَ يَوْمُ بَدْرٍ، وَظَهَرَ عَلَيْهِمْ نَبِيُّ اللَّهِ ﷺ أَمَرَ بِبِضْعَةٍ وَعِشْرِينَ رَجُلاً ـ وَفِي حَدِيثِ رَوْحٍ، بِأَرْبَعَةٍ وَعِشْرِينَ رَجُلاً ـ مِنْ صَنَادِيدِ قُرَيْشٍ. فَأُلْقُوا فِي طَوِيٍّ مِنْ أَطْوَاءِ بَدْرٍ. وَسَاقَ الْحَدِيثَ، بِمَعْنَىٰ حَدِيثِ ثَابِتٍ، عَنْ أَنَسٍ.

[البخاري: كتاب الجهاد والسير، باب من غلب العدو، رقم: ٣٠٦٥].

١٨ ـ بَابُ إِثْبَاتِ الْحِسَابِ

٧٩ ـ (٢٨٧٦) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَلِيُّ بْنُ حُجْرٍ. جَمِيعاً عَنْ إِسْمَاعِيلَ. قَالَ أَبُو بَكْرٍ: حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ أَيُّوبَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي مُلَيْكَةَ، عَنْ عَائِشَةَ. قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ حُوسِبَ، يَوْمَ الْقِيَامَةِ، عُذِّبَ» فَقُلْتُ: أَلَيْسَ قَدْ قَالَ اللَّهُ عَزَّ وَجَلَّ: ﴿فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا ۝٨﴾ [الإنشقاق: ٨]؟ فَقَالَ: «لَيْسَ ذَاكِ الْحِسَابُ. إِنَّمَا ذَاكِ الْعَرْضُ. مَنْ نُوقِشَ الْحِسَابَ يَوْمَ الْقِيَامَةِ عُذِّبَ».

[البخاري: كتاب التفسير، باب: ﴿فسوف يحاسب حساباً يسيراً﴾، رقم: ٤٩٣٩].

(...) ـ حدّثني أَبُو الرَّبِيعِ الْعَتَكِيُّ وَأَبُو كَامِلٍ. قَالاَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ: حَدَّثَنَا أَيُّوبُ، بِهَٰذَا الإِسْنَادِ، نَحْوَهُ.

٨٠ ـ (...) ـ وحدّثني عَبْدُ الرَّحْمَٰنِ بْنُ بِشْرِ بْنِ الْحَكَمِ الْعَبْدِيُّ: حَدَّثَنَا يَحْيَىٰ ـ يَعْنِي ابْنَ سَعِيدٍ الْقَطَّانَ ـ: حَدَّثَنَا أَبُو يُونُسَ الْقُشَيْرِيُّ: حَدَّثَنَا ابْنُ أَبِي مُلَيْكَةَ، عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «لَيْسَ أَحَدٌ يُحَاسَبُ إِلاَّ هَلَكَ». قُلْتُ: يَا رَسُولَ اللَّهِ، أَلَيْسَ

presentation of (one's deeds to Him), but if one is thoroughly examined in reckoning, he in fact is undone.

(...) A'isha "Allah be pleased with her"narrated: The Messenger of Allah “Allah's blessing and peace be upon him” said: He who is examined thoroughly In reckoning is undone.

[19] The order to expect good from Allah at the time of death

81-(2877) Jabir "Allah be pleased with him"reported: I heard The Messenger of Allah “Allah's blessing and peace be upon him” as saying three days before his death: None of you should court death but only hoping good from Allah

(...) This Hadith was narrated on the authority of Al-A'mash with the same chain of transmitters.

82-(...) Jabir Ibn Abdullah Al-Ansari "Allah be pleased with both"reported: I heard The Messenger of Allah “Allah's blessing and peace be upon him” say three days before his death: None of you should die but hoping only good from Allah, the Exalted and Glorious.

83-(2878) Jabir "Allah be pleased with him"reported: I heard The Messenger of Allah “Allah's blessing and peace be upon him” as saying. Every servant would be raised (in the same very state) in which he dies.

(...) This Hadith was narrated on the authority of Al-A'mash but with a slight variation of wording.

84-(2879) Abdullah Ibn Umar "Allah be pleased with both"reported: I heard The Messenger of Allah “Allah's blessing and peace be upon him” as saying: When Allah intends to chastise a people, He chastises all of them then they would be raised according to their deeds.

اللَّهُ يَقُولُ: حِسَاباً يَسِيراً؟ قَالَ: «ذَاكَ الْعَرْضُ. وَلَكِنْ مَنْ نُوقِشَ الْحِسَابَ هَلَكَ».

[البخاري: كتاب التفسير، باب: ﴿فسوف يحاسب حساباً يسيراً﴾، رقم: ٤٩٣٩].

(...) ـ **وحدّثني** عَبْدُ الرَّحْمَنِ بْنُ بِشْرٍ: حَدَّثَنِي يَحْيَىٰ ـ وَهُوَ الْقَطَّانُ ـ، عَنْ عُثْمَانَ بْنِ الأَسْوَدِ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ نُوقِشَ الْحِسَابَ هَلَكَ». ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ أَبِي يُونُسَ.

١٩ ـ باب الأمْرِ بحُسْنِ الظَّنِّ بالله تعالى عند المَوْتِ

٨١ ـ (٢٨٧٧) ـ **حدّثنا** يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا يَحْيَىٰ بْنُ زَكَرِيَّاءَ، عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ. قَالَ: سَمِعْتُ النَّبِيَّ ﷺ، قَبْلَ وَفَاتِهِ بِثَلاثٍ، يَقُولُ: «لاَ يَمُوتَنَّ أَحَدُكُمْ إِلاَّ وَهُوَ يُحْسِنُ بِاللَّهِ الظَّنَّ».

(...) ـ **وحدّثنا** عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ. (ح) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ وَأَبُو مُعَاوِيَةَ. كُلُّهُمْ عَنِ الأَعْمَشِ، بِهٰذَا الإِسْنَادِ، مِثْلَهُ.

٨٢ ـ (...) ـ **وحدّثني** أَبُو دَاوُدَ، سُلَيْمَانُ بْنُ مَعْبَدٍ: حَدَّثَنَا أَبُو النُّعْمَانِ، عَارِمٌ: حَدَّثَنَا مَهْدِيُّ بْنُ مَيْمُونٍ: حَدَّثَنَا وَاصِلٌ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الأَنْصَارِيِّ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ، قَبْلَ مَوْتِهِ بِثَلاَثَةِ أَيَّامٍ، يَقُولُ: «لاَ يَمُوتَنَّ أَحَدُكُمْ إِلاَّ وَهُوَ يُحْسِنُ الظَّنَّ بِاللَّهِ عَزَّ وَجَلَّ».

٨٣ ـ (٢٨٧٨) ـ **وحدّثنا** قُتَيْبَةُ بْنُ سَعِيدٍ. وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ. قَالاَ: حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ. قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «يُبْعَثُ كُلُّ عَبْدٍ عَلَىٰ مَا مَاتَ عَلَيْهِ».

(...) ـ **حدّثنا** أَبُو بَكْرِ بْنُ نَافِعٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنِ الأَعْمَشِ، بِهٰذَا الإِسْنَادِ، مِثْلَهُ. وَقَالَ: عَنِ النَّبِيِّ ﷺ. وَلَمْ يَقُلْ: سَمِعْتُ.

٨٤ ـ (٢٨٧٩) ـ **وحدّثني** حَرْمَلَةُ بْنُ يَحْيَى التُّجِيبِيُّ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي حَمْزَةُ بْنُ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا أَرَادَ اللَّهُ بِقَوْمٍ عَذَاباً، أَصَابَ الْعَذَابُ مَنْ كَانَ فِيهِمْ، ثُمَّ بُعِثُوا عَلَىٰ أَعْمَالِهِمْ».

[البخاري: كتاب الفتن، باب قول النبي ﷺ للحسن بن علي: «إن ابني هذا لسيد»، رقم: ٧١٠٩].

(52) The Book Of Afflictions and Portents Of The Last Hour

[1] The nearness of the (time of the) afflictions, and the opening of the barrier of gog and magog

1-(288) Zainab Bint Jahsh "Allah be pleased with her"reported that The Messenger of Allah "Allah's blessing and peace be upon him" got up from sleep saying: There is no god but Allah; there is a destruction in store for Arabia because of turmoil which is at hand, the barrier of Gog and Magog has opened so much. And Sufyan made a sign of ten with the help of his hand (in order to indicate the width of the gap) and I said: The Messenger of Allah, would we be perished in spite of the fact that there would be good people amongst us? Thereupon he said: Of course, but only when the evil predominates.

(...) This Hadith was narrated on the authority of Zainab Bint Jahsh with a slight variation in the chain of transmitters.

2-(...) Zainab Bint Jahsh "Allah be pleased with her", the wife of The Messenger of Allah "Allah's blessing and peace be upon him", reported that one day The Messenger of Allah "Allah's blessing and peace be upon him" came out in a state of excitement with his face quite red. And he was saying: There is no god but Allah; there is a destruction in store for Arabia because of the turmoil which is near at hand as the barrier of Gog and Magog has been opened like it, and he (in order to explain it) made a ring with the help o his thumb and forefinger. I said: The Messenger of Allah, would we be destroyed despite the fact that there would be pious people amongst us? He said: Yes, when the evil would predominate.

(...) This Hadith was narrated on the authority of Az-Zuhri with a different chain of transmitters.

3-(2881) Abu Huraira "Allah be pleased with him"narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: Today the wall (barrier) of Gog and Magog has been opened so much, and Wuhaib (in order to explain it) made the figure of ninety with the help of his hand.

[2] The sinking of the army which would attack the house in the earth

4-(2882) Al-Harith Ibn Abu Rabie'a and Abdullah Ibn Safwan went to Umm Salama, the Mother of the Faithful, and they asked her about the army which would be sunk in the earth, and this relates to the time when Ibn Zubair (was the governor of Mecca). She reported that The Messenger

٥٢ ـ كِتَابُ الفِتَنِ وأَشْرَاطِ السَّاعَةِ

١ ـ باب اقْتِرابِ الفِتَنِ، وَفَتْحِ رَدْمِ يَأْجُوجَ وَمَأْجُوجَ

١ ـ (٢٨٨٠) ـ حدّثنا عَمْرٌو النَّاقِدُ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ زَيْنَبَ بِنْتِ أُمِّ سَلَمَةَ، عَنْ أُمِّ حَبِيبَةَ، عَنْ زَيْنَبَ بِنْتِ جَحْشٍ؛ أَنَّ النَّبِيَّ ﷺ اسْتَيْقَظَ مِنْ نَوْمِهِ وَهُوَ يَقُولُ: «لاَ إِلَهَ إِلاَّ اللَّهُ. وَيْلٌ لِلْعَرَبِ مِنْ شَرٍّ قَدِ اقْتَرَبَ. فُتِحَ الْيَوْمَ مِنْ رَدْمِ يَأْجُوجَ وَمَأْجُوجَ مِثْلُ هَٰذِهِ». وَعَقَدَ سُفْيَانُ بِيَدِهِ عَشَرَةً.

قُلْتُ: يَا رَسُولَ اللَّهِ، أَنَهْلِكُ وَفِينَا الصَّالِحُونَ؟ قَالَ: «نَعَمْ، إِذَا كَثُرَ الْخَبَثُ».

[البخاري: كتاب أحاديث الأنبياء، باب قصة يأجوج ومأجوج، رقم: ٣٣٤٦]

(...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَسَعِيدُ بْنُ عَمْرٍو الأَشْعَثِيُّ وَزُهَيْرُ بْنُ حَرْبٍ وَابْنُ أَبِي عُمَرَ. قَالُوا: حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، بِهَٰذَا الإِسْنَادِ.

وَزَادُوا فِي الإِسْنَادِ عَنْ سُفْيَانَ، فَقَالُوا: عَنْ زَيْنَبَ بِنْتِ أُمِّ سَلَمَةَ، عَنْ حَبِيبَةَ، عَنْ أُمِّ حَبِيبَةَ، عَنْ زَيْنَبَ بِنْتِ جَحْشٍ.

٢ ـ (...) ـ حدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّ زَيْنَبَ بِنْتَ أَبِي سَلَمَةَ أَخْبَرَتْهُ، أَنَّ أُمَّ حَبِيبَةَ بِنْتَ أَبِي سُفْيَانَ أَخْبَرَتْهَا، أَنَّ زَيْنَبَ بِنْتَ جَحْشٍ، زَوْجَ النَّبِيِّ ﷺ قالت: خرج رسولُ اللهِ ﷺ يوماً فزعاً، مُحمراً وَجْهُهُ، يَقُولُ: «لاَ إِلَهَ إِلاَّ اللَّهُ. وَيْلٌ لِلْعَرَبِ مِنْ شَرٍّ قَدِ اقْتَرَبَ. فُتِحَ الْيَوْمَ مِنْ رَدْمِ يَأْجُوجَ وَمأْجُوجَ مِثْلُ هَٰذِهِ»، وَحَلَّقَ بِإِصْبَعِهِ الإِبْهَامِ، وَالَّتِي تَلِيهَا.

قَالَتْ: فَقُلْتُ: يَا رَسُولَ اللَّهِ، أَنَهْلِكُ وَفِينَا الصَّالِحُونَ؟ قَالَ: «نَعَم، إِذَا كَثُرَ الْخَبَثُ».

(...) ـ وحدّثني عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ: حَدَّثَنِي أَبِي، عَنْ جَدِّي: حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ. (ح) وَحَدَّثَنَا عَمْرٌو النَّاقِدُ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ. كِلاَهُمَا عَنِ ابْنِ شِهَابٍ. بِمِثْلِ حَدِيثِ يُونُسَ، عَنِ الزُّهْرِيِّ بِإِسْنَادِهِ.

٣ ـ (٢٨٨١) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَحْمَدُ بْنُ إِسْحَاقَ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا عَبْدُ اللهِ بْنُ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «فُتِحَ الْيَوْمَ مِنْ رَدْمِ يَأْجُوجَ وَمَأْجُوجَ مِثْلُ هَٰذِهِ»، وَعَقَدَ وُهَيْبٌ بِيَدِهِ تِسْعِينَ.

[البخاري: كتاب أحاديث الأنبياء، باب قول الله تعالى: ﴿ويسألونك عن ذي القرنين﴾، رقم: ٣٣٤٧].

٢ ـ باب الخَسْفِ بالجَيشِ الذي يَؤُمُّ البيت

٤ ـ (٢٨٨٢) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ. وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ. وَاللَّفْظُ لِقُتَيْبَةَ. قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ الآخَرَانِ: حَدَّثَنَا جَرِيرٌ، عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ، عَنْ

of Allah "Allah's blessing and peace be upon him" had said that a seeker of refuge would seek refuge in the Sacred House and an army would be sent to him (in order to kill him) and when it would enter a plain ground, it would be made to sink. I said: The Messenger of Allah, what about him who would be made to accompany this army against his will? Thereupon he said: He would be made to sink along with them but he would be raised on the Day of Resurrection on the basis of his intention. Abu Ja'far said. This plain, ground means the plain ground of Medina.

5-(...) This Hadith was narrated on the authority of Abdullah Ibn Rufai, with the same chain of transmitters (but with the addition of these words):" When I met Abu Ja'far I told him that she (simply) meant the plain ground. Thereupon Abu Ja'far said: No, by God, she meant the plain ground of Medina.

6-(2883) Abdullah Ibn Safwan reported that Hafsa told him that she had heard The Messenger of Allah "Allah's blessing and peace be upon him" as saying: An army would attack this House in order to fight against the inhabitants of this House and when it would be at the plain ground the ranks in the center of the army would be sunk and the vanguard would call the rear flanks of the army and they would also be sunk and no flank would be left except some people who would go to inform them (their kith and kin). A person (who had been listening to this Hadith from Abdullah Ibn Safwan) said: I bear testimony in regard to you that you are not imputing a lie to Hafsa. And I bear testimony to the fact that Hafsa is not telling a lie about The Messenger of Allah "Allah's blessing and peace be upon him".

7-(...) Abdullah Ibn Safwan reported that the Mother of the Believers said that The Messenger of Allah "Allah's blessing and peace be upon him" said: They would soon seek protection in this House, viz. Ka'ba (the defenseless), people who would have nothing to protect themselves in the shape of weapons or the strength of the people. An army would be sent to fight (and kill) them and when they would enter a plain ground the army would be sunk in it. Yusuf (one of the narrators) said: It was a people of Syria (hordes of Hajjaj) who had been on that day coming towards Mecca for an attack (on Abdullah Ibn Zubair) and Abdullah Ibn Safwan said: By God, it does not imply this army.

8-(2884) A'isha "Allah be pleased with her"reported that The Messenger of Allah "Allah's blessing and peace be upon him" was startled in the state of sleep. We said: The Messenger of Allah, you have done something in the state of your sleep which you never did before, Thereupon he said:

عُبَيْدِ اللَّهِ بْنِ الْقِبْطِيَّةِ. قَالَ: دَخَلَ الْحَارِثُ بْنُ أَبِي رَبِيعَةَ وَعَبْدُ اللَّهِ بْنُ صَفْوَانَ، وَأَنَا مَعَهُمَا، عَلَىٰ أُمِّ سَلَمَةَ، أُمِّ الْمُؤْمِنِينَ. فَسَأَلاَهَا عَنِ الْجَيْشِ الَّذِي يُخْسَفُ بِهِ. وَكَانَ ذَلِكَ فِي أَيَّامِ ابْنِ الزُّبَيْرِ. فَقَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَعُوذُ عَائِذٌ بِالْبَيْتِ فَيُبْعَثُ إِلَيْهِ بَعْثٌ. فَإِذَا كَانُوا بِبَيْدَاءَ مِنَ الأَرْضِ، خُسِفَ بِهِمْ». فَقُلْتُ: يَا رَسُولَ اللَّهِ، فَكَيْفَ بِمَنْ كَانَ كَارِهاً؟ قَالَ: «يُخْسَفُ بِهِ مَعَهُمْ. وَلَكِنَّهُ يُبْعَثُ يَوْمَ الْقِيَامَةِ عَلَىٰ نِيَّتِهِ».

وَقَالَ أَبُو جَعْفَرٍ: هِيَ بَيْدَاءُ الْمَدِينَةِ.

٥ ـ (...) ـ **حدّثناه** أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ رُفَيْعٍ، بِهَذَا الإِسْنَادِ.

وَفِي حَدِيثِهِ قَالَ، فَلَقِيتُ أَبَا جَعْفَرٍ، فَقُلْتُ: إِنَّهَا إِنَّمَا قَالَتْ: بِبَيْدَاءَ مِنَ الأَرْضِ. فَقَالَ أَبُو جَعْفَرٍ: كَلاَّ. وَاللَّهِ، إِنَّهَا لَبَيْدَاءُ الْمَدِينَةِ.

٦ ـ (٢٨٨٣) ـ **حدّثنا** عَمْرٌو النَّاقِدُ وَابْنُ أَبِي عُمَرَ ـ وَاللَّفْظُ لِعَمْرٍو ـ. قَالاَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ. عَنْ أُمَيَّةَ بْنِ صَفْوَانَ سَمِعَ جَدَّهُ عَبْدَ اللَّهِ بْنَ صَفْوَانَ يَقُولُ: أَخْبَرَتْنِي حَفْصَةُ، أَنَّهَا سَمِعَتِ النَّبِيَّ ﷺ يَقُولُ: «لَيَؤُمَّنَّ هَذَا الْبَيْتَ جَيْشٌ يَغْزُونَهُ، حَتَّىٰ إِذَا كَانُوا بِبَيْدَاءَ مِنَ الأَرْضِ، يُخْسَفُ بِأَوْسَطِهِمْ وَيُنَادِي أَوَّلُهُمْ آخِرَهُمْ، ثُمَّ يُخْسَفُ بِهِمْ. فَلاَ يَبْقَىٰ إِلاَّ الشَّرِيدُ الَّذِي يُخْبِرُ عَنْهُمْ».

فَقَالَ رَجُلٌ: أَشْهَدُ عَلَيْكَ أَنَّكَ لَمْ تَكْذِبْ عَلَىٰ حَفْصَةَ. وَأَشْهَدُ عَلَىٰ حَفْصَةَ أَنَّهَا لَمْ تَكْذِبْ عَلَى النَّبِيِّ ﷺ.

٧ ـ (...) ـ **وحدّثني** مُحَمَّدُ بْنُ حَاتِمِ بْنِ مَيْمُونٍ: حَدَّثَنَا الْوَلِيدُ بْنُ صَالِحٍ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عَمْرٍو: حَدَّثَنَا زَيْدُ بْنُ أَبِي أُنَيْسَةَ عَنْ عَبْدِ الْمَلِكِ الْعَامِرِيِّ، عَنْ يُوسُفَ بْنِ مَاهِكٍ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ صَفْوَانَ، عَنْ أُمِّ الْمُؤْمِنِينَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «سَيَعُوذُ بِهَذَا الْبَيْتِ ـ يَعْنِي الْكَعْبَةَ ـ قَوْمٌ لَيْسَتْ لَهُمْ مَنَعَةٌ وَلاَ عَدَدٌ وَلاَ عُدَّةٌ. يُبْعَثُ إِلَيْهِمْ جَيْشٌ. حَتَّىٰ إِذَا كَانُوا بِبَيْدَاءَ مِنَ الأَرْضِ خُسِفَ بِهِمْ».

قَالَ يُوسُفُ: وَأَهْلُ الشَّامِ يَوْمَئِذٍ يَسِيرُونَ إِلَىٰ مَكَّةَ. فَقَالَ عَبْدُ اللَّهِ بْنُ صَفْوَانَ: أَمَا وَاللَّهِ، مَا هُوَ بِهَذَا الْجَيْشِ.

ـ قَالَ زَيْدٌ: وَحَدَّثَنِي عَبْدُ الْمَلِكِ الْعَامِرِيُّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَابِطٍ، عَنِ الْحَارِثِ بْنِ أَبِي رَبِيعَةَ، عَنْ أُمِّ الْمُؤْمِنِينَ. بِمِثْلِ حَدِيثِ يُوسُفَ بْنِ مَاهِكٍ. غَيْرَ أَنَّهُ لَمْ يَذْكُرْ فِيهِ الْجَيْشَ الَّذِي ذَكَرَهُ عَبْدُ اللَّهِ بْنُ صَفْوَانَ.

٨ ـ (٢٨٨٤) ـ **وحدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ: حَدَّثَنَا الْقَاسِمُ بْنُ الْفَضْلِ الْحُدَّانِيُّ، عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ؛ أَنَّ عَائِشَةَ قَالَتْ: عَبِثَ رَسُولُ اللَّهِ ﷺ فِي مَنَامِهِ. فَقُلْنَا: يَا رَسُولَ اللَّهِ، صَنَعْتَ شَيْئاً فِي مَنَامِكَ لَمْ

Strange it is that some, people of my nation would attack the House (Ka'ba) (for killing) a person who would belong to the tribe of the Quraish and he would try to seek protection in the House. And when they would reach the plain ground they would be sunk. We said: The Messenger of Allah, all sorts of people throng the path. Thereupon he said: Yes, there would be amongst them people who would come with definite designs and those who would come under duress and there would be travellers also, but they would all be destroyed through one (stroke) of destruction. though they would be raised in different states (on the Day of Resurrection). Allah would, however, raise them according to their intention.

[3] The afflictions would come like rainfall

9-(2885) Usama "Allah be pleased with him"reported that The Messenger of Allah “Allah’s blessing and peace be upon him” climbed up a battlement amongst the battlements of Medina and then said: You do not see what I am seeing and I am seeing the places of turmoil between your houses as tile places of rainfall.

(...) This Hadith was narrated on the authority of Az-Zuhri with the same chain of transmitters.

10-(2886) Abu Huraira "Allah be pleased with him"narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” said: There will be soon a period of turmoil in which the one who sits will be better than one who stands and the one who stands will be better than one who walks and the one who walks will be better than one who runs. He who would watch them will be drawn by them. So he who finds a refuge or shelter against it should make it as his resort.

11-(...) This Hadith was narrated on the authority of Abu Huraira but with this variation of wording that in the Hadith transmitted on the authority of Abu Bakr, there is an addition of these words:" There is a prayer among prayers (Asr) and one who misses it is as if his family and property have been ruined."

12-(...) Abu Huraira "Allah be pleased with him"narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” said: There would be turmoil and the one who would sleep would be better than who would be awake and the one who would be awake would be better than one who would stand and one who would stand would be better than one who would run. So he who finds refuge or shelter should take that refuge or shelter.

تَكُنْ تَفْعَلُهُ. فَقَالَ: «الْعَجَبُ إِنَّ نَاساً مِنْ أُمَّتِي يَؤُمُّونَ بِالْبَيْتِ بِرَجُلٍ مِنْ قُرَيْشٍ، قَدْ لَجَأَ بِالْبَيْتِ. حَتَّىٰ إِذَا كَانُوا بِالْبَيْدَاءِ خُسِفَ بِهِمْ» فَقُلْنَا: يَا رَسُولَ اللهِ، إِنَّ الطَّرِيقَ قَدْ يَجْمَعُ النَّاسَ. قَالَ: «نَعَمْ. فِيهِمُ الْمُسْتَبْصِرُ وَالْمَجْبُورُ وَابْنُ السَّبِيلِ، يَهْلِكُونَ مَهْلَكاً وَاحِداً، وَيَصْدُرُونَ مَصَادِرَ شَتَّىٰ. يَبْعَثُهُمُ اللهُ عَلَىٰ نِيَّاتِهِمْ».

٣ ـ باب نُزُولِ الْفِتَنِ كَمَوَاقِعِ الْقَطْرِ

٩ ـ (٢٨٨٥) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَابْنُ أَبِي عُمَرَ، وَاللَّفْظُ لابْنِ أَبِي شَيْبَةَ. قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ الآخَرُونَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ أُسَامَةَ؛ أَنَّ النَّبِيَّ ﷺ أَشْرَفَ عَلَىٰ أُطُمٍ مِنْ آطَامِ الْمَدِينَةِ. ثُمَّ قَالَ: «هَلْ تَرَوْنَ مَا أَرَىٰ؟ إِنِّي لأَرَىٰ مَوَاقِعَ الْفِتَنِ خِلاَلَ بُيُوتِكُمْ، كَمَوَاقِعِ الْقَطْرِ».

(...) ـ **وحدّثنا** عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، بِهَٰذَا الإِسْنَادِ، نَحْوَهُ. [البخاري: كتاب فضائل المدينة، باب آطام المدينة، رقم: ١٨٧٨].

١٠ ـ (٢٨٨٦) ـ حدّثني عَمْرٌو النَّاقِدُ وَالْحَسَنُ الْحُلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ قَالَ عَبْدٌ: أَخْبَرَنِي. وَقَالَ الآخَرَانِ: حَدَّثَنَا يَعْقُوبُ، وَهُوَ ابْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي ابْنُ الْمُسَيَّبِ وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَٰنِ؛ أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «سَتَكُونُ فِتَنٌ، الْقَاعِدُ فِيهَا خَيْرٌ مِنَ الْقَائِمِ، وَالْقَائِمُ فِيهَا خَيْرٌ مِنَ الْمَاشِي، وَالْمَاشِي فِيهَا خَيْرٌ مِنَ السَّاعِي. مَنْ تَشَرَّفَ لَهَا تَسْتَشْرِفْهُ. وَمَنْ وَجَدَ فِيهَا مَلْجَأً فَلْيَعُذْ بِهِ».

[البخاري: كتاب المناقب، باب علامات النبوة في الإسلام، رقم: ٣٦٠١].

١١ ـ (...) ـ حدّثنا عَمْرٌو النَّاقِدُ وَالْحَسَنُ الْحُلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ قَالَ عَبْدٌ: أَخْبَرَنِي. وَقَالَ الآخَرَانِ: حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي أَبُو بَكْرِ بْنُ عَبْدِ الرَّحْمَٰنِ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ مُطِيعِ بْنِ الأَسْوَدِ، عَنْ نَوْفَلِ بْنِ مُعَاوِيَةَ، مِثْلَ حَدِيثِ أَبِي هُرَيْرَةَ هَٰذَا.

إِلاَّ أَنَّ أَبَا بَكْرٍ يَزِيدُ: «مِنَ الصَّلاَةِ صَلاَةٌ، مَنْ فَاتَتْهُ فَكَأَنَّمَا وُتِرَ أَهْلَهُ وَمَالَهُ».

١٢ ـ (...) ـ حدّثني إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ أَبِيهِ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَالَ النَّبِيُّ ﷺ: «تَكُونُ فِتْنَةٌ النَّائِمُ فِيهَا خَيْرٌ مِنَ الْيَقْظَانِ. وَالْيَقْظَانُ فِيهَا خَيْرٌ مِنَ الْقَائِمِ. وَالْقَائِمُ فِيهَا خَيْرٌ مِنَ السَّاعِي. فَمَنْ وَجَدَ مَلْجَأً أَوْ مَعَاذاً فَلْيَسْتَعِذْ».

[البخاري: كتاب الفتن، باب ما تكون فتنة القاعد فيها خير من القائم، رقم: ٧٠٨١].

13-(2887) Abu Bakra narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: There would soon be turmoil. Behold! there would be turmoil in which the one who would be seated would be better than one who would stand and the one who would stand would be better than one who would run. Behold! when the turmoil comes or it appears, the one who has camel should stick to his camel and he who has sheep or goat should stick to his sheep and goat and he who has land should stick to the land. A person said: The Messenger of Allah, what is your opinion about one who has neither camel nor sheep nor land? Thereupon, he said: He should take hold of his sword and beat its edge with the help of stone and then try to find a way of escape. O Allah, I have conveyed (Thy Message) ; O Allah, I have conveyed (Thy Message) ; O Allah, I have conveyed (Thy Message). A person said: The Messenger of Allah, what is your opinion it I am drawn to a rank in spite of myself, or in one of the groups and made to march and a man strikes with his sword or there comes an arrow and kills me? Thereupon he said: He will bear the punishment of his sin and that of yours and he would be one amongst the denizens of Hell.

(...) This Hadith was narrated on the authority of Waki' with a slight variation of wording.

[4] When two Muslims face each other with swords

14-(2888) Al-Ahnaf Ibn Qais reported: I set out with the intention of helping this person (Ali) that Abu Bakra met me. He said: Ahnaf, where do you intend to go? I said: I intend to help the cousin of The Messenger of Allah "Allah's blessing and peace be upon him", viz. Ali. Thereupon he said to me: Ahnaf, go back, for I heard The Messenger of Allah "Allah's blessing and peace be upon him" as saying: When two Muslims confront one another with swords (in hands) both the slayer and the slain would be in Fire. He (Ahnaf) said: I said, or it was said: The Messenger of Allah, it may be the case of one who kills. but what about the slain (why he would be put in Hell-Fire)? Thereupon he said: He also intended to kill his companion.

15-(...) Al-Ahnaf Ibn Qais reported from Abu Bakra that The Messenger of Allah "Allah's blessing and peace be upon him" said: When two Muslims confront each other with their swords, both the slayer and the slain are doomed to Hell-Fire.

(...) This Hadith was narrated on the authority of Hammad through another chain of transmitters.

١٣ ـ (٢٨٨٧) ـ حدّثني أَبُو كَامِلٍ الْجَحْدَرِيُّ، فُضَيْلُ بْنُ حُسَيْنٍ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ: حَدَّثَنَا عُثْمَانُ الشَّحَّامُ قَالَ: انْطَلَقْتُ أَنَا وَفَرْقَدٌ السَّبَخِيُّ إِلَىٰ مُسْلِمِ بْنِ أَبِي بَكْرَةَ، وَهُوَ فِي أَرْضِهِ. فَدَخَلْنَا عَلَيْهِ فَقُلْنَا: هَلْ سَمِعْتَ أَبَاكَ يُحَدِّثُ فِي الْفِتَنِ حَدِيثاً؟ قَالَ: نَعَمْ. سَمِعْتُ أَبَا بَكْرَةَ يُحَدِّثُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّهَا سَتَكُونُ فِتَنٌ، أَلاَ ثُمَّ تَكُونُ فِتْنَةٌ الْقَاعِدُ فِيهَا خَيْرٌ مِنَ الْمَاشِي فِيهَا. وَالْمَاشِي فِيهَا خَيْرٌ مِنَ السَّاعِي إِلَيْهَا. أَلاَ، فَإِذَا نَزَلَتْ أَوْ وَقَعَتْ، فَمَنْ كَانَ لَهُ إِبِلٌ فَلْيَلْحَقْ بِإِبِلِهِ. وَمَنْ كَانَتْ لَهُ غَنَمٌ فَلْيَلْحَقْ بِغَنَمِهِ. وَمَنْ كَانَتْ لَهُ أَرْضٌ فَلْيَلْحَقْ بِأَرْضِهِ» قَالَ: فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، أَرَأَيْتَ مَنْ لَمْ يَكُنْ لَهُ إِبِلٌ وَلاَ غَنَمٌ وَلاَ أَرْضٌ؟ قَالَ: «يَعْمِدُ إِلَىٰ سَيْفِهِ فَيَدُقُّ عَلَىٰ حَدِّهِ بِحَجَرٍ. ثُمَّ لِيَنْجُ إِنِ اسْتَطَاعَ النَّجَاءَ. اللَّهُمَّ هَلْ بَلَّغْتُ؟ اللَّهُمَّ، هَلْ بَلَّغْتُ؟ اللَّهُمَّ، هَلْ بَلَّغْتُ»؟ قَالَ: فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، أَرَأَيْتَ إِنْ أُكْرِهْتُ حَتَّىٰ يُنْطَلَقَ بِي إِلَىٰ أَحَدِ الصَّفَّيْنِ، أَوْ إِحْدَىٰ الْفِئَتَيْنِ، فَضَرَبَنِي رَجُلٌ بِسَيْفِهِ، أَوْ يَجِيءُ سَهْمٌ فَيَقْتُلُنِي؟ قَالَ: «يَبُوءُ بِإِثْمِهِ وَإِثْمِكَ، وَيَكُونُ مِنْ أَصْحَابِ النَّارِ».

(...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالاَ: حَدَّثَنَا وَكِيعٌ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ. كِلاَهُمَا عَنْ عُثْمَانَ الشَّحَّامِ، بِهَٰذَا الإِسْنَادِ. حَدِيثُ ابْنِ أَبِي عَدِيٍّ نَحْوَ حَدِيثِ حَمَّادٍ إِلَىٰ آخِرِهِ. وَانْتَهَىٰ حَدِيثُ وَكِيعٍ عِنْدَ قَوْلِهِ: «إِنِ اسْتَطَاعَ النَّجَاءَ» وَلَمْ يَذْكُرْ مَا بَعْدَهُ.

٤ ـ باب إذا تَوَاجَهَ الْمُسْلِمَانِ بِسَيْفَيْهِمَا

١٤ ـ (٢٨٨٨) ـ حدّثني أَبُو كَامِلٍ، فُضَيْلُ بْنُ حُسَيْنٍ الْجَحْدَرِيُّ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ وَيُونُسَ، عَنِ الْحَسَنِ، عَنِ الأَحْنَفِ بْنِ قَيْسٍ. قَالَ: خَرَجْتُ وَأَنَا أُرِيدُ هَٰذَا الرَّجُلَ. فَلَقِيَنِي أَبُو بَكْرَةَ فَقَالَ: أَيْنَ تُرِيدُ يَا أَحْنَفُ؟ قَالَ قُلْتُ: أُرِيدُ نَصْرَ ابْنِ عَمِّ رَسُولِ اللَّهِ ﷺ. يَعْنِي عَلِيًّا. قَالَ فَقَالَ لِي: يَا أَحْنَفُ، ارْجِعْ. فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا تَوَاجَهَ الْمُسْلِمَانِ بِسَيْفَيْهِمَا، فَالْقَاتِلُ وَالْمَقْتُولُ فِي النَّارِ». قَالَ فَقُلْتُ، أَوْ قِيلَ: يَا رَسُولَ اللَّهِ، هَٰذَا الْقَاتِلُ. فَمَا بَالُ الْمَقْتُولِ؟ قَالَ: «إِنَّهُ قَدْ أَرَادَ قَتْلَ صَاحِبِهِ». [البخاري: كتاب الإيمان، باب: ﴿وإن طائفتان من المؤمنين اقتتلوا...﴾، رقم: ٣١].

١٥ ـ (...) ـ وحدّثناه أَحْمَدُ بْنُ عَبْدَةَ الضَّبِّيُّ: حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ وَيُونُسَ وَالْمُعَلَّى بْنِ زِيَادٍ، عَنِ الْحَسَنِ، عَنِ الأَحْنَفِ بْنِ قَيْسٍ، عَنْ أَبِي بَكْرَةَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا الْتَقَى الْمُسْلِمَانِ بِسَيْفَيْهِمَا، فَالْقَاتِلُ وَالْمَقْتُولُ فِي النَّارِ».

(...) ـ وحدّثني حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ مِنْ كِتَابِهِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ أَيُّوبَ، بِهَٰذَا الإِسْنَادِ، نَحْوَ حَدِيثِ أَبِي كَامِلٍ، عَنْ حَمَّادٍ. إِلَىٰ آخِرِهِ.

16-(...) Abu Bakra narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: When two Muslims (confront each other) and the one amongst them attacks his brother with a weapon, both of them are at the brink of Hell-Fire. And when one of them kills his companion, both of them get into Hell-Fire.

17-(157) Abu Huraira "Allah be pleased with him"reported from The Messenger of Allah "Allah's blessing and peace be upon him" many traditions and one of them was this: The last Hour will not come until the two parties (of Muslims) confront each other and there is a large-scale massacre amongst them and the claim of both of them is the same.

18-(...) Abu Huraira "Allah be pleased with him"narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: The last Hour will not come unless there is (turmoil which will lead to) much more bloodshed.

[5] This nation would be destroyed by killing one another

19-(2889) Thawban "Allah be pleased with him"reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: Allah drew the ends of the world near one another for my sake. And I have seen its eastern and western ends. And the dominion of my nation would reach those ends which have been drawn near me and I have been granted the red and the white treasure and I begged my Lord for my nation that it should not be destroyed because of famine, nor be dominated by an enemy who is not amongst them to take their lives and destroy them root and branch, and my Lord said: Muhammad, whenever I make a decision, there is none to change it. Well, I grant you for your nation that it would not be destroyed by famine and it would not be dominated by an enemy who would not be amongst it and would take their lives and destroy them root and branch even if all the people from the different parts of the world join hands together (for this purpose), but it would be from amongst them, viz. your nation, that some people would kill the others or imprison the others.

(...) Thawban "Allah be pleased with him"reported that The Messenger of Allah "Allah's blessing and peace be upon him" said. Verily, Allah drew the ends of the world near me until I saw its cast and west an He bestowed upon me two treasures, the red and the white. The rest of the Hadith is the same.

20-(2890) Amir Ibn Sa'd reported from his father that one day The Messenger of Allah "Allah's blessing and peace be upon him" came from a high, land. He passed by the mosque of Banu Mu'awiya, went in and

١٦ ـ (...) ـ **وحدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ مَنْصُورٍ، عَنْ رِبْعِيِّ بْنِ حِرَاشٍ، عَنْ أَبِي بَكْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا الْمُسْلِمَانِ، حَمَلَ أَحَدُهُمَا عَلَىٰ أَخِيهِ السِّلاَحَ، فَهُمَا عَلَىٰ جُرُفِ جَهَنَّمَ. فَإِذَا قَتَلَ أَحَدُهُمَا صَاحِبَهُ، دَخَلاَهَا جَمِيعاً».

[البخاري: كتاب الفتن، باب إذا التقى المسلمان بسيفيهما، رقم: ٧٠٨٣م].

١٧ ـ (١٥٧) ـ **وحدّثنا** مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ. قَالَ: هَٰذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ. فَذَكَرَ أَحَادِيثَ مِنْهَا: وَقَالَ رَسُولُ اللَّهِ ﷺ: «لاَ تَقُومُ السَّاعَةُ حَتَّىٰ تَقْتَتِلَ فِئَتَانِ عَظِيمَتَانِ، وَتَكُونُ بَيْنَهُمَا مَقْتَلَةٌ عَظِيمَةٌ، وَدَعْوَاهُمَا وَاحِدَةٌ».

[البخاري: كتاب المناقب، باب علامات النبوة في الإسلام، رقم: ٣٦٠٩].

١٨ ـ (...) ـ **حدّثنا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ ـ يَعْنِي ابْنَ عَبْدِ الرَّحْمَٰنِ ـ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لاَ تَقُومُ السَّاعَةُ حَتَّىٰ يَكْثُرَ الْهَرْجُ». قَالُوا: وَمَا الْهَرْجُ؟ يَا رَسُولَ اللَّهِ؟ قَالَ: «الْقَتْلُ. الْقَتْلُ».

٥ ـ باب هلاك هذه الأُمَّة بعضهم ببعض

١٩ ـ (٢٨٨٩) ـ **حدّثنا** أَبُو الرَّبِيعِ الْعَتَكِيُّ وَقُتَيْبَةُ بْنُ سَعِيدٍ. كِلاَهُمَا عَنْ حَمَّادِ بْنِ زَيْدٍ ـ وَاللَّفْظُ لِقُتَيْبَةَ ـ: حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَبِي أَسْمَاءَ، عَنْ ثَوْبَانَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ زَوَى لِيَ الأَرْضَ. فَرَأَيْتُ مَشَارِقَهَا وَمَغَارِبَهَا. وَإِنَّ أُمَّتِي سَيَبْلُغُ مُلْكُهَا مَا زُوِيَ لِي مِنْهَا. وَأُعْطِيتُ الْكَنْزَيْنِ: الأَحْمَرَ وَالأَبْيَضَ. وَإِنِّي سَأَلْتُ رَبِّي لأُمَّتِي أَنْ لاَ يُهْلِكَهَا بِسَنَةٍ عَامَّةٍ، وَأَنْ لاَ يُسَلِّطَ عَلَيْهِمْ عَدُوًّا مِنْ سِوَىٰ أَنْفُسِهِمْ، فَيَسْتَبِيحَ بَيْضَتَهُمْ. وَإِنَّ رَبِّي قَالَ: يَا مُحَمَّدُ، إِنِّي إِذَا قَضَيْتُ قَضَاءً فَإِنَّهُ لاَ يُرَدُّ، وَإِنِّي أَعْطَيْتُكَ لأُمَّتِكَ أَنْ لاَ أُهْلِكَهُمْ بِسَنَةٍ عَامَّةٍ. وَأَنْ لاَ أُسَلِّطَ عَلَيْهِمْ عَدُوًّا مِنْ سِوَىٰ أَنْفُسِهِمْ، يَسْتَبِيحُ بَيْضَتَهُمْ. وَلَوِ اجْتَمَعَ عَلَيْهِمْ مَنْ بِأَقْطَارِهَا ـ أَوْ قَالَ: مَنْ بَيْنَ أَقْطَارِهَا ـ حَتَّىٰ يَكُونَ بَعْضُهُمْ يُهْلِكُ بَعْضاً، وَيَسْبِي بَعْضُهُمْ بَعْضاً».

(...) ـ **وحدّثني** زُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ. قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ الآخَرُونَ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَبِي أَسْمَاءَ الرَّحَبِيِّ، عَنْ ثَوْبَانَ؛ أَنَّ نَبِيَّ اللَّهِ ﷺ قَالَ: «إِنَّ اللَّهَ تَعَالَىٰ زَوَىٰ لِيَ الأَرْضَ. حَتَّىٰ رَأَيْتُ مَشَارِقَهَا وَمَغَارِبَهَا، وَأَعْطَانِي الْكَنْزَيْنِ: الأَحْمَرَ وَالأَبْيَضَ». ثُمَّ ذَكَرَ نَحْوَ حَدِيثِ أَيُّوبَ، عَنْ أَبِي قِلاَبَةَ.

٢٠ ـ (٢٨٩٠) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُثْمَانُ بْنُ حَكِيمٍ: أَخْبَرَنِي عَامِرُ بْنُ سَعْدٍ، عَنْ

observed two Rak'as there and we also observed prayer along with him and he made a long supplication to his Lord. He then came to us and said: I asked my Lord three things and He has granted me two but has withheld one. I begged my Lord that my nation should not be destroyed because of famine and He granted me this. And I begged my Lord that my nation should not be destroyed by drowning (by deluge) and He granted me this. And I begged my Lord that there should be no bloodshed among the people of my nation. but He did not grant it.

21-(...) Amir Ibn Sa'd reported from his father that The Messenger of Allah "Allah's blessing and peace be upon him" came with a group of his Companions and he passed by the mosque of Banu Mu'awiya. The rest of the Hadith is the same.

[6] What The prophet "Allah's blessing and peace be upon him" foretold (of events) up to the establishment of the Last Hour

22-(2891) Hudhaifa Ibn Al-Yaman "Allah be pleased with him"reported: By Allah, I have the best knowledge amongst people about every turmoil which is going to appear in the period intervening me and the Last Hour; and it is not for the fact that The Messenger of Allah "Allah's blessing and peace be upon him" told me something confidentially pertaining to it and he did not tell anybody else about it, but it is because of the fact that I was present in the assembly in which he had been describing the turmoil. and he especially made a mention of three afflictions which would not spare anything and amongst these there would be afflictions like storms in the hot season. Some of them would be violent and some of them would be comparatively mild. Hudhaifa said: All (who were present) except I have gone (to the next world).

23-(...) Hudhaifa "Allah be pleased with him"reported that The Messenger of Allah "Allah's blessing and peace be upon him" stood before us one day and he did not leave anything unsaid (that he had to say) at that very spot which would happen (in the shape of turmoil) up to the Last Hour. Those who had to remember them preserved them in their minds and those who could not remember them forgot them. My friends knew them and there are certain things which slip out of my mind, but I recapitulate them when anyone makes a mention of them just as a person is lost from one's mind but is recalled to him on seeing his face.

(...) This Hadith was narrated on the authority of Al-A'mash with the same chain of transmitters up to the words: And he forgot who had to forget that and. he did not make a mention of what follows after this.

أَبِيهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ أَقْبَلَ ذَاتَ يَوْمٍ مِنَ الْعَالِيَةِ، حَتَّىٰ إِذَا مَرَّ بِمَسْجِدِ بَنِي مُعَاوِيَةَ، دَخَلَ فَرَكَعَ فِيهِ رَكْعَتَيْنِ. وَصَلَّيْنَا مَعَهُ. وَدَعَا رَبَّهُ طَوِيلاً، ثُمَّ انْصَرَفَ إِلَيْنَا. فَقَالَ ﷺ: «سَأَلْتُ رَبِّي ثَلاَثاً. فَأَعْطَانِي ثِنْتَيْنِ وَمَنَعَنِي وَاحِدَةً. سَأَلْتُ رَبِّي أَنْ لاَ يُهْلِكَ أُمَّتِي بِالسَّنَةِ فَأَعْطَانِيهَا. وَسَأَلْتُهُ أَنْ لاَ يُهْلِكَ أُمَّتِي بِالْغَرَقِ فَأَعْطَانِيهَا. وَسَأَلْتُهُ أَنْ لاَ يَجْعَلَ بَأْسَهُمْ بَيْنَهُمْ فَمَنَعَنِيهَا».

٢١ ـ (...) ـ وحدّثناه ابْنُ أَبِي عُمَرَ. حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ. حَدَّثَنَا عُثْمَانُ بْنُ حَكِيمٍ الأَنْصَارِيُّ. أَخْبَرَنِي عَامِرُ بْنُ سَعْدٍ، عَنْ أَبِيهِ؛ أَنَّهُ أَقْبَلَ مَعَ رَسُولِ اللَّهِ ﷺ فِي طَائِفَةٍ مِنْ أَصْحَابِهِ. فَمَرَّ بِمَسْجِدِ بَنِي مُعَاوِيَةَ. بِمِثْلِ حَدِيثِ ابْنِ نُمَيْرٍ.

٦ ـ باب إخبار النَّبيِّ ﷺ فيما يكُونُ إلى قيام الساعة

٢٢ ـ (٢٨٩١) ـ حدّثني حَرْمَلَةُ بْنُ يَحْيَى التُّجِيبِيُّ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: أَنَّ أَبَا إِدْرِيسَ الْخَوْلاَنِيَّ كَانَ يَقُولُ: قَالَ حُذَيْفَةُ بْنُ الْيَمَانِ: وَاللَّهِ، إِنِّي لأَعْلَمُ النَّاسِ بِكُلِّ فِتْنَةٍ هِيَ كَائِنَةٌ، فِيمَا بَيْنِي وَبَيْنَ السَّاعَةِ. وَمَا بِي إِلاَّ أَنْ يَكُونَ رَسُولُ اللَّهِ ﷺ أَسَرَّ إِلَيَّ فِي ذَلِكَ شَيْئاً، لَمْ يُحَدِّثْهُ غَيْرِي. وَلَكِنْ رَسُولُ اللَّهِ ﷺ قَالَ، وَهُوَ يُحَدِّثُ مَجْلِساً أَنَا فِيهِ عَنِ الْفِتَنِ. فَقَالَ رَسُولُ اللَّهِ ﷺ، وَهُوَ يَعُدُّ الْفِتَنَ: «مِنْهُنَّ ثَلاَثٌ لاَ يَكَدْنَ يَذَرْنَ شَيْئاً. وَمِنْهُنَّ فِتَنٌ كَرِيَاحِ الصَّيْفِ: مِنْهَا صِغَارٌ وَمِنْهَا كِبَارٌ».

قَالَ حُذَيْفَةُ: فَذَهَبَ أُولَئِكَ الرَّهْطُ كُلُّهُمْ غَيْرِي.

٢٣ ـ (...) ـ وحدّثنا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ. قَالَ عُثْمَانُ: حَدَّثَنَا. وَقَالَ إِسْحَاقُ: أَخْبَرَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ حُذَيْفَةَ قَالَ: قَامَ فِينَا رَسُولُ اللَّهِ ﷺ مَقَاماً. مَا تَرَكَ شَيْئاً يَكُونُ فِي مَقَامِهِ ذَلِكَ إِلَىٰ قِيَامِ السَّاعَةِ، إِلاَّ حَدَّثَ بِهِ. حَفِظَهُ مَنْ حَفِظَهُ وَنَسِيَهُ مَنْ نَسِيَهُ، قَدْ عَلِمَهُ أَصْحَابِي هَؤُلاَءِ. وَإِنَّهُ لَيَكُونُ مِنْهُ الشَّيْءُ قَدْ نَسِيتُهُ فَأَرَاهُ فَأَذْكُرُهُ كَمَا يَذْكُرُ الرَّجُلُ وَجْهَ الرَّجُلِ إِذَا غَابَ عَنْهُ. ثُمَّ إِذَا رَآهُ عَرَفَهُ.

[البخاري: كتاب القدر، باب: ﴿وكان أمر الله قدراً مقدوراً﴾، رقم: ٦٦٠٤].

(...) ـ وحدّثناه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنِ الأَعْمَشِ، بِهَٰذَا الإِسْنَادِ، إِلَى قَوْلِهِ: وَنَسِيَهُ مَنْ نَسِيَهُ. وَلَمْ يَذْكُرْ مَا بَعْدَهُ.

24-(...) Hudhaifa "Allah be pleased with him"reported: The Messenger of Allah "Allah's blessing and peace be upon him" informed me of what is going to happen before the approach of the Last Hour. And there is nothing that I did not ask him in this connection except this that I did not ask him as to what would turn the people of Medina out from Medina.

(...) This Hadith was narrated on the authority of Shu'ba with the same chain of transmitters.

25-(2892) Abu Zaid (Amr Ibn Akhtab) reported: The Messenger of Allah "Allah's blessing and peace be upon him" led us in the dawn prayer and then mounted the pulpit and addressed us until it was (time for the) noon prayer. He then came down the pulpit and observed prayer and then again mounted the pulpit and again addressed us until it was time for the Asr prayer. He then again came down and observed the prayer and again ascended the pulpit and addressed us until the sun was set and he informed (about) everything (pertaining to turmoil) that lay hidden in the past and what lies in (the womb) of) the future and the most learned amongst us is one who remembers them well

[7] The affliction which would go like the waves of the ocean

26-(144) Hudhaifa "Allah be pleased with him"reported: We were one day in the company of Umar that he said: Who amongst you has preserved in his mind most perfectly the Hadith of The Messenger of Allah "Allah's blessing and peace be upon him" in regard to the turmoil as he told about it? I said: It is I. Thereupon he said: You are bold (enough to make this claim). And he further said: How? I said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" as saying: There would (first) be turmoil for a person in regard to his family, his property, his own self, his children, his neighbours (and the sins committed in their connection) would be expiated by fasting, prayer, charity, enjoining good and prohibiting evil. Thereupon Umar said: I do not mean (that turmoil on a small scale) but that one which would emerge like the mounting waves of the ocean. I said: Commander of the Faithful, you have nothing to do with it, for the door is closed between you and that. He said: Would that door be broken or opened? I said: No, it would be broken. Thereupon he said: Then it would not be closed despite best efforts. We said to Hudhaifa: Did Umar know the door? Thereupon he said: Yes, he knew it (for certain) just as one knows that night precede the next day. And I narrated to him something in which there was nothing fabricated. Shaqiq (one of the narrators) said: We dared not ask Hudhaifa about that door. So we requested Masruq to ask him. So he asked him and he said: (By that door, he meant) Umar.

٢٤ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ. (ح) وَحَدَّثَنِي أَبُو بَكْرِ بْنُ نَافِعٍ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ، عَنْ حُذَيْفَةَ؛ أَنَّهُ قَالَ: أَخْبَرَنِي رَسُولُ اللَّهِ ﷺ بِمَا هُوَ كَائِنٌ إِلَىٰ أَنْ تَقُومَ السَّاعَةُ، فَمَا مِنْهُ شَيْءٌ إِلاَّ قَدْ سَأَلْتُهُ، إِلاَّ أَنِّي لَمْ أَسْأَلْهُ: مَا يُخْرِجُ أَهْلَ الْمَدِينَةِ مِنَ الْمَدِينَةِ؟

(...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنِي وَهْبُ بْنُ جَرِيرٍ: أَخْبَرَنَا شُعْبَةُ، بِهَٰذَا الإِسْنَادِ... نَحْوَهُ.

٢٥ ـ (٢٨٩٢) ـ وحدّثني يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ وَحَجَّاجُ بْنُ الشَّاعِرِ. جَمِيعاً عَنْ أَبِي عَاصِمٍ: قَالَ حَجَّاجٌ: حَدَّثَنَا أَبُو عَاصِمٍ. أَخْبَرَنَا عَزْرَةُ بْنُ ثَابِتٍ: أَخْبَرَنَا عِلْبَاءُ بْنُ أَحْمَرَ: حَدَّثَنِي أَبُو زَيْدٍ، يَعْنِي عَمْرَو بْنَ أَخْطَبَ، قَالَ: صَلَّىٰ بِنَا رَسُولُ اللَّهِ ﷺ الْفَجْرَ، وَصَعِدَ الْمِنْبَرَ فَخَطَبَنَا حَتَّىٰ حَضَرَتِ الظُّهْرُ، فَنَزَلَ فَصَلَّىٰ. ثُمَّ صَعِدَ الْمِنْبَرَ، فَخَطَبَنَا حَتَّىٰ حَضَرَتِ الْعَصْرُ. ثُمَّ نَزَلَ فَصَلَّىٰ. ثُمَّ صَعِدَ الْمِنْبَرَ، فَخَطَبَنَا حَتَّىٰ غَرَبَتِ الشَّمْسُ. فَأَخْبَرَنَا بِمَا كَانَ وَبِمَا هُوَ كَائِنٌ. فَأَعْلَمُنَا أَحْفَظُنَا.

٧ ـ باب في الفِتْنَةِ التي تَمُوجُ كَمَوْجِ البَحْر

٢٦ ـ (١٤٤) ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ وَمُحَمَّدُ بْنُ الْعَلاَءِ، أَبُو كُرَيْبٍ. جَمِيعاً عَنْ أَبِي مُعَاوِيَةَ. قَالَ ابْنُ الْعَلاَءِ: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الأَعْمَشُ، عَنْ شَقِيقٍ، عَنْ حُذَيْفَةَ. قَالَ: كُنَّا عِنْدَ عُمَرَ. فَقَالَ: أَيُّكُمْ يَحْفَظُ حَدِيثَ رَسُولِ اللَّهِ ﷺ فِي الْفِتْنَةِ كَمَا قَالَ؟ قَالَ: فَقُلْتُ: أَنَا. قَالَ: إِنَّكَ لَجَرِيءٌ. وَكَيْفَ قَالَ؟ قَالَ قُلْتُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «فِتْنَةُ الرَّجُلِ فِي أَهْلِهِ وَمَالِهِ وَنَفْسِهِ وَوَلَدِهِ وَجَارِهِ. يُكَفِّرُهَا الصِّيَامُ وَالصَّلاَةُ وَالصَّدَقَةُ وَالأَمْرُ بِالْمَعْرُوفِ وَالنَّهْيُ عَنِ الْمُنْكَرِ». فَقَالَ عُمَرُ: لَيْسَ هَٰذَا أُرِيدُ. إِنَّمَا أُرِيدُ الَّتِي تَمُوجُ كَمَوْجِ الْبَحْرِ. قَالَ فَقُلْتُ: مَالَكَ وَلَهَا يَا أَمِيرَ الْمُؤْمِنِينَ؟ إِنَّ بَيْنَكَ وَبَيْنَهَا بَاباً مُغْلَقاً. قَالَ: أَفَيُكْسَرُ الْبَابُ أَمْ يُفْتَحُ؟ قَالَ: قُلْتُ: لاَ، بَلْ يُكْسَرُ. قَالَ: ذَلِكَ أَحْرَىٰ أَنْ لاَ يُغْلَقَ أَبَداً.

قَالَ: فَقُلْنَا لِحُذَيْفَةَ: هَلْ كَانَ عُمَرُ يَعْلَمُ مَنِ الْبَابُ؟ قَالَ: نَعَمْ. كَمَا يَعْلَمُ أَنَّ دُونَ غَدٍ اللَّيْلَةَ. إِنِّي حَدَّثْتُهُ حَدِيثاً لَيْسَ بِالأَغَالِيطِ.

قَالَ: فَهِبْنَا أَن نَسْأَلَ حُذَيْفَةَ: مَنِ الْبَابُ؟ فَقُلْنَا لِمَسْرُوقٍ: سَلْهُ. فَسَأَلَهُ. فَقَالَ: عُمَرُ.

[البخاري: كتاب مواقيت الصلاة، باب الصلاة كفارة، رقم: ٥٢٥].

27-(...) This Hadith was narrated on the authority of Hudhaifa through other chains of transmitters also.

(...) Hudhaifa "Allah be pleased with him"reported that Umar said: Who would narrate to us (the traditions pertaining to turmoil) and he reported a Hadith similar to these traditions.

28-(2893) Jundub "Allah be pleased with him"reported: I came on the day of Jara'a that a person was (found) sitting. I said: They would shed their blood today. That person said: By Allah. not at all. I said: By Allah, of course, they would do it. He said: By Allah, they would not do it. I said: By Allah, of course, they would do it. He said: By Allah, they would not do it, and I have heard a Hadith of The Messenger of Allah "Allah's blessing and peace be upon him" which I am narrating to you in this connection. I said: You are a bad seat fellow. I have been opposing you since morning and you are listening to me in spite of the fact that you have heard a Hadith from The Messenger of Allah "Allah's blessing and peace be upon him" (contrary to ray statement). I myself felt that there was no use of this annoyance. (He could tell me earlier that it was a Hadith of the Holy Prophet "Allah's blessing and peace be upon him", and I would not have opposed him at all.) I turned my face toward him and asked him and he was Hudhaifa.

[8] The Last Hour would not be established until the Euphrates uncovers a mountain of gold

29-(2894) Abu Huraira "Allah be pleased with him"narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: The Last Hour would not be established before the Euphrates uncovers a mountain of gold, for which people would fight. Ninety-nine out of each one hundred would die but every man amongst them would say that perhaps he would be the one who would be saved (and thus possess this gold).

(...) This Hadith was narrated on the authority of Suhail with the same chain of transmitters but with this addition:" My father said: If you see that, do not even go near it."

30-(...) Abu Huraira "Allah be pleased with him"narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: The Last Hour would not come unless the Euphrates would uncover a treasure of gold, so he who finds it should not take anything out of that.

31-(...) Abu Huraira "Allah be pleased with him"narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: The

٢٧ ـ (...) ـ وحدّثناه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو سَعِيدٍ الأَشَجُّ. قَالاَ: حَدَّثَنَا وَكِيعٌ. (ح) وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ. ح وحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ. (ح) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا يَحْيَىٰ بْنُ عِيسَىٰ. كُلُّهُمْ عَنِ الأَعْمَشِ، بِهَٰذَا الإِسْنَادِ، نَحْوَ حَدِيثِ أَبِي مُعَاوِيَةَ.

وَفِي حَدِيثِ عِيسَىٰ، عَنِ الأَعْمَشِ، عَنْ شَقِيقٍ قَالَ: سَمِعْتُ حُذَيْفَةَ يَقُولُ.

(...) ـ وحدّثنا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، عَنْ جَامِعِ بْنِ أَبِي رَاشِدٍ، وَالأَعْمَشُ، عَنْ أَبِي وَائِلٍ، عَنْ حُذَيْفَةَ قَالَ: قَالَ عُمَرُ: مَنْ يُحَدِّثُنَا عَنِ الْفِتْنَةِ؟ وَاقْتَصَّ الْحَدِيثَ بِنَحْوِ حَدِيثِهِمْ.

٢٨ ـ (٢٨٩٣) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَمُحَمَّدُ بْنُ حَاتِمٍ. قَالاَ: حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ: حَدَّثَنَا ابْنُ عَوْنٍ، عَنْ مُحَمَّدٍ. قَالَ: قَالَ جُنْدَبٌ: جِئْتُ يَوْمَ الْجَرَعَةِ. فَإِذَا رَجُلٌ جَالِسٌ. فَقُلْتُ: لَيُهَرَاقَنَّ الْيَوْمَ هَاهُنَا دِمَاءٌ. فَقَالَ ذَاكَ الرَّجُلُ: كَلاَّ وَاللَّهِ، قُلْتُ: بَلَىٰ وَاللَّهِ، قَالَ: كَلاَّ وَاللَّهِ، قُلْتُ: بَلَىٰ وَاللَّهِ، قَالَ: كَلاَّ وَاللَّهِ، إِنَّهُ لَحَدِيثُ رَسُولِ اللَّهِ ﷺ حَدَّثَنِيهِ. قُلْتُ: بِئْسَ الْجَلِيسُ لِي أَنْتَ مُنْذُ الْيَوْمِ. تَسْمَعُنِي أُخَالِفُكَ وَقَدْ سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ ﷺ فَلاَ تَنْهَانِي؟ ثُمَّ قُلْتُ: مَا هَٰذَا الْغَضَبُ؟ فَأَقْبَلْتُ عَلَيْهِ وَأَسْأَلُهُ. فَإِذَا الرَّجُلُ حُذَيْفَةُ.

٨ ـ باب لا تقومُ السَّاعَةُ حتى يَحْسِرَ الفراتُ عن جَبَلٍ من ذَهَبٍ

٢٩ ـ (٢٨٩٤) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ، يَعْنِي ابْنَ عَبْدِ الرَّحْمَٰنِ الْقَارِيَّ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لاَ تَقُومُ السَّاعَةُ حَتَّىٰ يَحْسِرَ الْفُرَاتُ عَنْ جَبَلٍ مِنْ ذَهَبٍ. يَقْتَتِلُ النَّاسُ عَلَيْهِ. فَيُقْتَلُ مِنْ كُلِّ مِئَةٍ تِسْعَةٌ وَتِسْعُونَ، وَيَقُولُ كُلُّ رَجُلٍ مِنْهُمْ: لَعَلِّي أَكُونُ أَنَا الَّذِي أَنْجُو».

(...) ـ وحدّثني أُمَيَّةُ بْنُ بِسْطَامَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا رَوْحٌ، عَنْ سُهَيْلٍ، بِهَٰذَا الإِسْنَادِ، نَحْوَهُ.

وَزَادَ: فَقَالَ أَبِي: إِنْ رَأَيْتَهُ فَلاَ تَقْرَبَنَّهُ.

٣٠ ـ (...) ـ حدّثنا أَبُو مَسْعُودٍ، سَهْلُ بْنُ عُثْمَانَ: حَدَّثَنَا عُقْبَةُ بْنُ خَالِدٍ السَّكُونِيُّ، عَنْ عُبَيْدِ اللَّهِ، عَنْ خُبَيْبِ بْنِ عَبْدِ الرَّحْمَٰنِ، عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يُوشِكُ الْفُرَاتُ أَنْ يَحْسِرَ عَنْ كَنْزٍ مِنْ ذَهَبٍ، فَمَنْ حَضَرَهُ، فَلاَ يَأْخُذْ مِنْهُ شَيْئاً».

[البخاري: كتاب الفتن، باب خروج النار، رقم: ٧١١٩].

٣١ ـ (...) ـ حدّثنا سَهْلُ بْنُ عُثْمَانَ: حَدَّثَنَا عُقْبَةُ بْنُ خَالِدٍ، عَنْ عُبَيْدِ اللَّهِ، عَنْ أَبِي الزِّنَادِ، عَنْ عَبْدِ الرَّحْمَٰنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:

Euphrates would soon uncover a mountain of gold but he who is present there should not take anything from that.

32-(2895) Abdullah Ibn Al-Harith Ibn Nawfal reported: I was standing along with Ubai Ibn Ka, b and he said: The opinions of the people differ in regard to the achievement of worldly ends. I said: Yes, of course. Thereupon he said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" as saying: The Euphrates would soon uncover a mountain of gold and when the people would bear of it they would flock towards it but the people who would possess that (treasure) (would say): If we allow these persons to take out of it they would take away the whole of it. So they would fight and ninety-nine out of one hundred would be killed. Abu Kamil in his narration said: I and Abu Ka'b stood under the shade of the battlement of Hassan.

33-(2896) Abu Huraira "Allah be pleased with him"narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: Iraq would withhold its Dirhams and Qafiz; Syria would withhold its Mudd and Dinar and Egypt would withhold its Irdab and Dinar and you would recoil to that position from where you started and you would recoil to that position from where you started and you would recoil to that position from where you started, the bones and the flesh of Abu Huraira would bear testimony to it.

[9] The Conquest of Constantinople and the appearance of Ad-Dajjal and the descent of Jesus, son of Mary

34-(2897) Abu Huraira "Allah be pleased with him"narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: The Last Hour would not come until the Romans would land at Al-A'maq or in Dabiq. An army consisting of the best (soldiers) of the people of the earth at that time will come from Medina (to counteract them). When they will arrange themselves in ranks, the Romans would say: Do not stand between us and those (Muslims) who took prisoners from amongst us. Let us fight with them; and the Muslims would say: Nay, by Allah, we would never get aside from you and from our brethren that you may fight them. They will then fight and a third (part) of the army would run away, whom Allah will never forgive. A third (part of the army) which would be constituted of excellent martyrs in Allah's eye, would be killed, and the third who would never be put to trial would win and they would be conquerors of Constantinople. And as they would be busy in distributing the spoils of war (amongst themselves) after hanging their swords by the olive trees, the Satan would cry: Ad-Dajjal has taken your place among your family. They

«يُوشِكُ الْفُرَاتُ أَنْ يَحْسِرَ عَنْ جَبَلٍ مِنْ ذَهَبٍ فَمَنْ حَضَرَهُ، فَلاَ يَأْخُذْ مِنْهُ شَيْئاً».

٣٢ ـ (٢٨٩٥) ـ حدّثنا أَبُو كَامِلٍ، فُضَيْلُ بْنُ حُسَيْنٍ وَأَبُو مَعْنٍ الرَّقَاشِيُّ ـ وَاللَّفْظُ لأَبِي مَعْنٍ ـ. قَالاَ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ: أَخْبَرَنِي أَبِي، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ بْنِ نَوْفَلٍ. قَالَ: كُنْتُ وَاقِفاً مَعَ أُبَيِّ بْنِ كَعْبٍ. فَقَالَ: لاَ يَزَالُ النَّاسُ مُخْتَلِفَةً أَعْنَاقُهُمْ فِي طَلَبِ الدُّنْيَا. قُلْتُ: أَجَلْ. قَالَ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «يُوشِكُ الْفُرَاتُ أَنْ يَحْسِرَ عَنْ جَبَلٍ مِنْ ذَهَبٍ. فَإِذَا سَمِعَ بِهِ النَّاسُ سَارُوا إِلَيْهِ. فَيَقُولُ مَنْ عِنْدَهُ: لَئِنْ تَرَكْنَا النَّاسَ يَأْخُذُونَ مِنْهُ لَيُذْهَبَنَّ بِهِ كُلِّهِ. قَالَ فَيَقْتَتِلُونَ عَلَيْهِ. فَيُقْتَلُ مِنْ كُلِّ مِئَةٍ تِسْعَةٌ وَتِسْعُونَ».

قَالَ أَبُو كَامِلٍ فِي حَدِيثِهِ: قَالَ: وَقَفْتُ أَنَا وَأُبَيُّ بْنُ كَعْبٍ فِي ظِلِّ أُجُمِ حَسَّانَ.

٣٣ ـ (٢٨٩٦) ـ حدّثنا عُبَيْدُ بْنُ يَعِيشَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَاللَّفْظُ لِعُبَيْدٍ، قَالاَ: حَدَّثَنَا يَحْيَىٰ بْنُ آدَمَ بْنِ سُلَيْمَانَ، مَوْلَىٰ خَالِدِ بْنِ خَالِدٍ: حَدَّثَنَا زُهَيْرٌ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنَعَتِ الْعِرَاقُ دِرْهَمَهَا وَقَفِيزَهَا، وَمَنَعَتِ الشَّأْمُ مُدْيَهَا وَدِينَارَهَا، وَمَنَعَتْ مِصْرُ إِرْدَبَّهَا وَدِينَارَهَا، وَعُدْتُمْ مِنْ حَيْثُ بَدَأْتُمْ. وَعُدْتُمْ مِنْ حَيْثُ بَدَأْتُمْ. وَعُدْتُمْ مِنْ حَيْثُ بَدَأْتُمْ». شَهِدَ عَلَىٰ ذٰلِكَ لَحْمُ أَبِي هُرَيْرَةَ وَدَمُهُ.

٩ ـ باب في فتح قُسْطَنْطِينِيَّةَ، وخروج الدَّجَّالِ ونزُول عيسى ابن مريم

٣٤ ـ (٢٨٩٧) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا مُعَلَّىٰ بْنُ مَنْصُورٍ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلاَلٍ: حَدَّثَنَا سُهَيْلٌ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لاَ تَقُومُ السَّاعَةُ حَتَّىٰ يَنْزِلَ الرُّومُ بِالأَعْمَاقِ، أَوْ بِدَابِقٍ. فَيَخْرُجُ إِلَيْهِمْ جَيْشٌ مِنَ الْمَدِينَةِ. مِنْ خِيَارِ أَهْلِ الأَرْضِ يَوْمَئِذٍ. فَإِذَا تَصَافُّوا قَالَتِ الرُّومُ: خَلُّوا بَيْنَنَا وَبَيْنَ الَّذِينَ سَبَوْا مِنَّا نُقَاتِلْهُمْ. فَيَقُولُ الْمُسْلِمُونَ: لاَ وَاللَّهِ، لاَ نُخَلِّي بَيْنَكُمْ وَبَيْنَ إِخْوَانِنَا. فَيُقَاتِلُونَهُمْ، فَيَنْهَزِمُ ثُلُثٌ لاَ يَتُوبُ اللَّهُ عَلَيْهِمْ أَبَداً، وَيُقْتَلُ ثُلُثُهُمْ، أَفْضَلُ الشُّهَدَاءِ عِنْدَ اللَّهِ. وَيَفْتَتِحُ الثُّلُثُ، لاَ يُفْتَنُونَ أَبَداً. فَيَفْتَتِحُونَ قُسْطَنْطِينِيَّةَ. فَبَيْنَمَا هُمْ يَقْتَسِمُونَ

would then come out, but it would be of no avail. And when they would come to Syria, he would come out while they would be still preparing themselves for battle drawing up the ranks. Certainly, the time of prayer shall come and then Jesus "Allah's blessing and peace be upon him" son of Mary would descend and would lead them in prayer. When the enemy of Allah would see him, it would (disappear) just as the salt dissolves itself in water and if he (Jesus) were not to confront them at all, even then it would dissolve completely, but Allah would kill them by his hand and he would show them their blood on his lance (the lance of Jesus Christ).

[10] The last hour would be established at the time when the Romans would have the most population

35-(2898) Al-Mustawrid Al-Qurashi reported: I heard The Messenger of Allah "Allah's blessing and peace be upon him" as saying: The Last Hour would come (when) the Romans would form a majority amongst people. Amr said to him (Al-Mustawrid Quraishi): See what you are saying? He said: I say what I heard from The Messenger of Allah "Allah's blessing and peace be upon him". Thereupon he said: If you say that, it is a fact for they have four qualities. They have the patience to undergo a trial and immediately restore themselves to sanity after trouble and attack again after flight. They (have the quality) of being good to the destitute and the orphans, to the weak and, fifthly, the good quality in them is that they put resistance against the oppression of kings.

36-(...) Al-Mustawrid Al-Qurashi reported: I heard The Messenger of Allah "Allah's blessing and peace be upon him" as saying: The Last Hour would come when the Romans would form a majority amongst people. This reached Amr Ibn Al-'As and he said: What are these traditions which are being transmitted from you and which you claim to have heard from The Messenger of Allah "Allah's blessing and peace be upon him"? Al-Mustawrid said to him: I stated only that which I heard from The Messenger of Allah "Allah's blessing and peace be upon him". Thereupon Amr said: If you state this (it is true), for they have the power of tolerance amongst people at the time of turmoil and restore themselves to sanity after trouble, and are good amongst people so far as the destitute and the weak are concerned.

[11] There would be much bloodshed among the Romans when Ad-Dajjal appears

37-(2899) Usair Ibn Jabir reported: Once there blew a red storm in Kufa and there came a person who had nothing to say but (the following):

الْغَنَائِمِ، قَدْ عَلَّقُوا سُيُوفَهُمْ بِالزَّيْتُونِ، إِذْ صَاحَ فِيهِمُ الشَّيْطَانُ: إِنَّ الْمَسِيحَ قَدْ خَلَفَكُمْ فِي أَهْلِيكُمْ، فَيَخْرُجُونَ، وَذٰلِكَ بَاطِلٌ. فَإِذَا جَاؤُوا الشَّأْمَ خَرَجَ. فَبَيْنَمَا هُمْ يُعِدُّونَ لِلْقِتَالِ، يُسَوُّونَ الصُّفُوفَ، إِذْ أُقِيمَتِ الصَّلاَةُ. فَيَنْزِلُ عِيسَىٰ ابْنُ مَرْيَمَ ﷺ، فَأَمَّهُمْ. فَإِذَا رَآهُ عَدُوُّ اللَّهِ، ذَابَ كَمَا يَذُوبُ الْمِلْحُ فِي الْمَاءِ. فَلَوْ تَرَكَهُ لاَنْذَابَ حَتَّىٰ يَهْلِكَ. وَلٰكِنْ يَقْتُلُهُ اللَّهُ بِيَدِهِ. فَيُرِيهِمْ دَمَهُ فِي حَرْبَتِهِ».

١٠ ـ باب تَقُومُ الساعة والرُّومُ أكثرُ النَّاسِ

٣٥ ـ (٢٨٩٨) ـ حدّثنا عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي اللَّيْثُ بْنُ سَعْدٍ: حَدَّثَنِي مُوسَىٰ بْنُ عُلَيٍّ، عَنْ أَبِيهِ، قَالَ: قَالَ الْمُسْتَوْرِدُ الْقُرَشِيُّ، عِنْدَ عَمْرِو بْنِ الْعَاصِ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «تَقُومُ السَّاعَةُ وَالرُّومُ أَكْثَرُ النَّاسِ».

فقال لَهُ عَمْرٌو: أَبْصِرْ ما تقولُ! قال: أقولُ ما سَمِعْتُ مِنْ رسُولِ اللَّهِ ﷺ. قالَ: لَئِنْ قُلْتَ ذٰلِكَ، إِنَّ فِيهِمْ لَخِصَالاً أَرْبَعاً: إِنَّهُمْ لأَحْلَمُ النَّاسِ عِنْدَ فِتْنَةٍ. وَأَسْرَعُهُمْ إِفَاقَةً بَعْدَ مُصِيبَةٍ. وَأَوْشَكُهُمْ كَرَّةً بَعْدَ فَرَّةٍ. وَخَيْرُهُمْ لِمِسْكِينٍ وَيَتِيمٍ وَضَعِيفٍ. وَخَامِسَةٌ حَسَنَةٌ جَمِيلَةٌ: وَأَمْنَعُهُمْ مِنْ ظُلْمِ الْمُلُوكِ.

٣٦ ـ (...) ـ حدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ التُّجِيبِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: حَدَّثَنِي أَبُو شُرَيْحٍ؛ أَنَّ عَبْدَ الْكَرِيمِ بْنَ الْحَارِثِ حَدَّثَهُ، أَنَّ الْمُسْتَوْرِدَ الْقُرَشِيَّ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «تَقُومُ السَّاعَةُ وَالرُّومُ أَكْثَرُ النَّاسِ».

قَالَ: فَبَلَغَ ذٰلِكَ عَمْرَو بْنَ الْعَاصِ فَقَالَ: مَا هٰذِهِ الأَحَادِيثُ الَّتِي تُذْكَرُ عَنْكَ أَنَّكَ تَقُولُهَا عَنْ رَسُولِ اللَّهِ ﷺ؟ فَقَالَ لَهُ الْمُسْتَوْرِدُ: قُلْتُ الَّذِي سَمِعْتُ مِنْ رَسُولِ اللَّهِ ﷺ. قَالَ: فَقَالَ عَمْرٌو: لَئِنْ قُلْتَ ذٰلِكَ، إِنَّهُمْ لأَحْلَمُ النَّاسِ عِنْدَ فِتْنَةٍ. وَأَجْبَرُ النَّاسِ عِنْدَ مُصِيبَةٍ. وَخَيْرُ النَّاسِ لِمَسَاكِينِهِمْ وَضُعَفَائِهِمْ.

١١ ـ باب إِقْبالِ الرُّوم في كَثْرَةِ القَتْلِ عند خُروجِ الدَّجّال

٣٧ ـ (٢٨٩٩) ـ حدّثنا أبو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَلِيُّ بْنُ حُجْرٍ. كِلاَهُمَا عَنِ ابْنِ عُلَيَّةَ ـ وَاللَّفْظُ لابْنِ حُجْرٍ ـ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ أَيُّوبَ، عَنْ

O Abdullah Ibn Mas'ud, the Last Hour has come. He (Abdullah Ibn Mas'ud) was sitting reclining against something, and he said: The Last Hour would not come until the people divide inheritance and rejoice over booty, and then said pointing towards Syria, with the gesture of his hand like this: The enemy shall muster strength against Muslims and the Muslims will muster strength against them (Syrians). I said: You mean Rome? And he said: Yes, and there would be a terrible fight and the Muslims would prepare a detachment (for fighting unto death) which would not return but victorious. They will fight until night will intervene them; both the sides will return without being victorious and both will be wiped out. The Muslims will again prepare a detachment for fighting unto death so that they may not return but victorious. When it would be the fourth day, a new detachment out of the remnant of the Muslims would be prepared and Allah will decree that the enemy should be routed. And they would fight such a fight the like of which would not be seen, so much so that even if a bird were to pass their flanks, it would fall down dead before reaching the end of them. (There would be such a large-scale massacre) that when counting would be done, (only) one out of a hundred men related to one another would be found alive. So what can be the joy at the spoils of such war and what inheritance would be divided! They would be in this very state that they would hear of a calamity more horrible than this. And a cry would reach them: Ad-Dajjal has taken your place among your offspring. They will, therefore, throw away what would be in their hands and go forward sending ten horsemen, as a scouting party. The Messenger of Allah “Allah’s blessing and peace be upon him” said: I know their names and the names of their forefathers and the colour of their horses. They will be best horsemen on the surface of the earth on that day or amongst the best horsemen on the surface of the earth on that day.

(…) Usair Ibn Jabir reported: I was in the company of Ibn Mas'ud "Allah be pleased with him"when there blew a red storm. The rest of the Hadith is the same.

(…) Usair Ibn Jabir reported: I was in the house of Abdullah Ibn Mas'ud "Allah be pleased with him"and the house was fully packed that a red storm blew in Kufa.

[12] The conquests of the Muslims before the appearance of Ad-Dajjal

38-(2900) Nafi Ibn Utba reported: We were with The Messenger of Allah “Allah’s blessing and peace be upon him” in an expedition that there came a people to The Messenger of Allah “Allah’s blessing and peace be upon him” from the direction of the west. They were dressed in woollen

حُمَيْدِ بْنِ هِلاَلٍ، عَنْ أَبِي قَتَادَةَ الْعَدَوِيِّ، عَنْ يُسَيْرِ بْنِ جَابِرٍ قَالَ: هَاجَتْ رِيحٌ حَمْرَاءُ بِالْكُوفَةِ. فَجَاءَ رَجُلٌ لَيْسَ لَهُ هِجِّيرَى إِلاَّ: يَا عَبْدَ اللّهِ بْنَ مَسْعُودٍ، جَاءَتِ السَّاعَةُ. قَالَ: فَقَعَدَ وَكَانَ مُتَّكِئاً. فَقَالَ: إِنَّ السَّاعَةَ لاَ تَقُومُ، حَتَّىٰ لاَ يُقْسَمَ مِيرَاثٌ، وَلاَ يُفْرَحَ بِغَنِيمَةٍ. ثُمَّ قَالَ بِيَدِهِ هٰكَذَا. وَنَحَّاهَا نَحْوَ الشَّأْمِ. فَقَالَ: عَدُوٌّ يَجْمَعُونَ لأَهْلِ الإِسْلاَمِ، وَيَجْمَعُ لَهُمْ أَهْلُ الإِسْلاَمِ. قُلْتُ: الرُّومَ تَعْنِي؟ قَالَ: نَعَمْ. وَتَكُونُ عِنْدَ ذَاكُمُ الْقِتَالِ رِدَّةٌ شَدِيدَةٌ. فَيَشْتَرِطُ الْمُسْلِمُونَ شُرْطَةً لِلْمَوْتِ لاَ تَرْجِعُ إِلاَّ غَالِبَةً. فَيَقْتَتِلُونَ حَتَّىٰ يَحْجُزَ بَيْنَهُمُ اللَّيْلُ، فَيَفِيءُ هٰؤُلاَءِ وَهٰؤُلاَءِ، كُلٌّ غَيْرُ غَالِبٍ، وَتَفْنَى الشُّرْطَةُ. ثُمَّ يَشْتَرِطُ الْمُسْلِمُونَ شُرْطَةً لِلْمَوْتِ، لاَ تَرْجِعُ إِلاَّ غَالِبَةً. فَيَقْتَتِلُونَ، حَتَّىٰ يَحْجُزَ بَيْنَهُمُ اللَّيْلُ. فَيَفِيءُ هٰؤُلاَءِ وَهٰؤُلاَءِ. كُلٌّ غَيْرُ غَالِبٍ، وَتَفْنَىٰ الشُّرْطَةُ. ثُمَّ يَشْتَرِطُ الْمُسْلِمُونَ شُرْطَةً لِلْمَوْتِ، لاَ تَرْجِعُ إِلاَّ غَالِبَةً. فَيَقْتَتِلُونَ حَتَّىٰ يُمْسُوا، فَيَفِيءُ هٰؤُلاَءِ وَهٰؤُلاَءِ، كُلٌّ غَيْرُ غَالِبٍ، وَتَفْنَىٰ الشُّرْطَةُ. فَإِذَا كَانَ يَوْمُ الرَّابِعِ، نَهَدَ إِلَيْهِمْ بَقِيَّةُ أَهْلِ الإِسْلاَمِ. فَيَجْعَلُ اللّهُ الدَّبْرَةَ عَلَيْهِمْ. فَيَقْتُلُونَ مَقْتَلَةً. إِمَّا قَالَ: لاَ يُرَىٰ مِثْلُهَا، وَإِمَّا قَالَ: لَمْ يُرَ مِثْلُهَا. حَتَّىٰ إِنَّ الطَّائِرَ لَيَمُرُّ بِجَنَبَاتِهِمْ، فَمَا يُخَلِّفُهُمْ حَتَّىٰ يَخِرَّ مَيْتاً. فَيَتَعَادُّ بَنُو الأَبِ، كَانُوا مِئَةً. فَلاَ يَجِدُونَهُ بَقِيَ مِنْهُمْ إِلاَّ الرَّجُلُ الْوَاحِدُ. فَبِأَيِّ غَنِيمَةٍ يُفْرَحُ؟ أَوْ أَيُّ مِيرَاثٍ يُقَاسَمُ؟ فَبَيْنَمَا هُمْ كَذٰلِكَ إِذْ سَمِعُوا بِبَأْسٍ، هُوَ أَكْبَرُ مِنْ ذٰلِكَ. فَجَاءَهُمُ الصَّرِيخُ؛ إِنَّ الدَّجَّالَ قَدْ خَلَفَهُمْ فِي ذَرَارِيِّهِمْ. فَيَرْفُضُونَ مَا فِي أَيْدِيهِمْ، وَيُقْبِلُونَ. فَيَبْعَثُونَ عَشَرَةَ فَوَارِسَ طَلِيعَةً. قَالَ رَسُولُ اللّهِ ﷺ: «إِنِّي لأَعْرِفُ أَسْمَاءَهُمْ، وَأَسْمَاءَ آبَائِهِمْ، وَأَلْوَانَ خُيُولِهِمْ. هُمْ خَيْرُ فَوَارِسَ عَلَىٰ ظَهْرِ الأَرْضِ يَوْمَئِذٍ. أَوْ مِنْ خَيْرِ فَوَارِسَ عَلَىٰ ظَهْرِ الأَرْضِ يَوْمَئِذٍ».

قَالَ ابْنُ أَبِي شَيْبَةَ فِي رِوَايَتِهِ: عَنْ أُسَيْرِ بْنِ جَابِرٍ.

(...) ـ **وحدّثني** مُحَمَّدُ بْنُ عُبَيْدٍ الْغُبَرِيُّ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ حُمَيْدِ بْنِ هِلاَلٍ، عَنْ أَبِي قَتَادَةَ، عَنْ يُسَيْرِ بْنِ جَابِرٍ قَالَ: كُنْتُ عِنْدَ ابْنِ مَسْعُودٍ فَهَبَّتْ رِيحٌ حَمْرَاءُ. وَسَاقَ الْحَدِيثَ بِنَحْوِهِ.

وَحَدِيثُ ابْنِ عُلَيَّةَ أَتَمُّ وَأَشْبَعُ.

(...) ـ **وحدّثنا** شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا سُلَيْمَانُ ـ يَعْنِي ابْنَ الْمُغِيرَةِ ـ: حَدَّثَنَا حُمَيْدٌ ـ يَعْنِي ابْنَ هِلاَلٍ ـ عَنْ أَبِي قَتَادَةَ، عَنْ أُسَيْرِ بْنِ جَابِرٍ، قَالَ: كُنْتُ فِي بَيْتِ عَبْدِ اللّهِ بْنِ مَسْعُودٍ. وَالْبَيْتُ مَلآنُ. قَالَ: فَهَاجَتْ رِيحٌ حَمْرَاءُ بِالْكُوفَةِ. فَذَكَرَ نَحْوَ حَدِيثِ ابْنِ عُلَيَّةَ.

١٢ ـ باب ما يكون من فُتُوحَات المُسْلِمين قَبْل الدَّجَّالِ

٣٨ ـ (٢٩٠٠) ـ **حدّثنا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا جَرِيرٌ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ، عَنْ نَافِعِ بْنِ عُتْبَةَ. قَالَ: كُنَّا مَعَ رَسُولِ اللّهِ ﷺ فِي غَزْوَةٍ. قَالَ:

clothes and they stood near a hillock and they met him as The Messenger of Allah "Allah's blessing and peace be upon him" was sitting. I said to myself: Better go to them and stand between him and them that they may not attack him. Then I thought that perhaps there had been going on secret negotiation amongst them. I however, went to them and stood between them and him and I remember four of the words (on that occasion) which I repeat (on the fingers of my hand) that he (The Messenger of Allah) said: You will attack Arabia and Allah will enable you to conquer it, then you would attack Persia and He would make you to Conquer it. Then you would attack Rome and Allah will enable you to conquer it, then you would attack Ad-Dajjal and Allah will enable you to conquer him. Nafi' said: Jabir, we thought that Ad-Dajjal would appear after Rome (Syrian territory) would be conquered.

[13] The signs which would be prior to establishment of the Last Hour

39-(2901) Hudhaifa Ibn Usaid Al-Ghifari reported: The Messenger of Allah "Allah's blessing and peace be upon him" came to us all of a sudden as we were (busy in a discussion). He said: What do you discuss about? They (the Companions) said. We are discussing about the Last Hour. Thereupon he said: It will not cone until you see ten signs before and (in this connection) he made a mention of the smoke, Ad-Dajjal, the beast, the rising of the sun from the west, the descent of Jesus son of Mary (Allah be pleased with him), the Gog and Magog, and land-sliding in three places, one in the east, one in the west and one in Arabia at the end of which fire would burn forth from the Yemen, and would drive people to the place of their assembly.

40-(...) Hudhaifa Ibn Usaid reported: The Messenger of Allah "Allah's blessing and peace be upon him" was in an apartment and we were beneath that that he peeped in and said to us: What are you discussing about? We said: (We are discussing about the Last) Hour. Thereupon he said: The Last Hour would not come until the ten signs appear: land-sliding in the east, and land-sliding in the west, and land-sliding in the peninsula of Arabia, the smoke, Ad-Dajjal, the beast of the earth, Gog and Magog, the rising of the sun from the west and the fire which would emit from the lower part of Aden. Shu'ba said that Abd Al-'Aziz Ibn Rufai' reported on the authority of Abu Tufail who reported on the authority of Abu Sariha a Hadith like this that The Messenger of Allah "Allah's blessing and peace be upon him" did not make a mention of (the tenth sign) but he said that out of the ten one was the descent of Jesus Christ, son of Mary "Allah's

فَأَتَى النَّبِيَّ ﷺ قَوْمٌ مِنْ قِبَلِ الْمَغْرِبِ، عَلَيْهِمْ ثِيَابُ الصُّوفِ، فَوَافَقُوهُ عِنْدَ أَكَمَةٍ. فَإِنَّهُمْ لَقِيَامٌ وَرَسُولُ اللَّهِ ﷺ قَاعِدٌ. قَالَ: فَقَالَتْ لِي نَفْسِي: ائْتِهِمْ فَقُمْ بَيْنَهُمْ وَبَيْنَهُ، لاَ يَغْتَالُونَهُ. قَالَ: ثُمَّ قُلْتُ: لَعَلَّهُ نَجِيٌّ مَعَهُمْ. فَأَتَيْتُهُمْ فَقُمْتُ بَيْنَهُمْ وَبَيْنَهُ. قَالَ فَحَفِظْتُ مِنْهُ أَرْبَعَ كَلِمَاتٍ، أَعُدُّهُنَّ فِي يَدِي. قَالَ: «تَغْزُونَ جَزِيرَةَ الْعَرَبِ، فَيَفْتَحُهَا اللَّهُ. ثُمَّ فَارِسَ، فَيَفْتَحُهَا اللَّهُ. ثُمَّ تَغْزُونَ الرُّومَ، فَيَفْتَحُهَا اللَّهُ. ثُمَّ تَغْزُونَ الدَّجَّالَ، فَيَفْتَحُهُ اللَّهُ».

قَالَ: فَقَالَ نَافِعٌ: يَا جَابِرُ، لاَ نَرَىٰ الدَّجَّالَ يَخْرُجُ حَتَّىٰ تُفْتَحَ الرُّومُ.

١٣ ـ بَابٌ فِي الآيَاتِ الَّتِي تَكُونُ قَبْلَ السَّاعَةِ

٣٩ ـ (٢٩٠١) ـ حدّثنا أَبُو خَيْثَمَةَ، زُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَابْنُ أَبِي عُمَرَ الْمَكِّيُّ. وَاللَّفْظُ لِزُهَيْرٍ. قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ الآخَرَانِ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ فُرَاتٍ الْقَزَّازِ، عَنْ أَبِي الطُّفَيْلِ، عَنْ حُذَيْفَةَ بْنِ أَسِيدٍ الْغِفَارِيِّ قَالَ: اطَّلَعَ النَّبِيُّ ﷺ عَلَيْنَا وَنَحْنُ نَتَذَاكَرُ. فَقَالَ: «مَا تَذَاكَرُونَ؟» قَالُوا: نَذْكُرُ السَّاعَةَ. قَالَ: «إِنَّهَا لَنْ تَقُومَ حَتَّىٰ تَرَوْنَ قَبْلَهَا عَشْرَ آيَاتٍ». فَذَكَرَ الدُّخَانَ، وَالدَّجَّالَ، وَالدَّابَّةَ، وَطُلُوعَ الشَّمْسِ مِنْ مَغْرِبِهَا، وَنُزُولَ عِيسَىٰ ابْنِ مَرْيَمَ ﷺ، وَيَأْجُوجَ وَمَأْجُوجَ. وَثَلاَثَةَ خُسُوفٍ: خَسْفٌ بِالْمَشْرِقِ، وَخَسْفٌ بِالْمَغْرِبِ، وَخَسْفٌ بِجَزِيرَةِ الْعَرَبِ. وَآخِرُ ذٰلِكَ نَارٌ تَخْرُجُ مِنَ الْيَمَنِ، تَطْرُدُ النَّاسَ إِلَىٰ مَحْشَرِهِمْ.

٤٠ ـ (...) ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ فُرَاتٍ الْقَزَّازِ، عَنْ أَبِي الطُّفَيْلِ، عَنْ أَبِي سَرِيحَةَ، حُذَيْفَةَ بْنِ أَسِيدٍ. قَالَ: كَانَ النَّبِيُّ ﷺ فِي غُرْفَةٍ وَنَحْنُ أَسْفَلَ مِنْهُ. فَاطَّلَعَ إِلَيْنَا فَقَالَ: «مَا تَذْكُرُونَ؟» قُلْنَا: السَّاعَةَ. قَالَ: «إِنَّ السَّاعَةَ لاَ تَكُونُ حَتَّىٰ تَكُونَ عَشْرُ آيَاتٍ: خَسْفٌ بِالْمَشْرِقِ، وَخَسْفٌ بِالْمَغْرِبِ، وَخَسْفٌ فِي جَزِيرَةِ الْعَرَبِ، وَالدُّخَانُ، وَالدَّجَّالُ، وَدَابَّةُ الأَرْضِ، وَيَأْجُوجُ وَمَأْجُوجُ، وَطُلُوعُ الشَّمْسِ مِنْ مَغْرِبِهَا، وَنَارٌ تَخْرُجُ مِنْ قَعْرَةِ عَدَنٍ تَرْحَلُ النَّاسَ».

ـ قَالَ شُعْبَةُ: وَحَدَّثَنِي عَبْدُ الْعَزِيزِ بْنُ رُفَيْعٍ، عَنْ أَبِي الطُّفَيْلِ، عَنْ أَبِي سَرِيحَةَ،

blessing and peace be upon him", and in another version it is the blowing of the violent gale which would drive the people to the ocean.

41-(...) Abu Sariha reported: The Messenger of Allah "Allah's blessing and peace be upon him" was in an (upper) apartment and we were standing lower to him and discussing (about the Last Hour). The rest of the Hadith is the same, and Shu'ba said: I think he also said these words: The fire would descend along with them where they would land and where they would take rest (during midday (it would also cool down for a while). Shu'ba said: This Hadith was narrated to me through Abu Tufail and Abu Sariha and none could trace it back directly to The Messenger of Allah "Allah's blessing and peace be upon him". However, there is a mention of the descent of Jesus Christ son of Mary in one version and in the other there is a mention of the blowing of a violent would drive them to the ocean.

(...) Abu Sariha reported: We were discussing the Last Hour) that The Messenger of Allah "Allah's blessing and peace be upon him" looked towards us. The rest of the Hadith is the same and the tenth (sign) was the descent of Jesus Christ son of Mary, and Shu'ba said: Abd Al-'Aziz did not trace it directly to The Messenger of Allah "Allah's blessing and peace be upon him".

[14] The Last Hour would not be established until fire comes out from the land of Hijaz

42-(2902) Abu Huraira "Allah be pleased with him"reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: The Last Hour would not come until fire emits from the earth of Hijaz which would illuminate the necks of the camels of the Busra.

[15] The habitations of Medina before the Last Hour

43-(2903) Abu Huraira "Allah be pleased with him"reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: (The Last Hour would not come) until the habitations of Medina would extend to Ihab or Yahab. Zubair said: I said to Suhail how far these were from Medina. He said: So and so miles.

44-(2904) Abu Huraira "Allah be pleased with him"narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: The famine would not break on it because of drought, but there would be famine despite heavy rainfall as nothing would grow from the earth.

مِثْلَ ذٰلِكَ. لاَ يَذْكُرُ النَّبِيَّ ﷺ. وَقَالَ أَحَدُهُمَا، فِي الْعَاشِرَةِ: نُزُولُ عِيسَىٰ ابْنِ مَرْيَمَ ﷺ. وَقَالَ الآخَرُ: وَرِيحٌ تُلْقِي النَّاسَ فِي الْبَحْرِ.

٤١ ـ (...) ـ وحدّثناه مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدٌ ـ يَعْنِي ابْنَ جَعْفَرٍ ـ: حَدَّثَنَا شُعْبَةُ، عَنْ فُرَاتٍ. قَالَ: سَمِعْتُ أَبَا الطُّفَيْلِ يُحَدِّثُ، عَنْ أَبِي سَرِيحَةَ. قَالَ: كَانَ رَسُولُ اللّٰهِ ﷺ فِي غُرْفَةٍ، وَنَحْنُ تَحْتَهَا نَتَحَدَّثُ. وَسَاقَ الْحَدِيثَ. بِمِثْلِهِ.

قَالَ شُعْبَةُ: وَأَحْسِبُهُ قَالَ: تَنْزِلُ مَعَهُمْ إِذَا نَزَلُوا. وَتَقِيلُ مَعَهُمْ حَيْثُ قَالُوا.

ـ قَالَ شُعْبَةُ: وَحَدَّثَنِي رَجُلٌ هٰذَا الْحَدِيثَ عَنْ أَبِي الطُّفَيْلِ، عَنْ أَبِي سَرِيحَةَ، وَلَمْ يَرْفَعْهُ. قَالَ: أَحَدُ هٰذَيْنِ الرَّجُلَيْنِ: نُزُولُ عِيسَىٰ ابْنِ مَرْيَمَ. وَقَالَ الآخَرُ: رِيحٌ تُلْقِيهِمْ فِي الْبَحْرِ.

(...) ـ وحدّثناه مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا أَبُو النُّعْمَانِ، الْحَكَمُ بْنُ عَبْدِ اللّٰهِ الْعِجْلِيُّ: حَدَّثَنَا شُعْبَةُ، عَنْ فُرَاتٍ. قَالَ: سَمِعْتُ أَبَا الطُّفَيْلِ يُحَدِّثُ، عَنْ أَبِي سَرِيحَةَ قَالَ: كُنَّا نَتَحَدَّثُ. فَأَشْرَفَ عَلَيْنَا رَسُولُ اللّٰهِ ﷺ. بِنَحْوِ حَدِيثِ مُعَاذٍ وَابْنِ جَعْفَرٍ.

ـ وَقَالَ ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا أَبُو النَّعْمَانِ، الْحَكَمُ بْنُ عَبْدِ اللّٰهِ: حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ، عَنْ أَبِي الطُّفَيْلِ، عَنْ أَبِي سَرِيحَةَ. بِنَحْوِهِ. قَالَ: وَالْعَاشِرَةُ نُزُولُ عِيسَىٰ ابْنِ مَرْيَمَ.

قَالَ شُعْبَةُ: وَلَمْ يَرْفَعْهُ عَبْدُ الْعَزِيزِ.

١٤ ـ باب لا تَقُومُ السَّاعَةُ حتى تَخْرُجَ نَارٌ من أَرْضِ الحِجَازِ

٤٢ ـ (٢٩٠٢) ـ حدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي ابْنُ الْمُسَيَّبِ، أَنَّ أَبَا هُرَيْرَةَ أَخْبَرَهُ، أَنَّ رَسُولَ اللّٰهِ ﷺ قَالَ. (ح) وَحَدَّثَنِي عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ: حَدَّثَنَا أَبِي، عَنْ جَدِّي: حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ، عَنِ ابْنِ شِهَابٍ؛ أَنَّهُ قَالَ: قَالَ ابْنُ الْمُسَيَّبِ: أَخْبَرَنِي أَبُو هُرَيْرَةَ، أَنَّ رَسُولَ اللّٰهِ ﷺ قَالَ: «لاَ تَقُومُ السَّاعَةُ حَتَّىٰ تَخْرُجَ نَارٌ مِنْ أَرْضِ الْحِجَازِ، تُضِيءُ أَعْنَاقَ الإِبِلِ بِبُصْرَىٰ».

١٥ ـ باب في سُكْنَى الْمَدِينَةِ وعِمَارتها قَبْلَ السَّاعَةِ

٤٣ ـ (٢٩٠٣) ـ حدّثني عَمْرٌو النَّاقِدُ: حَدَّثَنَا الأَسْوَدُ بْنُ عَامِرٍ: حَدَّثَنَا زُهَيْرٌ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللّٰهِ ﷺ: «تَبْلُغُ الْمَسَاكِنُ إِهَابَ، أَوْ يَهَابَ».

قَالَ زُهَيْرٌ: قُلْتُ لِسُهَيْلٍ: فَكَمْ ذٰلِكَ مِنَ الْمَدِينَةِ؟ قَالَ: كَذَا وَكَذَا مِيلاً.

٤٤ ـ (٢٩٠٤) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ، يَعْنِي ابْنَ عَبْدِ الرَّحْمَٰنِ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللّٰهِ ﷺ قَالَ: «لَيْسَتِ السَّنَةُ بِأَنْ لاَ تُمْطَرُوا. وَلٰكِنِ السَّنَةُ أَنْ تُمْطَرُوا وَتُمْطَرُوا، وَلاَ تُنْبِتُ الأَرْضُ شَيْئاً».

[16] The affliction would appear from the side of the East, from where the horns of Satan would appear

45-(2905) Ibn Umar "Allah be pleased with both"reported that he heard The Messenger of Allah "Allah's blessing and peace be upon him" as saying (in a state) that he had turned his face towards the east: Behold, turmoil would appear from this side, from where the horns of Satan would appear.

46-(...) Ibn Umar "Allah be pleased with both"reported that The Messenger of Allah "Allah's blessing and peace be upon him" stood by the door (of the apartment of) Hafsa and, pointing towards the east, he said: The turmoil would appear from this side, viz. where the horns of Satan would appear, and he uttered these words twice or thrice and Ubaidullah Ibn Sa'd in his narration said. The Messenger of Allah "Allah's blessing and peace be upon him" had been standing by the door of A'isha.

47-(...) Salim Ibn Abdullah reported from his father that The Messenger of Allah "Allah's blessing and peace be upon him", while turning his face towards the east, said: The turmoil would appear from this side; verily, the turmoil would appear from this side; verily, the turmoil. would appear from this side-the side where appear the horns of Satan.

48-(...) Ibn Umar "Allah be pleased with both"reported that The Messenger of Allah "Allah's blessing and peace be upon him" came out from the house of A'isha and said: It would be from this side that there would appear the height of unbelief, viz. where appear the horns of Satan. i.e. cast.

49-(...) Ibn Umar "Allah be pleased with both"reported: I heard The Messenger of Allah "Allah's blessing and peace be upon him" as saying while pointing his hands towards the east: The turmoil would appear from this side; verily, the turmoil would appear from this side (he repeated it thrice) where appear the horns of Satan.

50-(...) Ibn Fudail reported from his father that he heard Salim Ibn Abdullah Ibn Umar saying: O people of Iraq, how strange it is that you ask about the minor sins but commit major sins? I heard from my father Abdullah Ibn Umar, narrating that he heard The Messenger of Allah "Allah's blessing and peace be upon him" as saying while pointing his hand towards the east: Verily. the turmoil would come from this side, from where appear the horns of Satan and you would strike the necks of one another; and Moses killed a person from among the people of Pharaoh unintentionally and Allah "Exalted and Glorified be He" said:" You killed

١٦ ـ باب الفتنة في المَشْرِقِ من حيث يَطْلُعُ قَرْنَا الشَّيْطان

٤٥ ـ (٢٩٠٥) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ، عَنْ نَافِعٍ. عَنِ ابْنِ عُمَرَ؛ أَنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ، وَهُوَ مُسْتَقْبِلُ الْمَشْرِقِ يَقُولُ: «أَلاَ إِنَّ الْفِتْنَةَ هَاهُنَا، أَلاَ إِنَّ الْفِتْنَةَ هَاهُنَا، مِنْ حَيْثُ يَطْلُعُ قَرْنُ الشَّيْطَانِ».

[البخاري: كتاب الفتن، باب قول النبي ﷺ: «الفتنة من قبل المشرق»، رقم: ٧٩٣].

٤٦ ـ (...) ـ وحدّثني عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ وَمُحَمَّدُ بْنُ الْمُثَنَّى. (ح) وَحَدَّثَنَا عُبَيْدُ اللهِ بْنُ سَعِيدٍ. كُلُّهُمْ عَنْ يَحْيَىٰ الْقَطَّانِ. قَالَ الْقَوَارِيرِيُّ: حَدَّثَنِي يَحْيَىٰ بْنُ سَعِيدٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ: حَدَّثَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَامَ عِنْدَ بَابِ حَفْصَةَ، فَقَالَ بِيَدِهِ نَحْوَ الْمَشْرِقِ: «الْفِتْنَةُ هَاهُنَا مِنْ حَيْثُ يَطْلُعُ قَرْنُ الشَّيْطَانِ»، قَالَهَا مَرَّتَيْنِ أَوْ ثَلاَثاً.

وَقَالَ عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ فِي رِوَايَتِهِ: قَامَ رَسُولُ اللَّهِ ﷺ عِنْدَ بَابِ عَائِشَةَ.

٤٧ ـ (...) ـ وحدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ، وَهُوَ مُسْتَقْبِلُ الْمَشْرِقِ: «هَا إِنَّ الْفِتْنَةَ هَاهُنَا. هَا إِنَّ الْفِتْنَةَ هَاهُنَا. هَا إِنَّ الْفِتْنَةَ هَاهُنَا. مِنْ حَيْثُ يَطْلُعُ قَرْنُ الشَّيْطَانِ».

٤٨ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ، عَنْ عِكْرِمَةَ بْنِ عَمَّارٍ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ قَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ مِنْ بَيْتِ عَائِشَةَ فَقَالَ: «رَأْسُ الْكُفْرِ مِنْ هَاهُنَا، مِنْ حَيْثُ يَطْلُعُ قَرْنُ الشَّيْطَانِ»، يَعْنِي الْمَشْرِقَ.

٤٩ ـ (...) ـ وحدّثنا ابْنُ نُمَيْرٍ: حَدَّثَنَا إِسْحَاقُ ـ يَعْنِي ابْنَ سُلَيْمَانَ ـ: أَخْبَرَنَا حَنْظَلَةُ قَالَ: سَمِعْتُ سَالِماً يَقُولُ: سَمِعْتُ ابْنَ عُمَرَ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ، يُشِيرُ بِيَدِهِ نَحْوَ الْمَشْرِقِ وَيَقُولُ «هَا إِنَّ الْفِتْنَةَ هَاهُنَا. هَا إِنَّ الْفِتْنَةَ هَاهُنَا» ثَلاَثاً «حَيْثُ يَطْلُعُ قَرْنَا الشَّيْطَانِ».

٥٠ ـ (...) ـ حدّثنا عَبْدُ اللَّهِ بْنُ عُمَرَ بْنِ أَبَانَ وَوَاصِلُ بْنُ عَبْدِ الأَعْلَىٰ وَأَحْمَدُ بْنُ عُمَرَ الْوَكِيعِيُّ ـ وَاللَّفْظُ لاِبْنِ أَبَانَ ـ. قَالُوا: حَدَّثَنَا ابْنُ فُضَيْلٍ عَنْ أَبِيهِ. قَالَ: سَمِعْتُ سَالِمَ بْنَ عَبْدِ اللَّهِ بْنِ عُمَرَ يَقُولُ: يَا أَهْلَ الْعِرَاقِ، مَا أَسْأَلَكُمْ عَنِ الصَّغِيرَةِ، وَأَرْكَبَكُمْ لِلْكَبِيرَةِ، سَمِعْتُ أَبِي، عَبْدَ اللَّهِ بْنَ عُمَرَ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِنَّ الْفِتْنَةَ تَجِيءُ مِنْ هَاهُنَا»، وَأَوْمَأَ بِيَدِهِ نَحْوَ الْمَشْرِقِ: «مِنْ حَيْثُ يَطْلُعُ قَرْنَا الشَّيْطَانِ»، وَأَنْتُمْ

a person but We relieved you from the grief and tried you with (many a) trial." Ahmad Ibn Umar reported this Hadith from Salim, but he did not mention the words:" I heard".

[17] The last hour would not be established until (the women of the tribe of) Daws would circumambulate Dhu Al-Khalasa

51-(2906) Abu Huraira "Allah be pleased with him"narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” said: The Last Hour would not come until the women of the tribe of Daws would be seen going round Dhu Al-Khalasa (for worship) and Dhu Al-Khalasa is a place in Tabala, where there was a temple in which the people of the tribe of Daws used to worship the idol.

52-(2907) A'isha "Allah be pleased with her"reported: I heard The Messenger of Allah “Allah’s blessing and peace be upon him” as saying: The (system) of night and day would not end until the people have taken to the worship of Lat and Uzza. I said: The Messenger of Allah, I think when Allah has revealed this verse:" He it is Who has sent His Messenger with right guidance, and true religion, so that He may cause it to prevail upon all religions, though the polytheists are averse (to it)" (At-Tawba 33 and As-Saff 9), it implies that (this promise) is going to be fulfilled. Thereupon he (The Messenger of Allah) said: It would happen as Allah would like. Then Allah would send the sweet fragrant air by which everyone who has even a mustard grain of faith in Him would die and those only would survive who would have no goodness in them. And they would revert to the religion of their forefathers.

(…) This Hadith was narrated on the authority of Ibn Ja'far with the same chain of transmitters.

[18] The last hour would not be established until a person would pass by a grave and wish that he should have been in the place of the dead (in that grave) because of such a distress as befalling him

53-(157) Abu Huraira "Allah be pleased with him"narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” said: The Last Hour would not come until a person would pass by a grave of another person and he would say: I wish it had been my abode.

54-(…) Abu Huraira "Allah be pleased with him"narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” said: By Him, in Whose hand is my life, the world would not come to an end until a person would pass by a grave, would roll over it and express the desire that

يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ. وَإِنَّمَا قَتَلَ مُوسَىٰ الَّذِي قَتَلَ، مِنْ آلِ فِرْعَوْنَ، خَطَأً فَقَالَ عَزَّ وَجَلَّ لَهُ: ﴿وَقَتَلْتَ نَفْسًا فَنَجَّيْنَٰكَ مِنَ ٱلْغَمِّ وَفَتَنَّٰكَ فُتُونًا﴾ [طه: ٤٠].

قَالَ أَحْمَدُ بْنُ عُمَرَ فِي رِوَايَتِهِ عَنْ سَالِمٍ: لَمْ يَقُلْ: سَمِعْتُ.

١٧ ـ باب لاَ تقومُ السَّاعةُ حتى تَعْبُدَ دَوْسٌ ذا الخَلصَة

٥١ ـ (٢٩٠٦) ـ حدّثني مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ. قَالَ عَبْدٌ: أَخْبَرَنَا. وَقَالَ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنِ ابْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ تَقُومُ السَّاعَةُ حَتَّىٰ تَضْطَرِبَ أَلَيَاتُ نِسَاءِ دَوْسٍ، حَوْلَ ذِي الْخَلَصَةِ».

وَكَانَتْ صَنَماً تَعْبُدُهَا دَوْسٌ فِي الْجَاهِلِيَّةِ، بِتَبَالَةَ.

٥٢ ـ (٢٩٠٧) ـ حدّثنا أَبُو كَامِلٍ الْجَحْدَرِيُّ وَأَبُو مَعْنٍ، زَيْدُ بْنُ يَزِيدَ الرَّقَاشِيُّ ـ وَاللَّفْظُ لأَبِي مَعْنٍ ـ قَالاَ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ، عَنِ الأَسْوَدِ بْنِ الْعَلاَءِ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ، قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لاَ يَذْهَبُ اللَّيْلُ وَالنَّهَارُ حَتَّىٰ تُعْبَدَ اللاَّتُ وَالْعُزَّىٰ»، فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنْ كُنْتُ لأَظُنُّ حِينَ أَنْزَلَ اللَّهُ: ﴿هُوَ ٱلَّذِىٓ أَرْسَلَ رَسُولَهُۥ بِٱلْهُدَىٰ وَدِينِ ٱلْحَقِّ لِيُظْهِرَهُۥ عَلَى ٱلدِّينِ كُلِّهِۦ وَلَوْ كَرِهَ ٱلْمُشْرِكُونَ ﴿٣٣﴾﴾ [التوبة: ٣٣] أَنَّ ذٰلِكَ تَامًّا. قَالَ: «إِنَّهُ سَيَكُونُ مِنْ ذٰلِكَ مَا شَاءَ اللَّهُ، ثُمَّ يَبْعَثُ اللَّهُ رِيحاً طَيِّبَةً. فَتَوَفَّىٰ كُلَّ مَنْ فِي قَلْبِهِ مِثْقَالُ حَبَّةِ خَرْدَلٍ مِنْ إِيمَانٍ. فَيَبْقَىٰ مَنْ لاَ خَيْرَ فِيهِ، فَيَرْجِعُونَ إِلَىٰ دِينِ آبَائِهِمْ».

(...) ـ وحدّثناه مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا أَبُو بَكْرٍ ـ وَهُوَ الْحَنَفِيُّ ـ: حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ، بِهٰذَا الإِسْنَادِ، نَحْوَهُ.

١٨ ـ باب لا تَقُومُ السَّاعَةُ حتى يَمُرَّ الرَّجُلُ بقَبْرِ الرَّجُلِ، فيتمنى أن يكون مكان الميت من البلاء

٥٣ ـ (١٥٧) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكِ بْنِ أَنَسٍ، فِيمَا قُرِىءَ عَلَيْهِ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لاَ تَقُومُ السَّاعَةُ حَتَّىٰ يَمُرَّ الرَّجُلُ بِقَبْرِ الرَّجُلِ فَيَقُولُ: يَا لَيْتَنِي مَكَانَهُ».

[البخاري: كتاب الفتن، باب لا تقوم الساعة حتى يغبط أهل القبور، رقم: ٧١١٥].

٥٤ ـ (...) ـ حدّثنا عَبْدُ اللَّهِ بْنُ عُمَرَ بْنِ مُحَمَّدِ بْنِ أَبَانَ بْنِ صَالِحٍ وَمُحَمَّدُ بْنُ يَزِيدَ الرِّفَاعِيُّ، وَاللَّفْظُ لاِبْنِ أَبَانَ، قَالاَ: حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ أَبِي إِسْمَاعِيلَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «وَالَّذِي نَفْسِي بِيَدِهِ، لاَ تَذْهَبُ الدُّنْيَا

he should be in the place of the occupant of that grave not because of religious reasons but because of this calamity.

55-(2908)Abu Huraira "Allah be pleased with him"narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: By Him in Whose Hand is my life, a time would come when the murderer would not know why he has committed the murder, and the victim would not know why he has been killed.

56-(...) Abu Huraira "Allah be pleased with him"narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: The world would not come to an end until a day would come to the people on which the murderer would not know as to why he has killed and the slain would not know as to why he has been murdered. It would be said: Why would It happen? To which he replied: It would be because of general massacre and bloodshed. And the slaughterers and the slain would be in Fire, and in the narration of Ibn Aban, the name of Abu Isma'il has been mentioned.

57-(2909) Abu Huraira "Allah be pleased with him"narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: The Ka'ba would be destroyed by an Abyssinian having two small shanks.

58-(...) The same was narrated on the authority of Abu Huraira through another chain of transmitters.

59-(...) Abu Huraira "Allah be pleased with him"narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: It would be an Abyssinian having two small shanks who would destroy the House of Allah, the Exalted and Glorious.

60-(2910) Abu Huraira "Allah be pleased with him"reported: Allah's Messenger "Allah's blessing and peace be upon him" said: The Last Hour would not come before a person of Qahtan comes forth-driving people with his stick.

61-(2911) Abu Huraira "Allah be pleased with him"narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: The day and the night would not come to an end before a man called Al-Jahjah would occupy the throne.

62-(2912) Abu Huraira "Allah be pleased with him"narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: The Last Hour would not come unless you fight with people whose faces are

حَتَّىٰ يَمُرَّ الرَّجُلُ عَلَىٰ الْقَبْرِ فَيَتَمَرَّغُ عَلَيْهِ، وَيَقُولُ: يَا لَيْتَنِي كُنْتُ مَكَانَ صَاحِبِ هَٰذَا الْقَبْرِ. وَلَيْسَ بِهِ الدِّينُ إِلاَّ الْبَلاَءُ».

٥٥ ـ (٢٩٠٨) ـ وحدّثنا ابْنُ أَبِي عُمَرَ الْمَكِّيُّ: حَدَّثَنَا مَرْوَانُ، عَنْ يَزِيدَ، وَهُوَ ابْنُ كَيْسَانَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ النَّبِيُّ ﷺ: «وَالَّذِي نَفْسِي بِيَدِهِ، لَيَأْتِيَنَّ عَلَىٰ النَّاسِ زَمَانٌ لاَ يَدْرِي الْقَاتِلُ فِي أَيِّ شَيْءٍ قَتَلَ. وَلاَ يَدْرِي الْمَقْتُولُ عَلَىٰ أَيِّ شَيْءٍ قُتِلَ».

٥٦ ـ (...) ـ وحدّثنا عَبْدُ اللَّهِ بْنُ عُمَرَ بْنِ أَبَانَ وَوَاصِلُ بْنُ عَبْدِ الأَعْلَىٰ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ أَبِي إِسْمَاعِيلَ الأَسْلَمِيِّ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «وَالَّذِي نَفْسِي بِيَدِهِ، لاَ تَذْهَبُ الدُّنْيَا حَتَّىٰ يَأْتِيَ عَلَى النَّاسِ يَوْمٌ، لاَ يَدْرِي الْقَاتِلُ فِيمَ قَتَلَ. وَلاَ الْمَقْتُولُ فِيمَ قُتِلَ». فَقِيلَ: كَيْفَ يَكُونُ ذٰلِكَ؟ قَالَ: «الْهَرْجُ. الْقَاتِلُ وَالْمَقْتُولُ فِي النَّارِ».

وَفِي رِوَايَةِ ابْنِ أَبَانَ قَالَ: هُوَ يَزِيدُ بْنُ كَيْسَانَ، عَنْ أَبِي إِسْمَاعِيلَ. لَمْ يَذْكُرِ الأَسْلَمِيَّ.

٥٧ ـ (٢٩٠٩) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ أَبِي عُمَرَ، وَاللَّفْظُ لأَبِي بَكْرٍ، قَالاَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ زِيَادِ بْنِ سَعْدٍ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ، سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ، عَنِ النَّبِيِّ ﷺ: «يُخَرِّبُ الْكَعْبَةَ ذُو السُّوَيْقَتَيْنِ مِنَ الْحَبَشَةِ».

[البخاري: كتاب الحج، باب قول الله تعالى: ﴿جعل الله البيت الحرام...﴾، رقم: ١٥٩١].

٥٨ ـ (...) ـ وحدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنِ ابْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يُخَرِّبُ الْكَعْبَةَ ذُو السُّوَيْقَتَيْنِ مِنَ الْحَبَشَةِ».

[البخاري: كتاب الحج، باب هدم الكعبة، رقم: ١٥٩٦].

٥٩ ـ (...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ـ يَعْنِي الدَّرَاوَرْدِيَّ ـ، عَنْ ثَوْرِ بْنِ زَيْدٍ، عَنْ أَبِي الْغَيْثِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «ذُو السُّوَيْقَتَيْنِ مِنَ الْحَبَشَةِ يُخَرِّبُ بَيْتَ اللَّهِ عَزَّ وَجَلَّ».

٦٠ ـ (٢٩١٠) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: أَخْبَرَنَا عَبْدُ الْعَزِيزِ، يَعْنِي ابْنَ مُحَمَّدٍ، عَنْ ثَوْرِ بْنِ زَيْدٍ، عَنْ أَبِي الْغَيْثِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لاَ تَقُومُ السَّاعَةُ حَتَّىٰ يَخْرُجَ رَجُلٌ مِنْ قَحْطَانَ يَسُوقُ النَّاسَ بِعَصَاهُ».

[البخاري: كتاب المناقب، باب ذكر قحطان، رقم: ٣٥١٧].

٦١ ـ (٢٩١١) ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ الْعَبْدِيُّ: حَدَّثَنَا عَبْدُ الْكَبِيرِ بْنُ عَبْدِ الْمَجِيدِ، أَبُو بَكْرٍ الْحَنَفِيُّ: حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ قَالَ: سَمِعْتُ عُمَرَ بْنَ الْحَكَمِ يُحَدِّثُ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «لاَ تَذْهَبُ الأَيَّامُ وَاللَّيَالِي، حَتَّىٰ يَمْلِكَ رَجُلٌ يُقَالُ لَهُ الْجَهْجَاهُ».

قَالَ مُسْلِمٌ: هُمْ أَرْبَعَةُ إِخْوَةٍ: شَرِيكٌ، وَعُبَيْدُ اللَّهِ، وَعُمَيْرٌ، وَعَبْدُ الْكَبِيرِ. بَنُو عَبْدِ الْمَجِيدِ.

٦٢ ـ (٢٩١٢) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ أَبِي عُمَرَ، وَاللَّفْظُ لابْنِ أَبِي عُمَرَ، قَالاَ: حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «لاَ تَقُومُ

like hammered shields and the Last Hour would not come until you would fight against those wearing the shoes of hair.

63-(...) Abu Huraira "Allah be pleased with him"narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” said: The Last Hour would not come until a people wearing shoes of hair fight against you having their faces like hammered shields.

64-(...) Abu Huraira "Allah be pleased with him"narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” said: The Last Hour would not come until you fight with a people wearing shoes of hair and the Last Hour would not come until you fight with a people having small eyes and broad snub noses.

65-(...) Abu Huraira "Allah be pleased with him"narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” said: The Last Hour would not come until the Muslims fight with the Turks-a people whose faces would be like hammered shields wearing clothes of hair and walking (with shoes) of hair.

66-(...) Abu Huraira "Allah be pleased with him"narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” said: You shall fight in the hours to come against a nation wearing shoes made of hair and faces like hammered shields, with red complexion and small eyes.

67-(2913) Abu Nadra reported: We were in the company of Jabir Ibn Abdullah that he said it may happen that the people of Iraq may not send their Qafiz and Dirhams (their measures of food stuff and their money). We said: Who would be responsible for it? He said: The non-Arabs would prevent them. He again said: There is the possibility that the people of Syria may not send their Dinar and Mudd. We said: Who would be responsible for it? He said This prevention would be made by the Romans. He (Jabir Ibn Abdullah) kept quiet for a while and then reported that Allah's Messenger “Allah’s blessing and peace be upon him” said: There would be a caliph in the last (period) of my nation who would freely give handfuls of wealth to the people without counting it. I said to Abu Nadra and Abu Al-'Ala: DO you mean Umar. Abd Al-Aziz? They said: No (he would be Imam Mahdi.).

(...) This Hadith was narrated by Sa'id with the same chain of transmitters.

68-(2914) Abu Sa'id "Allah be pleased with him"reported that The Messenger of Allah “Allah’s blessing and peace be upon him” I said: There would be amongst your caliphs a caliph who would give handfuls of wealth to the people, but would not count it. In. the narration transmitted on the authority of Ibn Hujr, there is a slight variation of wording.

السَّاعَةُ حَتَّىٰ تُقَاتِلُوا قَوْماً كَأَنَّ وُجُوهَهُمُ الْمَجَانُّ الْمُطْرَقَةُ. وَلاَ تَقُومُ السَّاعَةُ حَتَّىٰ تُقَاتِلُوا قَوْماً نِعَالُهُمُ الشَّعَرُ».

[البخاري: كتاب الجهاد والسير، باب قتال الذين ينتعلون الشعر، رقم: ٢٩٢٩].

٦٣ ـ (...) ـ **وحدّثني** حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ تَقُومُ السَّاعَةُ حَتَّىٰ تُقَاتِلَكُمْ أُمَّةٌ يَنْتَعِلُونَ الشَّعَرَ. وُجُوهُهُمْ مِثْلُ الْمَجَانِّ الْمُطْرَقَةِ».

٦٤ ـ (...) ـ **وحدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، يَبْلُغُ بِهِ النَّبِيَّ ﷺ قَالَ: «لاَ تَقُومُ السَّاعَةُ حَتَّىٰ تُقَاتِلُوا قَوْماً نِعَالُهُمُ الشَّعَرُ. وَلاَ تَقُومُ السَّاعَةُ حَتَّىٰ تُقَاتِلُوا قَوْماً صِغَارَ الأَعْيُنِ، ذُلْفَ الآنُفِ».

[البخاري: كتاب الجهاد والسير، باب قتال الذين ينتعلون الشعر، رقم: ٢٩٢٩].

٦٥ ـ (...) ـ **حدّثنا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ، يَعْنِي ابْنَ عَبْدِ الرَّحْمَٰنِ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لاَ تَقُومُ السَّاعَةُ حَتَّىٰ يُقَاتِلَ الْمُسْلِمُونَ التُّرْكَ، قَوْماً وُجُوهُهُم كَالْمَجَانِّ الْمُطْرَقَةِ، يَلْبَسُونَ الشَّعَرَ، وَيَمْشُونَ فِي الشَّعَرِ».

٦٦ ـ (...) ـ **حدّثنا** أَبُو كُرَيْبٍ: حَدَّثَنَا وَكِيعٌ وَأَبُو أُسَامَةَ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «تُقَاتِلُونَ بَيْنَ يَدَيِ السَّاعَةِ قَوْماً نِعَالُهُمُ الشَّعَرُ. كَأَنَّ وُجُوهَهُمُ الْمَجَانُّ الْمُطْرَقَةُ: حُمْرُ الْوُجُوهِ، صِغَارُ الأَعْيُنِ».

[البخاري: كتاب المناقب، باب علامات النبوة في الإسلام، رقم: ٣٥٩١].

٦٧ ـ (٢٩١٣) ـ **حدّثنا** زُهَيْرُ بْنُ حَرْبٍ، وَعَلِيُّ بْنُ حُجْرٍ، وَاللَّفْظُ لِزُهَيْرٍ، قَالاَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي نَضْرَةَ؛ قَالَ: كُنَّا عِنْدَ جَابِرِ بْنِ عَبْدِ اللَّهِ فَقَالَ: يُوشِكُ أَهْلُ الْعِرَاقِ أَنْ لاَ يُجْبَىٰ إِلَيْهِمْ قَفِيزٌ وَلاَ دِرْهَمٌ. قُلْنَا: مِنْ أَيْنَ ذَاكَ؟ قَالَ: مِنْ قِبَلِ الْعَجَمِ. يَمْنَعُونَ ذَاكَ. ثُمَّ قَالَ: يُوشِكُ أَهْلُ الشَّامِ أَنْ لاَ يُجْبَىٰ إِلَيْهِمْ دِينَارٌ وَلاَ مُدْيٌ. قُلْنَا: مِنْ أَيْنَ ذَاكَ؟ قَالَ: مِنْ قِبَلِ الرُّومِ. ثُمَّ أَسْكَتَ هُنَيَّةً، ثُمَّ قَالَ: رَسُولُ اللَّهِ ﷺ: «يَكُونُ فِي آخِرِ أُمَّتِي خَلِيفَةٌ يَحْثِي الْمَالَ حَثْياً. لاَ يَعُدُّهُ عَدَدًا».

قَالَ: قُلْتُ لأَبِي نَضْرَةَ وَأَبِي الْعَلاَءِ: أَتَرَيَانِ أَنَّهُ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ؟ فَقَالاَ: لاَ.

(...) ـ **وحدّثنا** ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الْوَهَّابِ: حَدَّثَنَا سَعِيدٌ، يَعْنِي الْجُرَيْرِيَّ، بِهَٰذَا الإِسْنَادِ... نَحْوَهُ.

٦٨ ـ (٢٩١٤) ـ **حدّثنا** نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا بِشْرٌ، يَعْنِي ابْنَ الْمُفَضَّلِ. (ح) وَحَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ: حَدَّثَنَا إِسْمَاعِيلُ، يَعْنِي ابْنَ عُلَيَّةَ، كِلاَهُمَا عَنْ سَعِيدِ بْنِ يَزِيدَ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مِنْ خُلَفَائِكُمْ خَلِيفَةٌ يَحْثُو الْمَالَ حَثْياً. لاَ يَعُدُّهُ عَدَداً». وَفِي رِوَايَةِ ابْنِ حُجْرٍ: «يَحْثِي الْمَالَ».

69-(2914&2913) Abu Sa'id and Jabir Ibn Abdullah "Allah be pleased with them"reported that The Messenger of Allah “Allah’s blessing and peace be upon him” said: There would be in the last phase of the time a caliph who would distribute wealth but would not count.

(...) This Hadith was narrated on the authority of Abu Sa'id through another chain of transmitters.

70-(2915) Abu Sa'id Al-Khudri "Allah be pleased with him"reported: The one who Is better than me informed me, that The Messenger of Allah “Allah’s blessing and peace be upon him” said to Ammar as he was digging the ditch (on the occasion of the Battle of the Ditch) wiping over his head: O son of Sumaiyya you will be involved in trouble and a group of the rebels would kill you.

71-(...) This Hadith was narrated on the authority of Muhammad Ibn Qudama, but with a slight variation of wording.

72-(2916) Umm Salama "Allah be pleased with her"narrated that The Messenger of Allah “Allah’s blessing and peace be upon him” said to Ammar: A group of rebels would kill you.

(...) This Hadith was narrated on the authority of Umm Salama through another chain of transmitters.

73-(...) Umm Salama "Allah be pleased with her"reported that The Messenger of Allah “Allah’s blessing and peace be upon him” said: A band of rebels would kill Ammar.

74-(2917) Abu Huraira "Allah be pleased with him"reported that The Messenger of Allah “Allah’s blessing and peace be upon him” as saying: This tribe of the Quraish would kill (people) of my nation. They (the Companions) said: What us to do (in such a situations)? Thereupon he said: Would that the people remain aside from them (and not besmear their hand with the blood of the Muslim). This Hadith was narrated on the authority of Shu'ba with the same chain of transmitters.

75-(2918) Abu Huraira "Allah be pleased with him"reported that Allah’s Messenger “Allah’s blessing and peace be upon him” said: (Khosrau king of Persia) would die and Caesar (Caesar King of Rome) would die; there would be no Caesar after him, but, by one in Whose Hand is my life, you would spend their treasures in the cause of Allah. This Hadith was narrated on the authority of Az-Zuhri.

٦٩ ـ (...) ـ **وحدّثني** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ: حَدَّثَنَا أَبِي: حَدَّثَنَا دَاوُدُ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ وَجَابِرِ بْنِ عَبْدِ اللّهِ، قَالاَ: قَالَ رَسُولُ اللّهِ ﷺ: «يَكُونُ فِي آخِرِ الزَّمَانِ خَلِيفَةٌ يَقْسِمُ الْمَالَ وَلاَ يَعُدُّهُ».

(...) ـ **وحدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِهِ.

٧٠ ـ (٢٩١٥) ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ، وَاللَّفْظُ لاِبْنِ الْمُثَنَّىٰ، قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي مَسْلَمَةَ، قَالَ: سَمِعْتُ أَبَا نَضْرَةَ يُحَدِّثُ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: أَخْبَرَنِي مَنْ هُوَ خَيْرٌ مِنِّي؛ أَنَّ رَسُولَ اللّهِ ﷺ قَالَ لِعَمَّارٍ، حِينَ جَعَلَ يَحْفِرُ الْخَنْدَقَ، وَجَعَلَ يَمْسَحُ رَأْسَهُ وَيَقُولُ: «بُؤْسَ ابْنِ سُمَيَّةَ. تَقْتُلُكَ فِئَةٌ بَاغِيَةٌ».

٧١ ـ (...) ـ **وحدّثني** مُحَمَّدُ بْنُ مُعَاذِ بْنِ عَبَّادٍ الْعَنْبَرِيُّ وَهُرَيْمُ بْنُ عَبْدِ الأَعْلَىٰ. قَالاَ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَإِسْحَاقُ بْنُ مَنْصُورٍ وَمَحْمُودُ بْنُ غَيْلاَنَ وَمُحَمَّدُ بْنُ قُدَامَةَ. قَالُوا: أَخْبَرَنَا النَّضْرُ بْنُ شُمَيْلٍ. كِلاَهُمَا عَنْ شُعْبَةَ، عَنْ أَبِي مَسْلَمَةَ، بِهٰذَا الإِسْنَادِ... نَحْوَهُ.

غَيْرَ أَنَّ فِي حَدِيثِ النَّضْرِ: أَخْبَرَنِي مَنْ هُوَ خَيْرٌ مِنِّي، أَبُو قَتَادَةَ.

وَفِي حَدِيثِ خَالِدِ بْنِ الْحَارِثِ قَالَ: أُرَاهُ يَعْنِي أَبَا قَتَادَةَ.

وَفِي حَدِيثِ خَالِدٍ: وَيَقُولُ: «وَيْسَ»، أَوْ يَقُولُ: «يَا وَيْسَ ابْنِ سُمَيَّةَ».

٧٢ ـ (٢٩١٦) ـ **وحدّثني** مُحَمَّدُ بْنُ عَمْرِو بْنِ جَبَلَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. (ح) وَحَدَّثَنَا عُقْبَةُ بْنُ مُكْرَمٍ الْعَمِّيُّ وَأَبُو بَكْرِ بْنُ نَافِعٍ، قَالَ عُقْبَةُ: حَدَّثَنَا. وَقَالَ أَبُو بَكْرٍ: أَخْبَرَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ خَالِداً يُحَدِّثُ، عَنْ سَعِيدِ بْنِ أَبِي الْحَسَنِ، عَنْ أُمِّهِ، عَنْ أُمِّ سَلَمَةَ؛ أَنَّ رَسُولَ اللّهِ ﷺ قَالَ لِعَمَّارٍ: «تَقْتُلُكَ الْفِئَةُ الْبَاغِيَةُ».

(...) ـ **وحدّثني** إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا خَالِدٌ الْحَذَّاءُ، عَنْ سَعِيدِ بْنِ أَبِي الْحَسَنِ وَالْحَسَنِ، عَنْ أُمِّهِمَا، عَنْ أُمِّ سَلَمَةَ، عَنِ النَّبِيِّ ﷺ.... بِمِثْلِهِ.

٧٣ ـ (...) ـ **وحدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنِ ابْنِ عَوْنٍ، عَنِ الْحَسَنِ، عَنْ أُمِّهِ، عَنْ أُمِّ سَلَمَةَ، قَالَتْ: قَالَ رَسُولُ اللّهِ ﷺ: «تَقْتُلُ عَمَّاراً الْفِئَةُ الْبَاغِيَةُ».

٧٤ ـ (٢٩١٧) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي التَّيَّاحِ. قَالَ: سَمِعْتُ أَبَا زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «يُهْلِكُ أُمَّتِي هٰذَا الْحَيُّ مِنْ قُرَيْشٍ» قَالُوا: فَمَا تَأْمُرُنَا؟ قَالَ: «لَوْ أَنَّ النَّاسَ اعْتَزَلُوهُمْ».

[البخاري: كتاب المناقب، باب علامات النبوة في الإسلام، رقم: ٣٦٠٤].

وحدّثنا أَحْمَدُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ وَأَحْمَدُ بْنُ عُثْمَانَ النَّوْفَلِيُّ، قَالاَ: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا شُعْبَةُ فِي هٰذَا الإِسْنَادِ. فِي مَعْنَاهُ.

٧٥ ـ (٢٩١٨) ـ **حدّثنا** عَمْرٌو النَّاقِدُ وَابْنُ أَبِي عُمَرَ، وَاللَّفْظُ لاِبْنِ أَبِي عُمَرَ، قَالاَ: حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللّهِ ﷺ: «قَدْ مَاتَ كِسْرَى فَلاَ كِسْرَى بَعْدَهُ. وَإِذَا هَلَكَ قَيْصَرُ فَلاَ قَيْصَرَ بَعْدَهُ. وَالَّذِي نَفْسِي بِيَدِهِ، لَتُنْفَقَنَّ كُنُوزُهُمَا فِي سَبِيلِ اللّهِ».

وحدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ. (ح) وَحَدَّثَنِي ابْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ، عَنْ عَبْدِ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ. كِلاَهُمَا عَنِ الزُّهْرِيِّ، بِإِسْنَادِ سُفْيَانَ وَمَعْنَى حَدِيثِهِ.

76-(...) Hammam Ibn Munabbih reported: This is what Abu Huraira reported from The Messenger of Allah "Allah's blessing and peace be upon him" and in this connection he reported so many Hadith (and one of them was this): The Messenger of Allah "Allah's blessing and peace be upon him" said: Khosrau would die and then there would be no Khosrau after him. Caesar would die and there would be no Caesar after him, but you will distribute their treasures in the cause of Allah.

77-(2919) Jabir Ibn Samura "Allah be pleased with him"reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: When Khosrau would die there would be no Khosrau after him; the rest of the Hadith is the same as Abu Huraira reported.

78-(...) Jabir Ibn Samura "Allah be pleased with him"reported: I heard The Messenger of Allah "Allah's blessing and peace be upon him" (as saying There would lie open for a group of Muslims, or for a group of believers, the treasures of the family of Khosrau which would be in the whit (palace). In a version of Qutaiba there is definitely the word" Muslim".

(...) Jabir Ibn Samura "Allah be pleased with him"reported: I heard The Messenger of Allah "Allah's blessing and peace be upon him" a Hadith like this.

(2920) Abu Huraira "Allah be pleased with him"reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: You have heard about a city the one side of which is in the land and the other is in the sea (Constantinople). They said: Allah's Messenger, yes. Thereupon he said: The Last Hour would not come unless seventy thousand persons from Banu Isra'il would attack it. When they would land there, they will neither fight with weapons nor would shower arrows but would only say:" There is no god but Allah and Allah is the Greatest," that one side of it would fall. Thawr (one of the narrators) said: I think that he said: The part by the side of the ocean. Then they would say for the second time:" There is no god but Allah and Allah is the Greatest" that the second side would also fall, and they would say:" There is no god but Allah and Allah is the Greatest," that the gates would be opened for them and they would enter therein and, they would be collecting spoils of war and distributing them amongst themselves that a noise would be heard and It would be said: Verily, Ad-Dajjal has come. And thus they would leave everything there and would turn to him.

٧٦ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، قَالَ: هَٰذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ. فَذَكَرَ أَحَادِيثَ مِنْهَا: وَقَالَ رَسُولُ اللهِ ﷺ: «هلكَ كِسْرى ثُمَّ لا يكُونُ كِسرى بَعْدَهُ. وَقَيصر لَيَهْلِكَنَّ ثُمَّ لاَ يَكُونُ قَيْصَرُ بَعْدَهُ، وَلَتُقْسَمَنَّ كُنُوزُهُمَا فِي سَبِيلِ اللَّه».

٧٧ ـ (٢٩١٩) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا جَرِيرٌ، عَنْ عَبْدِالْمَلِكِ بْنِ عُمَيْرٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ، قَالَ: قَالَ رَسُولُ اللَّه ﷺ: «إِذَا هَلَكَ كِسْرَى فَلاَ كِسْرَى بَعْدَهُ»... فَذَكَرَ بِمِثْلِ حَدِيثِ أَبِي هُرَيْرَةَ سَوَاءً.

[البخاري: كتاب فرض الخمس، باب قول النبي ﷺ: «أحلت لكم الغنائم»، رقم: ٣١٢١].

٧٨ ـ (...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: وَأَبُو كَامِلٍ الْجَحْدَرِيُّ. قَالاَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ. قَالَ: سَمِعْتُ رَسُولَ اللَّه ﷺ يَقُولُ: «لَتَفْتَحَنَّ عِصَابَةٌ مِنَ الْمُسْلِمِينَ، أَوْ مِنَ الْمُؤْمِنِينَ، كَنْزَ آلِ كِسْرَى الَّذِي فِي الأَبْيَضِ».

قَالَ قُتَيْبَةُ: مِنَ الْمُسْلِمِينَ. وَلَمْ يَشُكَّ.

(...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ سِمَاكِ بْنِ حَرْبٍ، قَالَ: سَمِعْتُ جَابِرَ بْنَ سَمُرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ ... بِمَعْنَىٰ حَدِيثِ أَبِي عَوَانَةَ.

(٢٩٢٠) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ، يَعْنِي ابْنَ مُحَمَّدٍ، عَنْ ثَوْرٍ، وَهُوَ ابْنُ زَيْدٍ الدِّيلِيُّ، عَنْ أَبِي الْغَيْثِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «سَمِعْتُم بِمَدِينَةٍ جَانِبٌ مِنْهَا فِي الْبَرِّ وَجَانِبٌ مِنْهَا فِي الْبَحْرِ؟» قَالُوا: نَعَمْ، يَا رَسُولَ اللَّهِ، قَالَ: «لاَ تَقُومُ السَّاعَةُ حَتَّىٰ يَغْزُوهَا سَبْعُونَ أَلْفاً مِنْ بَنِي إِسْحَاقَ، فَإِذَا جَاؤُهَا نَزَلُوا فَلَمْ يُقَاتِلُوا بِسِلاَحٍ وَلَمْ يَرْمُوا بِسَهْمٍ. قَالُوا: لاَ إِلَهَ إِلاَّ اللَّهُ وَاللَّهُ أَكْبَرُ. فَيَسْقُطُ أَحَدُ جَانِبَيْهَا».

قَالَ ثَوْرٌ: لاَ أَعْلَمُهُ إِلاَّ قَالَ: «الَّذِي فِي الْبَحْرِ. ثُمَّ يَقُولُوا الثَّانِيَةَ: لاَ إِلَهَ إِلاَّ اللَّهُ وَاللَّهُ أَكْبَرُ. فَيَسْقُطُ جَانِبُهَا الآخَرُ، ثُمَّ يَقُولُوا الثَّالِثَةَ: لاَ إِلَهَ إِلاَّ اللَّهُ وَاللَّهُ أَكْبَرُ، فَيُفَرَّجُ لَهُمْ. فَيَدْخُلُوهَا فَيَغْنَمُوا. فَبَيْنَمَا هُمْ يَقْتَسِمُونَ الْمَغَانِمَ، إِذْ جَاءَهُمُ الصَّرِيخُ فَقَالَ: إِنَّ الدَّجَّالَ قَدْ خَرَجَ. فَيَتْرُكُونَ كُلَّ شَيْءٍ، وَيَرْجِعُونَ».

(...) Thawr Ibn Zaid narrated this Hadith with the same chain of transmitters.

79-(2921) Ibn Umar "Allah be pleased with both"narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: You will fight against the Jews and you will kill them until even a stone would say: Come here, Muslim, there is a Jew (hiding himself behind me) ; kill him.

(...) Ubaidullah reported this Hadith with this chain of transmitters (and the Words are):" There is a Jew behind me."

80-(...) Abdullah Ibn Umar "Allah be pleased with both"narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: You and the Jews would fight against one another until a stone would say: Muslim, here is a Jew behind me; come and kill him.

81-(...) Abdullah Ibn Umar "Allah be pleased with both"reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: The Jews will fight against you and you will gain victory over them until the stone would say: Muslim, here is a Jew behind me; kill him.

82-(2922) Abu Huraira "Allah be pleased with him"narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: The last hour would not come unless the Muslims will fight against the Jews and the Muslims would kill them until the Jews would hide themselves behind a stone or a tree and a stone or a tree would say: Muslim, or the servant of Allah, there is a Jew behind me; come and kill him; but the tree Gharqad would not say, for it is the tree of the Jews.

83-(2923) Jabir Ibn Samura "Allah be pleased with him"reported: I heard The Messenger of Allah "Allah's blessing and peace be upon him" as saying: Before the Last Hour there would be many liars, and there is an addition in the Hadith transmitted on the authority of Abu Ahwas of these words:" I said to him: Did you hear it from The Messenger of Allah "Allah's blessing and peace be upon him"? He said: Yes."

(...) This Hadith was narrated on the authority of Simak with the same chain of transmitters. and Simak said: I heard my brother say that Jabir had stated: Be on your guard against them.

84-(157) Abu Huraira "Allah be pleased with him"narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: The Last Hour would not come until there would arise about thirty impostors, liars, and each one of them would claim that he is a messenger of Allah.

(...) ـ حدّثني مُحَمَّدُ بْنُ مَرْزُوقٍ: حَدَّثَنَا بِشْرُ بْنُ عُمَرَ الزَّهْرَانِيُّ: حَدَّثَنِي سُلَيْمَانُ بْنُ بِلاَلٍ: حَدَّثَنَا ثَوْرُ بْنُ زَيْدٍ الدِّيلِيُّ، فِي هَٰذَا الإِسْنَادِ... بِمِثْلِهِ.

٧٩ ـ (٢٩٢١) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ قَالَ: «لَتُقَاتِلُنَّ الْيَهُودَ، فَلَتَقْتُلُنَّهُمْ حَتَّىٰ يَقُولَ الْحَجَرُ: يَا مُسْلِمُ هَٰذَا يَهُودِيٌّ، فَتَعَالَ فَاقْتُلْهُ».

(...) ـ وحدّثناه مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَعُبَيْدُ اللَّهِ بْنُ سَعِيدٍ. قَالاَ: حَدَّثَنَا يَحْيَىٰ، عَنْ عُبَيْدِ اللَّهِ، بِهَٰذَا الإِسْنَادِ.

وَقَالَ فِي حَدِيثِهِ: «هَٰذَا يَهُودِيٌّ وَرَائِي».

٨٠ ـ (...) ـ حدّثنا أبو بكر بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ: أَخْبَرَنِي عُمَرُ بْنُ حَمْزَةَ. قَالَ: سَمِعْتُ سَالِماً يَقُولُ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «تَقْتَتِلُونَ أَنْتُمْ وَيَهُودُ، حَتَّىٰ يَقُولَ الْحَجَرُ: يَا مُسْلِمُ، هَٰذَا يَهُودِيٌّ وَرَائِي، تَعَالَ فَاقْتُلْهُ».

٨١ ـ (...) ـ حدّثنا حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ أَخْبَرَهُ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «تُقَاتِلُكُمُ الْيَهُودُ، فَتُسَلَّطُونَ عَلَيْهِمْ، حَتَّىٰ يَقُولَ الْحَجَرُ: يَا مُسْلِمُ، هَٰذَا يَهُودِيٌّ وَرَائِي فَاقْتُلْهُ».

٨٢ ـ (٢٩٢٢) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ، يَعْنِي ابْنَ عَبْدِ الرَّحْمَٰنِ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لاَ تَقُومُ السَّاعَةُ حَتَّىٰ يُقَاتِلَ الْمُسْلِمُونَ الْيَهُودَ. فَيَقْتُلُهُمُ الْمُسْلِمُونَ، حَتَّىٰ يَخْتَبِىءَ الْيَهُودِيُّ مِنْ وَرَاءِ الْحَجَرِ وَالشَّجَرِ. فَيَقُولُ الْحَجَرُ أَوِ الشَّجَرُ: يَا مُسْلِمُ، يَا عَبْدَ اللَّهِ، هَٰذَا يَهُودِيٌّ خَلْفِي. فَتَعَالَ فَاقْتُلْهُ. إِلاَّ الْغَرْقَدَ، فَإِنَّهُ مِنْ شَجَرِ الْيَهُودِ».

٨٣ ـ (٢٩٢٣) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. قَالَ يَحْيَىٰ: أَخْبَرَنَا. وَقَالَ أَبُو بَكْرٍ: حَدَّثَنَا أَبُو الأَحْوَصِ. (ح) وحدّثنا أَبُو كَامِلٍ الْجَحْدَرِيُّ: حَدَّثَنَا أَبُو عَوَانَةَ. كِلاَهُمَا عَنْ سِمَاكٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ. سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ بَيْنَ يَدَيِ السَّاعَةِ كَذَّابِينَ».

وَزَادَ فِي حَدِيثِ أَبِي الأَحْوَصِ: قَالَ: فَقُلْتُ لَهُ: أَنْتَ سَمِعْتَ هَٰذَا مِنْ رَسُولِ اللَّهِ ﷺ؟ قَالَ: نَعَمْ.

(...) ـ وحدّثني ابْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ سِمَاكٍ، بِهَٰذَا الإِسْنَادِ... مِثْلَهُ.

قَالَ سِمَاكٌ: وَسَمِعْتُ أَخِي يَقُولُ: قَالَ جَابِرٌ: فَاحْذَرُوهُمْ.

٨٤ ـ (١٥٧) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ مَنْصُورٍ. قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ زُهَيْرٌ: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ، وَهُوَ ابْنُ مَهْدِيٍّ، عَنْ مَالِكٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «لاَ تَقُومُ السَّاعَةُ حَتَّىٰ يُبْعَثَ دَجَّالُونَ كَذَّابُونَ. قَرِيبٌ مِنْ ثَلاَثِينَ. كُلُّهُمْ يَزْعُمُ أَنَّهُ رَسُولُ اللَّهِ».

(...) This Hadith was narrated on the authority of Abu Huraira with a slight variation of wording.

[19] The story of Ibn Saiyyad

85-(2924) Abdullah "Allah be pleased with him"reported: We were along with The Messenger of Allah "Allah's blessing and peace be upon him" that we happened to pass by children amongst whom there was Ibn Saiyyad. The children made their way but Ibn Saiyyad kept sitting there (and it seemed) as if The Messenger of Allah "Allah's blessing and peace be upon him" did not like it (his sitting with the children) and said to him: May your nose he besmeared with dust, don't you bear testimony to the fact that I am The Messenger of Allah? Thereupon he said: No, but you should bear testimony that I am The Messenger of Allah. Thereupon Umar Ibn Al-Khattab said: The Messenger of Allah, permit me that I should kill him. Thereupon The Messenger of Allah "Allah's blessing and peace be upon him" said: If he is that person who is in your mind (Ad-Dajjal), you will not be able to kill him.

86-(...) Abdullah "Allah be pleased with him"reported: We were walking with The Messenger of Allah "Allah's blessing and peace be upon him" that Ibn Saiyyad happened to pass by him. The Messenger of Allah "Allah's blessing and peace be upon him" said to him: I have concealed for you (something to test you, so tell me that). He said: It is Ad-Dukh. Thereupon The Messenger of Allah "Allah's blessing and peace be upon him" said to him: Be off. You cannot get farther than your rank, whereupon Umar said: The Messenger of Allah, permit me to strike his neck. Thereupon The Messenger of Allah "Allah's blessing and peace be upon him" said: Leave him; if he is that one (Ad-Dajjal) whom you apprehend, you will not be able to kill him.

87-(2925) Abu Sa'id "Allah be pleased with him"reported that The Messenger of Allah "Allah's blessing and peace be upon him" met him (Ibn Saiyyad) and so did Abu Bakr and Umar on some of the roads of Medina. The Messenger of Allah "Allah's blessing and peace be upon him" said: Do you bear testimony to the fact that I am The Messenger of Allah? Thereupon he said: Do you bear testimony to the fact that I am The Messenger of Allah? Thereupon The Messenger of Allah "Allah's blessing and peace be upon him" said: I affirm my faith in Allah and in His Angels and in His Books, and what do you see? He said: I see the throne over water. Whereupon The Messenger of Allah "Allah's blessing and peace be upon him" said: You see the throne of Iblis upon the water, and what else do you see? He said: I see two truthful persons and a liar or two liars and

(...) ـ حدّثنا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنا عَبْدُ الرَّزَّاقِ: أَخْبَرنا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِه. غَيْرَ أَنَّهُ قَالَ: يَنْبَعِثْ.

١٩ - باب ذِكْرِ ابن صَيَّاد

٨٥ ـ (٢٩٢٤) ـ حدّثنا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ. وَاللَّفْظُ لِعُثْمَانَ. قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ عُثْمَانُ: حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ. فَمَرَرْنَا بِصِبْيَانٍ فِيهِم ابْنُ صَيَّادٍ. فَفَرَّ الصِّبْيَانُ وَجَلَسَ ابْنُ صَيَّادٍ. فَكَأَنَّ رَسُولَ اللَّهِ ﷺ كَرِهَ ذَلِكَ. فَقَالَ لَهُ النَّبِيُّ ﷺ: «تَرِبَتْ يَدَاكَ. أَتَشْهَدُ أَنِّي رَسُولُ اللَّهِ؟» فَقَالَ: لا. بَلْ تَشْهَدُ أَنِّي رَسُولُ اللَّهِ. فَقَالَ عُمَرُ بْنُ الْخَطَّابِ: ذَرْنِي. يَا رَسُولَ اللَّهِ، حَتَّى أَقْتُلَهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنْ يَكُنِ الَّذِي تَرَىٰ، فَلَنْ تَسْتَطِيعَ قَتْلَهُ».

٨٦ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَأَبُو كُرَيْبٍ - وَاللَّفْظُ لأَبِي كُرَيْبٍ - قَالَ ابْنُ نُمَيْرٍ: حَدَّثَنَا. وَقَالَ الآخَرَانِ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الأَعْمَشُ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: كُنَّا نَمْشِي مَعَ النَّبِيِّ ﷺ. فَمَرَّ بِابْنِ صَيَّادٍ. فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «قَدْ خَبَأْتُ لَكَ خَبِيئاً» فَقَالَ: دُخٌ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «اخْسَأْ. فَلَنْ تَعْدُوَ قَدْرَكَ». فَقَالَ عُمَرُ: يَا رَسُولَ اللَّهِ، دَعْنِي فَأَضْرِبْ عُنُقَهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «دَعْهُ. فَإِنْ يَكُنِ الَّذِي تَخَافُ، لَنْ تَسْتَطِيعَ قَتْلَهُ».

٨٧ ـ (٢٩٢٥) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا سَالِمُ بْنُ نُوحٍ، عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ. قَالَ: لَقِيَهُ رَسُولُ اللَّهِ ﷺ وَأَبُو بَكْرٍ وَعُمَرُ فِي بَعْضِ طُرُقِ الْمَدِينَةِ. فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «أَتَشْهَدُ أَنِّي رَسُولُ اللَّهِ؟» فَقَالَ هُوَ: أَتَشْهَدُ أَنِّي رَسُولُ اللَّهِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «آمَنْتُ بِاللَّهِ وَمَلائِكَتِهِ وَكُتُبِهِ. مَا تَرَىٰ؟» قَالَ: أَرَىٰ عَرْشاً عَلَى الْمَاءِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «تَرَىٰ عَرْشَ إِبْلِيسَ عَلَى الْبَحْرِ. وَمَا تَرَىٰ؟» قَالَ: أَرَىٰ صَادِقَيْنِ وَكَاذِباً أَوْ كَاذِبَيْنِ وَصَادِقاً. فَقَالَ رَسُولُ اللَّهِ ﷺ:

one truthful. Thereupon The Messenger of Allah “Allah’s blessing and peace be upon him” said: Leave him He has been confounded.

88-(2926) Jabir Ibn Abdullah "Allah be pleased with both"reported that The Messenger of Allah “Allah’s blessing and peace be upon him” met Ibn Sa'id (Saiyyad) and there were with him Abu Bakr and Umar and Ibn Saiyyad was in the company of children. The rest of the Hadith is the same.

89-(2927) Abu Sa'id "Allah be pleased with him"reported: I accompanied Ibn Saiyyad to Mecca and he said to me: What I have gathered from people is that they think that I am Ad-Dajjal. Have you not heard The Messenger of Allah “Allah’s blessing and peace be upon him” saying: He will have no children, I said: Yes, of course. Thereupon he said: But I have children. Have you not heard The Messenger of Allah “Allah’s blessing and peace be upon him” as saying: He would not enter Mecca and Medina? I said: Yes, of course. Thereupon he said I have been once in Medina and now I intend to go to Mecca. And he said to me at the end of his talk: By Allah: I know his place of birth his abode where he is just now. He (Abu Sa'id) said: This caused confusion in my mind (in regard to his identity).

90-(...) Abu Sa'id Al-Khudri "Allah be pleased with him"reported: Ibn Sa'id said to me something for which I felt ashamed. He said: I can excuse others; but what has gone wrong with you, O Companions of Muhammad, that you take me as Ad-Dajjal? Has The Messenger of Allah “Allah’s blessing and peace be upon him” not said that he would be a Jew whereas I am a Muslim and he also said that he would not have children, whereas I have children, and he also said: verily, Allah has prohibited him to enter Mecca whereas I have performed Pilgrimage. he went on saying this that I was about to be impressed by his talk. He (however) said this also: I know where he (Ad-Dajjal) is and I know his father and mother, and it was said to him: Won't you feel pleased if you would be the same person? Thereupon he said: If this offer is made to me, I would not resent that.

91-(...) Abu Sa'id Al-Khudri "Allah be pleased with him"reported: We came back after having performed Pilgrimage or Umra and Ibn Sa'id was along with us. And w, e encamped at a place and the people dispersed and I and he were left behind. I felt terribly frightened from him as it was said about him that he was Ad-Dajjal. He brought his goods and placed them by my luggage and I said: It is intense heat. Would you not place that under that tree? And he did that. Then there appeared before us a flock of sheep. He went and brought a cup of milk and said: Abu Sa'id, drink that. I said it

«لُبِسَ عَلَيْهِ، دَعُوهُ».

٨٨ ـ (٢٩٢٦) ـ حدّثنا يَحْيَىٰ بْنُ حَبِيبٍ وَمُحَمَّدُ بْنُ عَبْدِ الأَعْلَىٰ قَالاَ: حَدَّثَنَا مُعْتَمِرٌ، قَالَ: سَمِعْتُ أَبِي. قَالَ: حَدَّثَنَا أَبُو نَضْرَةَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: لَقِيَ نَبِيُّ اللَّهِ ﷺ ابْنَ صَائِدٍ، وَمَعَهُ أَبُو بَكْرٍ وَعُمَرُ. وَابْنُ صَائِدٍ مَعَ الْغِلْمَانِ... فَذَكَرَ نَحْوَ حَدِيثِ الْجُرَيْرِيِّ.

٨٩ ـ (٢٩٢٧) ـ حدّثني عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ وَمُحَمَّدُ بْنُ الْمُثَنَّىٰ. قَالاَ: حَدَّثَنَا عَبْدُ الأَعْلَىٰ: حَدَّثَنَا دَاوُدُ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: صَحِبْتُ ابْنَ صَائِدٍ إِلَىٰ مَكَّةَ. فَقَالَ لِي: أَمَا قَدْ لَقِيتُ مِنَ النَّاسِ. يَزْعُمُونَ أَنِّي الدَّجَّالُ. أَلَسْتَ سَمِعْتَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّهُ لاَ يُولَدُ لَهُ» قَالَ: قُلْتُ: بَلَىٰ. قَالَ: فَقَدْ وُلِدَ لِي. أَوَ لَيْسَ سَمِعْتَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لاَ يَدْخُلُ الْمَدِينَةَ وَلاَ مَكَّةَ»؟ قُلْتُ: بَلَىٰ. قَالَ: فَقَدْ وُلِدْتُ بِالْمَدِينَةِ. وَهَذَا أَنَا أُرِيدُ مَكَّةَ. قَالَ: ثُمَّ قَالَ لِي فِي آخِرِ قَوْلِهِ: أَمَا وَاللَّهِ، إِنِّي لأَعْلَمُ مَوْلِدَهُ وَمَكَانَهُ وَأَيْنَ هُوَ. قَالَ: فَلَبَسَنِي.

٩٠ ـ (...) ـ حدّثنا يَحْيَىٰ بْنُ حَبِيبٍ وَمُحَمَّدُ بْنُ عَبْدِ الأَعْلَىٰ. قَالاَ: حَدَّثَنَا مُعْتَمِرٌ قَالَ: سَمِعْتُ أَبِي يُحَدِّثُ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ. قَالَ لِيَ ابْنُ صَائِدٍ، وَأَخَذَتْنِي مِنْهُ ذَمَامَةٌ: هَذَا عَذَرْتُ النَّاسَ مَا لِي وَلَكُمْ يَا أَصْحَابَ مُحَمَّدٍ؟ أَلَمْ يَقُلْ نَبِيُّ اللَّهِ ﷺ: «إِنَّهُ يَهُودِيٌّ»؟ وَقَدْ أَسْلَمْتُ قَالَ: «وَلاَ يُولَدُ لَهُ»؟ وَقَدْ وُلِدَ لِي. وَقَالَ: «إِنَّ اللَّهَ قَدْ حَرَّمَ عَلَيْهِ مَكَّةَ»؟ وَقَدْ حَجَجْتُ.

قَالَ: فَمَا زَالَ حَتَّىٰ كَادَ أَنْ يَأْخُذَ فِيَّ قَوْلُهُ. قَالَ: فَقَالَ لَهُ: أَمَا وَاللَّهِ إِنِّي لأَعْلَمُ الآنَ حَيْثُ هُوَ، وَأَعْرِفُ أَبَاهُ وَأُمَّهُ. قَالَ: وَقِيلَ لَهُ: أَيَسُرُّكَ أَنَّكَ ذَاكَ الرَّجُلُ؟ قَالَ: فَقَالَ: لَوْ عُرِضَ عَلَيَّ مَا كَرِهْتُ.

٩١ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا سَالِمُ بْنُ نُوحٍ: أَخْبَرَنِي الْجُرَيْرِيُّ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: خَرَجْنَا حُجَّاجاً أَوْ عُمَّاراً وَمَعَنَا ابْنُ صَائِدٍ. قَالَ: فَنَزَلْنَا مَنْزِلاً. فَتَفَرَّقَ النَّاسُ وَبَقِيتُ أَنَا وَهُوَ. فَاسْتَوْحَشْتُ مِنْهُ وَحْشَةً شَدِيدَةً مِمَّا يُقَالُ عَلَيْهِ. قَالَ: وَجَاءَ بِمَتَاعِهِ فَوَضَعَهُ مَعَ مَتَاعِي. فَقُلْتُ: إِنَّ الْحَرَّ شَدِيدٌ، فَلَو وَضَعْتَهُ تَحْتَ تِلْكَ الشَّجَرَةِ. قَالَ: فَفَعَلَ. قَالَ: فَرُفِعَتْ لَنَا غَنَمٌ. فَانْطَلَقَ فَجَاءَ

is intense heat and the milk is also hot (whereas the fact was) that I did not like to drink from his hands or to take it from his hand and he said: Abu Sa'id, I think that I should take a rope and suspend it by the tree and then commit suicide because of the talks of the people, and he further said: Abu Sa'id he who is ignorant of the saying of The Messenger of Allah “Allah’s blessing and peace be upon him” (he is to be pardoned), but O people of Ansar, is this Hadith of The Messenger of Allah “Allah’s blessing and peace be upon him” concealed from you whereas you have the best knowledge of t this Hadith of The Messenger of Allah “Allah’s blessing and peace be upon him” amongst people? Did Allah's Messenger “Allah’s blessing and peace be upon him” not say that he (Ad-Dajjal) would be a non believer whereas I am a believer? did The Messenger of Allah “Allah’s blessing and peace be upon him” not say he would be barren and no child would be born to him, whereas I have left my children in Medina? Did Allah’s Messenger “Allah’s blessing and peace be upon him” not say: He would not get into Medina and Mecca whereas I have been coming from Medina and now I intend to go to Mecca? Abu Sa'id said: I was about to accept the excuse put forward by him. that he said: I know the place where he would be born and where he is now. So I said to him: May your whole day be spent

92-(2928) Abu Sa'id "Allah be pleased with him"narrated that The Messenger of Allah “Allah’s blessing and peace be upon him” asked Ibn Sa'id about the earth of Paradise. Thereupon he said: Abu Al-Qasim, It is like a fine white musk, whereupon he (The Prophet) said: You have told the truth.

93-(...) Abu Sa'id "Allah be pleased with him"reported that Ibn Saiyyad asked The Messenger of Allah “Allah’s blessing and peace be upon him” about the earth of Paradise. Whereupon he said: It is like white shining pure musk.

94-(2929) Muhammad Ibn Al-Munkadir reported: As I saw Jabir Ibn Abdullah taking an oath in the name of Allah that it was Ibn Sa'id who was Ad-Dajjal I said: Do you take an oath in the name of Allah? Thereupon he said: I heard Umar taking an oath in the presence of The Messenger of Allah “Allah’s blessing and peace be upon him” to this effect but The Messenger of Allah “Allah’s blessing and peace be upon him” did not disapprove of it.

95-(2930) Abdullah Ibn Umar "Allah be pleased with both"reported: Umar Ibn Al-Khattab went along with The Messenger of Allah “Allah’s blessing and peace be upon him” in the company of some persons to Ibn

بِعُسٍّ. فَقَالَ: اشْرَبْ، أَبَا سَعِيدٍ. فَقُلْتُ: إِنَّ الْحَرَّ شَدِيدٌ وَاللَّبَنُ حَارٌّ. مَا بِي إِلاَّ أَنِّي أَكْرَهُ أَنْ أَشْرَبَ عَنْ يَدِهِ أَوْ قَالَ: آخُذَ عَنْ يَدِهِ. فَقَالَ: أَبَا سَعِيدٍ، لَقَدْ هَمَمْتُ أَنْ آخُذَ حَبْلاً فَأُعَلِّقَهُ بِشَجَرَةٍ ثُمَّ أَخْتَنِقَ مِمَّا يَقُولُ لِي النَّاسُ. يَا أَبَا سَعِيدٍ، مَنْ خَفِيَ عَلَيْهِ حَدِيثُ رَسُولِ اللَّهِ ﷺ مَا خَفِيَ عَلَيْكُمْ، مَعْشَرَ الأَنْصَارِ، أَلَسْتَ مِنْ أَعْلَمِ النَّاسِ بِحَدِيثِ رَسُولِ اللَّهِ ﷺ؟ أَلَيْسَ قَدْ قَالَ رَسُولُ اللَّهِ ﷺ: «هُوَ كَافِرٌ» وَأَنَا مُسْلِمٌ؟ أَوَ لَيْسَ قَدْ قَالَ رَسُولُ اللَّهِ ﷺ: «هُوَ عَقِيمٌ لاَ يُولَدُ لَهُ»، وَقَدْ تَرَكْتُ وَلَدِي بِالْمَدِينَةِ؟ أَوَ لَيْسَ قَدْ قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ يَدْخُلُ الْمَدِينَةَ وَلاَ مَكَّةَ» وَقَدْ أَقْبَلْتُ مِنَ الْمَدِينَةِ وَأَنَا أُرِيدُ مَكَّةَ؟

قَالَ أَبُو سَعِيدٍ الْخُدْرِيُّ: حَتَّى كِدْتُ أَنْ أَعْذِرَهُ. ثُمَّ قَالَ: أَمَا، وَاللَّهِ، إِنِّي لأَعْرِفُهُ وَأَعْرِفُ مَوْلِدَهُ وَأَيْنَ هُوَ الآنَ.

قَالَ: قُلْتُ لَهُ: تَبًّا لَكَ، سَائِرَ الْيَوْمِ.

٩٢ ـ (٢٩٢٨) ـ حدّثنا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا بِشْرٌ ـ يَعْنِي ابْنَ مُفَضَّلٍ ـ عَنْ أَبِي مَسْلَمَةَ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لاِبْنِ صَائِدٍ: «مَا تُرْبَةُ الْجَنَّةِ؟» قَالَ: دَرْمَكَةٌ بَيْضَاءُ، مِسْكٌ، يَا أَبَا الْقَاسِمِ، قَالَ: «صَدَقْتَ».

٩٣ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ، أَنَّ ابْنَ صَيَّادٍ سَأَلَ النَّبِيَّ ﷺ عَنْ تُرْبَةِ الْجَنَّةِ؟ فَقَالَ: «دَرْمَكَةٌ بَيْضَاءُ، مِسْكٌ خَالِصٌ».

٩٤ ـ (٢٩٢٩) ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، قَالَ: رَأَيْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَحْلِفُ بِاللَّهِ، أَنَّ ابْنَ صَائِدٍ الدَّجَّالُ. فَقُلْتُ: أَتَحْلِفُ بِاللَّهِ؟ قَالَ: إِنِّي سَمِعْتُ عُمَرَ يَحْلِفُ عَلَىٰ ذَلِكَ عِنْدَ النَّبِيِّ ﷺ. فَلَمْ يُنْكِرْهُ النَّبِيُّ ﷺ.

[البخاري: كتاب الاعتصام بالكتاب والسنة، باب من رأى ترك النكير من النبي ﷺ حجة، رقم: ٧٣٥٥].

٩٥ ـ (٢٩٣٠) ـ حدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ بْنِ عَبْدِ اللَّهِ بْنِ حَرْمَلَةَ بْنِ عِمْرَانَ التُّجِيبِيُّ: أَخْبَرَنِي ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ،

Saiyyad that he found him playing with children near the fortification of Banu Maghala and Ibn Saiyyad was at that time just at the threshold of adolescence and he did not perceive (the presence of Holy Prophet) until The Messenger of Allah "Allah's blessing and peace be upon him" struck his back with his hands. The Messenger of Allah "Allah's blessing and peace be upon him" said: Ibn Saiyyad, don't you bear witness that I am The Messenger of Allah? Ibn Saiyyad looked toward him and he said: I bear witness to the fact that you The Messenger of the unlettered. Ibn Saiyyad said to the Messenger of Allah "Allah's blessing and peace be upon him": Do you bear witness to the fact that I am The Messenger of Allah? The Messenger of Allah "Allah's blessing and peace be upon him" rejected this and said: I affirm my faith in Allah and in His messengers. Then The Messenger of Allah "Allah's blessing and peace be upon him" said to him: What do you see? Ibn Saiyyad said: It is Ad-Dukh. Thereupon The Messenger of Allah "Allah's blessing and peace be upon him" said: May you be disgraced and dishonoured, you would not be able to go beyond your rank. Umar Ibn Al-Khattab said: The Messenger of Allah, permit me that I should strike his neck. Thereupon The Messenger of Allah "Allah's blessing and peace be upon him" said: If he is the same (Ad-Dajjal) who would appear near the Last Hour, you would not be able to overpower him, and he is not that there is no good for you to kill him.

(2931) Abdullah Ibn Umar "Allah be pleased with both"narrated that after some time The Messenger of Allah "Allah's blessing and peace be upon him" and Ubai Ibn Ka'b went towards the palm trees where Ibn Saiyyad was. When The Messenger of Allah "Allah's blessing and peace be upon him" went near the tree he hid himself behind a tree with the intention of hearing something from Ibn Saiyyad before Ibn Saiyyad could see him, but The Messenger of Allah "Allah's blessing and peace be upon him" saw him on a bed with a blanket around him from which a murmuring sound was being heard and Ibn Saiyyad's mother saw The Messenger of Allah "Allah's blessing and peace be upon him" behind the trunk of the palm tree. She said to Ibn Saiyyad: Saf (that being his name), here is Muhammad. Thereupon Ibn Saiyyad jumped up murmuring and The Messenger of Allah "Allah's blessing and peace be upon him" said: If she had left him alone he would have made things clear.

(169) Abdullah Ibn Umar "Allah be pleased with both"narrated that The Messenger of Allah "Allah's blessing and peace be upon him" stood up amongst the people and lauded Allah as He deserved, then he mentioned

أَخْبَرَهُ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ أَخْبَرَهُ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ انْطَلَقَ مَعَ رَسُولِ اللَّهِ ﷺ فِي رَهْطٍ قِبَلَ ابْنِ صَيَّادٍ حَتَّىٰ وَجَدَهُ يَلْعَبُ مَعَ الصِّبْيَانِ عِنْدَ أُطُمِ بَنِي مَغَالَةَ. وَقَدْ قَارَبَ ابْنُ صَيَّادٍ، يَوْمَئِذٍ الْحُلُمَ. فَلَمْ يَشْعُرْ حَتَّىٰ ضَرَبَ رَسُولُ اللَّهِ ﷺ ظَهْرَهُ بِيَدِهِ. ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ لابْنِ صَيَّادٍ: «أَتَشْهَدُ أَنِّي رَسُولُ اللَّهِ؟» فَنَظَرَ إِلَيْهِ ابْنُ صَيَّادٍ فَقَالَ: أَشْهَدُ أَنَّكَ رَسُولُ الأُمِّيِّينَ، فَقَالَ ابْنُ صَيَّادٍ لِرَسُولِ اللَّهِ ﷺ: أَتَشْهَدُ أَنِّي رَسُولُ اللَّهِ؟ فَرَفَضَهُ رَسُولُ اللَّهِ ﷺ وَقَالَ: «آمَنْتُ بِاللَّهِ وَبِرُسُلِهِ». ثُمَّ قَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «مَاذَا تَرَىٰ؟» قَالَ ابْنُ صَيَّادٍ: يَأْتِينِي صَادِقٌ وَكَاذِبٌ. فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «خُلِّطَ عَلَيْكَ الأَمْرُ». ثُمَّ قَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «إِنِّي قَدْ خَبَأْتُ لَكَ خَبِيئاً» فَقَالَ ابْنُ صَيَّادٍ: هُوَ الدُّخُّ. فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «اخْسَأْ. فَلَنْ تَعْدُوَ قَدْرَكَ»، فَقَالَ عُمَرُ بْنُ الْخَطَّابِ: ذَرْنِي، يَا رَسُولَ اللَّهِ، أَضْرِبْ عُنُقَهُ. فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «إِنْ يَكُنْهُ فَلَنْ تُسَلَّطَ عَلَيْهِ. وَإِنْ لَمْ يَكُنْهُ فَلاَ خَيْرَ لَكَ فِي قَتْلِهِ».

[البخاري: كتاب أحاديث الأنبياء، باب قول الله تعالى: ﴿ولقد أرسلنا نوحاً إلى قومه﴾، رقم: ٣٣٣٧].

(٢٩٣١) ـ وَقَالَ سَالِمُ بْنُ عَبْدِ اللَّهِ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ يَقُولُ: انْطَلَقَ بَعْدَ ذَلِكَ رَسُولُ اللَّهِ ﷺ وَأُبَيُّ بْنُ كَعْبٍ الأَنْصَارِيُّ إِلَى النَّخْلِ الَّتِي فِيهَا ابْنُ صَيَّادٍ. حَتَّىٰ إِذَا دَخَلَ رَسُولُ اللَّهِ ﷺ النَّخْلَ، طَفِقَ يَتَّقِي بِجُذُوعِ النَّخْلِ. وَهُوَ يَخْتِلُ أَنْ يَسْمَعَ مِنَ ابْنِ صَيَّادٍ شَيْئاً، قَبْلَ أَنْ يَرَاهُ ابْنُ صَيَّادٍ. فَرَآهُ رَسُولُ اللَّهِ ﷺ وَهُوَ مُضْطَجِعٌ عَلَىٰ فِرَاشٍ فِي قَطِيفَةٍ لَهُ فِيهَا زَمْزَمَةٌ، فَرَأَتْ أُمُّ ابْنِ صَيَّادٍ رَسُولَ اللَّهِ ﷺ وَهُوَ يَتَّقِي بِجُذُوعِ النَّخْلِ. فَقَالَتْ لابْنِ صَيَّادٍ: يَا صَافِ، وَهُوَ اسْمُ ابْنِ صَيَّادٍ، هَٰذَا مُحَمَّدٌ. فَثَارَ ابْنُ صَيَّادٍ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ تَرَكَتْهُ بَيَّنَ».

(١٦٩) ـ قَالَ سَالِمٌ: قَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ: فَقَامَ رَسُولُ اللَّهِ ﷺ فِي النَّاسِ فَأَثْنَىٰ عَلَى اللَّهِ بِمَا هُوَ أَهْلُهُ ثُمَّ ذَكَرَ الدَّجَّالَ فَقَالَ: «إِنِّي لأُنْذِرُكُمُوهُ. مَا مِنْ نَبِيٍّ إِلاَّ وَقَدْ أَنْذَرَهُ قَوْمَهُ. لَقَدْ أَنْذَرَهُ نُوحٌ قَوْمَهُ. وَلَكِنْ أَقُولُ لَكُمْ فِيهِ قَوْلاً لَمْ يَقُلْهُ نَبِيٌّ لِقَوْمِهِ.

Ad-Dajjal and said: I warn you of him and there is no Prophet who has not warned his people against Ad-Dajjal. Even Noah warned (against him) but I am going to tell you a thing which no Prophet told his people. You must know that he (Ad-Dajjal) is one-eyed and Allah "Exalted and Glorified be He" is not one-eyed. Ibn Shihab said: Umar Ibn Thabit Al-Ansari informed me that some of the Companions of The Messenger of Allah "Allah's blessing and peace be upon him" informed him that the day when The Messenger of Allah "Allah's blessing and peace be upon him" warned people against Ad-Dajjal, he also said: There would be written between his two eyes infidel and everyone who would resent his deeds would be able to read or every Muslim would be about to read, and he also said: Bear this thing in mind that none amongst you would be able to see Allah "Exalted and Glorified be He" until he dies.

96-(2930) Abdullah Ibn Umar "Allah be pleased with both"reported that The Messenger of Allah "Allah's blessing and peace be upon him" went along with him in the company of some persons and there was Umar Ibn Al-Khattab also amongst them till they saw Ibn Saiyyad as a young boy just on the threshold of adolescence playing with children near the battlement of Banu Mu'awiya; the rest of the Hadith is the same but with these concluding words:" Had his mother left him (to murmur) his matter would have become clear."

97-(...) Ibn Umar "Allah be pleased with both"reported that The Messenger of Allah "Allah's blessing and peace be upon him" happened to pass by Ibn Saiyyad along with his Companions including Umar Ibn Al-Khattab as he was playing with children near the battlement of Banu Maghala and he was also a child by that time. The rest of the Hadith is the same as narrated by Ibn Umar (in which there is a mention of) setting out of The Messenger of Allah "Allah's blessing and peace be upon him" along with Ubai Ibn Ka'b towards the date-palm trees.

98-(...) Nafi reported that Ibn Umar "Allah be pleased with both"met Ibn Saiyyad on some of the paths of Medina and he said to him a word which enraged him and he was so much swollen with anger that the way was blocked. Ibn Umar went to Hafsa and informed her about this. Thereupon she said: May Allah have mercy upon you, why did you incite Ibn Saiyyad in spite of the fact that you knew it would be the extreme anger which would make Ad-Dajjal appear in the world?

99-(...) Nafi reported that Ibn Umar "Allah be pleased with both"said: I met Ibn Saiyyad twice and said to some of them (his friends): You state

تَعلَّمُوا أنَّهُ أَعْوَرُ. وَأَنَّ اللَّهَ تَبارَكَ وَتَعَالَىٰ لَيْسَ بِأَعْوَرَ».

ـ قَالَ ابْنُ شِهَابٍ: وَأَخْبَرَنِي عُمَرُ بْنُ ثَابِتٍ الأَنْصَارِيُّ؛ أَنَّهُ أَخْبَرَهُ بَعْضُ أَصْحَابِ رَسُولِ اللَّهِ ﷺ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ، يَوْمَ حَذَّرَ النَّاسَ الدَّجَّالَ: «إِنَّهُ مَكْتُوبٌ بَيْنَ عَيْنَيْهِ كَافِرٌ. يَقْرَؤُهُ مَنْ كَرِهَ عَمَلَهُ، أَوْ يَقْرَؤُهُ كُلُّ مُؤْمِنٍ». وَقَالَ: «تَعَلَّمُوا أَنَّهُ لَنْ يَرَىٰ أَحَدٌ مِنْكُمْ رَبَّهُ عَزَّ وَجَلَّ حَتَّىٰ يَمُوتَ».

٩٦ ـ (٢٩٣٠) ـ **حدّثنا** الْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ. قَالاَ: حَدَّثَنَا يَعْقُوبُ، وَهُوَ ابْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ قَالَ: انْطَلَقَ رَسُولُ اللَّهِ ﷺ وَمَعَهُ رَهْطٌ مِنْ أَصْحَابِهِ. فِيهِمْ عُمَرُ بْنُ الْخَطَّابِ. حَتَّىٰ وَجَدَ ابْنَ صَيَّادٍ غُلاَماً قَدْ نَاهَزَ الْحُلُمَ. يَلْعَبُ مَعَ الْغِلْمَانِ عِنْدَ أُطُمِ بَنِي مُعَاوِيَةَ، وَسَاقَ الْحَدِيثَ بِمِثْلِ حَدِيثِ يُونُسَ. إِلَىٰ مُنْتَهَىٰ حَدِيثِ عُمَرَ بْنِ ثَابِتٍ.

وَفِي الْحَدِيثِ عَنْ يَعْقُوبَ، قَالَ: قَالَ أُبَيٌّ، يَعْنِي فِي قَوْلِهِ: لَوْ تَرَكَتْهُ بَيَّنَ، قَالَ: لَوْ تَرَكَتْهُ أُمُّهُ، بَيَّنَ أَمْرَهُ.

٩٧ ـ (...) ـ **وحدّثنا** عَبْدُ بْنُ حُمَيْدٍ وَسَلَمَةُ بْنُ شَبِيبٍ. جَمِيعاً عَنْ عَبْدِ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ ﷺ مَرَّ بِابْنِ صَيَّادٍ فِي نَفَرٍ مِنْ أَصْحَابِهِ. فِيهِمْ عُمَرُ بْنُ الْخَطَّابِ، وَهُوَ يَلْعَبُ مَعَ الْغِلْمَانِ عِنْدَ أُطُمِ بَنِي مَغَالَةَ. وَهُوَ غُلاَمٌ، بِمَعْنَىٰ حَدِيثِ يُونُسَ وَصَالِحٍ. غَيْرَ أَنَّ عَبْدَ بْنَ حُمَيْدٍ لَمْ يَذْكُرْ حَدِيثَ ابْنِ عُمَرَ، فِي انْطِلاَقِ النَّبِيِّ ﷺ مَعَ أُبَيِّ بْنِ كَعْبٍ، إِلَى النَّخْلِ.

[البخاري: كتاب الجهاد والسير، باب كيف يعرض الإسلام على الصبي، رقم: ٣٠٥٥].

٩٨ ـ (٢٩٣٢) ـ **حدّثنا** عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا هِشَامٌ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، قَالَ: لَقِيَ ابْنُ عُمَرَ ابْنَ صَائِدٍ فِي بَعْضِ طُرُقِ الْمَدِينَةِ. فَقَالَ لَهُ قَوْلاً أَغْضَبَهُ. فَانْتَفَخَ حَتَّىٰ مَلأَ السِّكَّةَ. فَدَخَلَ ابْنُ عُمَرَ عَلَىٰ حَفْصَةَ وَقَدْ بَلَغَهَا. فَقَالَتْ لَهُ: رَحِمَكَ اللَّهُ، مَا أَرَدْتَ مِنِ ابْنِ صَائِدٍ؟ أَمَا عَلِمْتَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّمَا يَخْرُجُ مِنْ غَضْبَةٍ يَغْضَبُهَا»؟.

٩٩ ـ (...) ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا حُسَيْنٌ ـ يَعْنِي ابْنَ حَسَنِ بْنِ يَسَارٍ ـ: حَدَّثَنَا ابْنُ عَوْنٍ، عَنْ نَافِعٍ. قَالَ: كَانَ نَافِعٌ يَقُولُ: ابْنُ صَيَّادٍ، قَالَ: قَالَ ابْنُ

that it was he (Ad-Dajjal). He said: By Allah, it is not so. I said: You have not told me the truth; by Allah some of you informed me that he would not die until he would have the largest number of offspring and huge wealth and it is he about whom it is thought so. Then Ibn Saiyyad talked to us. I then departed and met him again for the second time and his eye had been swollen. I said: What has happened to your eye? He said: I do not know. I said: This is in your head and you do not know about it? He said: If Allah so wills He can create it (eye) in your staff. He then produced a sound like the braying of a donkey. Some of my companions thought that I had struck him with the staff as he was with me that the staff broke into pieces, but, by Allah, I was not conscious of it. He then came to the Mother of the Faithful (Hafsa) and narrated it to her and she said: What concern you have with him? Don't you know that The Messenger of Allah "Allah's blessing and peace be upon him" said that the first thing (by the incitement of which) he would come out before the public would be his anger?

[20] What about the characteristics of Ad-Dajjal and what would be with him

100-(169) Ibn Umar "Allah be pleased with both"reported that The Messenger of Allah "Allah's blessing and peace be upon him". made a mention of Ad-Dajjal in the presence of the people and said: Allah is not one-eyed and behold that Ad-Dajjal is blind of the right eye and his eye would be like a floating grape.

(...) This Hadith was narrated on the authority of Ibn Umar through another chain of transmitters.

101-(2933) Anas Ibn Malik "Allah be pleased with him"reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: There is never a prophet who has not warned the Nation of that one-eyed liar; behold he is one-eyed and your Lord is not one-eyed. On his forehead are the letters (standing for the word Unbeliever).

102-(...) Anas Ibn Malik "Allah be pleased with him"reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: There would be written the letters (standing for the word Infidel) between the eyes of Ad-Dajjal.

103-(...) Anas Ibn Malik "Allah be pleased with him"reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: Ad-Dajjal is blind of one eye and there is written between his eyes the word" Infidel". He then spelled the word as k. f. r., which every Muslim would be able to read.

عُمَرَ: لَقِيتُهُ مَرَّتَيْنِ. قَالَ: فَلَقِيتُهُ فَقُلْتُ لِبَعْضِهِمْ: هَلْ تَحَدَّثُونَ أَنَّهُ هُوَ؟ قَالَ: لاَ، وَاللَّهِ. قَالَ: قُلْتُ: كَذَبْتَنِي، وَاللَّهِ، لَقَدْ أَخْبَرَنِي بَعْضُكُمْ أَنَّهُ لَنْ يَمُوتَ حَتَّىٰ يَكُونَ أَكْثَرَكُمْ مَالاً وَوَلَداً، فَكَذَلِكَ هُوَ زَعَمُوا الْيَوْمَ. قَالَ: فَتَحَدَّثْنَا ثُمَّ فَارَقْتُهُ. قَالَ: فَلَقِيتُهُ لَقْيَةً أُخْرَى وَقَدْ نَفَرَتْ عَيْنُهُ. قَالَ: فَقُلْتُ: مَتَىٰ فَعَلَتْ عَيْنُكَ مَا أَرَىٰ؟ قَالَ: لاَ أَدْرِي. قَالَ: قُلْتُ: لاَ تَدْرِي وَهِيَ فِي رَأْسِكَ؟ قَالَ: إِنْ شَاءَ اللَّهُ خَلَقَهَا فِي عَصَاكَ هَٰذِهِ. قَالَ: فَنَخَرَ كَأَشَدِّ نَخِيرِ حِمَارٍ سَمِعْتُ. قَالَ: فَزَعَمَ بَعْضُ أَصْحَابِي أَنِّي ضَرَبْتُهُ بِعَصاً كَانَتْ مَعِي حَتَّىٰ تَكَسَّرَتْ، وَأَمَّا أَنَا، فَوَاللَّهِ مَا شَعَرْتُ.

قَالَ: وَجَاءَ حَتَّىٰ دَخَلَ عَلَىٰ أُمِّ الْمُؤْمِنِينَ فَحَدَّثَهَا فَقَالَتْ: مَا تُرِيدُ إِلَيْهِ؟ أَلَمْ تَعْلَمْ أَنَّهُ قَدْ قَالَ: «إِنَّ أَوَّلَ مَا يَبْعَثُهُ عَلَى النَّاسِ غَضَبٌ يَغْضَبُهُ».

٢٠ ـ باب ذِكْرِ الدَّجَّال وصِفَته وما مَعَه

١٠٠ ـ (١٦٩) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ وَمُحَمَّدُ بْنُ بِشْرٍ. قَالاَ: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ. حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ ﷺ ذَكَرَ الدَّجَّالَ بَيْنَ ظَهْرَانَيِ النَّاسِ فَقَالَ: «إِنَّ اللَّهَ تَعَالَىٰ لَيْسَ بِأَعْوَرَ. أَلاَ وَإِنَّ الْمَسِيحَ الدَّجَّالَ أَعْوَرُ الْعَيْنِ الْيُمْنَىٰ. كَأَنَّ عَيْنَهُ عِنَبَةٌ طَافِئَةٌ».

(...) ـ حدّثني أَبُو الرَّبِيعِ وَأَبُو كَامِلٍ. قَالاَ: حَدَّثَنَا حَمَّادٌ، وَهُوَ ابْنُ زَيْدٍ، عَنْ أَيُّوبَ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبَّادٍ: حَدَّثَنَا حَاتِمٌ، يَعْنِي ابْنَ إِسْمَاعِيلَ، عَنْ مُوسَى بْنِ عُقْبَةَ، كِلاَهُمَا عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِهِ.

١٠١ ـ (٢٩٣٣) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَمُحَمَّدُ بْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ نَبِيٍّ إِلاَّ وَقَدْ أَنْذَرَ أُمَّتَهُ الأَعْوَرَ الْكَذَّابَ، أَلاَ إِنَّهُ أَعْوَرُ، وَإِنَّ رَبَّكُمْ لَيْسَ بِأَعْوَرَ، مَكْتُوبٌ بَيْنَ عَيْنَيْهِ: ك ف ر».

[البخاري: كتاب الفتن، باب ذكر الدجال، رقم: ٧١٣١].

١٠٢ ـ (...) ـ حدّثنا ابْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ ـ وَاللَّفْظُ لاِبْنِ الْمُثَنَّىٰ ـ، قَالاَ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ، أَنَّ نَبِيَّ اللَّهِ ﷺ قَالَ: «الدَّجَّالُ مَكْتُوبٌ بَيْنَ عَيْنَيْهِ: ك ف ر، أَيْ كَافِرٌ».

١٠٣ ـ (...) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ شُعَيْبِ بْنِ الْحَبْحَابِ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الدَّجَّالُ مَمْسُوحُ الْعَيْنِ. مَكْتُوبٌ بَيْنَ عَيْنَيْهِ كَافِرٌ»، ثُمَّ تَهَجَّاهَا: «ك ف ر. «يَقْرَؤُهُ كُلُّ مُسْلِمٍ».

104-(2934) Hudhaifa "Allah be pleased with him"reported that The Messenger of Allah “Allah’s blessing and peace be upon him” said: Ad-Dajjal is blind of left eye with thick hair and there would be a garden and fire with him and his fire would be a garden and his garden would be fire.

105-(...) Hudhaifa "Allah be pleased with him"narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “I know best what would be with Ad-Dajjal. He would have two running rivers, one of which would be seen with pure water, and the other would be seen as flaming fire. So, if anyone of you joined him, he should come to the river which he sees as fire, and let him shut his eyes and then lower his head, and drink from it, for it is, in fact, cold water. Moreover, Ad-Dajjal would have a bulging out eye, between whose eyes there would be written (the word) “Non-believer”, which every faithful believer, lettered or unlettered he might be, would be able to read.”

106-(...) Hudhaifa "Allah be pleased with him"narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” said: Ad-Dajjal would have with him water and fire and his fire would bays the effect of cold water and his water would have the effect of fire, so don't put yourself to ruin.

(2935) Abu Mas'ud "Allah be pleased with him"reported: I heard it from The Messenger of Allah “Allah’s blessing and peace be upon him”.

107-(2934&2935) Uqba Ibn Amr Abu Mas'ud Al-Ansari "Allah be pleased with him"reported: I went to Hudhaifa Ibn Al-Yaman and said to him: Narrate what you have heard from The Messenger of Allah “Allah’s blessing and peace be upon him” pertaining to Ad-Dajjal. He said that Ad-Dajjal would appear and there would be along with him water ant fire and what the people would see as water that would be fire and that would burn and what would appear as fire that would be water and any one of you who would see that should plunge in that which he sees as fire for it would be sweet, pure water, and Uqba said: I also heard it, testifying Hudhaifa.

108-(...) Hudhaifa and Abu Mas'ud "Allah be pleased with both"met together. Hudhaifa said: I know more than you as to what there would be along with Ad-Dajjal. There would be along with him two canals (one flowing with water) and the other one (having) fire (within it), and what you would see as fire would be water and what you would see as water would be fire. So he who amongst you is able to see that and is desirous of water should drink out of that which he sees as fire.

١٠٤ ـ (٢٩٣٤) ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ وَمُحَمَّدُ بْنُ الْعَلَاءِ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ. قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ الآخَرَانِ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ حُذَيْفَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الدَّجَّالُ أَعْوَرُ الْعَيْنِ الْيُسْرَىٰ. جُفَالُ الشَّعَرِ، مَعَهُ جَنَّةٌ وَنَارٌ، فَنَارُهُ جَنَّةٌ وَجَنَّتُهُ نَارٌ».

١٠٥ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ أَبِي مَالِكٍ الأَشْجَعِيِّ، عَنْ رِبْعِيِّ بْنِ حِرَاشٍ، عَنْ حُذَيْفَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لأَنَا أَعْلَمُ بِمَا مَعَ الدَّجَّالِ مِنْهُ. مَعَهُ نَهْرَانِ يَجْرِيَانِ: أَحَدُهُمَا ـ رَأْيَ الْعَيْنِ ـ مَاءٌ أَبْيَضُ، وَالآخَرُ ـ رَأْيَ الْعَيْنِ ـ نَارٌ تَأَجَّجُ. فَإِمَّا أَدْرَكَنَّ أَحَدٌ فَلْيَأْتِ النَّهْرَ الَّذِي يَرَاهُ نَاراً وَلْيُغَمِّضْ. ثُمَّ لْيُطَأْطِئْ رَأْسَهُ فَيَشْرَبَ مِنْهُ، فَإِنَّهُ مَاءٌ بَارِدٌ. وَإِنَّ الدَّجَّالَ مَمْسُوحُ الْعَيْنِ. عَلَيْهَا ظَفَرَةٌ غَلِيظَةٌ، مَكْتُوبٌ بَيْنَ عَيْنَيْهِ كَافِرٌ، يَقْرَؤُهُ كُلُّ مُؤْمِنٍ، كَاتِبٍ وَغَيْرِ كَاتِبٍ».

[البخاري: كتاب أحاديث الأنبياء، باب ما ذكر عن بني إسرائيل، رقم: ٣٤٥٠].

١٠٦ ـ (...) ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ رِبْعِيِّ بْنِ حِرَاشٍ، عَنْ حُذَيْفَةَ، عَنِ النَّبِيِّ ﷺ؛ أَنَّهُ قَالَ، فِي الدَّجَّالِ: «إِنَّ مَعَهُ مَاءً وَنَاراً. فَنَارُهُ مَاءٌ بَارِدٌ، وَمَاؤُهُ نَارٌ. فَلاَ تَهْلِكُوا».

(٢٩٣٥) ـ قَالَ أَبُو مَسْعُودٍ: وَأَنَا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ.

١٠٧ ـ (٢٩٣٤/٢٩٣٥) ـ حدّثنا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا شُعَيْبُ بْنُ صَفْوَانَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ رِبْعِيِّ بْنِ حِرَاشٍ، عَنْ عُقْبَةَ بْنِ عَمْرٍو، أَبِي مَسْعُودٍ الأَنْصَارِيِّ، قَالَ: انْطَلَقْتُ مَعَهُ إِلَىٰ حُذَيْفَةَ بْنِ الْيَمَانِ. فَقَالَ لَهُ عُقْبَةُ: حَدِّثْنِي مَا سَمِعْتَ مِنْ رَسُولِ اللَّهِ ﷺ فِي الدَّجَّالِ. قَالَ: «إِنَّ الدَّجَّالَ يَخْرُجُ. وَإِنَّ مَعَهُ مَاءً وَنَاراً. فَأَمَّا الَّذِي يَرَاهُ النَّاسُ مَاءً، فَنَارٌ تُحْرِقُ. وَأَمَّا الَّذِي يَرَاهُ النَّاسُ نَاراً، فَمَاءٌ بَارِدٌ عَذْبٌ. فَمَنْ أَدْرَكَ ذٰلِكَ مِنْكُمْ فَلْيَقَعْ فِي الَّذِي يَرَاهُ نَاراً. فَإِنَّهُ مَاءٌ عَذْبٌ طَيِّبٌ».

فَقَالَ عُقْبَةُ: وَأَنَا قَدْ سَمِعْتُهُ. تَصْدِيقاً لِحُذَيْفَةَ.

١٠٨ ـ (...) ـ حدّثنا عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ. وَاللَّفْظُ لابْنِ حُجْرٍ. قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ ابْنُ حُجْرٍ: حَدَّثَنَا جَرِيرٌ، عَنِ الْمُغِيرَةِ، عَنْ نُعَيْمِ بْنِ أَبِي هِنْدٍ، عَنْ رِبْعِيِّ بْنِ حِرَاشٍ، قَالَ: اجْتَمَعَ حُذَيْفَةُ وَأَبُو مَسْعُودٍ. فَقَالَ حُذَيْفَةُ: «لأَنَا بِمَا مَعَ الدَّجَّالِ أَعْلَمُ مِنْهُ. إِنَّ مَعَهُ نَهْراً مِنْ مَاءٍ وَنَهْراً مِنْ نَارٍ. فَأَمَّا الَّذِي تَرَوْنَ أَنَّهُ نَارٌ، مَاءٌ. وَأَمَّا الَّذِي تَرَوْنَ أَنَّهُ مَاءٌ، نَارٌ، فَمَنْ أَدْرَكَ ذٰلِكَ مِنْكُمْ فَأَرَادَ الْمَاءَ فَلْيَشْرَبْ مِنَ الَّذِي يَرَاهُ أَنَّهُ نَارٌ. فَإِنَّهُ سَيَجِدُهُ مَاءً».

قَالَ أَبُو مَسْعُودٍ: هٰكَذَا سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ.

109-(2936&2935) Abu Huraira "Allah be pleased with him"narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: May I not inform you about Ad-Dajjal what no Messenger of Allah narrated to his people? He would be blind and he would bring along with him an Image of Paradise and Hell-Fire and what he would call as Paradise that would be Hell-Fire and I warn you as Noah warned his people.

110-(2937) An-Nawwas Ibn Sam'an reported that The Messenger of Allah "Allah's blessing and peace be upon him" made a mention of Ad-Dajjal one day in the morning. He sometimes described him to be insignificant and sometimes described (his turmoil as very significant and we felt) as if he were in the cluster of the date-palm trees. When we went to him (to the Holy Prophet) in the evening and he read (the signs of fear) in our faces, he said: What is the matter with you? We said: The Messenger of Allah, you made a mention of Ad-Dajjal in the morning (sometimes describing him) to be insignificant and sometimes very important, until we began to think as if he were present in some (near) part of the cluster of the date palm trees. Thereupon he said: I harbour fear in regard to you in so many other things besides Ad-Dajjal. If he comes forth while I am among on, I shall contend with him on your behalf, but if he comes forth while I am not amongst you, a man must contend on his own behalf and Allah would take care of every Muslim on my behalf (and safeguard him against his evil). He (Ad-Dajjal) would be a young man with twisted, contracted hair, and a blind eye. I compare him to Abd Al-Uzza Ibn Qatan. He who amongst you would survive to see him should recite over him the opening verses of the Sura of Cave. He would appear on the way between Syria and Iraq and would spread mischief right and left. O servant of Allah! adhere (to the path of Truth). We said: The Messenger of Allah, how long would he stay on the earth? He said.. For forty days, one day like a year and one day like a month and one day like a week and the rest of the days would be like your days. We said: The Messenger of Allah, would one day's prayer suffice for the prayers of day equal to one year? Thereupon he said: No, but you must make an estimate of time (and then observe prayer). We said: The Messenger of Allah, how quickly would he walk upon the earth? Thereupon he said: Like cloud driven by the wind. He would come to the people and invite them (to a wrong religion) and they would affirm their faith in him and respond to him. He would then give command to the sky and there would be rainfall upon the earth and it would grow crops. Then in the evening, their posturing animals would come to them with their humps very high and

١٠٩ ـ (٢٩٣٦) ـ حدّثني مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا حُسَيْنُ بْنُ مُحَمَّدٍ: حَدَّثَنَا شَيْبَانُ، عَنْ يَحْيَىٰ، عَنْ أَبِي سَلَمَةَ، قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَلاَ أُخْبِرُكُمْ عَنِ الدَّجَّالِ حَدِيثاً مَا حَدَّثَهُ نَبِيٌّ قَوْمَهُ؟ إِنَّهُ أَعْوَرُ، وَإِنَّهُ يَجِيءُ مَعَهُ مِثْلُ الْجَنَّةِ وَالنَّارِ. فَالَّتِي يَقُولُ إِنَّهَا الْجَنَّةُ، هِيَ النَّارُ. وَإِنِّي أَنْذَرْتُكُمْ بِهِ كَمَا أَنْذَرَ بِهِ نُوحٌ قَوْمَهُ».

[البخاري: كتاب أحاديث الأنبياء، باب قول الله تعالى: ﴿ولقد أرسلنا نوحاً إلى قومه﴾، رقم: ٣٣٣٨]

١١٠ ـ (٢٩٣٧) ـ حدّثنا أَبُو خَيْثَمَةَ، زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنِي عَبْدُ الرَّحْمَٰنِ بْنُ يَزِيدَ بْنِ جَابِرٍ: حَدَّثَنِي يَحْيَىٰ بْنُ جَابِرٍ الطَّائِيُّ، قَاضِي حِمْصَ: حَدَّثَنِي عَبْدُ الرَّحْمَٰنِ بْنُ جُبَيْرٍ، عَنْ أَبِيهِ، جُبَيْرِ بْنِ نُفَيْرٍ الْحَضْرَمِيِّ؛ أَنَّهُ سَمِعَ النَّوَّاسَ بْنَ سَمْعَانَ الْكِلاَبِيَّ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ مِهْرَانَ الرَّازِيُّ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ بْنُ يَزِيدَ بْنِ جَابِرٍ، عَنْ يَحْيَىٰ بْنِ جَابِرٍ الطَّائِيِّ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ جُبَيْرِ بْنِ نُفَيْرٍ، عَنْ أَبِيهِ، جُبَيْرِ بْنِ نُفَيْرٍ، عَنِ النَّوَّاسِ بْنِ سَمْعَانَ، قَالَ: ذَكَرَ رَسُولُ اللَّهِ ﷺ الدَّجَّالَ ذَاتَ غَدَاةٍ. فَخَفَّضَ فِيهِ وَرَفَّعَ، حَتَّىٰ ظَنَنَّاهُ فِي طَائِفَةِ النَّخْلِ. فَلَمَّا رُحْنَا إِلَيْهِ عَرَفَ ذَٰلِكَ فِينَا. فَقَالَ: «مَا شَأْنُكُمْ؟» قُلْنَا: يَا رَسُولَ اللَّهِ، ذَكَرْتَ الدَّجَّالَ غَدَاةً. فَخَفَّضْتَ فِيهِ وَرَفَّعْتَ، حَتَّىٰ ظَنَنَّاهُ فِي طَائِفَةِ النَّخْلِ. فَقَالَ: غَيْرُ الدَّجَّالِ أَخْوَفُنِي عَلَيْكُمْ. إِنْ يَخْرُجْ، وَأَنَا فِيكُمْ، فَأَنَا حَجِيجُهُ دُونَكُمْ. وَإِنْ يَخْرُجْ، وَلَسْتُ فِيكُمْ، فَامْرُؤٌ حَجِيجُ نَفْسِهِ. وَاللَّهُ خَلِيفَتِي عَلَىٰ كُلِّ مُسْلِمٍ، إِنَّهُ شَابٌّ قَطَطٌ، عَيْنُهُ طَافِئَةٌ. كَأَنِّي أُشَبِّهُهُ بِعَبْدِ الْعُزَّى بْنِ قَطَنٍ، فَمَنْ أَدْرَكَهُ مِنْكُمْ فَلْيَقْرَأْ عَلَيْهِ فَوَاتِحَ سُورَةِ الْكَهْفِ. إِنَّهُ خَارِجٌ خَلَّةً بَيْنَ الشَّأْمِ وَالْعِرَاقِ. فَعَاثَ يَمِيناً وَعَاثَ شِمَالاً، يَا عِبَادَ اللَّهِ، فَاثْبُتُوا». قُلْنَا: يَا رَسُولَ اللَّهِ، وَمَا لَبْثُهُ فِي الأَرْضِ؟ قَالَ: «أَرْبَعُونَ يَوْماً، يَوْمٌ كَسَنَةٍ، وَيَوْمٌ كَشَهْرٍ، وَيَوْمٌ كَجُمُعَةٍ، وَسَائِرُ أَيَّامِهِ كَأَيَّامِكُمْ». قُلْنَا: يَا رَسُولَ اللَّهِ، فَذَٰلِكَ الْيَوْمُ الَّذِي كَسَنَةٍ، أَتَكْفِينَا فِيهِ صَلاَةُ يَوْمٍ؟ قَالَ: «لاَ،

their udders full of milk and their flanks stretched. He would then come to another people and invite them. But they would reject him and he would go away from them and there would be drought for them and nothing would be left with them in the form of wealth.

He would then walk through the waste, land and say to it: Bring forth your treasures, and the treasures would come out and collect (themselves) before him like the swarm of bees. He would then call a person brimming with youth and strike him with the sword and cut him into two pieces and (make these pieces lie at a distance which is generally) between the archer and his target. He would then call (that young man) and he will come forward laughing with his face gleaming (with happiness) and it would at this very time that Allah would send Christ, son of Mary, and he will descend at the white minaret in the eastern side of Damascus wearing two garments lightly dyed with saffron and placing his hands on the wings of two Angels. When he would lower his head, there would fall beads of perspiration from his head, and when he would raise it up, beads like pearls would scatter from it. Every non-believer who would smell the odour of his self would die and his breath would reach as far as he would be able to see. He would then search for him (Ad-Dajjal) until he would catch hold of him at the gate of Ludd and would kill him. Then a people whom Allah had protected would come to Jesus, son of Mary, and he would wipe their faces and would inform them of their ranks in Paradise and it would be under such conditions that Allah would reveal to Jesus these words: I have brought forth from amongst My servants such people against whom none would be able to fight; you take these people safely to Tur, and then Allah would send Gog and Magog and they would swarm down from every slope. The first of them would pass the lake of Tabariyya and drink out of it. And when the last of them would pass, he would say: There was once water there. Jesus and his companions would then be besieged here (at Tur, and they would be so much hard pressed) that the head of the ox would be dearer to them than one hundred Dinars and The Messenger of Allah, Jesus, and his companions would supplicate Allah, Who would send to them insects (which would attack their necks) and in the morning they would perish like one single person. The Messenger of Allah, Jesus, and his companions would then come down to the earth and they would not find in the earth as much space as a single span which is not filled with their putrefaction and stench. The Messenger of Allah, Jesus, and his companions would then again beseech Allah, Who would send birds whose necks would be like those of Bactrian camels and they would carry them and throw them where Allah wills.

اقْدُرُوا لَهُ قَدْرَهُ». قُلْنَا: يَا رَسُولَ اللَّهِ، وَمَا إِسْرَاعُهُ فِي الأَرْضِ؟ قَالَ: «كَالْغَيْثِ اسْتَدْبَرَتْهُ الرِّيحُ. فَيَأْتِي عَلَى الْقَوْمِ فَيَدْعُوهُمْ، فَيُؤْمِنُونَ بِهِ وَيَسْتَجِيبُونَ لَهُ. فَيَأْمُرُ السَّمَاءَ فَتُمْطِرُ، وَالأَرْضَ فَتُنْبِتُ، فَتَرُوحُ عَلَيْهِمْ سَارِحَتُهُمْ، أَطْوَلَ مَا كَانَتْ ذُراً، وَأَسْبَغَهُ ضُرُوعاً، وَأَمَدَّهُ خَوَاصِرَ. ثُمَّ يَأْتِي الْقَوْمَ، فَيَدْعُوهُمْ فَيَرُدُّونَ عَلَيْهِ قَوْلَهُ. فَيَنْصَرِفُ عَنْهُمْ. فَيُصْبِحُونَ مُمْحِلِينَ لَيْسَ بِأَيْدِيهِمْ شَيْءٌ مِنْ أَمْوَالِهِمْ. وَيَمُرُّ بِالْخَرِبَةِ فَيَقُولُ لَهَا: أَخْرِجِي كُنُوزَكِ. فَتَتْبَعُهُ كُنُوزُهَا كَيَعَاسِيبِ النَّحْلِ. ثُمَّ يَدْعُو رَجُلاً مُمْتَلِئاً شَبَاباً، فَيَضْرِبُهُ بِالسَّيْفِ فَيَقْطَعُهُ جِزْلَتَيْنِ رَمْيَةَ الْغَرَضِ. ثُمَّ يَدْعُوهُ فَيُقْبِلُ وَيَتَهَلَّلُ وَجْهُهُ يَضْحَكُ. فَبَيْنَمَا هُوَ كَذٰلِكَ إِذْ بَعَثَ اللَّهُ الْمَسِيحَ ابْنَ مَرْيَمَ. فَيَنْزِلُ عِنْدَ الْمَنَارَةِ الْبَيْضَاءِ شَرْقِيَّ دِمَشْقَ، بَيْنَ مَهْرُودَتَيْنِ. وَاضِعاً كَفَّيْهِ عَلَىٰ أَجْنِحَةِ مَلَكَيْنِ. إِذَا طَأْطَأَ رَأْسَهُ قَطَرَ. وَإِذَا رَفَعَهُ تَحَدَّرَ مِنْهُ جُمَانٌ كَاللُّؤْلُؤِ. فَلاَ يَحِلُّ لِكَافِرٍ يَجِدُ رِيحَ نَفَسِهِ إِلاَّ مَاتَ، وَنَفَسُهُ يَنْتَهِي حَيْثُ يَنْتَهِي طَرْفُهُ. فَيَطْلُبُهُ حَتَّىٰ يُدْرِكَهُ بِبَابِ لُدٍّ. فَيَقْتُلُهُ. ثُمَّ يَأْتِي عِيسَىٰ ابْنَ مَرْيَمَ قَوْمٌ قَدْ عَصَمَهُمُ اللَّهُ مِنْهُ. فَيَمْسَحُ عَنْ وُجُوهِهِمْ وَيُحَدِّثُهُمْ بِدَرَجَاتِهِمْ فِي الْجَنَّةِ. فَبَيْنَمَا هُوَ كَذٰلِكَ إِذْ أَوْحَى اللَّهُ إِلَىٰ عِيسَىٰ: إِنِّي قَدْ أَخْرَجْتُ عِبَاداً لِي، لاَ يَدَانِ لأَحَدٍ بِقِتَالِهِمْ. فَحَرِّزْ عِبَادِي إِلَىٰ الطُّورِ، وَيَبْعَثُ اللَّهُ يَأْجُوجَ وَمَأْجُوجَ. وَهُمْ مِنْ كُلِّ حَدَبٍ يَنْسِلُونَ. فَيَمُرُّ أَوَائِلُهُمْ عَلَىٰ بُحَيْرَةِ طَبَرِيَّةَ. فَيَشْرَبُونَ مَا فِيهَا، وَيَمُرُّ آخِرُهُمْ فَيَقُولُونَ: لَقَدْ كَانَ بِهٰذِهِ، مَرَّةً، مَاءٌ. وَيُحْصَرُ نَبِيُّ اللَّهِ عِيسَىٰ وَأَصْحَابُهُ، حَتَّىٰ يَكُونَ رَأْسُ الثَّوْرِ لأَحَدِهِمْ خَيْراً مِنْ مِئَةِ دِينَارٍ لأَحَدِكُمُ الْيَوْمَ. فَيَرْغَبُ نَبِيُّ اللَّهِ عِيسَىٰ وَأَصْحَابُهُ. فَيُرْسِلُ اللَّهُ عَلَيْهِمُ النَّغَفَ فِي رِقَابِهِمْ. فَيُصْبِحُونَ فَرْسَىٰ كَمَوْتِ نَفْسٍ وَاحِدَةٍ. ثُمَّ يَهْبِطُ نَبِيُّ اللَّهِ عِيسَىٰ وَأَصْحَابُهُ إِلَىٰ الأَرْضِ. فَلاَ يَجِدُونَ فِي الأَرْضِ مَوْضِعَ شِبْرٍ إِلاَّ مَلأَهُ زَهَمُهُمْ وَنَتْنُهُمْ. فَيَرْغَبُ نَبِيُّ اللَّهِ عِيسَىٰ وَأَصْحَابُهُ إِلَىٰ اللَّهِ، فَيُرْسِلُ اللَّهُ طَيْراً كَأَعْنَاقِ الْبُخْتِ، فَتَحْمِلُهُمْ فَتَطْرَحُهُمْ حَيْثُ شَاءَ اللَّهُ. ثُمَّ يُرْسِلُ اللَّهُ مَطَراً لاَ يَكُنُّ مِنْهُ بَيْتُ مَدَرٍ وَلاَ وَبَرٍ. فَيَغْسِلُ الأَرْضَ حَتَّىٰ يَتْرُكَهَا كَالزَّلَفَةِ. ثُمَّ يُقَالُ لِلأَرْضِ: أَنْبِتِي

Then Allah would send rain which no house of clay or (the tent of) camels' hairs would keep out and it would wash away the earth until it could appear to be a mirror. Then the earth would be told to bring forth its fruit and restore its blessing and, as a result thereof, there would grow (such a big) pomegranate that a group of persons would be able to eat that, and seek shelter under its skin and milch cow would give so much milk that a whole party would be able to drink it. And the milch camel would give such (a large quantity of) milk that the whole tribe would be able to drink out of that and the milch sheep would give so much milk that the whole family would be able to drink out of that and at that time Allah would send a pleasant wind which would soothe (people) even under their armpits, and would take the life of every Muslim and only the wicked would survive who would commit adultery like asses and the Last Hour would come to them.

111-(...) This Hadith was narrated on the authority of Jabir with the same chain of transmitters but with this addition that Gog and Magog would walk until they would reach the mountain of Al-Khamar and it is a mountain of Jerusalem and they would say: We have killed those who are upon the earth. Let us now kill those who are In the sky and they would throw their arrows towards the sky and the arrows would return to them besmeared with blood. And in the narration of Ibn Hujr (the words are):" I have sent such persons (Gog and Magog) that none would dare fight against them.

[21] The characteristics of Ad-Dajjal and a ban on his entry to medina and his killing a believer and then restoring him to life

112-(2938) Abu Sa'id Al-Khudri "Allah be pleased with him"reported that The Messenger of Allah “Allah's blessing and peace be upon him” one day gave a detailed account of Ad-Dajjal and in that it was also included: He would come but would not be allowed to ether the mountain passes to Medina. So he will alight at some of the barren tracts near Medina, and a person who would be the best of men or one from amongst the best of men would say to him: I bear testimony to the fact that you are Ad-Dajjal about whom The Messenger of Allah “Allah's blessing and peace be upon him” had informed us. Ad-Dajjal would say: What is your opinion if I kill this (person), then I bring him back to life; even then will you harbour doubt in this matter? They would say: No. He would then kill (the man) and then bring him back to life. When he would bring that person to life, he would say: By Allah, I had no better proof of the fact (that you are a Ad-Dajjal) than at the present time (that you are actually so). Ad-Dajjal would then

ثَمرَتَكِ، وَرُدِّي بَرَكَتَكِ، فَيَوْمَئِذٍ تَأْكُلُ الْعِصَابَةُ مِنَ الرُّمَّانَةِ، وَيَسْتَظِلُّونَ بِقِحْفِهَا. وَيُبَارَكُ فِي الرِّسْلِ، حَتَّىٰ إِنَّ اللِّقْحَةَ مِنَ الإِبِلِ لَتَكْفِي الْفِئَامَ مِنَ النَّاسِ، وَاللِّقْحَةَ مِنَ الْبَقَرِ لَتَكْفِي الْقَبِيلَةَ مِنَ النَّاسِ، وَاللِّقْحَةَ مِنَ الْغَنَمِ لَتَكْفِي الْفَخِذَ مِنَ النَّاسِ. فَبَيْنَمَا هُمْ كَذٰلِكَ إِذْ بَعَثَ اللَّهُ رِيحاً طَيِّبَةً. فَتَأْخُذُهُمْ تَحْتَ آبَاطِهِمْ، فَتَقْبِضُ رُوحَ كُلِّ مُؤْمِنٍ وَكُلِّ مُسْلِمٍ. وَيَبْقَىٰ شِرَارُ النَّاسِ. يَتَهَارَجُونَ فِيهَا تَهَارُجَ الْحُمُرِ، فَعَلَيْهِمْ تَقُومُ السَّاعَةُ».

١١١ ـ (...) ـ **حدّثنا** عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمٰنِ بْنِ يَزِيدَ بْنِ جَابِرٍ وَالْوَلِيدُ بْنُ مُسْلِمٍ ـ قَالَ ابْنُ حُجْرٍ: دَخَلَ حَدِيثُ أَحَدِهِمَا فِي حَدِيثِ الآخَرِ ـ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ يَزِيدَ بْنِ جَابِرٍ، بِهٰذَا الإِسْنَادِ... نَحْوَ مَا ذَكَرْنَا.

وَزَادَ بَعْدَ قَوْلِهِ « ـ لَقَدْ كَانَ بِهٰذِهِ، مَرَّةً، مَاءٌ ـ ثُمَّ يَسِيرُونَ حَتَّىٰ يَنْتَهُوا إِلَىٰ جَبَلِ الْخَمَرِ. وَهُوَ جَبَلُ بَيْتِ الْمَقْدِسِ. فَيَقُولُونَ: لَقَدْ قَتَلْنَا مَنْ فِي الأَرْضِ. هَلُمَّ فَلْنَقْتُلْ مَنْ فِي السَّمَاءِ، فَيَرْمُونَ بِنُشَّابِهِمْ إِلَىٰ السَّمَاءِ، فَيَرُدُّ اللَّهُ عَلَيْهِمْ نُشَّابَهُمْ مَخْضُوبَةً دَماً».

وَفِي رِوَايَةِ ابْنِ حُجْرٍ: «فَإِنِّي قَدْ أَنْزَلْتُ عِبَاداً لِي، لاَ يَدَيْ لأَحَدٍ بِقِتَالِهِمْ».

٢١ ـ باب في صِفَةِ الدَّجَّالِ، وتحريمِ المَدِينةِ عليه، وقَتْلِهِ المُؤْمِنَ وإحيائِهِ

١١٢ ـ (٢٩٣٨) ـ **حدّثني** عَمْرٌو النَّاقِدُ وَالْحَسَنُ الْحُلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ. وَأَلْفَاظُهُمْ مُتَقَارِبَةٌ. وَالسِّيَاقُ لِعَبْدٍ. قَالَ: حَدَّثَنِي. وَقَالَ الآخَرَانِ: حَدَّثَنَا يَعْقُوبُ ـ وَهُوَ ابْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ ـ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، أَنَّ أَبَا سَعِيدٍ الْخُدْرِيَّ قَالَ: حَدَّثَنَا رَسُولُ اللَّهِ ﷺ يَوْماً حَدِيثاً طَوِيلاً عَنِ الدَّجَّالِ. فَكَانَ فِيمَا حَدَّثَنَا قَالَ: «يَأْتِي، وَهُوَ مُحَرَّمٌ عَلَيْهِ أَنْ يَدْخُلَ نِقَابَ الْمَدِينَةِ، فَيَنْتَهِي إِلَىٰ بَعْضِ السِّبَاخِ الَّتِي تَلِي الْمَدِينَةَ. فَيَخْرُجُ إِلَيْهِ يَوْمَئِذٍ رَجُلٌ هُوَ خَيْرُ النَّاسِ، أَوْ مِنْ خَيْرِ النَّاسِ. فَيَقُولُ لَهُ: أَشْهَدُ أَنَّكَ الدَّجَّالُ الَّذِي حَدَّثَنَا رَسُولُ اللَّهِ ﷺ حَدِيثَهُ. فَيَقُولُ الدَّجَّالُ: أَرَأَيْتُمْ إِنْ قَتَلْتُ هٰذَا ثُمَّ أَحْيَيْتُهُ، أَتَشُكُّونَ فِي الأَمْرِ؟ فَيَقُولُونَ:

make an attempt to kill him (again) but he would not be able to do that. Abu Ishaq reported that it was said: That person would be Khadir (Allah be pleased with him).

(...) This Hadith was narrated on the authority of Az-Zuhri with the same chain of transmitters.

113-(...) Abu Sa'id Al-Khudri "Allah be pleased with him"narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: Ad-Dajjal would come forth and a person from amongst the believers would go towards him and the armed men of Ad-Dajjal would meet him and they would say to him: Where do you intend to go? He would say: I intend to go to this one who is coming forth. They would say to him: Don't you believe in our Lord? He would say: There is nothing hidden about our Lord. They would say: Kill him. Then some amongst them would say: Has your master (Ad-Dajjal) not forbidden you to kill anyone without (his consent)? And so they would take him to Ad-Dajjal and when the believer would see him, he would say: O people. he is Ad-Dajjal about whom The Messenger of Allah "Allah's blessing and peace be upon him" has informed (us). Ad-Dajjal would then order for breaking his head and utter (these words): Catch hold of him and break his head. He would be struck even on his back and on his stomach. Then Ad-Dajjal would ask him: Don't you believe in me? He would say: You are a false Christ. He would then order him to be torn (into pieces) with a saw from the parting of his hair up to his legs. After that Ad-Dajjal would walk between the two pieces. He would then say to him: Stand, and he would stand erect. He would then say to him: Don't you believe in me? And the person would say: It has only added to my insight concerning you (that you are really Ad-Dajjal). He would then say: O people, he would not behave with anyone amongst people (in such a manner) after me. Ad-Dajjal would try to catch hold of him so that he should kill him (again). The space between his neck and collar bone would be turned into copper and he would find no means to kill him. So he would catch hold of him by his hand and feet and throw him (into the air) and the people would think as if he had been thrown in the Hell-Fire whereas he would be thrown in Paradise. Thereupon The Messenger of Allah "Allah's blessing and peace be upon him" said: He would be the most eminent amongst persons in regard to martyrdom in the eye of the Lord of the world.

لاَ. قَالَ: فَيَقْتُلُهُ ثُمَّ يُحْيِيهِ. فَيَقُولُ حِينَ يُحْيِيهِ: وَاللَّهِ، مَا كُنْتُ فِيكَ قَطُّ أَشَدَّ بَصِيرَةً مِنِّي الآنَ. قَالَ: فَيُرِيدُ الدَّجَّالُ أَنْ يَقْتُلَهُ، فَلاَ يُسَلَّطُ عَلَيْهِ».

قَالَ أَبُو إِسْحَاقَ: يُقَالُ: إِنَّ هَٰذَا الرَّجُلَ هُوَ الْخَضِرُ عَلَيْهِ السَّلاَمُ.

[البخاري: كتاب فضائل المدينة، باب لا يدخل الدجال المدينة، رقم: ١٨٨٢].

(...) ـ **وحدّثني** عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَٰنِ الدَّارِمِيُّ: أَخْبَرَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، فِي هَٰذَا الإِسْنَادِ... بِمِثْلِهِ.

١١٣ ـ (...) ـ **حدّثني** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ قُهْزَاذَ، مِنْ أَهْلِ مَرْوَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُثْمَانَ، عَنْ أَبِي حَمْزَةَ، عَنْ قَيْسِ بْنِ وَهْبٍ، عَنْ أَبِي الْوَدَّاكِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَخْرُجُ الدَّجَّالُ فَيَتَوَجَّهُ قِبَلَهُ رَجُلٌ مِنَ الْمُؤْمِنِينَ، فَتَلْقَاهُ الْمَسَالِحُ، مَسَالِحُ الدَّجَّالِ. فَيَقُولُونَ لَهُ: أَيْنَ تَعْمِدُ؟ فَيَقُولُ: أَعْمِدُ إِلَىٰ هَٰذَا الَّذِي خَرَجَ. قَالَ: فَيَقُولُونَ لَهُ: أَوَ مَا تُؤْمِنُ بِرَبِّنَا؟ فَيَقُولُ: مَا بِرَبِّنَا خَفَاءٌ. فَيَقُولُونَ: اقْتُلُوهُ. فَيَقُولُ بَعْضُهُمْ لِبَعْضٍ: أَلَيْسَ قَدْ نَهَاكُمْ رَبُّكُمْ أَنْ تَقْتُلُوا أَحَداً دُونَهُ. قَالَ: فَيَنْطَلِقُونَ بِهِ إِلَىٰ الدَّجَّالِ. فَإِذَا رَآهُ الْمُؤْمِنُ قَالَ: يَا أَيُّهَا النَّاسُ، هَٰذَا الدَّجَّالُ الَّذِي ذَكَرَ رَسُولُ اللَّهِ ﷺ. قَالَ: فَيَأْمُرُ الدَّجَّالُ بِهِ فَيُشَبَّحُ. فَيَقُولُ: خُذُوهُ وَشُجُّوهُ. فَيُوسَعُ ظَهْرُهُ وَبَطْنُهُ ضَرْباً. قَالَ: فَيَقُولُ: أَوَ مَا تُؤْمِنُ بِي؟ قَالَ: فَيَقُولُ: أَنْتَ الْمَسِيحُ الْكَذَّابُ. قَالَ: فَيُؤْمَرُ بِهِ فَيُؤْشَرُ بِالْمِئْشَارِ مِنْ مَفْرِقِهِ حَتَّىٰ يُفَرَّقَ بَيْنَ رِجْلَيْهِ. قَالَ: ثُمَّ يَمْشِي الدَّجَّالُ بَيْنَ الْقِطْعَتَيْنِ. ثُمَّ يَقُولُ لَهُ: قُمْ. فَيَسْتَوِي قَائِماً. قَالَ: ثُمَّ يَقُولُ لَهُ: أَتُؤْمِنُ بِي؟ فَيَقُولُ: مَا ازْدَدْتُ فِيكَ إِلاَّ بَصِيرَةً. قَالَ: ثُمَّ يَقُولُ: يَا أَيُّهَا النَّاسُ، إِنَّهُ لاَ يَفْعَلُ بَعْدِي بِأَحَدٍ مِنَ النَّاسِ. قَالَ: فَيَأْخُذُهُ الدَّجَّالُ لِيَذْبَحَهُ. فَيُجْعَلَ مَا بَيْنَ رَقَبَتِهِ إِلَىٰ تَرْقُوَتِهِ نُحَاساً، فَلاَ يَسْتَطِيعُ إِلَيْهِ سَبِيلاً. قَالَ: فَيَأْخُذُ بِيَدَيْهِ وَرِجْلَيْهِ فَيَقْذِفُ بِهِ. فَيَحْسِبُ النَّاسُ أَنَّمَا قَذَفَهُ إِلَىٰ النَّارِ. وَإِنَّمَا أُلْقِيَ فِي الْجَنَّةِ».

فَقَالَ رَسُولُ اللَّهِ ﷺ: «هَٰذَا أَعْظَمُ النَّاسِ شَهَادَةً عِنْدَ رَبِّ الْعَالَمِينَ».

[22] Ad-Dajjal would be very insignificant in the sight of Allah "Hallowed and Glorified be He"

114-(2939) Al-Mughira Ibn Shu'ba "Allah be pleased with him"reported: No one asked The Messenger of Allah "Allah's blessing and peace be upon him" more about Ad-Dajjal than I asked him. He said: He should not be a source of worry to you for he would not be able to do any harm to you. I said: The Messenger of Allah, it is alleged that he would have along with him (abundance of) food and water. Thereupon he said: He would be very insignificant in the eye of Allah (even) with all this.

115-(...) Al-Mughira Ibn Shu'ba "Allah be pleased with him"reported that none asked The Messenger of Allah "Allah's blessing and peace be upon him" about Ad-Dajjal more than I asked him. I (one of the narrators other than Al-Mughira Ibn Shu'ba) said: What did you ask? Mughira replied: I said that the people alleged that he would have a mountain load of bread and mutton and rivers of water. Thereupon he said: He would be more insignificant in the eye of Allah compared with all this.

(...) This Hadith was narrated on the authority of Isma'il through other chains of transmitters with a slight variation of wording.

[23] The appearance of Ad-Dajjal and his stay in the earth and the descent of Jesus and his killing him (Ad-Dajjal) and the departure of good people of strong faith, and the survival of those wicked people and their worship of idols and the blowing of the trumpet and the resurrection from the graves

116-(2940) Abdullah Ibn Amr "Allah be pleased with both"reported that a person came to him and said: What is this Hadith that you narrate that the Last Hour would come at such and such time? Thereupon he said: Hallowed be Allah, there is no god but Allah (or the words to the same effect). I have decided that I would not narrate anything to anyone now. I had only said that you would see after some time an important event that the (sacred) House (Ka'ba) would be burnt and it would happen and definitely happen. He then reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: Ad-Dajjal would appear in my Nation and he would stay (in the world) for forty-I cannot say whether he meant forty days, forty months or forty years. And Allah would then send Jesus son of Mary who would resemble Urwa Ibn Mas'ud. He (Jesus Christ) would chase him and kill him. Then people would live for seven years that there would be no rancour between two persons. Then Allah would send cold wind from the side of Syria that none would survive upon

٢٢ ـ بابٌ في الدَّجَّالِ، وهو أَهْوَنُ على الله عز وجل

١١٤ ـ (٢٩٣٩) ـ حدّثنا شِهَابُ بْنُ عَبَّادٍ الْعَبْدِيُّ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ حُمَيْدٍ الرُّؤَاسِيُّ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ، قَالَ: مَا سَأَلَ أَحَدٌ النَّبِيَّ ﷺ عَنِ الدَّجَّالِ أَكْثَرَ مِمَّا سَأَلْتُ. قَالَ: «وَمَا يُنْصِبُكَ مِنْهُ؟ إِنَّهُ لا يَضُرُّكَ» قَالَ: قُلْتُ: يا رَسُولَ اللَّهِ، إِنَّهُمْ يَقُولُونَ: إِنَّ مَعَهُ الطَّعَامَ وَالأَنْهَارَ. قَالَ: «هُوَ أَهْوَنُ عَلَىٰ اللَّهِ مِنْ ذٰلِكَ».

١١٥ ـ (...) ـ حدّثنا سُرَيْجُ بْنُ يُونُسَ: حَدَّثَنَا هُشَيْمٌ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ قَيْسٍ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ، قَالَ: مَا سَأَلَ أَحَدٌ النَّبِيَّ ﷺ عَنِ الدَّجَّالِ أَكْثَرَ مِمَّا سَأَلْتُهُ. قَالَ: «وَمَا سُؤَالُكَ؟» قَالَ: قُلْتُ: إِنَّهُمْ يَقُولُونَ: مَعَهُ جِبَالٌ مِنْ خُبْزٍ وَلَحْمٍ، وَنَهَرٌ مِنْ مَاءٍ. قَالَ: «هُوَ أَهْوَنُ عَلَىٰ اللَّهِ مِنْ ذٰلِكَ».

(...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ. قَالا: حَدَّثَنَا وَكِيعٌ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ. (ح) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا أَبُو أُسَامَةَ. كُلُّهُمْ عَنْ إِسْمَاعِيلَ، بِهٰذَا الإِسْنَادِ... نَحْوَ حَدِيثِ إِبْرَاهِيمَ بْنِ حُمَيْدٍ.

وَزَادَ فِي حَدِيثِ يَزِيدَ: فَقَالَ لِي: «أَيْ بُنَيَّ».

٢٣ ـ بابٌ في خُرُوجِ الدَّجَّالِ، ومُكْثِهِ في الأَرْضِ، ونُزُولِ عِيسى وقَتْلِهِ إِيَّاه، وذهابِ أهلِ الخيرِ والإيمان وبقاءِ شِرَارِ النَّاسِ وعبادتهم الأَوْثان، والنَّفْخِ في الصُّورِ، وبَعْثِ من في القُبُور

١١٦ ـ (٢٩٤٠) ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنِ النُّعْمَانِ ابْنِ سَالِمٍ، قَالَ: سَمِعْتُ يَعْقُوبَ بْنَ عَاصِمِ بْنِ عُرْوَةَ بْنِ مَسْعُودٍ الثَّقَفِيَّ يَقُولُ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَمْرٍو، وَجَاءَهُ رَجُلٌ، فَقَالَ: مَا هٰذَا الْحَدِيثُ الَّذِي تُحَدِّثُ بِهِ؟ تَقُولُ: إِنَّ السَّاعَةَ تَقُومُ إِلَىٰ كَذَا وَكَذَا! فَقَالَ: سُبْحَانَ اللَّهِ، أَوْ: لا إِلَهَ إِلاَّ اللَّهُ، أَوْ كَلِمَةً نَحْوَهُمَا. لَقَدْ هَمَمْتُ أَنْ لا أُحَدِّثَ أَحَداً شَيْئاً أَبَداً. إِنَّمَا قُلْتُ: إِنَّكُمْ سَتَرَوْنَ بَعْدَ قَلِيلٍ أَمْراً عَظِيماً يُحَرَّقُ الْبَيْتُ، وَيَكُونُ، وَيَكُونُ. ثُمَّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَخْرُجُ الدَّجَّالُ فِي أُمَّتِي فَيَمْكُثُ أَرْبَعِينَ. لا أَدْرِي: أَرْبَعِينَ يَوْماً، أَوْ أَرْبَعِينَ شَهْرًا،

the earth having a speck of good in him or faith in him but he would die, so much so that even if some amongst you were to enter the innermost part of the mountain, this wind would reach that place also and that would cause his heath. I heard The Messenger of Allah "Allah's blessing and peace be upon him" as saying: Only the wicked people would survive and they would be as careless as birds with the characteristics of beasts. They would never appreciate the good nor condemn evil. Then the Satan would come to them in human form and would say: Don't you respond? And they would say: What do you order us? And he would command them to worship the idols but, in spite of this, they would have abundance of sustenance and lead comfortable lives. Then the trumpet would be blown and no one would hear that but he would bend his neck to one side and raise it from the other side and the first one to hear that trumpet would be the person who would be busy in setting right the tank meant for providing water to the camels. He would swoon and the other people would also swoon, then Allah would send or He would cause to send rain which would be like dew and there would grow out of it the bodies of the people. Then the second trumpet would be blown and they would stand up and begin to look (around). Then it would be said: O people, go to your Lord, and make them stand there. And they would be questioned. Then it would be said: Bring out a group (out of them) for the Hell-Fire. And then it would be asked: How much? It would be said: Nine hundred and ninety-nine out of one thousand for the Hell-Fire and that would be the day which would make the children old because of its terror and that would be the day about which it has been said:" On the day when the shank would be uncovered."

117-(...) Ya'qub Ibn Asim Ibn Urwa Ibn Mas'ud reported: I heard a person saying to Abdullah Ibn Amr: You say that the Last Hour would come at such and such time, whereupon he said: I had made up my mind that I would not narrate anything to you. I only said: But you would soon see after some time a very significant affair, for example the burning of the House (Ka'ba). Shu'ba said like this and Abdullah b Amr reported The Messenger of Allah "Allah's blessing and peace be upon him" having said: Ad-Dajjal would appear in my Nation. And in another Hadith (the words are): None would survive who would have even a speck of faith in his heart, but he would be dead. Muhammad Ibn Ja'far reported that Shu'ba narrated to him this Hadith many a time and I also read it out to him many a time.

118-(2941) Abdullah Ibn Amr "Allah be pleased with both"reported: I kept a Hadith from The Messenger of Allah "Allah's blessing and peace be

أَوْ أَرْبَعِينَ عَاماً. فَيَبْعَثُ اللَّهُ عِيسَى ابْنَ مَرْيَمَ كَأَنَّهُ عُرْوَةُ بْنُ مَسْعُودٍ. فَيَطْلُبُهُ فَيُهْلِكُهُ. ثُمَّ يَمْكُثُ النَّاسُ سَبْعَ سِنِينَ. لَيْسَ بَيْنَ اثْنَيْنِ عَدَاوَةٌ. ثُمَّ يُرْسِلُ اللَّهُ رِيحاً بَارِدَةً مِنْ قِبَلِ الشَّأْمِ، فَلاَ يَبْقَىٰ عَلَىٰ وَجْهِ الأَرْضِ أَحَدٌ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ خَيْرٍ أَوْ إِيمَانٍ إِلاَّ قَبَضَتْهُ، حَتَّىٰ لَوْ أَنَّ أَحَدَكُمْ دَخَلَ فِي كَبِدِ جَبَلٍ لَدَخَلَتْهُ عَلَيْهِ، حَتَّىٰ تَقْبِضَهُ». قَالَ: سَمِعْتُهَا مِنْ رَسُولِ اللَّهِ ﷺ. قَالَ: «فَيَبْقَىٰ شِرَارُ النَّاسِ فِي خِفَّةِ الطَّيْرِ وَأَحْلاَمِ السِّبَاعِ. لاَ يَعْرِفُونَ مَعْرُوفاً وَلاَ يُنْكِرُونَ مُنْكَراً. فَيَتَمَثَّلُ لَهُمُ الشَّيْطَانُ فَيَقُولُ: أَلاَ تَسْتَجِيبُونَ؟ فَيَقُولُونَ: فَمَا تَأْمُرُنَا؟ فَيَأْمُرُهُمْ بِعِبَادَةِ الأَوْثَانِ. وَهُمْ فِي ذٰلِكَ دَارٌّ رِزْقُهُمْ، حَسَنٌ عَيْشُهُمْ. ثُمَّ يُنْفَخُ فِي الصُّورِ، فَلاَ يَسْمَعُهُ أَحَدٌ إِلاَّ أَصْغَىٰ لِيتاً وَرَفَعَ لِيتاً. قَالَ: وَأَوَّلُ مَنْ يَسْمَعُهُ رَجُلٌ يَلُوطُ حَوْضَ إِبِلِهِ. قَالَ: فَيَصْعَقُ، وَيَصْعَقُ النَّاسُ. ثُمَّ يُرْسِلُ اللَّهُ ـ أَوْ قَالَ: يُنْزِلُ اللَّهُ ـ مَطَراً كَأَنَّهُ الطَّلُّ أَوِ الظِّلُّ ـ نُعْمَانُ الشَّاكُّ ـ فَتَنْبُتُ مِنْهُ أَجْسَادُ النَّاسِ، ثُمَّ يُنْفَخُ فِيهِ أُخْرَىٰ، فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ. ثُمَّ يُقَالُ: يَا أَيُّهَا النَّاسُ، هَلُمَّ إِلَىٰ رَبِّكُمْ. وَقِفُوهُمْ إِنَّهُمْ مَسْؤُولُونَ. قَالَ: ثُمَّ يُقَالُ: أَخْرِجُوا بَعْثَ النَّارِ. فَيُقَالُ: مِنْ كَمْ؟ فَيُقَالُ: مِنْ كُلِّ أَلْفٍ، تِسْعَ مِئَةٍ وَتِسْعَةً وَتِسْعِينَ. قَالَ: فَذَاكَ يَوْمَ يَجْعَلُ الْوِلْدَانَ شِيباً. وَذٰلِكَ يَوْمَ يُكْشَفُ عَنْ سَاقٍ».

١١٧ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنِ النُّعْمَانِ بْنِ سَالِمٍ قَالَ: سَمِعْتُ يَعْقُوبَ بْنَ عَاصِمِ بْنِ عُرْوَةَ بْنِ مَسْعُودٍ قَالَ: سَمِعْتُ رَجُلاً قَالَ لِعَبْدِ اللَّهِ بْنِ عَمْرٍو: إِنَّكَ تَقُولُ: إِنَّ السَّاعَةَ تَقُومُ إِلَىٰ كَذَا وَكَذَا. فَقَالَ: لَقَدْ هَمَمْتُ أَنْ لاَ أُحَدِّثَكُمْ بِشَيْءٍ. إِنَّمَا قُلْتُ: إِنَّكُمْ تَرَوْنَ بَعْدَ قَلِيلٍ أَمْراً عَظِيماً، فَكَانَ حَرِيقَ الْبَيْتِ. قَالَ شُعْبَةُ: هٰذَا، أَوْ نَحْوَهُ. قَالَ عَبْدُ اللَّهِ بْنُ عَمْرٍو: قَالَ رَسُولُ اللَّهِ ﷺ: «يَخْرُجُ الدَّجَّالُ فِي أُمَّتِي»، وَسَاقَ الْحَدِيثَ بِمِثْلِ حَدِيثِ مُعَاذٍ.

وَقَالَ فِي حَدِيثِهِ: «فَلاَ يَبْقَىٰ أَحَدٌ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ إِيمَانٍ إِلاَّ قَبَضَتْهُ».

قَالَ مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنِي شُعْبَةُ بِهٰذَا الْحَدِيثِ مَرَّاتٍ، وَعَرَضْتُهُ عَلَيْهِ.

١١٨ ـ (٢٩٤١) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، عَنْ أَبِي حَيَّانَ، عَنْ أَبِي زُرْعَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ: حَفِظْتُ مِنْ رَسُولِ اللَّهِ ﷺ

upon him" and I did not forget it after I had heard The Messenger of Allah "Allah's blessing and peace be upon him" as saying: The first sign (nut of the signs of the appearance of Ad-Dajjal) would be the appearance of the sun from the west, the appearance of the beast before the people in the forenoon and which of the two happens first, the second one would follow immediately after that.

(...) Abu Zur'a reported that three persons amongst Muslims had been sitting in Medina in the presence of Marwan Ibn Al-Hakam and they heard him narrate these signs from him and the first amongst them was the appearance of Ad-Dajjal. Abdullah Ibn Amr reported that Marwan said nothing (particular in this connection). I, however, heard a Hadith from The Messenger of Allah "Allah's blessing and peace be upon him" and I did not forget that after I had heard that from The Messenger of Allah "Allah's blessing and peace be upon him" and he reported a Hadith like the foregoing.

(...) Abu Zur'a reported that there was a discussion in the presence of Marwan about the Last Hour, and Abdullah Ibn Amr said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" as saying. The rest of the Hadith is the same, but there is no mention of forenoon.

[24] The story of the spy of Ad-Dajjal

119-(2942) Amir Ibn Sharhabil Ash-Sha'bi reported that he asked Fatima, daughter of Qais and sister of Ad-Dahhak Ibn Qais and she was the first amongst the emigrant women: Narrate to me a Hadith which you had heard directly from The Messenger of Allah "Allah's blessing and peace be upon him" and there is no extra link in between them. She said: Very well, if you like, I am prepared to do that, and he said to her: Well, do It and narrate that to me. She said: I married the son of Mughira and he was a chosen young man of Quraish at that time, but he fell as a martyr in the first Jihad (fighting) on the side of The Messenger of Allah "Allah's blessing and peace be upon him". When I became a widow, Abd Al-Rahman Ibn Auf, one amongst the group of the Companions of The Messenger of Allah "Allah's blessing and peace be upon him", sent me the proposal of marriage. The Messenger of Allah "Allah's blessing and peace be upon him" also sent me such a message for his freed slave Usama Ibn Zaid. And it had been conveyed to me that The Messenger of Allah (way peace be upon him) had said (about Usama): He who loves me should also love Usama. When The Messenger of Allah "Allah's blessing and peace be upon him" talked to me (about this matter), I said: My affairs are in your

حَدِيثاً لَمْ أَنْسَهُ بَعْدُ. سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ أَوَّلَ الآيَاتِ خُرُوجاً، طُلُوعُ الشَّمْسِ مِنْ مَغْرِبِهَا، وَخُرُوجُ الدَّابَّةِ عَلَى النَّاسِ ضُحًى. وَأَيُّهُمَا مَا كَانَتْ قَبْلَ صَاحِبَتِهَا، فَالأُخْرَىٰ عَلَىٰ إِثْرِهَا قَرِيباً».

(...) ـ وحدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا أَبُو حَيَّانَ، عَنْ أَبِي زُرْعَةَ. قَالَ: جَلَسَ إِلَىٰ مَرْوَانَ بْنِ الْحَكَمِ بِالْمَدِينَةِ ثَلاَثَةُ نَفَرٍ مِنَ الْمُسْلِمِينَ. فَسَمِعُوهُ وَهُوَ يُحَدِّثُ عَنِ الآيَاتِ: أَنَّ أَوَّلَهَا خُرُوجاً الدَّجَّالُ. فَقَالَ عَبْدُ اللَّهِ بْنُ عَمْرٍو: لَمْ يَقُلْ مَرْوَانُ شَيْئاً. قَدْ حَفِظْتُ مِنْ رَسُولِ اللَّهِ ﷺ حَدِيثاً لَمْ أَنْسَهُ بَعْدُ. سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ... فَذَكَرَ بِمِثْلِهِ.

(...) ـ وحدّثنا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا أَبُو أَحْمَدَ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي حَيَّانَ، عَنْ أَبِي زُرْعَةَ قَالَ: تَذَاكَرُوا السَّاعَةَ عِنْدَ مَرْوَانَ. فَقَالَ عَبْدُ اللَّهِ بْنُ عَمْرٍو: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ... بِمِثْلِ حَدِيثِهِمَا. وَلَمْ يَذْكُرْ ضُحًى.

٢٤ ـ باب قِصَّةِ الجَسَّاسَةِ

١١٩ ـ (٢٩٤٢) ـ حدّثنا عَبْدُ الْوَارِثِ بْنُ عَبْدِ الصَّمَدِ بْنِ عَبْدِ الْوَارِثِ، وَحَجَّاجُ بْنُ الشَّاعِرِ. كِلاَهُمَا عَنْ عَبْدِ الصَّمَدِ، وَاللَّفْظُ لِعَبْدِ الْوَارِثِ بْنِ عَبْدِ الصَّمَدِ: حَدَّثَنَا أَبِي. عَنْ جَدِّي، عَنِ الْحُسَيْنِ بْنِ ذَكْوَانَ: حَدَّثَنَا ابْنُ بُرَيْدَةَ: حَدَّثَنِي عَامِرُ بْنُ شَرَاحِيلَ الشَّعْبِيُّ، شَعْبُ هَمْدَانَ، أَنَّهُ سَأَلَ فَاطِمَةَ بِنْتَ قَيْسٍ، أُخْتَ الضَّحَّاكِ بْنِ قَيْسٍ ـ وَكَانَتْ مِنَ الْمُهَاجِرَاتِ الأُوَلِ ـ فَقَالَ: حَدِّثِينِي حَدِيثاً سَمِعْتِيهِ مِنْ رَسُولِ اللَّهِ ﷺ. لاَ تُسْنِدِيهِ إِلَىٰ أَحَدٍ غَيْرِهِ. فَقَالَتْ: لَئِنْ شِئْتَ لأَفْعَلَنَّ. فَقَالَ لَهَا: أَجَلْ. حَدِّثِينِي. فَقَالَتْ: نَكَحْتُ ابْنَ الْمُغِيرَةِ. وَهُوَ مِنْ خِيَارِ شَبَابِ قُرَيْشٍ يَوْمَئِذٍ. فَأُصِيبَ فِي أَوَّلِ الْجِهَادِ مَعَ رَسُولِ اللَّهِ ﷺ. فَلَمَّا تَأَيَّمْتُ خَطَبَنِي عَبْدُ الرَّحْمَٰنِ بْنُ عَوْفٍ، فِي نَفَرٍ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ. وَخَطَبَنِي رَسُولُ اللَّهِ ﷺ عَلَىٰ مَوْلاَهُ أُسَامَةَ بْنِ زَيْدٍ. وَكُنْتُ قَدْ حُدِّثْتُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ أَحَبَّنِي فَلْيُحِبَّ أُسَامَةَ»، فَلَمَّا كَلَّمَنِي رَسُولُ اللَّهِ ﷺ قُلْتُ: أَمْرِي بِيَدِكَ. فَأَنْكِحْنِي مَنْ شِئْتَ. فَقَالَ:

hand. You may marry me to anyone whom you like. He said: You better shift now to the house of Umm Sharik, and Umm Sharik was a rich lady from amongst the Anqir. She spent generously for the cause of Allah and entertained guests very hospitably. I said: Well, I will do as you like. He said: Do not do that for Umm Sharik is a woman who is very frequently visited by guests and I do not like that your head may be uncovered or the cloth may be removed from your shank and the strangers may catch sight of them which you abhor. You better shift to the house of your cousin Abdullah Ibn Amr Ibn Umm Maktum and he is a person of the Banu Fihr branch of the Quraish, and he belonged to that tribe (to which Fatima) belonged. So I shifted to that house, and when my period of waiting was over, I heard the voice of an announcer making an announcement that the prayer would be observed in the mosque (where) congregational prayer (is observed).

So I set out towards that mosque and observed prayer along with The Messenger of Allah "Allah's blessing and peace be upon him" and I was in the row of the women which was near the row of men. When The Messenger of Allah "Allah's blessing and peace be upon him" had finished his prayer, he sat on the pulpit smiling and said: Every worshipper should keep sitting at his place. He then said: Do you know why I had asked you to assemble? They said: Allah and His Messenger know best. He said: By Allah. I have not made you assemble for exhortation or for a warning, but I have detained you here, for Tamim Dari, a Christian, who came and accepted Islam, told me something, which agrees with what I was-telling, you about Ad-Dajjal. He narrated to me that he had sailed in a ship along with thirty men of Banu Lakhm and Banu Judham and had been tossed by waves in the ocean for a month. Then these (waves) took them (near) the land within the ocean (island) at the time of sunset. They sat in a small side-boat and entered that Island. There was a beast with long thick hair (and because of these) they could not distinguish his face from his back. They said: Woe to you, who can you be? Thereupon it said: I am Al-Jassasa. They said: What is Al-Jassasa? And it said: O people, go to this person in the monastery as he is very much eager to know about you. He (the narrator) said: When it named a person for us we were afraid of it lest it should be a Devil. Then we hurriedly went on till we came to that monastery and found a well-built person there with his hands tied to his neck and having iron shackles between his two legs up to the ankles. We said: Woe be upon thee, who are you? And he said: You would soon come to know about me. but tell me who are you. We said: We are people from

«انْتَقِلِي إِلَىٰ أُمِّ شَرِيكٍ»، وَأُمُّ شَرِيكٍ امْرَأَةٌ غَنِيَّةٌ، مِنَ الأَنْصَارِ. عَظِيمَةُ النَّفَقَةِ فِي سَبِيلِ اللَّهِ. يَنْزِلُ عَلَيْهَا الضِّيفَانُ. فَقُلْتُ: سَأَفْعَلُ. فَقَالَ: «لاَ تَفْعَلِي. إِنَّ أُمَّ شَرِيكٍ امْرَأَةٌ كَثِيرَةُ الضِّيفَانِ. فَإِنِّي أَكْرَهُ أَنْ يَسْقُطَ عَنْكِ خِمَارُكِ، أَوْ يَنْكَشِفَ الثَّوْبُ عَنْ سَاقَيْكِ، فَيَرَى الْقَوْمُ مِنْكِ بَعْضَ مَا تَكْرَهِينَ. وَلَكِنِ انْتَقِلِي إِلَىٰ ابْنِ عَمِّكِ، عَبْدِ اللَّهِ بْنِ عَمْرِو ابْنِ أُمِّ مَكْتُومٍ». وَهُوَ رَجُلٌ مِنْ بَنِي فِهْرٍ ـ فِهْرِ قُرَيْشٍ ـ وَهُوَ مِنَ الْبَطْنِ الَّذِي هِيَ مِنْهُ. فَانْتَقَلْتُ إِلَيْهِ. فَلَمَّا انْقَضَتْ عِدَّتِي سَمِعْتُ نِدَاءَ الْمُنَادِي، مُنَادِي رَسُولِ اللَّهِ ﷺ، يُنَادِي: الصَّلاَةَ جَامِعَةً. فَخَرَجْتُ إِلَىٰ الْمَسْجِدِ. فَصَلَّيْتُ مَعَ رَسُولِ اللَّهِ ﷺ. فَكُنْتُ فِي صَفِّ النِّسَاءِ الَّتِي تَلِي ظُهُورَ الْقَوْمِ. فَلَمَّا قَضَىٰ رَسُولُ اللَّهِ ﷺ صَلاَتَهُ، جَلَسَ عَلَى الْمِنْبَرِ وَهُوَ يَضْحَكُ. فَقَالَ: «لِيَلْزَمْ كُلُّ إِنْسَانٍ مُصَلاَّهُ». ثُمَّ قَالَ: «أَتَدْرُونَ لِمَ جَمَعْتُكُمْ؟» قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «إِنِّي، وَاللَّهِ، مَا جَمَعْتُكُمْ لِرَغْبَةٍ وَلاَ لِرَهْبَةٍ. وَلَكِنْ جَمَعْتُكُمْ، لأَنَّ تَمِيماً الدَّارِيَّ، كَانَ رَجُلاً نَصْرَانِيًّا، فَجَاءَ فَبَايَعَ وَأَسْلَمَ. وَحَدَّثَنِي حَدِيثاً وَافَقَ الَّذِي كُنْتُ أُحَدِّثُكُمْ عَنْ مَسِيحِ الدَّجَّالِ.

حَدَّثَنِي أَنَّهُ رَكِبَ فِي سَفِينَةٍ بَحْرِيَّةٍ، مَعَ ثَلاَثِينَ رَجُلاً مِنْ لَخْمٍ وَجُذَامَ. فَلَعِبَ بِهِمُ الْمَوْجُ شَهْراً فِي الْبَحْرِ. ثُمَّ أَرْفَؤُوا إِلَىٰ جَزِيرَةٍ فِي الْبَحْرِ حَتَّىٰ مَغْرِبِ الشَّمْسِ. فَجَلَسُوا فِي أَقْرُبِ السَّفِينَةِ. فَدَخَلُوا الْجَزِيرَةَ. فَلَقِيَتْهُمْ دَابَّةٌ أَهْلَبُ، كَثِيرُ الشَّعَرِ. لاَ يَدْرُونَ مَا قُبُلُهُ مِنْ دُبُرِهِ، مِنْ كَثْرَةِ الشَّعَرِ. فَقَالُوا: وَيْلَكِ، مَا أَنْتِ؟ فَقَالَتْ: أَنَا الْجَسَّاسَةُ. قَالُوا: وَمَا الْجَسَّاسَةُ؟ قَالَتْ: أَيُّهَا الْقَوْمُ، انْطَلِقُوا إِلَىٰ هَٰذَا الرَّجُلِ فِي الدَّيْرِ. فَإِنَّهُ إِلَىٰ خَبَرِكُمْ بِالأَشْوَاقِ. قَالَ: لَمَّا سَمَّتْ لَنَا رَجُلاً فَرِقْنَا مِنْهَا أَنْ تَكُونَ شَيْطَانَةً. قَالَ: فَانْطَلَقْنَا سِرَاعاً. حَتَّىٰ دَخَلْنَا الدَّيْرَ. فَإِذَا فِيهِ أَعْظَمُ إِنْسَانٍ رَأَيْنَاهُ قَطُّ خَلْقاً. وَأَشَدُّهُ وِثَاقاً. مَجْمُوعَةٌ يَدَاهُ إِلَىٰ عُنُقِهِ، مَا بَيْنَ رُكْبَتَيْهِ إِلَىٰ كَعْبَيْهِ، بِالْحَدِيدِ. قُلْنَا: وَيْلَكَ، مَا أَنْتَ؟ قَالَ: قَدْ قَدَرْتُمْ عَلَىٰ خَبَرِي. فَأَخْبِرُونِي مَا أَنْتُمْ؟ قَالُوا: نَحْنُ أُنَاسٌ مِنَ الْعَرَبِ. رَكِبْنَا فِي سَفِينَةٍ بَحْرِيَّةٍ. فَصَادَفْنَا الْبَحْرَ حِينَ اغْتَلَمَ. فَلَعِبَ بِنَا الْمَوْجُ شَهْراً. ثُمَّ أَرْفَأْنَا إِلَىٰ جَزِيرَتِكَ هَٰذِهِ. فَجَلَسْنَا فِي أَقْرُبِهَا، فَدَخَلْنَا

Arabia and we embarked upon a boat but the sea-waves had been driving us for one month and they brought as near this island. We got Into the side-boats and entered this island and here a beast met us with profusely thick hair and because of the thickness of his hair his face could not be distinguished from his back. We said: Woe be to thee, who are you? It said: I am Al-Jassasa. We said: What is Al-Jassasa? And it said: You go to this very person in the monastery for he is eagerly waiting for you to know about you. So we came to you in hot haste fearing that that might be the Devil. He (that chained person) said: Tell me about the date-palm trees of Baisan. We &aid: About what aspect of theirs do you seek information? He said: I ask you whether these trees bear fruit or not.

We said: Yes Thereupon he said: I think these would not bear fruits. He said: Inform me about the lake of Tabariyya? We said: Which aspect of it do you want to know? He said: Is there water in it? They said: There is abundance of water in it. Thereupon he said: I think it would soon become dry. He again said: Inform me about the spring of Zughar. They said: Which aspect of it you want to know? He (the chained person) said: Is there water in it and does it irrigate (the land)? We said to him: Yes, there is abundance of water in it and the inhabitants (of Medina) irrigate (land) with the help of it, He said: Inform me about the unlettered Prophet; what has he done? We said: He has come out from Mecca and has settled In Yathrib (Medina). He said: Do the Arabs fight against him? We said: Yes. He said: How did he deal with him? We informed him that he had overcome those in his neighbourhood and they had submitted themselves before him. Thereupon he said to us: Had it actually happened? We said: Yes. Thereupon he said: If it is so that is better for them that they should show obedience to him. I am going to tell you about. myself and I am Ad-Dajjal and would be soon permitted to get out and so I shall get out and travel in the land, and will not spare any town where I would not stay for forty nights except Mecca and Medina as these two (places) are prohibited (areas) for me and I would not make an attempt to enter any one of these two. An angel with a sword in his hand would confront me and would bar my way and there would be angels to guard every passage leading to it; then The Messenger of Allah “Allah’s blessing and peace be upon him” striking the pulpit with the help of the end of his staff said: This implies Taiba meaning Medina. Have I not, told you an account (of Ad-Dajjal) like this? The people said: Yes, and this account narrated by Tamim Dari was liked by me for it corroborates the account which I gave to you in regard to him (Ad-Dajjal) at Medina and Mecca. Behold he (Ad-Dajjal) is in the

الْجَزِيرَةِ، فَلَقِيَتْنَا دَابَّةٌ أَهْلَبُ كَثِيرُ الشَّعَرِ. لاَ يُدْرَىٰ مَا قُبُلُهُ مِنْ دُبُرِهِ مِنْ كَثْرَةِ الشَّعَرِ. فَقُلْنَا: وَيْلَكِ، مَا أَنْتِ؟ فَقَالَتْ: أَنَا الْجَسَّاسَةُ. قُلْنَا: وَمَا الْجَسَّاسَةُ؟ قَالَتْ: اعْمِدُوا إِلَىٰ هٰذَا الرَّجُلِ فِي الدَّيْرِ. فَإِنَّهُ إِلَىٰ خَبَرِكُمْ بِالأَشْوَاقِ، فَأَقْبَلْنَا إِلَيْكَ سِرَاعاً، وَفَزِعْنَا مِنْهَا. وَلَمْ نَأْمَنْ أَنْ تَكُونَ شَيْطَانَةً.

فَقَالَ: أَخْبِرُونِي عَنْ نَخْلِ بَيْسَانَ. قُلْنَا: عَنْ أَيِّ شَأْنِهَا تَسْتَخْبِرُ؟ قَالَ: أَسْأَلُكُمْ عَنْ نَخْلِهَا، هَلْ يُثْمِرُ؟ قُلْنَا لَهُ: نَعَمْ. قَالَ: أَمَا إِنَّهُ يُوشِكُ أَنْ لاَ تُثْمِرَ. قَالَ: أَخْبِرُونِي عَنْ بُحَيْرَةِ الطَّبَرِيَّةِ. قُلْنَا: عَنْ أَيِّ شَأْنِهَا تَسْتَخْبِرُ؟ قَالَ: هَلْ فِيهَا مَاءٌ؟ قَالُوا: هِيَ كَثِيرَةُ الْمَاءِ. قَالَ: أَمَا إِنَّ مَاءَهَا يُوشِكُ أَنْ يَذْهَبَ. قَالَ: أَخْبِرُونِي عَنْ عَيْنِ زُغَرَ. قَالُوا: عَنْ أَيِّ شَأْنِهَا تَسْتَخْبِرُ؟ قَالَ: هَلْ فِي الْعَيْنِ مَاءٌ؟ وَهَلْ يَزْرَعُ أَهْلُهَا بِمَاءِ الْعَيْنِ؟ قُلْنَا لَهُ: نَعَمْ. هِيَ كَثِيرَةُ الْمَاءِ، وَأَهْلُهَا يَزْرَعُونَ مِنْ مَائِهَا. قَالَ: أَخْبِرُونِي عَنْ نَبِيِّ الأُمِّيِّينَ مَا فَعَلَ؟ قَالُوا: قَدْ خَرَجَ مِنْ مَكَّةَ وَنَزَلَ يَثْرِبَ. قَالَ: أَقَاتَلَهُ الْعَرَبُ؟ قُلْنَا: نَعَمْ. قَالَ: كَيْفَ صَنَعَ بِهِمْ؟ فَأَخْبَرْنَاهُ أَنَّهُ قَدْ ظَهَرَ عَلَىٰ مَنْ يَلِيهِ مِنَ الْعَرَبِ وَأَطَاعُوهُ. قَالَ لَهُمْ: قَدْ كَانَ ذٰلِكَ؟ قُلْنَا: نَعَمْ.

قَالَ: أَمَا إِنَّ ذَاكَ خَيْرٌ لَهُمْ أَنْ يُطِيعُوهُ. وَإِنِّي مُخْبِرُكُمْ عَنِّي. إِنِّي أَنَا الْمَسِيحُ. وَإِنِّي أُوشِكُ أَنْ يُؤْذَنَ لِي فِي الْخُرُوجِ، فَأَخْرُجَ فَأَسِيرَ فِي الأَرْضِ، فَلاَ أَدَعَ قَرْيَةً إِلاَّ هَبَطْتُهَا فِي أَرْبَعِينَ لَيْلَةً، غَيْرَ مَكَّةَ وَطَيْبَةَ. فَهُمَا مُحَرَّمَتَانِ عَلَيَّ. كِلْتَاهُمَا. كُلَّمَا أَرَدْتُ أَنْ أَدْخُلَ وَاحِدَةً، أَوْ وَاحِداً مِنْهُمَا، اسْتَقْبَلَنِي مَلَكٌ بِيَدِهِ السَّيْفُ صَلْتاً. يَصُدُّنِي عَنْهَا. وَإِنَّ عَلَىٰ كُلِّ نَقْبٍ مِنْهَا مَلاَئِكَةً يَحْرُسُونَهَا.

قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ، وَطَعَنَ بِمِخْصَرَتِهِ فِي الْمِنْبَرِ: «هٰذِهِ طَيْبَةُ. هٰذِهِ طَيْبَةُ. هٰذِهِ طَيْبَةُ» يَعْنِي الْمَدِينَةَ «أَلاَ هَلْ كُنْتُ حَدَّثْتُكُمْ ذٰلِكَ؟» فَقَالَ النَّاسُ: نَعَمْ. «فَإِنَّهُ أَعْجَبَنِي حَدِيثُ تَمِيمٍ أَنَّهُ وَافَقَ الَّذِي كُنْتُ أُحَدِّثُكُمْ عَنْهُ وَعَنِ الْمَدِينَةِ وَمَكَّةَ. أَلاَ إِنَّهُ فِي بَحْرِ الشَّامِ أَوْ بَحْرِ الْيَمَنِ. لاَ بَلْ مِنْ قِبَلِ الْمَشْرِقِ، مَا هُوَ. مِنْ قِبَلِ الْمَشْرِقِ،

Syrian sea (Mediterranean) or the Yemen sea (Arabian sea). Nay, on the contrary, he As In the east, he is in the east, he is in the east, and he pointed with his hand towards the east. I (Fatima Bint Qais) said: I preserved It In my mind (this narration from The Messenger of Allah "Allah's blessing and peace be upon him".

120-(...) Ash-Sha'bi reported: We visited Fatima Bint Qais and she served us fresh dates and she also served us barley. I asked her about that woman in whose case three divorces had been pronounced as to how much time she should count as the waiting period. She said: My husband pronounced three divorces in my case and The Messenger of Allah "Allah's blessing and peace be upon him" permitted me to spend any waiting period in my family. (It was during this period) that announcement was made for the people to observe prayer in the bigger Mosque. I went there along with people and I was in the front row meant for women and it was adjacent to the last row of men and I heard The Messenger of Allah "Allah's blessing and peace be upon him" deliver sermon sitting on the pulpit. He said: The cousin of Tamim (Dari) sailed in the ocean. The rest of the Hadith is the same but with this addition:" (I see) as if I am looking to The Messenger of Allah "Allah's blessing and peace be upon him" pointing his rod towards the land (and saying): It is Taiba, i.e. Medina."

121-(...) Fatima Bint Qais reported that Tamim Ad-Dari came to The Messenger of Allah "Allah's blessing and peace be upon him" and informed The Messenger of Allah "Allah's blessing and peace be upon him" that he sailed in an ocean and his ship lost direction and thus landed at an island. They moved about in that land in search of water. There they saw a person who had been pulling his hair. The rest of the Hadith is the same. And he (Ad-Dajjal) said: If I were to be permitted to set out I would have covered all the lands except Taiba. Then Allah's Messenger "Allah's blessing and peace be upon him" brought (Tamim Dari) before the public and he narrated to them and said: That is Taiba and that is Ad-Dajjal.

122-(...) Fatima Bint Qais reported that The Messenger of Allah "Allah's blessing and peace be upon him" sat on the pulpit and said: O people, Tamim Dari has reported to me that some persons of his tribe sailed in the ocean in a boat and it capsized and then some of them travelled on one of the planks of the boat and they went to an island in the ocean. The rest of the Hadith is the same.

123-(2943) Anas Ibn Malik "Allah be pleased with him"reported that The Messenger of Allah "Allah's blessing and peace be upon him" said:

مَا هُوَ. مِنْ قِبَلِ الْمَشْرِقِ، مَا هُوَ»، وَأَوْمَأَ بِيَدِهِ إِلَى الْمَشْرِقِ. قَالَتْ: فَحَفِظْتُ هَذَا مِنْ رَسُولِ اللَّهِ ﷺ.

١٢٠ ـ (...) ـ حدّثنا يَحْيَىٰ بْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ الْهُجَيْمِيُّ، أَبُو عُثْمَانَ. حَدَّثَنَا قُرَّةُ: حَدَّثَنَا سَيَّارٌ، أَبُو الْحَكَمِ: حَدَّثَنَا الشَّعْبِيُّ قَالَ: دَخَلْنَا عَلَىٰ فَاطِمَةَ بِنْتِ قَيْسٍ فَأَتْحَفَتْنَا بِرُطَبٍ يُقَالُ لَهُ: رُطَبُ ابْنِ طَابٍ. وَأَسْقَتْنَا سَوِيقَ سُلْتٍ، فَسَأَلْتُهَا عَنِ الْمُطَلَّقَةِ ثَلَاثاً أَيْنَ تَعْتَدُّ؟ قَالَتْ: طَلَّقَنِي بَعْلِي ثَلَاثاً. فَأَذِنَ لِي النَّبِيُّ ﷺ أَنْ أَعْتَدَّ فِي أَهْلِي. قَالَتْ: فَنُودِيَ فِي النَّاسِ: إِنَّ الصَّلَاةَ جَامِعَةً. قَالَتْ: فَانْطَلَقْتُ فِيمَنِ انْطَلَقَ مِنَ النَّاسِ. قَالَتْ: فَكُنْتُ فِي الصَّفِّ الْمُقَدَّمِ مِنَ النِّسَاءِ. وَهُوَ يَلِي الْمُؤَخَّرَ مِنَ الرِّجَالِ. قَالَتْ: فَسَمِعْتُ النَّبِيَّ ﷺ، وَهُوَ عَلَى الْمِنْبَرِ يَخْطُبُ فَقَالَ: «إِنَّ بَنِي عَمٍّ لِتَمِيمٍ الدَّارِيِّ رَكِبُوا فِي الْبَحْرِ»... وَسَاقَ الْحَدِيثَ.

وَزَادَ فِيهِ: قَالَتْ: فَكَأَنَّمَا أَنْظُرُ إِلَىٰ النَّبِيِّ ﷺ، وَأَهْوَىٰ بِمِخْصَرَتِهِ إِلَى الأَرْضِ، وَقَالَ: «هَٰذِهِ طَيْبَةُ» يَعْنِي الْمَدِينَةَ.

١٢١ ـ (...) ـ وحدّثنا الْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ وَأَحْمَدُ بْنُ عُثْمَانَ النَّوْفَلِيُّ. قَالَا: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا أَبِي. قَالَ: سَمِعْتُ غَيْلَانَ بْنَ جَرِيرٍ يُحَدِّثُ، عَنِ الشَّعْبِيِّ، عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ، قَالَتْ: قَدِمَ عَلَىٰ رَسُولِ اللَّهِ ﷺ تَمِيمٌ الدَّارِيُّ. فَأَخْبَرَ رَسُولَ اللَّهِ ﷺ، أَنَّهُ رَكِبَ الْبَحْرَ. فَتَاهَتْ بِهِ سَفِينَتُهُ، فَسَقَطَ إِلَىٰ جَزِيرَةٍ، فَخَرَجَ إِلَيْهَا يَلْتَمِسُ الْمَاءَ. فَلَقِيَ إِنْسَاناً يَجُرُّ شَعَرَهُ. وَاقْتَصَّ الْحَدِيثَ.

وَقَالَ فِيهِ: ثُمَّ قَالَ: أَمَا إِنَّهُ لَوْ قَدْ أُذِنَ لِي فِي الْخُرُوجِ، قَدْ وَطِئْتُ الْبِلَادَ كُلَّهَا، غَيْرَ طَيْبَةَ. فَأَخْرَجَهُ رَسُولُ اللَّهِ ﷺ إِلَى النَّاسِ فَحَدَّثَهُمْ قَالَ: «هَٰذِهِ طَيْبَةُ. وَذَاكَ الدَّجَّالُ».

١٢٢ ـ (...) ـ حدّثني أَبُو بَكْرِ بْنُ إِسْحَاقَ: حَدَّثَنَا يَحْيَىٰ بْنُ بُكَيْرٍ: حَدَّثَنَا الْمُغِيرَةُ، يَعْنِي الْحِزَامِيَّ، عَنْ أَبِي الزِّنَادِ، عَنِ الشَّعْبِيِّ، عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ، أَنَّ رَسُولَ اللَّهِ ﷺ قَعَدَ عَلَى الْمِنْبَرِ فَقَالَ: «أَيُّهَا النَّاسُ، حَدَّثَنِي تَمِيمٌ الدَّارِيُّ، أَنَّ أُنَاساً مِنْ قَوْمِهِ كَانُوا فِي الْبَحْرِ، فِي سَفِينَةٍ لَهُمْ. فَانْكَسَرَتْ بِهِمْ، فَرَكِبَ بَعْضُهُمْ عَلَىٰ لَوْحٍ مِنْ أَلْوَاحِ السَّفِينَةِ. فَخَرَجُوا إِلَىٰ جَزِيرَةٍ فِي الْبَحْرِ»... وَسَاقَ الْحَدِيثَ.

١٢٣ ـ (٢٩٤٣) ـ حدّثني عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنِي أَبُو عَمْرٍو، يَعْنِي الأَوْزَاعِيَّ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ: حَدَّثَنِي

There will be no land which would not be covered by Ad-Dajjal but Mecca and Medina, and there would no passage out of the passages leading to them which would not be guarded by angels arranged in rows. Then he (Ad-Dajjal) would appear in a barren place adjacent to Medina and it would rock three times that every unbeliever and hypocrite would get out of it towards him.

(...) This Hadith was narrated on the authority of Anas that The Messenger of Allah "Allah's blessing and peace be upon him" said this but with this addition that (Ad-Dajjal would come) and pitch his tent in the waste-land of Juruf and thus there would come out of (the city) every hypocrite, man and woman.

[25] The remaining traditions of Ad-Dajjal

124-(2944) Anas Ibn Malik "Allah be pleased with him"reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: Ad-Dajjal would be followed by seventy thousand Jews of Asbahan wearing Persian shawls.

125-(2945) Umm Sharik reported: I heard The Messenger of Allah "Allah's blessing and peace be upon him" as saying: The people would run away from Ad-Dajjal seeking shelter in the mountains. She said: Where would be the Arabs then in that day? He said: They would be small in number.

(...) This Hadith was narrated on the authority of Ibn Juraij with the same chain of transmitters.

126-(2946) Abu Quatada "Allah be pleased with him"reported: We used to go to Imran Ibn Husain passing in front of Hisham Ibn Amir. He, one day, said: You pass by me (in order) to go to some persons but (amongst those living persons) none remained in the company of The Messenger of Allah "Allah's blessing and peace be upon him" more than I and none knows more traditions than I. I heard The Messenger of Allah "Allah's blessing and peace be upon him" as saying: There would be no creation (creating more trouble) than Ad-Dajjal right from the creation of Adam to the Last Hour.

127-(...) This Hadith was narrated on the authority of Imran Ibn Husain with a slight variation of wording.

128-(2947) Abu Huraira "Allah be pleased with him"reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: Hasten

أَنَسُ بْنُ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ مِنْ بَلَدٍ إِلاَّ سَيَطَؤُهُ الدَّجَّالُ، إِلاَّ مَكَّةَ وَالْمَدِينَةَ. وَلَيْسَ نَقْبٌ مِنْ أَنْقَابِهَا إِلاَّ عَلَيْهِ الْمَلاَئِكَةُ صَافِّينَ تَحْرُسُهَا، فَيَنْزِلُ بِالسَّبَخَةِ. فَتَرْجُفُ الْمَدِينَةُ ثَلاَثَ رَجَفَاتٍ. يَخْرُجُ إِلَيْهِ مِنْهَا كُلُّ كَافِرٍ وَمُنَافِقٍ».

[البخاري: كتاب فضائل المدينة، باب لا يدخل الدجال المدينة، رقم: ١٨٨١].

(...) ـ **وحدّثناه** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ، عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ. فَذَكَرَ نَحْوَهُ. غَيْرَ أَنَّهُ قَالَ: فَيَأْتِي سَبَخَةَ الْجُرُفِ فَيَضْرِبُ رِوَاقَهُ. وَقَالَ: فَيَخْرُجُ إِلَيْهِ كُلُّ مُنَافِقٍ وَمُنَافِقَةٍ.

٢٥ ـ بَابُ فِي بَقِيَّةٍ مِنْ أَحَادِيثِ الدَّجَّالِ

١٢٤ ـ (٢٩٤٤) ـ حدّثنا مَنْصُورُ بْنُ أَبِي مُزَاحِمٍ: حَدَّثَنَا يَحْيَىٰ بْنُ حَمْزَةَ، عَنِ الأَوْزَاعِيِّ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ، عَنْ عَمِّهِ، أَنَسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يَتْبَعُ الدَّجَّالَ، مِنْ يَهُودِ أَصْبَهَانَ، سَبْعُونَ أَلْفاً. عَلَيْهِمُ الطَّيَالِسَةُ».

١٢٥ ـ (٢٩٤٥) ـ حدّثني هَارُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ قَالَ: قَالَ ابْنُ جُرَيْجٍ: حَدَّثَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: أَخْبَرَتْنِي أُمُّ شَرِيكٍ، أَنَّهَا سَمِعَتِ النَّبِيَّ ﷺ يَقُولُ: «لَيَفِرَّنَّ النَّاسُ مِنَ الدَّجَّالِ فِي الْجِبَالِ». قَالَتْ أُمُّ شَرِيكٍ: يَا رَسُولَ اللَّهِ، فَأَيْنَ الْعَرَبُ يَوْمَئِذٍ؟ قَالَ: «هُمْ قَلِيلٌ».

(...) ـ **وحدّثناه** مُحَمَّدُ بْنُ بَشَّارٍ وَعَبْدُ بْنُ حُمَيْدٍ. قَالاَ: حَدَّثَنَا أَبُو عَاصِمٍ، عَنِ ابْنِ جُرَيْجٍ، بِهَٰذَا الإِسْنَادِ.

١٢٦ ـ (٢٩٤٦) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا أَحْمَدُ بْنُ إِسْحَاقَ الْحَضْرَمِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ، يَعْنِي ابْنَ الْمُخْتَارِ: حَدَّثَنَا أَيُّوبُ، عَنْ حُمَيْدِ بْنِ هِلاَلٍ، عَنْ رَهْطٍ، مِنْهُمْ أَبُو الدَّهْمَاءِ وَأَبُو قَتَادَةَ. قَالُوا: كُنَّا نَمُرُّ عَلَىٰ هِشَامِ بْنِ عَامِرٍ، نَأْتِي عِمْرَانَ بْنَ حُصَيْنٍ. فَقَالَ ذَاتَ يَوْمٍ: إِنَّكُمْ لَتُجَاوِزُونِي إِلَىٰ رِجَالٍ، مَا كَانُوا بِأَحْضَرَ لِرَسُولِ اللَّهِ ﷺ مِنِّي. وَلاَ أَعْلَمَ بِحَدِيثِهِ مِنِّي. سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَا بَيْنَ خَلْقِ آدَمَ إِلَىٰ قِيَامِ السَّاعَةِ خَلْقٌ أَكْبَرُ مِنَ الدَّجَّالِ».

١٢٧ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ الرَّقِّيُّ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عَمْرٍو، عَنْ أَيُّوبَ، عَنْ حُمَيْدِ بْنِ هِلاَلٍ، عَنْ ثَلاَثَةِ رَهْطٍ مِنْ قَوْمِهِ، فِيهِمْ أَبُو قَتَادَةَ، قَالُوا: كُنَّا نَمُرُّ عَلَىٰ هِشَامِ بْنِ عَامِرٍ، إِلَىٰ عِمْرَانَ بْنِ حُصَيْنٍ. بِمِثْلِ حَدِيثِ عَبْدِ الْعَزِيزِ بْنِ مُخْتَارٍ. غَيْرَ أَنَّهُ قَالَ: «أَمْرٌ أَكْبَرُ مِنَ الدَّجَّالِ».

١٢٨ ـ (٢٩٤٧) ـ حدّثنا يَحْيَىٰ بْنُ أَيُّوبَ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَابْنُ حُجْرٍ. قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ، يَعْنُونَ ابْنَ جَعْفَرٍ، عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ

to do good deeds before six things happen: the rising of the sun from the west, the smoke, Ad-Dajjal, the beast and (the death) of one of you or the general turmoil.

129-(...) Abu Huraira "Allah be pleased with him"narrated: The Messenger of Allah “Allah's blessing and peace be upon him” said: Hasten in performing these good deeds (before these) six things (happen): (the appearance of) Ad-Dajjal, the smoke, the beast of the earth, the rising of the sun from the west, the general turmoil (leading to large scale massacre) and death of masses and individuals.

(...) This Hadith was narrated on the authority of Quatada through another chain of transmitters.

[26] The merit of worship during the time of affliction

130-(2948) Ma'qil Ibn Yasar narrated: The Messenger of Allah “Allah's blessing and peace be upon him” said: Worshiping during the period of widespread affliction is like emigration towards me.

(...) The same was narrated on the authority of Hammad, with the same chain of transmitters.

[27] The approach of the Last Hour

131-(2949) Abdullah "Allah be pleased with him"narrated: The Messenger of Allah “Allah's blessing and peace be upon him” said: The Last Hour would affect (most terribly) the wicked persons.

132-(2950) Sahl Ibn Sa'd "Allah be pleased with him"narrated that he heard The Messenger of Allah “Allah's blessing and peace be upon him” as saying: I and the Last Hour are (close to each other) like this (and he, in order to explain it) pointed (by joining his) forefinger, (one) next to the thumb and the middle finger (together).

133-(2951) Anas Ibn Malik "Allah be pleased with him"reported that The Messenger of Allah (way peace be upon him) said: I and the Last Hour have been sent like this. Shu'ba said: I heard Quatada as saying in his narration: The excellence of one over the other. And I do not know whether he narrated it from Anas or Quatada himself said so.

134-(...) Shu'ba reported: I heard Quatada and Abu At-Taiyyah narrating that both of them heard Anas as narrating that The Messenger of Allah “Allah's blessing and peace be upon him” said: I and the Last Hour have been sent like this, and Shu'ba drew his forefinger and middle finger near each other while narrating it.

رَسُولَ اللَّهِ ﷺ قَالَ: «بَادِرُوا بِالأَعْمَالِ سِتًّا: طُلُوعَ الشَّمْسِ مِنْ مَغْرِبِهَا، أَوِ الدُّخَانَ، أَوِ الدَّجَّالَ، أَوِ الدَّابَّةَ، أَوْ خَاصَّةَ أَحَدِكُمْ، أَوْ أَمْرَ الْعَامَّةِ».

١٢٩ ـ (...) ـ حدّثنا أُمَيَّةُ بْنُ بِسْطَامَ الْعَيْشِيُّ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ زِيَادِ بْنِ رِيَاحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ، قَالَ: «بَادِرُوا بِالأَعْمَالِ سِتًّا: الدَّجَّالَ، وَالدُّخَانَ، وَدَابَّةَ الأَرْضِ، وَطُلُوعَ الشَّمْسِ مِنْ مَغْرِبِهَا، وَأَمْرَ الْعَامَّةِ، وَخُوَيْصَّةَ أَحَدِكُمْ».

(...) ـ وحدّثناه زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّىٰ. قَالاَ: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ: حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ، بِهَٰذَا الإِسْنَادِ... مِثْلَهُ.

٢٦ ـ باب فَضْلِ الْعِبَادَةِ فِي الْهَرْجِ

١٣٠ ـ (٢٩٤٨) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ مُعَلَّى بْنِ زِيَادٍ، عَنْ مُعَاوِيَةَ بْنِ قُرَّةَ، عَنْ مَعْقِلِ بْنِ يَسَارٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ. (ح) وَحَدَّثَنَاهُ قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا حَمَّادٌ، عَنِ الْمُعَلَّى بْنِ زِيَادٍ، رَدَّهُ إِلَىٰ مُعَاوِيَةَ بْنِ قُرَّةَ، رَدَّهُ إِلَىٰ مَعْقِلِ بْنِ يَسَارٍ، رَدَّهُ إِلَى النَّبِيِّ ﷺ قَالَ: «الْعِبَادَةُ فِي الْهَرْجِ، كَهِجْرَةٍ إِلَيَّ».

(...) ـ وَحَدَّثَنِيهِ أَبُو كَامِلٍ: حَدَّثَنَا حَمَّادٌ، بِهَٰذَا الإِسْنَادِ... نَحْوَهُ.

٢٧ ـ بابُ قُرْبِ السَّاعة

١٣١ ـ (٢٩٤٩) ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ ـ يَعْنِي ابْنَ مَهْدِيٍّ ـ: حَدَّثَنَا شُعْبَةُ، عَنْ عَلِيِّ بْنِ الأَقْمَرِ، عَنْ أَبِي الأَحْوَصِ، عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ ﷺ، قَالَ: «لاَ تَقُومُ السَّاعَةُ إِلاَّ عَلَىٰ شِرَارِ النَّاسِ».

١٣٢ ـ (٢٩٥٠) ـ حدّثنا سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَٰنِ وَعَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ. (ح) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا يَعْقُوبُ، عَنْ أَبِي حَازِمٍ؛ أَنَّهُ سَمِعَ سَهْلاً يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ يُشِيرُ بِإِصْبَعِهِ الَّتِي تَلِي الإِبْهَامَ وَالْوُسْطَىٰ، وَهُوَ يَقُولُ: «بُعِثْتُ أَنَا وَالسَّاعَةَ هَٰكَذَا».

١٣٣ ـ (٢٩٥١) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَمُحَمَّدُ بْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ. قَالَ: سَمِعْتُ قَتَادَةَ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «بُعِثْتُ أَنَا وَالسَّاعَةَ كَهَاتَيْنِ».

قَالَ شُعْبَةُ: وَسَمِعْتُ قَتَادَةَ يَقُولُ فِي قَصَصِهِ: كَفَضْلِ إِحْدَاهُمَا عَلَى الأُخْرَىٰ. فَلاَ أَدْرِي أَذَكَرَهُ عَنْ أَنَسٍ، أَوْ قَالَهُ قَتَادَةُ.

[البخاري: كتاب الرقاق، باب قول النبي ﷺ: «بعثت أنا والساعة كهاتين»، رقم: ٦٥٠٤].

١٣٤ ـ (...) ـ وحدّثنا يَحْيَىٰ بْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا خَالِدٌ ـ يَعْنِي ابْنَ الْحَارِثِ ـ: حَدَّثَنَا شُعْبَةُ. قَالَ: سَمِعْتُ قَتَادَةَ وَأَبَا التَّيَّاحِ يُحَدِّثَانِ، أَنَّهُمَا سَمِعَا أَنَساً يُحَدِّثُ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «بُعِثْتُ أَنَا وَالسَّاعَةَ هَٰكَذَا».

(...) This Hadith was narrated on the authority of Anas through another chain of transmitters.

(...) Anas "Allah be pleased with him"narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said like this, but he narrated it through another chain of transmitters.

135-(...) Anas "Allah be pleased with him"narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: I and the Last Hour have been sent like this and (he while doing it) joined the forefinger with the middle finger.

136-(2952) A'isha "Allah be pleased with her"reported that when the desert Arabs came to Allah's Messenger "Allah's blessing and peace be upon him" they asked about the Last Hour as to when that would come. And he looked towards the youngest amongst them and said: If he lives he would not grow very old that he would find your Last Hour coming to you the would see you dying).

137-(2953) Anas "Allah be pleased with him"reported that a person asked The Messenger of Allah "Allah's blessing and peace be upon him" as to when the Last Hour would come. He had in his presence a young boy of the Ansar who was called Muhammad. The Messenger of Allah "Allah's blessing and peace be upon him" said: If this young boy lives. he may not grow very old till (he would see) the Last Hour coming to you.

138-(...) Anas Ibn Malik "Allah be pleased with him"reported that a person asked The Messenger of Allah "Allah's blessing and peace be upon him": When would the Last Hour come? Thereupon The Messenger of Allah (way peace be upon him) kept quiet for a while. then looked at a young boy in his presence belonging to the tribe of Azd Shanu'a and he said: If this boy lives he would not grow very old till the Last Hour would come to you. Anas said that this young boy was of our age daring those days.

139-(...) Anas "Allah be pleased with him"reported: A young boy of Mughira Ibn Shu'ba happened to pass by (The Prophet) and he was of my age Thereupon The Messenger of Allah "Allah's blessing and peace be upon him" said: If he lives long he would not grow very old till the Last Hour would come (to the old People of this generation).

140-(2954) Abu Huraira "Allah be pleased with him"narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: The Last Hour would come (so sudden) that a person would be milking the she-camel and the (milk) would not reach the brim of the vessel that the Last

وَقَرَنَ شُعْبَةُ بَيْنَ إِصْبَعَيْهِ: الْمُسَبِّحَةِ وَالْوُسْطَىٰ، يَحْكِيهِ.

(...) ـ وحدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْوَلِيدِ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالاَ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي التَّيَّاحِ، عَنْ أَنسٍ، عَنِ النَّبِيِّ ﷺ... بِهَٰذَا.

(...) ـ وحدّثناه مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ شُعْبَةَ، عَنْ حَمْزَةَ، يَعْنِي الضَّبِّيَّ، وَأَبِي التَّيَّاحِ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِ حَدِيثِهِمْ.

١٣٥ ـ (...) ـ وحدّثنا أَبُو غَسَّانَ الْمِسْمَعِيُّ: حَدَّثَنَا مُعْتَمِرٌ، عَنْ أَبِيهِ، عَنْ مَعْبَدٍ، عَنْ أَنَسٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «بُعِثْتُ أَنَا وَالسَّاعَةَ كَهَاتَيْنِ».

قَالَ: وَضَمَّ السَّبَّابَةَ وَالْوُسْطَىٰ.

١٣٦ ـ (٢٩٥٢) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالاَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ: كَانَ الأَعْرَابُ إِذَا قَدِمُوا عَلَىٰ رَسُولِ اللَّهِ ﷺ سَأَلُوهُ عَنِ السَّاعَةِ: مَتَىٰ السَّاعَةُ؟ فَنَظَرَ إِلَىٰ أَحْدَثِ إِنْسَانٍ مِنْهُمْ فَقَالَ: «إِنْ يَعِشْ هَٰذَا، لَمْ يُدْرِكْهُ الْهَرَمُ، قَامَتْ عَلَيْكُمْ سَاعَتُكُمْ».

١٣٧ ـ (٢٩٥٣) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ، عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ؛ أَنَّ رَجُلاً سَأَلَ رَسُولَ اللَّهِ ﷺ: مَتَىٰ تَقُومُ السَّاعَةُ؟ وَعِنْدَهُ غُلاَمٌ مِنَ الأَنْصَارِ، يُقَالُ لَهُ مُحَمَّدٌ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنْ يَعِشْ هَٰذَا الْغُلاَمُ، فَعَسَىٰ أَنْ لاَ يُدْرِكَهُ الْهَرَمُ، حَتَّىٰ تَقُومَ السَّاعَةُ».

١٣٨ ـ (...) ـ وحدّثني حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَّادٌ ـ يَعْنِي ابْنَ زَيْدٍ ـ: حَدَّثَنَا مَعْبَدُ بْنُ هِلاَلٍ الْعَنَزِيُّ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ رَجُلاً سَأَلَ النَّبِيَّ ﷺ قَالَ: مَتَىٰ تَقُومُ السَّاعَةُ؟ قَالَ: فَسَكَتَ رَسُولُ اللَّهِ ﷺ هُنَيْهَةً. ثُمَّ نَظَرَ إِلَىٰ غُلاَمٍ بَيْنَ يَدَيْهِ مِنْ أَزْدِ شَنُوءَةَ. فَقَالَ: «إِنْ عُمِّرَ هَٰذَا، لَمْ يُدْرِكْهُ الْهَرَمُ حَتَّىٰ تَقُومَ السَّاعَةُ».

قَالَ: قَالَ أَنَسٌ: ذَاكَ الْغُلاَمُ مِنْ أَتْرَابِي يَوْمَئِذٍ.

١٣٩ ـ (...) ـ حدّثنا هَارُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسٍ، قَالَ: مَرَّ غُلاَمٌ لِلْمُغِيرَةِ بْنِ شُعْبَةَ، وَكَانَ مِنْ أَقْرَانِي. فَقَالَ النَّبِيُّ ﷺ: «إِنْ يُؤَخَّرْ هَٰذَا، فَلَنْ يُدْرِكَهُ الْهَرَمُ، حَتَّىٰ تَقُومَ السَّاعَةُ».

[البخاري: كتاب الأدب، باب ما جاء في قول الرجل: ويلك، رقم: ٦١٦٧].

١٤٠ ـ (٢٩٥٤) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، يَبْلُغُ بِهِ النَّبِيَّ ﷺ قَالَ: «تَقُومُ السَّاعَةُ وَالرَّجُلُ

Hour would come, and the two persons would be engaged in buying and selling of the clothes and their bargain would not be struck before the Last Hour would come. And someone would be setting his tank in order and he would have hardly set it right when the Last Hour would come.

[28] The interval between the two soundings of the trumpet

141-(2955) Abu Huraira "Allah be pleased with him"narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” said: Between the two soundings of the trumpet (there would be an interval of forty). They said: Abu Huraira, do you mean forty days? He said: I cannot say anything. They said: Do you mean forty months? He said: I cannot say anything They said: Do you mean forty years? He said: I cannot say anything. Then Allah would cause the water to, descend from the sky and they (people) will sprout like vegetable The only thing in a man which would not decay would be one bone (spinal chord) from which the whole frame would be reconstituted on the Day of Resurrection.

142-(...) Abu Huraira "Allah be pleased with him"reported: The Messenger of Allah “Allah’s blessing and peace be upon him” said: The earth would consume every son of Adam except his spinal chord from which his body would be reconstituted (on the Day of Resurrection).

143-(...) Abu Huraira "Allah be pleased with him"reported so many traditions from The Messenger of Allah “Allah’s blessing and peace be upon him” and amongst these one was this that The Messenger of Allah “Allah’s blessing and peace be upon him” said: There is a bone in the human being which the earth would never consume and it is from this that new bodies would be reconstituted (on the Day of Resurrection). They said: The Messenger of Allah, which bone is that? Thereupon he said: It is the spinal bone.

يَحْلُبُ اللِّقْحَةَ، فَمَا يَصِلُ الإِنَاءُ إِلَىٰ فِيهِ حَتَّىٰ تَقُومَ. وَالرَّجُلاَنِ يَتَبَايَعَانِ الثَّوْبَ، فَمَا يَتَبَايَعَانِهِ حَتَّىٰ تَقُومَ. وَالرَّجُلُ يَلِطُ فِي حَوْضِهِ، فَمَا يَصْدُرُ حَتَّىٰ تَقُومَ».

٢٨ ـ باب ما بَيْنَ النَّفْخَتَيْن

١٤١ ـ (٢٩٥٥) ـ حدّثنا أَبُو كُرَيْبٍ، مُحَمَّدُ بْنُ الْعَلاَءِ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا بَيْنَ النَّفْخَتَيْنِ أَرْبَعُونَ».

قَالُوا: يَا أَبَا هُرَيْرَةَ، أَرْبَعُونَ يَوْماً؟ قَالَ: أَبَيْتُ. قَالُوا: أَرْبَعُونَ شَهْراً؟ قَالَ: أَبَيْتُ. قَالُوا: أَرْبَعُونَ سَنَةً؟ قَالَ: أَبَيْتُ: «ثُمَّ يُنْزِلُ اللَّهُ مِنَ السَّمَاءِ مَاءً، فَيَنْبُتُونَ كَمَا يَنْبُتُ الْبَقْلُ».

قَالَ: «وَلَيْسَ مِنَ الإِنْسَانِ شَيْءٌ إِلاَّ يَبْلَىٰ، إِلاَّ عَظْماً وَاحِدًا، وَهُوَ عَجْبُ الذَّنَبِ. وَمِنْهُ يُرَكَّبُ الْخَلْقُ يَوْمَ الْقِيَامَةِ».

[البخاري: كتاب التفسير، باب: ﴿يوم ينفخ في الصور﴾، رقم: ٤٩٣٥]

١٤٢ ـ (...) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا الْمُغِيرَةُ، يَعْنِي الْحِزَامِيَّ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «كُلُّ ابْنِ آدَمَ يَأْكُلُهُ التُّرَابُ إِلاَّ عَجْبَ الذَّنَبِ مِنْهُ خُلِقَ وَفِيهِ يُرَكَّبُ».

١٤٣ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، قَالَ: هٰذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ، فَذَكَرَ أَحَادِيثَ مِنْهَا: وَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ فِي الإِنْسَانِ عَظْماً لاَ تَأْكُلُهُ الأَرْضُ أَبَداً، فِيهِ يُرَكَّبُ يَوْمَ الْقِيَامَةِ» قَالُوا: أَيُّ عَظْمٍ هُوَ يَا رَسُولَ اللَّهِ؟ قَالَ: «عَجْبُ الذَّنَبِ».

(53) The Book Of Abstinence And Heart-Melting

1-(2956) Abu Huraira "Allah be pleased with him"narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: The world is a prison-house for a believer and Paradise for a non-believer.

2-(2957) Jabir Ibn Abdullah "Allah be pleased with both"reported that The Messenger of Allah (may p (-ace be upon him) happened to walk through the market coming from the side of Aliya and the people were on both his sides. There he found a dead lamb with very short ears. He took hold of his ear and said: Who amongst you would like to have this for a Dirham? They said: We do not like to have it even for less than that as it is of no use to us. He said: Do you wish to have it (free of any cost)? They said: By Allah, even if it were alive (we would not have liked to possess that), for there is detect in it as its ear is very short; now it is dead also. Thereupon The Messenger of Allah "Allah's blessing and peace be upon him" said: By Allah, this world is more insignificant in the eye of Allah as it (this dead lamb) is in your eye.

(...) Jabir "Allah be pleased with him"reported: The Messenger of Allah "Allah's blessing and peace be upon him" said a Hadith like this with a slight variation of wording.

3-(2958) Mutarrif reported from his father: I came to The Messenger of Allah "Allah's blessing and peace be upon him" as he was reciting:" Abundance diverts you." He said: The son of Adam claims: My wealth, my wealth. And he (The Prophet) said: O son of Adam. is there anything as your belonging except that which you consumed, which you utilized, or which you wore and then it was worn out or you gave as charity and sent it forward?

(...) Mutarrif reported from his father: I went to The Messenger of Allah "Allah's blessing and peace be upon him". The rest of the Hadith is the same.

4-(2959) Abu Huraira "Allah be pleased with him"narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: A servant says, My wealth. my wealth, but out of his wealth three things are only his: whatever he eats and makes use of or by means of which he dresses himself and it wears out or he gives as charity, and this is what he stored for himself (as a reward for the Hereafter), and what is beyond this (it is of no use to you) because you are to depart and leave it for other people.

٥٣ ـ كِتَابُ الزُّهْدِ وَالرَّقَائِقِ

١ ـ (٢٩٥٦) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ، يَعْنِي الدَّرَاوَرْدِيَّ، عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الدُّنْيَا سِجْنُ الْمُؤْمِنِ وَجَنَّةُ الْكَافِرِ».

٢ ـ (٢٩٥٧) ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا سُلَيْمَانُ، يَعْنِي ابْنَ بِلاَلٍ، عَنْ جَعْفَرٍ، عَنْ أَبِيهِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ مَرَّ بِالسُّوقِ، دَاخِلاً مِنْ بَعْضِ الْعَالِيَةِ، وَالنَّاسُ كَنَفَتَهُ. فَمَرَّ بِجَدْيٍ أَسَكَّ مَيِّتٍ. فَتَنَاوَلَهُ فَأَخَذَ بِأُذُنِهِ، ثُمَّ قَالَ: «أَيُّكُمْ يُحِبُّ أَنَّ هٰذَا لَهُ بِدِرْهَمٍ؟» فَقَالُوا: مَا نُحِبُّ أَنَّهُ لَنَا بِشَيْءٍ. وَمَا نَصْنَعُ بِهِ؟ قَالَ: «أَتُحِبُّونَ أَنَّهُ لَكُمْ؟» قَالُوا: وَاللَّهِ، لَوْ كَانَ حَيًّا، كَانَ عَيْباً فِيهِ، لأَنَّهُ أَسَكُّ. فَكَيْفَ وَهُوَ مَيِّتٌ؟ فَقَالَ: «فَوَاللَّهِ، لَلدُّنْيَا أَهْوَنُ عَلَى اللَّهِ، مِنْ هٰذَا عَلَيْكُمْ».

(...) ـ حدّثني مُحَمَّدُ بْنُ الْمُثَنَّى الْعَنَزِيُّ وَإِبْرَاهِيمُ بْنُ مُحَمَّدِ بْنِ عَرْعَرَةَ السَّامِيُّ. قَالاَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ، يَعْنِيَانِ الثَّقَفِيَّ، عَنْ جَعْفَرٍ، عَنْ أَبِيهِ، عَنْ جَابِرٍ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِهِ. غَيْرَ أَنَّ فِي حَدِيثِ الثَّقَفِيِّ: فَلَوْ كَانَ حَيًّا كَانَ هٰذَا السَّكَكُ بِهِ عَيْباً.

٣ ـ (٢٩٥٨) ـ حدّثنا هَدَّابُ بْنُ خَالِدٍ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ، عَنْ مُطَرِّفٍ، عَنْ أَبِيهِ، قَالَ: أَتَيْتُ النَّبِيَّ ﷺ وَهُوَ يَقْرَأُ: ﴿أَلْهَىٰكُمُ ٱلتَّكَاثُرُ ۝١﴾ [التكاثر: ١]. قَالَ: «يَقُولُ ابْنُ آدَمَ: مَالِي. مَالِي. قَالَ: وَهَلْ لَكَ، يَا ابْنَ آدَمَ، مِنْ مَالِكَ إِلاَّ مَا أَكَلْتَ فَأَفْنَيْتَ، أَوْ لَبِسْتَ فَأَبْلَيْتَ، أَوْ تَصَدَّقْتَ فَأَمْضَيْتَ؟».

(...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ. وَقَالاَ جَمِيعاً: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ سَعِيدٍ. (ح) وَحَدَّثَنَا ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنَا أَبِي. كُلُّهُمْ عَنْ قَتَادَةَ، عَنْ مُطَرِّفٍ، عَنْ أَبِيهِ، قَالَ: انْتَهَيْتُ إِلَى النَّبِيِّ ﷺ... فَذَكَرَ بِمِثْلِ حَدِيثِ هَمَّامٍ.

٤ ـ (٢٩٥٩) ـ حدّثني سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنِي حَفْصُ بْنُ مَيْسَرَةَ، عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يَقُولُ الْعَبْدُ: مَالِي، مَالِي، إِنَّمَا لَهُ مِنْ مَالِهِ ثَلاَثٌ: مَا أَكَلَ فَأَفْنَىٰ. أَوْ لَبِسَ فَأَبْلَىٰ. أَوْ أَعْطَىٰ فَاقْتَنَىٰ. وَمَا سِوَىٰ ذٰلِكَ فَهُوَ ذَاهِبٌ، وَتَارِكُهُ لِلنَّاسِ».

(...) This Hadith was narrated on the authority of Al-Ala Ibn Abd Ar-Rahman with the same chain of transmitters.

5-(2960) Anas Ibn Malik "Allah be pleased with him"reported: The Messenger of Allah (way peace be upon him) said: Three things follow the bier of a dead man. two of them come back and one is left with him: the members of his family. wealth and his-good deeds. The members of his family and wealth come back and the deeds alone are left with him.

6-(2961) Amr Ibn Awf, who was an ally of Banu Amir Ibn Lu'ai (and he was one amongst them) who participated in Badr along with The Messenger of Allah (way peace be upon him). reported that, The Messenger of Allah “Allah’s blessing and peace be upon him” sent Abu Ubaida Ibn Al-Jarrah to Bahrain for collecting Jizya and The Messenger of Allah “Allah’s blessing and peace be upon him” had made a truce with the people of Bahrain and had appointed Ala' Ibn Al-Hadrami and Abu Ubaida (for this purpose). They came with wealth from Bahrain and the Ansar beard about the arrival of Abu Ubaida and they had observed the dawn prayer along with The Messenger of Allah “Allah’s blessing and peace be upon him”, and when The Messenger of Allah “Allah’s blessing and peace be upon him” had finished the prayer they (the Ansar) came before him and The Messenger of Allah “Allah’s blessing and peace be upon him” smiled as he saw them and then said: I think you have heard about the arrival of Abu Ubaida with goods from Bahrain. They said: The Messenger of Allah. yes, it is so. Thereupon he said: Be happy and be hopeful of that what gives you delight. By Allah, it is not the poverty about which I fear in regard to you but I am afraid in your case that (the worldly) riches way be given to you as were given to those who had gone before you and you begin to vie with one another for them as they vied for them. and these may destroy you as these destroyed them.

(...) This Hadith was narrated on the authority of Az-Zuhri through Yunus with a slight variation of wording.

7-(2962) Abdullah Ibn Amr Ibn Al-As "Allah be pleased with both"reported that The Messenger of Allah “Allah’s blessing and peace be upon him” said: How would you be, people. when Persia and Rome would be conquered for you? Abd at-Rahman b Auf said: We would say as Allah has commanded us and we would express our gratitude to Allah Thereupon The Messenger of Allah “Allah’s blessing and peace be upon him” said: Nothing else besides it? You would (in fact) vie with one another, then you would feel jealous. then your relations would be estranged and then you

(...) ـ وَحَدَّثَنِيهِ أَبُو بَكْرِ بْنُ إِسْحَاقَ. أَخْبَرَنَا ابْنُ أَبِي مَرْيَمَ: أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: أَخْبَرَنِي الْعَلَاءُ بْنُ عَبْدِ الرَّحْمَٰنِ، بِهَٰذَا الإِسْنَادِ. مِثْلَهُ.

٥ ـ (٢٩٦٠) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ التَّمِيمِيُّ وَزُهَيْرُ بْنُ حَرْبٍ. كِلَاهُمَا عَنِ ابْنِ عُيَيْنَةَ. قَالَ يَحْيَىٰ: أَخْبَرَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ. قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَتْبَعُ الْمَيِّتَ ثَلَاثَةٌ. فَيَرْجِعُ اثْنَانِ وَيَبْقَىٰ وَاحِدٌ. يَتْبَعُهُ أَهْلُهُ وَمَالُهُ وَعَمَلُهُ. فَيَرْجِعُ أَهْلُهُ، وَمَالُهُ. وَيَبْقَىٰ عَمَلُهُ».

[البخاري: كتاب الرقاق، باب سكرات الموت، رقم: ٦٥١٤].

٦ ـ (٢٩٦١) ـ حدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ بْنِ عَبْدِ اللَّهِ، يَعْنِي ابْنَ حَرْمَلَةَ بْنِ عِمْرَانَ التُّجِيبِيَّ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، أَنَّ الْمِسْوَرَ بْنَ مَخْرَمَةَ أَخْبَرَهُ، أَنَّ عَمْرَو بْنَ عَوْفٍ، وَهُوَ حَلِيفُ بَنِي عَامِرِ بْنِ لُؤَيٍّ، وَكَانَ شَهِدَ بَدْراً مَعَ رَسُولِ اللَّهِ ﷺ، أَخْبَرَهُ، أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ أَبَا عُبَيْدَةَ بْنَ الْجَرَّاحِ إِلَى الْبَحْرَيْنِ، يَأْتِي بِجِزْيَتِهَا. وَكَانَ رَسُولُ اللَّهِ ﷺ هُوَ صَالَحَ أَهْلَ الْبَحْرَيْنِ، وَأَمَّرَ عَلَيْهِمُ الْعَلَاءَ بْنَ الْحَضْرَمِيِّ. فَقَدِمَ أَبُو عُبَيْدَةَ بِمَالٍ مِنَ الْبَحْرَيْنِ، فَسَمِعَتِ الأَنْصَارُ بِقُدُومِ أَبِي عُبَيْدَةَ. فَوَافَوْا صَلَاةَ الْفَجْرِ مَعَ رَسُولِ اللَّهِ ﷺ. فَلَمَّا صَلَّىٰ رَسُولُ اللَّهِ ﷺ انْصَرَفَ، فَتَعَرَّضُوا لَهُ. فَتَبَسَّمَ رَسُولُ اللَّهِ ﷺ حِينَ رَآهُمْ. ثُمَّ قَالَ: «أَظُنُّكُمْ سَمِعْتُمْ أَنَّ أَبَا عُبَيْدَةَ قَدِمَ بِشَيْءٍ مِنَ الْبَحْرَيْنِ؟» فَقَالُوا: أَجَلْ. يَا رَسُولَ اللَّهِ. قَالَ: «فَأَبْشِرُوا وَأَمِّلُوا مَا يَسُرُّكُمْ فَوَاللَّهِ، مَا الْفَقْرَ أَخْشَىٰ عَلَيْكُمْ. وَلَكِنِّي أَخْشَىٰ عَلَيْكُمْ أَنْ تُبْسَطَ الدُّنْيَا عَلَيْكُمْ كَمَا بُسِطَتْ عَلَىٰ مَنْ كَانَ قَبْلَكُمْ. فَتَنَافَسُوهَا كَمَا تَنَافَسُوهَا. وَتُهْلِكَكُمْ كَمَا أَهْلَكَتْهُمْ».

[البخاري: كتاب الجزية والموادعة، باب الجزية والموادعة مع أهل الذمة...، رقم: ٣١٥٨].

(...) ـ حدّثنا الْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ. جَمِيعاً عَنْ يَعْقُوبَ بْنِ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ. (ح) وحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَٰنِ الدَّارِمِيُّ: أَخْبَرَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ. كِلَاهُمَا عَنِ الزُّهْرِيِّ. بِإِسْنَادِ يُونُسَ وَمِثْلِ حَدِيثِهِ.

غَيْرَ أَنَّ فِي حَدِيثِ صَالِحٍ: «وَتُلْهِيَكُمْ كَمَا أَلْهَتْهُمْ».

٧ ـ (٢٩٦٢) ـ حدّثنا عَمْرُو بْنُ سَوَّادٍ الْعَامِرِيُّ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، أَنَّ بَكْرَ بْنَ سَوَادَةَ حَدَّثَهُ، أَنَّ يَزِيدَ بْنَ رَبَاحٍ، هُوَ أَبُو فِرَاسٍ، مَوْلَىٰ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ، حَدَّثَهُ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ، عَنْ رَسُولِ اللَّهِ ﷺ؛ أَنَّهُ قَالَ: «إِذَا فُتِحَتْ عَلَيْكُمْ فَارِسُ وَالرُّومُ، أَيُّ قَوْمٍ أَنْتُمْ؟» قَالَ عَبْدُ الرَّحْمَٰنِ بْنُ عَوْفٍ: نَقُولُ كَمَا أَمَرَنَا اللَّهُ. قَالَ رَسُولُ اللَّهِ ﷺ: «أَوَ غَيْرَ ذَلِكَ.

will bear enmity against one another. or something to the same effect. Then you would go to the poor emigrants and would make some the masters of the others.

8-(2963) Abu Huraira "Allah be pleased with him"reported that The Messenger of Allah “Allah’s blessing and peace be upon him” said: When one of you looks at one who stands at a higher level than you in regard to wealth and physical structure he should also see one who stands at a lower level than you in regard to these things (in which he stands) at a hi-her level (as compared to him).

(…) This Hadith was narrated on the authority of Abu Huraira through another chain of transmitters.

9-(…) Abu Huraira "Allah be pleased with him"narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” said: Look at those who stand at a lower level than you but don't look at those who stand at a higher level than you, for this would make the favours (conferred upon you by Allah) insignificant (in your eyes). Abu Mu'awiya said: Upon you.

10-(2964) Abu Huraira "Allah be pleased with him"narrated that he heard The Messenger of Allah “Allah’s blessing and peace be upon him” as saying: There were three persons in Banu Isra'il, one suffering from leprosy, the other bald-headed and the third one blind. Allah decided to test them. So He sent an angel who came to one who was suffering from leprosy and said: Which thing do you like most? He said: Beautiful colour and fine skin and removal of that which makes me detestable in the eye of people. He wiped him and his illness was no more and he was conferred upon beautiful colour and beautiful skin. He (the angel) again said: Which property do you like most? He said: Camels, or he said: The cow the narrator is, however, doubtful about it, but (out of the persons) suffering from leprosy or baldness one of them definitely said: The came]. And the other one said: Cow. And he (one who demanded came]) was bestowed upon a she-camel, in an advanced stage of pregnancy, and while giving he said: May Allah bless you in this I Then he came to the bald-headed person and said: Which thing do you like most? He said: Beautiful hair and that (this baldness) may be removed from me because of which people hate me He wiped his body and his illness was removed and he was bestowed upon beautiful hair, and the angel said: Which wealth do you like most? He said: The cow. And he was given a pregnant cow and while handing it over to him he (the angel) said: May Allah bless you in this I Then he came to the

تَتَنَافَسُونَ، ثُمَّ تَتَحَاسَدُونَ. ثُمَّ تَتَدَابَرُونَ. ثُمَّ تَتَبَاغَضُونَ. أَوْ نَحْوَ ذٰلِكَ. ثُمَّ تَنْطَلِقُونَ فِي مَسَاكِينِ الْمُهَاجِرِينَ، فَتَجْعَلُونَ بَعْضَهُمْ عَلَىٰ رِقَابِ بَعْضٍ».

٨ ـ (٢٩٦٣) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ وَقُتَيْبَةُ بْنُ سَعِيدٍ. قَالَ قُتَيْبَةُ: حَدَّثَنَا. وَقَالَ يَحْيَىٰ: أَخْبَرَنَا الْمُغِيرَةُ بْنُ عَبْدِ الرَّحْمٰنِ الْحِزَامِيُّ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا نَظَرَ أَحَدُكُمْ إِلَىٰ مَنْ فُضِّلَ عَلَيْهِ فِي الْمَالِ وَالْخَلْقِ، فَلْيَنْظُرْ إِلَىٰ مَنْ هُوَ أَسْفَلَ مِنْهُ مِمَّنْ فُضِّلَ عَلَيْهِ».

(...) ـ حدّثنا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِ حَدِيثِ أَبِي الزِّنَادِ. سَوَاءً.

٩ ـ (...) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ. (ح) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا أَبُو مُعَاوِيَةَ وَوَكِيعٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «انْظُرُوا إِلَىٰ مَنْ أَسْفَلَ مِنْكُمْ. وَلاَ تَنْظُرُوا إِلَىٰ مَنْ هُوَ فَوْقَكُمْ، فَهُوَ أَجْدَرُ أَنْ لاَ تَزْدَرُوا نِعْمَةَ اللَّهِ». قَالَ أَبُو مُعَاوِيَةَ: «عَلَيْكُمْ».

١٠ ـ (٢٩٦٤) ـ حدّثنا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا إِسْحَاقُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ: حَدَّثَنِي عَبْدُ الرَّحْمٰنِ بْنُ أَبِي عَمْرَةَ، أَنَّ أَبَا هُرَيْرَةَ حَدَّثَهُ، أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: «إِنَّ ثَلاَثَةً فِي بَنِي إِسْرَائِيلَ: أَبْرَصَ وَأَقْرَعَ وَأَعْمَىٰ. فَأَرَادَ اللَّهُ أَنْ يَبْتَلِيَهُمْ. فَبَعَثَ إِلَيْهِمْ مَلَكاً. فَأَتَى الأَبْرَصَ فَقَالَ: أَيُّ شَيْءٍ أَحَبُّ إِلَيْكَ؟ قَالَ: لَوْنٌ حَسَنٌ وَجِلْدٌ حَسَنٌ وَيَذْهَبُ عَنِّي الَّذِي قَدْ قَذِرَنِي النَّاسُ. قَالَ: فَمَسَحَهُ فَذَهَبَ عَنْهُ قَذَرُهُ. وَأُعْطِيَ لَوْناً حَسَناً وَجِلْداً حَسَناً. قَالَ: فَأَيُّ الْمَالِ أَحَبُّ إِلَيْكَ؟ قَالَ: الإِبِلُ، أَوْ قَالَ: الْبَقَرُ. شَكَّ إِسْحَاقُ ـ إِلاَّ أَنَّ الأَبْرَصَ أَوِ الأَقْرَعَ قَالَ أَحَدُهُمَا: الإِبِلُ. وَقَالَ الآخَرُ: الْبَقَرُ ـ قَالَ: فَأُعْطِيَ نَاقَةً عُشَرَاءَ. فَقَالَ: بَارَكَ اللَّهُ لَكَ فِيهَا. قَالَ: فَأَتَى الأَقْرَعَ فَقَالَ: أَيُّ شَيْءٍ أَحَبُّ إِلَيْكَ؟ قَالَ: شَعَرٌ حَسَنٌ وَيَذْهَبُ عَنِّي هٰذَا الَّذِي قَدْ قَذِرَنِي النَّاسُ. قَالَ: فَمَسَحَهُ فَذَهَبَ عَنْهُ. وَأُعْطِيَ شَعَراً حَسَناً. قَالَ: فَأَيُّ الْمَالِ أَحَبُّ إِلَيْكَ؟ قَالَ: الْبَقَرُ. فَأُعْطِيَ بَقَرَةً حَامِلاً. فَقَالَ: بَارَكَ اللَّهُ لَكَ فِيهَا. قَالَ: فَأَتَى الأَعْمَىٰ فَقَالَ:

blind man and he said: Which thing do you like most? He said: Allah should restore my eyesight so that I should be able to see people with the help of that. He wiped his body and Allah restored to him his eyesight, and he (the angel) also said: Which wealth do you like most? He said. The flock of sheep. And he was given a pregnant goat and that gave birth to young ones and it so happened that one valley abounded in camels and the other one in goats and the third one in sheep. He then came to one suffering from leprosy in his (old) form and shape and he said: I am a poor person and my provision has run short in my journey and there is none to take me to my destination except with the help of Allah and your favour. I beg of you in His name Who gave you fine colour and fine skin, and the camel in the shape of wealth (to confer upon me) a camel which should carry me in my journey. He said: I have many responsibilities to discharge. Thereupon he said: I perceive as if I recognize you. Were you not suffering from leprosy whom people hated and you were a destitute and Allah conferred upon you (wealth) He said: I have inherited this property from my forefathers. Thereupon he said: If you are a liar may Allah change you to that very position in which you had been. He then came to the one who was bald-headed in his (old) form and said to him the same what he had said to him (one suffering from leprosy) and he gave him the same reply as he had given him and he said: If you are a liar, may Allah turn you to your previous position in which you had been. And then he came to the blind man in his (old) form and shape and he said: I am a destitute person and a wayfarer. My provision have ran short and today there is no way to reach the destination but with the help of Allah and then with your help and I beg of you in the (name) of One Who restored your eyesight and gave you the flock of sheep to give me a sheep by which I should be able to make my provisions for the journey. He said: I was blind and Allah restored to me my eyesight; you take whatever you like and leave whatever you like. By Allah. I shall not stand in your way today for what you take in the name of God. Thereupon, he said: You keep with you what you have (in your possession). The fact is that you three were put to test and Allah is well pleased with you and He is annoyed with your companions.

11-(2965) Amir Ibn Sa'd narrated that Sa'd Ibn Abu Waqqas was in the fold of his camels that his son Umar came to him. When Sa'd saw him he said: I seek refuge with Allah from the mischief of this rider. And as he got down he said to him: You are busy with your camels and your sheep and you have abandoned people who are contending with one another for kingdom. Sa'd struck his chest and said: Keep quite. I heard The

أَيُّ شَيْءٍ أَحَبُّ إِلَيْكَ؟ قَالَ: أَنْ يَرُدَّ اللَّهُ إِلَيَّ بَصَرِي فَأُبْصِرَ بِهِ النَّاسَ. قَالَ: فَمَسَحَهُ، فَرَدَّ اللَّهُ إِلَيْهِ بَصَرَهُ. قَالَ: فَأَيُّ الْمَالِ أَحَبُّ إِلَيْكَ؟ قَالَ: الْغَنَمُ. فَأُعْطِيَ شَاةً وَالِداً. فَأُنْتِجَ هٰذَانِ وَوَلَّدَ هٰذَا. قَالَ: فَكَانَ لِهٰذَا وَادٍ مِنَ الإِبِلِ. ولِهٰذَا وَادٍ مِنَ الْبَقَرِ. وَلِهٰذَا وَادٍ مِنَ الْغَنَمِ.

قَالَ: ثُمَّ إِنَّهُ أَتَى الأَبْرَصَ فِي صُورَتِهِ وَهَيْئَتِهِ فَقَالَ: رَجُلٌ مِسْكِينٌ. قَدِ انْقَطَعَتْ بِيَ الْحِبَالُ فِي سَفَرِي. فَلاَ بَلاَغَ لِيَ الْيَوْمَ إِلاَّ بِاللهِ ثُمَّ بِكَ. أَسْأَلُكَ، بِالَّذِي أَعْطَاكَ اللَّوْنَ الْحَسَنَ وَالْجِلْدَ الْحَسَنَ وَالْمَالَ، بَعِيراً أَتَبَلَّغُ عَلَيْهِ فِي سَفَرِي. فَقَالَ: الْحُقُوقُ كَثِيرَةٌ. فَقَالَ لَهُ: كَأَنِّي أَعْرِفُكَ. أَلَمْ تَكُنْ أَبْرَصَ يَقْذَرُكَ النَّاسُ؟ فَقِيراً فَأَعْطَاكَ اللَّهُ؟ فَقَالَ: إِنَّمَا وَرِثْتُ هٰذَا الْمَالَ كَابِراً عَنْ كَابِرٍ. فَقَالَ: إِنْ كُنْتَ كَاذِباً، فَصَيَّرَكَ اللَّهُ إِلَىٰ مَا كُنْتَ.

قَالَ: وَأَتَى الأَقْرَعَ فِي صُورَتِهِ، فَقَالَ لَهُ مِثْلَ مَا قَالَ لِهٰذَا. وَرَدَّ عَلَيْهِ مِثْلَ مَا رَدَّ عَلَىٰ هٰذَا. فَقَالَ: إِنْ كُنْتَ كَاذِباً فَصَيَّرَكَ اللَّهُ إِلَىٰ مَا كُنْتَ.

قَالَ: وَأَتَى الأَعْمَىٰ فِي صُورَتِهِ وَهَيْئَتِهِ فَقَالَ: رَجُلٌ مِسْكِينٌ وَابْنُ سَبِيلٍ. انْقَطَعَتْ بِيَ الْحِبَالُ فِي سَفَرِي. فَلاَ بَلاَغَ لِيَ الْيَوْمَ إِلاَّ بِاللَّهِ ثُمَّ بِكَ. أَسْأَلُكَ، بِالَّذِي رَدَّ عَلَيْكَ بَصَرَكَ، شَاةً أَتَبَلَّغُ بِهَا فِي سَفَرِي. فَقَالَ: قَدْ كُنْتُ أَعْمَىٰ فَرَدَّ اللَّهُ إِلَيَّ بَصَرِي، فَخُذْ مَا شِئْتَ، وَدَعْ مَا شِئْتَ. فَوَاللَّهِ، لاَ أَجْهَدُكَ الْيَوْمَ شَيْئاً أَخَذْتَهُ لِلَّهِ. فَقَالَ: أَمْسِكْ مَالَكَ. فَإِنَّمَا ابْتُلِيتُمْ. فَقَدْ رُضِيَ عَنْكَ وَسُخِطَ عَلَىٰ صَاحِبَيْكَ.

[البخاري: كتاب أحاديث الأنبياء، باب حديث أبرص وأعمى وأقرع...، رقم: ٣٤٦٤].

١١ ـ (٢٩٦٥) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ ـ وَاللَّفْظُ لإِسْحَاقَ ـ قَالَ عَبَّاسٌ: حَدَّثَنَا. وَقَالَ إِسْحَاقُ: أَخْبَرَنَا أَبُو بَكْرٍ الْحَنَفِيُّ: حَدَّثَنَا بُكَيْرُ بْنُ مِسْمَارٍ: حَدَّثَنِي عَامِرُ بْنُ سَعْدٍ قَالَ: كَانَ سَعْدُ بْنُ أَبِي وَقَّاصٍ فِي إِبِلِهِ. فَجَاءَهُ ابْنُهُ عُمَرُ. فَلَمَّا رَآهُ سَعْدٌ قَالَ: أَعُوذُ بِاللَّهِ مِنْ شَرِّ هٰذَا الرَّاكِبِ. فَنَزَلَ. فَقَالَ لَهُ: أَنَزَلْتَ فِي

Messenger of Allah "Allah's blessing and peace be upon him" as saying: Allah loves the servant who is God-conscious and is free from want and is hidden (from the view of people).

12-(2966) Sa'd Ibn Abu Waqqas "Allah be pleased with him"reported: By Allah, I am the first person amongst the Arabs to throw an arrow in the cause of Allah and we used to go with The Messenger of Allah "Allah's blessing and peace be upon him" and there was no food for us to eat but only the leaves of Hubla and Samur trees (they are wild trees) and as a result thereof one amongst us would relieve himself as does the goat. (How strange it is) that now the people of Banu Asad (the progeny of Zubair) instruct me in religion and try to impose punishment upon me (in regard to it). If it is so (that I am so ignorant of religion), then indeed, I am undone and my deeds have been lost.

13-(...) This Hadith was narrated on the authority of Isma'il Ibn Abu Khalid with the same chain of transmitters and the words are:" One amongst us would relieve himself as the goats do without anything mixing with its excrement."

14-(2967) Umair Al-Adawi reported: Utba Ibn Ghazwan delivered us a sermon and he praised Allah and lauded Him, then said: Now coming to the point, verily the world has been given the news of its end and that too quite early. Nothing would be left out of it but only water left in the utensil which its owner leaves, and you are going to shift to an abode which knows no end, and you should shift with the good before you, for we have been told that a stone would be thrown at one side of the Hell and it would go down even for seventy years but would not be able to reach its bottom. By Allah, it would be fully packed. Do you find it something strange, and it has been mentioned that there yawns a distance which one would be able to cover in forty years from one end to another of Paradise, and a day would come when it would be fully packed and you must be knowing that I was the seventh amongst seven who had been with The Messenger of Allah "Allah's blessing and peace be upon him" and we had nothing to eat but the leaves of the tree until the corners of the mouth were injured. We found a sheet which we tore in two and divided between myself and Sa'd Ibn Malik. I made the lower garment with halt of it and so did Sa'd make the lower garment with half of it and today there is none amongst us who has not become the governor of a city from amongst the cities (of the Islamic Commonwealth) and I seek refuge with Allah that I should consider myself great whereas I am insignificant in the eye of Allah.

إِبِلِكَ وَغَنَمِكَ وَتَرَكْتَ النَّاسَ يَتَنَازَعُونَ الْمُلْكَ بَيْنَهُمْ؟ فَضَرَبَ سَعْدٌ فِي صَدْرِهِ فَقَالَ: اسْكُتْ. سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ اللَّهَ يُحِبُّ الْعَبْدَ التَّقِيَّ، الْغَنِيَّ، الْخَفِيَّ».

١٢ ـ (٢٩٦٦) ـ حدّثنا يَحْيَىٰ بْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا الْمُعْتَمِرُ. قَالَ: سَمِعْتُ إِسْمَاعِيلَ، عَنْ قَيْسٍ، عَنْ سَعْدٍ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي وَابْنُ بِشْرٍ. قَالاَ: حَدَّثَنَا إِسْمَاعِيلُ، عَنْ قَيْسٍ، قَالَ: سَمِعْتُ سَعْدَ بْنَ أَبِي وَقَّاصٍ يَقُولُ: وَاللَّهِ، إِنِّي لأَوَّلُ رَجُلٍ مِنَ الْعَرَبِ رَمَىٰ بِسَهْمٍ فِي سَبِيلِ اللَّهِ. وَلَقَدْ كُنَّا نَغْزُو مَعَ رَسُولِ اللَّهِ ﷺ، مَالَنَا طَعَامٌ نَأْكُلُهُ إِلاَّ وَرَقُ الْحُبْلَةِ، وَهَٰذَا السَّمُرُ. حَتَّىٰ إِنَّ أَحَدَنَا لَيَضَعُ كَمَا تَضَعُ الشَّاةُ. ثُمَّ أَصْبَحَتْ بَنُو أَسَدٍ تُعَزِّرُنِي عَلَى الدِّينِ. لَقَدْ خِبْتُ، إِذاً، وَضَلَّ عَمَلِي. وَلَمْ يَقُلِ ابْنُ نُمَيْرٍ: إِذاً.

[البخاري: كتاب فضائل الصحابة، باب مناقب سعد بن أبي وقاص، رقم: ٣٧٢٨].

١٣ ـ (...) ـ وحدّثناه يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا وَكِيعٌ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، بِهَٰذَا الإِسْنَادِ. وَقَالَ: حَتَّىٰ إِنْ كَانَ أَحَدُنَا لَيَضَعُ كَمَا تَضَعُ الْعَنْزُ، مَا يَخْلِطُهُ بِشَيْءٍ.

١٤ ـ (٢٩٦٧) ـ حدّثنا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ: حَدَّثَنَا حُمَيْدُ بْنُ هِلاَلٍ، عَنْ خَالِدِ بْنِ عُمَيْرٍ الْعَدَوِيِّ. قَالَ: خَطَبَنَا عُتْبَةُ بْنُ غَزْوَانَ. فَحَمِدَ اللَّهَ وَأَثْنَىٰ عَلَيْهِ ثُمَّ قَالَ: أَمَّا بَعْدُ. فَإِنَّ الدُّنْيَا قَدْ آذَنَتْ بِصُرْمٍ وَوَلَّتْ حَذَّاءَ، وَلَمْ يَبْقَ مِنْهَا إِلاَّ صُبَابَةٌ كَصُبَابَةِ الإِنَاءِ. يَتَصَابُّهَا صَاحِبُهَا. وَإِنَّكُمْ مُنْتَقِلُونَ مِنْهَا إِلَىٰ دَارٍ لاَ زَوَالَ لَهَا، فَانْتَقِلُوا بِخَيْرِ مَا بِحَضْرَتِكُمْ. فَإِنَّهُ قَدْ ذُكِرَ لَنَا أَنَّ الْحَجَرَ يُلْقَىٰ مِنْ شَفَةِ جَهَنَّمَ، فَيَهْوِي فِيهَا سَبْعِينَ عَاماً لاَ يُدْرِكُ لَهَا قَعْراً. وَوَاللَّهِ، لَتُمْلأَنَّ. أَفَعَجِبْتُمْ؟ وَلَقَدْ ذُكِرَ لَنَا أَنَّ مَا بَيْنَ مِصْرَاعَيْنِ مِنْ مَصَارِيعِ الْجَنَّةِ مَسِيرَةُ أَرْبَعِينَ سَنَةً. وَلَيَأْتِيَنَّ عَلَيْهَا يَوْمٌ وَهُوَ كَظِيظٌ مِنَ الزِّحَامِ. وَلَقَدْ رَأَيْتُنِي سَابِعَ سَبْعَةٍ مَعَ رَسُولِ اللَّهِ ﷺ. مَالَنَا طَعَامٌ إِلاَّ وَرَقُ الشَّجَرِ. حَتَّىٰ قَرِحَتْ أَشْدَاقُنَا. فَالْتَقَطْتُ بُرْدَةً فَشَقَقْتُهَا بَيْنِي وَبَيْنَ سَعْدِ بْنِ مَالِكٍ. فَاتَّزَرْتُ بِنِصْفِهَا وَاتَّزَرَ سَعْدٌ بِنِصْفِهَا. فَمَا أَصْبَحَ الْيَوْمَ مِنَّا أَحَدٌ إِلاَّ أَصْبَحَ أَمِيراً عَلَىٰ مِصْرٍ مِنَ

Prophethood does not remain for ever and its impact fades with the result that it changes eventually into kingship, and you would soon come to know and experience those rulers who would come after us and see (how far they are from religion).

(...) Khalid Ibn Umair reported and he had seen the pre-Islamic period of ignorance, that Uqba Ibn Ghazwan delivered this address and he was the governor of Basra. The rest of the Hadith is the same as transmitted by Shaiban.

15-(...) Khalid Ibn Umair reported: I heard Uqba Ibn Ghazwan as saving: I found myself as the seventh amongst the seven who had been along with The Messenger of Allah “Allah’s blessing and peace be upon him”. We had nothing to eat but the leaves of Hubla (a wild tree) until the corners of our mouths were injured.

16-(2968) Abu Huraira "Allah be pleased with him"reported that they (the Companions of the Holy Prophet) said: The Messenger of Allah, will we be able to see our Lord on the Day of Judgment? He said: Do you feel any difficulty in seeing the sun in the noon when there is no cloud over it? They said: No. He again said: Do you feel any difficulty in seeing the moon on the fourteenth night when there is no cloud over it? They said: No. Thereupon he said: By Allah Who is One in Whose Hand is my life. you will not face any difficulty in seeing your Lord but only so much as you feel in seeing one of them. Then Allah would sit in judgment upon the servant and would say: O, so and so, did I not honour you and make you the chief and provide you the spouse and subdue for you horses, camels, and afforded you an opportunity to rule over your subjects? He would say: Yes. And then it would be said: Did you not think that you would meet Us? And he would say: No. Thereupon He (Allah) would say: Well, We forget you as you forgot Us. Then the second person would be brought for judgment. (And Allah would) say: , so and so. did We not honour you and make you the chief and make you pair and subdue for you horses and camels and afford you an opportunity to rule over your subjects? He would say: Yes, my Lord. And He (the Lord) would say: Did you not think that you would be meeting Us? And he would say: No. And then He (Allah) would say: Well, I forget you today as you forgot Us. Then the third -one would be brought and He (Allah) would say to him as He said before. And he (the third person) would say: O, my Lord, I affirmed my faith in Thee and in Thy Book and in Thy Messenger and I observed prayer and fasts and gave charity, and he would speak in good terms like this as he would

الأَمْصَارِ. وَإِنِّي أَعُوذُ بِاللَّهِ أَنْ أَكُونَ فِي نَفْسِي عَظِيماً وَعِنْدَ اللَّهِ صَغِيراً. وَإِنَّهَا لَمْ تَكُنْ نُبُوَّةٌ قَطُّ إِلاَّ تَنَاسَخَتْ، حَتَّىٰ يَكُونَ آخِرُ عَاقِبَتِهَا مُلْكاً. فَسَتَخْبُرُونَ وَتُجَرِّبُونَ الأُمَرَاءَ بَعْدَنَا.

(...) ـ وحدّثني إِسْحَاقُ بْنُ عُمَرَ بْنِ سَلِيطٍ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ: حَدَّثَنَا حُمَيْدُ بْنُ هِلاَلٍ، عَنْ خَالِدِ بْنِ عُمَيْرٍ. وَقَدْ أَدْرَكَ الْجَاهِلِيَّةَ. قَالَ: خَطَبَ عُتْبَةُ بْنُ غَزْوَانَ، وَكَانَ أَمِيراً عَلَى الْبَصْرَةِ... فَذَكَرَ نَحْوَ حَدِيثِ شَيْبَانَ.

١٥ ـ (...) ـ وحدّثنا أَبُو كُرَيْبٍ، مُحَمَّدُ بْنُ الْعَلاَءِ: حَدَّثَنَا وَكِيعٌ، عَنْ قُرَّةَ بْنِ خَالِدٍ، عَنْ حُمَيْدِ بْنِ هِلاَلٍ، عَنْ خَالِدِ بْنِ عُمَيْرٍ قَالَ: سَمِعْتُ عُتْبَةَ بْنَ غَزْوَانَ يَقُولُ: لَقَدْ رَأَيْتُنِي سَابِعَ سَبْعَةٍ مَعَ رَسُولِ اللَّهِ ﷺ، مَا طَعَامُنَا إِلاَّ وَرَقُ الْحُبْلَةِ، حَتَّىٰ قَرِحَتْ أَشْدَاقُنَا.

١٦ ـ (٢٩٦٨) ـ حدّثنا مُحَمَّدُ بْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالُوا: يَا رَسُولَ اللَّهِ، هَلْ نَرَىٰ رَبَّنَا يَوْمَ الْقِيَامَةِ؟ قَالَ: «هَلْ تُضَارُّونَ فِي رُؤْيَةِ الشَّمْسِ فِي الظَّهِيرَةِ، لَيْسَتْ فِي سَحَابَةٍ؟» قَالُوا: لاَ. قَالَ: «فَهَلْ تُضَارُّونَ فِي رُؤْيَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ، لَيْسَ فِي سَحَابَةٍ؟» قَالُوا: لاَ. قَالَ: «فَوَالَّذِي نَفْسِي بِيَدِهِ، لاَ تُضَارُّونَ فِي رُؤْيَةِ رَبِّكُمْ إِلاَّ كَمَا تُضَارُّونَ فِي رُؤْيَةِ أَحَدِهِمَا. قَالَ: فَيَلْقَى الْعَبْدَ فَيَقُولُ: أَيْ فُلْ، أَلَمْ أُكْرِمْكَ، وَأُسَوِّدْكَ، وَأُزَوِّجْكَ، وَأُسَخِّرْ لَكَ الْخَيْلَ وَالإِبِلَ، وَأَذَرْكَ تَرْأَسُ وَتَرْبَعُ؟ فَيَقُولُ: بَلَىٰ. قَالَ فَيَقُولُ: أَفَظَنَنْتَ أَنَّكَ مُلاَقِيَّ؟ فَيَقُولُ: لاَ. فَيَقُولُ: فَإِنِّي أَنْسَاكَ كَمَا نَسِيتَنِي. ثُمَّ يَلْقَى الثَّانِي، فَيَقُولُ: أَيْ فُلْ، أَلَمْ أُكْرِمْكَ، وَأُسَوِّدْكَ، وَأُزَوِّجْكَ، وَأُسَخِّرْ لَكَ الْخَيْلَ وَالإِبِلَ، وَأَذَرْكَ تَرْأَسُ وَتَرْبَعُ؟ فَيَقُولُ: بَلَىٰ. أَيْ رَبِّ. فَيَقُولُ: أَفَظَنَنْتَ أَنَّكَ مُلاَقِيَّ؟ فَيَقُولُ: لاَ. فَيَقُولُ: فَإِنِّي أَنْسَاكَ كَمَا نَسِيتَنِي. ثُمَّ يَلْقَى الثَّالِثَ فَيَقُولُ لَهُ مِثْلَ ذَلِكَ. فَيَقُولُ: يَا رَبِّ، آمَنْتُ بِكَ وَبِكِتَابِكَ وَبِرُسُلِكَ وَصَلَّيْتُ وَصُمْتُ وَتَصَدَّقْتُ. وَيُثْنِي بِخَيْرٍ مَا اسْتَطَاعَ، فَيَقُولُ: هَا هُنَا إِذاً.

be able to do. And He (Allah) would say: Well, We will bring our witnesses to you. And the man would think in his mind who would bear witness upon him and then his mouth would be sealed and it would be said to his thighs, to his flesh and to his bones to speak and his thighs. flesh and bones would bear witness to his deeds and it would be done so that he should not be able to make any excuse for himself and he would be a hypocrite and Allah would be annoyed with him.

17-(2969) Anas Ibn Malik "Allah be pleased with him"reported: We were in the company of The Messenger of Allah (way peace be upon him) that he smiled and said: Do you know why I laughed? We said: Allah and His Messenger, know best. Thereupon he said: It was because of the (fact that there came to my mind the) talk which the servant would have with his Lord. (on the Day of judgment). He would say: My Lord, have you not guaranteed me protection against injustice? He would say: Yes. Then the servant would say: I do not deem valid any witness against me but my own self, and He would say: Well, enough would he the witness of your self against you and that of the two angels who had been appointed to record your deeds. Then the seal would be set upon his mouth and it would be said to his hands and feet to speak and they would speak of his deeds. Then the mouth would be made free to talk, he would say (to the bands and feet): Be away, let there be curse of Allah upon you. It was for your safety that I contended.

18-(1055) Abu Huraira "Allah be pleased with him"narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” said: O Allah, make for the family of Muhammad the provision which is a bare subsistence.

19-(...) Abu Huraira "Allah be pleased with him"narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” said: Allah, provide for the, family of Muhammad their subsistence, and in the narration transmitted on the authority of Amr (the words are):" O Allah, provide us subsistence"

(...) Umara Ibn Al-Qa'qa reported this Hadith with the same chain of transmitters but with a slight variation of wording.

20-(2970) A'isha "Allah be pleased with her"reported: Never had the family of Muhammad “Allah’s blessing and peace be upon him” eaten to the fill since their, arrival in Medina with the bread of wheat for three successive nights until his (Holy Prophet's) death.

قَالَ: ثُمَّ يُقَالُ لَهُ: الآنَ نَبْعَثُ شَاهِدَنَا عَلَيْكَ. وَيَتَفَكَّرُ فِي نَفْسِهِ: مَنْ ذَا الَّذِي يَشْهَدُ عَلَيَّ؟ فَيُخْتَمُ عَلَىٰ فِيهِ. وَيُقَالُ لِفَخِذِهِ وَلَحْمِهِ وَعِظَامِهِ: انْطِقِي. فَتَنْطِقُ فَخِذُهُ وَلَحْمُهُ وَعِظَامُهُ بِعَمَلِهِ. وَذٰلِكَ لِيُعْذِرَ مِنْ نَفْسِهِ. وَذٰلِكَ الْمُنَافِقُ، وَذٰلِكَ الَّذِي يَسْخَطُ اللَّهُ عَلَيْهِ».

١٧ ـ (٢٩٦٩) ـ حدّثنا أَبُو بَكْرِ بْنُ النَّضْرِ بْنِ أَبِي النَّضْرِ: حَدَّثَنِي أَبُو النَّضْرِ، هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا عُبَيْدُ اللَّهِ الأَشْجَعِيُّ، عَنْ سُفْيَانَ الثَّوْرِيِّ، عَنْ عُبَيْدٍ الْمُكْتِبِ، عَنْ فُضَيْلٍ، عَنِ الشَّعْبِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كُنَّا عِنْدَ رَسُولِ اللَّهِ ﷺ فَضَحِكَ فَقَالَ: «هَلْ تَدْرُونَ مِمَّ أَضْحَكُ؟» قَالَ: قُلْنَا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «مِنْ مُخَاطَبَةِ الْعَبْدِ رَبَّهُ. يَقُولُ: يَا رَبِّ، أَلَمْ تُجِرْنِي مِنَ الظُّلْمِ؟ قَالَ: يَقُولُ: بَلَىٰ. قَالَ: فَيَقُولُ: فَإِنِّي لاَ أُجِيزُ عَلَىٰ نَفْسِي إِلاَّ شَاهِداً مِنِّي. قَالَ: فَيَقُولُ: كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ شَهِيداً، وَبِالْكِرَامِ الْكَاتِبِينَ شُهُوداً. قَالَ: فَيُخْتَمُ عَلَىٰ فِيهِ. فَيُقَالُ لأَرْكَانِهِ: انْطِقِي. قَالَ: فَتَنْطِقُ بِأَعْمَالِهِ. قَالَ: ثُمَّ يُخَلَّىٰ بَيْنَهُ وَبَيْنَ الْكَلاَمِ. قَالَ: فَيَقُولُ: بُعْداً لَكُنَّ وَسُحْقاً. فَعَنْكُنَّ كُنْتُ أُنَاضِلُ».

١٨ ـ (١٠٥٥) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ أَبِيهِ، عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ اجْعَلْ رِزْقَ آلِ مُحَمَّدٍ قُوتاً».

١٩ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ وَأَبُو كُرَيْبٍ. قَالُوا: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الأَعْمَشُ، عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ اجْعَلْ رِزْقَ آلِ مُحَمَّدٍ قُوتاً». وَفِي رِوَايَةِ عَمْرٍو: «اللَّهُمَّ ارْزُقْ».

(...) ـ وحدّثناه أَبُو سَعِيدٍ الأَشَجُّ: حَدَّثَنَا أَبُو أُسَامَةَ. قَالَ: سَمِعْتُ الأَعْمَشَ، ذَكَرَ عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ، بِهٰذَا الإِسْنَادِ. وَقَالَ: «كَفَافاً».

٢٠ ـ (٢٩٧٠) ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ زُهَيْرٌ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ، قَالَتْ: مَا شَبِعَ آلُ مُحَمَّدٍ ﷺ، مُنْذُ قَدِمَ الْمَدِينَةَ، مِنْ طَعَامِ بُرٍّ، ثَلاَثَ لَيَالٍ تِبَاعاً، حَتَّىٰ قُبِضَ.

[البخاري: كتاب الأطعمة، باب ما كان النبي ﷺ وأصحابه يأكلون، رقم: ٥٤١٦].

21-(...) A'isha "Allah be pleased with her"narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: Never did The Messenger of Allah "Allah's blessing and peace be upon him" eat to his fill the bread of wheat for three successive days until he had run the course of his life.

22-(...) A'isha "Allah be pleased with her"reported: Never did the family of Muhammad "Allah's blessing and peace be upon him" eat to the fill the bread of barley for two successive days until The Messenger of Allah "Allah's blessing and peace be upon him" died.

23-(...) A'isha "Allah be pleased with her"reported: Never could the family of Muhammad "Allah's blessing and peace be upon him" (afford to cat to the fill) the bread of wheat beyond three days (successively).

24-(...) A'isha "Allah be pleased with her"reported: Never could the family of Muhammad "Allah's blessing and peace be upon him" (afford to eat) the bread of wheat for three (successive days) until he ran the course of his life.

25-(2971) A'isha "Allah be pleased with her"reported: Never could the family of Muhammad "Allah's blessing and peace be upon him" (afford to eat) the bread of wheat for two days successively. Even (out of these two days) one (was such wherein he could get) only a date.

26-(2972) A'isha "Allah be pleased with her"reported: We the family of Muhammad "Allah's blessing and peace be upon him" used to spend (the whole) month in which we (did not need to) kindle the fire as (we had nothing to cook) ; we had only dates and water (to fill our bellies).

(...) This Hadith was narrated on the authority of Urwa with the same chain of transmitters (and the words are):" We used to spend-" And he did not make a mention of the family of Muhammad "Allah's blessing and peace be upon him", and Abu Kuraib made this addition to his Hadith which was transmitted on the authority of Ibn Numair (and the words are):" But this that there was brought to us some meat."

27-(2973) A'isha "Allah be pleased with her"reported that The Messenger of Allah (way peace be upon him) died (in such a state) that there had been nothing in my wooden tub which a living being could afford to eat but a handful of barley therein. I had been eating out of that for a fairly long duration when I thought of measuring it and it was almost finished.

٢١ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ. قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ الآخَرَانِ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: مَا شَبِعَ رَسُولُ اللَّهِ ﷺ ثَلاَثَةَ أَيَّامٍ تِبَاعاً، مِنْ خُبْزِ بُرٍّ، حَتَّىٰ مَضَىٰ لِسَبِيلِهِ.

٢٢ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَمُحَمَّدُ بْنُ بَشَّارٍ قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ قَالَ: سَمِعْتُ عَبْدَ الرَّحْمَٰنِ بْنَ يَزِيدَ يُحَدِّثُ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ؛ أَنَّهَا قَالَتْ: مَا شَبِعَ آلُ مُحَمَّدٍ ﷺ مِنْ خُبْزِ شَعِيرٍ، يَوْمَيْنِ مُتَتَابِعَيْنِ، حَتَّىٰ قُبِضَ رَسُولُ اللَّهِ ﷺ.

٢٣ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ عَابِسٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ: مَا شَبِعَ آلُ مُحَمَّدٍ ﷺ مِنْ خُبْزِ بُرٍّ، فَوْقَ ثَلاَثٍ.

[البخاري: كتاب الأطعمة، باب ما كان السلف يدخرون في بيوتهم...، رقم: ٥٤٢٣]

٢٤ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، قَالَ: قَالَتْ عَائِشَةُ: مَا شَبِعَ آلُ مُحَمَّدٍ ﷺ مِنْ خُبْزِ الْبُرِّ، ثَلاَثاً، حَتَّىٰ مَضَىٰ لِسَبِيلِهِ.

٢٥ ـ (٢٩٧١) ـ حدّثنا أَبُو كُرَيْبٍ: حَدَّثَنَا وَكِيعٌ، عَنْ مِسْعَرٍ، عَنْ هِلاَلِ بْنِ حُمَيْدٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: مَا شَبِعَ آلُ مُحَمَّدٍ ﷺ يَوْمَيْنِ مِنْ خُبْزِ بُرٍّ، إِلاَّ وَأَحَدُهُمَا تَمْرٌ.

[البخاري: كتاب الرقاق، باب كيف كان عيش النبي ﷺ وأصحابه، رقم: ٦٤٥٥]

٢٦ ـ (٢٩٧٢) ـ حدّثنا عَمْرٌو النَّاقِدُ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ. قَالَ: وَيَحْيَىٰ بْنُ يَمَانٍ: حَدَّثَنَا عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ: إِنْ كُنَّا، آلَ مُحَمَّدٍ ﷺ، لَنَمْكُثُ شَهْراً مَا نَسْتَوْقِدُ بِنَارٍ. إِنْ هُوَ إِلاَّ التَّمْرُ وَالْمَاءُ.

(...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالاَ: حَدَّثَنَا أَبُو أُسَامَةَ وَابْنُ نُمَيْرٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، بِهَٰذَا الإِسْنَادِ: إِنْ كُنَّا لَنَمْكُثُ. وَلَمْ يَذْكُرْ آلَ مُحَمَّدٍ.

وَزَادَ أَبُو كُرَيْبٍ فِي حَدِيثِهِ عَنِ ابْنِ نُمَيْرٍ: إِلاَّ أَنْ يَأْتِيَنَا اللُّحَيْمُ.

٢٧ ـ (٢٩٧٣) ـ حدّثنا أَبُو كُرَيْبٍ، مُحَمَّدُ بْنُ الْعَلاَءِ بْنِ كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: تُوُفِّيَ رَسُولُ اللَّهِ ﷺ وَمَا فِي رَفِّي مِنْ شَيْءٍ يَأْكُلُهُ ذُو كَبِدٍ، إِلاَّ شَطْرُ شَعِيرٍ فِي رَفٍّ لِي، فَأَكَلْتُ مِنْهُ حَتَّىٰ طَالَ عَلَيَّ. فَكِلْتُهُ فَفَنِيَ.

[البخاري: كتاب فرض الخمس، باب نفقة نساء النبي ﷺ بعد وفاته، رقم: ٣٠٩٧]

28-(2972) A'isha "Allah be pleased with her"told Urwa: Son of my sister, by Allah, I used to see the new moon, then the new moon, then the new moon, i.e. three moons in two months, and fire was not kindled in the house of The Messenger of Allah "Allah's blessing and peace be upon him". I (Urwa) said: Auntie, then what were your means of sustenance? She said: Dates and water. But it (so happened) that The Messenger of Allah "Allah's blessing and peace be upon him" had some Ansar as his neighbours and they had milch animals and they used to send to The Messenger of Allah "Allah's blessing and peace be upon him" some milk of their (animals) and he served that to us.

29-(2974) Urwa Ibn Az-Zubair reported from A'isha "Allah be pleased with her", the wife of The Messenger of Allah "Allah's blessing and peace be upon him", that she said: The Messenger of Allah "Allah's blessing and peace be upon him" died (in a state) that it never happened that he could eat to his fill the bread with olive oil twice during a day.

30-(2975) A'isha "Allah be pleased with her"reported that The Messenger of Allah "Allah's blessing and peace be upon him" died (in a state) when the people could afford to eat only the dates and water.

31-(...) A'isha "Allah be pleased with her"reported that The Messenger of Allah "Allah's blessing and peace be upon him" had died in a state that they could afford to get two things only: water and dates.

(...) This Hadith was narrated on the authority of Sufyan and the words are:" We could not afford to eat to the fill even dates and water."

32-(2976) Abu Huraira "Allah be pleased with him"reported: By Him in Whose Hand is my life and Ibn Abbad also said: By One in Whose hand is the life of Abu Huraira, The Messenger of Allah "Allah's blessing and peace be upon him" could not afford to provide adequate food to his family which could (fill their bellies) with bread and wheat for three days successively until he left the world.

33-(...) Abu Hazim reported: I saw Abu Huraira point with his finger many a time and saying: By One in Whose Hand is the life of Abu Huraira, The Messenger of Allah "Allah's blessing and peace be upon him" could not eat to his fill and provide his family bread of wheat beyond three days successively until he left the world.

34-(2977) An-Nu'man Ibn Bashir "Allah be pleased with him"told: Don't you eat and drink according to your heart's desire, whereas I saw that your Prophet "Allah's blessing and peace be upon him" (at times) could

٢٨ ـ (٢٩٧٢) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ، عَنْ أَبِيهِ، عَنْ يَزِيدَ بْنِ رُومَانَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ؛ أَنَّهَا كَانَتْ تَقُولُ: وَاللَّهِ، يَا ابْنَ أُخْتِي، إِنْ كُنَّا لَنَنْظُرُ إِلَىٰ الْهِلاَلِ ثُمَّ الْهِلاَلِ ثُمَّ الْهِلاَلِ: ثَلاَثَةَ أَهِلَّةٍ فِي شَهْرَيْنِ. وَمَا أُوقِدَ فِي أَبْيَاتِ رَسُولِ اللَّهِ ﷺ نَارٌ. قَالَ: قُلْتُ: يَا خَالَةُ، فَمَا كَانَ يُعَيِّشُكُمْ؟ قَالَتِ: الأَسْوَدَانِ: التَّمْرُ وَالْمَاءُ. إِلاَّ أَنَّهُ قَدْ كَانَ لِرَسُولِ اللَّهِ ﷺ جِيرَانٌ مِنَ الأَنْصَارِ، وَكَانَتْ لَهُمْ مَنَائِحُ. فَكَانُوا يُرْسِلُونَ إِلَىٰ رَسُولِ اللَّهِ ﷺ مِنْ أَلْبَانِهَا، فَيَسْقِينَاهُ.

[البخاري: كتاب الهبة، باب الهبة وفضلها والتحريض عليها، رقم: ٢٥٦٧]

٢٩ ـ (٢٩٧٤) ـ حدّثني أَبُو الطَّاهِرِ أَحْمَدُ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي أَبُو صَخْرٍ، عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ قُسَيْطٍ. (ح) وَحَدَّثَنِي هَارُونُ بْنُ سَعِيدٍ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي أَبُو صَخْرٍ، عَنِ ابْنِ قُسَيْطٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ، زَوْجِ النَّبِيِّ ﷺ، قَالَتْ: لَقَدْ مَاتَ رَسُولُ اللَّهِ ﷺ، وَمَا شَبِعَ مِنْ خُبْزٍ وَزَيْتٍ، فِي يَوْمٍ وَاحِدٍ، مَرَّتَيْنِ.

٣٠ ـ (٢٩٧٥) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا دَاوُدُ بْنُ عَبْدِ الرَّحْمَٰنِ الْمَكِّيُّ الْعَطَّارُ، عَنْ مَنْصُورٍ، عَنْ أُمِّهِ، عَنْ عَائِشَةَ. (ح) وَحَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا دَاوُدُ بْنُ عَبْدِ الرَّحْمَٰنِ الْعَطَّارُ: حَدَّثَنِي مَنْصُورُ بْنُ عَبْدِ الرَّحْمَٰنِ الْحَجَبِيُّ، عَنْ أُمِّهِ، صَفِيَّةَ، عَنْ عَائِشَةَ، قَالَتْ: تُوُفِّيَ رَسُولُ اللَّهِ ﷺ، حِينَ شَبِعَ النَّاسُ مِنَ الأَسْوَدَيْنِ: التَّمْرِ وَالْمَاءِ.

[البخاري: كتاب الأطعمة، باب من أكل حتى يشبع، رقم: ٥٣٨٣]

٣١ ـ (...) ـ حدّثني مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ، عَنْ سُفْيَانَ، عَنْ مَنْصُورِ بْنِ صَفِيَّةَ، عَنْ أُمِّهِ، عَنْ عَائِشَةَ، قَالَتْ: تُوُفِّيَ رَسُولُ اللَّهِ ﷺ وَقَدْ شَبِعْنَا مِنَ الأَسْوَدَيْنِ: الْمَاءِ وَالتَّمْرِ.

(...) ـ وحدّثنا أَبُو كُرَيْبٍ: حَدَّثَنَا الأَشْجَعِيُّ. (ح) وَحَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ: حَدَّثَنَا أَبُو أَحْمَدَ. كِلاَهُمَا عَنْ سُفْيَانَ، بِهَٰذَا الإِسْنَادِ، غَيْرَ أَنَّ فِي حَدِيثِهِمَا عَنْ سُفْيَانَ: وَمَا شَبِعْنَا مِنَ الأَسْوَدَيْنِ.

٣٢ ـ (٢٩٧٦) ـ حدّثنا مُحَمَّدُ بْنُ عَبَّادٍ وَابْنُ أَبِي عُمَرَ. قَالاَ: حَدَّثَنَا مَرْوَانُ، يَعْنِيَانِ الْفَزَارِيَّ، عَنْ يَزِيدَ، وَهُوَ ابْنُ كَيْسَانَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: وَالَّذِي نَفْسِي بِيَدِهِ. وَقَالَ ابْنُ عَبَّادٍ: وَالَّذِي نَفْسُ أَبِي هُرَيْرَةَ بِيَدِهِ، مَا أَشْبَعَ رَسُولُ اللَّهِ ﷺ أَهْلَهُ ثَلاَثَةَ أَيَّامٍ تِبَاعاً، مِنْ خُبْزِ حِنْطَةٍ، حَتَّىٰ فَارَقَ الدُّنْيَا.

٣٣ ـ (...) ـ حدّثني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ، عَنْ يَزِيدَ بْنِ كَيْسَانَ: حَدَّثَنِي أَبُو حَازِمٍ. قَالَ: رَأَيْتُ أَبَا هُرَيْرَةَ يُشِيرُ بِإِصْبَعِهِ مِرَاراً يَقُولُ: وَالَّذِي نَفْسُ أَبِي هُرَيْرَةَ بِيَدِهِ، مَا شَبِعَ نَبِيُّ اللَّهِ ﷺ وَأَهْلُهُ، ثَلاَثَةَ أَيَّامٍ تِبَاعاً، مِنْ خُبْزِ حِنْطَةٍ، حَتَّىٰ فَارَقَ الدُّنْيَا.

٣٤ ـ (٢٩٧٧) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. قَالاَ: حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ سِمَاكٍ. قَالَ: سَمِعْتُ النُّعْمَانَ بْنَ بَشِيرٍ يَقُولُ: أَلَسْتُمْ فِي طَعَامٍ وَشَرَابٍ مَا

not find even an inferior quality of the dates with which he could fill his belly? Qutaiba, however, did not make a mention of It.

35-(...) This Hadith was narrated on the authority of Simak with the same chain of transmitters, with this addition of words:" You are not satisfied with the qualities of dates and butter."

36-(2978) Simak Ibn Harb reported: I heard Nu'man deliver an address in which he said that Umar made a mention of what had fallen to the lot of people out of the material world and he said: I saw The Messenger of Allah "Allah's blessing and peace be upon him" spend the whole day being upset because of hunger and he could not get even an interior quality of dates with which he could fill his belly.

37-(2979) Abd Ar-Rahman Al-Hubuli reported: I heard that a person asked Abdullah Ibn Amr Ibn Al-As saying: Are we not amongst the destitute of the emigrants? Abdullah said to him: Have you a spouse with whom you live? He said: Yes. He again said: Then you are amongst the rich. He said: I have a servant also. Thereupon he (Abdullah Ibn Amr Ibn As) said: Then you are amongst the kings.

(...)Abd Ar-Rahman reported that three persons came to Abdullah Ibn Amr Ibn As while I was sitting with him and they said: By Allah, we have nothing with us either in the form of provision, riding animals or wealth. Thereupon he said to them: I am prepared to do whatever you like. If you come to us, we would give you what Allah would make available for you. and if you like I would make a mention of your case to the ruler, and if you like you can show patience also. for I have beard The Messenger of Allah "Allah's blessing and peace be upon him" as saying: Destitute amongst the emigrants would precede the rich emigrants by forty years in getting into Paradise on the Day of Resurrection. Thereupon they said: We then, show patience and do not ask for anything.

[1] Do not enter but in a state of weeping the habitations of those who wronged themselves

38-(2980) Abdullah Ibn Umar "Allah be pleased with both"reported that The Messenger of Allah "Allah's blessing and peace be upon him" said in connection with the people of Hijr (Thamud): Do not enter but in the state of weeping (the habitations) of these people who bad been punished by (Allah), and in case you do not feel inclined to weep, then do not enter (these habitations) that you may not meet the same calamity as had fallen to their lot.

شِئْتُمْ؟ لَقَدْ رَأَيْتُ نَبِيَّكُمْ ﷺ وَمَا يَجِدُ مِنَ الدَّقَلِ، مَا يَمْلأُ بِهِ بَطْنَهُ. وَقُتَيْبَةُ لَمْ يَذْكُرْ: بِهِ.

٣٥ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا يَحْيَىٰ بْنُ آدَمَ: حَدَّثَنَا زُهَيْرٌ. (ح) وَحَدَّثَنَا إِسْحَاقُ ابْنُ إِبْرَاهِيمَ: أَخْبَرَنَا الْمُلاَئِيُّ: حَدَّثَنَا إِسْرَائِيلُ. كِلاَهُمَا عَنْ سِمَاكٍ، بِهٰذَا الإِسْنَادِ... نَحْوَهُ.

وَزَادَ فِي حَدِيثِ زُهَيْرٍ: وَمَا تَرْضَوْنَ دُونَ أَلْوَانِ التَّمْرِ وَالزُّبْدِ.

٣٦ ـ (٢٩٧٨) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ، وَاللَّفْظُ لاِبْنِ الْمُثَنَّىٰ، قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ سِمَاكِ بْنِ حَرْبٍ. قَالَ: سَمِعْتُ النُّعْمَانَ يَخْطُبُ قَالَ: ذَكَرَ عُمَرُ مَا أَصَابَ النَّاسُ مِنَ الدُّنْيَا. فَقَالَ: لَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَظَلُّ الْيَوْمَ يَلْتَوِي، مَا يَجِدُ دَقَلاً يَمْلأُ بِهِ بَطْنَهُ.

٣٧ ـ (٢٩٧٩) ـ حدّثني أَبُو الطَّاهِرِ، أَحْمَدُ بْنُ عَمْرِو بْنِ سَرْحٍ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي أَبُو هَانِىءٍ: سَمِعَ أَبَا عَبْدِ الرَّحْمٰنِ الْحُبُلِيَّ يَقُولُ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَمْرِو بْنِ الْعَاصِ، وَسَأَلَهُ رَجُلٌ، فَقَالَ: أَلَسْنَا مِنْ فُقَرَاءِ الْمُهَاجِرِينَ؟ فَقَالَ لَهُ عَبْدُ اللَّهِ: أَلَكَ امْرَأَةٌ تَأْوِي إِلَيْهَا؟ قَالَ: نَعَمْ. قَالَ: أَلَكَ مَسْكَنٌ تَسْكُنُهُ؟ قَالَ: نَعَمْ. قَالَ: فَأَنْتَ مِنَ الأَغْنِيَاءِ. قَالَ: فَإِنَّ لِي خَادِماً. قَالَ: فَأَنْتَ مِنَ الْمُلُوكِ.

ـ قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: وَجَاءَ ثَلاَثَةُ نَفَرٍ إِلَىٰ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ، وَأَنَا عِنْدَهُ، فَقَالُوا: يَا أَبَا مُحَمَّدٍ، إِنَّا وَاللَّهِ، مَا نَقْدِرُ عَلَىٰ شَيْءٍ. لاَ نَفَقَةٍ، وَلاَ دَابَّةٍ، وَلاَ مَتَاعٍ. فَقَالَ لَهُمْ: مَا شِئْتُمْ. إِنْ شِئْتُمْ رَجَعْتُمْ إِلَيْنَا فَأَعْطَيْنَاكُمْ مَا يَسَّرَ اللَّهُ لَكُمْ، وَإِنْ شِئْتُمْ ذَكَرْنَا أَمْرَكُمْ لِلسُّلْطَانِ، وَإِنْ شِئْتُمْ صَبَرْتُمْ. فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ فُقَرَاءَ الْمُهَاجِرِينَ يَسْبِقُونَ الأَغْنِيَاءَ، يَوْمَ الْقِيَامَةِ، إِلَىٰ الْجَنَّةِ، بِأَرْبَعِينَ خَرِيفاً». قَالُوا: فَإِنَّا نَصْبِرُ. لاَ نَسْأَلُ شَيْئاً.

١ ـ باب لا تَدْخُلُوا مَسَاكِنَ الَّذِين ظَلَمُوا أَنْفُسَهُم إِلاّ أَنْ تَكُونُوا بَاكِين

٣٨ ـ (٢٩٨٠) ـ حدّثنا يَحْيَىٰ بْنُ أَيُّوبَ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَعَلِيُّ بْنُ حُجْرٍ. جَمِيعاً عَنْ إِسْمَاعِيلَ. قَالَ ابْنُ أَيُّوبَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ دِينَارٍ، أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عُمَرَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ، لأَصْحَابِ الْحِجْرِ: «لاَ تَدْخُلُوا عَلَىٰ هٰؤُلاَءِ الْقَوْمِ الْمُعَذَّبِينَ، إِلاَّ أَنْ تَكُونُوا بَاكِينَ. فَإِنْ لَمْ تَكُونُوا بَاكِينَ فَلاَ تَدْخُلُوا عَلَيْهِمْ، أَنْ يُصِيبَكُمْ مِثْلُ مَا أَصَابَهُمْ».

39-(...) Ibn Shihab reported, and he had been talking about the stony abodes of Thamud, and he said: Salim Ibn Abdullah reported that Abdullah Ibn Umar said: We were passing along with The Messenger of Allah "Allah's blessing and peace be upon him" through the habitations of Hijr, and The Messenger of Allah "Allah's blessing and peace be upon him" said: Do not enter but in the state o weeping the habitations of these persons who committed tyranny among themselves, lest the same calamity should fall upon you as it fell upon them. He then urged his mount to proceed quickly and pass through that valley hurriedly.

40-(2981) Abdullah Ibn Umar "Allah be pleased with both"reported that the people encamped along with The Messenger of Allah "Allah's blessing and peace be upon him" in the valley of Hijr, the habitations of Thamud, and they quenched their thirst from the wells thereof and kneaded the flour with it. Thereupon The Messenger of Allah "Allah's blessing and peace be upon him" commanded that the water collected for drinking should be spilt and the flour should be given to the camels and commanded them that the water for drinking should be taken from that well where the she-camel (of Salih) used to come.

(...) This Hadith was narrated on the authority of Ubaidullah with the same chain of transmitters but with a slight variation of wording.

[2] The kind treatment of the widows, needy people, and orphans

41-(2982) Abu Huraira "Allah be pleased with him"reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: One who makes efforts (for earning to be spent) on a widow and the destitute is like a striver in the cause of Allah, and I think he also said: He is like one who constantly stands for prayer and observes fast without breaking it.

42-(2983) Abu Huraira "Allah be pleased with him"reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: One who looks after the orphan whether he is his relative or not, I and he would be together in Paradise like this, and Malik (explained it) with the gesture by drawing his index finger and middle finger close together.

[3] The merit of building mosques

43-(533) Abdullah Al-Khawlani reported that when Uthman Ibn Affan tried to rebuild the mosque of The Messenger of Allah "Allah's blessing and peace be upon him" the people began to talk about this. Uthman Ibn Affan said: You discuss it very much whereas I have heard The Messenger of Allah "Allah's blessing and peace be upon him" as saying: He who builds a mosque (and the narrator Bukair said: I think he also said: (for)

٣٩ - (...) - حدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، وَهُوَ يَذْكُرُ الْحِجْرَ، مَسَاكِنَ ثَمُودَ. قَالَ سَالِمُ بْنُ عَبْدِ اللَّهِ: إِنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ قَالَ: مَرَرْنَا مَعَ رَسُولِ اللَّهِ ﷺ عَلَى الْحِجْرِ. فَقَالَ لَنَا رَسُولُ اللَّهِ ﷺ: «لاَ تَدْخُلُوا مَسَاكِنَ الَّذِينَ ظَلَمُوا أَنْفُسَهُمْ، إِلاَّ أَنْ تَكُونُوا بَاكِينَ. حَذَراً أَنْ يُصِيبَكُمْ مِثْلُ مَا أَصَابَهُمْ»، ثُمَّ زَجَرَ فَأَسْرَعَ حَتَّىٰ خَلَّفَهَا.

[البخاري: كتاب أحاديث الأنبياء، باب قول الله تعالى: ﴿وإلى ثمود أخاهم صالحاً﴾، رقم: ٣٣٨٠].

٤٠ - (٢٩٨١) - حدّثني الْحَكَمُ بْنُ مُوسَىٰ، أَبُو صَالِحٍ: حَدَّثَنَا شُعَيْبُ بْنُ إِسْحَاقَ: أَخْبَرَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ أَخْبَرَهُ، أَنَّ النَّاسَ نَزَلُوا مَعَ رَسُولِ اللَّهِ ﷺ عَلَى الْحِجْرِ، أَرْضِ ثَمُودَ، فَاسْتَقَوْا مِنْ آبَارِهَا. وَعَجَنُوا بِهِ الْعَجِينَ. فَأَمَرَهُمْ رَسُولُ اللَّهِ ﷺ أَنْ يُهَرِيقُوا مَا اسْتَقَوْا وَيَعْلِفُوا الإِبِلَ الْعَجِينَ. وَأَمَرَهُمْ أَنْ يَسْتَقُوا مِنَ الْبِئْرِ الَّتِي كَانَتْ تَرِدُهَا النَّاقَةُ.

(...) - وحدّثنا إِسْحَاقُ بْنُ مُوسَىٰ الأَنْصَارِيُّ: حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ: حَدَّثَنِي عُبَيْدُ اللَّهِ، بِهَٰذَا الإِسْنَادِ، مِثْلَهُ. غَيْرَ أَنَّهُ قَالَ: فَاسْتَقَوْا مِنْ بِئَارِهَا وَاعْتَجَنُوا بِهِ.

٢ - باب الإِحْسَانِ إلى الأَرْمَلَةِ والمِسْكِينِ واليَتِيمِ

٤١ - (٢٩٨٢) - حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا مَالِكٌ، عَنْ ثَوْرِ بْنِ زَيْدٍ، عَنْ أَبِي الْغَيْثِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «السَّاعِي عَلَى الأَرْمَلَةِ وَالْمِسْكِينِ، كَالْمُجَاهِدِ فِي سَبِيلِ اللَّهِ. وَأَحْسِبُهُ قَالَ: وَكَالْقَائِمِ لاَ يَفْتُرُ، وَكَالصَّائِمِ لاَ يُفْطِرُ».

[البخاري: كتاب النفقات، باب فضل النفقة على الأهل، رقم: ٥٣٥٣].

٤٢ - (٢٩٨٣) - حدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْحَاقُ بْنُ عِيسَىٰ: حَدَّثَنَا مَالِكٌ، عَنْ ثَوْرِ بْنِ زَيْدٍ الدِّيلِيِّ، قَالَ: سَمِعْتُ أَبَا الْغَيْثِ يُحَدِّثُ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «كَافِلُ الْيَتِيمِ، لَهُ أَوْ لِغَيْرِهِ، أَنَا وَهُوَ كَهَاتَيْنِ فِي الْجَنَّةِ»، وَأَشَارَ مَالِكٌ بِالسَّبَّابَةِ وَالْوُسْطَىٰ.

٣ - باب فَضْلِ بِنَاءِ المَسَاجِدِ

٤٣ - (٥٣٣) - حدّثني هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ وَأَحْمَدُ بْنُ عِيسَىٰ. قَالاَ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرٌو، وَهُوَ ابْنُ الْحَارِثِ، أَنَّ بُكَيْراً حَدَّثَهُ، أَنَّ عَاصِمَ بْنَ عُمَرَ بْنِ قَتَادَةَ حَدَّثَهُ، أَنَّهُ سَمِعَ عُبَيْدَ اللَّهِ الْخَوْلاَنِيَّ يَذْكُرُ، أَنَّهُ سَمِعَ عُثْمَانَ بْنَ عَفَّانَ، عِنْدَ قَوْلِ النَّاسِ فِيهِ حِينَ بَنَىٰ مَسْجِدَ الرَّسُولِ ﷺ: إِنَّكُمْ قَدْ أَكْثَرْتُمْ. وَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ

seeking the pleasure of Allah) Allah would build (a similar house for him in Paradise). and in the narration of Harun (the words are):" A house for him in Paradise."

44-(...) Mahmud Ibn Labid reported that Uthman Ibn Affan intended to rebuild the mosque (of The Messenger of Allah in Medina) but the people did not like this idea and they wished that it should be preserved in the same (old) form. Thereupon he (Uthman) said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" as saying: He who builds a mosque for Allah, Allah would build for him (a house) in Paradise like it.

(...) This Hadith was narrated on the authority of Abd Al-Hamid Ibn Ja'far with the same chain of transmitters with this variation (that the words are):" Allah would build for him a house in Paradise."

[4] Charity is to be given to the needy people

45-(2984) Abu Huraira "Allah be pleased with him"reported: While a person was in the wilderness he heard a voice from the cloud (commanding it thus): Irrigate the garden of so and so. (After that the clouds slinked aside and poured water on a stony ground. It filled a channel amongst the channels of that land and that person followed that water and he found a person standing in the garden busy in changing the course of water with the help of a hatchet. He said to him: Servant of Allah, what is your name? he said: So and so. And it was that very name which he had heard from the clouds. and he said to him: Servant of Allah, why do you ask me my name? He said: I beard a voice from the clouds of which It is the downpour, saying: Water the garden of so and to. like your name. What do you do (for the favour) shown to you by Allah in this matter? He said: Now as you state so. I look what yield I get from it. and I give one-third as charity out of it and I and my children eat one-third of it and one-third I return to it as investment.

(...) This Hadith was narrated on the authority of Wahb Ibn Kaisan with the same chain of transmitters but with this change that he said:" I earmark one-third for the poor, the needy and the wayfarers."

[5] He who associates with Allah another one in worship in his deeds, and the prohibition of simulation and ostentation

46-(2985) Abu Huraira "Allah be pleased with him"reported: The Messenger of Allah "Allah's blessing and peace be upon him" said that Allah the Most High and Exalted said: I am the One, One Who does not stand in need of a partner. If anyone does anything in which he associates

يَقُول: «مَنْ بَنَىٰ مَسْجِداً ـ قَالَ بُكَيْرٌ: حَسِبتُ أَنَّهُ قَالَ ـ يَبْتَغِي بِهِ وَجْهَ اللَّهِ، بَنَى اللَّهُ لَهُ مِثْلَهُ فِي الْجَنَّةِ».

وَفِي رِوَايَةِ هَارُونَ: «بَنَى اللَّهُ لَهُ بَيْتاً فِي الْجَنَّةِ».

٤٤ ـ (...) ـ **حدّثنا** زُهَيرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى. كِلاهُمَا عَنِ الضَّحَّاكِ. قَالَ ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا الضَّحَّاكُ بْنُ مَخْلَدٍ: أَخْبَرَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ: حَدَّثَنِي أَبِي، عَنْ مَحْمُودِ بْنِ لَبِيدٍ؛ أَنَّ عُثْمَانَ بْنَ عَفَّانَ أَرَادَ بِنَاءَ الْمَسْجِدِ، فَكَرِهَ النَّاسُ ذٰلِكَ. وَأَحَبُّوا أَنْ يَدَعَهُ عَلَىٰ هَيْئَتِهِ. فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ بَنَىٰ مَسْجِداً لِلَّهِ، بَنَى اللَّهُ لَهُ فِي الْجَنَّةِ مِثْلَهُ».

(...) ـ **وحدّثناه** إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: حَدَّثَنَا أَبُو بَكْرٍ الْحَنَفِيُّ وَعَبْدُ الْمَلِكِ بْنُ الصَّبَّاحِ. كِلاهُمَا عَنْ عَبْدِ الْحَمِيدِ بْنِ جَعْفَرٍ، بِهٰذَا الإِسْنَادِ، غَيْرَ أَنَّ فِي حَدِيثِهِمَا: «بَنَى اللَّهُ لَهُ بَيْتاً فِي الْجَنَّةِ».

٤ ـ بابُ الصَّدَقَةِ في المَسَاكِينِ

٤٥ ـ (٢٩٨٤) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيرُ بْنُ حَرْبٍ ـ وَاللَّفْظُ لأَبِي بَكْرٍ ـ قَالاَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي سَلَمَةَ، عَنْ وَهْبِ بْنِ كَيْسَانَ، عَنْ عُبَيْدِ بْنِ عُمَيْرٍ اللَّيْثِيِّ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «بَيْنَا رَجُلٌ بِفَلاةٍ مِنَ الأَرْضِ، فَسَمِعَ صَوْتاً فِي سَحَابَةٍ: اسْقِ حَدِيقَةَ فُلاَنٍ. فَتَنَحَّىٰ ذٰلِكَ السَّحَابُ. فَأَفْرَغَ مَاءَهُ فِي حَرَّةٍ. فَإِذَا شَرْجَةٌ مِنْ تِلْكَ الشِّرَاجِ قَدِ اسْتَوْعَبَتْ ذٰلِكَ الْمَاءَ كُلَّهُ. فَتَتَبَّعَ الْمَاءَ، فَإِذَا رَجُلٌ قَائِمٌ فِي حَدِيقَتِهِ يُحَوِّلُ الْمَاءَ بِمِسْحَاتِهِ. فَقَالَ لَهُ: يَا عَبْدَ اللَّهِ، مَا اسْمُكَ؟ قَالَ: فُلاَنٌ. لِلاسْمِ الَّذِي سَمِعَ فِي السَّحَابَةِ. فَقَالَ لَهُ: يَا عَبْدَ اللَّهِ، لِمَ تَسْأَلُنِي عَنِ اسْمِي؟ فَقَالَ: إِنِّي سَمِعْتُ صَوْتاً فِي السَّحَابِ الَّذِي هٰذَا مَاؤُهُ يَقُولُ: اسْقِ حَدِيقَةَ فُلاَنٍ. لاسْمِكَ. فَمَا تَصْنَعُ فِيهَا؟ قَالَ: أَمَّا إِذْ قُلْتَ هٰذَا، فَإِنِّي أَنْظُرُ إِلَىٰ مَا يَخْرُجُ مِنْهَا، فَأَتَصَدَّقُ بِثُلُثِهِ، وَآكُلُ أَنَا وَعِيَالِي ثُلُثاً، وَأَرُدُّ فِيهَا ثُلُثَهُ».

(...) ـ **وحدّثناه** أَحْمَدُ بْنُ عَبْدَةَ الضَّبِّيُّ: أَخْبَرَنَا أَبُو دَاوُدَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي سَلَمَةَ: حَدَّثَنَا وَهْبُ بْنُ كَيْسَانَ، بِهٰذَا الإِسْنَادِ، غَيْرَ أَنَّهُ قَالَ: «وَأَجْعَلُ ثُلُثَهُ فِي الْمَسَاكِينِ وَالسَّائِلِينَ وَابْنِ السَّبِيلِ».

٥ ـ باب مَنْ أَشْرَكَ في عَمَلِهِ غَيْرَ اللهِ

(وفي نسخة: بابُ تَحْرِيم الرِّياءِ)

٤٦ ـ (٢٩٨٥) ـ **حدّثني** زُهَيرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا رَوْحُ بْنُ الْقَاسِمِ، عَنِ الْعَلاَءِ بْنِ عَبْدِ الرَّحْمَٰنِ بْنِ يَعْقُوبَ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «قَالَ اللَّهُ تَبَارَكَ وَتَعَالَىٰ: أَنَا أَغْنَى الشُّرَكَاءِ عَنِ الشِّرْكِ. مَنْ

anyone else with Me, I shall abandon him with one whom he associates with Allah.

47-(2986) Ibn Abbas "Allah be pleased with both"narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” said: If anyone wants to have his deeds widely publicized, Allah will publicize (his humiliation). And if anyone makes a hypocritical display (of his deeds) Allah will make a display of him.

48-(2987) Jundub narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” said: He who wants to publicize (his deeds), Allah will publicize (his humility), and he who makes a hypocritical display (of his deeds), Allah will make a display of him.

(...) Sufyan reported this Hadith with the same chain of transmitters and he made this addition:" I did not hear anyone saying besides him that it was The Messenger of Allah “Allah’s blessing and peace be upon him” who had said so."

(...) Salama Ibn Kuhail reported: I heard from Jundub but I did not hear him say like this:" I beard The Messenger of Allah (way peace be upon him) as saying this."

(...) Abu Sufyan reported like that as as-Saduq Al-Amin Al-Walid Ibn Harb narrated with the same chain of transmitters.

[6] Keeping one’s tongue

49-(2988) Abu Huraira "Allah be pleased with him"reported that he heard The Messenger of Allah “Allah’s blessing and peace be upon him” as saying: The servant speaks words for which he is sent down to the Hell-Fire farther than the distance between the cast and the west.

50-(...) Abu Huraira "Allah be pleased with him"narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” said: The servant speaks words that he does not understand its repercussions but he sinks down in Hell-Fire farther than the distance between the east and the west.

[7] The punishment of one who orders others to do good though he does not do it, who forbids others to do evil though he does it

51-(2989) Shaqiq reported that it was said to Usama Ibn Zaid: Why don't you visit Uthman and talk to him? Thereupon he said: Do you think that I have not talked to him but that I have made you hear? By Allah. I have talked to him (about things) concerning me and him and I did not like

عَمِلَ عَمَلاً أَشْرَكَ فِيهِ مَعِي غَيْرِي، تَرَكْتُهُ وَشِرْكَهُ».

٤٧ ـ (٢٩٨٦) ـ **حدّثنا** عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ: حَدَّثَنِي أَبِي، عَنْ إِسْمَاعِيلَ بْنِ سُمَيْعٍ، عَنْ مُسْلِمٍ الْبَطِينِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ سَمَّعَ سَمَّعَ اللَّهُ بِهِ. وَمَنْ رَاءَىٰ رَاءَىٰ اللَّهُ بِهِ».

٤٨ ـ (٢٩٨٧) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، قَالَ: سَمِعْتُ جُنْدُباً الْعَلَقِيَّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ يُسَمِّعْ يُسَمِّعِ اللَّهُ بِهِ. وَمَنْ يُرَائِي يُرَائِي اللَّهُ بِهِ».

[البخاري: كتاب الرقاق، باب الرياء والسمعة، رقم: ٦٤٩٩].

(...) ـ **وحدّثنا** إِسْحَاقُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا الْمُلاَئِيُّ: حَدَّثَنَا سُفْيَانُ، بِهَٰذَا الإِسْنَادِ. وَزَادَ: وَلَمْ أَسْمَعْ أَحَداً غَيْرَهُ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ.

(...) ـ **حدّثنا** سَعِيدُ بْنُ عَمْرٍو الأَشْعَثِيُّ: أَخْبَرَنَا سُفْيَانُ، عَنِ الْوَلِيدِ بْنِ حَرْبٍ ـ قَالَ سَعِيدٌ: أَظُنُّهُ قَالَ: ابْنُ الْحَارِثِ بْنِ أَبِي مُوسَىٰ ـ قَالَ: سَمِعْتُ سَلَمَةَ بْنَ كُهَيْلٍ قَالَ: سَمِعْتُ جُنْدُباً ـ وَلَمْ أَسْمَعْ أَحَداً يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ غَيْرَهُ ـ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ... بِمِثْلِ حَدِيثِ الثَّوْرِيِّ.

(...) ـ **وحدّثناه** ابْنُ أَبِي عُمَرَ. حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا الصَّدُوقُ الأَمِينُ، الْوَلِيدُ بْنُ حَرْبٍ، بِهَٰذَا الإِسْنَادِ.

٦ ـ باب التَّكَلُّم بالكَلِمَةِ يَهْوِي بها في النَّارِ

(وفي نسخة: بابُ حِفْظِ اللِّسانِ)

٤٩ ـ (٢٩٨٨) ـ **حدّثنا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا بَكْرٌ، يَعْنِي ابْنَ مُضَرَ، عَنِ ابْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ عِيسَى بْنِ طَلْحَةَ، عَنْ أَبِي هُرَيْرَةَ، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ، يَنْزِلُ بِهَا فِي النَّارِ، أَبْعَدَ مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ».

[البخاري: كتاب الرقاق، باب حفظ اللسان، رقم: ٦٤٧٧].

٥٠ ـ (...) ـ **وحدّثناه** مُحَمَّدُ بْنُ أَبِي عُمَرَ الْمَكِّيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ الدَّرَاوَرْدِيُّ، عَنْ يَزِيدَ بْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ عِيسَىٰ بْنِ طَلْحَةَ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ، مَا يَتَبَيَّنُ مَا فِيهَا، يَهْوِي بِهَا فِي النَّارِ، أَبْعَدَ مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ».

٧ ـ باب عُقُوبَةِ مَنْ يَأْمُرُ بالمَعْرُوفِ ولا يَفْعَلُهُ، ويَنْهَى عن المُنْكَرِ ويَفْعَلُهُ

٥١ ـ (٢٩٨٩) ـ **حدّثنا** يَحْيَىٰ بْنُ يَحْيَىٰ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَأَبُو كُرَيْبٍ. وَاللَّفْظُ لأَبِي كُرَيْبٍ. قَالَ يَحْيَىٰ وَإِسْحَاقُ: أَخْبَرَنَا. وَقَالَ الآخَرُونَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الأَعْمَشُ، عَنْ شَقِيقٍ، عَنْ

to divulge those things about which I had to take the initiative and I do not say to my ruler:" You are the best among people," after I beard The Messenger of Allah “Allah’s blessing and peace be upon him” as saying: A man will be brought on the Day of Resurrection and thrown in Hell-Fire and his intestines will pour forth in Hell and he will go round along with them, as an ass goes round the mill. stone. The denizens of Hell would gather round him and say: , so and so, what has happened to you? Were you not enjoining us to do what was reputable and forbid us to do what was disreputable? He will say: Of course, it is so; I used to enjoin (upon people) to do what was reputable but did not practise that myself. I had been forbidding people to do what was disreputable, but practised it myself.

(...) Abu Wa'il reported: I was in the company of Usama Ibn Zaid that a person said: What prevents you to visit Uthman and talk to him for what he does? The rest of the Hadith is the same.

[8] It is forbidden to publicize one's sins

52-(2990) Abu Huraira "Allah be pleased with him"narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” said: All the people of my Nation would get pardon for their sins except those who publicize them. And (it means) that a servant should do a deed during the night and tell the people in the morning that he has done so and so, whereas Allah has concealed it. And he does a deed during the day and when it is night he tells the people, whereas Allah has concealed it.

[9] Responding to the sneezer and the disapproval of yawning

53-(2991) Anas Ibn Malik "Allah be pleased with him"reported that two persons sneezed in the presence of The Messenger of Allah “Allah’s blessing and peace be upon him”. He (The Messenger of Allah) invoked mercy for one, and did not invoke for the other. The one for whom he had not prayed said: So and so sneezed and you said: May Allah have mercy upon you. I also sneezed but you did not utter these words for me. Thereupon he (The Prophet) said: That person praised Allah, and you did not praise Allah.

(...) This Hadith was narrated on the authority of Anas through another chain of transmitters.

54-(2992) Abu Burda reported: I visited Abu Musa, as he was in the house of the daughter of Fadl Ibn Abbas. I sneezed but he did not respond to it (by saying): Allah may have mercy upon you. Then she sneezed and he (Fadl Ibn Abbas) said: May Allah have mercy upon you. I came back to

أُسَامَةَ بْنِ زَيْدٍ، قَالَ: قِيلَ لَهُ: أَلاَ تَدْخُلُ عَلَىٰ عُثْمَانَ فَتُكَلِّمَهُ؟ فَقَالَ: أَتَرَوْنَ أَنِّي لاَ أُكَلِّمُهُ إِلاَّ أُسْمِعُكُمْ؟ وَاللَّهِ، لَقَدْ كَلَّمْتُهُ فِيمَا بَيْنِي وَبَيْنَهُ. مَا دُونَ أَنْ أَفْتَتِحَ أَمْراً لاَ أُحِبُّ أَنْ أَكُونَ أَوَّلَ مَنْ فَتَحَهُ. وَلاَ أَقُولُ لأَحَدٍ، يَكُونُ عَلَيَّ أَمِيراً: إِنَّهُ خَيْرُ النَّاسِ بَعْدَمَا سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «يُؤْتَىٰ بِالرَّجُلِ يَوْمَ الْقِيَامَةِ، فَيُلْقَىٰ فِي النَّارِ، فَتَنْدَلِقُ أَقْتَابُ بَطْنِهِ، فَيَدُورُ بِهَا كَمَا يَدُورُ الْحِمَارُ بِالرَّحَىٰ، فَيَجْتَمِعُ إِلَيْهِ أَهْلُ النَّارِ. فَيَقُولُونَ: يَا فُلاَنُ، مَالَكَ، أَلَمْ تَكُنْ تَأْمُرُ بِالْمَعْرُوفِ وَتَنْهَىٰ عَنِ الْمُنْكَرِ؟ فَيَقُولُ: بَلَىٰ. قَدْ كُنْتُ آمُرُ بِالْمَعْرُوفِ وَلاَ آتِيهِ، وَأَنْهَىٰ عَنِ الْمُنْكَرِ وَآتِيهِ».

[البخاري: كتاب بدء الخلق، باب صفة النار وأنها مخلوقة، رقم: ٣٢٦٧].

(...) ـ **حدّثنا** عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ. قَالَ: كُنَّا عِنْدَ أُسَامَةَ بْنِ زَيْدٍ. فَقَالَ رَجُلٌ: مَا يَمْنَعُكَ أَنْ تَدْخُلَ عَلَىٰ عُثْمَانَ فَتُكَلِّمَهُ فِيمَا يَصْنَعُ؟ وَسَاقَ الْحَدِيثَ بِمِثْلِهِ.

٨ ـ باب النّهي عن هَتْكِ الإنسانِ سِتْرَ نفسِهِ

٥٢ ـ (٢٩٩٠) ـ **حدّثني** زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ حَاتِمٍ وَعَبْدُ بْنُ حُمَيْدٍ. قَالَ عَبْدٌ: حَدَّثَنِي. وَقَالَ الآخَرَانِ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا ابْنُ أَخِي ابْنِ شِهَابٍ، عَنْ عَمِّهِ. قَالَ: قَالَ سَالِمٌ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «كُلُّ أُمَّتِي مُعَافَاةٌ إِلاَّ الْمُجَاهِرِينَ. وَإِنَّ مِنَ الإِجْهَارِ أَنْ يَعْمَلَ الْعَبْدُ بِاللَّيْلِ عَمَلاً، ثُمَّ يُصْبِحُ قَدْ سَتَرَهُ رَبُّهُ، فَيَقُولُ: يَا فُلاَنُ، قَدْ عَمِلْتُ الْبَارِحَةَ كَذَا وَكَذَا. وَقَدْ بَاتَ يَسْتُرُهُ رَبُّهُ، فَيَبِيتُ يَسْتُرُهُ رَبُّهُ، وَيُصْبِحُ يَكْشِفُ سِتْرَ اللَّهِ عَنْهُ». قَالَ زُهَيْرٌ: «وَإِنَّ مِنَ الْهِجَارِ».

[البخاري: كتاب الأدب، باب ستر المؤمن على نفسه، رقم: ٦٠٩٦].

٩ ـ باب تَشْمِيتِ العَاطِسِ وكراهة التّثَاؤُبِ

٥٣ ـ (٢٩٩١) ـ **حدّثني** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا حَفْصٌ، وَهُوَ ابْنُ غِيَاثٍ، عَنْ سُلَيْمَانَ التَّيْمِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: عَطَسَ عِنْدَ النَّبِيِّ ﷺ رَجُلاَنِ فَشَمَّتَ أَحَدَهُمَا وَلَمْ يُشَمِّتِ الآخَرَ. فَقَالَ الَّذِي لَمْ يُشَمِّتْهُ: عَطَسَ فُلاَنٌ فَشَمَّتَّهُ، وَعَطَسْتُ أَنَا فَلَمْ تُشَمِّتْنِي. قَالَ: «إِنَّ هَٰذَا حَمِدَ اللَّهَ. وَإِنَّكَ لَمْ تَحْمَدِ اللَّهَ».

[البخاري: كتاب الأدب، باب الحمد للعاطس، رقم: ٦٢٢١].

(...) ـ **وحدّثنا** أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو خَالِدٍ، يَعْنِي الأَحْمَرَ، عَنْ سُلَيْمَانَ التَّيْمِيِّ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِهِ.

٥٤ ـ (٢٩٩٢) ـ **حدّثني** زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، وَاللَّفْظُ لِزُهَيْرٍ، قَالاَ: حَدَّثَنَا الْقَاسِمُ بْنُ مَالِكٍ، عَنْ عَاصِمِ بْنِ كُلَيْبٍ، عَنْ أَبِي بُرْدَةَ، قَالَ: دَخَلْتُ عَلَىٰ أَبِي مُوسَىٰ، وَهُوَ فِي بَيْتِ بِنْتِ الْفَضْلِ بْنِ عَبَّاسٍ. فَعَطَسْتُ فَلَمْ يُشَمِّتْنِي، وَعَطَسَتْ

my mother and informed her about it, and when he came to her she said: My son sneezed in your presence and you did not say:" Allah may have mercy upon you, and she sneezed and you said for her:" May Allah have mercy upon you." Thereupon he said: Your son sneezed but he did not praise Allah and I did not beg mercy of Allah for him and she sneezed and she praised Allah and so I said: May Allah have mercy upon you, as I heard The Messenger of Allah “Allah’s blessing and peace be upon him” as saying: When any one of you sneezes he should praise Allah and the other should say: May Allah have mercy upon you, and if he does not praise Allah, no mercy should be begged for him.

55-(2993) Iyas Ibn Salama Ibn Al-Akwa reported that his father reported to him that he heard The Messenger of Allah “Allah’s blessing and peace be upon him” as saying: A person sneezed in his presence and he said to him: May Allah have mercy upon you. And he then sneezed for the second time and The Messenger of Allah “Allah’s blessing and peace be upon him” said to him: He is suffering from cold (and no response is necessary).

56-(2994) Abu Huraira "Allah be pleased with him"narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” said: The yawning as from the devil. So when one of you yawns he should try to restrain it as far as it lies in his power.

57-(2995) Abu Sa’id Al-Khudri "Allah be pleased with him"reported that The Messenger of Allah “Allah’s blessing and peace be upon him” said: When one of you yawns, he should keep his mouth shut with the help of his hand, for it is the devil that enters therein.

58-(…) Abu Sa’id Al-Khudri "Allah be pleased with him"reported that The Messenger of Allah “Allah’s blessing and peace be upon him” said: When one of you yawns, he should try to restrain it with cue help of his hand since it is the Satan that enters therein.

59-(…) Abu Sa’id Al-Khudri "Allah be pleased with him"reported that The Messenger of Allah “Allah’s blessing and peace be upon him” said. When one of you yawns while engaged in prayer, he should try to restrain so far as it lies in his power, since it is the Satan that enter therein.

(…) Abu Sa’id Al-Khudri "Allah be pleased with him"reported from The Messenger of Allah “Allah’s blessing and peace be upon him” a Hadith like this through another chain of transmitters.

فَشَمَّتَهَا. فَرَجَعْتُ إِلَى أُمِّي فَأَخْبَرْتُهَا. فَلَمَّا جَاءَهَا قَالَتْ: عَطَسَ عِنْدَكَ ابْنِي فَلَمْ تُشَمِّتْهُ، وَعَطَسَتْ فَشَمَّتَّهَا. فَقَالَ: إِنَّ ابْنَكِ عَطَسَ، فَلَمْ يَحْمَدِ اللَّهَ، فَلَمْ أُشَمِّتْهُ. وَعَطَسَتْ، فَحَمِدَتِ اللَّهَ، فَشَمَّتُّهَا. سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِذَا عَطَسَ أَحَدُكُمْ فَحَمِدَ اللَّهَ فَشَمِّتُوهُ، فَإِنْ لَمْ يَحْمَدِ اللَّهَ، فَلاَ تُشَمِّتُوهُ».

٥٥ ـ (٢٩٩٣) ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ، عَنْ إِيَاسِ بْنِ سَلَمَةَ بْنِ الأَكْوَعِ، عَنْ أَبِيهِ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا أَبُو النَّضْرِ هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ: حَدَّثَنِي إِيَاسُ بْنُ سَلَمَةَ بْنِ الأَكْوَعِ؛ أَنَّ أَبَاهُ حَدَّثَهُ؛ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ، وَعَطَسَ رَجُلٌ عِنْدَهُ فَقَالَ لَهُ: «يَرْحَمُكَ اللَّهُ»، ثُمَّ عَطَسَ أُخْرَىٰ فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «الرَّجُلُ مَزْكُومٌ».

٥٦ ـ (٢٩٩٤) ـ حدّثنا يَحْيَىٰ بْنُ أَيُّوبَ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَعَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ. قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ، يَعْنُونَ ابْنَ جَعْفَرٍ، عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «التَّثَاؤُبُ مِنَ الشَّيْطَانِ، فَإِذَا تَثَاوَبَ أَحَدُكُمْ فَلْيَكْظِمْ مَا اسْتَطَاعَ».

٥٧ ـ (٢٩٩٥) ـ حدّثني أَبُو غَسَّانَ الْمِسْمَعِيُّ، مَالِكُ بْنُ عَبْدِ الْوَاحِدِ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ: حَدَّثَنَا سُهَيْلُ بْنُ أَبِي صَالِحٍ، قَالَ: سَمِعْتُ ابْناً لأَبِي سَعِيدٍ الْخُدْرِيِّ يُحَدِّثُ أَبِي، عَنْ أَبِيهِ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا تَثَاءَبَ أَحَدُكُمْ، فَلْيُمْسِكْ بِيَدِهِ عَلَىٰ فِيهِ. فَإِنَّ الشَّيْطَانَ يَدْخُلُ».

٥٨ ـ (...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ، عَنْ سُهَيْلٍ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا تَثَاءَبَ أَحَدُكُمْ، فَلْيُمْسِكْ بِيَدِهِ فَإِنَّ الشَّيْطَانَ يَدْخُلُ».

٥٩ ـ (...) ـ حدّثني أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنِ ابْنِ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنْ أَبِيهِ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا تَثَاءَبَ أَحَدُكُمْ فِي الصَّلاَةِ، فَلْيَكْظِمْ مَا اسْتَطَاعَ، فَإِنَّ الشَّيْطَانَ يَدْخُلُ».

(...) ـ حدّثناه عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، وَعَنِ ابْنِ أَبِي سَعِيدٍ، عَنْ أَبِي سَعِيدٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ... بِمِثْلِ حَدِيثِ بِشْرٍ وَعَبْدِ الْعَزِيزِ.

[10] Different traditions

60-(2996) A'isha "Allah be pleased with her"reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: The Angels were born out of light and the Jinns were born out of the spark of fire and Adam was born as he has been defined (in the Qur'an) for you (i.e. he is fashioned out of clay).

[11] What about the mouse

61-(2997) Abu Huraira "Allah be pleased with him"reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: A group of Banu Isra'il was lost. I do not know what happened to it, but I think (that it underwent a process of metamorphosis) and assumed the shape of rats. Don't you see when the milk of the camel is placed before them, these do not drink and when the milk of goat is placed before them, these do drink. Abu Huraira said: I narrated this very Hadith to Ka'b and he said: Did you hear this from The Messenger of Allah "Allah's blessing and peace be upon him"? I (Abu Huraira) said: Yes. He said this again and again, and I said: Have I read Torah? This Hadith was narrated on the authority of Ishaq with a slight variation of wording.

62-(...) Abu Huraira "Allah be pleased with him"reported that the rat (is the result of) metamorphosis (of a group of Banu Isra'il) and the proof of this is that when the milk of goat is placed before it, it drinks it, and when the milk of the camel is placed before it, it would not taste it at all. Ka'b said: Did you hear it from The Messenger of Allah "Allah's blessing and peace be upon him"? Thereupon he said: Has Torah been revealed to me?

[12] The believer should not be stung twice from one (and the same) hole

63-(2998) Abu Huraira "Allah be pleased with him"reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: The believer does not allow to be stung twice from one (and the same) hole.

(...) This Hadith was narrated on the authority of Abu Huraira through another chain of transmitters.

[13] Every act of a believer is a blessing for him

64-(2999) Suhaib "Allah be pleased with him"reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: Strange are the ways of a believer for there is good in every affair of his and this is not the case with anyone else except in the case of a believer for if he has an occasion to feel delight, he thanks (God), thus there is a good

١٠ ـ باب في أحاديث مُتَفَرِّقَةٍ

٦٠ ـ (٢٩٩٦) ـ حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ. قَالَ عَبْدٌ: أَخْبَرَنَا. وَقَالَ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ؛ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ. قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «خُلِقَتِ الْمَلاَئِكَةُ مِنْ نُورٍ، وَخُلِقَ الْجَانُّ مِنْ مَارِجٍ مِنْ نَارٍ، وَخُلِقَ آدَمُ مِمَّا وُصِفَ لَكُمْ».

١١ ـ باب في الفَأْرِ وأَنَّهُ مسْخٌ

٦١ ـ (٢٩٩٧) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ الْمُثَنَّى الْعَنَزِيُّ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ الرُّزِّيُّ. جَمِيعاً، عَنِ الثَّقَفِيِّ، وَاللَّفْظُ لابْنِ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الْوَهَّابِ: حَدَّثَنَا خَالِدٌ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «فُقِدَتْ أُمَّةٌ مِنْ بَنِي إِسْرَائِيلَ، لاَ يُدْرَىٰ مَا فَعَلَتْ. وَلاَ أُرَاهَا إِلاَّ الْفَأْرَ. أَلاَ تَرَوْنَهَا إِذَا وُضِعَ لَهَا أَلْبَانُ الإِبِلِ لَمْ تَشْرَبْهُ، وَإِذَا وُضِعَ لَهَا أَلْبَانُ الشَّاءِ شَرِبَتْهُ؟».

قَالَ أَبُو هُرَيْرَةَ: فَحَدَّثْتُ هٰذَا الْحَدِيثَ كَعْباً فَقَالَ: آنْتَ سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ ﷺ؟ قُلْتُ: نَعَمْ. قَالَ ذٰلِكَ مِرَاراً. قُلْتُ: أَأَقْرَأُ التَّوْرَاةَ؟

قَالَ إِسْحَاقُ فِي رِوَايَتِهِ: «لاَ نَدْرِي مَا فَعَلَتْ».

[البخاري: كتاب بدء الخلق، باب خير مال المسلم غنم يتبع بها شعف الجبال، رقم: ٣٣٠٥].

٦٢ ـ (...) ـ وحدّثني أَبُو كُرَيْبٍ، مُحَمَّدُ بْنُ الْعَلاَءِ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: «الْفَأْرَةُ مَسْخٌ. وَآيَةُ ذٰلِكَ أَنَّهُ يُوضَعُ بَيْنَ يَدَيْهَا لَبَنُ الْغَنَمِ فَتَشْرَبُهُ. وَيُوضَعُ بَيْنَ يَدَيْهَا لَبَنُ الإِبِلِ فَلاَ تَذُوقُهُ».

فَقَالَ لَهُ كَعْبٌ: أَسَمِعْتَ هٰذَا مِنْ رَسُولِ اللَّهِ ﷺ؟ قَالَ: أَفَأُنْزِلَتْ عَلَيَّ التَّوْرَاةُ؟

١٢ ـ باب لا يُلْدَغُ الْمُؤْمِنُ من جُحْرٍ مَرَّتَيْنِ

٦٣ ـ (٢٩٩٨) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، عَنْ عُقَيْلٍ، عَنِ الزُّهْرِيِّ، عَنِ ابْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ، قَالَ: «لاَ يُلْدَغُ الْمُؤْمِنُ، مِنْ جُحْرٍ وَاحِدٍ، مَرَّتَيْنِ».

[البخاري: كتاب الأدب، باب لا يلدغ المؤمن من جحر مرتين، رقم: ٦١٣٣].

(...) ـ وَحَدَّثَنِيهِ أَبُو الطَّاهِرِ وَحَرْمَلَةُ بْنُ يَحْيَىٰ. قَالاَ: أَخْبَرَنَا ابْنُ وَهْبٍ، عَنْ يُونُسَ. (ح) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ حَاتِمٍ. قَالاَ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا ابْنُ أَخِي ابْنِ شِهَابٍ، عَنْ عَمِّهِ، عَنِ ابْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِهِ.

١٣ ـ بابٌ «الْمُؤْمِنُ أَمْرُهُ كُلُّهُ خَيْرٌ»

٦٤ ـ (٢٩٩٩) ـ حدّثنا هَدَّابُ بْنُ خَالِدٍ الأَزْدِيُّ وَشَيْبَانُ بْنُ فَرُّوخَ. جَمِيعاً عَنْ سُلَيْمَانَ بْنِ الْمُغِيرَةِ وَاللَّفْظُ لِشَيْبَانَ: حَدَّثَنَا سُلَيْمَانُ: حَدَّثَنَا ثَابِتٌ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي

for him in it, and if he gets into trouble and shows resignation (and endures it patiently), there is a good for him in it.

[14] It is forbidden to praise anyone so much exaggeratingly, to the extent that there may be fear of his being misled because of that

65-(3000) Abd Ar-Rahman Ibn Abu Bakra reported on the authority of his father that a person praised another person in the presence of The Messenger of Allah "Allah's blessing and peace be upon him", whereupon he said: Woe be to thee, you have broken the neck of your friend, you have broken the neck of your friend-he said this twice. If one of you has to praise his friend at all, he should say: I think (him to be) so and Allah knows it well and I do not know the secret of the heart and Allah knows the destined end, and I cannot testify his purity against Allah but (he appears) to be so and so.

66-(...) Abd Ar-Rahman Ibn Abu Bakra reported on the authority of his father that a person was mentioned in the presence of The Messenger of Allah "Allah's blessing and peace be upon him", and a person said: The Messenger of Allah, no person is more excellent than he after The Messenger of Allah "Allah's blessing and peace be upon him". Thereupon The Messenger of Allah "Allah's blessing and peace be upon him" said: Woe be to thee, you have broken the neck of your friend, and he said this twice. Then The Messenger of Allah "Allah's blessing and peace be upon him" said: If anyone has to praise his brother at all, he should say: I think him to be so and so, and even on this he should say: I do not consider anyone purer than Allah (considers).

(...) This Hadith was narrated on the authority of Shu'ba with a slight variation of wording.

67-(3001) Abu Musa "Allah be pleased with him"reported: The Messenger of Allah "Allah's blessing and peace be upon him" saw a person lauding another person or praising him too much. Thereupon he said: You killed him, or you sliced the back of a person.

68-(3002) Abu Ma'mar reported that a person lauded a ruler amongst the rulers and Miqdad began to throw dust upon him and he said: The Messenger of Allah "Allah's blessing and peace be upon him" commanded us that we should throw dust upon the faces of those who shower too much praise.

69-(...) Hammam Ibn Al-Harith reported that a person began to praise Uthman and Miqdad sat upon his knee; and he was a bulky person and

لَيْلَىٰ، عَنْ صُهَيْبٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «عَجَباً لأَمْرِ الْمُؤْمِنِ، إِنَّ أَمْرَهُ كُلَّهُ خَيْرٌ. وَلَيْسَ ذَاكَ لأَحَدٍ إِلاَّ لِلْمُؤْمِنِ. إِنْ أَصَابَتْهُ سَرَّاءُ شَكَرَ، فَكَانَ خَيْراً لَهُ. وَإِنْ أَصَابَتْهُ ضَرَّاءُ صَبَرَ، فَكَانَ خَيْراً لَهُ».

١٤ ـ باب النَّهْيِ عن المَدْحِ إذا كان فيه إفْرَاطٌ وخِيْفَ منه فتنةٌ على الممدوح

٦٥ ـ (٣٠٠٠) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ أَبِي بَكْرَةَ، عَنْ أَبِيهِ، قَالَ: مَدَحَ رَجُلٌ رَجُلاً، عِنْدَ النَّبِيِّ ﷺ قَالَ: فَقَالَ: «وَيْحَكَ، قَطَعْتَ عُنُقَ صَاحِبِكَ. قَطَعْتَ عُنُقَ صَاحِبِكَ» مِرَاراً «إِذَا كَانَ أَحَدُكُمْ مَادِحاً صَاحِبَهُ لاَ مَحَالَةَ، فَلْيَقُلْ: أَحْسِبُ فُلاَناً. وَاللَّهُ حَسِيبُهُ. وَلاَ أُزَكِّي عَلَى اللَّهِ أَحَداً. أَحْسِبُهُ، إِنْ كَانَ يَعْلَمُ ذَاكَ، كَذَا وَكَذَا».

[البخاري: كتاب الشهادات، باب إذا زكى رجل رجلاً كفاه، رقم: ٢٦٦٢].

٦٦ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ عَمْرِو بْنِ عَبَّادِ بْنِ جَبَلَةَ بْنِ أَبِي رَوَّادٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. (ح) وَحَدَّثَنِي أَبُو بَكْرِ بْنُ نَافِعٍ: أَخْبَرَنَا غُنْدَرٌ. قَالَ: شُعْبَةُ حَدَّثَنَا، عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ أَبِي بَكْرَةَ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ؛ أَنَّهُ ذُكِرَ عِنْدَهُ رَجُلٌ. فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ مَا مِنْ رَجُلٍ، بَعْدَ رَسُولِ اللَّهِ ﷺ، أَفْضَلُ مِنْهُ فِي كَذَا وَكَذَا. فَقَالَ النَّبِيُّ ﷺ: «وَيْحَكَ، قَطَعْتَ عُنُقَ صَاحِبِكَ» مِرَاراً يَقُولُ ذٰلِكَ. ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «إِنْ كَانَ أَحَدُكُمْ مَادِحاً أَخَاهُ، لاَ مَحَالَةَ، فَلْيَقُلْ: أَحْسِبُ فُلاَناً، إِنْ كَانَ يُرَىٰ أَنَّهُ كَذٰلِكَ. وَلاَ أُزَكِّي عَلَى اللَّهِ أَحَداً».

(...) ـ وحَدَّثَنِيهِ عَمْرٌو النَّاقِدُ: حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ. (ح) وحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا شَبَابَةُ بْنُ سَوَّارٍ. كِلاَهُمَا عَنْ شُعْبَةَ، بِهَٰذَا الإِسْنَادِ... نَحْوَ حَدِيثِ يَزِيدَ بْنِ زُرَيْعٍ. وَلَيْسَ فِي حَدِيثِهِمَا: فَقَالَ رَجُلٌ: مَا مِنْ رَجُلٍ بَعْدَ رَسُولِ اللَّهِ ﷺ أَفْضَلُ مِنْهُ.

٦٧ ـ (٣٠٠١) ـ حدّثني أَبُو جَعْفَرٍ، مُحَمَّدُ بْنُ الصَّبَّاحِ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ زَكَرِيَّاءَ، عَنْ بُرَيْدِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي بُرْدَةَ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَىٰ، قَالَ: سَمِعَ النَّبِيُّ ﷺ رَجُلاً يُثْنِي عَلَىٰ رَجُلٍ، وَيُطْرِيهِ فِي الْمِدْحَةِ. فَقَالَ: «لَقَدْ أَهْلَكْتُمْ، أَوْ قَطَعْتُمْ، ظَهْرَ الرَّجُلِ».

[البخاري: كتاب الشهادات، باب ما يكره من الإطناب في المدح، رقم: ٢٦٦٣].

٦٨ ـ (٣٠٠٢) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْمُثَنَّىٰ. جَمِيعاً عَنِ ابْنِ مَهْدِيٍّ، وَاللَّفْظُ لابْنِ الْمُثَنَّىٰ، قَالاَ: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ. عَنْ سُفْيَانَ، عَنْ حَبِيبٍ، عَنْ مُجَاهِدٍ، عَنْ أَبِي مَعْمَرٍ، قَالَ: قَامَ رَجُلٌ يُثْنِي عَلَىٰ أَمِيرٍ مِنَ الأُمَرَاءِ. فَجَعَلَ الْمِقْدَادُ يَحْثِي عَلَيْهِ التُّرَابَ، وَقَالَ: أَمَرَنَا رَسُولُ اللَّهِ ﷺ أَنْ نَحْثِيَ فِي وُجُوهِ الْمَدَّاحِينَ التُّرَابَ.

٦٩ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَمُحَمَّدُ بْنُ بَشَّارٍ، وَاللَّفْظُ لابْنِ الْمُثَنَّىٰ، قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ هَمَّامِ بْنِ الْحَارِثِ؛ أَنَّ

began to throw pebbles upon his (flatterer's) face. Thereupon Uthman said: What is the matter with you? And he said: Verily, The Messenger of Allah "Allah's blessing and peace be upon him" said: When you see those who shower (undue) praise (upon others), throw dust upon their faces.

(...) This Hadith was narrated on the authority of Al-Miqdad through another chain of transmitters.

[15] The older one is to be preferred

70-(3003) Abdullah Ibn Umar "Allah be pleased with both"reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: It was shown in a vision that I was rinsing my mouth with the teeth-cleanser stick and two persons began to contend with one another for getting that teeth-cleanser stick. One was older than the other. I gave the teeth-cleanser stick to the younger one amongst them, but it was said to me: (Let it be given) to the older one. So I gave it to the older one.

[16] One must verify of the Hadith (before narrating it), and the command of recording the knowledge

71-(2493) Abu Huraira "Allah be pleased with him"used to say: Listen to me, inmate of the apartment; listen to me, inmate of the apartment, while A'isha (Allah be pleased with her) had been busy in observing prayer. As she finished prayer, she said to" Urwa: Did you hear his words? And this is how The Messenger of Allah "Allah's blessing and peace be upon him" used to utter (so distinctly) that if one intended to count (the words uttered) he would be able to do so.

72-(3004) Abu Sa'id Al-Khudri "Allah be pleased with him"reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: Do not take down anything from me, and he who took down anything from me except the Qur'an, he should efface that and narrate from me, for there is no harm in it and he who attributed any falsehood to me-and Hammam said: I think he also said:" deliberately" -he should in fact find his abode in the Hell-Fire.

[17] The story of the people of the ditch, the magician, the monk and the slave

73-(3005) Suhaib "Allah be pleased with him"reported that The Messenger of Allah "Allah's blessing and peace be upon him" thus said: There lived a king before you and he had a (court) magician. As he (the magician) grew old, he said to the king: I have grown old, send some young boy to me so that I should teach him magic. He (the king) sent to

رَجُلاً جَعَل يَمْدَحُ عُثْمَانَ. فَعَمِدَ الْمِقْدَادُ. فَجَثَا عَلَىٰ رُكْبَتَيْهِ. وَكَانَ رَجُلاً ضَخْماً، فَجَعَلَ يَحْثُو فِي وَجْهِهِ الْحَصْبَاءَ. فَقَالَ لَهُ عُثْمَانُ: مَا شَأْنُكَ؟ فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا رَأَيْتُمُ الْمَدَّاحِينَ، فَاحْثُوا فِي وُجُوهِهِمُ التُّرَابَ».

(...) ـ وحدّثناه مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ. (ح) وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا الأَشْجَعِيُّ، عُبَيْدُ اللَّهِ بْنُ عُبَيْدِ الرَّحْمَٰنِ، عَنْ سُفْيَانَ الثَّوْرِيِّ، عَنِ الأَعْمَشِ وَمَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ هَمَّامٍ، عَنِ الْمِقْدَادِ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِهِ.

١٥ ـ باب مُنَاوَلَةِ الأَكْبَرِ

٧٠ ـ (٣٠٠٣) ـ حدّثنا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنِي أَبِي: حَدَّثَنَا صَخْرٌ، يَعْنِي ابْنَ جُوَيْرِيَةَ، عَنْ نَافِعٍ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ حَدَّثَهُ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَرَانِي فِي الْمَنَامِ أَتَسَوَّكُ بِسِوَاكٍ، فَجَذَبَنِي رَجُلاَنِ. أَحَدُهُمَا أَكْبَرُ مِنَ الآخَرِ. فَنَاوَلْتُ السِّوَاكَ الأَصْغَرَ مِنْهُمَا. فَقِيلَ لِي: كَبِّرْ. فَدَفَعْتُهُ إِلَىٰ الأَكْبَرِ».

١٦ ـ باب التَّثَبُّتِ في الحَدِيثِ، وحُكْمِ كِتَابَةِ العِلْمِ

٧١ ـ (٢٤٩٣) ـ حدّثنا هَارُونُ بْنُ مَعْرُوفٍ: حَدَّثَنَا بِهِ سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، قَالَ: كَانَ أَبُو هُرَيْرَةَ يُحَدِّثُ وَيَقُولُ: اسْمَعِي يَا رَبَّةَ الْحُجْرَةِ، اسْمَعِي يَا رَبَّةَ الْحُجْرَةِ، وَعَائِشَةُ تُصَلِّي. فَلَمَّا قَضَتْ صَلاَتَهَا قَالَتْ لِعُرْوَةَ: أَلاَ تَسْمَعُ إِلَىٰ هَٰذَا وَمَقَالَتِهِ آنِفاً؟ إِنَّمَا كَانَ النَّبِيُّ ﷺ يُحَدِّثُ حَدِيثاً، لَوْ عَدَّهُ الْعَادُّ لأَحْصَاهُ.

٧٢ ـ (٣٠٠٤) ـ حدّثنا هَدَّابُ بْنُ خَالِدٍ الأَزْدِيُّ: حَدَّثَنَا هَمَّامٌ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لاَ تَكْتُبُوا عَنِّي، وَمَنْ كَتَبَ عَنِّي غَيْرَ الْقُرْآنِ، فَلْيَمْحُهُ. وَحَدِّثُوا عَنِّي وَلاَ حَرَجَ، وَمَنْ كَذَبَ عَلَيَّ ـ قَالَ هَمَّامٌ أَحْسِبُهُ قَالَ: مُتَعَمِّداً ـ فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ».

١٧ ـ باب قِصَّةِ أَصْحَابِ الأُخْدُودِ والسَّاحِرِ والرَّاهِبِ والغُلَامِ

٧٣ ـ (٣٠٠٥) ـ حدّثنا هَدَّابُ بْنُ خَالِدٍ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: حَدَّثَنَا ثَابِتٌ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ أَبِي لَيْلَىٰ، عَنْ صُهَيْبٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «كَانَ مَلِكٌ

him a young man so that he should train him (in magic). And on his way (to the magician) he (the young man) found a monk sitting there. He (the young man) listened to his (the monk's) talk and was impressed by it. It became his habit that on his way to the magician he met the monk and set there and he came to the magician (late). He (the magician) beat him because of delay. He made a complaint of that to the monk and he said to him: When you feel afraid of the magician, say: Members of my family had detained me. And when you feel afraid of your family you should say: The magician had detained me. It so happened that there came a huge beast (of prey) and it blocked the way of the people, and he (the young boy) said: I will come to know today whether the magician is superior or the monk is superior. He picked up a stone and said: O Allah, if the affair of the monk is dearer to Thee than the affair of the magician, cause death to this animal so that the people should be able to move about freely. He threw that stone towards it and killed it and the people began to move about (on the path freely). He (the young man) then came to that monk and Informed him and the monk said: Sonny, today you are superior to me. Your affair has come to a stage where I find that you would be soon put to a trial, and in case you are put to a trial don't give my clue. That young man began to treat the blind and those suffering from leprosy and he in fact began to cure people from (all kinds) of illness. When a companion of the king who had gone blind heard about him, he came to him with numerous gifts and said: If you cure me all these things collected together here would be yours. Be said: I myself do not cure anyone. It is Allah Who cures and if you affirm faith in Allah, I shall also supplicate Allah to cure you.

He affirmed his faith in Allah and Allah cured him and he came to the king and sat by his side as he used to sit before. The king said to him: Who restored your eyesight? He said: My Lord. Thereupon he said: It means that your Lord is One besides me. He said: My Lord and your Lord is Allah, so he (the king) took hold of him and tormented him till he gave a clue of that boy. The young man was thus summoned and the king said to him: O boy, it has been conveyed to me that you have become so much proficient in your magic that you cure the blind and those suffering from leprosy and you do such and such things. Thereupon he said: I do not cure anyone; it is Allah Who cures, and he (the king) took hold of him and began to torment him. So he gave a clue of the monk. The monk was thus summoned and it was said to him: You should turn back from your religion. He, however, refused to do so. He (ordered) for a saw to be brought (and when it was done) he (the king) placed it in the middle of his

فِيمَنْ كَانَ قَبْلَكُمْ، وَكَانَ لَهُ سَاحِرٌ. فَلَمَّا كَبِرَ قَالَ لِلْمَلِكِ: إِنِّي قَدْ كَبِرْتُ. فَابْعَثْ إِلَيَّ غُلاَماً أُعَلِّمْهُ السِّحْرَ. فَبَعَثَ إِلَيْهِ غُلاَماً يُعَلِّمُهُ. فَكَانَ فِي طَرِيقِهِ، إِذَا سَلَكَ، رَاهِبٌ. فَقَعَدَ إِلَيْهِ وَسَمِعَ كَلاَمَهُ، فَأَعْجَبَهُ. فَكَانَ إِذَا أَتَى السَّاحِرَ مَرَّ بِالرَّاهِبِ وَقَعَدَ إِلَيْهِ. فَإِذَا أَتَى السَّاحِرَ ضَرَبَهُ. فَشَكَا ذٰلِكَ إِلَى الرَّاهِبِ. فَقَالَ: «إِذَا خَشِيتَ السَّاحِرَ فَقُلْ: حَبَسَنِي أَهْلِي. وَإِذَا خَشِيتَ أَهْلَكَ فَقُلْ: حَبَسَنِي السَّاحِرُ.

فَبَيْنَمَا هُوَ كَذٰلِكَ إِذْ أَتَىٰ عَلَىٰ دَابَّةٍ عَظِيمَةٍ قَدْ حَبَسَتِ النَّاسَ. فَقَالَ: الْيَوْمَ أَعْلَمُ آلسَّاحِرُ أَفْضَلُ أَمِ الرَّاهِبُ أَفْضَلُ؟ فَأَخَذَ حَجَراً فَقَالَ: «اللّٰهُمَّ إِنْ كَانَ أَمْرُ الرَّاهِبِ أَحَبَّ إِلَيْكَ مِنْ أَمْرِ السَّاحِرِ فَاقْتُلْ هٰذِهِ الدَّابَّةَ، حَتَّىٰ يَمْضِيَ النَّاسُ. فَرَمَاهَا فَقَتَلَهَا، وَمَضَى النَّاسُ. فَأَتَى الرَّاهِبَ فَأَخْبَرَهُ. فَقَالَ لَهُ الرَّاهِبُ: أَيْ بُنَيَّ، أَنْتَ، الْيَوْمَ، أَفْضَلُ مِنِّي. قَدْ بَلَغَ مِنْ أَمْرِكَ مَا أَرَىٰ. وَإِنَّكَ سَتُبْتَلَىٰ. فَإِنِ ابْتُلِيتَ فَلاَ تَدُلَّ عَلَيَّ.

وَكَانَ الْغُلاَمُ يُبْرِىءُ الأَكْمَهَ وَالأَبْرَصَ وَيُدَاوِي النَّاسَ مِنْ سَائِرِ الأَدْوَاءِ. فَسَمِعَ جَلِيسٌ لِلْمَلِكِ كَانَ قَدْ عَمِيَ، فَأَتَاهُ بِهَدَايَا كَثِيرَةٍ. فَقَالَ: مَا هَا هُنَا لَكَ أَجْمَعُ، إِنْ أَنْتَ شَفَيْتَنِي. فَقَالَ: إِنِّي لاَ أَشْفِي أَحَداً. إِنَّمَا يَشْفِي اللّٰهُ. فَإِنْ أَنْتَ آمَنْتَ بِاللّٰهِ دَعَوْتُ اللّٰهَ فَشَفَاكَ. فَآمَنَ بِاللّٰهِ. فَشَفَاهُ اللّٰهُ. فَأَتَىٰ الْمَلِكَ فَجَلَسَ إِلَيْهِ كَمَا كَانَ يَجْلِسُ. فَقَالَ لَهُ الْمَلِكُ: مَنْ رَدَّ عَلَيْكَ بَصَرَكَ؟ قَالَ: رَبِّي. قَالَ: وَلَكَ رَبٌّ غَيْرِي؟ قَالَ: رَبِّي وَرَبُّكَ اللّٰهُ. فَأَخَذَهُ فَلَمْ يَزَلْ يُعَذِّبُهُ حَتَّىٰ دَلَّ عَلَى الْغُلاَمِ. فَجِيءَ بِالْغُلاَمِ. فَقَالَ لَهُ الْمَلِكُ: أَيْ بُنَيَّ، قَدْ بَلَغَ مِنْ سِحْرِكَ مَا تُبْرِىءُ الأَكْمَهَ وَالأَبْرَصَ وَتَفْعَلُ وَتَفْعَلُ. فَقَالَ: إِنِّي لاَ أَشْفِي أَحَداً. إِنَّمَا يَشْفِي اللّٰهُ. فَأَخَذَهُ فَلَمْ يَزَلْ يُعَذِّبُهُ حَتَّىٰ دَلَّ عَلَى الرَّاهِبِ. فَجِيءَ بِالرَّاهِبِ. فَقِيلَ لَهُ: ارْجِعْ عَنْ دِينِكَ. فَأَبَىٰ. فَدَعَا بِالْمِنْشَارِ. فَوَضَعَ الْمِنْشَارَ فِي مَفْرِقِ رَأْسِهِ. فَشَقَّهُ حَتَّىٰ وَقَعَ شِقَّاهُ. ثُمَّ جِيءَ بِجَلِيسِ الْمَلِكِ فَقِيلَ لَهُ: ارْجِعْ عَنْ دِينِكَ.

head and tore it into parts till a part fell down. Then the courtier of the king was brought and it was said to him: Turn back from your religion. Arid he refused to do so, and the saw was placed in the midst of his head and it was torn till a part fell down. Then that young boy was brought and it was said to him: Turn back from your religion. He refused to do so and he was handed over to a group of his courtiers. And he said to them: Take him to such and such mountain; make him climb up that mountain and when you reach its top (ask him to renounce his faith) but if he refuses to do so, then throw him (down the mountain). So they took him and made him climb up the mountain and he said: O Allah, save me from them (in any way) Thou like and the mountain began to quake and they all fell down and that person came walking to the king. The king said to him: What has happened to your companions? He said: Allah has saved me from them. He again handed him to some of his courtiers and said: Take him and carry him in a small boat and when you reach the middle of the ocean (ask him to renounce) his religion, but if he does not renounce his religion throw him (into the water).

So they took him and he said: O Allah, save me from them and what they want to do. It was quite soon that the boat turned over and they were drowned and he came walking to the king, and the king said to him: What has happened to your companions? He said: Allah has saved me from them, and he said to the king: You cannot kill me until you do what I ask you to do. And he said: What is that? He said: You should gather people in a plain and hang me by the trunk (of a tree). Then take hold of an arrow from the quiver and say: In the name of Allah, the Lord of the worlds; then shoot an arrow and if you do that then you would be able to kill me. So he (the king) called the people in an open plain and tied him (the boy) to the trunk of a tree, then he took hold of an arrow from his quiver and then placed the arrow in the bow and then said: In the name of Allah, the Lord of the young boy; he then shot an arrow and it bit his temple. He (the boy) placed his hands upon the temple where the arrow had bit him and he died and the people said: We affirm our faith in the Lord of this young man, we affirm our faith in the Lord of this young man, and we affirm our faith in the Lord of this young man. The courtiers came to the king and it was said to him: Do you see that Allah has actually done what you aimed at averting. They (the people) have affirmed their faith in the Lord. He (the king) commanded ditches to be dug at important points in the path. When these ditches were dug, and the fire was lit in them it was said (to the people): He who would not turn back from his (boy's) religion would be

فَأَبَىٰ. فَوَضَعَ الْمِئْشَارَ فِي مَفْرِقِ رَأْسِهِ. فَشَقَّهُ بِهِ حَتَّىٰ وَقَعَ شِقَّاهُ.

ثُمَّ جِيءَ بِالْغُلاَمِ فَقِيلَ لَهُ: ارْجِعْ عَنْ دِينِكَ. فَأَبَىٰ. فَدَفَعَهُ إِلَىٰ نَفَرٍ مِنْ أَصْحَابِهِ فَقَالَ: اذْهَبُوا بِهِ إِلَىٰ جَبَلِ كَذَا وَكَذَا. فَاصْعَدُوا بِهِ الْجَبَلَ. فَإِذَا بَلَغْتُمْ ذُرْوَتَهُ، فَإِنْ رَجَعَ عَنْ دِينِهِ، وَإِلاَّ فَاطْرَحُوهُ.

فَذَهَبُوا بِهِ فَصَعِدُوا بِهِ الْجَبَلَ. فَقَالَ: اللَّهُمَّ اكْفِنِيهِمْ بِمَا شِئْتَ. فَرَجَفَ بِهِمُ الْجَبَلُ فَسَقَطُوا. وَجَاءَ يَمْشِي إِلَى الْمَلِكِ. فَقَالَ لَهُ الْمَلِكُ: مَا فَعَلَ أَصْحَابُكَ؟ قَالَ: كَفَانِيهِمُ اللَّهُ. فَدَفَعَهُ إِلَىٰ نَفَرٍ مِنْ أَصْحَابِهِ فَقَالَ: اذْهَبُوا بِهِ فَاحْمِلُوهُ فِي قُرْقُورٍ، فَتَوَسَّطُوا بِهِ الْبَحْرَ فَإِنْ رَجَعَ عَنْ دِينِهِ، وَإِلاَّ فَاقْذِفُوهُ. فَذَهَبُوا بِهِ. فَقَالَ: اللَّهُمَّ اكْفِنِيهِمْ بِمَا شِئْتَ. فَانْكَفَأَتْ بِهِمُ السَّفِينَةُ فَغَرِقُوا. وَجَاءَ يَمْشِي إِلَىٰ الْمَلِكِ. فَقَالَ لَهُ الْمَلِكُ: مَا فَعَلَ أَصْحَابُكَ؟ قَالَ: كَفَانِيهِمُ اللَّهُ. فَقَالَ لِلْمَلِكِ: إِنَّكَ لَسْتَ بِقَاتِلِي حَتَّىٰ تَفْعَلَ مَا آمُرُكَ بِهِ. قَالَ: وَمَا هُوَ؟ قَالَ: تَجْمَعُ النَّاسَ فِي صَعِيدٍ وَاحِدٍ. وَتَصْلُبُنِي عَلَىٰ جِذْعٍ. ثُمَّ خُذْ سَهْماً مِنْ كِنَانَتِي. ثُمَّ ضَعِ السَّهْمَ فِي كَبِدِ الْقَوْسِ ثُمَّ قُلْ: بِاسْمِ اللَّهِ، رَبِّ الْغُلاَمِ. ثُمَّ ارْمِنِي. فَإِنَّكَ إِذَا فَعَلْتَ ذٰلِكَ قَتَلْتَنِي.

فَجَمَعَ النَّاسَ فِي صَعِيدٍ وَاحِدٍ. وَصَلَبَهُ عَلَىٰ جِذْعٍ. ثُمَّ أَخَذَ سَهْماً مِنْ كِنَانَتِهِ. ثُمَّ وَضَعَ السَّهْمَ فِي كَبِدِ الْقَوْسِ ثُمَّ قَالَ: بِاسْمِ اللَّهِ، رَبِّ الْغُلاَمِ. ثُمَّ رَمَاهُ فَوَقَعَ السَّهْمُ فِي صُدْغِهِ. فَوَضَعَ يَدَهُ فِي صُدْغِهِ فِي مَوْضِعِ السَّهْمِ. فَمَاتَ. فَقَالَ النَّاسُ: آمَنَّا بِرَبِّ الْغُلاَمِ. آمَنَّا بِرَبِّ الْغُلاَمِ. آمَنَّا بِرَبِّ الْغُلاَمِ. فَأُتِيَ الْمَلِكُ فَقِيلَ لَهُ: أَرَأَيْتَ مَا كُنْتَ تَحْذَرُ؟ قَدْ، وَاللَّهِ، نَزَلَ بِكَ حَذَرُكَ. قَدْ آمَنَ النَّاسُ فَأَمَرَ بِالأُخْدُودِ فِي أَفْوَاهِ السِّكَكِ، فَخُدَّتْ وَأَضْرَمَ النِّيرَانَ. وَقَالَ: مَنْ لَمْ يَرْجِعْ عَنْ دِينِهِ فَأَحْمُوهُ فِيهَا. أَوْ قِيلَ

thrown in the fire or it would be said to them to jump in that. (The people courted death but did not renounce religion) till a woman came with her child and she felt hesitant in jumping into the fire and the child said to her: mother, endure (this ordeal) for it is the Truth.

[18] The long Hadith of Jabir, and the story of Abu Al-Yasar

74-(3006) Ubada Ibn As-Samit "Allah be pleased with him"reported: I and my father set out in search of knowledge to a tribe of the Ansar before their death (i.e. before the Companions of the Holy Prophet left the world) and I was the first to meet Abu Yasar, a Companion of The Messenger of Allah "Allah's blessing and peace be upon him" and there was a young man with him who carried the record of letters with him and there was a mantle prepared by the tribe of Mu'afiri upon him. And his servant too had a Mu'afiri mantle over him. My father said to him: My uncle, I see the signs of anger or that of agony on your face. He said: Yes, such and such person, the son of so and so, of the tribe of Harami owed me a debt. I went to his family, extended salutations and said: Where is he? They said: He is not here. Then came out to me his son who was at the threshold of his youth. I said to him: Where is your father? He said: No sooner did he hear your sound than he hid himself behind my mother's bedstead. I said to him: Walk out to me, for I know where you are. He came out. I said to him: What prompted you to hide yourself from me? He said: By God, whatever I would say to you would not be a lie. By Allah, I fear that I should tell a lie to you and in case of making promise with you I should break it, as you are the Companion of The Messenger of Allah "Allah's blessing and peace be upon him". The fact is that I was hard up in regard to money. I said: Do you adjure by Allah? He said: I adjure by Allah. I said: Do you adjure by Allah? He said: I adjure by Allah. I said: Do you adjure by Allah? He said: I adjure by Allah. Then he brought his promissory note and he wrote off (the debt) with his hand and said: Make payment when you find yourself solvent enough to pay me back; if you are not, then there is no liability upon you. These two eyes of mine saw, and he (Abu Yasar) placed his fingers upon his eyes and these two ears of mine heard and my heart retained, and he pointed towards his heart that The Messenger of Allah "Allah's blessing and peace be upon him" said: He who gives time to one who is financially hard up (in the payment of debt) or writes off his debt, Allah will provide him His shadow.

(3007) I said to him: My uncle, if you get the cloak of your servant and you give him your two clothes, or take his two clothes of Mu'afir and give

لَهُ: اقْتَحِمْ. فَفَعَلُوا. حَتَّىٰ جَاءَتِ امْرَأَةٌ وَمَعَهَا صَبِيٌّ لَهَا. فَتَقَاعَسَتْ أَنْ تَقَعَ فِيهَا. فَقَالَ لَهَا الْغُلاَمُ: يَا أُمَّهْ، اصْبِرِي. فَإِنَّكِ عَلَى الْحَقِّ».

١٨ ـ باب حديث جابر الطَّويل، وقصَّة أبي اليَسَر

٧٤ ـ (٣٠٠٦) ـ حدّثنا هَارُونُ بْنُ مَعْرُوفٍ وَمُحَمَّدُ بْنُ عَبَّادٍ، وَتَقَارَبَا فِي لَفْظِ الْحَدِيثِ، وَالسِّيَاقُ لِهَارُونَ. قَالاَ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ يَعْقُوبَ بْنِ مُجَاهِدٍ، أَبِي حَزْرَةَ، عَنْ عُبَادَةَ بْنِ الْوَلِيدِ بْنِ عُبَادَةَ بْنِ الصَّامِتِ، قَالَ: خَرَجْتُ أَنَا وَأَبِي نَطْلُبُ الْعِلْمَ فِي هٰذَا الْحَيِّ مِنَ الأَنْصَارِ، قَبْلَ أَنْ يَهْلِكُوا. فَكَانَ أَوَّلَ مَنْ لَقِينَا أَبَا الْيَسَرِ، صَاحِبَ رَسُولِ اللَّهِ ﷺ. وَمَعَهُ غُلاَمٌ لَهُ. مَعَهُ ضِمَامَةٌ مِنْ صُحُفٍ. وَعَلَىٰ أَبِي الْيَسَرِ بُرْدَةٌ وَمَعَافِرِيٌّ. وَعَلَىٰ غُلاَمِهِ بُرْدَةٌ وَمَعَافِرِيٌّ. فَقَالَ لَهُ أَبِي: يَا عَمِّ، إِنِّي أَرَىٰ فِي وَجْهِكَ سُفْعَةً مِنْ غَضَبٍ. قَالَ: أَجَلْ، كَانَ لِي عَلَىٰ فُلاَنِ بْنِ فُلاَنٍ الْحَرَامِيِّ مَالٌ. فَأَتَيْتُ أَهْلَهُ فَسَلَّمْتُ. فَقُلْتُ: ثَمَّ هُوَ؟ قَالُوا: لاَ. فَخَرَجَ عَلَيَّ ابْنٌ لَهُ جَفْرٌ. فَقُلْتُ لَهُ: أَيْنَ أَبُوكَ؟ قَالَ: سَمِعَ صَوْتَكَ فَدَخَلَ أَرِيكَةَ أُمِّي. فَقُلْتُ: اخْرُجْ إِلَيَّ. فَقَدْ عَلِمْتُ أَيْنَ أَنْتَ. فَخَرَجَ. فَقُلْتُ: مَا حَمَلَكَ عَلَىٰ أَنِ اخْتَبَأْتَ مِنِّي؟ قَالَ: أَنَا، وَاللَّهِ، أُحَدِّثُكَ. ثُمَّ لاَ أَكْذِبُكَ. خَشِيتُ، وَاللَّهِ، أَنْ أُحَدِّثَكَ فَأَكْذِبَكَ. وَأَنْ أَعِدَكَ فَأُخْلِفَكَ. وَكُنْتَ صَاحِبَ رَسُولِ اللَّهِ ﷺ. وَكُنْتُ، وَاللَّهِ، مُعْسِراً. قَالَ: قُلْتُ: آللَّهِ. قَالَ: اللَّهِ. قُلْتُ: آللَّهِ. قَالَ: اللَّهِ. قُلْتُ: آللَّهِ. قَالَ: اللَّهِ. قَالَ: فَأَتَىٰ بِصَحِيفَتِهِ فَمَحَاهَا بِيَدِهِ. فَقَالَ: إِنْ وَجَدْتَ قَضَاءً فَاقْضِنِي. وَإِلاَّ، أَنْتَ فِي حِلٍّ. فَأَشْهَدُ بَصَرُ عَيْنَيَّ هَاتَيْنِ. وَوَضَعَ إِصْبَعَيْهِ عَلَىٰ عَيْنَيْهِ. وَسَمْعُ أُذُنَيَّ هَاتَيْنِ، وَوَعَاهُ قَلْبِي هٰذَا. وَأَشَارَ إِلَىٰ مَنَاطِ قَلْبِهِ. رَسُولَ اللَّهِ ﷺ وَهُوَ يَقُولُ: «مَنْ أَنْظَرَ مُعْسِراً، أَوْ وَضَعَ عَنْهُ، أَظَلَّهُ اللَّهُ فِي ظِلِّهِ».

(٣٠٠٧) ـ قَالَ: فَقُلْتُ لَهُ أَنَا: يَا عَمِّ، لَوْ أَنَّكَ أَخَذْتَ بُرْدَةَ غُلاَمِكَ وَأَعْطَيْتَهُ مَعَافِرِيَّكَ، وَأَخَذْتَ مَعَافِرِيَّهُ وَأَعْطَيْتَهُ بُرْدَتَكَ، فَكَانَتْ عَلَيْكَ حُلَّةٌ وَعَلَيْهِ حُلَّةٌ. فَمَسَحَ

him your cloak, then there would be one dress for you and one for him.

He wiped my head and said: O Allah, bless the son of my brother. O, son of my brother, these two very eyes of mine saw and these two ears of mine listened to and this heart of mine retained this, and he pointed towards the heart that The Messenger of Allah "Allah's blessing and peace be upon him" said: Feed them (the servants) and clothe them (the servants) what you wear, and if I give him the goods of the world, it is easy for me than this that he should take my good deeds on the Day of Judgement.

(3008) We went on till we came to Jabir Ibn Abdullah in the mosque and he was busy in observing prayer in one cloth which he had joined at its opposite ends. I made my way through the people till I sat between him and the Qibla and I said: May Allah have mercy upon you. Do you observe prayer with one cloth on your body whereas your mantle is lying at your side? He pointed me with his hand towards my breast just like this and he separated his fingers and bent them in the shape of a bow. And (he said): I thought that a fool like you should come to me so that he should see me as I do and he should then also do like it. The Messenger of Allah "Allah's blessing and peace be upon him" came to us in this very mosque and he had in his hand the twig of the palm-tree and he saw mucus towards the Qibla of the mosque and he erased it with the help of the twig. He then came to us and said: Who amongst you likes that Allah should turn His face away from him? We were afraid. He then again said: Who amongst you likes that Allah should turn His face away from him? We were afraid. He again said: Who amongst you likes that Allah should turn His face away from him? We said: The Messenger of Allah, none of us likes it. And he said: If one amongst you stands for prayer, Allah "Exalted and Glorified be He" is before him he should not spit in front of him, or on his right side, but should spit on his left side beneath his left foot and if he is impelled to do so all of a sudden (in spite of himself) he should then spit in his cloth and fold it in some part of it. (and he further said:) Bring some sweet-smelling thing. A young man who belonged to our tribe stood up, went and brought scent in his palm. The Messenger of Allah "Allah's blessing and peace be upon him" took that and applied it to the end of that twig and then touched the place where there had been mucus. Jabir said: This is why you should apply scent to your mosques.

(3009) We set out along with The Messenger of Allah "Allah's blessing and peace be upon him" on an expedition of Banu Buwat. He (The Prophet) was in search of Al-Majdi Ibn Amr Al-Juhani. (We had so

رَأْسِي. وَقَالَ: اللَّهُمَّ بَارِكْ فِيهِ. يَا ابْنَ أَخِي، بَصَرُ عَيْنَيَّ هَاتَيْنِ، وَسَمْعُ أُذُنَيَّ هَاتَيْنِ، وَوَعَاهُ قَلْبِي هٰذَا. وَأَشَارَ إِلَىٰ مَنَاطِ قَلْبِهِ. رَسُولَ اللَّهِ ﷺ وَهُوَ يَقُولُ: «أَطْعِمُوهُمْ مِمَّا تَأْكُلُونَ. وَأَلْبِسُوهُمْ مِمَّا تَلْبَسُونَ». وَكَانَ أَنْ أَعْطَيْتُهُ مِنْ مَتَاعِ الدُّنْيَا أَهْوَنَ عَلَيَّ مِنْ أَنْ يَأْخُذَ مِنْ حَسَنَاتِي يَوْمَ الْقِيَامَةِ.

(٣٠٠٨) ـ ثُمَّ مَضَيْنَا حَتَّىٰ أَتَيْنَا جَابِرَ بْنَ عَبْدِ اللَّهِ فِي مَسْجِدِهِ، وَهُوَ يُصَلِّي فِي ثَوْبٍ وَاحِدٍ، مُشْتَمِلاً بِهِ. فَتَخَطَّيْتُ الْقَوْمَ حَتَّىٰ جَلَسْتُ بَيْنَهُ وَبَيْنَ الْقِبْلَةِ. فَقُلْتُ: يَرْحَمُكَ اللَّهُ، أَتُصَلِّي فِي ثَوْبٍ وَاحِدٍ وَرِدَاؤُكَ إِلَىٰ جَنْبِكَ؟ قَالَ: فَقَالَ بِيَدِهِ فِي صَدْرِي هٰكَذَا. وَفَرَّقَ بَيْنَ أَصَابِعِهِ وَقَوَّسَهَا: أَرَدْتُ أَنْ يَدْخُلَ عَلَيَّ الأَحْمَقُ مِثْلُكَ، فَيَرَانِي كَيْفَ أَصْنَعُ، فَيَصْنَعُ مِثْلَهُ.

أَتَانَا رَسُولُ اللَّهِ ﷺ فِي مَسْجِدِنَا هٰذَا. وَفِي يَدِهِ عُرْجُونُ ابْنِ طَابٍ. فَرَأَىٰ فِي قِبْلَةِ الْمَسْجِدِ نُخَامَةً فَحَكَّهَا بِالْعُرْجُونِ. ثُمَّ أَقْبَلَ عَلَيْنَا فَقَالَ: «أَيُّكُمْ يُحِبُّ أَنْ يُعْرِضَ اللَّهُ عَنْهُ؟» قَالَ: فَخَشَعْنَا. ثُمَّ قَالَ: «أَيُّكُمْ يُحِبُّ أَنْ يُعْرِضَ اللَّهُ عَنْهُ؟» قَالَ: فَخَشَعْنَا. ثُمَّ قَالَ: «أَيُّكُمْ يُحِبُّ أَنْ يُعْرِضَ اللَّهُ عَنْهُ؟» قُلْنَا: لاَ أَيُّنَا، يَا رَسُولَ اللَّهِ. قَالَ: «فَإِنَّ أَحَدَكُمْ إِذَا قَامَ يُصَلِّي، فَإِنَّ اللَّهَ تَبَارَكَ وَتَعَالَىٰ قِبَلَ وَجْهِهِ. فَلاَ يَبْصُقَنَّ قِبَلَ وَجْهِهِ، وَلاَ عَنْ يَمِينِهِ. وَلْيَبْصُقْ عَنْ يَسَارِهِ، تَحْتَ رِجْلِهِ الْيُسْرَىٰ. فَإِنْ عَجِلَتْ بِهِ بَادِرَةٌ فَلْيَقُلْ بِثَوْبِهِ هٰكَذَا». ثُمَّ طَوَىٰ ثَوْبَهُ بَعْضَهُ عَلَىٰ بَعْضٍ فَقَالَ: «أَرُونِي عَبِيراً». فَقَامَ فَتًى مِنَ الْحَيِّ يَشْتَدُّ إِلَىٰ أَهْلِهِ. فَجَاءَ بِخَلُوقٍ فِي رَاحَتِهِ. فَأَخَذَهُ رَسُولُ اللَّهِ ﷺ فَجَعَلَهُ عَلَىٰ رَأْسِ الْعُرْجُونِ، ثُمَّ لَطَخَ بِهِ عَلَىٰ أَثَرِ النُّخَامَةِ.

فَقَالَ جَابِرٌ: فَمِنْ هُنَاكَ جَعَلْتُمُ الْخَلُوقَ فِي مَسَاجِدِكُمْ.

(٣٠٠٩) ـ سِرْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي غَزْوَةِ بَطْنِ بُوَاطٍ. وَهُوَ يَطْلُبُ

meager equipment) that five. six or seven of us had one camel to ride and so we mounted it turn by turn. Once there was the turn of an Ansari to ride upon the camel. He made it kneel down to ride over it (and after having. mounted it), he tried to raise it up but it hesitated. So he said. May there be curse of Allah upon you! Thereupon The Messenger of Allah "Allah's blessing and peace be upon him" said: Who is there to curse his camel? He said: The Messenger of Allah, it' is I. Thereupon he said: Get down from the camel and let us not have in our company the cursed one. Don't curse your own selves, nor your children. nor your belongings. There is the possibility that your curse may synchronies with the time when Allah is about to confer upon you what you demand and thus your prayer may be readily responded.

(3010) We set out on an expedition along with The Messenger of Allah "Allah's blessing and peace be upon him" until it was evening, and we had been near a. water reservoir of Arabia. The Messenger of Allah "Allah's blessing and peace be upon him" said: Who would be the person who would go ahead and set right the reservoir and drink water himself and serve us with it? Jabir said: I stood up and said: The Messenger of Allah, it is I who am ready to do that. Thereupon The Messenger of Allah "Allah's blessing and peace be upon him" said: Who is the person to accompany Jabir? And then Jabbar Ibn Sakhr stood up. So we went to that well and poured in that tank a bucket or two of water and plastered it with clay and then began to fill it (with water) until it was filled to the brim. The Messenger of Allah "Allah's blessing and peace be upon him" was the first who appeared before us, and he said: Do you (both) permit me to drink water out of it? We said: Yea, The Messenger of Allah. He led his camel to drink water and it drank. He then pulled its rein and it stretched its legs and began to urinate. He then took it aside and made it kneel down at another place and then came to the tank and performed ablution. I then got up and performed ablution like the ablution of The Messenger of Allah "Allah's blessing and peace be upon him", and Jabbar Ibn Sakhr went in order to relieve himself and The Messenger of Allah "Allah's blessing and peace be upon him" got up to observe prayer and there was a mantle over me. I tried to invert its ends but it was too short (to cover my body easily). It had its borders. I then inverted it (the mantle) and drew its opposite ends and then tied them at my neck. I then came and stood upon the left side of The Messenger of Allah "Allah's blessing and peace be upon him". He caught hold of me and made me go round behind him, until he made me stand on his right side. Then Jabbar Ibn Sakhr came. He performed ablution and

الْمَجْدِيَّ بْنَ عَمْرٍو الْجُهَنِيَّ. وَكَانَ النَّاضِحُ يَعْقُبُهُ مِنَّا الْخَمْسَةُ وَالسِّتَّةُ وَالسَّبْعَةُ. فَدَارَتْ عُقْبَةُ رَجُلٍ مِنَ الأَنْصَارِ عَلَىٰ نَاضِحٍ لَهُ. فَأَنَاخَهُ فَرَكِبَهُ. ثُمَّ بَعَثَهُ فَتَلَدَّنَ عَلَيْهِ بَعْضَ التَّلَدُّنِ. فَقَالَ لَهُ: شَأْ. لَعَنَكَ اللَّهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ هَٰذَا اللاَّعِنُ بَعِيرَهُ؟» قَالَ: أَنَا. يَا رَسُولَ اللَّهِ. قَالَ: «انْزِلْ عَنْهُ. فَلاَ تَصْحَبْنَا بِمَلْعُونٍ. لاَ تَدْعُوا عَلَىٰ أَنْفُسِكُمْ، وَلاَ تَدْعُوا عَلَىٰ أَوْلاَدِكُمْ، وَلاَ تَدْعُوا عَلَىٰ أَمْوَالِكُمْ، لاَ تُوَافِقُوا مِنَ اللَّهِ سَاعَةً يُسْأَلُ فِيهَا عَطَاءٌ، فَيَسْتَجِيبُ لَكُمْ».

(٣٠١٠) ـ سِرْنَا مَعَ رَسُولِ اللَّهِ ﷺ، حَتَّىٰ إِذَا كَانَتْ عُشَيْشِيَةٌ وَدَنَوْنَا مَاءً مِنْ مِيَاهِ الْعَرَبِ، قَالَ: رَسُولُ اللَّهِ ﷺ: «مَنْ رَجُلٌ يَتَقَدَّمُنَا فَيَمْدُرُ الْحَوْضَ فَيَشْرَبُ وَيَسْقِينَا؟» قَالَ جَابِرٌ: فَقُمْتُ فَقُلْتُ: هَٰذَا رَجُلٌ، يَا رَسُولَ اللَّهِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَيُّ رَجُلٍ مَعَ جَابِرٍ؟» فَقَامَ جَبَّارُ بْنُ صَخْرٍ. فَانْطَلَقْنَا إِلَى الْبِئْرِ. فَنَزَعْنَا فِي الْحَوْضِ سَجْلاً أَوْ سَجْلَيْنِ، ثُمَّ مَدَرْنَاهُ. ثُمَّ نَزَعْنَا فِيهِ حَتَّىٰ أَفْهَقْنَاهُ. فَكَانَ أَوَّلَ طَالِعٍ عَلَيْنَا رَسُولُ اللَّهِ ﷺ. فَقَالَ: «أَتَأْذَنَانِ؟» قُلْنَا: نَعَمْ. يَا رَسُولَ اللَّهِ، فَأَشْرَعَ نَاقَتَهُ فَشَرِبَتْ. شَنَقَ لَهَا فَشَجَتْ فَبَالَتْ. ثُمَّ عَدَلَ بِهَا فَأَنَاخَهَا. ثُمَّ جَاءَ رَسُولُ اللَّهِ ﷺ إِلَى الْحَوْضِ فَتَوَضَّأَ مِنْهُ. ثُمَّ قُمْتُ فَتَوَضَّأْتُ مِنْ مُتَوَضَّإِ رَسُولِ اللَّهِ ﷺ. فَذَهَبَ جَبَّارُ بْنُ صَخْرٍ يَقْضِي حَاجَتَهُ. فَقَامَ رَسُولُ اللَّهِ ﷺ لِيُصَلِّيَ. وَكَانَتْ عَلَيَّ بُرْدَةٌ ذَهَبْتُ أَنْ أُخَالِفَ بَيْنَ طَرَفَيْهَا فَلَمْ تَبْلُغْ لِي. وَكَانَتْ لَهَا ذَبَاذِبُ فَنَكَّسْتُهَا ثُمَّ خَالَفْتُ بَيْنَ طَرَفَيْهَا. ثُمَّ تَوَاقَصْتُ عَلَيْهَا. ثُمَّ جِئْتُ حَتَّىٰ قُمْتُ عَنْ يَسَارِ رَسُولِ اللَّهِ ﷺ. فَأَخَذَ بِيَدِي فَأَدَارَنِي حَتَّىٰ أَقَامَنِي عَنْ يَمِينِهِ. ثُمَّ جَاءَ جَبَّارُ بْنُ صَخْرٍ فَتَوَضَّأَ. ثُمَّ جَاءَ فَقَامَ عَنْ يَسَارِ رَسُولِ اللَّهِ ﷺ. فَأَخَذَ رَسُولُ اللَّهِ ﷺ بِيَدَيْنَا جَمِيعاً. فَدَفَعَنَا حَتَّىٰ أَقَامَنَا خَلْفَهُ. فَجَعَلَ رَسُولُ اللَّهِ ﷺ يَرْمُقُنِي وَأَنَا لاَ أَشْعُرُ. ثُمَّ فَطِنْتُ بِهِ. فَقَالَ هَٰكَذَا، بِيَدِهِ. يَعْنِي شُدَّ

then came and stood on the left side of The Messenger of Allah "Allah's blessing and peace be upon him". Then The Messenger of Allah "Allah's blessing and peace be upon him" caught hold of our hands together, pushed us back and made us stand behind him. Then The Messenger of Allah "Allah's blessing and peace be upon him" began to look upon me with darting looks, but I did not perceive that. After that I became aware of it and he pointed with the gesture of his hand that I should wrap my loin-cloth. When The Messenger of Allah "Allah's blessing and peace be upon him" had finished the prayer, he said: Jabir! I said: The Messenger of Allah, at thy beck and call. He said: When the cloth around you is inadequate, then tie the opposite ends but when it is small, tie it over the lower body.

(3011) Jabir "Allah be pleased with him"narrated: We set out on an expedition with The Messenger of Allah "Allah's blessing and peace be upon him" and the only means of sustenance for every person amongst us was only one date for a day and we used to chew it. And we struck the leaves with the help of our bow and ate them until the sides of our mouths were injured. It so happened one day that a person was overlooked and not given a date. We carried that person and bore witness to the fact that he had not been given that date so he was offered that and he got up and received that.

(3012) Jabir "Allah be pleased with him"narrated: We set out on an expedition along with The Messenger of Allah "Allah's blessing and peace be upon him" until we got down at a spacious valley and The Messenger of Allah "Allah's blessing and peace be upon him" went to relieve himself. I followed him with a bucket full of water and The Messenger of Allah "Allah's blessing and peace be upon him" looked about and he found no privacy but two trees at the end of the valley and The Messenger of Allah (may. peace be upon him) went to one of them and took hold of one of its twigs and said: Be thou under my control by the permission of Allah, and so it came under his control like the camel who has its nose string in the hand of its rider, and then he came to the second tree and took hold of a twig and said: Be thou under my control with the permission of Allah, and it came under his control, and when he came in the middle of the two trees he joined together the two twigs and said: join with the permission of Allah. Jabir said: I was afraid lest The Messenger of Allah "Allah's blessing and peace be upon him" should be aware of my nearness and go still farther. I began to talk to myself. And as I saw, I suddenly found The Messenger of Allah "Allah's blessing and peace be upon him" before me

وَسَطَكَ. فَلَمَّا فَرَغَ رَسُولُ اللَّهِ ﷺ قَالَ: «يَا جَابِرُ» قُلْتُ: لَبَّيْكَ. يَا رَسُولَ اللَّهِ، قَالَ: «إِذَا كَانَ وَاسِعاً فَخَالِفْ بَيْنَ طَرَفَيْهِ. وَإِذَا كَانَ ضَيِّقاً فَاشْدُدْهُ عَلَىٰ حِقْوِكَ».

(٣٠١١) ـ سِرْنَا مَعَ رَسُولِ اللَّهِ ﷺ. وَكَانَ قُوتُ كُلِّ رَجُلٍ مِنَّا، فِي كُلِّ يَوْمٍ، تَمْرَةً. فَكَانَ يَمَصُّهَا ثُمَّ يَصُرُّهَا فِي ثَوْبِهِ. وَكُنَّا نَخْتَبِطُ بِقِسِيِّنَا وَنَأْكُلُ. حَتَّىٰ قَرِحَتْ أَشْدَاقُنَا. فَأُقْسِمُ أُخْطِئَهَا رَجُلٌ مِنَّا يَوْماً. فَانْطَلَقْنَا بِهِ نَنْعَشُهُ، فَشَهِدْنَا أَنَّهُ لَمْ يُعْطَهَا، فَأُعْطِيَهَا فَقَامَ فَأَخَذَهَا.

(٣٠١٢) ـ سِرْنَا مَعَ رَسُولِ اللَّهِ ﷺ حَتَّىٰ نَزَلْنَا وَادِياً أَفْيَحَ، فَذَهَبَ رَسُولُ اللَّهِ ﷺ يَقْضِي حَاجَتَهُ. فَاتَّبَعْتُهُ بِإِدَاوَةٍ مِنْ مَاءٍ. فَنَظَرَ رَسُولُ اللَّهِ ﷺ فَلَمْ يَرَ شَيْئاً يَسْتَتِرُ بِهِ. فَإِذَا شَجَرَتَانِ بِشَاطِىءِ الْوَادِي. فَانْطَلَقَ رَسُولُ اللَّهِ ﷺ إِلَىٰ إِحْدَاهُمَا فَأَخَذَ بِغُصْنٍ مِنْ أَغْصَانِهَا. فَقَالَ: «انْقَادِي عَلَيَّ بِإِذْنِ اللَّهِ»، فَانْقَادَتْ مَعَهُ كَالْبَعِيرِ الْمَخْشُوشِ، الَّذِي يُصَانِعُ قَائِدَهُ. حَتَّىٰ أَتَى الشَّجَرَةَ الأُخْرَىٰ. فَأَخَذَ بِغُصْنٍ مِنْ أَغْصَانِهَا.

فَقَالَ: «انْقَادِي عَلَيَّ بِإِذْنِ اللَّهِ»، فَانْقَادَتْ مَعَهُ كَذٰلِكَ. حَتَّىٰ إِذَا كَانَ بِالْمَنْصَفِ مِمَّا بَيْنَهُمَا، لأَمَ بَيْنَهُمَا، يَعْنِي جَمَعَهُمَا، فَقَالَ: «الْتَئِمَا عَلَيَّ بِإِذْنِ اللَّهِ» فَالْتَأَمَتَا. قَالَ جَابِرٌ: فَخَرَجْتُ أُحْضِرُ مَخَافَةَ أَنْ يُحِسَّ رَسُولُ اللَّهِ ﷺ بِقُرْبِي فَيَبْتَعِدَ. وَقَالَ مُحَمَّدُ بْنُ عَبَّادٍ: فَيَتَبَعَّدَ. فَجَلَسْتُ أُحَدِّثُ نَفْسِي، فَحَانَتْ مِنِّي لَفْتَةٌ، فَإِذَا أَنَا بِرَسُولِ اللَّهِ ﷺ مُقْبِلاً. وَإِذَا الشَّجَرَتَانِ قَدِ افْتَرَقَتَا. فَقَامَتْ كُلُّ وَاحِدَةٍ مِنْهُمَا عَلَىٰ سَاقٍ. فَرَأَيْتُ رَسُولَ اللَّهِ ﷺ وَقَفَ وَقْفَةً. فَقَالَ بِرَأْسِهِ هٰكَذَا، وَأَشَارَ أَبُو إِسْمَاعِيلَ بِرَأْسِهِ يَمِيناً وَشِمَالاً، ثُمَّ أَقْبَلَ. فَلَمَّا انْتَهَىٰ إِلَيَّ قَالَ: «يَا جَابِرُ، هَلْ

and the two trees were separated and each one of them was standing at its place. I saw The Messenger of Allah "Allah's blessing and peace be upon him" standing for a short time, nodding his head towards right and left. Isma'il pointed towards the right and left with the help of his head (in order to demonstrate how the Prophet had pointed). Then he (The Prophet) came to me and said: O Jabir did you see my place where I was standing? I said: O Messenger of Allah, yes. He then said: Then you should go to those two trees and cut a twig from each of them and go to that place with them where I was standing and stand there where I was standing and place a twig on the right and a twig on the left. Jabir said: I set out and took hold of a stone and broke it and sharpened it and then I came to those trees and cut a twig from each one of them.

I then came dragging them until I stood at the place where The Messenger of Allah "Allah's blessing and peace be upon him" had been standing and placed a twig on the right and a twig on the left. Then I met him and said: O Messenger of Allah, I have done that, but (kindly) explain to me the reason for it. Thereupon he said: I passed by two graves the occupants of which had been undergoing torment. I liked to make intercession for them so that the might be relieved of this torment y as long as these twigs remain fresh.

(3013) Jabir "Allah be pleased with him"said: We came back to the (camp of the) army and The Messenger of Allah "Allah's blessing and peace be upon him" said: O Jabir, call people for performing ablution. I cried: Come and perform ablution, come and perform ablution, come and perform ablution. I said: The Messenger of Allah, there is not even a drop of water in the army camp, and there. was a person who used to cool the water for The Messenger of Allah "Allah's blessing and peace be upon him" in the old water-skin which kept hanging by the twig. He asked me to go to such and such Ansari and ask him to see if there was any water in that skin. I went to him and cast a glance in it but did not find anything but a drop in the mouth of that water-skin and if I were to draw that, the water-skin,. dried part would suck it up. I came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: The Messenger of Allah, I have not found anything in it but a drop of water in the mouth of the water-skin and now if I were to draw that, it would be absorbed. He said: Go and bring that to me. I brought that to him. He took hold of it -and began to utter something which I could not understand and then pressed it with his hand and gave that to me and said: Jabir, announce for the tub to be brought. So I announced that the tub of the army (be brought). It was

رَأَيْتَ مَقَامِي؟» قُلْتُ: نَعَمْ، يَا رَسُولَ اللَّهِ. قَالَ: «فَانْطَلِقْ إِلَىٰ الشَّجَرَتَيْنِ فَاقْطَعْ مِنْ كُلِّ وَاحِدَةٍ مِنْهُمَا غُصْناً. فَأَقْبِلْ بِهِمَا. حَتَّىٰ إِذَا قُمْتَ مَقَامِي فَأَرْسِلْ غُصْناً عَنْ يَمِينِكَ وَغُصْناً عَنْ يَسَارِكَ».

قَالَ جَابِرٌ: فَقُمْتُ فَأَخَذْتُ حَجَراً فَكَسَرْتُهُ وَحَسَرْتُهُ. فَانْذَلَقَ لِي. فَأَتَيْتُ الشَّجَرَتَيْنِ فَقَطَعْتُ مِنْ كُلِّ وَاحِدَةٍ مِنْهُمَا غُصْناً. ثُمَّ أَقْبَلْتُ أَجُرُّهُمَا حَتَّىٰ قُمْتُ مَقَامَ رَسُولِ اللَّهِ ﷺ. أَرْسَلْتُ غُصْناً عَنْ يَمِينِي وَغُصْناً عَنْ يَسَارِي. ثُمَّ لَحِقْتُهُ فَقُلْتُ: قَدْ فَعَلْتُ يَا رَسُولَ اللَّهِ، فَعَمَّ ذَاكَ؟ قَالَ: «إِنِّي مَرَرْتُ بِقَبْرَيْنِ يُعَذَّبَانِ. فَأَحْبَبْتُ، بِشَفَاعَتِي، أَنْ يُرَفَّهَ عَنْهُمَا، مَا دَامَ الْغُصْنَانِ رَطْبَيْنِ».

(٣٠١٣) ـ قَالَ: فَأَتَيْنَا الْعَسْكَرَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «يَا جَابِرُ نَادِ بِوَضُوءٍ»، فَقُلْتُ: أَلاَ وَضُوءَ؟ أَلاَ وَضُوءَ؟ أَلاَ وَضُوءَ؟ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، مَا وَجَدْتُ فِي الرَّكْبِ مِنْ قَطْرَةٍ. وَكَانَ رَجُلٌ مِنَ الأَنْصَارِ يُبَرِّدُ لِرَسُولِ اللَّهِ ﷺ الْمَاءَ، فِي أَشْجَابٍ لَهُ، عَلَىٰ حِمَارَةٍ مِنْ جَرِيدٍ. قَالَ: فَقَالَ لِيَ: «انْطَلِقْ إِلَىٰ فُلاَنِ بْنِ فُلاَنٍ الأَنْصَارِيِّ، فَانْظُرْ هَلْ فِي أَشْجَابِهِ مِنْ شَيْءٍ؟» قَالَ: فَانْطَلَقْتُ إِلَيْهِ فَنَظَرْتُ فِيهَا فَلَمْ أَجِدْ فِيهَا إِلاَّ قَطْرَةً فِي عَزْلاَءِ شَجْبٍ مِنْهَا، لَوْ أَنِّي أُفْرِغُهُ لَشَرِبَهُ يَابِسُهُ. فَأَتَيْتُ رَسُولَ اللَّهِ ﷺ فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنِّي لَمْ أَجِدْ فِيهَا إِلاَّ قَطْرَةً فِي عَزْلاَءِ شَجْبٍ مِنْهَا. لَوْ أَنِّي أُفْرِغُهُ لَشَرِبَهُ يَابِسُهُ. قَالَ: «اذْهَبْ فَأْتِنِي بِهِ»، فَأَتَيْتُهُ بِهِ. فَأَخَذَهُ بِيَدِهِ فَجَعَلَ يَتَكَلَّمُ بِشَيْءٍ لاَ أَدْرِي مَا هُوَ. وَيَغْمِزُهُ بِيَدَيْهِ. ثُمَّ أَعْطَانِيهِ فَقَالَ: «يَا جَابِرُ، نَادِ بِجَفْنَةٍ» فَقُلْتُ: يَا جَفْنَةَ الرَّكْبِ، فَأُتِيتُ بِهَا تُحْمَلُ. فَوَضَعْتُهَا بَيْنَ يَدَيْهِ. فَقَالَ رَسُولُ اللَّهِ ﷺ بِيَدِهِ فِي الْجَفْنَةِ هَكَذَا. فَبَسَطَهَا وَفَرَّقَ بَيْنَ أَصَابِعِهِ. ثُمَّ وَضَعَهَا فِي قَعْرِ الْجَفْنَةِ. وَقَالَ: «خُذْ. يَا جَابِرُ، فَصُبَّ عَلَيَّ. وَقُلْ: بِاسْمِ اللَّهِ»، فَصَبَبْتُ عَلَيْهِ وَقُلْتُ: بِاسْمِ اللَّهِ. فَرَأَيْتُ الْمَاءَ يَفُورُ مِنْ

brought accordingly and I placed it before him (The Prophet). Thereupon The Messenger of Allah "Allah's blessing and peace be upon him" placed his hands in the tub like this: with his fingers stretched out, and then he placed his fingers at the bottom of the tub and said: Jabir, take it (that waters-skin) and pour water over me, by reciting "In the Name of Allah", and I poured water and I said: "In the Name of Allah", and found water sprouting out between the fingers of The Messenger of Allah "Allah's blessing and peace be upon him". Then that tub gushed forth until it was filled up and The Messenger "Allah's blessing and peace be upon him" said: O Jabir, make an announcement to the effect: He who needs water should take that. Jabir said: The people came and got water until they were satisfied. I said: Is there anyone left who wants to get it? And The Messenger of Allah "Allah's blessing and peace be upon him" then lifted up his hand from that tub and it was still full.

(3014) Then the people complained to The Messenger of Allah "Allah's blessing and peace be upon him" about hunger and he said: May Allah provide you food! We came to the bank of the ocean and the ocean was tossing and it threw out a big animal and we lit fire and cooked it and took it until we had eaten to our heart's content. Jabir said: I and such and such five persons entered Its socket and nobody could see us until we had come out, and we took hold of one of its ribs and twisted it into a sort of arch, then we called the tallest of the persons of the army and the hugest of the camels of the army and it had the big saddle over it, and it could easily pass through it without the rider having need to bend down.

[19] the story of the Emigration of The Prophet

75-(2009) Al-Bara Ibn Azib "Allah be pleased with him"reported that Abu Bakr As-Siddiq came to the residence of my father (Azib) and bought a howdah from him and said to Azib: Send your son to my residence (to carry this howdah), and my father said to me: Carry it (for him). So I carried it and there went along with him (with Abu Bakr) my father in order to fetch its price and he (Azib) said to Abu Bakr: Abu Bakr, narrate to me what you both did on the night when you set out on a journey along with The Messenger of Allah "Allah's blessing and peace be upon him". He said: We set out during the night and went on walking until it was noon, and the path was vacant and so none passed by that (until) there appeared prominently before us a large rock. It had its shade and the rays of the sun did not reach that place. So we got down at that place. I then went to the rock and levelled the ground with my hands at the place where

بَيْن أَصَابعِ رَسُولِ اللَّهِ ﷺ. ثُمَّ فَارَتِ ٱلْجَفْنَةُ وَدَارَتْ حَتَّى امْتَلأَتْ فَقَالَ: «يَا جَابِرُ، نَادِ مَنْ كَانَ لَهُ حَاجَةٌ بِمَاءٍ» قَالَ فَأَتَى النَّاسُ فَاسْتَقَوْا حَتَّى رَوُوا. قَالَ: فَقُلْتُ: هَلْ بَقِيَ أَحَدٌ لَهُ حَاجَةٌ؟ فَرَفَعَ رَسُولُ اللَّهِ ﷺ يَدَهُ مِنَ الْجَفْنَةِ وَهِيَ مَلأَىٰ.

(٣٠١٤) ـ وَشَكَا النَّاسُ إِلَىٰ رَسُولِ اللَّهِ ﷺ الْجُوعَ. فَقَالَ: «عَسَى اللَّهُ أَنْ يُطْعِمَكُمْ»، فَأَتَيْنَا سِيفَ الْبَحْرِ. فَزَخَرَ الْبَحْرُ زَخْرَةً، فَأَلْقَىٰ دَابَّةً. فَأَوْرَيْنَا عَلَىٰ شِقِّهَا النَّارَ. فَاطَّبَخْنَا وَاشْتَوَيْنَا، وَأَكَلْنَا حَتَّىٰ شَبِعْنَا. قَالَ جَابِرٌ: فَدَخَلْتُ أَنَا وَفُلاَنٌ وَفُلاَنٌ، حَتَّىٰ عَدَّ خَمْسَةً، فِي حِجَاجِ عَيْنِهَا. مَا يَرَانَا أَحَدٌ، حَتَّىٰ خَرَجْنَا. فَأَخَذْنَا ضِلَعاً مِنْ أَضْلاَعِهِ فَقَوَّسْنَاهُ. ثُمَّ دَعَوْنَا بِأَعْظَمِ رَجُلٍ فِي الرَّكْبِ، وَأَعْظَمِ جَمَلٍ فِي الرَّكْبِ، وَأَعْظَمِ كِفْلٍ فِي الرَّكْبِ، فَدَخَلَ تَحْتَهُ مَا يُطَأْطِئُ رَأْسَهُ.

١٩ ـ باب في حديث الهجرة، ويقال له: حديث الرَّحْل

٧٥ ـ (٢٠٠٩) ـ حَدَّثَنِي سَلَمَةُ بْنُ شَبِيبٍ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو إِسْحَاقَ قَالَ: سَمِعْتُ الْبَرَاءَ بْنَ عَازِبٍ يَقُولُ: جَاءَ أَبُو بَكْرٍ الصِّدِّيقُ إِلَىٰ أَبِي فِي مَنْزِلِهِ. فَاشْتَرَىٰ مِنْهُ رَحْلاً. فَقَالَ لِعَازِبٍ: ابْعَثْ مَعِي ابْنَكَ يَحْمِلْهُ مَعِي إِلَىٰ مَنْزِلِي. فَقَالَ لِي أَبِي: احْمِلْهُ. فَحَمَلْتُهُ وَخَرَجَ أَبِي مَعَهُ يَنْتَقِدُ ثَمَنَهُ. فَقَالَ لَهُ أَبِي: يَا أَبَا بَكْرٍ، حَدِّثْنِي كَيْفَ صَنَعْتُمَا لَيْلَةَ سَرَيْتَ مَعَ رَسُولِ اللَّهِ ﷺ. قَالَ: نَعَمْ. أَسْرَيْنَا لَيْلَتَنَا كُلَّهَا، حَتَّىٰ قَامَ قَائِمُ الظَّهِيرَةِ. وَخَلاَ الطَّرِيقُ فَلاَ يَمُرُّ فِيهِ أَحَدٌ. حَتَّىٰ رُفِعَتْ لَنَا صَخْرَةٌ طَوِيلَةٌ لَهَا ظِلٌّ. لَمْ تَأْتِ عَلَيْهِ الشَّمْسُ بَعْدُ، فَنَزَلْنَا عِنْدَهَا. فَأَتَيْتُ الصَّخْرَةَ، فَسَوَّيْتُ بِيَدِي مَكَاناً، يَنَامُ فِيهِ النَّبِيُّ ﷺ فِي ظِلِّهَا. ثُمَّ بَسَطْتُ عَلَيْهِ فَرْوَةً. ثُمَّ قُلْتُ: نَمْ. يَا رَسُولَ اللَّهِ، وَأَنَا أَنْفُضُ لَكَ مَا حَوْلَكَ، فَنَامَ. وَخَرَجْتُ أَنْفُضُ مَا حَوْلَهُ. فَإِذَا أَنَا بِرَاعِي غَنَمٍ مُقْبِلٍ بِغَنَمِهِ إِلَى الصَّخْرَةِ، يُرِيدُ مِنْهَا الَّذِي أَرَدْنَا. فَلَقِيتُهُ فَقُلْتُ: لِمَنْ

the Prophet "Allah's blessing and peace be upon him" would take rest under its shade. I then set the bedding and said: The Messenger of Allah, go to sleep and I shall keep a watch around you. I went out and watched around him. There we saw a shepherd moving towards that rock with his flock and he intended what we intended (i.e. taking rest). I met him and said to him: Young boy, to which place do you belong? He said: I am a person from Medina. I said, is there any milk in the udders of your sheep and goats? He said: Yes. He took hold of a goat, and I said to him: Clean the udder well so that it should be free from hair, dust and impurity. I saw Al-Bara' striking his hand upon the other (to give an indication) how he did that. He milked the goat for me in a wooden cup which he had with him and I had with me a bucket in which I kept water for drinking and for performing ablution. I came to The Messenger of Allah "Allah's blessing and peace be upon him" and did not like to awaken him from sleep but he was accidentally startled from the sleep. I poured water upon the milk (till It was cold) and I said: The Messenger of Allah, take this milk. He then took It and I was delighted and he (The Prophet) said: Is now not the time to march on? I said: Of course. So he marched on after the sun had passed the meridian and Suraqa Ibn Malik pursued us and we had been walking on soft, level ground. I said: The Messenger of Allah, we are about to be overtaken by them. Thereupon he said: Be not grieved. Verily, Allah is with us. Then The Messenger of Allah "Allah's blessing and peace be upon him" cursed him and his horse sank into the earth. I think he also said: I know you have hurled curse upon me. So supplicate Allah for me and I take an oath that I shall turn everyone away who would come in search of you. So he (The Messenger of Allah) supplicated Allah and he was rescued and he came back and to everyone he met, he said: I have combed all this side. In short, he diverted everyone whom he met and he in fact fulfilled his promise.

(...) Al-Bara reported: Abu Bakr purchased a saddle from me for thirteen Dirhams; the rest of the Hadith is the same, and in the narration of Uthman Ibn Umar, the words are: He (Suraqa Ibn Malik) drew near The Messenger of Allah "Allah's blessing and peace be upon him", and he (The Prophet) cursed him and his camel sank in the earth up to the belly and he jumped from that and said: Muhammad, I am fully aware of It that it is your doing. Supplicate Allah that He should rescue me from it in which I am (pitchforked) and I give you a solemn pledge that I shall keep this as a secret from all those who are coming after me. Take hold of an arrow out of it (quiver) for you will find my camels and my slaves at such

أَنْتَ يَا غُلاَمُ؟ فَقَالَ: لِرَجُلٍ مِنْ أَهْلِ الْمَدِينَةِ. قُلْتُ: أَفِي غَنَمِكَ لَبَنٌ؟ قَالَ: نَعَمْ. قُلْتُ: أَفَتَحْلُبُ لِي؟ قَالَ: نَعَمْ. فَأَخَذَ شَاةً. فَقُلْتُ لَهُ: انْفُضِ الضَّرْعَ مِنَ الشَّعَرِ وَالتُّرَابِ وَالْقَذَىٰ. قَالَ: فَرَأَيْتُ الْبَرَاءَ يَضْرِبُ بِيَدِهِ عَلَى الأُخْرَىٰ يَنْفُضُ. فَحَلَبَ لِي، فِي قَعْبٍ مَعَهُ، كُثْبَةً مِنْ لَبَنٍ. قَالَ: وَمَعِي إِدَاوَةٌ أَرْتَوِي فِيهَا لِلنَّبِيِّ ﷺ، لِيَشْرَبَ مِنْهَا وَيَتَوَضَّأَ. قَالَ: فَأَتَيْتُ النَّبِيَّ ﷺ. وَكَرِهْتُ أَنْ أُوقِظَهُ مِنْ نَوْمِهِ. فَوَافَقْتُهُ اسْتَيْقَظَ. فَصَبَبْتُ عَلَىٰ اللَّبَنِ مِنَ الْمَاءِ حَتَّىٰ بَرَدَ أَسْفَلُهُ. فَقُلْتُ: يَا رَسُولَ اللَّهِ، اشْرَبْ مِنْ هَٰذَا اللَّبَنِ. قَالَ: فَشَرِبَ حَتَّىٰ رَضِيتُ. ثُمَّ قَالَ: «أَلَمْ يَأْنِ لِلرَّحِيلِ؟» قُلْتُ: بَلَىٰ. قَالَ: فَارْتَحَلْنَا بَعْدَ مَا زَالَتِ الشَّمْسُ. وَاتَّبَعَنَا سُرَاقَةُ بْنُ مَالِكٍ. قَالَ: وَنَحْنُ فِي جَلَدٍ مِنَ الأَرْضِ. فَقُلْتُ: يَا رَسُولَ اللَّهِ، أُتِينَا. فَقَالَ: «لاَ تَحْزَنْ إِنَّ اللَّهَ مَعَنَا»، فَدَعَا عَلَيْهِ رَسُولُ اللَّهِ ﷺ. فَارْتَطَمَتْ فَرَسُهُ إِلَىٰ بَطْنِهَا. أُرَىٰ فَقَالَ: إِنِّي قَدْ عَلِمْتُ أَنَّكُمَا قَدْ دَعَوْتُمَا عَلَيَّ. فَادْعُوا لِي. فَاللَّهُ لَكُمَا أَنْ أَرُدَّ عَنْكُمَا الطَّلَبَ. فَدَعَا اللَّهَ. فَنَجَىٰ. فَرَجَعَ لاَ يَلْقَىٰ أَحَداً إِلاَّ قَالَ: قَدْ كَفَيْتُكُمْ مَا هَا هُنَا. فَلاَ يَلْقَىٰ أَحَداً إِلاَّ رَدَّهُ. قَالَ: وَوَفَىٰ لَنَا.

(...) ـ وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ. (ح) وَحَدَّثَنَاهُ إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا النَّضْرُ بْنُ شُمَيْلٍ. كِلاَهُمَا عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ. قَالَ: اشْتَرَىٰ أَبُو بَكْرٍ مِنْ أَبِي رَحْلاً بِثَلاَثَةَ عَشَرَ دِرْهَماً... وَسَاقَ الْحَدِيثَ. بِمَعْنَىٰ حَدِيثِ زُهَيْرٍ، عَنْ أَبِي إِسْحَاقَ.

وَقَالَ فِي حَدِيثِهِ، مِنْ رِوَايَةِ عُثْمَانَ بْنِ عُمَرَ: فَلَمَّا دَنَا دَعَا عَلَيْهِ رَسُولُ اللَّهِ ﷺ. فَسَاخَ فَرَسُهُ فِي الأَرْضِ إِلَىٰ بَطْنِهِ، وَوَثَبَ عَنْهُ. وَقَالَ: يَا مُحَمَّدُ، قَدْ عَلِمْتُ أَنَّ هَٰذَا عَمَلُكَ. فَادْعُ اللَّهَ أَنْ يُخَلِّصَنِي مِمَّا أَنَا فِيهِ، وَلَكَ عَلَيَّ لأُعَمِّيَنَّ عَلَىٰ مَنْ وَرَائِي،

and such place and you can get whatever you need (on showing this arrow). He (The Prophet) said: I don't need your camels. And we (the Holy Prophet and Abu Bakr) came to Medina during the night and the people began to contend as to where The Messenger of Allah "Allah's blessing and peace be upon him" should reside and he encamped in the tribe of An-Najjar who were related to Abd Al-Muttalib from the side of mother. The Messenger of Allah "Allah's blessing and peace be upon him" honoured them, then people climbed upon house-top and women also and boys scattered in the way, and they were all crying: Muhammad, Messenger of Allah, Muhammad, Messenger of Allah.

وَهَٰذِهِ كِنَانَتِي. فَخُذْ سَهْماً مِنْهَا. فَإِنَّكَ سَتَمُرُّ عَلَىٰ إِبِلِي وَغِلْمَانِي بِمَكَانِ كَذَا وَكَذَا، فَخُذْ مِنْهَا حَاجَتَكَ. قَالَ: «لاَ حَاجَةَ لِي فِي إِبِلِكَ»، فَقَدِمْنَا الْمَدِينَةَ لَيْلاً. فَتَنَازَعُوا أَيُّهُمْ يَنْزِلُ عَلَيْهِ رَسُولُ اللَّهِ ﷺ. فَقَالَ: «أَنْزِلُ عَلَى بَنِي النَّجَّارِ، أَخْوَالِ عَبْدِ الْمُطَّلِبِ، أُكْرِمُهُمْ بِذَٰلِكَ»، فَصَعِدَ الرِّجَالُ وَالنِّسَاءُ فَوقَ الْبُيُوتِ. وَتَفَرَّقَ الْغِلْمَانُ وَالْخَدَمُ فِي الطُّرُقِ، يُنَادُونَ: يَا مُحَمَّدُ، يَا رَسُولَ اللَّهِ. يَا مُحَمَّدُ، يَا رَسُولَ اللَّهِ.

(54) The Book Of Commentary

1-(3015) Hammam Ibn Munabbih reported: This is what Abu Huraira reported to us from The Messenger of Allah "Allah's blessing and peace be upon him" and in this connection he narrated some of the traditions and The Messenger of Allah "Allah's blessing and peace be upon him" said: It was said to people of Israel: Enter this land saying Hitta (Remove Thou from us the burden of our sins), whereupon We would forgive you your sins, but they twisted (this statement) and entered the gate dragging upon their breech and said: The" grain in the ear."

2-(3016) Anas Ibn Malik "Allah be pleased with him"reported that Allah "Exalted and Glorified be He" sent revelation to The Messenger of Allah "Allah's blessing and peace be upon him" just before his death in quick succession until he left for his heavenly home, and the day when he died, he received the revelation profusely.

3-(3017) Tariq Ibn Shihab reported that a Jew said to Umar: You recite a Verse which, if it had been revealed in relation to us, we would have taken that day as the day of rejoicing. Thereupon Umar said: I know where it was revealed and on the day when it was revealed and where The Messenger of Allah "Allah's blessing and peace be upon him" had been at that time when it was revealed. It was revealed on the day of Arafat (ninth of Dhul-Hijja) and The Messenger of Allah "Allah's blessing and peace be upon him" had been staying in Arafat. Sufyan said: I doubt, whether it was Friday or not (and the verse referred to) is this:" Today I have perfected your religion for you and completed My favours upon you" (The Repast 3).

4-(...) Tariq Ibn Shihab reported that a Jew said to Umar: If this verse were revealed in relation to the Jews (i.e." This day I have perfected your religion for you and have completed My favours for you and have chosen for you Al-Islam as religion") we would have taken the day of rejoicing on which this verse was revealed. Thereupon Umar said: I know the day on which it was revealed and the hour when it was revealed and where The Messenger of Allah "Allah's blessing and peace be upon him" had been when it was revealed. It was revealed on the night of Friday and we were in Arafat with Allah's Messenger "Allah's blessing and peace be upon him" at that time.

5-(...) Tariq Ibn Shihab reported that a Jew came to Umar and said: Commander of the Faithful, there is a verse in your Book, which you recite. Had it been revealed in connection with the Jews, we would have

٥٤ ـ كِتَابُ التَّفْسِير

١ ـ (٣٠١٥) ـ حدّثنا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، قَالَ: هٰذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ. فَذَكَرَ أَحَادِيثَ مِنْهَا: وَقَالَ رَسُولُ اللَّهِ ﷺ: «قِيلَ لِبَنِي إِسْرَائِيلَ: ادْخُلُوا الْبَابَ سُجَّداً وَقُولُوا حِطَّةٌ يُغْفَرْ لَكُمْ خَطَايَاكُمْ. فَبَدَّلُوا. فَدَخَلُوا الْبَابَ يَزْحَفُونَ عَلَىٰ أَسْتَاهِهِمْ. وَقَالُوا: حَبَّةٌ فِي شَعَرَةٍ».

[البخاري: كتاب أحاديث الأنبياء، باب حدثنا إسحاق بن نصر...، رقم: ٣٤٠٣].

٢ ـ (٣٠١٦) ـ حدّثني عَمْرُو بْنُ مُحَمَّدِ بْنِ بُكَيْرٍ النَّاقِدُ وَالْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ. قَالَ عَبْدٌ: حَدَّثَنِي. وَقَالَ الآخَرَانِ: حَدَّثَنَا يَعْقُوبُ ـ يَعْنُونَ ابْنَ إِبْرَاهِيمَ بْنِ سَعْدٍ ـ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ. وَهُوَ ابْنُ كَيْسَانَ، عَنِ ابْنِ شِهَابٍ. قَالَ: أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ؛ أَنَّ اللَّهَ عَزَّ وَجَلَّ تَابَعَ الْوَحْيَ عَلَىٰ رَسُولِ اللَّهِ ﷺ قَبْلَ وَفَاتِهِ. حَتَّىٰ تُوُفِّيَ، وَأَكْثَرُ مَا كَانَ الْوَحْيُ يَوْمَ تُوُفِّيَ رَسُولُ اللَّهِ ﷺ.

[البخاري: كتاب فضائل القرآن، باب كيف نزل الوحي، رقم: ٤٩٨٢].

٣ ـ (٣٠١٧) ـ حدّثني أَبُو خَيْثَمَةَ، زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّىٰ، وَاللَّفْظُ لابْنِ الْمُثَنَّىٰ، قَالاَ: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ، وَهُوَ ابْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ، عَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شِهَابٍ، أَنَّ الْيَهُودَ قَالُوا لِعُمَرَ: إِنَّكُمْ تَقْرَؤُونَ آيَةً. لَوْ أُنْزِلَتْ فِينَا لاتَّخَذْنَا ذٰلِكَ الْيَوْمَ عِيداً. فَقَالَ عُمَرُ: إِنِّي لأَعْلَمُ حَيْثُ أُنْزِلَتْ. وَأَيَّ يَوْمٍ أُنْزِلَتْ. وَأَيْنَ رَسُولُ اللَّهِ ﷺ حَيْثُ أُنْزِلَتْ. أُنْزِلَتْ بِعَرَفَةَ. وَرَسُولُ اللَّهِ ﷺ وَاقِفٌ بِعَرَفَةَ.

قَالَ سُفْيَانُ: أَشُكُّ كَانَ يَوْمَ جُمُعَةٍ أَمْ لاَ. يَعْنِي: ﴿ٱلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي﴾ [المائدة: ٣]. [البخاري: كتاب الإيمان، باب زيادة الإيمان ونقصه، رقم: ٤٥].

٤ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ، وَاللَّفْظُ لأَبِي بَكْرٍ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ أَبِيهِ، عَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شِهَابٍ، قَالَ: قَالَتِ الْيَهُودُ لِعُمَرَ: لَوْ عَلَيْنَا، مَعْشَرَ يَهُودَ، نَزَلَتْ هٰذِهِ الآيَةُ: ﴿ٱلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ ٱلْإِسْلَٰمَ دِينًا﴾ [المائدة: ٣] نَعْلَمُ الْيَوْمَ الَّذِي أُنْزِلَتْ فِيهِ، لاتَّخَذْنَا ذٰلِكَ الْيَوْمَ عِيداً. قَالَ: فَقَالَ عُمَرُ: فَقَدْ عَلِمْتُ الْيَوْمَ الَّذِي أُنْزِلَتْ فِيهِ، وَالسَّاعَةَ، وَأَيْنَ رَسُولُ اللَّهِ ﷺ حِينَ نَزَلَتْ. نَزَلَتْ لَيْلَةَ جَمْعٍ، وَنَحْنُ مَعَ رَسُولِ اللَّهِ ﷺ بِعَرَفَاتٍ.

٥ ـ (...) ـ وحدّثني عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا جَعْفَرُ بْنُ عَوْنٍ: أَخْبَرَنَا أَبُو عُمَيْسٍ، عَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شِهَابٍ. قَالَ: جَاءَ رَجُلٌ مِنَ الْيَهُودِ إِلَىٰ عُمَرَ. فَقَالَ: يَا أَمِيرَ

taken it as the day of rejoicing. Thereupon he said: Which verse do you mean? He replied:" This day I have perfected your religion for you and I have completed My favours upon you and I have chosen Al-Islam as religion for you." (Repast 3) Umar said, I know the day when it was revealed and the place where it was revealed. It was revealed to The Messenger of Allah "Allah's blessing and peace be upon him" at Arafat on Friday.

6-(3018) Urwa Ibn Az-Zubair reported that he asked A'isha "Allah be pleased with her"about Allah's saying: "If you fear that you will not be able to maintain equity amongst the orphan girls, then marry (those) you like from amongst the women two, three or four." (Women 3) She said: O, the son of my sister, the orphan girl is one who is under the patronage of her guardian and she shares with him in his property and her property and beauty fascinate him and her guardian makes up his mind to marry her without giving her due share of the wedding money and is not prepared (to pay so much amount) which anyone else is prepared to pay and so Allah has forbidden to marry these girls but in case when equity is observed as regards the wedding money and they are prepared to pay them the full amount of the wedding money and Allah commanded to marry other women besides them according to the liking of their heart. Urwa reported that A'isha said that people began to seek verdict from The Messenger of Allah "Allah's blessing and peace be upon him" after the revelation of this verse about them (orphan girls) and Allah "Exalted and Glorified be He" revealed this verse:" They asked thee verdict about women; say: Allah gives verdict to you in regard to them and what is recited to you in the Book about orphan woman, whom you give not what is ordained for them while you like to marry them" (Women 127). She said: The wording of Allah" what is recited to you" in the Book means the first verse, i.e." if you fear that you may not be able to observe equity in case of an orphan woman, marry what you like in case of woman" (Women 3). A'isha said: (And as for this verse [iv.], i.e. and you intend" to marry one of them from amongst the orphan girls" it pertains to one who is in charge (of orphans) having small amount of wealth and less beauty and they have been forbidden that they should marry what they like of her wealth and beauty out of the orphan girls, but with equity, because of their disliking for them.

(...) Urwa reported that he asked A'isha "Allah be pleased with her"about Allah's saying: "If you fear that you will not be able to observe equity in case of orphan girls"...and the rest of the Hadith is the same but with a slight variation of wording.

الْمُؤْمِنِينَ، آيَةٌ فِي كِتَابِكُمْ تَقْرَؤُونَهَا. لَوْ عَلَيْنَا نَزَلَتْ، مَعْشَرَ الْيَهُودِ، لاتَّخَذْنَا ذَٰلِكَ الْيَوْمَ عِيداً. قَالَ: وَأَيُّ آيَةٍ؟ قَالَ: ﴿ٱلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ ٱلْإِسْلَٰمَ دِينًا﴾ [المائدة: ٣]. فَقَالَ عُمَرُ: إِنِّي لأَعْلَمُ الْيَوْمَ الَّذِي نَزَلَتْ فِيهِ، وَالْمَكَانَ الَّذِي نَزَلَتْ فِيهِ. نَزَلَتْ عَلَىٰ رَسُولِ اللَّهِ ﷺ بِعَرَفَاتٍ، فِي يَوْمِ جُمُعَةٍ.

٦ ـ (٣٠١٨) ـ حدّثني أَبُو الطَّاهِرِ، أَحْمَدُ بْنُ عَمْرِو بْنِ سَرْحٍ وَحَرْمَلَةُ بْنُ يَحْيَىٰ التُّجِيبِيُّ، قَالَ أَبُو الطَّاهِرِ: حَدَّثَنَا. وَقَالَ حَرْمَلَةُ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّهُ سَأَلَ عَائِشَةَ عَنْ قَوْلِ اللَّهِ: ﴿وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُواْ فِي ٱلْيَتَٰمَىٰ فَٱنكِحُواْ مَا طَابَ لَكُم مِّنَ ٱلنِّسَآءِ﴾ [النساء: ٣] قَالَتْ: يَا ابْنَ أُخْتِي، هِيَ الْيَتِيمَةُ تَكُونُ فِي حَجْرِ وَلِيِّهَا. تُشَارِكُهُ فِي مَالِهِ. فَيُعْجِبُهُ مَالُهَا وَجَمَالُهَا، فَيُرِيدُ وَلِيُّهَا أَنْ يَتَزَوَّجَهَا بِغَيْرِ أَنْ يُقْسِطَ فِي صَدَاقِهَا، فَيُعْطِيهَا مِثْلَ مَا يُعْطِيهَا غَيْرُهُ. فَنُهُوا أَنْ يَنْكِحُوهُنَّ إِلاَّ أَنْ يُقْسِطُوا لَهُنَّ. وَيَبْلُغُوا بِهِنَّ أَعْلَىٰ سُنَّتِهِنَّ مِنَ الصَّدَاقِ، وَأُمِرُوا أَنْ يَنْكِحُوا مَا طَابَ لَهُمْ مِنَ النِّسَاءِ، سِوَاهُنَّ.

قَالَ عُرْوَةُ: قَالَتْ عَائِشَةُ: ثُمَّ إِنَّ النَّاسَ اسْتَفْتَوْا رَسُولَ اللَّهِ ﷺ، بَعْدَ هَٰذِهِ الآيَةِ، فِيهِنَّ. فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَيَسْتَفْتُونَكَ فِي ٱلنِّسَآءِ قُلِ ٱللَّهُ يُفْتِيكُمْ فِيهِنَّ وَمَا يُتْلَىٰ عَلَيْكُمْ فِي ٱلْكِتَٰبِ فِي يَتَٰمَى ٱلنِّسَآءِ ٱلَّٰتِي لَا تُؤْتُونَهُنَّ مَا كُتِبَ لَهُنَّ وَتَرْغَبُونَ أَن تَنكِحُوهُنَّ﴾ [النساء: ١٢٧].

قَالَتْ: وَالَّذِي ذَكَرَ اللَّهُ تَعَالَىٰ؛ أَنَّهُ يُتْلَىٰ عَلَيْكُمْ فِي الْكِتَابِ، الآيَةُ الأُولَىٰ الَّتِي قَالَ اللَّهُ فِيهَا: ﴿وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُواْ فِي ٱلْيَتَٰمَىٰ فَٱنكِحُواْ مَا طَابَ لَكُم مِّنَ ٱلنِّسَآءِ﴾ [النساء: ٣].

قَالَتْ عَائِشَةُ: وَقَوْلُ اللَّهِ فِي الآيَةِ الأُخْرَىٰ: ﴿وَتَرْغَبُونَ أَن تَنكِحُوهُنَّ﴾ [النساء: ١٢٧]، رَغْبَةَ أَحَدِكُمْ عَنِ الْيَتِيمَةِ الَّتِي تَكُونُ فِي حَجْرِهِ، حِينَ تَكُونُ قَلِيلَةَ الْمَالِ وَالْجَمَالِ. فَنُهُوا أَنْ يَنْكِحُوا مَا رَغِبُوا فِي مَالِهَا وَجَمَالِهَا مِنْ يَتَامَى النِّسَاءِ إِلاَّ بِالْقِسْطِ. مِنْ أَجْلِ رَغْبَتِهِمْ عَنْهُنَّ.

[البخاري: كتاب الشركة، باب شركة اليتيم وأهل الميراث، رقم: ٢٤٩٤].

(...) ـ وحدّثنا الْحَسَنُ الْحُلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ. جَمِيعاً عَنْ يَعْقُوبَ بْنِ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي عُرْوَةُ؛ أَنَّهُ سَأَلَ عَائِشَةَ عَنْ قَوْلِ اللَّهِ: ﴿وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُواْ فِي ٱلْيَتَٰمَىٰ﴾ [النساء: ٣]... وَسَاقَ الْحَدِيثَ بِمِثْلِ حَدِيثِ يُونُسَ، عَنِ الزُّهْرِيِّ، وَزَادَ فِي آخِرِهِ: مِنْ أَجْلِ رَغْبَتِهِمْ عَنْهُنَّ، إِذَا كُنَّ قَلِيلاَتِ الْمَالِ وَالْجَمَالِ.

7-(...) A'isha "Allah be pleased with her"said that as for the words of Allah:" If you fear that you would not be able to observe equity in case of orphan girls)," it was revealed in reference to a person who had an orphan girl (as his ward) and he was her guardian, and her heir, and she possessed property, but there was none to contend on her behalf except her own self. And he (her guardian) did not give her in marriage because of her property and he tortured her and ill-treated her, it was in relation to her that (Allah said:)" If you fear that you would not be able to observe equity in case of orphan girls, then marry whom you like among women," i.e. whatever I have made lawful for you and leave her whom you are putting to torture.

8-(...) A'isha "Allah be pleased with her"said in connection with Allah's saying: "What is recited to you in the Book about orphan women whom you give not what is ordained for them, while you like to marry them" these were revealed in connection with an orphan girl who was in the charge of the person and she shared with him in his property and he was reluctant to marry her himself and was also unwilling to marry her to someone else (fearing) that (that person) would share in his property (as the husband of that girl), preventing her to marry, neither marrying her himself nor marrying her to another person.

9-(...) Hisham reported that A'isha "Allah be pleased with her"said in connection with Allah's saying: "They ask thee the religious verdict about women, say: Allah gives you the verdict about them" (iv.), that these relate to an orphan girl who is in charge of the person and she shares with him in his property (as a heir) even in the date-palm trees and he is reluctant to give her hand in marriage to any other person lest he (her husband) should partake of his property, and thus keep her in a lingering state.

10-(3019) Hisham reported from his father that A'isha "Allah be pleased with her"said in connection with Allah's saying: "And whoever is poor let him take reasonably (out of it)" (Women 6) that it was revealed in connection with the custodian of the property of an orphan, who is in charge of her and looks after her; In case he is poor, he is allowed to eat out of that.

11-(...) A'isha "Allah be pleased with her"reported in connection with Allah's saying: "He who is rich should abstain, and he who is poor may reasonably eat (out of it)" (Women 6) that this was revealed in relation to the guardian of an orphan who is poor; he may get out of that what is reasonable keeping in view his own status of solvency.

٧ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالاَ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، فِي قَوْلِهِ: ﴿وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا۟ فِى ٱلْيَتَٰمَىٰ﴾ [النساء: ٣]. قَالَتْ: أُنْزِلَتْ فِي الرَّجُلِ تَكُونُ لَهُ الْيَتِيمَةُ وَهُوَ وَلِيُّهَا وَوَارِثُهَا، وَلَهَا مَالٌ. وَلَيْسَ لَهَا أَحَدٌ يُخَاصِمُ دُونَهَا، فَلاَ يُنْكِحُهَا لِمَالِهَا، فَيَضُرُّ بِهَا وَيُسِيءُ صُحْبَتَهَا. فَقَالَ: ﴿وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا۟ فِى ٱلْيَتَٰمَىٰ فَٱنكِحُوا۟ مَا طَابَ لَكُم مِّنَ ٱلنِّسَآءِ﴾ [النساء: ٣]. يَقُولُ: مَا أَحْلَلْتُ لَكُمْ. وَدَعْ هَٰذِهِ الَّتِي تَضُرُّ بِهَا.

٨ ـ (...) ـ حدّثنا أبو بكر بن أبي شَيْبَةَ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، فِي قَوْلِهِ: ﴿وَمَا يُتْلَىٰ عَلَيْكُمْ فِى ٱلْكِتَٰبِ فِى يَتَٰمَى ٱلنِّسَآءِ ٱلَّٰتِى لَا تُؤْتُونَهُنَّ مَا كُتِبَ لَهُنَّ وَتَرْغَبُونَ أَن تَنكِحُوهُنَّ﴾ [النساء: ١٢٧]. قَالَتْ: أُنْزِلَتْ فِي الْيَتِيمَةِ. تَكُونُ عِنْدَ الرَّجُلِ فَتَشْرَكُهُ فِي مَالِهِ. فَيَرْغَبُ عَنْهَا أَنْ يَتَزَوَّجَهَا. وَيَكْرَهُ أَنْ يُزَوِّجَهَا غَيْرَهُ. فَيَشْرَكُهُ فِي مَالِهِ، فَيَعْضِلُهَا فَلاَ يَتَزَوَّجُهَا وَلاَ يُزَوِّجُهَا غَيْرَهُ.

[البخاري: كتاب النكاح، باب إذا كان الولي هو الخاطب، رقم: ٥١٣١].

٩ ـ (...) ـ حدّثنا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ: أَخْبَرَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، فِي قَوْلِهِ: ﴿وَيَسْتَفْتُونَكَ فِى ٱلنِّسَآءِ قُلِ ٱللَّهُ يُفْتِيكُمْ فِيهِنَّ﴾ [النساء: ١٢٧]... الآيَةَ. قَالَتْ: هِيَ الْيَتِيمَةُ الَّتِي تَكُونُ عِنْدَ الرَّجُلِ. لَعَلَّهَا أَنْ تَكُونَ قَدْ شَرِكَتْهُ فِي مَالِهِ، حَتَّىٰ فِي الْعَذْقِ. فَيَرْغَبُ، يَعْنِي، أَنْ يَنْكِحَهَا. وَيَكْرَهُ أَنْ يُنْكِحَهَا رَجُلاً فَيَشْرَكُهُ فِي مَالِهِ. فَيَعْضِلُهَا.

[البخاري: كتاب التفسير، باب: ﴿ويستفتونك في النساء...﴾، رقم: ٤٦٠٠].

١٠ ـ (٣٠١٩) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، فِي قَوْلِهِ: ﴿وَمَن كَانَ فَقِيرًا فَلْيَأْكُلْ بِٱلْمَعْرُوفِ﴾ [النساء: ٦] قَالَتْ: أُنْزِلَتْ فِي وَالِي مَالِ الْيَتِيمِ الَّذِي يَقُومُ عَلَيْهِ وَيُصْلِحُهُ. إِذَا كَانَ مُحْتَاجاً أَنْ يَأْكُلَ مِنْهُ.

١١ ـ (...) ـ وحدّثناه أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ فِي قَوْلِهِ تَعَالَىٰ: ﴿وَمَن كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ وَمَن كَانَ فَقِيرًا فَلْيَأْكُلْ بِٱلْمَعْرُوفِ﴾ [النساء: ٦] قَالَتْ: أُنْزِلَتْ فِي وَلِيِّ الْيَتِيمِ، أَنْ يُصِيبَ مِنْ مَالِهِ، إِذَا كَانَ مُحْتَاجاً، بِقَدْرِ مَالِهِ، بِالْمَعْرُوفِ.

[البخاري: كتاب الوصايا، باب وما للوصي أن يعمل في مال اليتيم، رقم: ٢٧٦٥].

(...) This Hadith was narrated on the authority of Hisham with the same chain of transmitters.

12-(3020) A'isha "Allah be pleased with her"reported that the following statement of Allah: "When they came upon you from above you and from below you and when the eyes turned dull and the hearts rose up to the throats" (The Confederates 10) pertain to the day of Ditch.

13-(3021) A'isha "Allah be pleased with her"said in connection with the verse: "And if a woman has reason to fear ill-treatment from her husband or that he might turn away from her" (Women 128) that it was revealed in case of a woman who had long association with a person (as his wife) and now he intends to divorce her and she says: Do not divorce me, but retain me (as wife in your house) and you are permitted to live with another wife. It is in this context that this verse was revealed.

14-(...) A'isha "Allah be pleased with her"said in connection with the following statement of Allah "Exalted and Glorified be He": "And if a woman has reason to fear ill-treatment from her husband or that he might turn away from her" that it was revealed in case of a woman who lived with a person and perhaps he does not want to prolong (his relationship with her) whereas she has had sexual relationship with him (and as a result thereof) she got a child from him and she does not like that she should be divorced, so she says to him: I permit you to live with the other wife.

15-(3022) Urwa reported from his father that A'isha said to him: O, the son of my sister, the Muslims were commanded to seek forgiveness for the Companions of The Messenger of Allah "Allah's blessing and peace be upon him" but they reviled him.

(...) This Hadith was narrated on the authority of Abu Usama with the same chain of narrators.

16-(3023) Sa'id Ibn Jubair reported: The inhabitants of Kufa differed in regard to the following Verse:" But whoever slays another believer intentionally, his requital shall be Hell" (Women 93), so I went to Ibn Abbas and asked him about it, whereupon he said: This has been revealed and nothing abrogated it.

17-(...) This Hadith was narrated on the authority of Shu'ba with the same chain of narrators but with a slight variation of wording.

18-(...) Sa'id Ibn Jubair reported: Abd Ar-Rahman Ibn Abza ordered me that I should ask Ibn Abbas about these two verses:" He who slays a believer intentionally his requital shall be Hell where he would abide for

(...) ـ **وحدّثناه** أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا هِشَامٌ، بِهَذَا الإِسْنَادِ.

١٢ ـ (٣٠٢٠) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، فِي قَوْلِهِ عَزَّ وَجَلَّ: ﴿إِذْ جَآءُوكُم مِّن فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنكُمْ وَإِذْ زَاغَتِ ٱلْأَبْصَٰرُ وَبَلَغَتِ ٱلْقُلُوبُ ٱلْحَنَاجِرَ﴾ [الأحزاب: ١٠] قَالَتْ: كَانَ ذَلِكَ يَوْمَ الْخَنْدَقِ.

[البخاري: كتاب المغازي، باب غزوة الخندق، رقم: ٤١٠٣].

١٣ ـ (٣٠٢١) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ: حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ: ﴿وَإِنِ ٱمْرَأَةٌ خَافَتْ مِنۢ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا﴾ [النساء: ١٢٨]... الآيَة. قَالَتْ: أُنْزِلَتْ فِي الْمَرْأَةِ تَكُونُ عِنْدَ الرَّجُلِ. فَتَطُولُ صُحْبَتُهَا، فَيُرِيدُ طَلاَقَهَا. فَتَقُولُ: لاَ تُطَلِّقْنِي، وَأَمْسِكْنِي، وَأَنْتَ فِي حِلٍّ مِنِّي. فَنَزَلَتْ هَذِهِ الآيَةُ.

[البخاري: كتاب النكاح، باب: ﴿وإن امرأة خافت من بعلها نشوزاً﴾، رقم: ٥٢٠٦].

١٤ ـ (...) ـ **حدّثنا** أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، فِي قَوْلِهِ عَزَّ وَجَلَّ: ﴿وَإِنِ ٱمْرَأَةٌ خَافَتْ مِنۢ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا﴾ [النساء: ١٢٨]. قَالَتْ: نَزَلَتْ فِي الْمَرْأَةِ تَكُونُ عِنْدَ الرَّجُلِ. فَلَعَلَّهُ أَنْ لاَ يَسْتَكْثِرَ مِنْهَا، وَتَكُونُ لَهَا صُحْبَةٌ وَوَلَدٌ. فَتَكْرَهُ أَنْ يُفَارِقَهَا فَتَقُولُ لَهُ: أَنْتَ فِي حِلٍّ مِنْ شَأْنِي.

١٥ ـ (٣٠٢٢) ـ **حدّثنا** يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، قَالَ: قَالَتْ لِي عَائِشَةُ: يَا ابْنَ أُخْتِي، أُمِرُوا أَنْ يَسْتَغْفِرُوا لأَصْحَابِ النَّبِيِّ ﷺ. فَسَبُّوهُمْ.

(...) ـ **وحدّثناه** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا هِشَامٌ، بِهَذَا الإِسْنَادِ... مِثْلَهُ.

١٦ ـ (٣٠٢٣) ـ **حدّثنا** عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنِ الْمُغِيرَةِ بْنِ النُّعْمَانِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ: اخْتَلَفَ أَهْلُ الْكُوفَةِ فِي هَذِهِ الآيَةِ: ﴿وَمَن يَقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا فَجَزَآؤُهُۥ جَهَنَّمُ﴾ [النساء: ٩٣] فَرَحَلْتُ إِلَى ابْنِ عَبَّاسٍ، فَسَأَلْتُهُ عَنْهَا، فَقَالَ: لَقَدْ أُنْزِلَتْ آخِرَ مَا أُنْزِلَ ثُمَّ مَا نَسَخَهَا شَيْءٌ.

[البخاري: كتاب التفسير، باب: ﴿ومن يقتل مؤمناً متعمداً فجزاؤه جهنم﴾، رقم: ٤٥٩٠].

١٧ ـ (...) ـ **وحدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا النَّضْرُ. قَالاَ جَمِيعاً: حَدَّثَنَا شُعْبَةُ، بِهَذَا الإِسْنَادِ.

فِي حَدِيثِ ابْنِ جَعْفَرٍ: نَزَلَتْ فِي آخِرِ مَا أُنْزِلَ.

وَفِي حَدِيثِ النَّضْرِ: إِنَّهَا لَمِنْ آخِرِ مَا أُنْزِلَتْ.

١٨ ـ (...) ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ مَنْصُورٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: أَمَرَنِي عَبْدُ الرَّحْمَنِ بْنُ أَبْزَى؛ أَنْ أَسْأَلَ ابْنَ عَبَّاسٍ عَنْ هَاتَيْنِ الآيَتَيْنِ: ﴿وَمَن يَقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا فَجَزَآؤُهُۥ جَهَنَّمُ خَٰلِدًا

ever" (Women 93). So, I asked him and he said: Nothing has abrogated it. And as for this verse:" And they who call not upon another god with Allah and slay not the soul which Allah has forbidden, except in the cause of justice" (Al-Furqan 68), he (Ibn Abbas) said: This has been revealed in regard to the polytheists."

19-(...) Ibn Abbas "Allah be pleased with both"said: This verse was revealed in Mecca: "And they who call not upon another god with Allah and slay not the soul which Allah has forbidden except in the cause of justice" up to the end of the Verse. (Al-Furqan 70) Thereupon the polytheists said: Islam is of no avail to us for we have made peer with Allah and we killed the soul which Allah had forbidden to do and we committed debauchery, and it was (on this occasion) that Allah "Exalted and Glorified be He" revealed this verse:" Except him who repents and believes and does good deeds" up to the end Ibn Abbas says: He who enters the fold of Islam and understands its command and then kills the soul there is no repentance for him.

20-(...) Sa'id Ibn Jubair reported: I said to Ibn Abbas: Will the repentance of that person be accepted who kills a believer intentionally? He said: No. I recited to him this verse of the Sura of Al-Furqan: "And those who call not upon another god with Allah and slay not the soul which Allah has forbidden except in the cause of justice" to the end of the verse. He said: This is a Meccan verse which has been abrogated by a verse revealed at Medina:" He who slays a believer intentionally, for him is the requital of Hell-Fire where he would abide for ever," and in the narration of Ibn Hisham (the words are): I recited to him this verse of Sura Al-Furqan:" Except one who made repentance."

21-(3024) Ubaidullah Ibn Abdullah Ibn Utba reported: Ibn Abbas said to me: Do you know-and in the words of Harun (another narrator): Are you aware of-the last Sura which was revealed in the Qur'an as a whole? I said: Yes," When there came the help from Allah and the victory" (Victory). Thereupon, he said: You have told the truth. And in the narration of Abu Shaiba (the words are): Do you know the Sura? And he did not mention the words" the last one".

(...) This Hadith was narrated on the authority of Abu Umais through the same chain of transmitters but with a slight variation of wording.

22-(3025) Ibn Abbas "Allah be pleased with both"reported that some Muslims met a person with a small flock of sheep. He said: "Peace be upon you." They caught hold of him and killed him and took possession of his

فِيهَا ﴾ [النساء: ٩٣]. فَسَأَلْتُهُ فَقَالَ: لَمْ يَنْسَخْهَا شَيْءٌ، وَعَنْ هَـٰذِهِ الآيَةِ: ﴿وَٱلَّذِينَ لَا يَدْعُونَ مَعَ ٱللَّهِ إِلَـٰهًا ءَاخَرَ وَلَا يَقْتُلُونَ ٱلنَّفْسَ ٱلَّتِى حَرَّمَ ٱللَّهُ إِلَّا بِٱلْحَقِّ ﴾ [الفرقان: ٦٨] قَالَ: نَزَلَتْ فِي أَهْلِ الشِّرْكِ.

[البخاري: كتاب مناقب الأنصار، باب ما لقي النبي ﷺ وأصحابه من المشركين، رقم: ٣٨٥٥].

١٩ ـ (...) ـ حدّثني هَارُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا أَبُو النَّضْرِ، هَاشِمُ بْنُ الْقَاسِمِ اللَّيْثِيُّ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، يَعْنِي شَيْبَانَ، عَنْ مَنْصُورِ بْنِ الْمُعْتَمِرِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: نَزَلَتْ هَـٰذِهِ الآيَةُ بِمَكَّةَ: ﴿وَٱلَّذِينَ لَا يَدْعُونَ مَعَ ٱللَّهِ إِلَـٰهًا ءَاخَرَ ﴾، إِلَىٰ قَوْلِهِ ﴿مُهَانًا ﴾ [الفرقان: ٦٨] فَقَالَ الْمُشْرِكُونَ: وَمَا يُغْنِي عَنَّا الإِسْلاَمُ، وَقَدْ عَدَلْنَا بِاللَّهِ، وَقَدْ قَتَلْنَا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ وَأَتَيْنَا الْفَوَاحِشَ؟ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿إِلَّا مَن تَابَ وَءَامَنَ وَعَمِلَ عَمَلًا صَـٰلِحًا ﴾ [الفرقان: ٧٠] إِلَىٰ آخِرِ الآيَةِ.

قَالَ: فَأَمَّا مَنْ دَخَلَ فِي الإِسْلاَمِ وَعَقَلَهُ. ثُمَّ قَتَلَ، فَلاَ تَوْبَةَ لَهُ.

٢٠ ـ (...) ـ حدّثني عَبْدُ اللَّهِ بْنُ هَاشِمٍ وَعَبْدُ الرَّحْمَـٰنِ بْنُ بِشْرٍ الْعَبْدِيُّ. قَالاَ: حَدَّثَنَا يَحْيَىٰ وَهُوَ ابْنُ سَعِيدٍ الْقَطَّانُ، عَنِ ابْنِ جُرَيْجٍ: حَدَّثَنِي الْقَاسِمُ بْنُ أَبِي بَزَّةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ: قُلْتُ لاِبْنِ عَبَّاسٍ: أَلِمَنْ قَتَلَ مُؤْمِناً مُتَعَمِّداً مِنْ تَوْبَةٍ؟ قَالَ: لاَ. قَالَ: فَتَلَوْتُ عَلَيْهِ هَـٰذِهِ الآيَةَ الَّتِي فِي الْفُرْقَانِ: ﴿وَٱلَّذِينَ لَا يَدْعُونَ مَعَ ٱللَّهِ إِلَـٰهًا ءَاخَرَ وَلَا يَقْتُلُونَ ٱلنَّفْسَ ٱلَّتِى حَرَّمَ ٱللَّهُ إِلَّا بِٱلْحَقِّ ﴾ [الفرقان: ٦٨]، إِلَىٰ آخِرِ الآيَةِ. قَالَ: هَـٰذِهِ آيَةٌ مَكِّيَّةٌ. نَسَخَتْهَا آيَةٌ مَدَنِيَّةٌ: ﴿وَمَن يَقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا فَجَزَآؤُهُۥ جَهَنَّمُ خَـٰلِدًا ﴾ [النساء: ٩٣].

وَفِي رِوَايَةِ ابْنِ هَاشِمٍ: فَتَلَوْتُ هَـٰذِهِ الآيَةَ الَّتِي فِي الْفُرْقَانِ: ﴿إِلَّا مَن تَابَ ﴾ [الفرقان: ٧٠].

[البخاري: كتاب التفسير، باب: ﴿والذين يدعون مع الله إلهاً آخر...﴾، رقم: ٤٧٦٢]

٢١ ـ (٣٠٢٤) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَهَارُونُ بْنُ عَبْدِ اللَّهِ وَعَبْدُ بْنُ حُمَيْدٍ. قَالَ عَبْدٌ: أَخْبَرَنَا. وَقَالَ الآخَرَانِ: حَدَّثَنَا جَعْفَرُ بْنُ عَوْنٍ: أَخْبَرَنَا أَبُو عُمَيْسٍ، عَنْ عَبْدِ الْمَجِيدِ بْنِ سُهَيْلٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، قَالَ: قَالَ لِي ابْنُ عَبَّاسٍ: تَعْلَمُ ـ وَقَالَ هَارُونُ: تَدْرِي ـ آخِرَ سُورَةٍ نَزَلَتْ مِنَ الْقُرْآنِ، نَزَلَتْ جَمِيعاً؟ قُلْتُ: نَعَمْ ﴿إِذَا جَاءَ نَصْرُ اللهِ وَالْفَتْحُ﴾. قَالَ: صَدَقْتَ.

وَفِي رِوَايَةِ ابْنِ أَبِي شَيْبَةَ: تَعْلَمُ أَيُّ سُورَةٍ. وَلَمْ يَقُلْ: آخِرَ.

(...) ـ وحدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا أَبُو عُمَيْسٍ، بِهَـٰذَا الإِسْنَادِ... مِثْلَهُ. وَقَالَ: آخِرَ سُورَةٍ. وَقَالَ: عَبْدِ الْمَجِيدِ، وَلَمْ يَقُلْ: ابْنِ سُهَيْلٍ.

٢٢ ـ (٣٠٢٥) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَأَحْمَدُ بْنُ عَبْدَةَ الضَّبِّيُّ ـ وَاللَّفْظُ لاِبْنِ أَبِي شَيْبَةَ ـ قَالَ: حَدَّثَنَا. وَقَالَ الآخَرَانِ: أَخْبَرَنَا سُفْيَانُ، عَنْ عَمْرٍو، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ. قَالَ: لَقِيَ نَاسٌ مِنَ الْمُسْلِمِينَ رَجُلاً فِي غُنَيْمَةٍ لَهُ. فَقَالَ: السَّلاَمُ

flock. Then this verse was revealed:" He who meets you and extends you salutations, don't say: You are not a Muslim" (Women 94). Ibn Abbas, however, recited the word as-Salam instead of" as-Salam".

23-(3026) Al-Bara "Allah be pleased with him"reported: When the Ansar performed the Pilgrimage, they did not enter their houses but from behind. A person from the Ansar came and he began to enter from his door but it was said to him (why he was doing something in contravention to the common practice of coming to the houses from behind). Then this verse was revealed." Piety is not that you come to the doors from behind" (Heifer 189).

[1] Pertaining to the Verse: “Has not the time yet come for the believers that their hearts should be humble for the remembrance of allah?"

24-(3027) Ibn Mas'ud "Allah be pleased with him"said: Since our acceptance of Islam and the revelation of this verse in which Allah has shown annoyance to us:" Has not the time yet come for the believers that their hearts should be humble for the remembrance of Allah?" (Al-Hadid 16), there was a gap of four years.

[2] Pertaining to the saying of Allah: "Adorn yourself at every place of worship" (Al-A'raf 31)

25-(3028) Ibn Abbas "Allah be pleased with both"reported: During the pre-Islamic days women circumambulated the Ka'ba nakedly, and said: Who would provide cloth to cover the one who is circumambulating the Ka'ba so that she would cover her private parts? And then she would say: Today will be exposed the whole or the part and what is exposed I shall not make it lawful. It was in this connection that the verse was revealed:" Adorn yourself at every place of worship" (vii.).

[3] Pertaining to the saying of Allah: “Compel not your slave-girls to prostitution”

26-(3029) Jabir "Allah be pleased with him"reported that Abdullah Ibn Ubai Ibn Salool used to say to his slave-girl: Go and fetch something for us by committing prostitution. It was in this connection that Allah “Exalted and Glorified be He” revealed this verse:" And compel not your slave-girls to prostitution when they desire to keep chaste in order to seek the frail goods of this world's life, and whoever compels them, then surely after their compulsion Allah is Forgiving, Merciful" (An-Nur 33).

عَلَيْكُمْ. فَأَخَذُوهُ فَقَتَلُوهُ وَأَخَذُوا تِلْكَ الْغُنَيْمَةَ. فَنَزَلَتْ: ﴿وَلَا تَقُولُوا لِمَنْ أَلْقَىٰ إِلَيْكُمُ السَّلَٰمَ لَسْتَ مُؤْمِنًا﴾ [النساء: ٩٤].

وَقَرَأَهَا ابْنُ عَبَّاسٍ: السَّلَامَ.

[البخاري: كتاب التفسير، باب: ﴿لا تقولوا لمن ألقى إليكم السلام لست مؤمناً﴾، رقم: ٤٥٩١].

٢٣ ـ (٣٠٢٦) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ، وَاللَّفْظُ لابْنِ الْمُثَنَّىٰ، قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ شُعْبَةَ، عَنْ أَبِي إِسْحَاقَ، قَالَ: سَمِعْتُ الْبَرَاءَ يَقُولُ: كَانَتِ الأَنْصَارُ إِذَا حَجُّوا فَرَجَعُوا، لَمْ يَدْخُلُوا الْبُيُوتَ إِلاَّ مِنْ ظُهُورِهَا. قَالَ: فَجَاءَ رَجُلٌ مِنَ الأَنْصَارِ فَدَخَلَ مِنْ بَابِهِ. فَقِيلَ لَهُ فِي ذٰلِكَ. فَنَزَلَتْ هٰذِهِ الآيَةُ: ﴿وَلَيْسَ الْبِرُّ بِأَن تَأْتُوا الْبُيُوتَ مِن ظُهُورِهَا﴾ [البقرة: ١٨٩].

[البخاري: كتاب الحج، باب قول الله تعالى: ﴿وأتوا البيوت من أبوابها﴾، رقم: ١٨٠٣].

١ ـ باب في قوله تعالى: ﴿أَلَمْ يَأْنِ لِلَّذِينَ ءَامَنُوٓا أَن تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ﴾

٢٤ ـ (٣٠٢٧) ـ حدّثني يُونُسُ بْنُ عَبْدِ الأَعْلَى الصَّدَفِيُّ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، عَنْ سَعِيدِ بْنِ أَبِي هِلاَلٍ، عَنْ عَوْنِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ، أَنَّ ابْنَ مَسْعُودٍ قَالَ: مَا كَانَ بَيْنَ إِسْلاَمِنَا وَبَيْنَ أَنْ عَاتَبَنَا اللَّهُ بِهٰذِهِ الآيَةِ: ﴿أَلَمْ يَأْنِ لِلَّذِينَ ءَامَنُوٓا أَن تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ﴾ [الحديد: ١٦] إِلاَّ أَرْبَعُ سِنِينَ.

٢ ـ باب في قوله تعالى: ﴿خُذُوا زِينَتَكُمْ عِندَ كُلِّ مَسْجِدٍ﴾

٢٥ ـ (٣٠٢٨) ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. (ح) وَحَدَّثَنِي أَبُو بَكْرِ بْنُ نَافِعٍ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ مُسْلِمٍ الْبَطِينِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: كَانَتِ الْمَرْأَةُ تَطُوفُ بِالْبَيْتِ وَهِيَ عُرْيَانَةٌ. فَتَقُولُ: مَنْ يُعِيرُنِي تِطْوَافاً؟ تَجْعَلُهُ عَلَىٰ فَرْجِهَا. وَتَقُولُ:

الْيَوْمَ يَبْدُو بَعْضُهُ أَوْ كُلُّهُ فَمَا بَدَا مِنْهُ فَلاَ أُحِلُّهُ

فَنَزَلَتْ هٰذِهِ الآيَةُ: ﴿خُذُوا زِينَتَكُمْ عِندَ كُلِّ مَسْجِدٍ﴾ [الأعراف: ٣١].

٣ ـ بابٌ في قَوْلِهِ تعالى: ﴿وَلَا تُكْرِهُوا فَتَيَٰتِكُمْ عَلَى الْبِغَآءِ﴾

٢٦ ـ (٣٠٢٩) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. جَمِيعاً عَنْ أَبِي مُعَاوِيَةَ ـ وَاللَّفْظُ لأَبِي كُرَيْبٍ ـ: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الأَعْمَشُ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ، قَالَ: كَانَ عَبْدُ اللَّهِ بْنُ أُبَيٍّ ابْنُ سَلُولَ يَقُولُ لِجَارِيَةٍ لَهُ: اذْهَبِي فَابْغِينَا شَيْئاً. فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَلَا تُكْرِهُوا فَتَيَٰتِكُمْ عَلَى الْبِغَآءِ إِنْ أَرَدْنَ تَحَصُّنًا لِّتَبْتَغُوا عَرَضَ الْحَيَوٰةِ الدُّنْيَا وَمَن يُكْرِههُّنَّ فَإِنَّ اللَّهَ مِنۢ بَعْدِ إِكْرَٰهِهِنَّ غَفُورٌ رَّحِيمٌ﴾ [النور: ٣٣].

27-(...) Jabir "Allah be pleased with him"reported that Abdullah Ibn Ubai Ibn Salool had two slave-girls; one was called Musaika and the other one was called Umaima and he compelled them to prostitution (for which' Abdullah Ibn Ubai Ibn Salool compelled them). They made a complaint about this to The Messenger of Allah "Allah's blessing and peace be upon him" and it was upon this that this verse was revealed:" And compel not your slave-girls to prostitute" up to the words:" Allah is Forgiving, Merciful."

[4] Pertaining to the statement of allah: "Those whom they call upon, themselves seek the means of access to their lord" (Al-Isra 57)

28-(3030) Abdullah Ibn Mas'ud "Allah be pleased with him"reported in connection with the words of Allah, the Exalted and Glorious:" Those to whom they call upon, themselves seek the means or access to their Lord as to whoever of them becomes nearest" (Al-Isra 57) that it related to a party of Jinn who were being worshipped and they embraced Islam but those who worshipped them kept on worshipping them (though the Jinn whom the misguided people worshipped had become Muslims). It was then that this verse was revealed.

29-(...) Abdullah Ibn Mas'ud "Allah be pleased with him"reported in connection with the verse:" Those whom they call upon, themselves seek the means of access to their Lord," that it related to a group of people who worshipped a party amongst the Jinn. The group from amongst the Jinn embraced Islam, but the people kept worshipping them as they did before, and it was (on this occasion) that the verse was revealed:" Those whom they call upon, themselves seek the means of access to their Lord."

(...) This Hadith was narrated on the authority of Sulaiman with the same chain of transmitters.

30-(...) Abdullah Ibn Mas'ud "Allah be pleased with him"said in connection with the verse:" Those whom they call upon, themselves seek the means of access to their Lord," that that verse was revealed in connection with a party of Arabs who used to worship a group amongst the jinn; the jinn embraced Islam but the people kept worshipping them without being conscious of it. Then this verse was revealed:" Those whom they call upon, themselves seek the means of access to their Lord."

[5] pertaining to the Suras of At-Tawba, Al-Anfal and Al-Hashr

31-(3031) Sa'id Ibn Jubair reported: I said to Ibn Abbas about Sura Tawba, whereupon he said: As for Sura Tawba, it is meant to humiliate (the non-believers and the hypocrites). There is constantly revealed in it

٢٧ ـ (...) ـ وحدّثني أَبُو كَامِلِ الْجَحْدَرِيُّ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ؛ أَنَّ جَارِيَةً لِعَبْدِ اللَّهِ بْنِ أُبَيٍّ ابْنِ سَلُولَ يُقَالُ لَهَا: مُسَيْكَةُ. وَأُخْرَىٰ يُقَالُ لَهَا: أُمَيْمَةُ. فَكَانَ يُكْرِهُهُمَا عَلَى الزِّنَى. فَشَكَتَا ذٰلِكَ إِلَى النَّبِيِّ ﷺ. فَأَنْزَلَ اللَّهُ: ﴿وَلَا تُكْرِهُوا فَتَيَاتِكُمْ عَلَى الْبِغَاءِ﴾ [النور: ٣٣] إِلَىٰ قَوْلِهِ: ﴿غَفُورٌ رَحِيمٌ﴾ [النور: ٣٣].

٤ ـ باب في قوله تعالى: ﴿أُولَٰئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ﴾

٢٨ ـ (٣٠٣٠) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ أَبِي مَعْمَرٍ، عَنْ عَبْدِ اللَّهِ، فِي قَوْلِهِ عَزَّ وَجَلَّ: ﴿أُولَٰئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ﴾ [الاسراء: ٥٧]. قَالَ: كَانَ نَفَرٌ مِنَ الْجِنِّ أَسْلَمُوا، وَكَانُوا يُعْبَدُونَ. فَبَقِيَ الَّذِينَ كَانُوا يَعْبُدُونَ عَلَىٰ عِبَادَتِهِمْ. وَقَدْ أَسْلَمَ النَّفَرُ مِنَ الْجِنِّ.

[البخاري: كتاب التفسير، باب: ﴿قل ادعوا الذين زعمتم من دونه﴾، رقم: ٤٧١٤].

٢٩ ـ (...) ـ حدّثني أَبُو بَكْرِ بْنُ نَافِعٍ الْعَبْدِيُّ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ: حَدَّثَنَا سُفْيَانُ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ أَبِي مَعْمَرٍ، عَنْ عَبْدِ اللَّهِ: ﴿أُولَٰئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ﴾ [الإسراء: ٥٧]. قَالَ: كَانَ نَفَرٌ مِنَ الإِنْسِ يَعْبُدُونَ نَفَرًا مِنَ الْجِنِّ، فَأَسْلَمَ النَّفَرُ مِنَ الْجِنِّ، وَاسْتَمْسَكَ الإِنْسُ بِعِبَادَتِهِمْ. فَنَزَلَتْ: ﴿أُولَٰئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ﴾ [الإسراء: ٥٧].

(...) ـ وَحَدَّثَنِيهِ بِشْرُ بْنُ خَالِدٍ: أَخْبَرَنَا مُحَمَّدٌ، يَعْنِي ابْنَ جَعْفَرٍ، عَنْ شُعْبَةَ، عَنْ سُلَيْمَانَ، بِهٰذَا الإِسْنَادِ.

٣٠ ـ (...) ـ وحدّثني حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ: حَدَّثَنِي أَبِي: حَدَّثَنَا حُسَيْنٌ، عَنْ قَتَادَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مَعْبَدٍ الزِّمَّانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ: ﴿أُولَٰئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ﴾ [الإسراء: ٥٧]. قَالَ: نَزَلَتْ فِي نَفَرٍ مِنَ الْعَرَبِ كَانُوا يَعْبُدُونَ نَفَراً مِنَ الْجِنِّ. فَأَسْلَمَ الْجِنِّيُّونَ، وَالإِنْسُ الَّذِينَ كَانُوا يَعْبُدُونَهُمْ لاَ يَشْعُرُونَ. فَنَزَلَتْ: ﴿أُولَٰئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ﴾ [الإسراء: ٥٧].

٥ ـ بابٌ في سُورَةِ براءة والأنفال والحشر

٣١ ـ (٣٠٣١) ـ حدّثني عَبْدُ اللَّهِ بْنُ مُطِيعٍ: حَدَّثَنَا هُشَيْمٌ، عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ: قُلْتُ لابْنِ عَبَّاسٍ: سُورَةُ التَّوْبَةِ؟ قَالَ: التَّوْبَةِ؟ قَالَ: بَلْ هِيَ الْفَاضِحَةُ. مَا زَالَتْ تَنْزِلُ: وَمِنْهُمْ، وَمِنْهُمْ، حَتَّىٰ ظَنُّوا أَنْ لاَ يَبْقَىٰ مِنَّا أَحَدٌ إِلاَّ ذُكِرَ فِيهَا.

(the pronoun) of them and from them, i.e. such is the condition of some of them) till they (the Muslims) thought that none would be left unmentioned out of them who would not be blamed (for one fault or the other). I again said: What about Sura Al-Anfal? He said: It pertains to the Battle of Badr. I again asked him about Sura Al-Hashr. He said: It was revealed in connection with (the tribe) of Banu Nadir.

[6] Pertaining to the prohibition of wine

32-(3032) Ibn Umar "Allah be pleased with both"reported that Umar delivered a sermon on the pulpit of The Messenger of Allah "Allah's blessing and peace be upon him" and he praised Allah and lauded Him and then said: Now coming to the point. Behold I when the command pertaining to the prohibition of wine was revealed, it was prepared from five things: from wheat, barley, date, grape, honey; and wine is that which clouds the intellect; and O people, I wish The Messenger of Allah "Allah's blessing and peace be upon him" could have explained to us in (more) detail the laws pertaining to the inheritance of the grandfather, about one who dies leaving no issue, and some of the problems pertaining to interest.

33-(...) Ibn Umar "Allah be pleased with both"reported: I heard Umar Ibn Al-Khattab delivering sermon on the pulpit of The Messenger of Allah "Allah's blessing and peace be upon him" and saying': Now, coming to the point, O people, there was revealed (the command pertaining to the prohibition of wine) and it was prepared (at that time) out of five things: grape, date, honey, wheat, barley, and wine is that which clouds the intellect, and, O people, I wish The Messenger of Allah "Allah's blessing and peace be upon him" had explained to us in greater detail three things: the inheritance of the grandfather, of one who dies without leaving any issue, and some of the problems of interest.

(...) This Hadith was narrated on the authority of Isa Ibn Yunus, but with a slight variation of wording.

[7] Pertaining to the verse: "These two adversaries who dispute about their lord"

34-(3033) Abu Dharr "Allah be pleased with him"took an oath that this verse:" These two adversaries who dispute about their Lord" (Al-Hajj 19) was revealed in connection with those who on the Day of Badr came out (of rows to fight against the non-believers and they were) Hamza, Ali, Ubaida Ibn Al-Harith (from the side of the Muslims) and Utba and Shaiba, both of them the sons of Rabie'a and Al-Walid Ibn Utba (from the side of the non-believers of Mecca).

(...) This Hadith was narrated on the authority of Abu Dharr through another chain of transmitters.

قَالَ: قُلْتُ: سُورَةُ الأَنْفَالِ؟ قَالَ: تِلْكَ سُورَةُ بَدْرٍ. قَالَ: قُلْتُ: فَالْحَشْرُ؟ قَالَ: نَزَلَتْ فِي بَنِي النَّضِيرِ. [البخاري: كتاب التفسير، باب قوله: ﴿يسألونك عن الأنفال...﴾، رقم: ٤٦٤٥].

٦ ـ باب في نُزُولِ تَحْرِيمِ الخَمْرِ

٣٢ ـ (٣٠٣٢) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ أَبِي حَيَّانَ، عَنِ الشَّعْبِيِّ، عَنِ ابْنِ عُمَرَ، قَالَ: خَطَبَ عُمَرُ عَلَىٰ مِنْبَرِ رَسُولِ اللَّهِ ﷺ. فَحَمِدَ اللَّهَ وَأَثْنَىٰ عَلَيْهِ. ثُمَّ قَالَ: أَمَّا بَعْدُ، أَلاَ وَإِنَّ الْخَمْرَ نَزَلَ تَحْرِيمُهَا، يَوْمَ نَزَلَ، وَهِيَ مِنْ خَمْسَةِ أَشْيَاءَ: مِنَ الْحِنْطَةِ، وَالشَّعِيرِ، وَالتَّمْرِ، وَالزَّبِيبِ، وَالْعَسَلِ، وَالْخَمْرُ مَا خَامَرَ الْعَقْلَ. وَثَلاَثَةُ أَشْيَاءَ وَدِدْتُ، أَيُّهَا النَّاسُ، أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ عَهِدَ إِلَيْنَا فِيهَا: الْجَدُّ، وَالْكَلاَلَةُ، وَأَبْوَابٌ مِنْ أَبْوَابِ الرِّبَا. [البخاري: كتاب التفسير، باب: ﴿إنما الخمر والميسر والأنصاب...﴾، رقم: ٤٦١٩].

٣٣ ـ (...) ـ وحدّثنا أَبُو كُرَيْبٍ: أَخْبَرَنَا ابْنُ إِدْرِيسَ: حَدَّثَنَا أَبُو حَيَّانَ، عَنِ الشَّعْبِيِّ، عَنِ ابْنِ عُمَرَ قَالَ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ، عَلَىٰ مِنْبَرِ رَسُولِ اللَّهِ ﷺ، يَقُولُ: أَمَّا بَعْدُ، أَيُّهَا النَّاسُ، فَإِنَّهُ نَزَلَ تَحْرِيمُ الْخَمْرِ وَهِيَ مِنْ خَمْسَةٍ: مِنَ الْعِنَبِ، وَالتَّمْرِ، وَالْعَسَلِ، وَالْحِنْطَةِ، وَالشَّعِيرِ. وَالْخَمْرُ مَا خَامَرَ الْعَقْلَ. وَثَلاَثٌ، أَيُّهَا النَّاسُ، وَدِدْتُ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ عَهِدَ إِلَيْنَا فِيهِنَّ عَهْداً نَنْتَهِي إِلَيْهِ: الْجَدُّ، وَالْكَلاَلَةُ، وَأَبْوَابٌ مِنْ أَبْوَابِ الرِّبَا.

(...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ. كِلاَهُمَا عَنْ أَبِي حَيَّانَ، بِهَٰذَا الإِسْنَادِ... بِمِثْلِ حَدِيثِهِمَا.

غَيْرَ أَنَّ ابْنَ عُلَيَّةَ فِي حَدِيثِهِ: الْعِنَبِ. كَمَا قَالَ ابْنُ إِدْرِيسَ.

وَفِي حَدِيثِ عِيسَى: الزَّبِيبِ كَمَا قَالَ ابْنُ مُسْهِرٍ.

٧ ـ باب في قوله تعالى: ﴿هَٰذَانِ خَصْمَانِ ٱخْتَصَمُوا۟ فِى رَبِّهِمْ﴾ [الحج: ١٩]

٣٤ ـ (٣٠٣٣) ـ حدّثنا عَمْرُو بْنُ زُرَارَةَ: حَدَّثَنَا هُشَيْمٌ، عَنْ أَبِي هَاشِمٍ، عَنْ أَبِي مِجْلَزٍ، عَنْ قَيْسِ بْنِ عُبَادٍ قَالَ: سَمِعْتُ أَبَا ذَرٍّ يُقْسِمُ قَسَماً إِنَّ: ﴿هَٰذَانِ خَصْمَانِ ٱخْتَصَمُوا۟ فِى رَبِّهِمْ﴾ [الحج: ١٩] إِنَّهَا نَزَلَتْ فِي الَّذِينَ بَرَزُوا يَوْمَ بَدْرٍ: حَمْزَةُ، وَعَلِيٌّ، وَعُبَيْدَةُ بْنُ الْحَارِثِ، وَعُتْبَةُ وَشَيْبَةُ ابْنَا رَبِيعَةَ، وَالْوَلِيدُ بْنُ عُتْبَةَ.

[البخاري: كتاب المغازي، باب قتل أبي جهل، رقم: ٣٩٦٦].

(...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ. جَمِيعاً عَنْ سُفْيَانَ، عَنْ أَبِي هَاشِمٍ، عَنْ أَبِي مِجْلَزٍ، عَنْ قَيْسِ بْنِ عُبَادٍ. قَالَ: سَمِعْتُ أَبَا ذَرٍّ يُقْسِمُ، لَنَزَلَتْ: ﴿هَٰذَانِ خَصْمَانِ﴾ [الحج: ١٩] بِمِثْلِ حَدِيثِ هُشَيْمٍ.

[تمّ بحمد الله تعالى]

Al-Imām Muslim Ben Al-Ḥajāj Al-Naysābūri

ṢAḤĪḤ MUSLIM

The authentic hadiths of Muslim

With full arabic text

صحيح مسلم

Translated by
Muḥammad Mahdi Al-Šarif

Volume 1

Dar Al-Kotob Al-Ilmiyah
Beirut - Lebanon